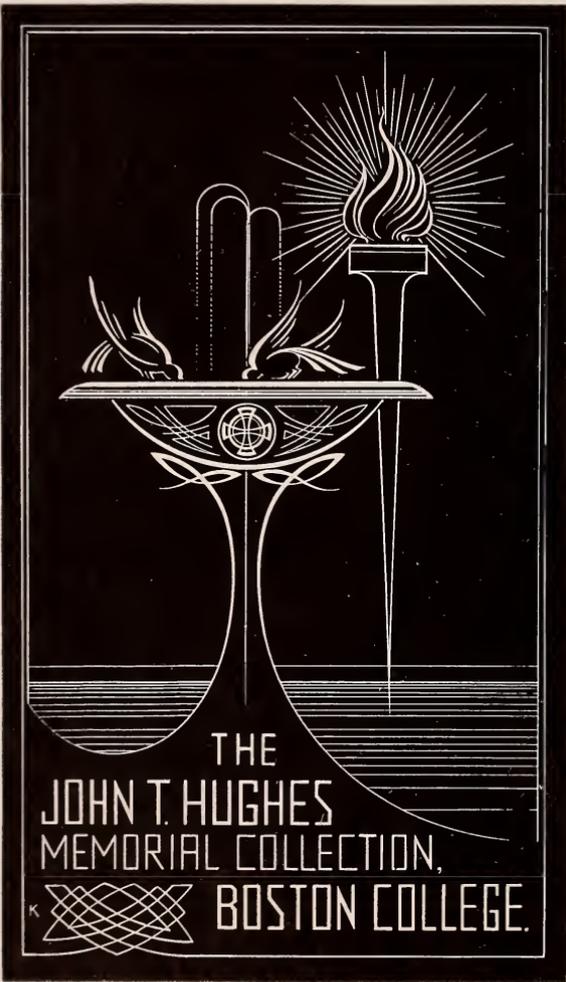


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THE
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STUDIES IN MODERN IRISH

PART I.

BY

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Dom ir tleac̃t a meac̃t do fíoríad̃,
Dom ir eol a rceol do rcaoilíad̃,
Líom ir áil a cáil do éiríneam̃,
Ór líom ir cóir a glóir do níad̃.

(*Cf. Keating's Poems, XII, p. 48*)

[*Second edition revised.*]

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PREFACE.

In offering this book to the Irish public, the Author trusts that it will supply a long-felt want. The existing Grammars and Composition Books are quite inadequate for the purpose of giving the earnest student a thorough grasp of the niceties of Irish idiom, and the beauty of the language generally. It was at first intended to incorporate in the present work a treatise on Continuous Prose Composition, but it was found that such a proceeding would have made the volume inconveniently bulky. We hope before long to publish this Part II separately.

Our thanks are due to the Publishers and the Printers for their unfailing courtesy, and the expedition with which they have put the work through the Press.

SEARÓID Ó NUALLÁIN,

St. Patrick's College, Maynooth.

18th June, 1919.



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ABBREVIATIONS.

In addition to the usual Grammatical contractions :—

V = verb.

P = (material) predicate.

S = („) subject.

p = pronominal (formal) predicate.

s = pronominal (formal) subject.

1. Acts (Ἐπίσημα καὶ ἠ-ἄρροι), Canon O Leary.
2. Δερ. (Δερον ἀ ἐάνις ἔο ἠέριν), Canon O Leary.
3. A.M.C. (Aislinge Meic Conglinne : The Vision of Mac Conglinne),
Ed. Kuno Meyer.
4. B.K. (Stories from Keating).—Bergin.
5. Βρ. (Βρικριυ).—Canon O Leary.
6. C.Θ. (Ἄν Cηδορ Θεάμαν).—Canon O Leary.
7. Ḷ.S. (ἠα Cειῖμε CοιρḶείλ).—Canon O Leary.
8. Cατ. (Cατλίνα).—Canon O Leary.
9. C. κα ἠḶ. (Cαριου καη Ḷαιουεαλ).—Norman Mac Leod, D.D.
10. Cλ. (Ἄν Cλεαριόε).—Canon O Leary.
11. Don. (Donlevy's Catechism. 1848).
12. D. (Manuel d'Irlandais Moyen).—G. Dottin (Paris).
13. D.S. (Na Daoine Sidhe is Uirsgeulan eile).—Celtic Press, Glasgow.
14. Ḷonné. R. (Ḷonnéá Ruáó Mac Conmaíá).
15. D.I.L. (R.I.A.).—Dictionary of the Irish Language (Pub. by
Royal Irish Academy).
16. Cιρ. (Cιριρτ).—By Canon O Leary.
17. ρ.Α. (ΡιουρḶέαλα κα ἠ-Ἄριβε).—ΡεαριρḶυρ Ριου-βείλ.
18. ρ.S. (Ριουη κα Smól).
19. Ḷ. (Ḷυαιρε).—Canon O Leary.
20. Gl. (Old Irish Glosses).
21. Im. (Ἄιῖριρ Ἄρ Ḷρίορτ).—Canon O Leary.
22. K.T.B. (Keating's Cρι Βιορ-Ḷαιοίτε Ἄν Ḷάιρ).
23. K.H.—Keating's History.
24. K.P.—Keating's Poems.

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25. Luke (Gospel of St. Luke in *na ceitíre soirgétl*).—Canon O Leary
26. L.O. (*laoi oirín ar tír na n-óis*).—Ed. Flannery.
27. MS.F. (*mo sgeal péin*).—Canon O Leary.
28. Ml. (The Milan Glosses).
29. n. (*niam*).—Canon O Leary.
30. n. n. (*laoi n. sábad an síolla úuib*).—*míccát ó máille*.
31. PH. (Passions and Homilies from the *leabhar bpeac*).—Ed. Atkinson.
32. PB. (Poetry of Badenoch).—Sinton.
33. Ser (*Seannmóin ir trí píct*).—Canon O Leary.
34. S.T. (Stories from the *τáin*).—Strachan.
35. S. (*séanna*).—Canon O Leary.
36. S. (*s. s. o. t. - u. u. a. a. o.*).—Canon O Leary.
37. TBC (*τáin bó cuailgne*).—Canon O Leary.
38. T. S. (*τ. s. s. a. a.*).—Doyle.
39. Thurn (Thurneysen). Th. Hb. (Thurneysen's *Handbuch des Alt-Irischen*).
40. John (Gospel of St. John in *na ceitíre soirgétl*).
41. Wb. (The Würzburg Glosses).
42. Z.C.P. (*Zeitschrift für Celtische Philologie*).

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CHAPTER I—THE VERB “*ír*”

SECTION I.—INTRODUCTORY.

Every student of Irish knows that there are two verbs “to be” in the language—*ír* and *τá*, and in a general way he understands the distinction between them. The principle that “*ír*” must be used for “Classification” and “Identification,” and “*τá*” for “Condition” sentences, is fairly clear and fairly comprehensive. But within the domain of “*ír*” itself a great many errors are commonly taught, and a great deal of useful—nay, even essential, knowledge is left quite untouched. The result is that even good students rarely succeed in acquiring a really scientific grasp of this very remarkable verb, and are constantly liable to use it with extremely bad taste. My object in the following pages will be to give a clear and consistent account of the various uses in vogue in modern Irish, and to fill in the empty spaces, so as to provide the student with a more or less complete doctrine of the verb “*ír*.”

The older Grammars and Composition-books give the cast-iron rule that the order of words, with the verb ‘*ír*,’ *must* be—Verb, Predicate, Subject. Indeed this rule appeared in print quite recently. It is of course erroneous, and leads to absurd conceptions of the language, ignoring, as it does, many of the most interesting, and certainly the most important types of identification. We shall see that neither in ‘classification,’

nor 'identification' sentences, is it necessary that the Predicate (i.e. the real or material Predicate) should occupy the specified place between the Verb and the Subject. What is essential is, that the Subject should never stand—at least in non-interrogative sentences¹—immediately after ' 1ṛ ' ; and that when the material Predicate does *not*² come immediately after ' 1ṛ ' a pronoun must be inserted to take its place, both in 'classification' and 'identification' sentences. And let it be observed that "Predicate" always means here *logical* Predicate. A great deal of nonsense has been talked and written about the distinction between the logical and the grammatical Predicate in connection with the verb ' 1ṛ.' The verb ' 1ṛ ' is in fact a *logical* copula, and its predicate is *always* the *logical* predicate. To say that the grammatical predicate with " 1ṛ " in any sentence is really the logical subject lays one open to the suspicion of not understanding Irish speech at all. The difference between an English sentence and the supposed corresponding Irish one involves sometimes not only a peculiar turn of *expression*, but a peculiar turn of *thought*. It is to be hoped that we shall hear no more of the distinction between logical and grammatical predicate in connection with the verb ' 1ṛ.' Such a distinction is simply non-existent. It is the very nature of the very ' 1ṛ ' to be associated immediately with its predicate *either material or formal* (note this qualification). The whole history of the verb shows this ; it was from the beginning an unstressed verb,—the main stress of the sentence falling on the logical predicate, which followed it (either in the material, or pro-

1. For questions, see p. 47.

2. In Identification, type I, even when the predicate comes between the verb and the subject, the pronoun must be inserted in Modern Irish. (See p. 12, and for exceptions, pp. 44-47). This, however, is an anomaly, and due to a confusion of types. (See p. 44).

nominal form). The moment you separate it from its predicate (in either shape) that moment it ceases to have any power of predication or of indicating predication. Why, e.g., may you not answer the question—*Ḃn leabḂar é rin?*—by saying simply—“*ir.*” Because ‘*ir.*’ by itself can predicate nothing; you must join it to the predicate, and the predicate *must* be that which you *mean* to assert of the subject, it must be the *logical* predicate, the predicate in thought. Why may you not say—“*ir é leabḂar*”—meaning “It is a book”? Because the word *é* following ‘*ir.*’ *must* be the *logical* predicate if the sentence is to have any meaning at all, and as *é* here is the logical *subject*, the sentence so expressed has no meaning; it is not bad Irish, it is simply nonsense, a mere senseless conglomeration of words. The same words *may* convey sense and meaning, but *only* if *é* is the logical predicate. E.g. if I say “*ir é leabḂar atá roir lámḂaibḂ aḂam ná ‘SéaḂna,’*” that is intelligible, because *é* is the (temporary) logical predicate, “*leabḂar atá roir lámḂaibḂ aḂam*” being the logical subject, and “*SéaḂna*” the material, logical predicate. In the course of our investigations it will appear evident that this is the true doctrine of the verb ‘*ir.*’ With this verb* we always *say what we mean*. No Irish speaker or writer ever indulged in the mental gymnastics attributed to him by the advocates of the distinction between the logical and the grammatical predicate (as applied here). In fact the distinction between ‘*ir.*’ and all other verbs in the language is that whereas all other verbs, including *atá*, are predicates or part-predicates in themselves, they may be, and usually are, followed by their subjects; ‘*ir.*’ on the other hand, being *in itself no predicate*, must, in order to have any sense at all, be immediately associated with its predicate, either in the material or pronominal form.

With these preliminary remarks we may proceed to the

discussion of classification and identification. Some authorities add a third use of the verb 'ir,' viz., 'emphasis.' But this is not a scientific division. As a matter of fact, the predicate must be either definite or indefinite in all cases, and so identification and classification comprise all the uses of the verb. It is of course of practical importance to notice that 'ir' may be used to emphasise a particular element in a sentence. But then such an emphatic sentence involves either classification or identification, though sometimes it requires care to determine which. We shall examine the matter in detail later on.¹ Many of the ordinary types, both in classification and identification are emphatic in form. The sentences usually given under "emphasis" might perhaps be better designated as *complex* and *elliptical* cases either of classification or identification.²

§ 2.—A.—CLASSIFICATION.

The various types of predication may be summed up as follows :—

- 1°. VPS. 1r **leabhar** é rin. 1r **ainníde** capall. (Predicate is a noun).
- 2°. VPS. 1r **maid** é rin. 1r **olc** an peacad. (Predicate is an adjective).
- 3°. VPS. 1r **bheadh** an lá é. 1r **maid** an buacail tús. 1r **sunta** an fear é.
1r **olc** an ainmír atá ann. (The subject involves a *relative clause* and is frequently elliptical, as in the first three examples given).
- 4°. (V)PS. Ní **ail** an **tuim** ir mó a tuisiúir uiré, ac
ail an mairnéalaig (n. n. 5. 4).

1ᵣ . . . **Alba** ᵣᵃ ᵢ-ᵃᵢᵢᵢ ᵣᵔ'ᵢ ᵃᵣᵢᵃ ᵣᵢᵢ (cf. K.H. II 374).

1ᵣ **Connla** ᵃ ᵔᵢᵔᵔ ᵃᵗ ᵢᵢᵃᵢᵢ ᵃᵣᵣ. (II. 279).
Éamonn ᵃ ᵃᵃᵃᵣ (S. 20).

(All (except the last,) nominal, as opposed to real, sentences. The predicate is a so-called proper name, but in reality, as used here, is a general term¹).

5°. VPS. 1ᵣ ᵔᵔᵢᵗ ᵗᵢᵔᵢ ᵢᵃ ᵗᵢᵔᵣᵃᵢᵔ ᵣᵃ. 1ᵣ ᵗᵢᵔᵢ-ᵣᵃ ᵃᵢ ᵗᵃᵔᵃᵣ ᵣᵃᵢ.

(The predicate is a prepositional phrase. In the second example ᵗᵢᵔᵢ-ᵣᵃ is equivalent to **ᵢᵔᵔ ᵗᵢᵔᵢ-ᵣᵃ**).

6°. PVpS. **Leabhar** 1ᵣ ᵃᵃᵔ ᵃ ᵣᵢᵢ. **Ainmíde** 1ᵣ ᵃᵃᵔ ᵃᵣᵃᵣᵗᵗ.
(Emphatic form of 1°. Notice that, the real predicate coming *before* the verb, the pronoun ᵃᵃᵔ must be inserted to take its place *after* the verb. The *meaning* of these emphatic forms is of course quite different to that of the unemphatic).

7°. PVpS. **maid** 1ᵣ ᵃᵃᵔ ᵃ ᵣᵢᵢ, ᵗ ᵢᵢ ᵢ-ᵔᵗᵃ. **Oic** 1ᵣ ᵃᵃᵔ ᵃᵢ ᵣᵃᵃᵃᵔ (emphatic form of 2°).

8°. PVpS. **Oic** 1ᵣ ᵃᵃᵔ ᵃᵢ ᵃᵢᵣᵣᵣ ᵃᵗᵃ ᵃᵢᵢ.

(Emphatic form of 3°. But notice that some forms under 3° are never emphasised in ordinary language. Ordinarily one does not say ᵔᵣᵃᵗᵗ 1ᵣ ᵃᵃᵔ ᵃᵢ ᵗᵃ ᵃ. The sentence is quite *correct*, but it is not usual).

9. PVpS. **Alba** 1ᵣ ᵃᵃᵔ 1ᵣ ᵃᵢᵢᵢ ᵣᵔ'ᵢ ᵃᵣᵢᵃ ᵣᵢᵢ.

ᵣᵢᵢᵢᵔᵃᵢᵢᵃᵃ 1ᵣ ᵃᵃᵔ 1ᵣ ᵃᵢᵢᵢ ᵔᵔ.

(Emphatic form of 4°. Notice that the pronoun inserted is ᵃᵃᵔ (indefinite)).

1. See note on Proper Names, pp. 41-43.

- 10°. PVpS. **Uiompa** 1r ead an leabhar ran. (Emphatic form of 5°. Notice that the only emphatic form in use corresponding to — 1r doig uiom na tiocfaið ré — is an ‘identification’ not a ‘classification’ sentence. 1r é 1r doig uiom na tiocfaið ré. (See Identification Type II a. p. 15), where, however, doig uiom belongs to the *subject*.)
- 11°. VPS. **Cailín** dárú **ainm** **di** **Si**le na mBláç. 1r **ainm** **do** **Di**a, etc. (I give these a separate place because they have been misinterpreted. It has been said that in the first example ‘**Si**le na mBláç’ (admitted as grammatical subject) is really the logical predicate. Of course it is not. It is logical subject, as it is the grammatical subject. If it were the logical predicate the proper Irish would be (and it is of course quite a common type (cf. classification type 4°))—**Cailín** sup **Si**le na mBláç ab ainm **di**, or **Cailín** sup é ainm a bí uirçí (ná) **Si**le na mBláç — (Identification). Both modes of expression are quite common over the whole range of Irish. Cf. PH 102. “*Filetus* din a ainm in descipuil-sin,” where ‘*Filetus*’ is predicate. Cf. also PH 134. “*Gestus* din a ainm in latraind-sin.”
- 12°. V(P)S. **Dá** mba ná beað ré façáilça roim ré aise (S. 67). Here the predicate “**ruo**” is understood. This is no exception to the rule that the subject cannot stand immediately after ‘1r’ in non-interrogative sentences. The predicate is *felt* after **ba** above, and *must* be understood in thought.

- 13°. SVP. Níl doinne ír **feadh** a táinig ar ná míre (TBC. 6).
 Tabair do Dia an n-ó ír **le dia** 7 coiméad
 aghat féin an n-ó ír **leat féin** (Im. 82). (The
 subject is the relative particle **a** understood
 before **ír**). For 1st example see *Double
 Relative* (pp. 114-116).
- 14°. Fundamental part of predicate + VpS + remainder of
 predicate :—
 Fíh ab ead id n-á leofad a scríobh n-á a
 n-áigne d-óib panamaint ra baite. (This of
 course is an emphatic form of **ír** (ba) **fíh**
 id . . .).
- 15°. SVPs. An teagarís ro a tuisim-re ní **liom** é. (CS. 245).
 (The material subject comes first. The sentence
 is rhetorically emphatic).

Dependent Forms.

- 1°. Deir ré sur leabhar é rin. Ír deimín sur ainmíde
 capall. (For omission or insertion of **ab** before a
 predicate beginning with a vowel, see p. 211).
- 2°. Deirimpe surb oic an peacaó. Ír d-óig liom sur
 maic é rin.
- 3°. Nac d-óig leat sur breas an lá é ?
- 4°. Tuisim nac aill an tuim ír mó a tuisaioir uiréi, ac
 aill an ílaiméalaig.
- 5°. Deirim leat sur d-óig liom ná tiocfaid ré.

N.B.—In the emphatic sentences 6°—10° there
 will be a *double* **sur** in the dependent form. It is
 really the first one that is logically pleonastic, but
 usage requires it. Notice that it is only when the
material predicate precedes the verb, and the latter
 is followed by a *formal* (or pronominal) predicate

that the two *sur*'s occur. It is only in this case that the subject is expressed after *eað*.¹ *leabair* *ir* *eað* *é*. But in answer to the question—*an leabair é?* we say *ir* *eað* (*Not ir* *eað* *é*).

- 6°. *Deir* *ré sur leabair surb* *eað* *é*. *Ir* *deimín sur ainmíde surb* *eað* *capall*.
 7°. *Deirim-re surb* *oic surb* *eað* *an peacað*.
 8°. *Ir* *dois* *liom surb* *oic surb* *eað* *an aimhir* *atá* *ann*.
 9°. *Ir* *folur sur* *Alba surb* *eað* *ab ainm* *doñ* *éiric* *rin*.
 10°. *Dubairt* *leir sur* *liomra surb* *eað* *an leabair* *ran*.

With these contrast the following:—

Tá *ré* *rocair* *am'* *aighe sur* *am'* *rágairt* *ir* *ceairt* *dom* *mo* *ráogal* *a* *caiteam* (n. 29). (The direct form would be—*ir* *am'* *rágairt* *ir* *ceairt* *dom* . . . where the real predicate follows *ir*).

Dubairt *ré sur* *caoilte* *ab'* *ainm* *do*. (n. 74), (Direct—*ir* *caoilte* *ab'* *ainm* *do*).

But,—with two *sur*-s—

Cear *na* *daoine sur* *naom* *surb* *eað* *é*. (S. 35). (Dependent form of *naom* *ab* *eað* *é*).

Similarly—*Abfao* *na* *diaio* *rin* *ir* *eað* *do* *n-innreao* *dom* *sur* *rraraí* *iarainn* *surb* *eað* *na* *rlata* *ran*. (M.S.F. 57).

Do *cuirreao* *na* *luige* *ortá* *sur* *namáio* *surb* *eað* *an* *rágairt* (MSF. 115).

B.—COMPLEX ELLIPTICAL SENTENCES.

(Either classification or identification.)

In addition to the emphatic forms 6°—10° mentioned above there is a special group of sentences which are remarkable

1. A possible exception is the common expression *ir* *eað* *ran*. But here the *ran* may belong to the predicate.

not so much for their emphatic form, as for the complex nature of the expression. The thought is not expressed directly or in full, and one has to analyse it before dealing with such sentences.

Some of these sentences are clearly identification. E.g., ní duit-re ir c6ir é 6ara6 u1om is merely a short—but complex—way of stating the negative identification—ní tur6 an t6 sur c6ir 66 é 6ara6 u1om. This fuller form sometimes occurs. Cf. S. 221.—Ní hé 6ac 6oinne 6o 6airbe6inrin an 6ainne rin 66 ; instead of the elliptical—ní 6o 6ac 6oinne 6 6airbe6inrin an 6ainne rin ; the short form is due to the influence of the ordinary classification sentence—ní c6ir duit-re é 6ara6 u1om. Such sentences may sometimes be still further emphasised. E.g., besides—ir 66m-ra ir ceapc é 6ara6 leac, we have 66m-ra ir eac ir ceapc é 6ara6 leac. We have in fact three degrees of emphasis.—

(a) ir ceapc 66m-ra é 6ara6 leac.

(b) (ir) 66m-ra ir ceapc é 6ara6 leac.

(c) 66m-ra ir eac ir ceapc é 6ara6 leac.

In this last case (c) notice that eac takes the place of 66m-ra. Otherwise it does not. E.g. in answering the question an 66m-ra . . . ? we do not say ir eac, or ní heac, but ir duit, or ní duit.

Other sentences are clearly classification. ir ar meirge 6 b6 r6. ir ar buite acac. These merely convey the information (emphatically) that the person in question was in a state of intoxication, or is in a state of frenzy.

Others again may according to circumstances be either classification or identification. The question and answer—An ar an mb6r6 ac6 r6 ? ir ar—may imply identification, the contrast being between *the* table and some other definite object. On the other hand the question and answer—An ar ac6 r6 anoir ? ní heac, ir r6—imply classification, the

contrast being not between THE chair and some other definite object, but between *a position* ON the chair and *a position* UNDER it. It is worthy of note that in answering a question the pronoun *é* can never stand for a propositional-phrase-predicate, no matter how definite its reference may be. Neither can *é* be used proleptically for a prepositional phrase when the latter follows the verb ' *ír* ' and *precedes the subject*. It can be used, however, and often is, to anticipate a prepositional-phrase-predicate when the latter *follows* the subject. E.g., *ír é áit n-a rabadar an uair rin ná í oTeamair*. This shows that phrases like *í oTeamair* in such cases are quite definite. It is interesting to compare the use of so-called proper-name predicates in nominal (as opposed to real) sentences. E.g., *An Séadna ír ainm do? ír ead* (where ' *Séadna* ' is understood indefinitely, or as a general term.¹ But—*ír é ainm a bí air ná Séadna* where *Séadna*, understood definitely, is anticipated by *é*. So also nouns which ordinarily are indefinite can become definite in a certain type of identification.² E.g. *ír atriúad ana móir é, nac ead?* is classification. But *ír é ruo é ná atriúad ana móir*, is identification (of classes). Sentences like—*ír é Séadna an ainm a bí air* (*they have appeared in print*) are just as bad Irish as—*ír é air an mbóro adá ré*.

Note that there are no emphatic forms in use corresponding to the types II°—I5°. Some of them are emphatic already. Unless we look (in the case of II°) upon the sentence in which *Site na mbliá, etc.*, are logical predicates as more emphatic ways of making the statement (as in fact they are). They are not direct emphatic forms, because subject and predicate change places.

1. See note on Proper Names, pp. 41-43.

2. See p. 43.

Exercise I. (Classification).

Translate into idiomatic Irish :—

- 1°. *All that is high*¹ is not holy ; *nor*² all that is pleasant good ; *nor*² every desire pure ; *nor*² is everything that is dear to us pleasing to God.
- 2°. It is clear that Ireland was the name of that country.
(Translate in both ways : emphatic and unemphatic).
- 3°. You say it is a man, but I say it is a horse.
- 4°. What I say is that it is not Irish at all ; it is English.
- 5°. Give to God what is His, and take to thyself what is thine.
- 6°. He says that “ *Séadóna* ” is the title of the story.
- 7°. What can't be cured must be endured.
- 8°. My father says that Michael is *his*³ second son's name.
- 9°. I think that Báb of the Liss was called Síle.
- 10°. I tell you it was “ a Young Men's Society ” they were.

Exercise II. (Classification, continued).

- 1°. He says that it is under *cover*⁴ of darkness they do their work.
- 2°. Joseph, her husband, being a *just*⁵ man, and not willing publicly to *expose*⁶ her, was *minded*⁷ to put her away privately.
- 3°. *They*⁸ that were invited were not worthy.
- 4°. *That*⁹ which is born *of*¹⁰ the flesh is flesh, and that which is born of the spirit is spirit.
- 5°. A bad custom and the *neglect*¹¹ of our spiritual advance-

1. $\xi\acute{\alpha}\delta\acute{\epsilon}$ $\acute{\alpha}\rho\theta$. 2. $\acute{n}\acute{\alpha}$ $\acute{n}\acute{\imath}$. . . 3. Do not use possessive. 4. $\text{ṙ}\xi\acute{\alpha}\acute{\epsilon}$.
 5. $\text{ṙ}\acute{\imath}\text{o}\text{ṙ}\delta\text{o}\text{ṙ}\tau\acute{\alpha}$. 6. Use $\text{m}\acute{\alpha}\text{ṙ}\text{ṙ}\delta\acute{\alpha}\acute{\theta}$. 7. $\text{m}\acute{\imath}\text{a}\text{ṙ}$. 8. Δn $\text{ṙ}\text{ṙ}\text{ṙ}\text{ṙ}\text{ṙ}\text{ṙ}\text{ṙ}\text{ṙ}$.
 9. Δn $\text{n}\acute{\imath}\acute{\theta}$. 10. $\acute{\theta}$. 11. Use $\text{n}\acute{\epsilon}\Delta\text{ṙ}\text{ṙ}\text{ṙ}\text{ṙ}\text{ṙ}\text{ṙ}\text{ṙ}$.

ment is a great *cause*¹ of our keeping so little guard upon our mouth.

- 6°. It is *truly*² a misery to live upon this earth at all.
 7°. It is for this reason the prophet devoutly prays to be freed from the necessities of the body in this world.
 8°. Then it is you will regret that you were so cold AND³ careless.
 9°. Nothing so defiles and entangles the heart of man as impure love to created things. (Say—It is impure love . . . that most . . .).
 10°. All disquiet of heart and distraction of the senses arise from inordinate love and vain fear. (Say—It is out of . . . that . . . arise).

C.—Identification.—Type I VpPS.

- 1°. Sé an gníom fódanta ir gnátaó le Ríó Cairil a óéanaí (C.D. 73).

Subject = (an gníom) ir gnátaó le Ríó Cairil a óéanaí.

Predicate = an gníom fódanta.

p (Temporary predicate) = é.

In Old Irish the pronoun was frequently *not* inserted here. In fact there is clear indication that its use, in this type of sentence, is due to the influence of other types (notably II, III, IV). See pp. 15-31.

- 2°. 'Sé an τ-uáðar a òrnuig an τ-olc (Ser. 221).

Subject = (an ruo) a òrnuig an τ-olc.

Predicate = an τ-uáðar.

Temporary predicate (p) = é.

1. Fé noeáí.
 3. Repeat "so."

2. Express by emphatic form of sentence.

Notice the difference between the proleptic pronoun in Irish and in English. In the English—"It was pride that started the evil," the pronoun "it" stands for the subject. In Irish the pronoun *é* stands *not* for the subject but for the predicate. The introductory "it" (standing for the logical subject again) in English *classification* sentences is ordinarily not expressed in Irish at all: (It)'s a pity that he did not come,—*1r tpuas nár éainis ré.*

- 3°. *1r é an raogal ro an t-eaprac 7 1r é an raogal eite an fógmar* (Serm. 54).

First subject = *an t-eaprac.*

Second „ = „ *fógmar.*

First predicate = *an raogal ro.*

Second „ = „ *raogal eite.*

Here we have the explanation of a parable. Notice that '1r' often signifies "stands for, represents, means, is equivalent to." This meaning, however, it develops *from the context.*

- 4°. *1r é puo é 1r éasgramlaigne 7 1r tuacalaigne 7 1r mó neam-tuirgint dár ariugear puam.*

Subject = The *second é.* (The *first é* is temporary predicate).

Predicate = (*an*) *puo 1r éasgramlaigne . . . puam.*

Notice the omission of article with *puo*, and the fact that only the fundamental noun of the predicate here precedes the subject. The subject *might* have been kept over till the end, thus—*1r é puo 1r éasgramlaigne . . . dár ariugear puam é.*

- 5°. *b'é a d'iceall féin i coimeád ar ruobal an fáio a máir ré.*

- 6°. *Ní hiað an muinntir a éaineaf an lá d'éanaó atá ašam á mólað inoiu* (SG. 45).

Exercise III.

Identification.—Type I.

- 1°. The man who stole the chalice was the one who found the key.
- 2°. He thinks it is the men themselves that are responsible for this ugly custom.
- 3°. I'm sorry I didn't take *your* advice from the beginning.
- 4°. Fasting will best prepare us for Christmas.
- 5°. It was pride that urged them to tell the lie.
- 6°. The wife that God had given him was responsible for *his*¹ sinning.
- 7°. It is *those*² who are lowly in this world are *most likely*⁴ to be *high*³ in the Kingdom of God.
- 8°. It is *those*² who get most who are always farthest from having enough.
- 9°. It isn't everyone I would give that ring to.
- 10°. It is the temptations and tribulations that show what progress one has made in righteousness.⁵
- 11°. If I love the world I rejoice at its prosperity, and am troubled at its adversity.
- 12°. If I love⁶ the flesh my *imagination*⁸ is *taken up with*⁹ the things of the flesh.
- 13°. If I love⁷ the spirit I delight¹⁰ to think of spiritual things.
- 14°. It is not the poor man who has not a single word of English that is responsible

1. Do not use possessive. 2. an té. 3. uapal. 4. tóicéige-oe
 5. píoipsoncaét. 6. ip ionmum le . . . 7. ip áil le . . .
 8. maétnaín. 9. Use tá. 10. fonn

Identification.—Type II. (*Four varieties*).

(a) VpSP. Sometimes it was inconvenient, if not quite impossible, to place the predicate immediately after the verb. Moreover, for rhetorical purposes, the predicate was frequently reserved for the end of the sentence. This type is therefore very common even in the Old Irish period, and looms large in the Irish of every province down to the present day. As compared with type I, it throws some light on the construction of the verb ‘ 1r.’ Type I is found frequently in Old Irish *without* the anticipatory pronoun, though there is a growing tendency to insert it, until at last—in Modern Irish—it is absolutely essential.¹ Type II on the other hand is NEVER found *without* the proleptic pronoun,—the obvious reason being that ‘ 1r’ would otherwise be followed immediately by the *subject*. Some would-be authorities explain the pronoun here as part of the *subject*, and say it is inserted merely to separate ‘ 1r’ from a definite noun. But why should this be necessary? (see p. 44). It was *not* necessary in type I in Old Irish, but it was, and is, in type II. We have a reasonable explanation of all the phenomena on the hypothesis that the subject must *not* follow 1r immediately: the pronoun is inserted here to take the place of the predicate, and render predication possible; it is inserted in type I on the analogy of types II, III and IV.

1°. 'Sé 1r mian 1ur an eadhlair feap7 D6 do maolu7ad
(Don. 282).

Subject=(an 1ur) 1r mian 1ur	} Literal meaning :
an eadhlair	
Predicate=feap7 D6 do	
maolu7ad	
Temporary predicate (p)=e	} lessen God's
	} anger.

1. For exceptions, see pp. 44-47.

2°. Séarfo a ghninn a leat-taoib a tabairt ra' nsgaoit
(n. n5.—14).

Subject = (an fuo) a ghninn.—Séarfo = 'Sé (an) fuo

Predicate = a leat-taoib a tabairt ra' nsgaoit.

Temporary predicate é (in réarfo).

3°. 'Sé buaò na r5éite rin . . . an fear a beaò ar a
r5át nac féioir é bualaò, bioò ná beaò ann ac
5arrún 5an fearó5, nó bioò 5o mbeaò ré na
feanouine.

Here the cumbrous nature of the predicate makes it quite impossible to express the identification according to type I.

4°. B'é b'faoa leir 5o raib ré amuig (S. 39).

Subject = (an fuo a) b'faoa leir.

Predicate = 5o raib ré amuig. Here again the form of the predicate precludes the use of type I. Notice that, as in type I., we must frequently supply the fundamental noun of the *subject*. Observe also that the second ba introduces a classification sentence, the predicate being "faoa leir," the subject being the relative particle a (or oo) understood before ba. It is very important to notice the difference in *meaning* between a *classification* like

B'faoa leir 5o raib ré amuig.

and the *identification*—

V	P	S
Vp	S	P

B'é b'faoa leir 5o raib ré amuig.

The passage referred to here is (S. p. 39) :—

D'ayimshig Tayg a vata, agus do louir Míhál lesh an sguéb. Heasiv Tayg a lár an tí. D'eirig an sguab agus hug shí iaracht er é vuala idir an dá húil. Ví an bata go mah agus an chuishli láidir, agus

ambasa chosin Tayg a cheaun agus a cheanàcha, ach do vuel shí ins na cosiv é, agus do vuel shí ins na loraganuiv é, agus do vuel shí ins na glúiniv é, agus do vuel shí ins na cearhúnuiv é, agus ins a droum, agus ins na hasnychuiv, a dreó ná feaduir shé er baul cad a ví ag imeacht er. Fé gheri do líúig shé an doras d'osguilt dò, agus gealuim 'oit gurav é b'ada lesh go roiv shé amùh.

Many a writer in describing such a scene would have said merely—"b'fada leir go raib ré amuis." Many do not seem to understand the difference between such pairs as 'b'fada leir' and 'b'é b'fada leir.' Yet the difference is important. How often in reading certain Irish books has our taste been offended by the substitution of one such form for the other. In the above passage "b'fada leir" would have been insufferably weak,—would in fact have been an anti-climax. "b'é b'fada leir" on the other hand exactly suits the circumstances. The sentence identifies for us THE ONE THING which the poor rzuab-ridden Taz was longing for at the moment, viz. to be safely out of doors. This may seem a small point, but it is the uniform observance of these 'convenances' that distinguishes good writing, just as it is the habitual neglect of them that is at once the cause and the mark of mediocrity.

- 5°. b'é b'fada le zac doinne go mbeidir as teact a baidé.
 6°. na dpuinge . . . as ar ab é a noia a mbotz. (Don. 130)
 The people whose God is their belly. Subject = a noia. Predicate = a mbotz.

Sentences like—ir é a fad ir a zeairr go . . . and ir é a toct a luigeat belong here also. Sé mo tuairim ná tiocfaid ré in don cor anoir belongs to

type II. rather than type I. This fact explains why *é* is used (though *τυναίριμ* is feminine). The *é* does not refer directly to *τυναίριμ* at all, but to the clause—
 “ *νά τιοσφαϊὸ γέ . . . ανοιρ.* ”

Exercise IV.

Identification. Type IIa.

- 1°. The priest's business is to *pray*¹ to God for himself and all the people in a suppliant and humble manner.
- 2°. I long for the joy of peace.
- 3°. A person of the least intelligence ought to see that the people who have least sense in Ireland are those who have neither English nor Irish.
- 4°. My opinion is that the pair understood each other remarkably well.
- 5°. Had I been in his place these are the three wishes I should have asked for—plenty of money in this world, a long and happy life, and eternal life thereafter.
- 6°. The reason why she broke it was that Séadna had promised that he would marry *her*.
- 7°. The queen's desire is to get plenty of badgers' milk to drink.
- 8°. I am longing exceedingly to possess that feat.
- 9°. The one desire of everyone was to be returning home.
- 10°. The last state of man means the state he is in on leaving this world.
- 11°. The best thing you can do is to put that question to herself.

1. *Ùeic éσ cur a ðuité ruar.*

- 12°. The long and the short of it is that he must go home at once.
- 13°. No man is secure in appearing abroad but he who would willingly lie hid at home.
- 14°. The number of them that did eat was 5,000 men, besides women and children.
- 15°. My meat is to do the will of Him that sent Me, that I may perfect His work.

Identification. Type IIb.

VpS ná P. The characteristic of this type is the particle ná which precedes the predicate. The force and origin of this ná will be explained later on. The *subject* is in *thick type* :—

- 1°. 'Sé **céad muid a òein ré** ná a lám a cur na bóca féadaint an raið an rparán aise (S. 29).
- 2°. 'Sé **céad muid eile a tuis ré pé n-dear** ná an srian as taitneam ar an meabóis i n-ionad na sealaige (S. 74).
- 3°. Samluis ré srib é **muid a bí in ionad a óroide aise** ná mar a beað cloc móir tnom (S. 90).
- 4°. U' é **cuma n-ah òein ré é** ná le beir as baint cainte a méib (TBC. 201).
- 5°. U' iad **dá híis iad ran** ná Concubair mac Neapa 7 Fearshur mac Róis (N. 82).
- 6°. Tuis ré in' aigne srib é **muid muicéad** ná anhrsian diablaide (N. 104).
- 7°. U' iad **beirt iad ran** ná Maolmóirde 7 Siernic (N. 312).
- 8°. Ir iad **neite iad ran** ná deas-ghótaat ra baile, fórlamair ceart amuis, raor aigne i scómarle, san seille do coir ná do mian (Cat. 71).
- 9°. Ir é **óion atá aih** ná cleití na n-éan ir áille dat (Eir. 54).

10°. B' é **coinjeall é rin** ná roḡa a réad o' fáḡáilt as
fearrḡur (Eir. 76).

11°. 1Sé **ainm a bhí air** ná Séadna (S. 6).

12°. B' é **neart é rin** ná neart an éireoinn (II. 128).

All "ná" sentences are affirmative. The following one from Acts ix. 21 is *virtually* affirmative: "Ná é ḡnó a tuis
annro é ná cun iad do bheit leir ḡabta as tuiall ar
uáctaránaib ná rásar?" In sentences 1°, 2°, 3°, 4°, 9°, 11° the
subject clearly contains a relative clause. In the others both
the relative particle and the verb *ir* are understood. In 5°,
e.g. "oá ríḡ iad ran" is equivalent to "an oá ríḡ a ir
iadrán." In 6°, "ruo Muircá" is equivalent to "an ruo a
ba Muircá." (For omission of the pronoun here before the
definite noun *Muircá*, see p. 45-4°).

Ná in Sentences of Identification.

This particle *ná* is very widely used in Munster in sentences
of the type *is é ainm a bhí air ná Séadna* ("Séadna," p. 6).
The principal points to be noted in regard to its use are:
(1) it introduces the material predicate; (2) the predicate is
strongly emphasized; (3) the subject, taken in full, always
contains a relative clause, though the relative particle need
not appear explicitly; or a genitive or possessive phrase,
easily resolvable into a relative clause; (4) while all *ná*-
sentences are formally affirmative, *ná* gives them virtually
the force of a rhetorical question, a negative sentence, or an
exclusive comparative sentence. This points to the genesis
of the construction.

I. The rhetorical question *annsan cé déarfadh ná gur
dheaghdkuine é?* is virtually equivalent to *is é déarfadh gach*

aoinne gur dheaghdhuine é, though the latter has less force and pointedness. If we assume that the negative *ná* in the former became associated with the expression of the predicate which it precedes, it is easy to understand how *ná* should have been gradually invested into the affirmative sentence. The resulting type, *is é déarfadh gach aoinne ná gur dheaghdhuine é*, thus acquires all the force of the rhetorical question.

II. Besides rhetorical questions we have rhetorical negations: Thus *ní bhíodh fhios ag aoinne ná gur dhuine do mhuintir na tíre é* ("Niamh," p. 138) is virtually equivalent to *is é cheapadh gach aoinne gur dhuine do mhuintir na tíre é*. It was natural that the negative *ná* of the first form of expression should come to be used in the latter form as well. So, *ní deirim ná go bhfuil an ceart agat* is only a more emphatic way of saying *is é deirim go bhfuil an ceart agat*. A contamination of the affirmative form with the rhetorical-negative gives *is é deirim ná go bhfuil an ceart agat*.

III. This association with rhetorical questions and rhetorical negatives would of itself have been sufficient to account for the use of *ná* in affirmative sentences of identification, but the development was further promoted by another class of sentence, containing not the negative but the comparative *ná* (= *ioná*). Thus, the affirmative sentence with a superlative adjective '*sé cuma is fearr chun na h-oibre dhéanamh an Ghaedhilg do shaothrughadh ins na h-áiteannaibh 'ná bhfuil sí beo fós*, may be replaced by a negative with comparative *níl cuma is fearr chun na h-oibre dhéanamh ná an Ghaedhilg do shaothrughadh*, etc. ("Sgothbhualadh," p. 46). The interchange of the types 'this is the best' and 'no other is better than this' is helped by the fact that in Mod. Ir. there is no distinction in form between the comparative and the superlative. And here, as before, the affirmative sentence may be rendered more explicit and emphatic by introducing

the particle *ná*: *is é cuma is fearr chun na h-oibre dhéanamh ná an Ghaedhilg do shaothrughadh*, etc. Thus two uses of the negative *ná* and one of the comparative *ná* have resulted in the affirmative *ná* of identification.

In some districts *ach* (*acht*) is used in the same way. Its origin is similar. The rhetorical question and the rhetorical negation play a similar part in its development. Thus from *cad a dhéanfadh mac an chait ach luch a mharbhadh?* we may evolve an affirmative *is é rud a dheineann mac an chait ach luch a mharbhadh*. Similarly such a negation as *níor dhein sé ach casadh agus imtheacht leis*, might be turned into an identification sentence: *is é rud a dhein sé ach casadh agus imtheacht leis*. Of course this similarity of meaning and development of *ach* and *ná* does not imply any phonetic connection between them.

The following further examples of rhetorical negative and exclusive comparative, sentences will help the student to realise how *ná* has been developed in sentences of Identity:

- 1°. Ní mífóe a máó nÁ go maib ácar ar Colla (N. 244).
- 2°. Níor b'fearra dúinn fuo a dhéanfaimís nÁ an cúio eile d'ár faoídal a cáiteam i dteannta céile (T.G.)
- 3°. Ní maib éinne ba zéire zá zcup go léir fuar cun na h-íobhíre rin a dhéanam nÁ míre.
- 4°. D'féidir náir b'fearra dúit fuo a dhéanfá nÁ an fuo a deim feirean (S. 66).
- 5°. Níorb' fearra dúit fuo a dhéanfá anoir nÁ dul 7 zprear a cóola dúit féin (S. 69).
- 6°. Níorb' fearra dúit fuo a dhéanfá nÁ cleamnar a dhéanam dó (S. 97).
- 7°. Ní meafaim nÁ go mbead dúil níor mó a漳at dul ar a漳at ra b'fíoraontaét (Im. 19).
- 8°. Níl don fuo ír mó a tu漳ann fáram a漳ne do'n duine

ná a tuisint go bfuil pé ar don toil le Dia na
 glóire (Im. 280).

- 9°. Níl doinnrò ir mó éuaðann eioide an tuine 7 a
 òeigleann amac é ó ðpárta Dé ná eiaor (Ser. 2).

Type IIc.

VpS ac P.—The characteristic is that ac (not ná) precedes
 the predicate.

It is not used by Canon O Leary, but his work contains
 copious examples of the rhetorical questions and rhetorical
 negations from which this use of ac has developed.

Sé puo a òein pé ac carað 7 imteaét an doiar amac.

It will be useful to study the following examples:—

- 1°. Le n-a linn rin cia buailpeað óúca an doiar irteaé
 ac an tinnceir mór (S. 186).
- 2°. Le n-a linn rin cia buailpeað óúca irteaé ac Taðs
 ós ó Cealla, 7 Conn 7 aèair Cunn (n. 259).
- 3°. Cao a òéanpeað pí ac an puo acá geallta aici ó topeá?
 (n. 313).
- 4°. Cé geobað ear an noiar ac Séarona? (S. 89).
- 5°. Creáð ir iontuigte ar ro acé nac fuil eput ar bit
 n-a mbí an tuine ac eput n-a bfuil pé ro-mairbta?
 (KTB. 10).
- 6°. Cár eus pé aèair ac iotpeo an bail n-a pail Òonncað?
 (n. 306).
- 7°. Níl ar puoal le òeic mbiaðnaib ac an t-ollnú
 (SG. 138).
- 8°. Cé tiocpað 7 tóspáð an feirm ac fear n-arb ainm
 bó Óóinnall ó Duobáin? (MSF. 58).

Exercise V.

Re-write the above eight examples as formal identifications
 with the verb ir.

Exercise VI.

Identification. Types I Ib and IIc.

- 1°. There is only one thing which keeps many back from *spiritual progress*¹ and fervent amendment of life, and that is *the apprehension of difficulty*,² or the labour which must be gone through in the conflict.
- 2°. Whilst I am kept in the prison of the body I acknowledge myself to need two things—food and light.
- 3°. You describe it as a trifling change, but in my opinion it's the sort of thing one calls a very big change.
- 4°. There are two things you would do well to avoid. They are ugly and hurtful to soul and body. The two things I mean are foolishness and evil-mindedness.
- 5°. The very first thing the messengers did was to ask if³ he was Christ.
- 6°. The very first thing to be done was simply⁴ to give the champion's portion to the best warrior.
- 7°. The manner of his coming was, if you please,⁵ in a gentleman's suit.
- 8°. What brought me to talk to you now is simply this,⁵ that I am in difficulties.
- 9°. The thought referred to was how little anyone expected that it was Cormac they'd be marrying in the end.
- 10°. There was one person who never thought of it, and that one was Cormac himself.
- 11°. I think there are only two people who understand him. These two are Fergus and Cúchulainn.
- 12°. The man they sent to do this work was *none other than*⁵ Lonán.

1. $\text{leap } \Delta \text{ n-anama } \acute{\text{o}}\acute{\text{e}}\text{anaim.}$
 $\text{ní } \acute{\text{c}}\text{huaid}^{\text{o}}.$ 3. Interrogative.
 5. Expressed by $\text{n}^{\text{á}}$.

2. $\text{an obair } \Delta \text{ beic, } \text{tar leo,}$
 4. This is expressed by $\text{n}^{\text{á}}$.

- 13°. His food consisted *merely*¹ of locusts and wild honey.
 14°. The act of injustice referred to was the insulting of a woman.
 15°. The thought that occurred to him was that he had never tasted better food.

Identification. Type II*d*.

VpS *maṛ* P.—The characteristic of this type is that *maṛ* precedes the predicate. This *maṛ* is logically pleonastic, just as the word “because” sometimes is in English. We say, e.g., “he remained simply *because* he didn’t wish to go,” and influenced by this we say “the reason why he remained was (*because*) he didn’t wish to go.

N.B.—Though *cúir* is fem. the pronoun used is *é*. This is quite regular because *é* refers directly, not to *cúir*, but to the predicate.

- 1°. 'Sé *cúir* ná h-éirteann ríḃ-ṛe le briaṭṛaib̄ 'Dé *maṛ* ní h-ó 'Óia ríḃ (Ser. 170).
 2°. 'Sé *cúir* n-a ḃṛuil ṛan *maṛ* rín, *maṛ*, pé 'uine a ḃairteann, ir é Cṛíort ṛéin a 'veineann an bairte (Ser. 57).
 3°. 'Sé *cúir* ná 'véanṛaḃ 'víoḡaltar oṛaib̄ *maṛ* ḡeall ar an earonóir rín, *maṛ* ní loirḡim mo ḡlóiré ṛéin (Ser. 172).

Exercise VII. Type II*d*.

- 1°. The reason why this is so is that man’s mind sinks down into outward things, and unless he quickly recover himself he willingly continues immersed in them.

1. Expressed by *ná*.

- 2°. Because thou hast yet too *inordinate*¹ a love for thyself, therefore art thou afraid to *resign*² thyself wholly to the will of others.
- 3°. This is the reason why there are found so few contemplative persons; because there are few that wholly sequester themselves *from transitory and created*³ things.
- 4°. The reason that so *few*⁴ become *illuminated*⁵ and *internally free*⁶ is because they do not know how to wholly⁷ renounce themselves.
- 5°. The reason why you cannot speak Irish well is because you haven't learned it from oral instruction.
- 6°. I suppose it is because you think English 'respectable' that you have such little knowledge of, and esteem for, your own language.
- 7°. The only reason he can *advance for*⁸ such conduct is that he doesn't know what he's doing.
- 8°. My principal reason for mentioning this matter now is that I have always felt it to be an Irishman's duty to help on the cause of his native language as much as he can.
- 9°. If there is one reason more than another to convince me that you are right, it is this—that "God helps those who help themselves."
- 10°. The reason why so few people can write Irish well is that they do not study it in the proper way.

1. 10MAO. 2. FÁS . . . pé. 3. Cnuítear é seo óíombuana.
 4. Oíreao. 5. Cóm beas roluir aigne (beas, because oíreao was
 used for "few"). 6. Cóm beas raoluir aigne. 7. Amuis ir
 amaó. 8. Cuir ríor le . . .

Identification Type III.

VpSP.—This is a very important type. It is quite common all along the ages, but it seems to have never been appreciated. As in type II (with which it has some affinity) the predicate comes at the end ; but the subject is different. In type II. the subject contains a relative clause (whether the relative be expressed or understood) or a genitive or possessive phrase which might easily be resolved into a relative clause. In type III. the subject is merely a noun with the definite article, and sometimes a demonstrative particle or an adjective. The reason for giving it as a special type is this,—because the same form of words might—in a different context—be a sentence of type I.—with entirely different construction and meaning. Take for instance the sentence—*Sé an namairó an peacaó*. If I have no context to guide me I cannot tell precisely what is the meaning. It *may be* a sentence of type I. (VpPS) implying that I am speaking of *sin* and asserting that *sin* is *the* enemy of man. But then it may also mean quite a different thing. In the context from which I have taken it (Ser. 238) it *does* mean quite a different thing. It is a sentence of this third type. The question was not about defining “sin,” but about defining “the enemy” (previously mentioned). *An namairó* is clearly the subject, and *an peacaó* is just as clearly the predicate. To understand it any other way, is to misunderstand it, to miss the meaning of the passage entirely. Irish literature is full of this type, yet not a single writer on Irish Grammar—as far as I know—has ever called attention to it. It is of course more rhetorical than type one. In fact it is an abbreviated form of type II. *Ír é an namairó an peacaó* is virtually equivalent to—*Ír é muo an namairó (ná) an peacaó*. The words, too, are pro-

nounced quite differently according to the meaning. If the sentence belongs to type I, it is spoken quickly with practically no pause from start to finish and of course the predicate “*an namhain*” receives greater emphasis* than the subject. If it belongs to type III, the utterance is slower, there being a distinct pause after *é*, and another after *namhain*, and of course “*an peacaí*” will now receive the greater emphasis. Other examples:—

2°. . . . *Surb í an íomáiní úo an náúúir óaonna* (K.T.B. 3).

Here the context makes it quite clear that the subject is ‘*an íomáiní úo*’ and that ‘*an náúúir óaonna*’ is predicate. Of course we are met here with the “bogey” of “*grammatical predicate*.” But the distinction, as we have said already, is a myth,—as applied to the verb ‘*ir*.’ It seems to have arisen from the idea that type I. is the only possible type of predication. An absurd and disastrous idea!

3°. *Sé an ceapó úo an náúúir óaonna* (K.T.B. 10).*

Sometimes there seems to be a mixture of types II. and III. in one sentence:—

4°. *Ir é an corṡ so léir ḡ an corṡ ir mó orainn . . . ná veinimíó don iarracṡ ar óul ar bóṡar fíoraonṡacṡa na naomṡ (Im. 17).*

Exercise VIII.

Identification. Type III.

1°. He is truly great who is great in charity,

2°. We ought to pay great attention to our Saviour’s words :

* The proleptic pronoun, even in O.I., is frequently assimilated in gender to the subject, where the latter differs in gender from the predicate

because we understand that the Saviour is the Son of God.

- 3°. He spoke of rearing a noble castle ; now this castle represents the actions of our lives.
- 4°. The enemy means the devil. and night the time of temptation.
- 5°. Spring means this present life. and autumn the next life. (Cf. Type I. Ex. 3, p. 13).
- 6°. That man is really wise who knows himself.
- 7°. The altar signifies *allegorically*¹ the human heart.
- 8°. The enemy is the devil, the harvest the fruits of grace in the human soul.
- 9°. Correct Irish is Irish with no taint of English upon it.
- 10°. Truth frequently signifies the one thing which you don't want to hear.

Type IV.

PVpS.—The predicate is brought forward to the beginning of the sentence for the sake of emphasis, or rhetorical effect. But observe that the proper pronoun must be inserted to take its place *after* the verb. Cf. the emphatic classification—*teabhadh ír eadh é*. Proverbial and sententious sayings are often cast in this mould. The pronoun is here retrospective.

1°. *Torad an uile ír é ír ura do coris.* Predicate = *torad an uile*.

Subject = (*an curu de'n oic*) *ír ura do coris.*

P

V p

S

2°. *an bair a ceapad do'n éan ír é ír trúis báir dom réin* (*Deir. II. 11*). Here again we must supply the

1. *So páiteiallóc.*

fundamental noun of the subject—*an muo*. Note (as in example 1°) that the 2nd ‘*ir*’ has for subject the relative particle *a* (understood).

- 3°. $\underbrace{\text{Na gíolláí tuair}}_{\text{P}} \text{ ir } \underbrace{\text{íad}}_{\text{V}} \text{ ba } \underbrace{\text{mó a éuairé as muic na rár}}_{\text{S}}$
(N. 89).

Here with the subject, when we analyse it, we must supply “*na daoine*” or some such antecedent to the relative particle understood with *ba mó*.

This type is very common in Old and Middle Irish, as it is in Modern Irish. E.g., Wb. 21c5 *Crist didiu is si inchathir; ind noib ata ellachtí hi Crist ithé cives*. In such cases, where the subject noun and the predicate are of different gender, the retrospective pronoun is assimilated to the gender of the subject noun.

- 4°. $\underbrace{\text{Sompáit } \gamma \text{ miam}}_{\text{P}} \text{ ir } \underbrace{\text{íad}}_{\text{V}} \text{ a } \underbrace{\text{bí ann}}_{\text{S}}$ (N. 166) Supply “*na daoine*” as antecedent to the relative “*a*” in the

- $\underbrace{\text{Clann na muic } \gamma \text{ na n-uairé}}_{\text{P}} \text{ ir } \underbrace{\text{íad}}_{\text{V}} \text{ a } \underbrace{\text{éadad}}_{\text{S}}$ (N. 10).
See previous remark.

- 6°. $\underbrace{\text{An poit-cléir}}_{\text{P}} \text{ ir } \underbrace{\text{é a bí ar muibál aca}}_{\text{S}}$ Supply ‘*an muo*’ or some such words in subject.

Ordinarily the unemphasised pronouns *é*, *í*, *íad* are not used by themselves as predicates. When they appear to be so used it will be found that they

- 8°. What I have asked must be done,
 9°. As soon as they were near him they recognized **him**.
 It was St. Caillin.
 10°. It is our *liberties*¹—our very *lives*¹—that are in danger.
 11°. What he coveted most was friendship with the young.
 Their minds were *impressionable*² and *changeable*,³
 and it was not difficult to inveigle them.⁴
 12°. Oftentimes they that are *better in men's judgment*⁵ fall
 lowest, because of their too great confidence.
 13°. The saints that are highest in the sight of God are the
 least in their own eyes.
 14°. The higher a person is advanced in spirit the heavier
 crosses shall he often meet with.
 15°. That thing most readily comes to my mind which
 naturally delights me, or which through custom is
 pleasing to me.
 16°. I beg for the peace of thy children who are fed by thee
 in the light of thy consolation.
 17°. The stone which the builders rejected the same is
 become the head of the corner.
 18°. He that shall endure unto the end, he shall be saved.
 19°. He that believeth,⁶ and is baptized⁶, shall be saved ;
 but he that believeth⁶ not shall be condemned.
 20°. He that is lesser among you all, he is the greater.

Identification. Type V.

PS.—The predicate and subject are simply juxtaposed without the verb. If the verb (with, of course, the necessary pronoun) is placed *before* the predicate we reduce the sentence

1. Singular. 2. Dogs . 3. Suasac . 4. This sentence must be joined to the preceding one, because it gives *his* reason. 5. Ir doirpe cail . 6. Future tense.

sentence is a brief way of saying—*Sé ruo tír san ceanḡa ná tír san ánam.*

3. *Móinach Casil comdas rí* (M. of Cashel is a just king). (From an O. I. poem in LL., p. 149a, published in "Miscellanea Hibernica" (Kuno Meyer). Studies in Language and Literature (University of Illinois), Vol. II, No. 4).

Exercise XI.

Type VI.

- 1°. A man's enemies are those of his own household.
- 2°. The life of a language is the speaking of it.
- 3°. A man of no property is no good.
- 4°. A fire without heat is no use.
- 5°. Rain followed by fine weather never causes a wilderness.
- 6°. A language that has no poetry has no literature.
- 7°-12°. (*Re-write above sentences in dependent form.*)

This 6th type is quite common from the oldest times. E.g. (P.H. 187) *Tu-ssa Dia, mei-se duine ; tusu tigerna, mei-se mog.*

Proverbs are often expressed in this way :—*Obair san bialó san páḡ, obair san fonn san fiaḡac air.* As type V, when it becomes dependent, is reduced to type I or type IV, so this present type takes the form of type II. Notice that in sentences 3°-6° above the fundamental noun of the subject must be repeated in the predicate.

Type VII.

VPS. The predicate is either—

- 1°. A pronoun of the 1st or 2nd pers. sing. or plur.

2°. A pronoun of the 3rd pers.+*reo*, *rin*, *riú*
(*ro*, *ran*, *rú*).

3°. Any pronoun + *féin*.

1°. (1r) *Mire* *Seairóir* ó *Nuacláin*.

2°. *Deir ré* *surb* é *rin* *rádrait* ó *Cealla*.

3°. *Ac* *ir* *mire* *a* *bairt* é (S. 18).

4°. *Airú*, *a* *féadon* *an* *tu* *ran*? (S. 34).

5°. *b'é* *féin* *áir*-*olla*m *ula*ó.

It has been maintained that in a sentence like " *mire an b'ár* " in answer to the question *Cia túra?* *mire* must be the logical subject. With this we cannot agree, *unless the sentence be understood as an example of type VI*. . If the verb is expressed immediately before *mire* then *mire* *must* be the logical predicate. It is no argument to compare such a sentence with English, and say that in the English " *I* " is the logical subject. This is only an attempt to bring Irish into line with English. It is sheer " anglicisation " of the language. The whole history of the verb ' *ir* ' shows it is impossible to predicate anything by means of it unless it be joined immediately to its logical predicate (at least in the pronominal form). On any other hypothesis we cannot explain the invariable presence of the pronoun in types II, III, and IV and its frequent absence in type I in Old Irish. Furthermore, when *mire*, etc., are logical subjects in the Irish mind the sentence takes quite a different form (type VIII). The use of the proleptic prepositional pronouns--(see p. 78) and certain relative constructions--(see p. 108) are further evidence that the subject must *not* come immediately

after *is* in non-interrogative sentences. The Grammars and Composition Books are absolutely wrong on this point. They lead us to suppose that when any of the words mentioned as predicates in this type constitute one of the terms of 'identity,' they *must* be predicates (logical or *grammatical*!) in the Irish sentence. This is entirely misleading as will appear from the next type (VIII).

Exercise XII.

Type VII.

- 1°. You're the queerest man I ever met.
- 2°. If thou seek thyself thou wilt indeed find thyself, but to thine own ruin.
- 3°. We ourselves are responsible for the game going against us.
- 4°. You want Tomás ó Cealla, do you? Here he is. No, I'm wrong. That is he, over there.
- 5°. These are the friends, mother, I was talking to you about, yesterday.
- 6°. I was the first person to speak Irish in the house.
- 7°. I tell you it was I who did it, not you.
- 8°. You said first that you were his mother, and then that it was you who baptized him.
- 9°. Ye are the salt of the earth. Ye are the light of the world.
- 10°. It is they who bear witness concerning me.
- 11°. I am the bread of life. I am the light of the world.
- 12°. I know him because I am from him and he hath sent me.

Type VIII.

VpPS. The only difference between this and type I lies in the subject. Here the subject is a pronoun of the 1st or 2nd person, or a pronoun of the third person strengthened by a demonstrative. A priori there is no reason why such words should not be used as subjects, and it is difficult to understand how the idea arose that they cannot be so used. Because a posteriori there is abundant proof that they not only *may* be so used, but that they *must* be if it is necessary to express the meaning ; if there is a strong desire (for any reason whatsoever) to keep them definitely as *subjects* in our minds. The following examples will show that such necessity or such desire frequently exists :—

1°. 'Sí cainnt an tStánuigíteora féin í rin. Here it was the writer's desire to predicate "cainnt an tStánuigíteora féin" of the words in question (denoted by í rin).

2°. Sé mo éorp é reo. Here it was imperative, owing to the special circumstances, (the words being *factitive*), to express it in this way. *All previous translations of these words of Consecration are unsatisfactory, if not absolutely wrong.* An attempt has been made to save the theological aspect of the language by saying that in "ir é reo mo éorp-ra" the é is proleptic, (standing for the predicate mo éorp-ra) and reo is subject. Against this, however, is the fact that é reo are too closely connected to be thus separated, and the further fact that instead of é reo, é rin in such sentences the modern language frequently substitutes rin é, rin é, where the theory cannot be applied. The emphatic particle above is out of place also. The real meaning of ir é reo mo éorp-ra is

that it states where the body of Christ is to be found,—viz., *in the object denoted by “é reo.”* It insinuates therefore that Christ’s Body is NOWHERE ELSE; But Christ’s Body is in Heaven, and also in every consecrated particle throughout the world. Theologically and linguistically it is quite untenable as a translation of the Words of Consecration. On the other hand *1r é mo corp é reo*, states of the object in question (denoted by *é reo*) that it is “Christ’s” Body. It neither states nor insinuates anything about Christ’s Body being, or *not* being, anywhere else. It means exactly what was wanted. Where the *é* and the *reo* (or *rin*) are actually separated in the sentence, they are separated in thought also, *é* standing for the predicate, and *reo* (or *rin*) for the subject. E.g.,

(Dott. II 13).—*is e Crist Mac Dé sin.*

(PH. 268).—*ni he m’étach féin seo itir.*

3°. *’Sí mo cúro fóla, ra’ tiomna nua, í reo.* The same remarks apply here as above.

4°. *1r iad do briaicra-ra iad-ro, a Cúiorc, bíod nac in-aon am amáin a duibrad iad* (Im. 235).

5°. *An é rin an cárta duib?* *Ní hé, ac rin é é* (type VII). Here we are looking for *an cárta duib*, and the answer given is the proper one).

An é an cárta duib é rin? (type VIII). *Ní hé, ré an cárta bán é.* (Here we were *not* looking for *an cárta duib*, but only for the colour of the card pointed at. To transpose the answers would be to misunderstand the questions).

6°. *Uréire Cúiorc iad ran* (Im. 1).

7°. *So ríor dob’ é Mac Dé é rin* (C.S. 83).

8°. *Nac é mac íreip é reo?* (C.S. 150).

- 9°. ΜΑΟΙΡ Γ ΕΛΙΑΡ ΙΑΘ ΡΑΝ (Ć.S. 169).
 10°. 1Ρ É ΡΕΟ ΑΝ ΡÁΡΘ ΞΑΝ ΔΑΨΑΡ. - ΟΥΒΑΙΡΤ ΤΥΙΛΛΕ ΔΕΥ :
 1Ρ É ΑΝ ΧΡÍΟΡΤ É ΡΕΟ (Ć.S. 246).
 (Here we have VII and VIII combined.)
 11°. Adeir se ina letreachaib fein curabb é tigerna na tigerna
 γ ρί na ríγ é féin (G.M., ZCP II, 268).
 12°. ΡÉΔΕ, ΜΟ ΌΙΔ ΤΗ, ΜΟ ΕΥΙΘ ΑΝ ΤΡΑΟΞΑΙ ΤΗ (Im. 168).

Exercise XIII.

Type VIII (and VII).

- 1°. Is that the book you wanted yesterday? (VII) No.
 This is it, here.
 2°. Is this the pen I gave you this day week? (VIII) No.
 It's the one you had in your hand this morning.
 3°. These are Thy words, O Christ; the eternal Truth, though
 not delivered at one time nor written in one place.
 4°. Is this the white box? (VIII) No, it's the black one.
 5°. " " " " " ? (VII) No, there it is yonder.
 6°. This must be our business to strive to overcome our-
 selves and daily to gain strength against ourselves,
 and to grow better.
 7°. I chose them out of the world; they were not before-
 hand with me, to choose Me.
 8°. I imparted to them extraordinary comforts, gave them
 perseverance and crowned their patience.
 9°. And they put over His head His cause written: " This
 is Jesus King of the Jews."
 10°. I gave testimony that this is the Son of God.

Type IX.

VpSP. The peculiarity is in the proleptic pronoun, which
 is εΑΘ here (as distinguished from types II and III (έ, ι, ΙΑΘ).

The pronoun *eað* (originally neuter) is specialised in Modern Irish to take the place of an indefinite predicate whether masc., fem. or (originally) neuter, in classification. In the present type we have a survival of the Old Irish use of *eað* to anticipate a definite predicate (like the others). Nowadays it is found mostly in poetry, and occasionally in folk lore. In Keating, of course, it is quite common. Examples :

- 1°. 'Seað òubairt rí—Éirt uíom zò foil (L.O. 260).
- 2°. 1S eað do rónrad na h-Árrait rmuaineað ar an mbár (KTB. 5).
- 3°. 1r eað éialuigeair an taoð éoir do'n altóir, oirteair, .i. torac doire an tuine (KTB. 6).
- 4°. 1r eað doubairt, 'ní tabair tuine uaid an nio nac bí aige (KTB. 8).

Type X.

SVpPs. The real subject comes first, and a pronoun comes in at the end referring back to it. (Cf. Classification, type XV).

An τ-árán a tabairfad-ra uaim 1r é mo éuro feola féin é cun beada an doimain (C.S. 242).

NOTE.—Sometimes we find identification and classification in the same sentence :—

- 1°. Oeir curu acu **zurb é ieremiair é** (Identification) **no tuine de rna fáidib** (C.S. 45) (classification).
- 2°. Ní feoil 7 fuil a ó'foillrig suir-re rin (Classification ac m' átair-re atá inr na flatair (identification of the type PS, only the S is understood from the preceding clause) (C.S. 45).

Note on Proper Names.

In "Séadna," p. 20, we read the following :—

Site.—Cozair a éait! Cao é an ainm atá air?

CÁIT.—Τά Éamonn.

Peis.—Δζυρ Éamonn Δ ατair.

Here the sentence (1r) Éamonn Δ ατair is a classification sentence like the others in type 4° (Classification, p. 5). All these examples show clearly that words which at first sight are Proper Names, are in reality sometimes true general terms, considered logically. This fact has been overlooked, and students have been led astray on the point. It was stated, in a book published some years ago, that "the rule requiring a definite noun to be separated from 1r by a personal pronoun is subject to exception, viz. : (a) where the sentence gives a name or title and nÁ is not used, e.g., σουδairt ré ζυρ Ράοραιζ ainm Δ mic ; σουδairt ré ζυρ Óún Ξαρβάν το bí Δr Δn mbairt rin μιá. (b) In such sentences as Seumur ó hDonζυρα το-riζne Δn ciaróc rin Δmuiz where a proper name is emphasised 1r is suppressed."

Now, neither of these cases is an exception to the rule in question. The example (b) is not, because, as the writer himself remarked, "1r is suppressed." If 1r is suppressed of course there is no question of the Rule at all ; if there is no '1r' the rule can neither be observed nor broken ; the sentence is 'diversa materia.' The examples given under (a) are more serious. The nouns in question—Ράοραιζ and Óún Ξαρβάν are NOT DEFINITE NOUNS AT ALL, and so the examples again fall altogether outside the scope of the rule. Words like Ράοραιζ, etc., have an entirely different force when predicated of a person or place or thing, and when predicated merely of the name of a person, place or thing. When I say 'This man's NAME is Ράοραιζ' "Ράοραιζ" is used in what logicians call its 'suppositio materialis.' But when I say "This MAN is Ράοραιζ," "Ράοραιζ" is used in its 'suppositio realis' and the sentence means either "This man is an individual bearing the name Ράοραιζ" or

he is "the special individual" to whom alone "ṛádhais," in the sense I now attach to it, belongs. All these distinctions are clearly marked in Irish.

We can distinguish *four* uses of such terms:—

- 1°. Sé ṛádhais a bí ann.
- 2°. Deir pé sur ṛádhais é rúo, leir.
- 3°. Sé ainm atá air ná ṛádhais.
- 4°. Deir pé sur ṛádhais ir ainm ró.

In 1° and 2° ṛádhais is used in its 'real supposition,' but in 1° only is it a true proper name, a true individual term, a true definite noun. In 2° it is really a general term equivalent to "a person bearing the name ṛádhais." In 3° and 4° the 'supposition' is material, whilst in 3° the term is definite but in 4° quite general. 1° and 3° are therefore identification sentences, 2° and 4° are merely classification. 1° and 2° are *real* sentences, 3° and 4° are merely 'nominal' sentences. Compared with these two 'nominal' sentences there are two 'real' sentences which will throw light on the situation.

These are, e.g., $\left\{ \begin{array}{l} 3a. \text{ Ir é ruo é ná atpuḡad ana-mór.} \\ \text{and} \quad 4a. \text{ Ir atpuḡad ana-mór é.} \end{array} \right.$

4a. means simply that the matter in question is 'a great change,' a thing that comes under that heading, one of the several things or occurrences to which we should give that name. 3a. means more than this. The subject is no longer it (é) but 'the kind of thing that "it" is' (an ruo ir é). The predicate is no longer merely 'a great change' but 'THE KIND OF THING which we call a great change' (for this is the real meaning of "atpuḡad ana-mór" in 3a). We are no longer *classifying* the *individual occurrence*; we are identifying 'the class to which that occurrence is conceived as belonging' with 'the class we describe as atpuḡad ana-mór.' To put it another way—3a considered logically expresses the generic judgment S is P., while 4a represents the form "this S is P."

In regard to "the rule requiring a definite noun to be separated from 1ṛ by a personal pronoun" it is time to remark that there IS NO SUCH RULE AT ALL! In Old Irish, even in type I, there *was* no such rule. In type I the presence of the pronoun—though necessary according to present-day usage—is due to a misunderstanding, a confusion of types. It is inserted in order to assimilate type I to types II, III, and IV, not in order to separate '1ṛ' from a definite noun. THAT was NEVER necessary. The real rule was, and is *that the subject must not stand immediately after 1ṛ*. That is the real reason why the pronoun is used in types II, III, IV. The *definite* character of the following noun *has nothing whatever to do with it*, as is seen from type I in O.I. where the pronoun was seldom used (and then, as we have said, owing to a misconception); and also from the fact that the insertion of a pronoun is *equally necessary* in classification sentences of a certain kind even when the following noun is indefinite (if it is the SUBJECT). We must say, e.g., Δ1ΝΝ1ṚΘΕ 1Ṛ ΕΔṚ ḄΑΡΑΛΛ. This εΔṚ is as necessary, and *for precisely the same reason* (viz., to separate 1ṛ and the subject) as é, í or 1ΔṚ are necessary in types II, III and IV. In type I the presence of the pronoun is an anomaly.

We have said that the alleged exceptions to the rule as quoted on p. 42 are not exceptions at all. If we admit the Rule in that un-emended form, we find there are *real* exceptions to it in Modern Irish. (In the emended form given above there is ABSOLUTELY NO EXCEPTION.)

1°. An occasional example like that in Keating's poems (I)

Ṗ1Ṛ ΕΔṚṖΑ ΤΕΑΝṖΑ 1Ṛ ṖΕΑΝṚΑ

Ṗ1Ṛ ΛΑ1ṚΕΑΝ 1Ṛ ΛΕ1ṖΕΑΝΝΤΑ.

This is merely an archaism.

2°. Where certain definite expressions have taken on an

adverbial signification. E.g., 1ṛ ṽóca ṡur **an fáio** a bí an ṽealbap aṛ a ṽein ré é.

One must say, however, ḥ'é fáio an turuir a cúir turire oim. (*Not* in order to separate 1ṛ from a definite noun, but by assimilation to types II, III and IV).

Similar exceptions are—an iomaṽ, anoir, inṽiu, etc. 1ṛ anoir é (Ĉ.S. 233).

- 3°. When the predicate is a prepositional phrase, even though *definite* in sense,—*unless it comes last in the sentence* :—

1ṛ iṽṽeapair a bíoṽar an uair rin.

But—1ṛ é aṽ n-a rapaṽar an uair rin ná i ṽṽeapair.

This last qualification applies also to the phrases mentioned under exception 2°. E.g., 1ṛ ṽóca ṡur bé uair a ṽein ré é ná an fáio a bí an ṽealbap aṛ. In these cases if the pronoun were not used the subject would follow 1ṛ immediately. That is *never* allowable. (For questions, see pp. 47-48).

- 4°. The chief exception is *in relative 1ṛ sentences* when the relative particle (generally understood) is *subject* to the 1ṛ.

(a) . . . ṡurṽ é íora **1ṛ Cṡíoṛc** ann (Acts xviii. 5).

(b) 1ṛ eap **1ṛ Dia** ann, Spioṽaio ríoruirṽe (Don. 40).

(c) 1ṛ é **1ṛ míṽeapair nó uṛnaiṡ ná Meannna** ann, bṽeaṽnuṡap ṽúṽeapṽe ṡṡ. (Don. 394).

(ṽ) ṽo ṡṡpíobap an méio reo ionur ṡo ṡṡpíobap ṡṡ ṡṡpíobap é íora **1ṛ Cṡíoṛc mac ṽé** ann.

When, however, the relative particle (expressed or understood) is genitive, accusative, or dative the pronoun is inserted in the ordinary way :—

(a) Níl aoinne ó ṽaoṡal aṡ ṽeapṽe oṛ cóṽair ṽaoine ac an té **ṡurṽé a úúil** beṽ in aonar (Im. 36).

(b) ṽá maṽcaṽṡeapṽe ṡuairṽe aṡ ṽuine **an fáio 1ṛ é ṡṡáṽa ṽé** acá ṡá iomṽar. (The Relative understood before

1ṙ is dative ; direct instead of oblique in temporal clause. See p. 89). Δṡur **nuair 1ṙ é Dia** a bíonn aṡ ioncár tuine . . . cao é an iongna ná moṡuigeann an tuine rin ualaó. (Rel. dat.—The Subject of 1ṙ is “ an té a bíonn aṡ ioncár tuine ”) (Im. 77).

(c) Caoin a éruinneoóao mo máctnam ṡo h-ionlán ionnat-ṙa, 1oṡreo . . . ná moṡóao mé féin in aon óoṙ, ac Tuṙa amáin ar éuma **naó é ṡac aoinne** a tuigeann (Im. 141). (Neg. rel. accus. governed by tuigeann. Subject of 1ṙ = an té (understood) a tuigeann. Predicate = ṡac aoinne).

(o) An té **naó é Dia** a bíonn oṙ cómar a ṙúl aige ní deacair buaiream a éur air le focailín tṙomaiṡeacṡa (Im. 191). (Rel. is genitive. Subject of ‘ 1ṙ ’ = (an té) a bíonn oṙ cómar a ṙúl aige. Predicate = Dia.

(e) 1ṙ reirṡṡean móṙ ṡ 1ṙ rian móṙ do’n érioṙṡaíṡe ṙíoṙaonta a beic air beic aṡ ṙṙeaṡairṡ do ṡac dualṡur dá mbaineann le náóúr an tuine ar an ṙaoṡal ṙo, **nuair 1ṙ é muo ba mían le 1ṙ féin ná** beic ṙṡarṡa teo. (Im. 43). Rel. is dat. Direct for oblique in temporal clause. See p. 89. Here (and in example [Δ]) as the predicate is at the *end*, the insertion of the pronoun is absolutely necessary. All the other examples = type I.

(ṙ) **nuair 1ṙ é an ṙí féin** 1ṙ mó acá cionṡac cá ṡṙuil leigeat le ṙaṡáil ar an oic? (Éir. 14). Rel. dat. Direct for oblique. (See p. 89).

(ṡ) Daoine a bíonn aṡ ṡabáil tímceall 1 ṡcómnuirṡe ṡ **naó é an cṙuaóṡan** a ó’ ṙuilng 1oṙa Cṙíoṙṡ a bíonn uacá ac ṡac aon muo dá míne. (Rel. dat.—if relative at all). (Im. 165).

(h) Caṡarṙar ouic ṙoṡur aigne ṡ eolur cóm ṙaoa ṡ **1ṙ é**

DO LEAP É. (Im. 287). (Rel. dat. Direct for oblique in temporal clause. See p. 89).

- (1) Ní máctnuigeann ríob conur **mar ír é búr leap** don tuine amáin o' fásáil báir tar éann an pobuil 7 san an cinéal so léir do dul ar ceal (C.S. 259). (Dat. Rel. Direct for oblique in modal clause ; p. 90).

Rarely, when the relative clause is negative though the relative is subject to the verb *ír*, the pronoun is expressed :—

Bí a lán neite **nárb é an lá ar áitneáct** ašaimn (SG. 135).

The insertion of the pronoun here is merely a reminiscence of the common expressions—*ruo ná é, ruo nárb é*, where *é* *must* be used because the material predicate is suppressed. We may therefore look upon the above sentence as peculiar, not in the use of *é*, but in the repetition of the material predicate. Early exx. of omission of pronoun :—P.H. 130 Cid he is *airchindech na n-apstal*. P.H. 130 :—Co n-id he Crist is *rig 7 is brethem na n-uli dúl*.

NOTE 1.—In Donlevy 44 An *Ṫia an τ-Δτάιη?* is correct. An *é Ṫia an τ-Δτάιη* would seem to imply *only one person* in God.

Similarly, Ser. 180—*ír Ṫia ár Stánuigēoιη*. Here the direct reference is to the divine *nature*. *Ṫia* means *a person* of *divine nature*. (There are *three* such Persons).

NOTE 2.—We have said frequently that the great rule of *ír* construction is “*that the subject must not follow ír immediately.*”

It is this rule which necessitates the insertion of the pronoun in types II, III, IV, VIII and IX of Identification, and in certain kinds of Classification (types 6, 7, 8, 9, 10, pp. 5, 6). Up to the present we have not considered questions. Questions of course are peculiar. (*I am speaking of What and Who questions. Questions like—An é Tomár ó Ceallaig*

ṽo bí ann? SUGGEST a *predicate and follow the ordinary rules*). In the first place there is no real predication, properly so called. The essence of such a question is that it asks for, not gives, a predicate. The interrogative takes the place of the predicate, and comes first, and as a rule 'ṽr' is not expressed. It is to be noted that where 'ṽr' does follow cṽo or cṽa it is not the principal verb at all. We have two kinds of question therefore to discuss:—1° Cṽo é an ṽuṽ é ṽin? Here we have simply juxtaposition of predicate and subject (type V, pp 32-33), the verb being understood. There is therefore no question of the above rule being violated here. In cṽa ḥ é ṽin?, if we look upon ḥ- as the lenited ṽ of 'ṽr' we may consider this question as coming under the next category.

2°. Cṽa ṽr Cṽioṽt ann? Cṽo ṽr bṽiṽ ṽo'n ṽocal ṽan?

Cṽo ṽr cṽall leṽr an ṽcṽinnt ṽeo? Cṽo ṽr ṽinn ṽuit? etc., etc. All these are elliptical. The verb 'ṽr' which is heard is not the principal verb of the question at all (this is not expressed) and the words following this ṽr constitute its *predicate* in every case, the subject being the relative particle understood. E.g., the meaning of the question Cṽo ṽr ṽinn ṽuit? is made clear by the following analysis:—

Subject = (an ṽinn ṽ ṽr) ṽinn ṽuit	} In form it is exactly the same as the answer:—ṽṽoṽaiṽ ṽr ṽinn ṽom.
Predicate = Cṽo?	
Subject of the 'ṽr' expressed = ṽ	
Predicate of the 'ṽr' expressed =	

ṽinn ṽuṽ.

It would seem therefore to be universally true that wherever the verb ṽr appears it must *never* be followed immediately by its subject. This is not equivalent to saying that it must always be followed by its (*material*) predicate. (That is the mistake made by many writers on Irish Grammar). The material predicate may come first (*before* the verb) or after it,

and before the subject, or at the very end, after verb and subject.

APPENDIX.

We may add here some early examples of the various types of Identification :—

- I. P.H. 134.—Indissid Lucás co n-id he in dara latrand
nama do.s.gní a écnach-suní.
- II. „ 131.—Co n-id hí cet aním for a r-hiadaid iffern
iarum aním Júdaís.
„ 202.—Is hí mo chomarli dúib co ro-chara cách
uaib araile mar ro-charus-sa sib-se.
„ 163.—Bid he a hainmm tégdais ernaigthe 7
etarguide dar cend beo 7 marb.
- III. „ 139.—Is e imorro in forcometus tanaise co ro-p
is in cetna mís na bliadna celearthar.
„ 209.—Is he in brécaire in tí thadbanus sechtair
do dóinib a beith maith 7 sé olc ar-medón.
- IV. „ 132.—Demun tra do-dechaid ann-sin do thoirnesc
in cesta, cid he is auctor oc aslach in
césta remí.
„ 53.—Dia uli-cumachtach is e bus liaig dam.
„ 202.—Ísu Crist mac Dé bíí . . . is e ro-raid na
briathra-sa.
- VII. „ 131.—In tu-sa rig na n-Iúdaide ?
„ 136.—dénaid tindenus co ro-p sib toisech innises
bethaid do'n domán.
„ 227.—is tu mo choimdiu, is tu mo Dia.
„ 199.—uair is í sin aimser i-n ro-aithin in coimdiu
in timna sin dó.
- VIII. „ 134.—Ma-sa mac Dé tí.
„ 146.—Is e Crist mac Dé sin.
- IX. „ 132.—is ed atbert Piláit friu . . .
„ 60.—co n-id ed tra tanic ass fuil 7 fín (and *passim*).

**beaza ní maḡaiḡ ríḡ irceac̄ i míḡeac̄ na
b̄rlaic̄ear.** (Im. 231).

2°. **Síḡe** ír mó a c̄oirḡeann rólár ó Úia ar
ceac̄t c̄úḡat, a **ḡeac̄maic̄t leat iompáil c̄un
úḡnaḡc̄te.** (Im. 150).

III. SÉ.

1°. **Cuirceann SÉ ácar oim**

tú beic̄ c̄óm̄ maic̄t ír taol.

2°. **Do c̄uir SÉ ionḡna oim**

a feab̄ar do ḡein ré an ḡnó.

3°. **Ná fuil SÉ c̄óm̄ maic̄t aḡat**

**cairḡe na rḡillḡe úo o'fáḡáil maḡ
ac̄á ré?** (S. 14).

This proleptic use of *ré* serves to explain certain sentences in which the logical connection between the two portions is, at first sight, not very clearly expressed. From the first two examples just given we can also say—

1a. **Tá ácar oim** tu beic̄ c̄óm̄ maic̄t ír taol.

2a. **Úí ionḡna oim** a feab̄ar do ḡein ré an ḡnó.

So we frequently find such constructions as the following :—

4°. **Ní maic̄t uain aḡe** cuim̄neam̄ ar cao ba
c̄earc̄ do a ḡéanam̄ (S. 46), which may be most
easily explained by a reference to the proleptic *ré*
in—**ní maic̄t SÉ o'uin aḡe . . .** (See p. 154).

5°. **Tá náir̄e oim ceac̄t c̄un caim̄te leat** (S. 48).

This can hardly be explained as apposition, because *náir̄e* here clearly means “the FEELING of shame,” not the *cause* of that feeling, though in a different kind of sentence *náir̄e* is used in this sense also—**ír móḡ an náir̄e úuit é.** Once more a reference to the proleptic *SÉ* in—**cuirceann ré**

náire oim . . . explains the relation of effect and cause between “ τά náire oim ” and “ τεάστ éun cainnte τεάτ.”

6°. B́i iongna oirta é sá fiafhuide (S. 63). The same remarks apply here.

7°. 1r air a b́i an iongna nuair a fuair ré ná raib Séadna as τεάστ (S. 72). Here we find suggested another explanation of the apparently loose construction in question. It often happens that part of the thought, as originally expressed, is omitted, the shortcomings of the remainder being made up for by the recollection of the full expression. In the course of time, however, people accept the shortened expression without *recollection* and without question. Here, e.g., if we omit the words “ nuair a fuair ré ” we shall have—

1r air a b́i an iongna . . . ná raib Séadna as τεάστ.

IV. SO.

1°. Δέ éuiread́ SO buairt oirt,

**Σαν τυ βειτ́ éóm maic ná éóm haipeác
oirt féin 7 ba éairt do éuine démó-
ideác a βειτ́ 1 peirb́ir Dé? (Im. 224).**

2°. Cád a éus SO éóm-ra

**μάτair mo éígearna do τεάστ as
τριαι oim? (C.S. 140).**

3°. Co n-id so dethbir dún a thoga sech cach lá aire-sin (P.H. 139).

V. ΣΑη.

Ordinarily the distinction between ro, ríóé, é reo on the one hand, and ran, rin é, é rin, on the other, is that the former refer to what comes

after, and the latter to what has gone before. Occasionally, however, we find *ran* used proleptically:—

ná cuirimír ran de marla ar ár nglóire°

So dteirimír ón zhoir. (Im. 224).

VI. *É Sín.* See previous remarks (V).

1°. *Cao É Sín do ran*

Cao a déanraíó an áir-rígeadct?

(N. 296).

2°. *Cao É Sín túinne*

**Cia'cu tácar roair air nó ná
ruitcar?** (N. 315).

3°. Like proleptic *é*, it may anticipate the 1st or 2nd person:

Cao É Sín túinne

tuar, a íora, a míe de? (C.S. 21).

4°. So strong is this *proleptic* tendency of *é rin* in such questions, that even when its real reference has gone before it, a word "*rin*" is added at the end to satisfy this tendency (cf. proleptic *de*, p. 72)
Asur máir íoir é, a íirtíoir, cao É Sín o'aoinne eite Sín?

Exercise XIV.

Prolepsis (I-VI).

- 1°. It is not permissible for anyone to return evil for evil.
- 2°. May we not as well tackle the combat now?
- 3°. I was often *on the point*¹ of asking you what was wrong with you.
- 4°. Before he had time to return the war started.
- 5°. He was utterly incapable of coming to a decision as to which of them would please him best.

1. *éinns ré éun mo déil.*

- 6°. I have definitely made up my mind that I ought to spend my life *in the priesthood*.¹
- 7°. There is this much difference in the matter. Michael was an honest man, whereas "the gentleman" was a villain.
- 8°. Let thy concern be that thou dost not carry thyself so well and so circumspectly as it becomes a servant of God and a devout religious man.
- 9°. What is it, to such a one as that, what Cathal will do?
- 10°. „ „ „ to me how *he* ill treats himself?
- 11°. What need we concern ourselves about questions of philosophy?
- 12°. What concern is it of yours, whether I shall be alive or not, after my head is cut off?
- 13°. What is this or that to thee? Do thou follow Me.
- 14°. What is it to thee whether this man be such or such, or that man do or say this or the other?
- 15°. What do I care how you treat one another?

Prolepsis (continued).

VII. Δ.

This is by far the most important of all proleptic words. For the sake of clearness we had better consider it under three separate headings:--

- I. It is used before *a verbal noun* to anticipate the *object* (when this is a phrase or clause which cannot be inflected) of the act in question (whether the verbal noun is of the ordinary type, or another sort really implying action, e.g., *buíodéalár*).
- II. It is used before a noun denoting *quality, quantity, time, intensity, meaning*, and similar notions, to anticipate *the action itself*, or a noun, which is not a noun of action at all; or a pronoun.

1. This is emphatic.

4°. Táinig pé or cómaidh na Seanaíde pé deire
 a5 gearán, mar 'ó 'eab, 50 rabtar 5á érad le
 h-áirann ; 7 é 5á leogaint air

5ur éairtuig uaid é péin do 5lanad
 (Cat. 35).

As the English "it" corresponding to this "a" does not appear in English as a rule, the student must be careful to use the Irish "a." Unfortunately there is a tendency in some places to give it up. When the object of the action is expressed by a genitive noun then (outside the few cases mentioned above) proleptic a is not used. But in all other instances (with the restriction to be mentioned just now) the true Irish idiom requires proleptic a.

Some verbal nouns, however,—especially leogaint, basairt, aicint—occasionally dispense with it:—

Ói rí a5 basairt ormrá fanamaint léi (S. 19).
 This may easily be explained as elliptical, and equivalent to—

Ói rí a5 basairt ormrá (7 5á rad liom)
 fanamaint léi.

So—do b'fuirirte aicint air 50 raib rúil aise
 . . . (Ór. 24) may be a case of "a" getting lost
 between the two words, like "a" in tá fíor a5am.
 Similarly after a word ending in a vowel :

Már maic leatrá leogaint do mairbán 7 do
 5uairne beic a5 masad fút, níl bac ort ann (5. 77).
 O'féadfaí leogaint do radarc fasáil ar air
 (n. 112)].

Other examples are not so easily explained away :

E.g.—Ni mīrde tiom leogaint duit beic ag imirt do cúro cleaf ar dúine éigin eile (S. 38).

Some earlier examples of proleptic Δ :—

5°. 1r cóir dúinn Δ rmuainead 7 Δ éiredead 50 daingion sup ab éigin dúinn 50 cinnte baf d'fáil (Don. 174).

6°. Créad éalluigeaf Δ nád sup cóir do'n doilgeaf ro Δ beic inmeodónad? (Don. 246).

7°. 1r féidir dó Δ tadairt fá deara sup tuill ré díogairt d'é (Don. 252).

Exercise XV.

Proleptic Δ (I).

- 1°. I am inclined to *probe*¹ that question to the root until I succeed in solving it sooner or later.
- 2°. *On the contrary*² you ought to think worse of yourself than anyone else does, and to see that no one is weaker than yourself.
- 3°. I had to promise her that I would marry her daughter.
- 4°. It's a great shame for them to pretend they don't eat much, whereas they have the king robbed.
- 5°. I should never cease to regret my being married to a fool.
- 6°. I must tell my mother and consult her as to the best course to pursue.
- 7°. Tell me exactly what it is you blame for the untoward turn which the game has taken.
- 8°. It is not easy to suppose that the inhabitants will allow the bull to be taken from them.

1. Leanaímaint riap ar. . . 2. 1r amlaíó.

- 9°. One could not easily discern whether she *thought*¹ less of her riches or her reputation.
- 10°. *He pitied*² their hard plight, and proceeded to ask them what escape from the difficulty they hoped for.
- 11°. He told the messengers to pretend that they were quite sympathetic towards the conspiracy.
- 12°. Thanks be to Thee that Thou hast not spared me in my evil-doing.
- 13°. I thank Thee, o God, that I am not as the rest of men.
- 14°. He thought to convince us, rightly or wrongly, that his was the true version of the story.

Prolepsis (continued).

- VII II. 1°. *Úí iongná a zcnoide oirta a feabhar
do d'ineadair an gnó (S. 183).*

This sentence is elliptical. It means "They were surprised at the excellence OF IT (viz. the way in) which they accomplished the business. This is one of the instances in which the direct relative is used where logically we should have expected the oblique. See p. 91

- 2°. *An tuzair fé n'ceara a éruinne 7 a feabhar
a coimeádo fé é ón uile d'ine t'ár
labhair leir.*

Here again the direct relative is used for the oblique.

When the noun following proleptic *a* ends in a vowel the relative particle need not appear at all :

1. Use *beann*. 2. There is a difference in meaning between
a) *ba t'ruaḡ leir* (b) *úí t'ruaḡ aige do . . .* and (c) *do d'ein fé
t'ruaḡ do . . .*

3°. Muna mbeadó Δ ζίσε

cúir Séadna cúrraí an éleamhair 1
mbealaib na nDoine (S. 148).

When another noun follows the noun of quality (quantity, etc.) after Δ that noun will NOT be in the genitive case.

4°. 'Neoraid ré dóib Δ luigeadó

Διηγεάδ Δ bí δσάτρα τά beδγάν αιμριε
ó foim ann (S. 157).

5°. Cao é Δ bpiξ

Δον λαοό αιμίλιν αιμ' éoinnib-re αιοιρ?

That this is the true modern construction is shown by the practice of the best writers and speakers ; and also by the fact that *all* the personal pronouns μέ, tú, é, í, ριnn, ριβ, ιαο, are freely used as the " terms " of this proleptic " a," and used, not of course in the genitive, but in the nom. FORM.

We find ourselves, therefore, in total disagreement with some remarks on this construction which appeared in a recent book. In the phrase " τά μέρο ραιθόμρ " the word ραιθόμρ had been previously parsed as nom. plural (!). It was then stated to be gen. sing., and the nom. usage explained as due to careless speech. But then what of τά ζέιμε é, ριβ, ριnn, ιαο, etc.? It is rather a sweeping statement to put all these down to careless speech. We explain the matter quite differently. In such cases the noun or pronoun is used absolutely (see p. 220) in the nom. *form* (though of course sometimes it is logically accusative). The genitive is never used in the modern

language by the best speakers and writers (outside the cases already mentioned, p. 55). When inferior writers use the genitive it is due either to ignorance, or a self-conscious working out of the case in defiance of the best usage. The fact that in Old Irish the genitive WAS frequently used in apposition, proves nothing in regard to the modern language. The use of the pronouns *é, í, etc.*, after proleptic *Δ* shows conclusively that the old construction has changed.

Exercise XVI.

Proleptic *Δ* (II).

- 1°. What is man in thy sight ?
- 2°. *It is most extraordinary*¹ how *very easily*² we believe sometimes the thing that pleases us.
- 3°. They wondered much how badly he did it.
- 4°. They were quite satisfied with the way they had escaped.
- 5°. He wondered that he was so little tired *though*³ the hill was so steep.
- 6°. There's no knowing how soon he might need him again.
- 7°. What does Connor's treachery signify compared with this one ?
- 8°. Had they not brought her away with them thus quickly they *would undoubtedly*⁴ have had her dead.
- 9°. I think he was surprised at the way some of them understood *what was said*.⁵

1. *níl Δon tpeo Δc . . .* 2. Express *superlative* by two nouns of kindred meaning. 3. *Δsur.* 4. Express *certainty* of event by using *past* tense indicative. 5. *Δn Δainnc.*

- 10°. I will let them know how little money you have and how much you need more.
- 11°. I was told to inform you that your father is delighted at the way you succeeded.
- 12°. What matters here a little pain,—when Heaven is won all toil is gain?
- 13°. I am naturally pleased at the difficulty *you find*¹ in falling out with me.
- 14°. There is one thing strikes me very forcibly—*it is so easy*² to make a fool of oneself without knowing it.
- 15°. He told me he didn't care how soon I went away.
- 16°. I thought he might have concealed from me the extent of his anger *against*³ me.
- 17°. I can't tell you how loth I am to go home again.
- 18°. Did I ever tell you how beautifully I tricked the trickster?
- 19°. How often one's misdeeds recoil "to plague the inventor"!
- 20°. Isn't it extraordinary how hard some people find it to be civil to their friends?

Prolepsis (continued).

- VII (III) 1°. . . . ionḡna oḡta a fáio atáim uata (TBC. 252).
- 2°. Cao é an beann a beaḡ aise riúo ar uirḡe te, aḡur a teo atá an áit ar a otaínis ré? (S. 113).
- 3°. Úi ionḡna oḡm, 7 a fáioḡe a úí an aimsir, é beit amuisḡ fé'n rḡéir inaon cor.
- 4°. Occasionally proleptic a (especially when

1. Use te.

2. Use proleptic a.

3. Cum.

followed by another proleptic Δ) takes partitive DÉ :— Δ $\text{LUIGEAD DÁ FÍOS } \Delta$ $\text{bí AS AN RASART BOÉT}$
 $\text{úD } \text{SUIB } \Delta$ $\text{ÚRIGIO NAOMÉA BA CEART DÓ } \Delta$
 $\text{BUIDÉACAR } \Delta$ BEIT AISE . . . (MSF., 159). This
of course is not a case of Δ anticipating a “ τΔ ”
clause. Here the (second) Δ anticipates the SUIB
clause.

It is of course LUIGEAD that causes the use of
the partitive DÉ . Cf. BEASÁN ARÁIN ; but BEASÁN
 $\text{DÉ'N ARÁIN AB 'FÉARR } \Delta$ bí in ÉIRINN .

Notice again that in the first three instances
the direct relative is used instead of the oblique
(See p. 91).

In order to be quite familiar with these Con-
structions (VII, II and III) it is necessary to know
the abstract nouns corresponding to all ordinary
adjectives. It is worthy of note also that, where
there are several abstracts corresponding to one
adjective, only one of them can be used in proleptic
 Δ constructions. E.g., corresponding to MAIT we
have three nouns MAITE , MAITEAR , FEABAR . Cor-
responding to FUAR we have FUACÉT and FUAIRÉ .
Corresponding to TE we have TEO and TEAR . In
proleptic- Δ constructions only FEABAR , FUAIRÉ ,
 TEO are to be used.

Exercise XVII.

- 1°. I was quite surprised that I was so near home at such
an early hour.
- 2°. I was not as tired as I thought I should be, considering
that the day was so hot.
- 3°. I don't think I'll go out at all to-day, it is so cold.

- 4°. I hardly knew him he had grown so tall.
 5°. I was glad to be so far away from that man during the journey.
 6°. *He was wondering*¹ all the time at the depth of the hole.
 7°. His one topic was how slippery the law is.
 8°. One would have thought, the entrance to the cave was so narrow, that he could never have got in or out.
 9°. I thought it must be near evening the sun was so low in the sky.
 10°. He told me quite calmly by how little I had missed him.

Proleptic “Δ” (continued).

VIII. *Ḑá* (translating—however, notwithstanding, for all that, in spite of, etc.).

This of course is merely an extension of proleptic Δ, with the preposition *de*, (or *do*) attached to it. Proleptic usages are naturally posterior, in point of time, to retrospective usages. We may therefore see the starting-point of this *Ḑá* idiom (if we may call it so) in such cases as—

Í gcáct Ḑá tpuime, í n-éigín Ḑ’á g’éipe, í rpeírlínḡ Ḑá Ḑéine.

From this it is an easy stage to—

Ḑá tpuime cáct, Ḑá g’éipe éigín, Ḑá Ḑéine rpeírlínḡ.

It will be noticed that proleptic “Δ” always causes aspiration irrespective of the gender and number of the noun to which it logically refers (For this cf. p. 217). We have seen already that it can anticipate 1st and 2nd as well as 3rd person

1. Use *ionḡn Ḑéanaim de*.

Examples :—

1°. *Ḑá ḡarṭaáct é tá veapmáḑ veanta aige (H. 150).*

2°. *Ḑá feabap ní bíonn ḑroá-ḑuine éigin ar a tí (F.A.).*

3°. *Ḑá ḡéipe a ábhrá tuairim fé'n ḡcainnt veáḑ ní reaáct míle ón ḑtuairim (S).*

4°. *Ḑá feabap a bí an bia ḡ ḑá méio ḡreann ḡ ḡult a bí or cionn an bíḑ bí an ḡmaoineam ḡan ḡṭiḡ acu ḡo léip (S. 225).*

It will be observed that two of the three uses of proleptic *á* (pp. 54, 55) are still visible here; 1°, 2°, and 3° e.g., are instances of the second use; and 4° of the third. The Connaught use of a double *ḑá* may be due to a confusion with the conjunction *ḑá* in such a sentence as—*ḑá feabap ḑá mbéi eá ní áuḡrá ḡo ḡráá é*: “If you were ever so good you could never understand it”; or with partitive *ve* and the compound relative in—*ḑá oṭeap curḑ ḑá ḡaib ann*. Cf. *Ní fuair hí do chogad da mét da ndernaíd na diaidh (ZCP. II, 256, G.M.)*. Stokes inadequately translates:—“he got it not by the war which he carried on to obtain it”; rather—“by any of the wars however great that he carried on, etc.”

Exercise XVIII.

(Proleptic *á*: *ḑá . . .*).

- 1°. I assure you there are people in the world who haven't been roused out of their slumber yet in spite of all the noise that is going on around them.

- 2°. I have spent only a short portion of my life, but for all that, it has been *considerably*¹ worried of late.
- 3°. Sharp as the two of us are we have made a mistake.
4. Notwithstanding all our haste we failed to overtake them until we reached the city.
- 5°. Young though he was he was persuaded that the girl wasn't very well pleased with the business.
- 6°. Though they knew only very little they knew enough to tell them that it was not *genuine*² Irish that was in these books.
- 7°. Though she was very shrewd that quality could not fail to be blinded by her *self-importance*.³
- 8°. He was listening eagerly for the sound of carriage-wheels in spite of all the fun and noise that were going on around him.
- 9°. No matter how carefully I guard it someone will come and sit in it.
- 10°. His eyes may have been very sleepy, but he observed his master's look all the same.
- 11°. Though he looked long and eagerly her face kept growing in brightness, and her eyes in nobility and loveliness.
- 12°. He twisted his mouth to laugh in spite of all his trouble and the soreness that he felt.
- 13°. I tell you that, small though you are, you are no child.
- 14°. You'll admit that though the ice looks attractive it is rather dangerous.
- 15°. Though it's very cold I mean to go out for a while.
- 16°. Though the day was broiling I couldn't refrain from going out into the air.

1. 50 maid.

2. ceap.

3. móir-cúir.

Here we are measuring mathematical quantities, and the measurement is exact. *Ír ead* is equivalent to *Ír de'n fáir* *céadna díreac*. Notice also that the clause “*a raḡam ar aḡair*” is taken absolutely (logically *accusative*, if you like) and the meaning of the whole is—“(Consider) (the distance) that we advance in all its length (*ṽá fáir*) [all this is a complex adverb qualifying the main statement which follows]—it is by the same length exactly we shall be nearer home.”

2°. In the second stage we are still measuring mathematical quantities, but the measurement is no longer exact. Becoming accustomed to the language mould *ṽá . . . ír ead ír . . .* we don't look carefully into detail, and the result is a mathematical flaw.—

ṽá fáir an lá ír ead ír ṽiorra an oíche.

Taken literally this means—“Consider the day *in all its length*—then it is *by exactly the same length* the night is shortened.” This is not true, unless we take *fáir* to mean the *increase* in length (after the equinox). This of course is what we do, but we do not worry about the exactitude of the expression.

3°. In this stage we simply use the mould *ṽá . . . ír ead ír . . .* to express all observed proportions, no matter whether the measurement is mathematically accurate or not, or whether even the thing measured and the measure are of the same nature.

ṽá fáir a leoḡar in airḡe léi é ír ead ír ṽána leanfáir pí de (S. 119).

Here we measure “increase in boldness” by hours and days and weeks. But it is accurate enough for the purpose of such comparisons.

Examples :—

1°. *ṽá péirde a h-olcar é ír ead ír fearr é.*

2°. 1r ṽóca ṽá méio é an mian ṽurab ead̄ 1r mó é an ṽníom̄ (S. 110).

3°. ṽá fáio a ṽṽaoiltear leo 1r ead̄ 1r ura an lám̄-uad̄tar̄ fáṽáil or̄ca ra ṽeir̄e.

It is clear that we have here a construction based once more on proleptic “**Δ.**”

Exercise XIX.

Proportion.

- 1°. The more and better thou knowest the more heavy will be thy judgment, unless thy life be also more holy.
- 2°. The more a man is united within himself the more and higher things doth he understand.
- 3°. The more humble a man is in himself the more wise will he be in all things.
- 4°. The longer a man is negligent in resisting, the weaker he daily becomes in himself.
- 5°. The more thoroughly a man considers himself the more he grieves.
- 6°. The more a man desires to be spiritual the more this present life becomes distasteful to him.
- 7°. The more the flesh is brought down by affliction the more the spirit is strengthened by inward grace.
- 8°. The greater things a man is able to bear for God the more acceptable to Him he believes himself to be.
- 9°. The more thou withdrawest thyself from all comfort in created things the greater consolation will thou find in Me.
- 10°. The more difficult it is to me the easier it is to you.

Exercise XX.**Proportion (continued).**

- 1°. The purer the eye of your intention with the more constancy may you pass through these divers storms.
- 2°. The sooner you effect this the better it will be for you.
- 3°. The more you withdraw yourself from all earthly comfort the nearer you draw to God.
- 4°. The lower you descend into yourself the higher you ascend to God.
- 5°. The more a man dies to himself by contempt of himself the more speedily grace comes.
- 6°. The less talk he is allowed to *indulge in*¹ the better.
- 7°. The more I think of it the more I wonder at it.
- 8°. The more she reflected on these two things the more utterly she failed to *reconcile*² them.
- 9°. The sooner the battle was fought the better, they believed, it would be.
- 10°. They said that the sooner he was ordained priest the better.

Exercise XXI.**Proportion (continued).**

- 1°. The more important the business, the more, I suppose, there will be to pay for it.
- 2°. The more of them come now the less danger there is of their ever coming to you again.
- 3°. It seems to me he understood perfectly that the less they feared death the better they would fight.
- 4°. The more clearly she grasped the fact the less indi-

cation she gave that she understood it or anything of the kind.

- 5°. The more firmly he became persuaded of this the more energetically did he strive by every effort to consolidate his forces.
- 6°. Did you observe that the more it *was struck*¹ the brighter *it shone*²?
- 7°. If it must be had the sooner one sets out to find it the sooner it will be got.
- 8°. That is a very good idea of yours. The sooner it is *carried*³ out the better.
- 9°. I think the less we say about the matter the better.
- 10°. It is my firm conviction that the laugh against us will increase in proportion to the earnestness of our attempt at self-defence.

Exercise XXII.

- 1°. Least said is soonest mended.
- 2°. The firmness of people's belief in this matter will be in exact proportion to the energy of your denial.
- 3°. These girls are so good at teaching Irish that the sooner they are set to teach it the better.
- 4°. The place had a peculiar fascination for me; the more I looked at it the more beautiful it appeared to me.
- 5°. The higher the saints are in glory the greater is their humility, and the nearer and dearer they are to God.
- 6°. All are agreed that the sooner he is given *carte blanche* the sooner will the power of the enemy be annihilated.
- 7°. The greater the knowledge and intelligence and mental ballast of the public the mightier and nobler is their power, and the more fully is that power exercised.

1. Imperfect.

2. Imperfect.

3. cuir i ngníom.

- 8°. The deeper one reflects on such a matter as this the stronger hold it gets on one's heart.
- 9°. I think the sooner the matter is told to all whom it may concern the better it will be for all.
- 10°. Though he questioned them well, the matter for all that became more complicated, and it was all the harder for him to make any guess at the villain's identity.

Exercise XXIII.

- 1°. She had persuaded Brian that her dearest wish was that he should live long, because the longer he lived the longer Murchadh would be kept out of the High Kingship.
- 2°. The weaker the enemy thinks we are, the less likely it is that he will have large forces to meet us.
- 3°. There are some people and when they see a work done, the better it is done the less they understand it.
- 4°. The more he charged them the more they published it and the more they wondered at it.
- 5°. The sooner Irishmen begin to learn their own language the better.
- 6°. A man will write Irish well in proportion to the accuracy of his knowledge of it.
- 7°. The more haste the worse speed.
- 8°. The more the merrier.
- 9°. The higher the tree the worse the fall ; the greater the sanctity the worse the sin.
- 10°. The deeper the well the sweeter the water ; the greater the humility the higher the sanctity.

PH. 112.—Ní LUGATI dognid sum forcetul in popuil IN NÍ-SIN.

KH II, 98.—1r móire mearaim an céadfaid rin do veit ríinnead surnab i laiguid do bí príom-lonsporc éireamóin.

6°. 1r ar feoil naoidean do biaid leir na déirib i ionnur surnab luadaid do fárfad é (KH II, 316).
NOTE.—De has become petrified in two words móire and mire (meara-de). Sometimes the -de has no appreciable force, especially with móire. With mire we can frequently trace the proleptic nature of de. E.g., ní mire duit out a baite láirnead, can be expanded into ní mearaid de duit an sáeal. (Real Subject) out a baite (the "term" which de refers to). Practically however, one may neglect the prolepsis and take mire duit as predicate, and out a baite as SUBJECT.

Exercise XXIV.

Proleptic de.

- 1°. It is easy to understand that the danger is all the greater the less it is *appreciated*.¹
- 2°. Don't you think a man is the more likely to have success in his worldly affairs when he does his best to fulfil his religious obligations?
- 3°. I desire to hear it all the more *since you tell me this*.²
- 4°. His heart is all the heavier and his grief all the greater for all the fun and pleasure that surround him.
- 5°. We thought the change would shorten her life.
- 6°. I am quite convinced that she is no better of a single hour she spends in that woman's company.

1. Cui5. 2. Verbal noun.

- 7°. Perhaps the prayers will be offered all the more earnestly if the message is sent round from you.
- 8°. I shall be able to form a judgment on that point all the better if I see what you can do.
- 9°. Perhaps you will understand that any help I might give you would be enhanced by the fact that I have a personal grievance against your enemy.
- 10°. I should be all the more likely to manage this affair properly if I were free from the mental disturbance incident to public contentions.
- 11°. He told them he had acted in this manner in order that their mutual loyalty might be all the greater, because, *they were all involved in the same secret.*¹
- 12°. He deprived them of all the horses in order that the men's courage might be all the greater because, in the peril that faced them, they were all on the same level.
- 13°. Sometimes it improves us if other people see our bad qualities and find fault with them.

Exercise XXV.

De non-proleptic.

- 1°. This point is appreciated : that if something could be done to delay the enemy there would be all the greater likelihood of our being thoroughly ready for them.
- 2°. If we execute heavy slaughter on them now they will be all the less anxious to come again.
- 3°. Yours is the true version as far as my side of the wrong is concerned ; I think it all the more likely, therefore

1. Use Δπ Δ céile to bring out the idea.

that you have the true version as regards the other side also.

- 4°. They didn't use much expiratory force in producing the sound in order that their voice might last all the longer.
- 5°. It appeared to him that, if matters went no further with them, it would be all the easier.
- 6°. I accept these words with pleasure from your lips, in order that I may obtain a firmer grasp of them in my heart.

Exercise XXVI.

(**DE** Retrospective and Proleptic).

- 1°. Had you been as straight in your lifetime as you are in death your life would have been all the longer.
- 2°. She acted in this manner lest she should be anticipated, and receive thereby a smaller offering.
- 3°. If a man reveal his secret to his wife his life is thereby shortened.
- 4°. Other days he is so frightful that anyone looking at him would be none the better of it.
- 5°. Many a man is in a hurry to secure a comfortable berth near royalty,—but his life is none the longer for it, when he obtains his wish.

Prolepsis (continued).

XI. ΔCA.

1°. CIA 'CA 1P FEAPN LEAT ΣAEΘILΣ NÓ BÉARLA?

Note that the subject of '1P' (understood) here is—
(AN CEANN) 1P FEAPN LEAT; and the predicate CIA' CA;

but as **ACA** stands proleptically for “**Ṣaeṓitṣ nṑ bḗarṡa**” these words also are part of the predicate. The ‘**ir**’ which appears is of course not the principal verb.

2°. **CiA'CA**

ṡáṡar ṡocair air nṑ nā fuilṡear.

In alternatives of this kind introduced by verbs it is worthy of note that the affirmative verb is used in the direct form, while the negative is always in the dependent form.

3°. **CiA'CU**

AN éAṡair nṑ AN mṡn nṑ AN ṡ-uḃall ba ṡear?
(S., p. 6).

Subject = (**an ruṡ**) **ba ṡear**. Predicate **ciA'cu** (**an éAṡair**, etc.). Notice that the nominative form of the noun is used (just as with proleptic **a** the nom. form (not gen.) is used).

When the English “whether” introduces a *substantival* clause it is to be translated by **ciA'cu** (when there is an alternative; when there is no alternative offered “whether” is simply the interrogative “**an**”), when “whether” introduces an *adverbial* clause it is to be translated by **pé'cu**.

I don't know whether he will come or not = $\left\{ \begin{array}{l} \text{ní ṡeair ciA'cu ṡiocṡarṡ pé nṑ} \\ \text{nā ṡiocṡarṡ.} \end{array} \right.$
So $\left\{ \begin{array}{l} \text{ir cumA uṡom ciA'cu ṡiocṡarṡ} \\ \text{ṡé nṑ nā ṡiocṡarṡ.} \end{array} \right.$

I wonder whether he has done it yet = **ní ṡeair ar ṡein pé ṡṡr é.**

Whether he comes or not I will stay = **pé'cu ṡiocṡarṡ ṡé nṑ nā ṡiocṡarṡ ṡanṡarṡ.**

Exercise XXVII.

Proleptic ΔCA.

- 1°. Whether he used these words or not I shall act in the matter as I please.
- 2°. As a matter of fact I don't remember at all whether he used them or not.
- 3°. People like that don't care whether their action is *justifiable*¹ or not.
- 4°. Whether she had any hold upon him *by promise*² or not up to the present, she can no longer pretend that she has now, or that she ever had.
- 5°. Whoever is condemned on *a capital charge*,³ whether it be from his own confession, or from *evidence produced against him*,⁴ must, according to the customs of our ancestors, be put to death.
- 6°. Consider whether it is *my honour*⁵ or *your own interests*⁶ you want most.
- 7°. I don't care whether the enemy succeed in beating us or not.
- 8°. Whether they do or not we shall be in a sorry plight.
- 9°. He was asked whether he would prefer to be put to death by hanging or crucifixion.
- 10°. It matters little to a man whether he dies this way or that, as long as he dies.

Prolepsis (continued).

XII Other prepositional pronouns: ΔΙΡ, ΙΕΙΡ, ΟΙΜΕ, etc.

1°. Όίορ ΔΣ υρατ ΔΙΡ

Σο mbeiceá-ρα Δηηρο ρόμΔμ.

1. Use cúip.

2. Genitive.

3. Coip δáip.

4. É páǵáil

Δμαδ Διρ.

5. Οηόip υόμ-ρα.

6. Ταipε ούτε ρέip.

2°. Ní raib doon coinne d'eam leis, 7 a feabhar a tuig
ré an obair,

50 vteipfead air mar do teip.

3°. 1r uime ceana ru5 Dia an daor-b'preat ro ar
na daoinib,

tré caill a céana do'n céad atair ó'r fáradar
(KTB.).

4°. 1r uime do t'ánas irceadé ran uair reo,

cun t'onórad-ra (Im. 157).

This use of uime in the last two sentences and of
amhlaid (p. 79) is further proof that our theory of type II
Identification, and of the verb 'ir' in general, is the
only tenable one—(see p. 36).

Exercise XXVIII.

- 1°. I was expecting to see him here to-morrow.
- 2°. I never *thought*¹ that he would treat me as badly as he did.
- 3°. *This is the reason*² he acted in that way,—he wanted to impress you with his importance.
- 4°. *Can it be that*³ you were expecting me to come so soon?
- 5°. I was unable to *make any guess as to*⁴ who the villain was.
- 6°. My *purpose*⁵ in coming was to set you free.
- 7°. If it was to anger me you did it, you have laboured in vain.
- 8°. I have made up my mind to go home at once.
- 9°. My object in learning Irish was to acquit myself as befits an Irishman.
- 10°. The reason why one talks Irish is to show the world that one is Irish.

1. Use coinne.

2. Use uime.

3. An amhlaid . . . ?

4. Doon tuairim a éabairt dó.

5. Cuige.

XIII. **Διήλαιο.**

1°. 1r ΔΙΗΛΑΙΟ Δ **ΒΙ ΝΑΙΡΕ ΔΙΡ ΡΟΜΑΜ-ΡΔ.**

Observe that the subject of the verb '1r' is here understood. The full expression would be (and it is sometimes used)—1r ΔΙΗΛΑΙΟ μαρ Δ **ΒΙ ΔΗ ΡΣΕΑΙ ΔΙΣΕ**
ΒΙ ΝΑΙΡΕ ΔΙΡ ΡΟΜΑΜ-ΡΔ.

Like many other proleptic words Διήλαιο is sometimes used in a purely retrospective way :—

Θουδαρε λειρ ε όεαναμ **ΣΟ μεΔη,** γ 1r ΔΙΗΛΑΙΟ το
 θειν.

As the proleptic uses are very important, and reflect various meanings in English, we think it useful to append here those different meanings :—

- 1°. On the contrary ; whereas. (Removal of wrong impression).
- 2°. The result was (is, will be, would be, etc.) Perhaps. In that case. Surely. (The unexpected, or the undesired).
- 3°. He found, etc. (Descriptive).
- 4°. The fact is ; if the truth be told ; to tell the truth ; as a matter of fact ; in such a plight ; of course (Descriptive, with suggested explanation).
- 5°. Can it be ? Is it possible ? You don't mean to tell me ? Then ? (reasoning).
- 6°. (With negative). Not that . . . but. (Apologetic or satirical).
- 7°. Really (in reference to a *doubt*).
- 8°. (With negative). Surely not ; I don't suppose it possible ; not exactly. (Negative form of the interrogative 5°—Surprise, indignation, hurt feelings, satire, rejection of possible explanation, suggested only to be rejected).

- 9°. Rather; instead of that. (Removal of wrong impression; but not as strong as 1°).
- 10°. The *reason* was (is, etc.). Slightly different from 4° and 2°.
- 11°. Actually (the unexpected). Different from 7° and 2°.
- 12°. As a result. (But different from 2°, because here the result is given in the other clause, the *amhlaid* clause giving really the *cause*).

Examples:—

1°. Nuair a tuigead . . . in-ionad don lasadair rliainte
beic ar Ccatal supb **amhlaid** a **bi** neart céad fear
ann cornuigeadar ar easla glacad roimh (C.O. II).

After *amhlaid* the direct relative is used superfluously.

(See p. 91).

2°. Nuair a cuaid na h-ubla 7 na h-eitne irtead ingoile
Cacail ir **amhlaid** a **dein** piartaí díob irteig na corp
(C.O. 5). *The result was . . . ní feodar ead na
eadob sup tuad "Árto pádrais" uiréi murab
amhlaid a mear duine . . .* (MSF. 20). "*Perhaps.*"

3°. **ir amhlaid** **bi** an méio éadais leartan a bi uiréi fillte
so cruaid in don ceirclín amáin ar lár na leartan
(C.O. 19). He found . . .

4°. Cear pé, nio nárb iongna, **supb amhlaid** a **bi** an mac
leiginn eun na peola tabairt le n-ite do ó lám
(C.O. 76). As a matter of fact.

5°. **An amhlaid** **nac eol** duic an t-ole uatbárac ro atá
ar an ní? (C.O. 57). Can it be that . . . ?

6°. **ní hamhlaid** a **bi** don trúil acu so leigirfi Cacal (C.O.
51). Not that . . . No, but . . .

7°. Ní áiteodad an raogal air **supb amhlaid** a **ceic**
amhlaid (n. 70). Nothing would convince him
that A. had REALLY fled.

8°. Ár nóin **ní hamhlaid** a **tabairfá** dí féin an ruo n-a raib

ρί ας φαίτε ορε γαρ α οταθαρηά το θριαν ε (η. 195).
Surely not.

- 9°. 1η' ιμεατο γαν 1η' αμλαιοθ ο'φιλ σαθθ η αηταε να ιαιμ
(S. 77). Instead.
- 10°. 1η' οθα ζυρη αμλαιοθ α βί φεαρθς ρζαιντε υηρει (S. 45).
The reason was.
- 11°. Σεραμαιη ζο ιειη ζυρη αμλαιοθ α ευιτ εαοη αρ το
τις η ζο παβαιρ ιοιρζιτε ιο' θεαταο (S. 30).
Actually. Notice ζο παβαιρ (*not* το βίρ), because
this is connected immediately with σεραμαιη, not
with αμλαιοθ.
- 12°. 1η' αμλαιοθ α εαιμης α ιειτερο ριν ο'υραιμ αεα το'η
ελεφαοθε . . ζυρη αρ ειζιη φεαθαοιρ α ρυιτε
εθζαιντ ιη αση εοη οε. The αμλαιοθ clause gives
the *result* of what preceded, and the *cause* of what
follows.

Exercise XXIX.

Proleptic αμλαιοθ.

- 1°. He knew not that it was true that an angel was doing
it. On the contrary he thought he saw a vision.
- 2°. If he and his Ultonians are *foolish enough*¹ to come
from the North, the result will be—they will come,
but they will not return.
- 3°. Instead of his appetite growing less, they perceived
that he was on the contrary becoming *more greedy
and voracious*² every day.
- 4°. He found all his clothes rolled up in a hard ball in the
middle of the floor.

1. μά τά πέ οε οίε-εέιιιιι αρ . . . 2. θρειρ αιρ η αμπια

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- 5°. We offered him food, but he would not accept it. He actually reviled and insulted us.
- 6°. When I was at home I used to eat at a single meal, if the truth be told, as much food as would do me nine days and nights.
- 7°. Can it be that you'd like *to be hanged*¹ to-night ?
- 8°. Is it possible he hasn't come yet ?
- 9°. Not that there is any great love for the truth over there in matters relating to Ireland,—but they have great respect for the cleverness that makes the false *seem true*.²
- 10°. They had no *objection*³ to it ; on the contrary they were very glad to have over them a man who would be able, in case of necessity, to keep them in subjection.

Exercise XXX.

ΔΙΜΛΑΙΘ (continued).

- 1°. He would give no indication that he was in any way jealous. If he did, the result would be that people would laugh at him.
- 2°. They said that he had, of course, acted on his own initiative, as his friend also, to their thinking, had done before him.
- 3°. Catiline's frenzy *however*⁴ was not lessened. On the contrary he exercised himself all the more vigorously.

1. Tu éproctá. 2. Use i muict na ríinne. 3. Cur na éoinnib.
 4. Διμλαϊθ. The student need not fear to use this word. In the form Διμ it occurs at least as early as Δη λεδδμ βρεαδ. In S.T. 19 "Ní dia imgabail *ám* tiagmai " "however" suits the context better than "truly."

- 4°. Is it possible they will be allowed to go and *swell*¹ the *ranks*² of the enemy ?
- 5°. Surely it is not to be supposed that³ you would like to be set to swim in the open sea on such a day as this.
- 6°. The result was that His Majesty and the entire company were *on the point of fainting*⁴ with mirth and laughter.
- 7°. What is it you purpose in bringing this person to us ? Can you possibly wish him to kill us all ?
- 8°. He didn't,— but made the “ ΓΣΥΛΩ ” ill-use him instead.
- 9°. Surely you do not possibly mean to say it was I who did it !
- 10°. Surely he cannot have involved himself in any bond or promise, and that now they should be trying to extort money.

Exercise XXXI.

ΔΙΠΛΑΙΩ (continued).

- 1°. You don't mean to tell me she's not at home ?
- 2°. Instead of that, there is, on the contrary, some misfortune driving us forward and urging us on, *in spite of all our opposition*.⁵
- 3°. I thought the reason was that he was unwilling to leave her a widow after him when the thirteen years should be up.
- 4°. Can it be that you don't remember the settlement *made by*⁶ the Saints of Ireland between us, the Kings of Ireland, and you, the poets of Ireland ?
- 5°. If they turned to any other of the kings or nobles of Ireland the result would be, they felt, that they would

1. CUP 1 MÉIΩ. 2. ΣΥΛΩ. 3. ΝΙ ΤΟΪΑ ΣΥΡΒ' ΔΙΠΛΑΙΩ. 4. 1 ΠΙΟΤ
 ΟΥΤ 1 ΛΙΣΕ. 5. USE ΔΙΠΛΑΙΩΝ INTENSIFIED. 6. USE ACTIVE VOICE.

be putting themselves in the difficulty in which they *had¹ been*, when they came to the Leinster King's palace at first.

- 6°. This hunger of yours is *actually increased by² food*, and this thirst of yours is *actually aggravated by² drink*.
- 7°. When I asked him for the thirteenth apple the result was that it wasn't one, but all the apples, he threw away.
- 8°. One would have thought that this actually caused him to stay.
- 9°. Can it be that you don't remember I said I would go away?
- 10°. Is it possible that the music has put it out of your head?

Exercise XXXII.

ΔΙΛΛΑΙΘ (continued).

- 1°. As soon as *this expression³* was heard everyone present was, as a matter of fact, falling on his feet with merriment, laughing at Seán.
- 2°. Some of them said, if they paid any heed to the basket *or⁴ the two old hags* the result would be that the whole district would be laughing at them.
- 3°. It is not that you have performed a feat; rather you have tricked the whole of us.
- 4°. Can you possibly mean to say that there is any man here who couldn't do what you have done?
- 5°. Instead of crushing in some were moving out.

1. Past tense.

2. Use active voice.

3. Δη ποσαλ παν (Irish often uses ρη, ραν, where English prefers *this*).

4. ηά (the clause is virtually negative).

- 6°. Some of them were saying that this was not so, but that he had of course taught the animals to perform these remarkable feats.
- 7°. Finally they were seen coming out, and truth to tell, the man and the woman were wrestling with each other, and the boy behind them *splitting his sides*¹ laughing.
- 8°. There stood the boy with his face actually *turned behind him*,² and the back of his head *in front*.³
- 9°. What would cause another woman fear and trembling has quite a contrary effect on her,—that of hardening her and increasing her energy.
- 10°. People say that as a matter of fact *he considered it mean*⁴ to be in subjection to a woman.

Exercise XXXIII.

ΔΗΛΑΙΘ (continued).

- 1°. I think she actually *considers it a duty*⁵ to visit the hosts before she allows her horses *to be unyoked*.⁶
- 2°. It appears to me the reason was that they thought to earn our gratitude better than the others would have done.
- 3°. Can you possibly be thinking of *prolonging the interview till*⁷ *your*⁸ gums freeze with the cold?
- 4°. It appears to me the reason is that the poor young fellow got ashamed of you.
- 5°. Instead of that we are in quite the opposite plight.

1. Δε κυρ αν ανμα αμαδ. 2. 1 λειτ Δ ομοα. 3. 1 λειτ Δ οετα.
 4. βα λαδ λειρ.
 5. Use ní पुलीर ले. 6. ठो रडुर. 7. वैत डे चान्ने ५०
 ८. Do not use possessive—(see p. 209).

In a short time it will probably be impossible to find a single man to fight a duel with Cúchulainn.

- 6°. I venture to say she is in such a state these times that she *hasn't the ghost of an idea what to do with herself*.¹
- 7°. On the contrary I was afraid that you might be *gossiping*² with someone on the subject.
- 8°. I was in such a state that I became terrified and imagined I saw the Evil One before me.
- 9°. Can it be that you think to escape what no mortal ever could avoid ?
- 10°. Think you *that I shall be like*³ one who promises and never performs ?

Exercise XXXIV.

Αἰνῶδες (continued).

- 1°. To tell you the truth if I had looked him in the eyes a second time I should have fallen.
- 2°. Think of this, and instead of being *embittered*,⁴ you will on the contrary be rejoiced exceedingly, and consoled with the comfort of patience.
- 3°. We think sometimes to please others by being with them, whereas we rather disgust them by the evil behaviour which they discover in us.
- 4°. I have long been in such a state that I would give all I have, or ever had, or ever will have, to have it in my power to marry her.
- 5°. He didn't call her a bold hussy ; rather he was sorry that he didn't.
- 6°. Rather each one of the three gave another of them a

1. Πά ρεσσαιρ κορ λεί αστ α όεσσαιρ λἰμ λεί.

2. Κατορἰσίλ.

3. Σηρ cumα μέ νό . . .

4. Use ρερῶσασ.

sword-blow so that the three fell at the door, and the three horses sped off *over*¹ the plain.

- 7°. He seized the book and when he put it *up to*¹ his eyes to read it he had it, as a matter of fact, upside down.
- 8°. I suppose your condition is that when you have the book you haven't the power to read it.
- 9°. What! Could you not watch one hour with me?
- 10°. We have no more than five loaves and two fishes, unless perhaps we should go and buy food for all this multitude.
- 11°. *I don't know for the life of me*² why he did it unless perhaps he was thinking of something else while he was writing the letter.

We have seen that after $\Delta\mu\lambda\alpha\iota\theta$ a direct relative particle is frequently used, where it is logically superfluous. When however the clause following $\Delta\mu\lambda\alpha\iota\theta$ is negative, the dependent form of the negative is used:—

$\Delta\eta \Delta\mu\lambda\alpha\iota\theta \text{ nac } \text{Dleasgac } \text{DOM } \Delta\eta \text{ nio } \text{ip } \text{toit } \text{liom } \Delta \text{ } \text{deanam?}$ (C.S. 56).

An early example of the proleptic use of $\Delta\mu\lambda\alpha\iota\theta$ is found ($\Delta.M.C.$ 3):—

“Amlaid boi in laech sin ; co ngéri chon, co longad chapail.”

“Thus was this warrior—with the edge of a hound ; he ate like a horse.”

The direct relative particle which we find used pleonastically with $\Delta\mu\lambda\alpha\iota\theta$ is probably due to the direct relative used (for the modal oblique—see p. 90) after *retrospective* $\Delta\mu\lambda\alpha\iota\theta$. Thus, because we say—

$\text{Deirim leip } \text{gac } \text{nio } \Delta \text{ } \text{deanam } \Delta\text{R } \Delta \text{ } \text{Díceall, } \text{ } \text{ } \text{ip } \Delta\mu\lambda\alpha\iota\theta \Delta \text{ } \text{deineann}$ we come to say also with *proleptic* $\Delta\mu\lambda\alpha\iota\theta$ —
 $\text{ip } \Delta\mu\lambda\alpha\iota\theta \Delta \text{ } \text{deineann } \text{fé } \text{gac } \text{nio } \Delta\text{p } \Delta \text{ } \text{Díceall.}$

1. fé.

2. ní féadap 'on traogal.

CHAPTER III.

Relative Particles.

Section I.

There are many words which serve as relative particles in modern Irish, and the whole matter is somewhat complicated. We shall first enumerate the particles and then consider their uses.

- Direct Relative.
- 1°. The particle Δ (causing aspiration). This is used normally only for nom. and accusative (Exc., pp. 89-92). It does NOT combine with $\mu\text{o-}$ in the past tense.
 - 2°. Oo (aspirates). Normally only for nom. and accus. (Exceptions pp. 89-92).
 - 3°. $\Delta \text{ o'}$ (before verbs beginning with a vowel, or r (which is aspirated). Only nom. and accusative (outside cases to be hereafter mentioned—pp. 89-92).
 - 4°. ? That is, the relative particle is understood. (Only nom. and accusative. But see pp. 94-95).
- Oblique Relative.
- 5°. Δ (causing eclipsis). Only oblique (i.e., to express Gen., Dat., Abl. or Instrumental relations; gen. or dat. in Irish). It combines with μo in the past tense, giving Δr (aspirates).
 - 6°. ξo (causing eclipsis). Only oblique. Combines with $\mu\text{o-}$ giving ξur (aspirates).
 - 7°. $\text{n-}\Delta$ (causing eclipsis). Only oblique. Combines with $\mu\text{o-}$ giving $\text{n-}\Delta\text{r}$ (aspirates).
 - 8°. Negative Relative (direct and oblique):— $\text{n}\acute{\Delta}$, $\text{n}\acute{\Delta}\text{c}$, $\text{n}\acute{\Delta}\text{r}$.

9°. Compound Rel. Δ^n , Δ^r (direct and oblique).

Examples :—1°. The particle Δ' .

(a) Ruo ir ead é Δ cuireann iongna mo éiríde orm.

(b) An bean cor-noctaithe ir í Δ bí ann (S. 91).

See also Exx. 2, 4, 5, 6 (p. 22).

This particle did not exist separately in Old Irish, but there are indications of such a particle, either infixes or affixes, in the earliest stages of the language. E.g., 1° the aspiration in- intí adchí = an té Δ éionn. 2° The relative forms of certain prepositions—ara, imme, imma. 3° The suffixed relative in the 1st and 3rd pers. plur. pres. and fut. active of simple verbs,—berme, berte. The development in modern Irish was helped by confusion with the prepositional Δ - in atá, doeir, doibhairt. (Cf. development of **DO**- from **DO** éuair, etc.). This particle Δ' (as also **DO** and Δ 'O') is used irregularly for the oblique relative in the following cases :

A.—In temporal clauses :—

1°. Δ bí ainm tairis in-áirde le méro Δ nirt ón lár úo Δ sáib sé ar an móirfeirear Δ lean ó sraio an mairinn é (S. 38).

With negatives, however, ná, nac, nár are used. In Middle Irish ná, nach were used when the nuair (uair) clause came first. Otherwise ní was used.

Contrast—*Uair na dernais-siu sin rega fén for neph- ní.*
And—Log doibseo in ní dosgniat *uair nis fetutar cu mad olc.*

2°. Má' r ead cá raió an t-airgead an fáid Δ bíos as cuairtác? (S. 40).

On the other hand we frequently find the oblique forms ; but *not directly* with nuair :—

(S. 62) Δ bí ré as déanam amac ar eadartra um an t-taca so raió Δ macnam éiríochte.

(n. 24) **Úi ré ar riúbal i zanfior do'n tpaosal le
Linn na hAimsire n-a maib** an beirt buacaili
úo as déanamh a bpozluma.

Sometimes both direct and oblique are found in the same sentence :—

(n. 24) **Nuair a éáinig** an t-am **n-ar micio** do tász ua
Cealla cuairt a éabairt ó tuair . . . ní fárdéad
don ruo é zán amlaois do dui ó tuair in-donfeact
leir.

(Eir. 88) **Ón lá a éánas** anro asur **zur tairisead** ar
an leitin mé.

In double relative clauses, of which the first is *ir dóiz* *te . . .* and the second a temporal clause, the oblique relative is usual, BUT inversion is the usual practice, the oblique relative going with the “*ir dóiz*” clause (illogically) and the direct with the temporal clause. E.g. (n. 210) . . . as breicniú na haimprie **n-ar** **úóiz** **leo** a **béad** an t-áir-Rí as teact a baite.

(The two clauses logically implied are—

1°. Na haimprie ba úóic leo (which they thought likely).

2°. Na haimprie n-a mbéad an t-áir-Rí)

(See p. 130).

B.—In modal clauses :—

1°. **mar a úi** ar tóuir, **mar atá** anoir, 7 **mar a beid** zo
bráct (Doxology).

Notice the difference in meaning between **mar atá** (AS there is) ; **mar tá** (BECAUSE there is) and **mar a bfuil** (WHERE there is).

2°. **Imteoidéir do élú 7 do éáil díneac mar a**
ú'imtízéann uirze an locáin fámpair nuair
a rataltar air. (z. 18). (a need not aspirate the
autonomous form).

3°. *Do n-innreath cionus ab éisín niam do tógaint ar an obair rin* (n. 245).

In "How" questions in Connaught the oblique relative is common:—*Cia 'caoi (a) bfuil tú?* In Munster with *conur* the *direct* is usual, but with *cao é an cuma . . . ?* the *oblique* is the normal usage.

C.—A special case of this exception (B) after proleptic *a* (classes 2, 3), including *da*.

1°. (S. 183) *Uí iongha a sgeroidhe orca a feadh ar do d'aineadar an gnó.*

See also Exx. 2, (p. 51), 2, (p. 58), 1, 2, 3 (p. 61), 3, 4 (p. 64) 1, (p. 66).

D.—Also after proleptic *de* (and other prepositional pronouns).

n. 225—*U'féidir sur d'aine-de a d'éanfar an suirde an teachtireacht do cur timcheall uair-re.* (*a d'éanfar* is really = *an cuma n-a nd'éanfar*).

E.—After proleptic *amháid* the direct relative is used where it is logically *superfluous*. See Exx. 1, 2, 3, 4, 6, 7, 8, 10, 11, 12 (pp. 80-81).

F.—With *ru*, *rar* (before) the oblique relative is usual in Munster. The direct relative occurs sometimes in Connaught Irish. Keating uses the direct (sometimes understood).

ru do tibreath le Cormac iad (K.H. II, 4865).

ru ruair ré bár (K.H. II, 5041).

ru cáinnis pádrais (K.H. II, 5372).

G.—In emphatic elliptical sentences:—

1°. *ní de a d'éanfí ní-ollamh ac de d'aine éisín eite.*

2°. *ní duit-re is coír é cao uiom* (Rel. particle understood).

3°. *ir uiom-ra a d'aineann an éaint rin.* (Here it

is obvious that *logically* the Δ is not direct, being neither nom. nor accus.).

4°. Óir ir dóic leo sur ar méir Δ gcainte Doh-ÉISTFAR leo (Ĉ.S. 14).

H.—With the relative clause following comparative or superlative clauses, *when the comparative or superlative clause is not itself relative* :—

1°. Ir fearr is eol dom-ra é ná mar ir eol duit-re é. Here the meaning of the 1st clause ir eol . . is of course modal, just as the 2nd is.

When the comparative or superlative clause is itself relative then the oblique relative is used in the next clause where the sense allows it :—

2°. Nil éinne ir fearr surb eol do é ná mar ir eol dom-ra é.

3°. N. 180.—Óiob an formad ann, leir, féadaint cia aise doob' fearr n-Δ mbead an t-ollmúcán déanta.

4°. N. 110.—Ni raib don nio dar tug ré leir ba mó sur deinead ionghna de ná éirde dirinn Δ bí déanta déadac rnáctoir.

5°. Im. 85.—Tá in eardam fóir air an nio ir mó n-Δ bfuil gá do aise leir.

The sense does not allow the oblique relative when the dative relation has already been expressed BEFORE the comparative or superlative clause (outside CIA and CAO questions : cf. Ex. 3° above with—ir aise doob' fearr Δ bí an t-ollmúcán déanta). Ir dom-sa ir fearr is eol cá luigeann an bpois orm.

I.—In a somewhat rare construction :—

CAO é an ruo Δ bí bfuadar ar aise Δ déanam?

Cf. also—Sin mar Δ leanraimio gan contadair an bótar **ATA** tornuigte aghainn ar gabáil.

- 2°. DO'.
- 1°. An té DO CUAID' ann.
- 2°. SUOCAR DOB' FEARR ná é.
- 3°. Tá fíor as luét na h-ionnarrba CAD' D'OIREANN
DÓIB' (TBC. 247).
- 4°. Tairnfríó ré leir an uile duine DO CLOISFÍÓ é.
- 5°. Níl asam ac an gnó déanam cóm h-aiuilige 7
D'FÉADOFAD é (n. 113). Modal dat.—Direct in
stead of oblique. (Exception B., p. 90).
- 6°. An cé a d' iteann mo cúro feola-ra 7 D'ÓLANN mo
cúro fola cómnuißeann ré ionnam-ra 7 cómnuißim
re ann.
- 7°. Subáilce DO D'ÉALUIßEAS ár gcóirde ó neitib
talnuirde (Don. 156).
- 8°. An tan DO NAOM-CHOISREAZAS ré an t-Drán
(Don. 222).
- 9°. An tan DO CUIREAS neac a dóis . . . ann a cumur
féin (Don. 314).
- 10°. 1r Mire túsann gráó do'n éiride ßlan 7 DO
D'RONNANN ßac naomtaet (Im. 272).
- 11°. 1r mé DO LOIRßEANN an éiride ßlan 7 1r ann acá
ait mo cómnuirde.

The above examples afford ample proof of the existence of this DO as a relative particle. It has been developed—(a) from confusion with the prepositional DO of verbs like DO CUAID', DO ßEIBIM. These, in absolute construction, are used frequently without the DO, and in relative construction DO tacitly took over the functions of the relative. Furthermore even when DO- is used in absolute construction it causes aspiration in Mod. Irish. The aspiration in O.I. denoted relative use. When this relative force of the aspiration was no longer felt, DO took over the function. This probably

conduced to the absolute use of such verbs WITHOUT the preposition. Cf. the influence of *Δ*- in *Δ*τά, *Δ*οειη, etc., on the development of relative *Δ*'.

(b) By confusion, *in the past tense*, with the *ṬO* which took the place of the earlier *ṛo*-.

(c) Possibly from sentences like 3° above where phonetically the *ṛo*- of *caṭ* might have been carried on to *oipeann*.

At any rate, whatever the genesis may have been, the fact is clear. We have undoubtedly in modern Irish the particle *ṬO* fulfilling the functions of a relative.

3°. Δ Ṭ'.

This is merely a combination of *Δ* and *ṬO*; or we may look upon the *ṭ'* as merely phonetic padding.

1°. *Ní puinn fógan-tácta Δ Ṭ'féadofadṫ sé Δ tabairt ó don taoṫ acu* (N. 301) (Accus.).

2°. *Don ruṫ in-don éor Δ Ṭ'ladrrefadṫ ré* (Sṫ. 103) (Accus.).

3°. *Ir mó leat-rséal Δ Ṭ'féadofadṫ sé Δ tabairt uairṫ* (Accus.).

4°. *An té Δ Ṭ'éirirígeann go moé' bíonn an raé air* (Nom.).

5°. *Nuair Δ Ṭ'éiriríṫ íoréṫ ar Δ éolta ṫo ṫein ré mar Δ ṫ'órouis áingéal an tigeanna ṫó* (C.S. 3).

Cf. the duplication of the preposition *ṬO* (*Δ*) before vb. nouns?—*rséal Δ ṫ'innrinc*, etc.

4°. ? (The relative particle is understood. Initial of verb is aspirated).

1°. *Caṫ é an tairṫe féadofadṫ ré Δ ṫéannaṫ?* (Accus.).

2°. *Sim é míll mé* (Nom.).

Like *Δ*, *ṫo*, and *Δ ṫ'* we find the direct relative

understood, instead of the oblique in temporal and modal and the other clauses mentioned on pp. 89-92. Cf. Ex. 2°, p. 91.

Exercise XXXV.

(Direct Relatives.)

Irregular use of Direct for Oblique :—

Temporal.—

- 1°. You impressed the fact upon me the last day we were talking about it.
- 2°. You have lost all the time during which the money was out of your possession.
- 3°. If you arrive at an entire contempt of yourself know that then you will enjoy true peace.

Modal.—

- 4°. Your name and fame shall fade away just as the water of the summer pool disappears when it is trampled upon.
- 5°. We are told clearly how it was she had to be removed from this work.

After proleptic *á*.—

- 6°. It is very extraordinary with what difficulty we believe what doesn't please us.
- 7°. I am much surprised at his exactitude in writing Irish.
- 8°. I will tell them what a heap of money you have gathered together of late.
- 9°. I don't care how soon you give up talking English.
- 10°. It surprises me that you are staying away from us so long.

- With *ᵒᵃ* . . .
- 11°. Though my eyes are so sleepy I cannot fail to observe what you are at.
- 12°. Though the food is excellent and fun and merriment abound over it, I cannot keep the thought of that queer marriage out of my head.
- 13°. The more clearly the truth is unfolded the more boldly it is denied.
- 14°. The more gently he is taken the more mischief of every kind he makes.
- With proleptic *ᵒe*.—15°. He will do the work all the better if you are looking on.
- 16°. The troubles that come upon one's friends ought to make one all the more loyal to them.
- 17°. You will be all the shorter time finishing it if you hurry up now.
- 18°. You will learn Irish all the more exactly for *confining your*¹ reading to a correct and precise author.
- 19°. You *will begin to esteem Irish more*² *when you have got a deeper*³ *insight into its beauties.*
- 20°. You will acquire this insight all the sooner by commencing the serious study of it at once.

1. *ᵐᵃ ᵒeᵒᵒᵒᵒᵒᵒᵒ ᵒᵓ ᵒᵒᵒ ᵒᵒ . . .* 2. *1ᵓ ᵐᵒᵒᵒᵒ ᵒ ᵒᵒᵒᵒᵒᵒᵒ ᵐᵒᵒᵓ ᵒᵒᵒᵒᵒ ᵒᵓ . . .*
 3. *ᵒᵒᵒᵒᵒ ᵒ ᵒᵒᵒᵒ ᵒᵒᵒᵒᵒ ᵒᵒᵒᵒᵒ ᵒᵒᵒᵒᵒᵒ ᵒᵒᵒᵒᵒ ᵒᵒᵒᵒᵒ ᵒᵒ . . .*

Exercise XXXVI.

(Superfluous use of direct relative with $\Delta\eta\iota\lambda\alpha\iota\theta$.)

- 1°. When my enemies understood that, instead of growing weaker, I had on the contrary the strength of 100 men, they began to get afraid of me.
- 2°. As a matter of fact he used to come to talk to me every day whenever he got the opportunity.
- 3°. I came away,—not that I was a bit afraid of him, but, to tell the truth, his boastfulness and self-importance used to get on my nerves.
- 4°. Is it possible that you can think to impress me with the truth of such a statement?
- 5°. You may doubt it if you like, but he really did do his best to bring about some settlement of that affair.
- 6°. He found two-thirds of the people who were there in a state of semi-madness or semi-intoxication.
- 7°. If-I treated you in this way, the reason was that you had just maddened me with your foolish chatter.
- 8°. When he rushed in thus without invitation or permission the result was that everyone got angry.
- 9°. I think he was actually afraid that his father might find out what he had done.
- 10°. Many, seeking to fly temptations, fall on the contrary more grievously into them.

Exercise XXXVII.

(The special meanings of $\Delta\eta\iota\lambda\alpha\iota\theta$ are implied, not expressed.)

- 1°. By doing this a good work is not *lost*,¹ but is changed into a better.

1. $Cuir \Delta\eta\iota\lambda\alpha\iota\theta$ $ne\Delta\eta\iota\theta$ - $ni\theta$.

- 2°. If the day of our death be deferred, let us *believe*¹ *that*² God is merciful to us, because we are not yet well prepared.
- 3°. Woe be to us if we *are for*³ sitting down and resting ourselves *as if*⁴ we had already met with peace and security.
- 4°. If you carry your cross unwillingly you will simply be increasing your burden and aggravating your troubles.
- 5°. Oftentimes when you imagine that you have lost almost everything you have *practically*⁵ won a great deal of merit.
- 6°. Thou hast not lightened thy burden, but art now bound with a stricter bond *of*⁶ discipline, and art obliged to greater perfection of sanctity.
- 7°. You would not in that case covet the pleasant things of this life, but would rather be glad to suffer tribulations for God's sake.
- 8°. Surely you don't mean that you are going to turn the tables on me in that fashion.
- 9°. It is not that I don't want to go, but to tell the truth I'm afraid I might meet a certain very objectionable person there.
- 10°. Don't imagine for a moment that I shall ever give up Irish. I wouldn't do such a thing, however generously you might pay me for it.

Section II.

The Oblique Relatives.

5°. Δ^n ; Δ^r (with past tense). Examples :—

Genitive — 1°. $\text{SÍO É AN FEAR } \Delta^r \text{ ÉODAIT MÉ N-}\Delta \text{ ÉIG } \Delta^r \text{ÉIR.}$

2°. $\text{SÍO Í AN BÉAN } \Delta \text{ ÉBUAIR } \Delta \text{ FEAR } \Delta^r \text{ BÁR } \text{mÓÉ.}$

1. $\text{tuig in . . . aighe.}$
4. $\text{Éom maic } \Delta^r \text{ óá . . .}$

2. $\text{Suib amlair } \Delta^r \text{ áá.}$
5. Seall le.

3. Use meafaim.
6. Cum.

- Dative.— 3°. *Innreoda mé cuir do na sábhanna ir mó
 Δ nreaca mé críoitu (n. n. 3)*
 4°. *Stócaé acu Δ otuḡaimir Seán móir air (Ibid, 4)*
 5°. *Cé 'r óioḡ mé, nó ce 'mb' ar mé ? (Ibid, 6).*
 The Δ in each case is elided.
 6°. *Cé 'n éaoi Δ bráḡḡrainn an aill ? (Ibid, 8).*
 7°. *Úairḡ mé aḡ an brear ΔR éannuisḡ mé na
 n-uain uairḡ (Ibid, 13).*
 8°. *Rinne mé boḡán beaḡ óioḡta ΔR cúir mé
 an plúr irteaé ann (Ibid, 16).*
 9°. *An curac Δ cúir Δ baile aḡ an brear Δ mbu
 leir í (Ibid, 21).*
 10°. *Éannuisḡ mé báo breaḡ Δ otuḡ mé óá
 céao púnt uirḡi (Ibid, 38).*

In Munster Irish this particle is chiefly used with *rut*, *rair*, or when preceded by a preposition (or *mar* = where):—

- 11°. *SUL Δ RΔIB uain aḡ an marcaé é éabairt
 fé nreara do ḡluairéadar triúr marcaé eile
 éairir amac (S. 31).*
 12°. *Ir marḡ do'n fear ran TRÉ Δ nreair
 mac an duine do óioḡ (C.S. 75).*
 13°. *Caḡ é an cómarḡa Δ éairbeánann tu óúinn
 rā. Δ nreimeann tu na neite reo ? (C.S. 228).*
 14°. *ran mar Δ bruil aḡat.*

Sometimes, as in Exx. 5°, 9° above, Δ does *not* combine with *ro* in past tense.

NOTE.—Δ, and n-Δ (oblique relatives) cause eclipsis (when not combined with *ro*). The following sentences from Canon O Leary's *Airḡir ar Críoirt* and *Mo Sḡéal Féin* have an *r* after the oblique relative. This of course is a printer's error.

In each case the r should be unaspirated:—

- 1°. (Im. 48) *Caḡ é an rḡannra ó n-Δ rāorḡair tu féin.*

- 2°. (Im. 120) *ḡé cuma na ḡocḡócaḡó fáin an ḡḡéat.*
 3°. (Im. 121) *ḡé cuma na ḡocḡḡócaḡó mé fáin.*
 4°. (MSF. 135) *ḡé ball 'n-a ḡoláḡḡócaḡó é.*

Exercise XXXVIII.

(Relative Δ^n and $\Delta\mu$.)

- 1°. I saw there one of the farmers, whom we used to call Tadhg na n-Ubh.
 2°. Why, think you, is the one man called by two different names?
 3°. He never told me who he was or whence he came.
 4°. I was in a difficulty then to find out a means of leaving the cave.
 5°. I went to the woman from whom I had bought the eggs, and asked her to take them back at half-price.
 6°. I determined forthwith to send the cows back to the man from whom I had bought them at the fair.
 7°. Of these he made a large box into which he put all the money he had.
 8°. At the fair of Ballinasloe I bought of him a horse for which I paid £100.
 9°. He was awake for some little time before he thought of all that had happened the previous night.
 10°. There he was, standing between the two door-posts precisely as he had been the day before.

Exercise XXXIX.

(The Same.)

- 1°. He must have had a bad attack of fever, for he was three weeks in bed before he was convalescent.

- 2°. I'm sorry I made those people's acquaintance at all. I had an easy mind before I came across them.
- 3°. She'd have liked to add something more, but he was gone before she could say another word.
- 4°. I had to close my eyes lest I should be constrained to watch those eyes moving.
- 5°. When I place before you my reason for having made this request of you I don't think any of you will deny that I had sufficient cause.
- 6°. Did you notice how he stopped playing just before the cock crew.
- 7°. It is a good rule not to speak *till*¹ you are spoken to.
- 8°. There were, no doubt, some strange 'customs in this country before the *advent*² of St. Patrick.
- 9°. You must have the work completed, and render an account of it to me before my father returns.
- 10°. Think before you speak, and look before you leap.

(Oblique Relatives (continued)).

6°. SO, SUR.

Dative.— 1°. Ceapaim sur 'mó tuine SO mbíonn an tpeoir úo aise, 7 SO n'beimeann pí maolú ar buairt do (S. 109).

2°. B'i pluar eile ar ašar na pluaré pin anonn SURB ainm oí leaba Špáinne (S. 247-8).

3°. O'éirig liug fiaó ón áic toir éuaró SO maó na capall aš oéanam air (S. 33).

Genitive.— 4°. Ní doig uom so mberó an fear eile pin le pašáil ir mó SO mberó a beadh 'na cabair

ḡ 'na congnam aise ná mar a beir sí aḡatra nuair a beir Saob̄ pórta aḡac (S. 219).

5°. Déarfad̄ fé ḡo maib̄ duine i n-éaḡmuir ḡormflait̄ **ḡur̄b̄ féir̄oir̄** a 'diabal coim̄deáca a 'ó' feircint uair̄eanta (N. 265).

Sometimes an apparently irregular use of ḡo, or ḡur̄ is met with :—

6°. Na n-oir̄eaca **ḡur̄** t̄us m'ácair̄ dom̄ **1AD̄** le **DÉANAM̄** tuḡaid̄ r̄iad̄ r̄iad̄nuire am̄ taob̄ **ḡurb̄** é an t-ácair̄ a cúir̄ uair̄ mé (C.S. 237).

7°. Naé é reo an t̄é **ḡo** b̄fuil̄io r̄iad̄ aó' iarr̄ar̄ó é **CUR̄ CUN̄** b̄áis (C.S. 245) ?

8°. Ir̄ n̄ó é **ḡUR̄** r̄iú 'óinn̄ é **ḡAD̄AIR̄T̄** fé n̄oeara ḡ é b̄reic̄niú **ḡo** maic̄ (Sḡ. 66).

9°. Nil a t̄uille n-a n̄oiar̄ ra baile **ḡUR̄** r̄iú **1AD̄** 'D'ÁIREAM̄ (N. 320).

10°. B̄ionnam̄ r̄uar̄ ort̄ ḡac̄ r̄maoineam̄ r̄óḡanta **ḡo** b̄réarfad̄ aigne cr̄áib̄teac̄ maéctnam̄ air̄, n̄ó é **m̄oḡú**.

The irregularity is only apparent, as the phrases in capitals are merely varieties of expression for phrases with the gen. **Δ**. Thus in 6° we might substitute a n̄oeanam̄; in 7° a cúir̄ cun̄ b̄áir̄; in 8° a ḡad̄air̄t̄ fé n̄oeara ḡ a b̄reic̄niú ḡo maic̄; in 9° a n-áiream̄; in 10° a m̄oḡú. (In this last instance "ḡo" has already occurred in a dative sense, but is understood after n̄ó in a (virtually) gen. sense). We conclude therefore that **ḡur̄** and **ḡo** in the above examples are VIRTUALLY GENITIVE.

Exercise XL.

(Relatives **ḡo** and **ḡur̄**.)

Dative.— 1°. This is how he shows the extent of his affection for the person with whom he is in love.

- 2°. You said, I fancy, that you'd take the man on whom the lot should fall.
- 3°. These were the horses that were to be given back to those from whom they had been bought, and for which false coin had been given in the king's name.
- 4°. It isn't *my* death that you need show you are not afraid of, but your own.
- 5°. If this is the bargain that I was made swear to, I don't think much of it.
- 6°. His left hand never left the side of his vest inside which the purse rested.
- 7°. There was one man there whom the priest refused point-blank.
- 8°. And this is the man, who, people say, has neither faith nor piety.
- 9°. He that CAN¹ take let him take it.
- 10°. I have gone through many hard trials of late.
- 11°. Woe to that man by whom scandal cometh
- 12°. Anyone who wishes to know Irish thoroughly must be satisfied to study it seriously.

Exercise XLI.

(Relatives So and Sup.)

- Genitive.— 1°. He said there was someone else besides her whose father might be seen in a state of intoxication sometimes.
- 2°. That is a question the settlement of which is very simple.

- 3°. There are many people who *think*¹ much less of their reputation than their riches.
- 4°. It's a pity of the man whose relatives live far away and whose neighbours are a hard-hearted lot.
- 5°. The man whose wealth exceeds his wisdom is generally unwilling to pay for the latter.
- 6°. I'm inclined to think that if he had got a glimpse of the person whose hand was in it *things*² would not have gone as smoothly with him as they did.
- 7°. It is *too much of a good thing altogether*³ for you to *imagine*⁴ that I could fight a duel, for the men of Ireland, with the man whose bones are more to me than all who are alive, I will not say among this great host, but in the whole Gaelic world.
- 8°. What sort of a girl is this with the praise of whose beauty people have us bothered?
- 9°. When I see the woman whose son fell in battle beside me I will certainly tell her how bravely he fought.
- 10°. People whose means are better than their manners generally think less of form than fortune.

NOTE 1.— $\zeta\omicron$ and $\zeta\upsilon\pi$ in the two following examples are most easily explained as VIRTUALLY GENITIVE relatives, owing to the ellipsis of $n\text{-}\delta\ \tau\Delta\omicron\upsilon\beta$:—

1°. $\text{f}\epsilon\Delta\pi\ \zeta\text{UR}\ \text{m}\epsilon\Delta\pi\ \text{a}\text{n}\ \text{u}\text{i}\text{le}\ \text{t}\acute{\omicron}\text{u}\text{i}\text{n}\epsilon\ \text{t}\epsilon\ \text{r}\text{n}\Delta$

1. Use beann.

2. $\Delta\text{n}\ \text{r}\zeta\acute{\epsilon}\Delta\text{l}$.

3. $\text{1r}\ \text{o}\Delta\Delta\text{i}\pi\ \text{r}\acute{\omicron}\text{-}\text{m}\acute{\omicron}\text{-}\text{c}\acute{\omicron}\text{i}\text{u}\text{i}\text{b}\text{r}\Delta\text{c}$

$\text{o}\text{i}\text{u}\text{i}\text{r}\epsilon$.

4. $\text{C}\epsilon\Delta\pi\ \text{1}\tau'\Delta\text{i}\zeta\text{n}\epsilon$.

ḡiníníḡ (Supply n-a ḡaob) nár máir an fear
 ran riam a bí níba díre ná é (MS. F. 117).

2°. Íora éigin a fuair bár 7 50 maib bói ǵá
 ráḡ (supply n-a ḡaob) 50 bfuil pé beo.

NOTE 2.—There has always been a certain clumsiness about the expression of the genitive relative in Irish. As there was no inflected relative particle this was inevitable. In early Irish it was left very much to the reader to infer the sense. E.g., Intí as éirt iress = He whose faith is weak. Réte ní réid a mbrith = things whose reference is not easy. A uli doine is a sailechtu fil is-in coimdid (PH. 222) = All ye men whose hope is in the Lord. From these Exx. it would appear that sometimes the relative was expressed, and the genitive meaning left to inference, while at other times the genitive of the *personal* pronoun was expressed, the relative nature of the clause being taken for granted. The modern Irish usage is at once clear and simple. An oblique relative is used before the verb, and the *genitive* of the *personal* pronoun is placed before the word which suits the sense.

Oblique Relatives (continued.)

7°. n-a, n-aR.—

1°. 'Sé duḡairt ǵac flait n-aR máit leir tmuall.—

ǵluairḡ 50 mear, tá an cat dá riar,

áǵur téǵmír ná éómair (Cat Éim an fíairḡ).

2°. An bean n-a bfuil an t-éadac corera uirtí (N. 205).

There is an apparently irregular use of these particles (as in the case of 50, 5ur) sometimes, but the same explanation holds here as in the case of 50, 5ur (p. 102).

3°. An t-aimleap n-a mbeaḡ duine lán-éapaité aR é

óÉanám beaḡ pé curta de aici rar a mbeaḡ fíor

áǵe 50 maib rí ǵá éur de maon éor (N. 95).

4°. 1ᵣ corinnal é le sráinne murcáir n-AR óein
 ouine é TÓSDAINT 7 É CÚR na sáiróin, 7 o'fár
 ré 'sur óein crann móir de (C.S. 185).

Here in 3° for the phrase in capitals we might substitute
 Δᵣ Δ'ÓΕΑΝΔᵣ, and in 4° Δ' ΤÓΣΔΑΙΝΤ 7 Δ' Εᵣ, so that we may
 look upon n-Δ and n-Δᵣ as VIRTUALLY genitive.

Exercise XLII.

(Relatives n-Δ. n-Δᵣ.)

(DATIVE.)

- 1°. The people to whom the questions were put had either
 to answer them or suffer accordingly.
- 2°. This is the Holy Spirit of whom Christ promised that
 the Father would send him to the Apostles.
- 3°. I pity the enemy on whom she turns at such a time.
- 4°. The priest's house is naturally the first one that the
 Bishop turns to on his arrival in a parish.
- 5°. People say that it was those for whom he used to play
 his exquisite music that were hardest on him in his
 poverty.
- 6°. There was a certain amount of rivalry also, to see
 which had made the preparations best.
- 7°. The 1,000 men clad in coats of mail were shown to
 them, and they were told these were the most
 formidable foes they had to meet.
- 8°. The little man called Diarmuid was living in a little
 hut not far from the house in which his father and
 mother had died.
- 9°. John Bull has a great respect for the man he's afraid of.
- 10°. He asked me what district I was from.

Exercise XLIII.

(Relatives $n-\Delta$, $n-\Delta r$.)

(GENITIVE.)

- 1°. Isn't it a wonderful thought that you are one of those for whose sake Christ died ?
- 2°. Assuredly these are the men whose names will be on people's lips throughout the country as long as God is in heaven and man on earth.
- 3°. The Saviour who had been promised from the beginning, and for whose coming the human race had been waiting, came at the appointed time and did His appointed work.
- 4°. I wonder who is the man in whose house I slept last night.
- 5°. The man whose wife is always quarrelling with him is sure to envy the celibate.
- 6°. A people whose language, for melodiousness and precision, is superior to most others, should surely have never given it up.
- 7°. People who live in glass houses shouldn't throw stones (Emphasis on *glass*).
- 8°. It is only fitting that a man whose father was a very lowly person should himself be always humble.
- 9°. No one can have any respect for people whose God is their belly.
- 10°. If it is a thing which ought to be talked about, why don't you give us your opinion about it at once ?

became $\zeta\sigma$ through the stage $\zeta\Delta$ (being unstressed).

(a) Bíd follus anossa in fírinde oc in tíí CA MBIA (P.H. 92).

(b) Δn ní ó bfuil $\zeta\Delta\epsilon\delta\epsilon\alpha\tau$ $\zeta\Delta\epsilon\tau$.

1 τ $\tau\epsilon\Delta\epsilon\tau$ $\zeta\Delta$ bfuil a $\tau\epsilon\Delta\epsilon\tau$ (K.H. II, 18).

(c) Δn $\tau\epsilon\tau\tau\tau\tau\tau\tau\tau\tau\tau\tau$ Δ ζ Δ $\tau\epsilon\tau\tau\tau\tau$ Δn 1 $\sigma\theta$ $\tau\tau\tau\tau\tau\tau\tau\tau$
Δ1 $\zeta\epsilon$ ¹ (B.K. 18).

Observe the double Δ ζ . When the prepositional pronoun occurred at the end the attention was diverted from the preposition before the relative, and this of course facilitated the passage from Δ ζ Δ to $\zeta\Delta$, $\zeta\sigma$.

(d) $\tau\tau\tau\tau\tau\tau\tau\tau\tau\tau$ Δ ζ Δ $\tau\tau\tau\tau\tau\tau$ Δn $\tau\tau\tau\tau\tau\tau$ uite $\tau\Delta$ $\tau\tau\tau\tau$ Δ $\tau\tau\tau\tau\tau\tau$
(B.K. 51).

Here we have a dative relative followed at the end by a genitive personal pronoun. The latter helps to convert the dat. relative Δ ζ Δ into the gen. relative $\zeta\Delta$, $\zeta\sigma$.

(e) $\tau\tau$ Δ ζ Δ $\tau\tau\tau\tau\tau\tau$ $\tau\tau\tau\tau\tau\tau$ $\tau\tau\tau\tau\tau\tau$ $\tau\tau\tau\tau\tau\tau$ Δ ζ
 $\tau\tau\tau\tau$ $\tau\tau\tau\tau$ Δ $\tau\tau\tau\tau\tau\tau$ (B.K. 86).

See previous remark, and note that the long stressed vowel in $\tau\tau$ facilitates the transit from Δ ζ Δ to $\zeta\Delta$.

(f) $\zeta\Delta\epsilon$ $\tau\tau\tau\tau\tau\tau$ $\tau\tau\tau\tau$ Δ ζ Δ τ $\tau\tau\tau\tau$ Δ $\tau\tau\tau\tau$ Δ ζ $\tau\tau\tau\tau$
in $\tau\tau\tau\tau\tau\tau$ $\tau\tau\tau\tau$ (K.H. II, 94).

Notice that in the modern language there is a difference in meaning between Δ ζ Δ τ $\tau\tau\tau\tau$ Δ $\tau\tau\tau\tau$ (= with whom her husband lived) and $\zeta\tau\tau$ $\tau\tau\tau\tau$ Δ $\tau\tau\tau\tau$ (= whose husband lived). The passage quoted from Keating has the meaning of the modern $\zeta\tau\tau$.

(g) . . . $\tau\tau$ $\tau\tau\tau\tau\tau\tau$ $\tau\tau$ $\tau\tau\tau\tau\tau\tau\tau\tau$ Δ ζ Δ τ $\tau\tau\tau\tau\tau\tau$ Δ $\tau\tau\tau\tau$
(K.H. II, 114) = whose husbands were slain. See

1. That this double use of the preposition came in early is seen from such passages as PH 148---duine, FOR-a ta omun báis FAIR.

preceding remark, and note (p. 105) on the difficulty of expressing the genitive relative.

- (h) Δον μάε ουινε υπαρι ΔΣΔ μαibe οιξηραετ μορι η-Δ εόμαιη.

Here the meanings of the preposition and of the genitive were at first felt distinctly (T.B. 11).

- 2°. The conjunction “*σο*” has had some influence also. The conjunctive meaning passes very easily into the relative, so much so that it is difficult sometimes to determine which was in the writer’s mind.

The following Exx. will be found instructive :—

- (a) Όι πέ να ηυιθε αρ εατσοιη μορι αρο ΣUR οόιε ιεατ σο μαib αν υιλε βιύηηε οί θεαητα ο’ορι εαητα (S. 97).

- (b) Καο ε μαη ουινε ε ηεο ΣO ημαετυηζεαηη πέ ζαοε η ηαιηηζε η ΣO ηθεηηηο ηιαο ηυο αιη (Luke viii. 25).

The first “*σο*” is clearly conjunctive; the second very easily passes over to the relative sense.

- (c) Κα βηυιη αν ηεοηηα βιθ ΣO η-ιθεαο αν εαιηη 1 βροεαιη μο οειηηιοβυη? (Luke xxii. 11).

Here, if we add **ann**, the transition to the relative sense is easy.

- (d) ηεαεαιηε αν βηαζεαθ ηε αοη ηυο σο βηεαοηαθ ηε ζηεηη α βηεηε αιη (Eip. 40).

Here there is practically no difference in meaning whether we take “*σο*” conjunctively or relatively :—

“that he might take hold of **IT**” (conj.).

“that he might take hold of” (rel.).

The two senses meet in the following Exx. from Connaught Irish :—

- η. ηζ. 8.-- ηι ηαιb αν η-ειθεαη ηέηη αζ ηάρ αν ηε σο βηεαοηαθ ηυο αρ βιε βεο ηηθεαετ αρ αε αν η-εαη.

Ibid, 40.—Ní maib' dionnóir' ásaíte ann le go bfeárfad' rinn imteáct.

3°. The natural contrast between *ná* and *go* as *conjunctions* facilitates the use of *go* as an affirmative *relative* corresponding to the negative RELATIVE *ná*. This we may express by the proportion—

As Conj. *ná* : conj. *go* :: Rel. *ná* :—REL. *go*.

Examples :—

n. 168.—Ói a lán neite beasa as teáct cun cuimne
 Táirís,—neite beasa *NÁR CUIR SÉ* bliúire
 ruime ionnta nuair a éonnaic pé ar tóúir
 iad, ac *GO R CUIR SÉ* mórlán ruime anoir
 ionnta.

SJ. 88.—An arn *NÁ* fuil eolur aise ar asur *GO*
 úfuil eolur as an namair ar.

Cf. also—Ir maire an té *NÁ* fuil aisead aise (7 a ráó)
GO scómnuigeann a ásaolta
 a bfaó uaid 7
GO R oream úir-éirídeac a
 éóimairain.

Development of *n-a*, *n-ar*.

- 1°. From the combination of certain prepositions with the oblique relative *a* we get the form *n-a*. Thus—*i n-a*,
ó n-a, *go n-a* (with), *tré n-a* *te n-a*, and (earlier)
ria n-a (before).
- 2°. Possibly from accidental occurrences like—
 an bean *n-a* úfuil an t-éadac corera uiréi,
 where the final *n* of *bean* might have attached itself
 to *a*, or been reduplicated.
- 3°. Possibly also from the Middle Irish reduplicated form
 of the compound relative *aⁿ* (in *an-*, *an a n-*). Mine
 dena-su in a *n-aprain-si* (D. I. 228).

Examples :—

- (a) *ḡac tpeadbéar daoime le n-an mian* (for earlier *léir'*)
iad féin a beic of cionn na n-ainníúcte eile ní
putáir doib' díceall a déanam' ar ḡan a raogal do
éiteam' i ndíct úrlabha (Cat. I).
- (b) *Ói pé ra dmiuc n-a bpeaca pé ar dtúir é* (S. 20).
- (c) *San áit 'n-an bain an órdoḡ leir* (an *scalam'*) (S. 23).
- (d) *Ir fearr éirge ar mar obair 7 raotar éigin eile*
déanam' n-a mbeid cairde ain 7 n-a mbeid
rochar ain.

When *ann* followed, the prepositional force of the *n-* before *a* was no longer felt, and *n-a* became merely an oblique relative.

- (e) *Dubairt pé le ḡac bean doib' fearam' amuic ar*
aḡaid' na fuinneoise n-a raib' a fear féin laistis
de.

Further Remarks :—

I.—In addition to the particles enumerated so far, relativity was expressed in other ways in Middle Irish :—

10°. The old indefinite pronoun *nech* (later *noe*) was some times employed. The relative meaning was unconsciously attached to it.

Uan Dé nech tocbus pectha = *Uan Dé a tóḡann pectha.*

11°. An infixed pronoun was sometimes used :—

in tu ro-t-bris na dee? = *An tu do bhuir na deíte?*
 P.H. 130 is *é* in *fegad-sin ro-t-cuir Petar dochum*
aithrigi díchra.

The following peculiar usages will be of interest :—

P.H. 129. “*Nach do muintir in fhir Galilee atathar*
do crochad duit si?”

With this cf. the Ulster Irish—

ḡoidé tá tu a déanad?

Munster Irish prefers to turn thus—

CAD TÁ ΔΣΑΤ Δ (= ʰá) ʰÉANAM ?

P.H. 128.—Cia fors-a taid d' iarraid? Whom are ye seeking?

P.H. 120.—Is e so in t-Ísu oc a ra-ba Hiruath d'iarraid.

P.H. 127.—A ní dia tanacais do dénum.

II. The Relative in Scotch Gaelic.

There is a close resemblance to the modern Irish forms
1°. a' (or understood) :—

PB. 7.—'n uair THIG Samhuinn.

PB. 10.—'S droch-dhìol air a' ghunna
'BHEIR builli 'n ad thaobh.

DS. 14.—Nuair CHUNNAIC e slatag òir agus slatag
airgid a' cur nan car diubh air an réidhlean.

DS. 14.—Nuair A CHUNNAIC e coileach òir agus cearc
airgid a' ruith roimhe air a' bhlar.

2°. Oblique :—AM before labials ; otherwise AN.

AM :—C. NA NΣ.—1. trid *am* bheil = τῖε n-α ὄφῖτ.

DS.—9. àireach ghabhar *d'am* b'ainm Gorla-nan-
treud.

With g' = Irish ʰá :—

DS. 13. agus a dh'aon ni *g'am* faic thu na toir
sùil air = ΔΣΥΡ ΔΟΝ ΝΙΘ ʰÁ ὄφῖεαῖν τῦ ΝΑ
τΑΒΑΙῖΡ ΡῦΙΛ ΔῖΡ.

AN.—C. NA NΣ.—2.—air an d'éirich Grian = Δῖ Δῖ
ÉῖῖΣ.

DS. 10.—nach dean mi fois no tàmh a latha no
dh'oidhche

GUS AN lorgaich mi mach i (conjunctive
use with gu).

DS. 9.—AG AN robh triùir mhac agus aon nighean.

DS. 14.—ràinig e 'n t-àite 's AN robh na tri mairt mhaola.

DS. 19.—gun ghluasad as an àite 's AN d'rinn e 'm fàgail.

DS. 21.—ANNS AN cuirte seachad i = 'na ζουηρεϊ
εαρε ι.

DS. 22.—ge b'e àit 'AN tèid thu

DS. 22.—*far an d'iarr e air dà thrian d'a sgìos.*

= mair air iarra ré air . . .

With *g'* = Irish *d'á* :—

DS. 13.—a dh'aon ni *g'an cluinn thu*, na toir sùil air.

3°. Neg.-naé. DS. 20.—fonn theud air nach robh e eòlach.

DS. 22.—air nach laigheadh an codal, agus air nach éireadh a' ghrian.

4°. Compound Relative na (Mid. I. ina, ana, inna).

DS. 22.—ghabh thu gu cridheil sunndach NA thairg mi.

DS. 22.—gus am biodh aige NA DH' fhòghnadh dha féin agus dha-san a thigeadh 's a dh' fhalbhadh.

DS. 23.—thoir leat NA DH' fhòghnas air do thurus.

Section III.

Double Relative Construction.

The double relative construction is a very remarkable phenomenon of Modern Irish, but as far as I know, no one has yet called attention to it. If we compare the sentence—*1r doíḡ liom suir rḡríoḃ ré leiriḡ inḡé,* with—*Cia ir doíḡ leac do rḡríoḃ an leiriḡ?* we are at once struck by the peculiarity. In the first sentence

the clause—*suir . . . moé* is subject to the verb *ir*. In the second one the *suir* clause disappears, and instead we have two relative sentences combined in one :—

Cia (hé an té) ir doíḡ teat? and

Cia („ „ „) do rḡríoḃ an teitir?

But observe that the meaning of the second question is influenced by the meaning of the first. There is *dependence in thought*, although that dependence is not clearly expressed. Similarly compare—

(a) Meapann ré so bfuil a lán aipḡio aige.

Here *meapann ré* is *not* relative, and is followed by the usual *so*- clause. But observe the change when *meapann ré* becomes relative :—

(b) Tóḡfar uairó ḡac a meapann ré a tá aige

The *so* clause disappears and we have a double-relative construction again. There is even a further change introduced, because the two relative sentences taken separately would be :—

1°. Tóḡfar uairó ḡac a meapann ré, and

2°. „ „ „ „ bfuil aige.

But as *ḡac a* has already taken effect on *meapann ré*, we have the simple relative form *atá*, when the two parts are combined in one.

Again we should say—

(a) Do meaparr so ndéanḡi an rḡiaḡ níor fearr so móir ná mar do deineadó.

But when *do meaparr* becomes relative—

(b) Tá an rḡiaḡ oin á déanamḡ so maic ; níor fearr so móir ná mar a meaparr a déanḡi é (TBC. 245).

Here we have the two relative clauses combined :—

1°. ná mar a meaparr

2°. ná mar a déanḡi é.

with of course the usual dependence in thought.

Once more—

(a) *Ḑéarḑarainn ḑo bḑuill ḑair ḑúis ḑlac ionnta.*

But when *ḑéarḑarainn* becomes relative the *ḑo* clause becomes relative also :—

(b) *Ní curáin uíom anoir caḑ é an ḑair a ḑéarḑarainn
aḑá ionnta (MSḑ. 123).*

Here again we have TWO relative clauses joined in one, with, however, dependence in thought :—

1°. *Caḑ é an ḑair a ḑéarḑarainn*

2°. *„ „ „ „ a ḑá ionnta.*

Again—

(a) *Ir ḑóic uíḑ ḑur mé an Slánuḑḑeoir.*

But when *Ir ḑóic uíḑ* becomes relative the *ḑur* disappears :—

(b) *Ní mḑre an té Ir ḑóic uíḑ Ir mé (Acts xiii. 25).*

This is a good example of the dependence in thought involved in the double sentence, as distinct from the separate relative clauses. In this case one of the relative clauses is patently false :—

1°. *Ní mḑre an té Ir ḑóic uíḑ*

2°. *Ní mḑre an té Ir mé (contradictory).*

The falsity and self-contradictoriness of the second element is taken away by the dependence in thought upon the first. In the following exercises in order to bring home the phenomenon clearly to the student, two sentences are given opposite each number, the second one only involving a double relative.

Exercise XLIV.

(Double Relative.)

1. a. Don't you think that something should be done?
- b. What do you think should be done?

2. *a.* Do you think I could give you any assistance ?
b. What assistance do you think I would be able to give you ?
3. *a.* People say that this man is stronger even than Murchadh.
b. This is the man *who, people say, is*¹ stronger even than Murchadh.
4. *a.* She thought the subscription would be greater than it was.
b. I suppose it was greater than she thought it would be.
5. *a.* I thought the fever would get a greater hold upon me than it did.
b. I think it got a greater hold upon me than I thought it would.
6. *a.* She said she met some bad companion.
b. Who is the bad companion that she said she met ?
7. *a.* She thought the amount she gave him would be good for him.
b. She would give him only the amount she thought would be good for him.
8. *a.* I never thought I should see such a thing in my life.
b. I observed there one thing that I never thought I should see in my life.
9. *a.* Would you like people to do to you as you would do to them ?
b. Do unto others as you would like others should do unto you.
10. *a.* I should like the child to be called by an Irish name.
b. What name would you like the child to be called ?

1. Δοειπτεδρ δτδ . . .

Exercise XLV.

(The Same.)

1. *a.* You see that I have flesh and bones,—which a spirit has not.
b. A spirit has not flesh and bones as you see that I have.
2. *a.* You say your son was born blind.
b. Is this your son, who, you say, was born blind?
3. *a.* You thought it was promised to you more fully than you can get it now.
b. You can get it now more fully than you thought it was promised to you.
4. *a.* I didn't think that such a thing would be done to us so soon.
b. That is a thing which I never thought would be done to us so soon.
5. *a.* I should think that Brian was a better man than Murchadh.
b. He asked me which I thought was the better man, B. or M.
6. *a.* Anyone ought to know that he might expect some such trickery from you.
b. All this trickery was only what anyone ought to know he might expect from you.
7. *a.* We thought that the man towards whom Brian turned was their leader.
b. Brian turned towards the man we thought was their leader.
8. *a.* I thought it would be done much better than it was.
b. It was done much worse than I thought it would be.
9. *a.* I felt that the work ought to be undertaken after this fashion.
b. This is how I felt the work ought to be undertaken.

10. *a.* He thought the business wanted of me here was the one he mentioned in the letter.
- b.* I suppose he mentioned in the letter what business he thought was wanted of me here.

Exercise XLVI.

(The Same.)

1. *a.* It was thought that he would have made greater haste than he was able to.
- b.* He was unable to make as much haste as it was thought he would.
2. *a.* She would have liked people to go to her own country house.
- b.* She told me it was to her own country house she'd have liked people to go.
3. *a.* I thought that the night which had arrived was suitable enough.
- b.* There came a night which I thought was suitable enough.
4. *a.* I thought I should reach Belfast sooner than I did.
- b.* I didn't reach it as soon as I thought I should.
5. *a.* I thought by the time I had arrived in the centre of the city that the sun would have been much farther west than it was.
- b.* By the time I reached the centre of the city the sun was not at all as far west as I thought it would be.
6. *a.* I know you would wish me to do at once the business which brought me here.
- b.* It occurs to me that the business which brought me

here, and the one which you would wish me to do, are identical.

7. *a.* They thought you were going to ask them to do something that they would have done quite willingly.
- b.* They were very glad to have it to say that they would do quite willingly the thing they thought you were about to ask them to do.
8. *a.* I don't think a person who speaks Irish would need to spend any great length of time learning to read and write it.
- b.* How long do you think a person who speaks Irish would need to spend learning to read and write it?
9. *a.* You'd imagine that, when a thing was cast aside once and for all, it would not come back again with redoubled force.
- b.* It is just when you'd imagine a thing had been cast aside once and for all that it would come back with redoubled force.
10. *a.* I don't consider there's much difference between denying one's Faith and siding with the enemies of the Faith.
- b.* What difference do you think there is between denying one's Faith and siding with the enemies of the Faith?

Exercise XLVII.

(The Same.)

1. *a.* If a person is fully determined to deny me all rights I don't think he has any claim to receive any right from me.
- b.* If a person . . . rights, what claim do you think he has to receive any right from me?

2. *a.* They thought they had a right to be treated as well as the King of Leinster had treated them.
b. They were in the habit of satirizing any king who didn't treat them as well as they thought they had a right to be treated.
3. *a.* He thought there was I don't know what there.
b. I don't know what he saw or what he thought was there.
4. *a.* The nurse thought she was needed longer than she really was.
b. She remained longer than she thought she was needed.
5. *a.* Her mind was so much unhinged with love of you that I never thought she could do such a thing, whatever happened her.
b. Her mind . . . of you, that she did a thing I never thought she could have done whatever happened her.
6. *a.* He thought it would be useful for him to send the messages round like this.
b. He sent the messengers round like this just as he thought would be useful for him.
7. *a.* Saeivus' letter, which the Senator in question read before the Senate after a few days, had come to him, he said, from Faesulae.
b. After a few days he read before the Senate Saeivus' letter which, he said, had come to him from Faesulae.
8. *a.* He considered that every one of those, either on account of his evil deeds, or of the loss of his property, was a fit subject for the revolution.
b. At the same time Lentulus was in Rome, and in accordance with orders received from Catiline, was engaged, either personally, or through his emissaries, in coaxing into the conspiracy everyone whom he

considered, either on account of his evil deeds, or the loss of his property a fit subject for the revolution.

9. *a.* You think I am one that I am not.
- b.* I am not the person that you think I am.
10. *a.* It was thought that the school into which the lad was put was suited to him.
- b.* The lad was put into the school which it was thought was suited to him.

Exercise XLVIII.

(The Same.)

1. *a.* If the people who have come here are sent home without giving them any satisfaction whatever, I think the people who sent them will do something desperate.
- b.* If these people are sent home without giving them any satisfaction what do you think the people who sent them here will do ?
2. *a.* Everyone knew that the war was coming, and everyone was asking himself how many men he should have to muster for it.
- b.* Every day some prince arrived, with a query as to the quota he should be required to muster for the war which everyone understood was coming.
3. *a.* He feared that his friend had acted treacherously towards him, and this fact was worrying him exceedingly.
- b.* The treachery of which he feared his friend had been guilty was worrying him exceedingly.
4. *a.* He hoped everything would turn out exactly as it did.
- b.* Everything turned out exactly as he hoped it would.
5. *a.* The others did not think they would see him as soon as they did.

- b.* They saw him coming towards them long before they thought they would.
6. *a.* He said the enemy were thinking of doing something terrible.
- b.* What did he say the enemy were thinking of doing?
7. *a.* If I thought that anyone would make any attempt to stop the work I should do my best to keep it from everyone.
- b.* I did my best to keep it from everyone that I thought would make any attempt to stop the work.
8. *a.* They said there ought to have been more of them there than there were.
- b.* There were not as many of them there as they said there should have been.
9. *a.* I tell you I have undertaken a certain obligation in regard to Irish, but it has nothing to do with this matter.
- b.* This matter has nothing whatever to do with the obligation which I tell you I have undertaken.
10. *a.* They hoped that Irish would die when people began to teach it, but when they found it wasn't dying they issued a rule designed to stop the teaching, fearing that this teaching might do harm, other things being neglected on account of it.
- b.* When they found that Irish wasn't dying when people began to teach it, the rule which I said above had been issued was put in full force.

Exercise XLIX.

(The Same.)

1. *a.* I maintain that this sort of Irish should not be put in books for the people, and I think too that the other

10. *a.* Don't tell me this is the man who did such an ugly deed.
b. Is this the man who, you say, did such an ugly deed ?

Section IV.

(Treble, Quadruple and Quintuple Relative Clauses.)

- 1°. 1r minic nuair 1r r1a 1r d6ic leat a b6m-re uait supb
 ead 1r siopra b6m tuic (Im. 160).

Here we have 3 relative clauses combined :—

- | | |
|----------------------------|--|
| (a) an uair (nuair) 1r r1a | } It is clear that the
meaning of the first
and last is influenced
by that of the second. |
| (b) " " 1r d6ic leat | |
| (c) " " a b6m-re uait | |

But this dependence in thought is not clearly expressed.

If we begin the above with the words—*Cad é an uair aoubarc 1r r1a*, etc., we have a *quadruple* relative construction. If we wish to say in Irish—"What think you did he say he thought would suit the school best?" we shall have *quintuple* relative construction, five relative clauses being ranged side by side in one sentence :—

- (a) Cad é an muo 1r d6ic leat ?
 (b) " " " " a oubarc ré ?
 (c) " " " " do mear ré ?
 (d) " " " " ab 'feairr ?
 (e) " " " " a d'oirfead do'n rcoil ?

It will run as follows in the actual sentence :—

- 2°. Cad é an muo 1r d6ic leat aoubarc ré do mear ré
 ab 'feairr a d'oirfead do'n rcoil ?

Here the meaning of the last question involved is influenced by the other four.

- 3°. *Má bíodair ollamh roimhir rin ar zác don nír a 'déanam ar an zcuma ba 'dóic leo do b' fearr a 'daitnfeadh léi, bíodair níba tuzca ba 'diaró rin éirge (n. 95).*

Here we have the three relative clauses:—

(a) *ar an zcuma ba 'dóic leo.*

(b) „ „ „ do b' fearr.

(c) „ „ „ a 'daitnfeadh léi.

- 4°. *Bí túil a z na fearraib zó léir zác zno a 'déanam ar an zcuma ba 'dóic leo do b' fearr a 'daitnfeadh léi.*

- 5°. If we want to say in Irish—“ In what way do you think he said they thought things would best work out at a profit for them ?” we shall have a series of FIVE relative clauses:—

(a) *Cad é an éuma ir 'dóiz leat? (lit. What way*

(b) „ „ „ „ *adubairt ré? do you think*

(c) „ „ „ „ *do méaradair? likely?)*

(d) „ „ „ „ *ab' fearr?*

(e) „ „ „ „ *n-a ražad an rzéal i .
'dairbe 'dóib?*

In the completed sentence it is to be noticed that the oblique relative of the LAST question involved, is transferred to the FIRST question, thus:—

Cad é an éuma n-AR 'dóic leat adubairt ré do méaradair ab' fearr a ražad an rzéal i 'dairbe 'dóib? (Cf. p. 90 and Ex. 7°, p. 130).

- 6°. Cf. C.D. 41.—“ *Ní baogal ná zó ražad an tóir ra tneo baille ba lúza 'nar 'dóic leo a tiorcfaí ruar leo.*”
Here there are three relative clauses:—

1°. *ra tneo baille ba lúza (Rel. understood).*

2°. „ „ „ *ba 'dóic leo (which they thought likely).*

3°. γα τρεο βαλλ η-α οτιοφαι ρυαρ λεο.

(Observe that the oblique relative is necessary here if the clause stood by itself. In multiple relative construction, however, the oblique rel. is shifted to the “οδιδ” clause, and the direct relative which belongs naturally to that clause is transferred to the οτιοφαι clause.)

Exercise L.

(Treble, Quadruple and Quintuple Relative Clauses.)

- 1°. When does he say she thinks you are farthest away from them?
- 2°. I tell you that this is the way he said he thought would best please all concerned.
- 3°. We are all anxious of course to study Irish in the way which we believe will bring us to a knowledge of it soonest and best.
- 4°. Who, think you, did he say they thought would be the best to do the deed?
- 5°. What did he say you would wish me to do for you?
- 6°. Which of the two did they say they would wish him to release?
- 7°. This is the greatest oath which he swore to our father he could give us.
- 8°. These are the greatest things we heard you did in that place.
- 9°. This is the person to whom I think he pardoned most.
- 10°. Who do the people say he thinks I am?
- 11°. He asked me which of these three I thought he would say was neighbour to him that fell among the robbers

Section V.

Double Relative.

Apparent Exceptions and Abnormal Usages.

We sometimes meet sentences in which we find a *so*, *sur*, *naé*, or *nár* clause unexpectedly, in view of what has been said about double relative construction. It is necessary to discuss the various cases which may turn up:—

1°. *An té adair ríð-re surb é buir nDía é* (John viii. 54).

Here the *sur* clause may be explained and defended on two grounds:—(a) to avoid the somewhat unusual *ir rúir nDía* (with omission of pronoun—see p. 45); (b) *adair ríð-re* has the force of “of whom you say.” Though formally the relative is accusative it has the force of a genitive, and in this case we shall find that the double relative construction is not permissible. When the 1st clause has a genitive relative a conjunctive clause is required afterwards either as the object of the transitive verb of the 1st clause, or as the subject of the 1st verb (if it was “*ir*”). E.g., “*Síó é an té n-ar róiḡ leat-ra n-a éab sur muḡad na óall é.*” “This is the person OF WHOM you think, etc.

2°. *Canaḍ ir toil leat so n-ollmócaimír é?* (Luke xxii. 9).

This is only an apparent exception. The “*so*” is relative, not conjunctive. The two clauses taken separately would be:—

(a) *Ca ionaḍ* (i.e., *canaḍ*) *ir toil leat?*

(b) *Ca ionaḍ so n-ollmócaimír é.* (For “*so*” here one could of course say either *a* (unusual in Munster, however) or *n-a*.)

- 3°. Níl éinne ir fearr ζURÖ eol dö ran ná mar döb eol duitre é (TBC. 1).

Only an apparent exception: ζur is the relative, *not* the conjunction. The two clauses are:—

- | | |
|--------------------------|--|
| (a) Níl éinne ir fearr. | } Meaning of the
second of course
is influenced by
the first. |
| (b) „ „ ζurö eol dö ran. | |

- 4°. Tá buairt mör trom tagaithe oim,—buairt náir méarar maím ζurö' féidir a leitéro dö teáct ar mnaoi (TBC. 133).

Various explanations of ζur are possible:—

(a) ζur may be taken as gen. relative; buairt ζur ö' féidir a leitéro dö teáct ar mnaoi—is quite a normal relative construction.

(b) náir may be the negative conjunction (buairt (öom trom ran) náir . . . not the negative relative. In this case there is no room for double relative construction; ζur = conjunction.

(c) náir may be the negative GENITIVE relative (with easy ellipsis of n-a taob) and in this case also double relative construction is neat permissible—(see case 1°); ζur would then be th conjunction.

- 5°. Dö ruarad bainne na mbroc, ruo ba döic le haoinne n.ÄRÖ féidir a ö' fááil, pé cuarodac a déanfi dö (Σ. 63).

Only an apparent exception, náir is the negative *relative* (genitive), *not* the negative conjunction. Observe, however, if one said ruo ζUR döic . . . the following náir would then be the conjunction, because ζUR would be genitive relative (with ellipsis of na taob). (See 4°c., 9° and remarks under case 1°).

- 6°. D'féidir go bfeadfa-da a innint d'áinn . . . cao é an tpeo bail n-a mbeaó don deallraim go dtiocfaimid ruar leir an rgeal (S. 202).

Here we may take "go" as the conjunction; as the relative in the first clause is DATIVE and the sense of the clause incomplete, the conjunctive clause is required to complete the sense. *This case differs from the next one and from example 5° on p. 126, in both of which there is TRANSPOSITION of direct and indirect relatives.*

- 7°. D'í gac doinne as breicniú na h-aimpíe n-ar dóic leo a beaó an t-árd-rí 7 a cuallaact as teaact a baile (n. 210).

The two relative clauses here are:—

(a) . . . na h-aimpíe ba dóic leo (*lit.*, the time they thought likely).

(b) na h-aimpíe n-a mbeaó . . .

We have double relative construction, but what is peculiar is that we have inversion of the direct and oblique forms. Cf. next case.

- 8°. Cao é a mímicişe do fuarar é ran áit nár meafar a geobáinn é (Im. 187).

This looks abnormal, because the second clause could not stand by itself—ran áit a geobáinn é, would not be correct. Cf. Ex. 6; p. 126. It is more abnormal even than the second clause in No. 7°, because there one could conceive the direct relative being used even if the clause stood by itself, inasmuch as it is a *temporal* clause—(see p. 89). The explanation is that here again we have *inversion*. It would be quite normal to say ran áit do meafar n-a fuarar é. When the negative relative is shifted to the first clause, the direct relative of that clause (which is

regular) is shifted to the second (where, if separate, it would be absolutely wrong).

- 9°. *Cao é an bhuí a bí aḡ amúaoib̄ leir an put̄ a ðeim ré . . . ðe'n ruo zuir ðóic̄ le haoinne ʒO n-éirt-
fead̄ ré a béal ná taob̄?* (n. 299).

The ʒO may be explained in two ways:—(a) *zuir* is gen. relative (influenced by *na taob̄* at the end) and so ʒO is the conjunction—(see case 1°). (b) *zuir* may be the *conjunction* (*ðe'n ruo* [*a bí cóm náireac̄ ran*] *zuir . . .*) and so of course there is no room for relative construction at all. Observe that one might have said—*ðe'n ruo ba ðóic̄ . . .* in which case ʒO would be genitive relative. Cf. case 5° and remarks.

- 10°. *Tá an obair déanta aḡam ʒO t̄t̄i ro ar cúma náir
méar doinne i t̄t̄urac̄ bairra zuir̄b̄ féir̄oir̄ i déanam̄*
(Sḡ. 113).

Three possible explanations:—(a) *náir* = genitive negative relative with *na taob̄* understood, and so *zuir* is conjunction (case 1°). (b) If *náir* is accusative then *zuir* can be taken as virtually gen. relative, in as much as *i déanam̄* is equivalent to *a* (gen.) *ðéanam̄*—(see p. 85). (c) *náir* is the negative *conjunction*, and so there would be no relative construction at all.

- 11°. *Ir mimic a ðeim tuine iotaob̄ pórt̄a an ruo a céap
ré ná déanfad̄ ré coir̄ce* (Sḡ. 110). This is quite regular. *ná* is the negative *relative* (not conjunction). If the negative were put with *céap* (as it might be) the sentence would run—*náir céap ré a déanfad̄ ré*.

- 12°. *Cun ʒac̄ tíre n-ar̄ ðóic̄ léi ʒO b̄faḡad̄ r̄i a beaḡ n̄o
a móir̄ t̄' aon ruo i b̄fuir̄m n̄irt̄* (n. 251). Here the

two relative clauses, taken separately, would be normally—

(a) éun ḡac tíme ba ṡóic léi,

(b) „ „ „ ḡo bpaḡaṡ rí . . . (or n-a).

When the second clause is oblique temporal, or oblique local, there is a tendency to transfer the oblique relative to the *ir ṡóic . . .* clause, and use the direct form with the temporal or local clause (cf. cases 7° and 8°). Here, while the first clause *has* the oblique relative, the second one retains it also. Or the 1st clause being incomplete in sense ḡo may be conjunction. Cf. case 6°, p. 130.

When the first is a comparative or SUPERLATIVE clause it is usual to leave the direct relative in it. Cf. Examples H 2°—5°, p. 92).

13°. An nṡo ḡur meapair ḡur nṡo rṡḡanta é (Im. 120).

Whether we understand the first ḡur as conjunction, or (with ellipsis of na taob) as gen. relative, the second ḡur *must* be the conjunction; there is no room for relative construction at all. An alternative construction of course would be—an nṡo ṡo meapair ba nṡo rṡḡanta (Double Relative).

14°. Δḡur ḡo veimín ir aḡ cáineṡ ṡ céile ṡ bío ríṡo nuair ir ṡóic leo ḡo mbíṡ ríṡo aḡ moṡaṡ ṡ céile (Im. 206).

Here apparently the *nuair* clause is not FELT as a relative clause, although *de facto* it is one. The stress is not upon *the point of time*, but upon *what they think* at that time. If we wished, not so much to contrast what they are ACTUALLY doing with what they THINK they are doing, but rather to point out that it is JUST WHEN they think they're praising one another, they are actually indulging in blame, we should use the double relative construction:—Nuair

17 ʔóic leo Δ ʔíʔ ʔiaʔ aʒ moʔaʔ Δ céite 17 aʒ
 cáineasʔ Δ céite Δ ʔíʔ. *This is a very good example
 of the beautiful subtlety of Canon O'Leary's Irish.*
 Cf. also Im. 40:—ʔimíʔ ʒo minic aʒ ʒáiri nuair ba
 éaspi ʒUR aʒ ʒol Δ ʔeimír. Here the stress is on
 the contrast between laughing and crying—"we
 often *laugh* when in all reason we ought to *weep*."
 But if the stress is upon our laughing JUST WHEN
 we ought to cry, the Irish will run—ʔimíʔ ʒo minic aʒ
 ʒáiri an uair ba éaspi Δ ʔÉimís aʒ ʒol.

REMARK I.

Double Relative Construction occurs after such expressions
 as the following, when THEY are relative:—

- | | | |
|-----|-----------------|------------------------|
| 1°. | ʔo ceapasʔ | (any tense of course). |
| 2°. | 17 ʔoiʒ le | „ |
| 3°. | ʔo meapap, | etc. „ |
| 4°. | aséapainn | „ |
| 5°. | Δ ʔuisim | „ |
| 6°. | ba ʔoil le | „ |
| 7°. | ba máic le | „ |
| 8°. | 17 fearp | „ |
| 9°. | map Δ éionn ʔib | „ |

REMARK II.

The following combinations may occur:—

- 1°. Direct Relative (Nom. or Accusative) in both clauses.
- 2°. Direct in first (compar. or superl. clause); indirect in 2nd.
- 3°. Direct in both **for indirect**. (See exception H., p. 92, and remarks).
- 4°. Direct in first; direct for indirect temporal in second (See ex. under 14°, above).

- 5°. Direct in first ; indirect in 2nd. (Interrogative Sentences. See p. 139).
- 6°. Indirect in first,; direct in 2nd. (By an INVERSION for direct in 1st + temporal oblique in 2nd. See Ex. 7°, p. 130).
- 7°. Indirect in first ; direct in 2nd. (By an inversion for direct in 1st + indirect *local* in 2nd. (See Ex. 8, p. 130).
- 8°. Indirect in both. Abnormal. (See Ex. 12, p. 131).

Section VI.

Negative Relatives.

The negative particles *ná*, *nac*, *nár*, besides their *conjunctive*, have also a *relative* value. The following exx., arranged according to case, will make the matter clear:—

I. Nom. (or Gen.) :—

(a) Δr βαλλ το τεαρτόαδ' ρυο έίγιν υατα ΝΔR'Θ' 'féioin
 Δ 'θ' fášáil (S. 3).

Here according to the way Δ 'θ' fášáil is understood *nár* will include either the Nom. or Gen. Relative ; if Δ 'θ' is merely the preposition *DO* (duplicated in each of its two forms) then the Rel. is of course Nom. If it be the gen. pron. Δ (with 'θ' as phonetic padding) then the relative is gen.

(b) Sometimes of course there is no such ambiguity:—

Sin ρυο ΝΔ ραιθ' ann lem' linn-ře (Nom.).

(c) Meapaim sur mian é nac féioin Δ 'θ' fášáil (S. 52).
 Nom. or Gen. See remarks under (a). It is only with the NEGATIVE relative that this ambiguity can exist. Also there would be no ambiguity if the preposition *DO* were used simply in that form. When the sentence is affirmative the form used determines the sense both of the relative and the particle

Δ (or Δ ὀ') ; μιαν ιρ εαὸ é ṡur fuirirte Δ ὀ' fadḡait—can only have *one* meaning (Gen. Rel.). Similarly μιαν ιρ εαὸ é ṡo b' fuirirte Δ' ὀ' fadḡait—can only have one meaning (Rel. nom.).

(d) Sin ceirt nac fuirirte Δ réirteac (Sṡ. 53). Ambiguous construction. Rel. may be nom. or gen. according to the meaning attached to Δ.

II. Genitive.

See examples under I. Of course as in the case of the Nom. we sometimes have a quite unambiguous genitive :—

Ruṡ ab εαὸ é nḏR ḡaṡ labairt na ḡaṡ.

III. Dative.

(a) Ba ḡeacḡairneacḡ é nḏRḡ fuidair diultacḡ ṡo (TBC. 5).

(b) ḡeineadair mainnt cainnte, cainnt nḏ maid puinn ruime aṡ doinne acu innti (S. 129).

IV. Accusative (or Gen.).

(a) Sair ar veineacḡ an teice rin bi cnuadḡtan ḡ brúḡ ḡ feirḡm ar uitaib nḏ fεadḡairḡir Δ fεaraḡm puinn eite ainriḡe (TBC. 246). If Δ = the prep. ṡo then the rel. is accus. governed by fεadḡairḡir (and fεaraḡm dat. governed by Δ). But as cnuadḡtan ḡ brúḡ ḡ feirḡm may be taken closely together Δ might be the gen. Δ and then the rel. would be genitive (and fεaraḡm would be accusative governed by fεadḡairḡir).

(b) Odair ab εαὸ í nḏ fεadḡairn Δ cur uaim (MSṡ. 160). There is the same ambiguity of construction here. If Δ = ṡo then the rel. is accusative and cur is dative ; if Δ is the gen. pron. then the rel. is genitive and cur is accusative.

(c) ḡuṡar fé nḡeara ṡo minic folmar éiṡin nḏ fεadairn Δ ḡuirṡint inḡ na ṡnóḡaib cpeirḡm Δ bioḡ ar riúbal aṡe (n. 169).

(d) ṡo mearaḡ rinn Δ ḡadairt ar an rloṡaḡ ṡo le bréiṡ, le ṡeallaḡaint nḏR mearaḡ Δ cḡmḡlionacḡ.

If Δ = the prep. ṡo, and mearaḡ is understood auto-

mously, then the rel. is accusative, governed by *meafadó*, (Nom. if *meafadó* is understood as a passive) and *cómtíonadó* is dat. If *á* = the gen. pronoun (the gender of *briéis* and *geatlamaínt* is no obstacle to its being so considered—see p. 217) then the rel. is gen. and *cómtíonadó* is accus. governed by *meafadó*, if the latter is understood autonomously; if it is understood passively, of course, *cómtíonadó* will be Nom. The virtual gens. *so*, *sur* (p. 102) *n-á*, *n-ár* (p. 106) are paralleled in the neg. rel. in the following sentence:—*Níl bádá ra tíg rin nár b'éigean peirpeac do gabáil cun é tábairt ábairte ón scoil (Cl. 7)*. Here *cun é tábairt* is equivalent to *cun á tábairtá*, and so we may look upon *nár* as gen. neg. relative: “for the bringing OF WHICH it was NOT . . .”

Section VII.

Comparative and Superlative Adjectives.

Formally there is no such thing in Modern Irish as a comparative or superlative adverb. In O.I. the comparative and superlative of adjectives were changed into adverbs by prefixing the dat. sg. of the article, e.g., *int serbu* = more bitterly, *ind lugu* = less, *in máam* = mostly. This construction has become obsolete, and all comparative and superlative forms are now *formally* adjectives, though *virtually* they may be adverbs. They can never be *parsed* as adverbs. Hence we frequently have to use *the double relative construction* to express the English comparative and superlative *adverb*. E.g., “No one knows better than you how to do that” is in Irish—“*níl éinne is fearr surb eol do cionnur é riú á déanam ná mar ir eol duitre é*,” where *fearr* is of course an adjective (formally). Similarly “the work he knows best” is in Irish “*an obair is fearr atá*

AR eolus aise" (S. 34), where again fearr must be *parsed* as an adjective.

Even in such a sentence as—τὰ ré níor fearr anoir ná mar do bí, "fearr" is an adjective. (Níor of course is not a part of the adjective at all).

Exercise LI.

Comparative and Superlative ADJECTIVES.

(Double Relative.)

- 1°. He told me he would come whenever it suited my convenience best.
- 2°. The best tradesmen came to *him* because he fed and paid them best.
- 3°. Where is the man who has to fight harder than he who's trying to keep himself in subjection?
- 4°. Nothing he brought with him caused more surprise than a set of cloth of gold vestments which you'd have thought was made of pure gold it was so beautiful.
- 5°. If there's one thing which more than another surprises me in the matter of the Irish language it is the extraordinary good sense displayed by the people who are directing the work.
- 6°. He is still without the one thing which he needs most.
- 7°. Those who advance furthest in the spiritual life oftentimes meet with the heaviest crosses, because through their great love for God they feel separation from Him most keenly.
- 8°. Nothing satisfies a man more than to realise that his will is in accord with God.

forms are corruptions of the true idiom, and are highly undesirable. They allow such questions as—Cia teip **ATÁ** ré dS cainnt? Cia cúige cúipeann tu na leabha ran? Cad aip **ATÁ** ré dS tráct? W. Munster, Connaught and Ulster are against these forms. And even if they were not we should strongly object to them on the ground that they would frequently destroy the distinction between single and double relative clauses, and make it impossible to differentiate pairs of sentences with quite distinct meanings. F.g., the sentence :

(a) Cad cúige **ADUBÁIRT** rí ná raib don máit innti?

has quite a different meaning from—

(b) Cad cúige **SO NDUBÁIRT** rí ná raib don máit innti?

(a) is a **DOUBLE** relative question including the two relative clauses :—

1°. Cad é an puo **A DUBÁIRT** rí?

2°. „ „ „ „ ná raib don máit innti **CÚIGE**?

and means—**What did she say she was no good at?**

(b) On the other hand is a *single* relative question the full form of which would be—

Cad é an puo **SO NDUBÁIRT** rí ná raib don máit innti **CÚIGE**? and means simply—

Why did she say she was no good?

To allow the direct form of relative where the meaning of (b) is intended is destructive of the language and should not be tolerated.

Similarly the two sentences—

(a) Caoin **ADUBÁIRT** ré a beaó ré ann?

(b) „ „ „ **SO mbeaó** ré ann?

are quite different in construction and meaning ; (a) is a double relative sentence, involving the two questions :—

1°. Caoin **ADUBÁIRT** ré? (i.e., ca tan **ADUBÁIRT** ré =
What time did he speak of?)

2°. Cātom a bēad ré ann?

and means—When did he say he would be there? (referring to the time of his **being there**, not to the time of **his making the statement**.)

Whereas (b) is a single relative sentence, meaning—

On what occasion **did he make the statement** about his being there (**at some time or another not referred to in the question at all**.)

Again (a) Cāo n-a tādō d'ōeir rīb so mbíonn buaiream̄ oíab? is a **double** question involving the two relative sentences

1°. Cāo (é an ríu) d'ōeir rīb?

2°. „ „ „ „ so mbíonn buaiream̄ oíab na tādō?
and means—

About what do you say you are troubled?

whereas (b) Cāo na tādō so n'ōeir rīb so mbíonn buaiream̄ oíab? is a single question, meaning simply—

Why do you make the statement that you are troubled? A most important idiom is here at stake. We must allow no tinkering with it.

Exercise LII.

Interrogative and Relative.

(Single Relative Clauses.)

- 1°. You know very well for whose sake I have lost both my riches and my reputation.
- 2°. How surprised they would have been had they known whom he was expecting.
- 3°. I cannot make out why you said it at all, or to whom you are referring.
- 4°. Who is this man whom so many people seem to know so well?

- 5°. She didn't tell me at all who it is she knows so well in the city.
- 6°. He didn't care who it was he took the goblet from as long as he got the drink.
- 7°. When I heard this I couldn't help wondering who it was that she was so fond of.
- 8°. He told me *point blank*¹ that he *was at a loss*² to understand my motive in giving him so much money *in advance*.³
- 9°. Though she watched very carefully she was unable to discover any *specific*⁴ fact that would have enlightened her as to who the person was against whom all the mischief was brewing.
- 10°. If I were in your case I should confess at once for whose sake I had done such an unseemly action.

1. Gan fíacal 'oo éur ann.
ré.

4. Áiríte.

2. So maib teipíte air.

3. Roim

CHAPTER IV.

The Verbal Noun.¹

Section I.

The verbal noun is a fruitful source of blundering to the learner, and of worry to the teacher. A great deal both of the worry and the blundering could be avoided if teacher and learner would remember that these forms are NOUNS, and should always be treated as such. Even teachers seem to forget this sometimes. In a book printed and published for the purpose of teaching Composition I have found the following extraordinary information (in the vocabularies) :—

το δάδαιτο δι ιαράτ=to lend.	Δς ιμτέατ=leaving, going.
το λεναμδαινο=to follow, succeed.	Δς παζάι=getting.
το βοζαο=to steep (as flax).	Δς φορμαο λε έίλε=grudging.
το βειτ Δς τεαρτβάι ο=to be wanted.	Δς ζαβάι διμ=beating him.
το βειτ τοιτεαδác έυγε=to agree to it.	Δς βηατ διμ=depending on him.
το έυτιμ αματ=to take place.	Δς βαινο=cutting.
το έυρ δι ιοναο=to dislocate.	Δς ινβειμ=grazing.
το έοτυζαο=to hand-feed.	Δς κυρ Δ έυδιμρι=inquiring for him.
το έατ ρυαρ λε } = to overtake.	το έατ δι=to obtain.
το βρειτ δι }	το έαιτεαμ=to wear.

Now one might as well give the following information, which would be equally correct,—and equally misleading :—

Δς λεβδι= a book ; το Σεάν = John ; Δς λιαμ = William
 Δς τοβδι = a well ; Δρ ρτιαβ = a mountain ; το'υδιρ Δ' έυιγ = an hour.

There is no sense or reason in putting these nouns *in the dative case* in a vocabulary. There is just as little sense in putting the *verbal* nouns quoted above in the dative case,—as if they were never used in other cases, Nom. Gen. Accus., or

1. For formation of verbal noun see pp. 248-

in the dative with any other preposition than the one given in the vocabulary. It is infinitely more harmful indeed with *verbal* nouns, because this is just the tendency of the learner, which it is the teacher's business to correct, not to foster. It is all the worse when we find verbal nouns given in the dative,—the use of which in the dative (at least with the preposition given) is comparatively rare, e.g., (I quote from the same book) :—

ṬO cúir ircead ari = to interfere with.

ṬO éromad ari obair = to set to work.

ṬO luige ari obair = to set to work.

ṬO cornuḡad ari obair = to set to work.

Sometimes we find the correct form (nom.) given side by side with the incorrect (dat.) :—

ḡeillead (ṬO) = to submit

cuir 'n-a luige ari } = persuading

ṬO cúir ari reitb = to evict

as áiteam ari }

éirge ari = to cease, to give up.

as out i nolcar = getting worse.

The best way to realise the construction of the verbal noun is to remember that it *is* a NOUN, and may be found in the Nom. Gen. Dat. or Accus.

1°. Nom.—

(a) Ba dóbair ariur **cailleamaint** ari a mairnead (S. 260). How could one expect a student to write such a sentence correctly if we told him in the vocabulary—ṬO cáilleamaint = to lose ; ṬO cáilleamaint ari = to fail?

(b) So—ba mair liom,

duil ann ; fannamaint annpo ; imceadct ; oruioim riari ; a mnsint duir ; a cúir n-a luige ort . . . etc., etc.

In many places the particle *a* has become petrified

á teabair, etc., and the *governed* word is in the genitive.* The case of “ rḡéal ” in the phrase in question is determined by its relation to the rest of the sentence. If I say—

ḡa maic liom an rḡéal do cuirḡint

rḡéal is of course Nom. (the subject to ḡa,—at least the fundamental noun of the Subject). This is evident if we say merely—

ḡa maic liom an rḡéal.

But the addition of do cuirḡint, do léigeadó, do rḡríobadó, etc., does not affect the construction. These phrases merely tell the *purpose* in respect of which “ the story would be GOOD in my estimation.” If on the other hand the sentence is—

níor féadair an rḡéal do cuirḡint,

rḡéal is of course accus. governed by féadair.

Yet some of our most popular text-books on Composition tell us that even in the first case rḡéal is accusative. It is bad enough to have people **Anglicizing** our language; but when the Anglicizers are reinforced by the “ Latinizers,” it is time to extend a helping hand to the student victim. The above phrases have been compared to the Latin accusative and infinitive. Sometimes of course there is no accusative; and there is *never* an infinitive. The true construction is shown by such sentences as—PH. 232 “ túcad damsa comus cech *neich* (bus maith liumm) do denum a nim ḡ hi talmain.” *neich* is genitive of the neuter ní. The insertion of the relative clause doesn't affect the matter in hand; if we do not connect immediately cech *neich* do denum, we must connect “ bus maith liumm do denum ” and the relative “ á ” understood is *subject* to buir, NOT accusative governed by dénum (!) or anything else.

* A word like ḡéiric (original = love of God) is only a survival.

Cf. also *Ml.* 42a4.—Ni guid *digail* du thabairt foraib (*digail* is *accusative* governed by *guid*). He prays not that punishment should be inflicted on them.

Ml. 103c15.—Iarsindí dob-roíga sa i m-mess fíra do brith for cách. (After I had chosen you to pass righteous judgment upon all ; mess (*accusative*)).

Wb. 10d6.—Arisbés leosom *indaím* dothuarcuin indarbe == for it is a custom among them for the oxen to tread out the corn (in *daim* *Nom.*). In this example, however, there could be no question, even in the minds of some of our grammarians, of making *m̄tham* governed by *do thuarcain*. It is the subject of the action in question, the object being *ind arbe*—see pp. 150 sqq.

So,—*GM.* (*ZCP.* II, 10) *deis* (τ'είη) *meic* *De* do chur do cum báis. (*Meic* is *gen.*, governed by *deis*, *not* *accusative* gov. by *chur* !)

If the sentence is “ *níl aon b̄reic aḡam ar an rḡeal ro t̄uirḡint* ” *rḡeal* is *dative* governed by *ar*. Even where the preposition in such cases does not inflect the noun (say of 2nd declension) it cannot be maintained that the noun is *accusative* governed by the verbal noun (!) or governed by any other word. If I were to say (as I might) *níl aon b̄reic aḡam ar (mo ḡróḡ do rḡaoiteaḡ)* we should have here simply a *NOM.* absolute, by reason of the phrase noun. In *W. Munster* it is more usual to say—*ar mo ḡróḡ ro rḡaoiteaḡ*.

Section II.

Subject and Object of ACTION expressed in Verbal Noun Phrase.

One can sometimes avoid cumbrousness and turn the expression neatly by using a phrase containing the verbal noun,

preceded by the *subject* of the action in question, and followed by the *object*, which will of course be in the GENITIVE case. The *subject* may be a relative particle expressed or understood. Its case of course is not determined by the verbal noun. E.g.,

(a) ní tu* **ba** mairiú liom d'fásáil báir ar an gcuma ran.
Other examples of the construction:—

(b) Ir aic an rgeat é turra do déanaim an tige seo dúinn
so léir 7 a ráib ná leospí tú féin irteac is' tís
féin! (Dp. 16).

(c) pé 'cu tá nó ná fuil, ir í buime na Cléire ***ba** mairiú
liomra d'fásáil báir ar d'úir ran a b'fásá-ra
báir (S. 36).

(d) Turra do corz do ériann-taóail ó f'earaib éireann
(TBC. 87).

Exercise LIII.

Verbal Noun.

- 1°. It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of Heaven.
- 2°. Her courage almost failed her again.
- 3°. He said if they fought bravely they wouldn't allow a man of them to escape to tell the tale.
- 4°. For every change and turn that came upon the music a corresponding change took place in the movements of the people.
- 5°. I have come here to ask God to take me out of life or else to rescue me from the hard plight in which I find myself.
- 6°. If anyone hath ears to hear let him hear.

(* Rel. particle understood.)

- 7°. Orders were given that none of those who had received their money should leave the house until the last farthing had been paid and the last claimant was satisfied.
- 8°. I can't understand the meaning of it.
- 9°. I have chosen them from the beginning without their having done anything to merit that choice.
- 10°. I should like to go home for a year or two when the war is over.

Exercise LIV.

(The Same.)

- 1°. I should much prefer to stay here for the night, than to start for home in all this rain.
- 2°. If you tell me to go I will of course comply at once.
- 3°. I shouldn't like such a thing to happen you in my house.
- 4°. If you really don't wish me to go tell your man to unyoke the horses and stable them again.
- 5°. I can easily start early in the morning if the rain has stopped.
- 6°. When I reach home safely--if I ever do---I will register a vow never to come here again.
- 7°. It may be that you intend to give me an invitation on some other occasion, but I tell you here and now that I will not accept it.
- 8°. Furthermore, when I have a party at my house you needn't expect to get an invitation from me.
- 9°. The long and the short of it is that I am persuaded that you are much too proud to treat your friends as you would have them treat you.
- 10°. I will say just one word more, that if I have inconvenienced you on the present occasion, I am determined that it shall be the last.

Exercise LV.

(Subject and Object Expressed.)

- 1°. Neither they nor their wives would have been satisfied that anyone but you should have settled matters between them.
- 2°. *What I have asked must be done*¹: that I should take off your head to-night, and you take off mine to-morrow night,—if you are able.
- 3°. Should your father have had no inclination to die, at the time they wanted him to die, *you think*² that Gormfhlaith would have helped him to die?
- 4°. I am surprised that he chooses these weapons.
- 5°. I see that some of you have a plan in your minds; and that *this plan is*³ that the Kings of Munster should turn their *backs*⁴ on this great host, and that we should all go home by mutual agreement.
- 6°. And the ruler of the synagogue, being angry *that*⁵ Jesus had healed on the Sabbath, answering, said to the multitude . . .
- 7°. In this is my Father glorified that you bring forth much fruit and that you become my disciples.
- 8°. It is impossible for us to go and make such a request of him, *after having promised*⁶ that we would bring him the money, and having failed to do so.
- 9°. They asked them *whether they would prefer*⁷ to go to celebrate the feast in Gleann an Sgáil or that Guaire should bring them the feast to their own house.

1. Use type 4 Identification.

4. Ὅριον λάμα.

5. τοιρῆ.

7. Cía' cu ba mōḡḡ leo.

2. 1ῖ é ṽo mear.

3. Type 2 (ná).

6. Tḡéir rinn ḡá ḡeallamair.

10°. Was not *this*¹ the bargain—that I should give you as much money as would buy you leather for 13 years, and that you should come with me *at the expiration of*² that period?

When the object of the action is a pronoun then both subject and object precede the verbal noun:—*Ó'adomuis pé nárb' féiridir a maire do lot toirg mé sá éabairt uaim ar ron an tsianuisíteora* (S. 62).

Of course *mé* is here formally in connection with *beir* (do *beir* understood). If the genitive pronoun is proleptic, then of course the REAL object comes AFTER the verbal noun:—

Ói fearg air toirg mé sá éur na luise air SUR A SAM péin a bí an ceart.

When the verb to which the noun belongs is intransitive the subject of the action will come BEFORE the verbal noun, when they are combined in a phrase:—

Ar m'pde leat m'pe do 'dul leat ar cuairt? (Eir. 23).
Exx. from Keating of Subject and Object expressed:—

1°. KH. II 360.—*M'pe do m'arbad na sColla.*

2°. „ „ 362.—*Só otioe'ad de rin flaitear éireann do roctain a sColinne.*

3°. „ „ 362.—*Cia an tír n-ar maire leat'ra rinn do déanam' fearm'inn cloidim'?*

Another way of expressing subject and object of the action is—

KH. *Só ROCTAIN Teampac DÓIB*
Ar éabairt an AIRSIBÓ ói DÓ.

Section III.

Verbal Noun in a Passive Sense.

The verbal noun, being the *name* of the action, it is natural inasmuch as the action can be considered from the point of

1. É will do.

2. Nuair . . .

view of the object as well as of the agent, that the verbal noun should occasionally be used in a passive sense. It is so used in three ways:—

1°. with **LE**: *Nil doinnid le déanam anro agaim anoir*; *tá leictir agam le rshíobad éun mo mátar*, etc.

2°. with **AR**: *Tá ré ar faḡail agat*. Not as common as 1° or 3°. *Tá ré ar foḡail* = He is outlawed.

3°. with **DO**: *Ḥear ré ná maid don trige b'fearr n-a raḡad ré ó ainm an bíteamnaiz do ḡabairt aih, ná é réin do ḡabairt ainme an bíteamnaiz ar òime éizín eile* (S. 166).

PH. 92. "Apair-siu tor mor do chrannaib DO DÉNUM co ndech-sa ind."

Exercise LVI.

(Verbal Noun in Passive Sense.)

- 1°. If thou be the Son of God command that these stones be made bread.
- 2°. It is expedient for thee that one of thy members should perish rather than thy whole body be cast into hell.
- 3°. Take heed *that ye do not¹ your justice²* before men to be seen by them; otherwise you shall not have a reward of your Father who is in Heaven.
- 4°. Gather up first *the cockle³* and bind it into bundles to burn, but the wheat *gather ye⁴* into my barn.
- 5°. *For⁵* them that sat with him at table he commanded it to be given to her.
- 6°. From that time Jesus began to shew to His disciples,

1. Agur ná . . .

2. Úur b'píoraontaḡc-ra.

3. An cogal.

4. Use ḡeinid . . .

5. Ar ron . . .

that HE¹ must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again.

- 7°. It is better for thee to go into life *maimed*² or *lame*³ than having two hands or two feet to be cast into everlasting fire.
- 8°. His lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made.
- 9°. He commanded that something should be given her to eat.
- 10°. It were better for him that *a mill-stone*⁴ were hanged about his neck and he were cast into the sea.
- 11°. When he understood from the centurion that Jesus had died he ordered the body to be given to Joseph.
- 12°. If the householder knew at what hour the thief would come he would surely watch and not suffer his house to be broken open.

1. É péin.
múilinn.

2. Δμ λεαῖ-λάνη.

3. Δμ λεαῖ-έουρ

4. ὄρο

CHAPTER V.

(Partitive *de*.)

The partitive uses of the preposition *de* are important. They occur chiefly :—

1°. After adjectives or nouns of magnitude, multitude, intensity, description, etc.

(a) *Μί βεας δε* ρεο αν ρζεον το εμπεδαμ ρα
λεανθ ρο (S. 26).

(b) *1ρ* { *φιαλ* }
 { *umal* } *ρτιαλλ δε* λεαταρ ουμνε ειτε (Proverb).

(c) *Μί βεας υιου δε* ρυτε θετε ζα κυρ ι υπειρς,
γ ανηραν ζα μαου (TBC. 5).

(d) *Ζαν α παιθ ριν δε* ιυζεαδαν να βλιαθνα ορτ!
(S. 97).

(e) *Αρ υφειοιρ ζο* mbeaθ ρε *δε* μι-φορτιυν *αιρ*
ζο ρρμιοραθ αν τ-αιρρεοιρ ε, γ ζο ηθεανραθ ρε
α λειθεο δε ζηιομ? (N. 199). Cf. **α ιμολαιρ**
ριν δε ρζεαλ.

(f) *Τοιρς ζο* mbeaθ **α οοιζιν** *δε* ευραμ το ζαε
αοιμνε η-α εαρ ρειμ (Im. 50).

(g) *1ρ* ρεαρρ *λειρ* ριυθ **ορλαε** *θα* **τοιρ** ρειμ *αιρε* να
βανηλαη **ο'α** *λεαρ* (Proverb).

(h) MSF.—60.—*Τα* ρε εομ βυαοραε εομ ερεθε-
αμναε **ο'φεαρ** γ ατα *λε* ραζαλ ρα βαρυνταετ.

2°. After proleptic *α*, *ρε*, *ρο*; and after *ραν* proleptic (or otherwise)—

(a) *Θα* ιμαε αν ρζεαλ **α** *θειε* **δε** εβαιρτε υιρτι
ε ζα ροραθ (S. 112).

(b) *Μι* ραιθ *ρε* **ο'υαιν** *αιρε* *α* ευιτε το ραθ (S. 88).

(c) *Θειο* **ραν** **δε** **ιαρλα** γ **δε** ζυιε *αιρ* *α* ζελυ γ *αιρ* *α*

ḡcáil an t-á lá ir an fáil a beir ḡrian ar r-réir
 7 ḡaoime ar talam (N. 320).

(d) **Tá SO de ḡeirriḡeáct** eatorḡa . . .

3°. After a negative (or ḡan) with **ac** (= English "any" with negative, or "the only")—

(a) **ní** féicim féin **ḡuairleáct** in a lán acu **ac**
 mórcúir 7 ḡoḡíḡear 7 tarcuirne (S. 60).

(b) Ir t-ruaḡ ḡan an r-ḡéal mar reo aḡac . . . 7
ḡan de t-oil aḡac **ac** mo t-oil-re (Im. 166).

(c) **ní** iarrann ré **de** luáct raḡair ná **de** t-uair-
 arḡal ar a ḡeaḡ-oibreaḡa **ac** ḡia féin (S. 215).

4°. Before the compound relative. (These cases can generally be brought under one of the other headings):

(a) An t-é ir breáḡta **ḡ'á** breacaíḡ rúil tuine
 maḡ ar an raḡal ro (S. 61).

(b) An fear ir fearr **ḡ'á** maḡ ann.

5°. After the compound relative:—(Cf. 1°)

(a) **Deir** ḡiarrmuḡ náḡ beaḡ de réo a ḡruil **ḡ'ór**
 7 **ḡ'airḡeáḡ** 7 **de** r-áíḡḡear aḡe (S. 130).

(b) **Treir** ar t-ḡaḡaíḡ **de** ḡmáḡ 7 **de** cion 7
ḡ'annraḡct t-á céile (TBC. 165).

6°. After comparatives. (Can generally be brought under one of other headings):—

(a) An Donn Cuailḡne ir ainm t-ó, 7 ir fearr **de**
 t-arrḡ é ná an f-innbeannaḡ (TBC. 8).

(b) **Deir** ré . . . ḡuirḡ fearr **de** r-ḡḡnear ran ná
 aon r-ḡḡnear a currḡ orḡa le mion-cúinearrḡar
 ó beaḡ-ḡuirḡnḡ (TBC. 123).

(c) **Ua** meara **de** tuine mé aḡ teáct uáta t-om
 (Im. 36).

7°. By a sort of inversion the noun of description comes *after* *oe* :—

TBC. 94.—*νά κυρταρ τελέταιρε εύζαμ-ρα τε **κομά**
οε'η τραζαρ ραν λιρίρ.*

Notice that if *ραζαρ* comes first the genitive is more usual after it than partitive *oe*. But we say *α τειτέρο ριν οε* *κόμα*, *not* *κόμα οά τειτέρο ριν*.

Exercise LVII.

Partitive *oe*.

- 1°. There one hour of suffering will be more sharp than a hundred years here *spent in*¹ the most rigid penance.
- 2°. Give it not over until thou receivest some *crumb*² or drop of divine grace.
- 3°. He was looking at me so fixedly with his two eyes that *a certain*³ inexpressible terror came upon me.
- 4°. People say that the barony of Cooley is *wonderfully*⁴ prosperous.
- 5°. He saw a houseful of dark little folk around him.
- 6°. Our *natural reason*⁵ understands the difference between good and evil, but is not strong enough *to fulfil*⁶ all it approves.
- 7°. Who am I that I should *dare*⁷ to speak to thee?
- 8°. He is so wanting in intelligence that he has not come yet to speak to you—or to me—about the marriage.
- 9°. Before he had time to write the letter his friend arrived.
- 10°. He was the only person who had sufficient courage to come towards them and speak to them.

1. Use *oe*. 2. *μίρ οεαζ*. 3. *ιαρμαστ οε . . .* 4. Use *α*
partitive *oe* phrase. 5. *οιλλι οαοννα*. 6. *οεαρτε α οέαναη*
οο ρέηρ . . . 7. Use *οάναστ*.

Exercise LVIII.

(The Same.)

- 1°. Let us not suffer our glory to be tarnished by flying from *the standard*¹ of the cross.
- 2°. Never have any other aim but this---that thou please Me alone.
- 3°. It is good for nothing anymore but to be cast out and trodden on by men.
- 4°. A sign shall not be given them but the sign of Jonas the prophet.
- 5°. Everytime I have gone amongst men I have been a worse man on my return.
- 6°. Not on bread alone doth man live, but on every word that cometh from the mouth of God.
- 7°. For every idle word that men shall speak they shall render an account for it in the day of judgment.
- 8°. Then shall contempt of riches weigh more than all the treasures of *wordlings*.²
- 9°. And Jesus went into the Temple of God and cast out all them that sold and bought in the Temple.
- 10°. The humble knowledge of thyself is a surer way to God than the deepest search after science.

Exercise LIX.

(The Same.)

- 1°. Wouldn't it have been a much greater pity to marry them *considering*³ the *circumstances*.⁴
- 2°. It is a greater *struggle*⁵ to resist *vice*⁶ and *passions*⁷ than to *toil at bodily*⁸ labours.

1. Omit. 2. Luēt paogátaáta. 3. Δξυρ. 4. Δη ρξέαλ . . .
5. Ξνίον. 6. Όποό-μίαν. 7. Όυβάιλcí. 8. Δλλυρ Δ έυρ τίοςτ . . .

- 3°. It were more *just*¹ that thou shouldst *accuse*² thyself and *excuse*³ thy brother.
- 4°. Is not this a greater *loss*⁴ than if thou wert to lose the whole world ?
- 5°. I consider Irish a much more precise and more melodious language than English.
- 6°. There is no other way to God than that of earnest prayer and patient suffering.
- 7°. The *tale bearer*⁵ is a worse sort of person than the liar.
- 8°. I was so situated that my only *way of egress*⁶ from the cave was to fall into the sea.
- 9°. I thought that more wonderful than all the wonderful tales I ever heard.
- 10°. This business, for badness, has beaten all previous records.

CHAPTER VI.

Noun Phrases.

When two nouns (one of which may or may not be verbal), a pronoun and a noun, or some other combination, are closely united in meaning in a phrase, the first element (or the second, if it be an adjective ; see Ex. 14°, p. 159) sometimes resists inflection (gen. voc. or dat.) when a governing word precedes. This may be called—

A.—The Bracketed Construction.

On the other hand, the phrase does not always preserve its unity in this way, but the first element submits to government. This we may call—

B.—The Un-bracketed Construction.

1. Ceapc. 2. Daoimá. 3. Saoimá. 4. Doimá. 5. Túrsgalóir.
6. Seipt ar óul amác.

A third kind of noun-phrase consists of—

C.—Nouns used adverbially without prepositions.

A.—The Bracketed Construction :—

- 1°. *D'aimuigear duine gá rúó . . . go raib a ró 7 dá tairtíun as* (bean an tábairne) ar (S. 16).
- 2°. *Fuar pé an rparán 7 ceao* (tarman ar) (S. 20).
- 3°. *Toirs* (an raibhear go léir a heit aise) (S. 4).
- 4°. *Ó, a íora, a* (róluir na glóire ríoruirde), *a* (rólar anma an teorairde) ní féadann mo béal labairt leat (Im. 141).
- 5°. *Ó, a Dúa, a* (ruaircear gan teora) (Im. 153).
- 6°. *A tigearna íora, a* (róluir an troluir ríoruirde) (Im. 153).
- 7°. *A* (pálar doibinn na caerae tuar) ! (Im. 195).
- 8°. *I gcaiteam* (oirceao asur don lá amáin) (Im. 118).
- 9°. *Seallaim duit ná fuil don loirs asam ar* (i feircint) airir (S. 204). Here where the first element is a pronoun (not gen.) preceded by a prep. governing the dative, the unbracketed construction is impossible.
- 10°. *Bí an triúr míogan amuic anhran 7 a caogao ban coimneacta i bpoair* (gac míogan díob).
- 11°. *Dubairt pé le* (gac bean díob) *rearam amuic ar aghair* na fuinneoise n-a raib a fear féin lairtis de (Uir. 21).
- 12°. *Cun* (an t-aoinne amáin rin do éur cun cinn) (MSF. 68).
- 13°. *Cun* (tuar a tabairt díob) ar an bfuargailt (Ser. 171).
- 14°. *Ambara tá, torae asat orca go léir ac ar* (Síle beas) (S. 18).
- 15°. *Cuair pé amaé airir timpal* (an trímáó n-uair) (CS. 55).
- 16°. *Cun* (don ullamugao déanam) (Ser. 2).
- 17°. *Tá rí as feiteam le* (clann an uile) (Ser. 87).

B.—The Un-bracketed Construction :—

- 1°. Τρέιρ διαβλαϊθεάδα εΐζιν α δέαναμ ορεα εϋς ρέ
 εΐεϊ ιρεαδ ιαο (S. 16).
- 2°. Πυαιρ α εΐαιης ρί αρ α ζλίμυ ευν να βραιρεαδα το
 μάο (S. 68).
- 3°. Le linn na cainte rin do máo do d'féad ré ar mícíl
 (S. 74).

Sometimes we find A. and B. combined in the same sentence :

- 1°. 11. 7.—Όιοδαρ **τρέιρ να μαηαδ** το οΐβιρε αζυρ (ιαο
 ρέιν α δαιηζιύ ανη).
- 2°. 5. 2.—**αδ'ιαρηαιδ να η-αοιη** το ρεαδαιητ η αδ'ιαρηαιδ
 (αν μολαδ το εϋιλλεαμ).

C.—Nouns used adverbially without a preposition :—

1°. αρ εΐαιης ζαδ ρί αν λιον α ζεαλλαδ? (TBC. 37).

2°. Nit ρί acu **ναη εΐαιης βρεϊς η λιον α ερηόα εεαο**.

This could be explained as a *genitive relative* clause : “ there's not a king more than the complement of **WHOSE** **CANTRED** has not come.” But more probably “ **βρειρ η λιον** ” are used adverbially, and the sentence means : “ Not a king of them but has come **WITH** more than the complement of his cantred.”

3°. Τά αν λεαδ-ρζεαλ ραν ρό-εαοι ιαρραδτ (TBC. 188).

4°. Τά αν τραεθόνα ουιλλε βεαζ ζιαρ αν ρέιν.

5°. Τά ρέ ραδ βεαζ ρυαρ.

6°. Ceapaim naé foláir nó bíor ar ma meabair **RUO ÉIZIN**
 (S. 105).

Exercise LX.

(Phrase Nouns) A.—Bracketed Construction.

1°. After a little while he stopped coming.

2°. He gathered from her substantial knowledge of the whole business from beginning to end.

- 3°. It's an extraordinary thing that one couldn't leave home for a short space of time but you must go and get sick.
- 4°. But Jesus did not trust Himself unto them for that He knew all men.
- 5°. This shield was depriving Aodh Fionn of his night's sleep.
- 6°. He told *each of the women*¹ to stand outside opposite the window inside which her husband was.
- 7°. There's not the slightest possibility of my doing it as quickly as you think it can be done.
- 8°. I have heard people saying that he owes the lady of the hotel *about*² £200.
- 9°. The doctor told him to eat as much as he could, and gave him permission to get fat as fast as he liked.
- 10°. Because he has all that money he imagines he can do as he pleases.

Exercise LXI.

(B.—The Unbracketed Construction.)

- 1°. While saying these words he began to tremble hand and foot.
- 2°. I must not be depending on one of these little apples to relieve my thirst.
- 3°. His mother told him what Séadna had said while giving her the money.
- 4°. However this business *turns out*³ there's an *end to*⁴ Sadhbh's talk as to her having a claim on Séadna.
- 5°. It was no human being that took the mantle from you but a briar caught it *just as*⁵ the hound dragged you after her.

1. ḡad é bean tóib.

2. Suar le.

3. 'Dairpe . . . ar.

4. 'Dairpe le . . .

5. 'Díreac le linn . . .

- 6°. This I consider is the best way to do that work.
- 7°. He attempted in every possible way to condemn this man to death.
- 8°. She likes to know with what complement each royal leader has come.
- 9°. The cold had gripped me—just a little bit—and I was afraid of the fever.
- 10°. They had just expelled the enemy out of the country and settled themselves and their partisans on the lands vacated by them.

CHAPTER VII.

Prepositional Phrases.—Section I.

These may be either—

A.—Substantival.

B.—Adverbial.

C.—Adjectival.

A.—Substantival. A substantival prepositional phrase may be either Nom., Gen., Dat or Accus.

1°. NOM.—S. 19.—**Νίορθ̅ ριύ̅ θ̅υιτ̅ ζ̅αν̅ ρ̅αν̅ή̅αι̅ντ̅ υ̅ι̅ο̅μ̅.**
Here the prepositional phrase is subject to the verb
βα.

Madh áil let *gan beith a péin* (Poem ascribed to Colum Cille, Ed. Kuno Meyer, Ériu IV. 17).

2°. GEN.—**Δρ̅ ρ̅ε̅α̅θ̅ Δ̅ ὕ̅ρα̅θ̅; τ̅ρ̅εί̅ρ̅ Δ̅ ὕ̅ρα̅θ̅; ζ̅ο̅ ρ̅ε̅α̅ν̅
Δ̅ ὕ̅ρα̅θ̅; τ̅ο̅ι̅ρ̅ς̅ (ζ̅αν̅ ι̅α̅θ̅ Δ̅ ὕ̅ε̅ί̅τ̅ ἀ̅ν̅ν̅) (C.S. 5).**

Ḷun (ζ̅αν̅ é̅ ὕ̅é̅αν̅α̅μ̅) MSF. 137.

3°. DAT.—S. 130.—**Θ̅ε̅ι̅ρ̅ Θ̅ι̅α̅ρ̅μ̅υ̅ι̅ο̅ . . . ζ̅υ̅ρ̅ ἀ̅ν̅ί̅ο̅ρ̅ ὅ̅ (ἰ̅ν̅
ἀ̅ι̅ε̅ ἀ̅ν̅ ὕ̅α̅ι̅τε̅ ἡ̅ό̅ι̅ρ̅ ἰ̅ν̅ ἀ̅ί̅τ̅ é̅ί̅ζ̅ι̅ν̅) é̅.**

C.S. 251.—**Τ̅ά̅ι̅μ̅ρ̅ε̅ ἀ̅ν̅ν̅ ὅ̅ (ἡ̅ο̅ι̅μ̅ Ἀ̅β̅ρ̅α̅η̅α̅μ̅ Δ̅ ὕ̅ε̅ί̅τ̅ ἀ̅ν̅ν̅).**

MSF. 159.—**Ὀ̅ί̅ κύ̅ρ̅ ε̅ί̅τε̅ ἀ̅ζ̅α̅μ̅ τ̅ε̅ (ζ̅αν̅ ἀ̅ν̅ ἱ̅ϕ̅ο̅ί̅τ̅ ὅ̅
ἑ̅α̅ί̅τε̅α̅μ̅ ἑ̅υ̅ι̅ζε̅).**

4°. ACCUS.—**Θ̅υ̅β̅α̅ι̅τ̅ ρ̅é̅ υ̅ι̅ο̅μ̅ (ζ̅αν̅ ρ̅αν̅ή̅αι̅ντ̅ Δ̅ ἑ̅υ̅ί̅τ̅ε̅ λ̅ε̅ι̅ρ̅).**
Ὅ̅ ὀ̅ρ̅θ̅υ̅ί̅ς̅ ρ̅é̅ ὅ̅ο̅μ̅ (ζ̅αν̅ ὅ̅υ̅λ̅ Δ̅ ὕ̅α̅ι̅τε̅).

B.—Adverbial. **Θ̅υ̅β̅α̅ι̅τ̅ ρ̅é̅ υ̅ι̅ο̅μ̅, ζ̅αν̅ ρ̅αν̅ή̅αι̅ντ̅ λ̅ε̅
ρ̅ρ̅ε̅α̅ζ̅η̅α̅ υ̅α̅ι̅μ̅, ἡ̅άρ̅ ἡ̅ί̅ρ̅θ̅ε̅ ὅ̅ο̅μ̅ ἰ̅μ̅τ̅ε̅α̅τ̅ λ̅ά̅ί̅τ̅ρ̅ε̅α̅δ̅
(Contrast A. 4°).**

λ̅ε̅ ἡ̅ε̅α̅ι̅τ̅ β̅υ̅ί̅τε̅ ὅ̅ο̅ ὅ̅ε̅ι̅ν̅ ρ̅é̅ é̅.

Ὀ̅ί̅ ρ̅é̅ ἀ̅ρ̅ ἡ̅ε̅ί̅ρ̅ζε̅; ρ̅ι̅ν̅ é̅ Δ̅ ὅ̅ί̅ ἰ̅ν̅δ̅ά̅ν̅ ὅ̅υ̅ι̅τ̅, etc.

C.—Adjectival.

Ḟear **ḡan** **máic** ip ead é.

Duine **le Dia** ip ead é.

Ḟear **pé leic** maíh é.

Duine **ar leat-rúit**.

Mac **do táos** ip ead é.

Leabhar **liomra** é.

Ḃ cú **do leic eólasa is eadḡna**
(KH. II. 14).

But care must be taken here. One mustn't say, e.g., *do cúip an éainnt SA LEITIR ḞEARḡ OPM*, but "*an éainnt a bí RA LEITIR* (making the phrase *adverbial*). So, *not*—*do ḡḡríoḡar cún ḡip ionaid an Rí imḂ'láic CUIAC, ḡÁ MÁḂ LEIP CIAIL a veic áige*, but—*ATÁ imḂ'láic CUIAC*. The *adverbial* sense clings more naturally. Sometimes apparently adjectival uses border on the adverbial:—

S. 28. *Síóí anḡro ar an ḡcaob' éiam óiomra í.*

Sḡ. 118. *An é ḡin an ḡaḡart úo a noct an t-éitead
i nḡiaid' an ḡoc'túma?*

When the *noun* which the prepositional phrase qualifies is *verbal* the adjectival use fades into the adverbial:—

CS 3.—*An teite cún na h-éigirte.*

S. 77.—*Ní maib' íḡrad ḡléir na cainnte ḡin idim
an má'caim ḡ an inḡean ḡo ḡtí ḡup baínead
ḡeit . . . ar a maib' idicis na ḡiom-óáime.*

Sometimes, outside the stock phrases mentioned above, the use is clearly adjectival:—

S. 73.—*Óear mheil ná ḡeacaid' pé eicḡe maíh ac
é ar éann na caillige RA ḡḡéal ḡiannaid'ea'ca.*

n. 120.—*Ar ḡac áip' i ḡcian ip iḡcómḡam.*

Exercise LXIII.

(Prepositional Phrases.)

- 1°. It is great wisdom not to be *rash*¹ in our doings, nor to *maintain*² too obstinately our own opinion.
- 2°. A *pure spirit*³ tries to be free from all *self-seeking*⁴ in the works which he does.
- 3°. T. Manlius Torquatus ordered his son to be put to death, because he had fought with the enemy contrary to orders received.
- 4°. I wrote to my friend in Cork asking him to visit me *the day after*⁵ the fair.
- 5°. I don't very much like the stories in this book.
- 6°. The people in these districts don't seem to take very much interest in Irish.
- 7°. I promised to write to Diarmuid in Dublin giving him an account of those queer things in the letter from my friend in Belfast.
- 8°. The language in the letter disturbed me not a little.
- 9°. In the king's place I should certainly have ordered them *off the premises*⁶ at once.
- 10°. The account of the murder in the papers was *not exactly*⁷ misleading, still on reading it one would have been inclined to say it was no murder at all.

Prepositions.

Section II.

The meanings of the Irish prepositions must be studied very carefully. To aid the student we give here some of the

1. Ró-obann. 2. Seapáin. 3. An té go mbíonn an aigne
 glan aige. 4. Use eipeiceamaint. 5. Lá 'i na báraic tréip . . .
 6. Cum éin príobáil . . . 7. Ní hamháiré . . .

more important usages—

- I. *Before* Nouns.
- II. *After* Nouns and Adjectives.
- III. *After Verbs*.

I. Prepositions *before* Nouns.

(a) The preposition *ar* :—

- 1°. Frequently modal,—to denote state or condition :
Ar *reacáin*, *ar* *meirge*, *ar* *buite*, *ar* *crocáð*,
ar *riteað*, *ar* *deigilt* (separated).
Ar *bozáð* (loose), *ar* *muir*, *ar* *óibirt*, *ar* *tarann*
(drawn), *ar* *ionntaib*,
Ar *eagla*, *ar* *fánaibéac* *aighe* (in a state of
distraction), *ar* *raib na ngráir*, *ar* *roðar*.
- 2°. Of time :—*Ar* *ball*, *ar* *óúir*, *ar* *uairib*, *ar* *an*
neomat, *ar* *a ré a élog*, *ar* *éac* *a baile óð*.
- 3°. Of place :—*Ar* *torac*, *ar* *deire*, *ar* *aíar*
(opposite), *ar* *an raogal ro*, *ar* *lár*, *ar* *muir*,
ar *tír*.
- 4°. Of the part affected (cf. 3°) :—*Ar* *éluair*, *ar*
róirnaí, *ar* *lám*, *ar* *éoir*, *óo ruí* *ré ar* *éluair*,
oirn.
- 5°. To denote the *passive*, with verbal nouns :—*Ar*
labairt, *ar* *faíáil*.
- 6°. † In respect of, causal.—*Ar* *áilneac*, *ar* *féabair*,
ar *a olcar liom*, *ar* *doibneair*. *Óo éinn r'*
ar *mháib a cóm-aimirne ar* *áilneac* *7 ar*
bneacac.
- 7°. Of measurement :—*Ar* *faib*, *ar* *leiteað*, *ar*
óoirne, *ar* *doirde*.

† But *le* is preferred when *ar* follows in another sense :—*Óo*
buaib ré le h-olcar ar *an gceol ba méara dáir aimícar muim* (Cl. 5).

- 8°. Dependent upon:—*Ar beasán raḡáitair, ar leat-láim, ar leat-rúil, ar fon Dó.*
- 9°. Of price:—*Ar céad púnt, ar rḡillings.*
Do diúltuisḡ ré mé ar pḡinginn.
- 10°. Miscellaneous:—*Ná cuir caoi ar cáirde; do cuirtear ar cumairce na Mairḡoine Muiré é; níl ar cumur dom é d'éanam.*
- 11°. Of feelings, burdens, etc. (cf. 3°):—*Tá átar, easla, brón orḡm. Cad tá ort? Dá ré de éranḡ orḡm . . .*

(b) The preposition *ar*:—

- 1°. Modal:—*Ar easar* (disorderly), *ar ionad* (dislocated), *ar a céite* (asunder), *ar reitb* (evicted).
- 2°. Temporal:—*Ar a h-aitle, ar ro amad, ar ran amad.*
- 3°. Local:—*Ar ro ḡo Corcais; ar an mborca.*
- 4°. Various:—*Ar a ainm* (by an abusive name).
- 5°. Cause or origin:—*A reirḡ a d'eim ré é. Ná bí aḡ maoidéam ar do mairtear.*

(c) The preposition *cum*:—

- 1°. The end or purpose, the result; (generally after verbs of motion, *metaphorical* or otherwise):—*Cum cinn, cum torais, cum deirne, cum ruime, cum tairbe, cum érice* (*Raḡaid ré cum érice duit = it will turn out to your advantage*), *cum ḡlóiré Dó, cum onóra na héiréann.* So with conjunction before verbs.
- 2°. Local:—*Cum an tobair, cum na h-éiripte.*
- 3°. Temporal:—*Cum na bealtaine; cum ḡo otioeasó ré.*
- 4°. The use with abl. of accompaniment in *ḡo n-ionad* *réas* is confined to poetry.

(d) The preposition **DO** :—

- 1°. Of purpose (generally after verbs of motion) :—
DOIR (<do *fiur*) = for the purpose of finding out ; **DO'FÉACAIHT** = to see. (In W. Munster the preposition in this phrase is now dispensed with, *féacaiht* being used absolutely). Also in vb. n. phrases :—*gáel do tairgint, obair do déanam*, etc.
- 2°. Causal (frequently with confusion of *do* and *de*).
De (do) deoin ; doot' ain'deoin ; dom' doig ; do réir. (Cf. L. *Secundum*).
- 3°. Temporal :—*Do gácl, de (do) fíor*. (The accompanying word generally refers to time).
- 4°. Motion towards ; (cf. 1°) :—*Do'n tobair*. (Almost obsolete in Munster, *so, so doí, cum* and various prepositional phrases now taking its place).
- 5°. To denote the agent, with verbal nouns :—*Air ceacl a bairt dom*. (Cf. L. *pugnandum est nobis*) *as tabairt an airgí do doí*.
- 6°. Possessive :—*Cao ir ainm doirt ?*

(e) The preposition **DE** :—

- 1°. Origin or cause :—(Cf. proleptic *de* with comparatives). *De' eagla* [with *eagla, de* emphasises the CAUSE ; *le* the *accompanying circumstances* ; *air* the *state* of the agent]. *De méir* (out of), *de báir* (as a result of), *de dhúim*. *De deargáib* (mostly of evil), *de bhí ; céir' doib tu ?*
- 2°. Temporal :—*De lé ir doíde*.
- 3°. Of the material (as distinct from instrument) :
lán do'uirge ; do líon ré an corcán do'uirge

do líon ré an corcán le curán. Do veineadh
 ragsart de; do dein licíni rlinne de.

4°. Local:—Do léim ré anuar 'De'n éapall.

5°. Partitive:—Cuir doib, bhaon d'uirge na laoi
 etc.

(f) The preposition *in* :—

1°. Modal (of state or condition) :—*iscóir*; *isceart*; (also *ra éart*, and *n-a éart*, = alright).

inobán do; *in-ácrann in* (entangled with);

in-aimriú (in service—cf. *caitín aimriú*);

in-easair; 'n-a éuir a éamh ré (MSF. 179).

2°. Local:—*imearú*; *i leit*; *iscoinne*; *ibpóair*;

ibriathaire; *in-áirí*; *inair*; *ibpógur*; *ibpá*

3°. Temporal:—*iscionn*; *ra veire*; *in-aon uair a éuir amáin*;

4°. Purpose, result:—*i roair*, *i leir*, *irairde*,

i roileir. *Ráirí ré irairde duit luac nó mall.*

5°. *Comparative* with *Dul*, etc.:—*Dul inair*;

i bpeáir, *i bpeaire*, *irteo*, *i tairdeáct*,

i scoitísteáct, *i noánairdeáct*, etc. Strictly

speaking *tá ré as dul i bpeaire* = it is getting

COLDER; *tá ré as éirge ruair* = it is getting

COLD. Cf. 4°.

(g) The preposition *le* :—

1°. Local:—*le hair*, *le coir*, *leir an bparra* (on the wall, of things HANGING), *leir an aill* (over the cliff, of anything FALLING, or HANGING).

2°. Temporal:—*le fáda*, *le gairt*, *le déirdeannaige*, *le mí*, *le tinn*.

3°. Cause, or accompanying circumstances:—*le d'*

- toil, le toil a céile, le neart feirge ; tagann
 maic le cáirde ; le h-eagla.
- 4°. Instrumental :—le fein, le peann, le cloidéal,
 le lám-láir.
- 5°. Object, result :—le fuad 7 le pán ; le fíúdeáil,
 le h-aíth.
- 6°. To denote the *passive* with transitive verbal :—
 le faí, le déanam.
- 7°. To denote purpose or futurity with noun of in-
 transitive verb :—le teá, le dul a baile, etc.
- 8°. With adjectives denoting likeness (and analogic-
 ally) unlikeness, instead of O.I. *fein* :—Coimle
 le, etc.
- 9°. With nouns and verbs of addressing, listening
 (for older *fein*) :—Labair le, éirteáil le.
- 10°. Ownership : subjectivity :—*Ir* uimh é. *Ir*
 doig uim ná tioráil fé.

In reference to (2°) above notice the difference in meaning
 between—

Táim ann **le** feátmáin ; bíor ann **le** feátmáin
 nuair a táinig feirdean
 O'fannar ann **ar feá** feátmáine
 fannar ann **so ceann** feátmáine eile.
I maic na feátmáine beá ag iarzá.
 Raíad a baile **i scionn** na feátmáine rin.
 Agus tioráil éar n-ar **feir** feátmáin a cáiteam
 ra baile.

In **le** feátmáin we are looking back upon the period *just*
 spent.

In **ar feá** feátmáine we are looking back upon or forward
 to a period, but not in connection with the present moment =

for the space of a week. There is frequently the same relation between **AR FEAD** and **SO CEANN** as there is between **CRÉIR** and **ISCIÖNN**.

SO CEANN FEADTÁINE = "for a week," looked at from the beginning.

I SCIÖNN FEADTÁINE = "after a week," looked at from the beginning.

CRÉIR FEADTÁINE = "after a week," looked at from the end.

I RIT, or **I SCAITÉAMH NA FEADTÁINE** means in the course of the week, during the week.

The earlier use of "te" to denote the agent with passive verbs is to be discountenanced in modern Irish. In W. Munster it is never used by good writers and speakers; "te" is best reserved to express the "instrument."

(h) The prep. **Ó** :—

1°. Local separation :—**Ó CORCAIG SO B'ÍLÉ CLIAÉ.**

2°. Temporal separation :—**Ó FOIN ; FAD Ó ; Ó AIMIRIR
PÁDRAIG I LEIT.**

3°. Agent (with passive) :—**DO NOIRTONIGEAD Ó 'DIA
É** (developed from 1°).

4°. In general, the origin, cause ; motive of an action :
(developed from 1°).

TUGANN RÉ UAIÓ A LÁN AIRGÍO ZAC BLIADAIN.

**ÓN IOMAD TUIT IN AIRGEAD IR EAD TAZANN AN T-
AIMLEAR SO MINIC.**

(i) The preposition **MAP** :—

Chiefly in such phrases as—**MAP ZEALL AR ; MAP BARR
AR ZAC NTONAR.**

(l) The preposition **ÓR** (mostly pronounced **AR**, except in
ÓR ÁRÓ, ÓR IRÉAL) :—

In ór cónaíir, ór áir, ór íreál, ór cionn, etc.

(m) The preposition fé :—

1°. Of motion :—fé'n tucúat ; fé'n zcnoc ruar. Cf. L. sub, Sansk. úpa.

2°. Of time :—fé máirim (before morning) ; fé látaíir (at present).

3°. Of place :—Amuis fé'n rreír ; fé tuige na zréine.

4°. Modal :—fé féan, fé fonar, fé b'ón, fé b'áca an tónaíir, fé ztar (cf. 3°).

5°. Special :—Tá'n zort fé b'rácaí ; cuírim fé zuirde an b'obuil (pray publicly for).

foza do tábairt fé (to attack). Cuíreáð fé zráð razaíir mé (MSF. 106).

6°. Partitive :—Zan a cúiz ríeíro fé'n zcéad locáirte ó'rázáil uaió (MSF. 167).

7°. Multiplicative :—fé óó, fé trí, etc.

8°. Causal :—Cao fáir érucaiz Óia rinn ?

(n) The preposition fan (formed from ar fead na, ar fead an) :—

1°. Of time :—fan na haimríre.

2°. Of place :—fan an fálla, fan an úrláir, fan bótaíir.

Sometimes with accus. of pronoun :—Iao az zluair-reaét fan é (MSF. 88).

(o) The preposition um :—

1°. Of time :—um noúlaiz, um tríáctnóna.

2°. Causal :—umme rin.

3°. Local :—Cúir fé umme a cúro éaróiz.

II. Prepositions after Nouns and Adjectives :--

1°. **Διμερό** ΔΡ—Im. 36. *Níor fáḡ ran ias san beic*
ḡo h-ana-Διμερό ortá féin.

Also **Διμερό** DO. *Διμε DO : ΤαḃΔιρ Διμε τοο' ḡnó féin.*

Διτνε Δḡ . . . ΔΡ : *τά Διτνε máit Δḡam ΔΡ.*

2°. **βρίḡ, CIAIL, míniú** te ; *βρίḡ teip*, the *meaning*, force of it.
CIAIL teip --the *sense* of it ; *míniú teip*, the interpretation of it.

beas te . . . το (with the usual distinction between the subjective (te) and the objective (το) : *Ní beas liom tóib é.*

Ní beas liom oe. Ní beas buic ran.

βρειτ ΔΡ : *Níor féatop βρειτ ΔΡ (overtake).*

Nít don βρειτ Δḡam ΔΡ (it is quite impossible for me).

βáiḡ Δḡ te : *τά ana-βáiḡ Δḡam teat (love, sympathy).*

βαιθεámai ΔΡ, te : *Ir βαιθεámai ΔΡ a céite luct don-éipoe.*

βυθεά oe = thankful to ; *βυθεάΔΡ te Oia = Deo gratias.*

Mo βυθεάΔΡ το ḡabáil le = to express my thanks to . . . a βυθε te . . . thanks to . . . that

beann Δḡ . . . ΔΡ : *Nít don beann Δḡam ort.*

βυθε (from which **βυθεά** is derived) means originally good-will. (Cf. Gk. *πυ-ν-θάνομαι*; π because of θ (Grassman's Law). Cf. *τά ḡac doinne βυθεά oem* he's very popular.

3°. **CAOI** Δḡ . . . ΔΡ . . . cum : *Ní maib an caoi Δḡa:*

éiúge (I hadn't the opportunity). Ní maib don éadai
 ašam ar é déanamh.

“Ar” is of course preferred when cum is required to
 introduce a purpose afterwards:—Caoi ó'fáááil ar
 é déanamh, Cum iad a cur ó céile.

Cóir cum . . . ; cion aš . . . ar: tá ana-éion ašam
 oirt.—ceanaáail ar . . .

Coinne aš . . . le: ní maib don éoinne ašam leir.

Íscómórtar le: compared with. (So íscompáráit le).

4°. **Dóic** le . . . ar: níor dóic leat air šo bfuil don
 traibéirear in don éor aše.

Dúil aš . . . in: níl don dúil ašam ann: Dúilmáir
 i muo.

Deire le, ar: pé deire beir ar an ngnó ro, tá deire
 le cainnt šadhb. Whatever the upshot of this
 business may be, *there's an end to Sadhbh's talk.*

5°. **Éad** ar . . . cum.—Ní ceart duit éad a beir oirt éiúge.

Eašla aš, ar roim.—Níl don eašla oim roimir
 anoir, ac éáimis iarraáctin ó'eašla ašam roimir an
 uair úo.

In such cases aš, as distinct from ar, generally implies
 that the feeling is more or less voluntary.

Eolár aš . . . ar: níl don eolár ašam ar an nšaeóilš.

6°. **Fóimad** le:—ná bí aš fóimad leir.

Fuaé aš oó:—éáimis fuaé ašam oó.

Fáááil ar:—níl don fáááil ašat ar é déanamh.

Fearš aš, ar . . . cum:—bí fearš oim éiúge; táimis
 fearš ašam éiúge. Also—bíor íbfeirš éiúge.

Fonn, fionn ar . . . cum:—bí fonn 7 fionn orm cum an bío.

Follam ó:—tá an áit follam ó daoimib le pata.

Faillige a tabairt i . . . tuas ré faillige ann: bí ré failligeteac ann.

7°. **Fráó** as . . . do:—bíoó fráó asat do Dia na glóire; tiorraioó fráó asat do (Im. 38). But bí ré i nfráó léi.

Fráin as . . . ar:—tá fráin asam air.

Fráó as . . . le:—níl don fráó asam leir. But with ir—ní fráó duit é. Tá ré na fráotar so móra = He is in great need of it.

Fairid le dul:—ir fairid le dul an méir rin, reachar an cúir eile de.

Fréim as . . . ar:—tá ana fréim aise air: fréim do bpeit ar puo.

Fréamuigíte ar:—tá ré óom fréamuigíte rin ar Dia na glóire ná cuiréann ré don trum i neitib roghatca.

8°. **Iarraóct** ar:—do deinear iarraóct ar é faóáit. But—bí ré do' iarraioó é déanam.

Iarraóct de:—táinig iarraóct de'n trainnt ann. Tá iarraóctín de'n fuaóct ann fóp.

Ionntaioib ar:—níl don ionntaioib asam ar. But—ní haon ionntaioib é = he's not to be trusted; one can't rely on him.

9°. **Lám** le:—lám le tír 7 lám le muir—on the land side and on the sea side. Sometimes lám le . . .

10°. **Meap** as . . . ar:—tá anameap asam air.

Muimigin as . . . ar:—tá mo muimigin a Dia na glóire.

muintíon in :—Mire atá éun luét muintíne IONAM
 a ó'fuarḡait (Im. 159).

11°. **neamḡuim** aḡ . . . in :—ir ionḡantaḡ an neamḡuim a
 bí aḡam ann.

neamḡuimeamail in :—ir oíccéillíde an muo beic
 neamḡuimeamail inḡnócaib cpeioim.

neamḡuim a cúp 1 muo :—neamḡuim a óéanaim de.

neart aḡ . . . ar :—níl neart aḡam ar.

neart do . . . (generally without **ar**) :—ḡ neart tuic
 tarraḡḡ ar ar do oíceall.—ar neart a beic óom í
 bórao. ḡan neart a beic óo an cíor o'árouḡao
 (MSF. 25).

12°. **ollaím** ar, cúm :—táim lán-ollaím ar é óéanaim anoir.
 (See caoi ar, cúm). Nílím ollaím éun a óéanta fóḡ.

oipeamḡnac do (person) :—níl ré oipeamḡnac tuic
 inaon éor.

Oipeamḡnac éun, ar (of an action) :—ní mó-oipeamḡnac
 an tuine é cúm a leicéio a óéanaim ; tá ré oipeamḡnac
 ḡo maic ar.

óronuicḡte ó :—bí ré óronuicḡte ó Óia ḡo otioeao
 an oílinn.

13°. **ráirt** do ḡabáil le tuine 1 muo ; ráirteaḡ ann.

14°. **riacḡanaḡ** do (person) . . . cúm (action).

15°. **Súil** le (hope, expectation of a thing) : ní maib don
 trúil aḡam leir, ḡo otioeao ré.

Óá mbeao 'fior acu cia leir ḡo maib an trúil.

Cf. tá **rúil le Dia** aḡam.

STAO *ve* :—*Dubairt ré uíom rtao ve teaét.* But the *verb* is also transitive.

Do rtao ré an capall. Cf. also *níom rtao ré aC as cainnt.*

Socair *ar* :—*Táim rocair ar imteaét láiteae.* But also—*tá ré rocair am' aigne asam so n-imteaéoao láiteae.*

Spéir *in* :—*Ná cuir ppéir i mbiaó ná i méir.*

Suim *in* :—There are 3 constructions :

ruim a éur i ruo.

ruim a óéanaí ve.

ruo do éur i ruim. Don. 146 :—*Suir luó cuirtear i ruim iao ná loéta eite.*

Searam *ar* :—*Ar an dor ós atá ar rearam.*

Mo rearam inoiu oraió !

Searam *in* :—*Díóó do rearam ionam-ra (Im. 175).*

Sápta *le* : satisfied with.

16°. **Toiteanaó** *ar, éun* :—(cf. *caoi ar, éun*).

Tomaó *ar* :—*Sin a úruaraó ve tomaó ar.*

Tomaó *ar* :—*Tá tomaó ar do fáoéar = you labour with fruit.*

Tuzta *do* :—*Ná bí ró-tuzta do o'toil réim (Im. 40)* (of *things*).

Tuzta *éun* :—*Ná bí ró-tuzta éun dul inoiaró neite raozáta* (of *action*).

Tuztaét *do* :—*Tuztaét do'n reaca (Im. 45) = proneness to vice* (of *things*).

Tuztaét *éun* :—*Tuztaét éun zéilleao o'uaétarán (Im. 47) = a ready obedience* (of *action*).

Taitige *ar* :—*Níl ruinn taitige asam ar an zcainnt.*

Ταίτιζε α ὄεαναμ δε μω :—**Ἐὐλ** ι ὀταίτιζε ὄε ; **Ἐὐλ**
n-a ταίτιζε.

Τρυαζ ας . . . ὄο :—**Ἐάινις** τρυαζ αςαμ οί.

Ταρκυρνεαδ τε :—**Ἐεῖτ** ταρκυρνεαδ λειρ αν τέ νά
ρυαιρ ρυιηη.

- 17°. **υαῖν** αρ, ευν. (See **εαοι** αρ, ευν). **Ἠί** ραιβ υαῖν αςαμ
ΑΡ ε ὄεαναμ. By a mixture of this construction,
and that with proleptic **ρε** (**Ἠί** ραιβ **ρε** ὄ'υαῖν αςαμ ε
ὄεαναμ) we get the third construction :—**Ἠί** ραιβ υαῖν
αςαμ ε ὄεαναμ (without αρ).

III. Prepositions after Verbs.

1°. **Ἄιτιξιμ** αρ : convince, argue down one's throat.

2°. **βαε** ὄο : **νά** βαε ὄὀ ; also **νά** βαε **λεῖς**, and **νά** βαε **έ**.
Cf. **Ἠίλ** βαε **ορτ** ανη.

βαιν τε :—“ **εαῶ** ε ριν ὄον τέ ριν **νά** βαινεαν ραν **λεο**” ?
,, **δε** :—**βαιν** ὄιοτ ὄο ηατα. ὄο βαινεαδ αν **τεαρραδ**
ζλαν δε.

,, αρ :—**βαιν** ραρ **εοτ** αρ.

,, **ό** :—**Ἐο** βαινεαδ α **λάν** αηζιτ υαιτ (**ό** is the corre-
lative of ας ; **δε** of αρ. Hence **τά** αν **βιόν**
(**βυαιρτ**, **εαζλα**, **ιμῖνιόμ**, etc.) **ιμτιζτε** ὄίοηη
But **τά** μο **ευιτ** αηζιτ (μο **έαιρδε**, αν **ρραράν**,
etc.) **ιμτιζτε** **υαῖμ**.)

,, ὄο :—**εαῶ** ὄο **βαιν** ὄυιτ ?

Without preposition—**Ἐο** βαιν **ρε** **αμαδ** αν **βόεαρ**
άρω ; **νά** **ρράταί** ὄο **βαντ**.

βειρ αρ :—Seize, overtake. **Ἠίλ** **αον** **βῆριτ** αςατ αρ ε
ὄεαναμ.

Beir éun :—bring to (a person) Beir ó :—bring from. Beir go :—bring to (a place)	} “ Beir beannaíct Óm énoíde go tír na hÉireann cum a mai- reann de ríolraó Ír ir Éibhí.” (Donné Ruad).
--	--

Beir le :—bring with :—beir leat tuac éúis púnt.

3°. Corḡ ar. ná corḡ é ar imteáct. But corḡ a éur
le . . .

Cabruis, curis le :—go scuirisíó Dia leat.

Cuir ruar le = put up with.

Cuir ríor ar = talk about ; describe.

Cuir ruar de = give up ; éirís ar.

Cuir ríor le = assign for (éur a éur ríor le . . .).

Cuir ruar éun = instigate to . . .

Cuir éur :—to attempt it ; ir uiríte é óéanam, ac
eur éur.

Cuir le :—send with ; add to :—gan eur leir ná bainc
uair ; cuir le céiró = apprentice to trade.

Cuir ríor ar :—send FOR. Cuir ríor ar an ragar.

Cuir fé :—to settle down, reside ; cuiríó mé fúm ran
áit reo.

Cuir de :—to get over :—cá fé curcá díom asam anoir.

Cuir díot = be off. Ói fé as eur de = he was
talking away. Cuir fé aúur de.

Cuir ar a fúit do dúine = make a thing apparent to a
person.

Cuir éar :—to put past a person ; not to suspect him ;
ní cuirínn éairé.

Cailim le :—spend (lose) ON a person :—do cailleáó
a lán airisio leat.

CAITTIM AR :—(the dat. of disadvantage) :—*do caitteadh a lán airgid ort* = you lost a lot of money.

CAITTIM LE :—1°. throw at :—*do caitt ré cloic Uíom.*

2°. spend at :—*ná caitt a tuille airgid leir.*

CAR LE :—1°. (autonomous) = to meet. *Cia hé adubhairt rí do caradh léi?*

2°. to cast up to :—*ní duit-re ir cóir é caradh Uíom.*

3°. to try :—*bí ré as caradh le n-éirge.*

CAILL AR :—fail (either absolutely, or with personal object). *Do cail ar a mírnead. Ná cail ort.*

CINN AR :—1°. determine :—*do cinneadh ar éomairle.*
Cf. *cinnte* ; *cinneadhaint*.

2°. fail (impersonal) like *do teir*. *do cinn ort é déanam.*

CAIT AR : spend :—*an oíche do caitteadh ar.* So—*do éirigh ar an oíche rin.*

CIAOIRDE LE = to keep at ; *cumil de* (rub TO) ; *ceangal de* (tie TO) ; *ceangal le* (fasten WITH).

CUIÑNIGIM AR = think of, remember.

4°. DEINIM MUO AR :—obey, accede to request. *Bí ré as déanam amad ar eadartha* (It was NEAR . . .)

DEINIM CAITIGE DE :—practise. *Deinim anonn ar . . . go over to* (Cl. 24).

DEINIM DE :—change into : *do deineadh rathart de.*
The active forms are used with this preposition in the sense of the *passive*. *Do dein airgeadh der na lúcinib ríinne.*—*Dogéna ben dí* = she will become a woman (GM. ZCP. II. 22).

DEIN DO : do or make for :—*bí caithoir fúgáim aise do dein ré féin do féin* (S.6).)

Dein te : do with :—cao do dein ré leir ?

Out ar :—1°. getting reduced. 2°. escape.

Out i bpuairé, iotéo, etc. :—getting colder, hotter, etc.

Out te :—1°. resembling :—tá ré as out te n'-áair.

2°. engaged at, taking to :—tá ré as out te
firiúeáct ; do éuaró ré te rcoluigeáct.

Out do :—due to : Cia méiró airgíó atá as out duic ?

Also suits, becomes : **téiúeann an hacá ran duic
go hálainn.**

Out de :—1°. bí ré as out óiom an áit a baint amaé.

2°. do éuaró dá scuiró fíona (Their wine
failed).

Óiol ar : pay for :—óiolraíó tú ar, luac nó mall.

Also óiol ar—An mó a óiolair ar an scapall.

Óiol te :—to sell to :—Cia leir sur óiolair an capall ?

Cia óó . . . would mean—*For* whom did you sell ?

Óiúltuis do :—refuse :—do óiúltuis ré d'é déanam.

But also transitive followed by ar (of the price) :—do
óiúltuis ré mé ar rsiúing.

5°. Éirig ar : give up. Comáin leac, nó éirig ar.

Éirig do : happen to. Cao d'éirig doo' coir ?

Éirig te : succeed. Cionnur d'éirig leac ?

Éirig a (do) : go to : éirig a cóolaó ; éirig a baite.

(Here there is confusion between éirig = rise, and the
old imperative of the verb téigim, viz. eirgg (cf. Gk.
ἐρχομαι)).

Éirt te : listen to :—Éirt te fuaim na h-abann 7
seobairó tu breac (Proverb).

(Also feic te fuaim na h-abann 7 seobairó tu breac.

Cf. feiceam).

Éirt is also used without a preposition, 1°. in the sense

of "keep quiet," 2° in the sense of "hearing" (confessions), 3° hearing Mass.

6°. *fóir ar* :—help :—*go b'fóirib' Dia orainn*. Cf. Lat. *subvenio, succurro*.

féac ar :—look at : *féac ar rin anoir !*

féac te :—try : *féac teir*.

féac é :—examine it.

féac éun :—look to : *Níor mírde liom féacaint éúgam féin*.

fan te : wait for : *Níorb' fíú' dúit gan fanmáint liom*.

Also (like *ar*) intensive :—*fan teat (ort) go fóil*. (Cf. *o'imtíis ré leis, o'imtíis ré air*).

fás as, fé :—leave to : *fás fúm-re é. O'fás ré an sleann 'ra raib' ann asampa*.

fiarpais de :—enquire of, from.

7°. *šab' do* :—be *at* a thing, or a person :—*táim as šabáil do'n šaeb'is te raša*.

šab' ar :—to beat, attack :—*bí ré as šabáil orm*.

šab' de :—(of the instrument of attack) : *bí ré as šabáil orm o'fuir*.

šab' te :—to be engaged in, to take up :—*do šab' ré te fíirdeac't*. Also with *buirdeac'ar* and *teat-ršéal*, to denote the person thanked or the recipient of an apology :—*mo teat-ršéal do šabáil teat*.

„ *buirdeac'ar* „ „ „ }

šlan ar :—clear out : *šlan ar mo rašaric*.

But—*do šlan ré an claiše* (cleared the fence).

8°. *imtíis te* :—go off with ; or the preposition is merely intensive : *imtíis teat*.

Like *éirigh te*, it is sometimes used in the sense of *succeed*.

Cionnup *o'ímteig te Séadna?* (lit. *fare with*).

ímteig ar: intensive: *ímteig ort*; *o'ímteig ré ar*.

„ *oe*: depart from (of things that are said to be “on” a person).

„ *ó*: depart from (of things that are said to be “at” a person).

„ *éun*: of the end or destination. *O'ímteig ré éun oeiúó*.

iar ar, ask of, request.

9°. *lean oe*:—cling, cleave to; continue:—*leanfar oe reo*; *do leanadar a scofa de'n tic-oirdre*.

lean do:—continue: *ná lean doo' éuro cleap a tuille*.

lean ar:—chiefly intensive:—*lean ort*.

lean te:—chiefly intensive:—*lean teat*.

lean ri ar ar:—probe thoroughly:—*tá orm leanmáint ri ar an rḡéal*.

lison te:—fill with (of the instrument).

lison oe:—fill with (of the material).

labair te:—speak to.

labair ar:—speak of.

labair do:—speak of (sometimes). *An tír sin dar' labramur* = This country of which we have spoken (GM.—ZCP. II, 276).

leis do:—allow:—*ní leisfead do a éuro cleap a o'ímhirt orm fearoa*.

leis te:—allow to *take* or give:—*ní leosfar do éuro o'íoc-éainnte in airge teat*.

leis ó:—allow to be taken from:—*ní leosfaino riad uadā é*.

Leis ar :—pretend :—ná bí síá leogaint ort sur amadóan tu, mar ní headó.

Leis oe :—give up, leave off :—leis oeo' cleaparídeáct fearóá.

10°. Maicim oo :—I forgive :—maic' óúinn ar geionta.

Méadóuig ar :—increase (im personal). Óo méadóuig ar an mbuairt aige.

Maoiódim ar :—boast of :—ní maoiócte óuit ar oo maicéar.

11°. Sgar le :—separate from :—níor maic' liom rgarámaint leat.

Sgar ó :—separate from (transitive) :—níor féadóar íáó á rgarámaint ó céile.

Sgar oe :—separate from (sometimes, chiefly in Ulster).

Scaoil le :—yield to, let alone :—óá mb'áil liom rcaoil-eadó leir an uair úó (give him 'carte blanche').

Scaoil éar :—not to notice, interfere with :—oo rcaoil fé éáiris mé.

Scaoil ó :—let away without hindrance :—oo rcaoil fé uáíó mé.

Scaoil éun :—give promptly, let a person have a thing at once :—rcaoil éúgáinn an rgeál (S. 12). It seems likely that Nora's "caic' uair an róca ran, á r'ois, 7 scaoil éúgáinn an rgeál" is suggested by Peig's occupation; rcaoil means to loosen, unravel, let out.

Scaoil le	} of a weapon :—oo rcaoil fé urcar	} (liom. orm. fúm.
„ ar		
„ fé		

Smaoimim ar, meditate, cogitate upon.

11°. Seapáim oo :—support :—Seapócaó-ra óuit. Or of the

person interested in a thing. *Seafócaíod ré dom go ceann tamail eile.* It will *last me*, etc.

Seafaim ar :—am dependent upon. *Tá mo seafaim iníu oíab-re!*

Seafaim in :—am dependent upon. *Bíod do seafaim ionam (Im.).*

12°. *Tearctuis ó* :—want :—*Cao a tearctuis uait?*

Tadbair te :—bring with : *Or—oíuim láma do tadbairt te = to turn one's back upon.*

Toit a tadbairt do oíu.

Toitigim cum = consent to. (Cf. the adjective *toite-anac*).

Tadbair dá céite = reconcile.

Tadbair do :—give to.

Tadbair cun :—bring to.

Tadbair ó :—give away :—*cus ré uaid a lán airgid.*

Tadbair ar :—call, name :—*Cao é an ainm ba máit leat a tadbairí air?*

Tadbair fé :—1°. attempt.

2°. attack.

Tá . . . ag :—have.

Tá . . . ó :—want.

Tá . . . ar :—of the feelings :—*bhón, átar, buairt, eagla*, etc.

Tá . . . fé :—intend :—*tá fúm dul go Corcaigh imbáireac.*

Tá . . . cun :—1°. am about to :—*táim cum é déanam láitneac.*

2°. attack. *Táatar cúgat!*

With the verb *ir*, *cun* denotes the reference of a remark

or an action :—“ Δ ρεανα-εμοε ρύιξ ιρ εύξαι-ρα ραν ! ”

Τά . . . τε :—1°. am with, on the side of :—Δη τέ νά ρυιτ υιομ τά ρέ αμ' εοιμηθ.

2°. advise, counsel, discuss with :—ní ηαον μηιτ βειτ τεατ !

Τά . . . ροιμη :—is before ; in store for ; is intended.

Τός . . . αρ :—blame a person : νά τός ορημ ε.

Τός . . . ό :—take away from : “ τός υαιμ ε ιρ ξαν υαιμ αε ε ! ”

Τείξιμ νε (impersonal) :—fail, find impossible :—το ευαιθ όιομ ε όεαναμη.

Also of things—fail (absolute) : το ευαιθ νε'η ριον.

Τείξιμ το :—1°. Suits—τά αν οβαιρ ρην αξ ουτ ουιτ ξο μηιτ. Νί ρό-οιε α μαξάθ ξρηαρ οοδιατα όομη ανοιρ.

2°. is due to :—Cαθ ε αν τυαρηαθαι ατά αξ ουτ ουιτ ανοιρ ?

Τείξιμ ιη . . . το :—Ραξαιθ ραν ι'οταρηθε Όυιτ, etc.

Τείξιμ αρ :—1°. Become reduced :—Όο ευαθαιρ αρ ξο μόρ ! Cf. το ευαιθ αηη = *it shrank*.

2°. Όο ευαιθ ρέ α μαθαρε αν τιξε.

Τείξιμ τε :—Resemble :—Τείξεαηη ρέ τε η-α άταιρ.

Τείξιμ αρ :—1°. In various phrases like αρ αεατ, αρ ρεαερίαν, αρ ράν, αρ ιορηξ, αρ αν αοναε.

2°. Go against :—Όο ευαιθ αν ελυιθε ορημ = I *lost* the game.

Τείξιμ αξ :—Of the victor in a contest, αρ denoting the vanquished :—Όο ευαιθ αξ ηα τρη έοιιλα ορηα—The three “Collas” defeated them.

Τείξιμ ό . . . ξο :—of movement (real or metaphorical).

Τείξιμ τρέ, τρήο :—1°. go through (lit.) το παζαρό πέ ριύο
 τρέ πολλ ταπαταίρ ας λορς αηξιο.
 2°. suffer, endure :—1ρ μό céim
 ρηυαρό n-αρ ζαβαρ(= όεαζαρ) τρήο
 τε ταμαλλ.

Τείξιμ έαρ :—1°. lit.—το έυαίό να βα έαρ τεοραινν.
 2°. metaphorically—ní παζαινν έαιρρ ριν.
 I am quite *content with* that.

Τιξιμ, ταζαίμ αρ :—1°. of feelings, calamities, etc. :—
 έάινις **βρήόν, ρεαρς, ρηυαόταν,**
 ορμ.

2°. of persons, and things other
 than feelings, etc. Έάινις πέ α
 ζανήιορ ορμ ; έάνζαοαρ αμιαρ
 αοτυαίό (unexpectedly) οραινν.

Τιξιμ ιρτεαέ αρ = become accustomed to, proficient in.

Τιξιμ ιρτεαέ τε = agree with, am consonant with, fit in
 with. Αν τύρζε ιν έίρμιν n-α οτιορφαίό πέ ιρτεαέ
 λεο' έαοταμλαέτ ρέιν.

Τιξιμ λαιρτις οε όυινε = I circumvent a person, get
 the better of.

Τιξιμ οε :—result :—Σέ έις οε ριν ná ná τιορφαίό πέ α
 έυιλλε.

Τιξιμ οο :—purpose :—Έάινις πέ ο'ά ρέαέαιντ.

Τιξιμ ό . . . ζο :—local. Τεαέτ έαρ = τρμάέτ αρ.

Τιξιμ ό (origin) :—ό βυρόιν α έις βρμυζεαν.

Τιξιμ τε :—1°. possibility :—ní έις λιομ έ όέαναμ.

2°. come with, in the sense of offering no
 resistance (like βοζ τε) :—Ruζ πέ αρ αν
 ζαέταοιρ η έάινις ρί λειρ ζο ηέαρζαίό.

3°. Agrees :—τις λειρ ριν αν μέιό αοειρ
 ριατό.

Exercise LXIV.

(Prepositions.)

- 1°. This is the Christian's chief comfort so long as he *sojourns*¹ afar from Thee in this mortal body.
- 2°. Some are preserved from great temptations, and are often overcome in *daily*² little ones.
- 3°. It is wonderful *that*³ any man can *heartily*⁴ rejoice in this life knowing as he does that he is in *a state of banishment*.⁵
- 4°. The desires of your heart ought to be examined and kept in moderation.
- 5°. You ought to be sorry that you are still so *inconsiderate*⁶ in speech, *so little able to hold your peace*,⁷ so disorderly in your manners.
- 6°. It's a pity one should be so easily distracted when one begins to pray.
- 7°. When it was evening, after sunset, they brought to him all that were *ill*⁸ and that were *possessed*⁹ of devils.
- 8°. *In*¹⁰ *judging*¹¹ and in *looking into*¹² oneself one always labours with fruit.
- 9°. He does well who *regards rather*¹³ *the common good*¹⁴ than his own will.
- 10°. A deed is not done in charity if it is *accompanied by*¹⁵ *hope of retribution*¹⁶ and *desire of our own interest*.¹⁷

1. Δι τοῖς ἡμέτεροις.
before "that."

2. 1 n-*dagaid* an lae.

3. Insert Δ μὰ τὸ

βρειτῆνύ γαρ . . .

4. iomlán.

5. Emphatic.

6. Óm beas

8. Δι Δ ἴλάντε.

9. Use simply "in."

10. nuair.

11. mačtnam.

12. Bbreitῆnύ.

13. 1r mó as . . .

14. Cairbe

an róbaíl.

15. Óíonn ann.

16. Súil le tuarparóal.

17. Súil

le cairbe óó péin.

Exercise LXV.

(The Same.)

- 1°. *It doesn't follow from that*¹ that they ought not to be very humble and very *careful of*² themselves.
- 2°. Be not too *free*,³ but restrain all thy senses under discipline.
- 3°. *How great is*⁴ human *frailty*⁵ *which*⁶ is always *prone to vice*!⁷
- 4°. *It will give a man great confidence*⁸ of dying happily if he has a ready obedience.
- 5°. Perfect men do not easily give credit to every report, because they know man's weakness which is prone to evil, and very subject to *fail*⁹ in words.
- 6°. *Endeavour*¹⁰ *rather to do*¹¹ the will of another than your own.
- 7°. In all things look to thy *end*,¹² and how thou wilt be able to stand before a *severe*¹³ judge to whom nothing is hidden.
- 8°. No one can serve two masters.
- 9°. The patient man is *easier*¹⁴ *moved to*¹⁵ compassion than to anger.
- 10°. A true *internal man*¹⁶ that is *free from*¹⁷ *inordinate*¹⁸ affections can freely turn himself to God.

1. ní páḡḡann ran ná . . . 2. Διμελὲς ἀρ. 3. Ἡό-ἔυḡḡα ἄοο' ἔοιλ ḡéιν. 4. ḡαḡ ἔ μαρ ná ḡuil ḡá' . . . ḡé. 5. ḡαρβα νιρτ.
 6. Not relative. 7. ἔυḡḡḡḡḡ ἄοο'ν ḡεḡḡḡ. 8. ḡν ḡé ḡο ḡβίονν . . . ḡιḡε . . . ní νιρḡε ἄο ḡúιλ ḡ βεḡḡ ḡιḡε ḡε . . .
 9. ḡίḡḡḡḡḡḡ ḡ ḡéḡḡḡḡḡ. 10. ḡḡḡḡḡḡḡ. 11. Use níḡḡ ḡυḡḡḡḡ ḡḡḡ.
 12. ḡεḡḡε ἀρ . . . 13. Say "the," and form new sentence with "severe."
 14. ḡúḡḡḡε. 15. Use ḡḡ. 16. ḡ ḡ'ḡéḡḡḡḡḡḡ ḡḡḡḡḡḡ.
 17. ḡḡḡḡḡ ḡ. 18. ḡḡḡḡḡḡḡḡḡḡḡḡ.

Exercise LXVI.

(The Same.)

- 1°. *They*¹ that are *grounded and established in*² God can by no means be proud.
- 2°. Learning is not to be blamed nor the mere knowledge of anything that is *good*³ in itself and ordained *by*⁴ God.
- 3°. Stand purely and with a full confidence in God, and thou shalt possess Him.
- 4°. I am quite ready to leave everything *to*⁵ you. What money I have is *of little use*.⁶
- 5°. It is vanity to *follow*⁷ the *lusts of the flesh*.⁸
- 6°. It is vanity to mind only this present life, and not to look forward to those things which are to come.
- 7°. *Study*⁹ to withdraw your heart from the love of visible things.
- 8°. Leave vain things *to*¹⁰ vain people ; but *mind thou*¹¹ the things which God hath commanded thee.
- 9°. I am wearied *with*¹² often reading and hearing many things.
- 10°. The holy fathers in the desert long ago *renounced*¹³ all riches, *dignities*,¹⁴ honours, friends and kindred.

Exercise LXVII.

(The Same.)

- 1°. If the salt *lose its savour*¹⁵ wherewith shall it be salted ?
- 2°. If the master *is long in coming*¹⁶ the servant will grow careless.

1. An tó. 2. Shreamuigíte go taingean ar . . . 3. Tairbeac.
 4. Ó. 5. Fé. 6. Shairis le tual. 7. Toil a tairbiris do
 8. Oírúir. 9. Bheirteig ar conur . . . 10. As. 11. Féac féin
 éun. 12. Ó. 13. Oírúir láma do tairbiris le . . . 14. Tairisil.
 15. Tual i leairis. 16. Rirnear a tóranam se tairis.

- 3°. He went up to them into the ship and the wind ceased, and they *were far more*¹ astonished within *themselves*.²
- 4°. The wine failing, the Mother of Jesus said to Him—They have no wine.
- 5°. They add and take away according to their own inclination, and not according as it is pleasing to the Eternal Truth.
- 6°. They are filled with so great a love of the Deity, *and such overflowing*³ joy, that there is nothing wanting to their glory.
- 7°. God speaks in many ways to us without respect of persons.
- 8°. If we would but use a little *violence*⁴ on ourselves in the beginning we might afterwards do all things with ease and joy.
- 9°. If you *were sensible*⁵ how much peace you would *secure for yourself*⁶ by good behaviour, *I should say*⁷ you would be more solicitous for your spiritual progress.
- 10°. A man should *establish himself*⁸ in such a manner in God as to have no need of seeking many comforts from men.

Exercise LXVIII.

(The Same.)

- 1°. The longer a man is *negligent*⁹ in resisting the weaker does he daily become in himself, and the stronger the enemy becomes against him.

1. Do méaduig dh . . . 2. Use aighe. 3. Óm tuille se.
 4. Use dian. 5. Tuig ist' aighe. 6. Cuig i n-áirde do . . .
 7. Ní mearaim ná . . . 8. Sreamuighe dh . . . 9. Dein faillige se.

- 2°. Turn your eyes back upon yourself and *see you judge not*¹ the doings of others.
- 3°. If you consent to see him I shall not refuse to send him to you.
- 4°. The charity of Christ is never *diminished*,² and the greatness of His propitiation is never *exhausted*.³
- 5°. If you *have not*⁴ this grace, but rather find yourself *dry*,⁵ continue in prayer, *sigh and knock*⁶ and *give it not over*⁷ till you receive some crumb or drop of divine grace.
- 6°. No man is *worthy of*⁸ heavenly comfort who has not diligently *exercised himself*⁹ in holy compunction.
- 7°. What happened you that you did not give up that unpleasant work?
- 8°. Do this for me, and I shall obey you in that other matter, and make you a priest.
- 9°. I had not time and no opportunity to write you a letter sooner.
- 10°. You have grown quite thin since I saw you.

1. Νά βλεσσο . . . 2. Όυλ ι λυιγεασ. 3. Ιοιού Δ όέανάμ
 Δρ . . . 4. Use ι η-έδξμαιρ. 5. Τυρ, τιρμ. 6. Use βί Δξ . . .
 7. Στασ. 8. Οηρεάμνδσσο . . . 9. Ταιτίγε Δ όέανάμ σε . . .

CHAPTER VIII.

On Ellipsis, and Change of Construction.

If we compare the English sentence—"I did not delay anywhere, but went home immediately" with the Irish—"Níor fánar i n-aon bhall ac 'Dul a bairte láirneac" (S. 42), we are struck by the change of construction in the latter language. This apparent change of construction is due to ellipsis. E.g., in the sentence given we may supply, after *ac*, the words *ir é 'demeaf*. The starting-point of this very common feature of Irish construction may very well be found in such sentences as P.H. 221.—*Ar ní derna aithrige acht dul in derchainiud*, where we may consider both *dul* and *aithrige* as governed by *derna*; cf. also MSF. 71.—*Ní hé rin a 'demeaf ac a'gair a 'abairt ar an gcnuic*. The construction spread early, however. E.g., P.H. 258.—*Dia n-oscailter in chomlasa 7 diabul do ligad is-tech ann*.

This change of construction (due to ellipsis) is found chiefly (a) in adversative clauses introduced by *ac* or non-adversative clauses introduced by *a'gus*, following negative clauses; (b) in clauses following other clauses introduced by *má*, *'ad*, *nuair*.

Examples :--(a).

1°. *Níor leis ré doinnir ar ac an biao do 'airdean éom maic 7 'féad ré é* (S. 68). Here, after *ac*, we may supply *is amhlair a 'dein sé . . .*

With this sentence compare—*Níor leis ré doinnir ar ac é beic iscuad-éar*: "He merely pretended that he was in difficulties,"—where there is no ellipsis or change of construction.

- 2°. Cao na taoð ná ppeabann tú láitpeac ásur í do leana-
máint? (S. 164). Here, after ásur, we may supply
“ ná ðeineann tú.”
- 3°. Cao na taoð ná r tánaír-pe **7 do ðearc réin do**
éiríochú san dul ar dtúir 7 é innrint do méib?
(TBC. 188). Here, after the first ásur we may supply
“ ná r ðeims.”
- 4°. Muna ðrásrair an áit rin **7 glanað ar mo maðarc**
so diair cuirpeac cómairca ort a leanraio ðíot an
raio a beio cor cam ort (S. 76). Here after ásur
supply “ muna nðéanrair.”
- 5°. Ir iongna linne anoir ná r ionpuiçeadar láitpeac **7**
an slánuizteoir aó' admáil (Ser. 79). Supply
nár ðeineadar.
- (b).
- 1°. Má tázann don cómairca irpeac, **7 so ruiðrið ré ra**
éatáoir, ní rulaír ðuit donciçear do táðairt raor
ó éior ðó (S. 15). Here, after ásur, we may supply
“ má ráimçeann.”
- 2°. Dá mbeac beirt ban as trioir, **7 so ðreicrioir as**
teacé i, do rtaðraioir (S. 82). Here supply “ **dá**
ráimçeac,” or **dá mba . . .**
- 3°. Dá neorri ðí é, **7 annrao so ðrórraó rí Séadna,** do
ðirpeac a máctnam a rlaimte (S. 96). Supply
“ **dá ráimçeac.**”
- 4°. Má çuireann (doinne don çeirt air) **7 so ðréacraio**
reirean inr na rúilið air, bain an éluar ðíom má
çuireann ré an tarra ceirt (S. 103). Here supply
“ má ráimçeann ”; “ má r ruo,” or some similar
expression.

The change of construction occurs mostly when introducing some *unexpected, undesired* or *heterogeneous* event. Cf. above examples.

- 5°. Má tógann ré páirt le Concúbair **7 an cloideamh ran d'iompráil** n-ar gcóinnib bhírfar caí láitheada orainn (TBC. 26). Supply "**má d'aineann ré.**"
- 6°. Bead éire níor raióbre go móir ná atá sí dá mba ná bead don éogad ann, **ac na daoine go léir d'fannmáint ra baile** (TBC. 35). Supply after ac "**surb fétuir**" (in construction with **dá mba**).
- 7°. The following sentence from (MSF. 26) is hardly an example of this ellipsis:—Nuair a bí oiread amuic aise **7 sur dóic** leo go noiúltócaí an cúro eile d'é díol ear a ceann do comáineadar an dlíge ar riúbal. Here "**7 sur**" follows **oiread**, and is not a *new clause* in elliptic construction with **nuair**. In "**asur sur**" we have a contamination of two separate constructions after **oiread**:—Bí oiread ran aise **sur dóic** leo . . . and ní raib oiread aise **asur ba dóic** leo a bí.
- 8°. Dá bpeicead Surair as teact é **7 go mbead fíor aise** caí é an fuadar a bí ré, do cuirhead ré coris leir an noiozalcar (S. 145). Supply after **asur**—"**dá mba.**"
- 9°. Igcóinnuirde maí nuair a bínn féin **7 buacailí eile** as sabáil an bócair . . . **asur go n-éirigead aighear** nó díorpoíhead eadarainn . . . (SG. 93). Supply "**nuair a máinigead.**" after **asur**.
- 10°. D'féadarad muinntir na hÉireann féin é déanam láithead dá gcóinnigóir air, **asur cur cúise**. Supply after **asur**, "**dá ndeimóir.**"

Sometimes there is no ellipsis and no change of construction :

- S. 43.—Nuair a tabairá leatrgéal dó, **7 ba dóic leat** go mbeidrá féir leir, ir amlaib bead ré in-acrann ionac níor daingne. Here the construction of **nuair** is carried on.

Similarly—S. 55.—Nuair a bíodair uile iméigíte abairte
 icsóir na h-oidce, 7 éí ré in'adonair na fuidé ra
 éadair fúgáin bí an rgeal as fuité tpe n-a aigne
 ar an gcuma ro.

Another probable explanation of 50 in the second clause
 after nuair, is suggested by

S. 47.—Nuair a éagad an cáirde
 asur ná díolcá na fiaca ní bíod ré dian ran
 éilion.

Here the second clause is negative, and so ná occurs ; as
 50 is the affirmative correlative of ná, such sentences might
 lead to 50 being used in an affirmative clause.

Certain other kinds of ellipsis will be treated of in the next
 chapter.

Exercise LXIX.

(Change of Construction.)

- 1°. What doth it avail thee to discourse profoundly of the
 Trinity if thou be void of humility, and *consequently*¹
 displeasing to the Trinity ?
- 2°. What will become of us in the end, *seeing that*² we grow
*lukewarm*³ so very soon ?
- 3°. It would be very needful that we should be sent into
*the Novitiate*⁴ again, and be instructed in all good
 behaviour.
- 4°. If thou standest well with God and lookest to His judg-
 ment thou wilt more easily bear to see thyself over-
 come.
- 5°. I will no longer remember his sins, but forgive them all
 to him.

1. Asur 50.
 4. Scóil na nóbíreac.

2. Asur a ráó . . .

3. Fálligíteac.

- 6°. We ought to be satisfied with little as though it were much, and with what is rough as though it were smooth.
- 7°. If thou offer thy gift at the altar *and there*¹ remember that thy brother hath anything against thee leave there thy offering before the altar, and go first to be reconciled to thy brother.
- 8°. What man is there among you, of whom if his son shall ask bread, *will he*² reach him a stone ?
- 9°. Beware of false prophets who come to you in *the clothing of sheep*,³ *but*² inwardly they are ravening wolves.
- 10°. We have no more than five loaves and two fishes, unless *perhaps*⁴ we should go and buy bread for all this multitude.
- 11°. As the living Father sent me *and I*¹ live *by*⁵ the Father so he that eateth Me, the same also shall live *by Me*⁶
- 12°. For this same was about to betray Him, *whereas*² he was one of the twelve.
- 13°. Neither Me do you know *nor*⁷ my Father.
- 14°. If I shall go and *prepare*⁸ a place for you, I will come again, and will take you to myself ; that where I am you also may be.

1. Δῖνον ἕως. 2. Insert* Δῖνον ἕως . . . (there is *emphasis*
on "stone" and (in 9°) "wolves"). 3. Clúro na gclopaic. 4.
Διπλοῖ. 5. Ó. 6. 'Oem' bárr-ṛa. 7. Ní luḡa ná maṛ atá . . .
8. Use verbal noun.

CHAPTER IX.

Contamination and other phenomena.

A.—The term “contamination” is used technically in Grammar to denote the admixture or amalgamation of separate elements in a word or a construction. Here we confine ourselves to contamination of construction or syntax.

1°. Such a sentence as $\epsilon\alpha\upsilon\ \beta\alpha\ \xi\acute{\alpha}\theta\ \delta\ \lambda\epsilon\iota\tau\acute{\epsilon}\rho\omicron\ \delta\ \epsilon\upsilon\pi\ \alpha\eta\eta\ ?$ cannot be explained on the ordinary principles of construction. It means of course $\epsilon\alpha\upsilon\ \acute{\epsilon}\ \alpha\eta\ \mu\upsilon\omicron\ \zeta\upsilon\pi\ \xi\acute{\alpha}\theta\ \delta\ \lambda\epsilon\iota\tau\acute{\epsilon}\rho\omicron\ \delta\ \epsilon\upsilon\pi\ \alpha\eta\eta\ \mu\alpha\eta\ \xi\epsilon\alpha\lambda\iota\ \alpha\iota\eta\ ?$

Various explanations suggest themselves :—

(a) It might be a contamination of *question* and *answer*, such as is not unknown in other languages.¹ $\epsilon\alpha\upsilon\ \beta\alpha\ \xi\acute{\alpha}\theta\ ?$ (This is intelligible, and easily parsed) $\delta\ \lambda\epsilon\iota\tau\acute{\epsilon}\rho\omicron\ \delta\ \epsilon\upsilon\pi\ \alpha\eta\eta$,—(an $\epsilon\alpha\upsilon$) ?

(b) It might be taken as a survival (with ellipsis) of the old construction in which the gen. of the *personal pronoun* was made to do duty for the gen. *relative*. It would then mean :— $\epsilon\alpha\upsilon$ ($\acute{\epsilon}\ \alpha\eta\ \mu\upsilon\omicron$)— $\beta\alpha\ \xi\acute{\alpha}\theta$, etc ? What is the thing—the like of WHICH ought to be sent ?—this coming to mean in the course of time—what would be the *need* of sending such a thing ?

(c) It may be modelled on such sentences as—

$\epsilon\alpha\upsilon\ \beta\alpha\ \xi\acute{\alpha}\theta\ \delta\ \omicron\acute{\epsilon}\alpha\eta\alpha\mu\ ?$ $\epsilon\alpha\upsilon\ \beta\alpha\ \xi\acute{\alpha}\theta\ \delta\ \epsilon\upsilon\pi\ \alpha\eta\eta\ ?$

This is quite regular and easily parsed. Familiarity with such questions might lead to the more complex question under discussion.

1. Cf. the syntactical development of *car* in French (because) from the Latin *quare* (why ?) *Il ne viendra pas, car il est malade ; Ille non veniet. Quare ? Non valet.*

(d) One might perhaps treat “*a leicéir a cur ann*” as a gen. phrase noun depending on *ḡáð*, and = “the necessity of sending such a thing.” If one could feel that this is so, the question could then be parsed directly.

(e) Possibly influenced by the logical equivalent (which also is quite regular) *cao fé n-óear a leicéir a cur ann?*

It is useless (as far as *explanation* goes) to say that *cao* is used adverbially. The question is—*how did it come to be so used?* Cf. *cao ab áil leat é óéanam?* For this however we can find a simple explanation in such sentences as:—*cao ab áil leat aḡ féadaint ar n-ó nac óleagáac óuit a beic aḡat?* Here, if we supply “*aḡur tu*” before “*aḡ féadaint*” the sentence is quite easy. So (Im. 44) *cao ab áil leat aḡ cur óo óeag-rúin ar cáirte?*

2°. *Márḡuibḡoir an uile ruo i ḡruim óuine óe rúicé ḡaeóeat ÓáR féadair teacḡ ruar leis* (SG. 54).

This is a *contamination* of two distinct constructions:

(a) *Márḡuibḡoir . . . ÓáR féadair* (Compound Relative; antecedent element governed by *óe*, relative part by *féadair*).

(b) *Márḡuibḡoir . . . ḡur féadair teacḡ ruar leis* (Oblique relative governed by *le* in *leir*). *ḡáinis amaac ar an loac an capall óob' áine óár teogair mo rúil ruam air.* (br. 33).

3°. *Má éairéann tu ḡac áóvent Óá ḡfáḡair ar an raogal ro tu . . .*

This is a *contamination* of—

(a) . . . *Óá ḡfáḡair ar an raogal ro aḡat*, and

(b) . . . *ḡo ḡfáḡair ar an raogal ro tu.*

Óá goes naturally with *aḡat*, but *ḡo* (or *n-a*)

with **ṪU**. **ṪÁ** (earlier **Ṫ1Δ**) was originally used in the sense of **WHEN**, but one can scarcely see a survival of this meaning here.

4°. Double, treble, quadruple, quintuple relative construction, may be looked upon as a kind of contamination:—

1ṛ 1ΔṪ 1ṛ ṫṛéine ΔṪÁ Δṫ Ṫéanaṃ na hoibṛe is a blending of the two statements (with dependence in thought of one upon the other):—

- (a) **1ṛ 1ΔṪ ΔṪÁ Δṫ Ṫéanaṃ na hoibṛe**; and
 (b) **1ṛ 1ΔṪ 1ṛ ṫṛéine**.

5°. The use of **nÁ** and **Δc** in type II (b and c) of Identification sentences involves a sort of contamination also.

The sentence:—**Sé muṪ 1ṛ ṫeapṛ Ṫuit Δ Ṫéanaṃ nÁ Ṫul Δ cṪṪlÁṪ Ṫuit féin**, is a blending of—

- (a) **Sé muṪ 1ṛ ṫeapṛa Ṫuit Δ Ṫéanaṃ—Ṫul Δ cṪṪlÁṪ**;
 and
 (b) **níoṛ Ṫṫeapṛa Ṫuit muṪ Δ ṪéanṫÁ nÁ Ṫul Δ cṪṪlÁṪ**;

6°. **níl leigear ar an meátlú Δc muinntir na héireann Ṫo Ṫul Δṫur eolur Δ cṫur ar Δ ṫcainnt féin aṫír** (SG. 84).

Here of course, if the construction were uniform we should have in the latter part—**Ṫo Ṫul, Δṫur Ṫo cṫur eolur** (Subject and Object of verbal expressed [see pp. 147-148]), **ar Δ ṫcainnt féin aṫír**. In the sentence as it actually occurs there is a reminiscence of some such construction as—**níl leigear . . . Δc ṫo nṪéanṫÁṪ muinntir na héireann Ṫul Δṫur eolur Δ cṫur**, etc. Of these two uniform constructions a mixed blend is made, with the above result. It is

needless to say that such constructions are not wrong ; only one must study the psychology of the language in order to appreciate them.

7°. Δ *ḡeabair* *is* *do* *dein* *ré* *an* *gnó*, is a contamination of—*éom mair* *ir* *do* *dein* *ré* *é* and Δ *ḡeabair* *do* *dein* *ré* *é*.

8°. *Tá* *áir* *orm* *tú* *beir* *éom mair* *ir* *taoi*, may be looked upon as a contamination of—

(a) *ir* *áir* *liom* *tu* *beir* *éom mair* *ir* *taoi*, and

(b) *cuireann* *ré* *áir* *orm* . . .

B.—Certain other irregularities of expression arise from other causes :—

1°. E.g. in the sentence—

“ *ir* *cumá nó* *muc* *duine* *gan* *reir*.”

the words “ *cumá nó* ” have taken on the meaning of “ the same AS.” This is due merely to a change in the collocation of the words. The elementary form of the statement would be—

$$\text{ir cumá} \left\{ \begin{array}{l} \text{duine gan reir} \\ \text{nó muc} \end{array} \right\}$$

where “ *nó* ” has its ordinary meaning. The proverb was originated however for the benefit of the “ *duine gan reir*,” and so the language was changed in such a way as to have “ *duine gan reir* ” alone as the formal subject ; “ *cumá nó muc* ” then became predicate (not merely *cumá*), and so “ *no* ” developed the meaning of “ AS.”

2°. In a similar way “ *beir* *áir* ” develops the meaning of “ more THAN ” by a change in the collocation of the words. *Do* *deineadar* *beir* *ir* *a* *nó* *áir* = “ They did *more than* enough ” goes back to “ *do*

“*deineadair a n-óctain **γ** bheir*” “they did enough, and more”; when the change is made “*bheir ir*” lit. “more and,” naturally develops into “more than.”

3°. Cf. the expression “*ionann a₂sur*” = the same as. The sentence—

“*Ir ionann a₂sur bár an beata ro*”
goes back to a simple form—

P	S
	┌───────────┐
<i>Ir ionann an beata ro γ bár</i>	

lit. = This life, and death, are the same thing. But as one wishes to make the statement formally about “*this life*,” “*an beata ro*” becomes the subject and the words “*a₂sur bár*” go over to the predicate and in so doing “*a₂sur*” develops its new meaning. In an analogous way ‘*a₂sur*’ developed its meaning of “as” with *cóm*. Notice that the language with “*ionann ir*” is frequently elliptical:—

Táim féiré anoir munab ionann ir riam.
“I’m done for *now if ever* I was”; lit. it means,—
“I’m done for now, *unless NOW AND any other time are the same*” (the insinuation of course being that they are *not* the same, but VERY DIFFERENT.) Here we have an ellipsis of **ANOR**: *munab ionann (ANOR) ir riam*. With this “*munab ionann*” phrase in this sense there is always such ellipsis. Cf. *C.S.* 19.—
“*Do deir ré an teasars mar a deanrad duine so raió cómaét aise, murarb ionann **γ** na Sgríðneoirí **γ** na Fairpínis.*” Here we have an ellipsis of *eirean* (or *duine so raió cómaét aise*)—unless he and the

S. and Ph. were the same ; they were not, but very different. *He* had “power,” *they* had none. So $\mu\alpha\zeta\alpha\delta\ \alpha\ \epsilon\sigma\upsilon\lambda\alpha\ \xi\sigma\ \iota\upsilon\alpha\tilde{\epsilon}\ \alpha\eta\sigma\tilde{\epsilon}\tau\ \mu\upsilon\eta\alpha\beta\ \iota\omicron\eta\alpha\eta\eta\ \iota\eta\ \alpha\eta\text{---}\epsilon\iota\eta$ —means $\mu\upsilon\eta\alpha\beta\ \iota\omicron\eta\alpha\eta\eta\ \alpha\eta\sigma\tilde{\epsilon}\tau\ \iota\eta\ \alpha\eta\epsilon\iota\eta$,—if to-night and last night are not the same ; I mean them to be very different. In such sentences the phrase often means—as contrasted with. “I’ll go to bed early to-night **THOUGH** I DIDN’T last night.”

- 4°. Somewhat akin to this new meaning developed in a word by a change of position is the phenomenon we have in— $\eta\acute{\iota}\ \mu\acute{\iota}\ \beta\iota\omicron\mu\acute{\alpha}\eta\eta\ \iota\eta\ \acute{\epsilon}$, “it is quite insignificant.” Lit.—it *and a pin* (a pin and it) are not worth (much). The peculiarity is that instead of saying $\eta\acute{\iota}\ \mu\acute{\iota}\ \beta\iota\omicron\mu\acute{\alpha}\eta\eta\ \acute{\epsilon}$, “it (the thing in question) is not worth a pin (a type of insignificance), we put it *and the pin* on the same level, and say that neither (or the combination) is worth much. This peculiarity may in origin be due to the collocation “ $\beta\iota\omicron\mu\acute{\alpha}\eta\eta\ \iota\eta\ \acute{\epsilon}$ ” in a sentence with $\iota\eta\ \iota\omicron\eta\alpha\eta\eta$,— $\iota\eta\ \iota\omicron\eta\alpha\eta\eta\ \beta\iota\omicron\mu\acute{\alpha}\eta\eta\ \iota\eta\ \acute{\epsilon}$, which is logically almost equivalent to $\eta\acute{\iota}\ \mu\acute{\iota}\ \beta\iota\omicron\mu\acute{\alpha}\eta\eta\ \iota\eta\ \acute{\epsilon}$, the latter however being more vivid and rhetorical. Cf. S. 221. — $\eta\acute{\iota}\omicron\mu\theta\ \mu\acute{\iota}\ \text{leo}\ \beta\iota\omicron\mu\acute{\alpha}\eta\eta\ \alpha\zeta\upsilon\eta\ \alpha\eta\alpha\eta\eta\ \text{duine}\ \mu\epsilon\alpha\tilde{\epsilon}\alpha\eta\ \xi\mu\epsilon\eta\ \mu\acute{\alpha}\zeta\acute{\alpha}\eta\ \alpha\eta\ \alpha\ \text{le}\tilde{\epsilon}\acute{\epsilon}\eta\theta\ \mu\acute{\iota}\eta$.

Cf. also the use of $\alpha\zeta\upsilon\eta$ in—

$\text{be}\tilde{\epsilon}\theta\ \text{co}\eta\ \acute{\epsilon}\alpha\eta\ \alpha\eta\eta\ \alpha\eta\ \text{d}\acute{\alpha}\ \text{l}\acute{\alpha}\ \iota\eta\ \alpha\eta\ \mu\acute{\alpha}\eta\theta\ \alpha\ \eta\acute{\iota}\alpha\eta\eta\mu\theta\ \mu\acute{\epsilon}$. (The “two days” may be the day on which the thing in question began, and the day of death).

- 5°. We have a somewhat unusual collocation (outside questions) in the proverb—“ $\alpha\eta\ \text{t}\acute{\epsilon}\ \text{le}\eta\ \xi\upsilon\eta\ \text{cu}\eta\alpha\eta\eta\ \mu\acute{\alpha}\zeta\alpha\theta$.” This of course is equivalent to— $\alpha\eta\ \text{t}\acute{\epsilon}\ \xi\upsilon\eta\ \text{cu}\eta\alpha\eta\eta\ \text{le}\eta$ ($\alpha\eta\ \acute{\alpha}\eta\tau$)— $\mu\acute{\alpha}\zeta\alpha\theta$ ($\mu\acute{\epsilon}\ \acute{\epsilon}$). It may

have been influenced by ζιβέ, (cibé, pé) leir
 The collocation was fairly common in early Irish:—
 Cach nech leis narb 'áil trina pecad (GM.—ZCP. II, 12)

C.—Besides the cases of ellipsis (explaining change of construction) mentioned in the last chapter, we have other cases which must not be neglected:—

1°. Sentences like ní neart go cup le céite are elliptical. This one means ní neart **ceart don neart go (nóineam)** cup le céite.

So ní h-aitéantar go h-dontigear.

níor fódúirtí go dtí iad.

ní cailín maic go dtí í.

2°. Ní luza ná mar a bíonn don fómhad aise le h-ainne. (Im. 26). Such sentences are puzzling to the learner, especially as in English they run “*no more* does he envy any man.” In Irish they are elliptical. The above sentence, with the thought fully expressed would be—ní luza (a bíonn donnó eile uair—this must be supplied from the previous sentence), ná mar a bíonn, etc.—I.e., The way in which he wants anything else is not less than the way in which he envies any man. Now as we were told previously that he wanted nothing else (but God’s glory), this is equivalent to saying—“*no more* does he envy any man.” With this use of luza cf. the use of móíoe in the phrase ní móíoe.

An dóic leat an n-éanfaró pé báirteac? Ní móíoe go n-éanfaró. “*Probably not.*” Lit. “that it *will* (rain) is *not more likely* (than that it *won't*”).

CS.—215.—“Ní bfuadar cionntac in-don n-ó é de rna neicib adá dgaib á cup na leic dsur ní luza ná mar a fuair héíó.” “*No, nor Herod, neither.*”

i.e. ní luḡa (fuarar-ra cionntaé é) ná mar a fuair héiró.

The sentence preceding the “ ní luḡa ” is negative in form, but it is the *affirmative* form of that sentence that is understood as the subject of the verb ‘ ir ’ in ní luḡa . . . Hence in English ní luḡa frequently appears as No MORE. English takes it in connection with the previous *negative*. MSF. 97.—Níorú féidir don loct fáḡail uiréi. Ní luḡa ná mar ab’féidir don loct fáḡail ar an arán a tugḡi d’úinn.

3°. ní fuiláir nó is frequently used to express logical (as distinct from physical or moral) necessity. Ní fuiláir nó tá tuirre ort tréir an tuirir. You must be tired—not that it is your *duty* to be tired, but it is a logical necessity from the circumstances; it must be *true* that you are tired. The idiom is explained by an ellipsis: there is part of the thought suppressed, as being comparatively unimportant, and in any case not to the point for our purpose. We might here fill in the lacuna thus:—

Ní fuiláir [ḡur duine ana láirir éu]

NÓ tá tuirre ort.

i.e., you must be a strong man *or else* you are tired. Then the “ nó ” is kept even when the first part is suppressed. One may say also—ní fuiláir nó ḡO úfuil tuirre ort; here the second alternative is brought under the influence of ní fuiláir; two alternative necessities (logical) are spoken of—

(a) ní fuiláir (ḡur duine ana láirir éu;) nó—

(b) ḡO úfuil tuirre ort.

When we say ní fuiláir nó ḡO úfuil tuirre ort we

reject the first and accept the second, keeping however the *nÓ* of the disjunctive proposition.

Some people say (and write) *ní fúláir nÁ ʒo ʒpuit tuirpe oir*, in imitation of the *nÁ* in type II b. Identification. But this is *false* analogy, as the *nÁ* there is developed naturally before the PREDICATE, while the *nÁ* here would be before the *subject* of *ir*. Nor can it be justified on the ground of changing *nÓ* to *nÁ* after the negative *ní*. When that is done the *nÁ* has a negative force; here the *nÓ* has an *affirmative* meaning.

Some people also say—*ní fúláir ʒuit ʒeic tuirpeac*, meaning “you must be tired” (*logical* necessity). This is not good. It is better to reserve *ní fúláir ʒo . . .* for obligation, or duty; *ní fúláir nÓ . . .* for logical necessity; *ní fúláir* alone sometimes expresses logical necessity—*ní fúláir ʒur ʒuine ana láirir ʒu*; *ní fúláir ʒu ʒeic tuirpeac*; sometimes obligation, duty—*ní fúláir ʒul a ʒaite* but here the action in question is connected in the mind with some responsible agent. *fúláir* here means excess; it is the word *fuiróit*, which has gone through the changes, *fuiráit* influenced perhaps by the word *fuiráit* = ORDER, COMMAND, *fúláir*. *Ní fúláir ʒom ʒul a ʒaite*, therefore, means much the same thing as *ní móir ʒom ʒul a ʒaite*; it is not “excessive” not “a big thing,” not “too much”; it is *demande*d by the circumstances, it is my *duty*,—*I must*. In practice however *ní fúláir* is stronger than *ní móir*.

TBC. 131.—*ʒa móir an obair ʒo ʒú ʒulainn é máirʒú. Ní fúláir nÓ ir fear ana-láirir é.*

S. 121.—*Cearaim fein ná féarʒaʒ Seáʒán Ceatac*

ná an rásairt a n-aighe do focrú ar don ruo eile ac air reo. nárb fúláir (we may supply—**SO MAIB DUL AMÚDÁ AR DUINE ÉIGIN**) NÓ SO MAIB an gceallmáint ann.

Cf. TBC.—17.—Ní maic i do éall NÓ níor múinir a gceacat so cruinn doo' ceacairib.

n. 43.—Ní fúláir NÓ tá coislaó ort 7 tuirre tréir an lae.

S. 105.—Ceapaim nac fóláir nó bíor ar mo meabair ruo éigin.

- 4°. nó so has for a long time been used in the sense of so = until. Pedersen, in his "Vergleichende Grammatik der Keltischen Sprachen," B. II, T. I., p. 319, takes the Middle Irish 'noco' to be a development of na-con used with the subjunctive after negative sentences. We think it at least equally probable that the use arose, somewhat in the same way as the nó in ní fúláir nó . . . E.g., one might say—

Dubairt ré so bfanfaó ré ann SO bfaḡaó ré báir, NÓ SO rtiocfaó duine éigin éun é fuarfáilt. Then, by omission of the first so clause—so bfanfaó ré ann NÓ so . . . Or again,—dubairt ré so bfanfaó ré ann NÓ SO rtiocfaó . . . where nó so at first means *or else that*; but this meaning would easily pass into that of UNTIL. Cf. n. 137.—Bí fíor aige so maic so gcaillfeadó rí an tanam, NÓ SO mbeadó ríoc obair éigin ioir lámáib aicí.

- 5°. Ná glac páram mar gceall ar t'éirim aighe ná ar do g'éar-cúir, le n-eagla so gcuirfeá mí-páram ar 'Dia, 7 SURBÉ Dia a tuis tuic pé deaḡ-éiréite

ατά ιονηατ (Im. 12). Here the clause beginning—
 αζυρ ζυρβ ε . . . is elliptical: the ζυρ is not in
 construction with τε ηεαγλα of course, but with some
 words like α ράθ understood after αζυρ. Notice that
 “ α ράθ ” would also be elliptical as in the next
 example.

6°. Καθ ε αν δεημε α βεαρραιθ ρινη ιη αση εορ ΑΖΥΣ
 Α ΡΑΘ Ζο βρυνιμιθ εομ ραιλιγθεαε εομ ιυαε
 ρα ιε? (Im. 45). Here something like “ ιρ ριορ ”
 may be supplied after αζυρ. Or the phrase has
 been developed out of another context, where αζυρ
 was quite regular.

7°. Τα ριυι αζαμ ανοιρ ζο οτυιιρθ μιθεαι αν τ-
 αιρθεαθ εομ μαεαντα ΑΖΥΡ ΟΑ ΜΒΑ ηα βεαθ ρε
 ραζαιτα ροιμ ρε αιγε (S. 67). Here after αζυρ we
 must supply—οο ετυιιρθεαθ ρε ε. So—βι ρε αζ
 ζαηιρθε εομ μαιτ ΑΖΥΡ ΟΑ ΜΒΕΑΘ Α ευιρ αιγε.
 We must supply—“ οο βεαθ ρε ” after αζυρ.

8°. ιρτ'οιρθε = at night. This phrase has probably
 come into being from the combination “ οε ιθ ιρ
 ο'οιρθε,” by day’ and “ by night ;” οε ιθ means
 by day ; and the remainder of the phrase “ ιρτ'οιρθε”
 was taken to mean ‘ by night ’ ; then the pronun-
 ciation, and folk-etymology affected the spelling.

CHAPTER X.

Miscellaneous.

A.—Prepositional pronoun instead of Genitive or Nominative.

1°. Instead of genitive :—

(a) P.H. 156.—ro-shóí fuil do chnáim dó = His blood turned to bone.

(b) Im. 20.—Ṫa máit leir so ṵtiocfaṵ an báir, 7 so rṵarfaṵ anam le colainn aṵṵe (that his soul should separate from HIS body).

(c) Im. 49.—Caṵ a ṵruit de ṵaoimṵ do mealláṵ 7 sur rṵarfaṵ anam a colainn aCu san éoinne !

(d) S. 226.—Annran do ṵrír ar an ṵroirṵne aCu. THEIR patience.

(e) ĆS. 249.—Má fanann ríṵ ar mo ṵriácar ir fíor-ṵeirṵiobuil aṵam ríṵ fearṵa.

(f) ĆS. 268.—1 ṵreṵo so mbeaṵ ríṵ inṵur ṵelann aṵ an roṵur. (children OF LIGHT).

(g) ĆS. 270.—Sib a beic inṵur nṵeirṵiobuil aṵamra (MY disciples).

(h) Do neaṵtuig ré ainmianta aCu (Ser. 179).

(i) S. 13.—“ ní fuláir nó ní hé reo an éaṵ uair aṵac (your first time) aṵ aṵeaṵtaimc teaṵc táirri ríṵo.”

2°. Instead of nominative :—

(a) Im. 21—An fáir ir beo ar an raṵṵal ro ṵo.

(b) S. 73—Do ṵubáig 7 do ṵormáig aṵṵe.

(c) Im. 17—Nuair a ṵabann aon muṵ beaṵ 'nár ṵcoinnṵ tuiteann an luṵ ar an luṵ aṵamnn láicreáṵ (WE collapse).

B.—

Introductory “τá.”

In English we say—“ A man who had several sons was dying.” This sudden way of presenting several facts in one

sentence is not consonant with Irish clearness of expression. The Irish will be—**ÓÍ FEAR ANN, 7 ÓÍ CÚIGEAR NÓ REIREAR MAC AIGE, 7 ÓÍ SÉ AS TOUT ÉUN BÁIR.**

Similarly—"Some resign themselves, but with some exception. Some also at the first offer all,"—will in Irish have this introductory **τᾶ**:—(Im. 175) **τᾶ ὁλοινε Ἀσυρ τρείστο ριασ ιασ πέιν, Ἀε ρυιντε βεας εἰσιν. τᾶ ὁλοινε εἰλε Ἀσυρ τυζαισ ριασ υατᾶ ζαε Ἀον ρυσ ιστοραε βάρα.**

So—"Some people would despise riches out of sheer pride" will in Irish be—**τᾶ ὁλοινε, 7 τε νεαρτ υαβαρ, ní cúιρροίρ ρυιμ ι ραιὸβρεαρ** (Ser. 147).

Again—"Some people would like to satisfy God and at the same time they would wish to satisfy the world too," will in Irish be—"τᾶ ὁλοινε 7 βα μαίτ λεο Ὅια το ῥάραμ, 7 ρα η-αμ ζεεασνα βα μαίτ λεο Ἀη ραοζαλ το ῥάραμ, λειρ." (Ser. 147).

Exercise LXX.

Introductory "τᾶ."

- 1°. Many people *make it more their study*¹ to *know*² than to live well.
- 2°. Some suffer great temptations in the beginning of their conversion, and some in the end.
- 3°. Many secretly seek *themselves*³ in what they do, and are not sensible of it.
- 4°. Many are found to desire *contemplation*⁴; but they care not to practise those things which are required thereunto.
- 5°. Some are carried by a zeal of love towards these or those with greater affection, but the affection is rather human than divine.

1. 1ρ μό Ἀευ.
(emphatic).

2. Εολυρ Ἀ ἐρυινηύ.
4. Ὅλύτ-μάετναμ Ἀ ὀέαραμ.

3. Ἀ τοοιλ πέιν

- 6°. When some people are preparing themselves for a noble action they feel all the greater inclination to selfishness.
- 7°. Many seek to fly temptations *and fall*¹ the more greivously into them.
8. I observed that some of the lads possessed *ability*² and *clearness of judgment*³ and *mental capacity*⁴ beyond the *common*,⁵—in some cases, far beyond *it*.⁶
- 9°. Some people are never satisfied unless they see a chance of getting some of other people's property.
- 10°. A certain class of people are always looking out for an opportunity of self-aggrandisement.
- 11°. Some people, out of sheer pride, would fast from food *till they died*.⁷

C.—**Sur** with the verb **ir** after **ir minic** :—

We should naturally expect the *direct* temporal relative clause (instead of oblique) after **ir minic**. As a matter of fact this is the form which is used *with all verbs, except ir*. E.g.,

ir minic a tásad an glaoðac oia i lár na h-oirce.

But when we emphasise the words “ **i lár na h-oirce** ” by bringing them forward in the sentence by means of the verb “ **ir**,” they will be preceded by **sur** :—

1°. **ir minic sur i lár na h-oirce a tásad** an glaoðac oia (MSF. 139).

So—**ir minic a òein ré an clear ran i lár an lae**.

But—2°. **ir minic sur i lár a lae a òein ré an clear ran**.

Sometimes we meet an apparent exception :—

Im. 227.—**ir minic so tásann** ceann-ré oim féin 7 so taraim le náine mar sheall ar mé beic éom fuar ionam féin, 7 éom beas sráó òuit. This we can easily explain by an

1. Use **ir** **ainleáó**. 2. **éim** **aišne**. 3. **solur** **bheicéamntair**.
4. **Cúil-féic**. 5. **coitciantac**. 6. Repeat noun. 7. **so bár**.

ellipsis of “*á míniúgeann*” or some such words after *ír* *mínic*.

3°. *Ír mínic súib ar na Críostairídeib ír fearr á tásair na trioblóidí ír truíme* (Ser. 52).

Exercise LXXI.

“*Ír mínic súir . . .*”

- 1°. We like to think and discourse on the things that please us well, but oftentimes that is a vain and foolish *proceeding*.¹
- 2°. Such is our weakness that we often *more readily*² believe and speak of another that which is evil than that which is good.
- 3°. I have often been in company and would prefer that I had not, and often talking and had rather I had been silent.
- 4°. Oftentimes we had more *sanctity*³ the first day of our *conversion*⁴ than we find ourselves possessed of after many years spent in *the profession of piety*.⁵
- 5°. Oftentimes we prefer what is hurtful, and reject what is beneficial.
- 6°. A man often feels *late at night*⁶ that he has the capacity for doing quite a lot of work.
- 7°. *Least said*⁷ is frequently soonest mended.
- 8°. People say—“*the more*⁷ *the merrier*,” but it is often “*the more*⁷ *the sadder*.”
- 9°. A merry evening frequently makes a sad morning.
- 10°. Oftentimes *the longer*⁷ a man is in a certain place the more he wishes that he had never gone there.

1. Snó. 2. Túrse linn. 3. Deannuigítead. 4. Use

ompriú ar óid. 5. Sairm cráibítead. 6. Emphatic. 7. Put
the “*óid*” clause *before* *súir*.

D.—Accusative of Specification :—

We have already seen that in Old Irish there was a difficulty about expressing the genitive of the relative. Sentences like—

(a) intí as éirt iress

(b) réte ní réid a mbrith

show that sometimes, as in (a), the *relative* was expressed and the *genitive* relation left to be inferred from the context; at other times, as in (b), that the *genitive* (of the *personal* pronoun) was expressed, and the *relative* nature of the sentence left to inference. We have also seen that modern Irish has simplified the problem by using a special form of relative, and showing the *genitive* relation by the *genitive* of the *personal* pronoun. The sentence (a) e.g., is expressed in modern Irish thus—

(c) an té gur las a cperdeam.

But there is another very common way of expressing the thought—

(d) an té ir las cperdeam.

This is sometimes equiparated with the Old Irish construction, but wrongly. The form of the word “iress” in the Old Irish sentence shows that it is *nom.*; the only satisfactory explanation of (d) is to say that *cperdeam* is *accusative* of respect, or specification. It points out the thing *in respect of which* the person is said to be weak. The construction occurs also with comparative and superlative adjectives :—

(e) ní maib duine ba mó áctas ná niam.

(f) An té ir luza eolas ir é ir mó cainnit.

In Old Irish the *accusative* was used after (a) the *equative* form of the adjective :—sonartaidir *slébe* “cóm láirir le rleirte”; and (b) after certain *positive* adjectives :—bá tualang cách FORCITAL alaili “o’féadofaó zac doinne múnneadó a céite (a céite do múnneadó). The construction has spread considerably in modern Irish.

Exercise LXXII.

Accusative of Specification.

- 1°. They felt that they had the best right to¹ all that wealth.
 2°. I never knew a doctor *of such*² knowledge and intelligence.
 3°. The women and children *are just as*² wildly anxious to come as the men,—and more so.
 4°. *Personally*³ I never saw two persons so affectionate and *devoted*⁴ to each other.
 5°. There is scarcely another man of as keen intellect in Ireland.
 6°. *It seems to me*⁵ we ought to remember that misdeed, it was so far out of the common, and at the same time so fraught with danger.
 7°. Did you ever listen to a woman with so little control over her tongue?
 8°. The most intelligent persons make the least *faux pas*.⁶
 9°. The least sensible persons make the most mistakes.⁷
 10°. I never saw a man *so little able to*⁸ keep his money from melting away.

E.—Accusative of Space and Time :—

The accusative is also used (though not exclusively) to denote the length of time and the direction of movement or the extent of space traversed. The accusative of time was very common in the early Irish period—e.g., in *n-aidchi sin* ; the accusative of space is equally common in the modern language. In the modern phrase ‘*an oiméad rian*’ we have probably an old accus. of time, though it is now applied to

1. *Óun.*2. Use *óóm móm rian*, Repeat with ‘intelligence.’3. *Am’ rúilíó cinn.*4. *Óóm móm uríom so . . .*5. Use *oam liom.*6. Use *tuicim*. The sentence should be an Identification, type 4.

7. Type IV.

8. *Óóm beas rian cumas ar . . .*

express other relations as well. So—*ḡac n-oir̄ce*. The accusative of space occurs in such sentences as—

- (a) *Ṫo ḡluair ré an bócair̄ ó tuair̄o*
 (b) *Ṫ'im̄c̄is ré an cnoc ruair̄*
 (c) *Ṫo ḡluair an deatac̄ an r̄imné amaic̄*
 (d) *Ṫomáineamair̄ linn iad Ṫoall̄ḡeall na Saiteac̄ r̄iarr̄*
 (MSF. 77).

Exercise LXXIII.

(Accusative of Space and Time.)

- 1°. There they were in front of me—horses and dogs, men and attendants; all of them proceeding along the roads towards the north-east.
 2°. Just as I reached the shore the boat left the harbour.
 3°. They proceeded along the road in a south-westerly direction *towards*¹ Kincora.
 4°. He kept watch so carefully that not even a² crow could have come down the hill unknown to him.
 5°. When he was going out of³ the door, she remarked—
 “upon my word it's hard to satisfy some people.”
 6°. Is that your mother that I see coming up the field?
 7°. I remained a day and a night, and thought that was quite enough.
 8°. I had been there a whole week before I *even*⁴ thought of writing to you.
 9°. *I fancied*⁵ I heard a child's voice going out the chimney.
 10°. After meeting the poor man *I proceeded on my way*⁶ along the western road.

1. *ré óém*. 2. Use the vivid *definite* article. 3. Accusative.
 4. *inaon c̄oir̄*. 5. *Ṫo r̄aim̄l̄uḡear̄*. 6. *Ṫiomáineair̄ liom*.

F.—**Ab** not inserted after **ḡur** before a predicate beginning with a vowel—

The rule is generally given that in dependent ' **ur** ' sentences **ab** is inserted after **ḡur**, when the predicate begins with a vowel. This rule is by no means universal. We find the **ab** NOT inserted :—

- (a) With verbal noun phrases beginning with a pronoun :
 n. 251.—**ḡubairt** féin **ḡur** í **ḡoiméad** annro ba **ḡearr**.
- (b) With prepositional pronouns beginning with a vowel :
mar ó'eaó **ḡur** **ORĊAbi** rí **as** féacaint.
- (c) With prepositional phrases beginning with a vowel :
ḡ'admuigeadar **ḡur** **AR** **maim** a bí a **buidéacarr** acu **ḡia** **ḡo** **ḡabairt** an **ḡabairtar** rin **ḡóib**. But see sentence 3^o, p. 212.
- (d) With adverbs, beginning with a vowel :—
 S. 78.—**ḡearr** **lárreac** **ḡur** **amiso** a bí rí, **ḡ** **ḡo** **leannar** í.
- (e) Even with ordinary nouns, beginning with a vowel :
 S. 77.—**na** bí 'á **leogaint** orċ **ḡur** **amadán** tu, **mar** ní **neaó**.—**mar** **ḡur** **obair** í **na** **féoir** a **óéanam**.

Especially when the following syllable contains a *labial* (as in the last two examples) there seems to be a preference for OMITTING **ab**. Also in the first four cases the general tendency is perhaps in favour of the OMISSION.

G.—Aspiration after the genitive **a** independently of the gender and number of the noun to which it logically refers :—

It has been noted already that proleptic **a** causes aspiration independently of the gender and number of the noun to which

at logically refers. The usage is not confined to *proleptic* Δ:—

- 1°. B'í cuirp na mban ir na leanb síci **á** *caiteam* irteac ar an t-*tráig* (N. 338).
- 2°. Tá roinnt neite agham **'á** *tabairt* fé n-deara le *deirdeannaige* (N. 313).
- 3°. Tá an púanann síci **á** *ceangal*.
- 4°. Ir í (an éagóir) atá acu **á** *deanam* riam (S. 93).
- 5°. Fuarir fé ra teampul daoine 7 ba acu **'á** *óioi* 7 caoir 7 colúir (CS. 228).
- 6°. Do éireo a lán daoine in a ainm nuair a *conasodar* na mírbúití a bí síge **'á** *deanam* (CS. 228).

It is difficult to explain this construction. The following considerations may be of use:—

- (a) In enumerations the attention is sometimes fixed on the individuals. Hence such usages as *trí* *capall*. This would explain aspiration with plurals.
- (b) With 2° above we may compare the sentence with proleptic Δ:—*Tá* fé **á** *tabairt* fé n-deara agham le *deirdeannaige* *roinnt* *neite* *do* *beic* *bun* *of* *cionn* *le* *céile* *annro*.

Some have maintained that Δ here (and in 2° above) is equivalent to DO, comparing such sentences as—*Ir* *iomda* *rompta* *do* *féadfaimí* *DO* *tabairt* *anuair*. But this is an entirely different construction, *and equally common in modern Irish*. To confuse them is to show complete lack of appreciation of the point at issue. The modern Irish—*Ir* *mó* *rompta* *o'* *féadfaimí* *Δ* *tabairt* *anuair*, is, even to the tyro, quite different from—*tá* *a* *lán* *romptaí* *aghann* **á** *tabairt* *anuair*.

- (c) Generalisation of one form frequently takes place:—
1°. E.g., “*ir*” is now used for all three persons, and

both numbers, though originally it is 3RD person SING.

- 2°. Διρίρ—originally only of 3rd person *sing. masc.* is now used of all persons, both numbers, and both genders. In Middle Irish the 2nd pers. *sing.* form was frequently used in a general sense (*doridisi*).
- 3°. It seems likely that the form **πέ ποεαρηα** is due (in its construction with τὰβαιρ) to a 3rd pers. *sing. masc.* form—**τουζαδ αν λείγτεοιρ πέ η-αιρηε**. In this theory πέ η'-αιρηε became πέ ποεαρηα, and was used for both numbers and genders, and all three persons.
- 4°. That "a" aspirates where the noun is feminine may be explained on the principle that one is thinking of THE THING rather than of THE NAME of the thing. In such cases the masculine is naturally used (inasmuch as we have no neuter at present). De facto the "α" is probably often neuter. For the masculine use, cf. ηρ βρηεζ αν αιτ ε. **Caδ ε αν ηυδ ε ηιυδ εαιλ?** (*when we don't know what it is*).

H.—Sense Constructions :—

- (a) **Ἐοβ'υαρηαι αν τρηρηαι ηαδ** (TBC. 2).

Ordinarily **ρηρηαι** is a masculine noun. Here, when referring to females, natural gender is made subservient to sex, **ρηρηαι** being treated as if it were feminine. This is "sense construction."

- (b) **Ἐα ροζα ηιουμ κομνηυθε αι αν ηαοζαι ηο η τυρη αιμ'ηοαιρη ηα ηειυδ ηα βρηαιτεαι α ο'ηαζαιλ ζαν τυ** (Im. 232).

Here again we have sense construction, the word **ηα** following **ηοζα** because **ηοζα** is equivalent to the comparative **ρηρηαι**.

- (c) Δ *Ćotm*. When addressing a nun of this name we treat the word as if it were a feminine. So such invocations as “Δ *Śólár na nroobhónad*” in the Litany of the B.V.M., can be explained as instances of “sense construction.” They can also be explained of course, on the *phrase-noun* principle. In our opinion “Δ *řólár*” is much better in such cases than “Δ *řólár.*” So—Δ *ćumann mo ćléib ar a řéitćean marcalad* (FS., V., 28). “*Eiblin a řún*” (heard in Ballyvourney) not Δ *řún* (as frequently sung). In any case řún was *originally* feminine.

I.—Absolute Constructions.

Different cases have been used *absolutely* in the different Indo-Germanic Languages. Latin used the ablative; Greek the genitive, and occasionally the accusative; Sanskrit the locative, and sometimes the instrumental or the genitive; Old English the dative; Modern English the nominative. In various instances Irish uses the nominative form, where we might have expected a genitive, dative, or accusative, or where the nom. is “out of construction.” We may look upon these as instances of absolute construction:—

- (a) *Đi řear ann ġ Ę ar leat-řúil.*
Δřur Ę Δř řád na cainnte řin ćáinig tuine ćun
uadćaráin na řinařóize.
- (b) *Ni řiú iad Ę: Ni řiú řřúinř an leabhar řan.* řiú was originally a substantive here and followed by the genitive. The genitive actually occurs as late as Keating:—*Ćařřaio an Caerar 'r řo řiú an řřioř inóir* (K.P. VIII, 329). Even at present in such expressions as *ni řaić řiú na mbřóř* *uirć* the genitive is usual.
- (c) In phrase nouns:—*Ćoirř (an řaićóřćas řo*
leir a beić aize); ćun (an obair a óćanam); in some places *obair* is not inflected here.

(d) *Ua móim an t-uachtár é, An tÉ a cífeadh é.*

(e) With proleptic *a*, including *da*:—

Uí ionghna oim a luiḡeadh airḡeadh a bí aige.
D'fhanair uim, da méir Dheithneadh a bí ort.
Da fheadar Rí, bíonn doicé-úime éigin ar a tí.
Da luiḡeadh É tu, ní leanó tu!

(f) Certain words, now used mostly in prepositional sense:—

iomtúra (concerning); *daílda*, *daíla* (concerning), Mid. Ir. *imm dala*; *cum* (*Kudsmen: L. *ca-cumen*, but now usually held to be an unstressed form of the noun *coicim*); *timcheall*, *taob leir*, *toirḡ* (cf. do *thoisg na h-inghiona* [Z.C.P. II. 142]).

(g) *féadaint* in the sense “to see” (purpose):—

Do éuaḡar irteaḡ féadaint cia bí ann.

(h) *Ráó*, in the elliptical phrase “*ḡ a ráó*”:—

Uí ionghna oim ḡ a ráó ḡo ndéanfa a leitéir.

(i) In such cases as *ar ndóig*, *ar nóim*; the introductory *a leitéir* *reo*.

(l) In phrases like *ar táinig ḡaḡ ní An Uíon do ḡealladh?* (See p. 160).

L.—The Subjunctive Mood.

There are five main uses of the Subjunctive in modern Irish:

1°. The Subjunctive of purpose:—

(a) *Raḡadh ann ḡo bfeiceadh é.*

(b) *Ir cúige do cupeadh ann é, cun ḡo ndeimhéd ré dícheall ar fíotcáin a d'éanaim eatorra.*

The conditional, however, is usual with *ionnur*, *iotreo*, *irúige*, etc., possibly on the analogy of consecutive clauses introduced by these words. The conditional of *ta* is frequently used in cases where

the subjunctive of other verbs would be normal. The reason is that the form generally known as the conditional of *τá* is in reality the old past subjunctive, just as the future forms *beir̄o*, *beap*, *beir̄o* (with *short vowels*) go back to the old present subjunctive (Bergin, *Ériu*, Vol. 2, pt. I, p. 46). It would only cause confusion, however, in the modern Grammar, to refer the *subjunctive* uses of these forms to a paradigm other than that of the *future* or *conditional*.

2°. The *optative* Subjunctive :—

- (a) *Ṣo mbeannuis̄r̄o Ṭia ðuit.*
- (b) *Ṣo b̄r̄óir̄uṝo Ṭia or̄ainn.*
- (c) *Ṣo ṣcúit̄is̄ṭear̄ do r̄aoṭar̄ leat.*
- (d) *Ṣo r̄aib̄ maic̄ aḡat.*
- (e) *Ṣur̄ab̄ aml̄ar̄o ðuit, etc.*

3°. The Subjunctive of *indefinite time* :—

- (a) *Ḥan Ṣo ṽcaḡaṽ-r̄a.*
- (b) *Ḥá laḃar̄ cun Ṣo laḃar̄ṭar̄ leat.*
- (c) *Ṭub̄air̄t̄ r̄é Ṣo n̄óean̄r̄aṽ r̄é a ḃiceall̄ ar̄ iat̄ a c̄oim̄eas̄o r̄iar̄ cun Ṣo ṽcaḡaṽ an̄ conḡnam̄.*
- (d) *Ṣar̄ a n̄or̄uir̄deas̄o n̄ior̄ r̄ia ó aimir̄ an̄ c̄oláir̄oe (MSF. 108).*

4°. The Subjunctive with *Ṭá* :—

- (a) *Ṭá ṽc̄eiḡeas̄o r̄é ann̄ do cuir̄f̄i r̄ion̄ór̄ ar̄.*
- (b) *Ṭá ṽc̄is̄eas̄o an̄ iá doḃ' áluinn̄ an̄ r̄ḡeal̄ é.*

In modern Irish only the PAST subjunctive is used with this word. The *present* was quite common in early Irish. The subjunctive of *τá* is not usual. (See under 1°). The conditional is used instead :—

Ṭá mbeinn̄-r̄e iṽc̄ár̄ ir̄ Ṣo n̄ár̄ do r̄aḡainn̄-r̄e.

- 5°. Unless you shall do penance you shall all likewise perish.
- 6°. Let it alone this year until I dig about it and dung it.
- 7°. Send Lazarus that he may dip the tip of his finger in water to cool my tongue.
- 8°. Where is the guest chamber where I may eat the Pasch with My disciples ?
- 9°. If you did believe Moses you would perhaps believe Me also.
- 10°. Except you eat the flesh of the Son of Man and drink His blood you shall not have life in you.
- 11°. If I wash thee not thou shalt have no part with Me.
- 12°. As the branch cannot bear fruit of itself unless it abide in the vine so neither can you unless you abide in Me.
- 13°. If I go not the Paraclete will not come to you.
- 14°. Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe.
- 15°. Who is he, Lord, that I may believe in Him ?

CHAPTER XI.

Active, Passive, Autonomous, and τᾶ Constructions.

So many mistakes have occurred, even in print, in the use (or abuse) of the forms coming under this heading, that we think it necessary to give here a bird's-eye view of the whole matter. The chief cause of the blundering was that people failed to distinguish between circumstances in which there was direct reference to the *action*, and those in which the reference was, not to the action, but to *a state of affairs previous or subsequent to the action*.

The action "ορcaιτ."

Present Tense.—A. Direct reference to the action:—

I Habitual:—

(a) *Absolute*:—

1°. *Active*:—Ορcγlann ouine ἀιμτε na τοδιρε αρ
 Δ noct Δ εlog.

2°. *Passive and Autonomous*:—Ορcaιτceap na τοδιρε
 αρ Δ n-oct Δ εlog.

(b) *Contemporaneous*:—

1°. *Active*:—Oionn pē ζᾶ n-ορcaιτ 7 pinn ας
 τεαct.

2°. *Passive*:—Oio piao τοᾶ n-ορcaιτ 7 pinn ας
 τεαct.

3°. *Autonomous*:—Oiteap ζᾶ n-ορcaιτ 7 pinn
 ας τεαct.

II Actual:—

1°. *Active*:—τᾶ pē ζᾶ n-ορcaιτ ανοιρ. }

2°. *Passive*:—τᾶιο piao τοᾶ n-ορcaιτ ανοιρ. }

3°. *Autonomous*:—τᾶceap ζᾶ n-ορcaιτ ανοιρ. }

B. Direct reference to previous or subsequent state :—

(a) Habitual :—

1°. *Bid* ríad ar oícaite ón-a 8 50 oí a 9 (subsequent state).

2°. *Ní* bíod ríad ar oícaite roim a 8 (previous state).

(b) Actual :—

1°. *Tá*id ríad ar oícaite anois (subsequent state).

2°. *Níl* ré a noét fóir ; *ní*id ríad ar oícaite fóir (previous state).

Imperfect Tense.—A. Direct reference to *action* :—(a) *Absolute* :—

1°. *Active* :—*O*'oícaíod ré ar a 8 a éiois íad.

2°. *Passive and Autonomous* :—*O*o n-oícaíte ar a 8 a éiois íad.

(b) *Contemporaneous* —

1°. *Active* :—*O*o bíod ré 5á n-oícaíte 7 rinn as teáct.

2°. *Passive* :—*O*o bíodí *O*á n-oícaíte 7 rinn as teáct.

3°. *Autonomous* :—*O*o bídí 5á n-oícaíte 7 rinn as teáct.

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—*Ní* bíodí ar oícaite roim a n-oét.(b) *Subsequent* :—*Ní* bíodí-ne ann 50 oí a 8.15, 7 oá bídí rinn *o*o bíodí ar oícaite mómainn.**Past Tense** :—A.—Direct reference to *Action* :—(a) *Absolute* :—

1°. *Active* :—*O*'oícaíod ré ar a 8 a éiois íad.

2°. *P. and A.* :—*O*o n-oícaíod ar a 8 a éiois íad.

(b) *Contemporaneous* :—1°. *Active* :—*Ói ré* *ḡá* *n-orcaite* *7 rinn* *aḡ* *teáct.*2°. *Passive* :—*Óioḡar* *Óá* *n-orcaite* *7 rinn* *aḡ* *teáct.*3°. *Auton.* :—*Óicear* *ḡá* *n-orcaite* *7 rinn* *aḡ* *teáct.*

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—*Ní maḡḡar* *ar* *orcaite* *ar* *a* *7* *a* *élog.*(b) *Subsequent* :—*Níor* *ḡroirreamar-ne* *an* *áit* *ḡo* *ḡtí* *8.15* *7* *Óá* *bḡíḡ* *rín* *Óioḡar* *ar* *orcaite* *róḡainn.***Future Tense.**—A.—Direct reference to Action :—(a) *Absolute* :—1°. *Active* :—*Orclócaíḡ* *ré* *ar* *a* *8* *a* *élog* *iaḡ.*2°. *Pass. and Aut.* :—*Orclófar* *ar* *a* *8* *a* *élog* *iaḡ.*(b) *Contemporaneous* :—1°. *Active* :—*Beirḡ* *ré* *ḡá* *n-orcaite* *7 rinn* *aḡ* *teáct.*2°. *Passive* :—*Beirḡ* *riaḡ* *Óá* *n-orcaite* *7 rinn* *aḡ* *teáct.*3°. *Aut.* :—*Beirfar* *ḡá* *n-orcaite* *7 rinn* *aḡ* *teáct.*

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—*Ní beirḡ* *riaḡ* *ar* *orcaite* *roim* *a* *hoct.*(b) *Subsequent* :—*Má'ḡ* *ruḡ* *ná* *ḡroirream-na* *an* *áit* *ḡo* *ḡtí* *8.15* *beirḡ* *riaḡ* *ar* *orcaite* *róḡainn.***Conditional and Subjunctive** :—A.—Direct reference to Action :—(a) *Absolute* :—1°. *Active* :—*Óá* *n-orcláḡ* *ré* *ar* *a* *8* *iaḡ,**ḡ'féarfaḡ* *na* *ḡaoime* *ḡo* *léir* *beirḡ* *iptiḡ* *um* *8.30.*

2°. *Pass. and Aut.*:—Dá n-*opcaillí* ar a 8 1aD,
 o'féadfaD na daoine go léir beic irciġ um
 8.30.

(b) *Contemporaneous*:—

1°. *Act.*:—Dá mbeaD pé ġá n-*opcaillt* 7 rinn aġ
 teaġt do ċipimír é.

2°. *Pass.*:—Dá mbeoír dá n-*opcaillt* 7 rinn aġ
 teaġt do ċipimír an doimreóir.

3°. *Aut.*:—Dá mbeipí ġá n-*opcaillt* 7 rinn aġ teaġt
 o'féadfaimír dul irteaġ láitereaġ.

B.—Direct reference to previous or subsequent state:—

(a) *Previous*:—Dá mbeoír ar *opcaillt* ar a 7

(b) *Subsequent*:—Dá mbeoír ar *opcaillt* go o'cá a
 10

Imperative.—A.—Direct reference to Action:—

(a) *Absolute*:—

1°. *Active*:—*Opcaillt* pé ar a 8 1aD.

2°. *Pass. and Aut.*:—*Opcailltear* ar a 8 1aD.

(b) *Contemporaneous*:—

1°. *Active*:—*BeoD* pé ġá n-*opcaillt* 7 rinn aġ
 teaġt.

2°. *Passive*:—*Beoír* dá n-*opcaillt* 7 rinn aġ teaġt.

3°. *Aut.*:—*Beitear* ġá n-*opcaillt* 7 rinn aġ teaġt.

B.—Direct reference to previous or subsequent state:—

(a) *Previous*:—*Beoír* ar *opcaillt* aġat roim a 8
 a éloġ.

(b) *Subsequent*:—*Beoír* ar *opcaillt* aġat go o'cá
 a 10 a éloġ.

Verbal Noun Forms :—A.—Direct reference to action :—

(a) *Absolute* :—

Órúigítear (indic.), do n-	} 1°. <i>Active</i> :—	Ó na bóinne	
Órúigí, do n-órúigeadh,		ó'fhorcailt ar a 8 a éile.	
Órúfar, dá n-órúigí		2°. <i>Passive</i> :—	Ó na bóinne
Órúigítear (imper.)		ó'fhorcailt ar a 8 a éile	(See p. 152).

Órúigítear, etc.	} (b) <i>Contemporaneous</i> :—	1°. <i>Active</i> :—	Ó beir sé n-orcailt 7 rinn as teacht.
		2°. <i>Pass.</i> :—	Ó beir sé n-orcailt 7 rinn as teacht.

B.—Direct reference to previous or subsequent state :—

Órúigítear, etc.	} (a) <i>Previous</i> :—	Ó gan íad a beir ar orcailt aise roim a 8.
		(b) <i>Subsequent</i> :—

The Action “**múineadh**.”

Present Indicative :—A.—Direct reference to action :—

I. *Habitual* :—

(a) *Absolute* :—

1°. *Active* :—Múineann Seán an ġaeóil go maí.

2°. *Pass and Aut.* :—Múinteair an ġaeóil go maí i peoil Seáin.

(b) *Contemporaneous* :—

1°. *Active* :—Bíonn peirean as múineadh na
ġaeóilge nuair is é an béarla a bíonn dá
múineadh as múinteoirí eile.

2°. *Pass.* :—Bíonn an ġaeóil dá múineadh aise
rin nuair . . .

3°. *Aut.* :—*Bíteadair* *as* *múineadh* *na* *ḡaeóilge* *ra*
reoil *rin* *nuaire* . . . *i* *reoilteannaib* *eile*.

II. Actual :—

1°. *Active* :—*Tá* *ré* *ḡá* *múineadh* *anoir*.

2°. *Pass.* :—*Tá* *rí* *ḡá* *múineadh* *anoir*.

3°. *Aut.* :—*Tá* *ḡair* *ḡá* *múineadh* *anoir*.

B.—Direct reference to previous or subsequent state :—

(a) Habitual :—

Previous :—*Ní* *bíonn* *an* *ceol* *é* *múinte* *ai* *ge* *nuaire*
a *ḡasaim-re*.

Subsequent :—*Bíonn* *ré* *múinte* *ai* *ge* *um* *a* *io* *a*
é *l* *os*. *Ní* *bímpe* *ann* *ra* *a* *mbíonn* *ré* *múinte* *ai* *ge*.

(b) Actual :—

Previous state :—*Níl* *ré* *múinte* *fó* *r* *ai* *ge*.

Subsequent state :—*Tá* *ré* *múinte* *ai* *ge* *é* *ana*.

N.B.—In dealing with the state of affairs previous or subsequent to an action which, like *múineadh*, takes some time, one must use more definite expressions, if one wishes to allude clearly to the state previous or subsequent to the *inception* of the act.

Imperfect Indicative—A.—Direct reference to action :—

a) Absolute :—

1°. *Active* :—*Do* *múineadh* *seán* *an* *ḡaeóilge* *so*
maic.

2°. *Pass. and Aut.* :—*Do* *múiní* *an* *ḡaeóilge* *so*
maic *ra* *reoil* *rin* *ra* *ó*.

(b) Contemporaneous :—

1°. *Act.* :—*Do* *bíod* *seán* *as* *múineadh* *na* *ḡaeóilge*
nuaire *a* *ḡéiginn-re* *irte* *é* *anuaire*.

2°. *Passive* :—**Do bíodh an tSaeoilis dá múineadh** ra ceoil rin nuair a b'é an bÉarla a bíodh dá múineadh i ceoilteanais eile.

3°. *Aut.* :—**Do bíodh as múineadh** na tSaeoilise annro nuair abé an bÉarla a bíodh ar riúbal i ceoilteanais eile.

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—**ní bíodh an ceolt múinte** aise go dtí a 10 a éilog.

If one wishes to refer to a state previous to the *inception* of the act one must say :—**ní bíodh ceoilte** ar an múineadh aise goim a 9 a éilog.

(b) *Subsequent* :—**Níor bheadh irtead** go dtí 10.30, 7 dá bhris rin bíodh ró-déirdeanae do'n ceolt, bíodh ré múinte an uair úd aise um a deic a éilog. Here again if the state in question is subsequent to the *inception* (not the completion) of the act one says :—**bíodh ceoilte ar an múineadh** aise ar a 9 a éilog.

Past Indicative—A.—Direct reference to action :—

(a) *Absolute* :—

1°. *Active* :—**Do múin Seán ceolt maic iné.**

2°. *Pass. and Aut.* :—**Do múineadh ceolt maic annro inoiu mairbh ionann ir iné.**

(b) *Contemporaneous* :—

1°. *Active* :—**bí Seán as múineadh** na tSaeoilise nuair a éualdar-ra irtead.

2°. *Pass.* :—**bí an tSaeoilis dá múineadh** aise nuair a éualdar-ra irtead.

3°. *Aut.* :—**Do bídear as múineadh** na **ḡaeóilge** nuair a **cuadair-rá irtead.**

B.—Direct reference to previous or subsequent state :—

(a) *Previous to inception* :—**ní raib' torthuighce ar an múineadh aige ar 8.30.**

Previous to completion :—**ní raib' an ceacht múinte aige as ceathrúimh cum a 'deic.**

(b) *Subsequent to inception* :—**Nuair a bí torthuighce ar an múineadh aige táinig an eigríne irtead.**

Subsequent to completion :—**Níor táinig an eigríne go dtí go raib' an ceacht múinte as Seán.**

Future Indicative :—A.—Direct reference to action :—

(a) *Absolute* :—

1°. *Active* :—**Múineadh sé ceacht maic iníu, le congnam 'Dé.**

2°. *Passive and Aut.* :—**Múineadh ceacht maic iníu má múineadh maic é.**

(b) *Contemporaneous* :—

1°. *Active* :—**Beid' sé as múineadh na ḡaeóilge nuair a raḡmíto irtead.**

2°. *Passive* :—**Beid' an ḡaeóilge ód múineadh aige 7 rinn as oíl irtead.**

3°. *Autonomous* :—**Beid' as múineadh na ḡaeóilge ra rcoil rin nuair is é an béarla a beid' ar ríubal i rcoileanaib eite.**

B.—Direct reference to previous or subsequent state :—

(a) *Previous to inception* :—**ní beid' torthuighce ar an múineadh aige roim' a 9 a éilog.**

Previous to completion :—**ní** **beid** **an ceacht**
múinte **ai**ge ar éaltramaid éun a deic.

(b) *Subsequent to inception* :—**beid** **tornuigíte** **ar an**
múinead **ai**ge a b'ad roim 9.30.

Subsequent to completion :—**beid** **an ceacht**
múinte **ai**ge uair an éluig rut a rroirream-ne
an roit.

Conditional and Subjunctive :—

A.—Direct reference to action :—

(a) *Absolute* :—

1°. *Active* :—**Dá** **múinead** **fé** **an** **šaeoit** **šo** **maid**
o'fošluimeod na rolarici šo fururoa í.

2°. *Pass. and Aut.* :—**Dá** **múin**ci **šo** **maid** í **o**
fošluimeofi š fururoa í.

(b) *Contemporaneous* :—

1°. *Active* :—**Dá** **mbead** **šeán** **as** **múinead**, **š**
mire ann, o'širtinn šo hairiad leir an šceacht.

2°. *Pass.* :—**Dá** **mbead** **an** **šaeoit** **ó****dá** **múinead**
š **mé** **as** **o**ut ar roit o'fošluimeodainn šo
ronnmar í.

3°. *Aut.* :—**Dá** **mbeifí** **as** **múinead** **na** **šaeoit** **še**
š **mé** **as** **o**ut ar roit o' bead a rian oim inoiu.

B. Direct reference to previous or subsequent state :—

(a) *Previous to inception* :—**Dá** **mbead** **tornuigíte** **ar**
an múinead **ai**ge ar 8.30 (ac ní raib) o' bead eiro
maid fošlumta asam um a 9.

Previous to completion :—**Dá** **mbead** **an ceacht**
múinte **ai**ge ar 9.30 (ac ní raib) o'féaltraim é
meap.

(b) *Subsequent to inception* :—**Dá** **mbe** **ná** **bead**

ro de

cornuighe ar an múineadh aige ar 9.30 ní beinn
rdeanaic do'n ceacht.

Subsequent to completion:—Dá mba ná beadh an
ceacht múinte aige roimh 10.30 do gheobhainn
cuid de, pé 'n-éirínn é.

Imperative:—A.—Direct reference to action:—

(a) *Absolute*:—

1°. *Active*:—**múineadh pé an ceacht**, nó éirigeadh
pé ar.

2°. *Pass. and Aut.*:—**múinte ar an ceacht**, nó ní
tabairfar don tuairtaral.

(b) *Contemporaneous*:—

1°. *Active*:—**bíod pé ag múineadh nuair a téigim-
re irtead**, nó ir do ir meara.

2°. *Passive*:—**bíod an gceacht ná múineadh
nuair a téigim-re irtead**, nó ní beadh rarta in
in don cor.

3°. *Aut.*:—**bítear ag múineadh na gceacht
nuair a téigim-re irtead**, nó beifear ag searán
mar gceall air.

B.—Direct reference to previous or subsequent state:—

(a) *Previous to inception*:—**ná bíod cornuighe ar
an múineadh aige roimh a g a clois**.

Previous to completion:—**ná bíod an ceacht
múinte aige roimh a io**.

(b) *Subsequent to inception*:—**bíod cornuighe ar
an múineadh agat leat-uair a éiríis rui a dtiocfaid-
ra**.

Subsequent to completion:—**bíod an ceacht**

múinte Ἀῖατ ρυλ Ἀ ὀτιοφᾶδ-ῖα, νό ιρ οὐιτ ιρ
meapa.

Verbal Noun Forms :—A.—Direct reference to action :—

ὀρουιῖτεαι (indic.), ὀο ἡ-ὀρουιῖεᾶδ,
ὀρουῖαι, ὀο ἡ-ὀρουιῖεῖ, ὀᾶ
ἡ-ὀρουιῖεῖ, ὀρουιῖτεαι (imper.).

(a) Absolute :—

1°. *Active* :—ὈὈ Ἀη ῖᾶεὐιῖτῖ ὀο μῖνεᾶδ ἡἡἡἡ.

2°. *Passive* :—Ἀη ῖᾶεὐιῖτῖ ὀο μῖνεᾶδ ἡἡ ῖᾶε
ρῖοιῖ Ἀη ρῖοῖ ἡἡ ῖᾶε (see p. 152).

(b) *Contemporaneous* :—

1°. *Active* :—ὈὈ βῖεῖ Ἀῖ μῖνεᾶδ ἡἡ ῖᾶεὐιῖτῖ
ἡἡἡἡ Ἀ ῖᾶεφᾶδ Ἀη ῖᾶῖῖῖ. (The ἡἡἡἡ clause
will change according to the form of the intro-
ductory verb).

2°. *Passive* :—Ἀη ῖᾶεὐιῖτῖ Ἀ βῖεῖ ὀᾶ μῖνεᾶδ ῖ
ρῖἡἡ Ἀῖ ῖᾶεῖ ἡἡῖᾶε.

B.—Direct reference to previous or subsequent state :—

ὀρουιῖτεαι, etc.—(a) *Previous to inception* :—ὈὈ ῖᾶη
βῖεῖ ῖᾶῖῖῖῖ Ἀη Ἀη μῖνεᾶδ Ἀῖῖῖ ρῖἡἡ Ἀ ῖ Ἀ
ῖῖῖῖ.

Previous to completion :—ὈὈ ῖᾶη Ἀη ῖᾶεῖ Ἀ
βῖεῖ μῖνεᾶδ Ἀῖῖῖ ρῖἡἡ Ἀ ἡῖῖ.

(b) *Subsequent to inception* :—ὈὈ βῖεῖ ῖᾶῖῖῖῖ
Ἀη Ἀη μῖνεᾶδ Ἀῖῖῖ ρῖἡἡ Ἀ ῖ ῖῖῖῖ, νό ἡἡ ῖᾶε-
φᾶἡἡἡ ἡἡ Ἀῖῖ ῖᾶῖ.

Subsequent to completion :—ὈὈ Ἀη ῖᾶεῖ Ἀ βῖεῖ
μῖνεᾶδ Ἀῖῖῖ ρῖἡἡ Ἀ ἡῖῖ.

Exercise LXXV.

Active, Passive, Autonomous, and τᾶ Constructions.

1°. I will strike the shepherd, and the sheep of the flock
shall be dispersed.

- 2°. The veil of the Tabernacle was rent *in two*¹ from the top even to the bottom.
- 3°. All this *has been done*² that the Scriptures of the prophets might be fulfilled.
- 4°. He laid it in his own new monument which *he had hewed*² out in a rock.
- 5°. And Jesus coming spoke to them, saying :—All power is given to Me in heaven and in earth.
- 6°. The Sabbath was made for man and not men for the Sabbath.
- 7°. No one putteth new wine into old *bottles* ;³ *otherwise*⁴ the wine will *burst*⁵ the bottles and both the wine will be spilled and the bottles will be lost.
- 8°. All sins shall be forgiven to *the sons of men*,⁶ and the blasphemies wherewith they shall blaspheme.
- 9°. There is nothing hid which shall not be *made manifest* ;⁷ neither was it made secret but that it may *come abroad*.⁸
- 10°. In what *measure*⁹ you shall mete it shall be measured *to*¹⁰ you again and more shall be given to you.
- 11°. He that *believeth*¹¹ and *is baptized*¹¹ shall be saved ; but he that believeth not shall be condemned.
- 12°. On the eighth day they came to circumcise the child and they were about to call him by his father's name, Zachary.
- 13°. Every valley shall be filled, and every mountain and hill shall be brought low and *the crooked*¹² shall be made straight and *the rough ways*¹³ plain.

1. 'n-a óá éuro. 2. Tá construction. 3. Ámáí leáááim.
 4. nó má . . . 5. Úmú. 6. An cine óáonna. 7. Táááim éun
 róluir. 8. nóct. 9. Tóááá. 10. éun. 11. Future tense.
 12. Sáé cam. 13. Sáé áááá.

- 14°. Everyone that exalteth himself shall be humbled ; and he that humbleth himself shall be exalted.
- 15°. He shall be delivered to the Gentiles, and shall be *mocked*,¹ and scourged and spit upon.
- 16°. Six and forty years *was*² this temple *in building*² ; and wilt thou raise it up in three days ?

CHAPTER XII.

Repetition of words for sake of clearness.

Modern Irish avoids all clumsy constructions which would at once obscure the sense and interfere with the harmonious flow of the language. Hence we find certain repetitions which are worthy of note :—

- (a) When the subject (of the principal or a subordinate clause) is somewhat complex, it is frequently put first in the sentence, and repeated afterwards (in pronominal form) with the verb :—

MSF. 206.—**An té ináéztuoáó aip** ip tóic uiom
so tuisreáó pé . . .

- (b) Both the verb and the subject (in pronominal form) are repeated, when a clause or phrase qualifying the subject intervenes—

1°. Between a transitive verb and its object.

2°. Between an intransitive verb and the complement of the predicate.

1°. MSF. 28.—**Do éaic an fear** n-a maib an sunna na
láim aige **do éaic sé** é féin ar zealacán a óá glún
ar an mbótar.

MSF 27.—**Do tós an fear** n-a maib an sunna n-a láim
aige **do tós pé** an sunna le rphóit.

MSF. 208.—**Tus an t-áicir Séamur** (an Canónac
anoir) **tus sé** óinnéar bpeas bpoctalaé dúinn.

2°. MSF. 34.—**Óioó pé leábar ab' fear** a taitnepeáó
uim, **óioó sé** aSAM amuic coir claióe.

Ser. 56.—**Ói fear** ar 7 tairbe an bairte a bí aS eom
'á óéanam, **Ói sé** gan ámhar do péir fearbára an tuine
a beaó aS óéanam na h-áicpige.

MSF. 50.—*Úi an eíor a bí ar aḡairḡ tige na rcoile amaé úi sé lán de éaraisneacáib móra eioé.*

MSF. 143.—*Ḍá éaḡmuir rin bí an ḡaeluinn a labarḡái bí sí ar áilleacḡ.*

MSF. 165.—*Ḍo léim ḡac rḡarḡt, pé mar a táimis pé, ḌO LÉIM SÉ ruar ar an árḡán.*

MSF. 210.—*ḡo maib an rḡarḡt parḡóirḡe a bí anro i bparḡóirḡe Cairleáin ua liaḡáin, ḡO RAIB SÉ aḡ toul éun báir.*

MSF. 199.—*Úi na ḡaoine a ḡroir an áit móḡáinn úioḡar imḡiḡḡe amaé ar an rḡáro.*

- (c) When the subject consists of several nouns, one (or more) of which is qualified by a clause, the *verb* is repeated in the plural:—

MSF. 46.—*Ḍ'imḡiḡ mícéal ḡ Caitlín, ḡ an méro a bí beo de'n élaínn, Ḍ'imḡiḡeḡḡar ar an mboḡán.* (An alternative device for avoiding clumsiness is to put the whole of the predicate together at the beginning, thus:—

Ḍ'imḡiḡeḡḡar aS an mboḡán m. ḡ c. ḡ etc.)

- (d) The *verb* (and preceding particle) are repeated, when its predicative complement, somewhat long and complex, intervenes before the *object*:—

MSF. 170.—*Ḍá n-abraínn-pe leir na rḡaraiḡ uḡ a táimis éuḡam an oirḡe úḡ 'á iaraiḡ oim beir am' rḡiúrḡóir oirḡa, Ḍá n-abraínn ná rḡarḡáinn é . . .*

CHAPTER XIII.

Miscellaneous.

A.—Feminine adjective not inflected in the dative singular :
Feminine adjectives frequently resist inflexion in the dative singular, especially those in -ac. In many cases the phenomenon may be explained as coming under the phrase-noun principle (p. 159).

- 1°. Ní toil le nDuir n-acair acá inr na fLaitir go gcaillpí
duine de'n muinntir bEas ran (CS. 50).
- 2°. As réreacó fé gac TAOB (MSF. 3). Cf. iOTAOB, etc.
- 3°. bimir as obair ran lae ar an bpeim bEas (MSF. 48).
- 4°. Ar an OTAOB toir o'n tppáir bEas (MSF. 57).
- 5°. bÍ ré in' oiróce OUB (MSF. 71).
- 6°. Ar réir bpeas leacáin (MSF. 86).
- 7°. Deineann an enucán foitín móir do'n inre bEas (MSF. 127).
- 8°. Saín abainn mÓR (MSF. 129).
- 9°. Ar úráir éigin tAIRbEac a déanaí de'n érim
rim (MSF. 149).
- 10°. Sa coir bAcac (S.).
- 11°. leir an gcainnt uacbásac (Ser. 10).
- 12°. Sa mírbúilt mÓR ran (Ser. 66).
- 13°. See Ex. a., p. 110 (S. 97).
- 14°. fear ir eacó Caac go bpuil rpeoir ana-móir aise ,
rgealacac sulcmar (CD. 51).

B.—Apposition.

Apposition in Irish is either—

1°. Logical, but not grammatical:—

- (a) Tá bpeit tabraa air ceana féin toirg náir épeir
ré in ainm míc De, an T-AON gEim (CS. 230)

- (b) Úiomair tamall maic as feiteam leo as doimair
 tige an Achar TOMÁS MAC MUIRIS (TITLE ONLY
 inflected).
- (c) Ueabair an Achar PEADAR Ó LAOZAIRE, TAITHEO
 riao ar aitear na cruinne liom (TITLE ONLY inflected).
- (d) So in the vocative:—a Achar PEADAR; a
 Achar SEAMUS. But—a Peadair uí Laozaire
 a Séamuis uí Ceallacháin. See 2°. c. below.
- (e) Tré imríde na Mairgíne Muire, MÁTAR DÓ
 (Ser. 4).
- (f) I n-éagmair íorép 7 Muire mátar (Ser. III).
 or—2°. Logical and grammatical:—
- (a) B'é rin achar céile Cárpar, ÁRD-ŠAŠAIRT na
 bliadna ran (CS 277).
- (b) B'rin é achar Tomás uí nualláin (The usual
 construction).
- (c) So in vocative:—a Seáin uí Súilleobáin (usual).
- (d) Setantae macc Sualtaim atomchomnic-se, ocus
- (e) macc Dechtire DO FETHAR-SU (S.T. 4).
- Frequently in O.I.—after proleptic a:—a uathmaire.
 IND FIR (S.T.); a masse IN CHUIRP (Gl.).
- (f) Corp Sant Anna MATHAR Muire (GM.-ZCP. II., 14)

C.—Dative, Genitive or Locative form now used instead of
 old Nom.—

Some reformers of Irish indulge in heroics occasionally
 about the corruption of Šaeóeatš into Šaeóitš (not to
 speak of Šaoluinn !) forgetting (apparently) that the
 same thing has happened in hundreds of other words.
 It is inconsistent, not to say stupid, to be continually
 writing Šaeóeatš , and allowing, at the same time, the
 dative form to serve, instead of the nominative, in dozens
 of other words. The following list will help the student

to realise how widely spread this change is, and when he remembers that the change in some cases had begun in the old Irish period, he will be content to accept these FACTS of language, and admit that there is nothing specially sacred about a Nom. case. The list of course is by no means complete :—

- 1°. Dative for older Nominative :—**uÍb** **laoḡaíre** (the name of the parish in which Ballingearry is situated); **úir** (the virgin soil; Lat. *pura* (adj.); old nom. *úr*); **ḡaeóilḡ**; **scóil**; **ṫabáirt** (old nom. *tabart*); **ḡabáil** (old nom. *gabál*) and so all verbals in *-áil*; **máíoin**; **mín** (meal; Mid. I. *men*); **ṫríúr** (*ṫriúr*); **ṫóis** (as well as older *ṫoiúr* = a pair); **muínnṫír**; **namáí** (as well as *namá*); sometimes also **caráí** (as well as *cará*); **náíúir** (*natura.*); **tóil** (O.I. *tol*); Middle I. **nít** (nest) for O.I. *net* (mod. *neas*, *ní*); **peín** (as well as *pián*); **peíst** (as well as *piárṫ*); **óig** (virgin) as well as *óg*; **reír** (as well as *riúr*); **ríogáin** (as well as *riogán*); **báinnríogáin** (also *-án*) [Here, however, we may have two original modes of declension]; **scéim** (and *sciam*); **reíúinn** (old nom. *reíúeann*; Keating has both forms as vocative in the same poem) **seáctimáin** (*septimana*); **seáinmóin** (for *seáinmóin* (with assimilation), which again is for *seáinmóin* (with metathesis) from L. *sermo*); **sín** (as well as *rión*); **snáṫáí** (Mid. I. *snathat*); **tiḡ** (Munster; O.I. *tech*); **tóit**, smoke (Mid. I. *tutt*); **uáig**, grave (Mid. I. *uag*); **ḡluáis**, gloss, commentary (O.I. *gluas* (s)); **uáir** (O.I. *uar*, *ór*; cf. *pó céadóir*); **uáin**, cave (as well as *uam*); **uáim**, seam, sewing (*uáim*, also *uam*); **uúinn**, elbow (also *uúite*); **urcói** (O.I. *erchót*); **oráin** (O.I. *orcun*); **tuáiráin**; **feirceit** (with prothetic *f-* and suffixed *-t*;

- 2°. In a similar way the O.I. perfect passive of the verb *ro fitir* (modern *feadair*), namely, *fess*, became a noun or adjective, *ní fess* gave rise to *ir fess* (*ir feair dom*, etc.) on the analogy of *ní fiss* : *ir fiss*, and so *feair* became a noun or adjective.
- 3°. There was in O.I. a verb *fo-fuapair*, *fópair* (*fo-od-ber*) meaning he attacks, makes for. From this comes the modern verb *fo-bhairm*, I begin, attack, meditate, happen by accident, etc. But, furthermore from saying *o'fópair dom é déanaim* (an impersonal use of the verb in the sense of "I almost did it") we come to say also *da óobair dom é déanaim*, where out of the impersonal *fo-bhair*, preceded by *do* we form a new substantive (adjective) *doobair*.

Words beginning with a vowel are liable to take on accretions from the previous word. Cf. the frequent occurrence of prothetic *f*-, e.g., *fuireos*, *fairne*, *fuair*, *fairt*, *fairnéir*, *fanaim*, *fairraidis*, etc., and the variation between *p* and *f* in words like *préam*, *fréam*; *paríche* (*parochia*), *fairche*; *pill*, *pill*, *tail*; *proimad*, *froimad*; *raitm*, *fairm* (*Doimnác na fairme*); Mid. I. *petarlaicc* for older *fetarlaic* (*vetere lege*); *riuibin*: *fairuibin*. Cf. also the confusion of initial *n*- with final *-n* of the article, in—*uimhir* (*number* : = *nuimhir*), *eair* (O.I. *ness*) *eaircóro*; *neaircóro* (*boil*, *sore*; O.I. *nescóit*).

E.—Some words in which Indo-Germanic "p" has been lost.

1. *-arc* in *immchomarc* = questioning. Cf. L. *posco* < †*prk-sco*; *procus* (*suitor*), *precor* = I pray.
2. The prep. *air* (in relative construction are *-ara-*; cf. Gall. *Are-morici*) Gr. *περί*, etc.
3. *ait* = joint. Cf. Gk. *οι-πλάσιος*, double.

4. -aon in ríomáon < †epōno, †epno ; cf. Eng. even (Pedersen).
5. an-uimíó (last year) ; Gk. *πέρυτι, πέρυσι*.
6. ác = ford. Gk. *πάτος* a trodden or beaten way ; L. pons.
7. as-ren ; Gk. *πέρυμη* I sell.
8. all (rock ; áil, fáil) ; †palsos. Cf. Germ. Fels (rock), Eng. fell.
9. áitíne (calf) < †pathre-nio. Root-pa = feed. L. pascor, pabulum (Z.C.P. VII, 2).
10. áil (fitting, desired) < †pak-li. (Cf. L. pango, pasciscor). (Or possibly †ad-li ; cf. adas, comadas).
11. ácáir ; L. pater.
12. céáca (plough) ; Gk. *καμπτός* = bent. (I.G. pt > cht).
13. creáca = wood-cock, barn-owl, partridge, barnacle ; immediately from †Kreb-ro, but cf. L. crepo (screpo), (Marstr).
14. col (sin, impediment, prohibition ; blood relationship) ; L. culpa.
15. caoir (berry) ; Gk. *καρπός* = fruit.
16. caora (sheep) ; L. caper.
17. corráin (carrán) ; L. carpo ; Gk. *καρπός*.
18. cáct (O.I.) = a female slave ; L. capta. (pt > cht).
19. cío ; †Krapos ; Eng. roof = hroof.
20. cuán (harbour) ; cf. Eng. haven (†Korn-) ; Kjöbenhavn.
21. cluáin (meadow) < †klopni—(Thurn.).
22. cam (crooked) ; Gk. *κάμπτειν* = to bend, bow.
23. cúis (five). I.G. penque ; L. quinque ; Gk. *πέντε* ; cf. L. pugnus (fist).
24. eáó (in *ne n-eáó 7 ne n-áimíir fáca*), time, space ; †pedo- ; Gk. *πέδον* ground, earth, land, soil. L. op-pid-um. Possibly the same root is to be found in *iomáó, ionáó* (in both of which the Ó was originally aspirated).

25. εαργε = speckled ; Gk. *περκνός*. Unless it belongs to the root *erc-* (shining, radiant) found in *ρυαργε*, *ου-αργε*. Cf. L. *arguo*, *argentum*, *argilla* (white-clay).
26. *ad-ella* (v.n. *αδᾶλλι* ; cf. *ταδᾶλλι*, *οιδᾶλλι*, *τριδᾶλλι*) < †*pelna*. Gk. *πῖλναμαι* pass. of *πῖλνάω*, I bring near to ; L. *appellere*. “Germanici triremis Chaucorum terram adpultit” (Tac. Ann. 2, 24).
27. *έιτεδᾶ* (falsehood) < †*peiti-ka* (Marstr. Z.C.P. VII, 2). Pedersen, on the other hand, derives either from 1° *epi-togh* (tongid, he swears) comparing Gk. *ἐπι-ορκέω* (swear FALSELY) ; or 2° from I.G. †*eito-* O.I. *oeth*, Eng. *oath*, comparing, for the change of meaning, the word *tuige* (used as vb. n. of *tongid*) which means etymologically “lying.”
28. *έδαν* (bird) ; †*pet-no-* ; cf. L. *peto*, *penna*, *petulans* (diminutive).
29. *ειτρε* (= tail, end ; lit. feather) ; †*pet-rio*. Cf. *έδαν*.
30. *φο* (*φό*, *φέ*, *φά*, *φαι*) ; Gk. *ῥπο* ; Sk. *upa*.
31. *φορ* :—Gk. *ῥπερ*, L. *super*, Sk. *upari*. 31° *ρυαριμ* < *upo-vok-smen* (Marstr.) ; L. *vox*. Cf. *φοτρηομ*, *φοτρηομν* (*φο-τορηαμν*).
32. *ιτ* (*ιοι*) (many) ; Gk. *πολύς* ; Goth. *filu*.
33. *ιτ* (corn), *ιοτῆλαιμν* (haggard) ; Sk. *pitus* ; L. *pituita*, *phlegm* ; a gummy exudation from trees.
34. *ιθ* (drink) ; Sk. *pibati* ; L. *bibit* (for *pibit*).
35. *ίρ*, *ιορ* (prep. and adv.—down) ; †*pēd-su* (If not from prep. *ιη*).
36. O.I. *iress*, *hiress*. Still extant in the negative compound *αη-ηαρ* (doubt). Originally vb. n. of *ar-sissedar*. *ir-* is one of the stressed forms of the prep. *ar* (q.v.). For the meaning (faith) cf. Gk. *ἐπίσταμαι* = I know (Attic), believe (Herodotus).

37. *iar* (*éiar, riar, ariar, iaréar, etc.*); apparently a neuter -*io* extension of the I.G. *epi-* found in Gk. *ἐπί*.
38. *iar̄s*; *piscis*?
39. *iar̄*: †*plā̄r*—; Eng. *floor*; cf. Sc. G. *blàr*.
40. *ian*:—Either from †*plānus* (*level, with the unevennesses filled up*) directly, or a form of the root *plē* (L. *plenus*, Gk. *πλήρης*).
41. *cum̄-ai* (*handmaid*; lit. *praegnans*) -*ai* < †*paln* (cf. 40).
42. *ion*: *plenus*.
43. *iam̄*: *palma* (with lengthening).
44. *ieac*; cf. *πλάξ*, anything flat or broad: *planus* < *placnus*.
45. *iam̄*: *pilot*; Root †*pleu* = *sail*. Gk. *πλέω, πλεύσομαι*.
46. *ieácar* (*boat*); cf. Eng. *sloop*?
47. *mol*: Gk. *μουσική* (*song*) dancing to music; *Melpomene*.
48. *neáct* (*niece*); L. *neptis*.
49. *nia*: L. *nepos*.
50. *orc*: L. *porcus*.
51. *ór, uar* †*oup-su* (*uaécar* †*oup-tero*; *éuar, ruar, anuar*); Goth. *iup* = *upwards* (Pedersen). Thurn. on the other hand sees -*ks* in the *r* of *ór*, comparing *uaécar* and the Gall. *Uxellodunum* (*Hightown*).
52. *reó* (*frost*); L. *pru-ina*.
53. prep. *re*: cf. L. *prin-cipium*; Gk. *πρίν*.
54. *iam̄*: L. *primus* < †*pris-mos*, *iam̄* < †*prisam-*.
55. *iaic̄-neac̄* (*fern*): †*prati-*.
56. *ait*: †*pothni*; Sk. *pathas* = *place* (Pedersen).
57. *ruan*: L. *somnus* < *sopnos* †*svepnos*. Cf. L. *sopor*; Gk. *ὑπνος* (with labial infection from *π* or the lost digamma? Or *v* represents an ablaut grade of *ue-*).
58. *reárr* (*sickle*); L. *sarpo*; Gk. *ἀρπη*, kind of falcon; sickle, scimitar.
59. *reáct*: *septem*: *επτά*
60. *raor*: †*sapero-*; L. *sapio*.

61. O.I. soud, in *iompróð*, *tionntróð* :—Root svap, sup ;
cf. Lat. dis-sip-are.
62. *rrón* : Root pster ? L. sternuo.
63. *rine* (teat, nipple, pap) ; aspirated in O.I. *bó tri-phne*
(cow with udder of three teats). Lithuanian *spenys*.
64. *reir*, *reirið* (now = heel ; orig. = ankle) aspirated
in dual (O.I.) *dí pherid* ; Gk. *σφυρόν* = ankle.
65. O.I. *selg* (spleen) ; Gk. *σπλήν*, *σπλάγχνα*. Mod. I. *reats*.
66. *te* (warm ; O.I. *tee*) ; L. *tepent-es*.
67. *tan* (time ; but compare Eng. then) ; L. *tem-pus*.
68. *tuite* (flood) : < *to-li-n* (Root plé).
69. *óiteann*, *óitinn*, *óite* :—*dí-li-n* (Root plé).
70. *úr* : L. *purus*.
71. *utairð* : cf. Gk. *πύλιγγες* (curled hair). So *utáa* (beard) ;
utairð (*ut-ḫaṽa* = long-bearded ?).
72. *urra* : prep. *ar*+root of L. *postis* (Pedersen).
73. *rioc̄t* : < *ḫpr̄ptu* : Gk. *πρέπω* (Pedersen). But Marstr.
(Z.C.P. VII, 2, 361) derives from *rkta*, a weak form of
the root in *ru-airc*, *ouairc* (also *ro-ráa*, *ro-ráa*).
74. *rañn* : *ḫparsna* ; L. *pars*.
75. *ro* : L. *pro*.
76. *en*=water ; *englas* (milk and water) < *ḫpino* (cf. *ib*
L. *bibō*) (Z.C.P. II, 306)..

CHAPTER XIV.

Word-formation.

A.—Verbal Nouns :—

1°. -o stems :—*cúmhoad*, *cuihpead*, (*cuihpead*), *corp*, *folad* (*fo-laidhim*), *fulan* (*fulas*) *tóimad* (*to-for-maig*), *tafan*, *tađant* (act of driving, barking at, etc., *do-seinn*), *adall*, *tađall*, *diall*, *tmall* (the last four from the root *ell-*, cf. Lat. *appellere* = to come to land (Tacitus)).

Notice that in *cúmhoad*, *cuihpead*, *folad*, *tóimad*, the final -*ad* is not a suffix but part of the verbal root itself.

2°. *io-* stems :—cf. Latin *gaudium* *ruide* (†*sodium* from the *o* grade of the root -*sed*, Lat. *sedere*; *solium*. For the interchange of *l* and *d* cf. old Latin *impelimentum* for *impedimentum*; *lacrima* for the older *dacrima*, Gk. *δάκρυ*, I. *dér*, *deor*; *lingua*, Ir. *teang* (*for deang*); Ir. *cuitead* for *cuidead*; cf. *ceiðm* (*plague*) for *deiðm* (Root *ded-* = *evanescere*, *tabescere*).

éirge, *éirirge*; *easna* (no longer a *verbal* noun; *wisdom*); *fréasra* (*frith-gaire*); *fo* (*fubae* from *fo-ben*); *uirge*; *tairbe* (*torbe* from *torban*, *do-rorban*); *tuile* (*do-lin*). *fo*, *tairbe*, *tuile* no longer *verbal* nouns.

3°. *ia-* stems :—*claid*, *suir*, *ite*, *ruige* (no longer *verbal*). Cf. L. *invid-ia*.

4°. Different stems but with -*t* (*th*, *o*, or *o*, or ?) ending in modern Irish :—*beit* (*buith*), *bheit*, *beanna*, *maida* (no longer *verbal*), *bra* (*mrath* from *mairnid*, *betrays*) *cleit* (*later ceit*), *oúta* (no longer *verbal*), *dearmad*, *formad* (root *men-* in L. *mens*,

E. mind) *tuige* (*tuigeaó* where *th* in unstressed syllable has become *th*. In *dearthaó*, *formaó*, final *t* has been eclipsed by preceding *-n*). *fiarfaíde* (early I. *iarfaigid*, from *†-sagitus*) *atcuinge*, *atcuingíó*; *taáct*, *mac* (no longer *verbal*).

The verbal noun form is (frequently) different in compounds as compared with the simple noun. E.g., *breic*, but in compounds *bert*:—*taáairc*, *abairc* (O.I. *epert*) *ioáairc*; *béim*, but in compounds *-be*, *-bae*,—*foáa* (O.I. *fubae*) *taírbe* (O.I. *torbe*).

5°. *-tu* suffix:—*meár*, *fiór*, *coiméaó*. Sometimes the old verb has become obsolete, and a new verb has been formed from the old verbal noun, e.g., *meáraim*, *coiméaóaim*; so *téimim* side by side with the older *tuigim*; *céimniúim* as compared with older *cúigim* (*obs.*).

6°. With *-tiu* suffix in old nom.:—*oíóean*, *oíóim* (*protection*. O.I. *dítiu*) *foigíoe* (*patience*. O.I. *foditiu*), *feircin*, *feircint* (*raicrin*, *raicrint*) O.I. *aicsiu* (*†ad-ces-tio*). In *foairóim* (O.I. *fóisitiu*, from *fo-sissedar*), we have analogy, on the model of *foditiu*, *airitiu*, etc. The old dative is frequently used in the modern language as nominative—a thing not unknown in the Old Irish period—e.g., *tabairt*, *gabáil* instead of *tabart*, *gabál*. In *feircint* we have the old dative, with prothetic *f-*, change of *ai* to *ei*, metathesis of *r* and *c*, and the addition of a final *-t*. For the change from *ai* to *ei*, cf. *mac*, gen. *míe* for earlier *meic*, *maic*. In speech one frequently hears *feirim* (not *feicim*).

7°. With *mu-* suffix (*masc.*):—*gníom*, *óéanaí*, *róznaí* *coínaí* (now frequently *coíaint*), *gníom*. But *impeáran* (from same root. The earlier form was *imbressan*. The *a* has been lengthened on the

analogy of diminutives in -án). *Tuitleam*, *tairpe* (loyalty, for earlier *tairissem*).

- 8°. With *ma-* suffix (fem.) :—*ceirdeam* (no longer verbal ; *ceirdeamaint* is used instead) ; *maoirdeam*, *asallam*. *ceirdeam* and *maoirdeam* are now masculine.
- 9°. With *mn-* *smen-* suffix :—*béim*, *céim* (*oréim* (*orunz-*), *léim*, *féim*, *fozluim*, *tuicim* (O.I. *tothaim*), *zairim*. Notice that *béim*, *céim*, *féim* are no longer *verbals*. Also that, as in the case of *breic*, the verbals *béim*, *zairim* take a different form in compounds :—*fova* (O.I. *fubae*), *preasra*, *tasra*, *fozra*, *asra* (also *preasrao*, *preasairt*, etc.) ; *naiom* (now *rnaiom*) from *narc-* ; *reinnm* ; *maiom* (this last on the analogy of *naiom*). *Zairim* occurs in the compound *tozairim* = summoning, invitation, etc.
- 10°. With suffix *-ni*, (fem.) :—*buan* (*bong-*) (now frequently *buannt*, and by confusion with verb *bain*, *bainnt*) ; *áin* (root *ag-* to drive) *táin* *iomáin*(*t*), *tiomáin*(*t*), *comáin*(*t*).
- 11°. Miscellaneous :—*atram* ; *anacal*, *áonacal* (suffix *lo-*?) *zabáil* (suffix *-dla*) *zein*, *reic*, *ceic* (these two on the model of *ioc*), *éiric* (from *reic*) *leanamain*(*t*) (early *lenamon*), *fanamain*(*t*) (Mid. I. *anad*) *tegan*, *féacain*(*t*), *rié*, *timéireacé* (from root *reth-* with ending modelled on *teacé*). Other forms of the noun corresponding to *rié* are :—1°. *ress*, seen in Mid. I. *esraiss* = way, passage ; 2°. *rithin* in *foiricéin*, help. *Toza* (or used formally as verbal *tozaó*), *roza* (both from root *gus-* ; cf. Augustus (Avi-gustus), Eng. cost) ; *reiribeann* (*reiribinn*) *léizeann*, *airpeann* (from Latin gerundial forms) ; *irpeann* (earlier *iffern*) on the analogy of these ;

céadóat, foirceadóat (suffix -tlo). Many of the above are no longer used as *verbals*.

- 12°. Sometimes the verbal noun is from a different root to that of the verb :—E.g. gal is used as the vb. noun of the old verb fichid = fights. With gal cf. Gk. *χολή*, and with fichid, Latin vi-n-co. Gal survives in certain compounds :—*oíogal*, *toḡail*, *foḡail*, *foḡluíde*; *ar foḡail* = outlawed; *eaḡal* (ek + gal) *riogḡal* (murder of a tribesman < fine); *reapc* used as verbal to *capaid* (obs. or nearly so); *ól*: *ibíð* (obs.—c.f. L. bibo, for pibo). A new verb *ólaim* is now used. Similarly the verbs corresponding to *taíðbpe* (O.I. *taidbsiu*) *airnéir*, *fairnéir* (O.I. *aisndís*), *rcéal* (ad-fét) are now obsolete, and these nouns are no longer VERBALS. A new verb *airnéirim* has been formed from the verbal noun *airnéir*.

13°. -ad (atus) :—*molad*, *bualad*, etc.

14°. -uḡad, iuḡad for verbs in *uis*, *iḡ* :—*beannúḡad*, *írlíúḡad*.

15°. -adct : *éirteadct*.

16°. *buađctaint*, *airéadctaint*, *maireadctaint*. These seem to be modelled on the old dat. sing. of *mallađct*, *beannađct*, viz. *mallađctain*, *beannađctain* (O.I. *bendachtin*, *maldachtin*) with the addition of a final -t. So *adnuadctaint*, *aitbeođctaint*.

17°. Intensive or iterative forms in -úđán (from verbals in -uḡad, iuḡad) and -adán (from others) :—*ceirpiúđán*, *ḡḡpúúđán*, *ollmúđán*, *cpuinniúđán*, *riapraídeadán*, *luḡeadán*, *ḡearradán*. These may have originated with diminutives from verbals in -ad like *cúmdad*, *cúmdadán*. The transition from the diminutive to

the iterative and intensive meaning is easy enough
The "petty" questioner is generally insistent.

18°. -*čim*, *čain* :—*řóimčim* (*řóim* < *řo* + *řeth*) ; *řearčain* (pour < *řearaim* ; then downpour, *rain*).

19°. -*žal*, -*žail*, -*uioi* :—*řuruioi*, *řeaožail*, *řrúčtžail*, *žnúřžail* (quiet lowing), etc.

B.—Composition :—

1°. First element a *noun*, second element *adjective* :—

řoit-čuiro, *uēt-leačan*. When an ADJ. is made up of a noun and an adj. the adjective must come second. If, however, the compound is a noun, the adj. may come first : *mōř-čúmáēt*, *mōř-tuáē* ; but as an adj. *tuáēmar*, *lōžmar* (the termination *-mar* is in origin the adj. *mōř*). Words like *řionn-čarras* are really nouns, whereas *čairř-řionn* is an adjective. Notice that the initial consonant of the second element is aspirated. This is because the STEM of the first element is used ; where these stems ended in a consonant *-o* was added or, in some cases, substituted (e.g., *težlac* < †*tego-slogus*) ; aspiration in Irish shows this ; in Gallic words the vowel appears, e.g., Ir. *eáēraō*, Gall. *Epo-redia*, *Dago*-(Ir. *řeáž*)-*vassus*, *Dumno-rix*, *Vergo-bretus* (name of magistrate amongst the *Ædui*, and = *cuius iudicium efficax est*. *Vergo*- = *řearř*, *Bitu*- (Ir. *čič*, cf. *čič-čeo*) *riges*. Cf. Gk. *μνο-γενής* only-begotten. Gall. *Cingetorix*, *Carent-o-magus*.

2°. First element a noun, second also a noun :—

čalám (-*n* stem)—*čúmrčužao* (earthquake) ; *muř* (-*i* stem)—*čřan* (sea-raven) ; *řiž* (-*g* stem)—*čeáē* ; *čeáž* (-*s* stem)—*tuáē* (2nd element = *řlōž řtuáž* ; when the vowel is shortened (through loss of stress)

final gh broad becomes ch) : *ríob-éac* (lit. wood-cat, i.e., mouse-trap) ; *íobal-árbá* (idolatry) ; *marc-riuaḡ* (cavalcade) ; *briatár-éac* (battle of words) ; *óin-márbá* (homicide; the first element is equivalent to *óine*) ; *ban-éara* (*ban* is the composition form of *bean*), *bainríogáin*, *criobánḡ* = bunch, cluster (quantity held in hand) (also *criobáinḡ*) < *criob* = claw, the hand from wrist to fingers, + *ánḡ* (cf. Gk. *ἄγγος*, pail, bowl, bucket—Z.C.P. VII. 2, 397).

3°. 1st element an adj., second a noun :—

árb-rí, *ceart-lár*, *criab-éár*, *deáḡ-óine*, *roé-éanḡabáláiré*, *reanáir*, *nua-riáónaire* (all *nouns*).

4°. 1st element an adj., second also an adj. :—

uitecúmaéac, *deáḡ-biarta*, *roé-riabáic*, *óubḡlar*, *rionn-riab*.

5°. 1st element an adj., 2nd a verb :—

éac-éuir, *uite-máirb*.

6°. 1st element an indeclinable particle (other than a preposition), 2nd element a noun :—It is worthy of note that when an ADJ. is made up of an indeclinable particle and a **noun**, the adj. becomes an *-i* stem in Irish (as in Gk. and Latin) though the noun was an *-o* or *a-* stem :—E.g., *ronairt* (so + *neart*) *éirt* (O.I. < *ess* + *nert*) *riabáir* (so + *ábáir*) ; *óabáir* (*óo* + *ábáir*) ; *ionnuáir* (in + *nuáir*) ; *óeibáir* (fitting *óo* + *áibéir*, i.e. without reproach) ; *ruáin* = everlasting (*ro* + *áin*) ; *óiróic*, = illustrious (*ar* + *dear*). The change takes place also sometimes when the resulting compound is a **NOUN** :—*deóḡair* = a diphthong (*de*, composition form of *óó*, *óá* + *foḡair*), *incinn* (in + *ceann*), *Óiarmuir* (*óo* + *foirmuir*) But on the other hand *óóair*, *foóair* ; *foicín* =

shelter, may be from $\text{po} + \text{ríon}$. Cf. the Latin adjectives *imbellis*, *imberbis*, *inermis*, *exsominis*, *exanimis*, *bicornis*, *multiformis*, etc. (from *o-* *u-* and *a-* stems). With *u*, *io*, *ia* stems the phenomenon is not so general. *íonnráic* (worthy) is probably from *in* + *reicc* (sell); *íoilbír* and *íoilbír* come probably from *labra* (*labair*, speak).

Further exx. of indeclinable particle + noun:—

The Indo-Germanic negative particle *ǵ* (appearing in Latin as *in*, in Gk. as *a-* in Teutonic languages as *un-*) becomes in Irish

(a) *in-* before *o*, *ɔ*:—*in* + *o*uige, *ion*ɔnað (*in* + *ɔ*nað).

(b) *en-* before *ɛ*, *e*:—*é*ɔɔcór, *é*ɔɔraṁlaét (i.e. *en* + *co*raṁlaét).

(c) *an-* before vowels, labials, and other explosives than those mentioned in (a) and (b); *aineo*lar, *ainb*íor, *ain*míne; *an-* irregularly before *e* in *ainc*peirdeam.

The neg. particle *am*—in *am*lar (*am* + *í*peir, faith). *aim*íro (barren) < Early I. *birit* = a sow. SK. *bharanti* = bearing; Root-*bher*.

The neg. particle *oi*—in *oi*craeb (*o*raeb = Eng. *thorp*, O.H.G. *Dorf*, village).

The neg. particle *mí*—in *mí*-íáram, etc.

The neg. particle *oo*—in *oo*mlar, *oo*car (aspirating, on analogy of *ro-*).

The neg. particle *neam*—in *neam*-aire, *neam*-blarɔaét.

7°. 1st element indeclinable particle, 2nd an adj. —

*é*ɔɔcór (*en* + *cór*); *annra* (difficult; *an* + *asse*, easy). From this word comes *annra*ét = love, affection; cf. the change of meaning in *me*ara, in—

ir meara tiom Seán ná Séamar; inoearb; éadrom; éadramail (en + cormail). Superlative particle an (ana-) in—ana-mait, etc.; ainbriorac. In ruaiénib (well-known, illustrious) we have the change from an o- to an i- stem, though the last element is an adjective, not a noun: (†su-aith-gnáth) robarb, robarb may be from either rérb, or the noun RAC. neamfhuimeamail, mí-fárta, amutac.

8°. First element *preposition*, second element noun, adj., pronoun, or verb:—

(a) The preposition ad (Latin ad):—

1° Before vowels and old u > AŮ:—

adnacal (AŮ + anacul); tarbber (with initial to-) (from do-adbat).

2°. Is assimilated to t, d, c, g, b, m, and s:—aitreab (ad + treab; the a is lengthened because of the noun ait). aduigim (ad + oigim?); aierin (mod. feierin feierint = †ad - ces - tio aialam (ad-gládathar). aibrb ripe (O.I. abaig from bo(n)g-). amur (ad + mess). Hence verb aimrigim; acá (root stá).

3°. Before l, r, n it becomes a:—ail (<ad-li; cf. adas, comadas O.I.). alram (ad + riom), ainrb (ad + ness + id).

4°. Before the prep. od (syncopated) it became aud, ed, id, and in mod. Irish, iob, ib:—iobbarac, iobbarac (ad + od + beir).

(b) The preposition ar (er, ir, ar, ur, or, úr):—(cf. L. AR-biter, agi-ER). Oirbber (oirbeirac, oirbeirac) pron. uirbber in South Munster; urraige, urraigte. (Also úr-; from ar-ini-guide); syncopated in aierige (ad-eir-rige);-úrleabrac, úrlár, ullam (O.I. erlam, irlam; Sc. G. urlaim, expert. Cf. Gall. Aremorici = people living before the sea; Are - brig - nu - s =

(village) lying on a hill (brig = O.I. *bri* (gen. *brixi*) = hill).

- (c) *ait*,-*ait* :—*aitne* ; *aitear* (aithe+sc < Root-seq Thurn. I, 453) ; *aitrixe*, *taeaoir*. So *aicuinge*, *at-la*, *aitbhliaðain* (the New Year). Cf. Latin *at*, = *but*. In modern Irish three meanings are distinguishable :—

1°. iterative :—*aitbheoðaim*, *aitbriirim*.

2°. negative :—*aitcpeirdeam* = apostacy.

3°. back :—*aitioimprail*, *aitbéim*.

- (d) *céad* (O.I. *ceta-*, *cita-* *cét-*). Only in *céadfaid* (sense) from *cét*+*buith*. In W. Cornish, and Breton it means 'with' and is probably the same as the Gk. *κατά* (†*Knta*). Thurn. I, 455.

- (e) *cóm* Latin (*cum*, *con-*) :—

1°. Before vowels and *l*, *n*, *r* :—*cóm* :—*cómairle*, *coimnead*, *cómlíonað*. In *cómnáir*, *cómnaoir*, the nasal *m* causes insertion of *n*-before vowel.

2°. Before *i*, *e* or *u*, sometimes *cúm* :—*cúimhianað* (*com*+*uð*) *cúimhead*.

3°. Before *d*, *g*, written *con*, but with *g* = *cong* :—*congnaim* (*com*+*gníom*) *congabail* (*coimneail*) ; *cooinnead* (*con*+*o*) *cong* (*con*+*g*). But *cóimhíon*.

4°. Eclipses *t*, *c* and *>* *con-* *co-* :—*conulad* (†*con-tulud*). (In speech of course the *d* is assimilated to *l*) ; *congair* (*con*+*oir*) *congad* (*con*+*cað*).

5°. Before *s* > *co* (with original doubling of *s*) *coirnaim* (*com*+*riom*) *coirmail* (*com*+*samail*).

6°. Before old *v* the *m* of *com* disappears in :—*voeuid* (*cum-ved*). Similarly before *m* in *cúimhín*

(com-men). On the other hand *cumar̄s* (*cum*+*meap̄s*), *cumit̄* (*com*+*meit̄*):

7°. In other cases before *v*, the *m* becomes *v* and the resultant is *v*:—*cubur̄* (*†cum*+*vissus*), *coḡuab̄ar*, *cub̄ar̄* (mod. *cuib̄e*) (*com*+*fid* = a letter of the alphabet); cf. *cuib̄ear*, *cuib̄ear̄ac̄*, for earlier *cuib̄ōear*, etc.; *coib̄ce* (*com*+*fiac̄a*) = hire, debt, dowry. *Coib̄uige* (*com*+*fo*+*uige*), *coib̄near* (*com*+*fine*+*ar*) *coib̄near̄ta*. But cf. *coim̄near̄a* (next) and O.I. *com*-nessam. *Coim̄ear̄car* (*com*+*rear̄car* = *vesper*).

8°. In borrowed words *com*- often represents Latin *con*- and eclipses *f*: *coim̄bioct̄* (*con*-*flictus*), *coim̄tinn* (*con*-*tentio*). *Coim̄riar* (*con*-*science*; cf. *cub̄ar*, *coḡuab̄ar*).

9°. Before *i* *M* disappears in *cuinḡ*, *coinḡir̄*, if these are to be derived from *com*+*iung* (Lat. *jungo*, *jugum*).

10°. In later compounds the ante-vocalic form *cóm* is used before all consonants and aspirates on the analogy of *m̄em*- *m̄em̄i*- (*m̄eām*-):—*cóm*-*tion̄ól*, *cóm*-*ḡluar̄eac̄t̄*, *cóm*-*m̄ot̄aim*, *cóm*-*ḡr̄úḡaḡ*. In *cómb̄ar̄* and its compounds the *m* and *b* are both unaspirated. In *cum̄aoin* the two *m*'s apparently give an unaspirated *m*.

(f) *oí*, *de*:—(Latin *de*).

1°. Before most consonants, and vowels—*oí*:—*oíoḡ*-*b̄áit̄*, *oíḡreab̄*, *oíreac̄*; *oíall*, *oí-áir̄m̄e* (innumerable).

2°. Before *c̄* broad, *ro*, and possibly *b* (broad)—*de*:—*deac̄or̄* (O.I. *de*-*chor*) *dear̄m̄aḡ* (*†de*-*ro*-*ment*), *deab̄ar̄* (*de*-*buith*). In *deānam̄* there is *com*-

pensatory lengthening. So *oíoean* (O.I. *dítu* from *di-étu*).

- 3°. Before *po* → *pu* in *oúépaóct*; *cundubart* (*com-di-fo-bert*) *doubt*; now *conncaðairc* = *danger*.
- 4°. Before old *v* in other cases, *oi* and *oe* appear: O.I. *diad* and *dead* = *end*; cf. *oeo*, *pá oeoio*; mod. I. *oéioeanac*, *inoiaio*. Welsh—*diwedd*.
- 5°. Before *f* it appears both as *oe* and *oi* (*oi* ?):—*in-oeóaió*, *inoioóaió* (*de-saigid*). The latter possibly on the analogy of *inoiaio* (from *oiaio* the *end*; mod. *inoiaio*). *oe* is the form to be expected on account of the *a* in *saigid*.

(g) *eaótar*:—*eaótrannac*; *eaótra* (*expedition, adventure*). Cf. L. *extra*.

(h) *ess*, as (L. *ex*):—

- 1°. Before vowels, and *c*, *t*, *s*,—*ear*, *eir*:—*earonóir*, *eiréirge*, *earcaira*, *tearraig* (*to-ess-ta*), *earlân*.
- 2°. Sometimes *air*—*airéirge*. Here possibly owing to wrong connection with the *air* of *tar n-air*, *airnéir* (O.I. *aisndís* < *as-ind-fét*).
- 3°. Before *l*, *m*, *n*, *r*, *é* appears:—*éaióó* (*ess-lud*; cf. Gk. *ἡ-λυθ-ον*, *ἐ-λεύ-σομαι*), *éiric*, *éimim* (*éimigim*), I refuse (cf. early I. *for-énid* = *he cannot*), *éiric* (*ess+nert*). Mod. *imircé* (*weakness* (Anal. of *INERTIA* ?
- 4°. Before *b*, *g*, *d* it occurs in the form *ek-* (with *-s* lost) and the *k* assimilates:—*abair* (O.I. *epir* < *ek + beir*) *eaóal* (*ek+gal*: cf. *oioóal*, *toóal*, *foóal*) *etrocht* (*shining*).
- 5°. Later on we find *ess-* (instead of this *ek-*), in mod. I. *ear*:—*earba* (*ess + bae* = *good*), *tearbac* (with

το-). The modern Irish *adair* for O.I. *epir* is due to confusion between *as* and *ad*, or to phonetic development from *s + d* (infixed pronoun). Cf. *neas* (O.I. *net*) < *ni-zd-os* (root *SED*) L. *nidus* *tasgus* (*Tasgus*).

- (i). *gan* (O.I. *cen*):—*ceana*, *ceanntair* (=the district *on this side*, as opposed to *aittair*). The original meaning was “on this side.” Cf. L. *cis*, *citra*; Gk. *ἐ-κεῖ*; Irish *bith cé* = *this world here*.
- (l) *roir*, *eadair*:—(L. *inter*):—*eadairguroe*, *roirmeadonac*; *ṽadairdoim* (Thursday < (*eadair* *da doime* ?)). This preposition aspirates on the analogy of *air*. In *ṽadairdoim* (if the derivation be correct), the second *o* is assimilated to the first (i.e., the aspiration is removed).
- (m) *faid*:—(Root *veid*, *vid*. L. *video*. E. *wit*, Germ. *weiss*; cf. *feadair* *fiog*, *faoi* (*so + uid-s*), *ṽdai* (*do + uids*), *ṽnimro* (cf. *un-wit-ting*); *aimro* may be a participial form like *bhiru*. *faidnuire* (directly from the noun *faidu* (gen. *faidhan*)).
- (n) *fó* (Gk. *ὑπό*, L. *sub*):—(For *to-fo-* see p. 263 and for *de-fó* p. 258.)
- 1°. Before consonants:—*fó*, *fu fó* (with compensatory lengthening):—*foighe* (*patience*; O.I. *foditium* = *suffering*). The Munster form *foine* probably goes back to the *dative* (O.I.) *foditin*; *fógnam* (*fó + gníom*), *fóganca*. In Ulster *faiseair* we have *a*, (< O.I. *fo-d-fera*). Mid. I. *fuba* *γ ruba* = *hewing and killing*.
- 2°. Before *o*, *a* > *fó*, *fuad*, *fad*:—*fógha* (*fó + o + ghairne*) *fuairnad* = *tumult* (*fo-od-ess-anad*) *fághaim* (*fó + ad + gabaim*); *fóbaire* (*fó-o-o-beir*); **ba óbair** (*o'fóbaire*)—(see p. 243). In Mod. I. this prep. takes the forms: *fó*, *fé*, *fá*, *faoi*.

- (o) *foir* (L. super, Gk. *ὑπέρ*):—*foirmao*, *foirfár*, *foiráil* (*fuiláil*, with metathesis); sometimes lengthened—*foirceann*, *foirlámair*, *foirneart*.
- (p) *fuir* (Root *vrt* of L. *verto*, *vorsus*):—
- 1°. Before vowels *fuir*:—*fuiréing* = return track; *bean fuiréaitte* (nurse).
- 2°. Before consonants:—the *th* of *fuirt* assimilates:—*fuirdia* (*fuirt-dia*; *e* for *i* in first syllable because of a following *a*, or *o*. Cf. *feair*; *vir(os)*; *oird*: *fdrika*, *fdrika*; cf. Gk. *ἔδρακον* (with *r*). Other grades in *dérkoim* and *dédorka*. *feard*: *vidua*; *fuird* (gen. of *fuir* hill) < *brigos*; *nead* (O.I. *net* < *†ni-zd-os*; L. *nidus*, E. *nest*); *feard* (*†sit-ko-s*; L. *sitis* thirst); *fuird* (beside old verb *snigið* = L. *ninguit*), *buir* (*but* gen. *beird*, O.I. *betho*).
- 3°. Later compounds show *fuir* before consonants, aspirating on the model of *air*:—*fuird-buaid* (re-percussion) *fuirdnam* (care, diligence) = O.I. *frithgnam* < *gníom*; for meaning cf. Lat. *officium* (*facio*). In the modern Irish form *the th* of *fuirith* has become *h-* and unvoiced the *gh* of *gníom*; *fuird-* instead of *fuird-* possibly on the analogy of *fuirdnamail* WHICH HAS THE SAME MEANING as the adj. form *fuirdnamail*; *fuird-leisear* = reperusal. The Connaught *fuird* instead of *fuird* *fuir* is on the analogy of *teir fuir*.
- (r) *air*, *airm*:—*faiffuig* (with prothetic *f-*, metathesis of *r* and *f*, and assimilation to verbs in *-uig*: < *†iar-fosaig*); *air* (aspiration on analogy of *oird*). This preposition seems to be formed, by means of a suffix in *r-*, from the I.G. *†epi* (Gk. *ἐπι*) which in I. would give *e_i* (with loss of *p*) *é, ia* (Thurn. I, 468).

(s) imbi, im :—

1°. Before vowels, and μ - im, iom :— imeaḡta, impeimpe, impeapán (Earlier imbressan; á lengthened on analogy of diminutive -án), iomáin (fim-ag-ni-), tímceall (with to-).

2°. Before \acute{r} > imp :— iompóð (fimbi-šoud), impiðe (fimbi-šuiðe). But later impeapc, imfioim.

3°. Before other consonants im (aspirating) :— imteact, imðeapḡað, i n-imḡcáin (a contamination of im mcáin and ḡcáin).

Three meanings in modern Irish :—

1°. intensive :— imðeapḡaim (revile); imeaḡtaḡim = terrify; imḡim, iomcuir.

2°. mutuality :— iomḡallam, iombuaim.

3°. literally (round about) :— tímceall, iomáin.

(t) in (In composition it has three forms in, en, and ini (Gk. *évi*) and a fourth form inð is probably identical with the old Latin preposition endo, indu, seen in *ind-uere*).

1°. en, which becomes é before τ , c :— éirteact (O.I. étsecht) péadaim, péoir (O.I. étir < ad-cota-enta). But see p. 242; ðéicim (†do-en-ci). In teapḡas, eap, eapna the e is short, irregularly.

2°. ind :— tioneapaim. The d appears in the O.I. perfect tindarscan (to-ind-ro-scan); ionntamail, similitude (ind-samail); tioneapóð (to+ind+soud; cf. iompóð), tioneapim; ionnap (attack. O.I. ind-red; root "reth," run); indarpe, mod. ionnapað(ð).

3°. in-before vowels and many consonants :— inpíúcað, Inid (L. initium) inipe (humility) tineap (aspiration (to-in-fed (švet))); inðeap (estuary).

- 4°. ini :—úinnuige, úinnuigte (< er-ini-gude : mod. suib̄e) inġean ; Ogham inigena
- (u) ior :—ioctar (probably on analogy of uactar) ; íreat. Pedersen derives it from †pēd-su. It is possibly a genitive from the base of the preposition in ; cf. aet ; Gk. ἐκτός. Cf. L. in-tus ab-s. Adverbial in r-ior, t-ior, an-ior.
- (v) ó, úa and oð, uað :—
- 1°. iob̄airt, iob̄airt (ad-od-ber) ; diom̄ar (di-ud-mess), cúmh̄ad̄ (com-ud-ding).
- 2°. After fo, ro, to > fó, ró, tó :—fó̄ra (fo-oo-zaire) tó̄ra (to-oo-zaðáil).
In tob̄ar (to-od-ber) and tor̄ad̄ (to-oo-siag) we have short o.
- 3°. Before i, r > ó, ua :—tionól (do-in-ó-la).
Cf. Latin AU-fero.
- (w) ór :—uactar (cf. Gall. Uxello-dunum, i.e., Hightown. L. auxilium, Gk. ἀξίανω). We have it adverbially in r-uar, t-uar, an-uar. Pedersen derives it from †oup-su and uactar from †oup-tero- (I.G. pt > cht). Goth. iup = upwards.
- (x) re- (before) :—réam̄-focal, réam̄-fuir̄iuzað (preposition) ; cf. Lat. prae, pri-mus, prin-cipium ; Gk. πρίν.
- (y) ro- (L. pro). In Mod. Irish the o is long, in its adverbial use with adjectives :—ró-m̄airt, ró-fuar. It combines initially with only a few verbs—raib̄, ruiz, raínīz, rinne, ruizim, roicim (ro-saigim) (now usually rroicim, rroirim) ruce (in- zo rucei, but mostly without the ro- now, as zo nuige (as far as). In most cases it is joined to a preceding particle—zo, ní, muna, etc. Preceded by de > dear :—dear̄m̄ad̄ and dear̄mad̄. We have it in roza (choice) raðad̄ (robud < ro-† bud ; cf. Gk. πρὸ-θ-άνομαι) = warning.

- (z) *read* :—*readáirim* (present, bestow) ; *readádas nòrlas* = A Christmas box. Formed apparently from the prep. pron. *readas* = past you (2nd sing.) ; cf. L. *secus*.
- (j) *tar, das* :—*toimear* ; *taimteas* (obs.).
- (k) *to* (pretonic *to*) :—
- 1°. Before consonants, mostly *to*, (*tu*), *tó* (with compensatory lengthening) :—*tuirim* (O.I. *tothaim*) *tómar*. Reduced to *ti* (with compensatory lengthening) in *tígeas* (on analogy of *tigim*, *teas*). In O.I. it was *tuirdeas* (*tuidecht*) with *ð* instead of *th*.
 - 2°. *ta*, *tá*—*taðair*, *tárla* (on analogy of *-tarat*, and because of loss of *a* in *do-rala* : *-tarla* (In O.I. the 1st *a* was short).
 - 3°. *te*—in *teitigim* (*do-téig*) possibly from *to-en-téig* > *teillgim*. Thurn. I, 481.
 - 4°. *ti*—in Connaught form *tiubhas*, on the model of the old reduplicated future with *i* in reduplicating syllable.
 - 5°. Before vowels :—*t-* (except before *oo-* > *tó*, *tua*, *tógas*) :—*tigim*, *tuigim*, *tugas*, *tímceall* (í because of position before *mbé*).
 - 6°. *tó* before *for*, *od*, *fo* :—*tóimac* (*to-for-mag*) *tógaim* (*to-od-*).
- (q) *tré* :—*triall*. Cf. *adall*, *taðall*, *oiall*.

The following prepositions are not used in Composition :—*as* (except with pronouns), *am* (except with 3rd s. pronoun in *amlaib*), *le* (except with pronouns), *so* (*to*) (except with pronouns), *read* (with perhaps one exception), *ol*. The following only rarely :—*riab*, *ioin*, *eadair*, *ceas*, *san* (only in *ceanntair*, *ceana*), *iar*, *ir*, *ór*, *ear*, *tré* (except with pronouns).

The following are preserved ONLY in Composition:—*ad*, *ait*, *in*, *o*, *riab*, *eadtar*, *cead*, *ir*, *ro*, *for*, *com* (as prep.), except in such expressions as *go n-iomad* *reab* (L.O.). *Sead* (outside composition) is generally followed by *ir* (*asur*); *re*, occurs, outside composition, in the form *riom*, and (as an adverb) in the form *riam*. *im*, outside compounds, takes the form *um* (probably through loss of stress in such forms as *umam-rd*). The modern preposition *cum*, *cun* (earlier *dochum*, is a noun < †Kudsmen; L. *cacumen*; or, according to the latest derivation < *toiám*) is used separately with nouns; the prepositional pronouns with which it is usually associated (*cugam*, etc.) are originally formed from *co*, *go* (= to).

C.

Suffixes.

I. Nominal Suffixes.

(a) Verbal Nouns. These have been already dealt with (pp. 248-252).

(b) From Adjectives:—

1°. -e (Old -ia. Cf. L. *sapient-ia*) *ráire* (now = welcome; originally = joy, from *ráitib* = joyous) *ruaire*, *ruairige*. Sometimes -i in Mod. I. for earlier -e. E.g., *minici(ge)* for mid. I. *mence*. In O.I. this was the ordinary way of forming a noun from adjectives in -ac. In modern Irish we frequently use for these also the suffix -ar. E.g., *buideac-ar*, *aireac-ar*, *aireac-ar*, *dearta-ar*. With many adjectives, however, this suffix -e is not used. E.g., *mór*, *beag*, etc, adjectives in -amait; those ending in a vowel, e.g., *ceannra*, *te*.

2°. -e (neut. 10-stem) *veire*, *maire*. There is no distinction any longer between these and 1°.

3°. -isse (Mod. *ire*) an extension of No. 2° *raoire*

- was lustful, lecherous. The meaning, however, has broadened. On the model of *ῥαλακάρι*, apparently, are formed—*υαζακάρι* (weakness, from *υαζ*), *μαυλακάρι* (with *ῥαῦδαίριε*) = slowness, weakness.
- 11°. -τ from adjectives in -άε:—*ῥεαῦομαννάε-τ*; *καῖτῆαννάε-τ*.
- 12°. -αῦ:—*υαῦαῦ* = singleness, unity, singular number < root of Gk. *αὐτός* (self).
- 13°. -ῖοε (preceded by a suffix -γο, diminutive) *ῥεαννάεῖοε*; also -αῖ (preceded by the same suffix) *ῥεαννάεαῖ*; cf. Latin *senex* (oldish; the suffix *γο* does not appear in this word in Latin outside the nom. sing). *re-ci-pro-cus* = going backwards and forwards (from *re* and *pro*).
- 14°. -ῥεάε (fem.) Cf. L. *issa* *ῥαιυῖρεάε* = foreign woman: earwig. *ῖοῖρεάε*; *βῖοῖρεάε* = a white cow (*βῖο*); *ῥεῖοῖρεάε* (the female blackbird: *ῥεῖο* = black); *μῖοῖρεάε* = a young she-goat (*μῖοῖ*).
- 15°. -is-tero- (-ῥεαῖ); *ῖοῖρεαῖ* (†*sen-is-tero-*) “is” is the comparative suffix (*iōs*, *ies*, *is*) in its weakest form, seen in L. *magis* (for the other two, Lat. *major* (*mag-iōs*), *majestas* (*mag-ies-tas*). *Tero* is the compar. suffix common in Gk. (cf. L. *al-ter*, *in-ter*. Eng. *other*, *whether*. I. *alltar*, *ceanntaῖ*, *ceáctῖ*, etc.).
- 16°. -άε:—*ῥάῖρεάε* (desert).
- 17°. -ῖοε:—*ῖοῖρεῖοε*. The *n* is doubled in *ῖοῖρεῖοε* according to *MacNeill's law*.
- 18°. -ῖοε:—*ῖοῖρεῖοε* (wild beast's lair).
- 19°. *ῖοε*, diminutive:—*βῖοῖρεῖοε*, *μῖοῖρεῖοε*.

(c) From Nouns:—

- 1°. -άετ:—*ῖοῖρεάετ*, *ῖοῖρεῖοετ*, *ῖοῖρεῖοετ*, *ῖοῖρεῖοετ*

In early I. frequently from nouns in *-eamh* :—*bhreiteamhnaét*. From these the termination *-mnaét* spread. E.g., *bibdamnacht*. From this noun the modern *bíteamnaé* seems to have been formed.

- 2°. *-sétain, sétaint -éaint* (the two latter for verbal nouns) :—*cuirdeáétain, aipeáétaint, aitébeoéáaint* (see p. 251).
- 3°. *-as* :—*lánamhar, adaltrar* (a double suffix here. From *adall* = adultery, concupiscence, with reminiscence of the L. *adulterium*, perhaps). Now usually *adaltrannar* from the adjective *adaltrannaé*, which owes its suffix perhaps to the adj. *eaéttrannaé* (which again is influenced by the Lat. *externus, extraneus*).
- 4°. *isse* (mod. *ipe*) a neuter *io-* stem :—*riáðnuire* (Directly from the noun *riáðu* (gen. *riáðan*).
- 5°. *-rað, raið* : Collective. (There were two such suffixes in O.I., one neuter (connected probably with *reth* = run), the other fem. (connected with I. *riad* = journey, Gallo-Lat. *rheda* = chariot) :—*luaitreáð* (ashes) now *luaitreáé*; *oiǵipe* (ice) O.I. *aig-red*; *ǵníomrað* (from this comes the strong plur. of *ǵníom, ǵníomaréta*). So *ǵeimreáð* (Gk. *χιών*, L. *hiems*), *raimrað*. (Cf. *Samain*; Gk. *ἡμέρα*) *ladórað(m), macrað(f)*.
- 6°. *-lait.*—Collective. Really the noun *rlait* = kingdom :—*éantlait(e)*.
- 7°. *-tráét.*—Collective—*bantráét*.
- 8°. *-airt.*—Collective—*conairt* (hounds). Possibly we may see here the word *rrait* (series), L. *sero*. For change in compound cf. *breit* : *taðairt*.

- 9°. -*iac.*—Collective. (The word *riúg*, *riúas*); *teas-iac* (household); *muclac*.
- 10°. -*iðe* (earlier *id*, *ith*). The agent:—*rcéalaíðe*, *ainmníðe* (Nominative).
- 11°. *aí*, *eaí*:—*breiceaí*, *féiceaí* (debtor) *óúiteaí* (creator); *feallraí* (philosopher) is a borrowing from the L. *philosophus* (Gk.), but has been assimilated in form to these nouns. The old form was *felsub*.
- 12°. -*aire* (Lat. -*arius*):—*teacaire*, *reacaire*, *báraire*, *áaire* (a brood-mare). Cf. *raaire*, an ambling horse, and Eng. *palfrey*).
- 13°. *óir*:—*coimnteoir*, *óirreoir*.
- 14°. *úir*:—*doctúir* (m. 3rd decl.). But *creatúir* (f. 2nd decl.) is from L. *creatura*.
- 15°. -*tóir*, -*óir*, -*aoir* (L. -*ator*), *ceoltóir*; *reat-aoir*, *breadaoir*.
- 16°. -*án* (masc. diminutive: < †*agnus*):—*enocán*, *uimhán* (O.I. *lem*, L. *ulmus*).
- 17°. -*asán* (dim.):—*íorasán*, *doðasán*. Here we may have an accretion of the *s* of *beasán*; or else a double suffix—the Britanic suffix *óg* (= I. *ac*) + *án*. Other varieties of this diminutive are -*acán*, *acán*, -*racán*, *aoán*:—*méaracán* (thimble), *rasasacán* (strainer), *raimnacán* = a salmon trout (lit. a yearling trout, if from *raí* = summer; cf. *raíaire* = young heifer < *sam* + *raí* = unfruitful, dry; *cnúoán* = gurnet is derived, from the adj *crúaró*; also *crúoán*, *crúaoán* (Z.C.P. VII, 2, 405). For the converse change of *cn* > *cr* cf. Ulster *crioc* (*enoc*), *crám* (*enám*); *bozracán*, *bioránaoán* (pin-cushion), *breadaoán* (toy).

- 18°. -*naio* (Fem. diminutive) O.I. *nat* (e.g., *óthathnat*; *uačadò*: pauculus). *bláčhnaio* (Little Flower), also *bláthnat* (weasel) which *may* be the same word. *Óranncaio* (flea) is < *óearč-naio*.
- 19°. -*ín* (Dim.) *řřín*, *ńńín*. Same as I.G. suffix -*ino-*. Cf. Gall. Ticinos (Ir. *teičim*, I fly?), Eng. swine; su-ine: L. *sus*.
- 20°. *ós -tós*:—*óřřós*, *řřéós*, *bábós*, etc. Generally diminutive; *ńńíoltós* = gnat; *cuarńós* (nest of honey bees).
- 21°. -*ne*, -*ne*:—(Dim. or Collective): *řřit*; *řřitne* (a single hair: so *řřuainne*); *řřán*; *řřáinne*. *ain-čtine* (stormy weather; *an-řřad* = storm).
- 22°. -*lo* (I. *al*):—*Cačal* (cf. L. Catullus), *čuačal* (*čuačal* = withershins). *óeirčal* = the turn to the right. Earlier we find *tuaithbél*, *tuaithbil*, suggesting that the second element is -*béal*. It is however certainly -*sel* (*svel*) Irish *řčal*, turn, time, spell, space. Further *teimeal* (darkness); cf. L. *temere*, *tenebrae*. *ńéal* (*neb-lo*) *colł* (hazel:—L. *corylus* = *cosylus*, Eng. *haz-el*).
- 23°. *anar*:—in *čřéadánar*, originally a period of three days, from O.I. *čřéoe*, three things, but under the influence of the Latin, *triduanus*. Now = abstinence.
- 24°. *čearč*:—in *čuarččearč*, *óeirččearč*. The *ř* of *čuarččearč* seems to be due to *óeirččearč*. Cf. converse influence of *čuarč* on *čear* (instead of *óear*). The origin of the suffix is obscure; could it be connected with the L. *pars*?
- 25°. *łann*:—the place where things or persons are kept; *łeabłann*, *óčarłann*, *amłarłann*, *arłmłełann*. But *ann-lann* = sauce contains the Welsh *llyn* = drink. Cf. I. *linn*.

- 26°. ταρ:—αιτεανταρ: υξοαρτάρ (In P.H. augtortaš).
In Mod. I. the second Δ is long.
- 27°. -αδ:—coimnead (conntad) = stubble < Middle I.
condall, stalk, stubble.
- 28°. -αρναδ (a double suffix -αρ (belonging originally
to nouns like ειαζαρ, εοζαρ: in this last it is not a
suffix) + ναδ (the suffix -αδ added to -n stems):—
εοζαρναδ, ειαζαρναδ (the suffix is usually diminutive,
but this word means *heavy* rain; so however
does the simple ειαζαρ; it has perhaps an iterative
force here, referring to the frequent falling
drops). Then also—εναζαρναδ (crackling, rustling
noise) < εναζ; μιοζαρναδ (dozing); υαδαρναδ <
υαδ, (sighing); τυθεαρναδ, τυθεαρναδ (collective:
weeds in general) ζνύραρναδ (under-lowing of a
cow); ριοραρναδ = whispering (ριορα).
- 29°. -αεταδ. Apparently also a double suffix from
-αετ + αδ (or αδ + ταδ):—ζνύραεταδ (under-
lowing < ζνύραετ); εαραεταδ (coughing).
- 30°. -ραδ, -υαδ (of the noises made by animals):—
αμαρτραδ (barking); ζεμμεαδ (lowing; also
ζεμμεαδ); ζμαζαυαδ (clucking of hens); μεεελεαδ
(bleating); ριοραραδ (ριοταραδ, neighing). -αρταδ
in ρμαοταρταδ (sneezing) and υαυεταρταδ (of swine).
- 31°. -ζαι, ζαι, υιοι:—ζμαζζαι (= ζμαζααδ), ζνύρ-
ζαι (lowing); πυρυιοι (pouting); εομαρτυιοι;
βρυετζαι (belching); ρεαυιοι (ρεαυζαι) (whist-
ling).
- 32°. -sine (cf. 2I):—ραρτμε (< ραιϑ) < ραιτρμε.
For change of ϑ into τ before ρ cf. ερωτ < ερωϑ
in phrase in ερωτ ριν. Also Ulster βιοτ ρε <
βιοϑ ρε.

- (d) From **Adverbs** or **Prepositions of place**; and **pronouns** :—
 -τάρ :—οιρτέαρ, ιαρτέαρ, υάέτάρ, ίόέτάρ, ceannτάρ, αλλτάρ, εαέτάρ (exterior) αιρτεαρ; ceaeτάρ (originally, each of two; now mostly with negative-neither); neaeτάρ (from O.I. nech), ίοναέτάρ (intestines).
- (e) From **Verbs** :—
- 1°. -ιό : the agent, or kindred meaning :—áιηριό (accusative case < ad-ness-).
 - 2°. -aeτ : abstracts :—туετaeτ, beannuigeτaeτ (derived directly from participle).
 - 3°. -ар, -τάρ :—таδартеар, páεατεар (also directly from verbal adjective in te, та).
 - 4°. -nt (-aт) :—caia (caraid = he loves : still alive in Ulster). Cf. L. part. in- NT-.
 - 5°. -uos (cf. Gk. perfect participle active in -ωs) Coimθiu (Lord) < †com-med-wōs (Root of midithir = he judges; vb. n. meap).
 - 6°. -s :—bár : originally vb. n. to root ba-; cf. Gk. έβη; Sk a-ga-t.
 - 7°. -am :—Agent. uaam = pilot, from root †pleu-sail.
 - 8°. -neoir (through verbal nouns in -n) -τόιr, aтóιr :—pεpíθneoir (pεpíθinn), moιтóιr, píεaтóιr.
 - 9°. -τάρ :—ιόέτάρ (canal) L. lavacrum; Gk. λουτρόν, bath; таpαэтар (gimlet); Gk. τέρε-τρο-ν.
 - 10°. -aire :—ciaθaire (lit. a digger; ciaiθigim, I dig; ciaiθe = a fence; ciaeεaire (Dineen) = a fish after shedding its spawn, should be spelled ciaeθaire. It is the same word, the change of meaning being sufficiently clear (Z.C.P. VII, 2, 369).

II. Adjectival Suffixes :—

(a) From **verbs** :—tio- (τε, τΑ, τε, τΑ) : buaitte, molta, beannuigte, fásá. .

(b) from **numerals** :—

1°. -to, -eto : peiread, cúigead, veicimad (we may look upon the *m* here as the final *m* of †dek \bar{m}).

2°. The double suffix $\bar{m}m\bar{o}$ + eto :—(I. *m*ad, *am*ad) ceatramad, triomad, etc. In the I.G. period apparently sometimes the -mo suffix, and sometimes the -to suffix was used. Hence L. decimus (†dek- $\bar{m}m\bar{o}$ -s), Gk. *δέκατος* (†dek \bar{m} -to-s). The combination in Irish was helped by *ceatmad*, *veicimad* (where *m* belonged to the cardinal) and *namad* where *m* may represent the original final *m* of novem (cf. Gk. *ἐνεήκοντα*).

(c) From **Nouns** :—

1°. -d(a)e :—(Mod. *da*, *ta*) :—*da* is often pronounced -*sa* :—*maoda*, *riosa*, *crda* (*crú*, blood ; L. *cruo*, *cruentus*), *daonna* (O.I. *doinde*, from plur. of *duine*), *banda* ; *muinnteara*, *neamta* (heavenly), *coibneara*. This suffix denotes—quality, mode, belonging to, material, time, origin.

2°. -ac :—*uileadac*, *peadac*, *onodac*, *Éireannac*, *innéadonac*, *buidéac*, *veasáac* (M.I. *dligthech*).

3°. *amail* :—*fearamail*, *flaiteamail*. English -ly.

4°. *ineac* } (From -n stems with addition of -ac) :—
anac } *ainmneac*, *Albanac*, *marctanac*, *veirtineac*
 (cf. Sc.G. *déistinn*, teeth on edge, disgust < *dét* ? Or Mid. I. *déistiu* = refuse of everything) ;
mactanac, *inntinneac* ; then added to words which did not end in -n :—*toiteanac*, *veirdeanac*, *uirtineac*. Words like *ceatmannac* may have

had some influence also ; cf. L. *externus, extraneus*
 Ἀῶδατρῆαννάδ.

5°. -ἰῶε :—*coḡnḡaḡe, uḡaḡe, ḡḡc-céḡḡe, eaḡnḡaḡe*
 (wise).

6°. -Ἀḡḡḡḡ :—(From nouns in -Ἀḡḡḡḡ(τ)) :—*cḡeḡḡe-
 Ἀḡḡḡḡ, oḡḡeἈḡḡḡḡ, ḡeἈḡḡḡḡḡ.*

7°. -ḡḡḡḡ :—(= the adjective *móḡḡ*) :—*cḡḡḡḡḡḡḡ, éἈḡḡḡḡḡḡ, ḡonḡḡḡḡḡḡ.*

(d) From **prepositions** :—*ḡo* :—*ḡaḡḡḡ (óḡ), íḡeḡḡ (íóḡ).*

(e) From **adjectives** :—

-ḡḡḡ :—*ḡeḡḡḡḡ, móḡḡḡḡḡ.*

-ḡḡḡ :—*ḡḡḡḡḡḡḡḡḡ = a mullet (< ḡḡḡḡḡḡḡḡ-ko- (Z.C.P.
 VII, 2, 389) lit. the sparkling one ; cf. Eng. blithe).*

D. Miscellaneous :—

1°. *ḡonḡḡḡḡ* (equal to, all one, the same) is derived by Pedersen from the def. article + *ḡon*.

2°. *éḡḡḡḡḡ* seems to be gen. of the noun *éḡḡḡḡḡḡ* (m. and f. Cf. the phrases *ḡḡ éḡḡḡḡḡ*, and *ḡḡc éḡḡḡḡḡḡ*). In earlier I. we frequently find what seems to be the fem. dat. used adverbially (without a preposition) : E.g., P.H. 3506 *co ro-b ann écin* (there especially) ; 3758, *is doḡḡ écin*, it is quite likely ; 3855 *is demḡḡ écin*, it is absolutely certain ; 7898, *acht indḡḡḡḡ fén écin*, but in our own selves ; 7934, *acht is indḡḡḡḡ écin*, on this very day ; 3095, *co mad he Ísu écin*. But we also find the adjectival use :— 344, *oen bliadḡḡḡḡ écin*, one year anyhow ; 2504, *eirc co locc écin*, go to some place or other. *éḡḡḡḡḡḡ* is sometimes used wrongly by learners instead of *ḡḡḡḡḡḡḡḡ*. Speaking generally *ḡḡḡḡḡḡ éḡḡḡḡḡḡ = Lat.*

aliquis, but *ruine áiríte* = Lat. *quidam*; so
ruo éigin = *aliquid*; *ruo áiríte* = *quiddam*.

- 3°. *iaráeta* seems to be gen. of *iaráet*. Distinguish
capall iaráeta and *iaráet capall*.

CHAPTER XV.

Change of Meaning in Words.

Words change their meaning in two ways:—

- I. By association with different prepositions, particles etc., in composition.
 - II. By the broadening or narrowing of their connotation owing to various psychological or other causes.
- I. (a) $\alpha\eta\alpha\epsilon\alpha\iota$, by itself means *protection, deliverance*. When combined with the preposition *ad-* it means *burial*: $\alpha\theta\eta\alpha\epsilon\alpha\iota$. Also, with metathesis of *n* and *t*, and lengthening of *-an* to *-án*:— $\alpha\theta\iota\alpha\epsilon\acute{\alpha}\nu$. Then further by assimilation of ending to that of verbals in *-αθ*, $\alpha\theta\iota\alpha\epsilon\alpha\theta$, the usual form in Munster at the present day.

Combined with *το-* and *ινο-* it means the act of *bestowing*, O.I. *tindnacul*. But the word has undergone similar changes to those of $\alpha\theta\eta\alpha\epsilon\alpha\iota > \alpha\theta\iota\alpha\epsilon\alpha\theta$, its modern form being $\tau\iota\omicron\theta\iota\alpha\epsilon\alpha\theta$ (with loss of *n* before first *θ* (now aspirated) and compensatory lengthening of *i*). The plural $\tau\iota\omicron\theta\iota\alpha\epsilon\iota\tau\epsilon$, $\tau\iota\omicron\theta\iota\alpha\epsilon\iota\tau\acute{\iota}$ = benefits received.

- (b) There was an old verb *caraid* = he loves (cf. L. *carus*, *caritas*, Fr. *chère*). It survives still, but is not much used. We find the root in several compounds, however, with more or less change of meaning: With *οθ-* prefixed, and *-αρ* suffix $> \omicron\epsilon\pi\alpha\rho$ = hunger ($\omicron\theta\text{-}\epsilon\alpha\rho\text{-}\alpha\rho$). With the preposition *αθ-* $> \alpha\alpha\upsilon\alpha\rho$ (O.I.) = joy. The mod. I. $\alpha\epsilon\alpha\rho$ = profit, loan, use of a thing; also tool, instrument, may be the same word. At all events

we have it in a compound with the negative $\alpha\eta$ -, viz.: $\alpha\eta\alpha\epsilon\alpha\iota\tau$ = affliction. $\epsilon\iota\omicron\epsilon\alpha\iota\tau$ = ravenous hunger > $\epsilon\iota\omicron\epsilon$ + $\epsilon\alpha\iota\tau$ - (two ϵ 's coming together > un aspirated ϵ). So $\tau\acute{\rho}\omicron\epsilon\alpha\iota\tau\epsilon$ = mercy < $\tau\acute{\rho}\omicron\zeta$ - $\epsilon\alpha\iota\tau\epsilon$, lit. loving pity.

- (c) $\epsilon\iota\alpha\iota\iota$ = sense, understanding. With $\tau\omicron$ - it means "one's best effort" $\tau\omicron\iota\epsilon\epsilon\alpha\iota\iota$. With $\mu\acute{\rho}\omicron$ (wood; a letter of the alphabet) it means a chess-board, the game of chess $\mu\acute{\rho}\omicron\epsilon\alpha\iota\iota$ (now often spelled $\mu\acute{\iota}\epsilon\epsilon\alpha\iota\iota$).
- (d) O.I. fed- v.n. fedan (\dagger vedhna) = lead. With ar- and com- v.n. erchót it means *hinder*. With root and meaning, cf. Eng. wed; and for meaning the L. duco (in matrimonium).
- (e) O.I. gal (cf. Gk. $\chi\omicron\lambda\acute{\eta}$) v.n. of O.I. fichid (cf. L. vi-n-co), he fights.

There are various compounds in mod. Irish:—

With $\alpha\iota\tau$ - $\iota\omicron\mu\acute{\zeta}\alpha\iota\iota$ = contention, attack, battle.

„ $\tau\omicron$ - $\tau\omicron\iota\omicron\zeta\alpha\iota$ = vengeance.

„ $\mu\acute{\rho}$ - $\mu\acute{\rho}\zeta\alpha\iota\iota$ = robbery, depredation.

$\mu\acute{\rho}\zeta\tau\iota\mu\acute{\rho}\epsilon$ = robber.

„ $\tau\omicron$ - $\tau\omicron\zeta\alpha\iota\iota$ = destruction. With $\mu\acute{\iota}\eta$ -

$\mu\acute{\iota}\omicron\eta\zeta\alpha\iota$ = slaughter of a tribesman.

„ ek(s)- $\epsilon\alpha\zeta\alpha\iota$ = fear.

(f) $\mu\acute{\iota}\alpha\epsilon\alpha$ = debt, obligation. With com- $\text{coi}\acute{\nu}\epsilon$ = dowry.

(g) The verb $\zeta\alpha\acute{\nu}$ (L. hab-eo) occurs in many compounds:

With $\mu\acute{\rho}$ - $\alpha\tau$ - $\mu\acute{\rho}\alpha\zeta\alpha\iota\mu$; cf. L. adhibeo.

„ con- $\text{con}\zeta\alpha\iota\mu$, $\text{coim}\mu\acute{\zeta}\alpha\iota\mu$; cf. L. co-hib-eo.

„ $\tau\omicron$ - $\tau\omicron\iota\omicron\zeta\beta\acute{\alpha}\iota\iota$; cf. L. debeo < de-hib-eo.

„ to-for-ess- $\text{tu}\alpha\mu\alpha\tau\zeta\beta\acute{\alpha}\iota\iota$ (account); cf. L.

ex-hib-eo.

„ $\mu\acute{\rho}$ - $\mu\acute{\rho}\alpha\zeta\acute{\alpha}\iota\iota$.

With *oi- in-* :—*oiongbáil* (equal, match) ; cf. Eng. a great “*take*.”

„ *to-oo-* :—*tógdáil*.

„ suffix *-la* :—*ḡablaí* = fork ; estuary ; land enclosed at confluence of two rivers ; the groin ; prop, pillar. The diminutives *ḡaiblín*, *ḡóilín* are common in place-names.

(*h*) *-ḡairne* = the act of calling (simple, *ḡairm*) ; cf. L. *garrulus*. The root *gar-* occurs in many compounds.

With *ao- aḡra* (also *aḡrao*, *aḡairt*) = challenge, revenge, dispute.

„ *to-ao- taḡra* (also *-ao*, *-airt*) = pleading, alluding to. The forms in *-airt* are due to *taḡair*, *taḡairt*.

„ *in-* :—*inḡairne* (feeding of cattle) ; cf. *inḡior*.

„ *to-* :—*toḡairm* = summons, invitation, petition.

„ *fo- oo-* :—*fóḡra* = proclamation.

„ *frit* :—*freaḡra* = answer ; *freaḡairt* = answering.

„ *fo-* :—*fóḡar* = sound, noise.

„ *oe- fo-* :—*oeoḡair* (diphthong : *de-* is here the composition form of *oó*, *oá* (2)).

(*i*) *ḡnám* = I do, make. (Root gen. *gne*, *gn* (L. *gigno*, Gk. *γίγνομαι*). Vb.n. *ḡníom*. In many compounds :

With *di-* :—*oéanám* = do, make.

„ *fo-* :—*fóḡnám* = service. Adj. *fóḡanta* = serviceable.

„ *com-* :—*congnam* = help. Cf. *caḡair*.

„ *ao-* and suffix *-tom* :—*aigneaó* (*fad-gni-tom*). For meaning cf. L. *natura* (*nascor*) with *gigno*, *γίγνομαι*, *genus*, *γένος*.

(*j*) Root *gus* : Eng. *cost*. L. *Au-gus-tus*.

With $\mu\text{-}$:— $\mu\text{o}\zeta\alpha$ (choice ; usually *subjective* ;
 $\text{o}\epsilon\text{i}\text{n } \text{o}\text{o } \mu\text{o}\zeta\alpha \mu\text{u}\text{o}$.

$\tau\text{o-}$:— $\tau\text{o}\zeta\alpha$ (choice ; usually *objective* ; $\tau\text{o}\zeta\alpha$
 $\text{f}\mu\text{r } \text{i}\text{r}\epsilon\alpha\text{o } \acute{\epsilon}$.

Sometimes, however combined, $\tau\acute{\alpha} \tau\text{o}\zeta\alpha \text{ } \eta \mu\text{o}\zeta\alpha \text{ na}$
 $\zeta\alpha\epsilon\text{o}\text{i}\text{t}\zeta\epsilon \text{ } \Delta\text{nn}$.

With $\text{i}\text{mbi- } \mu\text{-}$:— $\text{i}\text{o}\text{m}\text{o}\mu\mu\text{o}$ (O.I. *immurgu*) =
 however, indeed, moreover ; also, but, now.
 Lit. the opposite choice.

- (k) $\text{t}\acute{\epsilon}\text{i}\zeta$, leave, let, lay (cf. L. *linquo*) : In Mod. I. the *e*
 is usually short (M. $\text{t}\epsilon\text{o}\zeta$). With Δr : $\text{t}\epsilon\text{i}\zeta \Delta\text{r}$ =
 pretend.

With *od-ess* > $\text{o}\text{r}\epsilon\alpha\text{i}\text{t}$ ($\text{o}\text{r}\text{t}\Delta\text{i}\zeta$) = open.

„ *to-od-ess* (to being dropped in mod. I. and
 ro inserted before oo) > $\text{r}\mu\Delta\text{r}\zeta\Delta\text{i}\text{t}$ = re-
 deem, rescue.

„ *to-en-* > $\text{t}\epsilon\text{i}\zeta\text{i}\text{m}$ = throw away.

- (l) From the root $\text{pl}\acute{\epsilon}$ (L. *plé-nus*, Gk. $\pi\lambda\acute{\eta}\text{-}\rho\eta\text{s}$) in its weakest
 form. *pl-* we get $\text{t}\text{u}\text{i}\text{t}\epsilon$ (flood), $\text{o}\text{i}\text{t}\epsilon$ (deluge),
 $\text{r}\mu\text{i}\text{o}\text{i}\text{t}$ (excess < $\text{fo-}\text{ro-}\text{o}\text{o-}$) ; $\text{o}\epsilon\Delta\text{r}\text{o}\text{i}\text{t}$ (insignificant,
 as adj.) < $\text{di-}\text{ro-}\text{od-}$.

- (m) From the root $\text{to-n-}\zeta$:—

With $\text{r}\text{o-}$ > $\text{r}\mu\text{t}\Delta\text{n}\zeta$ = suffering.

„ *in* > v.n. *ellach*, originally = union. The
 modern $\text{e}\Delta\text{i}\text{t}\Delta\text{c}$ = household goods, furni-
 ture, cattle, is probably the same word.
 $\text{t}\epsilon\Delta\text{i}\text{t}\Delta\text{c}$ = hearth is from $\text{t}\epsilon\text{i}\text{m}\epsilon$.

- (n) The root *lu-* = move, energize, v.n. *luud*, gives
 probably the modern $\text{t}\acute{\u{u}}\text{t}$, vigour, energy ; and
 possibly $\text{t}\mu\Delta\text{o}$ (mention, discourse, betroth) with
 narrowing of meaning. Thurn. derives this word
 from root of L. *laus*, *laudo* (au > ua). With
 ess- > $\text{e}\Delta\text{i}\text{o}\text{o}$ = escape, slip away.

(o) From *meas* (O.I. *mess*, v.n. of *midithir*, he judges) we get—

With *oi-* *oio-* > *oíomair* = pride.

„ *to-* > *toimair* = measure; a riddle; *tuire* (*toimaire*), measure for clothes.

„ *com-* > *cumair* (proportion: then *power*), *cumairac* = lit. well-proportioned, then powerful.

(p) From the root *rig-* bind:—

With *com-* > *cuirneac* (*cuibneac*) = a binder; the act of binding.

„ *oi-* > *oirneac* (or it may be < L. *directus* with change of suffix).

„ *fo-* > *fuineac* = act of delaying, keeping (transitive).

„ *ao-* > *airneac* = act of binding; *buarneac* = tying of cattle.

(q) *meicc* = act of selling:—

With *in-* > *ionnraic* = worthy, (fit to be sold).

„ *ess-* > *éiric* = fine, compensation, “eric.”

(r) *reth-* run:—

With *ess-* *éirim*.

„ *to-* *imbi-* *di* > *timtineact* (with suffix assimilated to *teact*).

„ *fo* > *foir* = help, v.n. *foirmuin*. Cf. L. *suc-curro*.

„ *to* > *toir*? pursuit. Also *toirac* = fruit, result; cf. L. *eventus*.

„ *ino* > *ionnraic* = attack.

„ *to* (and different form of v.n.) > *tuir* (cf. Mid. I. *esraiss* (passage way)).

„ *di-* *oio-* > O.I. *diúrad*, what's left over.

Here perhaps we should connect mod. I.
 oíúir = drop, with reminiscence of oeor.

(s) From saig-, v.n. saigid = act of seeking, going to :—
 With ad- > ascid, aírce = boon, request. Hence
 in-aírce = gratis, for nothing, for the *mere*
asking.

„ to- ad- > τaírce (safe-keeping).

„ aith-com-di- > (O.I. cuindchid, without aith-)
 modern aícúinse, aícúinse (request, be-
 seeing).

„ iar- fo- (and prothetic f-) > fiafmaid.
 (Earlier iarfaigid).

„ in- > ionnraíde = attacking, approach.
 (Earlier insaigid).

„ ro- > roicim = I reach. (Now usually
 rroicim).

(t) seq- say :—Cf. L. insequē : Gk. ἐννεπε.

With to- ad- > τárc = account, rumour.

„ di- oó- > oúirgim (awake), O.I. ní diúschí.

„ to- en- com- > teasars (irregular short e).

„ in- > innrce (speech, gender).

„ suffix -tlo- > rcéal (< †sqe-tlo-m).

„ aíte- > aítearc (Thurn.). Is this árs in
 “ ar an gcéad árs ” ?

(u) rní- (L. nī-tor) v.n. rníom :—

With com- cornam = 1° defending, 2° contending.

„ fo- funneam = energy, vigour, momentum.

„ co- ess- ro- téarnam (also téarnó) =
 return, recover, steal away, depart, die, etc.

(v) ruicé = race, stock, posterity. With oí-oílleac
 = orphan, and with addition of personal suffix
 -íde > oílleacdaíde.

(w) cuma = shape < com-bae (v.n. of benaíó).

cuma = all one, the same < †com- smiio (root *sem* (one) of Latin *semel*, Gk. εἷς, μία, ἕν (i.e. †sems, †smiia, †sem).

(x) cié (cií) = left. With ro > roctia = the North. Cf. tuairé (North) and tuactal (caraó tuactail = the left turn).

- II. 1°. connradairt = danger: in Mid. I. doubt.
- 2°. bronnaim = I bestow. Originally I *spoil, damage*; then *spend, consume*; and finally *bestow*. A good example of specialisation in meaning.
- 3°. connradó = *contract*; then *league*. There is no reason to get angry with **connradó** na ζαεóιτζε.
- 4°. amradar = 1° want of faith, 2° doubt in general.
- 5°. cladóime = 1° a digger, 2° thief, rogue, scoundrel, etc. The word cláξaíme (Din.) = a fish after shedding its spawn, is probably the same word and should be spelled with ó (instead of ξ) (Z.C.P. VII, 2).
- 6°. O.I. foditiu (v.n. of fo-daim) = suffering: The Connaught I. foigóe (patience) looks very like the same word syncopated (but cf. O.I. foigde < fo + gude = begging. The change of meaning is intelligible in either case), and with ξ substituted for the ó of the O.I.; the ó of foigóe would represent the O.I. t. The d of O.I. foigde is, of course, aspirated. The Munster foíóne may go back to the dative form foditin.
- 7°. O.I. ad-etha = attacks (for the root, cf. L. ita-re, frequentative from ire) has for vb.n. aíóeao; modern oíóeao = tragic fate, death. Also ip móip an oíóeao rúaité tú = you deserve to be beaten with a rod.
- 8°. O.I. dringid, steps, advances, has vb.n. óréim (cf. céim, léim, etc.). In Ulster it means *expectation*,

emulation, etc. Ὀρέμιρε = ladder.

- 9°. O.I. *erchót*, v.n. of *ar-com-fed-*, is in modern I. *urcóro*. The old word meant *hindrance*; *urcóro* = evil, damage, iniquity. P.H. 7734: *urchóit na spréide* = the lust of wealth.
- 10°. *feir* is old v.n. of *foaim* = I sleep (cf. German *Wesen*.) It meant however, not physiological sleep, but 'passing the night'; then a night *festival*; then festival in general; then the particular kind of festival which it now denotes. Derivative—*feiriire*.
- 11°. *fuine na zríme*: the setting, going down of the sun. Perhaps from root-*ne* with *fo-* prefixed and *-io* suffix; cf. Gk. *νόμαι* = go or come (Pedersen). *fuin*, knead, bake, is a different word. Pedersen proposes *fo + zrí*, but this seems unlikely, as one would expect a long vowel. Possibly from the root *snī-* (cf. *fuinneam* and the L. *subnixus*), though we should expect *-nn*. The double *n*, however, would not be such a serious obstacle, as the short vowel in Pedersen's derivation.
- 12°. *ámac* = the tying of cattle; now = security, guarantee, help, hope, opportunity.
- 13°. *fuireac* (*fo + rig*) originally transitive, retain, delay; now intransitive, delay.
- 14°. *tuiream* (*to + rím*) originally = act of recounting; now in specialised meaning—elegy.
- 15°. *maidem* = pardon (cf. W. *maddeu*, I. *made* = vain). Lit = make nothing of. Its form is affected by *maid*, with which it has nothing to do etymologically.

- 16°. *leiceáro*; kind, sort, the like of; earlier *lethet* (mod. *leiceáo* = breadth). Cf. P.H. 3091, *tria tharm-cruthugad a letheti*, lit. through a transfiguration of its sort (size). Hence we sometimes find a *leiceároe*. In the special meaning of "kind, sort," the word is kept as a fem. and *e* is long (perhaps by association with *méiro*), whereas *leiceáo* in the sense of "breadth" is masc. An early example with *é* is found in Gm. Z.C.P. II, 30:—*a lethét sin d'aráu*. Cf. No. 17°.
- 17°. *pašar* (lit. "size" from the English); then kind, sort. Cf. 16° and the English "to *size up*" a person (i.e., tell what *sort* he is).
- 18°. *níl éinne ir annra uíom ná tupa*. *annra* is comparative of *annra* (difficult), earlier *annsu*; positive *annse* (< *an + asse*, easy). In the idiom quoted it is used somewhat like *meara*, and like *meara*, takes on the meaning "dearer." So the derivative *annradct* means *love, affection*.
- 19°. *muáðan allá*: In Arran, means a "sparrow hawk," but in W. Munster is used in the sense of *tuáðán allá* (also *tuámán*) = a spider. We find at Ml. 59d as a gloss on "Aranearum" *innan damán n-allaid*. This is a diminutive from the existing word *tuám alláir* = a stag. *Tuám* originally signifies a domesticated quadruped (from same root as Lat. *domo*; *domitus*, subdued) and in particular, the cow (a common standard of value in ancient Ireland). Then, with the addition of *alláir* (wild: *silvaticus*; Fr. *sauvage*) it means *a stag*. The diminutive *tuámán alláir* was applied to the spider, because of its swift, vigorous movements, and its precipitate flight at the approach of man. *Márstrander* (Z.C.P.

VII, 2, 409) sees a difficulty in deriving from *ṽam* (in the sense of 'deer') and suggests *ṽam* a worm, reptile, louse (D.I.L.R.I.A., p. 59). In *ṽubán alla* we see folk-etymology at work. It literally means "the little black thing of the wall (*ṽalla, alla*) or of the rock, cliff (*alla, alle*)," *ṽubán alla* is a further contortion of the original meaning. A common word for spider in Ulster at the present day is *ṽealóir* (weaver).

- 20°. *béarla*: the English language; originally *bélre* = any language (< *bél* mouth).
- 21°. *biteamnach*, if I am right in deriving from O.I. *bibdu* (guilty, a guilty person) through the abstract *bibdamnacht*, shows considerable change of meaning in the modern language:—thief, beggar, rogue, rascal; padding in the sole of a shoe.
- 22°. *ceao* (permission). Kuno Meyer holds that this is simply -cet of the Latin word *licet* Irishised. From meaning "it is permitted" it has come to signify *permission*.
- 23°. *céarao*: Originally, to *suffer*; now generally, to CRUCIFY, crucifixion, from its frequent use in *céarao ár ṽtígearna íora Críost*.
- 24°. *ṽán* (L. *donum*). Originally gift; Wb. 28^{e2}: *ní riat na dánu diadi ara n-indeb domunde*, they shall not sell the divine GIFTS for worldly gain; then gift of *poetry*; then a poem; and specially a poem in syllabic, as distinguished from accentual, metre. In Mid. I. business, trade, occupation.
- 25°. *ṽéire*: originally love of *God* (*ṽé + reairc*); now generally love of the *neighbour*: charity, alms.
- 26°. *ṽeallram*:—flash, blaze, shining; then appearance, likelihood.

- 27°. *caitneadh* :—shining ; to please ; love (*cuiscar caitneadh do'n ainmhir*).
- 28°. *veoraidhe* :—exile : probably from earlier *veoradh*, *veoradh* = outlaw, stranger, exile (from *di* + *urrad* = a native freeman with full rights). The word also means at present—fugitive, beggar, pilgrim, penitent (with reminiscence of *veor*, a tear). In its present form the word is assimilated to personal nouns in *-idhe*.
- 29°. *voigbáil* (from *di* + *gabáil*), lit., taking away from ; now loss, harm, injury ; want (like *earbad*) in Donegal ; also slight inclination to one side or other ; *cuir in voigbáil é*.
- 30°. *docha* now means likely, probable, rather. It is really the comparative of *doic* (often written *doig* ; cf. Gk. *δοκέω*, L. *doceo*). The *o* was originally short, as in Gk. and Lat. When the comparative meaning of *docha* (O.I. *dochu*) was no longer felt, a new comparative *doicige* (*dochaidige*) was formed.
- 31°. *duaidgur* : originally, one's *right*, what is due TO one. Now, one's *duty*, what is due FROM one. The first sense is also found.
- 32°. *féadaim* : originally, I obtain, get. Now, I can, am able (with accus.) *ní féadfaínn é*. I couldn't. Cf. *ní bfuiginn out ann*, and provincial English "I couldn't GET going."
- 33°. *malairt* : destruction, perdition. Now merely, change, something else, different ; *a malairt de gnó*. Is it a collective from L. *malus* ?
- 34°. *misir* : < L. *mensa* :—table ; plate ; dish.
- 35°. *rppéir* :—(L. *praeda* < *prae-heda* < *hendo* in *prae-hendo*, *prendo*) = cattle driven as spoil. Then,

fortune, wealth, worldly goods ; then dowry, wife's portion.

36°. *meap* : vb.n. of *midithir*, he judges ; hence judgment ; then favourable judgment ; esteem.

37°. *τρέαθαναρ*, now = abstinence (as distinct from fasting, *τρoρζαο*). In Mid. I. = a space of three days (O.I. *tréde* = 3 things ; but also through L. *triduanus*) ; then three days' fast or abstinence ; then abstinence in general.

38°. *τρέιτε* = qualities ; good qualities ; accomplishments, shows a generalisation in meaning from O.I. *tréde* = three things. " Accomplishments " in Irish storytelling were often enumerated in " *threes*." Cf. *Meaδθ*'s requirements in her husband—" *fer cen neoit, cen ét, cen oman* " ; and Déirdre's desire for a husband who should have " *duibhe an fhich, dirrce na fola, 7 gile an tsneachta*." The Irish " Triads " are well-known.

STUDIES IN MODERN IRISH

ABBREVIATIONS.

In addition to the usual Grammatical contractions :—

V = verb.

P = (material) predicate.

S = („ „) subject.

p = pronominal (formal) predicate.

s = pronominal (formal) subject.

1. Acts (Ἐπίσημα καὶ ἡ-ἄρθοι), Canon O Leary.
2. Δερ. (Δερὸν ἁ ἐπίσημ ἔο ἡέριμν), Canon O Leary.
3. A.M.C. (Aislinge Meic Conglinne : The Vision of Mac Conglinne),
Ed. Kuno Meyer.
4. B.K. (Stories from Keating).—Bergin.
5. Βρ. (Βρῆμν).—Canon O Leary.
6. C.Θ. (Ἄν Ἐμφορ Ἐδαίμν).—Canon O Leary.
7. Ἐ.S. (ἡ καὶ ἐπίσημ σοιργέι).—Canon O Leary.
8. CΔτ. (CΔτλίνα).—Canon O Leary.
9. C. καὶ ἡS. (CΔμφορ καὶ ἡSαίσημ).—Norman Mac Leod, D.D.
10. Cl. (Ἄν Cλερδαίση).—Canon O Leary.
11. Don. (Donlevy's Catechism, 1848).
12. D. (Manuel d'Irlandais Moyen).—G. Dottin (Paris).
13. D.S. (Na Daoine Sidhe is Uirsgeulan eile).—Celtic Press, Glasgow.
14. Ἐοννέ. R. (Ἐοννέσῶ Ruσῶ καὶ Cονμμνμ).
15. D.I.L. (R.I.A.).—Dictionary of the Irish Language (Pub. by
Royal Irish Academy).
16. Eir. (Eiriρτ).—By Canon O Leary.
17. F.Δ. (Finnρργέδα καὶ ἡ-ἄμφο).—Fεαρρρρρρ Finn-βέι.
18. F.S. (Fuin καὶ Smól).
19. S. (Sυμφο).—Canon O Leary.
20. Gl. (Old Irish Glosses).
21. Im. (Διέμρρ ἁρ Ἐπίσημ).—Canon O Leary.
22. K.T.B. (Keating's Ἐπί Ἐπιρ-ἔδαίση Ἄν Ἐπίρ).
23. K.H.—Keating's History.
24. K.P.—Keating's Poems.

STUDIES IN MODERN IRISH

25. Luke (Gospel of St. Luke in *na Ceitíre Soirgéal*).—Canon O Leary
26. L.O. (*Laoi Oirín ar Cíir na n-Ós*).—Ed. Flannery.
27. MS.F. (*mo Sgeál Féin*).—Canon O Leary.
28. Ml. (*The Milan Glosses*).
29. n. (*niam*).—Canon O Leary.
30. n. n. (*naoi n. sá. dá. ó. an. xiolla. ó. mb.*).—*míceál ó máille*.
31. PH. (*Passions and Homilies from the Leabhar Breac*).—Ed. Atkinson.
32. PB. (*Poetry of Badenoch*).—Sinton.
33. Ser (*Seannmóin ir Cíir rí. ó. ó.*).—Canon O Leary.
34. S.T. (*Stories from the Táin*).—Strachan.
35. S. (*Séar. na.*).—Canon O Leary.
36. S. (*Sgo. ó. bu. da. ó.*).—Canon O Leary.
37. TBC (*Táin bó cu. a. i. g. ne.*).—Canon O Leary.
38. T. S. (*T. ó. s. s. da. da.*).—Doyle.
39. Thurn (Thurneysen). Th. Hb. (*Thurneysen's Handbuch des Alt-Irischen*).
40. John (Gospel of St. John in *na Ceitíre Soirgéal*).
41. Wb. (*The Würzburg Glosses*).
42. Z.C.P. (*Zeitschrift für Celtische Philologie*).



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