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# EASY LESSONS:

OR,

## SELF-INSTRUCTION IN IRISH.

BY THE

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*Fourth Edition.*

A KEY IS ANNEXED TO THE END OF EACH PART.

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*With the Author's  
compliments  
Respectfully  
W. F. Bouie*

## PREFACE.

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THE following EASY LESSONS were written to satisfy the repeated demands made on THE NATION by the Irish public to supply them with rudimental knowledge in the language of fatherland.

They are now reproduced in a book form, revised and improved by the writer. His only object, first in composing and now in republishing them, has been, to afford those who are mere nurslings in Gaelic, the milk of Irish elementary knowledge at once light and nutritive; and to circulate more widely than ever the language of Old Eire.

Of the six groups which compose the Indo-European family of languages, the Keltic has been proved by J. C. Zeuss, a native of Bavaria, and is now generally admitted to be, the most important as it is the most ancient.

From the analogies introduced in the LESSONS between the languages of Europe and Gaelic, the lovers of philology will, it is hoped, derive an additional zest to cultivate a knowledge of Irish, the largest and most extended division of the Keltic group; while the mere learner, being amply supplied besides with easy instructive matter, can, without attending to this foreign element, obtain from them sufficient rudimental knowledge of the language of the Gael.

It may be objected that in EASY LESSONS, philosophic deductions from the general and special principles of

language are unnecessarily introduced. Those who would so object should bear mind that nothing, no matter how simple, can to a learner appear easy unless he knows the principles on which its objective truth is founded. In order therefore to *know* whatever we learn, it is necessary to be acquainted with the philosophic truths from which such knowledge is derived. With a few admirable exceptions, the works already published more or less elementary in Irish, have been written with little or no attention to the philosophy or peculiar genius of the language, and are found, therefore, to be by no means calculated to make the study of our venerable tongue agreeable to students.

Works still more simple, or at least more concise than the present Volume, may yet be produced. Indeed, should these EASY LESSONS meet encouragement, smaller and cheaper introductory works intended for the *use of Schools*, shall, with God's blessing, be published.

To make these Lessons as fully available as possible, the learner should not only repeat the sentences formed in each exercise, but from the aid furnished him in the several Vocabularies, he should strive to form new sentences of his own, according to the grammatical instructions imparted in each Lesson. This process he should repeat again and again, saying several times over the same word or words under new combinations. This practice, continued with perseverance, will make the young learner become, in a very short time, a master of the language.

FEAST OF ALL SAINTS, 1859.

## PREFACE TO THE SECOND EDITION.

THE fact that the first edition of the First Part of "EASY LESSONS IN IRISH" has been sold off while the Second Part was printing proves there are many lovers of the Gaelic tongue ready to patronise our efforts.

A second edition is therefore issued, improved as far as improvement was required.

*Feast of the Ascension of our Lord, 1860.*

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## PREFACE TO THE FOURTH EDITION.

IN five years this little work has gone through three editions. The demand has been steadily increasing. On this account the fourth thousand is now issued.

Some ten years ago written Irish had been nigh reckoned a thing of the past. Not so to-day; it is written, as well as read and spoken, by thousands of the growing youth—young men and maidens—in many parishes throughout Connaught. In several districts through Ireland, persons who ought to encourage the cultivation of their mother tongue—if for no higher motive, for the sake, at least, of learning and scholarship—actually neglect or despise it: still there are found many young men, after the manner of the learned and lamented Thomas Davis, endeavouring by private study to acquire a knowledge of that tongue which it was their misfortune, in earlier days, not to have heard—or if they heard, not to have appreciated. Of our own knowledge, we are aware that there exists a patriotic rivalry in this respect amongst the students of several colleges in Ireland, France, Rome, Spain, in the Canadas, New Brunswick, the United States. The "EASY LESSONS" have found their way to "the ends of the earth."

This little work, and the "COLLEGE IRISH GRAMMAR," of which it is the complement, are prized in an especial manner by the *savants* in English and German universities. Scholars and men of mind in countries beyond the Irish shore, are more alive to the value of Gaelic, than Irishmen in Ireland seem to be. Witness Pritchard, Latham, Blackie professor of Greek in the University of Edinburgh; Newman (London), Donbavand, Sir G.

C. Lewis, Englishmen all; Pictet, of Geneva; Zeüss, Herr Glück, Bopp, Leo, Korner, Sparschuh, Hermann Ebel, Görres, and Holtzman, Germans; with Edwards and others, Frenchmen.

The causes of this apathy, like the causes of Irish poverty, are manifold; but for all that, Irishmen have it in their power to do more than they actually effect, to render, if they please, their names conspicuous for scholarly attainments or worldly wealth.


Away with that horrible materialism which measures greatness by the standard of money, or that of private advantage, and which asks: "What good is Gaelic to me? What shall I gain by it? Where will it carry me to if I leave the Irish shore?"

Surely, to a mind capable of correct thought and calm judgment, the oldest language in Europe—nay, the parent of the oldest, ought to appear worth retaining in life; and this is all we claim, or by our efforts seek to attain. One may add, that for what it was, and is, and is calculated to effect, and from its relationship with those European dialects whose history and speech we praise, it deserves not only to be retained, but to be fostered. Look to Welshmen, our Celtic brethren. See what they do for their language. Cannot we Celts do as much for ours? But, to Irishmen is it not reason enough, along with those given, that Gaelic is our own—is the language of our fathers, of our race, of St. Patrick, of the saints and sages who, for fourteen hundred years, have flourished in this island! People! patriots!! priests of Ireland, are these reasons sufficient? If you think so, encourage the study of our mother tongue. In any case should it, after the lapse of another century, or half century, perish, the "LESSONS" now edited, and the "COLLEGE IRISH GRAMMAR," with the new dictionary published in the pages of the *Nation*, will save much of the wreck of that stately ship in which our race for more than three thousand years sailed on the waves of time in safety and security.

*St. Jarlath's College, Tuam.*

*Feast of St. Catherine of Sienna, 1865.*

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 The key to Part I., and synopsis of the verb *do beiré*, *to be*, are found at p. 59; the key to Part II., at p. 139; that of Part III., at p. 216.

\* \* \* The dialogues in Parts I., III., IV., are best suited to beginners; those of Parts II. and V., for more advanced students. Some beginners have, they say, found Part II. somewhat difficult. This is owing to the introduction, necessarily, of the important subjects of *eclipsis*, *gender*, and how nouns in Irish form the plural. Nothing, however, can be easier than Parts I., III., and IV.

# SELF-INSTRUCTION IN IRISH.

WE commence our Easy Lessons in the Irish Language. We have, as will be manifest to those intimately acquainted with it, made it our special endeavour to be as simple and concise as possible, consistent with a proper elucidation of the subject-matter.

## FIRST LESSON.

### THE IRISH LETTERS—THEIR SOUNDS:

#### THE VOWELS.

There are seventeen letters in the Irish Alphabet. Of these seventeen five are vowels, the remaining twelve are consonants.

#### THE IRISH ALPHABET.

Cap.	Small.	PRONUNCIATION.
Ḃ	ḃ	<i>a</i> French or <i>aw</i> English
b	b	
C	c	<i>c</i> hard, or <i>k</i> ; never at all pronounced like <i>s</i> or <i>ch</i> soft.
Ḍ	ḍ	<i>dh</i>
e	e	<i>e</i> (as <i>é</i> in <i>thére</i> ).
f	f	<i>f</i>
Ḡ	ḡ	<i>g</i> hard, as <i>g</i> in <i>get</i> ; never sounded soft, like <i>g</i> in <i>gin</i> .
I	i	<i>i</i> French, <i>ee</i> English.
l	l	<i>l</i> generally as the first <i>l</i> in <i>William</i> .
m	m	
n	n	
o	o	
p	p	
r	r	
s	s	
t	t	<i>t</i> Italian, or <i>th</i> Eng.
u	u	<i>u</i> Italian, <i>oo</i> English, or <i>u</i> in <i>bull</i> ; never sounded as <i>u</i> ( <i>you</i> ).

We omit denominating the letters by their Irish names, *Ailm*, *Beith*, &c., so called just as the letters in Greek are called *Alpha*, *Beta*, or in Hebrew, *Aleph*, *Beth*, &c., to distinguish them one from the other, and from those of any other language—partly because they are, at present, seldom or never called by their names, and partly because some persons mistake the name for the sound of the letter.

With regard to the pronunciation of the letters in Irish, and of the language generally, the fullest, the most open enunciation is required. The vowels must be sounded as in Italian or French; the consonants as in German or Spanish. This open, full sounding of the vowels and consonants enables foreigners to learn to speak Irish more correctly and more readily than English-speaking people can ever acquire. Of all the languages spoken throughout the globe, the pronunciation of English is the most opposed to that of Irish; and this is very likely one of the reasons why English-speaking Irishmen feel such a distaste for the broad pronunciation of their mother-tongue.

OBS. 1.—The letter *S*, *r*, is always sounded like *sh* whenever it goes before or comes after the vowels *e* or *i*, as *rínne*, *us*, pronounced *shinné*, and not *sinné*. There is one exception to this rule, the word *is*; the third person singular present, indicative of the assertive form of the verb *to be*, which is pronounced *is*, and not *ish*.

Again, *S*, *r*, before or after *a*, *o*, *u*, is sounded simply like *s* in *soon*; as *rúil*, *the eye*—pronounced *soo-ill*, and not *shoo-ill*. To the second part of the Obs. the demonstrative pronoun *ro*, *this*, is in Connaught an exception, being pronounced *sho* in that province; but in Munster *so*, agreeably to the general rule here laid down.

OBS. 2.—The form or shape of each of the Irish letters is substantially the same as that of the Roman character of the same sound and name—small (*μ*) *r* and small (*ʀ*) *s* excepted;—but their form is easily distinguished, *μ* being very like the written *z* in the Roman character, and *ʀ* not unlike the printed *r*, but with a longer stem.



## SOUNDS OF THE VOWELS.

α, long, as *a* in the word *wall*. Example, αηδ, *high*, pronounced *awrd*, answering to the *broad* sound of *a* in English

α short, ... α in *bat*; ... αηαη, *a soul*.

There is a third sound of α, very common in the West and South of Ireland—just the same as the short sound of *bread a* in English, as α in *what, quadrant*. Example, ζαρ, *near*; ταρτ, *thirst*; μαρτ, *a beef*.

ē, long,	<i>e</i> in <i>where</i> ;	ερē, <i>clay</i> ; ζē, <i>a goose</i> .
e, short,	<i>e</i> in <i>when</i> ;	βαη, <i>a town</i> .
ī, long,	<i>ee</i> , or <i>i</i> in <i>pique</i> ;	μηη, <i>fine</i> .
ı, short,	<i>i</i> , in <i>pick</i> ;	μηη, <i>meal</i> .
ō, long,	<i>o</i> in <i>told</i> ;	όλ, <i>drinking</i> .
o, short,	<i>o</i> in <i>other</i> ;	κορρ, <i>a body</i> .
ū, long,	<i>u</i> in <i>rule</i> ;	ύη, <i>fresh</i> .
u, short,	<i>u</i> in <i>full</i> ;	ύτ, <i>breast</i> .

OBS. 1.—The *grave* accent (˘), which is the same in form as the *acute* of the Greeks, shows that the vowel over which it is placed is to be sounded long

The absence of the accent (˘) does not *always* indicate that the vowel is to be sounded short; because when the language was commonly spoken by the people, they required no such phonographic aid. For this reason some writers have at times not made use of it.

OBS. 2.—The vowels are divided into *broad* and *slender*. The *broad* are α, ο, υ; the *slender* are ε, ι.

The reason of this division and its utility shall be shown in a subsequent Lesson.

## VOCABULARY

αζυρ, and.	ζορτ, hunger; a field; an orchard.
αη, time.	μη, butter.
αη, slaughter.	λα, day.
βαη, white.	μαc. a son.
βαρ, death.	μαρ, thigh, flank.
βηηη, harmonious.	μη, or μηορ, a month; Lat. <i>mensis</i> .
βορ, fist, the palm.	μηλ, honey; Lat. <i>mel</i> ; Gr. <i>μελι. meli</i> .
βρατ, cloak, garment.	μηλρ, sweet.
βρōη, sorrow.	ολc, bad.
cab, mouth; the closed lips.	όη, gold.
clαρ, a board, a table; a chapter, the forehead.	πυρ, lip.
cap, a friend; Latin, <i>charus</i> .	ρόρ, a rose; Latin, <i>rosa</i> .
cor, foot; Lat. <i>pes</i> ; Gr. <i>πους, pous</i> .	ρύν, secret, dear, beloved.
δαν, a poem.	ρλ, filth.
δορη, the fist clenched; a blow given with the fist.	ρλ, heel.
ζοηη, blue.	ρλατ, rod, yard, (a measure.)
	τρηοη, heavy.
	ύη, fresh.

## EXERCISE I.

1. *Ṛm aḡur ór.* 2. *ár aḡur bá.* 3. *bor aḡur cor.* 4. *bán aḡur zorim.* 5. *briat aḡur rlat* 6. *mac aḡur rún.* 7. *már aḡur rál.* 8. *míl aḡur ór.* 9. *úr aḡur olc.* 10. *bor aḡur doim.* 11. *pur aḡur cab.* 12. *dán bionn.* 13. *zort aḡur brión.* 14. *im aḡur míl.* 15. *lá aḡur mí.* 16. *mí olc; zort bán; ór trom; mion mí, mílir.* 17. *briat zorim; im úr, aḡur dán bionn.* 18. *clár bán, brión trom, aḡur bá olc.* 19. *anam aḡur corp* 20. *rlat aḡur ór; crie mí, aḡur mion úr.*

OBS.—The position of the adjective is *always* AFTER the noun with which it agrees

## VOCABULARY.

*all*, a cliff.  
*al*, a brood.  
*ala*, swan.  
*an*, the (the definite article).  
*ar*, high.  
*at*, swelling.  
*bad*, a boat.  
*bann*, top.  
*bó*, a cow; Lat. *bos*; Gr. *βους*, *bous*.  
*boz*, soft.  
*bolz*, belly, pouch, paunch, bellows.  
*cam*, hooked, bent.  
*cár*, case.  
*dall*, blind.  
*dill*, fond; and *dílir*, fond, loving.  
*dub*, black (pr. *duv*).  
*faða*, long.  
*ḡann*, scarce.  
*ḡar*, near.  
*ḡar*, stalk.

*ḡlan*, clean.  
*ḡlar*, green.  
*lan*, full.  
*long*, ship.  
*lonz*, track.  
*mal*, late.  
*mam*, mother.  
*món*, great, large.  
*mór*, manner; Latin, *mos*.  
*muc*, pig.  
*ḡór*, fashion.  
*óz*, young.  
*oric*, prince.  
*orid*, order; Latin, *ordo*.  
*pir*, pease, pr. *pish*; see Obs. 1 p. 2.  
*port*, harbour; a tune.  
*riḡ*, pr. *ree*, king; Italian, *re*; Spanish, *rey*.  
*riort*, eye.  
*tonn*, wave.

## EXERCISE II.

1. *al óz.* 2. *ala bán.* 3. *at ar.* 4. *bolz mór.* 5. *bó dub.* 6. *cár cam.* 7. *bairi ḡlar.* 8. *bad faða* 9. *oric dall.* 10. *mam dill.* 11. *ḡar ḡann.* 12. *long mór.* 13. *lonz ḡlan* 14. *riort zorim.* 15. *riḡ óz.* 16. *orid ḡar.* 17. *tonn mór.*

18. ʒar boʒ. 19. ʔorɛ bɪnɪ. 20. tɔnɪ ʔɪd, ʔʒur ʔɛ mɔɪ.  
 21. mʊc duʔ ʔʒur bɔ ʒlar. 22. mɔɪʒ boʒ, ʔʒur boʒ mɔɪ.  
 23. ʔla mal, ʔʒur ʔl ʒanɪ. 24. ʒar ban, ʔʒur banɪ boʒ.  
 25. ʔɪr lan, ʔʒur ʒar cam. 26. mɔɪ ʔɪ, ʔʒur ɔɪ tɪom.

## VOCABULARY.

ball, a member.  
 blas, taste.  
 boɪd, table.  
 bɪoc, badger.  
 bun, the foundation, bottom.  
 cat, cat.  
 cɪll, church, graveyard.  
 clɔn, children.  
 clɛ, left-handed.  
 clɔ, nail, type, defeat; Fr. *clou*.  
 clú, fame.  
 coɪn, goblet.

cɪom, crooked.  
 cú, back.  
 cú, hound.  
 doɪn, brown.  
 mʊr, wood.  
 ɪnɔn, nose.  
 tɔ, am, is, are.  
 tɪnɪ, sick, sore, unwell.  
 tɪn, country.  
 toɪ, tower.  
 toɪd, silence.  
 túr, beginning.

## EXERCISE III.

1. tɔ an ball tɪnɪ. 2. an cat ʔʒur an bɪoc. 3. tɔ an  
 boɪ clɛ tɪnɪ. 4. tɔ an tɪn ban. 5. tɔ an clo duʔ. 6. tɔ  
 an tɔnɪ ʒoɪn. 7. tɔ an cat doɪn. 8. tɔ an mac ɔʒ. 9.  
 tɔ an la ʔada. 10. tɔ an toɪ ʔɪd. 11. tɔ an ɪn ʔɪ:  
 12. tɔ an boɪd ʔɪd. 13. tɔ an coɪn cɪom.

## EXERCISE IV.

1. Honey and butter. 2. Top and bottom. 3. Hand  
 and thigh. 4. Blue and white. 5. Gold and country.  
 6. The day is long. 7. The land is brown. 8. The king  
 is young. 9. The prince is tall. 10. The friend and the  
 beloved. 11. The day and the month. 12. The son and  
 the children. 13. The clay is fresh. 14. The stalk is  
 green. 15. The goblet is high. 16. The eye is blue.  
 17. The wave is large. 18. The son and the mother.  
 19. Bad and fresh. 20. The meal is fine. 21. The  
 stronghold is high. 22. The foot is long. 23. The begin-  
 ning is near. 24. The table is large and high, and the  
 children are young and fond. 25. A brown hound, a  
 white cat. 26. The butter is fresh; a secret is sweet.  
 27. The fashion is new. 28. Gold is scarce. 29. Death  
 is late. 30. A friend and gold are near.

## SECOND LESSON.

OF THE UNION OF TWO OR MORE VOWELS, AND OF THEIR SOUNDS.

Two vowels coming together form a diphthong. Three coming together form a triphthong. In Irish there are thirteen diphthongs ; five triphthongs. The chief use in treating of them at any length at so early a stage in our instructions, is to know their sounds clearly.

Of the thirteen diphthongs six are always long, or naturally so ; seven are naturally short, but become long when marked with the accent. The long diphthongs do not require, as they are always long, any notation of the accent. The seven naturally short do require the presence of the accent to show that their sound is, in the case so noted, to be pronounced long.

The long are:—*ae*, *ao*, *eo*, *eu*, *ia*, *ua* : *iu* (see Third Lesson, p. 13) has not yet been ranked amongst the long diphthongs.

*Sounds of the six long Diphthongs.*

<i>ae</i> , like <i>ae</i> in <i>Musæ</i> ,	ex. <i>iae</i> ,	<i>yesterday</i> .
<i>ao</i> , ... <i>ee</i> in <i>queer</i> :—in Munster,	like the first <i>e</i> in the word <i>there</i> .	
	<i>daon</i> , <i>dear</i> ; <i>raon</i> , <i>cheap</i> .	
<i>eo</i> , ... <i>eo</i> in <i>Keon</i> ,	<i>ceol</i> , <i>music</i> . It is short in the five following words :	
	<i>eochar</i> , <i>a key</i> ; <i>beoc</i> , <i>a drink</i> ; <i>Cochar</i> , <i>a man's name</i> ; <i>reo</i> ,* <i>this</i> ; <i>reoc</i> , <i>apart</i> .	
<i>eu</i> , long, like <i>ai</i> in <i>wail</i> ,	<i>beul</i> , <i>mouth</i> ; <i>reul</i> , <i>story</i> .	
<i>ia</i> , like <i>ee</i> in <i>teem</i> ,	<i>pián</i> ,	<i>pain</i> .
<i>ua</i> , like <i>ooe</i> in <i>wooe</i> ,	<i>ruan</i> ,	<i>rest</i> .

This sound is easy, if it be kept in mind that *u* is always sounded as in the Continental languages, *oo*, and not "*you*."

\* So, and *reo*, *this*, are the same pronoun ; *e* is, by some, inserted before *o*, in order that *r* in *ro* might, according to the general rule (see Obs. 1, p. 2), receive the sound of *sh*—a sound which, be it remembered, it always has when placed before or after *e* or *i*.

## VOCABULARY.

ae.

aer, air.

gae, of an arrow ; possessive case of

ga, an arrow, a ray, a javelin.

lae, of a day ; poss. of la, a day.

gae, yesterday ; nae, the moon.

aig, at, to ; le, with ; ó, from.

agam, to me ; agad, to thee ;

aige, to him.

an, in ; an, the ; an, whether  
(Latin, *anne*).

tu, thou, second person sing.

rib (*shiv*), you, second person plu-  
ral, is never, in Irish, em-  
ployed for the second person  
singular.

ao.

aol, lime.

aon, one, any ; Fr. un ; Gr. *en*, (*en*) ;  
Lat. unum.

aor, age.

blaort, shell.

briaon, drop.

caol, slender.

caon, berry, a burning coal.

daon, dear.

faon, weak, pining, feeble.

maol, bald.

maon, a steward.

naob, rend (to) v.

raon, cheap, free ; a workman.

taom, a fit, rage.

taor, dough.

mar, as, like.

n, not.

b-fuyl (pr. *will*), is ?

eo.

beo, alive.

ceo, fog, vapour.

ceol, music.

deol, suck.

deon, a tear, a drop.

leon, enough.

reol, a sail.

tneon, a guide.

onm, on me.

ont, on thee.

am, on him.

## EXERCISE V.

1. b-fuyl an t-aer aird ? 2. tá an t-aer aird. 3. b-fuyl  
an lá ráda ? 4. tá an lá ráda. 5. b-fuyl an mac tinn ó  
gae ? 6. tá an mac tinn ó gae. 7. b-fuyl an nae bán ? 8. tá  
an nae bán. 9. b-fuyl báiri an gae gair ? 10. tá báiri an  
gae gair. 11. tá arian (bread) raon. 12. b-fuyl aol daon ?  
13. tá aol daon. 14. b-fuyl aon blaort agad ? 15. tá  
blaort agam. 16. b-fuyl aon briaon agad ? 17. tá briaon  
agam. 18. b-fuyl taom ont ? 19. tá taom onm. 20. b-  
fuyl an mac faon ? 21. tá an mac faon. 22. b-fuyl an bō  
beo ? 23. tá an bō beo. 24. b-fuyl an maon tinn ? 25. tá  
an maon tinn. 26. tá an taor daon. 27. tá ceol aige.  
28. b-fuyl aon deon agad ? 29. tá ceo an. 30. b-fuyl  
eoáiri agad ? 31. tá deoc agam an reo.

## EXERCISE VI.

1. Is the cow white ? 2. The cow is white. 3. Is the  
son tall ? 4. The son is tall. 5. Is the day long ? 6. The

day is not long. 7. Have you a berry? 8. I have not a berry. 9. Is the steward alive? 10. The steward is not alive. 11. The steward was alive yesterday. 12. He was not alive yesterday. 13. He was sick yesterday. 14. Are you sick? 15. No; I am not. 16. Time is like a vapour. 17. Is music melodious? 18. Yes; music is melodious. 19. He tore a string of the harp (cruir). 20. Music is cheap. 21. He tore the sail with the top of the arrow.

OBS. 1.—There are at present very few words spelled with the diphthong *ae*, in fact only one or two more besides those given here; as, *faeēaeāð*, *smiling*: in modern Irish, *ao* is used for *ae*, so commonly found in the ancient written language.

OBS. 2.—The diphthong *ao* is not found in the English language save in the word *GAOL*, a prison; in which it is pronounced like *é* in *thére*—agreeing exactly with the sound given this diphthong in Irish by the natives of Munster. This analogy, and the fact that words now spelled with *ao* were, by ancient Irish writers, spelled with *ae*—which, as we have shown, has the sound of the first *e* in the word *there*—leads us to believe that the sound of this diphthong, as pronounced in Munster, is the correct one. Add to this, that if *ao* be pronounced *ee*, it is not easy to distinguish between it and the sound of the triphthong *aoi*, which is formed from it, nor from that of the diphthong *ia*.

OBS. 3.—Following the authority of Dr. O'Donovan, *eo* is placed by us among those diphthongs which are long by nature. For, as there are only five words in the language in which the sound of *eo* is found to be short, it is useless to mark it long. Hence, though hitherto this diphthong has been, by many Irish writers, marked with the accent (´), yet in our Lessons we shall avoid using this notation. It is plainly not only useless, but calculated even to lead astray.

OBJECTION.—In what does the sound of the diphthong *eo* differ from that of the simple vowel *o*?—Answer—*e*, in the diphthong *eo* adds to the sound of the simple *o* in a twofold way: first the sound of *e* in the diphthong *eo* is so blended with that of *o* as to make, as far as possible, only one whole sound—thus differing in their unison from the

simple sound of *o*. Again, the consonant preceding *e* becomes liquid, so that the same consonant which, before *a*, *o*, or *u*, would be pronounced hard, is pronounced liquid-like when going before *e* or *i*; as, for example, the word *bó*, a cow, is pronounced like the French *beau*, while *beo*, alive, is pronounced as if *be-yo*; so in *ceol*, music, the *eo* is pronounced as *eo* is heard in the Irish proper name *Keogh* (or *Kehoe*, as it is written in some districts), and *Keon*; while *c* not followed by *e* or *i* is not pronounced with that slender or liquid strain, but just like *c* in the English word *cow*. So *l* before *e* or *i* is sounded like *l* in *million*, or *l* in the French word *lieu*; and *r* before *e* or *i* is sounded like *sh*, while before *a*, *o*, or *u* it is like *s* in *sound* or *soul*. This slender or liquid sound of the consonants before *e* and *i* should be much attended to; it is the key for getting a proper pronunciation of the Irish language.

Sound the following words according to the pronunciation noted in the commencement of this Lesson:

## VOCABULARY.

## eu.

beul, mouth.  
 pneub, what.  
 reup, grass.  
 zeu5, branch.  
 zeup, sharp.  
 meup, finger, or toe; finger when speaking of the hand; toe when speaking of the foot.  
 yeul, cloud.  
 neult, star.  
 reup, happiness.  
 zeul, story.  
 rpeup, sky, firmament.  
 pneub, herd.  
 5an, without.  
 lon, a store.  
 no, or.

## ia.

ciall, sense.  
 Dia, God.  
 dia, blade of corn.  
 rial, generous.  
 5iall, jaw.  
 5ian, sun.  
 iar5, fish.

mian, desire.

pian, pain.

piar, worm.

rian, knife.

rian, westward.

riar, a thigh, the loin.

rian, bridle.

ii, (it) is; (pronounced *is*, and not *ish*. It is the only exception to the rule that *r* = *sh* after *e* or *i*).

## ua.

buan, lasting.

cluar, ear.

cuar, hardness.

cuar, harbour.

dual, work, duty; peculiar to one from some inherent cause.

fuar, cold.

5uar, hair.

reuar, broom.

ruar, slumber.

ruar, up, erect.

uar, lamb.

lom, with me; leat, with thee;

leir, with him; leite, with her

Examples formed from the foregoing words :—

### EXERCISE VII.

1. *ní fheuir geuz.* 2. *b-fuyl feun oirt?* 3. *tá feun oirm.*  
 4. *b-fuyl tpeud aζad?* 5. *tá tpeud aζam.* 6. *an feult  
 an heul?* 7. *ní feult an heul.* 8. *an feult an rpeuir?*  
 9. *ní feult an rpeuir.* 10. *cpeud an rzeul?* 11. *tá an  
 rpeuir ruar.* 12. *tá ciall aize.* 13. *b-fuyl ciall aize?*  
 14. *aζur tá mian aize.* 15. *tá iarz aize.* 16. *tá rrian  
 ariu.* 17. *b-fuyl rrian oirt?* 18. *tá rrian oirm.* 19. *tá ziall  
 aζam.* 20. *tá ziall ariu.* 21. *ní b-fuyl rliar ariu.* 22. *tá  
 rlian geuir.* 23. *ir mian liom rrian.* 24. *b-fuyl zruaζ oirt?*  
 25. *tá zruaζ oirm.* 26. *tá zruaζ ariu.* 27. *b-fuyl an cuan  
 ruar uδ riar?* 28. *tá an cuan riar.* 29. *b-fuyl ruan ariu?*  
 30. *tá ruan ariu.* 31. *ir dual bār.* 32. *ní dual bār.*  
 33. *tá rcuab aζam.* 34. *tá cluar ariu.* 35. *tá uan óz  
 aize.* 36. *tá an lá ruar.* 37. *tá an im uir.*

Obs. 1.—*b-fuyl*, is, pronounced *will*, is the third person singular present indicative of the verb *fuilm*, *I am*; a form of the verb “to be,” which is always employed instead of *táim*, *I am*, after any of the particles of questioning (as *an*, *whether*; *naç*, *whether not*, &c.); of *wishing* (*zo*, *that*); of *denying* (*ní*, *not*, *naç*, *who not*); and of *supposing* (*ma*, *if*), and after the relative pronoun *a*, *who*; *naç*, *who not*; as *ní b-fuyl re*, *he is not*; *zo b-fuyl re*, *that he is*; *an b-fuyl re*, *is he*; *naç b-fuyl ré*, *is he not*; *an té a b-fuyl*, *the person who is*; *an te naç b-fuyl*, *the person who is not*.

Obs. 2.—The difference between *ir*, *is*, and *tá*, *is*, is that the one (*ir*) denotes simply existence; *tá* denotes existence in relation to time, state, condition, place.

Obs. 3.—*ir* is omitted in short assertive sentences; as, *feairi mada beo 'na leon marib*, *a living dog (is) better than a dead lion*; *feairi clú 'na conaç*, *better fame than wealth*.

Obs. 4.—*ir* (*is*) is never employed after particles of asking, wishing, denying, supposing, or the like; as, *an feult an zrian*, *whether (is) the sun a star?* *naç feult an zrian?* *is not the sun a star?* *ní feult an zrian*, *the sun (is) not a star;* *an tu a tá ann?* *anne tu qui es illic! whether (is it)*



*you who are in it?* It is left understood, as is done so often in Latin sentences.

## VOCABULARY.

Beginning, *tuir*.  
 Earth, *cine, úrr, talamh*.  
 End, *deire, críoch*.  
 Foundation, *buí*.  
 Grass, *feur*.  
 It (he), *re, e*; (she) *rí, í*.  
 In, *ann, ar, (on)*.  
 Store, *lón, ríocht*.  
 Top, *barr*.  
 True, *fíor*.  
 This, *é ro*: that, *é sin*.

There is, *ta, ir*.  
 There is not, *ní b-rul*. The word *there* is omitted in translating into Irish.  
 Thing, *gá, (pr. nhee)*; *gach uile gá* (*pr. gach ooilé nhee*), all things.  
 White, *éire, (fair, opposed to red, ruad)*; as, *féar éire, a fair-haired man*; *bán, white*; *geal, bright*.

Note.—There being in Irish, as in French, only two genders, masculine and feminine (See Sixteenth Lesson), the pronoun *it*, when referring to nouns which in Irish are masculine, must be translated *ré*; but *rí* when to nouns which in our language are feminine.

## EXERCISE VIII.

1. Is the story true? 2. The story is not true. 3. Is the grass green? 4. The grass is green. 5. Is prosperity on the country? 6. Prosperity is not on the country. 7. Prosperity is not lasting. 8. Is fish dear or cheap? 9. Fish is dear. 10. Is that a star or a cloud? 11. It is neither a star nor a cloud; it is the moon. 12. Is that a story or a wish? 13. It is a story. 14. Is that a bridle on the cheek? 15. Is the ear erect? 16. I am in a slumber. 17. Are you in a slumber? 18. The finger is cold. 19. The sun is on high. 20. The sun is in the sky. 21. The sun is in a cloud. 22. Without store, without friend. 23. A lamb is white. 24. The worm is on the earth. 25. The clay is cold. 26. There is no rest on earth. 27. There is rest with God. 28. Is there a God? 29. There is a God. 30. God is the beginning and the end, the foundation and the top of all things.

## THIRD LESSON.

THE diphthongs long by nature should never be sounded short; the diphthongs short by nature are, on the contrary, sometimes sounded long. This change from short to long

is noted by placing the (') accent over that vowel of the digraph whose sound is lengthened.

### SOUNDS OF THE SEVEN SHORT DIPHTHONGS.

ai, equals the sound of *awi* in the English word *sawing*; as ca<sup>ai</sup>l, *fame*; fa<sup>ai</sup>l, *fate*.

This sound is nothing more than the united sounds of a (*aw*), and i (*i*) or *awi*. It should be carefully noted by the learner, as it is so unlike the sound of the same diphthong in English or French.

a<sup>i</sup> not accented, = *ai* in the French *taille*, *cut*; as ca<sup>a<sup>i</sup></sup>ll, *loss*; fa<sup>a<sup>i</sup></sup>ll, *a sty*.

The sound of a<sup>i</sup> short is hard to be learned by an English-speaking student. To pronounce it correctly then, add to the sound of a that of i quickly enunciated, yet forming both into one. The consonant following i receives withal a slender sound, because it is joined to one of the slender vowels.

éa	=	ea in rear, swear;	... déah, do.
éa	=	ea in heart;	... meah, respect.
éi	=	ei in deign, reign;	... cêi, wax.
eí	=	ei in den;	... ceí, conceal.
íó	=	ee in green;	... fíon, wine.

In íó, it is the sound of the vowel í (*ee*) that is principally heard, and hence the digraph is noted as having only that leading sound; yet ó is not entirely quiescent, for it gives the succeeding consonant a hard and not a liquid sound.

íó	=	í in grin;	... fíonh, white.
íú	=	iew in view;	... ríú, a kinswoman, a sister.
íu	=	oo in flood;	... flué, (pr. flyuch), wet.
óí	=	oi in toil; (o long)	... cói, just.
oi	=	u in shut;	... coi, a crime.
úí	=	ui in fruit;	... rú l, eye.
uí	=	ui in guilt;	... fuí, blood.

Sound the following words according to the pronunciation noted above:—

## VOCABULARY.

## áí, and aí.

áí, pleasure, agreeableness.  
 aíll, a cliff, a rock.  
 áíe, a place.  
 áíe, pleasure, fancifulness.  
 báí, blessing; happy issue; success.  
 báíll, members.  
 cáí, fame.  
 cáíll, loss.  
 cáíh, tax, reproach.  
 cáíh, chaste, undefiled.

## éa, and ea.

beaí, a woman; (aí beaí, *an van*,  
 the woman).  
 breac, speckled, and hence it sig-  
 nifies a trout.  
 céad, a hundred, first.  
 cead, leave.  
 fear, a man; (Lat. *vir*).  
 fearí, better.  
 geaí, affection.

## éí, and eí.

béí, a beam, a stroke, a stain.

íu is short only in very few words; as,

íhué, wet; ííuá, thick; ííuá, boil.

It ought, therefore, to be ranked amongst the long diphthongs.

## óí, and oí.

cóí, just.  
 coí, a crime.  
 íóí, while.  
 íóí, help.  
 moíll, delay.  
 ícoí, school.

ceíe, a question.  
 geí, suet.  
 geí, a swan.  
 léí, a leap.  
 íeí, power, sway.

## íó, and ío.

ceíoh, esteem, regard.  
 ceíoh, withered.  
 ceíoh, a girdle.  
 íoh, wine.  
 íoh, fair.  
 íoh, true; (Latin, *verum*)  
 íoh, knowledge.

## íú, and íu.

íú, to suck.  
 íú, worthy.  
 íú, knowledge.  
 íúí, sister, a kinswoman;—as in  
 Hebrew, a female relative is  
 called sister.  
 íúí, a rudder; an affected ap-  
 pearance of the countenance;  
 an angry look.

## úí, and uí.

cuíe, a hump, a harp.  
 cúí, five (hence cúíge, a province,  
 because Ireland was formerly  
 divided into five parts or king-  
 doms).  
 buí, a back.  
 muí, the sea; Welsh, *môr*; Latin,  
*mare*; German, *meer*.

## PERSONAL PRONOUNS SINGULAR.

me, I; tu, thou; re, or e, he, (it); rí, or í, she, (it):  
 aí, at; le, with; aíí, on; do, to.

## COMPOUND PRONOUNS.

Áḡam, at me—compounded of áḡ (at), and mé (I or me); áḡad, at thee, (of áḡ and tu, thou); áḡe, to him, (of áḡ and e); áḡe, at her, (of áḡ and ḡ); ḡom, with me; same as le, with, and me, me or I; leat, with thee; leḡ, with him; leḡe, with her; om, on me; oḡ, on thee; áḡ, on him; áḡḡ, or, áḡḡ, on her; dam, to me; duḡ, to thee; do, to him; dḡ, to her.

## POSSESSIVE PRONOUNS.

mo, my; do, thy; a his, its; a, her, its.

## EXERCISE IX.

1. b-ḡuḡ mear mōm oḡ? 2. tá mear mōm om. 3. b-ḡuḡ aḡ lá ḡlué? 4. tá aḡ lá ḡlué. 5. b-ḡuḡ ḡuḡ aḡ do ḡuḡ deḡ? 6. tá ḡuḡ aḡ mo ḡuḡ deḡ. 7. aḡ áḡ leat a éadé (pr. *héacht*, to come) ḡom? 8. uḡ áḡ ḡom a dḡ (to go) leat. 9. b-ḡuḡ aḡ cḡaḡ cḡḡon? 10. tá aḡ cḡaḡ cḡḡon. 11. b-ḡuḡ ḡḡon ḡḡom áḡur ḡḡon deaḡ áḡad? 12. tá ḡḡon ḡḡom, áḡur ḡḡon deaḡ áḡam. 13. b-ḡuḡ aḡ bo (wo) ḡḡom, aḡ ḡé bān, aḡ ḡeḡ ḡeal, aḡ eadé ḡuad, aḡ éu ḡeān, aḡ ḡeān ḡeān, aḡ beān dḡḡ? 14. tá: ḡḡon ḡo b-ḡuḡḡ. 15. b-ḡuḡ ḡḡor mōm áḡad? 16. ḡḡon ḡuad b-ḡuḡḡ ḡaḡ ḡḡor. 17. b-ḡuḡ ḡḡor áḡad ḡuḡ ḡuḡ ḡeān māḡ, cḡon áḡur cáḡ áḡur mear?

OBS. 1.—The sound of e or ḡ is, in Irish, infused into all these diphthongal sounds, even though it cannot be correctly noted in English corresponding vowel marks. All we can do is to give the nearest possible English equivalent. The learner should well note, then, the fact—first, that each of the two vowels is sounded, yet blended into one; and, secondly, that the consonant after ḡ or e is liquid or slender. This he will observe on reading or speaking the first sentence in Irish.

Irishmen, like the ancients of Athens and Rome, enunciate, in pronouncing a diphthong, the two vowels of which it is composed, more fully and distinctly than English-speaking people are wont to do. The two vowels of the diphthong, though united, should be each distinctly heard.

OBS. 2.—The diphthongs éa (marked long) and eu are

sometimes, in manuscripts and publications, written indifferently one for the other, as—

éa5 }	death;	féaη }	grass;	ḡéaη }	sharp;	τḡéaη }	brave;
eu5 }		feun }		ḡeun }		τḡeun }	
		méaη }	a finger;	ṡéaδ }	a string;	ṡeud }	
		meun }		ṡeud }			

Only one form of spelling shall, in words in which this digraph occurs, be followed in these Lessons. Instead of éa we shall adopt, for uniformity, the diphthong eu; as feun, *grass*; ḡeun, *sharp*, &c. Excepting, however, ead or ea5, in or un (in composition): Example, éad-τḡom, *unheavy*, that is, *light*; éa5-coḡu, *in-justice*; δéaη, *do*; δéaη-ṡad, *I shall say*; words in which éa is regarded as a settled form; or in which this form of spelling has a different meaning from another of the same sound. This unsettled spelling is not unlike the yet unsettled form of *ou* in English; as, *endeavour*, *honour*, *favour*, *labour*, which Webster has, “for the sake of uniformity,” endeavoured to correct.

OBS. 3.—There are a few words spelled with the digraph ea short, and only a few, in which a, the second vowel, and not e, the first, is marked with the accent; as, feaḡu (pronounced fárr), *better*; ḡeaḡu (gárr), *short*; feaḡu (fárrn), *the alder-tree*; merely to distinguish them from other words spelled with the same short diphthong; as, feaḡ (like *far* in *farthing*), *a man*; ḡeaḡ (as *gar* in *garden*), *cut*; feaḡu, *a shield*.

OBS. 4.—In Tipperary, Waterford, and Kilkenny, the diphthongs ea, io, and sometimes ju, on coming before l, m, n, are incorrectly pronounced *ow*; as, ḡleaη, *a valley*, is pronounced *glown*; so ḡioηη, *fair*, is pronounced *fown*. Their correct pronunciation is noted in the paradigm, p. 12.

#### EXERCISE X.

1. Jḡaḡl ḡiom [It is a pleasure with me], i.e., I am pleased.
2. aη aḡl ḡiom? 3. τa aη aḡll aḡd. 4. b-ḡuḡl aη aḡll aḡd?
5. baḡl ó ḡḡa (God) oḡc. 6. τa caḡl oḡc. 7. τa cead aḡam. 8. τa aη ḡioη ḡioηη, aḡur aη ḡeḡr baη. 9. τa aη feaḡ cōḡu. 10. ḡōḡu oḡm. 11. τa mē cḡioη. 12. τa

bean aige. 13. b-fuyl bean aige? 14. ta ceirte aзам оир  
 15. b-fuyl ceirte aзам оир? 16. ir fíú mé. 17. ta cruile  
 оир, азур та cruile aзам. 18. ir fearu liom cruile aзам  
 'ha оир. 19. ta fíor aзам. 20. b-fuyl fíor aзам? 21. ta  
 cionn оир. 22. b-fuyl cionn оир? 23. b-fuyl cáil оир?  
 24. níl b-fuyl. 25. b-fuyl cáil оир? 26. ta cáil оир.

OBS. 1.—There is a peculiar Irish idiom which should be noticed by the learner, that the state, condition, or suffering under which a person labours expressed in English by the verb *to be* and the adjective—is expressed in Irish by the noun, after the verb *ta* (b-fuyl), *is*, and the prepositional pronoun, *on me, on thee, &c.*, оир, оир, &c.: as, *ta tairt оир*, thirst is on me, *i. e.*, I am thirsty: *ta fearu оир*, anger is on me—I am angry; *ta cruile оир*, there is a hump on you—you are hunchbacked; *ta fíor оир*, prosperity is on you—you are prosperous.

OBS. 2.—The auxiliary verb, “have,” is expressed in Irish by the third person singular or plural of the verb *to be*, and the prepositional pronoun *aзам*, at me, or to me; *aзам*, at thee; *aige*, at him; *aice*, at her; as, *ta mac aзам*, I have a son (literally, a son is to me), *ta ór aзам* (gold is to you), you have gold; *ta bean aige*, he has a wife; *ta fear aice*, she has a husband.

Those two idioms enter much into the spoken and written Irish language, and therefore deserve the particular attention of the learner. There is not a page written in which they are not found, nor can there be a single conversation without their use.

OBS. 3. Ownership or exclusive possession is expressed by the assertive verb *do beirte*, to be (ir, is; *buð*, was); with the prepositions *do*, to; *le*, with; as, *ir mac ðam an fear óg* (he is a son to me, the young man), *i. e.*, the young man is a son of mine; *ir liom an ór*, (it is with me the gold), *i. e.*, the gold is mine; *ir leat an tír*, (it is with thee, the country), *i. e.*, the country is thine:—as Abraham said to Lot.

Choice, pleasure, taste, distaste, displeasure, and the like, are expressed by the prepositional pronoun, *liom*, with me; *leat*, with you; *leir*, with him, after the noun or adjective

with the assertive verb *is* ; as, *is aíl liom*, it is a pleasure with me, *i.e.*, I wish ; *is feara liom*, it is better with me, *i.e.*, I prefer ; *is meara leat*, it is worse with you—you think worse of ; *is airt leis*, it is a pleasure with him.

## EXERCISE XI.

1. *tá ceart aзам* (I have a right). 2. *b-fuyl ceart aзам?* 3. *tá ceart aзам aйи* (I have a right on it). 4. *b-fuyl ceart aзам aйи?* 5. *tá ceart aзам aйи*. 6. *tá ceart aйи aйи*. 7. *tá ceirt aзам*. 8. *tá ceirt aйи*. 9. *tá ceirt aйи oйт*. 10. *b-fuyl ceirt aзам oйт?* 11. *tá aйи oйт*. 12. *b-fuyl aйи oйт?* 13. *tá aйи aзам*. 14. *tá aйи aзам oйт*. 15. *b-fuyl aйи aзам oйт?* 16. *tá aзам aйи oйт*. 17. *b-fuyl aзам aйи oйт?* 18. *tá aзам aзам oйт*. 19. *b-fuyl aзам aзам oйт?* 20. *tá neart aйи aйи* (he has help for it—*i.e.*, can prevent it). 21. *b-fuyl neart aйи aйи?* 22. *нй b-fuyl neart aйи aйи* (he has no help for it). 23. *нac b-fuyl neart aзам aйи?* 24. *tá fearc aйи дуи*. 25. *tá fearc aзам дуи*. 26. *aйи, b-fuyl fearc aзам дам?* 27. *tá fearc aзам до Oйа*. 28. *tá fearc aйи Oйа oйт*. 29. *is дуи le Oйа ан feari óз*. 30. *is mac дуи ан feari óз*. 31. *ан mac дуи ан feari óз?* 32. *is feara liom clú 'на óи*. 33. *is feara cial 'на óи*.

## NOTE.

It has been recommended to us by many of our readers that we should give in Roman letters the pronunciation of every Irish word that occurs in these Lessons, and that such an additional help would greatly facilitate the study of the language for those who know nothing at all about it. Our reasons for not complying with this wish are :

First.—From our own experience of the manner in which correct pronunciation of any language is acquired in Seminaries, Colleges, Universities, we know that dictionaries, in which each word is pronounced, give little or no additional help to the student above that which is rendered by other dictionaries furnished with no so such aid. The student prefers rather to rest on the general principles on which the peculiar pronunciation of the language is founded, than to recur repeatedly to his pronouncing vocabulary for the correct pronunciation of each recurring word. What student learning French, having once learned the peculiar sounds of the terminations *am, em, im, an, en, in, ant, ent, int*, or that of the vowel *u*, or the diphthong *eu*, would require to refer to a pronouncing dictionary in order to know how they are sounded in this and that other word? No one would act thus. Should not then, in a language like ours, in which invariably the same vowels, and the same combinations of them and of

consonants, are sounded always alike, the general principles of its distinctive pronunciation suffice? Let the student bear always in mind one great principle—that all the vowels and consonants are sounded with a broad, full, clear enunciation; let him refer from time to time to the principles laid down in our First, Second, and Third Lessons.

Secondly.—Neither “The Self-Instructor” nor “Ollendorff” gives any such aid in teaching foreign languages.

Thirdly.—It is very difficult to convey in Roman letters the *precise* sounds of Irish words; for this reason, it is much better to endeavour to pronounce, without any such aid, the words given in the various Lessons, referring from time to time, if necessary, to the examples before each Exercise.

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## FOURTH LESSON.

TAKING the five vowels from the seventeen Irish letters, there remain twelve consonants. Of the consonants, three—viz., *l*, *n*, *m*—never change their primitive or radical sound; the remaining nine do change their radical sound into one of a kindred nature, which is formed by a like opening of the mouth.

This change in the nine mutable consonants is caused either by the natural sound of the word in which any mutable enters, requiring it, by their position in a word or sentence; by their relation, or connection with other words that have an influence on their sound. Thus *c* at the end of the word *caḱ* (a battle), must be aspirated, as the natural sound of the word requires it, in order to distinguish it from the word *caz* (a cat); *b* in *bean*, a woman, a wife, is pronounced with all the native force that the Roman or English *b* has in the English word *ban*, or the Latin *ban-num*; but if any of the possessive pronouns *mo*, *my*; *do*, *thy*; *a*, *his*, and some of the simple prepositions go before it, *b* immediately assumes the sharper or flatter sound of *v* or *w*; of *v* if *b* be followed by the vowels *e* or *i*; of *w*, if followed by any of the broad vowels *a*, *o*, *u*: Ex., *mo bean*, my woman; pronounced *mo vann*; *mo banḁ*, my bard, is pronounced *mo wardh*.

Excluding then *l*, *n*, *m*, from the twelve consonants, we have *b*, *c*, *d*, *f*, *g*, *m*, *p*, *r*, *t*, subject to this change in their primitive sound.



This change, arising from an *aspirate* or rough breathing after the vowel sound, is at present correctly called *aspiration*, incorrectly *mortification*; for the change does not destroy, it only modifies the sound of the consonant. Besides, it rests on the same principle, and is regulated precisely by the same rules as those to which *aspiration* in Hebrew, Greek, Latin, Spanish, German, or English is subject.

The consonants *p, f, b, m*, are called *labials* or lip-letters, because one cannot sound them without compressing the lips. If their primitive sounds are cognate, is it not natural that when penetrated by the aspiration, the sounds of these same kindred letters should, on philosophic principles, remain cognate, or of the same organ? This is what exactly takes place.

*c* and *ǵ*, palatals, have their aspirate form perfectly cognate, both partaking, when affected by the rough breathing, of the guttural sound.

From this principle of similarity of sound in letters of the same organ, and of their retaining still a similarity in their aspirated forms, a table of the aspirable consonants, and of their aspirate sounds, as represented by Roman letters, can be formed.

(This Table should be referred to till the aspirate sounds are known by the learner.)

\* \* The notation for the aspirate sound is a dot (·) or *h*.

Plain or Primitive Form.		Aspirated or Secondary Form, as Spelled.	Pronunciation or Se- condary Form, as Arti- culated.
Labials	{ <i>p</i>	<i>ṗ</i> , or <i>p<sub>h</sub></i> ,	<i>F</i> .
	{ <i>b</i>	<i>ḃ</i> , or <i>b<sub>h</sub></i> ,	<i>V</i> , or <i>W</i> .
	{ <i>ph</i>	<i>pḣ</i> , or <i>ph<sub>h</sub></i> ,	<i>V</i> , or <i>W</i> .
	{ <i>f</i>	<i>ḟ</i> , or <i>f<sub>h</sub></i> ,	<i>H</i> .
Palatals	{ <i>c</i>	<i>ċ</i> , or <i>c<sub>h</sub></i> ,	Guttural { <i>KH</i> , or <i>X</i> .
	{ <i>ǵ</i>	<i>ǵ̇</i> , or <i>ǵ<sub>h</sub></i> ,	
Dentals	{ <i>d</i>	<i>ḋ</i> , or <i>d<sub>h</sub></i> ,	<i>DH</i> , <i>Y</i> .
	{ <i>t</i>	<i>ṫ</i> , or <i>t<sub>h</sub></i> ,	
Sibilant	<i>s</i>	<i>ṡ</i> , or <i>s<sub>h</sub></i> ,	<i>H</i> .

*A fuller explanation of the Aspirated Consonants.*

ḡ (asp.) = *ph* or *f*.

b ... = *v* (before or after *e* or *í*); *w* (before or after *a*, *o*, *u*).

m ... = *v* (before or after *e* or *í*); *w* (before or after *a*, *o*, *u*); *m* is slightly nasal, as in *cuiḡa* (pronounced as if *cuiḡa*), sorrow.

ḡ ... is silent: it has the sound of *h* in some words; as *ḡeḡn*, self; *do m' ḡéḡn*, (*dhom héen*) to myself.

ḡ ... = *ch* in *och*, *oḡ*; or the Greek *χ* (*chee*). It is invariably sounded like the Greek *χ* (*chee*) when it goes before *e* or *í*; but before *a*, *o*, or *u*, it has a thicker sound, as heard in the exclamation *oḡ!* (*och*), *oḡon!* (*ochon*); or of the German *ch*.

There is no sound in English like that of *ḡ* (asp.); for when it is said that *ḡ* aspirated sounds like *gh* in *lough*, very few take up that sound, for few in these countries, except Irish-speaking people alone, pronounce that digraph with a guttural tone. To pronounce it correctly add to the sound of *k* (or Irish *c*) a little rough breathing from the throat; as *oḡ*, (*och!*)

ḡ (asp.) = *gh*, guttural, in the beginning of a word, if before the vowels *a*, *o*, *u*: before *e* or *í*, it has the less guttural sound of *y*; as, *mo ḡean*, my affection. But in the end and middle of words, it has no other power than that of lengthening the sound of the preceding vowel, and fixing the spelling, just as *gh* in the English words—high, highness, nigh, neighbour, thought, thoughtful, thoughtfulness, tends to lengthen the vowel *i*, or the diphthongs *ei*, *ou*, and to aid in forming a correct orthography.

Example: *ḡḡ*, a king, pronounced as if written *ḡḡ*, (*ree*), *ḡḡeacḡ*, a kingdom, *ḡḡ-ḡḡḡl*, kingly;

*ḡḡ*, happiness, prosperity, pronounced *só*, *ḡḡ-ḡḡḡl*, pleasant, prosperous; *ḡḡ-ḡḡḡḡ*, pleasantness.

*ḡ* has a thick, guttural sound very like that of *ḡ*. In the beginning of a word, *ḡ* before *e* or *í* has exactly the sound of *y*, as *mo ḡḡ* (*mo Yia*), my God. In the *middle* or *end*

of words  $\delta$  (asp.) is the same in all respects as  $\dot{z}$  aspirated—i.e., it only lengthens the sound of the preceding vowel or diphthong.

Obs.—There is another sound peculiar to  $\dot{z}$  and  $\delta$  when following the vowels  $a$  or  $o$ , in the first or second syllable of a word, which deserves particular attention. The two letters  $\dot{a}\dot{z}$ , or  $\dot{a}\delta$ , sound like  $i$  in *ire*; or *ey* in *eye*, *eyre*, as  $\dot{a}\dot{d}\dot{a}\dot{n}$  (*ey-en*), aspen;  $\dot{a}\dot{d}\dot{a}\dot{n}\dot{t}$ . (*ey-arth*), a bolster;  $\dot{a}\dot{d}\dot{a}\dot{n}\dot{c}$ , (*eye-ark*), a horn;  $\dot{a}\dot{d}\dot{a}\dot{c}\dot{a}\dot{d}$ , (*ey-luck-oo*), burial;  $\dot{a}\dot{d}\dot{a}\dot{n}\dot{t}$ , I adore;  $\dot{a}\dot{d}\dot{r}\dot{t}\dot{a}\dot{n}$ , a halter;  $\dot{e}\dot{a}\dot{l}\dot{a}\dot{d}\dot{a}\dot{n}$ , a science;  $\dot{z}\dot{a}\dot{d}\dot{a}\dot{n}$ , a beagle;  $\dot{m}\dot{a}\dot{d}\dot{a}\dot{n}\dot{c}$ , sight;  $\dot{T}\dot{a}\dot{d}\dot{z}$ , *Thaig*;  $\dot{l}\dot{a}\dot{z}\dot{a}\dot{d}$ , fewness;  $\dot{a}\dot{z}\dot{a}\dot{n}\dot{d}$ , face, against;  $\dot{l}\dot{a}\dot{z}\dot{a}\dot{n}$ , a finger, toe, prong, fork; (*rleazán*, a turf-spade; and *Seazán*, John, are exceptions) The exceptions are generally marked with the grave accent, as  $\dot{a}\dot{d}\dot{b}\dot{a}\dot{n}$ , a cause;  $\dot{a}\dot{d}\dot{m}\dot{u}\dot{d}$ , timber;  $\dot{a}\dot{d}$ , luck.

$\dot{c}$  ... =  $h$  } Aspiration so affects these letters that  
 $\dot{r}^*$  ... =  $h$  } their power as consonants is lost,  
 while the aspirate alone is heard.  $\dot{r}$  final is never aspirated.

## VOCABULARY.

$\dot{a}$ , who.  
 $\dot{a}\dot{c}\dot{t}$ , but.  
 $\dot{a}\dot{d}$ , luck.  
 $\dot{a}\dot{n}$   $\dot{t}\dot{e}$ , the individual, the person who;  $\dot{t}\dot{e}$ , means any one, a person, like the Greek  $\tau\dot{\iota}\varsigma$  (*tis*), any one;  $\dot{t}\dot{e}$  is sometimes written  $\dot{t}\dot{r}$ , but this is not a fem. form.  
 $\dot{b}\dot{a}\dot{c}$ , death, murder.  
 $\dot{b}\dot{a}\dot{c}$ , cows.  
 $\dot{b}\dot{e}\dot{a}\dot{c}\dot{a}$ , life;  $\dot{b}\dot{r}\dot{c}$ , life; Gr.  $\beta\dot{\iota}\dot{o}\varsigma$  (*bios*); Latin, *vita*.  
 $\dot{b}\dot{o}\dot{c}\dot{t}$ , poor.  
 $\dot{b}\dot{r}\dot{a}\dot{c}$ , (to spy, *v.*, a design, *n.*) ever;

$\dot{a}\dot{s}$ ,  $\dot{z}\dot{o}$   $\dot{b}\dot{r}\dot{a}\dot{c}$ , for ever; literally to (the last) judgment.  
 $\dot{b}\dot{r}\dot{e}\dot{a}\dot{z}$ , fine.  
 $\dot{c}\dot{a}\dot{d}$ , what (Latin, *quid*).  
 $\dot{c}\dot{a}\dot{t}$ , a battle.  
 $\dot{c}\dot{a}\dot{r}\dot{c}$ , spend;  $\dot{c}\dot{a}\dot{r}\dot{c}$ , chaff.  
 $\dot{c}\dot{r}\dot{a}$ , who (Italian, *che*).  
 $\dot{c}\dot{o}$ , so, as;  $\dot{c}\dot{o}$ , *so*; when followed by the demonstrative pronoun  $\dot{r}\dot{n}$ , that; as  $\dot{t}\dot{a}$   $\dot{a}\dot{n}$   $\dot{l}\dot{a}$   $\dot{c}\dot{o}$   $\dot{b}\dot{r}\dot{e}\dot{a}\dot{z}$   $\dot{r}\dot{n}$ , the day is *so* fine; literally, the day is so fine that;  $\dot{b}\dot{-}\dot{r}\dot{u}\dot{l}$   $\dot{r}\dot{e}$   $\dot{c}\dot{o}$   $\dot{m}\dot{a}\dot{r}\dot{c}$   $\dot{r}\dot{n}$ ? is he *so* good? it means *as*, and is followed by

\* "The sibilant letter had probably its mutation into the aspirate; but this is lost in Welsh, though preserved, as we shall see, in the Erse." Prichard's *Eastern Origin of the Celtic Nations*; Edited by R. G. Latham, M.A., London: Quaritch, p. 163.

$\dot{S}\dot{u}\dot{l}$ , an eye;  $\dot{a}$   $\dot{r}\dot{u}\dot{l}$ , his eye;  $\dot{r}\dot{l}\dot{a}\dot{n}\dot{t}\dot{e}$ , health;  $\dot{d}\dot{o}$   $\dot{r}\dot{l}\dot{a}\dot{n}\dot{t}\dot{e}$ , your health, p. 168, *ibid*.

"In these instances the initial *s*, though converted into an aspirate in pronunciation, is sometimes retained in orthography, either with a dot over it, or followed by *h*. But in either case the sibilant is entirely lost." Note by Dr. Latham.

le (with) when a comparison is made ; as, he is *as* gentle *as* a lamb, *tá fe éo caon* “le” *uan*, literally, he is *so* mild (that he can be compared) *with* a lamb ; where no comparison is drawn, but a certain condition pointed out, it is followed by *ásur*, *and*, *as* ;—Ex. : he is as well as (is) possible, *tá fe éo maíť* “*ásur*” *íť feibíť* ; we are as fortunate as we can be, *taimib éo íoná* “*ásur*” *éíť lííť*.

*cmóć*, end.

*duíne*, man, a person.

*íat*, cause, reason.

*íab*, take, conceive.

*íac*, each.

*íuab*, love.

*íaoć*, a hero.

*íeab*, a child.

*maíť*, good.

*maíť*, as ; like ; *maíť blać ań ímaíć*, as the flower of the field.

*moć*, early.

*ńb*, a thing.

*ńć*, virgin.

*ńť*, course, a flight.

*ńńń*, we, us.

*ńb*, ye, you.

*ńab*, they.

*ńam*, to swim.

*ńoć*, happiness.

*ań-ńoć*, misery.

*ćalam*, earth ; as, *ań ćalam*, on earth.

*ćeać*, a house ; *ćíće*, a house's.

*ćíat*, time ; *ań ćíatć*, the time ; hence means, when.

*ćíuać*, pity.

*ućť*, bosom ; *ar*, from ; thus, *ar ućť*, from the bosom, *i. e.*, by virtue of, through ; *ar ućť* *Đe*, for God's sake.

### EXAMPLES.

*tá ań lá breać*, the day is fine ; *tá ań báđ íađa*, the boat is long ; *tá ań íeap maíť*, the man is good.

*bí ań ćeac boćť aćť bí ńoć ańń ań ćíatć bí íeap ań ćíće beo*, the house was poor, but happiness was there the time (while) the man of the house was alive.

*tá íac ńb maíť ańń íeń*, everything is in itself good.

*bí* *Đía ańń*, *íac am*, *ásur ń* *beíb* *cmóć ańń*, *ío bíać*. God was in being at all times, and there never will be an end for Him.

### EXERCISE XII.

1. *ćía ań ńb báđ* ? 2. *b-íuíl báđ maíť áíad* ? 3. *ń* *maíť líom ńam*. 4. *ań maíť leat ńam* ? 5. *b-íuíl ćeac boćť áíad* ? 6. *ń b-íuíl ćeac boćť áíam* ? 7. *oć*, *ń* *ćíuać é do ćeac aćť tá ńoć ańń*. 8. *ío íaíb ńoć ásur íeun áíad ío bíać*. 9. *ćía leń ań leab boćť* ? 10. *le íeap ań ćíć*. 11. *cad íatć b-íuíl tu ańń ío éo moć* ? 12. *maíť aća ań ćeab ańń ań će a tá moć*. 13. *íab mo lám ań do lám*. 14. *ń* *ćíuać ásur ń* *íeap beaća ań duíne ásur lan de ańńoć*. 15. *ń* *cać beaća ań duíne éo íađa a' ía íe ańń ćalam*. 16. *ar ućť* *Đe caíť beaća naomća*. 17. *ćía íe* *Đía* ? 18. *b-íuíl* *Đía ańń íac áńť* ? 19. *tá* *Đía ańń íac áńť*. 20. *tá* *Đía maíť do íac duíne* ; *ar-ńíć* *ńeńe a ća*, a *bí*, *ásur a beíbeap ío bíać*.

## VOCABULARY.

ալ, a kiln.

աւ, ford.

balb, dumb; Heb. בָּלָל (*balal*);  
Latin, *balbus*.

beac, a bee.

buide, yellow.

caor, crying, wailing.

clac, a hurdle of wattles, a harrow,  
a shield.

dar, colour.

dam, an ox; Latin, *dama*. dam-  
allta, a buffalo, (*allta* means  
living among cliffs, wild;)  
fada-dam, a stag.

deoc, a drink.

ic, eat.

laos, a calf; Welsh, *lho*; laos-licac,  
a cow after calving, a milch

cow, from laos, a calf, and  
licac, licking.

lac, grey.

loc, a lake.

ma, a plain, a field.

marb, dead; Latin, *mors*; French,  
*mort*.

ruad, red; Latin, *rufus*.

dean, a bright red.

ram, pleasant, agreeable; Latin,  
*suaui*.

reac, a spear.

reacan, a turf-spade.

rlab, a mountain.

ruic, a stream.

tau, a bull; Latin, *taurus*.

tuac, the country, as opposed to  
the word "city" or "town."

From *av*, ford, and *clac*, a hurdle of wattles, is formed the compound word *av-clac*, the ford of hurdles—Dublin; from *av*, and *buide*, yellow, *av-buide*—Athboy, the yellow ford; *av* and *cior*, the plural of *cear*, head, *av-cior*—Head-ford; *av*, and *dara*, the possessive case of *daru*, oak—Adare; from *av*, and *na ruic*, possessive plural, "of kings," *av-na-ruic*—Athenry; from *av*, and *coille*, of a wood—Woodford; from *av*, and *luar*, of warriors—Ath-lone; from *beul*, mouth, and *av*, and *leacan*, wide—Bally-lahon; from *av*, and *lac*, a rock—Ballyleague, on the Shannon.

## EXERCISE XIII.

1. Is the cow red and is the calf black? 2. The cow is not red, but she is yellow; and the calf is not black, but grey and white. 3. Is the child dumb? 4. The child is not dumb. 5. Is there a ford at the mouth of the lake? 6. There is not a ford in it. 7. Is that a plain or a lake? 8. It is neither a plain nor a lake; it is a mountain. 9. What colour do you like (is pleasing with you), yellow, grey, or red? 10. I like the yellow. 11. What use (*feidhm*) have we of (with) the spear, or of the turf-spade? 12. We have great use (of) with it. 13. Are you cold

(is cold on you)? 14. I am not cold (cold is not on me). 15. Do you like a drink (is drink good with thee)?—*an maíť leat deoť*? 16. Is the grass wet with dew? 17. The grass is wet with dew. 18. Have you an ox and a bull? 19. I have not an ox and a bull, nor a buffalo; but I have only a cow and a grey calf. 20. What colour is the cow (is on the cow)? 21. Yellow. 22. Yellow is a good colour. 23. What is a mountain? 24. A mountain is a high hill. 25. You are lucky and happy.

## FIFTH LESSON.

### CONJUGATION OF THE PRESENT TENSES OF THE VERB

*to be, do beíť.*

The nominative case comes always after the verb.

*Present tense.*

SINGULAR.	PLURAL.
1. <i>Ċa me</i> , I am.	<i>Ċa rííh</i> , we are.
2. <i>Ċa tu</i> , thou art.	<i>Ċa ríť</i> , you are.
3. <i>Ċa ré</i> , he (or it) is; <i>Ċa rí</i> , she (or it) is.	<i>Ċa ríad</i> , they are.

The following is another form, in which the nominative case is embodied in all the persons except the third person. This is called the Synthetic form, as the foregoing is called the Analytic:

<i>Ċam</i> , I am.	<i>Ċamuť</i> , we are.
<i>Ċamí</i> , thou art.	<i>Ċaťaoí</i> , you are.
<i>Ċa ré</i> , he (or it) is; <i>Ċa rí</i> , she (or it) is.	<i>Ċať</i> , they are.

### THE INTERROGATIVE FORM.

<i>Íh b-ťuľ-ím</i> , am I?	<i>Íh b-ťuľ-muť</i> , are we?
<i>Íh b-ťuľ-íí</i> , art thou?	<i>Íh b-ťuľ-íť</i> , are you?
<i>Íh b-ťuľ ré</i> , is he?	<i>Íh b-ťuľ-íť</i> , are they?

Or, taking the third person singular, *b-ťuľ*, is, and placing the personal pronoun—*me*, I; *tu*, thou; *re*, he, (it); *rí*, she, (it); *rííh*, we; *ríť*, you; *ríad*, they, after it, this interrogative form is gone through in the simple Analytic way, as—

## SINGULAR.

b-*fuil* me, am I?  
 b-*fuil* tu, art thou?  
 b-*fuil* re, is he?

## PLURAL.

b-*fuil* rínn, are we?  
 b-*fuil* ríb, are you?  
 b-*fuil* ríad, are they?

When an assertion is made—*í*, is; with the personal pronouns is the form adopted; as, *í* me, it is I; *í* tu, it is thou; *í* é, it is he; *í* rínn, it is we; *í* ríb, it is you; *í* ríad, it is they.

This *í* is omitted, as has been observed (see Second Lesson, Observations 3, 4, page 10), when any of the particles of asking or denying, or the like, are employed, as, who (is) God, *cí* a h-é *Ó*í a? *í*, after *cí* a, is omitted: *cad é* a n n-í d a n e a-í l a-í, what is the church? *í* is omitted after *cad*, what.

The present tense, as it is formed regularly from the root *bí*, be thou; is *bí* d-í m, which implies a state or continuance in present existence, as—

bí d-í m, I am wont to be.  
 bí d-í n, thou art wont to be.  
 bí d-í r, he is wont to be.

bí d-mu-í d, we are wont to be.  
 bí d-í b, you are wont to be.  
 bí d-í b, they are wont to be.

So, *bí* d, the analytic form, with the personal pronouns, *me*, *u*, *re*, expresses the same. Also, the termination, *eann*, denotes habit or continuance; as, *bí* d-eann *me*, I am wont to be; *bí* d-eann *tu*, thou art wont to be; *bí* d-eann *re*, he is wont to be.

The endings, such as *í* m, of the first person; *í* n, of the second person singular; *mu-í* d, of the first person plural; *í* b, of the second; *í* b, of the third person plural, express in Irish what the pronouns *I*, *thou*, *we*, *you*, *they*, in union with the verb, convey in the English language; and also the time or tense which such helps as *do*, *may*, *can*, suggest in the conjugation of Saxon verbs. Few languages, indeed, are as limited as English is in its verbal inflections.

Observe, therefore, that *do*, *dost*, *does*, *doth*, the emphatic and interrogative forms of the present tense in English, have, in Irish, as in every other language of Europe, no distinct word by which they can be translated. The verbal inflection peculiar to the present tense supplies its place, as, I *do* be, *bí* d-í m; *do* I be? a m-bí d-í m, (*a mee-yim?*) *dost* thou be? a m-bí d-í n? *does* he have? a m-bí d-eann a-í g e he *does* have, *bí* d-eann a-í g e.

This observation should be remembered.

## VOCABULARY.

Bhrán, bread.  
 Bán, white (pale).  
 Boib, haughty.  
 Blá, blossom, flower.  
 Doib, opinion, expectation.  
 Feoil, meat.  
 Flaí, a prince.  
 Fóir, yet.  
 Seallá, the moon; from seál, white (bright).  
 Leib, read (thou).  
 Léib, a physician.  
 Luá, a mouse; luáib, a little mouse.  
 Lóir, bright, shining.  
 Luáib, ashes; from luá, swift.  
 Luair, swiftness.  
 Luáib, swift, *adj.*, swiftness, *n.*  
 Lur, an herb; some of its compound forms are—rláir-lur, (from rláir, safe, sound, and lur), all-heal; rib-wort; lur-móir (from lur, and móir, large), fox-glove; zair-lur (from zair, coarse, and lur) clivers.  
 Maí, soft, mild, tender; as, feoil maí, tender flesh.  
 Maí, manner, form, respect; Lat. *modus*.

Neamh, heaven.  
 Roí, a wheel; hence Latin *rota*, a wheel.  
 Riamh, ever; up to this time.  
 Saib, plenty; L. *satis*. I have plenty is expressed in Irish, I have my plenty, tá mo saib agam.  
 Seiamh, beauty.  
 Sit, sit (*v*).  
 Teib, hot; also flee (*v*).  
 Tuib, thick, plenty.  
 Tuir, the shore at low water; from tur, ebb.  
 Tuir, a tribe; Latin, *tribus*.  
 Tuir, feeble, ignorant.  
 Tuir, a Lord, a high wave, a hill.  
 Tuir, a foot: the sole of the foot; a measure of twelve inches.  
 Uaí, a will or testament.  
 Uair, hour, as aí uair, and contractedly 'h-uair, the hour; that is, when:—hence it is always translated *when*; but whenever a question is asked, the words aí uair, are not contracted into h-uair; as cía aí uair, when? *i.e.*, what hour?  
 Uir, water.

## EXERCISE XIV.

1. The day is fine. 2. This month is wont to be fine.  
 3. My son is young. 4. Is my son young? 5. He is not young. 6. He is usually good. 7. He is not wont to be up early. 8. Is every man good? 9. Every cat is not grey nor black. 10. God is good. 11. Who is God? 12. What is heaven? 13. There is happiness in heaven. 14. Are you lucky (is the luck on you)? 15. No, I am not lucky. I am unlucky. 16. Do you love me? 17. I do not love you. 18. I love God, and God loves me. 19. God loves every person. 20. God is king in heaven and on earth. 21. The field is yellow and white. 22. The virgin is young and mild. 23. Luck attends those that are good; (idiomatic form is—luck is usually on the good). 24. Are you good when you are lucky? 25. I was never



lucky, yet I am of opinion (iṛ doṛṣ lṛom) that I am good. 26. Is the sun bright (lonṛac)? 27. The sun is bright. 28. Have you got (b-fuṛl aṣad) white (ṣeal) bread? 29. I have plenty, and milk. 30. Have you enough of everything? 31. I have. 32. You are as generous (ṛṛal) as (le) a prince.

OBS.—The sentences in the several exercises embrace only such words, for the greater part, as are given in the lists at each heading. Sometimes words in former lists or exercises are again brought into account. The learner should therefore make himself thoroughly familiar with the words, their sounds, and their idiomatic turns of expression, to prevent reference to former Lessons.

To translate these English sentences into Irish, and to write them in the Celtic character, to speak them from time to time when alone or with others, must at once ensure a knowledge of the language as it is spoken and written. Begin forthwith to speak it.

## EXERCISE XV.

1. Is bread cheap or dear? 2. It is cheap. 3. Is butter dear? 4. Yes, it is dear this month. 5. Wine is dear, meat is usually dear, and water is usually cheap. 6. The virgin is handsome (aluṛṇ). 7. The haughty is found under beauty's dress (ṛaoṛ ṛṣeṛṇ). 8. You are not wont to be early at the house. 9. They are usually at an early hour at the house. 10. Are you early from home? 11. You are in happiness. 12. They are usually unhappy. 13. The moon is bright, the cloud is grey; the day is dark, the month is beautiful. 14. When I am well (ṛlan) I am happy. 15. When *do* you be well? 16. The physician *does* have a secret. 17. The wheel is red. 18. The eye is grey. 19. The cat is black. 20. What hour is it? (cṛa an uairṛ i). 21. It is early yet (ṛōr). 22. The day is long. 23. Many a day we shall be in the tomb; (iṛ iomḃa lá 'r-an ṣ-cṛll oṛaṛṇṇ.) 24. Man's life is short. 25. It is like the flower of the field: It is like a vapour (ceo); it is a warfare, as Job says (maṛ deṛṛ Job). 26. If you wish (ma iṛ maṛṣeac) to live old, take hot and cold, is an old saying (ṛean ṛaḃ.)

OBS. 1.—The first letter of a word—if it be one of the nine mutables—suffers aspiration after the possessive pronouns singular—*mo*, my; *do*, thy; *a*, his.

## EXAMPLE.

<i>bean</i> , a woman,	<i>mo bean</i> , my woman;	Pronounced <i>mo van</i> .
<i>báird</i> , a bard,	<i>do báird</i> , thy bard;	<i>do wawrdh</i> .
<i>boird</i> , a table,	<i>a boird</i> , his table,	<i>a wordh</i> .

*b* in the words *bean*, *báird*, *boird*, when not preceded by the possessive pronoun singular, is not aspirated; put the possessive pronouns singular before the same words, and then *b* immediately assumes the aspirate sound, and is, of course, pronounced like *v*, if *e* or *i* follow; and like *w*, if *a*, or *o*, or *u* follow.

*a*, her, the possessive pronoun singular, feminine, is an exception:—it does not cause aspiration, and it is in this non-aspirating power only that it can be distinguished from *a*, his; as *a boird*, her table; *a boird*, his table.

OBS. 2.—The vocative case, or as it is called by English grammarians—the nominative case of address—has the first letter, if aspirable, invariably aspirated.

## EXAMPLE.

<i>cúirle</i> , pulse ; <i>croíde</i> , heart:
<i>a cúirle</i> , O-pulse; <i>a cúirle mo croíde</i> , pulse of my heart.
<i>Ḑia</i> , God; <i>ḑilir</i> , dear (from <i>ḑil</i> , fond):
<i>a Ḑé</i> , Oh, God; <i>Ḑ a Ḑé ḑilir</i> , O! dear God.
<i>ḡrád</i> , love:
<i>a ḡrád</i> , oh Love: <i>ḡrád m' aham</i> , love of my soul.
<i>reac</i> , affection, affectionate one:
<i>a reac ḡrád</i> , oh, love of loves.
<i>Muir</i> , and } <i>Mary</i> :
<i>Máir</i> , }
<i>a Muir ḑilir</i> , oh, dear (Virgin) Mary; <i>a Máir rui</i> , oh, Mary, secret love.

In these exclamations, the *c* of *cúirle*; *Ḑ* of *Ḑia*; *ḡ* of *ḡrád*; *M* of *Muir*; *r* of *reac*, are aspirated on account of the vowel sound of *a* in the nominative case of address preceding the aspirable consonants, *c*, *ḑ*, *ḡ*, *m*, *r*.

## SIXTH LESSON.

OBS. 1.—In compound words the first letter of the second part is aspirated should it be aspirable—as *claoḡ*, inclined, crooked; *beairt*, an act, an exploit, form the compound *claoḡ-beairt*, a deceitful act; so *feall-beairt*, a treacherous act; *reairc-ḡráδ*, dearest love; *deaz̃*, good; *duḡne*, person; *deaz̃-duḡne*, a good person, *rean*, old; *rean-feairt*, an old man; *rean-bean*, an old woman. The *b*, in *beairt*; *ḡ*, in *ḡráδ*; *d*, in *duḡne*; *f*, in *feairt*; *b*, in *bean*, in the foregoing examples are aspirated, because they form the second part of compound words.

EXCEPT—Words beginning with any of the dental consonants, *d*, *t*, *r*, when the preceding part of the compound ends in *d*, *l*, *n*, *r*, *t*; as *aird*, high; *tiḡearna*, Lord; *aird-tiḡearna*, sovereign Lord; *caol*, slender; *duḡ*, black; *caol-duḡ*, slender black; *an buacail caol-duḡ*, the slender-black boy; *buán*, lasting; *raoḡal*, life, age; *buán-raoḡal*, long life; *buán-raoḡalaδ*, long-lived. The initial letter in the second part of the compound in those words is not aspirated, agreeably to the terms of the exception.

The dentals, *d*, *t*, *r*, do not undergo aspiration, because they are sufficiently clear and musical in their combination with other dentals or linguals, *l*, *n*, and do not require, like the gutturals and the palatals, the aid of aspiration, to render them flexible.

OBS. 2.—In general, then, the dentals, *d*, *t*, *r*, following *d*, *t*, *r*, or *l*, *n*, (and sometimes *m*.) final, or otherwise, are never aspirated.

## VOCABULARY.

*Aḡoir*, now.

*Aḡairi*, father; Latin, *pater*. *aḡairi-nḡri*, grandfather.

*Buacail*, a boy; derived from *bó*, a cow, and *caill* (Latin, *colere*), to attend, to mind.

*Caru*, a friend; from *caru*, dear (Latin, *chara*, dear); Greek, *χαριεσσα*.

*Cneac*, destruction.

*Crom*, crooked, bent down.

*Curam* (Latin, *cura*), care; applied in Irish to all over whom one has charge.

*Deaz̃*, good; in composition, as *deaz̃-duḡne*, a good person; while *maḡe*, good, is used out of composition; as, *duḡne maḡe*, a good person.

*Deaz̃*, good, is opposed to *dhoc*, bad; *maḡe*, good, is opposed to *olc*, bad. The former are placed before the noun, the latter after it.

*Druim*, back (Greek, *δερμα*, skin; and *δῆν*, the shoulders).

*Faiteac*, fretful. *Fuac̃t*, cold.

*ḡan*, without (French, *sans*).

*ḡlōir*, (Latin, *gloria*), glory.

Ḷun, knee (Greek, γόνυ).

ḶraḶ, love.

ḶraḶḶar, loving.

luḶ, day (French *hui*.)

luḶ, motion, freedom of the limb  
in acting.

ḶaḶar, mother; the dam of a beast;  
a cause, source; maḶar-Ḷor,  
grandmother.

Ḷile, a thousand (Latin *mille*).

Sioc, frost (Latin, *siccus*; Heb. חֶמֶץ).

Slan, (Latin *salvus*), safe, healthy  
sound; rlannte, health; euḶ-rlan,  
unwell.

Smúir, mist.

SneaḶta, snow.

Ḷear, heat.

ḶruaḶ, pity.

The Irish of the word, *to-day*, is pronounced *an yuh*, and spelled by some thus: an ḶuḶ, (O'Brien and O'Reilly); by others, thus: a Ḷ-Ḷu. Which is the more correct? For the former we have the authority of O'Brien and O'Reilly, and analogy with the French and Spanish languages; *hui*; *oi*;—for the latter, usage to some extent, and analogy with the word *day*, old Irish, dia; Latin, *die*; Welsh, *dydh*; and Sanscrit, *dyu*.

### EXERCISE XVI.

1. Ḷho bḶon! 2. Ḷho éreac! 3. Ḷho Ḷile ḶruaḶ. 4. Ḷho éurle aḶur mḶ Ḷun Ḷeal. 5. Ḷ éurle mo éroide, mo éara, mo ḶraḶ ir tu. 6. Ḷ éurle m'arara ir tu. 7. HaḶ mo éara éoir, Ḷil, ḶraḶḶar, tu? 8. Ir me do éara éoir, Ḷil, ḶraḶḶar. 9. Ḷ-ḶuḶ do bean aḶur do maḶ aḶur Ḷun Ḷeal do éroide leat an ḶuḶ? 10. Ḷa rlad Ḷom an ḶuḶ. 11. Ca Ḷ-ḶuḶ do fear an ḶuḶ? 12. Ḷa re Ḷom. 13. Ḷ-ḶuḶ a éor rlan, no Ḷinn anoir, aḶur a rál aḶur meur a cor? 14. Ḷa a rál aḶur a éor aḶur a meur rlan; aḶt ta a éeann Ḷinn ó am go am aḶur rlan ann a éaob. 15. Ḷa an Ḷ-ḶuḶ deat boḶ aḶe. 16. Ca Ḷ-ḶuḶ an bean a tá eaḶ-ran? 17. Ḷa r an ro. 18. Cja an ḶiḶ tá aḶi r? (What thing is on her?—i.e., what is it that ails her?) 19. Ḷa a Ḷlun Ḷan luḶ, a dḶuim érom, a cluar Ḷan clor. 20. RaḶ ḶaḶ aḶi ó 'n am ro a nae, 'n uair Ḷi do buaḶall aḶ teac mo maḶar? 21. Ḷi; aḶur deir re naḶ Ḷ-ḶuḶ raḶ aḶi biḶ aḶi a beir faiteac aḶi bar. 22. NaḶ breaḶ an aḶuiri i ro? 23. Ir breaḶ, ḶlḶir do Óia. 24. HḶ Ḷ-ḶuḶ ruaḶt ann, no ceo, no Ḷaot; aḶt tá ḶaḶ aon lá, breaḶ; an ḶḶan aḶi nean Ḷan rmuir, Ḷan neul. 25. Ḷu fearr leat tear no ruaḶt? 26. Ir fearr Ḷom ruaḶt le rroc aḶur le rneacḶa 'na tear aḶur ḶḶan. 27. Ḷ-ḶuḶ do éuram aḶur éuram d' aḶar a rlannte? 28. ḶaḶ, go raḶ maḶt aḶad aḶur aḶ ḶaḶ dḶuie aḶ a Ḷ-ḶuḶ deaḶ-éroide. 29. Ḷ-ḶuḶ d'aḶar-ḶḶir fear? 30. HḶ Ḷ-ḶuḶ; Ḷi Ḷ-ḶuḶ fear-fearr no fear-bean aḶi biḶ aḶuim, tamuḶ uile óḶ aḶur rlan.

**OBSERVATION 1.**—When the article *an* (the) is placed before nouns, it aspirates the first consonant, if aspirable, in the nominative and objective cases singular of nouns feminine; but of nouns masculine the first consonant in the possessive case singular. Example—

*bean*, a woman; *an bean*, the woman.

*féir*, possessive case of *féar*, a man; *teac an féir*, the man's house.

**EXCEPTION 1.**—Nouns whose first letter is *d*, or *t*, do not take the aspirate form: Example—*an duil*, f., (nom. or obj. case) the wish, the element; *an domhain*, the world's; *Tighearna an domhain*, the world's Lord.

The reason is, the dental *n* of the article *an* (the), and the dentals *d*, or *t*, are quite euphonious without the aid of aspiration, as has been shown in the Exception to Observation 1, at the commencement of this Lesson (p. 29).

**EXCEPTION 2.**—*S*, *r*, is an unique kind of letter, which in this particular form does not, after the article, bear to be aspirated, but instead takes the letter *t* before it, in the nominative and objective cases, if the noun be feminine; in the possessive case, if the noun be masculine, as—

*reod*, f., a jewel; *an t-reod*, the jewel; (nom. or obj. case.)

*rlat*, f., rod; *an t-rlat*, the rod. ...

*ruaid*, f., street; *an t-ruaid*, the street. ...

*raḡairt*, priest's; *an t-raḡairt*, the priest's (the poss. case).

as; *ḡan t-reod do-faḡala 'r í ir aine*; the rare jewel is the most beautiful.

*ḡan t-rlat nac n-ḡlacann ruioin*; the rod that takes not twisting.

In these instances, when the two consonants, *t* and *r*, come together, *t* is pronounced and *r* is silent; which indeed is always the case whenever two consonants whose sounds cannot unite in one syllable meet—the first is sounded, the second rendered silent.

It is only after the article (*an*) that *S* suffers this change; for if *mo*, *do*, or *a* (his), the possessive pronouns singular precede; or if it be the nominative case of address; or if the noun beginning with *S* come after the prepositions *a*, *i*,

on, &c., as has been pointed out in the foregoing Observations (See Fifth Lesson, Observations 1, 2, p. 28), *S*, *r* would, in all such cases, be aspirated according to rule; as,

<i>rlat</i> , rod;	<i>mo rlat</i> , my rod.
<i>rlat</i> , rod;	<i>air rlat</i> , on a rod.
<i>dhoc</i> , bad;	<i>dhoc-rlat</i> , a bad rod.
<i>rlat</i> , rod;	" <i>an</i> " <i>r-rlat</i> , <i>the</i> rod.

## VOCABULARY.

Blossom, } *blac*; *rcoc*.  
Flower, }

Dead, *marb*.

Earth, *talain*; (Latin, *tellus*).

Fairness or whiteness, *fhinne*.

(Blossom) of all that is fair, *blac na fhinne*.

Irishman, *Eireanach*; from *Eire*, Ireland. Add, *ea*, or *ac*, to the name of a country, and the gentile name of one from that country is formed; as, *Sacra*-*an*, an Englishman; *Fra*-*nc*-*ac*, a Frenchman; *Spa*-*ni*-*ac*, a Spaniard. If the name of the country or place form the possessive case in *an*; as *Eire*,

Ireland; *Alba*, Scotland; *Sacra*, England; *Mumha*, Munster; the gentile name is formed from the possessive case; as, *Alba*, *Albanach*; *Sacra*, *Sacra*-*an*; *Mumha*, *Mumhanach*.

Honour, *onon*.

Joy, *rois*; *luat-gair*, rejoicing (from *luat*, frequent, quick, and *gair*, a laugh).

Mind, *n.*, *mein*; (Latin, *mens*).

Shame, *naime*.

Store, *roon*.

Treasure, *cairge*, *ciste*; (Latin, *fiscus*, the king's treasury; *cista*, a purse).

## EXERCISE XVII.

1. Is the man old? 2. He is not old; but the old man who was here yesterday is now dead. 3. Is the old woman in the house? 4. She is not; but the grandmother is in the house. 5. Have you a grandmother living? 6. I have, and a grandfather. 7. Is the old man who was in the house yesterday your grandfather? 8. He is; and the old woman who is here to-day is my grandmother. 9. Have you a good (*deas*) heart? 10. I have a good heart and a well-disposed mind; for every good man has a good heart and a well-disposed mind. 11. The Lord my God is Sovereign (*air*, high, supreme, sovereign,) Lord of (*air*, on,) heaven and of earth. 12. The Irishman is long-lived. 13. How are all those under your care? 14. Those under my care are well (*rlan*, safe). 15. How are those under your care, and your father's, and your grandfather's? 16. Your fame and your reputation are dear to me.

17. Oh! my sad sorrow that you are not happy. 18. Oh! my treasure and love of loves, how great is my affection for you! 19. Mary, pulse of heart, flower of all that is fair! 20. You are my sorrow and my joy—my honour and my shame, my life and my death.

## SEVENTH LESSON.

CONJUGATION OF THE VERB “to be,” *do be*,—CONTINUED.

(See Fifth Lesson.)

INDICATIVE MOOD.

*Imperfect Tense.*

THIS tense is by some called the *habitual past*, because it expresses no particular action, or state of being, but a habit, or action repeated in the one case, and a continued state of existence in the other. We call it by the name *Imperfect*, in order to conform to the established divisions of Tense, and because it agrees very closely with the *Imperfect* in Greek, Latin, and French verbs. The first letter of this tense is aspirated, if it be one of the nine mutable consonants.

### SINGULAR.

1. *bíð-ínn*, *veeyinn*, I was wont to be.
2. *bíð-éa*, *veehaw*, thou (you) wast wont to be.
3. *bíð-eaó ré*, *veeyoo shé*, he was wont to be.

### PLURAL.

1. *bíð-mí*, *veemush*, we were wont to be.
2. *bíð-éí*, *veehee*, you were wont to be.
3. *bíð-dí*, *veedeesh*, they were wont to be.

This tense, of which the Irish-speaking people make such frequent use, is by them translated, when conversing in English, by the words, “used to be.”

The interrogative form is gone through by placing the particle *an*, whether, before each of the persons; as, *an bíð-ínn*, was I wont to be, &c.

The verbal form of the third person singular, *bíð-eaó*, with the personal pronouns *me*, I; *tu*, thou (you); *ré*, he, (it); *sí*, she, (it); *ínn*, we; *í*, you; *íad*, they; placed after it, gives the analytic conjugation of this tense.

OBS.—*eaó*, and *aó*, final, is, in Connaught, pronounced *oo*, (English); in Munster, *a*. As the final syllable of the

imperfect tense, it is pronounced incorrectly in Munster, and in some districts in the southern parts of Connaught—like *agh*, guttural. Of the sound of *ad* final, we shall treat in the Twelfth Lesson.

The word *synthetic*, as applied to the conjugation of Irish verbs, means that the personal pronouns *me*, *tu*, *riu*, *rib*, *iad*, are, in each tense, combined with the verb, so as to make one word, thus—*taim*, I am, is composed of *ta*, am, and *me*, I, and is as much a *synthesis*, that is, a joining together of the two words *ta* and *me*, as *agam*, at me; *om*, on me; *iom*, with me, is of *at*, and *me*; *on*, and *me*, le, with; and *me*. In some persons of the compound pronouns, equally as of the verbs, this synthetic union is not clearly, at first, perceived; as, in *leo*, with them, compounded of *le* and *iad*; in *bhíod-riu*, I used to be, compounded of *bhíod* and *mé*.

The *Analytic* is, in meaning, opposed to *Synthetic*, and indicates that the pronoun and verb are not combined in one

From the nature therefore of the synthetic form, it is plain the personal pronouns cannot, in the nominative case, be expressed after the verb when conjugated synthetically; and should the personal pronouns be found so expressed, they must be necessarily in the objective case. Thus—

*Taim*=*ta me*, I am.

*Taim me*=*ta me, me*, I, I am;

*buaill-im mé*=*buaillid mé mé*, I strike (I).

which clearly is very incorrect. Yet the third person plural is excepted, and is often elegantly employed, with this double form of nominative case, to add weight and strength to the ordinary power of language.

The reader cannot fail to perceive, that inflecting the verb synthetically, the third person singular has not the pronoun combined with the verb, as the other persons have, and he will naturally ask the reason. It is, as Doctor O'Donovan remarks, because the third person singular is always absent, and needs therefore to be expressed, that its gender may become known, whereas the first person or speaker, and the person spoken to, “being always supposed to be present, there is no necessity of making any distinction of gender in them.”



When therefore, in the analytic form, the nominative or subject is, in the first and second persons singular and in all the persons of the plural, actually expressed, one uninflected form of the verb suffices for all, since the relation of its persons is sufficiently marked by the subject, just as in English; I *loved*, thou *lovest*, he *loved*; we *loved*, you *loved*, they *loved*. The verbal form “loved” is the same in each of five personal endings, yet from the subject, or nominative, each person of the verb is clearly known.

### THE ANALYTIC IMPERFECT OF THE VERB “to be.”

#### SINGULAR.

1. bʲḁ-eaḁ, (*veeyoo*), me.
2. bʲḁ-eaḁ, „ tu.
3. bʲḁ-eaḁ, „ rē or rʲ.

#### PLURAL.

- |                               |       |
|-------------------------------|-------|
| 1. bʲḁ-eaḁ, ( <i>veeyoo</i> ) | rʲmʲ. |
| 2. bʲḁ-eaḁ, „                 | rʲbʲ. |
| 3. bʲḁ-eaḁ, „                 | rʲaḁ. |

I was wont to be; thou wast wont to be; he or she was wont to be; we were wont to be; you were wont to be; they were wont to be.

### VOCABULARY.

Ḃḁ, whether, (A, is pronounced short). It is put before the perfect tense, just as Aḁ, whether, is put before the present tense, when a question is asked. Aḁ, whether, is a compound form of Aḁ, whether, and ḁo—which, in the ancient language, was a mere sign of past time.

Ḃḁ, whom, or which; a relative pronoun compounded of A, who, which; and ḁo, the ancient sign of the perfect tense.

Ḃḁ, our; a possessive pronoun, plural of ḁo, my: Aḁ in each of these instances is pronounced *urh* (u short). It takes ḁ before a vowel; as, Aḁ ḁ-aḁAḁ, our father.

Ḃḁ, *avr*, slaughter; hence the Greek name of the god of Slaughter, *Agres*; Welsh, *acr*.

Ḃḁ, plough (to); Latin, *arare*, to plough; ploughing; the action of ploughing, bʲ ḁA ḁAḁ Ḃḁ Aḁ, the oxen were ploughing—

*Job*. 1. 14. Ploughed land, Welsh, *ār*; Germ. *erde*; Gr. *Ἀρόω*.

Ḃḁ, for Aḁ, upon; Aḁ for ḁeḁ, says; as, Aḁ, or Aḁ rē, says he; Latin, *ait*.

ḁeḁ, will be, future tense of ḁeḁ, to be.

ḁḁ, possessive case of beul, mouth.

ḁeḁ, to be, being; a being by excellence; a lady.

ḁuḁ, and ḁA, was; may be.

ḁAḁ, food; Greek, *βίος*, life.

ḁuḁ, (to, or from, &c.) a cow; the prepositional case—i e., the objective case governed by a preposition—of ḁo, a cow.

Céḁ, a step; grade, dignity; as, cor-ḁéḁ, a foot-step; Aḁ-ḁéḁ, high grade, great dignity.

Dʲḁeaḁ, direct (*adjective*), straight; Latin, *dirigere*.

Duḁe, a person.

Ḃḁ, possessive case of eaḁ; Latin, *equus*, a horse.

Ḃḁ, (and in old Irish Aḁ, and

oile) another; Greek, ἄλλῃ, another; Latin, *alius*. From eile and tíneac, one of any (tí) country, is derived eiltíneac, and sometimes written oiltíneac, a stranger.

Féann, better.

Fóill, a while; go fóill, for a while, yet; fan go fóill, wait yet.

Fa, for; as cad fa, for what.

Faoi (pr. *fwée*), under, for; as cad faoi, under what? i.e., on what account.

Faoi, in; as, he is in power and respect, tá ré faoi céim, aḡur faoi meaf. These extrinsic qualities are, as it were, laid on him; he is therefore justly said to be under them.

Fač, reason, cause; as, cia an fač, what reason; tá fač le ḡac nḡ, there is reason (with) for every thing. fa, for; and fač, cause, reason, are pronounced nearly alike, fač=*farh*, fa=*far*.

ḡanar, scarcity; from ḡan, without, prep., scarce, adj.

lón, a luncheon, a viatic, a store.

Raib, was; is employed in the perfect tense, exactly like b-fuil, is; in the present tense (See Second Lesson, page 10), after particles of denying, questioning, wishing, or supposing, after the relative pronouns a, who; nac, who not.

### EXERCISE XVIII.

1. Raib a céann cìom?
2. Bì a céan cìom.
3. Raib a lám caol?
4. Bì a lám caol aḡur bí a cor cam.
5. Raib a ḡruaḡ líač (grey)?
6. Bì a ḡruaḡ líač.
7. Raib an bō donn no bán?
8. Bì rí donn.
9. Raib mo éarib ḡorim?
10. Ní raib, áč bí re buíde.
11. Raib an bean óḡ aḡur an fearí rean?
12. Bì an bean óḡ, aḡur bí rí faoi mear aḡur faoi ḡean.
13. Bì do fearí rean, aḡur beid do mīac mōm mām bí a áčarí.
14. B-fuil mac aḡ d'íḡéan ḡo fóill?
15. Tá mac óḡ aḡ m'íḡéan óḡ ó nae.
16. Bì do mīac faoi élu aḡur faoi ḡlōm.
17. Bideann ub bán aḡ ceapic dub.
18. Tá aḡur baíne ḡeal aḡ buí donn.
19. Raib cluar an eic, beaḡ; a cor díneac, a óruim fada?
20. Bì a cluar beaḡ, a óruim fada, a cor díneac; aḡur raib ré faoi áarí a nae, dul ruar an choic?
21. Ní raib, áč bí ré an teac m'áčarí.
22. Buḡ maic líom ceol do béil; Tá do ḡuē co bínn aḡur do ḡlōm co aḡ, ḡur mīan líom a beic aḡ clor leir.
23. An te bidear ruar bideann re faoi céim aḡur clú; aḡur an te bidear ríor bideann re faoi áarí aḡur faoi ḡanar.
24. Cíend é do mīan?
25. 'S é mo mīan a beic faoi mear, aḡur tá an mīan ro an mo cíoidé féin.
26. Ní raib roḡ aḡam.
27. Bideann a roḡ aḡur a féin a lám ḡac dūne; ómí ír roḡ a beic ḡo maic le ḡac dūne eile.
28. Buḡ dear do cor éle aḡur buḡ ḡorim do fuil deir, buḡ mīn aḡur ḡeal do lám, aḡur buḡ

éada do mheua, buð tñúž, fáineac, do žnuaz azur buð lon-  
 mač, roillreac maðarc (pr. *ryark*; See Fourth Lesson, Ob-  
 servation, p. 21), do mořž žorñ.

## EXERCISE XIX.

1. Was the weather rough yesterday when ye were on the sea? 2. No; the weather was fine, though the wind was high, and the sea was rough. 3. Were they on the top of the mountain? 4. They were not on the top of the mountain, but they were at the foot of it (aĩž a bun). 5. Had ye a guide? 6. We had no guide, as we were not on the top of the mountain. 7. It was not cold, though there was a fog on the hill's side. 8. I do not like a fog on a hill. 9. The view from off the top, over the country and over the sea was not far. 10. There were boats on the sea, and people on the shore, which was very white, and a ship in the harbour. 11. The sun was red when going down (aĩž ðul fáoi). 12. The moon was full, and large, and luminous, and the firmament was blue, without a cloud. 13. The fame which this country has is very great. 14. Do you be early at the sea and along the shore? 15. No; I am not usually well, and I do not like to be at the sea till the end of summer; (ðeĩĩe añ t-řaĩĩuaĩð.) 16. You are lucky to be here on the side of this beautiful valley. 17. I am lucky; but, as the proverb says, (maĩ ðeĩĩ añ řeav-řžeul) "there is luck with a fool;" (bĩðeavñ að aĩĩ ama-ðañ). 18. I like (it is a wish with me) to be in this delightful country. 19. May God's blessing be on you. 20. Farewell (řlãn leat).

## EIGHTH LESSON.

CONJUGATION OF THE VERB "to be," do beĩt,—CONTINUED.

INDICATIVE MOOD.

*Perfect Tense.*

THIS tense, like the first perfect in French, the historic perfect in Latin, the aorist in Greek, conveys the idea of time past generally—whether some time ago, or just now

passed—and is translated into English either by the remote perfect, *was*; or by the present perfect, *have been*.

## SINGULAR.

1. *bí-ear*, *veeyes*, I was.
2. *bí-ir*, *veeyish*, thou wast.
3. *bí ré*, *vee shé*, he (or it) was; *bí rí*,  
*vee shee*, she (or it) was.

## PLURAL.

1. *bí-mair*, *veemar*, we were.
2. *bí-bair*, *veewar*, you were.
3. *bí-dair*, *veedar*, they were.

The Analytic form of this tense is very simple. (See preceding Lesson; paragraph immediately before VOCABULARY, p. 35).

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1. <i>bí me</i>, I was; or have been.</li> <li>2. <i>bí tu</i>, thou wast.</li> <li>3. <i>bí ré</i>, he (or it) was; <i>bí rí</i>, she<br/>(or it) was.</li> </ol> | <ol style="list-style-type: none"> <li>1. <i>bí rínn</i>, we were.</li> <li>2. <i>bí ríib</i>, you were.</li> <li>3. <i>bí ríad</i>, they were.</li> </ol> |
|---|--|

Sometimes the particle *do*—and in the ancient language *no*—is placed before this tense. Its use in this respect, in Irish, is not unlike that of the particle *to* before the infinitive mood in English verbs. *Rabair* (and not *bí-ear*, the direct perfect of the verb *do beir*, *to be*), follows those particles into which *no* enters, forming the latter part of a compound; as, *sur*, that (compounded of *so*, that, would that; and *no*, sign of the perfect tense), *e. g.*, *sur rabair*, that I was; *nair*, that not (negative interrogative), as *nair rabair*, was I not; *nair nholair*, did I not praise; *nair*, may not, (compounded of the particle *ná*, not, and *no*); a negative used when a wish is expressed: as, *nair raib ré*, may he be not; *nair nholair ré*, may he not praise; *níor*, not; from *ní*, not, and *no*; *naçair*, which not. (See in preceding Lesson, page 36,—the word *raib*; also Second Lesson, Obs. 1 page 10).

## INTERROGATIVE AND NEGATIVE PERFECT.

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. <i>Áir rab-air</i>, <i>rowas</i>, was I?</li> <li>2. <i>Áir rab-air</i>, <i>rowish</i>, wast thou?</li> <li>3. <i>Áir raib re</i>, <i>rowv shé</i>, was he?</li> </ol> | <ol style="list-style-type: none"> <li>1. <i>Áir rab-mair</i>, <i>rowmar</i>, were we?</li> <li>2. <i>Áir rab-bair</i>, <i>rowwar</i>, were you?</li> <li>3. <i>Áir rab-dair</i>, <i>rowdhar</i>, were they?</li> </ol> |
|--|---|

Analytic—*raib* (was), *mé*, *tu*, *ré rínn*, *ríib*, *ríad*?  
*rab-air*, is compounded of *no*; and the perfect *bí-ear*, which we have conjugated above.

The learner cannot fail to observe that the verbal endings, *air*, *air*, for the first and second persons singular; and *mair*, *bair*, *dair*, for the persons of the plural, are the same

in both forms (b̃ḡḡar, and ḡab̃ar) of the perfect indicative. The same are the endings of the persons of the perfect tense in every verb regular and irregular in the Irish language.

In some grammars there is a vowel (a) placed before the plural terminations, ḡar, b̃ar, ḡar, to lend fulness of sound to the word. We have omitted it in the conjugation of the substantive verb, as we do intend to omit it in every other, for the sake of having in all verbs the endings of the several persons in each tense uniform. Besides, the insertion of a vowel is rarely necessary to lend euphony to the sound of two consonants in two distinct syllables.

THE PERFECT OF ḡr, *it is*—THE ASSERTIVE FORM OF THE VERB, *to be*. (see p. 25).

- |                              |                               |
|------------------------------|-------------------------------|
| 1. b̃a or buš me, it was I.  | 1. b̃a or buš ḡḡḡ, it was we. |
| 2. b̃a ... t̃u, it was thou. | 2. b̃a ... ḡḡb, it was you.   |
| 3. b̃a ... ḡe, it was he.    | 3. b̃a ... ḡḡḡ, it was they.  |

buš is also the subjunctive present; as ḡo ḡ-buš ḡḡḡ aḡ t̃e ḡḡḡḡḡḡḡ, may he who enquires be safe.

b̃a becomes b' when a vowel follows; as, b' aḡḡ é aḡ cḡḡḡ, the tree was high. The b' or b, becomes united with a, a particle which is sometimes placed for emphasis before b̃a or buš, and thus forms one word—ab, was. The forms ab; ḡob (from ḡo and b̃a); b̃am (from b̃a and me); cum̃aḡ (from ḡo, that, and b̃a); and cor̃ubam (from ḡo, that; ḡo, sign of the perfect tense, and b̃a); so frequently met with in the ancient language, are not found in lately-printed Irish works, and indeed ought not at all to be henceforth employed.

The initial letter of every adjective—if one of the *four* labials b, f, m, p, coming after buš, is aspirated; as, buš ḡaḡt̃ aḡ ḡeap̃ Seaḡḡ (Shawn), the man John was good; *i.e.*, John was a good man.

The personal pronouns coming after b̃a, or buš, take the Objective form—which, in this shape, are, properly speaking, only aspirated nominatives; as, buš t̃u, and not buš tu; buš é or buš ḡe, and not buš re; buš ḡḡḡ, or ḡḡḡ, and not buš ḡḡḡ. It appears to us, therefore, that after buš, the aspirated nominative, re, ḡḡ, ḡḡḡ, ḡḡḡ, ought to be employed, and not é, ḡ, ḡḡ, ḡḡḡ, the objective forms, in

which † (aspirated) is omitted. The latter spelling, however, is entirely in use in all printed books and manuscripts.

On this Dr. Latham observes: "There seems to be no precise rule of orthography in this instance." We would recommend the learner to adopt that spelling which is philosophically the correct one, *ie*, *í*, *ínn*, *ínn*; although usage is quite against us.

## VOCABULARY.

Árde, height; from *ard*, high.  
*baot*, vain, silly.  
*beisinn*, we will be.  
*Caora*, sheep.  
*da*, two; as, *da fear*, two men.  
*déas*, teen—the decimal ending;  
 from *deic*, ten; Greek, *δεκα*;  
 Fr. *dix*; *oict-déas*, eighteen;  
*seacht-déas*, seventeen.  
*Déan*, do; make.  
*Énár*, custom.  
*Énnaic*, to-morrow.  
*Naimhac*, inimical, hostile; (from  
*naimh*, an enemy.)

*Bór*, marry; as it were—*bór*, from  
*bo*, a cow, because in kine the  
 dowry was usually paid.  
*Bórra*, married.  
*Róimam*, before me; compound pro-  
 noun; from *roim*, before; and  
*me*, me.  
*Róimat*, before thee (you).  
*Róime*, before me.  
*Róimpe*, before her.  
*Spné*, a dowry given with females.  
*Suí*, sit.

## EXERCISE XX.

1. *Án tó a bí maré leat a n-ae beid re olc duit a maraí*  
*azur an te a bí dí leat uairi amáin, beid re namadaic leat*  
*uairi eile, óir ro é zúar azur nór an t-raoíáil.* 2. *Beid-*  
*mió ari aon rzeul zác lá 'nuairi beidmió ari éraí, no ari*  
*lunn aiz ruan, aiz clor leir an mairi móir faoi fearz aiz*  
*cui a bhuic fuar an ari.* 3. *Ir alain an nód lunn aiz*  
*ruan ari mairi.* 4. *Nac dear ala aiz ruan ari lunn?* 5.  
*Ir dear ala aiz ruan ari lunn.* 6. *Ir dear leanb óz ann*  
*uic a maíar.* 7. *Nai b' aoibin (delightful) an zlean bí*  
*romam (before me) rínte (stretched)?* 8. *b' aoibin an*  
*zlean bí romat rínte.* 9. *Bideann boib faoi rzeim.* 10.  
*Nac maré Dia zo lá?* 11. *Ir maré Dia zo lá.* 12. *Beid*  
*an t-ríad breaz, azur an teac móir.* 13. *Tá da fuil aiz*  
*zác duine, azur da cóir, azur da láim, azur ceann.* 14.  
*Nac cóir do zác duine ari an t-raí, bád a beic aize, azur*  
*lunn azur zleir le iarz a zabail (pronounced gowal, to*  
*take)?* 15. *Ir cóir do zác duine zai do'n mairi bád a beic*  
*aize.* 16. *Cneud é an luac a tá ari iarz anoir?* 17. *Tá*  
*iarz raor.* 18. *b-fuil maré azad?* 19. *Tá maré azam,*  
*azur dam, azur caora, azur uan?* 20. *Cia an luac tá*

aji dam, ajiur aji eadua, ajiur aji uan? 21. Ta dam  
 daoi, ajiur ta luac uaiu raoi. 22. Jr aji liom do eaiue.  
 23. Jr raoi eaiue. 24. Na e dall an ziad baot? 25. Jr  
 dall an ziad baot. 26. Na e mliu fion; na e rearb a ioc?  
 27. Jr mliu fion; jr rearb a ioc. 28. Na 'r maie leat a  
 beie buan, eai e fuai ajiur teie. 29. Jr fion duie, a e na e  
 b-fuil eac le zae uie? 30. Ta eac le zae uie. 31. Suiz  
 anu ro le mo eadua ajiur deau eaiue liom. 32. An maie  
 leat a beie eaiue liom? 33. Jr maie liom zo deimiu  
 (indeed). 34. b-fuil d' iueiau oz poita? 35. Ni b-fuil,  
 maie na e b-fuil rruie aie. 36. Cia au aoiu i; reae-eae,  
 an ead (an yah, is it)? 37. Ta, o e-eae o eiau (March).  
 38. Cia au aiuu ta aieie? 39. Siuead (Jane). 40.  
 Slau zo maie i.

## NINTH LESSON.

THE following simple prepositions, de, of; do, to; fa, for;  
 raoi, under; o, from; tau, over; tue, by, through; and  
 sometimes aji, on; cum, to, towards; zan, without, aspi-  
 rate the initial aspirable letter of a noun when the article  
 is not expressed.

### EXAMPLES.

Bui, efficacy; de bui, of, or from efficacy;  
 hence de bui comes to signify, *because*; and is now used  
 as an adverbial phrase.

Taob, side; de taob, concerning; *i.e.*, of the side of;  
 Latin, *relate ad*.

Tur, beginning; o tur, from the beginning; Latin, *ab initio*.

Seamur, James;	do Seamur, to James.
Seazau, John;	cum Seazau, to John.
beata, life;	tau beata, above life.
bie, life, existence;	aji bie, in life, <i>i.e.</i> , at all.
baui, top;	aji baui, on top.
Talam, earth;	aji talam, on earth;

as, ta Dia aji ueau ajiur "aji talam," ajiur anu zae

uile b'ail de'n domhan, God is in heaven and on earth, and in every place in the world. b, of b'ail; t, of t'aoib; b, of bea'ca, S of S'eamur, and of S'ea'zan, b of b'airi, are aspirated by the prepositions.

"Seal a'n meirze, real a'n buile,  
Reubad' teub 'r a'z dul a'n m'ne

a'n farr'ur r'ih do cleac'taman, n' r'zair'am' leir zo deo."

—*Hardiman's Irish Minstrelsy*, vol. i. p. 22.

(See following Exercise for the translation of these words).

In the above distich m, in the word meirze, and b, in the word buile, and m, in m'ne, after a'ir are not aspirated. Again—

San c'irce ir fuar an ch'iu ;

Without treasure fame is cold.

C in the word c'irce, after the preposition san, is not aspirated. Nouns beginning with d, t, r, after a'ir, t'air, (commonly) a'ir, ar, or any preposition ending in d, t, r, l, n, (see Obs. 2, page 29), have not the initial letter aspirated.

#### VOCABULARY.

Al'ne, for al'ne, comparative de gree of al'ne, beautiful.

Al'nead, money of all kinds; derived from a'iz, an old Irish word signifying white; and naeb, res, a thing; Gr. *αργος*, whence *arguros*, the Greek term for silver; French *argent*, money; Latin, *argentum*, silver.

be'm, a stain.

be'ur, Venus; derived from the Irish bea'n, a woman, as she was by excellence the—bea'n.

b'ra'tair, a brother; a friar; Latin, *frater*.

bu'le, frenzy; Latin, *bilis*.

Cleac'ta, a habit.

Cleac'taman, we practised.

Cle'b, breast, a basket; possessive case of cl'ab, breast, because, like a basket, it is set with ribs.

Cl'abur (from cl'ab, breast, and bur, a person), a son-in-law; ac'air-cl'abur, a father-in-law; bea'n-cl'abur, a daughter-in-

law; ma'air-cl'abur, a mother-in-law.

Chearta, honest.

Dearb-b'ra'tair, a (real) brother, as opposed to b'ra'tair, a friar, i.e., a brother in religion.

S'ra'ra, grace, haom, holy, a saint; haom-S'ra'ra, holy grace.

li, lily; Gr. *λίσσιον*; Latin, *lilium*; Welsh, *llyren*.

S'la'ear, goodness; from ma'ar, good.

S'neirze, drunkenness.

S'hir, wanton madness, frolic.

Reubad, tearing; from reub, to rend.

Reulzan, diminutive of reulz, a star.

Ror, a rose.

Sa'ozal, the world; Latin, *seculum*.

Seal, a turn, a while.

S'zair'am', for r'zair'amur, we shall cease.

T'zeairha, and t'airha, Gr. *τυραννος*, lord, sir; Ger. *Herr*; derived from t'ir, country, and nae or ha, the ancient Irish for neac, a person, a man.

Uile, all.



## EXAMPLES.

Is breasa 'na bhean tu,  
Is aine 'na neultan tu,  
Nó h-Élen gan bein is tu,  
    A Eibhlín a ruin!

Nó nó, nó lí, nó éad is tu,  
Nó ród a b-fuil 'ran t-raozal ro, tu,  
Ruinn nó éad 'r mo éle is tu,  
    A Eibhlín a ruin!

More beauteous than Venus, far,  
More fair than the midnight star,  
My Helen, without stain you are,  
    Eibhlín a Ruin!

My red Rose, my Lily white,  
My Treasure, unfading bright,  
Darling! my soul's delight!  
    Eibhlín a Ruin!

*Hardiman's Irish Minstrelsy: Translated for The Nation.*

## EXERCISE XXI.

1. Tá me gan ríur, gan briaáir. 2. Tá tu gan óir gan airméad. 3. Tá sí gan olc nó maí. 4. B-fuil do dearb-briaáir aúur do dearb-ríur le do maáir an aon tíg? 5. Tá mo maáir aúur mo dearb-ríur an aon tíg lóm-ra. 6. A Sínead, b-fuil tu an ríur? 7. A Seamus aúur a Seadán b-fuil zmad aúar aúur mo maáir? 8. B-fuil do mac beo, a h-Éibhlín? 9. Ca b-fuil mac an ríur éarfa a bí an ro a nae? 10. Tá an bean móir aúur mac an ríur móir an ó éur an lae a nae. 11. A Sínead éur tu an élu leat. 12. Fada buar-raozalac zo maí tu, a ruinn zéal mo éad. 13. De bíz zo b-fuil tu mo-maí, a Úzearna, tá ríur aúur ar ro ruar a beir dír dír. 14. O a Dé dír, a riar-zmad mo éad, mo míle ród, m' uile maíear, beir me ríur ruar dír le beir raó do ríur zo bria; de bíz zo b-fuil tu maí aúur zmadmaí lóm, aúur zo tullean (deserve) tu mo zmad uile; ar ro ruar (up, forward, henceforth), beir zmad aúur ó éad oir, aúur uí beir cío leir zo bria le conzmaí (help) do naom-zmaí. 15. O, a ród mo éle nae móir an zmad bí aúur aúur d' aáir clabúne, naúur a d' ioc tu an meud a bí aúur. 16. B-fuil do maáir clabúne 'r an tíg. 17. Tá, de éad zo b-fuil a h-úzear tíg: ac beir bíoir aúur 'naúur beir ríur aúur zmaí

ṛeap cheapṛa map ēu-ṛa aṛṣ ṛiapṛuṣaḍ (enquiring) aṛṛē. 18. Ṭṛ mōṛi a cāṛl aṣur a clū ṛiud aṇ ṛīṛ. 19. Ṭṛ ṛīor ṣo b-ṛuṛl. 20. Ṣo ṛaṛḃ ṛe map ṛiṇ aṛ ṛio ṛuap.

OBS. 1.—The final vowel of the possessive pronouns *mo*, *my*; *do*, *thy*; and of the prepositions *de*, *of*; *do*, *to*; is elided, and an apostrophe (') substituted for the elided letter, when a vowel comes immediately after: as—*ḍ' aṛiṇ*, thy name, for *ḍo aṛiṇ*; *ṣo ṇaoṇṛap ḍ' aṛiṇ*, hallowed be thy name: *b-ṛuṛl ḍ' aṛapṛi aṣur ḍo ṇaṛapṛi ṛlāṇ*, are your father and mother well? *Ḍ'aoṛṛ Ḍṛīorṛ*, of the age of Christ.

OBS. 2.—*do*, of the possessive pronoun *do*, *thy*; should never, when *o* is elided, be changed into *ṛ*—a cognate letter of a near kindred sound—a process which has, very incorrectly, been often gone through; as, *ṛaṇam*, for *ḍaṇam*, which itself is an old stenographic form for *ḍ' aṇam*, thy soul; so again, *ṛaṛiṇ*, thy name, for *ḍ' aṛiṇ*; *ṛaṛapṛi*, thy father, for *ḍ' aṛapṛi*; *ṛeaṣṇa*, thy wisdom, for *ḍ' eaṣṇa*; *ṛoṣlāc*, thy man-servant, thy young man, for *ḍ' oṣlāc*. This mutation of the linguals *ḍ*, *ṛ*, one for the other, is so puzzling to mere learners that it should never in future be practised.

*ṛe*, *her*; takes the aspirate *h* before the vowel immediately following it; as—Is *her* father alive, *b-ṛuṛl a h-aṛapṛi beo*? Is *her* soul safe, *b-ṛuṛl a h-aṇam ṛlāṇ*? If *his*, and not *her*—both of which are expressed in Irish by the letter *a*—was meant, the expression should have been written thus—*a aṛapṛi*, and not *a h-aṛapṛi*; *a aṇam*, and not *a h-aṇam*.

This difference is very carefully attended to by Irish-speaking people. The sound of *h* before the initial vowel falling on the ear tells them at once that the subject to which *a* refers is feminine. Example—

*Ṭṛ ṛaḍ ṛ' oṇ ṣ-cṛiṛc*, *b-ṛuṛl a "h-oṣ lāoṛ"* 'ṇ *a lṛṛḍe*,

'*Ṣ ṣaṇ aṛiṇḍ aṛi a ṛiṛiṛṣṛḃ ṣ a bṛeṛṣaḍ*;

*Ṙēṛ ṛomṛiṛṣeap ṣo ṛuap o ṛiṛḃ ṣaṛ ṛaoṛ*,

*Oṛi ṛā a cṛiṛḍe le ṇ-a cēṛle ṣ a euṣaḍ*.

She is far from the land where her young hero sleeps,

And lovers are round her sighing;

But coldly she turns from their gaze and weeps,

For her heart in his grave is lying.

—*Irish Melodies, by Dr. MacHale.*

These particles take  
h before the suc-  
ceeding vowel.

{	Ca, what, were ;	as ca h-aoir buir, what age is to you, <i>i.e.</i> , what age are you ; or how old are you ?
	So, that ( <i>conj.</i> ) ; a par-	ticle that renders the <i>adj.</i> before which it is be here.
	put, an <i>adverb.</i>	
	Na, not (in commanding) ;	as, na h-ob agur na h-iarth onóir, do not refuse and do not seek honour.
{	le, } with,	Ca re cigh le h-eaíla, He is sick (with) from fear.
	Re, }	

When the possessive pronouns a, his, her, their ; a, our, follow the simple prepositions that end in a vowel, u is, for euphony, inserted *before* the pronoun to prevent hiatus—as, agur cloc faoi “u-a” éaíu, and a stone under his head ; ó “u-a” crioide, from her heart ; ó “u-a” crioide, from their heart. In these Examples u is inserted before a, his ; a, her ; and a, their, following faoi ; ó.

## TENTH LESSON.

CONJUGATION OF THE VERB “to be,” do beir, —CONTINUED.  
INDICATIVE MOOD.

*Future Tense.*

### SINGULAR.

1. beirid, *beyid*, I will be.
2. beirih, *beyirh*, thou wilt be.
3. beir ré, *bey shé*, he (or, it) will be ; beir rí, *bey shee*, she (or, it) will be.

### PLURAL.

1. beirimid, *beymidh*, we will be.
2. beiridh, *beyhee*, you will be.
3. beiridh, *beyidh*, they will be.

Like the Present tense, the Future, after the relative pronouns a, who ; uoc, who ; adopts the termination—ear ; as, from beir, will be ; and bíd (present tense), is usually ; is formed béidear ; and bídear ; as, a h-té a béidear, he who will be ; a h-té a bídear, he who is usually. This ending is assumed after the same relatives (a, and uoc) by every other verb, neuter and active, in the language. In the coming Lessons it will not, therefore, be necessary to give,

in other verbs, the relative assertive form of the Present or Future tenses indicative. The relative form of the verb for the other tenses—imperfect, perfect, conditional; or for the relative *negative* of even the present and future, is that of the third person singular of each respective tense.

This special ending of the tenses after the relative pronoun, is a peculiarity in Irish.

The future of *is*, it is; *ba* or *buò*, it was; *is buí*, it will be; which is seldom employed except before adjectives in the superlative degree with a contingent or future meaning; as *an t-é is fear is fear*, he who is best; *an t-é a b' fear*, he who was best; *an t-é buí fear*, he who will be best.

## CONDITIONAL.

## SINGULAR.

1. *béidh-sin, veyhin*, I might, or could be.
2. *béidh-tu, veyhaw*, thou mightest, or couldst be.
3. *béidh-ea, veyhoo, shé*, he (or it), might or could be.

## PLURAL.

1. *béidh-muid, veymush*, we might, or could be.
2. *béidh-vi, veyhee*, ye might, or could be.
3. *béidh-si, veydish*, they might, or could be.

The first letter of the foregoing tense, like that of the imperfect, is aspirated, if it be one of the nine mutable consonants.

## OPTATIVE MOOD.

1. *Go raib-a, go rowadh*, that I may be.
2. *Go raib-an, go rowirh*, that thou mayest be.
3. *Go raib ré, go rowv shé*, that he (or, it) may be; *Go raib rí, go rowv shee*, that she (or, it) may be.

1. *Go raib-muid, go rowmudh*, that we may be.
2. *Go raib-vi, go rowhy*, that you may be.
3. *Go raib-si, go rowidh*, that they may be.

*Buò*, that it may be, is the Optative form of *is*, it is; *buò*, it was; and *buí*, will be; as, *Go m-buò rian fear-faoig-la éu*, health and long life to you; literally, may you be healthy and long-lived.

## IMPERATIVE.

1. ... ..
2. *bí, bee*, be thou.
3. *bí-ea ré, beeyoo shé*, let him be.

1. *bí-muid, beemush*, let us be.
2. *bí-vi, beeyee*, be ye.
3. *bí-si, beedish*, let them be.

The second person plural *bídh*, is commonly, in the spoken language, pronounced as if written, *bídh*, *beegée*.

The infinitive mood and participles are formed by putting certain prepositions before the verbal noun—*beith*, being—as, in English, *to*; *about to*; in French, *pour*; is placed before the infinitive,

*beith*, a being; *do beith*, to be;

*le beith*, in order to be.

*Le*, with; placed before the infinitive mood, gives, like *pour*, in French, the idea of intent, purpose, to perform what is expressed by the verb.

*Beith* *ar* *beith* (on the point of being), about to be.

*Beith* (at) being; same as the old English form, a-being, a-walking, a-loving; for—being, walking, loving.

*Beith*, on being.

*Ar* *m-beith*, after being, having been.

## VOCABULARY.

Branch, bough, *criab*, *geuz*.

Bush, *ríeac*.

Bank, border, edge, *bhuac*; as *ar bhuac* *na lógha*, on the border of the pond; *ar bhuac* *na h-aille*, on the verge of the cliff; *ar bhuac* *na h-ádh*, on the bank of the river.

Comet, *neaghagh*, from *neagh*, a star, and *agh*, beautiful, sparkling; *neult*, also means star; and *neultagh*, a small star, same as *neultog*; or a star-measuring instrument, an astrolabe. Comet, can well be called also *neult* *ghuaiza*; or *neult* *chíreac*; *Reaghagh* may be considered by many to be only merely the diminutive of *neagh*.

Cut, *geagh*; from *geagh*, short; because whatever is cut is shortened.

Deep, *doimh*.

Dike, *fall*; Latin, *vallum*.

Ditch, *clia*.

Dust, ashes, *luaghne* (from *luac*, quick, and *cné*, earth); *luaghne chian*, bone dust.

For, because, *ó*; Greek, *γὰρ*; Fr. *car*.

Farm, *feilm*.

Fertile, *raibh*; rich;—*raibh* is derived from *ro*, ease; and *adhar*, cause.

Fertilize, *dean raibh*, (make fertile).

Granary, stall, *maighneac*, *ríobol*; Heb. *שִׁבּוֹל*, *shibol*, an ear of corn.

Harrow, *clia-ghurra*.

Harbinger, *tuar*; a rainbow is called “the harbinger of a shower,” “*tuar ceata*.”

Irrigated, *fluata*; from *fluac*, to irrigate, to wet; *fluac*, *adj*, wet, moist.

Lake, *loch*; Fr. *lac*; Basq. *lac*; Greek, *λακκος*; Latin, *lucus*; Italian, *lago*; Spanish, *lago*; Welsh, *llwch*.

Manure, *solac*, from *sol*, lime.

Marsh, low meadow land, *leagh*.

Moor, *mar*; (as if from *mar*, flowing, and *urze*, water).

Moory, *marac*; moory land, *talam marac*.

Nutrimment (juice), *ru*.

Oak, *oak*; Greek, *δρῦς*; Sansk., *druh*; Welsh, *derw*. Hence the name Derry, from the grove planted there by Columbkille.

Pile, a heap of stones, *caru*.

Pit, *clarr*, a sand-pit, *clarr* *ḡaíne*.

Philosopher, *raoi*; Greek, *σοφός*.

In Irish it means also, a man of letters; any man of position in the world; *a* *ḡaoi*, Sir.

Plough, *céacta*; to plough, *ṡneab*; *ṡneabab* *aḡur* *aḡ* *ṡurab*, ploughing and harrowing; *cam-céacta*, the plough; Charles's Wain.

Purpose, *adban*; that purpose, *an* *adban* *ṡḡ*; for that purpose, therefore, *an* *an* *adban* *ṡḡ*.

Rock, *carraig*, *all*.

Soil, earth, *cré*, *úr*.

Sowing, *cun*; from *cun*, to put, to sow, to set.

Spring (time), *earraic*; from *einḡ*, spring up, arise, when mother

earth rises, as it were, from the dormant state in which she lay during winter; Greek, *ἔαρ*.

Stack, *cruac*; from this word is derived *Cruac* *ḡadruic*, the name of a mountain in Mayo, six miles from Westport; called *cruac*, from its conical, reek-like shape; and *ḡadruic*, Patrick's; because the Saint, like another Moses, spent, while preaching the faith in Connaught, forty days on its summit, in prayer and fasting.

Swamp, *liḡ*, *ṡraic*.

Surround (to), *cun* *ṡmcioll*.

Uplands, *ḡrḡaḡ*, *ṡceip*.

Use, *ṡeḡm*; pronounced *ṡeyim*.

Very, *an*, *ṡan*, both employed only in composition, as, *an-ṡraic*, very good; *ṡan-ṡraic*, surpassingly good; *úr*, very; as, *úr-ṡriol*, very low; *úr-ḡraḡa*, very ugly; *úr-eaṡa*, great want.

## EXERCISE XXII.

1. God bless your work (*baḡl ḡ ḡḡa an d' obaḡm*—literally, prosperity from God on thy work). 2. In what state is your sowing? 3. My sowing is exceedingly good. 4. Have you the farm cheap? 5. I have the farm cheap; my father had it cheap; and my grandfather had it cheap; and may it never be dear. 6. Is the soil fertile? 7. It is fertile; for, it is irrigated by the water of the lake, which is at the mearing, or the border of the marsh. 8. Have you got sand from the sea-shore to put on the moory land? 9. No: for I have a sandpit in my own farm, the sand of which is of great use to me for that purpose. 10. Has the ploughshare overcome the stones and rocks of the craggy uplands which bound (are on the border of) your farm? 11. It has, and even the harrow: there is not a rock nor a stone which I have not put into one pile; and I have surrounded (put around) the whole (with) a high ditch and a deep dike. 12. What manure do you put on the land in the time of spring? 13. I put bone-dust. 14. Is not bone-dust dry,

and without nutriment to the earth? 15. No; it is possessed of a certain property (bꝑꝑꝑ) which fertilizes the soil. 16. Is there a large oak tree in your farm? 17. There is not, nor even a bush. I cut every bush from the root. 18. See (ꝑꝑꝑ) that field how green it is. 19. Was it not always green? 20. It is good to be here. 21. Have you all your corn in stack, and in granary? 22. I have not. This season was very wet. 23. Philosophers say (ꝑꝑꝑ ꝑꝑꝑꝑ) that a comet brings hot weather (that there is usually hot weather with a comet), but truly this blazing comet (ꝑꝑꝑꝑ) which was lately with us\* was the harbinger of rain and wet weather. 24. When will it be back again to us? 25. It is not easy to tell—ꝑꝑ ꝑꝑꝑꝑ ꝑꝑꝑꝑ.

\* Written in the end of October, 1858.

## ELEVENTH LESSON.

ADJECTIVES have their first letter, if aspirable, affected by aspiration, in the same manner as the nouns with which they agree, and arising from the same causes; Ex. 200 Róꝑꝑ ꝑꝑꝑ, ꝑꝑꝑ, my fair black (haired) Rose; ꝑ ꝑꝑꝑ ꝑꝑ ꝑꝑ ꝑꝑꝑ, fond child of my bosom; 200 ꝑꝑꝑ ꝑꝑꝑ ꝑꝑꝑ, ꝑꝑꝑ, ꝑꝑꝑꝑ ꝑꝑꝑꝑ ꝑꝑꝑꝑ, ꝑꝑꝑ ꝑꝑ, my constant, true, firm, fond friend thou (art); ꝑ ꝑꝑꝑ ꝑꝑꝑ, ꝑꝑꝑ, O dear head of dark (hair).

The initial in each adjective in these sentences is aspirated on account of the possessive pronoun ꝑꝑ, which, as has been shown (p. 28), aspirates the initial aspirable of nouns.

The same letters, ꝑ, ꝑ, ꝑ, which in nouns are exempted from aspiration, when they come immediately after the dentals, ꝑ, l, n, ꝑ, ꝑ, (See Sixth Lesson, Obs. 2, page 29,) are exempted also in adjectives.

Every adjective in Irish becomes an adverb by placing the particle ꝑꝑ before it. To this rule there is no exception.

### ADJ.

ꝑꝑꝑꝑ, trim, neat, perfect, complete.  
ꝑꝑꝑ, melodious.  
ꝑꝑꝑ, blind; Latin, *cæcus*.  
ꝑꝑꝑ, crooked, bent; Ger. *krom*.  
ꝑꝑꝑ, Greek, *δεινός*, *deinós*, vehement.  
ꝑꝑꝑ, new.

### ADV.

ꝑꝑ ꝑꝑꝑꝑ, perfectly, completely.  
ꝑꝑ ꝑꝑꝑ, melodiously.  
ꝑꝑ ꝑꝑꝑ, blindly.  
ꝑꝑ ꝑꝑꝑ, in a bent manner.  
ꝑꝑ ꝑꝑꝑ, vehemently.  
ꝑꝑ ꝑꝑꝑ, Latin, *de novo*; Spanish, *de nuevo*.

Obs.—Adjectives beginning with a vowel take, on becoming adverbs, *h*, before them, not only after *go*, but also after *ir*, it is; *ba*, or *buð*, it was; *ni*, not; as,

*ba h-ainb do labair* (*lowrh*) *ré*, it was loudly he spoke.

*b' ainb é an fuaighiós o'í t-ráoiracht do áir.*

Grand was the warning when liberty spoke.

*Irish Melodies, by John Archbishop of Tuam.*

The adverb whose initial is a vowel, on coming after *ir*, it is; *ba*, it was; *ni*, not; is distinguished from the adjective whence it is derived by the aspirate, *h*, which it assumes; as, *Ir olc an fear é*, he is a bad man; *Ni olc an fear é*, he is not a bad man; *Ir h-olc do áairt re*, it is badly he spoke; *Ni h-olc do áairt re*, it is not badly he spoke; *Ba h-olc do áairt re*, it was badly he spoke—in which sentences *to--olc*, as an adverb, *h* is prefixed, as well for euphony as to distinguish it from the adjective from which it is derived.

#### THE ARTICLE.

In Irish, there is but one Article, *an*, the. In the singular number it is *an*, the; in all cases and genders, except the possessive case feminine, in which it becomes *na*, of the. In the plural it is *na* (the) in all cases and genders; as,

	Singular.		Plural.	
	Mas.	Fem.	Mas. & Fem.	
Nominative and Objective ...	<i>an</i> , the;	...	<i>na</i> , the.	
Possessive ...	<i>an</i> , of the;	<i>na</i>	<i>na</i> ...	
Prepositional ...	( <i>do</i> ) 'to the ...		<i>na</i> ...	

An *h* is prefixed to the initial vowel of the noun or word immediately following the form *na* of the Article *an*—the possessive feminine, and all the cases of the plural. Ex.:—

*Áir bair na h-áille or cionn an áair.*

Where the cliff hangs high and steep.

Literally:—

On the cliff's top, above the beach.

SONG—"By that lake whose gloomy shore."

*Na h-oirge*, the virgin's, poss. case of *oirge*, a virgin; derived from *ois*, young; *na h-áairne*, the fathers; plural of *áairn*; *na h-óirge*, the young men; plural of *óirge*, a young man; derived from *óirge*, a youngster, and that from *ois*, young.



The possessive plural, however, which takes *η* and not *h*, is excepted; as, *διέμῃ η̄ α-σζαη̄ᾱς*, the contention of the youths.

Masculine nouns take after the article in the nominative and objective singular τ, before the initial vowel; as, αν τ-αταρ, the father; αν τ-ογλας, the young servant man; αν τ-αυδ-μης, the sovereign king; αν τ-ααν, the lamb.

TRIPHTHONGS.

All the triphthongs—ao, eo, ia, iu, ua,—are pronounced long, and differ very little\* in their sounds from those of the long diphthongs, ao, eo, ia, iu, ua, from which they are formed. The sound of each triphthong differs from that of the diphthong from which it is derived in two points—first, in a slight prolongation of the diphthongal sound; secondly, in imparting to the consonant immediately following, on account of its proximity to the slender vowel i, a liquid or slender sound, which otherwise it would not receive.

Ju, though ranked amongst the diphthongs naturally short, is found long in most words into the spelling of which it enters.

ꠘꠐꠣ is sounded like *uee* in Queen, as ꠘꠐꠣ (*fuee*) under; ꠘꠐꠣ, *kuee*, crying; a way. ꠘꠐꠣ is sounded like the diphthong ꠘꠐ (*ee*) except that the final ꠣ influences the succeeding consonant, so as to make it have a slender or liquid sound.

141, *eeyu*, as *c1u1n* (pr. *keeyuin*, in one syllable), calm.

As the Triphthongs are naturally long, placing the accent over them is unnecessary.

## VOCABULARY.

βαοιρ, wantonness, foolish mirth;  
from βαοτ, soft, effeminate.

**Βαρρεάδ**, a cap or hat—any covering for the head; derived from **βαρν**, top; and **εάδ**, for **εαβάδ**, clothing; the top, or head-dress. Italian, *berretta*; French, *barette*, a cap; such as clerics wear.

Βεανηατ, a blessing; from βεαν-  
ηυ<sup>5</sup>, bless (thou).

buþeac̃ar, thanks, thankfulness;  
from buþe, or buþeac̃, thank-  
ful.

Caol, and caoln, weeping, wailing;  
which in its wild, plaintive

notes is a kind of mournful melody. Latin, *cano*, to sing, to blow, to proclaim aloud. Hebrew, קנה, *kanna*, a reed,

a pipe; and קנה, *kina*, a lamentation. Καοη is in the ancient language, properly written κη (O'Brien).

Ca], also written cao], a way, a road, manner ; as, cia an cao], what way ? How ? Greek, κίει, *kiei*, he goes, moves ; Latin. *cio*, I move.

Caorh, gentle.

- ,*hor*, how? in what way? An  
 adverb, compounded of *c:a*,  
 what; *an*, the; *hór*, way, man-  
 ner.  
*naoi*, a consumption; phthisic;  
 Gr. *κναιή*, *knaei*.  
*aoi*, a dunce, a low fellow; a  
 wicked man, opposed to *raoi*, a  
 sage, a gentleman; *dao*, *adj.*,  
 wicked; *duíhe dao*, a wicked  
 man.  
*duair*, a reward.  
*duil*, desire, wish.  
*Fóil*, a while; *go fóil*, for a while,  
 yet.  
*Fuair*, he found, got; *perf tense* of  
*fa*, get.  
*Go*, that; a conj., *que*, Fr., *go*, for,  
 to, towards; a prep. Every  
 adjective before which it is  
 placed becomes an adverb. It  
 is not unlike, in this respect,  
 to *con*, Italian; as, *con amore*,  
 lovingly.
- Mairéad* (*musha*), *adv.*, well then;  
 from *ma*, if; *ir*, is; *re*, it;  
 is commonly spelled *maire*. It  
 is readily distinguished from  
*maire*, *máshé*, beauty, grace,  
 loveliness, from its adverbial  
 or interjectional use.  
*Naoi*, nine; Latin, *novem*. *Na naoi*,  
 nine in the abstract; Gr., *ennea*,  
*ennea*.  
*Noct*, to-night; Latin, *nocte*; Gr.  
*νυκτι*, *nukti*.  
*Onórach*, honourable; from *onóir*,  
 honour.  
*Poll*, a hole; a pit; *poll-ríóha*, a nos-  
 tril; *poll moíhe*, a bog-hole.  
*Suaire*, pleasant, facetious.  
*Tamall*, a while; as if *tam*, time;  
 and *ail*, or *eile*, other; yet  
 other time; or a while.  
*Ua*, opportune time, respite, lei-  
 sure; turn, change.

## EXERCISE XXIII.

1. *Cia an hór táir, a cára dílis mo éiríde; ir anáin*  
*bídeann tu ann ro, a'ur air an ádhar riu, ir maic líom zup*  
*tairic (came) tu?* 2. *Tá me go maic, go deiríu, go*  
*maib maic a'ad. Beirim bídeachar do Dia, uí maib me*  
*co maic a niam (ever; up to this).* 3. *Cia an caoi b-fuil*  
*do maic a tá póirta—Seamur?* 4. *Tá re go maic a*  
*rlaínte; a'et go deiríu tá baor na h-oi'ge (of youth) go*  
*fóil ann a iuciu (mind).* 5. *Ní maic líom riu; óir ir*  
*ádhair caoi a'ur eíaoi, baor; a'ur déanann (makes) rí*  
*(she, i.e., it; referring to baor) dao de neac air bíc, a bídear*  
*raoi u-a ríu.* 6. *Uí fuair re a'it air bíc ann do feilm?*  
 7. *Ní fuair, uíor e'g (gave) me a'it do, de bíu'g nar ríu*  
*(did make, or perform) re an raed bu' mian líom.* 8. *Oc,*  
*bu' cóir (just, fit) du'it duair a tabairt (howyrth) d'ó, mar*  
*bí re cóir, ruairc a niam.* 9. *Mairéad, tá duil a'zam*  
*duair a tabairt do go fóil.* 10. *Cia an caoi b-fuil*  
*Tomar—an buacail maic é?* 11. *Tá re go h-an-maic: Ir*  
*reáir naoi u-uairc é 'na a dearbha'air.* 12. *Ir maic*  
*líom riu—an b-fuil re le fada mar riu?* 13. *Tá le tamal*

maíť. 14. Cía an caoi b-fuíl d' aťaíu-móu, aťur do mhaťaíu móu? 15. Tá m' aťaíu-móu maíb; aťt tá mo mhaťaíu-móu, 50 fól a rlaíte maíť. 16. Cía an uaiu fuaiu d' aťaíu-móu bá? 17. Fuaiu re bá (fuaiu bá, got death, i.e., died) m' ó nae. 18. Beannact Dé le u-a aham; buđ feai caoiu, maíť, oíóuac é. 19. Cía an uaiu a bēidear tu anu ro aír? 20. Ní bēid uaiu aťam, tá fíor aťam 50 maíť, 50 bliaťaíu d' u iud. 21. Beidíu 'r-an báile uoťt. 22. Tabaiu (*thowar*) dam mo baiuēad. 23. Na bidead deíu cō móu ríu oí; tá aťad do íaíť ama; oíu tá re mōc anu 'r-an lá 50 fól. 24. Tá an źíuan anoir aĩ dul faoi; aťur tá fíor aťad 50 tuíteanu (falls) uóu 'ra b-fóťíu (an evening in harvest) maí tuíteanu cloť a b-poll móíue. 25. Ír fíor duíť. 26. Beannact leat.

## TWELFTH LESSON.

### CONJUGATION OF A REGULAR VERB IN THE IMPERATIVE AND INDICATIVE MOODS.

#### ACTIVE VOICE.

2uol, praise (thou).

#### IMPERATIVE MOOD.

THE second person singular, Imperative mood, like the third person singular perfect tense in Hebrew, is the root of all verbs in Irish; because it is the simplest form of the verb, and because from it spring, by certain suffixes, all the other moods and tenses.

#### *Present Tense.*

##### SINGULAR.

1. ... ..  
2. 2uol, praise thou.  
3. 2uol-ađ, *moloo shé*, let him praise.

##### PLURAL.

1. 2uol-muĩr, *molmuish* } let us  
2. 2uol-muĩđ, *molmuidh* } praise.  
2. 2uol-aĩđ, *mol-lee*, praise ye.  
3. 2uol-đĩr, *moldeesh*, let them praise.

The terminations uĩr and uĩđ are both in use; uĩr, in the Imperative, first person plural, is to be preferred to uĩđ, because it perfectly agrees with đĩr, the ending of the third person plural which has a settled form; and because it is

quite analogical with the Latin ending of the plural of verbs—*mus*; and besides aids the learner to distinguish it from the first person plural present tense, Indicative. The form *muib*, however, for the Imperative, is very usual.

## INDICATIVE MOOD.

*Present Tense.*

## SINGULAR.

1. *Mol-aim*, *molimh*, I praise.
2. *Mol-aim*, *molirh*, thou praisest.
3. *Mol-aib ré*, *molee shé*, he (or it) praises; *Mol-aib rí* (*shee*), she (or it) praises.

## PLURAL.

1. *Mol-muib*, *molmuidh*, we praise.
2. *Mol-taib*, *molthee*, ye praise.
3. *Mol-aib*, *molaidh*, they praise.

The Interrogative is formed by putting *an* (whether) before the verb; as, *an molaim*, do I praise?

The Relative form, by adding *aí* to the root, *mol*; as, *an te molar*, he who praises:—*faí*, for the Future Indicative, after the relative: the ending, *aí*, is used in other instances whenever emphasis is employed. (See Tenth Lesson, Observation First, after the Future Tense.)

*Imperfect Tense.*

1. *Mol-aimh*, *wolinh*, I was wont to praise.
2. *Mol-taí*, *wolthaw*, thou wast wont to praise.
3. *Mol-aí ré*, *woloo shé*, he was wont to praise.

1. *Mol-muif*, *wolmuish*, we were wont to bless.
2. *Mol-taí*, *wolthee*, you were wont to bless.
3. *Mol-bíí*, *woldeesh*, they were wont to bless.

We promised (Seventh Lesson, page 34) “to treat in a future Lesson about the sound of *aí* final.”

OBS. 1.—As a general rule, *aí* final, in words of two or more syllables, is pronounced, in Munster, like *a* unaccented; in Connaught and Ulster, like *oo* (English), or *u* (long) Irish. This peculiar pronunciation the learner should remember, as *aí* final occurs almost in every sentence of Irish, read or spoken.

With regard to words of *one* syllable, and their compound forms, the Munster pronunciation of *aí* final, is adopted not only in the South, but in the West and North of Ireland. Ex., *aí*, luck; *mí-aí*, bad-luck, misfortune; *bí-aí*, food (pronounced as if *bí-a*, *beea*); *bláí*, fame, renown; *clí-aí*, a ditch (formerly spelled, *cluí*); *cráí*,

anguish; *ḡeup-éirí*, piercing anguish; *buair-éirí*, lasting anguish; *féad* (pr. *fah*—*a* short,) length, duration; *allí* *féad*, for the length, during; *féad* (*fleh*), a feast; *ḡad*, peril; *ḡrád*, love; *ḡlár-ḡrád*, intense love; *ḡíir-ḡrád*, patriotism; *rád*, speaking (Gr. *ῥέο*, I speak); *coir-rád*, speaking together, a chat; *cuir-rád* (from *cuir*, a bond; and *rád*), a covenant; *roir-rád*, a preface, a prologue; *reád*, *shah* (for *ir e*), yes; and its compound, *mairead*, well then.

Obs. 2.—In verbs, participles, and verbal nouns, the ending *uḡad*, is pronounced *oo*, i.e., *uḡ*, as if *ad* were not in the syllable—*ad* being like *ent* in French verbs, not sounded. This pronunciation of *uḡad* is common throughout Ireland. It is a termination like “*tion*” in English, peculiar to a vast number of words; as, *beannuḡad* (*bannoo*), a blessing—from *beannuḡ*, bless thou; *críuḡad* (*kruhoo*), creating, creation, proof—from *críuḡ*, create thou, prove thou; *ḡráduḡad* (*grawoo*), loving—from *ḡráduḡ*, love thou; *rlánuḡad* (*slawnoo*), salvation—from *rlánuḡ*, save thou.

In Munster and in the South of Connaught—in parts of the counties of Galway and Roscommon—the ending *ad* of the third person singular imperative, and of the imperfect tense, indicative, is sometimes vulgarly and incorrectly pronounced with a guttural accent like *agh*; as *ḡlanagh*, instead of *glonoo*) *re*, let him cleanse; *ḡlanagh* (*ylanagh*, instead of *ylonoo*) *re*, he used to cleanse; *bídeagh*, instead of *beyoo*) *re*, let him be. (See Seventh Lesson—Imperfect Tense, p 33.)

The learner is at liberty to adopt, in words of two or more syllables, the Munster or Connaught pronunciation of this ending, *ad*, or *ead*; viz., that of *a* unaccented, or of *oo* (English). But he should be careful not to entertain the not uncommon erroneous impression, under which those who have only a slight acquaintance with the Irish language labour, of imagining that the written language of Munster differs from that of Connaught, because the Irish-speaking natives of the two provinces differ in their pronunciation of some syllables.

## VOCABULARY.

Ḃloḡ (eey), Hugh; ḂMac-Ḃloḡḡ, Mac-Hugh; from which Irish name have sprung—M'Coy, M'Gee, M'Kay, M'Cuy; Hughson, ḂlaḂloḡḡ (the descendant of Hugh), Hughes.

Ḃloḡ, age, folk, class; Latin, *aetas*; Ḃḡ ḡ-Ḃoḡ ḡḡ, the young folk; Ḃḡ ḡ-Ḃoḡ ḡḂḂḂ, the old folk; Ḃoḡ ḡoḡḡ, musicians (literally, the folk of music); Ḃoḡ ḂḂḂḂ, nobility.

Ḃḡḡ, Arthur.

Ḃḡḡḡ, *adj.*, plural of Ḃḡḡ, melodious.

ḂḡḡḂḂḂ, liquor, whiskey, punch; it is a generic name, like the English word liquor, for all the generous liquids; derived from Ḃḡḡ, existence, and Ḃḡḡ, to nourish, to sustain.

ḂḡḂḂ, malt (undistilled).

ḂḡḂḂḡ, Brian; ḂḂ ḂḡḂḂḡ, O'Brien.

ḂḂḂ, board, table, chapter; ḂḂḂ-ḡḂḂḂḂ, forehead.

Ḃoḡḡḡ, oats.

ḂḂḂḂḡ, David.

ḂḂḡḡḡ, plural of ḂḂḡḡ, a person; Gr. *ḂḡḂḂ*, *deina*, a person.

ḂoḡḡḡḂḂ (Dhonna), Dionysius, Denis.

ḂḡḡḂḂḂ, birds, fowl; from Ḃḡḡ, a bird.

Ḃḡḡḡ, Alice.

Ḃoḡ, Owen, Eugene; ḂMac-Ḃoḡḡ, the son of Owen; hence, in English, Mac-Keon, Keon, Coyne, Owens, and Owenson—all from the same name in Irish.

Ḃoḡḡḡ, young Owen, or John; ḂMac Ḃoḡḡḡ, Jennings.

Ḃḡḡḡḡ, Europe.

Ḃḡḡḡḡ, France.

Ḃoḡḡ, delight, desire, pleasure; a tune, the air of a song.

ḂoḂḂḂ, Italy; from Ḃoḡ, a region; and Ḃḡḡḡ, or Ḃḡḡḡ, beauty.

Ḃḡḡ, *adj.*, full; *n.*, fulness, a large number; a gathering; the tide, because when it has flowed, the shallows and strand appear all

full, like the sea itself. Spanish, *lleno*, full.

ḂoḡḂḂḡ, Lorcán, Laurence; ḂḂḡḡ ḂoḡḂḂḡ, St. Lawrence (patron of the archdiocese of Dublin).

ḂḂḂḂḡ, Laurence (the martyr).

ḂḡḂḂḡ (possessive case of ḂḂḂḂḡ), morning; Latin, *mane*; when Ḃḡ come together, Ḃ, for the sake of euphony, is sounded like ḡ; ḂḂḂḂḡ is, therefore, pronounced *moyuné*; (*n* requiring a liquid sound.)

ḂḡḂḂ, a beef; the word ḡoḡḡ, flesh, annexed to the names—beef, sheep, swine, calf, deer, gives the Irish term for the meat which these animals supply; as, ḂḂḂḂ-ḡoḡḡ (beef-flesh), beef; ḂḂḂḂ-ḡoḡḡ (sheep-flesh), mutton; ḂḂḂḂ-ḡoḡḡ (swine-flesh), pork; ḡḂḂḂ-ḡoḡḡ, venison.

ḂḡḂḂ, Honora.

ḂḡḂḂ, barley.

ḂḂḂḂḡ, Peter.

ḂḡḂḂ, dance (thou).

ḂḡḡḂḂḂḂ, Richard, ḂMac ḂḡḡḂḂḂḂ, Richardson, Richards, Dicson, or Dixon.

Ḃoḡḡ, *n.*, a share, a dividend; *v.*, divide, carve,

ḂḂḂ, Sophia.

Ḃḡḡḡ, Julia.

Ḃḡḡḡ, Celia.

ḂḡḡḂḂ, Jane, Johanna; as ḂḂḂḂḂḂ, is Johannes, John.

ḂḡḂḂḡ, Judith.

ḂḡḂḂ, to rend, to carve (fowl).

Ḃḡḡ, juice; Latin, *sugo*, I suck; *succus*, juice.

Ḃḡḡ, jollity; ḡḂḂḂḂḂ, jolly; ḡo ḡḂḂḂḂḂ, with jollity.

ḂḂḂ, mirth; ḡo ḡḂḂḂ, merrily.

ḂḂ ḡo ḂḂḂḂ, hail! (it is your life).

ḂḂ, or O, a grandson, a descendant; Gr. *Ḃḡḡ*, *uios*, a son.

ḂḂ ḂoḡḡḂḂ, O'Connell, the descendant of Connall.

ḂḂ ḂḡḡḂ, O'Neil, the descendant of Niall.

## EXERCISE XXIV.

'Sé do beaáa, a Šeašair, cianhor a b-fuyl tu? 2. Taim zo maíe, rlan zo maib an te fíafmuížeap (enquires). 3. Maib flead mói ašair a méiu, aís tíg d' atar? 4. Bí zo deimín:—bimair aís íeas ašur aís ól zo rultmar, ašur bimair uile zo rubac zo eimíže na maidne; do pneab an t-aor óg le fonn ašur do feindair ceolta bime. 5. Ca mead duine bí ann? 6. Bí deicé fíu óga, ašur oét mna óga. 7. Buš rultmar an dáil bí ašair: b-fuyl fíor ašad ašiu ašiu žac duine de na fíu? 8. Tā, zo deimín, fíor ašam oíen—bí Ŗod, Ŗic, bímair, Dairíš, Ochnac, Eoir, Šeamur, Loricán, Peadar, ašur Rírdaird ann, marí aon le reaié (the choice, the best) an bairle. 9. Cía ríad na mna óga: b-fuyl ašad fíor ašiu ašiu žac aon díob? 10. Tā fíor—bimíž. Cairlín, Eilir, Máime, Hóma, Róir, Šadb, Šinead, ašur Šížile; ríu e an mead a bí ann. 11. Híor mói an lán a bí ann. 12. Tā fíor ašam náir mói; acé buš daoine imíntíreaca (relatives) ríu uile. 13. Cía fíuž aís ceann ar cláiu? 14. Šuíž m' acáiu aís ceann an cláiu. 15. Ái blar tu de'n m-bíotairle? 16. Do blarar de bíotairle. 17. Ŗu ól tu fíon zo rubac? 18. D'ól me fíon zo rubac. 19. Ŗu mašair ašiu meirže? 20. Ír fíor nac maib me ašiu meirže. 21. Cía an uíš fíon? 22. 'Sé ruž na fíon-čimann (vine) e, a farar ra b-Ŗmaíne, r-an íotairle ašur tuid an Eimóir. 23. B-fuyl fíor ašad cía an uíš uirže beaáa? 24. Tā fíor; uirže no bíotairle a číž ó ruž an oíma, no coíce uaiiu deántar (is made) dí bmaíe ašur žabal (*gwal*, barm). 25. Ŗu maib an caoir feoil ašur an marí-feoil maíe, reirib? 26. Bí zo deimín "aí-maíe ašur anreirib. 27. Cía žeáriu (carved) an fíad-feoil (venison)? 28. Žeáriu Šeárlar (Charles) ŖacŖorš. 29. Cía ríall (carved) na h-eanlarš ašur na žeáriu-cearica (chickens)? 30. Do ríall me féiu. 31. Cía an uair do bíur ruar an dáil? 32. Do bíurmar ruar ašiu an h-oét ašiu maidín, 'huaiiu bí an žíuán zo h-aid r-an ríéiu.

The English student will please

OBSERVE—That in Irish the Article is prefixed to certain classes of Nouns which in English do not admit its presence

1.—Before *surnames*, for the sake of distinction or emphasis; as,

Was Walsh here, *Raib* “*an*” *bhréacanaic angh ro?*

Walsh was not, but O'Reilly was, *Ni raib* “*an*” *bhréacanaic*, (pr. in two syllables *Bérhannach*), *acé bi* “*an*” *Raigallac* (pr. *Rhy-alloch*).

Before *titles* or *qualities*; as, God Almighty, *Da* “*an*” *uile-Cúinacac*.

2.—Before the names of *virtues* and *vices*; as,

What is faith, *Cad é an gh* “*an*” *creideam?*

What is hope, *Cad é an gh* “*an*” *doctur?*

What is sin, *Cad é an gh* “*an*” *peacac?*

Patience is good, *Ir maic* “*an*” *foigib*.

3.—Before *abstract nouns*; as,

Hunger is good sauce, *Ir maic* “*an*” *te-ahlan* “*an*” *te-ochur*.

When beauty and brilliancy fade from the gems, *Nuair éalúigear ó na reodai* “*an*” *rúiam* *sur* “*an*” *blac*.

“And from love's shining circle the gems drop away.”

—*Irish Melodies*.

4.—Before *adjectives* taken substantively; as,

There is not much between (*the*) good and (*the*) bad;

*Ir beag a ta eirinn an t-olc agus an maic*.

5.—Under this view it precedes numerals, not influencing nouns; as,

It has struck (*the*) two, *Do buail re* “*an*” *dó*.

It has struck (*the*) three, *Do buail re* “*an*” *tri*.

6.—Before a noun accompanied by the *demonstrative* pronouns; as,

*This* man (Irish form, *the* man *this*), “*an*” *féar ro*.

*That* woman (*the* woman *that*) “*an*” *bean rin*.

7.—Names of countries; as, (the) Spain, “*an*” *Spain*; (the) France, “*an*” *Fraunc*; (the) Scotland, “*an*” *Albain*; (the) Germany, “*an*” *Allamain*; before the name of “Rome,” *o'n Romh*; from (the) Rome; before months, as, (the) April, *an Abriain*; *ni na Samha*, the month of (the) November.

8.—Before *uile*, when it precedes a noun, meaning *every*; as, (the) every man, “*an*” *uile duine*; (the) every house, *an uile teac*.

NOTE.—The few analogies of Irish with the Semitic languages, presented to the reader in the foregoing Vocabularies, are not intended as a proof of cognate origin between them and Keltic, but as striking instances of primeval, radical sameness.



# SYNOPSIS OF $\tau\acute{\alpha}\mu$ , *I am*.

		SINGULAR.	PLURAL.
INDICATIVE MOOD.	IMPERATIVE. MOOD.	1. ————— 2. $\beta\acute{\iota}$ . 3. $\beta\acute{\iota}\epsilon\alpha\delta$ $\rho\epsilon$ .	1. $\beta\acute{\iota}\mu\acute{\iota}\rho$ . 2. $\beta\acute{\iota}\delta\acute{\iota}\delta$ . 3. $\beta\acute{\iota}\delta\acute{\iota}\rho$ .
	Present Tense.	1. $\tau\acute{\alpha}\mu$ . 2. $\tau\acute{\alpha}\mu$ . 3. $\tau\acute{\alpha}$ $\rho\acute{\epsilon}$ .	1. $\tau\acute{\alpha}\mu\upsilon\delta$ . 2. $\tau\acute{\alpha}\epsilon\alpha\sigma\iota$ . 3. $\tau\acute{\alpha}\mu\delta$ .
	Present tense preceded by the particles $\alpha\eta$ , <i>whether</i> ; $\omega$ , <i>that</i> ; $\eta\acute{\iota}$ <i>not</i> ; $\eta\alpha\acute{\epsilon}$ <i>not</i> .	1. $\beta\epsilon\text{-}\rho\upsilon\iota\lambda\text{-}\mu$ . 2. „ $\text{-}\iota\mu$ . 3. „ $\rho\acute{\epsilon}$ .	1. $\beta\epsilon\text{-}\rho\upsilon\iota\lambda\text{-}\mu\delta$ . 2. „ $\text{-}\tau\acute{\iota}$ . 3. „ $\text{-}\iota\delta$ .
	Habitual Present.	1. $\beta\acute{\iota}\delta\text{-}\mu$ . 2. „ $\text{-}\iota\mu$ . 3. „ $\rho\acute{\epsilon}$ . $\beta\acute{\iota}\delta\text{-}\epsilon\alpha\eta$ $\mu\acute{\epsilon}$ , $\tau\acute{\upsilon}$ , $\rho\acute{\epsilon}$ .	1. $\beta\acute{\iota}\delta\mu\delta$ . 2. $\beta\acute{\iota}\delta\epsilon\acute{\iota}$ . 3. $\beta\acute{\iota}\delta\mu\delta$ . $\beta\acute{\iota}\delta\text{-}\epsilon\alpha\eta$ $\rho\acute{\iota}\eta$ , $\rho\acute{\iota}\beta$ $\rho\acute{\iota}\alpha\delta$ .
	Assertive Present.	1. $\iota\rho$ $\mu\acute{\epsilon}$ . 2. $\iota\rho$ $\tau\acute{\upsilon}$ . 3. $\iota\rho$ $\rho\acute{\epsilon}$ .	1. $\iota\rho$ $\rho\acute{\iota}\eta$ . 2. $\iota\rho$ $\rho\acute{\iota}\beta$ . 3. $\iota\rho$ $\rho\acute{\iota}\alpha\delta$ .
	Imperfect.	1. $\beta\acute{\iota}\delta\text{-}\eta$ . 2. „ $\text{-}\epsilon\alpha$ . 3. „ $\text{-}\epsilon\alpha\delta$ $\rho\acute{\epsilon}$ .	1. $\beta\acute{\iota}\delta\mu\iota\rho$ . 2. $\beta\acute{\iota}\delta\epsilon\acute{\iota}$ . 3. $\beta\acute{\iota}\delta\acute{\iota}\rho$ .
	Perfect.	1. $\beta\acute{\iota}\delta\text{-}\epsilon\alpha\rho$ . 2. $\beta\acute{\iota}\delta\text{-}\iota\rho$ . 3. $\beta\acute{\iota}$ $\rho\acute{\epsilon}$ .	1. $\beta\acute{\iota}\alpha\mu\alpha\mu$ . 2. $\beta\acute{\iota}\alpha\beta\alpha\mu$ . 3. $\beta\acute{\iota}\alpha\delta\alpha\mu$ .

# SYNOPSIS OF *Ἐγώ, I am*,—continued.

		SINGULAR.	PLURAL.
INDICATIVE MOOD.	Perfect after the particles <i>αὐ, ὅ, οὐ, &amp;c.</i>	1. <i>ἡσ-αρ.</i> 2. „ <i>-αἴρ.</i> 3. „ <i>ἡαῖβ ῥέ.</i>	1. <i>ἡσ-αμαρ, or ἡσ-μαρ.</i> 2. <i>-αβαρ, „ -βαρ.</i> 3. <i>-αδαρ, „ -δαρ.</i>
	Assertive Perfect.	1. <i>βυδ, or βα μέ.</i> 2. „ „ <i>τέ.</i> 3. „ „ <i>ρέ.</i>	1. <i>βυδ, or βα ῥῖ.</i> 2. „ „ <i>ῥῖβ.</i> 3. „ „ <i>ῥῖαδ.</i>
	Future.	1. <i>βερδ-ιδ.</i> 2. „ <i>-ίρ.</i> 3. „ <i>ρέ.</i>	1. <i>βερδ-μῖδ.</i> 2. „ <i>-τί.</i> 3. „ <i>-ῖδ.</i>
	Conditional.	1. <i>βερδ-ῖ.</i> 2. „ <i>-τέα.</i> 3. „ <i>-εαδ ῥέ.</i>	1. <i>βερδμῖρ.</i> 2. <i>βερδτί.</i> 3. <i>βερδῖρ.</i>
OPTATIVE MOOD.		1. <i>ὅ ἡσ-αδ.</i> 2. „ <i>ἡσ-αῖρ.</i> 3. „ <i>ἡαῖβ ῥέ.</i>	1. <i>ἡσ-μῖδ.</i> 2. „ <i>-τέαῖ.</i> 3. „ <i>-αῖδ.</i>
Assertive form.		1. <i>ὅ μ-βυδ μέ.</i> 2. „ „ <i>τέ.</i> 3. „ „ <i>ρέ.</i>	1. <i>ὅ μ-βυδ ῥῖ.</i> 2. „ „ <i>ῥῖβ.</i> 3. „ „ <i>ῥῖαδ.</i>
INFINITIVE MOOD.		<i>Ὅ βερτέ. PARTICIPLES. αἶς βερτέ.</i>	

Observe in the foregoing Synopsis, that in every tense—Imperative present, Imperfect indicative, Conditional,—in which the first person plural ends in *ρ*, the third person plural also of the same tense ends in *ρ*; and again, in every tense,—Indicative Present, Future; and Optative,—in which the first person plural ends in *β*, the third person plural likewise of the same tense ends in *β*. The learner will find this observation useful in endeavouring to remember the personal endings of the different tenses, as the remark holds true for every verb in the language, regular and irregular, as well as for the verb, *to be*, *δο βερτέ*.

# KEY TO EXERCISES—

ဝေင်္ဂုၤ နၢ ဝဲ-ဒဲးၤတဲးၤဝဲးၤ.

## FIRST LESSON—ၤဝဲးၤ ငေ့ဝဲးၤ ဝဲးၤတဲးၤဝဲးၤ.

EXERCISE I.—ၤဝဲးၤ ငေ့ဝဲးၤ ဒဲးၤတဲးၤဝဲးၤဝဲးၤ (pr. *gínáho*).

1. Time and gold. 2. Slaughter and death. 3. The palm (of the hand) and foot. 4. White and blue. 5. A garment and rod. 6. A son and a beloved one (a secret). 7. Thigh and heel. 8. Honey and gold. 9. Fresh and bad. 10. (The) palm and the clenched hand. 11. Lip and the mouth (closed). 12. A sweet poem. 13. Hunger and sorrow. 14. Butter and honey. 15. A day and a month. 16. A bad month, a white (uncultivated) orchard, heavy gold; fine sweet meal. 17. A blue garment; fresh butter; and a melodious poem. 18. A white board; heavy sorrow, and a bad death. 19. Soul and body. 20. A wand (yard, rod,) and gold; fine (pulverized) earth, and fresh meal.

EXERCISE II.—ၤဝဲးၤ တဲးၤဒဲးၤ ဒဲးၤတဲးၤဝဲးၤဝဲးၤ.

1. A young brood. 2. A white swan. 3. A large swelling. 4. A large paunch. 5. A black cow. 6. A crooked cause. 7. A green top. 8. A long boat. 9. A blind prince. 10. A fond mamma. 11. A rare stalk. 12. A large ship. 13. A clean track. 14. A blue eye. 15. A young king. 16. A near order. 17. A large wave. 18. A soft stalk. 19. A sweet tune. 20. A high wave, and a large swelling. 21. A black pig, and a grey (greenish) cow. 22. A soft eye, and a large paunch. 23. A late swan, and a

scanty brood. 24. A white stalk and a soft top. 25. Full peas, and a crooked stalk. 26. A fresh rose, and heavy gold.

EXERCISE III.—*AN TROMHÁD SHÁITUÁD.*

1. The limb is ailing. 2. The cat and the badger. 3. The left palm (hand) is sore. 4. The country is white. 5. The print is black. 6. The wave is blue. 7. The cat is brown. 8. The son is young. 9. The day is long. 10. The tower is high. 11. The butter is fresh. 12. The table is high. 13. The goblet is bent (crooked)

EXERCISE IV.—*AN CEATHAKHÁD SHÁITUÁD.*

1. *Uí aḡur im.* 2. *báirí aḡur bunu.* 3. *bor aḡur mār.* 4. *ḡorim aḡur bán.* 5. *Óir aḡur tíu.* 6. *Tá an lá fada.* 7. *Tá\* an tíu donn.* 8. *Tá an mḡ óḡ.* 9. *Tá an t-oric aird.* 10. *ḡn carra aḡur an mún.* 11. *ḡn lá aḡur an mḡ.* 12. *ḡn mac aḡur an clán.* 13. *Tá an cḡé úir.* 14. *Tá an ḡar ḡlar.* 15. *Tá an coru aird.* 16. *Tá an porḡ ḡorim.* 17. *Tá an tonn mōir (no aird).* 18. *ḡn mac aḡur an mām.* 19. *Olc aḡur úir.* 20. *Tá an mḡ mḡ.* 21. *Tá an dún aird.* 22. *Tá an cor fada.* 23. *Tá an túr olc.* 24. *Tá an cláir mōir aḡur aird; aḡur tá an clán óḡ aḡur díl.* 25. *Cú donn aḡur cat bán.* 26. *Tá an im úir; tá mḡ mḡlir.* 27. *Tá an ḡōr úir.* 28. *Tá óir ḡann.* 29. *Tá an bar mál.* 30. *Tá carra aḡur óir ḡairu.*

SECOND LESSON—*AN DAKRA LEJḡEAKH.*

EXERCISE V.—*AN CUḡHÁD SHÁITUÁD.*

1. Is the air high? 2. The air is high. 3. Is the day long? 4. The day is long. 5. Is the son sick since yesterday? 6. The son is sick since yesterday. 7. Is the moon white? 8. The moon is white. 9. Is the top of the arrow rough? 10. The top of the arrow is rough. 11. Bread is cheap. 12. Is lime cheap? 13. Lime is cheap.

\* As a general rule, the vowel in words of one syllable is naturally *long*, yet we have marked it so, to aid the young student. When a little more advanced he will not require such aid.

A vowel followed by a double consonant, *ll, hh, rr*; as, *bunh, tonn, ḡairu*, is usually short.

14. Have you a shell? 15. I have a shell. 16. Have you any drop? 17. I have a drop. 18. Is there a fit on you? 19. There is a fit on me. 20. Is the son weak? 21. The son is weak. 22. Is the cow alive? 23. The cow is alive. 24. Is the steward sick? 25. The steward is sick. 26. The paste is dear. 27. There is music with (at) him. 28. Is there a drop with you (have you any drop)? 29. There is a fog (a fog is in it.—See Thirty-fourth Lesson). 30. Have you a key? 31. I have a drink here—literally, in this.

EXERCISE VI.—*AN SE-SHIAD SHACU<sup>SH</sup>AD.*

1. *B-fuyl an bō(vó)ban?* 2. *Ṭá an bo, ban?* 3. *B-fuyl an mac, árd?* 4. *Ṭá an mac, árd.* 5. *B-fuyl an lá fada?* 6. *Ní b-fuyl an lá fada.* 7. *B-fuyl caoir á<sup>SH</sup>ad?* 8. *Ṭá caoir á<sup>SH</sup>am.* 9. *B-fuyl an maoir beo?* 10. *Ní b-fuyl an maoir beo.* 11. *Bí an maoir beo a n<sup>ae</sup>.* 12. *Ní maibí re beo a n<sup>ae</sup>.* 13. *Bí re t<sup>SH</sup>u<sup>SH</sup> a n<sup>ae</sup>.* 14. *B-fuyl t<sup>SH</sup>ur<sup>SH</sup> t<sup>SH</sup>u<sup>SH</sup>?* 15. *Ní b-fuyl.* 16. *Ṭá am ma<sup>SH</sup>í ceo.* 17. *B-fuyl ceol b<sup>SH</sup>u<sup>SH</sup>?* 18. *Sead, tá ceol b<sup>SH</sup>u<sup>SH</sup>.* 19. *Dó maobí re teud na c<sup>SH</sup>u<sup>SH</sup>ite.* 20. *Ṭá ceol ía<sup>SH</sup>oir.* 21. *Dó maobí re an íeol le ba<sup>SH</sup>í an <sup>SH</sup>ae.*

EXERCISE VII.—*AN SEAC<sup>SH</sup>T<sup>SH</sup>AD SHACU<sup>SH</sup>AD.*

1. A branch is not grass. 2. Is there prosperity on you (are you prosperous)? 3. I am prosperous. 4. Have you a flock? 5. I have a flock. 6. Whether (is) the cloud a star? 7. The cloud (is) not a star. 8. Whether (is) the firmament a star? 9. The firmament (is) not a star. 10. What (is) the story? 11. The firmament is up. 12. He has sense. 13. Has he sense? 14. And he has a wish. 15. He has a fish. 16. There is a bridle on him; (or on it). 17. Is there pain on you (are you in pain)? 18. There is pain on me—I am in pain. 19. I have a jaw. 20. There is a jaw on him. 21. There is not a thigh on him. 22. A knife is sharp. 23. A desire with me (is) a bridle, *i.e.*, I wish for or require a bridle. 24. Is there hair on you? 25. (There) is hair on me. 26. (There) is hair on it. 27. Is the harbour up (southward), or back (westward)? 28. The harbour is westward. 29. Is there

slumber on him (is he in a slumber)? 30. There is a slumber on him (he is in a slumber). 31. Death is natural. 32. Death (is) not natural. 33. I have a broom. 34. There is an ear on him. 35. He has a young lamb. 36. The day is cold. 37. The butter is fresh.

EXERCISE VIII.—*AN T-OCTSHIAD SHNACUŠAD.*

1. An fíor an rzeul? 2. Ní fíor an rzeul. 3. B-fuyl an feur glar? 4. Tá an feur glar. 5. B-fuyl feun ari an tji? 6. Ní b-fuyl feun ari an tji. 7. Ní buan feun. 8. An b-fuyl iarš raor no daor? 9. Tá iarš daor. 10. An yeult no yeul é rí? 11. Ní yeult no yeul é, rí an rae í. 12. An rzeul é rí, no mian? 13. Is rzeul é. 14. An ríian é rí an ari an gíall? 15. An b-fuyl an cluar ruar? 16. Tá me a ruan, no tá ruan oim. 17. B-fuyl tu a ruan, no, b-fuyl ruan oir? 18. Tá an meur ruar. 19. Tá an žíian ruar. 20. Tá an žíian ari an rpeur. 21. Tá an žíian an yeul. 22. Šan lón, žan carad. 23. Tá an t-uan bán. 24. Tá an píart ari an talam (pr. *thawlawv*). 25. Tá an éié (pr. *chré*) ruar. 26. Ní b-fuyl ruan ari talam. 27. Tá ruan le Oia. 28. B-fuyl Oia an? 29. Tá Oia an. 30. Sé Oia túr ašur dšije, bun ašur bari žac uile nšd.

THIRD LESSON—*AN TREAS LEJŠEAN.*

EXERCISE IX.—*AN NAIOSHAD SHNACUŠAD.*

1. Is (there) great esteem on you, *i.e.*, are you greatly esteemed? 2. I am greatly esteemed. 3. Is the day wet? 4. The day is wet. 5. Is (there) blood in your right eye? 6. There is blood in my right eye. 7. Is it pleasing with you (are you pleased) to come with me? 8. I am not pleased to go with you. 9. Is the tree withered? 10. Is there white wine, and red wine with you (have you white and red wine)? 11. I have white wine and red wine. 12. Is the cow fair, the goose white, the swan white, the horse red, the hound old, the wife fond? 14.

They are; it is true that they are. 15. Have you great knowledge? 16. It is true that I am not without knowledge. 17. Have you knowledge (do you know) that a good man (is) worthy (of) regard, and fame, and esteem?

EXERCISE X.—*AN DEICHTHÍO SNAICUÍO.*

1. I am pleased. 2. Is it a pleasure with me, *i.e.*, am I pleased? 3. The cliff is high. 4. Is the cliff high? 5. A blessing from God on you, *i.e.*, God bless you. 6. There is fame on you, *i.e.*, you are famous. 7. (There) is leave with me, *i.e.*, I have leave. 8. The wine is white, and the swan is white. 9. The man is just. 10. Help me. 11. I am withered. 12. He has a wife. 13. Has he a wife? 14. I have a question on you, *i.e.*, I have a question to put to you. 15. Have you a question (to put) to me? 16. I am worthy. 17. There is a hump on me, and I have a harp, 18. It is better with me, *i.e.*, I wish rather you to have a (*crúic*) harp, than a hump. 19. There is knowledge with me. 20. Do you know—literally—is knowledge with you? 21. There is esteem on me, *i.e.*, I am esteemed. 22. Are you esteemed? 23. Are you famed? 24. I am not. 25. Is there want on you, *i.e.*, are you in want? 26. Want is on me, *i.e.*, I am suffering from want.

EXERCISE XI.—*AN T-ÁONHÍO SNAICUÍO DEU.*

1. I have a right. 2. Have I a right? 3. I have a right (to) it. 4. Have I a right to it? 5. Thou hast a right to it. 6. He has a right to it. 7. I have a question. 8. She has a question. 9. He has a question on you (to put you). 10. Hast thou a question on me? 11. There is esteem on me. *i.e.*, I am esteemed (by others). 12. Am I esteemed? 13. I have esteem (for some one). 14. I have esteem for you—literally—there is esteem at me on you. 15. Have you esteem for me? 16. He has affection for you. 17. Has she affection for you? 18. I have a dislike for you. 19. Have you a dislike for me? 20. He has help (strength) for it, *i.e.*, against it. 21. Has he help for it? 22. He has no help for it. 23. Have not you help for it? 24. He has affection for you.

25. I have affection for you. 26. My secret (treasure), have you love for me? 27. I have love for God. 28. God has love for me. 29. He is a person with (*i.e.*, devoted to, belonging to) God, the young man. 30. The young man is a son to you. 31. Whether is the young man your son? 32. It is better with me (*i.e.*, I consider it better; I'd rather have) fame than gold. 33. I'd rather have sense than gold.

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## FOURTH LESSON—

### AN CEACHTARHUAÐ LEJSEAN.

#### EXERCISE XII.—AN DOBHUAÐ SHACHTUAÐ DEU3.

1. What the thing, a boat. 2. Have you a good boat? 3. I like to swim. 4. Do you like to swim? 5. Have you a poor house? 6. I have not a poor house. 7. Alas, thy house is pitiable, but there is happiness in it. 8. Mayest thou have happiness and prosperity for ever. 9. With whom (*i.e.*, whose is) the poor child? 10. With (*i.e.*, belonging to) the man of the house. 11. What reason art thou in this (place *i.e.*, here), so early? 12. Because (the) luck is on the person who is early. 13. Take my hand in thy hand. 14. Pitiable and short is the life of man and full of misery. 15. The life of man is a warfare as long as he is on earth. 16. For God's sake spend a holy life. 17. Who is he—God? 18. Is God in every place? 19. God is in every place. 20. God is good to every person; the sovereign king of heaven, who is, who was, and who shall be for ever.

#### EXERCISE XIII.—AN TRHUAÐ SHACHTUAÐ DEU3.

1. B-fuyl an bo ruad, a3ur b-fuyl an laoz dub? 2. H1 b-fuyl an bo ruad, ac3 t3 r1 bu3de; a3ur u1 b-fuyl an laoz dub, ac3 l3ac a3ur f1onh. 3. B-fuyl an leabh balb? 4. H1 b-fuyl an leabh balb? 5. 3h b-fuyl ac3 a13 beul an lo3c? 6. H1 b-fuyl ac3 ahh. 7. 3h ma33 e3 r1h, uo lo3c? 8. H1 ma33 e3, u1 lo3c e3, ac3 1r r1hab e3. 9. Cad e3 an da1c



1. 1r aíl leat—buidé, liat, ruad (no deam)? 10. 1r aíl liom an buidé. 11. Cad e an feidm tá aghairn leir an fleag, no an fleagán? 12. Tá feidm móir aghairn leir. 13. B-fuyl ruaét oir? 14. Ní b-fuyl ruaét oirm. 15. 3u maíe leat deoc? 16. 3u b-fuyl an feur fluc ó éeo? 17. Tá an feur fluc ó éeo. 18. 3u b-fuyl aghad daí aghur tarb? 19. Ní b-fuyl agham daí aghur tarb, no daí allta, aét tá aghairn agham bó aghur laoz liat. 20. Cad e an daíe tá agh an m-buyl? 21. buidé. 22. 1r maíe an daíe, buidé. 23. Cad e an uíe rliab? 24. 1r cnoc agh, rliab. 25. Tá feur aghur ronar oir.

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## FIFTH LESSON—AN CUIJSEAD LEJSEIN.

### EXERCISE XIV.—AN CEATUAGHAD SHACUAD DEUS.

1. Tá an la bueag. 2. Bideann an mí ro bueag. 3. Tá mo mac ó. 4. B-fuyl mo mac ó? 5. Ní b-fuyl re ó. 6. Bideann re ruar moe? 7. Ní bideann re ruar moe. 8. B-fuyl zac feur, maíe? 9. Ní b-fuyl zac cat liat no dub. 10. Tá Oia maíe. 11. Cía fé Oia? 12. Cía an uíe neamh? 13. Tá roí agh neamh. 14. B-fuyl an t-ad oir? 15. Ní b-fuyl an t-ad oirm. 16. Tá an mí-ad oirm. 17. B-fuyl ziad aghad oirm? 18. Ní b-fuyl ziad agham oir. 19. Tá ziad agham agh Oia; aghur tá ziad agh Oia oirm. 20. Tá ziad agh Oia agh zac duine. 21. 1r míz Oia agh neamh aghur agh talam. 22. Tá an zoir buidé aghur bay. 23. Tá an oíe ó aghur maot. 24. Bideann ad agh an míuic maíe. 25. B-fuyl maíe 'huair a tá an c-ad oir? 26. Níor maib an t-ad oirm a maib, aghur fíor, 1r doíe liom zó b-fuyl maíe. 27. B-fuyl an ziam lonrae? 28. Tá an ziam lonrae. 29. B-fuyl agh amán zeal? 30. Tá; mo íaíe; aghur bayne. 31. B-fuyl aghad do íaíe de zac uíe? 32. Tá. 33. Tá tu éo rial le flae.

### EXERCISE XV.—AN CUIJSEAD SHACUAD DEUS.

1. B-fuyl amán raor, no daor? 2. Tá re raor. 3. B-fuyl 1m daor? 4. Tá re daor, an mí ro. 5. Tá fíon daor; bideann reoil daor, aghur bideann uirze raor. 6. Tá

an oíḡ aluḡ. 7. bʲíḃeanḡ an bopib faoi rḡeíḡ. 8. Ní bʲíḃeanḡ tu moḃ aḡ an teaḃ. 9. bʲíḃeanḡ rʲíad aḡ uaiḡ moḃ aḡ an teaḃ. 10. bʲ-fuḡl tu moḃ ó baile? 11. Tá roḡ oíḡ. 12. bʲíḃeanḡ anʲoḡ oíḡeḃa. 13. Tá an ḡeallac loḡnac; tá an neul lʲac; tá an lá dub; tá an mʲí aluḡ. 14. 'Nuaiḡ tá mé rʲlan, tá roḡ oíḡ. 15. Cʲia an uaiḡ bʲ-fuḡl tu rʲlan? 16. Tá rʲun aḡ an lʲacḡ. 17. Tá an moḃa deariḡ. 18. Tá an t-fuḡl lʲac; (lʲac-ḡoíḡ, grey-blue, or purple). 19. Tá an cat dub. 20. Cʲia an uaiḡ í? 21. Tá fe moḃ fóp. 22. Tá an lá fada. 23. Ír íomḃa lá anḡr an ḡ-cill oíḡaiḡ. 24. Ír ḡeaiḡ beaḃa an duíḡe. 25. Tá fe maḡ blaḃ an mʲaiḡ: tá fe maḡ ceo! ír cat é, maḡ deíḡ Job. 26. 'Ní 'r maḡ leat, a beíḃ buan cat fuaḡ aḡur teíḃ, deíḡ an rʲean-rʲad.

## SIXTH LESSON—AN SEISEAD LEJSEAN.

### EXERCISE XVI.—AN SEISEAD 3MACTUḡAD DEUḡ.

1. My sorrow! 2. My destruction! 3. My thousand (times) pitiable. 4. My pulse, and my fair secret love. 5. O, pulse of my heart, my friend, my love art thou! 6. O, partner of my soul it is thou. 7. My friend, right, fond, loving, (art) thou not? 8. I am thy right, fond, loving friend. 9. Is your wife, and your son, and the fair, secret love of your heart, with you to-day? 10. They are with me to-day. 11. Where is your husband to-day? 12. He is with me. 13. Is his foot sound (well), or ill now, and his heel and the toe of his (foot)? 14. His heel, and his foot, and his toe are safe; but his head is ailing from time to time, and a pain (is) in his side. 15. The right eye is soft at (with) him. 16. Where is the woman who is unwell? 17. She is here (literally, in this [place].) 18. What thing is on her (what ails her)? 19. Her knee is without motion (motionless, powerless), her back crooked, her ear without hearing. 20. Was there a physician with her from this time yesterday, when your boy was at the house (of) my mother? 21. There was, and he says there

is no cause at all at (for) her to be fearful on (of) death. 22. (Is) this not beautiful weather? literally, (is) not beautiful weather she this?—weather being feminine gender, is referred to by the pronoun *í*, she (see Seventeenth Lesson, on the Gender of Nouns in Irish). 23. It is beautiful, glory be to God. 24. There is not cold in it, nor fog, nor wind; but every single day is fine; the sun in the heavens (being) without mist, without cloud. 25. Is it better with you, heat or cold—*i.e.*, do you prefer heat to cold? 26. Better with me (I prefer) cold with frost and with snow, than heat and sun(shine). 27. Are your care (those under your charge) and the care of your father, in health? 28. They are, thank you, (may good be to you), and each person who has a good heart. 29. Is your grandfather old? 30. He is not; (there) is no old man nor old woman at all with us; we are all young and healthy.

#### EXERCISE XVII.—AN SEACHTHAR D'NHICUÁD DEU.

1. B-fuyl an fear fear? 2. Ní b-fuyl re fear, a c t t a an fear-fear a bí an ro a hae anoir marb. 3. B-fuyl an t-fear-bean anor an teac? 4. Ní b-fuyl, a c t t a an mačair-mór anor an teac. 5. B-fuyl ačad mačair-mór beo? 6. T a, ačur ačair-mór. 7. An fear-fear a bí anor an teac a hae, an é d' ačair-mór é? 8. I r é; ačur an fear-bean a t a an ro an iud, rí mo mačair-mór í. 9. B-fuyl ačad deač-čmoide? 10. T a ačam deač-čmoide ačur deač-méir; óir t a a i t t a c ule deač-duir, deač-čmoide ačur deač-méir. 11. An T i t t e a r n a mo Ó i a i r a r d-T i t t e a r n a e a i r n e a m ačur a i r t a l a m. 12. T a an t-É i r e a n a c b u a n-č a o t a l a c. 13. Č i a n n ó r b-fuyl do čuram, or. an m u n t t i r u u l e a t a č a o i do čuram? 14. T a r d an m u n t t i r u č a o i mo čuram r l a n. 15. Č i a n n ó r a b-fuyl an m e n d a t a č a o i do čuram, ačur č a o i čuram d' ačar, ačur č a o i čuram d' ačar-móir? 16. I r i o n m u n l i o n do č l ú ačur do č a i l. 17. Ó c! mo b r ó n, h a c b-fuyl r o n a r o n t. 18. Ó c! mo č a i r t e, ačur mo č e a i c t t a d, h a c m ó r mo t e a n o n t! 19. M a i r e, č u i r l e mo č m o i d e, b l a t h a r i n n e. 20. I r t u mo b r ó n, ačur mo r ó t; n' o n d i r ačur mo n a i r e; mo b e a t a ačur mo b a r.

## SEVENTH LESSON—

## AN SEACHTARÓ LEJÉAN.

## EXERCISE XVIII.—AN T-OCTARÓ AN CHUICÉ DEU.

1. Was his head bent? 2. His head was bent. 3. Was his hand slender? 4. His hand was slender, and his foot was crooked. 5. Was his hair grey? 6. His hair was grey. 7. Was the cow brown or white? 8. She was brown. 9. Was my bull blue? 10. He was not, but he was yellow. 11. Was the woman young, and the man old? 12. The woman was young, and she was under (held in) esteem, and in affection. 13. Your husband was old; and your son will be tall as was his father. 14. Has your daughter a son yet? 15. My young daughter has a young son since yesterday. 16. Thy son was under (held in) esteem and glory. 17. A black hen lays a white egg; literally, there is wont to be a white egg at a black hen. 18. There is (so); and white milk with a brown cow. 19. Was the ear of the horse small; his foot straight; his back long? 20. His ear was small, his back long, his foot straight, and he was yesterday under car (drafting a car) going up the hill. 21. He was not, but he was in my father's house. 22. The music of thy mouth was sweet with me (to me): your voice is so melodious and your tone so high, that I have a desire to listen to it. 23. The person who is up (in high station) is usually under (in) dignity and reputation; and he who is down (in low station) is usually under (in) loss and in want. 24. What is your wish? 25. It is my wish to be under (held in) esteem; and this wish is in my own heart. 26. I had not happiness. 27. His happiness and prosperity is commonly in the hand of each person; for it is a happiness to be good with (towards) every other person. 28. Thy left foot was pretty, and blue was thy right eye; smooth and white was thy hand, and long were thy fingers; thick and in ringlets (faiveac) was thy hair, and resplendent and sparkling was the sight of your blue eyes.

## EXERCISE XIX.—AN NHÓIḂHḂD ḂNHḂḂḂD DEUḂ.

1. Ráib an aithríir Ḃarib anu nae 'nuaill bi ríḂ aill an mhuir? 2. Ní raib; bi an aithríir b'neáḂ, ḂíḂ Ḃuir raib an ḂaoḂ aird, áḂuir an mhuir Ḃarib. 3. Ráib ríad aill báir an énoic? 4. Ní raibadair aill báir an énoic, áḂḂ bíḂadair aill a bunn. 5. Ráib t'reoir áḂarib? 6. Ní raib t'reoir áḂarinn, mar naḂ raibamar aill báir an énoic. 7. Ní raib re fuar, ḂíḂ Ḃuir raib ceo aill taob an énoic. 8. Ní maic líom ceo aill énoic. 9. An t-ámaric ó báir, tar an tír, áḂuir tar an mhuir n'or b' fáda é. 10. BíḂadair báir aill an mhuir, áḂuir duine aill an t'ráilḂ, a bi an-báir, áḂuir lonḂ anu an Ḃ-cuan. 11. Bí an Ḃuir an deairḂ a dul faoi. 12. Bí an Ḃeallac lan áḂuir m'or, áḂuir lonuac; áḂuir bi an r'euir Ḃorin, Ḃan neul. 13. Tá an clú a tá aill an tír ro an-m'or. 14. An m-b'eanu tu moḂ aill an mhuir áḂuir aill an t'ráilḂ? 15. Ní bíḂorin; ní b-failin r'lan, áḂuir ní maic líom beic aill an b-failirge Ḃo déine an t-ráiríad. 16. Tá an t-ad oir a beic anu ro aill taob an Ḃleir aluine ro. 17. Tá ad oir; áḂḂ mar deir an r'ean-r'eul "bíḂeanuad aill amadán." 18. Ir mian líom a beic anu an tír aluine ro. 19. beannacḂ Dé oir. 20. Slán leat.

## EIGHTH LESSON.—AN T-OCḂḂHḂD LEJḂEAN.

## EXERCISE XX.—AN FÍḂEḂD ḂNHḂḂḂD

1. He who was (in your opinion) good to you yesterday, will be bad to you to-morrow; and he who was friendly with you one time, will be hostile to you at another time, for that is the custom and manner of the world. 2. We will be of one story (united on the same subject) every day, when we be at the shore, or on board taking a sail, listening to the angry ocean spouting its foam on high (to the clouds). 3. A ship under sail on the sea is a beautiful thing to be seen. 4. Is not a swan, swimming on a lake, a pleasing sight? 5. A swan, swimming on a lake, is a pleasing sight. 6. A young child (nestling) in its mother's

bosom is pleasant. 7. Was not the vale that lay stretched out before me delightful? 8. The vale that lay stretched before me was delightful. 9. The proud are usually under beauty, *i.e.*, arrayed in beautiful dress. 10. Is not God good (from day) to-day? 11. God is good from day to day. 12. The street will be beautiful and the house large. 13. Every person has two eyes, and two feet, and two hands, and a head. 14. Is it not fit for every person along the strand, to have a boat, and a ship, and means by which to catch fish? 15. It is fit for every person (living) near the shore to have a boat? 16. What is the price of fish now? 17. Fish is cheap. 18. Have you a beef? 19. I have a beef, and an ox, and a sheep, and a lamb. 20. What price is for an ox, and a sheep, and a lamb? 21. An ox is dear, but the price of a lamb is cheap. 22. I like your conversation (talk) 23. Talk is cheap. 24. Is not self-love blind? (literally, vain love.) 25. Self-love is blind. 26. Is not wine sweet; is not paying for it sour? 27. Wine is sweet; but paying for it is sour. 28. If you like to live old, use hot and cold. 29. It is true for you, but is there not reason for everything? 30. There is reason for everything. 31. Just sit by my side here, and converse (a while) with me. 32. Do you like to be talking with me? 33. I do like it, indeed. 34. Is your young daughter married? 35. She is not, because she has no dower. 36. What age is she—seventeen is it? 37. Yes; she is eighteen since March. 38. What is her name? 39. Jane. 40. May she be safe.

## NINTH LESSON—AN NAOJWAO LÉJSEAN.

EXERCISE XXI.—AN T-AONJWAO ANAICUJWAO ANR FICD.

1. I am without sister, without brother—without a relative, male or female. 2. Thou art without gold, without silver. 3. She is without bad, without good, (without any thing either bad or good in itself—having nothing at all). 4. Are your brother and sister with your mother

in one house? 5. My mother and my sister are in one house with me. 6. O, Jane, are you there? O, James and John, have you love on (for) my mother? 8. Is your son alive, Eleanor? 9. Where is the son of the honest man who was here yesterday? 10. The tall woman and the son of the tall man, are in it from the beginning of the day—yesterday. 11. O Jane, you have borne the sway with you. 12. O long enduring (lived), mayest thou be, bright, secret love of my heart. 13. Because thou art, O Lord, very (infinitely) good, I am resolved, from this forward, to be faithful to Thee. 14. O loving God, O loveliest love of my heart, my treasure a thousand times, my universal goodness, I give myself up to Thee, to be under thy guidance for ever, because Thou art good to me and loving in my regard, and that Thou deservest my entire love; from this forward I will love thee from my heart, and there will never be an end to it, by the help of Thy holy grace. 15. O treasure of my bosom, how great was the love you had for your father-in-law, whereas you paid all that was on him, (all his debts—See Thirty-second Lesson). 16. Is your mother-in-law in the house? 17. She is, in consequence of her daughter being ill; but she will be glad, when she will have learned that an honest man like you was inquiring for her. 18. Her fame and reputation through the country is great. 19. It is true they are. 20. May she be so from this onward.

## TENTH LESSON—AN DEJČŲAÓ LEJŠEAN.

EXERCISE XXII.—AN DARA ŽNAČUŠAÓ AIR ĤČŲ.

1. Bał ō ŐĲa ałł d' obałł. 2. ČĲannor Ĳ-ful do čur? 3. Ča mo čur řar-Ĳač. 4. Ĳ-ful an řejłm řaor aĲad? 5. Ča an řejłm řaor aĲam; Ĳı řĲ (referring to řejłm, which is feminine—See Seventeenth Lesson, on the Gender of Nouns in Irish), řaor aĲ m' ačałł; aĲur Ĳı řĲ řaor aĲ m' ačałł-Ĳōłł, aĲur Ĳar řałĲ řĲ daor ōo deo. 6. Ĳ-ful an črē řałĲĲı? 7. Ča ře řałĲĲı; ōıł ča ře řłučča

le uirze an loicé, nóc atá aig an teorainn, nó ari bhuac an léain. 8. B-fuyl aghad zaine o'n tráig le cur ari an talamh uarzaac? 9. Ní b-fuyl, oir a tá agham clair zaine an n mo féilm, aghur ir móir an féilm dam i ari an adbar rir. 10. An fuairi (perfect tense of the verb faig, get) an ceaacta buaid ari cloca aghur carriacis na rceipe, a tá ari teorainn d' féilme? 11. Fuairi aghur fôr an chlaet-fuirta: Ní b-fuyl carriac no cloc har cur mé an n aon éarú amáin; aghur do curhear éiméoll an iomlan chlad ari aghur fail doimhin. 12. Cad é an t-aolac curreann tu ari an talamh an n airmirri an earriacis? 13. Currim luaithe chaim. 14. Nac b-fuyl luaithe-chaim tirim aghur zán ruig do 'n talamh? 15. Ní b-fuyl; tá buig ariu de an n a deannar an crie, no an uir, rairdbir. 16. Nac b-fuyl cian móir daine an n d' féilm? 17. Ní b-fuyl, no for rzeac: do zearri me zac uile rzeac ó bun. 18. Feuc an maz rir nac zlar é? 19. Nac rair re a z-comhuige zlar. 20. Ir mair a beir an n ro. 21. B-fuyl aghad d' aibar uile a z-cruac aghur an n an maniac? 22. Ní b-fuyl, bi an rair re an n-éluic. 23. Deir rair re zo m-bideann airmirri teir le neultan iairballac: acit zo ririrneac bud tuar rairre aghur airmirre éluice an neultan loniac bi aghur zo deirirneac. 24. Cia an t-am beir re ari ari éuzairri ariu? 25. Ní forur a rair.

## ELEVENTH LESSON—

AN T-ANONNACD LEJGERIN DEU3.

EXERCISE XXIII.—AN TRIRIRD ANACU3AD AIR ÉCIR.

1. In what manner (how) are you, O dear friend of my heart? it is seldom you be here, and for that reason (therefore,) I like well that you have come? 2. I am well, indeed, I am obliged to you (literally, may good be to you). I give thanks to God, I was never so well (in such health) 3. How is your son, James, who is married? 4. He is well in health; but, indeed, the folly of youth is still in his



mind. . 5. I do not like that; for youthful folly is the cause of grief and pining, and it makes a very wretch of any individual at all that is under its control. 6. Has he obtained any place at all in your estate? 7. He has not; I did not give him a place, because he did not perform the thing which was pleasing with (to) me. 8. Oh, it was right for you to give him a gift, because he had ever been upright and agreeable. 9. Well, I have a wish to give him a gift yet. 10. How is Thomas—is he a good boy? 11. He is very well; he is better nine times than his brother. 12. I like that; is he (le rada—with, i.e., during long) so? 13. He is with—(during) a good while. 14. How are your grandfather and your grandmother? 15. My grandfather is dead, but my grandmother is yet in health. 16. When (what is the hour) did your grandfather die (get death)? 17. He died a month since yesterday. 18. May the blessing of God be with his soul; he was a gentle, good, honourable man. 19. When will you be here again? 20. I will not have leisure again, I well know, till a year from this day. 21. You will be at the home (village) to-night. 22. Give me your cap. 23. Do not be in such a hurry, you have enough of time; for it is early in the day yet. 24. The sun is now going down, and you know that an evening in harvest (time) falls (as quickly) as falls a stone into a bog-lake. 25. It is true for you. 26. God speed you (a blessing with you).

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## TWELFTH LESSON—

AN DARA LEJSEAN DEUS.

EXERCISE XXIV.—AN CEATARNAID MNAICUJAD AIR FICID

1. You are welcome, John; how are you? 2. I am well; may he also who enquires be well. 3. Had ye a great feast last night at your father's house? 4. We had, indeed; we were eating and drinking with pleasure, and we were all merry to the breaking of the dawn (of morn); the

young people danced with delight, and they sang melodious strains. 5. How many persons were in (it)? 6. There were ten young men, and eight young women. 7. It was an agreeable meeting you had; do you know the names of each of the men? 8. I do, indeed, know them; there was Hugh, Arthur, Brian, David, Denis, Eugene, James, Laurence, Peter, and Richard in it, along with the *élite* (rcaĩt̃) of the town. 9. Who are the young women? do you know the name of each of them? 10. I do know; Bridget, Catherine, Eliza, Mary, Honora, Rose, Sabia, Jane, and Celia; that is all who were in it. 11. There were not many in it. 12. I know there were not; but we were all (of) us relatives. 13. Who sat at the head of the table? 14. My father sat at the head of the table. 15. Did you taste of (the) spirits? 16. I did taste of spirits. 17. Did you drink wine cheerily? 18. I did drink wine cheerily. 19. Were you drunk? 20. It is true that I was not drunk. 21. What is wine? 22. It is the juice of the vines that grow in France, in Italy, and throughout Europe. 23. Do you know what thing is uĩĩe beaĩa (water of life)? 24. I do; water or spirits, that comes from the juice of the barley or oats, when there is made of it malt or barm. 25. Were the mutton and the beef good, rich? 26. They were, indeed, very good, and very rich. 27. Who carved the venison? 28. Charles M'Hugh carved it. 29. Who carved the fowl and the chickens? 30. I carved them myself. 31. At what hour did the meeting separate? 32. It separated at eight o'clock in the morning, when the sun was high above the horizon.

## PART II.

## THIRTEENTH LESSON.

CONJUGATION OF A REGULAR VERB “do mól,” *to praise*—  
CONTINUED.

## INDICATIVE MOOD.

*Perfect Tense.*

## SINGULAR.

1. Mól-ar, *wollas*, I praised.
2. Mól-aíṛ, *wollish*, thou praisedst.
3. Mól ré, *wol shé*, he (or it) praised; Mól rí, *wol shee*, she (or it) praised.

## PLURAL.

1. Mól-maṛ, *wolmarh*, we praised.
2. Mól-baṛ, *wolwarh*, you praised.
3. Mól-daṛ, *woldarh*, they praised.

Analytic form, mól mé, I praised; Interrogative, aṛ mól-aṛ, have I praised? or did I praise? and its Analytic, aṛ mól mé, have I praised? (See in Eighth Lesson, the several Observations relating to the Perfect Tense of the verb do beic, pp. 38, 39.)

*Future Tense.*

1. Mól-fad, *molfadh*, I will praise.
2. Mól-faíṛ, *molfirh*, thou wilt praise.
3. Mól-faíḃ ré, *molfy shé*, he will praise.

1. Mól-famuḃ, *molfamuidh*, we will praise.
2. Mól-faíḃ, *molfy*, or *molfwy*, you will praise.
3. Mól-faíḃ, *molfwidh*, they will praise.

## CONDITIONAL.

1. Mól-faíṇṇ, *wolfwinn*, I would praise.
2. Mól-fa, *wolfaw*, thou wouldst praise.
3. Mól-faḃ ré, *wolfoo shé*, he would praise.

1. Mól-famuṛ, *wolfamush*, we would praise.
2. Mól-faíḃ, *wolfwy*, you would praise.
3. Mól-faíḃṛ, *wolfueedeesh*, they would praise.

The Analytic, or simple form, of each tense in this and in every other mood, is conjugated by placing after the *third person singular* in each the personal pronouns, me, tu, ré, rí, ríḃḃ, ríḃ, ríad. Ex.—

## FOR THE PRESENT TENSE INDICATIVE.

## SINGULAR.

- Mólaíḃ (*mollee*) me, I praise.
- Mólaíḃ tu, thou praisest.
- Mólaíḃ ré, he praises.

## PLURAL.

- Mólaíḃ ríḃḃ, we praise,
- Mólaíḃ ríḃ, you praise,
- Mólaíḃ ríad, they praise.

## FOR THE IMPERFECT.

ḡḡolad̃ ( <i>wulloo</i> ) me ; I used to praise.	ḡḡolad̃ rḡḡḡ ;
... tu ;	... rḡḡ ;
... re ;	... rḡad̃

## FOR THE PERFECT.

ḡḡol me ;	ḡḡol rḡḡḡ ;
... tu ;	... rḡḡ ;
.. re ;	... rḡad̃.

In the same manner the Future and Conditional Tenses are conjugated. (See Seventh Lesson, page 35.)

The habitual present ends in—*ann*: by annexing *ann*, therefore, to the root, the *habitual* present is formed; as, *mól*, *mólann* me, I am wont to praise; *mólann* tu, thou art wont to praise; *mólann* re, he is wont to praise.

So, too, the relative and emphatic forms of the present and future are formed from the root *mól*, by annexing for the present tense—*ar*; for the future—*far*; as,

*ah é a mólár*, he who praises; *ah é a mólfar*, he who will praise.

The personal inflections of the *imperfect* and *conditional* tenses are alike; so are those of the *present* and *future* tenses—except that the *first* person singular future ends in *o*.

In the second person plural which ends in *ad̃*, the vowel *i* is peculiarly long; as, indeed, it commonly is before *o* (or *u*) aspirated.

Obs.—The first letter, if aspirable, of the imperfect, perfect, and conditional tenses, must be always aspirated. So, in verbs, every initial letter that admits aspiration, should it follow—*am*, *do*, *mo*, *sur*, *má*, *mar*, *naár*, *hí*, *híor*, or the pronouns, *a*, *hoc*, in the nominative case,—suffers aspiration.

## VOCABULARY.

*U'í*, contracted form of *asur*, and.

*ḡḡan*, bread; Greek, *ἄρτος*. All nouns of two syllables in Irish are accented on the first, a few, like the present instance, (*ḡḡan*) excepted: it is commonly pronounced as if written *raan*, but the first *a* should be slightly sounded.

*baile*, a town, a village; Latin *villa*.

*baile mhór*, a large town, the metropolis; a market town, as opposed to a village. From this Irish word *baile*, are derived all those topographical names in Ireland beginning with the word *Bally*, *Ballin*; as *Ballin-garry* (*baile-ah-ḡarrid̃*), the

town of the garden, in Ormond; Ballintober, (báile-*an*-tobar), the town of the well, in Roscommon, and in Mayo; Ballynahinch (báile-*na*-h *in*ne), the town of the island. There are many names of places in Ireland spelled commonly, yet incorrectly, with the prefix *Bally*, *Ballin*, that are not derived from báile, a town; but from the compound word—beul-*á*ta; from beul, mouth; and *á*ta, ford's; as Ballina, from beul-*an*-*á*ta; Ballinasloe (beul *á*ta *na* *slua*), the mouth of the ford of the hosts; Ballyshannon (beul *á*ta *sean*an), the mouth of the ford of the fox.

bliádh, a year; derived, according to Dr. O'Brien, from bel, the sun—the god of the Chaldeans and of the pagan Irish; and *an*, a circle; an apparent revolution of the sun during his annual course in the heavens.

briúite, boiled, from briú, to boil. Ceud, first; ceud, a hundred. Ceud, first, has the article *an*, always before it; ceud, a hundred, has not; as, ceud fear, a hundred men; *an* ceud fear, the first man; please remember this.

clo, a bell, a clock; Welsh, *cloec*; from which Dr. Johnson derives the English word clock.

Corn, a goblet, a drinking cup, a tumbler. So called because in days of old, drinking cups were commonly, amongst the Kelts, made of horn (corn); Latin, *cornu*; Corn-*an*, the horny cliff; Cornwall.

Col, a hindrance, a prohibition, a disgust; Gr. *κολεω*, I hinder; col *saol*, a prohibition on account of kindred. Col ceathar, (from col, and ceathar, four), a prohibition arising from kindred in the fourth degree. Hence col comes, in a secondary sense, to mean, kin, and

kindred; col-ceathar, at present means cousin german, the fourth from the stem, reckoning according to the *civil*, and not the *canonical*, law; col-cuige, five a kin; col-seise, six a kin; second cousins; col-mor seise, seven a kin; col-octar, eight a kin, third cousins.

Faite, welcome; Latin, *valet*, you are well. Ceud míle faite, a hundred thousand welcomes—our national salutation.

hóran, a great many, much; from mór, great.

huir, a tribe, a family, a society; from mo, an old Irish word signifying person; *an*, one; *tu*, a country.

huirneac, of the same people, friendly, sociable.

na, for *na*, than.

príomh, anciently written *príamh*—Latin, *prandium*—a meal; cead-príomh, the first meal, breakfast; príomhu, dine.

Súicruad, sugar; from *ru*, juice, and *ruad*, hard.

Té, tea, (a Chinese word), Fr. *thé*.

Tríanóir, poss. case of tríanóir, Trinity; from *tri*, three; and *an*, one (state, or) nature.

Uar, above, high (*prep*); Uaral (from *uar* and *al*, to educate), noble. Uairte, the derivative of *uaral*, nobility. Uairte Éireann, Ireland's nobility.

Uachtar, what is, (*uar*) up, on top. Hence it signifies cream; because the top part of the milk, as iachtar (from *ior*, below), means the milk at the bottom of the pail; also the upper leather of a shoe; iachtar, the sole; in music *soprano*; iachtar, *bass*; on high, victorious; as, *laigh laigh an uachtar*, the strong hand victorious—the motto of the O'Briens.

Uachtaran, a president, a ruler, one in command.

ub, (*uv*) an egg. Latin, *ovum*; Gr. *ovon*.



(of the house) *do fannfaíonn* (that I should tarry) *acu*. 33. *b-fuyl tu aís iméadac?* 34. *Táim*. 35. *beannacac De leac*. 36. *Do maib maic adad; rlan do maib tu fein adur do muinntir*.

## FOURTEENTH LESSON.

The relative pronouns are—*a*, who, which, what; *noć*, who, which; *nać*, who-not, which-not. These are all indeclinable; and cause, when nominative case, the initial aspirable consonant of the verb to be affected by aspiration.

The particle *do*, sign of the past tense, has the force of a relative pronoun; as, *daoine treuna do fuair mōi-ćail aghor ah t-reah-aímrir*, brave men who obtained renown in the olden time. In this sentence there is apparently no relative nominative case to *fuair*, and accordingly, *do*, which immediately precedes it, is regarded, in this and such cases, as a relative. But sentences of this form are really elliptical, and can be filled up, as in the present instance, thus: *daoine treuna “noć” do fuair mōi-ćail aghor ah t-reah-aímrir*.

The interrogative pronouns are—*cia*, who; *ca*, what, where; *cad*, what—Latin, *quid*; as, *cad é?* what (is) it? *ceud*, what, what thing; compounded of *cad*, what; and *ead*, thing.

OBS. 1.—Such English sentences as—“who am I? who is he? what is it? what is the matter? what was the matter? is it he? is it not he? it is not he;—this is the man”—are translated into Irish by omitting the verb, is, are, am, was—*cia mje?* *cia je?* *cad je?* *cad je ah nj?* *ah je?* (is it) he? *nać je?* *nj je*, (it is) not he? *ro je ah jeam*. (See Note, p. 21, and p. 40).

### VOCABULARY.

*Adám* (*Aw-oo*). Adam.

Alone, only, *amam*; (solitary)  
*aohe*; from *ao*, one, and  
*rean*, a man.

Although, *ce*, *je*, and *ce*; (as it  
were. the verb *ce*, seeing  
that).  
Angel, *amgéal*.

Anger, Fearṁ.

Always ríon, go ríon; Latin, *semper*; go ríon, perpetually; go brúat, ever, till the day of (brúat) judgment; go buan, lastingly; go h-euṁ, till (euṁ) death; ever, a niam, ever, referring to time past; a ṁ-coimhuíṁ, (from coimhuíṁ, abide thou), always, abidingly; ever; go deo, till the last (deo) breath, ever; go deorṁ, till the (deorṁ) end, always, ever.

Author, uṁḃar.

Beginning, tur, turac (and torac); turreac, a leader or duke; turuṁ, begin; toruṁḃad (the act of) commencing.

Covetousness, raiṁt.

Create, cnuṁuṁ, from cnuṁ, shape, form.

Dispraise, dío-mol, from dī or dīṁ, want of; (*dis*, Latin), and mol, praise; cáṁ, to dispraise; dío-mol, is to give negative praise; cáṁ, to give actual dispraise. "Na mol aṁur ḡa cáṁ éu fēṁ," do not praise, and do not dispraise yourself.

Envy, tnuṁ.

Eve, Éba.

Gluttony, cmaor; cmaoran, cmaoríṁ, and cmaoranac, a glutton; cmaor-ól, drinking to excess; cmaor-fluṁḃad, (from cmaor, and fluṁḃad, to swallow) to eat greedily; cmaorac, a spear which, as it were, eats up the flesh.

Illumine,

to redden,	} lár; Latin, <i>lux</i> , i.e., <i>lu(k)s</i> , light, lonṁḃad, roirṁ- ṁḃad; deaṁḃad.
to blush,	
to ignite,	
to light,	

Kingdom; ruṁeacṁ; from ruṁ, a

king, and eacṁ, a state, condition, an achievement.

Might, cumacṁ; mighty, cumacacṁ; Almighty, uile-cumacacṁ.

Moralist, oíbe; deaṁ-oíbe

Parents, acáṁ, maáṁ; first parents, ceap-ríṁḃoríṁ, from ceap (Latin, *caput*) head, chief; and ríṁḃoríṁ, elder, a progenitor (from ríṁḃe, elder, and fēṁ, man).

Pride, uabar; (as if from ua, issue, and báṁ, superiority, excellence) cía aṁ ḡḃ uabar, what is pride?

See, fēuṁ! I see, fēcṁṁ.

Self, fēṁ; myself, me-fēṁ; tu-fēṁ, thyself.

Seven, feacṁ; French, *sept*.

Sin, peacacṁ; Latin, *pecco*.

Sloth, leirṁ.

Source, píṁḃ-aḃbar; buṁ, tobár.

Tongue, teanṁḃa; Saxon, tunṁ; Danish, *tunge*; Belg. *tonge*; Dutch, *tonghe*; Latin, *lingua*; French, *langue*; Spanish, *lengua*; Italian, *lingua*. The analogy is very striking.

Vanity, díṁḃaoṁ, and díṁḃaoṁḃear (from dí, wanting, and māṁḃ, substance) baoríe; baorí, wanton folly.

Walk, áirḃíṁ, ríḃal (pr. *shoo-a*, because *i* follows *r*; bear in mind Obs. 1, p. 2.)

William, Uílliam, (the first syllable is pronounced short), Mac-Uílleam, Fitzwilliam; Williams, Williamson, MacWilliam—the Irish name assumed by the Bourkes of Connaught on the death of their chief, William De Bourg, third Earl of Ulster.

## EXERCISE XXVI.

1. This is a very fine day (lá aṁ-bíreacṁ é ro). 2. It is indeed a very fine day. 3. Have we not had (nac maṁḃ aṁḃaṁḃ) very beautiful weather now for a long time (past)? 4. We have had, indeed, very good weather, as you ob-



serve (map deim tu), this good while past. 5. Has not God been very good to us? 6. Yes, God has been very good to us. 7. Who is good but God alone? 8. Who is God?—you, who know so much (aig a b-fuill an oíthead riu eoluif), know this question (ceirid) well. 9. He is the author and first source of all that are in (on, aii) heaven and on earth; He is the beginning and end of all that are, or that will be; it is He who created the sun, the moon, and all these stars that illumine the firmament; He always is and abides for ever: Let every tongue sound his praises (praise him). 10. Who is he who praises the Lord always? 11. It is the just man, who knows who God is—how great, how mighty; and who himself is—how poor and vile. 12. What is this world? (cad é an nís an raozal ro?) 13. It is only a vapour that lasts (is) for a little, and then is no more. 14. What is heaven? 15. It is the kingdom in which God reigns in glory; and in which all the blessed praise for ever His blessed name. 16. Are you holy? 17. No; I am not holy. I do not praise myself (me-féiu) although I like to be good. 18. You know the saying, or the advice (comaiile), of the old man—do not praise, and yet do not dispraise yourself; for much praise is bad. 19. What is pride? 20. Pride is sister to vanity—pride is one of the seven deadly sins. 21. Do you know the seven deadly sins? 22. I do (know them)—they are pride, covetousness, lust (driuil), anger, gluttony, envy, and sloth. 23. Pride, I see, is the head and root of all—it was the sin of the angels, and the cause of the sin of our first parents, Adam and Eve. 24. I see you are a moralist. 25. Who is this coming (aig teact)? 26. It is my dear and faithful friend, William. 27. Is it he that comes (an e a tá ann)? 28. It is he; here he is. You are welcome, my dear friend (ceud m'le fáilte moimaz, a charad mo éleib); how are you to-day? 29. I am well, thank you (buideac duiz; or beiuim buideacar duiz) 30. Let us have a walk.

In the two preceding Lessons we have shown how a verb active in Irish is conjugated. In addition to those tenses already given, which, from the employment of a twofold conjugation—the synthetic and analytic—present

to every Irish speaker for selection more than an ordinary variety of terms by which every modification of time can be expressed; there are yet others, formed by the aid of the substantive verb, *do beirt*, "to be;" and of the present participle.

Present Tense	...	...	<i>ta mé aḡ molaḍ</i> , I am (a') praising, &c.
Imperfect	...	...	<i>bḡ mé aḡ molaḍ</i> , I was (a') praising, &c.
Future	...	...	<i>béid mé aḡ molaḍ</i> , I will be (a') praising, &c.
Second Future	...	...	<i>beid mé ian molaḍ</i> , I shall have praised, I shall be after praising, &c.

These compound tenses are quite analogous to the compound tense in French; *J'ai parlé*—or the continued form in English verbs; I was loving.

## OPTATIVE MOOD.

## SINGULAR.

1. *ḡo mol-aḍ, moladh*, may I praise.
2. *ḡo mol-aḡn, molirh*, mayest thou praise.
3. *ḡo mol-aḡ ḡé, molee shé*, may he praise.

## PLURAL.

1. *ḡo mol-muḡ, molmuidh*, may we praise.
2. *ḡo mol-taḡḡ, molthee*, may you praise.
3. *ḡo mol-aḡḡ, molidh*, may they praise.

## INFINITIVE MOOD.

(Verbal noun—*ḡmolaḍ*, praise.)

*Do molaḍ*, to praise.

*Le molaḍ*, in order to praise.

*ḡn ḡ molaḍ* (on the point of praising) about to praise.

## PARTICIPLES.

*aḡ molaḍ*, (at) praising; *aḡn molaḍ*, on praising; *ian molaḍ*, (after) having praised. (See Tenth Lesson, Infinitive Mood, page 47.)

The Subjunctive Mood is the same in form as the Indicative, taking, however, for present time, *ḡo* (that); for past time *ḡuḡ* (that); before its tenses.

## FIFTEENTH LESSON.

The demonstrative pronouns are—*ro*, this, these; (French, *ce*; Hebrew, *zo, zu*) ; *riṇ*, that those; *ud*, *rud*, that yonder, those yonder, that there, those there, or of whom or which there may be question. It is true, these pronouns *ro*, *riṇ*, come after the noun, which they help to point out; yet their demonstrative character is fully attained by aid of the article (*an*, or *na*, the) which must always go before the noun, whenever the demonstrative is to follow; as, ‘this man,’ is in Irish expressed thus, ‘the man this,’ *an fear ro*; ‘these men,’ the men these, *na fir ro*.

The emphatic particles, *ri*, *re*, *ra*, (Latin, *ce*; French, *ci*), which are manifestly traceable from *ro*, this; *ran* (and *rean*), which appears to be derived from *riṇ*, that; are employed after the pronouns personal and possessive.

1st. After the personal pronouns; as, me, I; *me-ri*, and now commonly spelled *mire*, I; *tu*, thou; *tu-ra*, thou; *ri*, she; *ri-re*, she; *re*, he; *re-ran*, he; *rib*, you; *rib-re*, you; *riad*, they; *riad-ran*, they. The emphatic suffix for the first person plural is—*ne* (Latin, *nos*; Heb. *nu*, we); as, *riṇ-ne*, we; *riṇ-ne*, we (as it were, we, we).

2nd. After the possessive pronouns: *mo*, my; *do*, thy; *a*, his, her, their; *ar*, our; *bui*, your; as, *mo cara*, my friend; *mo cara-ra*, my friend; *do cara-ra*, thy friend; *a cara-ra*, her friend; *a cara-ran*, his friend; *a g-cara-ran*, their friend; *bui g-cara-ra*, your friend; *ar g-cara-ne*, our friend.

These particles are placed last, no matter what number of nouns and adjectives follow the possessive pronouns; as, my dear, loving, amiable friend, *mo cara dī, gnaḍḁan gelaḁḁal-ra*. If a possessive pronoun do not precede the noun and adjective, the particles *ra*, *ran*, *ne*, will not be employed; as, this dear, loving, amiable friend, *an cara dī, gnaḁḁan gelaḁḁal ro*. In this last instance it is *ro* that is employed; in the former *ra*. Another Example:

This beloved man, *an fear gnaḁḁan “ro.”*

That beloved man, *an fear gnaḁḁan “riṇ.”*

My beloved man, *m’ fear gnaḁḁan “ra.”*

In the two first lines, the pronouns *ro*, *riṇ*, are demonstrative; in the third, *ra* is merely an emphatic particle.

These particles of emphasis are employed after the persons of the verb, in the same manner as after the pronouns Ex. :—

I praise, molaím.

Thou praisest, molaíu.

He praises, molaíó re.

We praise, molmuib.

You praise, moltaió.

They praise, molaíó.

#### EMPHATIC FORM.

Molaím-re.

Molaíu-re.

Molaíó re-ran.

Molmuib-ge.

Moltaió-re.

Molaíó-ran.

Obs.—Contrast or opposition requires the employment of the emphatic particles, as is illustrated in the accompanying Exercise.

#### VOCABULARY.

Áḡaíó (pr. *eye-a*), the front, the face; Greek, *εἶδος*, the appearance; áḡaíó, having áim, on, placed before it, has the meaning of ahead, on straight, over; as, d'ímtíḡ re áim áḡaíó, he went on straight, he prospered; áim áḡaíó na n-uirḡte, on the face (over) of the waters. Like the Hebrew, *hal penei*, on the face. Áin (in) áḡaíó, means against; d'ímtíḡ re áin áḡaíó, he went against, he opposed.

Ániam, I entreat, I beseech; from an, very; and áaim, I cry out.

Áinḡuag, Andrew; Áac-Áinḡuag, MacAndrew, Anderson, Andrews.

Áinḡeacḡ, (*én-yacht*), *adv.*, along with, together; from aon, one, and feacḡ, a turn.

Ái reacḡ, *adv.*, in, within; from a for aon, in; and reacḡ, house.

Ceacḡan, either, as if cacḡ, other, any one; and eḡim, between.

Ceile, an equal, a companion—man or woman; a spouse, a wife, a husband. Ceile, with the possessive pronoun a, his, her, its, mean each other; ca fuacḡ acu áim a ceile, they hate each other. le (with) ceile, together; as, beḡmḡb le ceile a baile, we will be home together, is applied only to com-

panionship between two; a 5-cuḡeacḡ, when the number is either two or more than two. Ó ceile, (from other) asunder; ca fuad ó ceile, they are separated; ca re ó ceile, it is asunder; cuḡb a ceile, through each other; in disorder; in confusion.

Corcaíḡ, Cork; so called because its early foundations were laid by St. Finbar, near a "corcaḡ," or marsh.

Cuimne, the world; *orbis terrae*, the globe; from cuimn, gathered like a ball, round; cuimnḡ, gather (thou); cuimnḡaḡ, a gathering, a meeting; hoarding up, gains; cuimnḡḡeoir, a gatherer, a collector; cuimne-cuimn, a knowledge of cosmography; cuimne-rḡmḡbaḡ, cosmography.

Cuḡeacḡ, company, society; from cuḡb, a portion; and feacḡ, an act, turn, change. Ái 5-cuḡeacḡ, together; beḡmḡb a 5-cuḡeacḡ, we shall be together.

Cuimn, mindful; cuimne, memory, remembrance.

Deaḡn, red.

Domán, the world, in its moral and physical acceptation.

Dreacḡ, the visage; from deaḡic, see, look at; Gr. *δέρω*, I see.

Eḡin, certain, definite, necessary;

as duine eigin, a certain person ;  
 ir eigin a deanað, it is neces-  
 sary to do it.

Faia, a declivity, a slope ; le faia,  
 headlong.

Fíuine, truth ; from fíon, true.

Focail, a word (spoken) ; Latin,  
*vocale* ; bfuaitar, a word writ-  
 ten, spoken, or conceived in  
 the mind ; in grammar, the  
*verb*.

Garra (pr. *gorry*), a garden ;  
 Welsh, *gardd* ; from which  
 Dr. Johnson derives the Eng-  
 lish word, garden.

Ionhor, *adv.*, in order that ; com-  
 pounded of agh, in ; which in  
 composition often assumes the  
 form ion ; and hóir. manner,  
 order.

leaca, a cheek ; Heb. *lechi*, a  
 jawbone ; Ramath-*lechi*, "the  
 lifting up of the jawbone,"  
 where Samson slew the thou-  
 sand Philistines.

leacana, having a good cheek ;  
 fao-leacana, long-cheeked.

luaena, report, fame, notoriety ;  
 from lua, to speak openly and  
 frequently, to impute ; na, to  
 discourse.

Mala, (*mawla*), a bag, mail.

Mala, (*molla*), eyebrow ; the slope  
 of a hill ; plural, mala.

Mada, mocking, jeering, humbug-  
 ging.

Padraig, Patrick ; MacPadraig,  
 Fitzpatrick ; MacFadden, and  
 MacPadden.

Scoil, school ; Greek, *σχολη* ; Latin,  
*schola*.

Seora, George.

Sbeal, Isabella.

Taila, it happened ; ó taila, since  
 it has happened ; whereas.

Tomar, Thomas ; Mac-Tomar,  
 Thompson ; Thomas, and Mac-  
 Thomas.

Triur, three men, a trio ; from tri,  
 three ; and fear, a man.

Uial, humble ; Latin, *humilis*.

## EXERCISE XXVII.

1. Cía tá agh ríu? 2. We-rí. 3. Cía éurá? 4.  
 Seamur Ua Briaíu. 5. Tarra artea a Seathu, ré do  
 beata ; ruiú ríor aghur deán do comra. Ir maíe líom zo  
 fíeicim éu a fíainte. Ir fada an lá ó bí tu-ra aghur me-rí  
 moim an lae 'h iud, a f-cuideaét ; aghur zo deimíu leat tá  
 bíod (gladness) oim aghur zo b-fuilmíu-ne aghur le céile  
 —tu-ra agh a b-fuilmíu-ne aghur cáil agh fear na  
 cruíne ; aghur me-rí, a tá agh ro, agh iactar na tíne zan  
 fíor zan luadh. 6. Óc, aghaíu oir, na coruiú éo luac  
 ríu, do mo íolad ; no, re ir cóir dam a na, a maza fíu.  
 7. Zo deimíu uí (for uí b-fuilmíu) me-rí a maza fíu ; aét  
 tá me a na na fíu ; tá fíor agh zo b-fuilmíu tu an-uíal  
 aghur uí labaroétad (I shall not speak) focail eile agh do  
 íolta (in your praise). Na dubaíu me (as I have  
 said), ir fada ó bímar-ne le céile agh dul (going) agh  
 ríole 'huai bímar-ne a tea d' aghaíu ; beanaét De  
 le u-a agh. Na fíubail tu-ra zo leor de 'h doimíu ó  
 ríu? 8. Síubalar ; tá agh moimíu le na agh zan uí

do éualar (I heard), aḡur ḡac̃ ñḡ do c̃onharicar (I saw), da m-beiḡeac̃ faill (opportunity) aḡam real a c̃ac̃ad̃ (to spend) leat. 9. 3c̃n cuim̃ñ leat, nuaill a b̃i me-r̃i aḡur tu-ra l̃a eil̃ñ aḡ r̃ubal amaḡ ḡ baile Coric̃aḡḡ, aḡur dub̃iair̃ ḡo m-buḡ m̃aḡt̃ leat r̃naḡ; a' r̃ 'nuaill b̃i r̃uñ-ne 'r̃ an uir̃ḡe, c̃aḡic̃ (came) t̃oññ m̃ḡr̃, a c̃uḡ (brought) aill̃ f̃illeac̃ leir̃ c̃u; aḡur d̃'im̃ḡir̃ (you went) le f̃ana leir̃ an t-r̃uac̃ ñḡ ḡur̃ c̃uill̃ñḡ tu aill̃ c̃aill̃iaḡḡ; aññ r̃iñ do r̃naḡar-re do ḡiaḡḡ aḡur c̃uḡ a r̃eaḡ do 'ñ t̃iaḡḡ c̃u-ra leat-beo maḡ b̃iḡir̃. 10. Ir̃ f̃ioñ ḡur̃ cuim̃ñ l̃iom-ra ḡo maḡt̃ an l̃a ud̃, aḡur beir̃ cuim̃ne aḡam aill̃ ḡo deo; ir̃ aill̃ an aḡbar̃ r̃iñ, t̃a aḡam-ra a ḡ-c̃om̃uic̃e, ḡeañ aḡur c̃ioññ m̃ḡr̃ oir̃-ra, 3uḡeac̃ f̃a an meud̃ iuñne tu dam. 11. Naḡ maḡb̃ buac̃alia oḡa eile l̃ioñ-ne an l̃a r̃iñ? 12. B̃i ḡo c̃ir̃te (certainly); aḡt̃ ñḡoñ m̃iañ ie ceac̃daḡi ḡiob̃ dul̃ aññ aḡaḡḡ ña d-t̃oññ f̃aoḡḡar̃ (angry billows). 13. Buḡ m̃aḡt̃ do iuñdaḡ-r̃añ é. 3̃ c̃aḡla (whereas) ḡur̃ c̃or̃c̃uḡḡ tu aḡ c̃aḡt̃ oir̃c̃u, c̃ia f̃iad̃ ña f̃ir̃ oḡa a b̃i aññ aoñ-f̃eaḡt̃ l̃ioñ aññ l̃a r̃iñ? 14. B̃i 3̃c̃uḡḡar̃ 2̃uac̃ḡad̃iaḡe, Seoḡra 2̃uac̃ Uill̃iaim̃, aḡur Tom̃ar̃ 2̃uac̃ Dom̃aill̃, t̃iuñi aḡ a maḡb̃ f̃ior̃ le r̃naḡ ḡo h-añ-m̃aḡt̃. 15. B̃-f̃uill̃ḡ uile beo ḡo f̃ḡil̃? 16. Ñi b̃-f̃uill̃ḡ; f̃uaill̃ beir̃te (couple) ḡiob̃ b̃ar̃; aḡt̃ t̃a Tom̃ar̃ 2̃uac̃ Dom̃aill̃ beo f̃ḡir̃; aḡur t̃a, ñi f̃e am̃aḡñ 'ññ a f̃ear̃i maḡt̃, aḡt̃ oir̃de aḡd̃-m̃uic̃te (highly-learned), aḡur f̃aoḡ aḡd̃c̃eḡmeac̃. 17. Ir̃ maḡt̃ l̃iom̃ r̃iñ; añ b̃-f̃uill̃ f̃e a b̃-f̃ad̃ ḡ c̃uail̃ḡ (heard) tu uail̃ḡ? 18. 3̃c̃, t̃a; ñḡoñ c̃ualar̃ uail̃ḡ le cuḡḡ b̃iaḡḡa. 19. C̃ia añ cor̃am̃laḡt̃ (like; appearance) ḡuñne a b̃i aññ, ioñnar̃ ḡo b̃-f̃eic̃im̃ añ cuim̃ñ l̃iom̃ é? 20. B̃i f̃e 'ññ a f̃ear̃i aḡd̃ t̃im̃c̃oll̃ f̃e t̃ioiḡḡe; deaḡḡ aññ a aḡaḡḡ; loñiaḡ aññ a f̃uill̃, r̃ḡiaḡac̃, f̃ad̃-leic̃eanaḡ, a m̃allaḡḡ c̃iuñ, aḡur a ḡruaḡ aill̃ ḡaḡt̃ añ ḡir̃i, a ḡreac̃ f̃eḡm̃ (mild), c̃laḡc̃ḡmaḡ (handsome). 21. T̃a f̃ior̃ aḡam ḡo maḡt̃ añoir̃ aill̃; ir̃ añmaḡt̃ añ c̃uim̃ne t̃a aḡad-ra. 22. Naḡ maḡb̃ deir̃b̃f̃iuñ aḡḡe d̃a m̃' b̃ aḡim̃ Sib̃eal—añ f̃i-r̃iñ a h-aḡim̃? 23. Ir̃ Sib̃eal b̃i maḡi aḡim̃ aill̃c̃i. 24. B̃-f̃uill̃ tu t̃uill̃reac̃ (tired) deir̃ d̃ aḡr̃ḡie (journey)? 25. Ñi' l̃im̃. 26. T̃iḡ l̃ioñ-ne (we can; literally, it comes with us) maḡi r̃iñ, r̃ubal̃ t̃uḡd̃ añ ḡaḡiḡa; t̃a añ t̃iaḡ-ñona (evening) c̃o b̃reac̃ḡ r̃iñ. 27. Ir̃ maḡt̃ l̃iom̃-f̃e é, ma' r̃ maḡt̃ leat-ra. 28. C̃ir̃te ir̃ maḡt̃

liom-ra é. Cíá leir an gairída ro? 29. Liom-ra. 30. Feicim zup mór an raor-talíhan (agriculturist) éu. 31. Ní bídim leir go mihc, áct ó am go am. 32. Tarra a rtae ázur feuc áir na blaéab. 33. Raéfad a'r fáilte.

## SIXTEENTH LESSON.

Since we commenced our Easy Lessons in Irish, we have omitted to note the gender of each particular noun, because we intended to devote a special Lesson to this subject, and to render it a matter of no difficulty for any learner to know, at a glance, the particular gender of every noun in the Irish language.

In English Grammar sex and gender are so allied that one betokens the other. Whatever is of the male sex is masculine in gender; whatever is of the female sex is feminine in gender; and whatever is of neither sex is in gender, neuter—that is, of no gender. This is the simple, grand, English rule relative to the gender. Lindley Murray has said, and the philosophic error has been taught in all our schools, “that gender is the distinction of sex.”

English-speaking students, on not finding gender as readily distinguishable in foreign languages as in their native tongue, laud the beautiful simplicity of English, and cannot at all understand why the languages of other nations should, on the simple subject of gender, differ so widely from that of the Anglo-Saxons.

Gender, however, is even in English, quite a different thing from “the distinction of sex,” the latter regards *things*; the former, not things, but their names. For example, we say a *man*, as a living being, is of the male sex—and not male gender; and a *woman*, as a living being, is of the female sex—not female gender; while the word “man,” as a mere part of speech, is said to be, not *male*, but, *masculine*; and the word “woman,” not *female*, but *feminine*.

“In English grammar sex and gender are confounded: yet they differ widely. Sex is a natural distinction; gender a grammatical one. Sex appertains only to living things; gender to the names of all things. Sex is limited in its extent; gender extends to all classes of nouns. Sex is, however, a sure sign by which the gender of certain nouns becomes known.”—*College Irish Grammar*, p. 52.

This becomes very plain if we take examples from other languages ; a *child*, as a human being, admits of sex ; yet the Greek word for child *βρεφος*, is neuter gender ; in like manner *παιδιον* ; and in German, *das kind*, the child ; *das pserd*, the horse, is each of the neuter gender.

Again, sex regards only things that have life ; gender extends to names of all kinds, as well to those that do not convey the idea of life, as to those that do.

In the next Lesson we shall see that nouns have gender, though the things of which they are names have not sex.

In Irish there are only two genders—the masculine and feminine.

Our language is, in this respect, quite like that of our neighbours the French, which has only two genders, preserving, it seems, in this singular feature, a trait of its early Keltic parentage.

Nouns are divided into two great classes—those that convey the idea of life ; and those that do not.

**RULE.**—In those that convey the idea of life, the gender of the noun accords with the sex of the object ; if the object is male, the noun is masculine ; if female, the noun is feminine.

#### MASCULINE NOUNS.

##### *Proper Names.*

- Ἀχιλλ, Achilles.  
 Ἀγουστίν, Augustine.  
 Ἀλεξτερ. and Ἀλεξτερη, Alexander.  
 ἈλλεἈλεξτερ, MacAlister.  
 Ἀονḡur (*ény-as*), Angus, Æneas.  
 ḡMac Ἀḡḡur, Mac Guinness.  
 ḡCaoḡḡḡḡ (from *caoir*, gentle ; and *ḡḡḡ*, an offspring,) Kevin ;  
 ḡMac ḡCaoḡḡ-ḡḡḡ, Saint Kevin ;  
 Latin, *Coemgenius*. From the prefix, *caoir*, gentle, is derived the family name of the O'Keefes ; as, *Seamur O'Caoḡḡ*, James O'Keefe.  
 ḡCormac, Cormack ; ḡMacḡCormac, MacCormack.

##### *Names peculiar to men.*

1. Ἀḡḡḡ, father.
2. Buacall, boy ; as, buacall ḡḡḡ, a servant boy.
3. Uodac, a grown boy, a clown.  
ḡḡḡḡ-buodac, a lad ; a boy not fully grown.

#### FEMININE NOUNS.

##### *Proper Names.*

- Ἀḡḡḡ, Amelia.  
 Ἀḡḡḡḡḡḡ, Angelica ; from *ḡḡḡḡ*, an angel, and *ḡḡ*, young.  
 Ἀḡḡḡ, Anne.  
 Baḡba, Barbara.  
 Caḡ, Kate.  
 Caḡḡḡ, Little Kate.  
 Caḡḡḡḡ, Catherine.  
 Laḡḡḡḡḡḡ, Lasarina ; from *laḡḡḡ*, a flame, redness, blushing ; and *ḡḡḡḡ*, of wine.  
 Luḡḡ, Lucy.  
 ḡḡḡḡḡ, Mabel.  
 Seḡḡḡḡ, (*Shel-yawn*) Julia.  
 Suḡḡḡḡḡ, Susanna.  
 Uḡḡ, Winefrid.

##### *Names peculiar to women.*

1. ḡḡḡḡḡḡ, mother.
2. Caḡḡ, a woman ; a stout country woman.
3. Caḡḡḡ, a girl ; caḡḡḡḡ, an old woman ; a hag.  
ḡḡḡḡḡ-caḡḡḡ, a little girl.  
ḡḡḡḡḡḡḡḡ, a grown up girl.



4. Oḡaḡ, } a youngster.  
Oḡaḡaḡ,
5. Deaḡb-bḡaḡaḡ, (pr. *dherwá-her*) a brother.
6. Feaḡ, a man.
7. Flaḡ, a prince.
8. Ríḡ, a king.
9. Feaḡ-ḡaol, a male relative.
10. Mḡac, a son.

*Names of brutes.*

11. Baḡball, a drake.
12. Seaḡmaḡ, a young colt ; a foal.  
bḡomaḡ, a colt.
13. Caḡball, a pack horse, a hack ;  
Gr. *καβάλης* ; Latin, *caballus*.  
Stáḡl, a horse.  
Seaḡmaḡ, a horse ; from the  
verb ḡeaḡmaḡ.
14. Cḡilleaḡ, a cock (l after r is li-  
quid, like l in William) ; as if  
from cḡill, watch, attend ; and  
teaḡ, a house ; Latin, *gallus*.
15. Collaḡ, a boar.
16. Fḡaḡ, a stag, a hart.
17. ḡaḡball, a gander.
18. Mḡaḡc, an ox ; baḡ, a steer.
19. Reḡce, a ram.
20. Taḡb, a bull.

*Names derived from offices peculiar to men.*

- Ceaḡhuḡe, a merchant ; Heb.,  
*keneyan*, a merchant.
- Clabaḡe, a babbler ; from clab,  
the mouth open.
- Cḡuḡuḡḡoḡ, creator ; from cḡuḡuḡḡ,  
create ; root, cḡuḡ, form
- Doḡroḡ, a porter, a doorkeeper ;  
from doḡur, a door ; Gr., *θύρα*,  
*thura*, a door.
- Fíle, a poet.
- ḡadaḡ, a thief ; from ḡoḡb, steal  
thou.
- Mḡaḡaḡ, a monk.
- Mḡaḡcaḡ, a rider ; from mḡaḡc, an

4. Oḡ, a virgin ; from óḡ, young ;  
aḡḡḡ, a maiden ; from aḡ,  
suitable for, and feaḡ, a man.
5. Deaḡb-ḡḡuḡ, (pr. *dhervhoor*) a  
sister.
6. beaḡ, a woman.
7. beaḡ-flaḡ, a princess.
8. beaḡ-ḡoḡaḡ, a queen ; the wife  
of a king.  
Ríḡ-beaḡ, a Sovereign Queen
9. beaḡ-ḡaol, a female relative.
10. ḡḡeaḡ, a daughter.

*Names of brutes.*

11. laḡa, a duck.
12. Seaḡmaḡ-laḡ, a filly.  
bḡomaḡ-laḡ, a filly.
13. laḡ, a mare.
14. Ceḡc, a hen.
15. Cḡaḡ, a sow.
16. Clḡc, a hind, a roe ; Greek,  
*ίλαφος*.
17. ḡé, goose.
18. Colpaḡ, heifer.
19. Caḡra, a sheep.
20. bo, a cow.

*Names derived from offices peculiar to women.*

- beaḡ-alḡa, a nurse ; from beaḡ, a  
woman ; (a prefix which, when  
put before nouns, denotes an  
agent of the female sex ;) and  
alḡa, a nurse ; which is itself  
derived from aḡl, support thou.
- Coḡḡuḡra, a neighbour, is feminine,  
because it is derived from coḡ,  
together, and uḡra, a support,  
a prop ; which is feminine.
- Neighbours, according to our  
Irish notions, ought to lend  
mutual aid to each other.
- Peaḡra, f, a person, is feminine.  
As it is a word that can be

old Keltic word, signifying  
"horse."

applied to either sex, its termination causes it to be classed with those that are feminine.

Τριαδος, Trinity, is a feminine noun, like its Latin and French equivalent, *Trinitas*, *Trinité*, on account of the termination of the word.

## VOCABULARY.

Άλληλα, a dialogue; Gr. ἄλληλα, *aggello*, I narrate. Άλληλα Οἱσσηύδατῆρος, the dialogue of Ossian and St Patrick.

Άνθρωπος, a name; in grammar, the noun; Latin, *nomen*.

Άνθρωπος, know (thou); Ἀνθρωπότης, is known.

Άνθρωπος, like to; from which is derived ἁνθρωπος; Latin, *similis*.

Άνθρωπος, *adv.*, so; in that manner; from ἁνθρωπος; and ὁδός, way.

ἁνθρωπος, feminine; from ἁνθρωπος, a woman; ὁδός, coming together, are pronounced like ὁδός.

ἁνθρωπος, a beast, a brute; from ἁνθρωπος, existence; or, ἁνθρωπος, feed; (Heb., בעיר, *behir*, a

brute, from בעיר, *bahar*, to devour.)

ἁνθρωπος, (from beul, mouth; and ἁνθρωπος, utter,) a language, speech, dialect; Fr., *parler*; Italian, *parlare*, to speak; ἁνθρωπος-ἁνθρωπος, the common (Irish) language; ἁνθρωπος ἁνθρωπος, the language of the poets. In modern Irish, ἁνθρωπος, means the English tongue, and in this sense, is used in contradistinction to ἁνθρωπος, the Irish tongue, *Gaelic*; as, ἁνθρωπος ἁνθρωπος, without English or Irish. ἁνθρωπος, Saxon; placed before the word ἁνθρωπος, defines and strengthens its meaning; ἁνθρωπος-ἁνθρωπος, Saxon-tongue, English; ἁνθρωπος-ἁνθρωπος, Greek-tongue; ἁνθρωπος, Latin; ἁνθρωπος, French; ἁνθρωπος, Spanish; ἁνθρωπος, Italian;

ἁνθρωπος, German; ἁνθρωπος, Hebrew; ἁνθρωπος, Turkish.

ἁνθρωπος, *adj.*, female; from ἁνθρωπος, a woman; and ἁνθρωπος, offspring.

ἁνθρωπος, duty; from ἁνθρωπος, due, inherent right, law.

ἁνθρωπος, common, public.

ἁνθρωπος, warp; from ἁνθρωπος, thick, close

ἁνθρωπος, a science; from ἁνθρωπος, as if ἁνθρωπος, knowledge, and ἁνθρωπος, a way.

ἁνθρωπος, masculine, from ἁνθρωπος, a man.

ἁνθρωπος, a male; from ἁνθρωπος, a man, and ἁνθρωπος.

ἁνθρωπος, easy; Latin, *facile*.

ἁνθρωπος, appearance, distinction; sex.

ἁνθρωπος, grammar; which, like its equivalent in English, French, German, and Latin, is derived from the Greek,

γραμματική.

ἁνθρωπος, wool.

ἁνθρωπος, gender, as if from ἁνθρωπος, tell, and ἁνθρωπος, offspring, generation;

ἁνθρωπος-ἁνθρωπος, masculine gender; ἁνθρωπος-ἁνθρωπος, feminine gender.

ἁνθρωπος, read; Latin, *legē*.

ἁνθρωπος, size, bulk, number; ἁνθρωπος, how many, how much; ἁνθρωπος ἁνθρωπος ἁνθρωπος? how many genders are there?

ἁνθρωπος, explanation, a note, a comment; from ἁνθρωπος, fine; ἁνθρωπος, make fine.

ἁνθρωπος, things; the plural of ἁνθρωπος.

ἁνθρωπος-ἁνθρωπος, principal parts; from ἁνθρωπος, first, principal; and ἁνθρωπος, divisions, parts; ἁνθρωπος, I divide. ἁνθρωπος, also means divisions.

Scriob, write ; Lat., *scribē* ; Welsh, *ysgriveny*. | sol, the sun ; rŷl, the mer-  
 tal eye ; expectation.  
 Sŷl, the eye ; solur, light ; Latin, | Stado, a state.

## EXERCISE XXVIII.

Agallam eidiu da mac-léigean.

## A DIALOGUE BETWEEN TWO STUDENTS.

1. *U* *U*larciu, maib tu aig rcoil, an iud? 2. *B*idear ;  
 nŷ maib lŷom a beib la aŷi biē ō rcoil. 3. *H*i cōiŷ do fear  
 ōz aŷi biē, mari tāiŷ-re, a beib la ō rcoil aŷur ē aŷn a  
 cumar a beib aŷn. 4. *T*a rŷl aŷam zo b-ŷul tu aig  
 leigead ealadan aŷd? 5. *M*aŷre, nŷ b-ŷulŷm, aēt aŷaŷn  
 iad ro a tā coŷtēan, mari tā rziŷobad, leigead, cŷuŷe-  
 eolur aŷur zŷaŷmmēiŷ, a'ŷ beibē de'ŷ t-ŷaŷaŷl rŷn, mari  
 aŷn le teanŷa Sacŷ-beuŷla, *T*reŷz-beuŷla, *F*ŷaŷncŷr, aŷur  
*L*aŷdŷn. 6. *T*a eolur aŷad, naē b-ŷul, aŷi pŷiŷiŷ-ŷanŷaŷb  
 zāē beuŷla dŷob ro, re rŷn, tā fŷor aŷad aŷi a ŷoŷnnead  
 aŷur aŷi a mŷiŷzād? 7. *T*a; ōiŷ iŷ ŷoŷur iad ro aŷē-  
 nuŷzād: tā ŷaŷ ŷoŷne beuŷla aŷn; aŷur dŷob ro tā da  
 ŷoŷnŷ—aŷ aŷm (noun) aŷur aŷ bŷaēaŷi (verb)—mari  
 ŷnnead aŷur dŷuē, aig cŷu zāē coŷŷad aŷn a ēŷle  
 (together); aŷur nŷ 'l aŷnŷ ŷa ŷoŷnŷb ēŷle aēt mari  
 beibead dāib aŷur ŷuŷm (as it were, colour and form).  
 8. *C*ŷaŷnŷor a m-beibead fŷor aŷad aŷi “aŷm?” 9. *I*r  
 ŷoŷur do dŷuŷe fŷor a beib aŷi; ŷiŷ aŷm zāē ŷd d' a b-ŷul  
 cŷuēŷzē; ŷo le 'ŷ b' ŷēdŷiŷ lŷn cŷuŷnuŷzād iŷ “aŷm” ŷ; mari  
 tāŷbanaē (for example)—aŷmŷe (names) fear aŷur ban;  
 mari tā *U*cŷl, *U*zŷurŷn, *U*larŷn, *U*lonŷur, ŷo *C*aŷŷ-ŷeŷn  
*C*oŷmac, *E*aŷon, *U*ŷmŷl, *U*nŷealoz, ŷo *B*aŷba, *B*aēnaŷd  
 ŷo *C*āŷt; ŷo aŷiŷ aŷmŷe a baŷnear (that appertain to) le  
 fearaŷb ŷo le mŷaŷb, taŷb a ŷ-dualŷaŷr ŷo taŷb a ŷad;  
 mari tā aēaŷi aŷur maēaŷi; rŷuŷ aŷur bŷaēaŷi; doŷrōŷiŷ,  
 fŷle, maŷaē; ŷo aŷmŷe beaēaē,—capall, lāŷi, fearaē,  
 tāŷb; aŷn aŷn ŷocaŷl, aŷm zāē ŷd cŷuēŷzē ŷo le 'ŷ  
 ŷēdŷiŷ dŷuŷn cŷuŷnuŷzād, iŷ “aŷm” ŷ. 10. *C*a meud ŷrŷn  
 aŷn? 11. *H*i b-ŷul aēt da ŷrŷn, re rŷn fear-ŷrŷne  
 aŷur beaŷ-ŷrŷne; aŷur ō ēaŷla, naē b-ŷul ō naŷuŷ aēt  
 dā zŷē dŷuŷe, fŷiŷonŷ aŷur boŷiŷn; mari aŷ z-ceadna nŷ  
 b-ŷul aig aŷmŷb aēt dā ŷrŷn—fearŷa aŷur beaŷda.  
 12. *O*ē, tā fŷor aŷam zo maib naē b-ŷul aēt dā ŷrŷn  
 ŷuŷiŷ cāŷŷŷmŷd aŷi ŷa h-aŷmŷb ro a cŷuŷnear a z-cŷal

ḡuinn neice beo ; áct nuair triaictmuid (we treat) aii  
 neicib nac b-fuill beo, cia an éaoi a m-beid fíor aḡairn  
 aii iurḡiu na h-airne 'nuair ni b-fuill ḡné aḡ an níd?  
 13. b'éairfead eolur duict aii rin ann am eile, ni b-fuill faill  
 aḡam an iud. 14. Ḥinn am eḡiu le teaact beidii-re aḡur  
 me-re a ḡ-cuideact, aḡur b'eid aḡairn comuad aii an  
 rḡeul ro. 15. b'idead re mar rin (let it be so). 16. Ḥéct,  
 fan (stay), n'or iurirḡir dam focail aii an uor le 'u feidii  
 do feari óḡ eolur f'aḡail ḡo meid aii ḡac b'iuactar a éairlar  
 aii, ann ḡ-comuad. 17. Leir rin (with that, withal) beid  
 am aḡairn aii, uair eile ; n'l anoir faill aḡam. Ir eḡiu  
 dam-ra iurteaact ; tá an cloḡ 'ḡ a bualad.

## SEVENTEENTH LESSON.

IN ascertaining the gender of nouns which are names common to males and females, and of those which are names of inanimate objects, the entire difficulty relative to gender in Irish rests. Inanimate objects have no sex, and therefore, their *names* in English have no gender. But in all languages, except English, the names of inanimate objects have a gender—masculine or feminine—which is known from, and regulated by, the termination of the noun. The gender, in Irish nouns, is known by the same universal guide. These terminations, therefore, which point out one class of nouns as feminine, and another class as masculine, shall be shown in the following Rules.

Obs.—The learner should know that the vowels in Irish are divided into two classes (See First Lesson, Obs. 2, page 3), called *broad* and *slender*. The broad vowels, a, o, u, are pronounced not only full and open, but they impart to the consonants near which they are placed a broad sound. On the other hand the slender vowels, e, i, pronounced according to the notation shown in Lesson the First, impart to the consonants in union with which they happen to be pronounced, a slender, liquid sound. Not only do the vowels in this way affect the consonants in unison with which they are sounded, but they carry their assimilating influence to the beginning of the next syllable, so as to cause the first vowel in the adjoining syllable to be of the

same class (*broad* or *slender*;) as the final vowel in the preceding syllable.\*

This distinction of vowels into *broad* and *slender*—leatāh agur caol—has never, though resting on the first principles of melody and euphony been philosophically treated, nay, even noticed by English philologists. Yet its use is not foreign to the Saxon tongue; for, *c*, and *g*, before the broad vowels, *a*, *o*, *u*, are pronounced—*c*, like *k*; and *g*, like *g* hard;

	a,	o,	u,
as, c,	cat;	cow;	cud;
„ g,	garden;	gone;	gun;

while before the vowels *e*, *i*, called slender, the same consonants are pronounced soft:

e,	i,
cent;	cider;
ginger.	

Rules for knowing the gender of those Irish nouns, which are names of inanimate objects.

[The exceptions are in the opposite column.]

#### MASCULINE NOUNS.

Rule 1.—All nouns generally, whether primitive, or derivative, that end in a single or double consonant, immediately preceded by one of the three broad vowels—*a*, *o*, *u*—are masculine; as, *rac*, a sack; *bad*, a boat; *loch*, a lough; *láb*, a button; *rób*, a sod; *hór*, a manner; *tor*, a tower; *carb*, a chariot, a coach, a litter, a basket; *rohar*, happiness, prosperity; *donar*, ill-luck, misery; derived from the *adj.* *roha*, happy, prosperous; *donā*, unhappy, bad, evil.

Rule 2.—All verbal nouns ending in *uāb*, *ab*, *eb*, or with any of the broad vowels immediately preceding the final consonant or consonants; as, *beaghuāb*, blessing; *ghuāb*, loving; *duāb*, shutting; *rl-geāb*, stretching.

#### FEMININE NOUNS.

Exception 1.—All derivative abstract nouns that end in *act* (or *acb*); as, *ceahract*, mildness; from *ceahra*, mild; *dahract*, boldness; from *dahra*, bold; *mlreāct*, sweetness; from *mlr*, sweet; (root, *ml*;) *rahract*, freedom; from *rahr*, free; *ruāct*, a kingdom.

Exception 2.—Diminutives ending in *ós* (young); as, *chānós*, a chafer; *orós*, a thumb.

Exception 3.—Some words of one syllable, a knowledge of which can only by study be acquired; as, *ghra*, the sun; *cor*, a foot; *lan*, a hand; *hean*, heaven; *pa*, pain; *rlab*, a mountain; *trlab*, a tribe.

Exception.—Verbal nouns ending with a slender termination; as, *ruarārl*, redemption; *reirrl*, vision, sight; are feminine.

\* The learned reader who wishes to see more on this subject of vowel assimilation, will find it well treated in the *Atlantis*, Vol. I. p. 77, in an article, *Influence of Physical Causes on Languages, Mythology, &c.*, by W. K. Sullivan

[The exceptions are in the opposite column.]

#### MASCULINE NOUNS.

**Exception 1 to Rule 3.**—Nouns ending in óir, aine, aib, uib, aibe, which, although common to males and females, imply offices peculiar to men (See last Lesson).

**Exception 2.**—Diminutives ending in ír are of that gender to which the nouns from which they are formed belong; as, cnoicir, *m.*, a little hill; from cnoc, *m.*, and cnocaíir, a very little hill; from cnocaí, a hillock; leabairí, *m.* a little book, a pamphlet; from leabair, *m.* a book.

**Exception to Rule 4.**—Nouns derived from adjectives in the *nominative* case, are masculine or feminine, according to the termination; if the ending is broad, the noun is masculine; if slender, it is feminine; as, agh t-olc, *m.* evil; agh t-ruaig, *f.* the sweet; ir beag eirir agh t-olc a' r agh maic, little (difference) exists between the good and bad; maic is *fem.* according to Rule 3.

#### FEMININE NOUNS.

**Rule 3.**—All nouns generally, whether primitive or derivative, that end in a single or double consonant, preceded immediately by one of the two slender vowels *e* or *i*, are feminine; as, tír, a country; onóir, honour; uair, an hour; uairí, howling; lairí, a flame; from lair, ignite; coir-céir, a footstep.

**Rule 4.**—Abstract nouns formed from the possessive case singular *feminine* of adjectives, are, like the stock from which they spring, of the feminine gender; as, aine, beauty; from aine, for aine, more beautiful; poss. case, sing. fem., of aine, beautiful; aine, height; from aine, more high, poss. case, sing. fem., of aine, high; birí, melody, sweetness of sound; from birí, melodious; níor birí, more melodious; níor, fairness; from níor, fair; gile, whiteness, from gile, white; uairí, nobility; from uairí, noble.

### VOCABULARY.

Attached (fond of), cumair; attachment, affection, cumair; from com, *co*, together; Latin, *cum*, with; and meir, mind.

**Architect**, aib-clocair; raor-taib; from raor and taib, a house; Saor, free, cheap; one following the liberal arts, as opposed to (daor) the state of a bond-man. Its secondary meaning implies, one following any trade or profession; and in that sense it is much used as a prefix. Example: Saor-amair, a joiner; raor-clocair, a mason; raor-clocair, a carpenter; raor-taib, a husband-

man; raor-raor, a shipwright. From raor, is derived a great number of words of which it may be well to instance a few: raor, a holiday—a day when one is free from servile work; raor-raor, *f.* freedom, cheapness, immunity; raor-raor, *f.* the state of being free, cheap, &c.; raor-raor, a handicraft; raor-raor, a freeman; raor-raor-raor, *f.* the act of working at any trade, particularly that of carpenter; raor-raor-raor, *m.* labouring; raor-raor-raor, a labourer; raor-raor-raor, *m.* toil, tillage.

Barry, *Barraib*; Castlebar, *Cuir-leah a Barraib*.  
 Charity, *caranfaict*, f.; from *carla*, a friend; they are on very friendly relations with each other, *carb aghcarfaighac le ceile*.  
 Communion, *comh rih*, f.; from *com*, and *aoi*, one; united in one; the Holy Communion, *ah Naomh Comaoinead*, (the Blessed Sacrament).  
 City, *caitarr*, f.; metropolis, *arh-caitarr*, f.; the metropolis of Ireland, *arh-caitarr na h-Eireann*.  
 Christmas, *Noelac*, m.; from Latin, *natalis*, birth; French, *noel*; 't' is changed into 'd,' a letter of the same organ; 'is,' into 'ac,' the ending peculiar to such nouns.  
 Estate, inheritance, *duictarb*; native land, *tiur duictarr*, i.e., the land of one's inheritance.  
 Foreign, *coisceriac*, from *cois*; as if *coisad*, war; and *ceriac* country—a stranger; one of a hostile country. Others may be inclined to derive it from *cuisse*, a province, as one of the five divisions of ancient Ireland; and *ceric*. The former appears the truer, and therefore better.  
 Fetid, *bneun*.  
 Go, *Irr. verb*, *ceis* (go thou); *dul*, to go; *ais dul*, going; *cuarb*, went; *naicfab*, I shall go.  
 Holy Land, *calaim haoirca*, pos. case, *calimhan*; Lat. *tellus*.  
 Horseback, *as mancuigeact*; from *marc*, an old Irish word for horse.  
 I intend; I purpose; I am resolved; *ca nua aiam*; or *ca dul aiam*; *nua*, a resolution, a mystery; *dul*, wish, desire.  
 Kent, *Ceantrr*, f.; from *cean*, head, and *trr*; Latin, *Cantium*.  
 London, *loinbhor*, m.; from *lois*, a ship; and *bhor*, a harbour; a place of shelter.—Dr. O'B.  
 Manchester, *Manachonn*, the plain of heroes. Its Latin name is

*Mancunium*; formed from *mas na 3-conh*; or from *ma ah cuin*, the field of bondage; Whittaker says its British name is *Mancenium*; which favours the former derivation, "the plain of heroes;" or the following, *mas ah caoine*, "the plain of mourning." He calls it "the place of tents," which is incorrect; for, firstly, *mas* is not a *place*, but a *plain*; and *scen*, a tent, is Greek, and not British nor Keltic.

NOTE.—In modern Irish it would be better to adopt the names by which this and other English towns are familiarly known, than endeavour to revive those that are now obsolete. Hence *Manchteren*, (from the British *mas*, a plain, and the Saxon, *Caester*, of camps), would not be incorrect Irish.

Mansion, *amarr*, m., a place; Welsh, *aros*; *amarrac*, full of dwellings, habitable.

Probable, *doiscac*; from *dois*, fancy; hope; *doiscac*, hopeful; *ir doiscis*, most probable.

Parliament, *feir*, f., (pr. *fesh*), as the Parliament of Tara, every third year, *feir Teamhlac sac trear bialan*;—*feir Sacran*, the Parliament of England.

Promised, *seallta*.

River, *amhan*, f., (pr. *awan*); a word that is found compounded in the names of many places, as well on the Continent, as in England, Scotland, and Ireland. Example—Rhine, *ruamhan*, the king of rivers; Rhone, *ro-amhan*, the rapid river; Garonne, *garab-amhan*, the rough river; Seine, *reac-amhan*, the separating river; the four *Avons*, in England, are derived from *amhan*, river, the Shannon in Ireland, from *rean*, old, and *amhan*, river; Latin, *amnis*; Welsh *avon*; Armoric, *aun*.





he was so fond of you, and so much attached (*cumanaic*) to his relatives, that I thought (*zui iaoil me*) he would not allow one month even (*nae leijsaod re aon mh amai*) to pass by (*taim*) without writing to you, or to your father or mother. 11. It is true he was always kind and affectionate, and very good to me: I cannot account for this silence (*azur u i tjs lioim-ra aon fae a eabaiur ariu an roid ro*), any other way, than by supposing what is truly said of many others, is true of him also, (*aet amai z o b-fuil an ujd a dubrad ariu moian eile, fion ariu-ran map an z-ceadna*); "out of sight out of mind" (*ar amaic ar cuinne*). 12. Where was he when you heard from him on the last occasion? (*Ca an ait a maib re, 'h uair do eualair uajde (ooy-a) an am deijsioic?*) 13. He was in London; and he said that he intended to go to France, thence along to the Rhine; to cross the Alps, (*na h-3uip*) and visit Italy. 14. Oh! I see; It is very probable (*re u deijsitjs*) that he is at present taking his intended tour (*aiz deaiad an ariu-diu ariu a labair re*) through Europe; he may go to the Holy Land, for one is not learned till he go to foreign lands (*u muite z o coisioic*). 15. No, he does not, for he promised to be home at Christmas, (*do zeall re beic r-an m-baile aiz an Hoelac*). 16. Have *you* (*tura*) ever travelled far beyond your native country? 17. I never went (*uon euajd me a maib tar*) further than London and Kent. I left London, and the banks of that sluggish, fetid river, the Thames, a year ago. 18. Have you been at the new Parliament House (*teac nuad na feire*)? 19. Yes; I have been at the Parliament House—as well in the House of Lords as the House of Commons (*a teac na d-3igear-naid azur a teac na z-coiscean*). 20. Is not the new House a grand building, well worthy of Sir Charles Barry, the architect, and of the age in which we live? (*Naac mapaeac an cairn oioie teac nuad na Feire,—obairi fhuatac u i e amai do 'h Roidie Seairlar a bhairmaid a cum e, aet do 'h aoir ann a b-fuilmid?*) 21. Were you in St. Stephen's Hall? 22. I was; it is superb. 23. By what route did you return from London? 24. I made Manchester my way; for I intended to see some friends of mine who resided there, and who have always been friendly-disposed

towards my father's family (a b| a ʒ-coimhu|ð aη-éa|maηtác le mu|ηt|u| m' ača|u). 25. I suppose you are quite well acquainted with the topography of every leading town in England? 26. Indeed, no; I assure you I have never left my own country save once; I am fond of (τα ʒ|uað aʒam a|u| her fields (a ʒo|u|t|b), and plains (maʒa|b), her glens (a ʒ|e|aηt|b), her lakes, and her mountains (a r|l|að-t|b); give me a vale in the sunny south, with a neat mansion, and I care not for the gold and wealth of London (taða|u| dam cuma|u| a ʒ|u|u|a|η t|e|č aʒu| u|l b|o|u|η aʒam a|u| ð|u| aʒu| ma|o|η ʒo|u|ʒð|u|).

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## EIGHTEENTH LESSON.

For the learner's sake we endeavoured, and have done so with some success, to write all the Exercises hitherto given in our Lessons without introducing an element which, like aspiration, is so peculiar to Irish, that it may well be deemed essential to it.

This element, though, in its present form, peculiar to Gaelic alone, is not foreign to other languages. The learned who write of the Sanscrit tongue, say that Gaelic, in the phonetic laws that regulate its consonantal changes, is analogous to those of *Shandi*, or conjunction, by which consonants at the end, and sometimes at the beginning, of words in that language, have their sounds suppressed for those of cognate letters. In Greek, Latin, German, this change of consonants is chiefly confined to words united by composition, and is seldom observed in words that remain distinct, or form the constituent parts of sentences.

This quality of which we are treating, so peculiar to Irish, is called *ECLIPSIS*; and consists in the suppression, under certain circumstances, of the sound of the initial mute consonant for that of another cognate, or homorganic letter, which, in the written language, is inserted immediately before the initial whose sound is to be passed over.

The circumstances under which this suppression of the

sound of the initial letter takes place, shall, in coming Lessons, be pointed out.

It will aid the learner considerably to see at one view those consonants that are homorganic, or pronounced by the same organ; and it will afterwards be seen, if a mute consonant is eclipsed by no other than by an homorganic letter of a more mellow sound, that eclipsis in Gaelic is founded on those laws by which euphony, or the facility of utterance, is regulated.

The organs which chiefly aid in producing articulate sounds, are the lips, tongue, teeth, palate, and in those languages that require a strong guttural enunciation, as Hebrew, German, Spanish, Irish—the throat. Those letters are homorganic that are articulated by the same organ; as, *b*, *p*, *m*, *ph*; *b* or *bh*, (*i.e.*, *v*, or *w*,) *m*, or *mh*, (*i.e.*, *v*, or *w*,) *ph*, or *p*, (*i.e.*, *f*), which are called *labial* or *lip-letters*;—*c*, (*i.e.*, *k*), *ch*, *ch*, or *ch*, *ch*, or *ch*, are *palatal* in English; in Irish *guttural*, or *glottal*. See the annexed Table.

		Labial.	Dental.	Palatal.
<i>Sibilants</i> ...			<i>r</i>	...
<i>Aspirants</i> ...		<i>f</i> , <i>p</i> ( <i>h</i> )	<i>f</i> ( <i>h</i> )	...
<i>Liquids</i> } <i>oral</i>		...	<i>l</i>	<i>l</i>
	<i>nasal</i>	<i>m</i> <i>m</i>	<i>n</i>	<i>n</i>
				Guttural
<i>Mutes</i> {	<i>soft,</i>	<i>b</i>	<i>b</i>	<i>b</i>
	<i>hard,</i>	<i>p</i>	<i>p</i>	<i>c</i>
	<i>soft,</i>	<i>b</i> ( <i>i.e.</i> <i>v</i> or <i>w</i> )	<i>b</i> ( <i>y</i> )	<i>b</i> ( <i>gh</i> En. or <i>y</i> )
	<i>hard,</i>	<i>p</i> ( <i>ph</i> or <i>f</i> )	<i>p</i> ( <i>h</i> )	<i>c</i> ( <i>ch</i> Gr. or <i>c</i> in <i>oc.</i> )

"The letters in the same horizontal line are homogeneous; those in a perpendicular line homorganic."—*Atlantis*, Vol. I. p. 64.

The *homorganic* are those pronounced by the same organ of articulation, as, the lips, the teeth, the palate; the *homogeneous* are those formed by the same kind of action, or which spring from a kindred agency.

TABLE OF ECLIPSES IN IRISH.

		Is eclipsed by	As,	Pronounced as if written.
<i>Labials</i>	b (a soft mute)	m (aliquid, nasal)	an m-borð, our table.	an morð.
	f (asp. hard)	b (an asp. mute, soft)	an b-fíon, our wine	an bíon.
	p (hard)	b (soft)	an b-pían, our pain	an bían.
<i>Gutturals</i>	c (hard)	ɔ̃ (soft)	an ɔ̃-caíra, our friend.	an ɔ̃aíra.
	ɔ̃ (soft)	ŋ (liquid, nasal)	an ŋul, our crying	an ŋul.
<i>Dentals</i>	d (soft)	ŋ (liquid, nasal)	an ŋ-ḡa, our God	an ŋa.
	t (hard)	d (soft)	an d-tíra, our coun- try.	an díra.
	r (sibilant)	t (a mute)	an t-ríac, the rod.	an tíac.

From the examples in the third column the learner perceives that the sound of the initial consonant is suppressed, and that of the prefixed cognate sounded instead.

Initial ɔ̃, however, when eclipsed by ŋ, has its sound not suppressed, but blending with that of ŋ, forms one new sound—viz., ŋɔ̃, nasal; and for this reason there is no hyphen mark denoting eclipsis placed between ŋ and ɔ̃. “It is a well-known fact,” says a distinguished modern scholar, “that certain articulate sounds are found in one language, or group of languages, which may be wanting in another.” The sound of ŋɔ̃, nasal, is not found in the beginning of a word in the English language; it is found, however, in the middle and end of words of Saxon origin; as, “mingling,” “bungling,” “wrangling,” or of *im, in, en, em*, in French.

The sound ŋɔ̃ should be distinguished from that of ɔ̃ŋ—the latter is pronounced by introducing between the sounds of ɔ̃ and ŋ a slight vowel-sound; as, ɔ̃ŋe, appearance, sex; as if *gíné* (*i*, very short); so ɔ̃ŋíon, an act; as if ɔ̃ŋíon. In like manner cŋ; as, cŋoc—pronounced as *kínock*, a hill.

## VOCABULARY.

Amác, out ; as *teig amác*, go out.  
*Amuig*, without, outside ; as *cá me amuig*, I am without.

Boé, *m.*, a tabernacle, a tent, a cot.  
 Hebrew, *בֵּית*, *beth*, a house ; as, *Beth-el*, the house of God ; the name Jacob called Luz, after the vision in which the Lord appeared to him, on his going to and returning from Padan Aram. *Beth-lehem*, the house of bread.

Boéan, *m.*, a cot, a cabin.

Cúgar, *m.*, calmness ; from *cun*, calm.

Cluan, *m.*, a retreat, a sequestered spot ; a plain or lawn between two woods. To quiet retreats of this kind the early Irish Saints, like St. Finian at Clonard, (from *cluan*, and *ár*, high) ; St. Brendan, at Clonfert, (from *cluan*, and *féar*, a wonderful act, a miracle) ; St. Jarlath, at Cluanfoish, (from *cluan*, and *foir*, the possessive case of *for*, rest, a settled abode) ; retired to devote themselves to prayer, contemplation, and study. On this account we meet with many names of places in Ireland commencing with Cluan or Clon.

Cnoc, *m.*, a hill, Anglicised. *knock*, in Irish topographical names.

Cumru, *f.*, a valley, a flat between elevated ridges or continuous heights. Cumru ná trí n-uisce, the valley of the three waters, where the Suir, Nore, and Barrow meet. Hence the names of the early inhabitants of Cumberland and Wales, the *Cumeri*, *Cumbri*, or *Cimbri*.

Déan, do ; act ; *v. ir.* ; *perf.* *ruinnear* ; *fut.* *déanfaid* ; *Inf.* *déanaid*.

Faig, get ; *v. ir.* ; *perf.* *fuair* ; *fut.* *faidfaid* ; *Inf.* *faig*.

Féin, self ; as *me-féin*, myself ; own ; as, *ár d-éirí féin*, our own country.

Fonn, *m.*, desire, delight, pleasure ; the air of a song ; a tune.

Seall, *m.*, a promise, a pledge ; *mar*, as ; placed before, gives the word an adverbial meaning ; as, *mar seall*, on account of ; because of.

Seall, *v.*, to promise.

Seán, *m.*, a glen, a vale.

Sháon, *m.*, (pr. as if *mween*) wealth, substance ; *doimhne*, *f.*, (from *di*, wanting, and *maon*), vanity ; idleness.

Shian, *m.*, (pr. *meean*) desire ; *an-maon*, inordinate desire ; *faoi an-maon*, under the influence of inordinate desire.

Shallac, *m.*, the summit ; the top part ; as, *shallac choic*, the top of a hill ; *shallac do éirí*, the top of your head.

Reid, ready ; *reidheáit*, *f.*, readiness.

Releas, *m.*, a churchyard.

Seacht-maon, *f.*, a week ; from *seacht*, seven, and *maon*, a day, morning ; Latin, *mane*, morning.

Subaloib, *f.*, the act of walking.

Sruic, *f.*, (See Exception 3 to Rule 1, Lesson Seventeen,) a stream.

Stair, *f.*, history ; story ; fable.

Tig, the *prepos. case* of *teac*, *m.*, a house ; *ár d-tig*, a big house.

Tig dom, it comes with me : I can.

Tobar, *m.*, a well ; a fountain ;—a word which enters into the composition of names of many places in this country.

NOTE.—Apply Rules I. 3, for ascertaining the gender of nouns (See Seventeenth Lesson, p. 93,) to those which have the gender marked in the foregoing Vocabulary.

## EXERCISE XXX.

1. *Go m-beannuige Dia duit*, (God save you: literally—May God give you a blessing) a *Sheamuir* d'il, *cairad mo chuid*. 2. *Go m-beannuige Dia a'gus Mhuirne duit-re a' Peadair*, *blac na h-uairle* (flower of nobility); *nae moe a'ri maibhin tairi a'ri do chuir?* 3. *Ir moe go deirhin*, *ma' g'eall go b-fuil an maibhin eo b'headh rin*, *a'gus duil a'gus a'rdiui mo'ri a' deanaid an iud an aon'headh leat-ra*. 4. *Ir mo'ri an fear riubaloide tu*, *go ciute* (certainly); *ni b-fuil la ma'it a'ri bi'e, nae b-fuil, tu a'iz im'headh* (going), *o chui'e go chue; o glean go glean; o cluan go cluan*, *a'gus o cumair go cumair t'uid an t'ir*. 5. *Muirne*, *ir f'ioir duit*; *go ciute ir aoi'bin liom a be'it, an a'ri d-t'ir du'ca'ir f'e'n amu'iz gac uairi ad-t'iz liom*, *a'ri mulla'e na r'liab, a'ri ba'ri na g-chue*, *a'gus a g-ciu'ar na nglean*; *no a'ir a'iz riubal a'ri b'ua'e na lo'e* (on the border of lakes) *no le h-a'ir na g-cuan*. 6. *Hi ma'it liom-ra dul amae an iud, ta a'gus go leoi le deanaid*. 7. *O'e*, *dub'air an la ceanna*, *a'gus g'eall tu*, *go m-be'it'ea me'is an iud*, *a'gus go m-be'it'ead f'ail a'gad im'headh liom t'uid an t'ir*; *o'ri go deirhin leat n'ioir ma'it liom aon d'uir eile a'e't tu*, *o'ri tairi-re eo eol'gae rin a'ri gac t'iz a'gus a'ri gac a'it, a'ri gac bo'e, a'gus a'ri gac a'rd-t'iz*; *a'ri gac cluan a'gus gac comair, r'leib, glean, toba'ir, r'uit*, (steam) *amui'n* (river) *ca'ir'n*, *me'iz, cill*, *a'gus ni re rin am'air, a'e't ta f'io' a'gad a'ri r'tairi gac n'is a'ri bu'd ma'it liom ca'uit*, *no a'ri bu'd ma'it liom eolur f'ag'ail*. 8. *Ta me bu'it'ead duit*, *faoi an m'ear* (esteem) *m'oi ta a'gad o'ir*;—*me'ar nae f'iu me*, *a'gus go h-a'iu'ide* (especially) *o fear a'iz a b-fuil an o'it'ead* (so much) *f'og'la'ir* (of learning) *a'r ta a'gad-ra*. *Hi ma'it liom*, *ma' rin*, *nae d-t'iz liom dul leat an iud*; *a'e't be'is la eile a'gair'n*. 9. *Ma' g'eall tu dam*, *go m-be'it'ea me'is an iud?* 10. *Do g'eallar*; *a'e't nae b-fuil f'io' a'gad go b-fuil a'gus go leoi le deanaid*; *a'gus nae d-t'iz liom f'ail f'ag'ail* (pr. *aw-il*) *an iud?* 11. *Ir f'ioir g'ur co'ri do gac uile d'uir na be'ite a' deanaid*, *a ta faoi n-a r'cui*, *a'gus a'ri an ad'bar rin*, *ni ma'it liom go n-dean'fa n'is a'ri bi'e nae m-be'it'ead ce'uit duit a' deanaid*. 12. *F'eic'm*, *go b-fuil c'ial* (sense) *a'gad*, *a'gus nae b-fuil tu ma' go leoi dao'ie o'ga faoi am'ian a'iz gac uile d'io'mao'ir*. 13. *Ta me bu'it'ead duit*; *ir cean'ra* (meekly)

cinealta (kindly), labairann tu (you speak) arii gac nua.  
 14. Cial an la anois (now) a m-beib tu meib, le teacht  
 liom; abair e (name it). 15. La raoinne arii bict; no an  
 ceud la de'n t-reachtin arii, ma bideann re maict. 16. I  
 rada, b' feidir (perhaps; literally, it may be possible) go  
 m-beib la eile a gairne ma an la ro; ta an t-aeir aib,  
 an rpeir goim, gan neul, no ruid; an gairne aig eir-  
 gead go roillread (radiantly); na h-eir (the birds) aig  
 ceolrad arii gac eir; agur an cruine go leir (the world  
 entirely) raol rgeir, ma an ceud la ann a d-tairne re  
 amac o lair an Tigearna. 17. Ta fonn moid oim a dul  
 leat. 18. Na tair; beib la eile a gairne co maict. 19. So  
 i mo maict, aig teacht; ta arii g-ceud poid meib.  
 20. U maict arii ro e Peadar O'Caoin arii a labair me go  
 mair leat, caid oig arii a b-fuil agam meir moid.  
 21. 'S e a beata; ceud mair raite moir. 22. I maid  
 breag i ro, a beir uair. 23. Sead go deirne; ro e an  
 ceud la breag bi agairne, le m (for the month past—  
 literally, with month). 24. U Seamus, ta do ceud-  
 poid meib; agur ta d-aict agur do deirb-rir aig duil  
 leat; b' feidir na i an duirne-uair oig ro a ceud-poid  
 go foil. 25. Tabair duirne, a Peadar, oir do comlu-  
 dair aig boir? 26. Le raite, go deirne; aet eir liom  
 a ma go foid gur oim-ra deirne an oir (on me the  
 honour is done—bestowed) a beir ann bui g-comluada-  
 ra. 27. Teig moir (before me), ma 'r re do eir e; ro  
 e an beallac (this is the way).

## NINETEENTH LESSON.

*In which is shown when Eclipses in Gaelic occurs.*

RULE 1.—Eclipsis is caused by the *possessive pronouns plural*, ari, our; bui, your; a, their; as, gairne gceoir ead-  
 ma, ari d-Tigearna, ari u-Dia, agur ari b-fuarzalcoir, a  
 jealous lover is our Lord, our God, and our Redeemer.

T, the initial mute of Tigearna, is eclipsed by d; D,  
 in Dia, by u; and f, by b (b aspirated, sounds as v).

If mo, mine, or any of the possessive pronouns *singular*

(except *a*, *her*;) precede *Ṭṭṣearna*, *Ḍḏa*, or *ḡarḡaltor*, the initial letters would be only aspirated. (See Fifth Lesson, Obs. 1, page 28.)

*The* Lord, and *the* God; *an* *Ṭṭṣearna*, *aḡur an* *Ḍḏa*.

*My* Lord, and *my* God; *mo* *Ṭṭṣearna*, *aḡur mo* *Ḍḏa*.

*Our* Lord, and *our* God; "*ar*" *ḏ-Ṭṭṣearna*, *aḡur* "*ar*" *n-Ḍḏa*.

*His* Lord, and *his* God; *a* *Ṭṭṣearna*, *aḡur a* *Ḍḏa*.

*Their* Lord, and *their* God; "*a*" *ḏ-Ṭṭṣearna*, *aḡur* "*a*" *n-Ḍḏa*.

*Her* Lord, and *her* God; *a* *Ṭṭṣearna*, *aḡur a* *Ḍḏa*.

*Its*, referring to the name of an inanimate object, is, in Irish—as all names are, either masculine or feminine—expressed by the words *his* or *her* (*a*).

Thus, eclipsis follows the *plural* possessive pronouns; aspiration, the *singular* possessive pronouns.

The letter *S*, *r*, is not affected by *ar*, *bur*, or *a*; as, *ar* *Slanṭṣeo*, our Saviour; *ar* *Saḡar*, our priest.

Rule 2.—The *possessive* case plural of nouns declined with the article (*an*, *the*); as—

Oc, *a* *ḡion* "*ḡa b-ḡion*" *a'r ḡa* *ḡuaḡ*!

Alas, O Fionn of the Fenians and of the Hosts.

—*Ossian's Lament.*

O, *Orḡar* "*ḡa ḡḡleo*," *mo* *ḡac*!

O Oscar of the lights, my son,

*ḡurḡ*, *a* *Orḡ*, *a* *ḡeḡ* *ḡadḡac* "*ḡa ḡ-bacall*."

Arise, O Oisín, says Patrick of the Croziers.

*Rṭḡ ḡa n-ḡul*, King of the Elements, *i.e.*, the Elements' King; possessive case—

*ḏ' ḡneḡar* *ḡeup* "*ḡa ḡ-cor*" *ḡuaḡ*,

Replied Achilles of the fleet feet.

—*Irish Homer.*

In English the possessive case is seldom employed; in its stead the objective case governed by the preposition *of* is quite common. The mere English student should learn that whenever *of* denotes possession, it is translated into Irish—as it is into Latin or into Greek—by merely causing the noun before which, in English, it is placed, to be put into the possessive; as—

The house *of* the Lord—*i.e.*, the house *belonging to* the Lord—is translated, *teaḡ an* *Ṭṭṣearna*; *Domus Domini*.



The word "Lord," the possessor, is in Irish, in the possessive case, while in English it is governed by the preposition *of*. We shall advert to this again.

Initial *S*, *r*, is excepted from this Second Rule also; as, *ceapir na Sadair*, the Priest's right. *Comairle "na Saoi,"* a counsel of the Sages.

## VOCABULARY.

*Alphon*, *m.*, Alphonsus.

*Alodan* (the descendent (*an* or *an*) of *Alod*, Hugh), Egan. *Mac Alodan*, Mac Egan; *O'Alodan*, O'Hegan; *Clan Alodan*, MacEgans (the clan or family of the MacEgan.)

*ball*, *m.*, spot, member (of the body); *an ball*, on the spot, presently.

*beallac*, *m.*, way, passage; Persian, *balak*; *ra an beallac*, leave the way.

*beann*, *v.* to cut, to prune, to shave, *Inf.*; *do beannaib*, to shave, to prune, to clip.

*Cam*, *adj.*, Gr., *καμπη*, *kampe*, a bending; crooked, bent, curved; obliquely directed, awry; blind of one eye; *noun*, a bending; *v.* to bend; Welsh and Bret., *cam*. Its indirect meaning is deceit, deceitful; as in the words of Juno to Jove—

"*Alc leah do comairle, ar  
cibhir anghr an am*

*Naic m-beib na Deice leat  
'raib comairle "cam."*

—*Homer*, B. 4, l. 45.

*Camán*, *m.*, diminutive of preceding, a hurl; a stick curved at the end; (Gr., *καμαξ*, a stake,) *as imic camán*, playing at hurley; (Scotch—shinty playing.) From *cam*, is derived the word *comma*, which is a little crooked turn; Irish, *camos*; also *cam-al*, a humped animal, a camel. *Lacmorb*, the ball used at hurley.

*Cearar*, four; Latin, *quatuor*.

*Clois*, *m.*, a bell; a clock, because, like a bell, it sounds. Welsh, *cloch*; Fr. *cloche*. From the Keltic *clois*, Dr. Johnson derives the English word *clock*.

*Cloisín*, *m.*, a little bell; a bunch of berries; a cluster; a pendant.

*Cloisean*, *m.*, the head; the skull (from *clois* and *ceann*, the head,) because the shell of the head or skull is not unlike a bell.

*Cloisad*, *m.*, (from *clois*, and *éad*, dress, covering,) a helmet; so called because of old it was made like a bell.

*Crian*, *m.*, a tree; a mast; a frame for network or woof; a beam, a block; *crian ubal*, an apple tree; *crian peime*, a pear tree; *crian róra*, a rose tree; *crian criteac*, an aspen tree; *crian ola*, an olive tree; *crian reoil*, a mast (of sailing); *crian ceannra*, a press (literally, a block or frame of pressing); *crian deilbée*, a frame or bars for warping.

*Cuar*, *f.*, a circle, a round; *ra cuar*, in a circle, round about; a visit, a visitation; *an cuar*, on a visit; *as deanaib cuar*, making his visitation; *cuar*, a court; *ir fear cuar 'r an s-cuar*, 'na boib ra rpona, a friend at court is better than a groat in the purse.

*Cuaru*, *go* about; search, inquire diligently.

*Cuaruad*, investigation.

*Fairise*, *m.*, (from *fairisad*, to destroy, to wreck,) the ocean, the deep; *muir*, also means sea



9. So é an beallaic le taobh an tigh. 11. So maib maic aghad; ir forur tuirluagad (to stumble) ann bealaic cam, rleamhain (slippery), mar ud eall (like that yonder). 12. Cad é do mhear ari ar d-teac agur ari ar u-aic, ari ar d-talan, agur ari b-foirgneam? 13. Ir e mo mhear go b-fuil bui d-teac maic, bui d-talan an-maic, bui u-aic aluigh, agur bui b-foirgneam ari feabar. 14. Cia acu ir fearu, bui d-teac-ra, no ar d-teac-ne,—which is the better, your house or our house? 15. Ir fearu bui d-teac, na ar d-teac-ne. 16. Tamuid ann ro, comharmaic do'n t-ruiet, do'n baile mhuir, do'n b-fairrige,—heite (things) a beimear (that give) luac mhuir do teac tuaidhe (enhance the value—give a great price to—a country house). 17. An fe ro bui ngaruidha? 18. Ir e ar ngaruidha é, taru ar teac agur amaic ari. 19. Ca an nigh ta ann? 20. So leor; —ta potaigh (potatoes) agur gabairde (cabbage), pír (pease), agur ponaine (beans), meacon buid, meacan ban, meacan maibigh (radish), meacan garb no tuimhar, ruba-craob, ruba-talman, oihuigh, cian nioira, cian ubal, cian peime, rponan agur a leideid. 21. Feicim zui an-maic a amaicann fe anoir. 22. Cad fe do mhear ari an eaoi ta na cian (the trees), agur ari zac far eile a ta 'r an garuidha? 23. Mearaim go b-fuil bui z-cian ubal no-aid, agur bui ruba-craob rgarra amac zan bearmad. 24. Cia leir (with whom, i.e., to whom belong) an garuidha ud eall, agur an zoric ro gar dam? 25. Le mo mhuir fhuir, mo cuir zool, Padruic agur Seamus O'Dalaigh. 26. Ir fearu a ngoric na do zoric-ra. 27. Ni fearu go deirigh. 28. Ir fearu a z-cian ubal, a z-cian peime agur a z-cian nioir, agur zac lur no planda a ta 'far ann a ngoric, no bui z-cian agur bui b-far-re. 29. b' feidhir rin (perhaps so; literally, that may be possible) act ir fearu liom-ra mo cuir fhuir 'na a z-cuir-ran, zid go b-fuil ri co maic rin. Ta fhor agham, ari eaoi ari bide, zui b' fearu ar z-coirice agur ari z-coirneact 'na a z-coirice, a z-coirneact agur a u-aimhar-ran. 30. Naic an-eolzac taru-re de taob talman?.....31. Ta fe am ppoime, taru a rteac, ta an comhuadai aigh cuirnuagad. 32. Beid flead rubzac agham, ta fuil agham. 33. Beid, ma ta an fhor agur an feoil ir fearu a Luimneac ann, daoine (people) oga a deanaid rub

ḡac. 34. Naḡ m-beiḡ muḡc no ḡamḡa aḡaḡuḡ? Shall we not have dancing?—literally, will there not be dance or merriment (at) for us. 35. beḡḡ, (there will be) ma 'r coḡl lḡḡ (if there is will with ye, *i.e.*, if you wish) ḡo ḡ-cḡ éḡḡḡḡ aḡ lae.

OBS.—“Have,” in the English language is called an Auxiliary, though it is not always such, but an independent verb, signifying to possess: it is a sign of the perfect tense. In the former sense, as a word denoting possession, it has, in Irish, no verb corresponding to *avoir*, in French; or *avere*, in Italian. Instead of it, the verb *to be*, ḡo beḡḡ, with the compound pronouns, aḡam, at me, or to me; aḡab, to you (thee); aḡe, to him; aḡc, to her; aḡaḡuḡ, to us; aḡaḡḡ, to you (ye); acu, to them, is employed. (See Obs. 2, in Third Lesson, p. 16.)

“Have,” as a sign of the perfect tense expresses the idea of time just now passed. In Irish, as in every learned or ancient language, the idea of past time is conveyed by the ending of the perfect tense of the verb, or by the past participle and the verb *to be*, ḡo beḡḡ; as, I *have* come, ḡo éḡḡḡcear; John *has* come, ḡo éḡḡḡc Seaḡan; the day *has* been ended, ta aḡ la caḡḡte. (See Fifth Lesson, on the verbal endings, p. 25.)

## TWENTIETH LESSON.

OBS. 1.—Eclipsis affects only the *initial* mute consonant. It is never, like aspiration, found in the middle or end of a word.

As a general rule, when any noun in the *singular* number, preceded by the article aḡ (the) is governed by any of the simple, or non-compound prepositions (except ḡe, ḡo, ḡaḡ, eḡḡḡ—see Exception 2, p. 110,) eclipsis is produced, if the initial consonant (that is, the consonant with which the word *begins*,) be of that class that undergoes this suppression; as,

My father was *through* the garden. ḡḡ m'aḡaḡḡ “éḡḡḡ aḡ”  
ḡḡaḡḡḡḡ (pr. *ngárrhy*).

John has the land at (*under*) the highest rent. Ta aḡ talam aḡḡ Seaḡan  
“faḡḡ 'ḡ” ḡ-cḡḡr ḡr aḡḡḡe.

James is *at* the market town. Ta Seamuḡ “aḡḡ aḡ” m  
baḡle mḡḡḡ.

What is little is sweet (there is taste *on the* scanty meal). Ṭa blaṛ “aṛi an” m-beaḡan

Ṣ, of ḡaṛmḡa, is eclipsed by n; c of cṡor, by ḡ; b, of baṡle, by m; b, of beaḡan by m, according to the terms of the rule.

Exception 1—To this rule nouns singular, whose first letter is ḡ or ṫ, are exceptions, because the letter “n” of the article an, which precedes them, is itself of cognate origin with ṫ, or ḡ; as,

Thy will be done on earth as it is in heaven. Ṣo n-déanṫar do ṫoṡl “aṛi an ṫalaṡ” maṛi ḡnḡṫear aṛi neanḡ.

Everything *on* (in) *the* world passes away like a vapour. Imḡḡeanḡ ḡaṫ nḡ ṫa “aṛi an doḡan,” maṛi an ḡ-ceo.

It would be well to except also from this rule nouns beginning with ḡ, for as its eclipsing letter is n, the n of the article an, answers the purpose fully as well; Ex.—

bṡ an loḡ aṛi “an ḡaṡneanḡ” aḡur an ṫuṡle d'éṡr ṫnḡḡaḡ, The bark was still there but the waters were gone; literally—the bark was *on the sand* and the tide after ebbing. The ḡ of ḡaṡneanḡ, is here not eclipsed, because n of the article an, dispenses with its use.

Initial S, r, followed by a vowel, or any of the liquids l, n, m, is eclipsed in accordance with *this* rule, though excepted from the others; as,

Now Jacob had pitched his tent *on the* mountain. Ṣaḡoṡr do bṡ aṡḡ Jacob a 'boṫ ṡuḡṫe “aṛi an ṫ-léṡb.”

Or, in the words of the angels to Lot—

No, but we shall remain *on the street* during the night. Nṡ ṡeaḡ, aṫṫ ṡanṡamṡḡ “aṛi an ṫ-ṡṡáṡ” ṡeaḡ na ḡ-oṡṫe.

Who created and placed you *in the* world. Cṡa ṫṡuṫṡṡḡ aḡur ṫuṡi aṛi “an ṫ-ṡaoḡal” ṫu?

If any of the consonants *b, c, d, g, m, p, t*; and not *l, n, r*, or a vowel follow *r*, at the beginning of a word, no change, either *eclipsis* or *aspiration* ensues, because, nor *t*, nor aspirated *t* (*h*), could unite with any of these letters; as, *ṛaoi* “*ṛṣat*” *an cṛaiṇ*, under the shade of the tree; *ṛṛṛaiṇ caṛad* ‘*raṇ ṣ-caṛait*’ *na bonn* ‘*r an*’ “*ṛṛaiṇ*,” a friend at court is better than a groat (taken in a wide sense for money) in the purse; *r*, in *ṛṣat*, is not aspirated by *ṛaoi*; nor *r*, in *ṛṛaiṇ* eclipsed, because neither a vowel nor liquid consonant immediately follows initial *r*.

*S, r*, is never eclipsed except in the two instances pointed out—firstly, as in the foregoing examples, when with the article (*an*, the) going before, it is governed by one of the simple prepositions; and secondly, in those cases in which other consonants suffer aspiration—for instance, in the nominative and objective cases of feminine nouns singular, and in the possessive case of nouns masculine preceded by the article. (See Sixth Lesson, Exception 2, p. 31, PART I.)

On this account some Irish grammarians consider that *S, r*, should not be ranked among those consonants which suffer eclipsis, since it is not influenced by those eclipsing causes which affect the mutes. (See Table of Eclipsis.)

Exception 2.—The simple prepositions *de*, of; *do*, to; *ṣan*, without; and *ṛṛaiṇ*, or *eṛṛaiṇ*, between, do not always, on being followed by the article *an* (the), produce eclipsis; many instances are found in which aspiration alone occurs in its stead; as, he went to town, *do cṛaiṣ ṛe doṇ baṛle ṛṛaiṇ*. *b* of *baṛle* is aspirated, and not eclipsed, although according to rule, the article and governing preposition precede it.

It appears right, on general principles, that there should be no such exception as this just noticed, and that it would be better to conform to the general rule. The prevailing usage among our people, however, lends great weight to this second exception. (See Dr. O'Donovan's *Irish Grammar*, pp. 393, 394.)

In the Ninth Lesson we showed that when the article (*an*, the) is not expressed, the noun suffers aspiration, and not eclipsis, after the preposition. Yet there are four prepositions—*a*, in; *ḍaiṇ*, by (in swearing); *ṛaiṇ*, after; *ṛaiṇ*, before—which *eclipse* the noun they govern, although the article be *not* expressed; as,

At Tara to-day, I call on  
the mighty power of the  
Holy Trinity.

By (the) hope, he is there.

He is in Dublin;  
in Cork.

After Easter.

“*Ṙ d-Teaṡṡaṡ*” *an* *ius*  
*aṡcuṡṡm neaṡṡ tṡeun na*  
*Tṡaṡaṡṡe.*

*Ḑaṡ u-ḑoṡṡ, tṡa ṡe anṡ ṡṡ.*

*Tṡa ṡe a m-baṡle Ṙṡaṡṡaṡ;*  
*a ṡ-Corṡaṡṡ.*

*Ṡaṡ ṡ-Caṡṡ.*

OBS. 2.—The prepositions, *an*, in; *ṡo*, to; *ṡaṡ*, after; *le*, with; *tṡe*, through, going before the article *an*, take *ṡ* annexed for sound's sake, on account of the vowel of the article; as, *in the town*, *an an m-baṡle*; is written, “*anṡ*” *an m-baṡle*; and contractedly, ‘*ṡ* *an m-baṡle*, or ‘*ṡa m-baṡle*; *in the place*, *aṡṡ an aṡṡ*; he came *across the country*, *tṡaṡṡe ṡe “tṡeaṡ” an tṡṡ*; to Dublin, *ṡo baṡle Ṙṡ-clṡaṡ*; but *to the town* (with the article) *ṡuṡ an m-baṡle*.

When *anṡ* is employed the euphonic *ṡ* is, by some, put before the vowel *a* of the article, in this following the ear chiefly as their guide; but *ṡ*, as Dr. O'Donovan remarks, “belongs to the preposition, not to the article.”

This is certain, as well from the authority just quoted, as from analogy; for *le*, with, becomes *leṡṡ*; *tṡe*, *tṡeaṡ*; therefore *anṡ* should be *anṡṡ*. In Latin and Greek too, *a*, *ab*, becomes *abs*; and *ē*, *eks*, i.e., *ex*, before a vowel.

## VOCABULARY.

*Ṙṡ-luaṡ, m.*, Athlone; (the ford of warriors); *luaṡ* means also ‘moon,’ as, *Ḑa-luaṡ*. Monday; *dies lunae*. The former derivation is preferable.

*Ḑoṡaṡ, m.*, a road; way; street; *aṡṡ an m-boṡaṡṡ*, on the road; *boṡaṡ ṡaṡṡaṡ*, a railroad, a road of iron; like the French *chemin de fer*; Italian, *camino di ferro*.

*Cōṡṡ, adj.*, just; courteous; *n. f.*, justice.

*Cōṡaṡ*, equitable; upright.

*Conṡubāṡ*, pronounced as if written *Cṡocubāṡ*, (derived from *con*, possessive plural, of *heroes*; and *cubāṡ*, careful of, fond of,) the Irish of O'Connor; also of the Christian name—Cornelius.

*Conṡaṡṡ, f.*, the province of Connaught; from *conṡ*, of heroes;

and *aṡṡ*, a termination, like *tas* in Latin, or *tion* in French or English, peculiar to very many derivative words. Others derive it from the proper name—*Con* (of the Hundred Battles); but the province was called Connaught long before the time of that monarch.

*Corāṡ, v.*, defend; inf. *corāṡṡ*.

*Corāṡ, m.*, (from *cor*, a foot,) a way, a pathway.

*Dub*, black; *n. m.*, ink; *duṡaṡ, m.*, blackness; *duṡaṡ*, a kidney; a hook; a snare; *duṡaṡ ṡaṡṡaṡṡa*, a fish hook; *duṡaṡ, m.*, ink; any black liquid; *adj.*, melancholy, sad-looking, dismal; *duṡaṡaṡ*, sadness, melancholy; *duṡaṡaṡ, m.*, an ink-horn, or ink-bottle; *duṡaṡeṡṡ, f.*, the deep; the dark ocean; (from *dub* and *aṡeṡṡ*, ocean).

Ḍuḡe, *adj.*, more black; *n. f.*, blackness, darkness.

Ḗall, *m.*, a Gaul; a foreigner; an Englishman. From this root is derived Ḗallḡ, Galway, "the town of the strangers;" and Ḍuḡ-ḡa-Ḗall, Donegal, "the fort of the strangers." To this day the terms Ḗael, Gael, and Ḗall, stranger, are in common use amongst the peasantry, to denote Catholic and Protestant, the latter—for the greater part—being to the natives Ḗall, *i.e.*, aliens, in race, in country, and creed.

Ḗallḡa, foreign in dress, in language, or tone.

ḡḡḡ, *v.* tell; *Inf.*, ḡḡḡeáct, and ḡḡḡeáḡ; (from ḡ, in; and ḡḡ, knowledge;) to make a thing known to another.

loḡ, *m.*, a lake; Latin, *lacus*; Italian, *lago*; Greek, *λακκος*. loḡ-ḡa-ḡlác, Loughrea.

lonḡ, *f.* (See Exception 3 to Rule 1), a ship. lonḡ reoḡ, a sailing vessel; lonḡ ḡallle, a steamer; ḡal, means steam; ḡallle, (poss. case) belonging to steam; like the French, *bateau à vapeur*.

Oḡeáḡ, *m.*, island.

Oḡeáḡ úḡ, the new island; Newfoundland; sometimes applied to the whole continent of America.

Or cḡoḡḡ, at the head; above; or cḡoḡḡ ḡác ḡḡḡ, above every thing.

ḡḡaḡḡeáḡ, solicitous, earnest; devoted to with enthusiasm.

Sḡ, (spelled also ḡaoḡ) think; *inj.* ḡḡeáḡ.

Saoḡaḡ, *m.*, labour; ḡaoḡaḡaḡ, laborious.

Soḡḡḡ, prosperous, happy.

Soḡḡḡḡḡ, I prosper; ó ḡoḡḡḡḡ aḡ ḡḡeáḡḡa tu, Since the Lord has prospered you.

Ḗo ḡoḡḡḡḡe Ḗḡa ḡuḡḡ, God speed you; the parting farewell of the Irish peasantry.

ḡḡall, *f.*, a slave; a servant; a dastard. Sax. *thrael*; Eng. *thrall*.

ḡḡalleáḡ, slavish; ḡḡalleáct, *f.*, slavishness.

ḡḡeáḡ, *m.*, a tribe; a family. Cáo e aḡ ḡḡeáḡ aḡ leḡ e? What is the tribe to which he belongs? Latin, *tribus*.

ḡḡeáḡaḡ, *m.*, one of a tribe. Also a farmer.

Com-ḡḡeáḡaḡ, *m.*, one of the same tribe. Welsh, *kiddtrevaug*.

Ḗḡ-ḡḡeáḡaḡ, *m.*, a hermit: one separated from his kith and kin.

Ḗḡ-ḡḡeáḡ, *m.*, a wilderness, an hermitage. Welsh, *didreubar*: a wilderness.

ḡḡeáḡaḡ, *m.*, ploughing.

ḡḡeáḡaḡe, *m.*, a ploughman.

ḡḡall, *v.* repair, devise; go, march, travel.

ḡlácct, a superficies; the earth, or a portion of it; a region; a market town, a churchyard or green; vesture, covering; its secondary meaning is, beauty, loveliness; again, pleasure, satisfaction arising from the enjoyment of what is agreeable; delight, endearment, delectation.

ḡlácctḡaḡ, pleasant, handsome, fine, agreeable

ḡlácctḡaḡaḡct, *f.*, agreeableness, delightfulness.

ḡlácct-ḡḡaḡaḡct, topography; from ḡlácct, and ḡḡaḡaḡ, an old Irish verb, signifying to write. Gr. *γραφω*, *grapho*.

### EXERCISE XXXII.

1. So lá breáḡ, a Sheamur? 2. Is lá breáḡ é, buí-  
deácar do Ḗḡḡa.\* 3. Náḡ moḡ tá tu, aḡaḡl ḡom féḡḡ,

NOTE—In Irish *h*, and the (·) are mere marks of Aspiration. Whenever, therefore, it happens, as it sometimes must, that an *h* is placed after



aji an m-bočaji? 4. Jr moč zo dejiñu, ta me aji an m-bočaji. 5. B-fuyl rzeul nuad (new story—news) aji bič ažad dam? 6. Maire, nj b-fuyl rzeul nuad aji bič ažad duir. 7. B' feidiñi zo b-fuyl; nj maib tu a miam zan rzeul eijñi do duine, oñi ta tu faoi 'n z-cajl (under the repote)—a beic zneanmian, (entertaining, funny) meipeac (merry); aður nac m-beidead tuire (weariness) aji aon duine a beidead aji an m-bočari, no aji an ngori an aonfeact leat. 8. Zo maib maic ažad a Concubaiñ, bi tu a z-com-nuibe cõñi, clactmian, riamrac (mirthful). 9. N'íl me aiz mað a Seamuir, act amian (but only) an nio ta zac duine a mað oir. 10. Jr fada an t-am o bi ažad fail (pronounced quickly in one syllable *fah-yil*) cairt a deanad leat—ca m-bideanñ tu aoiñ aiz comnuiz? 11. Ta amar (a dwelling) ažad 'nu zar zo Baillim—baile a z-Connac, ruzte (situated) aji an z-cuan. 12. O; ta fion ažad; baile e rñ ta aiz eiuiz zo mõi; baile a ta aoiñ aji an z-coran dipeac do 'n oilean úi, aður baile aiz a b-fuyl zo leor aiz teact zac la o zac cairide (quarter, direction); aður fõr or cionñ zac nio baile an a b-fuyl ari d-teanra duicair faoi mear. 13. Bi tneib na Baillime a z-comnuize pñaiñneac aji teanra a n-acarac, the tribes of Galway were always studiously fond of the language of their fathers. 14. Act nar cairic do deapñiačaiñ Eamon aji aji? 15. Cairic; faoi me (I thought) zur maib me aiz nreac duir aji. 16. Hí maibair. 17. Maire cairic re a baile. 18. An 'r an Oilean úi a bi ré? 19. Sead. 20. B-fuyl zo leor ajiñi aize aiz teact do? 21. Hí b-fuyl aize zo leor ajiñi, oñi nj b-fuyl re an act da bñ-ažan, aður bi an t-am olc le raorñežad d'fážail; nj b-fuyl, aji an adbar rñ, mõiñ ajiñi aize. 22. An n-deir re nio aji bič maic aji an tñi aður aji na daoñib? 23. Deir re zur maic an aji i; zo b-fuyl na daoine zan tñail-

one of the nine aspirable consonants, it has, it should be remembered, no other effect on that consonant than what the (·) dot, had it been placed over the said consonant, would have produced.

dh, therefore, is the same as ð.

ch, ... .. é.

gh, ... .. é.

ph, ... .. p.

bh, ... .. b, &c. See page 19.

leac̃t, raor̃, cōrãc̃, raot̃arãc̃, oñōrãc̃. 24. Raib̃ airm̃r̃i  
breac̃ aĩze aĩu an b-fair̃iĩze? 25. Nĩ raib̃ airm̃r̃i breac̃  
aĩze aĩu an b-fair̃iĩze—bĩ an ȝaõt̃ aĩu, an r̃p̃eĩĩ raor̃ du-  
bañ aȝur̃ r̃mud̃ no neul̃ aĩu an ñȝñeĩĩ aĩu r̃eac̃-ḡa la. 26.  
Ȝñ aĩu loĩnȝ r̃eoĩl do t̃aĩñic̃ r̃e?—was it in a sailing ves-  
sel he came? 27. Nĩ r̃eac̃; ac̃t̃ aĩu loĩnȝ ȝaĩlle (pro-  
nounced in two syllables, *gahyil-le*; *gahyil*, as one syllable;  
no, but in a steamer). 28. C̃ĩa an aĩm̃ t̃a aĩu an loĩnȝ  
ȝaĩlle aĩu d-taĩñic̃ r̃e? 29. P̃r̃iĩoñrã Ȝlber̃t. 30. Ȝñ  
añ ȝaĩl̃l̃ĩñ do c̃uĩr̃ r̃iad̃ r̃eac̃ a ȝ-cuan?—was it at Gal-  
way they put into harbour? 31. Ĩr̃ r̃eac̃. 32. Oar̃  
m̃'foc̃aĩl̃ tam̃uĩd̃ a ñȝar̃ ȝo Lōc̃-na-m̃ac̃ (Loughrea); ro  
e deĩne m̃'aĩr̃t̃ĩne-r̃e, añ iud̃. 33. B-fuĩl̃ t̃ur̃a aĩȝ dul̃ a  
b-fad̃? 34. T̃a me dul̃ ȝo Ȝc̃-luañ. 35. F̃añ l̃iom̃-rã aññ  
ro a nõc̃t̃ aȝur̃ beĩḡĩ aññ, am̃ ȝo leor̃ a m̃ārãc̃. 36. ȝo  
raib̃ m̃aĩc̃ aȝad̃, ñĩ f̃añf̃ad̃. 37. Ȝaĩr̃e, t̃a f̃aĩl̃tẽ moĩnat̃,  
m̃a f̃añaĩĩ. 38. Nĩ f̃añf̃ad̃; t̃r̃ĩall̃f̃ad̃ l̃iom̃. 39. ȝo r̃eĩĩ-  
b̃ĩȝe Oĩa duĩt̃.

## TWENTY-FIRST LESSON.

OBS. 1.—All verbs beginning with one of the seven mute consonants (b, f, p, c, ȝ, d, t,) are eclipsed after particles of interrogation—an, whether; a (for an), whether; nãc̃, whether not; ca, where;—also after ȝo, that, would that; ḡa, if, suppose if; (sign of the conditional mood); m̃una, if not; and after nãc̃ (relative pronoun), who not; which not; as,

“Ȝñ b-fuĩl̃” t̃u ȝo m̃aĩc̃?	Are you well?
“Ȝ ȝ-cluĩñ” t̃u me?	Do you hear me?
“Nãc̃ d-tuĩȝeaññ” r̃e c̃u?	Does he not understand you?
“Ca b-fuĩl̃” Oĩa?	Where is God?
“Ca b-fuĩl̃” t̃u Ȝḡaĩñ?	Where art thou, Adam?
“Oa m-beĩc̃ea” aññ ro ñĩ ȝab̃f̃ad̃ mõ ḡear̃ib̃-b̃ra- t̃aĩr̃ b̃ar̃.	Hadst Thou been here my brother had not died.

“Nuḡa ḡ-ṡṡṡṡṡṡ” ṡṡṡ ḡṡṡ If they will not come at  
 ḡṡ ṡṡṡ, beṡṡṡ ṡṡṡ. three, they shall be late.  
 “ṡṡ ṡ-beḡṡṡṡṡ” ṡṡṡ ḡṡṡ. May God save you.

OBS. 2.—ḡ, who, which ; when nominative case, causes aspiration ; (See Fourteenth Lesson, first paragraph, p. 79), but when objective case, governed by a preposition expressed or suppressed, causes eclipsis ; as,

ṡṡ ṡṡ “ḡṡ ḡ” ṡ-beṡṡ ṡṡ He *on whom* thou hast be-  
 ṡṡṡṡ. stowed love.

ṡṡ, ḡṡ ṡṡ ṡṡṡ ṡṡ ḡṡ ṡṡṡṡ Stay, and do not return to  
 “ḡṡ” ḡ-ṡṡṡṡṡ ṡṡ.—Ho- the fight *to which* thou  
 mer, l. 524, B. I. hast given (turned) thy  
 back.

ṡṡ ṡṡṡ “ḡ” ḡ-ṡṡṡṡṡ ṡṡ- The time (in) *which* (when)  
 ṡṡṡṡ ṡṡ ḡ-ṡṡṡṡṡ. Patrick came to Ireland.

It may be well to see at a glance, the instances in which ḡ, in its several acceptations, affects, and when it does *not* affect with aspiration or eclipsis, the initial mute of the noun or verb immediately following it :—

Eclipsis is	{	ḡ, when it signifies <i>all who, all that</i> ; as, ḡ ḡ-ṡṡṡ ḡṡ ṡṡṡṡ
		ḡ, when it signifies <i>whom, which</i> , governed by a <i>preposition</i> (See preceding Examples, under Obs. 2.)
produced	{	ḡ (for ḡṡ) ... .. whether ? as, ṡṡ ḡ-ṡṡṡṡṡ ṡṡ, ṡṡ ḡ ḡ-ṡṡṡṡṡ ṡṡ, ḡṡṡ ḡ ḡṡṡ ? Wilt thou come or stay, Eileen a Rún ?
		by { ḡ, ... .. <i>their</i> ; as, ḡ ṡṡṡ, their friend. ḡ, (for ḡṡṡ) ... .. <i>in</i> ; as, ṡṡ ṡṡṡṡ ṡṡ ḡṡṡ, in Cashel of the Kings.
Aspiration	{	ḡ, when it signifies <i>his</i> ; as “ḡ” ḡṡṡ, his friend.
		ḡ, ... .. <i>who, which</i> ; as, ḡṡ ṡṡ “ḡ” ṡṡṡṡ, he <i>who</i> praises.
is produced	{	ḡ is a sign of the Inf. mood ; as, “ḡ” ṡṡṡṡ, to praise.
		ḡ ... a sign of the nom. case of address ; as, “ḡ” ḡṡṡ ṡṡ ḡṡṡṡ, oh, friend of my heart.
by	{	

No change is produced when { ḡ signifies *her* ; as, “ḡ” ḡṡṡ, her friend.  
 ḡ strengthens an affirmation ; ḡ ḡṡṡṡ, I say.

OBS. 3.—In every situation in which an initial consonant is eclipsed, an initial vowel takes ṡ ; as, ḡṡ “ṡṡṡṡṡ” ḡ ṡṡ ḡṡṡ ṡṡṡṡ, Our Father who art in heaven ; ṡṡṡṡṡ ḡṡṡṡ ḡṡ

ἰῦδ̃ ἄῖ “ ἡ-ἄῖἄῖ ” λαεῖῖἄῖἄῖ, give us this day our daily bread.

ῖῖῖῖ ḍo ṡeall ḅṡṡ “ ἡ-ἄῖἄῖ ” ṡe ἄῖῖῖ ḍo ṡal-  
laṡṡ ṡo ῖṡṡṡṡṡṡ ḍeṡῖ  
ἡ-ṡṡṡṡ. And “ your father ” cheated  
me, and changed my hire  
ten times.—*Words of  
Jacob to Rachel and Lia.*

When, however, the article ἄῖ (the), governed by a preposition, precedes the initial vowel, ἡ is not, in that case, prefixed; because ἡ of the article (ἄῖ) answers the requirements of euphony quite as well; as, ἄῖṡ ἄῖ ἄḍḅṡṡ ṡṡṡ, on that account.

There is not, as should be, according to Obs. 3, an ἡ placed before ἄ in ἄḍḅṡṡ, since the final ἡ of the article produces the required euphony.

NOTE.—By means of Eclipsis and Aspiration in Irish, the varying sounds of the mutable consonants are clearly noted, while, at the same time, the radical *unvarying* spelling of each word is preserved. From the non-use of this system of notation for the variable consonants, the Welsh have, in changing the consonant with every successive mutation of sound, sadly destroyed the orthography of their language, and rendered Etymology a puzzle.

The difference in the manner of notation is best seen from the following example :—

Irish.	Welsh.	English.
Ḃṡṡ ṡoṡṡṡ.	Câr agos.	A near kinsman or friend.
ṡṡ Ḃṡṡ.	Ei gâr.	His friend.
ṡṡ Ḃṡṡ.	Ei châr.	Her friend.
ṡṡḍo Ḃṡṡ.	Vy nghâr.	My friend.
ṡṡṡ ṡ-Ḃṡṡ.	...	Our friend.

The radical initial is four times changed in Welsh; in Irish it is preserved *unchanged*; its various permutations in sound being noted by means of Aspiration and Eclipsis.

#### VOCABULARY.

ṡḍḍḍḍḍḍ, (pr. *eyelakoo*), was buried;  
from ḍḍḍḍ, (ḍḍ, the first syl.  
sounds like *eye*. See Fourth  
Lesson, p. 21).  
ṡṡṡṡḍ, Apostle: from the Greek,  
Ἀπόστολο

ḅṡṡṡ, to hold; to hold in the mind;  
form a judgment; ḅṡṡṡ ḅṡṡṡṡ,  
to judge, judgment.  
ḅṡṡ, *f.*, a womb; poss. case, ḅṡṡṡ,  
or ḅṡṡṡ, of the womb.  
Ḃṡṡ, *f.*, a battle; ceudḂṡṡṡ, of  
the hundred battles.

Caétuḡaḡ, *m.*, fighting, temptation.  
Ceur, *m.*, a cross; a crucifix; *v.*,  
to crucify.

Cneḡim, I believe; cneḡ, believe  
thou; Latin, *crede*.

Cuaḡ, went; *per. tense* of teḡ;  
*ir. v.*, go thou.

D'airm, for do airm, thy name.

Déanḡar, *pass. voice, present tense*  
of the verb déan, do; is done;  
ḡo ḡ-déanḡar, *subj. pres.*, that  
may be done; ḡḡḡḡḡar, is  
done; is another form of the  
*pass. voice* of the verb "to  
do;" coming from a different  
radix—ḡḡḡ, *act, do, perform*.  
Three of the irregular verbs—  
(which in Irish, amount in all  
only to ten)—are found in the  
Lord's Prayer. They are—  
teḡḡ, may come; déanḡar and  
ḡḡḡḡḡar, is done; tabair (pr.  
*thoir*), give.

Caḡair, *f.*, church; resembling the  
French *eglise*, is, like it, de-  
rived from the same root,  
*ekklesia*, Gr.

Fiaḡa, *m.*, debts; trespasses.

Fiaḡar, *m.*, a debtor; Latin, *debitor*,  
or, as the English paraphrase  
has it, "those who trespass  
against us;" ar b-fiaḡairḡar,  
(to) our debtors.

Fuar, *pres. tense* of fāḡ, get; fuar  
bār, got, or suffered, death.

ḡab, take, receive, capture, con-  
ceive, to act upon: to perform;  
ḡabair airḡ, take (ye) up arms;  
ḡabair reḡb, take possession;  
ar ḡabair é, was he captured?  
a ḡabair, who was conceived  
of or by; do ḡabadair airḡ,  
they cast anchor; ḡabair  
abairḡ, sing songs.

ḡeir, to beget; to be born of; Gr.

ḡinou, *ginou*; a ḡeirḡair, who  
was born of; begotten of;  
Welsh, *geni*; Lat. *gigno*; Sans.  
*janih*.

Fulaḡḡ, suffer, endure; a b' fulaḡḡ  
pair, who endured the passion.

Ierion, *m.*, Hell; Lat. *infernium*.

laeḡair, daily; derived from lae,  
*poss. case* of la, day; and  
air, like, *i.e.*, day-like; as  
daily in English has come from  
the Saxon *day-lic*, day-like.

leḡ, let, allow, permit; ḡa leḡ  
rion, do not permit us, lead us  
not.

Mair (pr. *marw*), dead; Lat. *mors*,  
death, and *mortuus*, dead; ó  
marbair, from the dead. Welsh,  
*marw*, to die; Heb. *meth*.

Naom, *m.*, a saint; *adj.* holy; ḡao-  
mair, to make holy; ḡaoimḡa,  
made holy, blessed, sanctified;  
ḡaoimḡar, *pass. voice*, is made  
holy; ḡo ḡaoimḡar, *subj. mood*,  
that may be made holy.

Neam, *f.*, Heaven; *poss. case*, neim;  
*prep. case*, nēm.

Paḡir, *m.*, Pater; from which the  
former is derived by changing  
*t* into *b*.

Peacair, *m.*, a sin; Latin, *peccatum*.  
Peacair, a sinner; peacairḡ, (to)  
sinners.

Spiriḡair, *m.*, Spirit, Ghost; ar  
Spiriḡair Naom, the Holy Ghost.  
Talair, *f.*, *poss. case* of talair,  
earth.

Teḡḡ, comes; *Ir. verb*; ḡo b-teḡḡ,  
*subj. mood*, may come; root—  
tar, come.

Uile, all; as, uile-airḡair, All-  
powerful, Almighty.

## EXERCISE XXXIII.

[There are many of our readers, we feel certain, anxious  
to see the *Pater noster* in Irish. In this Lesson we relieve  
this anxious feeling, and give, too, the *Ave Maria* and  
*Creed*. There is no way for learning a language better



## TWENTY-SECOND LESSON.

Some of the numeral adjectives have already, from time to time, appeared in our Lessons. A full list of both *Ordinal* and *Cardinal* is here subjoined:

## CARDINALS.

1. *Ṛon*, or *ḃen*, (pr. in one syllable *ee-un*.)

2. *Do*, two in the abstract —as, it has struck (the) two; *buaḃl ṛe aḡ dō*.

*Do*, never precedes a noun.

*Dá*, two, accompanies the noun, and qualifies it.

3. *Ṭri*.

4. *Ceaḃar*, four in the abstract; as, five is better than four, *ṛ ṛeaḃu cuḡ ḡa ceaḃaḡ*; it struck four, *dō buaḃl ṛe aḡ ceaḃaḡ*.

*Ceḡṛe*, four; as, four feet, *ceḡṛe coḡ*.

5. *Cuḡḡ*.

6. *Sé*.

7. *Seaḃt*.

8. *Óct*.

9. *Ḥaoḡ*

10. *Deḡc*.

11. *Ṛon-déaḡ*.

12. *Dó-déaḡ*.

## ORDINALS.

1st. *Ceud*, *ḃonḡaḃ* (pr. *ce-unwoo*): the ending *ḡaḃ* (*woo*) suffixed to any cardinal adjective, gives its corresponding ordinal.

2nd. *Do-ḡaḃ*.

2nd *Dáḡa*.

3rd. *Ṭreár*; *ṫriḡaḃ* (pr. *threewoo*.)

4th. *Ceaḃaḡḡaḃ*, *keharwoo*, signifies also a quarter, because it is the fourth part; the thigh; a stanza, or quartan; a quadrant; a ploughland, pasturing.

5th. *Cuḡḡeáḃ*.

6th. *Sé-ḡaḃ*, and *ṛeṛeáḃ*, (*sheshoo*).

7th. *Seaḃt-ḡaḃ*.

8th. *Óct-ḡaḃ*.

9th. *Ḥaoḡ-ḡaḃ*.

10th. *Deḡc-ḡaḃ*.

11th. *Ṛonḡaḃ déaḡ*.

12th. *Dónḡaḃ déaḡ*.

- |   |   |
|---|---|
| 13. Trí déaḡ.                           | 13th. Tríḡnaḡ déaḡ, or<br>tréar déaḡ.           |
| 14. Ceataḡu-déaḡ.                       | 14th. Ceataḡnaḡ déaḡ.                           |
| 15. Cúḡ-déaḡ.                           | 15th. Cuḡḡnaḡ déaḡ.                             |
| 16. Sé-déaḡ.                            | 16th. Seḡnaḡ déaḡ.                              |
| 17. Seact-déaḡ.                         | 17th. Seactḡnaḡ déaḡ.                           |
| 18. Ocht-déaḡ.                          | 18th. Ochtḡnaḡ déaḡ.                            |
| 19. Naol-déaḡ.                          | 19th. Naolḡnaḡ déaḡ.                            |
| 20. Fíce.                               | 20th. Fíceaḡ.                                   |
| 21. Ḳon a' r fíce, or<br>aon aḡu fíciḡ. | 21st. Ḳonḡnaḡ aḡu fíciḡ,<br>one (on) twentieth. |
| 22. Dó a' r fíce, or<br>dó aḡu fíciḡ.   | 22nd. Domḡnaḡ aḡu fíciḡ.                        |

Numerals from ten to twenty are formed by annexing the suffix “déaḡ,” “teen,” (from deic, ten) to the simple numerals aon, do, trí, ceataḡ, cuḡḡ, &c.

Adjectives come *after* the nouns with which they agree; numeral adjectives, however, go *before* them.

When a number greater than ten—composed, of course, of the simple numeral and the decimal ending déaḡ—is joined to a noun, the latter is placed neither before nor after the compound numeral, but *between* the decimal ending (déaḡ) and the digit; as,

Ḳhoyr buḡ dá “féar”-déaḡ, clahḡ Iacob.

Now the sons of Jacob were twelve.

—*Irish Translation of the Book of Genesis, by John Archbishop of Tuam. Dublin—Duffy.*

Of the first ten numerals or digits, some aspirate; others eclipse; the rest cause no change.

- |                                    |   |   |
|------------------------------------|---|---|
| Aspiration<br>is<br>produced<br>by | { | Ḳon, one.<br>Da, two; except the expression, dá d-tríḡaḡ,<br>two thirds; as,<br>Da d-tríḡaḡ rneacta le rleḡbciḡ,<br>Two-thirds snow in mountains. |
| Eclipsis by                        | { | Seact, seven,<br>Ocht, eight,<br>Naol, nine,<br>Oeic, ten,  |
|                                    | } | and the compound forms of<br>7, 8, 9—react-déaḡ, 17;<br>ocht-déaḡ, 18; naol-déaḡ,<br>19.  |



No change occurs after	{	Ṭre, three.
		Ceṭṛe, four.
		Cuṭṣ, five.
		Sé, six.
		Fṫce, twenty.
		Ṭroca, thirty, &c.

Obs.—In English, to a question in which the verb is fully expressed, the mere *sign* of the tense suffices for answer—the rest being clearly understood from the question put; as, in the following, *Have you gone* to town to-day? *I have.* *Do you play* on the harp? *I do.* *Will your friend be always remembered* by you? *He shall.* To the reply, “*I have,*” the word “*gone,*” is understood; to the phrase, “*I do,*” the word “*play*” is understood; and “*be remembered,*” is clearly supposed to come after the answer, “*he shall,*” in the foregoing sentences.

In Irish, however, no such suppression as this pointed out does or can occur, for the idea of *time* is expressed by the verbal *ending*, which accordingly necessitates the enunciation of the entire verb; as, an ḡraḍuṭṣean tu mé? *Do you love me?* ḡraḍuṭṣim, *I do (love).* Ṭ d-ṭioc “*faḍ*” tu do’n ḡ-caṛuṭṣ? *Will you come to the rock?* Ṭioc “*faḍ,*” *I shall (come);* see page 108.

*Do, did, may, can, might, could, shall, will,* when mere signs of grammatical time, are translated into Irish by the inflection or ending peculiar to each tense, and consequently the verb must be, even in answering to a question, expressed fully.

## VOCABULARY.

Accompany (*go with*), dul le; please accompany us, tarra linn, ma’r re do tóil é.

Azure, ḡorim, lāt-ḡorim.

Clear, ḡlan.

Cloudless, ḡan neul; adjectives ending in *less*, are translated by the preposition ḡan, without (*Fr. sans*), governing the noun which forms the forepart of the adjectives; as *spotless*, (without spot), *reproachless*, (without re-

proach), ḡan rmal, ḡan caḡh, *sans tache, sans reproche.*

Constellation, comheult, *m.*

Contemplate, bneachtṣad. derived from bneṭ, to conceive, to hold, to judge.

Delia (Bridget), ḡriḡid.

Dionysius, { Doncaḍ.

Denis, }

Footstool, coir-rṫól, *m.*

Freezing, aṭṣ rṫoc; Latin, *siccus*.

... neo (freezing hard);

Welsh, *rheu*; *neolać*, ice; *ne-olacać*, to become icy.

Happiness, *ronar*, *m.* (from *rona*, happy), *reun*, *m.*

Horn, *adaic*, *m.* (*ad* in the beginning or middle of words sounds like *ey*) *faoi adairicib*, under horns, horned.

*Abaircać*, horny.

„ *ben*, a horn, a pinnacle, gable, peak, mountain. Hence the names of so many cliffs or mountains in Scotland, *Ben-wyvis*; *Ben-Lomond*; *Ben-Nevis*;—as well as in Ireland *Ben-Burb*; *Ben-bulban*; *Ben-Edair* (Howth). In Welsh, *pen* means peak, or headland; as, *Penkillan*. The name *Twelve Pens*, by which the twelve cills in Connemara are called, is manifestly for “*twelve benns*.”

*bennac*, horned, curled, peaked, nimbus-like, pointed, forked.

*An gheallac bennac*, the horned moon. Heb. *בנה*, *baná*, to build; *בן*, *Ben*, a son, because the *prop* of the family.

Ignatius, *Nariúr*; *Naoimh Nariúr ar loíola*, St. Ignatius of Loyola.

Lawn, *cluan*, *m.*; *macáinne*, *m.*, *macá*, *f.*

Light, (lustre, effulgence), *leir*, *m.*

... (a blaze), *larair*, *f.*

... (brightness), *solur*, *m.*

... (to ignite), *lar*, *v.*

... (not heavy), *eab-tiom*.

Mercury, *amicead beo* (*i.e.*, quick-silver).

Moon, *geallac*, *f*

Miles, *Maolmhuine* (pr. as *maolne*), from *maol*, bald, shaven, devoted to; as clerics were; and *Mhuine*, Mary.

Night, *oíche*, *f.*, (pr. *ee-che*), as opposed to *lá*, day; *noct*, to-night, opposed to *an lá*, to-day.

Opinion, *banaimh*, *f.*

Orio (Mount), remarkable for being the hill on which St. Peter and Paul suffered, is called by the author of the “Roman Vision” *óirenoc-Cephair*, the golden hill of Cephass, or Peter.

Promenading, *rairbhneacć*, *f.*; derived from *rair*, a space, *m.*, a little time; and *airbh*, *f.*, a journey; *i.e.*, walking about for a time.

Reflect, *rimuinead*, *leurmuaimead*.

O'Reilly, *Ua Raíallac*. The O'Reillys were Princes of East Brefsny, or Cavan; the *Ruaircá*, O'Rourkes, Princes of East Brefsny, or Leitrim. *Raíallac*, from whom the family took its name, lived in the tenth century.

Terrace, *ardán*.

Threshold, *airneac*, (as if *airr rceac*, come in); *donur*.

Throne, a royal chair, *caíolmhuine*, *f.*

Vatican Hill, *cnoc feardean*: *Vates*, in old Latin *fates*, is from the Irish *faid*, a prophet; and not, as Scalinger derives it, from the Greek *φατης*, *phates*, a talker.

Vestibule, *rórdonur*, *m.*

Weather, *amrhu*, *f.*; frosty weather is fine, *ir breac* *amrhu* *rioca*.

## EXERCISE XXXIV.

1. Denis, are you after tea? *A Dóinead, arí ol tu do cúid* (thy portion of) *té*? 2. I am; (*d' olar*—I have drunk it). 3. Well, as the night is fine, let us go out and have a short stroll on the terrace, and enjoy an agreeable conversation—*maire ó éarla go b-fuil an oíche breac*

teigmuir amac a sur deamuir rparidheact ari an ardan,  
 a sur bidead azaion comiad talneamach. 4. I am pleased;  
 but my sister Dela is most anxious that I should remain  
 with her for an hour, act ta mo deapb-rjuri brijid faoi  
 duil moiri zo b-fanfaiun aice ari fead uaipe. 5. Well,  
 ask her to accompany us. 6. Yes, I shall (iairfad). 7.  
 Delia, will you be pleased (a ri mair leat) to accompany  
 Miles O'Reilly and myself while taking a promenade on  
 the terrace? 8. I shall (ir mair liom); I am just so glad  
 to be able to gain something from your wisdom. Well,  
 what a beautiful night! 9. (Miles)—It is a very beautiful  
 night, indeed. 10. (Delia)—It is freezing hard—is it not?  
 (Ta re aig rloc zo zeur—nac b-fuil?) 11. It is freezing  
 hard, for all the signs (comaircaid rloc) of frost are appa-  
 rent (rolur); the sky is cloudless and azure; the wind is  
 blowing from the north (ta na gaot o'n tuaid); the stars  
 sparkle very brilliantly (ta na peulta aig dealiad zo h-  
 aylonach); the atmosphere (an t-aer) is intensely cold,  
 and my brother James told me the mercury was very low  
 (rjor zo mōr). 12. (Denis)—Delia, do you like frosty wea-  
 ther? 13. Yes, very much. 14. I like to walk out at night  
 when all is still—not a sound to be heard; when earth is, as  
 it were, going to slumber ('huairi a ta an talan, mar m-  
 beidead, dul aon ruair), the moon in her horns (zo beannach  
 no, faoi adairicb), shining, as she is to night, in a clear  
 sky, while the stars, like sentinels (mar lucht faipe) before  
 the threshold of Heaven (or comairi doirur neime), hold  
 out their lights (leura) pointing to that home above where  
 light (rolur) eternal dwells. 15. (Miles)—It is sweet,  
 indeed, to ponder on these things, and raise ourselves above  
 earth; saying, if the vestibule is so luminous, how glorious  
 must the dwelling of the Great King be!—if the footstool  
 is so beautiful, what must His throne be! 16. (Delia)—  
 Oh, in that land of eternal brightness, there is no sun, no  
 moon—God himself is the light, and glory, and happiness  
 of the citizens of heaven. 17. (Denis)—You put me in  
 mind of what is told of St. Philip Neri (an rairi a  
 deirtear taobh Naoin Phlip Neri) and of the great Saint  
 Ignatius Loyola, who, when gazing from Mount Orio, near  
 the Vatican Hill, in Rome (r an Roim) on the sparkling

threshold of Heaven (a11i 3eata dea1iać na b-1a1tear) yearned for that home beyond the stars where our dear Lord dwells in glory. 18. (Delia)—Indeed such thoughts are natural; for on contemplating (a13 breacnu3ad) the heavens (a11i ne1m) I often call to mind (1r m1n1c cu1m-nu13m a11i) what faith tells us of “that place which God has prepared for those who love him,” and say, in our country’s adage, “there is no glory to be compared with the glory of heaven”—n1l 3l611i ma1i 3l611i ne1me. 19. (Miles)—Although such thoughts are natural, and ought to strike any one, how few there are who make such reflections—31đ 3o b-1u1l 1muaiute ma1i 1o nađu1da, a3ur buđ c611i a 3eaćt a11i 1n1n1n 3ać đu1ne, nać bea3 a dea1ar 1muaiute ma1i 1ađ? 20. (Denis)—That is true; all arises (e11i3eann a11i meud 1o) from not thinking. 21. (Delia)—I feel chilly (ca 1uaćt o1m-1a); it is time to go in. 22. (Miles)—I thought we were to say something about the constellations. 23. (Denis)—It is too late now; besides my dear sister feels chilly. 24. (Delia)—The clock strikes. 25. (Miles)—What hour is it? 26. (Denis)—It is only nine o’clock, I suppose. 27. (Delia)—One, two, three, four, five, six, seven, eight, nine, ten—I have counted ten (do c6m11i me a11i de1c) 28. (Denis)—It is ten o’clock, but you must remain with us till eleven at least—aćt ca1c-11đ tu 1anuaćt 3o đ-11 a11i aon-dea3 a11i a11i la3ad (pr. *lly-adh*). 29. (Miles)—I am sorry I cannot wait so long; yet I shall go in to see your father and mother, your brother, and sister Jane.

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## TWENTY-THIRD LESSON.

*In this Lesson is shown the manner in which the plural of nouns in Irish is formed.*

The student who is acquainted with no other language but English, thinks the way in which the plural of nouns is formed in the language he speaks, is very simple; yet actually the inflections which characterize, in English nouns, the formation of the plural, are very varied, as may be perceived even from the few following examples—man, men; foot, feet;

cow, kine; child, children; box, boxes; ox, oxen; arch, arches; elf, elves; ruff, ruffs; fly, flies; echo, echoes; tyro, tyroes; money, monies; penny, pence; deer, deer; alms, alms.

In Hebrew and in the Romance languages, the formation of the plural is not difficult.

But in Latin and in Greek, the manner in which nouns form the plural is much more complex. The student must, in order to be able to tell with ease and fluency the plurals of all kinds of nouns in these ancient languages, devote much time to their study, and be familiar with their several forms of declension.

The formation of the plural of Irish nouns has been considered very difficult, yet we shall endeavour to make it as simple as possible.

In classifying Irish nouns we have observed, in the formation of their plural, a feature common to nouns in the Latin and Greek vocabularies—a feature, too, not foreign to English,—that one class takes an *additional* syllable in forming the plural; another class merely *inflects* the *final* syllable. The latter are called *parisyllabic*, or equal in the number of syllables; the former, *imparisyllabic*, or unequal in the number of syllables.

The plural of Irish nouns is, therefore, formed from the singular chiefly in both these ways:

First—*by a change in the final syllable.*

Secondly—*by annexing an additional syllable.*

The question arises, what class of nouns forms the plural by a mere change in the final syllable; and what class by annexing to it an additional syllable?

**RULE I.**—All *masculine* nouns (See Seventeenth Lesson, Rule 1, for knowing the Gender, page 93,) “ending in a single or double consonant, preceded immediately by one of the broad vowels *a, o, u,*” form the plural from the singular by inserting the slender vowel—*i*, after *a*, or *o*, or *u*; as—

## SINGULAR.

## PLURAL.

Ṙḃṛṁṁ, a song.

Ṙḃṛṁṁ, songs.

Ṙḃḃṁ, a reason; cause, material.

Ṙḃḃṁ, reasons, causes.

Ṙḃṛṁṁ, misery (from *an*, not; and *roṁ*, ease, prosperity).

Ṙḃṛṁṁ, miseries.

## SINGULAR.

baogal, danger.  
 bochar, a road, a highway.  
 Domhan, the world.  
 Gabar (Latin, *caper*) a goat.  
 Gadar, a beagle.  
 Ionmhar, a treasure.  
 Leigear, a cure.  
 Peacad, a sin.  
 Sjobol, a barn.  
 Teampoll (Latin, *templum*),  
 a church.

## PLURAL.

baogal, dangers.  
 bochar, roads, highways.  
 Domhan, worlds.  
 Gabar, goats.  
 Gadar, beagles.  
 Ionmhar, treasures.  
 Leigear, cures.  
 Peacar, sins.  
 Sjoboil, barns.  
 Teampoil, churches.

Nouns masculine ending in *ac*, not only have the vowel *i* inserted, but change the aspirated (*c*) into *g*; as—

bacac, a cripple.	bacal <sup>g</sup> , cripples.
beallac, a passage, a way.	beallal <sup>g</sup> , ways.
Waracac, rider.	Warcal <sup>g</sup> , riders.
Wullac, a summit.	Wullal <sup>g</sup> , summits.
Sionnac, a fox.	Sionnal <sup>g</sup> , foxes.
Ullac, a load, obligation.	Ullal <sup>g</sup> , loads, obligations.

Obs.—This change in the final syllable, by inserting *i* before the last consonant or consonants, is called by grammarians *Attenuation*, or making *slender*, because the syllable in which *i* is inserted is no longer pronounced broadly, but rather with a slender, fine-drawn enunciation; for example, *abhar*, in the singular number, is pronounced *awrawn*; in the plural it is *abhar<sup>i</sup>*, (*awraw-in*,—the last two syllables being pronounced, as much as possible, in one)—so, *adbar*, *aw-war*; and in the plural, *adbar<sup>i</sup>*, *aw-whir*; *ionmhar*, a treasure, *ienwus*; in the plural, *ionmhar<sup>i</sup>*, *ienwish*.

EXCEPTION 1.—Some nouns of this class have a double form in the plural.

Angal, an angel,	Angal, angl <sup>g</sup> , angels.
Biolar, water-cresses.	Biolar, biolra, water-cresses.
Leabar, a book.	Leabar, leabra, books.
Leabh, a child.	Leabh, leabha, children.

## SINGULAR.

Meacan, a carrot or parsnip.

Uan, a lamb.

Exception 2.—Some words of one syllable insert *y*, but drop the broad vowel; as—

Mac, a son.

bneac, a trout.

Cean, a head.

Mulcéann, pole (of the earth).

Feap, a man.

Peann, a pen.

Sioreap, progenitor.

## PLURAL.

Meacain, meacna, carrots.

Uain, uana, lambs.

Maic, sons.

bnaic, trouts.

Ciunn, heads.

Mulcíunn, poles.

Fia, men.

Piunn, and peanna, pens.

Siurfiu, progenitors.

RULE 2.—Some words of two syllables ending in a vowel remain parisyllabic, but change the final syllable by inserting *τ* (smooth) or *é* (aspirated) before the final vowel; as,

baile, a town.

leine, a shirt.

Cuille, a stake, a baton.

Cuaine, a corner.

Cúma, a form, a way, a manner.

Múille, a mule.

Teine, a fire.

Teangá, a tongue.

bailete, towns.

leinte, shirts

Cuailte, and cuailteada.

Cuainte, corners.

Cumaid, forms, ways; also cuméa, is a form of its plural.

Muillte, and muillid, mules.

Teinte, fires.

Teangéa, tongues.

Other few nouns form the plural in different ways; as,

Clabaine, a blab.

Duine, a person.

Caora, a sheep.

Fíle, a poet.

Tígearna, a lord.

Clabairid, blabs.

Daoine, persons, people.

Caoraí, sheep.

Fílid, poets.

Tígearnaid, lords.

## VOCABULARY.

Talam, *f.*, the earth, land.

Uí, pleasure, will.

Uí, (pr. *úith* short), pleasure, fancy, agreeableness.

Uíneáda, Harriet.

Ceara, meek, mild.

Cle, left; lám cle, left hand.

Deacair, difficult.

Ḑiarmanub (from Ḑia, God, and armanub, of arms; poss. plural of arman; Latin, *arma*), Dermot, Darby. MacḐiarmanub, MacDiarmod, or, as it is now spelled, MacDermott, a family name of the highest antiquity and of princely origin. The royal house of O'Connor, the MacDermotts, O'Rorkes, and O'Reillys, are descended from Eoca, supreme King of Connaught, Ulster, and Meath, in the fourth century.

Deaf, *adj.*, deire, *poss. case fem.*, right; as, an deaf lamh, the right hand; handsome; as, caigh deaf, a handsome girl. It means also south; because the Druids of old, turning to the rising sun, for the purpose of adoring—as did the Jewish priests and Hebrew people to the East in worshipping God—had the *right* hand (deaf) towards what we call the south; and to which accordingly they gave the same name as that by which they denominated the hand turned in that direction.

For the same reason they called the North tuat, or the country to the *left* hand—from tuat, the left hand; and the west, ian, behind, hinder, rear-ward, because it was to them, on this occasion, the land to which the back was turned.

The East is called "oim," from "oim," *over, in front*; or from an old word of the same orthography signifying *light*, allied in meaning with the Hebrew word אור, *or*, light; with which the modern Irish term for gold, ór, is identified—a metal with whose kindred brilliancy the beams of the rising sun light up the eastern sky. O'g deaf, from the south, southerly; as, saot ó'g deaf,

south wind; o'g tuat, from the north, northerly; as, saot ó'g tuat, north wind; ó'g ian, in the west, westerly; as, saot ó'g ian, west wind; ó'g oim, in the east, easterly; as, saot ó'g oim, east wind. From these four words are formed many derivatives, some of which we shall, in the coming Lessons, present to our readers.

Doihan, *m.*, aih, *pl.*, the world, in its physical and moral acceptance; as, tá aih doihan dul éairt, the world is going round; tá aih doihan aís dul do'g donar, the world is going to misfortune.

Saojal, *m.*, ahl, *pl.*, the world; the life of man—like the Latin *saeculum*; as, tá aih saojal ro mar ceo, this world passes away like a shadow.

Cruinne, *f.*, the physical world; the earth; the globe.

Uim, the earth, soil; mould; ašur b'beas aih uim cruim le feiceirt, and let the dry land appear. —*Irish Genesis*, c. i. v. 9.

Cpé, *m.*, clay; as, tá re ríhte r'ah z-cpé, he is laid in the elay.

Íim, *f.*, the clay, or soil dug up; arable land, land producing corn.

Duyl, *f.*, duille, *pl.*, expectation, desire, wish; as, tá duyl ašam leir, I expect him; tá duyl ašam dul aih, I wish to go to it.

Duyl, *f.* element, creature; as, Cru-éiríteoir na g-duyl, the Creator of the elements.

Šlaopš, call; (Greek, *καλέω*, *kaleo*.) leačt, *m.*, a lesson, written or imparted.

lejšeah, *m.*, a lesson; also learning; from lejš, read thou. leačt is also a mound, a grave, a pile of stones heaped together in memory of the dead. Tamleačt, from tamh, sleep, plague, death, and leačt; Tallaght, near



Dublin, commemorative of the death of Partholan's followers.

leac̃ta, flattened.

Ṃj̃n, *adj.*, fine, thin; m̃j̃ñṡ, *v.*, make fine, explain; m̃j̃ñj̃uṡaḃ, *v.*, making fine, mincing, explaining; *n. m.*, explanation.

Ṃul, *m.*, axletree, the beam or axle turned by the wheel in a mill, and which sets the whole machinery in motion; the axis of the earth; a mound, a knoll. Ṃula ḡa ñoṡa, the axle of the wheels; cean an m̃ul, the head of the axle; m̃ul-cean, the pole of the axis; m̃ul-ḡññ ḡa c̃nuine, the poles of the world. This word m̃ul, is the root of the Greek *μύλη*, and Latin *molare*, and all their derivatives.

Ṃuine, *f.*, neck; Latin, *monile*, a necklace.

Oṡaḡ, *m.*—*aṡn*, *plu.* an island; ñj̃r, *f.*, *plu.* ñj̃re, an island; i, an island; as, í Colum̃ Cille, the

Island of Columb Kille. Heb. *ai*, an island: i and ñj̃r are contracted forms of ñj̃r, as, isle in English, for island. From ñj̃r are derived names of many places in Ireland; as, ñj̃r, *Inch*; an island in Lough Swilly; ñj̃r-eoṡaṡñ, *Innishowen*, (Eugene's Island); in the county Donegal; ñj̃r-Caṡaṡṡ, *Inniscathy*, in the Shannon; ñj̃r-Caṡṡleaññ, *Enniskillen*; ñj̃r, *Ennis*, chief town of Clare; leac̃-ñj̃re, *Lehinch* (half-island).

Oṡe, *m.*, oṡiḃ, *pl.*, a teacher, a professor; oṡe faoṡiṡñe, a confessor; from oṡe, and faoṡiṡñ, confession; oṡe baṡṡeḃ, a godfather; oṡe aṡṡeoma, a foster-father.

P̃m̃oṡ, first, principal. Latin, *primum*. P̃m̃oṡaḃbaṡ, first cause; p̃m̃oṡ-ñoṡ, principal divisions.

S̃eoma, *m.*, aṡe, *pl.* a chamber; Welsh, *siambr*.

### EXERCISE XXXV.

1. Ṳ aṡaṡñ, b̃-fuṡl uaṡñ (leisure) aṡaḃ aṡoṡr? 2. Ṳa, a m̃j̃e, c̃ja an ñj̃ḃ iṡ aṡl leac̃? (What thing is desired by thee?) 3. Ṳa duṡl (desire) aṡam ṡo t̃riaṡṡaṡñ (that you will treat) aṡñ c̃m̃c̃-eolur ḡa talmaṡñ (geography). 4. Ṳaṡre maṡñ dubaṡñt me, iṡ aṡṡ liom̃ t̃riaṡṡaḃ aṡñ leac̃ aṡoṡr. C̃ja eṡle a b̃eṡdear aṡñ aṡñṡeaṡṡ leac̃ (who else will be along with you)? 5. b̃eṡḃ mo c̃ol-ḡeaṡar P̃admaṡc̃ aṡur mo deaṡb̃-ṡuṡñ Ṳm̃iaṡṡaḃ;—ṡaṡḃ aṡṡ faṡṡeaṡṡ liṡñ aṡñ an feomaṡa ṡuḃdeṡñ (they are waiting for us in the study-room). 6. Ṳbaṡñ (say) leo ṡeaṡṡ aṡṡeaḃ aṡñ ṡo (into this place); ñj̃ ṡeṡoṡñ liom̃-ṡa duṡl c̃ucu (to go to them). Ṳaṡur aṡoṡr, ḡaḃ b̃-fuṡl ṡe ñj̃oṡ ṡeaṡñ daoṡb̃ (to you) eolur ṡaṡaṡl aṡñ an ealaḃaṡñ (*all-ee-yan*) ṡo o'ṡ oṡde ḡa uaṡm̃-ṡe? And now is it not easier for you to obtain knowledge of this science from your professor than from me? 7. Ṳ aṡaṡñ ḃiṡiṡr, iṡ ṡeaṡñ liṡñ uaṡṡ-ṡe (from you), maṡñ ṡeall (because) ṡo b̃-fuṡl ṡu c̃o ceauṡa, aṡur c̃o ṡm̃aḃaḃ ṡiṡñ aṡñ do c̃aṡñt liṡñ, aṡur m̃j̃ñj̃ṡeaṡñ ṡu ṡaḃ ñj̃ḃ a ṡa deacaṡñ c̃o ṡoṡlleṡñ ṡiṡñ duṡñ (to us), ṡo ṡuṡṡm̃iḃ ṡaḃ ṡocaṡl a deṡuṡñ, aṡur iṡ aṡṡ

lín do bhráthara (thy words are a pleasure to us). 8. Criedim, mar rí, zú éigín dam leac̃ a c̃abairt daoib̃ ó earla (whereas) zó b-fuil̃ ó duil̃har an eolur f̃aḡail: glaoib̃ air Ŗraac̃ac̃ aḡur air do c̃ol-c̃eac̃ar Ŗadraic̃. 9. Glaoib̃fead, I shall [call]. Ta ríad c̃uḡairñ (they are towards us): tamuib̃ ollm̃uḡc̃e. 10. Ŗ Ōiarimuib̃ a m̃ic̃, cia an ñí ó an c̃ruinne, no cia b-fuil̃ rí (*she*; referring to crúinne, which is feminine) coram̃ail leir? 11. Ōéir an t-uḡdar a taim-re leig̃ead zú coram̃ail í le l̃iac̃m̃oid, no le ubal leac̃ta aḡ na mulc̃inñ (flattened at the poles). Ŗ Ŗraac̃taic̃ c̃ianhor a b-fuil̃ f̃ior aḡairñ zó b-fuil̃ an dom̃an ro crúinñ? 12. Ir f̃ior a r̃ad̃ zó b-fuil̃ re crúinñ ó earla zú r̃uam̃ l̃uḡze earc̃ air aḡ dul a z-c̃óim̃uḡze taob̃ ó n-iar. 13. Ir m̃aḡc̃ c̃u: cia ac̃u l̃ine air ir f̃aide, an l̃ine l̃ar ó dear zó tuaḡ, no an l̃ine l̃ar ó n-oir, zó n-iar? 14. Ir f̃aide an l̃ine l̃ar ó n-oir zó n-iar le c̃uḡ m̃ile air f̃ic̃id. 15. Ir an-m̃aḡc̃ c̃u:—a Ŗadraic̃ c̃ianhor a moir̃ntear an crúinne? 16. Añ ḡa p̃moim̃oirñ—talaim̃ aḡur uirze. 17. C̃ianhor a airm̃uḡc̃ear moir̃ñ an uirze (how are the divisions of water named)? 18. F̃air̃uḡib̃ (oceans), m̃ara (seas), dubaḡz̃inñ (gulfs), cuair̃ñ (bays) loḡa (lakes), caoirl̃ f̃air̃uḡze (straits), am̃ana. 19. Cad iad moir̃ñ na talim̃an? 20. T̃iḡc̃e (continents); r̃ig̃eac̃ta, oirl̃air̃ñ, r̃air̃inñ (promontories), c̃inñ (headlands or capes), m̃uḡeil-t̃iḡe. 21. Añ eol duic̃ ceir̃e airc̃ (points or quarters) na crúinne? 22. Ir eol dam:—tuaḡ (north), dear (south), oir (east), iar (west). 23. Ŗ Ōiarimuib̃, b-fuil̃ aḡad-ra f̃ior cad fa a ñglaoib̃tear “tuaḡ,” aḡur “dear,” “oir” aḡur “iar,” air ceir̃e airc̃ an dom̃ain? 24. Ñíl f̃ior, a ac̃air. 25. Ŗair̃e ir ionḡanac̃ l̃iom r̃inñ, c̃o m̃uḡc̃ aḡur c̃ulaib̃ tu (you heard) m̃é aḡ ioñreac̃ daoib̃. 26. (Ŗraac̃taḡ) Ó! ta f̃ior aḡam-re an t-ad̃bar, ac̃air. 27. Ioñr anoir do do deair̃braḡair̃ é. 28. Nuair̃ b̃i na d̃raoic̃e (druids) añr an t-rean-air̃r̃u aḡ ad̃ruḡad̃ (adoring) na z̃r̃éine aḡ eir̃uḡ ḡi (on its rising) d̃ ioñpuḡz̃ ríad a n-aḡaib̃ airc̃, aḡur glaoḡar mar r̃inñ air an t̃iḡe or a z-c̃om̃air̃ “oir;” aḡur air taob̃ a z-cul̃ “iar;” taob̃ a n-dear l̃aim̃e “dear;” aḡur air an t̃iḡe air a l̃aim̃ tuaḡ no cle, “tuaḡ.” 29. Ir m̃aḡc̃ c̃u, a Ŗraac̃taic̃ zó deir̃inñ. 30. (Ōiarimuib̃) añ “oir” glaoḡfaib̃ me air b̃air̃i (top) na t̃iḡe-c̃air̃te ro (map)? 31.

Ní fhead aét “tuaét,” aḡur “dear” aḡu an m-bunḡ (foot or bottom); “oḡu” aḡu an taobḡ na dear-laḡne, aḡur “ḡaḡ” aḡu taobḡ na laḡne clé: 32. Ní cḡḡḡm é. 33. Ír fopur (it is easy) a aḡḡuḡaḡ, a mḡc: aḡur aḡoír ro é mḡḡuḡaḡ. Aḡḡ aḡmḡḡu aḡraḡḡe (ancient) d’íompḡḡḡ na dḡoíḡe, mḡu dubaḡḡe do deaḡb-fḡḡu aḡu an ḡḡḡan aḡḡ eḡḡḡ; ḡlaodḡaḡ mḡu rḡḡ, “tuaét,” aḡu an ḡ-caḡḡde a bḡ taobḡ na laḡne tuaḡḡe; aét aḡoír ’ḡuaḡu rḡḡḡobanḡ luét cḡḡc-eolḡḡ, íompḡḡḡeaḡ rḡad a ḡ-aḡaḡḡ aḡu an tuaét, aḡur cuḡḡeaḡḡ rḡad í aḡu baḡḡ na tḡḡ-caḡḡe, aḡur ír eḡḡḡ mḡu rḡḡ do’ḡ taobḡ ta ó dear beḡt aḡḡ bunḡ; an “oḡu,” taobḡ na laḡne deḡḡe, aḡur an “ḡaḡ” taobḡ na laḡne clé. 34. Tḡḡḡm, tḡḡḡm, aḡoír é. 35. Ta duḡḡe eḡḡḡ aḡḡ bualaḡ aḡḡ an doḡur (some one is knocking at the door). 36. Feuc cḡa ta aḡḡ? 37. Ír re aḡ ḡ-oḡde a ta aḡḡ (it is our professor that is come). 38. Teḡḡḡ, mḡu rḡḡ cḡḡḡe; ta leḡḡḡḡḡ aḡam-ra le rḡḡḡobaḡ (go then to him; I have letters to write).

## TWENTY-FOURTH LESSON.

THE *imparisyllabic* class—or those which take in forming the plural an additional syllable, are comprised under the following Rules:—

RULE 1.—Nouns *feminine* (See Exceptions 1, 2, 3, to Rule 1, for formation of Gender, p. 93) ending in one or more consonants immediately preceded by a *broad* vowel (a, o, u); as :

### SINGULAR.

Ceaḡc, a hen.  
Cḡaḡ, a comb.  
Coḡ, a foot.  
Fḡḡeoḡ, a window.  
ḡeallaḡ, the moon.  
Íḡḡeaḡ, a daughter.  
Laḡḡ, a hand.  
Lḡoḡ, a fort.  
Peaḡoḡ, a pea-hen.

### PLURAL.

Ceaḡca, hens.  
Cḡaḡa, combs.  
Coḡa, feet.  
Fḡḡeoḡa, windows.  
ḡeallaḡa, moons.  
Íḡḡeaḡa, daughters.  
Laḡḡa, hands.  
Lḡoḡa, forts.  
Peaḡoḡa, pea-hens.

## SINGULAR,

Rígeaáct, a kingdom.  
 Sciaáct, a buckler, a shield.  
 Slaáct, a rod.

## PLURAL.

Rígeaácta, kingdoms.  
 Sciaácta, bucklers, shields.  
 Slaácta, rods.

Again, all nouns *feminine* in which the vowel preceding the final consonant is *slender*; as,

Bruíð, captivity.  
 Duílt, desire, an element.  
 Feíct, a sinew.  
 Peííct, a worm.  
 Píííí, a penny.

Bruíðe, captivities.  
 Duílle, desires, elements.  
 Feícte, sinews.  
 Peíícte, worms.  
 Pííííne, pence.

From these examples it is seen that, generally, when the vowel in the last syllable is broad (a, o, u,) the vowel in the annexed syllable is broad (a); and when slender (i), the vowel in the annexed syllable is slender (e), according to rule.

Yet many nouns of this class, masculine as well as feminine, form the plural in a, omitting the final slender vowel; as,

Abáí, a river.

Abána, contractedly, aíbhe, rivers.

Acáí, father, *m*.

Acára, ... .. aííe.

Braááí, a brother, a friar.

Braáára and braííe, brothers, friars.

Caááí, a city, *f*.

Caáára, and caííe, cities.

Uaí, the sea, *f*.

Uára, seas.

Maááí, mother, *f*.

Maáára, mothers.

Some nouns form the nominative plural from the nominative singular by taking *ct* before the additional vowel; as,

Suían, the sun, *f*.

Suíanta, suns.

Coíll, a wood, *f*.

Coíllte, woods.

Píán, pain, *f*.

Píanta, pains.

Blíáí, a year.

Blíána, and blíanta, years.

Feminine nouns terminating in a *vowel* in the nominative singular form the plural from it by adding *na*; as,

Coíuúra, a neighbour.

Coíuúрана, neighbours.

## SINGULAR.

Ḳanaíḡa, a married couple.

Ḣuala, a shoulder.

Ḣearḡa, a person.

Ḳnḡa, a nail.

## PLURAL.

Ḳanaíḡa, married couples.

Ḣualana, shoulders.

Ḣearḡana, persons.

Ḳnḡana, nails.

RULE 2.—*Masculine* nouns (See Exception 1, to Rule 3, p. 94,) ending in ḡḡ, and masculines and feminines in ḡḡ, (pr. *een*,) form the plural from the nominative singular by adding ḡḡ; as,

Slanaḡḡḡḡ, Saviour.

Ḣoḡḡḡḡ, a door-keeper.

Ḣaḡḡḡḡ (from Ḣaḡḡḡḡ), a garden.

Caḡḡḡ, a girl.

Slanaḡḡḡḡḡḡ, Saviours.

Ḣoḡḡḡḡḡḡ, door-keepers.

Ḣaḡḡḡḡḡḡ, gardens.

Caḡḡḡḡḡ, girls.

NOTE.—“e,” in the plural ending of this class of nouns, appears redundant (though quite in accordance with the usage of the written language), since the letters “ḡḡ” alone represent equally as well the sound, and the plural inflection. The final syllable in the plural of Latin and Italian nouns terminating in *i*, sounds exactly like the Irish plural ending ḡḡ. We have, therefore, analogy to some extent in favour of this slight change.

Others by adding ḡḡ; as,

Saḡḡ, a sage.

Ḣaḡḡ, a dunce, a simple person.

Ḣḡaḡḡ, a druid.

Ḣéaḡḡḡḡ, a merchant.

Sḡaḡḡḡḡ, a swimmer.

Ḣḡḡ, a thing.

Saḡḡḡ, sages.

Ḣaḡḡḡ, dunces.

Ḣḡaḡḡḡ, druids.

Ḣéaḡḡḡḡḡḡ, merchants.

Sḡaḡḡḡḡḡḡ, swimmers.

Ḣḡḡḡḡ, things.

RULE 3.—*Verbal* nouns, *i.e.*, nouns derived from the infinitive mood, or present participle of transitive verbs, form the plural from the singular by changing the ending of the active participle into that of the passive participle; as,

Ḣolaḡ, praise (from ḡol).

Ḣuaḡleḡ, beating.

Ḣḡḡḡḡ, thanksgiving (from ḡḡḡḡ, exalt, extol; Latin, *altus*, high).

Ḣulaḡḡ, suffering.

Ḣolta, praises.

Ḣuaḡleḡ, beatings.

Ḣḡḡḡḡḡ, thanksgivings

Ḣulaḡḡḡ, sufferings.

## VOCABULARY.

24r, back ; as, éairic re air air, he came back ; also, *again*, in composition, *re* ; as, air-eirí, rising again, resurrection.

Bar, *m.*, death ; bač, destruction, slaughter ; bač, to destroy by drowning ; bačead, *past tense pass.* was drowned ; bačad, *part.* drowning.

Caip, *f.*, Easter ; from the Heb. פֶּסַח, *pasak*. This is an instance in which the *labial p* is transmuted—not into a cognate letter, but into a palatine, *c*. The Irish, like the Æolic Greeks, prefer the use of *c* (*k*) to the softer vocable *p*.

Carbad, *m.*, air, plu., a coach, wagon.

Carbad, and } the gums, the pa-  
Carbal, } late, the jaws ; -h' l  
fiacal agh a carbad, there is not a tooth in his jaw.

Da, day ; *dies* (Latin) at present found only in compound Irish words ; as Dia-luan, Monday ; Dia-mairt, *dies martis*, Tuesday ; Dia-ceedin, or (Seedin) Wednesday. The German god Woden, from which name Wednesday is derived, is the Irish Ceden, or Mercury. Dia-čor-dan, Thursday. (Čor-dan the Thunderer, from čor, čor-dan and čor-nač, noise—thunder ; being the Keltic name of Jove ; (Dia-

beine, now Dia doine, Friday ; (beine, from bean, a woman. *Venus*, as *frau*, a woman, is the radix of Friday) ; Dia-Sa-čuirn, Saturday : Dom-nač, Sunday, from the Latin, *Dominica*. In pagan times Sunday was called Dia-ruil, the Sun's day.

Dom-nač is also the name of great churches built by our early Irish Saints ; as, Dom-nač Phadriac, Donaghpatrick, in Meath ; Dom-nač-Sheachnaill, Dunshaughlin.

Dia-bal, the devil ; from dia, god, and abal, fearful, terrible ; Gr. διάβολος, *diabolos* ; Latin, *diabolus* ; Welsh, *diavol* ; Italian, *diavola* ; the Greek derivation from διάβαλλω, *diáballo*, is more than doubtful.

Eabnač, a Hebrew.

Féile, *f.*, a festival.

Čairn, *f.*, an outcry, a rejoicing, laughing. luáččairn, from luáč, free, quick ; and čairn, rejoicing, gladness, merriment.

Ul-čairn-dear, *m.*, gladness ; (from uile, all ; and čairn-dear, gladness).

Iora (*Eesa*), Jesus.

Máine Mhačdaléne, Mary Magdalen.

Maoire, Moses.

## EXERCISE XXXVI.

Padriac ačur Seoirra (Patrick and George).

1. Ħ-fuyl tu-ra, a Sheoirra, ač počlam čaodailče (are you, George, learning Irish) ? 2. Čairn. 3. Inyir čam ahoir, ma 'r re do čoil é, ca mheud lá 'r an t-reáčt-mairn ? 4. Seáčt lá. 5. Abair iad agh čaodailče (say them in Irish). 6. Dia-luan, dia-mairt, dia-ceedin, dia-čor-dan, dia-beine, dia-Sačuirn, dia-dom-nač. 7. Ir mairč ču : čia an t-reáčt-mairn i ro ? 8. So i reáčt-mairn na caipče. 9. Cad é bhuč no mhučad an focail,—caipč ? 10. Focail é ča ačairn, óh teahča Eabriacč—ačur čallučeagh re (it

signifies) “dul êrjod” de brijz zuri çuajod (pr. *choo-y*, went) aijnzeal Oe êrjod an Êzipe azur do maribujz an mac bud rjonne (the eldest son) anj zãc tiz de tizçib mujnçijne na çijne, mari jeall nar lejz Pãrao na h-Ëabnaiz dul le Waoijre le adružad çabaijre do Oia na çrujonne. 11. Ta ffor azam aji an rçaiji tã rçujobçã anj an leabaiji do rçujob Waoijre-taob na n-Ëabnaç a çuajod amac faoi n-a rçijur oñ Êzipe, azur aji an çaoi a baiçead na maricajz azur na capajl, na capbaib azur fji çozajod (fighting men), an rjiz ê fejn azur na ceañfaijre (the king himself and the chieftains), na laocña (the warriors), azur na rluazçã (and the hosts); mari do rlužad ruar jad (how they were swallowed up) çne çumacç Oe, anj urjçib na fajjre. 12. Tã ffor azam aji an meud ro, açt nj b-fuyl ffor azam cad fãc do çlaoib na Çujordajççe cairz aji ajmriji ar-erijçe ar Slanujççeoria? 13. Çlaoidari cairz aji, mari jeall zuri çarluiz re (because it happened) a d-çur, aji an am ceadna ar çarluiz fejle aji ar çlaoib na h-Judajççe—cairz. 14. Naç mõi an fejle, fejle na cairçe? 15. Jr mõi zo deijm; fejle aji ar erijz Slanujççeoria an domajn oñ uajz ajz brejç buajod (getting victory over) aji an m-bãr, an b-peacãd, azur an diabal (devil). 16. Naç cõji mari rjn, zo m-bejçead luac-çajji çmojde (joy of heart) aji zãc çujordujçe aji an la ro, azur zo m-bejçead na duille fejn (and that the elements themselves should be) lijnta le ulçajjidear, de brijz zuri erijz ar ç-Ceann zo buajçead (victoriously) oñ uajz ajz bualaod an baij azur an diabal zo deo faoi çoir? 17. Wjz trãçc aji na duillib bejç faoi ulçajjidear;—do řl me-re a ç-coimujçe zo m-bud dear an rçeul ê rjn tã de çnaç aji beul na m-boçc, zo m-bjçeanj an çujaj aji m̃ajdijn domnaç-cairçe ajz rjnc le luac-çajji, mari jeall aji erijžad an ç-Solujr diada. 18. Wj çonñajjic tu-fejn arjajñ j ajz dañjad? 19. Njor çonñajjic, açt dũbaijre m’ãçajji ljom zuri çonñajjic re fejn j aji m̃ajdijn breazç domnajz aji erijžad do zo moç. 20. b’ fejdiji da m-bejçead ar ç-çrej-deañ azur ar n-çnaod ço dian azur ço tejç a’r bi çrej-deañ Naorñ Peadaji azur Wajçdalene naç m-bejçead jonžad (een-yoo) aji biç orajnn faoi. 21. Jr çijnte naç m-bejçead. 22. Wj m-bejdiji ’ran m-bajle mõi an juð? 23.

- beisid. 24. Tairi cúgam-ra, ma'r re do éoil é, a marac.  
 25. Tíocfadh a'ur fáilte; óir beid uair no fáil a'gam.  
 26. beannaíct leat. 27. Is roimhí' Dia duíct.

## VOCABULARY.

Arian, <i>m.</i> , sense, feeling.	Ealuí'cte, <i>past part.</i> , from ealu'ad,
Cac-abha, battle of rivers.	to separate, go away, divide.
Com'gar, <i>m.</i> whispering.	Euz-ceol, death song.
Cníonfar, shall wither; <i>fut. tense</i> of	loinean, <i>m.</i> , brightness.
cníon, to wither.	Sheudu'gean, <i>pres. tense</i> of the verb
Cuirtal, <i>m.</i> , crystal.	meudu'g, increase; root—meud,
Dáim, <i>f.</i> , assent, free will.	size.

## EXERCISE XXXVII.

## THE MEETING OF THE WATERS.

[Taken from the Irish Version of the "Melodies," by his Grace the Archbishop of Tuam.]

Fonny—"The old head of Denis."

## I.

Hí b-fuyl a'nyr an z-ciuinne aon cúmar, no zleanh,  
 Mair an la'z a b-fuyl cō-ríuē na dí'r aban any;  
 Ir luaitē bēidēar ēalu'gēte uairm, m' arian, 'r mo b'í'g,  
 'Na c'níonfar an zleanh zlar úd úr ar mo c'noide.

## II.

Hí rē an t-a'haric b'iea'g, aoi'b'nyh bí r'zariēa a'ru z'ac taob,  
 Hí rē loinean an c'nuirtal, no úr-b'laē na z-c'raob,  
 Hí rē com'gar na r'ruēa mar eu'z-ceol m'ya-r'í'gē,  
 'Acēt n'ō ē'g'ny n'íor dí're, tā any do'rim'neacē an c'noide.

## III.

'S iad mo c'airide, do c'ean'gal mo cúman' 'r mo c'laon,  
 Do r'cap a'ru z'ac n'ō any, r'g'ém' far'ra na m'ian;  
 Óir n'í aon n'ō d'a a'ille naē meudu'geany a blac,  
 D'a f'eic'ny t're r'ú'lyb a'ru a m-b'ídeany a'z'any z'rad.

## IV.

Is zleanh aoi'b'nyh C'ac-abha,\* buō ruar'ineacē mo r'uan  
 'Faoi far'zad do c'ab'any le mo c'ara f'íor-buan;  
 'N a'it a m-b'í'ōm'nyd ō na r'íon'tal' b'faoi d'ídean zo r'áim  
 S ar z-c'noide mar do c'íun-r'ruēa c'óinear'gēa le dáim

\* Avoca.



## I.

There is not in the wide world a valley so sweet  
 As that vale in whose bosom the bright waters meet ;\*  
 Oh ! the last ray of feeling and life must depart,  
 Ere the bloom of that valley shall fade from my heart.

## II.

Yet, it was not that Nature had shed o'er the scene  
 Her purest of crystal and brightest of green ;  
 'Twas not the soft magic of streamlet or rill,  
 Oh ! no—it was something more exquisite still.

## III.

'Twas that friends, the beloved of my bosom, were near,  
 Who made every dear scene of enchantment more dear,  
 And who felt how the best charms of nature improve,  
 When we see them reflected from looks that we love.

## IV.

Sweet Vale of Avoca ! how calm could I rest  
 In thy bosom of shade with the friends I love best,  
 Where the storms that we feel in this cold world should  
 cease,  
 And our hearts, like thy waters, be mingled in peace !

“The Meeting of the Waters” forms a part of that beautiful scenery which lies between Rathdrum and Arklow, in the county of Wicklow, and these lines were suggested by a visit to this romantic spot, in the summer of the year 1807.—*Note by MR. MOORE.*

\* The rivers Avon and Avoca.

## VOCABULARY.

Ἀντάργε, *adj., gen. fem.* of ἀντάρ, ancient, old, sage.  
 βριμς, *f.*, captivity ; βριμς, *poss. case.*  
 Ἰαμνρς, *prep. case* of Ἰαμνρεαδ, a harp.  
 Cunn, *f.*, a chain, a fetter.  
 Δαομαδ, condemning, enslaving ; while ραομαδ, is acquitting, freeing.  
 Εαγλαδ, fearful ; ηεαν-εαγλαδ, fearless.

Feac, music, melody, science, skill.  
 λαη, a sword ; a knife ; a sword-blade.  
 Óγ-λαδ, young warrior.  
 λαδ-цеол, warrior of song.  
 ... ραηη, of verses, of song ; óγ-λαδ ηα ραηη, the young hero of song.  
 (Do) ρcuab, he swept ; ρcuab, *v.* to sweep ; n., a broom.

## EXERCISE XXXVIII.

## THE MINSTREL BOY.

Fonn—*20*óirín.

## I.

Do éiríall éum caíta óg-laoc ná rann,  
 Láir námad Éireann ar-raíge;  
 Lann aítar fáirge ari go teann,  
 3únn doirfeacht le n-a cláirirí.  
 2ú éirí ná n-dán! ar an laoc-éoil 3úinn,  
 Da m-beidead an raozal do d' daorad,  
 Tá aon éruir aiháin le do molaó go bínn,  
 'S aon lann aiháin le do fáorad.

## II.

Do éirí an báird, aét má éirí, go fóill  
 B'i a éiríde neam-eazlac, treunmáir;  
 2ú rí naob re teuda cláiriríge an éoil,  
 Do ríuab ré, an ríá b'i reunmáir:  
 2ú rí dúbairí; n'i m'illíde cuirí go 3úit,  
 2ú éruir éaoirí na b-feat raora;  
 Ir n'i cluirféar go h-euz do lan bínn-ríuic,  
 Láir bíuibe a'r bíoirí na tíne.

## I.

The Minstrel Boy to the war is gone,  
 In the ranks of death you'll find him;  
 His father's sword he has girded on,  
 And his wild harp slung behind him.  
 "Land of Song!" said the warrior-bard,  
 "Tho' all the world betrays thee,  
 "One sword, at least, thy rights shall guard,  
 "One faithful harp shall praise thee!"

## II.

The Minstrel fell!—but the foeman's chain  
 Could not bring his proud soul under;  
 The harp he loved ne'er spoke again,  
 For he tore its chords asunder;  
 And said, "No chains shall sully thee,  
 "Thou soul of love and bravery,  
 "Thy songs were made for the pure and free,  
 "They shall never sound in slavery!"

## KEY TO EXERCISES—

EOĆAJR NŲ ŋ-ŝNŲĆUŝŲŲ.

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## THIRTEENTH LESSON—

ŲN ĆREŲS 1EJŝEŲN DEUŝ.

EXERCISE XXV.—ŲN CUŝŝŲŲŲ ŝNŲĆUŝŲŲŲ ŲNR ĤĬŲŲ.

1. What (kind of) food do you like to have in the morning, for (your) breakfast? 2. I like bread and butter, tea and cream, and cold meat prepared since yesterday (the day before). 3. Will you allow me to fill tea for you? 4. I shall, and welcome (*i.e.*, with pleasure), if you please (if it is your will). 5. Do you use sugar with it? 6. I do so; and besides, I like much sugar. 7. Do you prefer cream to milk (literally, is cream better with you than milk)? 8. I prefer cream. 9. Give me a portion of the mutton, if you please. 10. I shall (give it) and welcome. 11. Perhaps you like an egg? 12. I do not; I have plenty (my sufficient share is) in the meat. 13. Give me the cream-ewer, if you please. 14. Here it is to you and a hundred thousand welcomes. 15. At what hour do you breakfast each day? 16. At half hour after (at half-past) (the) eight, or at (the) nine o'clock. 17. What hour do take (eat) luncheon? 18. I eat it at (the) two, or at (the) one o'clock. 19. Who is usually with you eating breakfast? 20. The family of the house, as are my father, and my mother, my brother and my sister, my children (of) sons, and my children (of) daughters, (*i.e.*, my children male and female). 21. Where is thy brother Wil-

liam this (present) time? 22. He is in Dublin, the capital city of Ireland. 23. Were you ever in Dublin? 24. I was; and in truth to you a beautiful and extensive city it is: I would like to be in it each year for two or three months. 25. Is there any person at all residing in it related to you? 26. There is; my grandfather, or the father of my mother, along with a cousin-german, and many other persons—relatives. 27. Is James M'Hugh a cousin-german of yours—he who is, if it be true, as president or chancellor in Trinity College? 28. He is a cousin-german of my mother, and he is related to myself, in the fifth degree: he is indeed very generous to me, for he bestows much money on me every time (whenever) I go to the city. 29. That is good; what time were you in Dublin? 33. It is now indeed three months; but I expect that I shall be in it before another month. 31. Will you come with me to my own house to night? 32. I do not wish it; the house of my grandfather is very near to me; and I will go to it; the people of the house wish that I should tarry with them. 33. Are you going? 34. I am. 35. God's blessing be with. 36. Thank you (may good be to you); safe mayest thou be, and thy kindred.

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## FOURTEENTH LESSON—

### AN CEATHURDHA D'LEISÉAN DEU.

EXERCISE XXVI.—AN SEISEAD ZNACUŠAD AN FICID.

1. Lá anbreaš é ro? 2. I r lá breas é go deimh. 3. Mac mab ašarun a mrii anbreas anoir le fada? 4. Bi ašarun, go deimh, a mrii anbreas, mar deim tu, le tamal mair. 5. Mac an-mair Dja duim? 6. Sead, i r an-mair Dja duim. 7. Cja tá mair ac Dja amair? 8. Cja je Dja? Ašad-ra aš a b-fuill an oirhead rih eoluir, tá fíor an ceirb ro go mair. 9. 'Se ušdar ašur pñom-ašbar é šac nš a tá a mri neam ašur a mri talam; Se tur ašur cñoc é šac nš a tá, no a bešdar; i r re a cñucuiš an žmian ašur an žeallac, ašur na peulta ro uile a šolruišean an

rpeur: ta Se ann zac am aður beid zo brac: molas zac teanra é. 10. Cja fe a molar zo rjor an Tjzeanna? 11. Se an fear cōir ajs a b-fuyl eolur cja fe Oja, zo b-fuyl Se mōir; zo b-fuyl Se cūmāctac; aður eolur cja fe fēir, zo b-fuyl re boct, tair. 12. Cad é an nīd an raozal ro? 13. Nj b-fuyl ann acēt ceo, a ta real zearr aður ann rjv mīzear. 14. Cad é an nīd neam? 15. Sj an mīzeacēt ann b-fuyl. Oja ajs mīazal raoi zlóir, aður ann a b-fuyl na (h-anama) beannuizēe ajs tabairt molta d' a airm naomta. 16. B-fuyl tu-ra naomta? 17. Nj b-fuylm naomta, nj molarim me fēir, zīd zo b-fuyl mian aзам a beic mair. 18. Ta rjor azad mad no comairle an t-reanduirne: "na mol aður na cāir cū-fēir;" oir jr olc an nīd mōimolad. 19. Cad fē an nīd uabar. 20. Jr rjv do baorra uabar—jr cean de na react b-peacaid mairbta—uabar. 21. B-fuyl rjor azad na react b-peacaid mairbta? 22. Ta rjor—uabar, rairt dūir, tnuē (envy), craor, fearz (anger), aður leirze. 23. Feicim zup b' e an t-uabar, bun-rnuē aður pīeum na peacaid eile—būd é peacad na n-deamā e, aður adbar peacaid ar z-ceud ceaprruiri zāam aður Eaba. 24. Feicim zup oide cū. 25. Cja fe an fear ro ajs teact? 26. Jr re, Uilliam mo cārad oir, buan. 27. zā fē a ta ann? 28. Jr re; ro fē. 29. Ceud mīle fālte mōat, a cārad mo clēib; cānnor a b-fuylr ann iud? 30. Ta me zo mair, ta me buideac dūir. 31. Bidead azairn airdear beaz, or deannamud airdri fānac le ceile.

## FIFTEENTH LESSON—

### AN CUJZġAD LEJZERIN DEU3.

#### EXERCISE XXVII.—AN SEACTġAD ZMġCšAD AIR FġCġ.

1. Who is there? 2. I. 3. Who (are) you? 4. James O'Brian. 5. Come in, James; you are welcome; sit down and converse; I am glad that I see you in health. It is a longtime (day) since thou and I were together before this

day; and assuredly to you, I am glad now that we are here with each other—you who have a high estate, and a reputation throughout the globe; and I who am here in the extremity of the country, without knowledge and without notoriety. 6. Oh, I implore of you do not commence so soon to praise me; or I should rather say, quizzing me. 7. Certainly I am not quizzing you; but I am telling the truth. I know that you are very humble, and I shall not speak another word in your praise. As I said, it is long since we were with each other going to school, when we were in your grandfather's, God's blessing be with his soul. Have you not travelled much of the world since then? 8. I have. I have much to tell of everything which I heard, and every thing I saw, if I had an opportunity to spend a while with you. But I will have an opportunity at another special time. 9. Do you recollect when I and you on a certain day were walking out from the town of Cork, and you said that you would like to swim, and when we were in the water, there came a large wave, which brought, on its returning, you with it, and you went along with the stream, until you alighted on a rock; then I swam after you, and brought you to shore half alive as you were? 10. It is true that I recollect well that day, and I shall have a recollection of it for ever; it is for that reason I have (entertain) affection and great esteem always for you, thankful for all you did for me. 11. Were there not other young men with us that day? 12. There were certainly; but neither of them wished to go against the angry billows, 13. It was well they acted so. Since you have commenced to speak of them, who were the young men who were along with us on that day? 14. There were Andrew Fitzpatrick, George Williamson, and Thomas MacDonnell, three who knew how to swim extremely well. 15. Are they all alive yet? 16. They are not all; two of them (got death) died; but Thomas MacDonnell is yet alive; and he is not only a good man, but a highly learned doctor, and a renowned sage. 17. I am well pleased at that; is it long since you heard from him? 18. Oh, it is; I have not heard from him these five years. 19. A person of what likeness was he, in order that I may see, do I re-

collect him? 20. He was a tall man, about six feet; red in his complexion; beaming in his eye, handsome, long-cheeked; his brows compact, round, and his hair the colour of gold; his visage mild, handsome. 21. I know him well now; you have great memory. 22. Had he not a sister whose name was Isabella—is that her name? 23. Isabella was her name. 24. Are you tired after your journey? 25. I am not. 26. We can therefore walk through the garden, the evening is so fine. 27. I like it, if you like it. 28. Certainly, I like it. To whom does the garden belong? 29. To me. 30. I perceive you are a great agriculturist. 31. I do not be often (employed) at it, but from time to time. 32. Come in and view the flowers. 33. I shall and welcome.

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## SIXTEENTH LESSON.

### AN SEISEACD LEJSEAN DEUS.

EXERCISE XXVIII.—AN T-OCTSHACD SHACUACD AN FICID.

#### A DIALOGUE BETWEEN TWO STUDENTS.

1. Alexander, have you been at school to-day? 2. I have been; I do not wish to be a day at all from school. 3. It is not right for any young man, such as you are, to be a day from school, whilst it is in his power to be at it (to attend). 4. I trust you are reading the high sciences? 5. Well, I am not (reading), but those only that are ordinary, such as writing and reading, a knowledge of the globe and grammar, and things of that kind, along with the languages—English, Greek, French and Latin. 6. You have a knowledge, have you not, of the principal parts of each language of these—that is, you know their division and their explanations? 7. I have: for it is easy to know these. There are nine divisions of language; and of these are two parts, the noun and the verb, like woof and warp, framing every discourse together, and there is not in the other parts, but as it were, colour and form.

8. How could you know a *noun*? 9. It is easy for a person to know it; for the *name* of every thing that is created, or of which we can form a notion (it) is a *noun*; for example, the names of men and women, as Achilles, Augustine, Alexander, Æneas, or Kevin, Cormac, Edmund, Amilia, Angelica, or Barbara, Blathny, or Kate; or again the names that appertain to men or to women, in relation to their duty or in relation to their state,—such as father, mother, sister and brother, porter, poet, monk; or the names of brutes—horse, mare, filly, bull; in one word, the name of everything created, or of which we can form a notion (it) is a *noun*. 10. How many genders in it (are there)? 11. There are only two genders, that is, the masculine and feminine: and since from nature there are only two sexes (amongst) mankind, male and female, in like manner, nouns have only two genders, masculine and feminine; 12. Oh, I know well that there are only two genders when we speak of those names which present to our minds (ideas of) things living; but when we treat of the names of things that are not living, in what manner will we have a knowledge of the gender of the noun, when the object is devoid of sex? 13. I shall give you a knowledge of that at another time, I have not leisure to-day. 14. At a certain time to come, you and I shall be together, and we shall have a conversation on this subject. 15. Let it be so. 16. But stay: you have not told me a word of the manner in which a young man can obtain readily a knowledge (of the grammatical meaning) of every word that occurs to him in discourse. 17. Withal we shall have an opportunity for that on another occasion; I have not leisure just now. I am obliged to depart, the bell is tolling.

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## SEVENTEENTH LESSON—

AN SEACHTOIRIÚ LEJSEAN DEUS.

EXERCISE XXIX.—AN NRIORAIÚ ANÁCUŠAIÚ AIR FICID.

1. Ceud míle fáilte moimaz a Šearlax; cianmor a b-fuyl tu? 2. Tá me plán; buideacair duir. 3. Tá bróid ormh



30 deimhín, 30 b-fuyl tu a fíajnte mairt. 4. Cíannor a  
 nínne tu airdíu an iud—an aig marcuigheacht, no ari éoir?  
 5. Do nínnear airdíu ari an t-rean-ghár, ari éoir. 6.  
 Cíannor a b-fuyl do éairde anur an m-baile, d'áiríu  
 azur do mairtíu, do deairb-briatáirí Seažan, azur do deairb-  
 fíu Seilídan, azur do éol-éairtí Sámur MacSeažan.  
 7. Táid uile a fíajnte mairt, buidheacht do Ohia. 8. Cí-  
 annor b-fuyl do deairb-briatáirí Anndear; b-fuyl ré rlan?  
 9. Níl fíor aigam cíannor a b-fuyl re anoir, óir ní éualaid  
 me uairde le tí miora. 10. Tá ionga oru faoi ríu, mar  
 geall zui maib re é ceanmairt oru, azur éo cumanaé le  
 u-a éairíu, zui faoi me nac leigead re aon mairt ari  
 éol éairt gan ríuobad éugad-ra no éum d'áiríu no do  
 mairtíu. 11. Ir fíor zui maib re a z-comhuidé cnealta  
 azur cumanaé, azur anmairt dam-ra; ní éig líom-ra aon  
 faé a éairíu ari an t-rord ro, ari éaoi ari bíé eile áct  
 ari aig cuimhíuad 30 b-fuyl an níd a dubíad 30 fíor  
 taob móríu eile, fíor ari-ran mar an z-ceadna: “ar  
 ari, ar cuimhíu.” 12. Ca an áir a maib re ‘huairí do  
 éualair uairde ari an éair deigíonach? 13. Bí re a Loin-  
 zíon; azur dubíu re zui maib éol aige éol 30 Fíairí;  
 ar ríu le h-air na Ríamíu;\* na h-áir a éreiríuad,  
 azur cuairí a éairíu ari Jotáille. 14. Óc, feiríu; ‘re  
 ir deigíu 30 b-fuyl re anoir aig deanad na h-airíu ari a  
 labairí re, éreirí an Éiríu; nacfaid re b’feiríu, 30 d-  
 an talíu naomíá óir “ní mairte 30 coiríu.” 15. Ní  
 b-fuyl, óir do geall re a beirí ‘r an m-baile aig an nodlaé  
 16. Áirí fíubail tu-ra a b-fad éirí do éirí duéairí. 17.  
 Níor éualí me a mairt níor faide na Loinzíon azur  
 Ceantíu, d’fag me Loinzíon azur bíuáca na h-airíu  
 Tairíu bhuairí ríu, bíuáan ó ríu. 18. Maib tu aig  
 teac huad na feirí? 19. Sead; bídear aig teac na feirí,  
 a d-teac na d-Tígeairíu éo mairt a’r a d-teac na z-  
 coiríu. 20. Nac mairíu an fíu teac huad na feirí  
 —obairí fíu teac ní fe ari do ‘n Ríu Searíu a h-air-  
 maib a éum é, áct do ‘n aoir anu a b-fuilmí? 21. Maib  
 tu a éalla naomí Searíu? 22. Bídear, ir alíu é. 23.  
 Cad fe an beallá ari fíll tu ó Loinzíon? 24. Do nín-

\* The Rhine, from níg, and ariu; others derive it from níg ariu, the smooth river.

dear 20 aḡuḡaerter, mo beallaḡ; óir, buḡ mian liom feice-  
 rin caipde-ḡaol aipde a b' 'n' a ḡ-comhuilḡe ann, aḡur  
 a b' a ḡ-comhuilḡe anḡarḡaḡaḡ le muirḡir m'aḡar. 25.  
 Crieḡim ḡo b-fuil tu eolḡaḡ aip ḡlaḡt-rḡuobad ḡaḡ uile  
 baile moir a Saḡraḡaḡ? 26. ḡo deirḡir n' b-fuilim;  
 deaibḡaḡm ḡuile n'ar f'ag me mo ḡir ḡuḡḡaḡr f'ér a mian  
 aḡt aon uair anḡar; ḡa ḡraḡ aḡam aip a ḡorḡaḡb, aḡur  
 maḡaḡb, a ḡleanḡaḡb, a loḡaḡb aḡur a r'laḡḡaḡb: ḡabaip  
 ḡam-ra cumair a 20uḡaḡr ḡeḡt, aḡur n' 'l b'ionn aḡam aip  
 óir aḡur aip m'aoḡ loirḡḡir.

## EIGHTEENTH LESSON—

### AN T-OCTAID LEJÉAN DEU.

EXERCISE XXX.—AN T-RIÓCHADH SHÁITUÍD; or, AN DEICHÍD  
 SHÁITUÍD AIR ÉID.

1. God save you, James, dear friend of my heart! 2. May God and (the blessed) Mary save you, Peter, flower of nobility! is it not early you are this morning on foot? 3. It is early, indeed; because the morning is so fine, and I feel inclined to have a walk along with you. 4. You are a great walker certainly: there is not a good day at all that you are not rambling from hill to hill, from glen to glen, from plain to plain, from glade to glade, through the land. 5. Well, it is true for you: certainly, I am delighted, in our native land, to be out every time I can, on the summit of the mountains, on the tops of the hills, and in the retired recesses of the valleys; or again walking on the border of lakes, or along the coast. 6. I do not like to go out to-day; I have much (business) to perform. 7. Oh, you said the other day, and you promised that you would be ready to-day, and that you would have an opportunity to drive with me through the country; for, in truth to you, I would not like to be with any other but yourself—for you are so acquainted with every house, and with every place, with every cabin, and every chateau (big house); with every glade and every valley, mountain, glen, well, stream, river, mound, cemetery, churchyard; and not only that, but you know the history of everything of which I wish

to speak, or of which I should like to get information. 8. I am thankful to you for the great appreciation in which you hold me, an appreciation of which I am not worthy, and especially from a man who is possessed himself of so much learning as you have. I do not therefore feel satisfied (from the fact) that I cannot accompany you to-day; but we shall have another day. 9. Did you not promise that you would be prepared to-day? 10. I did (promise); but do you not know that I have much (business) to do, and that I cannot have (obtain) leisure to-day. 11. It is true that each person ought to perform the things that are under his (charge) direction, and on that account I do not wish that you should do anything that would not be right for you to do. 12. I see that you have sense, and that you are not like a great many young people (filled) with an over desire for every vain pursuit. 13. I am thankful to you; it is meekly and kindly you speak on every matter. 14. What day now will you be ready to come with me? name it. 15. Any day of leisure (holy-day); or the first day of the week, if it be fine. 16. It is long, perhaps, until we have another (fine) day like the present—the air is high; the firmament azure; without a cloud (cloudless); without a mist; the sun rising radiant; the birds warbling on every tree; and all creation lightsome with beauty as on the first day it issued forth from the hand of the Lord. 17. I am greatly disposed (there is an inclination or desire on me) to go with you. 18. Do not come; we will have another day equally as fine. 19. This is my mother coming; our breakfast is ready. 20. Mother, this is Peter O'Keefe, of whom I often made mention (spoke) to (with) you;—a young friend for whom I entertain great respect. 21. He is welcome: ten thousand welcomes to you. 22. This is a beautiful morning, madam. 23. Yes indeed; this is the first beautiful morning we have had (for the) last month. 24. James, your breakfast is ready, and your father and sister are awaiting your presence; perhaps this young gentleman has not yet breakfasted. 25. Peter, give us the honour of your company at table. 26. With pleasure, indeed; but I can with truth say that (it is) on me the honour is conferred, to be in your society. 27. Please just go before me; this is the way.

## NINETEENTH LESSON—

AN HANÓJÓD LEJÓEAN DEU3.

EXERCISE XXXI.—AN T-ANÓJÓD ANÓJÓD AN T-ANÓJÓD ; or  
AN T-ANÓJÓD ANÓJÓD DEU3 AN FÓD,

1. Henry, you are the best of men to be here so soon as you are—where is your brother? 2. He will be here immediately (on the spot, *an ball*); it was not possible for him to come with me when I had been ready, because our cousin-german Alphonsus O'Hegan was on a visit with us, and he was obliged to stay in order to be along with him. 3. Oh, I see; that is right. 4. What o'clock is it now? 5. It is only four o'clock. 6. It is early so, in the evening. 7. Just accompany me, and we can have a walk; or a sauntering stroll around here, and have a *conversazione* with each other. 8. We can so; and I like it, for I do not wish to be inside doors but as short as I possibly can. 9. This is the way by the side of the house. 11. Thank you (may good be to you); it is easy to stumble in a crooked, slippery road like that yonder. 12. What is your opinion of our own residence and position here, of our land and of our appurtenances? 13. I am of opinion that your residence is good; your land very good; your position delightful; and your appurtenances of the best. 14. Which is the better—your house, or our house? 15. Your house is better than our house. 16. We are convenient to the running water; to the large town (market-town); to the sea—things that enhance the value of a country-house. 17. Is this your garden? 18. It is our garden; come in and view it. 19. What the thing in it? *i.e.*, what does it contain? 20. Much—there are potatoes and cabbages, peas and beans, carrots, parsnips, radishes, turnips, raspberries, strawberries, onions, rose-trees, apple-trees, pear-trees, gooseberries, and such like. 21. I perceive that it looks well just now. 22. What is your notion of the manner in which the trees are, and of every growth (growing plant) which is in the garden? 23. I am of opinion that your apple-trees are too high, and your raspberry (trees)

scattered without pruning. 24. To whom belongs that garden yonder, and this orchard which is near me? 25. To my own people—my relatives, Patrick and James O'Daly. 26. Their orchard is superior to yours. 27. It is not indeed. 28. Their apple-trees are superior; their pear-trees, their rose-trees, and every herb or plant which is growing in their orchard is superior to your trees and your growing (plants). 29. Perhaps so, but I rather have my own than their share, though it be so good (as you assert). I know, at all events, that our oats and our wheat is better than their oats, their wheat, and their corn. 30. Are you not very well informed in regard to land—*i.e.*, how well informed you are in regard to land.....31. It is dinner-time; come in; the company are assembling. 32. We shall have a merry feast, I expect. 33. We shall, if the best wine and the best meat to be had in Limerick can make young people feel merry. 34. Shall we not have dancing? 35. You will, if you wish, to the dawn of day.

## TWENTIETH LESSON—

AN FJÇE AN Ò LEJĴE AN.

EXERCISE XXXII.—AN DOĴĴAD ANAÇUĴAD DEUĴ AN FĴÇ.

1. This is a beautiful day, James? 2. It is a beautiful day, thanks be to God. 3. Is it not early, that you as well as myself are on the road? 4. It is early indeed I am on the road. 5. Have you any news at all for me? 6. Well, I have no news at all for you. 7. Perhaps you have; you were never without some new story for an individual, for you are under the repute of being entertaining, facetious, and that weariness would not be on (could not come near) any one that would be with you on the road or in the field. 8. Thanks to you, Connor (or, Cornelius); you were always agreeable, pleasant, mirthful. 9. I am only expressing, James, what each person is saying of (on) you. 10. It is a long time since I had an opportunity of having

a conversation with you—where do you now reside? 11. I have a dwelling near Galway—a town in Connaught, situated on the coast. 12. O, I know; that is a town that is progressing greatly—a town that is now on the straight course (*i.e.*, necessarily the shortest) to Newfoundland, and a town to which each many are coming from every quarter, and besides a town in which above all things our native language is held in esteem. 13. The tribes of Galway were always studiously fond of the language of their fathers. 14. But has not your brother Edmund come back? 15. He has; I thought that I was telling you of it. 16. You were not. 17. Well, he came home. 18. Is it in America he was? 19. Yes. 20. Has he much money on his return, literally—on coming to him? 21. He has not much money, for he has been in it only two years, and the time was unfavourable for obtaining employment; he has not therefore much money. 22. Does he say anything good of (on) the country and of (on) the people? 23. He says it is a good place; that the people are without slavishness, free, just, laborious, honourable. 24. Had he fine weather on (the) sea? 25. He had not fine weather on sea, the wind was high, the firmament (covered) with darkness, and a mist or cloud on the sun for two days. 26. Was it in (on) a sailing vessel he came? 27. No; but in a steamer. 28. What is the name of (which is on) the steamer in which he came? 29. Prince Albert. 30. Was it at Galway they put into harbour? 31. It is. 32. By my word, we are near Loughrea; this is the term of my journey to-day. 33. Are you going far? 34. I am going to Athlone. 35. Remain with me here to-night, and you will be in (it) in time enough to-morrow. 36. Thanks to you; I shall not wait. 37. Well, there is welcome for you, if you remain. 38. I will not wait; I shall repair onward. 39. God speed you.

NOTE.—The learner should not avail himself of the aid of a *Key* or *translation* but as seldom as possible, and never until after he has first done his best to translate the exercise proposed.

He should also write out the translation oftener than once.

## TWENTY-FIRST LESSON—

AN T-AONNACHÓ LEIĠEAM AIR FÍCÍO.

EXERCISE XXXIII.—AN T-KÍĠEAMÓ INNACHÓ DEUS AIR FÍCÍO.

*The Lord's Prayer.*

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

*The Angelical Salutation.*

Hail Mary, full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

*The Apostles' Creed.*

I believe in God the Father Almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate, was crucified; dead and buried, he descended into hell; the third day he rose again from the dead; he ascended into heaven; and sitteth on the right hand of God the Father Almighty; from thence he will come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen.

Above all, he must, if he wish to learn the language, repeat the sentences presented in these exercises, and form new ones. There is no learning a language thoroughly without assaying to *speak* it.

# TWENTY-SECOND LESSON—

## AN DÓMHAID LEJSEAN AUR FÍCÍO.

EXERCISE XXXIV.—AN CEATZAKZHAD ZHATUZHAD DEUS AUR FÍCÍO

1. *U* D'Onéad, arí ól tu do cúid té? 2. D'olar. 3. *W*aire, ó tárla go b-fuyl an oíde b'ead, teigmuir amac agur déanmuir rparidíneact ari an árdán, agur bídeas agairn comhiad taítheamhac. 4. *I*r maíe líom é; áct tá mo dearb-fíur bígíod faoi duil mórí go b-fanfaínn aice ari fead uaire. 5. *W*aire íarí ariéí éadct ann aonfeact línn. 6. Sead: Iarfad. 7. *U* bígíod arí maíe leat éadct ann aonfeact le *W*aolmáire O'Raíallac agur líom féin éofad a' b'beídmur aís rparidíneact ari an árdán? 8. *I*r maíe líom; tá bíod mórí orí é beíe ann mo cúmact eíe-ollog eoluir fáíal ó buí y-eazha—maíre nac aluir (or mízíneudac) an oíde í! 9. (*W*aolmáire) ír oíde anmíz-méudac í go cíte. 10. Tá re aís ríoc go zeur—nac b-fuyl? 11. Tá re aís ríoc go zeur, óir taíod comaríad uile ríoca folur; tá an rpeur zay neul, agur zorínn; tá an zaoí ó 'h tuad, tá na íeulta aís dealíad go h-anloníac; tá an t-aerí an-fuarí, agur dubaínn mo dearb-bíraíarí Sea-mur líom go b-fuyl an t-aíreíead beo ríor go móir. 12. (D'Onéad)—a bígíod an aíl leat airmíur ríoca? 13. *I*r aíl líom go h-anmórí. 14. *I*r aíl líom ríubal amac anur an oíde-'huarí ata zác níd cínn,—zay fuam le clor; 'huarí a tá an talam, marí m-beídead, dul ann ruarí, an zéallac go beannac a dealmíad marí tá a noíct anur rpeur zlínn, agur na íeulta marí luíct faíne or comáirí doruir neíne aís rceíeíead a leura, taírbannad duínn an aírí ud íuarí ann a b-fuyl an Solur ríoríaríde 'h a cóimhíze. 15. (*W*aolmáire) ír ruaríe go deínnínn ríuarínead ari an neíeíb ro agur rínn féin aríduíad or cíonn na talíann; aís íad, ma tá an íorídorur éo loníac ro, nac zlorímarí lann no dúnn an arí-míz!—ma tá an cóir-ríol éo aluir, nac aluir go móir an caíaoirí míoída. 16. Oí, anur an tír rínn na loníac ríoríaríde, níl zríann, no zeallac,—re Dír Eféinn folur agur zlínn agur roí luíct cóimhíze na b-faíeíear. 17. (D'Onéad) cuíneann tu o z-cuímíne íann an ríarí a



deirtear a d-taob Naolín Páip Náir, a gair a d-taob an Naolín moir—San Harúr Lódola, gur gáir, air breac-  
nuáid o óir-éhoc na Róime an gair do'n b-Faithleach, air  
geata dealiac na b-faithleach, andair a g-croide a beir angh  
an áirar ud or cionn na meulta angh a b-fair ar d-  
Tighearna na g-cuman a rgeitead na glóire. 18. (Baird) Cinte  
tá rnuairte mar iad rud nadurda; óir air breacnuáid  
air neirín ir mairc cuirigháir air an gháir mairar an chreideam  
duir d-taob na h-áir ud a deairgáir Óir do'n mairir a b-  
nair a g-áir air, a gair deirir a b-faithleach reairair ar d-  
táir, “n b-fair glóir mar glóir neirine.” 19. Táir go b-fair  
rnuairte mar iad rud nadurda a gair buáir óir d-tiocfair  
angh ionnir gáir duirne, na b-beair a deairar leuirrnuairte mar  
iad? 20. (Doncáir), ir fíoir rir; eirigear an meud ro ó  
euiráir rnuairte. 21. (Baird)—Táir fuaíir oir-rá; táir  
angh air dul a rtaíir. 22. (Naolmair) Sair me gur  
mairair le comair a deairair air na comairair? 23.  
(Doncáir) Táir angh mair. 24. (Baird) Táir an gháir  
gáir a buair. 25. (Naolmair)—Cair meud de gháir é?  
26. (Doncáir)—Níir re áir an gháir de gháir, mairair  
27. (Baird) Ríir, do, ríir, ceair, cuir, ríir, reair, oir, gháir,  
deir. 28. (Doncáir) Táir re angh deir de gháir, áir cairr  
tu fairair gáir d-tíir an gháir-deir air an gháir. 29. Níir  
mair líir, na b-d-tíir líir fairair an gháir rir; áir mair-  
fair a rtaíir le airair gháir air d' áirair a gair do mairair,  
do deairbhairair, a gair do deairb-fair Smeir.

## TWENTY-THIRD LESSON.

### AN TRÍGHAD LEJGEAN AIR FÍCÍD.

EXERCISE XXXV.—AN CUIRIGHÁIR GHÁIRUÁIR DEIR AIR FÍCÍD.

1. Father, have you leisure at present? 2. I have,  
my son; what thing is desired by thee? 3. I wish that  
you will treat of geography. 4. Well, as I said, I just  
wish to treat of it now with you; who else will be along  
with you? 5. My cousin Patrick and my sister Harriet;  
they are awaiting (with) us in the study-room. 6. Say

(with) to them to come in; I cannot go to them. And now, is it not better for you to get knowledge on this branch (of science) from the teacher than from me? 7. Dear father, we prefer it (it is better with us) from you, because you are so gentle, and so loving in your speaking with us, and you explain every thing that is difficult, so plainly to us, that we understand every word you say, and your words are a pleasure to us. 8. I believe so, that it is necessary for me to give you a lesson, since you are so desirous to get knowledge; call in Harriet and your cousin Patrick. 9. I shall (call): They are towards us (*i.e.*, they are coming); we are ready. 10. Dermot, my son, what is the world; or, (with) what is it like? 11. The author whom I am reading says it is like to a ball, or to an apple; being flattened at the poles. 12. Harriet, how (is it shown) do you know, that the world is round? 13. It is true to say that it is round, since ships have sailed around it, always steering a westward course. 14. You are good: which line is the longer—the (meridian) line from north to south, or the equator, (which is) the middle line from east to west? 15. The equator or middle line from east to west is longer by twenty-five miles. 16. You are very good: Patrick, how is the world divided? 17. Into two principal divisions—land and water. 18. How are the divisions of water named? 19. Oceans, seas, gulfs, bays, lakes, straits, rivers. 20. What are the divisions of (the) land? 21. Continents, kingdoms, islands, promontories, headlands or capes, isthmuses. 22. Do you know (how to name) the four cardinal points? 22. I do (know):—north, south, east, west. 24. Dermot, do you know the reason why the four cardinal points were called *tuac*, *dear*, *oii*, and *iaii*? 25. I do not know the reason, father. 26. Well, it is surprising to me, (after) so often as you have heard me tell to you. 27. (Harriet) Oh, I know the reason, father. 28. Tell it now to your brother. 29. When the Druids were wont, in the olden time, to adore the sun on its rising, they turned their faces to it, and they called therefore the country before them *oii*, and that to their back *iaii* (behind); that to which the right (*dear*) hand was turned, *dear* (or right), and to the country on their left

(cuas) hand, cuas, north. 29. Indeed, Harriet, you are good. 30. Dermot, is it east I shall call the top of this map? 31. It is not, but *north*; and *south* to the bottom, *east* to the side on (of) the right hand, and *west* to the side on (of) the left hand. 32. I do not understand it. 33. It is easy to know it, my son; and now this is the explanation (of it). In ancient times the Druids turned, as your sister has remarked, towards the rising sun; they called therefore left-hand side, or cuas, to that direction which was on the side of the left hand; but now-a-days, those who write about geography or a knowledge of the countries (of the earth) make the north the point to which they turn, and therefore they place it (north) at the top of the map, and hence the country to the *south* must be at the bottom; the *east* to the right hand, and the *west* to the left hand side. 34. I understand it, I understand it now. ....35. Some one is knocking at the door. 36. See who is in it. 37. It is our professor that is come. 38. Go to him; I have letters to write.

## TWENTY-FOURTH LESSON.

AN CEACHTARNUAD LEJSEAN AGR FICHD.

EXERCISE XXXVI.—AN SEISEAD ANACHAD DEUS AGR FICHD.

PATRICK AND GEORGE.

1. Are you, George, learning Irish? 2. I am. 3. Tell me now, if you please, how many days in the week? 4. Seven days. 5. Say them in Irish. 6. Oia-luain, Monday; Oia-mairt, Tuesday; Oia-cedín, Wednesday; Oia-choir-dain, Thursday; Oia-beirne, Friday; Oia-Sachtuinn, Saturday; Oia-domhnaic, Sunday. 7. You are good; what week is this? 8. This is the week of Easter. 9. What is the meaning, or interpretation of the word Cahirz (Easter)? 10. It is a word which has come to us from the Hebrew, and it signifies *passing through*, for the angel of the Lord passed through Egypt, and killed the eldest son in

every mansion of the habitations of the people of that country, because Pharaoh did not allow the Hebrews to go with Moses, to give adoration to the God of the universe 11. I am acquainted with the story that is written in the book which Moses penned in regard to the Hebrews, who went out under his guidance from (the) Egypt, and of the way in which the horsemen and the horses, the chariots and the fighting men, the king himself and the chieftains, the warriors and the hosts (how they) were swallowed up by the power of God in the waters of the sea. 12. I am acquainted with all this; but I know not what reason the Christians called (C41r5) Pasch to the time of our Lord's resurrection? 13. They called it (C41r5) Easter, because it happened at first on the same time on which happened the feast to which the Jews applied the name (C41r5) *Pasch*. 14. Is it not a great festival, the festival of the (Christian) Pasch? 15. It is a great festival indeed—the festival on which arose from the grave the Saviour of the world, gaining victory over death and sin and the devil. 16. Is it not right therefore that there should be joy of heart over every Christian on this day, and that the elements themselves should be filled with great joyousness, because our head arose victorious from the grave, striking (the) death and the devil for ever under foot? 17. Speaking of the elements being filled with great joyousness; I always thought that was a pretty story which is usually in the mouths of the poor, that the sun bounds with joy on account of the rising of the divine Light. 18. Did yourself ever see him (her, 31417, is *fem.*) dancing? 19. I did not (see); but my father told me that he saw it on a delightful (Easter) Sunday morning, on rising very early. 20. Perhaps if our faith and our love were as strong and as ardent as was that of St. Peter, and that of St. Mary Magdalene, we should not be at all surprised at it. 21. Certainly we would not. 22. Will you be in the city to-day? 23. I shall (be). 24. Come to me, if you please, to-morrow. 25. I shall, with pleasure, for I will have occasion, or an opportunity. 26. Adieu: (blessing [be] with you). 27. God prosper you.

## PART III.

## TWENTY-FIFTH LESSON.

The personal pronouns me, I, me; tu, thou; re, é, he, him; rínn, we, us; ríbh, you; ríad, íad, they, them; are usually incorporated with the simple prepositions, whenever, in collocation, they fall under their governing influence.

Of the twenty simple prepositions, the following seventeen thus incorporate; and to the union of both is correctly given the name "*prepositional pronouns*:"—aí, at; aíl, on; ainn, in; ar, out of; cúig, unto; de, from, of; do, to; eidir, or idir, between; faoi, under, for; le, with; roimhe, before; reac, beside; taob, beyond, over; tríd, or tré, through, or by means of; ua, or ó, from; uim, about—as clothes about the body; uar, above.

From them have sprung the following :

1st Person.	2nd Person.	3rd Person.	
		Mas.	Fem.
S. ašam, at (or in the pos- session of) me,	ašad,	aí, at,	aí, at.
P. ašainn, at us,	ašairbh,	aca,	
S. oim, on me,	oirt,	aíl, on,	aíll, on.
P. oirinn, on us,	oirirbh,	oiria, or	oirie,
S. aram, out of me,	arad,	ar,	ar, ar.
P. arainn, out of us,	arairbh,	ar, ar.	
S. cúšam, unto me,	cúšat,	cúig, unto,	cúig, unto.
P. cúšainn, unto us,	cúšairbh,	cúca,	
S. díom, of me,	díot,	dé,	dí.
P. dínn, of us,	díbh,	díob, or	díob, or.
S. šam, to me,	šair,	šo,	ší.
P. šainn, to us,	šairbh,	šóib,	
S. eadriam, between me,	eadriad, or } eidir, or } eidir, or }	eidir, é	eidir, í.
P. eadriainn, between us,	eadriairbh,	eatia,	
S. fáim, under me,	fáit,	faoi,	fáite.
P. fáinn, under us,	fáib,	fáca,	
S. ioinnam, in me,	ioinnad,	ainn,	ainn, ain.
P. ioinnainn, in us,	ioinnairbh,	iointa,	

Thus it is seen from the foregoing that *a5am* is the compound form of *a15 me*, at or to me; *a5ab*, of *a15 tu*, to thee; *a15e*, of *a15 re*, to him; *a5a1nn*, of *a15 r1nn*, to us; *a5a1b*, of *a15 r1b*, to you; *a5a*, of *a15 1ab*, to them.

The suffix *1ab*, they, has become, by time, almost effaced in the compound form of the third person plural.

The verb *do be1t*, to be, with the prepositional pronoun *a5am*, to me, *a5ab*, to thee, &c., denotes possession; as *ta a1n151ob a5am*, there is money to me, *i.e.*, I have money. The verb "have," therefore, when in English it expresses the idea of possession, is translated into Irish by means of the verb *do be1t* with the prepositional pronoun *a5am*, and its inflections. (See Obs. 1, 2, in Third Lesson; p. 16, also p. 108.)

## VOCABULARY.

Austria, *2lur1na*.

Country (a large territory), *1nn*, *f*.

— (a rural district), *1ua1t*, *f*;  
(*pr. thoo-ay*). *1ua1tea5*, *m*, a  
countryman, a clown; also a lay-  
man, as opposed to *cle1nea5*, a  
cleric. *1ua1a* (same); *plur. 1ua-*  
*1a1b*, boors. *1ua1a5*, *adj.*, rustic.  
*1ua1a*, a people, a race; as *1ua1a*  
*1neann*, the people of Ireland;  
*1ua1a de 1annan*, the Danaan race.

Echo, *mac-alla*, literally, the son of  
the cliff. The word *mac*, a son, is  
applied also to the young of brutes,  
and, in a figurative sense, to that  
which springs from any source or  
cause, as, *mac-11ne*, a wolf (the  
son of the wild country); *mac-*  
*leaba1nn*, copy of a book; *mac-alla*,  
echo; *mac-le15ean*, a student, *i.e.*,  
a son of learning, from *le15*, read;  
*mac-1a1na1*, the like, or equal;  
as, *do mac-1a1na1*, your like.

Fear (apprehension, dread of conse-  
quences), *1a1t1or*, *m* (*pr. fátchees*);  
dread, terror, *eazla*; *1r mac1e e*  
*an 1a1t1or*, fear is salutary.

Germany, *2llana1nn*, *f.*, *2anbma1nn*, *f.*

A German-Keltic word, derived  
from *al*, powerful, prodigious, large,  
and *man*, man, German (old Irish  
*mon*, persons). The usual deriva-  
tion of *Allemagne* is *alles* (Ger.),  
all, and *mannes*, men; a name  
which, in strict propriety, cannot  
with this radical meaning, be ap-  
plied—as it was at first—to the  
few who, with their neighbours

the *Marcomanni* (Irish *mac1e*, a  
horse; *mac1a5*, a rider), lived be-  
tween the Rhine and the Danube.  
*2anbma1nn*, Germany; from *2anb*,  
rough, fierce, and *ma1nn*, men.

Power (command, headship), *cean-*  
*na1*, *m* (from *ceann*, head), *anb-*  
*ceanna1*, *m*, sovereignty.

— influence, control, *anna5*, *m*,  
as, *1r1 anna5 a5am ann*, I cannot  
help it (there is no controlling in-  
fluence to me in its regard).

— ability, force, strength, *neart*,  
*m*, *1neuna1*, *m*, *1r 1e1nn 1ua1nn*  
*'na neart*, ingenuity is better than  
strength.

— moving force, *1anna5t*, *f* (ve-  
hement, boldness).

— sway, *ne1nn*, *f*; high station,  
*anb-ne1nn*, *f*.

— martial greatness, *ca1t-ne1nn*, *f*.

— animal strength, *b115*, *m*, *lu5*,  
*la1b1nea5t*, *f*.

— capability, efficacy, *b115*; as  
*1ne1 2an b115*, a thing without  
efficacy.

— mightiness, government, *cu-*  
*na5t*, *cunna1*.

Powers (qualities), *ca1b1nea5t*; as,  
the powers of the soul, *ca1b1-*  
*nea5t an anama*.

— governments, *anb1cunna5t*, or  
*anb-1la1tea1a*; as, the powers of  
Europe, *anb-1cunna5t na h-Eu-*  
*ro1pe*; *anb-1la1tea1a na h-Eu-*  
*ro1pe*.

— an army, *1lua5*.

— many, *1n1na1*, *2o leon*, *1omab*;

as, a power of people, *iomad*  
*daoine*.

Shake, *v*, *ciaicéad*, *inf*.

Spread, *v*, *leádhú*, *-nuádh*, *inf*.

Terrible, *uaémar*, *adj*. (from *uaé*,  
loneliness, solitariness); *uaébarac*,  
*adj*., from *uaébar*, desolateness,  
wildness, terribleness; *cioba*, hard-  
fought, valiant, terrible; as, *caé*

*cioba*, a terrible battle; *dia*,  
vehement; *mlteac*, destructive;  
from *mill*, destroy.

Tuscany, *Turcain*, *f*.

War, *cozad*, *m*, *caé* (battle), *m*,  
*mhicéar* (strife), *m*, *comrac*, *m*,  
(contention, struggle, in which the  
contending parties meet).

## EXERCISE XXXIX.

1. Have you any news (*nuadaict*, *pr*. *nooyacht*)? 2. I have no news. 3. Has your father any news? 4. My father has no news; we who live in the country, have no news (idiomatic form—there is no news at, or for us who live in the country); you who live in the town ought to have the news of the day (*is cóir daoib a tá 'r-an m-baile mhóir, go m beirdeadh nuadaict zac aon lae azaib*)? 5. Have you heard of this terrible war which is about to shake Europe? 6. Of course I have (*go ciute cualar*): its roar has been heard not alone throughout the land (*do cluiseadh a zéim uí h-e aihain éirid an tír*), but has echoed in every valley, and glen, and dell, from Howth to Urrus Head (*acé do zair a mac-aile aon zac laz azur zleann, azur cluan ó Binn-Eadair, go ceann Jarrair*). 7. Is it likely that its flame will spread towards us (*cuzaion-ne*)? 8. I am under no apprehension that it will (Irish idiom—there is no fear on me that it will). 9. My brothers James and William are under the apprehension that it will (a fear is on my brothers James and William, &c.) 10. Indeed there should be no apprehension *on them*. 11. I said so (*dubairt mje ríu*), and that they should be possessed of courage (Irish idiom—and that it is right for them that courage should be *in them*). 12. Are you afraid (is there fear on you)? 13. I am not afraid—I never was, and never shall be (there is not fear *on me*—there never was, and never shall be). 14. Are your father and cousins afraid? 15. They are not afraid: they are possessed of that bravery which the race of the Fitz-Geralds are wont to exhibit (*tá iontu an tpeunair ud, is dual do élan Zeapairt a tárbanaid*). 16. What Powers

\* Written during the week in which the war between France and Austria commenced, April, 1859.

are engaged in this war? 17. France (an Írland), and Sardinia (Sardinia), and the north of Italy, on the one side—Austria on the other? 18. What is the cause of war *between them* (cad é an t-adbair coḡaib tá eatar)? 19. A desire on the one side to obtain liberty; on the other to retain power (duil ariú aon taob le raoríraēt fáḡaíl, aḡur le ceannar a coḡḡbail ariú an taob eile). 20. Is not war a great scourge to mankind (nác mōr an rciurra, coḡad ariú an cionne daona [human race])? 21. It is indeed. 22. What a lovely thing peace is. 23. Oh! yes, it is very lovely; we do not know its value till we see what evil war has done. 24. I like peace very much (ir aíl lhom ríot-cáin ḡo h-an-mor). 25. Do not be afraid of this war (Irish form—let not fear be on you with regard to this war). 26. I am not afraid; for I put my hope in the God of battles (cuirim mo dócár an Dá na ḡ-caē) and in the God of peace, and take from His hands (aḡur ḡlacaim ó n-a laḡaib) war or peace, as He wishes (ríot-cáin nō coḡad réir mar ir coíl leir). 27. You are very wise I see—as well in matters of this world as in matters relating to the next (a neicib an t-raoḡaíl ro aḡur a neicib an t-raoḡaíl eile). 28. Do not praise me if you please. 29. I shall not; I only tell the truth (nī molfad; nī deirim acē an fáinne). 30. Good-by (beannacē leat). 31. Good-by kindly (ḡo raib maic aḡad).

## TWENTY-SIXTH LESSON.

The preposition *le*, *leir*, with, conveys the idea expressed by the words “belonging to,” “on the side of,” “under the dominion of;” as,

*Ir leir an Tíḡearna, an cionne aḡur an meud a tá ann.* The earth, and all that is in it, belong to the Lord.

*An le d’ aḡair an reairbfoḡantaib ro?* Does this servant belong to your father?

*An le muirir an tír-ḡraḡa éir?* Do you belong to the patriotic party?

When *le*, or *leir*, refers to the *subject* of a proposition, it



means literally “with one’s self,” or “with themselves,” and, therefore, *alone*, or *away*—as,

Ṭá re leir féin. He is alone (literally, with himself).

Ní fágfaid leat féin tu, le meabhad,  
 ʒiir an ʒeuʒ.

I’ll not leave thee, thou lone one,  
 To pine on the stem.

—*Irish Melodies*.

Teir leat, a ʒean-ʒiir, na déan moill na rʒiʒ.

Flee with thyself (i.e., away!) old man, do not make delay, nor rest.

—*Irish Homer*, book 1.

D’imʒ leir ʒo rorʒad.

He went away silently. —*Ibid*.

Literally:—

He went with “himself” silently.

Leir, as we see from last lesson, is the *prepositional* pronoun, for le, re.

The English phrase, “he is alone,” or “they are alone,” is, therefore, rendered—Ṭá re leir féin; Ṭá rʒad leo féin.

These various meanings the preposition le retains in its compound form:

ʒiom,	leat,	leir,	leirʒe,	ʒiir,
With me;	with thee;	with him;	with her,	with us;
	ʒiʒ,	leo,		
	with you;	with them.		

leo, with them, is pronounced as if spelled “leov,” and vulgarly “leofa.”

Ṭá “ʒiir-ne” ceairʒ, ʒiirne, ’r an ʒ-cairʒe.

On our side is virtue and Erin.

Literally:—

Are with us justice, Eire, and our friends.

—*Irish Melodies*, p. 39.

Observe how the verb (Ṭá) goes before ceairʒ, ʒiirne, &c.

bʒeann na tonna, aʒi an rʒicead d’ an d-ʒnéʒiir tʒadʒ aʒiʒe,  
 ’S d’an b-ʒaʒaʒ tʒad-ʒóna aʒi an tʒaʒʒ bʒan “ʒiir ʒeʒn.”

And the wave that we danced on, at morning, ebbs from us,

And leaves us at eve on the bleak shore *alone*.

Obs. 1.—When le, leir, conveys the idea of “possession,” “dominion,” it follows the assertive form of the verb do beirʒ, to be—viz., iʒ, it is; buʒ, ba, it was; buʒ, that it may be (but it has only its primary meaning, that of *with*, *along with*, after the other forms, Ṭá, is; bʒ, was; beirʒ, will be; and their inflections); as in the following axiom on justice from the Irish code—the Brehon Laws:

"Ír le fear" an bo an zaban.

To the owner of the cow the calf belongs.

Literally :—

It is *with the man* of the cow the calf—*partus sequitur ventrem*.

In this sense Irish peasants ask children, C1a leir é?—Whose child are you? (Literally, whom with, you.) C1a leir é, a buachaill?—Whose son are you, boy? C1a leir é, a cáilín?—Whose daughter are you, girl? C1a an tmeib ar leir é?—To what tribe do you belong?

OBS. 2.—The possessive pronouns mine, thine, his, her, our, your, their; and the form, my own, our own, &c., are translated into Irish by means of the prepositional pronouns, lóm, leat, leir, leisce, linn, lib, leo (see next Exercise).

### VOCABULARY.

- About (around), timéoll; for a timéoll (a preposition compounded of a, in, and timéoll, border), in the borders, surrounding.
- Ass, aial.
- Cow, bo; plur. ba.
- Dowry, rpné, *m*. This Irish word originally meant *cattle*, because the marriage portion in olden times given to daughters consisted in cattle—a custom existing still among the peasantry.
- May (month of), bealteime. The month of May is called m1 na beal-teime, or "the month of Bel's fire," because on the first of this month the pagan Irish lighted, on the tops of the highest hills, purificatory fires in honour of their god Bel—the *Belus* of the Persians—i.e., the Sun, to which deity they paid divine honours. B1ažan, a year, more correctly spelled bea1n, is derived from bel, the sun, and a1n, a circle.
- Mill, muilln, *m* (Welsh, *melin*; Fr., *moulin*; Dut., *molen*; Gr., μύλη, *mulé*; Lat., *mola*), from the Irish term mol, the axle, on which it turns; plur. muillnib.
- Mule, m1lle, *m*, plur. muillte. Lat., *mula*.
- Ox, ba1n, *m*, m1r, *m*; plur. ba1n; m1r.
- Pagan, pažanac, plur. a1ž, from the Latin, *Pagus*.
- Poet, ba1b, f1le, plur. ba1b, f1lš.
- Poultry, éanla1e, a generic plural term, meaning birds of all kinds.
- Pound, punca; as, a pound weight, punca meadaa1n; a pound sterling, punca a1nž1b; from *pondus*, Latin.
- Robes, cula1b (dress), from cut, or col, from which comes cola1n, the body; and eab, dress.
- Stock, a1ne1r, *f*.
- Turkey (the country of), Tuine1r, *f*.  
— a bird of that name, rnanac.
- Woo, ru1nž, *imp. m*; ru1nužab, *inj*; bneuz, *imp. m*; bneuzab, *inf*.; from bneuz, a lie, for those who woo, flatter, and in doing so, over-colour the truth; ru1nžeac, a lover, a suitor; also, in a secondary sense, a trifier. The *u* is pronounced short; the syllable ru1n in the foregoing is pronounced like the English word *ser*.

## EXERCISE XL.

Robert and Michael—Ríobairt aḡur 2hícael.

1. Is this mine or yours?—2hí lhom-ra é ro, nó leat-ra? 2. It is not mine nor yours; it is my father's. 3. It is therefore, yours, for what belongs to your father belongs to you (aítt an ádbair ríu, ír leat-ra é, óítt ír leat-ra an meud a bairnear le d' ácaítt). 4. Are not you his own especial son (Nac mac leír feíu tu-ra)? 5. I am his own especial son. 6. You appear to have been all alone (Irish idiom—*with yourself*) this evening. 7. Indeed I have been *all alone* till you came (nó ʒur áairíe tu-ra), thanks for your friendly attention (buidéacáir duíe faoi do áiríadar). 8. I am sorry I had not been able to come yesterday evening to meet your friends (ní maíe lhom har b' feíóítt lhom teáct triat-nóha a hae aḡ dái do áairíde). 9. I was sorry too, for all our friends were *with us*—you alone (amáítt) of all were not with us. 10. When did the meeting (dái) separate (bítt ruar)? 11. It did not separate till four o'clock this morning. 12. Is this house your father's own? 13. No, it is mine; for my grandmother (maáairímhóí), to whom it belonged, left it to me; it is now mine. 14. Has she left the houses, the mill (múllíu), the farm (feílm), and stock (aíttíeítt) to you? 15. No, she has not; these are not mine, they are James O'Brien's, my cousin. 16. But to whom do the cows (ba), and the horses (See Sixteenth Lesson, p. 89), and all the sheep on the other farm belong? 17. They are all the property of my brother Stephen—the cows are his; the horses are his; the oxen (daítt) are his; the mules and asses, the sheep and goats, the poultry even, such as geese, ducks, turkeys, hens, cocks (See Twenty-third and Twenty-fourth Lessons), all belong to him. 18. Has he a thousand oxen? 19. Indeed he has, perhaps more. 20. "Whose child" is this boy yonder? "Cíá leír" an buacáíll óʒ ro éall? 21. He is my brother's child—a fine boy, and very like ("coramái le") his father. 22. Who has all the money your grandfather had amassed? 23. It has been all, only about a thousand pounds, bequeathed to my sister Anne—faʒaó íomlan an aḡíʒeíde, tímhóíll míle púnta, aḡ mo dearb-íttur 2híha.

24. It will make a handsome dowry for her—*deanfaid re rpe dear di?* 25. It will, indeed. 26. Is she not going to get married this month—the lovely month of May? *21 nać mjan lejte poraď a deanad, an mġ ro—mġ aluġ na Beal-teġne?* 27. She is not; it is in her own power (*ġr feġdġ lejte*), but she has deferred the marriage till the beginning of the coming month (*ġo toġreac an mġ ro cuġaġġ*), from the old pagan notion which still exists among some people, that it is not lucky to marry (*nać b-feul re roġa poraď*) in May. 28. Is it in that month of which poets love to sing—that month which appears to be the most delightful month of all the months in the year (*de mġoraġb na bġaġana*); when earth and sky, wooing us to the transient things of life, put on their newest robes, and look charming and joyous, as if telling all Adam's race “Be happy.” It is the month, too, of Mary; a month full of benedictions to every child who loves so good a mother—*21 mġ aġġ a b-feul na fġlġ ġo rġor aġġ deanad ġanġ—an mġ ġr ġultmaġġe de mġoraġb na bġaġana, ġuaġġ a cuġreanġ an cuġġġe aġur an rpeuġ, le ġ-aġ m-bġeudad aġġ ġeġte taġġe an t-raoġaġ ro, a ġ-collaġ ġr ūġa oġġcu, aġur aġaġcaġġ ġo rġġaġać, reuġġaġ aġaġl aġr aġġ ġaď le rġol 21daġġ—“Bġġġ ġuďać.” ġr re mġ 21aġġe e—mġ a ta lan de deanġaćtaġb do ġać ġġle leaġb aġġ a b-feul ġġaď aġġ ġġaćaġġ cu ceanġaġaġl. 29. Does your sister know all this? *b-feul fġor aġġ do deaġb-fġur aġġ an meud ro?* 30. She does (*ta fġor*); but, like many in matters of this kind (*aćt maġ ġo leoġ a ġeġġb deġ t-raġaġl ro*), she follows the words of foolish women, and sets common sense and reason aside. *Leaġanġ rġ caġte raob-ban aġur cuġreanġ aġġ leġe cġall aġur cuġġġe.* 31. Please tell her what I have been remarking. 32. I shall, but it is no use (*deaġfead; aćt ġġl aon ġaġ anġ*). 33. Good-by (*ġlan leat*).*

## TWENTY-SEVENTH LESSON.

OBS.—The English verbs, I choose; I desire; I disregard; I care not; I like; I pity; I prefer; I love rather; I wish; I wish rather; I am fond of; I remember;

I wonder; I am surprised, I am wont; it seems right; poor; just; bad; hard; pleasant; wonderful, and others of kindred meaning, are rendered into Irish in a peculiarly idiomatic way—viz., by the assertive verb *is*, *is*; *ba*, *was*; followed by an adjective or noun, with the noun or pronoun which in the English is the subject or nominative, governed in Irish by the preposition *le*, with; as,

I choose, *is miosa liom*; literally, it is choice *with me*.

I desire, or intend, *is mian liom*; literally, there is desire with me.

*Taibh me le teipe a fcapad ari an talam a'ur cia n'is eile is mian liom a'c i beic ari lafad*—I came to cast fire on the earth, and what will I but that it be enkindled.

*Is mian liom feara gluafac  
Go cuan ceart na fionn ol.*

I desire henceforth to repair  
To the real haven of wine-drinking.

—*Carolan's Song, "Lord Mayo."*

I care not, *is cuma liom*; literally, it is equal with me.

*Cuma liom cae uim eionn.*

I care not for all, about esteem.

—*O'Daly Fionn.*

Thou likest, *is maic leat*; literally, it is good with you.

*Sh'a 'r maic leat a beic buan, caic fuair a'ur teic*—If you like to live long use hot and cold.

You like, *{ Is dea leat*; literally, it is proper with you.  
*{ Is breag leat*; „ it is elegant with you.

He pities, *{ Is cruag leir*; „ it is pitiful with him.  
*{ Is cruaid leir*; „ it is hard with him.

She prefers, *is fearu leic*; „ it is better with her.

She loves rather, *is agra leic*; „ it is more loving with her.

*Is agra leo coibh'oll a'f caice go moir.*

They love honour and virtue more.

—*Irish Melodies*, p. 10.

We wish, *{ Is ail linn*; literally, it is pleasing with us.  
*{ Is toil linn*; „ it is will with us.

We wish rather, *{ Is fearu linn.*  
*{ Is miosa linn.*

You remember, *í r cuimhne lís.*

*Al cuimhne leat Eiblíń, reoib a' r ríáit oíge.*

You remember Ellen, our hamlet's pride.

—*Moore's Melodies*, p. 41.

They are wont, *í r zúac leo*; literally, it is usual with them. John thinks it hard, and wonders that you have his money—*Í r cuiaib le Seažan é, ážur í r ioužá leir žó b-ful a áiužead ážad.*

**OBS. 2.**—The verbs can; could; may; might (denoting ability, power, opportunity, and not a mere sign of tense); am able; am capable; have the power to; and the like, are translated by the expression *í r feidíu*, it is possible, followed by the preposition *le*, with; as, *í r feidíu liom a deańad*, I can do it; *í r feidíu leir teacť*, he can come; or by the third person singular of the irregular verb *tižiu*, I come; *tiž*, it comes; as *tiž liom*, I can—*i.e.*, it comes with me; *u t iž leat*, it comes not:—*u t iž leat d' áian a beit ážad ážur a iťe*, you cannot have your bread, and have eaten it.

*Tižead* (imperfect), it used to come; *tižead liom*, I used to be able.

*Ćaińic*, it came; *ćaińic leir*, he could, he was able.

*Tiocfaib*, it will come; *tiocfaib leir*, he will be able.

*Tiocfađ*, it would come; *tiocfađ leir*, he would be able.

*Žo d-tižib*, that it may come; *žo d-tižib leit'e*, may she be able; *žo d-tižib do iužeadť*, thy kingdom come.

## VOCABULARY.

Daisy, *ńeńean*, *m*; from *ńóń*, day, noon; like the Saxon term daisy, derived from day.

Field, *pańic*, *f*; as, *pańic bneacž*, *bán*, a fine white (*i.e.*, uncultivated) field; a plain, a level country, *maž* (pr. *mawh*). From *maž* are derived the names of many localities in Ireland beginning with the syllable *Moy*, *May*, or *Mo*, as Moyglass, Maynooth, Movilla.

Meadow, *m*, *maćaińe*; derived from *maž*, and *žiońna*, smaller, denotes a smaller portion of level country than that indicated by the term *maž*. It is a name applied by our tenant

farmers to sheep-walks, meadows, paddocks.

Flower, *blać*, *m*, *blaća*, *plur.*; a rose, *ńóř*, *m*, *plur.* *ńóřa*; a flower in bloom, *reoć*, *plur.* *reoća*; *blaća bána*, blossoms; as, *ćá blaća bána áiu na žair*, there are blossoms on the (potato) stalks—the Irish idiom for “the stalks are in blossom.”

Garland, *řearž*, *m*, *řearž blać*.

Harvest, autumn, *řožair*, *m*, from *řož*, produce, reward, booty, spoil; and *air*, tilling. For the same reason *řožmańe* means a pirate, one living on the spoils taken from the

deep, from *foḡ*, booty, spoil, and *maḡa*, of the sea. From *foḡmaḡe* is derived the name of the Femorians, the second colony that took possession of Ireland. *Foḡaḡ*, *f*, booty; from *foḡ*, and *ḡabaḡ*, taking; *foḡalaḡ*, *adj.*, predatory.

*Foḡnaḡ* (from *foḡ*, and *ḡnaḡ*, to do), *m*, means service, ceremony; *fearb-foghaḡaḡ*, a servant, one who renders service, yet feels the bitterness (*fearb*) of servitude.

November, *Samhuḡ*, *f*; *mḡ na Samhuḡ*, the month of November. *Hallow-Eve*, *oḡḡe-Samhuḡ*. *Samhuḡ* is derived from *saḡ*, calm, serene, and *fuḡ*, end, because the serene seasons end at November.

Ripe, *adj.*, *apuḡ*, ripeness. *apuḡe-aḡt*, *f*.

Sports, *ruḡnaḡ aḡur ḡnean*.

Summer, *raḡnaḡ*, derived from *raḡ*, and *ḡnaḡ*, time, season; or *naḡe*, a quarter of a year, as it is, by excellence, the serene season of the year; *ḡocfaḡ aḡ raḡnaḡ aḡur faḡfaḡ aḡ feur*, the summer will come, and the grass will spring up.

Strand, *ḡaḡḡ*; hence *ḡaḡḡ-mḡḡ*, *Tramore*, the great strand (from *ḡaḡḡ*, and *mḡḡ*, great, large), a fashionable watering-place near Waterford; *ḡionḡ-ḡaḡḡ*, *Ventry*.

Thyme, *ḡḡe*.

## EXERCISE XLI.

Margaret, Elizabeth, and sister.—*ḡaḡḡaḡeḡ, Eḡrabet, aḡur a deapḡḡur*.

1. Do you like to walk, my dear, *aḡ maḡt leat ḡubal, a ḡaḡa mo ḡḡoḡe*? 2. I *do like* to walk; but, tell me (*aḡt ḡuḡḡ ḡam*), *can* we walk through the fields; for to tell you the truth, I will not walk on the road (*ḡḡ leḡ aḡ ḡḡuḡe a ḡaḡ leat, ḡ ḡubalḡad aḡḡ aḡ m-boḡaḡ mḡḡ*)? 3. Yes, we *can* (*ḡeḡd, “ḡḡ ḡḡḡ”*), for there is neither dew (*ḡḡuḡt*) nor rain (*ḡeapḡaḡ*) on the grass. 4. I think it pleasant (*ḡḡ deap ḡom*) to walk through the fields. 5. Do you prefer the fields to the road? (Irish idiom—are the fields better with you than the road?) 6. I do (*ḡḡ ḡeapḡ ḡom*). 7. Do you think it pleasant to walk out in the morning? 8. No; I love rather to walk out in the evening. 9. Perhaps your sister *would like* to come with us, and to pull flowers? 10. She *cannot* come. 11. Try (*ḡeuc*), perhaps she *can* (*b' ḡeḡ-ḡḡ ḡo ḡ-ḡḡ*). 12. Certainly, *I do not like* to leave her *alone*; she is such a charming girl. 13. She says (*deḡḡ ḡḡ*) that she *likes* to come, but that it is not possible for her unless you get leave (*aḡt ḡ ḡeḡḡḡ leḡe, muḡa b-faḡḡaḡ ḡu-ḡa ceḡd*). 14. I *can* myself give her leave. 15. Very well; I am sure she is more willing to come than to remain. 16. I too would *prefer* that she would come. 17. *Is* she *wont* to remain at home? 18. No; she is not wont; in fact

it is usual with her to be out with her sisters. 19. Oh! how beautiful the meadows look; how beautiful (oc nac aluyn anharicann na macalluys, nac aluyn); see the daisies, the wild thyme, the honeysuckles (na feicleoga), and all the wild flowers (na blaeta fadaana uile); what a nice garland I shall make for mother. 20. That child wonders (there is wonder [iongnas] on) at everything new she sees. 21. Sister, will you *please* pluck flowers, and we will make a garland (an ahl leat iora fadaana cuimhuasad agur deahfamuys fleary djob). 22. Pluck flowers yourself, my girl, just as you *please*. 23. Margaret, *do* you like the summer quarter better than any of the other seasons of the year (21 2i) amzalliead, an fearu leat-ra an ranniad no maite ahu bi eile de'n m-bliadha)? 24. I *do*; for not only *can* one walk out through the fields more readily than at other times, but the meadows and everything around you look gay. 25. That is true: yet what do you think of harvest time, the lovely harvest time, when all fruits are ripe? 26. I know it is a joyful season; but then the thought that the fine days are past, and all the exciting, healthful sports of the year coming to a close, is not agreeable. 27. Well, my dear girl, do you not know that such is life—at one time sunshine, at another storm; at one time summer, again winter; but every one to his choice (3ac duine do meiru a ihaia). 28. *Do* you *remember* the sports we had last summer at the sea-side at Tramore (2i cuimne leat an ruimad agur an zmean bi aghaia an ranniad ro cuasid eairt taob an fahhuze ahu an Tmaiz-iobhu)? 29. I *do*, well (i' cuimne lhom zo maic). 30. I assure you we are just at my cousin's house; will you come in (an ahl leat teaet a rteac)? 31. I shall, with pleasure.

## TWENTY-EIGHTH LESSON.

OBS. 1.—Between the idiom “i' lhom”—it is with me, I possess (i' leat, thou possessest; i' leir, he possesses); and “ta agham”—it is at or with me, *i.e.*, I have (ta aghad, thou hast; ta aize, he has; ta aic, she has), &c., the difference



in the meaning is, that the latter expresses the presence or use of the thing named; the former indicates a right to its possession; as, “*ṭá aḡḡḡḡḡḡ aḡam*” áct “*ḡḡ ḡom*” fēḡ é, “I have” money, but it is not my own. “*ṭá aḡam*,” shows the money is in hand; “*ḡḡ ḡom*,” (not with me) indicates the person’s right to it.

## EXERCISE XLII.

1. You have money, but is it your own? 2. I have money, but it is not my own. 3. My father has land, but it is not his own. 4. My mother has a house, but it is not her own. 5. My brother usually has (*bḡḡeann aḡ*) money, but it is not his own. 6. Has your sister a book which is not her own? 7. My sister has not a book which is not her own. 8. The landlord (*aḡ ṭḡḡeapḡa ḡa ṭalḡan*) has herds (*ṭḡeuda*), cows, horses, sheep, and goats, but they are not his own. 9. This land (*ṭalḡn*) is good, but it is not our own. 10. To speak the truth (*leḡḡ an fḡḡḡḡe a ḡáḡ*), there is nothing our own.

OBS.—*Leḡḡ*, with, is formed from *le*, by adding to it the euphonic sibilant *ḡ*, a letter which, in every cultivated language, is annexed to certain vocables, to prevent hiatus. Its correct spelling, therefore, is *leḡ*, but usage has adopted the spelling *leḡḡ*.

*Le*, with, assumes the form *leḡḡ* (pr. *lesh*) before the article *an*, the; after the interrogative pronoun *cḡa*, who; and the relative pronoun *a*, who; as, “*Cḡa leḡḡ*” *an doḡan ro*?—To whom does this world belong? *Leḡḡ an ṭḡḡeapḡa* (with), *to the* Lord. *Cḡa ḡe a b-fuḡḡ re coḡanḡal leḡḡ*? Who is it whom he is like to (with)?

*Leḡḡ* is also the third person singular masculine of the prepositional pronoun, *ḡom*, with me; *leat*, with thee; *leḡḡ*, with him, or with it; as, *ḡḡ le Séapḡar an leabḡar ro*? (Is it with Charles this book) Does this book belong to Charles? *Jḡ “leḡḡ”* (it is *with him*), it does.

## EXERCISE XLIII.

1. *Cḡa leḡḡ an baḡle ro*? 2. *Jḡ leḡḡ an ṭḡḡeapḡa é*? 3. *Cḡa leḡḡ an ṭḡḡ ro*? 4. *Jḡ le ḡuḡḡḡḡ ḡa b-ḡḡḡeann ḡ*. 5. *Cḡa leḡḡ an ṭalḡn ro*? 6. *Jḡ ḡom-ra ḡ*. 7. *Náḡ le d’ áḡḡḡ ḡ*? 8. *Nḡ leḡḡ*. 9. *Cḡa leḡḡ ḡa ba aḡur ḡa cao-*

μαῖς, ἀν τάλαν ἀγυρ ἀν τραῖς? 10. Ἦρ λε τῖς ἀρῖα νὰ τάλαν ἰὰδ. 11. Ἦρ λεῖρ ἀν ζάβαν ρο? 12. Ἦρ λε φεαρ ἀν βὸ ἐ, μαρ δεῖρ ἀν φεαρ-μὰδ. 13. Ὡ μαῖς μαῖς ἀγὰδ, τὰ ῖορ ἀγὰρ ρῖν, ζυρ λε φεαρ ἀν βο, ἀν ζάβαν. 14. Ἄςτ εἷα ἀρ λεῖρ ἀν βο; ἀν λε δὸ δεαρβ-βῖατὰρ ἰ? 15. Ἦρ λεῖρ. 16. Ἦρ λεῖρ ἀν τ-ὄζανὰς ρο? 17. Ἄν λεῖρ ἀν ζάμδῖνεας ἐ, νο λε φεαρ ἀν τῖς μὸρ. 18. Ἦρ λεῖρ ἀν ζάμδῖνεας (gardener) ἐ. 19. Ἦρ μαῖς ἀν φεαρ ὄς ἐ.

Obs.—The interrogative possessive pronoun *whose* is translated into Irish in the form *whom with*, εἷα λεῖρ; as, “whose is this book” (Irish idiom—whom with the book this)? εἷα λεῖρ ἀν λεάβαν ρο? ἑμ-ρα (with myself) *mine*. (See Obs. 2, in Twenty-sixth Lesson, p. 162.) For examples, see the foregoing and following Exercises.

“Whose,” meaning “of whom,” “of which,” “on whom,” as being a part of, the likeness of, is translated, not by λεῖρ, but the preposition *de*, of; or *an*, on; and εἷα; as, *whose* image and likeness is this? εἷα δε ἀν ἰομὰῖς ἀγυρ ἀν ἐο-ρὰνλὰςτ ρο? δε Ἰαεραρ (of Cæsar), Cæsar’s.

### VOCABULARY.

From the following few generic names, *cú*, a hound, a greyhound, any dog (μὰδὰς, a dog), *κορρ*, a crane, *μῖολ*, any animal, is derived—by adding to each a word expressive of the peculiar quality of each species—a great number of specific terms by which the various kinds contained under these *genera*, and other animals of kindred characteristic features, are denominated:

- |   |   |
|---|---|
| Dog, hound, <i>cú</i> , <i>m</i> ; plur. <i>κορρ</i> ; Gr. <i>κυν</i> ; Lat. <i>canis</i> .   | Falcon, large hawk, <i>φαλτῶν</i> .   |
| Wolf, <i>cú</i> <i>ἀλλὰς</i> ; <i>μὰδὰς</i> <i>ἀλλὰς</i> , from <i>ἐύ</i> , or <i>μὰδὰς</i> , and <i>ἀλλὰς</i> , wild; <i>μας-τῖνε</i> is another name for wolf; and <i>φαλ-ἐύ</i> , from <i>φαλ</i> , wild, cruel. | Bandog, <i>ἀρ-ἐυ</i> , from <i>ἀρ</i> , a chain, and <i>ἐυ</i> ; <i>ναρ-ἐυ</i> , same, from <i>ναρ</i> , a collar, and <i>ἐυ</i> .  |
| Pointer, <i>ῖ</i> <i>Cú</i> , or <i>μὰδὰς</i> <i>εὐνὰς</i> , (from <i>Spaniel</i> , <i>ῖ</i> the same, and <i>εὐνὰς</i> , of birds); <i>μὰδὰς</i> <i>υῖρζε</i> , a water-dog, a spaniel.                            | Fox, <i>ρῖοηὰς</i> , <i>μὰδὰς</i> <i>μὰδ</i> .  |
| Moth, <i>cú</i> <i>φῖοηηα</i> , the mildew worm, fur insect.  | Crane, <i>κορρ</i> , <i>κορρ</i> <i>μὸηα</i> .  |
| A ranger, a slow-hound, <i>cú</i> - <i>λυρζε</i> , from <i>λῶρ</i> , to seek, to trace.   | Bittern, <i>κορρ</i> <i>ζνερνε</i> . This bird is commonly called <i>βυηαν</i> <i>λεηηα</i> .   |
| Greyhound, <i>μῖολ-ἐυ</i> .   | Cheslip, <i>κορρ-ἐορὰς</i> .  |
| Otter, <i>μὰδὰς</i> <i>υῖρζε</i> ; <i>cú</i> <i>δοηη</i> ; <i>cú</i> <i>μὰνα</i> .  | Earwig, <i>κορρ-ζὸβλας</i> .  |
| Rabbit, <i>κορρῖν</i> , the diminutive of <i>κορρ</i> ; Latin, <i>cuniculus</i> .   | Grasshopper, <i>κορρ</i> <i>καὸλ</i> .  |
|   | Heron, <i>κορρ</i> <i>ζλαρ</i> .  |
|   | Salamander, <i>κορρ-καζαῖρτε</i> .  |
|   | Screech-owl, <i>κορρ-ρῖμὰςὄς</i> .  |
|   | Stork, <i>κορρ</i> <i>βὰν</i> .   |
|   | An animal, a beast, large or small, <i>μῖολ</i> ; as, <i>μῖολ-μὸρ</i> , a whale; <i>μῖολτὸς</i> (as if <i>μῖολ-ὄς</i> , a diminutive animal), a fly, <i>μῆλον</i> , <i>mélon</i> (Gr.) a sheep; <i>mîl</i> , Welsh. |

Bat, mʲolʲtʲóʒ leaʲtʲaɲne (leaʲtʲaɲ, leather).  
 Crab, mʲolʲ rʲpaʒaʲc (from rʲpaʒ, a claw); a frog or toad, mʲolʲ mʲaʒaɲ (from mʲaʒ), a small paw.  
 A gut-worm, mʲolʲ ʒoɲle.

A moth, mʲolʲ coɲle.  
 A hare, mʲolʲ buɲde, from mʲolʲ, and buɲde, yellow. The common name for hare is ʒioɲɲeɲaʲc, from ʒioɲɲ, short, and ɲaʲc, a deer, any wild animal.

## EXERCISE XLIV.

1. Whose hat is this? Cɲa leɲɲ aɲ baɲɲeʲaʲc ɲo? 2. Mine (ɲioɲ-rʲa). 3. Whose house is this? 4. It is John's. 5. Whose knife is this? 6. Jane's. 7. Whose pen (ɲeaɲɲ) is this? 8. Whose paper (ɲapʲeɲɲ) is this? 9. Whose ink (ɲuʲbaʲc) is this? 10. Whose ink-bottle (ɲuʲbaʲdaɲ) is this? 11. Whose slate (ɲlʲaʲta) is this? 12. Whose quill (cleɲɲe) is that? 13. Whose is this horse (caɲal, eʲaʲc) James has? 14. Whose likeness is this? 15. Whose image is this? 16. Whose history is this (on whom is this a history)? 17. Whose history (ɲtʲaɲɲ) is this (with whom, i.e., to whom belongs this book of history—leaʲbaɲ ɲtʲaɲɲo)? 18. Whose bread is this? 19. Whose meat is that? 20. Whose is that hound—Cɲa leɲɲ aɲ cʲu ɲɲ? 21. It is my father's—ɲɲ le mʲaʲtʲaɲɲ ɲ. 22. Whose is that dog, and this greyhound, and that spaniel which you have? 23. They are not yours. 24. Will you, if you please, walk with me along the bank of this river?—Aɲ ɲɲuʲbaɲɲaɲɲ ɲu ɲioɲ, mʲa 'ɲ ɲe ɲo cʲoɲl e aɲɲ buɲaʲc ɲa h-aʲbaɲne ɲo? 25. I will—ɲɲuʲbaɲɲaʲc. 26. Do you see the crane yonder (cʲall) on the brink of the pond—aɲɲ buɲaʲc ɲa ɲɲɲe? 27. I do—ɲeɲɲɲɲ. 28. I see hares, and rabbits, and herons, and storks, all here; it is an amusing spot (ɲɲ ɲɲaɲɲaʲc aɲ aɲɲ e), whose is it—cɲa leɲɲ e? 29. It belongs to the Duke of Leinster—le ceaɲɲaɲɲ ɲa ɲaɲʒeaɲ é. 30. I am obliged to you for your attention, but I must go to Dublin to-night—ɲɲ eɲʒɲɲ ɲam ɲul ʒo Baɲle Aɲtʲa-clɲaʲc a ɲoʲcɲ. 31. It is time to go—ɲa ɲe aɲɲ aɲ ɲmʲtʲeaʲcɲ.

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 TWENTY-NINTH LESSON.

Obs. 1.—Adjectives signify fitness, unfitness, profit, disprofit, pleasure, pain, convenience, inconvenience, indifference, agreeableness, are followed by the prepositions ɲo, to; aɲɲ, on; aɲɲ, in; le, leɲɲ, with; ɲaʲoɲ, under. The four

former, *do*, *ai*, *an*, *faoi*, impart to the noun the usual prepositional meaning of relation; *le*, however, betokening an affection of the mind, adds to its prepositional force the idea of opinion, judgment; as,

*Jr buntaírtéac "do" Seáḡan an obair ro*—This work is profitable to John (expressing merely that, in relation to John, the work is profitable, without specifying whether or not he considers it such).

*Jr buntaírtéac "le" Seáḡan an obair ro*—This work "is considered" profitable by John.

*Jr "olc leo" é*—"They consider" it evil.

*Jr olc "doib" é*—It is "bad for them."

*Ḥa'r olc "oimib" é*—If it be bad on you (a form of expression used by those who do a thing to grudge or vex).

*Ḥa'r olc oir é, déanfaid me é*—If it be evil for you (just to spite you) I shall do it.

*Bud ḡeanaíḡal "oim" é*—He was friendly "towards" me.

*Bud ḡeanaíḡal "dam" é*—He was friendly "to" me.

*Bud ḡeanaíḡal "an" a téac féi é*—He was friendly "in" his own house.

*Bud ḡeanaíḡal "liom" é*—I "considered" him friendly.

*Jr "maic dam" aet "ni maic liom"*—It is *good for me*, but I *do not consider it good*.

## VOCABULARY.

*Cean*, *m*, fondness, regard; of a kindred meaning with *cionn* (*kynn*), affection.

*Ceanaíḡal*, friendly; from *cean*, and *aíḡal*, like. Just as from *ḡean*, affection, love, is derived *ḡeanaíḡal*, amiable, lovely; from *ḡraob*, love, *ḡraobaíḡal*, loveable; and, in general, adjectives with a passive signification are derived from primitive nouns by annexing to them the suffix *aíḡal*, like; as, *flaice*, a prince; *flaiceaíḡal*, princely, munificent; *fean*, a man; *feanaíḡal*, manly; *meaí*, respect; *meaíḡal*, respectable; *moob*, esteem; *moobaíḡal*, estimable.

*Daíobhíḡ*, poor; opposed to *faíobhíḡ*, rich.

*Deacaíḡ*, difficult, impossible (from *do*, like *dus*, in Greek, a particle betokening difficulty, and *cúíḡ*, put, settle); its second meaning is, strange, mournful—derived from *do*, and *can*, friendly.

*Dianaíḡ*, *m*, violence, vehemence, force; from *bían*, vehement.

*Flaicear*, *m*, a kingdom, heaven; from *flaice*, a prince. It is at present applied to that kingdom of which our Lord Jesus Christ is King, "*flaicear na naomh*," the kingdom of the saints.

## EXERCISE XLV.

1. J<sup>r</sup> mairé “duite” a beiré boíte z<sup>i</sup>ó n<sup>i</sup> mairé “leat” é.  
 2. J<sup>r</sup> mairé “liom” a beiré an<sup>n</sup> ro, z<sup>i</sup>ó naó mairé “dam” é.  
 3. An<sup>n</sup> mairé “leat” teacé liom? 4. N<sup>i</sup> mairé “liom”  
 dul leat, z<sup>i</sup>ó b’ f<sup>e</sup>irdi<sup>n</sup> z<sup>o</sup> m-buó mairé dam é. 5. An<sup>n</sup> mairé  
 “le d’ aóairi,” báir fá<sup>z</sup>ail? 6. N<sup>i</sup>or<sup>i</sup> mairé “leir,” uo  
 “liu-ne,” z<sup>i</sup>ó z<sup>o</sup> m-buó mairé do m<sup>h</sup>óir<sup>n</sup> da b-fu<sup>i</sup>gead<sup>r</sup> re  
 báir (if he should get death, i.e., die). 7. J<sup>r</sup> deacairi “le  
 z<sup>a</sup>cé duine” an<sup>n</sup> raó<sup>z</sup>al dona ro fá<sup>z</sup>ail. 8. J<sup>r</sup> deacairi  
 “leir an<sup>n</sup> da<sup>i</sup>b<sup>i</sup>ir” (poor) e, a<sup>z</sup>ur i<sup>r</sup> deacairi “leir an<sup>n</sup>  
 ra<sup>i</sup>b<sup>i</sup>ir” é. 9. J<sup>r</sup> deacairi “do<sup>n</sup> b-fear<sup>i</sup> ra<sup>i</sup>b<sup>i</sup>ir” dul z<sup>o</sup>  
 flait<sup>e</sup>ar, z<sup>i</sup>ó n<sup>i</sup> deacairi “leir.” 10. An<sup>n</sup> olc “leat” z<sup>o</sup>  
 b-fu<sup>i</sup>l do c<sup>o</sup>m<sup>u</sup>ra ra<sup>i</sup>b<sup>i</sup>ir? 11. N<sup>i</sup> h-olc liom; acé  
 z<sup>o</sup> ci<sup>u</sup>te, i<sup>r</sup> olc dam, ó<sup>i</sup>ir déan<sup>n</sup>fa<sup>i</sup>d re (he will make  
 [commit]) dia<sup>n</sup>ar o<sup>i</sup>ir f<sup>e</sup>ir<sup>n</sup> a<sup>z</sup>ur a<sup>i</sup>ir mo téallac (hearth,  
 household). 12. J<sup>r</sup> olc “le Seoir<sup>a</sup>” z<sup>o</sup> b-fu<sup>i</sup>air a na<sup>n</sup>ad  
 báir, z<sup>i</sup>ó n<sup>i</sup> b-fu<sup>i</sup>l aon<sup>n</sup> mairé d<sup>o</sup> an<sup>n</sup>. 13. Le h-olc o<sup>i</sup>ir  
 i<sup>u</sup>ne mo buac<sup>a</sup>il z<sup>o</sup>ir (committed theft) mar<sup>i</sup> z<sup>e</sup>all z<sup>u</sup>ir  
 olc “liom” z<sup>u</sup>ir ma<sup>i</sup>b re an<sup>n</sup> aon<sup>n</sup>feacé (along) li<sup>u</sup>n (with-  
 us). 14. Déan<sup>n</sup> cair<sup>n</sup> leir (speak to him). 15. J<sup>r</sup> mairé  
 “liom” labair<sup>n</sup> leir, acé n<sup>i</sup> mairé “dam” labair<sup>n</sup> leir.  
 16. B-fu<sup>i</sup>l tu cean<sup>n</sup>ma<sup>i</sup>l “air?” 17. Tá me cean<sup>n</sup>ma<sup>i</sup>l  
 “air,” z<sup>i</sup>ó n<sup>i</sup> b-fu<sup>i</sup>l me cean<sup>n</sup>ma<sup>i</sup>l “leir.” 18. Na b<sup>i</sup>  
 mar<sup>i</sup> r<sup>u</sup>. 19. N<sup>i</sup> beir<sup>i</sup>d.

OBS. 2.—“Le, with,” following adjectives of the class  
 specified in the foregoing observation, imparts to the infinitive  
 mood active of some transitive verbs depending on  
 them a passive meaning, such as is peculiar to the *second*  
 supine or the participle ending in *dus* of Latin verbs; as,

Eve was fair “to be seen”—B’ alair<sup>n</sup> Éba “le f<sup>e</sup>ir<sup>n</sup>ir<sup>n</sup>.”

It is a wonderful story “to be told”—J<sup>r</sup> ion<sup>n</sup>z<sup>a</sup>ntac<sup>n</sup> an<sup>n</sup>  
 r<sup>z</sup>eul é “le i<sup>u</sup>ir<sup>n</sup>.”

It is hard “to be got”—J<sup>r</sup> deacairi e “le fá<sup>z</sup>ail.”

It is joyous “to be told”—J<sup>r</sup> luac<sup>n</sup>-z<sup>a</sup>irneac<sup>n</sup> é, “le ma<sup>i</sup>d.”

The goods were profitable “to be sold”—Buó bu<sup>n</sup>ta<sup>i</sup>r-  
 teac<sup>n</sup> na h-eair<sup>n</sup>fa<sup>i</sup>d iad “le d<sup>i</sup>ol.”

OBS. 3.—The English *infinitive present*, expressive of  
 purpose, intention, or the *future*, known in English Gram-  
 mar by the words “about to,” must, when translated into  
 Irish, be preceded by “le,” for; as, le ma<sup>i</sup>d, to speak; pour

*parler*; le deanað, to do; she stooped to conquer—do éiom  
 rí le buaib fágaíl; they came to see, táinig ríad le feiceir;  
 he is about to come, tá sí le teacht; Jane is about to go,  
 tá Síneib le iméact.

## VOCABULARY.

Evening, nóin, <i>f</i> ; even-tide, tnat.	Sail (to), swim, riam.
nóna, the time of the evening, or after-noon; nóna, the poss. case of nóin.	Sign (omen), tuar, <i>m</i> : as, tuar ceata, a <i>shower-omen</i> , the Irish term for rainbow. Tuar zontá gaillíon aghur zambíon, the fo-erunner of famine is tempest and storm.
Opinion, barramhail, from barr, the top, produce, happy issue, suc- cess; and amhail, like— <i>i.e.</i> , what is likely to follow from given premises—opinion, conjecture.	— (a demonstration, an example), cairbeanao.
Saddle, djaláir (from djal, the breech, and áir, place), djal- atóir, a saddler.	— (a oken, a mark), conharéa. — (a miracle), mionbhuille.

## EXERCISE XLVI.

1. Look to the west (amhairc air an iar). 2. I do look  
 (amhaircam). 3. See how red (nác deairz) the sun is now,  
 when he is going to rest (anoir 'huair tá sí le dul faoi).  
 4. Oh! he is to be seen in great splendour and glory  
 this evening—Oc tá sí le feiceir faoi lonnadh aghur faoi  
 zloir mór an tnat-nóna ro. 5. Really the sea appears  
 on fire—Amhaircamh an mair a beir air teine. 6. Indeed  
 it does. 7. Is your friend the saddler (about) to go to  
 America? 8. He is (about) to sail this week. 9. Indeed  
 (zo deiríon). 10. “Wonderful to be told,” I thought  
 (faoil mé) he would never go (in it), nác macrað re a  
 corðce ann. 11. Earning is “hard to be obtained” these  
 days—tá faotruaíad “deacair le fágaíl” ‘nna laeíib ro.  
 12. Is his business (obair, ceirib) not good (donn). 13. It  
 is not good for making a quick fortune—ní maic í “le  
 cairce a faotruaíad” zo tapaid. 14. Are you “to go”  
 (*i.e.* intending to go, about to go) home to-night. 15. Yes,  
 I am—tá mé le dul. 16. Is it not late to go? 17. No,  
 it is not; for I am wont (See Lesson Twenty-sixth) to travel  
 at night—airíon a deanað ‘r an oirðce; besides the moon  
 is (about) to rise—tá an zeallaic le eirígað. 18. I advise  
 you (beiríon comhairle duic) not to go (zan a dul); for it is  
 my opinion (sí mo barramhail) that we will have a storm—  
 zo m-beiríon faoi. 19. It is my opinion that we

will not. 20. Do you not perceive (nāc fēiceadh tu) how red the sky is—cō deaig a' r tā an rpeur? 21. Is redness in the sky at this time a sign of a coming storm (of a storm to come—le teacht)? 22. It is. 23. Well (2hāire), I do not care about these signs—i' cuma lhom (See Lesson Twenty-sixth) taobh na tuair ro; I like the proverb (reay-māδ) that tells us not to heed omens—gāy meay a beicē aghairu a' i' tuairib. 24. Have your own way then—B'idead do tōil fēi' aghad.

## THIRTIETH LESSON.

In the Twenty-fifth Lesson we showed that the *personal pronouns* and simple prepositions unite. Of the *prepositional pronouns* formed by this union we gave a partial list. We now subjoin those not yet presented to the learner :

## 1st Person.

## 2nd Person.

## 3rd Person.

## Mas.

## Fem.

<i>S.</i> nōimam, before me,	nōimāc,	nōimhe,	nōimpe.
<i>P.</i> nōimairu, before us,	nōimāib,	nōimra.	
<i>S.</i> ēaim, over me, by me.	ēaimāc,	ēaimir,	ēaimir.
<i>P.</i> ēaimairu, over us, by us,	ēaimāib,	ēaimra.	
<i>S.</i> tūiom, through me,	tūiōc,	tūiōd,	tūiē.
<i>P.</i> tūiur, through us,	tūiōib,	tūiōra.	
<i>S.</i> uaim, from me,	uairc,	uairde,	uairde.
<i>P.</i> uairu, from us,	uairib,	uaira.	
<i>S.</i> uairam, above me,	uairad,	uaira,	uairir.
<i>P.</i> uairairu, above us,	uairāib,	uairra.	
<i>S.</i> umam, about me,	umad	umhe,	umpe.
<i>P.</i> umairu, about us,	umāib,	umra.	

## VOCABULARY.

Before, nōim, *prep.* It expresses priority of time and precedence in place; as, ēaimic re nōimam, he came before me; fear re nōimam, he stood before me; tā an bair nōimairu, death is before us.

Courageous, *adj.*, mairneamair; from mairneac, *m.*, courage.

Dead, marb (Welsh, *marw*, to die; Latin, *n.ori*). Tā an fear marb, the man is dead; mar-baδ, to kill.

Deat, bair; bairuāδ, to put to

- death, to perish. Heb., *bas*, death, rottenness.
- Eternal, *ṛṣor* (always, perpetual) *ṛṣorruibé*; eternity, *ṛṣorruibé-áct*, *f.* (See the word *always*, p. 80.)
- Fortune, luck, *ás*; as, *ṣo ruib an t-ás or*, may good luck attend you; *ṣo ṣ-cuiriú Dá an t-ás or*, may God prosper you.
- prosperity, *reun, bṛeac, ronar.*
  - plight, event, state, *ruac*; as, *deáṣ-ruac*; *ḁroó-ruac.*
  - dowry of a man, *cruó* (cattle); as, Sicheu said to Jacob and his sons, “Raise the dowry and ask gifts, *méaduṣṛó an cruó, áṣur* *ḁoruṣṛó tṛóólaáṛó.*” — *Genesis*, xxxiv. 12.
  - dowry of a woman, *ṛṛié.*
- Hope, *ḁóctur, m*; *ḁorṣ, f.*
- *ruil, f* (expectation).
- Keep, retain, *conṣbaṛ* (pr. *congáil*); from *con*, together, and *ṣaḁaṛ*, to take.
- Whither, where, *ca*, for *ca an áṛ*, what place? Like the Latin *quo*, for *quo in loco*. *Ca b-ruil tu áṛṣ dul*, *whither* art thou going? *Ca b-ruil Dá*, *where* is God?
- Wish (I), *ṛ ruib liom*; *ṛ ruib liom*, (See Twenty-Seventh Lesson, Obs. 1.)

## EXERCISE XLVII.

1. Well, John, whither art thou going?—*maṛre, á Seá-ṣaṛu, ca b-ruil tu áṛṣ dul*? 2. I am going home. 3. And who is this walking *before you*? 4. It is my servant man, William—*m’ oṣlac, Uilleam*. 5. When, *before this* (*ruibe ro*), were you at home? 6. I have not been, *before this*, at home for (le) years! 7. Who is *before you* now at home? 8. There is none of my friends *before me* to greet me (le *ṛaṛte túbairt dam*); all are now dead—my father and my mother, my brothers and my sisters, all are gone. 9. It is sad, indeed, to think of this—*ṛ bṛóuac ṣo deṛhu ruiriúṣad aṛu ro*. 10. Yet we should not grieve at the death of friends, for death is *before us* all—*ṛ cōru duhu beṛt raor bṛoṛu aṛu báṛ aṛ ṣ-caṛuad óru tá an báṛ “ruibairu” uille*. 11. You are a great philosopher—*ṛ raor móru tu*. 12. Thank you—*tá me buṛdeac duṛ*; here I am, the world is *before me*—fortune, good or ill, *before me*—death and eternity *before me*—yet I have a heart hopeful and courageous, because I keep always *before me* God’s law and his holy (*ruoiréa*) love. 13. I wish every man would keep these ends *before him*. 14. The saints, like the Jews of old (*maṛ ru h-Judaṛṣte ’r-an t-reah-ruac*) always kept God’s law (*ḁliṣe Dé*) *before them*. 15. Ought not we (*ruac cōru duhu*), in like manner (*maṛ an ṣ-ceadrua*), keep it before us? 16. I think you are right (*raoirim ṣo b-ruil tu ceairt*).



**NOTE.**—"Re, or its combinations with the personal pronouns, though found in modern printed books and manuscripts, is not used in the spoken language in any part of Ireland, le being invariably used in its place."—*O'Donovan's Irish Grammar*.

"Re, with, is used in manuscripts and printed books for le : its compound form is—

S.	riam, with me,	riot,	rir,	ria.
P.	rioh, with us,	rih,	riu."	

—*College Irish Grammar*.

"le is the only form of this preposition now used in Ireland in the spoken language, though re is found in most modern books and manuscripts."—*O'Donovan's Irish Grammar*, p. 285.

Seac, beside (Latin, *secus*), is at present seldom found in the compound form :

seacam,	seacat,	seac é,	seac í,
beside me ;	beside thee ;	beside him ;	beside her ;
seacaiuh,	seacaih,	seaca,	
beside us ;	beside you ;	beside them.	

Neither is uaram (above me) now in use ; in its stead, or cionn (above) is employed ; nor are these combinations—ioram (under me), dearam (at my right hand), tuacam (at my left hand)—which are found in St. Patrick's Hymn, in *Liber Hymnorum* :

Criort ioram ! Criort uaram !

Criort dearam ! Criort tuacam !

Christ be *under me* ! Christ be *over me* !

Christ be beside me,

On *left hand* and right.

## VOCABULARY.

zura, *adj.*, written also zuraib, old, ancient, stricken in years ; agh airmiu zura, in times of old ; buirne zura, an aged person.

fallaigh, a hood or mantle, a cloak ; Latin, *pallium*.

Faraor ! alas ! *interj.*, as if from fa (or fae), cause ; ari, our ; ari, calamity.

Foirné, old, perfect, grown to maturity ; from foir, very (*per*), and fé, mature, perfect.

O, *prep.*, from, proceeding from ; as, eaihic me amac ó Dia, I came out from God ; ó Londain go Paris, from London to Paris ; "ó" zac uile oile raor ríoh,

á éidearha, from all evil, O Lord, deliver us.

ó, same as the Latin *de*, of, from ; as, fear ó Albas, a man from Scotland.

— absence ; as, ta ar d-taca "uaih," we have lost our support, our strength.

ó, *adverb, conj.*, for ó á, from *which* (either time or cause understood) ; if of time, then it means *since* ; as, ó eaihic me ari ah t-raozal ro, *since* I came on this world ; if of cause, then it means *because, seeing that, whereas (conj.)* ; ó eaiuh le bar faizal, rlan leir ah doimhah uíoh, where-

as I am to die, farewell to the whole world. From the idea of "proceeding from" conveyed in *ó* (or *ua*, which is the same), is obtained the word *ua*, a grandson, a descendant, which, with the family prefix *mac*, is so peculiar to Irish names.

*Ṭaṛn*, *f*, a herd or drove of cattle; as, *ṭaṛn bo Cuairṭne*, the cattle spoil of Coole (in Louth). *Ṭaṛnte*, the plural of *ṭaṛn*, means herds, stock, wealth, affluence.

*Ṭaṛn*, *f*, a region or country, territory. This *Keltic* root forms the suffix to the names of many countries in both Europe and Africa; as, *bṛṭṭaṛn*, Britain, the *ṭaṛn* or country of the *Brith*, i.e., painted, speckled—for the ancient Britons, as Cambden says, painted their bodies (from *bṛṭ* comes *bṛṛoṭnaḍ*, and *bṛe-aṭṭnaḍ*, a Welshman, the family name Walsh; as, *Ṭomáir Ṭne-aṭṭnaḍ*, Thomas Walsh; also *bṛṭṭeṛnṭeas*, the measles or speckled sickness); Mauritania, Aquitania, Lusitania. From *ṭaṛn*, or *ṭaṛn*, is derived *ṭaṛnaṛte*, the *aṛte*, or *Seigneur* of the country (*ṭaṛn*); *ṭaṛnaṛteaḍt*, *f*, tanistry, the ancient law which in Ireland regulated the right of succession to the throne, and by virtue of which the eldest and most experienced of the family was entitled to succeed on the death of the reigning prince.

*Ṭra*, *through*; as, *ṭré ḡ-a ḡnoṛḡe*, through his heart. It denotes the cause or means; as, *ṭré do ḡnoir aḡur do fáir, raḡn rṛnḡ*, a *Ṭṛḡeapṛna*, through thy cross and passion, deliver us, O Lord.

— *on*; as *ṭré laṛaḍ*, on flame; *ṭré teṛne*, on fire.

*Ṭar*, over, beyond, by, above, in its twofold relation to time and place; as, *ṭaṛnaṛ ḡur ḡa aṛn-rṛne* "*ṭaṛaṛnḡ*," we are putting the time *over us* (passing the time); *ḡaṛḡ Caṛar* "*ṭar*" *aṇ Rubicon*, Cæsar went over the Rubicon; *ṭa aṇ rṛeul rṛn* "*ṭar*" *cunṛḡe*, that story is *beyond* recollection; *cunṛ* "*ṭaṛn*" *aṇ folaḍ ro*, put this garment *over me*; *ḡaṛḡ re ṭar aṇ do-rur*, he passed *by* the door; *r beaṇṇaṛṭe tu* "*ṭar*" *ḡa ḡnṛaḡ*, blessed art thou *amongst* (beyond, above) women; *ṭnaḡaṛṭṛn tu*, a *Ṭṛḡeapṛna* "*ṭar*" *ṭaḡ ḡḡ*, I love you, O Lord, *above* all things. *Ṭar* following the verb *déaṇ*, do, make, means *without* (Fr. *sans*); as, *déaṇ ṭar aṇ ḡḡ rṛn*, do *without* that thing; *aṇ ḡaṛé leat aṛnḡeas*? do you like money? *r ḡaṛé*, I do; *déaṇ ṭaṛnṛ*, do *without it*. *Ṭaṛnṛ* is the third person singular masculine of the prepositional pronoun *ṭaṛn*.

*Ṭaṛn*, from me, is in meaning opposed to *aḡam*, at me; as, *ṭa aḡam*, I have, *habeo*; *ṭa uaṛn*, I have not, I want, *careo*. *Ṭaṛn* is pronounced *wem*.

*Ṭṛn*, *prep.*, about, around; it is written also *n* and *uṛn*; Greek, *αμφι*, *amphi*. From *uṛn* or *n*, and *ball*, a part, member, portion, is derived *nṛeall*, a border or edge, and *foṛn-nṛeall*, a circumference; also *uṛnṛaṛṭṛn*, I turn round; as if *ṛnḡcunṛṭṛn*, from *uṛn*, and *caḡ*, way.

— concerning; as, *uṛne rṛn*, concerning that, because of that, therefore.

#### EXERCISE XLVIII.

*Coṛṛnaḍ eṛḡṛ coṛṛaṛa aḡur fear boḡt, rṛn*.—A conversation between a neighbour and a poor sick man.

1. *Faṛte nṛnaṛ, ceud nṛle faṛte nṛnaṛ, a ḡaṛnaḍ*

mo éiríde. 2. Zo maib maic azaad a duine éóirí: Feicim zo b-fuyl tu ann ro leat féin—that you are here *alone* (See Lesson Twenty-sixth, p. 161). 3. Zo deirim taim ann ro lom féin éo boct azaur éo lom (bare) le Job, zan uib airi bict le cupi “fuim” no “éaim.” 4. Cad uime, b-fuyl tu éo boct azaur éo lom; ca b-fuyl na cairide a bi azaad, ca b-fuyl do mhaitirí a bi zeavaimaíl oir, azaur do fearí zool Dabibí (*Dávee*, and commonly pronounced *Dáhyé*) Bium? 5. Da m-beidead Dabibí ahoir aзам, uí beidim maí taim; áct uil áiriac airi (See Lesson Twenty-fifth, Vocabulary, under the word *Power*, p. 158) d'imiz re “uaim,” éarí an mairí mórí zo tír a tá raorí, azaur d' éáz re mairí maí Oirí ann dábíz na b-ían, “mo fearóirí áiriac, foiríe, lác——zan bía, zan eadae, zan ceol.” 6. Ir tíuaíz é do éar, azaur ir boct a táirí: Áct fóir uac b-fuyl talam azaad, azaur táiríe, no maí b-fuyl—tá airí-zead azaad, óirí bí tu raibbíirí amearz (among) do zoolta. 7. Ir fóirí zo maib am, 'n uairí bí me raibbíirí, raorí mearí, azaur raorí élu mórí, áct tá an t-am ríu ahoir “éaim,” d'imiz na táiríe “uaim,” éalí me an t-airízead bí aзам; éoz an Mháiríirí mo éalam “uaim,” éuir me a d-tíuhearí, azaur tá me ahoir laz, boct, raon, falaí, foiríe. 8. Á d-tíz lom-ra (See Obs. 2, Lesson Twenty-seven), uib airi bict a éeanae, a beidead maí roz (comfort) duir. 9. Ir roz dam zuir éairíe tu (that you came) éuzam, óirí uí zae duine a éizear le comíad a éeanae le duine tá boct; óirí maí deirí an fearí-íad:

Án te tá ruar oltarí deoc airí;  
Án te tá ríor buairíearí cor airí.

He who is up is toasted;  
He who is down is trampled upon.

10. Mí b-fuyl tu-ra ríor fóir, oirí ma éall (did lose) tu d' airízead, azaur ma d' imíz do mhaitirí uairí uíorí éall tu mearí, azaur uíorí imíz do élu uairí. 11. Ir fóir ríu, azaur tá mo ílaíre teacé éuzam airí; azaur maí dubairí tu féin (as you yourself said) zo mairí (often) ir fearí ann ílaíre 'na na táiríe (health is better than wealth); azaur taob m' airíz, ir cuma lom “aзам” no “uaim” é (and, with regard to my money, I care not [ir

cuma liom] whether I possess it or not). 12. Tairi mair  
 ir cōir do zác duine a beir—cēilid (having sense), aḡur  
 'glacaid zác nīd ó lairín Dē. 13. Beir do cōiríad rólár  
 mōir "dam." 14. Aír m' fōcail duir 'huairi cūairleir—  
 (upon my word to you, when I heard) zair riab tu fāoir  
 leir (under affliction) cūaird an r'zeul zō mōir "tairiom."  
 15. Nī h-ionza (*eenyoo*) liom—it is not a wonder with me,  
*i.e.*, I do not wonder. 16. Tá aḡam ahoir duir culaird  
 úir, cuir an cōta rō d' "uirne," cuir an fállair rō air  
 do gualairi (on your shoulders); aḡur tairi liom. 17.  
 Beirir buirdeair ó mō cōirde duir; aḡur zō m-buā  
 reāct reairi beirdeir tu blairān ó 'n iud.

NOTE.—One of our readers inquired why *m* in *dam* (to me) was not, in accordance with written authorities, aspirated in our Lessons. We gave the following reply:

Our reasons for not aspirating *m* in the prepositional pronoun *dam* (to me—compounded of *do*, to; and *me*, I, or *me*) are:

First, because in the spoken language the word has not been, by any whom we have heard speak Irish, pronounced with *m* aspirate. Dr. O'Donovan says ("Irish Grammar," p. 140), "that in the South of Ireland *daí* is generally pronounced *dam*, and sometimes even *um*; as, *tabair daí do laí*, pronounced as if written, *tabair um do laí*." Besides, if *m* be aspirated, the pronoun *daí*, *to me*, cannot be distinguished from *daí*, *an ox*.

Secondly, because it is opposed to a principle of analogy clearly deducible from the body of prepositional pronouns—that the initial consonant of the personal pronoun does not, when combined with the preposition, suffer aspiration; as, *oir*, on me; *oir*, on thee; *oir*, of me; *oir*, of thee; *uir*, under me, for me, about me; *uir*, under thee; *liom*, with me; *air*, over me; *air*, through me, &c. Now, in these and all other instances, the initial of the personal pronoun *m* or *t* is not aspirated when compounded with those prepositions which usually cause aspiration. Why, then, in this particular instance, should *m* be aspirated when compounded with *do*, to, and not when compounded with the other prepositions? It is clear that there is no reason for it; if, however, there were, should not *t* of *tu* (*thou*), compounded with *do* (*to*), be also, for that same reason, aspirated in *duir*, thus, *duir*? But it is not, and never has been; therefore *m*, in the pronoun *dam*, should not. Taking both reasons together, you see that, contrary to your own inference, the form *daí*, (having *m* aspirated) is not "strictly and classically correct."

"But," you will say, "are all the authorities—Vallancey, O'Reilly, Book of Common Prayer, Grammar of the Gaelic language by E. O'C., Rev. Paul O'Brien, &c., whom I quoted in support of the spelling *daí*, to go for naught?" Yes. "And why?" Because authorities quoted to sustain an argument, or settle a point in dispute, have weight only in proportion to the strength of the reasons by which they uphold their views. If a writer give no valid reason, and can give no valid reason, for an opinion, of course his authority is worth nothing on that particular point. The best authority on any subject is he who gives the best reasons in support of his views. These

principles applied to your authorities show them to be of very little weight on settling a point in philology or etymology.

The translators of the Protestant Bible, and of the other Protestant works in Irish—Drs. Donnelan, Bedel, O'Donnell, and their associates—do not seem to have much appreciated correct orthography. Any one who reads a page or two of their “authorised” versions, will find the *same* word spelled differently in different places. *Ḍaḡ* (*dhow*) is an incorrect pronunciation, heard (especially in the emphatic form *Ḍaḡ-ra dhow-so—to me*) in Thomond and in other parts of the south of Ireland—in Connaught too, but not generally. Vallancey, although a philologist, never made *special* etymology his particular study; and when writing his treatise on Grammar, had not the advantage, which a native who speaks Irish has, of being able to compare the spoken with the written forms of our language. He, as well as O'Reilly, whom you quote, followed the forms of spelling which they found in use by those who went before them, without investigating whether such forms were or were not philologically correct. Their authority is therefore worth nothing on this point, nor is the authority of any succeeding Irish writer, till Dr. O'Donovan's time. He is the first who has treated, as a master and as a philosopher, the subject of Irish Grammar. His authority alone is, therefore, speaking generally, of greater weight than all whom you quoted. He has been followed by other labourers in the same field, who are endeavouring to settle disputed points of Irish orthography. Among these few is to be ranked pre-eminently the Archbishop of Tuam, in whose works you will find, for the prepositional pronoun, the spelling *Ḍam* invariably adopted. The spelling of this particular word Dr. O'Donovan does not settle. The weight of authorities against the correct spelling was so great that, perhaps, he did not wish to set them aside, and adopt that spelling which reason and analogy show to be right. Besides, his admirable Grammar treats of the language as it was in times past, and as it is found in works such as those you consulted, and such as are commonly found in the hands of Irish scholars.

This explanation pleased our correspondent, for he wrote in reply :

“Manchester, 23rd August, 1859.

“I am obliged to you for the full and satisfactory information contained in your present number, concerning the pronoun *Ḍam*. I am glad to find that this spelling is correct, and that I may make use of it without hesitation, disregarding the other form (*Ḍaḡ*), notwithstanding the apparent authorities in its favour.

“Some of your arguments, especially the second—the analogy deducible from the other prepositional pronouns—have been very often before my mind, and, after much perplexity, I came to the conclusion that the form *Ḍaḡ* was an irregularity, and that *Ḍam* would be more rational, but I had no Irish scholar to give me a clear opinion on the matter, until I took the step, which I now rejoice at, of applying to you. . . .

“Ever since I became aware that there was an Irish language distinct from the language I was taught to speak, I have burned to acquire it; and I have pursued this desire through difficulties which residents in Ireland can scarcely imagine. But for want of a teacher with whom I could regularly converse, and whose knowledge would help me over my difficulties, I have failed as yet to acquire conversational fluency. Nevertheless I have not given it up. I will speak Irish yet, I trust, and speak it well. In fact, although I have lived all my life in England, I am an enthusiast with regard to the Irish language, and would like to have every Irishman, high or low, well acquainted with it.”

## THIRTY-FIRST LESSON.

Ar, *preposition*, means, in its literal and figurative sense, firstly, on, upon; as,

“Ar” báir na tonn—*On* the surface of the waves

“Ar” mullaí an tí—*On* the summit of the house.

“Ar” bhuail na linn—*On* the border of the pond.

“Ar” tonnraib na mara—*Upon* the waves of the sea.

Bí an loth “ar” an saimeán—The ship was (still there) *on* the sand.

“Ar” an t-ráid—*On* the street.

“Ar” aon cor—*On* one foot.

“Ar” leat-lain—*On* (with) one hand; literally, *on* half hand.

Thaimeann ré “ar” aian ašur uirí—He lives *on* bread and water.

*On* this day—“Ar” an la ’n-ia.

*On* to-morrow—“Ar” an la maraí.

He plays *on* the violin—Imeann ré “ar” an b-fiddil.

She plays *on* the harp and *on* the piano—Imeann rí ar an t-cláirí ašur “ar” an pianó.

Have mercy *on* us, O Lord!—Déan trócaire “orainn,” a tíghearna.

*On* the board—“Ar” an t-clár.

He treats *on* that subject—tráctann ré “ar” an ríeul rí.

He speaks *of* him (*i.e.*, on him as on a subject)—Labhann ré ar.

He speaks *of* us—Labhann ré orainn.

Obs. 1.—Whenever ar (on) refers to feelings which affect the body or mind, it points them out as being *on* the patient or sufferer. From this use of ar, there exists in our language an idiom which we pointed out in the Third Lesson; as, he is affected with sickness—he is sick, tá tinnear ar (sickness is *on* him); I am affected with sorrow, I am sorry—tá doilíor orm, tá bíón orm (sorrow is *on* me); she fears, is afraid, is affected with fear—tá eárla arí (fear is *on* her); we are glad, joyful—tá bíód orainn (there is joy *on* us).

Obs. 2.—Therefore the English expression “*what ails*

*you*," is rendered into Irish by the words, *cad é tá "ort"*—what is it that is *on* you? *Tá tinnear ort*—sickness is *on* me (I am sick). *Cad é an uis é "air"* do mhac—what is the thing that is *on* your son (what ails your son)? *Ní b-fuil uis air b'it "air"*—there is nothing *on* him (nothing ails him). And again—

Obs. 3.—Applied to money it betokens debt; as, *tá airgead ort*—money is *on* me, *i.e.*, I owe money; *tá ceud punt air Seán* *ort*, I owe John an hundred pounds, *i.e.*, literally, according to the idiomatic use of the preposition *air*, an hundred pounds is for John *on* me.

## VOCABULARY—OF DISEASES.

- Áicís, f, plur. Áicísí, accident, sickness, distemper, epidemic.*  
*Áirceas, v. (from air, back, and éis, comes), to ferry; n., a ferry, a return, a vomit; fear airis, a ferryman; bac-airis, a ferry boat.*  
*Áir-íoc, repayment, from air, back, and íoc, payment.*  
*Áiríais, f, plur. Áiríaisa, a pang, a stitch, convulsions—áiríaisa an báir, the pangs of death.*  
*bac, m, plur. báic, an hindrance, an impediment; as, ná cuir bac air, do not prevent him.*  
*— v, to hinder, to prevent; as, bac é, hinder him; bac leir, to threaten, or attempt to impede: ná bac liom, do not attempt to impede me, do not mind me; ná bac leir, do no mind it; also, you will regret it—a secondary or idiomatic meaning.*  
*bacac, plur. bacais, a lame person, a cripple, one who is impeded from walking; ní ionann cora an bacais, the legs of the lame are not equal.*  
*balbair, m, and balbe, f, dumbness, stammering.*  
*balban, m, plur. áir, a mute; also applied to one who speaks without meaning; Latin, balbutio.*  
*boðar (pr. bower), adj., deaf; Welsh, byddar; boðarian, a deaf person.*  
*boðaríac, f, deafness.*  
*bneorte, sick, ailing, delicate; tá sí bneorte, she is ailing.*  
*Cláib, m, scurvy, manginess; Welsh, claw, a sick person.*  
*Claoib, to feel sick, to waste, to destroy.*  
*Claoibíac, f, sickness of any kind, languor; hence, cláibíais, (plur. á), a sword; Latin, gladium. Cláibíais is not commonly pronounced cly-av, but by metathesis, cláiva, thus changing the syllables. In like manner, Irish-speaking natives pronounce ad-buáilim, I confess, as if written adbuáilim.*  
*Cnáoib, pining, wasting; cnáoibíac, f, the state of pining.*  
*Criú, v, shake; áis criú, shaking; Welsh, kryd; criú-ealíán, an earthquake.*  
*Criú, n, f, the ague, the palsy.*  
*ḡiudan, m, giddiness.*  
*Doiríais, f, pain, agony; tá se an doiríais mhór, he is in great agony; doiríaisíac, very sick, agonizing; tá se doiríaisíac tinn, he is very sick.*  
*Éiríais, consumption; from eas, death, and tinn, sick.*  
*Fíabhar, m, fever; Latin, febris; fíabhar tinníais, a burning fever.*  
*ḡalar, m, a disease (from ḡal, a blast,*



strange, and <i>an</i> , calamity), <i>plur.</i> <i>galana</i> —a generic word, from which the names of many special distempers are, by the addition of certain suffixes, formed.	<i>Slaigheán</i> , <i>m</i> , cough, a severe cold, bronchitis; from <i>slaiḡ</i> , to slay.
<i>Galán na n-arian</i> , disease of the reins or loins.	<i>Taom</i> , <i>plur.</i> <i>a</i> , a fit; <i>taom</i> <i>cinneir</i> , a fit of sickness.
<i>Galán buíde</i> , jaundice ( <i>buíde</i> , yellow).	<i>Táctúḡad</i> , quinsy, smothering.
<i>Galán cineata</i> , palsy.	<i>Temē</i> , weakness, sickness, death.
<i>Galán dub</i> , cholera (the black disease).	<i>Cinne</i> , <i>adj.</i> , sick; <i>cinneár</i> , <i>m</i> , sickness, <i>plur.</i> <i>cinneir</i> . This word is the parent of many names of particular diseases; as,
<i>Galán breac</i> , the small-pox ( <i>breac</i> , speckled).	<i>Cinneár cine</i> , headache, sickness of head.
<i>Galán teit</i> , scarlatina.	<i>Cinneár cineíde</i> , disease of the heart.
<i>Galán uirḡamail</i> , dropsy.	<i>Cinneár boilḡ</i> , bowel complaint; <i>rḡaoilead</i> (from <i>rḡaoil</i> , loose), diarrhoea— <i>coup de ventre</i> .
<i>ḡeairb</i> , <i>m</i> , scab; <i>ḡeairbar</i> , scabiness.	<i>Buicé-cinneár</i> , measles.
<i>ḡorua anála</i> (shortness of breath), asthma.	<i>Cinneár fíacal</i> , toothache.
<i>ḡuta</i> , <i>m</i> , gout.	<i>Cinneár naḡul</i> , ophthalmia.
<i>ḡaḡan</i> , <i>m</i> , weakness.	<i>Cinneár clainne</i> , or <i>cinneár leirb</i> , travail in childbirth.
<i>Oḡar</i> , sick, wounded, weak; <i>oḡmarḡa</i> , an hospital.	<i>Cinneár coirḡeídeac</i> (the strange sickness), epilepsy.
<i>ḡian</i> , <i>m</i> ( <i>plur.</i> <i>ḡianḡa</i> ), pain; <i>il-ḡian</i> (from <i>il</i> , many, varied, and <i>ḡian</i> , torments); <i>ḡar na n-ilḡian</i> , the place of torments.	<i>Cinneár rḡamóḡ</i> , bronchitis, disease of the lungs.
<i>Seirḡ ar aeḡairb</i> , liver complaint.	<i>Cinneár</i> , <i>m</i> (dryness), dyspepsia.
<i>Sḡoiteac</i> , <i>m</i> , rheumatism; from <i>rḡoite</i> , split, rend, tear.	<i>Tocár</i> , <i>m</i> , itch; <i>ḡalan ḡan náine an toḡar</i> , itch is a disease of no shame.
	<i>Cineoc</i> , <i>m</i> , whooping-cough.

## EXERCISE XLIX.

1. *ḡo m-beannuḡḡe ḡia duir a ḡaoi* (God save you, Sir). 2. *ḡo m-beannuḡḡe ḡia aḡur ḡhuḡne duir* (God save you kindly; or, literally, God and Mary bless you). 3. *ḡuḡruḡ breacḡ ḡ ro, buideacár do ḡia*. 4. *Ir aḡruḡ breacḡ ḡ ḡo deirḡu, mḡle alḡuḡad* (a thousand acts of grace—thanks) *le ḡia*. 5. *Cad é an cḡaoi a b-fuḡl do ḡaḡairu an iud?* 6. *ḡaḡre, uḡ 'l rḡ rlan*. 7. *B-fuḡl uḡd aḡu bḡc aḡuḡi* (is there anything on her, *i.e.*, is she ailing in any way)? 8. *ḡaḡre, uḡ' l mḡuḡan* (well, there is not much—she is not much ailing). 9. *Cad é cḡa aḡuḡi?* 10. *Nḡ 'l maed aḡu bḡc acḡ rḡaiḡdean* (*pr. slydawn*). 11. *Raḡb tu aḡḡ an lḡaḡ* (were you with the physician)? 12. *Nḡ maḡar acḡ cḡ me dul aḡoir cḡuḡe*. 13. *Ir maḡe rḡn, uḡ beirḡ ceo* (a mist, a mere trifle); *aḡuḡi a maḡac* (there



will be nothing on her—*i.e.*, amiss with her—to-morrow). 14. Բ-բլ բլիւն-տլիւն արի Եօ ԼԵԻՆ? 15. ԵԱ Զօ ԵԵԻՆ; ԱԶԱՐ յի ԵօՇԵ Ա ԵԱ իԵ ԼԵՐ. 16. ԵԱԻՆ ԱՆ ԶԱԼԱԻ ԵԵԱԸ ԱՐԻ Ա իԼԱՆ? 17. ԵԻ, ԱԶԱՐ, յօ ՇԻԱՃ (and my sorrow)! ԶԱՇ ԱԼԵ ԶԱԼԱԻ յի իԵԻՐԻ ԼԵԱԸ ԱՐԻՄԱԶԱԸ. 18. յի յօՄԾԱ (pr. *umhee*—many, various) ԶԱԼԱԻ ՇԻԶԵԱՐ ԱՐԻ իԱԻՐԻՆ (many a disease comes on children). 19. յի յօՄԾԱ, ՇԻԶԵԱՆ ՕՐԵՒ (there comes on them) ՇԻՄԵԱՐ ՆԱ իՒԼ, ՇԻՄԵԱՐ ՆԱ Ե-ԻԱԸԱԼ, ՇԻՄԵԱՐ ԵՐԼՅ, ԵԻՒՇ-ՇԻՄԵԱՐ, ԱՆ ԶԱԼԱԻ ԵԵԱԸ, ԱԶԱՐ ԱՐԻ ԱՄԱԻՆ (and at times) ԱՆ ԶԱԼԱԻ ԵԻՃԵ, իԱԵԻԱՐ ՆԱ Ե-ԻԵՐԵ (worm-fever) ՇԻՄԵԱՐ ՇԻՆ, ԱԻԲԵԱԶ, ԼԱԶԱՐ, իԼԱԶԵԱՆ, ԵԱՇԵԱԶԱԸ, ԱԶԱՐ ՇԻԵՈՇ. 20. յի յԱԻՇ ԱՆ Ե-ԵՈԼԱՐ ԵԱ ԱԶԱԸ-ԻԱ ԱՐԻ ԶԱՇ ԱԼԵ ՇԻՄԵԱՐ. 21. ԵԻ Ե-ԻՈՆԶԱ (pr. *eenyoo*) Զօ յԵ-ԵԻԵԱՃ ԵՈԼԱՐ յԱԻՇ ԱԶԱՆ ԱՐԻ ԶԱՇ ԱԼԵ ԱԻՇԻ, ԶԱԼԱԻ Նօ ՇԻՄԵԱՐ, ՕՐԻ ԵԻ յԵ ԱՐԻՐԻ իԱԾԱ ԱՆ ՇԵԱՇ ՆԱ յԵ-ՕՇԱՐԻ (in the house of the infirm or sick, *i.e.*, infirmary). 22. Ե-ԲԼԱԼ ԵՈԼԱՐ ԱՐԻ ԵԻՇ ԱԶԱԸ ԱՐ ԼԵԱԵԱՐԱԻՆ? 23. ԵԱ; ՕՐԻ ԼԵԶՅ յԵ Զօ ԼԵՐԻ ԱՐԻ ԼԱԶԱՐ (on medicine, or medical art) Շօ յՄՈՐ իՆ Զօ Ե-ԲԼԱԼ ԵԻԼ ԱԶԱՆ ՇԵԱԸ (permission) իԱԶԱԼ Օ ԵԻԶՐԻՆ (from the doctors) ԱՆ ԵԱԼԱԾԱՐ (al-y-an—of the faculty), իԵԻՐԻ Ա ՕՇԱՆԱԸ ԵԵ յԵՐ ԵՈԼԱՐ. 24. ԵԱ յԵԱԸ ՇԻԵԱԼ (how many kinds—pr. *kynawl*) ՇԻՄԵԱՐ ԱՆ? 25. յի յօՄԾԱ ՇԻԵԱԼ ՇԻՄԵԱՐ ԱՆ, յի իԵԻՐԻ ԱՐԻՄ Ա ՇԻՐԻ ՕՐԵՒ (there are many kinds—it is not possible to give each a name), ԵԱ ԱԶԱԸ իԵՐ ԵՈԼԱՐ ԱՐ յօՐ—յԱՐԻ ԵԱ ՆԱ ՇԻՆԻՐ ՇՈՐՇԵԱՆԱ—ՇԻՄԵԱՐ ՇԻՆ; ՇԻՄԵԱՐ ՇԻՐԻԵ; ՇԻՄԵԱՐ իԱԸԱԼ; ՇԻՄԵԱՐ ՆԱ իՒԼ; ՇԻՄԵԱՐ ՇՈՐԻՐ Նօ ԵՐԼՅ; ԱՆ ՇԻՄԵԱՐ ՇՈՐՇԻՐԵԱԸ; ԵԻՒՇ-ՇԻՄԵԱՐ; ԱԶԱՐ յի յօՄԾԱ ԶԱԼԱԻ, ԱԶԱՐ իԼԱԶՅ (plague) Ա ՇԻԶԵԱՐ ԱՐԻ ԱՆ ԵԻՆԵ Օ 'Ն ԱՆ Ա ՇԻԶԵԱՆ իԵ Օ 'Ն յԵ-ԵՐՈՐԻ (from the time he comes from the womb) ԶԱՐ ԱՆ ԱՆ Ա ՇԵԶՅ իԵ ԵՀ 'Ն ԱՐԻՆ; իօ յօՐԻՆ ԵՐՈՇ—ԶԱԼԱԻ ԵԵԱԸ; ԶԱԼԱԻ ՇԵԶՅ; ԶԱԼԱԻ ԵԻՃԵ; ԶԱԼԱԻ ԵԻՅ; ԶԱԼԱԻ ԱՐԶԵԱՆԱԼ; ԶԱԼԱԻ ՇԻԵԱՇԱ; ԱԶԱՐ ԼԵՐ ԱՆ յԵԱԸ իօ, ԵԱ ԱԻՇԻՇ Զօ ԼԵՐԻ ԵԵ ԶՆԱՇ (usually) ԱՐԻ ՇԼԱՐԻ ԱՆ ԵԻՆԵ (on the children of man.) 26. ԵԱ Զօ ԵԵԻՆ—ԻԵԻՐԻ Զօ Ե-ԲԼԱԼ ԱՆ ԵԵԱՇ իօ ԼԱՆ ԵԵ ԶԱԼԱԻ ԱԶԱՐ ԵԵ ՇԻԱՃ, ԵՐ ԱԻՇԻ, ԱԶԱՐ ԵԵ իԼԱԶՅ, Օ ՇԱՐ ՆԱ Ե-ՕԻԶԵ Նօ Զօ Ե-ԵԻԶ ԱՐԻ յԵ-ԵԱՐ; ԱՇԵ ԵԻՒԵԱՇԱՐ ԵՀ ՓԻԱ, ԵԱ ԵԵԱՇ ԵԼԵ ԱՆ, ԱՆ Ա յԵ-ԵԻՇՄԻՐ ԶԱՆ ԱԻՇԻ, ԶԱՆ ԶԱԼԱՆ, ԶԱՆ ՇԻՄԵԱՐ, ԶԱՆ իԼԱԶՅ, ԶԱՆ ԵԱՐ

áirí fearó na ríorúidheacht (during eternity). 27. Is doibhín an ríuáinead (thought) é. 28. Is fíor zúir b'aoibhín azaínn-he a tá éo móir faoi leun. 29. Zo maib rínn uile fof aís reilb an beaí ríu. 30. Zúirínn-re áirí an uíó ceadhna—Zo maib rínn uile ann a reilb zo ríor.

## VOCABULARY.

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| <p>baraille, <i>m, plur.</i> aís, a barrel; Welsh, <i>baril</i>; French, <i>baril</i>.</p> <p>Cáin, <i>f</i>, dispraise; <i>v</i>, to dispraise; dúine a cáinead, to dispraise one; Welsh, <i>kryn</i>, complaint.</p> <p>— rent, tax, fine; tá cáin orm, there is a fine on me; tá me zán cáin, I am without fine.</p> <p>— <i>adj.</i>, dear, beloved, cherished.</p> <p>— undefiled, chaste; a máíáin cáin, undefiled mother.</p> <p>Cluinnim, I hear, <i>v. irr</i>; éualar, per. tense, I heard; éualaró re, he heard; cluinn-fad, I shall hear; aís clor, hearing; Greek, κλύει, <i>klúei</i>, he hears, <i>v</i>; κλυτός, <i>klutos</i>, <i>adj.</i>; Welsh, <i>clwy</i>; <i>clust</i>, an ear; Irish, <i>cluair</i>, an ear; <i>clú</i>, fame; Sanscrit, <i>srutah</i>; Russ, <i>sluch</i>; the</p> | <p>guttural letters <i>c, k</i>, are changed into the sibilant, <i>r</i>.</p> <p>Glaoib, <i>v</i>, call; glaoib áirí, call him; glaoibear, I called.</p> <p>Íoc, <i>v</i>, pay; íocar, I paid; íocfad, I shall pay.</p> <p>Máishírtir (pr. <i>máishther</i>), master.</p> <p>Máishírtíear, <i>f</i>, mistress.</p> <p>Míorun, <i>m</i>, a measure.</p> <p>Míorúinead, <i>f</i>, measurement.</p> <p>Ola, <i>f</i>, oil; Latin, <i>oleum</i>.</p> <p>Scóir, <i>m</i>, much, plenty, score, twenty; <i>plur.</i> íoirí; as, trí íóirí, three score.</p> <p>Sorzeul, <i>m</i>, gospel, good story, from <i>ro</i>, happy, and <i>rzeul</i>, story, news; Greek, <i>eu-ágghellion</i>, <i>eu-angellion</i>, good news.</p> |
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## EXERCISE L.

1. Ca méud tá ornn, a máishírtir; óirí is mian líom m' íaíca d'íoc. 2. Tá ceud púnta oir. 3. Ní mórian é. 4. An maib leat íaíca dúine áirí bíó eile, d'íoc? 5. Is maib líom. 6. Ca méud tá áirí m'áíáin? 7. Tá dá ceud púnta. 8. Cad é tá áirí mo dearbmaíáin? 9. Tá eíor bílázana, ázur luac cuiz íóirí caoraí. 10. Ca méud ríu? 11. Tríóirí cuiz ceud púnta. 12. An íocfaib me na íaíca uile a tá oríann, beib záirí zo m'íle púnta azaí le íaíal (to get). 13. Beib zo deirínn. 14. Is cóirí dúit a deanaí maí m'ínn an maí áirí a leizmáib anur an t-íoirzeul? 15. Cad é ríu? 16. Ná b-fuail íorí azaí; ná leiz tu zo m'ínn é? 17. Zíó zúir éualar (although I did hear it), is maib líom a élor aírí. 18. Do bí fearí íaíbínn ann (there was a rich man) aís a maib maí, ázur íaínn cáin áirí, zúir íear re a maínn. Ázur do glaoib a Tríearínn áirí,

aḡur dubairt leir; cad e ro a cluighim ort; tabair dam condar air do mhaoracht. 19. Aét cad é mune an maor? 20. Glaoib re air an mhúir air a mair fíaca, aḡur dubairt re leir an ceud duine, “Cad e tá aib mo Tígearna ort-ra.” Aḡur d’fíearaigh an fear; ceud bairiail ola; dubairt re, glac do fearaigh aḡur ríghob deic bairiail fíccib. Aḡur dubairt re leir an daia fear, aḡur tura, “Ca meud tá ort?” A deir, ceud mhórúir cnuíteacht (wheat). Dean ceithe ródair de, air re. Mholann an Tígearna an fearbfozantair ro—an déanfaib tura hom-ra mar mune re-ran leir an mhúir air a mair na fíaca? 21. Buidéacar faoi an ríghíur; aét n déanfaib mair d’ íaríatair. 22. Jocalm, mar rígh, an meud a tá oim fígh aḡur air mo glolta.

### THIRTY-SECOND LESSON.

Obs. 1.—Air, *on*; and the prepositional pronouns, oim, *on me*; ort, *on thee*; air, *on him*; airé, *on her*; óirair, *on us*, &c., follow verbs of asking, entreating, imposing an obligation on one, and the like; as, íairí trócaire “air” Óia, *ask mercy (on) of God*; ímíghim ort a Óia, *I entreat (on) thee, O Lord*; rud ort, *there is (a toast) on you—your health—a short form of address used by the peasantry in drinking healths.*

Secondly, air means *for*. In this sense it is put before the noun of price, and also the thing priced; as, what exchange shall man give *for* his soul, cad é an t-actúgadh beairfaib an duine “air” a anam? He shall not give it *for* silver or gold, n tabairfaib ré é “air” airíghob no “air” óir. I shall not do so *for* love, *for* fear, or *for* hatred, n déanfaib é “air” gíad, “air” uamán, no “air” ruat. *For* the love of God, “air” gíad De; *for* mercy’s sake, “air” n na trócaire; do it not *for* all you ever saw, na déan é “air” a b-facaib tu mair.

Obs. 2.—In buying or selling, therefore, when the preposition “for,” in English, governs the noun of price, or the thing priced, it is translated into Irish by “air;” as,

how do you sell (how much is *for*) this?—*Cá meud tá ajiu ro?* How do you sell the cloth?—Irish form: How much have you *for* (on) the cloth?—*Cá meud tá aḡad “aji” aḡ eudać?* It is seven shillings “per” yard, *tá reaćt rcilliuḡ “aji” aḡ t-rlat*. Sometimes the preposition is left understood; as, *tá re reaćt rcilliuḡ aḡ t-rlat*, it is seven shillings the yard.

Thirdly, *aji* means *in*; as, *ai u-aćaji a tá “aji” Néiri*, Our Father who art *in* heaven; “*aji*” *řad*, *in* length; “*aji*” *leřead*, *in* breadth.

Fourthly, *aji* means *against*; as, *ḡo řabalařo řia řiuu*, “*aji*” *ḡać aicřd*, “*aji*” *řiuuear*, *aḡur “aji” ḡać auaćan* *ua bliāḡua*, may God preserve us *against* every distemper, sickness, and harm of the year.

*Ciuorř do mo ćoruiřcead aḡu iud “aji” uiri*; “*aji*” *lorcad*; *aji* *baćad*; “*aji*” *ḡuiu*—May Christ, I pray, protect me to-day, *against* poison and fire, *against* drowning and wounding.—*St. Patrick’s Hymn*.

## VOCABULARY.

*buřđal*, *m*, *plur.* *eil*, a bottle, a cask, a silly person; French, *bouteille*; Spanish, *botella*; Italian, *budello*.

*buřđalaji*, *m*, a butler (as it were bottler), from *buřđal* and *řear*.

*Coćal*, *m* (from *ćuać*, hollow, concave, and *řal* [hence *řalać*], a cover, a garment), a hood, a cowl, a mantle, a vestment; *coćal aḡ t-řaḡajur*, the priest’s vestment; *coćal aḡ maḡaḡḡ*, the monk’s cowl.

— a husk, a shell, a circular covering; *coćal a ćřořđe*, the heart sac, the pericardium; Welsh, *cochl*; British, *cucal*; hence Latin, *cuculus* (Camden); German, *kugel*; English, *cowl*, ancient spelling, *cowel*. Secondary meaning is, cuckold; one *hood-winked*.

*Coćail*, *v*, to roll up, to coil, to gather into a heap; Greek, *κυκλέω*, *kukleo*, to turn, to whirl, to roll up, to coil; *κυκλος*, *kuklos*, a circle.

*Ćuać*, *adj.*, hollow, empty, concave.

*Ćuać*, *m*, *plur.* *ćuaća*, a cup, a bowl, a bumper; so called on account of its concavity—

“*Ćuiř eare aḡ ćuać*,”

“Send round the bowl;”

“*ḡu ćuać mař iř ćōiř řuar třon*,”

“Fill the bumper fair.”

— a fold, a plait, a curl;

“*ḡ iřoḡaḡ řuarře ua ḡ-ćuaća u-ōiř*,”

“O charming queen of the golden curls?”

*Łaorđ Oiriř aji řiř ua u-ōḡ*.

*Ćuać*, the cuckoo; perhaps so called on account of the hollow tone in which it sounds its own name.

*Ćuaćoḡ*, *f*, a little bowl or cup, a young cuckoo, a young little girl.

*Ćuaćan*, *m*, a small cup.

*Ćuaćać*, *adj.*, abounding in cups, plaited, folded.

Cuar (as if cuacár), *m*, a cave, a hollow, a cavity such as is found at the core in fruit.

Cuapác, *adj.*, hollow, concave, unsound, porous.

Cubair, *m* (pr. *koo-ar*, in one syl.), froth, foam; mar an g-cubair air an t-ríuic, like the froth on the stream; Greek, *κύμα*, *kuma*.

Cubairic, *adj.*, frothy, foamy, spumy; ríon cubairic, champagne.

Cup (written also corp), *f*, foam; as, mar cup cubair a lá deo, like the foam of froth during a hazy day.

Cupac, and copac, *adj.*, foamy, hollow, unsubstantial.

Leat (spelled also leé), *n. m.*, a half; as, bean dá leat dé, make (two) halves of it; a side; as, air gac leé, on each side. Leat, in composition, means *one of two* (Lat., *alter*); as, tá se a lúib air a leat-taob, he is lying on *one* side; air leat-choir, on *one* foot; air leat-lamh, with *one* hand; a leat-fuil, his *single* eye; leat-cluar, a *single* ear; leécin (half a head), a cheek; leatcinn, one thigh; leat-cinníne, a hemisphere; leat-cinníne, a half-crown; leat-fíor, a half-penny; leat-punt, a half-pound; leat-unn, a half-ounce; leat-cuairic,

a half-round, a semicircle; leé-íre (a half-island), a peninsula; leat-focail, a by-word, a proverb; cuigeanh fear leigean leat-focail, *verbum sapientibus sat*, a man of learning understands a half-word; leat-céarcail, a semicircle. It forms the prefix of those Irish topographical names that begin with *La*; as, Lara, *i.e.*, leat-rac, the half fort; Lahinch, *i.e.*, leat-íre; Lahardaun, leat-áirdeán, half-a-hillock; Lecale (in Down), leat-áicail, Cahal's half. So leé, literally, to or with half, *i.e.*, one-half more of any specified measure; as, dá rlat go leé, two yards and a half; trí míle go leé, three miles and a half; a leé, a part; tairr a leé, come apart; ann a leé, in behalf of; fa leé, severally, each, one by one.

Sloda, *m*, silk; as, colas sloda, a silk dress.

Síol, *m*, satin; as, cócal síol, a satin vestment.

Taibair (*thow-ar*), give; *v. irr*; éugair, *perf.*, I gave; tab'nead, I shall give; beairnead, affected future; as, ní beairnead, I shall not give; an m-beairnead, shall I give.

## EXERCISE LI.

1. An éadaic é seo? 2. Sead. 3. Ca meud tá a'ead "air." 4. Ceistne ríllíng deug "air" an t-rlat. 5. Jr daon é; ní fíú ríu é. 6. So deiríng ír fíú; a'gur tá se raon "air" an luac ud. 7. B-fuil éadaic síol, nó sloda a'ead? 8. Tá. 9. Ca meud tá a'ead "air?" 10. Dá punt air an t-rlat. 11. Jr raon e "air" ríu. 12. An mian leat a céannuagad? 13. Jr mian; geairr dé dá rlat go leat. 14. B-fuil eairnead (wares) eile a'ead? 15. Tá ann an taob ud tall de 'n t-ríora (shop). 16. Jr maic lóm té a'gur ríugnead fá'ail; ca meud tá a'ead "air" an ríugnead? 17. Tá cuig ríllíng an punt "air" té, a'gur se rí'íne an punt "air" rí'í-

cnuais. 18. Tá rín daor, ní béarfaid me an oiread  
 rín “aí” an té; tá an ruǵcnuais raor go leor; glac  
 ceítne rǵillínz aǵur ré rǵíne an puirt “aí” an té.  
 19. Uaire, ó tárla (whereas) zuri zuačac leat (that it is  
 customary with you) téacč cūzam, bídead re aǵad “aí”  
 rín; acč aí m’ fōcal dúit tá re raor; aǵur muna zuri  
 ču-féin a tá an, ní béarfaínn (I would not give) dúit  
 é aí an luac rín. 20. Go maib maic aǵad, aǵur tá  
 me buideac dúit. 21. Cad e ro ta aǵad ahh an m-  
 bairiail? 22. Tá, fíon. 23. Cad e an t-ráihail fíona  
 é—fíon Spáineac, no fíon Fíainceac, fíon fíonn (white  
 wine) no fíon deairz (red wine), fíon cubairac, no fíon  
 zan cubair? 24. Níl (for ní b-fuil) an acč fíon coit-  
 čean (common), deairz; aǵur tá ré tǵ rǵillínz an bui-  
 deal. 25. Ní beid me leir (I shall not be with it, i.e., I  
 shall not have it, nor buy it); tá fíon daor ‘r-an tǵi ro; buid  
 maic lóm a beic a b-fíairne. 26. B’ fíairne zuri fearir  
 dúit a beic r-an m-bairle. 27. B-fuil fōzair maic aǵairn  
 an bílāzair ro? 28. Tá. 29. B-fuil coirice daor aǵur  
 cnuicneacč? 30. Tá. 31. Cad é tá aí óina (barley),  
 aí reazair (rye)? 32. Tá raor. 33. An m-beid deoc  
 aǵad, ó tárla go b-fuilmuid a z-ceann a čeile (since we  
 have met together—literally, since we are at the head one  
 of the other). 34. Beid. 35. Cad e ir maic leat? coir  
 fíona, an fead (is it?), no cuac puir? 36. Beid an  
 coir fíona aǵam. 37. Nač fearir dúit cuac puir,  
 óir ir maic lóm an cuac dul čairt (go round)? 38. Ir  
 fearir lóm-ra an fíon. 39. Bídead aǵad:—bečta duine  
 a čoil.

OBS.—In such sentences as, “which of us” (of you, of  
 them); “how many of us;” “some of us,” the words *of us*,  
*of you*, *of them*, are translated, not dǵin (of us); dǵb (of  
 you); dǵob; but aǵairn (at us); aǵairb (at you); aca  
 (at them)—which is peculiar to the plural form aloné of  
 this prepositional pronoun, aǵam; as, every one *of us* is  
 good—tá zac duine “aǵairn” maic; which *of them* do  
 you like best?—cía “aca” ir fearir leat? I do not like  
 either *of them*—ní maic lóm ceacčair “aca;” many *of*  
*you* are rich—tá moirān “aǵairb” raibbir; bírféid cūzair  
 “aǵairb-re” ceud, aǵur cuirféid ceud aǵairb-re beic mǵle čun

ceíte—five of yours shall pursue a hundred others, and a hundred of you ten thousand.—*Leviticus*, xxvi. 8.

Sometimes both pronouns, *aca* (to them), and *óib* (of them), are employed to render this distributive meaning stronger; as, Which of them is the best?—*cia* “*aca óib*” *ir fearu*? Which of your relatives is dearest to you?—*cia* “*aca de*” *do mhuinte* *íad ir agra leat*? Which of the two is the better?—*cia* “*aca de*” “*u m-beirt* (couple) *ir fearu*?

## VOCABULARY.

Hostile, *hianadac*.

Madam, *beanaltia*, *bean cóir*, *reardbean*.

Lady, *bean-tighearna* (wife of a lord).

— *bean-élaí* (wife of a prince).

— *bean uasal* (a noble or gentlewoman).

— *beiré*, a being by excellence, an elegant person, a lady.

Please, *níada*, *v*; *farúad*; if you please, *má 'r é do éol é* (if it is your will); *ma ir maí leat* (if it is good with you); *má ir mian leat*; *ma ir áil leat*; *má 'r taitheann leat*. Whatever you please, *cia ahi bí é nio éoghar tu*.

Pleasant, *taiteannadac*, *taíleac*, *rolarac*, *núineudac*.

Pleasure (delight, gratification of mind or body), *íonn*; *taíteann*; *farúad*, *rolár*, *roí*, *clár*.

— choice, *noíad*, *éol*, *éogharúad*.

— ease, *raimear*, *roíannadac*, *núineud*.

— kindly feeling, *cinealtar*, *ráilte*, *íonn*.

— what the will dictates, *éol*, *noíad*, *mian*.

— gratification, *radáil*, *clár*.

With pleasure, *le íonn*, *le fáilte*, or *go íonmáin*.

You ought, *ni cóir duí* (it is right for you).

Visit, *cuairt*, *f*; come on a visit, *taru ahi cuairt*; *cuairt* means, literally, a circle, circumference, circulation; as, *fa cuairt*, round about; *cuairt na fóla*, circulation of the blood; hence, a visit, *ahi cuairt*, on a visit; *cuairteadár* and *cuairtíodadac*, visiting, gossiping.

## EXERCISE LII.

1. Sir (*a íaoi*), do me the honour of taking wine (*onóir ííon ól líom*). 2. With pleasure, Sir (*le íonn, a Shaoi*). 3. Which (*of them—cia aca*) do you prefer (like the better—*ir fearu leat*), the red or the white wine? 4. I like the white better than the red. 5. The pleasure of wine with you, Madam (*déan dam cinealtar ííon ól líom, a bean uasal*); please, Sir, help the lady to wine—*líon do 'n mhaol uasal ííon ma 'r é do éol é*. 6. With pleasure, Sir. 7. Which dish do you prefer, Madam—lamb, fowl, or mutton (*cia “aca” fearu ir fearu leat—uan-fearu, eanlaí, no caom-fearu*)? 8. I prefer lamb. 9. Sir, which (*of them*) will you have? 10. I will have mutton, Sir, if you please. 11. Very well (*ta go maí*); your friend, Mr. Blake, will do me the honour of wine.

12. With pleasure, Sir. 13. Which do you prefer—port or sherry? 14. I prefer port. 15. The wines are excellent—*ir breazh an fíon e ro.* 16. England appears to be much afraid of France at present. 17. She is very much afraid (*ta eagla mhór aithirí*). 18. Which *of the two* do you like the better—England or France? 19. *Some of us* prefer England; many *of us* like France better: if England treated us more kindly, and not have us slaves, I should prefer England (*da m-beirdeas Sacrahaibh uíor ceanaíla linn, azur zán rclabaid a deaíad dinn, b' féarui lóm Sapa-íat*). 20. Of the three last parliaments, which was the best for this country?—“*Cia aca*” *de na tui feirib deir-zíonaíca, a b' féarui do 'n tír ro?* 21. It is hard to say, indeed; they are all unfriendly to this country, so I do not like any *of them*. 22. James, tell me, how is your rich friend the Seigneur O'Neil. 23. He is well. 24. Is he well liked; do *many of you* like him well? 25. Indeed, *some of us* do, and *some of us* do not. 26. Which *of you* like him best? 27. I like him very well myself? 28. Sir, you ought to visit us this autumn; *many of us* at home like to see you amongst us. 29. I think I shall. 30. We shall be so happy to see you.

### THIRTY-THIRD LESSON.

Prepositions in Irish do not, generally, as in Latin, in Greek, and in the Romance languages, combine with verbs and nouns to express new relations of cause, effect, time, place. In this simple trait, our language bears a strong grammatical affinity to the primitive Saxon tongue. Ex.:

He descended into hell; the third day He arose again from the dead, and ascended into heaven.—*Apostles' Creed.*

21 “*cuaid ríor*” (went down)  
 30 h-íreíonh, a d'eíuizh an  
 tpearf la ó íaríabab, a  
 “*cuaid ruar*” (went up)  
 aithí neaíh.—*Cíe na y-  
 21píol.*

We have said “generally,” because the preposition is sometimes, but very rarely, incorporated with a noun or verb; as, *íoríh-naí*, a preface (from *íoríh*, before, and *naí*, saying, a discourse); *eíreíh-zíuáíe*, intercession (from



eḡḡḡ, between, and ḡḡḡḡ, praying); just as in English we sometimes meet such prepositional compound words as *fore-thought, after-thought, in-lay, out-strip, under-take*.

From this use of the preposition, and the different relative meanings, primary and secondary, which arise from it and the verb, have sprung many idioms, most of which we have already noticed, and others we shall, as we advance, put before our readers.

OBS. 1.—In familiar discourse, prepositions are, in Irish, as in English, separated from the *relative* pronouns, and from the interrogative pronouns; as, ḡḡḡḡ ḡḡ ḡḡḡḡ “ḡ” ḡ-ḡḡḡ ḡḡḡ ḡḡḡḡḡḡ ḡḡḡ, the man *whom* I am like *to* came; ḡḡ ḡ-ḡḡḡ ḡḡ ḡḡḡḡḡḡ ḡḡḡ?—whom are you like *to*? The former could be, perhaps, more grammatically written thus: ḡḡḡḡ ḡḡ ḡḡḡḡ ḡḡ ḡ-ḡḡḡ ḡḡḡ ḡḡḡḡḡḡ; and the latter, ḡḡ ḡḡḡ ḡ ḡ-ḡḡḡ ḡḡ ḡḡḡḡḡḡ?

Dr. O'Donovan does not approve of thus separating the relative pronoun from the governing preposition, and of placing the latter at the end of the sentence. Lindley Murray condemns the same practice in the English language; yet the best English writers, from Lord Macaulay to Dr. Faber, obstinately continue to practise it, judging the point to be, it seems, in English as it is in Irish, rather a propriety of idiom than an error of grammar.

NOTE.—“In the English, as in all other languages, a great number of expressions, scarcely warrantable in strict syntax, become part and parcel of the language. To condemn these at once is unphilosophical. The better method is to account for them.”—*The English Language, by Dr. Latham*.

OBS. 2.—The prepositions come immediately after the interrogative pronouns; as, ḡḡ “ḡḡḡ” ḡḡḡ ḡḡ ḡḡḡḡḡ?—whom *on* did the lot fall? ḡḡḡ “ḡḡḡḡ” ḡḡḡ ḡḡḡḡ ḡḡ?—what *for* have you come? ḡḡḡ “ḡḡḡ” ḡḡ ḡḡḡḡḡ ḡḡ?—whom *with* the knife this? (See Twenty-eighth Lesson, Exercise XLIII., p. 169).

## VOCABULARY.

Cheek, ḡḡḡḡ, *f*; ḡḡḡḡḡ, *f*, com-

plexion, the blush on the cheek;

“ḡḡ ḡḡ ḡḡ ḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡ

ḡḡḡḡḡ,”

“And the tears trickled down by

my cheeks.”—ḡḡḡḡ ḡḡḡḡ.

“ḡḡ ḡḡ ḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡ

ḡḡḡḡḡḡ,”

“Thy cheek, like rowen-fruits’

lustre.”—*Irish Songs, by Edward Walsh*.

Create, ḡḡḡḡḡḡ, *v*, from ḡḡḡḡ, form,

shape, external appearance.

Creator, ḡḡḡḡḡḡḡḡḡ, from ḡḡḡḡḡḡ.

The ending, ḡḡḡḡ, ḡḡḡḡḡ, or ḡḡḡ, corresponds with the noun-ending *or* in Latin; *er* in English; as, ḡḡḡḡḡḡḡḡḡḡ, *amator, lover*.

Christ, ḡḡḡḡḡḡ, our Lord.

Christian, ḡḡḡḡḡḡḡḡḡ; as, ḡḡḡḡḡḡḡ ḡḡḡḡḡḡḡḡ, Christian doctrine, catechism.

— ḡḡḡḡḡḡḡḡḡ, from ḡḡḡḡḡḡ, and ḡḡḡḡḡḡ, like.

Doctrine, ḡḡḡḡḡḡḡ, *m*, teaching, instruction, direction.

Doctor, ḡḡḡḡ; ḡḡḡḡḡḡḡḡḡḡ, *m*, a



(George)—So have I mine (lessons). 14. (Eliza)—I have every word in all my lessons, except geography—I have not that. 15. (Mother)—I shall interrogate only in catechism (ṛ-an teaḡarḡ Ḅuorḃarḡ amān); Richard, who is God (Rirḃarḃ, cīa ṛe Ḃīa)? 16. (Richard)—The Creator of heaven and earth (ḃuḃuḡḡḡeoḡu neḡne aḡur talīan), and Sovereign (arḃ) Lord of all things (ḡaḃ uḡle nḡḃ). 17. Good boy (maḡḡ an buaḃarḡ). How many persons in God? 18. (Richard)—Three persons, the Father, the Son, and the Holy Ghost. 19. Very good boy; which of the three persons, George, assumed (took—ḡlac) a human body—colan ḃaouḡa? 20. The Son of God, the second person of the Blessed Trinity—an ḃarḡa ṛearḡa ḃe 'u Ṣḡanḡḡḡ mo ḡaomḡa. 21. On what day was He born? 22. On Christmas Day, about midnight—lā ḡoblac aḡu uaḡu an mēaḃoḡu oḡḃe. 23. (Richard)—I am tired, mamma—ḃā me ḃuḡḡḡḡe a māḃarḡ. 24. Well, my boy, you were saying you were like some one. 25. No; but George said that this likeness resembled the priest, Father John—ḃeḡu Seoḡḡa ḡo ḃ-ḡuḡl an iomāḡḡ ṛo coramāḡl leḡr an ḃ-ḡaḡarḡ—an ḃ-aḃarḡ Seoḡan. 26. And what do you say? 27. I say it is like papa. 28. And whom are you like yourself, with your big cheeks? 29. I am like father. 30. Can you say the “Our Father?” 31. I can, to be sure. 32. What Father is meant there? 33. God—our Father who is in heaven, as St. Francis said: I remember the story you told us. 34. And are you like God, George, tell me? 35. Oh, yes, I am like Him—my soul is like Him. 36. Oh! do you think so? 37. I am sure of it. 38. Take care, then, never to make yourself unlike (neam-ḃoramāḡl) Him by staining so lovely an image—ḃaḃarḡ aḡne maḡ ṛu ḡan ḃu ṛeḡu a ḃeḡaḃ neam-ḃoramāḡl leḡr, aḡ mḡleaḃ iomāḡḡe ḃo āḡu.

### THIRTY-FOURTH LESSON.

The most peculiar idiom, because the strangest, yet noticed, is that which arises from the use in Irish of the preposition an, *in*, with the possessive pronouns, after the verb ḃā, is (ḃī, was; beḡḃ, will be), and its inflections, to

express what is predicated or declared of the nominative case; as, I am a good man, is translated into Irish, *τὰ με* “*annah mo*” *féar mhaí*, I am in my good man; the man is a king, *τὰ an féar* “*annah*” *ri*, literally, the man is in his king, i.e., in the state of a king; she is a virgin, *τὰ ri* “*annah*” *h-oir*; Joseph was steward over all Egypt, *bí Joseph* “*annah*” *maoir* *or* *ciunn na h-Egipte* *uile*; we are Christians, *tamuí* *de* “*annah*” *ar* “*h-Cristianach*”; the Romans were brave warriors, *bí na Rómánaigh* “*annah*” *ghaillirí* *de* *treua*.

NOTE.—The preposition *annah* does not follow the *emphatic* form of the verb *to be*, *is*, (or *buí*, was), which is a mere copula, expressing simply existence, and not like *τὰ*, which expresses existence in a certain state, time, condition.

The preposition *annah* is commonly omitted whenever the possessive pronouns of the first and second persons, as well plural as singular, follow; as, I am a good man, *τὰ με* ‘*mo*’ *féar mhaí*; you are a prince, *τὰ tu* ‘*do*’ *féar*: *annah* is omitted before *mo* and *do*.

In published works the preposition and the possessive pronouns are contracted—*annah mo*, *in my*, into *a’ m’* or *am*; *annah do*, *in thy*, to *a’ d’*, or *ad*; as,

*Keultan mo bódair.*

I.

*Ó de I gan me “annah” abair,*  
*No “annah” nór na beag éirí,*  
*No “annah” nór anor an gairí,*  
*Mair a h-ghairí na h-ann a’ ad” aonar.*

II.

*Mair iúil ’r go m-buairí na h-ann,*  
*Seu na h-ann éirí,*  
*Do beag na h-ann a’ ad” déar laí,*  
*No a m-buairí na h-ann do léir!*

#### STAR OF MY PATH.

I.

Would that I were the apple,  
 Or the wee daisy only,  
 Or the rose in that garden  
 Where thou walkest lonely!

## II.

Of my leaflets or flow'rets  
I'd hope thou wouldst choose some,  
To bear in thy bright hand  
Or wear on thy bosom!

—*The Poets and Poetry of Munster, Second Series, p. xxii.*  
ERIONNACH.

Ḃhā tā ré-ran a rṭāid na  
n-ḡmar, aḡur tu-ra a b-  
peacaḡ, ir feāru e-ran  
mīle uāru na tūra, cuīru a  
ḡ-cār ḡo b-fuīl tū “a’ḡ”  
mīḡ no “aḡ” rṭionnara.

Oīru ‘r Ḃhīre an Ṭīḡearna  
a tūḡ amāḡ rīb ar talan  
na h-Ḃḡṛte le beīḡ a’n’  
Ḃīa aḡaīb.

If he be in a state of grace,  
and you in sin, he is a  
thousand times better than  
you, although you be a  
king or a prince. — *Dr.*  
*Gallagher.*

For I am the Lord, who  
brought you out of the  
land of Egypt, that I might  
be a God to you. — *Lev.*  
*xi. 45.*

Before possessive pronouns of the third person, a, his, her, their, an is written ’ny a, or ’na; as John is a good man, tā Seāḡan ’ny a feār māīḡ; Judith is a handsome girl, tā ḡubān ’ny a caīlīn āluīn; James was a great scholar, bī Seamur ’ny a rcolāppe mōī; the men are princes, tāid na rīru ’ny a b-faīḡīb; “If his offering be a holocaust, and of the herd,” Ḃhā bīḡean a tāḡaītar ’ny a iōḡbāīṛ loīḡḡe aḡur de’n tīeud.

## VOCABULARY.

Bishop, Ḃarpoḡ, *m*, from the Greek, *ἐπίσκοπος, episkopos*; by changing *k* into *g*, and by metathesis alternating the consonants.

Class, cuīḡeāḡ, *f*, from cuīḡ, some, a share; comploḡḡ, *f*, a company, a party; compaīṛ, *f*: oīḡ, *m*, order.

Egyptian, Ḃḡṛteāḡ.

Gaul (a), ḡall.

Jacob, Iacob (pr. *Yacob*), Seacob, from the Hebrew, *yacob*, to supplant—because he twice supplanted his brother Esau.

Joseph, ioreḡ (pr. *Yoseph*), or Seo-  
reḡ (*Shoseph*).

NOTE.—English or foreign names beginning with *J*, or *Ge*, are translated into Irish by *S*, followed by *é* (*Se*), which digraph conveys in Irish the sibilant sound of the English *J*, *Ge*, as, James, Seamur; John, Seāḡan; Judith, ḡubān; Julia, Seīlḡān; George, Seorā; Geoffry, Seḡṛpe. In this respect the Irish translation of names is not unlike the Italian, which follows sound rather than etymology; as, Joseph, Giuseppe; John, Giovanni. The Irish forms, ioreḡ and Iacob, rather than

Seoré and Seacob, are more in conformity with the radices of the words, and with the written Irish language.

Julius Cæsar, Iulíur Cæsar (Yulus Kesar).  
Saviour, Slánuícteoirt, from slán, safe; slánuíct, save thou.

## EXERCISE LIV.

1. Are you *a good boy*, James? 2. I am, Sir, *a good boy*; I *am* always a good boy. 3. *Is* your sister Alice a good girl? 4. She *is* a good girl; and my father says that she will *be* a very good woman. 5. Are your brothers and cousins here? 6. They are. 7. *Are* they good scholars? 8. They are, in proportion to (do méir) their years. 9. Is this your cousin Joseph, who is such a great scholar. 10. It is. 11. Well, Joseph, do you know the history of the Bible well? 12. Yes, I know a little of it. 13. Do you know who was Joseph, the son of Jacob? 14. He *was* steward over all the land of Egypt, and *the saviour* of his people. 15. Whether *was* he an Hebrew or an Egyptian? 16. He *was* an Hebrew. 17. Do you know Roman history? 18. Not much. 19. Can you tell who was Julius Cæsar—whether *was* he a Roman or a Gaul? 20. He was a Roman, and is famed (aḡur ta cáil airt) for having conquered the Gauls; and the first (aḡur zup buḍ e an ceud taoraḍ Románaḍ) Roman General who landed in Britain. 21. Who was St. Patrick? 22. He was a holy bishop, and the apostle of our nation. 23. Very well—you are very good in history. 24. Does Master William know history? 25. He does, as well as I (co maic liom-ra); we are both (le ceile) in the same class. 26. Does he know his catechism also? 27. He does. 28. Who created you, and placed you in this world? 29. It is in the Irish language—the language of fatherland (ir aithir an teanḡa ḡaoiblíze—teanḡa mo éir duicáir)—I have learned the catechism (d'foḡlam me an teanḡarḡ cnuirḍaíḡ). 30. Oh, very well; so much the better (ir aithlaib ir fearir); I am delighted at it (ta luactḡair oim fear).

## VOCABULARY.

ḡaoibnear, *m*, gladness, joy, delight; from aoib (pr. ee-iv), a courteous look.  
Cíḡ, sees; present tense of the irreg. verb fearcim, I see.

Coir-ionan, co-equal; from coir, and ionan, equal, same, like.  
Cne, *f*, creed, the symbol of faith, earth.  
Dionḡ, *f*, a tribe, a people, a num-

ber of persons of the same class.

Երբն-ձեւեւն, distinct, of different personality; from երբն, between, separate, and ձեւեւն, participle of ձեւեւած, to frame, to fashion; ձեւ, form, figure, personality.

joncolnuṣṭe, poss. case of joncolnu-  
ṣṭaḥ, incarnation; a verbal noun,

from  $\text{jon}$ , a form of  $\text{an}$ , *in*, and  $\text{colnu\check{s}ab}$  (from  $\text{colan}$ , a living body), to give a body to, to incarnate.

Nadun, *m*, nature, constitution of the material world, or of anything in existence; frame of mind. Welsh, *natur*; Latin, *natura*.

*Smuaɲeəð*, *m*, thinking, a thought ;  
*plur.* *ɣmuaɲte*, thoughts.

EXERCISE LV.

1. **Շ**իա շրուտիչ աշար շարի ալի աղ տ-բառչալ շու? 2. **Փ**իա. 3. **Շ**աճ է աղ շեւճ յիճ, յի շօրի ճօ շաճ ալե շրիօր-  
ճալչե ա շրիքճաճ? 4. **Յօ** Բ-բալ աղ **Փ**իա աղիաղ աղի:  
յի թե թօ աղ շեւճ աղիքաշալ (article) ճե'ղ շրե. 5. **Շ**իա  
թե **Փ**իա? 6. **Շ**րուտիչճեօրի յեղիք աշար տաղիաղ, աշար  
աղճ-Տիչեարիա շաճ ալե յիճ. 7. **Ա**ղ թալԲ **Փ**իա աղի, շաճ  
ալե աղ? 8. **Բ**ի, աշար թօղի շաճ ալե աղ; ճե Բիլճ Յօ  
Բ-բալ թե շաղ տիւր, շաղ ճեղիք. 9. **Շ**ա Բ-բալ **Փ**իա? 10.  
**Տ**ա թե աղի յեաղի աշար աղի տաղի, աշար աղի շաճ ալե  
Բալլ ճե'ղ ճօղիաղ. 11. **Ա**ղ Բ-թեյքեաղի թե շաճ ալե յիճ?  
12. **Շ**իլ թե շաճ ալե յիճ, Յօ թիւ յա թիւաղիք յի աղիշիլչե  
ա Յ-թիւքճե աղ ճիլիք. 13. **Շ**ա յեղճ **Փ**իա աղի? 14. **Ո**լ  
Բ-բալ աճտ աղի **Փ**իա աղիաղի ա Բեղիքեար աղիքեար թիւ-  
թիւքճե ճօ յա ճեալչ-ճօղիլԲ, աշար թիւքա թիւթիւքճե ճօ'ղ  
ճիւղիլ լօճտաճ. 15. **Շ**ա յեղճ թեարիա աղի **Փ**իա? 16.  
**Տ**իլ թեարիաղի, ԷթիլքճեալԲճա աշար շօղիլիօղիաղ, աղի շաճ  
ալե յիճ, թալ տա, աղ տ-Աճալի, աշար աղ **Ա**ղաճ, աշար  
աղ **Տ**իւղիաճ **Ո**աղի. 17. **Ա**ղ **Փ**իա աղ տ-Աճալի? 18. **Ե**ր  
թեաճ Յօ ճեղիլի. 19. **Ա**ղ **Փ**իա աղ **Ա**ղաճ? 20. **Ե**ր թեաճ  
Յօ ճեղիլի. 21. **Ա**ղ **Փ**իա աղ **Տ**իւղիաճ **Ո**աղի? 22. **Ե**ր  
թեաճ Յօ ճեղիլի. 23. **Ա**ղ տիլ **Փ**եղճե լաճ? 24. **Ո**լ թեաճ,  
աճտ աղի **Փ**իա աղիաղի ա ճ-տիլ Բ-թեարիաղիլԲ; ճե Բիլճ յաճ  
Բ-բալ աճա աճտ աղի յաճիլի աշար աղի տ-թիւքաղիք աղիաղ  
ճիաճա. 25. **Շ**աճ յի աղիաղ ճօ յա տիլ թեարիաղիլԲ աղի  
աղիլքեաճտ? 26. **Ա**ղ **Տ**իլիղիճ թօ **Ո**աղիճա, թօ աղի **Փ**իա  
աղիաղի ա ճ-տիլ Բ-թեարիաղիլԲ. 27. **Շ**իա “աճա” յի թիւ,  
նօ յի ճիլչե, թօ յի շիւղաճտալչե? 28. **Ե**ր թօղիաղ աղիլ,  
աղիլե աշար շիւղաճտ ճօլԲ աղիաղ. 29. **Ա**ղ **Փ**իա **Եօ**րա  
**Շ**րիօրճ? 30. **Տ**ա թե “’ղի ա” **Փ**իա աշար “’ղի ա” ճիլիք  
աղի աղիլքեաճտ. 31. **Ա**ղ թալԲ թե ա Յ-շօղիլիլչե “’ղի ա

“*Ḃia?*” 32. *Ḃi.* 33. *Ḃi maib ré a ḡ-conhuilḡe “’ny a ḡuine?”* 34. *Ḃi maib, aḡt ḡ aihyji a ionḡolhuilḡte.* 35. *Ca mḡid ḡaduiji ahy Jora Cihyrt?* 36. *Ta ḡa ḡaduiji; re rji, ḡaduiji ḡiaḡa aḡur ḡaduiji ḡaohya, ḡji ta ré ’ny a Ḃia aḡur ’ny a ḡuine.* 37. *Ca mḡid ḡearra ahy Jora Cihyrt?* 38. *Ḃi b-ḡuil aḡt aoh ḡearra aihay; re rji, ḡearra Ḃhic De aihay.* 39. *Jr maib ahy buaḡail tu, a Uillḡim; ta eolur aḡad aji Ḃia; tabaiji mai rji, ḡiaḡ ḡo ḡioḡe ḡo h-jomlan ḡo, aḡur beidji rḡr ’ḡ a-ḡeilbeaḡ a b-ḡlaiḡear.*

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### THIRTY-FIFTH LESSON.

Our readers have already learned, from the first of the “Easy Lessons,” that in Irish the vowels are divided into two classes, the one *broad*, or *deep*, *leaḡan*; the other, *slender*, *caol*. We then remarked that in a subsequent Lesson should “be shown the reason of this division, and its utility.” In the “Seventeenth Lesson,” 1st Obs., this classification of vowels into broad and slender has been somewhat explained, and some of the effects resulting from it are pointed out. In this Lesson, however, we intend to perform fully the promise made in our First.

The reason of such a division is quite philosophic, for every vowel sound is produced “by the passage of the air through the opening of the glottis;” and thus all intonated vowel sounds “partake somewhat of the character of musical notes, while, at the same time, they constitute the elements of speech.” In the musical octave each successive note, from the highest to the lowest, is sounded with a volume of voice deeper than that of the note preceding; and conversely the preceding is sounded with a higher, that is, a more *slender* (we shall so call it) volume of voice than its succeeding note. The two highest are, therefore, the two which may properly be called *slender*, when compared to those which, lower in the scale, are pronounced deep, or *broad*. In this manner intonated vowel sounds, as far as they partake of this musical character, are some slender, some broad. Let us arrange them then in the philosophic order (See *Atlant’s*, vol. i., pp. 60, 65), “from the highest to the deepest; thus, *i, e, a, o, u.*” And in this arrangement, which is that made by philologists and philosophers, native and foreign, we find *i, e*, to rank highest, that is, to constitute the class called *caol*, or *slender*; and *a, o, u*, lowest, that is, to constitute the class called *leaḡan*, *broad*, or *deep*. Thus we see that the classification of vowels made by Irish grammarians accords exactly with that which the investigations of philosophy point out as correct. There are in Gaelic, therefore, two classes of vowels clearly and philosophically distinguishable. Do they differ in their influence and in their effects? We shall see:

Vowels and consonants constitute the one grand, universal family of letters. Consonants derive their name from being *sounded along with*, or by the aid of, the vowels. When articulated, they partake, therefore, of the sound of that vowel by the aid of which they are enunciated. Irish vowel sounds are, as we have seen, of a twofold character, *broad* or *slender*; each



consonant must, accordingly, partake of a twofold articulation, *broad* or *slender*, according to the broad or slender intonation of the vowel by the aid of which it is sounded. This twofold articulation can, in some measure, be applied with truth to consonants in any language; but, with the exception of the Keltic dialects, and particularly Irish, we know of none in which this phonetic distinction in the articulation of consonants has retained its radically distinctive, philosophic character.

The influence of a twofold sound of the vowels thus acting on the consonants, and causing them to participate in it, is so fused into our national language that it has stamped its pronunciation and orthography with a complexion and individuality quite different from everything English. To Irish-speaking natives this individuality appears quite easy and natural, and, like accent, with which it is essentially blended, is naturally acquired and practised by them without knowing or adverting to the existence of the principle from which it springs; yet, to those who do not speak the language, it appears at once strange and difficult.

As the language is spoken and written, the effects of the influence exercised by the twofold division of vowel sounds, extend to both departments—the written and spoken Gaelic. These effects may well, therefore, be called *articulate*, or *phonetic*, and *orthographic*.

The *articulate* regards the sound of each consonant when it is intonated with a broad or a slender vowel. The *orthographic* regards the laws of spelling.

We shall treat, firstly, in a few sentences, of the *articulate*, or *phonetic*, and next of the *orthographic* effect.

1. The reader will please bear in mind that the sound of the consonants partakes of the sound of that class of vowels in union with which they happen to be sounded. Now, as the sound of the latter is broad or slender, so must that of the former, according as its articulation is aided by a broad or a slender vowel. Is this true of all the consonants? It is, generally.

In the first of the EASY LESSONS; OR, SELF-INSTRUCTION IN IRISH, we have clearly showed how the consonant S, *s*, is affected by the contiguity of *e* and *i*; and how, by that also of *a*, *o*, or *u*. In the former case, the queen of consonants, as Irish poets love to call it, is invariably sounded like *sh* English; in the latter, simply like the English *s*, as heard in the word *soon*.

Again, in the “Fourth Lesson,” the plain and liquid sounds of *b*, *m*, *c*, *g*, *dh*—*i.e.*, the sounds these consonants have when sounded in company with *a*, *o*, *u*, and when with *e*, *i*, are shown.

In the “First Lesson,” the two sounds of *l* are pointed out. *l*, also, when sounded with *e*, *i*, is more nasal than when articulated by the aid of *a*, *o*, *u*; as, *ceall*, the head; *cill*, of the head; *bean*, a woman; *bhail*, melodious; *carall*, a path; *carall*, of a path; *l* after *i*, in those instances, sounds nearly like *ng*, or *n* prolonged.



Wolf, *madra alla*, a wild dog. A | (the son of the country), and  
 wolf is called, also, *mac tíghe* | *faolcu* (a wild hound).

## EXERCISE LVII.

## Fable—The Kid and the Wolf.

A kid was mounted on the roof of a lofty house, and seeing (*ΔΙΣ ΞΕΙΓΗΝΕ*) a wolf pass below, began to revile him. The wolf stopped but to reply, “Coward! it is not you who revile me, but the place you are standing.”

2. The *orthographic* effect is explained in our Seventeenth Lesson: “Not only do the vowels in this way affect the consonants in unison with which they are sounded, but they carry their assimilating influence to the beginning of the next syllable, so as to cause the first vowel in the adjoining syllable to be of the same class (*broad* or *slender*) as the final vowel in the preceding syllable.”

Observe in the spelling of the following words how widely and unmistakeably the influence of the broad and slender vowel-sounds has extended:

*Bréug-a-dóir*, a liar.

*Criu-ú-é-éoir*, creator.

*Cuir-ú-é-éoir*, a man who remembers.

*Fuar-á-é-éoir*, redeemer.

*Shá-é-éoir*,

*Shá-é-éoir*, a murderer, an executioner.

*Shé-é-éoir*, a deceiver.

*Smá-é-éoir*, a snuffers.

*Smú-é-éoir*, an extinguisher.

In this list of words the learner cannot but notice that the final syllable is spelled *éoir*, or *óir*, according as the preceding syllable ends in a slender or in a broad vowel—*óir*, if broad, *éoir*, if slender.

*Deor-a-é*, a mourner, an exile; from *deor*, a tear.

*Deor-a-é-é-é*, *f*, banishment.

*Buá-a-é*, *m*, durability, perseverance; from *buá*, lasting, durable.

*Bhí-a-é*, *m*, harmony; from *bhí*.

In the spelling of this word, *e*, in the last syllable, is inserted before *a*, because the vowel before *h* is slender; so in the following:

*Flá-é-a-é*, *m*, a kingdom, the kingdom of heaven; from *flá-é*, a prince.

*Mhá-é-a-é*, *m*, goodness; from *mhá-é*, good.

*Fear-a-é-a-é*, manly.

*Flá-é-a-é-a-é*, princely, hospitable; from *flá-é*, but *e* is inserted after *é*, on account of the final vowel in the preceding syllable being slender.

*Rí-é-a-é-é*, a kingdom (from *rí-é*, a king), is spelled also *rí-é-é-a-é-é*. This latter spelling conforms to the common Gaelic usage of vowel-assimilation, having a broad vowel, *o*, inserted before *é*, the last consonant in the first syllable, because the suffix *-é-é* commences with a broad vowel. It is more correct, however, always to preserve the root unchanged—*rí-é* is the root, and not *rí-é-é*. The word should, therefore, be spelled *rí-é-a-é-é*, or, without urging the assimilating process too far, *rí-é-a-é-é*. The root of the word must not be touched.

## VOCABULARY.

beart, <i>m</i> , an exploit, an action, a deed good or bad; an engine, machine, frame; rigging, a bundle, a truss.	ing the greatness of one with that of another.
beart coisce, a stook of corn, clothes, a bundle; a trick, a game; a threatening.	dmíoc-beart, a bad action, &c.
beartac, <i>adj.</i> , clever, active, up to business, cunning, rich.	dmíoc-beura, bad habits.
beartuig, <i>v</i> , adjust, harness, to make ready for action, yoke, brandish, play.	domhan, <i>m</i> , the world; domhan mhóir, the wide world, is the same as <i>tout le monde</i> in French, <i>i.e.</i> , everybody.
beartuac, <i>m</i> , a chess-board.	glozari, <i>m</i> , a tinkling, ringing noise; from gloz, a clink, a tinkling.
briób, <i>m</i> , pride, arrogance, gladness, joyousness, a feeling of pleasure; a goad, a sting, a swarm, a blemish, a spot.	brair, <i>f</i> , brass.
comhórtar, <i>m</i> , comparison, emulation; from co, and mhórtar (mhóir, great), greatness; compar-	braireac, <i>m</i> , a brazen vessel, malt, pottage, a mixture, a slut.
	seacair and reachuig, from reach, apart, aside; therefore, avoid, shun.
	tugad, perf. pass., was given.
	tugta, given; from tabair, give, <i>v</i> . <i>irr</i> .
	tuairdal, <i>m</i> , wages.
	uia, <i>m</i> , copper, brass.

## EXERCISE LVIII.

Uhadad a b'i tugta do gearmad.

B'i fear tige ariughe a tug ordugad cloz-uia a cur ari muineal madair a b'i tugta do daoine a gearmad ari cori go reachnoctad zac neac é. 'Nuair do curmad ari é, ariughe do cuairid re glozari bhui an uia, cuirid briób mhóir ari, ariughe do mear gur tugad do an cloz mar lua tuairdal, a beir co mar. Uime riu coruig re ari catad dmíomeara ari zac uhadad eile a comhórtar leir féir. Uet b'i rean-cu an, a dubair leir: "a duine zan cail, nac b-fuig fíor agad go b-fuig an glozari bhui ro aet ari foillruigad do zac duine do dmíoc-beura."

Ni cori do aon duine briób a glacad ar beart a folruigear a cuirid do'n domhan mhóir.

## THIRTY-SIXTH LESSON.

*Spelling in Irish.*

The difficulty which presents itself to a Gaelic student in the spelling of Irish is only apparent. It arises from not knowing the principle according to which Irish orthography

is regulated. It is hard to unlock a door if the proper key be not had; it is difficult to know a foreign language without understanding its vocabulary.

Our last lesson points out the existence of vowel assimilation in Gælic, and how widely, yet minutely, its influence pervades our language. The principle of vowel assimilation is the key by means of which the door of Gælic spelling is unlocked—the lamp by the light of which everything that to the learner appeared obscure becomes lightsome—the solution by which what was so difficult begins to appear, like the secret of a riddle when known, simple and interesting.

Words are of two kinds, *simple* and *compound*.

Obs. 1.—Simple words are generally of one syllable—sometimes, but very rarely, of two. They are the roots from which the *compound* words spring.

Our readers will find in the First, Second, Third, and Fourth of these Lessons numerous examples of *simple* words. Can there be anything easier than the spelling of such monosyllables as *am*, time; *an*, slaughter; *ban*, death; *bhnn*, harmonious; *mil*, honey; *tiom*, heavy.—*Easy Lessons, or Self-Instruction in Irish*, p. 3.

Take a few other examples, which, in their spelling, may appear to a young learner a little more difficult than the foregoing, because the final consonant is aspirated—*oí* (ó-ee), a virgin; *rí* (ree), a king; *ró* (só), happiness; *ma*, a plain, a field; *laó* (lhuee), a calf. Yet are those not as easily spelled as the Saxon words *high*, *sigh*, *sought*, *rough*, *cough*, and the like, which end in *g* aspirated—i.e., *gh*, a consonant which, though not necessary for the sound, is nevertheless required to fix the identity of these syllables.

Obs. 2.—Compound words are made up of parts. Spell the parts correctly, unite them, and you have the compound word spelled correctly. These parts are—first, either simple words, each of which is very easily spelled; as, *bean*, a woman; and *ḡaol*, a relative, from which, by composition, is formed *bean-ḡaol*, a woman-relative; *ár*, high; *céim*, grade; *ár-céim*, high estate; *coir-céim*, foot-step; *oí-bean*, a virgin-woman;—or, secondly, simple words and particles, i.e., parts of simple words, which impart form and completeness to the whole term, springing from the simple root. Of this class are *raoirtacht*, freedom, cheapness; from *raoirt*, free, cheap; *tiom-ar*, heaviness; *ead-tiom-ar*, lightness, non-heaviness; from *ead-tiom*, light, not heavy; *carad-ar*, friendship; *eaḡ-carad*, a foe; *eaḡ-caradar*, un-

friendliness, hostility; from *caíad*, a friend. Such, too, are *ḡeanaíḡaíl*, amiable; from *ḡean*, affection, and *aiḡaíl*, like; *anḡeanaíḡaíl*, *very* amiable; *raí-ḡeanaíḡaíl*, *extremely* amiable; *neaiḡ-ḡeanaíḡaíl*, *unamiable*; *anḡeanaíḡalaḡt*, great amiableness; *raí-ḡeanaíḡalaḡt*, amiableness in an extreme degree; *neaiḡ-ḡeanaíḡalaḡt*, unamiableness.

In such compound terms we see that the roots (such as *raoí*, *tuom*, *caíad*, *ḡean*) have before and after them certain particles. Those going before are called *prefixes*—those following, *suffixes* or terminations. If, therefore, the spelling of the simple word or the root, which is not difficult, and the spelling of the prefixes and suffixes also, be known to the learner, what difficulty can there be about the spelling of any derivative or compound word formed from the union of such parts? None whatever.

Take, for instance, one of the foregoing examples, “*ḡeanaíḡaíl*,” amiable. You find it is composed of the root *ḡean*, and of the suffix *aiḡaíl*, like; unite these two, of each of which you know the spelling, and the new yet common word, *ḡeanaíḡaíl*, is properly spelled. Thus from these simple

Nouns,	<div style="display: inline-block; vertical-align: middle;"> <i>Caíad</i>, a friend,  <i>ḡearí</i>, a man,  <i>ḡlaíḡt</i>, a prince,  <i>ḡean</i>, affection,  <i>ḡiaḡd</i>, love,  <i>ḡhear</i>, esteem,  <i>ḡhoḡd</i>, respect, manner,  <i>ḡíí</i>, country,  <i>lá</i>, a day,  <i>ḡhííḡneac</i>, courage, </div>	<div style="display: inline-block; vertical-align: middle;"> } are formed, by annex-  ing the suffix <i>aiḡaíl</i>,  <i>like</i>, </div>
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*Caíadaíḡaíl*, friendly; *ḡlaíḡtaíḡaíl*, princely, generous, bounteous; *ḡeanaíḡaíl*, amiable; *ḡiaḡdaíḡaíl*, loveable; *ḡhear-aiḡaíl*, estimable; *ḡhoḡdaíḡaíl*, mannerly; *ḡííaiḡaíl*, country-like, homely, social, not foreign in manner or conversation; from *lá*, and *ḡhííḡneac*, are formed, not *lá-aiḡaíl*, but *laeḡtaíḡaíl*, by annexing the suffix *aiḡaíl* to the possessive case, *lae*, and inserting *ḡt*, for euphony; and *ḡhííḡneaiḡaíl*, from the possessive case singular, *ḡhííḡneíḡ*, by omitting *ḡ*, and

changing *í* into *á*, to correspond with the broad vowel *á* in the annexed syllable.

Take another example, *neamh-geanaimh*, *unamiable*. You find that the root, *gean*, has here a particle, *neamh*, *un*, *not*, going before it. In order to learn the spelling of the word thus enlarged, see how *neamh* is spelled, and the rest of the word is the same as that treated in the foregoing paragraph. Thus, then, is acquired a knowledge of the spelling of such words as *neamh-geanaimh*; *neamh-éaradaimh*, *unfriendly*; *neamh-élaíadaimh*, *unbounteous*, *not princely*; *neamh-mheardaímh*, *not estimable*; *neamh-mhodaimh*, *not respectful*, &c.

If, instead of *neamh*, *un*, the prefix should be *an*, *do*, *ear*, *in*, *ra*, or any other, learn its spelling and that of the root, and unite both, and the word is spelled properly, as is seen by the foregoing examples.

From the adjectives *geanaimh*, *caradaimh*, *élaíadaimh*, *éiríamh*, *féaraimh*, derivative abstract nouns are formed by adding *áct*. In suffixing the substantive termination *áct*, the final slender vowel *í* of the adjective is omitted to conform to the rule "*caol le caol*," &c., which expresses the principle of vowel assimilation. Thus, then, *geanaimháct*, and contractedly, *geanaimháct*, *amiableness*; *caradaimháct*, *friendliness*; *élaíadaimháct*, *bountifulness*, *princely*, *generosity*; *éiríamháct*, *sociableness*; *féaraimháct*, *manliness*; are formed.

NOTE.—When we come to the declension of adjectives, we shall find that this class, ending in *aimh*, make the possessive case *aimh*, to which annex *áct*, and the noun is formed.

And, again, *ruí-éaí*, a kingdom; from *ruí*, a king (*e* is inserted before *áct*, to conform to the assimilating process).

In this manner are spelled the abstract nouns terminating in *ar* or *ear*; as, *bhínear*, melody, from the adjective *bhíne*, melodious; *maírear*, goodness, from *maíre*, good; *olcar*, badness, from *olc*, bad; *cíunear*, quietness, calmness, from *cíun*, calm, quiet.

The termination *ar* is annexed to the primitive adjective when its final vowel is broad; that of *ear* when the final vowel is slender. In this way are formed also personal nouns ending in *óir*, *áide*, *uáide*, *á*; others ending in *án*, *ín*, *ó*, and the like.

Adjectives, as we have shown, are formed from the simple

roots from which they spring, by annexing *aiḡaíl*, *maí*, *ac*, *aíḡ*, *da*, *ḡa*, or *ta*, to the primitive noun. Verbs, in like manner, have annexed to the root certain endings which must be determined according to the tense and person in which one wishes to express them; and their spelling is to be regulated by the standard of verbal conjugation.

From the various "Vocabularies" furnished in the Lessons preceding the present one, our readers have become acquainted with a great number of simple words or roots. In a few of the coming Lessons we shall, in order to make Gaelic spelling a matter of no difficulty, treat of the prefixes and suffixes of Irish compound words.

## VOCABULARY.

*ḡmaḡ*, out.

*bḡeaḡḡaíḡ*, *v*, think, ponder, view, consider, judge; from *bḡeaḡ*, a judgment, a conception of the mind.

*ḡí b-ḡad*, long (time).

*Féaroḡ*, *f*, beard.

*Fíafḡaíḡ*, *v*, ask, inquire.

*Fíḡḡeas*, conditional tense of the verb *ḡaḡ*, get, procure.

*íomaíca*, *m*, too much, abundance.

*líḡḡaí*, plentiful, abundant, copious; from *líḡ*, fill (*láḡ*, full), and *maí*, a suffix.

*Síḡḡaḡ*, a fox. *plur.* *síḡḡaíḡ*.

*ḡaíla*, chanced, happened; also written *ḡaíluíḡ*, to conform to the forms of conjugation.

*ḡuḡ*, fell; per tense.

*Uaíḡ*, *f*, occasion, favourable juncture, opportunity, turn; *ḡaḡ le d'uaíḡ*, wait for your turn.

## EXERCISE LIX.

*ḡaí síḡḡaḡ aḡur aḡ ḡabáí.*

Do *ḡuḡ síḡḡaḡ a d-tobaíí uíḡe*: do *bḡeaḡḡaíḡ ḡe ḡaíḡ a b-ḡad cía aḡ uḡr a b-ḡaíḡeas ḡe amaḡ*, 'ḡuaíí ḡo *ḡaíluíḡ ḡa ḡeíḡe ḡabáí aḡ aḡ aḡ*, a *duí le deoḡ*, *aḡur d' fíafḡaíḡ de 'ḡ t-síḡḡaḡ*, *íaíb aḡ t-uíḡe maíḡ aḡur aḡ íaíb ḡo leor de aḡḡ*. *ḡuḡ aḡ síḡḡaḡ*, *cúí ḡa ḡḡaḡ aḡ ḡas íḡor aḡ a íaíb ḡe*, aḡ *fíeaḡḡaḡ ḡo*, "ḡaíí a ḡuaí, a *ḡaíaíḡ mo ḡíorḡe*; *tá aḡ t-uíḡe ḡo maíḡ ḡíḡ ḡaḡ ḡeíḡíí íomaíca ól ḡé*, *aḡur ḡo líḡḡaí ḡaḡ ḡeíḡíí a ḡaorḡaḡ*." *ḡaḡ ḡocaíl eíle a ḡlor*, do *léíḡ aḡ ḡabáíí ḡíor*, *aḡur aḡ ḡlacas uáíḡe do léíḡ aḡ síḡḡaḡ ḡo luacḡ-íḡaí ḡuaí*, *ḡaḡaíl aḡduíḡḡe íḡoríí ó aḡaícaíb a ḡaíaíḡ*, *aḡur aḡ ḡíḡ duḡaíḡe leíḡ aḡ amaḡaḡ ḡabáíí*: "ḡa ḡ-ḡeíḡeas *aḡad leaḡ aḡ oíḡead céíle a'ḡ tá féaroḡ do deaḡḡa bḡeaḡḡaḡaḡ íoríí aḡ leíḡ do ḡabáíḡ*."

*Íí cōíí bḡaḡḡa ḡaḡ cluaḡaíḡ a ḡeíḡḡḡḡḡ.*



## VOCABULARY.

Ἀναλ, *m*, breath (from ἀναμ, the soul, and αλ, to feed; for while there is breath there is life); Welsh, *anadl*; Latin, *anhela*; which a linguist readily perceives is derived from the Keltic ἀναλ, and not from *am* and *halo*.

ἤ-ἡ-ἡ, very good; from ἄ, very,  
and ἡ; ἡ of ἡ-ἡ becomes  
aspirated in composition.

Coraint, *v*, to defend.

Dubajnt, said; perfect tense of the  
*irr. v.* dejn, say.

ῥατρεᾶς, *adj.*, fretful, fearful, timorous.

Smj̄eab, *m*, a smile, *plur.* r̄mj̄eab.  
from r̄mj̄, the chin—the expres-  
sion of the lips and chin.

*Σχιῶτα*, *adj.*, speedy; *σο σχιῶτα*, speedily; from *σχιῶ*, *v*, to carry off with celerity; *n*, swift motion, skipping.

ταραῖν, *m, f*, yelping, barking; supposed by Dr. O'Brien to be derived from the sound of the yelping—*hαρ*, or *ταρ*, and *ταῖν*.

### EXERCISE LX.

Ան Ելիշ օձ և Յար և յաժարի.

Գոհացաւ Երիտ զի Լա անն ի ն-ա մաճարի: “Ա մաճարի, շալիս  
նիօր արմե՝ նա մաճած, աշուր նիօր բարձրած աշուր նիօր ան-  
կայե, աշուր շա աշած Ժճարա ի շու քիւն ծո շօրայիտ, շա  
սիմե, մար իւն, Բ-քալ տա շո քարեաճ իօրն նա քալն.” Պո  
լիսն ի ի միջեաճ աշուր Գոհացաւ. Շա քիւր աշան քո Լ  
Լան, շո Կ-անիայի, Ժճ ի շալիք քալիսն մաճած ար  
քարայիտ՝ նա իմիջեանն մո շօրա Լո քո քիւրքա Ժճ քիւրքա Ե.

Нѣл аон ѿаѣ аѣс аѿѿе ле елаѿаѿе аѿѿ ѿѿѿеаѿ а  
ѿѿаѿаѿ.

### EXERCISE LXI.

1. Who is there (cīā tā aṇṇ rīṇ)? 2. It is I (’ṇīre). 3. Art thou John? 4. I am not John, but George. 5. Where does John happen to be? 6. He is at home. 7. Were you at home? 8. I was not at home, but my servant, Cormack, was at home to defend the house. 9. How is your father; is he manly, courageous, friendly, amiable, lovable, and princely, as people say he is? 10. He is; but my brother, of whom you heard, is unmanly, unamiable—yet he is princely and friendly; he has a smile for all his friends, but he abominates (tā ʒmāṇ aṭṣe aṇṇ) his foes. 11. Think well on what you say. 12. I am not afraid (fretful) to say what I think to be true. 13. That is right.

## THIRTY-SEVENTH LESSON.

The principal compound words are *nouns, adjectives, verbs*.

Observe that in a *compound* term resulting from the union of *two* simple nouns in the *nominative* case, or from that of a simple and derivative noun, the *second* part is the leading element, and that the first merely qualifies or defines the meaning of the second.

The declension and inflections of the compound term are, therefore, those peculiar to the second part; so is the gender also, unless the prefixed noun (as *bean*, a woman, a female) be such as to point out a change.

*Substantives* compounded with other substantives in the *nominative* case:

Bárru-tobaill, head fountain.

Bo-íuill cow-eye; from *bo*, a cow; and *íuill*, an eye.

Breuz-íad, a false prophet.

Breuz-íuill, a pseudo-king; from *breuz*, a lie, a false thing; and *íuill*, a king.

Bun-íruic, a fountain, from *bun*, but, source, origin, root; and *íruic*, a stream.

Cat-bárru, a helmet; from *cat*, a battle; and *bárru*, the top, the head.

Cearc-meodán, middle

Cearc-lár, the very centre.

Clap-solus, twilight.

Cloz-teac, a belfry, a round tower; from *cloz*, a bell; and *teac*, a house.

Craob-íearc, a garland; from *craob*, a branch, a sprout; and *íearc*, a wreath, fillet.

Cul-íairc, back-biting; from *cul*, back; and *íairc*.

Íeall-beairc, an act of treachery.

Íearu-ionad, a lieutenant, or vice-gerent; from *íearu*, a man; and *ionad*, a place, a position—one who holds the place of another.

Ííor-íearu, a messenger, an informant; from *ííor*, knowledge; and *íearu*, a man.

Caorí-íeoil, mutton,

Laorí-íeoil, veil,

Muc-íeoil, pork,

Mairc-íeoil, beef.

} Words compounded of *íeoil*,  
and *caora*, a sheep; *laorí*,  
a calf; *muc*, a pig; and  
*mairc*, a beef.

Lam- $\Phi$ la, a household god,	}	From lam, a hand; and $\Phi$ la, a god; eudač, cloth; and oib, a sledge.
Lam-eudač, a handkerchief, a napkin,		
Lam-oib, a hand-sledge.	}	From leač, half, or one of two; and cor, a foot; rzeul, a story; ruil, an eye: taob, a side.
Leač-corr, one foot,		
Leač-rzeul, a half-story, an excuse,		
Leač-ruil, one eye,		
Leač-taob, one side,		

Oib-bean, a maiden; from oib, a virgin, and bean, a woman.

Oib- $\mathfrak{f}$ ear, a virginal youth.

$\mathcal{O}$ ir-plac, a sceptre; from  $\mathcal{O}$ ir, gold; and plac, a rod, a wand.

Rib- $\mathfrak{f}$ ear, a very good man, a king in his way, from ril, a king, and  $\mathfrak{f}$ ear.

Tuač- $\mathfrak{z}$ aoč, north wind.

Seairc- $\mathfrak{z}$ uađ, affection, love.

Sir- $\mathfrak{f}$ ulaib, good temper, peaceful endurance; from ril, peace; and  $\mathfrak{f}$ ulaib, suffering.

Teair- $\mathfrak{z}$ uađ, heat-love, zeal.

Tir- $\mathfrak{z}$ uađ, patriotism, country-love.

The prefix bean, changes the gender, as,

Bean- $\Phi$ ea, a goddess.

Bean- $\Phi$ eaun, a deaconess.

Bean- $\mathfrak{h}$ aibad, a female foe.

Bean- $\mathfrak{h}$ aoin, a female saint.

Bean-o $\mathfrak{z}$ lač, a female attendant.

Bean-ril $\mathfrak{z}$ e, a witch, a fairy woman, a *bean-shighe*; from bean, and ril $\mathfrak{z}$ e, a sprite; root, ril, a happy state.

Bean-r $\mathfrak{z}$ la $\mathfrak{b}$ a, a female slave.

Bean-tir $\mathfrak{z}$ earna, a lady; a woman-lord.

NOTE.—From combinations like the foregoing, for which the Keltic has, from the earliest period, been remarkable, are derived some proper names found in Cæsar; as, *Dumnorix*, world-king; from domair, the world; and ril, king; and *Bituriges*, life-king; from birl, life, the world; and ril, king; *Caturiges*, battle-king.

OBS. 1.—The following is a class of words which are by many regarded as compounds, because their corresponding terms in English are compound, but in our language are simple words followed by the genitive case of a second noun, which qualifies the meaning of the first; as,

Buat-taire, a winding-sheet; from buat, and taire, of death; poss. or gen. case.

Corru-íonaid, a crane.

Deoġ, end, final issue; as, fa deoġ, at last; éairc re fa deoġ, he came at last; fa deille, aġur fa deoġ, at length and at last. This word is compounded with lae, the genitive case of lá; as, deoġlae (pr. *dyo-lae*), the decline or close of the day, the evening; éairc re a deoġlae aġu ġae, he came in the decline of (the day) yesterday; deoġ-flaġt, the last prince: this word is misspelled tġuġ; as, tġuġ-flaġt, the last prince. Deoġ is not heard in the spoken language, except in the adverb, fa deoġ, and in connexion with the word lae, of a day; and oġċe, of a night; deoġ-oġċe, far in the night, end of the night. The word deille, end, is, at present, commonly employed in its stead.

Fear-ceoil, a man-of-music, a musician.

Fear-feara, a man-of-knowledge, a seer; feara being the gen. case of fear.

Fear-tġe, man-of-a-house, a householder.

Laoċ-ceoil, warrior-of-music.

ġac-alla, an echo (son-of-the-cliff).

ġac-tġe, a wolf (son-of-the-country).

Cu-ġaġa, an otter (dog-of-the-sea).

Laoġ-ġaġa, a seal (calf-of-the-sea).

Teac-órta, a house of entertainment, an inn.

Now this latter class of compound words differs widely from the former: in these the principal part is the first; in those the principal part is the second: in these the second noun in the genitive case qualifies the meaning of the first, in those the first part qualifies the meaning of the second.

Other names of Keltic origin—as, *Orgetorix*, ġġa ġac-toġur, the stay-of-every-journey (and not, as some derive the word, “King of a Hundred Hills,” *Cæsar*, edited by Anthon, p. 6); *Cingetorix*, Cġġ ġac-toġur, the head-of-every-journey; *Vergobret*, fear-ġo-bġeac, the man-for-judgment—are formed much after the same manner.

### *Adjectives with a Noun prefixed.*

Bġt-buan, everlasting; from bġt, life; and buan, lasting.

Bġt-beo, sempiternal, everlasting.

Blaċ-ċuġġa, blossom-sweet.

Ceann-bán, head-white (white-headed).

Ceann-dána, headstrong.

Ceann-íocht, head-big, (large-headed).

Cof-luač, foot-swift, (swift-footed).

Coir-bán, } a stork; coir-corač, a cheslip  
Coir-ġlar, }

*Verbs with Nouns prefixed.*

Cof-ceanġaíl, to tie in a knot; from cof, a knot, a twist; and ceanġaíl, to bind.

Craob-rġaol, reveal; from craob, a branch; and rġaol, to loose, to draw away; because when a branch is torn off a tree, the inner part is revealed.

Craoib-buġread, to heart-break.

Cul-tarraġ, to retract; from cul, the rear, the hinder part of anything; and tarraġ, to draw to.

Sġol-čur, to sow seed.

Teaf-ġmađuġ, to be zealously loving of.

*Compound words in which Adjectives are prefixed.*

Ġud, high, chief, supreme; as, Ġud-mġġ, chief-king; Ġud-tġġeajma, sovereign lord; Ġud-mêim, high power.

Buan, enduring, lasting; as, buan-raoġalač, long-lived; buan-rearġmač, persevering.

Caom, gentle; as, caom-dučmač, gentle sincerity.

Caom, mild, tender; as, caom-ġmač, tender love; caom-čmuč, a slender, gentle form.

Clao, inclined, partial; as, clao-bmeġč, partiality; from clao, and bmeġč, a judgment.

Crom, crooked, bent; as, crom-leac, *cromleac*, the druidical altar; from crom, crooked, bent as it were in adoration; and leac, a flag, or rock.

Dao, dear, condemned; as, dao-bmeac, condemnation.

Dao-oglač, a bond slave.

Deaġ, good; as, deaġ-čurme, a good person.

Dearb, real, true; as, dearb-bmačajm, a (real) brother, one of the same father and mother; dearb-ġurme, a sister; dearb is now commonly pronounced as if written deim, and to write it so is quite conformable to the practice of our ancient writers; as, deamčaoimeac, sadness, lamentation;

from *dear*, and *caoineadh*, crying; *dearínóir*, enormous; from *dear*, and *móir*, large.

*Ḑian*, vehement; as, *Ḑian-ḑmádh*, vehement love.

*Ḑluḑ*, close, thick; as, *ḑluḑ-tairmairḑ*, attract.

*Ḑmoḑ*, bad; as, *ḑmoḑ-beurá*, bad manners; *ḑmoḑ-airm*, a bad name.

*Fíon*, fair; as, *fíon-báir*, fair-head; *fíon-rḑoḑ*, a white-flower; *fíon-fuar*, cool, cold, fresh; *fíon-bán*, whitish.

*Fíor*, true, pure; as, *fíor-uirḑe*, spring-water, living water.

*ḑaib*, rough; as, *ḑaib-fíon*, a tempest.

*ḑair*, short; as, *ḑair-fíadh*, a hare (a short wild animal).

*ḑlan*, clean; as, *ḑlan-ḑmoide*, pure-heart.

*ḑlir*, clear; as, *ḑlir-mádharc*, clear-sight.

*Maoḑ*, soft; as, *máoḑ-féoil*, tender meat.

*Mhíon*, small, little; as, *míon-airmeir*, small cattle; *Mhíon-ḑairḑ*, small-Easter; low-Sunday; (Latin, *minus*; Greek *μειών*, less).

*Mhóir*, great; as, *móir-ḑair*, great fame.

*Naoim*, holy; as, *naoim-aḑáir*, holy father.

*Nuadh*, new; as, *nuadh-ḑuirne*, an upstart.

*Óḑ*, young; as, *óḑ-fear*, a young man; *óḑ-máir*, a young ox.

*Príom*, first, primal; as, *príom-aḑbair*, the first cause.

*Saoḑ*, silly, false; as, *raoḑ-fáid*, a false prophet; *raoḑ-aprḑol*, a false apostle; *raoḑ-ḑial*, folly, silliness; from *raoḑ* and *ḑial*, sense.

*Saoir*, free; as, *raoir-feilb*, a free-hold; *raoir-ḑoil*, free-will.

*Sean*, old; as, *fean-fear*, an old man; *fean-air*, old age; *fean-meaḑt*, old law.

*Ṫreun*, bold, strong, mighty; as, *ṫreun-fear*, a brave man; *ṫreun-laoḑ*, a hero.

*Ṫiom*, heavy; as, *ṫiom-ḑmoide*, heavy-heart; *ṫiom-fairḑ*, drink to the dregs (from *ṫiom* and *fairḑ*, squeeze); *ṫiom-luḑe*, the nightmare (from *ṫiom* and *luḑe*, lying).

*Uairal*, noble (*uar*, high; *air*, educate); as, *uaral-aḑáir*, a patriarch.

*Uile*, all; as, *uile-ḑuimáḑtaḑ*, Almighty; *uile-eolḑaḑ*, all-knowing.

*Compound words with Verbs prefixed are only few ; as,*  
*Ít-iomúad, back-biting, slander.*

*Tapúanḡ-ar, a magnet, from tapúanḡ, drawing ; and*  
*ar, a mineral, a hard stone.*

## VOCABULARY.

Ḃí, for deí, says.

Cad, what ?

Cad ar, from what ; wherefore.

Céadna, same ; pronounced *céanna*.

Cíe, trembling (fear, under).

Ceí, the gen. case of ceí, justice.

Eḡ-ceí, *m*, injustice ; from *e*, and  
 ceí ; *e* causes *c* to be eclipsed  
 by *ḡ* ; *i* is sometimes inserted be-

fore *ḡ*, and then the word is  
 spelled eḡceí.

Ḃíeím, *v*, to contend, to wrestle, to  
 attempt.

Ḃ' fíeazá, *v*, answered.

Ḃlaoí, *v*, called.

Ḃadaí, a thief ; from ḡoí, to steal.

Saluḡad, to soil, to muddle ; from  
 íal, and íalac, dirty.

## EXERCISE LXII.

## THE WOLF AND THE LAMB.

Ḃí Ḃhadaí-alla aḡur an t-Uan.

Ḃí do bí madad-alla aḡ ol fíor-uíḡe aḡ ceann-rí, do éonhár re (he saw) uan híor íaíde fíor aḡ ol de  
 'h t-rí ceadna (of the same stream). Do rí re  
 rí (he formed a resolution) bíeí (to seize) aḡ an uan,  
 acé buí íaí leí coraíalacé céí a éur aḡ a eḡ-  
 coí. Uí re (therefore) íeí re fíor aḡ an uan aḡur  
 dubáí : “Ḃí ḡadaí, cad ar a b-fuíl a íaluḡad an  
 uíḡe táí-re aḡ ol?” “Ḃo deííí,” aḡ (says) an t-  
 uan ḡo h-uíal. “Ḃí íeíeím eíahor a d-tíḡ íom-re an  
 t-uíḡe a íaluḡad, a tá aḡ íeí uáí-re eḡam-re.” “Ḃí  
 ḡo b-fuíl re aílaí,” d' fíeazá an madad-alla. “Ḃí  
 íeí acé bílaḡan ó ḡlaoí tu díoé-aíííe oí.” “Oé, a  
 díoíe éoí,” dubáí an t-uan íaí éíeí. “Bílaḡan ó  
 fíí híor íuḡad íe.” “Ḃí íeíeím íuḡa íaíí tu-ía an”  
 d' fíeazá an madad-alla, “íe d' acáí, a ḡlaoí oí  
 íad, aḡur íe an eáí ceadna : acé í'í aon ḡaí a díoíí  
 ío lón a búáíe díoí :” aḡur ḡan íocáí eíle éíeí íe  
 aḡ at, uan boé a bí ḡan eabáí (help) aḡur íeul íe  
 é ó éíeí.

Ḃí'í tíoían (tyrant) ḡan leac-íeul.

Ḃí íeí b-fuíl aon ḡaí do díoíe ííííí, deaḡ-éííí-  
 deac, a beíeí aḡ díoíí leí an íuíííí eḡeóíeac a tá  
 an aíí-éííí.

## KEY TO EXERCISES—

ԵՕՇԱՅՐ ՈՒ Ն-ՅՈՒՆԱՇԱՓ.

## TWENTY-FIFTH LESSON—

ՁԱՆ ՇԱՅՏԱՊԱՓ ԼԵՅՇԵԱՆ ՁԱՅՐ ԴՅՈՒՄ.

EXERCISE XXXIX.—ՁԱՆ ՈՒՅՈՒՆԱՇԱՓ ՅՈՒՆԱՇԱՓ ՏԵՍՅ ՁԱՅՐ ԴՅՈՒՄ.

1. Ե-Դուք յաճաճէ՛ք զիւր ելի՛ն “աճաճ?”\* 2. Որ ե-Դուք յաճաճէ՛ք զիւր ելի՛ն “աճամ.” 3. Ե-Դուք յաճաճէ՛ք “զի՛ն” ծ’ աճալի? 4. Որ’ն (for որ ե-Դուք) յաճաճէ՛ք “զի՛ն” մ’ աճալի; որ’ն յաճաճէ՛ք զիւր ելի՛ն “աճալիս-դե” և թա՛հ որ յ-հոգնալիս ի՛նչ որ տալի; ի՛նչ ծօղի “ծաղի”† և թա՛հ ի՛նչ որ մ-հալի մօղի, յօ մ-բեյճաճ յաճաճէ՛ք յաճ զոր ևս “աճալի?” 5. Ձիւ շալալի զիւր որ յ-հոգնաճ միլեաճ ի՛նչ որ աճաճ ծա՛հ զի՛ն շիւր որ հ-Երոյրս ի՛նչ որ շիւր շիւր? 6. Յօ շիւր շալալ: ծօ շիւր-նաճ և ճիւր որ ի՛նչ որ միւր շիւր որ շիւր, աճ ծօ ճիւր և միւր-ալաճ որ յաճ յաճ ճիւր ճիւր, ճիւր շիւր ծ Երոյ-Երոյ, յօ շիւր ճիւր ճիւր. 7. Ձիւ ծօ ճիւր յօ ծ-իւր-իւր և

\* The words within inverted commas are those which form the special subject of the *Lesson*. The learner should, for that reason, pay particular attention to them. Each Exercise is fashioned chiefly with the view of exhibiting, in a practical way, the leading features of all that has been explained in the Lesson to which it is annexed.

† Observe the difference in sound and meaning between the prepositional pronouns ծաղի (*dhuē-iv*, pr. in one syllable), *to* you; ծի (*dheev*), *of* you; ծօղի (*dhō-iv*), *to* them; ծիօղ (*dhee-iv*, pr. in one syllable), *of* them; sometimes written ծիօղա. The first, ծաղի, *to* you, is second person plural, compounded of the preposition *do*, and իյ, or ին (old form), *you*. The learner will notice that the broad vowels, *a*, *o*, come after *do*, because *o* in *do*, the preposition with which it is compounded, is broad—thus, at first, *do-յն*, and then subsequently it assumed the present spelling, ծաղի. The second, ծի, *of* you, is compounded of *de*, *of*, and ին; *e* of *de* is a slender vowel; hence ծիյն, *ի* being pronounced long, like *ee*. Ծօղի = “*do*” յաճ, *to* them. Ծիօղ = “*de*” յաճ, *of* them.



laḡaill “cúḡaillu-ye?” 8. Ní b-ḡuill iḡuilde aill bít “oim”  
 ʒo d-tiocḡaíḡ. 9. Tá iḡuilde “aill” mo ḡeapb-biaḡaillib,  
 Seannur aḡur Uílléam, ʒo d-tiocḡaíḡ. 10. ʒo deimhíu uí  
 éóiu ʒo m-beiḡeas iḡuilde aill bít “oimíá.” 11. Dubaillit  
 mipe ríu, aḡur ʒur cóiu doib, ʒo m-beiḡeas ciodaḡt  
 “íomhḡa.” 12. B-ḡuill ḡaiteḡor “oite-ḡa?” 13. Ní b-ḡuill  
 ḡaiteḡor “oim;” uí maib a miam, aḡur uí beib a coibḡe.  
 14. B-ḡuill ḡaiteḡor “aill” d’ aḡaill aḡur “aill” do éol-  
 éaḡaillib? 15. Ní b-ḡuill; tá íomhḡa an tḡeunhar ud ír  
 dual do élan ʒeapailḡ a ḡaibhannas. 16. ʒia íad na h-  
 aindéimhḡaḡa a tá aḡḡ coimhḡaḡ ’r an coḡaḡ ro? 17. 2u  
 íḡaillne; aḡur an Saibhíuḡa aḡur Joḡaillḡ ó éuailḡ, aill  
 aon taob; 2uḡḡa aill an taob eile. 18. ʒad é an t-  
 aḡbap coḡaíḡ tá “eaḡíá?” 19. Duil aill aon taob le  
 ḡaorḡaḡt íaḡail, aḡur le ceannhar a éuḡbail aill an  
 taob eile. 20. Naḡ móu an ḡeupḡaḡaill an eillne daonḡ,  
 coḡaḡ? 21. Ír móu ʒo deimhíu. 22. Naḡ aluḡ an uíḡ  
 íḡoḡḡaill! 23. Oé, ḡeas, ʒo deimhíu ír an-aluḡ í; uí’l  
 íḡor “aḡaillu” aill a luac, uo ʒo b-ḡeicmupḡ an t-aí a  
 éaḡar le coḡaḡ. 24. Ír mian lhom íḡoḡ-ḡaill ʒo h-an-  
 mōu. 25. Na bideas ḡaiteḡor oite ḡaol ’u ʒ-coḡaḡ ro.  
 26. Ní’l ḡaiteḡor oim, óiu cuillm mo ḡoḡḡur an ʒia na  
 ʒ-caḡ, aḡur an ʒia na íḡé, aḡur ʒlacailm ó u-a laimhíḡ  
 íḡoḡḡaill, uo coḡaḡ íeill mair ír toil leir. 27. Íeicm  
 ʒur duine íḡor-eaḡuac éu a íeíḡib an t-ḡaoḡail ro aḡur  
 an íeíḡib an t-ḡaoḡail eile. 28. Na mol mé ma ’r ḡe  
 oo éol é. 29. Ní mōḡas; uí ḡeillm aḡt an íḡuillne.  
 30. Beannḡaḡt leat. 31. ʒo maib maíḡ aḡaḡ.

## TWENTY-SIXTH LESSON—

AN SEJSEAD LÉJSEAN AIR ÍJÍD.

EXERCISE XL.—AN CEATKAČADAD ŽNATUŽAD.

Ríobail aḡur 2uicael.

1. 2u “lhom-ḡa” é ro, uo “leat-ḡa?” 2. Ní “lhom-  
 ḡe” é, uo “leat-ḡa;” ír “le” m’ aḡaill é. 3. 2u an  
 aḡbap ríu, ír “leat-ḡa” é, óiu ír “leat-ḡa” an meud a

baíhear le d' ačair. 4. Nač mac "leir" fèir tu-ra? 5. Jí mac "leir fèir" míre. 6. Samhluígear tu zúir naabair "leat fèir" an tmaé-nóia ro. 7. Zo deiríir bídear líom fèir no zúir áairie tura, buídeacar dúir faoi do áairadar. 8. Ní maíe líom nar b' fèiríir líom teacé, tmaé-nóia a nae aíz dái do áairde. 9. Níor maíe líom-ra fíe ríir (fíe is an old preposition, the same as *ie* or *le*, *with*; fíe ríir means *along with that*, *besides*, *moreover*), óir bí ar z-airde uile "líir," tura aíair de'ir íomláir nae maíe líir. 10. Ca uair ar bíir an dái ruar? 11. Níor bíir rí ruar zo d-tí an ceacáir de éloz air maíir an íud. 12. An le d' ačair an teac ro? 13. Ní "leir;" acé "líom-ra" óir d' fáz mo ma-áair-móir ar buí leíe e, aázair-ra é, ír líom-ra aóir e. 14. An fáz rí na tíe, an maíir, an fèir, aázir an aíríir aázair-ra? 15. Níor fáz; ní "líom-ra" íad ro, ír le Seair O'Bíair mo éol-ceacáir íad. 16. Acé eia ar leir na ba, aázir na capair, aázir na caóiríz uile air an b-fèir eile? 17. Jí le mo deairíracáir Steáir íad uile: ír leir na ba; ír leir na capair, ír leir na dáir; na maíe aázir na h-áir, na caóiríz aázir na zabair, na h-eunlaíe maí acá zeadá, laeáir, Fíairíe, ceáir, coiríz: ír leir an t-íomláir. 18. b-Fuíl míle dáir aíz? 19. Zo deiríir, a tá aázir b' fèiríir tuile. 20. "Cí leir" an buacáir óz ro éall? 21. Jí le mo deairíracáir é, buacáir maíe, aázir anéóiríair le n-a ačair. 22. "Cí aíz" a b-fuíl an mèir aíríz do éuirííz d' ačair-móir? 23. Fázad íomláir an aíríe, tíríoll míle púta, aíz mo deairí-ríir Aná. 24. Deairíe re ríir deair dí. 25. Deairíe zo deiríir. 26. Nae b-fuíl rí dul a porad, an ní ro—mí alíir na Beal-teir? 27. Níl; ír fèiríir leíe, acé éuir rí an porad air éul zo tíreac an ní ro éuiríir, o'ir t-fear-bairíair íáiríe acá fóir ameair na n-dáir nae b-fuíl re ríra porad a ní na Beal-teir. 28. An ní air a b-fuíl na fíe zo ríir aíz deairíe ríir—an ní ír ríiríe de móríe na bíáir, 'huair a éuiríir an éuiríe aázir an ríir, le n-ar m-bíeíe aíz neíe táir an t-faóir ro, a z-colláir ír íra óiríe, aázir aíríe zo rííair, réir-maí aíríe a'í aíz íad le ríol Adáir—"Bíe ríe."

1. Երբ որ Պապը 1—մի և չա ան ծեծանա՞ծայն ծո չա՞  
 ան լեան ձի և Բալ չիւծ այն մա՞տայն ծո շանանայն.  
 28. Բալ քոր ձի ծո ծան-իկայն այն ան մեծ քո?  
 29. Են քոր; ա՞տ մար չո լոք և քելն ծոն տ-խանայն  
 քո, լանան քի շան քոծ-նայն աշո անանայն այն լե՞ծ շալ  
 աշո անանայն. 31. Անայն, մա ՚ր քո ծոլն է, ան մեծ  
 և ծանայն միք. 32. Պանքա; ա՞տ մի՞ն ան չան ան.  
 33. Տան լա՞տ.

TWENTY-SEVENTH LESSON—

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**EXERCISE XLI.—**AN Ṭ-ḤOMḤIYAH SHALTIṬYAH SHUR DA FICCAH.

Չարձարեաճ, Էլրաբեշ, աճար ա (her) ծարծիրը.

[illegible]



բնոյ յաճ. 9. Եւ ան տալան թո յալէ, աճտ որ կոյո բնոյ յ. 10. Եւր ան բնոյսոսե ա յաճ, որ կոյո բնոյ որճ այլ ելէ.

**EXERCISE XLIII.**—**AN** တၢ်ခါၣ်အံၤ ဟံၣ်အံၤတုဲအံၤ အံၤ သး ပါ့ဇာသ့.

1. Whose is this town? 2. It belongs to the lord. 3. Whose is this country? 4. It belongs to the people of Ireland. 5. Whose is this land? 6. It is mine. 7. Is it not your father's? 8. It is not. 9. Whose are the cows and the sheep, the land and the beach? 10. They belong to the lord of the soil. 11. Whose is this calf? 12. It belongs to the owner of the cow, as the adage says. 13. Thanks to you, I know that to the owner of the cow the calf belongs. 14. But whose is the cow; does she belong to your brother? 15. She does. 16. Whose is this stripling? 17. Is he the son of the gardener, or of the *man of the big house*? 18. He is the son of the gardener. 19. He is a good young man.

EXERCISE XLIV.—ԱՄ ՇԵՂԵԱՐՀՊԱԾ ՅՈՒՆՏԱԾ ՁԱՐ ԵՎ ԲԼՇԵԱԾ.

1. Cja lejr an bap̄tēad ro? 2. Ījom-ŕa. 3. Cja lejr an teāc ro? 4. Le Seāžan. 5. Cja lejr an ržian ro? 6. Le Sijnēad. 7. Cja lejr an peann ro? 8. Cja lejr an papēji ro? 9. Cja lejr an dubac ro? 10. Cja lejr an dubadan ro? 11. Cja lejr an plāta ro? 12. Cja lejr an clejte rjn? 13. Cja lejr an capal ro tā ajs Seamur? 14. Cja lejr an cōramlācēt ro? 15. Cja de an jomajž ro? 16. Cja “ajj” b-ŕuļ an rčajj ro? 17. Cja “lejr” an leabari rčajje ro? 18. Cja lejr an arān ro? 19. Cja lejr an ŕeoļ ro? 20. Cja lejr an ču rjn? 21. Jŕ le m’āčajj ī. 22. Cja lejr an madad ud ažur an ĩjol-ču rjn, ažur an madad ujrže ud tā ažad-ŕa? 23. Ħi leat-ŕa ĩad. 24. An rjubalŕajš tu ĩjom, mā ’ŕ re do čoļ ē, ajj bŕuac ŕa h-abajje ro? 25. Sjubalŕad. 26. An b-ŕejceann tu an cojji čall ajj bŕuac ŕa ĩjje? 27. Ŗejcjm. 28. Ŗejcjm žiojŕŕejajš, ažur cojjiŕj, ažur cojji žlāra, ažur cojji bāna žo h-uļe ann ro; jŕ rjamŕac an ajc ī; cja lejr ī? 29. Jŕ le ceannŕajc ŕa Ľajžean ī. 30. Tā me bujdeac dūjz ŕačļ do deaž-ŕŕeartal, acēt jŕ ejžijn dam dul žo bajle Ũčā -cljāc a ŕōcēt. 31. Tā re ann am ĩmčēacēta.

እነ በግዳማቸው ሕግጥሟቸው ላይ የገባዎት።

1. Ամարս արս ան յար. 2. Ամարսարմ. 3. Ուն ծարս  
 տա ան յիլան անոր 'յսար տա ի լե ծալ քաղ. 4. Օն, տա  
 ի (Յիլան, the sun, is fem. gen. in Irish) լե քաղար քաղ  
 լոյսած աշար քաղ յլոյն մոյն ան տիւն-յոնա րո. 5. Ամար-  
 սարն ան մարս ա խիւ ար տար. 6. Յո ծարնն ամար-

canu. 7. B-fuyl do c̃arlad an diallat̃oir le dul zo  
 Ameirica? 8. T̃a re le dul an t-reac̃t-m̃ah̃ ro. 9. Zo  
 deim̃h̃. 10. Ioñg̃ant̃ac̃ “le m̃ad,” f̃aol me nac̃ nac̃fad  
 re a cor̃de anu. 11. T̃a raõt̃m̃z̃ad “deac̃air le f̃ãz̃al”  
 ’yna laet̃ib̃ ro. 12. B-fuyl a c̃eir̃d dona? 13. Ñi m̃ãt̃  
 i le t̃airce a raõt̃m̃z̃ad zo t̃ap̃aib̃. 14. B-fuyl tu-ra  
 le dul a m-baile a nõct? 15. T̃a me le dul. 16. Nac̃  
 mal e le dul? 17. Ñi!; ñi b-fuyl re mal, õir̃ i r̃ dual  
 dam-ra aird̃oir a deañad ’ran õid̃ce c̃ar r̃h̃ t̃a an z̃eal-  
 lac̃ le eim̃z̃ad. 18. B̃eir̃m̃ coim̃airle d̃uit z̃an a dul,  
 õir̃ r̃i mo b̃arim̃ail i zo m-beib̃ r̃toim̃m̃ ãz̃air̃h̃. 19. S̃i  
 mo b̃arim̃ail-re nac̃ m-beib̃. 20. Nac̃ f̃eirceann tu c̃o  
 deair̃z̃ a’r t̃a an r̃peur̃? 21. B-fuyl deair̃z̃ar ’ran r̃peur̃  
 tuar̃ r̃toim̃me le t̃eac̃t. 22. T̃a. 23. M̃aire, i r̃ cum̃a  
 lom̃ taob̃ na tuar̃ ro; i r̃ m̃ah̃ lom̃ an reañiad̃ a deir̃-  
 near̃ l̃h̃, z̃an mear̃ a beib̃ ãz̃air̃h̃ air̃ tuar̃aib̃. 24.  
 B̃idead̃ do c̃oil f̃eib̃h̃ ãz̃ad.

## THIRTIETH LESSON— AN TRJOCHADH LEJZEAN.

EXERCISE XLVII.—AN SEAC̃T̃h̃ad̃ z̃ñat̃ũz̃ad̃ air̃ da f̃ic̃eand̃.

1. M̃aire, a S̃eac̃z̃air̃ ca b-fuyl tu ãz̃ dul? 2. T̃a  
 me ãz̃ dul cum̃ an b̃aile. 3. M̃air̃ c̃ia f̃e ro ãz̃ r̃ub̃al  
 “moim̃ac̃?” 4. M̃’ õz̃lac̃ Uilleam. 5. C̃ia an uair̃ “moim̃e  
 ro” m̃aib̃ tu ãz̃ an m-baile? 6. Ñjor̃ m̃aib̃ me “moim̃e  
 ro” ãz̃ baile le b̃h̃ãz̃ant̃a. 7. C̃ia t̃a “moim̃ac̃” ahoir̃  
 ’ran m-baile? 8. Ñi! aon de m̃i c̃arlad̃aib̃ “moim̃am̃”  
 le f̃airce t̃abair̃t̃ dam; t̃aib̃ uile m̃aib̃, m̃’ ãc̃air̃ ãz̃ur  
 mo m̃ãc̃air̃, mo b̃rãc̃aria, ãz̃ur mo deair̃b̃r̃iura, uile  
 im̃z̃t̃e. 9. I r̃ b̃r̃õnac̃ zo deim̃h̃ c̃uir̃m̃z̃ad̃ air̃ ro. 10.  
 Ñi c̃oir̃ d̃uir̃h̃ beib̃ f̃aol b̃r̃õñ air̃ b̃ar̃ ar̃ z̃-carlad̃, õir̃  
 t̃a an b̃ar̃ “moim̃air̃h̃” uile 11. I r̃ f̃aol m̃oir̃ t̃u. 12.  
 T̃a me buideac̃ d̃uit; f̃euc̃ me anu ro, ãz̃ur an doim̃ah̃  
 m̃oir̃ “moim̃am̃” r̃onar̃, no donãr̃ “moim̃am̃,” an b̃ar̃ ãz̃ur  
 an t-r̃jor̃m̃ũideac̃t̃ “moim̃am̃;” t̃a ãz̃am̃ f̃oir̃ c̃roidẽ l̃añ  
 de dõcur̃ ãz̃ur de m̃ir̃ueac̃, m̃air̃ z̃eall zo b-fuyl zo r̃jor̃  
 or̃ mo c̃oir̃air̃ (continually in my view) d̃l̃z̃e D̃e ãz̃ur a

ḡṛaḍ naomḡa. 13. Buḍ ṡaṛṡ lṡom ḡa ṡ-beṛḡeaḍ aṡ ḡaḍ ḡuṡe ṡaḍ ṡṡṡ “oṡ a ḡoṡṡaṡ.” 14. Bṡ aṡ ṡa ṡaṡṡṡ, ṡaṡ ṡa ḡ-Judaṡḡṡe ’ṡ aṡ ṡ-ṡeaṡṡaḡṡ, ḡṡḡe ḡḡe oṡ a ḡ-coṡṡaṡ. 15. Naḡ ḡḡṡ ḡuṡṡ, ṡaṡ aṡ ḡ-ceaḡṡa é a ḡeṡṡ oṡ aṡ ḡ-coṡṡaṡ. 16. Saṡṡṡ ḡo ḡ-ṡuṡ ṡu ceṡṡṡ.

EXERCISE XLVIII.—aṡ ṡ-oḡṡṡṡaḍ ḡṡaṡṡṡaḍ aṡ ḡa ṡṡceṡṡ.

A conversation between a neighbour and a poor sick man.

1. You are welcome (welcome *before* you), a hundred thousand welcomes *before* you, friend of my heart. 2. May good be to you (thanks to you), my good Sir: I see that you are here *alone*. 3. Indeed I am here *alone*, as poor and as bare as Job, without anything to put *under me* or *over me*. 4. Why are you so poor and so bare; where are the friends you had, where are your own people, who were fond of you, and where is your relative, David Brown? 5. If David were with me now, I should not be as I am, but there is no help for it; he went *from me*, across the great sea, to a land that is free, and he has left me, like Ossian, after the Fenians: “An old man, stricken in years, decrepid, grey, without food, without clothing, without music.” 6. Sad is your case, and poor are you: but still have you not land and herds; or, if you have not, you have money, for you amongst your relatives were wealthy. 7. It is true there was a time when I was wealthy, held in esteem, and in great repute, but that time is now *over (me)*; the herds have gone *from me*; I lost the money I had; my master took my land *from me*; I fell into sickness, and now I am weak, poor, feeble, forlorn, far in years advanced. 8. Can I do anything at all that would be a comfort to you? 9. It is a comfort to me that you have come to me, for it is not everybody that comes to hold a conversation with a person who is poor, for as the proverb says: “He who is up is toasted; he who is down is trampled upon.” 10. You are not down yet, for if you lost your money, and if your people have gone *from you* (forsaken you), you have not lost reputation, and your fame has not passed away. 11. That is true; my health too is returning, and as you yourself often said, “health is better than wealth;” and with regard to my money, I care



not whether it is *with me* or *from me*. 12. You are as every person ought to be, possessed of sense, and accepting everything (as coming) from the hand of God. 13. Your discourse gives (*to*) *me* great solace. 14. Upon my word to you, when I heard that you were under affliction, the intelligence went *through me* (affected me) greatly. 15. I do not wonder. 16. I have for you now a new suit; put this coat *about* you; put this cloak on your shoulders, and come *with me*. 17. I return you thanks from my heart, and that you may be a year from this day (this time twelve months) seven (fold) better.

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## THIRTY-FIRST LESSON—

AN T-*AI*ON<sup>2</sup>*h*ai<sup>3</sup> le*3*jean *deu3* *ai*r *í*í*í*í*í*.

The Forty-ninth Exercise is already sufficiently explained, for many passages are translated in the body of the text.

EXERCISE L.—AN *ca*o*3*ai<sup>3</sup> *3*h*á*í*u*3ai<sup>3</sup>; OR, AN *de*í*í*í*í*ai<sup>3</sup> *3*h*á*í*u*3ai<sup>3</sup> *ai*r *de*í*í*í*í*ai<sup>3</sup>.

1. How much do I owe, master (literally, how much is *on me*), for I wish to pay my debts? 2. You owe a hundred pounds (a hundred pounds is *on* you). 3. It is not much. 4. Do you like to pay the debts of any other person? 5. I do like. 6. How much does my father owe? 7. Two hundred pounds. 8. How much does my brother owe? 9. A year's rent, and the price of five score sheep. 10. How much is that? 11. About five hundred pounds. 12. If I (shall) pay all the debts that are *on us*, there will be for you near (to) a thousand pounds to get. 13. There will indeed. 14. You ought to act as the steward acted, of whom we read in the Gospel. 15. What (how) is that? 16. Do you not know? have you not read it often? 17. Although I even heard it, I like to hear it again. 18. There was a rich man who had a steward, and there came a charge against him (a charge was brought against him) that he squandered his (master's) substance. And his lord summoned him, and said with (to) him: What is this I hear of you? give an account of your stewardship. 19. But what did the steward do? 20. He called together the parties

that were in debt, and he said to the first person, "How much do you owe my lord?" (literally, how much has my lord on you). And the man replied, "A hundred barrels of oil." He said, "Take thy pen and write fifty barrels." And he said to the second man, "And you, how much do *you* owe? Who says, "A hundred measures of wheat." "Make (of) it four score," says he. The Lord praises this steward: now will you act towards me as he acted towards those who owed the debt? 21. Thanks for your Scripture (information), yet I will not act according to your request. 22. I pay then all that is on myself and on my friends (all that I and my friends owe).

## THIRTY-SECOND LESSON—

### AN DARA LEJSEAN AIR TRJOCHAD.

#### EXERCISE LI.—AN T-AONHABÓ UNÁTUŠABÓ AIR CÁLÓŠAD.

1. Is this cloth? (literally, whether cloth it, this?—the verb *is* being omitted before the pronoun *e*, as is usual in short assertive or interrogative sentences). 2. Yes. 3. How much have you *on it*—*i.e.*, what price have you set on it? what is its price? how is it sold? 4. Fourteen shillings per yard. 5. It is dear; it is not worth that. 6. Indeed it is worth that, and it is even cheap at that price. 7. Have you (cloth of) satin or (of) silk? 8. I have—literally, (it) is; *to me* being understood. 9. How much do you sell it at? 10. Two pounds for the yard (per yard). 11. It is cheap for that. 12. Do you wish to buy it? 13. I do; cut of it two yards and a half. 14. Have you other wares? 15. I have, in that side yonder of the shop. 16. I intend to procure (make a purchase of) tea and sugar; for how much do you sell the sugar. 17. There are five shillings the pound for tea, and six pence the pound for sugar. 18. That is dear; I shall not give that much (price) for the tea; the sugar is sufficiently cheap; take then four shillings and six pence for the tea. 12. Well, whereas it is customary with you to come to me, have it (let it be to you) for that;

but, upon my word to you, it is cheap; and were it not that it is yourself who are there, I would not give it you at that price. 20. May good be (I am much obliged) to you, and I am thankful to you. 21. What is this you have (got) in the barrel? 22. Wine. 23. What kind of wine is it—Spanish wine or French wine, white wine or red wine, Champagne or the contrary? 24. It is only ordinary red wine, and it is three shillings a bottle. 25. I shall not buy it; wine is dear in this country; I wish I were in France. 26. Perhaps it is better for you to be here at home. 27. Have we a good harvest this year? 28. We have. 29. Is oats dear, and is wheat? 30. They are. 31. How much is for barley; (how much) for rye? 32. They are cheap. 33. Shall we have a drink since we are together? 34. We will. 35. What do you like—a goblet of wine or a bowl of punch? 36. I shall have the goblet of wine. 37. Is not a bowl (glass or tumbler) of punch better, for I like to “send round the bowl.” 38. I prefer the wine. 39. Have it so; a man’s support (is) his will.

EXERCISE LII.—AN DÓSHIAD ZHÁTUZHAD AIR ÉALOZHAD.

1. *Ua Šaoi an dhóirí fíon ól liom* (the phrase *déan*, or *bíon oim*, is understood). 2. *Le fonn, a Šaoi.* 3. *Cia aca ir fearr leat, an fíon deairg nó an fíon fíonn?* 4. *Jr fearr liom an fíon fíonn ’na an fíon deairg.* 5. *Deán dam cipealtar fíon ól liom, a bean uafarl: líon, a Šaoi, fíon do ’n mhaol uafarl, ma ’r é do tóil é.* 6. *Go fonnmar, a duine dóirí.* 7. *Cia “aca” fearr ir fearr leat—uan-fearr, eunlar, nó caor-fearr?* 8. *Jr fearr liom uan-fearr.* 9. *Ua Šaoi, cia aca ir mian leat-ra?* 10. *Beid caor-fearr aзам, ma ’r re do tóil é.* 11. *Tá go mar; béarfais do éiríad an Blacac an mear dam fíon ól liom.* 12. *Go fonnmar, a Šaoi.* 13. *Cia “aca” ir fearr leat, an ’póirt nó an fearraid?* 14. *Jr fearr liom an ’póirt.* 15. *Jr breágh an fíon é ro.* 16. *Tá fairséir mór air Sacrahaic anoir, faoi ’n b-Šrauc, raolím.* 17. *Tá eagla mór air.* 18. *Cia “aca” ir fearr leat, Sacrahaic nó Šrauc?* 19. *Jr fearr le moim “aзам” Sacrahaic; ir fearr le mórán “aзам,” an Šrauc: da m-beirdead Sacrahaic nór ceannla linn, aзам zán relabaid a dea-*

nað d'inn b' f'earrú lom Sacrahaí. 20. Cía "aca" do na trí feirib deiríonaí a b' f'earrú do 'y tír ro? 21. Is deacair a m'ad, go deirínn; táid uile naíadaí leir an tír ro, mar r'n n' mair lom ceacdaí "aca." 22. Seannur, iunur dam, eianór b-fuyl do éarad toicamair an t'íearna Ua Néill. 23. Tá se go mair. 24. B-fuyl re faoi mear móir; b-fuyl mear móir a'z móirán "a'zairb" air? 25. A'z moir a'zairn, tá; a'z moir eile, n'l. 26. Cía "a'zairb" b-fuyl an eionn is mo air-rai? 27. Tá eionn an-móir a'zair-féir air. 28. A Saor, is cóir duit cuairt a éabairt oirair an fo'zair ro; is mair le móirán "a'zairn" éu feirínt an air mearz. 29. Saorl'm go beairad. 30. Beir b'íod móir oirair d' feirínt.

### THIRTY-THIRD LESSON—

#### AN TRÍSHÁD LEJÉAN AIR TRÍOCHAD.

EXERCISE LIII.—AN TRÍSHÁD SHÁDÁD AIR ÉRÓDAD.  
Mair a'z Mair a Clair.

Ríraí, Seoir, Eir.

1. (Ríraí)—Féir an iomairz r'n; cía b-fuyl r' coramair "leir?" 2. (Seoir)—Tá r' coramair leir an t-ra'zair. 3. N'l; a'et tá fíor a'zair-ra cía tá r' coramair leir. 4. Cía "leir" anoir? 5. Le m' a'air. 6. Go deirínn n' b-fuyl; go díreac féir airé air. 7. Aíairair air a mair, air a íal, a'zair air an r'mz. 8. A'et a'air éir air an t-fuyl; tá an t-fuyl an-coramair le fuyl an a'air Seazair. 9. (A'air)—A leir b-fuyl r'í bír? 10. (Ríraí)—Sead, a A'air, tamair uile bír. 11. B-fuyl eolur a'zair air bír leir? 12. (Ríraí)—Tá fíor a'zair, go d-tuizim-re mo éir leir. 13. (Seoir)—Tá mo éir féir a'zair-ra. 14. (Eir)—Tá a'zair-ra z'ac f'air an mo leir-zeair uile a'et a'air eir-eolur—n'l re r'n a'zair. 15. (A'air)—N' ceirdeoir me a'et anoir an teazair Cíordair a'air; Ríraí, cía se D'ia? 16. Cíordair-eoir n'air a'zair talair a'zair air-t'íearna z'ac uile

17. 2)aiť an buačaił: cia mēiđ peairra anη 2)ia? 18. (Riřtarıđ)—Tıı peairraıııa, an t-ačaiıı, an mac, ađur an Spıorıad Naorıı. 19. 2)ıııaiť an buačaił: cia “aca” de ııa tıı peairraıııaiłb, a Šeoirra, ġlac colan đaoıııa? 20. 2)ıac 2)e an đarıa peairra de ’ıı tıııııđıđ ııo-ııaoıııēa. 21. Cia an lā aııı a ııuġad ē? 22. Lā ııodlac aııı uıııı an mēadōııı oıđēe. 23. (Riřtarıđ)—Tā me tııııııeac, a māčaiıı. 24. Tā ġo mııiť, a leiııb, bı tı aıġ ıııđ ġııı ııııb tı corııııaił le đııııe eiġııı. 25. ııı ııeacđ, acť đııııııe Šeoirra ġo b-ıııı an ıııııııġ ııo corııııaił “leiıı” an t-ııaġııe an ačaiıı Šeaġan. 26. 2)ııı cad ē đeiıı tıııa? 27. Đeiıııı ġııı corııııaił le m’ ačaiıı ıı. 28. 2)ııı cia b-ıııı tıııa corııııaił “leiıı” le do ıııııa mđıııa? 29. Tā me corııııaił le m’ ačaiıı. 30. 2) đ-tıġ leac “arı ıı-ačaiıı” a ıııđ? 31. Tıġ, ġo ciııte. 32. Cia an t-ačaiıı aııı a tııacťarı? 33. 2)ıa—arı ıı-ačaiıı acā aııı ııeam, mııı đıııııe ııaoııı ıııđııııııı: cııııııġııı an ııġeul a đ’ ııııı tı đııııı. 34. 2) Šeoirra, b-ıııı tıııa corııııaił le 2)ıa, ııııı đam. 35. Ciııte, tā me corııııaił “leiıı;” ıı corııııaił m’ anam leiıı. 36. Oc, a ııaoııeııı tı ıııı? 37. Tā me ciııte đē. 38. Tabaiıı aıııe, mııı ıııı, ġan tı ııēıı a đēanđ ııeııı-đorııııaił leiıı, aıġ ıııııeacđ ıııııııġe đo alıııı.

### THIRTY-FOURTH LESSON—

AN CEATARZHAĐ LÉJZEAN AĲR TRJOČAĐ.

EXERCISE LIV.—AN CEATARZHAĐ ZNAČUġAĐ AĲR ČAOSZAD.

1. b-ıııı tı-ııa ’do buačaił mııiť, a Šeamıııı? 2. Tııı, a Šaoıı, ’mo buačaił mııiť; tııı a ġ-cıııııııđe ’mo buačaiłl mııiť. 3. b-ıııı do đeaiııb-ııııı Eıııı ’ııı a cıııııı mııiť. 4. Tā ııı ’ııı a cıııııı mııiť; ađur đeiıı m’ ačaiıı ġo m-beıđ ııı ’ııı a mııaoıı anııııiť. 5. b-ııııđ do đeaiııđııııe ađur do đol-čeačarıa anη ııo? 6. Tııđ. 7. b-ııııđ ’ııı a ııcolııııđ mııiťe? 8. Tııđ, a ııēııı a m-olııaġan. 9. 2)ı ııe ııo do đolčeačarı Šeoreıı, a tā ’ııı a ııcolıııe mđıııı? 10. ııı ııe. 11. Tā ġo mııiť, a Šeoreıı, b-ıııı ııııı aġad ııġeulııđeacť an ııııııa ġo mııiť? 12.

Seadh, tá agham eolur ariu beagán dhí. 13. b. Fuil fíor aghad cía í Seorep mac Jacob? 14. Bí íe 'nn a maoir ariu talamh uile ná h-Éiríste, aghur 'nn a ílanuigíteoir aig a pobal. 15. An Eabhuac bí ann, nó Éirísteac? 16. Eabhuac bí ann. 17. B-fuil fíor aghad íráir ná Romhe? 18. Níl móran fíor. 19. A d-tig leat iohínn cía íe Iulur Caerai; an Romhac a bí ann, nó Iall? 20. Bí íe 'nn a Romhac, aghur tá cáil ariu, zuri fuair íe buaide ariu ná Iall, aghur zuri buid é an ceud taorac Romhac a táiric ariu talamh ná Bhuirne. 21. Cía íe naoní Patruic? 22. Bí íe 'nn a Eapoz naoní aghur bí íe 'nn a apíol cum ari z-cuice. 23. Tá zo maic: táir eolzac ariu íráir? 24. B-fuil eolur aig maíairíir Uilleam ariu íráir? 25. Tá, éo maic íom-ia; tánuid le ceile anní an z-cuideacé ceadhá. 26. B-fuil eolur aig ariu a táairí Cíoríac maí an z-ceadhá? 27. Tá. 28. Cía éiríuig aghur cúir ariu an t-raoíal ío éu? 29. Ír anní an teahá zaoídhíze—teahá mo éirí-duicíar, d'íoglam me an teaharí Cíoríac. 30. Ó! tá zo maic; ír amlaídh ír íearí; tá luac-záir oínn íarí.

EXERCISE LV.—AN CUIZEAID ZHÁICUZHÁID AIR ÉAOZHÁID.

1. Who created and placed you on (in) the world? 2. God. 3. What is the first thing that every Christian ought to believe? 4. That there is only one God. This is the first article of the creed. 5. Who is God? 6. The Creator of heaven and earth, and Sovereign Lord of all things. 7. Was God existing at all times? 8. Yes, and before all time, for he is without beginning and without end. 9. Where is God? 10. He is in heaven and on earth, and in every place in the world. 11. Does he see all things? 12. He sees all things, even to the most silent thoughts of the heart. 13. How many Gods are there? 14. There is but one God, who will reward the good with everlasting happiness, and punish the wicked with everlasting torments. 15. How many persons in God? 16. Three persons, really distinct and equal in all things, the Father, and the Son, and the Holy Ghost. 17. Is the Father God? 18. Yes, truly. 19. Is the Son God? 20. Yes, truly. 21. Is the Holy Ghost God? 22. Yes, truly. 23. Are they then

three Gods? 24. No, but one God in three persons, because they have but one divine substance and nature. 25. What is the name of the three persons together? 26. The Holy Trinity, or one God in three persons. 27. Is any of the three persons more ancient, more wise, or more mighty than the others? 28. Their age, their power, and their glory is the same. 29. Is Jesus Christ God? 30. He is both God and man. 31. Was he always God? 32. He was. 33. Was he always man? 34. No, but from the time of his incarnation. 35. How many natures in Christ? 36. There are two natures, to wit, the divine and human nature, for he is both God and man. 37. How many persons in Jesus Christ? 38. There is but one person, to wit, the person of the Son of God only. 39. You are a good boy, William; you have a knowledge of God: render to him, therefore, the love of your heart entirely, and you shall yet enjoy Him in the kingdom of heaven.

### THIRTY-FIFTH LESSON—

24N CUI32024D 1EJ3E24N 24R TRJOČ24D.

EXERCISE LVI.—ଏକ ସେ଼ସେନିଠି ଓନିଆଁତୁଣିଆଁ ଆମ୍ଭ ଚିନ୍ତାଓନିଆଁ.

ΣΤΑΥΡ—ΑΝ ΟΥΛΛΕΔΕ ΑΥΤΗ ΑΝ Τ-ΓΕΘΘ.

[illegible]

Bud cjalmar an corlleac e: ac't tald mōrān daoine  
d'etceplid an, a cūneaf neanfurim an n'jō jomhearta  
mar j'eall nac leun dōb a luac.

EXERCISE LVII.—AN SEACHTHÍAR D'ÁRÁDÚAR AR CÉADAR.

Ἡ ὁμοιογραφία αὐτῆς ἐστὶν ἡ ἀδελφότης.

Ել յայնչ աս իմլաւ շէջէ ասո՛ւ, աչար աս թելրիտ  
 յաճաթ ալլա և ծալ շարտ ծօրայ թե ծ' և իարկաճ: ծօ  
 թար աչ յաճաճ ալլա լար աչ թեաշրաճ թօ աճար շաճարտ  
 ծօ: “ և շրալ, ի՞նչ էս և իարկաշար մե, աճ աչ աս աչ  
 և Ե-թալիլ.”

EXERCISE LVIII.—*AN T-OCTSHIABÓ SHNÁCHUÍABÓ AIR ÉALOÍABÓ.*

There was a certain householder who gave orders to put a brass bell on the neck of a dog that was addicted to bite people, so that everybody might avoid him. When it had been put on him, and he had heard the tinkling of the brass, he became very much elated, and he considered that the bell had been given him as a reward of services, as he had been so good. Therefore he began to disparage (to cast disparagement upon) every other dog in comparison to himself. But there was an old hound, that said to him: "You foolish fellow, are you not aware that this jingling ringing is only proclaiming thy bad habits aloud to everybody."

It is not right for any one to become elated at a transaction that reveals to the entire world his own degradation.

### THIRTY-SIXTH LESSON—

*AN SEISEABÓ LEÍGEAN AIR TRIOCHAD.*

EXERCISE LIX.—*AN NAIOISHIABÓ SHNÁCHUÍABÓ AIR ÉALOÍABÓ.*

#### THE FOX AND THE GOAT.

A fox had fallen into a well, and had been casting about for a long time how he should get out again, when at length a goat came to the place, and wanting to drink, asked Reynard whether the water was good, and if there was plenty of it. The fox, dissembling the real danger of his case, replied, "come down, friend of my heart, the water is so good that one cannot drink too much of it, and so abundant that it cannot be exhausted." Upon this the goat, without hearing another word, leaped down, when the fox, availing himself of the opportunity, as nimbly leaped up, receiving a great lift from the horns of his friend, and then coolly remarked to the poor deluded goat: "If you had half as much brains as you have beard, you would have looked before giving the leap."

It is not proper to credit the words of every wily trickster.



## EXERCISE LX.—AN SEAGSÁDÁD SHÁTUÁD.

Common form: An Trí-fíceabad Shátuáad.

## THE YOUNG HIND AND HER MOTHER.

A young hind said one day to her mother: "Mother, you are taller than a dog, and fleetier, and more long-winded, and you have horns wherewith to defend yourself; why, therefore, are you so timorous before the hounds?" She smiled, and said, "I know this, my child, very well, but no sooner do I hear a dog barking, than my feet run away as speedily as (is) possible."

There is no use speaking to a coward about assuming courage.

## EXERCISE LXI.—AN T-ALONGHÁD SHÁTUÁD AIR TRÍ-FÍCÍD.

1. Cía tá ann rí? 2. Shíre. 3. An tu Seághan? 4. Ní mé Seághan áct Seoiria. 5. Cía an áit éarluighéann re go b-fuyl Seághan? 6. Tá re 'ran m-baile. 7. Ráib túra 'r an m-baile? 8. Ní raib me 'ran m-baile áct bí mo fearbhoḡantaíó Cormac 'ran m-baile leir an teac a córaínt. 9. Cíannor b-fuyl d' ádair; b-fuyl re fearamhail, mիրneamhail, caradamhail, geamhail, sháda-mhail aḡur flaitéamhail, mar deir daoine go b-fuyl re? 10. Tá; áct tá mo dearbhaḡair, ar a éadair tu, neamh-fearamhail, neamh-geamhail, shí go b-fuyl re flaitéamhail aḡur caradamhail; tá mion-sháine aise do shá éaraid áct tá sháine aise air a namhaid. 11. Sheamhuil go maic air an neir tá tu raí. 12. Níl me faicead a raí an mead mearaí a beic fíor. 13. Tá rí ceair.

## THIRTY-SEVENTH LESSON—

## AN SEACHTHÁD LEJGEAN AIR TRÍOCÁD.

EXERCISE LXII.—AN DARA SHÁTUÁD AIR TRÍ-FÍCÍD.

## THE WOLF AND THE LAMB.

A time there was a wolf lapping at the head of a running brook, he spied a stray lamb paddling farther down the same stream. Having made up his mind to seize her, he bethought

himself how he might give the appearance of justice to his injustice. "Villain!" said he, running up to the lamb, "how dare you muddle the water that I am drinking?" "Indeed," said the lamb, humbly, "I do not see how I can disturb the water, since it runs from you to me." "Although it is so," replied the wolf, "it was but a year ago that you called me many ill names." "Oh! Sir," said the lamb, trembling, "a year ago I was not born." "Well," replied the wolf, "if it was not you, it was your father, and that is all the same; but it is no use trying to argue me out of my fare;" and without another word he fell upon the poor helpless lamb and tore her to pieces.

A tyrant never wants a plea.

And there is no use for simple, good-hearted people, to contend with the unjust class who are in authority.

## PART IV.

## THIRTY-EIGHTH LESSON.

The second class of compounds are those formed from simple words and particles. The particles going before the root are called *prefixes*.

The prefixes in Irish orthography are about twenty-four in number. Without a correct knowledge of their import, the proper force of words into which, by composition, they enter, cannot be well understood. We shall, therefore, briefly explain the meaning of each :

Ἀ has two meanings, one *negative* or *privative*, that is, denying or reversing what is implied by the simple root; the other *intensive*, or one which increases the natural force of the word.

Ἀ, *negative*, has the meaning of *un* (English), *in* (Latin); as, eolač, knowing, having a knowledge of; skilled in; aḡ-eolač, ignorant, illiterate, having no knowledge of; unskilled in.

Ἀḡur ḡo ḡaḡ re-ran aḡeolač aḡḡḡ, and that he (Stanihurst) was unskilled in it (the Irish language).—*Keating's Ireland*, p. 50.

Eolur, learning; aḡeolur, ignorance, want of learning.

[In published works and MSS., aḡ is spelled aḡḡ when the first vowel in the annexed syllable is e or i.]

Deḡre, comfortableness (from dear, right); aḡḡdeḡre, affliction.

ḡior, knowledge; aḡḡḡior, ignorance; aḡḡḡiorač, ignorant. (In this compound, r is eclipsed by ḡ).

Ἀḡḡ m-beḡč ḡo ḡḡḡ aḡḡḡiorač 'r aḡ ḡaḡḡḡḡḡ, on his being (to) himself ignorant of (in) the Irish.—*Ibid*.

Ἀ, *intensive*, means *very*; as, ḡuar, cold; aḡḡuar, very cold; ḡaḡč, good; aḡḡaḡč, very good; tear, heat; aḡ-tear, excessive heat.

Ἀḡḡ = *dis* or *mis* (English); as, lear, luck, fortune, advantage to one's self; aḡḡlear, ill-luck, misfortune, disadvantage to one's self. Ἀḡa deaḡaḡḡ tu ḡo, deaḡḡaḡḡ tu

δ'αρηλεαρ, if you do this you will do your disadvantage, *i.e.*, you will do what to yourself will be a disadvantage.

Θεοη, according to will; Αρηθεοη, in spite of; as, δ'αρηθεοη ηα Ρομαναε, in spite of the Romans.

Αηρ = *again, backwards* (English); ταρ Αηρ “Αηρ,” come back: it enters into composition, and is, as a component particle, incorrectly spelled ειρ.

Αηρ = *re* (Latin); as, ιοc, pay; Αηριοc (with the accent on the second syllable), repayment, paying back; ειρηγ, arise; Αηρειρηγ, resurrection, rising *again*; written ειρειρηγε very commonly.

Αε has a *reiterative* meaning, or going back again on what is already done. It expresses, therefore, two effects—first, that of cancelling what is conveyed by the root; and, secondly, that of doing anew what the uncompounded word indicates. Its meaning is sometimes confined to the former, and then it becomes a *negative* particle; sometimes, however, it extends to both, and then it is a *reiterative*.

Αε, as a *negative*, is not common—Αε-μηγεαδ, to dethrone; from Αε, and μηγεαδ (theme μηγ, a king), to enthrone; Αε-κληρηεαε, a superannuated clergyman; Αε-λαοε, a superannuated warrior.

Αε, as a *reiterative*, is very common; δεαηαδ, to do, to make; Αε-δεαηαδ, to remake; ραρ, growth; Αε-ραρ, a new growth, a second crop; Αε-ευηγε, a petition, an entreaty; from Αε and ευηγε, a bond, a tie or chain—a word implying that, by our prayers, we, as it were, chain Him whom we petition to grant our request.

Φη a *negative* particle; from δηε, want, like *di, dis* (Latin); as, ρηεθεαη, faith, belief; δη-ρηεθεαη, unbelief; κεαη, a head; δη-κεαη, one who lost the head; δη-κεαηηαηη, I behead; δηλαετα, an orphan; from δη, want; and λαεε (gen. case, λαετα,) milk.

When compounded with words beginning with b or f, it causes eclipsis; as, ευθεαε, thankful, grateful; ευηευθεαε, unthankful, ungrateful, grumbling; ευηευαη, unlasting.

#### VOCABULARY.

Certain, Αηρηε; as, ρεαρ Αηρηε, a certain man.

— Δοη (one); as, ρεαρ Δοη, a man, a certain man; and βη

ρεαρ Αηη, literally, there was a man in being.

This use of the preposition Αηη is very common; as, λα η-Αηη, a

certain day (literally, there was a day in it); b <sub>1</sub> fear a <sub>1</sub> h, there was a certain man.	Income, <i>teact-a-r<sub>1</sub>ead<sub>1</sub></i> .
Egg, u <sub>1</sub> b, m.; plu. u <sub>1</sub> b <sub>a</sub> ; eggs, Latin, <i>ova</i> ; Ir. u <sub>1</sub> b is, in sense and sound, identical with the French <i>œuf</i> .	Slow, <i>u<sub>1</sub>í<sub>1</sub>í<sub>1</sub>h</i> , adj.; pronounced <i>ryan</i> ; <i>h<sub>1</sub>all</i> , slow, late; <i>h<sub>1</sub>al-t<sub>1</sub>í<sub>1</sub>ead<sub>1</sub></i> , unreasonable, dilatory.
Gold, ó <sub>1</sub> p, m. Eng.; <i>ore</i> , Latin.	Treasure, <i>í<sub>1</sub>oh<sub>1</sub>í<sub>1</sub>ur</i> , m.; <i>t<sub>1</sub>í<sub>1</sub>r<sub>1</sub>í<sub>1</sub>e</i> .
	Whole, <i>í<sub>1</sub>oh<sub>1</sub>í<sub>1</sub>án</i> , <i>i.e.</i> , the full, entire, whole; from <i>í<sub>1</sub>oh</i> and <i>í<sub>1</sub>án</i> , full.

## EXERCISE LXIII.

## THE GOOSE THAT LAID GOLDEN EGGS.

Á<sub>1</sub>h í<sub>1</sub>e a í<sub>1</sub>u<sub>1</sub>í<sub>1</sub> u<sub>1</sub>b<sub>a</sub> oí<sub>1</sub>d<sub>a</sub>.

A certain man had a goose that laid him (í<sub>1</sub>u<sub>1</sub>í<sub>1</sub> ó<sub>1</sub>) a golden egg every day. But he was not satisfied (í<sub>1</sub>ar<sub>1</sub>t<sub>1</sub>a) with so slow an income; he wished, therefore, to seize the whole treasure at once. So he killed the goose, and, cutting her open, he found (í<sub>1</sub>ua<sub>1</sub>í<sub>1</sub> í<sub>1</sub>e) that she was—just what any other goose would be.

Through a desire of over-much (í<sub>1</sub>oh<sub>1</sub>í<sub>1</sub>í<sub>1</sub>a) we lose (caí<sub>1</sub>-í<sub>1</sub>u<sub>1</sub>í<sub>1</sub>) the whole.

Saí<sub>1</sub>h<sub>1</sub> í<sub>1</sub>á<sub>1</sub>h í<sub>1</sub>oh<sub>1</sub>í<sub>1</sub> í<sub>1</sub>í<sub>1</sub>í<sub>1</sub>í<sub>1</sub>í<sub>1</sub> a<sub>1</sub>h d<sub>1</sub>oh<sub>1</sub>í<sub>1</sub> d<sub>1</sub>e, hapless greed will not succeed.

Do implies difficulty (Gr. *δύς*) when compounded with *past participles*; as, d<sub>1</sub>éah<sub>1</sub>t<sub>1</sub>a, done; d<sub>1</sub>o-d<sub>1</sub>éah<sub>1</sub>t<sub>1</sub>a, hard to be done; ó<sub>1</sub>l, drink; ó<sub>1</sub>l<sub>1</sub>a, drunk; d<sub>1</sub>o-ó<sub>1</sub>l<sub>1</sub>a, hard to be drunk; í<sub>1</sub>e, eat; d<sub>1</sub>o-í<sub>1</sub>e, hard to be eaten; í<sub>1</sub>eí<sub>1</sub>c, see; í<sub>1</sub>eí<sub>1</sub>cí<sub>1</sub>h<sub>1</sub>t<sub>1</sub>e, seen; d<sub>1</sub>o-í<sub>1</sub>eí<sub>1</sub>cí<sub>1</sub>h<sub>1</sub>t<sub>1</sub>e, hard-to-be-seen, invisible; d<sub>1</sub>o-í<sub>1</sub>í<sub>1</sub>oh<sub>1</sub>-í<sub>1</sub>u<sub>1</sub>í<sub>1</sub>í<sub>1</sub>e, infinite; from d<sub>1</sub>o and í<sub>1</sub>í<sub>1</sub>oh<sub>1</sub>-í<sub>1</sub>u<sub>1</sub>í<sub>1</sub>í<sub>1</sub>e, ended—root, í<sub>1</sub>í<sub>1</sub>oh<sub>1</sub>, end; d<sub>1</sub>o-í<sub>1</sub>u<sub>1</sub>í<sub>1</sub>í<sub>1</sub>í<sub>1</sub>e, incomprehensible; from d<sub>1</sub>o and í<sub>1</sub>u<sub>1</sub>í<sub>1</sub>í<sub>1</sub>í<sub>1</sub>a, to comprehend; from í<sub>1</sub>u<sub>1</sub>í<sub>1</sub>í<sub>1</sub>a, power.

Do, before *nouns* and *adjectives*, has the meaning of *ill*, English; as, d<sub>1</sub>o í<sub>1</sub>eu<sub>1</sub>í<sub>1</sub>a, ill-manners; d<sub>1</sub>o-í<sub>1</sub>á<sub>1</sub>í<sub>1</sub>, ill-fame; d<sub>1</sub>o-í<sub>1</sub>oh<sub>1</sub>í<sub>1</sub>á<sub>1</sub>í<sub>1</sub>, ill-education; d<sub>1</sub>o-í<sub>1</sub>eu<sub>1</sub>í<sub>1</sub>aí<sub>1</sub>, ill-mannered; d<sub>1</sub>o-í<sub>1</sub>á<sub>1</sub>í<sub>1</sub>-í<sub>1</sub>ead<sub>1</sub>, ill-famed.

Do and í<sub>1</sub>o are opposed in Gaelic: the one means the contrary of that indicated by the other. From this opposition a great number of words antagonistic in meaning, nouns as well as adjectives and participles, exists in the language.

## NOUNS.

- Saisbhear, riches; from  
 raisbhí, rich; raisbhear  
 a' r' saibhear, riches and  
 poverty.  
 Saoi, a gentleman, Sir, a  
 hero.  
 Sié, peace, plenty.  
 Sochair, n. emolument, con-  
 venience. Ex.: rochair  
 agus dochair an éiríde,  
 the profit and loss of the  
 trade; a proverb, like the  
 Latin, *qui sentit commoda  
 et incommoda sentire de-  
 betur*.  
 So-shúne, a good man.  
 Soihionn, fair weather; from  
 ro (or ron) and íon.  
 Solár, solace.  
 Sonar, happiness, bliss.  
 So-claonadh, towardness.  
 Socul, ease, rest (properly  
 rocamhail); from roí or  
 roí, and aihail, like.  
 Sorzeul, the Gospel; from  
 ro, happy, and rzeul, news.  
 Suairicear, sweetness.  
 Subailce, virtue.  
 Daibhear, want of riches,  
 penury; from daibhí,  
 poor, pennyless.  
 Daoi, a worthless person, a  
 dunce, a poltroon.  
 Díé, want, misery.  
 Dochair, loss, inconvenience;  
 from do and car, friendly  
 kind.  
 Do-shúne, a bad man, a  
 rogue.  
 Doihionn, foul weather; a  
 storm.  
 Dolár, sorrow, grief.  
 Donar, infelicity, misery.  
 Do-claonadh, repulsiveness.  
 Do-cul, difficulty.  
 Dorzeul, bad news.  
 Duairicear, sourness.  
 Dubailce, vice.

## ADJECTIVES.

- Saisbhí, rich.  
 Saoi, adj., free, cheap; v.,  
 save, redeem; raonadh,  
 freeing.  
 Soibh, affable, quiet, easy;  
 roibh, affability; roib-  
 beacht, affableness.  
 Daibhí, poor.  
 Daoi, in slavery, dear; daon-  
 adh, condemning; daoi,  
 v., to condemn.  
 Doibh, peevish, ill-humor,  
 grievous; doibheacht, pee-  
 vishness.

Socair, easy, at leisure, tranquil.	Docair, uneasy, difficult.
Socairiá, steady, established, immovable; from ro and cair, put, place.	Docairiá, unsteady.
Sochairiá, profitable, easy; from ro and cair, friendly.	Dochairiá, hurtful, wrong, injurious.
So-éireidneac, credulous.	Do-éireidneac, incredulous.
So-éirídeac, kind-hearted, giving ease; from ro and éiríde, heart.	Do-éirídeac, sorrowful; affecting the heart with pain.
So-éirídeac, very loving, affable.	Do-éirídeac, unloving, repulsive.
Solair, clear, bright, lucid; so roair, clearly, lucidly; from ro and leir, seeing.	Dolair, dark, obscure.
Sona, lucky, happy, prosperous; from ro and ád, luck.	Dona, unlucky, unhappy, unprosperous.
Suaire, sweet, pleasant.	Diaire, sour, sharp.

## PARTICIPLES.

So-doirte, easy or apt to be poured out.	Do-doirte, difficult to be poured out.
So-éiríochuighe, finite, easily ended, root—éiríoch, end.	Do-éiríochuighe, infinite.
So-éiríochuighe, comprehensible.	Do-éiríochuighe, incomprehensible.
So-éiríochuighe, visible, easily seen; root, éiríoch, see.	Do-éiríochuighe, invisible, and do-éiríochuighe, same.
So-éiríochuighe, acceptable.	Do-éiríochuighe, unacceptable.
So-éiríochuighe, movable.	Do-éiríochuighe, immovable.
So-éiríochuighe, intelligible.	Do-éiríochuighe, unintelligible.

## VOCABULARY.

Assures, dearbhan.	Before (prep) roimhe; before this, roimhe ro; adv., ádhla (already).
"That you are a rogue," zui zabad tá aghat.	Betrays, tairbeadhann, bairbeadhann.
Away with you; muid leat; teit leat; ar m'áthair leat.	Bribe, bribe.
	Civility, ríeálar, m.; from ríe,

gentlemanly bearing; and *ḃl-tear*, education; root, *ḃl*, to nourish.

Mischief, *meabál*, *fealtanar*; from *feal*, deceit, treachery; *mjor-car*, from *mj* and *car*, friendship.

Rob (to), *do ílad*; *do éiteadad*; *ḃl-íeadad*, from *ḃl-í*, plunder.

Sops, *ḃlḃ bḃ*; *íneama bḃ*.

Stop (to), *v.*, *corḃ*.

Suspicion, *ḃmḃar*, *m*.

Therefore, *ḃn ḃn ḃḃḃar rḃ*; *ḃe bḃḃ rḃ*; *uḃe rḃ*—usually found written and pronounced thus: *ḃ'a bḃḃ rḃ*, composed of *ḃe* (*ḃ'*), of; *ḃ*, its; *bḃḃ*, reason, force; *rḃ*, that.

## EXERCISE LXIV.

### THE THIEF AND THE DOG.

*Ḃn íadad ḃḃar ḃn madad.*

A thief on coming (*ḃn tearḃ*) to a house with the intention (*le íonn*) to rob it, would have stopped the barking (*tarḃar*), and therefore threw the dog sops: “Away with you,” said the dog; “I had my suspicions of you before (*ḃeana*), but this excess of civility assures me that you are a rogue.”

A bribe in hand betrays mischief at heart.

## THIRTY-NINTH LESSON.

### EXPLANATION OF PREFIXES—*continued*.

*É*, a negative particle, like the Latin *é*, *eh*, *eks*, or *ex*; as, *ḃeíḃn*, indeed, certain; *eḃeíḃn*, uncertain.

*E*, before a syllable beginning with a broad vowel, takes *a* after it, to conform to the laws of vowel assimilation; as, *ḃoíḃn*, deep, not shallow; *ea-ḃoíḃn*, not deep, shallow.

*Ea*, before the consonants *c* and *t*, causes eclipses, or assumes, for the sake of euphony in the enunciation of the compound term, a letter of the same organ; as, *cíallḃa*, intelligent; *eaḃ-cíallḃa*, devoid of intelligence; *cíabḃeac*, pious; *eaḃ-cíabḃeac*, impious, devoid of piety; *tríocáíe*, mercy; *eaḃ-tríocáíe*, without mercy; *eaḃ-tríocáíeac*, merciless. *Eaḃ* is the prefix which precedes words beginning with *r*; as, *ráíḃal*, like, similar; *eaḃ-ráíḃal*, dissimilar, unlike, unusual, matchless. The Scotch Gael do not admit the use of the eclipsing consonant after *ea*; as,



eaceap, injustice ; eacpocaipieac, merciless ; eadočap, despair.

In this they are right ; for the eclipsing consonants are, in such instances, useless ; nay, in a small way, they help to puzzle the learner.

Eap, extreme, *n.* top, end, is an intensitive particle ; as, eap-žab, arrest ; eap-řlařč, an autocrat ; from eap, and řlařč, a prince, a chieftain ; eapmhall, very slow ; eap-čoraimařl, very similar.

Eap is found only in a few words. It appears to be of kindred meaning with řap, after, meaning, final, ending, crowning ; as, eapball, a tail, from eap, and ball, a member, by metathesis řeabal.

Eap, not, devoid of ; from ap, out of ; as, eap-čapad, an enemy, from eap, and capad, a friend ; eap-uimlačt, disobedience ; from eap, and uimlačt, obedience ; which comes from uimla, humble ; Latin, *humilis* ; eap-uimam, disrespect, want of reverence ; from eap, and uimam, reverence, respect ; eapřan, sick, infirm ; from eap, and řan, sound in health ; eaz-řan, means the same, infirm ; from e, or, as above, eaz ; and řan. Eap is pronounced short.

řōřu, before, in front ; therefore it means advanced ; very. Hence its presence imparts to the meaning of all words with which it is compounded, the idea of fulness or completeness, perfection, intensity ; as, řōřu-bpaečnuřž, fore-think, prophesy ; conjecture, divine ; from řōřu, and bpaečnuřž, meditate on, speculate.

řōřu-bpuačap, an *adverb* ; from řōřu, and bpuačap, a word.

řōřu-bpuač, the edge of a precipice ; from řōřu, and bpuač, edge, border, brink.

řōřu-čeanu, the extreme end ; root, ceanu, head, limit.

řōřu-řmeal, frontier, limit, furthest, extremity, circumference ; from řmeal, a border, a hem ; as, řmeal a řallařve, the hem of His cloak ; řmeal na talimau, the ends of the earth.

řōřu-neap, violence ; neap, strength.

řōřu-eřžean, oppression ; root, eřžean, or eřžu, force, violence, compulsion.

řpřč, back, quick succession ; as, řpřč-čeačt, coming and going ; řpřč-bualað, repercussion, a palpitation.

řol, and sometimes written řl, akin in meaning with uřle,

all, signifies plenty, variety, diversity—like *πολύς*, *polús* in Greek; as, *iomad*, (adj.), many, numerous; (n.), a multitude; *iol-iomad*, a great multitude; *iol-éarúteac*, many-tongued, a polyglot; *iol-éian*, torment; from *iol*, and *éian*, pain; *iol-beurac*, arch, sly, versatile; from *iol*, and *beurac*, mannerly; root, *beur*, manners, behaviour; *iolbacac*, parti-coloured.

*Iom*, around, about; of the same meaning with the preposition *uime*, around, about; it is therefore an intensitive particle; as, *ḡaoč*, wind; *iomḡaoč*, a whirlwind; *lan*, full; *iomlan*, entire, complete; *ḡruib*, shut, close; *iom-ḡruib*, surround, shut up all around; *fulanḡ*, endure, suffer; *iom-fulanḡ*, endure; *ioméiom*, very heavy. In two instances it reverses the meaning of the word with which it is compounded; as, *iomteacč*, to depart; from *iom*, and *teacč*, to come; and *ioméiuč*, a counter-tide; from *iom*, and *éiuč*, a current.

*Ioy*, a particle that expresses fitness, suitableness; as, *ioyéiu*, marriageable (from *ioy*, fit for, and *éiu*, gen. case of *éair*, a man), as applied to a maid; *ioymha*, as applied to a young man (from *ioy*, and *mha*, the gen. case of *bean*, a woman); *ioyairu*, fit to bear arms. Before past participles it can be used at pleasure. It imparts to such participles the same meaning that the suffix “able,” “ible” (Latin, *ibilis*), gives to English words; as, *icč*, eat; *icče*, eaten; *ioy-icče*, eatable (fit to be eaten); *ól*, drink; *ólta*, drunk; *ioy-ólta*, drinkable (fit to be drunk); *mol*, praise; *molta*, praised; *ioymolta*, praiseable (fit to be praised); *ḡrad* (n.), love; *ḡraduiḡč* (v.), love thou; *ḡraduiḡče*, loved; *ioyḡraduiḡče*, loveable (fit to be loved), deserving of love; much like the Latin *amandus*; and, in this sense (as far as the Latin participle ending *dus* betokens suitableness) what O'Molloy says of this prefix is true, that it has the force of the Latin participle of the future in *dus*.

Whenever, therefore, a person translating English into Irish meets with a word ending in *able*, he need only observe its root, learn its Irish equivalent, form the past participle, and prefix *ioy*.

*Ioy* differs from the prefix *ro*; for *ro* implies ease, feasibility; *ioy*, fitness; as in the annexed example in which *ro-deanta* (easily done); *ioy-deanta* (fit to be done), are

contrasted; *níl* *ḡac* *tá* *ro-déanta*, *ion-déanta*, everything that is feasible, is not suitable.

*Ion* and *ion*, as found in some compound words, is a form of the preposition *ann*, in; as, *ioncolhuḡad*, incarnation; from *ion* (or *ann*), in; and *colhuḡad*, to give a (*colaḡ*) body to; to make flesh; *ion-meodanaḡ* (adj.), interior, from within; derived from *ion*, in, and *meodan*, middle; Latin, *medium*; English, *mean*; *ionḡantaḡ* (pr. *ee-yan-thas*), a wonder; from *ion*, and *ḡantaḡ* (root. *ḡan*, rare, scarce), a thing that seldom happens; *ionlaḡḡ*, in calf; as, *bó ionlaḡḡ*, a cow in calf; *ionnaḡ*, a treasure, a valuable thing, in which *meaḡ* (estimation, value) is placed; *ionḡon*, the brain; from *ion*, and *ceann*, head.

*Ion* intensifies; as, *ionḡmeim*, persecution; from *ion*, and *ḡmeim*, a grasp.

The prefixes *iol*, *iom*, *ion*, are written in published works and MSS. *il*, *im*, *in*, when preceding a slender vowel.

Anxious to make Irish orthography fixed, we shall write these prefixes in every instance with the broad vowel *iol*, and not *il*; *iom*, and not *im*; *ion*, and not *in*, except the prep. *i* and *in*, in. It is desirable to adopt this form for the reason just assigned. Besides *iol* is preferable to *il*, for it is synonymous with *uile*, in which the broad vowel is a leading feature, and because the spelling *iol* prevails more than *il*; and lastly, the spelling *iol* accords with the usual pronunciation better than that of *il*. These reasons hold for *iom* and *ion*.

## VOCABULARY.

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| <p><i>Caḡmeaḡ</i>, <i>n</i>, <i>m</i>, familiarity; from <i>co</i>, together, and <i>aḡmeaḡ</i>, a dwelling. Welsh, <i>caidreav</i>.</p> <p><i>Caḡad</i> (leḡḡ), was met; the perf. tense passive of <i>caḡ</i>, to twist, to turn, to twine, to meet by chance, to brandish; <i>n</i>, a twist, turn, a winding, a wile.</p> <p><i>ḡaḡcḡor</i>, <i>m</i>, fear; <i>ḡaḡteaḡ</i>, timid, shy.</p> <p><i>ḡeḡ</i>, <i>v</i>, to tremble, to show signs of fear.</p> <p><i>Leon</i>, a lion; Lat. <i>leo</i>; Gr. <i>león</i>; Welch, <i>llan</i>; Spanish, <i>leon</i>.</p> <p><i>Oḡmeaḡ</i>, <i>m</i>, a quantity; so much, as much; <i>oḡmeaḡ eaḡla</i>, so much fear; <i>ca meud tá aḡn</i>, how much for it? <i>ḡn oḡmeaḡ ro</i>, this much. <i>Oḡmeaḡ</i> is followed by <i>aḡur</i>, or its contracted form <i>aḡr</i>, and then signifies as much as, "oḡmeaḡ aḡr" <i>ḡeḡon</i> <i>lom</i> <i>a</i> <i>deanaḡ</i>, as much as I can do.</p> | <p><i>Ruḡc</i>, <i>m</i>, stead, room, state; as, <i>a ruḡc báḡr</i>, in the state of death, almost dead; <i>cḡa aḡ ruḡc a</i> <i>b-ḡup tu</i>, in what state are you?</p> <p><i>Seannaḡ</i>, a fox; Heb. <i>shuhal</i>; from <i>ḡeaḡḡ</i>, slender, slim, agile, wily. Following the spelling of its root, it is written <i>ḡeaḡnaḡ</i>; according to sound, <i>ḡionnaḡ</i>, the common form.</p> <p><i>ḡaḡla</i>, happened, befel, met; a verb def.</p> <p><i>ḡaḡlaḡ</i>, a load, a loading in of corn or hay; as much as one can carry.</p> <p><i>ḡaḡbeaḡ</i>, <i>v</i>, show; <i>ḡaḡbeaḡnaḡ</i>, a demonstration, a showing, a vision.</p> <p><i>ḡaḡre</i>, a dead body; <i>bḡaḡe</i> <i>ḡaḡre</i>, a winding-sheet; "do <i>ḡaḡḡb na ḡaon</i>," to the relics of the saints.</p> <p><i>ḡaḡḡe</i> (commonly pronounced <i>thow-she</i>) a ghost, an apparition.</p> |
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## EXERCISE LXV.—AN SIONNAIC AŽUS AN LEON.

## THE FOX AND THE LION.

B<sub>1</sub> r<sub>1</sub>o<sub>1</sub>nnac a<sub>1</sub>nn n<sub>1</sub>ar c<sub>1</sub>onna<sub>1</sub>ic (that did not see) leon a n<sub>1</sub>ar: do c<sub>1</sub>ar<sub>1</sub>la l<sub>1</sub>a n<sub>1</sub>-a<sub>1</sub>o<sub>1</sub>n ž<sub>1</sub>ur c<sub>1</sub>arac le<sub>1</sub>r e, a<sub>1</sub>ž<sub>1</sub>ur do c<sub>1</sub>ar<sub>1</sub>ic a<sub>1</sub>n o<sub>1</sub>r<sub>1</sub>ead r<sub>1</sub>nn ea<sub>1</sub>ž<sub>1</sub>la a<sub>1</sub>nn, a<sub>1</sub>n c<sub>1</sub>ead u<sub>1</sub>ar<sub>1</sub>, ž<sub>1</sub>ur n<sub>1</sub>ar<sub>1</sub>b re a n<sub>1</sub>u<sub>1</sub>c<sub>1</sub>t b<sub>1</sub>ar<sub>1</sub>. 'Nu<sub>1</sub>a<sub>1</sub>nn c<sub>1</sub>arac le<sub>1</sub>r e a<sub>1</sub>n d<sub>1</sub>ar<sub>1</sub>a u<sub>1</sub>ar<sub>1</sub>, c<sub>1</sub>ar<sub>1</sub>ic r<sub>1</sub>ar<sub>1</sub>c<sub>1</sub>or a<sub>1</sub>nn, ac<sub>1</sub>t n<sub>1</sub>or ž<sub>1</sub>e<sub>1</sub>r re. Ž<sub>1</sub>nn c<sub>1</sub>ar<sub>1</sub>u<sub>1</sub>ž<sub>1</sub>ac le<sub>1</sub>r a<sub>1</sub>n t<sub>1</sub>r<sub>1</sub>nnac u<sub>1</sub>ar<sub>1</sub>, c<sub>1</sub>uar<sub>1</sub>o re r<sub>1</sub>uar le<sub>1</sub>r a<sub>1</sub>ž<sub>1</sub>ur d<sub>1</sub>ubar<sub>1</sub>ic: "c<sub>1</sub>ar<sub>1</sub>nnor a b<sub>1</sub>-r<sub>1</sub>ar<sub>1</sub>l tu."

Ž<sub>1</sub>e<sub>1</sub>r<sub>1</sub>ead<sub>1</sub>nn c<sub>1</sub>ar<sub>1</sub>o<sub>1</sub>re<sub>1</sub>ar<sub>1</sub>, d<sub>1</sub>ro<sub>1</sub>c<sub>1</sub>nnear.

Ž<sub>1</sub>nn, ill, amiss; of the same meaning as the Saxon "mis;" is a negative prefix of frequent use; as, a<sub>1</sub>o<sub>1</sub>, fortune, luck; m<sub>1</sub>-a<sub>1</sub>o<sub>1</sub>, misfortune, ill luck; n<sub>1</sub>ac<sub>1</sub>, success, a prosperous issue; m<sub>1</sub>-n<sub>1</sub>ac<sub>1</sub>, calamity, ill success; ž<sub>1</sub>nnor<sub>1</sub>, an act; m<sub>1</sub>-ž<sub>1</sub>nnor<sub>1</sub>, an act done amiss; m<sub>1</sub>-c<sub>1</sub>lu<sub>1</sub>, ill fame.

Near<sub>1</sub>, a privative (spelled n<sub>1</sub>e<sub>1</sub>p in ancient writings, but in Scotch Gaelic at present, invariably, n<sub>1</sub>eo); as, a<sub>1</sub>nn<sub>1</sub>ead<sub>1</sub>, attentive; n<sub>1</sub>ear<sub>1</sub>-a<sub>1</sub>nn<sub>1</sub>ead<sub>1</sub>, inattentive; c<sub>1</sub>or<sub>1</sub>ar<sub>1</sub>nn<sub>1</sub>al<sub>1</sub>, like, similar; n<sub>1</sub>ear<sub>1</sub>-c<sub>1</sub>or<sub>1</sub>ar<sub>1</sub>nn<sub>1</sub>al<sub>1</sub>, unlike; le<sub>1</sub>nn<sub>1</sub>, sloth; n<sub>1</sub>ear<sub>1</sub>-le<sub>1</sub>nn<sub>1</sub>, courage, spunk; r<sub>1</sub>nn<sub>1</sub>, regard; n<sub>1</sub>ear<sub>1</sub>-r<sub>1</sub>nn<sub>1</sub>, disregard; n<sub>1</sub>o<sub>1</sub>, a thing; n<sub>1</sub>ear<sub>1</sub>-n<sub>1</sub>o<sub>1</sub>, non-entity, nothing, vanity, a thing without substance or effect; as, n<sub>1</sub> n<sub>1</sub>ear<sub>1</sub>-n<sub>1</sub>o<sub>1</sub> a<sub>1</sub>n u<sub>1</sub>le ac<sub>1</sub>t a<sub>1</sub>nn<sub>1</sub>ar<sub>1</sub>nn *Ų*la a n<sub>1</sub>ar<sub>1</sub>mad a<sub>1</sub>ž<sub>1</sub>ur a ž<sub>1</sub>nn<sub>1</sub>adu<sub>1</sub>ž<sub>1</sub>ac, all is vanity (a useless thing) but alone to serve and love God.

Oll, great; of kindred meaning with u<sub>1</sub>le, all; or with all, prodigious, vast, mighty; as, oll-ž<sub>1</sub>u<sub>1</sub>t, a loud voice; oll-ž<sub>1</sub>nnor<sub>1</sub>ac, of daring deeds; oll-ž<sub>1</sub>l<sub>1</sub>or<sub>1</sub>, bombast, big sound. Ž<sub>1</sub>ll is found as a prefix in a few words; as, all-b<sub>1</sub>uar<sub>1</sub>o<sub>1</sub>ead<sub>1</sub>, mighty, all-victorious; "all-n<sub>1</sub>ear<sub>1</sub>ic," (of) mighty strength.

"Do b<sub>1</sub>uar<sub>1</sub>o o 'n n<sub>1</sub>ar 'b<sub>1</sub> u<sub>1</sub>ar<sub>1</sub>leac 'r all-n<sub>1</sub>ear<sub>1</sub>ic."

"Which he won from the foe (who) was haughty and (of) mighty strength."

"Which he won from the proud invader."

Song—"Let Erin remember the days of old."

Ro, large, very, too much; as, n<sub>1</sub>o-c<sub>1</sub>nn<sub>1</sub>am, very great care; n<sub>1</sub>o-c<sub>1</sub>nn<sub>1</sub>, a large tree; n<sub>1</sub>o-n<sub>1</sub>nn<sub>1</sub>, a great wish; n<sub>1</sub>o b<sub>1</sub>ar<sub>1</sub>ta, the influx of the tide. Ro, when fixed to adjectives, imparts to them the same meaning that the adverb "very" in English, does to adjectives before which it is placed; as,

mo-*ai*ḃ, very high; mo-*ih*ḃ, over large. The word *u*ḃ, a king, is employed as a prefix; as, *u*ḃ-*ih*aiḃ, supremely good; *u*ḃ differs in meaning from *mo*, the latter denotes excess, the former excellence, superiority, perfection; as, *t*á *an* *u*ḃ *ro* *u*ḃ-*ih*aiḃ, this thing is very good; *t*á *an* *u*ḃ *ro* mo-*ih*aiḃ, this is over good, too good.

*S*ai, an augmentative, denoting excellence, superiority, and gives therefore to adjectives with which it enters into composition the meaning attached to absolute superlatives; as, *r*ai-*ih*aiḃ, exceedingly good; *r*ai-*ih*aiḃreac, exceedingly handsome; *r*ai-*ap*uḃ, quite ripe; *r*ai-*du*ne, an excellent person; *r*ai-*la*oc, a great hero. *S*ai, as a noun, means a worthy, a hero, a leading man, compounded, as it were, of *ro*, worthy; and *r*ear, a man. In this sense we can easily see the meaning of the Saxon word "Sir," and of the Russian "tsar" (or "zar"), and "zarina," to be a superior or distinguished person.

The prepositions *e*ḃ*u*ḃ, or *i*ḃ*u*ḃ, between; *r*o, under; *u*o*u*ne, before; *t*uḃc*u*oll, around; *t*ai, over; *t*uḃ, through; are sometimes employed as prefixes. (See Twenty-ninth Lesson.) So are *i*ai and *r*eaḃ, either as adverb or preposition.

*I*ai, after, behind, western; as, *i*ai-*b*uieḃ, the after-birth; *i*ai-*b*uille, a blow from behind; *i*ai-*de*ar, the south-west (west-south); *i*ai-*t*uaḃ, the north-west; *i*ai-*ih*uḃ, the Atlantic; *i*ai-*do*uḃ, brownish, after-brown; from *do*uḃ, brown; and *i*ai, after, left, remaining; *i*ai-*ḡ*uḃ, grief, pain; from *i*ai, and *ḡ*uḃ, a sting, a wound; *i*aiḡculta, wild, remote, deserted, western; from *i*ai, and *cul*, a corner; *I*ai-*C*onnaḃt, West Connaught.

*I*aiḡa, an earl; as it were *i*ai, after, inferior; and *r*aiḡ, a prince, a chief, one in rank next to a chieftain or prince. *I*aiḡaiḡ, feudatory prince, is the Irish of Jarlath, the Saint who is patron of the diocese of Tuam.

*S*eaḃ, anciently *r*eaḃ (Latin, *secus*), beside, apart, out of the way; as, *r*eaḃ *p*iaḡa, out of the way of pain, not having to endure pain; *r*eaḃaiḡ, avoid, shun; from *r*eaḃ and *r*an, stay, keep—*i.e.*, keep aside, avoid; *r*eaḃ-*ḡ*aiḡuḃ, I call aside; *r*eaḃ-*la*b*u*iaḃ, an allegory, a discourse having a meaning beside or apart from that which the plain words

present to the mind. *Seàc* is the root of the English words *sex*, *sect*; and of the Latin *seco*, I cut, separate, sunder, divide, I rend, and of all its derivatives.

*Seàc*, *n*, means a turn, a bout; *tabairt dam seàc*, give me a bout, or turn; *fa seàc*, by turns.

The term *seàc*, a turn, a twist, is still in common use amongst those of the country people who indulge in smoking; as, *tabairt dam seàc*, give me a smoke.

## VOCABULARY.

*Amadán*, a fool.

*Alal*, *m*, an ass; Latin, *asellus*, a young ass.

*Comruig*, *v*, stir, move; secondary meaning, excite, arouse; endeavour; do *comruig an talam*, the earth shook; *comrocaid*, would stir.

*D'a bhuig rin*, therefore; *d'* for *de*, of; *a*, its poss. pronoun; *bhuig*, virtue, force, power; *rin*, that; literally, by reason of the force of that; see, "therefore," p. 240.

*Ioinear*, *v*, to carry; to carry oneself, therefore signifies deport, behave.

— *n*, carriage, deportment.

*Oifige*, *f*, office, post, situation (*Ar-moric*, *oifige*).

*Oifigeàc*, an officer, one holding an office.

*Sotal*, *m*, arrogance, overbearing impudence. *Sotalač*, *adj.*, proud, saucy, impudent; *nač sotalač tu*, how impudent you are.

*Sleacht*, *v*, to bow down, bend, prostrate, adore; *nař fleacht do beal*, that did not bend the knee to Baal; *ma fleachtann tu dam*, if thou fall down (and adore) me.

*Tairbean*, *v*, show; prove manifest; reveal. *Alán tairbeanta*, shewbread. *Tairbeanta*, shewing; *tairbeantair*, perf. tense third person plural; *tairbeantair na daoine*, the people shewed.

*Tiomán*, *v*, to drive, to chase; *ař tiománt* (participle), driving; *feart-tiománta* (a man-of-driving), a driver.

## EXERCISE LXVI.

*Al t-Alal ašur a Oifige.*

Do bí aral ař iomčur iomář tuiđ baile ařuđe ašur do tairbeantair na daoine a mōđ ař rleachtad do. Šaol an t-aral šur do-féř tužad (was given) an oňōř. D'a bhuig řin, lán de řotal uř comrocaid ře (he would not stir) cor. Alč do leaž an feart-tiománta ař le maide, a riad: Al amadař beatař, uř duř-ře ačt do 'u iomář tá tu ař iomčur tář ař tairbeanta mōđ.

Neařann daoine řaob-čéřř šur dōř-féř tairbeantair an mōđ ř řač a tabairt d'a u-oifige.

## FORTIETH LESSON.

In the two foregoing Lessons have been shown the meaning and use of Irish prefixes, or those particles that go before the root—in this we shall treat of the particles that come after the root—suffixes or affixes.

The suffixes are, like the prefixes, of two kinds: either simple words or fragments of simple words, mere letter-endings, as they are called, or terminations. When a prefix or suffix is combined with a word, the term arising from the union is called derivative, the word from which it has sprung primitive. Derivative is, in relation, opposed to primitive; compound, to simple. For instance, *féarmanach*, manly, is a primitive, in relation to *féarmanacht*, manliness, which comes from it; while it is, at the same time, itself a derivative from *féar*, a man, the stem from which, by adding *manach*, it has been formed.

Of derivatives, as we observed in treating of compounds (37th Lesson, p. 210), Nouns, Adjectives, and Verbs are the leading families. These spring from nouns as roots, or adjectives, rarely from verbs; for it is from things and their qualities that mankind first formed notions or ideas, and therefore the names of such things and of their qualities were the earliest germs of human speech, in the genealogy of which history and philology point out Keltic as one of the earliest offshoots.

From nouns are formed adjectives. These end in *manach*, *ach*, *ach*, *ach*, or *ach*, *ach*:

*manach*, like.

*Nouns.**Adjectives*

*Faite*, welcome.

*Faiteanach*.

*Sean*, affection, fondness.

*Seananach*, friend-like, amiable.

*Gracia*, grace, favor.

*Gracianach*, graceful.

*Uachtar*, respect.

*Uachtaranach*, respectable.

*Uachtar*, esteem.

*Uachtaranach*, estimable.

*Tiagartha*, a lord.

*Tiagarthanach*, lordly.

*Tiacht*, occasion, fit time.

*Tiachtanach*, opportunely.

This suffix *manach* is written in Scotch Gaelic *ach*, *ach*, a form which has, in some instances, been imitated by Irish writers—Fu long, for instance, in

his Irish Prayer-book. In Irish poetry, *amairl* becomes *ai'l* whenever its monosyllabic sound *uil* is required to meet the requirements of poetic measure. Philologists cannot fail to perceive that *amairl* is the root of the Latin ending *alis*, *ale*, and its derived forms in the Romance and English languages.

*Ai*, which some suppose to be the particle *ma* (conjunction) as; while others derive it, as in Erse, from *mōr*, great.

*Nouns.**Adjectives.*

*Ais*, luck.

*Aismair*, lucky; in Scotch Gaelic, *admoir*.

*Briḡ*, virtue, vigour, force.

*Briḡmair*, vigorous, solid, substantial, forcible, efficacious.

*Ceol*, music.

*Ceolmair*, musical.

*Ead*, jealousy.

*Eadmair*, jealous.

*Féoil*, flesh.

*Féolmair*, fleshy.

*Fuaḡ*, hatred.

*Fuaḡmair*, hateful.

*Ḥraḡ*, love.

*Ḥraḡmair*, loving, fond.

*Luḡ*, power of motion, strength.

*Luḡmair*, vigorous, powerful, muscular.

*Jō*, as:

*Eaḡha*, wisdom.

*Eaḡhajō*, wise.

*Ciall*, sense; genitive case, *ceille*.

*Céiljō*, sensible, wise.

*Da* (asp. *ḡa*) or *ta*.

*Aimriḡ*, weather, time, portion of; hire, *airi airimriḡ*, at service, *i.e.*, "on time," performing service for a limited period.

*Aimriḡda*, temporal, ending with time, opposed to *riḡmairde*, eternal.

*Corp*, a body.

*Corporda*, bodily, corporal.

*Da*, God.

*Dada*, divine.

*Neamh*, heaven.

*Neamhda*, heavenly; *oig neamhda*, heavenly muse (maid)—*Homer, Iliad* 1.

*Fíreun*, one of the faithful.

*Fíreunta*, righteous.

*Ór*, gold.

*Órda*, golden.

*Ḥc* (*eaḡ*, after a slender vowel).

*Beairt*, an action, exploit (good or bad).

*Beairtaḡ*, tricky, wily.



*Nouns.*

Breuz, a lie.  
 Buaid, victory.  
 Fearuz, anger.  
 Fírlíne, truth.  
 Suinn, glee.

*Adjectives.*

Breuzac, given to lies.  
 Buaidéal, victorious.  
 Fearzac, angry.  
 Fírlíneac, faithful.  
 Suinnac, cheerful.

From the active signification peculiar to the ending *ac*, and from the meaning of the term *neac*, an individual, an agent (a word of which apparently *ac* is a mere fragment), adjectives with this suffix become personal nouns, expressive of office, action, or individuality; as—

Átác, a man of terror, a giant; from *átad*, fear.  
 Bacad, a lame man; from *bac*, a hindrance, an impediment; *v*, to hinder.  
 Cmuíteac, hunch-backed; from *cmuit*, a hump.  
 Catoilíceac, a Catholic; from the Gr. *Katholikos*.  
 Cuiíteac, a Quaker; from *cuit*, to shake.  
 Dánaac, a monk; from *mo* (old Irish), a person; and *do*ac, alone; root, *do*, one.  
 Dairíac, a rider; from *marc* (old Irish) a horse.

Adjectives ending in *ac* are derived from the past participles of verbs, by affixing *c* (asp.) or *ac* to the final vowel; as,

Cail, lose, perish, destroy; *cailte*, lost; *cailteac*, *adj.*, perishing; as, *la cailteac*, a famishing day; *cailteac*, *n*, a loser, one that lost; a gelding, an eunuch.  
 Dhl, destroy; *dhilte*, destroyed; *dhilteac*, destructive.  
 Dhl, praise; *dholta*, praised; *dholtaac*, praising, causing praise.

OBS. 1.—That from the past participle, an *adj.* having an active or passive meaning is readily formed by suffixing *c* for the active, or prefixing *ion* for the passive; as, *dholta*, praised; *iondholta*, to-be-praised; *dholtaac*, causing praise; *ro-dholta*, easily-praised; *do-dholta*, hard-to-be-praised.

OBS. 2.—Patronymics, sir-names, nick-names, or titles of honor or dishonor, end in *ac*; as, *Albanaac*, a Scotchman; *Breacánaac*, and, contractedly, *breacánaac*, a Welshman;



of Spring; June, of Summer; September, of Autumn; and December, of Winter, thus:

June, *mí mheadhan an t-íomhaid*.

December, *mí mheadhan an Zeymhe*.

September, *mí mheadhan an íomhaid*.

March, *mí mheadhan an earmaid*.

Spring is called *earmaid*; Autumn, *íomhaid*, and sometimes *luaid*; Summer, *íomhaid*; Winter, *zeymhe*. The Irish terms have been already explained in the foregoing Lessons.

## VOCABULARY.

*Alaíre*, Australia; for Australasia, *i.e.*, Southern Asia. For the meaning of *la*, see note, Lesson 41.

*Cion-íomhaid*, the Pacific; from *cion*, calm, quiet; and *íomhaid*, a sea.

*Cuimhneáil*, *v.*, I remember, recollect; from the root, *cuimhe*, *m.*, memory, remembrance. *Ná cuimhe leat?* Don't you remember? *I cuimhe linn*, I do remember.

*Cuimneach*, *adj.*, mindful; *cuimneach*, liable to be kept in mind. *Cuimneachóir*, a recorder; a remembrancer. *Cuimneach*, *m.*, a keepsake, a remembrance, a memorial. *Cuimhe* is a contracted form of *comhe*, a compound formed from *co*, together;

and *méin*, mind, *i.e.*, keeping in the mind, remembering.

*Ílín*, *adj.*, clear, transparent, pellucid; *n.*, the bright heavens, brightness; also a fortress or fort. *Ílan*, clean; and *íle*, pure, transparent, are adjectives of kindred meaning.

*Muinnear*, *adj.*, fond, beloved, affectionate; from *muinn*, fondness, joy, natural love.

*Muinnín*, fond one; fond love; "Cairlín mo muinnín—Kathlin, my fond love"—*Song*, by Mrs. Crawford.

*Alaíre*, *adj.*, lonely, lonesome, solitary; from *ual*, fear, dread; and *íre*, begetting, producing.

## EXERCISE LXVII.

[In this Exercise we give a letter written in very simple language, from a son in London to his father—an Irish peasant.]

London,\* an reims la de mhí,

20 Aluairt, 1860.

Al Alairt díle—Tá se an an ríomhaid a cúir cúad; tá me anoir le dá mhí an rí. I ríomhaid an anoir. Tá b-fil baile air bíd an an d-tíle íleir cor-

\* In page 95 (Part II.) of "Easy Lessons," we give the Irish spelling and derivation of the word "London." In the same page we observe in a note, under the word "Manchester," that "in modern Irish it would be better to adopt the names by which this and other English towns are familiarly known,

amajl leir. Tá re oét míle ari fad a'ur ré míle ari  
leitead no mar rin. Trí só b-fuyl re co mor a' r ionn-  
rim duir, tá mé-re uairneac an, mar zeall nac b-fuyl  
azam aon duine de mo muintiri féin le feicirint (to see).  
Táid daoine an ro ar zac tír faoi 'n zréin: Feicim  
zac lá an t-Eireannac a'ur an t-Albanac, an Fianac,  
a'ur an Spairneac, an t-Américanac, a'ur muintiri ar  
Zurtralia, a'ur ó h-oileain (islands) an éun-fhailiuge  
(Pacific).

Cuirim zó muiic ari mo éairidb 'r an m-baile;  
oir féin, a áairi díir, ari mo máairi, ari mo deairb-  
briairi Seoiri a'ur ari Páiruiic, ari mo deairb-fuiri  
Una (Winefrid), a'ur ari mo col-ceataraica. Tá duil  
azam só b-fuylid uile rlan. Tá mé féin a rlaunte mair,

than endeavour to revive those that are now obsolete." For this reason we now write London, lonðon; Australia, Zúrtrialia; August, Zuzurt. For if foreign words, or those of technical import, and names of special localities, have been without the slightest hesitation adopted into the vocabulary of the Teutonic nations, what is to prevent Irishmen from using the same liberty in adopting, as their own, words designating places and things which, in days of old, were not known, or if known, not so fully as at present, to our Irish ancestors, and for which, consequently, they have left us no nomenclature. The writer of these Lessons has, therefore, no hesitation in introducing, when necessary, into Gaelic, words like the following:—Electricity, telegraph, telegram, Algebra.

These terms are so familiar to English speakers that we are not surprised to hear occasionally persons apparently educated, but who cannot certainly lay claims to scholarship, speak of them as pure English, and with ignorant simplicity ask those conversant with Keltic, what is the Gaelic or Irish of technical names of foreign origin, not considering that they are quite as Irish as they are English or French.

The introduction of words of this class into the Gaelic vocabulary does not by any means prove that it is wanting in copiousness or richness. On the contrary there is no tongue, not even Greek or German, that can compete with Gaelic in its feasibility of forming compounds, and its ever-productive fecundity in yielding, in the hands of any competent linguistic artist, new terms by which every shade of meaning can be fully and fitly expressed; yet it is true that, no matter how rich or copious soever, or how fecund in giving birth to terms a language may be, instances will occur in which no combination of primitives or derivatives will convey the exactly identical idea which a particular name, known from common usage, will convey. This is well exemplified in the French language. No enemy of the French people can deny that their language is rich and copious in the highest degree; yet Frenchmen cannot, it seems, find in their language equivalents for "beef-steak," "meetings," "tenant-right," "eviction," "poor-house," "my lord," "steamer," "Whig," "Tory." No literal translation will convey, in the French language, the idea attached to these words in English.

buidéacáir do Dhlia, ʒíð nǵ b-fuyl aǵ rpeurí aǵn ro éo  
ʒoim aʒur éo ʒlín, no aǵ t-aerí éo rlaínceamhail a'í  
taíð aʒaib-re.

Ní fuaillí me raoréuʒad aillí bíé fōr; aét tá duil aʒam  
leir a ʒ-clonní reáctíhaine (at the end of a week) le conʒ-  
nad Dé. Beíð aʒam aillíʒead le curí éuʒad 'nuailí rʒil-  
obfaíð me aillí.

ʒo d-tí rí, aʒur ʒo bíat ír mǵre, a aétailí dílí, do  
máé mǵilínead,

Éoʒan.

## FORTY-FIRST LESSON.

Derivative Nouns in Irish are personal or abstract:

*Personal Nouns* end in óil, aillíe, aí, aíð, and are formed  
from primitive nouns or from past participles.

Doimí, a door; doimíoil, and, contractedly, doimíóil.

Saoí, labour, punishment; raóíóil, a punisher, a torturer.

Molta, praised, *past part.*; moltóil, a praiser.

ʒmaíuʒé, loved; ʒmaíuʒéoil.

ʒaillíʒé, overcome, rescued, surpassed, exceeded, violated;

raillíʒéoil, one who by persevering overcomes another;

a rescuer, a conqueror, a violater; root, ráil, very, over-  
much.

*Personal Nouns* in aillíe.

Cealʒ, deceit; cealʒaillíe, a deceitful, tricky fellow.

Cuillí, a harp; cuillíillíe, a harper.

Sealʒ, hunting; sealʒaillíe, a hunter.

The endings óil, aillíe, are supposed to be broken forms  
of the word fearí, a man; if so, fearí is also the root of the  
Latin ending *or*; as, amator, ʒmaíuʒéoil; and of the  
English ending *er*; as, lover.

*Personal Nouns* in aí, aíð,\* uíð (we omit the usual final e).

Caí, a battle, a battalion; caíáíð, a warrior.

Muc, a pig, swine; mucáíð, a swine-herd.

\* In presenting to the student the meaning of the termination aíð, aí, oí  
aor. we must ascend to the very cradle of Keltic syllabing. In tracing thence

Σταρη, a story, a history; ρταρηαδ, an historian.  
 Τρευδ, a flock; τρευδαδ, a shepherd.

*Abstract Nouns* terminate in αρ (or εαρ), *m.*; αςτ, *fem.*; or in the gen. case sing. feminine of adjectives.

21 or εαρ, *m.*

*Adjs.*, μαρε, good; μαρεαρ, *m*, goodness.

Οε, bad; οεαρ, badness.

Σαριαδ, a friend; σαριαδαρ, friendship.

to the present the several meanings of the word, we see an illustration of the way in which human speech has grown.

21, αοι, or αοιδ is a primitive—the root of many families of words.

In its very earliest acceptation it means (1) element, and, therefore, (2) fire, air, water. 21, fire, is still preserved in its derivative, αοιβεα, a coal; and its diminutive form, αοιβεαδ, or αοιδ, a spark. 21, air, in αεδαν or αεν; αι, water, in αβ, fluid, the root of αβαν, a river; (3) a first principle, therefore, or cause; (4) a being, a human being, a person, as we see in the words ραοι, a sage (from ρο, good; and αοι, being); δαοι, a bad man (from δο, bad; and αοι); δριαοι, a druid (from δαν, oak; and αοι); ραδ, a prophet (from ρα, a cause; and αδ); Latin, *vates*; one of the order of priests, to whom, among the Celts, the office of offering sacrifice and explaining natural causes was assigned, O'B. 345; (5) the liver, which so well aids in supporting life, in this sense it is written αε, and αεδ—plural αεδα. In its signification of person, applied specially, it means (6) stranger, a guest—in which sense it is commonly written αοιδ. (Hence αοιδεαδ, hospitable, courteous; αοιδεαδςτ, hospitality, courtesousness.) Also (7) a respectable, skilful, learned person; and, in the abstract, (8) skill, knowledge, honor, respect, learning, discipline, elegance, stateliness; (9) a swan.

It not only signifies a being, but the abode of beings; therefore, territory, land, island; as, ι Columb Cille, the Island of Columbkille; (Hebrew, *ai*, an island); also the substance, or wealth, which any territory must contain. Hence it signifies cattle, a herd—particularly sheep; from αοιδ, a herd, is derived αοιδανη, a keeper of flocks, and, in a special sense, a shepherd.

From αοι, a being, is formed ηαοι (i.e., αν αοι), a creature; and its diminutive form, which, to this day, is in common use, ηαοιδαν, or, by changing δ into η, ηαοιαν, an infant. Also ηι, or ηις, a girl, a female descendant; which is employed before the family names of females, as υα, or Ο, is before those of males; as, μαρη "Ηι" Κολληαλλ ηςεαν Δοιηαλλ υι Κολληαλλ, Mary O'Connell, the daughter of Daniel O'Connell. "Ηι," and not "υα," or Ο, is placed before the family name when women are spoken of.

Οπε, a forefather, an educator, a professor, a teacher, is derived from αοι, and οε, of; i.e., a man of learning, knowledge, skill, discipline; or from αοι, a being; and Δε, of God; one holding God's place in the guidance of youth. 21οπε, youth, springs from this root, and its derivative αοιδεαδς, well-behaved: so do many others which apparently are simple words. Those we have given will suffice.

Oḡlaç, a young man, a bondman; oḡlaçar, bondage, a kind of metre.

Ḃlçt, *f.*

Ḃlonḡa, *adj.*, single; from aon, one; aonḡaçt, unity.

Ḃaonḡa, *adj.*, human; ḡaonḡaçt, humanity.

Ḃraill, *n.*, a slave; traillçt, slavery.

Sḡeul, a story; rḡeulaḡḡ, a story-teller; rḡeulaḡḡçt, story-telling.

Sealḡaḡḡe, a hunter; reälḡaḡḡçt, hunting.

Ḃheallçḡḡ, a deceiver; meallçḡḡçt, the act of deceiving.

E, the gen. case sing. fem. of adjectives.

Ḃḡḡ, high; aḡḡe, height.

Ḃrom, heavy, deep, pensive, pregnant; troḡḡe, heaviness, pensiveness, pregnancy.

Ḃeal, white, bright; ḡḡe, brightness, whiteness.

From rlan comes rlanḡe, and not rlanḡe; and from raon, raonḡḡe, and not raonḡḡe; ḡaon, ḡaonḡḡe; raonḡḡçt and ḡaonḡḡçt, freedom and slavery.

*Diminutives* in aḡ, *m.*; in ḡḡ, *mas.* or *fem.*; in óḡ, *fem.*; as,

Ḃḡḡ, high.

Ḃḡḡaḡ, an elevation, a terrace.

Boçt, poor.

Boçtaḡ, a poor person.

Ḃḡoc, *m.*, a hill.

Ḃḡocaḡ, *m.*, a hillock; cḡocaḡḡ, a very small hill.

Loç, a lake.

Loçaḡ, a small lake.

Ḃall, blind.

Ḃallóḡ, *f.*, play called blind-man's buff; a bandage covering the eyes; a buffet, a leech, a mole, a dormouse, blind-fish, or kingfish.

Ḃallaḡ, *m.*, a great heap; a cairn, an Ogham monument; also for ḡallaḡaḡ, *m.*, a blind fellow; one who is purblind.

**C1a1,** dusky, grey, dark. From **c1a1** is derived (St.) **C1a1a1**'s name, and that of *Kirwin*, which, in Irish, is **C1a1u1a1**, meaning a swarthy, black haired person.—*Transactions of the Ossianic Society*. (Note by Standish Hayes, vol. iii., p. 50.)

**C1a1u1,** *f*, a black insect with many claws; a kind of beetle, a chafer; **c1a1a1**, *m*, a small black sod; a clod of turf.

Stewart is justly of opinion that the termination **1a1u1** or **1u1**, added to nouns, has a collective (not a plural) import, like the termination *rie* in the French words, *cavalerie*, *infanterie*, and *ry* in the English words, *cavalry*, *infantry*, *yeomanry*; as, **1aoc1a1u1**, a band of heroes.—*O'Donovan*, p. 333.

Of this class are :

**Ea1c1a1u1**, cavalry; from **ea1c1**, a steed.

**Ey11a1u1**, birds; from **ey11**, a bird.

**M1a1c1a1u1**, youths; from **m1a1c1**, a son.

Many words that are not diminutives end in **a1**; as, **lub**, a bend; **lub1a1**, *m*, a bow; **m1u1a1**, many, a large number; from **m1u1**, large; **ca1a1a1** (from **ca1**, turn, or **co1**, foot), a path; **o11lea1**, an island; from **o1**, above, over (as in the word **o1-a11pea1c1**, *cis-alpine*), and **1a1**, the tide, *i.e.*, land above the waves; or from **o1le**, other, apart; and **1a1**, land, *i.e.*, land apart from the main land.

Other words ending in **a1**, from **ta1**, time; or from **ta11**, possessions; are of this class; as, **1u1ca11**, eternal, ever-lasting, as found in the last part of the Apostles' creed (**ay111 a1 m-bea1ca1 1u1ca11**, and [in] life everlasting), is derived from **1o**, bliss, blissful, and **ta1**, time; meaning the blissful continuity of eternal life. From the termination **ta11**, or **ta1**, land, a region, riches, possessions in land or in stock, are formed the words **11o11ta11**, a vineyard; from **11o1**, wine, and **ta1**; **1o11ta1**, a rose-garden; **m1111ta1**, a garden of myrtles; **B11ta1**, Britain—the land of the Brits, or speckled people; **M1a111ta1**, Mauritania—the **ta1** of the Mauri; **h11du11ta1**, the **ta1** or region along the river Indus or Sindus, as it was originally called.

**1a1c1**, a region, a territory, is in its broken form **1a**, the ter-



mination of almost all the Latin topographical names that have that ending. Ex.: Assyria, *Áirryria*, from *Áirryr* and *ia*. It is, however, found as a prefix in the word *Jačaílle*, the region of beauty.

A few words end in *bar*, top, produce; as, *ceolabar*, melody, warbling; *ceolabar*, *na n-eun*, the warbling of birds; from *ceol*, song; *duíllebar*, foliage, leaves (Scotch, *duíleac*).

FAOI ČOILLTE ZLAR.

We believe the following 'Chansonnette' to be the production of a Connaught poet. His poetry has outlived his name:—

FONN :—" *One morning very early, one morning in the Spring.*"

I.

NAČ AOIBH DO NA H-ÉIRÍGH  
 D'EIRÍGEAN ZO H-ÁIB,  
 'S A BÍDEANN A CEILEABAR LE H-A ČÉILE  
 ZHÍ DOH ČHAOIB ANÁH!  
 NÍ MAÍ RÍH DÁH FÉIH, A'R  
 DOM' ČEUD MYLE ZHÁD—  
 IR FADA Ó NA ČÉILE OHAH  
 D'EIRÍGEANN ZAC LA.

II.

IR BÁINE Í JONÁ AN LILE,  
 IR DEIRE Í 'HÁ 'H RZÉIH  
 IR BHINE Í 'H AN BEIDHÍH,  
 'S IR ROILLGE Í HÁ H'ZHEÍH—  
 IR FEARH JONÁ RÍH UILE  
 ZL UAIRLEAC 'R A MEIH,  
 'S A DHA! ČA IR NA FLAÍH  
 FUARZAIL DO M' FÉIH.

(Translation.)

UNDER THE GREENWOOD.

I.

How pleasant, O little warblers!  
 Smiles Morn upon your bow'rs,  
 Where each sings to his love, beside hi.  
 In the gladness of sunny hours.  
 Not thus—ah, not thus—shines morning  
 On me and my darling queen;  
 It may break over both as brightly.  
 But far is the way between!

## II.

She's whiter than the white lily,  
 Oh lovelier to gaze upon!  
 She's sweeter than violin singing—  
 More radiant than the Sun.  
 But, than all her beauty, more beauteous  
 Is her mind's nobility—  
 O Lord! make short this absence—  
 This bitter woe to me!

*Translated by ERIONNACH.*

Verbs end, for the first person singular, in *ím*.

In order to know the verbal endings it is necessary to learn thoroughly the conjugation of a regular active verb, which has been already furnished in the "Easy Lessons;" see Lessons 49, 50.

## VOCABULARY.

Álínzár, <i>m</i> , privation, tribulation, affliction; from <i>áin</i> (a privative particle), and <i>zár</i> , aid, help.	íonleáct; from <i>íon</i> , or <i>íonín</i> , and <i>leáct</i> , a lesson.
Álínó, <i>m</i> , more correctly, <i>áiníá</i> , or <i>áiníac</i> , from <i>áin</i> , not, and <i>íac</i> , prosperity, misery, hardship, distress, misfortune, great poverty. Tá mé áin áiníó, I am in great poverty. Álínóac and áiníóac, afflicted, poor, miserable.	íonáin (from <i>íon</i> , or <i>áin</i> , in; and <i>áin</i> , one), the same; íonáin ázúr, the same as; b'íonáin leíte ázúr, it was the same with her—i.e., she considered it the same as.
Buán-reáiníac, <i>adjec.</i> , persevering; from <i>buán</i> , lasting; and <i>reáiníac</i> .	íonríuó, <i>m</i> , an attempt, an attack; tuó re íonríuó óim, he made an attack on me; <i>v</i> , to attack; <i>prep.</i> , to, towards; it is derived from <i>íonín</i> , or <i>áin</i> , in; and <i>ríuó</i> , sit.
Ceanh Áiníá, Kenmare; from <i>ceánh</i> , head; and <i>ainíá</i> , gen. case of <i>ainíu</i> , of the sea.	lááin, <i>n, f</i> , presence, company; lááinleáct, presence; á lááin ( <i>adv</i> ), (at) present; as, b'í mé á lááin, I was present.
Díobáil, <i>f</i> . (from <i>dí</i> , wanting; and <i>báil</i> , a blessing, a prosperous issue, success;) loss, defeat, destruction.	Óidear, <i>m</i> , education; from <i>óide</i> , a teacher, a professor. (See Note p. 254.)
Fóglam, <i>m</i> , learning.	Síl, <i>v</i> , to shed, part; áis ríle ná hbeon, shedding tears.
Ínleáct, <i>f</i> , understanding, intellect, ingenuity, device; íonleáct, for	

## EXERCISE LXVIII.

Ceanhmaríá,  
 Áin Fíctéacó lá de ní hbeon  
 Áin Fógláin, 1861.

Á h'ic áiníu—Áin leíte do ríuó tu ó Londón áin  
 doíad-lá-deuó de 'n ní á tá áin, do fuáiníamí (we  
 received) áin máidín (in [the] morning) áin íud. B'

briód móir oiriall 's a leigead. Do írl do mactair deora  
aiz cuimhneúad oir, 'huairi éonairic (saw) rí do ríghoban.  
B' ionnán leice é auzur éu beic a lachair. B' luatáir  
móir airi Mhairie auzur airi Cár, auzur airi Mhairle. Na  
b' éo fada airi rí zán leicir a éur cuzáir.

Tá tu mar b' Gearalt (Gerald) Suipeir a London  
éiméoll deic m-bliagha ficeid ó rí, faoi amháir auzur  
anró. So é an éaoi tá re le zác uile fear óz, móir-  
mteicéac (high-minded), tuigirionac (intelligent). Na cairl  
do mteicéac: B' buan-fearmac; táid laice maice ionnac  
(good days are before you). Táir óz; táid neair auzur  
luó do éhain auzad; táid cairl auzur mteicéac auzad, oidear  
auzur foglam, rubairic auzur tuigir auzad. N' beic cairl,  
no anró oir uíor fairde, óir cuimh cuzáid 'ran leicir ro,  
hóta cuiz pueta: glac leigean cuzáid fíir, o' h cairl  
auzur o' h d'ic-bfairail an a mar tu. B' fíirir zup b' é an  
rud ir fearir a cairla leat, an m'ic rí d' fíirir. N'  
fíirir dul air auzad air fairirze an t-fairail ro zán  
tona boirba ionnairde. Cuimh anró ro, leicir cuzáid  
o' h mairirir\* aiz áid-éonairic a London le a b-fairl aiz  
cairdead. 'Se a fairairil, auzur ir ré mo fairairil fíir  
é, nac b-fairl aiz Eirionnac auzur zo móir-móir aiz Ca-  
toiriceac, maic air b'ic le fairail mar buó cóir a Sac-  
rair: áic éonairic an fear cairadaic móir ro, rud maic  
duir. B' ríir: cuimh do mactair auzur do deairirir a  
híirad auzur a m-beairic áic éuzat.

Zo mar tu faoi éiméac Dé, re zupde

D' áir ancuimhnaiz,

Seairir M'ac Seairiz.

#### EXERCISE LXIX.

Dear Sir—A Shaoi díl—The young man who will give  
you this letter is the son of an honest farmer on my estate.  
Ir mac fíirir fairde cairta tá air mo duicáid-re an fear

\* 21) (initial) after the preposition and article is not aspirated in the  
spoken language; as, o' h mairirir; o 'h meud. To aspirate it, however,  
is conformable to principle, and accords with the practice observed in the  
written language by the best Irish scholars.



be a change or increase in the final syllable of nouns significative of a relative change in meaning.

Gaelic nouns undergo four such changes in their terminations, and consequently there must be four cases. These we call

1st. { Nominative.  
Accusative.

2nd. Genitive.

3rd. Dative.

4th. Vocative, answering to the nominative case of address in English grammar.

Modern Irish grammarians, who have investigated this subject, seem agreed that the lowest number of cases peculiar to nouns in our language is four. (See *Irish Grammar*, by Dr. Donovan, and the *College Irish Grammar*, second edition, p. 55); from which we quote the following:—

“In regard to the cases, their names and their number, it may be well to propose here a few questions, and to answer them, for the satisfaction of the learned and enlightened student.

“Why are the nominative and accusative ranked as one case? Because according to the definition of case, they have only one or the same inflection. Why then retain the term accusative? Because it expresses an idea different, either in fact, in mode, or in grammatical relation, from those conveyed by the direct or nominative case.

“Dative alone is a name given, in this edition, to the third case, just (1) to lessen the numbers of cases, and (2) because this practice—of calling the third case by the term dative—has the sanction of Greek grammarians in the grammars they have written of that ancient tongue.

“Why is the term *possessive*, as in English grammar, not employed instead of *genitive*? Because less suitable and less truthful to express the meaning of the first oblique case. Let us see what the words possessive and genitive mean, and how far that meaning is applicable to this case.

“The term *genitive* conveys the idea of *generation*, *origin*, *birth*, *source*, *first cause*, and indirectly, that of *possession*, *control*, *relation*; as, the father's son (generation, birth); this boy is Patrick's son (birth, possession); that is George's gun (possession); father's land (possession); James's arm (connexion, source, origin); the ship's side (same, by analogy). The term *possessive* conveys only the secondary meaning of the first oblique case—namely, possession, and does not express that of generation, origin, birth, source, while the term *genitive* does fully convey those ideas along with that of possession. Which term, then, is to be preferred? Certainly that of *genitive*.

“Again, in English there are two kinds of possessive cases—the real and the false, or the Anglo-Saxon and the Norman:

The Real—Anglo-Saxon.

Peter's side.

The hill's foot.

False—Norman.

The side of Peter.

The foot of the hill.

"We cannot say, the hill's foot; because the possessive, *hill's*, would denote a possessor, and a hill cannot possess. The false possessive (*of*) then must be used in those instances where no real possession is implied. The real and the false English possessives have only one *real* corresponding case in Gaelic, the genitive. It expresses, as in Latin and in Greek, real or analogical origin, cause, connexion, procession, possession. It is better to employ the term genitive, which, as in Latin and Greek, embraces both kinds.

"The vocative singular and plural has in many instances inflections different from the nominative, and is on this account properly called by another name than that of 'nominative case of address.'"

### DECLENSION.

Taking the definition of case to be a change or increase in the final syllable of a noun significative of a correlative change in meaning, there are nouns of a certain ending in the nominative that have a class of changes which other nouns of a different ending in the nominative or uninflected form have not. Declension then is the formation of case-endings. In Gaelic there are *five classes* of case-endings, a point on which grammarians seem at present to have agreed. There are, therefore, five declensions.

The key of the series of case-endings of a noun of the first or second declension, is the final vowel of the last syllable of the undeclined noun. This vowel has been called the "characteristic," because by it the character of the declension becomes known. It can, with equal propriety, be called the key-vowel.

Our readers already know that the gender of a noun which is the name of an inanimate object is regulated by this key-vowel. (Nay, the formation of the plural of an immense class of nouns—the parasyllabic class—is directed entirely by it.) It is no wonder then that Dr. O'Donovan says: "the gender has more influence on the formation of the cases than any ending of the nominative."—*Irish Grammar*, p. 78.

The key-vowel is our *principal* guide in the formation of the three first declensions; gender a *necessary* help.

Whenever a noun ends in a consonant it is plain that the vowel immediately preceding it must be broad or slender.

### THE FIRST DECLENSION

embraces nouns ending in a consonant which is just preceded in the same syllable by a *broad* vowel, provided the noun is of the masculine gender.

We say: "provided the noun is of the masculine gender," for if it be feminine, it is then not of the first declension; as, *cluair*, an ear; *cor*, a foot; *laibh*, a hand; *rlac*, a rod; which are feminine (*see Part II.*, p. 93).

All nouns, therefore, specified in "Rule I., for knowing the gender of those Irish nouns which are names of inanimate objects" (*Ibid*, p. 93), are of the first declension; but all the exceptions to Rule I. are of the second or third. Similarly, names of men, for the greater part, which end in a consonant preceded by a broad vowel, belong to this declension.

## EXAMPLES.

Bárd, *mas.*, a poet, a bard.

Primary, or unaspirated, form :

	Singular.	Plural.
Nom. }	Bárd	Báird
Acc. }		
Gen.	Báird	Báird
Dat.	Báird	Báirdaib
Voc.	Báird	Báirda.

## 2.

Carán, *m.*, a path.

Nom. }	Carán	Caráin
Acc. }		
Gen.	Caráin	Carán
Dat.	Carán	Caránaib
Voc.	Caráin	Carána.

## 3.

Sháircé, *m.*, a rider.

Nom. }	Sháircé	Sháircé
Acc. }		
Gen.	Sháircé	Sháircé
Dat.	Sháircé	Sháircéib
Acc.	Sháircé	Sháircéa.

The changes which the initial or first consonant of the word assumes, are regulated by the rules that direct the phonetic use of aspiration and eclipsis of which we have already treated at considerable length (*see* Lessons 18, 19; and Lessons 4, 5, 6, 9, 11). We shall give an example or two of the articulated form.

## SECOND DECLENSION.

The key-vowel of the second declension is slender (i); nouns, therefore, that end in a consonant preceded in the same syllable by the vowel i, are of this declension.

And these are all feminine (*see* Rule 3, p. 94). Nay, so far does the influence of gender prevail, that nouns having the key-vowel broad (which

is the characteristic of the first) are, nevertheless, of the second declension, if they are feminine.

This declension is distinguished from the first by its taking an additional syllable (e) in the genitive case. Nouns belonging to it are then of the *imparasyllabic* class.

## EXAMPLE.

Ḑuɿl, *f.*, a wish, a desire, an element.

Singular.		Plural.
Nom.	} Ḑuɿl	Ḑuɿle
Acc.		
Gen.	Ḑuɿle ( <i>dooil-e</i> )	Ḑuɿl
Dat.	Ḑuɿl	Ḑuɿlḑ
Voc.	Ḑuɿl	Ḑuɿle

\*.\* Ḑuɿl, an element, is pronounced short, nearly like ḑɿl; ḑúɿl, a wish—long.

In like manner are declined all nouns of this class which end in a single or double consonant preceded by *ɿ*; as, cɿll, *f.*, a church; cláɿɿ, a sand-pit, a hollow; cáɿn, *f.*, reproach, a fine; ḑɿuɿn, *f.*, the back; ḑlḑíɿ, glory; mɿn, *f.*, meal; uɿn, *f.*, poison; páɿɿ, *f.*, passion; rɿáɿḑ, *f.*, street; rɿáɿɿ, *f.*, history; rɿɿl, *f.*, an eye; uáɿɿ, hour.

Example of a noun feminine of which the key-vowel is broad: cor, *f.*, a foot.

## 2.

Nom.	} cor ( <i>hos</i> )	cora ( <i>kosa</i> )
Acc.		
Gen.	corre ( <i>koshe</i> )	cor
Dat.	corr ( <i>kosh</i> )	coraḑ
Voc.	çorr ( <i>chosh</i> )	çora

Observe—In the genitive case singular how a slender vowel *ɿ* is inserted before *r*, because the increase *é* in the next syllable is slender. This is caused by the principle of vowel assimilation—slender with slender and broad with broad, caol le caol aḑur leaḑan le leaḑan—so often explained for the learner.

The entire class of feminine nouns ending in a consonant preceded by a broad vowel are declined like the above :

clóc, *f.*, a stone,  
 clóḑ, *f.*, a bell,  
 cluar, *f.*, an ear,  
 cɿor, } *f.*, cross,  
 cɿóc, }

lám, a hand,  
 reod, a jewel,  
 rlat, *f.*, a rod,  
 rɿon, the nose,  
 tuaḑ, *f.*, an axe.



And all feminine nouns in  $\delta\bar{3}$  (diminutives and derivatives); as,  $\text{c}\bar{\text{h}}\bar{\text{a}}\bar{\text{p}}\bar{\delta}\bar{3}$ , a chafer;  $\text{f}\bar{\text{u}}\bar{\text{l}}\bar{\text{r}}\bar{\text{e}}\bar{\delta}\bar{3}$ , *f.*, a lark;  $\text{f}\bar{\text{u}}\bar{\text{l}}\bar{\text{h}}\bar{\text{e}}\bar{\delta}\bar{3}$ , *f.*, a window;  $\text{p}\bar{\text{e}}\bar{\text{a}}\bar{\text{c}}\bar{\delta}\bar{3}$ , a pea-hen.

## THIRD DECLENSION.

The third declension comprises those nouns, as well feminine as masculine, which end in a consonant preceded by a single or broad vowel.

Though no key-vowel serves to distinguish as a group the class that belongs to this declension from those of the first and second, yet nouns of a certain termination and order are classified as belonging to it; for example: names of offices peculiar to men; as,  $\text{m}\bar{\text{e}}\bar{\text{a}}\bar{\text{l}}\bar{\text{l}}\bar{\text{t}}\bar{\delta}\bar{\text{h}}\bar{\text{u}}\bar{\text{u}}$ ,  $\text{c}\bar{\text{h}}\bar{\text{u}}\bar{\text{c}}\bar{\text{h}}\bar{\text{u}}\bar{\text{t}}\bar{\text{e}}\bar{\text{o}}\bar{\text{h}}\bar{\text{u}}$ ; abstract nouns (*fem.*) in  $\bar{\text{a}}\bar{\text{c}}\bar{\text{t}}$ ; as,  $\text{r}\bar{\text{a}}\bar{\text{o}}\bar{\text{h}}\bar{\text{r}}\bar{\text{a}}\bar{\text{c}}\bar{\text{t}}$ , freedom; verbal nouns that have a broad vowel in the final syllable.

The peculiar feature of this declension, by which it is distinguished from the second as well as from the first, is that the genitive singular takes an increase not of *e* but of *a*.

## EXAMPLES.

(1)  $\text{d}\bar{\text{h}}\bar{\text{e}}\bar{\text{a}}\bar{\text{l}}\bar{\text{l}}\bar{\text{t}}\bar{\delta}\bar{\text{h}}\bar{\text{u}}$ , *m.*, a deceiver; (2)  $\bar{\text{a}}\bar{\text{h}}\bar{\text{h}}\bar{\text{r}}\bar{\text{a}}\bar{\text{c}}\bar{\text{t}}$ , *f.*, love, fondness; (3)  $\bar{\text{d}}\bar{\text{a}}\bar{\text{h}}\bar{\text{u}}$ , *f.*, oak.

	Singular.	Plural.
(1) Nom. }	$\text{m}\bar{\text{e}}\bar{\text{a}}\bar{\text{l}}\bar{\text{l}}\bar{\text{t}}\bar{\delta}\bar{\text{h}}\bar{\text{u}}$	$\text{m}\bar{\text{e}}\bar{\text{a}}\bar{\text{l}}\bar{\text{l}}\bar{\text{t}}\bar{\delta}\bar{\text{h}}\bar{\text{u}}\bar{\text{d}}$
Acc. }		
Gen.	$\text{m}\bar{\text{e}}\bar{\text{a}}\bar{\text{l}}\bar{\text{l}}\bar{\text{t}}\bar{\delta}\bar{\text{h}}\bar{\text{a}}$	$\text{m}\bar{\text{e}}\bar{\text{a}}\bar{\text{l}}\bar{\text{l}}\bar{\text{t}}\bar{\delta}\bar{\text{h}}\bar{\text{u}}$
Dat.	$\text{m}\bar{\text{e}}\bar{\text{a}}\bar{\text{l}}\bar{\text{l}}\bar{\text{t}}\bar{\delta}\bar{\text{h}}\bar{\text{u}}$	$\text{m}\bar{\text{e}}\bar{\text{a}}\bar{\text{l}}\bar{\text{l}}\bar{\text{t}}\bar{\delta}\bar{\text{h}}\bar{\text{u}}\bar{\text{b}}$
Voc.	$\text{m}\bar{\text{e}}\bar{\text{a}}\bar{\text{l}}\bar{\text{l}}\bar{\text{t}}\bar{\delta}\bar{\text{h}}\bar{\text{u}}$	$\text{m}\bar{\text{e}}\bar{\text{a}}\bar{\text{l}}\bar{\text{l}}\bar{\text{t}}\bar{\delta}\bar{\text{h}}\bar{\text{u}}\bar{\text{d}}$
(2) Nom. }	$\bar{\text{a}}\bar{\text{h}}\bar{\text{h}}\bar{\text{r}}\bar{\text{a}}\bar{\text{c}}\bar{\text{t}}$	$\bar{\text{a}}\bar{\text{h}}\bar{\text{h}}\bar{\text{r}}\bar{\text{a}}\bar{\text{c}}\bar{\text{t}}\bar{\text{a}}$
Acc. }		
Gen.	$\bar{\text{a}}\bar{\text{h}}\bar{\text{h}}\bar{\text{r}}\bar{\text{a}}\bar{\text{c}}\bar{\text{t}}\bar{\text{a}}$	$\bar{\text{a}}\bar{\text{h}}\bar{\text{h}}\bar{\text{r}}\bar{\text{a}}\bar{\text{c}}\bar{\text{t}}$
Dat.	$\bar{\text{a}}\bar{\text{h}}\bar{\text{h}}\bar{\text{r}}\bar{\text{a}}\bar{\text{c}}\bar{\text{t}}$	$\bar{\text{a}}\bar{\text{h}}\bar{\text{h}}\bar{\text{r}}\bar{\text{a}}\bar{\text{c}}\bar{\text{t}}\bar{\text{a}}\bar{\text{b}}$
Voc.	$\bar{\text{a}}\bar{\text{h}}\bar{\text{h}}\bar{\text{r}}\bar{\text{a}}\bar{\text{c}}\bar{\text{t}}$	$\bar{\text{a}}\bar{\text{h}}\bar{\text{h}}\bar{\text{r}}\bar{\text{a}}\bar{\text{c}}\bar{\text{t}}\bar{\text{a}}$

All derivatives in  $\bar{\text{a}}\bar{\text{c}}\bar{\text{t}}$  are declined after the above form.

(3) Nom. }	$\bar{\text{d}}\bar{\text{a}}\bar{\text{h}}\bar{\text{u}}$	$\bar{\text{d}}\bar{\text{a}}\bar{\text{h}}\bar{\text{a}}$
Acc. }		
Gen.	$\bar{\text{d}}\bar{\text{a}}\bar{\text{h}}\bar{\text{a}}$	$\bar{\text{d}}\bar{\text{a}}\bar{\text{h}}\bar{\text{u}}$
Dat.	$\bar{\text{d}}\bar{\text{a}}\bar{\text{h}}\bar{\text{u}}$	$\bar{\text{d}}\bar{\text{a}}\bar{\text{h}}\bar{\text{a}}\bar{\text{b}}$
Voc.	$\bar{\text{d}}\bar{\text{a}}\bar{\text{h}}\bar{\text{u}}$	$\bar{\text{d}}\bar{\text{a}}\bar{\text{h}}\bar{\text{a}}$

So are declined  $\bar{\text{c}}\bar{\delta}\bar{\text{h}}\bar{\text{u}}$ , *f.*, justice—gen.  $\bar{\text{c}}\bar{\delta}\bar{\text{h}}\bar{\text{a}}$ ;  $\bar{\text{c}}\bar{\text{u}}\bar{\text{d}}$ , *f.*, a portion—gen.  $\bar{\text{c}}\bar{\delta}\bar{\text{a}}$ ;  $\bar{\text{m}}\bar{\text{h}}$ , *f.*, honey—gen.  $\bar{\text{m}}\bar{\text{e}}\bar{\text{a}}\bar{\text{a}}$ ; as,  $\bar{\text{m}}\bar{\text{h}}\bar{\text{a}}\bar{\text{m}}\bar{\text{e}}\bar{\text{a}}\bar{\text{a}}$ ;  $\bar{\text{m}}\bar{\text{u}}\bar{\text{h}}\bar{\text{u}}$ , *f.*, sea—gen.  $\bar{\text{m}}\bar{\text{a}}\bar{\text{h}}\bar{\text{a}}$ , of the sea.  $\bar{\text{d}}\bar{\text{h}}\bar{\text{e}}\bar{\text{a}}\bar{\text{h}}\bar{\text{u}}$ , father—gen.  $\bar{\text{a}}\bar{\text{c}}\bar{\text{a}}\bar{\text{h}}\bar{\text{u}}$ ;  $\bar{\text{m}}\bar{\text{a}}\bar{\text{c}}\bar{\text{a}}\bar{\text{h}}\bar{\text{u}}$ , mother—gen.  $\bar{\text{m}}\bar{\text{a}}\bar{\text{c}}\bar{\text{a}}\bar{\text{h}}\bar{\text{u}}$ ;  $\bar{\text{b}}\bar{\text{h}}\bar{\text{a}}\bar{\text{c}}\bar{\text{a}}\bar{\text{h}}\bar{\text{u}}$ , brother—gen.  $\bar{\text{b}}\bar{\text{h}}\bar{\text{a}}\bar{\text{c}}\bar{\text{a}}\bar{\text{h}}\bar{\text{u}}$ , are of this declension, though they

form the gen. case commonly by omitting the slender vowel *y* before the final consonant; as, *acair*, *macair*, *briacair*; *caitair*, *f.*, a city, makes the gen. *caitairi*, and contractedly, *caitairi*.

To the third declension belong—(1) personal nouns ending in *oir*; (2) abstract nouns, in *act*; (3) verbal nouns that terminate in *uad*, *ad*, *ail*, *act*; (4) all primitive nouns that form the genitive by taking an additional syllable (*a*). This last class can be learned only by experience.

In regard to them, the words of Dr. O'Donovan can be appropriately and with truth applied, "the learner will discover that, as in Latin, Greek, and other languages, so in Irish, he must learn the gender and genitive case singular of most nouns, by reading or the help of a dictionary."

#### FOURTH DECLENSION.

It is a fact, that the final syllable of a noun terminates either in a vowel or a consonant.

Nouns, the final syllable of which end in a vowel, belong to the fourth and fifth declensions. Of these personal nouns, *mas.* ending in *aire*, in *aie*, *uie*; and other nouns, in *e*, *mas.* or *fem.*, are of the fourth declension. Also those that terminate in consonants, *viz.*, *is*, *id*, and diminutives in *in*, are of this declension.

It is characterised by having no inflection in the singular. The plural form ends in *ce*, *ie*, or *id*, as can be learned from Twenty-Fourth Lesson.

#### EXAMPLES.

*Tiagartha*, a lord; *fairne*, a ring.

Singular.		Plural.	
Nom. Acc.	} <i>Tiagartha</i>	Nom. Acc. V.	<i>tiagarthaid</i>
Gen.		Gen.	<i>tiagarthad</i>
Dat.		Dat.	<i>tiagarthaidib</i>
Voc.			
Nom. Acc.	} <i>Fairne</i>	Nom. Acc. V.	<i>fairnoid</i>
Gen.		Gen.	<i>fairnead</i>
Dat.		Dat.	<i>fairnoidib</i>
Voc.*			

\* *t*, *f*, and *p* in the examples, *tiagartha*, *fairne*, *pearra*, are aspirated in the vocative case.

## FIFTH DECLENSION.

The nouns belonging to this declension are very limited in number. Most of them terminate in a vowel, and are of the fem. gender; some few, however, are masculine. Their distinguishing mark is, that in the gen. case they end in *η*.

See Forty-Fourth Lesson, in which is presented a full list of all the nouns of this declension, pp. 270, 271, 272, &c.

## EXAMPLE.

Περσρα, a person.

Singular.

Plural.

Nom. Acc. V. περσρα

Nom. Acc. V. περσραη

Gen. περσραν

Gen. περσραν

Dat. περσραν

Dat. περσραη

## VOCABULARY.

Ἀβέη, *f.* 2d dec. (pr. *áyveish*), from *αἱ*, element, *θάη*, of death, abyss, sea, ocean; Welsh, *affwys*; it is like the Greek, *ἄβυσσος*.

Ἀβέηρεᾶδ, vast, immense, prodigious, exaggerating.

Κοιμῶδ, stirring, moving; from *κοί*, a motion; *ἡ δέαν κοί*, do not move, *κοί αἷ κοί*, rolling over and over; roll on roll.

Δοιῶδ, *m.* 1st dec., darkness; from *δοιῶ*, dark, black.

Ἑλαιν, *adj.* empty, void, unoccupied. English "fallow," is not unlike it in sound or sense.

Ἑλαιν, *adj.* void, empty, vain, devoid of shape, feeble, *wan*; Latin, *vanum*, changing *v* into *f*, *faonum*.

Ἰοῖ, *v.* to call, to name, to cry, to cŕow.

Κοιη, *v.* divide, cut into shares; *n.* a share, a part, a sect; (2) a point, nib, a promontary; Greek, *ῥιν*, a nose, a promontary.

Σολ, *m.* light (from *sol*, a word not now in use, but retained in Latin).

Ἐν, *m.* gen. *εν*; beginning, *αἷ* *δ-εν*, in the beginning; written also *τοῖ*. From *τοῖ* is derived *τοῖρεᾶδ*, beginning, and *τοῖρεᾶδ*, *thoish-each*, beginning, commencement, origin, precedence, first place; *τοῖρεῖ*, *v.* begin thou; *τοῖρεῖ οἷ*, begin, set too.

Ἰρζε, water; *plu.* *ιρζε*, waters; *ἡ η-ιρζε*, of the waters; the more modern and the simpler form of the genitive: *ἡ η-ιρζεᾶδ*, also is used.

An easy Exercise, taken from the Bible.

1. Ἀἷ δ-εν δο ἐμῶδ Δία ηεᾶν ἀγυρ τάλαιν. Ἀγυρ δο βἷ αν τάλαιν ἑλαιν ἀγυρ ἑλαιν; ἀγυρ δο βἷ δοιῶδ αἷ ἀγᾶδ ἡ ἡ-ἂβειρε ἀγυρ δο βἷ Σπιοῖαδ Δέ 'ῖ α ἐοιμῶδ οῖ εἷοη ἡ η-ιρζε. 3. Ἀγυρ δουβᾶν Δία; βἷρεᾶδ ρολυρ ανη, ἀγυρ δο βἷ αν ρολυρ ανη. 4. Ἀγυρ δο ἐοηᾶν Δία γυρ βυδ. ἡᾶν αν ρολυρ; ἀγυρ ροηη ρε ἰοἷ αν ρολυρ ἀγυρ αν δοιῶδ. 5. Ἀγυρ δο

ḡoill Dha de'n t-rólur, lá, aḡur de'n doicéadar do ḡoill  
re Oidche : aḡur do iunne an nólur aḡur an mairdín an  
ceud lá. 6. Aḡur dubairt Dha : bídead rpeur a mead-  
don na n-uirḡe, aḡur moirnead na h-uirḡe ó na h-uirḡ-  
éib. 7. Aḡur do iunne Dha an rpeur, aḡur do moirne  
na h-uirḡe faoi an rpeir ó na h-uirḡéib of cionn na  
rpeir; aḡur bí mar rí. 8. Aḡur do ḡoill Dha de'n  
rpeur, neadh. Aḡur do iunne an nólur aḡur an mairdín  
ann daria lá.—*Irish Bible, by Dr. MacHale.*

## FORTY-THIRD LESSON:

### NOUNS DECLINED WITH THE ARTICLE.

An example or two of the articulated form are, according  
to promise, here presented :—

#### Singular.

Nom. and Acc.	an báird, the bard.
Gen.	an báird, the bard's.
Dat.	ó 'n m-báird, from the bard.

#### Plural.

Nom. and Acc.	na báird, the bards.
Gen.	na m-báird, the bard's.
Dat.	ó an báirdaib, from the bards.

Coiriac an engagement, a hand-to-hand fight, (from co  
or coir, together; and bíac, old Irish; *brachium*, Latin,  
an arm).

#### Singular.

#### Plural.

N. and Ac.	an coiriac	na coiriac
Gen.	an coiriac	na ḡ-coiriac
Dat.	ó 'n ḡ-coiriac	ó na coiriac

Cruac, a stack; eac, a horse; loc, a lake; luac, a price;  
&c., are declined like coiriac.

OBS.—In words of two or more syllables é final (aspirated)  
is changed in modern Irish into ḡ (asp.) in the genitive sin-  
gular. See example, maricac, p. 263.

In Erse or Scotch Gaelic, nouns ending in é (asp.) follow the general  
analogy of inflection, like the unaspirated c in the foregoing example, coir-  
iac; or aspirated é in words of one syllable.

When the noun *báird* is declined, as in foregoing lesson, *without* the article, initial *b* in the genitive case singular is not affected in any way; but declined *with* the article, as in p. 268, it becomes aspirated, thus altering its sound from *b* to *w*. (The rules for, and reasons of this change are found in "*Easy Lessons*," Part I., observation i., p. 31, second edition.) Again, in the dative or prepositional case singular (not the plural) *b* in *báird*, and *c* in *comhac*, are eclipsed each by a cognate letter, *b* by *m*; *c* by *g*, because the noun in the singular number affected by the article and governed by a preposition suffers eclipse in its initial or first consonant when it is not either *l*, *m*, *n*, or *p*. (See *Twentieth Lesson*, Part II. *general rule*, p. 108.)

In the genitive plural also, eclipse takes place when nouns are affected by the article. (See *Twenty-first Lesson*, Obs. iii., p. 115.)

The declension of a noun with the article is the same as that without the article. Attention to aspiration and eclipse supplies the *initial* changes.

## EXERCISE LXXI.

The several cases of nouns of each declension are here exemplified; the figures indicate the declension.

*Torac* (1) *loinge* (2) *clai* (1)  
*Torac* (1) *aire* (2) *clochad* (1)  
*Torac* (1) *flaith* (3) *raite* (4)  
*Torac* (1) *flaith* (4) *oira* (4)

*Torac*, *n*, *mas.* commencement, beginning; from *tor*, first principle, beginning. *Torac* in each line is nom. case to "*ir*" understood:—thus, *torac loinge* (*ir*) *clai*; *clai*, a board; *clochad*, paving, flagging; from *clac*, a stone; *raite*, welcome, rejoicing; *oira*, a sigh; are in their respective verses, each nom. case after (*ir*); *loinge*, of a ship; *aire*, of a kiln; *flaith*, of a prince; *flaith*, of health; are gen. case, governed by *torac*, by the rule common to all languages that when two nouns signifying different things come together, that denoting possessor, originator, cause or source, of that indicated by the other noun, is put in the gen. case.

Again:

*Deire loinge a baith*  
*Deire air a loichad*  
*Deire flaith a cairnead*  
*Deire flaith oira*

Deirte, end; bátað, to drown; loṛṣað, to burn; cáineað, to disparage; orna, sigh.

Nominatives of the first declension.

Jr fearru imreap 'na uaṛṣneap.

"Strife is better than being alone."

Ní luṛṣeanṁ ronaṛ aṛru amaḁán (dat. case).

"Prosperity does not besit a fool."

Imreap, contention; uaṛṣneap, the state of being alone, loneliness.

Nominatives of first and third.

Ní uaḁaru (1) uaṛleacét (3).

"Nobility is not pride."

Gen. of first, jr fada cuimhe (4) rean-leirb, (1) gen.

"The recollection of an old child is long."

Cean mōru na céille bṛṣe, large head of (the) little sense; céille is gen. case of cṛall, f. bṛṣe, is gen. case f. of beaṣ, small.

Gen. of second, 'Sé iṛe na pōrre (2) ṣlaṛre é.

"It is the eating of green grain," (said in regard to something consumed before it has become matured.)

Pōrre ṣlaṛre, is gen. case of pōru ṣlaṛ.

Ṣionnac a ṣ-cneacan aṁ uaṛu (2).

"The fox in sheep's clothing."

Ṣionnac, is nom., uaṛu, gen. of uan, ṣ-cneacan, dative or prepositional case, c is eclipsed by ṣ, on account of the preposition a: all are of the first declension.

Nom. plur., Se a luac a locta cuṣad.

"Its faults are its only cost to you," (said to a person who despises a thing given gratis.)

Luac, 1st declen.; locta, nom. plur. 3rd declen., from loct, cuṣad, prep. prōn.

## FORTY-FOURTH LESSON.

## NOUNS OF THE SEVERAL DECLENSIONS.

## FIRST DECLENSION.

Ḃḁac, *gen*, ḁḁaic, a dwarf, a sprite.

Ḃḁaḡtur, *m*, success, good luck; ḡo ḡaḡḡ ḁḡ ḡ-ḁḡ ḁḡur ḁḡ ḡ-ḁḁaḡtur oḡḡ, "may prosperity and good luck attend you," is a prayer by which the poor express their gratitude to those who do them a kindness.

Ḃḁaḡ, *m*, a marshy portion of land, a swamp; ḡ'ḡḁḡ ḡe 'ḡ ḁḡ ḁḁaḡ ḡe, "he left me in the lurch," is a common saying.

Ḃḁlaḡ, *m*, from ḁḡ, an element, a fluid, water; and loḡ, food, provision—the Host, or altar-bread; ḁḁlaḡ coḡḡḡḡḡḡḡ, a consecrated Host; a wafer; paste made thin and baked.

Ḃḡlaḡ, *m*, from ḁḡḡ, fine, agreeable, pleasant; and loḡ, food, provision. For this there is no equivalent in English. The common people supply its want by the generic term 'kitchen;' others employ the word 'condiment.' This latter does not fully express the meaning of the Irish ḁḡlaḡ. The Latin *obsonium* comes near it in meaning. The Irish word means whatever is eaten with bread, or with the common food of the people. ḡḡ ḡaḡḡ ḁḡ 'ḡ-ḁḡlaḡ' ḁḡ ḡ-oḡḡur, "hunger is good sauce."

Ḃḡallaḡ, *m*, dialogue, arguing, speaking or conferring together; from ḁḡall, speech, conversation, which is, perhaps, from ḁḡ, at; ḁḡle, another; *i. e.*, interchange of thought in a social way.

Ḃḡḡḡḡḡ, *m*, *gen*, ḁḡḡḡḡ, Mass; ḡaḡḡ ḡu ḁḡḡ ḁḡḡḡḡ, were you at Mass; ḡ'eḡḡ ḡe ḁḡḡḡḡ, I heard Mass; ḁḡḡḡḡ ḡ'eḡḡḡḡḡḡ ḁḡḡ ḡḁḡ ḡoḡḡḡḡḡ ḁḡur la ḡaoḡḡe, to hear Mass on every Sunday and holyday. The derivation is ḁḡḡḡ, or oḡḡḡ, an offering; and ḡḡḡ, worthy, befitting, *i. e.*, an offering befitting or worthy of the Deity. In the opinion of man in every state of society, barbarous as well as civilized, *sacrifice* was considered the befitting offering worthy above all others of being presented to the Supreme Being. Amongst the Pagan Irish, ḁḡḡḡḡḡ meant sacrifice. St. Patrick retained the word as fitly expressing to the minds of

his converts the high sacrificial character of the Mass. The Irish after their conversion, retained, as Dr. O'Brien (Bishop of Cloyne) remarks, the words *cneideam*, *doctur*, *zriad*, to express (Christian) faith, hope, charity; *adriad*, for adoration of the true God; and *porad*, (*bodrad*, the giving of cows—bo), to express the sacrament of marriage.

*Atac m. gen. ataj*, a man of terror, a gigantic figure, from *atad*, fear; root, *at*, to fear, to shrink from, to dread; written also *fatad*, *fat*, the same as *at* (hence *fatcior*, fear).

*Bacal, m.* (Latin, *bacul-um*, Cornish, *bagl*), a staff, a shepherd's crook, a crosier; from *ba*, cows, and *cualle*, a staff, *i.e.*, a herd's staff or crook, with which cattle are defended by their keeper; root, *col*, to protect, to hinder from; *vide, col*.

*Bazai, m.* a threat; from *ba* or *bat*, death, and *zai*, to bawl, to cry out.

*Bailteachar*, founding of a town; a derivative from *bailte*, towns.

*Bailineac, m.* a limpet; from *bai*, because found on tops (*bai*) of rocks when the tide has ebbed.

*Biadan, m.* a salmon.

*Biacharneachar, m.* brotherhood; derived from *biachar*, a brother.

*Caoidean* (p. *ky-an*) a pelican; from *caoid*, lamentation, and *eun*, a bird; *ta me nar caoidean doimac*, I am like a solitary pelican.

*Collui, m.* a pigeon; *colum* (written also *colm*), a dove, a pigeon.

*Columan*, and *colman*, diminutive of *colum*, a dove, a pigeon—the proper name Colman.

*Cneamhai, m.* a woodcock; the horse-fly; from *cneim*, to gnaw, to nibble.

*Caal Cahal*; from *cat*, battle, *al*, support.

*Ciaran*, Kiran; from *ciar*, black.

*Cormac*, Cormack.

*Eadbard*, Edward.

*Eamon*, Edmund.

*Seaialt*, Gerald.

*Lucar*, Luke.

*Martin*, Martin.

*Micéal*, Michael, gen. *Micil*; as, *feile Micil* (the Feast of St. Michael), Michaelmas.

*Muirnear*, Maurice; *Mac Muir*, Fitz Maurice



Nicolas, Nicholas.

Rolau, Rowland, Orlando.

Raðmond, Raymond.

Rjobaíð, Robert.

Seamur, James.

Seíom, Jerome.

Símóí, Simon.

Uílliam, William.

UíacShímóí, Fitzsimon.

Uíllíog = Uílliam óí, Ulick

Dun, *m.* a hill, a mound, a stronghold, a castle, fortress, or tower. Latin, *dunum*; Welsh, *dyn*. From the word dúí are derived the names of many places not only in Ireland and Scotland, but in France, or old Gaul; as, Dun, Down; Dun-aílle (the fort of the cliff); Dun aí óíí (the fort of the gold), Dunamore; Dun-baíton, for Dun-bíetáí (the stronghold of the Britons), Dunbarton; Dun-caíllí, Dunkellin; Dúíðíóíma (the fort of the back or ridge); Dun-íaríabáí, Dungarvan; Dúííeáíabáí, Dungannon; Dúíííóí, Dunmore; Dúíbeaí, Dunbeg; Dúí-cealláí, Dunkeld, in Scotland; Ebro-dunum, Ambrun, Augustodunum, Autun; Melodunum, Melun, Cæsarodunum, Tours.

Íealbáí (pr. as if íeallún), *m.* a sparrow.

Íealbáí-cuíllí, a bullfinch.

Íealláí, a linnet.

Ílíomáí, *m.* a lobster; a loosely-built fellow.Íarííabáí, *m.* iron; íarííabáí íeal, tin.Íríacáí, *m.* a crow.Íríatáí, *m.* a crab.Íaláí, *m.* salt.

Íeadáí, a herring.

Ímolaí, *m.* a thrush.Íeáí, *m.* tin; Latin, *stannum*; cáííma íeáíí, a tin can.

Ííííeacáí, *m.* dwelling in a house; áíí-ííííeacáí, being in one house; íí eolur íeáí áíí-ííííeacáí, no knowledge (of one's character can be gained) unless by dwelling in the same house.

Íríííe, *m.* a cod-fish.

## SECOND DECLENSION.

Ílíí, *f.* a lump, a height; plu. ílíá, hills, mountains; ílíab Ílíá, the Alps:

Íó íeáíð íar Ílíá ííle,  
He traversed all the hills.

—*St. Fiach's Hymn in honor of St. Patrick, stanza v.*

Bṛíḡíṛ or Bṛíḡíḃ, Bridget; from bṛeo, fiery, and íḡíṛ, a dart, an arrow; íeíle Bṛíḡíḃe, the feast of St. Bridget; mṇ na íeíle Bṛíḡíḃe, the month of February.

Baíṇíṛ, *f.* a wedding; from beaṇ, a woman, and íeíṛ, an assembly.

Beoíṛ, *f.* a kind of beer known to the ancient Irish.

Íṇḡeaṇ, *f.* gen. íṇḡíṇe, a daughter; from íoṇ, fit, capable; and íeíṇ, *v.* to beget; or from íṇ, becoming, and íeíṇ, *n.* an offspring; íeíṇ is allied to the old English, *quean*, a woman, now *Queen*, a woman of the highest grade.

#### Feminine Nouns in óḡ.

Áṇḡeaíóḡ (a proper noun), Angelica.

Bacíóḡ, *f.* (diminutive of bacal, a staff or crook), a ringlet, curl; the sprouts or buds of potatoes; so called because crook-like at top.

Caíóḡ, *f.* a chafer.

Críúóḡ, *f.* a wrinkle; from críup, a contraction, a shrivelling.

Dúílleoḡ, *f.* a leaf; from dúille, the same.

Íaíṇleoḡ, *f.* a swallow.

Íeaóóḡ, a plover.

Íéaíóḡ, *f.* beard; from íaí, growth, and óḡ.

Ííaṇḡóḡ, Frances.

Ííoṇóḡ, *f.* a scarecrow; from ííoṇ, whitish.

Íuíṛeoḡ, *f.* ash; from íuíṛe, fountain.

Íuííreoḡ, *f.* a lark.

Íaííleoḡ, *f.* garlic.

Leaíóḡ, *f.* a place, a flounder; from leaí, half; because it appears as if cut into two parts. Leaíóḡ maíṇa, a turbot. Leaíóḡ ííoíṇ-uíííe, a fluke, *i.e.*, a flat fish found in fresh water.

Leíííṛ, *f.* lettuce.

Ḃííaóóḡ, *f.* a short knife, a bayonet.

Neaṇtoḡ, *f.* a nettle.

[NOTE.—Nouns that end in óḡ in Irish, in Scotch Gaelic end in *ag*.]

Ḃíaíḡdean, *f.* a virgin; aṇ Ḃíaíḡdean Ḃíuíṛe, the Virgin Mary. Ḃíaíḡdean is derived from mo or moó (old Irish), a person, man or woman; and íeaṇ, natural affection, love, chastity (for its derivative, íeaṇamṇaíó, means chaste; and

ḡeanaḡnaḡḡeaḡt, chastity.) Its proper spelling is, therefore, ḡaḡḡeanaḡ, but by changing the consonants the word becomes ḡaḡḡdeanaḡ; German, *mädchen*; Saxon, *maeden*; English, maiden.

Seanaḡḡḡ, *f.* shamrock, derived from ḡeanaḡaḡḡ, which is itself formed from ḡeḡḡḡ, sweet, pleasant; and ḡeupḡ, grass, trefoil; ḡeanaḡaḡḡḡḡ, and contractedly ḡeanaḡḡḡḡ, the short trefoil or shamrock.

## NOUNS OF THE THIRD DECLENSION.

Ab, *gen.* aba, a father, an abbot, a lord.

## Proper Names.

ḡonaḡur, Ængus or Æneas.	ḡeapḡḡḡḡ, Garrett.
ḡḡoḡḡoḡḡ, Christopher.	Luḡaḡḡ, <i>gen.</i> Luḡḡaḡ, Lewis.
ḡḡaḡḡḡḡḡ, Dermott; from	ḡḡuḡḡaḡ, Mortimer, Murphy.
ḡḡa, God; and aḡḡḡḡḡḡ,	ḡḡuḡḡaḡ, Murrough.
of arms.	ḡḡobḡḡḡ, Toby.
ḡeapḡur, Fergus.	

Nouns ending in ḡḡḡ, *mas.*

Baḡḡḡḡ, from baḡ, a boat, a boatswain.

Bḡaḡaḡḡḡḡḡ, *m.* a malster; from bḡaḡ, malt.

Cuḡḡḡḡḡ, *m.* a courser; from cuḡḡḡa, a course.

Cuaḡḡḡḡḡḡ, *m.* a helper; from conḡḡḡaḡḡ, help, which is itself from con, together, and ḡḡḡḡ, do.

Cuḡḡḡḡḡḡḡḡḡ, *m.* an assister, a helper, a protector.

Cḡuḡḡḡḡḡḡḡḡḡ, *m.* a gatherer; from cḡuḡḡḡḡḡ, gather; root, cḡuḡḡ, assembled, round, plump, full.

Cḡḡaḡaḡḡḡḡḡ, *m.* a clayman, a worker, a tiller or digger; from cḡḡaḡ, earth.

ḡoḡḡḡḡḡḡḡ, *m.* a reliever, a helper, an auxiliator, an assistant; one who aids a person in distress, and lends relief by procuring it; from ḡoḡḡḡḡḡḡ, assistance, help, service, goodness.

ḡḡḡḡḡaḡḡt, *f.* apostleship.

ḡḡḡt, *f.* a decree.

Baḡḡḡ, *m.* from ba, state of being; and aḡḡ, high; is itself a principal root: (1) top; as, ḡ buḡ ḡo baḡḡḡ, from bottom to top; baḡḡḡ ḡo cḡḡḡḡ, the top of your head; aḡḡ baḡḡḡ, on top; (2) point; as, ḡḡaḡaḡ ḡaḡ baḡḡḡ, a needle without point; (3) head; as, ḡaḡ buḡ ḡaḡ baḡḡḡ, without foundation or

superstruction, without head or tail ; (4) the head, branches, plants, potato stalks, oats, corn, grass, crops, harvest—*béar-faíd an talamh ro dá bárr*, this land will yield two crops ; (5) *bárra*, tops, corn, green crops, produce ; (6) the oily portion of broth, grease ; (7) the surface, bubbles, scum, spume—so called because always found on the surface ; (8) superiority—*ruair re an bárr*, he obtained the superiority ; (9) excess, overplus, profit—*níl níl ariú b'ic a'arú' d'a bárr*, we have nothing by it ; literally, there is nothing at all to us of it, profit : *cuir bárr ariú*, finish it, perfect ; *bárraí*, *m.* branches of trees, brushwood, tow.

*Fearr*, *f.* the river Nore ; gen. *Fearraí*.

*Tearraí*, *f.* Tara ; gen. *Tearraí*.

#### NOUNS OF THE FOURTH DECLENSION.

(1) All personal nouns ending in *airíe*, *airí*, *uirí*, *airí* ; (2) derivatives from the genitive feminine of adjectives ; (3) diminutives in *ín*.

(2) *Uairíe*, *f.* mind, attention.

*Uairíe*, *m.* or *f.* a foreigner ; from *airíe*, other, and *airí*, country. It is written also *eiríe* ; from *eiríe*, which is the usual Irish spelling of the Gaelic term for other.

*Uairíe*, *f.* heed, attention ; of cognate meaning with *fairíe*, watch.

*Uairíe*, *f.* a commandment ; *ca mbeud airíe éuz D'ia d'uirí* ? how many commandments has God given us ? *éuz D'ia an airíe ro do U'aoiríe*, God gave this command to Moses.

*Bairíe*, *f.* from the genitive case fem. of the adj. *Bairí*, mute ; stammering, stuttering.

*Bairíe*, *f.* milk ; from *bairí*, white.

*Bairíe*, *f.* madness ; *ta re ariú b'airíe*, he is mad (vexed).

*Cnara*, *f.* a button.

*Coiríe*, *f.* a province ; *Cuiríe Connac'ta*, the province of Connaught.

*Cóiríe*, a coffin.

*Bairíe*, *f.* town, village ; Latin, *villa* ; plu. *bairíe*.

*Fairíe*, *f.* a festival, a feast ; *fairíe Pádraic*, the festival of St. Patrick ; *fairíe Naomh B'uiríe*, the feast of St. Bridget.

Leine, *f.* a shirt, a tunic, an alb; léine aifriú, an alb part of the priest's vestments worn while offering sacrifice.

Teine, *f.* fire; plu. teinte.

Tuile, *f.* a flood; plu. tuilte.

Nouns in *ín* of the fourth declension.

(3) Baillín, *m.* a hat, a head-dress, a cap, a mitre; *u*, buailtear aith de'n m-baillín, the name is not taken from the baillín. The term baillín must be applied whether it be the baillín or head-gear of dignitary or peasant.

Caillín, a girl; the diminutive of caille, which means a stout, able woman; from calla, a hooded cloak worn by the ancients of Gaul and Ireland; camacalla (from cam or ceitric, *i.e.*, four, four-sided; and calla, a hood—root col, protect), the square hood—from the wearing of which the fierce son of the Emperor Severus derived his well-known name: cailleac, a woman in a hood. The calla was generally worn by the old, and hence the term cailleac came to signify an old woman, a hag. It means also a hooded religious, a nun; “cailleaca duba,” black religious.

Cúirín, *m.* a pitcher, a cruise, a lamp, a goblet.

Grá mo éiríde mo cúirín,  
The love of my heart 's my pitcher.

Meolín, *m.* a wren, a silly person, a ninny.

Smí, *m.* the chin; from smí, the chin, a smile, mirth.

Proper names:

Aúurc, (and Aúurc), Augustin.

Aúurc, Anthony.

Daibí (Dávee, commonly pronounced dáye) David;  
Daibí, Davidson.

Domín, Dominick.

Felím, Feilim, or Felix. Fíu, Frank.

Gíollu, Maurice; Gilmore, from Gíolla, a servant, or one devoted to; and Má, Mary.

hén, Henry.

Máolín (pr. Máolín), Myles; from máol, bald, shaven, therefore having the tonsure, hence devoted to; and Má, Mary.



Ceačtairia, *f.* a quarter, from ceačair, four.

Comhúr, *f.* a neighbour, from com and úr, a jamb, a support.

Cú, *f.* a hound; gen. sing. con, (pronounced *kŭn*, short); dat. con; nom. plu. con.

Cúirle, *f.* a vein; cúirle n o éiríde, pulse of my heart.

Dasleam, a cup-bearer; from dáil, a festive gathering.

Dearna, *f.* the palm of the hand.

Díle, *f.* a flood.

Dúileam, the Creator, from dúil, an element.

Earcu, *f.* an eel; gen. earcon; from ear, water, and cu, a hound. See cu, above.

Ealaða, *f.* (pr. *ál-y-ah*), a science.

Ealba; gen. ealban; plu. ealbana; “*Puim-geinte d ealban—the first fruits of thy herds.*”—*Deuteronomy*, xii. 18, *Irish Bible by Dr. MacHale*, p. 345.

Eire, Ireland; gen. Eireann; dat. Eirynn.

Goba, *m.* a smith; MacGoban (smith's son), MacGowen.

Guala, *f.* a shoulder.

Fealam, a philosopher, like breiceam, is of the fifth and first.

Fiačam, *m.* a debtor; “*aḡur maḡt dūyn aḡ b-fiača mar maḡčamuḡd-ye d' aḡ 'b-fiačamḡaḡ' fēḡn*, and forgive us our trespasses (debts), as we forgive our debtors.”—*The Lord's Prayer*.

Fionn-guala, *f.* a woman's name. *Fionguala*, fair shoulder

Ionza, *f.* nail (of the finger).

Jočla, *f.* a hay-yard.

Lača, *f.* a duck; makes the gen. sing. and gen. plu. lačan, and lačair in the nom. plu.

Lanairia, *f.* a married couple.

Leaca, *m.* a cheek.

Leiceann, *f.* Leinster; Cúice leiceann, province of Leinster.

Lurza, *f.* the shin.

Muiria, *f.* Munster; gen. Muirian; as, Cúice Muirian, the province of Munster. Dear-Muirian, South-Munster—Desmond; Tuad-Muirian, North-Munster, Thomond; Oir-Muirian, East-Munster—Ormond.

Mheanna, *f.* the mind; urmaice na meannan, mental prayer, meditation.

Peapra, *f.* a person.

Sacraib, *f.* England; gen. Sacraib; as talaim Sacraib land of England.

Seanḡa, *f.* a cormorant; from seanḡ, lank.

Raoite, Reelion, in the county Kildare.

Taillte, *f.* Teltown, in Meath.

Teaḡa, *f.* a tongue; plu. teaḡta.

Teora, *m.* border, boundary, limit; Latin, *terminus*.

Uille, *f.* an elbow; Latin, *ulna*; *ell*, a measure.

Ulca, *f.* beard.

Upra, the jamb of a door.

Braḡa, shoulder, *mas.* and *fem.*; gen. braḡad.

Caia, *m.* a friend, makes gen. caiaḡ, and dat. caiaib, plu. caiaḡa, or caiaib, and contractedly caiaide. Caiaide is the usual form. Caiaḡ, a friend, in the *nom.* case, is not unusual. It is then of the first declension; plu. caiaib.

Caora, *f.* a sheep; makes the gen. sing. and plu. caoraḡ, *nom.* plu. caoraib, sheep.

Talaim, *f.* land, earth, makes gen.; talaim, contractedly for talaim; dat. talaim; plu. talaima and taillte.

Those are the only nouns in the language that belong to the fifth declension.

#### EXERCISE LXXII.

Ḃn t-am imḡear an ream (1) rlan le caiaib.

“When fortune begins to frown, friends will be packing.”

Ḃn, time, being a noun *masc.*, takes *t* for euphony after the article an, the; rlan, *adj.* farewell; literally (be) save, sound; caiaib, with friends, the prepositional case, contractedly for caiaib.

Ḃn uib do cib an leaib do ḡuib an leaib.

“What the child sees that he doeth.”

leaib, a child (*pr. leánov*), gen. leib (*pr. lynv*); cib, sees, *irr. v.*, ḡuib (*nee*), does.

Ḃa 'r maic leat do ḡolaḡ, fāḡ báir;

Ḃa 'r maic leat do cáinead, por.

“If you wish to be lauded, await death.

“If you wish to be reviled, marry.”

“Ne laudes hominem in vitâ suâ”—*tanquam*

*Si diceret, lauda post vitam magnifica post consummationem.*—

*S. Maximus Homilia, 59.*



Ḃhilleadh caora (5) treud (1).

"A sheep mars a flock."

Ḃhilleadh droc-comluadair (1) deaḡ-beura (3).

"Evil communications corrupt good manners."—*St. Paul.*

Ḃhā tā ā leada (5) fāon,

Nīl an luēt (1) aīi ā fīacal (1).

"If his cheek is wan,

The fault rests not with his tooth."

Ḃhā 'r mall īr dīmeac dīoḡaltar (1) De.

"Though slow yet sure is God's justice" (De is gen. of Dia, God).

"Ἐπερ γὰρ τὲ καὶ αὐτικ' Ὀλυμπιος οὐκ ἐτελεσεν  
Εκ τε καὶ ὁψὲ τελεῖ."—*Book iv., ll. 160, 161.*

Thus rendered into Irish verse by Dr. MacHale :

Ḃīd 'r mall aīz tuīlīht dīoḡaltar ceart na n-Dea ;  
Beīd fōr 'z ā īmīht dīmeac, 'r nī zān fāc.—

*Lines 195-6.*

"Though the mills of God grind slowly, yet they grind exceeding small ;  
Though with patience He stands waiting, with exactness grinds He all."

—*Longfellow's Poetic Aphorisms.*

Na labair leīr na coraīb cō-fad ā'r beīdear an  
ceann ā laḡair.

"As long as the head is present do not speak to the feet."

Coraīb, dat. plu. of cor, *f.* ; *n.* 2nd d. ; gen. corre, plu. corā ; ceann, *m.*  
1st d. gen. cīnn, plur. ceanna.

Nī bīdeann zōit (1) zān diafaḡ (1) fīad.

Tuīzead caḡ cīall (2) mo māīnn. (1 ; gen. case)

īr tearc neac aīi ā m-bīd māc (3).

Naḡ m-bīdeann meac (3) aīi cūīd (3) d'ā cīaīn (2).

There is not a corn-field without a wild blade,

Let each understand the purport of my song.

So, rarely is the man found whom fortune favors,

That a blight falls not on some of his children.

Diafaḡ, from diaf, a blade of corn ; fīad, wild ; cīall, *f.* 2 gen. céille ;  
māīnn gen. of mānn, a song, a poem, a stanza ; tearc, rare, scarce ; neac  
(indeclinable), an individual. Raḡ, luck ; droc-maḡ, bad luck ; deaḡ-maḡ,  
good luck ; meac, pining, a blight ; tā an cupī meacḡa, the crop is  
blighted.

Κρῖος (1) κορῶν (2) ἡ ὀψρτε, *finis coronat opus.*

Κρῖος, end ; κορῶν, a crown ; ὀψρτε, gen. of ὀψαρι, (2) work, gen. ὀψαριε, and contractedly ὀψρτε, in which ρ, a slender vowel, must, before b, be inserted to conform to the rule *slender with slender*, hence ὀψρτε.

## FORTY-FIFTH LESSON.

### ADJECTIVES.

In English, adjectives remain unchanged in their terminations. The word *good*, for instance, undergoes no change in gender, number, or case, in the following: *a good man (m.) ; a good woman (f.) ; a good house (n.) ; I see a good man (obj.) ; I see good men (plu. obj.) ; a good man's (poss.) house ; good men's (plu. poss.) houses.*

The slightest acquaintance with any foreign language will show the mere English student that the adjective is inflected like the noun with which it agrees. In French and in Italian, for example, it varies in gender and number.

French.	Italian.
Sing. <i>bon, m. ; bonne, f., good.</i>	<i>bono, m. ; bona, f.</i>
Plu. <i>bons, m. ; bonnes, f., good.</i>	<i>boni, m. ; bone, f.</i>

In other languages—say, Latin, Greek, German—it varies in gender, number, and case :

Latin.	Greek.	German.	
Nom. <i>bonus.</i>	<i>ἀγαθος.</i>	<i>guter.</i>	<i>good (man).</i>
Gen. <i>boni.</i>	<i>ἀγαθου.</i>	<i>gutes.</i>	<i>of a good (man).</i>
Dat. <i>bono.</i>	<i>ἀγαθῳ.</i>	<i>gutem.</i>	<i>to a good (man).</i>
Acc. <i>bonum.</i>	<i>ἀγαθον.</i>	<i>guten.</i>	<i>good (man).</i>
Ab. <i>bono.</i>	<i>ἀγαθαῖ.</i>	<i>gutem.</i>	<i>with a good (man)</i>

In the singular number, masculine gender, the adjective undergoes several inflections, as is seen by the foregoing.

These remarks are in some measure necessary for the young student, who is accustomed to look upon the adjective in English as invariable. They will serve to render clear what is going to be said of the declension of adjectives in Gaelic.

Take an example of a noun and adjective :

Fear mór, *a big man.*

	Singular.	Plural.
Nom. }	an fear mór	na fear móra
Acc. }		
Gen.	an fear mór.	na b-fear mór.
Dat.	do 'n fear mór.	do na fearaib móra.

In this example, mór, the nominative singular, masculine, becomes mór in the genitive singular, and móra in the nominative plural :

An bean mór, *the big women.*

	Singular.	Plural.
Nom. }	an bean mór.	na mha móra ( <i>mora</i> ).
Acc. }		
Gen.	na mha móire ( <i>moirhye</i> )	na m-ban mór.
Dat.	do 'n mhaoi mór.	do na mhaib móra.

Agreeing with a noun of the feminine gender, mór becomes, in the genitive singular, móire, and in the dative mór; nom. plu. móra, masculine and feminine.

An example, one in which the final vowel of the adjective is slender :

An rhabhad mór, *the fine needle.*

	Singular.	Plural.
Nom. }	an rhabhad mór.	na rhabaib móire.
Acc. }		
Gen.	an rhabaib móir.	na rhabhad mór.
Dat.	do 'n rhabhad mór.	do na rhabadaib móire.

OBS.—Mór is not changed in the genitive masculine, because the peculiar effect of that case is to assume a slender vowel. Now, as the vowel is already slender, the genitive cannot assume another, and therefore undergoes no change.

Adjectives are, therefore, declined like nouns of the same gender and of the same final syllable. Their inflection consequently follows the analogies of the first, second, third, and fourth declensions of nouns. Those that end in vowels are invariable.

Adjectives, therefore, ending in a consonant take before it a slender vowel, *i*, (if *i* be not already in the final syllable,) in the genitive masculine; and an additional syllable, *é*, if the noun is feminine.

The plural usually ends in *a*, except where the rule *caol le caol* requires *e* and not *a*.

## DECLENSION OF ADJECTIVES.

*Qhóu*, large, great, big.

Singular.

Plural.

Mas. & Fem.

	Mas.	Fem.	
Nom. and Acc.	<i>qhóu</i> ,	<i>qhóu</i> ,	<i>qhóua</i> .
Gen.	<i>qhóiu</i> ,	<i>qhóiué</i> ,	<i>qhóu</i> .
Dat.	<i>qhóiu</i> ,	<i>qhóiu</i> ,	<i>qhóua</i> .

*míu*, fine.

Nom. and Acc.	<i>míu</i> ,	<i>míu</i> ,	<i>míue</i> .
Gen.	<i>míu</i> ,	<i>míue</i> ,	<i>míu</i> .
Dat.	<i>míu</i> ,	<i>míu</i> ,	<i>míue</i> .

*áid*, high.

Nom. and Acc.	<i>áid</i> ,	<i>áid</i> ,	<i>áida</i> .
Gen.	<i>áiu</i> ,	<i>áiué</i> ,	<i>áid</i> .
Dat.	<i>áid</i> ,	<i>áiu</i> ,	<i>áida</i> .

Adjectives ending in *ai* are declined after the form of the third declension of nouns; as,

*Flaicai*, princely, hospitable.

	Mas. and Fem.	Mas. and Fem.
Nom. and Acc.	<i>flaicai</i> ,	<i>flaicai</i> .
Gen.	<i>flaicai</i> ,	<i>flaicai</i> .
Dat.	<i>flaicai</i> ,	<i>flaicai</i> .

OBS.—Whenever any word—be it adjective, noun, or verb—of two syllables, or more than two, has a liquid letter, *l*, *m*, *n*, *r*, terminating the last syllable, or the last but one, should an increase take place, the liquid letter unites with the other consonant and elides the vowel; as, in the adjective *flaicai*, just declined, nom. *flaicai*, gen. *flaicai*, and eliding *a* between *m* and *l*, *flaicai*; *álui*, beautiful, gen. fem. *álui*, *l* and *u* (liquids) unite, and form *álui* and then the first syllable takes *i*, a slender vowel, to assimilate the slender final vowel of the first syllable with the slender vowel of the second—thus, *álui*: *álui*, delightful,

makes *aoibhne* (gen. fem.), and by syncope, eliding *i* before *u*, *aoibhne*; *abaiu*, a river, makes *abaine*; *b* and *m* coalesce, and form *abne*, and correcting the spelling, the word becomes *aibhne*, rivers; *atair*, a father, makes *aithe* (and *aitheada*) in the plural; *braatair*, a brother, a friar, *braithe*; *mlir*, sweet, makes *mlire*; *l*, from the second last syllable, unites with *r*, and the word assumes the contracted form (*uioir*) *mlre*, sweeter; so *oilir*, fond, makes *oilre*.

An adjective ending in a vowel is indeclinable; as, *rona*, lucky; *donn*, unlucky; *oronn*, golden (*u* are pronounced like *iu*); *faada*, long;

*La faada*, a long day.

*Laete faada*, long days.

*Duine donn*, an unlucky person.

*Daoine donn*, unlucky people.

*Teac oronn*, a golden house.

*Tiote oronn*, golden houses.

Nouns terminate the dative plural in *ib*, adjectives do not. Agreeing with the noun, the adjective is, like it, affected by aspiration.

Aspiration of adj. when in concord with a noun ar- ticulated.	Masculine.		Feminine.
	Sing.	Plu.	Sing.
		Nom.	Nom. and Acc.
	Gen.	...	...
	Dat.	...	Dat.
	Voc.	Voc.	Voc.

In the articulated dative, the adjective, in the modern language, suffers only aspiration in the initial consonant, though the mutable of the noun is generally eclipsed. In modern Gaelic the termination *ib* is rarely annexed to the dative plural.

### VOCABULARY.

<i>Euluib</i> , <i>v.</i> depart, separate from; <i>d'euluib re</i> , he went off.	<i>Líon</i> , gen. <i>líne</i> , <i>m.</i> flax, lint, linen; <i>ai</i> <i>buaite líne</i> , pulling flax; <i>ai</i> <i>buaiteada líne</i> , beetling flax; <i>líne-euda</i> , linen (cloth); <i>buaite-líne</i> , a sheet; from <i>buaite</i> , a covering, and <i>líne</i> —Latin, <i>linum</i> ; Welsh, <i>llin</i> . From <i>líon</i> , flax, is derived,
<i>lar</i> , <i>m.</i> fish; <i>an t-lar</i> , the fish; <i>an t-lar mór</i> , the large fish; gen. case, <i>éir</i> , nom. plur. <i>éir</i> , fish; <i>na h-éir</i> , the fish; <i>na h-éir mórna agus na h-éir beaga</i> , the large fish and the little fish.	<i>Líon</i> , <i>m.</i> gen. <i>líne</i> , a net, a fishing net, a snare; <i>líne iarsa</i> , a fishing net; <i>líne eiríne</i> , an oyster net, a dredge.
<i>laraine</i> , <i>m.</i> a fisherman; <i>an t-laraine</i> , the fisherman. “ <i>An t-laraine b'earaí an loch Neacháir an t-laraine ai ríubal.</i> ” “On Lough Neagh's banks as the fisherman strays.”— <i>Moore</i> .	<i>Sleamhuil</i> , <i>v.</i> to glide away; to slip off; from <i>sléamhuil</i> , slippery.

## EXERCISE LXXIII.

Na h-éirí mórú a gúir na h-éirí beaí.

Do bí am ádh a gúir do bí iarzáille aís caruánú éum tuáíse, lín a bí lán d' éirí beaí a gúir mórú. Do fleanmhúíúdar na h-éirí beaí tuíú na poill a gúir d' eulúíúdar leo faoi 'n toirín; áct na h-éirí mórú do gabad íad, a gúir caícead a ríeac íad ari an loirín.

Jr mhuic líúcear do'n díríam beaí, boct, íreál ímteact; a gúir gabtar an mhúirín mór, íalóibín, uíal.

## EXERCISE LXXIV.

Al pupitán óg (young crab) a gúir a mactáir.

Dubairt (said) rean-pupitán le ceann d'a h-ál: "cad é an fá, a leinb (O child), tá tu aís ríubal (walking) mar ro ari do éul?—ríubal ari d' a gáíú (walk forward)." "Al mactáir," ari (says) an pupitán óg, déanfá (I shall act) mar deir tu, ma ríublaín tu-féir íomam le car-beanfá dam an uór ír cóirí mo cóir-céir a díuúad.

Jr fearú rompla na teagair.

Example is better than instruction.

Si vis me flere, dolendum est primum ipsi tibi.

—*Horatius, Epistola ad Pisones.*

Obs.—The adjective is not declined whenever it forms part of the predicate; as, this man is tall, tá an fear ro 'aíú'; these men are tall, táú na fear ro 'aíú.' In these sentences aíú remains unchanged whether the nominative or subject be singular or plural. But if it is said, these are tall men, ír fear 'aíú' íad ro, then the adjective aíú suffers a change, to accord with the noun 'men,' 'fear,' in the nominative plural. In the latter case the adjective agrees with the noun; in the former it refers to the verb, showing that the attribute 'tallness,' is predicated of the man or of the men.

It may be quite in place to explain what the term 'predicate' means. The word is derived from *prae*, before, in public, and *dicare*, to tell, to announce; therefore, to assert, or declare of. The predicate, then, is that which is asserted of something taken as a subject; as, the man is tall; 'man' is the subject; 'is tall,' is the predicate. In logic, 'man' is the subject, 'is,' the copula or connecting link, 'tall,' the

attribute. The predicate includes the adjective and the verb *is, are, was, were, &c.* It is thus seen that naturally and logically the attribute ‘tall,’ ‘*aird,*’ being part of the predicate, refers to the verb, and not the noun, and that, therefore, its remaining unchanged in Irish, as it does in German, is quite correct, logical, and natural. In those languages in which the attribute varies, as in Latin, Greek, Italian, its relation extends back to the subject, either directly or indirectly. In Irish and German it does not do so, but refers to the verb.

## EXERCISE LXXV.

1. Is the sky (*peup*) blue, and are the stars (*neulta*) bright (*lonnac*)? 2. The sky is blue and the stars are bright. 3. Do you see (*an b-ferceann tu*) the blue sky and the bright stars (*neulta lonnac*)? 4. I see (*feicim*) the blue sky and the bright stars. 5. Are the fields green (*glar*), and the pretty (*deara*) blossoms white? 6. The fields are not green, but the pretty blossoms are white. 7. I say that green fields and white flowers are pretty to be seen (*le feicfud*). 8. Are the hills in your country high, the men large, the women fair, the trees fruitful, the harvest abundant (*lionshar*)? 9. The hills are high, the land rich, the men are large, the women fair, the trees fruitful, the harvest abundant. 10. I like (*is aíl lóm*) to see high hills, tall men, fair women, fruitful trees, and the harvest abundant. 11. Have you large farms? 12. I have not large farms—I have only one small farm; my father and brother have each a large farm. 13. Has your father fat sheep (*caomají namhara*)? 14. He has fat sheep. 15. Has your brother large stacks of corn? 16. He has, but he is able to consume twice the number (*da oimead*). 17. Oh, I know the saying: “*icear na cnuaca móra, agus tighcear leir na cnuaca beaga*—large stacks are eaten, and small ones suffice.”

## FORTY-SIXTH LESSON.

## DEGREES OF COMPARISON.

Adjectives express the qualities of things. An adjective may have a certain quality—say (1) whiteness, as something differing from blackness or redness—and so far indicates a





‘*Ĉo*’ *an* ‘*le*’ *chan*, as high as a tree.

‘*Ĉo*’ *an* ‘*asur*’ *ir* *feidit* *e*, as high as it is possible.

Obs. 1.—In plain narrative the terms *hior* and *ir* are employed. They serve then as signs of the comparative and superlative degrees; as,

Comparative.—*Ta an ghrian ‘hior’ lonnaisge ‘na an geallač*, the sun is more luminous than the moon.

*Bí an teipteas ‘hior’ luaisge ‘na an toipeas*, the lightning was more rapid than the thunder.

*Dó ceannais rē ‘hior’ raiphe ‘na díol re*, he bought more cheaply than he sold.

Superlative.—*Ameas cinnne na rpeur ri an ghrian ‘ir’ lonnaisge*, amidst the orbs of the heavens the sun is the most luminous.

Obs. 2.—The superlative *relative* requires the presence of the article before the noun. It is in this especially it differs from the comparative; as,

*Sí cill Péadair ‘an’ teampal ‘ir’ aipde ran doman*, the Church of St. Peter is *the* highest in the world.

*Sé Páirir ‘an’ baile ir deire de bailtib na h-Euipre*, Paris is *the* handsomest city of the cities of Europe—*Paris est ‘la’ plus belle de toutes les villes de l’Europe*.

From the foregoing examples of the relative superlative it is seen that the use of the article in Gaelic distinguishes the superlative from the comparative, as it does in the French and Italian languages. In French, Italian, English, the article precedes the adjective; in Gaelic, the *noun*. The change arises from the positions which, in these languages, the adjective holds in relation with the noun which it qualifies.

Superlative *absolute*.—The particles *an*, very; *ram*, surpassingly; corresponding with the German *sehr*, *mo*, exceedingly, are employed in Gaelic to express the superlative absolute, as *very* in English, *tres* in French, *molto* Italian.

Note.—The term *hior*, which precedes the comparative, is derived from *hí*, a thing (sometimes in old writings, written *hí*), and *ir*, *is*, the third person singular of the assertive form of the verb *dó beir*, to be. *Ir*, which goes before the superlative, is the assertive verb, *is*. This is immediately

seen by employing the comparative or superlative form about something which requires the use of the past tense; as,

Ṭa 2hAille 'u|o|f' ó|5e 'ya B|u|5|b, Mary is younger than Bridget.

B| 2hAille 'u| b' ' ó|5e 'ya B|u|5|b, Mary was younger than Bridget.

Here 'u|o|f' in the present tense becomes 'u| b' ' (for 'u| ba') in the past.

Again, in the present assertive form it is seen where u|b (severed from |r) is omitted; as,

'|r' ó|5e 2hAille 'ya B|u|5|b (with emphasis), Mary is younger than Bridget.

Negative emphatic form.—N| ó|5e 2hAille 'ya B|u|5|b, Mary is not younger than Bridget.

In the assertive negative.—N| ó|5e, the verb |r is left understood.

Past tense.—N| b' ó|5e 2hAille 'ya B|u|5|b, Mary was not older than Bridget.

From the third example above—|r ó|5e 2hAille 'ya B|u|5|b, Mary is older than Bridget—it is seen that |r, which points out the superlative, precedes also the assertive form of the comparative. The use of the article, therefore, before the noun, and other aids—such as that of a noun governed by a preposition—become necessary to distinguish the former from the latter. This very readily becomes known from the context.

#### EXERCISE LXXVI.

1. Here we are together—George, Joseph, and Gregory (5|pe5|o|u). I, George, am the youngest (a|u te |r o|5e), you, Joseph, are the tallest, and Gregory is the oldest (a|u te |r |u|u|e : from |ean, old). 2. (Gregory), who is the oldest, you say? 3. You are. 4. I am not, indeed; with great respect (le u|u|am m|o|u); I think you are as old yourself as I am (co |ean cu |é|u a'|r ta|u|u-|e). 5. Well, be it so—we are not women, that we should thus dispute about age. 6. Certainly we are all as old as that the youngest of us should have sense. 7. I agree with you (cu|5|u|u leat). 8. How is your family (cu|u|am)? 9. They are well, thank you. 10. Are your sons at home—John, Vincent, and

Alphred (Uíbhreant aḡur Alfréd)? 11. They are. 12. Which of them is the older (cía aca ír rínnhe)? 13. Vincent. 14. Which of them is the strongest (ír laídhíne, from laídhíu, strong)? 15. Alphred. 16. Do you tell me so? 17. Yes. 18. And is he not the youngest and the slenderest (caol—caoíle)? 19. Yes (ír re). 20. He is a fine fellow—buačal bíeasḡ, or oḡfeair áluih—his head is as massive (tíom) and as intellectual (cíaímhair) as Daniel O'Connell's (le ceann Doinnial Uí Chonhail). 21. How is business doing (cíaínnor a b-fuyl ḡhočairde aís d'éahad)? 22. Fairly (ḡo meairíoda). 23. Is wine dear? 24. It is. 25. Is meat dearer (uíor daoíne) than bread (íha arián)? 26. It is. 27. Are bread and meat cheaper than wine and spirits (uірḡe-beača)? 28. Certainly. 29. Have you bought (air čeahnuisḡ tu) gloves (laímhana)? 30. I have (do čeahnuisčear). 31. I buy cloth, and everything that I want, in Dublin. 32. Why do you do so—do you not know that by thus acting you injure the trade of small towns, in which things are sold really as cheap as in large cities?

## VOCABULARY.

Áice (pr. *ak-khé*) *m.* proximity; ahh áice, in proximity, *adv.*; near, close by; ahh a h-áice, in her proximity, near her; ahh a áice, near him; ahh a h-áice, near them.

Čonhahir (khonmark), saw; past tense of řejc, see, *ir. v.*; řejcím, I see; řejcím, I shall see; čonhahir, saw.

Đion, *m.* (3rd dec.) a shelter, protection řa Đion, under shelter.

Đíč, want.

Đ'a bíisḡ řih (*dha vree shin*), for that reason, therefore—literally, be

of, by; a its, (bíisḡ) virtue, řih, that.

Đíar, (conj.) as, even as, like; mar čeo, as a mist; mar blač ah mačairíne, as the flower of the field: mar řih, in that (manner); thus so; d'éah mar řih, do so—*i.e.*, in that manner; mar řo, in this manner; mar řub, in that other manner.

Đíar, (prep.) for, like to; mar řih, for that—*i.e.*, then, therefore; mar abair, like to a river.

Sceípe, *f.* (2nd declen.) a cliff, a bare mountain ridge; gen. of řceípe.

## EXERCISE LXXVII.

Áh ḡabair aḡur ah mačad alla.

Do čonhahir mačad alla ḡabair air báiri řceípe, air náir b' řeídhíu leir čeáčť ahh a h-áice. Đ'foḡair mar řih oirí aís mač: Čad é ah řač b-fuyl tu ahh řih řuar, áre lom, nočtuisčťe, aḡur ḡo leor řeui ahh řo air a b-fuyl blař aḡur blač. Đ'a bíisḡ řih čairi ahuar." "ḡo

maid maic aḡad," d' f'neazair an ḡabar, "ir fearir liom  
 d'ic aḡur d'ion, 'na roḡ aḡur ḡad."

Ir fearir beazan le roḡ 'na morian le anioḡ.

A little with peace and quiet is better than much with  
 contention.

## VOCABULARY.

At last, fa deirné.

Contention, strife, m'near, *m.* 1st  
 dec. gen. m'neir.

Durability, buanar, *m.*; from buan,  
 lasting, enduring.

Fine, *adj.* bneaz, alup maireac,  
 rḡairiac, gen. fem. alupne, con-  
 tractedly aipne (pr. aillé); n'or  
 aipne, more beautiful; n'or rḡair-  
 iac, n'or maipne.

Raven, fanḡ (vulture), *f.* 2nd dec.  
 rapl na fanḡe, the eye of the  
 vulture; f'ac, *m.* 1st dec. gen.  
 f'iac, plu. f'iac; f'ac dub, a

raven; f'ac fanḡe, a cormo-  
 rant.

Swallow, aipne, *f.* 2nd dec. gen.  
 aipne; plu. aipne. See  
 example—nouns in ó, *f.* of the  
 second declension. N' deairne  
 aon aipne (linnets) fanḡe,  
 one swallow will not make a  
 summer.

„ b'naacair (a swallow); from  
 b'naac, a bank; also called by  
 some, ḡablan ḡairte (ḡablan,  
 fork, gable, one that moves zig-  
 zag), and ḡairte, of wind.

## EXERCISE LXXVIII.

## The Swallow and the Raven.

There was a contention between the swallow and the  
 raven, which of them was the finer bird. The raven at last  
 said: "Your beauty stands (is) for the summer alone, but  
 mine lasts many winters."

Ir fearir buanar 'na aipneac.

Durability is better than beauty.

## VOCABULARY.

Cairn lán c'uirne, a maid in the  
 midst of a gathering.

Cu, a hound, *f.* 5th dec. gen. cu.  
 (Most of these terms have been  
 explained in the foregoing Les-  
 sons.)

Dealḡ, a thorn, *m.* 1st dec. gen. deilḡ.  
 Féir, use, 4th dec. ḡan féir (gan  
 fême), useless.

ḡéirne, compar. and super. degree of  
 ḡeup, sharp.

ḡlún, 1st dec, knee.

ḡhna, the gen. sing. and nom. plur.  
 of bean, a woman.

ḡhnaic, *m.* 1st dec. gen. munlaḡ, mire;  
 derived from loé, a pond, &c.

N'irne, super. of n'irneac; from  
 n'ir (niv), poison.

Raḡaric (rhyark), sight, vision, the  
 ken, power of seeing.

Raḡaric, sight, is applied to the power  
 of seeing; aiparic, sight, to the  
 thing seen; ta raḡaric maic  
 aḡam, I have good sight; ir  
 bneaz an t-aiparic é, it is a  
 fine sight (thing seen).

Rapl, *f.* 2nd dec., an eye.

ḡearḡa, *f.* tongue, 5th dec.

Uile, elbow, arm; gen. uplean, 5th  
 dec

(Ir) Fearir, better, best.

## EXERCISE LXXIX.

## COMPARATIVES AND SUPERLATIVES.

Níl níl “níor zéille” ’na ceann a mhá.

Ná ní níl “nír nímhíle” ann duine;  
ríle; glúin; aghur uile.

Ná ní nádaire (*rhy-irk*) “ní zéille ari bí:”

Seadaí ari éirí; cu ann gléan; caile lár cúlúine.

Ná ní níl “zán féidm ari bí:”

Caitead cloí ari éirí; comharluíad mhaoi boirib;  
caite le ceann zán céil.

Ná ní níl “nír zéille ari bí:”

Dealz múnlaí, fíacal (tooth) cu, a’r focal (word)  
amadaí (of a fool).

Ní féarú níne ’na boirib níne,

Ní féarú cónú ’na dul éim dílé;

Ní féarú tead beaz a’r ceann lón,

’Na tead níne a’r beazán bíde.

## FORTY-SEVENTH LESSON.

## ADJECTIVES IRREGULAR IN THE MODE OF COMPARISON.

The adjectives irregular in their mode of comparison in English are:

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
Good,	better,	best.
Bad, or ill,	worse,	worst.
Little,	less,	least.
Much, or many,	more,	most.

and some few others.

The adverbs also derived from these adjectives are irregular:

Well,	better,	best.
-------	---------	-------

John sings well (*adv.*); James, better (*adv. comparative*);  
Jane, best (*adv. superlative*).

Badly,	worse,	worst.
Little,	less,	least.

In Gaelic those irregularly compared are :

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
Beaḡ, little, small,	njor luḡa (pr. <i>lhoo</i> ),	ir luḡa.
Fada, long; from	{ „ faide,	„ faide.
fad, length,	{ „ fā,	„ fā.
Fuair, easy,	„ furā, urā,	„ furā, and urā.
Foḡur, near; Welsh,	„ foḡre (for foḡ-	„ foḡre.
agos; Gr. ἔγγυς,	ire), by <i>Me-</i> <i>tathesis</i> , foḡre.	
ḡar, near,	„ ḡoirie, ḡairie.	„ ḡoirie.
ḡair, short,	„ ḡoiria,	„ ḡoiria.
Jonmair, dear,	„ airā,	„ airā.
Jomda, many,	„ lā,	„ lā.
Luāt, quick, fleet,	{ „ luāte,	„ luāte.
(pr. <i>lhoo-ah</i> , in	{ „ tuirce,	„ túirce.
one syl.)		
ḡair, good,	„ fearr (pr. <i>far</i> ,	„ fearr.
	as in English),	
Deaḡ, good,	„ deac,	„ deac.
ḡair, often,	„ mairca,	„ mairca.
ḡair, great,	„ mō,	„ mō.
Olc, bad,	„ meara,	„ meara.
ḡair, bad,	„ dona,	„ dona.
Teit, hot,	„ teo, teoite,	„ teo, teoite.
“Ir luāte” beḡear eulāte uair m’ airā a’r mo bair, 'Na cḡair air ā glair ā glair ād ūr ar mo cḡair.		

Literally :—

“Sooner” shall have fled from me my feeling and my strength,  
Than that green glen shall fade from my heart.—

*Irish Melodies, by Dr. MacHale.*

Oh! the last rays of feeling and life must depart  
Ere the bloom of that valley shall fade from my heart.

Ni tuirce faḡair 'na cāiteas.

No sooner got than spent.

Ni tuirce air 'na ar.

No sooner in it than out of it.

Tuirce is formed from an old adjective, turac, derived from tur, the beginning, therefore the proper radical spelling is tuirce, yet tuirce is common.

OBS.—*Tuise* means sooner, in regard to time; *luaithe*, sooner, in respect to speed.

*Doua*, means unfortunate, unlucky, opposed to *rona*, lucky.

The learner knows that adjectives in Irish become adverbs by the particle *go* preceding them; as, *maí*, good; *go maí*, well; *rona*, prosperous; *go rona*, prosperously.—(See “Easy Lessons,” Part I., p. 49, Eleventh Lesson.)

It is only adjectives in the positive degree that become adverbs by the influence of the preposition *go*. For, the comparative and superlative form of adverbs—like the words better, best, worse, worst, in English—is the same as that of the adjectives from which they are derived. That such comparatives or superlatives are adverbs can be known only from the context; as,

*Tá Seoirse níos fearr ná Seiríe*, George is better than Geoffry. “*Níos fearr*”—here is an adjective.

*Labairann Seoirse níos fearr ná Seiríe*, George speaks better than Geoffry (adv.).

*Jr fearr labairann Síneib ná ceachtar acu*, Jane speaks better than any of them (*jr fearr*, better, adv.).

#### EXERCISE LXXX.

In which an example of each irregular adjective is given.

*Jr beaḡ eidiu an t-olc a’r an maí.*

There is little between that (which) is good and bad

*Jr “beaḡ” an níd ádbair ná h-uicóide.*

It is a little thing (which is) the cause of mishap.

*Jr “luḡa” (smaller) ná fuidhe ádbair ná h-uicóide.*

Smaller than a flesh-worm is the cause of calamity.

*ḡíḡ “fada” lá, tíg oíche.*

Though long the day, night comes.

*Ná téib níos “fáide” ná do áicniúire.*

Do not go beyond your means.

*Jr “foir” fuiread ann aice ná mhe.*

It is “easy” to bake with meal at hand.

*Jr “fuir” más ná déanaid.*

It is “easier” to say than to act.

Jr “foiḡre” mīre dam féiḡ.  
I am nearest to myself.

*Ego proximus mihi.*

Jr “foiḡre” an bār ’na raoltear.  
Death is “nearer” than is supposed.

*Death is “nearer” than is supposed.*

Jr “ḡearr” eidiḡ an cnoḡan aḡur an aḡac.  
“Short” is the distance between the hill and the swamp.

“Short” is the distance between the hill and the swamp.

There is “little” between the sublime and the ridiculous.

Jr “ḡearr” eidiḡ anḡ iud a’r a ḡae.  
“Short” is the time between this day and yesterday.

“Short” is the time between this day and yesterday.

“Short” does death be approaching.

*“Short” does death be approaching.*

Jr “ḡoirrre” cabairr Dē ’na an doirur.  
The assistance of God is “nigher” than (even) the door.

The assistance of God is “nigher” than (even) the door.

ḡa’r “ioḡmairr” leat an cḡairr, jr “ioḡmairr” leat an t-ḡal.  
“Love” is the love of God, jr “love” is the love of God.

Jr “aḡra” leo coḡḡoll a’r caḡde ḡo ḡóir.  
They love honour and virtue more.

They love honour and virtue more.

Jr “luat” beata an duirre.  
“Fleet” is the life of man.

“Fleet” is the life of man.

Jr “maḡt” rḡeul ḡo d-tḡ an daira rḡeul.  
One story is “good” till another is told.

One story is “good” till another is told.

Jr “ḡearr” anḡ an ’na anḡ aḡḡairr.  
“Better” in season than out of season.

“Better” in season than out of season.

Jr “ḡearr” baḡl ’na iomad.  
Good luck is “better” than abundance.

Good luck is “better” than abundance.

Ni faḡan an mḡirre oḡóir.  
“Often” does not receive honour.

“Often” does not receive honour.

Jr “ḡóir” dḡal dḡoc mḡa-tḡe d’a curd dḡocḡlaḡaḡḡ féiḡ.  
“Large” is the clotty housewife’s portion of her own sour milk.

“Large” is the clotty housewife’s portion of her own sour milk.

Jr “ḡo” an toḡan ’na an ollan.  
The noise is “greater” than the wool.

The noise is “greater” than the wool.

Jr “ḡo” a ḡoirr ’na a ḡairrbe.  
Its size is “greater” than its crop. A fine show and a small crop.

Its size is “greater” than its crop. A fine show and a small crop.

Jr olc an ḡaot ḡac réḡdeanḡ maḡt ḡo tḡi.  
It is a bad wind that does not blow some good to shore.

It is a bad wind that does not blow some good to shore.

D’a donḡa Séairrur “jr meara” ’ḡ a éaḡḡairr.  
Bad as (was King) Charles, it is worse without him.

Bad as (was King) Charles, it is worse without him.



Réir airdé úaire “ir irle” zúioim.

Greatest talkers least doers—literally, according to the height of vaunting acts get low.

Beir droc-focal, focal uíor “dona” ’uú a díalí.

A bad word draws a worse one after it.

*Qui malum dixit pejus audiet.*

Teir, hot—comp. teoíce and teo. Uí te ir tuíree aúú a íllíú ir d’a zúlléan ir teoíce.

He who sits first in the saddle has the warmest seat; the man who gets possession first has comfortable quarters.

Note.—The particle *íona* or *’na*, than, follows the comparative degree of the adjective, and hence makes it clearly distinguishable from the superlative. *Íor* precedes the comparative except whenever the assertive *ir*, *is*, or assertive negative *ní* (*ir*) is employed. Therefore whenever *ir* or *ní*, *not* (*íona*, *not*, for past tense), is expressed, *íor* cannot, of course, be used, but *’na* (*than*) follows.

\* \* These idioms and proverbs should be committed to memory, or frequently repeated aloud. Every word which the memory receives or the intellect understands is so much gained.

### EXERCISE LXXXI.

#### IDIOMS FROM ADJECTIVES.

Translate	by
(1) more } than	íor mō
less } than	íor luíá
as much, as many } as	an oílead
not as much, as many } as	ní...an oílead

much, *zō leor*; much money, *zō leor aúíúí*; much wine, *zō leor ííona*.

(2) many { *zō leor*; many people, *zō leor dáíne*;  
*íomá* (pr. *um-ee*), *íomáúal*.

Many a man, *ir íomá íear*—literally, it is many a man. *Íomá* is followed by a noun singular.

*Ir íomá lá ’ían z-cíll oíáíúú.*

Many a day shall we be in the tomb—literally, it is many a day in the church-yard on us.

*Cíeacan*, *m.* a skin.

*Óííe*, *f.* youth, the time of youth.

Óiḡe is a *n. fem.* of the fourth declension. It is formed, like all abstract nouns of this class, from the gen. fem. of the adj., from which it springs; óḡ, for instance, makes óiḡ in the gen. sing. mas., oḡe in the gen. sing. fem. The noun thus formed retains the gender of its last parent stock. In this manner are formed :

Adjective positive.	Genitive feminine.	Comparative.	Noun.
aird, high.	airde, of a high.	airde, higher.	airde, height.
boḡ, soft.	boḡe, „ soft.	boḡe, softer.	boḡe, softness.
cam, crooked.	came, „ crooked.	came, more crooked.	came, crookedness.
ḡeal, white, bright	ḡile, „ bright.	ḡile, brighter.	ḡile, brightness.
raon, free.	raoine, „ free.	raoine, freer.	raoine, freeness.
rean, old.	rioinne, „ old.	rioinne, older.	rioinne, oldness.
ciom, heavy.	cioine, „ heavy.	cioine, heavier.	cioine, heaviness.

Jr iomḡa cireacan a ciunear an oḡe dī.

Many a coating does youth cast (shed) off it.

Another form—Jr iomḡa blaḡ a ciunear an oḡe dī.

Many a blossoming does youth blow off it.

Jr iomḡa coir an dliḡe Sacrahaḡ.

Many a twist in English law.

This is a proverb amongst our humble people, who have but too often experienced the devious windings of British law, whenever justice in redressing their wrongs has been sought.

(3) Many a time, ionḡual (frequently), ir muiḡe; as,

Jr ionḡual ḡur b'ī an bo ir airde ḡéim 'ran doirur ir briaḡaḡe 'r an ḡ-coill.

Many a time it is that the cow of the loudest bellow at the door is the greatest pest in the wood.

ḡuiḡe a leiḡear beul na h-uaiḡe iud aḡ beul ra tuiḡe.

The mouth of the grave often leaves something to the mouth of pity.

Jr muiḡe a biḡear an éiuine reairb.

Truth is often bitter.

Again—Jr reairb an éiuine, ir mliḡ an breuḡ air uaiḡb.

Truth is bitter, a lie is agreeable (sweet) at times.

(4.) { 2liḡ an laḡad (pronounced *lhy-adh*, a noun; from  
At least { luḡa, smaller, smallest).  
2liḡ iud ir luḡa de.

At most { 2111 an mēid; of the highest (kind) d'a mēid; as,  
 (4.) { N1 b-fu1l 3111 d'a mēid, uac d-ta3an1 fuac  
 d'a mē11.  
 There is no love be it ever so ardent, that is not  
 succeeded by proportionate hate.  
 2111 mud 'r mo de.

At best { 2111 c111 11 fē111.  
 (5.) { 2111 fē111; d'a fē111 b111 11 fē111 c111,  
 though food is good sense is better.—Infinite  
 Wisdom replied to the tempter: not by bread  
 alone doth man live. T11 fē 111 fē111, it is in  
 the best state. 11 fē111 m11113e111 11  
 3111 'u1 c1111de111 d'a fē111.

(6.) The same, alike, cēadua, an n1d ceadua; 11111,  
 identical; from 1111, for 111, in, and 111, one—i.e., in  
 one.

B1de111 be111t 111 111 b1111 11 n1 “h-11111” 11d.  
 Two persons are in the one womb and they are not alike  
 (Jacob and Esau).

11 11111 c11111d 1'1 e111e111.  
 They are the same—a compact and silence (e111e111 f.  
 from e111, hear, listen, listening, consenting).

“Silence gives consent.”

*Qui tacet consentire videtur.*

11 “11111” 1111, u111e 1311 c11111 d11b 111 111.  
 Identical is age, dignity, power, to them alike.

11 11111 11e 1'1 11 11 t1 d111e 111 an 3-ce11111-  
 3e111.

It is the same—to eat or to drink since a person is for  
 buying.

(7.) T11 much, 1111111.

1111111 d' 111 n1d 11 11111 1'1 311 111 n1d.

Too much of one thing is the same as without anything.

(8.) Over and above—fē111 11 b111

N1 'l f111, n1 'l f1111d, n1 'l 31111 11 c1111d c1111e.

Le eu3 u1 3-c1111d 1311 131111d u1 3-c1111111.

Carolán's lament over the grave of MacCabe: *Irish Min-*  
*strelsy*, p. 94.

## FORTY-EIGHTH LESSON.

IDIOMS ARISING FROM ADJECTIVES—*continued.*

Obs.—This form of phrase; you are the better *of it*; you are the worse *of this*; he is the easier *of that*; is translated into Gaelic by annexing the prepositional pronoun *dé* (of it, for *de é*) to the comparative degree of the adjective; as, *ní luḡadé an trócaire moirí*, mercy is not the less-of-it (the fact of being) distributed. The sentence is thus analyzed: *trócaire*, subject or nominative; *luḡa*, less—irr. comparative of *beaḡ*, little; *de*, of it, prepositional pronoun subjoined to *luḡa*; *moirí*, a verbal noun, in opposition to the pronoun *é*, understood in *dé*.

## VOCABULARY.

*Cumann*, *m.* (from *co* and *maon*, wealth, substance; or from *co* and *méin*, mind), according to the first derivation (not unlike that of the Latin *communis* i.e., *communus*), it means fellowship, company, joint share in stock and profits, therefore community of interests—hence it means what is common; according to the latter, mutual affection, having the same views, of one mind, mutual friendship.

*Comaoiḡ*, *f.* communion, common pos-

session. (*Comaoiḡ* is spelled also *cumaoiḡ*. It is derived, like its Latin equivalent, from *co* and *maon*, although *com*, together, and *aoiḡ*, one, is very natural and striking.)

*Comaoineac*, *m.* the holy communion, the body and blood of our Lord; *b-ruaḡ tu comaoineac*, have you received holy communion?

*ḡníḡ*, thou doest, 2nd pers. sing. from the verb *ḡníḡ*, I do—hence *ḡníḡ*, an act; *déanad* also signifies to do, to act.

## SHORT EXERCISE, LXXXII.

*An t-é aḡ a d-teḡdean cail na moč-eḡḡḡe amač ní “míḡde” dō a beḡt’ nna cōdlač (pr. collo) ḡo meādon lae*, he of whom has spread the fame for early rising is not the worse of it (the fact of) his sleeping till mid-day. *Ní ’l rḡeul aḡ bḡt nač “feapm-dé” cuḡd fāḡaḡl ḡan iurí*, there is no story at all of which it is not the better-of-it (the fact of) leaving some of it untold

*Na déan cumann le feapm ḡallda,*  
*Na ḡníḡ ní “feapm-dé” duiḡ*  
*Beḡd cōḡdce aḡ tḡ dō meallta*  
*ḡḡ ríḡ comann an ríḡ ḡallda níḡt.*

—See “Minstrelsy,” vol. i., pp. 188, 189—the tragic story relative to Fitzgerald and O'Reilly—how the fear *ḡallda* robbed and murdered the confiding fear *ḡaelac*, or native Irishman.

“Perchance,” “probably,” “likely,” are translated by *móde* (compounded of *mō*, greater [from *moir*, great], and *de*, of it—*i.e.*, greater probability of it). Very likely he has not come, *ní móde ḡur éairic ré*; very likely he will not come, *ní móde ḡo d-tiocfaid ré*; perhaps you are not quite well, *ní móde ḡo b-fuil tu rian*. *Móde* is commonly spelled *móide* by those who adhere strictly to the rule *caol le caol*.

Note.—That *dé* in such sentences as those in the foregoing examples, is a prepositional pronoun, is plain to any one who analyzes its meaning. The opinion of those (Stewart, Haliday,) who consider it a form of the comparative degree, is opposed to the truth deduced from analysis; to the authority of the two most distinguished writers on Irish and Celtic philology—O'Donovan and Zeuss; and is supported by conjecture and not by reason.

An adjective repeated has the same meaning as the absolute superlative, expressed in English by “very” “exceedingly.” This is true likewise of adverbs: *fuair, fuair*, very cold, *teit, teit*, very warm, *tiom, tiom*, very heavy; *ḡo tiom, tiom*, very heavily, excessively; *móir, móir*, very great, *ḡo moir-moir*, exceedingly, especially, above all. This form of superlative is indeed seldom at present employed.

Note.—It is worth the learner's attention to observe a feature in some measure peculiar to the character of the native Irish people as reflected in the mirror of their language. The positive worth or merit of an object is expressed, not unusually, by asserting that it does not possess qualities of an opposite character. It is true that many examples of this style are found in the inspired writings; and that it is not uncommon; yet amongst the Irish—this peculiarity is very striking.

*Ní namhádac d' ionnruig ríad a céile.*

Not as foes did they encounter each other.

*Ní m'íde duine lón dul ann airtime.*

A person is not the worse of getting viatic on going a journey.

*Ní lía tír 'na ḡár.*

No country (*lí*) greater (in number) than a peculiar usage—*i.e.*, every country has each its own peculiar customs: *quot gentes, tot consuetudines*.

Ní mó an iarlaíocht 'na a h-iarlaíocht.

The earldom is not greater than the calls upon it—*i.e.*, the highest position has its own proportionate share of calls and demands.

#### EXERCISE LXXXIII.

Ní “líá” an ronnar 'na an donnar agh uirlaib éirí, Ní “líá” meua agh coraib 'na tréirí (traits, turns of mind) do na daoib, Ní buaigh cois do na c-  
caib.

Ní “h-ionann” gealladh a' r coimhíonadh (fulfilling).

Ní b-  
fuir coill (wood) agh bí, Zagh a loirí (burning) fíir c-  
ríonadh (of brushwood) agh.

Ní fearrú mall (late) 'na mo-mall

Ní “l tuile (tide, flood) “d'a m-  
éirí” nac tréirí (ebbs),

Jr fearrú go mall 'na go bí, Jr fearrú ríir (eye, expectation) le muir 'na le cill.

Jr fearrú clú 'na cois (wealth, affluence).

Jr agh (seldom) éirí cois do Zagh cois do

Jr agh éirí oirí Zagh doiríir móir 'r an c-  
ríonadh,

Jr agh éirí tréirí Zagh lan teacht mara 'gh a d-  
ríir.

Zagh te jr fíiríir c-  
uairí, ré jr Zíiríir do 'gh uairí.

He who has advanced furthest (in age) is highest the grave.

*An Idiom that should be remembered.*

Obs.—A noun in the predicate, accompanied by an adjective expressive of praise or dispraise, is nominative case, and not genitive. In English, the noun corresponding to it, is governed by the preposition *of*.

Beaigh buí deiríir c-  
uairí, a woman *of* the fairest form.

Fearr jr mó c-  
uairí, a man *of* the greatest sense.

Carrúir buí bíiríir r-  
on, Carrul *of* the sweetest song.

#### VOCABULARY.

Amplaí, *adj* greedy, voracious, covetous; from ampal, famine, hunger.

bairíir, *v.* appertains; from bairíir, I appertain: leir, with, usually follows it; cad é ríir, do'gh te ríir, nac m-bairíir ríir do,

what is that to the person to whom it does not appertain.

bairíir, *irr. v.* I give; éirí, I gave: bairíir, I bear or carry, of which the perfect tense is bíiríir; bíiríir agh, I seized him, I overtook him.

Ċualajð, *v. per. tense*, heard; from *irr. v. cluin, m. to hear*.

Foġlam, *n.* learning; from foġla or foġla, learned, which comes from foġ, acquisition, booty, acquirements, physical or intellectual; hence it signifies knowledge, therefore learning.

Leon, a lion; spelled also leomhan.

Rað, speaking, a discourse; comh-rað, a conversation; reah-rað, an old saying, a proverb.

Saruiġim, *v.* I surpass, excel; from rân, very excessive; rariġ, to act with excess, to oppress, to overcome.

Saruiġað, oppression, conquest, devastation, continual annoyance.

Saruiġeac, a pest, a bore.

Saruiġeact, *f.* contention; a trial for superiority.

Saoilim, *v.* I think; sometimes spelled, and commonly pronounced rílim (*sheel-im*).

Seal, *m.* a while, a space of time; real gearr, a short while.

Tuigim, *v.* I understand.

Tuigre, *f.* 5th dec. understanding, genius.

Tuigrioc, *f.* 2nd dec. the same.

Tuigriead, *adj.*, intelligent, knowing.

Tuigrioc, *part.* understood.

So-ċuigrioc, intelligible, comprehensible.

Do-ċuigrioc, incomprehensible.

## EXERCISE LXXXIV.

## IDIOMS OF THE ADJECTIVE.

1. Al aċair, ir fada ó bí aġairn le 'céile comhraid air neitib a bairnear le foġlam? 2. Ir fada go deimhin a leinb. 3. Cad fa, ro—a aċair? 4. Mair naċ raiċ tu-féin, no do deairbirrur Irabel ion (fit), neitce foġlamta ċuir-zuic; d'a birrú riu n'ior labair mé l'ib, óir deirtear "Zur ionnhan tafairt (barking) Zaddair (a beagle) an Zleann Zlear, a'r a beit cairt le ceann Zan eolur." 5. Saoilim zur reah-rað na focla ud do labair tu anoir? 6. Ir reah-rað iad. 7. Bí fíor aġam riu. 8. Clannor raiċ fíor aġad? 9. Ir mhuic do ċualaid me m'aċair-móir 'Z a rað. 10. Air ċualair reah-raite air bit eile uaidé? 11. ċualar. 12. Ca meud? 13. Ir "iomda" riu. 14. Do ċualaid me-féin é, a rað leat, zur rabadair "ċo' chionn "le" beac "ċo Zlic le" rionnac, aġur "ċo amp-lac le" leon, 15. Ir "iomda" focal Zreannaimail bidead aġairn. Zo cuit bí go leon eolur aġe air neitib aġur air daorib. 16. b-fuil aġad uaidé comairle an t-reanduirne? 17. Ta, ro í:

Ná bí cairteac a d-tiġ an óil,  
Ná cuir anfíor air reahóir,  
Ná h-abair naċ n-déantar cóir,  
Ná h-ob aġur na h-airr onóir,

Ná bí cnuaidh a'gus ná bí bog,  
 Ná tréig do cáilidh a'nni a' cuibh,  
 Ná bí mí-mhodamhail, ná déan tróid,  
 A'f ná h-ob í ma'f éiginn duite.

Sin duite comhaille an t-Seandúine; ná máic an comh-  
 aille í. 18. b-fuyl tu ann r'n Jhabéil? 19. Taim.  
 20. Taim a leic ann ro; b-fuyl tu a'g eirteact le do  
 dearbhaicáil zán focal a'nni bíc a' maic éu feil? 21.  
 "Ní muinte zó coigceimic;" bí re-ran real (a while, a  
 short time) a b-fuailhe a'gus ann Allamain, a'gus cad é  
 an maic muna maib n'or mo eoluir a'gus 'na tá a'gus-rá,  
 a d' fán 'f an m-baile? 22. Taimuic a'g comhaid anoir  
 a'nni rean-maice a'gus a'nni rean-rzeultail; b-fuyl "an  
 oimicad áca a'gus-rá, a'f" tá a'g do dearbhaicáil? 23.  
 Deil re-ran zó b-fuyl f'or a'gus n'or mo 'na tá a'gus-rá;  
 act deilim-re ná b-fuyl. 24. (Aicáil) cuimh'z a'nni ro,  
 a' i'ginn; "na mol a'gus ná cáil éu feil." Eirteic m're  
 líb le céile, óil deiltear l'nn:

"Na tabail do b'eic a'nni an z-ceud rzeul,  
 Zó m-beilic an taob eile oic":

'nuail eirteic le rzeul r'annu'zeact a'nni zác taob, ann  
 r'n b'eilicad b'eicteamhar "c'a a'gail íf reail." 25. Íf  
 m're d' i'gail a'nni a b-fuyl a'gus, deil tu, z'naic m'or,  
 a'gus tá a'g d' i'gail z'naic m'or oic, a'gus cuimh'z:

"Íf mac duite do m'ac zó b-porcar é,

Aic íf i'gail duite d'i'gail zó d-teic r'í ra z-cic."

26. Cad é deil do dearbhaicáil leil r'n. 27. Deilim  
 z'nn:

"Nuail leilcar a' cozar c'nn

No a' m'nn, le m'naol baot;

Cozarimac ná n'gabann r'zic

ó maicar ó díf zó r'nn."

28. ó tá r'nn anoir a' d'icim le ceile a' d-teil reara  
 (in a trial of knowledge), beic a'gail z'naic'zad eile.  
 Aic z'lac uaim-re a'g i'nteact duite, an comhaille ro a  
 beil O'Dala f'onn d' i'gail:

"Zail mo t'eagart, a' i'ginn f'nn, na déan báil af do  
 deilb.



Hjor b' ailye tu a folt mar dh, na Ugha iugion Deirg;  
Hjor b' ailye tu a g-cruic raoin, 'na Deirdre fa caoin  
chruic.

Ir hjor dearmad i an t-eug; a ghuað (cheek, brow), ir  
glegeal 'na 'n ghuað ruð (surge).

Eiljondhri fa caoin dealb; a'r Claghara fa dearg dheac  
(features)

Súranna fa geal ghe; do cuadar ro d'eug fa reac.

Ha meallad tu an folt mar dh; an beul mar rór na 'n  
ghuað glan

Na 'n coirp a tá réimhde (slender) rearg; a tá lan de  
ghean a'r de ghan." 29. Glacaim an deag-cionnille  
uí meallfari mé.

## VOCABULARY.

Corr (pr. *korh*), a crime; cóir, *kóirh*,  
adj. just; justice.

Fuireos, a skylark.

maodan (pr. *wee-am*), from maot,  
soft, to affect, to move, to excite  
to tears.

Mealtoc, for mealtocair, would be-  
guile.

Seachall, from reac, aside, apart, a  
digression, an oversight, wander-  
ing, error.

Tóir, search; ari tóir, in search.

## EXERCISE LXXXV.

## BY THAT LAKE WHOSE GLOOMY SHORE.

From the "Irish Melodies" by his Grace the Archbishop of Tuam.

Fonn—"An Cairín donn Eiljondhac."

I.

A n-geann an Dub-loca 'r lé n-a taob,

'N aic nán fonn fuireos fór a nán,

Ain ban aic aille, or cionn an cuain,

Cuair naon Caonhgein óg cum ruain.

"An bean, tá ain mo tóir, n' b-fuigis

"An aic ro, n-béidís me fearb 'mo luidé."

Faraon! ir beag do eug fa tna

Sé cluain ir cleara mealltoc' mha.

II.

Sí Cair óg, na n-ghorm-rúil,

A cuin ain teirad, é, 'r cum ruibál;

Buó buan a ghad. 'r hjor coir léi é,

A beir 'nna céile aig golla dé.

Cia ainn b'í aic ari gluaíir an naoim,  
 Éluin ré a coirceíim lé n-a éab;  
 Téiréad roim no rian, de ló, nō d'oiréce  
 Carraíó a rúil leir anraa t-rhíóe.

## III.

Alin b'ar na creise anoir 'nn a luidé,  
 Téid re cum ruaimhíir a'r cum ríóé.  
 Alis rnuaiméad aini neaim, an cár, an eiré  
 Fá beir ó catuóad mha fáoi ríóé.  
 Alét n'í aon éluib, no clair, faraoir!  
 O glaeib mha, tá ceannaimhíir, raon:  
 Fáó tá 'nn a éoblaó, feuc 'ra tna  
 Cáir aís ríle na n-deon lé nraó.

## IV.

An eazla náda, t'í creaza zoró,  
 Zo cuar na h-aille leah rí a loró,  
 Ir 'nuaim do deaimhíó b'ar an laé,  
 D'foiríó ríóim a d'neac 'r a nne.  
 Ir eiré an eiré, a tá aís na naoim;  
 Óim d'éir a h-aimhíó lé n-a éab,  
 Do léim zo deirneac ó n-a íáim.  
 Ir éiríó lé fánaó í, ra t-rhíóim.

## V.

Al íar do linné, a gléann-dá-loé,\*  
 Éuir Cáir lé glaró an lae zo moé.  
 Do nraóam zo mall é eiríó do 'n mhaon.  
 Al d'euz t'í nraó 'r eiré fáóimhíir eiré--  
 Tna éuib d'a h-anam beata íuáim,  
 Do cloiréad ceol aini fáó an éuam,  
 Lé a íaib na eiré 'r na gléanta bíim,  
 'Nuaim a d'éiríó a eiré gléal ó'n eiré.

\* Glen of the two lakes.

END OF PART IV.

## PART V.

## FORTY-NINTH LESSON.

## CONJUGATION OF A DERIVATIVE ACTIVE VERB.

Our readers must have seen in some of the Gaelic exercises that the future tense, and the conditional mood of certain verbs have been presented in a form quite different from that shown in the paradigm of the verb *mól*, *praise thou*, as is shown in the Twelfth and Thirteenth Lessons.

The fact is, there is a class of verbs which make the future tense terminate in *oċad*, and that of the conditional in *oċaġh*, and not in *ċad* and in *ċaġh*. It appears also that this class is by no means few, nay, on the contrary, that it comprises a vast number of verbs. They can, therefore, be fitly ranked under a special conjugation.

## THE SECOND CONJUGATION.

## Active voice.

EXAMPLE: *Beannuġ* (*beannee*), bless thou; salute. In Scotch Gaelic, *beannaċ*; Fr. *benir*; *benison*, a blessing.

## IMPERATIVE MOOD—PRESENT TENSE.

## Singular.

## Plural.

- |  |   |
|--|---|
| 1. ... ..  | 1. <i>beannuġ-muċ</i> } let us          |
| 2. <i>beannuġ</i> , <i>beannee</i> , bless thou.                 | 1. <i>beannuġ-muġr</i> } bless.         |
| 3. <i>beannuġ-aċ ċé</i> , <i>beannee-oo she</i> , let him bless. | 2. <i>beannuġċċ</i> , bless ye.         |
|  | 3. <i>beannuġ-ċġr</i> , let them bless. |

See Lessons 5, 7, 8, 10, 12, 13, in which the meanings of the tenses, and their inflections are explained.

## INDICATIVE MOOD—PRESENT TENSE.

## Singular.

## Plural.

- |                                       |                                   |
|---------------------------------------|-----------------------------------|
| 1. <i>beannuġ-ġm</i> , I bless.       | 1. <i>beannuġġmuċ</i> , we bless. |
| 2. <i>beannuġ-ġr</i> , thou blessest. | 2. <i>beannuġċċ</i> , ye bless.   |
| 3. <i>beannuġ-ġċ ċé</i> , he blesses. | 3. <i>beannuġġċ</i> , they bless. |

The personal endings, (1) *ġm*, (2) *ġr*, (3) *ġċ*, for the singular; (1) *ġmuċ*, (2) *ċċ*, (3) *ġċ*, for the plural, are the same

as the inflections of the verb *mol*, an example of the first conjugation. See "*Easy Lessons*," page 54.

The relative affirmative is *beannuilear*; as, *an te a beannuilear*, he who blesses. The habitual present, *beannuileann*; as,

<i>beannuileann</i>	{ me, I am in the habit of blessing.	
	{ tu,	"
	{ re, rí,	"
	{ rínn,	"
	{ ríib,	"
	{ ríad.	"

## IMPERFECT.

Singular.	Plural.
1. <i>beannuileáinn</i> , <i>vanny-inn</i> , I used to bless.	1. <i>beannuileáimur</i> , we used to bless.
2. <i>beannuileáib</i> , "	2. <i>beannuileáib</i> , "
3. <i>beannuileáid re</i> , "	3. <i>beannuileáidib</i> , "

## PERFECT.

Singular.	Plural.
1. <i>beannuileáir</i> , <i>vanny-as</i> , I blessed.	1. <i>beannuileáimur</i> , we blessed.
2. <i>beannuileáir</i> , <i>vanny-ish</i> .	2. <i>beannuileáib</i> , you blessed.
3. <i>beannuileáir re</i> , <i>vanny she</i> .	3. <i>beannuileáidib</i> , they blessed.

## FUTURE.

Singular.	Plural.
1. <i>beannoicéad</i> , <i>bannochadh</i> , I will bless.	1. <i>beannoicéaimur</i> , <i>beannoch-amudh</i> , we will bless.
2. <i>beannoicéaim</i> , <i>bannochairh</i> , thou wilt bless.	2. <i>beannoicéaid</i> , <i>bannochy</i> , you will bless.
3. <i>beannoicéaid re</i> , <i>bannochy she</i> , he will bless.	3. <i>beannoicéaidib</i> , <i>bannochidh</i> , they will bless.

## CONDITIONAL.

Singular.	Plural.
1. <i>beannoicéaim</i> , <i>vannochyn</i> , I would bless.	1. <i>beannoicéaimur</i> , <i>vannochamush</i> , we would bless.
2. <i>beannoicéáib</i> , <i>vannochá</i> , thou wouldst bless.	2. <i>beannoicéaid</i> , <i>vannochy</i> , you would bless.
3. <i>beannoicéad re</i> , <i>vannochoo she</i> , he would bless.	3. <i>beannoicéaidib</i> , <i>vannochadeesh</i> , they would bless.

## OPTATIVE MOOD.

Singular.

Plural.

1. ʒo m-beannuʒað, *go man-nyidh*, may I bless.
2. ʒo m-beannuʒ-ʒi, *go man-nyirh*, mayest thou bless.
3. ʒo m-beannuʒe re, *go man-ny she*, may he bless.

1. ʒo m-beannuʒmuid, *go mannymudh*, may we bless.
2. ʒo m-beannuʒc̃id, *go man-ny-hee*, may ye bless.
3. ʒo m-beannuʒid, *go man-ny-idh*, may they bless.

With the prepositional pronoun *dam*, to me (*duir*, to thee; *dó*, to him; *dí*, to her; *duinn*, to us; *daoib*, to you; *doiib*, to them), this verb expresses a salutation; as, *ʒo m-beannuʒe Dia duiɔ*, God save you; *ʒo m-beannuʒe Dia daoib*, God save ye.

Infinitive, *beannuʒað*, *bannoo*, to bless.

Participle, *beannuʒað*, „ blessing.

Note.—“A noun is a word capable of declension only. A verb is a word capable of declension and conjugation also. The fact of verbs being declined as well as conjugated must be remembered. The participle has the declension of a noun adjective; the infinitive mood, the declension of a noun substantive. Verbs of languages in general are as naturally declinable as nouns.”—*The English Language*, by Professor Latham, p. 290.

The infinitive mood, in Gaelic, and the active participle, have the prepositional as well as the independent form; as—infin:

*beannuʒað*, to bless.

“*Le*” *beannuʒað*, “*pour*” *benir*, for the purpose of blessing.

“*do*” *beannuʒað*, to bless.

Participles: *ʒiʒ beannuʒað*, a blessing; *ʒaɪ m-beannuʒað*, after blessing.

## VOCABULARY.

*bneacthuʒ*, *v.* second conjugation from *bneact*, a perception, judgment; *bneacthuʒ*, *v.* to judge, perceive in the mind, behold, observe.

*buiʒ*, force, power, substance; *ʒaɪ buiʒ*, without force, &c., useless; *ruib ʒaɪ buiʒ*, a thing of no account; *buiʒmair*, solid, good, substantial.

*bnoctaire*, a butcher (from *bnoct*, meat; raw, broken flesh).

*Coɔamlaɔt*, *f.* likeness; from *co* and *ɔamlaɔt*, root; *ɔamlaɪ*, similar, like

*ʒairuad*, (*eer-ree*), an asking, an effort, an attempt; *ʒairuadlaɔt*, the same; root, *ʒairu*, ask, seek after.

*Spólla*, *m.* (fourth dec.) a piece of meat; a fragment, a joint; broken meat; plur. *ɔpollaɔd*, *maile leir na ɔpollaɔib*, together with the fragments.

## EXERCISE LXXXVI.

Uí madað aʒur a rʒač.

Do ʒoib madað rpólla ar tiz briočaipe, aʒur do bi dul čari ačaiu a baile leir, 'huairi do breačhuiz rē a čoraih- lačt fēiu 'rai t-rpuč. Do mear rē ʒuri madað eile a bi anu le ʒrieim feola : čaiuic duil aii, an čaria rpólla a bejč aʒe mari an ʒ-čeačua. Leir riu čuʒ re iaiuiad aii, ačt do čuit uaičē an mēib bi anu a beul, aʒur mari ro do čail an t-iomlan.

Aii uib ʒan biuiz čailčeari ʒo muič puč biuizhāi.

## VOCABULARY.

Uii rāč, entirely.

beačtiaiʒ, the prep. case of bea-  
tneāč, a widow ; a contraction  
for bea, a woman, and tneiz-

eāč, forlorn, forsaken—a woman  
bereft and alone ; a relict.

De ʒuāč, usually rʒuii, v. to cease,  
to give over, to slip or slide off ;  
to desist.

## EXERCISE LXXXVII.

Bi aʒ beačtiaiʒ čearic a puʒ uš ʒač mairiu. Du-  
bauič an beač leičē fēiu : “Uia beuiim ča oiičeač ōmā  
ōi, beauičaič rī rā čo rai la.” Do iuiue rī amlaič, ačt  
čaiila ar, ʒuri rʒuii an čearic ō briejč aii rāč.

Ui mari mēairmuid tuičeari amāč de ʒuāč.

Note.—Verbs ending in iz are derived, some from nouns,  
others from adjectives.

From nouns ; as,

## NOUNS.

Učt, a decree.

Učt, a height, a joint (Latin,  
*altus*, high).

## VERBS.

Učtuiʒ, pass a decree, enact.

Učtuiʒ, to extol, to magnify ;  
to thank God ; mīle ātu-  
ʒač le Uia, a thousand  
thanks to God ; a prayer  
ever on the tongues of the  
Catholic Irish.

Baii, a top, a summit, a  
swelling tide.

Baiuiʒ, to come to a top,  
to increase, to swell ; to  
flow like the tide. Spelled  
buiuiʒ sometimes.

## NOUNS.

Bár, death.

Beann, (as if bíð aín), the felicity of life; bean, a woman, is from bé, a creature, a being, and aín, fair.

Beata, life, food.

Cač, a battle.

Céim, a step.

Cíjoč, end.

Cíjč, trembling.

Cuairt, a round, a circuit, a visit.

Cúinne, (co, with, meine, mind), recollection.

Fóirt, hunger, injury.

Iomad, many, a multitude.

Ord, order.

Píán (pr. pee-an, in one syl.), pain.

Sol, the sun; solur, light.

Tos, beginning.

Treoir, a lead, a guide.

## ADJECTIVES.

Ard, high.

Aibíð, ripe; aipíð, same; (from aí, an element, bíð, of food).

Bán, white, pale.

vexed, angry, mad—because the features grow *pale* when the soul is filled with anger.

## VERBS.

Báruíð, put to death, kill, perish.

Beannuíð, bless.

Beatuíð, feed.

Cačuíð, to contend, fight, to tempt; Cačuíðad, fighting, temptation.

Céimíuíð, step, move, advance, stride.

Cíjočnuíð, to bring to an end.

Cíjčnuíð, to quake, to tremble.

Cuairtuíð, to look for, to go around, to search for.

Cúinneíð, recollect.

Fóirtuíð, to hurt, injure; na fóirtuíð mé, do not hurt me.

Iomaduíð, to multiply.

Ordúíð, to order.

Píánnuíð, to pain.

Solruíð (and solíruíð), to enlighten.

Tosruíð, commence, begin.

Treoiruíð, to lead, to guide, to direct, steer.

## VERBS.

Áirduíð, elevate.

Aibuíð and apuíð, to ripen.

Bánuíð, to make white, to lay bare, to devastate; to grow

## ADJECTIVES.

Beo, living, lively.  
 Bodaṁ (pr. *lower*), deaf;  
 hence the common English,  
 bother.

Boz, soft.  
 Buah, lasting, enduring.

Cíúṁ, still, silent.

Daoṁ, slavish, condemned.  
 Deaṁz, red.

Dub, black.  
 Fada, long.  
 Follur, apparent.

Fuar, cold.  
 Seuṁ, sharp, sour  
 Laṁ, weak.

Ḃhol, bare, smooth, blank,  
 mild, harmless. Welsh,  
*moil*; Latin, *mollis*.

Ḃhṁb, dead.  
 Ḃhlir, sweet.  
 Ḃhlir, fine, minced.

Ḃhṁ, large, great.  
 Saoṁ, free.  
 SaoḂbhlir, rich.  
 Slah, safe, sound.

Solṁb, prosperous.  
 Tlirṁ, dry.  
 UḂhal, humble.

## VERBS.

BeoḂuṁz, to vivify, to enliven.  
 BoḂuṁz, to deafen.

Bozuṁz, to soften.  
 Buahṁṁz, to persevere, continue,  
 make lasting.

Cíuṁṁṁz, to pacify, to render  
 silent.

Daoṁṁṁz, to condemn.  
 Deaṁzṁṁz, to redden, blush, in-  
 cite.

Dubṁṁz, to blacken.  
 Faduṁz, to lengthen.  
 Foillirṁz, to reveal, make known,  
 publish.

Fuarṁṁz, to cool.  
 Seuṁṁṁz, to sharpen, make sour.  
 Laṁṁṁz, to weaken.  
 Ḃholṁṁz, to level, to sweeten,  
 to appease.

Ḃhṁṁṁṁz, to deaden.  
 Ḃhlirṁz, to sweeten.  
 Ḃhlirṁṁz, to make fine, to ex-  
 plain.

Ḃhṁṁṁṁz, to enlarge, magnify.  
 Saoṁṁṁz, to make free.  
 SaoḂbhlirṁz, to enrich.  
 Slahṁṁz, to save, to redeem,  
 to render sound.

Solṁṁṁṁz, to prosper.  
 Tlirṁṁz, to dry.  
 UḂhlirṁṁz, to humble.

Verbs derived from adjectives have, besides the transitive, a reflective meaning, which is well exemplified in the verb derived from



Dear̃, red.

Dear̃, to redden, to enkindle; as, dear̃ aṅ tēne, kindle the fire; to make red with anger, to inflame, to excite; dear̃ é, incense, inflame him; to grow red; as, dear̃ eann re, he blushes.

And from bān, white; bāñ, to whiten, or to grow white—hence (1) to devastate, to make another pale with anger, to madden one; (2) to grow white, pale.

Note.—The final ̃ of the imperative mood, second person singular, is, in many parts of Ireland, not aspirated, and is pronounced hard. The written language favours the aspirated sound.

“The pronunciation of ̃ (hard and unaspirated) is,” says Dr. O'Donovan, “one of the strongest characteristics of the Munster dialect.”—p. 80.

# VOCABULARY.

Cheese, cáir; 2nd dec. gen. cáire (Latin, *caseus*). Cáir means also regard, love, esteem.

Crow (1) ríjacan, (2) ríonh, ríonhó, from ríonh, fair; a hooded-crow, the *corvus cornix*—ríjacan; from ríeac, to grasp, to hold; ríjacan ionhac, or ríjacan crioac, a vulture; ríjacan na ̃-cearc, a kite, a ringtail; ríjacan ̃eann, a huzzard.

Claw, crub; plur. cruba.

How, nac; literally, “is it not?” how fair, nac dear; how beautiful, nac aluinn. The negative form is

peculiarly Irish—it adds strength to the expression.

Piece, ̃neam, ríora.

Snatch, tóis, ríob.

Spied, do éonhainc.

Tree, cran, m. 1st D.

Window, ríneó, f. 2nd D. (from ren, an old Irish word signifying air); Fr. *fenetre*; Lat. *fenestra*.

Wing, ríjacan, m. dim. of ríac, a shield—a wing spread out covers like a shield.

Wishing, aís buil (le buil, with a wish) le ríonh, with intent, purpose, wish.

## EXERCISE LXXXVIII.

### THE FOX AND THE CROW.

A crow snatched a large piece of cheese out of a window, and flew with it to the top of a tree, with intent to eat it. A fox spied her, and wishing to get the cheese, thus planned his approaches: “O, fair crow,” said he, “how beautiful are thy wings, how sparkling thy eyes, how (nac) graceful (dear) thy neck (moineal); thy breast (uc̃) is the breast of an eagle; thy claws—I beg pardon—thy talons excel those of every beast of the field. But my sad sorrow! that thou

art dumb, and wantest only a voice!" The crow grew elated, and wished to show that she had a sweet voice. She opened her mouth; down dropped the cheese, which the fox snapped up, and observed to the crow: "Whatever I said of your beauty—of sense you have none."

Men seldom flatter without some selfish views; and they who listen to flatterers must pay well for such alluring strains.

## FIFTIETH LESSON.

### THE PASSIVE VOICE.

To conjugate a verb in the passive voice, annex to the root of the active verb those endings which shall presently be shown.

Take for the first conjugation, the verb

*mol*, praise thou:

To the root, <i>mol</i> , annex	{	<i>τaμ</i> , for the present tense,	<i>molτaμ</i>
		<i>τaδ</i> , or <i>τῖ</i> , imperfect tense,	<i>molτaδ</i>
		<i>αδ</i> , perfect tense,	<i>molαδ</i>
		<i>բaμ</i> ( <i>բéaμ</i> ), future tense,	<i>molբaμ</i>
		<i>բaδe</i> , conditional tense,	<i>molբaδe</i>
		<i>τa</i> , <i>τe</i> , for the passive participle,	<i>molτa</i>

In this manner are formed all the tenses.

Present—*molτaμ*, which is the present tense also of the imperative, indicative, or optative, according to its position in a sentence: *molτaμ*, me, I am praised; or, let me be praised; *ḡo molτaμ* me, that I may be praised—the optative formed by the use of *ḡo*, *that*, like the French *que*.

OBSERVE. In the passive there is no inflection or change in the persons of each tense. The personal pronoun or the subject must be expressed in order to distinguish the persons, whether first, second, or third; as,

Singular.

Plural.

- |   |   |
|---|---|
| 1. <i>molτaμ mé</i> , I am praised.                           | 1. <i>molτaμ ῖμḡḡ</i> , we are praised. |
| 2. <i>molτaμ tu</i> , thou art praised.                       | 2. <i>molτaμ ῖḡb</i> , you are praised  |
| 3. <i>molτaμ é</i> , or <i>ῖ</i> , he, or she,<br>is praised. | 3. <i>molτaμ ῖaδ</i> , they are praised |

In like manner the persons of the other tenses are expressed by means of the personal pronouns or subject after the single inflection, which is, like the past tense in English, common to all.

In the third person singular the secondary, or aspirated, and *not* the primary form of the personal pronoun is found to represent the subject.

## VOCABULARY.

Cineál (from cin, *of* the head, source ; and ál, offspring), clan—a race, a kind, a class, a progeny, a nation; pronounced with (i) scarcely articulated—*knáwl*. It is of the second dec. and makes the gen. case cinéil, *knéyil*.

Cruinnighéar, present tense, imperative of cruinnigh, gather, collect, root; cruinn, gathered, rolled together, folded; cruinne, the orb, world.

ḡoir, v, called.

léighéar, from léigh, let, allow, passive imperative.

Máidean, n. f. 2 dec. gen. maídhne; contractedly, maídhne, and pronounced maídhne; Latin, *mane*.

Ḥín-éur, m. 1 dec., from mín, fine ; and éur, grass, soft grass, smooth grass, meadow.

Síol, gen. síl, seed, corn, issue, race, children, clan, tribe; síol Daibí, of the race of David; síol Neallá, of the race of the O'Neills.

Torad, m. 1st dec., gen. toruad, produce, fruit, fruitfulness; pronounced *thoroo*. Observe how it differs in sound from Tarb (*tharw*), a bull; and from tarb and tarbe, *tháirv, thairve*, gain, advantage, profit. “Ír beanhuíche torad do bhíonn—Íosa,” blessed is the fruit of thy womb, Jesus.

## EXERCISE LXXXIX.

9. Aḡur a dubairt Dia; “cruinnhuíchear” na h-uirge a tá faoi neamh agh agh áit, aḡur bídeas an t-úr tuium le feiceir. Aḡur do bí mar riu. 10. Aḡur do ḡoir Dia de’n uir tuium, talamh; aḡur de cruinnhuícheas na uirge, do ḡoir ré, faíirge. Aḡur do cónuairc Dia gur bud maíche riu. 11. Aḡur dubairt re; tuḡas an talamh éur, aḡur an lúib ar a d-tí síol, aḡur cian toruad a beirdear toruad do méir a cinéil, a b-fuil a síol agh réir agh an talamh. Aḡur do bí mar riu. 12. Aḡur tuḡ an talamh mhuíche, aḡur lúib a beirdear síol de méir a cinéil, aḡur cian do beirdear toruad de méir a cinéil. Aḡur do cónuairc Dia gur bud maíche riu. 13. Aḡur do mhuíche an uóir aḡur an maídh an t-ear lá.

## PASSIVE VOICE—SECOND CONJUGATION.

Take beannuigh, bless thou, to which annex.

—	ḡair,	for the present,
—	íde	„ imperfect,
—	ad	„ perfect,
—	te	„ participle,
Change uigh into	oḡair	„ future,
—	oḡaid	„ conditional,



## EXERCISE XCI.

20. Այսր dubajut Փյա; tugajdir na h-uirg̃te amac an duyl corruig̃teac an b-fuyl anam, azur eunlayt a feudar etjollad of cionn na talman faoi rpeur foilleir neime. 21. Այսր do epučujg̃ Փյա molla mōra, azur zac ule duyl beo, corruig̃teac, a beir na h-uirg̃te uac̃a do rēir a čnēl. Այսր do conhayic Փյա zur bud majt rin. 22. Այսր do beahuyg̃ Փյա jad aig̃ jad; bidead rin toritac azur "leat̃huyg̃id," azur lihayid uirg̃te na b-fajirg̃eac; azur "lihayd," an eunlayt air an talam. 23. Այսր do rinne an nōn azur an majdir an cuig̃mad la. 24. Այսր dubajut Փյա: tugad an talam uajd̃e an duyl beo do rēir a čnēl, ajirheir azur zac ule ñd a r̃ñajgear air an talam, azur bičeac̃a na talman do rēir a g̃-čneal.

## FIFTY-FIRST LESSON.

## VERBS IRREGULAR.

The number of verbs irregular in Irish is ten. They are called irregular, mainly to conform to the fashion of grammarians, who thus denominate in other languages that class of verbs which differ from the common standard of conjugation. Irish verbs differing from the regular form are defective rather than irregular; moreover, the defect is confined to one or two tenses, chiefly to the perfect. A certain very numerous class of verbs in Latin, like those defective in Gaelic, borrow the perfect from some obsolete verbs of kindred meaning, and yet they are not denominated irregular.

"It is very evident," says Robert G. Latham, "that it is in the power of the grammarian to raise the number of Etymological irregularities to any amount, by narrowing the definition of the word irregular; in other words, by framing an exclusive rule. . . . This is the last art (framing exclusive rules) that the philosophic grammarian is ambitious of acquiring."—*The English Language*.

These Gaelic verbs are: (1) beirim, I bear; (2) beirim (*veirhim*) I give; (3) cluirim, I hear; (4) deanam, I do; (5) deirim, I say; (6) faigim, I find; (7) feicim, I see; (8) iugim, I reach; (9) teidim, I go; (10) tigim, I come.

(1) Beir (pr. *be-irh*, in one syl. short), Eng. bear; Anglo-Sax. *bearan*; Goth. *bairan*; Lat. *fer*; Gr. *φέρω*, *phero*.

The several meanings of *beir* are : (1) bring, (2) bear, (3) carry ; as, *beir an ro an leabhar*, bring hither the book ; *beir uaim an leabhar*, bear off this book ; (4) produce, (5) bring forth ; as, *azur beirfid tu mac*, and you shall bring forth a son ; applied to animals signifies (6) yean, (7) litter, &c. ; (8) to lay ; as, *beirnean ceapic dub, ub zeall*, a black hen lays a white egg ; (9) to spawn ; (10) to obtain, to procure ; as, *beir buaid*, obtain victory, *beir beanaict*, obtain a blessing. It has as many meanings as the word "bear" in English. "The word 'bear' is used," says Watts, "in very different senses." Or the word "get" in the same language, which implies possession of, or at, any place or thing ; (11) with the preposition *aig*, on, it implies seize, lay hold of, catch, overtake, *beir aig*, catch him (it) ; *an m-beirfid me aig*, shall I overtake him ? *Leir* (with) coming after *beir*, gives the idea of taking away ; *beir leat e*, take it away. These are the several meanings which *beir* has in all its moods and tenses : *breic*, birth ; *o mo breic*, from my birth ; *breic*, the offspring of the mind, *i. e.*, a judgment, sentence, decision, determination ; *aig tabairt breic*, giving a judgment ; *breicean*, a judge ; hence the Irish *meacta breicean*, Brehon laws ; *breiceanar*, a judgment.

*Bairim*, I give—a form of *tabair*, give thou.

#### CONJUGATION OF THE TEN IRREGULAR VERBS.

		<i>Active Voice.</i>	
1 <i>beir</i>	}	Imperative mood.	Indicative mood.
2 <i>beir</i>			
3 <i>cluir</i>		2nd person, is the root or theme. 3rd, <i>ead</i> . Plural— <i>muir</i> , - <i>id</i> , - <i>idir</i> .	Present tense, Singular, <i>im</i> , - <i>ir</i> , - <i>id</i> , ( <i>re</i> ). Plu.— <i>muir</i> , - <i>id</i> , - <i>id</i> .
4 <i>dean</i>			
5 <i>deir</i>			
6 <i>faic</i>			
7 <i>feic</i>			
8 <i>fuic</i>			
9 <i>teir</i>			
10 <i>uir</i>			

#### Imperfect.

Singular—*uir*, -*ea*, -*ad* (*re*). Plural—*muir*, -*id*, -*idir*.

The Imperfect of *dean* is commonly borrowed from *gair*, do, act ; *gair-yin* (*nhee-yin*), I used to act, do, &c.

## VOCABULARY.

**ΣΑΘΗ-ΕΨΘΗ** (wine-berries), grapes; from ΣΑΘΗ, the plural of ΣΑΘΗ, a berry (anything red, hence it means also a coal); and ΕΨΘΗ, of wine, gen. case of ΕΨΘΗ, wine.

Drê'm, *f.* 2nd dec. contention, struggling, endeavour, attempt.

**ἄνιμι**, *v.* to climb, get up on; endeavour, emulate, attempt, struggle; **ἡ' ἄνι ἄνι ἄνι ἄνι** **λεῖρ** **ἄνι** **ἄνι** **ἄνι** **ἄνι**, there is no use endeavouring to get up on a high ditch. Hence, **ἄνιμι**, a ladder, and **ἄνιμι**, warfare.

Ḍ'imuḡ re ḏim ṣubal, he went away  
a-walking—an idiom like the  
English “he went his way.”

ㄷㄹ, *v.* to arise; ㄷㄹ ㄱㄹ ㄱㄹ, rise  
 up, *n.* dawn; ㄱㄹ ㄷㄹ ㄱㄹ, at  
 the dawn of day; with *le* (*with*),  
 it denotes success; ㄱㄹ ㄱㄹ

leat, may it prosper with you ;  
 ḥṣon emuṣ leir, it did not prosper  
 with him.

Ἔϋονταν, a vineyard; from ἔϋον and  
ταν, land.

Nj mōp le ɲāð ɲāð, an idiom—they are not worth much; literally, they are not great (le ɲāð) to be spoken of—le lends a passive meaning to ɲāð.

**Τρυπαλλ, m.** 1st dec. a bunch, a cluster, a festoon.

Τηροπαλλάς, *adj.* after the form of bunches or clusters; ὅ τε τηροπαλλάς, in bunches, in festoons. It is commonly applied to a fine head of hair, or to berries on a tree. Σπυῖται τηροπάλληα ζαοῦ-εῖρη, the torrent of the cluster of grapes.

EXERCISE XCII.

· An Sionnach a5ur na caomha-fionna.

Պ'եւսւյ՜ց լիօնա՛ն և լեա՛ն և Ե-բօյնտան ան ամբիր ան  
բօշմալի 'նալի Եիծար և Եաօրա-բօնա Եարն, Երւյ՜ցե Եշար  
լա՛ծ 'ն և Ե-Երիօբալլ Յօ Ե-Աւր, Յեւ՜ն, Ելի և ԵրաօԵալԵ.  
Եր լոմԵա լեյմ Եշար Երեյմ Եւ՜ց լե լար օրլեւ. 'Նալի  
նար Ելլւյ՜ց լեյր Ե' լւյ՜ց լե Ելի լլԵալ և լա՛ծ լեյր լեյն; "Նի  
մօր լե լա՛ծ լա՛ծ." ԵալԵ լեարԵ.

PERFECT TENSE.

Singular.				Plural.		
	1	2	3	1	2	3
of beji is	juʒ-ar,	ajr,	juʒ re.	amari,	abari,	adari.
... beji ...	tuʒ-ar	...	tuʒ re.	...	...	...
... cluji ...	čual-ar	...	ajð re.	...	...	...
... déan ...	juv-eaʀ	...	juve re	...	...	...
... deji ...	duv-ar	...	duvari re.	...	...	...
... faʒ ...	fuar-ar	...	fuar re.	...	...	...
... fej ...	čonʒaric-ar	...	čonʒaric re.	...	...	...
... juʒ ...	janʒar,	jačt-ar	jačt re	...	...	...
... teið ...	čuad-ar,	deač-ar	čuajð re	...	...	...
... tiʒ ...	čavjic-eaʀ	...	čavjic re	...	...	...

## FUTURE.

FUTURE.

1	beir	The initial consonant is aspirated.					
2	béir						
3	clair						
4	déar						
5	deir						
6	faḡ	1	2	3	1	2	3
7	feic	faḡ, fair, faid.			famuid, faid, faid.		
8	uir	6 Faḡ borrows its future from faid, <i>take</i> , faid-					
9	teid	faḡ; neg. form, ní b-faigead.					
10	uir	9 teid makes faidfaid in the future.					
		10 uir „ uirfaid.—(See 52nd and 53rd lessons.)					

## CONDITIONAL.

The changeable initial consonant suffers aspiration.

beir	}	Singular.			Plural.		
béir							
cluir							
déar							
deir							
faḡ		1	2	3	1	2	3
feic		-fair, -fa, -fad (re).			-famuir, -faid, -faidir.		
uir		6 faḡ makes faid-fair, in this tense.					
teid		9 téid „ faidfair.					
uir		10 uir „ uirfid.					

## VOCABULARY.

Die, ready to die, a nuict bair.	(Greek, <i>μειον</i> , Latin, <i>minus</i> ),
Espied, do éonhaim, perf. from feic, see.	and cloca, stones.
Fly, v. eirjol; he flew with joy, d'eirjol go fonnair.	Pitcher, cuirceir; grád mo éirceir, the love of my heart is my pitcher.
Inguinity, ream, f. ir fearr ream 'na neart, ingenuity is better than strength.	Stooping and straining, eomab agur rmaob: rmaob is a straining or stretching which is made by a person when tired; or in going to walk fast, or preparing for any effort.
Necessity, cairl, f. maictair cairl.	To quench thirst, cairt do éor.
Pebbles, mair-cloca, from mair, small	

## EXERCISE XCIII.

## THE CROW AND THE PITCHER.

A crow ready to die (in the state of death) with thirst, espied a pitcher, to which he flew with joy; but when he



came up to it and found the water so low that he could not, with all his stooping and straining, reach it, then he thought to break it or upset it, but he had not strength. At last, seeing pebbles at hand, he dropped a great many of them one by one into the pitcher, and by this means he raised the water to the brim and quenched his thirst.

Ingenuity is better than strength.

Necessity is the mother of (begets) invention.

## OPTATIVE—REGULAR.

3o m-beir „ beir „ 3-cluir „ u-déan „ u-beir „ b-fa3 „ b-feic „ ri3 „ d-teid „ d-ti3	Singular.			Plural.		
	1	2	3	1	2	3
	-ad,	-a l,	-a d re.	-an u d,	-a d,	-a d.

The particle 3o thus precedes the optative, and on that account the radical initial consonant, b, for instance, is eclipsed by u; c, by 3, &c.

The tenses borrowed from other verbs, which now, from usage, belong to the foregoing or any of them, shall be explained in next lesson.

## EXERCISE XCIV.

An ceapic a3ur an cat

Do “cualaid” (perf. tense of cluir) cat 3o riab ceapic a3ur tuih an a nead (nest): do tu3 (perfect of beir) ré cuairt airt, a3ur “dubairt” (per. of deir) a3 “dul” (from téid) artea3 d3; cianhor a b-fuyl tu, a caia d|lir mo émoide? an “d-ti3” liom maic airt b|c a déana3 duir? b-fuyl d|c airt b|c oir? Iuih dam a “d-ti3” liom u3 airt b|c ran doirair a tabairt (inf. of beir) cu3ad? 3lac (assume courage) m|rnea3: na b|dead eazla airt b|c oir.” “3o riab maic a3at,” airt (airt, says, def. v.; r is annexed for sake of sound, see 53rd lesson) an ceapic, “ir d3i3 liom 3o m-beid3 rlan ’huairt m3ca3 tu-ra uairt”

Cuairt 3an cuirnead ir feairt 3an a tabairt.

## FIFTY-SECOND LESSON.

## THE PASSIVE VOICE OF THE IRREGULAR VERBS.

RULE.—The general rule for the formation of the tenses of the passive voice is, to annex to the verbal root, for the

Present tense ... *ṭar* (*tar*) ; of the indicative ; of the imperat., optative, and subjunct.

For the Imperfect ... *ṭ*  
 „ Perfect ... *ad*  
 „ Future ... *far*  
 „ Conditional... *farde*.

According to this the passive voice o

<i>beir</i>	}	Present tense.
<i>beir</i>		
<i>cluir</i>		
<i>déar</i>		Indicative, Imperative, Optative, Subjunctive,
<i>deir</i>		
<i>far</i>		
<i>feir</i>		is, ( <i>beir</i> ) - <i>ṭar</i> me, tu, é ; <i>riur</i> <i>ri</i> b, <i>lad</i> .
<i>fu</i>		
<i>teir</i>		
<i>ti</i>		Imperfect.
	<i>ṭ</i> ,	„ „ „ „ „ „

-*tar*, for the present (-*ti*, for the past) is annexed to each root ; to which, by supplying the personal pronouns, the persons of each tense are formed.

Note.—After *h*, -*t* of the suffix *tar*, *ti*, is not aspirated ; therefore the present tense of *cluir*, *déar*, is *cluirtar*, *déar-**tar*.

Although the above rule is plain and short, it is not objectively correct ; for it is not from the root precisely, so much as from the first person singular of each of the several tenses, active voice, that the indicative tenses of the passive are formed ; just as in Latin—*amat*, *amatur* ; *amant*, *amantur* ; *amabit*, *amabitur*. The perfects of the passive then are formed each from its respective tense irregular in the active, thus :

## Perfect active.

- 1 *fu*-*ar*, I bore,
- 2 *tu*-*ar*, I gave,
- 3 *cual*-*ar*, I heard,


## Perfect passive.

- fu*-*ad* me, was born.  
*tu*-*ad*, was given.  
*cual*-*ad*, and *cluir*-*ad*, regularly, was heard.

4 *muir-eas*, I did,  
 5 *dubur-as*, I said,  
 6 *fuair-as*, I got,  
 7 *conhailic-as*, I saw

*muir-eas*, was done.  
*dubur-as*, was said.  
*fuair-as*, was found.  
*conhailic-as*, from *conhailic*,  
 3rd sin.; *facar*, the affect-  
 ed irreg. perf. pass., was  
 seen.

The remaining three verbs are intransitive.

 The tenses of the passive have never the initial consonant aspirated, like those of the active.

## VOCABULARY.

*Fuirionn*, plu. reg. *fuirionna*, contractedly *fuirna* and *fuirne*, (1) those that abide or belong to a place, the original inhabitants, the old natives of a country, (2) the crew of a ship, (3) the inhabitants of a town or territory; from *fuir*, to abide, await, rest, remain.

*Ḡnib*, *v.* 2, third person sing., present ind. from *ḡnibim*, I do, I act; like *ago* in Latin; from it is derived *ḡnaim*, an act. It is pronounced as if *ḡ* were not in the word, like the English "gnat" (pr. "nat").

*ḡabalcar*, *m.* 1st dec. conquest, possession, any landed property obtained by conquest or otherwise, from *ḡab*, take, seize, get. At present it signifies a "holding of land," a farm; *b-fuir ḡabalcar aḡab*, have you a farm?

*ḡab* (*gaw*), has many meanings, primary and secondary, (1) take; as, *aḡur ḡabfaib me riib éam fém mar pobal*, and I will take you to me for a people.—*Exodus*; (2) accept, rescue, *ḡab é ro uaim*, accept this from me; (3) catch; as, *caib a ḡabail iarf*, they are catching fish; (4) seize, making prisoners of; *an ḡabaib é*, was he seized; *caib ḡabta*, they are seized (caught), imprisoned; (5) get; (6) conceive, *ḡab ri ann a bpoim*, she con-

ceived in her womb; (7) go, come, pass by, *ḡab cuḡam*, come to (take side with) me; in this sense it is by some confounded with the English word "go," as, *ḡab uaim*, go from me, away from me; (8) operate, practise it; *ḡab aim*, beat him; (9) perform, *ḡab abian*, sing a song.

*ḡabail*, a *participle*: a taking or seizing.

*ḡabail*, a *noun*: a portion of land ploughed by cattle at one yoking; a dividing of land. From this word and *cimne*, or *cimn*—written in old MSS. *cimn*, (for *ḡb=cimn*, in sound, in Gaelic) a clan, a race, is derived the term *ḡabail-cimne*, gavel-kind, the name of the law according to which the ancient Irish and Britons, as well as the Caledonians and Anglo-Saxons were wont to divide and subdivide the lands of the chief or head amongst the members that composed the *cimne*.

*ḡabail*, *n.* spoil, booty; (2) seizing; a course, direction; (3) barn; *v.* to bind in fetters.

*ḡabann*, a gaol or prison, a pound; the term now employed for pound; a place in which one is in custody or in fetters.

*ḡabal*, (1) a fork, because with it farmers take (*ḡab*), or gather, what grows on their lands; (2) a pen, a fold; (3) a prong; (4)

a gable; (5) the rafters of a house, because like a fork; (6) the groin; (7) a descendant, a branch; (8) a lawn between two headlands, hence the names of

places near lakes, called "cúinn-  
zabal," Adragoole.

Ḃḡác, *v.* to quench, to extinguish  
muć an coinníol.

## EXERCISE XCV.

(From Dr. Keating's History of Ireland.)

Ḃḡ te do ḡḡḡḡ zabalcar (conquest) cḡḡḡḡḡḡḡ, ḡḡ  
ḡḡḡḡḡ ḡḡ teḡḡḡḡ ḡḡḡḡḡ ḡḡḡḡ 'r ḡḡ cḡḡḡ (country, re-  
gion) cḡḡḡḡḡ (re) ḡḡ ḡ-ḡ ḡḡḡḡ; ḡḡḡ ḡḡ ḡḡḡ ḡḡḡ do  
ḡḡḡḡ (from dḡḡḡ) Ḃḡḡḡḡḡ zabalcar ḡḡḡ ḡḡ Sacḡḡḡḡḡ;  
ḡḡḡḡ ḡḡḡ teḡḡḡḡ ḡḡ Sacḡḡḡḡḡ de ḡḡḡḡ ḡḡḡ ḡḡḡḡḡ (perfect  
passive) ḡḡḡḡḡḡ ḡḡ teḡḡḡḡ do cḡḡḡḡḡḡ 'ḡḡḡ cḡḡḡ, ḡḡḡ ḡḡ  
ḡ-ḡḡḡḡḡ de ḡḡḡ (and there came of that) ḡḡ teḡḡḡḡ do ḡḡḡ  
ḡḡḡ ḡḡḡ 'r ḡḡ ḡ-cḡḡḡ ḡ ḡḡḡ ḡ ḡḡḡ (idiom, literally, from  
that time, a part—*i.e.*, ever since, without any interruption)  
ḡḡḡ Sacḡḡḡḡḡḡḡ.

## VOCABULARY.

ḡḡḡḡ, *v.* (derived from ḡḡḡ, want  
absence of, and ḡḡḡ, bring), in-  
flict, banish, drive away, expel;  
*inf.* ḡḡḡḡḡ; ḡḡḡ ḡḡḡḡḡ, banish-  
ing.

ḡḡḡḡḡ, *n. f.* gen.-e, banishment; ḡḡḡ  
ḡḡḡḡḡ ḡḡ ḡḡḡḡḡḡ, a desire of  
the banishment of (of banishing)  
the inhabitants.

ḡḡḡḡḡḡ, *adj.* hateful; from ḡḡḡḡ,  
hate; and ḡḡḡ, as, like.

Sḡḡḡḡ, *m.* destruction, ruin, devas-  
tation; ḡḡḡḡḡ ḡḡḡ ḡḡḡ ḡḡḡ do  
ḡḡḡḡḡ, ruin and destitution be  
the lot of thy enemy.

Sḡḡḡḡḡḡ, *adj.* destructive.

Sḡḡḡḡḡḡ, the act of destroying.

Sḡḡḡḡ, *v.* to ruin, sack, wreck, de-  
stroy.

Sḡḡḡḡḡḡ, robbed, ruined, ransacked;  
ḡḡ ḡḡ ḡḡḡḡḡḡ ḡḡ ḡḡḡḡ, he is  
ruined for ever; ḡḡḡ ḡḡ ḡḡḡ-  
ḡḡḡ, I shall be undone.

Sḡḡḡḡḡḡḡ, a destroyer.

ḡḡḡḡ, *f.* a witness, test, proof, attes-  
tation. This word is the root  
of the Latin word *testis*, a wit-  
ness; for which lexicographers  
have found no derivation. It is

one of the few British words at  
present retained in English.

ḡḡḡḡ, *v. a.* to try, to prove, to sound,  
to aver.

ḡḡḡḡḡḡ, *m.* proof, the act of testi-  
fying; a certificate, testimony;  
ḡḡḡḡḡḡ ḡḡḡ, the testimony of  
God.

ḡḡḡḡḡḡḡ, *f.* the last will, testament.

ḡḡḡ, *adj.* means fresh; ḡḡ ḡḡḡ, fresh  
butter; noble, generous; ḡḡ-  
ḡḡḡḡḡ, a noble race; as a *noun*  
it means (1) maiden or *fresh*  
earth, mould; (2) hence earth,  
as opposed to water, one of the  
four elements; (3) a valley, the  
green and fresh appearance of a  
valley; (4) a verdant aspect, such  
as a valley presents; (5) land  
newly dug; (6) a grave; (7) a  
border, verge or end; as, ḡḡ ḡ-  
ḡḡ ḡḡ ḡḡḡḡḡḡ, to the verge of  
the sea; (8) fire, ḡḡ-ḡḡḡḡ (fire-  
fly), a cricket.

ḡḡḡḡḡ, *m.* a floor; from ḡḡḡ, fresh  
earth, and ḡḡḡ, the midst; be-  
cause in houses newly built the  
ḡḡḡ within the walls was, as op-  
posed to that without, in the  
(ḡḡḡ), or midst.

## EXERCISE XCVI.

(Selections from Dr. Geoffry Keating's "History of Ireland.")

Jr gabaltar Paganta do múnne henzirt, re rin, taoiread  
 na Sacrañac, ari na Breacñacab (on the Britons) mar  
 zur rzuror re ó h-uilari (the floor, the soil) na Burtáine  
 iad, azur zur éur ruriogh uab féin an a n-áitib, azur  
 iar n-díbiric caic zo h-iomlan (entirely, fully) do díbiric an  
 teahza leo; azur a ramail céadna rin ba mian le Stail-  
 huric do déanad ari Eiréanñacab. Oir n fuidir an  
 teahza do díbiric zan an ruriogh d'ar teahza í do díbiric,  
 azur de bíuz zo maib mian na teahza do díbiric ari, do bí  
 mar an z-céadna, mian díbiric na ruriogh d'ar teahza í,  
 ari; azur da reir rin (according to that) do bí faacñar  
 d' Eiréanñacab, azur mar rin nior iongabta (fit to be  
 received) a éiric ari Eiréanñacab.

From the conjugation of these verbs, called in Irish Grammar irregular, presented to the learner in this and the foregoing lessons, it is seen that they are perfectly regular in their numbers and persons, and are irregular only in this, that they want certain tenses.

The tenses which make any show of difficulty to the learner, are the perfect and infinitive.

"In language itself," says Latham ('English Language,' p. 336, fourth edition), "there is no irregularity. The word itself is only another name for our ignorance of the processes that change words." Again, "The whole scheme of language is analogical."

#### REMARKS ON EACH OF THE IRREGULAR VERBS, AND ON THE SECONDARY OR ACQUIRED TENSES.

1. Beirim, *I bear* or bring forth, wants only the perfect, which it borrows from an obsolete verb, muzaim, formed, very likely, from mo, very; and tuzaim, *I bring, give, bestow*. In the future tense indicative, and that of the conditional, e of béir is long béirfead, or béarfead; future passive, béarfar; conditional, béarfaigh—passive, béarfaide; in the infinitive or verbal noun the position of the final *u* (being a liquid letter) is changed, and made to coalesce with the initial *b*, thus:

Infinitive participle, bueic, *breh* (and not beiric).

2. The verb, beirim, *I give*, pr. *veirhim*, distinguished from the former by the letter *b* being aspirated, has, as it

were, two handmaids, which supply it with tenses, not only the imperative, perfect indicative, and infinitive, which are found wanting, but other tenses which it does not want. These assisting verbs are *tuḡaim* and *tabḡaim* (contractedly for *tabaḡaim*). From *tabaḡai* alone it borrows the imperative and infinitive, and along with the regular form *béarfaḍ* supplies to the future the secondary form *tabaḡfaḍ* (pr. *thowarfadh*), I shall give.

### Imperative mood.

Singular.

Plural.

...	...	<i>tabḡaimuḡir</i> , <i>thowramush</i> .
<i>tabaḡai</i> , pr. <i>thower</i> ,		<i>tabḡaḡḍ</i> , <i>thowree</i> .
<i>tabḡaḍ ré</i> , <i>thowroo</i> ,		<i>tabḡaḡḍḡir</i> , <i>thowradeesh</i> .

The infinitive, *tabaḡait*, *thowarth*.

### Indicative Mood—Present Tense.

*béirim*, *tuḡaim*, and *tabḡaim*; passive, present, (indicative and imperative), *béirtear*, *tuḡtar*, *tabaḡtar*.

### Habitual Present.

*béirteann mé*, *tuḡann mé*, and *tabḡann*, *mé*.

### Imperfect.

*béirteann*, and *tuḡann*.

The *perfect* is from the verb *tuḡaim* alone, as shown in last Lesson: the perfect passive is *tuḡaḍ*, from the perfect active.

NOTE.—The verb *tabaḡai*, give, seems to be derived from the verb *béirim*, itself, and a certain prefix expressive of *being*, *essence*, *a thing*, *a real gift*; and appearing to be related in meaning, and very likely derived from the old verb, *ta*, *am*, *is*, *are*, which is found in the present tense of the verb *do béir*, to be—of which said *ta*, the infinitive, would be “*taḍ*,” *a being*, *an essence*, *a reality*. *Tabéirim* or *tabaḡaim*, then means, I give in reality, I bestow, confer a gift, favour, or the like. With this meaning it has a certain force and strength, which the verb *béirim* has not, and is on that account employed solely in that mood—the imperative—in which command, entreaty, is implied, and in the infinitive, because that mood, being a verbal noun, conveys the idea of imparting gifts, *tabaḡait* (*tabaḡtaḡ*—a gift bestowed.)

The future tense of *tabaḡai*, although composed of two syllables, receives not the suffix *oḍaḍ*, but *faḍ*, the future suffix peculiar to verbs of the first conjugation—like the simple verb *béir*, for derivative and compound verbs follow in most instances the analogy of their primitives and simples.

OBS. 1.—The correct spelling is *ṭabairṭad*, suffixing-*ṭad* to the root *ṭabair*, which is preserved throughout, and not the phonetic spelling *ṭubṭad*, employed by Dr. Keating, by the translators of the Protestant version of the Bible, and others.

OBS. 2.—According to Dr. Johnson the verb “give” in English has twenty-two different meanings, primary and secondary, and receives nine others additional from the accessory aid of prepositions and adverbs, such as *in, out, over, up, off*, (as, *give up, give over, give out, &c.*). These several meanings—primary, secondary, and accessory—the verb *beir* (*ṭabair*) in Irish receives. But it is necessary to remark that *ṭabair*, *beir*, and *ṭuṣ* have the meaning of *beir*, bear, bring, convey, carry, along with that which signifies give; as, *ṭabair éṭam mo éapal*, bring hither to me my horse; *ṭabair uaim an t-olc ro*, take away from me the evil; *éṭ re leir an meud a bṭ aṣam*, he brought with him all I had in possession. Thus the verb *ṭabair* conveys in Irish ideas apparently opposed one to the other.

## VOCABULARY.

*Ṭéba*, *m.* 3 dec. from *ad*, an element; and *ba*, in life, living, or exciting life, vitality; (1) an instrument, especially of music; (2) a habitation, fortress, palace; *Ṭéba ceol*, an instrument of music; *Ṭur éṭ re leir an a Ṭéba réir iad*, and he brought them with him to his own dwellings.

*Ṭúṭ*, *adj.* ancient *an allṭ* (*adj.*), in ancient times, formerly. From this Keltic root the Latin word “allodium,” freehold, ancient, or independent possession of land—a term for which there has been discovered no satisfactory derivation, appears to have been formed. Allodium is opposed in meaning to feudum, a fief, or fee-farm, *i.e.*, land held from a patron, for which the client promises *fidem*, faith, or dutiful service. Taking feudum, or, as it was at first spelled foedum, to be derived

from the Keltic *ṭód*, the sod, turf, or earth, it means mere possession of the soil for one’s use, but not to have the allodium, or original ancient right and title to it which the patron, or chief lord, enjoys.

*Ṭor*, *f.*, age.

*Ṭor*, *m.* a sect, a class of people; *an t-ṭor óṣ*, the young; *an t-ṭor aorṭa*, the aged; *an t-ṭor ceol*, musicians; *ṭor reamha na clairṭaṭ*, the race of playing of the harps—*i.e.*, harpers.

*bṭ*, *gen.* *beaṭa*, life, existence; *ran bṭ*, in the world, in existence; *aṭ bṭ*, at all; *duine aṭ bṭ*, any person at all; Welsh, *byd*. As a prefix it implies everlasting; as, *bṭ-beo*, ever-living, eternal.

*bṭeṭeam*, *gen.* *bṭeṭeamhan*, *irr.* 3d d. a judge, from *bṭeṭ*, to hear, to bring forth, therefore, to bring forth in the mind, to judge of a

thing, to discern, to pass sentence.	m. gen. leaḡa, a physician, English, leech; Germ. lech.
bṛeṭṛeamṇar, a judgment; ḡa tāb- ar (give) bṛeṭṛeamṇar ar aon ṇeac, do not judge any body.	léḡim, cure, heal.
Clárac, <i>f.</i> a harp; from clár, a music board, and ṛṭeac, pacify- ing.	léḡ (ley-ee), Scotch Gaelic, leugh, read thou; Latin, lege, read; léḡean, learning a lesson; fear léḡin, a man of learning.
Daḡa, bold, daring; from do, bad, contrary to; and aḡa, agreeable. The prefix mear, is an adj. sig- nifying foolish, wanton (English "merry" is nearly like it). From mear is derived the noun meirne, or mṛne, wanton folly, madness, ar mṛne, mad, in a transport. ḡear-daḡa, therefore, means fool-hardy.	loct, <i>f.</i> a fault; do ḡeib loct, found fault.
léḡear, <i>n.</i> 1st d. gen. léḡir, a cure, remedy, medicine, healing, act of curing. From léḡ, (pr. they),	loctac, <i>adj.</i> faulty.
	loctuḡ, <i>v.</i> find fault.
	loctuḡad, the act of blaming, cen- suring.
	Seim (pr. shinm), singing, playing, creating melody in any way, vocal or instrumental; eolac aḡ reim, skilled in music; aḡ reim aḡur aḡ daḡra, playing and dancing.
	Tuḡ, <i>v.</i> understood.
	Tḡ, <i>v.</i> comes. (See Thirty-fifth Les- son, Vocabulary to Exercise LVI.)

## EXERCISE XCVII.

(Selections from Dr. Geoffry Keating's "History of Ireland," p. lii).

Do ḡeib (got, found) mar an ḡ-céadḡa loct ar an aoir  
reanna (of playing) na ḡ-clárac aḡ Eilim; aḡur a deir  
nac maib ceol aḡta (that they were not possessed of a  
knowledge of music). Ir corṡaib, ná bṛeṭṛeam é-ran ar  
ceol 'ran m-biḡ, aḡur ḡo h-aḡuḡe (especially) ar an ḡ-ceol  
ḡaodalaḡ (Gaelic) ro na h-Eillean, ar m-beiḡ aḡeolac  
'r na maḡlaḡaib beanna (that appertain to it) leir, do.  
Saoim nac ar tuḡ (understood) Stannḡur ḡur ab (for  
bud, was) aḡlaib do bi Eilḡ 'ḡ-a mḡeaḡt, fa leiḡ (apart,  
separate), lei féin, aḡaib doḡaib biḡ (gen. case of beaḡ,  
small), aḡur na h-uairle (the nobles) aḡur na h-ollamḡaib  
do bi iḡte (in her [Ireland]) aḡ allod ḡur cumadaib bṛeṭṛeamṇar,  
leiḡior, fliḡeaḡt, ceol, aḡur maḡlaḡa cṡte  
(certain) do bi ar bu aḡ Eilim, aḡur mar rin ḡior  
ḡearḡa (honest) do Stannḡur bṛeṭṛeamṇar mear-daḡa  
do deannaḡ ar ceol na h-Eillean do loctuḡad; aḡur ir  
ionḡad lom (and it is [ionḡad] a wonder to me—Irish  
idiom, with me) nar léḡ Cambienir. . . . Oir  
ḡi b-fuail ran biḡ ḡo ir mo aḡ a ḡolam Cambienir



Ḃḡḡḡḡḡḡḡ ḡḡ ḡḡḡḡ ḡḡ ḡḡḡ ḡḡḡḡḡḡ; ḡḡ ḡḡ ḡḡḡ ḡ ḡḡḡ ḡḡḡ ḡḡḡḡḡḡ ḡḡḡḡḡḡ ḡḡḡḡḡḡ (same chapter); “ḡḡḡ ḡ ḡḡḡḡḡ ḡḡḡḡ ḡḡḡḡḡ ḡḡ ḡḡḡḡḡḡ (I find) ḡḡḡḡḡḡḡḡ (the diligence) ḡḡ ḡḡḡḡ ḡḡ (of this people) ḡḡḡḡḡḡ ḡḡḡ ḡḡ ḡḡḡḡḡḡ ḡḡḡ ḡḡ ḡḡḡ ḡḡḡḡ ḡḡḡḡḡḡ ḡḡḡḡḡ ḡḡ ḡḡḡḡḡḡḡḡ.”

## FIFTY-THIRD LESSON.

### OBSERVATIONS ON THE IRREGULAR VERBS.

#### (3) The verb *cluḡḡ*, hear.

The *third* in order is *cluḡḡ*, “hear,” which in the formation of its tenses is regularly formed after the model of the first conjugation; except that (1), its regular perfect, “*cluḡḡḡḡḡ*,” is commonly, by metathesis, or rather substituting *l* in place of *ḡ*, written and pronounced “*cualḡḡ*” (irregular); and (2), that the infin. and part. form is “*clor*.” *Cluḡḡḡḡḡ*, the reg. perf. is not uncommon. This verb, *cluḡḡ*, may therefore be safely ranked among the regular verbs, yet it is here retained to conform to received notions, which regard it as irregular.

With the infin., *clor*, the following terms in the Keltic and foreign dialects seem to have a strong affinity:

Noun, *cluḡḡ*, ear, that which has (*clor*) hearing;

... *clú*, report, fame, reputation—what the public hear of one.

Welsh, *chlyw*, hearing.

Greek, *κλυω*, to hear on report.

Latin, *clueo*, to be talked of, to be reputed.

Irish, *clúḡḡḡ*, *adj.* renowned, famed.

Greek, *κλυτος* and *κλυτικός*, renowned, famed.

Latin, *inclytus*.

### EXERCISE XCVIII.

#### THE TREES AND THE HATCHET.

ḡḡ ḡḡḡḡḡ ḡḡḡḡ ḡḡ ḡḡḡḡ.

A wood-man (*ḡḡḡḡḡḡḡḡ*) came into a forest (*ḡḡḡḡ*) to ask the trees to give him a handle (*ḡḡḡ*) for his axe (*ḡḡḡḡḡ*).

It was not much he asked, and therefore the large trees consented (cúg aontuigad) to give him the humble ash (fuiyréan, and fuiyréoz). No sooner had he fitted the handle in the axe than he began to fell (gearruad) the noblest trees in the wood. The oak, witnessing the destruction (rlad) that was made, said in a whisper (aig or iirjol) to the cedar (reudair), "We lost ourselves when we gave him the ash." (do cailamair iiriy féiy 'huairi cúgamair dō an fuiyréoz.)

When the rich surrender the rights of the poor, they give a handle (to be used) against themselves.

(4) Déan. The verb déan, "do," act, make, is in meaning like the Latin *facio*. It borrows the perfect from the verb gairim, I act; root, gairi, *n.* an act; and also the imperfect, gairiuy, I used to do.

#### Perfect.

- 1 gairdear,
- 2 gairiur,
- 3 gairde re,

- 1 gairamair.
- 2 gairadair.
- 3 gairadair.

The regular perfect of gair is gairdear, which, with the prefix *no* incorporated, becomes gairdear (g asp). In the modern spelling g (asp) is changed into *n*, for sound's sake. The infinitive is déanad—old form, déanam. The subjunctive or secondary form of the verb after the particles, *na*, *h*, *go*, is deairim; as, déim re *na* deairim (subjunctive mood), he says that I do not do; and perf. deairim; deim re *na* deairim me an ceart, he says that (subjunctive perfect) I did not do the-right-thing (justice).

Déan is very likely compounded of *do* and gairim. That it is so, is seen more plainly from the spelling of the secondary or subjunctive form of the verb, viz., deairim—go *n*-deairim, that I do. This form is clearly derived from *do* and gairim; déan, in process of time, assumed the present form from the older, deairim.

(5) Deim. All the tenses of deim are regular, except the perfect, dubair; the imperative, adair; and the subjunctive, abairim.

Dubair=*do* beirdear (*do*, sign of the perfect, beirdear), perfect tense, from the verb beirim, I bear, bring forth, out, &c.

Adair, say,=*a*, an intensitive particle, and beim.

Abairim, I say, is composed of *a*, and beirim. The infinitive is, *do* rad, to say. The passive of abairim is abairtar; of beirim, beirtear; perfect, dubair, active; dubrad, passive.

## EXERCISE XCIX.

2n τ-ιολαη αζυρ αν ριονηαc.

THE EAGLE AND THE FOX.

Do bɪdαν ιολαη αζυρ ριονηαc α β-φад αηηρɪηε 'ηηα η-δεαζ̃  
comɪpɪɾαηα δ' α c̃eɪle, αν τ-ιολαη αηɪ β̃αηɪ cɪαɪη αηɪδ,  
αζυρ αν ριονηαc α ζ-clαɪɾ ɾαοɪ η-α βονη. Lα αηɪδε 'ηυαηɪ  
do βɪ αν ριονηαc αηυɪζ̃ ɾαοɪ 'η τɪη, do ηɪηηε αν ιολαη  
ιονηρɪδε αηɪ α cυɪleāη δ̃ζ αζυρ do c̃δ̃ζ ɪeɪc̃e ē, δ' α  
ηεαδ do ɾαοɪɪ ɾɪ α βeɪc̃ c̃o αηδ αɾ beαllαc αν τ-ριονηαɪζ̃.  
'Nυαηɪ c̃αηηc αν ριονηαc α βαɪle do c̃υζ ɾɪ ɾαοɪ 'αν ιολαη  
δ-ταοβ αν βeαηɪcα ɾeαltαɪζ̃ do ηɪζ̃ηε ɾɪ, αζυρ δ' ɪαηɪ δ'  
ηηρɪδε αν cυɪleāη δ̃ζ υαɪc̃e. 'Nυαηɪ do c̃ονηαηɪc ɾɪ ηαc̃  
ηαβ αον ηαɪc̃ αηη βeɪc̃ αɪζ̃ δ̃eαηαδ ηηρɪδε, do ɾζɪob αηη α  
beul τɪοɪɪɪɾeāη α βɪ α δ-τeɪηε ζαηɪ δɪ, αζυρ do c̃υηɪ ɾαοɪ  
'η ζ-cɪαɪη, ɪαɾαηɪ α ɪɪον αν τ-ιολαη ɪe αν-eαζ̃ɪα δɪ ɾ̃eɪη  
αζυρ δ' α η-αɪ, αζυρ α c̃υηɪ δ' υαɪαc̃ αηηc̃ɪ αν cυɪleāη α  
δɪuɪc̃ɪuζ̃ ɾɪ αηɪ βαɪɪ αηɪ ηηρɪδε, c̃αβαηɪc αηɪ αɪɾ.

Ηɪ 'ɪ αν τɪοηαη ɾαοη δ̃ δɪοζ̃αɪcαɾ ηα ηυηηcɪηε ɾαοɪ, αηɪ  
α δeαηαηη ɾ̃e ɾɪαδ.

*Observations on the Irregular verbs—continued.*

(6) ɾαζ̃. In ɾαζ̃, get, find, the sixth of the irregular verbs, the only tenses not following the normal mode of conjugation are (ɾυαηαɾ), the perfect active, and (ɾυαηαδ; and ɾυɪc̃), the perfect passive; with ɾυɪζ̃ηη, *would get*, the conditional. ɾeɪβɪη (like ζαβαηη), a verb of kindred meaning, signifying *to get*, supplies, most commonly, the *imperfect, future, and conditional tenses*.

ɾɪc̃, *was found*, although not much employed in written or spoken Irish, is still not unfrequently read and heard.

(7) ɾeɪc. The Gaelic verb, signifying *to see, to look at*, is expressed in Irish by the term ɾeɪc, see (*vide*) and cɪδɪη. In the imperative mood the word αηηαηc is usually heard, and δeαηc; Gr., δ̃eɾκω.

ɾeɪcηη and cɪδɪη are each conjugated regularly. In the perfect, however, c̃ονηαηcαɾ, I saw, is the form. This term, c̃ονηαηcαɾ, is equal to "con," *together* (Latin, *con*), and δeαηcαɾ. C̃ονηαcαɾ, I saw, is another form nearly as common, derived from con, co, and ɾeɪcαɾ, regularly formed from ɾeɪc, see. The inf. is irreg. ɾeɪcɾɪη, and by the inter-

change of c and r—*feirciú*, to which *τ* is sometimes annexed for the sake of strength, thus, *feirciúτ*. The perfect passive is, strangely enough, “*facar*,” as well as “*conharcað*.”

(8) The irregular features of *riú*, reach; and of (9) *teib*, go, have been already shown (see p. 320).

*Riú* makes its inf. *roctaiú*; and *teib*, inf., *do dul*.

(10) The conjugation of the verb *tiúim*, I come, should be well known, for its use in Gaelic is very common, being employed with the compound pronoun *liom*, with me, *leat*, with thee, *leir*, with him, &c., to express the English words can, could; as,

*Tiú liom*, *I can*—literally, it comes with me.

*Tiú leat*, *thou canst*.

*Tiú leir*, *he can*; *tiú leirce*, *she can*.

*Ṫaiúic liom*, *I was able*, *I could*—literally, it came with me.

*Tiocfaib liom*, *I will be able*; conditional, *tiocfaíú*; infin. *do tēaict*.

#### VOCABULARY.

*Ṫimleat*, misfortune, ill-luck; from *am*, a negative particle, and *leat*, luck.

*Ṫiúac*, help, power.

*Ḃairiamai*, opinion.

*Cleaict*, v. to practise, to experience, to exercise.

*Dul*, a trap, a snare.

*ḂairṪaibeaict*, lightness, fleetness, smartness, the fact of being relieved of an incumbrance.

*Fonaimad*, jeering, gibing, mocking;

(from *ro* or *roib*, respect, entertainment; *namad*, an enemy, i.e., the entertainment given a foe; mockery.)

*Iarbal*, a tail; (from *ian*, aft, behind, and *ball*, a member.) It is pronounced as if *riabal*, transposing *i* and *r* respectively.

*Socroibeaict* (from *ro*, happy, and *croibe*, a heart), light-heartedness, ease of mind.

#### EXERCISE C.

##### *An Sionnac an dul iarbal.*

*Do gabad Sionnac an dul, ariú gúeim iarbail noic b' feáru leir "fágaíl" 'nó a diaiú 'na beir gabta ariú fad. 'Nuair d'éiríú re amac faoi 'n t-faoigal, do "facar" do go n-déanfaide fonaimad faoi. B'feáru leir báir 'na eáirba Iarbail; aict ó táirle nac riab áriac ariú, buid inian leir an bail a b' feáru a cúir ariú a amleat. Uime rin, "éú" re cuirlead do na rionnail a tēaict go h-uile aig dail. 'Nuair b'idar uile cúiríúicte do labair leo na b'riatara ro. "Ní'l éirí aig neac aigáib ariú bíc beo, cad é an lan ro-croibeaict' aigur éarṪuibeaicta ta oim anoir ariú gac*

caoil. Ní beirdead an fíor ro aзам, cinte, áct muna an cleachtuádh “fuaill” mé. Aзur leir an ceart a mađ, cad é an tairibe aóir féin ta an yairbal. B-fuill maic aill bić do fionnadh an? Ní’l cinte: ir mór an t-ionghadh tá oim zup žlać rib leir ćo fada ro? Le buir leat a ćur romair bi fonn anmóir oim an comair ro a deahadh daoib. “Feicid,” do “ćuż” mire rompla daoib—oir ir feair rompla na teazar; foillrižeanh an žioim deađ-irteir an te beirtear an comairle. Deahaid mar rin, mar do rižne mire. Bairid oib na airbala žrāna rin o’u la ro amad.


Aill an comairle ro a “ćlor,” do “ćairic” reantfionnadh a laćair aзur ćuż mar ro fneazmad:

“Sé mo bairmaill, a duine muintirž, nać amlaid beairte comairle uair, da m-ba feidri leat d’ airbal féin fāžair aill aill.”

In the shortest compass the fullest elucidation of the irregular as well as the regular verbs has been, in the foregoing Lessons, presented to the reader.

The irregular verbs have been grouped so as to give to the ten only the same inflection as far as possible.

Few as the number of irregular verbs is, they could well be made fewer. Some verbs in Irish form, it is true, their infinitive mood and participles differently from the regular mode, but they are not, on this account, irregular. To increase the amount of irregularities “is the last art that the philosophic grammarian is ambitious of acquiring. True etymology reduces irregularity by making the rules of grammar not exclusive but general.”—*Latham on the English Language*, p. 336.

 The verb *ic*, *eeh*, eat (Latin, *ed-o*), changes *τ* into *r* in the future and conditional tenses. *Jrad*, I shall eat; *iorrair*, I would eat.

The change from *τ* to *r* is phonetic; the use of *o* before it, as found in MSS., arises from collating the vowels broad with broad.

### VOCABULARY.

Crane, *corn*.

Fat, *adj.* *raiman*, *meic*, *noun*; (fatness,) *meic*, *rult*.

Goose, *f.* *žé*; Gr., *χήν* (ch and g are commutable letters); German, *gans*; Anglo-Saxon, *gós*; Latin, *anser*, *m.* and *f.*; Ger, *ganser*.

Get off (to), get away, hoist one’s sails, get out of a place which is dangerous, is expressed by the words *anbužad* *liom*, (leat,

leir, leirte, *liom*, *lić*, *leo*); *anbuž*, to hoist; root, *anb*, high; *liom*, with me; *leat*, with thee, &c.

Jeopardy, *žad*; *airrin* *žada*, time of jeopardy, danger, commotion, distress from without, persecution.

Sportsman, *rean* *reiržé*, literally, a man of hunting, *reirže* being gen. case of *reirž*.

## EXERCISE CI.

Na gáada (pr. *gé-óó-a*—*a* short), aḡur na corra.

La aḡur do bḡdar gáada aḡur corra aḡ iḡe aḡi aon maḡarra aḡur do ḡarra na fḡi reḡze orra. d'Arḡuḡḡdar na corra leo, óḡi bḡdar eadḡom; aḡt na gáada a bḡ tḡom aḡur raḡar gáad iad.

Arḡ aḡur gáda iḡ fḡur do 'n maḡur tḡ gá meḡt gá maon, arḡuḡad leo.

## VOCABULARY.

Allow, <i>v.</i> leḡ, ceaburḡ, beḡi ceab, would not allow, <i>n</i> leḡraḡ; naḡ béarraḡ ceab.	hence, provender; everything that supports beasts.
Cur, curlearr.	ḡrab, <i>v.</i> to stop, to hinder, to keep all to one's self, to cram.
Fodder, rḡdar, (Ger., <i>fuer</i> ; Dan., <i>foeder</i> ; Anglo-Saxon, <i>fodher</i> ; Eng., <i>fodder</i> ; Latin, <i>fodrum</i> .)	ḡrabarr, a hinderer; a mean fellow who keeps all he can, and annoys others.
From rḡd, the sod, earth; and ar, ploughing, springing from;	Manger, maḡarraḡ, maḡarra.
	Miserable, raḡarraḡ.

## EXERCISE CII.

## THE DOG IN THE MANGER.

A dog made his bed in a manger, and, lying on the provender, he would not allow the horses to touch any. "See," said one of them, "what a miserable cur! that neither can eat it himself, nor will he allow those to eat it who can."

Never act the cur through selfishness.

Na bḡ do ḡrabarr go deo.

## IMPERSONAL VERBS.

According to the strict meaning of the term impersonal there is, in Gaelic, only one—dar lḡm, methinks; dar leḡr féḡ, he thinks himself, in his own opinion; dar is, perhaps, a form of deḡi, says.

Verbs, like the English, "it appears," *videtur* (Latin), are in as great a variety in Irish as in English. But no philosophic writer can admit that this class is impersonal, since the pronoun or sentence is, manifestly, the subject of such verbs, which are, withal, invariably found in the third person. Hence, in point of fact, such verbs are not impersonal.

## DEFECTIVE VERBS.

These are more numerous. For the English "quoth he," the Irish equivalents are, "aḡi re," and or re; ol re; ad

բաժ (he relates). There are others—բաժ, *he resigns, yields*; բիժիւ, *he knows*; Ե բալալիւ (which is, very likely, from Եժ, *a thing*, and բալալիւ, *necessary*), *it is necessary*; շարկա, *it happened*; տօրճար, *he fell*. “Ալիւ,” *says, takes ր final*, when followed by a vowel; as, Գլոր Ե Լաօճ-ճեօլ շլիո, “*says the warrior bard.*”—Song, *The Minstrel Boy—Irish Melodies.*

## VOCABULARY.

ὁραέτω (from ὁραέω), perceive,  
judge, look into, observe. | Ὀρεάε, plunder, booty; μο ὀρεάε,  
my ruin, alas! my woe!

### EXERCISE CIII.

Այ բլա՛ծ-ծո՛ւն ասոր ԴԱ յաճախ՝ ալլա.

THE RAVEN AND THE WOLVES.

Ո՛ր յարի քիւն յարի յա մաճարծ ալլա յօրոյն ծ՛ր և Յ-քիւն  
 աւաճ, մար յեալ շարի մեծ քի յոր Յ-քիւն աւաճ յար քիւն  
 ալ, աւաճ “Յիւն” յար քիւն յար ծծ. Եւ յորոյն, աւաճ  
 յար քիւն ծծ յար; Եւ յար յար յար (moreover) ծծ  
 “Յիւն” քիւն ծծ յար ծծ և ծծ յար (if we should  
 have fallen).

Ու ի՞նչ արժանի թո՞ւմ Է շրջեալ ծաղիկ, զ՞նչ արդիւնք Է Է  
շրջեալ Է ի՞նչ զօր ծաղիկ երեւոյնքս։

### EXERCISE CIV.

## THE TWO MEN AND THE HATCHET.

There were two men (beḡuṭ) travelling (rḡubal) together along the same road, when one of them met with a hatchet, which he took up and said, "Behold, what I have found." "Do not say 'I' (mḡre), says the other—say 'we' (rḡuṭ-ne) have found.'" After a short time it happened that the party who lost the hatchet came up and seized (ḡaḏ) the man who had it, as the thief. "Oh," said he, "'we' are undone." (ṭā rḡuṭ ṭaḡuṭ). "Do not say 'we,' say 'I,'" replied his companion, "for it is not right that one should have a share in the danger (ḡaḏ) without having had a share in the profits" (ṭaḡuṭbe).

## FIFTY-FOURTH LESSON

## ADVERBS.

An adverb is a word that shows the time, manner, or circumstances of an action; as, John walks hastily; John walks with haste; "with haste," or "hastily," points out the manner of John's walking. The expression "with haste" is as much an adverb as that other ending in "ly," according to Dr. Priestly, who defines adverbs to be (1) "contractions of sentences; or (2) clauses of sentences, serving to denote the manner and other circumstances of an action."

(1) In the eleventh lesson, page 49, part I., it is shown that adverbs in Irish are formed from adjectives, by employing immediately before the latter the preposition *go*, with (equal to *con* or *cum*, Latin), as, *nuadh*, new; *go nuadh*, newly, *de novo*. This class corresponds with those denominated by Dr. Priestly "contractions of sentences."

(2) There is another class which are nothing else than "clauses of sentences," composed of prepositions, nouns, pronouns. It is of these latter the present Lesson shall treat. They are common to every language; as, wherefore, *i. e.*, *for which*; therefore, *i. e.*, *for that*; *quam-ob-rem* (Latin); *quem-ad-modum*, *scilicet* (*scire-licet*); *videlicet* (*videre-licet*); *pour-quoi* (French),

## ADVERBS.

21 *b-fad*, a-far; from *a*, in; and *fad*, length.

21 *b-fad ar ro*, far hence (in relation to time or place).

21 *b-fad roimhe*, long before (in time or place).

21 *g-céin*, far off (from *a*, in; and *céin*, dat. case of *cian*, remote, distant, foreign, tedious), as to time; *ir cian liom tá tu amuigh*, I feel you are long absent; as to place; *ir fada ó' n lán a tá a g-céin*, one is far removed from the (friendly) hand that is in a foreign land; *cian*, *n*; plur., *cianta*; *tá re na "cianta" ó chomhairc me tu*, it is ages since I saw you—I have not seen you this age.

21 *g-comhuide*, always, continuously; from *a*, and *comhuide*, abode; *i. e.*, *abidingly*.

21 *mac*, out.

21 *amuigh*, without, outside. The difference between *mac* and *amuigh* is, that the one is connected with a verb of motion; as, *teib mac*, go out; the other with a verb of rest; as, *tá me amuigh*, I am without.

21 *amártaic*, }  
21 *amártaic*, } to-morrow.



La aip na maireac, to-morrow.

Aip aip, back.

Aip an adbar rin, therefore.

Aip ball, on the spot, presently, very soon.

Aip bít, at all, in the world.

Aip éirí, with difficulty.

## EXERCISE CV.

An faolcu ašur an treudaib.

## THE WOLF AND THE SHEPHERD.

Do bí madaš alla ann, a bí “a b-fad” aš bpeat (watching) aip treud caoraiš, ačt nšon mihne rlad (slaughter) aip bíč oipia. Bí fear an tréid a “š-comhuidé” faoi amhar nac raib ann ačt šadaib. D’ éan, an madaš namadaš a b-fad aipmhe (a length of time) ’n a deaš-comhupraiš žan éšcšon aip bíč a deanaš. “Fa deipne” (at last) do šaol an treudaib žup carad ceanra (gentle) é, ašur “aip an adbar rin” (therefore) čup rē, aš dul ó baile šš—na caoraiš faoi n-a čupam. Ní tuirše (no sooner) fuaip re faill (opportunity) ’na do čup aip na caoraiš bočta ašur mihne rlad ašur cpeac (spoil) oipia. Aš teacč a baile do ’n treadaib čonharic re an t-šar mšon a mihneac fad a’r bí re “amuiš,” ašur ššaiš: amadan mšon mé! čup me an meud ro ’nuaiš čuš me čupam mo caoraiš šo bíčeamhar.

Jr meara carad feallac ’na namad pollurac.

## VOCABULARY.

Comharic, *f. 2 dec.* protection, favour, patronage; as, in the Litany, čupamuiš rinš feš faoi do čomharic, we put ourselves under thy protection (“we fly to thy patronage.”) The word is spelled thus, comharic, in many places. It is derived from com, together, with; and aipac, aid, power. This latter is itself from the root an, a plough, and means (1) supporting, defending, (2) the power to support and defend; anar, a habitation, comes from the same root.

Faip, *v.* watch, observe, attend.

Faipne (*far-ye*), (1) watching, watchfulness; (2) a watch, hour of the night, a timepiece, or watch; (3) the vigil-hour, or dawn, “faipne na mšone,” the dawn of morn; lučt faipne (people-of-watching), watchmen; čnoc-faipne, a watch-hill—a special name applied to many hills through the country; hence the word faipne of itself signifies (4) the top of a hill, height. “Faipne” is the exclamation addressed by the peasantry to one in danger,

implying "watch," "be on your guard," "take care." It is a military term also, as Dr. Keating remarks, like that of Frenchmen, "*gardez*." One is astonished at Stanihurst's ignorance and impudent glibness, deriving this

exclamation of the Irish soldiers, in the hour of danger, from the term Pharao, King of Egypt—one instance out of the countless calumnies which ignorance of the people and of their language have given birth to.


## EXERCISE CVI.

A deiri Stanihurst an tan b'íd Eirinniaí a' coimhac (contending in battle), no a' bualas a céile go "h-abhaib" mar comairc, de zúc a' Pharo! Pharo! a' gur ríorl' re-ran (and he thinks) gur ab' ó 'h b-focal, Pharao, b' a'inn do m'í na Eiríte cleac'as leo, mar comairc é; z'íó h'í r'íor d'ó r'í; ír iona' é a'gur (for it is the same as) "faipe, faipe ó," a'í ma' leir an r'íor eile (the other party) a beir' a'í a z-coim'ead a'haíl a deiri an f'ianca' "*gardez, gardez*," an tan do c'íó re a coim'ir' a'ha' zua'ir (danger).

## ADVERBS.


A'nn a'ice, near, nigh; a'ice, *i.e.*, f'áice, nearness; from focur, Welsh, *agos*, near.

A'nn a'irde, on high.

A'haíl (=ó, an, oll, see  below), over, hither, to this side; always connected with a verb of *motion*; as, tar'ir a'haíl, come over. It is the opposite of a'non, to the other side; as, dul a'non a'gur a'haíl, *going* to that side, and to this side, wavering, changing from side to side. A'non and a'haíl convey necessarily the idea of motion. Whenever a state of rest is implied, the adverbs employed are a bu' (for a b-fogur), on this side; éall, on that side; as, tá re a bu', he is on *this* side (not a'haíl); tá re éall, he is on the opposite side (not a'non).

A bu' a'gur éall, here there, *hic, illic*; on this side and on that (when a state of rest is implied).

A'non a'gur a'haíl, hither, thither, *huc, illuc*; to this side and to that (when the idea of motion to a place is conveyed).

 A'non (1) is written also a'haíl in many instances. On this account, and because it is in meaning antithetic to a'haíl, which ends in ll, its derivation appears to be from the preposition oll, above, superior, yonder, higher; and an, the; a'non, *i.e.*, a'haíl = an, the, oll, higher, yonder (taob, side, or leir, half, being understood); (2) a'haíl, hither, to this side, is a contraction for

ó, an, oll (ó from, an, the, oll, over, above); (3) éal is derived from the same word, oll, and t, a prepositive, like r, in ruar, or rather the remnant of the preposition do (omitting o, and changing d into t); (4) a bur is a contracted form of a b-fozur, i.e., an (taob) fozur, the nigh side.

The particle an, the prefix to these adverbs, is considered by Zeüss to be the article, and not, as others think, the preposition.

An allob, of yore (for an t-an allob, the old time; or for an [an] allob, in the olden time).

An dear, southward; or, from the south.

An oir, eastward; or, from the east.

An iar, westward; or, from the west.

A d-tuair, northward; or, from the north.

Note.—An dear, meaning *from* the south, is a contraction for ó an dear; so also an oir, *from* the east; for ó an oir; an iar, *from* the west; ó an iar—ó, *from*, being omitted. An dear, the south (in the nom. case), is composed of the article an, and the word dear, south, right side; also an dear, is for an dear, in the south, according to the grammatical arrangement of the context or sentence.—See “Easy Lessons,” part II., p. 128, second edition.

An noct, to-night; sometimes oisce is added; as, an oisce noct, this very night. Greek, *νυκτι*; Latin, *nocte*; Saxon, *nicht*; English, *night*.

An iud, to-day; an la 'n iud, this very day; *au jour d'hui*.

An reachtar, externally, for, an reachtar (the initial r, when aspirated, being omitted); root, reac, apart, outside; reachtar, more apart.

An reacht, together.

The word uar means *above*, *high*; hence uaral (uar-al), high-born, noble; uairle, nobility.

So, for means below; hence ireal, low-born, lowly, humble; an t-aor ireal, the common people.

Whenever Irishmen wish to express the idea of motion up, or motion in a downward direction, uar and for take an initial r; as, ruar, upwards; rfor, downwards; ruar afor rfor, up and down (active).

A state of rest above is expressed by ruar and rfor; as, taib ruar (thaid huas), they are above; taib rfor, they are below.

Motion from above is expressed by the form, an uar (i.e., ó an uar); from below, by an for (for ó an for).

Hence, anuar signifies down; as, taru anuar, come down; i.e., come from above; anfor, up; taru anfor, come up; i.e., from below.

Oir, east; roir, eastward; iar, after, west; riar, westward; follow the same analogy. The initial r is perhaps from the preposition zur, towards.

## VOCABULARY.

**Teann**, *adj.*, tight, stiff, straight, terse, independent, stubborn, hopeful, strong, reliant: *nac teann tu*, are you not stiff? how stiff you are; *ta me teann*, I am stiff; *ta se do teann le fearn na bhrada* (pr. braha), he is as independent as the miller (literally, he is as independent as the man of the mill)—not in any dread of being in want of food. *Bra*, *bhra*, and *brio*, is the Gaelic of hand-mill or queru. *Bra* appears to be of the same root as the Irish *briac*, an arm, French, *bras*, the hand-mill being worked by the strength of the (*briac*) arm:

*San eagla do rtróirí do an Sárnaic "teann"*

*Nor teud ar do éirí, nō aon dloirí ar do éann.*

Nor dread that the cold-hearted (*teann*) Saxon will tear

One cord from that harp, or one lock from that hair.—*Song, Though the last glimpse of Erin.*

**Teann**, having *so* prefixed, becomes an *adv.*, meaning stiffly, tightly, independently, &c.

*Alis fálac na fálbraide a éirí sínn "so teann."*

Covering the chains that galled us pressingly.—*Song, St. Patrick's day.*

**Teann**, a prefix—as, *rac*, enough, plenty; *teannrac*, a surfeit, as much as one can eat, or drink, or possess; *glac*, hold, receive; *teann-glac*, tightly grasp, &c.

**Teann**, *v.*, press on, move, force,

hasten, tighten, press together; Greek, *τενω*; Latin, *tendo*, *teneo*; Welsh, *tynnu*.

**Teannuig**, *v.*, cause to be tight, straight, to fill, to cram.

**Teann**, *n.*, dint, force, stiffness, pressure, *le teann aoire*, from the pressure of age, from dint of age.

**Teanna**, a participial noun; from **Teann**, to fasten, to draw near; *alis teanna leir*, drawing nigh; a surfeit, a cramming, abundance; *ir maire a nacad air bannaig*, a surer a teanna alise réir, it is woful to get (money) on bail, and one self having plenty.

**Teannac**, a pincers, a vice, an instrument for tightening and squeezing.

**Torc**, *m.*, (1) a boar, a hog, "*do bhlac a d-torc*," to feed their hogs; *loc Turc*, Turk Lake, Killarney; and *uir na d-torc*, in Loch Finvoy, county Leitrim; (2) a whale; hence *uir na d-torc*, Innishturk, near Clare Island, on the western coast; (3) a torque, a "ring of twisted metal, generally gold, worn either on the neck, round the waist, across the breast, or on the limbs, as an armilla or finger-ring." Many such are every year dug up—golden treasures of the past.—See Dr. Wilde's *Catalogue of the Museum*, class V., p. 70; *metallic materials—gold*; or "The Transactions of the Kilkenny Archæological Society."

## EXERCISE CVII.

*Al teann-cu.*

*Alis fearn ariide do bi teann-cu a mhuir reirbir maic do aon a h-am, aet le teann aoire d'eulig a luc auzur a neair.* *Alis reir la n-aon do muis ri torc ari zneir*

cluairé, áct bpiread a fiacra aḡur b' eĩḡĩn ḡĩ leĩḡĩn ḡo  
'n m-beĩtēac mteac̃t. D'éĩr ro, tairic fear na reĩḡe  
ruar aḡur tũḡ re faoĩtē ḡo teann: áct tũḡ an t-rean-cũ  
uairtē an fpeaḡiada ro: Na leaḡ cõ cuairḡ rĩn, air ḡo  
rean-fõḡantač; re earba bpiḡ aḡur luč aḡur nĩ dĩtbaĩ  
fõnna bĩ oĩm: buḡ cõĩne dũt cũĩmũḡad, nĩ air an nõr  
a tairĩ, áct air an nõr a bĩdear.

Na bĩ ḡoĩmb le deaḡ-fearĩb-fõḡantaĩd an nĩ a ḡoĩre  
aḡur a laĩḡe.

## VOCABULARY.

At the same time, an nĩ an cēadna.	Rub, cuĩmĩ; (air) cuĩmĩt, rubbing.
Groom, ḡiolla eĩc̃.	The whole day long, air fear an lae.
His allowance of corn, a cõ-noĩm airbaĩn.	

## EXERCISE CVIII.

## THE HORSE AND THE GROOM.

Air t-eac̃ aḡur an ḡiolla.

A groom was the whole day long rubbing and fitting out his horse, while, at the same time, he was stealing and selling his allowance of corn. "If you really wish me," said the horse, "to look well, give me less of the rubbing and more of the corn."

## FIFTY-FIFTH LESSON.

ADVERBS RESULTING FROM NOUNS GOVERNED BY  
PREPOSITIONS.

Air ball, on (the) spot, just now.

Air bĩt̃, at all, in existence.

Air eĩḡĩn, with difficulty.

Air fear, altogether.

Air d-tũr, at first, in the beginning.

Air dēĩne, at the end.

Air teac̃, into; air tĩḡ, within (doors); (air teac̃, i. e., ḡur an teac̃, to the house; air tĩḡ, i. e., an nĩ an tĩḡ, in the house).

Air uairĩb, at times (uairĩb is Dat. plur. of uairĩ, an hour).

De bhuí, because, by virtue of.

De ghaic, usually.

De laéairi, presently.

De ló, by day, in the day-time.

D' óidcē, by night, in the night-time.

Fa éuairi, round about, in a circle.

Fa deoir, at last (pr. *yeo-igh*, in one syl.)

Fa dó, twice.

Fa reac, by turns.

Fa éuairim, conjecturally; buile fa éuairim, a blow by chance (tuair), without aim; tuairim means *about*, in the direction of, without defining the precise way.

Fa éuairim is a preposition also (see lesson 56).

ó ceile, asunder (ó, from, ceile, a companion, from one another).

ó riu, from that time, since.

ór iiríol, lowly, in a whisper.

ór airb, above board, aloud.

### VOCABULARY.

Áirb-ghór (from airb, high, ghór, fashion, custom), high-life, fashion, state.

Óir le ghaic, "as well as another," is an idiom for air óir le ghaic, in the same way with another; beidhinn-se airleib óir le duine, I would be similarly (situated) like everybody else.

Crioethuig, v., 2nd con. to tremble; from criú, trembling, shaking.

Crioethuig, the act of trembling from fear or terror; a trembling; being in terror and awe.

Criocean, pr. *kroykan* (gen. in, 1st dec., plu. crioicín, like the gen. sin., but more commonly crioicne, the contracted form of crioiceana), the skin of any animal, the hide, pelt, peel of fruit, the rind. Criocean caoiriú, a sheep's skin; criocean laoiú, calf's skin; criocean éairb, a bull's hide; Welsh, *croen*; Arm. *krochen*; Greek, *χρῶμα*; criocean air rón crioicín, skin for

skin. Criocean is, probably, from criú, figure, shape, formation; and cean, the heading or covering, i. e., the coating which gives completion to the frame.

Faoi' n tóir, at large about the country (faoi, under, has, as in this instance, like its equivalent in Greek and Latin, the more extended meaning of *about, around*).

Glóir, m., 1st dec., a sound, a cry; utterance, noise like that of streams; the voice as distinguished from articulate sound; as, ir maic do glóir, áit ir oic do gú, thy voice is good, but thy musical powers (gú) are bad; the roar of animals. Glóiriac, noisy, humming, ever-talking.

Glóir, sound, is mas. gen. 1st dec. gen. glóirín; glóirín, glory, is fem. and of 2nd dec., making the gen. in e, glóiríné.

## EXERCISE CIX.

An t-Aral a z-croicean leon.

Do cúir aral croicean leon ari, a zúr do cúaid amac faoi 'n tír a z cúir eagla ari z ac beiceac (brute) a tárluiz leir. Do faoi re faicéir a cúir mar an z-céadha ari ríonhac, ac ari clor do 'n mada zhc ro a zlor, dubairt re: "Uaire, zo deimh! beicead cirtuizad oimra, cor le neac, muna zúr éir me fuair do zéimhí."

Áid-ndr nac cleactar breactan e-féin.

Ceanha, already.

Cíð, although; from cíð, sees, i. e., seeing that.

Coíðce, ever, in future.

Eadon, to wit, viz.

Fóil, yet, awhile; fan zo fóil, wait awhile.

Fearba, henceforward.

Fór, yet, moreover.

Zíð, a form of cíð (which see).

Ille, thenceforward; as, ó ríh ille, from that forward.

Léir, entire; zo léir, entirely.

Leon, sufficient; zo leon, sufficiently.

Uair ríh, in that way, so so; mar ro, thus; maire, well! maire, zo deimh, well, indeed!

Uíhí, frequently.

Ríam, ever, up to this, hitherto, in past time; coíðce means ever in time to come; ní maí re a maí an ro, a zúr ní beid a coíðce, he was (not ever) never here, and he will not ever be.

Sul, before.

Samlaíð (same as amlaíð), in like manner; from ramail, like, similar.

## VOCABULARY.

Blow, *v.*, reub; blew with all his might and main, do reub zo lut, laíon.

Cloak, fallan; Latin, *pallium*.

Close, *adj.*, blut; zo blut, closely, tightly; nír blut, closer; more closely, more tightly.

Conquer, *v.*, buaid faíal,—buadu-íad; also, tréire faíal; bair

tréire; tréire, signifies a trial of strength (from treun, strong, powerful); bair tréire, is, therefore, superiority (bair) in a trial of strength.

Shower, cí, *f.*, gen., ceaí, tuar ceaí, a rainbow—prognostic of a storm.

Sun, zríah, *f.*, gen., zréire (two syl-

lables), solur na znéine, the light of the sun.	Which of the two was the stronger,
Traveller, fear riubail, fear turuill, coraib, riubalaib.	cia aca de'n m-beirt bué znéine.
Vapour, ceo.	Wind, zaoé.

## EXERCISE CX.

A dispute arose between the wind and the sun, which of the two was the stronger. At last they agreed to put the point upon this issue, that whichever soonest made a traveller take off his cloak should be accounted the more powerful. The wind began, and blew briskly and strongly a blast sharp, scathing, and fierce; but the more strongly he blew, the more tightly did the wayfarer wrap his cloak about him. Then the sun shone forth. With his warm beams he expelled the storm and the vapour. The man felt the heat; and, as the sun began to shine with greater warmth, he at last sat himself down and threw his cloak on the ground. The sun gained the victory; and, from that day to this, one is subdued sooner by the warm beams of kindness than by the pelting storm of severity and violence.

Mildness is better than fierceness.

Jr fearu m'ne 'ua boille m'oi.

## VOCABULARY.

bneiteam (see Vocabulary Exercise, xcvi); bneiteam ceart co- trom an t-euz, death is a righteous, equitable judge.	not grudge you that—literally, I am not in any feeling of sym- pathy for you on that (head).
Cucullan, the general-in-chief of the Knights of the Red Branch, "cuiraib na ciraib Ruairé." The name seems to be formed from cu (gen. case plur.), of he- roes; and cullan, stay, the guar- dian, support (root, cul, back, reserve).	Doct, <i>adj.</i> , strait, narrow, close, fast; go doct, closely.
Dail, <i>f.</i> , history, meeting, the friends who meet, passing events, res- pite, time, friendship, the ex- pression of it, a gift.	Caigha, a doublet; defence, protector.
Dairdean, <i>adj.</i> (from do, difficult, and zoiu, to wound), firm, strong, protective, secure.	zabann (see Vocabulary for Exercise xcv.), gets, receives, ni zabann re ba, no tneud, he receives not cows nor herd; followed by leir, with, it implies to yield to, also to succeed—literally, to take with; as, ni zabann le tneud no le tnuas, he yields not to the brave, nor base; ni zabann coinnac leir no cat, nor con- test, nor battle with him (death) succeeds.
Déib, <i>n.</i> , desire, wish, longing; as, ni 'l me ann déib riu oir, I do	Solan, Solomon.
	Tnuas, <i>adj.</i> pitiable, mean, wretched.

The following piece, taken from a collection of manuscript poems formerly in the possession of Dr. Murphy, Bishop of Cork, is ascribed to



Donough Mor O'Daly, Abbot of Boyle, who flourished in the thirteenth century. The date of the poem is A.D. 1219, twenty-five years before the abbot's death. His poems, like those of our own Moore—"the poet of all circles"—will continue to be admired as long as the language in which they have been composed shall exist. His versification is easy and natural; his thoughts dignified, often sublime, always elevating; his language, like the manna, fair and fine, satisfies the soul at once with its sweetness and its strength. On account of the wonderful simplicity and purity of his style he is called the "Ovid of Ireland." In the "Transactions of the Ibero Celtic Society," by Edward O'Reilly, author of the Irish-English Dictionary, the names of thirty-one poems, most of which are in the possession of the present writer, are given. The following poem, though not found amongst the collection which O'Reilly saw, appears, judging even from internal evidence, to have been written by the abbot. How wonderfully simple and correct the Irish Ovid has written, when these stanzas, as well as all others which he has left us, are at the present day, after the lapse of more than six centuries, perfectly intelligible to every Irish-speaking scholar.

## EXERCISE CXI.

Breicéan ceap, coméion an t-eu; ní zabhann le treun  
no le truaí,

Ní zabhann airtíod no ór, aḡur ní teiz̄ óz no airtíð uairð,  
Ní daingean oíðce air no lá; ní daingean tríač air an  
eu,

Ní zabhann comíac leir no cač; ní zabhann re ba no  
treub.

Air an m-bár mar tuižtear linn, ní daingean cill no  
tuač,

Ní daingean cairleán air, no múr; no zo z-cuirtear tu 'r  
an uairž,

Ní b-fuil luadaíreac̄t no luč, do béarfar tu čar do črác,  
Feuc náir čuinduiž neap̄t a čoirp Sampr̄on,

An draoi Mhanannan aḡur Coníaoi; an b-feictear  
daíob̄ zup lór.

A čleapa zoile zo léir, níor čuinduiž é air an m-bár,  
Cucullan eam̄ha na n-eac; náir leižead uairð neac̄ rlan,

Solam̄ mac Daib̄i zeup, žlic; ir deim̄h a m̄ic zup f̄ior,  
Ahh̄r an uairž a čá zo dočt, do cuirtead a čoirp fa

đ̄ior.

F̄iynne fo žið zup rearb; ní r̄ne nar dearb an dał,  
Ir ionann aḡur euž dar linn; beic̄ a leine l̄im an  
bair,

Ó nac dam̄ ó'n euž dul, m' anam fo čead a'r fo deid̄,  
Do beir̄im do Ríž na nḡar, zo d-čiz̄id an b̄ar do m'  
breic̄t.

## FIFTY-SIXTH LESSON.

## COMPOUND PREPOSITIONS.

Prepositions are of two kinds, simple and compound. The simple, as, *arís*, at; *arín*, on; *do*, to, &c., have received the earliest attention in these lessons.

The compound are composed of substantives and prepositions. They are short phrases having the meaning peculiar to single prepositional particles. In this view they are quite easy, for phrases bearing a prepositional sense exist in every language. But some of the Irish compound prepositions—like *cúm*, towards, for the purpose of—are not in meaning clear, being composed of nouns now obsolete, and have become, by usage, so reduced from their compound state, that they resemble simple prepositions.

*Ar b-fáil*, in the border of, vicinity of (from *a*, in, and *fáil*, a ring, a wreath, border, circle—kindred in meaning to *fál*, a fence, enclosure; whence *fálaín*, a cloak, covering).

*Ar b-farruad* (from *a*, in, and *farruad*, company, linked in society—root, *farr*, same as *mar*, along, *me*, with), along with, in company with, in comparison with; in this last sense written *a b-farruair*; *naé breagá anoir é, a b-farruair mar bí ré*, how splendid it is now, in comparison with how it was.

*Ar b-farruad, ir tnuagá gan oisín* “’nn a b-farruad,” it is a pity there is not an heir in their company.—Davis’s “Lament for the Milesians.”

*Ar b-fiaðhuire* (from *a*, in, and *fiaðhuire*, witness, presence), in sight of, in presence of so as to witness; *deirim é a b-fiaðhuire De*, I say it in the presence of God; *ann m fiaðhuire*, in my presence, before my face.

*Fiahuir* (*i. e.*, *fior*, knowledge; *huir*, tell), to declare (in testimony) what one knows.

*Ar b-focair*, with, together with, in company; *focair*, company, nearness to; it is from the same root as *focur*, near.

*Ar laðair* (from *a*, and *laðair*, spot, presence, where one

stands), in presence of, *a* *laṡaṡu aṡ Tṡṡeapṡa*, in the presence of the Lord.

Or *coṡaṡu* (from *or*, over, and *coṡaṡu*, direction, count, aim, front face, presence), or *coṡaṡu aṡ doṡaṡu ṡṡṡu*, before the whole world.

Or *coṡṡe*, opposite, diagonally, face to face, *vis-a-vis*, in presence of (from *or*, and *coṡṡe*, *i. e.*, *cuapṡe*, an angle, diagonally, in opposite angles or positions).

[Observe the resemblance in meaning of the five preceding prepositional phrases.]

## VOCABULARY.

*ṡṡṡeapṡa*, *m.*, a (play) actor; a jester, a showman; also a merryandrew, a jester. *beapṡṡeapṡa*, an actress. From *apṡeapṡ*, astute, tricky, sportful, mirthful, jolly; *ṡapṡ apṡeapṡ ṡu?* Are not you queer (a strange fellow)? *ṡṡṡe*, invention, conception, a plan; Greek, *ṡṡṡṡos*, witty, clever.

*beapṡapṡ*, gen. case of *beapṡapṡ*, *m.*, a way; *a* *b-ṡapṡ beapṡapṡ*, a long way; *ṡapṡ aṡ beapṡapṡ*, clear the way.

*bṡapṡa*, *n.*, a faggot, a bundle, an armful.

*Cṡṡṡ* (*cee-yish*), a mask (root, *cṡṡ*, to see, *aṡ*, through); *bṡeapṡ-ṡeapṡ*, a false face; *ṡapṡ-ṡeapṡ*, a veil or cover, in general, for the face.

*Cuapṡṡapṡ ṡapṡ*, search all round.

*ṡṡṡṡ*, *n.*, brains; from *ṡṡṡṡ*, or *aṡṡṡ*, in, and *ceapṡ*, head.

*ṡṡṡu*, *v.* (from *ṡṡ*, for *apṡe*, *about*, and *ṡu*, to put, send, lay), to carry; *ṡṡṡu*, he carried.

*leuṡ*, misery, misfortune. *ṡṡo leuṡ*, my sad sorrow!

*ṡeapṡapṡ*, *f.*, want, defect; *cap ṡ ṡeapṡapṡ apṡ*, what is it you want? *ṡṡṡṡ ṡṡ a* *b-ṡeapṡapṡ* *ṡṡ apṡ bṡṡ*, I am wanting nothing.

*ṡeapṡapṡ*, I fail, I am in want, I die. It is very commonly, in the spoken language, employed in the third persons singular or plural, with the compound pronouns, *apṡ*, from me; *apṡ*, from thee; *apṡ*, from him, &c.; as, *ṡeapṡapṡ apṡ* *pṡṡa apṡ*, I want a pound—literally, is wanting from me a pound; *a* *b-ṡeapṡapṡ apṡ* *apṡeapṡ apṡ*? Do you want money—literally, is money wanting from you?

## EXERCISE CXII.

*ṡṡ ṡṡṡapṡ apṡ aṡ ṡṡṡ.*

## THE FOX AND THE MASK.

*Cuapṡ ṡṡṡapṡ a* *ṡeapṡ a* *ṡṡ apṡeapṡe apṡ apṡ cuapṡ-ṡapṡ ṡapṡ do* *ṡṡṡapṡe* *ṡe* *ṡṡṡ ṡṡapṡapṡ aṡṡ*: “*Jṡ bṡeapṡ aṡ cloṡeapṡ ṡ, ṡo* *cṡṡe*, *ṡeṡṡe*, *ṡe*, *apṡ ṡṡo leuṡ*, *ṡap* *b-ṡapṡ ṡṡṡṡ aṡṡ.*”

*Jṡ beapṡ ṡṡ* *ṡṡ* *ṡapṡ apṡ ṡapṡ ceapṡ cṡṡṡ.*

## EXERCISE CXIII.

Ua reah-*féar* a*gus* an b*áir*.

## THE OLD MAN AND DEATH.

B*í* reah-*féar* a d' iom*á*u*ir* “a b-*fad*” beallai*g* t*riom*-ualac b*riog*ha*id*. T*ai*uic an o*ir*ead r*in* (there came so much) tuir*e* (weariness) a*ir* faoi a t*riom*e (its heaviness, weight) g*ur* ca*it* re d*e* é, a*gus* g*ur* g*laoi*d (called) r*e* a*ir* an m-b*áir* a t*ea*ct a*gus* c*ri*o*ic* ‘c*ur* leir an m-bea*ta* t*riua*g b*i* re a*is* ca*ta*d (leading, spending). N*i* tuir*ce* g*laoi*dead a*ir*, ‘na t*ai*uic an b*áir* a*gus* d' f*ia*rru*ig* (enquired) cad é b*i* t*ea*rta*il* u*ai*d. “N*i*l ceo,” a*ir* re-ran, a*ct*, ma ‘r r*i* do t*oi*l é (if you please) a*ir*dui*g* (raise) o*ir*u an t-uualac ro.

N*i* h-iomha*ir* cuir*ead* a c*ur* a*ir* an m-b*áir* a*gus* a iomh-rui*de*.

To invite death and to encounter his presence are not alike.

Obs.—The case which compound prepositions govern is the genitive, because the leading word in a prepositional phrase is a noun; as, a*r* u*ic* Dé (imploringly), for God's sake—Dé is gen. of Dia, governed by u*ic* (bosom): a*r* u*ic*, for the sake of, is literally translated, out of the bosom of, for the love of—u*ic* being the seat of the affections. U*ir* r*oi*ct*ai*ne, for peace sake.

U*r* u*ic*, for the sake of, *pour l'amour de*.

U*ir* c-iomh, a c-eanh, at the head of, at the end of, in addition to, along with; root, ceanh, head, end.

O*r* c-iomh, over, above, at the head of; ta Dia o*r* c-iomh na domha*ir* m*oi*u, God is above (at the head of) the entire world.

Ua*ir* a*ir*c*ir* (a*ir*c*ir*, a meeting), in the meeting of; t*ei*g an a*ir*c*ir*, go to meet him.

U*ir* c-ai*ne*, in order to get, to meet, to obtain, for, t*ai*uic re a c-ai*ne* a*ir*g*id*, he came for (*i. e.*, in order to get, a c-ai*ne*) money. This preposition is ever on the lips of the speaking Irish, implying to meet with, to get. It always follows a verb of motion. See o*r* co*ir*ne.

U*ir* le*it* (from le*it*, half, one of two; side), to the charge of. It is an adv., and means aside, apart, hither.

meap̃, among, amidst (from 𐌱), and meapc, mixing—

From  $\Delta\tilde{z}\Delta\text{I}\delta$  (*eye-e*) face, front, is formed the preposition  $\Delta\text{nn } \Delta\tilde{z}\Delta\text{I}\delta$ , against, which is very much in use.  $\text{le } \Delta\tilde{z}\Delta\text{I}\delta$  with the (face) *view* to, intended for,  $\tau\alpha \text{ re } \text{ro le } \Delta\tilde{z}\Delta\text{I}\delta$   $\text{\textcircled{S}eamu}\text{I}\text{r}$ , this is intended for James.  $\text{O } \Delta\tilde{z}\Delta\text{I}\delta$ , away from, from the face of;  $\text{faoi } \Delta\tilde{z}\Delta\text{I}\delta$ , under the eye of, in the view of.

The preposition *an*, is omitted oftentimes before *bun*, foundation; *cul*, rear, back; *ƣad*, length; *ƣeas*, space; *ƣud*, breadth; *ƣasat*, shade, appearance; *ƣon*, sake;—*do*, to, is not always expressed with *cum*, the form, shape, the waist, circumference, position; nor with *meu*, will, accord. In this way these nouns have the appearance of simple prepositions. In the following list they are given in full:—

Այլ *cul*, behind ; as, *Այլ cul դա թեյի՞նք*, behind the mountain ; *Այլ cul ադ ծօղաւր*, behind the door.

ƆƆƆ ƆƆƆ, ƆƆƆ ƆƆƆ, ƆƆƆ ƆƆƆ ƆƆƆ.

ƆƆƆ ƆƆƆ, ƆƆƆ ƆƆƆ; ƆƆƆ ƆƆƆ ƆƆƆ ƆƆƆ ƆƆƆ, ƆƆƆ ƆƆƆ ƆƆƆ.

2111 ṛṣāt, for the sake (rather, show) of, for the lucre  
of; 4111 ṛṣāt caṇḍe, for the sake of a respite; for a little  
loan.

2111 100, for the sake of, through.

Ar uct, through, by virtue of.

Φο μέμ, according to (μέμ, accord, will).

Do cum (or, cum alone), to, towards, for, for the purpose of; cum na pleibe, to the mountain; cum a deanta, in order to do it (literally, in order to its doing).

VOCABULARY.

Ἀρνεῖρ, *f.* (root, Ἀρ, ploughing, support), gen., Ἀρνεῖρέ (the final *e* in these instances is always in Irish a distinct syllable, and is, therefore, to be pronounced), cattle, chattels; Ἀρνεῖρ οἶκε, household stuff; Armoric, *harnes*; English, *harness*. Ἀρνεῖρ,

in the spoken Irish, means, *per se*, cattle—from it is derived  $\Delta\mu\eta\eta\epsilon\alpha\varsigma$ , disease in cattle, murrain. In  $\Delta\mu\eta\eta\acute{\epsilon}\mu$ , cattle,  $\Delta$  and  $\epsilon$  are pronounced long; in  $\Delta\mu\eta\eta\epsilon\mu$ , chattels, short.

Eunlajō, birds; a noun of multitude,  
from eun, a bird. The ending

laib, like "ry," in the English word, "poultry," from the French, *pouletrie*, imparts 'to the root, eun, a collective meaning. Poulet (Fr.), a young hen; pouletrie, all kinds of fowl. See Easy Lessons, part IV., p. 256.

iomaiḡ, image, idea, idiom, figure (from i, or aoi, an element, an outline; and maiḡ, or moiḡ, the gen. case of moḡ, the old Irish term for man, found in the Latin, *homo, nemo*). That iomaiḡ is a compound word appears from the fact that i is asp. The second part of the compound begins, therefore, with the aspirated letter m. Armor., *imach*; Latin, *imago*. It is in vain one looks in a Latin dictionary for the derivation of *imago*; at best a quasi derivation (*imago*, as if *imitatio*) is the only one given. It is plain the Latins borrowed the term from the Keltic dialect which the Sabines spoke.

Snaiḡ, v., to creep, to crawl, to sneak; from rḡaiḡ is formed rḡaiḡeac, *adj.*, creeping, crawling; *n.*, a creeper, or crawler, *i. e.*, a ser-

pent, a reptile—words which come, the one from *serpo*, Latin, to crawl; *ῥεπω*, Greek, to creep.

Snaiḡean, same; a serpent, snake.

Snaiḡ, to creep, is pronounced snaw-y, in one syl., and is thus distinguished from rḡaiḡ, or rḡaiḡ, snyee (iḡ long), to cleave, to cut, to hew, to make thin, fine, to pare. This latter should be, as it is often written, rḡoiḡ.

Snaiḡ, v. (ḡ not asp.) means to creep, to crawl—hence the word snake, a serpent of the oviparous kind.

Snaiḡ, *n.*, signifies one with a creeping gait—hence a woodpecker: rḡaḡ breac (speckled) a magpie.

" the hiccup.

Snaiḡac, full of woodpeckers.

" creeping.

Snaiḡaie, a sneaking fellow; a term of contempt common among the people.

Snaiḡ labair, v., to stammer. The English word "snail" appears to come from rḡaiḡ-aí, a thing that creeps.

Snaí, v., *snawv*, to swim, is of kindred meaning with rḡaiḡ.

## EXERCISE CXIV.

(Continuation from page 317.)

Aḡur do rḡaie Dia beirḡ ta talmañ "do rḡeí" a ḡ-cineal (according to their kinds) aḡur aḡuear, aḡur ḡac iḡd a rḡaiḡear aḡu an talamñ "do rḡeí" a cḡeíl. Aḡur do cḡonnaíe Dia ḡu buḡ maíe rḡu. Aḡur dubairḡ re: dḡeamaíur an duíe aḡu aḡi u-dḡeílḡ fḡeí, "do rḡeí" aḡi ḡ-coraílaḡta fḡeí; aḡur bḡdeac rḡaiearḡ (lordship, dominion) aḡe "or cḡonn" íarḡ na fḡaíuḡe, aḡur "or cḡonn" eunlaíḡ an aḡeí, aḡur "or cḡonn" na h-aḡuḡeíre aḡur na talmañ uíle, aḡur ḡac uíle iḡd rḡaiḡeac a rḡaiḡear aḡu an talamñ. Maí rḡu do cḡuḡuḡ Dia an duíe aḡu a iomaiḡ fḡeí: aḡu iomaiḡ De do cḡuḡuḡ fḡe é, fḡuḡonn aḡur baíuḡonn do cḡuḡuḡ re íad.

OBS. 2.—The pronouns governed by these propositions (1) are *placed between* the simple preposition and the noun; and (2) are put into the *genitive* case; as,

In the midst *of us*: ahh “aí” meafz (in *our* midst),

Before *you*: or “bui” z-comaíu (in *your* front).

After *them*: ahh “a” u-díafz (in *their* aft); contractedly, ’u a u-díafz.

Before *thee* (in your presence—where you stand): ahh “do” lačaíu.

Before *me* (in my view, so that I can observe): ahh “mo” fíadhuíre.

That these prepositions should in this way govern the pronouns is quite natural, as is plain from their meaning. For, in English, the words “in *our* midst,” is the same as “in the midst *of us*,” “in *our* presence,” “in the presence *of us*,” &c. The possessive pronoun *our* holds the place of the gen. case of the pronoun personal *of us*. Its corresponding term in Irish is, “aí,” *of us*, or *our*.

From eír, a spot, a place, a track, a foot-print, come the prepositions:

Ahh eír, after (in the track of).

Ų’ eír, after (of the track of); Ų’ eír is commonly written without the apostrophe, deír, after.

Ųaí eír, after (over the track of).

From díafz, end, conclusion, is formed the preposition, ahh díafz, after; contractedly, u-díafz (pr. *ney-ee*); ahh díafz relates to place, or position; as, John is after James (in place), ča Seažah ’u díafz Seamuir.

Ųéíđ, with longing desire; as, uí’l mé ahh Ųéíđ ríu oíu, I do not grudge you that.

Íaí, after, behind (íaí, the west); čaí éír and íaí, relate to time; as, íaí čačt, after coming.

Íohíraíđ (from the noun íohíruiđ, an attack, a turning towards an approach to; íu, in, and ruiđ, sit, rest); đ’íohíruíđe, towards, against; with a verb of motion it gives the idea of hostility, opposition, also of seeking refuge; čuaíđ re íohíruiđe ah íamíaiđ, he went to encounter the enemy.

Ųímcíoll means circuit, ambit; a čímcíoll, therefore, means about, around; and is usually employed without the preposition a (in).

Ƨuaṛṛṛṛṛ, conjecture; root, Ƨuaṛ, a sign, a prognostic; Ƨa Ƨuaṛṛṛṛ, towards, about; as, Ƨa Ƨuaṛṛṛṛ ḁo ṛlāṛṛṛṛ, towards your health; Ƨa Ƨuaṛṛṛṛ ṛa ṛleṛḁe, towards, or somewhere about the mountain; *i. e.*, in the direction of, without defining that it is really so—this meaning accords with its radix, Ƨuaṛ, guess, conjecture, sign.

Ḑo ḁ-ṛṛ, to, unto, up to.

Ḑo ṛuṛḑe, until, up to.

Ḑur, towards; same as ḑo, to, towards. It receives Ƨ final for the sake of euphony. Whenever the article aṛ, *the*, comes immediately after; as, ḑur aṛ ṛ-baṛle ṛḁṛṛ, *to the large town*; *i. e.*, city or town, as contra-distinguished from (baṛle) a village.

The word aṛ, meaning side, border, brink (perhaps for ēṛ, track, mark), is not found in any Irish Dictionary which the writer has seen, yet it is common in the spoken language; as, le aṛ, along, by the side of.

“Le aṛ ṛa Ƨouṛṛa ḑloṛaḁ’ ḑēṛṛṛaḁ’ ḑaṛḑ.”

“Along by the waves, roaring, loud-resounding, raging.”

## EXERCISE CXV.

### A DIALOGUE BETWEEN A YOUNG MAN AND A YOUNG WOMAN— HIS COUSIN.

[The use and application of the compound proposition are here attended to.]

1. (Rose.) Oh, William, I have found you, all alone (aṛṛ ḁ’ aṛṛaṛ); what a pensive being! Here you are in the garden, like Adam in Eden, with the trees and flowers (aṛṛ ḁo lāṛ ḁeṛ aḑur aṛṛ ḁo) ḁn your right, and on your left, the verdant plains spread out “before you” (or ḁo Ƨouaṛṛ), lambskins and sheep, calves and cows, and beasts of all kinds roaming “in your view” (aṛṛ ḁo ṛlāḁṛṛṛ), the cloudless sky above you (or ḁo Ƨṛouṛ), the running streams hard by (aṛṛ ḁ’ aṛce), all forming a picture on which poets might love to look: for all that, you are, I find (ṛeṛcṛṛ) alone. 2. (William.) Not so (ṛ’ aṛṛlāḁ ṛā), my dear girl (ṛo Ƨaṛṛṛ ḁṛṛṛ), I am not alone. 3. (Rose.) It is true you are not at present (aṛṛṛ), since I have come (ḁ Ƨaṛṛc ṛṛre). 4. You want to appear clever (ṛṛ ṛṛaṛ leaṛ a



beir 3h); did you take long to think so deeply and speak so sapiently (labairt co ea3ha3)? 5. You do not wish, I am sure, to do me wrong (ea3coir a 3eana3 oim), nor to do yourself wrong! 6. Neither, my dear sir; I like you (ta cionn a3am oir) as a kind friend and brother, and I confess I like myself more; so there is no fear then that I shall do you an injustice (ea3coir); much less is there fear that I shall do injustice to myself. 7. I am glad to hear you say so; pray tell me, if you please (oiri3 3am, ma ir ri do 3oil e), whenever you view a mirror (r3a3an), do you not perceive some pleasing reflections (ha3 b-3eiceann tu iona3i3i3 3eara a3 eiri3) arise “before” you (or do 3oia3ir)? 8. I must be candid (3iiruea3), and admit I do (a3ur a ma3 3o b-3eicim). 9. And am I to be less reflective than mere glass (oir li3 3ealua3 ’ha 3la3ne) “in your presence” (ann do la3air)? can I prevent bright images from floating across my mind when (an tra3) your radiant countenance sheds (r3eic3einn do 3nuir roillreac3 rim3i3 a3ur rua3iceir) smiles and sweetness across its exterior (air a a3a3i3)? The very cliffs, cold and flinty ((crua3e), would return sweet echoes to your voice, and am I to be mute (balb), speechless (3an focail), in your presence (ann do la3air)? 10. You overpower me, if these be spoken in reference to me. You astonish me if you are preaching philosophy (rairua3eann tu me, ma ’r oim-ra labra3n tu ma3 ro, cu3eann tu ion3ha3 oim ma ’r 3ealraha3t ta3ir a3 3ea3ar3). 11. I shall speak neither flattery (blan3ar) nor philosophy, although my words seem to have a share of both. “In your presence” I must have high thoughts. 12. Very well; whence do you derive your wisdom? 13. From solitude (ua33near). 14. That is, you love to be alone? 15. I am never alone; I am never less alone than when you perceive me alone. 16. How is that? Are you surrounded by fairies or nymphs of the woods? Is this fairyland (3ir na n-3i3)? 17. It is not fairyland, though, perhaps, it is the land of fairies; yet I must say that I have never seen any fairy or sylvan nymph less real than yourself. 18. Give over (cor3 oir); just come along (ta3ir ua3r). Have we got any wonderful fish in this river? 19. No; we have got only trout. 20. Oh, just see some yonder, how they bask

in the sun; at our approach they dart off. 21. How fleet they move in the waters! 22. Astonishingly. 23. If you wish to see a good many, move slowly “along the” bank; look on the side of the river on which the sun sheds his warm rays. 24. Why look there? 25. Because fish love the sunshine. 26. Do fish in water receive heat from the sun’s rays? 27. Certainly. 28. The sands and pebbles on the bed of the stream appear lighted up—how clearly everything in the waters and beneath them appears. 29. That, to me, is a proof (ταῖρ βεβαιῶς) of how God’s eye sees all creatures, as yours or mine behold the fish and the pebbles beneath the waters—nay, he sees the very thoughts of the soul (ῖμνα ἵντε ἀν ἀναηα) for “all things,” we are taught, “are naked and open to his eyes” (νοῦν ἵντε ἀγυρ οῖζα ἵντε οῖ κοῖα ἵν ἀ ῖν). The darkest abyss (ἀβυσσ ἵν δοῖν), the most hidden recess, becomes like the bed of the stream in the sun’s light, open to His view. 30. I see you are not only philosophic (εἰσθε), but religious (δοῖν δοῖα). 31. True philosophy and true religion go together. They are like the earth and sun—the earth receives (ῖαζαῖν) light and heat and steadiness in its movements from the sun—so philosophy receives all its lustre from religion, and without her influence would go adrift (δὴ ἀπ ῖα) and perish. 32. Good bye; I shall profit by your thoughts and take a lesson from those words of wisdom.

## FIFTY-SEVENTH LESSON.

### CONJUNCTIONS, INTERJECTIONS—GAELIC SYNTAX.

A sentence, like a chain, cannot be formed without the collecting links of speech—conjunctions. The very first Exercise required their use, and the first word in the Vocabulary to that Exercise is a conjunctive particle. All the conjunctions in the language have, in different stages of the foregoing Lessons, been brought before the learner’s notice. They are here presented in one group:—

#### CONJUNCTIONS.

Ἀῖτ (1), but; (2) except, *at; ast*, Latin. Ἀῖ is an incorrect spelling; Ἀῖτ is found in the most ancient MSS.

Ἀῖγ (1), and; (2) as, like the Latin *ac, atque*, which

have both meanings, that of “and,” and “as.” See the word *co*, “Easy Lessons,” Part I., p. 21—Vocabulary of Fourth Lesson.

*Áḡur*, in ancient writings, *accur* and *ocur*, akin to *roḡur*, near, connecting; and to *áḡ*, prep. at; British, *ac*, and; Welsh, *ag*; Latin, *ac*; Scand. *ok*; by changing the palatal *c* (*k*) into *t*, *et*, Lat., and by altering the position of the consonant *k*, is obtained the Greek *καί*.

The learner will remember that its modern spelling is “*áḡur*,” and not, as some authorities write it, “*ocur*.” This latter was its spelling some ten hundred years ago.

*Áḡur* is contracted into *’ḡur*, *á’r*, and *’r*, in poetry; *á’r* is sometimes but incorrectly, printed *ḡr*, thus confounded in its spelling with the word *ḡr*, is—the assertive form of the verb *to be*, *do beir*.

*Án*, whether; used in asking questions in the present tense; as, “*Án*” *tu cá ánn*? Is it you who are here? Latin same, *an*—“*an*” *tu qui es*?

When preceding a verb in the past tense it becomes *an*, whether; *n* is part of the obsolete particle *no*, sign of the past tense.

*Ċeana*, before, already, even; *áct ċeana*, but, however, moreover.

*Ċo* (and *com* in composition), (1) so, (2) that, (3) until; *co luaċ* “*áḡur*,” as soon as. See p. 21, “Easy Lessons.”

*Ḥo*, conj. *that*, to the end that; French, *que*; Erse, or Scotch Gaelic, *gu*. (*Ḥo* is also a prep. *to*; and sign of the adv., as, *Ḥo mōn*, exceedingly.)

*Ḥur*, that (*i.e.*, *Ḥo* and *no*), employed before the subjunctive tenses.

With *buċ*, may be, *Ḥur* forms the compound *ḡuab*, that it may be—which, in old writings, is found written thus—*cunb* and *cunab*.

*Bḡḡ* and *bḡoḡ* (pr. *bee*), or *bḡeab*, let it be (imperative mood, third singular), be it so, grant it, like the Latin, *esto*, although.

*Ḥḡḡ* and *ḡḡeab*, although, yet, nevertheless, composed of *Ḥo*, that, and *bḡeab*.

*Ce* and *ḡe*, although, appear to be derived (like *quod*, in Latin) from the pronoun *cḡa*, *ca*, who, what.

*Cḡḡ* (pr. *kee*), seeing that, even, although, yet, perhaps; same as *Ḥḡḡ*, or from *cḡḡ*, sees.

*Ḥa*, if, had it been that, on the hypothesis *that*—precedes the conditional mood, to which, in reference to past time, it imparts the meaning of the pluperfect subjunctive.

Da differs from ma in this—that ma precedes the *indicative* form of conjugation; da goes before the *conditional*, da m-buairleagain, if I should strike; and, in reference to past time, had I stricken, if I had stricken.

Ma, if; and mar for ma'r, or ma ir, *if it is*.

Maob and mar, in ancient writings, are for ma and buo, *if it were*.

Fór, yet, moreover; from fóir, rest; hence, fóruíad, to abide; cluain-fóir, *the abode of rest*—the name of St. Jarlath's church, near Tuam.

Joná, and contractedly, 'há, which, is now the common form=than; tá túra níos fearr ná m'ire, thou art better than I.

Oldar in old writings, means literally, *is above*; from ol (same as or), above, and ir, is; also, olda, and oldate (from ol, over, and tá, *is*. "It should also be noted," says Dr. O'Donovan, "that oldar, oldat, is very frequently used for ioná, in ancient writings; as, ar nio ba d'ile leir clann. Neachtan oldat clann Neill, 'for the sons of Neachtan were dearer to him than the children of Nial.'"—Ann. Four Mast., A.D. 1460.


Maí, as; maí ro, thus; maí rin, in that way; so and so. Maí an g-céadna (dh, pr.=nn), also, in like manner.

Ná, not, like (*ne* Latin) prohibitive, ná déan, do not; náir, not (=ná and nio) before subjunctive tenses; náir leigíod Dia, God forbid.

Ma, if, with ná, makes muná, if not, unless, except that. Munáir, in the subj. tenses, and contractedly, mur. Before buo, *is, may be*, muná becomes munab and munbaob, *were it not, if it was not*; and also munáir before buo, with go, *that*, following. Munáir buo go, contractedly, mur ba g', commonly pronounced by the people, mur beag, *were it not that, &c.*

Ní (1), not (*absolute* negative), ní coir, it is not right; ní me, it is not I (2) neither, nor; ní m'ire, no éirí, neither I nor thou; ní maí, no olc, neither good nor evil.

Ní becomes in the past tense níor, absolute negative.

 Observe the difference between níor and nar: níor is in the direct form, as, "níor" níor mé é, I did not do it; nar, in the indirect or subjunctive; as, deir re "nar" níor mé é, he said that I did *not* do it.

"Nar" níor, here follows the verb deir, says, and therefore nar, and not níor, is employed.

No, or, nor.

This particle should be spelled with o and not with a, to distinguish it from 'há, than, ná, not, ná, of the (article).

Ná (a negative relative employed in clauses that are dependent), is not=ní, not, and á, for á, but=not but;

ԿՏԻՄԱՅԷ, but is he not good? ՏԻՄ=ՅՈ, Կ, *that not*,  
 in secondary or dependent clauses.

Ó, since ; before verbs.

ὁ ἄλλος, whereas. See p. 243.

Ὅμ, for, perhaps from αμ, on.

Sead (*shah*), yes=<sub>17</sub> é, it is; ʋ1 ʔeəd (*nee hah*), no, it is not.

2) *appears* (accent on *reads*), if it is it, if so.

2) *mairead* (accent on *mair*), pr. *maise*=well, well.

Sul, before that.

## VOCABULARY.

Conj-joining, co-equal; from con, together; and joining, the same.

Deipnon, indeed, true; so deipnon  
 truly.

Θεοὶ-δαίμονε, good people; the vir-  
tuous, the elect; δαίμονε ἡλίτε  
(good people), the fairies.

Дронз, *f.* gen. дронзе, 2nd dec., a class, a tribe, a race. It is of kindred meaning with the word дреам, a tribe, a family, a race, дронз is used in a disparaging

sense, like the word *gang*, in English.

Երժիթ-ԵԵԼԵԹԱ, distinct; from Երժիթ,  
between, and ԵԵԼԵԹԱ, formed;  
ԵԵԼԵԹ, frame, form.

NADUR, *f.*, nature; Welsh, *natur*.

The word "only" in English is translated into Gaelic by the words "not but;" as, there is only one God, "η" b-ruil "ἀέ" ἀση ὅλα ἀμῶη, there is not but.

EXERCISE CXVI.

This Exercise is taken from the Catechism, because in it is exemplified the use of the conjunctions; it is withal very easy:

1. Cad e an cead uis, ir cōir do zac uile crīstian (Christian) a creidead (to believe)? 2. So b-fuyl aon Dia amāin ann; ir e ro an cead aipteaazal de 'n crē (of the creed). 3. Dia re Dia? 4. Cruaižteoir neime azur talian; azur aird-Ųižearna zac uile uis. 5. An nāb Dia ann, zac uile am? 6. Bī azur roir zac uile am; de bīž so b-fuyl re zan tūr, zan deirnead (end). 7. Ca b-fuyl Dia? 8. Ta re ari neam azur ari talam, azur ann zac uile ball (spot, part), de 'n doirān. 9. An b-feiceann re zac uile uis? 10. Cīd re zac uile uis, so rīu na rinuairte ir uaižniže a ž-croide an duine. 11. Ca mēid Dia ann? 12. Nī b-fuyl "aēt" aon Dia amāin; a beirfear aoibnear rīoruijde do na deaž-đaoirib azur pianca rīoruijde do 'n dionž loctac. 13. Ca mēid pearra



Many special principles of the language from which idioms flow, have in the foregoing fifty-seven lessons been explained.

In page 34, Part I., and pp. 75, 76, Part II., of "Easy Lessons." the verb is shown to have two forms of the same conjugation—the one called the synthetic, *i. e.*, in which the personal pronouns have become incorporated in the verb, which therefore admits change of ending; the other called the analytic.

Again, Obs. 1.—Whenever the nominative case is not expressed, the verb is in the synthetic form, and conforms to the general rule of agreement in number and person with its subject; as, "b-*fuil*" *riḃ rlan*, are ye well? *Tamuid* (we are). "*B-*fuil**" is the analytic, used when "*riḃ*," the nom. case is expressed; "*tamuid*," the synthetic, employed when the nominative is not expressed.

In asking questions the analytic form is more forcible, it is therefore more in use than the other; but, in replying, the synthetic is the fullest and most usual.

Obs. 2.—Whenever the *nominative* case is *expressed*, the verb must be analytically conjugated, and must therefore have only the same ending in all numbers and persons.

Exception.—After nouns in the third person plural, the verb follows the general rule and agrees in number with its subject.—See seventh lesson, part I., p. 34.

#### EXERCISE CXVII.

Aln t-Alal, an Sionnac, aḡur an leon.

THE ASS, THE FOX, AND THE LION.

Do "*muḡadai*" (exception to Obs. 2), *alal aḡur rion* *uac conḡiad* (compact) *riḡor, daiḡean* (firm, strong), *le ceile* (together, with each other), *aḡur do "cuadai"* (Obs. 1), *amaç cum reilze*. Do *çailuiz orḡia leon 'r an t-riḡze*. *Nuaii do breac an rionnac zo "uabadai" anḡ zað, do çuaið re ruar aiḡ an leon aḡur do çuḡ coḡaii dð* (gave him a whisper) *zo m-beaiḡaḡ ré an t-alal dð faoi lam, açt zan doçaii aiḡ biç a ðeanaḡ aiḡ féiḡ. D' aonḡuiz an leon. Uaii riu do muḡe an maḡaḡ ḡlic feill-beaiḡ aiḡ a çompanaç aḡur çuḡ ruar é do çuiḡaçt a naḡaiḡ. Anḡ riu aiḡ cuḡ do 'ḡ leon an alal faoi ðion, d' ionḡuiz ré* (he turned) *aiḡ an t-rionnac, aḡur ḡior faḡ ḡreim dè, le ceile* (and did not leave a bit of him together) *aiḡ conḡ-baiḡ* (reserving) *an alal zo h-an eile*.

*Nḡor uab a muḡ an t-aḡ aiḡ luçt na feille*.

Those who betray others never yet have had success.

## VOCABULARY.

Срoдa, *adj.* (pr. *crow-ya*), brave, hardy, valiant; *рпн срoдa*, brave men. *Сулл срoдa*, the valiant Goll.

Срoдa, *adv.* (*сo срoдa*), bravely, valiantly; *дéаη сo срoдa*, act like a man, valiantly and with courage.

Длуé, *adj.*, tight, close (*сo длуé, adv.* tightly, closely); also, thick; *coлл длуé*, a thick wood; *рoлe длуé*, a thick head-of-hair; *длуé аηη дáпп*, near in kin; *р длуé аoпбeар do бpóη*, joy is close upon grief; "Ours the light grief that is sister to joy."—MOORE. *Дпупб "сo длуé"* le céile, move closely together.

Длуé, *n. mas.*, a confined space, a yard, an enclosure; the warp or woof of a web.

Дoпé, *v.*, burn, singe, scorch; *допé-ead*, per. pass., was burned.

Фáппз, *v.*, squeeze, press, wring, compress; to wring, as with wet cloth; *фáппз, n.*, a tie, a band, a penfold, a press. *Мáппб-фáппз, n.*, the tie under the chin of a dead body. *Мáппб-фáппз oпт*,

is a common curse. (Welsh, *fasg*.) The *adj.* *рoзур*, near, is of this family of words.

Зoпη, *зупη, v.*, wound, hurt, sting, from *зa*, an arrow, and *аη*, a circle, an opening—whence *annulus*, Latin. Johnson knows not the derivation of the English word "gun." In the Gaelic its root is easily found. Welsh, *gwanu*, to stab.

Лур, *m.* (Welsh, *llys*; Fr., *lis*), an herb, a weed, a plant, or flower.

Лупб, *f.*, an herb, weed, grass. *Лупб* is applied to herbs in general; *лур*, to those of special size and efficacy.

Мáчáппe, *m.*, a paddock, a field; from *мáз*, a plain, and *зáппe*, nearer; or *зпoппa*, shorter—a field not so large as a *мáз*, or extended plain; *лупб ηa мáчáппe*, the herb of the field.

Мeантóз, *f.*, a nettle.

Нпппeаé, *adj.* (from *ηпп*, poison), poisonous, envenomed, virulent, sharp, bitter in its physical and moral acceptation.

Рηпс, *v.*, to dance, to sport, to play.

## EXERCISE CXVIII.

Аη буаéапл азур аη мeантóз.

## THE BOY AND THE NETTLE.

До зoпη мeантóз буаéапл a бп апз пппс 'р аη мáчáппe. До дeпппз рé (he hastened) a м-бапe аηη a мáчáп (home to his mother), азур д' пппп дп (and told [to] her) зуп зoпη аη лур ηппeаé рп é, зпó ηпoп ппзпe рé аéт a лaп a лeазaп апп (although he only laid his hand on it). "Сп é зo дппeаé" (that is just—*дппeаé, directly*), апп рпpe (said she) аη т-аéбáп ап дoпéаé тu; 'Нуапп тáпп апз буапнт мeантóпзe, фáппз зo длуé п (grasp it tightly) азур ηп дéаη-фáпб рп дoппз oпт (and it will do you no mischief—hurt).

Дéаη зo срoдa аη ηпб рп дуал дуит дéаηад.

Do with courage whate'er you are to do.



## FIFTY-EIGHTH LESSON.

## GOVERNMENT OF NOUNS.

The grammatical agreement, usually called "concord," between verbs and their subjects, between the adjective and noun, has, in the preceding lesson, just been shown.

The influence exercised by words on each other, causing in the noun a change of case, is called "government." This influence on nouns is produced (1) by other nouns, and adjectives taken substantively; (2) by verbs; (3) by prepositions.

The change of case may be to the (1) genitive, (2) dative, (3) accusative.

## GOVERNMENT OF THE GENITIVE CASE.

OBS. 1.—The latter of two nouns coming together, when the objects of which they are names are different, is governed by the former in the genitive case; as,

Ḃac Dé, God's Son.

Dé is the gen. case of Ḃac, God, governed by the noun mac, son, which precedes it.

Ḃac mac, a son's name.

mac is the gen. of mac, governed by mac.

If instead of mac, the word leabhar (*lhower*), Latin, *liber*, a book, be substituted, the sentence runs thus:

Leabhar mac, a son's book,

(and with the pronouns, or the article preceding mac);


Leabhar mo mac, my son's book;

Leabhar do mac, thy son's book;

Leabhar a mac, his son's book;

Leabhar "a" mac, the son's book.

The words Dé and mac are conformable to rule in the gen. case; and rightly, for they express the idea of generation, source, origin, ownership of that which is conveyed by the nouns which precede them.—See "Easy Lessons," Part IV., p. 261.

 In every single instance, in Irish, as is seen from the foregoing examples, it is the *latter* of the two nouns, and *never* the *former*, which is the governed word. It is not so in Latin.

Ḃac Dé may be translated *filius Dei*, or *Dei filius*, the gen. *Dei* being before or after the governing word; and in the Anglo-Saxon genitive case (that is the genitive or possessive ending in 's) it is the *former* of the two nouns, and *never* the *latter* which is the governed word; as,

God's Son, Ḃac "Dé"; *filius Dei*.

The Lord's Day, la "a" Ṭṛḡḡḡḡḡḡ, dies *Domini*.

Obs. 2.—In translating from English cases like those (ending in 's) the position of the governed noun must therefore be reversed in Irish, as in the examples just presented.

But, in translating the Norman genitive, *i. e.*, genitive expressed by “*of*,” into Irish, the order and position of the nouns are retained, the preposition *of*, or sign of the first oblique case omitted, while the latter noun assumes the genitive case-ending; as,

Son (of) God, *Mac Dé*;

Day (of) the Lord, *Lá an Tígearna*.

The definite article “the” is translated by “*an*,” which, coming before *tígearna*, the genitive, is in the same case with it.

It is worth while observing that mere English students, not acquainted with Latin, or Greek, or German, regard the particle “*of*,” in such instances as the foregoing, purely as a preposition, and not as a sign of the genitive case; and on this account they are, whenever learning to translate into those languages, as well as in the present instance into Irish, puzzled at the non-use of the preposition “*of*.” On the other hand, they find French and Italian easy in this respect.

### VOCABULARY.

<i>Céimniú</i> , <i>v.</i> to bound, to advance in strides; from <i>céim</i> , a step, a bound; as in <i>corr céim</i> , a foot-step.	<i>féar</i> , a man; huntsman is the same as hunt's-man).
<i>Féar reilze</i> , a huntsman ( <i>reilze</i> is gen. case of <i>realz</i> , a hunt, and	<i>lean</i> , to follow; <i>luet leanhuirte</i> , pursuers, followers; <i>luet</i> , a tribe, a class, a set; <i>leanhuirte</i> , following; gen. case, <i>leanhuirte</i> .

### EXERCISE CXIX.

*An Fíad aig an Linn.*

THE STAG AT THE POOL.

*Lá n-an do éiríe fíad aig linn le n-a “éiríe”* (acc. case coming before the infinitive) *a corz, a gur ‘huairi do bi aig ól do éiríe re a éiríe* (shadow) *‘ran t-ríu.* “*Nac móir, mairead,*” *deir re, na adarica* (pr. *eye-arka*) *ro orr, aet oc! nac éiríe* (poor) *iad mo cora caola.* *Leir riu do éiríe féar-reilze leir na cuir a gur na zadairi ‘hua dír.* *Ní fada bi na cora caola a éiríe re cuiríe leir éiríe de léim a b-fad ó ‘h nairíe a lean é: a gur na adarica a mól ré zo móir, do éiríe buiríe é zabéa zo blut a láir “na z-crair”* (gen. plur. on láir, midst) *no gur éiríe adairi na fíu reilze leir na cuir ríur, a gur gur mairíe buiríe é.*

IDIOMS OF THE INFINITIVE AND PARTICIPLES OF ACTIVE  
VERBS.

OBS. 3.—The infinitive mood of active verbs governs the genitive case of those nouns which come immediately *after* it; as,

Do ḡráduḡad De, to love God ;  
Do déanad oibre, to do work.

When the noun goes before the infinitive—which is the usual vernacular form—it is governed in the accusative case, and not in the genitive; as,

Le “Díá” a ḡráduḡad ;  
Le “obaíí” a déanad.

Díá and obaíí are in the accusative case

After the compound preposition cum, towards, for the purpose of, the gen. and sometimes the accusative is employed; as,

Cum Dé a ḡráduḡad ;  
Cum oibre a déanad ; or,  
Cum Díá a ḡráduḡad ;  
Cum obaíí a déanad.

OBS. 4.—The active participle governs the genitive; as,

Uíḡ déanad oibre, doing work.  
Uíḡ ḡráduḡad De, loving God.  
Jaíí ndéanad toruír; after performing a journey.

Before the infinitive or participle, the gen. case of the personal pronoun is the more common; as,

Le n-“a” ḡráduḡad, in order to love (a) him;  
Le n-a ḡráduḡad, in order to love (a) her;  
’ḡ a ḡráduḡad, loving him;  
’ḡ a ḡráduḡad, loving her;

literally, at his (a) loving; at (her) loving; a, his, aspirates the initial or first letter of the infinitive mood; a, her, does not; a, their, causes eclipsis.—See Twenty-first Lesson, p. 115.

The difference in sound leads the hearer to know their respective meanings.

Note.—The two foregoing idioms in Gaelic are founded on the substantival character of verbs—a principle which is true in all languages, and which is well explained in the following words of Professor Latham, in his work—"The English Language," p. 290:—

"A noun is a word capable of declension only. A verb is a word capable of declension and conjugation also. . . . The infinitive mood has the declension of a noun substantive. Verbs of languages, in general, are as naturally declinable as nouns."

If the learner ask, then, why does the infinitive active and the active participle govern in Gaelic the genitive case of nouns immediately following them, the reason is, because they are verbal *nouns*, and therefore come under Obs. 1, "the latter of two nouns," &c., p. 361.


OBS. 5.—For this reason adjectives and other words, employed as nouns in a sentence, govern the genitive case.

OBS. 6.—Family names preceded by the words *O* or *Ua*, a descendant; *mac*, son, *ui*, or *uiz*, a daughter, are always in the genitive case; as, *Dorinnall*, *Donnell*, *Ua Dorinnall*, *O'Donnell* (*Dorinnall* being the gen. case of *Dorinnall*); *Niall*, *Neill*, *Ua Néill*, *O'Neill* (*Néill*, gen. case of *Niall*); *Ceallac*, *Kelly*, *O'Ceallaciz*, *O'Kelly*; *Caricac*, *Carthy*, *UacCaricaciz*, *MacCarthy*—"Niz" *Caricaciz*, *MacCarthy*, as applied to a woman of that name.

*Niz* is the feminine form of *Ua* or *Uac*, and must, therefore, with reason and with the sanction of usage, be prefixed to the family names of women; as, *Jane O'Donnell* is *Sibhán "uiz" Dorinnall* (not *Ua*, or *UacDorinnall*); *Bridget O'Neill*, *Bridget "uiz" Néill* (not *Ua* or *UacNéill*).

OBS. 7.—Proper names in the gen. case are aspirated, whether preceded by the article "*an*" or not; as, *cill Peadair*, the Church of St. Peter; *an aithríl Pádraic*, in the time of Patrick.

Nouns which are not proper names are not thus aspirated.

 *Ua* and *Uac*, in the nominative case, follow this latter class, and do not aspirate the surname, as is seen in the foregoing examples. But if *Ua*, *O*, or *Uac* be governed in the case (*ui*, *uic*, genitive), then the family names suffer aspiration; as, *John the son of James O'Donnell*, *Seán an Uac Seannuill Uí Chonnall*. *Seannuill* and *Uí* are each in the genitive case, and accordingly aspirate *Connall*, the family name.

VOCABULARY.

## VOCABULARY.

Thistle, ῥόζαη, the seed of the  
thistle, ῥίολ "αη" ῥόζαηαηη.

EXERCISE CXX.

1. Who is this young friend with you, my dear sir, a  
 Ṣaoi (hwee) ḡjir? 2. He is John (Ua) O'Kelly, the son  
 of Patrick O'Kelly (Seadžan Ua Ceallajč, mac Padruic Uj  
 Čeallajč). 3. His "father's son" ought to be good (Uj  
 dual ʒo mac "a ačar" a bejč majč); there is a great deal  
 in being well descended and of a good family. 4. I like  
 the old saying, ʒač leanjb mar ojtear, ʒač ojze mar  
 ačbar, because it tells truly, that education combined with  
 natural powers forms the man. 5. You are right; for al-  
 though education is the chief means (an meadon Uj feajru)  
 to make a man good and great, natural gifts "of" mind  
 (čabaručajr padruida "na" h-jurine) which are often con-  
 nected with nobility "of" race must precede. 6. The seed  
 "of" the thistle can never produce an oak (ḡajru). 7. Like  
 the son "of" King David, you speak in proverbs (rean-  
 rujčurj). 8. What is the young "man's grandfather's  
 name"? 9. Patrick, son of Charles O'Kelly, was the name  
 of his "father's" father; and James, the son "of" Cormac  
 MacCarthy, was the name of his "mother's" father. 10.  
 Where did they live? 11. They lived on the banks "of"

the Shannon. 12. What is this boy learning? 13. He is learning the sciences (a15 foḡlam na n-alaḡan [gen. case]). 14. Although young, he has much (iomad eolu1r) knowledge (gen. case by Obs. 5). 15. He is a very good boy.

## FIFTY-NINTH LESSON.

Observe (1), in translating compound substantives, and those followed by the preposition “*of*”—that term of the two which expresses the property, office, character, ownership, title, relation, or quality of the object pointed out by the other noun, is governed in the genitive case; as,

*Property*: a house-of-gold, teac ó1r (gen. of ó1r, gold).

„ a ship-of-war, lonḡ coḡa1ḡ.

„ a wall-of-silver, balla a1rḡ1ḡ (gen. of a1rḡeac).

„ a tin-can, cana rḡa1r (gen. of rḡan).

*Office*: a door-keeper (porter), fear1 doru1r (*dorish*, gen. of doru1r, *dhorus*).


„ a musician (man-of-music), fear1 ceo1r.

*Character*: a soothsayer, fear1 fear1a (man-of-knowledge).

*Title*: gate-of-heaven, ḡeata flaoḡ1r.

**NOTE.**—The second noun *specifies* the meaning of the first. For instance, in the expression teac ó1r (house-of-gold) the word “gold” does not make fuller nor clearer the prominent idea conveyed by the term “house,” yet it distinguishes this latter from one of silver, clay, stone, or the like.

The use, therefore, of the article “*an*” *of the* (“*na*,” fem., “*of the*”), is not employed in instances like the foregoing before the noun in the genitive case.

 The nature and use of this last remark will be seen when compared with the coming Observations 2, 3, 4.

**OBS. 2.**—In translating a certain class of compound terms, and those followed by “*of*,” from English into Gaelic, the article precedes the genitive, although not found in its English equivalent; as,

Prophet-of-evils, fa1ḡ “*na*” ma1lacḡ, *i. e.*, prophet-of-the-curses.

Mouth-of-pity, beul “*na*” t1ua1ḡe, *i. e.*, mouth of the pity.

Pillar and ground of truth, buí aḡur píléirí “na” fííuríne, *i. e.*, of *the* truth.

Father of lies, aḡairí “na” m-bíeuz, *i. e.*, father of *the* lies.

Of course, if the definite article be found in English before the genitive, or after “*of*,” its sign, it is no wonder that it be employed similarly in Irish; as,

Star of *the* sea,                      reult “na” mara.

Man of *the* mountain,      fearí “an” choic.

Friend of *the* affections, cairíad “na” ḡ-cumáí.

From the text of Observation 2, just given, the learner is naturally induced to ask, what *class* of terms take the article “an,” *the*, in Gaelic, the English equivalents of which dispense with its use? The answer is contained in page 58 of Part I., which see.

## VOCABULARY.

beo, *adj.*, living, lively; ḡo beo, quickly, with life.

bíḡeaimíad, a thief.

caoíḡ, *v.*, to cry; caoíḡeas, crying; caoíḡe, (kueené), lamentation.

euḡcaoíḡ (from euḡ, death, and caoíḡ,) crying very much.

ḡad ó, long ago (for ḡad ó ríḡ, a length since, or [ó] from, [ríḡ] that).

luét ḡabalta, captors; ḡabalta, of arresting; gen. case of ḡabail, to seize, to arrest.

ḡḡarí, *v.*, to roar, to bawl.

ḡlíḡeas, *v.*, pass. voice, past tense, was condemned (from ḡlíḡ, to turn a scale. When one is condemned, the scale in the hands of justice is turned against him).

## EXERCISE CXXI.

Aí bíḡeaimíad aḡur a mḡairí.

## THE THIEF AND HIS MOTHER.

Do bí óḡamíad, ḡad ó, aḡí, a ḡoíḡ leabairí ó ḡeanní “de ’n” aorí óḡ a bí aḡí aorí rícoíl leír, aḡur do ḡuḡ é a báile aḡí a mḡairí. Aḡí aḡ a rímaḡḡuḡad (chastise) re do ríḡí a mḡolad. Aḡet ríḡí mairí d’fár an fearí óḡ do ríḡí re ríḡḡe ríḡor luaḡmáí a ḡoíḡ, no ḡurí ḡabad (was arrested) fa dḡíḡe é aḡí rílad mḡóí a dḡeanníad, aḡur do ḡlíḡeas é aḡí báir. Aḡí dul d’áḡ a ḡríḡḡta dḡo, do ḡon-ḡaíḡ re a mḡairí aḡí ríubal láí an ríluaḡa’íḡ a dḡíḡí aḡí caoíḡeas aḡur aḡí euḡcaoíḡ ḡo mḡóí. D’áḡí re aḡí luét a ḡabalta, ceas aorí rícoíl aḡaíḡ a labairí a ḡ-cluar

a m̃ačar. ʒɪʒ t̃eačt δɪ ʒo beo čuɪʒe do čuɪɹ rɪ a cluaf  
 ruaf le n-a beul le com̃ʒar a ʒɪc muɪruɪʒ a člor. ʒčt  
 re do ruɹne re a f̃iacla a leaʒan ʒo čruaɪð, ðaɪnʒean aɹɹ  
 aʒur a ʒeap̃iað δɪ. ʒo r̃ʒɹaɪð rɪ faoɪ 'n b-p̃eɪn, aʒur do  
 ʒlaoið mac "na" mallačt aɹɹ. ʒr m̃lteač an bɪčeañnač ču  
 a ruɹne cleaf čo doɹmač rɪn aɹɹ do m̃ačarɹ, ðubaɹɹt an  
 poɓal. ʒčt re an f̃reaz̃mað čuʒ re ðoiɓ: "ʒr rɪre ɹr  
 aðɓar an m̃ɪ-aɪð ro añn a b-fuɹlɹn, ðɹɹ 'nuarɹ do ʒoið me  
 leaɓar fað ó rɪn, aʒur čuʒ me čuɹcɪ e, ða b̃eap̃iað rɪ  
 r̃mačtuʒað maɹč an l̃a rɪn ðam, ɹɪ beɪðɹñn a laɹmaɪɓ "an"  
 čročaðoɹa añn ɹuð.

Smačtuɪʒ an leaɹɓ a laečɪɓ a ðɪʒč.

The defining office of the article "the" (an, m—na, gen., fem.) is more special in Gaelic than in English. This accounts for its use before those several classes of nouns named in the first part of the present Lesson; it helps to show also the reason of its non-use—as compared with English—before the former and less definable term of the two, as is seen by the following:—

Obs. 3.—In rendering into Gaelic such sentences as these, "*the* Lord of the world," "*the* light of the sun," omit the article "*the*" before the former, and retain it with the latter noun; as,

*The* Lord of the world,  
 ... ʒɪʒeap̃ɹa "an" ðom̃aɹɹ.  
*The* light of the sun,  
 ... roɹur "na" ʒɹéɹne.

It is retained only in the last of even three or more genitives; as,

*The* beauty of *the* daughter of the king,  
 ʒɪl̃neac̃t ɹuʒɹne "an" ɹɪʒ.

NOTE.—This specially defining use of the article, and its non-use in Gaelic, does not differ in idiom from the English form when the Saxon genitive is employed; as,

The sun's light,  
 ... roɹur "na" ʒɹéɹne.  
 The king's daughter's beauty,  
 ... ʒɪl̃neac̃t ɹuʒɹne "an" ɹɪʒ.

The Saxon and Gaelic genitives are here alike in their requiring the presence of the definite article; but the Norman (see Obs. 3) and Gaelic are not. For instance, in that last sentence, neither the term "beauty," no



"daughter's" has the article, while the word "king," which is the term to be specified above the rest, and its Irish equivalent, *ṛí*, have the article.

In the Saxon and Irish forms the position of the nouns in the one is the reverse of the order in the other, for instance :—

English : The king's daughter's beauty.

"Beauty" is the last, "king's" the first term.

Gaelic : *Beaúte an rí* "an" *rí*.

"*Rí*" (king), is the last, "*Beaúte*," the first.—Obs. 2, p. 362.

## EXERCISE CXXII.

## THE DOCTOR AND HIS PATIENT.

*An lárán aghair an fear-tíre.*

A sick man died (*fuair báir*) under the hands of a physician (*lárán*) who had been attending him (*ag tabairt aige dó*). At the funeral (*ag an ríocht, or, ag dul leir do'n cill*) the physician said to the relatives (*luíte saoil*) of the deceased (*máibán*), "Oh, if he had acted in this way and in that (*da deanfadh se mar fíor aghair mar fo*) not to be drinking strong drink (*uirze beatha, bíteáite*), and to pay greater attention to himself (*níor mór aige éabairt dó féin*), he would not now be lying low" (*rínte ari lár*). But one of the mourners (*fear de luíte a saoilte*) made him this reply (*fearaigh*): "There is no use speaking thus now; it was fitter for you to have given this advice to the man when he was alive. It is of no use now, for he is dead."

There is no good in the best advice when it comes (is) too late, or untimely.

*Ní 'l aon máic fán z-conaile is feara ari bí 'huairi tá se mall, aiteáic.*

*Principiis obsta, sero medicina paratur.*

Obs. 4.—The application of the article (*an, the*) and the change arising in meaning from its use and non-use, before the first, as well as before the second, or the noun governed in the genitive, is best learned by examples.

Compound	{	<i>lón cozáid, a man-of-war.</i>
nouns.	{	" <i>an</i> " <i>lón cozáid, the man-of-war.</i>
Compound	{	<i>fear tíre, a householder.</i>
nouns.	{	" <i>an</i> " <i>fear tíre, the householder.</i>

The words *long* and *feart* express the leading ideas—*tiſe* and *coſaib*, those of quality, character, or office. The leading term is the more definite, and hence, in such instances, has the article.

If the definite article be inserted now before *coſaib*, *of* war; and before *tiſe*, *of* house, we have *long* “*an*” *coſaib*, a ship of *the* war, or, *the* ship of *the* war (see Obs. 3)—meaning some *special* war, and not war in general; *feart* “*an*” *tiſe*, a (or the) man of *the* house—meaning of a *special* house, known to, or treated of by the speakers. Take another example: *meadoib oibce*, midnight; “*an*” *meadoib oibce*, *the* midnight; *ai uai* “*an*” *meadoib oibce*, the hour of (the) midnight. Now insert “*an*” before *oibce*, and its meaning is at once defined: *meadoib* “*na*” *h-oibce*, middle of the night, *i. e.*, of some special night named or known.

To sum up all that has been said in this lesson:—

(1. There is a Gaelic idiom which requires the use of the Art. (definite) when (Obs. 2) its presence before nouns in English of the like import is never needed; (2) the article before the governing noun in English is omitted in Irish (see Obs. 3); (3) the word which the speaker requires to define, be it the governing or the governed term, must have the article; (4) Gaelic follows the Norman and not the Saxon collocation of the genitives in the relative position of the terms.

### EXERCISE CXXIII.

*Na lucóga an dail.*

*An am áiríod, nuair do b' lucóga faoi geurcúad aſ cat, do ſlaoidaib dail (council), ionnóir ſo b'feuróir amac an cail a b' fearu iad féin a coraigh ari. I' ionda rliſe do trachtadair ari le cail ſan féidm ari b'c, uaid. Fa deirre, do fear lucóſ ruar aſur do cúſ an comhairle ro: “ceanſal cloſ ari muihéal an cail, aſur an rli ari éacé dō an ari ari b'c nri haoſal daoib, oir béairfaib an cloſ ſáim, aſur do b' féidm ealuſad uaid.” Do caili (pleased) ſo h-anmair an comhairle ro leo (with them), ſo h-uile. Acé dubairt aon fearu-cail ari—“ſo caili i' mair é do comhairle, i' ſli aſur meid an ſleu coraigh é, acé cá aon cail amáin aſam oiaib—cail aſaib, a cailfeair an cloſ ari an ſ-cail? Sli i an dail.*

*Ni h-ionann iud a mair aſur a déad.*

## SIXTIETH LESSON.

NOTE.—The student who knows only English should be made aware of the several meanings which the preposition “of” in its various relations with nouns is capable of admitting. Dr. Johnson counts twenty-three. These can all be grouped under four heads. “Of” denotes—

- (1) Origin, cause, possession.
- (2) Class, rank, partnership.
- (3) *Of* has the meaning of *among*, *on*, *from*.
- (4) *Of* expresses property, quality, attribute.

(1) *Of*, in the *first* sense is translated into Gaelic by the *genitive*, for that case gives the idea of *origin*, *cause*, *material*, *possession*, &c.

(2) *Of*, in the *second* sense, is rendered by “de,” of, (same as the French *de*), whenever it follows *numerals*, *adjectives*, of the *comparative* and of the *superlative* degrees, *partitives*, nouns denoting fullness, abundance, and the contrary, as,

One “of” the whole, cean “de’n” iomlan; full “of” wisdom, lan “d’” eágha; Catherine is *the fairest of* the daughters, rí Caírlín ír deirre “de” na h-íoháin; *of all*, a b-fuyl de.

‘Job’ ír b-fuyl íuar leat, “de” na Deaí ríor-beo.

Jove, and *all that* are with thee above *of* the immortal gods.

See the prayer of Hector at the end of the present lesson, p. 376.

“De” mhaib deaí an domhaín

Jí da b-fághaín íe mo íoíán,

Sí Mhol dub an íleana ír íearrí íom.

*Old Song.*

Aíe “de” na Tríóíe uile aín íaí laoc,

‘Íurí oím ío h-aíníde ía an caí a blaoc.

But on *each* hero of the Trojans all;

And on me especially the contest is calling.

See exercise, p. 377.

(3) In the third, *of* signifies *among*; as, cía aghaib, which *of* you (See Part III., thirty-second Lesson, Obs. p. 190); and *on*; as, do labair íe “oim-ra,” he spoke *of* (on) you;—*from*; as, a man *of* France, íearrí “d’ n” b-íraín; he

did it *of* himself, *nínné re é* “*uaide*” *féin* (from, *i. e.*, it proceeded *from* him as the originator).

(4) In the fourth acceptation *of* has no equivalent in Gaelic—the mere absence of any preposition suffices—the noun remains in the nominative case; as—a man *of* the highest position and fame, *féar a b’ aithe céim, aḡur clú*. *Tu h-uaine d’ féuc leir fíu ir aithe clu*, three times there attempted it, men of the highest fame.—See next exercise.

This last is a very remarkable Irish idiom. In Latin, the ablative case answers the purpose; in Greek, commonly an accusative after the adjective; but in Irish ’tis the nominative case.—See Part iv. p. 302, Obs.—*An idiom that should be remembered.*

The Exercises of these “Easy Lessons” could not have a more elegant nor a more befitting finish than the dialogue (Homer’s Iliad, Book 6—translated into Irish heroic metre by Dr. MacHale) between Hector and Andromache. The tenderness and pathos which breathe through the original are infused through every line, nay, through every word, of the simple familiar Irish in which it has been rendered by the great prelate poet.

### VOCABULARY.

*Ablać*, carrion, a mangled carcase (from *a*, not, and *blaćać*, contractedly, *blać*, a thing having *blać*, *i. e.*, pith, juice, force, energy, inherent vitality). *Con-ablać* is the common word for carcase, carrion; root, *con*, for dogs, and *ablać*, carrion. *Con-ablać* is applied to a living creature so lean that the ribs become visible—*i. e.*, to that which is, as it were dead.

*Ablać* is derived by others from *ab*, not, and *luć*, price, but this derivation is forced, for, the particle *ab*, is not a negative.

*Aḡuam*, *v.* I entreat, (from *an*, very, and *ḡuim*); root, *ḡuim*, cry.

*Baoḡal*, danger, peril (from *bać*, drowning, death; *ḡal*, kindred, connected with). Hence *bao-ḡalać*, means dangerous, perilous.

*Baoḡalta*, which is very like the former, means *simple, silly*; as, *aḡ d’ éanab baoḡalta ḡlic*, make the silly sapient; *baoḡalta* in this sense, is derived from *baoć*, vain, and *ḡal*, kindred.

*Baḡać*, to perish, to put to death; from *baḡać* (root, *baḡ*) causing death.

*Baḡneuać* (*i. e.*, *bean*, a woman, and *neuać*, forsaken, direlict), a widow, a relict.

*Dileaćta*, an orphan (*dí* want of, *leaćta*, milk).

*Dubhion*, sorrow (*do*, bad, *bhíon*, grief).

*Faie* (or *fać*), a plain, a field; vesture, dress, heat, warmth.

*Fíḡa*, fig-tree; *chuaḡḡa*, a fig-tree.

*Feaćha*, *gen. case of feaćha*, (*gen. regularly feaćha*, and contractedly, *feaćha*), a band, a troop, a company of soldiers:—*ceann na feaćha*, a captain of the guard, a general, a chieftain; *a d’-tíḡ cionn feaćha an ḡaibha*, in the house of the captain of the guard.—Genesis, xl. 3. (*Feaćha* from *feać*, extent, number of; *ḡaíne*, persons,)—a host.

*Maḡeáin*, natural life; from *maḡi*, live (thou), exist, continue, endure.

*Maḡneanac*, and *maḡeánac*, *adj.*, enduring, everlasting, *an beaćta maḡeánac*.

Óí, a virgin; from ó, young; óí, a little maid.	féar, man. Mór féar (the big six), seven.
Óí, a simpleton ( <i>fem.</i> ); from óí, a maiden, and réad, wayward, wandering; amadán, (a fool) is applied to a man; óí, réad, to a woman.	éir, fell—participle; éir, falling (irreg. in its terminations).
Séar, six (persons)=re, six, and	uir, respect, esteem.
	Tad, support, second; réar mo tad, stand my support.

## EXERCISE CXXIV.

## ADDRESS OF ANDROMACHE TO HECTOR.

“A duihe dána faraoirí tá ari tí,  
 Do barcaid féin, gan imhíde faoi do mhaoi  
 ‘Sur faoi do leanb, cíd gur dóib ír baogál,  
 A beir gan coimhric, tréigte ari an faogál,  
 Ír oir-fa amháin, tá an namhaid uile, ‘briat,  
 Ír tu-fa amháin, ír mian leo ínnad ‘z-cait,  
 Ma ‘r leat éiríom ‘r truaig, marí rin, gan mé,  
 Roim éirí iméact, rínte ríor faoi ‘y z-cie  
 Ma bíom do díalíg mo bairtneugac, bíom mo bíd,  
 Ma bí ó éir, faoi dubríom ‘sur faoi éaoi.  
 Gan áairí, maairí, briatáirí, le mo ló,  
 Maoluigad mo leatríom, nó, a moirí líom roí.  
 Éir m’ áairí mairíneac faoi laim Alcuil gairí,  
 Trí ríor a áairí Teab, an coigad deairí.  
 Aléit gíd gur éirí re anir an áirí neam-beo,  
 Níor áiríbaí Alcuil earbaid uiríom dó.  
 Aíri éairí aíre, leagáa ari a bairí,  
 D’ fág ablaic a’r áirí m’ áairí an a láirí,  
 ‘Sur d’ far ‘y a trómíoll, leamuirí ari gac taob,  
 Cuirí díge Oiríad, ínní’ áirí’ Job,  
 Móríeiríarí briatíra, taca ‘m d éirí ‘sur blaí  
 Toigead uairí gó h-uile an aoi lá;  
 Do ínn íad Alcuil mílteac le n-a lairí  
 Aíri maí a maíadairí cuimíac tréuda aní.  
 Mo maíairí bairígan críe’ na z-coirte dub,  
 Do éirí re leir, a’r táirte tróm’ lé briat,  
 Aléit éairí gí a faoiríre o’í zeabál mórí.  
 Aí gí bíomad moirían maíom dó, áirí óirí.  
 Bíom zeairí an t-am ‘y éirí fílead cuim a críe’  
 Gur fág gac Dírí í gan aoi deo ‘ínná lírde.

Ailín fear do mháirtaigh, agham beidhinn go briaic  
 Mhair acaigh, maicaigh, briaicaigh, ceile zriaic  
 Aicé zlac dam triaighé, aghaigh éu, na bí  
 Mhair ríocair mī-ād, agh do mīac 'r do mīaol:  
 Mhíre na fāz mair beahtreuzāc le mo ériaic  
 'Zur é 'u a dīleāc zān aon tac' uo rāc  
 Aicé agh rō fan, fan āit a b-fuīl triom zeuz  
 De cīan ríozā, tabaighit do na zneuz',  
 Sínte le balla, uān māic āzur rīzē  
 Le beazān raotāigh ionnūyō rēac ra Triozē,  
 Tri h-uāghie d'fēuc leir fīr rī āghde clu,  
 Dīr na Mīacr cumāc le lūc,  
 'Zur Jodmūgh 'r Tuide mīlēcā āgh a b'-fāic  
 'S māc Aicū, āghmō, ceān na fēādha 'r rāic  
 'S a briaicaigh Mhūyleā, reolta le zāc' Deā  
 Na ār a neārt fēgh mūghīneāc, zān rāc."

#### THE ADJECTIVE.

The syntax of the adjective has been from time to time pointed out in these lessons—its position (see first and thirty-seventh lesson); its agreement with the noun (see thirty-fifth lesson, p. 286); its idioms (thirty-seventh and thirty-eighth); its governing effects (twenty-ninth and fifty-eighth).

#### GOVERNING POWER OF THE VERB.

That an active verb governs the objective or accusative case, every learner knows; as,

John loves God, zriaicūzēāgh Seāzān Dīā; God loves John; zriaicūzēāgh Dīā Seāzān.

In these sentences the nominative case comes after the verb, as well as the accusative. The first (or nominative) comes immediately after; the accusative next in order after the nominative.

In old Irish writings the nominative case is found sometimes before the verb. It is employed in poetry, too, in the same manner.

4. Prepositions govern the dative—in fact prepositions govern no other case; as,

Agh rō cārlūz a cārad le u-a mīaol

Aghdneomāc caoīn 'Zur ī do lān de zhaol.

Homer, Book vi. ll. 545-6.

(Mīaol is the dat. case of beān; gen. mīā.)

leir ān m-būgh, with the cow (nom. bō, gen. bō, dat. būgh); the phrase,

do 'h beah, is incorrect: leir an m-bó is also incorrect—it should be, leir ar m-buigh, and the former—do' h mhaol.

In all other nouns the dative case happens to be the same as the nominative, and therefore requires no special ending or inflection, except in nouns of the fifth declension; as,

Do 'h b-pearradh, to the person (nom. pearra, gen. pearran, dat. pearradh.)

Regarding prepositions, see Part III. (Lessons from 25 to 35.)

## VOCABULARY.

leatreaic, <i>adj.</i> reproachful, rebuking, reviling; <i>n.</i> a reviler, an abuser;	gibing, mocking. (See Lesson 53—Vocabulary.)
a'char, rebuke, reproach.	laðac, <i>adj.</i> gentle, polite.
carcaim, <i>v.</i> slay, slaughter; <i>infin.</i> carcaim; mar uah an loct a d'mli'gear an lam a'charnar é, as a harmless lamb that licks the hand which slays it.	meamair, memory, remembrance. Latin, <i>memoria</i> , from mēn the mind, and mair lives.
ceannar, <i>m.</i> headship, chieftaincy; root, cean, a head.	Rið-lan, <i>m.</i> a palace; rið, a king; and lan, a castle.
corair, <i>v.</i> to defend, keep of, preserve, maintain.	Saie, the chief, the best; fion-rsaie, the very best, the real.
Fonhóid, same as fonamaid, jeering,	teartar (from teart, a proof, a testimony) character, reputation; Latin, <i>testimoniam</i> , <i>testis</i> ; Eng. test. See Lesson 52.

## EXERCISE CXXV.

## REPLY OF HECTOR TO ANDROMACHE.

Do fneazair a céile: aham béid a meamair  
 Do comairle éaom, cum tabairt uaim zac cabair;  
 Aét béidead na fion 'r mha laðac' na Troise  
 A rzeie mo élu 'r mo teartair leir an zaot;  
 Da b-fairiugh riar, mar cladaime ar an gleo,  
 Hid nac m-béidead tairneamac le mo rpiughod beo  
 'Oir do beie calmac d' fo'lam me zo luac  
 A beie d-toireac, 'meart fion-rsaie na flua'z  
 Aiz corint ceannair m' a'char mar bud éoir  
 A'ur 'na ceann riu, corint fôr mo glóir,  
 Aét tairm fiorac 'r fôr, le imhid lan,  
 Zo d-tiocfaid an la a m-beidid an éatair ban,  
 A dun 'r a rið-lan leazta uile air lar  
 'S an rið 'r a daoine rinte anhr an ar.  
 Aét h' zoileann am'zar luét' na Troise,  
 No, a'char, m'atar, brá'char, air mo éroide;  
 Do béidear a' tuirtim aiz laimh trom na h'pneuz  
 'Nha 'h uiriu mór, faoi carcair 'zur faoi eu'z

2' r zol ear d' amzari: 'n h éir d'ul éir d'ac z ab  
 Béirfari éu zo críe na n'neuz mar r'zlab  
 Folluighz ann, mór anacairi 'zur leun  
 Faoi éuigh mha eileiríge d'anníca 'zur déir  
 Fígead a'z reol r'airi d'olárac na Tíoríge  
 No tabairt ó an t-ríuic m'ar uiríge ann a tíge,  
 'S a'z eiríeac le fonnóir d'airíeac, z an tíuac:  
 Feuc díol banríuac h'ectoiri m'oiri na r'luac.  
 D'urócáir an t-airí m'ó éuigh ann do éiríde,  
 A'zur beirí lán de dubríon 'zur de éiríde  
 F'a é beirí m'íge, éorócáir éu 'ra tíra  
 'Zur d'uríge do beirí cabairi a'zur r'zab  
 A'et m'oiri me f'airíge n'í éo táir, beirí mé  
 Faoi an b-fód, ír d'oirí líom, r'íge anní an z-críe.

Homer, Book vi., Dublin—Duffy.

# VOCABULARY.

Caébar, a helmet; from cat, a battle; and barr, top, head, dress for the head.	Cloz, a helmet; because it is like a cloz, or bell.
Buíeacáir, thanks, le d'ann buíeacáir, with hymns of thanks.	Andózáir, will raise; for andózáir.
	Alzáir, face; táir, moist, wet.

## EXERCISE CXXVI.

### CONTINUATION OF THE FAREWELL DISCOURSE BETWEEN HECTOR AND ANDROMACHE.

N'éir ro r'ab, do r'íu amac zo r'ann  
 Cum an t-óir do éadairí, a d'a l'ann,  
 Do f'air le eazla m'oiri an leannab f'airí,  
 Tíra airi a z-clozad uamíac, r'ollíeac, d'airí,  
 'S an éirí capal z'annac, r'ab z'ac d'laorí  
 Anon 'r a ual a'z m'lad leir an z'ac.  
 Do r'mírdair an dír: S'zool h'ectoiri an lub r'ann  
 B'í airi a caébar; 'r éirí í ó n-a éann  
 'Zur leaz an cloz l'annac airi an b-f'air;  
 Ruí airi a leannab, 'r éirí é r'uar r'ann d'air,  
 N'éir a r'ozad 'r b'neuzad le m'íu éirí  
 A l'anní, éur le m'íu, r'uar a z'ac.  
 "Job 'r b-f'air r'uar leaz, de na d'ac' r'íorí beo,  
 D'airíeac m'ó leannab 'r tabríeac 'r z-c'airíeac d'ó,



Tabriab dō, ríubal go cēimānāil anur a t-ríjē,  
 A ríubalim fēin mān íompla aīz na Tríojēte,  
 Mhírrhānāil, cálmāc, lān de neart 'r do luē,  
 'S a corínt a éine, toíllad zeann a' r clú,  
 'S carzait nāmād fíllead le cneac mōr,  
 'S le dānta buídeacair áridožaid ruar žac žlōir  
 'S aīz cluirt d'a mātair: "bein aīn ācāin bāin,  
 Líonfari a cnoide le žáirdear an a lān."

Leir rín do feacaid dī an leanaib dō,  
 Síu aīn a bñolac é, 'žur éuž dō pōž,  
 'Smīž, 'r éíud a ríuž, do bñir na deor' žo fñar  
 Sílt 'huar a leacailb, ó a ríulīb dear',  
 D'a feicínt do-rān, cúiml le bor a lāim'  
 A h-ažaid tair, ar labair lēi žo fāim':  
 "Mō céile anrac, žeann mo' énoide, cad fāt?  
 B-fuīl žo h-antrac, le žeur bñōn do d' énād,  
 Roim' éeāc mo lae 'žur m' am, níl orn bāožal,  
 A ž-cumar aon neac, níl mo cúin de 'n t-ražāol,  
 An t-olc 'r an māt, an tožā 'žur an dīožā,  
 Níor fānužead an bār bī 'n-dān doīb fōr a ríom,  
 Uime rín, fíl a bāille 'r aīz an t-feol  
 Žabēa, fížead le rín āžur le ríól,  
 Mo 'rñam le feairaid, treoiružad do cúid ban  
 An uile oībne lāime 'r rēuāime, fan,  
 Alēt de na Tríojēte uile aīn žac laoc,  
 'žur orn žo h-aīuīde, tā an caē a žlaoc."

Do labair a' r d' fāirž a cātēban aīn a cēann,  
 Toīz ríre an t-ríjē a fíllead cum a lān  
 A dēaricad ríar 'r aīz oruāīl žo trōm, tíuž,  
 'S a rílt na deora božā, 'hna lān ríuē.  
 Teācēt dī bāille, žuīl a' r žāir na mñā,  
 Žlacad roīn d'a dubñōn žur d' a cñād,  
 Aīz caoīnead a céile, amāīl 'r aīír žo h-euž  
 Nār 'n-dān dō éeācēt, ó lāim 'r ó lān na n-žneuz.

## EXERCISE CXXVII.

## VOCABULARY.

Deora, tears; ríužead (*smigoo*), a smile, from ríuž, the chin, and the playful expression of the mouth; plural ríužeadā; rúl (*sool*), gen. plu. of rúl (*soo-íl*), eye; cumtar, is formed; mearžad, commingling, mixing; lonrac, lustrous, bright; cáire, a stream, a flow; rñar' for rñarā (root, ríē)

peace, happiness, prosperity; duban, blackness, darkness (root, dub, black).

Ṭuimhócar, shall be dried; root, tuim, *adj.*, dry, tuimimís, dry up, cause to dry up, and omitting *i* before the liquid *n*, tuimimís—*ful. pass.*, tuimhócar; cian, silent, gentle; cian-deor, silent tear; buan (*boo-an*), lasting; áille, a laugh; laí, weak, languid; fá réir, in readiness (as it were, réir, from réir, ready).

Tuair, an omen, a presage; tuair-ceada, omen of a shower, a rainbow.—“The sign of the covenant made by God with Noah, that there shall no more be waters of a flood.”—*Gen. ix.*

SONG—“ERIN, THE TEAR AND THE SMILE IN THINE EYE.”

*Air*—Fonn, Eibhlin a Rúin.

I.

Éirne, tá deora azur rnízeada do íúl  
 Bhair an bóda-uirze cumtar ar mearfad na n-dúl;  
 Lonraic tu éirne deor,  
 Brónaic lair rianr' zo leor,  
 Tá do shianta fá dúbhan mór  
 Ais éiríze zac la.

II.

Éirne, n' tuimhócar do éirne-deor zo deo;  
 Éirne, n' buan beirdear do laí-áille beo;  
 Zo maib zac daic fá réir,  
 Anon-feaict lé cur zo léir,  
 'S ais déanaid mar tuair na r'éir'  
 Bóda ríctair' zac triaí.

## EXERCISE CXXVIII.

### VOCABULARY.

\*\*\* The most of the following words have been explained and their derivations given in the body of this work. They are here presented to enable the young learner to understand the songs without any reference to former lessons.

Aimís, feel, perceive, reckon.

Buirtar, is broken; root, buir (*brish*).

Cáil, reputation, character; clú, fame, report, renown.

Ceo (*Keogh*), darkness; faoi ceo, in darkness.

Ceol, (*keoghil*), song, music, gen. ceoil (*keoghil*), of music, plu. ceolta, songs, strains.

Cruit, *f.* a small harp.

Durócar, is awakened.

Féad, *n.*, an army, forces, *v.*, to force, to bow, to make yield, to bend,

to sever, to break down; feaí, *ta*, broken down, defeated, worsted,

Feairad, a spindle, a stave, a verse; zan feairad ceoil, without a stanza of song.

Feaira, a verse; this term is in common use to express a stanza, or verse.

Follur, manifest, plain; foillruíad, to make plain, to manifest, to reveal.

Á, an arrow, a ray, a beam, a wave—

music, like light, is wafted to the ear in rays, as is supposed, or rather, in waves.

Mol, *v.* praise; molað, praising, *n.*, praise; *pl.* molta, praises.

Oíðé, night, is usually in poetry pronounced *ee*.

Rinn, a pointed end, a promontory, an ending of a line in poetry, rhyme, harmony, music.

Sahtuig, coveted, yearned for.

Saol, a sage, a gentleman, a man of letters.

Scap, scattered, shed.

Suan, rest; saol suan, at rest.

Calla, a hall; *pl.* callaib.

Teamhaire, *gen.* Teamhaire, Tara, from teo, warm, sunny; and mun, a fortified place. (See note at foot of song.)

Tráé, time, special time, *yr* ahan tráé, it is seldom a time that.

# THE HARP THAT ONCE THROUGH TARA'S HALLS.

Fonn—"Molly a Stóir."

I.

An éirte, do rcap éirí callaib 'n níg

Na zaeé ceolta binn',

Ta 'n ballaib Teamhaire 'noir 'n a luide

San fearrad ceoil, no muin:

Máirí rúd tá 'n t-am, éuaib éar, saol éo,

Ta 'éail, 'r a élu saol suan;

A' r crioíde, 'r sahtuig molta teo,

Ní ailluigeann iad go buan.

II.

Ní cluistair éirte na Teamhaire treun

Mearz éirteuigead ban, no saol,

Óir, fuaigianh í beir feadta, saon,


Fuaigh bairte teud 'ra n-oíde!

Máirí rúd do 'n t-saolfead, 'r ahan trá

A dúiréar í go deo,

Aé 'huair a bairtear crioide 's a éraíad,

Ais foiréad í beir beo.

 Teamhaire, the Irish name of Tara, Latinized *Temora*, is derived:—

(1) According to the Four Masters, from Tea, the name of the first queen who dwelt on that royal hill; and mair, an old Irish word signifying rampart, fortified place, palace, protected mound, hill—found in its Latin derivative *murus*, a wall: (2) From tea, a house, and mair; (3) from tea, a house; and mair, large.

None of those derivation is satisfactory. The last (tea-mair) cannot be received, for it is no way special. The suffix mair, being the part of the compound that stamps the "residence of the Irish Kings," with special significance, should be pronounced openly and in full, as in the compounds Traim-mair, *Tramore*; Aban-mair, *Avonmore*; now in the word (Teamhaire)-mair, the second syllable is pronounced curtly, and without the accent. Again, as an adjective following in grammatical order the noun tea, mas. gender,

should not be aspirated; but in *teamhair*, it is aspirated. Summing up, then, these reasons, the weight of probability lies against supposing that the adjective *mōr*, *great*, enters into the composition of the word.

*Mun* and *mōr* are the only terms about which there is question amongst the ancients or moderns. The nature of the place of which *Teamhair* is the name, and its history favor the conclusion that *mūn* is the second part of the compound term.

But is it the term *tea*, a house; or is it *tea*, the name of the Milesian queen, which is the first part of the word? It is very likely neither of them forms a component part of *Teamhair*. (2) *Tea*-*mun*, a house-stronghold, or house enclosure, does not sound well; besides *Teamhair* was the name, not of the house or palace alone, but of the entire hill.

(1) *Tea*, then, must be the prefix of *mun*? And this opinion is strengthened by the authority of the "Annals of the Kingdom of Ireland"—"It is from her it was called, *i.e.*, from *Tea*, daughter of Lughaidh and wife of Eremhou, who requested of her husband a choice hill, as her dower, in whatever place she should select it, that she might be interred therein, and that her mound and her grave-stone should be thereon raised, and where every prince ever to be born of her should dwell. . . . The hill she selected was *Druim-Caein*, *i.e.* *Teamhair*" (vol. I., p. 31, second edition). *Tea*, is not the prefix.

"This derivation is however," says Dr. O'Donovan, "legendary, for *Teamhair* was very common in Ireland as a woman's name; and it was applied to more hills than *Teamhair* in Meath; as, *Teamhair Luachra*, in Kerry, and *Teamhair Bhrogha-Niadh*, in Leinster. In Cormac's Glossary, it is stated that the *Teamhair* of a house means a *grianan*, *i.e.*, a bower, balcony; and that *Teamhair* of the country means a hill commanding a pleasant prospect."—*Note*, p. 31.

(4) From this, then, it is plain that *Teamhair* means a *sunny mound*, or a *sunshiny* (*teo*) enclosure (*mun*), a fortified palace having a pleasant prospect. This being, according to Cormac king and archbishop, and the most learned Irishman of the tenth century, the meaning of the name *Teamhair*; its derivation is plainly from *teo*, *warm, sunshiny*, and *mun*, *a fortified enclosure, mound, or hill*.

## EXERCISE CXXIX. VOCABULARY.

*bneuz*, *n.*, a lie; *v.* to cajole.  
*críó*, country.  
*Duēcar*, *gen.* *duēcar*, native country.  
*Euāδ*, perishing.  
*Fiar*, slanting  
*luēt cluighre*, listeners.  
*Mārac*, morrow.

*Rūn*, a secret, love, fond one.  
*Seinn*, to sing.  
*Suirib* (*sir-y*), a lover, a wooer.  
*Uaim*, grave.  
*Uimpirib* (from *uime*, about, around),  
turn round, move from.

SHE IS FAR FROM THE LAND.

Fonh—"Forcail an domair."

1.

Jr fad i o'n z-críó, b-fuail a h-oz-laoó 'nn a luíde  
'S zān aird arii a ruiribib 'z a bneuzad.  
Aēt uimpiribeanh zo fuair ó fúilb zác raoi,  
Óir tá a cpoíde le n-a ceile 'z a eužad.

## II.

Buð iad abráin duécair a tír' féin do féin,  
 Rínn zac fearra d' ar áil leir do meamrað.  
 O 'r beaz imhíde loct cluirtre a ceolta bhínn;  
 A cnoíde beir 's a bhríread zay cabarda.

## III.

Do mairi re d' a iún; auzur d'euz re d'a éiric:  
 So an meud bí 'za éanraíl ari talam:  
 Ní luac 'zabfar tium-zul a tírre aon ríic,  
 'S ní béid 'b-fad zay a éirle an uairín fallam.

## IV.

O! déan uairín d' 'r an áit b-fuyl na zaeé' zríne fíar,  
 'Nuairi zealleann ríad máraé zlóraé:  
 Béid roirruzáad ari a ruay marí ríuizead an iar  
 Ó n-a díl iurre féin a tá bríoraé.

## EXERCISE CXXX.

## VOCABULARY.

Caoidean (from caoid, to lament), a pelican, a barnicle; caoidean aoniac, a lonely pelican—a term commonly applied to one who has no friends and is quite alone.

Claoidtar, are subdued, broken.  
 Dáirín, kindred.

Fearra, henceforth.

Larað (from lar, to light up), to bloom.

Meadað, to perish.

Orna, a sigh.

Seod, a jewel, a precious thing.

Teilzean, v., to cast, to fling.

## 'TIS THE LAST ROSE OF SUMMER.

Fonn—"Coillte bláirna."

## I.

Ta ríor déiríonaé an t-rairíaríð leir féin ari an z-craob,  
 D' éir a éuallaé na rzeirne, beir euzca ari zac raob;  
 Zay aon ríor ariáin zaolíar, zay blaé, lé 'b-fuyl dáirín,  
 Le larað, no orna éabairre ari ari dó zo ráirín.

## II.

Ní fázrad leat féin éú, lé meadað ari an zeuz,  
 Zay do teilzean a éodlad, mearz do zaolta zo h-euz:  
 'N áit a m-béirín fearra zac lá a'r zac oíde,  
 Leir na ríoraib zay blaé a'r zay balad 'do lúde.

## III.

2) ari rúð i r dúal iméacét, 'huairi a éiríonar an zráð,  
 'S huairi éaluygear ó na reoríð an rzéirí a' r an blá;   
 'Huairi a claoíðtarí na crioíðte, rcar ruarícar a' r reun,  
 Cíá beíðad marí éaoíðean aoníac, ra t-raoígal ro leir féir.

## EXERCISE CXXXI.

## VOCABULARY.

Coiríuygear, foreign.

Féad, a feast; *gen.* fleíðe; buní na  
 fleíðe, at the feast; iompuíú,  
 turn, change, around it; buní  
 means bottom, foot.

Coiríúíoll, connection, acquaintance.

Lá ari ríar, the day declining.

Sjublac (*shoolach*, *s*, followed by *i*  
 sounds like *sh*), a traveller, a  
 walker; from rjubal, to walk.

## AS SLOW OUR SHIP.

Foní—2) ari r d' féad me 'mo díalú."

## I.

2) ríar d' ari lonz aní a'zard zaoí teann,  
 Le' ríar a reolta líonra,

Do éíðfead an bíar a ríeac ó' n z-cíarí  
 Cum an éuarí, 'd' féad rí, rínte.

2) ari rúð i r mall ari ríubal 'r an t-rííze

Ó ariar zráðac ari z-cáiríde,

2) ari a n-iompuígearí claoíra úmál' ari z-críoíde,

2) ari an lonz-bíar ríaoílte aní áiríde.

## II.

2) rí meabríúíad an am', éuarí éaríe marí ceó  
 Neam-bíuíímarí, 'buní na fleíðe;

Bíðeaní bíóí a' r záirídeoíar ríorí-beo,

'S a mearíad lári ari z-cléíbe;

'S 'huairí díruígearí ceolta fláí 'r an b-fleíð,

Zac cáiríídeacét óz a' r éríoídaríarí—

D' ari íarí 'huarí n-díalú, bíðeaní cuac ari leíí

'Dul éaríe, 'r 'z a ól zo ríaoííaríarí.

## III.

2) d-tííííí coiríuygeará, an tíar,

Do éídmuyí iuríe 'r zleannra;

'S zac níd ía bláí, ací earíá zráí

'S an coiríúíoll caoní do íaríuyí;

Buð mōr an rólár ari ar 3-croide,  
 Sur báiri ari aoibhear raozáta,  
 Da m-beidād rúd a3aion le n-ar m-biē  
 An aoib-feaēt cáirde 'r 3aolta.

14.

2Har ríublaē roiri, a3 ariaric riar,  
 3o mall a3 teaēt na h-oide,  
 213 breacnu3ād ari an la ari riar  
 Roim eulu3ād uade coide:  
 2Har rúd, d' éir tei3ean riar ar n-dearc,  
 O briuaēaib 3airi na h-uairne,  
 313 lócmān 3eal na h-ó3e reair'  
 3ie neulta aoire a'r cúma.

## EXERCISE CXXXII.

## VOCABULARY.

213ne, mind, temper, spirit, affection.  
 bār-breie, a death-judgment.

bao3al, danger.

briordú3ād, inciting.

Caiē-neim (from cáie, of battle;  
 néim, power), triumph, glory  
 after battle, pride of soul, jubila-  
 tion.

3nrean, sires, ancestors, progenitors,  
 from rean, *adj.*,

3ruaili3, *v.*, to pollute, disgrace,  
 shame.

3rillran, torch, a lamp, a lantern, a  
 flambeau, diminutive of 3rillrō  
 a torch, a lamp.

3rillr, bushy locks, ringlets (*Eng.*  
 trellis).

OH! BLAME NOT THE BARD.

Fonh—"Caiēlīn 3imāl."

1.

Na cō3 ari an b-rile, mā eulu3eanh fá'n 3-cluan,  
 'N a m-biēdean ro3-claon a3 fonóid faoi árd-éuaē 3o  
 buan,

3á a mīrneaē 3an traotāē, 'r lé h-uairn, nī íē ir lú3a  
 2 déau3ād 3ac 3air3e, a beiri céim a3ur clu:

2h teud, 3á 'hoir rīhte ari an 3-ceol-ēnuic 3o fanh,

Do íeol3ād a 3-croide náimāē an bār-3ac 3o tean;

'S an tean3a, naē rīleanh aēt mīl-íruē na 3-claon,

Buð tuilteaē í a3 briordú3ād 3māda tíne na b-3ian—

## II.

Ḃho nuair d'a éirí aluigh! tá a cairtneim 'ny a luide,  
'S an crioide críoda bhuirte, nárí b' féidirí a élaoidéad  
Cairtneí éadcaoih a fíorí-íliocht beirí fáluižte ó'ny t-raožal,  
Oirí ir bár-bneirí a corairí, 'r n'í b-fuyl a cumairí žan  
baožal.

Tá a claih žan aon ceannar, murí n-déanfarí ríad feall,  
'S murí d-truaillížid a ríurairí aīž iompóžad le žall;  
'S an truílrean, tá aīž larad, ríže céime žac lá,  
Nac ríobéarí ó'ny ž-cáirí é, airí a b-fuyl Eiríe d'a críadad.

## III.

Ná tóž airí an b-fíle a beirí aīž ríorí-déanad rann,  
'S an t-olc, nac n dān lēīžear, do díbnead le žreann:  
Bídead aīže ací leirí dótéuirí, ir larfarí žo beo  
Ž poržā tpe bíarí cúmhā marí an žríah tpe ríam ceo:  
Déanfarí íodbairí do Eiríirí de ná béurairí, a bídeann  
D'a feolad airí mearbail le rānad a élaon,  
'S le élaoiž ná ž-craob žlar, a tá rížte airí a éeann  
Žarí an žreuz, aīž imirí díóžaltairí, falóéarí, ré a laní

## IV.

Žlét žíđ žurí euluiž do mōirí-éim, marí airíiríž ná h-oižce  
Béiríđ d'airíh d'a luad aīž an b-fíle a éoižce  
Žn trā ir mó ruarícarí airí a aīžne le reun,  
Béiríđ aīž reiríim žo h-āirí-bíirí do leacíuom 'r do leirí:  
Cluiríđ an coižrížeac do žāiríā-éiríde ríorí,  
Raéfarí éadcaoih do élaíríiríže éarí murí a' r éarí tírí,  
'S do éīžearíhāíđ, aīž teannad ná ríabríaríde do d' élaoiđ,  
Sírfíđ deoríā ná truaríže lé teann bíirte crioide.

## EXERCISE CXXXIII.

## VOCABULARY.

Žnra, dear, fond, beloved.

Cruir, Welsh *criodd*, Lat. *Crotta*, already defined, a hump, a small harp; Clairíac, a harp.—“The cruir was a six-stringed instrument, used of old in Scotland and Ireland.”

“The cruir and the clairíac differed only in this, that the

strings of the former were catgut, those of the latter were brass wire.”

Cuiríž, a fetter, a bond, a chain; ruarí-cuiríž, the cold clain.

Cuirbíac, fetters.

Dealb, v. to frame, to fashion, to twine.

Élaoiž, a wreath.



Colḡac, knowing, acquainted with;  
root, eol; knowledge; eolar, the  
same; neam-eolḡac, not ac-  
quainted with.

ḡairḡeac, a hero, a champion.

luḡne, mirth, melody, glee, the  
chorus, burden of a song.

Oiteos, *f.*, a blast, a gust, a breeze.

Suaire, sweet, pleasant.

Suairear, pleasant.

Suaire-ḡaol, a man of sprightliness  
and sport.

Suḡaḡḡ, jollity, from ruḡac, jolly,  
merry; root, ruḡ, sap.

Sunḡac, *adj.* joyous, merry, jocund,  
glad, mirthful; from sunḡ or  
sunḡt, mirth, joy, as expressed  
in music and melody.

## DEAR HARP OF MY COUNTRY.

Fonḡ—"lanḡolḡ,"

I.

'Chruite aḡa mo ḡne, aḡ doirḡadar bḡ rḡte,

Bḡ fuaire-ḡunḡ na torḡa oir fḡirḡḡe ḡo teann;

Do ḡolḡ mḡ ar ḡeibeal, d' ḡir do ḡuibneac beir ḡḡaolte,

ḡu do ḡeudairb ḡḡeir ḡaeḡe, a' r' foluair ḡaol-mann.

Bḡ fuaire sunḡac feaḡa do b' aeirairḡe 'r buḡ bḡne,

ḡlḡ dḡraḡt do ḡeuda, 'bḡ fuaireann, ḡun ceol;

ḡḡt bḡḡir ḡo neam-eolḡac aḡ fuairear 'r aḡ luḡne

ḡo m-buairḡann aḡ buḡn tḡl do fḡḡairḡl ḡo fḡll.

II.

Slan aḡur beannḡt le do bḡne-ḡaeḡb, 'ḡruite ḡnoim,

So aḡ dḡaolḡ dḡḡḡonḡac dḡnta, do dḡannam' a dḡalb,

Tḡb, ir codair fḡol ḡḡair lounairḡ ḡairḡe aḡ do fuaire  
tḡom,

ḡo b-fḡḡaird meura nḡor tḡuama aḡ do ḡeudairb ḡun',  
realb.

ḡa bḡ cḡoḡde ḡairḡlḡ tḡeunḡair, tḡir-ḡraḡairḡ, nḡ fuaire-  
ḡaol,

'ḡa ḡ-cḡruaḡud, aḡ eirḡeacḡ lḡ reḡnḡm aḡ n-dḡn,

Nḡ maib aḡnam-ra aḡt oiteos neam-bḡḡḡair na luaḡḡaolḡ,

ḡḡur uair-re do ḡairḡc aḡ fuaire bḡne aḡair.

(Original.)

I.

Dear Harp of my country! in darkness I found thee,

The cold chain of silence had hung o'er thee long,

When proudly, my own Island Harp! I unbound thee,

And gave all thy cords to light, freedom, and song!

The warm lay of love and the light note of gladness

Have waken'd thy fondest, thy liveliest thrill;

But, so oft hast thou echoed the deep sigh of sadness,

That ev'n in thy mirth it will steal from thee still.



iu.

'S dual a bairtead "bean fáizte,"\* marí túra 'n am árra,  
 Tá a h-uairle 'n a ríabaid 'sur a treun-fíir zay  
 buaid,

'S na ceolta ir binnne do éiz ó n-a cláiraiž,  
 Se ir ramaił doib orhaižeal na zaoiže aii uaiih.

u.

Alét fuaii tú do cútužad, bí 'n máraç a foilružad  
 Do éiz 'n-éir an dubčaii, d'a fad í an oibče,  
 'S an miz-ílat do žnead tu, fuad an namad a foilružad  
 Mair žiolcaç, tá bairte or do coihaii zay aon biiž.

ui.

Óir an éuaç rearb bėirfead an óir-čataiit lĩte,  
 Bí 'za cúi le n-a beul féiñ 'r buš cōir, ceairt an  
 čmjoç,  
 'S cúir zaiidear aii na daoine, faoi n-a zeurčeanar  
 rĩte,  
 An uaił ó na čallaiž' 'r ó n-a luužir an ržmāç.

uii.

n-Uaii do túit mālāçt neime, bí a d-tairže, zo bolāç  
 Aii a ceaiž 'r aii a ceaiřairt lučt-čreāçta, zo  
 čiom,  
 'S faoi léiuržior, fa deime 'r aiz čuimōž faoi fálaç,†  
 Bí bairužean na mizāçt 'z a řaltaiit zo lom.§

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THE PARALLEL ; OR, " YES, SAD ONE OF SION."

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[Original.]

I.

Yes, sad one of Sion—if closely resembling,  
 In shame and in sorrow, thy withered-up heart;  
 If drinking deep, deep, of the same "cup of trembling"  
 Could make us thy children—our parent thou art.

---

\* "Thou shalt no more be termed forsaken."—*Isaias*, lxii. 4.

† "How hath the oppressor ceased, the golden city ceased."—*Idem.*, xiv. 4.

‡ "Thy pomp is brought down to the grave."—*Idem.*, xv. 11.

§ "Thou shalt no more be called the Lady of Kingdoms."—*Idem.*, 47, v.

## II.

Like thee doth our nation lie conquer'd and broken,  
 And fall'n from her head is the once royal crown ;  
 In her streets, in her halls, Desolation hath spoken,  
 And, " while it is day yet, her sun hath gone down !"

## III.

Like thine doth her exile, 'mid dreams of returning,  
 Die far from the home it were life to behold—  
 Like thine do her sons, in the day of their mourning,  
 Remember the bright things that bless'd them of old.

## IV.

Ah ! well may we call her, like thee, " The Forsaken,"  
 Her boldest are vanquished, her proudest are slaves ;  
 And the harps of her minstrels, when gayest they waken,  
 Have breathings as sad as the wind over graves.

## V.

Yet hadst thou thy vengeance—yet came there the morrow,  
 That shines out at last on the longest dark night,  
 When the sceptre that smote thee with slavery and sorrow  
 Was shiver'd at once, like a reed in thy sight !

## VI.

When that cup, which for others the proud Golden City  
 Had brimm'd full of bitterness, drench'd her own lips,  
 And the world she had trampled on, heard without pity  
 The howl in her halls, and the cry from her ships !

## VII.

When the curse Heaven keeps for the haughty came over  
 Her merchants rapacious, her rulers unjust,  
 And—a ruin, at last, for the earth-worm to cover—  
 " The Lady of Kingdoms" lay low in the dust !

## THE CELTIC TONGUE.

[These lines, taken from a beautiful piece which appeared in *The Nation* of the 1st of November, 1862, are very soul-inspiring, full of historic truth, and of power. The writer is unknown to the author of this volume].

## I.

Ay, build ye up the Celtic tongue above O'Curry's grave ;  
 Speed the good work, ye patriot souls who long your land to save,  
 Who long to light the flame again on Freedom's altar dead,  
 Who long to call the glories back from hapless Erin fled,  
 Who long to gem her sadden'd brow with queenly wreath again,  
 And raise a warrior people up, a NATION in her train.  
 Speed then the work ; be scorn our lot, our ancient pride is flown,  
 If midst the nations on the earth we stand in shame alone.

Throughout the lovely land of vines, where dwells the lively Gaul,  
 They speak the tongue of Charlemagne in cot, and bower, and hall.  
 Where Spain extends her sun-loved realms, from prince to muleteer,  
 The language of the mighty Cid still strikes the listening ear.  
 Their olden tongue still speak the tribes the Danube's banks along;  
 The German loves the rushing speech that swells in Schiller's song;  
 By Tiber's stream are uttered yet, as in the golden days,  
 The music-tones of Dante's lyre, of Petrarch's loving lays.  
 And we, who own that tongue of tongues that saints and sages spoke,  
 Have bowed our very minds beneath the Saxon's galling yoke,  
 And clothe the thoughts that make our hearts with Celtic ardour glow  
 In words that chill the lips they touch, like flakes of winter snow.  
 The Saxon tongue! Why, we should hate this speech we love so well!  
 The Saxon tongue of Saxon guile its fraudulent accents tell.  
 Oft to our trusting Irish ears it syllabled foul lies—  
 Methinks such tongue the Serpent spoke to Eve in Paradise.

Ah! cease that alien speech—too long its hollow sounds have rung,  
 And pour ye forth from Celtic lips the rushing **CELTIC TONGUE**.

## II.

The Celtic Tongue! the Celtic Tongue! why should its voice be still,  
 When all its magic tones with old and golden glories thrill—  
 When, like an aged bard, it sings departed warriors' might—  
 When it was heard in kingly halls where throng'd the brave and bright—  
 When oft its glowing tales of war made dauntless hearts beat high—  
 When oft its tales of hapless love drew tears from beauty's eye?

Grand tongue of heroes! how its tones upon the gale uprose,  
 When great Cuchullin's Red Branch Knights rushed down upon their foes;  
 And how its accents fired the brave to struggle for their rights,  
 When from thy lips they burst in flames, Con of the Hundred Fights!  
 Or when the breeze its war-cries bore across that gory plain,  
 Where royal Brian cheered his hosts to battle with the Dane.  
 Oh, who may fire *our* sluggish hearts like them to dare and do?  
 When shall we see thy like again, O hero-soul'd Boru?

Sweet tongue of bards! how swelled its tones in lofty flights of song,  
 When white-robed minstrels deftly swept the sounding chords along!  
 When Oisín touch'd the trembling strings to hymn the Fenian name,  
 When thrill'd thy lyre, fond Fionbell, with gallant Osgar's fame.  
 Alike 'twould tell of lady-love and chief of princely line—  
 Fair Aileen now the poets sung, and now the Geraldine.  
 'Twas music's self—that barded tongue, till iron days began,  
 Then swell'd its swan-like strains, and died with thee, O'Carolan!

In dulcet tones the wide world o'er though gifted bards have sung,  
 Yet sweeter sounds thy minstrelsy, soul-soothing **CELTIC TONGUE**.

## III.

The Celtic Tongue! the Celtic Tongue! no more in bower and hall  
 Where Rank holds sway or Beauty reigns, its liquid accents fall.

Far from the courts of Pride and Power, within the lowly cot  
 It finds a home—that outlaw'd tongue—the poor despise it not.  
 But still upon the mountain heath, or in the moonlit vale,  
 In that sweet speech the shepherd sings, the lover breathes his tale,  
 And oft times in the rustic church the *Soggarth* knows its might  
 To lead the wretch from shades of vice to virtue's path of light.  
 Oh, on the sinner's harden'd heart it falls as dew from Heaven,  
 The soft'ened soul dissolves in tears—he weeps, and is forgiven.

Thus lurks amid the simple poor, forgotten and unknown,  
 That ancient tongue, that royal tongue, so prized in ages flown,  
 Which came to make our isle its home from lands 'neath orient skies,  
 Which saw the wondrous pillar-shrines in graceful grandeur rise—  
 Which echoed in its days of pride within Emania's walls,  
 Through high Kincora's princely courts, through Tara's regal halls,  
 Which swelled in holy song to Heaven upon the morning air—  
 When from the Sacred Groves went up the Druid's voice of prayer.  
 And oft, in brighter Christian days, it rose in holier strain  
 From Glendalough's calm Eden shades, from Innisfallen's faene.  
 It breathed in vesper orison, when evening's shadows fell,  
 From city shrines, from abbey piles, from hermit's lonely cell,  
 It sped in winged accents forth, from dawn to day's last smile,  
 From lips of sages, saints, and kings, throughout our sacred Isle.  
 Ere Grecian fame, ere Latin name, from infant state had sprung,  
 In manhood's strength that language stood, the mighty CELTIC TONGUE!

## IV.

The Celtic Tongue!—then must it die? Say, shall our language go?  
 No! by Ulfadha's kingly soul! by sainted Laurence, no!  
 No! by the shades of saints and chiefs, of holy name and high,  
 Whose deeds, as they have lived with it, must die when it shall die—  
 No! by the memories of the Past that round our ruin twine—  
 No! by our evening hope of suns in coming days to shine.  
 It shall not go—it must not die—the language of our sires;  
 While Erin's glory glads our souls or freedom's name inspires,  
 That lingering ray from stars gone down—oh, let its light remain!  
 That last bright link with splendours flown—oh, snap it not in twain!

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THE END.

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