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STUDIES IN MODERN IRISH



# STUDIES IN MODERN IRISH

## PART I.

BY

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Dom ir tleact a meact do ríomhó,  
Dom ir eol a rceol do rcaoirleat,  
Liom ir áil a cáil do cuimneadh,  
Ór liom ir cóir a glóir do niallath.

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

[*Second edition revised.*]

THE EDUCATIONAL COMPANY OF IRELAND,  
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1920.  
D.





## 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.

ΣΕΔΡΩΙΟ Ο ΠΑΤΕΡΝΟΣ,

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 (Ἰστορίαμετά τὰ ν-Ἀποστόλ), Canon O Leary.
2. Δερ. (Δερον ἀ ἐάινις 50 ἡἶρινν), 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. Ὅμ. (Ὅμικριυ).—Canon O Leary.
6. C.Θ. (Ἀν Cηδορ Ὅδαῖαν).—Canon O Leary.
7. Ἐ.S. (ἡα Cειῖρε Cοιρῖέλ).—Canon O Leary.
8. Cατ. (Cατιλίνα).—Canon O Leary.
9. C. ἡα ἡῖ. (Cαριαιῶ ἡαν ῖαιῶθεα).—Norman Mac Leod, D.D.
10. Cl. (Ἀν Cλεαραιῶ).—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. Ὅοννῆ. R. (Ὅοννῆῶ ῖυῶῶ ἡα Cονῖαῖα).
15. D.I.L. (R.I.A.).—Dictionary of the Irish Language (Pub. by  
Royal Irish Academy).
16. Cειρ. (Cειρῖετ).—By Canon O Leary.
17. ῖ.Δ. (ῖῖῖῖῖῖῖῖῖῖ ἡα ἡ-Ἀῖαιβε).—ῖῖῖῖῖῖῖ ῖῖῖῖῖῖ.
18. ῖ.S. (ῖῖῖῖ ἡα Smól).
19. ῖ. (ῖῖῖῖ).—Canon O Leary.
20. Gl. (Old Irish Glosses).
21. Im. (Ἀῖῖῖῖ ἡῖ Ἐῖῖῖῖ).—Canon O Leary.
22. K.T.B. (Keating's Cηῖ Ὅιοῖ-ῖῖῖῖῖῖ ἡῖ Ὅῖῖῖ).
23. K.H.—Keating's History.
24. K.P.—Keating's Poems.

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25. Luke (Gospel of St. Luke in *ἡ ἀειρε σοιργείη*).—Canon O Leary
26. L.O. (*ἑαοι οἱρίη ἀρ τήη ἡ ἀ η-ός*).—Ed. Flannery.
27. MS.F. (*ἡο σῆαί ῥείη*).—Canon O Leary.
28. Ml. (The Milan Glosses).
29. η. (*ἡἀῖη*).—Canon O Leary.
30. η. ης. (*ἡαοι ηςἀῖαὸ ἀη ῆιοιη ὄυηδ*).—*μίσεαί ὁ μάιη*.
31. PH. (Passions and Homilies from the *ἑαῖαη ὄηεα*).—Ed. Atkinson.
32. PB. (Poetry of Badenoch).—Sinton.
33. Ser (Seanmóin *ἡ ῥή ῥίεῖο*).—Canon O Leary.
34. S.T. (Stories from the *ῥάη*).—Strachan.
35. S. (*ῆεαῖη*).—Canon O Leary.
36. Sς. (*ςςοῖ-ἄααὸ*).—Canon O Leary.
37. TBC (*ῥάη ὄ ααίηη*).—Canon O Leary.
38. ῥς. (*ῥαὸς ῆαῖ*).—Doyle.
39. Thurn (Thurneysen). Th. Hb. (Thurneysen's *Handbuch des Alt-Irischen*).
40. John (Gospel of St. John in *ἡ ἀειρε σοιργείη*).
41. Wb. (The Würzburg Glosses).
42. Z.C.P. (*Zeitschrift für Celtische Philologie*).

# STUDIES IN MODERN IRISH.

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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 sentences<sup>1</sup>—immediately after '1r'; and that when the material Predicate does *not*<sup>2</sup> come immediately after '1r' 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 '1r.' The verb '1r' is in fact a *logical* copula, and its predicate is *always* the *logical* predicate. To say that the grammatical predicate with "1r" 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 '1r.' Such a distinction is *simply* non-existent. It is the very nature of the very '1r' 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—*Δη βιβλίον εστιν?*—by saying simply—“*ιη.*” Because ‘*ιη*’ 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—“*ιη εστιν βιβλίον*”—meaning “It is a book”? Because the word *ε* following ‘*ιη*’ *must* be the *logical* predicate if the sentence is to have any meaning at all, and as *ε* 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 *ε* is the logical predicate. E.g. if I say “*ιη εστιν βιβλίον ατά ιοιη λήμαιβ εζαμ νά Σέαονα,*” that is intelligible, because *ε* is the (temporary) logical predicate, “*βιβλίον ατά ιοιη λήμαιβ εζαμ*” being the logical subject, and “*Σέαονα*” the material, logical predicate. In the course of our investigations it will appear evident that this is the true doctrine of the verb ‘*ιη.*’ 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 ‘*ιη*’ and all other verbs in the language is that whereas all other verbs, including *τά*, are predicates or part-predicates in themselves, they may be, and usually are, followed by their subjects; ‘*ιη*’ 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.<sup>1</sup> 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.<sup>2</sup>

### § 2.—A.—CLASSIFICATION.

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

1°. VPS. 1r **leabhair** é rin. 1r **ainmíúde** capall. (Predicate is a noun).

2°. VPS. 1r **maid** é rin. 1r **oic** an peacadó. (Predicate is an adjective).

3°. VPS. 1r **bheas** an lá é. 1r **maid** an buadail tú. 1r **sunta** an fear é.

1r **oic** an ainmíú **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** 1r mó a tuasóir uirce, **de** **ail** an **maidnealais** (n. n. 5. 4).

1. pp. 8-10.

2. See pp. 8-10.



1<sup>r</sup> . . . **Alba** fá h-ainm 'do'n éiric rin (cf. K.H. II 374).

1<sup>r</sup> **Connta** a bíoð as niam air. (n. 279).  
Éamonn a dtair (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 term<sup>1</sup>).

5°. VPS. 1<sup>r</sup> 'dois uíom ná tíoceairé. 1<sup>r</sup> uíom-ra an leabair ran.

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

6°. PVpS. **leabair** 1<sup>r</sup> ead é rin. **Ainmíde** 1<sup>r</sup> ead capall.  
(Emphatic form of 1°. Notice that, the real predicate coming *before* the verb, the pronoun ead 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. **maic** 1<sup>r</sup> ead é rin, 7 ní h-olc. **Olc** 1<sup>r</sup> ead an peadað (emphatic form of 2°).

8°. PVpS. **Olc** 1<sup>r</sup> ead an airtir dtá ann.  
(Emphatic form of 3°. But notice that some forms under 3° are never emphasised in ordinary language. Ordinarily one does not say bpeas 1<sup>r</sup> ead an lá é. The sentence is quite *correct*, but it is not usual).

9. PVpS. **Alba** 1<sup>r</sup> ead 1<sup>r</sup> ainm 'do'n éiric rin.

**rinneannac** 1<sup>r</sup> ead 1<sup>r</sup> ainm 'do.

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

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

- 10°. PVpS. **LIOMPA** 1r ead̄ an leab̄ar r̄an. (Emphatic form of 5°. Notice that the only emphatic form in use corresponding to — 1r dōiḡ liom ná tioc̄faib̄ ré — is an ‘identification’ not a ‘classification’ sentence. 1r é 1r dōiḡ liom ná tioc̄faib̄ ré. (See Identification Type II a. p. 15), where, however, dōiḡ liom belongs to the *subject*.)
- 11°. VPS. **CAILÍN** d̄ar̄b̄ **AINM** d̄i ḡite ná m̄b̄l̄á̄t. 1r **AINM** d̄ó d̄ia, etc. (I give these a separate place because they have been misinterpreted. It has been said that in the first example ‘ḡite ná m̄b̄l̄á̄t’ (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** ḡur̄ ḡite ná m̄b̄l̄á̄t ab ainm d̄i, or **CAILÍN** ḡur̄b̄ é ainm a b̄i uir̄c̄i (ná) **ḡite ná m̄b̄l̄á̄t** — (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** m̄ba ná bead̄ ré f̄aḡá̄l̄c̄a. n̄oim ré aḡe (S. 67). Here the predicate “*n̄o*” 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 ir **feadh** a táinig ar ná mire (TBC. 6).  
 Tabair do Dia an níl ir **le dia** 7 coiméad  
 aghat féin an níl ir **leat féin** (Im. 82). (The  
 subject is the relative particle **a** understood  
 before ir). For 1st example see Double  
 Relative (pp. 114-116).
- 14°. Fundamental part of predicate + VpS + remainder of  
 predicate :—  
 Fír ab ead 1ad ná leogfad a scríobh ná a  
 n-aigne dóib fanamaint ra bairle. (This of  
 course is an emphatic form of ir (bá) fír  
 1ad . . ).
- 15°. SVPs. An teagairt 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 leabair é rin. Ir deirim sur ainmíde  
 capall. (For omission or insertion of ab before a  
 predicate beginning with a vowel, see p. 21.)
- 2°. Deirimre surb olc an peacad. Ir dóig liom sur  
 maic é rin.
- 3°. Nac dóig leat sur bheadh an lá é ?
- 4°. Tuisim nac aill an tuim ir mó a tuisaioir uiré, ac  
 aill an níairnéalag.
- 5°. Deirim leat sur dóig 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*.<sup>1</sup> *leabdar* *ir* *eað* *é*. But in answer to the question—*an leabdar é?* we say *ir* *eað* (*Not ir* *eað* *é*).

- 6°. *Deir ré sur leabdar surb eað é. Ir veimín sur ainmíde surb eað capall.*  
 7°. *Deirim-re surb olc surb eað an peacað.*  
 8°. *Ir doig liom surb olc surb eað an ainmhir atá ann.*  
 9°. *Ir follur sur alba surb eað ab ainm doín éiric rin.*  
 10°. *Dubairt leir sur liomra surb eað an leabdar ran.*

With these contrast the following:—

*Tá ré rocair am' aighe sur am' fásairt ir ceairt dom mo faozal a caiteam (n. 29).* (The direct form would be—*ir am' fásairt 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 naoim surb eað é. (S. 35).* (Dependent form of *naoim ab'eað é*).

Similarly—*Ab'ead na diaid rin ir eað do h-innread dom sur rparad íarainn surb eað na rlata ran. (M.S.F. 57).*

*Do cuirlead na luige ortá sur namairt surb eað an fásairt (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 ír cóir é cearab uíom* is merely a short—but complex—way of stating the negative identification—*ní turá an té sur cóir do é cearab uíom*. This fuller form sometimes occurs. Cf. S. 221.—*ní hé sácl doinne so tairbeáinfinn an fáinne rin do*; instead of the elliptical—*ní do sácl doinne a tairbeáinfinn an fáinne rin*; the short form is due to the influence of the ordinary classification sentence—*ní cóir duit-re é cearab uíom*. Such sentences may sometimes be still further emphasised. E.g., besides—*ír doim-rá ír ceart é cearab leat*, we have *doim-rá ír ead ír ceart é cearab leat*. We have in fact three degrees of emphasis.—

(a) *ír ceart doim-rá é cearab leat*.

(b) *(ír) doim-rá ír ceart é cearab leat*.

(c) *Doim-rá ír ead ír ceart é cearab leat*.

In this last case (c) notice that *ead* takes the place of *doim-rá*. Otherwise it does not. E.g. in answering the question *an doim-rá . . . ?* we do not say *ír ead*, or *ní head*, but *ír duit*, or *ní duit*.

Other sentences are clearly classification. *ír ar meirge a bí fé*. *ír ar buile atáoi*. 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 mbóro atá fé ?* *ír 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 atá fé anoir ?* *ní head*, *ír fé*—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 ' *ir* ' 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., *ir é aic n-a raobadair an uair rin ná i oteamair*. This shows that phrases like *i 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 ir ainm do? ir ead* (where ' *Séadna* ' is understood indefinitely, or as a general term.<sup>1</sup> But—*ir 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.<sup>2</sup> E.g. *ir atriudán ana móir é, nac ead?* is classification. But *ir é ruo é ná atriudán ana móir*, is identification (of classes). Sentences like—*ir é Séadna an ainm a bí air* (*they have appeared in print*) are just as bad Irish as—*ir é air an mbóiró acá ré*.

Note that there are no emphatic forms in use corresponding to the types *ir<sup>o</sup>—ir<sup>5</sup>*. Some of them are emphatic already. Unless we look (in the case of *ir<sup>o</sup>*) upon the sentence in which *Siú na mbliat*, 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*<sup>1</sup> is not holy ; *nor*<sup>2</sup> all that is pleasant good ; *nor*<sup>2</sup> every desire pure ; *nor*<sup>2</sup> 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 “ *SÉADONAD* ” is the title of the story.
- 7°. What can't be cured must be endured.
- 8°. My father says that Michael is *his*<sup>3</sup> 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*<sup>4</sup> of darkness they do their work.
- 2°. Joseph, her husband, being a *just*<sup>5</sup> man, and not willing publicly to *expose*<sup>6</sup> her, was *minded*<sup>7</sup> to put her away privately.
- 3°. *They*<sup>8</sup> that were invited were not worthy.
- 4°. *That*<sup>9</sup> which is born *of*<sup>10</sup> the flesh is flesh, and that which is born of the spirit is spirit.
- 5°. A bad custom and the *neglect*<sup>11</sup> of our spiritual advance-

1. *ḡad áir.*      2. *ná ní . . .*      3. Do not use possessive.      4. *rḡad.*  
 5. *ḡiormadta.*      6. Use *maḡlaid.*      7. *mian.*      8. *an iḡuinnḡir.*  
 9. *an nḡ.*      10. *ó.*      11. Use *neadh-fuim.*

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

- 6°. It is *truly*<sup>2</sup> 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 AND<sup>3</sup> 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 fóganta ir gnátae le Ríe Éairil a óéanaim (C.D. 73).

Subject = (an gníom) ir gnátae le Ríe Éairil a óéanaim.

Predicate = an gníom fóganta.

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 t-uabair a tórnuié an t-olc (Ser. 221).

Subject = (an ruo) a tórnuié an t-olc.

Predicate = an t-uabair.

Temporary predicate (p) = é.

1. Fé nroedria.  
 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 táinig ré.*

- 3<sup>o</sup>. *1r é an raogal ro an t-eapnac 7 1r é an raogal eite an fógmar* (Serm. 54).

First subject = *an t-eapnac.*

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<sup>o</sup>. *1r é puo é 1r éasramlaigne 7 1r tuadlaigne 7 1r mó neam-tuirgint dár airmgear nam.*

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

Predicate = (*an*) *puo 1r éasramlaigne . . . nam.*

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 éasramlaigne . . . dár airmgear nam é.*

- 5<sup>o</sup>. *b'é a d'iceall péin i coimead ar riubal an fáio a máir ré.*

- 6<sup>o</sup>. *Ní hiaó an múinntir a cáinear an lá déanaó atá ašam á mólaó 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*<sup>1</sup> sinning.
- 7°. It is *those*<sup>2</sup> who are lowly in this world are *most likely*<sup>4</sup> to be *high*<sup>3</sup> in the Kingdom of God.
- 8°. It is *those*<sup>2</sup> 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.<sup>5</sup>
- 11°. If I love the world I rejoice at its prosperity, and am troubled at its adversity.
- 12°. If I love<sup>6</sup> the flesh my *imagination*<sup>8</sup> is *taken up with*<sup>9</sup> the things of the flesh.
- 13°. If I love<sup>7</sup> the spirit I delight<sup>10</sup> 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. uairal.      4. doicéige-roe  
 5. fíoraonradá.      6. ip ionmum. le      7. ip áil le  
 8. macénaim.      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.<sup>1</sup> 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 1r an eaglais fearg Dé do maoluḡad  
(Don. 282).

|                             |                    |                          |
|-----------------------------|--------------------|--------------------------|
| Subject=(an ruo) 1r mian 1r | } Literal meaning: |                          |
| an eaglais                  |                    |                          |
| Predicate=fearg Dé do       |                    |                          |
| maoluḡad                    | } The thing which  |                          |
| Temporary predicate (p)=é   |                    | the Church de-           |
|                             |                    | sires is <i>this</i> —to |
|                             |                    | lessen God's             |
|                             |                    | anger.                   |

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

2°. SÉARFO Δ ḡninn Δ leat-taoib Δ tabairt ra' nḡaoit  
(n. nḡ.—14).

Subject = (an ruo) Δ ḡninn.—SÉARFO = 'Sé (an) ruo

Predicate = Δ leat-taoib Δ tabairt ra' nḡaoit.

Temporary predicate é (in réarfo).

3°. 'Sé buaḡ na rḡeite rin . . . an fear Δ beaḡ an Δ  
rḡat naḡ féioir é bualaḡ, bioḡ ná beaḡ an Δ  
ḡarrún ḡan fearḡ, nó bioḡ ḡo mbeaḡ ré na  
feanḡuine.

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

4°. b' é b'fada leir ḡo raib ré amuiḡ (S. 39).

Subject = (an ruo Δ) b'fada leir.

Predicate = ḡo raib ré amuiḡ. 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 "fada leir," the subject being the relative particle Δ (or o) understood before ba. It is very important to notice the difference in *meaning* between a *classification* like

b'fada leir ḡo raib ré amuiḡ.

and the *identification*—

|    |   |   |
|----|---|---|
| V  | P | S |
| Vp | S | P |

b' é b'fada leir ḡo raib ré amuiḡ.

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

D'ayimshig Tayg a vata, agus do louir Míhál lesh an sḡueb. Heasiv Tayg a lár an tí. D'eirig an sḡuab agus hug shí iaracht er é vuala idir an dá húil. VÍ an bata ḡo 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 cearhánuiv 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 TADZ 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 mbeoif as teact a baile.

6°. na rpuinge . . . as ar ab é a noia a mbois. (Don. 130)

The people whose God is their belly. Subject = a noia. Predicate = a mbois.

Sentences like—1r é a fad 1r a zeapir go . . . and 1r é a toct a tuigeat belong here also. Sé mo tuairim ná ciofaió ré in don éor anoir belongs to

type II. rather than type I. This fact explains why *é* is used (though *tuairim* is feminine). The *é* does not refer directly to *tuairim* at all, but to the clause—  
 “ ná tiosraidh ré . . . anoir.

### Exercise IV.

#### Identification. Type IIa.

- 1°. The priest's business is to *pray*<sup>1</sup> 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. *Beit ag cur a gairde 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 MUO A DÈIN RÉ** ná a lám a cur na bóca féadaint an maib an rparán aise (S. 29).
- 2° 'Sé **CÉAD MUO EILE A CUS RÉ RÉ NDEAMA** ná an srian as taitneamh ar an meabóis i n-ionad na sealaige (S. 74).
- 3° Samluis **RÉ ZURB É MUO A BÍ IN IONAD A CMOIDE AISE** ná mar a beo cloc mhóir trom (S. 90).
- 4° B'é **CUMA N-AR DÈIN RÉ É** ná le beit as baint cainte a méib (TBC. 201).
- 5° D'iad **DÁ RÍG IAD RAN** ná Concubair mac Neapa 7 feargur mac Róis (II. 82).
- 6° Cuis **RÉ IN' AIGNE ZURB É MUO MURCÁD** ná anngian diablaide (II. 104).
- 7° D'iad **BEIRT IAD RAN** ná Maolmórdá 7 Siotic (II. 312).
- 8° Ir iad **NEITE IAD RAN** ná deas-ghódaet ra baile, fórlamhar ceart amuis, raor-aighe i gcómarle, san seille do coir ná do mian (CAT. 71).
- 9° Ir é **DÍON ACÁ AIR** ná cleití na n-éan ir áille dat (Eir. 54).

10°. *U' é coinjeall é rin ná roga a féad o' fásáilc as fearr gur* (Eir. 76).

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

12°. *U' é neart é rin ná neart an Cneirim* (n. 128).

All "ná" sentences are affirmative. The following one from Acts ix. 21 is *virtually* affirmative: " *Nac é gnó a tug annto é ná cun iad do bpeit leir fadca as triall ar uacaránaib na rásart?*" 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. " *Da níg iad ran*" is equivalent to " *an da níg a ir iad ran.*" In 6°, " *ruo murcadó*" is equivalent to " *.an ruo a ba murcadó.*" (For omission of the pronoun here before the definite noun *murcadó*, 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 dheaghdhuine 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 invected into the affirmative sentence. The resulting type, *is é áearfadh 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 cheabadh 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 mairde a ráib ná go raib ácar ar Colla (H. 244).
- 2°. Níor b'fearra dúinn ruo a dhéanfaimís ná an cúro eile d'ár raogal a cáiteam i tteannta céile (I.G.)
- 3°. Ní raib éinne ba fíne ná zcun go léir ruar cun na h-íobhíre rin a dhéanam ná mire.
- 4°. B'féidir ná b'fearra dúit ruo a dhéanfá ná an ruo a dein reiréan (S. 66).
- 5°. Níorb' fearra dúit ruo a dhéanfá anoir ná dul 7 znear a cóola dúit féin (S. 69).
- 6°. Níorb' fearra dúit ruo a dhéanfá ná cleammar a dhéanam dó (S. 97).
- 7°. Ní meafaim ná go mbead dúil níor mó astat dul ar astat ra bhíoraontaact (Im. 19).
- 8°. Níl don ruo ir mó a tuzann ráram aigne do'n duine

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

- 9°. Níl doinnid ir mó cruaðann croide an duine 7 a  
 òeigleann amac é ó zrápta Dé ná cpaor (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 ruo a òein ré ac carad 7 imteact an uorap amac.

It will be useful to study the following examples:—

- 1°. Le n-a linn rin cia buailread cúca an uorap irteac  
 ac an tinnceir mór (S. 186).
- 2°. Le n-a linn rin cia buailread cúca irteac ac Taòs  
 ós ó Cealla, 7 Conn 7 átair Cuinn (n. 259).
- 3°. Cao a òéanfad ri ac an ruo atá zeallta aici ó topad?  
 (n. 313).
- 4°. Cé zeobad tar an n-uorap ac Séatona? (S. 89).
- 5°. Créad ir iontuigte ar ro ac nae fuil cruic ar bit  
 n-a mbí an duine ac cruic n-a bfuil ré ro-marpúta?  
 (KTB. 10).
- 6°. Cár euz ré azaib ac iotreo an bail n-a raib Donncað?  
 (n. 306).
- 7°. Níl ar ruibal le òeic mbliathnaib ac an t-ollmú  
 (SG. 138).
- 8°. Cé tiocfad 7 tózfad an feirm ac fear n-arb ainm  
 óó Dóinnall ó Dubzáin? (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*<sup>1</sup> and fervent amendment of life, and that is *the apprehension of difficulty*,<sup>2</sup> 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 if<sup>3</sup> he was Christ.
- 6°. The very first thing to be done was simply<sup>4</sup> to give the champion's portion to the best warrior.
- 7°. The manner of his coming was, if you please,<sup>5</sup> in a gentleman's suit.
- 8°. What brought me to talk to you now is simply this,<sup>5</sup> 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*<sup>5</sup> Lonán.

1.  $\text{Ueap } \Delta \text{ n-anama } \text{óéanain.}$   
 $\text{ní } \text{éruaid.}$  3. Interrogative.

5. Expressed by  $\text{ná.}$

2.  $\Delta \text{n } \text{obair } \Delta \text{ beic, } \text{úar } \text{leo,}$   
 4. This is expressed by  $\text{ná.}$

- 13°. His food consisted *merely*<sup>1</sup> 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 ríð-re le briaṛnaib Ṫé *maṛ* ní h-ó Ṫíá ríð (Ser. 170).  
 2°. 'Sé *cúir* n-a ḃfuil ran *maṛ* rin, *maṛ*, pé tuine a ḃairteann, ir é Críórc féin a ḃeineann an bairte (Ser. 57).  
 3°. 'Sé *cúir* ná tóanrao tíoḡaltar oiaib *maṛ* ḡeall ar an earonóir rin, *maṛ* ní loirḡim mo ḡlóire féin (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*<sup>1</sup> a love for thyself, therefore art thou afraid to *resign*<sup>2</sup> 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*<sup>3</sup> things.
- 4°. The reason that so *few*<sup>4</sup> become *illuminated*<sup>5</sup> and *internally free*<sup>6</sup> is because they do not know how to wholly<sup>7</sup> 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*<sup>8</sup> 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. 10MΔO.      2. PÁG . . . PÉ.      3. Cnuṡuigṡe oṡombuana.  
 4. OṡeΔO.      5. Óom beΔg roluṡ Δighe (beΔg, because oṡeΔO was used for "few").      6. Óom beΔg Paoṡṡe Δighe.      7. Δmuṡ ṡ ΔmΔc.  
 8. Cuṡ Pṡoṡ 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 namáró an peacáó*. 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 namáró* is clearly the subject, and *an peacáó* 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 namáró an peacáó* is virtually equivalent to—*Ír é tuó an namáró (ná) an peacáó*. The words, too, are pró-

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 namhaid*” 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 *namhaid*, and of course “*an peacad*” will now receive the greater emphasis. Other examples :—

2°. . . . *suib í an íomáig úr an náruir ódonna* (K.T.B. 3).

Here the context makes it quite clear that the subject is ‘*an íomáig úr*’ and that “*an náruir ódonna*” 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 ceapú úr an náruir ódonna* (K.T.B. 10).\*

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

4°. *Ir é an coris so léir 7 an coris ir mó orainn . . . ná veimmiú don iarradú ar úil ar búcáir fíoradonadúta na dom* (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







refer back to the material predicate, mentioned in the preceding clause or sentence. E.g.:

S. 29.—Δζυρ ιρ έ α βι ζο βρεαζ τεανν ι ζο βρεαζ τρομ  
(Referring to “ an rparán ” previously mentioned.)

S. 59.—ιρ τοιό λιον ζυρ Site b'ainm το βάβ an  
λεαρσ, ι ζυρβ ί βα ποζα λειρ.  
(Referring back to “ βάβ an λεαρσ.”)

S. 68.—ηυαρ ο'είριζ Siubán ar maíoin, ιρ ί α βι ζο  
τυρρεαό.  
(Referring back to “ Siubán.”)

SG. 92.—Δζυρ ιρ έ ιρ τυρζε ιτεανν όν ζόόμιαό.  
(Referring to “ an ζαοαρ μεαττα ” mentioned by previous speaker.)

7°. Δn τ-uαοαρ ιρ έ έυιρεανν τοινε αζ φορμαο ιε n-α  
όόμιαραιν (Ser. 13).

### Exercise IX.

#### Identification. Type IV.

- 1° It's the people who know least that talk most.
- 2°. The hardest people to set talking are *those*<sup>1</sup> who know Irish best:
- 3°. It was *none other than*<sup>2</sup> the barefooted woman.
- 4° It was the high character of that action that destroyed me.
- 5° The worst people are those who don't know a single word of Irish.
- 6° The very thing that is a credit to them is the one they want to disown.
- 7°. It is his own *affairs*<sup>3</sup> that are worrying him, not those of Irish or Ireland.

1. Δn τέ.  
3. Singular.

2. Expressed by rhetorical form of sentence.

- 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*<sup>1</sup>—our very *lives*<sup>1</sup>—that are in danger.  
 11° What he coveted most was friendship with the young.  
 Their minds were *impressionable*<sup>2</sup> and *changeable*,<sup>3</sup>  
 and it was not difficult to inveigle them.<sup>4</sup>  
 12° Oftentimes they that are *better in men's judgment*<sup>5</sup> 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,<sup>6</sup> and is baptized<sup>6</sup>, shall be saved ;  
 but he that believeth<sup>6</sup> 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. ὄρος. 3. Συαζαδ. 4. This sentence must be joined to the preceding one, because it gives *his* reason. 5. ἵρ ἀοιρθε cáil. 6. Future tense.





sentence is a brief way of saying-- Sé ruo tír san teansa ná tír san anam.

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 biað san páis, obair san fonn san fiaðac 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) *Míre* *Ξεαρóτο* *ó* *Πυαλλάιν*.
- 2°. *Deir* *ré* *Ξυρθ* *é* *rin* *Πάτομας* *ó* *Cealla*.
- 3°. *Ac* *ir* *míre* *a* *βαίρε* *é* (S. 18).
- 4°. *Διηιú*, *a* *Σέατονα* *an* *tu* *ran*? (S. 34).
- 5°. *ó*'*é* *féin* *ápo*-*ollaím* *uíaó*.

It has been maintained that in a sentence like " *míre an bár* " in answer to the question *Cia túra?* *míre* 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 *míre* then *míre* *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 *míre*, 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



alter *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 tSiánuigíteora féin í rín. Here it was the writer's desire to predicate "cainnt an tSiánuigíteora féin" of the words in question (denoted by í rín).
- 2°. Sé mo corp 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 corp-ra" the é is proleptic, (standing for the predicate mo corp-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 rín in such sentences the modern language frequently substitutes ríð é, rín é, where the theory cannot be applied. The emphatic particle above is out of place also. The real meaning of ir é reo mo corp-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' tìomna nua, í reo.* The same remarks apply here as above.

4°. *1r iad do briaicra-ra iad-ro, a Crioirt, bioð nac in-don an amáin a duðrað iad* (Im. 235).

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

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

6°. *Breicre Crioirt iad ran* (Im. 1).

7°. *So fíor' doob' é Mac Dé é rin* (C.S. 83).

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

- 9°. *ṁḁṁṁ ḡ Ḃṁṁṁ ṁḁ ṁḁṁ (Ĉ.S. 169).*
- 10°. *ṁ Ḃ ṁḁ ḁṁ ṁḁṁ ḡḁṁ ḁṁṁṁṁ. ṁḁḁṁṁ ṁṁṁṁṁ ḁṁṁ :*  
*ṁ Ḃ ḁṁ Ḃṁṁṁṁ Ḃ ṁḁṁ (Ĉ.S. 246).*  
 (Here we have VII and VIII combined.)
- 11°. *Adeir se ina letrechaib fein curabb é tigerna na tigerna*  
*ḡ ṁṁ na ṁṁḡ é féin (G.M., ZCP II, 268).*
- 12°. *ṁḂḁḂ, ṁṁ ṁṁṁ ṁṁ, ṁṁ Ḃṁṁṁ ḁṁ ṁṁḁṁḡḁṁ ṁṁ (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 *Ḃḁṁ* here (as distinguished from types II and III (*Ḃ, ṁ, ṁḁṁ*)).

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 liom go foil (L.O. 260).
- 2°. IS eað do rónrad na h-árrtail rmuaineað ar an mbár (KTB. 5).
- 3°. 1r eað áialuigeair an taobh toir do'n altóir, oirteair,  
.i. torad áoire an tuine (KTB. 6).
- 4°. 1r eað áduðairt, 'ní tabair tuine uair an nio nac  
bí áige (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 áirio feola péin é cun beata an domain (C.S. 242).

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

- 1°. Oeir cur acu **suib é ieremiar é** (Identification) nó **tuine de rna fáidib** (C.S. 45) (classification).
- 2°. Ní feoil 7 fuil a ó'foillirig tuir-re rin (classification) ac m' áclair-re acá 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 "Séatna," p. 20, we read the following :—

Site.—Coşair a áit! Cao é an ainm acá air?

Cáit.—Cá Éamonn.

Peis.—Aisur Éamonn a acair.

Here the sentence (1r) Éamonn a acair 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., aDubairc ré sur páorais ainn a mic; aDubairc ré sur Ún Sárbán do bí ar an mbairc rin riad. (b) In such sentences as Seumur ó hAonSura do-righe an claidc rin amuis 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—páorais and Ún Sárbán are NOT DEFINITE NOUNS AT ALL, and so the examples again fall altogether outside the scope of the rule. Words like páorais, 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 páorais' "páorais" is used in what logicians call its 'suppositio materialis.' But when I say "This MAN is páorais," "páorais" is used in its 'suppositio realis' and the sentence means either "This man is an individual bearing the name páorais" or

he is "the special individual" to whom alone "Ṗάτορμῆις," 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 Ṗάτορμῆις ḁ bí ḁnn.
- 2°. Ṗείρ Ṗḗ Ṗṭṭṭ Ṗάτορμῆις ḗ Ṗṭṭṭ, ṖḗṖṭ.
- 3°. Sé ḁṭṭṭ ḁṭḁ ḁṭṭ Ṗḁ Ṗάτορμῆις.
- 4°. Ṗείρ Ṗḗ Ṗṭṭ Ṗάτορμῆις ṭṭ ḁṭṭṭ ṭṭ.

In 1° and 2° Ṗάτορμῆις 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 Ṗάτορμῆις." 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., { 3a. ṭṭ ḗ Ṗṭṭ ḗ Ṗḁ ḁṭṭṭṭḁṭ ḁṭḁ-ṭṭṭṭ.  
and { 4a. ṭṭ ḁṭṭṭṭḁṭ ḁṭḁ-ṭṭṭṭ ḗ.

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 (ḗ) but 'the kind of thing that "it" is' (ḁṭṭ Ṗṭṭ ṭṭ ḗ). 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 "ḁṭṭṭṭḁṭ ḁṭḁ-ṭṭṭṭ" 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 ḁṭṭṭṭḁṭ ḁṭḁ-ṭṭṭṭ.' 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 *í*r 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 ' *í*r ' from a definite noun. THAT WAS NEVER necessary. The real rule was, and is *that the subject must not stand immediately after í*r. 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., *áinmíre í*r *e*áð *c*apall. This *e*áð is as necessary, and *for precisely the same reason* (viz., to separate *í*r and the subject) as *é*, *í* or *í*áð 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)

$\xi$ íð *e*áðra *t*eánsa *í*r *r*eánoa

$\xi$ íð *l*áioean *í*r *l*éigeannta.

    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 ṽealṽar aṛ a ṽein ré é.

One must say, however, ḥ'é fáio an turruir a cúir turṽre orm. (*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 iṽṽeaṽair a ḥioṽar an uair rin.

But—1ṛ é aṽic n-a raḃaṽar an uair rin ná i ṽṽeaṽair.

This last qualification applies also to the phrases mentioned under exception 2°. E.g., 1ṛ ṽóca ṡur b'é uair a ṽein ré é ná an fáio a bí an ṽealṽar 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) . . . ṡurḃ é íora **1ṛ Cḥíora** ann (Acts xviii. 5).

(b) 1ṛ ead **1ṛ Dia** ann, Spioraio ríoraṽe (Don. 40).

(c) 1ṛ é **1ṛ míṽeaṽain nó ḡḡnaṽ ná Meannna ann**, bṽeaṽnuṡad ṽúṽraṽtaṽ ḡḡ. (Don. 394).

(ṽ) ṽo rṡṽioṽad an méio reo ionur ṡo ṡṽeioṽeṽ ríḃ ṡurḃ é íora **1ṛ Cḥíora Mac Dé 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 ḃaogal aṡ ṽeaṽt or cóṽair ṽaoinne aṽ an ṽé **ṡurḃé a dúil** ḃeit in aonair (Im. 36).

(b) ṽá maṽcaṽṡeaṽt ṽuairc aṡ ṽuine **an fáio 1ṛ é ṡḡáṽta Dé** aṽá ṡá iomaṽ. (The Relative understood before

1ṙ is dative ; direct instead of oblique in temporal clause. See p. 89). Δḡur **nuair 1ṙ é Dia** a b'ionn aḡ ioncár duine . . . cao é an iongna ná moctuiḡeann an duine ṙin ualaó. (Rel. dat.—The Subject of 1ṙ is “ an té a b'ionn aḡ ioncár duine ”)(Im. 77).

- (c) Caḡoin a c'ruinneoáó mo máctnam ḡo h-ionlán ionnat-ṙa, ióṙeo . . . ná moóóáó mé féin in don óor, aó Tuṙa amáin ar cuma **naó é ḡaó doinne** a tuiḡeann (Im. 141). (Neg. rel. accus. governed by tuiḡeann. Subject of 1ṙ = an té (understood) a tuiḡeann. Predicate = ḡaó doinne).
- (o) An té **naó é Dia** a b'ionn or cómair a ṙúl aḡe ní deacair huairéam a cúṙ air le rocailín ṙomairdeáóta (Im. 191). (Rel. is genitive. Subject of ‘ 1ṙ ’ = (an té) a b'ionn or cómair a ṙúl aḡe. Predicate = Dia.
- (e) 1ṙ ṙeirb'óean móṙ ḡ 1ṙ ṙian móṙ do'n Óṙíoṙtaíóe ṙíoṙaónta a beít air beít aḡ ṙṙeaḡairṙ do ḡaó dualḡur dá mbaineann le náóúr an duine ar an ṙaoḡal ṙo, **nuair 1ṙ é ṙuo ba mian leir féin ná** beít ṙḡarṙa leo (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 aṙa cionntaó cá b'ṙuil leigear le ṙaḡáil ar an oic? (Óṙ. 14). Rel. dat. Direct for oblique. (See p. 89).
- (ḡ) Daoine a b'ionn aḡ ḡaóáil tímceall i ḡcómnuióe ḡ **naó é an c'ruaóótan** a ó' ṙuilng íoṙa Cṙíoṙt a b'ionn ualaó aó ḡaó don ṙuo dá míne. (Rel. dat.—if relative at all). (Im. 165).
- (h) Taóarṙar .oimṙ ṙolur aḡne ḡ eolur óóm ṙaóa ḡ 1ṙ é

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

- (1) Ní máchtuiḡeann ríob conuḡ maḡ 1ḡ é bḡur leaḡ lon  
 'ouine amáin o' fásáil báir éar éeann an póbuit 7  
 ḡan an cinéal ḡo léir do 'out 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 1ḡ, the pronoun is expressed:—

Bí a lán neite nárb é an lán ar áilneacḡ aḡainn (SG. 135).

The insertion of the pronoun here is merely a reminiscence of the common expressions—*ruo nac 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 d'íl*.

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

Similarly, Ser, 180—1ḡ *ḡia ar Stánuḡteoir*. Here the direct reference is to the divine *nature*. *ḡia* means *a person of divine nature*. (There are *three* such Persons).

NOTE 2.—We have said frequently that the great rule of 1ḡ construction is "*that the subject must not follow 1ḡ 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 Tomáḡ ó Ceallais*

ṽo bī 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 ' 1r ' is not expressed. It is to be noted that where ' 1r ' does follow cāṽ or cīā it is not the principal verb at all. We have two kinds of question therefore to discuss:—1° Cāṽ 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 cīā ṽ é ṽin?, if we look upon n- as the lenited r of ' 1r ' we may consider this question as coming under the next category.

2°. Cīā 1r Cṽioṽt ann? Cāṽ 1r ṽṽiṽ ṽo'n ṽocal ṽan?

Cāṽ 1r cīāll 1e1r an ṽcāinnṽ ṽeo? Cāṽ 1r āinn ṽuit? etc., etc. All these are elliptical. The verb ' 1r ' which is heard is not the principal verb of the question at all (this is not expressed) and the words following this 1r constitute its *predicate* in every case, the subject being the relative particle understood. E.g., the meaning of the question Cāṽ 1r āinn ṽuit? is made clear by the following analysis:—

|                                     |  |
|-------------------------------------|--|
| Subject = (an āinn ā 1r) āinn ṽuit  | } In form it is exactly the same as the answer:—ṽāṽṽāiṽ 1r āinn ṽom. |
| Predicate = Cāṽ?                    |  |
| Subject of the ' 1r ' expressed = ā |  |
| Predicate of the ' 1r ' expressed = |  |

āinn ṽu ṽ.

It would seem therefore to be universally true that wherever the verb 1r 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-hiadad iffern  
iarum aním Júdáis.  
„ 202.—Is hí mo chomarli dúib co ro-chara cách  
uaib araile mar ro-charus-sa sib-se.  
„ 163.—Bid he a hainnm 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 thoirmesc  
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*).

## CHAPTER II.

### Prolepsis.

In most languages certain words come, in the course of time, to be used PROLEPTICALLY, i.e., in anticipation of certain other parts of the sentence occurring later on. In Irish, pronouns and prepositional pronouns are so used, and the detailed study of this phenomenon is absolutely necessary for anyone who wishes to obtain a scientific grasp of the language. This detailed study will occupy the present chapter.

- I. (a) The first group of words which are used proleptically comprises the pronouns *É, í, íad, ead*. We have already met them, standing in anticipation of the *predicate* in Types I, II, III, VIII, IX and X of Identification ; (b) Sometimes also, in "What?" and "Who?" questions, the pronouns *é, í, íad* anticipate the *subject*, e.g., *Cad é an fuad é rin?* where *é* anticipates the subject—*an fuad (ír) é rin* ; (c) Occasionally, outside of 'ír' sentences, we find the pronoun *é* used proleptically :—

1°. *bí átar ortá é beic le fáil áca*

**SO bfeacaodar an Rí.**

2°. *cá ceirt 7 ceann-fé ort é bfeic am beataid ort*

**SO scaitfirinn teac áz tuiall ort-ra**

**á z lois aihisid ar íarac (S. 48).**

Cf. the use of proleptic *á* (I), p. 55.

### II. *Síod*.

1°. *Síod an fheadhma á tuad ortá :—muna n-íomruisid rib 7 beic ar nóir leahbái*

**beasa ní maíob ríob irteac i mígeac na  
bflaitear.** (Im. 231).

2°. **Síde** ir mó a coirgeann rólár ó 'Dia ar  
teac cúgat, **a beacmaic leac iompáil cun  
úhnuigte.** (Im. 150).

### III. SÉ.

1°. Cuirceann **SÉ** ácar oim

**tú beic cóm maic ir taoi.**

2°. Do cuir **SÉ** iongna oim

**a feabair do deic ré an gno.**

3°. Ná fuil **SÉ** cóm maic agat

**cairde na ríillinge úo d'rázáil mar  
acá 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 beic cóm maic ir taoi.

2a. **Bí iongna oim** a feabair do deic ré an gno.

So we frequently find such constructions as the following :—

4°. **Ní maib uain aige** cuirneam ar cao ba  
ceart do a deanam (S. 46), which may be most  
easily explained by a reference to the proleptic **ré**  
in—ní maib **SÉ** d'uain aige . . . (See p. 154).

5°. **Tá náire oim** teac cun cainte leac (S. 48).

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

náire oim . . . explains the relation of effect and cause between “ tá náire oim ” and “ teac̄t̄ c̄un c̄ainnte leat̄.”

6°. *Uí iongna oict̄a é s̄á f̄iaf̄uir̄de* (S. 63). The same remarks apply here.

7°. *Ír air̄ a b̄i an iongna nuair̄ a f̄uair̄ ré ná r̄uib̄ Séat̄ona a s̄ teac̄t̄* (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 “ nuair̄ a f̄uair̄ ré ” we shall have—

*Ír air̄ a b̄i an iongna . . . ná r̄uib̄ Séat̄ona a s̄ teac̄t̄.*

#### IV. SO.

1°. *Ac̄ cuir̄eab̄ SO buair̄t̄ oict̄,*

*S̄an tu b̄eic̄ c̄óim̄ maic̄ ná c̄óim̄ h̄air̄eac̄  
oict̄ féin̄ ĩ ba c̄ear̄t̄ do d̄uine d̄éim̄-  
ib̄eac̄ a b̄eic̄ ĩ r̄eir̄b̄ír̄ D̄é?* (Im. 224).

2°. *Cad̄ a t̄us̄ SO d̄óm̄-ra*

*m̄áear̄i mo c̄ígear̄na do c̄eac̄t̄ a s̄  
t̄riall̄ oim̄?* (C.S. 140).

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

#### V. S̄AN.

Ordinarily the distinction between *ro*, *riob̄é*, *é reo* on the one hand, and *ran*, *rin̄ é*, *é rin̄*, 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 ar nglóire*

**So cuirimír ón gcóir.** (Im. 224).

VI. *É S1n.* See previous remarks (V).

1°. *Cao É S1n do ran*

**Cao a déanfaid an árd-rígead?**

(N. 296).

2°. *Cao É S1n doinne*

**Cia'cu táláir rocair air nó ná  
ruittear?** (N. 315).

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

*Cao É S1n doinne*

*tuada, a íorad, a míc 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 mar fíor é, a fíricíur, cao É S1n do doinne eite S1n?*

#### 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*<sup>1</sup> 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. *éinigis ré eun mo déil.*

- 6°. I have definitely made up my mind that I ought to spend my life *in the priesthood*.<sup>1</sup>
- 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. A.

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., *buirdeacáir*).
- 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.

- III. It is used before a noun denoting *quality*, *condition*, etc., to anticipate a “*τᾶ*” clause.

### Examples.

- I. 1°. 1r urur Δ αἰτνε αρ ἡαοἰτε το ἡεανμαν  
 οεαρῶιτε τ'ινητἰννε (BK. 61).  
 2°. Ḃí rí τρέιρ Δ αοἡάιτ το ḂιυḂάν  
 Ḃο ϡαἰḂ Δ ερῶιθε οἶ ḂḂἰοḂḂ le buairt  
 (S. 110).  
 3°. Ḃí buile αρ ḂḂἰcἰτ ιοταοḂ Δ ϡἶḂ  
 Ḃο ḂβεαḂ ḂḂ Ḃε ϡḂἰḂἰεἰο αρ ḂḂἰαοḂḂ  
 Ḃο οτḂḂ ḂḂ ḂεḂḂḂḂḂḂḂḂ ḂḂḂḂḂḂ Ḃο  
 ḂḂḂḂ (S. 116).

Observe how the sentence is built up by two proleptic words. The sentence in (S. 247)—*ḂḂḂḂ* Δ *Ḃí* ḂḂ ἰḂ Ḃ-ḂḂ ḂḂḂḂ Ḃ'ḂḂḂḂḂḂḂḂ ḂḂ ἰḂḂḂḂḂ Δ ḂḂḂḂ—is hardly an example of prolepsis, as ḂḂḂḂ is genitive, and “ḂḂ-ḂḂḂḂ” is simply qualified by Δ. Cf. also MSF., 141.—*ἰḂ' ḂḂ ḂḂḂḂ*. It may be a survival of the old usage, according to which proleptic a in such cases was followed by a genitive in apposition. E.g., a *uathmaire ind fir* (S.T.); a *masse in chuirp* (Gl.). The only other instances of a genitive, in apposition to this proleptic Δ, in the best modern writers, are with the phrases Δ *ḂḂḂ* and Δ *ḂḂḂḂḂḂ*. These are sometimes followed by partitive *οε*: Δ *ḂεḂḂ* and Δ *ḂḂḂḂ* and Δ *ḂḂḂḂḂḂḂḂ* are generally followed by this partitive *οε*. The phrase *ἰḂ ḂḂ ḂḂḂḂ ḂḂ ḂḂḂḂḂḂ* may be another instance, but it is also possible that there is no “Δ” here at all. In “*αρ Δ ḂḂḂḂḂḂ Ḃε ḂḂḂḂḂḂḂḂḂḂ*” (MSF., 44) the Δ is not proleptic at all.

4°. *Ṭáinig sé or cómair na Seanairde fé dheire  
as gearán, mar 'ó 'eas, so raibtar sá cráó le  
h-áirann ; 7 é sá leosaint air*

**Ṣur ceartuis uaid é féin do sianad**  
(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 *leosaint*, *basairt*, *airtint*—occasionally dispense with it:—

*Ói sí as basairt ormar fanamaint léi* (S. 19).  
This may easily be explained as elliptical, and equivalent to—

*Ói sí as basairt ormar (7 sá raó liom)  
fanamaint léi.*

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

*Már maic leatra leosaint do Márbán 7 do  
suarie beic as masad fút, níl bac ort ann* (S. 77).  
*D'féadfaí leosaint do raóaire fásáil ar air*  
(n. 112)].

Other examples are not so easily explained away :

E.g.—ní mírde liom leosaint tuit beit ag imirt  
 do cuio cleas ar duine éigin eile (S. 38).

Some earlier examples of proleptic  $\Delta$ :—

5°. 1r cóir dúinn  $\Delta$  rmuaineasó 7  $\Delta$  óireasó  
 so daingion sup ab éigin dúinn so cinnte búr  
 o'rádasúil (Don. 174).

6°. Créasó cialluigeas  $\Delta$  nád sup cóir do'n  
 doilgeas ro  $\Delta$  beit inmeódnac? (Don. 246).

7°. 1r féidir do  $\Delta$  tabairt fá deasa sup tuil  
 ré síogalcar doé (Don. 252).

### Exercise XV.

#### Proleptic $\Delta$ (I).

- 1°. I am inclined to *probe*<sup>1</sup> that question to the root until I succeed in solving it sooner or later.
- 2°. *On the contrary*<sup>2</sup> 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. Leanaímhaint riar ar. . . 2. 1r déilaidó.

- 9°. One could not easily discern whether she *thought*<sup>1</sup> less of her riches or her reputation.
- 10°. He *pitied*<sup>2</sup> 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°. *Óí iongná a zcnoide orca a feadháir  
to deineadháir 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°. *Ar cugáir fé hdeana a dhúinne 7 a feadháir  
a coimeádo fé é. ón uile dúine o'ár  
ladáir 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 beánn.  
a) *bá cnuas leir*  
*cnuas oe*

2. There is a difference in meaning between  
(b) *óí cnuas aise to* and (c) *to óein fé*

## 3°. Muna mbeað Δ glice

cuir Séadna cúrraí an cleamhnair i  
mbéalaib na n'aoine (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 luigeað

**ΔIRGEAD** Δ bí agra tá beagán aimirre  
ó roin ann (S. 157).

## 5°. Cao é Δ b'í

**Δon Laoč Amáin** am' coinnib-re a noir?

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 mé, tú, é, í, rinn, rib, iad, 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 " dá méio raib'rib " the word raib'rib 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 dá g'íre é, rib, rinn, iad, 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*<sup>1</sup> how *very easily*<sup>2</sup> 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*<sup>3</sup> 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*<sup>4</sup> have had her dead.
- 9°. I think he was surprised at the way some of them understood *what was said*.<sup>5</sup>

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 cΔinnr.



- 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*<sup>1</sup> in falling out with me.
- 14°. There is one thing strikes me very forcibly—*it is so easy*<sup>2</sup> 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*<sup>3</sup> 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°. . . . iongha ortá a fáio atáim uata (TBC, 252).
- 2°. Cao é an beann a beaó aise riúó ar uirge te, aghur á ceo atá an áit ar a uatáinis pé? (S. 113).
- 3°. Ói iongha oim, 7 a fuairé a bí an aimsir, é beic amuis pé'n rpeir inaon cor.
- 4°. Occasionally proleptic a (especially when

1. Use 1e.

2. Use proleptic a.

3. Cum.

followed by another proleptic  $\Delta$  takes partitive  $\text{DÉ}$ :— $\Delta$   $\text{LUIGEAD}$   $\text{DÁ}$   $\text{FÍOS}$   $\Delta$   $\text{BÍ}$   $\text{AG}$   $\text{AN}$   $\text{FAGART}$   $\text{BOCT}$   $\text{ÚO}$   $\text{SUIP}$   $\text{AR}$   $\text{ÓRIGIÓ}$   $\text{NAOMTÁ}$   $\text{BA}$   $\text{CEAIT}$   $\text{DÓ}$   $\Delta$   $\text{BUIDEACAR}$   $\Delta$   $\text{BEIT}$   $\text{AIGE}$  . . . (MSF., 159). This of course is not a case of  $\Delta$  anticipating a “ $\text{CÁ}$ ” clause. Here the (second)  $\Delta$  anticipates the  $\text{SUIP}$  clause.

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

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 Constructions (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  $\Delta$  constructions. E.g., corresponding to  $\text{MAIT}$  we have three nouns  $\text{MAITE}$ ,  $\text{MAITEAR}$ ,  $\text{FEADAR}$ . Corresponding to  $\text{FUAR}$  we have  $\text{FUACT}$  and  $\text{FUAIPE}$ . Corresponding to  $\text{TE}$  we have  $\text{TEO}$  and  $\text{TEAR}$ . In proleptic- $\Delta$  constructions only  $\text{FEADAR}$ ,  $\text{FUAIPE}$ ,  $\text{TEO}$  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*<sup>1</sup> 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. *ṽá* (translating—however, notwithstanding, for all that, in spite of, etc.).

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

*i ṽcaṽ ṽá ṽruime, i n-éigín ṽ'á ṽéine, i rpeirtlínṽ ṽá ṽéine.*

From this it is an easy stage to—

*ṽá ṽruime caṽ, ṽá ṽéine éigín, ṽá ṽéine rpeirtlínṽ.*

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 *ionṽn ṽéáináin ve*.

Examples :—

1°. Dá gairteá é tá veapmáto veanta aise (n. 150).

2°. Dá feabair ní bíonn rooc-duine éigin ar a tí (F.A.).

3°. Dá ghéire a tabrfa tuairim fé'n scainnt beaó ní reáct míle ón tuairim (S).

4°. Dá feabair a bí an bia 7 dá méio spreann 7 rult a bí or cionn an bíó bí an rmaoineamh ran iriú acu so léir (S. 225).

It will be observed that two of the three uses of proleptic  $\Delta$  (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  $\text{Dá}$  may be due to a confusion with the conjunction  $\text{Dá}$  in such a sentence as— $\text{Dá feabair Dá mbéi eí ní tuigfa so t'rác é}$  : “ If you were ever so good you could never understand it ” ; or with partitive  $\text{ve}$  and the compound relative in— $\text{Dá olcár curó Dá raib ann}$ . Cf. *Ní fuair hí do chogad da mét da ndernaid 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  $\Delta$  :  $\text{Dá . . .}$ ).

- 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*<sup>1</sup> 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*<sup>2</sup> Irish that was in these books.
- 7° Though she was very shrewd that quality could not fail to be blinded by her *self-importance*.<sup>3</sup>
- 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 maidé.

2. ceapc.

3. móir-áúir.

- 17°. No matter how long you study Irish you'll never come to an end of its wonders.
- 18°. Though the poor man was quite near the water he couldn't *even*<sup>1</sup> taste it.
- 19°. In spite of all your cleverness you were unable to solve my riddle.
- 20°. Though the day be long the night will come some time.

### IX. Proleptic Δ (continued).

#### Proportion.

In early Irish proportion was expressed in various ways:—

- (a) P.H. 155.—Cech méit is moo in onoir i mbi nech is i sin méit is guasacht dó ⁊ is coir dó imecla ⁊ faitchius ⁊ rá-imchoméit.
- (b) P.H. 156.—áithiu cech delg is ou; i.e., οὗ δὲ ὄϊσε τοῦτῃ 1ῖ εἰὸ 1ῖ ἄίρῃ.
- (c) P.H. 155.—na slébtí is ardi and, it iat sin is guasachtaigi loiscter-sum ó shaignénu.
- (d) P.H. 54.—in méit ba glan a chorp ó lubra is e méit ba glana a ainmm ó peccdaib.
- (e) 1ῖ dóigh léo san cach mét d'ole do gebatt isin inad sin curab móidi an anoir thall é (S.m. ZCP. II; 246).
- (f) An duine is mó mharbus do dhacainib acu issé is mó anfir díb sin uile (Ibid, 254).

Modern Irish uses the much more convenient mould οἰ . . . 1ῖ εἰὸ 1ῖ . . . It is interesting to notice the stages of development:—

1°. First there is what we may call the “mathematical” stage:—

Οἰ ἴαιτο Δ ἡαῖαμ Δῖ Δῖαιτο 1ῖ εἰὸ 1ῖ ἄίρῃα βεἰμίτο τοῦν βαιτε.

1. οἰρεἰτο ἄῖρῃ.

Here we are measuring mathematical quantities, and the measurement is exact. **ÍR EADÓ** is equivalent to **ÍR DE'N FÁIRO CÉADONA DÍREADÓ**. Notice also that the clause “**Δ ΡΑΞΑΜ ΔΡ ΔΞΑΙΘ**” 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 (**ΘΔ ΨΑΙΘ**) [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 **ΘΔ . . . ÍR EADÓ ÍΡ . . .** we don't look carefully into detail, and the result is a mathematical flaw.—

**ΘΔ ΨΑΙΘ ΔΝ ΛΔ ÍΡ EADÓ ÍΡ ΞΙΘΡΡΑ ΔΝ ΟΙΘÓΕ.**

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 **ΨΑΙΘ** 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 **ΘΔ . . . ÍR EADÓ ÍΡ . . .** 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.

**ΘΔ ΨΑΙΘ Δ ΛΕΟΣΦΑΡ Μ ΔΙΡΣΕ ΛΕΙ Ε ÍΡ EADÓ ÍΡ ΘΑΝΑ ΚΕΑΝΦΑΙΘ ΡΙ ΘΕ (S. IIQ).**

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°. **ΘΔ ΡΕΙΘΕ Δ Η-ΟΙΤΑΡ Ε ÍΡ EADÓ ÍΡ ΡΕΑΡΗ Ε.**

2°. 1r uóca dá méir é an mian suirab ead 1r mó é an  
 znióm (S. 110).

3°. Dá fáir a rzaoiltear leo 1r ead 1r ura an lám-uactair  
 faszál orca ra veire.

It is clear that we have here a construction based once more on proleptic "A."

### 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*<sup>1</sup> 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*<sup>2</sup> 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-

1. ὁλόκληρῶς.

2. ταῦτα ἵνα ἴσῃ.

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*<sup>1</sup> the brighter *it shone*<sup>2</sup>?
- 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*<sup>3</sup> 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 ngníomh*.

- 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.

## Prolepsis (continued).

X. **’OE**. Proleptic **’oe** is found as early as the O. I. Glosses. It is used chiefly with comparatives, but often without them, e.g.—

1°. **’Níor ní’oe deimín a ’óeanaí’ ’OE**

**’So ’noénaí’oír ’zae’úil a’lban ’o ’úir’gú (n. 271).**

2°. **’Ná ’oéin ion’gna ’OE**

**’So ’noú’ar’c leat : ní ’fúláir ’rú a ’b’rú’c an t’ar’na huáir (C.S. 229).**

With Comparatives :—

3°. **’Ir ’feárr’oe bí’da no ’oé’c é c’áit’eaí’ ’so ré’ú.**

This is the *comparative* way of expressing the proportion

**’Dá ré’ú’oe (a h-’ú’c’eaí’ nó) a h’óil’c’ar é ir ead’ ir ’feárr’ é.**

4°. **’Ní ’feá’o’ar an ’feárr’oe í’ad a’r t’u’g’as ’o’ú’b (S. 56).**

Notice that **í’ad** is subject to the verb **ir**; while **feárr’oe** is predicate. As **’oe** anticipates “**ar t’u’g’as ’o’ú’b**” this also pertains to the predicate.

Sometimes “**’oe**” is not proleptic, but merely *retrospective* :—

**’Dá m’be’ad’ mé’ú c’óm h-’on’ó’í’ea’c le’ir ’o’ob’ ’f’ur’á’í’oe é**

Sometimes it is both. (Cf. é **rín**. p. 53) :—

5°. **’má ’b’á’í’ne’á’r’r’ sé ro’í’nn’c ’g’á’í’rí a’s’á’í’nn’ ir ’feárr’oe r’í’nn’ é.**

According as we change **ar’á’í’nn** here in number and person we shall have at the end—

|             |        |  |
|-------------|--------|--|
| ir feárr’oe | mé é   | } The final é never changes ; it is the term which the proleptic ’OE anticipates, and like ’oe itself it refers back to má . . . . |
| “ “         | tu é   |  |
| “ “         | é é    |  |
| “ “         | í é    |  |
| “ “         | rú é   |  |
| “ “         | í’ad é | ar’á’í’nn.   |

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

KH II, 98.—1r móiœe mearaim an céadfaid rin to deit firinnead surab 1 laiguid to hi rriom-longpore Eireamoin.

5°. 1r ar feoil naoiœean to biaœad leir na œeiriœ i ionnur surab luadaiœe to fãrfaœ é (KH II, 316).  
NOTE.—œe has become petrified in two words móiœe and miorœe (meara-œe). Sometimes the -œe has no appreciable force, especially with móiœe. With miorœe we can frequently trace the proleptic nature of œe. E.g., ní miorœe œuit oul a baite laicœeac, can be expanded into ní mearaiœe œuit an sœeal. (Real Subject) **oul a baite** (the "term" which œe refers to). Practically however, one may neglect the prolepsis and take miorœe œuit as predicate, and oul a baite as SUBJECT.

### Exercise XXIV.

#### Proleptic œe.

- 1°. It is easy to understand that the danger is all the greater the less it is *appreciated*.<sup>1</sup>
- 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*.<sup>2</sup>
- 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. **œuig.**      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.*<sup>1</sup>
- 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. ΔΑ.

1°. CIA 'CA IP FEAPP LEAT ΣΔΕΘΙΛΣ ΝΟ ΒΕΑΡΙΑ?

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

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

2°. **C1A'CA**

**ḡáḡar ḡocair ar nó ná fuilḡear.**

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°. **C1A'CU**

**an áḡḡair nó an ḡin nó an ḡ-uḡall ba ḡear?**  
(S., p. 6).

Subject = (**an ḡar**) **ba ḡear**. Predicate **c1a'cu** (**an áḡḡair**, 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 **c1a'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 =  $\left\{ \begin{array}{l} \text{ní ḡear c1a'cu ḡiocḡarḡ pé nó} \\ \text{ná ḡiocḡarḡ.} \end{array} \right.$   
So  $\left\{ \begin{array}{l} \text{ir cuma uom c1a'cu ḡiocḡarḡ} \\ \text{ḡé nó ná ḡiocḡarḡ.} \end{array} \right.$

I wonder whether he has done it yet = **ní ḡear ar ḡein ḡé ḡór é.**

Whether he comes or not I will stay = **pé'cu ḡiocḡarḡ ḡé nó ná ḡiocḡarḡ ḡarḡarḡ.**



## Exercise XXVII.

## Proleptic ΔΑ.

- 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*<sup>1</sup> or not.
- 4°. Whether she had any hold upon him *by promise*<sup>2</sup> 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*,<sup>3</sup> whether it be from his own confession, or from *evidence produced against him*,<sup>4</sup> must, according to the customs of our ancestors, be put to death.
- 6°. Consider whether it is *my honour*<sup>5</sup> or *your own interests*<sup>6</sup> 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, ΛΕΙΡ, ΟΙΜΕ, etc.

1°. Όιορ ΔΣ βρατ ΔΙΡ

ΣΟ ΜΒΕΙΤΕΔ-ΡΑ ΔΗΗΡΟ ΡΟΜΔΑΜ.

1. Use cúir.  
ΔΠΑΔ ΔΙΡ.

2. Genitive.  
5. Οηόρ υόμ-ρα.

3. Coir éair.

4. É fásáil  
6. Ταιρθε ύιτε ρέιν.

2°. Ní raib doḡ coinne d'fáil léis, 7 a féalbar a tuis  
ré an obair,

So uairear do mair do tair.

3°. Is uime éada ruz Dia an daor-breac ro ar  
na daoinib,

tré éaril a éada do'n éad atair ó'r fáradar  
(KTB).

4°. Is uime do éada ircead ran uair ro,

éan t'ónóra-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 'is' 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*<sup>1</sup> that he would treat me as badly as he did.
- 3°. *This is the reason*<sup>2</sup> he acted in that way,—he wanted to impress you with his importance.
- 4°. *Can it be that*<sup>3</sup> you were expecting me to come so soon?
- 5°. I was unable to *make any guess as to*<sup>4</sup> who the villain was.
- 6°. My *purpose*<sup>5</sup> 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*.

4. *Don tuairim a éadairc do*.

3. *An amhlaid . . . ?*

5. *Cuige*.

## XIII. Διήλαιο.

1°. 1r Διήλαιο Δ βί ηάιρε αιη ηόμαμ-ρα.

Observe that the subject of the verb '1r' is here understood. The full expression would be (and it is sometimes used)—1r Διήλαιο μαρ Δ βί αν ηξέαλ αιζε βί ηάιρε αιη ηόμαμ-ρα.

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

• Ουδαρε λειρ ε δέαναμ **ξο μεαρ**, 7 1r Διήλαιο 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 laza<sup>o</sup>car pláinte beic ar cátaí suib<sup>o</sup> **amhlaid a bí neart céad fear ann** cornuigeadar ar easla glaca<sup>o</sup> roimhir (C.D. 11). After *amhlaid* the direct relative is used superfluously. (See p. 91).
- 2°. Nuair a cuair na h-ubla 7 na h-eithe irceac ingoile cátaí 1r **amhlaid a óin** piartaí díob irci<sup>o</sup> na corp (C.D. 5). *The result was . . . ní feodar cao na tao<sup>o</sup> suir tu<sup>o</sup>ad* “*Ár<sup>o</sup> pá<sup>o</sup>raiz*” uir<sup>o</sup>ci mu<sup>o</sup>rab *amhlaid a meaf duine . . .* (MSF. 20). “*Perhaps.*”
- 3°. **1r amhlaid bí** an méro éad<sup>o</sup>iz leartan a bí uir<sup>o</sup>ci fillte so cruair in don ceir<sup>o</sup>lin amáin ar lár na leartan (C.D. 19). He found . . .
- 4°. Céap ré, ní<sup>o</sup> ná<sup>o</sup>rb iongna, **suib<sup>o</sup> amhlaid a bí** an mac léiginn cun na feola tabairt le n-ite dó ó lám (C.D. 76). As a matter of fact.
- 5°. **An amhlaid nac eol** tuic an t-ole uat<sup>o</sup>bárac ro atá ar an ní? (C.D. 57). Can it be that . . . ?
- 6°. **ní hamhlaid a bí** don trúil acu so leigir<sup>o</sup> cátaí (C.D. 51). Not that . . . No, but . . .
- 7°. Ní áiteo<sup>o</sup>ad an ra<sup>o</sup>gal air **suib<sup>o</sup> amhlaid a ceic** amhlaid (n. 70). Nothing would convince him that *a.* had REALLY fled.
- 8°. *Ár<sup>o</sup> nóin<sup>o</sup> ní hamhlaid a tabairt<sup>o</sup>* dí féin an ru<sup>o</sup> n-a raib

rí a5 fáine ort rár a tcaibarrá do ùrman é (n. 195).  
Surely not.

- 9°. 1n' ineaó rán 1r amlaió d'fíll Saóó 7 ártac na láim  
(S. 77). Instead.
- 10°. 1r doóca **surb amlaió a bí** féaró5 r5áinte uirtí (S. 45).  
The reason was.
- 11°. Céaramaí9 50 léir **surb amlaió a, cúic** caor ar do  
cú5 7 50 rabadir loir5íte ió' beacáio (S. 30).  
Actually. Notice 50 rabadir (*not* do bír), because  
this is connected immediately with céaramaí9, not  
with amlaió.
- 12°. 1r amlaió a cáim5 a leicéio rin d'uraim acu do'n  
clearaíóe . . surb ar éisín féadaióir a rúite  
tósaint in aon éor oe. The amlaió clause gives  
the *result* of what preceded, and the *cause* of what  
follows.

### Exercise XXIX.

#### Proleptic amlaió.

- 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*<sup>1</sup> 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*<sup>2</sup> every day.
- 4°. He found all his clothes rolled up in a hard ball in the  
middle of the floor.

1. Má cá ré oe óic-céille ar . . . 2. Úrreir airc 7 ampla

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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*<sup>1</sup> 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*.<sup>2</sup>
- 10°. They had no *objection*<sup>3</sup> 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.

#### ÁMĪAÍŌ (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*<sup>4</sup> was not lessened. On the contrary he exercised himself all the more vigorously.

1. Tu éproáó. 2. Use i muóct na ríinne. 3. Cuir na éoirne. 4. Ámĭác. The student need not fear to use this word. In the form ám it occurs at least as early as an leabhar bheac. In S.T. 19 "Ní dia ingabail am tiagmai" "however" suits the context better than "truly."

- 4°. Is it possible they will be allowed to go and *swel*<sup>1</sup> the ranks<sup>2</sup> of the enemy?
- 5°. *Surely it is not to be supposed that*<sup>3</sup> 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*<sup>4</sup> 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 “*ḡṡuab*” 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.

## ΔΙΛΛΑΙΘ (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*.<sup>5</sup>
- 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*<sup>6</sup> 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. CUPH méio. 2. Sḡuab. 3. ní dóca ṡupb dilalaió. 4. i moct  
 oul i laige. 5. Use dilloein intensified. 6. Use active voice.

- be putting themselves in the difficulty in which they *had<sup>1</sup> been*, when they came to the Leinster King's palace at first.
- 6°. This hunger of yours is *actually increased by<sup>2</sup> food*, and this thirst of yours is *actually aggravated by<sup>2</sup> 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.

#### ΔΙΝΛΑΙΘ (continued).

- 1°. As soon as *this expression<sup>3</sup>* 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 *or<sup>4</sup> 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. Δν focal ραν (Irish often uses ριν, 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*<sup>1</sup> laughing.
- 8°. There stood the boy with his face actually *turned behind him*,<sup>2</sup> and the back of his head *in front*.<sup>3</sup>
- 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*<sup>4</sup> to be in subjection to a woman.

### Exercise XXXIII.

#### ΔῖΛῖΔῖ (continued).

- 1°. I think she actually *considers it a duty*<sup>5</sup> to visit the hosts before she allows her horses *to be unyoked*.<sup>6</sup>
- 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*<sup>7</sup> *your*<sup>8</sup> 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. Δῖ ḡḡ Δḡ Δḡ Δḡ Δḡ Δḡ Δḡ. 2. 1 leit̃ Δ ḡḡḡḡḡ. 3. 1 leit̃ Δ ḡḡḡḡ. 4. ḡḡ Δḡḡ leit̃.

5. Use ní ḡḡḡḡḡ le. 6. ḡḡ ḡḡḡḡḡ. 7. ḡḡḡḡ Δḡ ḡḡḡḡḡ ḡḡ ḡḡḡ ḡḡ . . . 8. 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*.<sup>1</sup>
- 7° On the contrary I was afraid that you might be *gossiping*<sup>2</sup> 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*<sup>3</sup> one who promises and never performs?

### Exercise XXXIV.

#### ΑΜΛΑΙΘ (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*,<sup>4</sup> 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. ΠΑ ΡΕΛΘΑΙΗ ΣΟΥ ΛΕΙ ΣΑΘ Δ ΟΘΑΡΑΙΘ ΛΑΜ ΛΕΙ.  
3. ΣΥΗ ΣΥΜΑ ΜΕ ΝΟ . . .

2. ΧΑΙΤΙΡΙΑΣ.

4. Use ΡΕΙΡΘΕΑΝ.

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

- 7°. He seized the book and when he put it *up to*<sup>1</sup> 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*<sup>2</sup> why he did it unless perhaps he was thinking of something else while he was writing the letter.

We have seen that after *amhlaid* a direct relative particle is frequently used, where it is logically superfluous. When however the clause following *amhlaid* is negative, the dependent form of the negative is used:—

An *amhlaid* nac *deagáca* dom an n-í *is* *toil* *liom* a *deanam*? (C.S. 56).

An early example of the proleptic use of *amhlaid* is found (A.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 *amhlaid* is probably due to the direct relative used (for the modal oblique—see p. 90) after *retrospective amhlaid*. Thus, because we say—

*Deirim* *leir* *gac* *ní* a *deanam* *ar* a *óiceall*, *is* *is* *amhlaid* a *deineann* we come to say also with *proleptic amhlaid*—  
*is* *amhlaid* a *deineann* *pé* *gac* *ní* *ar* a *óiceall*.

1. pé.

2. ní féadair 'on traogáil.

## 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  $\Delta$  (causing aspiration). This is used normally only for nom. and accusative (Exc., pp. 89-92). It does NOT combine with  $\rho\text{o-}$  in the past tense.
  - 2°.  $\text{D}\text{o}$  (aspirates). Normally only for nom. and accus. (Exceptions pp. 89-92).
  - 3°.  $\Delta \text{ o}'$  (before verbs beginning with a vowel, or  $\text{f}$  (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°.  $\Delta$  (causing eclipsis). Only oblique (i.e., to express Gen., Dat., Abl. or Instrumental relations; gen. or dat. in Irish). It combines with  $\rho\text{o}$  in the past tense, giving  $\Delta\rho$  (aspirates).
  - 6°.  $\text{S}\text{o}$  (causing eclipsis). Only oblique. Combines with  $\rho\text{o-}$  giving  $\text{S}\rho\rho$  (aspirates).
  - 7°.  $\text{n-}\Delta$  (causing eclipsis). Only oblique. Combines with  $\rho\text{o-}$  giving  $\text{n-}\Delta\rho$  (aspirates).
  - 8°. Negative Relative (direct and oblique):— $\text{n}\Delta$ ,  $\text{n}\Delta\text{c}$ ,  $\text{n}\Delta\rho$ .

9°. Compound Rel. Δ<sup>n</sup>, Δ<sup>r</sup> (direct and oblique).

Examples :—1°. The particle Δ'.

(a) Ruo ir ead é Δ cuireann iongna mo croidhe 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 cé Δ cíonn. 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 Δτά, Δθεir, Δουδairt. (Cf. development of DO- from DO cuaid, 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°. Æi ainm taidis in-áirde le méir Δ nirt Ón lā ūo Δ sáib sé Δr an móirfeirear Δ lean ó sraio an mhuinn 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 ruid an t-airgead an fáio Δ ūios Δs cuairtad? (S. 40).

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

(S. 62) Æi ré Δs déanam amac Δr eadartra um an ūtaca sō ruid Δ máctnam críocnuigte.

(n. 24) *Ói ré ar riúbal i zanhíor do'n t-raozaí le linn na haimsiúre n-a maib an beirt buacailli úo as véanam a bpozluma.*

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

(n. 24) *Nuair a táinig an t-am n-ar mhícho do táos uá cealla cuairt a tábairt ó tuair . . . ní fárdóad aon muo é san ámlaoib do dúl ó tuair in-aonfeadct leir.*

(Eir. 88) *Ón lá a tánas anseo asur zup tairaiséad ar an leictin mé.*

In double relative clauses, of which the first is *ir* 'óidz *le* . . . and the second a temporal clause, the oblique relative is usual, BUT inversion is the usual practice, the oblique relative going with the "*ir* 'óidz" clause (illogically) and the direct with the temporal clause. E.g. (n. 210) . . . *as breictiú na haimsiúre n-ar 'óidz leo a bead an t-áir-Rí as teact a baile.* (The two clauses logically implied are—

1°. *Na haimsiúre ba 'óidc leo* (which they thought likely).

2°. *Na haimsiúre n-a mbead an t-áir-Rí . . . .)*  
(See p. 130).

B.—In modal clauses :—

1°. *maí a bí ar tóúir, maí acá anoir, 7 maí a beid zó bñac* (Doxology).

Notice the difference in meaning between *maí acá* (AS there is) ; *maí acá* (BECAUSE there is) and *maí a bñuil* (WHERE there is).

2°. *Imteocair do clú 7 do cáil oíreac maí a 'óimtiúeann uirge an locáin fámhair nuaí a ractair air.* (S. 18). (*a need not aspirate the autonomous form*).

3°. *Do n-innreab' cionus ab' éisín niam do tógaint ar an obair sin* (n. 245).

In "How" questions in Connaught the oblique relative is common:—*Cia 'éadai (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 *oá*.

1°. (S. 183) *Ói iongná a zcnoide orca a feabair do d'oineadair an zno.*

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—*b'féidir zup d'oine-de a d'éanfar an zuide an teactairead' do cup timceall uair-re.* (*a d'éanfar* is really = *an cuma n-a nd'éanfar*).

E.—After proleptic *amlair* 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 tibreab' le Cormac iao* (K.H. II, 4865).

*ru ruair ré b'ar* (K.H. II, 5041).

*ru cáinis páorais* (K.H. II, 5372).

G.—In emphatic elliptical sentences:—

1°. *ní de a d'éanfar ní-ollam' ac de duine éisín eile.*

2°. *ní duir-re is coir é éarab' uiom* (Rel. particle understood).

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

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

4°. Óir ír dóic leo sur ar méro  $\Delta$  scainnte Doh-ÉISTFAR leo (C.S. 14).

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

1°. Ír fearr ís eol dóm-ra é ná mar ír eol uirt-re é. Here the meaning of the 1st clause ír 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°. Níl éinne ír fearr surb eol dó é ná mar ír eol dóm-ra é.

3°. N. 180.—Díob an formaio ann, leir, féadaint cia aise 'dob' fearr n- $\Delta$  mbead an t-ollmúcán déanta.

4°. N. 110.—Ní raib don mío dár tuis ré leir ba mó sur deinead iongna de ná éroe airmunna  $\Delta$  bí déanta déadac rnatóir.

5°. Im. 85.—Cá in eirnam fóir ari an nío ír mó n- $\Delta$  búil sáó 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—ÍR AISE 'dob' fearr  $\Delta$  bí an tullmúcán déanta). ÍR DÓM-SÁ ÍR fearr ís eol cá luigeann an úrós oim.

I.—In a somewhat rare construction :—

CAO é an ruo  $\Delta$  bí úruadar ar aigne  $\Delta$  déanam?

Cf. also—Sin mar  $\Delta$  leanraimio san contadair an bócar ACÁ cornuigte ašainn ar šadái.



- 2°. DO'.
- 1°. AN CÉ DO CHUAIÓ ANN.
- 2°. SUIOCAR DOB' FEARR NÁ É.
- 3°. TÁ FIOF AS LUÉT NA H-IONNARBA CAD' D'OIREANN DOIB (TBC. 247).
- 4°. TAITNFIÓ RÉ LEIF AN UILE DUINE DO CLOISFIÓ É.
- 5°. NÍL ASAM AC AN SPO' DÉANAM Cóm H-AICILLIGE 7 D'FÉADOFAD É (n. 113). Modal dat.—Direct in stead of oblique. (Exception B., p. 90).
- 6°. AN CÉ A D' ITEANN MO CUIO FEOLA-PA 7 D'ÓLANN MO CUIO FOLA Cómnuigeann RÉ IONNAM-PA 7 Cómnuigim RE ANN.
- 7°. SUBÁILCE DO D'EALUIGEAS AR SCFOIDE Ó NEITIB TALMURDE (DON. 156).
- 8°. AN TAN DO NAOMH-COISREAGSAS RÉ AN T-ARÁN (DON. 222).
- 9°. AN TAN DO CUIREAS NEAC A DÓIG . . . ANN A CUMUR FEIN (DON. 314).
- 10°. 1P MIRE CUSAMN SPÁD' DO'N ÉFOIDE SLAN 7 DO D'RONNANN SAC NAOMTAC (Im. 272).
- 11°. 1P MÉ DO LOIRGEANN AN CFOIDE SLAN 7 1P 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 CHUAIÓ, DO SCÉIBIM. 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

conducted to the absolute use of such verbs WITHOUT the preposition. Cf. the influence of *Δ*- in *ΔΤΔ*, *ΔΤΕΙΡ*, etc., on the development of relative *Δ'*.

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

(c) Possibly from sentences like 3° above where phonetically the *o-* of *cao* might have been carried on to *oiréann*.

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

3°. *Δ Ṫ'*.

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

1°. *Ní puinn fógan-tacta Δ Ṫ'féadfaṪ sé Δ tadhairt ó don taoṪ acu* (n. 301) (Accus.).

2°. *Don ruṪ in-don éor Δ Ṫ'íarrfaṪ ré* (SṢ. 103) (Accus.).

3°. *Ir mó leat-rṣéal Δ Ṫ'féadfaṪ sé Δ tadhairt uairṪ* (Accus.).

4°. *An té Δ Ṫ'éiríṣeann ṣo moṪ bíonn an ruṪ air* (Nom.).

5°. *Nuair Δ Ṫ'éiríṣ íoréṫ ar Δ éodla ṵo ṵein ré mar Δ Ṫ'órouis áingéal an tṣeanna ṵó* (C.S. 3).

Cf. the duplication of the preposition *ṪO* (*Δ*) before vb. nouns:—*rṣéal Δ Ṫ'innrinc*, etc.

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

1°. *Cao é an tairṵe féadfaṪ ré Δ ṵéanain?* (Accus.).

2°. *Sin é míll mé* (Nom.).

Like *Δ*, *ṵo*, 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 Δ.— 6° It is very extraordinary with what  
difficulty we believe what doesn't  
please us.  
7° I am much surprised at his exacti-  
tude 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 *ṽ* . . .
- 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 *ṽe*.—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*<sup>1</sup> reading to a correct and precise author.
- 19°. You *will begin to esteem Irish more*<sup>2</sup> *when you have got a deeper*<sup>3</sup> *insight* into its beauties.
- 20°. You will acquire this insight all the sooner by commencing the serious study of it at once.

1. *má ḁeimeann tú san áic . . .*      2. *1r móite a tiorfaiṽ mear*  
*áic ar . . .*      3. *nuair a beir eolair níora ḁoimne áic ar . . .*

**Exercise XXXVI.****(Superfluous use of direct relative with ΔΗΛΑΙΘ.)**

- 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 ΔΗΛΑΙΘ are implied, not expressed.)**

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

1. **СUIP ΔP ΠEΔPΠ-ΠIΘ.**

- 2°. If the day of our death be deferred, let us *believe*<sup>1</sup> *that*<sup>2</sup> God is merciful to us, because we are not yet well prepared.
- 3°. Woe be to us if we *are for*<sup>3</sup> sitting down and resting ourselves *as if*<sup>4</sup> 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*<sup>5</sup> won a great deal of merit.
- 6°. Thou hast not lightened thy burden, but art now bound with a stricter bond *of*<sup>6</sup> 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<sup>n</sup> ; Δ<sup>n'</sup> (with past tense): Examples:—

- Genitive — 1°. SIÓ É AN PEAR Δ<sup>n</sup> CÚDAIL MÉ N-Δ CÚ<sup>5</sup> Δ<sup>n'</sup>ÉIR.  
 2°. SIÓ Í AN BÉAN Δ BÉUAIH Δ PEAR BÁ<sup>n</sup> INÓE.

1. CUI<sup>5</sup> IN . . ΔIGNE.      2. SU<sup>n</sup>B ΔM<sup>n</sup>LAÍO ΔCÁ.      3. USE MEAPAIM.  
 4. Cóm MAÍE ΔSU<sup>n</sup> PÁ . . .      5. SEALL LE.      6. CUM.

- Dative.— 3°. *Innreoda mé cuir do na sábhanna ir mó  
 Δ noeda mé tríotu (n. n. 3)*  
 4°. *Stócaí acu Δ tucsaímír Seán móir air (Ibid, 4)*  
 5°. *Cé 'r' d'íob mé, nó ce 'm' ar mé? (Ibid, 6).*  
 The Δ in each case is elided.  
 6°. *Cé 'n' éadai Δ b'ásfainn an aill? (Ibid, 8).*  
 7°. *Óuair mé as an b'feair ΔR éannuis mé na  
 h-uain uair (Ibid, 13).*  
 8°. *Rinne mé boctán beas díobta ΔR cuir mé  
 an plúr irtead ann (Ibid, 16).*  
 9°. *An curad Δ cur a báile as an b'feair Δ mbu  
 leir í (Ibid, 21).*  
 10°. *Éannuis mé bá b'raas Δ tuc mé dá  
 céad púnt uirtí (Ibid, 38).*

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

- 11°. *SUL Δ RAIÓ uain as an marcad é tábairt  
 fé noera do s'luairteoir tríúr marcad eile  
 tairir amad (S. 31).*  
 12°. *Ir maris do'n feair ran TRÉ Δ noeirfar  
 mac an duine do díol (C.S. 75).*  
 13°. *Cad é an cómarca Δ tairbeánann tu dúinn  
 f'á Δ noineann tu na neite réo? (C.S. 228).*  
 14°. *f'an mar Δ b'fuil asat.*

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 *Aitir ar Tríort* and *Mo Sgeat 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) *Cad é an r'sannra ó n-Δ r'aoirfar tu féin.*

- 2°. (Im. 120) *De cuma na focarócao féin an rḡéal.*  
 3°. (Im. 121) *De cuma na focarócao mé féin.*  
 4°. (MSF. 135) *De ball 'n-a foláctarócao é.*

### Exercise XXXVIII.

(Relative  $\Delta^n$  and  $\Delta\pi$ .)

- 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*<sup>1</sup> you are spoken to.
- 8°. There were, no doubt, some strange customs in this country before the *advent*<sup>2</sup> 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°  $\zeta O$ ,  $\zeta UR$ .

Dative.— 1°. Ceapaim  $\zeta ur$  'mó tuine  $\zeta O$  mbíonn an treoir uó aige, 7  $\zeta O$  nbeineann rí maolú ar buairt dó (S. 109).

2°. B'i pluair eile ar aghair na pluair rin anonn  $\zeta UR$  ainm oí leaba  $\zeta r$ áinne (S. 247-8).

3°. O'áiríis lius fíair ón áit coir éair  $\zeta O$  rair na capall agh déanam air (S. 33).

Genitive.— 4° Ní dóis liom  $\zeta o$  mbeir an fear eile rin te fágáil ir mó  $\zeta O$  mbeir  $\Delta$  beadh 'na cabair

1. *ful.*

2. Translate by a *verb.*

γ 'na congnam aise ná mar a beir sí aḡatpa  
nuair a beir Saob̄ pópta aḡat (S. 219).

5° Déarfad̄ ré so raib̄ duine i n-éagmuir  
ḡormflait̄ **ḡurb̄ féiduir** a diaḡal coim̄deacta  
a ó' feircint uaireanta (ll. 265).

Sometimes an apparently irregular use of  
so, or ḡur is met with :—

6° Na n-oirneacta **ḡUR** eus m'actair dom **IAO**  
**LE** déanaim̄ tuḡair raio raib̄nuire am  
taob̄ ḡurb̄ é an t-actair a cuir uair̄ mé  
(C.S. 237).

7°. Naé é reo an té so b̄fuil̄ raio ad̄  
iairraio é **CUR** cun b̄ais̄ (C.S. 245) ?

8°. Ir nio é **ḡUR** fiú d̄uinn̄ é t̄ab̄airt̄ fé  
n̄deara γ é b̄reit̄niú so maic̄ (Sḡ. 66).

9° Nil a tuille n-a noiaio ra baile **ḡUR** fiú  
IAO d̄áiream̄ (ll. 320).

10°. B̄ronnam̄ ruar ort̄ ḡac̄ r̄maoineam̄ f̄ḡanta  
so b̄reap̄ad̄ aiḡne cr̄aib̄teac̄ maict̄nam̄ air,  
no é moct̄ú.

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 *Δ* noéanam̄; in 7° *Δ* cuir cun b̄air; in 8° *Δ* t̄ab̄airt̄ fé n̄deara γ *Δ* b̄reit̄niú so maic̄; in 9° *Δ* n-áiream̄; in 10° *Δ* moct̄ú. (In this last instance "so" has already occurred in a dative sense, but is understood after *n̄O* in a (virtually) gen. sense). We conclude therefore that *ḡur* and *so* in the above examples are VIRTUALLY GENITIVE.

### Exercise XL.

(Relatives **so** and **ḡur**.)

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 CAN<sup>1</sup> 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  $\text{Ḷo}$  and  $\text{Ḷur}$ .)

- 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.



finínið (Supply n-a áaoð) nár máir an fear  
fan miam a bí nída dítre ná é (MS. P. 117).

2°. Íora éigin a fuair bár 7 50 maib pól gá  
máð (supply n-a áaoð) 50 bfuil ré 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 duháirt gac flait n-aR máic leir triall.—

Fluairtú 50 mear, tá an cat dá mair,

Δsur téigmir na cómaidr (Cat Céim an fíairt).

2°. An bean n-a bfuil an t-éadac corcra 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-aímleap n-a mbeaó tuine lán-éaraité ΔR é  
ÓÉΔNΔM beaó ré curca de aici rar a mbeaó fíor  
aíge 50 maib rí gá cur de inaon éor (N. 95).

4°. 1r corímaíl é le spáinne murcáirí n-AR óein  
 uime é TÓSDAINT 7 É CUR na fáiróin, 7 o'fár  
 ré 'sur óein crann móir de (C.S. 185).

Here in 3° for the phrase in capitals we might substitute  
 AP Δ ΘÉΑΝΑΜ, and in 4° Δ ΤΟΣΔΑΙΝΤ 7 Δ CUP, so that we may  
 look upon n-Δ and n-AP as VIRTUALLY genitive.

### Exercise XLII.

(Relatives n-Δ. n-AP.)

(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  $n-\alpha$ ,  $n-\alpha\mu$ .)

(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 ?

REMARK 1.—Sometimes *n-a* and *so* occur in the same sentence :—

Όρορτύ cun na n-áite n-a mbeid̄ doib̄neap̄ r̄ioip̄uid̄e  
 aḡainn, 7 so b̄raip̄aid̄ ré aḡainn (Im. 2).

REMARK 2.—The second *so* in the following sentence is probably influenced by the first :—*ir* doib̄inn do'n té so oḡad̄aip̄aip̄-re teḡaḡas̄ do, 7 so m̄in̄rip̄ ar̄ do oḡiḡe é.

Unless we take it as the conjunction *so* with ellipsis of “*a r̄aid̄*” after *aḡur*. Such use of the particle *so* to denote (in conjunction with an accusative pronoun) the accusative relative is allowed, when it is necessary to avoid ambiguity.

REMARK 3.—Note the construction of the following :—

Sid̄ é an té sur̄ leis̄ é.

Cé'rd̄ as̄ tú? Sid̄ é an áit̄ ar̄d̄ as̄ é.

Cé 'r̄ oḡid̄ tú?

Caḡ é an ceann̄tap̄ n-ar̄d̄ as̄ é (Acts xxiii. 34).

In these sentences observe that the preposition cannot be put *before* the relative. Why? Because the preposition is required, in the prepositional-pronoun form, to act as the predicate (in conjunction with the relative particle) to the verb *ir*. Another proof that *the subject* can never appear immediately after the copula—(see p. 36).

### Development of *so*, *sur̄*.

Several influences have been at work in the development of “*so*” as a relative particle. Cf. the *relative* “*that*” in English in reference to the *demonstrative* “*that*” and the Latin conjunctions *quod* and *quia* (a neuter plural) in reference to the relative *qui*.

1° It has developed from *aḡ a* (preposition † oblique relative *a*).

In Middle Irish *oc a* frequently became *ca*; so *aḡ a*



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

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

(b) An ní ó bfuil  $\zeta\alpha\epsilon\delta\epsilon\alpha\iota$   $\zeta\iota\alpha\tau$ .

1 $\tau$   $\tau\epsilon\lambda\eta\epsilon$   $\zeta\alpha$  bfuil a  $\tau\epsilon\alpha\acute{n}\epsilon\alpha\tau$  (K.H. II, 18).

(c) An ceipt- $\delta\eta\epsilon\iota\epsilon\alpha\acute{m}$   $\Delta\zeta$  a  $\tau\alpha\iota\beta\epsilon$  an lo $\delta$   $\mu\theta\eta\mu\alpha\iota\mu\eta$   
 $\Delta\iota\zeta\epsilon^1$  (B.K. 18).

Observe the double  $\Delta\zeta$ . 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  $\Delta\zeta$  a to  $\zeta\alpha$ ,  $\zeta\omega$ .

(d)  $\mu\alpha\epsilon\tau\alpha\rho\acute{\alpha}\eta\acute{n}$   $\Delta\zeta$  a  $\mu\beta\iota\omega\delta$  an  $\epsilon\pi\iota\omega\delta$  uile  $\tau\acute{\alpha}$  n-a  $\tau\mu\alpha\epsilon\tau$   
(BK. 51).

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

(e)  $\mathcal{R}\acute{\iota}$   $\Delta\zeta$  a  $\mathcal{R}\Delta\iota\beta\epsilon$   $\mu\theta\eta\acute{\alpha}\eta\acute{n}$   $\delta'$ uairib  $\epsilon\tau\eta\epsilon\alpha\eta\eta$   $\Delta\zeta$   
 $\epsilon\omega\tau$  n-a  $\alpha\zeta\alpha\iota\omega$  (BK. 86).

See previous remark, and note that the long stressed vowel in  $\mathcal{r}\acute{\iota}$  facilitates the transit from  $\Delta\zeta$  a to  $\zeta\alpha$ .

(f)  $\zeta\alpha\epsilon$   $\mu\eta\lambda\omega\iota$   $\delta\iota\omega\delta$   $\Delta\zeta$   $\Delta\mathcal{R}$   $\mu\alpha\iota\tau$  a  $\tau\epsilon\Delta\mathcal{R}$   $\Delta\zeta$   $\tau\epsilon\lambda\epsilon\tau$   
in  $\epsilon\tau\eta\eta\eta\eta$   $\delta\acute{\omega}\iota\beta$  (K.H. II, 94).

Notice that in the modern language there is a difference in meaning between  $\Delta\zeta$   $\Delta\mathcal{R}$   $\mu\alpha\iota\tau$  a  $\tau\epsilon\Delta\mathcal{R}$  (= with whom her husband lived) and  $\zeta\omega\tau$   $\mu\alpha\iota\tau$  a  $\tau\epsilon\Delta\mathcal{R}$  (= whose husband lived). The passage quoted from Keating has the meaning of the modern  $\zeta\omega\tau$ .

(g) . . .  $\delta\omega$   $\mu\eta\acute{\alpha}\iota\beta$  na  $\delta\tau\alpha\omega\iota\tau\epsilon\alpha\epsilon$   $\Delta\zeta$   $\Delta\mathcal{R}$   $\mu\alpha\tau\eta\delta\alpha\delta$  a  $\delta\eta\eta$   
(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) *Don mac duine uafair aSda faibe oisneact mór n-a cómair.*

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

2°. The conjunction “*so*” 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) *Ói ré na fuide ar caitoir mór aró SUR dóic leat so faib an uile bliúne dí déanta d’ór carra (S. 97).*

(b) *Cao é mar duine é reo SO rmaectuirgeann ré saot 7 fairrege 7 SO noeinio riad ruo air (Luke viii. 25).*

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

(c) *Cá bfuil an reomra bíó SO n-iteao an Cárís 1 bfoair mo deirgiobut? (Luke xxii. 11).*

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

(d) *Féadaint an bfaid ré don ruo so bfeaofoad ré sneim a bneit air (Eir. 40).*

Here there is practically no difference in meaning whether we take “*so*” 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 :—

n. nS. 8.-- *Ní faib an t-eidean féin aS fár ann le SO bfeaofoad ruo ar bit beo imteact ar ac an t-éan.*

Ibid, 40.—Ní raib' dionnóiré fáoi'te ann le go bfeá'oraó  
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  
tairós,—neite beasa náir cúir sé bliúire  
ruime ionnta nuair a cónnaic pé ar tóúir  
iad, ac gur cúir sé mórlán ruime anoir  
ionnta.

S5. 88.—An arn ná fuil eolur aise ar asur go  
b'fuil eolur as an namair ar.

Cf. also—1r maris an té ná fuil aiseas aise (7 a ráó)  
go scómnuiáeann a fáolta  
a b'as uair 7  
gur orcam úir-óroideac a  
cómairain.

#### 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* *le n-a*, and (earlier) *ria n-a* (before).
- 2° Possibly from accidental occurrences like—  
an bean *n-a* b'fuil an t-éasac corcra 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 *a<sup>n</sup>* (in *an-*, *an a' n-*). Mine dena-su in a *n-aprain-si* (D. I. 228).

Examples :—

- (a)  $\zeta$ ac tpeabócar daoine **le n-a** mian (for earlier **léir**)  
 iad féin a beic of cionn na n-ainníócte eile ní  
 fuláir dóib díceall a óéanam ar san a raosál do  
 cáiteam i noic úrlabra (Cat. I).
- (b)  $\ddot{U}$ i ré ra tpuic n-a bpeaca ré ar tóúir é (S. 20).
- (c) San áit 'n-ar bain an óródys leir (an tcalam) (S. 23).
- (d) Ir fearr eirge ar mar obair 7 raócar éisin eile  
 óéanam n-a mbeib cairbe ánn 7 n-a mbeib  
 rocar áir.

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 ré le  $\zeta$ ac bean dóib fearam amuic ar  
 a $\zeta$ air na fuinneoisge n-a raib a fear féin **LÁISTIS**  
 oe.

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 *noć*) was some times employed. The relative meaning was unconsciously attached to it.

Uan Dé *nech* tocbus pectha = uan **De** a tó $\zeta$ ann peacta.

- 11°. An infixed pronoun was sometimes used :—

in tu ro-t-bris na dee? = An tu do bpuir na **de**:te?  
 P.H. 130 is é in fegad-sin ro-t-cuir Petar dochum  
 aithrigi **dí**chra.

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—

$\zeta$ oiré tá cu a óéanab?

Munster Irish prefers 'to turn thus—

CAO TÁ AGAT Á (= 'á) 'ÓEAMH ?

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' bhlàr.

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

AM :—C. na n̄. —I. trid am bheil = τῖé n-á ḃfuil.

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

With g' = Irish 'á :—

DS. 13. agus a dh'aon ní g'am faic thu na toir sùil air = AGUḡ ḡon n̄'ó 'á ḃfeiceann tú n̄á τáḃaḡḡ fúil aḡ.

AN.—C. na n̄. —2.—air an d'éirich Grian = aḡ aḡ éḡḡ.

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

GUS AN lorgaich mi mach i (conjunctional 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 sruicé i.

DS. 22.—ge b'e àit 'AN tèid thu

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

= mar ar 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 doig liom sur rsgioð ré leiriú moé,* with—*Cia ir doig leat do rsgioð an leiriú?* we are at once struck by the peculiarity. In the first sentence

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

*Cia* (*hé an té*) *ir* *ḡóig leat?* and

*Cia* ( „ „ „ ) *ḡo rḡríoḡ an leicir?*

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 ḡo ḡruil a lán aipḡio aige.*

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

(b) *Tóḡfar uairḡ ḡac a meapann ré a tá aige*

The *ḡo* 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 uairḡ ḡac a meapann ré*, and

2° „ „ „ „ *ḡruil 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) *ḡo meaparr ḡo ḡéanrḡ an rḡiat níor fearr ḡo mór ná mar ḡo ḡeineaḡ.*

But when *ḡo meaparr* becomes relative—

(b) *Tá an rḡiat óin á ḡéanaḡ ḡo marḡ ; níor fearr ḡo mór ná mar a meaparr a ḡéanrḡ é* (TBC. 245).

Here we have the two relative clauses combined :—

1° *ná mar a meaparr*

2° *ná mar a ḡéanrḡ é.*

with of course the usual dependence in thought.

Once more—

(a) *Ṯéarfaínn go bfuil fáid éúis rlat ionnta.*

But when *Ṯéarfaínn* becomes relative the *go* clause becomes relative also :—

(b) *Ní cuimín liom anoir cado é an fáid a Ṯéarfaínn  
 aTá ionnta (MSF. 123).*

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

1°. *Cado é an fáid a Ṯéarfaínn*  
 2°. *„ „ „ „ a Tá ionnta.*

Again—

(a) *Ír Ṯóic lú Ṣur mé an Siánuigéoir.*

But when *Ír Ṯóic lú* becomes relative the *Ṣur* disappears :—

(b) *Ní míre an té ír Ṯóic lú ír 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 míre an té ír Ṯóic lú*  
 2°. *Ní míre an té ír 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<sup>1</sup> 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 ?

## 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.* Saevius' 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 Saevius' 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

kind would be too hard for them yet, and that it therefore should be excluded also.

- b.* I should put into it the sort of Irish which I consider ought to be put in books for the people, and I should exclude from it the sort I think would be too hard for them yet.
- a.* You would like people to be kind to you as you are to them.
  - b.* Be kind to people as you would wish them to be to you.
- a.* I shouldn't wish people to do to me what I ought never to do myself.
  - b.* What I shouldn't like people to do to me I ought never to do myself.
- a.* I tell you meditation on the pains of hell is calculated to cure one of a sinful inclination.
  - b.* If meditation is so painful now what think you will hell-fire be hereafter?
- a.* I am certain I ought to have everything done well against the coming of death.
  - b.* When I have everything done as I think I ought to, I see clearly that I have nothing done.
- a.* Thou wouldst have a pleasing ointment poured upon Thy Sacred Feet.
  - b.* Heartfelt contrition is the pleasing ointment which Thou wouldst have poured upon Thy Feet.
- a.* I desire all glory and all honour to be rendered to God.
  - b.* If a man is guided by grace it is to God he would have all honour and glory rendered.
- a.* He says that Cormac arrived soonest.
  - b.* Who does he say arrived soonest?
- a.* I tell you I should rather learn Irish than any other language.
  - b.* Which language do you say you would rather learn?



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<sup>o</sup>. 1<sup>r</sup> minic nuair 1<sup>r</sup> r1a 1<sup>r</sup> d6ic leat a b6im-re uair 5u1b  
 ead 1<sup>r</sup> 5io1ra b6im 1<sup>o</sup>uit (Im. 160).

Here we have 3 relative clauses combined :—

- |  |  |
|--|--|
| (a) an uair (nuair) 1 <sup>r</sup> r1a | } It is clear that the<br>meaning of the first<br>and last is influenced<br>by that of the second. |
| (b) " " 1 <sup>r</sup> d6ic leat       |  |
| (c) " " a b6im-re uair                 |  |

But this dependence in thought is not clearly expressed.

If we begin the above with the words—Cao é an uair aduairc 1<sup>r</sup> 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) Cao é an fuo 1<sup>r</sup> d6ic leat ?  
 (b) " " " " a duairc ré ?  
 (c) " " " " do mear ré ?  
 (d) " " " " ab 'feair ?  
 (e) " " " " a d'oirfead do'n roil ?

It will run as follows in the actual sentence :—

- 2<sup>o</sup>. Cao é an fuo 1<sup>r</sup> d6ic leat aduairc ré do mear ré ab 'feair a d'oirfead do'n roil ?

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

- 3°. *Má bíodair ollamh roimhir rin ar gcác doir níl a d'éanamh ar an gcuma ba dóic leo do b' fearr a tairneadh léi, bíodair níba tuisca na d'iair rin éirge (n. 95).*

Here we have the three relative clauses:—

- (a) ar an gcuma ba dóic leo.  
 (b) „ „ „ do b' fearr.  
 (c) „ „ „ a tairneadh léi.

- 4°. *Bí túil ag na fearaibh go léir gcác gnó a d'éanamh ar an gcuma ba dóic leo do b' fearr a tairneadh 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 cumá ir dóig leat ? (lit. What way*  
 (b) „ „ „ „ *doibhairt ré ? do you think*  
 (c) „ „ „ „ *do meairdair ? likely ?*  
 (d) „ „ „ „ *ab' fearr ?*  
 (e) „ „ „ „ *n-a maic an rgeal i*  
*tairne 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 cumá n-aR dóic leat doibhairt ré do meairdair ab' fearr a maic an rgeal i tairne dóib ? (Cf. p. 90 and Ex. 7°, p. 130).*

- 6°. Cf. C.D. 41.—“ *ní baogal ná go maic an tóir ra tpeo baili ba lúga 'nair dóic leo a tiorcfaí ruar leo.* ”

Here there are three relative clauses:—

- 1°. *ra tpeo baili ba lúga (Rel. understood).*  
 2°. „ „ „ *ba dóic leo (which they thought likely).*

3°. *ṛa tpeo baill n-a ṽtiocṛaí ṛuap leo.*

(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 “*ṽóic*” clause, and the direct relative which belongs naturally to that clause is transferred to the *tiocṛaí* 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* *nac*, 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 a veir ríó-re surb é buir n'óia é* (John viii. 54).

Here the *sur* clause may be explained and defended on two grounds:—(a) to avoid the somewhat unusual *ir buir n'óia* (with omission of pronoun—see p. 45); (b) *a veir ríó-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., “*Sib é an té n-ar r'óis leat-ra n-a táob sur muḡad na óall é.*” “This is the person OF WHOM you think, etc.

2°. *Canao ir toil leat so n-óllm'ócaimír 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 ionao* (i.e., *canao*) *ir toil leat?*

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

- 3° Níl éinne ir fearr ζURḂ eol do ran ná mar doḃ eol duite 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<br>second of course<br>is influenced by<br>the first. |
| (b) „ „ ζurḂ eol do ran. |  |

- 4° Tá buairt mhór érom tagairte oim,—buairt náir meargar riadn ζurḂ' féidir a leitéir do taact ar mnaoi (TBC. 133).

Various explanations of ζur are possible :—

(a) ζur may be taken as gen. relative ; buairt ζur b' féidir a leitéir do taact ar mnaoi—is quite a normal relative construction.

(b) náir may be the negative conjunction (buairt (éom 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 taoḃ) and in this case also double relative construction is neat permissible—(see case 1°) ; ζur would then be th conjunction.

- 5° Do ruarad bainne na mbroc, ruo ba doic le haoinne r. ARḂ' féidir a d' fadail, pé cuaroad a deanfi do (Σ. 63).

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

- 6°. *B'féidir go b'éadóirí a inniúir óinn . . . cao é an tneó baill n-a mbeoí don deallraim go dtiocfaimid ruar leir an rgeat (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°. *B'i gac doinne as breicniú na h-aimirne n-ar dóic leo a beoí an t-áirí 7 a cuallac as teac a baile (n. 210).*

The two relative clauses here are:—

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

(b) na h-aimirne n-a mbeoí . . .

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 mínicige do ruarar é ran áit nar mearar a geobainn é (Im. 187).*

This looks abnormal, because the second clause could not stand by itself—*ran áit a geobainn 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. 87). The explanation is that here again we have *inversion*. It would be quite normal to say *ran áit do mearar n-a ruarar 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 aS amháid leir an ruit a deir ré . . . de'n fuo sur dóic le haoinne SO n-éirreao ré a beal na taoob? (11. 299).

The so may be explained in two ways:—(a) sur is gen. relative (influenced by na taoob at the end) and so SO is the conjunction—(see case 1°). (b) sur may be the *conjunction* (de'n fuo [a bí com náireac ran] sur . . .) and so of course there is no room for relative construction at all. Observe that one might have said—De'n fuo ba dóic . . . in which case SO would be genitive relative. Cf. case 5° and remarks.

- 10°. Tá an obair déanta asam so oti ro ar cumá nár méar doinne i tuarac bairra surb féidir i déanam (S5. 113).

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

- 11°. 1r minic a deir duine iotaoob pórtá an fuo a ceap ré ná déanrao ré coitóce (S5. 110). This is quite regular. ná is the negative *relative* (not conjunction). If the negative were put with ceap (as it might be) the sentence would run—nár ceap ré a déanrao ré.

- 12°. Cúin sac tíre n-ar dóic léi so bfaSao pí a beas nó a móir o' don fuo i bfuirm nirc (11. 251). Here the

two relative clauses, taken separately, would be normally—

(a) éun gac tife ba d'óic léi,

(b) „ „ „ go b'fagad 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 d'óic . . .* 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 go 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 nuob gur meapair gur nuob fóganta é* (Im. 120).

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

14°. *Δgur go veimín ir ag cáinead a céite a bío riad nuair ir d'óic leo go mbío riad ag molad a céite* (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 tóic leo Δ b'íto ríao a5 molaó Δ céite 17 a5  
 cáineao Δ céite Δ bíto. *This is a very good example*  
*of the beautiful subtlety of Canon O'Leary's Irish.*  
 Cf. also Im. 40:—b'ímíto 5o minic a5 5áirí nuair ba  
 éarac 5UR a5 5ol Δ beimír. 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—b'ímíto 5o minic a5  
 5áirí an uair ba éarac Δ b'Éimís a5 5ol.

## REMARK I.

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

- 1°. oo ceapao (any tense of course).
- 2°. 17 tóic le                   ,,
- 3°. oo méarar, etc.           ,,
- 4°. doéarparinn               ,,
- 5°. Δ tuisim                   ,,
- 6°. ba tóil le                   ,,
- 7°. ba máic le                 ,,
- 8°. 17 fearr                   ,,
- 9°. mar Δ éionn ríó           ,,

## 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) Δπ βαλλ το τερτόάδ ρυθ έίγιν υατα ΝΆRÖ 'féioin  
 Δ 'ó' fáđáil (S. 3).

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

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

Sin ρυθ ΝΆ ραιθ Δnn tem' linn-re (Nom.).

(c) Μεαράim ζυρ μιαν έ ΝΑC féioin Δ 'ó' fáđáil (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 **το** 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 'o') ; mian ip ead é sur fuirirte Δ 'o' fadgáil—can only have *one* meaning (Gen. Rel.). Similarly mian ip ead é 'oo b'fuirirte Δ' 'o' fadgáil—can only have one meaning (Rel. nom.).

(d) Sin ceirt nac fuirirte Δ réirtead (S5. 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:—

Ruo ab ead é nár zád labairt na tadb.

## III. Dative.

(a) Ba teacairheadt é nár b' fulair viútao 'o' (TBC. 5).

(b) Deineadar mainnt cainnte, cainnt nár maib puinn  
puime as doinne acu innti (S. 129).

## IV. Accusative (or Gen.).

(a) Sar ar deinead an teide rin bí cruadcan 7 brúe 7 feiðm ar ultaib nár féadfairéir Δ féaram puinn eile ainne (TBC. 246). If Δ = the prep. 'oo then the rel. is accus. governed by féadfairéir (and féaram dat. governed by Δ). But as cruadcan 7 brúe 7 feiðm may be taken closely together Δ might be the gen. Δ and then the rel. would be genitive (and féaram would be accusative governed by féadfairéir).

(b) Obaib ab ead i nár féadfairinn Δ cur uaim (MSF. 160). There is the same ambiguity of construction here. If Δ = 'oo 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) Cusar fé noeara go minic foimair éigin nár féadfairinn Δ cuirgint inr na gnótaib cfeioim Δ bioo ar riúbal aise (n. 169).

(d) 'oo mead rinn Δ tabairt ar an ríogad ro le bréis, le geallamaint nár mead Δ cómlionad.

If Δ = the prep. 'oo, and mead is understood autono

mously, then the rel. is accusative, governed by *meapad*, (Nom. if *meapad* is understood as a passive) and *comtionad* is dat. If *a* = the gen. pronoun (the gender of *briis* and *geallamaint* is no obstacle to its being so considered—see p. 217) then the rel. is gen. and *comtionad* is accus. governed by *meapad*, if the latter is understood autonomously; if it is understood passively, of course, *comtionad* will be Nom. The virtual gens. *so*, *sur* (p. 102) *n-a*, *n-ar* (p. 106) are paralleled in the neg. rel. in the following sentence:—*níl baca ra tís rin nár b'éisean reirreac do zabáil cun é tabairt abaité ón scoil* (Cl. 7). Here *cun é tabairt* is equivalent to *cun a tabairt*, 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 riu a déanam ná mar is eol tuitre é," where *fearr* is of course an adjective (formally). Similarly "the work he knows best" is in Irish "an obair is fearr atá

ΔΡ ΕΟΛΥΣ ΔΙΞΕ” (S. 34), where again *ῥεαρρ* must be *parsed* as an adjective.

Even in such a sentence as—*τά ῥε νίορ ῥεαρρ ἀνοίρ ná μαρ το οἱ*, “*ῥεαρρ*” is an adjective. (*νίορ* 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 teir **ATÁ** ré **AS** cainnt? Cia éiise éiiseann tu na leabha ran? Cáo air **ATÁ** ré **AS** 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. E.g., the sentence :

(a) Cáo éiise **ADUBAIRT** rí ná raib don máit innti?

has quite a different meaning from—

(b) Cáo éiise **SO** noubairt rí ná raib don máit innti?

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

1° Cáo é an ruo **A** **DUBAIRT** rí?

2° „ „ „ „ ná raib don máit innti éiise?

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—

Cáo é an ruo **SO** noubairt rí ná raib don máit innti éiise? 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) Cáoim **ADUBAIRT** 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°. Cáoim **ADUBAIRT** ré? (i.e., ca tan **ADUBAIRT** ré =

What time did he speak of?)

2°. *Cátoin a bhead 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*) *Cáto n-a táob á'óeir ríob so mbíonn buaiream óraib?* is a **double** question involving the two relative sentences

1°. *Cáto (é an ríob) á'óeir ríob?*

2°. „ „ „ „ so mbíonn buaiream óraib na táob?  
and means—

**About what** do you say you are troubled?

whereas (*b*) *Cáto na táob so n'óeir ríob so mbíonn buaiream óraib?* 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 <sup>á</sup>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*<sup>1</sup> that he *was at a loss*<sup>2</sup> to understand my motive in giving him so much money *in advance*.<sup>3</sup>
- 9°. Though she watched very carefully she was unable to discover any *specific*<sup>4</sup> 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 riagal 'oo éur ann.  
 2. Síu raib teipce síu.

3. Roim  
 4. Áiríte.

5. Síu raib teipce síu.

6. Roim

## CHAPTER IV.

### The Verbal Noun.<sup>1</sup>

#### 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 εδωκεν αμ ιαραετ=to lend.           | αξ ιμεταεετ=leaving, going.          |
| το λεαναμειντ=to follow, succeed.      | αξ παξαιλ=getting.                   |
| το βοξαδ=to steep (as flax).           | αξ φορμαο λε εελε=grudging.          |
| το βειε αξ τεαρτεβαιλ ε=to be wanted.  | αξ ξαβαιλ αιη=beating him.           |
| το βειε τοιτεαναε εμγε=to agree to it. | αξ βηαε αιη=depending on him.        |
| το εμτιμ αμαε=to take place.           | αξ βαιητ=cutting.                    |
| το εμη αρ ιοναο=to dislocate.          | αξ ιηβερη=grazing.                   |
| το εοεμξαο=to hand-feed.               | αξ ευη α εμαιηηει=inquiring for him. |
| το εεαετ ημαρ λε } = to overtake.      | το εεαετ αρ=to obtain.               |
| το βηειε αρ }                          | το εαιεεαη=to wear.                  |

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

αξ λεαδαρ=a book ; το ξεαν = John ; αξ λιαμ = William  
αξ τοβαρ=a well ; αρ ηλιαδ=a mountain ; ο'μαιη α' εμγ = 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):—

ᎆᎆ ᆑᎆᎆ ᎆᎆᎆᆑᆑ ᆑᎆᎆ = to interfere with.      ᎆᎆ ᆑᎆᎆᆑᆑ ᆑᎆ ᆑᎆᆑᎆᎆ = to set to work.

ᎆᎆ ᆑᎆᎆ ᆑᎆ ᆑᎆᆑᎆᎆ = to set to work.      ᎆᎆ ᆑᎆᎆᆑᆑᆑᆑ ᆑᎆ ᆑᎆᆑᎆᎆ = to set to work.

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

ᆑᆑᆑᆑᆑᆑ (ᎆᎆ) = to submit } ᆑᎆᎆᎆᎆᎆᎆ ᆑᎆᎆ ᆑᎆᎆ ᆑᎆᎆ ᆑᎆᎆ } = persuading  
 ᎆᎆ ᆑᎆᎆ ᆑᎆ ᆑᎆᆑᆑᆑ = to evict } ᆑᆑ ᆑᎆᆑᆑᆑ ᆑᎆᎆ }  
 ᆑᎆᆑᆑ ᆑᎆ = to cease, to give up.  
 ᆑᆑ ᆑᎆᎆ ᆑᎆ ᆑᎆᆑᆑᆑ = 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) ᎆᆑ ᆑᆑᆑᆑᆑ ᆑᎆᎆᎆᎆ **ᆑᆑᆑᆑᆑᆑᆑ** ᆑᎆ ᆑᎆ ᆑᎆᆑᆑᆑᆑ (S. 260). How could one expect a student to write such a sentence correctly if we told him in the vocabulary—ᎆᎆ ᆑᆑᆑᆑᆑᆑᆑᆑ = to lose; ᎆᎆ ᆑᆑᆑᆑᆑᆑᆑᆑ ᆑᎆᎆ = to fail?

(b) So—ᎆᆑ ᆑᎆᆑᆑ ᆑᎆᎆᎆ,  
 ᎆᎆᎆ ᆑᎆᎆ; ᆑᎆᎆᆑᆑᆑᆑᆑᆑ ᆑᎆᎆᎆᎆ; ᎆᎆᆑᆑᆑᆑᆑ;  
 ᎆᎆᎆᎆᎆᎆᎆ ᆑᎆᆑᎆ; ᆑ ᎆᎆᎆ ᎆᎆ ᆑᎆᎆ ᆑᎆᎆ ᆑᎆᎆ ᆑᎆᎆ . . . etc., etc.

In many places the particle ᆑ has become petrified

in the phrases *a tuit* and *a beir* in the Nom. and Accus. (The particle was originally the gen. pronoun).

2°. Genitive.—

- (a) *Caitín deap CRÍUÓTE na mbó.*  
 (b) *Feap INNSTE rḡéil.*  
 (c) *Cearḡ DÉANTA cḡocán ḡcḡiadh (K.).*  
 (d) *Táim éun a DÉANTA anoir.*  
 (e) *ḡí ré tḡimeac éun IMḡIḡTE.*  
 (f) *ḡíosaḡ oḡlaim éun ḡLUAIḡTE.*  
 (g) *Cuaid ré éun CḡMḡUIÓTE iḡCapharnaum*  
 (CS. 8).

Exceptions :—The Genitive form is not used :—

1°. In phrase nouns :—*In-aḡaid ḡac caḡadh ḡ aḡrḡ tḡá tḡeḡḡeadh ar an ḡceol tḡeḡeadh a cḡmḡrom tḡ'aḡrḡ ar ḡluaiḡeacḡ na nḡoaine (S. 239). So,—tḡḡeacḡ éun ḡéilleadh tḡ'uaḡcaḡmḡn (Im. 47). Tḡeḡr ḡadháil de cḡraíḡ ann, etc., etc.*

2°. With **proleptic** *a* (contrast example *t* above) :—  
*ḡ. 42—Tḡanas annḡo éun a iaiḡmáid ar tḡia mé tḡḡaint ar an raḡḡal nó mé tḡ'fuaḡḡailt ar an ḡcḡuadhḡan ro n-a bḡuilim.*

TBC. 188—*Caḡ na tḡadh tḡuit fanamaint riai tḡeḡr a mḡd ḡo tḡciocḡá?*

So—*ḡí ré aḡ'iaiḡmáid aḡdḡanaḡm amaḡ cé bḡ ann.*

*ḡí ré aḡ'iaiḡmáid a cḡm na lḡiḡe oḡm ḡur aḡḡe réin a bḡ an ceapḡ.*

3°. Certain nouns resist inflexion,—e.g., *éun mairḡeacḡaint, buacḡaint, aḡmeacḡaint*. Im. 257 :—  
*éun tḡóláir ná éun cḡoiḡe-bḡrḡḡadh. aḡinnḡ i bḡuirḡm tḡadháirt suas (MSḡ. 33).*

3°. Dative :—

(a) *ḡo n-óḡḡuḡḡeadh ḡan aḡinne tḡ'n mḡuinnḡir n-a mbeadh a ḡcapáil rḡḡáilḡa acu tḡ'imḡeacḡ ón*

bráire go dtí go mbeadh an capall déanaí tabrta amach, 7 an fear déanaí ráirta (S. 211).

(b) Deirte mórán daoine mórán cainte, 7 dá bríis rin ní ceart a **cuir** 'n-a fcainne ac beasán ruime (Im. 173).

(c) Do tosaigh iad ó cuirte fcainn iad féin **do déanaí** don ruada cun an tosaigh ran do tuilleam (Im. 228).

(d) So—leabair **do léigeam**, an doirar **o'orrait** rgeat **do cuirte**, etc.

4° Accusative :—

(a) Ní féadfaim a **cuirte** cas é an bríis acá leir (S. 42).

(b) So—Duidairt ré uim—

**dul** a baile; **fanaíam** annro; **imcheat**:  
**duirim** riar; a **cuir** na cómairle . . . ; a **imrim**  
oib . . . a **cuir** n-a luige oita . . . etc., etc.

In phrases like “to understand the story,” story of course is accusative governed by understand. But in the Irish “an rgeat do cuirte” the case of rgeat cannot possibly be settled by cuirte.

A great scholar has observed :—“An infinitive may be said to be completely formed when the nom. is no longer regarded as a case-form belonging to the nominal system, and the construction no longer follows the analogy of its original use as a noun-form : e.g., dounai, domenai : dare.” (Brugman II, 470). Again—“The infinitives which least deserve the name are the Irish because . . . they retained the construction of nouns” (Ibid, 471). We may go further and say that the Irish verbal noun SHOULD NOT BE CALLED AN INFINITIVE AT ALL.

Cuirte is a NOUN and cannot govern rgeat; the only instances in modern Irish in which nouns govern *preceding* words are the genitives of the personal pronouns—MO capall,

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

ΘΑ ΜΑΙΤ̄ ΛΙΟΜ ΔΝ ΡΖΕΑΙ ΟΟ ΤΥΡΖΙΝΤ

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

ΘΑ ΜΑΙΤ̄ ΛΙΟΜ ΔΝ ΡΖΕΑΙ.

But the addition of οό τυρζιντ, οο λείζεαδ̄, οο ρζηρίοθαδ̄, 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—

ΝΙΟΝ ΨΈΑΔΑΡ ΔΝ ΡΖΕΑΙ ΟΟ ΤΥΡΖΙΝΤ,

ρζέαι is of course accus. governed by ΨΈΑΔΑΡ.

Yet some of our most popular text-books on Composition tell us that even in the first case ρζέαι 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 damsá comus cech *neich* (bus maith liumm) do denum a nim γ 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 “ Δ ” understood is *subject* to θυρ, NOT accusative governed by dénum (!) or anything else.

\* A word like οέιμς (originall. =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 *indaim* 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 *indaim* 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 (ṑ'ḗir) meic ṑé do chur do cum báis. (Meic is gen., governed by deis, *not* accusative gov. by chur !)

If the sentence is “ níl aon ṑreic aḡam ar an rḡéal ṑo tuirḡint ” rḡéal 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 ṑreic aḡam ar (mo ṑróḡ do rḡaoitead) 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 ṑróḡ ṑo rḡaoitead.

## 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 mairc liom d'fásáil báir** ar an gcuma ran.  
Other examples of the construction:—

(b) I rait an rgeal é **cura do déanamh an tige reo** dúinn  
go léir 7 a pád ná leospí tú féin ircead id' tís  
féin! (Dp. 16).

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

(d) **Cura do corz do émann-tadail** ó fedaib 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*<sup>1</sup>: 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*<sup>2</sup> that Gormfhlaithe 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*<sup>3</sup> that the Kings of Munster should turn their *backs*<sup>4</sup> on this great host, and that we should all go home by mutual agreement.
- 6°. And the ruler of the synagogue, being angry *that*<sup>5</sup> 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*<sup>6</sup> that we would bring him the money, and having failed to do so.
- 9°. They asked them *whether they would prefer*<sup>7</sup> 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. Ὀρῦιτμ λάιμα.

5. τοῖρτς.

2. ἵρ ἔ το μεαρ.

3. Type 2 (ná).

7. Cíá' cu bá ποζά leo.

6. Τηείρ ρινη ζά ζελλάμαιτε.

10°. Was not *this*<sup>1</sup> 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*<sup>2</sup> that period?

When the object of the action is a pronoun then both subject and object precede the verbal noun:—*‘O’ domuiḡ ré nárḃ ‘féirḡn a maic do loc toirḡ mé ḡá tábairt uaim ar ron an tSlánuiḡtḡora (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:—*. ‘bí fearḡ ar toirḡ mé ḡá cur na luiḡe ar ḡur aḡam féin 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 mḡrḡ leat mḡrḡ do ‘dul leat ar cuairt? (Eir. 23).*  
Exx. from Keating of Subject and Object expressed:—

1°. KH. II 360.—*mḡrḡ do mārḃad na ḡcolla.*

2°. „ „ 362.—*ḡo otioḡad de rin flaitḡar éirḡann do roḡtain a ḡeloinne.*

3°. „ „ 362.—*Cia an tḡr n-ar maic leatḡa rinn do ‘ḡeanam fearḡainn cloitḡm?*

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

KH. *ḡo roḡtain tḡamḡac ‘ḡóitḡ  
Ar tábairt an airtḡit ‘í ‘ḡó.*

### 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: Níl doinnib le déanam anseo aghainn anoir; tá leictir agham le rḡríodá. éun mo mátar, etc.

2°. with AR: Tá ré ar raḡáil aghat. Not as common as 1° or 3°. Tá ré ar foḡáil = He is outlawed.

3°. with DO: Céar ré ná raiḡ don trlige b'feair n-a raḡáḡ ré ó ainm an b'iceamhnaig do tabairt air, ná é réin do tabairt ainme an b'iceamhnaig ar 'duine éisín 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 not<sup>1</sup> your justice<sup>2</sup>* 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 cockle<sup>3</sup>* and bind it into bundles to burn, but the wheat *gather ye<sup>4</sup>* into my barn.
- 5° *For<sup>5</sup>* 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. Aghar ná . . .  
4. Use deiniḡ . . .

2. Duir b'riḡraonḡaḡc-rá.  
5. ar ron . . .

3. An coḡal.

that HE<sup>1</sup> 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*<sup>2</sup> or *lame*<sup>3</sup> 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*<sup>4</sup> 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. An leat-láimh.

3. An leat-éoir

4. Dhró

## CHAPTER V.

### (Partitive *oe*.)

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

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

(a) *ñi beas oe* *reo an rseon* *oo euireadair pa leanö ro* (S. 26).

(b) *Ir* { *fiat*  
          *umal* } *rciall oe* *leatar öüne eite* (Proverb).

(c) *ñi beas liom oe* *fulc* *beic* *śá cur* *i öfeirs,*  
*γ anpan śá maolú* (TBC. 5).

(d) *Śan a fáid rin oe* *luiseadán na bliadhna ort!*  
(S. 97).

(e) *Air öféoir* *śo mbead* *re oe* *ñi-foirciún air*  
*śo rppiocfad an t-áirreoir é,* *i śo noéanfad* *re*  
***a leicéid oe*** *śníom?* (N. 199). Cf. ***a málaire***  
***rin oe*** *rśéal.*

(f) *Coirs* *śo mbead a öóicín* *oe* *cúram* *oo śac*  
*aoinne n-a cár féin* (Im. 50).

(g) *Ir* *feair* *leir* *riú* ***órlac*** ***oá*** ***toil*** ***féin*** *aiśe* *ná*  
***bannláin*** ***o'á*** *leap* (Proverb).

(h) MSF.—60.—*Tá* *re* *cóm.* *bunadpac* *cóm* *ceirde-*  
*amnad* ***o'feair*** *γ* *atá* *le* *faśáil* *pa* *öarúntaét.*

2°. After proleptic *a*, *re*, *ro*; and after *ran* proleptic (or otherwise)—

(a) *Öa* *máic* *an* *rśéal* ***a*** *beic* ***oe*** *öubairce* *uiréi*  
*é* *śá* *pörad* (S. 112).

(b) *ñi* *raib* ***re*** ***o'uain*** *aiśe* *a* *tuille* *oo* *rad* (S. 88).

(c) *Beid* ***ran*** ***oe*** ***mairia*** *γ* ***oe*** ***śuic*** *air* *a* *śclú* *γ* *air* *a*

SCÁIL AN DÁ LÁ IR AN FÁID A BEID SRIAN AN RPÉIR  
 7 DAOINE AN TALAMH (N. 320).

(d) **CÁ SO DE DEIRMIŹEACHT** EATORŹA . . .

3° After a negative (or *san*) with *ac* (= English "any" with negative, or "the only")—

(a) **NÍ** f<sub>h</sub>eicim féin **D'UAIRLEACHT** in a lán acu **AC**  
 mórcúir 7 doctóir 7 tarcuirne (S. 60).

(b) Ir truaŹ *san* an rŹéal mar reo aŹac . . . 7  
**SAN DE** tóil aŹac **AC** mo tóil-re (Im. 166).

(c) **NÍ** iarrann ré **DE** luacŹ raoŹair ná **DE** tuar-  
 arŹal ar a dcaŹ-oibreaŹa **AC** Dia féin (Ź. 215).

4° Before the compound relative. (These cases can generally be brought under one of the other headings):

(a) An té ir breaŹta **D'Á** breacaio rúil tuine  
 riam ar an raoŹal ro (S. 61).

(b) An fear ir fearr **D'Á** raib ann.

5° After the compound relative:—(Cf. 1°)

(a) Deir Diairmuid nac beaŹ de feo a bfuil **D'Ór**  
 7 **D'AirŹeab** 7 **DE** raióbrear aŹe (S. 130).

(b) Tréir ar **cuŹamair de Źráb** 7 **DE** cion 7  
**D'AnnraŹt** dá céile (TBC. 165).

o°. After comparatives. (Can generally be brought under one of other headings):—

(a) An Donn CuailŹne ir ainm dób, 7 ir fearr **DE**  
**carb é** ná an FinnbeannaŹ (TBC. 8).

(b) Deir ré . . . Źuirb fearr **DE** ríŹnear ran ná  
 don ríŹnear a currí orŹa le mion-cóimearŹar  
 ó beaŹ-buirniób (TBC. 123).

(c) **Dá méara de** duine mé aŹ teaŹt uata dom  
 (Im. 36).

7°. By a sort of inversion the noun of description comes *after* *ve* :—

TBC. 94.—*Ná cuirtear teachtairne cúgam-ra le cōma de'n traxar ran aիր.*

Notice that if *raxar* comes first the genitive is more usual after it than partitive *ve*. But we say *Δ leitéro rin ve cōma*, *not* *cōma vά leitéro rin*.

### Exercise LVII.

#### Partitive *ve*.

- 1°. There one hour of suffering will be more sharp than a hundred years here *spent in*<sup>1</sup> the most rigid penance.
- 2°. Give it not over until thou receivest some *crumb*<sup>2</sup> or drop of divine grace.
- 3°. He was looking at me so fixedly with his two eyes that *a certain*<sup>3</sup> inexpressible terror came upon me.
- 4°. People say that the barony of Cooley is *wonderfully*<sup>4</sup> prosperous.
- 5°. He saw a houseful of dark little folk around him.
- 6°. Our *natural reason*<sup>5</sup> understands the difference between good and evil, but is not strong enough *to fulfil*<sup>6</sup> all it approves.
- 7°. Who am I that I should *dare*<sup>7</sup> 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 *ve*.      2. *mír* *beas*.      3. *iaimáct ve . . .*      4. Use *Δ* partitive *ve* phrase.      5. *Ciall* *váonna*.      6. *veairt Δ óéannaíu* *vó mír* . . .      7. Use *vánaáct*.



**Exercise LVIII.****(The Same.)**

- 1°. Let us not suffer our glory to be tarnished by flying from *the standard*<sup>1</sup> 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*.<sup>2</sup>
- 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*<sup>3</sup> the *circumstances*.<sup>4</sup>
- 2°. It is a greater *struggle*<sup>5</sup> to resist *vice*<sup>6</sup> and *passions*<sup>7</sup> than to *toil at bodily*<sup>8</sup> labours.

1. Omit. 2. Luét paoḡalraáca. 3. Δῖπυρ. 4. Δη ἤῖεαι . . .  
 5. ῖníom. 6. Όμοc-ἠίαν. 7. Όυθάίλci. 8. Δίλυρ α cυρ οίoc . . .

- 3°. It were more *just*<sup>1</sup> that thou shouldst *accuse*<sup>2</sup> thyself and *excuse*<sup>3</sup> thy brother.
- 4°. Is not this a greater *loss*<sup>4</sup> 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*<sup>5</sup> is a worse sort of person than the liar.
- 8°. I was so situated that my only *way of egress*<sup>6</sup> 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. Ceardc.    2. Daoiradó.    3. Sdaoiradó.    4. Doonar    5. Cúirgáilóir.  
6. Seirg ar óul amac.

A third kind of noun-phrase consists of—

C.—Nouns used adverbially without prepositions.

A.—The Bracketed Construction :—

- 1°. D'airiúgear tuine sá ráb . go raib a bó 7 dá  
cúirtíun as (bean an tábairne) air (S. 16).
- 2°. Fuair ré an rḃarán 7 ceas (taras ar) (S. 20).
- 3°. Toirḡ (an raibḃgear go léir a heit aise) (S. 4).
- 4°. Ó, a íora, a (fólar na glóire ríoraibḃe), a (fólár anma  
an deoraibḃe) ní féadann mo béal labairt leat  
(Im. 141).
- 5°. Ó, a Óia, a (fuaircear san teora) (Im. 153).
- 6°. A tígearna íora, a (fólar an troluir ríoraibḃe) (Im.  
153).
- 7°. A (pálár doibinn na catarac éuar) ! (Im. 195).
- 8°. I scateam (oiras asur don lá amáin) (Im. 118).
- 9°. Seallaim duit ná fuil don loirḡ asam ar (i feircint)  
airír (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°. Ói an trír ríogan amuic anhran 7 a caosad ban  
coimḃeasca i bfoair (sac ríogan díob).
- 11°. Dubairt ré le (sac bean díob) reáram amuic ar aḡaibḃ  
na fuinneoisce n-a raib a fear réin lairtis de (Br.  
21).
- 12°. Cúin (an t-aoinne amáin rin do cur cúin cinn) (MSF. 68).
- 13°. Cúin (turac a tábairt díob) ar an bhfarḡailt (Ser. 171).
- 14°. Ambara tá, torac asat orca go léir ac ar (Site beas)  
(S. 18).
- 15°. Cúairḃ ré amac airír tímpal (an trímab n-uair) (CS. 55).
- 16°. Cúin (don ullamúasḃ óéanam) (Ser. 2).
- 17°. Tá rí as feiteam le (clann an uile) (Ser. 87).

## B.—The Un-bracketed Construction :—

- 1°. Τηρείρ διαβλαϊθεάδα εΐζιν α δέανάμ ορεά τυς ρέ  
 cúici irceá íaδ (S. 16).
- 2°. Νυαίρ α εάινις ρί αρ α ζλίμνιθ ευν να βραιορεάδα το  
 ράδ (S. 68).
- 3°. Le linn na cainnte rin do ríd dó d'féad ré ar míicil  
 (S. 74).

Sometimes we find A. and B. combined in the same sentence :

- 1°. η. 7.—Θίσοαρ τηρείρ να μανάδ το θίβιρε άζυρ (íaδ  
 ρέιν α θάινζιού άνη).
- 2° ζ. 2.—Αδ'ιαρραιθ να η-αοιρ το ρεάδαίντ γ άθ'ιαρραιθ  
 (an moiaδ το tuilleam).

## C.—Nouns used adverbially without a preposition :—

- 1°. Δρ εάινις ζαδ ρί άη λίον α ζεαλλάδ ? (TBC. 37).
- 2° ηιλ ρί acu **νάρ εάινις** βρείς γ λίον α **ερίοά** **κέαδ**.  
 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  
 γ λίον ” 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 άη τεάτ-ρζέαι ραν ρό-εαοι **ΙΑΡΡΑΔΤ** (TBC. 188).
- 4° Τά άη τράεθόνα **βυίλλε** **βεάζ** ζλαρ άνη ρέιν.
- 5° Τά ρέ ράδ **βεάζ** ρυαρ.
- 6° **Οεαράιμ** **ναδ** **ρολάιρ** **νό** **βίορ** **αρ** **μα** **μεάβαιρ** **RUO** **ΕΪΖΙΝ**  
 (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*<sup>1</sup> 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*<sup>2</sup> £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*<sup>3</sup> there's an *end to*<sup>4</sup> 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*<sup>5</sup> the hound dragged you after her.

1. Ξαδ̄ bean̄ oíob̄.  
4. Oeire le . . .

2. Suar le.

5. Oíreac̄ le linn̄ . . .

3. Oeire . . . ar̄.

- 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.



## C.—Adjectival.

Ḟear **ḡan** **máit** ip ead é.

Tuine **le** **Dia** ip ead é.

Ḟear **pé** **leit** miam é.

Tuine **ar** **leat-rúit**.

Mac **do** **éad** ip ead é.

Leadur **tiomra** é.

Δ εὐ ὄο leit eolasa is eadna  
(KH. II. 14).

But care must be taken here. One mustn't say, e.g., ὄο cúip an éainnt **sa** leitir fearḡ orm, but " an éainnt Δ **bí** **ra** leitir (making the phrase *adverbial*). So, *not*—ὄο ḡríodur cun fir ionaid an Rí imb'lad Cuid, ḡa rád leir ciail Δ beit aige, *but*—Δτλ imb'lad Cuid. The *adverbial* sense clings more naturally. Sometimes apparently adjectival uses border on the adverbial:—

S. 28. Sióí annro **ar** **an** **daob** **éar** **óiomra** i.

Sḡ. 118. An é rin an raḡart úo Δ noct an t-éitead  
**i** **ndiuid** **an** **doctúma** ?

When the *noun* which the prepositional phrase qualifies is *verbal* the adjectival use fades into the adverbial:—

CS 3.—An **teite** cun **na** **h-éirice**.

S. 77.—Ní maib idrad tḡeir na **cainnce** rin **idri**  
**an** **mádaip** **ḡ** **an** **inḡean** ḡo **o**ci ḡur bainead  
ḡeit . . . ar Δ maib idciḡ na **Trom-óáime**.

Sometimes, outside the stock phrases mentioned above, the use is clearly adjectival:—

S. 73.—Ceap micil ná **feadair** pé eirne miam ac  
é ar ceann na **caillige** **ra** **rḡéal** **fiannaidéacta**.

n. 120.—Ar ḡac áip **i** **ḡcian** ip **ḡcómḡar**.



## Exercise LXIII.

## (Prepositional Phrases.)

- 1°. It is great wisdom not to be *rash*<sup>1</sup> in our doings, nor to *maintain*<sup>2</sup> too obstinately our own opinion.
- 2°. A *pure spirit*<sup>3</sup> tries to be free from all *self-seeking*<sup>4</sup> 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*<sup>5</sup> 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*<sup>6</sup> at once.
- 10°. The account of the murder in the papers was *not exactly*<sup>7</sup> 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 crieoamaint. | 5. Lá 'n na bánaí crieir . . |
| 6. Cum cun riúbaíl . . . | 7. ní hamlaíó . . . |                              |

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* *reacrán*, *ar* *meirge*, *ar* *buite*, *ar* *crocaó*,  
*ar* *riteaó*, *ar* *veigít* (separated).  
*Ar* *bozaó* (loose), *ar* *mihe*, *ar* *óibírt*, *ar* *tarraing*  
(drawn), *ar* *ionntaob*,  
*Ar* *eagla*, *ar* *fánaídeact aighe* (in a state of  
distraction), *ar* *raio na ngráirt*, *ar* *rodaí*.
- 2°. Of time :—*Ar* *ball*, *ar* *óúir*, *ar* *uaireó*, *ar* *an*  
*neomat*, *ar* *a ré a élos*, *ar* *teact a baile óó*.
- 3°. Of place :—*Ar* *toisic*, *ar* *veihe*, *ar* *aiaó*  
(opposite), *ar* *an raogal ro*, *ar* *lár*, *ar* *muir*,  
*ar* *tír*.
- 4°. Of the part affected (cf. 3°) :—*Ar* *éluair*, *ar*  
*rjórnaió*, *ar* *lám*, *ar* *éoir*, *óo ruó ré ar* *éluair*  
*oim*.
- 5°. To denote the *passive*, with verbal nouns :—*Ar*  
*labairt*, *ar* *faóáil*.
- 6°. † In respect of, causal.—*Ar* *áilneact*, *ar* *feadaí*,  
*ar* *a olcar liom*, *ar* *doibneap*. *Óo éinn r'*  
*ar* *mnaib a cóim-aimeihe* ***ar* *áilneact* † *ar* *í***  
***bheagáct***.
- 7°. Of measurement :—*Ar* *faio*, *ar* *leiteao*, *ar*  
*óoimne*, *ar* *doiróe*.

† But *le* is preferred when *AR* follows in another sense :—*Óo*  
*buaio ré le h-olcar AR an gceol ba imeara óar ariugeap miám* (Cl. 5).

- 8°. Dependent upon :—*Ar beasán fásáitair, ar leat-láim, ar leat-rúil, ar ron Dé.*
- 9°. Of price :—*Ar céad púnt, ar rílling.*  
*Do dúiltuis ré mé ar pingsinn.*
- 10°. Miscellaneous :—*Ná cuir easaí ar cáirde; do cuirdear ar cumairce na Mairéadine Muire é; níl ar cumur dom é déanam.*
- 11°. Of feelings, burdens, etc. (cf. 3°) :—*Tá ácar, easla, bhrón orm. Cad tá ort? Uí ré de éramm orm . .*

(b) The preposition *ar* :—

- 1°. Modal :—*Ar easar* (disorderly), *ar ionas* (dislocated), *ar a céile* (asunder), *ar reitb* (evicted).
- 2°. Temporal :—*Ar a h-aicte, ar ro amac, ar ran amac.*
- 3°. Local :—*Ar ro go Corcais; ar an mborca.*
- 4°. Various :—*Ar a ainm* (by an abusive name).
- 5°. Cause or origin :—*A feirg a deir ré é. Ná bí as maoidéam ar do mairdear.*

(c) The preposition *cum* :—

- 1°. The end or purpose, the result; (generally after verbs of motion, *metaphorical* or otherwise) :—*Cum cinn, cum toirais, cum deire, cum ruime, cum cairde, cum críche* (*Rasáid ré cum críche duit* = it will turn out to your advantage), *cum glóire Dé, cum onóra na hÉireann.* So with conjunction before verbs.
- 2°. Local :—*Cum an tobair, cum na h-Éisirt.*
- 3°. Temporal :—*Cum na bealtaine; cum go rtiocfadh ré.*
- 4°. The use with abl. of accompaniment in *go n-ionas réad* is confined to poetry.

(d) The preposition **DO** :—

1°. Of purpose (generally after verbs of motion) :—

**Dúir** (<do **fiurr**) = for the purpose of finding out ; **o'féadaint** = to see. (In W. Munster the preposition in this phrase is now dispensed with, **féadaint** being used absolutely). Also in vb. n. phrases :—**rḡéat do tuirḡint**, **obair do déanam**, etc.

2°. Causal (frequently with confusion of **de** and **do**).

**De (do) deoin** ; **ooc' aímdeoin** ; **oom' dois** ; **do réir**. (Cf. L. *Secundum*).

3°. Temporal :—**Do ḡnāt, de (do) ríor**. (The accompanying word generally refers to time).

4°. Motion towards ; (cf. 1°) :—**Do'n tobair**. (Almost obsolete in Munster, **so, so oí, cum** and various prepositional phrases now taking its place).

5°. To denote the agent, with verbal nouns :—**Air teadāt a bairte doom**. (Cf. L. *pugnandum est nobis*) **aḡ tabairt an airḡio oí do**.

6°. Possessive :—**Caḡ ir ainm doilt?**

(e) The preposition **de** :—

1°. Origin or cause :—(Cf. proleptic **de** with comparatives). **De eadla** [with **eadla, de** emphasises the CAUSE ; **te** the *accompanying circumstances*, **air** the *state* of the agent]. **De méio** (out of), **de báir** (as a result of), **de bhuim**. **De deargaid** (mostly of evil), **de bhríḡ** ; **cér' doib tu?**

2°. Temporal :—**De tó ir o'oidce**.

3°. Of the material (as distinct from instrument) :

**lán o'uirḡe** ; **do líon ré an corcán o'uirḡe**

do líon ré an corcán le cupán. Do veinead  
raḡairt de; do dein licíní rlinne de.

4°. Local:—Do léim ré anuar 'de'n éapall.

5°. Partitive:—Cuir doib, b'raon d'uirge na laoi  
etc.

(f) The preposition *in* :—

1°. Modal (of state or condition) :—iḡcóir; iḡceairt;  
(also ra éairt, and n-a éairt, = alright).

inóán do; in-ácrann in (entangled with);

in-aimpír (in service—cf. cailín aimpíre);

in-eaḡair; 'n-a cuir a táinig ré (MSF. 179).

2°. Local:—imeairt; i leit; iḡcoinne; iḡroáir;  
iḡriaðnair; in-aḡair; inḡair; iḡroḡair; iḡrao

3°. Temporal:—iḡcionn; ra veire; in-aon uair a  
éuir amáin;

4°. Purpose, result:—i roáir, i leair, iotairbe,  
i roileair. Raḡair ré iotairbe duit luac nó  
mall.

5°. *Comparative* with *Dul*, etc.:—Dul inaoir;  
i b'raáir, i b'ruair, iotao, i otanaideáct,  
i ḡcoituiréáct, i nóanaideáct, etc. Strictly  
speaking tá ré aḡ dul i b'ruair = it is getting  
COLDER; tá ré aḡ éirge ruair = it is getting  
COLD. Cf. 4°.

(g) The preposition *le* :—

1°. Local:—le hair, le coir, leir an b'alla (on the  
wall, of things HANGING), leir an aill (over  
the cliff, of anything FALLING, or HANGING).

2°. Temporal:—le raoda, le ḡair, le deirdeannaige,  
le mí, le linn.

3°. Cause, or accompanying circumstances:—leov'

- toil, le toil a óile, le neart feirge ; tashann  
 maic le cáirde ; le h-easla.
- 4°. Instrumental :—le fein, le peann, le cloirdéam,  
 le lám-láirín.
- 5°. Object, result :—le fuact 7 le fán ; le fuirdeact,  
 le h-aghaid.
- 6°. To denote the *passive* with transitive verbal :—  
 le faghail, le déanam.
- 7°. To denote purpose or futurity with noun of in-  
 transitive verb :—le teact, le dul a baile, etc.
- 8°. With adjectives denoting likeness (and analogic-  
 ally) unlikeness, instead of O.I. fhu :—Cormaid  
 le, etc.
- 9°. With nouns and verbs of addressing, listening  
 (for older fhu) :—Labair le, éirteact le.
- 10°. Ownership : subjectivity :—I r uimra é. I r  
 doig uim ná tiocfaid ré.

In reference to (2°) above notice the difference in meaning  
 between—

Táim ann **le** feactmáin ; bíor ann **le** feactmáin  
 nuair a táinig feir éan  
 O'fhanar ann **ar fead** feactmáine  
 fanfad ann **so ceann** feactmáine eile.  
**I huic** na feactmáine beao as iarshac.  
 Raead a baile **i scionn** na feactmáine rin.  
 Agus tiocfad éar n-ar **théir** feactmáin a cáiteam  
 ra baile.

In **le** feactmáin we are looking back upon the period *just*  
 spent.

In **ar fead** feactmáine 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 **ISCIANN**.

**SO CEANN FEADTÁINE** = "for a week," looked at from the beginning.

**I SCIONN FEADTÁINE** = "after a week," looked at from the beginning.

**CRÉIR FEADTÁINE** = "after a week," looked at from the end.

**I RUC, OR I SCARTEAM 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'ÍAD CLAD.**

2°. Temporal separation :—**Ó FOIN ; FAD Ó ; Ó AITHIR PÁDORAIS I LEIT.**

3°. Agent (with passive) :—**ÓO NOIPTOIGEAD Ó ÓIA É** (developed from 1°).

4°. In general, the origin, cause ; motive of an action : (developed from 1°).

**TUGANN RÉ UAIÓ A LÁN AIRGÍO SAC BLIADAIN.**

**ÓN IOMAD DÚIL IN AIRGEAD IR EAD TUGANN AN T-AITHLEAR SO MINIC.**

(i) The preposition **mar** :—

Chiefly in such phrases as—**MAR GEALL AR ; MAR BARR AR SAC NÓONAR.**

(l) The preposition **ór** (mostly pronounced **AR**, except in **ór áro, ór íreal**) :—

In ór cómair, ór áir, ór íreall, ór cionn, etc.

(m) The preposition *fé* :—

1°. Of motion :—*fé*n tuait ; *fé'n* zcnoc ruar. Cf.

L. sub, Sansk. úpa.

2°. Of time :—*fé* maidin (before morning) ; *fé* látair (at present).

3°. Of place :—*Amuis* *fé*n rreir ; *fé* luige na zrine.

4°. Modal :—*fé* féan, *fé* fona, *fé* bñon, *fé* bñaca an dona, *fé* zlar (cf. 3°).

5°. Special :—*Tá'n* zort *fé* bñácaí ; cuirim *fé* zuire an bñuill (pray publicly for).

*Foza* do éabairt *fé* (to attack). Cuiréad *fé* zráo ragaite mé (MSF 106).

6°. Partitive :—*Zan* a cúis ríco *fé*n zcéad locáirte ó'rágaíl uair (MSF. 167).

7°. Multiplicative :—*fé* óó, *fé* trí, etc.

8°. Causal :—*Cao* fáir érucaí z'óia rinn ?

(n) The preposition *fan* (formed from *ar* *fead* na, *ar* *fead* an) :—

1°. Of time :—*fan* na haimrhe.

2°. Of place :—*fan* an fálla, *fan* an úrláir, *fan* bócair.

Sometimes with accus. of pronoun :—*lad* az zluair-react *fan* é (MSF. 88).

(o) The preposition *um* :—

1°. Of time :—*um* nóclais, *um* tráctñóna.

2°. Causal :—*um*ime rin.

3°. Local :—*Cuir* *fé* *um*ime a cúio éadais.



## II. Prepositions after Nouns and Adjectives :--

- 1°. **Διηεαδ** αη—Im. 36. Νίση ράδ ραν ιαο ζαν βειτ . . . .  
 ζο η-αηα-διηεαδ οητα ρέηη.  
 Also **Διηεαδ** 'ΟΟ. Διηε 'ΟΟ : Ταβδαιη διηε 'οοο' ζηό ρέηη.  
**Διτνε** αζ . . . αη : τά διτνε ηαίτ αζαη αη.
- 2°. **βηίζ**, **αιαη**, **μίνιú** ιε ; βηίζ ιειρ, the *meaning*, force of it.  
**αιαη** ιειρ --the *sense* of it ; μίνιú ιειρ, the interpretation  
 of it.  
**βεαζ** ιε . . . 'οο (with the usual distinction between  
 the subjective (ιε) and the objective ('οο) : ηί βεαζ  
**ιιοη οόιú** έ.  
 ηί βεαζ ιιοη 'οε. ηί βεαζ **βυιτ** ραν.  
**βηειτ** αη : ηίση ρέα'οαη βηειτ αη (overtake).  
 ηίλ αση βηειτ αζαη αη (it is quite impossible  
 for me).  
**βάιζ** αζ . . . ιε : τά αηα-βάιζ αζαη ιεατ (love,  
 sympathy).  
**βαι'οεαηαη** αη, ιε : ιρ βαι'οεαηαη αη α έεηε ιυετ  
 αση-έείη'οε.  
**βυι'οεαδ** 'οε = thankful to ; βυι'οεαδαη ιε 'Οια = Deo  
 gratias.  
 ηο βυι'οεαδαη 'οο ζαβάη ιε = to express my thanks  
 to . . . α βυι'οε ιε . . . thanks to . . . that . . . .  
**βεαηη** αζ . . . αη : ηίλ αση βεαηη αζαη οητ.  
**βυι'οε** (from which βυι'οεαδ is derived) means originally  
 good-will. (Cf. Gk. πν-ν-θάνομαη; π because of θ  
 (Grassman's Law). Cf. τά ζαδ αοηηηε βυι'οεαδ 'οεη  
 he's very popular.

3°. **αοοι** αζ . . . αη : . . . cum : ηί ηαίú αη έαοι αζα :

cuise (I hadn't the opportunity). ní maib don éadai  
 aḡam ar é d'éanam.

"Ar" is of course preferred when cum is required to  
 introduce a purpose afterwards:—Caoi ó'fagáil ar  
 é d'éanam, cum ias a cup ó céile.

**Cóir** cum . . . ; cion aḡ . . . ar: tá ana-cion aḡam  
 ort.—ceanamáil ar . . .

**Coinne** aḡ . . . le: ní maib don coinne aḡam leir.

**Izcomórtar** le: compared with. (So izcomparáir le).

4°. **Dóic** le . . . ar: níor dóic leat ari ḡo bfuil don  
 traidóirear in don cor aise.

**Dúil** aḡ . . . in: nil don dúil aḡam ann. Dúilmair  
 i ruo.

**Deire** le, ar: pé deire beid ar an nḡnó ro, tá deire  
 le cainnt Saob. 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 beic ort cuise.

**Eaḡla** aḡ, ar . . . roim.—Níl don eaḡla orm roimir  
 anoir, ac táinig iarriacáin ó'eaḡla aḡam roimir an  
 uair úo.

In such cases aḡ, as distinct from ar, generally implies  
 that the feeling is more or less voluntary.

**Eolar** aḡ . . . ar: nil don eolar aḡam ar an nḡaevóis.

6°. **Foimad** le:—ná bí aḡ foimad leir.

**Fuac** aḡ . . . ró:—táinig fuac aḡam ró.

**Fagáil** ar:—nil don fagáil aḡat ar é d'éanam.

**Fearis** aḡ, ar . . . cum:—bí fearis orm cuise; táinig  
 fearis aḡam cuise. Also—bíor úfearis cuise.

**Fonn**, fionn ar . . . cum :—bí fonn 7 fionn orm cum an bíð.

**Follam** ó :—tá an áit follam ó daoineib le fáda.

**Faillige** a tábairt i . . . tuig ré faillige ann : bí ré failligeteac ann.

7° **ḡráð** as . . . do :—bíð ḡráð asac do 'Dia na ḡlóire ;  
tiocfaid ḡráð asac do (Im. 38). But bí ré i nḡráð léi.

**ḡráin** as . . . ar :—tá ḡráin asam air.

**ḡáð** as . . . le :—níl don ḡáð asam leir. But with  
ir—ní ḡáð 'duic é. Tá ré na ḡáðtar ḡo móir = He  
is in great need of it.

**ḡairid** le 'dul :—ir ḡairid le 'dul an méro rin, reácar  
an cúro eile 'de.

**ḡreim** as . . . ar :—tá ana ḡreim aise air : ḡreim  
do 'breit ar muo.

**ḡreamuigíte** ar :—tá ré cóim ḡreamuigíte rin ar 'Dia  
na ḡlóire ná cuimeann ré don truum i neitib raosálda.

8° **iarraáct** ar :—do 'deinear iarraáct ar é fáḡáil. But—  
bí ré do' iarraáct é 'deanam.

**iarraáct** 'de :—táinig iarraáct 'de'n traintt ann. Tá  
iarraáctín 'de'n fuaáct ann f'ór.

**ionntaoib** ar :—níl don ionntaoib asam ar. But—ní  
haon ionntaoib 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.

**muimigín** as . . . ar :—tá mo muimigín a 'Dia na ḡlóire.

**mainiḡin** in :—Mire atá cun luēt mainiḡne 10NAM  
 Δ ὀ'φuarḡaitc (Im. 159).

11°. **neam̄ruim** ΔS . . in :—r ionḡantac an neam̄ruim Δ  
 b̄i ΔSAM ann.

**neam̄ruimeam̄ail** in :—r oĩcc̄eill̄iðe an ruo beic̄  
 neam̄ruimeam̄ail inḡnótaib̄ creioim̄.

**neam̄ruim** Δ cup̄ 1 ruo :—neam̄ruim Δ ὀéanam̄ oe.

**neart** ΔS . . . Δr :—n̄il neart ΔSAM Δr.

**neart** oo . . . (generally without Δr) :—ḡ neart ouic̄  
 tarraḡas Δr Δr oo oĩceall̄.—Δr neart Δ beic̄ ὀom̄ í  
 p̄oḡaḡ. ḡan neart Δ beic̄ ὀó an c̄ioḡ ὀ'árrouḡaḡ  
 (MSF. 25).

12°. **Ollam̄** Δr, cum :—t̄aim̄ l̄an-ollam̄ Δr é ὀéanam̄ anoir.  
 (See caoi Δr, cum). N̄ilim ollam̄ cun Δ ὀéanta p̄oḡ.

**Oimeam̄nac̄** oo (person) :—n̄il ré oimeam̄nac̄ ouic̄  
 inaon̄ c̄oḡ.

**Oimeam̄nac̄** cum, Δr (of an action) :—n̄í p̄ó-oimeam̄nac̄  
 an ouine é cum Δ leit̄eio Δ ὀéanam̄ ; t̄á ré oimeam̄nac̄  
 ḡo maic̄ Δr.

**Óronuiḡte** ó :—b̄i ré óronuiḡte ó ὀia ḡo oicioḡaḡ  
 an oĩlinn.

13°. **p̄áirc̄** oo ḡaḡaĩl̄ le ouine 1 ruo ; p̄áirc̄taḡ ann.

14°. **Riaḡtanaḡ** oo (person) . . . cum (action).

15°. **Súil** le (hope, expectation of a thing) : n̄í p̄aib̄ aon  
 t̄rúil̄ ΔSAM leir, ḡo oicioḡaḡ ré.

ὀá mbeaḡ ḡ'p̄ioḡ acu c̄ia leir ḡo p̄aib̄ an t̄rúil̄.

Cf. t̄á p̄úil̄ le **Oia** ΔSAM.

**ΣΤΑΘ** *ve* :—*Θυβαίρετ ρέ λιον ρταθ *ve* *τεαδτ**. But the *verb* is also transitive.

*Θο ρταθ ρέ αν *εαπαλλ**. Cf. also *νίον ρταθ ρέ *ΔC* *αγ* *εαίννετ**.

**ΣΟCΑΙΡ** *αρ* :—*Τάιμ ροcαιρ *αρ* *ιμτεαδτ* *λάιτρεαδ**. But also—*τά ρέ ροcαιρ *αμ'* *αιγνε* *αγ<sup>αμ</sup>* *γο* *ν-ιμτεοcαο* *λάιτρεαδ**.

**ΣΡÉΙΡ** *ιν* :—*Νά *εuir* *ρρέιρ* *ι* *μβιαθ* *νά* *ι* *μέιρ**.

**Συιμ** *ιν* :—There are 3 constructions :

*ρυιμ *α* *εuir* *ι* *ρυο**.

*ρυιμ *α* *οέαναμ* *ve**.

*ρυο *οο* *εuir* *ι* *ρυιμ**. Don. 146 :—*γυρ *λυγ* *εuir* *τεαρ* *ι* *ρυιμ* *ιαθ* *νά* *λοcτα* *ειτε**.

**ΣΕΑΡΑΜ** *αρ* :—*Δρ *αν* *αορ* *όγ* *ατά* *άρ* *ρεαραμ**.  
*Μο ρεαραμ *ιν* *οιου* *οραιθ* !*

**ΣΕΑΡΑΜ** *ιν* :—*Θιοθ *οο* *ρεαραμ* *ιοναμ-ρα* (Im. 175)*.

**ΣÁΡΤΑ** *τε* : satisfied with.

16°. **ΤΟΙΛΕΑΝΑC** *αρ*, *ευν* :—(cf. *εαοι *αρ*, *ευν**).

**ΤΟΡΑΘ** *αρ* :—*Σιν *α* *θρυαραθ* *οε* *τοραθ* *αρ**.

**ΤΟΡΑΘ** *αρ* :—*Τά *τοραθ* *αρ* *οο* *ρ<sup>αο</sup>ταρ* = you labour with fruit*.

**ΤΥCΤΑ** *οο* :—*Νά *βι* *ρ<sup>ο</sup>-τυcτα* *οο* *ο'τοιτ* *ρέιν* (Im. 40) (of things)*.

**ΤΥCΤΑ** *ευν* :—*Νά *βι* *ρ<sup>ο</sup>-τυcτα* *ευν* *ουλ* *ινδιαιθ* *νειτε* *ρ<sup>αο</sup>ξαλcα* (of action)*.

**ΤΥCΤΑCΤ** *οο* :—*Τυcταcτ *οο'n* *ρεαcα* (Im. 45) = proneness to vice (of things)*.

**ΤΥCΤΑCΤ** *ευν* :—*Τυcταcτ *ευν* *γέιλλεαθ* *ο'υαcταρ<sup>άν</sup>* (Im. 47) = a ready obedience (of action)*.

**ΤΑΙCΙΓΕ** *αρ* :—*Νιλ *ρυιιν* *ταιcιγε* *αγ<sup>αμ</sup>* *αρ* *αν* *γcαίννετ**.

**Ταίτιζε** Δ ὀέαναμ ὅε μυσ :—**Ἦουλ ἰ ὅταίτιζε ὅε ; ουλ**  
n-Δ ταίτιζε.

**Τρυαξ** ΔΣ . . ὅο :—**Ἦάινις τρυαξ ΔΣαμ ὀί.**

**Ταρκυρνεαδ** λε :—**Ἦεῖτ ταρκυρνεαδ λειρ αν τέ νά**  
φυαιρ πυιnn.

- 17°. **υαῖν** Δρ, cun. (See εαοι Δρ, cun). **Ἦί μαιβ υαῖν ΔΣαμ**  
ΔΡ ε ὀέαναμ. By a mixture of this construction,  
and that with proleptic ρε (Ἦί μαιβ ρε ὀ'υαῖν ΔΣαμ ε  
ὀέαναμ) we get the third construction :—**Ἦί μαιβ υαῖν**  
**ΔΣαμ ε ὀέαναμ** (without Δρ).

### III. Prepositions after Verbs.

1°. **Ἰτιγίμ** Δρ : convince, argue down one's throat.

2°. **Ἦαε ὅο** : **νά Ἦαε ὀὀ** ; also **νά Ἦαε λειΣ**, and **νά Ἦαε ἔ.**  
Cf. **Ἦίλ Ἦαε ὀῚῚ** ann.

**Ἦαῖν λε** :—" **Ἦαὅ ε ρῖν'ὅον τέ ρῖν νά Ἦαινεανν ραν λεο**" ?

„ **ὅε** :—**Ἦαῖν ὀίὀτ ὅο Ἦατα.** **Ἦο Ἦαινεαὅ αν τεαρραδ**  
**ῤλαν ὅε.**

„ **Δρ** :—**Ἦαιρραρ ceol Δρ.**

„ **ὀ** :—**Ἦο Ἦαινεαὅ Δ λάν Διρῤῥῖὅ υαιὅ** (ὀ is the corre-  
lative of ΔΣ ; ὅε of Δρ. Hence **τά αν Ἦρόν**  
(**Ἦυαιρτ, εαῤλα, Ἦῖρῖὀὀὀ, etc.**) **Ἦῖῤῥῖὅτε ὀἸὀἮἮ**  
But **τά mo εῖρο Διρῤῥῖὅ** (mo **Ἦάῖρὅε, αν ρραρἮάν,**  
etc.) **Ἦῖῤῥῖὅτε ἮΔἮἮ.**)

„ **ὅο** :—**Ἦαὅ ὅο Ἦαῖν ὅῖῖτ ?**

Without preposition—**ὅο Ἦαῖν ρέ ἮαἮαδ αν ἮὀἮαρ**  
**Δρὅ ; Ἦα ρῖἮαῤάἮ ὅο ἮΔἮῖῚ.**

**Ἦεῖρ Δρ** :—Seize, overtake. **Ἦίλ Δον ἮῖῖῖῚ ΔΣατ Δρ ε**  
**ὀέαναμ.**

|   |   |  |
|---|---|--|
| beir cun:—bring to (a person)<br>beir ó:—bring from.<br>beir go:—bring to (a place) | } | “ beir beannaict Óm<br>érioidé go tair na<br>héireann cum a mai-<br>reann de ríolrao ír<br>ir éidir.” (Donnó<br>Ruao). |
|---|---|--|

beir le:—bring with:—beir leat luac cúis púnt.

3°. Coris ar. ná coris é ar iméadct. But coris a cup  
le . . . .

Cadhruig, cuirig le:—go scuiriogíó 'Día leat.

Cuir ruar le = put up with.

Cuir ríor ar = talk about; describe.

Cuir ruar de = give up; éirig ar.

Cuir ríor le = assign for (cúir a cup ríor le . . .).

Cuir ruar cun = instigate to . . .

Cuir cúige:—to attempt it; ir uiríte é déanam, ac  
cup cúige.

Cuir le:—send with; add to:—gan cup leir ná bainc  
uair; cuir le céiró = apprentice to trade.

Cuir ríor ar:—send FOR. Cuir ríor ar an rásar.

Cuir ré:—to settle down, reside; cuiríó mé fúm ran  
áit reo.

Cuir de:—to get over:—tá ré curta 'd'iom asam anoir.

Cuir 'díot = be off. 'Dí ré as cup de = he was  
talking away. Cuir ré **allur** de.

Cuir ar a fúil 'do 'duine = make a thing apparent to a  
person.

Cuir éar:—to *put past* a person; not to suspect him;  
ní cúiríinn éairir é.

Caitim le:—spend (lose) ON a person:—'do caitleao  
a lán airgíó leat.

Caillim ar :—(the dat. of disadvantage) :—do caillead  
 a lán airgid ort = you lost a lot of money.

Caicim le :—1°. throw at :—do caic ré cloic liom.

2°. spend at :—ná caic a tuille ainmne  
 leir.

Car le :—1°. (autonomous) = to meet. Cía hé du-  
 bairt rí do carad léi ?

2°. to cast up to :—ní duir-re ir cóir é  
 carad liom.

3°. to try :—bí ré as carad le n-éirge.

Caill ar :—fail (either absolutely, or with personal  
 object). Do caill ar a mairnead. Ná caill orm.

Cinn ar :—1°. determine :—do cinnead ar cómaire.  
 Cf. cinnte ; cinneamaint.

2°. fail (impersonal) like do teip. do cinn  
 orm é déanam.

Caic ar : spend :—an oirde do caicéam ar. So—do  
 tuigad ar an oirde rin.

Ciaoidé le = to keep at ; cumil de (rub TO) ; ceangal  
 de (tie TO) ; ceangal le (fasten WITH).

Cuimhnicim ar = think of, remember.

4°. Deirim ruo ar :—obey, accede to request. Bí ré as  
 déanam amad ar eadaréna (It was NEAR . . .)

Deirim caicige de :—practise. Deirim anonn ar . . .  
 go over to (Cl. 24).

Deirim de :—change into : do deinead ragar de.  
 The active forms are used with this preposition in the  
 sense of the *passive*. Do dein airgead deir na ucinib  
 ríinne.—Dogéna ben dí = she will become a woman  
 (GM, ZCP. II. 22).

Dein do : do or make for :—bí caidoir rúgáin aise do  
 dein ré féin do féin S.6.)



Dein le : do with :—*cao do dein ré leir?*

Tul ar :—1° getting reduced. 2° escape.

Tul i bfuairé, ioteo, etc. :—getting colder, hotter, etc.

Tul le :—1° resembling :—*tá ré as tul le n'-áair.*

2° engaged at, taking to :—*tá ré as tul le  
ritideact; do éairé ré le rcoluigeact.*

Tul do :—due to : *Cia méiré airéiré acá as tul duir?*

Also suits, becomes : **téideann an hacá ran duir  
go háluinn.**

Tul de :—1°. *bí ré as tul díom an áir a báirt amac.*

2°. *do éairé dá gcuiré fíona (Their wine  
failed).*

Tuol ar : pay for :—*tuolairé tú ar, tuac nó mall.*

Also tuol ar—*an mó a tuolair ar an gcaraill.*

Tuol le :—to sell to :—*Cia leir gur tuolair an caraill?*

*Cia dó . . . would mean—For whom did you sell?*

Tuáltuis do :—refuse :—*do tuáltuis ré d'é déanam.*

But also transitive followed by ar (of the price) :—*do  
tuáltuis ré mé ar ríilluis.*

5°. Éirís ar : give up. *Comáin leat, nó éirís ar.*

Éirís do : happen to. *Cao d'éirís doo' éoir?*

Éirís le : succeed. *Cionnur d'éirís leat?*

Éirís a (do) : go to : *éirís a córdá; éirís a báite.*

(Here there is confusion between éirís = rise, and the  
old imperative of the verb téisim, viz. eirgg (cf. Gk.  
ἐρχομαι)).

Éirt le : listen to :—*Éirt le fuaim na h-abann ?  
geobairé tu breac (Proverb).*

(Also *féit le fuaim na h-abann ? geobairé tu breac.*

Cf. *féiteam*).

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 bhfóiribh Dia orainn*. Cf. Lat. *subvenio, succurro*.

*féad ar*:—look at: *féad ar rin anoir!*

*féad te*:—try: *féad teir*.

*féad é*:—examine it.

*féad cun*:—look to: *Níor mírde liom féadaint éagam féin*.

*fan te*: wait for: *Níorb' fíú' duic san faimaint liom*.

Also (like *ar*) intensive:—*fan teat (ort) go fóit*. (Cf. *o'imctiḡ ré leis, o'imctiḡ ré ain*).

*fás as, ré*:—leave to: *fás fúm-re é. O'fás ré an sleann 'ra raibh ann asamra*.

*fiarruiḡ de*:—enquire of, from.

7° *ḡaib' do*:—be *at* a thing, or a person:—*táim as ḡaib'ail do'n ḡaeóitḡ te raḡa*.

*ḡaib' ar*:—to beat, attack:—*bí ré as ḡaib'ail orim*.

*ḡaib' de*:—(of the instrument of attack): *bí ré as ḡaib'ail orim o'fuir*.

*ḡaib' te*:—to be engaged in, to take up:—*do ḡaib' ré te fíurdeact*. Also with *buirdeactar* and *teat-rḡeal*, to denote the person thanked or the recipient of an apology:—*mo teat-rḡeal do ḡaib'ail teat*.

„ *buirdeactar* „ „ „ }

*ḡlan ar*:—clear out: *ḡlan ar mo raḡaric*.

But—*do ḡlan ré an claiḡe* (cleared the fence).

8° *imctiḡ te*:—go off with; or the preposition is merely intensive: *imctiḡ teat*.

Like *éirí* *le*, it is sometimes used in the sense of *succeed*.

Cionnup *o'imtí* *le Séadna*? (lit. *fare with*).

*imtí* *ar*: intensive: *imtí* *oirt*; *o'imtí* *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).

„ *cun*: of the end or destination. *O'imtí* *ré cun* *deirid*.

*iar* *ar*, ask of, request.

9°. *lean* *oe*:—cling, cleave to; continue:—*leanar* *oe* *reo*; *oo leanadur* *a scoir* *oe'n* *tic-oirdre*.

*lean* *oo*:—continue: *ná lean* *oo* *cuir* *clear* *a tuille*.

*lean* *ar*:—chiefly intensive:—*lean* *oirt*.

*lean* *le*:—chiefly intensive:—*lean* *leat*.

*lean riar ar*:—probe thoroughly:—*tá oim leanmairt riar ar an rgeal*.

*lion* *le*:—fill with (of the instrument).

*lion* *oe*:—fill with (of the material).

*labair* *le*:—speak to.

*labair ar*:—speak of.

*labair oo*:—speak of (sometimes). *An tír sin dar' labramur* = This country of which we have spoken (GM.—ZCP. II, 276).

*leis oo*:—allow:—*ní leisreao* *ó* *a cuir* *clear* *a* *o'imirt oim reard*.

*leis le*:—allow to *take* or give:—*ní leofar oo* *cuir* *oioó-cainnte in airge leat*.

*leis ó*:—allow to be taken from:—*ní leofair riao* *uacá é*.

leis ar :—pretend :—ná bí gá leogaint ort sur amadán tu, mar ní heaó.

leis oe :—give up, leave off :—leis oeó' cleartaídeact fearóda.

10°. maitim oo :—I forgive :—mait óúinn ár gcionta.

méaduiḡ ar :—increase (im personal). Óo méaduiḡ ar an mbuidiḡ aḡe.

māoióim ar :—boast of :—ní māoióte óuit ar oo máitear.

11°. Sḡar le :—separate from :—níor máit liom rḡarháint leat.

Sḡar ó :—separate from (transitive) :—níor féadur iá a rḡarháint ó céile.

Sḡar oe :—separate from (sometimes, chiefly in Ulster).

Scaoil le :—yield to, let alone :—óá mb'áil liom rḡoil-eaó leir an uair úo (give him 'carte blanche').

Scaoil éar :—not to notice, interfere with :—oo rḡoil ré éairis mé.

Scaoil ó :—let away without hindrance :—oo rḡoil ré uairó mé.

Scaoil éun :—give promptly, let a person have a thing at once :—rḡoil éúḡáinn an rḡéal (S. 12). It seems likely that Nora's "cait uait an rḡóca ran, a ḡeis, ḡ scaoil éúḡáinn an rḡéal" is suggested by Peig's occupation ; rḡoil means to loosen, unravel, let out.

|           |                                   |                          |
|-----------|-----------------------------------|--------------------------|
| Scaoil le | } of a weapon :—oo rḡoil ré urḡar | } (liom.<br>orm.<br>fúm. |
| „ ar      |                                   |                          |
| „ ré      |                                   |                          |

Smaoinim ar, meditate, cogitate upon.

11° Seardaim oo :—support :—Seardóad-ḡa óuit. Or of the

person interested in a thing. *Seardócair ré dom go ceann tamail eile.* It will *last me*, etc.

*Seardaim ar* :—am dependent upon. *Tá mo fearam inoibh ormaid-re!*

*Seardaim in* :—am dependent upon. *Bíod' do fearam ionam (Im.).*

12°. *Tearduiḡ ó* :—want :—*Cao a tearduiḡ uair?*

*Taobair le* :—bring with : Or—*thruim lámha do taobair le* = to turn one's *back* upon.

*Toil a taobair do thuir.*

*Toilḡim cum* = consent to. (Cf. the adjective *coitcedanac*).

*Taobair dá céite* = reconcile.

*Taobair do* :—give to.

*Taobair cun* :—bring to.

*Taobair ó* :—give *away* :—*tuḡ ré uair a lán airḡo.*

*Taobair ar* :—call, name :—*Cao é an ainm ba mair leat a taobairí air?*

*Taobair fé* :—1°. attempt.

2°. attack.

*Tá . . . as* :—have.

*Tá . . . ó* :—want.

*Tá . . . ar* :—of the feelings :—*bhóin, ádar, buairt, eagla*, etc.

*Tá . . . fé* :—intend :—*tá fúm out go Corcaig imbáirneac.*

*Tá . . . cun* :—1°. am about to :—*táim cum é théanam láirneac.*

2°. attack. *Tádar cúḡat!*

With the verb *ir*, *cun* denotes the reference of a remark

or an action :—“ Δ ρεανα-επιος ρύις ιρ εύξαι-ρα ραν ! ”

Τά . . . τε :—1°. am with, on the side of :—Δν τέ νά ρυιλ τιom τά ρέ αμ' εοιμηθ.

2°. advise, counsel, discuss with :—ní ηαon μαιτ βειτ τεατ !

Τά . . . ροιμη :—is before ; in store for ; is intended.

Τός . . . αρ :—blame a person : νά τός ορη ε.

Τός . . . ό :—take away from : “ τός υαιm ε ιρ ζαν υαιm ας ε ! ”

Τείξιm νε (impersonal) :—fail, find impossible :—οο ευαιθ όiom ε όεαναm.

Also of things—fail (absolute) : οο ευαιθ νε'n ριον.

Τείξιm οο :—1°. Suits—τά αν οβαιρ ριν ας ουι ουιτ ζο μαιτ. Νί ρό-οις α ραζαθ ζμεαρ οοιλατα όom ανοιρ.

2°. is due to :—Cαθ ε αν τυαμαρθαλ ατά ας ουι ουιτ ανοιρ ?

Τείξιm ιη . . . οο :—Ραζαιθ ραν ι'οταμηθε Όυιτ, etc.

Τείξιm αρ :—1°. Become reduced :—οο ευαιθαιρ αρ ζο μορ ! Cf. οο ευαιθ ανη = *it shrank*.

2°. οο ευαιθ ρέ α ραθαιρς αν τιζε.

Τείξιm τε :—Resemble :—Τείζεανη ρέ τε η-α άειμη.

Τείξιm αρ :—1°. In various phrases like αρ ceal, αρ ρεαέρμη, αρ ράν, αρ ιορς, αρ αν δοναδ.

2°. Go against :—οο ευαιθ αν ετιυεί ορη = I *tosl* the game.

Τείξιm Δς :—Of the victor in a contest, αρ denoting the vanquished :—οο ευαιθ ας ηα τρι όοιλα ορηα—  
The three “ Collas ” defeated them

Τείξιm ό . . . ζο :—of movement (real or metaphorical).

Τείξιμ τρέ, τρίο :—1°. go through (lit.) *σο μαζαθό ρέ ριύο*  
*τρέ πολλ ταπαταίρ ας λορς αιηξιό.*

2°. suffer, endure :—*1ρ μό céim*  
*ερυαίθ n-αρ ζαθαρ (= θεαζαρ) τρίο*  
*le tamall.*

Τείξιμ ταρ :—1°. lit.—*σο éυαίθ na ba ταρ τεοραινν.*

2° metaphorically—*ní μαζαινν ταιρρ ριν.*  
*I am quite content with that.*

Τίξιμ, ταςαίμ αρ :—1°. of feelings, calamities, etc. :—  
*τάινις βηόν, ρεαρς, ερυαθταν,*  
*ορμ.*

2°. of persons, and things other  
 than feelings, etc. *Τάινις ρέ α*  
*ζαηφιορ ορμ ; τάνζαθαρ αμιαρ*  
*αοτυαίθ (unexpectedly) οραινν.*

Τίξιμ ιρτεαθ αρ = become accustomed to, proficient in.

Τίξιμ ιρτεαθ le = agree with, am consonant with, fit in  
 with. *Δη τύρζε ιη éιρηνη n-α οτιορφαίθ ρέ ιρτεαθ*  
*λεθ' éαοτáμλαθτ ρéιν.*

Τίξιμ λαιρτις θε θυινε = I circumvent a person, get  
 the better of.

Τίξιμ θε :—result :—*Σé τίς θε ριη ná ná τιορφαίθ ρέ α*  
*tuille.*

Τίξιμ σο :—purpose :—*Τάινις ρέ θ'ά ρεάθαιντ.*

Τίξιμ ó . . . ζο :—local. *Τεαθτ ταρ = τράθτ αρ.*

Τίξιμ ó (origin) :—*ó θυρόηη α τίς βρηνιζεαν.*

Τίξιμ le :—1° possibility :—*ní τίς λιοη é θéαναμ.*

2°. come with, in the sense of offering no  
 resistance (like *βος le*) :—*Ρυς ρέ αρ αν*  
*ζαθαοιη η τάινις ρί λειρ ζο ηέαρζαθό.*

3° Agrees :—*τίς λειρ ριη αν μέιθ αθειη*  
*ρλαθό.*

## Exercise LXIV.

## (Prepositions.)

- 1°. This is the Christian's chief comfort so long as he *sojourns*<sup>1</sup> afar from Thee in this mortal body.
- 2°. Some are preserved from great temptations, and are often overcome in *daily*<sup>2</sup> little ones.
- 3°. It is wonderful *that*<sup>3</sup> any man can *heartily*<sup>4</sup> rejoice in this life knowing as he does that he is in *a state of banishment*.<sup>5</sup>
- 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*<sup>6</sup> in speech, *so little able to hold your peace*,<sup>7</sup> 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*<sup>8</sup> and that were *possessed*<sup>9</sup> of devils.
- 8°. *In*<sup>10</sup> *judging*<sup>11</sup> and in *looking into*<sup>12</sup> oneself one always labours with fruit.
- 9°. He does well who *regards rather*<sup>13</sup> *the common good*<sup>14</sup> than his own will.
- 10°. A deed is not done in charity if it is *accompanied by*<sup>15</sup> *hope of retribution*<sup>16</sup> and *desire of our own interest*.<sup>17</sup>

1. Δρ θεϊστ. before "that."

2. 1 η-αξαιò αν λαε.

3. Insert Δ πάò

4. 10mlán. 5. Emphatic. 6. Óòñ beas bpeictniú ραρ . . .

7. Óòñ beas sneim Δρ το εαιντε ηυαιρ . . .

8. Δρ Δ ηλίαντε. 9. Use simply "in." 10. ηυαιρ.

11. Μαέτναμ. 12. Θπειctniú. 13. 1ρ μό ας . . .

14. Ταιρθε αν ροβαίλ. 15. Óíonn ανη. 16. Súil le τυαραρτοαί. 17. Súil

le ταιρθε óó péin.



## Exercise LXV.

(The Same.)

- 1°. *It doesn't follow from that*<sup>1</sup> that they ought not to be very humble and very *careful of*<sup>2</sup> themselves.
- 2°. Be not too *free*,<sup>3</sup> but restrain all thy senses under discipline.
- 3°. *How great is*<sup>4</sup> human *frailty*<sup>5</sup> *which*<sup>6</sup> is always *prone to vice*!<sup>7</sup>
- 4°. *It will give a man great confidence*<sup>8</sup> 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*<sup>9</sup> in words.
- 6°. *Endeavour*<sup>10</sup> *rather to do*<sup>11</sup> the will of another than your own.
- 7°. In all things look to thy *end*,<sup>12</sup> and how thou wilt be able to stand before *a severe*<sup>13</sup> judge to whom nothing is hidden.
- 8°. No one can serve two masters.
- 9°. The patient man is *easier*<sup>14</sup> *moved to*<sup>15</sup> compassion than to anger.
- 10°. A true *internal man*<sup>16</sup> that is *free from*<sup>17</sup> *inordinate*<sup>18</sup> affections can freely turn himself to God.

1. ní páḡann ran ná . 2. díneac ár. 3. Ró-tugta doo' éoil féin. 4. Cao é maí ná fuil ra' ac. 5. Eapda níre.  
 6. Not relative. 7. Tugtaac do'n péaca. 8. An té so mbíonn . . . díse . . . ní níre doo' fuil a beit díse le . . .  
 9. Díobáil a óéanam. 10. foḡluim. 11. Use níor tugta éun.  
 12. Díre ár . . . 13. Say "the," and form new sentence with "severe." 14. Cúirse. 15. Use as. 16. A ó'péacann lairtis.  
 17. follam ó. 18. díneaparaó.

## Exercise LXVI.

(The Same.)

- 1°. *They*<sup>1</sup> that are *grounded and established in*<sup>2</sup> God can by no means be proud.
- 2°. Learning is not to be blamed nor the mere knowledge of anything that is *good*<sup>3</sup> in itself and ordained *by*<sup>4</sup> 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*<sup>5</sup> you. What money I have is *of little use*.<sup>6</sup>
- 5°. It is vanity to *follow*<sup>7</sup> the *lusts of the flesh*.<sup>8</sup>
- 6°. It is vanity to mind only this present life, and not to look forward to those things which are to come.
- 7°. *Study*<sup>9</sup> to withdraw your heart from the love of visible things.
- 8°. Leave vain things *to*<sup>10</sup> vain people ; but *mind thou*<sup>11</sup> the things which God hath commanded thee.
- 9°. I am wearied *with*<sup>12</sup> often reading and hearing many things.
- 10°. The holy fathers in the desert long ago *renounced*<sup>13</sup> all riches, *dignities*,<sup>14</sup> honours, friends and kindred.

## Exercise LXVII.

(The Same.)

- 1°. If the salt *lose its savour*<sup>15</sup> wherewith shall it be salted ?
- 2°. If the master *is long in coming*<sup>16</sup> the servant will grow careless.

1. An tó.      2. Sreannuigíte go daingean ar .      3. Cairbéad.  
 4. Ó.      5. Fé.      6. Sairis le dul.      7. Toil a éabairt do . . .  
 8. Omuir.      9. Omeitig ar conur .      10. As.      11. Féad féin  
 éun.      12. ó.      13. Omuir láim do éabairt le .      14. Teitioil.  
 15. Dul i leimur.      16. Rignear a óeanaim de éeact.

- 3°. He went up to them into the ship and the wind ceased, and they *were far more*<sup>1</sup> astonished within *themselves*.<sup>2</sup>
- 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*<sup>3</sup> 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*<sup>4</sup> on ourselves in the beginning we might afterwards do all things with ease and joy.
- 9°. If you *were sensible*<sup>5</sup> how much peace you would *secure for yourself*<sup>6</sup> by good behaviour, *I should say*<sup>7</sup> you would be more solicitous for your spiritual progress.
- 10°. A man should *establish himself*<sup>8</sup> 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*<sup>9</sup> in resisting the weaker does he daily become in himself, and the stronger the enemy becomes against him.

1. 'Do méadomúg' am . . . 2. Use 'dúgne. 3. 'Cóm tuillece se.  
 4. Use 'dian. 5. Tuigse ic' 'dúgne. 6. Cum i n-dúirce so . .  
 7. ní méadom ná . . . 8. 'Sreadmúigce am . . . 9. 'Dein fáillige se.

- 2°. Turn your eyes back upon yourself and *see you judge not*<sup>1</sup> 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*,<sup>2</sup> and the greatness of His propitiation is never *exhausted*.<sup>3</sup>
- 5°. If you *have not*<sup>4</sup> this grace, but rather find yourself *dry*,<sup>5</sup> continue in prayer, *sigh and knock*<sup>6</sup> and *give* it not *over*<sup>7</sup> till you receive some crumb or drop of divine grace.
- 6°. No man is *worthy of*<sup>8</sup> heavenly comfort who has not diligently *exercised himself*<sup>9</sup> 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.  $\text{Ná bac do . . .}$  2.  $\text{Dul i luigeas.}$  3.  $\text{Ioiú a óéanaí}$   
 $\text{am . . .}$  4. Use i n-éadhmair. 5.  $\text{Tur, tinn.}$  6. Use bí as . . .  
 7.  $\text{Stao.}$  8.  $\text{Oiréadinnac do . . .}$  9.  $\text{Caitíge a óéanaí de . . .}$

## 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-don b'ail ac' duil a b'airte láirreac'* " (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 b'einear*. 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 b'einear ac' ašar' a c'abairc 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 *ašus*, following negative clauses ; (b) in clauses following other clauses introduced by *má*, *oá*, *nuair*.

Examples :--(a).

1°. *níor leis ré doinnir ar ac' an b'aid' do c'airc'aim' c'óm maic 7 o'féad' ré é* (S. 68). Here, after *ac'*, we may supply *is am'lad' a b'ein sé* . .

With this sentence compare—*Níor leis ré doinnir ar ac' é b'eit' iscruad'-c'ár* : " He merely pretended that he was in difficulties,"—where there is no ellipsis or change of construction.

- 2°. **Caḡ na ḡaob ná pḡeabann tú láitḡeac ḡsur í do leana-  
máint?** (S. 164). Here, after ḡsur, we may supply  
“**ná ḡeineann tú.**”
- 3°. **Caḡ na ḡaob náḡ ḡánlaír-ḡe ḡ do ḡeairḡ ḡéin do  
ḡríocnú ḡan tḡul ar tḡúir ḡ é innḡint do ḡléib?**  
(TBC. 188). Here, after the first ḡsur we may supply  
“**náḡ ḡeinis.**”
- 4°. **Muna ḡḡáḡḡair an áit ḡin ḡ ḡlanaḡ ar mo ḡáḡairc  
ḡo ḡiair cuiḡeacḡ cḡmairḡa oḡ ḡ leanaḡḡ ḡíot an  
ḡaio ḡ beirḡ cor ḡam oḡ** (S. 76). Here after ḡsur  
supply “**muna nḡḡeanaḡair.**”
- 5°. **Ir ionḡna linne anoir náḡ ionḡruḡeacḡar láitḡeac ḡ  
an ḡlánuḡḡḡeoir aḡ' aḡmáil** (Ser. 79). Supply  
**náḡ ḡeineacḡar.**

(b).

- 1°. **Má ḡḡḡann aon ḡḡmairḡa irḡeac, ḡ ḡo ḡuḡḡḡḡ ḡé ḡa  
ḡḡḡoir, ní ḡulaír tḡuit aonḡḡeacḡ do ḡḡairḡ ḡaon  
ó cíor tḡo** (S. 15). Here, after ḡsur, we may supply  
“**má ḡáimḡeann.**”
- 2°. **Tá mbeacḡ beirḡ ḡan ḡḡ tḡoio, ḡ ḡo ḡḡeairḡḡḡḡ ḡḡ  
ḡeacḡ í, do ḡḡḡairḡḡḡḡ** (S. 82). Here supply “**tá  
ḡáimḡeacḡ,**” or **tá mḡa . . .**
- 3°. **Tá neorḡí ḡí é, ḡ anḡran ḡo ḡḡḡḡḡ ḡí ḡéacḡa, do  
ḡuirḡeacḡ ḡ mácḡnam ḡ ḡláinte** (S. 96). Supply  
“**tá ḡáimḡeacḡ.**”
- 4°. **Má cuiḡeann (aoinne aon ceirḡ air) ḡ ḡo ḡḡeacḡairḡ  
ḡeirḡean inḡ na ḡúilḡ air, baín an ḡluar ḡíom má  
cuiḡeann ḡé an ḡaḡna ceirḡ** (S. 103). Here supply  
“**má ḡáimḡeann**”; “**máḡ ḡuo,**” 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 Concubair **γ an cloidéaláin ran d'iomráil** n-ar scoinnib bhrifair cat láitneac orainn (TBC. 26). Supply "**má d'einneann ré.**"
- 6°. Bead éire níor fáidhre zo móir ná atá rí dá mba ná bead don cógadh ann, **ac na daoine zo léir d'fáin-  
máint ra báite** (TBC. 35). Supply after ac "**suirb  
féidir**" (in construction with **dá mba**).
- 7°. The following sentence from (MSF. 26) is hardly an example of this ellipsis:—**Nuair a bí oiread amuic  
aige γ suir d'óic** leo zo noitlócáid an cúro eile  
d'é díol tair a ceann do comáineadar an dlíge ar  
riúbal. Here "**γ suir**" follows **oiread**, and is not  
*a new clause* in elliptic construction with **nuair**.  
In "**asur suir**" we have a contamination of two  
separate constructions after **oiread**:—**Dí oiread ran  
aige suir d'óic** leo . . . and **ní raib oiread aige  
asur ba d'óic** leo a bí.
- 8°. Dá bfeicead suaire as teact é **γ zo mbead níor aige  
ead é an fuadar a bí ré**, do cuirfead ré corz leir  
an noiozalair (S. 145). Supply after **asur**—  
"**dá mba.**"
- 9°. Igcómhuidé maím nuair a bínn féin **γ buadailí eile  
as sabáil an bódar . . . asur zo n-éirigead  
aighear** nó díoróiread eadarainn . . . (SG. 93).  
Supply "**nuair a máirigead.**" after **asur**.
- 10°. D'féadarad muinntir na héireann féin é déanam  
láitneac dá scuimnígáir air, **asur cur cúige**. Supply  
after **asur**, "**dá ndeimíir.**"

Sometimes there is no ellipsis and no change of construction :

- S. 43.—**Nuair a tábairfá leatrgéal do, γ ba d'óic leat** zo  
mbeirfá réir leir, ir amláir bead ré in-acrann  
ionat níor daingne. Here the construction of **nuair**  
is carried on.

Similarly—S. 55.—*nuair a biondar uile iméighe abairte  
iscóir na h-oirde, 7 bí ré in'adonar na fuidé ra  
éadair fúgáin bí an rgeal as fuité tpe n-a aigne  
ar an gcuma ro.*

Another probable explanation of *so* in the second clause after *nuair*, is suggested by

S. 47.—*nuair a éasáó an cáirde  
asur ná díolcá na fiada ní bíod ré dian ran  
éilíom.*

Here the second clause is negative, and so *ná* occurs; as *so* is the affirmative correlative of *ná*, such sentences might lead to *so* 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*<sup>1</sup> displeasing to the Trinity?
- 2°. What will become of us in the end, *seeing that*<sup>2</sup> we grow *lukewarm*<sup>3</sup> so very soon?
- 3°. It would be very needful that we should be sent into *the Novitiate*<sup>4</sup> again, and be instructed in all good behaviour.
- 4°. If thou standest well with God and lookest to His judgment thou wilt more easily bear to see thyself overcome.
- 5°. I will no longer remember his sins, but forgive them all to him.

1. *Asur so.*  
4. *Scoil na nÓbiread.*

2. *Asur a ráó . . .*

3. *failligead.*



- 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*<sup>1</sup> 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*<sup>2</sup> reach him a stone?
- 9°. Beware of false prophets who come to you in *the clothing of sheep*,<sup>3</sup> *but*<sup>2</sup> inwardly they are ravening wolves.
- 10°. We have no more than five loaves and two fishes, unless *perhaps*<sup>4</sup> we should go and buy bread for all this multitude.
- 11°. As the living Father sent me *and I*<sup>1</sup> live *by*<sup>5</sup> the Father so he that eateth Me, the same also shall live *by Me*<sup>6</sup>
- 12°. For this same was about to betray Him, *whereas*<sup>2</sup> he was one of the twelve.
- 13°. Neither Me do you know *nor*<sup>7</sup> my Father.
- 14°. If I shall go and *prepare*<sup>8</sup> a place for you, I will come again, and will take you to myself; that where I am you also may be.

1. Δξυρ ζο. 2. Insert Δξυρ ζυμ . . . (there is *emphasis* on "stone" and (in 9°) "wolves"). 3. Οίυρο να ζσαοηαδ. 4. Δμίλαυ. 5. Ο. 6. Όεμ' βάρη-ρα. 7. Νί λυζα ná μαη ατά . . .  
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  $\epsilon\alpha\upsilon \beta\alpha \xi\acute{\alpha}\theta \Delta \lambda\epsilon\iota\tau\acute{\epsilon}\rho\omicron \Delta \epsilon\upsilon\pi \Delta\eta\eta?$  cannot be explained on the ordinary principles of construction. It means of course  $\epsilon\alpha\upsilon \acute{\epsilon} \Delta\eta \mu\upsilon\theta \xi\upsilon\pi \xi\acute{\alpha}\theta \Delta \lambda\epsilon\iota\tau\acute{\epsilon}\rho\omicron \Delta \epsilon\upsilon\pi \Delta\eta\eta$   $\mu\alpha\eta \xi\epsilon\alpha\tau\iota \Delta\eta\eta?$

Various explanations suggest themselves :—

(a) It might be a contamination of *question* and *answer*, such as is not unknown in other languages.<sup>1</sup>  $\epsilon\alpha\upsilon \beta\alpha \xi\acute{\alpha}\theta?$  (This is intelligible, and easily parsed)  $\Delta \lambda\epsilon\iota\tau\acute{\epsilon}\rho\omicron \Delta \epsilon\upsilon\pi \Delta\eta\eta$ ,—( $\Delta\eta \epsilon\alpha\theta$ )?

(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 :— $\epsilon\alpha\upsilon$  ( $\acute{\epsilon} \Delta\eta \mu\upsilon\theta$ )— $\beta\alpha \xi\acute{\alpha}\theta$ , 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—

$\epsilon\alpha\upsilon \beta\alpha \xi\acute{\alpha}\theta \Delta \theta\acute{\epsilon}\Delta\eta\eta\Delta\eta\eta?$   $\epsilon\alpha\upsilon \beta\alpha \xi\acute{\alpha}\theta \Delta \epsilon\upsilon\pi \Delta\eta\eta?$

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 leitéir a cur ann*” as a gen. phrase noun depending on *ḡáḡ*, 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) *caḡ fé nḡéar a leitéir a cur ann?*

It is useless (as far as *explanation* goes) to say that *caḡ* is used adverbially. The question is—*how did it come to be so used?* Cf. *Caḡ ab áil leat é ḡéanam?* For this however we can find a simple explanation in such sentences as:—*Caḡ ab áil leat aḡ féadaint ar nḡ nac ḡleagḡac ḡuit a beic aḡat?* Here, if we supply “*aḡur tu*” before “*aḡ féadaint*” the sentence is quite easy. So (Im. 44) *Caḡ ab áil leat aḡ cur ḡo ḡeag-rúin ar cáirḡe?*

- 2°. *Márḡuibḡar an uile ruḡ i ḡruirm ḡuine ḡe flioḡ ḡaeḡeal ḡár féadḡar ceacḡ ruar leis* (SG. 54).

This is a *contamination* of two distinct constructions:

- (a) *Márḡuibḡar . . . ḡár féadḡar* (Compound Relative; antecedent element governed by *ḡe*, relative part by *féadḡar*).
- (b) *Márḡuibḡar . . . ḡur féadḡar ceacḡ ruar leis* (Oblique relative governed by *le* in *leir*). *ḡáinis amac ar an loḡ an capall ḡob' áilne ḡ'ár leḡar mo fúil ruam ar.* (bp. 33).

- 3°. *Má éáiteann tu ḡac ḡobent ḡá ḡféagḡar ar an raḡal ro tu . . .*

This is a *contamination* of—

- (a) . . . *ḡá ḡféagḡar ar an raḡal ro aḡat*, and  
 (b) . . . *ḡo ḡféagḡar ar an raḡal ro tu*.

*ḡá* 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 1AṪ 1ṛ ṫṛéine ΔṫÁ Δṫ ṪÉANAM̄ NA NOIBṫE is a blending of the two statements (with dependence in thought of one upon the other) :—

- (a) 1ṛ 1AṪ ΔṫÁ Δṫ ṪÉANAM̄ NA NOIBṫE ; and  
 (b) 1ṛ 1AṪ 1ṛ ṫṛéine.

- 5° The use of **nÁ** and **ΔĊ** in type II (b and c) of Identification sentences involves a sort of contamination also.

The sentence :—**SÉ** 1ṫṪ 1ṛ 1ṫEARI ṪUIC Δ ṪÉANAM̄ **nÁ** ṪUL Δ ĊOṪLÁṪ ṪUIC 1ṫEIN, is a blending of—

- (a) **SÉ** 1ṫṪ 1ṛ 1ṫEARI Δ ṪUIC Δ ṪÉANAM̄—ṪUL Δ ĊOṪLÁṪ ;  
 and  
 (b) **nÍOR** ṪṫEARI Δ ṪUIC 1ṫṪ Δ ṪÉANFÁ **nÁ** ṪUL Δ ĊOṪLÁṪ ;

- 6°. **nÍL** 1EIGEAR Δṫ AN MEACLÍ ΔĊ MUINNṫIR NA hÉIRÉANN ṪO ṪUL ΔṫUR **EOLUR Δ ĊUR Δṫ Δ ṫCAINNT 1ṫEIN ΔIṫÍR** (SG. 84).

Here of course, if the construction were uniform we should have in the latter part—ṪO ṪUL, ΔṫUR ṪO ĊUR **EOLUR** (Subject and Object of verbal expressed [see pp. 147-148]), Δṫ Δ ṫCAINNT 1ṫEIN ΔIṫÍR. In the sentence as it actually occurs there is a reminiscence of some such construction as—**nÍL** 1EIGEAR . . ΔĊ **ṫO nṪÉANFÁṪ** muiNNṫIR NA hÉIRÉANN **ṪUL ΔṫUR** **EOLUR** Δ ĊUR, 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<sup>o</sup>. Δ *ḡeabdar* 1S *ṽo ḡein ḡé an ḡnó*, is a contamination of—*ḡóm mair̄ 1ḡ ṽo ḡein ḡé é* and Δ *ḡeabdar ṽo ḡein ḡé é*.
- 8<sup>o</sup>. *Ṭá áṭar oḡm ṭá ḡeir̄ ḡóm mair̄ 1ḡ'ṭaoi*, may be looked upon as a contamination of—
- (a) *1ḡ áṭar liom ṭu ḡeir̄ ḡóm mair̄ 1ḡ ṭaoi*, and
- (b) *cuir̄eann ḡé áṭar oḡm . . .*

B.—Certain other irregularities of expression arise from other causes :—

- 1<sup>o</sup>. E.g. in the sentence—

“ 1ḡ **cuma nó** muc *ṽuine ḡan ḡeir̄ṭ.*”

the words “ *cuma 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—

$$1ḡ \text{ cuma } \left\{ \begin{array}{l} \text{ṽuine ḡan ḡeir̄ṭ} \\ \text{nó muc} \end{array} \right\}$$

where “ *nó* ” has its ordinary meaning. The proverb was originated however for the benefit of the “ *ṽuine ḡan ḡeir̄ṭ,*” and so the language was changed in such a way as to have “ *ṽuine ḡan ḡeir̄ṭ* ” alone as the formal subject ; “ *cuma nó muc* ” then became predicate (not merely *cuma*), and so “ *no* ” developed the meaning of “ AS.”

- 2<sup>o</sup>. In a similar way “ *ḡeir̄ ḡḡur* ” develops the meaning of “ more THAN ” by a change in the collocation of the words. *Ṭo ḡeir̄eabdar ḡeir̄ 1ḡ Δ nṽóṭain* = “ They did *more than* enough ” goes back to “ *ṽo*

“*deineadair a n-óclain g 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 aSUR*” = the same as. The sentence—

“*ir ionann aSUR bAr an beata ro*”  
goes back to a simple form—

|                                    |               |
|------------------------------------|---------------|
| P                                  | S             |
|                                    | ┌───────────┐ |
| <i>ir ionann an beata ro g bAr</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 “aSUR bAr” go over to the predicate and in so doing “aSUR” develops its new meaning. In an analogous way ‘aSUR’ developed its meaning of “as” with cóm. Notice that the language with “ionann ir” is frequently elliptical:—*

*Táim péiré 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 **AN OIR**: *munab ionann (AN OIR) ir riam*. With this “*munab ionann*” phrase in this sense there is always such ellipsis. Cf. C.S. 19.—  
“*Do dein ré an teasars mar a deapad duine so raió cómáct aise, muraró ionann g na Sgríðneoirí g na Fairirinió.*” Here we have an ellipsis of *eipean* (or *duine so raió cómáct aise*)—unless he and the

S. and Ph. were the same ; they were not, but very different. *He* had "power," *they* had none. So **ṛḃḡḃḃ ḃ ḃḃḃḃḃ ḡḃ ḃḃḃḃ ḃḃḃḃḃ ḃḃḃḃḃ ḃḃḃḃḃ ḃḃḃḃḃ ḃḃḃḃḃ ḃḃḃḃḃ ḃḃḃḃḃ**—means **ḃḃḃḃḃ ḃḃḃḃḃ ḃḃḃḃḃ ḃḃḃḃḃ ḃḃḃḃḃ ḃḃḃḃḃ**,—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—**ḃḃ ḃḃḃ ḃḃḃḃḃ ḃḃ ḃḃ**, "it is quite insignificant." Lit.—it *and a pin* (a pin and it) are not worth (much). The peculiarity is that instead of saying **ḃḃ ḃḃḃ ḃḃḃḃḃ ḃḃ**, "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 "**ḃḃḃḃḃ ḃḃ ḃḃ**" in a sentence with **ḃḃ ḃḃḃḃḃ**,—**ḃḃ ḃḃḃḃḃ ḃḃḃḃḃ ḃḃ ḃḃ**, which is logically almost equivalent to **ḃḃ ḃḃḃ ḃḃḃḃḃ ḃḃ ḃḃ**, the latter however being more vivid and rhetorical. Cf. S. 221. —**ḃḃḃḃḃ ḃḃḃ ḃḃḃ ḃḃḃḃḃ ḃḡḃḃ ḃḃḃḃ ḃḃḃḃ ḃḃḃḃḃ ḃḃḃḃḃ ḃḃḃḃḃ ḃḃ ḃḃ ḃḃḃḃḃ ḃḃḃḃḃ**.

Cf. also the use of **ḃḡḃḃḃ** in—

**ḃḃḃḃ ḃḃḃ ḃḃḃ ḃḃḃ ḃḃ ḃḃ ḃḃ ḃḃ ḃḃ ḃḃḃḃ ḃ ḃḃḃḃḃḃ ḃḃḃḃḃ.** (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—"ḃḃ ḃḃ ḃḃḃ ḡḃḃ ḃḃḃḃḃḃ ḃḃḃḃḃḃ." This of course is equivalent to—**ḃḃ ḃḃ ḡḃḃ ḃḃḃḃḃḃ ḃḃḃḃḃḃ** (**ḃḃ ḃḃḃ**)—**ḃḃḃḃḃḃ** (**ḃḃ ḃḃ**). It may

have been influenced by  $\zeta\iota\beta\acute{\epsilon}$ , ( $\epsilon\iota\beta\acute{\epsilon}$ ,  $\rho\acute{\epsilon}$ )  $\tau\epsilon\iota\tau$  . . . .  
The collocation was fairly common in early Irish :—  
Cach nech leis narb 'áil trina peacad (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  $n\acute{\imath}$   $n\epsilon\alpha\tau\zeta\omicron$   $c\upsilon\tau$   $\tau\epsilon$   $\acute{c}\acute{e}\tau\epsilon$  are elliptical. This one means  $n\acute{\imath}$   $n\epsilon\alpha\tau\zeta\omicron$   **$\epsilon\alpha\tau\zeta\omicron$**   **$\Delta\omicron\eta\eta$**   **$n\epsilon\alpha\tau\zeta\omicron$**   $\zeta\omicron$  ( **$n\eta\epsilon\eta\epsilon\Delta\eta\eta$** )  $c\upsilon\tau$   $\tau\epsilon$   $\acute{c}\acute{e}\tau\epsilon$ .

So  $n\acute{\imath}$   $n\text{-}\Delta\iota\tau\epsilon\Delta\eta\eta\tau\alpha\tau$   $\zeta\omicron$   $n\text{-}\Delta\omicron\eta\eta\tau\iota\zeta\epsilon\alpha\tau$ .

$n\acute{\imath}\omicron\eta\ \acute{\rho}\acute{o}\delta\lambda\iota\eta\tau\iota$   $\zeta\omicron$   $\tau\epsilon\iota$   $\iota\Delta\omicron$ .

$n\acute{\imath}$   $\epsilon\alpha\tau\iota\eta$   $m\alpha\iota\tau$   $\zeta\omicron$   $\tau\epsilon\iota$   $\acute{\imath}$ .

2°.  $n\acute{\imath}$   $\tau\upsilon\zeta\Delta$   $n\acute{\alpha}$   $m\alpha\tau$   $\Delta$   $\beta\acute{\imath}\omicron\eta\eta$   $\Delta\omicron\eta$   $\acute{\rho}\omicron\eta\eta\Delta\omicron$   $\Delta\iota\zeta\epsilon$   $\tau\epsilon$   $n\text{-}\Delta\omicron\eta\eta\eta$ . (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— $n\acute{\imath}$   $\tau\upsilon\zeta\Delta$  ( $\Delta$   $\beta\acute{\imath}\omicron\eta\eta$   $\Delta\omicron\eta\eta\eta\acute{\omicron}$   $\epsilon\iota\tau\epsilon$   $u\alpha\acute{\imath}\acute{o}$ —this must be supplied from the previous sentence),  $n\acute{\alpha}$   $m\alpha\tau$   $\Delta$   $\beta\acute{\imath}\omicron\eta\eta$ , 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  $\tau\upsilon\zeta\Delta$  cf. the use of  $m\acute{o}\rho\omicron\epsilon$  in the phrase  $n\acute{\imath}$   $m\acute{o}\rho\omicron\epsilon$ .

$\Delta\eta$   $\tau\acute{o}\acute{\imath}\acute{\epsilon}$   $\tau\epsilon\Delta\tau$   $\Delta\eta$   $n\eta\acute{\epsilon}\Delta\eta\eta\Delta\iota\acute{\omicron}$   $\rho\acute{\epsilon}$   $\beta\acute{\alpha}\iota\eta\tau\epsilon\Delta\acute{\epsilon}$ ?  $n\acute{\imath}$   $m\acute{o}\rho\omicron\epsilon$   $\zeta\omicron$   $n\eta\acute{\epsilon}\Delta\eta\eta\Delta\iota\acute{\omicron}$ . “*Probably not.*” Lit. “that it *will* (rain) *is not more likely* (than that it *won't*”).

CS.—215.—“ $n\acute{\imath}$   $\beta\eta\mu\Delta\eta\eta\tau$   $\epsilon\iota\omicron\eta\eta\tau\Delta\acute{\epsilon}$   $m\text{-}\Delta\omicron\eta$   $n\eta\acute{\omicron}$   $\acute{\epsilon}$   $\upsilon\epsilon$   $\rho\eta\Delta$   $n\epsilon\iota\tau\iota\beta$   $\Delta\tau\acute{\Delta}$   $\Delta\zeta\Delta\iota\beta$   $\Delta$   $\acute{c}\upsilon\tau$   $n\acute{\alpha}$   $\tau\epsilon\iota\tau$   $\Delta\zeta\upsilon\tau$   $n\acute{\imath}$   $\tau\upsilon\zeta\Delta$   $n\acute{\alpha}$   $m\alpha\tau$   $\Delta$   $\rho\upsilon\Delta\iota\eta$   $\eta\acute{\epsilon}\rho\acute{o}\tau\omicron$ .” “*No, nor Herod, neither.*”



i.e. ní tuḡa (ḡusḡar-ḡa cionntac é) ná maḡ a ḡuaiḡ héḡo.

The sentence preceding the " ní tuḡa " is negative in form, but it is the *affirmative* form of that sentence that is understood as the subject of the verb ' ḡ ' in ní tuḡa . . . Hence in English ní tuḡa frequently appears as No MORE. English takes it in connection with the previous *negative*. MSF. 97.—Níorḡ ḡéirḡiḡ aon loct ḡaḡáil uirḡi. Ní lúḡa ná maḡ ab'ḡéirḡiḡ aon loct ḡaḡáil ar an arán a tuḡcī ḡúinn.

- 3°. ní ḡuláir nḡ is frequently used to express logical (as distinct from physical or moral) necessity. ní ḡuláir nḡ tá tuirḡe orḡ tréir an tuirḡ. 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 ḡuláir [ḡur ḡuine ana láirḡiḡ tu]

Nḡ tá tuirḡe orḡ.

i.e., you must be a strong man *or else* you are tired. Then the " nḡ " is kept even when the first part is suppressed. One may say also—ní ḡuláir nḡ ḡo ḡḡuil tuirḡe orḡ ; here the second alternative is brought under the influence of ní ḡuláir ; two alternative necessities (logical) are spoken of—

(a) ní ḡuláir (ḡur ḡuine ana láirḡiḡ tu ;) nḡ—

(b) ḡo ḡḡuil tuirḡe orḡ.

When we say ní ḡuláir nḡ ḡo ḡḡuil tuirḡe orḡ we

reject the first and accept the second, keeping however the **nÓ** of the disjunctive proposition.

Some people say (and write) ní fúláir nÁ zo bfuil tuirre ort, 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 ouit beit tuirreac, meaning “you must be tired” (*logical* necessity). This is not good. It is better to reserve ní fúláir oo . . . for obligation, or duty; ní fúláir nÓ . . . for logical necessity; ní fúláir alone sometimes expresses logical necessity—ní fúláir sup ouine ana láirir tu; ní fúláir tu beit tuirseac; sometimes obligation, duty—ní fúláir out a baite but here the action in question is connected in the mind with some responsible agent. fúláir here means excess; it is the word fupóil, which has gone through the changes, fupáil influenced perhaps by the word fupáil = ORDER, COMMAND, fúláir. ní fúláir oom out a baite, therefore, means much the same thing as ní móir oom out a baite; it is not “excessive” not “a big thing,” not “too much”; it is *demand*ed by the circumstances, it is my *duty*,—I *must*. In practice however ní fúláir is stronger than ní móir.

TBC. 131.—Da móir an obair oo Cú Cúlaimn é márbú. Ní fúláir nÓ ir fear ana-láirir é.

S. 121.—Ceapaim féin ná féarfao Seasán Ceatac

ná an rásairt a n-aighe do focrú ar don ruo eile ac air seo. nárb fuláir (we may supply—**SO MAIB DUL AMÚDA AR DUINE ÉIGIN**) NÓ SO MAIB an gcallmáint ann.

Cf. TBC.—17.—Ní maic í do ciall nó níor múinir a gceadct go cruinn doo' ceadctairib.

n. 43.—Ní fuláir nó tá coislad ort 7 tuirre tréir an lae.

S. 105.—Ceapaim nac foláir nó bíor ar mo meabair ruo éigin.

- 4°. Nó go has for a long time been used in the sense of **go** = 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 fuláir nó . . . E.g., one might say—

Dubairt ré go bfanfad ré ann **SO** bfasad ré bár, NÓ **SO** dtiocfad duine éigin cun é fuarzáilt. Then, by omission of the first **go** clause—**go** bfanfad ré ann NÓ **SO** . . . Or again,—dubairt ré **go** bfanfad ré ann NÓ **SO** dtiocfad . . . where nó **go** at first means *or else that*; but this meaning would easily pass into that of UNTIL. Cf. n. 137.—bí fíor aise **go** maic **go** gcallfear pí an tanam, NÓ **SO** mbead dhoc obair éigin roir lámab síci.

- 5°. Ná glac páram mar gcall ar t'éirim aighe ná ar do géar-cúir, le h-eagla **go** gcuirfeá mí-páram ar 'Dia, 7 SURBÉ Dia a tuis duit pé deas-éiríte

ατά ιοννατ (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 ηάθ understood after αζυρ. Notice that  
 “ α ηάθ ” would also be elliptical as in the next  
 example.

6°. Καθ ε αν οειρε α βεαρραιθ ρινη ιη αση εορ Δζυρ  
 Α Ράθ ζο βρυιλιμιο εομ ραλλιζτεαδ εομ ιυαδ  
 ρα ιά? (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 ρυι αζαμ ανοιρ ζο οτυιιιρβ Μιδαλ αν τ-  
 αιρζεαδ εομ μαεάντα Αζυρ οά ιβα να βεαδ ρε  
 ραζάιτα ροιμ ρε αιζε (S. 67). Here after αζυρ we  
 must supply—οο τυιιιρεαδ ρε ε. So—οι ρε αζ  
 ζάιριθε εομ μαιτ Αζυρ οά ιβεαδ α εύιρ αιζε.  
 We must supply—“ οο βεαδ ρε ” after αζυρ.

8°. ιρτ'οιρθε = at night. This phrase has probably  
 come into being from the combination “ οε ιό ιρ  
 ο'οιρθε,” by day” and “ by night ;” οε ιό 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.—bá máit leir go rtiocfað an bár . aip, 7 go rðarfað anam le colainn a15e (that *his* soul should separate from HIS body).

(c) Im. 49.—Cað a bfuil de ðaoimib do meallað 7 ður rðacað anam a colainn aCu ðan éoinne !

(d) S. 226.—Annpán do ður ar an bfoitðne aCu. THEIR patience.

(e) ĆS. 249.—Má fanann rib ar mo briaðar ip fíor-ðeirðioibuil aSAM rib fearða.

(f) ĆS. 268.—1 rreò go mbeað rib inbup ðelann aS an robur. (children OF LIGHT).

(g) ĆS. 270.—Sib a beit inbup noeirðioibuil aSamra (MY disciples).

(h) Do neapcuig ré ainmianca aCu (Ser. 179).

(i) S. 13.—“ Ní fuláir nó ní hé reo an éeado uair aSae (your first time) aS aipeaátaite teaáe ááipri riúo.”

2°. Instead of nominative :—

(a) Im. 21—An fáio ip beo ar an raogal ro ðo.

(b) S. 73—Do ðubaið 7 do ðormaig a15e.

(c) Im. 17—Nuair a ðabann don pur beað 'nár ðcoinnib tuiteann an lúð ar an lað aSAM lúitpeaé (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 an, 7 Óí cúigeas nó reireas mac aise, 7 Óí sé as out éun báir.*

Similarly—"Some resign themselves, but with some exception. Some also at the first offer all,"—will in Irish have this introductory *τὰ*:—(Im. 175) *τὰ θαοινη αζυρ τρέισιο ριασ ιασ φέιν, ας ρυιντε θασ έισιν. τὰ θαοινη ειτε αζυρ τυζαισ ριασ υατα ζαδ αση ρυσ ιστοραδ βαρα.*

So—"Some people would despise riches out of sheer pride" will in Irish be—*τὰ θαοινη, 7 λε νεαρτ υαβαρ, ní cúιρριόιρ ρυιμ ι ραιόβρεαρ* (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—"τὰ θαοινη 7 βα μαιτ λεο θια το ράραμ, 7 ρα η-αμ ζσεάσθηα βα μαιτ λεο αν ραοζαλ το ράραμ, λειρ." (Ser. 147).

### Exercise LXX.

#### Introductory "τὰ."

- 1°. Many people *make it more their study*<sup>1</sup> to *know*<sup>2</sup> 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*<sup>3</sup> in what they do, and are not sensible of it.
- 4°. Many are found to desire *contemplation*<sup>4</sup>; 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 αcu.*  
(emphatic).

2. *εολυρ α έρυινηύ.*  
4. *θλύτ-μαέττηαμ α όέαηαμ.*

3. *α υτοιλ φέιν*

- 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*<sup>1</sup> the more greivously into them.
8. I observed that some of the lads possessed *ability*<sup>2</sup> and *clearness of judgment*<sup>3</sup> and *mental capacity*<sup>4</sup> beyond the *common*,<sup>5</sup>—in some cases, far beyond *it*.<sup>6</sup>
- 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*.<sup>7</sup>

C.—**Sur** with the verb **ir** after **ir minc** :—

We should naturally expect the *direct* temporal relative clause (instead of oblique) after **ir minc**. As a matter of fact this is the form which is used *with all verbs, except ir*. E.g.,

**ir minc a tásad** an glaoðac ola 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 minc sur** i lár na h-oirce a tásad an glaoðac ola (MSF. 139).

So—**ir minc a òein ré** an cleaí ran i lár an lae.

But—2°. **ir minc sur** i lár a lae a òein ré an cleaí ran.

Sometimes we meet an apparent exception :—

Im. 227.—**ir minc so deasann** ceann-ré oim féin 7 so taraim le náipe mar geall ar mé beir cóm ruar ionam féin, 7 cóm beas gráð òuit. This we can easily explain by an

1. Use **ir** **amháid**. 2. **éirim** **aigne**. 3. **Solur** **breiteamntair**.  
4. **Cúil-féic**. 5. **coitiantact**. 6. Repeat noun. 7. **So báp**.

ellipsis of “**Δ ηλίμιζεσθη**” or some such words after *ἵρ μινικ*.

3°. *ἵρ μινικ ζυρη δρ να ϸρἵορταιοἰἰἰἰ ἵρ ϸεληρ Δ ἰδαορ  
να ϸρἵοβλἵοἰἰ ἵρ ϸρἵοιμἵ* (Ser. 52).

### Exercise LXXI.

#### “*ἵρ μινικ ζυρη . . .*”

- 1°. We like to think and discourse on the things that please us well, but oftentimes that is a vain and foolish *proceeding*.<sup>1</sup>
- 2°. Such is our weakness that we often *more readily*<sup>2</sup> 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*<sup>3</sup> the first day of our *conversion*<sup>4</sup> than we find ourselves possessed of after many years spent in *the profession of piety*.<sup>5</sup>
- 5°. Oftentimes we prefer what is hurtful, and reject what is beneficial.
- 6°. A man often feels *late at night*<sup>6</sup> that he has the capacity for doing quite a lot of work.
- 7°. *Least said*<sup>7</sup> is frequently soonest mended.
- 8°. People say—“*the more<sup>7</sup> the merrier,*” but it is often “*the more<sup>7</sup> the sadder.*”
- 9°. A merry evening frequently makes a sad morning.
- 10°. Oftentimes *the longer*<sup>7</sup> a man is in a certain place the more he wishes that he had never gone there.

1. ζἵο. 2. ἰἵρἵε ἵοη. 3. ἵεανηἵἵεαἵ. 4. Use ἵομρἵἵ δρ ἵἵα. 5. ζαἵηη ϸρἵἵἵεαἵ. 6. Emphatic. 7. Put the “ἵἵ” clause *before* ζυρη.



## 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 é nirt 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 SUR LAS Δ cneiream.

But there is another very common way of expressing the thought—

(d) an té ir LAS cneiream.

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 cneiream 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 raib duine ba mó ÁTAS ná niam.

(f) An té ir luḡa eolas ir é ir mó cainnt.

In Old Irish the accusative was used after (a) the equative form of the adjective :—sonartaidir *slébe* “ cóm láirir te rleibte ” ; and (b) after certain positive adjectives :—bá tualang cách FORCITAL alaili “ o’féadofaḡ ḡac doinne múnneadḡ Δ céite (Δ céite do múnneadḡ). The construction has spread considerably in modern Irish.

## Exercise LXXII.

## Accusative of Specification.

- 1°. They felt that they had the best right to<sup>1</sup> all that wealth.  
 2°. I never knew a doctor of *such*<sup>2</sup> knowledge and intelligence.  
 3°. The women and children *are just as*<sup>2</sup> wildly anxious to come as the men,—and more so.  
 4°. *Personally*<sup>3</sup> I never saw two persons so affectionate and devoted<sup>4</sup> to each other.  
 5°. There is scarcely another man of as keen intellect in Ireland.  
 6°. *It seems to me*<sup>5</sup> 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*.<sup>6</sup>  
 9°. The least sensible persons make the most mistakes.<sup>7</sup>  
 10°. I never saw a man *so little able to*<sup>8</sup> 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 OIHEAD RAN*’ we have probably an old accus. of time, though it is now applied to

1. *Óun.*                      2. Use *óóm mói ran*, Repeat with ‘intelligence.’  
 3. *Am’ rúitib cinn.*        4. *Óóm mói uraim so . . .*        5. Use *oam liom.*  
 6. Use *tuim.* The sentence should be an Identification, type 4.  
 7. Type IV.                8. *Óóm beas ran cumar ar . . .*

express other relations as well. So— $\zeta$ ac n-oiróce. The accusative of space occurs in such sentences as—

- (a)  $\text{Dó } \zeta\text{luair } \text{pé } \text{an } \text{bó}^{\text{c}}\text{air } \text{ó } \text{tuair}^{\text{b}}$   
 (b)  $\text{D'ím}^{\text{c}}\text{tí}^{\text{c}} \text{pé } \text{an } \text{cnoc } \text{ruair}$   
 (c)  $\text{Dó } \zeta\text{luair } \text{an } \text{deatac}^{\text{c}} \text{an } \text{rimné}^{\text{c}} \text{ama}^{\text{c}}$   
 (d)  $\text{Cómáineamar } \text{linn } \text{ia}^{\text{c}} \text{Dáin}^{\text{c}}\text{e}^{\text{c}}\text{an } \text{na } \text{Saiteac}^{\text{c}} \text{ruair}$   
 (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*<sup>1</sup> Kincora.  
 4°. He kept watch so carefully that not even a<sup>2</sup> crow could have come down the hill unknown to him.  
 5°. When he was going out of<sup>3</sup> 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*<sup>4</sup> thought of writing to you.  
 9°. I *fancied*<sup>5</sup> I heard a child’s voice going out the chimney.  
 10°. After meeting the poor man I *proceeded on my way*<sup>6</sup> along the western road.

1. pé óéim.      2. Use the vivid *definite* article.      3. Accusative.  
 4. inaon éor.      5. Dó íamltuigeair.      6. éiomáineair liom.

F.—**Δb** not inserted after *sup* before a predicate beginning with a vowel—

The rule is generally given that in dependent ‘*ir*’ sentences **Δb** is inserted after *sup*, when the predicate begins with a vowel. This rule is by no means universal. We find the **Δb** NOT inserted:—

- (a) With verbal noun phrases beginning with a pronoun :  
 n. 251.—*Thúdar fém sup í cóiméad anro ba ceart.*
- (b) With prepositional pronouns beginning with a vowel :  
*mar ó'ead sup ORĈAbi rí as féadaint.*
- (c) With prepositional phrases beginning with a vowel :  
*Ó'adomuiḡeadar sup. AR nīam̄ a bī a buiḡeadar acu Oīa do tadbairt an tadbairtair rin doib.* But see sentence 3°, p. 212.
- (d) With adverbs, beginning with a vowel :—  
 S. 78.—*Cearpar láitneac sup ANNSO a bī rí, 7 do leanar í.*
- (e) Even with ordinary nouns, beginning with a vowel :  
 S. 77.—*nā bī 'á leogaint ort sup AMADĀN tu, mar ní head.*—*mar sup OBĀIR í nac féoir a tēanam̄.*

Especially when the following syllable contains a *labial* (as in the last two examples) there seems to be a preference for OMITTING **Δb**. 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

it logically refers. The usage is not confined to *proleptic* Δ:—

- 1°. *Ói cuirp na mbán ir na leabó aici á cáiteam irteac ar an tscráig* (N. 338).
- 2°. *Tá roinnt neite ašam 'á tabairt fé nbeara le déirdeannaige* (N. 313).
- 3°. *Tá an púanann aici á ceanšal.*
- 4°. *Ir í (an éagsóir) atá acu á déanamh riam* (SŠ. 93).
- 5°. *Fuar fé ra teampul daoine 7 ba acu 'á óiol 7 caoirne 7 colúir* (CS. 228).
- 6°. *Do éireo a lán daoine in a ainm nuair a conasodar na mírbúilcí a bí aige 'á déanamh* (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 cparall*. This would explain aspiration with plurals.
- (b) With 2° above we may compare the sentence with proleptic Δ:—*Tá fé á tabairt fé nbeara ašam le déirdeannaige roinnt neite do beic bun or cionn le céite annro.*

Some have maintained that Δ here (and in 2° above) is equivalent to DO, comparing such sentences as—*Ir iomóa rompla do féadramír DO tabairt anuar*. 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 rompla o'féadramír Δ tabairt anuar*, is, even to the tyro, quite different from—*tá a lán romplaí ašainn á tabairt anuar*.

- (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° Διήρ—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 **ṛé nṵeapṛa** is due (in its construction with τὰβαιρ) to a 3rd pers. *sing. masc.* form—τṵḡαḡ ḁṇ léiḡṡeoir **ṛé n-ḁiṛe**. In this theory ṛé n'-ḁiṛe became ṛé nṵeapṛa, 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 “ ḁ ” is probably often neuter. For the masculine use, cf. ṛ ḃṛeapḡ ḁṇ ḁit é. **Caḡ é ḁṇ ṛṵḃ é ṛṵḃ ṡḁt ?** (*when we don't know what it is*).

#### H.—Sense Constructions :—

(a) Ḑob'uaṛal **ḁṇ ṡṛeṛeapṛ** iḁḡ (TBC. 2).

Ordinarily *ṛeṛeapṛ* is a masculine noun. Here, when referring to females, natural gender is made subservient to sex, *ṛeṛeapṛ* being treated as if it were feminine. This is “ sense construction.”

(b) Ḑḁ ROḡḁ liom cómnuiḡe ḁṛ ḁṇ ṛaḡḡal ṛo ḡ ṡṛṛḁ ḁṇ'ṛoḡaiṛ nḁ ṛeilḃ ṇḁ ḃṛláiṡeapṛ ḁ ḡ'ṛḁḡḁil ḡḁṇ ṡṵ (Im. 232).

Here again we have sense construction, the word **nḁ** following **ṛoḡḁ** because **ṛoḡḁ** is equivalent to the comparative *ṛeapṛ*.

- (c) *Δ Cōtm.* When addressing a nun of this name we treat the word as if it were a feminine. So such invocations as “*Δ Šólár na nḡobḡónac*” 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 cūmann mo éiléib ar Δ řéitḡean mārcaḡac* (FS., V., 28). “*Eibḡín Δ 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) *Ůi řear ann ř é ar leac-řún.*

*Δřur é Δř řáḡ na cainḡe řin ḡáinḡ ḡuine cūn uacḡaráin na řinašóige.*

- (b) *Ni řiú 1aḡ é. Ni řiú řřitḡing an leabḡar řan. řiú* was originally a substantive here and followed by the genitive. The genitive actually occurs as late as Keating:—*ÉΔřřaḡ an caeraḡ 'r řo řiú ΔN řřoř ḡḡóir* (K.P. VIII, 329). Even at present in such expressions as *ni řaḡ řiú na mḡrós* *uirḡ* the genitive is usual.

- (c) In phrase nouns:—*ḡoirḡ (ΔN šaḡḡḡreΔs řo léir Δ ḡeir Δḡe)*; *cūn (ΔN obair Δ ḡéanain)*; in some places *obair* is not inflected here.

- (d) *Ua mór an t-uachtáir é, an tCé a cífeadh é.*
- (e) With proleptic *a*, including *da* :—  
*Bí iongna orm a luigead airdhead a bí aige.*  
*D'fhanair liom, da méir deicheadas a bí ort.*  
*Da feadhair Rí, bíonn roc-duine éigin ar a cí.*  
*Da luigead é tu, ní leanb tu!*
- (f) Certain words, now used mostly in prepositional sense :—  
*iomtúra* (concerning) ; *dalta*, *dála* (concerning), Mid. Ir. *imm dala* ; *cum* (\*Kudsmen : L. *ca-cumen*, but now usually held to be an unstressed form of the noun *coicim*) ; *timceall*, *taob leir*, *toirg* (cf. do *thoisg na h-inghiona* [Z.C.P. II. 142]).
- (g) *féadaint* in the sense “ to see ” (purpose) :—  
*Do cuadhair irtead féadaint cia bí ann.*
- (h) *Rá*, in the elliptical phrase “ *g a rá* ” :—  
*Bí iongna orm g a rá go ndéanfa a leicéir.*
- (i) In such cases as *ar ndóig*, *ar nóin* ; the introductory *a leicéir* *reo*.
- (l) In phrases like *ar táinig sad ní an líon do gealladh?* (See p. 160).

#### L.—The Subjunctive Mood.

There are five main uses of the Subjunctive in modern Irish :

##### 1°. The Subjunctive of purpose :—

- (a) *Raidh ann go bfeiceadh é.*
- (b) *Ir cuige do cupeadh ann é, cun go ndéineadh réoicéall ar ríotcáin a déanam eatorra.*

The conditional, however, is usual with *ionnur*, *roirgeo*, *irige*, 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  $\tau\acute{\alpha}$  is in reality the old past subjunctive, just as the future forms  $\text{beir}\acute{o}$ ,  $\text{beap}$ ,  $\text{beir}\acute{o}$  (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)  $\text{Ḥo mbeannuigi}\acute{o}$   $\text{Ḷia}\acute{o}$   $\text{Ḷuit}$ .
- (b)  $\text{Ḥo bḶḶoiri}\acute{o}$   $\text{Ḷia}\acute{o}$   $\text{oraiinn}$ .
- (c)  $\text{Ḥo ḶcúitigiḶeari}$   $\text{Ḷo ḶaoḶari}$   $\text{leat}$ .
- (d)  $\text{Ḥo Ḷai}\acute{o}$   $\text{maiḶ}$   $\text{aḶat}$ .
- (e)  $\text{Ḥurab aḶlai}\acute{o}$   $\text{Ḷuit}$ , etc.

3°. The Subjunctive of *indefinite time* :—

- (a)  $\text{Ḷan Ḷo ḶcaḶaḶo-Ḷa}$ .
- (b)  $\text{Ḷá laḶairi cun Ḷo laḶairḶari}$   $\text{leat}$ .
- (c)  $\text{ḶubairiḶe Ḷé Ḷo nḶearḶo Ḷé a ḶiḶeall ari}$   $\text{iaḶo a}$   
 $\text{cḶiméaḶo Ḷiai cun Ḷo ḶcaḶaḶo}$   $\text{an cḶoḶnaḶi}$ .
- (d)  $\text{Ḷari a nḶruḶeaḶo}$   $\text{nior Ḷia Ḷo aḶiriḶi an cḶolairḶe}$   
(MSF. 108).

4°. The Subjunctive with  $\text{Ḷá}$  :—

- (a)  $\text{Ḷá ḶcḶéigiḶo}$   $\text{Ḷé ann Ḷo cuiḶri Ḷionór ari}$ .
- (b)  $\text{Ḷá ḶcigiḶeḶo}$   $\text{an lá Ḷob' áluinn an ḶḶéat é}$ .

In modern Irish only the PAST subjunctive is used with this word. The *present* was quite common in early Irish. The subjunctive of  $\tau\acute{\alpha}$  is not usual. (See under 1°). The conditional is used instead :—

$\text{Ḷá mbeinn-Ḷe iḶ'cáir iḶ Ḷo Ḷár Ḷo ḶaḶaiinn-Ḷe}$ .

- 5°. With *muna*, to express uncertainty, or indefiniteness. Outside these cases of course the indicative is used :
- (a) *muna* *uicisib* *ré* *ir* *boct an rgeat* *é*.  
The conditional, future, or habitual present of *τΔ* are used instead of the Subjunctive (See under 1°) :—
- (b) *muna* *mbeaδ* *ré* *ann* *ir* *teann* *a* *labhrfainn*-*re*.  
Notice the difference between :—
- (c) *muna* *maid* *ré* *ann* (supposes his absence a fact)  
*oo ceaparr-ra so bpeaca é*.
- (d) *Da* *mha* *na* *beaδ* *ré* *ann* (supposes his presence)  
*cionnur oo cifinn é?*

Similarly (e) *ma* *bi* *ré* *ann* (he *was*) *oo connaic* *ré* *an* *maδarc*  
(he did).

(f) *Da* *mbeaδ* *ré* *ann* (he wasn't) *oo cipeaδ* *ré* *an*  
*maδarc* (he didn't).

The subjunctive of the copula with *ro-* is now used as a dependent form for the present indicative—*veir* *ré* *surb* *é* *Criort* *é*. It is also used as a subjunctive of course :—*surb* *amlaio* *duic* ; and, without *ro-*,—*so* *mha* *hé* *duic* (Ulster).

### Exercise LXXIV.

- 1°. Let us go into the neighbouring towns and cities that I may preach there also ; for to this purpose I am come.
- 2°. No man can enter into the house of a strong man and rob him of his goods unless he first bind the strong man.
- 3°. Wheresoever you shall enter into an house, there abide until you leave that place.
- 4°. I say to thee thou shalt not go out thence until thou pay the very last *mite*.<sup>1</sup>

- 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 "ορκαίτ."

**Present Tense.**—A. Direct reference to the action :—

I Habitual :—

(a) *Absolute* :—

1°. *Active* :—Ορκαίτουν τῶν ἀνθρώπων καὶ τῶν ζῴων  
καὶ τῶν ἄστρον.

2°. *Passive and Autonomous* :—Ορκαίτουν καὶ τῶν ἀνθρώπων  
καὶ τῶν ζῴων καὶ τῶν ἄστρον.

(b) *Contemporaneous* :—

1°. *Active* :—Ὁρκαίτουν τῶν ἀνθρώπων καὶ τῶν ζῴων  
καὶ τῶν ἄστρον.

2°. *Passive* :—Ὁρκαίτουν καὶ τῶν ἀνθρώπων καὶ τῶν ζῴων  
καὶ τῶν ἄστρον.

3°. *Autonomous* :—Ὁρκαίτουν τῶν ἀνθρώπων καὶ τῶν ζῴων  
καὶ τῶν ἄστρον.

II Actual :—

1°. *Active* :—τᾶ τῶν ἀνθρώπων καὶ τῶν ζῴων καὶ τῶν ἄστρον.

2°. *Passive* :—τᾶ καὶ τῶν ἀνθρώπων καὶ τῶν ζῴων καὶ τῶν ἄστρον.

3°. *Autonomous* :—τᾶ καὶ τῶν ἀνθρώπων καὶ τῶν ζῴων καὶ τῶν ἄστρον.

## B. Direct reference to previous or subsequent state :—

## (a) Habitual :—

1°. *Bid* ríad ar orcaite ón-a 8 go dtí a 9 (subsequent state).

2°. *Ní* bío ríad ar orcaite roim a 8 (previous state).

## (b) Actual :—

1°. *Tá*o ríad ar orcaite anois (subsequent state).

2°. *Níl* ré a noct fóir ; *ní*o ríad ar orcaite fóir (previous state).

**Imperfect Tense.**—A. Direct reference to *action* :—(a) *Absolute* :—

1°. *Active* :—*O'*orclaó ré ar a 8 a cíos íad.

2°. *Passive and Autonomous* :—*Do* n-orcaiteí ar a 8 a cíos íad.

(b) *Contemporaneous* —

1°. *Active* :—*Do* bíoó ré *š*á n-orcaite 7 rinn aš teáct.

2°. *Passive* :—*Do* bíoír *o*á n-orcaite 7 rinn aš teáct.

3°. *Autonomous* :—*Do* bícī *š*á n-orcaite 7 rinn aš teáct.

## B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—*Ní* bíoír ar orcaite roim a n-oct.

(b) *Subsequent* :—*Ní* bímír-ne ann go dtí 8.15, 7 *o*á bríš rin *o* bíoír ar orcaite roimainn.

**Past Tense** :—A.—Direct reference to *Action* :—(a) *Absolute* :—

1°. *Active* :—*O'*orcait ré ar a 8 a cíos íad.

2°. *P. and A.* :—*Do* n-orclaó ar a 8 a cíos íad.

(b) *Contemporaneous* :—1°. *Active* :—*Bí ré* *ḡá* *n-orcaite* *ḡ* *rinn* *aḡ* *teáct.*2°. *Passive* :—*Bíodar* *Ṫá* *n-orcaite* *ḡ* *rinn* *aḡ* *teáct.*3°. *Auton.* :—*Bícear* *ḡá* *n-orcaite* *ḡ* *rinn* *aḡ* *teáct.*

## B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—*Ní* *maḃadur* *ar* *orcaite* *ar* *a* *ḡ* *a* *élos.*(b) *Subsequent* :—*Níor* *rḡoirreamar-ne* *an* *áit* *ḡo* *ṵc* *8.1ḡ* *ḡ* *ṵá* *bḡiḡ* *rín* *bíodur* *ar* *orcaite* *rḡómaimn.***Future Tense.**—A.—Direct reference to Action :—(a) *Absolute* :—1°. *Active* :—*Orclócaíṵ* *ré* *ar* *a* *8* *a* *élos* *iaṵ.*2°. *Pass. and Aut.* :—*Orclófar* *ar* *a* *8* *a* *élos* *iaṵ.*(b) *Contemporaneous* :—1°. *Active* :—*Berṵ* *ré* *ḡá* *n-orcaite* *ḡ* *rinn* *aḡ* *teáct.*2°. *Passive* :—*Berṵ* *ríáṵ* *Ṫá* *n-orcaite* *ḡ* *rinn* *aḡ* *teáct.*3°. *Aut.* :—*Beirfar* *ḡá* *n-orcaite* *ḡ* *rinn* *aḡ* *teáct.*

## B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—*Ní* *berṵ* *ríáṵ* *ar* *orcaite* *rḡim* *a* *noct.*(b) *Subsequent* :—*Má'r* *muṵ* *ná* *rḡoirream-na* *an* *áit* *ḡo* *ṵc* *8.1ḡ* *berṵ* *ríáṵ* *ar* *orcaite* *rḡómaimn.***Conditional and Subjunctive** :—A.—Direct reference to Action :—(a) *Absolute* :—1°. *Active* :—*Ṫá* *n-orclaṵ* *ré* *ar* *a* *8* *iaṵ,*  
*ṵ'réadfarṵ* *na* *ṵaoime* *ḡo* *léir* *berṵ* *irṵiḡ* *um* *8.30.*

2°. *Pass. and Aut.* :—Dá n-orpailtí ar a 8 1aD,  
 o'féadofaD na daoine go léir beic irctis um  
 8.30.

(b) *Contemporaneous* :—

1°. *Act.* :—Dá mbeaD fé zá n-orpailt 7 rinn aS  
 teaDcT do éirimír é.

2°. *Pass.* :—Dá mbeoír dá n-orpailt 7 rinn aS  
 teaDcT do éirimír an doírreóir.

3°. *Aut.* :—Dá mbeifí zá n-orpailt 7 rinn aS teaDcT  
 o'féadofaimír dul irteaD láitereaD.

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—Dá mbeoír ar orpailt ar a 7 . . . .

(b) *Subsequent* :—Dá mbeoír ar orpailt go 'oí a  
 10 . . .

**Imperative.**—A.—Direct reference to Action :—

(a) *Absolute* :—

1°. *Active* :—Orclao fé ar a 8 1aD.

2°. *Pass. and Aut.* :—Orpailtear ar a 8 1aD.

(b) *Contemporaneous* :—

1°. *Active* :—DioD fé zá n-orpailt 7 rinn aS  
 teaDcT.

2°. *Passive* :—Dioír dá n-orpailt 7 rinn aS teaDcT.

3°. *Aut.* :—Dítear zá n-orpailt 7 rinn aS teaDcT.

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—Ná bioír ar orpailt aSac ruim a 8  
 a étoS.

(b) *Subsequent* :—Dioír ar orpailt aSac go 'oí  
 a 10 a étoS.

**Verbal Noun Forms** :—A.—Direct reference to action :—

(a) *Absolute* :—

|   |   |  |
|---|---|--|
| Órúigítear (indic.), do n-<br>Órúigí, do n-órúigeadh,<br>Órúí, dá n-órúigí<br>Órúigítear (imper.) | } | 1 <sup>o</sup> . <i>Active</i> :—ÓÓ na bóirre                              |
|   |   | } 2 <sup>o</sup> . <i>Passive</i> :—Ná bóirre                              |
|   |   | } d'fórcailt ar a 8 a cíog.<br>} d'fórcailt ar a 8 a cíog<br>(See p. 152). |

|                     |   |  |
|---------------------|---|--|
| Órúigítear,<br>etc. | { | (b) <i>Contemporaneous</i> :—  |
|                     |   | } 1 <sup>o</sup> . <i>Active</i> :—ÓÓ beir sé n-órcailt 7 rinn a5<br>} teadt.<br>} 2 <sup>o</sup> . <i>Pass.</i> :—Iad a beir dá n-órcailt 7 rinn a5<br>} teadt. |

B.—Direct reference to previous or subsequent state :—

|                     |   |   |
|---------------------|---|---|
| Órúigítear,<br>etc. | { | (a) <i>Previous</i> :—ÓÓ san iad a beir ar órcailt aise<br>} roimh a 8.   |
|                     |   | } (b) <i>Subsequent</i> :—ÓÓ iad a beir ar órcailt aise go<br>} dtí a 10. |

### The Action “*múineadh*.”

**Present Indicative** :—A.—Direct reference to action :—

I. *Habitual* :—

(a) *Absolute* :—

1<sup>o</sup>. *Active* :—Múineann Seán an fáil go maí.

2<sup>o</sup>. *Pass and Aut.* :—Múinteann an fáil go maí i roimh Seáin.

(b) *Contemporaneous* :—

1<sup>o</sup>. *Active* :—Bíonn peircean a5 múineadh na fáil go maí nuair is é an fáil a bíonn dá múineadh a5 múinteoirib eile.

2<sup>o</sup>. *Pass.* :—Bíonn an fáil go maí dá múineadh aise rin nuair . . .



3°. *Aut.* :—*Bítear* a5 *múineadh* na *ḡaeóilge* ra *rcoil* rin *nuair* . . . i *rcoilteannaib* eile.

## II. Actual :—

1°. *Active* :—*Tá* ré *ḡá* *múineadh* *anoir*.

2°. *Pass.* :—*Tá* rí *ḡá* *múineadh* *anoir*.

3°. *Aut.* :—*Tá* *á* *ḡá* *múineadh* *anoir*.

## B.—Direct reference to previous or subsequent state :—

### (a) Habitual :—

*Previous* :—*Ní* *bíonn* an *cealc* *múinte* *aige* *nuair* *á* *ḡaḡaim*-*re*.

*Subsequent* :—*Bíonn* ré *múinte* *aige* *um* *á* *io* *á* *éioḡ*. *Ní* *bímre* *ann* *rar* *á* *mbíonn* ré *múinte* *aige*.

### (b) Actual :—

*Previous state* :—*Níl* ré *múinte* *ró* *aige*.

*Subsequent state* :—*Tá* ré *múinte* *aige* *éana*.

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 *ḡaeóilḡ* *ḡo* *maic*.

2° *Pass. and Aut.* :—**Do** *múiní* an *ḡaeóilḡ* *ḡo* *maic* ra *rcoil* rin *faḡ* *ó*.

### (b) Contemporaneous :—

1°. *Act.* :—**Do** *bíod* *seán* a5 *múineadh* na *ḡaeóilge* *nuair* *á* *éiḡinn*-*re* *irteal* *anuir* *á*.

2°. *Passive* :—**Do bíodh an t-*ḡaeóil* dá múnear** ra rcoil rin nuair a b'é an t-*dearla* a bíodh dá múnear i rcoileanaib eile.

3°. *Aut.* :—**Do bíodh as múnear** na t-*ḡaeóil*ge annro nuair ab'é an t-*dearla* a bíodh ar riúbal i rcoileanaib eile.

B.—Direct reference to previous or subsequent state :—

(a) *Previous* :—**ní bíodh an ceacht muinte** aige go dtí a io a cíos.

If one wishes to refer to a state previous to the *inception* of the act one must say :—**ní bíodh corruigte ar an múnear aige** roim a g a cíos.

(b) *Subsequent* :—**Níor deasair irtead** go dtí 10.30, t dá bhíis rin bíodh ró-déirdeanac do'n ceacht, bíodh ré muinte an uair úo aige um a deic a cíos. Here again if the state in question is subsequent to the *inception* (not the *completion*) of the act one says :—**bíodh corruigte ar an múnear aige** ar a g a cíos.

**Past Indicative**—A.—Direct reference to action :—

(a) *Absolute* :—

1°. *Active* :—**Do muinte Seán ceacht maic inóe.**

2°. *Pass. and Aut.* :—**Do múnear ceacht maic annro inóiu mairbh ionann ir inóe.**

(b) *Contemporaneous* :—

1°. *Active* :—**Bí Seán as múnear** na t-*ḡaeóil*ge nuair a cuadar-ra irtead.

2°. *Pass.* :—**Bí an t-*ḡaeóil* dá múnear** aige nuair a cuadar-ra irtead.

3°. *Aut.* :—**Do bídear as múineadh** na Saeóilge nuair a cuadar-ra irtead.

B.—Direct reference to previous or subsequent state :—

(a) *Previous to inception* :—**ní maib corruigíte ar an múineadh aise** ar 8.30.

*Previous to completion* :—**ní maib an ceacht múinte aise as ceachtamhad cum a deic.**

(b) *Subsequent to inception* :—**Nuair a bí corruigíte ar an múineadh aise táinig an eisiye irtead.**

*Subsequent to completion* :—**Níor táinig an eisiye go dtí go maib an ceacht múinte as Seán.**

**Future Indicative** :—A.—Direct reference to action :—

(a) *Absolute* :—

1°. *Active* :—**múineadh ré ceacht maic inoiu, le congnam Dé.**

2°. *Passive and Aut.* :—**múineadh ceacht maic inoiu má múineadh riam é.**

(b) *Contemporaneous* :—

1°. *Active* :—**Beid ré as múineadh na Saeóilge nuair a maismid irtead.**

2°. *Passive* :—**Beid an Saeóilge ód múineadh aise 7 rinn as dul irtead.**

3°. *Autonomous* :—**Beid ar as múineadh na Saeóilge ra rcoil rin nuair ir é an Dearta a beid ar riúbal i rcoiteanaib eile.**

B.—Direct reference to previous or subsequent state :—

(a) *Previous to inception* :—**ní beid corruigíte ar an múineadh aise roim a 9 a cíog.**

*Previous to completion* :—**ní beidh an ceacht múinte aige** ar éadtraidh éun a veic.

(b) *Subsequent to inception* :—**beidh corruigíte ar an múineadh aige** a bfuair roimh 9.30.

*Subsequent to completion* :—**beidh an ceacht múinte aige** uair an éiligh rut a proirream-ne an roil.

### Conditional and Subjunctive :—

A.—Direct reference to action :—

(a) Absolute :—

1°. *Active* :—**Dá múineadh fé an fhaeiligh go maic** o'foigluimeodh na roiláirte go fururda í.

2°. *Pass. and Aut.* :—**Dá múinte go maic í** o' foigluimeofí go fururda í.

(b) *Contemporaneous* :—

1°. *Active* :—**Dá mbeadh Seán ag múineadh,** 7 mipe ann, o'éirtrinn go hairiad leir an fceacht.

2°. *Pass.* :—**Dá mbeadh an fhaeiligh dá múineadh** 7 mé ag dul ar roil o'foigluimeodhinn go fonnmar í.

3°. *Aut.* :—**Dá mbeifí ag múineadh** na fhaeiligh 7 mé ag dul ar roil o' beadh a rian oim inoiu.

B. Direct reference to previous or subsequent state :—

(a) *Previous to inception* :—**Dá mbeadh corruigíte ar an múineadh aige** ar 8.30 (ac ní raib) o' beadh euid maic foigluimta agam um a 9.

*Previous to completion* :—**Dá mbeadh an ceacht múinte aige** ar 9.30 (ac ní raib) o'féadfaimh é mar.

(b) *Subsequent to inception* :—**Dá mba ná beadh**

ῖο ὄε **ἑπιῶστε ἀρ ἀν μύνηαὸ** ἀῖσε ἀρ 9.30 ní ḃeinn  
ῖḃeanaḃ ḃo'n ḃeaḃt.

*Subsequent to completion* :—ḃá mba **νά beaḃt ἀν  
ceáḃt μύντε** ἀῖσε ῖοῖḃ 10.30 ḃo ḃeoḃaḃnn  
cuῖḃ ḃe, ῖe 'n-ḃῖrḃnn é.

**Imperative** :—A.—Direct reference to action :—

(a) *Absolute* :—

1<sup>o</sup>. *Active* :—**μύνηαὸ ῖe** ἀν ceáḃt, nó ḃῖrῖḃeaḃ  
ῖe ἀρ.

2<sup>o</sup>. *Pass. and Aut.* :—**μύντεἀρ** ἀν ceáḃt, nó ní  
ḃaḃarῖar ḃon ḃuaraῖḃal.

(b) *Contemporaneous* :—

1<sup>o</sup> *Active* :—**ḃíoḃ ῖe** ἀῖ μύνηαὸ nuair ḃa ḃéῖḃim-  
ῖe ῖῖḃeaḃ, nó ῖr ḃó ῖr mearḃa.

2<sup>o</sup>. *Passive* :—**ḃíoḃ ἀν ḃḃaeḃῖḃe ḃá** μύνηαὸ  
nuair ḃa ḃéῖḃim-ῖe ῖῖḃeaḃ, nó ní ḃeaḃ ῖarῖa ḃn  
ḃn ḃon ḃḃr.

3<sup>o</sup>. *Aut.* :—**ḃῖḃeἀρ** ἀῖ μύνηαὸ ná ḃḃaeḃῖḃe  
nuair ḃa ḃéῖḃim-ῖe ῖῖḃeaḃ, nó beῖar ḃa ḃeairán  
mar ḃeall air.

B.—Direct reference to previous or subsequent state :—

(a) *Previous to inception* :—**νά ḃíoḃ ḃorḃuῖḃte** ἀρ  
**ἀν μύνηαὸ** ἀῖσε ῖοῖḃ ḃa 9 ḃa ḃḃoḃ.

*Previous to completion* :—**νά ḃíoḃ ἀν ceáḃt**  
**μύντε** ἀῖσε ῖοῖḃ ḃa 10.

(b) *Subsequent to inception* :—**ḃíoḃ ḃorḃuῖḃte** ἀρ  
**ἀν μύνηαὸ** ἀῖḃat leaḃ-uair ḃa ḃḃuῖḃ ῖul ḃa ḃḃioḃῖarḃ-  
ῖa.

*Subsequent to completion* :—**ḃíoḃ ἀν ceáḃt**

**múinte** **asat** **puí** **á** **tuicrao-rá**, **nó** **ir** **tuic** **ir** **meara**.

**Verbal Noun Forms** :—A.—Direct reference to action :—

Órnuigítear (indic.), so h-órnuigeadó,  
órófar, so h-óruigí, dá  
n-óruigí, óruigítear (imper.).

(a) Absolute :—

1°. *Active* :—**ÓÓ an** **ḡaeóilḡ** **do** **múineadó** inḡiu.

2°. *Passive* :—**An** **ḡaeóilḡ** **do** **múineadó** inḡ **ḡad**  
**rcoil** **ar** **fuio** **na** **tíre** (see p. 152).

(b) *Contemporaneous* :—

1°. *Active* :—**ÓÓ** **beic** **as** **múineadó** **na** **ḡaeóilḡe**  
**nuair** **á** **tuicrao** **an** **cítre**. (The *nuair* clause  
will change according to the form of the intro-  
ductory verb).

2°. *Passive* :—**An** **ḡaeóilḡ** **á** **beic** **dá** **múineadó** **ḡ**  
**riun** **as** **teac** **ir** **teac**.

B.—Direct reference to previous or subsequent state :—

**Óruigítear**, etc.—(a) *Previous to inception* :—**ÓÓ** **ḡan**  
**beic** **tornuigíte** **ar** **an** **múineadó** **aiḡe** **roim** **á** **ḡ** **á**  
**éioḡ**.

*Previous to completion* :—**ÓÓ** **ḡan** **an** **ceac** **á**  
**beic** **múinte** **aiḡe** **roim** **á** **io**.

(b) *Subsequent to inception* :—**ÓÓ** **beic** **tornuigíte**  
**ar** **an** **múineadó** **aiḡe** **roim** **á** **ḡ** **éioḡ**, **nó** **ná** **tuic**-  
**raim** **in** **an** **cor**.

*Subsequent to completion* :—**ÓÓ** **an** **ceac** **á** **beic**  
**múinte** **aiḡe** **roim** **á** **io**.

### Exercise LXXV.

**Active, Passive, Autonomous, and cá 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*<sup>1</sup> from the top even to the bottom.
- 3°. All this *has been done*<sup>2</sup> that the Scriptures of the prophets might be fulfilled.
- 4°. He laid it in his own new monument which *he had hewed*<sup>2</sup> 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* ;<sup>3</sup> *otherwise*<sup>4</sup> the wine will *burst*<sup>5</sup> 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*,<sup>6</sup> and the blasphemies wherewith they shall blaspheme.
- 9°. There is nothing hid which shall not be *made manifest* ;<sup>7</sup> neither was it made secret but that it may *come abroad*.<sup>8</sup>
- 10°. In what *measure*<sup>9</sup> you shall mete it shall be measured *to*<sup>10</sup> you again and more shall be given to you.
- 11°. He that *believeth*<sup>11</sup> and *is baptized*<sup>11</sup> 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*<sup>12</sup> shall be made straight and *the rough ways*<sup>13</sup> plain.

|                  |                     |                    |
|------------------|---------------------|--------------------|
| 1. 'n-a óá éuro. | 2. Tá construction. | 3. Ámáí leááir.    |
| 4. nó má . . .   | 5. Úmí.             | 6. An cine dáonna. |
| 7. póuir.        | 8. nóct.            | 9. Tómar.          |
| 10. Cun.         | 11. Future tense.   |                    |
| 12. Sác cam.     | 13. Sác sárú.       |                    |

- 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*,<sup>1</sup> and scourged and spit upon.
- 16°. Six and forty years *was*<sup>2</sup> this temple *in building*<sup>2</sup> ;  
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 máchtuoáó aia** 11' 101é 11om  
so 10113peáó 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.—**Óo áait an fear n-a maib an gunna na**  
láim aige **Óo áait sé é féin** a1 3ealacán a óá 3lún  
a1 an mbótar.

MSF 27.—**Óo tós an fear n-a maib an gunna n-a láim**  
aige **Óo tós pé** an gunna le rpor.

MSF. 208.—**Óus an t-áair Séamur (an Canónac**  
anoir) **Óus sé** óinnéar b1eas b1oatalac óúinn.

2°. MSF. 34.—**Óioó pé leabair ab' fearr a áaitneáó**  
11om, **Óioó sé** a3am amuíé coir elaióe.

Ser. 56.—**Ói feabair 7 áairé an áairte a bí as Eoin**  
**'á óéanam, Ói sé** 3an amíar **Óo péir feabair an óuine**  
a beáó as óéanam na h-áicri3e.

MSF. 50.—*Ói an clóir a bí ar aghaidh tige na rcoile amac bí sé lán de carraigheadaib mórna cloc.*

MSF. 143.—*Óa éagmuir rin bí an gaeluinn a labairtáí bí sí ar áilleáct.*

MSF. 165.—*Do léim gac ragar, pé mar a táinig pé, DO LÉIM SÉ ruar ar an árdán.*

MSF. 210.—*So raið an ragar paróirte a bí anro i bparóirte Cairleáin ua liaéáin, SO RAIÐ SÉ ag tult cun báir.*

MSF. 199.—*Ói na daoine a ffoir an áit móháinn ÓÍÓÐAR imtígte amac ar an rriáio.*

- (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.—*Ó'imtíg micéai 7 Caitlín, 7 an méio a bí beo de'n élaínn, Ó'IMTÍGEADÐAR ar an mbóctán.*  
(An alternative device for avoiding clumsiness is *to put the whole of the predicate together at the beginning*, thus:—

*Ó'imtígeadÐar AS AN mbóctán m. 7 c. 7 etc.)*

- (d) The *verb* (and preceding particle) are repeated, when its predicative complement, somewhat long and complex, intervenes before *the object*:—

MSF. 170.—*Óa n-abrainn-re leir na fearaið uo a táinig éúgam an oirdce úo 'á iaraið orri beic am' rtiúrtdoir orca, ÓÁ N-ABRAINN ná féadrainn 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 nḃur n-acair acá inr na fḃlaitir go gcailḃfí  
ouine de'n múinntir ḃeas rān (ĊS. 50).
- 2°. As réreacó fé gac tacob (MSF. 3). Cf. iacob, etc.
- 3°. ḃimír as obair rān lae ar an bfeirm ḃeas (MSF. 48).
- 4°. Ar an tacobó cóir o'n tḃráio ḃeas (MSF. 57).
- 5°. ḃi ré in' oíóce ḃuḃ (MSF. 71).
- 6°. Ar réio bḃeas leacān (MSF. 86).
- 7°. Deineann an enucān foitín mór do'n inre ḃeas (MSF.  
127).
- 8°. San abainn mór (MSF. 129).
- 9°. Ar úráio éisin tairḃeac a déanam de'n éirim  
rín (MSF. 149).
- 10°. Sa cóir ḃacac (S. ).
- 11°. Leit an gcainnt uacḃásac (Ser. 10).
- 13°. Sa mírbúilt mór rān (Ser. 66).
- 14°. See Ex. a., p. 110 (S. 97).
- 15°. Fear ir eacó cacal go bḃuit rḃeoir ana-mór aise ,  
rḃealardeac sulḃmār (CD. 51).

### B.—Apposition.

Apposition in Irish is either—

1°. Logical, but not grammatical :—

- (a) Tá bḃeic tairḃa air ceana réin coirḃ náir éire .  
ré in ainm mic de, an t-acón ḃein (ĊS. 230).

- (b) *Óiomair tamall mairt as feiteam leo as doirar tige an dtar TOMÁS MAC MUIRIS* (TITLE ONLY inflected).
- (c) *Leabhair an dtar pEADAR Ó LAOΓAIR, taitne riaro air aitear na cruinne liom* (TITLE ONLY inflected).
- (d) So in the vocative:—*a dtair pEADAR; a dtair SÉAMUS*. But—*a pEADAIR uí LAOΓAIR a SÉAMUIR uí CEALLACÁIN*. See 2<sup>o</sup>. c. below.
- (e) *Tre impióe na mairtine muire, mádtair Dé* (Ser. 4).
- (f) *I n-éagmuir iórep 7 muire mádtair* (Ser. III).  
or—2<sup>o</sup>. Logical and grammatical:—
- (a) *B'é rin dtair céite cáirair, áro-śaśairt na bliadna ran* (CS 277).
- (b) *B'rin é dtair tómar uí nualláin* (The usual construction).
- (c) So in vocative:—*a Śeáin uí Śúillobáin* (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 *śaeóeatś* into *śaeóitś* (not to speak of *śaolunn*!) forgetting (apparently) that the same thing has happened in hundreds of other words. It is inconsistent, not to say stupid, to be continually writing *śaeóeatś*, 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<sup>o</sup>. Dative for older Nominative :—*uifb* *laoḡairne* (the name of the parish in which Ballingearry is situated); *úir* (the virgin soil; Lat. *pura* (adj.); old nom. *úr*); *ḡaeóilḡ*; *scóil*; *ṭabḡairt* (old nom. *tabart*); *ḡabḡáil* (old nom. *gabál*) and so all verbals in *-áil*; *máir*; *mí* (meal; Mid. I. *men*); *ṭríúr* (*ṭriur*); *óis* (as well as older *ois* = a pair); *muinnṭír*; *namáir* (as well as *namá*); sometimes also *carrair* (as well as *carra*); *naóúir* (*natura*.; *tol* (O.I. *tol*); Middle I. *nit* (nest) for O.I. *net* (mod. *neas*, *ní*); *peir* (as well as *pir*); *peirst* (as well as *pirt*); *óis* (virgin) as well as *ois*; *reir* (as well as *riur*); *ríogáil* (as well as *ríogán*); *báirríogáil* (also *-án*) [Here, however, we may have two original modes of declension]; *scéim* (and *reim*); *reirbinn* (old nom. *reirbeann*; Keating has both forms as vocative in the same poem) *seachtáil* (*septimana*); *seannmóir* (for *reannmóir* (with assimilation), which again is for *reannmóin* (with metathesis) from L. *sermo*); *sín* (as well as *ríon*); *snatháir* (Mid. I. *snathat*); *taḡ* (Munster; O.I. *tech*); *toit*, smoke (Mid. I. *tutt*); *uairḡ*, grave (Mid. I. *uag*); *ḡluair*, gloss, commentary (O.I. *gluas* (s)); *uair* (O.I. *uar*, *ór*; cf. *ró céasóir*); *uaim*, cave (as well as *uam*); *uaim*, seam, sewing (*uḡaim*, also *uam*); *uaim*, elbow (also *uitle*); *uicéir* (O.I. *erchót*); *oráil* (O.I. *orcun*); *tuairḡáil*; *reirreir* (with prothetic *r-* and suffixed-*t*;

O.I. aicsiu, dat. aicsin);  $\text{f}\text{a}\text{o}\text{i}\text{r}\text{o}\text{i}\text{n}$ ; O.I. foisitiu, d. foisitín;  $\text{z}\text{u}\text{a}\text{i}\text{r}$ , danger; earlier  $\text{z}\text{u}\text{a}\text{r}$ .

2°. Genitive for old nom.— $\text{z}\text{a}\text{e}\text{o}\text{i}\text{z}\text{e}$  (Connaught);  $\text{o}\text{i}\text{o}\text{c}\text{e}$  (O.I. nom. adaig).

3°. Locative now used as nom.— $\text{c}\text{i}\text{o}\text{n}\text{n}\text{t}\text{s}\text{a}\text{i}\text{t}\text{e}$  (Kinsale).

D.—Change in parts of speech :—

In dealing with the development of  $\text{z}\text{o}$  as a relative particle (pp. 109-111) we saw that both the prep.  $\text{a}\text{z}$  and the conjunction  $\text{z}\text{o}$  had some influence. Similarly the oblique relative  $\text{a}$  ( $\text{a}\text{r}$ ) is in origin a demonstrative (san), just as the relative THAT and the conjunction THAT in English are connected with the demonstrative that. So negative “ $\text{n}\text{a}$ ” and comparative “ $\text{n}\text{a}$ ” are transformed into the affirmative “ $\text{n}\text{a}$ ” of Identification sentences (Type II. b). Shakespeare’s “but me no buts” shows how far the process may go. In Irish there are some interesting cases of verbs becoming substantives (nouns or adjectives) :—

1°.  $\text{f}\text{e}\text{i}\text{o}\text{i}\text{r}$  is now an adjective, but in origin it has been held to be the 3rd sing. present indic. pass. (prototonic form) of the verb  $\text{ad-cota}$ ,  $\text{é}\text{t}\text{a}$  he obtains. From this verb also comes the modern  $\text{f}\text{e}\text{a}\text{o}\text{a}\text{i}\text{m}$  (Mid. I.  $\text{é}\text{t}\text{a}\text{i}\text{m}$ ) with prothetic  $\text{f}$ -. Corresponding to the negative statement  $\text{n}\text{i}\text{ é}\text{t}\text{i}\text{r}$  (lit., it is not obtained) an affirmative statement was coined with the verb  $\text{i}\text{r}$ , viz. is  $\text{é}\text{t}\text{i}\text{r}$  ( $\text{i}\text{r}\text{ f}\text{e}\text{i}\text{o}\text{i}\text{r}$ ), and  $\text{é}\text{t}\text{i}\text{r}$  ( $\text{f}\text{e}\text{i}\text{o}\text{i}\text{r}$ ) thus took up the functions of a substantive. Thurneysen, however, has recently maintained that  $\text{f}\text{e}\text{i}\text{o}\text{i}\text{r}$  is to be referred rather to  $\text{f}\text{e}\text{i}\text{o}\text{i}\text{r}$ ,  $\text{f}\text{e}\text{i}\text{o}\text{i}\text{r}\text{e}\text{a}\text{c}$ . Keating has  $\text{t}\text{i}\text{z}\text{ f}\text{e}\text{i}\text{o}\text{i}\text{r}\text{e}\text{a}\text{o}\text{ f}\text{e}\text{i}\text{t}\text{r}\text{e}\text{a}\text{c}$  (noisy, powerful)  $\text{o}\text{o}\text{ z}\text{a}\text{o}\text{i}\text{t}\text{ n}\text{a}\text{ n-}\text{a}\text{r}\text{o}$  (K.P. 553), Dineen has  $\text{f}\text{e}\text{i}\text{t}\text{r}\text{e}\text{a}\text{c}$ , strong, stout. I can find no trace of  $\text{f}\text{e}\text{i}\text{o}\text{i}\text{r}\text{e}\text{a}\text{c}$  in the modern language.

- 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 fear tom*, etc.) on the analogy of *ní fiss* : *ir fiss*, and so *fear* 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 *íobairim*, I begin, attack, meditate, happen by accident, etc. But, furthermore from saying *o'íobair tom é déanaim* (an impersonal use of the verb in the sense of "I almost did it") we come to say also *da íobair tom é déanaim*, where out of the impersonal *íobair*, preceded by *do* we form a new substantive (adjective) *DOIBAIR*.

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*, *faipe*, *fuair*, *faiil*, *fairnéir*, *fanaim*, *fiarfais*, etc., and the variation between *p* and *f* in words like *préam*, *fréam*; *parice* (*parochia*), *fairce*; *fiil*, *fiil*, *tiil*; *proimad*, *froimad*; *paidm*, *faim* (*Domnadh na faimme*); Mid. I. *petarlaicc* for older *fetarlaic* (*vetere lege*); *riuibín* : *fiuibín*. Cf. also the confusion of initial *n*- with final *-n* of the article, in—*uimír* (*number* : = *nuimír*), *ear* (O.I. *ness*) *earcóir*; *nearcóir* (*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. *περι*, etc.
3. *ait* = joint. Cf. Gk. *οι-πλάσιος*, double.

4. -aon in *ríoraon* < †*repōno*, †*repno*; cf. Eng. *even* (Pedersen).
5. *an-uiriú* (last year); Gk. *πέρυτι*, *πέρυσι*.
6. *áct* = ford. Gk. *πάτος* a trodden or beaten way; L. *pons*.
7. *as-ren*; Gk. *πέρυμη* I sell.
8. *all* (rock; *áil*, *ῥáil*); †*palsos*. Cf. Germ. *Fels* (rock), Eng. *fell*.
9. *áitirne* (calf) < †*pathre-nio*. Root-*pa* = feed. L. *pascor*, *pabulum* (Z.C.P. VII, 2).
10. *áit* (fitting, desired) < †*pak-li*. (Cf. L. *pango*, *paciscor*). (Or possibly †*ad-li*; cf. *adas*, *comadas*).
11. *áitir*; L. *pater*.
12. *céadóa* (plough); Gk. *καμπτός* = bent. (I.G. *pt* > *cht*).
13. *creadóar* = 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. *caoirá* (sheep); L. *caper*.
17. *caoirán* (*carrán*); L. *carpo*; Gk. *καρπός*.
18. *caóct* (O.I.) = a female slave; L. *capta*. (*pt* > *cht*).
19. *crió*; †*Krapos*; Eng. *roof* = *hroof*.
20. *cuán* (harbour); cf. Eng. *haven* (†*Kopn-*); *Kjöbenhavn*.
21. *cluidín* (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. *eaó* (in *ne n-eaó ḡ ne n-áimriḡ ῥáóá*), time, space; †*pedo-*; Gk. *πέδον* ground, earth, land, soil. L. *opid-um*. Possibly the same root is to be found in *iomáó*, *ionáó* (in both of which the *ó* was originally aspirated).



25. εαρε = speckled ; Gk. *περκνός*. Unless it belongs to the root *erc-* (shining, radiant) found in *ρυαρε*, *ου-αρε*. Cf. L. *arguo*, *argentum*, *argilla* (white-clay).
26. *ad-ella* (v.n. *αδαι* ; cf. *ταδαι*, *οιδαι*, *τριαι*) < †*pelna*. Gk. *πιδναμαι* pass. of *πιδνάω*, I bring near to ; L. *appellere*. "Germanici triremis Chaucorum terram adpulit" (Tac. Ann. 2, 24).
27. *είτεαδ* (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. *έπι-ορκέω* (swear FALSELY) ; or 2° from I.G. †*eito-* O.I. *oeth*, Eng. *oath*, comparing, for the change of meaning, the word *ιυγε* (used as vb. n. of *tongid*) which means etymologically "lying."
28. *έαν* (bird) ; †*pet-no-* ; cf. L. *peto*, *penna*, *petulans* (diminutive).
29. *ειτρε* (= tail, end ; lit. feather) ; †*pet-rio*. Cf. *έαν*.
30. *φο* (*φó*, *φέ*, *φά*, *φαι*) ; Gk. *φó* ; Sk. *upa*.
31. *φορ* :—Gk. *φπερ*, L. *super*, Sk. *upari*. 31° *φυαιμ* < *upo-vok-smen* (Marstr.) ; L. *vox*. Cf. *φοτρωμ*, *φοτρωονη* (*φο-τορωονη*).
32. *ιτ* (*ιοι*) (many) ; Gk. *πολύς* ; Goth. *filu*.
33. *ιτ* (corn), *ιοτλαιμη* (haggard) ; Sk. *pitus* ; L. *pituita*, *phlegm* ; a gummy exudation from trees.
34. *ιθ* (drink) ; Sk. *pibati* ; L. *bibit* (for *pibit*).
35. *ιρ*, *ιορ* (prep. and adv.—down) ; †*pēd-su* (If not from prep. *ιη*).
36. O.I. *iress*, *hiress*. Still extant in the negative compound *αμ-ραρ* (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. *έπίσταμαι* = I know (Attic), believe (Herodotus).

37. ιαρ (τιαρ, ριαρ αμιαρ, ιαρταρ, etc.); apparently a neuter -r̄o extension of the I.G. epi- found in Gk. ἐπί.
38. ιαρς; piscis?
39. ιάρ: †plār—; Eng. floor; cf. Sc. G. blàr.
40. ιάν:—Either from †plānus (level, with the unevennesses *filled up*) directly, or a form of the root plē (L. plenus, Gk. πλήρης).
41. cum-αιι (handmaid; lit. praegnans) -αιι < †paln (cf. 40).
42. ιιον: plenus.
43. ιάμ: palma (with lengthening).
44. ιεαε; cf. πλαξ, anything flat or broad: planus < placnus.
45. ιυαμ: pilot; Root †pleu = sail. Gk. πλέω, πλεύσομαι.
46. ιυεταρ (boat); cf. Eng. sloop?
47. μοι: Gk. μολπή (song) dancing to music; Melpomene.
48. νεαετ (niece); L. neptis.
49. νια: L. nepos.
50. ορε: L. porcus.
51. όρ, υαρ †oup-su (υαεταρ †oup-tero; τυαρ, ρυαρ, ανυαρ); Goth. iup = upwards (Pedersen). Thurn. on the other hand sees -ks, in the ρ of όρ, comparing υαεταρ and the Gall. Uxellodunum (Hightown).
52. ρεό (frost); L. pru-ina.
53. prep. ρε: cf. L. prin-cipium; Gk. πρίν.
54. ριαμ: L. primus < †pris-mos, ριαμ < †prisam-.
55. ριατ-νεαε (fern): †prati-.
56. αιτ: †pothni; Sk. pathas = place (Pedersen).
57. ρυαν: L. somnus < sopnos †svepnos. Cf. L. sopor; Gk. ὕπνος (with labial infection from π or the lost digamma? Or υ represents an ablaut grade of υε-).
58. ρεαρρ (sickle); L. sarpo; Gk. ἀρπη, kind of falcon; sickle, scimitar.
59. ρεαετ: septem: ἐπτά
60. ραορ: †sapero-; L. sapio.

61. O.I. soud, in *ioimrúð*, *tionntrúð* :—Root svap, sup ;  
cf. Lat. dis-SIP-are.
62. *rúón* : Root pster ? L. sternuo.
63. *ríne* (teat, nipple, pap) ; aspirated in O.I. *bó tri-phne*  
(cow with udder of three teats). Lithuanian *spenys*.
64. *reir*, *reirúð* (now = heel ; orig. = ankle) aspirated  
in dual (O.I.) *dí pherid* ; Gk. *σφυρόν* = ankle.
65. O.I. *selg* (spleen) ; Gk. *σπλήν*, *σπλάγγνα*. Mod. I. *realtg*.
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. *uúaid* : cf. Gk. *πύλιγγες* (curled hair). So *uúada* (beard) ;  
*uúaid* (*uú-ḫada* = long-bearded ?).
72. *urra* : prep. *ar*+root of L. *postis* (Pedersen).
73. *ruóct* : < *ḫrptu* : Gk. *πρέπω* (Pedersen). But Marstr.  
(Z.C.P. VII, 2, 361) derives from *rkta*, a weak form of  
the root in *ru-airc*, *ruairc* (also *ro-réda*, *ro-réda*).
74. *ruann* : *ḫparsna* ; L. *pars*.
75. *ruo* : L. *pro*.
76. *en*=water ; *englas* (milk and water) < *ḫrino* (cf. *ú*  
L. *bibo*) (Z.C.P. II, 306).

## CHAPTER XIV.

### Word-formation.

#### A.—Verbal Nouns :—

1°. -o stems :—cúmhoad, cuimhead, (cuibhead), corc, folad (fo-laidim), fulang (fulas) tórmad (to-for-maig), tafann, tađant (act of driving, barking at, etc., do-seinn), adall, tadall, diall, triall (the last four from the root ell-, cf. Lat. appellere = to come to land (Tacitus).

Notice that in cúmhoad, cuibhead, folad, tórmad, 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 impellimentum for impedimentum; lacrima for the older dacrima, Gk. δάκρυ, I. dér, deor; lingua, Ir. teangsa (for deangsa); Ir. cuiteadain for cuideadain; cf. ceirém (plague) for deirém (Root ded- = evanescere, tabescere).

éirge, eirirge; eagha (no longer a verbal noun; wisdom); frheadra (frith-gaire); foba (fubae from fo-ben); luige; tairbe (torbe from torban, dorban); tuite (do-lin). foba, tairbe, tuite no longer verbal nouns.

3°. ia- stems :—claid, suid, ite, ritge (no longer verbal). Cf. L. invid-ia.

4°. Different stems but with -t (th, o, or o, or ?) ending in modern Irish :—beit (buih), bheit, beannađt, maillađt (no longer verbal), brad (mrath from mairnid, betrays) cleit (later ceit), dútrad (no longer verbal), deapmad, formad (root men- in L. mens,

E. mind) *tuige* (*tuigeaó* where *th* in unstressed syllable has become *th*. In *dearmadó*, *formadó*, final *τ* has been eclipsed by preceding *-n*). *fiarfaíde* (early I. *iarfaigid*, from *†sagitus*) *atcuinge*, *atcuingis*; *teacht*, *rao* (no longer *verbal*).

The verbal noun form is (frequently) different in compounds as compared with the simple noun. E.g., *bheir*, but in compounds *bert*:—*taobairt*, *abairt* (O.I. *epert*) *ioðbairt*; *béim*, but in compounds *-be*, *-bae*,—*foða* (O.I. *fubae*) *tairbe* (O.I. *torbe*).

5°. *-tu* suffix:—*meaf*, *riof*, *coiméas*. Sometimes the old verb has become obsolete, and a new verb has been formed from the old verbal noun, e.g., *meafaim*, *coiméasaim*; so *léimim* side by side with the older *tingim*; *céimnigim* as compared with older *cingim* (obs.).

6°. With *-tiu* suffix in old nom.:—*oíoean*, *oíoin* (protection. O.I. *dítium*) *foighe* (patience. O.I. *foditium*), *feircin*, *feircint* (*faicrin*, *faicrint*) O.I. *aicsiu* (*†ad-ces-tio*). In *foisoin* (O.I. *foisítium*, from *fo-sissedar*), we have analogy, on the model of *foditium*, *airitium*, 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. *muc* for earlier *meic*, *maic*. In speech one frequently hears *feicim* (not *feicim*).

7°. With *mu-* suffix (masc.):—*gníom*, *deanam*, *foḡnam* *cornam* (now frequently *coraint*), *rníom*. But *impeardán* (from same root. The earlier form was *imbressan*. The *á* has been lengthened on the

analogy of diminutives in -án). *Tuitleam*, *tairipe* (loyalty, for earlier *tairissem*).

- 8°. With *ma-* suffix (fem.) :—*creioeam* (no longer verbal ; *creioeamaint* is used instead) ; *maoióeam*, *asallam*. *creioeam* and *maoióeam* are now masculine.
- 9°. With *mn-* *smen-* suffix :—*béim*, *céim* *óréim* (*órinis*), *léim*, *féim*, *foḡluim*, *tuicim* (O.I. *tothaim*), *ḡairm*. Notice that *béim*, *céim*, *féim* are no longer *verbals*. Also that, as in the case of *breic*, the verbals *béim*, *ḡairm* take a different form in compounds :—*foḡa* (O.I. *fubae*), *freasra*, *casra*, *foḡra*, *asra* (also *freasrao*, *freasrait*, etc.) ; *naióm* (now *fnaióm*) from *naic-* ; *reinnm* ; *maióm* (this last on the analogy of *naióm*). *ḡairm* occurs in the compound *toḡairm* = summoning, invitation, etc.
- 10°. With suffix *-ni*, (fem.) :—*buan* (*bong-*) (now frequently *buannt*, and by confusion with verb *bain*, *baint*) ; *áin* (root *ag-* to drive) *táin* *iomáin(τ)*, *tiomáin(τ)*, *comáin(τ)*.
- 11°. Miscellaneous :—*aitnam* ; *anacal*, *áonacal* (suffix *lo-*?) *ḡabáil* (suffix *-dla*) *ḡein*, *reic*, *creic* (these two on the model of *ioc*), *éiric* (from *reic*) *leanamain(τ)* (early *lenamon*), *fanamain(τ)* (Mid. I. *anad*) *teasán*, *féacain(τ)*, *ruic*, *timéireac* (from root *reth-* with ending modelled on *teac*). Other forms of the noun corresponding to *ruic* are :—1°. *ress*, seen in Mid. I. *esraiss* = way, passage ; 2°. *rithin* in *foirúicín*, help. *toḡa* (or used formally as verbal *toḡao*), *roḡa* (both from root *gus-* ; cf. Augustus (Avi-gustus), Eng. cost) ; *reirídeann* (*reiríðinn*) *léigean*, *airídeann* (from Latin gerundial forms) ; *ifídeann* (earlier *iffern*) on the analogy of these ;



the iterative and intensive meaning is easy enough  
The "petty" questioner is generally insistent.

18°. -tín, tain:—fóirúitín (fóir < fo + reth); fearúitín (pour  
< fearúaim; then downpour, *rain*).

19°. -sáil, -sáil, -uíol:—puruíol, fearúisáil, brúctáil,  
súirúisáil (quiet lowing), etc.

#### B.—Composition:—

1°. First element a *noun*, second element *adjective*:—

fóit-úiríe, uct-leactán. 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: móir-cúmaect, móir-luac; but as an adj. luacmáir, lósmáir (the termination -máir is in origin the adj. móir). Words like fionn-úairne are really nouns, whereas báirne-fionn 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., teḡlac < †tego-slogus); aspiration in Irish shows this; in Gallic words the vowel appears, e.g., Ir. eactnao, Gall. Epo-redia, Dago-(Ir. veas)-vassus, Dumno-rix, Vergo-bretus (name of magistrate amongst the Ædui, and = cuius iudicium efficax est. Vergo- = fearú, Bitú- (Ir. bit, cf. bit-beo) riges. Cf. Gk. μονο-γενής only-begotten. Gall. Cingetrix, Carent-o-magus.

2°. First element a noun, second also a noun:—

talam (-n stem)—cúmrucáil (earthquake): muir (-i stem)—úiríe (sea-raven); rúg (-g stem)—teact; teas (-s stem)—lac (2nd element, = rúg rúas; when the vowel is shortened (through loss of stress)



final gh broad becomes ch) : *ḡiob-éac* (lit. wood-cat, i.e., mouse-trap) ; *ioḡal-aoḡaḡ* (idolatry) ; *maḡc-ḡludḡ* (cavalcade) ; *bḡiaḡar-éac* (battle of words) ; *oḡn-maḡaḡ* (homicide; the first element is equivalent to *ouine*) ; *ban-éara* (*ban* is the composition form of *bean*), *bainḡioḡain*, *croḡang* = bunch, cluster (quantity held in hand) (also *croḡainḡ*) < *croḡ* = claw, the hand from wrist to fingers, + *ang* (cf. Gk. *áγγος*, pail, bowl, bucket—Z.C.P. VII. 2, 397).

3°. 1st element an adj., second a noun :—

*áḡo-ḡí*, *cearḡ-láḡ*, *cruaḡ-éar*, *ḡeaḡ-oḡine*, *ḡroḡ-ḡeangḡabáilaoḡe*, *ḡeanaḡair*, *nuá-ḡiaḡoḡair* (all *nouns*).

4°. 1st element an adj., second also an adj. :—

*uilecúmaḡcḡac*, *ḡeaḡ-bḡearḡa*, *ḡroḡ-ḡuaḡoḡiac*, *ḡubḡlár*, *ḡionn-ḡuaḡ*.

5°. 1st element an adj., 2nd a verb :—

*céao-éuir*, *uile-maḡaḡ*.

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., *ḡonaḡarḡ* (so + *neaḡarḡ*) *éiarḡ* (O.I. < *ess* + *nert*) *ḡaiḡbḡar* (so + *aoḡar*) ; *ḡaiḡbḡar* (*ḡo* + *aoḡar*) ; *ionnuáéair* (in + *nuáéar*) ; *ḡeiriḡar* (fitting *ḡi* + *aiḡbéar*, i.e. without reproach) ; *ḡuḡain* = everlasting (*ḡo* + *ḡain*) ; *oiḡoḡar*, = illustrious (*ar* + *dearc*). The change takes place also sometimes when the resulting compound is a **NOUN** :—*ḡeoḡair* = a diphthong (*ḡe*, composition form of *ḡó*, *ḡá* + *ḡoḡair*), *incúinn* (in + *ceann*), *ḡiarmuir* (*ḡi* + *ḡormair*) But on the other hand *ḡoéar*, *ḡoéar* ; *ḡoḡin* =

shelter, may be from  $\text{ro} + \text{ríon}$ . Cf. the Latin adjectives *imbellis*, *imberbis*, *inermis*, *exsomnia*, *exanimis*, *bicornis*, *multiformis*, etc. (from *o-* *u-* and *a-* stems). With *u*, *io*, *ia* stems the phenomenon is not so general. *íonhruic* (worthy) is probably from  $\text{in} + \text{ruicc}$  (sell); *roibíur* and *roibíur* come probably from *labíra* (*labair*, speak).

Further exx. of indeclinable particle + noun:—

The Indo-Germanic negative particle  $\bar{n}$  (appearing in Latin as *in*, in Gk. as *a-* in Teutonic languages as *un-*) becomes in Irish

(a) *in-* before *o*, *s*:—*inobúise*, *ionghnab* ( $\text{in} + \text{gnab}$ ).

(b) *en-* before *o*, *c*:—*éadúóir*, *éadramlact* (i.e.  $\text{en} + \text{coramlact}$ ).

(c) *an-* before vowels, labials, and other explosives than those mentioned in (a) and (b); *aineolar*, *ainbóir*, *ainmíne*; *an-* irregularly before *c* in *aincéríodaim*.

The neg. particle *am-* in *amhar* ( $\text{am} + \text{harr}$ , faith). *aimíro* (barren) < Early I. *birít* = a sow. SK. *bharanti* = bearing; Root-*bher*.

The neg. particle *oi-* in *oicreab* (*treab* = Eng. *thorp*, O.H.G. *Dorf*, village).

The neg. particle *mí-* in *mí-ráram*, etc.

The neg. particle *ro-* in *roombair*, *roóair* (aspirating, on analogy of *ro-*).

The neg. particle *neam-* in *neam-airne*, *neam-bairact*.

7°. 1st element indeclinable particle, 2nd an adj. —

*éadúóir* ( $\text{en} + \text{dóir}$ ); *annra* (difficult;  $\text{an} + \text{asse}$ , easy). From this word comes *annradact* = love, affection; cf. the change of meaning in *meairra*, in—

ir meapa liom Seán ná Séamar ; inoearb ; éadortiom ; éadtraimail (en + corimail). Superlative particle an (ana-) in—ana-imait, etc. ; ainbhorac. In ruaidníb (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) doiraidb, roiraidb may be from either réirb, or the noun RAC. neamhrimeamail, mí-ráirta, amultacac.

8°. First element *preposition*, second element noun, adj., pronoun, or verb :—

(a) The preposition ad (Latin ad) :—

1° Before vowels and old u > aó :—

aónacal (aó + anacal) ; tairbire (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 airt). Aduigim (ad + doigim ?) ; aicrim (mod. feicrim feircint = †ad-ces-tio aɣailam (ad-gládathar). aibib ripe (O.I. abaig from bo(n)ɣ-). 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.). Airam (ad + ríom), aibirb (ad + ness + id).

4°. Before the prep. od (syncopated) it became aud, ed, id, and in mod. Irish, iob, ib :—ioibairt, ibairt (ad + od + beir).

(b) The preposition ar (er, ir, air, ur, oir, úr) :—(cf. L. AR-biter, agi-ER). Oirbire (oirbeire, oirbeaire) pron. uirbire in South Munster ; urraige, urraigte. (Also úr- ; from ar-ini-guide) ; syncopated in aicrige (ad-eir-rige) ; úrlabra, 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. *briġ*) = hill).

- (c) *ait*,-*ait* :—*aitne* ; *aitearġ* (*aithe*+*sc*<Root-seq Thurn. I, 453) ; *aitriġe*, *taġaoir*. So *aitcuinġe*, *ait-lá*, *aitbliadain* (the New Year). Cf. Latin *at*, = *but*. In modern Irish three meanings are distinguishable :—
- 1°. iterative :—*aitbeoðaim*, *aitbriim*.
  - 2°. negative :—*aitcperveam* = apostacy.
  - 3°. back :—*aitiompaít*, *aitbéim*.
- (d) *céad* (O.I. *ceta*-, *cita*- *cét*-). Only in *céadair* (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) *com* Latin (*cum*, *con*-) :—
- 1°. Before vowels and *l*, *n*, *r* :—*com* :—*comairle*, *coimveact*, *comlionad*. In *comnair*, *comnaoir*, the nasal *m* causes insertion of *n*-before vowel.
  - 2°. Before *i*, *e* or *u*, sometimes *cum* :—*cumra**ad* (*com*+*u*) *cumveact*.
  - 3°. Before *d*, *g*, written *con*, but with *ġ* = *conġ* :—*conġnam* (*com*+*ġniam*) *conġadait* (*coinneait*) ; *coinnveactġ* (contention, comparison). But *comnġar*.
  - 4°. Eclipses *t*, *c* and *>* *coo*- *coġ*- :—*coo**lad* (†*contulud*). (In speech of course the *d* is assimilated to *l*) ; *coġar* (*con* + *coi*) *coġad* (*con* + *caġ*).
  - 5°. Before *s*>*co* (with original doubling of *s*) *coi**nam* (*com* + *riam*) *coimait* (*com* + *samail*).
  - 6°. Before old *v* the *m* of *com* disappears in :—*oo* *cuad* (*cum*-*ved*). Similarly before *m* in *cumim*

(com-men). On the other hand *cum*ar $\zeta$  (*cum*+*me*ar $\zeta$ ), *cum*it (*com*+*me*it).

- 7°. In other cases before *v*, the *m* becomes *v* and the resultant is *v* :—*cubur* ( $\dagger$ *cum*+*vissus*), *co $\zeta$ uabur*, *cubair* (mod. *cui*b $\bar{e}$ ) (*com*+*fid* = a letter of the alphabet); cf. *cuibear*, *cuibearac*, for earlier *cuib $\bar{e}$ ear*, etc.; *coibce* (*com*+*riac*) = hire, debt, dowry. *Coib $\bar{e}$ ige* (*com*+*po*+*ui $\bar{e}$ ge*), *coibnear* (*com*+*rine*+*ar*) *coibnearca*. But cf. *coimneara* (next) and O.I. *com-nessam*. *Coimearcar* (*com*+*rearcar* = *vesper*).
- 8°. In borrowed words *com-* often represents Latin *con-* and eclipses *r*: *coib $\bar{e}$ ioct* (*con-flictus*), *coitinn* (*con-tentio*). *Coiriar* (*conscience*; cf. *cubur*, *co $\zeta$ uabur*).
- 9°. Before *i* *m* disappears in *cuing*, *coingir*, 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 *rem-rem* (*réam*-) :—*cóm-tionól*, *cóm- $\zeta$ luair $\bar{e}$ ac $\bar{t}$* , *cóm-molaim*, *cóm-bri $\bar{u}$ g $\bar{a}$ b*. In *cómbair* and its compounds the *m* and *b* are both unaspirated. In *cumair* the two *m*'s apparently give an unaspirated *m*.
- (f) *de*, *de* :—(Latin *de*).
- 1°. Before most consonants, and vowels—*de* :—*deio $\zeta$ -bair*, *deireab*, *deireac*; *deail*, *de-airme* (innumerable).
- 2°. Before *c* broad, *ro*, and possibly *b* (broad)—*de* :—*deacor* (O.I. *de-chor*) *dearmas* ( $\dagger$ *de-ro-ment*), *deabair* (*de-buith*). In *deanam* there is *com-*

pensatory lengthening. So *oíoean* (O.I. *dítiu* from *di-étiu*).

- 3°. Before *fo->ou* in *oúéradεt*; *cundubart* (*com-di-fo-bert*) doubt, now *connεadεairε* = danger.
- 4°. Before old *v* in other cases, *oi* and *oe* appear: O.I. *diad* and *dead* = end; cf. *oeo*, *εá* *deoió*; mod. I. *oéiúeanaó*, *innoiáio*. Welsh—*diwedd*.
- 5°. Before *ř* it appears both as *oe* and *oi* (*oi* ?):—*in-oeǵaió*, *inoiǵaió* (*de-šaiǵid*). The latter possibly on the analogy of *innoiáio* (from *oiáio* the end; mod. *innoiáio*). *oe* is the form to be expected on account of the *a* in *saigid*.

(g) *eaótar*:—*eaótarannaó*; *eaótra* (*expedition, adventure*). Cf. L. *extra*.

(h) *ess*, as (L. *ex*):—

- 1°. Before vowels, and *c*, *t*, *s*,—*ear*, *eir*:—*earonoír*; *eireirǵe*, *earcara*, *teartuiǵ* (*to-ess-ta*), *earlán*.
- 2°. Sometimes *air*—*aireirǵe*. 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. *ή-λυθ-ου*, *έ-λεύ-σομαι*), *éiric*, *éimim* (*éimixim*), I refuse (cf. early I. *for-énid* = *he cannot*), *éiric* (*ess+nert*). Mod. *inirce* (*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*) *eaǵal* (*ek+gal*: cf. *oiǵal*, *toǵal*, *řóǵal*) *etrocht* (*shining*).
- 5°. Later on we find *ess-* (instead of this *ek-*), in mod. I. *ear*:—*earba* (*ess + bae* = *good*), *tearraó* (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* *τὰς* (*Tasgus*).

- (i). *san* (O.I. *cen*):—*ceana*, *ceanntar* (=the district *on this side*, as opposed to *alltar*). The original meaning was “on this side.” Cf. L. *cis*, *citra*; Gk. *ἐ-κεῖ*; Irish *bith cé* = *this world here*.
- (l) *oir*, *easair*:—(L. *inter*):—*easair* *uirde*, *oirmeadonad*; *dasarasoin* (Thursday < (*ea*)*asair* *oá doime*?). This preposition aspirates on the analogy of *air*. In *dasarasoin* (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. *reasair* *oir*, *raoi* (*so + uid-s*), *daoi* (*do + uids*), *oinnir* (cf. *un-wit-ting*); *aimir* may be a participial form like *birir*. *faidnuire* (directly from the noun *faidu* (gen. *faidán*)).
- (n) *fo* (Gk. *ὑπό*, L. *sub*):—(For *to-fo-* see p. 263 and for *de-fo* p. 258.)
- 1° Before consonants:—*fo*, *fu fo* (with compensatory lengthening):—*foisne* (*patience*; O.I. *foditiu* = *suffering*). The Munster form *foine* probably goes back to the dative (O.I.) *foditin*; *foisnam* (*fo + nisim*); *foisanta*. In Ulster *faisear* we have *a*, (< O.I. *fo-d-fera*). Mid. I. *fuba* *γ rúba* = *hewing and killing*.
- 2° Before *o*, *a* > *fo*, *fu*, *fa*:—*foisra* (*fo + so + saire*) *fuairnad* = *tumult* (*fo-od-ess-anad*) *fasaim* (*fo + as + gabaim*); *foair* (*fo-oo-beir*); *ba úbair* (*o'foair*)—(see p. 243). In Mod. I. this prep. takes the forms: *fo*, *fé*, *fa*, *raoi*.

- (o) *for* (L. super, Gk. ὑπέρ):—*for*mao, *for*fár, *for*áit (*for*áir, with metathesis); sometimes lengthened—*for*ínceann, *for*íclámar, *for*íneairt.
- (p) *for* (Root *vrt* of L. *verto*, *vorsus*):—
- 1°. Before vowels *for*:—*for*ícting = return track; *bean for*íocáilte (nurse).
- 2°. Before consonants:—the *th* of *for*ícth assimilates:—*for*easra (*for*ícth-sra; e for i in first syllable because of a following a, or o. Cf. *feair*; *vir*(os); *or*eac: †*dr*ka, †*dri*ka; cf. Gk. ἔδρακον (with *r*). Other grades in *dér*κομαι and *déd*orka. *re*ao: *vidua*; *br*eš (gen. of *br*í hill) < *brigos*; *ne*ao (O.I. net < †*ni*-zd-os; L. *nidus*, E. nest); *re*arš (†*sit*-ko-s; L. *sitis* thirst); *re*aeata (beside old verb *snig*io = L. *ninguit*), *br*it (but gen. *be*ata, O.I. *betho*).
- 3°. Later compounds show *for* before consonants, aspirating on the model of *air*:—*for*íct-buaiao (re-percussion) *for*íocnam (care, diligence) = O.I. *frithgnam* < †*gn*íom; for meaning cf. Lat. *officium* (*facio*). In the modern Irish form *the th* of *for*íth has become *h*- and unvoiced the *gh* of †*gn*íom; *for*íoc- instead of *for*íoc- possibly on the analogy of *for*íocnamáit WHICH HAS THE SAME MEANING as the adj. form *for*íocnamáit; *for*íct-léigeam = reperusal. The Connaught *for*íctíth instead of *for*íctíth is on the analogy of *le*íctíth.
- (r) *for*, *for*am:—*for*íctíth (with prothetic *f*-, metathesis of *r* and *f*, and assimilation to verbs in -uig: < †*iar*-fo-šaig); *for*íctíth (aspiration on analogy of *or*íctíth). This preposition seems to be formed, by means of a suffix in *r*-, from the I.G. †*epi* (Gk. ἐπί) which in I. would give *e*i (with loss of *p*) *e*, *ia* (Thurn. I, 468).



(s) imbi, im :—

- 1°. Before vowels, and  $\mu$ - im, iom :— imeasla, imreimre, imrearan (Earlier imbressan;  $\grave{a}$  lengthened on analogy of diminutive -án), iomáin (†im-ag-ni-), tímceall (with to-).
- 2° Before  $\acute{r} > \text{imp}$  :— iompóð (†imbi-šoud), impiðe (†imbi-šuiðe). But later imrearc, imfníom.
- 3° Before other consonants im (aspirating) :— imtécct, imðearḡað, i n-imḡcén (a contamination of in imcén and ḡcén).

Three meanings in modern Irish :—

- 1°. intensive :— imðearḡaim (revile); imeaslaḡim = terrify; imtḡim, iomcuir.
- 2°. mutuality :— iomaḡallaḡ, iomḡuailim.
- 3°. literally (round about) :— tímceall, iomáin.

(t) in (In composition it has three forms in, en, and ini (Gk. *ἐνί*) 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  $\tau$ ,  $c$  :— éirteáct (O.I. étsecht) réadaim, réirir (O.I. étir < ad-cota-enta). But see p. 242; ðéicrin (†do-en-ci). In teasarc, easar, easna the e is short, irregularly.
- 2°. ind :— tiorhrcnam. The d appears in the O.I. perfect tindarscan (to-ind-ro-scan); ionntamail, similitude (ind-samail); tiorhrcóð (to+ind+soud; cf. iompóð), tiorhrcuḡim; ionhrað (attack. O.I. ind-red; root "reth," run); indarpe, mod. ionnarðað(ð).
- 3°. in-before vowels and many consonants :— iníúcað, Inid (L. initium) inírle (humility) tinreað (aspiration (to-in-fed (švet)); inðear (estuary).

- 4°. ini :—úrnuiḡe, úrnuiḡte (< er-ini-gude : mod. ḡuirḡe) inḡean ; Ogham inigena
- (u) ior :—iōctar (probably on analogy of uāctar) ; íreat. Pedersen derives it from †pēd-su. It is possibly a genitive from the base of the preposition in ; cf. aēt ; Gk. ἐκτός. Cf. L. in-tus ab-s. Adverbial in r-ior, t-ior, an-ior.
- (v) ó, úa and oð, uað :—
- 1°. iōðbairt, iðbirt (ad-od-ber) ; òiomar (di-ud-mess), cúmḡad (com-ud-ding).
- 2°. After fo, ro, to > fó, ró, tó :—fóḡra (fo-oo-ḡairḡe) tóḡáil (to-oo-ḡabáil).
- In tobair (to-od-ber) and torad (to-oo-siag) we have short o.
- 3°. Before i, r > ó, ua :—tíonól (do-in-ó-la).  
Cf. Latin *au-fero*.
- (w) ór :—uāctar (cf. Gall. *Uxello-dunum*, i.e., Hightown. L. *auxilium*, Gk. ἀξίλω). We have it adverbially in r-uar, t-uar, an-uar. Pedersen derives it from †oup-su and uāctar from †oup-tero- (I.G. pt > cht). Goth. *iup* = upwards.
- (x) re- (before) :—réam-focal, réam-fuirḡiḡad (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-máit, ró-fuar. It combines initially with only a few verbs—raib, ruḡ, ráimḡ, rinne, riḡim, roicim (ro-saigim) (now usually rroicim, rroirim) rucc (in-ḡo rucc, but mostly without the ro- now, as ḡo nuḡe (as far as). In most cases it is joined to a preceding particle—ḡo, ní, muna, etc. Preceded by de > dear :—dearḡad and dearḡad. We have it in roḡa (choice) raðad (robud < ro-† bud ; cf. Gk. *πυ-ν-θ-άνομαι*) = warning.

- (2) *read* :—*readáirim* (present, bestow) ; *readáradh* *noctas* = A Christmas box. Formed apparently from the prep. pron. *reada* = past you (2nd sing.) ; cf. L. *secus*.
- (j) *tar*, *dar* :—*toirmeare* ; *tarimteas* (obs.).
- (k) *to* (pretonic *to*) :—
- 1° Before consonants, mostly *to*, (*tu*), *tó* (with compensatory lengthening) :—*tuirim* (O.I. *tothaim*) *tóimdar*. Reduced to *ti* (with compensatory lengthening) in *tígead* (on analogy of *tigim*, *tead*). In O.I. it was *tuidead* (*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* > *teilligim*. Thurn. I, 481.
  - 4° *ti*—in Connaught form *tiubhaid*, on the model of the old reduplicated future with *i* in reduplicating syllable.
  - 5° Before vowels :—*t-* (except before *o* > *tó*, *tuá*, *tógháil*) :—*tigim*, *tuigim*, *tugad*, *tímeall* (i because of position before **mbc**).
  - 6° *tó* before *for*, *od*, *fo* :—*tóirmad* (*to-for-mag*) *tóghaim* (*to-od*).
- (q) *tré* :—*tríall*. Cf. *aðall*, *taðall*, *oíall*.

The following prepositions are not used in Composition :—*as* (except with pronouns), *am* (except with 3rd s. pronoun in *amair*), *le* (except with pronouns), *so* (*to*) (except with pronouns), *read* (with perhaps one exception), *oi*. The following only rarely :—*riadh*, *ioir*, *eadtar*, *ceas*, *gan* (only in *ceanntar*, *ceana*), *iar*, *ir*, *oir*, *dar*, *tré* (except with pronouns).

The following are preserved ONLY in Composition :—*ad*, *ait*, *ino*, *oð*, *riad*, *eadcar*, *céad*, *ír*, *ro*, *for*, *cóm* (as prep.), except in such expressions as *go n-íomao réad* (L.O.). *Sead* (outside composition) is generally followed by *ir* (*asur*) ; *ne*, occurs, outside composition, in the form *noim*, 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-ra*). 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*) *páire* (now = welcome ; originally = joy, from *páitir* = joyous) *ruaire*, *ruairige*. Sometimes -í in Mod. I. for earlier -e. E.g., *minicí(ge)* for mid. I. *mence*. In O.I. this was the ordinary way of forming a noun from adjectives in -ad. In modern Irish we frequently use for these also the suffix -ar. E.g., *buidead-ar*, *airead-ar*, *aithead-ar*, *deartaadar*. With many adjectives, however, this suffix -e is not used. E.g., *mór*, *beag*, etc, adjectives in -amail ; those ending in a vowel, e.g., *ceannra*, *ce*.

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*

- (ῥαοῖ), ὅλαοῖῥε (ὅλαοῖ). These of course in the modern language are fem.
- 4°. -tut- (O.I. nom. in -u ; cf. L. *juventus*) ; In Mod. I. the ending is either -a, or -e :—*beaḱa* (O.I. *bethu*) < *beo*, *ῥláinte* (O.I. *slántu*).
- 5°. -as (old -us < *essus*, *estus*, and -as < *assus*) :—*ionnḱaḱar*, *binnear*, *coṛḱáitear*, *cuibear* (earlier *cuibḱear* < *cuibáir*) ; *ῥaitḱíor* (O.I. *faitigus*) < *ῥaitḱeac*, lit. fore-seeing, cautious. This meaning is close to the modern meaning in many places—shy.
- 6°. -s from monosyllabic adjectives :—*ḱaoir* (*ḱaot*) *ḱaoir* (*ḱaot*) *ḱnár* (*ḱnát*) *ῥcír* (*ῥcít*, tired ; cf. *éarḱaír*, quick) ; *ḱear* (*ḱe*) does not belong here. It is probably < †*tepes-tu- cṛior* (girdle) comes from the same root as *cṛioḱe*,—†*kṛd-su*.
- 7°. -acḱ, to form abstracts :—*ceannṛacḱ*, *ḱionṛacḱ*, *coṛḱálaḱ*, etc. I.G., -akta probably from root *ag-* drive, and therefore = that which is driven. Hence *group* ; then *nature*.
- 8°. -a (now usually -e instead, 1°). Mid. I. *ḱoḱta*, now *ḱoḱḱe*. But *úrḱlaḱṛna* (from verb) *ceannṛa* (originally *noun*, now an adjective. The old adjective was *cennais*).
- 9°. -tas, -das (= Mid. I. *tu*, + *as*) the former after consonants, the latter after vowels :—*ḱrénḱtar* (Mid. I. *bréntu*) *ḱoṛḱaḱtar* (Mid. I. *dorchatu*).
- 10°. -ar, acar (in a few nouns). There are many numeral nouns in -ar (from *ṛear*) :—*ḱonaṛ*, *ḱrúṛ* (the old dative ; the nom. was *ḱrúar*), *ceacḱar*, etc., *ioḱar* (*ioḱ* = many). The few in *acar* seem to take their origin from *ṛalaḱar* (*ṛalaḱ*)—this perhaps because of *cláḱar*, also = dirt, mud. The original meaning of *ṛalaḱ* (L. *salax*, from *salio* = I leap)

was lustful, lecherous. The meaning, however, has broadened. On the model of *ῥαλακάρι*, apparently, are formed—*λαζακάρι* (weakness, from *λαζ*), *μαλλιακάρι* (with *ῥαῦθαιριε*) = slowness, weakness.

- 11°. -τ from 'adjectives in -αδ :—*ῥεαῦθμανναδ-τ* ; *καριτῆανναδ-τ*.
- 12°. -αῦθ :—*υαεταῦθ* = singleness, unity, singular number < root of Gk. *αὐτός* (self).
- 13°. -ιῦε (preceded by a suffix -γο, diminutive) *ῥεανακάριῦε* ; also -αρι (preceded by the same suffix) *ῥεανακάρι* ; 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°. -ῥεαδ (fem.) Cf. L. *issa* *ῥαίιιῥεαδ* = foreign woman : earwig. *οίῥεαδ* ; *βάιῥεαδ* = a white cow (*βάν*) ; *λέιῥεαδ* (the female blackbird : *κίαρι* = black) ; *μίνῥεαδ* = a young she-goat (*μεανν-άν*, *μιοῖνν-άν*).
- 15°. -is-tero- (-ῥεαρι) ; *ῥίνῥεαρι* (†*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*, *ceanntaari*, *ceadtaari*, etc.).
- 16°. -αδ :—*ῥάραδ* (desert).
- 17°. -ine :—*ῥίῥinne*. The *n* is doubled in *ῥίῥinne* according to *MacNeill's law*.
- 18°. -ός :—*ῥνάετός* (wild beast's lair).
- 19° *άν*, diminutive :—*βεαζάν*, *μόριάν*.

(c) From Nouns :—

- 1°. -αδτ :—*οιαδτ*, *οαοῖνναδτ*, *τεαδταῖῥεαδτ*, *ῥιιῦεαδτ*

In early I. frequently from nouns in *eam*:—*bhreiteamnacht*. From these the termination *-mnacht* spread. E.g., *bibdamnacht*. From this noun the modern *biteamnac* seems to have been formed.

- 2° *-achtain, achtaint -cainc* (the two latter for verbal nouns):—*cuirtheadachtain, airtheadachtaint, aitheotheadcainc* (see p. 251).
- 3° *-as*:—*lanamnar, adaltnar* (a double suffix here. From *adall* = adultery, concupiscence, with reminiscence of the L. *adulterium*, perhaps). Now usually *adaltnannar* from the adjective *adaltnannac*, which owes its suffix perhaps to the adj. *eadtnannac* (which again is influenced by the Lat. *externus, extraneus*).
- 4° *isse* (mod. *ire*) a neuter *io-* stem:—*riadnuire* (Directly from the noun *riadu* (gen. *riadan*).
- 5° *-rad, raid*: 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):—*tuaitreadh* (ashes) now *tuaitread*; *oigre* (ice) O.I. *aig-red*; *gniomradh* (from this comes the strong plur. of *gniom, gnioimarta*). So *geimreadh* (Gk. *χιών*, L. *hiems*), *ramradh*. (Cf. *Samain*; Gk. *ἡμέρα*) *ladhradh(m), macradh(f)*.
- 6° *-lait*.—Collective. Really the noun *rlait* = kingdom:—*éanlait(e)*.
- 7° *-tracht*.—Collective—*bantracht*.
- 8° *-airt*.—Collective—*conairt* (hounds). Possibly we may see here the word *rlait* (*series*), L. *sero*. For change in compound cf. *breit*: *tabhairt*.

- 9°. -*lad*.—Collective. (The word *rlóξ*, *rluax*); *teax-lad* (household); *muctad*.
- 10°. -*ro* (earlier *id*, *ith*). The agent:—*rcéadairde*, *ainmníro* (Nominative).
- 11°. *am*, *eam*:—*breiteam*, *féiceam* (debtor) *óuteam* (creator); (*feallram* (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*):—*teáctaire*, *meáctaire*, *báraire*, *áltaire* (a brood-mare). Cf. *raaire*, an ambling horse, and Eng. *palfrey*).
- 13°. *oir*:—*coimneoir*, *óoirreoir*.
- 14°. *uir*:—*doctuir* (m. 3rd decl.). But *creáduir* (f. 2nd decl.) is from L. *creatura*.
- 15°. -*oir*, -*óoir*, -*ator* (L. -*ator*), *ceoltóir*; *rpeal-ator*, *breáξator*.
- 16°. -*án* (masc. diminutive: < *†agnus*):—*cnocán*, *uiohán* (O.I. *lem*, L. *ulmus*).
- 17°. -*áξán* (dim.):—*íoraξán*, *doóáξán*. Here we may have an accretion of the *ξ* of *beáξán*; or else a double suffix—the Britannic suffix *óg* (= I. *ac*) + *án*. Other varieties of this diminutive are -*acán*, *acán*, -*racán*, *atorán*:—*méaracán* (thimble), *rξáξacán* (strainer), *ramnacán* = a salmon trout (lit. a yearling trout, if from *ram* = summer; cf. *ramaire* = young heifer < *sam* + *rairξ* = unfruitful, dry; *cnúóán* = gurnet is derived, from the adj *cruió*; also *crúóán*, *cruiatorán* (Z.C.P. VII, 2, 405). For the converse change of *cn* > *cr* cf. Ulster *crac* (*cnoc*), *crám* (*cnám*); *boξracán*, *bioránatorán* (pin-cushion), *breáξatorán* (toy).



- 18°. -*naio* (Fem. diminutive) O.I. *nat* (e.g., *óthathnat*; *uačadō*: pauculus). *bláčhnaio* (Little Flower), also *bláthnat* (weasel) which *may* be the same word. *Ųranncaio* (flea) is < *Ųearš-naio*.
- 19°. -*in* (Dim.) *řřřin*, *nóřřin*. Same as I.G. suffix -ino-. Cf. Gall. Ticinos (Ir. *teicim*, I fly?), Eng. swine; su-ine: L. *sus*.
- 20°. *ós -čós*:—*óřřós*, *řřóeós*, *bábós*, etc. Generally diminutive; *míoičós* = gnat; *cuarńós* (nest of honey bees).
- 21°. -*ne*, -*ine*:—(Dim. or Collective): *řoitč*; *řoitčne* (a single hair: so *řuainne*); *řřán*; *řřáinne*. *ainččine* (stormy weather; *an-řadō* = storm).
- 22°. -*lo* (I. *al*):—*Cačal* (cf. L. Catullus), *čuačal* (*čuačal* = withershins). *Ųeirčal* = the turn to the right. Earlier we find *tuaithbél*, *tuaithbil*, suggesting that the second element is -*béal*. It is however certainly -*sel* (*svel*) Irish *řeal*, turn, time, spell, space. Further *čimeal* (darkness); cf. L. *temere*, *tenebrae*. *néal* (*neb-lo*) *coil* (hazel:—L. *corylus* = *cosylus*, Eng. *haz-el*).
- 23°. *anar*:—in *čřéadānar*, originally a period of three days, from O.I. *čřéve*, three things, but under the influence of the Latin, *triduanus*. Now = abstinence.
- 24°. *čearč*:—in *čuarččearč*, *Ųeirččearč*. The *ř* of *čuarččearč* seems to be due to *Ųeirččearč*. Cf. converse influence of *čuaio* on *čear* (instead of *Ųear*). The origin of the suffix is obscure; could it be connected with the L. *pars*?
- 25°. *čann*:—the place where things or persons are kept; *leadārlann*, *očārlann*, *amārlann*, *arřmčeann*. But *ann-lann* = sauce contains the Welsh *llyn* = drink. Cf. I. *linn*.

- 26° ταρ :—αιτέανταρ : υζοδαρτέαρ (In P.H. augtortas).  
In Mod. I. the second *α* is long.
- 27° -αέ :—connteaé (conntae) = stubble < Middle I. condall, stalk, stubble.
- 28° -αρναέ (a double suffix -αρ (belonging originally to nouns like *ελαζαρ*, *κοζαρ* : in this last it is not a *suffix*) + *ναέ* (the suffix -αέ added to -n stems) :—*κοζαρναέ*; *ελαζαρναέ* (the suffix is usually diminutive, but this word means *heavy* rain ; so however does the simple *ελαζαρ* ; it has perhaps an iterative force here, referring to the frequent falling drops). Then also—*चनाζαρναέ* (crackling, rustling noise) < *चनास* ; *मीोζαρनाέ* (dozing) ; *υαέαρनाέ* < *υαέ*, (sighing) ; *λυιθεαρनाέ*, *λυθαρनाέ* (collective : weeds in general) *ζνύραρनाέ* (under-lowing of a cow) ; *ριοραρनाέ* = whispering (*ριορα*).
- 29° -αέταέ. Apparently also a double suffix from -αέτ + αέ (or αέ + ταέ) :—*ζνύραέταέ* (under-lowing < *ζνύραέτ*) ; *εραέταέ* (coughing).
- 30° -ραέ, -ταέ (of the noises made by animals) :—*αμαρτραέ* (barking) ; *ζέιμπεαέ* (lowing ; also *ζέιμνεαέ*) ; *ζράζαλλαέ* (clucking of hens) ; *μέετλεαέ* (bleating) ; *ριοραραέ* (*ριοταραέ*, neighing). -αρταέ in *ρραοταρταέ* (sneezing) and *υαλλεταρταέ* (of swine).
- 31° -ζαίλ, ζαίλ, υίολ :—*ζράζζαίλ* (= *ζράζαλλαέ*), *ζνύρζαίλ* (lowing) ; *ρυρυίολ* (pouting) ; *εμαρτυίολ* ; *βρυέτζαίλ* (belching) ; *φεαουίολ* (*φεαοζαίλ*) (whistling).
- 32° -sine (cf. 21) :—*ράιρτine* (< *ράιρò*) < *ράιτρine*. For change of ò into τ before ρ cf. *ερωτ* < *ερωτ* in phrase in *ερωτ ρin*. Also Ulster *βίωτ* *ρέ* < *βίωò* *ρέ*.

(d) From **Adverbs** or **Prepositions of place**; and **pronouns** :—

-**ταρ** :—**οιρτέαρ**, **ιαρτέαρ**, **υάεταρ**, **ιοέταρ**, **εεανηταρ**, **αιιηταρ**, **εάεταρ** (exterior) **αιρτεαρ**; **εεάεταρ** (originally, each of two; now mostly with negative-neither); **νεάεταρ** (from O.I. *nech*), **ιονάεταρ** (intestines).

(e) From **Verbs** :—

- 1<sup>o</sup>. -**ιϑ** : the agent, or kindred meaning :—**αιηριϑ** (accusative case < ad-ness-).
- 2<sup>o</sup>. -**αετ** : abstracts :—**εεεταετ**, **εεανηεεεταετ** (derived directly from participle).
- 3<sup>o</sup>. -**αρ**, -**ταρ** :—**εεαεαρταρ**, **εεεεαεταρ** (also directly from verbal adjective in **εε**, **εα**).
- 4<sup>o</sup>. -**ητ** (-**αϑ**) :—**εαηα** (*caraid* = he loves : still alive in Ulster). Cf. L. part. in-**NT**-.
- 5<sup>o</sup>. -**υος** (cf. Gk. perfect participle active in -**ωσ**) **εοημϑιυ** (Lord) < †*com-med-wōs* (Root of *midithir* = he judges; vb. n. *μεαρ*).
- 6<sup>o</sup>. -**ς** :—**εαρ** : originally vb. n. to root *ba-*; cf. Gk. *εβη*; Sk *a-ga-t*.
- 7<sup>o</sup>. -**αη** :—Agent. **εαη** = pilot, from root †*pleu-sail*.
- 8<sup>o</sup>. -**ηοηρ** (through verbal nouns in -**η**) -**εοηρ**, **αεοηρ** :—**εεηρβηοηρ** (*εεηρβηηηη*), **μολεοηρ**, **εεεεαεοηρ**.
- 9<sup>o</sup>. -**ταρ** :—**εοεταρ** (canal) L. *lavacrum*; Gk. *λουτρον*, bath; **εαηαεταρ** (gimlet); Gk. *εερε-ερο-υ*.
- 10<sup>o</sup>. -**αιηε** :—**εαεοαιηε** (lit. a digger; **εαηοηεεημ**, I dig; **εαηοε** = a fence; **εαεεαιηε** (*Dineen*) = a fish after shedding its spawn, should be spelled **εαεοαιηε**. 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, τΔ, τε, τΔ) : buaitte, molta, beannuiscté, fásctá.

(b) from **numerals** :—

1°. -to, -eto : reireadó, cúigeadó, veicmáó (we may look upon the *m* here as the final *m* of †dek<sub>m</sub>).

2°. The double suffix **mmo** + eto :—(I. máó, amáó) ceactramáó, tríomáó, etc. In the I.G. period apparently sometimes the -mo suffix, and sometimes the -to suffix was used. Hence L. decimus (†dek-mmo-s), Gk. δέκατος (†dek<sub>m</sub>-to-s). The combination in Irish was helped by reactmáó, veicmáó (where *m* belonged to the cardinal) and namáó where *m* may represent the original final *m* of novem (cf. Gk. ἐνεήκοντα).

(c) From **Nouns** :—

1°. -d(a)e :—(Mod. óΔ, τΔ) :—óΔ is often pronounced -ζΔ :—maoróΔ, ríozóΔ, cróóΔ (crú, blood ; L. cruor, cruentus), óΔonna (O.I. doinde, from plur. of duine), banóΔ ; muinntearcá, neamcá (heavenly), coibnearcá. This suffix denotes—quality, mode, belonging to, material, time, origin.

2°. -ac :—uilecómáctac, peactac, onórac, Éireannac, inmeádonac, buíóeac, óleazctac (M.I. dlighthech).

3°. amáil :—fearamáil, fíaiteamáil. English -ly.

4°. ineac } (From -n stems with addition of -ac) :—  
 anac } ainmneac, Albánac, marctanac, veirtineac  
 (cf. Sc.G. déistinn, teeth on edge, disgust < déit ?  
 Or Mid. I. déistiu = refuse of everything) ;  
 maactanac, inntinneac ; then added to words which  
 did not end in -n :—coitceanac, veíóeanac,  
 veirtineac. Words like eactrannac may have

had some influence also ; cf. L. *externus, extraneus*  
*ḁḁairmannac̄.*

5°. *-iḁe* :—*colnaiḁe, umaiḁe, oic̄-céillirḁe, eadnaiḁe*  
 (wise).

6°. *-am̄nac̄* :—(From nouns in *-am̄ain(τ)*) :—*creirḁe-  
 am̄nac̄, oirḁeam̄nac̄, leanam̄nac̄.*

7° *-m̄ar* :—(= the adjective *m̄or*) :—*ciallm̄ar, éad-  
 m̄ar, fonnm̄ar.*

(d) From **prepositions** :—*to* :—*uarat (ór), íreat (íor).*

(e) From **adjectives** :—

*-ḁa* :—*beoḁa, m̄orḁa.*

*-ac̄* :—*biléiteac̄* = a mullet (< †*bhlēiti-ko-* (Z.C.P.  
 VII, 2, 389) lit. the sparkling one ; cf. Eng. *blithe*).

#### D. Miscellaneous :—

1°. *ionann* (equal to, all one, the same) is derived by  
 Pedersen from the def. article + *anon*.

2°. *éiḁin* seems to be gen. of the noun *éiḁean* (m. and f.  
 Cf. the phrases *ar éiḁin*, and *tuēt éiḁin*). 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 doig écin*, it is quite likely ; 3855 *is demin  
 écin*, it is absolutely certain ; 7898, *acht induind  
 fén écin*, but in our own selves ; 7934, *acht is  
 indíu écin*, on this very day ; 3095, *co mad he  
 Ísu écin*. But we also find the adjectival use :—  
 344, *oen bliadain écin*, one year anyhow ; 2504,  
*eirc co locc écin*, go to some place or other. *éiḁin*  
 is sometimes used wrongly by learners instead of  
*airḁe*. Speaking generally *ouine éiḁin* = Lat.

aliquis, but. *tuine áiríte* = Lat. *quidam*; so

*muo éigin* = *aliquid*; *muo 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) *anacal*, by itself means *protection, deliverance*. When combined with the preposition *ad-* it means *burial* : *adnacal*. Also, with metathesis of *n* and *l*, and lengthening of *-an* to *-an* :—*adlancan*. Then further by assimilation of ending to that of verbals in *-ad*, *adlancad*, the usual form in Munster at the present day.

Combined with *to-* and *ino-* it means the act of *bestowing*, O.I. *tindnacul*. But the word has undergone similar changes to those of *adnacal* > *adlancad*, its modern form being *tiadlancad* (with loss of *n* before first *o* (now aspirated) and compensatory lengthening of *l*). The plural *tiadlancete*, *tiadlanceti* = 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 *oo-* prefixed, and *-ar* suffix > *ocarar* = hunger (*oo-carar-ar*). With the preposition *ad-* > *accur* (O.I.) = joy. The mod. I. *acarar* = 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 *an-*, viz. : *anacair* = affliction. *Cíocair* = ravenous hunger > *cíoc* + *air-* (two *c*'s coming together > unaspirated *c*). So *trócaire* = mercy < *trósc-airne*, lit. loving pity.

- (c) *ciail* = sense, understanding. With *oi-* it means "one's best effort" *oíceail*. With *riú* (wood; a letter of the alphabet) it means a chess-board, the game of chess *riúceail* (now often spelled *riúceail*).
- (d) O.I. *fed-* v.n. *fedan* (†*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. *χολή*) v.n. of O.I. *fichid* (cf. L. *vi-n-co*), he fights.

There are various compounds in mod. Irish :—

With *ar-* *iorḡail* = contention, attack, battle.

„ *oi-* *oíogáil* = vengeance.

„ *ro-* *roḡail* = robbery, depredation.

*roḡairne* = robber.

„ *to-* *toḡail* = destruction. With *rine-*

*riogáil* = slaughter of a tribesman.

„ *ek(s)-eagáil* = fear.

(f) *riada* = debt, obligation. With *com-* *coibce* = dowry.

(g) The verb *ḡab* (L. *hab-eo*) occurs in many compounds :

With *ro-ao-* *ráḡaim*; cf. L. *adhibeo*.

„ *con-* *congḡaim*, *conniḡim*; cf. L. *co-hib-eo*.

„ *oi-* *oíogḡáil*; cf. L. *debeo* < *de-hib-eo*.

„ *to-for-ess-* *tuairḡáil* (account); cf. L. *ex-hib-eo*.

„ *ro-* *ráḡáil*.



With *oi- in-* :—*oionḡbáil* (equal, match) ; cf. Eng. a great “*take*.”

„ *to-oo-* :—*toḡbáil*.

„ suffix *-la* :—*ḡabla* = fork ; estuary ; land enclosed at confluence of two rivers ; the groin ; prop, pillar. The diminutives *ḡablin*, *ḡóilin* 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*, *aḡairc*) = challenge, revenge, dispute.

„ *to-ao- caḡra* (also *-ao*, *-airc*) = pleading, alluding to. The forms in *-airc* are due to *caḡair*, *caḡairc*.

„ *in-* :—*inḡairne* (feeding of cattle) ; cf. *inḡior*.

„ *to* :—*toḡairm* = summons, invitation, petition.

„ *fo- oo-* :—*foḡra* = proclamation.

„ *rricḡ* :—*rricaḡra* = answer ; *rricaḡairc* = answering.

„ *fo-* :—*foḡair* = sound, noise.

„ *oe- fo-* :—*oeoḡair* (diphthong : *de-* is here the composition form of *oó*, *oá* (2)).

(i) *ḡním* = I do, make. (Root gen. *gne*, *gn* (L. *gigno*, Gk. *γίγνομαι*). Vb.n. *ḡníom*. In many compounds :

With *di-* :—*oéanaḡm* = do, make.

„ *fo-* :—*foḡnaḡm* = service. Adj. *foḡanta* = serviceable.

„ *com* :—*conḡnaḡm* = help. Cf. *caḡair*.

„ *ao-* and suffix *-tom* :—*aigneaḡ* (*†ad-gnitom*). For meaning cf. L. *natura* (*nascor*) with *gigno*, *γίγνομαι*, *genus*, *γένος*.

(j) Root *gus* : Eng. *cost*. L. *Au-gus-tus*.

With  $\mu\text{-}$  :— $\mu\text{o}\zeta\Delta$  (choice ; usually *subjective* ;  
 $\text{o}\epsilon\text{i}\text{n}$   $\text{o}\text{o}$   $\mu\text{o}\zeta\Delta$   $\mu\text{u}\text{o}$ .

$\tau\text{-}$  :— $\tau\text{o}\zeta\Delta$  (choice ; usually *objective* ;  $\tau\text{o}\zeta\Delta$   
 $\mu\text{i}\mu$   $\mu\text{r}\epsilon\Delta\text{o}$   $\acute{\epsilon}$ .

Sometimes, however combined,  $\tau\Delta$   $\tau\text{o}\zeta\Delta$   $\eta$   $\mu\text{o}\zeta\Delta$   $\text{n}\Delta$   
 $\zeta\Delta\epsilon\text{o}\iota\zeta\epsilon$   $\Delta\text{n}\text{n}$ .

With  $\text{i}\text{m}\text{b}\text{i-}$   $\mu\text{-}$  :— $\text{i}\text{o}\text{m}\text{o}\mu\text{r}\mu\text{o}$  (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  $\Delta\mu$  :  $\text{t}\epsilon\text{i}\zeta$   $\Delta\mu$  =  
 pretend.

With *od-ess* >  $\text{o}\mu\text{c}\Delta\text{i}\text{t}$  ( $\text{o}\mu\text{t}\Delta\text{i}\zeta$ ) = open.

„ *to-od-ess* (to being dropped in mod. I. and  
 $\mu\text{o}$  inserted before  $\text{o}\text{o}$ ) >  $\mu\text{u}\Delta\mu\zeta\Delta\text{i}\text{t}$  = re-  
 deem, rescue.

„ *to-en-* >  $\text{t}\epsilon\text{i}\zeta\text{i}\text{m}$  = throw away.

(l) From the root  $\mu\acute{\epsilon}$  (L.  $\mu\acute{\epsilon}\text{-nus}$ , Gk.  $\mu\lambda\acute{\eta}\text{-}\rho\eta\text{s}$ ) in its weakest  
 form.  $\mu\text{l-}$  we get  $\text{t}\text{u}\text{i}\text{t}\epsilon$  (flood),  $\text{o}\text{i}\text{t}\epsilon$  (deluge),  
 $\mu\text{u}\mu\text{o}\text{i}\text{t}$  (excess <  $\text{f}\text{o-}\text{r}\text{o-}\text{o}\text{o-}$ ) ;  $\text{o}\epsilon\Delta\mu\text{o}\text{i}\text{t}$  (insignificant,  
 as adj.) <  $\text{d}\text{i-}\text{r}\text{o-}\text{o}\text{d-}$ .

(m) From the root  $\text{t}\text{o-}\text{n-}\zeta$  :—

With  $\mu\text{-}$  >  $\mu\text{u}\text{t}\Delta\text{n}\zeta$  = suffering.

„  $\text{i}\text{n}$  > v.n. *ellach*, originally = union. The  
 modern  $\epsilon\Delta\text{i}\text{t}\Delta\acute{\epsilon}$  = household goods, furni-  
 ture, cattle, is probably the same word.  
 $\text{t}\epsilon\Delta\text{i}\text{t}\Delta\acute{\epsilon}$  = hearth is from *teme*.

(n) The root *lu-* = move, energize, v.n. *luud*, gives  
 probably the modern  $\text{t}\acute{\text{u}}\text{c}$ , vigour, energy ; and  
 possibly  $\text{t}\text{u}\Delta\text{o}$  (mention, discourse, betroth)• with  
 narrowing of meaning. Thurn. derives this word  
 from root of L. *laus*, *laudo* ( $\text{a}\text{u}$  >  $\text{u}\text{a}$ ). With  
 $\text{ess-}$  >  $\epsilon\Delta\text{i}\text{t}\Delta\acute{\epsilon}$  = escape, slip away.

(o) From *meap* (O.I. *mess*, v.n. of *midithir*, he judges) we get—

With *oi-* *oo-* > *oimap* = pride.

„ *to-* > *tomap* = measure; a riddle; *cuire* (*tomaire*), measure for clothes.

„ *com-* > *cumap* (proportion: then *power*), *cumapac* = lit. well-proportioned, then powerful.

(p) From the root *rig-* bind:—

With *com-* > *cuirneac* (*cuirneac*) = a binder; the act of binding.

„ *oi-* > *oineac* (or it may be < L. *directus* with change of suffix.

„ *fo-* > *fuineac* = act of delaying, keeping (transitive).

„ *ao-* > *aineac* = act of binding; *buaineac* = tying of cattle.

(q) *reicc* = act of selling:—

With *in-* > *ionneic* = worthy, (fit to be sold).

„ *ess-* > *éiric* = fine, compensation, “eric.”

(r) *reth-* run:—

With *ess-* *éirim*.

„ *to-* *imbi-* *di* > *timireac* (with suffix assimilated to *teac*).

„ *fo* > *foir* = help, v.n. *foirim*. Cf. L. *suc-curro*.

„ *to* > *toir*? pursuit. Also *toirac* = fruit, result; cf. L. *eventus*.

„ *inoo* > *ionneac* = attack.

„ *to* (and different form of v.n.) > *cumap* (cf. Mid. I. *esraiss* (passage way).

„ *di-* *oo-* > 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 aicúingse, aicúingse (request, be-  
 seeing).

„ iar- fo- (and prothetic f-) > fiafraidhe.  
 (Earlier iarfaigid).

„ in- > ionnraíthe = attacking, approach.  
 (Earlier insaigid).

„ ro- > roicim = I reach. (Now usually  
 rroicim).

(t) seq- say :—Cf. L. insequē : Gk. ἐννεπε.

With to- ad- > τápc = account, rumour.

„ di- o- > oúirgim (awake), O.I. ní diúschí.

„ to- en- com- > teaḡarḡ (irregular short e).

„ in- > inḡce (speech, gender).

„ suffix -tlo- > rcéat (< †sqe-tlo-m).

„ aicē- > aicēarc (Thurn.). Is this arḡ in  
 “ ar an ḡcéat arḡ ” ?

(u) rní- (L. nī-tor) v.n. rníom :—

With com- cornam = 1° defending, 2° contending.

„ fo- funneam = energy, vigour, momentum.

„ to- ess- ro- téarnam (also téarnó) =  
 return, recover, steal away, depart, die, etc.

(v) rúoc̄t = race, stock, posterity. With oíúilleac̄t  
 = orphan, and with addition of personal suffix  
 -íthe > oíúilleac̄taíthe.

(w) cuma = shape < com-bae (v.n. of benaíth).

cuma = all one, the same < †com- smiio (root *sem* (one) of Latin *semel*, Gk. εἷς, μία, ἕν (i.e. †sems, †smiia, †sem).

(x) cιḗ (cιí) = left. With fo > foctia = the North. Cf. tuaiḅ (North) and tuactai (capaḅ tuactai = the left turn).

- II. 1°. conncabairc = danger: in Mid. I. doubt.
- 2°. bponnam = I bestow. Originally I *spoil*, *damage*; then *spend*, *consume*; and finally *bestow*. A good example of specialisation in meaning.
- 3°. connrabḅ = *contract*; then *league*. There is no reason to get angry with **connrabḅ** na ḡaeḅitḡe.
- 4°. amnar = 1° want of faith, 2° doubt in general.
- 5°. clabairne = 1° a digger, 2° thief, rogue, scoundrel, etc. The word clagairne (Din.) = a fish after shedding its spawn, is probably the same word and should be spelled with ḅ (instead of ḡ) (Z.C.P. VII, 2).
- 6°. O.I. foditiu (v.n. of fo-daim) = suffering: The Connaught I. foigḡe (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 ḡ substituted for the ḅ of the O.I.; the ḅ of foigḡe would represent the O.I. t. The d of O.I. foigde is, of course, aspirated. The Munster foirḡe 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. aiḅeabḅ; modern oiḅeabḅ = tragic fate, death. Also ir mḅr an oiḅeabḅ rḡaitḡe tḅ = you deserve to be beaten with a rod.
- 8°. O.I. dringid, steps, advances, has vb.n. ḡrḗim (cf. céim, léim, etc.). In Ulster it means *expectation*,

*emulation*, etc. Ὀρέιμπε = ladder.

- 9°. O.I. *erchót*, v.n. of *ar-com-fed-*, is in modern I. *urcóiō*. The old word meant *hindrance*; *urcóiō* = 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—*feirne*.
- 11°. *fuine na zéine*: the setting, going down of the sun. Perhaps from root-*ne* with *fo-* prefixed and *-io* suffix; cf. Gk. *νέομαι* = go or come (Pedersen). *fuin*, knead, bake, is a different word. Pedersen proposes *fo + zni*, 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°. *árad* = the tying of cattle; now = security, guarantee, help, hope, opportunity.
- 13°. *fuinead* (*fo + rig*) originally transitive, retain, delay; now intransitive, delay.
- 14°. *tuineam* (*to + rím*) originally = act of recounting; now in specialised meaning—elegy.
- 15°. *maidream* = 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°. *leiceir*, kind, sort, the like of; earlier *lethet* (mod. *leiteas* = breadth). Cf. P.H. 3091, *tria tharm-cruthgud a letheti*, lit. through a transfiguration of its sort (size). Hence we sometimes find a *leiceire*. In the special meaning of "kind, sort," the word is kept as a fem. and *e* is long (perhaps by association with *méir*), whereas *leiteas* in the sense of "breadth" is masc. An early example with *e* is found in Gm. Z.C.P II, 30 :—a *lethét sin d'arán*. Cf. No. 17<sup>o</sup>
- 17°. *raξar* (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 liom ná turra*. *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 *annrac* means *love, affection*.
- 19°. *ruadán alla*: In Arran, means a "sparrow hawk," but in W. Munster is used in the sense of *ruadán alla* (also *damán*) = a spider. We find at Ml. 59d as a gloss on "Aranearum" innan *damán n-allaid*. This is a diminutive from the existing word *dam allair* = a stag. *Dam* 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 *allair* (wild: *silvaticus*; Fr. *sauvage*) it means *a stag*. The diminutive *damán allair* 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 *ṛam* (in the sense of 'deer') and suggests *ṛam* a worm, reptile, louse (D.I.L.R.I.A., p. 59). In *ṛubán alla* we see folk-etymology at work. It literally means "the little black thing of the wall (*ṛalla, alla*) or of the rock, cliff (*alla, allle*)," *ṛuabán alla* is a further contortion of the original meaning. A common word for spider in Ulster at the present day is *ṛigeabóir* (weaver).

- 20°. *béarla*: the English language; originally *bélre* = any language (< *bél* mouth).
- 21°. *bícheamhac*, 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 ṵṛigearna Íosa Críost*.
- 24°. *ṛán* (L. *donum*). Originally gift; Wb. 28<sup>c</sup>2: *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°. *ṛéire*: originally love of *God* (*ṵé + reare*); now generally love of *the neighbour*; charity, alms.
- 26°. *ṛeailliam*:—flash, blaze, shining; then appearance, likelihood.





fortune, wealth, worldly goods ; then dowry, wife's portion.

- 36°. *meap* : vb.n. of *midithir*, he judges ; hence judgment ; then favourable judgment ; esteem.
- 37°. *tréadanap*, now = abstinence (as distinct from fasting, *tróp̄s̄ad̄*). 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°. *tréice* = 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. *meab̄*'s requirements in her husband—" *fer cen neoit, cen ét, cen onan* " ; 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 τὰ π-Ἀπολ), Canon O Leary.
2. Δερ. (Δερον ἀ ἐπίσημο ἕριμν), 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. (Βριβρι).—Canon O Leary.
6. C.Θ. (Ἀν Cραορ Θεάμαν).—Canon O Leary.
7. Ḷ.S. (ἠα Cειτρε Cοιργέλ).—Canon O Leary.
8. CΔτ. (Cατρίηα).—Canon O Leary.
9. C. πὰ ηῤ. (Cαριαο πὰη ῤαίθεα).—Norman Mac Leod, D.D.
10. Cλ. (Ἀν Cτεραδίθε).—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. Ḷonnč. R. (Ḷonnčáó Ruáó Mac Conmaíá).
15. D.I.L. (R.I.A.).—Dictionary of the Irish Language (Pub. by  
Royal Irish Academy).
16. Cιρ. (Cιριρ).—By Canon O Leary.
17. ρ.Δ. (ρινρργέλτα πὰ η-Δμαίθε).—ρεαρρρρρ ρινρ-βέλ.
18. ρ.S. (ρuin πὰ Smól).
19. ῤ. (ῤαίθε).—Canon O Leary.
20. Gl. (Old Irish Glosses).
21. Im. (Διέρμρ Δρ Ḷρίορ).—Canon O Leary.
22. K.T.B. (Keating's Cρί Βιορ-ξάοιτε Ἀν Βάιρ).
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 soirgíe*).—Canon O Leary
26. L.O. (*laoi oirín ar tír na n-óis*).—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 nsgádaó an xiolla ómb*).—*míceál ó máille*.
31. PH. (*Passions and Homilies from the leabhar bheac*).—Ed. Atkinson.
32. PB. (*Poetry of Badenoch*).—Sinton.
33. Ser (*seanmóin ir trí ríe*).—Canon O Leary.
34. S.T. (*Stories from the táin*).—Strachan.
35. S. (*Séanta*).—Canon O Leary.
36. S. (*Sgoí-úalaó*).—Canon O Leary.
37. TBC (*táin bó cuaitgne*).—Canon O Leary.
38. T.S. (*táos sda*).—Doyle.
39. Thurn (*Thurneysen*). Th. Hb. (*Thurneysen's Handbuch des Alt-Irischen*).
40. John (Gospel of St. John in *na ceitíre soirgíe*).
41. Wb. (*The Würzburg Glosses*).
42. Z.C.P. (*Zeitschrift für Celtische Philologie*).







