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**Sean-Caint
na nDeire**

THE IDIOM OF LIVING IRISH.

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St. Patrick's College,
Maynooth.**

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DUBLIN :

M. H. GILL & SON, LTD.

1906

ΔΕΛΤΙΑ :

ΔΗΛΩΣΗ (Τερόματα), Σημείο πόνου να Τράξα.

PB 1291, 597.170

PREFACE.



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

Part I. consists of about one-third of some three summers' gleanings in the parish of Ring, Co. Waterford, one of the few parishes where Irish is still the every-day language of the entire native population, of the men working in the fields or trawling the deep, and of the little children at play. In the spirit of reverence, with which I always approach the living speech of the people, I have refrained from touching the winged word with desecrating hand, and have set down, as far as was consistent with my personal limitations, every expression in the precise form in which it passed the speaker's lips. The omission of genitives or plurals in the list of nouns, or of forms of similar importance in the lists of adjectives and verbs, will, therefore, be ascribed to the fact that such forms have not been heard. Similarly, the appearance of the same word in slightly different spelling will be explained by those divergences in pronunciation which are found in every language area, and which the faithful reporter should not ignore. The entire matter has been arranged in grammatical order, with notes appended, which may be of help to the student, or suggest to him new lines of investigation. The index of subjects will, it is hoped, be of use for conversational purposes. As the book is intended for students who have made such progress in their Irish studies as to be able to

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read with ease the ordinary texts, it was not thought necessary to give in all instances literal renderings of the Irish phrases. In fact such literal versions, because of their approximation to the English of the uneducated, would be unworthy to stand as the equivalent of dignified and vigorous idiom. In any case, exact translation is often well nigh impossible because of the almost Tacitean elusiveness of the Irish turn of expression. The Waterford pronunciation, one of the most distinctive and most musical of all the pronunciations of Irish and, possibly, the one which bears least trace of English influence, has been indicated throughout Part I. by the method of spelling and otherwise, but not, I trust, in such a way as to render this part of the book unintelligible to those readers who may have adopted the pronunciation of another district.

Part II. consists mainly of articles by **Τομάς Ó Μυηρεάδαις**. He is probably one of the very few writers whose language, both in speaking to those around him and in reflecting within his own mind, is Irish. The average country letter with its peculiarities of spelling and grammar would represent the level of his highest literary achievement in English composition. He is not merely a native speaker—a sadly abused term—but a native thinker. In his district the people distinguish two forms of Irish, the farmers' and the fishermen's Irish, or the Irish of the sea and the Irish of the land. The fishermen's Irish is somewhat careless in pronunciation, rather free in its admission of half English words in **-Δαι**, and prone to a certain confusion in grammatical structure. The farmers' Irish, on the other hand, is exact in grammar, neat in pronunciation, and not quite so tolerant of words of foreign origin. The Irish of **Τομάς Ó Μυηρεάδαις** is, in the main, the

land Irish, although it is plainly influenced at times by the speech of the less accurate section of the population. The revival of Irish literature depends on such as he. The story at the end of Part II. is not by him, but may prove of interest, if not for its own sake, at least for the idioms which it contains.

I would have the reader bear in mind that this book is by no means exhaustive of its subject. A mastery of its contents will, no doubt, place in his hands the key to the Irish of the district, but even one day's experience will suffice to convince him that much still remains to be garnered. It would be difficult to exaggerate the wealth and variety of the Irish of East Munster.

The speakers to whom I am chiefly indebted are ΜΑΙΡΗ ΝΙ ΘΥΡΙΑΝ (ΣΟ ΝΘΕΑΝΑΙΘ ΘΙΑ ΤΡΟΨΑΙΡΕ ΔΡ Δ ΗΑΝΑΜ Γ ΔΡ ΞΑΘ Ν-ΔΟΝ), ΤΟΜΑΡ Ο ΜΥΙΡΕΛΘΔΙΞ, ΤΟΜΑΡ ΔΗ ΓΡΑΙΝΕΑΘ, ΜΑΙΞΗΕΑΘ Graves, ΘΥΡΙΞΙΟ ΝΙ ΞΕΑΡΑΙΤ, ΝΟΡΑ ΝΙ ΞΙΝΝΕΡΘΕ. To these and to many others whose patience I must have sorely tried, I desire to express my gratitude.

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

ΜΙΘΕΔΙ Ο ΣΙΟΤĆΔΗ.

INDEX OF SUBJECTS.

The few references given are chiefly to the Prepositions, Nouns, Verbs and Adjectives.

ADDRESS (talking to, meeting with): ἀρ, 22; ἐν, 4; ἰν, 5; οὐθεαὲτ. Gossip, ῥῥοιτ-θέλαδ; ἑλεναῖμ; βειθεαράναδ. Accompany, τιοηηλασαν. Hospitality, κόρηη; συμθεαδ. Agreeable, συμπόροῦιλ.

AFFECTION: κύρημ; ζῆμό; ἡερο; kindness, θεαδ; ὁ, 2. Sympathy, ἰν, 1. Pity, ζλασαῖμ; τημαξ.

AGE: ἀρ, 27; οε, 3; ῥερό; ταμην. See Chapter on Time and Reckoning.

ANGER: ἀρ, 1, 14; ἐν, 3; βρηελλ; ζῆεατ; ῥεανσαμ; ῥεαρηδ; ῥράρηη; τεαρηαῦε. Attack, ἐν, 7; ῥῖε-ῥυε. Blame, ἀς, 6; ταζαῖμ; βεαρηαζῖμ. Complaint (ill-humour), ζλαμάη; ῥέ, 3. Enmity (dislike, reluctance), οε; οῦην (noun). Excitement, ἡέτεαδ (noun); ῥαῖρη. Quarreling (arguing), ἀρ, 14; ἀδαρηη; αἷζρηα; ἱαρηαετ; ῥυῖρηη; τάρρηαἷλ. Competition, ἀῖρηαῖρη; (1) ζεῦσαδρηα; ἰομαῖδ.

ANIMALS: (Ass, horse) ἀρ, 13; μαρηαζεαετ; ῥαρηαδ. (Cat) ἀρ, 18, 20; (Cattle) ἑ, 12; ῥαοῖβῖαν. (Dog) ἀρ, 6; ἰν, 4; ἰ βρηεῖομ (Prep. phrases); μη; (ε)αμαρ. For Fish see under word Sea.

APPEARANCE: βρηεῖνεαδ; οεαῖρηῖλ; ἑαετ. Dress, ἀρ, 27; ῥναδ; ῥναρ; ῥρηη.

DISAPPOINTMENT: μεαταῖμ. Meanness, εῖρηάητα; ῥρηοῖάητα; μεἰλημῖνεαδ.

FAMILY (kinship, etc.): ἀρ, 27; εἰανη; κύρηηη; ζαοτ.

FARMING (farm-work, crops): ἀρ, 4, 6, 10, 24; ἐν, 6; ῥέ, 3; βεατα; εεεατα; εἰαετ; ῥεαράναδ; ῥεηημ; ζαρηαἷ; ζεαμαρ; ἑαρηαζαδ; ἑαρη; ἑόεάη; μαεα; ῥόεαρη; ταλαη; οαἑλαῖμ; (ε)αρηαῖρη; αἰβῖ.

FATIGUE: ορηεα; ῥυαἷεε. Hunger, αηε; αμηλα; αμηαρηαδ.

FEAR: ῥζαη; βῖοζαρηαοἷλ. Shyness, μάητα. Shame, ῥέ, 1; ῥηηη.

HEALTH (sickness, pain): ἀς, 5, ἀρ, 1, ἐν, 5; οε, 5; ῥέ, 3; ἰν, 7; ἑ, 1, 7; ἰ ζεαηηη (Prep. phrases); βαἷ; βλαβρηζῖη;

βολζαδ; ceiri; c'nac; vuyacac; feall; fepin; zad;
zomac (noun); ionzha; luyzacac; taccanna; ac; deapac;
briacim; ceovacim; cuirim (digestion); eazcaoin; fag-
ait; lamfecilim; luyim; leimuy; rpeallaim; taio-
mizim; boac; muca; tinn.

HOUSE (house-work): az, 6; ap, 3, 4; b'leac; liobapac.
Meals, eacoma, (tea) o, 5, tpaioye, rpeall. Cooking,
beirim.

KNOWLEDGE: eolar; fior; iorcar; meadair. Memory, en,
1, 3. Ignorance, aindpiorac, vail.

LANGUAGE (learning a l., etc.): az, 1; ap, 5, 16, 18; ar, 4; or
cionn; i noiaio; pefi (Prep. phrases); acapann; baile;
baac; ceile; fuaim; muca (uacac); teazha; toil; tuait;
tirim; mar; mar rin; cuapocim; sul; beaz; caoc-
pionac; canca; corpicaeac.

MARKET: (buying and selling) ap, 13, 25; ar, 3; in, 1; eileam;
pac; fior; pheim; luac; plait-mapzac; taime; ir (7);
copnacim. Auction, ar, 8; in, 4; apann; cuirim. Dishonesty
ar, 23; vorin. Wealth, means, ar, 2; le, 6; (e)acpinn.
Rates, rent, corcar; ap, 19. See Chapter on Time and
Reckoning.

MIRTH: ap, 14; ziozlar; luymaz (noun); piora; pacac;
pcolair (noun); paioeac (adj.). Pleasure (happiness, good-
humour), cpilair; ar, 12; rult; cuirim. Ridicule (levity,
drollery), ar, 10; zlingin; peioiri; alimeac. Comfort,
clooir; ram.

RELIGION (church, etc.): ap, 5, 7; en, 7; vo, ve, 1; fe, 7; le,
3; ac, 6; i noiaio, linn (Prep. phrases); ablainn; zuioe.

ROAD: verbal nouns (1); eolar; lomac; ve, 2; leadair lean-
aim; tabairim.

SLEEP: ve, 18; iorim; or cionn; pua.

SEA: taioe; porcar; ap, 7; iomamac. Fish, fishing, beac;
bric; cloac; veap(ac)zan; zac; zpimzn; z(u)lamac; langa;
leitoc; mapai zacba; porac; placar; pacain; troip-
linn; tuinin; ve, 8, 11; mapocim; rpeallac.

TROUBLE, SORROW: ap, 12; car; oc; vomaapioe; pnoim; luyim.

WEATHER: az, 5; ar, 4; zo, 1; i zceann, neap (Prep. phrases);
cuineac; cumac; peoite; pleac; puitim; zalac; pocair-
eac; rapacail; beac; tirim; rapoacail; rapoileac;
ir (5); cpocaim; rzacail. Sky, ap, pefi.

WORK: zleicairan; impnoim; rzairma; rheim; rzair.



SEAN-ĆAINT NA nŌÉISE.

PART I.

PRONUNCIATION AND ACCENT.

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

(Note.—To assist the learner the pronunciation of Irish words has sometimes been represented by rude equivalents according to English spelling. These equivalents will help mainly towards illustrating the vowel sounds. The precise quality of the consonants, broad or slender, must be inferred from the Irish spelling. Ch represents the sound of C in LOC.)

I. (1) The student should endeavour to acquire the exact sounds of the letters pronounced by the lips *p*, *b*, *f*, *m*, and *ɸ* or *m̥*, *i.e.*, *V* and *W* when followed by broad or slender vowel. Unfamiliarity with these sounds makes the learner fancy that the pronunciation of the Irish speaker is indistinct or blurred. To pronounce these letters when slender the lips must be pressed close to the teeth; to pronounce them when broad, the lips must be thrust forward so that the lips can be actually seen by the speaker by looking downwards. Pronounce the words "met" and "moon." Note that the lips are

thrust further forward when you pronounce the second word "moon." In Irish, for broad m, they would be thrust still further forward, and for slender m would be drawn further back than they are for the "m" in "met." The sound of ɸ may cause some difficulty. English "f" is produced by laying the upper teeth on the lower lip, whilst Irish ɸ is produced by bringing the lips close together and forcing out the breath. As an exercise in these sounds read aloud a page of Irish, taking care to give the lips the correct position for each labial. The prayers "Hail Mary" and "Hail, Holy Queen" will be found to contain broad and slender labials quite close to one another, and may therefore be selected with advantage for this exercise.

(2) ɸ and ɸ broad are pronounced, as explained in the ordinary books, by pressing the tip of the tongue against the inside of the upper front teeth. In pronouncing ɸ and ɸ slender the tip of the tongue is raised and touches the hard flesh just over the upper front teeth. ɸ and ɸ slender are not pronounced like the "t" in "tune" and the "d" in "duty." We do not say *tyir-im* or *chir-im* for $\text{ɸ}\text{ɸ}\text{ɸ}$, nor *dyee-ah* or *gee-ah* for $\text{ɸ}\text{ɸ}\text{ɸ}$. The ɸ and ɸ slender are produced by pressing so loosely with the tongue that some breath escapes during the contact. If the learner is from Munster he may have noticed that some English speakers give an exaggerated form of this slender ɸ pronunciation to the final "t" in "what," "that," &c., so that these words sound almost like "whass," "thass."

ɸ aspirated is often pronounced like the ɸ in $\text{ɸ}\text{ɸ}$. When such is the case it is written as ɸ . ɸ has this sound when it is preceded by a broad vowel and is the last letter of a word whose genitive contains

more syllables than its nominative, thus *ῥατ* is pronounced *ῥατ* because the genitive is *ῥατα*. So, too, *τῥατ* has *τῥατα* as genitive, and therefore is pronounced *τῥατ* even in the compound *τῥαδένυνα* [*τῥαδένυνα*]. *ῤῥῑτ* or *ῥῥῑτ*, running, is pronounced *ῥῥῑτ* because the genitive is *ῥῥατα*.

(3) A sound similar to that of the "i" in "time" is a distinctive feature of Waterford Irish. All letters in capitals, as *κῑλλ* (*kile*), *κῑντ* (*kine-t*), have this sound. In strict accuracy, there are two varieties of the sound: *Κῑλλ*, for instance, would be better represented by the spelling *keh-eel* (*keh* is the sound of *ke* in "Kevin"), and *κῑντ* by *kah-eent*. (Pronounce *keh-eel* or *kah-eent* without making a pause at the hyphen or mark in the centre of the word.) The general rule is that when the vowel or vowels capitalised are followed—(a) Immediately by *n*, as *κῑντ*, *βῑνν*; (b) by *m* and a consonant, as *κῑμπεαττ*; (c) by *m* as the last letter in a word of one syllable, as *ῑμ*, *ῥῑμ*, the *ah-ee* sound is heard; the *ah-ee* sound is also heard, if *α* be one of the vowels in capitals, as *Κῑλλ*, *ῥῑλλ* (*fwah-eel*). In all other cases it is *eh-ee*. Thus, *ah-ee* is heard in *κῑμῑνν*, *ῥῑντ*, *ῥῑμπεῑδε*, *τῥῑμπεῑρο*, and *eh-ee* in *ῥῑλλῑρε* [pl. of *ῥῑλαρ*], *ῥῑμῑν* (note that *ῑμ* is equivalent to *eh-ee* since the entire group of letters is in capitals), *εῑῥῑν*.

(4) Another important vowel sound is that in such words as *κῑμν*, *ῑμ*. It resembles the sound of "ow" in *town*, and will be indicated by a curved line underneath the vowel, as *τῑνν*, *ῑμ*. Like the "i" sound, it has two varieties. *ῑμ* would be represented by *leh-oom*, and *ῑμ* by *ah-oom*. The rule may be put as follows:—If *α*, alone or with other vowels, followed by a liquid, stand over the curved line,

the sound is *ah-oo*, e.g., *cam*, *ceann*, *oall*, *mall*; otherwise the sound is *eh-oo*, e.g., *tauairc* (the *a* is not followed by a liquid), *poll*, *tonn*, *uoman*. The only exception is *io*, which when marked with the curve has the sound of *ah-oo*, e.g., *or cionn*, *fionn*, *cionntac*. (This exception need not cause any difficulty as the words affected are practically no more than the three just mentioned.)

(5) *o* or *o* in close connection with the sound of *n* or *m* becomes *u* or *u*, as *na*, *or*; *gna*, *business*; *finniuz* [*fininneos*], *window*; *cunum* [*congnam*], *help*. Wherever this sound occurs, *u* or *u* has been substituted for *o* or *o* in the text.

(6) *a* in an accented syllable often becomes *ea*, i.e., the sound of "a" in "what" often becomes the sound of "a" in "that." This change, wherever it occurs, is indicated in the text. The following rules may be of help:—*a* is pronounced as *ea* in accented syllable (*a*) when it begins a word, as *acpuinn*, *ak' ing*, *wealth*; *acraac*, *ak' ar-och*, *useful* (*ana-tas*, *an' na-log*, "very weak," this is the pronunciation of the prefix *ana-* in all words); (*b*) when it is the second letter in a word, the first being the letter *t*, as *tarraingt*, *thar' ingt*, *tarb*, *thar' uv*. We must add a few words like *oap*, "by" in imprecations, *Cracac*, *Krah' hoch*, one named McGrath, *Sarana* or *Saranaac*, *Sass' anach*. Dr. Henebry mentions *amur* and *anam* as exceptions to rule (*a*), but in Ring they are pronounced *am' us* and *an' um* by many. (It seems to me that the sound is often one which is mid-way between the two referred to.)

(7) A strong nasal sound will be heard in many words. It must not be supposed that this is a mere

mannerism of individuals. Its use is governed by rules observed by all Waterford speakers. Ask anyone in Ring to say *mo láim* and *oo láir*, and you will notice that in the first case *lá* is nasal, and in the second case it is not. The following rule takes in most of the cases:—The nasal sound is heard where *m* occurs, as in *áimiar*, *láimá* (*láimá*, pl. of *láim*, except that it is nasal, is pronounced the same as *lá*, “a day”), and wherever the *ah-oo* diphthong is used, see (4).

(8) In Irish the letters *á*, *o*, *u*, *e*, *í* serve a double purpose. They represent vowel sounds, and they indicate the quality, broad or slender, of the consonant beside which they are placed. In the first-mentioned use they are deservedly called vowels, in the second they should be called “broad-signs” or “slender-signs.” In the word *ásur*, *á* and *u* are vowels; in the word *áimíó*, the first *í* is only a slender-sign and is not pronounced as a vowel, for no one says *thaw' im-ecd* but *thaw' meed*. The learner is, therefore, often puzzled to know when he is to treat the vowel as a vowel, and when as a broad or slender sign. To help him, we omit such sign-vowels and insert a hyphen in their place, as in *á-míó*, *śea-tín*, *gyah-teen*. Furthermore, two vowels written together (a digraph) like *oi* may represent any one of several different sounds. Thus, e.g., in *ré tšoisťe*, “six feet,” the pronunciation of *tšoisťe* will embarrass the beginner, but can be satisfactorily represented by the spelling *tř-e-te*, *threh' heh*. Here *tř* is separated by the hyphen from *e*; *e* is slender, therefore *tř* is broad. So, too, if we chose, we might replace the spelling *caimteačán*, “lamenting,” by *c-ínt-áčán*. Here *í* is slender, therefore *c*, which is separated from it by the hyphen, is broad. Similarly *č* is separated by a hyphen from *á*

and is therefore slender. The rule is, then, that the consonant is opposite in quality to the letter from which it is separated by the hyphen. (This device would probably be found serviceable in simplifying Irish spelling. It has been used sparingly in this book, as any serious change of spelling often confuses the learner. There are some words where its use is indispensable, *e.g.*, the adjective bóct in the vocative case, $\Delta \text{rí} \text{bóct-}\tau$. Here the τ is slender, but the first three letters bóct —neglecting the aspiration of b —are just the same as in féar bóct . bóict is misleading, as it makes the c slender).

(9) Broad t is often pronounced so deep as to sound like v or z broad aspirated.

(10) Read over the introductory matter to the different parts of speech, as they contain many hints to pronunciation. Particular attention is directed to the general introduction to the verb, and to the special introduction to cá .

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

Just as one syllable of a word may be made more prominent than the other syllables, so one *word* in a phrase or sentence may be made more prominent than the other words. Thus in the sentence, $\text{mará } \text{túgánn tu } \text{'féacá}' \text{ túit héin, cáit'íó ré } [\Delta] \text{nuá}' \text{ t'e tu}$, "unless you mind (pay heed to) yourself, he will

throw you off" (addressed to one on horseback), the emphatic word is of course *caitefiro* or "will throw." This word will therefore stand out more prominently than the others, in fact it becomes so prominent that 'nuar oe tu, though distinctly heard, is pronounced with great rapidity. In the introductory or conditional clause [*ai*]neadar is the important word and therefore carries the accent. Like *caitefiro* it overshadows the other words in its clause. Taking the whole sentence together we say that *caitefiro* bears the chief accent and 'neadar the secondary accent. Here is another sentence, the words of a priest who comes to a house to say Mass and finds the inmates in bed: "*Al mbead bucaeo uirge 'sam caitefirinn irtead 'rha teapad''a [or]naib e,*" "If I had a bucket of water I would throw it into the beds on you." The emphatic word is *teapad''a*, because it indicates the extreme measure which he is prepared to take. The voice increases in force from the commencement and at *teapada* strikes out the second syllable with sledge-hammer force. The concluding words *orhaib* (reduced to 'naib or 'n-ib) e are treated as if they were a mere appanage to *teapada*.

A similar effect is observable in single words and in phrases. *Caivbean*, *thass-bawn*", is reduced to *rb-an* (and even to *ran*); *beannaed''ad* to *b'naed''ad*; *bacae''* almost to *b'cae''*. Take note of the phrase, *fad don ruo*, literally "every single thing." An English speaker would emphasise "single" and so do we, the result being that in *fad* the *e* is touched lightly and reduced to a *n* sound. Furthermore, the *n* of *don* (not because of the accent) becomes assimilated to the *r* of *ruo*, or, let us say, is simply dropped. Thus the phrase becomes *fa' hao'' ruo* (*ga'-hae'' rudh*). *Fad Einne* similarly becomes *fa' hei''nne* (*ga'-hy''ing-eh*).

It was contemplated at first to mark the accented words in each sentence, but this was found to be impracticable. From the illustrations already given the reader will understand that sentence-accent depends on meaning. Hence it is sometimes called "logical accent," that is, the accent which sound reason would prescribe.*



Words in square brackets [] are from Father Dinneen's Dictionary.

Perfect consistency in spelling has not been observed. Wherever it was thought that the pronunciation had been sufficiently explained or was known to the learner already from the ordinary books, the common method of spelling has been employed.

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

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

PREPOSITIONS.



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

It may be stated in general (1), that nouns in the singular, beginning with *m* or *p*, preceded by the article and preposition, are treated as if they were in

* Dr. Henebry notes that, although this may be taken as a good working rule, it probably does not cover all cases. Certain sounds like that of *é* broad seem to him to attract the accent.

the nominative case preceded by the article, *i.e.*, if the noun be feminine, the *m* aspirates and the *r* prefixes *τ*; (2), that nouns beginning with *ρ*, preceded by the preposition without the article, often resist aspiration. The rules given here and below are based on a very large number of examples, only a small portion of which can be quoted.

ΔΣ.

ΔΣ appears generally in the pronominal form, ΔΙΣΕ, which is contracted to 'ΣΕ.

ΔΣ followed by the article and plural noun prefixes *ρ* to the article, *e.g.*, 'ΣΕ ΡΝΑ ΘΑΘΙΝΕ.

Before verbal nouns beginning with a consonant it becomes Δ', if the word immediately preceding it ends in a consonant, *e.g.*, τΑ Σεάν Δ' ουτ, but if the word ends in a vowel the ΔΣ completely disappears, *e.g.*, τΑ ρέ ουτ; before verbal nouns beginning with a vowel it becomes 'Σ and unites with the verbal noun to form a single word, if the preceding word ends in a vowel, *e.g.*, τΑ ρέ 'Σ'ιτε; but if the preceding word ends in a consonant it remains ΔΣ, *e.g.*, τΑ Σεάν ΔΣ ιτε.

ΔΣ compounded with pronouns takes the following forms, ΔΣΑΜ", ΔΣΥΤ", ΔΙΣΕ", ΔΙΟΙ", ΔΣΑΙΝΝ", ΔΣΑΙΘ", ΔCΥ." We should write ΔΣ-ΙΝΝ", ΔΣ-ΙΘ" to be quite accurate, but it was thought better to avoid special forms of spelling in words whose pronunciation is probably well-known to the reader. The initial Δ is frequently omitted.

ΔΣ combined with possessive pronouns becomes 'ΣΕμ, at my; 'ΣΕ-τ (before vowels), 'ΣΕ-ο (before consonants), at thy; 'ΣΕ-η-Α or ΣΕΑ, at his, hers, theirs; 'ΣΕ-η-Αη, at our; 'ΣΕ ουη, at your.

ΔΣ, followed by the article and noun in the singular, eclipses. If the noun begins with *c* or *p* it aspirates.



and, if with τ or υ, it causes no change. The phrase ΔΣ ΑΝ ΨΟΡΑΡ, is pronounced ζε'η Δ ΨΟΡΑΡ, an Δ being inserted between the article and the noun.

ΔΣ followed immediately by the noun causes no change.

1. Ἰρ βεας ἀου ἀβατ'
 ἀρ' ἀ' ηζαολαῖν ὄο λέιγ-
 εαῖν (*lay'' uv*).

Ἦά ρέ πορτα 'ci,
 Ἦά ρι ἰν ἀιμζτε 'ζε.
 Cé 'ζε ὀ'αιμζ τυ é?

Few of them are able
 to read Irish.

He is married to her.
 She is engaged to him.

From whom did you
 hear it?

2. Ἦά ρέ ἰν ἀμ ΔΣαμ
 ῖρζη[ὀβαδ] ἐυζατ.

Ἦά ρέ ἰν ἀμ ἀου é ρἰν
 Δ ὀεαηαδ.

Ἦά ρέ ἰν ἀμ 'ζε ουἰν''-
 ἰζἰντ [ουἰνε éζἰν] εαέτ-
 αἰνν ἡαἰτ ὄο ὀεαηαδ ὄο
 ρηα ὄαοἰνε βοέτα.

It is time for me to
 write to you.

It is time for them to
 do that.

It is time for someone
 to do a good turn [service]
 to the poor people.

3. Ὀρεάρρ λέ 'ci-ηέἰν
 é ná 'ζ éἰνν' εἰτε.

Σἰν ἰ ἀη ἐεαδ υαἰρ αἰζε,

4. 'Ὀέ ἀη [εαδ é ἀη]
 ὄοβαἰλ (θ=ν) ἀέ ζαη ἀη
 τρλἰντε ρο-ἡαἰτ αἰζε.

Ὀο ρἰυβἰαδ ρέ ἀμαέ ἀρ
 ρυαἰο ηα ἡάἰτε 'ζαἰνν.

She would prefer that
 she should have it rather
 than anyone else.

That is his first time.

It would not matter
 only that he was not in
 very good health.

He used to walk out
 about our place (ἀρ η-
 αἰτε will not do).

5. Ἦά ρἰαντα ἰ μ'
 ζυαλαἰνν αἰζε.

I have pains in my
 shoulder from it (*lit.* it
 has pains, etc.).

Ὅτι ἀν οὐδὲ ἀρέϊρ μὶ-
οὐ αἰγε εὐν τελεῖτ.

He found last night
too bad to come.

6. Ὅτι μίλλ-ἀν αἰγε
ορηα ζο παδαοαρ 'ς
ιμῖρε ἀρ λάμῃ α ἔεἰλε 'να
ῶιννε.

He blamed them for
co-operating against him
(for playing into one
another's hands to his
disadvantage).

Ἥτο-έ ἀη φοτ' ἀραῶ ρυαρ
αζυτ.

That's your cold ruin
(ethical 'your').

Σῖν ε α ἑύμηαρ (m
nasal) [κομηρετα] αζυτ νά
τ-υεφῖθ ρῖ ἰν ἀο' ἑορ.

That's a proof for you
that she will not come at
all (that's your proof,
etc.).

Ἐυαοαρ ἀ' ρέαῶαιτ ἀ'
ρῖ.

They went to see the
king.

ΔΡ.

Δρ (*er*) combined with the personal pronouns gives the following forms: ορημ *or* μυμ, on me; ορετ, on thee; αρη (*er*), on him; υρηῶ (*er* "heli), on her; ορεῶινν (*ur* "hing), on us; ορηαῖθ, on ye; ορετα, on them. Ορηῶινν and ορηα, also heard.

Δρ, followed by a noun without the article, aspirates. Occasionally the aspiration is neglected, *e.g.*, some say ἀρ τῖρ ἀ'ρ ἀρ ραῖρηζε, and others ἀρ τῖρ ἀ'ρ ἀρ ραῖρηζε, and others ἀρ τῖρ ἀ'ρ ἀρ ραῖρηζε, perhaps the second form is the more common.

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

1. Ὅτι ρέ ἀρ βυῖττε
ῶεαρ' αζ ἑυζατ (*chooth*).

He was grievously
annoyed with you.

Νυαῖρ (*ner*) ὅτι ρέ ἀρ α
ῶιαλλ.

When he was in his
right mind.

“**Νυσσιμ δ θεαδ (vech)**
ρε αρ αρτυδαορ”, **νι ευιρ-**
ρεαδ ειννε ρτεαδ να
'μαδ [ιρτεαδ να αμαδ]
αιρ. “**Να βι 'ς 'ιnn' ιριnc**
βρεαζα 'νοιρ [ανοιρ] μαρ
ξεαλι αιρ. φεαρ ρτυδαορ”-
τα ceapc ρεαδ ε.”

2. **Θι ρε (αρ) οειρεαδ**
οε ευιο μνιρ.

Τα αν φειρ [φειρ] ευρεα
αρ α ζουλ.

3. **Ταρ ινοιουβ (ing-yuv)**
αρ οινεαρ ευζαm (choom).

Θι ρε 'να ευμναιθε (m
nasal) αρ α' τισ (or αρ α'
οοιαρ) ευ' ζιορρα (yir'-
ah) ουιnn.

4. **Νιορ ευα' [ευαιθ]**
με ριαm α' ceanzal αρ
mo ρα.

Νι ριαθ αιnm αρ ιαρραδ
acu.

Ευιρ να ηεαδαζε” αρ
βοζαδ, βειθ” μιο α' νι-εαν
αμαρρεαδ.

5. **Ουδαιρτ ρε αν οα**
αιρρεανν bonn αρ bonn.

Οο μαρκαζεαοαρ (war-
kee” - adh - ar) αν capal
ταμαλ αρ ταμαλ.

“When he was steady
 (of sound mind or sober),
 no one would interfere
 with him in the least.”
 “Don't tell lies. He's a
 real steady man.”

He was a long way be-
 hind (e.g., behind others
 in amount of subscrip-
 tion).

The φειρ has been post-
 poned.

Come and dine with
 me to-day.

He lived in the next
 house or next door to us
 (ραν τισ also).

I never went binding
 for hire.

They were not short of
 a name.

Put the clothes a-steep-
 ing, we shall be washing
 to-morrow.

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

They took turn about
 in riding the horse (“spell
 for spell”).

Ϊαιτεαρ εΪ κυρ ι ουκυρ-
 ζιντ το ρocal αρ ρocal.

I had to explain it to
 him word for word.

6. ΤεΪθεανν ριαδ αΪ
 τυλληαδΪ ταιν αρ αΪ θρημ-
 αρ (m nasal) [ρoζιμαρ].

They go off to earn
 money by harvesting.

7. Νιν βαΪο να R-ιννε
 αρ αοΪ εεανν αcu ρon.

None of those boats
 belong to Ring.

Θι ρι αρ εεανν οε ρνα
 οαοινε εΪ nuc ε.

She was one of the
 persons who saw him.

Τα θρηο αρ εεανν το
 ρνα μνα ρon.

One of those women is
 Brigid.

Τα ρε αρ αΪ τε ιρ ζιορηα
 οοΪ n ΜΑΙΖοεαν (m=mw)
 ζιορηαρ.

He is the person who
 is nearest to the Glorious
 Virgin.

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

8. Αρ αν μεΪο ραζαϪε
 α εΪ nuc με ανηρο ριαμ,
 νι ραα με αοι τ-ραζαϪε
 ιρ μΪ α εΪm-αοαδ υαα
 να αν αταϪε οΪναλ.

Father Donald kept
 more aloof from them
 than any priest I ever
 saw here (αρ=amongst).

(Poor Irish for αρ α θρααα με το ραζαϪεαΪθ, Dr. H.)

οο κυρηαζ[ο] αν ταλαμ
 αρ ε-αινε (hyant).

The land was put up to
 auction.

Αρ α ζε-αινε [εεαινε]
 (gyant) ρεαδ ρυαρηαρ ε.

I got it at the auction.

9. εα τιμπεαλ εΪιζ
 τϪ-e-τε [τρoιζτε] αρ
 ουινεαετ (dhn "yocht")
 [οοιμνεαετ] ανη.

It is about five feet
 deep.

Τὰ θεαίμιο [θεαίμιο,
also pron. θεαίμιο]
μύηαι αἰη.

He is much mistaken.

10. Ἰνοῦθ (ing-yuv') α
θὶ δ' ῥροττα 'ζαῖνη οἷηα.

To-day we had the fun
at their expense.

Σὲ ἀη θείρεαθ θεῖθ
(veg) οἷη, ῥὲ τι' ἡα μβοῦτ
το θεαθθ ῥοῦλατα (cul'-
ath-a) ἀη ἰά ῥέαναθ.

Your end will be the
poor-house; it will be
your place of rest on your
dying day.

Θροῦ-θαῖητ (want) ἀτά
μῆη, ἡῖη θεῖνεαθ ὀ'η α
bun í.

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

11. Θὶ ῥεαθ ἰ τῆῖ ἀῖτ
οἷηηα.

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

Θὶ ῥοῖητ ῥε'ῖηηη οἷηη.

I was in a hurry to some
extent.

ἡεαθαι [ἡῖ ῥεαθαι]
ῥαθ ἀτά ἀηηηον (un-sun')
οἷηηα?

I wonder what is the
matter with them there?

ἡῖ ῥεῖηη ῥε ἡῖθ οἷη ἔ
ἡά ἀη ἡαθῆα.

You are of more ac-
count (your life is more
precious) than the dog.

Θῥῆητ ῥῥ'ἰῖηηεαῦτ ἀη
ῥεῖηη?

Is John an educated
man?

12. Τά ῥὲ ἀη θυαῖηεαῖ
ῥο ῥε-υῥῥαῖθ ῥὲ α θαῖηε.

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

Τά ῥὲ ἀη α ῥομῥοῖηηο.

He is comfortable, at
his ease.

Τά ἡα ῥοῖη'ῥαῦα ἀη
ἡοῖθ' ἀηηα (lib'-ar-na).

The flowers are limp,
drooping.

13. ἡῖ ῥεῖηη δ' ῥηεῖθ
[ῥεῖηηαῦθ] ἀτά ἀη δ'
ῥῥηοῖηη.

Herrings fetch a better
price (than other fish).

Ἰά οὐ [ουαὸ] ἀρ ἀν
 μβετῖαδ [βεαταῖζεαδ] ἄ
 οὐτ ἰ σκοῖννε ἄ' ἐνουε.

The animal is labouring
 hard as it climbs the hill.

14. Ὀῖοι ἀσ ἑλαμαραδτ ἰ
 ἀον λιὺ ἀμάιν ἑδαίρε.

They were all in one
 roar of laughter.

“Ὀῖοῖρ ἀσ ἑλαμαραδτ ἰ
 ἑκούμναι [ἰ ἑκομναιὸε] ἡ
 ὄιοδ κυτὸ 'ε ρνα ραδαίρε
 ἄ ὄι ἰ ν'Ὀανν-ἑαρῶάν
 ρα ὄρεαμαῖς ὄρηα ἑο ὄτι
 ἐυαῶοαρ 'να ὄκαίτιζε.”
 “Ἐε ἰά τὺ ἄ η-ἰὸ?”
 “ἰαρἑαῖαι να R-inne.”

“They were constantly
 engaged in noisy wrang-
 ling. Some of the Dun-
 garvan priests used to be
 much annoyed with them,
 until they grew accus-
 tomed to them.” “Of
 whom do you speak?”
 “The Ring fishermen.” *

15. Ἰά ρέ 'μιἑτε (*meh-*
'heh) [imiḡte] ἀρ ραῶ-
 λιαν.

He is gone without
 trace or tidings.

16. Νί ὀ-ηρφαδ (note
 broad ὀ) ἀρ ροκατ ἀρ ἄ
 οὐτ ρον.

The word would not
 suit in that application.

Ἰά ρέ ἑ-εῖτε (*gut'eh*)
 [ἑαῶτα] ἀρ ἑυμ"-εῖσιπτ
 [cuma εῖσιν] ἀρ ἄ ἑοῖρ.

His foot is caught some-
 how.

For pron. of ἑαῶτα, compare τρηῖ"τε [τρηαῶτα,
 ploughed], τ-εῖτε (*thet'eh*) [τοḡτα, chosen.]

17. Ἰά ρέ ρλυδ ἀρ ἄ'
 ὄρεαρ (ὄ=v).

The rain is injurious to
 the hay, if not to the
 other crops (*lit.* “it is
 wet as regards the hay”).

* Ὀῖοῖν ἑαρῶάν does not give the pronunciation, as the diphthong
 is *ah-oo*, not *eh-oo*. Father P. Power, Waterford, tells me that he
 has seen “Downmore” in a title-deed as a spelling of Dunmore.
 Many of the old people used to say Ὀῖοῖν ἑαρῶάν.

Νί τ-υεφαινην αο εοιννε
 αρ α' θροκαλ (θ=v) ρον.

Νί ιομπροδ' [ιομδαιο-
 εαο] ρε ε ηειν αρ αο' ρυο
 α θεαφαινην λειρ.

Ιρ ζαιρηο να θερο δον
 τ-ρολαρ δζαινην αρ αο' ρυο
 α ο'φειρειντ.

18. Τα ρε ρο-υζτοαριαραε
 αρ α ζηνυ [ζηνο] ηειν.

Θιορ α ραινε α' ευιτ αρ
 α' μβαινη.

Ταιο ευν (ορ ευ) [εομ]
 οαλλ ρα ζαολαινη αρ ευιτ
 οι' ρ ταιο ρα μθεαηα.

19. Σιν-ε τα θυαιμ
 (woo'im) [υαιμ] ορη.

εαο αεα θυαιτ (woo'it)
 αρ θυινη δε α υιθεαλ?

Τα αν τ-ρη-εαε (thrah)
 αρ α' ζκοιτσανταετ.

Νιν δον οαν-ι-αετ δζαμ
 ορηα—νι μαιετ λιομ δον
 οαν-ι-αετ [οαναιθεαετ]
 α οεαναο ορηα.

20. Αρ ιομπυ (ιομποδ)
 να βαιρε.

Ταετ αν εατ αρ αν αιτ
 ρην ε.

I would not contradict
 you in regard to that word.

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

Very soon we shall not
 have light to see anything.

He is too imperious in
 matters affecting his own
 profession.

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

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

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

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

The obligation of pay-
 ing rates lies on the
 people generally.

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

In the twinkling of an
 eye.

The cat killed it on the
 spot.

Ἦα ρέ ἀρ ἀ' τ-ρῖζε (or
cli) céαona ἀνηρο.

It is the same way here.

21. Οὐδαρητ μέ (έ) ρῖν
έυν έ έυρ ἀρ ἀ μῖρηαδ'.

I said that, in order to
revive his courage.

Οδοινε νά ρυλ δον
έυρ ἰρταδ έ οέαν'[αδ]
ορηα.

People who are not to
be meddled with.

Νιορ έυρηαοαρ δον
τοῖρ αῖρ.

They did not search for
it.

ἦι βῦϋῖζῖά (βῦ = w)
δον ὕζοαρῖρ το έυρ αῖρ.

He would not brook
any dictation.

Σέ βῖ ερηοτα. ἦι
βῦϋῖζῖ-ῖά ὀρουῖτε το
έυρ αῖρ.

He certainly was cross.
He would take no direc-
tions.

22. Έυρ ρέ εδῖντ ορη.

He addressed (accosted)
me.

Ἦα ραο δ' οέαναδ βδῖ-
άλα οῖοδ-ῖεῖν ἀρ έυτο να
νοαοινε εῖτε.

Making a boastful dis-
play with other people's
money.

23. Οῖν ρέ εανῦεταῖν
[αεῖναδαδ] ἀρ ἀ βρατρῖν,
τά ερηο-ῖντ ἦῖρ αῖζε
ῖα ῖαῖρῖαρ.

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

Ἦα τῦ οέαναδ εῖρηε-
ρῖζε (*ire-hee''hlee*) ορη.

You are cheating me.

24. ἦι ῖεαοαρ-ῖαοαρ
εα' τοῖν ε-εραδ ῖά εαῖτα
'η ῖαεῖροῖο (*lee-ar-ho''id*)
ορηα.

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

Note that *ῖεαοαρ* has the preterite endings, because it means literally, "I have seen," and, therefore, "I know." The letter *ῖ* above stands for *αῖζε*, a common lengthening of the verb stem. Compare *foida* in Greek, from stem *fid*.—De H.

Θυβαιρε ρε ανηρον ζο
μαιρεαθ ρε αρ α' ραν
ιμεαρζ να ποαιοινε.

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

Τα αν ραιτε θυαιτε
ρυν [ορμ] ανηρο.

The sea is quite close
to me here.

25. Κυαιθ ρε ρε θειν
ρυσθ-ειγινη αιρ.

He went to him in
quest of something.

Τοζανν ριαθ ι [υιθε] αρ
εαρρα[ιθ].

They take eggs in ex-
change for goods.

Τυζ ρε summons αιρ.

He summoned him.

26. Λιζεανν ρε αιρ θειτ
ρθ-λειρ.

He pretends to be too
clever.

θρυιρρ α ηδιντ ορρα
ζο ιυθτ οιομαοιν (ρ=vw) ιαθ.

One can easily know
by them that they are a
set of idlers. (ηδιντ=
αιτιντ, a verbal noun from
root αιτνε.)

27. Ταιθ ι θραθ (θρ=
w) αμαδ θ-η-α θειτεαδ ιαθ
α θειτ αρ αον τ-ρλοinne
αηδιν (ρ=ν).

There is little relation-
ship between them except
that their surnames are
the same.

Τα α ηατα αρ α τεα'-
θεανν αιζε.

His hat is on the side
of his head.

ηι ραιθ μορην βλιαντα
ρα μβρειρ αιζε αιρ.

He was not the elder
by many years.

ΔS.

The pronominal forms are: αραμ (*ass'm*), out of me; αρατ (*ass'uth*), out of thee; αρ (*ass*), out of him; αιρτε (*ash'teh*), out of her; αραινν, out of us; αραιθ, out of ye or you; αρτα, out of them. See Pronunciation, etc. (6).

When followed by the article and a noun in the

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

1. **Ṣin é an áit ab ar é.** That is the place he comes from.
- Ṣé'n páirt de roim-láirge ab ar tú?** From what part of Waterford do you come?
- Ṣear ar a céad bu-Ṣeas é (Ṣeas=yah) [buṢeas].** He was one in a hundred.
2. **Ṣá ré so maic ar—Ṣá ré níor Ṣéar (níor meas) ar.** He is well off—he is better (worse) off. (Irish follows English idiom.—De H.
- Cio 'cu (kyuk''oo or cé 'cu) 'Ṣaimn arson ir mear' ar?** Which of us two is worse off?
3. **Ar a' ṢriasóiréacṢ b'féirir so mbriarṢ an cupán.** Perhaps you might break the cup as a result of your fiddling (*lit.* ransacking).
- Ar meirge (or ol) a Ṣuit a ci' Ṣa-raimn rin aras.** That accident was due to drink (as a result of).
- Ṣo óineasair an mar-Ṣas ar an mbualas ar ras.** After (as result of) all their higgling (loud talk, etc.) they came to terms.
- Ni Ṣriararason hreas-ri [Ṣreasri] ar a' leirir.** I got no reply to the letter (*lit.* as a result of).
- Ar na Ṣeasraí so léir níor éairis an pá-Ṣear.** With all the messengers [*i.e.* as result of their exertions] (employed) the paper did not come.

4. “*Νί βεαδαρ υβριλ
 βειρεαδ λειρ δ’ υβρεαρ-
 ταινν ρορ?*” “*Ιρ υοί’
 λιον ναδ αρ υο.*” “I wonder if the rain
 is all over yet?” “I
 don’t think it (*i.e.*, the
 weather) is done with it
 yet.” *Lit.*, “I don’t
 think that for it (*i.e.*, the
 weather) there is an “out
 of it” (*i.e.*, of the rain).”

Note that though *αρ* and *υο* refer to words which are feminine, they are put in masc. gender. This is dealt with under Nouns.

5. *Τά αν ζαοταινν αρ* He knows Irish from
οιζε ’ζε; υι ρε δ ρογλαμ his infancy; he was learn-
αρ τοραδ; βιονν ρε αρ ing it from the start; he
ι ζκυμναιθε. is always engaged at it.

(*αρ*, except in the last sentence of the three, means “starting from,” “beginning with,” “reckoning from.” Compare *αρ ρο αμαδ*, *αρ ρο ρυαρ*, henceforth, henceforward. For *αρ* in the third sentence see the following three.)

6. *Υι με αρατ.* I was importuning you,
 annoying you.

(*αρ* here means “engaged at,” attacking in literal or figurative sense.)

- Τάραρ δ κυρη να μαοριαί* They are setting the
αρ αν αραλ. dogs at the ass.

- Τά αν μαορια αρ ανοιρ.* The dog is after (at)
 him now.

7. *Υαιν με υρο’-ηάιτιλ* I conceived a suspicion
αρ. therefrom.

[*Τάταλλ*, inference, hence *υροδ-τά.*, suspicion.]

Τὸς κάλιύρατ γὰρ νὰ βί
 50 μύαρ ἀρ' ἀτρύζε (or
 κί). Take what is reason-
 able (of drink), and do
 not go to violent excess
 (do not be very wrong—
 ἀρ' ἀτρύζε, may be ap-
 plied to any form of
 moral error).

ἔυν.

The following are the pronominal forms:—ἔυαμ =
 ἐυζαμ, towards me; ἐυατ = ἐυζατ, towards thee;
 ἐυίγε, towards him, which we might write ἐ-ίγε;
 ἐύ'ε-τε (*choo''eh-hah*) = ἐυίε, towards her; ἐύινν
 (*choo''ing*) = ἐυζαίνν, towards us; ἐύιβ (*choo''iv*) =
 ἐυζαίβ, towards ye or you; ἐύ-τε (*choo''heh*) = ἐυκά,
 towards them. (Note difference in pronunciation
 of ἐυίε and ἐυκά.)

Before plural nouns preceded by the article it is
 reduced to ἐύ' and the article becomes ἦνα, e.g., ἐύ'
 ἦνα ῥαίσηρακά.

Except in the verbal noun construction, e.g., ἐύν
 ἀ' ταλαῖν (*not ταλαῖαν*) το ῥαοταρυζαῖβ, ἐύν is usually
 followed by the genitive. Therefore, if the article
 precedes a masc. sing. noun the initial letter of the
 noun will be aspirated. If the article be not used
 the initial letter suffers no change.

1. Ἐὰ [ἄ] ἀίνν ἀ' ἦυό[ε]
 ἐυζαμ. His name is on the tip
 of my tongue.

Ὀί ῥέ ἀ' τεαῖτ ἐύν μο
 βείλ ἐυζαμ. It (*i.e.*, word or phrase)
 rose to my lips.

Ἐὰ οἰ''εαναρ ἐύν ἀ' τί
 ἀρ' ἀ' λάη, ἐὰ ῥιοηραῖβ'' ὄς
 'να οἰαίς. The mare is in a hurry
 to get to the house, she
 left a young foal there
 after her.

2. *ἴρ* *cuma* *leó* *cú-nú-*
búata [*cúca* *nó* *uata*] *é*.

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

*Ὅ**α* *μαξ**α**ὸ* *ρέ* *ε**υ**ι**σ**ε**-*
ρῖν" *ο**ε*.

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

*Ἰ**ρ* *μ**ι**ν**ι**ς* *α* *τό**φ**α**ὸ* *ο**υ**ι**ν**ε*
*ρ**υ**σ**ὸ* *ε**υ**ι**σ**ε* *ἠ**έ**ι**ν* *γ* *ν**α**ὸ*
*ε**υ**ι**σ**ε* *α* *θε**ο**ῖ**ρ*.

Many a time one takes a remark to himself, although people are not referring to him.

(For form *τόφρα* see under Verbs—Pronunciation.)

3. *Ὅ**έ* (*α**σ**ὸ* *έ* *α**η*) *ἡ**α**ῖ**τ*
*ε**υ**ν* *β**υ**ι**τ**ε* *τ**ε**λ**ε**σ**τ* *ο**ρ**η*?

What is the good of my getting angry?

In this and following example, it practically means "namely." "What is the good, namely that anger come upon me."

*Σ**έ* *μ**ο* *ξ**η**ύ* [*ξ**η**ὸ*] *έ* *ε**υ**ν*
*ε**υ**ῖ**ν*-*α**ῖ**ν* [*ε**υ**ῖ**ν**η**ε**α**ῖ**ν*] *α**ῖ**ρ*.

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

4. *Ἦ**ῖ**ο**ρ* *ε**υ**ς* *μ**έ* *μ**έ* *ἠ**έ**ι**ν*
*ε**υ**ν* *ρ**ο**λ**α**ῖ**ρ* *ο**υ**ι**τ*.

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

*Ἦ**ῖ**ο**ρ* *ε**ύ**α**ρ* (or *ε**ύ**α**ρ*)
[*ε**υ**α**ὸ**α**ρ*] *ε**υ**ν* *α**λ**ῖ**ν**τ**ε* *τ**ε**ῖ**ρ*.

I did not go and speak to him.

5. *Ἦ**ῖ**ν* *α**ὸ*' *ρ**υ**σ**ὸ* *ε**ἰ**τ**ε* *ε**υ**ν*
*ρ**ε**α**ρ**α**ῖ**ν* *ο**ύ**μ**η**ν* *α**ὸ*' *α**'*
τ-*ρ**λ**α**ῖ**ν**τ**ε*.

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

*Ἐ**ά* *α**η* *ε**ἰ**ὸ**ς* *ρ**ο**ν* *ε**υ**ν* *α*
*β**ε**ῖ**τ* *α**ν**υ**α**ρ* *α**ο**η* *ε**ά*.

That stone is likely to fall any day.

6. $\text{C}\alpha\text{D}$ $\alpha\tau\alpha$ $\tau\upsilon$ $\epsilon\upsilon\text{n}$ Δ What are you going to
 $\delta\epsilon\alpha\text{n}\alpha\delta$ leir Δ $\rho\rho\eta\alpha\text{nn}$? do (for doing) with the
 fork?

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

7. $\zeta\alpha$ $\alpha\text{n}\alpha$ - $\delta\acute{\upsilon}\iota\text{l}$ 'ze The goat is very fond
 $\eta\zeta\alpha\delta\upsilon\alpha\rho$ $\epsilon\upsilon\text{n}$ $\rho\zeta\epsilon\alpha\epsilon\alpha$ of hawthorn.
 [$\rho\zeta\epsilon\alpha\tau\alpha$].

$\theta\circ$ $\xi\upsilon\iota\zeta$ [$\xi\upsilon\iota\theta$] $\alpha\eta$ The minister prayed
 $\mu\iota\text{n}\iota\text{r}\tau\epsilon\iota\rho$ $\epsilon\upsilon\text{n}$ $\Delta\iota\mu\eta\rho\iota$ for fine weather. That
 $\delta\eta\epsilon\acute{\alpha}\zeta$ $\theta\circ$ $\delta\acute{\alpha}\iota\tau$ [θ' $\rho\acute{\alpha}\zeta\alpha\iota$], accounts for the rain, I
 η ρ $\theta\delta\epsilon'$ $\zeta\circ$ $\delta'\epsilon$ $\rho\iota\text{n}$ ρ suppose.
 $\epsilon\iota\text{o}\eta\eta\tau\alpha\delta$ leir Δ $\delta\eta\epsilon\alpha\rho$ -
 $\tau\alpha\iota\eta\eta\text{n}$.

$\zeta\alpha\iota\eta\zeta$ $\mu\iota'\rho\omicron\alpha\lambda$ $\epsilon\upsilon\text{n}$ My words came true.
 $\epsilon\rho\iota$ [$\epsilon\rho\iota\epsilon$].

$\theta\circ$ $\lambda\iota\zeta$ $\rho\acute{\epsilon}$ (*lish'' ay*) He attacked me.
 $\epsilon\acute{\upsilon}\alpha\mu$.

$\theta\epsilon$, $\theta\circ$.

$\theta\circ$ is often used for $\theta\epsilon$. $\theta\epsilon$ frequently aspirates the θ , which then gets a "y" sound, and as $\theta\epsilon$ and 'ze (reduced and aspirated form of $\alpha\iota\zeta\epsilon$, *i.e.*, $\alpha\zeta$) have the same sound, it is not surprising to find occasionally 'ze (unaspirated) used for $\theta\epsilon$.^{*} $\theta\circ$ is also used for $\theta\epsilon$.

The pronominal forms of $\theta\circ$ are: $\theta\circ\text{m}$ or $\theta\circ\mu\eta\rho\alpha$ (*dhoo'' sah*— μ nasal), to me; $\theta\circ\iota\tau$ (*dhct*), to thee; $\theta\circ$ or $\theta\delta$, to him; $\theta\iota$ or $\theta\acute{\iota}$, to her; $\theta\circ\iota\eta\eta$ to us; $\theta\iota\theta$, to ye or you; $\theta\delta\iota\theta$, to them. The forms $\theta\delta$ and $\theta\acute{\iota}$ are emphatic, and will be found combined with the pronoun of emphasis, $\theta\delta$ - $\rho\alpha\eta$, $\theta\acute{\iota}$ - $\rho\iota\eta$.

* In such expressions as 'it is time for me' (see under $\alpha\zeta$, 2) $\alpha\zeta$ is probably used for $\theta\circ$ by a similar confusion.—De H.

The pronominal forms of *oe* are: *oim*, from me; *oios*, from thee; *oe*, from him; *oi*, from her; *oinn*, from us; *oib*, from ye or you; *oioib*, from them.

Oo combined with the possessive pronouns gives *oom*, to my; *oos* or *oot*, to thy; *oá* or *oo-n-a*, to his, her, their; *oár*, to our; *oo oup*, to your. *Oe* similarly compounded gives *oem*, *oe-o* or *oe-t*, *oá* and *oár*.

Oo or *oe*, followed by a noun without the article, aspirates. When followed by the article and noun in the singular, it eclipses. If the initial letter of the noun be *c* or *p*, aspiration is more usual. Masculine nouns beginning with *r* either prefix *t* or aspirate the *r*.

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

1. 'Sp-án [τὰ ἱερθεάν] *oo'n rásaric é* (*i.e.*, *an los*) ἡ βασιρεὸς *ré ría* [ῥιοξάη] *na cpoire oe*.

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

Deipar a' bpiread na bpinnúga (*o = v*) *amad oe*.

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

2. *Ḩáimig ré oe riudal o'n tSean-pobal*.

He came on foot from the Old Parish.

3. "Oé an t-dor a mear-rá (*m = v*) *oi-rin*?" "Ní řeodar. Oéarfaimn řo bu' dorcáí (*bway-sthec*)" *i ná an vean anneron*" *tall*."

"What age would you judge her to be?" "I don't know. I should say that she was older than the woman over there."

Ḩá tu níor řiořra oó oe cuio múř ra veipir—oe leac-řlige.

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

4. Ἦρ φαῶα ὅε λα-
τεαντα γελα ζο ὕφεισεσί'
(ὕφ=v) τυ ἀνηρο" μέ
'ρίρτ.

Ἦρ φαῶ" α-ὅε ὀλιαντα ὀ
ὄι ρέ ἀνηρο.

COIciap ὀ'αορ α ὀιοῶαρ.

5. Ὀαιρφαῶ (*wan'' och*)
ρον ριαρ ὀιοτ.

Ἐά ρέ ρη-ιτε [ρνοιζτε]
ὅε ρηα ἐνάμηνα (ἦ nasal).

6. Ἦρ μῦ [μῶ] ὀο'η
ηζαολαινη ἐά ας ὀαινε τε
"φειρεῶς" ἠά τε "ρiεiν."
Ἦρ ὀειρε ὅε ῥοαλ (*yuk''ul*)
έ.

(φειρεῶς means a pullet, not therefore the same as chicken. See Dictionary, under ειρεῶς, and for initial φ compare φάιντεῶς (*fall-yogue''*), a swallow, φειρεαν (*fi''an*), ivy, ριολαρ (*fyul''ar*), an eagle, for ἀιντεῶς, ειρεαν, ιολαρ).

7. Ὀι ἀη τέαῶ ρῶ-φαῶα
ἡ ὄι ρέ ὀε ἐαο [αοι] 'ζε 'η
αράλ ἀη τ-αρηῶαρ (*ar-oor''*)
ὀ'ιτε (each syllable very
short).

8. Ἐά ἀη κολαμῦρ ἐυ'
(or cun) ὀρεάς ὀ'ιαρς ἀ'ρ
τά ρα ὀφαιρηζε (ὀ=w).

Ἐά ρέ ἐυ' ζαοῶαλαῶ
οεαρ [ὀ'φεαρ, ὀ broad] α
ζεῶβρά (*yoh-faw*).

Ὀι ραζαρτ ὀε μαα ἀιαι.

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

It's long years ago
since he was here.

They were a fortnight
old.

That might delay you.

He is worn to the
bones.

"φειρεῶς" is a more
Irish word than "ρiεiν."
It is a nicer word.

The rope was too long
and the ass was enabled
(had the means for) to
crop the corn.

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

He's as homely (com-
mon) a man as you could
find.

She had a son a priest.

Ὁὐ' ὄρεας λεατ θειτ ἀς You would like to listen
ἐίρτεαδτ λέιτε εἰ ρι εὐ to her, she speaks so well.
θεαρ ρον θε καιτεδρι.

9. Νι ὀεαιραὸ ἀ ραοζαί Nothing could make
ὀε ἀσ μαρ ἀτἄ ρέ. him different to what he
 is.

(There is a kind of "o" sound between the deep
 "l" of ραοζαί and the following θε.)

Νιν μέ ὀεαναὸ ὀροῦ- I am not trying to re-
φειρ θε. present him as a bad
 man.

Νἄ ὀέιν ἀο' ρυθ 'ομ Don't mind what I am
[ὀομ] εἰλιτ. saying. I am not in
 earnest.

Ὁυβαιρ ρέ νἄ θεαὸ He said he would not
ρέ νύμαιτ να ηυαιρε, ἀσ be a minute (in coming),
ἄο ὀιναρ νεαῖνιὸ (nyav- but I made light of his
nee") θε. words. (*Lit.*, made
 nothing of him.)

Ὁ'ἀὸμαὸ ἀ ὀινασ ιαὸ. They were made of
 wood.

Ὁε ρινα ὀινασῶαρ ἀμαδ From that they inferred
ζο τυρα βι ἀνν. that it was you who were
 there.

10. Ὁ'φείριρ ζο βφιλιμ Perhaps I am in her
ρα τ-ρλιζε ὀι. way.

11. Νι ὀ'αιρι' μέ ριαῖ I never heard what
εαὸ ἀ βίονν ὀο-η-α λειτ- (salary) such people re-
έιρ. ceive. (*Lit.*, to their like).

Σγιλλιγ ρα ιὸ ὀο'η A shilling a day is the
ρζλαβυρθε (θ=ν). labourer's hire.

Νιν ἀον τλιμ [τ-ρμ] That fish is considered
ὀο'η ιαρζ ρον, ὀέινααν worthless, it destroys the
ρέ να λιοντα ζαν μαίτ. nets.

12. Ἰρ φαῶα ὄο-ραν" 'να
ῖαζαρετ.

Ἰρ φαῶα ὄο-ριν" κυρετα.

13. φεαρ ὄο'ν ἀινμ ριν
—ὄο'ν τ-ρλοιννε céατοα.

Ἰί ὄο'ν ρλοιννε ριν α
ὄ'αἰνμνιζε" ἀιν να ὄαοινε
ιαο.

Note that ρλοιννε aspirates or prefixes τ.

14. Ἰ'φεαοαρ μέ ε ριν
τουτ.

σα δαἰνε τὸοῖθ.

15. τὰ ρε ὄ'αἰνμ αἰζε.

ὄο μέ α' ρεάδαἰνε ἀμαδ
το ραν.

ὄο ὄρ-εατ ρε ζο ραἰθ
μέ [αζ] ταῖαἰνε ἰαρηαδ[τ]
το.

16. ααο βυ' ὄορ τουτ
αἰηρον"?

ρε ρυο ἰρ κορ ὄῖνν.

τρποο (*thred*) ἀμαδ τουτ
ἠεἰν ε.

17. ααοαρ ὄο' φαῶα τε
θ. ὄορ ζαοι ὄομ.

τὰ ρε ἰ ὄοἰρηἰνε τουτ
αοἰρ.

He has been a priest
this long time.

It is a long time ago
since she was buried.

A man of that name—
of the same surname.

That is not the sur-
name by which the people
call them.

I cannot answer you
that question.

Whilst they were
talking.

He has the reputation,
name, of it.

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

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

What happened you
then? How did you fare
then?

However we fare (or
shall fare).

Fight it out yourself.

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

You understand it now.

ἰρ μαρῆς ὄ'ό [το ὄ] As he began it, it's a
 οὐρη ρέ ταραδ' αἰρ νάρ pity he did not finish it
 οὐρη ρέ ὀειρεαδ ἰειρ. [*lit.*, it's a woe for him
 since, etc.].

18. Νί αἰτ το ὕμνε It is not a place where
 τεαδτ ραν-ἰ-hun [ραν one should walk at night.
 οἰδὲ ann]. (Sentence accent on ἰ.)

Ἐρείρ (ταρ εἰρ) ἰμζε After going to bed I
 ὀom, τιτιm ὀom ὀουλαδ. fall asleep.

ῤέ.

The following are the pronominal forms:—**ῤῦm**, under me ; **ῤῦτ**, under thee ; **ῤέ**, **ῤέῤ**, **ῤέῤε** (*fay'yeh*), under him ; **ῤῦ-τε** (*foo'heh*), under her ; **ῤῦτα**, under them.

The possessive forms are:—**ῤέ-m**, **ῤέ-ο** or **ῤέ-τ**, **ῤέ-n-α**, **ῤέ n-αρ**, **ῤέ ὕμ**.

ῤέ, if followed by a noun without the article, aspirates. When followed by the article and a noun in singular it eclipses. When followed by the article and a noun in plural, it prefixes **ῤ** to the article.

ῤέ is used both as a preposition and as an adverb. The common way of saying "before the post-man comes" is either **ῤέ ἔαδανν** or **ὀταδανν ῤεαρ ἄ' ῤοῖρτ** (*fwisht*), or **ῤαὀα ἔαδανν ῤεαρ ἄ' ῤοῖρτ**. Many prefer the latter form. **ῤῦλ αρ ἔαδανν** is heard, but not often.

1. **Ὀἰ mo ἔεανν ῤῦm.** I was ashamed.

Νί ραιδ ῤῦm nά ταρm There was no obstacle
αδ ε ταδαιρτ ἰom. in the world to my bringing it.

Ἄρo-ἰῤἰ ῤέ. Raise your voices (of singing).

2. **ῤέ ἔεανν ῤαιρm.** Very soon, after a while.
 (*Lit.*, before a short while.
 We may also say **ῤῦλ nάρ ῤαὀα**.)

բէ ճեան 1 ԾբաԾ.

Before long.

բէ ճսիրբեաԾ 1 ԾբաԾ
ժիօմ.

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

բէ մաւօ'ն (m=w).

Before morning.

3. Բէ մի-ծաօճար (Ծ=
vw) [Խւրժեաճար] Վ ժիմժի'
բէ.

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

Ոն ճօ' ժ'բճր [բճր] բէ
ժաժա ճն ճիրիբ բեօ.

There is no growth in anything just now.

Մճ ճճ յօ ինիւ ճիւն,
Լար ճն ճւնցեալ (*ching''ul*)
Ծեաննայճե բնճա ճի
նսարե 7 Լիճ [Լիճ] ճ'
յեւեաճ'' [յեաճաճ] բէ բն
բեժր-իճճա 7 ճլ ճի յօլ''-
ճսւմ [Եօլճամ] յ'սիրճե
ճճրճ.

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

ժօ Լար մե ճոնցեալ
Ծեաննայճե բե'ն բար
ճիւն.

I lit a blessed candle for the sick man.

4. Ոն մե հեւն բէ Լեւ
ճճ ճճ' հեւնն ճր բսար
ճ' թ'իօրճե.

Not merely myself but everyone in the parish.

ճճ ճն ճր''օն բնւն
հեւն ճնօր.

We have the kitchen to ourselves now.

5. Ճճ բէ բե'ն ճսարւմ
բն.

He is of that opinion.

բար մար բէ Լճ ճարալ.

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

6. **Θάξας** [θ'ράξας] ἄν ἀέ'' ἀρῆνν πέ-ν-α ἡ-ἀθ ἔνν ἐ ῥοερύ [ῥοεαρ-υξάθ]. Σέ 'ν ἡ-ἀθ ἄ ὀνν πέ εατ'' ὀρρη νὰέ ἠοέε π-ἀερα ἔαθαίρε ὀ'νν τ-ρεαα-θεαν ἡ πέαρ ὀά ὀόῃαν τ-ρεαα-τίε. Ἐαῖθ ῥί ἔνν κύμναιεε λέιτε πέμ ῥα τίε ἡ ἀνρηον βί ἄν τ-ῥιόεἔάν ὀέαντα.

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

7. "Ἐὰ μέ ἄ ῥεῖ ῥέ μο ὀόρηα" [ὀορη]. "Μυίρε, ἔὰ τυ ἠν ἰύιλ ὀ'νν ὀάλλ, ὀι' ἀὀ θεαν-ἀέ'' ἀθ!"

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

(So too, ἔὰ μέ ἄ ῥύαλ πέ μο ὀόρηα, of sewing in the dark.)

Ἐὰ κυρ ὀε ρνα ῥαθαίρε πέ ἔύρη ἄν τρεάεταἠν ῥεο.

Some of the priests are on retreat this week.

8. Ἐυε ἄν μαὀρη ἄν ῥηεαὀ ῥον πέ-ν-α ῥεὀρη-νὰέ.

The dog made such a spring at his throat.

9. Σμεαρη [ῥμεαρηαιε] πέ 'ν ῥυέ [ῥυέ], μαρ τεῖρηιγεαν ἄ τ-ιαῖρηαν ἔε ῥιορη (*riss''ah*) [υῖρη-εαῖδα] εἄν ἄν ῥμεαρη ἄ ἔιμ-ἀὀ λέιτε.

Grease the wheel, as the iron gets dry otherwise.

πέεε ἀρ ἄν ὀίαλ [ὀιαὀ-ἀλ]'ῥ ἄν ῥυέ [ῥυέ] ἀέὰ πέ, ἄ κυρ ἠίορ ῥία ῥίορ ἠά μαρ ἀέὰ ῥί.

(Said of a minister running to a woman's funeral. *Cuir* is common for *cur*.)

- Νά βί δ' ἤδῃτε ῥύμ. Don't be laughing at me.
 Ὅϊ ἀν-ἰμτελεῶτ ῥέ ῥιαν. He went over (west) very rapidly. (Of a horse.)
 Ὅϊ ἀνα-ῥαοῦδαν (*an'air*) ῥέ. He was going at a great rate. (Of a horse.)
 10. 'Σιαθ να ῥαοιμε βοῦτα ἱρ μύ τὰ ῥέιζε λειρ. The poor people it is who are most afflicted (oppressed) by him.
 (For this form of pronoun see Poems of Donnchadh Ruadh, p. 68, l. 326: "'S a' long baò meara cun reata bioò rae òe.")
 Νί κύηρῥαν ἀμαῶ εἰ ζο mbeirò ouin" εἰσιγντ ῥέιζε (ῥέ òe). He will not be dismissed until somebody comes to grief.
 Κάιτῥιό τυρα θεῖτ ῥέ òe ἀη εἰ ὀιοι. You must be liable for its payment.
 Νῖη δον ῥεαρ ῥέιζε ναῶ ῥεαρ να ῥάινη; τὰ ῥαοη-ῥάιο 'ῥε ῥα' ἡαον ῥεαρ εἰτε, τὰ ῥυο"-εἰσιγντ ῥά mδαν ἄ ῥλάιντε 'cu. No one suffers like the man of the spade; other men have some comfort, something to show for their labour (health).
 Ἦυῖ ῥέ ῥοῖα ῥέιῖ. He made a dash at him.

ῥο, ῥο ῥτί.

ῥο is used with nouns **not** preceded by the article, but is often replaced by ῥο ῥτί. ῥο ῥτί, which is the regular form before nouns accompanied by the article, is often treated as a simple preposition causing eclipsis when followed by the article and a noun in the singular, *e.g.*, *cuδ' ῥέ ῥο ῥτί ἀν mδαιτε-μύαν*, he went to town. If the noun is not preceded by the article, there is no change. When followed by the article and noun in plural, it prefixes ρ to the article. In pronunciation the ῥο is usually omitted, nothing being

heard but **οί**. Another form, **ζυρ** or **ζυρ ζο**, still survives in expressions for time : see under Time and Reckoning.

1. **Μβει'ρέ α'ρεαρταίν** "Shall we have more
αρίρε ? " **Νι οβυζμίο** rain ? " "Not till morn-
α τυλλεαθ'θε ζο λά." ing."

ζο-οτι-ρο.

Up to the present.

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

Ολαθ'ρέ βραον μειθ'ζο He used to drink a little
ζο οτι λε οϊοτιθεαρ'αδ whey up to a fortnight
νιν δον τ-ρουμ ιν'οαθ' ago, but he cares for
ανοιρ'αζε. nothing now.

ζο οτι λε ζαιρω ο, βι He was here up to re-
ρέ ανρω. cently.

2. **μθερο'ρέ ετμρ-υλ** Will it be up to about
ζο οτι λεαδ'α'μειρο ριν ? half that amount ?

Τα'ρέ θεαντα'αζαμ ζο I have finished it except
οτι αν'μειρο ριν. (all to) that piece. (Of a
plot of ground).

Οεαθ'ζο οτι'οα'εανν. Ninety-eight (one hun-
dred all to two.)

101R.

1οιρ is usually contracted to **οιρ** which is pronounced **οερ**. The pronominal forms are **εαθ'οραινν**, **εαθ'οραιθ**, **εαθ'ορρα**.

'Οερ'α βειτ'να'μαζαθ Half joke, half earnest.
(η=ω)'ρ'να'οάραοιοε.

"Οε-ρω-ε (ααθ'ε αν "What is **ο. ?** " "The
ρω ε'ουοαρηαοιρ ?" state betwixt sleeping and
"Οερ'α βειτ'ι-ο'εουλαθ waking," *i.e.* dozing or
'ρ'ι-ο'ούιρεαδτ." nodding.

Οερ'ρα'ρηα'ρ'ζειμη- Both Summer and Win-
ρεαθ. ter.

Ἐὰ ρέ οὐερ" -α-θειτ It is between them it is
η-εατ"ορηα. (they are much the same).

III.

The following are the pronominal forms : ἰοναμ, in me ; ἰονατ, in thee ; ἰανν (*ui*) or ἀνν, in him, there ; ἡτε (*in''tel*), in her ; ἰοναἰνν (*in''ing*), in us ; ἰοναἰθ (*in''iv*), in ye or you ; ἰοντα (occasionally ἀνντα), in them.

When followed by a noun without the article, it eclipses. ἰν π'ρόιρτε να ῤ-ιννε is heard more frequently than ἰ βπ'ρόιρτε. In words beginning with a β, both the m and b are often heard, e.g. ἰ μβέαρηα is pronounced *im-bay''or-lah*.

When followed by an article and a noun in the singular, it eclipses. If the noun begins with c or p, it aspirates, e.g. ῤα ἑίορ, ῤα ἑυαν, ῤα ῤάιρ, ῤα ῤοἰ. When followed by the article and noun in plural, it prefixes ῤ to the article, e.g. ῤ ῤνα ῤρἰνν.

1. Ἐὰ ἑα''εῦζαθ ὀρη ἰ I sympathise with you
(or ἀρ) ὄο ῤριοβῆοιο in your trouble.
(*hrib-lode''*).

ἡιορ ἡύαρ (ἡ = vw) She wanted to over-
λεἰτε (not λείτε here) reach me (in a bargain,
θεἰτ ἰοναμ. *lit.*, "to be in me.")

ἡἰ ῤαἰθ ἀνν τεαἑτ ἀ He was unable (physi-
θαἰτε. cally unfit) to come home.

2. Ἐὰ μέ 'να ἑα''εῦζαθ I am sorry that I did
(or 'να ἀιρ''εαἑαρ) ἡἰρ not practise writing Irish
ὄἰν μέ ταιἰζε" (*thah-hee''*) sooner (*lit.*, "in its sor-
οε ῤῤῤἰ ἀη ῤἰοἰνν ἡἰ row," the "it" referring
τῤῤῤῤῤῤ. to the remainder of the
sentence, "ἡἰρ ὄἰν," &c.).

Νί μάρι [μόρι] ουτε
 ρζιαν α θεαθ κοιρ ουθ
 ιντε ουν αζαιθ το
 εαβαιρε αρ ραιηαιτε.

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

3. Ναε υνταε [ιονζαν-
 ταε] α' ρεαρ ε γ ε θειτ ρα
 τ-αορ ρον ?

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

Τα ελανη αιε-ρην ιν
 αοιρ α βρορτα.

She has children old
 enough to be married.

Εα ριαθ α εαβαιρε
 ειονταε ανηρον.

They hold him respon-
 sible for (guilty in) that.

4. Ο'ρεαε αν μαομα
 ορημ δε νιορ ουρη ρε
 μορην ρυημ ειλε ιοναμ.

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

Μ'ρεαε" ζυρ ταλαιη
 μαιθ ε, νι ραζαθ ρε ρα
 ρυθ" ρον [οιρεαο ροιη]
 αιρηγιο ; θι ρε ιν τρη δεαο
 πυντ ρα θειρε.

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

Ζεοθρα ρραραετ ρα
 ειορ δε νι θρυηζρα αον
 ρραραετ ο'η τ-ρη-εαε.

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

5. "Cun" αρτα εα τυ, α
 θεανθοε-τ ?" — "Μυιρε,
 εαμε ρα ρεραε" αιρεαετ."

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

Ορυιτ ρε ρα ρεαηαεθ
 ι ζευηηαιζε ?

Is it still pouring
 down ? (Of rain).

ΡΑΖ"-μιο ρα λορη
 αοιρ.

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

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

6. Όδοινε ιοντα ρέιν
 140 ρον.

Όι ρέ μάντα ανν ήείν
 (un-hane").

7. Όά θρψιζεαθ ρέ ιν
 αον νομαίρτε έ, έυιρρεαθ
 ρέ αν υλιζε αιρ.

Όι ρέ ανν ρα ριάθραιρ
 (θ=ν).

Όι μέ α' έυιρ ρτυο-
 αοι"α ρα τ-ρεαηα-θεαν.

8. Έά ρέ ι ηγιορμαέτ
 ράιρτε ούιτ.

Έά ρέ ι' μο ρολαρ ζο
 θρειρριθ μέ ρορ έ.

9. Όο θί ορποέ-αιρτε
 αζαη ανη.

Θειθ να κορ"οαιρι αρ
 ηα ρ'ροιρ"τεααα ζο λέιρ,
 ζα' ηαον" (ζαέ αον)
 ρροιρτε 'η-α έαιιιαέτ
 ήείν.

10. Έά ρέ 'η-άρ θράζ-
 αιητ οαίι.

Έαοιη α θειθ τύ 'ηάρ
 θράζαιητ?

Έά αν ενοέ 'ηάρ ρζαέ
 [ρζαέ].

Θειθ ρι ι ζαο [ι ζαοι]
 αιτ ηύ ρορτ α οάιη
 [ο'ράζαιη].

They are people who
 keep themselves aloof.

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

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

He was there, ill of
 fever.

I was trying to pacify
 the old woman.

It's only a field away
 from you.

I have hopes of seeing
 him yet.

I had a mistrust for
 him [τάραι, omen, infer-
 ence].

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

He is leaving us as
 wise as we were.

When will you be
 leaving us.

The hill hides the view
 from us.

She will be qualified
 for a place or position.

te.

te becomes teip before the article. When followed by a possessive pronoun beginning with a vowel, *i.e.*, the pronouns Δ, his (hers, theirs), Δρ, ours, it inserts an n between itself and the pronoun; when followed by a possessive pronoun beginning with a consonant and ending with a vowel, *i.e.*, μο, my, το, thy, it unites with the pronoun and makes a new form:—te-m, with my; te-ο, with thy; observe that the consonants m and ο remain broad.

The following are the pronominal forms:—τιομ (λυμ), with me (occasionally pronounced λιομ in prayers, songs and some few expressions); τεατ, with thee; τεip, with him; τέipι or τέι, with her (the former is more emphatic); τinn (ling), with us; τιβ, with ye or you; τεοτα or τεο, with them (the former more emphatic).

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

1. τεip αν υφιαθηρα Δ It's of fever he died.
 ρυαιη ρε βαρ.

Οι με ρστυ"ιγτε τε I was terrified lest any-
 εαπλα σο μβαιηεαδ thing might happen him.
 οαοα οο.

Ηην υειηεαδ Δγαμ te-m I have not finished
 ρστρηνιυηραετ (ρστριοθνηοη- writing.
 εαετ).

2. 'Διο [οαρ] τεατ. As you might think.
 (Διο is used instead of οαρ.)

Βασαιρ λεατ α' τ-απαλ. Drive on the ass.

It is used in this way in all parts of the country. It denotes that the action of the verb is to be continued. Αβαιρ λεατ, talk on ; λεαν λεατ, follow on ; ιε λεατ, eat on.

Οι ζ'ηεις [ζο ηειο] λεατ ηειν. Go slowly, please. (Of speech or other movement.)

η'αιριγεανν τυ λεατ με? Do you not hear me speaking to you?

3. ηρ φαοα ζο mbe-ορα [βεαο-ρα] ζα' ηυιλε θλιαη λειτε. Long till I shall have every year of her age. (Emphasis on ηυιτε.)

Αβαιρ ους πατοιρ λε η-ηνντινν αν παρα. Say five "Paters" for the Pope's intention.

4. Οεινεανν ρε αν ζαρηην α εροαο θ'η ταλαη λειρ α' οα ελυαιρ, μα ζειθεανν ρε ζρηημ αιρ. If he catches the boy, he seizes him by the two ears and lifts him off the ground (of punishment inflicted on a trespasser).

Οι παδ'ρατα ρυαρ λειρ α θραλλα. Flowers were growing up against the wall.

Οι ζο λειρ τιομ-αη "λα. I had many like me.

Ταζαο ρε λειρ α' οα αιρνεανν. He used to come to say the two masses.

5. ηι ηαιθ λο' ηυο λε ουλ οε. Nothing could (was likely to) escape him (his observation).

Τα α' ελ-ι [ελαιθε] ρην λε θειτ ανυαρ αον λα. That ditch is ready (liable) to fall any day. (So also ευν in this sense.)

Σην ε αν μερο ζρηιηε ατα λε θειτ αιρ. That is all the sunshine it is destined to get.

6. Өй ай"ез-уо 'на
 өйһне (pl. of сарһ) 'су 7
 нй һайб дон т-рүһм леб
 ann.

They had piles of
 money and thought little
 of it.

Өу' өһеэз леат феаө-
 аинт оһһа.

You would like to look
 at them.

Нйор өаоа һом ан
 өуө өйе өе'н айһһһ
 (бөтәр).

I would think the re-
 mainder of the time (a
 journey) of no account.

7. 'А зсуһһайөе һор
 ар һайпээр леөта, нй
 өһһһһөө[өай]өйр ар айһһ
 а' һайпээр.

If a paper were sent for
 through them (as mes-
 sengers), they would not
 remember its name.

Өа фе а' тәрһһһһт
 һейр а' т-һорһһайөеаөт.

He is dying, drawing
 near to eternity.

8. Өй фе 'з 'обайһе-н-а
 өөһө (ор ар а өөһө).

He was working at his
 trade.

Рө'һ һа өөһһһһ а өөһ-
 һайһһт һейр ан обайр,
 өа-һөө а' һөөһһ өһһ а'
 өйөе.

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

9. Өа ан зһаө [зһаөт] 7
 ан феһһөөһһһһ ле-ө өһ.

You have got both wind
 and rain to your back.

Һаө һа өаөһө зһаөөа-
 өа өһһ феһһһөө 7 һзһһөө
 һейр а һзһаөһһһһ. Һ
 асу-һөһ" а өй һ өһһ-аө.

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

Ле-һ өһһһһө 7 ле
 өһһһө өһһһө.

As long as I or anyone
 remembers.

10. Һуайр һй а сора
 һөйө ан һаһһаө һөһ.

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

Өй һейр а' һа һөһ.

He escaped on that
 day.

Νὰς μῦθον ἀ' τ-ῦνταρ
[ιονσανταρ] λεατ ε' ριν ?

Don't you consider
that wonderful ?

II. Νὰ βαιν ἀν ρῆσαν
λεῖρ or να βαιν λεῖρ λεῖρ
ἀν ρῆσαν.

Don't touch it with the
knife.

Θιορ ἄ κυρ βάιν-
οῖτινιρ (*bawr-di'' hin-ish*)
[βαρρ-οεῖτεαναιρ] λεῖρ.

I was making all haste
with it.

12. Ἐε'ο'-μῖο κύμῆσαρ
ἄ θέαναθ' λε ζόιτ
[ῆαβαῖλ] ἀν κοράν ρο ἄ
ὀιαρῆαδ' ἀρ ἄ ὀσις ἡ
βεῖμῖο ρέῖς ῆε-η-ἄ η-οὐτ
ἄ εὐος ἡ πέ.

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

“Ὀφῦιλ τυ [ἄς] ρυρῆς”-
εαδτ λε-ο κύο βα ?”
“Ἐὰ μέ [ἄς] ρυρῆς”εαδτ
λεῖρ να βα, ἡ ναὸ οὐε ἀ'
εεαρτ ναὸ ἡομ ἰαο ?”

“Are you minding your
cows while they graze ?”

Ἐὰ να τῆρ ρέῖρπέιλ ἄ
ζόιτ [ῆαβαῖλ] λε η-αοη
τ-ραῆαρτ ἀμῆιν.

“I am minding *the* cows,
but is it not an injustice
that they are not mine ?”

The three churches are
assigned to one priest.

13. Νῖ ρεῖρῆα κοῖρ
λέιτι ἀ' βαιντ λεῖρ ἀ'
ὀταλαμ.

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

Καο ἀτά ἀρ ὀο ὀρῖρτε ?
ἡρ ρια κοῖρ λεῖρ να ἀν
εεανν εἰλε.

One leg is longer than
the other.

6.

The following are the prepositional forms :—
Ἰουαῖμ (*woo''im*)*, from me ; Ἰουαῖτ, from thee ; Ἰουαῖς,
from him ; Ἰουαῖτε (*woo''i-heh*), from her ; Ἰουαῖνν,
from us ; Ἰουαῖβ (*woo''iv*), from ye or you ; Ἰουαῖα,
(*woo''a-hah*), from them.

* Sometimes m broad.—McS.

Ó is like *te* in regard to the aspiration and eclipsis of nouns, and the insertion of *n* and *h*. When followed by noun without article it occasionally aspirates, e.g., *ó Óia*.

1. *Ἦα ρέ ó óOInpéaμ—* He is out of danger
ó βδοξδλ—(β=vw) aνoιp. now.

Ἦα ρέ ó pγ-eιl [pγoιλ] He is not in school
aνoιp. now (left for the day, or permanently).

Ἦοιp ρέ λeιτιp βυαιγ He sent a letter saying
[υαιó] a p-αó . . .

2. *Ἦu' mαιε ó'n mαιp-* It was kind of the
ταp [μαιγιpταp] é óéaη- teacher to do it.
αó.

Ἦu' mαιε υαιτ ταéετ. It was good of you to
come.

Ἦα aηα - pεaó [aηe, Milk requires great care
aηεaó] ó βαιηηe γaη to prevent it from turning
γéυpύ. sour.

3. *Ἦι pαιβ aση τ-pαζαpτ* No priest kept more
éu' pαθa ó-n-a γcυιll- aloof from them.
εaéετα. . .

Ἦp mαιε a' ταμαλ ó é-ηη It's a long time ago
[poin] aνoιp ó éaiηιγ ρέ now since he came here.
oтi aη aιτ pεo.

Ἦóιcεa [or τόcpα, i.e., You might mistake him
τόcpα] é βeιτ 'ηa pαζαιpτ for a parish priest when
p'póιpτε ταμαλ βυαιτ. some distance away from
you.

ΡΟΙή.

Ροιή (*rye* or *ροιή* (*riv' eh*)) compounded with personal pronouns, takes the following forms:—
Ρύμ=ροήaμ, before me; *ρύτ=ροήaτ*, before thee; *ροιή* or *ροιήe* or *póιγ*, before him; *ρύμpe* or *póιμpe*=*ροιμpe*, before her; *ρύαιηη*=*póήαιηη*,



before us; $\rho\acute{o}\mu\alpha\iota\theta$, before ye or you; $\rho\acute{o}\mu\pi\alpha$ = $\rho\acute{o}\mu\pi\alpha$, before them. The form $\rho\acute{o}\mu\iota\upsilon\tau$ has not been heard.

$\rho\acute{o}\iota\mu$, followed by a noun without the article, makes no change. $\rho\acute{o}\iota\mu$, followed by the article and noun in the sing., usually aspirates. It does not eclipse.

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

$\theta\acute{\epsilon}$ ' η $\lambda\iota\theta$ δ $\xi\lambda\alpha\eta\alpha\varsigma$
 $\rho\acute{o}\iota\mu\eta$ $\rho\iota\eta$ $\iota\alpha\theta$?

How long before that were they cleaned ?

$\iota\tau$ $\theta\acute{o}\delta'$ $\xi\theta$ $\rho\alpha\iota\theta$ $\mu\acute{\alpha}\eta$ '' $\acute{\epsilon}\alpha\rho$
 $\mu\acute{\alpha}\eta\alpha$ ι $\xi\sigma\omega\rho\iota\alpha$ ' $\rho\acute{o}\iota\mu\eta$ ' η
(*vine*) $\rho\acute{\iota}$.

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

" $\theta\acute{o}$ $\acute{\epsilon}\lambda\iota\theta\epsilon\alpha\tau$ $\beta\lambda\acute{\iota}\nu\eta\eta\eta$
 $\theta\acute{o}$ $\rho\epsilon\alpha\eta\alpha$ - $\lambda\iota\theta\eta$ $\theta\acute{o}$ $\acute{\epsilon}\lambda\iota\theta$ -
 $\epsilon\alpha\eta$ $\alpha\eta\upsilon\alpha\tau$ $\alpha\eta$ $\eta\alpha$ $\rho\acute{o}\mu$ '-
 $\rho\alpha\tau\alpha$ $\tau\epsilon$ $\epsilon\alpha\gamma\iota\alpha$ $\rho\acute{o}\iota\mu\eta$ $\rho\eta\alpha$
 $\mu\alpha\theta\rho\alpha\iota\theta\epsilon$." " $\acute{\theta}$, $\rho\iota\eta$ $\sigma\acute{o}\eta$
 $\sigma\omega\rho\alpha\iota\eta\tau$ $\mu\alpha\iota\theta$ $\sigma\eta\eta\alpha$!"

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

$\acute{\epsilon}\alpha\rho$.

This preposition is pronounced $\acute{\epsilon}\alpha\tau$, rhyming with $\rho\acute{\epsilon}\alpha\tau$. Combined with the personal pronouns, it has the following forms:— $\acute{\epsilon}\alpha\tau$ " μ = $\acute{\epsilon}\alpha\tau\mu$, beyond me; $\acute{\epsilon}\alpha\tau$ " υ = $\acute{\epsilon}\alpha\tau\upsilon$, beyond thee; $\acute{\epsilon}\alpha\tau$ " η , beyond him; $\acute{\epsilon}\alpha\tau$ " $\sigma\epsilon$ = $\acute{\epsilon}\alpha\tau\sigma\epsilon$, beyond her; $\acute{\epsilon}\alpha\tau$ " $\eta\mu\iota\eta$ or $\acute{\epsilon}\alpha\tau$ " $\eta\mu\iota\eta$ = $\acute{\epsilon}\alpha\tau\eta\mu\iota\eta$, beyond us; $\acute{\epsilon}\alpha\tau$ " $\eta\theta$ = $\acute{\epsilon}\alpha\tau\eta\theta$, beyond ye or you; $\acute{\epsilon}\alpha\tau$ " $\alpha\upsilon\tau\eta\mu$ = $\acute{\epsilon}\alpha\tau\alpha\upsilon\tau\eta\mu$, beyond them.

1. $\acute{\epsilon}\alpha\tau$ " θ $\rho\acute{\epsilon}$ $\acute{\epsilon}\alpha\tau$ $\acute{\epsilon}\alpha\tau$. He went beyond the usual time.

(Of one who was a long time preparing for a profession. $\acute{\epsilon}\alpha\tau$ appears to mean "need" or "proper amount"; $\xi\lambda\omicron\mu\eta$ $\acute{\epsilon}\alpha\tau$ $\acute{\epsilon}\alpha\tau$, a glass too much.)

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Ἐυδοῦν ἀμαρὶ ἐὰν (or
ἀν) βάλῃ.

Νὶ ζεοῦρά ἰρτεὰρ ἐυζῶμ
ῖρ τευ ἄ ζοῖτε ἐὰν βηάιο
[βηάξαιτο]. Νὶ μὲορᾶν
(m=v) ἀἰρῶνι οὐτε εἶ.

2. Μά βιονν τῦ ἄ ζοῖτε
[ζαβαῖτ] ἐὰν βηάιο [βηάξαι,
f., the neck, bosom; front
of house, as here] ἄ τῖ
[τιξε] ἰνδῖου, ζλαο-ζ ἀν
μο βηόξαι.

Ξο' ρέ [ζαβ ρέ] ἐὰν.

3. Ἀν ἐλοσ νά βειρ-
μῖο, ῖξαιμῖο ἐὰν-
αἰνν ἱ.

Ξαβαῖρ ἐὰν.

Ἐυζ ρέ λέιμ ἀμαρὶ ἐὰν
ἄ κλ-ῖ [κλαῖβε].

4. Ἀν Ὀμῖννα ρο μεῖξ-
τεῖν' ἰνν [ἰμῖξ ἐὰνῖν].

Ἐὰ ρῖ ἐὰν ἀοῖρε βόρτα.

Νὶ ραῖβ οὐτ ἐὰν ρῖν
ἀἰκῖ.

5. Σιυκ ἐὰν οἰῶε.

Ἐἰρξε ἐὰν οἰῶε, ἀν
τ-ἰρξε κεαρτ ἐνν τε
ὀέανᾶθ.

They left home.

You wouldn't go in to
see me, although you were
passing by the house. It
meant no long journey
for you.

If you happen to be
passing the house to-day,
call for my boots.

He passed me by.

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

You have skipped
(omitted) it.

He leaped out over the
fence.

Last Sunday.

She is beyond mar-
riageable age.

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

Frost that has lasted
over night.

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

Ὅσα μαε [mb'é] ἀν
 ραζαρτ hém [rém] é,
 bíonn miún [meon] níor
 veire 'se curó acu an
 bheir tar Δ éite.

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

Ḡ. Τασαρίανν [τασραιζ-
 εανν] ron 'oo rna ραζαρτ
 ι [ro] bheir tar éinn'
 eite.

That applies to priests
 more than to anyone else.

Ἐὰ ρé τ'ρ'είρ báir (b=
 w or v).

He is dead, has just
 died.

Ὅο ὀιν-ας [veineadó]
 ραζαρτ ve bían τ'ρ'είρ
 ραζαρτ θέανad ὀiom-ρα.

He was ordained priest
 a year after me.

Ir úntad í an ḡaolainn
 τ'ρ'είρ ḡa-hao''-ruo [ḡad
 aon].

Irish is wonderful after
 all.

ΤΡΕΑΣΝΑ.

See under Compound Prepositions for some im-
 portant phrases.

Τρεαρνα na talún [tal-
 man].

Across the country.

Νί tucradó ρé τρεαρνα
 orra.

He would not interrupt
 (interfere with) them.

ΤΡΙ.

The following are the pronominal forms:—τρίom,
 through me; τρίot, through thee; τρίo, through
 him; τρίite, through her; τρίinn, through us; τρίib,
 through ye or you; τρίiotΔ, through them.

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

Ἐαρρηγεod' ρé ρεάλ
 eite τρίo an ρεάλ Δ
 béinn Δ 'hírict.

He used to interrupt
 my story with another.

Ὀἶονν ζα'-ηαον" ῥόητ The earth produces
 λυῖς [λυῖθ] α' ῥάη τηῖο α' every kind of herb.
 ὄταλαῖη.

Σύλας α ἔηη τηῖο. To put dripping on it
 (of vegetables).

um.

Rarely heard except in a few phrases. (Δη is used instead to translate, *e.g.*, 'he put on his coat,' ἔηη ῥέ α ἔαηός αη).

Um τηάτηόηα, at evening; um Ἐάηης, at Easter; um ἠοοταῖς, at Christmas (curiously pronounced *em-rul'lug**); τεα῅ 'μά τεα῅=half and half—an important phrase, 'μά=um α, half on its half; 'μά λυαῖτε (*loo'a-heh*): ζα' ηαον ῥεαη 'μά λυαῖτε ἔῆη τῶηηε ζο ηβηηῖο ὀηηεαῖο αῖηε ληη, every man making all haste (at his soonest) to see who should be finished with it first (The explanation of τεα῅ μά τεα῅ has been taken from Mr. R. Foley's edition of Fitzgerald's Poems).

PREPOSITIONAL PHRASES.

ῥέ, ἔαηηης : ἠῖ ὀη-ο- I will not be there be-
 ῥα αηη ῥέ ηά ἔαηηηη. fore or after.

Δηη, Δς : ἡη ῥεαηηη Better to have it than
 Δηη ηά Δη ἔ. to be without it.

Δζαῖο : ὁηη ἔ ηαη α In that way they would
 ὀηηῖηη Δη α η-Δζαῖο (*nye*) be really right (in their
 ηα ἔαηηη. opinions, conduct).

ἄηηε λη η-Δζαῖο (*hee*) A place for a bell.
 ἔη-ης.

*Dr. H. attributes change to the influence of η, and compares ζῆῖ for ζῆῖ, and, as an instance of the opposite change, ὀηῖηηε for ὀηῖηηε.—I have heard ἔηηηε for ἔηηηε.

Διτ τε-η-αζαῖο (nye) αν A place for the bell.
 ελ-ιζ.

(When the article follows τε ηαζαῖο (*hee*) becomes τε-η-αζαῖο (*nye*.)

Λε ηί [ηαζαῖο] αν ιαε. For the day.

Διηῖθεοῖη : Ὀι τῦ Δ You were running in
 ρυε [ριε] ι τ-ιηιῖη [ι spite of yourself.
 ο'λιηῖθεοῖη].

Ιη ζαῖρη ο ζο ζαῖτερι[ο] I shall very soon have
 με ε εαῖτεαη [ο]υαῖη to lay it aside in spite of
 οοη-ιηιῖη. myself. (ι η'ιηιῖη, will
 also do.)

Λε ηαις : "ηα ηαιβ ριοη "May you not know
 οε ρα οζα ι λ Δ ζατ!" the length, or character,
 "Μιονηα ε ριη, ιη οόε?" of your life!" "That's
 "Ὀε ηυιρη, οεαν εῖρηαετ a curse, I suppose."
 ε λε η-αιη μιοη-ι εῖηε!" "Ah, what is it compared
 (ορ ται ιη, *i.e.*, ταιοβ τε, with others!"
 αλσ λαιη τε).

(λε ηαιη means "beside" or "near to," οοιη-ταιοβ also bears the same meanings. Do not say ι η-αιε ηα τειηε, but λε ηαιη ηα τειηε ορ οοιη ταιοβ ηα τειηε.)

ι ὈΔιη : Ὀεαν [αο ε How can the child help
 αν] ηεαρη αεα ζε'η λεαηβ it, since you do not cor-
 ηυαηη ηα ουρηαηη τῦ ι rect him (*lit.*, put it as an
 ὈΔιη (ο=υ) αιη ε? obstacle on him).*

Ὀα ὀρηιζοιη ρυο If they found as much
 [οιηεαο] λε ρῦηηηηη as a pin's-point of dust on
 ὀιοηαῖη οε ρλαεαη their clothes, they would
 [ραλαεαη] αν Δ ζοειητε, find fault with her for it.
 εαηρηοιη ι ὀαιη υιηη' ε
 (eh-ray").

* Probably same as ι εραῖε, see first sentence, first of Maynooth Sermons.—Mc S.

Κυο"είσιγε Δ βί πέ Δ
 κύρη ι βάρη ορηΔ.

Something which he
 was warning them against.

πέ bun : ηΔ ζαίρηύνη
 τά ορ (ass) cionn πέ"-
 βλιαθνα-θεάσ ηύ πέ η-Δ
 bun.

Boys over sixteen years
 or under.

ι βρεθόν : "Θυρηγ
 αν μαθηα κοινήη το πυε
 [πυε] πέ ηΔ θι-ις [θιαθ]."
 "Δη εα [εαθ] πέ ι
 βρεθον [βρεθον] αιη?"
 "Νιοη εαθς."

"The dog started a
 rabbit." "Did he suc-
 ceed in catching him?"
 "No."

ι ζεανη : ι ζεανη
 ηα ρεαδ'ταηε.

At the end of the week.

Θι ρι 'ηα ρυθε αι ταιη-
 ρινη Δ' τορηαι ηη μαιθ'η;
 ι ζεανη ηα ηοιθε (hee'
 heh), βί πέ τ'η εη βαιη.

In the morning she was
 sitting on the threshold;
 before the night was over
 she was dead.

Δη τοθηα βί 'ηα εανη.

The following Sunday.
 (The expression Δη Τοθη-
 ηα βί εηζανη ηα ηοιθε
 has not been heard).

Θι μέ ηρηγ ι το εανη.

I was in (came in) im-
 mediately after you.

ηυαιη θεαθ τοη' Διηρηη
 'ηα εανη.

When bad weather
 would be coming.

τΑΡ εανη : 'Δμβεαθ
 τορηαι (thriss) αι ηο
 ηάταιη η' Δ μβεαθ ρι ζαν
 ε θειτ ταθαρηα 'ει, ταθαη-
 ραινη ται Δ εανη ε.

If my mother were
 bound (by vow, or other-
 wise) to make a pilgri-
 mage, and if she failed to
 do so, I would make it on
 her behalf.

OS CIONN : **Νι** **μαῖθ** **ρέ**
'**να** **έουλαῶ** **ορ** (*ass*) **cionn**
Δ **έολνα**.

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

Νίν **δο'** **μυθ** **Δ** **ὄυλ** **ορ**
cionn **μεαῶ**" **μαῶ** **αυ** **αῶ**
ραζαρτ **θέαρι** **το** **ὄρειρ-**
ειντ **αρι** **αν** **ο-τ-λόιρ** [*τ slender,*
αλτόιρ].

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

Ἐά **μο** **έλann** **ζο** **λέιρ** **αζ**
ιμτεαῶτ **θυαίμ** [*υαίμ*];
ἔά **ρέ** **ῶια** **μά** **θιονν**
έinne **'cu** **ορ** **cionn** **μο**
έinn **αν** **λά** **ῶέανά**.

My children are all leaving me; it will go hard if there be even one of them to stand over me on my dying day.

έυν **εινν** : **ἔά** **ρέ** **ῶει** **έ**
ρζιλινζ **'ρ** **ῶαῶαῶ** **έυν**
εινν **ι** **μβλιανα** **ι** [*ῶο*] **θρειρ**
αρι **αυηα** [*ῶ*].

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

ι **ζκοιννε** : **ἔά** **αν**
ζηιαν **ι** **ζκοιννε** **ῶο** **ῶύιτε**.

The sun is in your eyes.

'**Να** **έοιννε** **ῶιν** **αριρτ**.

Again on the other hand.

OS COINNE : **ορ** (*ass*)
Δ **έοιννε**, **ορ** **ορ** (*ass*) **Δ**
έοῶῶαιρ.

Opposite to him, or in his presence.

ῶεαντα : **ῶεαντα** **να**
μάιρτε.

About Tuesday.

ῶεαντα **να** **ῶάιτε** **ῶεο**.

About this neighbourhood.

ῶεαντα **αν** **εατ''ορῶα**.

About dinner time.

Θεαντα αν τ-αν πο About this time of year.
(το) θλιαν.

(This must be carefully noted. It is very common. It is the same as the following, and means "close to," as if from verbal noun τεανναθ, "to stretch." The phrase then means "in a tight pressing with," i.e., "close to.")

Ι οτεαντα : Κυρη- They arranged amongst
εαθαρ ι ζοθιρ ι οτεαντα themselves.
'ceite.

ρε νεθαρ : Νιορ τυς I did not observe her
με ρε νεθαρ ρο-θρηινη ι. very closely.

Οο θεασσα : Τυς ρε He gave hospitality to
ιορθαρ (iss'thus) [ορθαρ] the scoundrel, and they
σο'η μβιτυναδ γ ουβριαιξ- said that his getting
εαθαρ ζο το θεασσα drowned was attributable
ιορθαρ το εαθαιρε σο'η to his having done so,
βρεαρ ρον ζυρ θε [ζυρθ
ε] ου' ειονταδ τε-η-α θα
[θαθθθ].

Ι ηοιαιοθ ορ ας I wrote this letter with-
οιαιοθ : ιρ αηλα[ιθ] α out stopping to think
ρηριαρ αν λειρι ρεο δε (headlong).
ιμτεαδτ ι ηοιαις (nee'ig)
μο εηνη.

"Λεις αν παιοιρ θεαναδ. "Read the last prayer.
ηι ηι ριη ι δε αν σεανη That's not it. The one
'να οιαις (dee'ig) ριη after that."
αρηιρ."

Ι ηια'η αιρηινη [ι ηοιαιοθ] The Rosary is said
θειρεαρ αν παιορηη. immediately after mass.

Αρ (ορ αιρ) οιαιοθ α In succession.
ceite.

Όφου δὴ ζῶσιν δ' Is Irish decaying ?
 οὐ καὶ νοσῶσιν] οὐροῦ ?

(NOTE.—If noun referred to be masculine, the ο of οὐροῦ should be aspirated).

Ὀιον δὲ γυμνή [αἴ] Their memory (*i.e.*, the
 οὐ καὶ νοσῶσιν γυμνῶν. memory of old people)
 is ever going back to the
 past.

ΕΔ(Σ)ΜΑΙΣ: This word has the following forms for the different persons:—Ὀομ ἐάσμαι, without me; οὐτ ἐ., without thee; οὐδ ἡ., w. her; οὐδ ἐ., w. him; οὐδ ἡμ., w. us; οὐδ ἡ., w. you; οὐδ ἡ., w. them. Instead of ἐάμαι in the plural forms, οὐδ ἡμ., οὐδ ἡμ., are more common. ἡ ἡμ. is also used for "without, besides him."

Καταρ [καίτηρ] ποτα There must be some
 εἰς θεῖον ἀντὶ οὐδ ἡμ. other word instead of
 ἡμ. that.

ΕΑΣΝΑΜ: ἡ μὲν ἡσ This place is in need
 ἐὰν ἡ ἐαρναμ (*nass''nuv*) of many things.
 ἡ δὲ ἀντὶ ἡμ.

ΑΡ ΠΕΑΘ: ἡ ἡ ἀνα She is very friendly as
 μῦντερετα (ἡ=vw) ἡ far as a casual conversa-
 πεαθ[θ] τικῶν ἡτερεῶν δὲ tion is concerned.
 ἐὰντε λέτε.

ὈΨΙΑΘΑΙΘ: Ὀιμ δὲ I am constantly com-
 οὐρ δὲ οὐαθῶν (*yee''och-ur*) pelling (at its putting of
 [ὈΨΙΑΘΑΙΘ] ἡ δὲ ἡ obligation on him) him
 λαθαίτη. to speak Irish.

ἡ ὈΠΟΘΑΙΡ: ἡ τῶν δ' The piper fell down
 ἡ οὐαθῶν τῶν δὲ ὈΠΟΘΑΙΡ; the cliff; he was killed
 ἡ ὈΠΟΘΑΙΡ ἐ ὈΠΟΘΑΙΡ [ὈΠΟΘΑΙΡ], as well as drowned.
 ἡ οὐαθῶν δὲ [ὈΠΟΘΑΙΡ] ἡ
 ἐ.

(Instead of *ι ὄρομαι* *liom*, &c., say *ι-μ ὄρομαι*, &c.)

ΑΡ ΦΥΛΙΘ: ΣΙΑΤ ΝΑ They are the best po-
 ΠΡΑΤ-Ι ΙΡ ΦΕΑΡΡ ΔΡ ΦΥΛΙΘ tatoes about the place,
 ΝΑ ΗΑΙΤ' ΙΑΤ, ΕΔ ΠΑΟΛ Δ' they are sixpence a stone
 ΕΛΟC ΔΡ Δ' ΜΑΡΣΑΘ ΟΡΡΑ. in the market.

(*Βακαε* meaning a lame man or a beggar accents its last syllable, but in the genitive *βακαεις* the accent is on the first syllable; *βακαε* when used as an adjective, meaning lame, also accents the last syllable).

Οο εὐαις ἀν βακαε'' ΔΡ The beggar went from
 ΦΥΛΙΘ ΝΑ ΟΤΙΣΤΕ. house to house.

Ὀι ἀρηῖν ἐρ-τε [υιρηῖ] She wore an apron just
 ΟἰηεαC μαρ Δ θεαθ ρι ΔΡ as though she were in
 ΦΥΛΙΘ Δ' ΤΙ. (going about) the house.

“*Ἰαρηαιμῖο ἀρ Δ οτιζεαρνα ρῖνεαρ* [*ρῖαιμῖνεαρ*]
ρῖορηαιθε ἡ ραῶαρ *να ὄρλαιτεαρ* *οο εἰβαιρε* *ο' ἀναμ*
ῖμαρηθ, *ῖρηεαθοῖρηεαC* *ἀν οομῖαιν' ἡ* *σο ρῖο* *ρρηρῖα-τε*
ο' ἀναμαεα *Δ' ῖμῖντιρη* (*ῖ = w*) *εCΔ* *ἀρ* *φῦλιθ* *Δ* *ρ-ιλιε*
(rillig) *ρεο ἡ* *οο εἰαC* *η-αον* *σο ὄρῖυλ* *ρῖ* *'ε* *εἰβλιε-αῖο*
ορηαινη *εῖν-εαινε* *ορηα.*”

(Prayer said at Mass before making the announce-
 ments).

ΞΕΑΛΙ: CΑΟ μαρ What about the dog
 Ξεαλλ ἀρ Δ' μαορη Δ you promised me?
 Ξεαλλαιρ οομ?

Νά βι Δ ουλ Δε ἰαρεC
 ἀρ εἰννε μαρ Ξεαλλ ἀρ Δ Don't go borrowing of
 θεαεάν Δ εἰβαρηεά ἀρ anyone for sake of the
 εεανν. little you should have to
 pay for one.

Ὀι ρῖ ξεαλλ *τε* *θεῖτ*
 τιτιμ. He was on the point of
 falling.

ΑΡ ΞΡΑΘ: ΔΡ ΞΡΑΘ For the sake of stop-
 ΙΑΤ Δ εῖρη *να* *ρCαο*. ping them (in their
 quarrel).

Λάμῃ (Λᾶν) : τὰ ρέ λᾶν
 τε θεῖτ τραίστε ; τὰ ζα'
 ἡσὸ' ἦσο ἀρ λᾶμ ὄε ; τὰ
 ἄ λειτέρο ἦν ἀρ λᾶμ ἡ
 ραζαίρε.

Λᾶτᾶιρ : ὅι ρέ ἰ λᾶτᾶιρ
 ἡ ἡ-υᾶτ [υᾶτ].

ὄιορ ἰ λᾶτᾶιρ ἡ καίτε
 ἦν.

Ἰἡν : ὅι ρέ ἀρ Ἰἡν
 οὐτ εὐν ραοίρῳῖν ὄ'εἰ-
 ρτ-ᾶτ.

ὄυ' ἡᾶιτ ἔ τε Ἰἡν
 ἦρᾶῖννεᾶτ.

Ἀρ Ἰἡν ὄομ ρέῖν ᾶζ
 εἰρῖ [εἰρζε] ἦρᾶρ.

Ἀρ Ἰἡν 'ρ ἦν ᾶζ εἰρῖ
 [εἰρζε] ἦρᾶρ ὄῖν.

Ἀρ Ἰἡν ἡ ἡᾶίρε ἦν.

Ἀρ Ἰἡν ἡ ἡρῖνε οὐ
 ρέ.

Κυρ ἰ ζᾶρ, τυ θεῖτ
 ζε'ἡ ὄροῖεᾶσ ἀρ Ἰἡν 'ρ
 ἄ τ-ᾶίρρεᾶν ἄ' τυρῆ, ρέ
 ὄροίρᾶ ἀρ ἦρῖεᾶτ,
 θεᾶσ ἀρ ἡᾶᾶρᾶίρ' τρᾶί-
 τε (*ash'thrak-heh*).

ὄι ρέ ἀρ Ἰἡν τεᾶτ
 ἄ ὄᾶίε.

Ἀρ Ἰἡν ἄ ὄᾶ ὄῖλλε
 ὄεᾶζ.

Ἀρ Ἰἡν 'ρ ἔ ἄ ὄᾶίτ
 [ὄ'ᾶζᾶίτ].

It is almost low water ;
 everything is under the
 control of God ; matters
 of that kind are left to
 the discretion of the
 priests.

He was present when
 the will was being made.

I was present at that
 conversation.

He was just in the act
 of going to hear con-
 fessions.

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

Whilst I was growing
 up.

Whilst we were grow-
 ing up.

During that time.

During time of sunset.

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

He was just about
 coming home.

Just at twelve o'clock.

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

ΜΑΙΤΕ: βί ἀρ ἡμαίτε
 λε κυρο ἀκου γ ἡρ ὀόι λεῶ
 [ὀόις λεῶ] ἕο τοῦἀραιορ
 ἀρ το ἀειρητλίν ἡέιν ἀ
 θεϊῶρἀ.

ΝΕΑΡΤ: ἔἀ ἀν τ-ιαρρη-
 ἀη ρῆρηαθ-λαρτα λε νεαρτ
 τῆρ' μεαῶ να ἡαιρηρηε.

ἔἀ τῆλλετὶ ἀρ να βόιηρη
 ἕε νεαρτ να ρεαρτἀηηα.

ἡί βρῆλλῆμῆρτ ἀν ἠρηρ
 ὀο ἠηρ λε νεαρτ ρῆαῶα
 ἠρηηη.

ΤΑΘῸ: Οἱῶῆε ἕθῆηη-
 ἡῶῶ ἠοῆρ ταῶῶ να τεῆηε.

ἡ' ρεαῶῶαρ ἀρ [ἡη]ἡηρ μεῶ
 ὀηητ ἡ ὀταῶῶ ἀ λειτῆρ ἀ
 ἠηρ ρέ ἀρ ἀ' ρῆηρηέαρ?

(ἡ ὀταῶῶ, like ἕο ὀτῆ, is treated as a simple preposi-
 tion, and may take an accusative case).

'Ὀέ ἠηρηαι ἕεαρῆν ἔἀ
 'ἕε ταῶ' λειρ να ὀαοῆη
 βρῆηλ ἀ ἕηηη ἀρῆηρ
 [ἀρῶαρ] ἠαιττε ἀρ ἀ'
 τ-ρη-εα [ρηαιτ] ἀκου?

Ἰοῆρ ἀηα-ῶαῶῶ [βηηῶ-
 εαῶ] ὀε ἡ ὀταῶῶ ἀη λεαῶαρ
 ἀ θεῆτ ἀῆαη ἀρ ρεαῆ [ῶ]
 να ἡηηηε ἀ βῆ ρῆ ὀηηη
 [ηηηη].

Ὄαο (dḥay) [ἡ ὀταῶῶ]
 ἡαρη ὀηηηῆῆηη.

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

The iron is mad-hot
 owing to the dryness of
 the weather.

The roads are flooded
 owing to excessive rain.

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

A winter's night beside
 the fire.

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

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

I was very thankful to
 him for being allowed to
 keep (*lit.*, for having) the
 book whilst I required it.

According to what I
 hear.

- Ἐὰ μέ τ'αο' [τ'αοβ] λειρ.** I am beside it.
Ἡί βέ [β'αοη] ἦυο έ ρην That was nothing compared with the night of the closing of the mission.
τ'αοι οιοέε ούηαδ άη
ἠήρηύην.
Ὅέαν οί-β'άιλ (β=ν) ηαέ It would not matter only that she is depending on one alone.
ί τ'αο λε εεάηη άηάίη
(ἠ=ν).
Ἡί έυήρηό ρέ άηαέ τ'αο He won't send you away depending merely on that amount.
λειρ άη μέιο ρην έυ.
τἰμ'έάιλ : έτἰμπεά About this time of day.
άη τ-άη ρο το έά.
(τ usually takes the accusative.)
Ἡα έυήρηάη τἰμπεά The neighbours round
ορηάηηη. about us.
τρεάσηα : ου' ἠάηρ It would be a great advantage for them if they
ά ἠάιτ' οόιό 'ά ἠβέάδ had a path crossing over
εοράν λε τρεάρηα ά οίάρη-
άέτ άη ηα τήεε. towards the houses.
Ἐά ελάραάα λε τρεάρηα There is a wooden
γ οορηρ βρηρε άηαέ άηρ. partition, and a door has
έά ρεάιλ τάρηηαηεε λε been broken out (in the
τρεάρηα άη τ-ρεάρηα άηη. room).
(Note that τρεάρηα is used with verbs of motion,
"he went across the fields," and λε τρεάρηα with
verbs of rest, "there is a path across the fields").
Ρέίρ : έόεάοάη ο'ρήρ They reared up to forty
ο-εάέαο [οάέάιο] ρεήεόε pullets as this year's pro-
οέ βάρηα (β = w) ηα
βλιάηα ρο. duce.

Ὅρμιρ μαρ ἄ θεῖορᾶ ἄ
 ρ-ἄθ 'α-ο-υ' θεᾶθ ὄο
 πυρ ἄ ἄουουζᾶθ; ἡ νυαιρ
 ἄ θεῖορᾶ ἄ ρ-ἄθ 'ε-ι,'
 θεᾶθ ὄο τεληζᾶ 'ς' ἄρ-
 ο-ζᾶθ ἄν ὄο ἄρᾶβαλ.

Ἠῖν ἄο' ριουῆ ρλαῆαιρ
 ραν [ε]όρῖνα ἔᾶ 'ζε; ἔᾶ ρί
 ζῆαλ; ἔᾶ ἄ ἡεᾶῆταιρ ἰντε
 ἡ ταιζε ὄᾶ ρῆιρ; ρυαιρ
 ρῆ ἄν ἰῦᾶ[ῆ] ἰρ ἡῦ ἡῖρῖ.

Θε (ι ὄταοιῶ) ΣΙΔΡ
 Θε: ἡᾶ ὄρῖουζῆρ ἔ ρ-ἄθ
 ορ ἡο ἄοῖαιρ ἡ ζᾶν ἄ
 θεῖθ ἄ ρ-ἄθ θε ρῖαιρ ὄοῖομ?
 ἡ ἡῖῖλ: ὄρῖου τῦ ἡ-
 ἡῖῖλ ἄρ ὄου ἄ θεῖτε?
 ἄῖρῖρῖν ἡ ἡῖῖλ ὄο.

When pronouncing 'α-
 ο-υ,' the opening of the
 mouth becomes smaller
 and smaller; when pro-
 nouncing 'ε-ι' the tongue
 rises by degrees towards
 the palate.

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

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

Are you ready to go
 home?

I would let him know.
 (As a threat).

NOUNS.

DECLENSIONS.—The cases in the singular are the same as those found in the ordinary grammars. In the plural, according to general usage, the nominative serves for all cases. The second declension, however, retains its special form for the gen. plu. (see Introduction to Adjectives), thus, although the majority say, βαρῖα ἡα ζῆρᾶῖν (1st decl.), they also say ζο ὄῖι βαρῖαῖ ἡα ἡβῖρῖζ (2nd decl.). The gen. plu. of θεᾶν is βαν, but not always: see under Time and

Reckoning. The plural of *բար* for all cases is *բարսո* (*farr'iv*); *բիր* and *բար* (gen. pl.) have been heard only once.

GENDER.—Personal pronouns do not always follow the gender of the nouns for which they stand. *Լսածար*, *բաժնեար*, *արծար* are masculine, yet pronouns referring to them are feminine. We say of corn, *Եւ շօ Լեօր ի' Լաճար իւռե*, 'there's a lot of weeds in it,' or of a book, *Սօ րբրաճ ըն ձն ՅԼ-ՕՏ արբե*, 'he tore the leaf out of it.' *Ամբիր*, although feminine, takes a masculine pronoun: *Եւ բարբառն շօ Լեօր Սեանտա արբե—բան շօ մբեւ ձն շուճ [շուճ] ըն շուճ արբե—'Ա բաճաճ ձն շաճ ըն ար*. In these examples, the weather appears to be identified with a personal agent; in the last example the wind appears to be represented as getting out of his control, 'if it should turn east on him.' We also say, *ձն Եւն Ս'իւմ-ՕՏ ար Սօ Սօրն, իր Սուճար Երեւ իրբի*, although *Եւն* is not feminine.

ՃԾԱՇ, a dwarf.

ՃԾԱՆ, *g.* same, *pl.* *ՃԾՆ-ԻՍՇԱ* (*own'yuch-ah*), *f.* a river.

For *pl. cf.* *տոն*.

(*n*) *ՃԾԼԱՆՆ*, the sacred host.

ՃԾԼՈՐԻՇ [*ՃԾԱԼ-ՇՈՐԻՇ*], an orchard. (*ՍԾԱԼ* is an apple; *ՃԾԱԼ*, an apple tree.—De H.).

ՃՇ' ԱՐԱՆՆ [*ՃՇՐԱՆՆ*], entanglement, close connection; *Եւ ըն ձն ՃՇՐԱՆՆ Լեյր ձն ՆՇՃՈՒՆՆ ՃՇ ըն ձն շեւ-Ա շրճ ձն արբե Սօ*, he is deep in Irish (is saturated with Irish) but he has no affection for it; *Սճ ՍԵ-ՍԵՐՃ ըն ՃՇՆ ՃՇՐԱՆՆ Սուրբ*, if he were to fall foul of you.

ՃՇԼՁՆ, a disaster, catastrophe, as in following: *Նճ Եւ ձն ճՇՁՆ ձն ՃՇԼՁՆ Սե*, do not try to make

it out a great loss; *ἡ μύαρι δ' τ-ἀκλάν ἐ*, it is a serious mishap; *το βέαθ "ἀκλάν," τὰ μβέαθ αν τ-αράι ας οβαίρι αν ἐπί ἐορ* (usually *κοίρ*), "ἀκλάν" would arise, if the ass were working lame. (*Ὀκλάν*, a cry, weeping.—*De H.*).

ΔΚΗΔΟΙ' [*ἀτέκινγε*], favour: *ὁ' ἱαίρι δ' τ-εαίροβς Δ. αίρι*, the bishop asked a f. of him.

Δὸμὰθ, wood: *βαίρι Δ. αρι*, pick a meaning out of it.

Δὸςζαίρε (*eye"skirt*), competition, contention: *να ταιὸρι in Δ. λειρ. Ὀιοθαί in Δὸρκαίρε*, *αν μύλλαι ἐνν αν Δ ἐέιτε*, they were engaged in a scrimmage.

Δεῖρ (almost *ire*), the atmosphere, the heavens: *τά αν πέ αν αν δεῖρ*. Good speakers say that *ρπέρι* cannot be applied to the sky at night. *Σπέρι* is the sky illumined by the sun. ("*ἡ βίονν δον ρπέρι ανν ραν οίθε*," as a woman said to me). *Ἐά να πέιτεῖνι αν αν δεῖρ*, 'the stars are in the sky'—The word *ζαοτ* is used, not merely of wind, but also of imprisoned air, as the air in a bicycle tube, and also of the air as the cause of physical change; *νίν δον ἡαίτε ρα ἕριον νυαίρι Δ ἐυαίθ αν ζαοτ τῆιθ*, the wine is useless, since the air has got at it; so, too, of the air drying corn or hay. See *λάναν* and *ταοίθε*.

Δζό, a mischievous interpretation: *πέαδ' δ' τ-αζό Δ εῦιρ πέ ρα ρζέατ*, look at the "harm" he put into the story, (*ζό*, a lie).

Δίθε: *in Δίθε να ρλάιντε*, in the perfection of health. (Do not use this word to mean "near." *κοίρ* or *κοίρ ταοθ*, followed by genitive, or *ταοθ τε*, or *βυαίτε αν*, or *ζαίριθ το*, or *τε ηαίρ* expresses the idea).

ΔΙΟΪΟ, *pl.* -ι, a serious disease.

ΔΙΣΗΕ, mind : **ὅτι πέ ἀρ δισηε ἀρ τεαδτ**, he intended, resolved to come.

ΔΙΣΗΕΑΣ, quarrel : **ὅα μβέαδ πέ α' κυρ δισηορ ἀρ ουμε ετε**, if he were picking a quarrel with another.

ΔΙΛΗΕΔΤ (*all'ochth*) : **νι ὀ'ιάρρηαιονν δον α. δέ ε ὀ'ρερςιντ ἀνηρο ἀήρτ**, I would ask nothing better than to see him here again.

ΔΙΝ-ΘΕΑΡΤ (*anna hyarth*), wrong : **βιοδ ἀν θεαρτ νύ ἀν τ-διν-θεαρτ ἀζαμ**, whether I am right or wrong. (Except in this word and a few others—*e.g.*, **διν-θάρ**, "suicide"—the negative prefix **διν** is usually pronounced **διν**, as in **διν-ρηρο**, an evil spirit.)

ΔΙΝΙΜ, name (in *pl.* **διν'ιμεαδα** or **διν'ιμε**, the **n** and **m** are sometimes transposed, so too in verb **δινιμνιζ** we often hear **διμιμιζ**) : **ὅτι δινιμὲ ρ [ζυρ] τρι έεαδ ἀρ α' βράρπέαρ**, up to three hundred names were in the paper.

ΔΙΡC, greed, voracity : **ὅτι διρc ἀν οcμαρ ἀρ**, he was ravenously hungry.

ΔΙΡΟ : **ιρ ματ να βρδζα ρα ραήραιοδ ιαδ, δέ νιν δον διρο ορηα ρα ηξθιμρπο**, they are good boots for summer, but they are thought nothing of for winter.

ΔΙΡΕ or **[δι]ρεαδαρ**, heed : **ὅτι ι τ'αιρε ηέιν**, mind yourself ; (more commonly) **ταδαιρ 'ρεαδαρ ουτ ηέιν** ; **τά μέ 'ς ρεαδαρ να μβα**, I am minding the cows ; **κυρρεαδ πέ ζα' ηέιννε ἀρ α διρεαδ'**, he would make everyone mind himself (be on his best behaviour).

ΔΙΣ'ΕΑC [διρεαζ], vomiting : **κυρ πέ αζ διρεαδ με**.

ΔΙΤΘΕΟ" (*ah-vyoh*"), revival: **εἶδ' ἀν διτθεὸς θέσθητα**
'se, he has safely passed the crisis (of sickness).

ΔΙΤΗ (*ah'hin-ch*), acquaintance: **Δ διτῆ Δ εὐρι Διρ,**
to make his acquaintance; **ἴρ μὺ τορὰθ Δ εἰδάρ-**
ραιοῖρ Δρ ῥτρανῖερ ἡδ' οὐνε διτνεαοὐιλ (*ah'*-
nidh-oo-il), they would think more of a stranger
than of one whom they knew.

ΔΙΤ, socket, ankle: **εἶδ' μ'αιτ Δρ ἰοναθ,** I have put
out my ankle; **εἶδ' ἡαο' ρυθ 'η Διτ ἡεῖν,** every-
thing in its proper place; **εἶδ' Διτ μαρ Δ**
τυττεαεε, *lit.*, every joint as it was deserved, *i.e.*,
served you right, said to one who has deservedl^y
got a good beating.

ΔΙΝΔΟΙΘ", suicide (*Διν-θάρ* also used).

ΔΟΙΡΘΕ, *gen.* **Δοιρθεαε**, rise, height: **οὐ ρεῖρ Δοιρ-**
εαε Δ ταῦαν Δ' οὐ Δ ὄιαρραε Διρ, according to
the rise of ground going towards it.

ΔΟΙΔΕ, *pl.* **Δονταεε**", fair: **εἶδ' ἀν τ-ΔοιΔε ρο Διρμῖτε**
Δρ εεανν θε ρνα Δονταεε" ἴρ μὺ ρα μβλιαν, this
fair is considered one of the most important in
the year.

ΔΟΣ, age (also, **Δοιρ**): **θεαν τ-Δορ Δεἶδ' εἶτ?** how
old are you? **εἶδ' ἀν θεαῖαν Δρ ἀν Δορ ρον,** that
is a marvellous age.

Δμ, time: **θεαν τ-Δμ οὐιτ τεαεε Δνοιρ?** what time
is this for you to come? **ἴρ μαῖτ Δ' τ-Δμ Δ εἶνιε**
τυ. You came just in time (*or* opportunely).

Δμῖλα[ῖθ]: **εἶδ' λειεῖο Δμῖλα** (*m nasal*), the like
occurs; **εἶδ' μβυ' ἡαμ' οὐιτ,** the same to you
(in wishes) (this phrase sounds like *gum-ah-hall*");
θεαθ ρον Δμῖλα, that might happen,

ἀμπλα [ampala], a voracious appetite: *βί ἀμπλα*
είσιεντες ἰντε, she had some kind of ravenous
 hunger. *Adg.* ἀμπλας.

ἀμήραν, a song, singing: *βί ρέ ας ἀμήραν*, he was
 singing (not *α' ζόιεντες ἀμήραν*); ἀμήραναιθε, a
 singer (*β' ρεαίρηνα ὀδοῖβ βυλασὸ ρέ βοζ*, it would be
 better for them to take up the song gently;
ρζαοιτ ρέ τειρ ἡέιν ζο βρεδξ βοζ .α ζύε, he let
 his voice go forth fine and soft).

ἀμήρας, suspicion: *εἰς μ' ἀμήρας καίτε αςαμ υίρηι*,
 my suspicion has fallen on her.

ἀνηρό [*n* nasal, *cf.* anntann], misery, affliction.

ἀσνα (*ass' nah*), rib: *εὐίρησθὸ ρέ ραίλλε ἀρ*
ε' ἀρηαιθε' ἀσα, it would put flesh on your ribs.

ἀταραδαίς [aitradai], sorrow, regret: *βίσοδαι 'να*
α., they were sorry for it.

ἀτ-τσάλανη, second salt or pickle: *εἰς ἀν ρεοῖτ ἰν*
ἀτ-τσάλανη (ah'thol-ing) αςαμνη, we have the
 meat in second pickle.

ἀτ-smuaineam (*ah-smween'uv*), a second-thought,
 change of mind: *εἰάνιζεαρ ἀρ ἀτ-ρμουαινεαμ*, I
 changed my mind.

βαῦτα, a turn, time; used as well as *υαίρ*; *βαῦτα-*
ρίορ-οίρεαδ, a step-dance.

βασ' αλλανη, the arms held to embrace or carry.

βάουαερ' ἀτ, boating.

βαίλ, a blessing, a joy: *βαίλ ὁ Ὀια ορη* (common
 saluation). We do not say *εἰς τυ α' ρεαδαιεντες ζο*
μαίε, *βαίλ ὁ Ὀια ορη*, but *Ὀια αο θεανναδ' αθ*,
 which is the form used to emphasise all such

remarks. We may use **βαίτ** ὁ ὄϊα ἀίη, if we refer to an animal or to one who is not present. ὄϊα Δ θεαννακάθ may be used whether the person referred to is present or not. It is not used of animals. Σίη ἐ Δ μβαίτ, that is their delight, what they delight in; τὰ ἀη ρεαρ βοττ ζαν μορᾶν βαίτ ἀίη τε μί, the poor man has not been at all well for the last month; νί ραίθ μορᾶν βαίτ ἀίη ἀη υαίη ρη, he was not at all well at that time.

ΒΑΙΤΕ, *pl.* βαίτ''τρεάδα, a home, townland, district, the position of anything; βαίτε μύαρ, a (large) town, *pl.* βαίττι μύαρα; βαίτε βεαζ, a village; τὰ ρέ ρα μβαίτε, he is at home; τὰ ρέ ρα μβαίτε μύαρ, he is in town; κυαίθ ρέ Δ βαίτε, he went home; κυαίθ ρέ 'οτι ἀη μβαίτε μύαρ, he went to town; συ' μαίτ ἀ'ρίορ' Δ βαίτε Δ θείττά 1 τεα' υαίη Δ κίθιζ, you would have done a good piece of your journey home in half an hour; ρό-φασα ὁ βαίτε ὁ ζα' ἡαον ταοθ, too far from everywhere; ἀ' ὀ'ιαρῖαθ ροκαίτινι βεαζα Δ κυίη Δ βαίτε, trying to insert little words in their places, making a feeble attempt to speak (see last meaning above); τὰ μο ρύιτε νίορ λάρηε νά ρύιτε μβέαθ ραθαρς 1 θρᾶθ ὁ βαίτε ιοντα, my eyes are stronger than eyes of long sight. (Κυίη Δ βαίτε ἐ—of one driving home a nail.—McS.)

ΒΑΙΝΤΡΕΑΘΔΑ (*bwine*''*tir-och*), *gen.* βαίντρηζε (*bwine*''*tree*), *pl.* βαίντρεαθάδα (*bwine*''*troch-ah*), a widow or widower: τὰ κορδην να βάιντρηζε 'ci, she has the crown of widowhood. (A spiritual reward for a young widow who does not re-marry).

ΒΑΙΡΤΙΝΗ: τάιμίο ἀη ἀ' μβαίρητινη (*mor*''*hing*) ἀνοίη, we are all right now, "on the pig's back."

ΒΑΙΣΤΕ, baptism : **βαίρτε** ἑπτάρ, baptism by a layman, also **βαίρτε** τυαταῖθε.

ΒΑΙΤΙ-Θ'ΙΟΜΑΡΑΘ (*yum''ur-ah*), oars.

ΒΑΙΛ, *pl.* **βαίλλ** (b=bw), *m.*, a member (sometimes used of Member of Parliament) : **βαίλ** τριορζάιν (also *pron.* **βάλ**), an article of furniture; **αρ** **α** **βαίλ**, by-and-by; **κυρ** **ρέ** **αν** **β.** **αιρ**, he got the upper hand of him.

ΒΑΡ, a better one: **νί** **ραιθ** **α** **βάρ** (b=w) **τε** **φαίτ**, his superior could not be found. (Aspirate or eclipse the **β** of **βάρ** according to pronoun used.)

ΒΑΡΑΝΤΑΣ (b=w) **CUARΘAIZTE**, a search warrant.

ΒΑΡΘΑΛ (b=w), a drake (b, O'C.).

ΒΑΡΡΑ, *pl.* —**ί**, top, crop : **τά** **να** **πράταί** **ι** **μβαρρα**-**βιάε** [**βιάε**], the potatoes are topped with blossom.

ΒΑΡΡΑ-ΛΙΝ, *pl.* —**τί** [**βραιτλίν**], a sheet.

ΒΑΤΑΪ **ΒΟΛΛΑΪΣ**, wooden cross-bars to keep a door correctly fastened.

ΒΑΤΑ **ΝΑ** **ΒΑΘ''ΑΛΑ**, a crozier. (**ΒΑΘΑΙ** alone does not appear to be used. **Κάνα** also means a crozier.)

ΒΕΑΘ, *gen.* **βείθε** (*beh''heh*), *pl.* **βεάθα**, a bee; **βεάθ** **εσραιτ**, a wasp (**ερεσθάρ** is the small horse-fly): **τά** **ρέ** **κυ'** **ζαρτα** **τερ** **να** **βεάθα**, he is as 'cute as the bees.

ΒΕΑΘΑΝ (or **πέθαάν**), a primrose or cowslip.

ΒΕΑΘΑΙΘΕ, sweet-toothed : **ναθ** **β.** **τυ**, what a sweet tooth you have.

ΒΕΑΙ, mouth : **ι** **μβεαι** **να** **ζαοιτε**, exposed to the full force of the wind ; **βεαι** **να** **φαιρηζε**, the open

sea; **να κύμαρταιν τὰ ἰμβέαι ἀπὸ πρῶται,** the neighbours who live opposite us (on whom our door opens).

βαν"-ριος-θαινε (β=w), a dairy-maid.

βανη, heed, dependence: **ἴρ κυμα θυικ κυη" ἀρτα**
ῥέιτρῖς [ῥέιτοριό] ἀπ ζειμηρεαθ, νῖν δον βεανη
ἀζυκ αιη, you need not care how the (storms of)
 winter will blow, you are independent of it (them).

βεάρηα, *f.*, *pl.* **βεάρηαδα**, a gap.

βεαρρτόρι, a captious person: **ἐδίμιθ ἀ' οὐτ ἐν**
καίντε λε β. ἀνοιρ, νὰ τιτεαθ δον ῥοκαλ βοζ
βυαιτ, we are going to talk to sharper now, take
 care that you make no mistake in speech. (This
 is a common way of expressing the idea "to
 misuse a word." **Θεαρῆαθ** is somewhat over-
 worked.

βεατα, life, crop: **ταταμ μαίτ ἐν βεατα ταβαιρ,**
 good land for crop; **τὰ ζα' ἡαο' ῖυθ ἀ' τεαετ ἀρ**
ῥάβαρ (β=v) ἀπ βεατα, everything is turning out
 favourably to the harvest. (βεατα is feminine,
 but in this latter instance the two words preced-
 ing are treated as a single preposition).

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

βιονύς, heard once or twice as follows: **εὐς ρέ ἀ'**
βιονύς (vin-ooγ') ρον ἀρ ἀ ἐαβαίτ, he made a
 sudden spring (out of his body).

βάίμπε"ἰσί socks, vamps.

βιύε, an evil or low quality: **ναε ζῆαίμ' ἀ' βιύε ἐ ἀρ**
ουμ' υαράτ μαρ ἐ? Is not that an evil quality
 in a gentleman like him? **ἴρ οτκ ἀ' βιύε ὀά**

λεϊτέρο θεϊτ βρέζαδ, it is a low quality in such a man to be a liar.

βΛΑΘ, a splash, sudden burst: εά ρέ ρίορ το βΛαθ (β=v), he is down (to hell) with a splash; εμρ ρέ αν ποραρ ιρτεαδ το βΛαθ, he pushed in the door with a burst (βΛαθ, O'C.).

βΛΑΘΣΥΗ ΒΔΙΣ, a rally before death, the last flare up of the candle of life.

β'ΛΟΣ [βουλος], loaf: β'λος μίλιρ, a large cake (usually currant cake). Β'λος 'μάιν, a loaf of bread (the initial Δ of αράν is not heard even when article precedes αν τ'ράν, the bread).

β'Λ-ΟΣ [βιλλεος], a leaf or page of a book.

ΒΟΥΔΑΡΔΗ, a tambour-shaped vessel with sheep-skin bottom used in winnowing.

βοιμήν (*bwin een'*), a little woman.

βΟΝΗ, *pl.* βΟΙηη (distinguish from βιηη), sole of foot: ό μύτ Δ είνη σο τοί βονη Δ εορ, from the crown of his head to the soles of his feet. (The *sing.* βονη was used; εορ is *gen. pl.* of εορ.)

βΟΙΤΙΡΕΔΗ, dried cow-dung.

ΒΟΛ'ΖΑΔ, *m.* small-pox, το ζεάριμαϊζ αν ποετύρη αν βοζαδ ιποιοθ, the doctor gave vaccination to-day.

ΒΡΑΝΗΡΑ (ηη nasal), βράζαιο, collar-bone.

ΒΡΕΑΔ, a fish in general, βριεαδ'τα appears to be used for fresh-water trout. (Fr. Dinneen says βρεαδ is applied to any fish taken with hook; I have heard it applied to a fish which I saw in the mesh of a net).

ΒΡΕΑΣΔΗ, a toy ; **ταΰται** β. το'ν πάιρτε νά βέαθ ρέ α' ζυτ, give something to the child to keep him from crying.

ΒΡΕΑΛΑΔΑΝ, a bird just hatched, anything small, small apple, etc.

ΒΡΕΑΤ, *g.* βρεατα, *f.* barm.

ΒΡΕΙΛ : **ὄι** ρέ **ανα-κότζατ**, **ὄι** βρειλλ **αιρ**, he was very angry, his cheeks were swollen with passion (like a turkey-cock). **Βρειλλ** was defined as **ρλιε** (*plik*) **μύαμα** **αιρ** **τιοβαρνα**, [heavy hanging cheeks. [**Βρειλλ-μέαματ**, having lumpy fingers—from **βρεαλλ**].

ΒΡΟ [**βρο**, a great wave], a large number : **ουβαίρτε** ρέ **ζο** **ραιθ** **βρο** **αυ** (*i.e.* **ιαρζ**) **ανη**, he said there was a great shoal of them there.

ΒΡΟΘ, *g.* βρωθ, *pl.* βροθνα : **β.** **ρέιρ**, a blade of grass ; **β.** **τσιζε** (*thee*), a wisp of straw.

ΒΡΟC'ΑΜΑΣ, refuse, rubbish.

ΒΥΑΘ, talents : **τά** **βυαθ** **ὁ** **ὄια** **αιζε**, God has given him exceptional talent.

ΒΥΑΙC : **τά** **αν** **ὄιον** **ρον** **κυρτα** **ζο** **μαίε** ; **ατ** **τά** **αν** **βυαιε** (**ὄ=v**) **ζο** **ηοτε**, **γ** **ρ** **ι** **αν** **βυαιε** **α'** **κυρο** **ιρ** **μύ** **ὄ'οβαίρ** **α'** **ὄιοναῶομα**, that thatch is well laid, but the top ridge, which is the most important part of a thatcher's work, is done badly.

ΒΥΪΤΕΪΡ (*white-air'*), *pl.* -ι, coast-guard.

ΒΥΝ, bottom of : **ρέ** **βυν** (**ὄ=w**) **να** **ραλλα**, at the bottom of the cliff ; **ρέ** **βυν** **να** **λεαρεαν**, underneath the bed ; **ρέ** **η-α** **βυν**, under or below (of a number less than another) ; **ι** **μβυν** **α'** **λινιθ**, engaged about the child. **ι** **βρεϊζε** **α'** **λινιθ**, implies rather the idea of watching.

βυνηύς [bunóc], infant.

καθάλι, or **κόλια**, body.

καθάρις, *g.* **καθρία**, *f.*, help, advantage: **βελη καθρία**, a midwife; **νι ραίθ δο' καθάρι αν τ-ιαρς α θεϊτ ανη**, **νυαρι νά ραίθ δο' κόρι ανη α μαρβόδ' (θ σίλεντ)** **ιαθ**, the presence of the fish was no advantage, since there was no apparatus at hand to catch them; **ιρ βεας α' καθάρι οο-ραν'' ουτ' οτι S. η.**, little use for him to go to America.

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

καθ''ζοιτί (*k''ygutee*), beads—from **καοζαθ**, a fifty, the five decades—**ουθαριτ ρι ζο ζκαίτεαν ρι αν καθζοιτι οο μεαδρυζαθ**, she said she has to watch the beads (lest she might go astray in the number of prayers).

καίλιςή, blindness (?): **ρην ε ζεάριραθ να μεάρινα αζυτ ζαν ε.**, that is what would cut the fingers off you with a clean section (*or* with no mistake); **τυζ ρε θυαίς ζαν ε. ε**, he delivered it (a song or recitation) without the least mishap.

καίλιςή, nose (*ρηύν* rarely used).

καίνεας, blame, fault: **νι θρπιζραθ είννε δο' ε. αιρ**, no one could find anything to blame in him.

καίλην, a speck or mote in the eye.

καίητ, talk, speech: **βίονη οαοινη α' ραθ να ζκαίητ''εανη ρον**, people make use of those expressions.

καίρη''ισί: **βιόθ ρον αίσε γ'ζεά** (*or* **'ζε η-α**) **καίρη-είρι**, let him take that, himself and his testimonials (said on failure of some one *ί*to get a situation).

CAIPH, *pl.* cáipne, a heap, a large number: **ϕυαιρ**
καιρη ὅσοιμε βάρ ὄη υαιρ Δ βιδιρ ἀνηρο τεανα
 (τεανα), a great many people died since you were
 here last; βί βιαθ 'να cáipne 'cú, they had
 food in abundance.

CAIBAR (cah-úir or cah-lúir): *c.*, τι' múar ζαν
 τρυρζάν, a *c.* is a large house unfurnished (ρρρά-
 βαιιρ expresses a similar meaning: **ναδ** úncác
 α' ρ. múar τιζε é ?)

CANAMAIN (cah-noo'in), dialect.

CANCAS, τάρ οδς ὅεαναθ cancair ορηαινη, they are
 tantalizing us, showing something which we
 desire but shall not get from them; **μαρ** cancair
 ορη! (said by a child who shows a sugar-stick
 to another).

CANSTRATIO, dispute.

CAO (Kay) [caoi], way, means, readiness for action ;
 τά cao imteaót (or éaluζαθ) αιζε, he has a
 means of escape. (See under ι ζcaoi).

CAOBAC, something large and clumsy. **ηηη** αση ραδ
 [ραδ] αρ Δ 'ζcuaη ὄη υαιρ τάιμιζ αν caobac ρον,
 the harbour has had no luck, since that hulk
 (*i.e.*, the *Moresby*) came.

CAOIRE, *pl.* same, *g.* *pl.* caoιac, *f.* a sheep (the *c* of
sing. has a broader sound than *c* of *pl.*, so that
 the word in *sing.* sounds like cu-aoi'pe) ; **ρεαρ**
 να ζcaoιac, "the man of the sheep," a sheep-
 stealer. (One of the very few words, not second
 decl., with distinct form for gen. pl.)

CAORAINN, a great ball of fire, or βί αν τι' ηη αο'
 éaοραινην ἀηάηη, the house was one mass of
 flames.

ΚΑΡΔΑΙ, horse: *νά θέιν παιδιον καρδαι νε*, do not make the story too long; *εά δ' ε. α ζάρουαίριαν*, the horse is cantering; *εά ρέ δ' ρουαρι*, he is trotting; *εάινις δ' ε. ι ρνα ηςλιν' τρεαδα, μαρια θεαδ ρρηλιντινι αρ εοιτεαν*, the horse came at a gallop, like sparks flying from a house on fire.

ΚΑΡΑΘΑΙ [καρθαι], palate.

ΚΑΡ''ΥΔΙ [καρθαι], *pl.* καρύδαλας, a disquisition, an article in a newspaper.

ΚΑΣ, *pl.* καρνα, twist, mannerism; *νιν δο' εαρνα ανν δε α ματαρι*, he is just like his mother in all his little ways.

ΚΑΣ, *gen.* same, *masc.*, bird-cage.

ΚΑΣ, a case, plight, trouble. *ηαε βοετ δ' εαρ υομ ε?* Isn't mine a sad plight? (Am I not to be pitied?). *υι με ι ζαταρ-να-ζεαρ αρ εαυ θυ' μαιτ υομ α υεαναυ*, I was in sore straits as to what was advantageous for me do. *η'ρεαυαρ τυ εατοιν α υοιτρεαυ ρε ι μβεαρτ α ζεαρ αν (in?) οιηρεαυ ρε υυιτ*, you do not know when a conjunction of circumstances might arise in which it might suit (serve, help) you.

ΚΑΣΑΥΘΙΡ, a small paper bag, cone-shaped. *μεαρ-ακαν* is used by some.

ΚΕΑΥΤ, a paragraph, a statement: *ι ηοειηε ζα' ηαον κεαυτ α υεαρραυ Σεαν*. . . ., at the end of each statement made by John (a description of a dialogue).

ΚΕΑΥΤΑ, plough; *ρητααν, lit.*, wing, mould-board.

ΚΕΑΥ, leave, permission, vocation: *ηιορ ευιρ ρε 'να ζεαυ ε*, he did not do it with their permission.

ΚΕΑΥ'ΑΜΑΝ, large sum of money: *υι ε. κεαρτ αιζε*.

CÉITE, companion, wife or husband: **bean mhic 7 mátaíir** a céite, daughter-in-law and mother-in-law; **éá an cnám a' 'oul** in a céite, the bone is knitting; **nín fíor aḡam ac maíir a céite leir a' leaib** a cúipeas ar a' raosal aréir, I know no more than the child that came into the world last night; **in áit a céite beiróir a' 'oul cun cinn in te** (*i.e.*, an ḡaolainn do rḡirí), **nín in ao' ruo ac a' caiteḡe**, we shall make a gradual improvement, practice is everything; **nín fíor aḡ éinne annro' ac maíir a céite liom héin**, no one here knows any more than I do (an important phrase); **éáir á 'éanao i ḡceann a céite**, they are gathering it (the hay) together; **ar a céite**, in succession, **'á oiróce ar a c.**; **maíir i ḡcór a céir' iao**, they are a good match for one another, well met; **cOictḡear** (*ky-kee''us*) **le-n-a céite a 'bíodar a' ḡóit do**, a fortnight in all they were engaged at it.

CEIL-ŪIR [*ceileab'rao*]: **ní 'éárrao réirín' ceao ná ceil-ūir'** he would not give leave or licence (? *lit.*, farewell, a blessing on his going); **ní 'buaíir ré ceao ná c.**, he got neither leave nor licence.

CEIRÍ (*kire-ee''*), *pl.* same, plaster, poultice: **ar 'oin ré ao' ruo cun a' lot do énearuḡao?** 'Do cúir ré c. leir. Did he do anything to cure the sore? He put a poultice to it; **ceirí min roir** (*rish*), a linsced-meal poultice.

CEÓLSÍ, a musician.

CIALL, sense, reason: **'éan éiall tuic é rin do 'éanao?** What was your reason for doing that?

CÍ'ÁLACAN [*céalacan* from *céao lonḡao?*], morning fast. **ir raoda an c. acá air**, his fast before breakfast is very long.

ΚΙΑΝΘΟΣ, a farthing: *νί παῖθ c. ζυλοῦδ᾽ αἰσι υἱηρι*, she has not a farthing's claim on her.

ΚΙ"ΑΡΣΥΡ, a kerchief, handkerchief.

ΚΙΝΗ-ῤΕΑΡΑΙΝΗ (*king-ar"ing*), headlands, strips of unploughed lands at the ends of the furrows.

ΚΙΟΝ (*kin*), a share, love: *τά ἀνα-κίον ἄγαμ οἶτ γ*
τά 'ρ ἄγαυ ε, I am very fond of you and you know it; *κυαῖθ ρί ἀμαδ ζο ὄσι λανθοαῖν, 'αἰο*
λέιτε ζο νόεαηαῖθ ἄ μακ κίον μεῖρεδ᾽ταῖν οἰ, she went off to London in order that, as she fancied, her son might make her contented with life, might make her life happy.

ΚΙΟΝΗΤΑ, fault, blame: *νίον κυῖρεαζ ἔῖννε ἀμαδ*
ἄδ ὄαοῖνε 'να ζκίονητα ἠέῖν, no one was evicted except through his own fault.

ΚΙΟΣΑ [*? κυμαῖρ*], edge: *αῖ κίορα (hyissa) να ρέ*, on the edge of the moon (a reference to the figure of Our Lady standing on the crescent moon); *'ζε κίορα 'η ταιοῖθε*, at the brink of the sea. (This word may translate "margin" of a page.)

ΚΙΟΣΑΟΙΗ, edge (of a tub).

ΚΙΟΤΑΛ (*kyith"ul*), kettle: *τά ἀη c. ἄζ ἀηῖάν* (or *οῖαντάν*), the kettle is singing; *ἔρῖυτ ἀη c. ἄ' ριυδ᾽θ ρόρ?* *Νῖν ρε ι ἔρῖυτ υαῖζ*, is the kettle boiling yet? Almost; *τά ἀη c. ἄ' κυῖρ ἀμαδ*, the kettle is boiling over.

ΚΙΟΤΗΡΑΝ (*kyuf-raven*) [*κιοτῆαρ*, showery.—*O'R.*], light fog, mist.

ΚΙΜΕΙ"ΡΕΑΘ [*? chimaera*], an attractive vision, a mirage: *τά c. μῦαρ ἄ' ὄαῖντ λειρ ἀη ἀηζεαο*, money is a sore tempter; *ἔῖ ρέ ἄ' κυῖρ c. ἀη να ὄαοῖνε*, he was dazzling the people with false hopes; *ἔῖοῦαρ ἄ' κυῖρ ζ᾽ ἠαοη ρόρτ κιμέῖηεαθ*

αἷ να ῥαοιμε, they were holding out all kinds of allurements to the people.

ΚΙ-Ρ [κίρη], *g.* κίρη or κίρηαδ, the teeth, the cud: τὰ κίρη μαίε ριακτα 'ξε, he has a good set of teeth; α' κοζαίτε α κίρη or κίρηαδ, chewing the cud (chewing her cud).

ΚΙΨΙΝ [Engl. tune], the inflections of the voice: αἰτιῆσιμ α ζσιΨίν καίτε, I recognise their way of speaking.

ΚΛΑΘΡΑΝ, a small potato.

ΚΛΑΙΒΙΝ, latch: ἀρῶαις α' κλαιβίν, νίν αν ζλαρ αν ῥοραρ, lift the latch, the door is not locked.

ΚΛΑΜΠΑΡ, deceit, attempt to over-reach in business or play: νίορ ὀ'έρις αν κλαμπαρ τεατ, your deceit did not succeed.

ΚΛΑΡ, *pl.* κλάραδα, *i m.*, a board, a plank, a part of the eye: ὅυαιλ αν κάινίν ιρτεαδ αν κλάρ να ρύιλ' ορμ.

ΚΛΑΡ, *pl.* κλάραδα, level surface, a board: ζο κλάρ ταλύαν, to the level of the ground.

ΚΛΑΤΑΔ(Α): νίν ρέ ιρτις ρέ κλατάδ(α) α' τιζε, he is nowhere within the house (*pl.* of κλαίρε.—De H.)

ΚΛΕΑΚΑΙΘΕ [κλειε ?], a trickster.

ΚΛΕΙΤΕ, *pl.* κλειτί, feather, fin.

ΚΛΕΙΤΙΝ, eaves. ραν αμαδ ὀ ρίλλεαδ 'ν κλειτίν, keep out of the dripping of the eaves.

ΚΛΙΑΔ [κλιαδ], *g.* κλειτε, *pl.* κλειτε, a harrow, a hen-roost: τὰ κλιαδ αζε 'ρ τα ρέ α' ρυίρη να ταλύαν, he has a harrow and is harrowing the ground; ὅα κλέ [κλιαδ ?], two hen-roosts; βαρρα να κλειτε, top of the roost.

CLOC, *gen.* cloice, *pl.* cloca, stone, often used of the shore in speaking of fish: *νίον ἐλίμης δ' τ-ιάρης* ζο ὅτι ἀν ἐλοῦ πόρ, the fish have not left deep-water yet; *ὅο τεῖρ ἀν φαίρης' ορμῖν, ὅο ῥέαν δ τ-ιάρης δ' ἐλοῦ*, the sea has failed us, the fish have shunned the shore; *κλοῦ-ῥνεαῖτα*, hail-stones.

CLÓICĪN: *νά βί δ κυῖρ δο' ἐλοῖκίνι ἀνοῖρ ἀῖρ*, do not try to palliate it now.

CLANN, *f., g.* cloinne, a family: *ἀν μύαρ cloinne* ἀῖζε? how many children has he? (or) *ἀν μύαρ μύλητιρ ἐά ἀῖζε?* *ἢν ἀον τέαζαρ cloinne* ἀῖζε, he has not a large family.

CLUAS or *cluair*, the ear: *νά ῥαν ζο ὅκυτῖρὸ ἀν οἰῶε ἀνουρ ἀῖρ ὅο ἐλουρ*, do not wait until the night comes down over your eyes.

CLUASAIΘE, a listener: *cluaraítheaict*, listening (usually of furtive listening).

CLŪM (*m* nasal), coat of animal, hair, plumage.

C'NAC [*conac* or *conpac*], *g.* can'áiz, madness, rabies: *ῥαοιταρ ζο μαοῖρ' ἐ ῥαῖβ ἀν c'nac* ἀῖρ (or *ζο μαοῖρα can'áiz* ἐ), I thought it was a mad dog; *ὅι ῥέ ἀν c'nac* ἰ ὅταοῦ ἐ ῥ-άῦ τεῖρ, he was raging mad because of its being said to him.

CNAC'ARNAČ, a crackling noise, as of sinews or joints.

CNAISΘE (*knash-deh*) rail of a bedstead: *βῖonn ἀν coiteac ceangaitte 'ῥε cnaíthe* *νά τεαῖταν* (a precaution considered necessary when the corn is ripening).

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

CNAPÁN, a lump (in flesh or otherwise): *cnapan* *ζυαι*, a lump of coal.

ΚΝΕΑΘ, *pl.* — *α*, a wound: *τε μύδαρ-κνεαθα γ ριαντα*, with great wounds and sufferings.

ΚΟΙΝΤΛΑΘ [*κοιντελαθ*], stubble; *ριύβλαις αρ α' ζο.*, walk on the stubble.

ΚΟΙΝΝΕ, expectation, hope: *τα μέ ηέιν ζο ματ γ τα κοιννε 'ζαμ ζο θ'φuit αν ρυο κέατονα τε ρ-αθ αζυτ ηέιν*, I am well and hope that you can say the same for yourself.

ΚΟΙΝΝΕΛ (*king''yal*), *pl.* **ΚΟΙΝΝΤΕ** (*koy''ingleh*), candle; **ΚΟΙΝΝΤΟΡ** (*koy''inglyore*), candlestick.

ΚΟΙΡ, apparatus: *κ. κέοιτ*, musical apparatus; *κ. αι''τιορ*, phonograph (name invented by one of the speakers on hearing the instrument); the cylinder-record he called *αν βυροέατ*; *κ. α τεαρ-ταιζεανν*, necessary apparatus; *κόρ τός[ζαθ]*, a burner for a lamp. (This is the word used instead of *ζιέαρ*.)

ΚΟΙΣΙΡ, *f. 2*, banquet: *ι νοεριοθ να κόριρε*, at the end of the feast.

ΚΟΛΡΑΘ [a bullock]: *ιρ ρυαρεαθ α' κολραθ έ γ θυαιτ-ρεαθ ρέ αμαθ αν ρεαρ ιρ ρεάριρ αου αρ αον οβαιρ α άαρραοθε έ*, though he is a miserable little creature, he would beat the best man at any work to which they put (turn) him.

ΚΟΜΪΑΡ (*coo''gur*—*m* nasal), a short cut: *ζεοθμιθ αν κ.*, we'll take the short cut; *κομ''ζαρεαθ*, convenient, near to. *αο' ρυο ιρ κομζαρεαθ ταιτ*, anything that you find convenient.

ΚΟΜΡΑΙΟΪ, comrade: *τα κομραιοι αζυτ μιρε*, you have a comrade in me—it is just the same way with me.

ΚΟΜΥΡΤΑΣ, comparison: *νι κομυρταρ ταιτ-ρε έ ριν*, his case and yours are not alike.

CONΔC, an increase (usually of good increase):
 conάc pον οηc, more of that to you; conάc α'
 οιαθαυ (dee'il) pιν οηηα, an increase of that
 devilish luck to them.

CORRAC', *g.* cop'pαιc, bog marsh; uηγε coppαιc,
 boggy water; cop'pαιcτε, *adj.* boggy. Cά
 nάουη cop'pαιcτε ανη (the land is of) a boggy
 nature.

CORPACIΞE'ACT: pice pūnt α'p coppαιcεαc, twenty
 pounds and something over. The word *c.* is
 more often put first: *c.* α'p pice pūnt; Cά
 αιηγεαc coppαιcεαc ι βροcαιη pιν, there are odd
 shillings (pence) along with that sum.

COSACT'AC, cough.

COSAMAR: coppαιη pηάcαι, potato-skins,

COSHUS [cuapnός], wild bees' nest.

COS'TAS, *pl.* cop'tαιη, cost, expenses: βί pί οειc
 pηιλληc ι γεοpταη οά iύnαιη α' τ-pη-εα[τ], she
 was at an expense of ten shillings (law costs) in
 addition to the rates.

CRAOB, *g.* same, *pl.* cραοβcα (β silent in *pl.*), a
 bough. (The people seem to prefer γεαc to
 cραοβ when speaking of the sections of an
 organisation.)

CRA'ONAS, annoyance, affliction: ευc pέ *c.* οom, he
 gave me annoyance; bu' cεαηc ούηηηη pοηηc
 cρα'οναιη οο cάβαιηc ο'αηη γεοηηα, we should
 subject our bodies to some mortification.

CRAH, *pl.* cραηη, a hook, a sickle. (Cραηη, a sow, has
pl. cραηη-τα.)

CRAHNTOMAS: pιν ε mo c., that is my opinion,
 the guess I make.

CRANN, an offer: *ἔειπεν ἑ. αἶψα*, he made a bid for it.

CRADORE, or *καρᾶρε*, driver.

CREADAR, gad-fly.

CREACAN, a small potato (not so small as *κλαβραν*).

CREIDEMEN RE TAM [*τον*], hypocrisy, concealment of one's belief.

CRILEIS, *masc.* recreation, amusement; *επιτερεας*, sportive, merry (of persons or things).

CRIOC, the end (the last two letters often not pronounced): *ρε εἰς μο ῥῆεν οὐτε ῥο*, &c., the end of my story for you is that, &c.

CRIOCAN, trembling: *ἕϊοθ ἑ. ανη*, he used to be trembling.

CROB, *pl.* *εροβαννα* (*ῶ=v*), back of hand.

CROMAIOE, stooping posture: *νη ρειθεαν ρε λιον θερε ερ μο ερομαιοε*, a stooping posture does not agree with me.

CROT, *lit.* a shape, appearance: *ῆι εροτ ρεατα ερ ε εοανη*, his body had the appearance of running; *εροτ* often used as follows: *εμειρο τυ εροτ οο εμρ ορε ηειν*, you must brace yourself up, show energy.

CRU[O], *pl.* *ερμυ[ο]τε*, a horse-shoe.

CRUIC-OS, anything hive-shaped; *ε. βεαδα*, a beehive (*τι' να βειθε* also used).

CRUIT, *f.*, a stoop: *εα ερομαθ ερμυτε ε' τεαετ εμρ*, he is getting stooped (*ορμυν* is a hump, for *ορονη*).

CU, *pl.* *εμυτε*, hound.

CUIBREAC (*ῶ* silent), *f.*, a band, a fetter: *εα αν ε. ρο-βοϛ εϛαε ερ να ρυη' ανη*, you have put too loose a band around the sheaves.

CUIO, *g.* **COOA**, property, daily bread: **ip** **oo** **oiteal** [**oiteall**] **ma** **zei** **Deann** **tu** **oo** **cuio** **hein** **uipru** **la** 'n **donais**, it will go hard with you to make your own by her on the fair-day. **Ca** **upai** **tu** **na** **cupain** **oructa**?—**ipcis** **i** **zcuio** **muipora** [**m** = **v**]. Where did you get the mushrooms?—On Morrissey's land. **Dionn** **muipra** [**uipera**] **coo'** **orin** **zo** **minic**, I am often in want of daily necessities; **ip** **beas** **a'** **cuio** **deanrao** **e**, very little (money) would be required to do it; **ca** **foail** **acu** **oa** **zcuio** **hein**, they have peculiar words of their own; **ca** **beimusa** **coo'** **inte**, she can cook a meal (can fend for herself).

CUIOREAM [**caioream**], acquaintance: **ni** **raib** **ao'** **cuioream** **asam** **teip**, I was not acquainted with him; **cuioerea**, tame, friendly: **ca** **an** **tean** **po** **an-c.**, this bird is very tame.

CUIIS, a trick (perhaps from card-playing): **nin** **ao'** **cuuis** **ann**, he has no tricks about him, he is an honest man; **ca** **za** ' **hao'** **cuuis** **iompaiste** **aise**, he has tried every trick; **cuigileail**, cheat at play.

CUIIÑE (**m** silent) (*keen'eh*), memory, thought, expectation (like **coinne**): **o'** **eilnis** **an** **eoina** **zan** **don** **cuinne**, the barley straightened up quite unexpectedly (**coinne** would not be accepted here, **cuinne** is for **cuinneam**, *i.e.*, without any thinking, without anyone thinking that such would happen—see further down); **bu'** **cuinin** **uom** **e** **rao** **na** **gniom**, I remember him reading the acts (of faith, hope, and charity); **cuireann** **re** **rin** **i** **zcuinne** **ouic** **nac** **foail** **reibialta** (**b** = **v**) **e**, that (*i.e.*, some attendant circumstance) forces you to think (*not* reminds) that the word is used impolitely: **na** **bi** **a'** **cuinneam** (*keen'nuv*) **anoir**,

do not guess (said to a child at lessons), *lit.* "thinking"—*i.e.*, as distinguished from "knowing;" *n'pεαθαμ μέ αδ κυννεαμν αιμ*, I do not know except to make a guess.

CŪINNE, *pl.* *cūinní* or *cūinníada*, a corner: *λυττ cūinní pμαιθε*, corner-boys.

CŪINSE, plan, purpose: *αι η ζcūinne pin ταιμς μέ*, I came with that object (heard only in this form).

CŪIPΛIN, twins (sometimes, but inaccurately, applied to lower animals).

CUIREADŌ, an invitation: *ταιμς πέ ζαν κυρεαδ, ζαν ιαpμαδ*, he came uninvited, unbidden.

CŪL, the back: *σοιpτ αι cūl α' τμε ε*, pour it out at the back of the fire.

CULA[ιτ], suit of clothes, harness; *ζοβ (β=v) αν cαpαl θοm—cυιp αν cυλα αιμ*, get the horse ready for me, put on the harness.

CUMA, way, appearance, airs, affectation, like *ζοταί*: *pεap ζαν αο' cυμαί αι πομαν αιζε*; *βί cυμα ζαιpe 'να βεαl ι ζcυμναιθε*, he always wore a smiling appearance; *cυιp πέ cυμαί μύαpα αι ηέιν cun pεapταιμν ινοιυδ*, it had all the appearance of rain to-day.

CŪMARSANAΔCT: *βί τpι τιζετε c. αν*, there were three houses there close together.

CŪMARCTAIZE'ΔCT (*m* nasal) [*coμαιpυζεαδ*], a friendly agreement for mutual help: *coιμνεζ [coγςβυιζ] μέ pυap μο ε. λειp*, I kept up my c with him; *cūμαpμαν α τυcεpαδ cun cμυαε α θεαναδ, νί βεαδ αον pά υδβ αδ c. α βειτ αcu αι α cέιτε*, neighbours who wou'd come to make a rick would receive no pay, but there would be a c. between them; "*τεείθpι η θείν c. λειp.*" "Θε

cúip Δ ράξαινη ζο οτι έ? Νι λά μαίρην νομ έ,
 νι λά θέαναθ κυ"αιζε [κυαιζε] νομ έ, νι
 ταμλλ νο έραμ νομ έ, γ οά ρέιρ ριν νιν δον
 οιβλιζ-άιθ αιζε οημ." "Go and help him."
 "Why should I go to him? It is not a case in
 which I should give a day's work at the machine,
 nor at making a rick, nor a loan of a horse, and
 therefore he has no claim on me." (That is, it is
 only in these cases that I am bound according to
 our agreement.)

ΚÚΜΖΑΙΡΕ [κομζαιρ]: c. τóρραιμ, arrangements for
 waking a corpse, candles, &c.; c. πόρτα, arrange-
 ments for celebrating a marriage (ζεέαρ under-
 stood, but not used in this connection; in fact it
 is rarely used at all).

ΚÚΜΛΑΤÚΝ (m nasal) [? κοιμήτιονόλ], a crowd.

ΚÚΜΗΡΑ (m nasal) [κόμηρα], coffin.

ΚΥΝΑΡΑΣ, canvas.

ΚÚΝΤΑΣ, *pl.* κύνταιρι, information; θι ανα-κύνταιρι
 'ζε αι Δ τ-ρεαν Διμριη, he had a lot of interest-
 ing information about old times.

ΚÚΡΑΜ, care, one's family or concern, anxiety: ζο
 θράζα' Όια ορ ciονη νο κύραμ τυ, God spare
 you over your family; τά τυ Δ' θέαναθ ανα-
 κύραμ νο μιντιη να ηάιτε ρεο ι ζεκύμηαιθε,
 the people of this place are always interested in
 you (inquiring for you, anxious about you); τά
 αν λεαρυζαθ Δ [θε] κύραμ 'ραινν ανοιρ,
 the manuring (of the land) is engaging our thoughts
 now; θι ανα-κύραμ acu ανη, they were very
 much concerned for him (a sick man); ζαν έιννε
 θειτ 'να κύραμ, without anyone to look after him.

ΚÚΡΣΑ, a course, retreat (see under ρέ γ), occasion:
 νι ηαο' κύρραι ζάιρε έ, it is no laughing-matter;

ἰ ζούρηται, in regard to (very common) : ἰ ζούρηται
 ρυιρεὰς ἀνν κοιτῖαντα, νί θέαθ ρέ ρό-ῤάρτα λειρ,
 as regards staying there constantly, he would
 not be very pleased.

ἘΔῶΔ, nothing : νί ἔαδα ἔ ριν, that is nothing.
 “Ἐαυ ἀτά τυ α ὀέαν’ ἀνηρον?” “Ἐαδα.”
 “What are you doing there?” “Nothing.”
 “ἱρ θεαζ δ’ ἔαυο ἔ ριν, α ἡνις ο” (*vik-yo*), “That
 is not much, my boy.” ἡνι ραυθ ἔαδα ζο οἱ ἀρη
 ζο οἱ ἀν ἔα ρον, there had been absolutely
 nothing the matter with him until that day; (οἱ
 for οἱ?); ἱρ ριύ ἔαδα μαθηρα μαυτ, a good dog
 is worth anything; νά ὀέιν ἔαδα ὀε ριν, don’t
 mind that, treat it as nothing; ἔαδαυρρῖνν ἔαδα
 ουιτ ἀρ ζῤάθ ἔ λειζεαρ, I would give you any-
 thing for the sake of curing him.

ἘΑΥΘῶἷἷν (*dhy-heen*), a tub, a little vat.

ἘΑΛΑ or ἔαλα, likeness, parallel; also (as prep.)
 regarding, in the matter of, to return to. ἡνι ἡέ
 μο ὀάλα-ρα ’ζε, his case is not on all fours with
 mine (the nom. to ἱρ is understood in the prep.
 pro. ἀιζε, “what he has is not my case”); ἔαλα
 ζα’ ἡέιννε, just like everyone else; ἔαλα ἀν
 ρζέαλ ὀ ἔιανα, referring to the story (told) a while
 ago, ο. as prep. commonly takes accusative);
 οἱρηαδ ὀάλα να μβρηάιτρε ἡέιν, exactly the friars
 themselves; ῤῖν ἔ ὀάλα οο ρζέαλ ρο, that is the
 parallel of your story; ρέ ἀν ὀάλα ἔέαονα ’ζε
 ’ν ρεοἱ ἔ, the same applies to meat; ῤῖν ἔ ἀρ
 ἡὀάλα ζο λειρ, that is just like us all, that is the
 way with all of us; ῤῖν ἔ ὀάλα ζα’ ἡαο’ ρυο,
 that is the way in all cases.

ἘΑΛΛΑΜΑΛῶζ [ἔαλλαμῶζ]: οο ἔαυρ ρέ ἀν ο. ἀρ
 να ὀαοινε, he befooled the people.

ὈΔΗΔΙΘ (*dhan-eed'*), a loss, a sorrow: ἴρ ὈΔΗΔΙΘ
 ὄυινν ἀν τ-ρεἀνα-θεαν, we miss the old woman
 very much.

ΘΕΑϚ' ΔΙΡΕΑϚΤ, difficulty (although the adjective
 is ὀιοϚαιρ (*d'yuk'ir*): ἑυιρ ρον ι νῶεαϚμαϚ
 μῦαρ μέ, that puzzled me very much.

ΘΕΑΝΑΙϚΙΡΤ (*dan'a-hirt*), *pl.* ———ί, a flea.
 [ΘρεανϚαιϚ not heard.]

ΘΕΑϚ- (prefix meaning good, pron. θεα or θέ):
 θεα-ὄδοιμε, the good; θέ-ἑυῖμαιρτε, good
 counsel.

ΘΕΑΙϚ, a thorn: ραϚαιϚ να θει'ιϚινι τριϓ ὄρα,
 the thorns will prick your feet.

ΘΕΑῖῖῖῖ [θεαῖῖῖῖ], *f.*, good appearance, re-
 semblance: ἀνοιρ, ἄ Ϛαρρῖῖῖῖ, τἄ ἀν ὀ. οριτ, now,
 my boy, that's something like it! ἡῖν ἀον ὀ. ἀρ
 ἀν ὅρῶατ ρον, that word is no use, does not
 sound well; ἡῖν ἀον ἡῖ-θεαῖῖῖῖ ἀιϚε τειρ, he is
 not unlike him; ἴρ μῦ [θε] θεαῖῖῖῖ ρε τε ραοτ
 νἄ ρϚιτῖῖῖῖ, it looks more like sixpence than a
 shilling; ἴρ μῦ θεαῖῖῖῖ ἄ ἑυιρ ἀν ἑἄ ἡῖῖῖῖῖ
 ἡῖῖῖῖ, many is the appearance this day wore,
 this has been a very changeable day; τἄ ρον θε
 θεαῖῖῖῖ ἀιρ, he has that appearance; θεαῖῖῖῖ
 ραϚ, like: τἄῖῖ ἀνα-θεαῖῖῖῖῖ τε-η-ἄ ὄῖῖῖῖ,
 they are very like one another; θεαῖῖῖῖῖῖῖ
 ρῖ Ϛῖ ὀ'εἄῖ, it seems so.

ΘΕΑΡΑϚἄῖ, bream.

ΘΕἄῖῖῖῖ, palm of hand: ρριϓε ἄ' θεἄῖῖῖῖ,
 the centre of the palm.

ΘΕΑΤἄϚ', *g.* θεἄ'ταῖῖῖ, smoke (τ for initial ὀ
 also heard).

ὑΕΙΡΥΘΕΑΔΤ or **ὑΕΙΡΥ**, *g.* **ὑΕΙ'ΡΥΕΑΔ, f.**, difference; **ὑ'ΦΕΙΡΥ** **ΝΑ ΡΑΙΘ ΡΙΟΡ ΝΑ ὑΕΙΡΥΕΑΔ** (or **ὑΕΙΡΥΘΕΑΔΤ**) **ΔCΥ**, perhaps they did not know better (the difference).

ὑΕΙΡC: **ὑ' ὑΕΙΡC ὑO ΡΑΝ**, it was high time for it.

ὑΕΡΥΝΝ (merely the English word "daring"): **ὑ' ὑO' ΛΕΑΤ ΖO ὑΕΑΝΑΘ ὑΕΡΥΝΝ ΟΡC Δ ὑΕΙΟΪΡ**, you would imagine that they were trying to challenge you.

ὑΙΔΑΤ (a euphemism for **ὑΙΔΘΑΙ**): "**Ἰορρά 'μιοσ τε μινηρτιρ.**"—"Ἰρ ὑόδα ζο η-ιορράθ μινηρτιρ Δ ὑΙΔΑΤΟΕ." "You would eat as much as a minister."—"I suppose a minister would eat the deuce's own lot of it."—**ΠΔ Ε Δ' ὑΙΔΑΤ ὑΟΜ Ε, ΜO ΤΙΣ ὑO ὑ'ΡΑΞΑΙΝC ΔΡ ΕΔΞ Μ'ΑΤΑΙΡ Η ΜO Μ'ΑΤΑΙΡ ΜΕ ΔΝΝ** (last two words very short—*meh-un*)? Is it not the deuce's own hardship on me to leave my home where my father and mother reared me?

ὑΙCΕΙΤΕ (final e often omitted), nonsense, **ὑΙCΕΙ' ΡΕΑΘ ΔΝ ὑΘΑΙΡ ΡΙΝ ΔΡ ΡΑΘ**, that proceeding is quite nonsensical; **ΝΙΝ ΔΝΝ ΔC ὑΙCΕΙΤΕ**, it is nothing but nonsense, foolishness.

ὑΙCΕΔ [**ε=ε**], one's best: **ἸΡ ὑ. ὑO, ΜΑ ΤΑ ΡΕ ΡΑ ΜΒΑΙΤΕ-ΜΪΔΑΡ ΡΟΡ**, he is hardly in town yet; **ὑΙCΕΑΔC**, adj., may take place of noun in preceding phrase; **ΝΙ ὑ'ΡΥΙΞΕΑΘ ΜO ὑΙCΕΑΙ ἰ ὑ'ΡΑΙΡΕ**, though I were to do my best I could not watch her; **ἸΡ ὑ. ὑO, ΜΑ ΤΑ ΡΕ CΥΡΤΑ ΒΙΙΑΝ Δ'Ρ ΤΡΪ ΡΙCΙΤ**, the most he can be is a couple of years and three score; **CΥΑΙ' ΡΕ CΥΝ ΜO ὑΙCΕΑΙ ὑΟΜ Ε ὑΕΑΝΑΘ**, it put me to the pin of my collar to do it **ἡΥΙΡΕ, ΝΑΡ ΡΤΟΡΑΙΣ ΔΡ ΝΟΙCΕΑΙ ἰ!** may our

greatest efforts fail to stop her (from going away)
—said in bitterness of one whose departure
means no loss.

ἰΝΚΤΙῸ'ΙΝΙ, indentures: τὰ ἀν τέραμα καιτε αἰζε,
τὰ ρέ τ'η-είρ α ὀ. το τάρραινστ, his term is up,
he has drawn his indentures.

ἸῸΡΑ-ἸΕΑῖΡΑ: βί ζα' ηαο' ηυο 'να ἸῸΡΑ-
ἸΕΑῖΡΑ, βυῶ ἰ ριν μαῖοῖν α' τ-ρεῶ, everything
was in utter confusion, that was a terrible
morning.

ἸῸ'ΡΑΧΑΣ, sensation of "pins and needles:" ρέ
ηυο ε ἸῸΡΑΧΑΡ ηαῶ βυ' ὀῶ' λεατ ζο ηβέαῶ
βιορῶν αο ῖρῖυαῶ, ο. gives rise to the belief
that pins are pricking you.

ἸῸΝΣ, a wedge: το κυρ ρέ ο. λειρ, put a wedge
under it.

ἸῸΞΕ, *pl.* ἸῸΞΤΕ (*dlit''teh*), a law; ηυο or οῖνε α
κυρ αη λῶη ηα ἸῸΞΕ, to bring a case or a per-
son before the law; βῖοῶρ ἰ ηοῖξε τε-η-α
ῶεῖτε, they were at law with one another.

ἸῸἸΝΣΕ, authority: ὀεαν κυρ ἰρτεαῶ ατά 'ζυε ορη?
ηῦ ὀεαν ἸῸἸηε ῶά 'ζυε ορη ῶυν α βειῶ α' βαιη
ρῶρῶ ὀiom? What right have you to interfere
with me? What authority have you over me
that you try to get satisfaction of me?

ἸῸ in phrase β'οῖε-α-ὀῶ [β'οῖε ἀη ὀῶῖς, it was a
bad arrangement]: β'οῖε-α-οο ζ'αη καιτῖεαῶ
(*ko''lik-och*) α τῖε ρέ, it was a pity, a misfortune
that it (the mishap) befell a Catholic. (The
phrase is very common, no other form of it than
β'οῖε-α-ὀῶ is heard.)

ἸῸῖΣΤΕΑῶΤ, a burning, often figuratively: το βέαῶ
ἸῸῖΣΤΕΑῶΤ ορη, you would feel vexed and
annoyed.

Ἰοῖρῆνεἄκτ (*dhin "yocht*), depth: ὅεαν ὄ. τὰ ραν
 υἱρζε 'ζε 'n ριορα? What is the depth of water
 at the pier?

Ἰοῖκ: μαῖοιρ λε'ο εἰρο-ρε ὄε, ἱρ ἀνναῖν τυ ἄ εἰρ
 μαρ ὄοικ οἱρα, as far as you are concerned you
 seldom put them to the trouble of it (put it as an
 obligation on them).

Ἰοῖμ'ἄκροῖο: τὰ ὄ. οἱμ μαρ ζεἰλλ αἱρ, I am
 grieved, down-hearted, because of it. (Ἰοῖμαῖο,
 poverty; ῖομαῖο, wealth, O.I.—De H.)

Ἰοῖμ'ἄλας [*ioimblar*], gall: ὄ., ῖν-έ ἀν ῖου ἱρ
 ρεῖρῖ [ρεῖρῖ] ἀν, that is the bitterest thing in
 the world.

Ἰοῖρῆνἄκ **κἄσκἄ**, Easter Sunday. ὄ. να ραι'ιμε
 (ῖ=f, not fw) [paitme], Palm Sunday. **κέρο-**
δοῖν ἄ' ὄρεἄτ, Spy Wednesday. **ὄεἰροδοῖν** να
κἄμοῖν'εἄκ, Holy Thursday. **δοῖνε ἀν κέαρ-**
τα, Good Friday. **σατἄρῖν κἄρκα** (*sah"-har-un*),
 Holy Saturday. **ἀν τ-σεἄκταῖν ὄεἰρναῖζε** να
 ρἄρῖ, Holy Week.

Ἰοῖρας, *i decl.*, *pl.* ὄοῖρῖ, a door, also figuratively:
 ζἄ' ηέἰνε ἄ' εἰρ ἄ' ῖιλλεἄν ὄ-η-ἄ ὄοῖρῖ ηέἰν,
 everyone trying to shift the blame from his own
 shoulders.

Ἰοῖρῖ, *pl.* ὄοῖρῖ, fist: λἄν ὄοῖρῖ, a handful; εἰρ
 λἄν ὄο ὄοῖρῖ ὄε ρἄλἄν ρἄ ὄοῖρἄν ῖ βεῖο
 ἀνἄρτε μαῖε ἄγῖ, put a handful of salt into the
 pot and you will have good soup; ὄἱ ἄ' ρἄν 'να
 ὄοῖρῖ ἄρζε, he had the spade in his hand. (Ἰοῖρῖ
 is the hand closed on itself, or closed around a
 bar or stick.) ὄῖν ρέ ἀν ὄοῖρῖ ὄοῖ οἱρ, ῖἱ ὄ'ρἄς
 ρέ ρῖἄτα ῖἄ μεἄκαν ἄγἄμ, he came down hard
 upon me and left me neither potato nor parsnip,
 (κἄρῖρο, *pl.* —ἱ, a carrot); ῖἱοῖ ὄῖν ρέ ὄοῖρῖ ὄοῖ

υιρρι ό λά α έαησαλ ρί έ, he did not treat her unfairly since the day she married him. (Ο. ουθ refers to a "black swop" between children.)

ΟΡΕΑΨ-ΤΊΗ, stanza : αβαιρ ορεαΨ-τιη ειλε, ρέ 'η ρα ουμαν οε, sing another stanza at all events.

ΟΡΕΙΨ-ΨΑΡ, *g.* ορειΨεαρ, *pl.* ορειΨ-υιρ ορ ορειΨεαρ-αΨα, sister.

ΟΡΟ [ορουΨα], *pl.* ορο-τι, *f.*, a fishing-line.

ΟΡΟ'ΗΔΙΤΙΛ [εΨατα ?] : θαιν με ο. αρ, I conceived a suspicion of him.

ΟΥΑΨΑΛΑΙΨΕ, an awkward person : ατ (*ath*), α ουαΨαλαιΨε ! get out you awkward man !

ΟΥΑΨ, a dark recess by the road-side.

ΟΥΑΨΑΣ, *pl.* ουαΨαιρι, obligation.

ΟΥΑΗ [ουβαν], a fishing-hook.

ΟΥΑΗ, a poem (only as follows) : νι θρυαιρ ρι ρΨεαλ να ουαν ό εοιν υαιΨ, she got neither tale nor tidings from him since.

ΟΥΑΗΑΛ'ΛΑ [ουβαν-αλλα], spider ; ιρ κυμαρτα μυαρ ο'αιμριρ θροΨαλαΨ, να ουαναλ'λαι θειτ ιρτιΨ ιη αΨ'αριηη ι ΨκυηιαΨα να θραλλαί (θ=w), spiders in the crannies of walls is a sure sign of sultry weather ; ταβα ουαηαλλα, a cobweb.

ΟΥΙΘΕΑΨΤΑ (*dhee"och-tha*) : να θι α' μολαθ να ο., do not praise what is worthless (a common reply to a compliment).

ΟΥΨΟ, a listening attitude : ουΨο, εροτ ουηη α βεαθ αΨ ειρταΨτ τατ ι Ψαν ριορ ουιτ, ο., the attitude of a person who listens to you unawares ; ρεαΨ α' ουΨο αΨα αιρ, see how he listens ; ουΨοιρη, such a person, *cf.* εταραιοε.

ΟΥΨΗΗ (very common) : εΨα ουΨηη οριτ ουλ έ οΨεαν-αθ, you are unwilling to do it.

ΘΥΜΑΣ, pretending: **τά ζο λοβι μινητέρι δς ιμ-
τελεετ μαρ ριν, μαρ θυμαρ ζο νοαλλεαοιρ να
οαοινε**, some ministers are acting in that way,
as though they could deceive the people; **θιοθ
βεαν α' τιζε δς ζλαοδ' νυρ [αρ νόρ] α' κοι' ιζ,
θυμαρ ζο β'ε α' κοιτεαδ' α' θεαθ α' ζλαοδ' ζο
ζουιρρεαθ ρι να ρειρβιρις' να ρυρθε**, the mistress
used to call like the cock, pretending it was the
cock crowing, so that she might make the
servants get up.

ΘΥΡΗΔΗ [θορηδην], the hand-grip of a scythe. The
shaft is **ερανν να ρπειτε**.

ΘΥΤΑ[ιζ] *f.*, country, district; **τά ρεαρα να ουτα
ραβαλτα δε δζαμ ηειν**, the hay-crops of the
country-side, with the exception of mine, have
been saved.

ΘΥΤΕΑΣ, nature, nativity: **Θ'ε αν αιτ ρεο το βατε-
ουτεαυρ?** Is this your native place?

ΕΑΧΡΑΙΝΝ * (ρ silent) [αχραινν], means, resources,
strength: **οα μ'αχραινν οομ ε (μ'=μβυθ)**, if I
could afford it; **νιν ρε αρ [α] εαχραινν**, he can-
not afford it (it is not according to his means);
νιορθ εαχραινν οομ αιτεαμαιντ τειρ, I could
not afford to lose by it; **εαα' με ταρ μ'εαχραινν
τειτε**, I went beyond my means with it (said by
one who has overworked a sore eye); **εαα' ρε
ταρ [α] εαχραινν**, he strained himself.

ΕΑΧΡΑ [αχρα], advantage; **εαχ'αραδ**, useful.

* Dr. H. gives a modification of his rule about the pronunciation of α, which we may summarise as follows: The normal value of α is the sound of "a" in "that." It has this sound in accented syllable except when preceded or followed by a guttural or labial, and when followed by a liquid which converts it into *ah-oo*. This word and several of the following do not obey the rule. I have reported the sound which I thought I heard.

ΕΔΩΤ [ἀέτ], arrangement, agreement; ῥῖν ἔ ἀν εἰάτ ἀτά 'cu, that is the contract between them.

ΕΔΩΤ'ΔΙΝΗ, a good turn, benefit: εἰάτδαινη το ὄεαν' ορηα, to do them a good turn, confer a favour on them.

ΕΔΩΔΙΛ, booty, prey, advantage: ἱρ ερητα ἀν εἰάδιλ ιαο, they are very cross things (a common word applied to turkeys, dogs and other animals); ἱρ μαίτ ἀν εἰάδιλ ἀτά τυ ἀ' ῥάιτ, νά βδινιμίο ἀν δινη ὄε'η ὄλοναγ! a nice bargain you are getting, let us not take the good name from the lard!

ΕΔΩ'ΟΡΡΑ [εἰάορηυό], dinner, dinner-time: τά ῥέ 'η 'εἰάορηα, it is dinner-time; ὄιόῖρ αγ ιμ-τέαέτ ι ὄροάῖρ κυίλλ'εἰάτδαινη τ'ῥέ'ῖρ εἰάορηα ὄοῖναιγ, they used to go in company with others after dinner on Sundays.

ΕΔΩΔ [αμαρ]: τά ἀν μαορηα ἀ' ῥάῖρ' ορη γο ὄῖυῖγεαό ῥέ ε. ορη, the dog is watching you to take advantage of you (*i.e.*, to run on before you so that you cannot turn him back).

ΕΔΡΡΑ [αρητα, O'R.], a charm: τά ε. να ῖρηε 'γε ὄαοιη, some people have a charm for the scythe (do not need to sharpen it); ἀ' κυῖρ εαρηαί, setting charms.

ΕΔΣΑΡ, litter, bedding; ῖρ ἀν εαρη ἱρ ὄρηάγτα ἀ γεόῖα ι, τά ὄοῖαν ὄε'η ὄῖεαῖ ῥῖτε, it is the best bedding you could get, there is a great deal of grass through it.

ΕΔΣΡΟΛΟΙΟ [αβρολόιο], absolution. (For interchange of consonants compare αῖβαλ, οἰλόῖρ.)

ΕΔ'ΤΑΛΑ or ι'-τάλα, ῖλ. εἰάταί, haggard [ιοἰτλαν, γ. —δινη, f.].

ΕΙΘΕ, vestment : εἶθε κατάσ, black (mourning) vestments.

ΕΙΡΕΔΩΤ, importance, significance, value : ὅθεν εἶρεδωτ ἀν ἀίρεται ῥον ἀρ ἑσπαρ ῥεοδάρ κοίρηθε? What is that journey to a horse in contrast with pedestrians?

ΕΙΛΕΑΜ, a claim, or claiming what is due : ἔφυτ δὸ ῥυο τε ἠεἰλεαμ ἀίσε οῖρη? Do I owe him anything? Σῖν ῥεαν-εἰλεαμ ἀτά ῥέ α ῥλαός οῖρη, that is an old debt which he is claiming from me.

ΕΙΛΙΤ, a tall, steeplish woman : βεαν ἀῖρη νά βεαδὸ α κυο εἰλοαίς ἐρῦλην υἱῖρη ῥεαδ εἰλιτ, an e. is a tall woman untidy in her dress.

ΕΙΛΙΣΕΙΡ, a finisher, plasterer or slater : εἰλισεῖρηδωτ, trade of plasterer. (Apparently from some English root, perhaps "elegant." Like ὅτις-αἰλ it may have come from an early English form.)

ΕΙΡΣΕ (*ire-hee'*) ῥῦσε, cheating : ἐὰ τυ ἀ' ὅεανδὸ εἰρσε ῥῦσε οῖρη, you are cheating me.

ΕΙΡΛΙΣ, earnest (money) : ἀρ ἑυῖρη τυ εἰρῦρη ἀρη? Did you give earnest?

ΕΙΤΕΔΩ, refusal : ταδάρῥαδὸ ῥέ ἀν τ-εἰτεδω" (*tyit-och'*) ὅομ, he will refuse me.

ΕΙΤΙΡ, a sandbank, a bare patch in a field.

ΕΙΛΑΣ, knowledge of the road, address (of letter) : ἠῖν εἰληε ἠν ἡἡ, ὅσ'η τῖρῶ[ῖς] ἀδὸ ἀ' ῥῥῖλητῖρη ἀ ἔφυτ εἰλαρ ἀ' ἑοῖρῖν ἀκυ, no one is able for the strand but those who know the path; ἐέ τυς ῥεῖρη ἀρ εἰλαρ ὅυτ ἀρ ἀν ῥῥῶταρ ῥον (or ῥο ὅτῖ ἀν τῖ' ῥεο), who gave you precise directions to this road (or to this house). (Said in astonishment to one who was not expected to find the way.) (εἰλαρ is hardly used at all of knowledge

in general. If we say $\delta\acute{\iota}$ $\alpha\eta$ - $\epsilon\theta\lambda\alpha\rho$ $\alpha\eta$ $\alpha\eta$ $\tau\omicron\iota\alpha\theta\alpha\sigma\tau$ $\alpha\iota\zeta\epsilon$, we mean primarily that he was familiar with the paths, as it were, the run through the subject, and that he could not go astray. $\rho\acute{\iota}\omicron\rho$ is the ordinary word for knowledge, c $\acute{\upsilon}$ nt $\alpha\rho$, information.

$\epsilon\theta\rho\eta\alpha$, *pl.* $\epsilon\theta\rho$ - $\acute{\iota}$ ente, barley (*pl.* denotes different crops of), *cf.* $\kappa\omicron\iota\eta\kappa\epsilon$, *pl.* $\kappa\omicron\iota\eta\kappa\acute{\iota}$ ente.

$\epsilon\upsilon\eta$, *pl.* $\epsilon\upsilon\eta\lambda\alpha\tau\alpha$ (η silent), bird.

$\rho\acute{\alpha}\iota\kappa$, *gen.* $\rho\acute{\alpha}\iota\kappa\epsilon$, *f.*, a bit, a scrap: $\eta\eta\eta$ $\rho\acute{\epsilon}$ α' $\tau\epsilon\alpha\eta\alpha\theta$ $\rho\acute{\alpha}\iota\kappa\epsilon$ $\tau\epsilon\iota\rho$, he is not doing any harm to him.

$\rho\acute{\alpha}\iota\zeta$, *pl.* $\rho\acute{\alpha}\iota\zeta\epsilon$, a prophet: $\rho\acute{\alpha}\iota\zeta\iota\upsilon\iota$, indulging in wild ravings: $\tau\acute{\alpha}$ $\rho\acute{\epsilon}$ α' ρ .

$\rho\acute{\alpha}\iota\lambda\lambda\iota\zeta\epsilon\alpha\eta$ (*fwal-ee''an*), abandonment: θ' $\rho\acute{\alpha}\zeta$ $\rho\acute{\epsilon}$ $\alpha\eta$ ρ . $\acute{\epsilon}$, he left him in the lurch; $\zeta\epsilon\alpha\lambda\lambda\alpha\iota\mu$ $\tau\omicron\iota\kappa$ $\zeta\omicron$ $\theta\rho\upsilon\iota\tau$ ρ . $\alpha\eta$ $\alpha\eta\omicron\iota\rho$, I promise you he is done for now, there is an end to him. (Heard several times.)

$\rho\acute{\alpha}\iota\mu$ [$\rho\acute{\alpha}\iota\tau\iota\mu$], a seam: $\kappa\omicron\tau\alpha$ $\zeta\alpha\eta$ ρ ., seamless garment.

$\rho\acute{\alpha}\iota\mu\lambda\epsilon\omicron\zeta$ ($\eta=\iota$), a swallow.

$\rho\acute{\alpha}\iota\eta\epsilon\alpha\sigma\theta\acute{\alpha}\lambda$, the remainder (money, food, or in general), like $\rho\acute{\alpha}\iota\zeta''\lambda\epsilon\alpha\delta$: $\delta\acute{\iota}$ $\alpha\eta$ $\rho\acute{\alpha}\iota\eta\epsilon\alpha\rho\theta\acute{\alpha}\lambda$ $\alpha\zeta\alpha\mu$, I got the remainder. ($\theta\alpha\rho\eta\eta\alpha$ $\rho\acute{\rho}\acute{\alpha}\eta$, "the spared end," De H.)

$\rho\acute{\alpha}\iota\eta''\iota\tau\iota\varsigma$, paralysis.

$\rho\acute{\alpha}\lambda\lambda\sigma\alpha\omicron\rho$, *g.* — α , palsy, trembling fit, convulsions: θ' $\omicron\iota\theta\eta\eta'$ $\rho\acute{\epsilon}$ $\alpha\mu\alpha\delta$ $\rho\alpha$ $\theta\rho\acute{\alpha}\lambda\lambda\sigma\alpha\omicron\rho$, he worked into convulsions; $\eta\acute{\iota}$ $\rho\acute{\alpha}\iota\theta$ $\alpha\omicron\eta$ $\rho\acute{\alpha}\lambda\lambda\sigma\alpha\omicron\rho$ $\alpha\eta\eta$, he had no palsy.

$\rho\acute{\alpha}\eta$, wandering: $\alpha\zeta$ $\iota\mu\tau\epsilon\alpha\sigma\tau$ $\alpha\eta$ ρ ., to go off a wanderer; $\upsilon\alpha\eta$ $\rho\acute{\alpha}\eta$ α $\tau\alpha\zeta\alpha\theta$ $\rho\acute{\epsilon}$, he used to come

an odd time ; τὰ να τῖγτε ράναδ ρα τσεανα-
 ροβαλ, the houses are far apart in Old Parish.

ΡΑΝΗΑΙΡΕ, a wandering man, one without a comrade.

ΡΑΝ"ΤΑΙΣ, faintness (phantasia) : τάιμις ρ. αἷρ ρα
 ρεῖρεαλ, he fainted in church.

ΡΑΟΙΒΙΑΝ [ριβιν] : τὰ να βα ἰμιγτε α [αῖρ] ρ., the
 cows are gone gadding.

ΡΑΣΑϸ, a desert, a wilderness, an empty place : τὰ
 αν τῖ ρεο 'να ράραϸ, this house is unoccupied (so
 too of bare patches in tilled field).

ΡΑΤΑϸ : βῖ ράτα'η ζάιρε 'να βεαλ, a faint smile was
 on his lips.

ΡΑΤΑΙΖΕ"Αϸ [ραταϸ], a giant.

ΡΕΑΒΑΣ, improvement : νῖν αο' ριuc ρεαβαρ α' ουτ
 αἷρ, he is not getting a whit better. (See under
 ουτ.)

ΡΕΑΛ, pity, disappointment : ναϸ μύαρ α' ρεαλ ε ?
 Is it not a sad state of affairs? *Ψυρρεαϸ ρε
 ρεαλ οῖτ βεῖτ α' ρεαϸαῖντ αἷρ, to look at him
 would make you feel sad (if the reference is to a
 man τῖμαζ is preferred ; ὀῖμαζ ρεαλ αἷρ, ρε
 'cu bu' εῖονταϸ, i héin nú an ρεῖριβῖρεαϸ, he was
 mishandled, whoever was responsible, the mis-
 tress or the servant (of a sick man unfairly
 treated).*

ΡΕΑΡ, *g.* ρῖρ, *pl.* ρεαριαβ, a man.

ΡΕΑΡΑΝΑϸ, an animal that grazes : τὰ αν ρεῖρμ
 ἡιγτε αμαϸ αῖζε αῖ ρεαράναῖζ, he has let out
 his land for grazing.

ΡΕΙϸ, see under ἰ βῖρῖϸ ; [used as a verb : ἰμτῖς
 γ ρεῖϸ να βα, go and feed the cows : βῖρῖτ να
 βα ρεῖϸῖτε αζυτ ? ὀ'ραν ρε α' ρεῖϸῖτ nú ἰ βῖρῖϸ

an tige, he stayed to mind the house. The verb *oilim*, to nurse or tend, will furnish the other tenses as required. O'C.]

FEIL-ŪIL, witty, poetical.

FEILEACĀN, butterfly.

FEIRĪN, a present : *ir olc a' feirĭn acĀ aige* (said of one with a toothache).

FEIRM, *g. feirmeac, f.*, a farm : *ti' na feirmeac*, the farm-house ; *feirm-ūr* or *feim-ūr*, a farmer (No *i*- sound heard after *m*, hence hyphen). *ircis i' ucis feim-ūr*, in a farmer's house.

FEÓIL, *g. feola, f.*, meat, flesh : *as ite na feóla fuairne*, calumniating ; *nín do' púoc de'n feóil márb ann*, he has no lack of vitality.

FEÓIRLĪNN, a farthing.

FEÓITNE (*fyune''ch*), a puff of wind ; *ní raib f. saoitte ann*, there was not a puff of wind.

FĪ, a curse : *cuir fé fĭ ar*, he gave a curse. [From *oar fiað. f.* is an old name for God.—De.H.]

FĪAC, *pl. fiaca*, debt. The phrase *o'fiacaib* is *pron. a' óiacaíu*. *Ní déanfað fé do' ruo ac a' ruo a' deað a' óiacaíu aih*, he would do nothing except what he was obliged to do ; *bu' óoi' leir na daoine so bfuilim i' bfiaca asut*, people might think I am in your debt.

FĪACAL, *pl. fiacta*, a tooth ; *baireoír zreim fiact' arat*, they would bite you ; *so cuir fé a' fiacal in ac' arann ann*, he put his tooth into him.

FĪASAIÐE [*fiadaíde*], *pl. fiasaiðte*, a huntsman.

FĪANTAS [*fiadantar*], wildness : *tá numu''ca fiantar a' bainc leir an áit seo*, this place is too wild.

ῥίλλ, *pl.* ῥίλλιαδα, a wrinkle (in cloth), a fold. The verb is ῥίλλω, I fold; ὁῥίλλε ῥέ (*yile*), he folded. The *verb. n.* seems to be ῥοιλλεαὸ, at all events I have heard: ὄειν ἀν τ-εατοῶς ἃ ὁῥοιλλεαὸ (ὁ-ιλλεαὸ), fold up the cloth.

ῥίλλτῖαδα, clumps of long grass. (Also τοῖτοῦσα), weeds.

ῥιουῦζ, a window.

ῥῖνσιῦζ, an ash-tree.

(Note.—ῥ slender in last two words.)

ῥΙΟΣ, *g.* ῥεαρα, knowledge: βεαν ῥεαρα; βεῖο ῥιορ βεῖτε νῦ καλλε ΔΣΑμ, I will know whether I have lost or gained. Ὀῖ ζα' ἡσον ῥιορ αἰσι, she knew everything; Ὀῖ ῥιορ ζα' ἡδο' ῥωο αἰζε, he knew everything; Ὀῖῦ Ὀῖοῖ ῥιορ ἃ βεῖτ ἀου ἀρ ζα' ἡδο' ῥόρε λυῖζ ἃ Ὀῖῥάρινη τῖρο ἃ' Ὀταλαῖ, it would repay them to know every herb that grows.

ῥ'ΛΑῖΡ [ῥυλάιρ]: νῖ Ὀῖῥ'λάιρ οῦιτ νῦ Ὀῖ τῦ μιλλε, it was well for you or you were ruined (that you were not ruined). Νῖ Ὀῖῥ'λάιρ Ὀῖο ἀν ἀραλ ἡρῖαῖνη ἃ βεῖτ αἰζε, it was well for him that he had his bicycle. (This expression is not used like νῖ ῥυλάιρ in Father O'Leary. It stands for ῥοῖαῖτ—see Dineen's Dict.—which means “too much,” νῖ ῥυλάιρ would then mean “it was not too much,” *i.e.*, “it was not in excess of the needs of the case,” “it was well”: compare νῖ μῖορ Ὀομ. The people always translate it into English as above).

ῥλεατ, *pl.* ῥλεατἄννα, *fem.* [ῥλαῖτε, a blast of wind], a shower accompanied by heavy wind: ἔα ῥλεατ ἡῦῖρ ἃ' τεαετ, τὰρ ῥα Ὀῖροῖιτ (*wee'-hint*), a

shower is coming, take shelter. *Cá μυς α' πλ-εατ ορηαιθ ?—* *φυαινεαμαιρ ουλ ι ρζαε τοιρ (thir)*. Where did the shower overtake you?—

We managed to get under the shelter of a bush. *φοξδ*, a quick rush: *α' οταβαρηα ρ. ανιαρ αμαρηεαε?*

Will you take a run over (*i.e.*, from west to east) to-morrow? *Θαιρηεαθ ρε ρ. αρ*, he would have a dash at him. (Said of a big dog that attacks and shakes a little one just for an instant and then lets him off.)

φοιζνε or *φοιζινο* (*fwine'-yeh, fwide*), patience: *θι οειρηεαθ να φοιζνε καιτε 'ζαμ*, what remained of my patience got worn out; *νι θρηιζεαθ ρε φοιζνεαμ (fwine-yuv)* *λεοτα*, he cannot have patience with them, put up with them; *τα ρε ρο-μι-φοιζνεαε (vee-ine'-yoch)*, he is too impatient.

φορας, depth, foundation: *ουαο ρε ταρ φομαρ η οο θαοαζ ε*, he went beyond (his) depth and was drowned.

φορ'μαο, envy: *θιοθ να ζεαρρηαλι α' φορμαο λε η-α οειτε*, the girls used to vie with one another.

φορταετ', power, excellence: *νιν αον φορταετ'* *καιτε 'ζε*, he has no power of oratory.

φο-σι, a big, worthless man or beast.

φουαμ, *g. φουαμε, f.*, a sound, pronunciation: *ναε υνταε αν φουαμ ατα 'cu ?* What a strange pronunciation they have!

φουσνεις [*φαιρηειρ*], information, a search for information: *να ταθαηρ αον φουρηειρ οθιοθ*, give them no information; *τα ριαο α' φουρηειρ—α' λοηζ τυαηρηε μαρ να πιλεαρρ*, they are making inquiries—seeking for information like the police.

ῤῥῖῑῑῑῑ, shelter: **ῑῑῑ ῑῑῑῑῑ ῑῑ ῑῑῑῑῑῑ**, come into the shelter; **ῑῑῑ ῑῑῑῑῑ ῑ. ῑῑῑῑ ῑ ῑῑῑ ῑῑῑῑῑῑῑ**, the ditches will afford me some protection. (Note pl. of **ῑῑῑῑῑ**, so **ῑῑῑῑῑῑῑ** is pl. of **ῑῑῑῑῑ**).

ῑῑῑῑῑῑῑῑ (*fundamentum*), **ῑῑ ῑῑῑῑῑῑῑῑ ῑῑῑ ῑ. ῑῑ ῑῑῑῑῑ ῑῑ**, I could give no explanation of it.

ῑῑῑ (**ῑ=ῑ**), *pl.* **ῑῑῑῑῑ** (**ῑ=ῑ**), illness: **ῑῑῑῑῑ ῑῑῑ ῑῑῑῑ ῑῑῑῑῑ ῑῑῑῑῑ ῑῑῑῑῑ ῑῑῑῑῑ ῑῑῑῑῑ ῑῑῑῑῑ**, he gets somewhat unwell at times during the year. [Have heard **ῑ** slender.—McS.]

ῑῑῑῑῑ or **ῑῑῑῑῑ**, a burst of sunshine: **ῑῑ ῑ. ῑῑῑῑῑῑ ῑῑῑῑῑῑ ῑῑῑῑῑ ῑῑῑῑῑ**, there is a fine burst of sunshine now; **ῑῑῑῑῑ**, the white of the eye.

ῑῑῑῑῑῑῑ, *pl.* **ῑῑῑῑῑῑῑ**, *f.*, a yearling.

ῑῑῑῑῑῑῑ, a soft, foolish person.

ῑῑῑῑ, relationship: **ῑῑῑῑ ῑ ῑῑῑῑ ῑῑῑῑῑ ῑῑ ῑῑῑῑῑῑῑῑ**, he is only distantly related to her; **ῑῑ ῑῑῑῑῑῑῑῑῑ ῑῑῑῑ ῑῑῑῑῑ ῑῑῑῑῑ**, there is some trace (*lit.* a rinsing) of kinship between me and you (first cousins described as children of brothers or sisters, **ῑῑῑῑῑ ῑῑῑῑῑ ῑῑῑῑῑῑῑ**, or **ῑῑῑῑῑ ῑῑῑῑῑ ῑῑῑῑῑ ῑῑῑῑῑῑῑ**, or **ῑῑῑῑῑ ῑῑῑῑῑ ῑῑῑῑῑῑῑ ῑῑῑῑῑ ῑῑῑῑῑῑῑ**).

ῑῑῑῑῑῑ, *pl.* **ῑῑῑῑῑῑῑῑῑῑ**, field of potatoes: **ῑῑῑῑῑῑ** is generally used for other tillage, **ῑῑῑῑῑῑ** for grassland. Still **ῑῑῑῑῑῑ ῑῑῑῑῑῑ**, **ῑῑῑῑῑῑ ῑῑῑῑῑῑῑ** are quite common. (Naturally, because young corn is like grass.)

ῑῑῑῑῑ [**ῑῑ**], a gaff.

ῑῑῑῑῑῑῑῑ, *g.* **ῑῑῑῑῑῑῑῑῑῑ**, *f.*, the moon. **ῑ** is used of the moon as a giver of light. **ῑῑ** is the moon as a measurer of time. **ῑῑ** must be used when referring to the rising or setting of the moon, or to

its phases. Ré is also used of the moon as a disc, *ar éiora na ré*, on the edge of the moon; *ré nuadò, ré lán, tá an ré as éiríge, tá an ré as toul i n-éirí'ineadct*. We may say: *tá an ré ar an aer*, or *tá an gealaó ar an aer*, but apparently in the latter case we are referring to the light of the moon rather than to the time of night which its presence in the sky would indicate. I have been corrected for saying, *bí an ré ar an aer an oíóce rin*, when I meant that there was moonlight that night.

ZEALL, wager: *tá an zeall soice (gut-eh) [zabta] asam*, I have won the wager; *cuirfio mé zeall teac*, I will make a bet with you; *ní cuirfínn mo ceann 'na zeall teir*, I would not stake my life on it; *cuireadar zeall ar a céite*, they made a wager; *zeall te*, equal to, same as, like; *bí ré zeall te beir titim*, he was on the point of falling; “*Ar éir ré? ' Du' zeall teir do.*” “Did he fall?” “Almost.” *Dubairt ré, don áit ná buailtar an clois, nac zeall te teampal in do' cor é*, he said that wherever the bell was not rung is was not like a church at all.

ZEAMAR, green blade (of corn or any crop): *tá an t-árúar 'na zeamar anoir*, the corn is up now; *tá na turpaí d' zeamruasad*, the turnips are showing a green top over the ground.

ZEAR'ACAC [zeareac], an unfledged bird.

ZEAR-CUIS, cleverness, sharpness: *tá tu d' toul i ngear-cuir orm*, you are using too much subtlety against me; *adj. gear-cuireac*, keen-witted.

ZEARRAD, cut: *ir maít d' luis é rin cun gearradóe' adá do leigear*, that is a good herb for curing cuts.

ΞΕΙΛΤ, a lunatic (heard only in following): **τι' να
νξειλτ**, lunatic asylum.

ΞΕΙΤ, a start: **θαίψεαθ ρέ ξειτ αρατ**, it would
startle you; **ξειτιυμάιλ**, *adj.*: **τά αν καραλ ανα-
ξειτιυμάιλ**, the horse is very flighty.

ΞΙΟΞΙΛΑΣ (*gig'ul-us*), a tickling: **ξ. το κύρι αη
ουινε**, to tickle a person.

ΞΙΟΛΙΑ (*gyul'ah*), a driver: **ξιολλαριθε"αττ or
ξιολλαθ**, driving; **ξιολλαθ**, to drive: **νι θρυψεαθ
ρι ειννε α θεαηραθ ε ξιολλαθ θι**, she could not
get any oneto drive him for her; **καηαε"ρε** also
means "driver."

ΞΙΟΡΡΑΝΑΛ [**ξιορρηα αναλα**], shortness of breath.

ΞΙΡΕ [**ξιρηρηιαθ**], *g.* same, *pl.* **ξιρη"ιγθε**, a hare.

ΞΙΛΑΜΑΝ (*m=v*) [**ξιλαμ**, a murmurer], complaining,
grumbling.

ΞΙΕΙΤΕΑΡΑΝ (*gleh'har-awn*), hurry, bustle (a
favourite word): **θι ξ. αη ξα' ειννε, cé bu' κύρηξε
θεαθ α' τ-αηύαη ράθαιτ' αηξε**, every one was
working feverishly to see who would have his
corn saved first; **αληρηη ξιειτεαρηάναθ, αληρηη
αν ροξμαηη**, harvest is a busy time: **νεαμ-
ξιειτεαρηάναθ**, not too busy, moderately busy.

ΞΙΛΙΝΞΙΝ [**ξιλινξιν**], a man with the giddy ways of a
boy. Perhaps **ξιλανξαιτ** belongs to same root:
τά αν θύρη α' ξιλανξαιτ, the table is unsteady.

ΞΟΒΑΝ, a calf's muzzle, often used figuratively: **ναθ
ε αν θέαθ ξοβαν α κύρη"εαξ 'να θέαθ ε? ναθ ε
αν ταθαρ"αθαρηαη α κύρηεαξ ροιμ?** Is not
that the practice to which he was accustomed
from childhood? Is not that the form of ex-
cellence that was put before him (to imitate)?

ΞΟΙΛ''ΣΕΑĆ, an earwig.

ΞΟΡΑĆ, a fit of illness, *lit.* a roasting: **ϕυαιρ ρέ ζ. μύαρ ι μβλιανα**; **ϕΔΞανν** ($\phi = fw$) **ρέ ζοραι βεαζα** or **βιονν ζοραι βεαζα 'να 'οιαιζ**, he gets little turns of illness. [**Ćος ζ. ρε'ν τειμε**, take a heat of the fire; **α' κυρ ϕυαρ ζ.**, said of heating iron white for welding.—O'C.]

ΞΡΑĆ, love: **ιρ μύ ϕυο α 'θειμμιο ι ηζραĆ βειĆ α' καιντ**, many a thing we say just for the sake of talk. **ΞραĆμαρ** (*graw''vor*), generous, loving, good-hearted.

ΞΡΕΑΜΑΙΡΕ, a pincers (**ϕιν-ϕ-εομη**, *pine-syoh''ir* is also used). [Also **ζταμαιρε**.—O'C.]

ΞΡΕΑĆ, *f.*, a shout (of rage): **κυρ ρέ ζρεαĆ αρ**, he gave a shout (of rage); "**conĆ α' ριαβαιλ (dee''il) ϕιν ορηα**," **αρρα ϕι**; **βυ' cyma λειτε αĆ αν ζρεαĆ ϕιν ρο κυρ αιρτε**, "an increase of that devilish luck to them," said she; she cared for nothing except to express the wish.

ΞΡΕΙμ, grip, stitch: **Ćα με αμυ' ρε ζρειμ α' τιζε αιζε**, he has deprived me of possession of the house; **Ćα ϕι α' ϕζαοιτεαĆ να ζρεαμαννα**, she is taking out the stitches; **α' κυρ ζρειμ**, putting in a stitch, doing a little sewing.

ΞΡΙϕιν, stagnation of the blood: **κοβλαĆ ζριϕιν**.

ΞΡΙΟΣΑĆ, the red embers, the gleed: **αρ α ηζριοραĆ**, on the embers.

ΞΡΥĆ [**ζρυĆ**], curds: **βι αν τ-ιμ 'να ζρυĆ**, the butter was in curds.

ΞΡΥμηĆ''ιν ($\mu = v$; u nasal), cockles (shell-fish).

(1) **ΞĆΥοαβϕαο** ($\beta\phi = w$): **νι κυρϕινν με ηειμ ι ζĆΥοαβϕαο λειρ**, I would not compare myself to

him, would not compete with him (said contemptuously); *βί ρέ ἀ ζουρη* ἰ ζ. *λεη δ' τρισημιαυδατ*, he was comparing them with eternity.— The word is pronounced ἰ ζουο ἰ θραο (it may be a compound with *com*).

ΖΟΥΘΕ, usually in *pl.* *ζουοτε* (*gittel*), prayers, often by euphemism, curses: *βί ρέ δ' ταβαιρε ζουοτε*. *ζουοεαυόημεατ*, cursing. *ἠδ βί δ' ζ.*, do not be expressing (evil) wishes. For plural, compare *ουζε, ριζε*.

ΖΥΛΑΜΑΔ' [*zlamad*], *pl.* *ζυλαμυζ*, lobster.

ΙΑΡΡΑΔΤ, an attempt, a throw, a stroke: *ευζ ρέ ιαρραδτ οε ειοε οο*, he gave him a blow of a stone: *ευζ ρέ ιαρραδατ μύαμα οοιθ*, he made a cutting remark to them; *δ οιαρραδ ιαρραδατ μαζαυθ βαινε αρατ*, trying to poke fun at you.

ΙΑΛΛ *pl.* *ι' αλλαδα*, shoe-lace.

ΙΑΣΖΑΙΡΕΑΔΤ, fishing: *εάυο αζ* ἰ.

ΙΟΜΑΙΡΤΙ (*um-ar-hee'*) removal, migration [*ιμυρε*, *cf.* *οοιμυρε* and *ουμαυρετ*]: *εά'λε μμυρε να βιομαυρετ*, the 25th March, the day on which labourers engaged for twelve months' service (McS.); *ζο η-έηρηθ* (*ny-ree*) *δ' τ-ιομαυρετ* *λεατ*, may your change of dwelling be a prosperous one.

ΙΜΣΗΙΟΜ, concern: *βί δ ζηύ δ' οέαναθ αν-ι. οο*, he was much concerned about his work. *ιμρηνομαδτ* (*im-an-ee'-ocht*) [*ιμρηνομαδ*, industrious], industry: *ρε δ η-ι. ηέηη δ' οιν οι έ*, it was her own industry that did it for her.

ΙΜΟΙΝΗ (*in'-a-hing*), brains.

ΙΝΝΕΑΛΛ (*in'yul*), a trap: *αη ιννεαλλ*, in good form for work, "ready to spring."

ἰντινν, intention : **ἀρ ἀν ἰντινν ρῖν ἄ ἐάινῃς μέ**, it was with that intention I came.

ἰομάϊο (*im''wid*) or **ἰομαῖο**, rivalry, competition : **νῖ μαζαῖνν ἰν ἰομαῖο τεῖρ**, I would not compete with him.

ἰομᾶν (*m=v*) [**ἰομᾶῖξ**] *I decl.*, a statue, image.

ἰοηᾶο, place (for something) : **ἰοηᾶο τῖζε**, site of a house ; **ἰοηᾶο κοῖρ τυῖνε**, a human footprint (**ῖαν c. ο.** also) ; **ἰοηᾶο το ἑοῖρε**, the mark of your foot ; **βῖ ἰοηᾶο κοῖννε ἄσαν τεῖρ**, I had an appointed place to meet him. The phrase **ἰν ἰοηᾶο** is rarely heard, **ἰν ἄιτ** is used instead. **ῖεαρ ἰοηᾶο ὄε ἀρ ἄ' ὄταλαμ**, God's representative in this world, Christ's Vicar on earth. (The phrase sounds like **ῖεαρ-νυο-ἄε'' ἀρ ἄ' ὄταλαμ**.)

ἰοηζᾶν, *pl.* **ἰοηζᾶ**, finger or toe-nail (*ing'un, ing'una*).

ἰοηζᾶ=**ύνα**, a wonder (like **ύνταρ**, the **ι** is usually heard after article) : **ῖρ βεᾶζ ἄ' τ-ύνα ζο μαῖρρεᾶο να ὄδοῖνε ἰ ὕρᾶο ἀνῖρο**, little wonder that the people live a long time here.

ἰοηζᾶντας = **ύνταρ** : **ῖν ε ἀν τ-ύνταρ ἄ βῖ οῖρμ**, that was what astonished me.

ἰοσκαρ (*iss''cur*) [**ορκαρ**, a bound, a leap] : **νῖν ἰορκαρ μεᾶθραῑ (or céille) ἄῖζε**, he has not a particle of understanding (or sense). For pronunc. compare **ἰορῶαρ** for **ὄρῶαρ**.

ἰοσ''ζᾶο, *pl.* **ἰορζᾶοῖ**, back of knee : **βῖ μ'ἰορζᾶοῖ ἄ' ἕβαρῖνα ἡ μο ζῖύνα ἄ' ἐνοτάῖτ** (of one who remains kneeling too long).

ἕᾶῖννε, *pl.* **ἕᾶῖννῖ** (*lawn''yeh, lawn-ye'*) [**ἕᾶῖννῖν**], a glove.

ἕᾶνᾶν, a cartridge, a filling : **κυῖρῖοῑ μέ ἀν ἕ. ρο τῖροῑ**, I will put this cartridge (bullet) through

you. **Λάναν**, (inner tube of a bicycle. I have heard **πυτός** for the cover): **καίτερον αν λάναν α lionαθ η ανηρον α μινιέαλ α ο'φάιρζεαθ ζο θαινγεαν η κόρω[α] α ευ η αιη ευν νά θέαθ δον φάξαιτε 'ζε'η ζαοθ πυθ αμαθ ; 'α πυθφαθ, θέαθ πέ 'να τιοβαη (description of how to fill a football. Note that **ζαοθ**, not **αερ**, is used of the air in the bladder). See **ταοιθε** and **αερ**.**

Λανζα, ling.

Λανζ'αιθε (*lwong'id-eh*), spancel. [Same as **λανζ-πετερ** in Cormac's Glossary, "long fetter," for **υρεαυ φαθα**.—De H.]

Λαν'τρειρ (or **λαντρειτ**), a lantern.

Λαο[ξ], *g.* and *pl.* **λαοι[ξ]**, a calf.

Λασαρ, *pl.* **λαρραθα**, a flame.

Λασός, a flame, anything that lights up of a sudden : **εά αν τι' ην δον λαρός αμάηη**, the house is all ablaze.

Λάταηρ, a plot (in a graveyard).

Λεαθα, *g.* **λεαθταν** (**b=p**), *pl.* **λεαθθαθα**, a bed: **'α μβέαθ bucaeth uirze δζαηη, καίτεριν η ρηα λεαθθαθ' [οη]ηαιθ ε**, if I had a bucket of water, I would throw it on you in bed; **ετυθαί λεαθταν**, bed-clothes; **λεαθα-λινγε-φεότα** (*hole'thah*), childbirth: **εά ρί ηη α λ**, she is in confinement. (**εά ρί ε'ρειρ λεηθ α θειθ αιη**, she has had a child. **Θρειθ** is used only of the lower animals: **αη ηυζ αν θό? Οο ηυζ**.—Has the cow calved? Yes; **εά αν θό βειηθε**, the cow has calved).

Λεαθ[τ], a half. **λειθ** is used in such phrases as **εάηζ ρηηζηη ζο λειθ**, five-pence halfpenny. **λεαθ** is a common prefix. **λεαθ** is an *adverb*, and so of all things forming *adverbs* (see *adverbs* allowed

by an adjective usually becomes *tea'*, and aspirates the first letter of adj., except when it begins with *τ*. With nouns, when it is used as an adjective, the same rule applies: *tea' mite*, a half-mile (half is an adjective prefix; we do not mean "one half of a mile"); *tea' ctoc*, a half-stone (weight); *tea' tonna*, a half-ton. On the other hand, when *teaτ* is a noun it is pronounced *teaε* and followed by the genitive: *θί teaε-ρnatapoe i mo lam*, the half of a needle was in my hand. If we said *tea' pnatapo*, it would mean "a half-needle," just as if such a thing were as common as "a half-hour."

tea-cl-i, *pl. tea-cl-iana*, shaft (as if *teaε-clapoe*).

teasuzao, manure: *cuipεann pε an aoipoe pin teapapste ap a' otalam za' haon θian*, he puts that depth (indicating amount) of manure on the land every year.

teine, *pl. teinpeaca*, a shirt.

teitir [*teitir*], *g. teit'ipe*, *pl. teit'peaca*, a letter: *ι. το cuip pε cūncap*, to register a letter; *εά θά pingsin oep'ipeac ap teitir acá pε cūncap*, a registered letter costs twopence extra.

teitεio, *s. f. 2*: *εά a teitεio cεapona apam-pa*, I have one of the same kind; *οο zaθ a teitεio pior a' bōcap*, a certain man went down the road. Also used in beginning a conversation, and appears equivalent to "I wish to speak to you on a certain matter": "*a teitεio, a acap*, &c." *εά a teitεio o'pocal ann*, there is such a word; *teitεio na hoioce anuct*, (on) a night like this (on such a night as this); *teitεio a' lá inoiub*, (on) a day like this.

teitōs, *pl. teitōs*, place.

ΛΙΑΣ [λέαρ], corn-stalk. Cf. **οιαρ**, *g. véire*.

ΛΙC, *dat.* of **λεαc**; **βαιν αρ α' λιc το ε**, get it (the money) paid by him on the nail. The **το** is not merged in the **ε**, but there is no pause. The sound is like the vowel element of "go 'way."

ΛΙη, *pl.* **λιηci**, a clutch: **λιη το cυη ρε cεαρc cυη**, to put a clutch under a clucking hen.

ΛΙΟΝΔΗ [sea-weed], water-moss; **τά αν τοβαρ λιη νε λιοναν υαινε**, the well is full of dark-green moss.

ΛΙCΙC, a bright white colour: **τά αν φαηηcε cυ' γεατε λιηci**, the sea is as bright as **ι**, *i.e.*, shining like silver. I have also heard **λιοcαιρ**: **η γεατε λιηci** **ε**, it is like **ι**.

ΛΙΪΗ [leafman], a moth: **τά μο cυιο εαοαιc cο λιη ιτε 'γε ρνα λιηη**, all my clothes are moth-eaten. (leafman, an elm-tree, *m=v.*)

ΛΙΪΡΑΙC [liúgnac], act of shouting: **πο'ταρμ η λιηραιc η cυη α βατε**, noise and shouting and general uproar.

ΛΟCΔΗ, chaff: **τά ρε cυ' οιοcαιη (dyukir, θεαcαιη) ο'φεαρ ραιοβηη ουλ cο οci ρνα ρλα'ciρ τε μαλα λοcαν ργαοιλεαο λιηη αν ηγαοc η ε βαλιηcαο ταρ η-αιρ αρηρ**, it is as hard for a rich man to go to heaven as it is to gather up a bag full of chaff after tossing it to the wind.

ΛΟCΤ, fault; **λοcηcαο**, finding fault with: **ηι α λοcηcαο αcαιμ**: I am not finding fault with him.

ΛΟΜΑΟ: **οηη ρε α' λομαο-λυαιη cεαρτ οηη-ρα**, he made a clean sweep of all I had. The phrase comes from the song, **Seáxan Ó Duibh**.

ΛΟΡCΔΗ (deep **ι**, like **οι**) [λυαιηεαν], heavy dust (of the road), *lit.* ashes: **τά μο cυιο εαοαιc**

μιλλε 'ξε ι. δ' ὀόταιρ (θ=w), my clothes are spoiled by the dust of the road.

ΛΥΑ[Ć], price, value: ταῦται 'um λυά' ὅα πινγιν τοβὰς γ λυά' ceitre πινγιν 'ράιν, give me two-pence worth of tobacco and fourpence worth of bread; ιρ μαίτ δ λυά' διρξιθ é ριν, that is a fine price; λεᾶ-α-λυά' [λεᾶτ], half price. (λεᾶ-τρεαρξαιρτ is used of reduced rate: ρυαιρεαρ ceann αρ λεᾶ-τρεαρξαιρτ, I got one at a low rate).

ΛΥΑΣΣΑΝ (deep ι), a frog. (This word has been heard several times; it does not appear to be in use elsewhere.) [O.I. λυας. The frog is not indigenous.—De H. λαραρᾶν also used.—McS.]

ΛΥĆ, *pl.* λυcna, mouse.

ΛΥĆ (very deep ι) [λύτ]: νίν δον λύτ 'να cηάμνα, he has got no activity in his bones.

ΛΥCΔΙCΤ (deep ι), an abatement, a saving: ρυαιρεαρ λυcάιρτ ραν cίορ, I got a reduction of rent; συ' μήυαρ δ' λυcάιρτ 'οοήρα (*dhoo'sa*—m nasal) 'ά ρᾶξᾶθ ρί δ' βαιρτ να νεαντῶς ann, it would be a great saving (of labour) for me if she were to cut down the nettles there; ταῦται λυcάιρτ 'οομ ζο νοιοιρᾶθ μέ να μυca, extend my time for payment until I sell the pigs.

ΛΥCΔΙCΘE, a listener, an eavesdropper: ουινε θεᾶθ σε ρίαρ οίοτ γ δξ είρτεᾶτ λεᾶτ ι ζαν 'ιορ ουιτ; λυcδιcθεᾶτ, act of so listening.

ΛΥΙΞ [λυιθ], *pl.* λυιξεanna, an herb.

ΛΥΙΞE [λαξ], weakness: cυιρρῖοιρ ι λυιξε tu, they would make you faint. λυιξεᾶc'αρ, weakness. See πανταιρ.

ΛΙΓΞΕ'ΕΔΗ, a lying in bed ill: **ΝΑΕ ΖΑΙΡΟ Δ' Τ. Δ ΒΙ ΔΡ Δ' ΘΡΕΑΡ ΒΟΕΤ?** how short a time the poor man was confined to bed! **ΝΑ ΜΑΙΘ 'ΑΙΟ ΡΙΝ Τ. ΒΛΙΑΝ' ΟΡΤ!** may you not be ill in bed for that length of time during the year! (Said by a beggar, the 'ΑΙΟ ΡΙΝ refers to the length of time the mistress was getting the alms for her: 'ΑΙΟ 'Ρ Δ ΒΙ **ΒΕΑΝ Δ' ΤΙΞΕ Δ' ΡΙΝΕΑΘ ΝΑ ΡΙΝΞΗΕ ΕΝ ΒΕΑΝ ΝΑ ΘΕΙΡΧΕ.** The **βλιαν'** is for **βλιαθνα**, gen. case.)

ΜΑΨΑ, farmyard.

ΜΑΘΡΑΪ ΖΑΡΥ [ζαρθα], coarse fish of the shark species, also called **ρκαίρπινι**. This seems a corruption of "sculpion," but the fish is not the sculpion.

ΜΑΨΑΘ, mockery: **ΝΙ ΛΕΑΘΑΡ ΜΑΡ ΜΑΨΑΘ Ε ΡΙΝ ΘΟ ΛΕΙΞΕΑΜ**, that book is "no joke" to read.

ΜΑΙΪΣΤΡΑΨ (*my-ish-thraw''us*), *pl.* **ΜΑΙΪΡΤΡΑΡΑΤΑ**, mistress.

ΜΑΙΘ'Ν, *g.* same, *pl.* **ΜΑΙΘΝΙΑΤΑ**, *f.*, morning: **Ι ΡΥΕ ΝΑ ΜΑΙΘΙΝ**, in the course of the morning. (The **θ'ν** is sounded like the "-den" in "wooden," "wood'n.")

ΜΑΙΡΞ, woe, trouble: **ΞΑΝ ΔΟΝ ΜΑΙΡΞ (ἄ=w) ΟΡΤ!** Not a bit of trouble to you! (said to a singer at end of song); **ΙΡ ΜΑΙΡΞ ΘΘ ΕΥΡΕΑΝΝ Ε ΗΕΙΝ ΡΑ Ρ-ΥΕΤΑ ΡΟΝ, ΝΙ Θ'ΡΑΨΑΘ ΡΕ ΙΤ'Ν ΒΙΘΕ ΙΟΝΑΜ**, it is a shame that he works himself into that condition, he would make me lose my appetite.

ΜΑΙΡΙΑΨΤ [μειρβεαΨτ], listlessness: **ΕΔ Μ. ΟΡΜ ΤΕ ΤΕΑΡ ΝΑ ΗΔΙΜΡΗΕ**, I feel listless owing to the warm weather.

ΜΑΙΡΙΝ ΕΛΥΜΑΙΝ (ἄ nasal), caterpillar.

ΜΑΡΙΝΗΕΔΛΑΔ, *pl.* μαρινηεδλαις, sailor.

ΜΑΙΣΕ, *f.*, ornament, improvement in appearance :
 ναδ μύαρ α' μαίρε αιρ αν μέτρο ριν? Is not
 that amount (of weeding and tidying up) a great
 improvement to it (*i.e.*, the garden); ní ραιθ αο'
 μαίρε 'να κύρο οίθρε, his work was slovenly;
 μαίριút, handsome, comely, presentable (per-
 sons or things).

ΜΑΙΣΤΙΝ μαομα, a saucy little dog.

ΜΑΙΤ or μαίταρ, *f.*, goodness : το ριν α' λά ινοιυθ
 μαίτε 'ν νομαιν, this day has done a lot of
 good; οέ [αν] μαίτ (m=w) βείτ α' καιτ?
 What good is talk? ιρ μύαρ α' μαίτ ζαν αον
 ροιρμ το τεαδτ, it is a great blessing that no
 storm has come; ní βέιιν δ ζκοτυζαδ αρ α
 μαίταρ, I would not support them for all they
 are worth; θυ' θύ οιογβáιλ α θιν ρέ ná μαίταρ,
 he did more harm than good.

ΜΑΛΑΙΡΤ, exchange, something different : ní
 θρυιζεαδ ρέ βείτ 'να μάλαιρτ, he could not
 be otherwise; níη αον θεαίιρα οά μάλαιρτ,
 there is no appearance to the contrary;
 βείθ ριθ ρεαρθ ζο τεορ το θυρ μάλαιρτ, you will
 be sorry enough for your change (of one going
 to America); θεαηραδ μάλαιρτ αρ μο ρζιαν
 τε-ο τορ, I will swop my knife for your top;
 θεαηραδ μάλαιρτ μο ρζινη αρ το τορα, (same);
 θεαηραδ μάλαιρτ ρζινη τεατ, I will swop knives
 with you; ναδ θεαρ, ρλάμδραδ έ γ α μάλαιρτ ριν
 ιρτις αίζε, is he not nice and complimentary,
 although his real sentiments are quite the
 opposite; níη αον μαίτ 'να μάλαιρτ, nothing else
 is any use; níη ριορ 'α μάλαιρτ αου, they know
 nothing else (nothing better).



ΜΑΝΑΪΛΑΪΔΑΙΡΤ, (*mon-a-chly"irt*): τὰ μ. οἶμ, τὰ
 ῥῆυιηρέαρ δ' τεαετ, my check is itching, a
 stranger is coming.

μ-ΔΗΗΤ, *f.*, space left by removing a piece: τὰ μ.
 ῆύηη αἰγε αἰρε, he has made a good gap in it
 (the barley).

ΜΑΡ' ΔΖΑΘ [μαρζαθ], *pl.* μαρζαθθε, market.

ΜΑΡΚΑΙΖΕΑΤ, a "lift": ὅι μ. αζαμ ὅμ εἰρο
 ἠέμ, I had a lift (*i.e.*, a car) of my own. Ὁρεαρ
 is often used for this word in ὅαιτε να ηζατ.
 With μαρκαίζεατ the name of the animal is
 often inserted, ταθαιη 'um μ. αρ δ' ζσαρατ ρον
 or αρ αν αρατ ρον, which need not mean "give
 me a ride on that horse," but "give me a ride
 in the car drawn by that horse."

ΜΕΑΘΑΙΡ, *m., g.* μεαθραε, mind, intelligence: ναε
 ῆύαρ δ' μεαθαρ ε ρηη? Is not that very clever?
 ἠι μεαθαιη ἕιτε ρηη ζαν α θειτ 'να σαρταον
 αρ ραθ, she does not like, is not satisfied,
 unless she is the commander in chief (in her
 own house). Hence: μεαθραἰζιμ, notice,
 observe: μεαθροετὰ 'η ρεαρ 'οερ ὅα τοη, ῥηη ε α
 εἰρηταη ι ζοροῦλαετ ηυαιη α ὅιονη αν οἰθεε δ'
 τιτιμ, you could notice a man between the
 bushes—that is the comparison used when the
 night is falling (when there is reference to the
 night approaching).

ΜΕΑΘΡΑΗ, a megrim, dizziness in the head.

ΜΕΑΘ (*myaw*), *f.*, scales; ταθαιη 'um δ' ῆεαθ ζο
 μεαθραἰ' με αν ρεοη, give me the scales till
 I weigh the meat; ὅοηη μεαθ αρ ῆεαθ, you
 were vacillating ('οερ ὅα εἰμηαιηε); ῆεαθραἰηη

εαυ α ταςαρδ' ρε υο, I could estimate, form an opinion of what he might refer to.

μεαρ''ατυλ [μεαρβαλλ], a wandering of mind : υι ρε α' υεαναδ μεαρκαν μεαρταυ υο, it was making him confused ; ευαι' ρε ευν μεαρταυ ρα ευμηριυ, ευαις μεαρταυ ρα ευμηριυ αιρ, he went wrong in the count ; υ'ρειυρι ρο μεαρταυ α υαιν υο, perhaps he made a mistake ; υιουαρ αιρ μεαρταυ, they were confused in their minds ; εα ceann ανα-μεαρ''αταλας εςαμ, my mind is very confused.

μειλε, *pl.* μειλτιαα, a meal ; ιρ. ανν α εαιτιο α εσυο μειλτιαα, it is there they take their meals.

μειμινεαδ, a miser ; ουνε κυμαις (*coon-g*) 'να εριουε ρεαδ μειμινεαδ, one of narrow heart.

μι, *g.* same, *pl.* μιουα, a month.

μιουρε or **μιουρε** [μας τιρε], *pl.* μιουρι, a wolf.

μιλεαν, blame : υι μ. αιαι αιρ α μας ρο ραιυ ρε α' ρεαιρεαυ α ουα. she blamed her son for wasting her property.

μιυιου-αν [μουιουεαν], rough, boggy land.

μιυιν [μεον], mind, disposition : εα μιυν εαλαντα αιγε, he is a man of honourable feeling.

μουι, (*mwile*), *f. g.* μουιτε (*mwill-eh*), delay : εα με α ειμεαυ μουι ουε, α' υαινε μουι ερατ, I am delaying you ; ειμεαυ αν ειοε (*hyuch*) μουι ουμ, the shower delayed me ; νι υαινευο με μουραν μουιτε ερατ, I will not detain you too long.

μου, *lit.*, nave of wheel : μ. αν υιυ (*iv*), the round end or top of the egg (ceann αν υιυ, the pointed end).

MORTAL: πέας να ὄσθινε μύαμα μορταλ α τυζανν
 αν βάρ τειρ, see the great heavy-limbed people
 that death carries off.

MUININ [muiniŋin], confidence, hope : νι ὄφουζρά
 αον μυινίν (ἡ=ω) α βειτ ἀζυτ ἀρτα, you
 cannot trust them ; νίν αον μυινίν 'ζε η-α'
 ὄοετύρ ἀρ, the doctor has little hope of him.

MUL' [deep ι—mullaδ], top : φοιρ (*hir*) ἀρ φαο ἀρ
 μιλ' (ἡ=ω) α' εἰνν, in the extreme east on top
 of the headland ; ἀρ μιλ' α' τ-ρλειβε (*tlay*), on
 the top of the mountain ; εἰαιζ ἀν μαορα 'να
 ἡμulla, the dog sprang at his throat.

MUN'ΔΙΡΤΛΕ, *pl.* mun'διρτλι, a sleeve : ρυινν'ιζ ὄο
 ἡμυαίρτλι, fold up (tidy up) your sleeves.

MURAR [muirear], family, household : εἰα μυραρ
 μύαρ ἀρ, he has a large family ; εἰα μυραρ μύαρ
 α εἰραμ ορτ, you have a large family (to look
 after).

MURČA [morčad], great hardship, adventures. The
 word is really a man's name, Morrough of the
 Burnings, and has become synonymous with
 dire calamity : see Dictionary : εἰνuc πέ μυρča,
 he passed through dreadful adventures ; εἰαδαρ-
 φαδ πέ εἰλιτ ὄο'η τ-ρλυα' ἡμυρča, he would
 speak to the host of Murrough (said of a child),
i.e., he is over talkative and forward.

MU'ČAL [motall, ι *m.*], a heavy cloud ; *m.* μύαρ
 ὄυθ.

NEAO, *pl.* neaorača, nest ; αζ νεαουζαδ, nesting.

NEALL, a wink of sleep, a mad fit : νιορ εἰοιουζε"αρ
 νεαλλ τε φαεεταμ, I did not sleep a wink for the
 last week ; ταζανν νεαλλ ιντε, a sudden fit of
 madness seizes on her.

NEAMH-NIÓ (*nyav-nee*), nothing : bíonn an lá 'na neamh-niú, nuair a bíonn rḡrinníreacṡ ḡ léi-
tṡireacṡ tṡeanta 'ḡur, the day is reduced to
nothing by the time you have finished with your
reading and writing.

NEART (often of excess) : nín do' corán ann 'ḡe
neart raotaruḡad, there is no path owing to
excessive tillage ; le neart ciṡteacṡ aiḡne a
ṡin ré é, he did it because of his conscientious-
ness.

NIOSḡOIO [*nearcóio*], boil (sometimes without n) :
ṡo ṡmṡr ar an n., the boil broke.

NOṡLAIS (*nul'ig*), *g.* noṡlas, *f.*, Christmas. (The
n is sometimes omitted) : ḡo ṡcuḡai' oia 'oṡlais
máit ṡuit, a happy C. to you. See under prep.
um.

NṡODAR-NṡOUR : bí ré ar nṡodar-nṡour ar é tṡadairt
ṡuais, he was hesitating in a silly fashion about
giving it.

NṡMAINT, a minute, an instant, esp. in phrase
nṡmáint na huairé ; ar nṡmáint na huairé bí ré
tar éir ṡair (ṡ=w), in a second he was dead ;
ná bí nṡmáint na huairé, do not be an instant ;
tṡá ré cúis nṡmáintí cun a tṡrí, it is five minutes
to three ; mṡcṡmṡir mṡar i nṡmáint na huairé,
they would grow up in a very short space of
time ; fan nṡmáintín, wait an instant. (The
latter word might do for "second.")

OIBRIUḡAD [*obair*] : cuairt ré ré oibriuḡad (*eb'roo*)
ṡocṡra, he underwent an operation.

OIS, a mule (heard only from one man).

ORHAC, a house luxuriantly furnished, flashing with
ornaments : ornac réad an ti ar fáo [*orṡna*,
i.e., ordinata.—De H.].

ρᾶιρτ, wish, affection. Ὅι ἀνα-ρᾶιρτ ἀίγε λε
Dún-ḡarḡan.

ρᾶιρτῖᾷτ, partnership: τᾷ να ρεαρᾷθ 1 bp. λε
n-ᾷ céite, the men are in partnership.

ρᾶιστε, *pl.* ρᾶιρταί, patch, spot of ground.

ρᾶιτ''ίρεᾷτ (*pwat''ir-ocht*), petting [ρεᾷταιρεᾷτ]:
εᾷρᾷ ἀνα ρ. το ὄεᾷᾷθ λεᾷτα, they have to be
tended very carefully, to be humoured (of things
hard to rear, or corn hard to save).

ρ'ῤᾷστε, *pl.* ρ'ῤᾷρτιḡε, a parish.

ρεᾷᾷ, a sin, *pl.* ρεᾷᾷ.

ρεᾷᾷᾷ'', a sinner, *pl.* ρεᾷᾷᾷḡ.

ρεᾷρᾷ, *f.* a person: τᾷ ἀίτνε ρεᾷρᾷ ᾷḡᾷᾷ ᾷρῤῤ,
I know her to see her; ῤᾷ ρεᾷρ ᾷ' ρεᾷρῤ' εᾷḡᾷᾷρ'
έ, he is a nice clergyman (Clashmore.—This
corresponds strictly to "parson" according to
etymology).

ρεῤῤῤ, a pillow.

ρῤᾷᾷῤᾷτ: τᾷ τῤ ᾷ' ρῤᾷᾷῤᾷτ λε ḡᾷ' ḡᾷᾷ'
ῤᾷ, ḡῤ ῤεᾷᾷ ᾷᾷ' ῤᾷᾷ ᾷᾷτ, you are meddling
with everything, you can't let anything escape
you; ῤᾷ ῤᾷᾷᾷ ᾷ' ρῤᾷᾷῤᾷ ῤ ḡᾷᾷ ᾷᾷᾷ ῤᾷᾷᾷᾷᾷ'
ᾷᾷᾷ ᾷᾷᾷ ᾷᾷ, how mischievous he is, he is never
at rest.

ρῤᾷᾷᾷᾷ, ransacking, putting one's hands into
everything: ρῤᾷᾷᾷᾷḡε, one who ransacks.

ρῤῤᾷρ, a pillar.

ρῤῤῤᾷ, a cloth folded in a circle, and placed on the
head when one is carrying a pitcher.

ρῤḡῤᾷᾷ (*pinnion-ee''*): ρ. ᾷᾷ ᾷḡε, house money.

ρῤᾷᾷᾷ [*m.*] spout.

ΠΙΟΣΑ, a piece, a small portion : **βυθ̄ ε̄ μυθ̄ ε̄ νᾱ**
πίορα μαζαῡθ̄, it was just a bit of fun.

ΠΙΟΤΑΝ, *1 decl.*, a periwinkle (shell-fish). **Σηρε̄ν**
is a kind of small *tapes*; **ζοζάν**, a kind of large
sea-snail, the shell is about three inches long,
and one and a half wide at the mouth, the
"whelk." **Πιοτάν ορη̄** is blue, and has a flat top,
shining like mother-of-pearl. **Κολλάν**, the sand-
mya. See under **ΡΣΙΑΝ**.

ΠΙΥΘΑΡ (*pyuv"ar*) [**πιυθαρ̄**], pepper.

ΠΙΥC [**πιoc**], a tittle, a piece : **νῖν̄ πιυc̄ ρᾱ ε̄ιοc̄ ραν̄**
ναc̄ ε̄ιοc̄ Δῑη̄-Μῦ̄η̄ρε̄, that stone is in every
respect the same as the Ardmores stone.

ΠΛΑΙΤῖΝ, knee-cap. [Also, bald patch on the
head.—De H.]

ΠΛΑΝΘΑΟΡ, planter, settler : **ρε̄ανα-πλᾱνθαορ̄, αν̄**
τε̄ μβεαθ̄ Δ̄ ρῖη̄ρε̄ρ̄ μῖαμ̄ αν̄η̄, ᾱ ρ.ρ. is one
whose ancestors have been always in the place.

ΠΛΑΟC, *pl. πλαοιρ̄ς (plweeshg)*, a shell, the skull ; **αν̄**
ρ̄ον̄η̄ Δε̄Δ̄ ορη̄ ζο̄ ο̄τῑρ̄ιθ̄ αν̄ ο̄ιθ̄ε̄ αν̄υαρ̄ ρᾱ
πλαορ̄ε̄ ορη̄? Do you wish the night to come
down on you?

ΠΛΙΑΤΑ or **ΠΛΕΑΤΑ** : **ρ. μᾱιτ̄ ζαο̄ιτε̄**, a good gust of
wind.

ΠΟΡΤ, *g. ποιρ̄τ*, a heap or bank. Applied to an ant-
heap, not heard of river-bank, **ταοθ̄ νᾱ ηαδ̄αν̄η̄**
used instead. A word of precisely the same
form means air or tune.

ΠΟΡΤΑΝ, crab.

ΠΟΣΑΘ̄, *pl. πορτᾱι*, a marriage.

POST, the post: τῖ'ν ποίρε (*tin fwisht*), the post-office; φεαρ δ' ποίρε, the post-man; ῥῥῥῥῥ ἔαρ η-αιρ ἔυῡῡῡ ἔρῖῖ ἄ ἔρῖῖ ἔῡῡῡῡ, reply to me by return of post.

ΠΡΑΙΝΗ, *g.* πρᾶιννεᾶ, necessity, need (a common word): ἢν ἄον πρᾶινν αἰοἰ ἀνοἰρ ἔοἰρ, she has no need of it now; πρᾶιννεᾶ, *adj.*: ἄον ἄμ ἔυ' πρᾶιννεᾶ ἔοἰμ, ὄῡῡῡῡῡ ἔ, I would do it at any time I should think necessary.

ΠΡΑΙΣΕᾶ (*pur-shock*'), *g.* πρᾶἰρ''ῥε, porridge: ἔᾶ ἄη πρᾶἰρεᾶ ἔοἰρῖῥε, the porridge is boiled; ἔᾶ-φᾶρ δ' ἔοἰρῖῡῡᾶῖ ἢᾶ πρᾶἰρῥε, the porridge is being boiled. (Note the difference in pronunciation.)

ΠΥΜΑΙΡΕ (ἢ nasal) [πόναιρε], beans.

ΠΥΝ''ἈΗ, *pl.* πυν''ἄη, sheaf.

ΠΥΙῚ (Ὶ silent), *f.*, a puff; breath; πυῚ ὄομ ἄηᾶ, a puff of my breath; ἔἢ ἄη πυῚ ὄῡῡῡᾶ ἔᾶρῡῡῡῡ ἄῖῥε ἢᾶἰρ ἄ ἔᾶἢῡῡ ἄ' ῥᾶῡᾶῡ, he had drawn his last breath when the priest came.

Ρᾶῡ''ἈΙΡΗ, nervousness and fatigue resulting from sleeplessness or from keeping late hours: ἔᾶῡᾶ ἢ. ἄρ' ῡἢῡῡᾶ ἔῡῡᾶᾶ (*cul''-ath-ah*), ἢ. arises from want of sleep; ἔᾶ ἢῡ ἄρ ἢῡᾶῡᾶ ἄῡᾶ ἔᾶ ῥᾶῡᾶῡ ἢᾶ ἢῡῡῡῡ, my head is confused through the night's dissipation.

Ρᾶῡῡᾶῡᾶἰ (*rang-ah-varwl*'), gibberish.

Ρᾶἢῡῡ (*rash''-eh*), a sudden fit of excitement or anger: ἢᾶἢῡᾶ ἄ ἔἢῡῡᾶῖ ἄη ἢ. ἄἢῡ.

Ρᾶῡῡᾶἰ, fits (of laughter): ἔἢ ῡᾶ' ἢῡἢῡῡ ἢ ῡᾶ ῡᾶῡᾶἰ ῡᾶἢῡῡ ῡᾶἢῡῡ, everyone was in fits of laughter at us; ἔἢ ῡᾶῡᾶἰ ῡᾶἢῡῡ ἄ' ἔᾶῡῡ ἄἢῡ, he was falling into fits of laughter.

REAMAIRE: *reamaire cloide* or *rim*, a large heavy stone or man.

REAST, *g. reairt (rasht)*, rest: *uén ro reart*, rest yourself; *éun tamal reairt ro tábairt ro*, to give him a spell of rest.

REAČA [*reite*], a ram.

REIO, liking: *tá ana-reio ašam leir rin*, I have a great wish, liking for that; *ro bí ana-reio aise leir a' šreivodam*, he had a great desire, inclination for the faith. (*Ruo* means sorrow or dislike).

REIŪLSÍ (*rile-shee'*): *tá n. 'n šarřúin ann*, he has a boy's giddy ways (said of a man).

REIŪRSE [*reiorse*], plenty, abundance, "lashings and leavings": *bí n. acu*.

REIŪTEAČ, settlement: *ar šřáb an reiorčis*, for peace sake.

REIM, power, renown: *ir múar an n. a bí lečta*.

REIR, will: *ir roicair reir óa máirtir (ní=v) ro véanač tá 'na númair [nařas]*, it is hard to do the will of two masters who are enemies.

REIČEAČ [*reieač*], a fit of passion or enthusiasm: *nuair a tucřav an reičeač air, úbatalřav ré a teanša 'na véal*, when he got excited he used to make his tongue wag with double speed: *'a ro-ucřav an n. air, ní břeářř leir an ruo a véanřav ré ná an ceann a čarav óioč*, if the mad fit seized him he would ask nothing better than to twist off their heads (of hens trespassing). Note that *ceann* not *cinn* is used.

R-řINCE, dance, spinning (of top): *ro čuir ré an top a' řince*, he set the top spinning.

ΡΙΥCΤ [ριοϰτ], shape, condition : **βι ρέ ι ρ. ργοιτε**, he was on the point of bursting ; **ι ρ. μύκτα**, on the point of suffocation ; **βι ρέ ι ριοϰτ Δ ΔΙΑΛΛ Δ ΔΑΙΤΛΕΑΜΑΙΝΤ**, he was in danger of losing his senses. See note under ριοϰτ.

ΡΟΞΔ, a choice (often in foll. phrases) : **ΔΟ' ΡΟΞΔ Ε ΘΕΙΤ 'ΝΑ ΔΕΔΡΕ ΝΟ ΞΑΝ Δ ΘΕΙΤ**, in either alternative (*lit.* any choice) whether it was right or wrong ; **ΔΟ' ΡΟΞΔ ΟΟ Ε Ο'ΡΑΞΑΙΝΤ ΝΟ ΞΑΝ Ε Ο'ΡΑΞΑΙΝΤ**, whether he left it or not ; **ΟΕΙΝ ΟΟ ΡΟΞΔ ΡΥΟ, ΤΑ ΜΕ Δ Ο'ΡΑΞΑΙΝΤ ΡΕ Ο' ΤΟΙΤ**, do as you please, I leave it to your discretion ; **ΞΕΘΔΑΘ ΡΕ Ε ΤΑΘΑΙΡΤ ΟΟ-Ν-Δ ΡΟΞΔ ΟΥΙΝΕ**, he can give it to whom he pleases.

ΡΟΙΝΤ, a portion : **βι ρΟΙΝΤ ΟΙ''ΤΙΝΙΡ ΟΡΜ**, I was in somewhat of a hurry : **ΝΙ ΡΑΙΘ ΔΙΞΕ ΔC ΡΟΙΝΤΙΑCΤ ΡΟCΑΙΤ**, he knew only a few words.

ΡΟΙΤΛΕΔΗ (*ril-awn*"), a riddle, a kind of sieve.

ΡΥΔΞΑΙΝΤ, rout, routing : **ΔΥΡΕΑΘΑΡ ΔΝ ΡΥΔΞΑΙΝΤ ΟΡΡΑ**, they put them to flight.

ΡΥΔΙΞ, cause, motive. **CΑΘ ΒΥ' ΡΥΔΙΞ ΟΥΙΤ ΟΥΤ ΙΡΤΕΔC?** What urged you to go in? **ΡΕ ΡΥΟ ΒΥ' ΡΥΔΙΞ ΟΟΜ ΟΥΤ ΙΡΤΕΔC**, whatever urged (induced) me to go in. (Used only in past tense with **βυθ**. **ΟΟΝΝCΑΘ Ο ΛΑΟΞΑΙΡΕ**, Dungarvan, suggests **τρυδις** as an explanation).

ΡΥΔΙΝΝΕ, a little quantity : **ΤΥΡ''ΟΜ [ΤΑΘΑΙΡ ΟΟΜ] ΡΥΔΙΝΝΕ CΟΙΡCΕ**, give me a few grains of oats ; **ΝΙ ΡΑΙΘ ΔΝΝ ΔC ΡΥΔΙΝΝΕ ΡΕΙΡ**, there was nothing there but a little cock of hay.

ΡΥΘΟΞ. ρ. cloice, a fair-sized stone, **ΡΥΘΟΙΞΙΝ**, a small stone.

ΡΥCΑΡ [υρcαρ], a shot : **ΟΟ ΔΑΙΤ ΡΕ ρ. ΛΕΙΡ**, fired a shot at him ; **Ο'ΡΥCΑΡ**, preceded by **ι** is used

adverbially and means "of a sudden," *i.e.*, "like a shot"; *ní i-oročar a xeiōcar i v'foqlam*, one cannot learn it all at once.

RUO, sorrow, concern: *čá ana-čatužav ħ ruo ořm i vcaob vār vo mčtar*, I am very sorry and grieved about your mother's death. Possibly *ruoa*.

RUČA, *pl.* —*i*, the stem of a branch, a stick for firing. Perhaps *ru-čin*, *pl.* —*i*, is more common.

SAŽAIN (*sine*) *f.* [Lat. *sagena*], a seine or large net drawn around a shoal of mackerel or spratts in a shallow place: *ir beaž a vřuil don t-ražain spratts acu anřo*, very few have got a spratt-seine here. (Spelled *řarōne* in Dict.)

SAŽAIRTEOIREACT, priesthood.

SAIÖUREAS (*sev''rass* or *sigh''rass*) wealth: *nin don t-raiöurear ažamřa*, I have no riches; *řear mčar řaiöur* (*sev''rish*) a man of great wealth.

SAIČIAC [*řai čiac*], blue-mould: *ř.*, *ruo a čiučřav* *ar do' ruo a včav čiočaoim*, blue-mould is what comes on anything that is not in use.

SAČINT, *f., g.* —*e*, desire, avarice; *nin mořan řaičt acu čuře*, they were not very anxious for it.

SAČEAC (*sah''hoch*), a vessel, a sacred vessel (the *pixis*): *čavřar amac na řaičře''*, bring out the tea-things (tea-tackles in people's English).

SAOŽAL (*say''ul*), existence, this world: *nin don řiampin ar a' řaožal řor*, no "champions" are to be had yet (in existence); *žeočavř ře 'mlan [čiočlan] a řaožail čeir an žcořact''ac řon*, he will live his natural span of years even though he has that cough; *čá numur''ca řa řaožal ačič*, she has too much of this world's goods.

ΣΑΟΡΞΔΙΟ, relief: **τά ραορξάιο μάαρ ανοιρ αισε, ρεοῦ** ἄρ ἀν ἀιτ ἄ ραιῖ ρέ 'να εῦρῆναίρε ροίμε (ῆ = ν) ρεο, in comparison with the place in which he lived up to this, he has now a good deal of comfort; **ἀν ἀιτ βυ' ῥαορξάιο ῥομ, ιρ ἄνν ἄ ραξάιαν** (*ry''ing*), I would go to the place most convenient for me.

ΣΑΟΤΔΡ, work, labour: **τά μέ ι [ἀρ?] ραοταρ**, I am out of breath.

ΣΕΑΡΔΙΟ (*shaf''id*), *pl.*—ι, a heifer.

ΣΕΑΝ''ΔΤΣ, history, stories of old times, the telling of such: **ῖι μο ῥεανα-μάταρ ἄ ῥεαναεῦρ ῥομ ορρα-ρον**, my grandmother was telling me about them. **Σεαναεῦραίρε**, an historian.

ΣΕΑΝ''CUM (occasionally **ρΔNCUM**), satisfaction: **ῥεάν ρ. ἀτά τυ ἄ ῖαινε ῥιομ ι ῥταοῖ ε ρ-ἀῖ?** What satisfaction are you trying to get from me for saying it? [-um is a frequent ending in slang words.—De H.]

ΣΕΑΝΡΕΔ[Τ], the Old Dispensation.

ΣΕΑΡΥΔΣ [**ρεαρῖαρ**], bitterness of feeling: **τε ρ. ἄουῖαιρε ρέ ε**, he said it in sarcasm; **νουαρ ἄ ῖεαῖ ρεαρῖαρ ἄστ ἄρ ῖοιμε**, when (*or if*) you felt bitter (angry) towards a person. (See **ρεαρῖ** under **μαλαίρε**).

ΣΕΙῖΘΕΔΗ, panting, owing to weakness or over-exertion: **τά ρεῖθεῖν ἀρ**, he is panting, or (*if from sickness*) there is an "impression" on him.

ΣΕΙΡΙῖΘΕΔΗ [**ρειρῖῖθεαν**], disgust: **ῖι ρ. ορμ**, I was disgusted.

ΣΕΘ, a great number, a "fright": **τά ρέ ἄς ιμτεαῖτ 'να ρεῖ (ho) ῖεαρξ ἀν τ-ρεαῖταιν ρεο**, he is turning out a perfect marvel this week. (Applied to one very hard at work).

ΣΖΑΙΠ: τάλις γ. βεας ζαοιτε, there came a little gust of wind.

ΣΖΔΙΝΕ, pl. ρζΔινη, skein.

ΣΖΑΙΡΤΕΑΔ''Δ, lungs: τά ceann οά ρζαίρτεαδ''Δ ταβάρτα, one of his lungs is diseased.

ΣΖΑΙΤΙ: νι θιονν ρέ ανη αδ ρζαίτι, he remains there only for short intervals. Pl. of ρζαταμ.

ΣΖΑΟΤΔΝ (*skay-hawn''*), a mirror.

ΣΖΕΑΘ (*shgow*), sloping (*Eng.* askew): κυρη αν ρζεαθ ε, put it on a slant; θι ανα-ρζεαθ ρε (said of a person running. See **CTOT**).

ΣΖΕΑΛ: story, circumstances of case: νι ριορ 'οεαν ρζεαλ ε, the explanation is not known; τρι ζα' ηαον ρζεαλ 'ο'εατα' ριθ θυαμ, the long and the short of it is that you escaped from me.

ΣΖΕΙΘΡΑ (θ=v), like following: νιν θρειτ ριορ να ρυαρ αιζε αν α αναλ τε νεαρ ρζειθρα cun μειρεαδ'ταιν, he cannot manage even to breathe (freely) because of his intense anxiety to make a living. A variant of ρζειμτε.

ΣΖΕΙΜ (μ=v) [*rcim*]: ουινη ζαν ρζειμ, ουινη τός-ραθ ζα' ηαο' ρυο νεαμ''ατιι, a person without ρζ. (eagerness, energy "go"?) is one who takes everything carelessly; νιν αον ρζειμ ιονατ cun μειρεαδ'ταιν, you have got no energy in you to make your living. So, too, ρζειμτε [*torture, dread*]: τά ρζειμ' αιζε cun α' ραοζαι, he is feverishly anxious about his worldly prosperity.

ΣΖΕΟΛΥC (deep λ), part between chin and throat: το κυιρεαζ αν τεαο ρε'η ρζεολυc αιζε. (Also pron. ρζεολυζ.)

ΣΣΙΑΗ, *gen.* ρσine, *pl.* ρσεana, knife : **βι ρσεana 'na** ρúte, his eyes looked wild or terrified ; **βι ρε αρ ρσεana cúci**, he was ready to stab her (figuratively) ; **εá na ρéιtini αρ ρσεana anoct**, the stars are stabbing the darkness with poniards of light ; **ρσεana-mupá [-mupóuc**, a mermaid, for **mapúci**], razor-fish. **Σσεana** in figurative sense is probably a form of **ρσεón**.

ΣΣΙΣ''ΙΡΕ, a mocker, a giddy girl : **ιρ úπταc Δ ρ. ι**, what a giggler she is ! **ηá βι Δ ρς'ς''ιρεact**, don't giggle.

ΣΣΙΛΙΣ-ΒΕΑΤΑΙΣ [**ρτειιε-βεατα**] : **εá ρε ανηρο 'na ρσιιις-βεαταις**, he is here as large as life.

ΣΣΙΨΙΣ [**ρcois?**], wind-pipe : **ηι ραιβ σηη ac βειρεαθ na ρσιúςε**, he was in his last gasp (*lit.* end of wind-pipe, remains of his breathing) ; **ηυαιρ βιονη na ραιιιρεαcα ó βεαρ Δ 'ρσιúςιt**, **ριν cúμηρα μύαρ ρεαρcαηηα**, the sighing of the southern cliffs is a sure sign of rain (the noise of the sea against the cliffs sounds, at a distance, like laboured breathing) ; **ρσιúςιρε**, applied contemptuously to one with a wheezing voice.

ΣΣΟΛ''ΑΙΡΤ [**ρcαιραιρτ**], a loud burst of laughter : **εαιρ ρι ρ. ραιρε αιρτ**. For the loss of **ρ**, *cf.* **υμαιρτ** for **υηραιρτ**.

ΣΣΡΕΑΒΑ, a sudden grab : **ευς ρε ρςρεαβα ρε**, he made a sudden grab at it.

ΣΣΡΙΟΣ''ΑΙΡΕ, a tall, thin, active man.

ΣΣΡΥΣΑΙ [**ρςρoςαι**], neck of a bottle.

ΣΣΥΑΙΝΕ : **εá ρ. μύαρ οιοθ ανη**, there is a great number of them there (*lit.* a litter, but not used in contempt).

ΣΙΑΒΡΑ (**υ=v**), *pl.* ριαβραιςτε, a fairy.

ΣΙΑΡΡΑĆ [ριοτρᾶĆ], *f.* breed, race; τᾶ ρ. ματ ιοντα, they are a good breed; ομοĆ-ρῖαρρᾶις ρεαθ ιαθ, they are a bad breed; ριοτρᾶιξιμ (ι silent), increase: ριοτρᾶι'ξι, increase and multiply; cε θυαις ᾶ ριοτρᾶις ᾶν ρεαρ ρον? From whom was the man descended? Cε θυαις ᾶ ριοτρᾶις ᾶν σγεατ? With whom did the story originate?

ΣΙΘΕ-ΡΥĆ [ρῖθε, a rush, ριτ, running]: τυς ρε ρῖθε-ρῦĆ ᾶ ὀ'ιαρρᾶĆ ορμ, he made a sudden dash at me.

ΣΙΛΕΑΡ, jailor.

ΣΙΛῖΝ, cherry: υο τᾶρ ρε ρῦαρ cυ' θεαρς λε ριλῖΝ, he blushed as red as crimson.

ΣΙΝΓΙΡΛῖΝῖ (*shing-ar-leen''-ee*), fuchsias, pendant ornaments. (The ρ is often dropped).

ΣΙΝΝᾶΝ, *pl.* -ᾶιν (pr. *shing-awn''*) [ρεανῖᾶΝ], ant.

ΣΙΝΤΕΑĆΑΣ, a donation, what is given by the hand: τᾶ ρ. λᾶιμ ματ ᾶιγε ᾶνν, he is a charitable man.

ΣΙΘΑΛ or ροβατ (*shub''ul, sub''ul*), a lather of soap, suds: ιρ ρεᾶρρ ᾶ ὀεαρρᾶθ υιρξε νᾶ ρεαρτᾶννα ροβατ νᾶ ᾶν ριον-υιρξε, rain water yields a better lather than spring-water; λιατρῖοι ροβατ, soap bubbles.

ΣΙΟΝ, weather (heard only a few times): τᾶ ρῖ ᾶρ ᾶ' οτρᾶ' ξᾶ' ηᾶον ριον ᾶ τιυρᾶθ, she is on the strand in all weathers.

ΣΙΟΤ''ΑΡΑĆ[Τ], neighing ("crying without tears"—De H.).

ΣΛΑΙΤ-ΜΑΡΞΑΘ (deep ι): ρῦαιρ ρε ᾶρ ρ. ιαθ, he got them at a dead bargain.

ΣΛᾶĆΑΡ [ρᾶλᾶĆαρ], what is gathered: ᾶ' ὀρῦαιρ ρῖθ μῶρᾶν εῖρς ᾶρῖερ?—ΣλαĆαρ βεας. Did you get

much fish last night?—A small quantity. (The word is also used as a verb *imperv.* τὰ ἴθι ἀμαρὴ ἡ ράταρ τοῖς ἡνίκα, off with you and gather for yourselves (said by a woman to her hens).

σλεαντός, a slaty stone (not same as ρλίνα, a slate) :

τὰ ἀν κραοῖ [κυρήα] ρο λάν οὐ ρλεαντόσα, this quarry is full of slaty stone.

σλιζε, *pl.* ριζτε (*shilt'teh*), *f.* way : τὰ ρέ ρα τριζε ὄομ, it is in my way ; τός ἀρ ἀ' τριζε ὄομ, take it out of my way ; τὰ ρέ ἰ μο ριζε, it is in my way.

σλιζε-σίος, a situation, means of livelihood.

σλίμπινι, something which confuses the eye-sight of the aged or sick.

σλιομαδόοιρ (*shlim—*), a smooth deceiver.

σλιτίοε, *pl.* ρλιτίοι [ρελτιοε], a snail (with shell). English-speaking people around Dungarvan call it "shellidy." A snail without a house is called ὄρῦό-τιν ; ὄρῦό-τιν, ἀν βεαταίξε"ἀδ ἑάσῶνα ἀδ ζῶν ἀον ρλιόζᾶν (*shlegawn*) ἄ βεῖτ ἀρ, the ο. is the same animal but has no shell.

σλιύκαϊοέιρ, a false, plausible man, a malingerer, ὄυινη βέαδ ἀ' ἑνεσῶσῶιτ ζᾶν ἀο' ρυθ ἄ βεῖτ ἀρ, one who complains when nothing is the matter with him.

σλιύκτ* [ρλιόκτ], descendants, posterity : ὄυθαίρτ ρέ ἡδ βέαδ ἀον τ-ρλιύκτ ἀνν ὄιοθ, he said that their race would die out. Often as follows : ἡρ ἀμ"ἀλλὰδ ἄ ὄυινη' ἑ, τὰ ἄ ρλιύκτ ἀρ, he is an awkward man, he wears or shows the results of it.

* I have observed that the tendency to use u for o is not confined to cases where the influence of m or n is felt. λυέτ for λοέτ is another example.

ΣΥΛΑΞ, *pl.* ρυλαίξι, a host, a horde.

ΣΜΑΚΤΑΔΗ, a little baton for killing large fish when hauled in

ΣΜΕΔΡΤΟΙΟ, *pl.* —ι, a pebble [a burning coal].

ΣΜΙΟΤΑΟΙΛ ζάιρη [ρμυτζαι], a smile or grin. See Verbs, βίοςαρηδοι, note.

ΣΜΟΛΑΚ (deep ι), a thrush: ιρ ζεαυ τε νεαυ ρμολαιζε" ε, it is like (*i.e.*, as comfortable as) a thrush's nest.

ΣΗΔΘ, the end of a candle: υι Δ τετεριο ριν θεαναυ ρυαρ υιρη, θαιρηαυ ρι Δ' ρηαυ θε'η ρε, she was done up in such style as to take the shine out of the moon. (This word is used in the people's English for candle-end.) [τυζ ρε ρηαυ αιρ, he snapped at him.—De H.]

ΣΗΔΙΘΜ, *pl.* ρηαμ"αηηα, *f.*, a knot: αν τ-ρηυιθμ (*thon-ime*").

ΣΗΔΙΣΗ, snuff. [From "sneezing."—De H.]

ΣΗΔΣ, polish, good appearance: εΔ ρε Δ cleac"ταιη [Δς τυυλεακταιη] ζο λεθρ, ιρ θεαζ οΔ ρηαρ αιρ ηΔ αιρ Δ εϋρηαμ, he is earning a good deal; neither he nor his family has much to show for it (*lit.* "it is little of its lustre that he has," the nom. to ιρ is contained in the prep. προ. αιρ. "what is on him").

ΣΗΔΤΑΘ, *pl.* ρηάταιοι or ρηάταιοιάδα, *f.*, a needle, hand of a clock: αν τ-ρηάταυ μύιρ, αν τ-ρηάταυ θεαζ, the large hand, the small hand. (The final ο of sing. is sometimes pronounced slender.)

ΣΟΚ"ΑΙΡΕΑΚΤ, steadiness, settled state: εΔ αν Διρηιρ αρ Δ ρ., the weather is settled; οη ρε αρ Δ βοζ-ρ. ε, he did it quite at his ease.

SOÇAR [wealth, profit]: *ταλαμ μαίτ cun ποçαιρ*, good land for cream.

SOISZÉAI (*ροι = see*), *pl. ροιρζέαιται*, a sermon. (The common word *ρεαναμίιν*, *pl. ρεαναμίιντί*, also used.)

SOLAS, *pl. ροιρε*, light.

SPADOAOL': *ρ. ζαοιτε*, a wind coming in gusts. See Verbs, *βιοζαρησολ*, note.

SPÁIRNE [*ρραιρν*, contest, distress]: *νά cυιρ δον ρ. αιρ*, do not vex him (by introducing a disagreeable topic); *πέ ρραιρ'inne Δ θυαι ιαο τε ρειρμιζε*, whatever crossness seized on them recently.

SPÉIR, brightness, a nice dress: *ναç βρεάζ αν ρρείρ ατα αιçi?* Isn't she dressed up in dazzling style? *ιρ βρεάζ αν ρρείρ ατα 'ζε'ñ ζριαν ινοιυθ*, the sun is very bright to-day; *νίν δον ρρείρ 'ζε'ñ ναç [ç] ρον*, there is no gloss on that colour; *νίν δον ρρείρ 'ζε'ñ τι' ριν*, there is no head-room and light in that house; *ρρείρμιιit*, airy, roomy (of a house or place). See under *αερ*.

SPETEΔHΔÇ, a ditch that has been set afire, a bonfire.

SPÍΔÇ, inconvenience, interference: *νί cυιρ éinne δον ρ. ορη*, no one annoyed me, interfered with me.

SPÍΔCÍΔIRÍ, spectacles.

SPRIÚNΔH [*ρριονάν*], gooseberry bush or fruit: *βιονν να ρριυνάιν αιβιζ αρ ιινν τεαçτ λαε 'τε [ρείτε] Δεαζλάιν*, gooseberries are ripe about St. Deglan's Day.

SPLEΔOÇAS, dependence: *ζαν ρ. αρ éinne*, independently of everyone; *νίν πέ 'να ρ. ανοιρ*, he is not depending on him now.

SPRΔIHHMÍHÍ (*sprang.*), little sparks.

- SPPIAC** : *nin don r. ann*, he has no spirit, pluck.
- SPPIUC** : *g. rpreaca*, energy, dash : *vi ré lan ro rpiuc*, he was all dash ; *vi ré' ana-rpreacamat*, very energetic ; *nin éinne cun na uoime ro rpreacacò*, there is no one to rouse up the people.
- SPRONH**, *g. rprinne* (*spring"eh*), a kind of fork with more than two prongs, a "sprong" : *bun rprinne*, the head of the sprong, the fork end.
- SRAOC** [*rpaot*] (*sray"uch*), a sneeze : *cuir ré rpaoc[é] ar*, he sneezed.
- SRAIT**, the rates : *feap rpaite-uailiucacò* (*ò=w*), a rate collector.
- STAO**, stop, stoppage : *ta an cloz 'na rtao*, the clock is stopped ; *vi rtao 'na caint*, there was an impediment in his speech.
- STAO** [*rtaio*], state : *ar rtao a' peaca mapò*, in the state of mortal sin : *ar rtao na ngrarta*, in the state of grace (*ngarta plural* is commonly used for the *sing. ngar*).
- STAIIC**, a peg, a stake.
- STAIN**, tin.
- STAIR**, starting point, start (with attendant circumstances) : *taimis mé don rtair amain zo oti an ait roo*, I came on without stopping to this place.
- STEAL**, a dash of water or liquid : *o'feapir uuit pata na rteal de'n uirge rin*, a potato would do you more good than a dash of that water (of weak tea).
- STEARZAN**, stumbling esp. in speech : *rtearzacacò*, stumbling (in speech) : *na bioò don r. ort* ; *ro bain r. oo*.

STR-ΕΑΡΑ, *pl.* ῥτῆ-εαράι (ῥαί=*piece*), step: ξεθ-μίω
 ῥαῖρ να ῥτῆ-εαράι, we will go up the steps.

STRΘ, an interruption, a stoppage: ῥτῆθ ὄο εὐρη ἀρ
 ἔιννε, to stop one to talk to him; “ἐὰ κατῆξασθ
 ὀρη ξο εὐρηεῖρ ἄον ῥτῆθ ὀρη.” “ἢί γὰ ὄοιτ.”
 “Ὀιορ δ’ ῥέδαινε δ’ ῥαίο ἄον τυαιῖμ ἀξυτ ἀρ
 να ηαιοῖεαυνα.” “I am sorry I stopped you.”
 “It makes no matter.” “I was seeing whether
 you had any information about the (people’s)
 ages.” Ὀ’ῥέιοιρ ξο ὄταθαιοῖῥά ῥτῆθ ὄ ὄεαρ
 εὐξαμ, perhaps you might come southwards to
 see me.

STUΔΙC *f.*, a little hill; a fit of sulks: ἐάμῖξ ἀνα-
 ῥτυαίε ἀρη, he got very sulky; βαῖρη να ῥτυαίε
 (place name). *Adj.* ῥτυαααε, sulky.

STUΘΑΘOR, good sense, sobriety: ἢῖν ἄον ρ. ἀνη, he
 is not all steady; ῥεαρ ῥτυθαοῖρηα, εεαρτ, a
 really sober man.

SUΔH, slumber; ἐὰ ῥέ να ῥυαν-ἄοοταθ, he is fast
 asleep.

SÚIL, eye: εὐρη ἀρ ἄ ῥύιλ ὄομ ἔ, εὐρη ιη ἰύιλ ὄομ ἔ,
 remind me of it, draw my attention to it; καίῥῖθ
 μέ εὐρη ἀρ ἄ ῥύιλ ὄιθ . . . I must remind you
 (of something).

SÚIM, *g.* ρυίμε (*sim-eh*) interest, value; ἢί εὐρηεαυ
 ῥιαθ ἄον τ-ῥυίμ ἀνη, they take no interest in it;
 ἢῖν ἄον ῥυίε ρυίμε ἀνη, it is of no use (of corn);
 ἢί ῥαξαιθ ῥέ εὐν ρυίμε ὄοιτ, it will not turn out
 profitable for you.

SÚIAC [ῥύξιαε], gravy.

SULC, happiness, pleasure, satisfaction; ῥυαιρ μέ
 ἀνα-ῥυιτ ἀνη, I found much pleasure in him (*i.e.*,
 in his society); ἢί θεαθ ἄον τ-ῥυιτ λεατ ’να

ζσαντ, their conversation would afford you no pleasure; *ní μαιθ μορίαν ρυττ ρα ια ινοιυθ*, there was not much satisfaction in this day (it was not an agreeable day); *ní μαιθ δον ρυττ δαα δην*, they took no pleasure in it.

ΤΑΘΑΡΑΘΑΣ: *φέαδ δ' θαιinne θρεαξ τδ δζαμ, ζαν δον ταθαραθαρ ι ρνα τοβδιν*, look at the good milk I have, without any special excellence in the vessels.

ΤΑΘΣC [τάρc] *νά ταιιιρc*, tale nor tidings.

ΤΑCΑ (*thak'ah*), support: *ταΙΘΡ* (or *pl. ταΙσι*) *ι οτασα τειρ*, go and help him (by holding the bag whilst he is getting his back under it); *ní μαιθ δον ταcα 'ζε δυν δ' cιρεδν το εδδαιιρτ αρ δ' ορηom*, he had no support to help him in lifting the basket on to his back.

ΤΑΙΘΘρεαθ, *pl. ταΙΘΘριαντα*, dream. Hence verb *ταΙΘΘριζιm*, to notice, appear; *ταιθθριζεαρ αν-φuar ινωε ε*, I noticed (or felt) it very cold yesterday (*θρεαταρ* or *φuarιεαρ* will also do); *νιορ ταΙθθρι' ρε ρδ-φαδα ούμηρα*, it did not appear too long to me; *βιm δ' ταΙθθρεαθ αρ δ' θριαν ρον ραν οιοθε*, I dream of that pain at night (*i.e.*, the pain makes itself felt even in sleep); *τα ρε μαρ δ' θεαδ ταΙΘΘρεαθ οom ζο ο'αιιιζεαρ ε*, I have a kind of fancy that I heard it.

ΤΑΙΡθε (*thar' if-ch*), profit, advantage; *ταιρθεαδ*, important; *ní ραζαιθ ρε δυν ταιρθε οιιτ*, it will not turn out to your advantage; *ταιρθιζιm* (*thar-iv-ee'im*), profit, gain: *ειρεαν α ταΙρθιζ* (*har'-iv-ig*) *οιοθ*, it was he that profited by them (by those people); *ní μορίαν α ταΙρθεοδαιθ* (*har-iv-oh'-eh*) *ρε θε*, he will not profit much by it.

ΤΑΙΤΙΞΕ (*thah-hee'*), practice, familiarity (very common); **ΑΡ ΤΑΙΤΙΞΕ ΤΑΣΑΝΝ ΞΑ' ΗΑΟ' ΡΥΟ**, practice makes perfect; **ΕΔ ΡΕ ΙΜΙΞΤΕ ΑΡ ΜΟ ΤΑΙΤΙΞΕ**, I have lost the practice of it; **ΕΔ ΝΕΑΜ-ΤΑΙΤΙΞΕ** (*nah' ha-hee*) **ΟΡΜ**, I am out of practice (of language or of any action).

ΤΑΛΑΜ, *g.* **ΤΑΛΙΑΝ** [ταλιαν], *masc.* with *adjs.*, when used without *adjs.* its *gen.* appears sometimes as *fem.* with article, *na* **ΤΑΛΙΑΝ**: **ΤΑΛΑΜ ΘΕΑΡΞ**; **ΤΑΛΑΜ ΘΡΙΟΡΞ** (*brisk*), friable land, *i.e.*, with lumps easily breaking; **ΤΑΛΑΜ ΙΝ ΦΑΡΑΞ**, wild or unproductive land; **ΝΙ ΦΕΑΘΑΡ ΜΕ ΡΕ ΛΕΙΤ ΣΕ ΛΕΙΡ ΤΑΛΙΝΤΙ ΝΑ ΗΔΙΤΕ ΡΕΟ**, I do not know precisely (severally) to whom the fields (lands) in this place belong; **ΘΕΑΗΡΑΙΘ ΡΕ ΑΝ ΤΑΛΑΜ**, it will do, it is sufficient.

ΤΑΜΑΝ [a block]: **ΕΔ ΤΑΜΑΝ ΜΑΙΤ ΘΑ ΔΟΙΡ ΤΑΘΑΡΤΑ ΞΕ**, he has lived a good part of his life. [Pronounced as if **ΤΑΘΑΝ** or **ΤΟΝΝ**.]

ΤΑΟΙΘΕ, tide: **Τ. ΡΥΡΤΑ** [ηαθαρτα, ηο-ηυρτα], spring flood tide; **ΤΥΙΤΕ ΜΑΛΥΗΡ** [μαλ-μυηρ], neap tide; **ΕΔ ΑΝ ΤΑΟΙΘΕ Α' ΛΙΟΝΑΘ**, the tide is coming in; **ΕΔ ΑΝ ΤΑΟΙΘΕ Α' ΤΡΑΔΑΙΝΤ** [τραδζααιντ], the tide is going out; **ΕΔ ΡΕ** [αρ?] **ΛΑΝ ΜΑΡΑ**, or **ΤΑΟΙΘΕ ΤΥΙΤΕ**, it is high tide; **ΕΔ ΡΕ** [αρ?] **ΤΡΑΔ' ΜΑΡΑ**, it is low water [μαρα, *gen.* of *μυηρ*, the sea]; **ΤΡΑΔ' ΜΑΛΥΗΡ**, low water in neap-tide; **ΤΡΑΔ' ΡΥΡΤΑ**, low water in spring-tide. The verb **ΤΡΑΔΑΙΝΤ** above is used of a football (or bicycle tube) from which the air is escaping: **ΕΔ ΑΝ ΛΑΝΑΝ Α' ΤΡΑΔΑΙΝΤ**, the bladder is getting deflated. See **ΔΕΡ**. (**ΛΙΞΙΝΤ ΤΡΠΘ** is used of a vessel containing a liquid: **ΕΔ ΑΝ ΣΙΟΤΑΛ Δ Λ. Τ.**, the kettle is leaking. This phrase

would not be accepted as referring to escape of air. Δ' ταρραίνστ να ζαοίτε is said of a vessel which is supposed to be air-tight, but is not.)

ΤΑΡΘ, *g.* τειρθ (*thir-iv*), a bull. Compare θρατ, *g.* θρουτ (*brit*).

ΤΑΡΡΕΤΑΙ, deliverance: $\theta\acute{\iota}$ ρέ Δ' $\theta\epsilon$ ανα θ αν τ. εατορρα, he was acting as peace-maker between them.

ΤΑΣΤΑΙ, a testing, experience: $\tau\acute{\alpha}$ τ. Δ σασ ορρα, I have had experience of them.

ΤΑ"ΤΑΝΝΑ, fits: τ. κορα δ' ταίγε, fits of coughing. [Also ταο θ αννα.—O'C.]

ΤΕΑΣΑΙΡ, a fairly large quantity: $\eta\eta\theta$ Δ' ράιτ Δ ον τεάσαιρ έίρς; $\eta\eta$ Δ ον τεάσαιρ ρ'λα δ αιρ ρα ταλα θ ρον, there are not many weeds in the land; $\tau\acute{\alpha}$ ρέ Δ' τεα δ τ Δ να-τεάσαιρτα, θ ια Δ θ εαννα δ' $\Delta\theta$, he is getting very stout, God bless him.

ΤΕΑΣΑΣC, instruction: $\tau\upsilon\varsigma$ ρέ Δ να-τεάσαιρ $\kappa\acute{\upsilon}\mu$ -αιρτε, he gave a very good instruction.

ΤΕΑΝΣΑ (*tang'ah*), *g.* —*n*, *pl.* τεαν"σα δ α, *f.*, a language: $\tau\acute{\alpha}$ να ρεα δ τ θ τεανσα δ α 'σε, he knows the seven languages (*i.e.*, all the principal languages); ρεαρ τεανσαν, an interpreter.

ΤΕΑΝΣΑ θ Δ' Δ Ι θ Ε ($\theta=v$): η ρ θ τ δ Δ' τ. θ υαιρ ρ $\acute{\upsilon}\mu$ Δ ρ μ αι θ ι θ ι θ , it was an unluckily valentine that met me this morning.

ΤΕΑΝΝΤΑ, a prop, a support: θ ι θ θ ατα 'να τεανντα γ canna 'να λ α μ ει' Δ ι δ ι, she used to carry a stick as a support (in one hand), and a can in the other hand; ρυαιρ ρέ Δ να-τεανντα θ υαις, he got a lot of help from him; ι θ τεανντα, puzzled, in a fix (*lit.*, held tight as a prop between a wall and the ground).

ΤΕΛΕΒΑΝΑΣ, a receipt.

ΤΕΙΘΕΑΙ, a title, a heading.

ΤΕΙΘΕΑΙ [τείμεαί], a sign, trace; ῥαοίταρ ζο
βρεαα μέ τείθεαί εἰςιντ οἶοτ, I thought I
caught a glimpse of you.

ΤΕΩΛΑΙΘΕ, fond of one's comfort, unwilling to
undergo hardship: ναα τεώλαιθε αν ουνε ε?
How fragile he is! ἱρ ἕνταα τεώλαιθεαα α' ρόρτ
ουιν' ε, he is a remarkably soft kind of person.

ΤΙ, in such phrases: εα ζα' ηαο' ηυο αρ βύρ οτι,
everything is persecuting you, following you to
do you an injury; εα ορο'-ζαταρ αρ α τι, she is
being attacked by a serious disease. Τι is also
used with αρ to denote "on the point," but
observe that the τ is aspirated: θιοταρ αρ α τι
τεαατ, they were just about to come. (The
reason of the aspiration is that literally the
sentence is, "they were on the point of it, viz.,
coming.")

ΤΙ[ζ], a house: αν βεαν-τιζε, the house-keeper;
βεαν α' τιζε, the mistress; α' τι' ηηδ-ηιαο (*waw-
ree' adh*), at Margaret's house; α' τι' ηδαοραια,
at Patrick's house.

ΤΙΖΕΑΣ, management of a house; ηιν αο' ηιατ αν
ευν τιζιρ α οεαναο, he is of no use in managing
a house.

ΤΙΟΜΔΙΝΤ, a drive: ἱρ ηυαρ α' τιομαίντ ε, it is a
long drive.

ΤΟΟΤ, *pl.* —να, a tick for a bed.

ΤΟΙ (thei), will: εαμης ρε τε τοι η'αιγνε, it
pleased my mind (*lit.*, came with, agreed with
the tendencies of my mind—said of a piece of
Irish); εαμιζεαοαρ αρ τοι α εειτε ε ριν α

ὁέανθ, they made an agreement to do it; τυγ
 ρέ [α] τοιη ήειη οι, μαρξαθ ἀ'ρ δοναδ ἀ'ρ λάη α
 εὐιη 'να πόσα, he gave her her own way (as
 regards) fair and market and putting her hand in
 his pocket.

ΤΟΙΤΕΔΗ, *m.* [τοίστεδη], conflagration.

ΤΟΜΑΣ, measuring: λυετ τομαρ να ταλύση, land-
 surveyors.

ΤΟΥΗ-ΤΑΟΣΑΔΤ, vomiting: εάμης τ. αη.

ΤΟΡΑΘ: ηίν δον τ. αηε οητ, he pays no attention
 to what you say; ηί εαδαιρητοίρ δον τ. οηη, they
 would pay no attention to me, set no value on
 my words; τά τοραθ α ράιντε 'ξε υαοιηε ειτε η
 θεαζάν τηάετ υιηη, other people have the benefit
 of her health (*i.e.*, the labour by which she lost
 her health) and there is little talk of her.

ΤΟΡΗΑ [τόρηεαδ], *pl.* τόρηαι, thunder, thunder-
 storm: ηίν δον τ-ρηον αηη ιη μεαρηα ηά αη τ., no
 kind of weather is worse than a thunder-storm;
 ηά βί α' ταρηαιηετ ηα υτόρηαι εηζαηηη, do not
 bring us the lightning storms (by speaking of
 them); ηί ραιθ δον υεαληηαη τόρηαι αηη, it had
 no appearance of thunder.

ΤΟΡΤ: ηίν δον τορη αηη, there is no bulk, body, in
 it (of straw).

ΤΟΣΑΔ", *g.* τορα[ιξ], beginning: ρηη ε αη τ-αη α βί
 τοραδ" 'ξε ρα λεαθηεα ζαοιαιηη τεαετ αμαδ,
 that was when the Irish books began to appear.
 (A common expression often used instead of the
 verb τορηαιζιμ); ζεα-τιη τορα', the front-board
 of a cart (ζεα-τιη υειηε, the tail-board); εηαηη
 τορα', the fore-mast.

ΤΡΑΙΩΝΗ, panniers hung to a horse's back [πάροδος], sometimes called *υαλλαιζε άρρα*. The word is used of trappings generally.

ΤΡΑΙΩΙΡΕ, a tray.

ΤΡΑΤ, time: *in am 'r a vτρατ*, in due time; *τρατ-αμαι*, early; *τραταμαλατ*, *subs.*, 'α *μβεινν ανηρο in αον τραταμαλατ*, if I come anyway early.

ΤΡΕΑΡΡΑ, a Jew's harp (not a trumpet): *ni ταδαιρινν τ. ζαν τεσγσ ορε*, I would not give a Jew's harp without a tongue for you. See *τροιμπεαο*.

ΤΡΕΙΘ (*trev*), tribe, class: *τα τ. θαοινε μαρ rin ανη*, there are people of that class; *ni θε τρειθ Όυν-ζαρδαν ιαο*, they are not Dungarvan people.

ΤΡΙΑΛΛ, a trial, an examination: *ναρθ μύαρ α' τριαλλ ζε'η θρεαρ βοτ ε?* Was it not a great trial (feat, experience) for the poor man; *ταινιζ τριαλλ ορηα ρα ζαολαινν*, they were examined in Irish.

ΤΡΟΙΜΠΕΑΘ, a trumpet. See *τρεαρρα*.

ΤΡΟΙΡΛΙΝΝ (*thrip'ling*), kind of fish, the tumbling-cod.

ΤΡΥΑ[Ξ], pity: *θι με α' θεαναθ τυα' οιβ*, I was pitying you; *ταινιζ τυα' ζαμ οιβ*, I fell to pitying you (a common form); *θι τυαξ ι μο εροιθε αζαμ θε*, there was pity for him in my heart.

ΤΡΥΣ [τοιρξ], a cause, reason. Used only as follows: *νιορ ταινι' ρε ανη τυρ 'r μιρε ζαν (α) θειτ ανη*, he did not come because I was not there.

ΤΡΥΤΑΝ [τυταν], anxious expectancy; *τυταναδ*, *adj.*: *τα να θεαταιζιζ τ. λειρ αν μβιαθ*, the animals are looking forward to their meal. Note the exchange of *τρ* for *τη*, and *cf.* the variant of *um* *ηοολας* under prep. *um*.

ΤΥ"ΔΙΡΙΜ, opinion (see under **πέ** and **ρερό**), *adj.*,
τυ"διριμεαδ, intelligent.

ΤΥΑΙΤ, *g.* **τυαίτε**, country (as opposed to town):
Σαολαιν τυαίτε (*thoo"á-heh*) **Δ** **βί** **Δίγε**, his Irish
 was country Irish, the correct Irish; **οο** **Σαδ** **πέ**
αμαδ **ρα** **τυαίτ**, he went off into the country (**ρέ'n**
τυαίτ not heard).

ΤΥΑΤΑ, laity (collectively).

ΤΥΑΤΑΙΘΕ", *pl.* **τυ"αταιθε**, a layman.

ΤΥΙΛΕΑΘ, an increase, an addition: **νί** **ραιθ** **Δ**
τυίλεαθ **μαρ** **ξεαλλ** **Δίρ**, he was done for, there
 was nothing further about him; **οέανραιθ** **Δ**
τυίλεαθ **'ζυρ** **Δ** **τυίλεαθ** **Δι'** **τιμρ** **ορηα**, people in
 ever increasing numbers will imitate them.

ΤΥΙΝΗ (*thin-een'*), a tumbling fish, smaller than the
 porpoise [tunny, *Dineen*].

ΤΥΝ, bottom, end; **ι** **οτύν** **Δ'** **τ-ρέιπέιτ**, at the end
 of the church; **νίν** **τύν** **νά** **σεαν** **Δρ** **Δρ** **ριορα**
ρον, there is neither head nor tail to that shop,
 no system; **πέ** **τύν** **Δ** **οίν** **πέ** **ε**, he did it under-
 hand.

ΥΔ', the grave: **ραν** **υδ'**, in the grave (so pronounced
 in all cases, never **υαίς**).

ΥΔΙΗ, time: **τος** **τ'υαίη** (or **Δίμρρη**), take your time;
νί **θεί'** **πέ** **ο'υαίη** (or **ο'υαίη**) **ΔΣαμ** **ε** **οέαναθ**, I
 shall not have time to do it.

ΥΔΙΡ, hour, time: **οίν** **πέ** **ζο** **μαίτ** **Δρ** **ρεαδ** **να** **ηυαίρε**
ρην, it did very well for the time being.

ΥΑΙΛΑΔ, *pl.* **υαίλαίγε**, a burden: **ί** **νέιν** **Δ'ρ** **Δ** **ηάρο-**
υαίλαίγε, herself and all her trunks; **Δρο-**
υαίλαίγε, panniers placed on a horse's back
 [**ράρσοδς**].

υῶτ, *g.* —Δ, bosom, chest; πιάνα ἰ μβέαι μ' υῶτα, pains in my bronchial tubes.

ὑΐNSEΔC, *pl.* ὑΐηραδα, a foolish person: ταραχῆς τυ ρέιν ἀρ ἀνοίρ ἐυ' μαίτ 'ρ ὕρέατα [ρέαυραῖο] τυ, νυαίρ ηἰά τόερά κυμαίρ' ὑΐηριζε, extricate yourself now as best you can, since you would not take a fool's advice ("fool" used in a self-depreciatory fashion, it really means "one who has not too great a conceit of his own wisdom"); ὑΐηριάδατ, foolishness: Δ εῦρο ὑ. ἠέιν τυ' εἰονταε τείρ, his own folly was answerable for it,

υΐSZE COIS'RICIN (*kush'rik-in*), holy water.

υMUR'CA or numur'ca [ιομαυραῖο], too much; εἰα numurca ὅε'η ὅλαρ Δ' ὕεαυτα ἀρ Δ εῦρο Ἰαοταίν, there is too much of the English accent about his Irish.

υRḠŪR (*ruwoor*"), the greater part, or as adv. for the most part, as a rule: τυS μέ υρḠŪR Δ [oe'n] εἰα ἰνοε ἰ ρνα ρΔΙΛ'τρεαδα (ρ=fw), I spent the greater part of yesterday on the cliffs.



NOUNS OF DEGREE AND KINDRED EXPRESSIONS.

[NOTE.—The learner may pass over the theory stated in this note. It is put forward with a desire to get a little more information on a difficult point of grammar.—In all expressions like ὅα ὄοιμηναετ ἰ ἀν ὄβαν, "deep though the river is," the ὅα contains the masculine possessive pronoun, and therefore aspirates, as Father O'Leary explains. ὄβαν is feminine, therefore the Δ of ὅα does not

refer to the river. We may say of the river $\tau\acute{\alpha}$ $\nu\omicron\iota\mu\eta\epsilon\alpha\tau$ $\mu\acute{\upsilon}\eta\eta$ $\alpha\eta\eta$. The $\alpha\eta\eta$ means "in it"—*i.e.*, "in existence," and does not refer to the river. The possessive pronoun corresponding to this will be masculine. We might then hazard the analysis: "for the existing (actual) depth which the river is." The preposition, however, should have an adversative force, which is not apparent in this rendering. The fact that such nouns as $\nu\omicron\iota\mu\eta\epsilon\alpha\tau$ must be separated from a following definite noun by ϵ or ι is a proof that a relative form of η is understood. $\tau\acute{\alpha}$ and other verbs may be used immediately after nouns of degree. See note to $\rho\epsilon\lambda\theta\alpha\rho$ below.]

$\Delta\omicron\iota\upsilon\tau\epsilon\alpha\tau$: $\beta\alpha\iota\lambda\iota\zeta\epsilon''\alpha\theta$ $\rho\acute{\iota}$ $\lambda\acute{\epsilon}\iota\tau\epsilon$, $\nu\acute{\alpha}$ $\Delta\omicron\iota\upsilon\tau\epsilon\alpha\tau$ ϵ α' $\eta\alpha\tau'$ $\upsilon\eta\eta\eta$, let her take herself off now, high though her hat is.

$\Delta\omicron\sigma\tau\alpha\tau$: $'\acute{\alpha}$ $\Delta\omicron\sigma\tau\alpha\tau$ ϵ , old though he is.

$\beta\eta\epsilon\acute{\alpha}\zeta\tau\alpha\tau$: $'\acute{\alpha}$ $\beta\eta\epsilon\acute{\alpha}\zeta\tau\alpha\tau$ Δ θ' $\rho\acute{\epsilon}\alpha\tau\alpha\eta\eta$ $\rho\omicron\eta$ $\nu\omicron\iota\tau$ $\rho\acute{\epsilon}$, $\eta\eta\eta$ $\Delta\omicron\eta$ τ $\rho\lambda\acute{\alpha}\iota\eta\tau\epsilon$ $\Delta\eta$ $\rho\acute{\upsilon}\eta\eta\eta$ [$\rho\omicron\zeta\eta\eta\eta$] $\Delta\iota\zeta\epsilon$, well though he appears to you, his health is not all good.

$\epsilon\iota\upsilon\mu\epsilon\alpha\tau$: $'\acute{\alpha}$ $\epsilon\iota\upsilon\mu\epsilon\alpha\tau$ ϵ $\Delta\eta$ $\tau\eta\acute{\alpha}\nu\eta\eta$ $\tau\acute{\alpha}$ $\rho\acute{\epsilon}$ $\rho\upsilon\Delta\eta$, calm as the evening is, it is cold.

$\theta\epsilon\iota\sigma\epsilon\alpha\tau$: $\beta\iota\omicron\eta\eta$ $\zeta\alpha'$ $\eta\alpha\theta'$ $\rho\upsilon\theta$ $\acute{\alpha}$ $\theta\epsilon\iota\tau''\epsilon\alpha\tau$ $\alpha\eta\eta$, everything there is very nice.

$\rho\acute{\alpha}\iota\theta$: $'\acute{\alpha}$ $\rho\acute{\alpha}\iota\theta$ (*add*) ϵ λ η $\epsilon\acute{\alpha}\eta\theta\epsilon$, $\eta\eta$ $\eta\acute{\alpha}\iota\tau\tau\eta\eta$ ($\eta\eta=\eta$) $\eta\Delta$ $\rho\iota\acute{\alpha}\epsilon\Delta$, however long the credit, the debts are not forgiven; α' ρ [$\acute{\alpha}$] $'\acute{\alpha}\iota\theta$ $\tau\acute{\alpha}$ $\Delta\eta$ $\theta\beta\alpha\eta$ $\theta\epsilon\eta$ $\lambda\acute{\alpha}\eta$ $\Delta\zeta\alpha\eta\eta$, and considering the length of time the work is on our hands; $\rho\acute{\alpha}\omicron\iota\tau\epsilon\alpha\rho$ $\zeta\omicron$ θ' $\rho\acute{\alpha}\epsilon\tau\alpha\theta$ $\rho\acute{\epsilon}$ $\zeta\alpha\eta$ $\theta\acute{\epsilon}\alpha\eta\alpha\theta$ ϵ , $'\acute{\alpha}\iota\theta$ α' ρ $\zeta\upsilon\eta$ $\epsilon\upsilon\tau\alpha\iota'$ $\rho\acute{\epsilon}$ $\Delta\eta\eta$, I thought he would leave it undone, he was so long in setting about it.

ῥεῶδας: *καίτημιό μεαρ το ῥβαινε το ἀῖρ ἄ ῥεῶδαρ ἄ ῥυαίρεαμαίη ε*, we must show him respect, he was so kind to us. The difference between *τοῦ* and *ἄ* with such nouns as these is that *τοῦ* means "in spite of," and *ἄ* means "because of." See under *μηρεᾶτ*. The article can be sometimes used instead of *ἄ*, as below with *ἀναμάριθεᾶτ*.

ῥιορῖραῶτ: *'ἄ ῥιορῖραῶτ ὁ ῶοιν ἄ τιτ ροη ἀμαῶ,* recently though that happened; *'ἄ ῥιορῖραῶτ τοῦ ἄ ῶείλ' ἰαο,* *'ἄ ἄῖο ὁ-η-ἄ ῶείλ' ἰαο,* near as they are to one another, far as they are from one another.

λυίθεᾶτ: *τοῦ λυίθεᾶτ ἰ,* weak though she is.

μηρεᾶτ: *ἄ μηρεᾶτ ἄ τοῦβαιρ ῥε ἄ τ-διρρεανη,* owing to the rapidity with which he said Mass.

ἀναμάριθεᾶτ (*on-uv-ee''-ocht*), seldomness: *τοῦ μαίτ ε ἡ ἄη ἄ. ἄ τοῖρητῆρ ε*, what good is it (a prayer) when it is said so rarely.

ῶ [ōm], used with an adjective, is often substituted for the noun of degree: *ῥεᾶ ῶ ῥῖλαρ ῖρ ἰ,* see how green it is.

ηῖρεαοῖαιζε''ἄοαρ τοῦ ῖοτ ε ἄ ῖ ῖοτ (rudh) ἄῖρ ῖ ἄ ῖοτ ῖοιη ε, they do not know what it is any more than if it were Latin. (Sentence accent on ῖοτ.)—*ἦ ῖεᾶ ῖεᾶ-ῖοτ ῖοιολῖο ὀηη ἡ ἄ ῶαίτῆρ ῖετ ῥᾶ ῖοῖε-ῖοῖαρ ῖε-η-ἄ ῥε*, I should not have felt half so troubled only that I had to be in town at six. (Chief sentence accent on *ῖεᾶ* [*ῖεᾶ*], secondary on *ῖοῖε-ῖοῖαρ* and *ῥε*.) See under Expressions for Time and Reckoning.

Ὅα φαῖο (or ὅε μαρ ἢ ρία) ἃ θεῖρά ἀρ ἀ' μβοῦαρ
 ρεῶ ἢ λυγε ἃ θεῖρά, the longer you remain on the
 road the weaker you get.—Ὅε μαρ ἢ μύ ριυβαῖρῶ
 τυ, ρεῶ (or ρέ) 'ρ μύ θεῖο τυ ἀ' τελεῖ κοῖτα, the
 more you walk the more tired you get.—Ὅε μαρ ἢ
 μύ θεῖρεδα' τυ, ρέ ἢ ραῖῶρε (*sev'-reh*) ἃ θεῖο τυ,
 the more you work (οἰρεῶδαῖ) the richer you are.
 Ὅε μαρ stands for ἰ ὑταῶ μαρ [or ὅο ρέῖρ μαρ—
 McS.].

Ὅι να ραιρεῶδα ἀρ ἀιθεῶτ (n silent) ἀιαι, her
 prayers were beautiful. ἢ ὑνταῶ ἀ' ἑῖοῦ τε μέρο ἢ ριν.
 Cunαρ ὅο ὅῶ τυ ρυαρ ἢ? That is an extremely large
 stone. How did you lift it up?—Ἐἃ ροῶαρ μύαρ ἀρ ἀ'
 μβαινε τε ρεῶαρ να ταῖαν ἀτά 'ῶam, there is
 a great top on the milk because of the excellence
 of the land which I have.—λε-η-α τριομεῶτ ἔἃ
 ρί 'να λυγε, it (the corn) is stretched because of
 its weight.—Ἐἃ ροῖμαῶ ἀρ ἰ ὑταῶ μῖντεαρ-
 ἀῖεῶτ (m=w) ἀτάραρ λειρ ἀ' ῶατ, he is jealous
 because of their being friendly with the cat.—
 Ὅιοταρ ἀ' ῶεῖρῖαν ἰ ὑταῶ οἰτερ (*ill' kish*) να
 μβοῖρε, they were complaining about the bad
 state of the roads. (Οἰτεαρ—*ill' kus*—badness.)—
 Ὅι ἃ ριορ ἀυ ῶο μαῖτ ναῶ [le] καῖαταρ ἃ ὅιν
 ρέ ε, they knew well that it was not through
 friendship he did it.—Ὅρμῖ 'αῖο ρῖν ἀνν? Is it so
 long ago?—ἢ ρέοῖρ τυ ὅ'εῖρεῶτ'αῖν 'αῖο-ρῖν ὅυαῖμ,
 I cannot hear you at that distance from me.—'αῖο ἢ
 ρεο ῶο ὅτι ἀν ὅραῖα, as far as from here to the wall.
 (Take 'αῖο ἢ to mean "as long as," "as far as,"
 of time or distance. 'αῖο ἢ may be said to be
 "the distance which is," and ρεο ὅτι ἀν ὅραῖα
 '(from) this to the wall.' In the next example the
 second 'ρ may be regarded as due to the habit of

inserting this letter before ζο, a reminiscence of the old word ζυρ or possibly for Δζυρ.)—'Διο 'r ρεο 'r ζο οτι αν ρτόη, as far as from here to the store.—Ρέ ραιο ραοζαι Δ θέαθ Δζυτ, however long your life might be.—'Δ ραιο Δ μαιρηά, ρεαθ 'r μύ Δ θιθρα, the longer you live the more you see.



EXPRESSIONS FOR TIME AND RECKONING.

I. The numbers two and four when not followed immediately by a noun, become οό and ceαταη respectively.

II. When the numbers are followed immediately by nouns which they qualify, the nouns aspirate their initial consonant after Δον, οά, τρη, θειη"τε, κύη (note aspiration of c in the last two words), and eclipse after ρεατ, οετ, ηαι (ηay), οειθ. Sé causes no change. The nom. singular form is used after οά, ρι"τε (ρiθε), céαθ : ρι"τε ουηη, céαθ οό, οά ρζεα, οά θιοθ, οά ρζιαν. The other numbers require the plural after them, except οαταθ (*dah''hudh*), and τρη ριτιο which are only forms of ριτε.

III. The words λα, βιαν, ρεατταιη, ceαηη, preceded immediately by qualifying numerals are to be particularly noted. λα is used as the plural form:—λειη ηα τρη λα οεαηαθ ρο, during the last three days; ρέ λα Δ τυζαρ αηη, I spent six days there; βιαιηα and ρεατ"ταηηα are the plural forms of βιαιη and ρεατταιη; they aspirate the initial consonant only after οά and κύη. For aspiration after κύη see under introduction to adjectives. Cηηη, plural of ceαηη, does not aspirate even after κύη, κύη cηηη being too difficult to say.

mīte, a mile or a thousand and *pinḡin* (*pin''yun*) aspirate according to the general rule, like *ἄ* the singular form is used throughout.

iv. Besides these well known forms there are others compounded with the preposition *oe*. Thus instead of saying "eight weeks" we may say "an eight of weeks," or instead of "eight sheep or mice," we may say "eight head of sheep or mice." If this long form be used, *ἄ* will have *λαεεαντα* as its plural, *βῆαν* will have *βῆαντα* and *ρεατῆαν* *ρεατῆαναι*, so also *υαιη* (*υαιηε*) becomes *υαιηεαντα*.

v. For such a number as "four thousand miles" *ἄειπτε mīte oe mīlci* is used, but *ἄειπτε mīte mīte* will do as well. *Ῥεατρᾶα* means "tens" in counting.

(In counting *α ἡσον*, *α ῶο*, *α τῆι*, *α σεατῆη*, *α κύις*, &c., are used. Note that the aspiration on the *c* of *σεατῆη* and *κύις* disappears. So also after article. At games they say *σεανν ἀμῆιν*, *ὄα σεανν*, *τῆι εἰηη* and so on. The *σον* of *σον σεανν ἀμῆιν* is usually dropped.)

Ῥε μέρο or *αν μύαι*, "how many" will be followed by a noun in the singular.

The curious word *Ῥιῦν-ταί* (*dune-thee*) or *Ῥιῦντι*, which means several, a fair number, is said to be a corruption of *Ῥό-νύ-τῆι*. It requires aspiration after it, because, like the expressions referred to in iv., it is followed by *oe* or *ῶο* expressed or understood.

i. *Ῥεῖο ρε ἀ' τεατ ἰ σεανν βεαγᾶν λαεεαντα*,
he will come in a few days.

Ῥε ηυαιηε κοστ'ατα (*ῶ* silent), six hours asleep.

"*Ῥο ἡαηῶαις* (*ῶ* silent) *αν εατ τῆι εἰηη oe λυα.*"

“*Μυιρε [ζο ο]ταζαθ ρε ρλάν.*” “The cat killed three mice.” “A blessing on her.” (Note that *cat* is always referred to as “he.”)

Κύρια λά nú τρι, two or three days. ρε δεανν βλιανα nú νο, in a year or two.

Οετ ρεαδ''τανα or οετ δε ρεαδ''ταναί.

Λά εϊγιητ δε'η τ-ρεαδταιη ρεο εϋζαηηη, some day next week.—Αη λά ρε δεηηε, the other day.—Τηάδ-νύνα δ' λαε ρε δεηηε, a few evenings ago.

Κύηη βλιανα δεάη εϋη α δεάθ ρεαδταιη δε'η ηί ηα ρεητ 'μικίλ [μικίλ] ρεο εϋζαηηη, (it will be) fifteen years the first week of September next. (Note that in all compound numerals like κύηη βλιανα δεάη the emphasis is on the first, therefore on κύηη here; βλιανα and δεάη are less emphatic.

2. *Σεαδταιη [ρεαδταιη] 'ρ λά ηνθε (ηνηουθ), yesterday (this day) week. (The 'ρ stands for old word ζυρ, meaning “up to”).—Σεαδταιη 'ρζο Δομνηα ρο εαητεαμαηη, last Sunday week.—Εηηηε βλιανα 'ρ ζο βεαηταηηε ρεο εαηητε (εαητ τυ has been heard several times), nú κύηη βλιανα εϋη α βεαηταηηε ρεο εϋζαηηη, four years counting up to last May, or five years counting to next.—Οοιεταρ [οοιεταρ] εϋη δ' Δομνηα ρο εϋζαηηη, a fortnight (counting up to) next Sunday.—Σεαδταιη εϋη δ' λά αμαηηεαδ, a week counting up to to-morrow. Some say εϋη δ' λαε αμαηηηη. (Note that 'ρ is used when reckoning up to a point of time which is past or up to the present day, whilst εϋη is used when reckoning up to any point in the future).*

3. *Μεη [μβεηθ] ηο θηρδα ι ζοθίη δεηατ εϋη δ' λαε 'μαηηηη? Shall you have my boots ready by to-morrow?—Θεηθ ρε ζ'ηηηεαδτ εϋη α τσαιηηηηηηηη, he will be leaving on (by) Saturday. (Saturday will be his last day here)*

4. **Ἐὰ ρεᾶτταιν ὀη Δοιη-ρεο εὐζαίνη, βεῖθ ρέ 'ηα ῥδοιη, λᾶ 'λ Μυηη Μύηη ρᾶ' θῤύζήμαρ (θῤ=ν) ρέ εἰβη-ζᾶρο ἀίρρεανν ὀ'Είρτεᾶτ ρέ ρίαν ρεᾶσα μαρθ,** next Friday week will be a holiday, the Feast of the Assumption, with the obligation of hearing mass under pain of mortal sin.

Θεαρ ἡὰ ἡᾶίρρεᾶτ (ἡ=w), on the following day (θεαρ=θε ἁρ, θε ἁs in θε λυαν?) **λᾶ'η ἡα ἡ.** not heard.

5. **Ἐὰ ρᾶρο (fwad) κοίρκειμ κοίρτς ἁρ ᾶ' λᾶ ἡτοῖθ, λᾶ 'η εἰνν ἡα [ἡό—? O'C.] ὡᾶ λᾶ ὡεᾶς τ'ρῆίρ ἡα ἡοῦλας,** to-day, Twelfth Day, is longer by a cock's stride. (Twelfth Day is so called, but often for shortness **λᾶ ἁη εἰνν.** *Lit.* the day of the end of the twelve days after Christmas.)

6. **ῤᾶίτε Σᾶἡηα ζο ρεῖ' θῤίγθε,**
ῤᾶίτε ρεῖ' θῤίγθε ζο θεᾶτταιη,
ῤᾶίτε θεᾶτταιη ζο λύζηαρ,
[ῤᾶίτε λύζηαῤα ζο Σᾶἡἡη].

Σεᾶτ ὡεᾶς θε θηᾶητα 'η ρίθε, thirty-seven years.

7. **Θέ ἁη τ-ᾶη ᾶᾶ ρέ ἁηοίρ?** what o'clock is it now? Or **ῥᾶθ ᾶ εἰογ ε?** **θε ἁη τ-ᾶη ε?**—**Θέ ἁη τ-ᾶη ᾶςυτ ε?** what time is it by your watch or clock?

Ἐὰ ρέ ἡ ηζοίρ'ρᾶτ ρίθε ἡᾶ'μᾶητ ὡο-η-ᾶ ἡοττ, it is eight o'clock all to twenty minutes. (**ἡᾶμᾶητ,** when used with ρίθε, perhaps more commonly takes the *pl.*)

"Θῤηῤ ρέ ᾶ εὐίς ρόρ?"—"Ἐὰ ρέ ἁη ἡα βυῖῤῤ εὐίς."
 "Is it five yet?"—"It is on the stroke of it."

Ἐὰ ρέ ὡεῖθ ἡᾶ'μᾶητῤ εῤη ᾶ ὡεῖθ (or **τ'η-εῖρ ᾶ ὡεῖθ**), it is ten minutes to ten (or after ten).—Note that **ὡο** or **εῤη** is used but not **ροῖἡ**. [Have heard **ροῖἡ** of time past: **θῤ ρέ ἁηη ἁη μᾶῖοῖη ῥεᾶτῤηᾶθ ῤ. ᾶ ρέ.**—O'C.]

8. $\zeta\acute{\alpha}$ $\rho\acute{\epsilon}$ $\tau\epsilon\alpha'$ $\eta\upsilon\sigma\iota\eta$ $\tau'\eta$ - $\acute{\epsilon}\iota\eta$ Δ $\beta\upsilon\iota\iota\tau\epsilon$, it is half past one. Note: $\beta\upsilon\iota\iota\tau\epsilon$ is one o'clock, $\nu\acute{\alpha}$ $\beta\upsilon\iota\iota\tau\epsilon$ $\nu\acute{\epsilon}\alpha\zeta$ is twelve o'clock, $\alpha\eta$ τ - $\alpha\sigma'$ $\beta\upsilon\iota\iota\tau\epsilon$ $\nu\acute{\epsilon}\alpha\zeta$ is eleven o'clock. The other hours are regular. Observe that " Δ " is inserted before all numbers which are not followed immediately by a noun.

$\zeta\epsilon\alpha''\eta\acute{\upsilon}$ $\tau'\eta$ $\acute{\epsilon}\iota\eta$ Δ τ - $\alpha\sigma'$ $\beta\upsilon\iota\iota\tau\epsilon$ $\nu\acute{\epsilon}\alpha\zeta$, a quarter to eleven.

9. $\pi\acute{\iota}\tau\epsilon$ $\eta\acute{\upsilon}$ $\mu\alpha\iota\eta\tau\acute{\iota}$ $\acute{\epsilon}\nu\eta$ Δ $\nu\acute{\alpha}$ $\beta\upsilon\iota\iota\tau\epsilon$ $\nu\acute{\epsilon}\alpha\zeta$, twenty to twelve.

$\zeta\acute{\alpha}$ $\rho\acute{\epsilon}$ " $\acute{\epsilon}\iota\tau\acute{\iota}$ - $\acute{\epsilon}\iota\tau$ " (*ite''-ee-ite*) η ρ $\alpha\eta$ $\sigma\iota\upsilon\acute{\sigma}\epsilon$, it is all hours, very late. (The expression may be a corruption of "eighty-eight," whatever that might mean).

10. $\zeta\acute{\alpha}$ $\eta\alpha$ $\zeta\eta\eta\acute{\tau}\epsilon$ $\pi\acute{\iota}\tau\iota\upsilon$ $\beta\lambda\iota\alpha\eta$ $\beta\upsilon\alpha\iota\tau\epsilon$ $\mu\acute{\alpha}\zeta$ $\alpha\iota\iota$, she has completed four score years.

η ρ $\mu\alpha\iota\tau$ α' $\tau\alpha\mu\alpha\iota\iota$ $\nu\sigma\sigma$ $\beta\lambda\iota\alpha\eta\tau\alpha$ $\acute{\sigma}$ ν' ρ $\acute{\alpha}\zeta$ $\rho\acute{\epsilon}$ $\alpha\eta$ κ - $\eta\eta\eta$, it is a good stretch of years since he left Ring.

$\zeta\acute{\alpha}$ $\rho\acute{\epsilon}$ α' $\nu\upsilon\iota$ ι [$\iota\epsilon$] $\tau\eta\acute{\iota}$ $\beta\lambda\iota\alpha\eta\alpha$ $\alpha\eta$ $\alpha\eta$ $\alpha\iota\tau$, he is going on three years in the place.

$\zeta\acute{\alpha}$ $\rho\acute{\epsilon}$ $\eta\mu\eta\zeta\tau\epsilon$ $\lambda\mu\acute{\alpha}\zeta$ $\alpha\eta$ $\eta\alpha$ $\zeta\eta\eta\acute{\tau}\epsilon$ $\pi\acute{\iota}\tau\iota\upsilon$, he has gone past eighty years, he is in the fifth score of his age.

$\nu\acute{\epsilon}\alpha\eta$ τ - $\alpha\sigma\eta$ $\alpha\acute{\zeta}\acute{\alpha}$ η $\zeta\upsilon\tau$? $\zeta\eta\eta\acute{\tau}\epsilon$ $\beta\lambda\iota\alpha\eta\alpha$ $\nu\acute{\epsilon}\alpha\zeta$. How old are you? Fourteen.

11. The personal numerals are the same as those found in the ordinary books. $\mu\acute{\upsilon}\eta$ - η ρ $\eta\acute{\iota}$ η $\alpha\eta$ is used for "seven persons." With these numerals a plural noun should stand in the genitive case, but, as already explained (introduction to Nouns), the nominative plural often does duty for this case. $\nu\alpha\eta$ and η ρ $\alpha\eta$, *gen. pl.* of $\beta\epsilon\alpha\eta$ and η ρ $\alpha\eta$, are used after $\beta\epsilon\eta\eta\tau$, but not always after the other numbers, although good speakers prefer them.

$\nu\acute{\iota}\alpha\sigma$ $\rho\sigma\eta$ Δ $\acute{\epsilon}\lambda\alpha\eta\eta$ $\eta\eta\zeta\iota\alpha\eta$ (*in-ee'un*)— Δ $\acute{\epsilon}\lambda\alpha\eta\eta$ $\mu\alpha\zeta$? Are those his daughters—his sons? (Δ $\acute{\epsilon}\nu\iota\upsilon$ $\eta\eta\zeta\iota\alpha\eta\alpha\acute{\zeta}\alpha$)

also heard).—**Θειτε** **cloinne** **βί** **αισι**, she had two children.—**Οδταρ** **cloinne**, a family of eight.—**Βί** **οδταρ** [**σο**] **εύραη** **αη**, he had a family of eight.—**Νί** **ραιθ** **έιννε** **cloinne** **αισι**, she had no children.

12. **Σειτε** **céad** **veitín-úir** [**veicneadhar**] **α'ρ** **δαταδ**, four hundred and fifty people.

Τριύραρ **mná** (or **ban**), **ceá'chara** **gharrúin**, **cúigea** **gea** **raoailí**, **reir'ea** **fearaib** (or **fear**), three women, four boys, five girls, six men.

Βί **τριύραρ** **αη** **ραδ** **ann** **oíob**, there were three of them in all.

Νίν **α** **τριύραρ** **αδαιη** **ann**, we three were not there (**αη** **οτριύραρ** appears to be uncommon).

Βί **θειτε** **ban** (*wan*) **α** **γχοιρ'μιοη** **ινουιυ**, two women were getting churched to-day.

έιννε **δέας**, eleven men.

13. **Θέ** **méio** **míle** **αη** **ρο** **'οτί** **αν** **τσεανδ-έιη**? **τά** **ρέ** **έυις** **míle**. How many miles to S. C.? Five.

(Note that **έυις** **míle** is not a noun predicate, therefore **τά** can be used. It should be parsed as an adverb expressing distance.)

'Οερ **α** **δó** **α'ρ** **α** **τρι** **míle**, between two and three miles.

Νίν **αον** **δά** **míle** **αηη**, it is not two miles at all.

Νίν **ρέ** **τρι** **míle**, it is not three miles.

14. **Ό** **αιρις** **μέ** **ραδτ** **η-υαιρ'** **έ**, I heard it often and often. (A common expression. Note that **υαιρ** takes **υαιρη** as its plural, unless in the long form with **οε**, when **υαιρηαντα** is used.)

Ό **ά** **βαδτ** or **ρέ** **δó**, twice; **τρι** **βαδτ**, **τρι** **ηυαιρη**, thrice; **έπειτε** **βαδτ**, **ceá'air** **ο'υαιρηαντα**, four times.

Ἐὰς πῆ νοιῶσε, every second night; Ἐὰς πῆ ἑὰ, every second day (Ἐὰς 'λε ἑὰ is, perhaps, more frequently heard; 'le is for eite, "every other day").

Nin Dún Ḥarbán τῆς ἡμῆς νιορ ρία ὁ Ὀμοτασ-
Poll-na-Cloicé-Ḥile 'r τὰτὰ (=ατὰ) Ceann Heilvic
ὁ Ciu-Langairt, Dungarvan is not three times as far
from Two Mile Bridge [the bridge by the hole of the
white stone] as Helvick is from [the Bridge of]
Killongford.

Ὅτ' ἴμοσ (*ridh* or *rudh*), twice as much or as
many; τῆς ἴμοσ, thrice as much; ἄρῆτε ἴμοσ, four
times as much.

Ἐαδαιρεαθ πῆ ἀγαῖθ ἀρ ἴμοσ α βεαθ 'να τῆς
μέρο, he would face a dog three times his size.

15. Ὀεῖς βρῦντ, πῦντ, ten pounds, one pound;
ρεαττ ρḡιλλινγε, seven shillings; ρεαττ βρῖνḡιν ḡο
λεῖτ (*leh*), seven pence ha'penny; τῖρ-τῦν (or τῖρ-),
fourpence; ὅτ' ε., eightpence; ε'ρῖονη, five shillings.

Ὀυ' βρεδḡ δ' τ-αιρεαθ ὅο ὀεῖς βρῦντ δ'ρ τῆς
ρῖεῖο ρεοδάρ βεῖτ ḡαν ἀο' ἴμοσ, seventy pounds was a
fine sum of money for him (to get) as contrasted
with his getting nothing.

Ἰυ' [Ἰυαδ] σεαταῖρ 'r ἴαοτ 'ḡε [ῖε] ἑέμε ἀρ, a shirt
worth four and six on him. (Note, as in English,
ρḡιλλινḡ is often omitted.)

Ἰρ ὀεαρ α τῆς ἄοιρε ἑαθ ρον, those are three nice
sheep (see under αοιρε); ὀετ ḡεῖνν ὀε ἄοιρε;
ρεαττ ḡεῖνν ὀε ἑυα [ḡα], seven axes (τυαḡ, ḡ. τυαḡα, *f.*).

16. Ἐαο ἀτὰ ἀρ δ' τ-ρλαῖτ ὀε ρῖν? or Ἐαο ἀτὰ ἀν
τ-ρλαῖτ ἀḡετ ἀρ? How much is a yard of that? or,
How much a yard do you ask for it?—Ὀε μέρο (or
ἀν μῦαρ) ρλαῖτ ἀτὰ βυαῖτ? How many yards do
you want? Ὀεῖς ρλαα. Ten yards.—ἀν μῦαρ
δ' ceann α βεαθ ἀῖḡε ορῆα? How much would he
want for each?

17. **Κέσθ, κλοθ, ρύντ, ύινρε** are used as measures of weight.

18. **Δη κέσθ κέσθνη ηρ όιγε**, the first youngest;

Δη τάρη c., the second ;

Δη τριγιύ c., the third ;

Δη κέσθρú c., the fourth ;

Δη κύγιύ c., the fifth ;

Δη ρέγιύ c., the sixth ;

Δη ρεσθύ c., the seventh ;

Δη τ-όσθύ c., the eight ;

Δη ηαο-γιύ c., the ninth ;

Δη ρει-θύ c., the tenth.

Ώεσθμάθ (*dah-choo'*), tithe.

Δη τ-αο-γιύ κέσθνη ρέσθ δ'ρ ρίτε, thirty-first.

19. **Νήη άιγε άθ ριύιντί ροκαί**, he knows only a few words ; **ριύιν-ταί βλιαντα**, some years, several years.

20. **Ώέ δη λει'τεσθ** (*leh''hudh*) **ατά ρα ρεσθρηα?** **Ώειθ στροιγε** (*dhreh''heh*) **δη λειτεσθ**. What is the width of the room? Ten feet wide.

Ώέ δη αοιρθε τά ραν ρεσθρηα? **Ώύις τροιγε ρέσθ** **δη αοιρθε**. What is the height of the room? Fifteen feet high.

Ώέ δη ραιθ (*add*) **ατά ρα ρεσθρηα?** **Ρίτε τροις** (*thrig*) **δη ραιθ** (*fod*) **ορ ραιθ**. What is the length of the room? Twenty feet long.

Ώέ δη τιυθαθ (*tyu''ocht*) **ατά ραν έλάρ?** **Ώειθ η-οιρλις** [*όρσλαθ*] **δη τιυθαθ**. What is the thickness of the plank? Ten inches thick.

Ώέ δη ροιήνεαθ (*dhin''yocht*) **α ρεθίθεσθνη δη τ-υιρθε** (or **ατά ραν υιρθε**) **αηρη?** **Σέ τροιγε**. What depth is the water here? Six feet. See *under Nouns of Degree, end of article*.

ἵρ λει΄τε ἀν ρεῶματα ὅτε τοῖς τοῖκοιςτε νᾶ ἀν
 οἰκτῖν. The room is ten feet wider than the kitchen.

Δοῖσθε, higher, ρῖα, longer, τῖζε (*tee*), thicker, are
 the comparative adjs. which must be used for the
 other dimensions. The construction is the same.

PRONOUNS.

PERSONAL: Δῖρ ρυαῖο νᾶ ἠῖτε ἀξᾶνν-ne, about our
 place. (English speakers would expect ἀν before
 αῖτ.)—Ὀυὸ εῖ ρῖν ἀ΄ τᾶρα βαῖτ αῖζε οὐτ΄ ἠα ὀῖννε,
 that was the second time he was expecting it.—ἠῖν
 ἀον οἰοξῖαῖτ (ξῖ=ν) ἀνῖρον, there is no harm in
 that.—ἠῖ ραῖθ ρο νᾶ ρῖο αῖζε, he had neither the one
 nor the other.—ῖε βυαῖς [υαῖο] εῖ, ἠῖν ἀον οὐαῖραῖ
 αῖρ, from whomsoever it comes, it is no good.

INTERROGATIVE: Ἐαο εῖτε Ἐαο ἀ ὀεανῖαὸ ρε΄?
 What else would he do?—Ἐαο εῖτε Ἐαο ἀ ὀεαν-
 ῖαὸ ρε΄ ε΄? How else would he do it?—Ὀε΄ρυσο εῖ
 (pronounced rapidly as one word, accent on last
 syl.) [Ἐαο εῖ ἀν ρυσο εῖ]: ρεᾶς οὐ ρυσο εῖ ἀν τῖαῖνῖνα
 βεῖτ ζο οὐεᾶς, see what it is to have a fine evening.—
 Ἐε΄ζε ὀ΄αῖρῖς τυ εῖ? From whom did you hear it?
 Ἐε΄cu or Ἐα΄cu (*kyuk'oo*) means "whether," "which"
 of two, or of several.—Ὀεᾶν τ-δῖταε εῖ ρῖν?—Ἐε΄cu
 Ἐεᾶν ἀτᾶ τυ ἀ ρ-αὸ?—ἀν Ἐεᾶν ἵρ μῖ ἰοῖθ* [οἰοῖθ]
 ἀραον. What ship is that?—To which of them do

* The ι of ἰοῖθ represents an extension of μό in O.I.

you refer?—The larger of the two. Cé 'cu is here used like an *adj.* qualifying ceann.—Cé 'cu, “which” and ceann, “one.”—Cé 'cu 'cu (accent cé) an ceann teatán? which of them (the letters) is the broad one? Since cé 'cu means “which” of many, then the form cé 'cu 'cu (*kay" kuk-oo*) means “which of them.”—Ní feoðar cé 'cu ród-ḡairio nū ród-leaðar tād an coircéim aige, I do not know whether his step is too short or too long.—Cé 'cu lámh léite bfuil rí a' rḡrí? with which of her hands is she writing?—Cé 'cu lámh teip bfuil ré a' rḡrí? with which of his hands is he writing?—Cé 'cu de rna ḡaoine ir feárr eun na ḡaoinne? which of the people is best at Irish? For expressions like “I wanted to know what, etc.,” see Verbs, ceapcaigín.

RELATIVE: rín é duðairt ré, rín é óin ré, that is what he said, that is what he did.

Duð é an rḡairt bu' mū a raið cion acu air é, he was the priest they liked best.

ḡin-é raið a' ḡrād 'ḡe do'n ḡaoinne, he it was who had a love for Irish.

réad a bfuil de téad ar, look at all the ropes that are out of it. (*Lit.*, “what there is ot rope.”)

Ir beas a bfuil ann acu, there are few of them there. (*Lit.*, “what there is there of them.”)

Um'air [iomad] riorairde (*hee-ree*) raið eall, there was a very large number of people over (in Dungarvan); umair riorairde bfuil de ḡaoine ar a' marḡad, there is a very large number of people at the market. (*Lit.*, “what amount there was of people.”)

ḡin é a raið de mair óo ann, that is all the good it did him. (*Lit.*, what there was of profit for him in it.)

ῤεᾶς ἀρ ἄ ὄρνιθ ἀρ ἄ ἑσσηρᾶις, look at all (the sea-birds) that are on the rock.

Σιν ἄ ὄρνιθ ὅε εὐνταρ ἄγαμ, that is all the information I have.

Ἦδο [ῤυθ ἔ] ὄρνιθ ῤε ἄ' ὀένηαθ εὐρᾶιμ ὀομ, that is all the trouble it is giving me.

ῤεᾶς ἄ ὄρνιθ ὀ'εἰτ' ἤρεᾶθα ἰοντα, look at all the bare patches that are amongst them (the potato stalks).

Ὀἰοθαρ ἄ Ϥαἰθ ἀνη ἄ' ἑᾶηε, all who were there laughed.

Ἠἰ βεᾶς ἄ ὄρνιθ ὅε εᾶηιτ ἄγαηη ἑαν τυρᾶ εὐη ὀο εᾶνη εᾶτ' ἄραηη, there is talk enough between us without your striking in. (*Lit.*, what we have of talk is not little.)

ὄρνιθ ὀο Ϥεἰτῑ-"Ἠἰ ἀρ ἀη ἀερ? Are there any stars in the sky? (See under ἀερ).

Σιν ἄ εὐηεαρ ὅε εἰρτ ἀρ, that is the only question I put him.

Ἐᾶ ἀη εἶος Ϥαν εὐ' ἄηθ ἑε-η-ἄ ὄρεᾶεᾶḡε" ἄρ Ϥαἰθ, that hill is as high as any I ever saw.

ῤεἰη: this pronoun often appears as ῤεἰηεᾶς or ῤεἰηἰς. Besides its ordinary meaning of "self" it also means "even" or "even though." The ῤ aspirated is sounded like η, cf. the aspirated Ϥ of Ϥρεᾶḡη; ἰρ μᾶ Ϥυθ ἄ ὀένηῤᾶθ ὀυνη ὀο ἠεἰνηεᾶς, one would do many things for oneself; μᾶ' ὀοᾶτ ἠεἰη ὀυἰη, εᾶἰμηθ μᾶᾶητα, even though we are poor, we are honest; ὀένηῤᾶθ Ϥον ἠεἰη ἔ, even that might cause it; Ἠἰ Ϥαἰθ ῤε ἑε εὐη ἠεἰη, he was not destined even to be buried.

ἑᾶς: ἑᾶς is followed commonly by a pronoun of reference in plural and noun in singular: ἑᾶ' ἠᾶθ' Ϥυθ

α εἰρη 'να n-ατ φέιν, to put everything in its proper place (*lit.*, in their proper place); ὅτι ζα' ηέinne αη α νοῖτεατ, every one was doing his (their) best.

Α: α, his, her, their, followed by a noun beginning with τ make no change in the quality of that letter. Ambiguity is avoided by inserting the pers. pro., α τεαδαν ε ριν, his book; α τ. ι ριν, her book; α τ. ιατ ρον, their book. One speaker maintains that α, her, is pronounced ηα.

ΝΑC-ΟΡΕΑCΑ: ηαC-ορεαC"α [ηεαCταη αcu], commonly used for "else," e.g., ὅτι ηάηηε οηηα ρύμαC ηύ ηαC-ορεαC ροηη (ρη) -η- α Cέητε, they were ashamed of you, or else of one another.

Μαηα ὅφηη ροηη οητ τεαCτ, ταν ηύ ηαC-ορεαC τειῶη α ὅαητε, unless you want to come, come, otherwise go home.

εηε, ηηε: ὅ'φείοηη ζο ὅηηεαῶ Cηη φεαηCαηηα α ὅεαηφῶ φέ η ὅφείοηη εηε ηαC εαῶ, perhaps it might change for rain, and perhaps it might not.

Τηζ φέ λανγαιηε ὅε ὅοηη ὅο ζαηηῦη, αη Cέαῶ ὍοηηαC α'η ηηε. "Ὅ οοCτηηζ φέ α φηαCαη ηαC[τ] ζο ηεῶη," αηηα φεαν-φεαη. He gave a boy a clout of his fist, the first Sunday and all. "He showed his teeth soon enough," said an old man.

Cέ ζο: Cέ ζο ὅ'αητ ὅεαη ε, although it's a pretty place. (Heard only a few times.)

ΔΩΤ, ΝΔ, ΞΟ.

◆

**CONDITIONAL SENTENCES. "PROVIDED THAT,"
"ONLY FOR," "IF ONLY," &c.**

◆

ΔΩ or ΝΔ: Νην τυ τονναδ' ταιζτε δε αρ ειζινη
 ρορ, you are hardly waked yet (words of the angel to
 the soul in purgatory).—ΤΑ ριαο ναδ δεαζ μαρ Δ
 δειτε, they are almost the same.—Νι σεαρτ ναδ "k"
 το ζιαοδ αρ "c," the letter "c" ought to be called
 nothing else but 'k.'

Νι ραιθ δε α' ροσαρ αρ Δ δεαηη ηυαιη Δ βι βειρτε αιη,
 the word was only out of his mouth when he was
 caught.—Ουδαιρτ ρε ζυρ' ο' ε τεαμπαλλ ηαοη Σαν
 ηιοκλαρ αν τεαμπαλλ ο' αορτα ηη εηρηνη ναδ σεαηη
 αηαιη, he said that, with one exception, the church
 of St. Nicholas was the oldest in Ireland.

Ιρ ορεαζ οοζ Δ οειη-ταρ ααιη δε αν τε δεαο Δ
 τυηηεαδταιη, it is very easy to talk, but matters are
 not quite so easy for one who is earning it (*i.e.*,
 money). The use of δε in this and following
 example ought to be noted. Νι οαεραηη (*wok'ing*)
 τε ουηη' αορτα δε ζαηρην οζ, I should not mind an
 old person, but matters are quite otherwise when it's
 a young boy that's concerned. Strong accent on οζ.

Νι ρειορη δε ο' εηηηηηη αηαιη κυηαδτ (ηη nasal*) ζαν
 τεορα βειτ αηε, there can be only one whose power

* The reader will remember that in words in which ηη is described
 as nasal, the nasal colouring affects the preceding portion of the
 word. It would be more correct to speak of the ε in this word as
 nasal.

is unlimited.—*Θύρ λύν [λόν] θέαναι δ' ἔρασαντ ἀν τ-ραοζαιτ πο ἀε κορη παοιμετα (nase''ha) ἀν τῖζεαρνα ἀρ ἰομπαν ἄζαιθ*, may you carry with you the Body of the Lord as your last refection when leaving this world (conclusion of beggar's prayer). *ἀε* in this and next two examples means "namely."—*Σέ ἀν οὐμνε ἱρ ρια 'μο ἔεανν ἀε ε̄ ὀ'ρεῖρζῖντ ἀορτα*, I have seen him an old man from my earliest recollection.—*Θυθ̄ ε̄ ἀν τ-ῦνταρ бу' μύ (m=w) τεότα ἀε ραζαρτ θεαρτα βειτ ἀρ ἀν οτλόιρ [ἀτλόιρ]*, what surprised them most was that an English-speaking priest should be at the altar.

Νῖν ἀον εαότρα ἀε ἀ βρῖντ ὅε ρρᾶνταιζ μαρθ̄ ἀῖζε, nothing is so surprising as all the rats she (the cat) has killed (*lit.*, the number of rats she has killed is the only wonder—*i.e.*, other wonders are as nothing in comparison with it).—*Νῖ ραιθ̄ ἀον τ-ρεθ̄ ναε̄ céιρε τε ὄαοιρεαετ*, pigs were extremely dear.—*Νῖν ἀο' ρυθ̄ ἀε ἀν τ-ρλᾶιντε*, health is the only thing—*i.e.*, other things are as nothing in comparison with it.

Νῖν ἀ ὄυτ ἀρ ἀε ζο ὄτι θ., he has only to go to B. ; *νῖν μο ὄυτ ορη ἀε ζο ὄτι θ.*, I have only to go to B.

Νῖν ἀνν ἀε νᾶ τεί'θεανν να βεατᾶῖζῖζ (beh-hee''ig) ἱρτεαδ̄ δ' ὄορηρ ναλλᾶ, the animals hardly refrain from going in at the hall-door. *Νῖν ἀνν ἀε νᾶ* or, of past tense, *νῖ ραιθ̄ ἀνν ἀε νᾶρ*, may be translated by "all but." *Lit.*, "There is not in it—*i.e.*, in the situation or circumstances, but that they do not go in at the hall-door"—*i.e.*, they do everything else but go in.)—*Νῖ ραιθ̄ ἀνν ἀε νᾶρ μύκυζ (m=vw) μέ, ὄι 'η-υθ̄ ρον ὄαοιμε ρα ρείρπέαλ*, I was almost smothered there were so many people in the church.—*Νῖ ραιθ̄ ἀνν ἀε νᾶρ ὀ'ἔἄρζαζ ἀν τ-ἀναμ ἀμαε̄ ἀραμ*, I was almost crushed to death (the life was almost crushed out of me).

Δέ means, also, "on condition that" or "but on condition that"—*i.e.*, "if only": **Τυζας υόιβ έ δέ ζαν α θείτ ρό-θίαν άιη**, it was given to them on condition that they would not be too hard on him.—**ηί[ορθ] υαοζα** (υ=vw) υόιβ τιτιμ δέ ζο μβεοίη υέαντα 'να έεαητ, there would be no danger of their (*i.e.*, the corn-stacks') falling, if only they were properly made.—**ζεοβραθε έ υ'ειηεαδ' ταιν δέ ζυη μάητ λειη εηοτ α έυη άιη ηέην**, he could be heard, if only he wished to exert himself.

ζο, έυν, ηά (so that—not): **έά ριαυ ιομπαιζτε άμαδ ζο υ'έ άη ηάηηε ίαυ**, they have turned out (in such a way) that they are a disgrace.—**ταθαη 'ηεαδ' άη ηά έαηηεανη (kahl'in) ρέ**, take care that it does not get lost.—**οο έυηεαυ ρί α υαηα άη α ρύηε ηά ρεηεαυ ρί ί**, she used to put her hands to her eyes so that she would not see her.—**έυν [ζο] ζυηηεαυ ρέ εαζ' οηηα**, in order to frighten them. (*ιονηαρ ζο* is not often heard.)—**τιομάην (or τομάην) λεατ α' έαηα ζο μβεοθμίο ρα υαηε ρέ'η ουόε**, drive on the horse so that we may get home before the night. It will be observed that the above sentences, the last excepted, keep close to the English idiom. The following rule may be of service, that "would" or "might" requires the conditional, and "may" the future.

ηά (that not, but that): **ηρ υεαζ ηά ρεηεορά έ**, you could almost see it. **ηρ υεαζ ηάη υ'άηηην (υah'-hin) μέ τυ**, I almost recognized you. The following rude analysis may be of use: That you could not see it is due to a little thing—that I did not recognize you is due to a little thing, or cause. Other analyses on similar lines are obvious.

ηιοη υόί' λεατ ηά ηαυ ρέ αζ ίαηζαηηεαδτ ηιαη, you would never think but that he had always been

fishing ("that he had not always been fishing." The form $\alpha\acute{\epsilon}$ $\zeta\omicron$ or $\eta\acute{\alpha}$ $\zeta\omicron$ is not so common as this.)

$\eta\iota\omicron\mu$ $\theta\acute{\omicron}\iota\zeta$ $\lambda\epsilon\alpha\tau$ $\eta\acute{\alpha}$ $\lambda\epsilon\alpha\tau\epsilon\alpha\theta$ $\rho\acute{\iota}$ $\alpha\eta$ $\tau\acute{\iota}$, you would imagine that she would throw down the house ("you would not think that she would not," *i.e.*, "you would think she would").

$\eta\iota$ $\theta\epsilon\alpha\tau\epsilon\alpha\iota\mu\eta$ $\eta\acute{\alpha}$ $\zeta\alpha\iota\mu\theta$ $\theta\acute{\upsilon}\mu\eta$ $\epsilon\iota\theta$ (*kyuch*) *eite*, I would not say but that we are near another shower ("I would not say that we are not," *i.e.*, "I would say that we are").

$\eta\iota$ $\theta\epsilon\alpha\tau\epsilon\alpha\iota\mu\eta$ $\eta\acute{\alpha}$ $\zeta\theta$ $\theta\epsilon\mu\iota$ (or $\eta\acute{\alpha}$ $\mu\iota$) $\alpha\eta$ $\epsilon\iota\theta$ $\rho\theta$ $\epsilon\upsilon'$ $\mu\acute{\alpha}\rho$ θ' $\upsilon\eta\tau\alpha\tau$ $\lambda\epsilon\iota\tau$ α' $\zeta\epsilon\iota\theta$ $\epsilon\acute{\alpha}$ $\tau\epsilon\alpha\tau$, I would not say but that this stone is as great a marvel as the stone which is south (*i.e.*, in Ardmore).

$\eta\iota\omicron\mu$ $\theta\acute{\omicron}\iota\zeta$ $\lambda\epsilon\alpha\tau$ $\eta\acute{\alpha}$ ϵ $\theta\omicron\mu\beta\lambda\alpha\tau$ (*dhum''luss*) $\zeta\epsilon$ $\theta\alpha\omicron\mu\eta$ $\alpha\eta$ $\zeta\alpha\theta\lambda\alpha\mu\eta$,* you would imagine that Irish was gall to some people.

After words expressing doubt and after $\mu\iota\tau\theta\epsilon$, $\eta\acute{\alpha}$ means "but that." Sometimes $\eta\acute{\alpha}$ $\zeta\theta$ is used:—

$\eta\iota$ $\mu\iota\tau\theta\epsilon$ $\theta\acute{\upsilon}\iota\tau$ α $\mu\text{-}\alpha\theta$ $\eta\acute{\alpha}$ $\mu\alpha\iota\theta$ $\theta\iota\alpha$ $\beta\alpha\theta\theta\alpha\epsilon$ $\theta\acute{\iota}\theta\tau$, you may well say that God was thankful to you, *i.e.*, that you had so acted (by saying your prayers) that God considered himself bound, as it were, to help you.— $\eta\iota\eta$ $\lambda\omicron\theta\eta$ $\theta\alpha\theta\epsilon$ $\eta\acute{\alpha}$ $\lambda\epsilon\alpha\tau\alpha\eta\theta\epsilon'$ $\alpha\eta$ $\theta\lambda\alpha\iota\tau$, there is no doubt but that the blight would spread. ($\eta\iota\eta$ $\theta\alpha\theta\epsilon$ $\eta\acute{\alpha}$ $\rho\acute{\iota}\theta\eta$ $\zeta\alpha\epsilon$ $\eta\iota\theta$ $\theta\epsilon'$ η $\mu\epsilon\iota\theta$ $\rho\eta\eta$, there is no doubt but that each of all those statements is true.—P. Denn, *Εαύτηα αη θάιρ.*)

$\eta\iota$ $\mu\iota\tau\tau\epsilon$ $\theta\acute{\upsilon}\iota\tau$ α $\mu\text{-}\alpha\theta$ $\eta\acute{\alpha}$ $\zeta\theta$ $\mu\alpha\iota\theta$ α' $\rho\alpha\zeta\alpha\tau$ ρ' $\rho\acute{\iota}\theta\tau\epsilon$ ϵ , you may well say that he is a good parish priest.

* This word is also pronounced $\zeta\alpha\epsilon\lambda\mu\eta$.

ηδ (neither, nor) : “**Ἐλθὼν ἢ ὀτ-υεφαιὸ** (or **τιυεφαιὸ**) **τι ἀμάριεαδ?**”—**Ἡί φεαδαί.**”—“**Ἡί φεαδαί** **νά μίρε.**” “When will you come to-morrow?”—“I don't know.”—“Neither do I.”

Ἡί εὐιρεαρ δον οὐε ἀνν **νά εὐιρο οε,** I did not mean any harm by it, not the least.

μά, ὄδ, μαρα[η], &c. (Conditional Sentences).—The general rules for conditional sentences are the same as those found in the ordinary books, except that instead of the imperfect tense with **ὄδ** (“if so and so had happened”), the conditional is used, and that the conditional with **μά** is frequently heard. The following division of conditional sentences may be of help:—

(1) Logical sentences, *e.g.*, **μά εἰπὺ τι ἀ' ρρ'ρᾶν, εἰπὺ τι τυαμαρῶαί** **νά ρεαδτᾶμᾶινε,** “if you lost your purse, you lost the week's wages.” Here we do not assert that the purse has been lost; we simply state the consequence of its being lost. This form of sentence causes no difficulty. It is exactly the same as in English.

(2) Probable sentences (*a*) referring to the future: **μά τυιτεαἰνν ἀμαδ ζο** **νεοβαίὸ μέ ἀνν, ζιασὸφαιὸ** **μέ ιρτεαδ,** if I chance to go there (as I probably shall), I will call in; **μά εἰονν ρέ τυ, μαρῶδῶεαίὸ ρέ τυ,** if he sees you (as he well may), he will kill you (occasionally **εἰὸφαιὸ** is used); **μά'ρ ρυο ζο ὀτ-υεφαιὸ ρέ, βειὸμῖο ράρτα,** if it turns out (as it may) that he will come, we will be satisfied; **μαρᾶ ὀτ-υεφαιὸ ρέ ιν ἀμ, ιρ ρεδ'ρῖα ὄδ ζᾶν τεαδτ,** if he is not going to come in time, it is better for him to remain away. See last example under adj. **ρῖεὸ.** In sentences like **μά τυζᾶνν ριὸ οηῖιρ ὀο βυρ η-αιτᾶεαδ** **γ ὀο βυρ**

μάτρεαδα, βεῖο φαοζαλ φαδα αζαιβ, "if you honour your fathers and mothers, your lives shall be long," we are giving the exact words of the speaker. If we report his words we say in English: "he said that if they would honour their fathers and mothers, their lives would be long." A similar change takes place in Irish: (ουβαιρε ρε) μά ταβαιρῖοῖρ ονῖρ οά n-αιτρεαδα γ οά μάτρεαδα, ζο mbead φαοζαλ φαδα acu. Note that μά, not οά, is used. See ρ. Denn under an Ceáirtuamad Aitne.

The negative form of μά is μαρα or μαραν, the n being inserted whenever possible, e.g., μαραν ο'έιρῖζ ρε (*mor'an yire' ishay*), not μαρα. Μαρα, of course, eclipses. 'Α οτ-υεραδ ουνε ρε οέιν ταμαῖλ ο'εαερα [αερα] ορε, οεαρηά, "ζεοδβαιρ, μαραν ρυο ζο οτ-υεραδ ου εαρ n-αιρ αρηρε," if a person came to you for the loan of anything useful, you would say, "you will get it, unless you come a second time (for it)," i.e., provided you do not come a second time."

(b) Referring to the past: μά οεαρηαιθε φααλ nά ταινεοδ' λειρ, οο θαιν [? θαινεαδ] ρε ρεαρηαδ αρ ηέιν, if ("if" in this class of sentence means "when" or "whenever") a word were said which did not please him (and probably such a word used be said), he shrugged his shoulders. In these sentences μά with conditional is used in the "if" clause; some part of the indicative past is used in the other clause. Μά ο'ρεαοραδ (*yathe'och*) ρε, "if he were able," is heard repeatedly. The conditional mood may here be regarded as equivalent to the indicative. Sentences in which this phrase occurs would, therefore, naturally belong to (a).

(3) Sentences of pure supposition or condition contrary to fact: Οά νθεαρηά μο εῦμαιρτε, nι θαινεαδ ρον ουρε, if you had taken my advice (but, as

a fact, you did not), that would not have happened to you. The conditional is used in both clauses, but for vividness the indicative is sometimes used in the consequence-clause, e.g., **ἮΑ ὅτι τρεῶς ἀν ἑλὸς ἀνῆρ ὄρη, ὅρις μαρῶ.** **ἮΑ πῶς ἀρραῖοις ποῶσι νᾶ ταινεὸς' λειρ, ὅο βαινεῶ ρέ ρεαρρᾶ ἄρ ἡέιν,** if a word which did not please him were said (and I merely suppose such to have been said), he would, etc. Note that **ἮΑ**, the conditional particle, like **Ἦ'Α** before nouns of degree, is often reduced to **'Α**. If, in the sentence from **ρ.** **Ἰοenn** quoted (2) above, we were to read, **ἮΑ ὅτα δαιρρῶιρ ὄνῆιρ . . . ὅο βεᾶ ῥοῶζαλ ῥοῶα ἄου,** the meaning then would be: if they were to honour their fathers and mothers, their lives would be long, *or* would have been long. In other words, the conditional clause is either a pure supposition or a statement contrary to fact. Only the context can tell us which it is.

The negative form of **ἮΑ** is **μαρᾶ** or **μαρᾶν**:—**Ἦέανρᾶιρ ἄ ἡῆνῆ ῥο μαῖρ, μαρᾶ μβειρῆρ ἄῆ ὄλ,** they would do their work all right, if they were not drinking. The long form **ἮΑ μβυ' ρυῶ νᾶ** is also used.

If the "if" clause consist of several members, the **μᾶ** or **ἮΑ** need not be repeated, **ῥο** may be inserted instead (**ῥαν** with verbal noun, if the clause be negative):—**'Α μβεᾶ ῥεαρ βοῶτ ἄνν ἡ ῥαν μορᾶν ῥα ῥοῶζαλ ἄῆῆ ἡ ἄνῆρῶν ῥο μβεᾶ ῥυῶ βεᾶῆ τεᾶτ ῥυαρ ἄῆῆ ἡ ῥο ἡ-οῖρῆδ' ῥέ ἑ ἡέιν ῥο μαῖρ ἡ-ἡ-ἄ ἄῖρῶ ἄλλαιρ, ὅο' [μοῶ] ἡ ὄεανᾶ, ἡ ῥαν ἄο' ρυῶ ἡ-ᾶ ἡ ἡέινῆ, ἄ' ὄεανᾶ ἄ ῥῆῶ ῥαν ἄοῆ ἄῖρῆ ἡρτεᾶ ἄῆῆ ἄρ ῥῆῶ ὄῖν' εῖλε, ἡῖ ὄρῖῆῆδ' ἄρ ῥεαρ μαῶῆῆ ῥοῆ μεῖρῆῆῆῆ ῥε 'ἡ ὄρῶ-ῥεαρ, μαρ ἄῆ ῥορῆῆῆ ἄῆῆ ἡειρ ἡ ἡῖ ἑ ἄῆ ἄρ ῥεᾶῖῆῆῆῆῆῆῆῆῆ.**

The following type of sentence is conditional merely in form: **Ῥᾶ ῥέ ὄῖαν μᾶ ὄῖοῆ ῥέ ἄνν,** it is

hard if he will be there, *i.e.*, he will hardly be there (εἰς τὸν τόπον νῦν οὐκ ἔστιν, it is hard or he will be there, *i.e.*, it will go hard if he is not there). Compare, also, the following: Ταῦτα ἴσως μαρὰ ἔσται τὸ σπῆλαιον, take care lest you have got it broken.

ΜΕΙΡΕΑΔ' (=μαρὰ μβεῖο): **Μειρεαδ'** means, "were it not for," "only for," "but for the fact (that)," "only it was (how)."—**Μειρεαδ' ρον νὶ φεῶναι κυνὰρ μαρὰ ἄ βεῖο ἄ' ῥεῖο**, but for that I do not know how matters would have been. **Μειρεαδ' ζῆρτα θεῖο, θεμιρτὰ εἰσῆλθε**, only for the mercy of God we should have been lost. **Μειρεαδ' Σεῖο ἄ βεῖο ἄνν, βίορ μαρὸ, only that John was there I should have been killed.**

Βεῖορ ζο μαῖτ μειρεαδ' ἰαο ἄ βεῖο ἄς οἶ (οῦ μειρεαδ' ἄ ὀόλῆνν ρῖαο) 'numur'ca, they would be all right only that they drink too much. **Μειρεαδ' ζυ[ρ]α]β ἔ ἄν Ὀμῆναδ' ἔ οῦ μειρεαδ' μαρ ἱρ ἔ**, only that it is Sunday. **Μειρεαδ' ζυρ' ὀ' ἔ ἄν Ὀ. ἔ οῦ μαρ βυῖο ἔ**, only that was Sunday. **Μειρεαδ' μαρ ἄ ῥῆναις ζο ραῖο Νι-εἰρ ἄνν**, only that it was how it happened that N. was here. **Μειρεαδ' μαρ ἄ τυζ ῥέ ἄν τ-υαλλὰς λειρ, σο εἰσῆρῖνν ἔ ὀ' ῥεῖο μαρ ἄ ραῖο ῥέ**, only that it was how he carried the load, I should have had to leave it where it was.—"**Νὶ φεῶναι ἔσται ἄο' ρυο τὰ ἔσται αἰζε?**"—"Μειρεαδ' μαρ ἄτῶ, νὶ ῥεῖο ῥέ 'να εἰσῆρῖνν," "I wonder if he makes anything by it?" "Only that he does he would not go to the trouble of it."—**Μειρεαδ' μαρ ἄ βὶ ῥέ ρυρ οῦ μειρεαδ' ζο ραῖο ῥέ ρυρ**, only that it was cold.

Νὶ βεῖο ἄν μαρὰ μαρ ρῖν, μειρεαδ' μαρ ἄτῶ κοῖνῖν ἄνν, the dog would not behave in that way, only that there is a rabbit there.—**Μειρεαδ' ἔ ρεο (ἄν ραῖρῆρ ρο) βεῖο λειρῖνν** ("ὀ' ἔν ρεῖορῖνν), βεῖο ῥέ

νίος βήριτε, only that this (paper) was on the outside (of the picture) it would have been more broken.

Μεῖρεαδ can often be dispensed with by using ναδ in the middle of the sentence in its stead, *e.g.*, instead of saying μεῖρεαδ μαρι Δ ΠΑΝΤΑΙΣ ΣΥΡ Θ'Ε ΑΝ ΘΟΜΝΑΔ Ε, ταβαιρραιθε σο οτι αν ρειρεαλ ε, we may say ταβαιρραιθε σο οτι αν ρειρεαλ ε ναδ ΠΑΝΤΑΙΣ ΣΥΡ Θ'Ε ΑΝ Θ. Ε, it (the coffin) would have been brought to the church only it chanced to be Sunday.

ΜΑΡ, ΜΑΡ ΣΙΝ.—Νι ευρηαρ μαρι δειρε αρι, I did not venture to ask him, did not put it to him as a question (μαρι has a softening influence on the sentence).—Νι ευρηρεαδ ρε [ε] μαρι ευροβλιου αρι [ηειν], he would not put himself to that inconvenience.—Σι αν ευαδ ι μαρι ζαουαυιν, it is a great trouble, this Irish. (The people translate this, “’tis a great bother for Irish.”)

Μαρι ριν, “like that,” “as that,” “in that way.” It sometimes gives the sentence an apologetic colouring:—Νιν αον ρεαρταυιν μαρι ριν αον, *lit.*, there is no rain there that way, *i.e.*, there is no rain to speak of; τα ρε ανα-μαααντα μαρι ριν, *i.e.*, he is very honest, if I might be allowed to say so.

Δσυρ μαρι ριν, “and so on.” (Do not insert οε after ριν.)—See μαρι as Adverb.

VERBS.

(1) Τάμαουο, μοταμαουο, μοταμαουοι, μοτφαμαουο, μοτφαμαουοι are found in the books, but become with us τά-μιου, μοταμιου, and so on, the m of -μαουο and -μαουοι being made slender in all verbs.

(2) The final ρ of the past tense 1st and 2nd pers.

pl. is also made slender. We say *molamair* (*wul'-a-mwir*), not *molamar*. In fact, there is a tendency to make *r* slender in many other cases. The quality of *r* in *múar* is often doubtful. So, also, the *r* in *mar*. The *r* of *ráð* has been already noted.

(3) The final *-ð* of the past tense and of the future active, e.g., *cuairð*, *moíraíð*, is not pronounced when followed by a personal pronoun as subject to the verb, but is pronounced as *ς* in all other cases. This pronunciation has been pointed out occasionally in the examples.

(4) The *ř* of the future and conditional active, except in the 2nd sing. conditional, is, of course, not pronounced. Voiced consonants, i.e., *b*, *v*, *ς*, immediately before this suppressed *ř* become unvoiced, i.e., *p*, *t*, *c*. The learner is familiar with this, but just to remind him of it *tuicreao* and such like spellings have been inserted.

(5) The ending *-mír* of the 1st pl. imperfect and conditional, often takes a *τ* at the end, e.g., *béimírτ*. Cf. *arírτ*.

(6) In the present passive* or autonomous the ending is usually *-tar*, not *-tear*, the *τ* being broad no matter what precedes. So, also, in the imperfect the *τ* is broad: *buaítaroi*, not *buaítai*.

(7) The initial consonant of the imperfect, past tense, and conditional of the autonomous is aspirated as in the active: *tuğað*, they (indefinite) gave, not *tuğað*.

* I prefer to use the term autonomous for two reasons: (1) Because the people use these forms as actives, not as passives; (2) because if we call them passives, the learner may imagine that they can be used as freely as passives in English, which would be a serious mistake. I am quite aware that these forms are used as passives in Irish literature, but I have the highest philological authority for the opinion that, in their origin, they were autonomous. The form *rátear* is one of the proofs of this. Its development from passive is to me inconceivable.

(8) The final υ of the past autonomous is pronounced as ξ , and for the convenience of the reader has been so written in the examples. The final υ broad of 3rd sing. imperative and conditional is regularly pronounced as ϵ broad.

(9) The ρ of the future and conditional autonomous are always pronounced, and are always broad, thus $\tau\upsilon\iota\epsilon\rho\alpha\upsilon\theta\epsilon$, not $\tau\upsilon\iota\epsilon\rho\theta\epsilon$. Thus, it will be observed that in Waterford the tendency is to make letters slender in the active and broad in the passive.

(10) In the fut. and condit. autonomous of verbs whose imperative ends in $-\iota\xi$ or $-\upsilon\xi$ an ρ is always inserted, thus: $\delta\rho\theta\delta\rho\alpha\rho$ not $\delta\rho\theta\delta\epsilon\tau\alpha\rho$, $\delta\rho\theta\delta\rho\alpha\upsilon\theta\epsilon$ not $\delta\rho\theta\delta\epsilon\tau\alpha\upsilon\theta\epsilon$. That is, θ is substituted for the $-\iota\xi$ or $-\upsilon\xi$ of the imperative and the ordinary terminations $-\rho\alpha\rho$ and $-\rho\alpha\upsilon\theta\epsilon$ added.

(11) In the 2nd pl. imperative the termination is either $-\iota\xi\iota$ or $-\upsilon\xi\iota$ and not $-\iota\theta$. Thus, we say $\mu\omicron\upsilon''\alpha\iota\xi\iota$, "let ye praise," and not $\mu\omicron\lambda\alpha\upsilon\theta$. If it is a verb with an θ future the ending is $-\iota\xi\iota$, thus $\epsilon\iota\rho\epsilon\iota''\xi\iota$, "silence," $\delta\rho\theta\alpha\iota''\xi\iota$, "let ye raise."

(12) Instead of the 1st pl. imperative the subjunctive is often used, thus we say $\rho\epsilon\lambda\epsilon''\alpha\iota\mu\theta\theta$, "let us look." This mood is also used in the 1st and 3rd persons: $\rho\epsilon\lambda\epsilon''\alpha\iota\mu$ $\alpha\rho\iota\rho\tau$ ϵ , let me see it again; $\mu\lambda$ $\theta'\iota\mu\theta\iota\xi$ [$\iota\mu\theta\iota\xi\iota\xi$] $\theta\upsilon\alpha\iota\mu\theta$ ($\theta=w$) $\mu\lambda\epsilon$ ϵ ! May we lose nothing more valuable than that! $\mu\lambda$ $\rho\theta\omicron\rho\alpha\iota\xi$ $\delta\rho$ $\mu\theta\iota\epsilon\alpha\tau$ ϵ ! May our best endeavours not prevent him from leaving!—As used in the last two examples, the subjunctive is of course well known to the learner.

(13) A most important feature of the Waterford verb in the past tense conditional and verbal noun is aspiration of the prefix sign $\theta\theta$ when $\theta\theta$ and the verb form one word, thus $\theta'\epsilon\iota\mu\xi$ becomes $\theta'\epsilon\iota\mu\xi\xi$

(*yire'ig*), *ο'φαν* becomes *ο'φαν*, *ο'φασξιτε* becomes *ο'φασξιτε*. Hence the people often regard this *ο* aspirate as a part of the verbal root and insert it in the present and future, *ο'οιμεανν* is, *e.g.*, very often heard for *οιμεανν*, *νι ο'φανφαιο ρε*, "he will not stay" for *νι φανφαιο ρε*. [A helping vowel is often prefixed, *e.g.*, *νυαιρ α ο'οιρφειο*.—O'C.]

(14) After *γο* aspiration occurs as well as eclipsis. *Νιορ* and *νδρ* before past tenses are sometimes reduced to *νι* and *να*, see under *ιρ* (3).

15.

Some slight differences in the rules for the use of *ιρ*, as commonly stated, are noted as follows:—

(1) In sentences like *ιρ φειρμ-υιρ ε*, "he is a farmer," where the name of a class follows *ιρ* we prefer to use the somewhat more emphatic form, *φειρμ-υιρ ρειο ε*.

(2) In interrogative sentences like *Δν ε ριν ε?* "Is that it?" where *ε* or *ι* follows *Δν* immediately, we often omit the *Δν* and insert *Δβ* or *'β* [*Δβ*] (*Δβ* is known to the learner from the form *ζυρΔβ*), the sentence then reads: *'β ε ριν ε?* So, too, *'β ε Δταιρ μο εειτε ΔΔα τυ ρ-Δο?* Do you speak of my father-in-law? The *Δν* is often omitted in other sentences: *ρειρ ο'ν Διτ ρεο τυζ ρυιτ ε?* Was it a man from this place who gave it to you? In such cases the tone of interrogation indicates the question.

(3) The form *ζυρ* is often reduced to *γο*, *ζυρΔβ* to *γο'β*, and *ζυρβ* to *γο'β'*: *Ουθαιρτ ρε ζ'αρ Δν Διτ ριν Δβ αρ ρο*, he said that that was where he came from; "*ζαρρυν ΔΔα Δ ο'εΑναο?*" "*εειρμ [επειρμ] γο 'βεο (bah)*" "Is it a boy who is doing it?" "I believe it is." *Ου' τοιζ τεατ γο μύαρ Δ' ευιρ Δβ ριυ Δν τεαθαρ*,

you would imagine that the book was worth a great deal; *ir* *uóig* *le fear na buille go b'é héin fear na céille*, the man of madness thinks that he is the man of sense; *b'féidir go b'é rin a' t-riúge ir fearr*, perhaps that is the best way; *a' rabadair nam i l-an Trap* (*La Trappe*)? *Ní rabadair; veir rias d'áit breá é*. Were you ever in Melleray? No; they say it is a fine place.

(4) The past tense corresponding to *read* is *buó ead*, which is pronounced *bu óea* (like *by-yah*). The interrogative form when the *é* or *í* opens the sentence is *ar'ó é* or *ar'ó í*, pronounced *err-yae* and *err-yee*: *Ar'óé an fear ron a tús uirt é?* *Bu-óé (by-yae)*. Was it that man who gave it to you? Yes.

(5) In the forms *rin é*, *rin í*, &c., the *r* is aspirated: *rin é é*, that is it; *riú é é*, that is it yonder; *rió é é*, this is it near me; *rió é an blian ir fearr rór 'se 'n Rinn*, this is the best year for Ring (reference to money subscribed by different districts). In sentences like "this is the coldest day I have noticed for the past fortnight," *rió é* has not been heard, the sentence running: *ré an lá inoiub an lá ir fuair a brait ar le coitige ar*.

(6) In a number of cases it will be found unnecessary to use any form of the verb *ir*, the predicate being simply placed before the subject: *lea' rgeat é rin a bí acu*, that is an excuse of theirs; *cú-óiol a béad orra, é veit anro nú fan a veit*, they would have to pay just the same whether he was here or not; *anior uó*, he is from below (*i.e.*, from between Ring and Waterford); *ó tuair uó*, he is from the North (*i.e.*, from the Clonmel side). In such sentences as the last two, the subject of the verb appears to be

good corn also." *Ni mú leir rin ve ná ceácc corra ve*, nevertheless he would think nothing of getting tired of it (*leite* if reference to a woman); *uúrraige' doar* (*dhoo-ree'adh-ar*, "ni mú nac maic d' rgeat é," they said "it is almost as it should be" ("it is almost a good deed")); *b'feárr uiom 'á léig-rinn*, I wish I could read; *b'feárr uiom go mbéad rgrite* [*rgriocta*] *agam cúta, mar atá ron beas go leór agam*, I wish I had written to them, that is the least I might do ("I wish" is commonly expressed in this way).

In dealing with such examples as *ni beas uinn*, *ni múar uom*, and others, it is better to commit a few specimens of each type to memory. Analysis is not of much help. Regard *ni beas* as meaning "there is enough," *ni múar*, "there is need," *ni mú ve rin ve*, "but it does not follow from that," followed by the dependent form of the verb, or "nevertheless," followed by the absolute form. Further examples of this last idiom should be collected.

(8) Additional examples of various kinds:—*Seo uuit do leabar*, here is your book (handing it); *bi ré ráirte go mbu' áiticead é*, it was said that he was a Catholic; *vean rāgar buo ead ias?* What sort were they?—*Cé leir bu' coramait an ní?* Whom was the king like? (We should expect *ar* for *bu'*.) *d' múar ir fiú é, or ab fiú é?* What is *or* was it worth?—*Ni máir' rinn-re ann ar d' méio ab fiú é*, I would not live there for all it may be worth; *rin é an áit ab ar oo*, that is where he comes from; *ni moían ir fiú é ac úiread go noéaraid ré lea-rgeat*, it is not worth much, but it will just serve as an excuse; *ré inoiub' Doimnac na caitce*, this is chalk Sunday; *feár, b'ainm Séamar oo, máraige' ag le rplanc*, a man by the name of James was killed by lightning;

meiḡ ar faḡ an bainne rin *or* meiḡ ar faḡ iḡeaḡ an bainne rin, that milk is all whey; meiḡ ar faḡ bu'eaḡ (*by-yah*) an bainne rin, that milk was all whey; lā bḡeāḡ bu' eaḡ cuiḡ'é, it was a fine day for it (walking, fishing, &c.); ḡā mbuḡ é (*my-yae*) Séamaḡ a beaḡ an, bī ḡā' haḡ' ruḡ 'na éeaḡ, if James had been there, everything would have been ("was" for vividness) all right; cu' 'maḡt 'r 'ā mbu' 'mu' ar a' tḡlḡ [ḡlḡiḡ] a bīnn, just as well as if it were out on the mountain I used to be (*mu'* carries the sent. acct.); tā maiḡiḡ-tḡiḡe' aḡt ar an tḡ iḡ aoiḡḡe 'ā mbuḡ é an ḡāpa féin é, men of the highest rank, even the Pope himself, are subject to authority (one of the common ways of translating "even"); n' fḡeaḡar ce hḡaḡ iāḡ, I wonder who they are; cā 'r ḡḡātaḡ ḡḡ'n éataoiḡ' fḡeḡ beḡ? Where does this chair usually stand? Énaḡ ron ar ḡo mba (*meh*) fḡāriḡ aḡāiḡeaḡ é, an increase of luck to him may be better to-morrow; nāraḡ aoiḡ 'aiḡ eite ḡḡ, may he not live as long again. (Said humourously when one hears the age of a very old person.)

ḡā.

(1) ḡā is pronounced tā unless when preceded by aḡur in sentences of comparison: tā a' ḡ-uḡ ḡe rna mnā an 'r aḡā ḡe rna fḡaḡaiḡ an, "there are as many women there as men" ('r aḡā is sometimes changed to 'r taḡā, just as cunaḡ tā tu? how are you? is always pronounced cunaḡ taḡā tu?).

(2) nīn is used for nīl. The b of bḡuiḡ is often pronounced in asking questions: bḡuiḡ' aḡur? "Do you know?" (the an of course is dropped, an bḡuiḡ has not been heard). The 2nd sing. conditional beḡteaḡ very often becomes beḡtḡā (the same is true of the verb ḡḡ-ḡeḡim).

(3) In expressing a wish, instead of *go raib* we sometimes hear *go mbeir*, just as *go raibair* is heard as the optative of *tuit*. Both are futures in form.

(4) We may suppose the verb *tá* understood before the preposition-pronouns in the two following examples:—*Šin é an céad uair aige*, that is his first time; *ir beas a' Šaolainn aige*, his Irish is scant.

tá cannot be joined immediately with *te* to signify ownership. In the following case the preposition may be said to connect relative *-ir* understood with *Conn*: *nín ann ac páirc amáin te COinn* (*Coy-ing**), only one field there belongs to Quinn.

The following are additional examples of different idioms with *tá*:—*Ói ré de beas acu*, it was their practice; “*an méir ná fuil de ciall inoiub ašut, go mbeir ré amáireac ašut.*” “*Maia mbeir héin, ní Šá dom go raibair mé á hiarrao ortra.*” “*Muire deacair orc 7 ceann caol ríor díot!*” “What you lack in sense to-day may you have it to-morrow.” “And if I don't, I need not look for it from you.” “. . .” *Šé acá aici féin, tui irteac i bočan boct, deab, her lot is to go into a poor, miserable cabin; beab ré cu' maic liom, an neantós leir a' Šcabáirte, I would just as soon have nettles as cabbage (this is a strange construction, we should expect ní feair liom an cabáirte ná an neantós); ní deab don t-rutt teac ann; you will find no pleasure in it; Ói ré beas go leor ašut á Šuir héin do díot leir na raibair, it was the least you might do to pay the priests what was due to them; an lá céadna á diaš [diao] á' dean' earbuis de Šocáir luošáin, on*

* The pronunciation of this word and others like it, *coinnle* *e.g.*, s better represented by *Coy-ing* as above than by *Cah-ing*.

the same day Doctor Egan was made bishop (this is the passive or autonomous form of the verb, **παθας** is the dependent past, **ταταρ** or **ταταρ** present absolute, **φuitαρ** pres. dep., **βετοταρ** future, **βετοταριθε** condit.); **βιοθ-α'ρ** **ναθ ε**, although it is not (the **α'ρ** may be omitted); **βιοθ ζο** **βελη** **βοθ-τ** **με**, although I am a poor woman.

The verbs in the following list are quoted under the pres. indic., or under the verbal noun or participles, as was found more convenient:—

ΑΘΑΜΑΙΛ (m=v.) [**αομαι**], admit, confess: **νι ευζ** **ρε** **αον** **αομαιλ** **ανη**, he made no admission in regard to it.

'ΑΞΑΙΡΤ: **θεληται** **με** **μο** **ρδαινε** **το** **ο'αζαιρε** **αιρ**, I will wreak my spite on him; **τα** **ρε** **ι** **ζευρηταιθε** **'ς** **'αζαιρε** **αιρ**, he is continually plaguing him and urging him on.

ΑΙΜΣΙΥΞΑΘ, to hit by aiming at (often figurative): **αιμριζ** **ανοιρ** **ε**, reason out the answer to it (said by one who asks a hard question); **ιρ** **οις** **αν** **αιμριυξαθ** **ατα** **αζυτ**, you are weak in reasoning out an answer.

Ο'ΑΙΡΗ'ΣΙΜ, fut. **ο'αιρηθασ**, hear, perceive (**ο** as explained above, Verb 13); **ο'αιρηθα** **'cu** **τα** **ειρ** **την-α** **εετε** [**ε?**], you might hear them discussing the matter; **ο'αιρη'** **με** **ε** **οδ** **η-αθ**, I heard him say it; **νι** **ο'αιρηεθα** [**αιρηεθα**] **αν** **αιμριρ** **αιζε**, **θι** **ρε** **ευ** **πλειριυρα** **ρον**, he would make you forget the flight of time he was so merry; **'η'αιριζε'** **ανη** **τυ** **αο'** **ηυο** **θυαιτ?** **αιρ** **ρλεαρηαιζ** **αο'** **ηυο** **ανυαρ** **θε'η** **υαλαθ** **θυαιτ?** Do you miss anything? Has anything slipped off your cartload?—**νι** **ο'αιρηεθα** **αον** **ε-ραζαιρε** **α** **θρηιτ** **θεαζιαν** **αιρ**, you would not hear of any priest

whose name is Declan ; *n'airige''ann tu an botað tá buais?* Do you get the smell that's from it? The verbal noun is *airead'taint*, but when *ð* is prefixed, it is made slender for some reason or other, so that the word sounds like *ðairead'taint*, cf. *meiread'tain* for *mairead'tain*.

ÁIRIŪIM [*áiríim*], I reckon up (but not in literal sense) : *ð'airiŷ rí tóirðe iao ŷo léir*, she counted them all in succession (past her, *i.e.*, she mentioned in succession all the people who had lived in a certain house). So, also, *ð'airiŷ ré tairir* ; *bu' leðr ðuit-re an méio rin ðearnúð ðo ðéanað, ní airiŷim an fear eile*, it was not surprising that you should make such a mistake, but the other man deserves no consideration (the verb is often sounded *airiŷim* in this sense).

ÁITINT, identifying : *ní raib áitint rúil' ná béil air*, one could not recognise his eye or his mouth (of one with swollen face). This word is pronounced *táint* in the phrase *ð'fuirir á áitint air*, one can easily tell by him, otherwise as as above, but prefixes *ð*. *ð'áitín (ðah''hin) mé ar á fuaim 7 ar á ŷuc ŷo raib ré ar á tuaité*, I knew by his accent and voice that he had been (lived) in the country.

ÁLTUŷAð, beg a blessing in return for : *ðí an bacac aŷ altuŷað na ðéirce*, the beggar was praying for blessings on the giver of the alms.

ÁRðAÍŷIM, raise : *ir ðiocar í ð'árðac, tá rí 'na neafar*, it is hard to raise it, it has become litter. See Verbal Nouns (10.)

ðÁCÁILIM, bake (see under *ðeirŷim*) ; *buc''airead't*, a cake or anything baked.

ΒΑΘΑΙΜ, hinder, mind, *i.e.*, trouble about; usually with negative, except in *verb. n.* **ΒΑΘΑΙΝΤ**: **ΝΙ ΒΑΘΑΙΘ** (*wok'ah*) **ΡΕ ΤΕ ΤΕΛΕΤ** **ΝΟΥΙΘ**, he won't trouble about coming to-day (very common); **ΘΕ ΜΑΙΤ** **ΘΕΙΤ** **Α'** **ΒΑΘΑΙΝΤ** **ΤΕΙΡ**? What is the good of minding him, paying heed to him?

ΒΑΘ [**βαθαθ**], drown: **ΤΑ** **ΡΕ** **ΒΑΙΘΤΕ** **Ι** **ΘΡΙΑΔΑ**, he is up to his ears in debt; **ΘΥΑΙΘ** **ΜΕ** **ΑΜ** **ΒΑΘ** **ΑΝΝ**, I went floundering about there (of a muddy road or bog).

ΒΑΙΝΤ (*bwant*), take from, cut, happen to, belong to (*te*), depend: **ΒΑΙΝ** **ΡΕ** **ΘΕΙΘ** **ΝΥΜΑΙΝΤΙ** **ΘΙΟΜ** **Θ'Ν** **ΜΒΑΡΗΑΘ** **ΞΟ** **ΘΤΙ** **ΑΝ** **ΔΙΤ** **ΡΕΘ**, it took me ten minutes to come from the barrack here; **ΒΑΙΝ** **ΡΟΝ** **ΑΜ'** **ΑΛΛΑΘ** **ΞΟ** **ΛΕΘΡ** **ΘΥΙΤ**, that was an awkward occurrence for you; **ΒΑΙΝΕΑΝΝ** **ΡΟΝ** **Θ'ΡΕΙΡ** **ΜΑΡ** **Α** **ΘΕΙΞ** **ΑΝ** **ΑΜΡΗΡ**, that depends on how the weather will turn out; **ΙΡ** **ΘΘΙΞ** **ΥΙΟΜ** **ΞΟ** **ΒΑΙΝΤ** **ΛΕΘΤΑ** **ΤΑ** **ΑΝ** **ΑΡΑΤ** **ΡΟΝ**, I suppose that horse is theirs; **ΝΙ** **ΒΑΙΝΡΙΜΙΡΤ** **ΞΡΘΙΜ** **ΑΡΑΤ**, we wouldn't do you any harm (wouldn't eat you); **ΡΕΑΤΤΑΙΝ** **Α** **ΒΑΙΝ** **ΡΕ** **ΘΙ** **ΑΡ** **Ι** **Θ'ΡΟΞΤΑΙΜ**, a week it took her to learn it; **ΑΡ** **ΒΑΙΝ** **ΔΟΝ** **ΞΟΡ-Τ-ΥΞΑΘ** **ΘΟ**? Did he get hurt? **Θ'ΡΕΑΡΡ** **ΑΝ** **ΑΕΑΡΤ** **Α** **ΒΑΙΝΡΕΑΘ** **ΡΟΝ** **ΘΙΘΘ** **ΝΑ** **ΕΙΝΝΕ** **ΕΙΘ** **ΒΑΙΝ** **ΤΕΙΡ**, he could manage them better than any of his relatives could.

ΒΑΣΚΑΙΞΤΕ, beaten (by the rain), perished.

ΒΕΑΡΡΑΙΘ, will bring: **ΒΕΑΡΡΑΙΘ** **ΡΕ** **ΤΕΙΡ** **Ε**, it (*i.e.*, the clock) will make it up, will regain the minutes it has lost; **ΘΙ** **ΡΕ** **Α'** **ΘΡΕΙΤ** **ΤΕΙΡ** **Ι** **ΞΥΜ-ΝΑΙΘΕ**, he was improving, pulling up all the time. **ΝΙ** **ΜΑΙΘ** **ΔΟΝ** **ΘΡΕΙΤ** **ΑΔΑ** **'ΝΑ** **ΘΙΑΙΘ** **ΡΟΝ** **ΑΙΡ**; **ΑΞ** **ΘΡΕΙΤ** **ΥΑΤΑ** **Α** **ΘΙ** **ΡΕ** **ΞΑΘ** **ΑΙΡ** **Α** **ΤΥΞ** **ΡΕ**, they had no chance of overtaking him; he was outstripping them at every step.

ΒΕΑΡΤΑΙΣΙΜ, mention, determine : *νά ταβαιρ ριορ*
έιννε πέ leit, ξεοί' 'tu an rxeal o'innorinc zan
βεαρτυζαο αρ έιννε η ní θέαρφαο tu don
άδαραη zo θεο, do not introduce anyone in par-
ticular, you can tell the story without mention-
ing names, and you will cause no mischief.

ΒΕΙΡΙΣΙΜ, prepare food or drink : *τά an bainne*
βειρυζτε ; τά a curro 'hain βειρυζτε, his bread
is baked, he is done for ; βειρυζ curan τέ ουιτ
hain a'p ná vi a chedirredil, make yourself
a cup of tea and do not be grumbling (note the
last two usages) ; βειρ-u''éan as a kind of noun :
ní úoižeann pí ao' púoc zuail ac ola te haxaiò a
curro βειρ-uéain, she burns no coal but oil to do
her boiling.

ΒΙΟΣΑΡΗΑΟΙΛ [? βιοός, a start, a fright] : *θέαο oo*
έροιοε a' b., your heart would be a-flutter (with
nervousness). The reference was to one who had
a loan of a valuable book and was afraid it
might get injured whilst in his possession. Note
other words of similar ending, úouarhacoi, hianaracoi,
rhacacoi. The ending -acoi is
in imitation of -zail in paxzail.

ΒΟΣΑΙΝΤ, a softening : *úineapap rópoc éizinc bocainc*
ann, they made some kind of impression on him,
made him relent somewhat (one of the many
verbs made from adjectives, compare ní paxap
a βpúépaò pé ? I wonder if it will be wet ?
úo úubpaò (ò silent) an éorha, the barley would
get black, βpaxaò, to get fine, zeallaò, to get
bright, and so on).

ΒΡÚΣΑΙΜ, press in on, crush : *nín cat ná macpa a'*
brú' uirru, she has neither cat nor dog to interfere
with her (in keeping the house neat) ; τά an

ρολλις (*rill'ig*) βρῦιγτε, the churchyard is crowded.

ΒΡΑΘΑΟΙΛ' [βραθγαί], to trespass (of cattle).

ΒΡΑΙΤΙΜ, judge, observe, decide: τῆς ρέ καὸ α βί βραίτε 'm αἰγνε αἰγαι, he understood my plans; νί βραίτῆαιμ μέ ήείν ρό-μαίτ ινοῖα, I do not think myself very well to-day; ιρ ὁδὸ' ζο βρῦιλ ὀυιν' εἰγιντ βραίτε 'cu ἔεαα ήείν ὀο'η αίτ, I suppose they have already fixed on some-one for the place.

ΒΡΥΤΑΘΑΟΙΛ (*broo''ha-dhecl*): τὰ ρέ α' β. αη τεαδτ ζα' ηαον ιά, he is on the point of (threatening to) come every day. (This may be used for αη τί.)

ΒΥΑΙΘΙΜ, conquer, win: τὰ βυαίτε αἰγυτ ορη, you have vanquished me, got the better of me; ἔυαῶαη ζο ὀτί αη ὀλῖγε αἔ νίση βυαἰς αη ὀλῖγε τεοτα, they went to law, but the law did not decide in their favour; ὀο βυαἰς αη ὀλῖγε αη τ-υἰρζε τειρ, the law decided the water (-right) in his favour; ὀο βυαἰς αη ὀλῖγε αη, he lost his case; βύταἔ [βυαίθρεαῶ] αη κατ αη αη μαῶηα ρυαῶ, the cat can beat the fox.

ΒΥΑΛΑΙΜ, beat, make (of a road): ἔυηρεαζ βρατ μόρ κλοἔα αη αη μβόἔαη ρον, βύαλας ζο μαίτ έ, a great sheeting of stone was put on that road, it was well made; τὰ βυαλαῶ μύαη ζαοίτε αηη-ρον, the wind blows heavily there (of an exposed house).

ΒΑΙΛΙΜ, I lose, spend, (in passive) to die: βί ρέ ὀά ρύντ καίτε τειρ, he lost two pounds by it; βί ὀά ρύντ καίτε αἰγε, he had lost two pounds; ρορρα μῖρηγς ἔαίτεαη αη ὀυιμε, one fails through lack of courage; ριν έ ἔαίτεαη αη αη

ηζαοιωνν, that is what places Irish at a disadvantage; οο εαλλ ρε αρ α ροσα ηειν λειρ, he defrayed the expenses of it out of his own purse; οο εαλλεαζ λειρ α' οταρτ ε, he died of thirst.

εΑΙΤΕΑΘ, winnowing (often heard as εαιρε with very slender ρ): μαριν εατι, μαριν ευν εατε-εαθ, a winnowing machine, a machine for winnowing.

εΑΙΤΕΑΜ, throw, eat, etc.: ριν ε αν τυαριμ α εατε-εοαρ υιρρι, that is the opinion they formed about it (*i.e.* Irish); εατεαμαι (μ=vw) μαιτ, good diet. εατεαμ is used of human beings eating, not ιτε, hence some half-English speakers say "I can't use it" instead of "I can't eat it." [ηιν αον εατεαμ 'να οιαθ αζαμ, I have no longing for it. εα ρυο εριστ α εατεαμ αρι, something ails him.—O'C.]

εΑΝΝΛΑΙΖ, *fut.* εαννοεαο, assemble (of a crowd).

εΑΣΤΟΙΡΕΑΕΤ, casting up, upbraiding about past occurrences: 'α μβεαθ οαοιμε α' ε. λε-η-α εειτε, if people were upbraiding one another about the past.

εεΑΟΔΑΙΖΙΜ, wish, will: (only in such phrases as) ηι εεαοοιμν αρ αο' ρυο ε οειτ αρ α ρλαιτε, I would not wish for anything that he should be in delicate health; εατεριμιο ζοιτ τε εεαο-υζαθ οε, we must be satisfied with the will of God.

εεΑΝΖΑΛ (*kyang'ul*), bind, adhere to: εα ρε α' εεαηαλ οε, it is sticking to it; εειρ ζαν μαιτ, ηι εεαηαλοε' ρε οε'η ραιρεαρ, useless wax, it would not stick to the paper.

εεΑΝΝΑΙΖΕΑΝΝ ριαο α μβεαρτα ζο μαιτ, they earn their profits well, they are honest people.

CEPAPIM, I conceive, invent : $\beta' \dot{\upsilon} \eta \tau \acute{\alpha} \delta \alpha' \rho \epsilon \alpha \rho \Delta$
 $\epsilon \alpha \rho \epsilon \Delta \eta \epsilon \acute{\epsilon} \alpha \sigma \tau \acute{\alpha}$, it was a marvellous man who
 first thought of it ; $\eta \acute{\iota} \eta \epsilon \rho \eta \eta \Delta \eta \epsilon \acute{\epsilon} \alpha \sigma \tau \eta \rho \epsilon \acute{\alpha} \zeta \Delta$
 $\epsilon \alpha \rho \alpha \sigma \alpha \rho$, that is not the first lie they invented ;
 $\epsilon \alpha \rho \upsilon \sigma \rho \acute{\upsilon} \alpha \eta \epsilon \alpha \rho \sigma \eta \tau$, take your time (*lit.* put
 quietness on you) ; $\alpha' \zeta \epsilon \alpha \rho \rho \alpha \eta \eta \Delta \eta \rho \eta \eta \epsilon \upsilon \eta \zeta \epsilon$,
 if I took my time about it ; $\eta \acute{\iota} \epsilon \alpha \rho \rho \alpha \eta \sigma \eta \rho \iota \alpha \sigma$
 $\eta \epsilon \eta \eta \epsilon \upsilon \eta \zeta \epsilon$, they would not lay their minds down
 to it (the work). (Or, $\eta \acute{\iota} \tau \epsilon \alpha \rho \rho \alpha \eta \sigma \eta \rho \iota \alpha \Delta \eta \eta \eta \eta \eta \eta$
 $\Delta \eta \eta$.)

CEIIM, *verb. n.* $\epsilon \epsilon \iota \tau$, I conceal : $\eta \acute{\alpha} \beta \acute{\iota} \Delta \epsilon \epsilon \iota \tau \sigma \eta \mu$
 $\Delta \eta \sigma \eta \rho$, do not conceal it from me now.

CIMILT, rubbing, interfering with : $\alpha \iota \sigma \tau \epsilon \rho \eta \eta \eta \Delta \beta \epsilon \alpha \sigma$
 $\Delta \sigma \eta \epsilon \iota \mu \iota \tau \Delta \iota \zeta \epsilon \tau \epsilon \rho \eta \eta \Delta' \Sigma \alpha \sigma \eta \eta \epsilon$, imagining that
 he would not be interfering with, violating, the
 Sabbath.

CLYDAIZIM, cover : $\beta \acute{\iota} \rho \epsilon \Delta \epsilon \lambda \upsilon \sigma \alpha \delta$, he was cover-
 ing it up ; $\epsilon \lambda \rho \epsilon \epsilon \lambda \upsilon \sigma \alpha \iota \zeta \tau \epsilon \Delta \eta \sigma \eta \rho$, he is tired,
 beaten out (*lit.* covered).

CNEASAIZIM, cure, get cured.

COZAIR, whisper : $\sigma \sigma \alpha \eta \eta \mu \epsilon \rho \epsilon \sigma \tau \epsilon \alpha \tau$, let me tell
 you this privately, or "whisper," or "whisper
 me this," as the English speakers say, although
 the word does not convey an invitation to the
 person addressed to whisper, but a request to
 him to allow the speaker to do so. ($\sigma \sigma \alpha \eta \eta \mu \epsilon$
 appears to be the analytic form of subj. mood.)

COIS'ILTE [**COISLIM**], hidden : $\epsilon \iota \mu \epsilon \alpha \sigma \tau \eta \rho \iota \sigma \epsilon$, she
 kept it secret.

COINSEIR'IM (*cin-she'rim*) : " $\epsilon \Delta \eta \eta \eta \zeta \Delta$. $\Delta \eta \eta \eta \eta \eta$ "—
 "c. $\zeta \eta \eta \epsilon \Delta \eta \eta \eta \zeta$," "then A. came"—"I'll engage
 he did." [Perhaps for $\zeta \epsilon \sigma \theta \alpha \eta \eta \eta \eta \eta \eta \sigma \eta \mu$, I would
 take upon myself.— $\Theta \epsilon \eta$.]

COISRIS, *verb. n.* *coir*"*ricean*, bless, church: *coirris* tú héin, bless yourself; ní ó'pás ré an búro mañ san é héin so *coirricean*, he never rose from table without blessing himself; *uirge coirricean*, holy-water; so bí beirt ban (*wan*) á *scoirricean inoib*, two women were churched to-day.

CORRUIS, stir: nár beirim ar *corruige*, that I mightn't stir (heard in Dungarvan); *corruis ort*, *corruí*"*si* 'raib, hurry on (2nd sing. or plu.).

COSNAIS"*im*, cost. The *fit.* is *cornocao*, the same as *fit.* of *vb.* *coraint*, defend.

CRAEL, announce (in church): so *erael an radsar* ó'n o-t-lóir é, the priest published it from the altar. *Craobrgaoleao* also used.

CROCAIM [*crocaim*], rouse up: ní múar *úit tu* héin so *crocao ruar*, you would need to rouse yourself up; *crocaio ré ruar*, it will clear up (of the weather—very common); *ir mú crocaioir so cuir foia*, *ir mú bainfoir nú ó'air-treó'oir t'aigne*, they (*i.e.* profane words) would make your blood tingle more, would produce a greater effect on your mind.

CUARDAIS"*im*, *f.* *cuarócao*, *verb. n.* *cuaroad* or *cuaroidgead*, search: bí ré á' *cuaroad na Saolainne so bog á'r so te* (or *so cruais*), he was looking for Irish, sparing no pains.

CUIRIM, the verb *n.* is *cuir* not *cup*: *cuir so toil te toil De*, *tá ré cu' maic úit rgeal maic so óéanad se óro'-rgeal*, make your will agree with God's will, it is as well for you to make a bad case a good one; *níor cuir Éinne in don airgead iad*, no one made any bid (worth accepting) for them; *níor cuir ré in don airgead*

ΔΗ ΡΥΝΑΜ [ΡΟΖΝΑΜ] Ε, he made no fair bid for it;
 Ψ ΜΥΑΡ Δ ΟΥΨ ΡΙΑΡ ΔΡ ΝΑ ΟΔΟΙΝΕ ΖΑΝ ΔΝ ΤΕΑΖΑΡΕ
 ΧΡΙΟΤΑΙΘΕ Δ ΘΕΙΤ Δ ΜΥΝΑΘ, it is a great loss to
 the people that the Christian doctrine is not
 taught; ΔΝ ΒΙΑΘ Δ ΟΥΨ ΤΡΙΟΤ, to digest your
 food; Ψ ΔΜΛΑ Δ' ΟΥΨ ΡΑΘΘΑΙΡ (*fwcer*) ΔΤΔ ΡΕ, the
 explanation is that he is putting on an edge;
 ΤΔΙΟ ΟΥΨΤΑ ΔΜΑΘ ΛΕΨ ΝΑ ΟΔΟΙΝΕ, they are very
 free, friendly with the people; ΒΡΕΨΙΡ ΖΟ ΟΥΨ
 ΡΕ ΔΝ ΡΙΟΡΑ ΡΟΝ ΟΥΝ ΟΥΙΝ' ΕΨΙΟΙΤ ΡΕ ΟΨΙΡ, perhaps
 he let out that plot to some one at a certain rent;
 ΟΟ ΟΥΨΡΕΛΘΑΡ ΡΙΟΡΑ ΟΥΤΑ, they set up a shop;
 ΟΥΨΡΕΛΘ ΡΕ ΟΜΠΟΡΟ (ΔΨΙΕΛΑΤ) ΟΡΤ ΘΕΙΤ ΔΖ
 ΕΨΙΤΕΛΑΤ ΛΕΘ, it would please (delight) you to
 listen to them; ΟΥΨ ΡΕ ΛΕΑΘ ΛΕΨ, he erected a
 monument to him; ΟΥΨ ΡΕ ΔΨΨΕΑΝΝ ΛΕΨ, got
 mass celebrated for him *or* celebrated mass for
 him; ΟΥΨ ΡΕ ΟΥΝ ΙΑΘ Δ ΟΨΟΨΛΑΜ, he set about
 learning them; Ψ ΜΙΝΙΟ Δ ΟΥΨΡΕΑΡ Δ' ΟΥΝΟ ΡΟΝ
 ΟΨΟΜ, many a time I did that hill; ΟΥΨ, to
 attack, injure, Ψ ΡΨΨΨ ΟΥΨ ΟΥΝ Δ' ΟΥΙΝ' ΔΟΡΤΑ,
 it is easy to hurt an old person; ΒΙ ΑΝΑ-ΟΥΨ-Α-
 ΘΑΙΤΕ 'ΟΥ, they had high jinks; ΤΔ ΑΝ ΟΥΨΑΝ Δ'
 ΟΥΨ ΤΑΡ Δ ΘΑΡΡΑ, the cup is overflowing; ΟΟ ΒΙ
 ΝΑ ΤΡΟΟΑΙΛ [ΔΖ] ΟΥΨ ΤΑΡ Δ ΜΘΑΡΡΑ ΛΕ ΝΕΑΡΤ
 ΟΔΟΙΝΕ, the carts were overcrowded ("flowing
 over") owing to the great number of people;
 ΡΙΝ Ε ΑΝ ΟΥΨ ΑΜΑΘ ΔΤΔ ΔΨ, that is how it is
 expressed; ΝΙ ΟΥΨΙΟ ΛΕ ΡΨΨΕΛΘ ΡΑ ΘΑΙΤΕ, they
 do not make up their minds to remain at home;
 ΤΔ ΡΙΘ Δ' ΟΕΑΝΑΘ ΟΨΙΖΕ ΜΥΨ Δ ΟΥΨ ΔΡ ΜΟ ΟΨΟΙΘΕ,
 you are making my heart feel quite young again;
 ΟΥΨΡΕΑΖ ΤΕΛΑΤΑΨΡΕΛΑΤ ΛΕΨΤΕ, she was sent of a
 message; ΟΥΨ ΡΕ ΑΝ ΤΙ' ΟΥΝ ΑΝ ΜΑΨΨΙΤΤΨΙ ΡΖΟΙΛΕ,
 ΔΘ ΟΟ ΒΙ ΕΨΙΕΔΑΜ (ΟΡ ΟΨΙΝΝΨΕ) Ι ΖΟΨΜΝΑΨΙΖΕ ΔΨΙΖΕ

αιρ, he assigned the school to the teacher, but retained his right to it; *cuiréann ré sa' nao' ruo de a'sáire*, he says everything in a laughing way; *tá rí a' cuir iarrainn*, she is ironing (clothes); *bí ré a' o'iarrao' í cuir ó'oiot an féir, 'aio leat ná béaó corcar na olige aici*, he was trying to prevent her from selling the hay, so that, as you might think, she would not have money to pay legal expenses; *b'feárr é cuir dá' cuir*, better to get rid of him, do away with him (said of a vicious dog). [*Cuir ré an saóar ar*, he set the dog at him; *tá an brocál as cuir air*, the heat is affecting him; *cuir ruar de*, renounce; *cuir ruar le*, tolerate; *cuir'oiot*, be off; *tá mé as cuir i-mum'*, or *as cuir umum'*, I am putting on my clothes—similarly for other persons, the quality of the first letter in prep. pro. varying so as to agree with quality of preceding letter; thus we have *iomut' umut'*, *impe oimpe*, *imis uimis*, and so on. The last part of this note should have been placed under prep. um.—O'C.]

CÚITIS, requite: *ir oic a' cúitis ré léite*, he made her an ill-return for it; *ir oic a' bí ré dá' cúiteam léite* (same). ('Quit.'—*de h.*). [*as cúiteam a' peacaróe*, atoning for his sins.—O'C.]

CÚMAD (*m* nasal), keeping: *tá mé ad cúmad ró-faoa*, I am detaining you too long (*ad címeáo*, also).

CÚMREAM [*comáiream*], count: *cúmrug iao*, *cúmreáo*, count them—I will; *céao iars, ré ríceao ra cúmream*, a hundred of fish, one hundred and twenty in the count; *i gcúmréam a' lae inoiub*, on the day corresponding to this, of which this



is the anniversary; ἡ ἑορτή ἐστὶν ἡ ἑορτή ἀ' τῆς ἡμέρας, on the Sunday corresponding to this.

Ὀφθαλμ. blind (often fig.): βεῖο βιαθὶ ἀ νοσθαθὶ ἡ μολιθὶνα τε κύνα [cú nasal, congnañ] Ὁέ, they will have food in abundance this year, please God.

Ὀείνωμι, I do, impv. ὀείνω, past ὄνω, the future, cond. and verbal n. have broad n: ὀείνεων ῥαμπα ὀε ῥνα ζέασα, the limbs become stiff; ὀείνεων ἐμπεδῶν ὀε'ν ῥωι, the blood turns into clots; ὀε ὄνω ἀνα-ζαρρῶν ὀε, he turned out a very good boy; νί ὀεανῥαθὶ ῥέ ὀαθα τειρ, it won't do him any harm.

Ὀείρωμι, say, say to or of (te): ἄθ ἡ ὀεανῥα τειρ ἀ' τῆ ἀμῶρεαθ? what would you say about (the weather) to morrow?

Ὀεαρῶδαιζωμι, ὀεαρῶδωζαθὶ (*dah-rah-woo*"), swear, attest on oath.

Ὀιυλταζωμι ὀε, renounce, ὀ. ὀο'ν ῥεαθα ὀε, I disclaim responsibility for the offence.

Ὀυλ, *present* ὀείθεων, *fut.* ῥαζαθὶ, *impv.* ὀείθω: βυ' ῥῶιτ ἡομ κύνταρ ὀε ὀ'ῥῶιτ ἡιτ κύναρ ὀε ἑυῶθὶ ὀιυτ ἡ ὀεαθὶ ἀν ἀμῶρῶν, I should like to get a description from you of how you fared with your song; (τῆ ῥί) ῥα ῥεαθαμῶρεαθὶ ἄιθ ῥ ἡ ῥαζαθὶ ἡίτε, (she is) struggling along, as far as she can (as it will go with her); νί ῥῶιθ ὀυλ ἡῶ τεαθὶ ῥαμ, I could not stir, backwards or forwards; ἄιθῥῶ ῥέ ὀυλ τῶν ἀν ζεατα, I must get over the gate (ζοιτ τῶν ἀν ζεατα, pass by without going through); ἑυῶθὶ ῥέ ὀε ἡίμ τῶν ἀν ζεατα, he leaped over the gate; ζεῶρῶ ἀν ῥεαθ ἡ ἑυῶρ ἡ ἡ ὀυλ [ἀ' ὀυλ ?] ῥον, you might

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use the word in that construction (or application); *ḡin é an toul amac a bí aige air*, that was his way of putting (explaining) it; *bí a toul go tci an tSeana-ḡobal 'Oé 'Domna' ro caiteamair*, his journey was (he had to go) to Old Parish last Sunday; *tá toul eite ar a' rḡéal*, there is another version of the story; *ní 'ó'oirpead a' rocal ar a' toul ron*, the word would not suit in that version, application; *tá toul air rin*, there is a way for expressing that; *nac uaidhneac (b=v) a cuair ré 'ó!* *nac í an bean uaral í!* How haughtily she took it! What a lady she is! *nín don toul cun cinn aḡam ar a' rḡéal*, I cannot manage to tell the story properly; *beir an meirḡ 'óic, má t'Éi'ḡeann léite*, you will be free from loss (well off), if (the crop) continues to develop as at present, if it succeeds; *tá ré a' toul i n'óan-aidéac ar an nḡaolainn*, he is becoming more confident in his use of Irish. The verb *toul* differs from *ḡóit*. *Toul* is used of motion to some definite point, *ḡóit* of motion when the path or direction is mentioned. *'O cúair ré go tci 'O.*, he went to D., *'o ḡob ré ríor a' b'ócar*. *Toul*, also, is applied to motion in any figurative sense, *tá ré a' toul i [te] ré bliana curta*, *lit.* he is going on six years buried; *a' toul in dor 'r a toul in olcar*, getting old and getting worse; *'o cúair ré a' r'nám*, he had a swim.

ÉAḡAÓIN, complaining, moaning as a sick man: *tá ré 'ḡ 'éaḡaoin te pianca*, he is moaning with pain; *aḡ ite a'r aḡ éaḡaoin*, complaining but without loss of appetite. [From adj. *caoin* and neg. prefix, not from *caoinead*.—De H.]

[e]ASCARIC, springing into ear: *don uair amáin a b'ionn an e'rina aḡ earcairt*, *tá rí ó b'aoḡal*,

once the barley forms into ear, it is out of danger; $\epsilon\acute{\alpha}$ $\alpha\eta$ $\eta\epsilon\alpha\eta\tau\acute{o}\varsigma$ $\epsilon\alpha\rho\epsilon\alpha\eta\tau\acute{\alpha}$, the nettle is in seed. Fut. $\epsilon\alpha\rho\epsilon\alpha\eta\epsilon\acute{o}\tau\alpha\sigma$, but ς is often prefixed to all forms.

ΕΙΡΗΣ, rise: $\epsilon\iota\eta\upsilon\varsigma$ $\zeta\omicron$ $\tau\omicron\omicron'$ [$\mu\omicron\acute{o}\varsigma$] $\alpha\eta$ $\mu\alpha\iota\tau\omicron\iota\eta$ α $\mu\acute{\alpha}\eta\eta\epsilon\alpha\acute{\delta}$ — $\epsilon\iota\eta\epsilon\acute{\alpha}\sigma$, get up early to-morrow morning—I will; $\omicron'\epsilon\iota\eta\upsilon'$ $\rho\acute{\epsilon}$ $\acute{\epsilon}\nu\eta$ $\zeta\alpha\omicron\iota\tau\epsilon$, it became windy; $\tau\upsilon\varsigma$ $\rho\epsilon\alpha\eta$ $\tau\eta\omicron\acute{\epsilon}\delta\acute{\alpha}\lambda\iota\tau\epsilon$ $\alpha\eta$ $\rho\epsilon\alpha\eta$ $\epsilon\iota\tau\epsilon$, $\alpha\eta\eta\tau\omicron\eta$ $\omicron'\epsilon\iota\eta\upsilon\varsigma$ α' $\tau\tau\epsilon\iota\tau\iota\varsigma$ [$\rho\epsilon\alpha\tau\varsigma$] $\epsilon\alpha\tau'$ $\omicron\eta\eta\alpha$, one man insulted another, then the ructions began; $\omicron'\epsilon\iota\eta\upsilon'$ $\rho\acute{\epsilon}$ $\acute{\epsilon}\nu\zeta\alpha\mu$, he attacked me; $\omicron'\epsilon\iota\eta\upsilon\zeta\epsilon\alpha\sigma\tau\alpha\eta$ $\acute{\epsilon}\nu\eta$ α $\acute{\epsilon}\tau\iota\tau\epsilon$, they attacked, went for one another; $\epsilon\acute{\alpha}$ $\rho\acute{\epsilon}$ $\alpha\varsigma$ $\epsilon\iota\eta\upsilon\zeta\epsilon$ $\rho\upsilon\alpha\eta$, it (the weather) is clearing up; $\iota\eta$ $\zeta\alpha\iota\eta\tau\omicron$ \acute{o} $\omicron'\epsilon\iota\eta\upsilon'$ $\rho\acute{\epsilon}$ $\tau\omicron\tau\eta$ $\lambda\epsilon\iota\eta\iota$ [$\lambda\epsilon\alpha\theta\text{-}\alpha\iota\tau\epsilon$] ι $\mu\theta\alpha\iota\tau\epsilon$ $\eta\alpha$ $\eta\zeta\alpha\tau\iota$ $\alpha\omicron'$ $\theta\acute{\epsilon}\alpha\eta\tau\alpha$ α $\theta\epsilon\iota\tau$ $\alpha\epsilon\upsilon$, it is only of late that the children of B. have come to know English [*lit.*, that it happened to).

ΕΙΤΙΣΙΜ, fut. $\epsilon\iota\tau\epsilon\acute{o}\tau\alpha\sigma$, verb. *n.* $\epsilon\iota\tau\epsilon\alpha\acute{\delta}$, refuse: $\epsilon\acute{\alpha}$ $\rho\acute{\upsilon}\iota\lambda$ $\alpha\varsigma\alpha\mu$ $\eta\acute{\alpha}$ $\eta\epsilon\iota\tau\epsilon\acute{o}\tau\alpha\iota\theta$ $\mu\acute{\epsilon}$ $\tau\upsilon$ $\alpha\eta\iota\tau$, I hope I shall not refuse you again. If the thing refused be expressed as well as the person refused, the construction is: $\eta\iota$ $\omicron'\epsilon\iota\tau\epsilon\acute{o}\delta'$ $\rho\acute{\epsilon}$ $\acute{\epsilon}\tau\eta\eta\epsilon$ $\alpha\iota\eta$, he would not refuse to give it to anybody. $\epsilon\iota\tau\epsilon\alpha\acute{\delta}$ ", a refusal: $\eta\iota$ $\tau\upsilon\varsigma$ $\rho\acute{\epsilon}$ $\alpha\eta$ $\tau\text{-}\epsilon\iota\tau\epsilon\alpha\acute{\delta}$ " $\omicron\eta\eta\mu$, he did not give me a refusal; $\omicron'\epsilon\iota\tau\iota'$ $\rho\acute{\epsilon}$, he refused; $\beta\upsilon'$ $\theta\iota\omicron\epsilon\alpha\eta\eta$ $\tau\epsilon\iota\eta$ $\acute{\epsilon}$ $\omicron'\epsilon\iota\tau\epsilon\alpha\acute{\delta}$ ", he found it hard to refuse him.

ΡΑΪΣΑΙΤ, or $\rho\acute{\alpha}\iota\tau$, getting; $\rho\upsilon\iota\zeta\iota\mu$ (*fwy'im*), I get; $\rho\upsilon\alpha\eta\eta\epsilon\alpha\varsigma$ (*foo'ir-ug*), was got: $\rho\alpha\zeta$ (*fweg*) α' $\tau\epsilon$ $\rho\acute{\epsilon}\iota\theta$ $\tau\omicron\omicron\mu$, get the tea ready for me; $\acute{\epsilon}\nu\eta$ $\alpha\eta$ $\theta\upsilon\mu\alpha\eta\eta$ $\tau\acute{\upsilon}$ $\alpha\eta$ $\omicron\iota\theta\acute{\epsilon}$ $\alpha\eta\epsilon\iota\eta$? "How did you pass the night?" $\rho\upsilon\alpha\eta\eta$ $\mu\acute{\epsilon}$ $\alpha\eta\alpha\text{-}\mu\alpha\iota\tau$ $\acute{\epsilon}$, he treated me very kindly; $\tau\omicron\tau\epsilon\iota\theta\omicron\iota\eta$ $\alpha\eta\text{-}\omicron\iota\epsilon$ ι , she used to treat them very unkindly; $\theta\iota$ $\epsilon\alpha\tau\text{-}$

υῆαὸ οἶμ νά ρυαίη μέ τελεῖτ ραν ἀμ α βί βεσπ-
αίστε ἀῆαμ, I am sorry I did not succeed in
coming at the time I arranged; νῖν δον 'αῖλ
[ράῆαῖλ] ἀῆυτ τελεῖτ ἀνηρο, you have no chance
of coming here; νῖν δον 'αῖλ αῖγε αῖη, he has no
chance of it.

ΡΑΙΡΕΑῚΔΗ, the occupation of watching (not fol-
lowed by an object): τὰ ρέ α' ρ. ὁ ἡαῖοιμ, he is
on the watch since morning.

ΡΑΝΑΙΜ, I stay, *verb. n.* is ρυῖρεαῚ' not ρανἡαῖντ:
ρἡν ἀμαῚ θυαῖς, keep out from him.

ΡΕΑῚΑΙΝΤ: βί ρέ ἀν-ρέαῚαῖντ, he was very obser-
vant.

ΡΙΑΡΡΥΙῒΙΜ (*fee-ar-ee'im*), *fut.* ριαρροῚαὸ (*fee-ar-
ode'*), *verb. n.* ριαρρυῖγε (*fee-ar-ee'*), to ask a
question.

ΡΙΟΣΡΥῒῒΑὸ or ρῖρεῚραῚτ, inquiring.

ΡῒῒΑΙΡΤ, ordering. Ἀν α' αῖντ λειρ να ρεαῖαῖῖ
ἀτὰ ρέ?—ἦι ηεαὸ, ἀῚ α' ρῒῒαῖρτ ἀρ να βειτῖ' ῒῖς,
Is he speaking to the men?—No, he is calling
to the animals (the horses ploughing).

ΡῒῒΛΑΙΜῒ'ῖῖ, learn. ρῒῒλαῖμ-ὀῖ' μέ α' μέῖο α
ὄρεατῖ' μέ, I will learn all I can (in ὄρεατῖ'
from ρεαῚαῖμ, the second ρ was pronounced
contrary to gen. rule).

ΡῒῒΡΙΜ ἀρ, help (fairly common in past ὄ'ρῒῒρ ρέ
and *verb. n.* ρῒῒῖντ [ρῒῒῖτιμ]; for other parts
ταῚαρῖαῖ' ρέ αῖνἡἡ ῖο or some such expression
is more usual).

ΡῒῒΑΙΡ [ρῒῒαῖλ], *fut.* ρῒῒαῖρῖεαὸ; *verb. n.* ρῒῒαῖρτ,
offer: ὄ'οῒαῖρ ρέ ἡαῖρῖαῖῖε' ἀῚτ οἶμ, he offered
me a lift; νῖορ 'λῖραῚαῖ ῖαῚα ὄυῖνῖ, they
offered us nothing (at the fair); ῖο 'λῖραῖς ἀν

ρ'ήοιρτε ὅο, the parish was offered to him ; ὅο
ὀθνεας ἀν ρ'ήοιρτε ὅο 'λάιρτ ὅο (same).

ΡΟΛΤΑΘ : moulting.

ΡΡΕΑΣΔΑΙΡΤ, answering, be responsible for : ὅι 'ρ
ΔΣΑΜ ΣΟ Τῦ ὅι ἔῦν ρΡΕΑΣΔΑΙΡΤ ὅο'ν Ὅομῆαδ, I
knew it was you who was to be responsible for
the Sunday (masses and religious services).

ΡΡΕ-ἘΔ'ΑΘ [ρΡιοῦαλαῶ], serve, tend. **Ἐέ ἔΔ Δ' ρ.**
ἀν ἀιρρῦνν? Who is serving the mass? **ἘΔ ρί**
Δ' ρ. na ηέαλλαις [na heuntaiῶ], she is feeding
the poultry. **ἘαιτΡαρ ἀν ταοιρθε ὅο ὅ'ρ.** the
tide must be served (first syll. of ὅ'ρ. pronounced
like *yer-ray*").

ΡῦΔ [ρῦαδαί], p. p. ρῦαλ-τε, to sew.

Ρῦλλιζῖμ [ρῦλλιμ], cover. **ἘΔ ἀν ρο''ἔαρὰδ**
ρῦλλιζτε naδ θεας ζε'ν ρΔΙΣηεάν (*fween-yawen*
or feen-), the ruin is almost covered with ivy ; ὅιν
ρῦ ἀν τ-αρῦαρ Δ ὅ'ρῦλλιυζαῶ, he covered up the
corn ; **Ἐαιρῦίρτε ρῦλλιζτε**, a covered-car.

ΣΔ-ἅἔιρ'εαῖτ (ἅ=v) : **ἔΔιρ τ'ρ-ἔιρ τεαῖτ ἔαρ-**
naίρ ὅ θείτ Δ' Σ., they have come back from their
outing.

ΣΙΟΡΡΑΙΜ (*ghir'im*), shorten (only as follows) : ὅο
ΣΙΟρΡας (or ὅο **ΣΙΟρΡαίγθεας**) ἔῦν ἅΔιρ ἰ, her death
was hastened, she died prematurely. The same
or a similar word occurs in the inscription over
the late Mr. Foley in the graveyard at Ring, Σο
ἠῶεαῖτ Ὅια τῖῶἔαιρῦ ἀρ Δ ἀηαμ.

ΣΛΑἘΑΙΜ, receive, take : **ΣλαἘ τῖῦαδ αἰζε ὅι**, he
pitied her (see ταςαν).

ΣΟΙΘ, stealing : "ἘΔ ἅρῦαίρ τῦ ἀν ἠῦν?"—"ἰ
ζοιρ." "Where did you get the turf?"—"I
stole it," (*lit.* to steal it) ; **ἔΔ ρῦ μαρ Δ ἅἔαῶ ρῦ**

ἀ' ζοιο να καιντε, τὰ ραοταρ αιρ, he speaks as though he were stealing the language (*i.e.* by finding words with difficulty), he is hard-pressed.

ΖΟΙΤ [ζαδαι], going (see under ουτ, end): ζοιτ αμαδ ιντε, to go out through it (the window); ζοιτ ιρτεαδ 'ρ αμαδ τριτε, to go in and out through it; ζαδ''ζι ρυαρ αν τ-αρσ ρον ορ υαρ ζοιννε, go up the incline facing you; υιοταρ ἀ' ζοιτ λε βατα αρ α σειτε, they were belabouring one another with sticks; ν'φεαοταρ ειννε αο ατα ζοιτε (*gut'eli*) τρισ αζαμ, no one knows what I went through (*φυιλιγγτε* may be used); νι ζεοθαινν λεοτα, I would not accept them (said by a parish priest who refused to have English-speaking missionaries); καιτριμιο ζοιτ λε ν-α υφυιζμιο, we must take what we get; τὰ ζοιτ λειρ αν δεαταδ'' ζο μαιτ αζαμ, I can stand smoke well; υφυιτ τυ ἀ' ζοιτ τρισ αν ηγεατα? Are you going through the gate-way?—ουτ will not do; ζαδαδ ρι ιν αιρτε αρ ἀ' ορηιμρε she used to mount the ladder; τὰ με ἀ' ζοιτ ἀ' εαραι, I am harnessing the horse.

ΖΡΑΘΑΙΜ, love, like: νιορ ζραδ με ριαμ ουτ λε μυα (ζο οτι αν αοναδ) να βεαδ ρηφοχαιγγτε, I never liked to go to the fair with pigs that were not fully fattened.

ΖΡΑΖΑΛΑΟΙΖΕΑΔΤ (*graw-gul-ee'ocht*) [ζραζαλιαδ], cackling like hens, chattering like a flock of sea-gulls.

ΖΡΕΑΘΑΙΜ, scorch, make scorching hot: υμυρ''α ζρεαοαδ να τινε, too much rousing up of the fire; τὰ αν σειρτ ζρεαοαιγγτε αζυτ, you have scorched the cloth; ν'αιριζηρ αν ζρεαοαδ καιντε τὰ 'cu? Don't you hear the noisy talk that is going on amongst them?

[Σ]ῦρνᾶν, twisting rapidly: *νὶ ραιῖ ρέ α' ὄεανᾶθ μόραν ἄε α' ζῦρνᾶν εἰμπεαλ α' τῖζε*, he was not doing much except fussing about the house (*i.e.* idly busy); *ζαοῦ[ε] ζῦρνᾶν*, a whirl-wind.

Ὀ'ΙΟΜΑΡΑΘ (*yum''ur-ah*), rowing: *βαταὶ ὀ'ιομαραθ*, oars; *εἰνιζ''εαοαρ ἰρτεᾶε αζ ὀ'ιομαραθ*, they rowed in; *εἰ ρέ αζ ὀ'ιομαραθ λειρ ἄν μῶαρ*, he is struggling with death.

Λᾶιμσεδαίμ (*m* nasal), handle, examine (often pron. *ζῆαρ-ρεδαίμ*, the initial *ζ* coming from *ὀ* of past tense prefix *σο*): *ζῆαρρεδαίμ ἄν ποῦεῦρ εαο α θεᾶθ α' εἰτεᾶμ ἄρη*, the doctor will examine (to see) what may be the matter with him. *ζῆαρρεδαίμ να ρυη''ἄνα λειρτιζ γ βῖοσαρ τῖρημ*, I examined the sheaves which were within (the stook) and they were dry.

Λᾶιμῆας: *εἰ ἄν λειρῖ αζ λᾶιμῆαρ*, the child is creeping on all fours.

Λᾶιμᾶιλ ὀρ λυᾶιλ, permit (Eng. "allow?"); *νὶ λυᾶίμᾶθ ἄν ριαζιταρ ὀοῖθ να ὄαοιμ λειρμυ σο ὄεανᾶθ εἰ 'ερυῖνν λειτα ηῖν*, the Government would not allow them to make outsiders as wise as themselves.

Λᾶιμᾶιμ (*m* nasal), fut. *λᾶιμᾶο*, verb n. *λᾶιμᾶε*, I shoot, handle: *λᾶιμᾶν ρέ κοινί''νὶ 'ρ ζῖρηρῖεῖοτε (gir''-eh-eh, sing. ζῖρηρῖᾶθ, gir-ee'') εἰ ἄον λᾶ*, he shoots rabbits and hares every day; *ἰ ὄτῦν [τόν] να ὄαῖθε (dhy''heh, g. ὄαθε)* ὄο λᾶιμᾶιζ ἄν εατ ἄν ρῖανεᾶε, in the bottom of the vat the cat came to grips, handled, the rat; *εἰζ ρέ εαο λᾶιτε σο*, he gave him permission to shoot, or a gun license.

Λεαζαίμ, cast down: *ἰρ μῦ λειρᾶθ ρέ ἄρ εῖοῖθε ὄο'ν ὄοιμ*, it would effect one's heart more;

ρῶναι ῥέ οὐκ ἐβρῶντο λέγουσι, he got a reduction of ten pounds (see also οὐκ ἐβρ. ἀφ' ὧν, ten pounds increase).

ΛΕΑΝΑΙΜ, follow, pursue : εἶπε, ἃ ζῴονταί γε, μάραν τυρά τὰ λεανῶντο [λεανῶναι] ῥιότ βλιανά θε, hush, you chatter-box, how much you have got to say on the subject ! (said to one who pursues a topic against the wish of his companions) ; το λεανῶναι θε ζῴ μαρβῶνταί γε (m=w, ὁ silent) ε, they continued at him till they killed him ; λεαν ὄντ ἃ τ-ρῶντα οἴησθε, follow on the straight path ; νί λεανῶναι ῥέ ῥιν οἴουθ, that will not continue (so) with them.

ΛΕΑΤΑΘ, spreading, p. p. λεατ-τε, spread ; τὰ μο ῥαῶναι ἀ' λεα', my sight is getting confused ; τὰ ἀν ῥαῶναι λεα-τε, the net is spread out (to dry). λεατανῶναι, from the *adj.* λεαταν, as noun or verb, a report, to report : ἐναῖο ἀν ἰ. βρῶνταί γε ἀμας, the lying report went forth. The *past p.* of verb in this sense is λεα' τῶντα : οἱ ἀν ῥῶναι λεατῶντα, the story has been circulated.

ΛΕΙΖΕΑΘ [λεαζαθ], to melt, τὰ ῥέ ἀ' λειζεαθ, it is thawing. λειζ μέ τε κύματα το ἐαρτανῶναι, melt me with the fragrance of thy charity. τὰ μέ λειτε [or from λεατῶθ ?] 'ζε 'η βρῶναι, I am perished with cold ; λειζ (*leg*) να βιλεῶντα, the leaves (of book) melted away.

ΛΕΙΜΝΙΣ, leaping : νί ὁ οἴησθαι ῥέ οἴησθαι οὐκ ἀ' ὡσανοῦ n-umun'ca λειμνις μά τὰ ἀο' ῥουο ἀ' βῶναι λειρ ἀ' ζῴονταί γε λεγ ἄντ, it is not proper for you to do too much leaping, if you suffer from any heart affection.

ΛΕΙΡΙΜ, I clear off, finish with : τὰ ῥέ ἀ' λειρεῶναι να βρῶναι, he is clearing off the debts (or, ἀ' λέγουσι).

- ΛΙΣΙΜ**, allow, let: **ΛΙΣ** ὄμο, let me be (very common); ὄμο **ΛΙ** **ΡΕ** **Δ** ὄμο **ΛΕΙΡ**, he let him go free.
- ΛΙΪΝΙΣΙΜ** [λεοναίμ], sprain: **Ξ** **Δ** **ΜΟ** ὄμοι **ΛΙΪΝΤΕ**, ὄμοι **ΡΕ** **Δ** ὄμοι **Δ** **ΛΙΪΝΤ**, **ΛΙΪΝΙ** [Ξ] **ΡΕ** **Δ** ὄμοι.
- ΛΟΜΑΘ**, peeling, stripping: ὄεανθᾶθ **Ε** **ΛΟΜΑΘ** (deep **Λ**) **ΞΟ** **ΜΑΙΤ** (verb formed from **ΛΟΜ**); **ΛΟΜ** **ΑΙΡΤ**, shearing.
- ΛΟΡ**'**ΑΣ** [λορξ], *fut.* **ΛΟΡΑΞΟ** **Θ** **ΑΘ**, search for: ὄμοι **Α'** **ΛΟΡΞ** **ΘΕ** **ΤΟΜΑΡ**, I was asking Thomas, inquiring of him.
- ΛΥΑΛ**'**ΑΙΜ**, allow (see under **ΛΑΜΑΙ**): **ΝΙΟΡ** **ΛΥΑΛ**'**ΑΡ** **ΟΥΙΤ** **ΜΕ** **ΗΕΙΝ** ὄφειρξιντ, I did not allow you to see me; **ΝΙΟΡ** **ΤΥΞ** **ΡΕ** **ΑΝ** **ΛΥΑΛ**' ὄμο—**ΝΙΟΡ** **ΤΥΞ** **ΡΕ** **ΑΘ** **Δ** **ΒΙ** **ΛΥΑΛ**' **ΤΑ** ὄμο, he did not give me my due; **ΝΙ** **ΛΥΑΛ** **ΡΑΙΘΕ** ὄμο **Ε** ὄεανθᾶθ, he would not be allowed to do it.
- ΛΥΑΙΤΙΞ**'**ΙΜ**, make sooner, hasten: **ΝΙ** **Δ** **ΛΥΑ** **ΤΥΞ** **ΑΘ** **ΑΝ** **ΒΑΡ** **ΛΕΑΤ** **Ε**, not hastening your death (said when there is some reference to what may happen at or after a person's death).
- ΛΥΙΣΙΜ**, lie, rest on: ὄμο **ΛΥΙΣ** **ΑΝ** **ΤΡΙΟΒΛΙΟ** **ΑΡ** **Δ** ὄμοιθε, the trouble affected his heart; ὄβι **ΡΕ** **'ΝΑ** **ΛΥΙΞΕ** **ΑΡ** **Δ'** **ΛΕΑ**'**ΟΟΡΑΡ**, he was leaning on the half-door; **Δ** **ΛΥΙΞ** **ΡΕ** **ΑΘ** **ΡΕ** **ΡΙΝ**' (i. **ΑΝ** **ΣΑΛΑΡ** **ΡΟΝ**; **ΣΕΑΡΤ** **ΣΥΞΑΤ**, **ΝΙ** **ΒΡΥΙΞ** **ΡΑ** **ΜΕΙΡΕ** **ΑΘ**' **ΤΑΙΝ** **Ι** **ΒΡΑΘ** **ΛΕΙΡ**, if that (disease) attacked you in good earnest, you could not live long owing to it; **ΔΟΝ** **ΔΙΤ** **Δ** **ΜΒΕ** **ΑΘ** **ΑΝ** **ΙΟΡ** **ΟΣ** (*iss-ogue*) **ΛΥΙΞΤΕ** (*lit'eh*) **ΒΕ** **ΑΘ** **ΡΙ** **ΝΙΟΡ** **ΜΕΑΡΑ** **ΝΑ** **ΘΕΙ** **Σ** **ΚΙΝΝ** **ΘΕ** **ΦΡΑΝ** **ΘΑΙΣ**, a weasel is worse than ten rats in any place where she fixes her abode.
- ΜΑΡ**'**ΑΝΝΑΘ**, reflecting, thinking (used instead of **ΜΑ** **Θ** **Τ** **Ν** **Α** **Μ**): **ΝΙ** **ΜΑΡ** **Ν** **Ο** **Ι** **Ν** **ΞΟ** **ΘΕΟ** **ΞΟ** **Β** **'Ι** **ΡΙΝ** **Ι** **ΞΟ** **ΒΡΕ** **Α** **Α** **ΜΕ** **Ι**, I should never have thought it wa

she until I saw her; **βίονη αν ρόζαιρη δ' μαρ'να**
αρ ὄροσ-ζηδὸς [ζηδὸς] ἰ ζεῦμῆναιθε ἡ αν οὔνη
μαδάντα ἰ βεῖλο υαίς, the rogue is always medi-
 tating some evil practice, but it is quite other-
 wise with the honest man.

ΜΑΡΒΑΙΣΙΜ (ὁ silent), kill, catch (of fish): **δ'**
μαρβυζαὸ λειτόζα, βυρῶν [βραῶν], κολαμίρη,
 "killing" plaice, salmon, hake; **δ' μαρβυζαὸ να**
πέριτε, "killing the worm," used figuratively of
 "tilling the soil."

ΜΕΔΣΑΙΜ, I esteem, judge, intend: **νὶ βεῦλιζιμν ἔ**
μέαρ, I cannot judge him; **μέαρ μέ η-δὸ λειρ,**
δὲ νίον βακαρ (ὅ=w) λειρ, I intended telling
 him, but did not mind (*i.e.*, omitted) doing so.
 "Ὅε μέρο α βὶ ἀνν?"—"Cύιζεαρ."—"Cύιζεαρ?"
 "Seireαρ, μέαρ μέ η-δὸ." "How many were
 there?"—"Five."—"Five?"—"Six, I meant to
 say." (This is the ordinary way of making a
 correction.)—The noun **μέαρ**, besides its com-
 mon meaning, is also used for "valuation":
τσιρῦν ρα πῦντ ὀ'ρέηρ μέαρ, fourpence in the
 pound according to valuation.

ΜΕΔΤΑΙΜ, I decay, waste: **ηρ ριρηρ αν λα ὄο**
μέαταὸ, it is easy to pass the day: **μέατραὸ**
ρον αν λα ορη, that would waste (take up) your
 day. (The noun **μεατ** is pro. **μεαδ**.) **Ταρ ζαν**
μεαδ, come without disappointing; **τά αν παρῦν**
μεαττα αρ ραο, the patron-feast has died out
 completely; **τά ρέ μεαδ-τα [μεαττα] αρ δ εῦρο**
εαοαίς, his clothes have become too large for
 him (*lit.*, declined, withered away out of . . .).

ΜΕΔΤΑΡΑΔΤ [**?** **μέατρηζαὸ, fattening**]: **καιρὸ τυ**
βεῖ δ' μέαταραδτ λεῶτα, οὔνη ρέ λειρ ναδ
μύαρ ὄοιβ, you have to coax them (to take food,

of animals hard to rear), they require a special attendant (note that τ is not aspirated).

ΜΙΑΝ'ΥΡΤΑΘΟΙΛ [μέανραθόαι], yawning.

ΜΙΛΛΕΑΘ, destroying, *lit.* and as follows: τὰ ρί ζο μαίτ δὲ τὰ δ μιλλεαθ ριν ιντε, she is good, but has a fault which nullifies that; ιρ μύ [οε] μιλλεαθ τὰ ρί δ' ὄεαν' ορηα νά μαίτεαρ, she is doing more harm than good to them.

Ὅ'ΟΙΡΙΝ, ὀ'οιρριθ, ορηιύιητ: καίτρηθ ζα' ηέινη ορηιύιητ ὀά θάκαί ηέιν, everyone must accommodate himself to his own circumstances.

ΡΕΙΡΣΕΔΙΛ: ρεηρεδιρην τυ μαρ δ ρεηρεδιρην τορ, I would flog you as I would a top.

ΡΛΕ [ρλείρε], arguing: ὀέ μαίτ θείτ δ' ρλέ λειρ? What is the use of arguing with him? τὰ αν κύιρ ὀά ρλέ, the case is being argued; τὰ αν κύιρ ρλείρετε, the case is settled.

ΡΡΑΜΣΔΙΛ (prance): θί αν τ-αραι δ' ρ. ρυθ [ι ριτ] να ἠοιῶθε, the ass was walking about noisily during the night.

ΡΡΕΑΘΑΡΗΑΘ, giving a series of leaps: θί αν μαορη δ' ρρεαθαρηαθ δ'ρ δ λέιμηρς, the dog was springing and leaping.

Ρ-ΔΘ, saying: θυ' μύαρ τε ρ-αθ έ ρα ραρδιρτε, he was thought a lot of in the parish. Initial ρ is usually broad, but is slender in ραθ, because the pronoun δ, "its," "his," so often precedes it. The word 'ράν, for αράν, "bread," often has the ρ slender.

ΡΟΙΗΗΙΗ (*ring''im*), *fut.* ροιηηεαθ (*ring''adh*), *verb.* *n.* ροιηηεαθ: ηί θρυιξιηη (θρ=ω) ιαθ ὀ'ροιηηεαθ (*dhring''eh*) εατορηα, I am not able to divide them between them; ροιηηιῶ (*ring''imeed*) αν

ῥεοῖτ εατορρα, let us divide the meat between them, ροῖννεαδάν (*rying''yoch-awn*) is often used with ὀεαναὸ instead of this verb: ὀεῖν ροῖννεαδάν ὀε, divide it, make a division of it; εαῖτ μέ τρῖ ροῖνν''εαδάν ὀο ὀεαναὸ ὀε, I had to make three parts of it.

RUĆ [ρυτ] ρυτφαῖὀ, &c., run, occur to one's mind: ρυτ να νοῖαις, run after them; νῖ ρυτ ρέ λειρ ζο ραῖὀ ζηνύ αζυτ ὀε, it did not occur to him that you required him, had business of him (in the genitive of verb. noun the ε disappears); τυζ ρέ σεαὀ ρεατα ὀο'n ρρυτ, he let the stream flow (by removing dam); βλιαν ρεατα, a leap-year; ρυ'φοκατ, a slip of the tongue; τὰ ρέ α ρυτ ι μο βέατ, it (the word) is on the tip of my tongue.

R-ÚR [ρομαρ], digging.

SÁIS [ράιτιμ], *reg.*, part. ράιτε, shove, drive, stab: ταρραινς 'ρ ράις αρῖρτ, draw (your knife) and stab again. Σάταε [ράιτρεαὸ] α τεῖτεῖοῖ ρῖν τυ, people like those would stab you.

SCALLAORACT, scolding.

SCANNRAὀ (nn=m nasal), a frightening, a fright; ρcannραὀ βυὀ εαὀ é, it was terrible; τὰ αν capal ρcannραῖςτε αζυτ, you have terrified the horse.

SZASAIM, strain: τα ρῖ [αζ] ρζαζαὀ αν βαινε, she is straining the milk (Keating uses this word to mean "examine critically").

SZAOIL, let go: ρζαοῖτ εαρ''υτ [ταῖτ] αν αῖυε [αῖοτ] τὰ ρέ τυαε [τυατ] ζο τεορ, let the shower pass off, it is early enough.

SZIMEÁIL, tell, inform: ὀο ρζῖμεάῖτ ρέ ορρα, he told against them. Eng. "to skin," hence uncover, reveal, inform on (slang).

ΣΣΡΕΛΘΑΘ, to screech, but heard as follows: τὰ ἀν
τ-όρι α' ρσρηελθαθ, the gold is flashing brightly.

ΣΣΥΙΡ, cease, give up, unyoke: νίον ρσσυιρ ρί ό'n
οβαιρ, she did not give up work. τὰ ριαθ
ρσσυιρτα ό'n οβαιρ, they have left off work.

ΣΤΟΙΤ [ρτοτ], *fut.* ρτοιτρελο, *verb. n.* ρτοιτελο, pull,
pluck: ρτοιτ ρε (*stihish''ay*) τορ ζαβαιρτε γ θυαι
ρε ρα ελυαιρ ε, he pulled a cabbage stalk, and
hit him with it in the ear; ριν ερann ατα ρτοιζτε
(*sthit''eh*), that is a (potato) stalk that has been
pulled; ρεαδ α' ρτοιτελο (*sthe''heh*) ζρυαιζ ατα
αιρ, look at the tuft of hair he has.

ΣΤΡΙCΙΜ, submit, capitulate: νί ρτριρελο εεann
αcu το'n εεann ειτε, one would not yield to the
other.

ΣΕΑΣ, stand: θί ζα' ηαon ρocal 'na ρεαρμη, every
word stood apart quite distinct; νίν αon τρεαρ-
αμη αμαδ εεαρτ ραν αιμρην ρόρ, the weather has
got no staying power as yet, it is still very
changeable; ρεαραιζιμ, stand, stand by, last;
αο' ρυο α ζεαλι ρε, ρεαραι' ρε, he stood by what-
ever he promised; οε αν ραιο α ρεαρό' ρε? How
long will it last? [As a noun ρεαρ means a
bench of sheaves or such like.—O'C.]

ΣΣΕΙΜΛΕΑΘ, *lit.* a scourging, hence terrifying,
terror: ευιρρελο ρε ρζειμλελο ιρτεαδ ι ζεριοθε
cloice, he would terrify the heart of a stone.

ΣΣΡΙΖΙΜ, *fut.* ρσρριζελο, *past t.* ρσρριζ, *verb. n.* ρσρρι,
past par. ρσρριζτε, write. (The final ζ in the
past t. is heard, but is silent in the other parts).

ΣΙΥΘΑΙ, walk: νί ριá ουιτ θειτ α ζσιμελο αν
εαραι, ριυθλόι' μέ, it is not worth while to keep
the horse waiting, I will walk (ριυθιρλο equally

common); το εὐρησθαι ἀν λειπῆν ἐν ριῦθαι, I sent off the letter (ἐν ριῦθαι simply means "off").

ΣΛΙΥΕΤΑΘ, licking: τὰ ἀν πλάτα ρλιυέταιστε ἕο μαίτ 'ζε'ν ἄ μαθηα, the dog has licked the plate clean (ρλιοθαθ is said of a cow licking the calf, *i.e.* licking what is not food).

ΣΝΑΘΑΘΙΛ: βί ἀν μαθηα δ' ρναθαοιλ 'ρ δ' ὀρανντάν ἀρ ἕα' ἡαον' ουνε, the dog was snapping and growling at everyone.

ΣΡΡΙΥΑΘ, to stimulate: νί βέαθ δο' μαίτ ιοντα, μαρηα ἠόεληφαιθε ιαθ ἄ ρρριυαθ, they would be useless, unless they were roused up.

ΣΝΔῆ, swimming: οὐλ ἀρ ρνάῆ, to take a swim; ρνάῆμτεοθῆρ (ῆ nasal), *pl.* -ι, a swimmer; νί ραιθ δον ρνάῆ αῖζε, he was not able to swim; ιομαρκα οὐλ ἀρ ρνάῆ, too much swimming.

ΣΝΙΟῆ or **ιμῆρῆιοῆ**: βί ρέ ἄ ρῆιοῆ ι ἕσῆμῆαῖθε, he was wearing away all the time (with trouble).

ΣΝΟΪΞΙΜ (*sneem*), *imp.* ρνοιξ (*suig*), *past p.* ρνοιξτε (*snit-eh*), carve: ῖρτεαδ ὀ'ν ρλιαθ τάνιξ να τλοα ρνοιξτε, back from the mountain the dressed stones came.

ΣΡΕΑΛΛΑΘ, fall out, waste away: ῖρ ῖνταδ ἄ ρρεαλ ρί τε ρεαδτῆαῖν, she has fallen away very much during the past week (of a sick person). Also used of goods falling in price, or of grain falling from the ear.

ΣΡΑῆ"ΤΑῆΑΘΙΛ. snoring.

ΣΡΑΘῆ"ΑΡΤΑΘΙΛ, sneezing.

ΣΤΑΘΑΙΜ, I stop: βρῖτ ρέ ρταθ' αῖστε 'ζε'ν ῆεαρ-τῆαῖν? Is the rain over?

ΣΤΕΑΛΛΑΘ (deep ι), *lit.* to splash, spurt : βίοντασ ἀρ
 ρτεαλλὰσ ὀθέοναθ να λιοντα, they were all bustle
 making the nets ; ῥιν ἐ ἀν ρ. céατονα ἀ ὀιονν ζα'
 ἠσον ὀλιαν οῖρηα, that is the same confusion (of
 work or talk) in which they find themselves every
 year.

ΣΥΑΤΑΘ, hustle, shuffle : νίονθ ἀο' ρυο τε η-α
 τειτέροι ἀν ραζαρτ ἠέιν το ρυαταθ, people like
 those would think nothing of hustling even a
 priest. See *adj.* ρυαροτε.

ΣΥΪΑΙΜ, suck, imbibe, draw back : ὀί μέ ἀ' ρύζαθ
 ρίαρ ἀρ ζῆαθ τυ ιμτεαατ ἀρ το ἀρατ ιαρηαινη,
 I was drawing back (so that you might not see
 me and be detained by talking with me) in order
 to let you off on your cycle ; ὀιμ μέ ρύααινε
 ριαρ, I drew back ; τα ρέ ἀ' ρύααινε [perhaps a
 mistake for ρυζαααν] ἀνοιρ, it (the weather) is
 drying up the road, causing the moisture to
 evaporate.

ΣΥΪΒΙΝΤ (β=v) [ρυιροζιμ], arguing, persuading,
 argument : ἀο' ρυο να ρεαθαρ μέ, νί ὀρϕυιζινη
 ὀ'ρϕυιθ-νύ τειρ, I cannot argue in favour of
 anything which I do not know ; ὀί ρυιθιντ
 αζαμ τε ρεαρ ὀ αiana γ ουθαριε μέ λιμ
 ἠέιν ζο ὀρϕιαρροααινη (*virr-ho''-ing*) το ὀυιν'
 ειζινε ἀ μβεαθ ριορ αιζε, I had an argument
 with a man a while ago, and I said to myself
 that I would ask some one who knew ; ὀί ρέ ἀ
 ρυιθιντ ζο λάροιρ οῖρη, γ ὀιορ ἀ ρυιθιντ 'να
 ἀοιμνε, νίορ αιααθαρ αῦν αῖνη ἀρη, he was trying
 to persuade me with all his force, and I was
 arguing against him, I did not convince him.

ΤΑΘΑΙΡΙΜ, I give, *Imperv. 2 plu.* is ταιρ'ί [ταζαοθ] :
 ταζαζ ρέ, he was blamed = ταζαζ μιλλεάν ἀρη ;
 "ἀ' λείζα ἀ ῥιν?" "Ταθαρηρϕαινη ρέ." "Could

you read that?" "I could make an attempt at it" (*i.e.*, could make an attack on it); **τῆς γὰρ νύκτας** **σοὺν μὲν**, take notice that next Sunday will be the first Sunday of the month; **καθαίρειται ἡμέρα**, call: **ὅτι τὴν αὐτὴν ἡμέραν** "ἡμέραν ἐπιπέμει" **αὐτὴν**? Is that the man they call the counsellor? **καθαίρειται**, understand and make proper use of: **νὴν ἠκούσῃς ἡμέραν καθαίρειται λέγειν**, they can't use the language correctly; **νὴν ἠκούσῃς λέγειν ἢ κατὰ λέξιν καθαίρειται λέγειν**, they can't apply the words correctly; **καθαίρειται τὸν μοῦτον**, that would cause my death; **τὴν ἐπὶ τὴν ἡμέραν αὐτὴν ἠκούσῃς ἡμέραν**, that is the road they used to take; **σοὺν μὲν μοῦτον ἠκούσῃς ἡμέραν**, I went my way; **ὅτι γὰρ καθαίρειται σοὺν λέγειται ἡμέραν** **ἡμέραν** **ἡμέραν** **ἡμέραν**, he was confined to bed for a good while; **σοὺν μὲν ἡμέραν** **ἡμέραν** **ἡμέραν** **ἡμέραν**, my courage failed; **τὴν γὰρ σοὺν τὴν ἡμέραν ἡμέραν** **ἡμέραν**, he consigned (wished) the doctors to the mischief.

καθαίρειται, *fut.* **καθαίρειται**, *cond.* **καθαίρειται**, *impv.* **καθαίρειται** *2 sing.* **καθαίρειται**, *2 plu.* **καθαίρειται**: **ἡμέραν αὐτὴν καθαίρειται λέγειν**, I should find it easier (to pronounce a word in a certain way); **ὅτι καθαίρειται ἡμέραν ἡμέραν καθαίρειται λέγειν** (ἡμέραν αὐτὴν) **καθαίρειται ἡμέραν**, he was afraid that it would cause him blame (of result); **ὅτι καθαίρειται ἡμέραν ἡμέραν καθαίρειται λέγειν**, if I had been any distance from him it would end in his getting hurt; **σοὺν ἡμέραν καθαίρειται ἡμέραν** (*than "γυν"*) **καθαίρειται ἡμέραν**, they were getting to like him (**καθαίρειται** maybe placed after **καθαίρειται**); **καθαίρειται ἡμέραν καθαίρειται ἡμέραν**, a cordial welcome home to you when Easter comes; **νὴν καθαίρειται ἡμέραν** **καθαίρειται ἡμέραν**? **καθαίρειται ἡμέραν** **καθαίρειται ἡμέραν** **καθαίρειται ἡμέραν**, I wonder if I am im-

proving? A slight improvement every day (*lit.*, "a coming or advancing in you").

ΤΑΣΔΑΙΡΙΣ'ίμ, refer to: **ρέ-ησο Δ ΤΑΣΔΑΙΡΙΣ'**εαρ Δς ε **ρεο**, what I referred to was the following; **νι φεαοαρ καο Δ ΤΑΣΔΑΙΡΕΘ'**ρον οο, I do not know to what that could refer; **Δ' ΤΑΣΔΑΙΡΤ** οο'η **σοετύη Δτά μέ**, I am referring to the doctor; **ΤΑΣΔΑΙΡΙΣ'**εανη **ρέ οο ζο λεοη νιότε**, it applies to many things.

ΤΑΙΘΘΡΙΣΙμ, dream, think, feel; **αρ ΤΑΙΘΘΡΙΣ** τυ (*hire"athoo*) ε **ειη πίαν οητ?** Did you feel it paining you?

[**ΤΑΙΤΝΕΑΜ** (*than"yuv*): **βι ανα-ε. ασα οο'η τέ**, they were very fond of tea; **νι ηαιθ δον ταιτνεαμ ΔΣαμ οο ηνα παοηρεαα ρον**, I had no liking for those prayers. This word should have been placed in the list of nouns.]

ΤΑΜΑΙμ, **ταμφαιθ**, dip, plunge something into liquid; *imperv.* is **ταμ**: **οο οηεαοαρ ε ταμαθ**, they dipped it.

ΤΑΡΡΑΙΝΣΙΣΙμ, or **ταρραινσιμ**, *verb. n.* **ταρραινστ**, draw, pull, often figuratively: **ταρραινστ** **ρέ τυρα ανυαρ ευιζε**, he introduced your name (as he spoke); **εά αν πολλ βεαζ Δ' ταρραινστ ηα ζαοιτε**, the little hole is admitting the air (of a vessel which should be air-tight).

ΤΑΡΛΟΘΑΙητ or **ταρλοθ**, hauling home the harvest.

ΤΑΣΤΑΙλ, testing, examining: **Δ' ταρταλ ηα βραίηοι**, examining the children.

ΤΕΑΝΣΜΑΙΣΙμ (*tang-ee"im*), meet, usually followed by **τε**, but **αρ** is also used especially of meeting with a group of people: **τεανσμαισ** **ρέ (hang"ashay)** **ηομπα Δτηυαθ (arriv)** **ηνοε**, he met me the day before yesterday; **τεανσμαισεαθ (hang-**

ce''och) **ρέ αη να ηιαρζαηί ζα' ηαο' ηαοιη η'ζε'η**
cé, he used to meet the fishermen every morning
 at the quay.

ΤΕΑΣΤΑΙΖΙΜ: **ταρταιζ θυαιζ [υαιθ] οέ όυηρ έ**
'ρ οέ όιαλλ έ, he wanted to have a full explana-
 tion of its cause and object. (Note that this
 verb corresponds in this usage to the English,
 "wanted to know"); **ταρταιζ θυαιτε ο-έ ηυο έ**
ηαιτεαηηα, she wanted to know what were **ρ.**
 (like preceding); **ταρταιζε''αηη αη ηύρ [ηόρ]**
όάοηηα θεη ζζαηηη ηε ηόρηνυζαθ αη εαηβυηζ,
 the bishop's rule requires the same practice of us.

ΤΕΙΘΙΜ, *verb. n.* **τείθεαη (tave)**, *p. part.* **τείρτε**
(tay''teh), warm: **τάηο α' τείθεαη αη υηρζε**, they
 are heating the water; **θρυη ρέ τείρτε ζζαηθ**,
 have you warmed it; "**όά 'ηι τυ, α ζεαη?**"—" **όά**
ηέ αηηρο αη τείθεαη ηέηη αηζε'η ηηηε."
 "Where are you, John?"—"Here, warming
 myself at the fire;" **τεα' τείρτε**, luke-warm;
ατ-τείρτε, re-heated. **ηί τείρθηη ηειρ**, I could
 not warm to him, take to him, is used, I expect,
 but I have not heard it.

ΤΕΙΘΙΜ [τειθιμ], *flec*: **θί ρέ τεητε (tet''ch)**, he had
 fled, made good his escape; **οο τε[ιτ] ρέ ηε**
η-αηαη, he had to run for his life; **όαιτρεαθ ρέ**
τε[ιτεαθ], he had to run off.

ΤΙΟΜΑΗ-ΤΘΙΡΕΑΟΤ [τιομαητ], swearing profanely:
ηά θί α'τ. ηαη ρηη, do not swear in that fashion.
 See *adj.* **τ-υαηαηα**.

ΤΙΟΗΗΛΑΟΑΗ [ηη ηαη, compare **αηη**], see one a bit
 of the road, accompany, escort: **οέ αη ηαη ρηαη**
α όυαι' τυ 'ά οτιοηηλαοαη? How far west (from
 Helvick towards Ring) did you accompany them?

ΤΙΤΙΜ [tɪtɪm], fall: **τά πέ τιγίτε** (or **τ'πέιρ τιτιμ**), it is fallen; **ψυαίρ πέ τιτιμ ιρτεαδ'να ψυιτέιρ** (ψ=wh) he managed to get appointed coastguard; **τίτ πέ τεότα αλληρον**, he worked (and suffered) for them then; **τίτ πέ ιρτεαδ'αρ έιμιθε'αετ [οιγρεαετ]** na hÁite, he fell in for the inheritance of the place; **τά εαγλ' αναμ ορμ, αρρα ρί, αρ εαγλα σο τίτρωδ'πέ ιρτεαδ'ραν όί nú in don vporoc-cuil'leaδta** (or **cuilleaδta óil**), I am afraid of my life, she said, for fear he might take to drink or meet with bad company; **αν τέ ιρ ρεάιρρ α θρui αν ζαοταινη αιγε, τίτρεαδ' ποαδ θυαιζ**, a (wrong) word may slip from him who knows Irish best (the common way of saying "to make a mistake in speech"); **τίτρωδ'α'ρ-υο [οιρεαο]** ρον αιρσιυ όυιγε αρ ζα' ηέinne α ραζαδ'αρ θυρσο αρταεδ' κοζαοδ', so much would fall to him for each one who joined a man-of-war.

ΤΟΟΑΙΜ, *v. n.* **τόό** or **τόόαινε**, root up; **τά τυ α' τόό ρόματ αρ νόρ na nuice**, you are rooting away like a pig (of careless digging); **οιμ πέ αν ράιηε σο τέιρ τόόαινε τε-n-α εδαινεin**, he rooted up the whole field with his snout.

ΤΟΪΑΙΜ, take: **ní τόόραινη ύνταρ υε μυιινηιρ α' ρ'ρíoιρτε ρεο**, I should not be surprised at the people of this parish; **νυαιρ α υί πέ α' τόόαινε na leinbí** (b silent) **πέ-n-α-λαμ**, when he was confirming the children; **υέ αν τ-ρiγε μειρ-εαδ'ταιν α τόόραιο τυ ορη ηέιν?** What form of livelihood will you select? What will you be?

ΤΟΪΑΙΜ, select: **nín éinne τοιγτε (thet-eh) [τογτα]** 'ζαινη ρόρ, we have not selected anyone so far; **να ταζαιζ** (also *thy-iz*) **αν ceann ιρ μεαρα 'cu**, do not select the worst of them; **τοιζ (heg) πέ 1αο**, he selected them.

ΤΟΝΝΑΔ' ΑΘ, laying out a dead body ; **ι ρην Δ θιν ε**
tonnad' ath, it was she who laid him out.

ΤΥΑΡΑΙΪΜ, earn, mark out, appoint : “**τυα' ραις ζο**
μαιτ ουτ ηειν ανοιρ.”—“**Τυαρδαο, μα θρεαο-**
αιμ ε.” Earn a good wage for yourself now.—
 “Yes, if I can.” “**ιρ βοϋτ, θεαδδ α' ροραθ Δ**
θιν ρι.”—“**Ο 'ρε Δ ε'ηαδ ρον υιρρι ; ριν ε Δ**
τυαραι' ρι θι ηειν ; εε θι α' congnam θι ?” “It
 was a wretched marriage she made.” “Well, an
 increase of the same fortune may she have ;
 that is what she deserved ; who helped her
 to it ?” **Νι τυαρ με Δ θαλαιρ το, I** did not
 mark out as his destiny anything different (from
 that which has befallen him), it was just as I
 expected ; **αν τε τυαριζε' ανη λεαδα ερυσις το**
ηειν, τυιξριθ ρε υιρρι, he who earns a hard bed
 for himself will lie on it ; **εα με α' τυαρρ λεαδα**
ερυσις τομ ηειν, I am earning a hard future for
 myself. [Possibly two distinct verbs, one from
τυαρ, “an omen,” the other from **τυαρρταλ**.—
 De H.]

ΤΥΑΤΔΙΛ, poking, groping awkwardly ; **τυαταλαιρε,**
 an awkward person.

ΤΥΙΪΜ, understand. In *verb. n.* often as in follow-
 ing : **βυ' εεαρτ ουτ τυιρζιτ Δ θειτ δευτ τομ,**
 you ought to understand my circumstances and
 make allowances for me ; **νι ραιθ δον τυιρζιτ ιν**
αο' εορ ραν ηζαολαινη αιει, she knew nothing at
 all about Irish ; **ρεαρ Δ τυιρρεαθ εαρν θε ηειν**
α'ρ να τυιρρεαθ ειννε ειτε ταοα θε, a man who
 would think a whole heap of himself, and of
 whom no one else would think anything.

ΥΜΔΙΡΤ [υηραιρτ] : **ις το'η αρα ε ηειν Δ θ'υμαιρτ,**
 let the ass roll himself.

VERBAL NOUNS.

(1) The verbal noun without the preposition *te* is often used when in English we should expect the word "by" to precede: *cunaf Δ υίν tu na focait rín Δ υ'póglam?*—*λασ το ρζην' ριορ*. How did you manage to learn those words?—By writing them down. *Cunafτα [cionnaf]* *τσιυφαινν ζο υτι, υ. na ηζ.*?—*λεανύιντ υίοτ ριορ?* How could I get to B.?—By continuing your way down.

(2) The verbal noun meaning "to try" is *υ'ιαρναδ*. This will be often followed by another verbal noun which combines with it, as it were, to make one verbal noun, thus: *υι μέ υ'ιαρναδ βαίντ Δ' ζυιθ Δρ Δ' ρζέατ*, I was trying to take the harm out of the story (conversation). We do not put the word *ζυιθ* before *βαίντ*. Cf. *δυν ι κυρη ό υίολ αν πέρη*, to prevent her from selling the hay.

(3) *Θερό τυ ι ζσαντυβαίντ (υ silent) το μάρθυιζτε* (*υ silent*), you will be in danger of getting killed.

(4) Father O'Leary says that *υά* is passive, *ζά* active, but it is not easy to decide in Waterford, as *'ά* is most often used, or else *υά* or *ζά*, which are indistinguishable; still I have heard the full word *υά* in the active sense: see under Verbs, *αιρζιμ* and *κύτις*, and also in passive sense: see under Verbs, *πέ*; *εά na ρηάται Δ ηυέαναδ μαρ ρεο*, the potatoes are forming just now; *εά na βάρο Δ μηά*, the boats are sinking; *εά πέφνα na υίττε ηά ζεαρναδ ανοιρ*, the hay-crops of the country-side are being cut now (strange but as heard); "*υι πέ Δ κάιτεαμáιντ τε ζάιρη.*" "*Δρ ηύ, ηι 'ό δον (nee-yane) υνταρ ρον.*" "He was dying of laughter." "But surely that was no wonder."

(5) *Σιν ε δοινηζ [δονζυιζ] ε ζαν τεάτ ζο υτι*

'n τεαμπατ, that is what prevented him from coming to the church; βι μέ cun ζαν τεαδτ, I was going not to come; ζαν will be used to represent a negative command: ουβαρητ ρε ζαν είννε βαινε τειρ, he said let no one touch him—*i.e.*, that no one was to touch him.

(6) Τάραρ cun α βειτ α' μύναθ να ζαοιαννε, they are going to teach Irish; βι ρι cun ι πόραθ ορ cun α βειτ α πόραθ, she was to be married (cun βειτ πόρατ not heard); τάαν cιoς cun α βειτ α ροcαρυζαθ, the bell is going to be put in order (to be at its settling).

(7) The following sentences should be studied carefully:—βιοθαρ 'να ζάθ ιαθ οο ζιαναθ, they required to be cleaned (the ιαθ refers to the subject of βιοθαρ, *i.e.*, they were in need as regards them(selves) to be cleaned; elsewhere the sentence would run "they were in need of their cleaning"); βειθ αν εθρηνα ιν ιύιτ αρ ι ceangal, the barley will be ready for binding (ready for it, *i.e.*, itself, to be bound); τά να βα α' τεατ α βαιτε cun ιαθ α ερύ [ερυθαθ], the cows are coming home to be milked (for them, *i.e.*, themselves, to be milked; cun α ζερύιρτε, for their milking is understood but has not been heard).

(8) βιονν να οαοινε ρα ρερασαθ α cέιτε, νι αιρηζιμ να βεαθ να μαοαρηαιθε, men, not to speak of dogs, do not refrain from worrying one another (ρα ρερασαθ, not αζ ρερασαθ, the prep. ιν seems to be preferred when there is reference to a struggle or entanglement, ρα μύλ-α-cινν αρ α cέιτε); caθoin α βειθ [οr mβειθ] τυ ιν αρ βράζαινε? When will you be leaving us? βι ρε ι ζcιμεαθ αζαμ, I had it a-keep; cυρη ι ζcιμεαθ ε, put it a-keep. Cυρη ι ζcυθ [coμαθ] ε also heard.

(9) Νι θ'αιρηζ με είννε οε m' ρτοιννε-ρε βειτ 'να cαραναc, I never heard of anyone of my name as a

Protestant (instead of saying $\zeta\omicron$ $\mu\alpha\iota\theta$ $\acute{\epsilon}\iota\mu\eta\epsilon$, etc.); $\tau\acute{\alpha}$ $\delta\epsilon$ $\alpha\upsilon\tau$ $\omicron\pi\mu$ τ' $\phi\epsilon\alpha\iota$ $\beta\epsilon\iota\tau$ δ' $\tau\omicron\upsilon\lambda$ ι $\theta\upsilon\epsilon\lambda\theta\alpha\iota$, I am glad that your husband is getting better (instead of $\zeta\omicron$ $\theta\upsilon\mu\iota$, etc.).

(10) Θ' $\alpha\iota\mu\iota\zeta\epsilon$ " $\alpha\iota$ $\alpha\eta$ $\tau\omicron\omicron\mu\alpha\iota$ δ θ' $\tau\omicron\tau\omicron\zeta\alpha\iota\tau$, I heard the door opening.— $\text{N}\acute{\iota}$ $\phi\epsilon\lambda\eta\eta$ ι δ $\theta\acute{\epsilon}\alpha\eta\alpha\theta$ (a comment on the remark that much rain had not fallen: "at its producing is not better," the ι and δ both refer to *fem.* word $\phi\epsilon\alpha\iota\tau\alpha\iota\mu\eta$, yet the θ is aspirated).

(11) Δ $\eta\tau\omicron\alpha\delta$ is the verbal noun of Δ $\eta\tau\omicron\alpha\iota\zeta$, and is transitive: $\theta\iota\eta$ $\rho\acute{\epsilon}$ $\alpha\eta$ $\mu\alpha\lambda\alpha$ δ θ' Δ $\eta\tau\omicron\alpha\delta$ $\alpha\iota$ δ $\theta\eta\omicron\mu$, he lifted the bag on his back. When the object is not expressed Δ $\eta\tau\omicron\alpha\zeta\alpha\theta$ is used; $\theta\iota\omicron\tau$ $\alpha\zeta$ Δ $\eta\tau\omicron\alpha\zeta\alpha\theta$ $\tau\epsilon\iota\tau$, I was helping at lifting. On the other hand, the reverse is true of $\tau\epsilon\iota\tau\mu\epsilon\alpha\delta$ and $\tau\epsilon\iota\tau\mu$ - $\alpha\zeta\alpha\theta$; we say $\kappa\acute{\upsilon}\rho\iota\alpha$ $\iota\delta$ $\tau\epsilon\iota\tau\mu\iota\zeta$, a few days of drying, and $\theta\acute{\epsilon}\alpha\eta\eta\alpha\theta$ $\alpha\eta$ $\zeta\eta\mu\alpha\eta$ $\alpha\eta$ $\phi\epsilon\alpha\iota$ $\tau\omicron$ $\tau\epsilon\iota\tau\mu$ - $\alpha\zeta\alpha\theta$, the sun will dry the hay. There are probably other such cases which should be noted down.

(12) In giving descriptions where several actions are referred to, the verbal noun is often used instead of the finite verb. Instances of this kind will be noted in Part II.

(13) Note use of verbals in examples under $\alpha\eta$ $\tau\iota\mu\eta$ (Prepositions) and in P. Denn's $\mu\iota\eta\mu\alpha\zeta\alpha\theta$ $\alpha\eta$ Δ $\eta\tau\eta\mu\eta\eta$ (towards the end). Cf. $\iota\epsilon$, $\tau\omicron$, 18.

(14) Where Father O'Leary and others would say, $\kappa\alpha\theta$ $\alpha\tau\acute{\alpha}$ $\alpha\zeta\alpha\tau$ $\tau\acute{\alpha}$ $\theta\acute{\epsilon}\alpha\eta\alpha\theta$? "What are you doing?" we say $\kappa\alpha\theta$ $\alpha\tau\acute{\alpha}$ $\tau\upsilon$ δ $\theta\acute{\epsilon}\alpha\eta\alpha\theta$? The δ is for $\tau\omicron$. So, too, in the example under $\acute{\epsilon}\iota\tau\epsilon\alpha\eta$ (see list of nouns), Fr. O'L. would say, $\rho\iota\eta$ $\phi\epsilon\alpha\eta$ - $\acute{\epsilon}\iota\tau\epsilon\alpha\eta$ $\alpha\tau\acute{\alpha}$ $\alpha\iota\zeta\epsilon$ $\tau\acute{\alpha}$ $\zeta\iota\alpha\theta\alpha\delta$ $\omicron\pi\mu$.

(15) [On the principle stated below—see Adjectives (3)—a phrase following a verbal noun will be treated as a unit. Thus, although the verbal noun is usually followed by the genitive, the genitive does not appear

(a) if the noun be joined to an adj., as ΔΣ τρεῦδαθ ράιρε θοῦ-τ (not ράιρε), (b) if the noun be followed by a gen. of its own, as ΔΣ ὀἰναθ ἑμαῦ ρῆιρ, (c) if preceded by ζαῦ ἄον, as ΔΣ ζεῦρηθ ζαῦ ἄον ζεῦς, (d) if connected with another noun by a preposition, as ζεῦρηθ ῥζιαν ἡομ-ρα, "sharpening a knife belonging to me." So, too, in many other cases. In fact, it may be stated as a general rule that the genitive is used only when the noun stands alone after the verbal, unconnected with any word except its own article.—O'C.]

ADJECTIVES.

(1) An adjective ending in a broad consonant adds Δ when joined to a plural noun, as na mná ὀυθα (*dhoo*), na pá'irreáca múra [móra]. So, too, adjectives in -ámaí are changed to -áma, as ná rízte flátaáma (*fla-hoo'-lah*). Adjectives ending in a slender consonant add e, as rúite tíne (*ting'eh*). Διθις, "ripe," is unchanged. Rules observed by all.

(2) If a substantive ends in a broad consonant as τορ, "a bush," and if the broad consonant is made slender in the nominative plural, as τυιρ, the accompanying (attributive) adjective is aspirated, as na pḗraib múra, na pícaí ὀυθα, the black periwinkles. (One would expect ὀ, not ὄ, because of preceding n.) Rules observed by all.

(3) The tendency of Irish at present seems to be to regard all phrases as indivisible, thus everyone says Δ' ὀἰναθ na hoíre, but, on the other hand, Δ' ὀἰναθ ὀδαιρ máit, the explanation being that ὀδαιρ máit is regarded as one thing, as a phrase, and, therefore, as having no inflections. Again, we often hear

such sentences as *in áirto ár a' rpléic adá an tí áit a bfuil tuige* *ḡa' haon ḡaoḡ a f'éitfeadó áir,* "the house is on the bare mountain-top, a place that feels the stress of every wind that blows," observe that *ḡaoḡ[ḡ]*, not *ḡaoite*, is used, because *ḡa' haon ḡaoḡ a f'éitfeadó* is regarded as one word. The same applies to the inflection of adjectives for singular and plural. Thus, the great majority of people in Ring, and in other parts of Waterford, would say *bí ceann an bhean boḡ-t fé ruḡ[ḡ] an tpucait*, "the poor woman's head was under the wheel of the cart," *bairra an cloḡ ḡeat*, "the top of the white stone," *cipeáin na mná boḡta*, "the poor women's baskets." In all these cases the adjective and noun forms one unalterable whole, and is regarded as an adjective qualifying the noun it follows. For some reason or other a fair number of people (still a small minority) insist on making the changes prescribed in the grammar when the noun is of the 2nd declension, but in no other case, thus, we may hear *veirfadó na páirce bḡge*, instead of *veirfadó an páirce beas*, from people who would not say *ceann an bḡḡair bḡis*. Note that in *ceann an bḡḡair bḡis*, when used at all, the *b* of *bḡis* is aspirated because it follows a consonant which has been made slender (see preceding section), and that *boḡ* has been changed to the genitive form *bḡis*, just as *top* would be changed to *tuir*. So, too, *carḡs an f'ír boḡ-t* will be said by the same people. I must admit that the speakers who use the grammatical form are certainly amongst the best in the district, the people who live in upper *Sean-a-Cill*.

(4) The eclipsis of the adjective in the genitive plural has not been heard.

(5) An adjective in the nominative or accusative singular, accompanying a feminine noun, and ending

in a broad consonant often attenuates the consonant, as *an thean thoc-t*.

(6) Some adjectives are used in an active as well as a passive sense. See under *beappta* and *copra*.

(7) A large number of verbs are formed from adjectives with verbal nouns ending in *-ao*, not *-uzao*. See under verbs, *bozaint*.

aeR''actuil, eerie, weird, lonely: *ta re ana-aeppactuil veit leat fein pa ti' rin*, it is very lonely for you to be by yourself in that house.

aiβis, ripe, of corn, &c.; applied to the eyes, it denotes the full development without trace of decay, like flowers in full bloom: *nac aiβis na ruite ta 'ze 'n leano!* What bright, intelligent eyes the child has! *ta za' ao' puo as aiβuzao anoir*, everything is getting ripe now; *ta an-aiβuzao pa nzaoc noiuo*, the wind to-day has great ripening properties.

ainβiosac (*an''na-viss-och*), ignorant. See *oau*
ain-rpeanta [*? rpean*, energy], headlong, precipitate.

a' leasγ [*at-leasγ*, *at* intensive], very sluggish, indifferent: *nar θraie tu zo ha' leasγ a bi re a' tabaie rpeasr' oim?* Did you not notice how carelessly he answered me?

alumeac (deep *l*), droll.

am''parac [*amplac*], voracious: *ni theao an cat cu' ampriac cun an bainne a mbeao re oita aise poim reo*, the cat would not be so greedy at the milk if she had drunk it already. (Note that *cat* is always referred to as masculine.)

aro, *comp.* *aoiroe*. *airoe* is a noun derived from it: *bi hatai, cleici γ za' hao' puo as imteact in*

ἀήρως, hats, feathers and everything were flying in the air; *νί ραιθ ἑὰ ἰν ἀήρῳ ὁ ἔοιν*, there has not been a day's luck since; *νί θεῖθ υαίρ ἄ ἐλοῖς ἀήρῳ οἱρραῖνθ ὄ'η υαίρ ἄ θυαῖθ ἄν ρεαρ ρον ρῦνν*, we shall not have an hour's luck from the time that man met us. [The last two examples belong to ἀήρῳ, not ἀήρως. They are not in their proper place here.]

ΒΑΘΥΔΑ [*βυθιδεαδ*], thankful: *ταδάρραιθ μέ θυαῖθ ἐ ζο βαοῦδα, θεανναδταδ*, I will give it up with thanks and blessings. *Μι-βαοῦδα*, unthankful, hence dissatisfied; *τὰ ραοινθ μι-βαοῦδα ρε, μαρ ἀτάθ* ἰ ζορῳαρ *μῦαρ ἀζε*, people are dissatisfied with him, because he has put them to great expense; *ρε μι-βαοῦδαρ ἄ ὄ'ιμτῖς ρε*, he left in a discontented frame of mind.

ΒΕΑΣ, little, few; *see under ἱρ (7)*: *ἱρ βεας ἄ ρεαν-ουινθ θρῦθ ριορ ἄου ἐ*: very few old people know it; *ἱρ βεας εἰτε λαετεαντα τὰ 'ζομ*, I have only a few days longer; *ἱρ βεας ἄ' ζαολαῖνθ ἀτά ἀζε*, he knows but little Irish.

ΒΕΔΡΡΕΤΑ, shaven, sharp-witted, captious: *τὰ ριαθ ρό-βεαρρετα*, they are too sharp; *βεαρρεθῳρ*, a sharper. (*Βεαρρετα* in sentence above means lit. "shaving." The adj. ought to be passive, not active. For similar shift in meaning, compare *κορτα*, tired, tiring; *ἰμεαρτα*, played, playing; *μῦατα*, suffocated, suffocating; *ράρτα*, satisfied, satisfying or satisfactory.)

ΒΕΑΤ' ΑΙΖΤΕ, well nurtured, very healthy: *ρε ἀτά ζο β.*, he certainly is very well.

ΒΕΙΘΕΑΡΔΗΝΑ [*βιοσαναδ*, tattling], gossipy: *τὰ να κυμάρρανα ἀνα-βειθεαρδαναδ*, the neighbours are very fond of gossip.

ბინი, sweet, sweet-sounding, in good condition ; **ტა**
 ან **ცოვ** **ჴო** **ბინი** 'ა **მბეაბ** **ან** **რღაბრა** **ლიც**'**იჯე**
ლეი, the clock is in good order if only the chain
 (with weights) were allowed to work.

ბ-ლეაბ, tidy, thrifty [**ბაილეაბ**] : **ბაივ** **ე** **რინ** **ჴო**
ბ'ლეაბ, gather that up tidily.

ბობარ, *comp.* **ბობაიე**, deaf, *verb. n.* **ბობარუჯაბ** :
ბინ **რე** **ან** **რიან** **ბო** **ბობარუჯაბ**, it deadened the
 pain.

ბოვ, *comp.* **ბუიე**, soft, easy : **ნი** **ბუ'** **ბოვ** **რონ** **ა**
ჯეობაბ **რი** **ი** **ბ'ბოვლაიმ**, she could not learn it so
 easily as that ; **ბუ'** **ბუიე** (**ბ=w**) **ა** **ტუცრაბ** **რე**
ბუბა, they would find it easier ; **ტა** **ბუ** **ბოვ** **ბეანნ**
არ **ა** **ბ'ბაიეტიინ** **ანოი**, you are proof against the
 rain now (**ბეანნ** means "heed" ; *lit.*, you are
 easy as regards heed about the rain, but **ბოვ**
 alone will do).

ბრეაბ, speckled, as prefix to *adj.* it denotes that
 the quality comes and goes : **ბრეაბ-ბლიუბ**, **ბრეაბ-**
მილტეაბ, wet or stormy every now and then (so
 of many words).

ბრეაჯ, *vb.* **ბრეაჯუჯაბ** : **ბინ** **ა'** **რნეაბტა** **ბრეაჯუჯაბ**
არ **ან** **ბლირი**, **ბო** **ბაინ** **რე** **ან** **ნიმ** **არ** **ა'** **რპეი**,
 the snow cleared up the weather, it took the
 bitterness from the air ; **ნაბ** **ბრეაჯ** **ნარ** **ბ'ბოი** **ბუ**
ორი **ჴ** **ან** **ბლირეი** **ა** **რაიბ** **მე** **ანნ**? Isn't it a nice
 state of affairs that you did not help me notwith-
 standing the danger which threatened me?

ბრეიცი'**ინეაბ**, freckled (**ბრეაბ**) : **აჯაიბ** **ბ.**, a freckled
 face.

ბუან-სეაშიაბ (**მ=w**), steadfast, persevering.

ბუიჯეიხეაბ, soft-natured, good-minded.

bun-OS-cionn", upside down, wrong; **τά búna an**
τ-ραξαιτε **bun-or-cionn** **leir** **á** **scóiciantaét**,
 the priest's collar is worn the opposite way to
 that of the people generally; **bun-or-cionn** **á**
éagann na taíóóóimh, dreams are contrary; **bí**
iuó bun-or-cionn uais, he wanted something to
 which he was not entitled.

buROAC' [**bráoc**], thievish: **τά rí ana-b.**, she (*i.e.*,
 the cow) is very fond of forbidden pastures.

caInteaC, *comp.* **caIntige**, talkative, chatty.

caItimúil, sensitive, cautious.

caIma or **calma**, very fine, magnificent: **τά na**
poóórai (or **poó'raá**) **so calma**, the flowers are
 splendid; **τά an bó so calma**, the cow is in ex-
 cellent condition.

caIta (*kou'tha*), nice, pretty: **caInteóirí caIta**,
 nice speakers; **caItaét**: **óéanraó na poó'raá**
ana-éantaét or cöinne noóar á' halla, those
 flowers would produce a very good effect in front
 of the hall door.

caOC-šRónac (*kay-ar-hoon'och*), with sharp nasal
 sound: **bionn cloó á' teampuil c.**, **ní bionn an**
buataó binn, raóa, the church-bell has a nasal
 clang, the peal is not long and sweet. Strictly
 speaking the word refers to the stoppage of
 nasal sound.

ceART, *comp.* **cipte**, right: **bu' óá cipte óib teáét**
anuap óe'n cláide (*chlee*) **ḡoul irteaC ra réiréat**,
 it would be far more proper (twice righter) for
 you to get off the fence and go into the church.

ceOTaC or **ceataC**, showery.

CIHH"SIYΛC [cinpeal, want?—the ι is deep guttural], inquisitive : τυρα τὰ c., μαγα β'εαθ, it is you that are inquisitive, is it not? (*lit.*, if it isn't). [Cihh-riublac, .i. ceahn ar luarγaθ.—De H.]

CIYHTAC, guilty, responsible : τυρα ιρ ciontac ιε ε βειτ ρα mβαιτε, you are responsible for his being at home ; neam-ciontac (m silent), innocent, of innocent disposition.

CIOTAC", left-handed, awkward ; ciotos, left hand ; ceataize", awkwardness.

CIPEANTA, niggardly, stingy.

CLISTE, skilful, deft : βρui tu cιιrτε ar a' rpeal ? Are you skilful with the scythe ?

CLO"TOIR [clutmaih, snug, comfortable] ; clo"toireadap, snugness, comfort.

-CLUASAC, in *compds.*, ppaθ-cluapac, hard of hearing ; maol-cluapac, dejected, discomfitted, *lit.* with ears down.

COYL"ATAC (o=ι), sleepy.

COIR"RICEAC (coiraiceac or coiraiceac), puzzling (of a path which is hard to find), or in general sense : τὰ na pocail pin ana-c., those words are very puzzling.

COLZAC, fiery (of temper), burning : neantos colzac, the stinging nettle.

COMPOROUIL, pleasant, satisfactory : βι δταρ οηm an ιειτη cōmpōrouil a cιιρη ευzam, I was pleased because of the nice (pleasant) letter you sent me ; βι ρε ana-c., he was very agreeable, very good company.

COMĒROM (*cur''im*—m slender), even, evenly balanced.

CORĒA, tired, tiring (the common word for "tired"; do not say *τυηρεαδ*): *εα τυ κορεα υαυμ* (or *αγαμ*), I have made you tired; *νυαυμ α θε' τυ κορεα θε'ν ραοζατ, ρυιζ αρ ελοδ*, when you are tired of the world, sit on a stone; *υρ κορεα α' ρυο θειτ αρ το ερηομ''αυοε, νυαυμ α θειρ'α ρο-φαυα*, a stooping posture is fatiguing, if one remains in it too long; *οβαυρ εορεα ρεαδ ε μαρ αεα τυ ι ζευηναυθε αρ το ερηομ''αυοε*, it is a fatiguing kind of work, as you are all the time in a stooping posture. (Note the use of the word in the active sense, "causing fatigue.") **CORĒAUM**, I tire: *εαυ α εορερ'αυ ι?* What would tire her?

COS''ZARĒA, torn (of a wound).

COSTASŪIL, costly, expensive.

COSNOCT''AIGTE, bare-foot.

CRAD''ANTA, precocious.

CRĪONA, aged, discreet: *ρεαυα-ερηονα: νυαυμ υι ρε ρ.*, when he had come to the use of reason.

CROĒTA, fallen away, smashed (of a building).

CROSTA, cross, angry, forbidden: *αο' ρυο αε α' ρεαρ ερηορα*, anything but the cross man; *εα ρε ερηορα ε θεαυαυ*, it is forbidden to do it.

CRŪN [*ερων*], brown, claret colour.

CUIR''IPTEAC, troublesome, annoying: *ναε ε. αν λεαυ ε?*

CUMΔ, indifferent: *ναε cuma τυυτ?* Isn't it all the same to you? Surely it is no affair of yours; *υυ' cuma υιομ τυυ ανν*, I did not care about going there (here it means something more than "it would be all the same in my opinion");

“**բար թէ ան prize չե՛ն թեր**”—“**Cuma ná řuřǵeaw** (ř=fw) **թէ է, Գ՛ր թար ար ձօն ձի ամալն լեր Գ Ծի մար Ծրեւեամ Գր.**” “He got the prize at the **թեր**”—“Nonsense! why wouldn't he, with a man from his own place as judge over him.” **Ըճ՛ր Ըմա Ծուր?** What is it to you?

ԸՆԾ [cuřanř], *comp.* **Ընցե**, narrow, tight.

ԾԱՆՅԵԱՆ, firm, tight, fast (of colour): **Էճ թէ Ը՛ր Ծանցեան ՛ր Գ մբս՛ ԾոԾ է**, it (writing in purple pencil) is as lasting as ink; **Ծի ան Ծօրար Ծ.**, the door was locked.

Ծ-ՃԻՐԷՄԻՆ [from **Ծեւրամ**?], of respectable appearance, presentable: **Իր Ծրեճք Ծ. Գ՛ թար է**, he is a fine, respectable man.

ԾԱԼ, *comp.* **Ծուլե**, blind, sightless, ignorant: **Ծս՛ Ծալ է րին ար Գ՛ մԾեարեա**, that man was ignorant of English.

ԾԵԱԾ, wretchedly poor: **Ծիօթար Գն-ԾեաԾ ան ար րին**, they were miserably poor at that time; **Ծօսոմե ԾեաԾ (ԾեաԾա).**

ԾԵՆԱԸ, late: **ան ԾաԾեա ԾեճնաԸ**, the last time, on the last occasion; **Գ՛ թաԾար Գն չօ ԾեճնաԸ?** Were you there recently?—**Ծեր՛մեաԸ** is the noun: **Գ՛ Ծուլ Ի յԾերմեաԸ**, getting later; **Խե ԾերմոԾե**, lately. Father O'Leary distinguishes between **ԾերմեաԸ** and **ԾեճնաԸ**, and says that the former means “final,” the last of a series. I cannot say that such a distinction is observed.

ԾԵՐՄԻՆ: **Ծին թէ րջեալ Ծերմին Ծե**, he made a plausible story of it. **ԾերմեաԸ** (մ silent), certain: **նին թէ Ծ. Գճամ**, I am not certain of it (this is thought better than **նին մե Ծերմին Ծե**).
Ծերմին-սջաԾ, affirm, declare as certain: **Ծի թէ Գ**

ὄειμῖν-υῖαὸ ὅ'ν ἄρει εἶτε, he was assuring the other man that it was so; ὄιν ρέ ὄειμῖν-υῖαὸ ἀν ἄτα οἶμ (a kind of solemn assurance made by touching with a stick one's own temples or those of the person addressed). This verb is also used of explaining, as a teacher explains to a pupil.

ὄΕ-ΜΗΙΝΤΕΔΡΕΤΑ [ὄεῖ], friendly, on good terms.
ὄεῖ'ὄδοιμε, just men.

ὄΙΟΘΑΙΡ (*dyuk'ir*), *comp.* ὄιοθ'ἄριε (*dyuk'ir-eh*), difficult. The noun is ὄεῖ'ἄριε: τἄθαρῖαι ἄν ὄεῖ'ἄριε ἀνοῖ εἶ, he will be brought to book now, will get into difficulties.

ὄΟ-ἄΙΤΤΕ, hardy: ὄδοιμε ὄο-ἄιττε, ὄδοιμε να ῖοιμῖαὸ ὄο' οἶρα, hardy people, people whom nothing could hurt.

ὄΟἄΣΘΑΜΑΙ, presumptuous.

ὄΟΙΜῖΝ (*dhyin*), *comp.* ὄοιμνε (*dhing'eh*), deep,
The noun is ὄοιμνεῖ (dhing'yocht).

ὄΟΙΣΙΝΕἄ, next to, second to (in a race or competition). The pronunciation is not quite uniform, the word apparently is a form of τἄναιτε, one who is second, a "tanist." One also hears τἄ ρέ ἰ ὄἄναιτε ὄομ, he is next after me—which is very close to ἰ ὄἄναιτε. This word also appears to mean "dark-complexioned."

ὄΟΝΑΙΘΕ: ὄν' ὄοναίθε ὄοῖβ εἶ βεῖτ ἄς ἰμνεῖ, they felt it very much that he was about to leave.

ὄΟῖΘΕ, most probable; ῖν εἶ ἀν ῖῖεἄ ῖν ὄοῖθε, that is the most likely story.

ὄΟΘ-ἄΡΕἄΤῖ: ρεἄἄν ρέ ἄνα-ὄροῖ-ἄρεἄτῖ, he looks very wretched.

ΟΥΡ, of heavy manner either through ill-humour or dull-wits.

ΕΙΘΕΑΡΑΛΤΑ, shaken, as one who has travelled in a car without springs.

ΨΑΘΑ: *νί ῥό-ΨΑΘ' ὁ ὁ ῥΑΘ ῥέ ΑΜΑC*, it is not so long since he went out; *β'ΨΑΘΑ ΞΥΡ' ὀΕΑΞΑΙΘ ῥέ ΑΝΟΝΝ*, it was late when he went over (to town); *ἢ ΨΑΘΑ ΝΑ ῥΕΑCΑ ΜΕ Ϊ*, it is a long time since I saw her, *Lit.* "it is a long time that I did not see her," very common, the French expression is similar; *ἢ ΨΑΘΑ ὄ'Ν ΤΑ ῥΟΝ Δ' ΤΕΑCΤ*, that day is a long time in coming. **ΨΑΙΘ**, length: *τΑ ῥέ ΤΙΜΠΕΑΤ ΑΝ ΨΑΙΘ (add) CΕΑΘΝΑ*, it is about the same distance; *τΑ ῥέ ΨΑΙΘ ῥΕΟ ῥΙΟΡ 'Ρ ΑΤΑ ΑΝ ΤΙ' ῥΙΝ*, it is as far down as that house; *τΑ CΑ "ΤΞΑΘ ΟῖΜ ΞΟ ΞCΥΙΝΝΞ [CΟΝΞΒΥΙΞ] ΜΕ 'ΑΙΘ ῥΕΟ Τῦ* (last three words like one, accent on 'ΑΙΘ), I am sorry I kept you waiting so long; *Cῦ' ΨΑΙΘ (choo-add) ΑΤΑ ΑΝ ὕΑ ΤΕΑΜΠΑΙ ΒΥΑΙΤΕ*, the two churches are equidistant from her.

ΨΑΙΘ-CΕΑΝΝΑC: *τΑ ῥέ ΑΝ-ΨΑΙΘ'-CΕΑΝΝΑC*, he is very wise, far-seeing.

ΨΑΙΡΣΙΝΞ, roomy, plentiful, generous: *ΒΕΑΝ ΨΑΙΡΡΙΝΞ*, a big warm-hearted woman; *ΝΙΝ ΝΑ ῥΞΟΛΑΪΪ Cῦ' ΨΑΙΡΡΙΝΞ 'Ρ ὄΟ ΒΙΘΙΡ ΨΑΘ' ὁ, ΤΑΙΘ ΞΑΝΑCῦΙΡΕΑC ΞΟ ΛΕΟΡ ΑΝΟΙΡ*, scholars are not so numerous as they used be long ago, they are scarce enough now. *ΨΑΙΡΡΙΝΞΙΥΞΑΘ*, becoming plentiful; *ἢ ΜΑΙΤ Δ' ῥῦΘ ΙΑΘ Δ ὀ'ΨΑΙΡΡΙΝΞΙΥΞΑΘ*, it is well that they are becoming plentiful.

ΨΑΙΘΕΑC, piercing (copious?): *ὄΟ ῥΙΛ ῥΙ ΝΑ ὀΕΘΡ-ΑΙΘΕ"ΑCΑ ΞΟ ῥ.*, she wept bitterly. [*τΑ ῥέ ΔΞ ῥΕΑΡΤΑΙΝΝ ΞΟ ῥ.*—De H.]

ῥέ=ῥέριον. Ἀν ῥέ ἔσο μβεαῶ ῥέ bun'rcionn" ἄστα?
Is it possible that you may not have got it correctly?

ῥεῖς"ζῖνεαῶ, conspicuous.

ῥῖ"ἄσῖναῶτα (*fee"an-och-tha*), genuine: ῥοκατ ῥ., a genuine word.

ῥιονῦαρ (*fin-oo"-ir*) [ῥιονn-ῥuar], cool, bracing: τὰ βρεῖς, ῥ., a fine, fresh day. ῥιονῦαρ, *u.*, coolness: τὰ ῥ. βρεῖς ἄστου ἀνηρο ῥέ ῥῥαῖλ na ζῥῥἄλῖnn, you have a nice cool place here under the shade of the trees. Ὀεῖο ῥ. βρεῖς ἄσταῖο ἀνοῖρ (said to the people who were going for a swim), a nice "cooler."

ῥῖορ, as prefix, "truly," sometimes used for ῥο-: ní ὀεῖνεαν ῥἰαῶ é á ἄ ῥῖορ-ὀuin' acu, they do not do it except an odd one of them. Heard once as noun: ὀιονn ῥῖορ ἄ'ῥ βρεῖς ῥα ῥἰρῖεαρ, truth and falsehood are to be found in the paper.

ῥῖῦ, worth, as *adv.* even. 'ἄ mbu' ὀιαῶ (*my-yeé"adh*) ῥῖῦ na [b]ῥἰρῖεῖ ἰαῶ, ní ῥἰαῖο ἄσῖν ῥοκατ Ὀεῖρῖα 'cu, even the children knew no English.

ῥῖορῖῖοντα, firmly fixed through being packed tight: μά τὰ ῥέ ῥ. 'na ἔρῖοῖε, nínn ἄσ' ὀαοῖατ ἄρ ἄn uαῖλαῶ, if it is firmly set in the centre, the load is safe; τὰ ἄn ἄρῖατ ῥῖορῖῖοντα, the horse is sound (strong and healthy).

ῥῖοῦτα, bald: τὰ ῥέ ῥῖοῦτα ταοῖο ἰῥεῖς ὀε ὀἄ βῖαν—τὰ, τὰ ῥῖαῖτ ἄρ, he has got bald within the last two years—yes, there is a bald patch on his head.

ῥο-ὀρασῖν, an odd drop (of rain).

ῥἰαῖρῖο, *comp.* ζῖορῖα, short, near, soon. "ní ῥεἰαῖρ ἄ βῥῖιτ ἄσῖν ῥἰαῖρῖοnn ἄcu?"—"níῖῖῖῖ ἰῥ βεἰς ἄτἄ, ἰε ῥἰαῖρῖο ὀ ἄτἄῖο ἄ ῥῖοῖτ ὀο." I wonder

do they know any Irish?—Very little, they have been only a little while working at it. *Ἦ ἔστιν ἡμεῖς ἄ ἡ-δὸ νὰ ἰ ῥῖν*, I could say it more quickly than she; *πέδδ ζο ζαῖρῖο ἄ βῖ ἀν τ-ἀμ ἀς ἔαλυζαὸ τ'ῆεῖρ ζα' ἡαο' ῥυο*, see how quickly the time passed after all; *ἔδ [Δ] ῥαὸαρσ ζαῖρῖο οο*, he is short-sighted; *ἰορραὸ πέ τυ, 'δ ῥαζζα 'ἡα ζῖορρα (yir'eh) [ζῖορρε, O'C.]*, he would devour you if you went near him; *ἀν οἰά λἄ 'ῥ ἄ μαιρῖο τυ νὰ ταρ ἰ μο ζῖορρα*, long as you live and for two days longer do not come near me.

Ζανν, scarce: *ἔδ ἀν βὸ ἄ' τελετ ζανν ῥα μβαινε*, the cow's milk is running short; *ζαναὸύ'ῖρεαὸ [ζανν-ὸύῖρεαὸ]*, scarce. *βῖ ἡα ḡεῖρε ζ.*, the young pigs were scarce.

Ζεαλ, bright, white, often figuratively: "*λἄ ζεαλ οομ 'ῥ βεῖτ ῥζαρτα λεατ.*"—"βεῖτ' πέ ζεαλ ἀς ζαὸ κυο ἀζαῖν, ἡ ἀῖτ ἔ βεῖτ ουὸ ῥοῖῖ ῥεο 'ζαμ." "A bright day for me that I am separated from you."—"It will be a bright day for both of us, instead of being black, as it has been for me till now." *Ζεαλ-ζαῖρεαὸ: ἔδ ῥε ζ.*, he has a fine, hearty laugh.

Ζεάρ, sharp, sour. *Ζεαῖρῖμ*, become sour, make cross. *Ὀαῖν ἀν βαῖρρα οο'ἡ μβαινε πέ ἡεαῖρῖς ἄ' τ-υαὸταρ*, skim the milk or the cream will sour; *ἡλ βῖ ἄ' ζεαῖρῖαὸ ἡα μαοῖρἄ*, do not make the dogs cross.

Ζλαν, clean. Often as follows: *ῥυαῖρεαμἄῖρ ζο ζλαν ἔ*, we caught it nicely (of a shower). *Ζλοῖνεαὸτ (glin'yocht)*, cleanliness: *ῥῖ ἀν ζλοῖρε ἀν ζλοῖνεαὸτ.*

Ζλας, grey, green (of plants), chilly. *Ζλαῖρεαὸτ*, chilliness.

ΖΗΔΤΑΔ, *comp.* ζητάειγε, customary: ἦν ἐ ἀν
 παίρειν ἢ ζητάειγε θίονν ἄγαμ, that is the
 paper which I get as a rule.

ἸΜΕΑΡΤΑ, tricky, resourceful: τὰ ἀν ἰορὸς ἀν-ἰμ-
 εάρτα, the weasel is very tricky.

ΛΑΪΟΥΡ, strong, firm: βεῖν λάιουρ (or ὀαινεῖαν) ἀη,
 catch it firmly.

ΛΕΑΘΔΙΡ, long: τὰ κοίρειμ ἢ ἀίγε, he has a long
 stride; τὰ ἀν βόταρ ῥον ἀνα-λεαθαίρ, that road is
 very long.

ΛΕΑ'ΘΑΜ'ΑΝΤΑ (*see nouns, leat*): τὰ μέ λεα'-
 ὀαμ'αντα 'ζε'ν τιυθαίρειθῖν ῥιν (said by a
 woman who was exasperated by a trespassing
 cow—λεα'ὀαμαντα, because of a too free use of
 profane language). [The leat is contemptuous.
 —De H.]

ΛΕΑ'-ΡΛΕΙΘΕ (*lah-flike'eh*) [ρλειθε, a stump],
 half-foolish, silly: ὅι ρέ ἢ, he was half-simple.
 (The word ought to be a noun, apparently.)

ΛΕΑ''ΛΙΟΣΤΑΔ [leat-λιορταδ], careless, indifferent:
 ῥυο-ε κυρρεαδ ἄ τ-ἀναμ ἰοντα, ἀ' ὀρεαμ ἢ,
 that was the man who could rouse them up, the
 lazy set; ἄ μβεαδ ἀηγεαδ ῥα μβανε υαίμ ἡ ζο
 η-ιαρρῖαινη ἀη ὀυινη ὀυλ ἰν ὑρρῖαιθε'ἀτ ὀρημ,
 ἀιθ ἢομ (ὀαρ ἢομ) ζο ὀυινη μἢἢη'τεαρεα ὀομ
 ἐ, ἡ ζο ζερῖομρεαδ ῥέ ἀ' ὀρηαντἄη ὀρημ, ὀεἄρρῖαινη
 "ἡἄς λεα'ἰορταδ ἀ' ῥορτ ὀυινη ἐ?" If I re-
 quired a loan from the bank and were to ask
 one I thought a friend to go security for me,
 and if he began to talk in a whining fashion to
 me, I would say, "Isn't he an inert, unsympa-
 thetic kind of man?" τὰ ρέ ἀνα-λεα'ἰορταδ

αὐτὸς ἄφρονος ἔστιν, he is very careless about those matters.

ΛΕΑΤΑΝ, *comp.* λεῖτε, broad, wide.

ΛΕΑΤΑΡΑΝΑΔΩ : ΛΑ Λ., a muggy day.

ΛΕΘΡ, enough : οὐκ ἔμελλε ἄσπαστος ἔσθαι τὸν ἐπίσκοπον, they said that the boy was a match for the bishop.

ΛΙΑΔ, grey [λιατ]; *v. b.* λιαδῶ : ἰσχυρὰ ἔστιν ὡς γρῆς ἔστιν ἡλικία, it is astonishing how grey he is getting.

ΛΙΘΩΔΕΣ, loose, untidy : τὰ ἄσπαστα ἄσπαστα, the sail is very loose.

ΛΙΟΜΕΝΑ (*leaf'ha*), polished (especially of speech).

ΛΙΑΔ [λιατ], early, soon. The verb is λιαταίσιμι, make early : λιατόσ' ἔστιν ὡς ὅτι ἄσπαστος ἔστιν, it would hurry them up to Mass.

ΜΑΝΤΑ, shy, bashful ; μανταρ, bashfulness : οὐκ ἔμελλε ἄσπαστος ἔσθαι τὸν ἐπίσκοπον, he was of a very shy character ; ἐπίσκοπος μανταρ ἔστιν, she got shy.

ΜΑΡΩ, *pl.* μαρῶ [μαρῶ]. Compare πολλαῖ, *pl.* πολλῶ. So, too, all other adjectives of same ending. ἄσπαστος ἔστιν ὡς ὅτι ἄσπαστος ἔστιν, the sultriest week as long as I can recall (a superlative from a form μαρῶ). The verb is μαρῶσιμι (ὅ silent throughout) : οὐκ ἔμελλε ἄσπαστος ἔσθαι τὸν ἐπίσκοπον, he was guilty of attempted murder (μαρῶσιμι is gen. of μαρῶσιμι).

ΜΑΡΩΝΟΜΕΝΑ (ὅ silent), low-spirited heavy, listless.

ΜΑΡΩΝΟΜΕΝΑ : ὡς ὅτι ἄσπαστος ἔστιν, a raw wound or sore.

ΜΑΙΤ : ὁ' αἰσις μέ νά φυίλ τ' ρεαρ (*thar*) ἀρ ροζναῖν (*fo'nuv*) ἡ ní μαίτ λιὸμ ἐ ριν, ἀέ τὰ ρύιλ λε Ὀία ἀζαμ νά βειὸ ἀο' ρυὸ ἀρ, I heard that your husband is not well, I am very sorry for that, and hope in God that it may be nothing serious; τὰ ρον ὄο' [ἄοτ] ζο μαίτ, that is very early; τὰ ρέ ἀορτα ζο μαίτ, he is very old (compare use of ζλαν); ὀ' ρεαρρα (*bar'ah*) ὄυιτ, it would be better for you; ἡ ρεαρρ ὄε níθ ἀρ ἀν ηζαρρύν ρο νά ἀρ ἀν ηζαρρύν εἰτε, this is a better boy (deserves more consideration) than the other. [Have also heard this word níθ, ἀοιθε, or whatever it is, in such phrases as ὀ' οἰε ἀν níθ ορτ ἐ, it was a sorry return to make you, a poor compliment.—O'C.] “τὰ ρέ ἀ' ρεαρτᾶινη,” “ní ρεαρρ λιὸμ ἀ βειτ,” “It is raining,” “I should prefer it otherwise.”

ΜΕΑΡ, *comp.* μῖρη, swift, quick.

ΜΙ-ΚΡΙΔΑΤΥΙΛ, miserable, disconsolate. Πάέ μι-έ. ἀ ὄρεᾶάαν ρέ?

ΜΥΔΑΡ, great : ὄι 'ρ ἀιζε ζο ὄρεᾶμ μύαρ ρρῖον' ιαὄ, he knew that they were a very superstitious set (*lit.* great of ghosts in reference to ghosts, *i.e.*, believing in them); ρεαρ μύαρ οἰρη, a great man for work; “mbeio ré ἀ' ρεαρτᾶινη?” “ní μύ-οε [móioe] ζο mbeio,” “will it rain?” “probably not.”

ΜΥΙΝΤΕΑΡῶΔ (m=mw, ὄ silent), friendly : ὄυινε μαίτ m. ὄομ, a good friend of mine; ὄυινε μύαρ m. ὄομ, a great friend of mine.

ΝΑῶΝΑΕ, impudent. (It was thought that this might be ἀν-ἀιζνεᾶέ, very quarrelsome, but for the form ρό-ναῶναέ and the noun ναῶναέτ.) [Probably a

form of *nímhneac* and *nímhneact*.—De H., McS., O'C.]

NEAM-MAITEAC (*nah''mo-hoch*), uncivil, impudent.

OIRIÚINEAC (*ir-oon''och*) [*oirneamnac*], suitable, obliging: *fé ir oiriúiní a n-ádh nac* . . ., the following is the more appropriate . . .; *féar o.*, an obliging man.

OLC, bad, often as follows: '*á n-dearfáinn do' ruo do coinne beinn oic agat*, you would be my enemy if I said anything against you; *bí oic orm cun an leimh* (*lin''iv* or *len''iv*), *nuair ná fuiginn é cuir go dtí an rgoil*, I was annoyed with the child as I could not get him to go to school; comp. *meara: ir meara liom Seán ná Séamur*, I prefer John to James. (If you wish to say, "I think James worse than John," you must use a different form, e.g., *ir dóig liom go meara Seán ná Séamur*.) ["*Ná daoine ir meara leo mé, ir meara liom iad*, those who'd feel for my troubles are those for whose troubles I'd feel."—Better translate in this way.—De H.]

OLGASIUHAIL (the *ó* is nasal) [*eolgarac*, skilful], stealthy (applied to a bicycle coming unawares): *tá a leitirín in an-ó*.

PRAS, quick, fluent: *tá an gáolainn cu' ppar ron acu san don lóipín in do' cor*, their Irish is so fluent without any stammering whatsoever.

RÁIWEAC, pleasant, witty, humourous; **RÁIWEACT**, good-humour.

REAMHAR, comp. *reime*, fat: *nín fé níor reime ná brob féir*, he is no stouter than a blade of grass; *reamhrugadh*, fattening; *reimhio* (*ride*), fatness: *á' out i reimhio*, getting stout.

REIC"INEAC, wrinkled [ῥoc, a wrinkle, not heard].

REIO, ready, finished. It does not mean "even" as applied to a road. [Have heard βόταρ ῥ.—McS., O'C.] **LEIΘÉATA** (θ=v) is used in this sense. It means "ready" only in the sense that one has finished with the work which one has had in hand, and is, therefore, ready for something else. The word looks to what is past. **Ι ΖCÓH** and **INÚI** look forward and mean "ready for what is to be done next"; **Θ'ΑΙΡΪΓΕΑΡ ΖΥΡ CΑΙΤ ΡΕ ΡΥΑΡ ΡΥΙ, ΜΑ CΑΙΤ, CΑ ΡΕ ΡΕΙΣ**, I heard he spat up blood, if so, he is done for.

RIUCTA: **CΑ ΡΕ ΔΝΑ-ΡΙΟΥCΤΑ ΔH ΡΑΘ**, he is very much run down (from verb **PI**).

RUAD, reddish-brown, fox-colour: **ΜΑΙΟΥΡΗΝ Δ ΡΥΑΘ**, the fox (often called "fox-dog" in the people's English); **ΡΑΙΡΕΑΡ ΡΥΑΘ**, brown-paper.

SΔΙΛΤΕ, *part.* of **ΡΑΙΛΙΜ** (not heard), pickled, salted.

SΔM, pleasant, comfortable: **CΑ ΡΕ ΖO ΡΔM** (said of one sleeping); **ΡH Ε CΑ ΜΕΙΡΕΑC"ΤΑΙΝ ΖO ΡΔM**, that is a man who is living comfortably. **SΔMΔN** (M=v), a gentle sleep, a doze: **ΘΙ ΡΔMΔN ΟΥM**.

SEAN- (often adds Δ when followed by a cons. and aspirates, and sometimes inserts a τ before a word beginning with a vowel): **ΡΕΑΝ-ΜΑCΤΑΙΡ** (or **ΜΑCΤΑΙΡ CΡIΟΝΑ**), grand-mother; **ΡΕΑΝ-ΑCΤΑΙΡ** (or **ΑCΤΑΙΡ CΡIΟΝΑ**), grand-father; **ΡΕΑΝ-Τ-ΙΑΡΖΑΙΡΕ** or **ΡΕΑΝ-ΙΑΡΖΑΙΡΕ**, old fisherman. Note the pronunciation of **ΡΕΑΝ"ΟΥΜΕ**, **ΡΕΑΝ-ΘΑΟΙ"ΝΕ**, **ΡΕΑΝ-ΟΥΑΟΙ"**, **ΡΕΑΝ-Α-ΟΥΕΑΜ"**, **ΡΕΑΝ"ΡΕΑCΤ**, **ΡΕΑΝ"-Α-ΡΥΘ**.

SΖΘΙΛΛΙΖΤΕ [**ρceimluzim**]: **CΑ ΡΕ Ρ. CUN ΟΙΒΡΕ**, he is most eager about his work.

SΖΕΙΡΟΥΙΛ: **ΑΙΤ Ρ.**, a wild, bleak place.

ΣΧΟΙΤ-ΒΕΔΙΛΑ (*sguv''ae-ul-och*): ουνε ρς., ουνε
ζαν ρυν, unable to keep a secret.

ΣΙΛΗ, sound, not broken, healthy; **βριτ αν κροκα
ριλν αςυτ?** Is your crock sound? **Βερομιτο ζο
λειν ανηρο α μαριεαδ, m'a' te 'Οια ρινν ριλν!**
[m'ai te]. We shall be all here to-morrow, if it
please God that we be well. **ΣΙΛΝΑΙΣΙΜ**, com-
plete: **νιορ ριλναι' ρε αν βλιαν ανν τ'η-ειρ'οδ 'η
ρ'ρ'οιρτε ρεο ο'ρ'αζαντ,** he did not live a full
year there after leaving this parish (**ριλναις**,
often **ελναις**, the aspiration of the ρ before ι
makes the ι a strong nasal).

SO-ΛΑΜΑ (m nasal) [**λαμαδ**, dexterous], handy (of
things), convenient: **τα ζα' hao' ρυο ρ. αδυ,**
everything is ready to their hand; **οεαρ-λαμαδ**,
handy (of persons), dexterous, artistic.

ΣΠΑΙ'ΟΕΑΜΑΙΛ, chilly: **βιονν να τριδενντα ανα-ρ. αν
τ-αν ρο βλιαν,** the evenings are very chilly at
this time of year.

ΣΠΡΙΟΣΑΗΤΑ, mean, covetous.

ΣΡΑΟΙΛΕΑ: **ια ρ.,** a muggy day.

ΣΤΡΥΛΥΣΑ, impudent, cheeky.

ΣΤΥΗΣΙΣΤΕ, heavy, obstinate: **ναδ ρ. α' ρορτ ουιν'
ε?** Is he not a stubborn kind of man?

ΣΥΑΙ'ΟΤΕ: **ρεαδ''ανν ρε ανα-ρ'υαυτε,** he looks very
pale and worn; **ρ., ρ'ρ'αιςτε,** worn and beaten
out. See Verb **ρ'υατ'οδ**.

ΣΥΑΡΑ, silly: **ειννε α βιονν ας ιμτεαδτ ρ'υαμαδ ιρ
ζαημο α μαηρ'ι' ρε,** he who is getting silly will
not live long.

ΤΑΘΑΙΛ, stiff, independent: "**τοζ τυ αν λεαδαν ου'
ταθαιλ [ριν] ου' μαιτ α'ρ 'α μβειτ'α δβαλτ' αν ι
λειζεαμ.**" "Ιρ βεαζ νιορ ρεαρη λεαη-ρε δβαλε

νά μῖρε ἀρ ἰ λέιζεαῖν.” “You accepted the book as independently as though you were able read it.” “You are able to read it very little better than I.”

ΤΑΙΝΪ, thin. [ΤΑΝΑΪ, McS.]

ΤΑΙΡΘΕΑΔ (ῶ like ρ), *comp.* ταιρ'θε [ταιρθιζε], important, advantageous.

ΤΑΙ'ΘΕΑΔ : ἰ μῖεαῖρα ἢ ταιθεαδ ἕνὸν καὶντ τειρ, I usually speak to him in English.

ΤΕ, *comp.* τεῶ, hot. Τεῶ also used with plural nouns.

ΤΕΑΝΗ, *comp.* τεάνα, tight-stretched, stiff in manner. Verb τεάνουσαῶ : ὄο τεάναι' ρέ ε ρέιν ὄο'n ζνύ, he braced himself up for the task.

ΤΕΑΣΑΙΘΕ, hot-tempered ; τεαραιθεαδτ, hot temper.

ΤΙΝΗ, *comp.* τιννε, sick, sore (of a cut or wound), also figuratively : ὅι ρί τινη ζο ραῶαῶαῶ ὀίολτα αἰοι, ἢ μαἰτ δ' ρζέατ ἢορρα [υἢρεαῶα] ὀεἰτ υἢρη, she was sick (uneasy, dissatisfied) until she sold them, it serves her right that she is in want.

ΤΙΡΙΜ, dry : ὅο τῖριμ, ὅα τειριμε ; τἄ να ἡέαῶαῖζε ἀρ τειριμ-υζαῶ, the clothes are drying ; ὅι ἀν-τειριμεαδ ἀνν ἢοῖουῶ, there was great drying to-day ; ὄα ὅρῖῖζεαῶ ρέ κύπλα λἄ τειριμῖ, if it got a couple of days' drying.

ΤΙΥΖ (tyuz), *comp.* τί, thick ; τιύαἰντ, thickening ; τἄ ἀν βαἢνε δ' τιύαἰντ, the milk is getting thick ; ὀέἢν ε τιύαἰντ, make it thick.

ΤΟΣΔΙΛΑΔ, sensitive, touchy : τἄ ρέ ἀνα-τόζαλαδ—ουἢνε νά βέαῶ ἀον ζοἰτ τειρ αἰζε, he is very touchy—a man without toleration.

ΤΟΣΤΑΙΛΑΔ, proud (boasting and neatness in dress also implied) : ναδ τόρταλαδ δ' βἢῖρη' ε? Isn't

he a proud and tidy little man? [Τοῖδεαρχαλαδ, in military array, proud.—De H.]

ΤΨΙΣΣΕ, sooner: **βυ' τΨιρσε** **δύδα** **έ** **ριν** **νά** **αν** **ορεαμ** **ρο** **ταλλ**, he would be out to them (sailors in distress) sooner than the people on the other side (of the harbour).

Τ-υμ''αντα or **τιομ''αντα**: **τά** **αν** **τιγεαρνα** **ταλύαν** **τ-υμαντα** **σαν** **δον** **θλιαν** **ειτε** **οο** **ρηδοιλεαθ** **τειρ** **να** **τονύνταιγτε** **σαν** **αν** **ειορ** **οο** **θιοι**, the landlord has sworn to let no other year pass without compelling the tenants to pay the rent; **τά** **ρέ** **τ-υμαντα** **δύδα** **αν** **δέαθ** **ιαρραδτ** **ειτε** **α** **τιυραθ** **ρέ** **ρουα** **λεοτα**, **κυρριθ** **ρέ** **ταιρη'** **ι** **μθεο** **θόιθ** [**ταιρησε**], he has sworn that the next time he catches them he will drive a nail into the quick. See Verb **τιομαντεοιρεαδτ**.

ΨΡ, damp (not "new"—**νυα** used in this sense): **ορεοραθ** **υραρ** (**υρ-υιλεαδτ** or **υραιθε''αδτ**) **α'** **ταλύαν** **αν** **τ-αρύαη**, the dampness of the earth would rot the corn; **τά** **ρέ** **ορεο-τε** **τεανα** (**δεανα**) **'ζε**, it is already rotted.

COMPARATIVE ADJECTIVES.—(I.) It will be observed that the comparative usually stands first in the sentence. Do not say **θεαναραιθ** **τι** **νιορ** **ρεαρη** **έ** **νά** **μυρε**, but **ιρ** **ρεαρη** **α** **θεαναραιθ** **τι** **έ** **νά** **μυρε**; the reason for this is that the comparative is the emphatic word. Further examples: **ιρ** **μύ** **θε** **ζαρρηίν** **ρα** **β'οιρτε** **ρεο** **νά** **θε** **ζεαρραδαλι**, there are more boys than girls in this parish; **ιρ** **λυζα** [**ιρ** **μο** is more regular, O'C.] **σαν** **ειαλλ** **τυρα** **τυς** **ζελλεαθ** **οο**, you had less sense to give way to him; **ιρ** **ρεαρη** **ατα'ρ** **αζυτ** **νά** **αζαμ-ρα**, you know better than I; **ιρ** **μύ**

ἔε'η εὐρῆνα 'να λυῖζε ἀρ' ἀ' ὄταλαμ' νὰ ἔε'η εὐρῆζε (chir-keh), there is more barley than oats stretched on the ground.

(2.) In the following construction, the word εἰς may be regarded as the accusative of reference, "greatest as regards talk." It is really an adverb qualifying μῦ, because it tells how the person is greatest: νὶ φεῶσαι εἰς 'cu bu' μῦ (μ=ω) εἰς, I do not know which of them was the greater talker.

(3.) The construction νὶ τροίμεθε ἀν' ἑὸς ἀν' ἑῶσα has been sought for repeatedly without avail. Forms like νὶ φεῶσαι ἀν' ἀπ' ἰ μπερὸς, "wherever you may be, it is not the better for it," and νὶ φεῶσαι ὅσοι ἀν' ε-αίρεσθε, "you are not the better of your money," have been heard, but not the genuine construction.

ADVERBS.

(1) PLACE.—In English, people say "up there," "down there," "over there," and so on. In Irish the order is reversed, and we say, ἀπὸρον ἦσαρ, ἀπὸρον ἦσος, ἀπὸρον or ἀπὸρον ἑῶσα, ἀπὸρον ἦσαρ, and so on:

Ἀμαρ', ἀμυ''[ἰς], ἦσαρ' ἦσις". Ἀμαρ' and ἦσαρ' are used after verbs of motion expressed or implied, ἀμυ' and ἦσις after verbs of rest. For the distinction between ἦσις, ἀμυ' and: ἑῶσα, ἑῶσα see under latter words further down. Ἐῶσα νὰ ἦσις ἀμαρ', I see that the stars have come out; νὶ ἑῶσα ἀπὸρον ἑῶσα νὰ ἑῶσα ἀμαρ' ἑῶσα ἑῶσα, I would not give him the

opportunity of saying that I failed to keep faith with him; *nín ré reáct amac*, it is not quite seven o'clock; *ní raib éiof agam so raib ré 'na fásart amac*, I did not know that he was a priest out and out; *bí ré á n-áó amac*, he was shouting it out [English idiom, De H.]; *iao so éimeáó amac*, to keep them out (of people trying to get in); *iao so éimeáó ircis* (or *irteac*) to keep them in (of people trying to get out); *fás* (or *uis*) *amac an focal ron*, omit that word (*i.e.*, of a word which has to be deleted): "*ar éuairí rí irteac ort?*" "*Ní raib áinn nac ran.*" "Did it (the rain) wet you through." "Almost." *amac* often means "away" or "away off": *amac éim-éall Dún-Šarban*, away off around Dungarvan; so, too, *irteac* means "away in," see under verb *rhoisim*. *Ruc ré amac*, he ran away. *Amac ar á scatair so*, he is from a city; *éá an léine amac ó'n iapann air*, he is a wearing a shirt just ironed; *ran amac ar ron*, keep back (from there); *éiris amac ar ron*, get up (out of that); *irteac ir amac le-n-a hoct*, about eight (o'clock); *éá órhoisad fáite (fwet'teh) aise beit amu' ar á éuro talúan*, he has got a command to give up his farm; *éá ré amu' air so bfuil aihseáó aise*, it has got out about him that he has money; *bí amu'*, get out (said by the housewife to a cat which she is turning out of doors). The adverb denotes the state into which one is to place oneself. Compare following:—

In áirde: *bí in áirde air*, sit up on him (get up on the horse); *ruis in áirde*, sit up (on the car).

Cá, where or why: *cá'it tu á' tuit anoir?* Where are you going now? *Ir maic á' rseál ron*. *Cá raib ré á' bacaint leir?* It is a good deed

(serve him right). Why did he meddle with it?
See under Adj. *cuma*.

Κά'τοιη, when—followed by aspiration or eclipsis.

1 ἔβασ : βί πέ 1 ἔβασ ρα λά ἡναιρ α τάνης πέ, it was
late in the day when he came. Σα λά is some-
times omitted.

Λεά'ρτις, "on the inside" : ὄο βί βειρε πτεαρ λεά'-
ρτις ὅε ρνα ὀόιρε, there were two policemen
inside the doors. We may say of a person τὰ
ρέ ἱρτις and τὰ πέ λεά'ρτις. The former means
'he is in,' *i.e.*, at home and not away, the latter
'he is inside,' *i.e.* inside the door *e.g.* or window,
not outside. Similarly λεά' ρμου' means 'on the
outside of,' and the difference between τὰ πέ
αμου' and τὰ πέ λεά'ρμου' is that the former
means 'he is away' *i.e.* not at home, whilst the
latter conveys that 'he is outside' *i.e.* just out-
side the door *e.g.* or window. Λεά' ρμου' is
often used figuratively (and possibly also λεά'
'ρτις), thus the ρεαρ αν τισε might say to a
neighbour's child who was acting as though the
house were his own : ἡνιν σεαο ας ἔιννε λεά'
ρμου' ἔ ριν ὄο ὀεαναι, 'no one belonging to
the outside *i.e.* no outsider has permission to do
that.' See last example, verb. λαιρηαλαιμ, and
μειρεαδ (towards end).—αρ α' ταοβ ἱρ μῆ is also
heard. It seems to convey more definitely than
λεαρ' μῆ' a clinging to or forming part of the
outside. Thus we say, ὄο βί αοι αρ α' ταοβ ἱρ
μῆ', 'there was white-wash on the outside,'
λεαρ' μῆ' would also do.

λειτ-ι-λειτ (*leh''il-eh*) τὰ ριαο αρ ι. ρεἶγτε ὀ-η-α
ἔεἶτε, they are severed, divided from one
another.

Σοιρ, ριαρ, ο θεαρ, ο τυαις (*hoo''ig*), east, west, south, north. The Irish when naming the cardinal points faced the east, hence ροιρ means 'towards the front,' ριαρ 'towards the rere,' ο θεαρ, 'towards the right,' ο τυαις, 'towards the left.' There are no irregularities in the use of these words. They will be used exactly as they stand after verbs of going, because such verbs signify 'to go towards': *ce' cu ροιρ nu ριαρ ad tu a' out?* Towards which direction are you going, east or west? As a verb of coming signifies 'coming from,' we cannot use these forms, but must substitute *ανοιρ (anir'')*, *ανιαρ, ινεαρ''*, *ι τυαις (dhoo''ig)*. Note that Irish speakers use these words in speaking of coming and going much oftener than an English speaker might expect. As in the case of *αμας*, the idea of motion may be conveyed in many ways: *θεαρς ανιαρ ιρ ιοηανν ιρ ζριαρ, θεαρς ανοιρ ιρ ιοηανν ιρ ριοσ [De H.]*. Here a verb of coming is obviously to be supplied after *θεαρς*.—A special use of *ριαρ* is the following: It is used of insufficiency of money, and for all such notions as are expressed in English by using the words 'to go but a short way,' to be insufficient,': *ηας ζαιριος ριαρ οι αν μεριο ριν?* *ορ ηας ζαιριος ριαρ α ηαζαιο αν μεριο ριν υιρρι?* Won't that go a very short way for her? *ορ* will not that go a very short way on her? (*υιρρι* denotes the person on whom the money is to be spent, *οι* the person who is chiefly interested in the expenditure of the money)—*ριαρ* is often used to mean 'over,' 'finished'; *καταοιη α θεο αν ρειρ ριαρ?* When will the ρειρ be over?

Στορ, ρυαρ, ανιορ, ανυαρ. These words are used as explained in the ordinary books. The following

examples may require attention :—**Ἐὰ μο ἐπιαιῶ** (or **μο ἐπίρηα**) **πίορ ἀνηρο**, my journey is down this way (**πίορ** used here because **μο ἐπιαιῶ** is the same as “I am going”); **νί θεῖο ἀοη τεαῖτ ρυαρ ῥο θεό ἀου**, they will never grow, get strong. We expect **ἀνιορ** after **τεαῖτ**, but **τεαῖτ** here is used figuratively. So too in the following : **β'ρείοιρ ῥο οὔ-υεραῖο πέ ρυαρ ἀρίρτ, τε κύνα' Οἰε**, perhaps, please God, he might rally again; **ἀνούαρ**, down from a higher position : **βίοουαρ ῥά ρυεῖ ἀνούαρ**, they were running him down, speaking ill of him [Eng. idiom]; **εἰ πέ ἀνούαρ ἀνοίρ ῥο οὔτι οἰεῖ βρῦντ**, it is down to ten pounds now; **βί να ρίννιῦσα [ρῦννεοῖσα] οὔντα ἀνουαρ οῖρτ**, the windows were shut down on you. (The window is conceived as coming down towards you),—**ρῖν καραῖ μίλτεαῖ, εἰαίρεαῖο πέ ἀνούαρ οἰε τυ, μαρη βρευεῖρα ρομάτ ηῖν**, that is a dangerous horse, he would throw you off, if you were not watchful. (Throw you down from above).—When speaking of fields or houses, for instance, we say that one is above or below the other, *i.e.* farther off or nearer than the other. To express this, we say **οἰ [ι οὔαοιῖ] ρυαιρ (hoo'ish) οἰε** and **οἰ ρίρ (heesh) οἰε**, but **ρυαρ** and **πίορ** may be substituted for these irregular forms : **εἰ ρηάταί ρα βάιρτ οἰε ρίρ οἰ'η βάιρτ ρῖν**, there are potatoes in the field further down than that one. Or **οἰονν οῖ πέ οἰν** imply different elevations. The final **ρ** of **ρυαρ** has been heard slender also in the phrase, **εἰρῖς ρυαιρ οἰομ**, lean off me. *Cf.* **ἀη καραῖ ρον** and **ἀη ἀιτ ρῖν**, **ρον** being used after a broad letter, **ρῖν** after slender.

TIME.—**Διρῖ-ινῖε** (*ar'ivin-yae'*) [**ἀεῖρῖαῖο-ινῖε**], the day before yesterday; **Διρῖ-ἀνουα** (*ar'ivan-ur'ah*)

the year before last; *anur'atar*, the day after to-morrow and *man'atar*, the second day after to-morrow—see Dictionary under *oirtear*, the meanings are not the same. *Anuict'* means 'to-night,' but if we wish to emphasize duration of time, we must use *an oirde anuict* 'during the night to-night,' so, too, we must use *an oirde aréir*, *an lá inóe*, and so on. Thus, *fanfaró ré ann an oirde anuict* is more emphatic than *fanfaró ré ann anuict*. *An oirde anuict* is in this example an adverb of time, qualifying *fanfaró*, which of itself expresses duration. It is plain that such an adverb cannot qualify the verb 'to be,' and that we must use a prepositional phrase meaning 'during': *bí ré ann i ruit* (in the course of, during) *an lae inóe*. There is no single word, like *anuict* or *aréir*, meaning 'to-morrow night' and we must say *irtoirde amáiread* (*iss-thee''-eh*). So, too, we say *irtoirde Dé Domhnaic*, on Sunday night. If we wish to say, 'during to-morrow night' we use *oirde* instead of *irtoirde*. 'This morning' is *ar maidin inoiub*, 'yesterday morning,' *ar maidin inóe*; so, too, *ar maidin amáiread*, *ar maidin Dé Luan*. In English we may use *inoiub*, etc., as nouns, e.g. 'to-day is the warmest day we've had yet,' in Irish we must say 'the day to-day,' *ré an lá inoiub an lá ir teó a bharítear fóir*. Similarly, in English we say, 'will you be ready for to-morrow?' where 'to-morrow' is treated as a noun governed by 'for,' but in Irish we say '*cun a' lae amáiread*,' or, as some have it, '*cun a' lae amáiread*.' This accounts for the phrase *i ruit an lae inóe* above.

Arís, or *arísir*, "again." The following should be noted:—*Ir fadó arís go beiró ré 'se'n bfeir*, it will be a long time before he goes to the feir again; *nín a cuillead 'sam le n-ad go scí an céad baid arísir*, no more to say till the next time; *é' cín' cirt*

[cruatpav] tap n-air a'p tap n-air apip, to sift it over and over again.

Do' [vot], early. Moc is understood, but rarely used. The compound mocóiri [moc-oirge], "early rising," is well known. Déiriú tu ró-do' inoiub, you got up too early to-day; bionn ré as obair do' véanao, he works early and late.

. Ceana, already, before: an lá ceana (*han''ah*) a bíosaí ann, the last day they were there; ruair caíne dáine báí ó'n uair a bíí annro ceana, a great number of people died since you were here last (ó'n uair seems preferred to the simple ó in such cases).

So báic na bheite, for ever and ever. So fóil: bíoó féadaínt asuc í noiais na nsaíma so fóil, have an eye to the calves for a while.

Riam í scúinnairé, so veó, coiré.—Riam means "at all times or at any time in the past," and, as explained below, may occasionally refer to the past and present together, *i.e.*, it may be used with a verb in present perfect tense: an sráim a bí riam ar an nsaíinn, the hatred which there was at all times for Irish; ní rabar ann riam, I was never there. í scúinnairé means continuously, without any break, and may be used of past, present, or future: bionn ré í scúinnairé a' searín orm, he is constantly complaining about me. From its meaning it will naturally go with the frequentative forms, bíonn, bíoó, etc. So veó [*i.e.* veoó, De H.] means "to the end" of time, and, with a negative, is the common way of expressing "never" (of future time): ní beis an saíinn asam so veó, I shall never know Irish; ní véanraio mé so veó apirt é, I will never do it again. So veó can also, as is plain from its meaning, be used positively: tá or beó ré san maí so veó, it is useless for evermore,

i.e., it will never be any use again; $\eta\eta\epsilon$ ϵ $\alpha\eta$ $\tau\upsilon\mu\eta\epsilon$ $\xi\alpha\eta$ $\mu\alpha\iota\tau$ $\xi\omicron$ $\tau\epsilon\omicron$, that is the kind of person who is never any good; $\beta\epsilon\iota\theta$ $\rho\acute{\epsilon}$ $\beta\alpha\sigma\alpha\varsigma$ $\xi\omicron$ $\tau\epsilon\omicron$, he will be lame to the end. $\xi\omicron$ $\beta\eta\delta\epsilon$ is the same as $\xi\omicron$ $\tau\epsilon\omicron$, but is not so often used. $\text{C}\omicron\iota\tau\omicron\upsilon\epsilon$ is like $\xi\omicron$ $\tau\epsilon\omicron$, and refers to the future. We can say $\eta\acute{\iota}$ $\upsilon\acute{\epsilon}\alpha\eta\eta\alpha\iota\theta$ $\mu\acute{\epsilon}$ $\text{C}\omicron\iota\tau\omicron\upsilon\epsilon$ $\alpha\eta\eta\tau$ ϵ , and $\beta\epsilon\iota\theta$ $\rho\acute{\epsilon}$ $\beta\alpha\sigma\alpha\varsigma$ $\text{C}\omicron\iota\tau\omicron\upsilon\epsilon$, but $\xi\omicron$ $\tau\epsilon\omicron$ seems to be preferred by many to $\text{C}\omicron\iota\tau\omicron\upsilon\epsilon$. P. Denn, $\text{E}\alpha\varsigma\tau\eta\alpha$ $\alpha\eta$ $\upsilon\acute{\alpha}\eta\tau$, has the words $\mu\alpha\eta$ $\mu\alpha\eta$ $\tau\upsilon$ $\rho\iota\alpha\mu$, $\tau\omicron$ $\mu\alpha\eta\eta\eta\alpha$ $\text{C}\omicron\iota\tau\omicron\upsilon\epsilon$, "as you ever lived, so would you always live," which brings out neatly enough the distinction between the two words. Father O'Leary says $\alpha\eta$ $\mu\acute{\iota}\lambda\lambda\eta\tau\eta$ $\alpha\tau\alpha$ ' $\xi\alpha$ $\lambda\alpha\beta\alpha\eta\tau$ $\rho\iota\alpha\mu$, but this use of $\rho\iota\alpha\mu$ is rarely heard; however, as $\tau\alpha$ means here, not "are," but "have been," the rule given above is not violated. See use of $\rho\iota\alpha\mu$, Pt. II., " $\rho\epsilon\alpha\eta$ $\eta\alpha$ $\eta\omicron\upsilon\theta\eta\epsilon$." Father O'Leary, also, uses $\text{C}\omicron\iota\tau\omicron\upsilon\epsilon$ of the customary present: $\tau\alpha$ $\rho\tau\alpha\iota\gamma\eta\eta$ $\alpha\eta\eta$ $\eta\alpha$ $\beta\iota\omicron\eta\eta$ $\alpha\eta$ $\mu\epsilon\eta\tau\epsilon$ $\text{C}\omicron\iota\tau\omicron\upsilon\epsilon$, where we would either simply drop $\text{C}\omicron\iota\tau\omicron\upsilon\epsilon$ and put in $\alpha\omicron$ ' $\text{C}\omicron\tau\eta$ or α $\text{C}\upsilon\eta\gamma\eta\tau$ in its place or else the words $\alpha\omicron\eta$ $\alpha\eta$.

$\rho\iota\alpha\mu$ is often used for emphasis: $\alpha\eta$ $\text{C}\acute{\epsilon}\alpha\theta$ $\upsilon\alpha\eta$ $\rho\iota\alpha\mu$ α $\text{C}\eta\upsilon\epsilon$ $\mu\acute{\epsilon}$ ϵ , $\tau\omicron$ $\upsilon\acute{\alpha}\eta\tau\eta$ $\mu\acute{\epsilon}$ ϵ , the very first moment I saw him I recognised him; $\text{C}\omicron\varsigma$ $\rho\acute{\epsilon}$ $\alpha\eta$ $\text{F}\eta\upsilon\eta$ (*an-ip*) $\text{C}\acute{\upsilon}\tau\alpha$, $\tau\omicron$ $\text{C}\alpha\iota\tau$ $\xi\alpha$ ' $\eta\acute{\epsilon}\eta\eta\eta\epsilon$ $\rho\iota\alpha\mu$ $\alpha\varsigma\alpha$ $\tau\upsilon\lambda$ η $\beta\eta\omicron\lambda\alpha\varsigma$ η $\beta\eta\omicron\lambda\lambda$ ' η η $\beta\eta\omicron\eta\eta\eta$, he drew the whip at them, every mortal man of them had to run a-hide in holes and corners (*lit.* porches); η $\rho\alpha\theta$ ' δ $\rho\iota\alpha\mu$ α $\upsilon\eta\eta\epsilon\varsigma$ $\eta\alpha\theta$, it is long, long ago that they were made; η $\alpha\eta\eta\alpha\mu$ $\rho\iota\alpha\mu$ $\tau\omicron$ $\beta\epsilon\eta$ $\mu\acute{\epsilon}$ $\alpha\eta$ $\rho\eta\epsilon\alpha\lambda$ $\text{C}\alpha\eta$ $\alpha\omicron\eta$ $\alpha\eta\eta$ (*or* $\upsilon\eta\eta\tau\eta$, *pl.*— η) *eite*, I very seldom take hold of a scythe, of all implements.

$\rho\omicron\eta\mu$ - $\rho\acute{\epsilon}$ (*rev-ray*"), beforehand: $\eta\eta[\omicron\eta]$ $\mu\upsilon\alpha\eta$ $\tau\upsilon\eta\tau$ $\beta\epsilon\eta$ $\rho\omicron\eta\mu$ $\rho\acute{\epsilon}$ $\tau\epsilon\eta$, you would need to be beforehand with it, allow yourself a good margin of time for it.

MANNER.—**Ανοιρ σο η̄αιριγε**, just now: **νῑ ζᾱο ουιτ ε̄ ρε̄ανᾱο ανοιρ σο η̄αιριγε**, you need not do it just at present :

CEANN'AN or **ceanna**, as an emphatic prefix to **céanna**: **ὄ'αιρι' μέ αν ρο̄καl ceannan-céanna ῑνοιῡθ**, I heard the very same word to-day.

Δ CUIGINC, at all (a very common phrase derived from **cúige**, which is also used).

AR ÉIGINC: **ὄ'ῑμῑτῑς αν̄ capal ar éiginc air, ῑr̄ māit Δ ρ̄σαῑρ [ρ̄σαῑρ̄αῑμ, ρ̄σαῑρ̄ᾱμ̄αῑντ, sever] ρ̄ε̄ nar̄ μ̄αῑρῑγε" Δ̄ς̄ ε̄**, the horse went wild on him, he escaped well that he was not killed.

ῬΑΟΝΑΒΑΜ or **ρέαναβαμ**: **Ῥ. Δ̄ τ̄ῑ ρ̄ε̄ τε̄ατ**, he was not in earnest with you, "a purpose." The pronunciation would not be represented by **ραοναμ**, as the sound of the vowel is not **α-u** but **e-u**.

Ῥ'ΟΒΔΑΙΡ **σο̄ ὀτ̄ρεῑρ̄ῑν̄ν ar Δ-βᾱιτε̄ ζαν̄ ε̄ τᾱβαῑρτ̄ ρ̄ε̄ ν̄ο̄ε̄ρ̄α**, I had almost reached home without noticing it.

ΣΟ ΛΕΙΡ: **μά̄ τ̄ά̄ αν̄ τ-ρ̄λᾱμῑτε̄ 'ζ̄αῑν̄ν ρ̄ιν̄ ε̄ Δ'̄ μᾱῑτ̄ σο̄ λ̄εῑρ**, good health is our chief blessing.

ΜΑΡ: **ῑr̄ māit̄ μᾱρ Δ̄ τ̄ά̄ρ̄ῑᾱῑς**, it happened fortunately; **ρ̄ιν̄ ε̄ μᾱρ̄ ᾱοῡβᾱῑρτ̄ ρ̄ε̄ ε̄**, that is how he said it.

PHRASES UNCLASSIFIED.

The division into sections is mainly for purposes of reference.

I. 1. Όια ανηρο ιρτεαδ ορ βαιλ Όε ανηρο ιρτεαδ ορ βαιλ ο Όια αν α θρουιλ ανηρο ιρτις δε αν α' ζσατ.
(Phrases used when entering a house).

Σε το θεατα α βαιτε αν τεαδτ να Καρσα, you will be welcome home at Easter.

Σεαρδδ' α' δεαρσ αν! (said of over-drawn tea).

Όιομαρ ι ρνα ρεαδτ ριτι[θ] (said of a great wetting).

Τα με κορτα γ νι μοιταρ μο ραοταρ.

Ir cuma é, θά ραοι ργιλλινς.

Ζαδαθ τυρα α'ρ ε ρειν ρα [ζυρ αν] οιαθαλ.

Αν δεαδ οιοδε ειθεανν να ηειν ι, αν ταρτα οιοδε ειθεανν να ηειρς ι, αν τριγιυ οιοδε ειθεανν αν ραοζαλ ι. (Αν ρε).

Όο τιυς (*hyuv*) α'ρ το τεανν (*hyoun*) ορημ ανηρον, νι ραιθ 'ρ αζαμ σαθ бу' μαιτ' οom α' οεαναθ, then there was no end of embarrassment, I did not know what I should do. ["It thickened and tightened on me."—De H. "Όο ουιθ used as well as το τιυς."—McS.]

2. Σταν α βαιλ ιν αορτα [ρταν α' βαιλ ιν ειρτεαρ ε], sound be the limb in the place where it is told (said by one who tells of death or fever). Σταν το κομαρτα (said when reference is made to a cut or wound).

ΞΑΘΑΜΑΤΑΜΑΡ, for a wonder! (said in a half-sarcastic way).

Ἰν ἰαθ ὄο εὐιλλεάτταιν, saving your presence (so the phrase sounded).

Ξο μαῖνιθ τῦ ὄο πόραθ! I congratulate you on your marriage! (The common way of congratulating a person on any change of life. *Lit.*, may you live to enjoy your marriage) Ξο μαῖνιθ ρέ α ἀινμ ἀ'ρ α ῥλοinne! May he live to enjoy or use his name and surname (said when one learns the name of a little child). Νάη μῖαῖνιθ τῦ ὄο ζαοι τεῖρ, may you not live to benefit by your kinship with him. (Said by A to B when B has refused C a favour. It is an ironical way of saying that there is no relationship between B and C, and that therefore C has no claim on B.)

Μῖρε ἀηηρο γ ριορ ἀζαμ (said by a person who is mystified by a conversation to which he is listening).

Σνεάττα ζεαλ ρέθ' ῥάλα ἀζ ἰμῆεατ ὄυιτ ζο ὄτι ἀη ὄαιτε μυαη (said by one who is reluctant to let another go away).

Νάη εἰαῖλιθ ὄια οητ! May God's help not fail you!

Σα ὄαλλ ὄοῖθ μαη ὄοῦτῦρη! To the deuce with them.

ὄυθ ε (by-yae") ἀ' ρζιαν τρηθ ἀ ζρηοῖθε λεοτ' ε! Pierced them to the heart. [Note the sing. ρρηοῖθε.]

3. 'ὄε ἀη λεααμ εἰά 'ζυτ οημ,' ἀηηα μῖρε, νυαηθ βῖ ἀζαῖθ ἀη ὄά ῥῦιλ ῖρτεαδ ἀιαι ἰοηαμ—Νῖοη εὄδζ ρῖ ἀζαῖθ ἀη ὄά ῥῦιλ ὄιομ 'ρὺε να ηάιμῖρη ζολεῖη.

Νυαη ἀ ὄεαθ ἀη ροαλ εἰαθνα 'ζε βειητ ἰη ἀοη-
φεατ, ὄεαηηαθ ὄυιηε 'cu, "ἢ ὄβῦλιζμῖθ βάρ ἰ
μβλιαθνα."

Ρυαίς ἀπὶ ἃ βαινῆτο ἐν πέδιλ τοῦ.

Νᾶρ ἐλαθεῖς Ὅια χαίρω ἀπὸ μ' ἀνάμ!

Ἦρ μίτιο τοῦτ τελεῖτ. 'Ἄ μβεαθ ρυρῖν λυαῖρα
ἀγάμ, εὐηρῖνν πέ'ο ἐορα ἐ. Time for you to come.
If I had a handful of rushes I would strew them
beneath your feet.

Ὀῖοθ ρί ἀνν ἀ'ρ ἀρ, she used to be there, off and on.

Τοῦαρ ἀπὶ ἃ ῥάλα, βεῖο ἀπ ῥαοῖατ ῥο 'να ὀιαίς.

Οοῖρα ἀ'ρ εἰαῖραδ οῖρ!

Εἰαδ οῖρ!

Ξεῖραῖνταδ ρί, ἃ μεῖλιμῖνεαδ! Out with her, the
miser! (Possibly a corruption of "get out.")

ῤαο ῥαοῖατ ἐυῖατ, long life to you! Ξαν ἀοη
μῖαις οῖρ! Not the least trouble to you! (said at
the end of a song),—ταρ (οῖρ ταρ) ῥλᾶν and ταρ ῥλᾶν
ἃ βαῖτε, ταρ ῥλᾶν βεθ ὀυῖτ, words of encouragement
during a song.

4. Ραῖαθ ῥεαν-ἃ-βεαν τε ὀά βατα εῖοῖρε ταῖρῖρ ῥῖν,
an old woman on two crutches might get over that
(of a low fence).

Εὐηρῖεαθ ρί εορα εῖραῖνν πέ ἐεαῖρα. (A compli-
ment to an ingenious housewife).

Νά ὀεαν ῥαῖοῖρ ἐαῖραι το, do not be long-winded
(in telling a story).

Ἐἃ ῥιαθ ἀνν ὀ ρυῖ [ῥιτ] ἀ' ὀῖλινν ταρ ἀ' ὀοῖαν,
since the flood,

Σε ἃ ν'ὀια ἀ'ρ ἃ νουῖνε ἐ ἀ' τ-ιαῖρ, the fish is God
and man to them.

Ἄ Ρί να εῖρῖννε, 'η ἀῖρῖζῖρ εαο ὀεῖρ ρί! King of
the Sphere, do you hear what she says?

Ὀεῖο ῥιαθ ἀγάμ ἀπ ἐυμα νῦ ἀπ ἐλεαρ.

'Α μβεϊδμίρε 'φατο ριν ό ρνα ζηάρτα! (Said of something which is very unlikely to occur).

Νι[ορ] ό'ιτ να ουτ αν θλιαη ρόρ γ τ-υφαιό να ηυβλα (θ silent) αήρ, time is not ended yet, my day of revenge will come.

Νι θρυαιρ μέ α η-υθ 'ρ ήιηρεαό θε θάρηα (θ=w) ρεανν υαιζ.

θ'ρείοιρ ζο υτ-υφαιηη γ όά θ'ρείοιρ υέας να τ-υφαιηη.

Νάρ θαααιό Όια υο λερα όυιτ.

Τά ρέ αεανηαιζτε έαρ θάρη αιμαό αιζε, he has purchased the fee-simple of it.

II. 1. Νι ρέοιρ τεληζα όυιη α όραιη, ζεόβτά υυλ ό υίτεαήηηαό αό ηι θ'ηιζτά υυλ ό έιτιζυεόιρ, you cannot watch another's tongue, you may escape the thief, but not the liar.

Ηρ μαίτ αν αήτ' έ αν τ-εαζηα, fear works like a charm.

Ηρ εαζηαό αν τέ ζοη-τι-ταη, a burned child, etc.

Σέ τεαότ α' τ-ηεαζαι α θαιηε αζυτ (said to a person who comes home late. Rye is a slow crop).

Ταζανη υυιηε αρ ζα' ηαοη έοζαό.

Ηρ μαίηζ α θεαό αρ υειηεαό ζο υεό, a woe for ever is the hindmost.

Ηηη έηηηηε αεαηαιζτε ηά ρυη ηι-θαοόαη 'ζε υυη"έιζιητ αηρ, no one created with whom all are satisfied.

Λεανηη αν ρυη αν ηεαότήηαό ζυη, blood follows (manifests itself in) the seventh degree.

Ηρ μαίηζ α υέαηηαό α ηζαό[τ] υο'η ραοζαη, woe to him who would make his protection of this world!

1r ρῆδρη ροκατ ρα ἑύρητ νά bonn ρα ρρ'ῆαν, a word
at court is better than a coin in the purse.

1r ἕνταδ ἰαθ μιορῦιτι Ὁέ, marvellous are the
works of God.

2. 1r μαρησ δ θέαθ δ' τράδτ αρ δ' οιαθαλ, a woe is
he who would speak of the devil.

Τά ρέ αρ ἑυμαρῆιζε αν τ-ρῖθε-ζαοιτε, he is under
the protection of the whirlwind. (A way of saying
that a person or thing is in great danger).

Ρυταί ιρ μερα τῶσας ιρ μύ θρῦιτ ταιῶθρε ορηα,
worse rearing, greatest pride.

1r μινιc δ βί εαγλα αρ ουινε αδυρ νάρ θαοζαλ το.

Σξῆαλ δ 'ρηριντ το'ν ἑαπαλ γ αν ἑαπαλ 'να ἑοπλαθ

αν τε ραζαῖθ ράρ να μοῦθῖρῖ ἀμαδ ἀρη, νῖορ ῆῖρθε
το κοπλαθ ζο ηεαθ'ορηα, he who has the name of
early rising may sleep till noon. (The converse of
"give a dog a bad name.")

Θρηιτ να ρινγνε γ καλλεαῖαινε να ρξῖιλιγγε,
penny wise, pound foolish.

αν ἑεαθ λά θε μι να Σαῖινα ἑυρηταρ αν ἑλοθ ρυαρ
ραν υιρξε, λά 'λε ράορηαῖς τῶσταρ αρ ἰ.

Τορὰδ λάοιρη γ ρειρηαθ λαζ δ θιονν αρ αν ἑιτεαδ,
a lie in the beginning is strong, but weak in the end.

Τά ρέ ἑυ' αορτα λειρ δ' ζρεθ, as old as the hills.

Θεαρηαθ να μνὰ τιγε 'ζε 'ν ἑυιτ, the cat has the
benefit of the housewife's mistake.

1r ρῆδρη ρῦιτ λε ζλαρ νά ρῦιτ λειρ αν ἑρη, hope in
the living is better than hope in the dead.

Τά'ρ 'ζε ζα' ηέιννε cά λυιζεανν αν θρῶδ αρ ηέιν,
every one knows where the shoe pinches himself.

3. Σξῆαλ ζαν θαδ[τ] δ'ρ δ λεαδ ζαν ινρηριντ, a
colourless tale and only half told.

Ἀν ἐλὸς νὰ βεῖρμιτο ῥῆδοιμιτο ἐαρμινν ἰ, let us omit what we do not grasp.

Νὶ ἐὰβαῖρῖνν τρεῖμπα ζαν τεανζα οῖτ. I would not give a reedless jewsharp for you. (Τρομπέτο is a trumpet.)

Ὁαιν ἀὸματ ἀρ, try to pick a meaning out of it.

Νὶν ἀζαῖνν ἀε βρεῖτ νύ καῖλεῖαμιντ, no choice but to win or lose.

Νὰ κυρεῖδ ῥε ἀὸ' ριuc καῖτ-ύic (*cah-doo''ik*) εῖτ, καῖτ ε-υδ-ῖττ νὰ βῖανα λείρ, do not let it annoy you, let it take with it the year's troubles (be a sacrifice to fortune). [Ζαρβυαῖc, confusion of mind (West Munster).—McS.]

ἶρ ρυῖρῖρ ρεαρῖν ἀρ υα[ἶτ] ὄυινε ῖαῖρῖ, easy to hurt the defenceless.

Νὶν ἴορ [ἀ ῖορ] ἀζ ἀον ὄυινε ἴνα βεῖτδ κυναρ ἀ καῖτ μέ μο βεῖττ ἴνα βροῖαῖρ ἀε ἴσε ὄια ρα ζῖῖοῖε. (Note βροῖαῖρ, "in *their* company," referring to ἀον ὄυινε.)

4. Ἐὰ βεῖρεῖδ νὰ ροῖδνε (*fwing''yeh*) καῖττε ἀζαμ, the last of my patience has disappeared.

Ἀ ἔεατ ράῖρτε ἰονατ, ἴα μβέαδ ῥε ἀ' ζῖῖοῖε λεατ, a sting for you, though he holds a smiling face to you.

Ὁρανν μαῖρῖα νύ ζῖῖοῖε ῤαραναῖτ, the snarl of a dog, an Englishman's laugh.

Νὶν εῖννε βεῖρτε ζαν ἰοῖτ, no man born who is without fault.

Τῖρῖρ ζῖῖοῖε νῖδ, εῖδταρ ζῖῖοῖε βεῖττ, when the work is done, the deed is known.

Ἀν ἔεαδ ζῖῖοῖε ὄο κυρ ἀρ [or ἀμαδ, De H.], the first relief for the closest need.

ἵρ μαίρις οὐτε ὄλο [ὁ ὄλοσ] μαρ ἄ ἐαίτ τυ ἀν
 εὐινγεαλ νάρ ἐαίτ τυ ἀν τ-όρλας, as well be hanged
 for a sheep as for a lamb.

III.—I. “Νὰ βιὸς εαγλα ορτ, νί 'να ἄουλαὸ ἄ θεαὸ
 ρέ ἀρ ἀν ἀλτοίρ. Ἐιὸφελὸ ρέ β'νάν [βιονάν] ἔλαρ. Ὁ
 βιὸς ρέ τε θέαρ ἀου φειρεὰς ρα ρόιρρε. Ὁ μεαθραιζ
 ρέ ἰαο. Ἐὰβ ρέ 'γεν' [θε'ν] μβατα ορρα. Ρυάουαρ
 ἰρτεὰς ρα ρέιρβάλ, ἔα' ἡαον φεαρ μὰ λυαίτε (see um)
 ἀς τε[ἰδεαὸ] le-n' ἀναμ. Ὀί ρλινγ-ἀιν τεὸ ἀου”

“Στάν θεὸς ἔο β'ράστρω ρί ρινν!” (Said of the
 new moon.)

Ἰ ριν ἀρ ἔαοβ νὰ ρίριννε ἡ μίρε ἀρ ἔαοβ νὰ βρέιζε,
 νὰ λισιὸ* Ὀία ἔο ἔουρρῖνν ἀον εἰτεὰς ἀρ εἰννε ἀτά
 ρα τалам.

2. Ἐὰ θεαρτ νὰ ράιντ' ἀου ἡ νίμ ἄ ρύιτ' ἀου ἔα'
 ἡαὸ' ρυὸ ἄ ἐιὸφροίρ, they are covetous and they look
 with searching eyes at everything they see. Θεαρτ
 νὰ ράιντε means “avarice.” Θεαρτ is often pre-
 fixed in this way to the name of a vice, the entire
 phrase being used loosely, instead of the name of the
 vice. φεαρ θεαρτ ραίντε, a miser. Ἐάινις θεαρτ νὰ
 ραίντ' ορμ, I became covetous or envious of another's
 good luck. Ὀυθραουαρ ἔο θεαρ' ραίντε Ὀί ἀρ, they
 said he was a slave to greed. [Ὁ εὐιρ ρέ νίμ ἄ
 ρύιτ ἰοναμ, he looked sharply at me. No idea of
 malice conveyed by νίμ.—De H.]

“Μίαν μίε ἄ ρύιτ,” ἀρραῖς ἀν τ-ἀταρ λειρ ἀν λειρ-
 μάταρ. “Μὰ ρεαὸ,” ἀρρα ρί, “ἰτεαὸ ρέ ἄ ρύιτ.”
 Ἀν ἐλαὸ οὐινε κτοιννε ἄ Ὀί ἀνν, Ὀί ρέ ἀρ λειρ' ρύιτ.
 The people explain this as follows: ἄ ρύιτ, “his
 eye,” or “whatever his eye sees is a son's desire,”

* Dr. H. says that this part of the verb should not end in ῖο, but
 in ε or α, e.g. λισε, τασα.

i.e., little boys are anxious to get a taste of any food they see preparing—*nín don méar ar na gearraí* "na cáití bocta, as was remarked. The step-mother takes up the words literally, and, instead of gratifying the little boy, says "if his eye is his desire let him eat it." Her punishment was that her first child had only one eye.

3. The following is part of a ghost story. The ghost had put the same question three times to many, but they failed to answer:—"Cuingeal (*king'yul*) 7 cuingleóir (*koying-lyore*) ann, 7 cá bfuil a' lea' ceann ron?" "Cuileann a mbainfaíde um Sámáin 7 cuirfaíde mar ceann ar tí."—"Cuingeal, etc.?"—"Muileann a beaó 'oer óá sleann 7 a beaó a rsiú'ice cail' r' abur".—"Cuingeal, etc.?"—"Á noéanfá c'áitriúge in am, ní beoífa mar fámaile anron."

"Ní cáir oim áit i mbeaó rí ac ar leac na brian," her place would not trouble me, even though she were on the stone of suffering, *i.e.*, in hell. (Words of passionate hatred spoken by an old man whom the death of his enemy had not appeased.) [Ac is incorrect here. There is a confusion of structure. As translated above, the Irish should read *óá mbuó é ar leac na b. é*. The *ac* would be used if the sentence began *ré áit i bfuil rí ac*, etc., her place is, namely,—De H.]

PART II.

PLANT NAMES.

*The following list was given to me by ΝΟΡΑ ΝΙ
Cinnéire, Sean-Cill, P'róirce na Rinne. Words in
square brackets are from Father Hogan's book.
Names marked with an asterisk are not in his list:—*

- Δη εοιρ ουθ, Cornish maidenhair [maidenhair].
- * Δη υιτεος μαιτ, a St. John's wort with red-berries.
- Δη μίοραδ, eyebright [pansy, spurge, εαοιμίν, etc.,
eyebright].
- Δη ραμα μιονα, sorrel with small leaves, called
"sambo" by English-speaking children (for
ραμαθ βο?).
- * Δη τ-αιησεαθ βοθ [αιησεατ ιαδρα] meadow-sweet.
- * Δη τ-αιησεαθδν [ζεηθβιτεαδ, etc.], agrimony.
- * Δη τ-ινηιύιν μύιν, royal fern.
- Δη τ-ριμεαρθς ζέαρ, wood-sorrel.
- Αταηρ ταίμαν, yarrow, milfoil. (A cure for tooth-
ache).
- * Βαινε να ν-έαν, the milky juice found in the stem
of many plants. Spurge is often called by this
name, but incorrectly. See ταραρ-τιαν.
- Βιτ-θς-α-ρηάιρε, dock-leaf, also called κυρός. The
seed is called ιοηβαίτ μάτορα ριαθ.
- Βιοταρ (*byul"ar*) water-cress.

Θορραμόταρ, wormwood, mugwort (with strong perfume, used as an equivalent for insect-powder. The name is a form of the French *vermout*, i.e., *absinthe*, and English wormwood).

Θριορζιάν, silverweed, a potentilla.

Θλάριτος or **θάριτος**, a long sash-like sea-weed, puckered along the edges.

* **Θρεμή-ζορμ** or **θρέαντα ζορμ** (ντ=ιι) or **κοιιντε κορρα**, the field scabious [*κοιιντε κορρα*, blue-bells]. *Κοιιντε κορρα*, not heard from **η. ηι δ.**

* **Θριιάταν**, a kind of wild-rose, the hips of which are black and edible, probably Burnet rose or *rosa spinosissima*.

Θριυμ-φέαρ, scutch grass.

Θυαδάταν, ragweed (kind of large groundsel).

* **Χαιίρ μμυρε**, *Cladonia coccifera*, a sundew, chalice-shaped, with red spot at opening.

Χάηερο, a carrot.

Χαιρεαρβάν or **Χαιρτρεαδάν**, dandelion.

* **Χεανναί ουδα**, knapweed [*χναράν ουδ*, etc.].

* **Χνυ'η πρέαδάν**, the buttercup [*βαιιννε βδ βλεαδ-τάν*, etc.]. (This was pronounced *Con δ π.* The pl. of *χνυ* is *χναοι*.)

Comán μεαττ, the scentless mayweed [corn camomile].

Comán μεαττ μιιιρ. the scented mayweed. (These two are like large daisies).

* **Coράινιν**, carrigin moss.

Creαδ να μυιρε φιαδ, common hart's tongue fern, *scolopendrium vulgare*.

Crυαδ-φάτοραις, broad-leaved plantain.

* **Κροθ ρεαρς**, Herb-Robert, wild geranium [μυτελ ριξ, etc.].

Κυκόλ [cucolit, etc.], burdock.

* **Κύμφαιρε**, comphrey [κυρ να ζουάμ, etc.]

Όρειμιρε μύιρε [Ό. Μύιρε], centaury.

* **Όυαμίν δ' τ-ρεαν' δόαιρ** [ουβάν σεανν-κορδ], self-heal.

Ρεαδράν or **Ρλεαδράν**, cow-parsnip or hogweed, like the **μινμear** it is commonly but erroneously called hemlock. It is coarser and stronger than the **μινμear**. Have heard a Scotchman call it "*fore'run*," evidently the same word. Fr. Hogan gives the word "floorawn."

* **Ρεαδραοι'οί**, pellitory of the wall.

Ρεαμ, *pl.* **ρεαμ'anna**, a kind of seaweed with a number of ribbons growing out at the end of a cutlass-like stem.

Ρεϊτεός, honeysuckle, woodbine.

Ρεόδαοάν, common thistle.

* **Ρεόδαοάν ριαθ**, Scotch thistle.

Ρυξ, chickweed.

Ροτ'αρυμ, figwort.

Σαδαιρτε or **καδαιρτε**, cabbage.

Σαρβλυρ (*gor'ah-luss*), cleavers, robin-run-in-the-hedge.

Σιοδαρ-ιαμ, fumitory.

Σλαν-εαγλα, house-leek.

Σρανντυρ, groundsel.

τορβαιλ (*irr'a-bil*) **κυιτ**, horsetail, *equisetum palustre*.

* **Λαραρ-λιαν**, spurge.

Λιονάν υαιτνε, water-moss.

- * **Λυκόριζ** ριαδόαιν, liquorice.
- Λυ"οι**, brooklime. "Λυ"οι ρα οἷς ἀ'ρ ἀ' κοθαί ρα ἐροῖθε," a pain in his heart, though the brooklime, its cure, is in the dyke.
- * **Λυῖθ ἀν ἴαλλραορα**, golden rod (wild). Note that **λυῖθ** is to be pronounced **λυῖς**.
- * **Λυῖθ ἀ' τρεαδα**, the thyme-leaved speedwell, *lit.*, the herb of the whooping-cough, **τρυυῖ[ε]**.
- * **Λυῖθ να ὕφεαρ ζοντα**, heath-bedstraw.
- * **Λυῖθ να μυς**, scarlet pimpernel, "the poor man's weather glass." [**ἴαρχαιρε φυαρ**.]
- * **Λυῖθ να η-δοράν**, shepherd's purse, a cure for rickets. [**ῥυς δοράν**, a fairy sickness. A fit of unknown origin.—De H.]
- * **Λυῖθ να ρεαῖτ ηγάθαδ**, wall-rue fern, the herb of the seven needs. It contains a cure for seven different ailments. Fr. Hogan mentions **λυῖθ να ρεαῖτ ηγάθα**, 'herb of the seven smiths' but marks the name as doubtful.
- Λυρ να ρινγνε**, pennywort. (The leaf is called **β'τ-δς να ρινγνε**).
- Λυρ μύαρ**, foxglove, *digitalis*.
- * **Λυραῖρε ἀν ῶναῖς**, a lichen, *peltigera canina*. ('ῶναῖς'?). **Conac** is ordinary word for moss.
- * **Λυραῖρε ἀν ριν-ἀ**, stone-crop. This name is given as heard. The spelling is obviously incorrect. [**ῤαρβῆλοῖ**, *etc.*]
- Μεααν**, a parsnip.
- Μεααν ὁά τοθα**, water dropwort.
- Μινῆμαρ**, fool's or cow parsley, not so coarse as **ρεαδράν**.

Μιονάν Μυιη, parsley-piert (?)

Μοζύρο, mugwort. (Not strongly-scented like the βορραμόταρ, and leaves more pointed).

* ΝΑ ΟΡΕΙΡΕΪΡΙΝΙ, milk-wort, a pretty plant that bears a red, blue, or white flower (found amongst furze).

* ΡΕΙΘΟ-ΣΔΗ, primrose or cowslip. Ρέεσάν, Fr. Dineen. [Βυιθεσδάν.—De H.]

* ΡΙΑΡΤ, orchid (not heard from η. ΝΙ Σ.).

* ΡΙΝΙΑΣΑ ΤΑΡΡΑΙΝΣΕ (*thar''ing-eh*), rest-harrow, *ononis repens*.

Ριρμίν, corn-mint.

Ριραιρεσ'' βυιθε, charlock, wild-cabbage.

* ΡΙΡΑΤΑΙ Δ' ΣΥ''ΤΑΡΑΣΑΙΝ or ΣΥ''ΤΑΡΑΣΑΙΝ, *i.e.*, ΛΥΣΑΡ-ΣΑΙΝ, pignut. (Note that *cutaracain* is the word for the little fairy called leprachawn elsewhere. Λεσρασάν means a giddy child.)

Ριοτσανσ' Μυιη, the bracken.

Ρυράν, grass-like seaweed.

ΣΑΙΛ-ΣΥΑΣ, the violet.

ΣΑΙΡΤΕ Δ' ΣΝΟΙΣ, wild sage.

ΣΑΙΤ (*sah*) ΤΑΛΜΑΝ [ρυξ-τ.], strawberry.

ΣΙΟΘΑ ΜΪ, common cotton-grass [ΣΙΟΘΑ ΜΟΝΑ].

ΣΙΔΝΤΥΡ (η. nasal) or ΣΝΔΡΤΥΡ, ribwort, "soldiers."

Συ[ξ]-ΣΡΑΟΘ, raspberry.

ΣΟC''ΑΡ, marsh-mallow. Fr. Hogan omits the *τ*, but it, or rather an *η* sound, was distinctly heard.

* ΣΟCΑΡΤΑΕ'', red bartsia (eyebright with red flower). (Αη) ΤΡΕΑΜΑΡ ΣΡΙΑΘ, water speedwell [Σεαμαρ Σρε.].

PARÓISTE NA RINNE.

Tá mé cun roinnt beas a ráó lib i tsaob paróirte na Rinne. Tá ré ar an áit ir folláine i nÉirinn. Tá urhóir an paróirte reo ar tsaob na fairrige agus do cuirfead ré áilneadót ort lá bneás rairraidó veit as riubal ar bairi na fala, ó d'fásfa Ceann héibic go dtí go dtiocfa go dtí an tSean-Cill. Tá daoine ana-folláine in paróirte na Rinne, áct don ruo amáin adá i n-earnam áct san cigte oirnamnáca a veit ann, 7 ir móir an feall é rin. Tá an t-Sean-Cill ar an áit ir veire i nÉirinn 7 tá sac don ruo oirnamnáct do duine ann: tá an teampall—(rin é an focal ceart a tadhairt ar réiréal, oirneáct mar buó ceart dúinn church i n-áit chapel a ráó ar Déarla)—tá an teampall buailte ort ann agus an rsoil agus cig an póirt 7 cig an doctúra 7 cig an traidairt, cúpla riopa agus cig órda, 7 tá ré sairio do'n mbaile móir. Tá báio iarsairí ann, cigte buitéirí (coastguards), agus bairraic píleair agus cig báio rabála.

Tá an t-áro-Íaelinn as muintir na Rinne agus go leór acu ná fuil don focal Déarla i n-a bpur agus daoine bneásá neam-feairgáca. Do bí ragarit bneás paróirte asáinn tamall ó foir, an t-áitir reoair Ó Cataraige, do tugadó roirgéal bneás Íaelinn sac don Doimnáct. Do bíod an rairirín ar Íaelinn aise agus na gníom agus do bí ana-cacugad ar muintir an paróirte nuair d'fás ré iad. Tá ré curta ircig i tteampall Dúngarbán. Go noéanaró Dia trócaire ar 'a'anam!

Tá rean-foilig in páiríste na Rinne agus rean-teampall. Do leasadh an t-rean-teampall ainmhir Íomhí. Ceann uer na hObellí d'óruigis é leasaint agus an áit a leas ré coir cun an céad cloc do leasaint, do buail pian in a coir agus níor máir ré áct trí lá, 7 fear do éuair in áirde ar a mullac á leasaint do bain an cleaí céadna do, 7 na cloca a leasadh, táinig ciot fola uada. Tá an teampall ro as bain le Naomh San Nioclár¹ agus tugann na hiarfáirí ana-urraim do. Do tugadh na rean-uoine ana-urraim do Naomh San Nioclár. Do tugair a ucurair in ran rean-teampall 7 as an tobair. Do cuirtear ar leat-taobh patrún na Rinne dá deargaid óil 7 bhuigeanta. Do éuair na báid cun na fairsge 7 do féid zála móir agus bíodar i mbaogal báidte. Do zalladar do Dia agus do Naomh San Nioclár zo uadairfáirí urraim do'n naomh 7 zo noéairfáirí raoinn dá féile. Nuair táinig an t-áirí readar in ran páiríste do rruir² ré na uoine agus do cuir ré lozadh³ ar bun. Do bíod ceatáir rásair as éirdeact raoiríoin 7 as ráid áirínn, áct anoir tá an patrún as fuairt zác don bliadain. Nuair féadaim ar an leac atá do'n áirí readar, agus nuair a cuirínn ar a feadar cun teagarz, tagann catuzadh orm 7 a feadar cun féadaint i noisid zác don ruo. Tá mbéad an clog san buaid, do buaid ré féin é. Zo ucurair Dia agus Naomh San Nioclár congnaí uínn! Ueadh ré ceair as muinín an páiríste féadaint i noisid peictiúir Naomh San Nioclár a bíod ra teampall.

¹San, a common prefix to the names of foreign saints.

²Roused up, spurred on.

³An indulgence.

AN TEASBOG PIARAS PAOR IN PARÓISTE NA RINNE, 1887.

AN T-ATAIR PEADAR Ó CATARAIGE A BÍ MAIR FÁSART
PARÓISTE AN BLIADAIN RIN. DO ÉRAEL¹ RÉ DO'N² BPOBAT
NA RINNE ZO MBEAD AN T-EARBOG AS TEACT I ZCIONN
TRÍ REACTMÁNNA ZO UCI TEAMPALL NA RINNE TÓZAINC
NA LEANBAÍ RÉ N-A LÁM. Ó'ÓRUIZ RÉ NA LEANBAÍ AR
FAD TEACT ZO UCI AN TEAMPALL I RUC NA TRÍ REACT-
MÁNNA CUN NA PAIRHEACA Ó'FOGLAIM 7 ZO MÓR-MÓR NA
REIBIRIG 7 ZAN AON LEAT-IRSEAL A BEIT ACA DO FÉIN
MAIR NÁ TÓZFAO RÉ UATA É. PAIRHEACA Zaelinn ar
fao a bí á ó'foqlaim aca, aise rna³ rzoláirí na
rzoile com maic leir na reibirig. DO TAZAO AN
T-ATAIR PEADAR ZO UCI RNA PAIRHEACA ZAC AON LÁ I
RUC NA TRÍ REACTMÁNNA.

AN DOMNAC RÉ TÁINIS AN T-EARBOG, DO ÉRAEL AN
T-ATAIR PEADAR CAD BUO CEART DO RNA DAOINE DO
ÓÉANAM NUAIR A BEAD AN T-EARBOG ÓÉANAM ÓIARRACT⁴
AR AN OTEAMPALL, NA DAOINE ZO LEIR A OUL AR A
NGLÚINE 7 NUAIR A ZEODAO RÉ RUAR TRIO AN TEAMPALL
Ó'IARRACT AR AN ALTOIR ZAC AOINNE Ó'ÉIRZE OÁ
NGLÚINE AZUR ZAN CINIUS⁵ A BEIT AR AOINNE, ZAC
AOINNE BEIT COM CIÚIN LE CLOS. DO BÍ OR CIONN OÉT
ZCÉAO PEARRA IPTIG PA TEAMPALL. DO BÍ AN T-EARBOG
LÁN-FÁRTA A FEADAR A BÍ NA LEANBAÍ CU' RNA PAIRHEACA
AZUR AN URRAIM A CUS NA DAOINE DO. SAMHRAO ANA-TE

¹ Published.

² Note the article with pobat. This is the Old Irish usage which is often heard in Ring, especially when a preposition precedes, as here. P. Denn has it several times.

³ See preceding note.

⁴ Coming towards.

A stir.

buò ead̄ an raírraò céatona. 'Do tuz an t-earbog
 ana-áireoearháint do'n ádair p̄eadaí a feadaí a bí
 na leandáí 7 óeiread̄t a bí an teampall aige. 'Do bí
 zac̄ don ruò in a alt féin aige. 'Do tuz ré an
 t-earbog zo t̄c̄i cuan na Rinne leir, 7 'oo óein na
 iarzáirí áirrí⁶ ásur 'oo áuireadaí 'oat uaitne ar bárr
 na bpoláí⁷ cuir fáilte roim̄ an tigearna earbog 7 'oo
 táinig an bano ó'n Seana-íobul 7 'oo áuar̄ an bano
 zo t̄c̄i an cuan. 'Do beannuis ré an cuan amad̄ uair̄,
 7 'oo léis ré liodaí na Maigtoine Muire ar Laitin 7
 'oo áuar̄ zac̄ don tuine ar a nglúine. An naoim̄ad̄
 lá 'de mí na Dealtaine 'oo bí an t-earbog ágainn.
 Uliadaí mór éir̄s buò ead̄ an bliadaí céatona. Tá
 ana-muingín aige iarzáirí na Rinne ar an earbog 1
 zcomnuide, nuair̄ a tázann ré zo t̄c̄i cuan na Rinne.
 Dubairt iarzáire liom zo 'ocuzann ré fé nveara 1
 zcomnuide zac̄ don uair̄ a tázann an t-earbog zo
 t̄c̄i cuan na Rinne, bíonn iarz̄ t̄rom an uair̄ rin̄ anu,
 7 an bliadaí ná tázann ré zo 'ocuzann ré fé
 nveara ar an iarz̄ é. An fáir̄ ir̄ a beir̄ cuim̄ne 1 mo
 céann, cuim̄neod̄aíó mé ar an lá roim̄ 'oo bí an
 t-earbog aige cuan na Rinne. Ir̄ 'oóca ná feic̄ir̄
 mé an raóarc̄ céatona zo b̄iáit̄ ar̄ir̄. Uliadaí ra-
 áim̄ail buò ead̄ an bliadaí céatona ar zac̄ don ruò,
 ar p̄rátaí ásur ar̄bar̄ ásur ar an iarz̄. U'féir̄ir̄ le
 Dia 7 le Muire a míáair̄ zo nvearaíó an bliadaí
 reo bliadaí máit̄ raáim̄ail 'oo zac̄ don ruò, zo
 zcroct̄rad̄ an áim̄ir̄ ruar̄ 'oo r̄na Críor̄caíóte 7 zo
 mbeir̄ an raózal níor̄ feárr̄ 7 zo mór-mór in p̄ar-
 óir̄ce na Rinne.

⁶ Arches

⁷ Poles.

BEATA AN IARSAIRE.

Ir tóca ná fuil don tpeam fé'n srian ir mó ceannuigeann a mbeata aót an t-iarSAIRE, mar atá fé i scontabairt anama. Féac irceac ra rgeal! San aise aót dá clár ar béal na fairrige, an t-aeir or a cionn 7 an t-uirge fé aót muingín beic aise ar Dia. Ir minic atá an fear boct ó coislaó na hoirdce, asur an fear boct so minic fé ocraí asur anró, fluic asur fuar. So bfoirio Dia air! Ó'n uair a b'fásfaro fé a tig ar maidin Dé Luan, n'feadar fé an scarfairó fé air i scionn na hoirdce aót muingín ar Dia 7 ar a mátair Naomta. An fear atá as obair le n-a rán ó éirge na sriéine so oí dul fé, ná fuil fé cruairó? An fear boct á tógaó 7 á loígaó, as réabaó 7 as rriacaó an anama ar féin, as bhuir-eaó 7 as réabaó, mar doir an rean-focal, as marbuígaó na péirce, ar tpoó-coíugaó, ar pá beas 7 ar beasán buirdeacair, a t'iarraó a múraí beas to tógaínt. Aót as tagairt do'n iarSAIRE atá mé 7 dá flige beata. Tá fíor anama as fear na ráine, ruo ná fuil as an iarSAIRE. Nil as an iarSAIRE aót dul ra binteair leir. Ni mar rin do'n¹ bfeair na ráine. Tá fé veimín dá anam. Tá an t-iarSAIRE fé cumairige an t-rióe-gaoite².

Imtígeann an t-iarSAIRE cún na fairrige san fíor a pá aise, aót as imteac leir i muingín Dé 7 na Maigóine Muire le n-a beair líonta nó trammelf tpearna a sgalainn, coislaó na hoirdce caillte aise 7 b'féirí ar maidin é ar beasán éirí, 7 é barraigte, báirce, 7 so minic a cuio líonta imtígte. Don

¹ See note 2 on second article.

² Under the shield of danger.

oirdce amáin éreácfaró é, luac na bprúint imtígte gan tabairt gan tuairt. Tá áct don fudo amáin as imirt air. Tá an feirmeoir as gearán ar a cuirdeoiréad, ar a cuir bealaíctí 7 sac don fudo eile dá as tead itealó cuise, áct níl as an iarsaire áct beal na fairtíge³. Níl ré as brat ar lá donais ná ar lá marzairó. Níl muc na banbaí aise áct don fudo amáin.

Tá iarsairí na Rinne ar na harsairí ir feárr ar róo éireann, dá mbead cularóte 7 báro cearta aca. Sé an feall ná féactar i noiaí na fearaib bocta. Tá na fearaib so maic ar sac don trlige. Ir mó anró a cídeann ríad 7 oroc-úrdaio léir. I staob a zcreidim ir oóca ná fuil a leitéio eile ra tomhan ir oíre dá zcreideam áct na harsairí céatna. Ir fuirir fudo do cur na luige orra. Tá ríad neam-pireóad⁴ 7 tá an-urraim aca dá zceann i zcreideam⁵. Nuair teireann an fairtíge orra, teireann sac don fudo orra. Tá fudo eile le ráo asam leota, níl ríad rrrioránta. Táio rlaiteamail, nuair tá an t-iars [á ó] fágailt aca. Níl don zreim aca ar an airgead, 7 ní dúnpairóir a rúile ort don fudo a ó'iarrrá ort. Níor zuzadar an t-eitead uata áct a malarit 7 annlann⁶ leir. Ir mó duine a bead méile tur⁷ aise meiread na harsairí. So reólaró Dia cuca é!⁸ Tá ré ráirte riam, méile na fairtíge méile na fairtíge. Tá rúil le Dia asam so noéan-pairó ré fozmair maic éirz com maic le haon fudo eile. Ir móir an cuir éirz ná móir do cun a pá do

³ The open sea.

⁴ Not easily offended.

⁵ Ecclesiastical superior.

⁶ Seasoning, *i.e.*, something additional to make the gift more agreeable.

⁷ Dry, without sauce or gravy.

⁸ May God send it to them, reward them for it.

óiol leir⁹. Tá corrairí móra as bainc leir, céad 7
 líonta 7 reóla 7 ola. Tar éir na líonta beir rraac-
 aigte as cloca 7 as iar 7 so minic as oroc-iar, 7
 áitpíó ré iontaó timceall 7 iao so úeiriugad 7 so
 minic le rolar lamp, b'féidir an oíde ar fao so
 tabairt ruar. I ocaob a scuio ban, ir minic a bíodar
 so oiar, oíceallaó, as glanaó an éir 7 á scuir ar
 palann 7 á scuir ar teiriugad, cun iao so cúir i
 scuir don sceannuigteoir.

So ocaobó Dia raorún maic óóib an bliadain reo,
 ar ceac lá Seagáin Naomta 7 Naom Déagláin, mar
 atá an fairing as bainc leota, 7 cá ó'fásgáinn
 Naom San Nioclár, cabair na n-iarrairí bocta na
 Rinne¹⁰. Tá rúil le Dia asam so n-éirteobáir Dia le
 n-ár nguibe 7 a máair Naomta, réiltin na fairing
 7 cabair na mboct.

⁹ That he needs to pay his wages (the price of his labour) with.

¹⁰ See note 2, second article.

AN TÁDAR SEAGÁN MÓTAL IN PARÓISTE NA RINNE.

Tá feacht mbliathna déag 7 daicad cun na feil' bhríge reo cuḡainn ó'n uair táinig an tÁdair Seagán Mótál go dtí paróiste na Rinne 7 Sean-pobal. 'Do bí fé 'na fásairt breáḡ an lá ran, 7 ní mírce duit é rin a ráð, mar do bí fé 'na fásairt breáḡ ḡsur é 'na fear aorta. 'Do áit fé trí bliathna déag 7 fíde dá faoḡal in paróiste¹ na Rinne 7 an Sean-pobal, 7 ní mírce a ráð ná sur máit an fásairt paróiste é.

Nuair do bí fé 'na cóaduiútar ra Cárraig fé táinig fé go dtí an Rinn, bí deicneadar 7 daicad ḡs dul i scoinne a céile ḡs imirt liatróio. 'D'éirig áhrann eatorra 'ge oioicad na Cárraig 7 do beáð go leórí pola dorcaighe an lá ran meiread an tÁdair Mótál. 'Do cuir fé ḡad don ruo ar leat-taoid. 'Do beáð baintreabaca go leórí déanta an lá ran meiread feadar an Ádair Seagán. Tar éir do an Cárraig ó'fáḡaint 'read táinig fé go dtí an Rinn. Ar fead na trí bliathna déag 7 fíde cuḡ fé i bparóiste na Rinne, níor labair fé don focal Déarla ó'n áitíor ar fead na haimpíre rin. 'Do déarfad fé na ḡníom ar ḡaelinn ḡad don 'Domnac, 7 ní déarfad fé don dearmad der na marb bocta ḡan ḡuirdeacaint oíra ḡad don 'Domnac. 'Do bí nóḡ ḡs baint leir an Ádair Seagán: do leatrad fé an t-uirge beannuighe ar an bpobal ḡad don 'Domnac amad ó'n áitíor fé éromfad fé leir an Áirreann. Níor labair fé oíreao le don focal amáin Déarla in don rórt ríḡe áct ḡaelinn

¹ Note that the preposition in often fails to eclipse initial consonant of this particular word.

i gcomhnairde mar bí a fíor aise go maic náir ó'oiri don ruo eile do múinntir na Rinne surab amhlaid do beaó pé as cur a cúro cainte amuóa mar ná tuig-fíoir é. Do bí a flioc² orra. Ní raib don ruo dall ar na daoine³. 'Sé ruo do veárfairde leat anoir acé go magab pé múinntir na Rinne do bíci in gac don áic geobairí i otaob a gcuro Gaelinn, 'á raibairí go oí an donac, ná fuigíoir muc a díol. Acé catoin o'fágarar gan díol i? Iy mó uaine boct ar tús an tAéir Seagán rúge máireadain do. Túsab pé go leór oibre do daoine bocta, fearaib 7 mnáib i bpoáir a céile. Óa mbeaó fear boct nó bean boct 7 go mbeaó ruorra méile orra, mara mbeaó don ruo eile le véanab acu cuirfeab pé as pucaó na gcloc ias, le eagla go mbeaó don earnaí air nó uirri.

Nuair táinig pé go oí an Rinn, do tús pé trí picúir leir cun teampall na Rinne, 7 níor féac tú picúirí ba breaíca ná ias, picúir ar o'cigeanna 7 é céarta ar an gcruir 7 a máair naomta taob leir 7 Naom Seagán na Cruire, 7 Máire Marolán 'ge bun na Cruire; an tara ceann, picúir na Maig-oine Muire, 7 i as fearaí ar cíora na pé 7 na réiltíni uirri; an tríomab ceann, picúir Naom San Nioclár, an naom bfuil an teampall bainc leir asur tuzann muinntir an páiríte uirraim 7 onóir do. Tús an tAéir Seagán an picúir cun an páiríte cun é címeab in aigne 7 i gcúinne na noaoine, mar do bí fíor aise go gcimeárfab pé an ceirdeam beó in na daoine. Do óin pé obair breas eile ar teampall an t-Sean-Þobal, obair breas cloca' le haíar an cloig. Do óein an tAéir Seagán go leór oibre in

² Stamp, literally descendant, result.

³ No ignorance about them.

⁴ A fine piece of stone-work.

an dá páiríóirte. 'Do éin ré oibre rrihosáilca 7 corporáca. 'Do éin ré mar an gcéadna tíg rcoile in páiríóirte an t-Sean-Íobal. Nín don t-reaclmáin ná tiocraó ré zo oclí an Teampall 7 ná fiarfiuigeaó ré de bean an teampaill mbéaó don uirge le beannugaó. 'Do bí oclt gcéaó ball baint le Cíorbe Íora 7 na Maigóine Muirne 7 do bíoó oclt ndáiríinn a ráó do'n muinrí do bí baint leir aige réin 7 'ze 'n-a cóaóuclóir, an tÁclair Roibeirto Páor. Nuair tuic ré cun doir 7 tuig a córa air, ní raib ann oul i n-áiríoe ar an áclóir, 7 do caiteaó bóro o'fácláit do cun an tÁiríeann do léigeam. 'Do bí ré 'na cómaíreóir maic, 7 zo maic cun an tÁiríeann do léigeam. 'Do bí ré zo maic cun réacaint i noiaó zác don ruo 7 cun uaine do cúir ar a lear. 'Do bí ré 'na fágaric breácl rícuoaracl, cnearta le-n a páiríóirteánaic 7 'na ríaláicteóir maic ar na páiríóirteáca. Níor leig ré don lá lozáó tairir zan é cúir i ocluiríne ocl na oáoine. 'Sé bí 'na fágaric páiríóirte ágáinn, nuair do ruair íarfáirí na Rinne an t-íarf móir, an bliáóain do bí an t-earbos Seaclán Páor in Teampall na Rinne ág oclóaint na leanbaí ré na láim, "an tara Naom Páórais," zo noéanaíó Dia tríoáirne ar a anam! 'Da máic an ceairt do'n muinrí an dá páiríóirte cuimneam ar an Áclair Seaclán. Ír móó uaine do bí le ruácl 7 le fánaó 7 i bpaó ó 'na baile oúclóir 7 ág tabáiric a cúio allair ocl na oáoine eile ar beaclán buirdeáclair meireacl an tÁclair Seaclán. Zo oclugáíó Dia a luac dá anam! Cáiríoir na naom 7 na n-aingeal aige! Ruair ré ocló do'n teampall cun ná oéanraíóir don oearímaó do'n Áiríeann, mar do bí fíor aige ná raib don ocló :n mórán oer na tígte. 'Do bí ré tuairmeacl in zác don trlíze 7 é oiríeáinnacl do rna oáoine. Tá ré ceirre bliáóna rícló curca cun na Dea!táine reo cugáinn. Tá ré curca in teampall an t-Sean-Íobail 7 bí mear

7 uiraim 'ze rna 'daoine 'ó 7 'o beirfaide as
 tráct inoiu air. 'O cimeáto ré cig maít 7 fear boct
 7 bean boct maíad zo uti a cig 'o cábairfead ré
 órouzad 'o'n mbean-cige 'o bí aige 'óinnéar
 'ó'ullamúzad 'óib 7 'ó'fanfad ré féin ar an bparice
 rin zo bfeicfead ré ullam é, le heagla ná véanfad
 rí mar véarfad ré léite. 'O bí ré bábar fáiltiúil
 roim rna 'daoine 7 'o bí cion dá réir aca air. Nac
 maít an ceart cuimneam ar 'daoine maíte, ar an
 aigne bheáí 'o bí aca, maor-zaioite⁶ bheáí zan don
 zoúirde bainc leota, 7 zo mói-móir ragaric bheáí
 zaodaíac 7 'o b'é rin an t'áir Seazán, zo
 n'véanair 'Dia trócaire ar a anam! Ir 'óca nac
 zád 'óinn zuídeacaint air mar tá ré rna flaitear
 le congnam 'Oé 7 na Maítoine Muire mar aca a
 p'rogadóiréact cúite⁶[am] aige. 'Deannact 'óir 'Oé
 le hanam an áir Seazán mar ir minic 'o zuíó ré
 zo 'ótráctac le anmainn na marb. Zo 'ocuzair 'Dia
 leabab rna flaitear dá anam 7 cairioir na naomh
 7 na n-ainseal aige 7 Mácair 'Oé mar cábair air.

⁶ Innocent-minded ; fear maor-zaioit⁶e.

⁶ Discharged. "Quit."

FEAR NA HOIBRE AGUS AN FEIRMEÓIR.

Tá go leór againn ag caint ar Sárana Nuad, ar a oilcear do'n duine a d'fáscráó Éire, 7 go móir-móir do'n té atá dall¹. Tá ré ag iut liom ná fáscráó éinne Éire, dá bfeadfaó ré é. Tá an feirméoir a d'iairíadoul ó corpar má fheadann ré é. Nín leat a oiréad cuirtoedíreacá d'á d'ánaó 'r' to bí á d'ánaó faó' ó. Le mairíní atápar ag cur an arbair, 7 á baínt, 7 á bualaó, feacápar faó' ó ní raib don cúro acu-ran ann. Mar rin, fiafraidgim oib casó a faóad fear na hoibre a d'ánaó, maran faóad ré ag pioacó na zcoló de'n mbótar? Dar nó, ní ag feacáint ar a méaranna a beaó ré. Sé an iud atá ag caill-eamháint na héireann acá piorra² oibre, 7 rin é atá ag cur muintir na héireann tar fairrige, ag tuilleacáin a zcuio aráin i náiríun eile. Dá mbeaó oibreaca ar bun in Éirinn 'ra t-ríge go bfuigeaó na daoine fuireac pa baile 7 a mupar beag to tógaínt níor zád oóiboul ann. Acá nín lá oibre le fágaínt ar an lá inoio, acá cúpla feacáin atá le fágaínt acu ag baínt prácaí. Tá an zeimíreac ar faó oíomháoin acu le piorra don iud le d'ánaó acu. Cúimhig, raíte an zeimíreac a cur irteac fuar, dealb, b'féoir piorra éadag 7 bíó air, 7 piorra teine leir. D'féoir ná d'acraínn³ oó luac pingin de tobac to cáiteam go minic. N'féadar leat an t-raozaíl cunaf atá an leat eile ag mairéacáin! An fear ná fuigeaó an biaó, nín ré ábalta ar an obair to d'ánaó 7 ní iarraíann air é. Ir beag a maíat an

¹ Ignorant.

² Want, uiréarba.

³ That he could not afford.

capall gan biað. Aitneocáð tú air, dá mbeað
muirra air gan ngeimnead. Iy fuisir a dicitc tuic é.
Dá mbuð é an beataigeac féin é téirdeann an
zeimnead trío, ní dirígim an tuine.

Iy mó anró a fuair an fear boct ruam, go
bfeacáir Dia air, 7 beagán truaige do! É as obair
ó duð go duð, 7 é fluic go croiceann tar éir an lae⁴
7 ní liúrad⁵ ré dul cun sal do'n teine tabairt do
féin. Nac é a ceannaiseann⁶ a beata? Tá go leór
tiste feirmeoirí, 7 nil braon bainne le págailt aige
cun a dinnéar acé braon uirge fuar. Tá an bainne
náduirca do tuine. Nac é an bainne a tógann an
leanb 'ra cliabán, 7 an leanb na tógstar leir an
mbainne, ní bíonn an neart ann. Iy beag an maic
an dinnéar gan an bainne.

Duð ceart dúinn cuirgint 7 gíad⁷ Dé a beic
ionainn. Nilimíð cun a beic ar an raogal ro i
gcomhairde, gan Dia beag ar fad do deanað de,
acé ceart do tabairt do'n fear boct acá as obair
asainn. Tá Dia or ár gcionn go léir, 7 iy
maire a deanað ríac⁷ de'n raogal. Má cáimíð
annro inoiu 'n'feadramair an mberómirc i máireac
ann. Ní gáð do tuine a beic diomailleac acé a
beic 'na ceart, 7 read 'r mó a cuirfir⁷ Dia an raé
ort.

Déarfad go leór leat gan dul go Sarana Nuad,
7 veirim féin le go leór é, 7 ní tabairfaióir don
torad orm. Sé dearfaióir liom cao acá le
deanað ra mbaile acu, nó cao a raóir⁷ a deanað
ann. Acé ar don cúma ní órtoócainn⁷ d'áon
tuine dul ann gan fíor áiteanta a creioim, mar acá
go leór daoine a cúair⁷ ann a féan an creioam,

⁴ Note the verbal noun construction.

⁵ He could not dare, *i.e.*, he would not be allowed.

⁶ Earns.

⁷ Would not direct.

daoine a fuaib aithe agam oirra, b'fearra do'n
 bream ron ná fearaodar Sarana Nua niam. Nac
 iongantac [mar] a dallann an raogal ro daoine, mar
 geall ar an mbeata-colna! Ná dallairé Dia rinn!
 San don dabh, le boctac acá na daoine ag
 fásaint na héireann, san don ceart le fásait.
 fear ann 'r an-iomarca aise, fear eile ann san
 daora aise. Nac rin éagsóir, san leat a
 daocaint le n-ite aise? Tá pé ceart féacaint in
 diair fear na hoibre, ruo éisint do déanao do.
 Tá⁸ fear na hoibre niam pé d'roc-mear. Sé fear na
 rianne acá ag cimeao ruar an raogal so léir ó'n rí
 so doí an fear acá ag riuabal roim, é ag obair do'n
 raogal 7 san don buideadar air, ag rtracao an anam
 ar féin.

Duo ceart do 'n luct oibre niasal do déanao
 cur le n-a céile, san a beit ag obair ó duob so duob,
 nuair acá an obair le fásait acu, 7 san a beit
 díomaoim an cur eile do'n mbliadain. Duo ceart
 doib troio amac doib féin. Connac mé cur acu a
 déanao 7 an cur eile ag féacaint oirra san don
 cadair do tabairt doib. Tá a leat acu ag milleao
 an leat eile. Cairtíó sac éinne ceart do déanao do
 féin agur féacaint amac do féin. San dabh, tá an
 raogal ruo beag níor fearr ra mbreir ná mar a bí
 pé fad ó. Do bíob fearraib ag obair ar raol ra ló 7
 na mná bocta leir, ar d'roc-coctugao leir, leite 7
 bainne géar acu 7 so minic san an bainne géar
 féin acu acé é tur acu, 7 leat-doróinn a cloc
 ar an min 7 so leor acu ag ite turraipí 7 dá
 rílling a céao oirra-ran féin.⁹ Nár dona an raogal
 é ar daoine bocta san ceart ná cóir acu? Cairteadar
 teiceao in aic éisint. Ir fearr teiceao maic ná

⁸ "Has been always."

⁹ Note carefully the use of verbals in this sentence. The finite verb is laid aside and the verbal noun used instead for vividness.

thoḁ-ḁearaḁ ḁon lá ḁo ḁeḁ. Ír mó ḁuo ḁ ḁéanḁḁ ḁn ḁealḁar.¹⁰ Ír móir ḁn ḁseimle ḁn ḁ-ocḁar, ḁḁ ní cúimníḁmíḁ ḁír ḁin nuair ḁá ḁn biaḁ ḁairḁing ḁḁainn. Ní cḁḁaimíḁ leḁḁ buirḁeḁḁar ḁo ḁia m-ḁ ḁeall ḁír ḁin. Nuair ḁá ḁn biaḁ ḁann, ḁin é ḁn uair ḁá'ḁ ḁḁḁḁn 'ḁé ḁn máit ḁá ḁnn.

Ír ḁiocair ḁon máireḁḁḁain ḁo ḁéanḁḁ in éirínn. Níl ḁn-íomairḁa ḁnuar uirḁe¹¹ ḁḁ ḁá cúir eile leir. ḁá ḁn-íomairḁa ḁá cuíḁ ḁḁ imḁeḁḁ uairḁe. ḁn ḁ-airḁeḁḁ ḁḁḁar ḁ ḁéanḁḁ inḁe, ḁá ḁé ḁḁ imḁeḁḁ ḁo ḁcí ḁiteanna eile, ḁan ḁon ḁioc ḁá ḁairḁe ḁici ḁéin ḁḁ ḁḁ náiríun eile. ḁeirḁeḁḁ na ḁigearḁaí ḁalmán leḁḁa uirḁóir, ḁ caiteann ḁiao i náiríun eile é. ḁin é mar ḁá ḁirḁeḁḁ na héirḁeann ḁḁ imḁeḁḁ. Má'ḁ ḁiocair obair ḁ'ḁáḁailḁ, níl ḁon ḁit ḁé'n ḁoḁán ír mó ḁḁuil obair le ḁéanḁḁ inḁe ḁḁ [nā] in éirínn. ḁin é le ḁeirḁint, leḁḁ ḁalmán na héirḁeann in ḁḁḁarḁ, ḁ'na ḁiaíḁ ḁan buḁ móir leḁḁa ḁóḁ na ḁáinne ḁo ḁḁairḁ ḁo'n ḁear ḁoḁḁ, ḁḁ ḁn méio ḁ ḁainḁairḁe ḁá n-íniúin ḁiob. Níl ḁ oirḁeḁ ḁḁ ḁn ḁear ḁoḁḁ 'ḁa leḁḁḁḁ ḁé ḁ cōir ḁír, ḁḁ ḁoḁán ḁigḁe ḁ ḁ'ḁéioir é ḁin ḁéin beir ḁeall le beir ḁuitim ḁnuar ḁír, ḁ'ḁéioir ḁan cōulaḁ ná hoirḁe ḁigḁe ḁé cōmpóro, ḁ ḁn ḁearḁainn ḁnuar ḁír. ḁá ḁḁ ḁon ḁuo ḁnuar ḁr ḁn ḁuine ḁoḁḁ. ḁḁ ḁon ḁuo ḁá ḁé ḁḁ ceainḁḁ ḁá ḁé ḁaor ḁír, ḁḁ ḁon ḁuo ḁá ḁé ḁḁ ḁiob ḁá ḁé ḁaor. Meirḁeḁ ḁo ḁáinig ḁn ḁrḁḁa i imbliaḁna, ní ḁeḁar mé caḁ ḁ ḁéanḁḁ ḁé. ḁá ḁḁ ḁon ḁraon ḁainne ḁ ḁḁairḁ íḁeḁḁ ḁo ḁcí ḁigḁe ḁn uḁḁairḁ ḁan bolḁam le ḁáḁailḁ ḁe ḁigḁe ḁna ḁaoinḁe ḁoḁḁa ḁr ór ná ḁirḁeḁḁ. ḁá ḁn ḁaōḁal imḁigḁe leir ḁéin. Ní ḁeḁar mé caḁ ḁá ḁḁ ḁeḁḁ ḁr na ḁaoinḁe. ḁéḁ ḁr na beḁairḁigḁ, ḁn báirḁ bíonn ḁcu le-n-ḁ mbeirḁioir. ḁéḁ ḁr ḁn ḁeairḁ, ḁn cion ḁ

¹⁰ "Poverty."

¹¹ "Her population is not excessive."

bíonn aici ar a line beas. An ghráinne a bíonn ar an uirlár, tógfaidh sí léite in a zob é 7 tabairfaidh sí dá line beas é. Bíodh báid agáinn le n-a céile, bíomírt zo léir ar toil a céile 7 cuirimírt an formaso grána ar ar gcríodé,¹² san a beit ag oíol a céile, 7 beidmíto i bfao níor feárr ar, san don míorcair a beit do'n a céile, congnaím do tabairt dá céile, 7 mára d'féadfaimírt don congnaím do tabairt uainn san don oíogbáil a déanaím, 7 cuirfidh Dia an ríad níor mó oráinn. Zo reairidh Dia dúinn zo léir 7 a mácair naomhca, cabair na mboct!



ZO NEARTAIS DIA 7 MUIRE, A MÁCAIR BEANNUIGTE LEIS AN nSHAELEINN 7 NAOMH PÁORAIS.

Cím i rna páiréir zac don t-reaclmáin zo bfuil an shaelinn ag dul cun cinn 7 zo bfuil muinín na shaelinne ag dul i breaclmáin zac lá. I r mór an níod ná fuil sí ag dul i noiaidh a veirid. Tá zo leor 7 're veir ríad ná féadfaidh oíol 7 ceannac leir an oteangsa shaelinn. Ní fáca míre doinne fó r ná fuair oíol 7 ceannac do déanaid le shaelinn, dáta daoine a ríad zoiré an máit ra shaelinn ná fuil don cairde in te. 'Sia na daoine i r mó bfuil an shaelinn acu veir an éaint reo. Zoiré a éuir zac don náiríán eile mar rin? I r oic an comárca ar doinne oíoc-mear do beit aise ar a teangsa dúicair. Da ceairt dúinn ar fao neart-uíad leir an nshaelinn. Dá mbead náduir

¹² Singular always used in such case.

ceart an Éireannais ionainn, nuair maóimirt ircead i ríopa, iarrpaimirt an earrad ar Saelinn, 7 mara ttabarrad ríad pheadra ar Saelinn ná tógraimirt earrad uata fon. Bíod an Saelinn t'aigne asat, beannuis do sác uine a teangmócad (leat ar Saelinn), dá mba Sapanac féin é. Cuir i n-úil dóib go bfuil meaf asat ar do teanga 7 ar do náiriún. An t-Éireannac a ceilfead a teanga ní fiú tráct air. Cuirimíto i n-úil do sác náiriún eile go bfuil meaf as teact as an Éireannac ar a teanga 7 ar a náiriún.¹

Nuair do bíor as éirge ruar do bíod na ragaire as ráo na gníom² asur as tabaire teasars ar Saelinn. Do cuirfead ré doibneaf ort beit as éirceact leir. Do bíod paitreaca bheadra Saelinn 'se rna daoine fadó 7 nairb' é an feall sur cáit na daoine uata iad, act buideadar le Dia adá meabair as teact cun cuio acu. Adá ríad a tucirgint féin, adá an maóaire ceart as teact dóib. Ir móir an náire t'adon Éireannac a bfuil Saelinn aise ná labrann i. Ní tógrainn ar daoine dalla¹ san i labaire, mar ná bíonn ríor na veirfead acu act daoine bfuil ríor na veirfead acu, nó ceart dóib ríor na veirfead do beit acu, ní bfuiginn a déanad amac goide an réarún a bíonn leir. Tá ruo éigint de ríar de rin acu, adá an dallas ann. An tream doir ná fuil don maít dóib in ra' Saelinn, ní feadar ríad uada. Ir dóis leóta go feárrí rocailin beas déarla buirte ná méio Saelinn a labrad in Éire ríam.

Anoir i ttabo párdírte na Rinne 7 a cuio Saelinne. Asur nac maít an ceart tráct do beit ar párdírte na Rinne 7 a cuio Saelinne? Daineann ré le

¹ "That he is beginning to acquire respect for his language and his country."

² "The acts." The plu. of this word is in the popular usage same as sing.

³ "Attribute to ignorant people as a fault."

dealliam nár gáb Crómil trí páróirte na Rinne, buideadar le Dia 7 le Naom Pádraig mar gheall air rin. 'Do cáill gac don áit eile o' Éirne a tceanga nó uimhór áct páróirte na Rinne. Mairtín leir an nGaelinn fé leit, atá gac doinne dá fíadao anoir 7 dá loig ar an Rinn. Ir mó tpoó-meap a fuair an Rinn i tcaob a tceanga, an ceanga do labair pádraig féin. Anoir beid muintir na Rinne as magab fúta. 'Do fíleadar ná tíocead an lá go deo oirra. An fear a bfuil ceanga breas Gaelinn aise, buideadar le Dia tá cead a ceann a tógaint anoir aise. Tá muintir Daile áta Cliaó as loig Gaelinn anoir, an cátair mhór ar fao. Tasaoidir go tci páróirte na Rinne má tá an Gaelinn ceart uata, 7 foğluimioir i. Da ceart dúinn nó na héireann do beit asainn in ár gcuid éadao, in ár gcaint 7 ámháin breas Gaelinn do beit asainn, 7 an cáint breas mílir, mín do bí as ár rinnfeap do gab romáinn, 7 an rinnce breas Gaelinn do bí fao ann, 7 an rinnce gránda do díbiric amac ar ár tci, an rinnce rin do táinig anall ó Sean-Saranna, é díbiric anonn cuca 7 a cup i n-úil doib go bfuil meap asainn as ceact ar ár tci féin. Mar aubairt Caólaó i mDaile Uí Duib tá tamall ó foin i tcaob mairinne, 4 galúnao 7 gac don fuo eile atá dá déanao in Éirinn, é rin o'pááit 7 gan don fuo a bainfead leir an Saranna do ceannao. Atá cuid acu as cup clócanna ar rúile na n-daoin leir an reamhós 7 an cóir ceoil do bíod fao ann. Ná bíod rin mar comarca asat. Ir doig le daoin go bfaigeann ríad margab móra ó Saranna 7 ní féadfa don fuo dá malairt do cup 'na luige oirra.

Abair do páirneaca ar Gaelinn ar mairtín, irtoíde 7 as an airneann, 7 má veirtear an páirín ar Déarla, freasair ar Gaelinn iao, 7 má labrann

4 "Matches."

riao ar Déarla leat, labair leóta ar Śaelinn, maran
 fuo go tuine é ná ainiġ don-focal Śaelinn riám.
 Tá na sean-comairran ar fao imtiġte a labrad an
 Śaelinn linn cé go b'iao cuio acu oo cuir rġrior
 ar an nŚaelinn, 7 reo cuio oá riolrad a bfuil an
 ġráin céadna inoiu aca uirru 7 ar an mhuintir aca ġa
 labairt aca nil don abair ann. Cairbeánaimio
 meaf do'n Śaelinn. Oo bí rí aġ ar rinnreari noiminn.
 Nil don trlige cun i leatnuġad aca i labairt leir na
 leanbai óġa 7 caitege oo tabairt uirru. Tá go leor
 daoine aġ labairt Déarla leir na leanbai. Ir ooġ
 leota go móri an fuo ooib é rin, aca tá dearmad
 orra, 7 an cuio móri acu ná fuil acu aca an Déarla
 bairte. Ufearra ooib an Śaelinn i uorac 7 rin é
 mar ir fearri oo beao an Déarla 7 an Śaelinn acu.
 Tá coinne aġam go ucuġrad an oriam an ran locc
 aca orra 7 ná beio riad aġ véanad an obair tuatall
 ná beio ar bócair bun-or-cionn, go raġaimio go léir
 ar an ġcorán uireac pé ceann ġairio aġ véanad
 obair ceair na Śaelinne.



AN CARġAOS BEANNAIġTE.

Táimio aġ véanad irteac ar ainrii beannaigte
 an carġaoir. Cuireann an carġaoir i ġcuimne uúinn
 cao oo ġad ar Slánuigteoiri trió, an beata
 breaġ beannaigte oo caite pé ar an raogal ro. Oo
 caite pé a raogal i mbóctanac ġur brianta aġ mar-
 anad ar an nġáirioin 7 aġ macctam ar an allar folá.

Oo ġiom pé ar a cuio uirnaigte 7 aġ véanad an
 troġad go uob, vein pé mairaeatam ra b'ráac ġan
 riú a ciallacan oo b'uiread na riú a teanga o'fliuad
 le b'raon de'n uirge cun é úruġad. O'umlaġ pé é
 péin rior go uci an calam ran ġáirioin ar a beal 7 ar

a d'ghairt 7 cùir pé a uirnaigste cun a n-àtar rìorruirde,
 7 cùir pé a ghairde go hàro cun Dé 'o'n cìnead
 daonta go léir. Tàinig cìot fola leir 7 é as teact
 i mbrònaigeadca anuar inr an rìge go raib pé ar
 rnaím 'na cùir fola le dólár peacairde an t-raogail
 reo. D'fòidmìs pé leir na ghíuiois, é bualaò le
 dóinne in a ghiall 7 le cùil bapa a láma in ran
 d'ghairt 7 leir an t'roc-mear ir mó 'o' gheobad
 don peacac le reilide 'o' caitem ar a mbéal air,
 é chruaidil leir na cloca sup cait pé teicead 7
 sul i bpolac com mair 'r sup robdairde é nó clao-
 aine nó duine a mbéad ruo véanta ar a t-rìge aige.
 D'éirt pé leir an éasgóir a cuiread air. 'O' ghabad
 é ar nór an biceamhnaig. 'O' tugad cun cúnar é
 ra' cùir ná raib pé cionnac ann, é còirigste ruar le
 héadaiis nár d'oir 'o', le rean-clóca corcain, veils-
 nide géara 'o' cuiread rìor ríto a ceann le fuinneam
 géasa, baicín bréige 'o' cùir 'na láim mar dúmar sup
 ní é, luige ar leat-ghlún as tabairt onóra 'o', mar
 d'ead. 'O' mbad é an biceamhnaic féin é nó an
 murveirer 7 é as fadailt an t'roc-úrdio reo, nár
 ceart dúinn tuirgint 7 ghab 'o' 'o' beic d'gann 'o'
 7 san beic tiomanta air as iompar na cpoire i
 gcoinne chuc le tuad 7 cneadghail a cpoirde. 'O' bi
 pé t'raocta sup tuic pé le laigeact, an fuil 'gá
 claoctad 7 'gá mhúctad, a cùir éadaiis ceangailte 'o'
 'o'rom le neart an r'cúirpedil 'o' fuaire pé, le fannrai
 é ceangail 'o' pílér 7 cùig míle buille 'o' tabairt 'o'.
 Maranaiis ar an b'pionór ar an r'pacaò 'o' fuaire pé
 as baic a cùir éadaiis 'o'. 'O' r'pacaòdar ioir feòil
 7 c'poiceann 'o' iad. Nár mhór an pionór é? Nìor
 f'ásgadair cnaím 'n-a corp nár réabadar 7 nár cùir-
 eadar ar ionad, r'pior a cnaím as tiormuigad ar nór
 an c'pín c'pion 'o' véad d'óigste le tear na ghéine.
 Maranaiis ar na r'poiruibe fallra éasgórca san
 t'ruaigsméil, as veairbuigad an éicis 7 r'iaònéirde

fallra dS teac̄t 'n-a c̄oinne dS cur an t-éiteac̄ in ionas na f̄irinne. Do bí ré mar̄ vo béac̄ uan i mearf̄ micc̄irí. Nuair̄ vo bí an c̄roir̄ iomc̄arta i sc̄oinne an c̄nuic̄ aige, é cor̄ta t̄n̄áite san breit̄ f̄ior ná f̄uar aige ar a anál, tar̄ éir̄ vó t̄uitim̄ t̄r̄í uair̄e ré meac̄c̄aint̄ na c̄roire, i b̄roc̄air̄ é r̄ciúrr̄áil, an cor̄óin̄ veit̄ginī vo cur̄ ar a c̄eann̄ c̄un é mar̄luac̄, a raib̄ ve f̄uil 7 r̄eóil̄ vo ḡearraō anuar̄ ve le f̄uireanna 7 t̄airn̄ḡi in ac̄arann̄ ionta, é c̄eanḡal ar nór̄ don̄ m̄ur̄oer̄air̄. Tar̄ éir̄ ḡab̄áil̄ t̄r̄ío an méio rin̄ go léir̄, é f̄ineac̄ ar leaba c̄ruaiō na c̄roire, r̄p̄ic̄i rop̄ac̄ t̄r̄í n-a l̄áma 7 a c̄ora v̄ir̄eac̄ mar̄ vo v̄eanḡair̄ve leir̄ an lonḡ ir̄ mó vo béac̄ dS v̄ul̄ c̄un na f̄air̄rige, é v̄' árv̄ac̄ go hárv̄ ar v̄árr̄ c̄noic̄ san foit̄int̄ san cab̄air̄, noc̄taiḡte ar a c̄uio éar̄oais̄, ioir̄ v̄á veiteam̄nac̄ dS iom̄ar̄c̄áil̄ leir̄ an mb̄ár, a c̄roir̄e á r̄eab̄ac̄, an tar̄ go mill̄teac̄ air̄ c̄un an v̄om̄ain̄ vo f̄ar̄oac̄ ó f̄alac̄ar̄ an r̄eac̄air̄ c̄un r̄áram̄ vo cab̄air̄t̄ vo n-a ác̄air̄ r̄ioir̄uir̄ve vo bí ar a sc̄ionn̄ vo c̄ruic̄uis̄ ias̄. Cunaarta cab̄air̄raim̄io r̄áram̄ vo Máac̄ V̄é, f̄uilinḡ an méio r̄eo go léir̄ ar ár̄ ron?

Ábr̄aim̄ir̄t̄ na cúis̄ r̄air̄oir̄ 7 ábe Máir̄e in onóir̄ voir̄ na cúis̄ luic̄ v̄'f̄uilinḡ ár̄ Slánuis̄ḡeóir̄ Íora C̄r̄ioir̄t̄. Ná v̄eanḡaim̄ir̄t̄ v̄ear̄m̄ac̄ vo c̄eann̄ ár̄ sc̄reir̄oim̄, an r̄ápa, ear̄rois̄, r̄asair̄t̄ 7 go ró-r̄p̄eir̄ialta ár̄ r̄asair̄t̄ f̄éin̄; v̄aoine c̄r̄ioir̄c̄am̄la, 7 ias̄ ro or̄ ár̄ sc̄ionn̄, ár̄ n-áit̄r̄eac̄a, máit̄r̄eac̄a, 7 ár̄ muin̄-t̄ir̄ ár̄ f̄ac̄, vo r̄eac̄air̄is̄ v̄ona an t̄raōḡail̄, ias̄ ro náir̄ cúir̄ áit̄ne r̄ór̄ ár̄ c̄r̄eiv̄eam̄ Caic̄liceac̄, vo luic̄ i v̄t̄innear̄ 7 i sc̄ac̄air̄ḡte, 7 r̄uaim̄near̄ r̄ioir̄uir̄ve vo cab̄air̄t̄ v̄'anam̄ maib̄ r̄rosḡac̄oiv̄eac̄t̄ an v̄om̄ain̄ go léir̄.

V̄a c̄ear̄t̄ v̄úinn̄ san v̄ear̄m̄ac̄ vo v̄eanḡam̄ ve'n̄ r̄air̄oir̄in̄ i r̄it̄ áim̄r̄ir̄ an c̄arf̄ac̄oir̄ 7 mar̄anac̄ vo v̄eanḡac̄ ar v̄ól̄ár̄ na maiḡoine M̄uir̄e r̄eac̄aint̄ ar a

haon mac zo hāro in dīrode ar an zcōoir, sur tāmiz na dēdairde fola le n-a haḡarō le neart dōigteact a croite, sur fāirs rī an fuil amac tpi na iongna mēarina. Séan ḡac éinne é act a mātair naomta 7 naom Séān, dā mbu'ri fiú a dēirciobal féin é.

“Ó mātair an dōláir a foironiz le tarcuirne 7 le n-a haon mīac a feircint ā rcracāō 7 ā rēabāō, ā cāiteam ó ait zo hāit aḡ dēanāō amāōān de, 7 ppoctāō in focair, pūicīn dāll ā cūri air, o'foironiz leir an obair reo zo léir, cōngbuirō do mēōn aḡac féin rēācāint ar t'āon mīac ā mārluḡāō aige dāoine ḡan tpuaiḡbēil ḡan tpiōcāire ḡan tuirḡint. Nār mōri an bpiḡeāō croide oit rēācāint ar t'āon mīac ā tōḡaint anuar de'n cōoir, aḡ tarrainḡt na tairnḡiōde ar, dīreac māri tarrainḡeōdairde ar rean-clār iāō, 7 anhrōn leḡaint mārb i do mēōn é, anhrōn é cūri ó rādāric do rūile. Do bī tū rcarāta leir anhrōn 7 tū rē bhrōn. Ó Slānuizteōir an doḡain, nī bpuizēāō éinne innrinc cāō nā ḡābair tpiō, nā an t-uḡōar ir mō rmuaineam air.”

Dēanaimīrt ar māranāō zo minic i rūt rēāct rēāctmāna an cārḡāoir ar do rīanāta, ar do tpiobl-ōiōde, ar an zcōrāō 7 an tarcuirne ḡābair tpiō zo neam-ōionāc māri ḡeall ar ar bpeacāiōde zo léir. Dā cēart dūinn rōinnāc cpiāōnair do tādairt o'ār ḡcolann le ruō beaḡ tpiōḡāō do dēanāō 7 ar n-urpnaizte do dūblāil, 7 an ruō bā cēart dūinn do rēācāint act an t-ōl, foione do dēanāō le ruō beaḡ de'n tairt do cūri dīnn 7 māranāō do dēanāō ar ar Slānuizteōir ar an tairt do bī ar an cōoir air. O'foiz-niz rē cūn an doḡain do rādāil. Dbrāimīrt na cūiz rāioir 7 na cūiz ābe māre leir an intinn rīn, an tairt mōri do bī ar ar o'tiḡearna aḡ rāḡailc bāir ar an zcōoir. Cuirimīrt ar n-ācūingse cūize zo minic cūn rīnn do cūri ar an zcōrān dīreāc cūn cācāir na ḡlōire, an ait mbeirōmīō aḡ tādairt molaō dō i

zcuilleadta na naoim 7 na n-aingil. Zo tuzairé ré áruir maic dúinn ar fáo 7 ná beirid ré zairid ar ár n-anam.

Nuair tá tú as tabairt do túrar, abair ar tóir ar zac don peictiúr, “Ádriúimio 7 onóirimio tú, Ó Íora, mar is leo’ éoirí ró-naoimta fuargail tú an doimán” 7 as fásaint 7 as toul ó peictiúr zo peictiúr “Ó Íora, fuair bár ar mo íon, tuz t’áiré i zcainne an énoic mar íáram ar mo péacaidé, as ioméar na cpoire éun mé éur ar éorán éun caóir na glóire, cuir ar mo lear mé 7 tabair fuairnear ríorruide t’anam márb piosóiréadé an doimán zo léir.” Seo rean-íairé a bíod acu fáo ó:—“Deannaismíó tuit a éran ar éairéó Cíoré. Deannaismíó tuit a éran tóiréó tuitléabair zuir. Ó Íora, Íora, a íin do zéasa ar an zcior, a fuilng na mílte 7 na céarta lot, luizmíó ríor fé díon do reidá anóé! Tóiré an érainn zo éruizmíó ar éairéó tú.”

I tóad an t’éana-tóiré fáo ó ní itóir don ruo báiréad le réoil, uibe céar ná im ná zal de’n ríora do cáiteam,* ná pinre de’n ríoraín do tóiré. An blúire réola zuirte, a déad ríára oirde hinre óráztaí zan ite é zo tóí Dóimnác Cáirza, do bí í ar éroacó i n-áirde in ra héaréa i ríé an Cáirzaoir acu. Ní bláiríoir don ruo a báiréad le hól; 7 cuiré acu ar na cláiréad éoráirí, ríú an rop tóiré ní fásáirí ríú é le zráo do Día. Do bí réar in paróirte na Rinne tuzáirí Níoclár Catáin air, a déanad an obair rín i ríé an Cáirzaoir ar fáo, 7 t’éiréiréad ré áiréann zac don lá t’éiréiré air. Mara éruizéad ré áiréann ra báilé, ríárad ré zo tóí an mbáilé móir le réar zéan do’n áiréann.

* The verbal noun is often used loosely in this way. Cáiteam here is to be joined to the verb déanairí, which is supposed to be contained in the verb itóir.

ΝΑΟΜ̄ ΣΕΘΣΑΜ̄.

(A SHORT EXTRACT.)

. . . . Δῆμι τὰν εἶρ τεὰτ τὰν η-αἶρ ὄθ, ὅθ
 βἰ ἀν τἰς ἀρ λὰρ ποῖμ, ζὰν ἀον μὺθ λε φεῖρσιτ ἀἰσε
 ἀττ ἀν ποτὰρὰ. Ὅθ μὺθ πέ ρῖορ ἡ λεὰς πέ ἀ ὄἀ
 λὰμ ἀρ ἀ ὄἀ ζῆν ἀς ὄεανὰ ἀ μαρὰνὰ ἡ ἀν ποκα
 ἀουδαῖρ πέ “ἐὰμ ἀς τεὰτ ἀορτὰ, μὴ μέ ἀβατὰ ἀρ
 ἀον μὺθ ὅθ ὄεανὰ ἀττ οὐλ φε ὄεἰν νὰ ὄεῖρσε.”
 Ὅουδαῖρ ἀν λεανὸ ἴορὰ : “νὰ φαιγεανν ἐανλαὰ ἀν
 ἀερ βιαὸ ἀρ νὰ ρζιοβὸἰλ, μὴ ἀρημῖζῖμ νὰ φαιγεαὸ λεαν-
 βαῖ ὄε βιαὸ? Νὰ φάρανν νὰ νόινῖνι ἐἀ ἀμυἰς ἀρ νὰ
 ράιρσεαννα?” Ὅθ τὺς Νὰομ̄ Σεθσαμ̄ βυῖθεαὰρ ζο
 ἡάρτ ὄθ'η ἀτὰῖρ Σιορραῖθε ὅθ βἰ ὄρ ἀ εἰονν : ρἰν
 ραμπλα ὄθἰνν ἀρ φὰτ.

AN T-ADHAC.

An t-ádhair ḡ an mádhair, an mac ḡ an inḡean, 'oo éuadhair ḡo 'ocí an adhad. 'as 'oiol reafair, 'asur tuic amad air lá raohre bí an t-adhad. 'Oo éuadh an inḡean 'as ceannad ruodá beaga 'o'oir 'oi féin, éadaiḡe 'asur ḡo leóir ḡiúirleáir eile. 'Oo bí páranna cun beic an t-readctmáin bí 'na ceann, 'asur buó máit léite beic 'éanta ruar ḡo 'ocí an marc ḡ buó cuma léite cad 'oo 'éanrad don ruo eile. 'Buó cuma léite cad a rinne a mádhair nó an raib don ruo in earnam uirru. 'Bí rí bog uirru. Mara, bí an máirion á caiteam 'asur an t-reafair ḡan 'oiol. 'Oo buail fear an t-rlighe 'asur nóra boct 'na rearam leir an t-reafair. Ceannaḡtóir buó ead an fear. Ní raib tuairḡs a rir le fáḡailt aici, ná an mac nac a oirpad le n-a céile. Siúo 'as ruot éall 'asur adur 'as loḡs a rir í, ḡan ḡreim ríor ná ruar aici air a handl, 'asur an bean boct ḡan a ciallacan bhirce aici. Anra loḡs 'oi, cé teagmoctóir uirru ná 'Donctóir an ḡaba ḡ a 'óctaint olca aige. 'Bí Siubán in a focair.

“A 'Donctóir, bpead a tú Tadḡ ó máirion?” arra nóra.

Donctóir.—'C'naic mé ó ciana é.

Nóra.—Cad é an áit?

Donctóir.—Síor 'as an cúnne, 'as caint le Seáḡan móir.

Nóra.—An rad' ó é rir?

Donctóir.—Timceall leat uair a cluig ó foín.

Nóra.—Teact an t-reagail air! Nac boct an cáir dom é, 'asur mé ruiread leir ó máirion, 'asur mé am rcampa leir an bfuact, ḡan bliar 'de'n bliad raogalta bliarad ó 'fáḡ mé an cig air máirion. Ní raib ré act

a tó a cíog. Teacht ceitne míle déas rúige, agus ó'n uair leas ré an coir ar an donac níor leas mé dá fúil air. Dé an díogbáil fear v'fanfaó i mbun a zho, agus v'imeoáb rcaatám 7 tiocfaó airt, acé gan teacht im zoihre ná im zaoi, ná an mac nac a oiread leir, acé iad as ól méio tuilleadair le ráite. Náir éirigió an t-áb leir, mar ól. 'Sé a cuir na daoine le fuact 7 le fánaó 7 dein boctáin dealda dá leat. Ní feaca mé pingin fuad ó'n mac ran le bliadain. Nac beas an cuio an méio rin? Tá an ingean ar an t-rúige céadna, acé zo bfuil pí rin a cuir uimpe féin, acé rin bfuil ve cábair doimra ann.

Siubán.—Cao buó záo ví rin? Ná fuil a fíor aici cionnar bfuil tú as reatám, zo mó ruo as zlaodac oir, 7 níor záo leat oiread éirige in áirve beit ionta. Clann daoine bocta beit dul i zcúrdáirve le daoine móra, daoine bfuil ré ar a n-acrainn.

Nóra.—Zus mé an ttraic do'n bfeair ran tá dá mí ó foim le díol. Cao veir tú leir an bfeair ran, náir díol an ttraic? Duail rcaicairie éirint fé com' dona leir féin, acé ir cuma cia hé. Mara, bí mé féin as fuireac ó am zo ham as coimne leir, agus mara ní raib ré as teact. "Dia le m'anam," arfa mé, "ní feadair cao acá a címeáo ro?" Ní raib rof ná ruaimneair oim, bí mé com' tpe-na-céile rin, mé fiafraithe ve zac éinne an bfeadadair Taós, agus gan don cúntar acu dom. "Zo zcuirió Dia ar mo lear mé," arfa mé liom féin; "ní feadair an raizáinn á loiz. Tá ré com' maic dúinn an capall zabailt," subairt mé féin le ráoraiz. 'Sé subairt ráoraiz liom, an raib don ciall asam nó meadair i mo céann as imteact an t-am ro v'oióce, na daoine beit as féadaint oirainn. "Déitir, míc ó," arfa mire, "zo 'b amlaio tuit ré fíor leir an zcé nó zo bfuil ré caitte i noiz," acé níor tus ré don toiraó oim. 'D'fan mé ar an vceinteán zo maioin, agus i vceanta an

eadairfhuic feadh buail ré ircead agus é corca, rárnaighe, lán de plúide. Níor labhair mé don focal agus níor leis mé oada orm ar feadh tamaill. Dúh gairid gur labhair ré nuair ná raib éinne ag cuir don cruim ann, “Dfuit don cupán té agus?” “Nin,” arsa mire. “Cuir ríor dom é,” arsa ré.

Siubán.—An diabhal braon tabairfínn do!

Nóra.—Fan leat. Níor tug mé féin don fheadhara air. Dúhairc ré arís liom é. “An dóig leat dfuit ré agus, nó cá dfuiginn é, maran raigáinn á goir? Tabair dom a luac.” Bí a fíor agus féin ná raib ré aige. “Ar díol tú an ttráit?” “Díol mé,” arsa ré go hác-learf. “Mara, ré mo tuairim nár díol-air,” arsa mire. “Díolar go deimín.” D’fan ran mar rin go ceann feadtmáine na díar-rin, cé buailfeadh ircead cuşam ná an pílear, agus beannuis ré dom. Dúhairc mé leir ruidé ríor ar cátaoir. Do ruid, áct érom ré ar Déarlóiréad áct níor tuig mé nac focal tall agus abur. Glao mé ircead ar pátrais, agus mara ré ruo do bí uais ná trí ríillinge fíneáil. Cáit mé mo trí ríillinge fínead amac cuige. 7 mara coigtegear ’na díar cad buailfeadh ircead cuşam ná fear an póirt 7 licir aige. Glao mé ar pátrais. “Seo licir tug fear an póirt dom. Orsail í, agus féad cad tá inte.” D’orsail 7 léis ré í, agus mara cad do beadh inti ná órougadh cun an ttráit do díol 7 corcar na dlige in a focair. Buail mé mo dá dair le n-a céile. D’iarr mé cabair agus congnaím ar an Tigearna 7 ar an Maigdean Múire. “Cad tá le déanao agus?” arsa mire. D’fan an ríéal mar rin go tci d’ar ná máiréad. Cad a buailfeadh ircead cuşam ná licir 7 ceitne púint ó mac liom nár táinig don ríéal uair le cúis bliadhna déas poim rin. Tug mé céad buideadar do Dia. Ir giorra cabair Dé ná an dorar. Dúh gairid go buail ré ircead. “Nár fáoil mé nár díol tú an ttráit?” arsa mire.

“Δεσφ νάρ θιολαρ?” αρα ρέ. “Δεσφ ά νοιολρά, νί
 τιοφραθ λιτιρ ανηρο εσφам-ρα μαρ ζεαλλ υιρρι.”
 “Θιολ με.” “Cά'it an ρράιναρ* ρυαιρ τύ μαρ ριν?”
 “Cαιλλ με é.” “Θυθ δεαζ an θιοζθαίλ θά ζκαίλλφαιθε
 tu ρέιν, áct ná δαιρφαθ θαθα θο τ'anam. Θ'ιμτιζ
 tu leat an lá ρan. Θάρθ τύ leat an ρύντ, γ εσφαρ
 θυιτ θά ργίλλιζ, δεσφ νί θέαρφαθ ρan tu ζan an
 ρύντ á cαιτεαθ in á ροcαιρ. Νιορ cάιμιζ tu áβαιε an
 οιθce ριν μαρ τιοφραθ ρεαρ. Νác θρεáξ cαζann
 ράορμιζ Τρεθc áβαιε? Νác θρεáξ ná cόζρά don
 ράτρύν oe? Cά an ρυθ cά υαιτ δεσφ-ρα, ol. Νίν
 don ρυθ eile υαιτ, δεσφ ζεοθαίρ tu cuileacta. Νί
 ηιαθ θο ραιριρεάca θέαρρά ná θυλ ζο οτι an ραζαρτ
 θυιτ ρέιν ná ζο οτι an άιρρεann. Ιρ δεσφ-ρα θεαθ
 an βοcán ρυαρ 'ά mbyθ δεζ θραc οιτ θεαθ ρέ. Τρι
 ργίλλιζε ρίναλ á θιολ άραc γ an cορθαρ. Νác θεαρ
 an οθαίρ í ριν δεσφ ναc ραcάμαι! Θυθ μόρ leat
 ργίλλιζ cάθαίρτ θο'n ραζαρτ, ná don ρυθ mbeaθ don
 ραc άιρ. Νί βαοζal ζο θ'é an ραιριρín θεαθ δεσφ,
 áct 'θιαθαλ' ιρ 'θεαθαν,' áct τιοφραθ lá ρόρ οιτρα
 á cυιμηνεοcαιθ tu άιρ.” Σιν é θυθαίρτ με leiρ.

* The receipt.

na gceatíní.

'Do bíor a5 'oul go 'ocí an mbaile móir an lá pé 'deiread. 'Ceasmaiz mé le rean-ferar ar mo gabailt irtead 'dom 7 'do cúipear caint air féadaint an raið don tuairim aize i 'staob na haimirre. 'Dubairt pé go comárta móir fearcanna na r5amail 'duba 'do cead amad of cionn Na n5eatiní. 'Ó'fíarraig mé 'de 'oé cúir an ainm rin, 7 pé an fheadra a tus pé orm go ró-íada an rceal é, 7 go raið an capal a bí aize ó5 7 sur 5eiteamail an chéatúir é, 7 go mbfeárr 'do tiomáint leir féin a baile. 'Do beannuis mé 'do anghon 7 'do r5aoilear a baile é, ac níor 'deinear 'dearmad 'de'n r5éal a bí aize.

'Do buailear irtead cuize, i gceann mí na 'daið ron, mé féin 7 triúr[ar] eile. 'Do bí an rean-ferar 7 a muintear go léir ircis. 'Do bí 'd'á maora 'na scoolað coir na teine 7 iad go ráim. Ir amlaio a bíodar ac an 'd'á coir torraig rince uata amad 7 a gcaincin eatorra acu. 'Do bí bean-a-tige a5 'deanad líonta 7 i go 'd'iceallac á 'nóeanad. Ir a5 cnotáit rtochairde a bí na gearracailí. 'Do bí an rean-ferar a5 caiteam píopa.

Tá mé a5 cur ríor anghon an r5éal mar innir fear-a-tige 'dúinn é. Ní r5níobraio mé don fuo a dubairt na daoine eile ac inneóraio an caint a bí a5 an rean-ouine 5ac don fuo a dubraigeadar.

"'5eatiní airinn' a bí ar an gcnoc ron ar linn m' oize ac '5eatiní írinn' tuzaimio air anoir 7 inneórad oib 'oé cúir. Ir íada 'de blianta 'o'n uair a c'noc mé r5aric a' léigeam airinn ar an gcnoc ron ra 'poc-íao5al, 7 'á mbéinn i láchair an airinn 'deireanac a bí acu ann, ní béinn anghon anocht cun an

ῥῥῆαλ ρο 'νιριντ οἴθ.—Μῆυρε, Σέ το θεάτα, α
 Νιοκλάρ! Συρῶ ρίορ ἀνηρο, α ἠίε ο, ιρ ραθα νά
 ρεαα μέ, τυ. Σεαῶ, ῥῥῆαλ ἀτά μέ ἀ 'νιριντ. Νάε
 ιονῡανταε ἀ εἰύιμιῡ ρέ? Δέ ιρ ρυαίρε α θραίτιμ
 ἀνοιρ é νά ο εἰανα. Οὔν ἀν τοραρ ρον, α ῡαρρῡίν,
 ιν ἀινη Οέ, νό βειόμιτο λειῡτε 'ῡε'ν θρυαετ, ῡ ευιρ
 ρῶο ειλε ἀρ ἀ' οτεινε. Σεαῶ. Θέανραιῶ ρον.—
 Δέ ι ῡεῡρραι μο ῥῥῆιλ, ἀον τ-ραῡαρτ α θεαρραιθε ἀιρ
 ραῶ 'ό ἀ' ράῶ ἀιρρεανη νό ἀ' ουλ ῡο οτι ῡλαοε ολα νό
 ἀ' οέαν' οβαίρ ραῡαιρτ ιν ἀον ρῶρτ ρλιῡε, εῡ 'ρ ἀῡαίθ
 ῡο ῡρποεραίθε é, ῡ ιρ μιηιε α εῡοεταί ιαῶ ῡ μαρῡ
 ηθέανραιθε ἀε ιαῶ το εῡοεαῶ, ηί ραίθ ἀη ῥῥῆαλ εοῡῡ
 οοηα ρον, ἀε ηί ἀον θάρ ἀῡάιη α εῡῡταί ῶοίθ ἀε α
 ῡίλε θάρ, 'ἀ ηεαρραιη ε, μαρ το εῡιρταί ριονόρ ἀρ
 ῡαε ἀον ράιρτ οῡῡ ῡολανη ῡ εαιρῡη τεαρῡ α λεαῡταί
 ἀρ α ῡεανη ρα οειρῡῶ ῡ é ριη α ῶ' ἀῶαιητ ἀηηροη, ῡ
 'ἀ ῡβειοίρ λεα'-ῡαρῶ ἠέιη ῡ ῡαν ἀον ῡοτουῡαῶ α βειτ
 'ηα ηῡέαῡα, ῶῡιρεοεαῶ τεαρ ηα τειηε α βρῡαντα ἀρῡρτ
 ῡ εῡβαίρρεαῶ ρέ ριαντα ειλε ῶοίθ ι θρῡειρ ἀρ ηα
 ριαντα α θῡ ἀου ροιῡῡ ριη, ῡ το θέαῶ α ῡρποίθε ἀρ
 ῡῡεανηα ῡ α η-ιηεῡιηη ἀρ ριυεαῶ ιρτιῡ ῡηα ῡεανη.
 ἀε οέ ῡαίτ ῶοη βειτ ἀ' ρεαναεαρ μαρ ρεο ῶίθ,
 οαοιηε ἀηίορ ὀ'η ῡεαταίρ α θρῡιλ ηα λεαθῡεα ἀρ ραῶ
 ἀῡαίθ, ῡ ιρ ῶόεα ῡο ρεάιρ ἀτά 'ρ ἀῡαίθ-ρε ηά ἀῡαη-
 ρέιη μαρ θῡιηη ῡαε ἀον εῡῡηταρ ι ρηα λεαθῡεα.—Ταρ
 ἀηίορ, α ῡαρρῡίν, ῡ εῡβαίρ ρρρῆ τειηε οο'η οῡιη' ῡαρῡ
 ρον ῡο λαρραῶ ρέ α ρῡορα. Οειρ ῡο οαηῡεαη ἀρ ἀ'
 εῡῡ, α λαρραεάιη, ῡ ηά βυαίλ ἀη ρῡορα ἀῡαε ἀρ α
 θέαλ! Ταβαίρ 'ηεαεαρ ἀνοιρ. ηῡῡεαῶαρ ῡέ οέ ἀη
 ρῶρτ ρῡολῡηρεαετ α ῡειθταρ ι ρηα ρῡοιλεανηα ἀνοιρ.
 ἀη οηεαη ὀῡ ρο ἀτά ἀῡ éιρῡε ρυαρ ἀνοιρ, ηίλῡ ιη
 ῡίλ εῡη οαῶα α ῶεανῶ ἀε α λῡῡηα α βειτ ἀρ λιοβαρῡηα
 λεόεα.—Σεαῶ, θῡορ ἀῡ εαιητ ι οταοῶ ἀη οηοε-ῡαοῡαίλ,
 ῡ ἀη ερῡαῶεαη ῡ ἀη ῡαίρτῡηρεαετ α ῡαβαῶαρ ερῡο ραῶ'
 ὀ, ῡ ῡά θῡ ἀη ραοῡαλ ερῡαίῡ ἀρ ηα ραῡαιρτ, ηί ῡῡῡοε
 ριη οε νό οο θῡ ρέ ερῡαίῡ ἀρ ηα οαοιηε ρέιη.—Εῡ

oiteanar a. baile ar na daoine uaire? Tá 'r dgam féin go bfuil. Ná fuilim as véanao mo díceall cun zac don ruo a tógaint zairio?—Go veimín buo éruais an raogal oir' é, 7 ní mioroe dúit é rin a ráo, daoine bocta 7 na cigte leagta anuar or a zcioni, a zcuio ba 7 caoipe rciobaisge cun ruudal, iao féin ceangailte as rotarac an cigte 7 zabailt ve rceimligte oirra, 7 bfeioir zan don loct a beic as na ragouiri oirra acr ordar vo tabairt vo tuin' eizint a bí as baint leir an zcpeioeam.

“San am ron bioo airneann acu zac don mí nó mar rin ar mol an tpleibe, an dit a duiraisgear, “zeatini iprinn” nó pé ainm a zlaodfa air. Úi pé ráioce z' oirneamaisge o'ait é ná don dit ar an mbailt cun airneann vo ráo inte mar atá rort reamra ar bairr' an énuic, 7 tá halla cumang as zoul irteac ann, 7 ra halla ran tá mar béao dá airre véanta ar na carraigeaca, ceann acu 'ze torac an halla 7 an ceann eile 'ze á veireao. Veireao na rean-daoine ra' ó zur rort daingean é 7 go mbioo zeatai iarpainn ar na háiteanna ron, na háiteanna a bfuil na háirri 7 baineann pé le vealliam go raib, mar atá rian na mboltaí 7 na rtaiceanna ror ar éadan na carraige ar zac taob. Óa mbéao oream coranta lea'rcig 7 na zeatai dúnta na ceart 7 cáirne cloc i zcoinne na nzeatai níor mioroe dúit a ráo zur bfaoa a béao riuas ragouiri a' rciupráil na carraige le p'leir 7 ruoar [urcar] ra'oa bripfai'be beairna amac inte, amúlar [á mbuo amúlar 'r] ná véanrao na fearaib a béao lea'rcig ra'oa ac a beic as éirteacr le cnasarnac 7 rcoilteao na zcloca.— Á carraingz rgeal rrio a' rgeal eile? Ní heao go veimín. Oireac dála na mná i zcomnaioe. Ní rtaoann ra'oa a' caint iao féin, an ruo a o'oirneann 7 an ruo ná hoireann. Maioir le héinne eile 'á mbéao pé as inhiric rgeal doib, ní r'á'rócao ra'oa

140 ʒAN bʰiʒ ʒAC ʰAON rCÉIL A bEIT ACÁ, DÉ CÚIR A'R
DÉ CIALL É, FADA DÉAD A' RʒÉAL LEAT-INNHTE AʒAC.

"Sead! tá an ceart aʒac, a ʰuine usʒal, 'rʒéal
ʒAN DAc A'R A LEAT ʒAN INNHINT,' mARA ʰTADAIFFÁ
ʒAC AON CÚNTAR AR AN AIT 7 AR NA DAOINE.—Ac ní
cúinear i ʰCUIRʒINT DIB 'DÉ AN RÓRT AIT AN REAMPA
RON LEA'RCTIʒ DÉ Rna ʒEATAÍ. Tá ré leatan'r cʰuinn"
('rúnálda' an rocal dʰubairt ré)—"7 tá na fallai
DÉANTA D'E'n cAIPPAIʒ 7 140 Ruo beaʒ AR RʒEADÁ 7 Aʒ
TUICIM IRTEAC CUN AN TAOb IRCTIʒ RA T-RLIʒE ʒO DʰFUIʒFÁ
FOITINT UATA RÉ AIMPPIR A TIOCFAO. Tá conac [caonac]
Aʒ FÁR AR AN ʰTALAM 7 É COM TIUʒ 7 COM ʰOIMHIN ʒUP
DÉAR LEAT bEIT A' RIUBAL AIR, 7 tá cloca AR FUAIO
NA AITE CUN RUIDEACÁIN DO DÉANAD DO Rna DAOINE
7 tá cAIPPAIʒ mÓIR A léIʒTAÍ AN AIRFEANN UIRPI 7 tá
CROIʒ ʒEÁRPTA amac UIRPI LE RʒIAN AR AN AIT A mbíO
AN CAIPIR, tá 7 Ruo eile 'neÓrDÍO mé DIB AR BALL.—DÉ
CÚIR ná TEIDÉANN RIB RUAʒ CUN AN AIT A D'FEIRʒINT?
CúIʒ míle? Nín ré na cúIʒ míle uainn, múire; 7
nín AON bÓTAR Aʒ TUL ANN ACÉ AN bÓTAR amÁIN, AN
bÓTAR A TADAIFFÍO RIB ʒO DTÍ Rna ʒEATINI, FAILTREACA
AÉA AR ʒAC AON TAOb eile. NAc cuimhín LEAT AN LÁ
RON A TEANGMAIʒ TÚ OIRM Aʒ IOIPÓD AN bÓTAR?
D'AIT LIOM CAO DUBAIRT TU. DUBAIRT TU 'A DTIOCFAD
ʰUINE O'n mB'U' A' CIAT nÓ O'n ʒCATAIR LANOAN ʒO
DTÍ AN AIT REO, ʒUP D'FEARPI LEIR bEIT Aʒ RÉACÁINT AR
BLÁT AN AITINN 7 AN FPAOC-ʒORM 7 AR AN REATANAC
MUIRE ná AR NA POBRTA ʒÁIRTOIN bUD mílRE A CONNAC
TU AMIAM. DÍOR Aʒ DÉANAD mARMANNA AIR AN ʰFOCAL
RON Ó FOIN, 7 RÉ 'RUO A DUBRAIʒEAR NAc "AN RUO IR
AHHAM IR IOI.ʒANTAC," 7 tá A mALAIPT RIN FÍOR LEIR. Tá
ʒAC AON RUO AR LÁM DÉ, 7 AON RUO A CʰRUCIʒ RÉ NÍOR
D'FAS RÉ É ʒEN RIAN A LÁMA DO CUP AIR. Obair ʒAN
MAIRE NÍOR D'EIN RÉ RIAN, bUIDEACAR MÓR LEIR. Ní
cúIRFEAD ÉINNE O'n mBAILE REO AON T-RUIM RAN
AITEANN NÓ RA D'FPACÓ, NÓ AON RUO A CÍDFOIR ʒAC AON

lá. Ac maidir le m áir-pe ée, bíod 'r ná maib don
 corad asam ar na ruadai rin sur ceanglais tu liom,
 ní d'iairfainn don áilneact maib ac beir ar bair an
 énuic rin as féadaint amac ar na cigte feirmeada,
 na gleanta 7 na coilte 7 an fairrige as larad 7 na
 reolta tuba uirru.—Duirdeacar mór leir an oTigeair-
 na, tá veiread aici-féin leir na lionta an raorun ro!
 Nárb mór an obair an méio rin do déanad taob ircis
 ve feactmáin, don bean dorca mar í? Í rin an bean
 ir clirte ar fuaid na háite reo ar a leitéio rin do
 gnó. Éir! dé cuir ná véarfainn é. Nil don ruo
 ac an fírinne. Don mógal vearmáto amáin níor vein
 rí i mbliana, Dia a beannaad, 7 mac beadair ar obair
 a lámá. Ac cáirio mé veiread do cuir lem rgeal.—
 Do bíod airreann as an áit rin sac don mí nó sac lá
 cinn na bliana.* Veic mbliana a'r datad cun lá na
 marb ro cúgáin táinig an ragar cun airreann do
 rad. Bí 'r as an suicé go léir go maib ré cun a beir
 ann 7 bí go leór daoine ar bair an énuic dá uair a
 élois fé breacá an lae. Do ruo an ragar ar
 éloc, 7 do éuadair go oti faoirioin, sac tuine acu, 7
 annron do cuir ré an éioe air 7 do érom as rad an
 airrinn. Do bí an ré ar an aer 7 na réiltíni ar
 rgeanna or a scionn, 7 gileact na reaca ar an
 sconac [caonac]. Ní maib don cuinne go maib
 na ragóúirí gairio oib, mar do leatanaigead
 an rgeal amac an lá roim rin go rabadar imigte go
 oti áit atá ríce míle ó'n bpairte reo. Leir rin ve†
 ir oóca go rabadar ruo beas neamatúil (neam-
 fuimeamail) 7 na daoine a togab cun fairreacán,

* Every principal festival.

† "On that account" "because of that." This is heard oftener
 than *vá b'ígí rin*. "Because," in the middle of a sentence is
 commonly represented by *ceann* (c aspirated) instead of *i scáob*,
e.g., *tá fear as ceann é rin a rad leir*; *do cuiread an oTige*
orm ceann an clairé do leagaint.

níor d'íad na daoine bu' géine rúile a tograó ná na daoine a bí ruithearta 7 i dtaitíse na hoibne rin. Do chuid ar go léir go dtí cumaoim, 7 buó é rin a lón deánac as fágaic an t-raoigail-reo. Tar éir na cumaoimeac do tug an ragaic foirgéal doib. Labair ré ar na maib, 7 d'ainmnig ré ar go leor daoine a maib a nsaolta 7 a ndaoine muintearta i láthair as éirteac leir, 7 o'innir ré cao a d'fuingiúeodar ar fon an éireoim. Fé mar a bí ré as caint 7 as tarraingt anuar ainm sac éinne, do bí na daoine as bhuigad irteac níor giorra do ná cailfioir don focal. D'airis na daoine a bí as faire ar bair an énuic na focail com maic leir an gcuo eile 7 d'fágaodar an áic a rabadar ar oiaó a céile. Ní feodar éinne 'de an faio a bioar as éirteac leir. Níorb don ruo leóca an fuac 7 an ciallacon, 7 níor cuimniúeodar ar don ruo ac na focail a bí ré á máo leóca. Ac ní maib an focal deánac máoite aise, nuair a bí an áic ar don liúg amáin 7 rgaingad ar sac éinne. Do bí na ragaúirí tar éir teac. Do bí an t-uain imeas an conairt. Do fáiteodar 7 do buaileodar íad asur do rraacadar ó-n-a céile íad. Bioar cun bheic ar an ragaic cun é ciaraó, ac níor éirig leóca, mar do rué ré ioir ragaúir 7 bean a maib leand ós ar a bacalla aici, 7 fuair ré an buille a d'ainmriúeod ar an mbean. Do cuair an bean níor an faill, i féin 7 an leand, asur do táinig rí plán. Oheirúir m'adar buó ead i.—Ac ní deirdeó asam fóir leir an rgeal. Do bí cóirir 7 féarta 'se rna ragaúirí an oioce rin i rean-focaraó atá ar éiaóan an t-rléibe. Asur nuair bí bioáile 7 fion a ndaoicaint ólca acu, cao a dein na bideamais ac dul arire go dtí rna Seacíní cun aippeann bheige a máo. Do baimead an éire de'n ragaic 7 do cuir an taoireac air féin é, 7 sac don géine arca go léir 7 íad lán de mágaó 7 na maib docta rinte ar sac taob oio. Corraig

ré a' léigeann leabair an aifhinn mar d'eaó. Tós ré an cáilir in a lámha 7 d'áirdeais ré i, oíreac mar a d'éanraó an ragaire féin. Ac má d'áirdeais, do émiot an talam 7 do léim rplanc tórnaisge anuar ó'r na plaitear, do léigeann an cáilir 'na lámha oíreac dála blúirín céireac or comair a' teine, ac ní raib don teirdeall le feircint de ac don dhraoinín aifhio aiháin a cuair irteac i bpoll na carraige. Fuairéac an taoireac d'ar na máireac 7 d'ac na ndearga-daol ar a éroiceann 7 cubair le-n-a beal. Táinis rsoilt mói zairio do'n alóir 7 deir- tar zup fluzad ríor ann cuio de rna ragoúirí a bí in a fódair. Pé buó éor dób, d'imtíz cuio aca zan társ zan tuarairz 7 níor táinis an cuio eile rlan, mar do bí a zcora bhirte 7 a n-intinn ar méaracal ar ron amac. Connac mé féin 7 na daoine zo léir timceall na háite na caora teine as imteact 7 as plaorzag or cionn an t-rléibe, 7 na larraca as teact amac ar, 7 tubairt fear liom nári dóbz leac nac ractaizis a beac ann 7 a beac as ionnarzail le ataireaca níhe a bí a diairad iao a d'farzag 7 a táctac.—Sgát? Sganraó? Muire, ní raib rzag ar éinne ac a máairt Ir ar an tream eile a bí an rzag. Féac anoir, nín an leac de'n rgeal innirte asam fór, ac ir dóbá zo bfuil oiteanar a baile orraib 7 zo bfuilim i búri zcuíao ró-faoa."

II.

"Ó mara bfuil, fanaisí mar a bfuil asuib 7 fáilte 7 inneórfair mé dób an cuio eile de.—Teirózi a luige, a leanbaí.—Ná fuil ré ró-déanac, a bean an tize?—Fanair, mar rin. D'fearr iao a beir anro ar a zcompóro le hair na teine ná beir as éirteact linn i zan-fíor dúinn lea' noctairte 'ze doir an locta.—Bfuil an píopa as carraingz zo bog asur, a dúin' uaral?—Bfuil?—Éiriz ar ron, a zarrúin, 7

raib b'pob féir nó don ruo, tá tóctán na píopa.—
 Mhuire, fao-faozal cúgat, a Siobáin, ní déanfaínn
 oacht ve rna mná! Sin é a déanfaid go veap é,
 reana-bíorán cnócala! Cuir na putáiní rin ar an
 oime, a Sígle bis. Sead! Sin é é. Sáis an bíor*
 irteac fa b'pob móir rin go maíad na lappača trío.
 Anoir, a gheircaile, tá an vealliam or!—

“Bíor a ráb ná raib ac a leat ve'n rgeal innirte
 aham, 7 ní raib. Do'n áit céanna a tagairigeann an
 rgeal ro atá mé cun innirint oib anoir. Déiread
 na rean-uoaine 'ná beaircais ar éinne fé leit 7 ní
 déanfaid tu don áhrann go veó,' 7 ir uiochar na
 rean-raibte oo páruíad. Tá'r 'ze bean an tise 7
 'ze páorais anpro cao atá mé a ráb. Ní glaoúfaid
 mé ar éinne ar a ainm ná ar a fíoinne, ac róir ainm
 bréise oo tabairt opra go léir mar atá clann a
 scloinne ró-ghairt uúinn.—Mar rin, oo bí mé héin
 7 S'róio a' uul go oti don rgoil amáin, ac b'feárr
 an incinn a bí 'ze S'róio ná 's' éinne eile do'n
 oream ós a bí as éirge ruar ar linn na huairé rin.
 Ní raib b'pob as éinne aham ar. Tabair leat-focail
 oo 7 oo bí an cúro eile aise. Ní raíar-ra héin ró-
 oic, mhuire.—Éirt, a Siobáin, le o' gáire, tura ir
 meara oib ar fao.—Aur b'ait a' rgoil a bío
 aham, an rgioból nú an éirtin ran ngeimreac 7 na
 páirreaca nú an coill ra raíarad, 7 nuair a beac
 an máiririr, Seán Ó Caáin ab ainm oo, nuair a
 beac fé as veimíuad don ruo uúinn, tapraingec'
 fé rampa amac ar an bralla nú ar an mbóro le
 caic, nú déanfaid fé ar blúirín páiréir é á mbur
 'mu' fé rna crainn a beirómir, 7 bur éirte an lám
 a bí aise ar a leicéio rin o'obair. O'imteoc' a lám
 ríor ruar, tall 'r abur 'r sac don áit, 7 ar númainc
 na huairé beac an peicúir or oo coíair 7 é coí

* The poker.

bneáḡ ron, a' rpeáint tóinn na reana-téanao a bí ar na héadaiḡe nū an rórc claidim nū pleáḡa a bíod acu fao ó, 7 'á mbeaó ré a' reanaoár tóinn ar éat, raḡaó ré ḡo tóí baḡn énuic nū aon áit eile tó réir maḡ o'oirfeao tó, cun ḡac aon ruo a cur i tóuirḡint tóinn, an áit a raib na raḡtóirí ar ḡac taoó 7 tó méio a bí ann 7 an t-rlige coḡaio bí 'ḡe ḡac cuio acu i ruó [ruó] a' lae, 7 níor tóis leat ná raóair a' réacaint oḡna. Aḡur tó cuao ré ḡo tóí rna ḡea-tíni, 7 rinn ḡo léir in a foóair, na ḡarrúin 7 ḡearraóailí, 7 tóinnir ré an rḡéal ar fao tóinn, 7 rpeán ré an bḡaoinín aḡḡio tóinn a cuao ríor in acḡann ra éloc-alcóir, 7 tóubairt ré ḡo raib baínt éḡint aḡ an t-áirreóir [áitbeirreóir] leir an áit—ḡur i bḡao uainn é. Duó múar an cḡeac tó'n bḡ'róirte é—buó é an feall ná fuair ré iomlán a raóḡail. Ní aḡreóctá an aḡirir aḡ imteacó aḡe, 7 bḡaitḡá oḡt héin ḡo mbeiteá aḡ tóul cun cinn ra léḡeann. Tó caitear-ra 7 uḡmóir tó rna ḡarrúin 7 na ḡearraóailí é tó'raḡaint nuair bíomair tḡmpeal éúis bliana tóeḡ tó'aoir cun tóul aḡ obair ar an talaḡ nū i rna tḡḡte. Ir maíó ir cuimín liom an lá a bíomair aḡ baínt arbaír i bḡáirc na bḡeacán, mé héin 7 na ḡarrúin eile, 7 cé bí irḡis i ḡcúinne na ráirce buó ḡiorra tóinn nac Seán an maḡirḡir, 7 cúḡear ḡarrún. Bí ḡ'róio ann, 7 ḡarrún a bí aḡ tóul 'na raḡair, 7 tḡiúr eile. Caiteamair rḡur ó'n obair 7 éirteacó leota. Bí leaḡra acu 7 b'ait liom tóé an rórc leirreaca a bí ionta. Ní ḡaelinn iao ná tóearla—héac, ní cuimínḡim aoir ar an ainn—ac ré rórc iao, caint ana-tóear a bí ionta. ḡ'róio a bí aḡ cuir ḡaelinn ar ḡac haon ruo, 7 níor tóis leat nac ḡairḡitóeac ó'n t-rean-aḡirir a bí ann, an fuaim a bí aḡe 7 an fuinneam a bí ré aḡ cuir leir héin. Sḡéal maḡ ḡeall ar bean uaral a ḡoíoeao ó-n-a fear buó eao é, 7 bí tḡácc ar raḡtóirí 7

ρίγτε α κύριο τερ να παρηγή i ρνα ηάρταζε ουδα
 cun i τάβαιρτ τερ n-αιρ 7 cun an cάταιρ το θρηρεαδ
 μαρ α ραιθ ρι i θρολαc. Τ'ηέρ cogοιρ φαδα το
 θέσναθ, ροcαρηγεαθ coingιallαc [coingill] ραρ
 na mnά uairle 7 an ραρ α θεin an εάγcοίρ αιρ, an
 θειρτ ρin το cυρ i γcoinne α cέile 7 é τpoio
 αμαc τοιθ héin zo τοιτρεαθ ουine acu, 7 Jan na
 ραγθώρη eile buille α θuαλαθ ac ρεάcαιnt ορηα. Οι
 ana-coηρηc acu αηηορ, acτ ní ραιθ an τορo-ρεαρ in
 iúil το'n θρεαρ eile. Το κύριο ρleaγ an ρir μαιτ
 τρη na héαθαζε αρ an τορo-ρεαρ ac ní γεάρηαθ α
 cpoiceann. Το θuail an ραρ μαιτ leiρ an γcλαιθεσθή
 αρ an γcαθβαρη * αφιρ é. Το θρηρ an cλαιθεσθή i
 γceiρte ρίοραι. Το cυγ ρé léim αρ α cάβαι 7 το ρτρηc
 ρé an cάθβαρη αηuar το ceann an ρir eile 7 το cάc-
 φαθ ρé leiρ an ρλαθραθ α θi αγ ceangal an cάθβαρηρ
 το n-α ρζορηαc μειρεαc ζυρ θρηρ an ρλαθραθ. Το
 cόγ an ραρ μαιτ an τ-ρleaγ αφιρτ cun é θuαλαθ ac
 το cάinig θεσθήn nú ρλαθρα αγ ρόιρηcιnt αρ an
 τορo-ρεαρ.

“Οi an leαθαρ ρon lán το ρcάλτα 7 γαc αon ρυθ
 αρ áilneac inre, 7 θioθαρ zo leiρ ze Σ'ρóio. Οι
 Σ'ρóio níορ ρεάρη ná éinne acu cun iαθ το léiγεσθή
 7 iαθ το cάβαιρτ leiρ. Το κύριο ρé zo τοί Sarana
 Nuαθ 7 θi ρé 'na ραρ-οliγε αηη. acτ ο'έιρηγ ρé
 mi-ράρτα 7 cάinig ρé α θαile. Οι cαρη αιρηγιο αiγε.
 Ουθρηγεαθ nac αιρηγιο μαcάητα é 7 nάρ θ'ρείορηρ le
 éinne α' οiρηαθ 'ρ α θi αiγε το θαiliγαθ Jan εάγcοίρ
 το θέσναθ nú θιαθλαιθεacτ θ'imιρτ αρ na τοαοine.
 Το ceanhriγ ρé ρeiρm 7 το cόγ ρé ciγ θρεαγ ρeiρ-
 meac. Οι c'ρείρte 'ρ cαρηil αiγε μαρ θεαθ 'ze
 tuin' uαρη, 7 θi acθαρη 7 ργλαθβαιθε αiγε 7 cάinte
 θα 7 cάοiρη. Το θεineαθ cλεσθήnar ιορη é ρéin 7
 inγεαν ρeiρmόρη. Cailin θρεαγ, ρλαcθήαρ, tuαρηmeac

* Helmet.

bud ead i. Uí rí in iúil do'n duin' uasal ad feárr in éire. Mé héin a dein a' cleamnar. Uí atair an cailín rárta zo maic. Dubraigead sup 'de an cailín rin a tug S'róio tar n-air ó Sarana Nuad. Tá mbud é, ní haon mairgud bog a dein ré i tsoib na rphéide. Dhaitar ná raib don múingín aise ar an t-pean-fear 7 bí an ceart aise. Uí gac don ruo zo maic anhrón ac an lá roim an bódrad, cad a deánrad an pean-fear ac deic gcinn de rna ba a bí geallta do S'róio do cup zo tci an mbaile máar i san fiór 7 iad do díol. Do bí S'róio ró-léir do, 'air [uar] leir héin. Do meabraitg ré é. Ní fárdcad tado anhrón é ac an cleamnar do bhréad. Ac ré críoc mo rgeil é sup bórad an cailín boct le feirmediar eile an lno céatna. Nioclár ad ainm do. Ní miorde duit a rád sup bfeárr léiti S'róio mar fear ná Nioclár an fear a fuair rí. 'Á léiread S'róio bí an pean-fear níor léire ná é. Le miorcair a tug ré a ingean do'n bfeair eile, 7 nuair a brait ré zo raib S'róio á gearrad héin 7 a meac[er] ar a cuio éadag, níor dein ré ac gáire a cuir ar.

"Saoil gac éinne zo n-imteócad S'róio tar-nair arírt zo tci Sarana Nuad, ac níor d'imtíg. Uí ré ag ceac ar ann héin. Ní labarrad ré le héinne 7 bí ré ráirde zo scaitead ré an oirde zo minic fuar 'ge rna Seacíní. C'noc mac oitáir m'atar é. Díod ré 'na comhairde ar an rliad ron 7 bí ré a' fairde bo an oirde a c'noc ré é.

"Ní raib an blian caite ré bfuair an pean-fear báp. Fuaréad marb é 7 a fáile orsáite 7 rgeac[er] ionta. Dubairt an doctúir zo le rgeannrad a fuair ré báp, sup ruo éigint a c'noc ré. Ní raib fiór an rgeil rin ag éinne an uair rin ná anoir nac oiréad. Ac bí daoine a rád zo bfuair S'róio comac éigint ó' na oíoc-rpíu'na 'ge rna Seacíní, sup cuair ré ann Oirde Sarhna, sup táinig na oíoc-rpíu'na 'na

scloḁ rasoḡalta, an t-oirigeac 7 na rasoḡuiri cun an t-airneann breise a léigeam 7 sur cuair ré ar mól a dá glúin ar linn an airninn, 7 ar ion amac so seall le uoc-ppiu é héin, mar oo bí cuirgint aise cunap na hanamaca oo breasac asur oo mílleac.

“T’neir uúinn an rean-feap oo cuir oo braitap so raiḁ S’noio as ceact i bfeadar, 7 níorb fada so mbioḁ ré as caint 7 as saipe com maic le héinne, reac, 7 níorb mí. Ceideac ré irceac ra tí’ óroa 7 tuḡac ré uoc oo sac éinne a buailfeac ré, 7 ’neorac ré rseal uuit, 7 don rseal com uap ní ’dairis tu riam. Ueac na sarrúin bailigce timpeal air. Uuḁ óois leac ná tarraingeoḁairi a n-anál le heagla so scaillfaiḁe don focal oo’n rseal. Oo bioḁ níoclár ann, 7 oo bí S’noio ana-muintearḁa leir. Bí níoclár ’na feap maic rcurioeapca an uair rin. Ac níorb uen a’ tí’ óroa don maic oo. As uul in olcap a bí ré sac don mí, 7 buḁ é an uerpeac a bí air ac sur uen meirgeoir ue, 7 ar an meirge a fuair ré salar a báir. Bí an feap boct blian curca, nuair ’dairi S’noio ar an mbaintreacac é pórac. Bí rí ana-uealb 7 trúir leanḁ aici, ac ní pórac rí é 7 uubairc rí leir, ’a mairfeac rí so ueḁ ná pórac rí é. Ac ir saipio a maip an uean boct ’na uiair rin.

“Ó’rās S’noio an uúitce ar faḁ annron ac i sceann bliana cáinis ré tar n-air airc. Uioḁ ré as obair i bfoḁair na bfeairiḁ, 7 bioḁ ré as léigeam 7 as rsiḁoḁac, ac ní raiḁ don t-pult leir in don ruo ac an airnir a cuir ue. Ní feadar ue an faio a ’fan an rseal mar rin, ac oo bí ré as ueánac comḡar trearna na páircreacac 7 oo ’dairis ré gearraḁaili as béiceac ríorb as an rruḁ 7 oo ruḁ ré a ’dairraḁc orra. Uioḁar t’neir ceact tar n-air ó’n réiréal 7 éaraisce bána orra 7 fáinni pobraḁa ar a sceann.

Lá a gcéad-comaoinead buò ead é. 'Do fleanhnaig ceann acu ar an gclár a bhí mar throicead ann. 'Uí rí á baðad. 'Do bhí an t-uirge doimhin ac do cuaidh Shróio de léim irthead 7 do tarrhainis ré amac í 7 do tuis ré so tci n-a tuis héin í. Inghin na baintrige buò ead í. Nuair táinig rí cuici héin, d'áitn' rí Shróio, 7 ré an focal duobairt rí, 'nuair a bhí mo máthair a' fásailt báir, duobairt rí liom suide ort-ra.' Focal an leinb a fábáil é. 'Do cuaidh ré so tci'n rathair. 'Do cuiread air mar bheiteamhar áitrighe, fuiread 'se zeata na poillige ar fead na hoirdce. Ní feardar éinne cao buò cor oo. 'Dubhaisgead sup éirig an baintrheadac boct oo 7 sup cuiread rianta iprinn irthead in a anam ar fead númainc. Pé rgeal é, d'ar 'na máiread bhí ré 'na fearn-fear 7 ceann liad [t] air. 'Do tuis ré clann na baintrige so tci n-a tuis héin 7 oo máir ré mar áair or a gcionn ar ron amac.

"Muiré, nac iongantac a' ruo é, beata an tuine? —Ní zábado oib, tá fáilte rothair.—Tá oiteanar a baile 'ruib, ir tóca.—So n'eirgib an t-áó múar lib 7 so otuzair 'Dia plan a baile ríob!"

ADDITIONS AND CORRECTIONS.

P. 1. Add to (1), "In pronouncing ρ slender, some speakers touch the lower lip with the upper teeth and force out the breath between the lips at the same time. The sound thus produced is more accurately described as bi-labial than as labio-dental."

P. 3. Add to (3) "see note to p. 162." The words representing sounds on this and some of the following pages should have been printed with all letters in italics.

P. 4. In (5) after the word "substituted" insert "in almost all cases."

P. 5. End of first paragraph, add, "Nasal also heard when o becomes u because of proximity to n (but not m). See note p. 146 and under adj. $\rho\lambda\acute{\alpha}n$."

P. 6. After (9) insert reference to pronunciation of μ . See introduction to Verbs (2), $\rho\acute{\alpha}\nu$, and p. 44 note.

P. 12. After $\rho\tau\upsilon\omicron\delta\omicron\rho\eta$ insert "(or $\rho\tau\upsilon\omicron\delta\epsilon\alpha\eta$)".

P. 17. Put in brackets last sentence at foot.

P. 36. After $\lambda\acute{\epsilon}\iota\tau\iota$ insert "or $\lambda\acute{\epsilon}\iota\tau\epsilon$."

P. 44. Add note to Preposition um , "Some speakers still use um freely, see under verb $cu\eta\eta$ (end). The word should not be allowed to die out."

P. 45. Below $\tau\epsilon$ $h\alpha\eta\eta$ read $\upsilon\omicron$ for $\upsilon\epsilon$.

P. 82. Under $\upsilon\omicron\delta\eta\mu\acute{\alpha}\delta$ read $\upsilon\eta\mu\acute{\alpha}\tau$ for $\upsilon\eta\mu\acute{\alpha}\tau$.

Besides the above, there are some few errors of a purely typographical kind, which will not give rise to any ambiguity.



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