

UNIVERSITY OF ST. MICHAEL'S COLLEGE



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A GRAMMAR  
OF  
THE IRISH LANGUAGE.



A GRAMMAR  
OF  
THE IRISH LANGUAGE,

PUBLISHED FOR THE  
USE OF THE SENIOR CLASSES  
IN  
THE COLLEGE OF ST. COLUMBA.

BY  
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DUBLIN :  
HODGES AND SMITH, GRAFTON-STREET,  
BOOKSELLERS TO THE UNIVERSITY.

1845.

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TO  
THE REVEREND  
JAMES HENTHORN TODD, D.D.,  
FELLOW OF TRINITY COLLEGE, DUBLIN, ETC.,  
AS AN HUMBLE TESTIMONY  
TO THE GREAT VALUE OF HIS EXERTIONS  
IN PRESERVING AND ILLUSTRATING  
THE MONUMENTS OF THE HISTORY AND LANGUAGE OF IRELAND,  
AND AS AN ACKNOWLEDGMENT  
OF THE ASSISTANCE DERIVED FROM HIM  
IN THE COMPOSITION AND ARRANGEMENT OF THE FOLLOWING PAGES,

THIS VOLUME

IS INSCRIBED

BY HIS OBEDIENT, HUMBLE SERVANT,

JOHN O'DONOVAN.



JUL 29 1974

## PREFACE.

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THE following work was commenced in the year 1828, and has been since continued, with various interruptions. The Author, having in the interval visited every county in Ireland, has had opportunities of becoming acquainted with the provincial dialects of the language, as now spoken; and he has therefore noticed their more remarkable peculiarities, wherever they appeared to throw light on the Rules of Irish Grammar. He has also introduced copious examples from the remains of the ancient language still preserved in manuscript; a source of information peculiarly important, not only as preserving the original inflexions and forms of the language, but also because it has been hitherto almost entirely neglected by his predecessors, who, with the exception of Haliday, have all taken their examples from the modern vernacular Irish.

The Author has to return his thanks to the Provost and Senior Fellows of Trinity College, Dublin, for a

donation of twenty-five pounds towards the expense of this work ; also to the Founders of the College of St. Columba, who have adopted it as the Class-book of their more advanced students, and have borne the risk of its publication.

Amongst his private friends the Author has to return thanks to the Rev. Dr. Todd, of Trinity College, Dublin, at whose suggestion the work has been thrown into its present form, and who has read the proofs in passing through the Press ; to Mr. E. Curry, who has supplied many examples from ancient manuscripts, and from the living language, as spoken in the west of Thomond ; and to Mr. Hardiman, for the use of several valuable books, and many judicious suggestions as to the mode of arrangement and illustration adopted in the work. He is also indebted to Mr. Petrie for copies of some curious inscriptions from ancient Irish tombstones, and for the use of two woodcuts, representing the most ancient inscriptions in Irish characters known to exist, which were first published by Mr. Petrie in his valuable Essay on the Round Towers of Ireland.

J. O'D.

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## INTRODUCTION.

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### SECTION I.—*Of the Origin of Writing and Letters in Ireland.*

THE question whether the pagan Irish had the use of alphabetic writing has often been discussed. Bollandus<sup>a</sup> and Innes<sup>b</sup> deny that the Irish were a lettered people before they received the Roman alphabet from the Christian missionaries; but the question has not been as yet handled on either side with a moderation likely to elicit the truth. O'Flaherty states that if Bollandus had consulted any Irishmen, well informed in the antiquities of Ireland, they could have produced for him the names of writers who had flourished in different ages before the mission of St. Patrick<sup>c</sup>. And in this assertion he was perfectly borne out by the Bardic traditional history of pagan Ireland; for we read that letters were known not only to the Scotie or Milesian colony, but also to their predecessors, the Tuatha De Dananns<sup>d</sup>. Several poets of distinction are men-

<sup>a</sup> Acta SS. ad 17 Mart. tom. 2, in Vit. S. Patr. sect. 4.

<sup>b</sup> See the arguments of Innes, quoted hereafter, p. xxxiv.

<sup>c</sup> "Certe si Bollandus Hibernos antiquitatum suarum peritos consuleret, facile in medium proferrent, scriptorum nomenclaturam qui ante S. Patricii apostola-

tum diversis sæculis floruerunt." —*Ogyg.* Part iii. c. 30.

<sup>d</sup> No Ogham inscriptions have, however, as yet been found on any of the monuments ascribed by the Irish writers to the Tuatha De Dananns, excepting the cave in the mound at New Grange, which exhibits a few Ogham cha-

tioned as of the Tuatha De Danann colony; and among the rest Ogma Mac Elathain, who is said to have invented one of the species of virgular characters called Ogham<sup>e</sup>; and Brigid, daughter of the Dagda, who was worshipped by the poets of after ages as the goddess of poetry. Among the Scotic or Milesian colony, on their arrival in Ireland from Spain, we find Amergin, the brother of the leader of the colony, who is said to have been their poet, and chief Brehon or Judge; and there are on bardic record also the names of many poets and legislators, from this period down to Forchern, who is said to have composed the Uraicecht, or Primer of the Bards, in the first century. But the writers of the traditional history of Ireland go farther, and give a regular account of the period at which, and the persons by whom, the Irish letters were invented. They tell us that Fenius Farsaidh, King of Scythia, the great grandson of Japheth, son of Noah, set up a school of learning on the plain of Shenaar, which the Book of Druim-

acters, and near them, a decided representation of a palm branch. To say that these are forgeries, and that they were engraved on the stone since the cave was opened in 1699, would be to beg the question. A great number of the stones within the chamber, as well as those in the gallery which leads to it, are carved with spiral, lozenge-shaped, and zig-zag lines, but these are evidently intended as ornaments, and not as phonetic characters or hieroglyphics.

<sup>e</sup> In the Book of Ballymote, fol. 167, *b, b*, commences a tract on the Ogham alphabets, in which the first invention of them is ascribed to Ogma, son of Elathan, above mentioned. This tract

begins:

“Caide loc 7 aimir 7 peppu 7 fat airc in Ogam? Ninn. Loc do Hibernia insola quam nos Scoti habitamus, in aimir dhere, mic Elathan, rig Eriinn. Peppu do Ogam, mac Elathan, mic Delbaet, derbraetar do dher; ar dher, 7 Ogam, 7 Delbaet in mic Elathan.

“What is the place and time, and person, and cause of [inventing] the Ogam? Not difficult. The place of it, *Hibernia Insola quam nos Scoti habitamus*; in the time of Bres, son of Elathan, King of Ireland. Its person [inventor], Ogma, son of Elathan, son of Delbhaeth, brother of Bres; for Bres, and Ogma, and Delbhaeth, were the three sons of Elathan.”



Sneachta places at Eothicaf, two hundred and forty-two years after the deluge, and having two assistants, Gaedhal, son of Eathor, and Iar, son of Nemha, otherwise called Cai Cainbhreathach : he there taught the Hebrew and the various languages which came into existence after the confusion of tongues.

After having presided over the school of Shenaar for twenty years, Fenius returned to his kingdom of Scythia, and there established schools, over which he appointed Gaedhal, the son of Eathor, as president. King Fenius then ordered Gaedhal to arrange and digest the Gaelic language into five dialects, the most polished of which was to be named Bearla Feine, after Fenius himself, while the language generally was to be named Gaidhelg, from Gaedhal. Fenius Farsaidh, we are told, reigned over Scythia for a period of twenty-two years after his return from the plain of Shenaar. He had two sons, Nenual and Niul; to the elder of whom he bequeathed his kingdom, but to the younger nothing but his learning. Niul continued for many years teaching in the public schools of Scythia, until the fame of his learning spread abroad into the neighbouring kingdoms, and at length Pharoah Cingeris [Cinchres], King of Egypt, invited him to his country to instruct the Egyptians in the various languages and sciences of which he was master. Niul set out for Egypt, and Pharoah was so pleased with him, that he bestowed upon him the lands called Capaciront, or Capacir, situated near the Red Sea, and gave him his daughter Scota in marriage, from whom the Milesian Irish were afterwards called *Scoti*. After his marriage Niul erected public schools at Capaciront, and was there, instructing

<sup>f</sup> The Book of Drum-sneachta, quoted by Keating.

<sup>g</sup> To this royal schoolmaster of Egypt the chief Milesian families of Ireland trace their pedigrees, and are now about 118 genera-

tions removed from him, according to the genealogical lines preserved in ancient and modern books and MSS. Thus, the present Viscount O'Neill is 129 generations removed from him; Sir Richard

the Egyptians in the arts and sciences, at the very time that Moses took upon him the command of the children of Israel, 797 years after the deluge. At this time Niul had by Scota a son whom he named Gaedhal, in honour of his friend Gaedhal, the son of Eathor, and from him, according to some of our historians, the Irish were called Gaoidhil, and their language Gaoidheilg. The descendants of this famous schoolmaster, after various adventures by sea and land, emigrating from Egypt to Crete; from Crete to Scythia; from Scythia to Gothia, or Getulia; from Gothia, or Getulia, to Spain; from Spain to Scythia; from Scythia to Egypt again; from Egypt to Thrace; from Thrace to Gothia; from Gothia to Spain<sup>h</sup>; finally arrived in Ireland under the conduct of two brothers,

O'Donel 115; O'Conor Don 118; O'Dowda 116; the Marquis of Thomond 117; Justin Mac Carthy, of Carrignavar, 117; and O'Donovan 115. Now by allowing thirty years to each generation, it will appear, that Niul may have flourished about 3540 years ago, or 1695 years before Christ. This calculation will shew that the number of generations would sufficiently fill up the space of time; and that the line is not such a blundering forgery as might be supposed; but until we discover some real authority to prove by what means the Scotie or Gaelic race were able to preserve the names of all their ancestors, from the time of Moses to the first century, we must regard the previous line of pedigree thence to Niul and Fenius, as a forgery of the Christian bards. Certain it is that at the present day oral tradition does not preserve the names of ancestors among the modern Irish, with any certainty, beyond the sixth gene-

ration. The author has tested this fact in every part of Ireland.

<sup>h</sup> Lhwyd, in one of his letters to Mr. Rowland, the author of *Mona Antiqua*, expresses himself as follows on this subject: "Indeed it seems to me that the Irish have, in a great measure, kept up two languages, the ancient British, and old Spanish, which a colony of them brought from Spain. For notwithstanding their histories (as those of the origin of other nations) be involved in fabulous accounts, yet that there came a Spanish colony into Ireland is very manifest, from a comparison of the Irish tongue partly with the modern Spanish, but especially with the Cantabrian, or Basque; and this should engage us to have something of more regard than we usually have to such fabulous histories."

Sir William Betham, who has laboured more strenuously than even any of the native Irish writers of our times, to support the truth of the pagan history of Ire-

Heber and Heremon, sons of Milesius, and the twenty-first in descent from Gaedhal, son of Niul.

We are told further in the *Uraicecht*, preserved in the Book of Lecan<sup>1</sup>, that the ancient Irish alphabet did not begin with the letters *a, b, c*, like the Latin, nor with *a, b, g*, like the Greek and Hebrew alphabets, but with the letters *b, l, f*, from which it received its name of *Bobel-loth*, or with *b, l, n*, from which it received the appellation of *Beth-luis-nion*. Each of the letters of the Bobel-loth alphabet took its name from one of the masters who taught at the great schools under Fenius Farsaidh, and in the Beth-luis-nion alphabet each letter was named after some tree, for what reason we know not<sup>2</sup>.

The names and order of the letters in the Bobel-loth alphabet are as follows:

b Bobel.	τ Talemon.
l Loth.	c Cai.
f Foronn.	q Qualep.
† Saliath.	m Mareth.
n Nabgadon.	g Gath.
h Hiruath or Uria.	ng Ngoimer.
o Davith.	ro Stru.

land, has attempted to prove, in his *ETRURIA CELTICA*, "that the Milesian invaders of Ireland were those Phœnician colonists, who, with their brethren of Britain, after the destruction of the Phœnician cities and power, became independent, and carried on trade with their neighbours of the Continent, and after many ages were found by the Romans under Cæsar in Gaul and Britain; that the Phœnician Celts, on their first invasion of the British Islands and Gaul, were a *literate people*, possessing alphabetic writ-

ing and the elements of learning, and that the Irish is but a modification of the old *Cadmean Phœnician alphabet*, in like manner as are the Etruscan, Greek, and Roman."—*Etruria Celtica*, vol. i. p. 10.

<sup>1</sup> Fol. 158 *a*, and 169 *a*. Ogygia, p. 235. There is a still more ancient copy of the *Uraicecht* in a MS. in the British Museum.

<sup>2</sup> Whoever wishes to read a long dissertation on this subject, a singular specimen of ingenious trifling, may consult Davies' *Celtic Researches*.

ρ	Ruben.	ευ	Iachim or Iumelchus.
α	Achab.	οι	Ordinos.
ο	Ose.	υι	Judæmos.
υ	Uriath.	ιο	Jodonius.
ι	Etrocuis or Esu.	αο	Aifrin.

The Beth-luis-nion alphabet is similarly arranged, but the names of the letters are taken from trees or shrubs, as follows :

b	βειθ, the birch.	ρ	πετρος, unknown.
l	λουρ, the mountain ash.	ρ <sup>τ</sup> or z	} ρεραιρ, the sloe tree.
f	φεαρν, the alder.	ρ	
γ	γαλ, the willow.	α	αιλμ, the fir tree.
n	νιον, the ash.	ο	ονν, furze.
h	huaé, the hawthorn.	υ	υρ, heath.
ο	ουρ, the oak.	e	εαδσδ, the aspen.
τ	τιννε, unknown.	ι	ιδσδ, the yew.
c	coll, hazel.	εα	εαδσδ, the aspen.
q	queipτ, the apple tree.	οι	οιρ, the spindle tree.
m	μουν, the vine.	υι	υιλλεανν, woodbine.
δ	ζορτ, ivy.	ιο	ιρην, gooseberry.
ηδ	ηγεδαλ, the reed.	εα	αμhancholl.—unknown <sup>k</sup> .

On this simple story, handed down by the Irish bards, O'Flaherty remarks: "What if I should assert that our Fenius was that Phoenix who invented those ancient Greek characters which the Latins speak of. The Irish letters are not very unlike the Latin; the names of Phoenix and Fenisius, or Phoenius, are not very different, and the invention supports it; the time and place in matters of such antiquity are very often confounded. Besides I have the

<sup>k</sup> O'Flaherty acknowledges that he did not know the meaning of this name; but the Rev. Paul O'Brien, to whose etymological vision nothing presented the slightest difficulty, makes it

αἰρηαχολ (Grammar, p. 210), which he forces to signify *witch hazle*, being derived, according to him from αἰρηα, vision [although the first portion of the word is αἰρηα, not αἰρηα] and col, hazle.

authority of the above cited poet, Forchern, in favour of my conjecture, in whom we read: ‘The book of Forchern begins. The place of the book [i. e. the place where it was written or published] was Emania. The time, when Conquovar, the son of Nessa, ruled Ulster. The person [i. e. the author of the book] was Forchern, the philosopher. Fenius Farsaidh composed the first alphabets of the Hebrews, the Greeks, the Latins, and also the Beth-lius-nin [i. e. the Irish alphabet], and Oghum<sup>1</sup>.’”

<sup>1</sup> “Quid si dicerem Fenisium nostrum istum fuisse Phœnicem literarum auctorem, qui Græcas eas vetustas depingeret, quas Latini referunt? a Latinis Hibernicæ non omnino abhorrent; Phœnicis, et Fenisii, vel Phœnii nomen non abludit, et inventio suffragatur; tempus et patria in hujusmodi antiquioribus sæpissimè confunduntur. Præterea conjecturæ meæ non deest authoritas supra laudati Forcherni poetæ, apud quem sic habetur. *Incipit liber Forcherni. Locus libri* [locus quo in lucem editus] *Emania* [Ultoniæ regia]. *Tempus, Conquovaro filio Nessæ*; sc. Ultoniam moderante. *Persona* [author libri] *Forchernus philosophus* [fileadh], *Fenius* [Fenisius] *Farsaidh* [alphabetum prima Hebræorum, Græcorum, Latinorum, et Bethlusin] [alphabetum Scoticum] *an Oghuin composuit.*—*Ogyg.* Part iii. c. 30, p. 221.

In the same chapter, O’Flaherty, after enumerating many of the poets, legislators, and other *literati* of pagan Ireland, says exultingly (p. 219): “Postremo Dualdus Furbissius patriæ antiquitatum professor hereditarius

ex Majorum monumentis literis datis refert 180 Druidum, seu Magorum disciplinæ tractatus. S. Patricii tempore igni damnatos.” This assertion is very bold indeed, but no reference to it is found in any of the old Lives of St. Patrick published by Colgan, or in the Book of Armagh, and it is to be feared, that O’Flaherty has mistaken the meaning of the words of Mac Firbis, who generally wrote in the old Irish style, with which O’Flaherty had but a tolerable acquaintance. And he adds, that the same Duald Firbis wrote him an account of his being in possession of some of the taibhle fileadh, or poets’ tablets, made of the birch tree. “Scoticis literis quinque accidunt, in quorum singulis ab aliarum gentium literis discrepant; nimirum, Nomen, Ordo, Numerus, Character, et Potestas. Et quia *imperiti literarum in chartâ, aliave ulla materia ad memoriam pingendarum* harum rerum ignarus incautè effutiit Bolandus, de materiâ aliquid præfabor. Ea ante pergamenæ usum tabulæ erant e betulla arbore complanata, quas *Oraiuin* et *Taibhle*

These statements of O'Flaherty were sufficient to satisfy the mere Irish scholars of his day, but not so a Scotch writer, who flourished soon after, namely, Thomas Innes, M. A., a Roman Catholic priest, of acute mind and true learning. In his "*Critical Essay on the ancient Inhabitants of the northern Parts of Britain or Scotland*," London, 1729, he thus examines O'Flaherty's arguments in proof of the use of letters among the pagan Irish :

" We come now to examine the proofs that *Flaherty* brings, of the ancient use of letters among the *Irish*, before they received Christianity. The first is, that they have or had many books, poems, and histories, written in their *Pagan* ancestors' times. But all that is nothing but to beg the question, and to suppose what is under debate, till these books, or some of them, be published to the world, with fair literal translations, and documents to prove their authority and age, and to shew how, and where they have been preserved during so many ages.

" 2°. FLAHERTY, for a proof that the *Irish* had not the use of letters from the *Latins*, and by consequence that their letters were much ancients than the preaching of the Gospel among them, and peculiar to the *Irish*, tells us, that their letters differed from those of the *Latins*, and all others in name, order, character, number, and pronunciation and force : to shew this, he gives from the Book of *Lecan* (an *Irish* MS. about three hundred years old) the copy of the *Latin* alphabet, inverted and digested in a new arbitrary order, with the names of trees attributed to each letter, beginning with the three letters B, L, N ; and from thence called *Beth-luis-nion*.

*Fileadh*. i. Tabulas Philosophicas dicebant. Ex his aliquas inter antiquitatum monumenta apud se superfuisse, ut et diversas characterum formulas, quas ter quinquagenas a Fenisii usque ætate numero, et CRAOBH OGHAM .i.

virgeos characteres nomine recenset, non ita pridem ad me scripsit Dualdus Furbissius rei antiquariæ Hibernorum unicum, dum vixit, columnen, et extinctus, detrimentum."—*Ogygia*, p. 233.

And this he pretends was the ancient *Irish* alphabet, before they had communication with the *Latins* and *Romans*.

“ But when *Flaherty* sets about to prove the antiquity of this *Beth-luis-nion*, he brings for proofs stories more incredible than the facts themselves, which he intends to prove by them. *Flaherty* tells us then the story we made mention of already from *Keating* and *Toland*: that the first author of this alphabet was *Fenius-Farsaidh*, who composed, says *Flaherty*, the alphabets of the Hebrews, Greeks, and Latins; the *Beth-luis-nion* and the *Ogum*. This *Fenius Farsaidh* (as we said before) was, according to the *Irish Seanachies*, great grand-child to *Jafeth*, son to *Noah*, and lived in *Noah's* own time, about one hundred years after the deluge. For this piece of antiquity, *Flaherty* quotes one *Forcherne*, an *Irish* poet, who, as a late *Irish* writer informs us, lived one hundred years before the incarnation. Now, not to ask how this poet *Forcherne*, or *Feirtcheirne*, as old as he is placed, knew so distinctly things past, above two thousand years before the time in which he is classed, it may at least be enquired, by what spirit of prophecy this *Fenius Farsaidh* composed the *Greek* alphabets so long before *Cecrops* and *Cadmus*, and that of the *Romans*, some 1700 years before the *Romans* were a people. And will the authority of *Lecan*, a MS. of about three hundred years, convince the learned of so rare a discovery, as that of an *Irish* writer one hundred years before the birth of Christ?

“ But to let that paradox pass, there needs no great skill of the *Irish* language, to shew that the *Beth-luis-nion* is nothing else but an invention of some of the *Irish Seanachies*; who, since they received the use of letters, have put the *Latin* alphabet into a new arbitrary order, and assigned to each letter a name of some tree; and that this was not the genuine alphabet of the *Irish* in ancient times, or peculiar to them, but a bare inversion of the *Latin* alphabet.

“ For 1°. The genuine *Irish* alphabet consists only of eighteen letters ; for so many only they make use of in that tongue, viz. A, B, C, D, E, F, G, H, I, L, M, N, O, P, R, S, T, U ; whereas in *Flaherty's Beth-luis-nion* there are twenty-six letters, that is, eight supernumerary, viz. Q, X, Y, Z, *oi*, *io*, *ng*, and *ea* : of these eight there are four which are never used in the genuine *Irish*, viz. Q, X, Y, and Z ; at least in such *Irish* books or MSS. as I could hitherto ever meet with, or hear of : but they are in use in the *Latin* tongue, and with the other eighteen letters make up the *Latin* alphabet : which therefore the *Irish* bard must have had before him when he invented the *Beth-luis-nion*. As to the syllables *oi*, *io*, *ea*, and double letter *ng*, which are the other four letters in the *Beth-luis-nion*, they have no one proper character in the *Irish*, distinct from the common alphabet, but are expressed by two of the usual letters of it ; and nothing but meer fancy could have placed them in this new alphabet as distinct letters from the other eighteen. So, I think, it is plain that this *Beth-luis-nion* was neither the genuine *Irish* alphabet, nor was in use among them till after the times of Christianity, when they received the use of the *Latin* letters, whereof this is but a bare transposition.

“ As to the names of trees attributed to each letter, it seems visibly the work of meer fancy, without any reason or motive, there being no resemblance in the character of these letters to these trees, from whence this bard hath named them : whereas in the languages where the names of the letters are significative, as generally those of the *Hebrew*, the thing meant by these letters hath often some resemblance to the figure of the letter. And as for the term *Feadha*, *Woods*, which they gave to this alphabet, it was natural to call by the name of a forest or wood an alphabet whereof each letter was metamorphosed into a tree.

“ ANOTHER proof which the *Irish* modern writers bring



for the antiquity of their letters, is from the form of their characters, as being peculiar to the *Irish*, and *not agreeing with the Greek or Latin characters, or perhaps any other now in the world.* But such arguments as these are only fit to impose upon those that never saw any *Latin* books or characters, but in vulgar print; and never had occasion to see any MS. but *Irish*: for if they had seen any ancient *Latin* MSS. or characters, they would have found, in the first place, by perusing those of the sixth, seventh, eighth, and following ages, down to the time of printing, as great differences betwixt the figures of letters, and form of the writing in MSS. of all countries, and the common print, as betwixt the usual characters in printed books, and those of the *Irish*; and yet originally all of them derived from the ancient *Roman* or *Latin* characters or letters.

“ IN the second place, the inspection of old *Latin* MSS. or charters will furnish new proofs to demonstrate, that the *Irish* had their letters originally from the *Latins*, or those that used the *Latin* characters; for all the characters of the *Irish* letters (without excepting the *Saxon* F, ƒ, þ, ƿ, which seem more extraordinary to vulgar readers) are generally to be met with in the same form in ancient MSS. and charters, not only of *Britain*, but none of them but are in MSS. of other foreign countries<sup>m</sup>, who had nothing to do with *Ireland*.

<sup>m</sup> Mr. Mac Elligott, in his Observations on the Gaelic Language, published in the Transactions of the Gaelic Society of Dublin, says: “ Let any one look into Astle, on the Origin and Progress of Alphabetic writing, the Spectacle de la Nature, and the early printed Classics, and he will be convinced that the small alphabet used in early ages all through Europe, was borrowed

from the *Irish*.” p. 38. It is very true that the people who were converted to Christianity by the *Irish* missionaries in the seventh and eighth centuries, first obtained their letters from those missionaries; but it must be confessed that the oldest inscriptions found in *Ireland* (excepting the *Ogham*), are in the *Roman* alphabet of the fifth century, and it is well known that

And in many countries, where no body doubts they had the first use of letters from the *Latins*, the characters of old MSS. differ much more from the vulgar printed characters of the *Latin* than the *Irish* do. Such are the *Merovingian* and *Longobardick* characters: for a proof of this I refer the reader to schemes of characters, and of old writ, which he will find in the learned *F. Mabillon's* book, *De Re Diplomatica*, in case he have not the opportunity to inspect *Latin* MSS. where he will generally find, even in MSS. of the twelfth, thirteenth, and fourteenth ages, much the same characters, or forms of letters, that are made use of in the *Irish* tongue; and little or no difference, but in the forms of abbreviations: for which, not only the people of different languages, but every different writer, may invent such characters, or forms of contractions, as he fancies will most abridge.

“ The same thing may be said as to the notes for writing secrets, called by the *Irish* *Ogum*; of which *Waræus* says he had some copies; and one *Donald Forbis* mentions others: for no body doubts but the *Irish* had their notes or cyphers for writing short-hand, and keeping their secrets; especially the *Druids*, for preserving from the knowledge of Christians the secret of their profane mysteries, made use, no doubt, of secret characters or letters, from the time that once the use of letters was introduced in *Ireland*. All other nations, and every private man, may have the same, for keeping secrets, and those entirely different from their usual letters: such among the *Romans* were the *Notæ Tironis*, whereof a specimen may be seen in *F. Mabillon's* diplomaticks. *Trithemius* also hath written a book on the subject, *De Steganographia*: so I do not well conceive for what this serves towards proving the antiquity of the *Irish* letters; or that they were not ori-

this, more or less modified, pre- introduction of the Gothic style  
 vailed all over Europe till the of writing.

ginally the same as the *Roman* or *Latin* character. Since *Waræus*, who is brought in to prove that the *Irish* had such characters, tells us, that the *Ogum* did not contain the *Irish* vulgar character, but a hidden way of writing for preserving their secrets.

“AND thus far as to the arguments brought by *Flaherty*, and other modern *Irish* writers, against the opinion of the learned *Bollandus*, concerning the ancient use of letters in *Ireland*; with which subject, tho’ *Flaherty* fills up about thirty pages of his *Ogygia*; yet the far greatest part is spent in useless flourishes on the origin of letters in general, and on the use and new order of the *Irish* new invention of *Beth-luis-nion*, there being little in his book, besides what we have mentioned, that looks like proofs of their having had the use of letters before Christianity, unless we call proofs citations of legends of *St. Patrick’s* life, written long after his time.

“AFTER all, I do not pretend that no private person among the *Irish* had the use of letters before the coming in of *St. Patrick*, and the preaching of the Gospel to them: for it may have very well happened, that some of the *Irish*, before that time, passing over to *Britain*, or other parts of the Roman empire, where the use of letters was common, might have learned to read and write. It might also have happened that the *Druids*, who were the magicians of these times, might have had certain hieroglyphick characters to express their diabolical mysteries; and that the remains of those are what *Toland* and others make such a noise about. But if the *Irish* had any distinct character or form of alphabetical letters different from those which we have above mentioned, and which were introduced to *Ireland* by *St. Patrick*, how comes it that all this time, especially within these last fifty or sixty years, that the matter hath been agitated, and the dispute warm about it, none of them have ever published any specimen of

these peculiar *Irish* letters, or at least an alphabet of them: such as *F. Mabillon* hath given of all ancient forms of letters, and *Dr. Hickes* more particularly of the *Runick*, and other northern characters?" vol. ii. pp. 444-452.

Not long after *Innes*, we find *Dr. O'Brien* reject the Milesian story as utterly unsupported by true history. In his strictures on the author of the *Remains of Japhet*, he writes as follows in the Preface to his *Irish Dictionary*: "As for this learned writer's making the Irish language a dialect of the Scythian, formed, as he says, upon the authority of the Irish bards, at the famous school on the plains of Shinar, or Senaar, by a king of Scythia, called Feniusa Farsa, son of Baath, who is pretended to be a son of Magog, I do not conceive how he can reconcile this opinion of the Irish being a dialect of the Scythian or Magogian language, with that circumstance he mentions, p. 119, 'that it is called Gaidhealg, from its first professor at the above school, by name Gadel, a Gomerian,' and that the language he then spoke and taught as an usher of that school under that royal schoolmaster Feniusa Farsa, grandson of Magog, *is the language of the native Irish to this day*; a very venerable antiquity, I must confess. But at the same time I cannot but regret that this worthy gentleman, who appears but too well inclined to favour the antiquities of Ireland and Britain, did not consider that nothing could be of greater prejudice or discredit to them than asserting those fabulous genealogies, and the stories of the travels of the supposed leaders and chiefs of their ancient colonies, such as have been rejected with just contempt by all learned nations, first invented in Ireland by bards and romancers, after they came to some knowledge both of the sacred writings and profane histories; and in Britain by *Nennius* and *Jeffry of Monmouth*."

And again, in his remarks on the letter A.

"We should not, in the mean time, forget that it is to this

change made in the words *Gaill* and *Galic*, doubtless by our heathenish bards who inserted the letter *d*, that we owe the important discovery necessarily reserved to their successors who embraced Christianity, of those illustrious personages *Gadel* and *Gadelus*; the former an usher under that royal schoolmaster *Pheniusa Farsa*, king of Scythia, in his famous school on the plain of *Sennuar*, where this *Gadel* invented the Irish alphabet and the Gadelian language, so called, as it is pretended, from his name; and the latter a grandson of that king by his son *Niul*, married to *Scota*, daughter of Pharaoh *Cingris*, as our bards call him, instead of *Cinchres*, king of Egypt, under whose reign, they tell us, *Moses* and our *Gadelus* were cotemporaries and great friends: and from this *Gadelus* our learned bards gravely assure us that the Irish derive their name of *Gadeliens*, who, they tell us, were also called *Scots*, from his wife the Ægyptian princess *Scota*. This discovery, I have said, was necessarily reserved to our Christian bards, as their heathenish predecessors most certainly could have no notion of the plain of Sennaar, of Pharaoh, or of Moses; objects not to be known but from the Holy Scriptures, or some writings derived from them, such as those of Josephus, Philo, &c. never known to the Irish bards before their Christianity."

Charles O'Connor, of Belanagar, also, though in his youth he had believed the pagan traditions with the same facility and enthusiasm as O'Flaherty, yet in his maturer years, gave up all hope of being able to convince the learned of the truth of the pagan history of Ireland, as handed down by the bards. On this subject he writes as follows, in his "Dissertation on the Origin and Antiquities of the ancient Scots of Ireland and Britain," prefixed to O'Flaherty's "Ogygia Vindicated," which he edited in the year 1775.

"OUR earliest accounts of *Ireland* have been handed down to us by the *bards*, a race of men well qualified for

working on the barren ground of broken traditions. Poetic invention gave existence to facts which had none in nature, and an origin which included some genuine truths, has been obscured by forged adventures on sea and land. A succession of monarchs has been framed, many of whom never reigned, and the line of genealogy has been opened, to make room for redundancies, without which the succession of so many monarchs could not be admitted by the most ductile credulity.

“THUS it fared in the infancy of things in *Ireland*, as well as in every other *European* country; and in all, we will find that the introduction of letters, far from limiting, has, in fact, enlarged (for a considerable time) the sphere of the ostentatious and marvellous. The registering of facts under the direction of nature and truth, has been the work of ages advanced in civilization. To these we will hasten; and that we may give no line to a fugitive hypothesis, or the fanciful excursions of ingenious idleness, we will not attempt to pass any of our most antient traditions on our readers, but such as may be supported by parallel documents of foreign antiquaries, who held no correspondence with the natives of this island<sup>n</sup>.”

He does not, however, go so far as to give up all claims of the pagan Irish to the use of letters: far from it; he argues that the ancestors of the Scoti must have had communications with the Phœnician colonies in Spain, from whom they must have borrowed their seventeen letters “so different in their powers, names and arrangement from those of the *Greeks* and *Romans*.” He then writes as follows.

“This people, it is certain, know so little of *Greek* or *Roman* learning, that it was only in the fifth century they have learned the use of the *Roman* alphabet from the *Christian* missionaries. It was then, or soon after, that they laid aside their own uncouth and virgular characters, their *Beth-luis*

<sup>n</sup> pp. xxvii, xxviii.

nion, and the *Ogum* ; the form heretofore used, and since preserved by the antiquaries, either from vanity, or the more rational motives of preserving an antient fact worthy of being recorded. The old manner of writing was indeed useless to the public, after a better and more elegant form was introduced ; but yet the retention of the *Ogum* has had its use in latter times, by convincing us that the heathen Irish had the means of conveying their thoughts in cyphers, and consequently of recording memorable events, for the information and instruction of posterity.—Their jurisprudence, partly still preserved, the succession of their monarchs, their accurate chronology, and their genealogies, transmitted with great care from the first to the fifth century, are incontestible proofs of this truth. An earlier or more creditable era of cultivation than that, which began with the monarch *Feradach the Just*, (a hundred years after the birth of *Christ*,) no nation in *Europe* can boast<sup>o</sup>.”

Dr. Ledwich, however, argues that the Irish Ogums were secret alphabets invented in the middle ages, like the Runic inscriptions of the northern nations. He says :

“ Verelius, Wormius, with many existing monuments prove, that the Northerns writ their runes in every possible form ; in circles, in angles, from right to left, and vice versa. Wormius enumerates twelve different ways of making runic inscriptions. The German Buchstab or runes were drawn sometimes in horizontal, and sometimes in perpendicular lines. Here we have, if not the original of our *Ogum Craobh*, a practice exactly similar. In a word, these wonderful Irish Ogums were nothing, as we see, but a stenographic, or steganographic contrivance, common to the semibarbarians of Europe in the middle ages, and very probably derived from the Romans<sup>p</sup>.”

<sup>o</sup> pp. xxxviii, xxxix.

<sup>p</sup> Antiquities of Ireland, 2nd edit., pp. 330, 331.

The pagan antiquity of the Irish Oghams cannot be now established, to the satisfaction of the learned, except by existing monuments. It must be first proved that the monuments are undoubtedly pagan, and secondly, that the inscriptions are cotemporaneous with such monuments, and not fabrications of after ages. The only monument with an Ogham inscription yet discovered, which exhibits all the apparent features of a pagan monument, is an artificial cave near the castle of Dunloe, in the county of Kerry. This interesting remain of ancient Ireland was discovered in 1838, by the workmen of Daniel Mahony, Esq., of Dunloe Castle. In constructing a sunk fence in one of the fields of the demesne, they broke into a subterranean chamber, of a curved form, which proved to be the termination of a gallery. The sides of the cave are constructed of rude stones, without any kind of cement, and the roof is formed of long stones, laid horizontally; an upright stone pillar extends from the centre of the floor of the cave to the roof, and is evidently designed to support it. This pillar stone is inscribed with Ogham characters, as are four of those which form the roof, in such a manner as to impress the conviction that they had been inscribed before they were placed in their present positions. In the passage were found several human skulls and bones, which clearly indicated the sepulchral character of the monument, and which Mr. Mahony removed to Dunloe Castle, in order to preserve them.

The Author of this Grammar examined this cave in the year 1841, and can testify that the inscriptions are not fabrications; but whether the monument be pagan or early Christian, he will not take upon him to decide. Ogham inscriptions are constantly referred to in the oldest Irish historical tales, as engraved on the tombs and monuments of pagan kings and chieftains, and from these tales it would appear that they contained simply the names of the persons



interred. Thus in the story in *Leabhar na h-Uidhri*, about the identifying of the grave of King Fothadh Airgtheach, in the third century, it is stated that his headstone exhibited, in Ogham characters, the inscription :

FOTHAD AIRCTHECH INÐ SO,

“FOTHADH AIRGTHECH HERE.”

Also in a very ancient poem, beginning *Ogum illia, lia uar leact*, “Ogum on the stone, the stone over the monument,” preserved in the *Book of Leinster*, p. 28, *b*, a stone placed over a monument, with an Ogham inscription, situated on the site of a battle fought in the third century, is thus alluded to :

In τ-ogum úτ píl ip m cloic,  
 Imma zopczatap mór;  
 Ðammaped Fínd pícib glonb,  
 Cian bað éuman in Ogom.

“That Ogum which is on the stone,  
 Around which many were slain;  
 If Finn of the many battles lived,  
 Long would the Ogum be remembered.”

Again, in the tale of Deirdre, published in the *Transactions of the Gaelic Society of Dublin*, pp. 127, 128, the sepulchral monument of Naisi and Deirdre is thus spoken of :

Ðo tógbað a liaz óp a lect, do pcribað a n-amanna Ogum,  
 acap do pcpað a ccluiéce caeinze.

“Their stone was raised over their monument, their Ogham names were written, and their ceremony of lamentation was performed.”

It would be easy to multiply similar references to pagan monuments inscribed with Ogham characters, but as we have no manuscripts of pagan antiquity, the real proof of the facts above stated must be derived from the monuments themselves; and it is to be hoped that our antiquaries, in examining the ancient Irish sites of pagan battles, cars,

sepulchral chambers, and cromlechs, will have a close look out for Ogham inscriptions. It is highly probable that such inscriptions were generally engraved on that part of the stone which was concealed by the earth, in order to prevent the air from wearing the surface of the stone. This, at least, appears to have been the case with the monument of Fothadh Airg-thech above alluded to; but from other references it seems that the Ogham inscription was cut on the flag stone with which the monument was covered over head<sup>a</sup>, but whether on its upper or under surface, or on its external edges, we cannot determine. Ledwich, in his strictures upon O'Flanagan's paper on the Ogham inscription on the Callan mountain, in the county of Clare, asserts that the stone could not have retained the inscription from the remote period to which O'Flanagan ascribed it, and writes as follows :

“ Can it be imagined, that the Callan inscription has stood almost 1500 years in a naked and wild situation, uninjured by the tooth of time, and all the vicissitudes of a variable climate? That the great Atlantic ocean, and its briny atmosphere, have had no influence on this rock, and so far from pulverizing its surface, have rendered it unfit for vegetation? These are wonderful things! Perhaps the venerable Druid who performed the funeral rites to the manes of Conal Colgach (and who has not heard of Conal Colgach?) not only pronounced the ‘sit terra levis,’ but washed the stone with a magic composition of Miseltoe, Semolus, and Selago, and in a fine prophetic phrenzy, predicted the amazing discoveries of Irish Antiquaries in the 18th century<sup>r</sup>.”

<sup>a</sup> The South Munster Society of Antiquaries have made a considerable collection of Ogham inscriptions, and Mr. Windele of Cork, a zealous advocate for the civilization of the pagan Irish, intends to write a paper on the

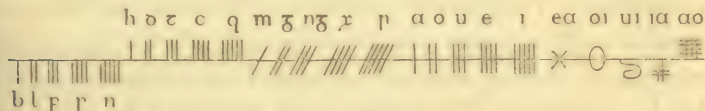
subject, in which he will point out the situation and nature of the monuments on which they are found.

<sup>r</sup> Antiquities of Ireland, 2nd edit., p. 341.

It is, however, stated by some that this stone had lain buried beneath the earth for ages, while others asserted with confidence that the inscription was forged by Mr. John Lloyd, a Munster Irish poet of the last century, who was the first to notice it himself, in his Short Description of the County of Clare, as the monument of Conan, one of Finn Mac Cumhaill's followers! O'Flanagan, without acknowledging that it had been ever deciphered before, actually forges an Irish quatrain, which he cites as a part of the poem called the *Battle of Gabhra*, to prove that Conan was buried on the Callan mountain, whither he had repaired, after the battle of Gabhra, to worship the sun!

The Ogham inscriptions at Dunloe, and elsewhere in Kerry, are, however, of a more authentic character than that on the Callan mountain, but the clue to their interpretation has not yet been discovered; and it would be rash in the extreme to assume without positive proof that they are all pagan, as several of the stones, on which they are inscribed, exhibit crosses, and are clearly Christian monuments.

There are various kinds of Ogham given in the tract in the Book of Ballymote already referred to, but a complete discussion of the subject would occupy too much space, and it must therefore suffice to give here the most common form, called the Ogham Craobh, or Virgular Ogham, which is as follows:



Here it is to be noted that the diphthongs beginning with e, as ea, ei, eo, eoi, are all distinguished by a cross (x) intersected by the stem line. The diphthong oi is marked by a circle bisected by the line. The diphthongs and triphthongs beginning with u, as ua, ui, uai, are all marked by a curve

(D) below the line. All the diphthongs and triphthongs beginning with *i*, as *ia*, *io*, *iu*, *iui*, are denoted by two strokes drawn below the line, with two others intersecting them at right angles. All the diphthongs beginning with *a*, as *ao*, *ae*, *au*, are marked by four parallel strokes intersected at right angles by four others placed above the line. The letter *z* (*ts* or *dz*) which has been decidedly borrowed from the Roman alphabet is represented by a curve of this form  $\text{D}$  (“representans inuolutam Draconis caudam”) intersected by the stem line, thus,  $\text{D}$ . A short line drawn parallel to the stem line — represents the consonant *p*; and *q*, which was unquestionably borrowed from the Roman alphabet, and used by the Irish to stand for *cu*, is indicated by five strokes drawn perpendicular to the stem line.—See O’Molloy’s *Grammatica Latino-Hibernica*, pp. 135–142.

In a MS. in the British Museum (Clarendon 15), various Oghams are described, such as Dinn-Ogham, in which the name of the letters are borrowed from those of hills; En-Ogham, in which they are borrowed from those of birds; Dath-Ogham, from colours; Cell-Ogham, from churches, &c.; but these are evidently contrivances of later ages.

The ancient Irish also used an obscure mode of speaking, which was likewise called Ogham, and is thus described by O’Molloy: “Obscurum loquendi modum, vulgò Ogham, Antiquarijs Hiberniæ satis notum, quo nimirum loquebantur syllabizando vocolas appellationibus litterarum, diphthongorum, et triphthongorum ipsis dumtaxat notis<sup>5</sup>.” To this mode of speaking distinct reference is made in the following entry in the Annals of Clonmacnoise, as translated by Connell Mageoghegan, in the year 1627:

“A. D. 1328. Morish O’Gibelan, master of art, one exceeding well learned in the new and old laws, civile and

<sup>5</sup> Grammatica, p. 133.

cannon, a cunning and skillfull philosopher, an excellent poet in Irish, an eloquent and exact *speaker of the speech, which in Irish is called Ogham*, and one that was well seen in many other good sciences : he was a cannon and singer at Twayme, Olfyn, Aghaconary, Killalye, Enaghdown, and Clonfert ; he was official and common judge of these dioceses ; ended his life this year.”

But if the Irish are obliged to resign all claims to letters in the time of paganism, they can still historically boast of having writers among them before the general establishment of Christianity in the fifth century ; for we must infer, from the oldest lives of St. Patrick, that there were several christian bishops in Ireland on Patrick’s arrival ; and we learn from St. Chrysostom, in his *Demonstratio quod Christus sit Deus*, written in the year 387, that the “ British Islands, situated outside the Mediterranean sea, and in the very ocean itself, had felt the power of the divine word, churches having been founded there, and altars erected.”

But the most curious information respecting the literate character of Ireland before St. Patrick’s time, is derived from the accounts of Celestius, who was certainly an Irishman, and the favourite disciple of the heresiarch Pelagius. St. Jerome, alluding to a criticism of Celestius upon his Commentaries on the Epistle of St. Paul to the Ephesians, thus vents his rage against this bold heretic :

“ Nuper indoctus calumniator erupit, qui Commentarios meos in epistolam Pauli ad Ephesios reprehendendos putat. Nec intelligit, nimiâ stertens vecordiâ, leges Commentariorum, &c., . . . . nec recordatur stolidissimus, et Scotorum pultibus

<sup>c</sup> S. Chrysostom, Opp. tom. i. 575, B, Ed. Bened. Καὶ γὰρ αἱ Βρετανικαὶ νῆσοι, αἱ τῆς θαλάττης ἐκτὸς κείμεναι ταύτης, καὶ ἐν αὐτῷ οὔσαι τῷ ὠκεανῷ,

τῆς δυνάμεως τοῦ ῥήματος ἤσθοντο· καὶ γὰρ κᾷκεῖ Ἐκκλησίαι καὶ θυσιαστήρια πεπηγασιν.

prægravatus, nos in ipso dixisse opere: non damno digamos, imo nec trigamos, et si fieri potest octogamos: plus aliquid inferam, etiam scortatorem recipio pœnitentem<sup>tt</sup>.”

And again, in the *proemium* to his third book on Jeremiah, St. Jerome thus more distinctly mentions the native country of Celestius:

“ Hic tacet, alibi criminatur; mittit in universum orbem epistolas biblicas, priùs auriferas, nunc maledicas: et patientiam nostram, de Christi humilitate venientem, malæ conscientiæ signum interpretatur. Ipseque mutus latrat per Alpinum [al. *Albinum*] canem grandem et corpulentum, et qui calcibus magis possit sævire, quàm dentibus. Habet enim progeniem Scoticæ gentis, de Britannorum viciniâ: qui, juxta fabulas Poëtarum, instar Cerberi spirituali percutiendus est clavâ, ut æterno, cum suo magistro Plutone, silentio conticescat<sup>u</sup>.”

We learn, however, from Gennadius (who flourished A. D. 495), that before Celestius was imbued with the heresy of Pelagius, he had written from his monastery to his parents three epistles, in the form of little books, containing instructions necessary for all desirous of serving God, and no trace of the heresy which he afterwards broached. The words of Gennadius are as follows:

“ Celestius antequàm Pelagianum dogma incurreret, imò adhuc adolescens, scripsit ad parentes suos de monasterio Epistolas in modum libellorum tres, omnibus Deum desiderantibus necessarias. Moralis siquidem in eis dictio nil vitii postmodum prodiit, sed totum ad virtutis incitamentum tenuit<sup>v</sup>.”

<sup>tt</sup> Hieron. Prolog. in lib. i. in Hieremiam. Opp. ed. Vallarsii, tom. iv.

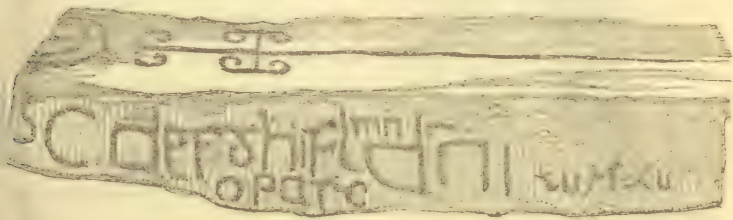
<sup>u</sup> Prolog. i. lib. iii. in Hieremiam. Some, however, think that the heretic Pelagius is here alluded to. See Vallarsius, not. in loc. Opp. S. Hieron. tom. iv. who confounds, both here and

in his note on the passage last quoted, the *Scotia* of St. Jerome with the modern Scotland: not knowing that Ireland was the only country called *Scotia* in St. Jerome's time.

<sup>v</sup> Gennadius de Script. Eccl. c. 44. (inter Opp. B. Hieron. Ed. Vallarsii, tom. ii.)

It is conjectured\* that these letters were written by Celestius from the monastery of St. Martin of Tours, in the year 369. But be this as it may, if Celestius, while a youth, wrote epistles from a foreign monastery to his parents in Scotia, in the neighbourhood of Britain, we must conclude that his parents could read them, and that letters were known in Ireland, then called Scotia, at least to some persons, at the close of the fourth century. For further historical reference to Celestius, and his master Pelagius, the reader is referred to Ussher's *Primordia*, p. 205, *et sequent.*, and O'Conor's *Rerum Hibernicarum Scriptores, Prolegomena*, p. lxxxiii.

There are also inscriptions still extant to which we may appeal in proof of the early use of letters in Ireland. The following, which is of undoubted antiquity, is a copy of the Roman alphabet, inscribed on a stone at Kilmalkedar, in the west of the county of Kerry. An accurate representation of this inscription is given by Mr. Petrie, in his *Essay on the Ecclesiastical Architecture and Round Towers of Ireland*<sup>x</sup>, and is inserted here by permission of the author.



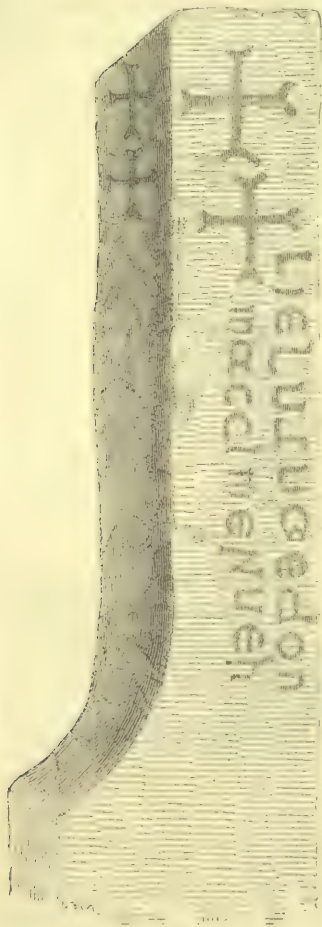
But there is a still older inscription, perhaps the oldest extant, which remains on the monument of Lugnathan, the nephew of St. Patrick, at Inchaguile, in Lough Corrib, county of Galway: of this a fac-simile is also given in Mr. Petrie's work, p. 164, and is here inserted. It contains the following words, in the Roman characters of the fifth century:

\* Moore's History of Ireland, vol. i. p. 208.

<sup>x</sup> Transactions of the Royal Irish Academy, vol. xx. p. 133.

ΛΙΕ ΛΥΓΝΑΕΔΟΝ ΜΑC C ΛΙΜΕΝΥΕΗ.

“THE STONE OF LUGNAEDON SON OF LIMENUEH.”



The oldest Irish manuscript extant in Ireland is the Book of Armagh, now in the possession of the Rev. Mr. Brownlow. It contains a copy of the Gospels, and some very old Lives of St. Patrick; the characters are clearly a slight modification of the Roman alphabet, with a few Greek characters in the titles of the Gospels.

The Books of Durrow and Kells, in the Library of Trinity College, Dublin, said to be coeval with St. Columbkille, and in his handwriting, are in the uncial character common in Europe at the period. The latter is, perhaps, the most magnificent specimen of penmanship and illumination now remaining in the western world.

There is another manuscript of great age preserved in the Library of Trinity Col-

lege, Dublin, called *Liber Hymnorum*, containing several ancient hymns in Latin and Irish, of which work there is another copy in the College of St. Isidore at Rome. This, though evidently not so ancient, nor so exquisitely beautiful, as those



already mentioned, is in the same character, and sufficiently proves that the Irish letters are immediately derived from the Roman alphabet. Ussher, in a letter to Vossius, expressed his opinion that this manuscript was then a thousand years old, but I think he increased its age by a century or two.

The manuscript of the Psalter, preserved in the Cathach, or Caah, a beautiful reliquary, now the property of Sir Richard O'Donnell, is also very probably coeval with St. Columba, if indeed it be not in his handwriting. This most curious box and reliquary has been deposited, by the public spirit and good taste of its owner, in the Museum of the Royal Irish Academy.

A fac-simile of an Irish passage in a manuscript at Cambridge, has been recently published by Charles Purten Cooper, Esq., from which it would appear that the manuscript is probably of the eighth century. The character looks as old as that of any manuscript we have in Ireland, and differs from any of them that I have ever seen, in the form of the letter *p*, which is thus (Ɔ). Pertz, who has read the passage tolerably well, considering that he does not understand a word of the language, ascribes this manuscript to the ninth century.

The next oldest Irish manuscript remaining in Ireland is probably the Book of Leinster, preserved in the Library of Trinity College, Dublin (H. 2. 18.); and next in order of time I would rank *Leabhar na h-Uidhri*, in the Library of the Royal Irish Academy, which was transcribed by Maelmuire Mac Cuinn na m-bocht, at Clonmacnoise, in the twelfth century. Next may be classed the *Leabhar Breac* of the Mac Egans, the Books of Lecan and Ballymote, and a host of others compiled from more original manuscripts, in the fifteenth century. The characters in these are of a more angular form than those in the more ancient manuscripts<sup>y</sup>.

<sup>y</sup> Mons. Adolphe Pictet of Geneva, in a letter addressed to the late Edward O'Reilly, dated 24th

June, 1835, seems to incline to the opinion that we had no written documents in Ireland before

Specimens of alphabets from the most important of these ancient manuscripts, forming a series, nearly complete, from the sixth to the seventeenth century, will be found in the annexed plates. They have been drawn, from the original manuscripts, by George Du Noyer, Esq., one of the Fellows of the College of St. Columba.

SECTION 2.—*Of the Writers on Irish Grammar.*

Having now noticed the bardic accounts of the antiquity of letters among the Irish, and the authorities which prove the existence of learning in Ireland before St. Patrick, we shall next give some account of the labours of those who have

the fourth or fifth century, or at least that this is the most remote period to which written documents can be traced. The queries which this learned philologer proposes in this letter are very curious, and should not be omitted here :

“ 1°. La seconde édition de votre dictionnaire a-t-elle paru, ou doit-elle bientôt paraître ?

“ 2°. Existe-t-il quelque bon dictionnaire anglais-irlandais ?

“ 3°. A-t-on publié, depuis O’Conor, ou doit-on publier prochainement, quelques textes anciens, soit poétiques, soit historiques, soit philologiques ? Comment l’académie royale d’Irlande n’encourage-t-elle pas la publication des textes anciens des Brehon laws, des poèmes encore existans de Cenfaolad, de Eochoid, de Tanaide, de Maeltuire, etc. du glossaire de Cormac de l’ur-ai-cheapt de Fortchern, etc. ?

“ 4°. N’a-t-on retrouvé aucun fragment de traduction de la Bible en ancien irlandais, dont on puisse fixer la date avec quel-

que certitude ? par ancien irlandais j’entends la langue telle qu’elle existoit antérieurement au dixième siècle et depuis le 4<sup>ième</sup> ou 5<sup>ième</sup> époque la plus reculée, je crois à laquelle remontent les documens écrits.

“ 5°. Connoissez-vous quelque ouvrage de topographie sur l’Irlande ancienne ou moderne, qui renferme d’une manière exacte et un peu complète les noms de lieux, fleuves, lacs, montagnes, provinces, tribus, etc. avec l’orthographe irlandaise ?

“ Voilà, monsieur, bien des questions. Je m’excuse encore de mon indiscretion en prenant la liberté de vous les adresser : l’intérêt de la science plaidera pour moi. Si vous êtes assez bon pour vouloir bien m’aider de vos lumières j’espère que mes travaux ne seront pas inutiles à la cause trop méconnue des études celtiques, et réveilleront sur le continent un intérêt nouveau pour les restes vénérables de la littérature du plus ancien peuple de l’Europe.”

written on Irish grammar. The first work of this kind mentioned by the Irish writers is *Uraicecht na n-Eiges*, or Precepts of the Poets. This treatise is attributed to Forchern, or Ferceirtne, the son of Deaghaidh, from whom the Deagads, or Clanna Deaghaidh, of Munster, are descended. It is said to have been written at Emania, the royal palace of Ulster, in the first century, but was afterwards interpolated and enlarged at Derryloran, in Tyrone, about the year 628, by Cennfaeladh, the son of Ailill. Copies of this work, as remodelled by Cennfaeladh, are preserved in the Books of Lecan and Ballymote, in the Library of the Royal Irish Academy, and a more ancient one, on vellum, in the British Museum, which the Author has recently perused. This work contains rules for poetical compositions, and is rather a prosody than a regular grammar. In a paper manuscript, in the Library of Trinity College, Dublin (H. 1. 15), is a larger work, called *Uraiceacht*, which gives genders and inflections of nouns, and various orthographical and etymological rules; but this work is a compilation of comparatively modern times.

There are several short treatises on Irish grammar, in manuscript, by various writers in the seventeenth century, in the Library of Trinity College, and one, by O'Mulconry, in that of St. Sepulchre's, Dublin; and we learn from the monument of Sir Mathew De Renzi, at Athlone, who died in 1635, that he composed a *grammar, dictionary, and chronicle*, in the Irish tongue<sup>z</sup>.

The first Irish book ever printed, with instructions for reading Irish, was John Kearney's "*Alphabeticum et Ratio legendi Hibernicam, et Catechismus in eadem Lingua*, 1571, 8vo." The only known copy of this curious and rare book is preserved in the Bodleian Library, Oxford<sup>a</sup>.

<sup>z</sup> See Statute of Kilkenny, 12, note g.  
 edited by Mr. Hardiman for the  
 Irish Archaeological Society, p.

<sup>a</sup> The Catechism is a Translation into Irish of the Catechism

The first printed Irish grammar is that of the Rev. Francis O'Molloy, written in Latin, and entitled "Grammatica Latino-Hibernica, nunc compendiata,—Authore Rev. P. Fr. Francisco O'Molloy, Ord. Min. Strict. Observantiæ, in Collegio S. Isidori S. Theol. Professore Primario, Lectore Jubilato, et Prouinciæ Hiberniæ in Curia Romana Agente Generali. Romæ, Typographia S. Cong. de Propag. Fide 1677." It contains 286 pages, 12mo., and is divided into twenty-five chapters, of which the first nine treat of the letters; the tenth, eleventh, and twelfth, of etymology, of which he treats but very slightly; the thirteenth chapter is on the oghams and contractions; and the remaining twelve, of the ancient Irish prosody, into which he enters very copiously.

The next grammar of Irish which issued from the press was written by the celebrated antiquary Lhwyd. It was published in his *Archæologia Britannica*, and prefixed to his Irish-English Dictionary, Oxford, 1707. This work was extracted from O'Molloy's, and from another work on Irish grammar, in manuscript, written by an anonymous author at Louvain, in 1669. It is somewhat more copious than O'Molloy's in the etymology, but is still very imperfect. He omits the defective or irregular verbs altogether, observing that they are very numerous, and that in conjugating them, "the common use and practice of the province, &c., is the only pattern." From the preface to his Dictionary, written in Irish, it appears that this great philologist knew almost nothing of the idioms of the Irish language, for he uses the English collocation in most of his sentences, which gives his Irish composition a strange, if not ridiculous, appearance.

The next Irish grammar that made its appearance after Lhwyd's, was written by Hugh Boy Mac Curtin, a native of

of the Church of England, which is followed by some Prayers and

Collects from the Book of Common Prayer.

the parish of Kilcorney, near Corofin, in the county of Clare. It is entitled "The Elements of the Irish Language, grammatically explained in English, in fourteen chapters: small 8vo. Lovain, 1728." It was reprinted with his English-Irish Dictionary, at Paris, in 1732. This work is much more copious than its predecessors, particularly in the etymology and syntax, on which the author has every claim to originality. Of the irregular verbs he says, that they are very numerous, and that in the forming thereof, the common use or practice of the kingdom, or the distinct dialects of each province, is the only guide and rule. He omits prosody altogether.

In 1742, Donlevy published, at Paris, his Irish-English Catechism, to which he appended instructions for reading the Irish language, entitled "The Elements of the Irish Language." This treats of orthography only, but it is by far the best treatise on the subject that had till then appeared. At the end, he says: "Such as desire to get more Insight into the *Grammar-Rules* of this *Language*, may have recourse to the *laborious* M. HUGH MAC CURTIN'S *Irish Grammar*. The chief Difficulty of reading, or speaking *Irish*, consists in pronouncing *oh*, *gh*, and some Diphthongs and Triphthongs rightly; but this is easily overcome by Practice, or a little instruction by the Ear; whereby the Pronunciation of the *Language* will become agreeable, there being much Use made of *Vowels*, and little of *Consonants*, in it."

No other Irish Grammar appeared after this till the year 1773, when Vallancey published his, in quarto, with a preface, which tended to call attention to a subject then but little appreciated. Of this work he brought out an improved edition, in octavo, in 1782, with an "Essay on the Celtic language, shewing the importance of the Ibero-Celtic or Irish dialect to students in history, antiquity, and the Greek and Roman classics."

This work is compiled from those already mentioned, and from O'Brien's remarks on the letters throughout his Irish-English Dictionary. The author has treated of the irregular verbs more copiously and satisfactorily than any of his predecessors, and assures the learner that "they are not so numerous or more difficult than those of Latin, French, or English." His syntax, which is briefly dismissed in twelve rules, is much inferior to that of his predecessor Mac Curtin. On the whole, this work shews considerable research, and curious learning; but it is more theoretical than practical, and better adapted to assist the comparative etymologist than the mere Irish student. It is by far the most valuable and correct of Vallancey's writings, and is doubtlessly the joint production of the avowed author and several native Irish scholars<sup>b</sup>.

Shortly after Vallancey's, appeared Shaw's *Gælic Grammar*, Edinburgh, 1778; but this is confined to the Erse or *Gælic* of Scotland, and its merits are very questionable<sup>c</sup>. In 1801 appeared the first edition of a *Gælic Grammar*, by Alexander Stewart, Minister of the Gospel at Moulin. O

<sup>b</sup> The only other production given to the world by Vallancey which shews much ability, is the *Law of Tanistry exemplified by the Pedigree of O'Brien*; but this work was written not by Vallancey, but by the Right Rev. John O'Brien, Roman Catholic Bishop of Cloyne, as appears from a letter in the hand-writing of the Chevalier Thomas O'Gorman, in the possession of Terence O'Brien, Esq., of Glencolumbkille, in the county of Clare. O'Gorman, in referring to a genealogical extract from Vallancey's *Collectanea*, says: "The above genealogy is extracted

from the *History of the House of O'Brien*, written by the late Doctor John O'Brien, titular Bishop of Cloyne, and published in the year 1774, by Col. Vallancey."

<sup>c</sup> The Rev. Mr. Stewart, in the Introduction to the 2nd edition of his *Gælic Grammar*, has the following reference to this work: "I know but one publication professedly of *Gælic Grammar* written by a Scotsman (*Analysis of the Gælic Language*; by William Shaw, A. M.); I have consulted it also, but in this quarter I have no obligations to acknowledge." p. xiii.

this an improved edition was brought out in 1812, which is undoubtedly the ablest work on Gaelic grammar that ever appeared.

In 1808 was published, in Dublin, an Irish Grammar, in octavo, entitled *Ṙraiceét na Ṙæðilge*, “A Grammar of the Irish Language,” under the fictitious signature of *E. O’C.*, which, in the Prospectus, is given in full as Edmund O’Connell; but the author, as many living witnesses can attest, was William Halliday, Esq., a solicitor in Dublin, who studied Irish as a dead language, and who died before he reached his twenty-fifth year, having produced this grammar in his nineteenth year. He derived much information from the first edition of Stewart’s Gaelic Grammar, and from Messrs. Wolfe, O’Connell, and Casey, three Irish scholars, natives of Munster, with the latter of whom he commenced the study of the language in 1805, under the fictitious name of *William O’Hara*. In this work he rejects the modern Irish orthography as corrupt, and strikes out a new mode of classifying the declensions of nouns. His syntax is almost wholly drawn from the works of Mac Curtin and Stewart, particularly the latter, whose arrangement and diction he has closely followed; and indeed he could not have followed a safer model. However, he has pointed out some errors in the first edition of Stewart’s Gaelic Grammar, which Stewart himself thankfully acknowledges and corrects in the second edition of his work, published in 1812<sup>d</sup>. Halliday gives the ancient Irish prosody, but

<sup>d</sup> Stewart writes in the Introduction: “The Irish dialect of the Gaelic is the nearest cognate of the Scottish Gaelic. An intimate acquaintance with its vocabularies and structure, both ancient and modern, would have been of considerable use. This I cannot pretend to have acquired. I have not failed, however, to consult,

and derive some advantage from such Irish philologists as were accessible to me; particularly O’Molloy, O’Brien, Vallancey, and Lhwyd. To these very respectable names, I have to add that of the Rev. Dr. Neilson, author of ‘An Introduction to the Irish Language,’ Dublin, 1808; and E. O’C., author of a

merely as shortened from O'Molloy, with, here and there, a few remarks of his own. This work, however, considering the early age<sup>e</sup> and disadvantages of its author, must be regarded as one of much merit; it bears the stamp of taste, genius, and originality, not at all observable in the works of his predecessors.

In the same year (1808) was published, in Dublin, "An Introduction to the Irish Language," by the Rev. William Neilson, D.D., 8vo. This grammar is the joint production of Dr. Neilson and Mr. Patrick Lynch, a native of the parish of Inch, near Castlewellan, in the county of Down. Mr. Lynch had a good practical knowledge of the dialect of Irish spoken in the east of Ulster, but was a rude scholar. The orthography, however, and grammatical rules, are adapted to this dialect, and not to the general language. The arrangement of the work is excellent, but it is to be regretted that the examples given to illustrate the rules are, for the most part, provincial and barbaric.

In 1808 the Gaelic Society of Dublin published, in their Transactions, "Observations on the Gaelic Language, by R. Mac Elligott." The same writer<sup>f</sup> also compiled an Irish

<sup>e</sup> 'Grammar of the Gaelic Language,' Dublin, 1808; to the latter of whom I am indebted for some good-humoured strictures, and some flattering compliments, which, however unmerited, it were unhandsome not to acknowledge." p. xiii.

<sup>e</sup> Mr. Patrick Lynch, the author of the Life of St. Patrick, has the following note in an advertisement of his works appended to his *Introduction to the Knowledge of the Irish Language*: "N. B. The new translation of the first volume of Keating's

History" [of Ireland], "though originally published in Mr. Lynch's name, was begun and actually completed by the late William Halliday, Esq., whose much lamented death at the premature age of 24, is a cause of heart-felt regret, not only to the Gaelic Society, of which he was an active member, but to the lovers of Irish literature in general."

<sup>f</sup> For some account of the literary qualifications of Mr. Mac Elligott, the reader is referred to a pamphlet published in London,



Grammar, which is still extant in manuscript, in the possession of his daughter, Mrs. Ryding, of Limerick, but was never printed. He was a native of the county of Kerry, a region in which they studied classics, "even to a fault," in his time, and was for many years a classical teacher in the city of Limerick, where he created a high taste for classical and polite literature.

The next year (1809) ushered into light "A Practical Grammar of the Irish Language," by the Rev. Paul O'Brien. This is, perhaps, the worst attempt hitherto made to explain the principles of this language. The author was a native of Meath, and a man of some learning; but the visionary character of his mind disqualified him for the important task of writing a grammar of an ancient and neglected language. He does not appear to have had any acquaintance with Irish history or topography, or with any of the correct ancient Irish manuscripts. There are many specimens of his poetry in the native Irish preserved, but they exhibit no merit, except the mere power of stringing together long compound words in jingling rhyme, without poetic genius, or strength of thought. His Irish Grammar is the production of his old age; and the late Mr. James Scurry says, in his Review of Irish Grammars and Dictionaries, published in the fifteenth

in 1844, by his pupil, the Rev. Jonathan Furlong, in reply to certain observations by Dr. D. Griffin, of Limerick, in the life of Gerald Griffin, the celebrated novelist. We learn from O'Flanagan that Mr. Mac Elligott had got some valuable Irish manuscripts in his possession in 1808. In enumerating the collections of Irish manuscripts known to him, O'Flanagan writes: "The Chevalier O'Gorman, now living in the county of Clare, has a rare

collection of annals, and other inestimable monuments. The books of Lecan and Ballymote, and the *Leabhar breac*, or 'speckled book,' of Mac Egan are in the archives of the Royal Irish Academy; and there are besides several valuable tracts in private hands throughout the island, of which those in the possession of the learned M'Elligott, of Limerick, are not the least worthy of estimation."—*Transactions of the Gaelic Society of Dublin*, p. 235.

volume of the Transactions of the Royal Irish Academy, that “it is not to be taken as a fair specimen of the vigour of his intellect, or the extent of his learning.”

In 1813 Mr. John O’Connell, of the parish of Tuath na Droman, near Caherciveen, in Kerry, published at Cork an Irish translation of F. Paul Segnary’s “True Wisdom,” to which he prefixed short “Instructions for reading Irish,” which are very correct. This translation is a curious specimen of the dialect of the Irish spoken in Kerry.

In 1815 was published, in Dublin, a small grammatical tract, entitled “*Foroideas Ghnath-Ghaidheilge na h-Eir-eand*, An Introduction to the Knowledge of the Irish Language as now spoken,” by Patrick Lynch, Secretary to the Gælic Society of Dublin. This little work contains some very valuable remarks on the pronunciation and genius of the Irish Language, although it cannot be considered as entitled to the name of a grammar. Mr. Lynch was a native of the county of Limerick ; he kept a classical school at Carrick-on-Suir in 1800, and afterwards removed to Dublin, where, for many years, he taught the classical languages, French and Hebrew. He wrote small works on grammar, chronology, astronomy, geography, and history ; but the most celebrated of his works is his “Proofs of the Existence of St. Patrick,” written chiefly to refute Ledwich’s assertions. This work was published in Dublin, in 1810, and contains short “Directions for reading Irish.” Mr. Lynch was of the Milesian Irish race (and wrote his name Patruic O’Loingsigh), and not of the Galway tribe of that name.

In 1817 appeared “A Compendious Irish Grammar,” by Edward O’Reilly, annexed to his Irish-English Dictionary. This is chiefly compiled from the Rev. Paul O’Brien’s Grammar, and partakes of all its faults and defects. His system of making the initials of nouns the foundation of the declensions, in imitation of O’Brien, is quite absurd, as the tables of ter-

minational changes, given in both grammars, sufficiently shew. The author was a man of strong mind, good memory, and studious habits, but had little or no acquaintance with the classical languages, or with any, except English. He learned Irish as a dead language, and had not commenced the study of it till he was more than thirty years of age; but by laudable perseverance, and strong powers of intellect, he acquired a considerable knowledge of the ancient Irish language and history.

In 1820 was published, at Waterford, an Irish translation of John Baptista Manni's "Four Maxims of Christian Philosophy," by Mr. James Scurry, of Knockhouse, in the barony of Iverk, and county of Kilkenny. To this is prefixed "An Introduction to the Irish Language, containing a comprehensive Exemplification of all the alphabetical Sounds, and their corresponding English Sounds, as a further Illustration of them, as far as could be effected by the Substitution of English characters."

This treatise is valuable, as giving the pronunciation which prevails in the diocese of Ossory, with which the writer was most intimately acquainted.

In 1828 Mr. Scurry published, in the fifteenth volume of the Transactions of the Royal Irish Academy, "Remarks on the Irish Language, with a Review of its Grammars, Glossaries, Vocabularies, and Dictionaries; to which is added a Model of a comprehensive Irish Dictionary." In this paper, p. 55, the author says, "that he had prepared for press a grammar, both theoretical and practical, formed on the genius of the language, the result of many years' consideration of the subject, which he had been deterred from publishing, from the little encouragement works of that nature had met with from the public." Mr. Scurry was a respectable farmer, and though his education was imperfect, he was a man of so vigorous a mind that he acquired an extensive knowledge of philology

and general literature<sup>8</sup>. He died in Dublin in 1828, and his body was buried in the church of Kilpecan, near the village of Mullinavat, in the county Kilkenny, where it lies without a monument to exhibit even his name.

Various other compilations, and abstracts from these grammars, have since been published ; but the limits of this preface would not permit a particular description of them. The largest work of this kind was published in Dublin, in 1841, and compiled for the Synod of Ulster, by S. O'M. Dr. Mason, Librarian of the King's Inns, Dublin, also compiled an Irish Grammar ; but it is to be regretted that he has adopted the system of O'Brien and O'Reilly to a considerable extent. The Rev. Mr. Nangle, of Achill, has also brought out a second edition of Neilson's Irish Grammar, with some judicious corrections. And Mr. Owen Connellan, who was employed for many years in the Royal Irish Academy, to transcribe the Books of Lecan and Ballymote, for the Royal Library, has recently published a small work on Irish Grammar, with examples from Irish MSS., not to be found in any of the works of his predecessors. He also gives the pronunciation which prevails in the northern part of Connaught, which will be found very useful, in preserving for posterity the local peculiarities of the Connacian dialect.

Some works have also been written on the grammar of the Gaelic of Scotland, by Armstrong and Munroe ; but they contain nothing original, the Rev. Alexander Stewart having exhausted the subject, in his very excellent Gaelic Grammar, published in 1812.

<sup>8</sup> The Author of these pages became acquainted with Mr. Scurry in Dublin, in the year 1826, and found that, although he had but slight acquaintance with Latin or Greek, he had still a sound knowledge of philosophi-

cal grammar. He was the first that induced the Author to study the grammatical works of Harris, Ward, Horne Tooke, Pickburne, and Fearn, and the antiquarian productions of Baxter, Davies, and Vallancey.

SECTION 3.—*Testimonies to the Value of the Study of Irish.*

The testimony of such writers as have mentioned the Irish language, in ancient and modern times, may be now adduced, in order to shew the importance and value of the language as a branch of philological study.

Ledwich<sup>h</sup> quotes Irenæus (A. D. 167), Latinus Pacatus Drepanus (A. D. 361), and Sidonius Apollinaris (A. D. 472), in proof of his assertion, that the ancients “branded the Irish language with the harshest expressions for its barbarism. But even though it were clear that these writers meant what we now call Irish, we should receive their testimony with some allowances, for the Romans described as barbarous the languages of all nations not civilized by themselves, except the Greeks.

Our own Adamnan, however, who was born in the year 624, and was one of the best Latin writers of his age, acknowledges, in his modest preface to his Life of St. Columba, that his own Latin style was inelegant, and that the Scotie language was to be classed with different other languages of the external nations. His words are :

“Beati nostri Patroni (*Christo* suffragante) vitam descrip-

<sup>h</sup> Antiq. p. 325. I have not been able to find any thing of this kind in S. Irenæus. Charles O’Conor of Belanagare, thinks that the original harshness of the Celtic must have been softened down in Ireland by a communication between the Phœnicians and the ancestors of the Scots. “How else,” he asks, “the number of *Phœnician* words discovered in their language? By what other means but a communication with the *Phœnicians* could they improve and harmonize their own unsonorous Celtic? From what other people could they obtain

the number of seventeen letters, so different in their powers, names, and arrangement, from those of the *Greeks* and *Romans*? Evident it is, that without intercourses of this nature on the Continent, and perhaps afterwards in this island, our old inhabitants might be considered (as some have laboured to represent them) the most barbarous, as they were the remotest, in the west of Europe.”—*Origin and Antiquities of the ancient Scots*, prefixed to *Ogygia Vindicated*, p. xxxviii.

turus, fratrum flagitationibus obsecundare volens : imprimis eandem lecturos quosque admonere procurabo ; ut fidem dictis adhibeant compertis ; et res magis quam verba perpendant, quæ (ut æstimo) inculta et vilia esse videntur, meminerintque, Regnum Dei non eloquentiæ exuberantia, sed in fidei florulentia constare : et nec ob aliqua *Scoticæ*, vilis videlicet linguæ, aut humana onomata, aut gentium obscura locorumve vocubula (quæ, ut puto, inter alias exterarum gentium vilescunt linguas) utilium, et non sine divina opitulatione gestarum despiciant rerum pronuntiationem<sup>i</sup>.”

By this passage we are to understand that Adamnan regarded the Scotie language as one of those which had not received the polish of the classical languages ; and in this light must all the vulgar languages of Europe be viewed, till they were cultivated during the last four or five centuries, and received terms of art from the Latin and Greek.

Tirechan also, in his “ Annotations on the Life of St. Patrick,” in giving a reason for having composed a portion of them in the Scotie language, though he was able to write the Roman language, says the Scotie names of men and places (“*qualitatem non habentia*”) would not sound well in Latin composition. But the same could be said of the Hebrew, Persian, Arabic, and all the eastern languages ; the proper names of which would not sound well in a Latin sentence, as wanting the necessary terminations, and could not be even pronounced by an ancient Roman, or a modern Italian.

In the seventeenth century, Archbishop Ussher pronounced the Irish to be a language both elegant and copious<sup>j</sup>

<sup>i</sup> See Ussher’s *Sylloge*, 1st edition, p. 42 ; Parisian edition, p. 29. See also Colgan’s and Pinkerton’s editions of Adamnan’s *Life of St. Columba*.

<sup>j</sup> A curious contrast to this account is afforded by the following description of the Irish lan-

guage, ascribed to a prelate of equal dignity in our own time : “The Irish language is a barbarous jargon, in which all the discordant sounds to be heard in the farm-yard are mixed up there is the drawling running of one note into another of the

“Est quidem lingua hæc [*scil.* Hibernica], et elegans cum primis, et opulenta : sed ad rem isto modo excolendam (sicuti reliquas feré Europæ Linguas vernaculas intra hoc sæculum exeultas videmus) nondum extitit hactenus qui animum adjiceret<sup>k</sup>.”

Stanihurst, the uncle of Archbishop Ussher, a Roman Catholic priest, although he wished the Irish language not to be used in the English Pale, still does not venture to condemn it, as uncouth or barbarous.

“Idem ipse locus à me olim erat tractatus, in Hiberniæ descriptione, quam dictione vernacula edidi : meaq. ibi disputatio dedit sermonem invidis, me laudes Hibernici sermonis minuisse. Sed in falsa hac criminatione suam produnt malevolentiam, non redarguunt meam. Nec enim ego tum oratione mea suscepi, linguam, cuius essem ignarus et insolens, minus considerate vituperando, adffigere : imò contrà gravissimorum hominum auctoritas fidem mihi iamdudum fecit, eam, verborum granditate, dictionum concinnitate, atq. dicitate quadam acutula redundare ; denique cum Hebraica lingua, communi conglutinationis vinculo.”

Campion, in his *Historie of Ireland*, written in 1571, thus speaks of the Irish language ; cap. iv. Dublin Ed. p. 17 :

“The tongue is sharpe and sententious, offereth great occasion to quicke apothegmes, and proper allusions, wherefore their common Jesters, Bards, and Rymers, are said to delight passingly those that conceive the grace and propriety

cock’s crow, the squall of the peacock, the cackle of the goose, the duck’s quack, the hog’s grunt, and no small admixture of the ass’s bray.”—See *Etruria Celtica*, vol. i. p. 48, by Sir William Betham, where that writer gravely comments upon the injustice of this description of the language of the old Irish, not perceiving that the illustrious

archbishop must have uttered it in jest. For though, like Stanihurst, he has of course no wish to see the Irish language revived, still the authority of grave men must have convinced him also that it is not so utterly savage as this description would make it.

<sup>k</sup> Ussher’s *Letters*, by Parr. Lett. 193, p. 486.

of the tongue. But the true Irish indeede differeth so much from that they commonly speake, that scarce one among five score can either write, read, or understand it. Therefore it is prescribed among certaine their Poets, and other Students of Antiquitie.”

The celebrated Leibnitz recommends the study of Irish, as useful in illustrating Celtic antiquities; but he does not give any opinion as to the elegance or inelegance of the language. His words are :

“ Postremo ad perficiendam, vel certe valde promovendam literaturam Celticam, diligentius linguæ Hibernicæ adjungendum esse, ut Lloydius egregie facere cepit. . . . Nam uti alibi jam admonui, quemadmodum Angli fuere colonia Saxonum et Britanni emissio veterum Celtarum Gallorum Cimbrorum; ita Hiberni sunt propago antiquiorum Britannicæ habitatorum Colonis Celticis Cimbricisque nonnullis, et ut sic dicam mediis, anteriorum. Itaque ut ex Anglicis linguæ veterum Saxonum et ex Cambricis veterum Gallorum; ita ex Hibernicis, vetustiorum adhuc Celtarum, Germanorumque, et, ut generaliter dicam, accolarum oceani Britannici cismarinorum antiquitates illustrantur<sup>1</sup>.”

It would be tiresome to adduce here the praise of the Irish by the native writers<sup>m</sup>; but if the reader is curious to learn the opinion of a profound native scholar, who was acquainted with many other languages, he can turn to Dr. Lynch's *Cambrensis Eversus*, pp. 16 and 159, where he will find a very curious account of the avidity that some persons pos-

<sup>1</sup> Collect. Etymolog., Opp. vi. part 2, p. 129.

<sup>m</sup> Dean Swift, *Rabelais noster*, though fond of ridiculing the Irish people in most of his writings, yet, in a letter to the Duke of Chandos, dated 31st August, 1734, requests that nobleman to restore to Ireland, by presenting to the Library of Trinity College,

Dublin, a large quantity of her ancient records, on paper and parchment, then in his Grace's possession, that had been formerly collected and carried off from this country by the Earl of Clarendon, during the time of his government here.—*Swift's Works by Scott*, vol. xviii. p. 224.



sessed, in the writer's time, for studying Irish, and the feeling that existed to discourage such study ; also of the use of the language to preachers and antiquaries.

Towards the close of the last century, Vallancey described the Irish in the following laudatory terms :

“ The Irish language is free from the anomalies, sterility, and heteroclite redundancies, which mark the dialects of barbarous nations ; it is rich and melodious ; it is precise and copious, and affords those elegant conversions, which no other than a thinking and lettered people can use or acquire.”

The Rev. William Shaw, in his *Gælic Dictionary* (London, 1780), calls the Irish language “ the greatest monument of antiquity, perhaps, now in the world. The perfection,” he says, “ to which the Gælic arrived in Ireland in such remote ages is astonishing.” Alluding to the Irish MSS. of Trin. Coll. Dublin, which he calls “ sealed books,” he makes the following observation : “ Whilst I surveyed and examined them, and looked back to the ancient state of this once blessed and lettered island, they produced emotions easier conceived than produced.”

The same writer (*Gælic Gram.*, Edinb. 1778) has the following observations on the state of learning in Ireland :

“ Whilst Roman learning, by the medium of a dialect of the Saxon, now flourished in Scotland, the Gælic and Roman in some degree grew together in Ireland, which, for some centuries, was deemed the greatest school for learning in Europe. There letters and learned men, from all countries, found a secure retreat and asylum. Its happy situation, however, did not perpetuate these blessings. Ireland was invaded by the Danes, and, in a subsequent age, made subject to the kings of England. Though there were English colonies in Ireland, the Gael of that country enjoyed their own laws and customs till the reigns of Elizabeth and James I., when the

<sup>n</sup> *Essay on the Gælic Language*, p. 3.

English laws were universally established. Then, for the first time, the Gælic ceased to be spoken by the chiefs of families, and at court ; and English schools were erected, with strict injunctions, that the vernacular language should no longer be spoken in these seminaries. This is the reason why the Ibero-Gælic has more MSS. and books than the Caledonian. In Scotland there has been a general destruction of ancient records and books, which Ireland escaped. It enjoyed its own laws and language till a later date, while the Scots-English very early became the language of North Britain<sup>o</sup>.”

About the same time, the learned Dr. Samuel Johnson expressed the following opinion of the Irish language and literature, in a letter to Charles O’Conor, of Belanagare :

“ What the Irish language is in itself, and to what languages it has affinity, are very interesting questions, which every man wishes to see resolved, that has any philological or historical curiosity. Dr. Leland begins his history too late. The ages which deserve an exact inquiry, are those times, *for such times there were*, when Ireland was the school of the West, the quiet habitation of sanctity and literature.”

The celebrated Edmund Burke was anxious to preserve a knowledge of the Irish language, for the purpose of proving or illustrating that portion of Irish history which precedes the period of Anglo-Irish official records. In a letter to Valancey, dated 15th August, 1783, he says :

“ All the histories of the middle ages, which have been found in other countries, have been printed. The English have, I think, the best histories of that period. I do not see why the Psalter of Cashel should not be printed, as well as Robert of Gloster. If I were to give my opinion to the Society of Antiquaries, I should propose that they should be printed in two columns, one Irish and the other Latin, like

<sup>o</sup> Introduction, p. ix.

the Saxon Chronicle, which is a very valuable monument, and, above all things, that the translation should be exact and literal. It was in the hope that some such thing should be done, that I originally prevailed on Sir John Seabright to let me have his MSS., and that I sent them by Dr. Leland to Dublin. You have infinite merit in the taste you have given of them in several of your collections. But these extracts only increase the curiosity and the just demand of the public for some entire pieces. Until something of this kind is done, that ancient period of Irish history, which precedes official records, cannot be said to stand upon any proper authority. A work of this kind, pursued by the University and the Society of Antiquaries, under your inspection, would do honour to the nation."

Mons. Adolphe Pictet, of Geneva, in our own time, has written the following account of the importance of the Irish language in his work, *De l’Affinité des Langues Celtiques avec le Sanscrit* :

“*L’irlandais*, par son extension, sa culture, et l’ancienneté de ses monuments écrits, est de beaucoup le plus important des dialectes gaéliques. Sans entrer ici dans des détails qui nous mèneraient trop loin, je me bornerai à dire que ces monuments sont fort nombreux qu’ils embrassent l’histoire, la philologie, la législation, la poésie, qu’ils datent sûrement pour la plupart du 10<sup>e</sup> au 14<sup>e</sup> siècle, et que quelques uns remontent très probablement jusqu’aux 7<sup>e</sup> et 6<sup>e</sup> p.”

But to collect other testimonies of this kind would exceed the limits which must necessarily be imposed on the present publication.

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#### SECTION 4.—*Of the Dialects of Irish.*

A few remarks must now be made on the *dialects* of the Irish language. Keating informs us, from the ancient tradi-

tions of the bards, that Fenius Farsaidh ordered Gaedhal, the son of Eathor, to divide the Gaedhele language into five dialects, namely, *Béarla Feine*, *Bearla Fíleadh*, *Bearla eadarscartha*, *Bearla Teibidhe*, and *Gnath-bhearla*. On this subject, Thaddæus Roddy, of Crossfield, near Fenagh, in the county of Leitrim, wrote as follows, in the year 1700<sup>a</sup>:

“ I have several volumes, that none in the world now can peruse, though within twenty years there lived three or four that could read and understand them all, but left none behind absolutely perfect in all them books [*sic*], by reason that they lost the estates they had to uphold their publique teaching, and that the nobility of the Irish line who would encourage and support their posterity, lost all their estates, so that the antiquaries posterity were forced to follow husbandry, &c., to get their bread, for want of patrons to support them. *Honos alit artes*. Also the Irish being the most difficult and copious language in the world, having five dialects, viz. the common Irish, the poetic, the law or lawyers’ dialect, the abstractive and separative dialects: each of them five dialects [*sic*] being as copious as any other language, so that a man may be perfect in one, two, three, or four of them dialects [*sic*], and not understand almost a word in the other, contrary to all other languages, so that there are now several in Ireland perfect in two or three of these dialects, but none in all, being useless in these times.”

Connell Mageoghegan, who translated the Annals of Clonmacnoise in 1627, says that the “ Fenechus, or Brehon law, is none other but the civil law, which the Brehons had to themselves in an obscure and unknown language, which none cou’d understand except those that studied in the open schools they had.”

<sup>a</sup> The original (which consists of answers to questions proposed to the writer, evidently by the great antiquary Lhwyd), is in the autograph of Roddy, and is preserved on paper, bound up with a vellum MS. in the Library of Trinity College, II. 2. 16.

Vallancey thinks that there were but two dialects, the *Feini* and *Gnath*, i. e. the Fenian and the common; and that the former was, like the Mandarin language of the Chinese, known only to the learned; and that the science of jurisprudence was committed to this dialect. These five dialects cannot now be distinguished with satisfaction. The Brehon Laws and other tracts are distinctly stated to be written in the *Fenian* dialect; and Keating informs us that there are words from every primitive language in the *Bearla Teibidhe*, from which Vallancey assumes that it is the physician's dialect, because, I suppose, he found that the old medical Irish manuscripts contain words taken from various languages, such Latin, Greek, and Arabic; but none of the medical Irish manuscripts are older than the twelfth century. The poets' dialect was the same in construction as the common language, except that the poets were constantly borrowing words from the *Bearla Feine*, and every other dialect.

The dialects now spoken by the people differ considerably from each other, in words, pronunciation, and idiom, throughout the four provinces. The difference between them is pretty correctly expressed in the following sayings or adages, which are current in most parts of Ireland:

Tá blar gan ceart ag an Mumneac;  
 Tá ceart gan blar ag an Ulltac;  
 Ní fuil ceart ná blar ag an Laigneac;  
 Tá ceart agus blar ag an g-Connactac.

"The Munsterman has the accent without the propriety;  
 The Ulsterman has the propriety without the accent;  
 The Leinsterman has neither the propriety nor the accent;  
 The Conaughtman has the accent and the propriety."

† Of this we have a striking specimen in the Inauguration Ode of Brian na Murtha O'Rourke, composed in the reign of Elizabeth, by John O'Mulconry, of Ardchoill, in the county of Clare; published by Mr. Hardiman, in his *Irish Minstrelsy*, vol. ii. p. 286.

The antiquity of these national Irish sayings has not been determined; but they must be of considerable age, as they are paraphrased by Lombard, in his work entitled *De Regno Hiberniæ Commentarius*, published in 1632, as follows :

“ Tertiò notandum, quod hoc ipsum idioma sit vernaculum totius in primis Hiberniæ, tametsi cum aliquo discrimine, tum quoad dialectum nonnihil variantem inter diversas prouincias, tum quoad artificij obseruationem inter doctos & vulgares. Et Dialecti quidem variatio ita se habere passim æstimatur, vt cum sint quatuor Hiberniæ prouinciæ (de quibus paulò infra) Momonia, Vltonia, Lagenia, Conactia, penes Conactes sit & potestas rectæ pronuntiationis, & phraseos vera proprietatis; penes Momonienses potestas sine proprietate, penes Vltones proprietatis sine potestate, penes Lagenos nec potestas pronuntiationis, nec phraseos proprietatis.”

There is another dialect known to some persons in the counties of Cork, Clare, Limerick, and Kerry, called *Bearlagar na saer*, or tradesman's jargon, of which Mr. Mac El-

<sup>5</sup>Ledwich, who sees every thing Irish with a jaundiced eye, refers to this passage of Lombard's, to confirm his assertion, that the Irish was a barbarous dialect, possessing “neither alphabetical sounds, words for ideas, orthography, or syntax.” He might, for the same reason, pronounce the Greek a barbarous jargon, because it not only consisted of four principal dialects, the *Attic*, *Ionic*, *Doric*, and *Æolic*, but each of these dialects varied with the localities; and in one colony of Asia Minor, four different species of the Ionic dialect were observable. Every language, of any antiquity, and spread over a

number of provinces, must have different dialects and local peculiarities. Nothing but literature, and a public communication, can form a standard dialect of a nation; and nothing can possibly prevent the language of a numerous people from splitting into dialects. The older the language is, and the more widely separated the tribes are, the greater will be the difference of the respective dialects. These facts being fairly considered, it will appear that Ledwich's observations on the different dialects of the Irish, are nothing more than illiterate and impertinent criticisms.

ligott, of Limerick, has given a few words and phrases in the Transactions of the Gaelic Society of Dublin, pp. 11, 12. This appears to be very like the slang of London, for as the latter preserves several Saxon words and phrases, which have become obsolete in the standard dialect of the English, and even in the provincial dialects, so the former preserves many ancient Irish words which have been obsolete in the spoken language throughout the provinces.

But passing over all artificial dialects of poets, and slangs of artisans, we will find that the common living language of the country, like the provincial English in the different shires, divides itself into varieties of dialects, merging into each other by almost imperceptible degrees of approximation, and which it would be next to impossible minutely to describe. Donlevy has the following observation on the dialectic variations and incorrect modes of writing Irish prevalent in his own time (1742):—

“ *Poets*, not the Ancient and skilful, who took Pains to render their Poems sententious and pithy without much Clipping, but the *Modern Makers of Doggrel Rhymes and Ballads*; to save Time and Labour, introduced the Custom of clipping and joining Words together, in order to fit them to the Measure of their Verses: Others, who wrote in *Prose*, have, either in Imitation of the *Poets*, or through Ignorance and Want of Judgment, strangely clipped, and spelled, and huddled them together, as they are pronounced; let the Pronunciation be never so irregular and defective; not reflecting, that a *Poetical Licence*, even when justifiable, is not imitable in *Prose*; or that Writing, as People speak or pronounce, is to maim the *Language*, to destroy the *Etymology*, and confound the *Propriety* and *Orthography*: for, not only the several Provinces of *Ireland*, have a different Way of pronouncing, but also the very Counties, and even some Baronies in one and the same County, do differ in the Pronunciation:

Nay, some Cantons pronounce so odly, that the natural Sound of both the Vowels and Consonants, whereof, *even* according to themselves, the Words consist, is utterly lost in their Mouths. There are too many Instances of these Suppressions and Jumblings: A few will suffice here to shew the Abuse thereof:  $\rho\zeta\alpha\eta$ ,  $\rho\zeta\omicron$ ,  $\rho\mu\epsilon$ ,  $\rho\tau\upsilon$ , instead of  $\alpha\zeta\upsilon\rho$   $\zeta\alpha\eta$ ,  $\alpha\zeta\upsilon\rho$   $\zeta\upsilon\rho$ ,  $\alpha\zeta\upsilon\rho$   $\mu\epsilon$ , or  $\iota\rho$   $\mu\epsilon$ ,  $\alpha\zeta\upsilon\rho$   $\tau\upsilon$  or  $\iota\rho$   $\tau\upsilon$ : And all this Mangling and Confusion without so much as an Apostrophe ('), to let the Reader see, that some Thing is left out. Again,  $\mu\alpha\alpha$   $\eta\alpha\epsilon\alpha\rho$ ,  $\epsilon\upsilon\iota\omicron$   $\alpha$   $\eta\rho\iota\rho$ , instead of  $\alpha\eta$   $\alpha\epsilon\alpha\rho$ ,  $\alpha\eta$   $\rho\iota\rho$ : The poor *Particle*  $\alpha\eta$  is divided in two, and one Half of it is joined to the subsequent Word, for no other Reason but that in the Pronunciation, the ( $\eta$ ) comes fast and close upon the following Word, as it frequently happens in all *living Languages*; yet ought not to pervert, or alter the *Orthography*, or Order of Speech in Writing: However, from this Fancy of Writing as People speak, chiefly arise not only the Mangling and Jumbling of Words, but also that puzzling Diversity found in the Writings even of those, who know the *Language* in Question, infinitely better than he, who has the Assurance to make these Remarks. But, either they have not reflected, or rather were resolved to imitate their Neighbours, who curtail and confound the different *Parts of Speech*, with far greater Liberty than the *Irish* do; for instance: I'll, you'll, he'll, &c. cou'dn't, sha'n't, won't, don't, t'other, they're, ne'er, can't, ha'n't, and thousands of that Kind; which, although very fashionable, the judicious *English* Writers look upon as a great *Abuse*, introduced only since the Beginning of *King Charles the Second's* Reign; and endeavour to discredit it both by Word and Example.

“It is no Wonder then, seeing the *English Tongue*, although in the Opinion of all, it be otherwise much improved is thus maimed and confounded, *even in Prose*, that a *Language* of neither Court, nor City, nor Bar, nor Business, ever



since the Beginning of *King James the First's* Reign, should have suffered vast Alterations and Corruptions; and be now on the Brink of utter Decay, as it really is, to the great Dishonour and shame of the *Natives*, who shall always pass every where for *Irish-Men*: Although *Irish-Men* without *Irish* is an incongruity, and a great Bull. Besides, the *Irish Language* is undeniably a very Ancient *Mother-Language*, and one of the smoothest in *Europe*, no Way abounding with Monosyllables, nor clogged with rugged Consonants, which make a harsh Sound, that grates upon the Ear. And there is still extant a great Number of old valuable *Irish Manuscripts*, both in public and private Hands, which would, if translated and published, give great Light into the Antiquities of the Country, and furnish some able Pen with Materials enough, to write a compleat History of the *Kingdom*: what a Discredit then must it be to the whole *Nation*, to let such a *Language* go to Wrack, and to give no Encouragement, not even the Necessaries of Life, to some of the Few, who still remain, and are capable to rescue those *venerable Monuments of Antiquity* from the profound Obscurity, they are buried in? But, to return to our Subject, so prevailing are Habit and Custom, that even those who are sensible of the Abuse of clipping and blending of Words, do sometimes insensibly slip into it<sup>t</sup>."

The grand difference between the dialects of the present living language, consists in the position of the accent, and in the pronunciation of the grammatical termination *ao* in nouns and verbs, it being pronounced in Conaught and Ulster like *oo*, or *úm*, in all dissyllables and polysyllables, but varied in Munster, being sometimes pronounced like *a*, short, sometimes like *ac*, and sometimes like *ag*. The minor differences consist in pronouncing *n* like *p* when coming after

<sup>t</sup> Christian Doctrine, pp. 504–507, Paris, 1742.

c, g and m, in the north and west. The Munster dialect is also remarkably distinguished by the pronunciation of g in genitive cases from c, and by throwing the primary accent on the second or third syllable when long. These peculiarities are pointed out in the Orthography and Prosody of the following Grammar with sufficient minuteness.

The other dialects which shot off from the Gælic of Ireland at an early period, are the Erse, or Gælic of the Highlands of Scotland, and the Manx, or primitive language of the Isle of Man.

#### OF THE ERSE, OR GÆLIC OF SCOTLAND.

The Highland Gælic is essentially the same as the Irish, having branched off from it in the sixth century; but there are peculiarities which strongly distinguish it, though the spoken Irish of the north-east of Ulster bears a close resemblance to it in pronunciation and grammatical inflections. The principal peculiarities of the Erse are the following:

##### I. In the Terminations of Words.

1. The frequent ending of the nominative plural in *an*, as *slatan*, rods; *mnathan*, women; *mullaichean*, summits; *clarsaichean*, harps; *laithean*, days. This is not unlike the old Saxon plural termination in *en*, still retained in a few English words, as *eyen*, *shoen*, *oxen*, *women*<sup>u</sup>.

2. In writing the personal terminations *aire*, *oir*, and *ao*, or *ie*, always *air*, and *aiche*, or *iche*, as *sealgair*, a huntsman, for *pealgaire*; *dorsair*, a doorkeeper, for the Irish *doirdeoir*, or *doirpeoir*; *coisiche*, a footman, for *coirpe*<sup>v</sup>.

3. In writing the termination *uao* of progressive active nouns, always *achadh*, as *smuaineachadh*, for *pmuaimuao*; *gradhachadh*, for *graouao*.

<sup>u</sup> See Stewart's Gælic Grammar, 2nd edit., pp. 54-57.

<sup>v</sup> Id., p. 46.

4. In writing the passive participle *te* hard, without varying it to τα, εα, τε, εε, as the Irish do. See this discussed more fully at pp. 205, 206.

5. In writing the diminutive termination ογ, always *ag*, as *cuachag*, a little cup, for *cuacóγ*. This termination is also observable in the living language, and in the names of places in the north-east of Ulster.

## II. In the Beginning of Words.

1. The genitive plural does not suffer eclipsis, as in Irish, for the Scotch Highlanders say *nan cos*, of the feet; *nan ceann*, of the heads; for the Irish, να γ-κογ, να γ-ceann. But *nam* is used before a labial, as *nam bard*, of the bards; *nam fear*, of the men<sup>w</sup>.

2. The possessive pronouns *ar*, our, *bhur*, your, do not cause eclipsis, for they write *ar buachaill*, our boy; *ar Dia*, our God; *bhur cosa*, of your feet; for the Irish, αρ m-buach-aill, αρ n-Θια, βαγ γ-κογα. It should be remarked, however, that the eclipsing letters are often not used in the most ancient Irish manuscripts.

The other peculiarities are less general, and consist in the inflection of the verbs, with a greater use of the auxiliary verb τά, and in the total absence of the ϕ in the future tense of the indicative mood, and in the subjunctive mood; also in the constant use of the negative εα, for the modern Irish ní, and the ancient νοα, and in the strange orthography of some words, as *chaidh*, for *cuaið*, anciently *coið*, he went; *thuir*, for *ουβαρητ*, he said; *ghios*, for *ο' ριογ*, to know, see, or visit; sometimes written *our* in Irish manuscripts; *seann*, for *pean*, old.

## OF THE MANX DIALECT.

The Manx is much further removed from the Irish; and it is probable that the Isle of Man had inhabitants from Ire-

<sup>w</sup> See Stewart's *Gælic Grammar*, 2nd edit., p. 155.

land long before the emigration of the Scots from Ireland to the coast of Argyle. Its words are principally obscured by being written as they are pronounced, without preserving the radical letters, as in the Irish. It also exhibits extraordinary corruptions, and approximations to the Welsh, of which the following are the most remarkable :

1. The nominative plural ends in *n*, as in the Erse and Welsh.

2. A final vowel is lost, as “ O Hiarn,” for O  $\Theta\eta\gamma\epsilon\alpha\rho\eta\alpha$ , O Lord! *dooy*s, for  $\delta\alpha\mu\text{-}\rho\alpha$ , to me, &c.

3. *t* is added to progressive active nouns derived from verbs, as *choyrt*, for  $\kappa\upsilon\rho$ , putting. [This final *t* is also used in some words in Irish, as  $\rho\epsilon\iota\kappa\rho\iota\tau$ , for  $\rho\epsilon\iota\kappa\rho\iota\mu$ .—See p. 200.]

4. *d* is often put for  $\zeta$ , as *dy brag*h, for  $\zeta\theta$   $\beta\rho\acute{\alpha}\zeta$ .

5. *t* is often written for *c* or  $\zeta$ , as *tustey*, for  $\tau\upsilon\zeta\eta\epsilon$ , the understanding; *festor*, for  $\rho\epsilon\rho\kappa\upsilon\rho$ , the evening, &c.

6. The final *a*, or *e*, of the passive participle is always dropped, as *soillsit*, *foluit*, for  $\rho\theta\iota\lambda\eta\gamma\acute{\epsilon}\epsilon$ ,  $\rho\theta\lambda\upsilon\gamma\acute{\epsilon}\epsilon$ , illumined, concealed.

There are also many peculiarities of idiom, too numerous to be even glanced at here; and some particles of constant occurrence are so strangely, though analogically different from the Irish, that an Irish scholar would find it difficult to understand a Manx book, without studying the language as a distinct dialect<sup>x</sup>.

#### OF THE WELSH.

It may not be out of place here to make a few observations upon the analogies between the Cymric or Welsh and Scotie or Gælic dialects, they being considered by some as

<sup>x</sup> The reader is referred to observations on this subject by Richard Mac Elligott, in the Transactions of the Gælic Society of Dublin, where he gives

specimens of this dialect from the Manx Book of Common Prayer, London, 1767, with suggestions for restoring the pure original orthography.

cognate, and by others, as belonging to a totally different family of language. That they are very remotely related is quite evident from the fact, that the Gælic dialects of Ireland and Scotland, which separated from each other about the year of Christ 504, may be said to be still the same language: but that the Irish and Welsh were, at a still more remote period, the same language, will appear to any sober-minded philologer, on comparing the great number of words which are identical, or different only in analogical dialectic peculiarities in both languages, the almost perfect agreement of their mode of forming grammatical inflections, and even of their idioms, which are considered the soul of language. The number of words, not derived from the Latin, or Danes, in which they agree, having been already sufficiently shewn by Lhwyd and others, it will, therefore, be enough to point out here how far they agree in grammatical inflections; for when this agreement is duly considered, it will, no doubt, impress the conviction, that nothing but relationship of people, and identity of dialect, could have caused it, be the period of separation ever so remote.

To a casual observer, the difference between the grammatical inflections of both languages will appear to be very great, because the Welsh have adopted more of the letters of the Roman alphabet, by means of which, and of certain other combinations of their own invention, they write their words, throughout all the grammatical inflections, exactly as they are pronounced, without any regard to the preservation of the radical letters of the word; whereas the Irish, who have not adopted all the Roman letters, always write their words with the initial letters of the roots, and give notice of the grammatical influences, either by prefixing an adventitious consonant, or placing a mark of aspiration over or after the radical consonants. To make this intelligible, let us take a word common to both languages, and place it under a grammatical

influence, in which both agree : thus, *bean*, a woman ; Welsh, *benyn*. Now if we place the possessive pronoun *dy*, thy, Welsh, *dy*, before this word, the radical letter *b* suffers what the Irish call aspiration, and they write *dy bean*. But the Welsh, who do not observe the same orthography, although the change of pronunciation is nearly the same, write *dy venyn*. In this particular both languages, *considered orally*, are the same, the difference existing merely in the system of writing. This being understood, let us next ascertain how far the initial changes by aspiration and eclipsis actually agree in both languages.

*In Welsh*, the initial consonants of feminine nouns are aspirated (or, as the Welsh grammarians term it, *become light*) after the articles.

*In Irish*, feminine nouns are always aspirated in the nominative singular after the article, as *an bean*, the woman ; pronounced *an ven*, or *in van*.

*In Welsh*, after the possessive pronouns *dy*, thy, *ei*, his, aspiration takes place, as *dy venyn*, thy wife ; *ei venyn*, his wife. In Irish, aspiration takes place after *mo*, my ; *do*, thy ; and *a*, his ; as *mo bean*, my wife (pronounced *mo ven*) ; *dy bean*, thy wife ; *a bean*, his wife. It should be also remarked, as a striking point of agreement, that *ei*, in Welsh, and *a*, in Irish, mean *his*, or *her's* ; and that when used to denote *her's*, they do not cause aspiration in either language : as, Welsh, *ei benyn*, her woman ; Irish, *a bean*. This point of agreement is so remarkable, that nothing but actual relationship of people and dialect could have originated it.

*In Welsh*, the initial consonants of adjectives are aspirated, or (as their grammarians phrase it) become light, when their substantives are feminine, as *benyn vaur*, a big woman. In

† See *Syntax*, Rule xxv. p. 374.

Irish the same takes place in the nominative singular, as *bean mór*; pronounced *ben vore*.

In Welsh, certain prefixed particles cause aspiration, as *rhy vyçan*, very little; *ni çarav*, I do not love. In Irish the same prevails as a general principle of the language, as *po beaç*, very little (*ro veg*); *ní çaraim*, I do not love (*ni çaraim*)<sup>z</sup>.

In Welsh, initial consonants are aspirated (made light) after all prepositions, except two. In Irish, many of the principal prepositions cause aspiration<sup>a</sup>.

The system of eclipsis and aspiration somewhat differs, the Welsh having more forms; however, the agreement is so close, that nothing but original relationship could have caused it. The following table will shew this agreement.

	<i>b</i>	becomes <i>m</i> in Irish and Welsh by eclipsis, and <i>v</i> by aspiration.
<i>c</i>	„	<i>g</i> in Irish, and <i>g</i> and <i>ngh</i> in Welsh, by eclipsis, and <i>ch</i> by aspiration, in both languages.
<i>d</i>	„	<i>n</i> in Irish and Welsh by eclipsis, and by aspiration <i>ð</i> or <i>y</i> in Irish, and <i>dh</i> (pronounced like the Saxon <i>þ</i> ) in Welsh.
<i>f</i>	„	<i>v</i> in Irish by eclipsis, but wanting in Welsh.
<i>g</i>	„	<i>ng</i> in Irish and Welsh, by eclipsis, and <i>y</i> by aspiration in Irish; but the true aspirate is wanting in Welsh.
<i>p</i>	„	<i>b</i> in Irish, and <i>b</i> and <i>mh</i> in Welsh by eclipsis, and <i>ph</i> by aspiration in both languages.
<i>t</i>	„	<i>d</i> in Irish, and <i>d</i> and <i>nh</i> in Welsh, by eclipsis, and <i>th</i> in Welsh, and <i>h</i> in Irish, by aspiration.
<i>s</i>	„	<i>t</i> in Irish, by eclipsis, and <i>h</i> by aspiration; but both are wanting in the Welsh <sup>b</sup> .

<sup>z</sup> See *Composition*, p. 336, and *Syntax*, Rule xxxix. p. 388.

<sup>a</sup> See *Syntax*, Rule xliv. page 392.

<sup>b</sup> See Prichard's "Eastern Origin of the Celtic Nations," pp. 30, 31.

Let us next see the analogy between the two languages in terminational inflections. In these we find an equally close agreement, as will appear from the following instances.

1. The formation of the plural by attenuation, as Welsh, *bard*, a poet; plural, *beird*: Irish, *bápo*; plural, *báipo*. Welsh, *brán*, a crow; plural, *brain*: Irish, *bpan*; plural, *bpan*. Welsh, *gúr*, a man; plural, *gúyr*: Irish, *ḡcap*; plural, *ḡp*.

2. The formation of the plural by adding a vowel, as Welsh, *pínau*; Irish, *cinou*, heads<sup>c</sup>.

3. The ordinals are formed in Welsh by the addition of *ed*, as *saip*, seven; *seipved*, seventh. The ordinals in Irish are expressed by *mað*, *vadh*, as *ḡacét*, seven; *ḡacétmað*, seventh, pronounced *sechtvadh*.

4. The terminations *n* and *g* are diminutive in Welsh, as *dynyn*, a manikin; *oenig*, a lambkin. They have the same import in Irish, as *duinín*, a little man; *uaineog* (more usually *uainín*), a lambkin; *cuiteóg*, a little fly.

5. As expressive of an agent, the termination *r* is common to both languages, as, Welsh, *morúr*, a seaman; Irish (*muir-ḡcap*, seaman), *muilneoir*, a miller.

6. The termination *og* in Welsh adjectives is generally *é* in Irish, as *Duw trugarog*, a merciful God; Irish, *Ḍia tró-caipeac*.

7. The termination *vaúr* is used in Welsh adjectives to denote abounding, and *mac*, in Irish, as *guerpvaúr*, costly; Irish, *líonmac*, abounding; *ḡionmac*, abounding in wine.

8. The present participle in Welsh ends in *d*; in Irish, the progressive active noun, which stands for the present participle, generally ends in *ó*.

9. In what the Welsh grammarians call the first form of the verb, the third person singular is merely the verbal root,

<sup>c</sup> See Chap. II. p. 83.



as *carav*, *ceri*, *cár*, from *caru*, to love. In Irish, the form of the verb in the past tense for the third person singular is the simple root of the verb.

10. In Welsh, the third person plural ends in *ant*, *ent*, *ynt*. In Irish, in *aid*, *id*, *aidar*. In this particular the Welsh is more like the Latin.

11. In Welsh, the first person of the preter tense ends in *is*, or *ais*. In Irish, in *ar* (anciently *ar*), as in the following example of *caru*, to love.

SINGULAR.		PLURAL.	
WELSH.	IRISH.	WELSH.	IRISH.
1. <i>cerais</i> ,	<i>carar</i> .	1. <i>carasom</i> ,	<i>carrom</i> , or <i>caramar</i> .
2. <i>ceraiſt</i> ,	<i>carair</i> .	2. <i>carasoch</i> ,	<i>car riB</i> , or <i>carabair</i> .
3. <i>carodh</i> ,	<i>car</i> .	3. <i>carasant</i> ,	<i>carraz</i> , or <i>caradar</i> .

12. The passive voice is expressed in both languages by endings almost identical; thus:

WELSH.	IRISH.
<i>carier</i> ,	<i>caréar</i> , <i>amatur</i> .
<i>carid</i> ,	<i>carad</i> , <i>amabatur</i> .
<i>carir</i> ,	<i>carfar</i> , or <i>carfairdeir</i> , <i>amabitur</i> .

The Welsh has a greater variety of distinct terminations to express the persons than the Irish, but the Irish is far more distinct in the future tense, and in having a present and consuetudinal tense in the active voice, which the Welsh wants altogether.

The reader is referred to Dr. Prichard's valuable work, entitled "Eastern Origin of the Celtic Nations," for the theory of the personal terminations of verbs, where he shews that the personal endings of the verbs in the Welsh language are abbreviated forms of the personal pronouns.

Whether this agreement of the two languages is owing to identity of race, or to an amalgamation of both nations in the

third and fourth centuries, is a question not easily determined; but the probability is, that it is attributable to both. We are informed by Cormac Mac Cullenan, Bishop of Cashel, and King of Munster, in the ninth century, that Crimhthann Mor Mac Fidhaigh, Monarch of Ireland (of the Munster or Heberian line), subdued the Britons, and established Irish colonies, and erected royal forts, at Glastonbury and in Cornwall, and throughout the country; and that the Irish retained this power for a long time after the arrival of St. Patrick. It is not impossible, therefore, that it was at this period the Irish built the forts which the Welsh call *Ceitir Guidelod*, or forts of the Gaels, or Irish. Mr. Lhuyd says: "There are none of the Irish themselves, that I know of, amongst all the writings they have published about the origin and history of their nation, that maintained they were possessed of England and Wales; and yet whoever takes notice of a great many of the names of rivers and mountains throughout the kingdom, will find no reason to doubt but the Irish must have been the inhabitants, when those names were imposed upon them<sup>d</sup>."

It is not true, however, that no Irish writers attribute to their ancestors the conquest of Britain, though I believe the notice of it had not been published in Lhuyd's time. It is stated as follows in Cormac's Glossary, *voce Mogh Eime*:—

"At the time that the sway of the Gaels was great over the Britons, they divided Albion<sup>e</sup> between them in holdings, and each knew the habitation of his friends; and the Gaels did not carry on less agriculture on the east side of the sea than at home in Scotica [Scotia], and they erected habita-

<sup>d</sup> See *Archæologia Br.*, p. 7.

<sup>e</sup> *Albion*.—This was originally the name of all the island of

Great Britain.—See Ussher, *Primordia*, and the Irish translation of Nennius.

tions and regal forts there; *inde dicitur* DINN TRADUI, i. e. the triple-fossed fort of Crimthann Mor Mac Fidhaigh, King of Erin, Alba, and as far as the Iccian sea; *et inde est* Glas-timber na n-Gaedhal [Glastonbury of the Gaels], a large church which is on the brink of the Iccian sea, &c. And it was at the time of this division also, that Dinn Map Le-thain, in British Cornwall, received its name, i. e. Dun mic Leathain, for *Map* in the British is the same as *mac*. And they continued in this power for a long time after the arrival of St. Patrick. It was at this time Coirpre Muse was dwelling in the east [of the Channel], with his family and friends, &c.<sup>f</sup>

J. O'D.

It is right to say a few words here respecting certain manuscript authorities frequently referred to, for examples of grammatical forms and inflexions, in the following work.

1. The copy of Keating's History of Ireland, of which very great use has been made, and which is always quoted by its pages, is a manuscript in the Library of Trinity College, Dublin (H. 5. 26). It was purchased in London, for the College, a few years ago, by Dr. Todd, and proves to be the most accurate and valuable copy of Keating's work which is known to the Author. It is in the handwriting of John, son of Torna O'Mulconry, of the Ardchoill family, in the county of Clare, a most excellent Irish scholar, and a contemporary of Keating.

2. The medical manuscript, by John O'Callannan, who was Mac Carthy Reagh's physician, sometimes quoted in the following pages, was the property of the Author, but is now by

<sup>f</sup> For the original of this passage, see Battle of Magh Rath, published by the Irish Archæo-logical Society, note G, pp. 339, 340.

him deposited in the Library of Trinity College (H. 5. 27). It is a mere fragment, chiefly valuable for the age of its author, who translated it from Latin into Irish, at Kilbritton, in the year 1414, when Donnell Reagh Mac Carthy Cairbreach was on his death-bed.

3. The Irish manuscript transcribed in Ulster, in 1679, quoted as authority for the Ulster dialect of that period, and the extracts from the Book of Fermoy, the original of which is not now in Dublin<sup>g</sup>, were also the property of the Author, and are deposited in the Library of Trinity College (H. 5. 28). The latter of these manuscripts is in the handwriting of old Mr. Casey, formerly of Myler's Alley, Dublin, and was purchased for the Author by his friend, Myles John O'Reilly, Esq., of the Heath House, in the Queen's County, at the sale of the manuscripts of the late Edward O'Reilly, author of the Irish Dictionary. An account of the transcriber, Mr. Casey, will be found in Whitelaw and Walsh's History of Dublin.

<sup>g</sup> The Book of Fermoy was in the possession of the Chevalier O'Gorman, at the close of the last century ; it is not known to

the Author into whose hands it has fallen, or whether it is still in existence.



ANCIENT IRISH ALPHABETS

N<sup>o</sup> 1. From the Book of Kells.  
 ( 6<sup>th</sup> Century )

A̅ a̅ b̅ c̅ d̅ e̅ f̅ g̅  
 h̅ i̅ l̅ m̅ n̅ u̅ o̅ p̅ q̅  
 r̅ s̅ t̅ u̅ x̅ s̅ z̅

N<sup>o</sup> 2. From the Book of Durrow, Autograph of S<sup>t</sup> Columba.  
 ( 6<sup>th</sup> Century )

a̅ b̅ c̅ d̅ d̅ e̅ e̅ f̅ g̅ h̅  
 i̅ l̅ m̅ n̅ o̅ p̅ q̅ u̅ r̅ s̅ r̅  
 t̅ u̅ x̅ y̅ z̅

N<sup>o</sup> 3. From the Autograph Gospels of S<sup>t</sup> Moling.  
 ( 7<sup>th</sup> Century )

a̅ b̅ c̅ d̅ d̅ e̅ f̅ g̅ h̅ i̅ l̅ m̅ n̅ o̅ p̅ q̅  
 r̅ s̅ t̅ u̅ x̅ y̅

N<sup>o</sup> 4. From the Liber Hymnorum.  
 ( 9 or 10<sup>th</sup> Century )

a̅ b̅ c̅ d̅ e̅ f̅ g̅ h̅ i̅ k̅ l̅ m̅ n̅  
 o̅ p̅ q̅ r̅ s̅ t̅ u̅ x̅ s̅ z̅

ANCIENT IRISH ALPHABETS

From the Liber Hymnorum. — 2<sup>d</sup> Character.

λ α β γ δ ε ρ ζ η ι λ μ ν ο ρ  
 ϑ ϑ μ ρ τ υ λ

From the Same. — 3<sup>d</sup> Character.

α β γ δ ε ρ ζ η ι λ μ ν ο ρ ϑ μ ρ  
 τ υ ρ ϑ ζ

N<sup>o</sup> 5. From the Leabhar na h Fhuidhre.

[ 12<sup>th</sup> Century ]

α β γ δ ε ρ ζ η ι λ μ ν ο ρ  
 ϑ μ ρ τ ϑ γ

N<sup>o</sup> 6. From the Charters in the Book of Kells.

[ 14<sup>th</sup> Century ]

α β β γ δ ϑ ε ρ ζ η ι λ μ ν  
 ο ρ μ ρ τ υ

N<sup>o</sup> 7. From the Book of Lismore.

[ 15<sup>th</sup> Century ]

α β γ δ ε ρ ζ η ι λ μ ν ο ρ  
 ϑ μ ρ ρ τ υ ρ α

N<sup>o</sup> 8. From the Autograph Awards of y<sup>e</sup> Four Masters.

[ 17<sup>th</sup> Century ]

α β γ δ ε ρ ζ η ι λ μ ν ο ρ  
 μ ρ τ υ





A GRAMMAR  
OF  
THE IRISH LANGUAGE.

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PART I.  
ORTHOGRAPHY.

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CHAPTER I.

CLASSIFICATION OF LETTERS.

THE modern Irish Alphabet consists of eighteen letters, arranged in the same order as their corresponding letters in the Roman Alphabet. They are as follows:  $\alpha$ , b, c, d, e, f, g, h, i, l, m, n, o, p, r, s, t, u. The various forms of these characters, as found in manuscripts of different ages, have been already shewn in the Introductory Remarks.

Of these letters  $\alpha$ , e, i, o, u are vowels, the rest are consonants.

The vowels are divided into broad and small. The broad vowels are  $\alpha$ , o, u; the small e, i.

The consonants are either mutes or liquids. The mutes are b, c, d, f, g, m, p, t; the liquids l, n, r, s.

They are also divided into labials, palatals, and linguals, from the organs of speech by which they are chiefly pronounced. The labials are b, p, m, p; the palatals, c, ç, and the linguals o, l, n, r, r, τ. The letter h is not included in any of these divisions.

Philosophical writers on comparative Etymology have divided the consonants of the Celtic dialects generally into surds and sonants, and subdivided them into gutturals, palatines, linguals, dentals, labials, semivowels, and sibilants; but although these distinctions have been found useful in comparative Etymology, it is not necessary to introduce them into a practical grammar. For a curious classification of the consonants of the Celtic dialects see *Prichard's Eastern Origin of the Celtic Nations*, p. 129.

The author several years since made a classification of the Irish consonants, according to Dr. Darwin's system of articulate sounds, as explained in his work called the *Temple of Nature*, and drew up orthographical rules according to such a classification, but he has since been induced to reject these rules, in consequence of the novelty of the terms, and to adopt the divisions which are in common use. According to Dr. Darwin's system the Irish consonants would be divided thus: c, p, τ are *mutés*, properly so called, as being perceptible stops of the vocal sound; b, o, ç, *orisonants*, because they are preceded by a slight vocal sound formed in the mouth; m, n, *narisonant semivowels*; f, p, h, *sibilants*; and l, r, *orisonant liquids*. The aspirated consonants would be thus classified: b̄, ò, ç̄, *sonisibilants*; c̄, p̄, r̄, τ̄, *simple sibilants*; and m̄ a *norisonant semivowel*.

Although this classification has not been adopted by any of the subsequent writers on the philosophy of articulate sounds, it is decidedly the most correct.

It should be here remarked, that in ancient Irish MSS. consonants of the same organ, particularly b and p, c and ç, o and τ, are very frequently substituted for each other, and that where the ancients usually wrote p, c, τ, the moderns write b, ç, o.

o for τ, as oap for τap, over, across.

τ for σ, as *coσlaσ* for *coσlaσ*, sleep, MS. Trin. Coll. Dubl. (H. 3. 18.), p. 42; *έτασ* for *έσασασ*, *Cormac's Gloss.*, voce ορε τρειη.

b for f, as *beoil* for *feoil*, flesh, *Cor. Gloss.*, voce *Μοξ έιμε*.

c for g, as *caσ*, every, for *gaσ*; *cloiceno* for *cloigeann*, the skull, *Cor. Gloss.*, voce *Μοξ έιμε*.

b for m, as *noib* for *naoim*, saints, *Ibid.*, voce *Νοιρ*; *abám* for *amám*, alone; *ap na barac* for *ap na mapac*, on the morrow, *Vit. Moling*.

m for b, as *a lenm*, her child, for *a leanb*, *Vit. Moling*.

p for b, as *mappat caσ a céile*, for *mapbaio caσ a céile*, *Vit. Moling*; *soip* for *soib*, to them, *Annals of Ulster*.

p for b, as *Alpu* for *Alba*, Scotland, *Cor. Gloss.* (in v. *Coipe bpecam*); *Coipppri* for *Caipbpe*, a man's name, *Ibid.* (in v. *Μοξ έιμε*); *cappac* for *capbaσ*, a chariot, *Ibid.* (in v. *Ορε τρειη*).

Nine of these consonants, namely, b, c, σ, f, g, m, p, r, τ, are called *aspirates*, because in certain situations their primary or natural sounds are changed into aspirated sounds, as b, into b, i. e. the sound *b* into the sound *v*, &c., as will be presently shewn.

Every consonant, whether in its primary or aspirated state, has a broad or a slender sound, according to the nature of the vowel which it precedes or follows. When it precedes or follows a broad vowel it has always a certain fixed broad sound, and when it precedes or follows a slender vowel it has a fixed small or slender sound, which will presently be described. This influence of the vowels over the consonants, which exists to some extent in every language, has given rise to a general rule or canon of orthography which distinguishes the Irish from all the European languages, namely, that every consonant, or combination of consonants, must always stand between two broad vowels or two slender vowels, as *briurim*, I break; *molait*, they praise;

corpōrōa, corporeal; not bṛīraio, molio, corperōa, or bṛioṛio, moleo, corporōe.

O'Molloy, in his *Grammatica Latino-Hibernica*, published at Rome in 1677, explains this great canon of Irish orthography as follows, pp. 50, 51: "Rursus obserua in oculis polisyllabis quibuscumque saltem ordinariè seruari debere regulam Hibernis tritam tùm in scriptura, tùm in sono, quæ dicitur caol le caol, leathan le leathan, latinè *subtilis cum subtili, et larga cum larga*. Hoc est dicere, si posterioris syllabæ prima vocalis fuerit subtilis, similiter prioris seu antecedentis syllabæ ultima vocalis debet esse subtilis; pariformiter si larga, larga; aliàs vitium erit tùm in enunciatione, tùm in orthographia: non tamen requiritur quod utraque vocalis semper; sit eiusdem speciei, vel numeri, tametsi multoties contingat quòd sint, sed sufficit quòd ambæ sint largæ, vel ambæ subtiles. Dixi ordinariè, nam exceptio datur de quibusdam paucissimis, vt ma, map, &c., latinè, *quam in quo, &c.*"

Professor Latham, in his chapter on Euphony, and the permutation and the transition of letters, notices this rule as a remarkable one in the Irish. His words are: "The Irish Gaelic, above most other languages, illustrates a Euphonic principle that modifies the Vowels of a word. The Vowels *a, o, u*, as seen in § 71, are Full, whilst *i, e, y* are Small. Now, if to a syllable containing a Small Vowel, as *bwil*, there be added a syllable containing a Broad one, as *am*, a change takes place. Either the first syllable is accommodated to the second, or the second to the first; so that the Vowels respectively contained in them are either both Full or both Small. Hence arises, in respect to the word quoted, either the form *bwalam*, or else the form *bwiilm*."—*The English Language*, p. 122.

This rule, which has been so scrupulously adhered to by modern Irish writers, has been condemned as cumbrous by Vallancey, Stewart, Haliday, Mac Elligott, and others, and it is certain that it is not always strictly adhered to in the ancient Irish manuscripts; but the principle on which it is founded is observable in the oldest fragments of Irish composition remaining to us, as will appear from the specimens given in the Appendix to this work.

## CHAPTER II.

## OF THE VOWELS.

SECTION I.—*Of the Sounds of the Simple Vowels.*

ALL the vowels are sometimes long, and sometimes short or obscure. In the southern half of Ireland they have medial or diphthongal sounds between long and short, which have not been hitherto noticed, or at least, not sufficiently explained by Irish grammarians. These diphthongal sounds, not being strictly analogical, shall not be introduced into the text of this Grammar, with the exception of a few of the most prominent of them, lest they should perplex the learner; but they shall be carefully described in the notes, in order to preserve the Munster pronunciation of the language.

A long vowel is generally marked by an acute accent, thus : *bár*, death; *mín*, smooth. In the absence of this accent, it is understood that the vowel is short, as *baɾ*, the palm of the hand; *min*, meal.

In words of two or more syllables the accent is generally on the first syllable, or root of the word, whether it be long or short, as *plánuig̃te*, saved; *corp̃p̃õra*, corporeal.—See the Prosody, Chap. I., Sect. 1.

There are no quiescent final vowels in this language, as in the English or French; for although the final *e* in the words *buid̃e*, yellow, *cp̃oĩde*, a heart, and such

like, as pronounced at present, is nearly quiescent, and looks as if it were merely intended, like the final *e* in English, to render the preceding vowel long, still we know from the oldest specimens of Irish poetry remaining, that the final *e* in such words was distinctly uttered and accounted a syllable.

The obscure sounds of the vowels prevail after the accented syllables, or when they are final in polysyllables, as *μόρηα*, majestic; *τιγεαρνα*, a lord.

In this situation the vowels have so transient and indistinct a pronunciation that it is difficult to distinguish one broad or slender vowel from another, and hence in ancient manuscripts we find vowels substituted for each other *ad libitum*, as *πλάνουῖε*, saved, is written *πλάνουῖε*, *πλάνουῖε*, and *πλάνουῖε*; where it is to be observed that the long accented *ά* cannot be changed, but the obscure vowels are changed *ad libitum*, because the ear could not possibly distinguish the sound of one from that of the other. Walker, in his observations on the irregular and unaccented sounds of the English vowels, has a remark somewhat similar to this. "If," he says, "the accent be kept strongly on the first syllable of the word *tolerable*, as it always ought to be, we find scarcely any distinguishable difference to the ear, if we substitute *u* or *o* instead of *a*, in the penultimate syllable; thus, *tolerable*, *toleroble*, and *toleruble*, are exactly the same word to the ear, if pronounced without premeditation or transposing the accent for the real purpose of distinction," &c.

However, in writing *πλάνουῖε*, and such other words as present many indistinct vowels, a fixed orthography should be preserved, and the form of the word to be adopted should be decided upon by observing the root and proper grammatical inflections or branches springing from it; thus, from the root *πλάν*, safe, is formed *πλάνουῖα*, salvation, and the *u* in this form should be retained in the passive participle *πλάνουῖε*, and in all other derivatives springing from it, as *πλάνουῖεοιρ*, a saviour; *πλάνουῖεαῖ*, sanative.

Such as wish to become acquainted with the ancient MSS. should be informed that u before p may be written αυρ, ep, or ηρ, as ηρηαιγ̃ε, prayers, which may be written αυρηαιγ̃ε, epηαιγ̃ε, or ηρηιγ̃ε; ηροαμ, a scarcity, αυρηοαμ, epηοαμ, ηροαμ.—See the remarks on the diphthong αυ.

According to a principle of the language no number of vowels meeting in a word forms more than one syllable; and therefore when many vowels come together an adventitious ò or ḡ is often thrown in between them to make a second syllable, and to serve the same purpose as a hyphen or a diæresis; as òο βεόαιò, to the living, may be written òο βεòòαιò; αιερ, the air or sky, may be written αιòέρ<sup>a</sup>; but in ancient manuscripts these adventitious consonants are seldom, if ever, used, and we sometimes find four or five vowels together without any consonant intervening, as αιεοιρ, of the air; αιέυρòα, ταιυιρ, melodious<sup>b</sup>.

In modern Irish orthography no vowels are doubled in the same syllable, like *ee* or *oo* in English; but in the ancient manuscripts all long vowels are found doubled, as òee, gods; λαα, a day; moo, greater, as “òο ράλα λαα νανο μιρι αμ οεαρ, I happened to be one day alone.”—*Battle of Magh Rath*, p. 34. “Μoo α εμεαχ ολοαρ βιè, his bounty is greater than the world.”—*Id.* p. 52. This doubling of the vowels, however, does not in any way affect the pronunciation.

In reading Irish, all consonants, whether primary or aspirated, must be pronounced according to their respective powers, as they shall presently be described, except such as are eclipsed, as pointed out in the table

<sup>a</sup> See the copy of Keating's History of Ireland, by John Mac Torna O'Mulconry, in the Li-

brary of Trinity College, Dublin, p. 127, line 36.

<sup>b</sup> Book of Fermoy.

of eclipsis, and also the aspirated  $\phi$ , which is quiescent in every situation, and the aspirated  $\delta$  and  $\xi$  in the middle of words which are not compounds. It should be also remarked, that the aspirated  $\tau$  is but very faintly pronounced in the end of words, as  $\rho\lambda\alpha\iota\tau$ , a chieftain;  $\beta\rho\epsilon\iota\tau$ , a sentence.

TABLE OF THE SOUNDS OF THE VOWELS.

Α.

1. Α when *long*, sounds like *a* in the English words *call*, *fall*, as  $\lambda\acute{\alpha}\nu$ , full;  $\acute{\alpha}\rho\theta\omicron$ , high.

In Meath and Ulster  $\alpha$  long is pronounced like *a* in the English words *mar*, *father*, as these words are pronounced by Walker, and this is also the prevailing long sound of this vowel throughout the Highlands of Scotland; but it cannot be considered its true original sound. O'Molloy describes the long sound of this vowel as follows:—"Hanc autem A efferes cum Latinis largè, ore scilicet deducto, flatu valentulo, suspensa modicè lingua, et dentibus inuicem non tangentibus, ut  $\alpha\mu\alpha\sigma\acute{\alpha}\nu$ , latine *stultus*."—*Grammatica Latino-Hibernica, Romæ, 1677, p. 8.*

2. Α *short*, like *a* in the English word *fat*, as  $\alpha\lambda\alpha\mu$ , a soul;  $\xi\lambda\alpha\rho$ , green<sup>c</sup>. In the end of a word it is pronounced very obscurely, like *a* in the English word *tolerable*, as  $\epsilon\acute{\epsilon}\alpha\rho\tau\alpha$ , crucified or tormented;  $\theta\acute{\epsilon}\alpha\alpha\tau\alpha$ , done;  $\mu\acute{\omicron}\rho\theta\alpha$ , majestic<sup>d</sup>.

<sup>c</sup> In some of the southern counties  $\alpha$  is pronounced in this situation like *a* in the English word *what*, as  $\tau\alpha\rho\tau$ , thirst;  $\xi\alpha\rho\tau\alpha$ , acute.

<sup>d</sup> As has been already remarked, when  $\alpha$  has this obscure sound, it has been the custom to substi-

tute *o* and *u* for it *ad libitum*, as  $\text{Ulltu}$  for  $\text{Ullta}$ , the Ultonians;  $\theta\acute{\epsilon}\alpha\alpha\tau\omicron$  for  $\theta\epsilon\alpha\alpha\tau\alpha$ , done, but this should not be permitted, as it would prevent the orthography of the language from becoming fixed.



3.  $\text{A}\delta$  and  $\text{a}\zeta$ , when immediately followed by a broad vowel, or by the consonants  $\text{l}$ ,  $\text{m}$ ,  $\text{n}$ ,  $\text{p}$ ,  $\text{c}$ ,  $\zeta$ , are pronounced like the English word *eye*, or the German *ei* in *wein*, as  $\text{a}\delta\alpha\rho\text{c}$ , a horn;  $\text{a}\delta\lambda\alpha\text{c}\alpha\delta$ , burial;  $\text{a}\delta\rho\alpha\delta$ , adoration;  $\text{T}\alpha\delta\zeta$ , a man's name.

This rule holds good throughout the southern half of Ireland, but it must be varied for the pronunciation of the north and west. In Connaught  $\text{a}\delta$  and  $\text{a}\zeta$ , when followed by a vowel, have the sound laid down in the text, but when followed by  $\text{l}$ ,  $\text{m}$ ,  $\text{n}$ ,  $\text{p}$  they are pronounced like  $\alpha$  long (1), as  $\text{a}\delta\rho\alpha\delta$ , adoration;  $\text{a}\delta\lambda\alpha\text{c}\alpha\delta$ , burial;  $\text{a}\delta\text{m}\alpha\delta$ , timber, which words are pronounced as if written  $\acute{\alpha}\rho\alpha\delta$ ,  $\acute{\alpha}\lambda\alpha\text{c}\alpha\delta$ ,  $\acute{\alpha}\text{m}\alpha\delta$ . In the north of Ulster  $\text{a}\delta$  and  $\text{a}\zeta$ , followed by a vowel, or by the consonants  $\text{c}$ ,  $\zeta$ , have a strange sound, not unlike  $\acute{u}\acute{e}\acute{e}\acute{u}$  closely and rapidly pronounced; but in the southern counties of Ulster, and in Meath, they are pronounced somewhat like *ay* in the English word *mayor*, as  $\rho\alpha\delta\alpha\rho\text{c}$ , sight;  $\text{a}\delta\alpha\rho\text{c}$ , a horn;  $\text{T}\alpha\delta\zeta$ , a man's name, which words are pronounced in the north of Ulster nearly as if written  $\rho\alpha\iota\delta\alpha\rho\text{c}$ ,  $\alpha\iota\delta\alpha\rho\text{c}$ ,  $\text{T}\alpha\iota\delta\alpha\zeta$ ; but in the south of Ulster and in Meath, as if written  $\rho\alpha\acute{e}\delta\alpha\rho\text{c}$ ,  $\alpha\acute{e}\delta\alpha\rho\text{c}$ ,  $\text{T}\alpha\acute{e}\delta\alpha\zeta$ . Throughout the Highlands of Scotland this combination is pronounced nearly as in the north of Ulster, and Dr. Stewart says that "the sound has none like it in English." It would be now difficult to strike a medium between those various pronunciations, and point out what was the true original sound of this combination, but it is highly probable that it was originally pronounced  $\acute{\alpha}$  long, as it is in some instances in Connaught at present.

4.  $\text{A}\delta$  in the end of words is pronounced in the south of Ireland like  $\alpha$  in the English word *general*; as  $\text{b}\alpha\lambda\alpha\delta$ , striking;  $\text{d}\acute{e}\alpha\text{n}\alpha\delta$ , doing;  $\zeta\lambda\alpha\text{c}\alpha\delta$ , receiving;  $\rho\epsilon\alpha\text{c}\alpha\delta$ , sin.

This rule holds good in all monosyllabic words throughout Ireland; but in dissyllables and polysyllables  $\text{a}\delta$ , in this situation, is

pronounced like *oo* nasal throughout Connaught and Ulster. This, however, cannot be considered a sound of *αὐ*, but more properly of *αῠ*, which is the dialectic termination of most verbal nouns in Connaught and Ulster. For example, the word *ὑέαναὐ*, doing, is pronounced in Connaught as if it were written *ὑόγναῠ*; but this should not be considered the pronunciation of the form *ὑέαναὐ*, which is peculiar to the south of Ireland, but of *ὑόγναῠ*, which is a form of this verbal noun found in very ancient manuscripts. Some Irish grammarians, who had but a local knowledge of the pronunciation of the language, not considering the dialectical variations of words, have given very odd sounds to some of the vowels and consonants, such as that of *oo* to the *αὐ* in question, and that of *í* to *é*, which leads to much confusion and inaccuracy; for it is in reality making a local peculiarity, or barbarism, the standard of a general principle of the language.

The original pronunciation of *αὐ* and *αῠ* was in all probability like *agh* guttural, which is still partially preserved in the mountainous districts of the counties of Londonderry and Tyrone, as in *ῥεαὐ*, it is; *εῠννεαῠαὐ*, a gathering, &c.

5. *Α*, when coming before the consonant *m*, or the double consonants *ll*, *nn*, *ng*, in monosyllabic words, and before *nc*, *nc* in dissyllables, is pronounced in the southern half of Ireland like the German *au*, or nearly like *ow*, in the English word *how*, as *am*, time; *ball*, a member; *pann*, weak; *manḡ*, a bag; *nean-toḡ*, nettles; *ῥῥεαν-cán*, a tune. But in the province of Ulster the *α* has its regular analogical short sound (2) in these situations<sup>c</sup>.

6. *Α* before *b* is pronounced in the southern half

<sup>c</sup> See the Prosody. In some parts of Connaught *α* before *ll*, *m*, and *nn*, has its natural long sound; as *am*, time, pronounced *ám*; *ball*, a blind man, pronounced *óáll*; but this sound is

unknown in Ulster and in the southern half of Ireland, and not general even in Connaught; it must therefore be regarded as a local peculiarity.

of Ireland like *ou* in the English word *ounce*, as *abamn*, a river; *ταβαιρτ*, giving; *labairτ*, speaking.

In the County of Kerry *α*, in this situation, has the regular diphthongal sound of *α* (5). But in Ulster it has the sound of *o* long, as *abamn*, a river; *gabal*, a fork; *gaba*, a smith; *gabap*, a goat, pronounced in Ulster at present as if written *óbamn*, *góbál*, *góba*, *góbap*.

E.

1. *E long* sounds like the Greek *ἦτα*, or like *e* long in the French, and all languages except the English, as *ré*, time; *ré*, six; *mé*, I.

In English *e long* has evidently lost its original sound, it being now pronounced *ee*, like *i* long in all ancient, and most modern languages; but *e short* still retains its original sound, as in other languages. *E* still keeps its ancient long sound in a few words, as *where*, *there*, *ere*, &c., in which words it exactly corresponds with *e* long in Irish. O'Molloy, in pointing out the primitive character of the pronunciation of the Irish vowels and diphthongs, thus exclaims: "Sistunt ergo Patrum, veterumque vestigijs, nec cum nouatoribus in vicinio mutant religionem Hiberni."—*Grammatica Latino-Hibernica*, p. 46.

2. *E short* is pronounced like *e* in the English word *met*, as *duime*, a man; *buile*, madness.

In the modern Irish orthography the vowel *e* never appears alone in the body of a word or syllable, but is always accompanied by other vowels; but in the ancient Irish manuscripts it is often written singly, as *fép*, grass; *fer*, a man; *ben*, a woman, for the modern *féap*, *feap*, *bean*; also *ppépe*, of the firmament, for the modern *ppéipe*.—See notes under the diphthongs *ea* and *ei*. In the ancient manuscripts *iu* is frequently used for the final *e* short of the moderns, as "moo ocuy aipouu olouap cec fer," for the modern "mó aguy áipoe iná gac feap."—*Battle of Magh Rath*, p. 64. "A n-sul uair-riu" for "a n-sul uair-pe."—*Id.*, p. 68. "Eriu" for "Eipe."—*Id.*, p. 110.

## 1.

1. *l* long sounds like *i* long in all the ancient and modern languages, except the English, and like the usual long sound of the English *e*, or *ee*, as laid down by Walker, as *mín*, smooth or fine ; *rí*, a king<sup>d</sup>.

2. *l* short, like *i* in the English word *mill*, as *míl*, honey ; *mín*, meal ; *bíle*, an old tree.

Before *ll* and *lp* the short *l* of the other provinces is pronounced like *ei*, very slender, in the south-east of Ireland, but in the south-west like *í* long, as *mílpe*, sweeter ; *míll*, spoil ; *ríll*, return ; *cíll*, a church. Neither of these sounds, however, can be considered analogical, though the former seems of considerable antiquity in the south of Ireland, and was highly prized by the poets for the sonorous jingles which it produced in their rhymes. It is made up of *ě-ēē*, not of *ǎ-ēē*, like the English *i* long.

## O.

1. *O* long, like *o* in the English word *more*, as *móp*, great ; *óip*, gold.

Throughout Meath, and the adjoining counties of Ulster, *o* long is pronounced like *a* in *hall*, as *ól*, drink, pronounced *all* ; *o* short exactly corresponds with it, and is pronounced like *o* in the English *lot*, *sot* ; but this must be regarded a great corruption.

2. *O* short, always like *o* in the English words *mother*, *brother*, *other*, as *copp*, a body ; *olc*, evil<sup>e</sup>.

<sup>d</sup> The general long sound of *i* in English is not that of a simple vowel, but that of a perfect diphthong ; but in some few words it has the pure sound of a simple vowel, as in *machine*, &c.

<sup>e</sup> This is the natural short

sound of the vowel *o*, as has been stated by all scientific writers on organic sounds. The general short sound of *o* in English is the natural short sound of a long and broad, as in *hall*, *all*, &c.

In monosyllables closed by the consonants *ll*, *m*, *nn*, and in disyllables, when it is followed by *gh*, or *ó*, the vowel *o* is pronounced in the southern half of Ireland like *ou* in the English word *ounce*, as *poll*, a hole; *cpom*, stooped; *lom*, bare; *ronn*, desire; *toḡa*, selection; *poḡa*, choice. These sounds were highly prized by the southern poets for their musical tone, although the inhabitants of the north and west of Ireland considered them unnatural and barbaric. They are well exemplified in the following rhymes:

“Τά τορann τονn α’ βοḡραó Hawk εοιρ  
Α’r é ḡan ím, ḡan meaoḡ, ḡan blácaig.”

*William English.*

“Θα íaol a com, a epaoḡ-foite epom  
Αḡ teaát ḡo bonn léi na ppeaáaib.”

*John Claragh Mac Donnell.*

“Θαé an loca a’r ḡorm na o-tonn  
Αḡ teaát ḡo tolḡac, topannaac, epom.”

*Brian Merriman.*

In Ulster, Connaught, and Meath *o*, in these situations, has its short sound, except before *ó* and *gh*, where it is made long, as *foḡlam*, learning.

It may be remarked here, once for all, that the principal difference between the Munster and the other dialects of the Irish language consists in the diphthongal sounds of the vowels here pointed out. The Ulster and Connaught pronunciation is generally, and particularly in this instance, more analogical and correct, but the Munster dialect is more sonorous and musical. The natives of the different provinces, however, are much divided in their opinions of the different modes of pronunciation, each claiming his own to be the most mellifluous and the purest.—See *Preface*.

## U.

1. *U long*, like *u* in *rule*<sup>f</sup>, as *úp*, fresh; *cúl*, the back.

<sup>f</sup> The usual sound of *u* in English is not that of a simple vowel, as it begins with the consonantal sound of *y*.

2. U *short*, like *u* in *full, bull*, as  $u\acute{\sigma}\tau$ , the breast ;  $u\eta\eta\alpha$ , a prop.

This is the natural short sound of *u*, and it will be necessary for the English scholar to remember here that the general short sound of *u* in English, as heard in *tub, current*, is really that of *o* short. In the ancient Irish manuscripts  $au$  is often written for the simple *u* of the moderns, as  $au\eta\eta\alpha$  for  $u\eta\eta\alpha$ , a jamb or prop ;  $au\acute{\sigma}\acute{\sigma}\tau$  for  $\acute{u}\acute{\sigma}\acute{\sigma}\tau$ , a will or testament ;  $au\eta\sigma\alpha m$  for  $u\eta\sigma\alpha m$ , a portico.

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SECTION 2.—*Of the Sounds of the Diphthongs.*

There are thirteen diphthongs in the modern Irish language,  $\alpha\epsilon$ ,  $\alpha\iota$ ,  $\alpha\omicron$  ;  $\epsilon\alpha$ ,  $\epsilon\iota$ ,  $\epsilon\omicron$ ,  $\epsilon u$  ;  $\iota\alpha$ ,  $\iota\omicron$ ,  $\iota u$  ;  $\omicron\iota$  ;  $u\alpha$ ,  $u\iota$ . Of these  $\alpha\epsilon$ ,  $\alpha\omicron$ ,  $\epsilon u$ ,  $\iota\alpha$ ,  $u\alpha$ , and most generally,  $\epsilon\omicron$  are long : the others are sometimes long and sometimes short. Their sounds will be more particularly described in the following Table :

TABLE OF THE SOUNDS OF THE DIPHTHONGS.

$\alpha\epsilon$ .

$\alpha\epsilon$  is always long, and sounds like *ae* in Latin, as pronounced by the continental nations, and like *ay* in the English word *mayor*, as  $\alpha\epsilon\eta$ , the air, the sky ;  $\lambda\alpha\epsilon$ , of a day ;  $\mu\alpha\epsilon$ , the moon.

This diphthong is very seldom used in modern Irish orthography, and Dr. Stewart, who had no ancient manuscript authorities to refer to, seems to doubt (Grammar, p. 5) that it properly belongs to the Gaelic at all ; but he is clearly in error, as it is generally used in the most ancient Irish manuscripts for the modern  $\alpha\omicron$  (which see). O'Molloy, in 1677, describes its sound as follows :

“Secunda biuocalis æ effertur sicut à priscis olim Latinis, in *Musæ, sæpè*, et similibus, largius nempè quàm si scriberentur cum *e* simplici, vt æl, latinè *calx*.”—*Grammatica Latino-Hibernica*, pp. 48, 49.

### αι.

1. αι, with the accent on α, sounds like α long and very short, as ραίλ, a shadow; κάιν, a tribute.

The sound of this diphthong is varied in the provinces, accordingly as they pronounce the long á broad or slender.

2. αι short, like *a* in *art*, *ai* in *plaid*, or *ai* in the French word *travailler*, as baile, a town; cailleac, a hag.

This is the ancient and most analogical sound of this diphthong when short, and it now prevails throughout the southern half of Ireland; yet in Ulster it is invariably pronounced like *e* short, as αιleach, the name of a place; αιπλινγ, a dream, pronounced *ëllagh*, *eshling*. The Rev. Paul O'Brien, who was a native of Meath, and had no general knowledge of the provincial variations of pronunciation, marks αι short as pronounced like *i* in the English word *king*, as αιγγελ, an angel; and it is true that it has this sound in some parts of Meath, but it should be regarded as a very corrupt sound of this diphthong, which is confined to a narrow district. Throughout Leath Mhougha, or the southern half of Ireland, this diphthong, when it comes before ll, m, nn, ó, ǵ, is pronounced *ǎēē*, but somewhat broader than the English *i* long, as αιλλ, a cliff; αιππρη, time; ραιòτ, a knot; ραιǵοεαν, a virgin; ταιòβρε, pride, ostentation; ραιòβρεαρ, wealth. The Munster poets of the last century delighted in jingles formed by this sound, as

“O ταιòβριǵ mé an ραιòβρεαρ βα ǵρειòνιǵε le ρεάκαν.”

*Donnell Mac Kenedy O'Brien.*

In Connaught, Ulster, and Meath, this diphthong is short in these situations, except before ó and ǵ, when it sounds in Connaught as in Munster, but in Ulster and Meath like *ai* in the

English word *main*. It should be also observed here that the word  $\rho\alpha\alpha\delta\omicron\mu$ , a knot, which is properly pronounced *snime* in many parts of Munster, is also pronounced in the south of Leinster, and several parts of Munster also, as if written  $\rho\alpha\alpha\omicron\mu$ .

In the preposition  $\alpha\mu$ , upon, and a few other words, this diphthong is pronounced like *e* in *err*, but the antiquity of this pronunciation is doubtful, as that preposition, in its simple form, is almost invariably written  $\alpha\mu$  or  $\rho\alpha\mu$  in ancient manuscripts.

### AO.

AO is pronounced in the south of Ireland like *ay* in the English word *mayor*, but in Connaught, somewhat like *uee* in the English word *queen*, as  $\mu\alpha\alpha\mu$ , a steward;  $\tau\alpha\alpha\mu$ , dear.

This diphthong is used in all printed Irish books, and is found in manuscripts of some antiquity, say four centuries; but it never appears in the ancient Irish sepulchral inscriptions, nor in the earlier Irish manuscripts, as the Book of Armagh, the Liber Hymnorum, Leabhar na h-Uidhri, the Book of Leinster, &c., but instead of it *ae* or *oe* are always used; for which reason there can be little doubt that it was anciently pronounced as *ae* was among the ancient Latins. It still retains this ancient sound all over the southern half of Ireland. In Connaught it is pronounced somewhat like *ea* in the English word *steal*, but broader, and with something of a diphthongal sound, not unlike *uee* in *queen*. In Ulster and Meath it has a very odd sound, which may be represented by  $\ddot{u}\ddot{e}\ddot{u}$ , closely and rapidly pronounced<sup>§</sup>.

This diphthong was evidently introduced into Irish orthography to facilitate the adherence to the rule of *Broad with a Broad*, &c.,

§ O'Molloy described the sound of this diphthong as follows, in 1677, but it is not easy to perceive which of the sounds here laid down he intends: "AO effertur lato mollique sono, ore

videlicet modicè aperto, pugnanate parce halitu cum superiori palato, reliquis omninò immotis, vt AOoh, quod proprium est nomen *vir*i, tametsi idem significet quod Latinè, *ignis*."



because æ, the diphthong which the ancients employed in its place, always gave the consonant which followed it a broad sound, and in the increments of words in which it occurred, broad vowels were always added, as *pæp*, *pæpa*, where there would be an evident breach of the rule alluded to. Hence, when this great canon of Irish orthography began to be more strictly adhered to than it had been by the ancients, it was thought proper to change *e* into *o*, and write *paop*, *paopa*, which fulfils the rule.

### OU.

*Ou* is never used in the modern orthography, although frequently found in ancient manuscripts. Its pronunciation is uncertain; but it is often found in words now written with a *u* short, as *aur̄c̄or* for *ur̄c̄ur̄*, a shot<sup>h</sup>; *aur̄ðam* for *ur̄ðom*, a porch<sup>i</sup>; *laul̄gac̄* for *lul̄gac̄*, or *loil̄geac̄*, a milch cow<sup>j</sup>; *aud̄p̄epta* for *ead̄p̄eap̄t*, or *iod̄bap̄t*<sup>k</sup>, an offering; *Qulell Qulom* for *Olioll Olum*<sup>l</sup>, a man's name; *Augaine* for *Ugaine*, a man's name<sup>m</sup>.—See *u* long.

### EA.

1. *Ea* long, exactly like *ea* in the English words *bear*, *swear*, *tear*, *great*, as *ḡeap̄*, sharp; *p̄eap̄*, grass.

The sound which *ea* represents in these words is the original and correct sound of that English diphthong, and is still preserved in speaking English by the uneducated classes in Ireland, where it had been introduced before the present affected change of its sound to *ee* took place in England. In the south of Ireland the Irish

<sup>h</sup> MS. Trin. College, Dublin, H. 2. 18. fol. 25.

<sup>i</sup> Book of Ballymote, fol. 245, a.

<sup>j</sup> Cormac's Glossary, *voce* *cl̄i-  
c̄ap̄-*peo**.

<sup>k</sup> MS. Trin. College, Dublin, H. 3. 18. p. 361.

<sup>l</sup> Cormac's Glossary, *voce* *Moḡ  
Eime*.

<sup>m</sup> *Ibid.* *voce* *Sanb̄*.

diphthong éα long is sometimes very corruptly pronounced *ēē-ǎ*, somewhat, but not exactly like *ea* in the English word *fear*; but this pronunciation, which never prevailed in any part of Connaught, Meath, or Ulster, cannot be considered analogical, nor is it to be approved of; and it is curious that while the natives of Munster use it in common conversation, they always reject it in repeating poems, songs, and prayers.

2. Εα short, like *ea* in the English words *heart*, *hearth*, *hearken*, as *meap*, respect; *œap*, handsome.

Io short is often used for εα short by writers of the seventeenth century. In the ancient manuscripts a single ε, or the character ϲ, (which is only an elongated ε), is always written instead of this diphthong whether short or long, as *meρ*, or *mςρ*, for *méap*, finger; *peρ*, or *pςρ*, for *péap*, grass; *meρ*, or *mςρ*, for *meap*, swift; *œeρ*, or *œςρ*, for *œeap*, handsome; and it is curious that in the counties of Monaghan and Louth, and other parts of Ulster, this diphthong, when short, is pronounced like a single *ě*; thus, the above words are pronounced *měρ*, *děs*, not *mǎρ*, *dǎs*, as in the other parts of Ireland. Some Irish scholars have thought that the character ϲ, which frequently occurs in the Irish manuscripts, is a contraction for εα, but it can be proved that it stands for a simple ε, as it is used to represent the Latin *e* in very ancient manuscript copies of the Gospels.—See some curious observations on this subject by Richard Mac Elligott of Limerick, in the Transactions of the Gaelic Society of Dublin, p. 26. From the present pronunciation of the words in which this character is introduced in the ancient manuscripts we must conclude that the ancients pronounced the consonant preceding it with a slender sound, and that following it with a broad sound; and hence after the establishment of the great Gaelic orthographical canon of “Broad with a Broad,” &c., an α was thrust in between the ε and the following consonant, to mark its broad sound with more certainty, as *peap*, a man, for *peρ*; *ceapε*, just, for *cepeρ*.

Some have thought that it would improve the modern Irish or-

thography to introduce the diphthong eu for ea, when long, as then ea would be always short and eu always long; for example, for *féar*, grass, to write *feup*. O'Molloy, in his Irish Catechism, and Duaid Mac Firis, in his Genealogical Book, have adhered to this distinction<sup>n</sup>.

In Munster and south Leinster ea in monosyllables ending in ll, m, nn, and n̄g, is pronounced like the German *au* (*ao*), as *feall*, treachery; *leam*, with me; *gleann*, a valley; *fean̄g*, slender; but in dissyllables, formed in the course of grammatical inflection from these monosyllables, it is pronounced short, as *feallam*, I deceive; *fean̄gán*, a pismire; *an̄ gleanna*, of the valley; except when a consonant follows, as *meallta*, deceived; *gleannta*, valleys; *teannta*, a press, a support; *neanntóg*, nettles; *geallta*, promised. These sounds, which the natives of Connaught, Meath, and Ulster abhor, are exemplified in the following rhymes:

“*Α h-aolcopp fean̄g, a réið énoð leabair,*  
*Α caol-éroiğ éeann, a véao, ’r a mailiğe.”*

*John Mac Donnell, surnamed Clarach.*

“*Do éreiğ mé, ir feap, mo ðreann,*  
*Τά an̄ éléir a n-airio leam,*  
*Ir basé mo beap, ir faon mo neap,*  
*Do élaon’ r oo feap mo imeabair.”*

*Andrew Magrath.*

It is necessary to remark here, for the information of such learners as wish to become acquainted with the ancient Irish writings, that ea preceding r is often changed to au in old manuscripts, as *aurpaulta* for *earpaulta*, certain; *aurpam* for *earpam*, a porch, an apartment; and that these words are also found written with a u, as *urpaulta*, *urpam*. Also that the ancients wrote iu short for the ea short of the moderns, as “*mor̄ta caça maéiupa*” for

<sup>n</sup> Some Irish grammarians have marked another sound of ea, like *ee* in *mee*, as in *véam*, do, or make; but this is very corrupt, and confined to lower

Connaught, and obtains in so few words that it should not be considered a sound of ea, but a provincial substitution of *ío* for that diphthong.

“μόρτα γαάα μαίτεαα.”—*Battle of Magh Rath*, p. 100. “Ἔεαα φλαίεαα,” for “ἔεααα φλαίεαα.”—*Id.* p. 122.

3. Εά, with the accent on α, sounds like *a* in the English word *father*, as ἔεαα, better; ἔεαα, short; ἔεααός, the alder tree.

There are very few words in the language in which this sound obtains, and even in these it is not generally adhered to throughout Ulster. It should be also remarked that the α is seldom written in ancient manuscripts, in which ἔεαα is written for the modern ἔεαα; ἔεαα for ἔεααός, &c.

#### ει.

1. Ει long, like *ei* in *feign, reign*, as λέιμ, a leap; céim, a step.

2. Ει short, like *e* in *ferry*, as βειν, bring; δειν, says; ἔειν, tallow.

In Munster and south Leinster ει, in monosyllables ending in óg, ll, m, òm, nm, ò, and ḡ, and in dissyllables, when it is followed by ò, ḡ, or ñ, is generally pronounced like *i* long and slender in English, or the German *ei*, as ἔειλλ, of treachery (gen. of ἔειλλ); céill, a church; ḡπειμ, a bit or morsel; ἔειòm, use; but in Connaught, Meath, and Ulster ει in these situations (excepting only before ll) is pronounced long, like *ei* in the English word *reign*. The Munster pronunciation of ει in these situations is exemplified in the following rhymes:

“Choir Máige na marz ní fuil meòir,  
O claoibéad ár ḡ-εαα α ḡ-εειλλ.”

*John O'Tuama.*

In ancient manuscripts a single ε is often found for the ει of the moderns, as εαα na ḡπέne for εαα na ḡπέne, the heat of the sun.—*Battle of Magh Rath*, p. 34. Duald Mac Firbis, in his genealogical manuscript, and Peter Connell, in his Irish Dictionary, have, in many instances, rejected the diphthong ει and written a

single e in its place; and yet Haliday, who professes to restore the pure ancient orthography of the language, and rejects the diphthongs  $\alpha\omicron$ ,  $\epsilon\alpha$ ,  $\epsilon\upsilon$ , as modern and corrupt, retains  $\epsilon\iota$  as a pure ancient diphthong; for which he certainly has the authority of the Book of Lecan and other manuscripts of considerable antiquity.

### EO.

1.  $\text{Eo}$  long, like *oa* in *shoal*, as  $\rho\epsilon\omicron\lambda$ , a sail;  $\text{ceol}$ , music; but it must be borne in mind that the consonant preceding this is always slender, so that the e has its use.

In Meath, Louth, and Ulster, this diphthong, when long, is pronounced like *av* in *shawl*, and when short like *o* in *mock*. This arises from their manner of pronouncing *o* long, i. e. like *a* in *call*.

2.  $\text{Eo}$  short, like *u* in *just*, as  $\upsilon\epsilon\omicron\acute{\text{c}}$ , a drink;  $\epsilon\omicron\acute{\text{c}}\alpha\iota\eta$ , a key.

As this short sound of  $\text{eo}$  is found only in seven or eight words in the whole language, there is no necessity for placing an accent over the  $\omicron$  when the diphthong is long, for the learner may consider it as always long. The words in which it is short are the following:  $\upsilon\epsilon\omicron\acute{\text{c}}$ , a drink;  $\epsilon\omicron\acute{\text{c}}\alpha\iota\eta$ , a key;  $\text{Eo}\acute{\text{c}}\alpha\upsilon\delta$ , a man's name;  $\epsilon\omicron\acute{\text{c}}\alpha$ , horses;  $\text{neoc}$ , which;  $\rho\epsilon\omicron\acute{\text{c}}$ , a part; and two or three others now obsolete.

### EU.

$\text{Eu}$ , always like  $\acute{\epsilon}\alpha$  long, as  $\text{meu}\eta$ , a finger;  $\tau\eta\epsilon\upsilon\delta$ , a flock.—See Observations on  $\epsilon\alpha$ .

This diphthong is used by some modern writers for  $\acute{\epsilon}\alpha$  long, or the simple e long of the ancient manuscripts. Thus Duald Mac Firbis introduces it in the following lines, where the Book of Lecan has a single e:

“Dáti do fuair gac aicme,  
 Corantaic cláir Eorpaire,  
 Do gab go h-Ealpa n-eunaig  
 Ólao dá eacra n-uirreulaig.”

Thus in the Book of Lecan, fol. 83, a :

“Dáti do fuair gac aicmi,  
 Corantaic cláir Eorpairi,  
 Do gab co h-Ealpa n-enaig,  
 Ólao da eacra n-uirreulaig.”

### IA.

IA is always long, like *ea* in the English word *fear*, as fuair, crooked, warped; fuil, hospitable.

IA *long* is in a few words pronounced *ēā*, as in mian, desire; fuāam, wild. The word diaḃal, the devil, forms a singular exception to the usual sound of this diphthong, for it is pronounced *oē-owl* in the north and diaḃal in the south of Ireland.

### IO.

1. IO *long*, like *i* long, but the *o* renders the consonant which follows it broad, as fíon, wine; líon, flax.

2. IO *short*, like *io* in the English word *motion*, as cion, affection; fuiof, knowledge.

In the ancient manuscripts a single *i* is written for this diphthong, whether long or short, as fuif for fuiof, knowledge; fim for fíon, wine; buiof for bioḃar, water cresses; iloḃar for ioloḃar, many; fuinn for fuionn, fair. The *o* was inserted to render the broad sound of the following consonant certain, and to fulfil the rule of “Broad with a Broad,” &c. Dr. Stewart and Mr. Mac Elligott of Limerick recommend the rejection of this diphthong, and Haliday, in his *Gælic Grammar*, has actually rejected it, as being modern and corrupt. It is indeed very true that it is not found in the ancient Irish manuscripts; but still I do not think it advisable to reject it

altogether from modern Irish orthography, as the *o* is distinctly heard in many parts of Ireland, as will be observed by attending to the Munster pronunciation of the following words: *fiomm*, fair; *miomm*, an oath; *iontóḡaó*, turning. The following distich from an elegy by James O'Daly, an Irish poet of Clare, who lived in the last century, will shew that he intended the *o* in the word *fiomm*, fair, to be pronounced somewhat like *u* long:

“ḡaoiṛe an báir do fámuḡ balta na *muse*,  
Eaḡnaó, fearóa, fáilteac, fearaḡnaal *fiomm*.”

Here the poet makes the *o* in *fiomm*, form a kind of vowel rhyme with the *u* in the English word *muse*, and this shews that a single *i* would not have represented its sound to his ears. In the northern half of Ireland also, although the power of the *o* in this diphthong is not so easily observed, still it has fully as much power as the *o* in the English diphthong *io* in the words *notion*, *motion*, *million*. Hence it is evident that although the sound of this diphthong may have been at first correctly represented by a single *i*, it cannot at present, and, therefore, it cannot with propriety be rejected from the number of modern Irish diphthongs. It should be here remarked, that the general Munster pronunciation of *io* short, before the consonants *m*, *nn*, *ll*, is like *iu* long; but that in the counties of Tipperary and Waterford, and parts of Kilkenny, it is often sounded like the diphthong *ea* in these situations.—See Observations on *ea*.

### II.

1. *Iu* long, like *ew* in *few*, as *fiú*, worth, which is pronounced like the English word *few*, except that the Irish *f* is somewhat more slender.

2. *Iu* short, like *oo* in *good*, as *phiuc*, wet; *tiuḡ*, thick; but the number of words in which it has this sound is very small.

### OI.

1. *Oi* long is made up of *o* long and *i* very short, as *cóir*, just; *tóir*, pursuit.

2. Oí *short* is made up of o short and í very short, as *τοίλ*, the will.

In most parts of Leath Mhogha, or the southern half of Ireland, the diphthong *oi*, before *ll*, *m*, *nn*, *ó*, and *ḡ*, is pronounced like *i* in *mile*, as *coill*, a wood; *poillre*, light; *oiḡre*, an heir; *foiḡre*, or *foiḡne*, patience. This sound is exemplified in the following verses of Irish poets, who lived in Munster in the last century :

“D’éirtinn leo go doimín ’r an n-ḡleo,  
’S mé a ḡ-coilltib ceo go ceolmar, ceac̄t-binn.”

*Brian Merriman.*

“Da ḡnác mé aḡ ruḃal ar ciuḃair na h-abann,  
Ar báirig úir ’r a’ orúct go trom,  
Araice na ḡ-coillteac̄, a ḡ-coim an t-rléib,  
Ḣan maḡ, ḡan moill, ar foillre an lae.”

*Idem.*

“Tá foigeasa le poillre go foḡreac̄ am éac̄t-ra.”

*Donnell Mac Kennedy O’Brien.*

“D’éag an foḡne doimín ḡan ouibe.”

*O’Donohoe of Glenflesk<sup>o</sup>.*

But in the counties of Cork and Kerry, and in the south-west of Clare, it is generally pronounced in these situations like *uee* in the English word *queen*, a pronunciation which is not at all to be approved of.

In Connaught and Ulster this diphthong, coming before *ll*, *m*, and *nn*, has its analogical short sound as laid down in the text; but before *ó* and *ḡ*, it is varied, being pronounced in Connaught nearly as in Munster, and in Ulster strangely, somewhat like *ai* in the English word *straight*, as *foiḡre*, patience, pronounced *faéḡio*. In Ulster *oi* short is exactly pronounced like their *ai* short (see the remarks on *ai*), as *Oileac̄*, the name of a place; *oioe*, a tutor<sup>p</sup>.

<sup>o</sup> In his Elegy on the Chief of Castlelishin.

<sup>p</sup> The diphthong *ou* is never found in the modern Irish or-

thography, although the sound which it represents exists in many words as pronounced in the south, as in *poll*, a hole;



3. Οί, with the accent on ί, sounds exactly like αι, or *uee* in the English word *queen*, as αν οίϑε, the night; ροίϑε, ever; ρροίϑε, a heart; ρροίγτε, chipped, polished; but the words in which this sound occurs are very few in number.

ΥΑ.

Υα, always long, like *ōōă*, as ρυαρ, cold; ζυαλ, coal.

The ancients often wrote υο and αε for the υα of the moderns.

ΥΙ.

1. Υι, with the accent on υ, like *ú* long and *ι* very short, as κύιλ, a corner; ρύιλ, an eye; θυίλ, desire.

2. Υι, with the accent on ί, exactly like οί, or *uee* in *queen*, as βυίϑε, yellow; ρυίγλε, sounds; ζυίϑε, a supplication; but this sound occurs in very few words.

3. Υι *short* is made up of υ short and *ι* very short, as ρυιλ, blood; θυιλλε, a leaf; βυιλε, madness; τυιλε, a flood.

In ancient manuscripts the diphthongs αι, οι, and υι, when short, are interchanged *ad libitum*, as βρειϑεαμναιρ, βρειϑεαμνοιρ, βρειϑεαμνουιρ, judgments. It should be remarked here that the υι short of Ulster and Connaught is pronounced like *uee* in South Munster, and *eye* in North Munster, as ορυιμ, which is pronounced *drim* in Connaught and Ulster, is pronounced *dreem* in South Munster and *drime* in North Munster, and in a few parishes of the county of Galway, adjoining the county of Clare.

ροḡ, a rush, or onset; but it is sometimes found in ancient manuscripts, as “ιρ ανδ ιρ μου οο

αιϑηνε α ροιλλρι οκυρ α η-αιροι,” for “ιρ αν ιρ μό,” &c., *Cor. Gloss., voce Sampad.*

SECTION 3.—*Of the Triphthongs.*

There are five triphthongs, viz.,  $\alpha\omicron\iota$ ,  $\epsilon\omicron\iota$ ,  $\iota\alpha\iota$ ,  $\iota\upsilon\iota$ , and  $\omicron\epsilon\iota$ ,  $\upsilon\alpha\iota$ , of which the first  $\alpha\omicron\iota$  is considered modern and corrupt, and  $\omicron\epsilon\iota$  ancient and now obsolete. They are formed from their corresponding diphthongs by adding  $\iota$ , which generally takes place in the inflections of nouns. They differ but little in sound from their corresponding diphthongs, the principal difference being that the  $\iota$ , which closes each triphthong, gives the following consonant a slender sound.

## TABLE OF THE SOUNDS OF THE TRIPHTHONGS.

 $\alpha\omicron\iota$ .

$\alpha\omicron\iota$ , always long, nearly like *uee* in *queen*, as  $\alpha\omicron\iota\mu$ , keen, mild;  $\mu\alpha\omicron\iota\mu$ , wealth;  $\alpha\omicron\iota\beta\eta\epsilon\alpha\tau$ , happiness.

Haliday, in his *Gælic Grammar*, and O'Flanagan, in his edition of the *Tale of Deirdre*, have rejected the triphthong  $\alpha\omicron\iota$  as modern and corrupt; and it is true, that before the fourteenth century the Irish writers very generally wrote  $\alpha\iota$ ,  $\omicron\iota$ , or  $\omicron\epsilon\iota$  in its place; but though the diphthong  $\alpha\acute{\iota}$  or  $\omicron\acute{\iota}$ , with the accent on  $\iota$ , may have anciently represented the sound,—as indeed it would at present in Munster, South Leinster, and Connaught,—it would not convey the complicated and very strange sound which this triphthong represents in Ulster and in the Highlands of Scotland, a sound which may be represented by the English vowels  $\check{u}\acute{e}\acute{e}\check{u}$  rapidly and closely pronounced; and for this reason it would not be advisable now to reject this triphthong, which has been used in all the printed Irish books, and all the Irish manuscripts of the last three centuries. He who wishes to become acquainted with the ancient manuscripts must bear in mind that he will never meet this triphthong in them.

but instead of it, as above remarked, generally  $\alpha$ , and sometimes  $\alpha$  and  $\alpha\epsilon$ .

$\epsilon\alpha$ .

$\epsilon\alpha$ , always long, like the diphthong  $\epsilon\acute{\alpha}$ , with this difference, however, that the consonant following  $\epsilon\alpha$  is broad, and that following  $\epsilon\alpha$  slender, as  $\epsilon\alpha\lambda$ , music;  $\epsilon\alpha\lambda$ , of music.

$\iota\alpha$ .

$\iota\alpha$ , always long, and sounds like  $\iota\alpha$ , excepting that the  $\iota$  influences the sound of the following consonant, as  $\beta\rho\iota\alpha\eta$ , Brian, a man's name, gen.  $\beta\rho\iota\alpha\eta\eta$ .

$\iota\alpha\iota$ .

$\iota\alpha\iota$ , always long, as  $\epsilon\iota\alpha\iota\eta$ , silent; the two  $\iota$ 's very short, but strongly influencing the sounds of the consonants.

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CHAPTER III.

OF THE CONSONANTS.

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SECTION 1.—*Of the radical Sounds of the Consonants.*

THE simple powers of the consonants do not differ much from those of the English consonants, except  $\delta$ ,  $\eta$ ,  $\tau$ , which are much thicker, or more liquid, than the same consonants in English.

In the modern Irish orthography no consonants are written double except *l*, *n*, and *r*; but in the ancient manuscripts all the consonants are doubled *ad libitum*, particularly *r*, as *corra*, feet, for the modern *cora*.

TABLE OF THE SOUNDS OF THE CONSONANTS.

δ.

δ, broad and slender, is pronounced exactly like the English *b*, as *bárr*, top; *binn*, melodious.

c.

1. C, broad, like *c*, in *cool*, as *cúl*, the back.
2. C, slender, like *k* in *king*, as *cíall*, sense. The learner should know that the Irish *c* is always pronounced like *k*, never *c* soft, as in English or French.

It is probable that *c* was pronounced *k* also in every situation by the ancient Latins, for the Roman *c* was evidently equivalent to the Greek κ, as *Cæsar*, *Cicero*, *Καισαρ*, *Κικερω*. O'Molloy's remarks on this subject are curious: "Imò olim apud Latinos litera *c* non solum in locum, sed in sonum literæ κ planè, plenèque substituebatur: nec assertionem res eget. Quis enim Grammaticorum unquam aliter tradidit ante hæc tempora? Hoc est, nisi quòd hodie eò inoleverit vsus, seù potius error; an prauus, anne pertinax, quis non videat? Latini inquam recentiores duplicem ei sonum dant; alterum ut debent; alterum ut volunt. Cum vocalibus namque *a*, *o*, *v*, ut cum diphthongo *Au* naturalem ei relinquunt sonum, pronunciando *corpus*, *caput*, *cubitus*, *cauda*: Verum præposita si fuerit vocalibus *e*, *i*, *y*, et diphthongis *æ*, *œ*, &c., nouum ipsi et antè æuo inauditum dant sonum, quia pronunciant inde syllabam cum pingui et molesto quodam sibilo; quem dixeris à barbarismo fortè deriuatum, sic sequentia, et consimilia sibilantes proferunt, *Cera*, *Cippus*, *Cyrus*, *cæna*, *cænum*; *Iaceo*, *iacio*, *Lucia*, *cis*, &c., qualem nunquam litera habuit enunciationem." — *Grammatica Latino-Hibernica*, pp. 13, 14, 15.

## D.

1. **Ḑ**, broad, as **ḑún**, a fort; **ḑomn**, brown. Before **l** and **n** in the middle of words it is quiescent, as **ḑodlaḑ**, sleep; **ḑéaḑna**, same; but the words in which it is so sunk are very few.

The Irish *d* has never such a hard sound as the English *d*, and although Stewart asserts, that in the Gaelic of Scotland *d* is pronounced nearly like *d* in *done*, this assertion is scarcely credible. There is no sound in the English language exactly like it, for *th* in the word *though*, as pronounced by the English people, is more sibilant than the Irish **ḑ** broad.

In ancient writings **τ**, or **ττ**, is frequently substituted for **ḑ**, as **ḑot** for **ḑao**, length; **ḑριονοιττ** for **ḑριονοιο**, the Trinity, &c.; **ḑύττ** for **ḑύo**, yon, *Vita Moling*.

2. **ḑ**, slender, has a very liquid sound, nearly like *d* in *dew*, *duke*, *radiant*, as **ḑíleap**, loyal; **ḑia**, God; **ḑéipc**, alms.

Stewart says, that *d* slender in the Erse or Gaelic of Scotland, is pronounced like *j* in *June*, *Jew*, and this is the sound which it generally has in Ulster also, but it must be considered a corruption. The proper sound of the slender Irish **ḑ** which prevails in Connaught, Munster, and South Leinster, is not so sibilant as *j*, nor so hard as *d* in the English word *dew*, as pronounced by Walker, but an English speaker may form its sound by pronouncing *d* with the tip of the tongue between the teeth.

In the Manx Book of Common Prayer, London, 1767, the words beginning with **ḑ** slender in Irish are written with *j*, as “*Dy jig dty reeriaght*,” i. e. “*Thy kingdom come*,” for “**ḑo o-ḑiḑ ḑo ríḑiaḑ.**” “*Dt’ aigney dy row jeant*,” “*Thy will be done*,” for “**ḑ’ aigneaḑ ḑo ḑoiḑ ḑéaḑ.**” And the same corrupt orthography will be found in some Roman Catholic Catechisms published in Irish, in English characters, in the north of Ireland.

## F.

Ƒ, broad and slender, sounds exactly like *f* in English, as Ƒeap, a man; Ƒíop, true.

In the south of Ireland this consonant is prefixed to many words which, in the north and west, begin with vowels, as Ƒíolap, an eagle, for íolap; Ƒuirpeog, a lark, for uirpeog; Ƒuinnpeog, the ash tree, for uinnpeog, or uinneann; Ƒan, stay, for an, and many others. Both forms Ƒ are found in ancient manuscripts, but it is better to prefix the Ƒ, as it often renders the word stronger and more distinct.

## G.

1. G, broad, like *g* in *gall*, as Gáll, a foreigner; Gopra, famine.

In the ancient Irish manuscripts g is very often commuted with c, and sometimes written cc, as Tadó, or Tadócc, a man's name, for Tadó; ecla, or eccla, for eagla, fear; pucc for pug, he brought, *Vit. Moling*. O'Molloy's remarks on this letter are curious, and worth inserting here: "G, suæ relicta naturæ, vt jam dixi, non solùm apud Hibernos, verum etiam apud Germanos, atque Latinos, præsertim priscos, vi et sono, à consona c parum abit. Vnde Terentius ille Scaurus ait, c cognationem cum g habet: et ideò alij *Camelum*, alij *Gamelum*, item alij *Caunacem*, alij dicunt *Gaunacem*: item Veteres pro *agna*, *acna*; pro *lege*, *lece*; pro *agro*, *acro*; pro *Gabino*, *Cabino*, non rarò vtuntur. Verum sonus literæ g videtur paulò diffusior, molliorque quam efferes, appulsa ad palatum lingua, modicello interuallo, lenem emittens spiritum, vt gairpe, latinè *risus*."—*Grammatica Latino-Hibernica*, pp. 21, 22.

2. G, slender, always hard, like *g* in *give*, as Géap, sharp. This consonant is never soft, like *g* in the English word *general*.

## h.

h never appears as an independent radical letter, but is used only in the inflections of words, or thrown in between vowels, like the Greek digamma, to prevent a hiatus, as  $\alpha\eta$  h- $\acute{\omicron}\gamma\epsilon$ , of youth;  $\alpha$  h- $\Theta\eta\rho\eta\eta\eta$ , out of Ireland.

As no word in Irish begins, in its radical form, with this consonant, it has been much disputed among Irish grammarians, whether it is a letter of the language or not; and the latest writers on the subject of philosophical or general grammar have stated that "the letter *h* is no articulate sound, but only a breathing."—See *The English Language*, by Professor Latham, p. 104. O'Molloy bestows a whole chapter on the nature and influences of this character; he says, "h, siuè litera sit dicenda, siuè flatus, aut aspirationis nota, sæpius ea vtuntur Hiberni, quàm alia ex consonantibus vlla: adèdque propter multiplices eiusdem affectiones, integrum hoc meretur capitulum."—*Grammatica Hib.-Lat.*, pp. 23, 24. He then goes on to shew the influences which it has over the other consonants in aspirating them, which he does with great ability and accuracy. But it is of very little consequence, in a practical grammar, whether h be called a letter or not, so as we know its exact power and influences.

In the ancient Irish manuscripts h is sometimes prefixed to words beginning with vowels where it has no apparent grammatical use, just in the same manner as the lower classes in England prefix *h* in "the *h-eagle* flies *h-over* the *h-oaks*;" but this is never found in modern manuscripts or printed books. In the Book of Kells, *Leabhar na h-Uidhri*, and some of the oldest manuscripts, h is sometimes formed thus,  $\text{h}$ , and placed over the vowel, like the Greek *spiritus asper*, as  $\alpha$   $\text{h}$   $\text{U}$   $\text{U}$   $\text{U}$  for  $\alpha$  h- $\text{U}$   $\text{U}$   $\text{U}$ , with the Ultonians; and (in combination with the contraction  $\text{e}$ , *est*,)  $\text{h}$   $\text{e}$ , for *h. est*, or *hoc est*.

## l.

1.  $\text{L}$ , broad, has no sound like it in English, but in

some parts of Ireland it is pronounced nearly as hard as the *l* in the English word *steal*, as *lám*, a hand; *ríol*, seed.

2. *l*, slender, sounds somewhat more liquid than the English *ll* in *million*, as *míl*, honey; *gíle*, whiteness.

Haliday, in his *Gælic Grammar*, and in his edition of a part of Keating's *History of Ireland*, classes *l* among the aspirable consonants, and marks it, when aspirated, with two dots, thus, *l̄*. And it is true, that when coming after all those particles which cause other consonants to be aspirated, it has, in some parts of Ireland, a different sound from its primitive one. This, however, is not general throughout Ireland, nor is the sound it receives in these situations such as could with propriety be called an aspirate sound. It will be necessary here to remark that the sounds of the linguals or liquids, *l*, *n*, *r*, vary a good deal throughout the provinces, and stand much in need of a grammatical standard. Throughout the diocese of Ossory, and in most parts of the counties of Tipperary and Waterford, the sounds of these consonants are regulated by the characteristic vowels, and are under no other influences whatever; but in West Munster, Connaught, North Leinster, and Ulster, their sounds, in the beginning of words, are not so much regulated by the characteristic vowels as by the particles which precede them. The sound of *l̄* is regulated in Ulster as follows: 1. *l̄*, slender, in the beginning of words, in their radical form, has always the liquid sound laid down in the text. 2. If a small vowel precede a single *l̄* it is pronounced small, but hard, as *bóile*, a town; *pile*, a poet. 3. *ll̄* double, in the same situation, has the regular liquid sound laid down in the text, as *cólleac*, a hag; *coill*, a wood; *cill*, a church. 4. If a broad vowel precede *l̄* single, it is pronounced like *l̄* preceded by a slender vowel, excepting the almost indistinguishable change caused by the broad vowel, as *ealā*, a swan; *mealā*, of honey; *řál*, a hedge. This last sound of *l̄* is certainly the same as the hard English sound of the same consonant, for the Ultonians pronounce *řál*, a hedge, exactly as they do the English *fall*. 5. *ll̄* double, in the same situation, has the regular broad



sound laid down in the text, as eallac̄, cattle. The hard sound which the Ultonians give the single l, is formed by placing the tip of the tongue against the palate, above the root of the upper teeth, as in pronouncing the English *ally*. Their sound of ll is formed by spreading the tongue and extending it so as to cover one-eighth part of the upper teeth. An English speaker may produce this sound by pressing the tip of the tongue between the teeth.

In the ancient manuscripts we find the ll of the moderns sometimes written lo, as Clilo for Clillo. This, however, is not very general, but it has induced Colgan to Latinize the names which might be so written with a *d*, as Alildus, or Olildus, &c.

### 3. Ln, broad and slender, like ll.—See n.

#### m.

M, broad and slender, sounds exactly like *m* in English, as móp, great; mí, a mouth, pronounced exactly as if written *more*, *mee*.

M is never doubled in the printed Irish books, or correct modern manuscripts, except in some very modern Munster manuscripts, as lomm, bare; cpomm, stooped; epomm, heavy. The Munster Irish scholars of the last and present century thought it necessary to double the m as well as the n or l, to give the preceding vowel that diphthongal sound, or medial quantity, which is peculiar to the southern half of Ireland; but in Connaught and Ulster, where the preceding vowel has never this medial quantity, the m is never doubled.

In ancient Irish manuscripts, however, m is frequently found double in the middle and end of words, and sometimes in the beginning, as “amail ip lomm in chpuim, as the worm is bare,” *Cor. Gloss., in voce Cpuimtheip*; “cloiceno lomm, a bare skull,” *Id., voce Coipe ðreacain*.—Ammuig, outside, *Book of Leinster*, fol. 78, b. b. immeacoon, in the middle. *Vita Moling.*

#### N.

1. N, broad, has a thick sound which does not exist in English, as nóp, a custom; bean, a woman. An

English speaker may form this sound by pronouncing *n* with the tip of the tongue first pressed between the teeth, and afterwards rapidly drawn into the mouth. After *l* it is quiescent, as *colna*, of the flesh, pronounced *colla*.

2. *N*, slender, very like *n* in *new*, as pronounced by Walker, but somewhat more liquid, as *neapτ*, strength; *Nιall*, a man's name. After *l* it is quiescent, or rather sounds like *l*, as *muilneoip*, a miller, pronounced *muil-leóip*.

In Ulster the sound of *n* varies like that of *l*: that is, a single *n*, in the middle and end of words, is nearly as hard as the English *n* in *not*; and *nn*, slender, has the thick sound referred to in the text. In the diocese of Ossory, and throughout East Munster, *nn* slender sound like *ng*, as *binn*, melodious; *τinn*, sick; *banne*, milk. Throughout the north of Ireland, *n*, when preceded by *c*, *m*, and sometimes by *p*, is pronounced like *p*, as *cnoc*, a hill; *cno*, a nut; *cnám*, a bone; *na mná*, the women; *pneacta*, snow, which are pronounced as if written *cpoc*, *cpo*, *cpám*, *na mpá*, *ppécta*. This change has been made to facilitate the pronunciation, as *cn* and *mn* would not easily coalesce. Dr. Stewart remarks that the Latins changed *n* into *r* for the sake of facility of pronunciation, as *canmen*, from *cano*, first pronounced, and afterwards written *carmen*, *genmen*, from the obsolete *γενω*, passed into *germen*. The English have softened similar words which were originally very rough, by sinking the sounds of *k*, *g*, and *m* altogether, as in the words *gnaw*, *gnat*, *knight*, *mnemonics*.

In the south of Ireland the harshness which would be caused by the coalition of these consonants is got rid of by pronouncing them as if a very short vowel intervened, as *cnám*, a bone, pronounced *cánám*, but the first *α* is so short that it is scarcely perceptible.

In the ancient Irish manuscripts we find *no* almost invariably written for the *nn* of the modern Irish orthography, as *τono* for

ceann, a wave; ceno for ceann, a head; gleno for gleann, a glen, or valley. It is now difficult to determine how the ancient Irish pronounced this no, but it may be conjectured, that as they sometimes substituted nn for no, they pronounced them alike. Some manuscripts have even nτ for nn, but no is more general.

3. Nġ. This combination represents a simple sound, which English learners find very difficult to imitate when in the beginning of a word, although its broad and slender sounds are both heard in the English word *longing*; the broad sound in *long* and the slender one in *ing*, as ár nġráð, our love; a nġialla, their hostages.

This nġ, which is called by the Irish nġeal, is made one of the elements of the Ogham alphabet, and all the writers on the philosophy of articulate sounds have set it down as a simple sound which should be represented by a single character. Professor Latham speaks of it as follows: "The sound of the *ng* in *sing*, *king*, *throng*, when at the end of a word, or of *singer*, *ringing*, &c. &c. in the middle of a word, is not the natural sound of the combination *n* and *g*, each letter retaining its natural power and sound, but a simple single sound, which the combination *ng* is a conventional mode of expressing. The simple sound is related, however, to *n* and *g* in a manner that has not yet been determined."—*The English Language*, p. 110.

The true analogical sound of this combination in Irish is described in the text; it prevails at present throughout Munster, Connaught, South Leinster, and North Ulster; but in the counties of Louth, Cavan, Monaghan, and some parts of Meath, it is pronounced in the middle and end of words, like ġ very guttural, as peanġán, a pismire; ceanġa, a tongue; ceanġal, a tie; pronounced peġán, ceġa, ceġal. This corrupt pronunciation of nġ is strikingly exemplified in the present pronunciation of Cnoc na peanġán, now Knock Abbey, near Louth, and of Cuaġne, now Cooley, a celebrated mountainous district situated between Dundalk and Newry.

In Thomond and Kerry the combination *ng* in the middle and end of words is sometimes pronounced as if a short vowel intervened between them, as *long*, a ship, pronounced as if written *lon-g'*. This sound, which is unheard of in East Munster, is something like the pronunciation of *ng* among the Cockneys in such words as *king*, *nothing*, which they pronounce *kin-g'*, *nothin-g'*.

## P.

P, whether broad or slender, sounds like the English *p*, as *porc*, a bank; *pian*, pain.

## R.

1. R, broad, like *r* in *raw*, as *rát*, a fort; *puà*, red.

4. R, slender, nearly like the second *r* in *carrion*, but more liquid, as *beir*, bring; *geir*, tallow; *deir*, says.

As this consonant may be said to be the only one in the language which does not become broad and slender according to the class of vowels which precede or follow it, I shall here, for the use of such readers as wish to obtain a critical knowledge of Irish pronunciation, lay down such rules as will point out when it is broad and when slender.

1. R, in the beginning of radical words, is always broad, whether the characteristic vowel of the word be broad or small, as *puà*, red; *rí*, a king; *réià*, ready. To this rule a few exceptions may perhaps be found in some parts of Ireland, as *pian*, ever; *pinn* *pe*, he did; but these are scarcely worth notice, and can hardly be called exceptions, as one is an adverb, and the other comes properly under rule 3.

2. R is always slender in the middle and end of words, when the characteristic vowel is a slender one, as *óir*, of gold; *cóir*, just; *aire*, care; *áire*, state; *crútuigéoir*, creator.

3. R, in the beginning of words after the possessive pronouns

mo, mine; oo, thine; α, his; after the interjections o, α, signs of the vocative case, and in every situation in which the aspirable consonants are aspirated, has always its slender sound in the district extending from Galway Bay to Cork; but in the other parts of Ireland its sounds are regulated in these cases by the characteristic vowels, as α ρί, his king; α ρύν, his secret.

4. In the combination ρρ, it has always its broad sound, as ρριαν, a bridle; ρρεαῖ, a series. In this we see a reason why the Irish find such difficulty in pronouncing the English words *shrill*, *shrub*, *shrine*, which they pronounce as if they were written *srill*, *srub*, *srine*; for though the Irish have the sound *sh*, it being the slender sound of their ρ, more frequently than the English, still, by a peculiar tendency of the language when ρ is followed by ρ, it is never pronounced slender.—See under S. Obs. 1.

In summing up these sounds of the letter ρ it may not be out of place here to notice a barbaric corruption of its sound which prevails in the counties of Kilkenny and Waterford. After the letters c and o it is pronounced in some words like n, as ορύιρ, adultery. This corruption, which the natives of these counties themselves acknowledge to be a vile one, is strikingly exemplified in the local pronunciation of Ceann Criaṡam (Credan Head, a headland forming the east extremity of the county of Waterford), which is pronounced as if written Ceann Criaṡáin. These tendencies to local corruption of pronunciation cannot be checked except by grammatical knowledge, and reading, or hearing read, correct language; and therefore it is difficult to check it among the untaught peasantry of any district. In parts of the county of Westmeath the letter ρ is sometimes changed to l, as ζοῶ Uαιρ, near Mullingar, to ζοῶ Uαιλ, and Όρυιμ κριαῶ, the name of a place near Castlepollard, to Όρυιμ κλιαῶ. Such local, or baronial barbarities, however, should not be considered as of any weight in regulating the analogies of the pronunciation of the general language.

## S.

1. S, broad, like *s* in *son*, as ρολυρ, light.
2. S, slender, like the English *sh*, which is in reality

a simple sound that ought not to be represented by two letters, as *ḡliab*, a mountain; *m̄ir*, an island.

This consonant also furnishes some exceptions to the general rule, which it is necessary to point out here for the use of such as wish to obtain a critical knowledge of Irish pronunciation.

1. S, when followed by b, m, p, and r, has its broad sound, whether the characteristic vowel be broad or slender, as *ḡbeac*, a kick; *ḡm̄ior*, marrow; *ḡpeal*, a scythe; *ḡr̄ian*, a bridle.

2. S, in the assertive verb *ir*, and in the demonstrative pronouns *ro*, this, and *rim*, that, has sometimes its broad, and sometimes its slender sound. In the verb *ir*, when followed by a word beginning with a slender vowel, r has its slender sound, as *ir í*, it is she, and a broad sound when that verb is followed by a word beginning with a broad vowel or a consonant, as *ir olc rim*, that is bad; *ir mé*, it is I. In the pronouns *ro* and *rim* the r has, throughout the southern half of Ireland, its broad sound, when they are preceded by words in which the last vowel is broad, as *an fear ro*, this man, *ia ro*, these; and *vice versa*, when the vowel of the preceding word is slender, as *an oume ro*, this man, *e ro*, this person; but in the northern half of Ireland the r is always slender in these pronouns. When the r is slender in the pronoun *ro* some writers spell it *reo*, and when *rim* has the r broad, they write it *ran*, or *rom*, in order to comply with the great orthographical canon of "Broad with a Broad," &c. There may be found some local exceptions to these rules; but it is the duty of a grammarian to point out all anomalies, and fix a proper standard of pronunciation according to the true analogies of a spoken language. This consonant is never doubled in the modern orthography, but it is frequently doubled in ancient manuscripts, as *ḡpeḡr* for *ḡpear*, third, *Cor. Gloss., voce Clithar-peo*; "co ná *ḡerna ḡercibal arḡ ocup n̄i peḡr a n̄-oiḡeas̄*, so that not one of them escaped, and their death was unknown."—*Cor. Gloss., voce Coipe ḡreacan*.

### τ.

1. *τ*, broad, like *t* in the Italian and Spanish, but

not so sibilant as the English *th* in thought, as τονν, a wave; τονν, noise.

It has been stated by some Irish grammarians that τ broad is pronounced like *th* in the English words *thumb*, *thunder*, but this arose from their ignorance of the correct sound of *th* in the English language. It is well known to those who have studied the nature of the English letters philosophically, that the English *th* is a real aspirate sound; that is, a sound formed by a continued emission of the breath between the upper surface of the tongue and the edge of the upper front teeth, unimpeded by any contact of the organs of speech with each other; whereas the Irish τ, whether broad or slender, is a mute consonant, properly so called, as being formed by a perceptible interruption of the breath, which is produced by striking the tip and edges of the tongue against the inner surface of the upper teeth.

2. Τ, slender, nearly like *t* in the English termination *tude*, as pronounced by Walker, as τίρ, a country; τίρ, dry; τίρ, thick.

In Ulster, in parts of Meath, in the Highlands of Scotland, and in the Isle of Mann, τ slender is pronounced sibilantly, like *t* in the English word *nature*, but this must be considered a great corruption. O'Molloy, in his Grammar, pp. 38, 39, 40, rails at the Italians for pronouncing the slender *t* in Latin like *tz*, *s*, or *z*; but he should have acknowledged that his own Celtic brethren, the Ultonians, the Caledonians, and the Manx, had borrowed a similar sibilant pronunciation of *t* and *d* from their neighbours of the Teutonic race.

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SECTION 2.—*Of Aspiration, and its Effects on the Sounds of the Consonants.*

Aspiration, a grammatical accident, the general use of which distinguishes the Irish Gælic, and other cognate dialects of the Celtic, from all other modern languages,

may be defined as the changing of the radical sounds of the consonants from being stops of the breath to a sibilance, or from a stronger to a weaker sibilance.

This change of the radical sounds of the consonants has been considered the result of barbarity by some modern writers, among whom may be reckoned Pinkerton, the author of the Inquiry into the History of Scotland, and Davies, author of the Celtic Researches, the latter of whom asserts that men fell into this slovenly mode of pronunciation after they had descended into the vale of savage life; but this assertion is gratuitous, as there is no proof that the Irish or Welsh, who use those aspirations more, perhaps, than any other people, had been at any period more civilized than they are at present. Indeed it is much more probable, as we may infer from the Hebrew and the other Semitic dialects, that the original languages of mankind abounded in strong and deep guttural sounds, and that these have been retained or rejected by the different nations according to their ideas of strength or euphony. Thus the English, or Anglo-Saxon language, originally abounded in strong guttural sounds, as in the words *thought*, *nought*, *fraught*, *night*, but these have been all rejected by the polished English of the two last centuries, while the Scotch still retain them. On the other hand, the nobles and gentry of Germany pronounce the German consonants with a variety of guttural sounds, while the peasantry sink all the gutturals, as being too grand for people of their rank. There is, perhaps, no language in the world whose original words have suffered more change by aspiration and sinking of consonants than the French, and yet this is never referred to by writers as a proof of the barbarity of the French nation, but, on the contrary, as the highest proof of their advancement in civilization.

When these facts are considered, one must feel diffident in pronouncing the existence of guttural sounds in a language to be a sign of the barbarity of the speakers. The English, in whose polished spoken and written language no trace of a guttural sound is now to be found, abhor the rough sound of *gh* in the broad Scotch, but much more the Irish guttural sibilant sounds of *ç*,



ò, ð; although in reality their own *y*, *c*, *ch*, and *g* soft, are equally sibilant, and as much aspirations, as the Irish *é*, *ó*, *ð*. The fact is, that men will regard this or that sound as polished or barbarous accordingly as it agrees with or differs from the sounds to which they have been themselves accustomed from infancy. The author has often tried the effect of the guttural Irish consonants on the ears of the lower classes of England and Scotland, and always found them to displease or please according to the analogies of their own languages. The Lowland Scotch admire the sound of *é* very much, but cannot bear that of *ó* or *ð* *broad*, but they like the slender sounds of those aspirates, as they are exactly like their own *y*. The English cannot bear either *é*, *ð*, or *ó* *broad*, but have no objection to *ó* or *ð* *slender*. The Welsh have no dislike to any of the guttural Irish consonants, although they believe that their own gutturals are much more forcible and grander, but they despise the Irish language for not having the splendid sound of the Welsh *ll*, or *lh*, which, however, sounds truly barbaric in the ears of the English and French.

In some modern Irish, and all Erse printed books, the aspirate *h* is placed after all the consonants indifferently, to mark their aspirated sounds; but this gives the words so long and strange a look (the number of letters being in many instances double the number of the elemental sounds in each word), that many have recommended the rejection of the *h*, and the introduction of new characters in place of the primitive Irish consonants combined with the *h*; and no doubt this would save the eye some pain, and the printer some trouble. In ancient Irish manuscripts, however, the *h* is never written after any consonant except *c*, *p*, *τ*; and in modern publications in the Irish character the aspirated consonants are always distinguished by full dots placed

over them, as *b̄*, *c̄*, *ō*, &c.; and this is now generally considered a better expedient than to invent new characters, or to adopt equivalent consonants from the English, Greek, or other alphabets, as Lhwyd has done.

In the oldest vellum manuscripts a variety of signs of aspiration appear, which, no doubt, had different powers in early ages, although the ignorance or neglect of copyists has so much confused them in latter times, that it is now difficult to discover the original system. Even in the beginning of the fifteenth century, when the Books of Lecan and Ballymote were transcribed, the original system of aspiration was nearly forgotten; but a tolerably correct idea of this original system may be formed from *Leabhar na h-Uidhri*, a manuscript which was transcribed at Clonmacnoise in the twelfth century, as also from the ancient charters in the Book of Kells, the Book of Leinster, and other fragments of the twelfth and thirteenth centuries. In these the aspirate *h* is frequently written after the consonants *c*, *p*, *t*, but after no others, and frequently also a mark resembling an *h* is placed over them, thus, *ċ*, *p̄*, *t̄*. Over other consonants a full dot is placed, thus, *m̄*, *ŕ̄*, *ŕ̄*; and even the liquids *n* and *r* are frequently marked with full dots, thus, *n̄*, *r̄*; which would seem to shew that the ancients varied their sounds in certain situations. It is a curious fact, however, that the consonants *b*, *v*, *g*, which are so often aspirated in the modern language, never appear with any mark of aspiration in our ancient manuscripts, nor in any of the sepulchral inscriptions still extant. This might naturally lead to the conclusion, that the *b*, *v*, and *g* always retained their radical sounds in ancient times, but we have now no sufficient data for the full determination of this question.

In the oldest monumental inscription in Ireland, namely, that on the monument of Lughnatan, the nephew of St. Patrick, by his sister Liemania, still preserved on *Insi Goill*, an island in Lough Corrib, in the county of Galway, no trace of aspiration is observable, but *h* is used as a separate consonant. The inscription is,

“ΖΙΕ ΖΥΓΝΑΕΔΟΝ ΜΑC C ΖΜΕΝΥΕΗ.”

“THE STONE OF LUGNAEDON, SON OF LEMENUEH.”

But on the earliest tombstones at Clonmacnoise the letters c, p, and τ are frequently aspirated, and sometimes m, not by dots or other marks placed over them, but by h written after them, thus :

“ΟΡΟΙΤ ΔΟ ΤΗΥΑΤΗΑΛ.”

“A PRAYER FOR TUATHAL.”

“ΟΡΟΙΤ ΑΡ CΗΥΙΝΔΛΕC C.”

“A PRAYER ON CUINDLESS<sup>9</sup>.”

“ΟΡΟΙΤ ΔΟ CΗΟΖΜΑΗ.”

“A PRAYER FOR CŌLMAN.”

“ΟΡΟΙΤ ΔΟ ΜΑΕΖΦΑΤΡΑΙC.”

“A PRAYER FOR MAELPHATRAIC.”

“ΟΡΟΙΤ ΔΟ ΜΑΕΖΜΗCΗCΗΛ.”

“A PRAYER FOR MAELMHICHIL.”

But b is never aspirated in any of these inscriptions, as :

“ΟΡΟΙΤ ΔΟ CΥΙΒΙΝΙΥ ΜΑC ΜΑΙΛΑΕΗΥΜΑΙ.”

“A PRAYER FOR SUIBINIU, SON OF MAILAEHUMAI.”

The name Suibiniu would be now written Suibne, and Μαιλæημα, Μαoilúμα. We have in this inscription also an example of the use of h, as a separate consonant, being introduced between æ and u to prevent a hiatus.

Those who first cut Irish type appear to have retained some idea of a variety of marks of aspiration, for in some of the books published by the Franciscans in the seventeenth century the letter c is aspirated with an apostrophe, ċ; m with a mark like a v, as ṁ; and g with a full dot, ḡ. In the Grammar published by Hugh Mac Curtin, in 1728, six or seven kinds of marks of aspiration are used, but without any apparent system.

As the radical and aspirated sound of every consonant must be learned by the ear, it is my opinion that nothing is gained, in a

<sup>9</sup> This Cuindless was abbot of Clonmacnoise, and died, according to the Annals of Tighernach, in the year 724.

modern Irish alphabet, by varying the mark of the aspirations : any sign whatever that will give notice that the consonant has its aspirated, not its radical sound, will answer the purpose, and this can be as conveniently done by a full dot placed over the consonant as by any other sign whatever.

The ancient Greeks gave notice of their aspirations by varying the characters, and the Latins, who have been imitated by the English and other modern nations, by postfixing *h* ; but as the *h* retains no part of its original power, it is more philosophically correct to vary the character, as the Greeks did, or to give notice of the change by some conventional sign, as the Irish sometimes did. The best plan always is, to represent every simple or elemental sound by a single character, and when this element receives a slight change of its radical sound in the course of grammatical inflection, to give notice of this change by a mark on the character which represents the radical sound, rather than invent a new one, in order that the eye of the reader may see at once the root or original frame of the word. To illustrate this by example, let us take the Irish word *rúil*, an eye, which, under certain grammatical influences, is pronounced *huil*, but if the aspirated sound of the initial *r* were represented by a new character, say *h*, one would be at a loss to know what original consonant to refer this *h* to<sup>r</sup>, in order to ob-

<sup>r</sup> O'Molloy illustrates this in the Irish language, by a case of ambiguity in words, for it happens that *ó* and *ḡ* at the beginning of words have the same power, and if a new character were invented to represent this aspirate sound one would be at a loss to know whether to refer it to *ḡ* or *o*. His words are: "*Ḥ* siuè in principio, siuè in fine dictionis posita, parum quasi vel nihil differt quoad sonum a *oh* de qua iam diximus, vt cùm dico a *ḡ*holla *phaoḡhaltaḡh*, *bha-ḡhlaḡh*, latinè *famule mundane, periculose*. Istæ enim voculæ efferuntur tamquam fermè

si loco *ḡh* esset *oh* vtrobique, vel græcula *y* pronunciata ab Anglis, vt suprâ, vt a *yiolla*, vel a *ohiolla phaoohaltaḡh*, vel *phao-yaltaḡh*, *bhaoohlaoh*, non proindè tamen licebit alterum pro altero poni, alioquin non discerneretur sensus in prosa, vel metro. Si enim scripsero a *yoll*, nescies quid intendatur ; an *oall*, anne *ḡall*, in vocatiuo, latinè *caece*, vel *galle*, vt iam suprâ dixi de *ph*. Non oportet ergo cum gallo caecum, nec cum caeco gallum hic confundi, maximè in Scripturis."—*Grammatica Latino-Hibernica*, pp. 29. 30.

tain the root of the word ; but when the radical consonant *r* is written, and a notice given of its aspirated sound by a dot placed over it, the eye of the reader sees at a glance the primary and influenced form of the word. This system also prevents the great multiplication of letters which is necessary if *h* be in every instance used to give notice of the aspirations ; for example, the word *α* *οεαρηδραυερεαα*, his brethren (or, as written according to the ancient mode, *α* *οερηδραυερεα*), is, according to the Scotch or Erse system, written thus, *a dhearbhrathreacha*, where eighteen letters are employed in representing a word of four syllables.

A tendency to aspiration seems to be a conspicuous characteristic of all the dialects of Celtic, and that it belongs to the Irish in particular, will be seen by the forms which some words, borrowed from the English, have assumed in some parts of Ireland, as *campa*, a camp, pronounced in Clare and Kerry as if written *counha* ; *πλαύγ*, the plague, pronounced *plaw* in many places. It is also perceivable in some words, which are pronounced with an aspiration in some districts, but not generally, as *αλτόρη*, an altar, pronounced *αλτόρη* ; *οεαταα*, smoke, pronounced in some places *οεαταα* ; *ζεαλταν*, a lunatic, pronounced *ζεαλταν*. This tendency to aspiration also shews itself in Irish words obviously derived from the Latin, or at least cognate with it, as in the following list :

LATIN.	ANCIENT IRISH.	MODERN IRISH.
Scribo.	Scpib.	Scpíob.
Dominicus.	Domnac.	Domnac.
Baculus.	δαcull.	δαcull.
Figura.	Fiγυρη.	Fiogγυρη.
Lorica.	λυρεα.	λυρηεα.
Clericus.	Cléρεα.	Cléρηεα.
Medium.	Meoon.	Meaáon.
Lego.	λεγιμ.	λέγιμ.
Cathedra.	Caταρη.	Caταρη.
Grege—gregis.	γρηεγ.	γρηεγ.
Rex—regis.	ρηεγ.	ρηεγ.
Sagitta.	σαγιτ.	Soiγεαο.
Magister.	Maγιρητη.	Μάγιρητη.

LATIN.	ANCIENT IRISH.	MODERN IRISH.
Imago—imagine.	Imaigín.	Ioimáig.
Remus.	Rám.	Rám.
Similis.	Saimil.	Saimuil.
Humilis.	Umal.	Umall.
Capra.	Ḃabap.	Ḃabap.
Rota.	Rot.	Roë.
Gladius.	Claoim.	Cloioëam.
Cor—cordis.	Crioi.	Crioioë.
Frater.	Ḃraëir.	Ḃráëair.
Pater.	Áëair.	Áëair.
Mater.	Maëair.	Máëair.

Many of the same words, and others besides, are also aspirated in several of the modern languages of Europe, as the French, *Moyen* from *Medium*; *avoir* from *habere*; *carême* (anciently *carême*) from *quadragesima*; *evêque* (or *evesque*) from *episcopus*; *noel* (Irish *noeluis*, or *noëuis*), from *natalis*; *père* from *pater*; *mère* from *mater*; *lieu* from *locus*; *lien* from *ligamen*; *rayon* from *radius*; *froid* from *frigidus*; *rire* from *ridere*; *lire* from *legere*; *boire* from *bibere*; *croire* from *credere*, &c. In Italian, *avere* from *habere*; *povero* from *pauper*; *tavola* from *tabula*, &c.

#### TABLE OF ASPIRATED CONSONANTS.

The following Table exhibits the aspirated sounds of the consonants, as derived from the general analogies of the language, together with the present pronunciation throughout the provinces :

Ḃh, or Ḃ.

1. Ḃh, or Ḃ, as written in the printed Erse and some Irish books, is pronounced in Munster like *v*, but has a sound nearly as soft as *w* in the English word *wool* in the northern half of Ireland, as *á bó*, his cow; *á baile*, his town.

In the beginning of words between two short broad

vowels it sounds softly, like *u* or *w*, in every part of Ireland, as γὰβαρ, a goat; γεαβας, a hawk; τρεαβαδ, ploughing; αρβαρ, corn. In this situation it loses all its consonantal power, and becomes a vowel, like *w* in the English word *power*.—See remarks on the vowel α. But if the vowel preceding or following it be long, then it has the sound of *v* or *w* consonant, as γαβάλ, taking; τόςγβάλ, raising; νόσγβάλ, harm, &c.

2. β slender, exactly like the English *v*, as βί, was; βειρημ, I give.

In the counties of Kilkenny, Tipperary, and Waterford, and in most parts of Munster, β slender is often quiescent in the middle of words, as γαββηρ, rich; αοιβηαρ, happiness; λυβηαννα, herbs, pronounced *sigh-ir*, *eenis*, *lucena*; but in the northern half of Ireland these words are correctly pronounced *sévvir*, *cernis*, *lúivěnnă*.

This consonant, β, never appears with an aspiration in Leabhar na h-Uidhri, which may lead some to conclude that it was anciently pronounced *b* where we pronounce it *v* at present. Thus in *Tain Bo Cuailgne*: ní fír pon em ol Meob, “that is not true indeed quoth Meave” (for the modern ní fíor fím, eim, ol Measb): oo na pluaγab, for oo na pluaγab.

It has indeed been a great puzzle to Irish grammarians whether the consonants left thus unaspirated by the ancients were intended by them to be pronounced according to their radical or aspirated sounds. It is not improbable that the ancient pronunciation differed from the modern in retaining the radical sounds of some consonants which the moderns aspirate; but it may have happened that the ancients thought it superfluous to mark some letters in situations where they were always aspirated, such as in the ablative plural, ιβ; in αδ, the termination of verbal nouns, &c. &c.

### Ch, or Ć.

1. Ch, or ĉ, broad, has a deep guttural sound, which does not at present exist in English, but it is found in

the Lowlands of Scotland, in such words as *thought*, *daughter*, &c., as  $\text{deoc}$ , a drink;  $\alpha \text{ } \dot{\text{c}}\text{op}$ , his foot.

It is curious that O'Molloy, who wrote his Irish Grammar at Rome in the year 1677, describes the *gh* in the English word *sought* as guttural, and there can be little doubt that it was then so pronounced. His words are: "h autem afficiens c præstat vt utraque sonent gutturaliter, qualiter vel Angli enunciant  $\text{gh}$  in vocula rough $\tau$ , vel Florentini litteram *c* in *Duca*, vel Hispani litteram *g* in *Angelo*, vt each, Latinis *equus*."—*Grammatica Latino-Hibernica*, p. 25.

It is stated by some grammarians that  $\dot{\text{c}}$  before the triphthong  $\text{ua}$  approximates to the sound of  $\text{f}$ , as  $\dot{\text{c}}\text{uaio}$  (*pron.* foo-ee) he went; but this sound is confined to North Connaught. It is unknown in Leinster, Munster, and South Connaught, and should not be regarded as a sound of  $\dot{\text{c}}$  in the general language, but the  $\text{fuaio}$  of North Connaught should be considered as a dialectic form of  $\dot{\text{c}}\text{uaio}$ .

2. Ch, or  $\dot{\text{c}}$ , slender, has a smooth guttural sound, which may be represented by the Greek  $\chi$  in  $\chi\dot{\omega}\nu$ , as  $\alpha \text{ } \dot{\text{c}}\text{iall}$ , his sense;  $\alpha \text{ } \dot{\text{c}}\text{eann}$ , his head. In the southern half of Ireland  $\dot{\text{c}}$  slender in the middle and end of words is pronounced faintly, like the English *h*, as  $\text{eic}$ , horses;  $\text{oí}\dot{\text{c}}\text{e}$ , night;  $\text{fice}$ , twenty; but in Connaught and Ulster it has its regular slender sound in these situations.

In the counties of Monaghan and Louth, in parts of Meath, and some of the adjoining districts,  $\alpha\text{c}$  in the termination of words is pronounced very faintly, like  $\dot{\text{a}}h$ ; and  $\dot{\text{c}}$  broad, when coming before  $\text{t}$ , is totally sunk, as  $\text{boct}$ , poor,  $\text{leact}$ , a monument; pronounced  $\text{bot}$ ,  $\text{leat}$ . The English have also rejected the guttural sounds of their *gh* in similar situations, as *bought*, *sought*, *thought*, and there can be little doubt that English analogy has exercised an influence over the pronunciation of the Irish language in South Ulster and Meath. Throughout the southern counties of Ulster  $\dot{\text{c}}$  broad, in the beginning of words, is pronounced faintly, like *h*, as



conair, he saw, pronounced as if written hāmīc. In fact, the Irish spoken in these counties has scarcely a single guttural sound, so that it may be said to have, in a great measure, lost one of the most striking characteristics of the language.

### Oh, or Ö.

1. Oh or ö, broad, has a deep guttural sound to which no equivalent is found in English, but it may be described as *y*, broad and guttural, as α ὀλτα, his foster-son; α ὀραρ, his door.

2. Ö, slender, sounds, in the beginning of words, exactly like *y* in *year*, as α Öhia, O God. In the middle and end of words, which are not compounds, ö, whether broad or slender, is totally quiescent.

This consonant seldom, if ever, appears with an aspiration in the Book of Armagh or Leabhar na h-Uidhri; thus in the latter we find ι νοιασ for α η-οιασ, after; φοτε βυιοι φυρρι, for φοτε βυιοι φυρρι (or, as it would be written in the modern Irish, φοτε βυιοε υιρρι), “yellow hair upon her head.” Οο εαρελβαο α εροεα for οο εαρελβαο α εροεα, to exhibit his personal form.

Throughout the northern half of Ireland ασ, in the termination of dissyllables and polysyllables, is pronounced like *oo*, somewhat nasal; but, as already remarked, this in reality is the sound of αμ, which is the dialectic termination of verbs in Connaught and Ulster, and not a sound of ασ, as some have supposed. Thus, οεαμασ, doing, should be written, according to the Connaught pronunciation, οιοναμ; according to the Ulster pronunciation οευναμ; and, according to the Munster pronunciation, οεαμασ.—See the remarks on the pronunciation of ασ, pp. 9 and 10, *supra*.

In the past tense of the indicative passive ασ is pronounced αε in the counties of Kilkenny, Tipperary, Waterford, and parts of Limerick, but αε in the other counties of Munster. These, however, cannot be considered real sounds of ασ, but dialectic pecu-

liarities in the termination of the verb. In the third person singular of the consuetudinal past tense, active voice, it is pronounced eac in the south, as buaiccaó re, he used to strike.

Ūha or ōa in the termination of adjectives is pronounced ḡa in Munster, as cpóōa, brave; mópōa, majestic; oiaōa, divine, pronounced as if written cpóḡa, mópḡa, oiaḡa. O'Molloy says that ō after p is pronounced p: "Nota denique si *dh* in vna syllaba sequatur ad p finientem priorem vocolæ syllabam, quod totum suum tunc sonum commutet in aliud p, vt opōha an pēap O Morōha, latinè, O Morus est vir aureus, quod effertur ac si scriberetur oppa an pēap O Morpa."—*Grammatica Latino-Hibernica*, p. 60. This, however, is the Meath pronunciation of the Irish language, and cannot be considered general, original, or analogical, and the broad guttural sound of ō should be used in this instance.

### Fh or ḟ.

ḟ is quiescent in every situation, as a ḟuil, his blood; an ḟir, of the man. The vowel following this quiescent ḟ is very forcibly pronounced.

In ancient manuscripts this quiescent ḟ is frequently omitted altogether, which often causes great obscurity, as o' opbuò for o' ḟorbaò, to finish.—*Chron. Scot., ad ann.*, 1126. O' uapait ocup o' iaònuḡaò for o' ḟuapait aḡup o' ḟiaònuḡaò.—See *Battle of Magh Rath*, pp. 92, 93. This omission of the radical letter is called, in Cormac's Glossary, oicneò topaiḡ, i. e. *initial decapitation*, or *Aphaeresis*. Sometimes it is omitted out of mere whim, as ór tuil ocup ór ṫpeoil for ór ṫḟuil aḡup of ṫḟpeoil.—*Leabhar Breac*, fol. 111, b, b.

### Ḥh or Ḥ̇.

1. Ḥ̇, broad, has a deep guttural sound, to which no equivalent is found in English. It is precisely the sound of ḡ, broad.

In the middle and end of words ḡ, or ḡh, has the

same power as the English *gh* in *high*, *might*, *sight*, namely,  $\text{gh}$  has no sound, but the preceding vowel is long, as  $\alpha\rho\delta\upsilon\iota\grave{\gamma}\iota\mu$ , I exalt;  $\upsilon\lambda\acute{\iota}\grave{\gamma}\epsilon$ , law;  $\acute{\upsilon}\grave{\gamma}\upsilon\alpha\rho$ , an author;  $\rho\acute{\upsilon}\grave{\gamma}$ , juice.

It is very probable that  $\grave{\gamma}$  had originally a guttural sound similar to that of *gh*, as pronounced by the Lowland Scotch in the words *daughter*, *sought*, &c. It is remarkable, that in those verbs and verbal nouns in which the Irish write  $\grave{\gamma}$ , the Highlanders write *ch*, as, Irish,  $\rho\alpha\iota\lambda\lambda\rho\iota\upsilon\grave{\gamma}\alpha\sigma$ , Erse, *foillseachadh*, &c. This shews that the Irish, like the modern English, have made some progress in getting rid of the guttural sounds of their language.—See Observations on *ch*.

In the middle of proper names of men  $\grave{\gamma}\alpha$ , or  $\grave{\gamma}\upsilon$ , is pronounced like  $\alpha\sigma$  in Connaught, or *uee* in the English word *queen*, as  $\text{F}\epsilon\alpha\rho\grave{\gamma}\alpha\rho$ ,  $\text{A}\sigma\eta\grave{\gamma}\alpha\rho$ ,  $\text{L}\epsilon\alpha\rho\grave{\gamma}\alpha\rho$ ,  $\text{F}\epsilon\alpha\rho\grave{\gamma}\alpha\lambda$ ,  $\text{D}\eta\sigma\eta\grave{\gamma}\alpha\lambda$ , pronounced as if written *Farrees*, *Aenees*, *Larrees*, *Farreel*, *Doneel*;  $\grave{\gamma}\alpha\lambda$  is pronounced *eel* in some verbal nouns, as  $\text{f}\epsilon\alpha\sigma\grave{\gamma}\alpha\lambda$ , pronounced *fuddeel*; but these must be considered corruptions, although at present almost general throughout Ireland. The surname  $\text{O}'\text{F}\epsilon\alpha\rho\grave{\gamma}\alpha\lambda$  is universally pronounced *O'Farreel*, and written  $\text{O}'\text{F}\epsilon\alpha\rho\rho\alpha\sigma\iota\lambda\lambda$  in the margin of p. 120 of John Mac Torna O'Mulconry's copy of Keating's History of Ireland, by a bad Irish scholar of the name, who read the book in 1778.

2.  $\text{F}$  has, when slender, the same sound and power as  $\text{f}$  slender.

$\text{mh}$ , or  $\text{m}$ .

1.  $\text{M}$ , broad, in the beginning of a word, is pronounced, in the south of Ireland, like *v*, but in the north of Ireland like *w*, as  $\alpha\ \text{m}\alpha\lambda\alpha$ , his brow;  $\alpha\ \text{m}\acute{\alpha}\tau\epsilon\alpha\rho$ , his mother. In the middle of words it loses almost all its consonantal power, and becomes a nasal *u* or *w*, as  $\rho\alpha\text{m}\rho\alpha\delta$ , summer;  $\upsilon\alpha\text{m}\rho\alpha\delta$ , dancing;  $\tau\alpha\text{m}\eta\acute{\alpha}\acute{\sigma}$ , a field;  $\grave{\gamma}\alpha\text{m}\eta\acute{\alpha}\acute{\sigma}$ , a milch cow.

The syllable *am* in these situations is generally pronounced *oo* nasal in Munster, except in parts of Kerry, where it retains its real analogical sound of *au*, as pronounced by the Germans. The broad sound of *m* varies a good deal in the provinces, and stands in need of a grammatical standard. The most analogical sound is *au* German, but *oo* nasal is much more general at present.

2. *M̄*, slender, sounds like *b* or *v*, but is slightly nasal, as *féim*, mild; *amán*, his desire.

The only difference between the sounds of *m* and *b* is that the *m* is somewhat nasal. Some grammarians have erroneously set down the sounds of these aspirates as exactly similar. Neilson (*Irish Grammar*, p. 143) supposes that both were originally pronounced like *v*, but custom, and the analogy of articulate sounds, are opposed to this opinion. O'Molloy, who published his *Irish Grammar* at Rome in 1677, takes particular notice of the nasal sound of *mh*. His words are, p. 30: "*Mh* posita vbicumque volueris Hibernis sonat quod *v* digamma seù consonans, quasi elata tamen per nares; vt *amhathair mhath*, latine, *bona mater*: ita tamen vt efferantur per nares." Dr. O'Brien also draws a strong line of distinction between them in his *Irish Dictionary (Remarks on the letter M)*. He says: "It is to be noted, that though *m* aspirated is frequently substituted in the place of an aspirated *b*, and *vice versa*, yet it is through want of judgment in the writer, inasmuch as the vowel or vowels which precede the latter, are pronounced with a stronger, clearer, and more open expiration than those that precede the former. This difference of pronunciation is sensibly observable; for example, between *treabh*, a tribe, and *leamh*, insipid, as well as between *scabhuidhe*, a slave, and *snamhuidhe*, a swimmer."

#### N.

*N̄* is found with a full dot over it in some very old manuscripts, from which some grammarians have classed it among the aspirated consonants, but as the change

effected in the situations where it is thus marked seems rather a hardening of its sound, it cannot be called an aspiration with propriety.

### Ph, or Ṗ.

Ph, or ṗ, sounds exactly like *ph* in English, as α πῖαν, his pain.

It is curious to observe the analogy of these aspirations: *b* becomes *v*, *ṗ* becomes *f*, and when *φ*, which is an aspiration of *p*, is aspirated itself, its sound is totally destroyed. In Connaught *ṗ*, or *ph*, is quiescent in the vocative case of proper names derived from the Greek, as α Φηλίπ, O Philip, but the reason is, because the speakers of Irish in that province look upon the name Philip as written with an *φ* in the nominative, not with a *p*. In other parts of Ireland they pronounce α Φηλίπ as if written α Φιλῖ. Stewart remarks, in his *Gælic Grammar* (second edit., p. 13), that "*Ph* is found in no Gælic word which is not inflected, except a few words transplanted from the Greek or the Hebrew, in which *ph* represents the Greek *φ*, or the Hebrew *פ*. It might perhaps be more proper to represent *פ* by *p* rather than *ph*; and to represent *φ* by *f*, as the Italians have done in *filosofia*, *filologia*, &c., by which some ambiguities and anomalies in declension would be avoided."

### R.

*Ṙ* is sometimes marked with a dot in ancient manuscripts.

See above, Observations under *R*, radical. It should be remarked here that the *aspirated sound* (as it is called) of *p* is nothing more than its slender sound. It is unknown in the counties of Kilkenny, Waterford, and Tipperary, but strongly marked in the other counties of Munster. The late Mr. Scurry, in his *Review of the Irish Grammars*, published in the fifteenth volume of the *Transactions of the Royal Irish Academy*, gives it as his opinion that this aspirated sound of *p*, and of the other immutable consonants, is a

mistake. His words are, in reviewing O'Brien's Irish Grammar : " The immutable consonants are treated of correctly, except when he states that ' the immutables at the beginning of words, which have a reference either to objects of the feminine gender or to objects or things of the plural number, are pronounced double.' This has been asserted by many of his predecessors, but, with deference to such respectable authorities, they have, in my opinion, no variation of sound but what they obtain from the vowels with which they are combined in a syllable, like the other consonants."

This is undoubtedly the case in the county of Kilkenny, of which the critic was a native; but not in Clare, Kerry, Limerick, or Cork; and it appears from O'Molloy's remarks on the liquids *l*, *m*, *n*, *r*, that they were under influences different from those of their adjoining vowels, in his time, in Meath, of which he was a native.—See his *Grammatica Latino-Hibernica*, pp. 33–36.

### Sh, or Ś.

Ś sounds exactly like *h* in the English words *hall*, *hill*, as α ṛál, his heel; α ṛíol, his posterity. This aspirate never appears in the middle or end of radical words, nor in the end of any word. S before the consonants *b*, *c*, *o*, *g*, *m*, *p*, *t*, is never aspirated.

S being a sibilant dwindles, when aspirated, into the less distinct sound of *h*, which is in accordance with the definition of aspiration above given. In the Book of Lecan *h* is prefixed to *r* to mark its aspiration, as " τṛṛ τṛṛṛṛ ṛṛ τṛṛ ṛṛ ṛṛ ṛṛṛṛ."—See *Tribes, &c., of Hy-Fiachrach*, p. 216, line 3. This mode is also recommended by Donlevy, but, in my opinion, it is of no advantage whatever.

O'Molloy states, in his Irish Grammar, p. 66, that ṛ coming after *g* in compound words is quiescent, as in *boghrhponach*, but this is confined to Meath and the southern counties of Ulster, as shall be pointed out in a subsequent portion of this Grammar.

Th, or ċ.

Th, or ċ, sounds also like the English h, and appears very frequently in the beginning, middle, and end of words, as α ċoil, his will; cpuċ, shape or form.

It must be acknowledged that, according to the analogy of articulate sounds, h is too weak an aspirate of τ, as is indeed y of σ. But a grammarian can never correct anomalies of this kind, which have been so long and so uniformly established by the tendencies of the language.

In the province of Ulster, and in the counties of Louth and Meath, ċ broad is scarcely heard at all in the middle of words, as Caċán, Caċalán, the proper names of men; bóċap, a road; aċair, a father; pronounced as if written caán, caalán, bóap, ááir; but this must be considered a great corruption, and should be rejected, as tending to enfeeble the language, as Dr. Stewart phrases it, “by mollifying its bones and relaxing its nerves.” In the adjective maċċ, and other words, ċ slender is pronounced like ċ; but this is not to be approved of, neither is it general.

In the end of words ċ is very faintly sounded, as cpuċ, shape; olúċ, close; τnúċ, envy; cpioċ, trembling; but when such words are followed in sentences by words beginning with vowels, the ċ is heard as distinctly as h in the English word *hall*, as cpuċ an tréimhir, the personal form of the mighty man; ċpċ an bean, the woman trembled. In the counties of Kilkenny, Tipperary, and Waterford, ċ broad, at the end of monosyllabic words, is pronounced like ċ broad, as go bráċ, for ever; rpuċ, a stream; lúċ, agility, pronounced as if written go brác, rpuċ, cioċ, lúċ. This is a corruption in the other extreme, but one not analogically adhered to, for the genitives of these words are pronounced correctly in these counties, as bráċa, rpoċa, ceáċa, pronounced as if written bráha, rpoċa, ceaha.

It is recommended by Donlevy (in his *Elements of the Irish Language*, annexed to his *Irish Catechism*, p. 514), to place the letter h before ρ and τ in the beginning of a word where, when aspirated, they are entirely silent, as we have just seen; but this, although

examples of it occur in the Book of Lecan, and other authorities, is not to be recommended, if the system of aspirating the consonants by dots be, as we have attempted to shew, the best; besides, to prefix the h would savour more of the system of eclipsis than of aspiration, and confuse the learner.

Having now shewn the nature of aspiration, it will be necessary in this place to say a few words of the grammatical use made of it in the language, although this more properly belongs to Syntax.

Aspiration is used not only in forming compound words, but also to point out the gender of adjectives and possessive pronouns. It is chiefly caused by the influence of simple prepositions and other particles, as will appear from the following rules, which include every possible case in which aspiration can occur in this language, and which the learner should commit to memory.

1. In all compound words, whether the first part be an adjective or a substantive, the initial of the second is aspirated, if of the aspirable class, as *deag-òime*, a good man; *ceann-mór*, big-headed.

The exceptions to this rule, which are few, shall be pointed out in the proper place.

The initials of all genitives singular of proper names of men and women are always aspirated; except in surnames of families, as *O'Feargáil*, *O'Farrell*; *Mac Doimnall*, *Mac Donnell*; but if we wished to express "grandson of Fearghal," or "son of Domhnall," we should write *O'Fheargáil*, *mac Dhoimnall*.

2. After the following simple prepositions, the initials of all nouns are aspirated (if aspirable), viz., *aí*, on; *ar*, out of; *de*, of, or off; *do*, to; *fa*, *ro*, or *faoi*,



under; ó from im, about; ταν, over; τρε, through; μαη, as, or like to.

3. After the possessive pronouns μο, my; το, thy; α, his.

4. The article aspirates the initials of all feminine nouns in the nominative, and of masculine nouns in the genitive.

5. The interjection α or ο, sign of the vocative case, also causes aspiration.

6. In verbs the initials are aspirated by the particle ní, not, and μα, if; and also by the particle το, or μο, prefixed to the past tenses of the indicative mood, or to the conditional mood, and the aspiration is retained even if this particle be left understood. The initial of the verb is also aspirated (if aspirable) after the relative α, who, whether expressed or understood, and after the particle το, a sign of the infinitive mood.

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SECTION 3.—*Of certain Combinations of Consonants which do not easily coalesce.*

According to the modern pronunciation of the Irish language the following combinations of consonants do not coalesce, and a very short vowel is heard between them :

bτ,	as in	lúbεα,	bent,	pronounced	lúπαεα.
ol <sup>c</sup> ,	„	olúε,	close,	„	oölúε.
lb,	„	rcolb,	a scollop,	„	rcol-ób.

<sup>c</sup> In the beginning of words only.

l̄g,	as in	bol̄g,	a belly,	pronounced	böllög.
lp,	„	colpa,	the thigh,	„	colöpa.
nn̄c,	„	Donn̄cáö,	a man's name,	„	Donn̄cáö.
rb,	„	bor̄b,	fierce,	„	boröb.
r̄b,	„	cearb,	certain,	„	cearab̄.
rc̄,	„	oorāc,	dark,	„	oorāc̄.
r̄g,	„	gar̄g,	fierce,	„	garög.
rm,	„	Cor̄mac,	a man's name,	„	Corögmac.
rp,	„	reir̄peac̄,	a yoke of horses,	„	reirögpeac̄.
rn,	„	cor̄n,	a goblet,	„	corröñ.
ēn,	„	cēne,	a commandment,	„	cēne.

The other combinations of consonants coalesce as readily as in English.

In ancient Irish poetry, however, no allowance is made for the short vowel inserted by the modern pronunciation, from which it may fairly be concluded that the ancient Irish pronounced such words as *rcolb*, *borb*, *gar̄g*, as the English would pronounce similar combinations of consonants at the present day. Thus, in the poem attributed to Torna Eigeas, the word *borb* is clearly intended to be pronounced as one syllable, not *bör-öb*, as it is at present.

“*Öorb a o-tp̄eazhan for̄ gar̄c̄ ep̄ög*  
*Niall mac Eac̄ac̄ Muir̄meac̄öan.*”

#### SECTION 4.—*Of Eclipsis of Consonants.*

Eclipsis in Irish Grammar may be defined the suppression of the sounds of certain radical consonants, by prefixing others of the same organ. This owes its origin to a desire of euphony, or facility of utterance. All the consonants are capable of eclipsis, except the liquids *l*, *m*, *n*, *p*.

m	eclipses	b,	as	áp	m-bo,	our	cow,	pronounced	áp	mó.
ḡ	,,	c,	as	áp	ḡ-ceapτ,	our	right,	,,	áp	ḡeapτ.
n	,,	o,	as	áp	n-oopap,	our	door,	,,	áp	noopap.
b	,,	p,	as	áp	b-puil,	our	blood,	,,	áp	buil.
n	,,	ḡ,	as	áp	nḡopτ,	our	field,	,,	áp	nḡopτ.
b	,,	p,	as	ap	b-pian,	our	pain,	,,	áp	bian.
o	,,	τ,	as	ap	o-τip,	our	country,	,,	áp	oip.
τ	,,	ρ.	—See p. 61.							

It appears from this table, that the eclipsing consonant is always softer than the initial radical which is eclipsed ; as m, a narisonant semivowel, for b, a sonant mute ; ḡ, a sonant palatal, for c, a mute ; n, a narisonant semivowel, for o, a sonant mute ; b, a sonant sibilant, for p, a pure sibilant ; nḡ, a narisonant semivowel, which should be represented by one character<sup>d</sup>, for ḡ, a sonant ;

<sup>d</sup> This is a defect in the system of eclipsis, for in the pronunciation ḡ is not eclipsed by n, but by a simple sound, which the combination nḡ is a conventional mode of expressing. O'Molloy, in his Grammar, p. 63, takes notice of this incongruity : "Eclipsis *ng*, vulgo *uirbhúgh-abh niaat*, hoc habet speciale, quod *g* non penitùs taceatur, sed aliquantulum vno tractu simul cum *n* efferatur, vt *ap nḡopτ* latinè, *nostra seges*." Compare the quotation from Professor Latham, under nḡ, p. 35.

For this reason n should never be separated from the ḡ by a hyphen. Some have remarked that it would be better to omit the eclipsed consonant, as in the Welsh ; but this would, in Irish, lead to endless confusion, as the radical letter of the word would,

in almost every instance, be disguised ; and though this is unavoidably the case in the spoken language, yet it has been thought advisable to preserve, in the written language, the radical consonant in every instance, even at the risk of often giving the words a crowded and awkward appearance. On this subject O'Molloy remarks : "Aduerte ex dictis nunquam sequi, quòd in scriptione liceat literam mergendam omitti, esto omittatur in sono : aliàs foret magna confusio, et ignoraretur dictio, seù sensus voculæ, ejusque tùm proprietates tùm natura."—*Grammatica*, p. 66.

Many instances could be pointed out where, if the radical consonant were omitted, the eye would be completely deceived, as in *ap nopb*, which might be referred

b, a sonant, for p, a mute consonant; τ eclipsing ρ is an exception, but υ eclipsing τ is a sonant eclipsing a mute.

The reader is referred to Dr. Darwin's Analysis of articulate Sounds for a classification of the consonants exactly according to this table of Eclipsis, although the author was probably not aware that such a classification had been observed in the practical grammar of any language, but was purely guided by the philosophy of articulate sounds, to which he gave the most careful consideration.

Dr. Prichard's remarks on this subject are worthy the consideration of the student of this language :

“ It is a habit common to many of the Indo-European languages to interchange certain letters according to rules founded originally on euphony, or on the facility of utterance ; and from this circumstance arises the great capability which these languages possess, of composition, or the formation of compound words. The substitution of consonants of particular orders for their cognates, which takes place in Greek, in the composition of words, and in some other instances, is an example of this peculiarity.

“ In Greek, in Latin, and in the German dialects, the mutation of consonants is confined to words brought together under very peculiar circumstances, as chiefly when they enter into the formation of compound terms, and it is scarcely observed in words which still remain distinct, and are merely constituent parts of sentences. Either the attention to euphony, and the ease of utterance, has not extended so far, or the purpose was attained by a choice of collocation, the words themselves remaining unaltered. But in the Sanskrit language, words merely in sequence have an influence upon each other in the change of terminations, and sometimes of initial letters, on the principle above alluded to.”—*Eastern Origin of the Celtic Nations*, pp. 27, 28.

either to ἀπ ν-ὄρη, our chant,  
or ἀπ ν-ὄρη, our order ; ἀπ  
ματᾶ, which might be referred  
to ἀπ ματᾶ, our brow, or ἀπ

m-batᾶ, our wall ; ἀπ νεῶα,  
which might be either ἀπ ν-θε-  
οῶα, our drinks, or ἀπ ν-εοῶα,  
our horses.

The peculiarity of the Sanskrit here noticed is evidently of the same nature as the eclipsis in the Irish language. But it should be stated that, in Irish, eclipsis answers a further purpose than that of mere euphony or facility of utterance; for it sometimes helps to point out the cases of nouns and the moods of verbs; and that the learner may see the exact nature, use, and extent of this very peculiar accident, rules are subjoined (see p. 62), pointing out every case in which it can take place in the language.

The letter *ṛ* is eclipsed by *ṛ*; but as it forms an exception to the ordinary rules, it ought not, perhaps, to have been classed among the consonants that admit of eclipsis. In nouns, but not in verbs, the eclipsis of *ṛ* by *ṛ* follows the rules of aspiration, not of eclipsis; that is to say, in all instances where the article aspirates the other consonants, *ṛ* has *ṛ* prefixed, excepting where it is followed by *b, c, d, g, m, p, ṛ*, in which case it never suffers any initial variation in either nouns or verbs.

The local exceptions to this rule will be pointed out in the proper place. Some writers prefix *ṛ* to *ṛ* in situations where others aspirate it, as, *ḍ'opouig Niul ḍ'a ṛ-ṛlióct iao féim ḍ'ammmioḡaó ar an Scíria*, "Niul ordered his progeny to name themselves from Scythia."—*Keating*. But this is not to be imitated.

The letter *ṛ* never suffers eclipsis in the moods or tenses of verbs, or from the influence of any particle in any situation in verbs, except in the compound verb *ionṛamliḡim*, I imagine, which occurs in some medical Irish manuscripts of the fourteenth century, and in the verb *ṛ-ṛublaḡeann*, it extends or proceeds; but these, particularly the latter, must be considered local, and a mere conceit of the writer.

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The following rules explain the grammatical use of eclipsis to indicate the inflexions and genders of nouns,

and the tenses or moods of verbs. They necessarily presuppose a knowledge of Etymology and Syntax, and may be passed over until the student has mastered the second and third parts of this Grammar. They are inserted here in order to complete the subject of eclipsis.

I.—*Rules of Eclipsis in Nouns.*

1. All initial consonants that admit of eclipsis are eclipsed in all nouns in the genitive case plural, when the article is expressed, as *να m-bárð*, of the bards; *να ζ-κοῖρ*, of the feet; *να n-δυαν*, of the poems; *να b-φεαρ*, of the men; *να ηγορητ*, of the fields; *να-b-πιαν*, of the pains; *να υ-τονη*, of the waves. Some writers eclipse these consonants even in the absence of the article, as *α n-αιμηρη b-φεαρ m-βολζ<sup>e</sup>*, but this is not general, though the adoption of it would tend to clearness and distinctness in the language.

2. When the article comes between any of the simple prepositions and the noun, the initial consonant of the latter, when capable of eclipsis, is eclipsed in the singular number, as *ó'n m-bárð*, from the bard; *τηέ αν ζ-κοῖρ*, through the foot; *ó'n b-φυιλ*, from the blood; *ó'n ηγορητ*, from the field; *ó'n b-péin*, from the pain. But *υ* and *τ* are generally excepted, as *αζ αν υορηρ*, at the door; *αρ αν τονη*, on the wave. Also after the simple prepositions *α* or *ι*, in, *ρια*, before, and *ιαρ*, after, with or without the article, as *α m-βαυλε*, in a town; *ι n-υορηρ*, in a door; *ρια m-βαιρδεαδ*, before

• Keating.

baptism ; *iar* *n-dul*, after going. The preposition *do*, to, forms an exception in the western, but not in the eastern counties of Munster.

3. After the possessive pronouns *ár*, our, *bur*, or *bar*, your, *a*, their, all nouns beginning with eclipsable consonants are eclipsed in the singular and plural, without a single exception, as *ár m-bárð*, our bard ; *bar ð-cofa*, your feet ; *a n-duanta*, their poems ; *ar b-fir*, our men ; *bar ngora*, your field ; *a b-rianta*, their pains ; *ár d-tonna*, our waves.

## II.—Eclipsis in Verbs.

1. After the interrogative particle *an*, which is cognate with and equivalent to the Latin *an*, all verbs beginning with eclipsable consonants are eclipsed, as, *an m-buaileann ré*, does he strike ?

2. After the particle *nað*, whether it means *non*, *nec*, *neque*, *qui non*, or *anne* ? as *deirim nað m-buaileann ré*, I say that he strikes not ; *an té nað m-buaileann*, he that does not strike ; *nað nguilfir*, wilt thou not weep ?

3. After the particle *go*, whether it means *ut*, or *utinam*, as *go n-deirim*, that I say ; *go ð-cuirð Dia an rað ara*, may God put prosperity on thee, i. e. may God prosper thee.

4. After *dá*, if (sign of the conditional mood) ; as *dá m-buailfir*, if I would strike.

5. After the interrogative *cá*, *ubi*, *where* ? as *ca ð-cuirfir é*, where wilt thou put it ?

6. After the relative preceded by a preposition ex-

pressed or understood, as ó α ο-τάιμι, from whom came; ι η-α β-φuil, in which is.

In the ancient Irish manuscripts the eclipsing consonant is but seldom prefixed, from which some grammarians have inferred that the ancients pronounced the radical consonants as they wrote them; but this is not certain, as we find the same writer sometimes prefixing the eclipsing consonant, and at other times omitting it in the same words, placed under the same influence; which seems to lead to the conclusion that the consonants, in situations where they would now be eclipsed, anciently changed their sound into that of the letter now used to eclipse them; and that the ancients thought it unnecessary to mark this change where the construction of the sentence, and the ear of the native scholar, would at once suggest the pronunciation.

In some manuscripts, particularly those of the sixteenth and seventeenth centuries, the letters c, f, p, t are doubled to denote eclipsis; thus, ar cceapτ, our right, for ár ġ-ceapτ; ár fful, our blood, for ár b-ful; ar ppian, our pain, for ár b-pian; ár ttir, our country, for ár o-tir; but this is not to be recommended, as the prefixed consonant could not be then said to eclipse the one which follows it, but both combined to assume the sound of a consonant different from either, a system which would neither be philosophically correct nor convenient. The eclipsing consonant is separated, in some modern books, from the radical one by a hyphen, and sometimes in the ancient manuscripts by a dot placed over it; thus, maccaṅ pe ṁbliacān oec.—*Liber Hymnorum*, fol. 15, a. *Ḃngio oān ar cech ṁbap acτ ec fpu aōapτ*, “fearful of every death, except death on the bed,” *Id.*, fol. 11, a. Here the dot over the m is not intended to aspirate it, but to give notice that it is an adventitious consonant. But the hyphen placed by the moderns between the m and the b is now preferable, as in the modern orthography the dot is always used to denote aspiration, not eclipsis. In some ancient manuscripts f is dotted to denote that it is eclipsed, as *Ḃuanano, muime na fīann* for *Ḃuanann, muime na b-Ḃian*, “Buanann, nurse of the heroes,” *Cor. Gloss., in voce Ḃuanano*; and



in the *Leabhar Breac*, *ἰαρ ῥοζηγυο δέλλ οκυρ δόνβαλ η-ἰμοα, ἰαρ ῥεptaib οκυρ αοαμptaib αττα λίν γανem μαπα, νο πενοαι ημε, ἰαρ η-δέρηc αγυρ επόκαιpe, 7c.*, “after building many churches and monasteries, after performing miracles and wonders as numerous as the sands of the sea, or as the stars of heaven, after works of charity and mercy,” &c.—*Vita Brigidæ* in *Leabhar Breac*, fol. 33, *b*.

We shall conclude the subject of the grammatical use of eclipsis by observing, that in every situation where an initial consonant is eclipsed, an initial vowel takes *n*, as *αρ η-αράν*, our bread.

In ancient manuscripts eclipsis is sometimes used, for no grammatical reason whatever, but merely for euphony, as *πολλῆ η-ἡμέρη*, the light of the sun; and hence also we find *n* inserted before an initial vowel, without any grammatical necessity, as *κυαιpe η-αιμῆpe*, a circle of time.—See p. 71.

## PART II.

### ETYMOLOGY.

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ETYMOLOGY is that part of practical grammar which reduces to fixed rules the changes of forms which words undergo in one and the same language. It is not to be confounded with general Etymology, which treats of the changes that words undergo in passing from one language to another.

#### OF THE PARTS OF SPEECH.

There are nine classes, or divisions of words, or, as they are called, *parts of speech*, viz., article, noun-substantive, noun-adjective, pronoun, verb, adverb, preposition, conjunction, and interjection.

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### CHAPTER I.

#### OF THE ARTICLE.

THE Irish language has but one article, *an*, which has, in general, the same signification as the English definite article *the*, as *an fear*, the man; *an bean*, the woman. When this article is not prefixed, the noun is

translated with the indefinite article in English<sup>a</sup>, as *ἄνθρωπος*, a man; *ἡ γυναίκα*, a woman.

The form of the article is *ἄν* throughout all cases of the singular, except the genitive feminine, in which it becomes *ἡ*; *ἡ* is also the form for all cases of the plural in both genders.

The prepositions *ἐν*, at, and *μετὰ*, with, or about, preceding the article, combine with it, and are written in old, and some modern, manuscripts, *ἐν*, *con*, *μετὰ*, *immon*, *mun*, as *ἄνθρωπος ἐν τῷ δείπνῳ*, “he exhibited them at the feast,” *Cor. Gloss.*, voce *ἄνθρωπος*; *ἐν τῷ πυρὶ*, “at the fire,” *Id.*, voce *ὄρος*; *immon ἂν τὴν*, “at that time.”—*Annals of the Four Masters*, *passim*.

In the ancient Irish manuscripts the article is written *in*, *ma*, and *mo*, even in the plural; and the masculine form *an* or *in* is sometimes prefixed, in the genitive case, to nouns of the feminine gender in the singular number, as *an* or *in* *ἡ γῆ*, for *ἡ γῆ*, of the country; *in* *ἡ γῆ*, of the earth.—See *Battle of Magh Rath*, p. 114. *ἄνθρωποι in* *ἡ γῆ* *ἡ γῆ*, “the men asked the news of him,” *Id.*, p. 76; *ἄνθρωποι in* *ἡ γῆ*, “every tribe of the earth,” *Id.*, p. 98; *in* *ἡ γῆ* *ἡ γῆ*, “in the cemeteries of the pagans,” *Cor. Gloss.*, voce *ἡ γῆ*; *ἄνθρωποι in* *ἡ γῆ*, “the light of the sun shone upon the surface of the land,” *Vita Moling*; *in* *ἡ γῆ*, “on the shore of the sea,” *Imramh Curraigh Mailduin*, MS. in the Library of Trin. Coll. Dubl. (H. 2. 16.), p. 373. Keating also uses this form of the article before the genitive case of *ἡ γῆ*, the sea, as “*ἡ γῆ in* *ἡ γῆ*.”—*Hist. Irel.*, p. 148. In some very ancient and correct

<sup>a</sup> This is the case in English with all nouns in the plural number; thus, the plural of *a man* is *men*, without any article, where the absence of the *a*, or any form of it, in the plural, serves exactly the same purpose as the presence of it does in the singular. It may be also worthy

of remark here, that in many languages articles are wholly wanting. In the Latin, for example, the words *filius viri* may mean *the son of a man*, *a son of a man*, *a son of the man*, or *the son of the man*. In Greek there is no indefinite article.

manuscripts the article is made to terminate in *ib*, like the noun, as in the following passage in the Annals of Ulster, at the year 891 : *Uentur magnur in feria Martini, conoarrgar fíð-ár ir naib caillib, ocuf con ruc na baupraigí ar a laéraigib, ocuf naraigí olcena*, i. e. "A great storm *occurred* on the festival of St. Martin, which caused a great destruction of trees in the woods, and blew the *daurthachs* [oratories] from their foundations, with the other houses likewise." Also in a very ancient tract on the consecration of a church, attached to a copy of Cormac's Glossary: *O naib mecnab coicob*, "*ex quinibus radicibus.*"

As the article is so frequently used in the Irish language, and causes very remarkable changes in the beginning of nouns<sup>b</sup>, it will be necessary in this place

<sup>b</sup> The Rev. Paul O'Brien arranges the declensions of Irish nouns by the initial changes which they undergo, and asserts that the ancient Irish never inflected their nouns by *terminations*, but by initials. — *Irish Grammar*, p. 17. But we find terminational changes in the most ancient Irish manuscripts, in which the initial changes are seldom marked. It matters very little whether the changes caused by the article on the initials of nouns be called declensions or not, but it is absurd to say that these changes are sufficient of themselves to determine the cases of substantives, for they are merely used for the sake of euphony, and to help to point out the gender of the noun; and if the article, which has very little to do with cases, be removed, such initial changes disappear altogether, while the terminational inflexions remain. Stewart has the following accurate re-

marks on this subject: "The changes expressive of Relation are made on nouns in two ways: 1, On the beginning of the noun; 2, On its termination. The relations denoted by changes on the termination are different from those denoted by changes at the beginning; they have no necessary connexion together; the one may take place in the absence of the other. It seems proper therefore to class the changes on the termination by themselves in one division, and give it a name; and to class the changes at the beginning also by themselves in another division, and give it a different name." And he adds in a note: "It was necessary to be thus explicit in stating the changes at the beginning, and those on the terminations, as unconnected independent *accidents*, which ought to be viewed separately; because I know that many who have happened to turn their thoughts to-

to lay before the learner such rules as will point out distinctly all the changes which it causes, although most of these rules must be considered as strictly belonging to Syntax.

1. In modern printed books the  $\alpha$  of the article is cut off after a preposition ending in a vowel, as  $\text{do}'n$  for  $\text{do } \alpha n$ , to the ;  $\text{ó}'n$  for  $\text{ó } \alpha n$ , from the ;  $\text{pa}'n$  for  $\text{pa } \alpha n$ , under the, &c. ; but in ancient manuscripts and early printed books the article and preposition are united as if one word, without any mark of elision ; thus,  $\text{don}$ ,  $\text{on}$ ,  $\text{pan}$ , &c.

In the spoken dialect a simple  $\alpha$  is used for  $\alpha n$  before a consonant ; but this should not be written.

2. The article aspirates the aspirable initials of all feminine nouns, in the nominative and accusative singular, and of all masculines in the genitive singular : as  $\alpha n$   $\text{bean}$ , the woman ;  $\alpha n$   $\text{fí}n$ , of the man ; and eclipses the eclipsable initials of all nouns, masculine or feminine, in the dative or ablative singular ; but these influences never extend to any case of the plural, except the genitive, which is always eclipsed, as  $\text{na } m\text{-bá}n$ , of the bards ;  $\text{na } n\text{-drua}d$ , of the druids ;  $\text{na } \text{g-cra}n$ , of the trees ;  $\text{na } b\text{-pí}n$ , of the pains ;  $\text{na } \text{u-tom}n$ , of the waves.

*Exception.*—Nouns whose initial consonant is  $\text{u}$  and  $\text{t}$ , undergo no initial change in the singular, as  $\text{u}n$   $\text{a}n$   $\text{tí}n$ , in the country ;  $\alpha n$   $\text{dora}n$ , of the door ;  $\alpha n$   $\text{tígearna}$ , of the lord ;  $\text{ó}'n$   $\text{dora}n$ , from the door ;  $\alpha\text{g}$   $\alpha n$   $\text{tígearna}$ , with the lord. 'San  $\text{dior}g\alpha n$ , no 'pan

ward the declension of the Gaelic noun, have got a habit of conjoining these, and supposing that both contribute their united aid

toward forming the cases of nouns." — *Elements of Gaelic Grammar*, second edition, p. 48.

m-beiptm, "in the Fasciculus or little collection," *Keat. Hist.*, p. 110; ó'n deamán, "from the demon," *Id.*, p. 127; Do'n Tadhg ro, "to this Tadhg," *Id.*, p. 95; so'n tairg rin, "on that expedition," *Id.*, p. 91; 'ran teimó, "in the fire," *Id.*, p. 94; fo'n talam, "upon the earth," *Id.*, p. 120. But Keating and other modern writers sometimes eclipse o and t after the article as regularly as the other consonants: ar an o-teipt, "by the testimony," *Id.*, p. 1; ar an o-teaglac, "on the household," *Id.*, p. 120; tpep m o-teanguió g-ceuona, "through the same tongue," *Id.*, p. 50; epiallaip 'na aonap o'n o-tulaig, "he goes alone from the hill," *Id.*, p. 75; tpep an o-tam rug Feargus uaça, "on account of the cattle carried off from them by Fergus," *Id.*, p. 77; leip an o-tpeimpeap, "with the mighty man," *Id.*, p. 80; ar an o-teagorc pioç, "on (or of) the royal precepts," *Id.*, p. 90.

3. Wherever the article causes aspiration on other consonants, it eclipses r by prefixing t (see p. 61); except when r is followed by a mute consonant, in which case it is never either aspirated or eclipsed.

Nouns beginning with r, not followed by a mute, are, like other nouns, eclipsed by the article, when preceded by the prepositions de, off, do, to, and ip, in, as do'n t-paoçal<sup>c</sup>, to the world; de'n t-rliað, off the

<sup>c</sup> In some parts of Ireland, articulated nouns of this class are eclipsed after all the simple prepositions; but in north and west Munster, and in the best Irish manuscripts, it is never used, except after the prepositions de, do, and ip; for they say, ar an r-paoçal, in the world, not ar an t-paoçal, ar an r-lige, on the way; but the t is prefixed throughout the eastern half of Munster, and in many other parts of Ireland. O'Molloy, who was a

native of Meath, does not always prefix t to r in the dative or ablative case, in his Irish Catechism, published at Rome in 1676, for he writes ar an r-paoçal ro, in this world, p. 76, excepting after the preposition do; and Keating never prefixes t to r in this situation, except after the preposition do, for he writes ar an r-lige, on the way; 'r an pneacça, in the snow, *Hist. Irel.*, pp. 1, 73; o'n Siúip, from the Suire, *Id.*, p. 92.—See *Syntax*.

mountain. In the plural,  $\rho$  never undergoes any change whatever.

4. The article requires  $\tau$  to be prefixed to the nominative singular of masculines, and  $h$  to the genitive singular of feminines beginning with vowels, as  $\alpha\tau$ - $\alpha\rho\acute{\alpha}\nu$ , the bread;  $\eta\alpha$   $h$ - $\alpha\omicron\rho\epsilon$ , of the age.

5. The particle  $\alpha$  (when an interjection and a sign of the vocative case) aspirates the initial consonants of all nouns in the singular and plural number, as  $\alpha$   $\tau\acute{\iota}\zeta\epsilon\alpha\rho\eta\alpha$ , O Lord!  $\alpha$   $\delta\alpha\omicron\mu\epsilon$ , O men!  $\alpha$   $\mu\acute{\eta}\nu\acute{\alpha}$ , O women!

6. In all cases of the plural (except the genitive) the article requires  $h$  to be prefixed to nouns beginning with vowels, as  $\eta\alpha$   $h$ - $\acute{\epsilon}\iota\eta$ , the birds;  $\acute{\omicron}$   $\eta\alpha$   $h$ - $\acute{\epsilon}\alpha\eta\alpha\iota\beta$ , from the birds. In the genitive plural,  $\eta$  is prefixed after the article, as  $\eta\alpha$   $\eta$ - $\acute{\epsilon}\alpha\eta$ , of the birds.

The learner is to bear in mind this general fact, already stated (p.65), that the same grammatical accidents which cause an initial consonant to be eclipsed, require  $\eta$  to be prefixed to initial vowels, which explains the exception to rule 6, in the case of the genitive plural. It has also been remarked, that a euphonic  $\eta$  is often prefixed to a word beginning with a vowel, merely to prevent a hiatus, and sometimes for no grammatical reason whatever, as,  $h$ - $\iota$   $\tau\iota\rho$   $\eta$ - $\Theta\rho\epsilon\eta\eta$ , "into the land of Ireland," *Cor. Gloss.*, *vocce*  $\text{Μοξ } \Theta\iota\mu\epsilon$ ;  $\zeta\omicron\rho$   $\kappa\upsilon\rho\iota\sigma\acute{\omicron}$   $\lambda\alpha\mu$   $\eta$ - $\alpha\eta\rho\zeta\iota\sigma$   $\alpha\eta$ , *Keat. Hist.*, p. 37, for  $\zeta\omicron\rho$   $\kappa\upsilon\rho\epsilon\sigma\acute{\omicron}$   $\lambda\alpha\mu$   $\alpha\eta\rho\zeta\iota\sigma$   $\alpha\eta$ , "so that a silver hand was put upon him;"  $\kappa\upsilon\alpha\iota\rho\epsilon$   $\eta$ - $\alpha\mu\rho\iota\rho\epsilon$ , "a circle of time," *Cor. Gloss.*, *in vocce*  $\text{Cepcenn}$ .

Some writers eclipse the noun in the genitive plural in the absence of the article, and this is to be recommended, as it gives force and definiteness to the case, which would otherwise be weak and uncertain, as it has seldom any peculiar termination; as  $\iota\omicron\mu\alpha\omicron$   $\zeta$ - $\kappa\alpha\acute{\epsilon}$ , many battles [i. e. a number of battles];  $\alpha\rho$   $\acute{\epsilon}$   $\alpha\eta$   $\delta\rho\epsilon\omicron\zeta\alpha\eta$   $\rho\omicron\eta$   $\sigma\omicron$   $\delta\eta\rho\iota\rho$   $\iota\omicron\mu\alpha\omicron$   $\zeta$ - $\kappa\alpha\acute{\epsilon}$   $\alpha\rho$   $\alpha\eta$   $\Theta\alpha\rho\rho\alpha\eta$ , "this is the Breoghan

who won many battles in Spain," *Keat. Hist.*, p. 49; *ḡillio tar a n-air tar éir iomaio ḡ-cpeac'oo óeunam*, "they returned back after having committed many depredations," *Id.*, p. 133; *le h-árpaé-tur ngniom*, "by valour of deeds," *Id.*, p. 140; *ḡlaicé b'feap ḡ-Cúl*, "chief of the Fears Cul," *Id. ib.*; *Mór ḡ-cléirioc' ḡ-craib-tioc, o-taoirioc' o-toḡaibe, aḡur laócruibe loinnmeap oo éuit ann beór*, "many pious clergymen, distinguished chieftains, and select heroes fell there," *Keat. Hist.*, 145.

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## CHAPTER II.

### OF NOUNS-SUBSTANTIVE.

To nouns belong gender, number, case, and person.

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#### SECTION I.—Of Gender.

Gender in Irish grammar is often to be distinguished from sex, for in this language a fictitious, or conventional sex is attributed to all inanimate objects. Sex is a natural distinction, gender an artificial, or grammatical one.

Stewart, in his *Elements of Gaelic Grammar*, p. 44, after having examined the true nature of grammatical gender, remarks: "it seems therefore to be a misstated compliment which is usually paid to the English, when it is said that 'this is the only language that has adapted the gender of its nouns to the constitution of Nature.' The fact is, that it has adapted the *Form* of some of the most common names of living creatures, and a few of its pronouns, to the obvious



distinction of *male* and *female*, and *inanimate*; while it has left its nouns without any mark characteristic of *gender*. The same thing must necessarily happen to any language by abolishing the distinction of masculine and feminine in its attributives. If all languages had been constructed on this plan, it may confidently be affirmed, that the grammatical term *gender* would never have come into use. The compliment intended, and due to the English, might have been more correctly expressed by saying that 'it is the only language that has rejected the unphilosophical distinction of gender, by making its attributives, in this respect, all indeclinable.' "

In Irish the following classes of nouns are masculine :

1. Proper nouns of men, and nouns signifying males, as *Ḑiarmaid*, *ḐonnchaḐ*; *բար*, a man; *բաթար*, a priest; *տարḐ*, a bull; *cullac*, a boar.

2. Derivative personal nouns terminating in *ար*, *օր*, *ա՛*, *ա՛ծ*, *ա՛ծե*, *ա՛ծե*, or *ա՛ծե*, as *բալթար*, a hunter; *բլանուց՛տօր*, saviour; *մարբա՛*, a rider; *բ՛ճալա՛ծե*, a story teller; *բօղա՛ւո՛*, a robber.

3. Diminutives in *ան*, as *cnocán*, a hillock; *միօնán*, a kid.

Diminutives in *ին* are of the gender of the noun from which they are derived; as *բրին*, a manikin, *masc.*; *ճարօ՛ղին*, a little chafer, or clock, *fem.* Except *caullín*, a girl, which, by a strange anomaly, is masculine.

4. Derivatives in *ար*, or *ար*, which are principally abstract nouns, as *աօ՛ւբնար*, delight; *տիջարնար*, lordship; *մա՛րտար*, goodness; *ճա՛րտար*, friendship.

5. Most short monosyllables terminating in *ա՛*, *ա՛ծ*, *ար*, *ա՛*; as *բա՛*, a battle; *ա՛ծ*, the breast; *լար*, a leek; *բարա՛*, a stream.

6. Most polysyllables, in which the last vowel is broad, are masculine, as *բօ՛տանán*, a thistle; *տիջարնար*, lordship.

The following are feminine :

1. Proper names of women, and nouns signifying females, rivers (except the *Forghur* in Thomond), countries, and most diseases; as *Μεαδδ*, *Θείρτορε*, names of women; *βαννα*, the River Bann; *βολζαδ*, the small-pox; *βαν*, a woman; *μάταιρ*, a mother; *βό*, a cow.

2. Diminutives in *όζ*, as *σιαρόζ*, a chafer, or clock; *ορδός*, a thumb.

This rule is so general in every part of Ireland, that the peasantry think that St. *Θαβεοζ* of Lough Derg, and St. *Θαχιαροζ* of Errigal, in Ulster, were women.

3. Derivatives in *αδτ*, as *μόρβαδτ*, greatness; *ρίοζαδτ*, a kingdom.

4. Abstract nouns formed from the genitives of adjectives, as *υαιρλε*, nobility; *ζιλε*, whiteness; *φιννε*, fairness.

5. Most nouns whose last vowel is small (except personals in *όρ*), as *τίρ*, a country; *ρρέιρ*, the firmament; *λαραιρ*, a flame; *υαλλ*, a howl; *υαιρ*, an hour; *ονόρ*, honour.

This rule is so strictly adhered to in most parts of Ireland, that some words naturally masculine are made feminine to comply with it, as *ρταλ*, an entire horse; *ιρ βρεαζ αν ρταλ ι*, “*She* is a fine stallion.”

It should be here remarked that the gender of nouns varies very considerably in the north and south of Ireland; as for example, the word *αιτεανν*, furze, which is masculine throughout the southern half of Ireland, is feminine throughout Ulster. Some varieties of gender will also be found in ancient manuscripts, as in the word *colam*, a dove, which is now universally masculine, but is inflected with the feminine article and termination, in a manuscript in Trinity College, entitled, *Uraicecht na n-Eigeas* (H. 1. 15.) Some

proper names of men are inflected as if they were feminine, in the older Irish Annals and genealogical MSS., as *Fergaile*, for *Fear-gal*; *Maibúin* for *Maibúin*; *Artaile* for *Artaile*; this is chiefly the case with names compounded with *maol*, *calvus*, or *juvenis*, and *gal*, *valour*.

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SECTION 2.—*Of Cases.*

By case is understood a certain change made in the form (generally on the termination), of a noun to denote relation.

According to this definition, there is in the Irish language, strictly speaking, but one case different from the nominative, namely, the genitive, for all the other relations are expressed by the aid of prepositions and verbs; but as prepositions modify the beginning and ending of some nouns, another case can be admitted, which may properly be called *casus præpositionis*, by reason of its depending on a preposition always expressed. Most Irish grammarians, however, following the plan of the Latin grammars, have given the Irish nouns six cases, and this, though unnecessary, may be done without incommoding the learner in the slightest degree, as the six cases are well suited for the purposes of grammatical construction.

The nominative and accusative are always the same in form, and are only distinguished by their position, and connexion with other words in the sentence.

The dative and ablative cases are always alike in form, and are never used except after a preposition, which can never be left understood, as in Latin or Greek. These two might therefore be conveniently made one case, and called *casus præpositionis*, as Sanctius calls the ablative in Latin, although in that language the

ablative sometimes expresses the relation without the preposition.

Although a change of termination is made in what is called the dative or ablative feminine in the singular, and in both genders in the plural, still the termination does not in any one instance express the relation without the preposition, so that it may be regarded as a form of the noun used in junction with a preposition, to express a certain relation, and not a form which expresses that relation of itself, as the ablative case in Latin sometimes does. Some Irish grammarians have attempted to classify the prepositions according as they are dative or ablative in signification; but the distinction is useless, as the form of the noun is the same whether the preposition means *to* or *from*, and nothing can be gained by any classification of prepositions, except such as would point out the exact relations expressed by them, which the classification under the heads of dative and ablative does not effect. The fact is, that the introduction of an ablative case into Irish is altogether useless, for the reason just given; or, in other words, it is useless to introduce a dative, because it is always the same as the ablative. There is but *one case* influenced by prepositions, and it would be useful, for the sake of distinction, to give it a name; but as neither the term *dative*, derived from the verb *do*, to give, nor *ablative*, from the verb *aufero*, to take away, would be a sufficiently definite name for this case, which comes after all the simple prepositions, the best term that can be invented for it would be the *prepositional case*.

It will be seen also that the accusative of all nouns in the modern language is, without a single exception, the same as the nominative. Stewart, who paid great attention to the analogies of the Erse and Irish dialects, as far as he could become acquainted with them through printed books, came to the conclusion that there is no accusative case of nouns in the Gælic different in form from the nominative, and no ablative different from the dative. He defines the nominative thus: "The nominative is used when any person or thing is mentioned as the *subject* of a proposition or question, or as the object of an action or affection."—*Elements of Galic Grammar*, first edit., p. 48.

Haliday, however, makes a difference between the accusative and nominative plural, by making the accusative always terminate in α, as βάρα for βάρο; but no such difference is observable, at least in the modern language, for the nominative terminates in α as often as the accusative. See *O'Brien's Irish Grammar*, pp. 50, 51, where he says, that “some writers terminate their nominatives plural generally in α, ε, or ό; thus, ϕαρα for ϕηρ, κορα for κορη, οτα for οτε, βάρα for βάρο, εοτε for εοτα, ριγε for ριγεε, βοτα for βοτε.”

The nominative and vocative feminine are always alike in the termination.

The genitive and vocative masculine are always alike in the termination.

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### SECTION 3.—*Of Declensions.*

The general rules by which the cases are formed are called declensions.

In declining nouns the formation of the cases generally depends on the gender and the last vowel of the nominative, and hence the last vowel of the nominative is appropriately called the characteristic vowel.

The number of the declensions is varied by the different writers on Irish grammar; but the author, after the most attentive comparison of their systems, and the closest consideration of the variations of the nouns of the language, as spoken and written, has come to the conclusion that all their inflections can be reduced under five general rules or declensions, as shall be presently pointed out.

Stewart makes but two declensions, which he distinguishes by the quality of the last, or characteristic vowel, making the first declension comprehend those nouns whose characteristic vowel is broad, and the second those whose characteristic vowel is small. Haliday took up the notion that the formation of cases depends

altogether on the last vowel of the nominative, and thus reduced all the nouns of the language under seven declensions. Dr. Neilson makes but four declensions, and appears to have been guided more by the gender in the arrangement of them than by the characteristic vowel; and it is true that the gender has more influence on the formation of the cases than any ending of the nominative.

The fact is, that the declension cannot be discovered until the gender is first known, and that even then the characteristic vowel of the nominative is no absolutely certain guide; it is, no doubt, a help to suggest what declension the noun may be of, but cannot, in very many instances, be relied on, and the learner will discover that, as in Latin, Greek, and other ancient languages, so in Irish, he must learn the gender and genitive case singular of most nouns by reading, or the help of a dictionary.

Before the learner proceeds to study these declensions it will be necessary that he should attend to two accidents of inflection which characterize the Irish language, namely, *attenuating* and *making broad* the characteristic vowel. They are called by the Irish *caolúgáð*, attenuation, and *leatnúgáð*, making broad. Thus *á* is attenuated by being changed into *ái*; and *ai* is made broad by being changed into *ai*, and so with other vowels and diphthongs; as in the following Table:

ATTENUATION.	MAKING BROAD.
á into áí.	ai into ai.
α „ αí, irreg. οí, υí.	αοι „ αο.
αο „ αοí.	ει „ εα.
έα „ έί, irreg. εοí.	εοι „ εο.
εα „ εí, irreg. ι.	ι „ εα.
εο „ εοí, irreg. ιυí.	ιαí „ ια.
ιο „ ι.	ιυí „ ιυ.
ια „ εí, ιαí.	οι „ ο.
ιυ „ ιυí.	υαí „ υα.
ó „ όí.	υí „ υ, ο.
ο „ οí, irreg. υí.	
ú „ úí.	
υ „ υí, irreg. οí.	
υα „ υαí.	

In the spoken language throughout Ireland o short is attenuated to uí, and a to oí; but in Connaught a is seldom so attenuated, for the sound of the a is retained in the oblique cases, as na clainne, of the children; na pláite glaine, of the clean rod, not na plóite, or plúite glóine, as in Munster. The orthography found in ancient manuscripts proves the correctness of the Connaught pronunciation in this particular, as baill for boill, members, *Cor. Gloss., voce* Νεργοιτ.—See p. 85.

There are some examples of anomalous attenuation, as rḡian, a knife, rḡine, rḡin; biað, food, bíð; mac, a son, meic, or mic, &c.

In all printed books, and in most manuscripts of the last four centuries, final c becomes ḡ, when attenuation takes place, as bealaḡ, a road, gen. bealaḡḡ; but in very ancient Irish manuscripts, and in all printed books in the Erse or Scotch Gaelic, the c is retained.

In the inscription on the cross of Cong, now in the Museum of the Royal Irish Academy, ḡ is used in the genitive, but not aspirated, as, Οραισ το Μυρεσach U Dubthaiḡ το ρενορ Ερενο, “a prayer for Muredach O’Dubthaig, senior of Ireland.” But on the stone cross in the village of Cong, the same name is written U Dubthach. Mr. Mac Elligott, of Limerick, in his observations on the Gaelic language, published in the Transactions of the Gaelic Society of Dublin, states it as his opinion, that this ancient form in c is the best mode of orthography, and after giving several examples from the Book of Lecan, and an old copy of the Festiolog of Aengus, to shew that the final c of the nominative is retained in the genitive singular and in the nominative plural, recommends it to be generally made use of. But we have seen that the tendency of the language is, in its inflections, to change the harder consonants into the softer ones, as c into ḡ, t into o, p into b, &c.; and Mac Elligott himself, who had paid close attention to the analogies and tendencies of this language, finds in the spoken dialect of Munster a fact, which suggests a strong objection to the adoption of ic in the modern orthography, namely, that the final ḡ in this inflection is pronounced without an aspiration, as flearcailḡ, bodailḡ, arailḡ, &c., which in other parts of Ireland are pronounced flearcailḡ, bodailḡ, arailḡ, and which in Scotland are written *flescaich, bodaich,*

&c. The fact is, that the  $\tau$  in this inflection is so distinctly pronounced with its radical sound in Munster, that a native of that province would look upon the substitution of  $\acute{c}$  or  $ch$  in its place as a very strange innovation.

The pronunciation of  $\tau$  in this inflection is one of the strongest characteristics of the Munster dialect.

## FIRST DECLENSION.

The first declension comprises nouns of the masculine gender which are attenuated in the genitive singular. In the singular, the nominative, dative, and accusative are the same, and the genitive and vocative terminate alike. In the plural, the nominative terminates generally like the genitive singular, the genitive like the nominative singular; the dative is formed by adding  $\alpha\iota\beta$  to the nominative singular. The vocative plural is formed by adding  $\alpha$  to the nominative singular.

The initial changes caused by prefixing the article and simple prepositions have been already pointed out in treating of aspiration and eclipsis.

$\beta\acute{\alpha}\rho\omicron$ , a poet, *masc.*

*Simple Form.*

SINGULAR.	PLURAL.
Nom. $\beta\acute{\alpha}\rho\omicron$ .	$\beta\acute{\alpha}\rho\omicron$ .
Gen. $\beta\acute{\alpha}\rho\omicron$ .	$\beta\acute{\alpha}\rho\omicron$ .
Dat. $\beta\acute{\alpha}\rho\omicron$ .	$\beta\acute{\alpha}\rho\omicron\alpha\iota\beta$ .
Voc. $\alpha\ \beta\acute{\alpha}\rho\omicron$ .	$\alpha\ \beta\acute{\alpha}\rho\omicron\alpha$ .

*Articulated Form.*

SINGULAR.	PLURAL.
Nom. $\text{an}\ \beta\acute{\alpha}\rho\omicron$ .	$\text{na}\ \beta\acute{\alpha}\rho\omicron$ .
Gen. $\text{an}\ \beta\acute{\alpha}\rho\omicron$ .	$\text{na}\ m\text{-}\beta\acute{\alpha}\rho\omicron$ .
Dat. $\text{o}'n\ m\text{-}\beta\acute{\alpha}\rho\omicron$ .	$\text{o}'\ \text{na}\ \beta\acute{\alpha}\rho\omicron\alpha\iota\beta$ .



Σποτάν, a streamlet, *masc.**Simple Form.*

SINGULAR.	PLURAL.
Nom. ρροτάν.	Nom. ρροτάιν.
Gen. ρροτάιν.	Gen. ρροτάίν.
Dat. ρροτάίν.	Dat. ρροτάίνοις.
Voc. α ρροτάίν.	Voc. α ρροτάίνα.

*Articulated Form.*

SINGULAR.	PLURAL.
Nom. αν ρροτάίν.	Nom. να ρροτάίν.
Gen. αν τ-ρροτάίν.	Gen. να ρροτάίν.
Dat. ό'η τ-ρροτάίν.	Dat. οο να ρροτάίνοις.

Ψάρακ, a wilderness, *masc.**Simple Form.*

SINGULAR.	PLURAL.
Nom. ψάρακ.	Nom. ψάραιγε, ορ ψάρακα.
Gen. ψάραιγ.	Gen. ψάρακ.
Dat. ψάρακ.	Dat. ψάραιγις.
Voc. α ψάραιγ.	Voc. α ψάρακα.

*Articulated Form.*

SINGULAR.	PLURAL.
Nom. αν ψάρακ.	Nom. να ψάραιγε, ορ ψάρακα.
Gen. αν ψάραιγ.	Gen. να β-ψάρακ.
Dat. ό'η β-ψάρακ.	Dat. ό να ψάραιγις.

## GENERAL RULES FOR THE FORMATION OF THE CASES.

The genitive case singular is formed from the nominative by attenuating the characteristic vowel, according to the table already given, p. 78. With the article the initial consonant of the genitive singular is aspirated, or (if it be ρ) eclipsed by τ.—See p. 61.

Haliday remarks that all polysyllables take both the proper and improper attenuation, unless the last vowel be accented, as οσέουρ,

or *oo'caur*, but this arises more from the unsettled state of the orthography of the language than any grammatical principle.—See remarks on the obscure sounds of the vowels, p. 6.

The dative singular always terminates like the nominative. With the article the initial consonant is eclipsed.—See p. 62, Rule 2.

Haliday states that the dative singular is formed by making broad the genitive, as “nom. *copp*, gen. *coipp*, or *cuipp*, dat. *copp*, or *cupp*.” And it is true that some ancient, and even modern writers, have attempted to introduce a difference between the dative and nominative forms of some few nouns of this declension, as nom. *peap*, a man; dat. *pioip*, anciently *fiip*, as *ur'cup oo'n fiip fiocilli*, “a cast of the chess-man,” *Battle of Magh Rath*, p. 36; nom. *ceann*, a head; dat. *cionn*, anciently *ciuo*, as *for a ciuo*, “on her head,” *Id.*, p. 16; also nom. *olc*, evil; dat. *ulc*. In an ancient vellum copy of Cormac's glossary, now in the Library of the Royal Irish Academy, the form *ulc* is found after the preposition *o*, under the word *duanano*, as *genichep buan o ambuan*, *.i. maith o ulc*, i. e. “good is produced from evil.” But in a copy of this Glossary preserved in the Library of Trinity College, H. 2. 16, it is written *o olc*, as in the present spoken language. The word *popz*, a port, is also sometimes written *pupz*, in the dative, as *a b-Pupz Caige*, “in Waterford.”—*Keat. Hist.* pp. 158, 168. The word *cpann*, a tree, is also found written *cpunn* in the dative, as *oo'n cpunn*, in an old life of St. Moling. From these examples it will appear that some effort was made by the old writers to make a dative or ablative form for nouns of this declension, but no trace of this form remains in the modern language.

The accusative singular is always the same as the nominative in form, and is distinguished from it, as in English, only by its position in the sentence and its relation to the verb.

The vocative singular always terminates like the genitive singular, and has always prefixed the interjec-

tions α or O, which aspirate the initial consonant, if it be of the aspirable class.

The nominative plural is generally like the genitive singular.

Some writers form the nominative plural of many nouns of this declension by adding α or u short to the nominative singular, as γιάλλ, a hostage; nominative plural, γιάλλα, or γιάλλu, for γείλλ, as, γιάλλu Επειν ουρ Alban, “the hostages of Ireland and Scotland,” *Battle of Magh Rath*, p. 4; ρεαρ, a man, is made ριρu in the nominative plural, as ριρu in βομαιν, for ριρ αν βομαιν, *Id.*, p. 12; μαερ, a steward, makes μαερα, instead of μαιρ, or μαοιρ, *vide id.*, p. 16; γαρ, a sprig, makes γαρα in the nominative plural, as Οουρ ιρ ί α ρρομο σεεα nona ιαρ τοετ ρunn υξ co leiε, ουρ τρι γαρα σο βιρor να θοinne, “and his dinner each evening, after returning here, is an egg and a half, and three sprigs of the water cresses of the Boyne,” *Id.*, p. 18; ceann makes ceanna, or ciου, as ciου δεξοaine, “the heads of good men,” *Id.*, p. 42; αρm makes αρμα, *vide id.*, p. 68.—See particular rules for the formation of the nominative plural, p. 86.

The genitive plural terminates like the nominative singular, but when the article is expressed the initial consonant is eclipsed, ρ being always excepted.—See p. 62.

The dative plural is generally formed by adding αιβ to the nominative singular. But when the nominative plural does not terminate like the genitive singular, then the dative plural is formed from the nominative plural by dropping final ε, and adding ιβ.—See p. 87.

This termination ιβ of the dative plural is very seldom used in the spoken Irish of the present day, except in the county of Kerry, where, however, it is as often made the termination of the nominative plural. It should be remarked also, that this termination is not *always* found in plural nouns, even in the best manuscripts,

after the simple prepositions; but this is perhaps owing more to the carelessness of Irish writers than to any real grammatical principle. Mr. Patrick Lynch, who had a native knowledge of the modern Irish, states, in his *Introduction to the Irish Language*, that “a man would be laughed at in the country, were he to say, τὰβαιρ φευρ σο να καυλιβ, or σο καυαλλιβ, give hay to the horses; instead of τὰβαιρ φευρ σο να καυιλ. However, φεαρ, a man, and a few other monosyllabic words, are an exception to the above, as we say, να φεαραιβ, ορ να φεαραιβ, σο να φεαραιβ,” &c. &c.—p. 11. It should be also remarked, that in the best manuscripts the dative plural is frequently formed by adding α or υ short to the nominative singular, as ζα ναεμου Ερενν, for ζε ναομαιβ Ειρεανν, “with the saints of Erin.”—*Battle of Magh Rath*, p. 4; σο φερ-εταν φάιλτι φριρ να ριζυ, “to bid welcome to the kings,” *Id.*, p. 24; φρι η-Υλλευ, “with the Ultonians,” *Id.*, p. 34; ιτιρ να ρλογου, “between the hosts,” *Id.*, p. 36; Ρο ράυδ Όομνall φρι α μαερυ οσυρ φρι α πεεταριυ, “Domhnall said to his stewards and law-givers,” *Id.*, p. 16; φριρ να η-αδναclu, for λειρ να η-αδναclαιβ, “with the graves,” *Cor. Gloss., voce Fe*; “*Dicunt hoc Scoti, Goibne Goba faciebat hastas*, φρι τεορα γρερρα, the Scoti say that Goibne, the smith, made the spears with three processes,” *Id., voce Νερκοιτ*.

The accusative plural is, in the modern language, always like the nominative.

Haliday makes the accusative plural different from the nominative plural, but no trace of this difference is to be found in the modern Irish language, although in some ancient manuscripts the accusative is sometimes found to terminate in α, or υ short, while the nominative terminates like the genitive singular; as γιalla for γεill, hostages; φριυ for φρι, men; μαερα for μαειρ, stewards; αρμα, or αρμυ, for αρμ, arms; γαρα for γαιρ, sprigs; cιου for cιnn, heads; cορρα for cυιρρ, bodies; μυρα, or μύρυ, for μύρι, as οσυρ ρο εοραιοσ ριυμ ρεετ μύρυ μόρ-αιδβλι ιμον ουν ριν, “and he drew seven great walls around that fort.”—*Battle of Magh Rath*, p. 6. But the accusative is also frequently found to terminate exactly like the nominative, as ρο γαβ οιν οινυν να ναειμ, “then fear seized the saints.”—*Id.*, p. 38.

PARTICULAR RULES FOR THE FORMATION OF THE GENITIVE CASE  
SINGULAR IN MONOSYLLABLES OF THE FIRST DECLENSION.

Monosyllables whose characteristic vowel is α, or ο short, have generally the improper attenuation in the genitive singular, as κορρ, a body, gen. sing. κυρρ; τορρ, a hog, gen. τυρρ; εραν, a tree, gen. εροιν; ενος, a hill, gen. ενου; ρον, land, gen. ρουν; κλογ, a bell, gen. κλυγ; λογ, a track, gen. λυγ.

Some modern Irish writers have rejected this irregular attenuation, and written κορρ for κυρρ, ενος for ενου, ρον for ρουν, but this, although sometimes found in ancient manuscripts, and tending to simplify the language, is not borne out by the general authority of the best manuscripts, nor of the spoken language in any part of Ireland. In the spoken language throughout the province of Connaught, as has been already remarked, the α is scarcely ever changed to ο in attenuation, and this is in conformity with the ancient language; as in *Cormac's Gloss.*, voce *Ἐριυρ*, where *ιν χρανν*, of the tree," occurs for the modern *αν εροιν*; and in an old Life of St. Moling, where the word *εραν*, a tree, is similarly inflected, as *τετ α mullach in εραν*, "he climbs to the top of the tree."

Monosyllables characterized by εα (long) or eu, have two forms of the genitive singular, as γεαο, a goose, gen. γείο, or γεοιο; εαν, a bird, gen. ειν, or εοιν; βεα, a mouth, gen. βει, or βοιλ; ρεα, a story, gen. ρει, or ροιλ; τρεαν, a hero, gen. τρειν, or τρεοιν; but the latter form is seldom used, except in poetry, or poetical prose.

Monosyllables characterized by εα (short) form the genitive singular by changing εα into ει (short), and sometimes into ι short, as εα, a steed, gen. ει; βρεα, a

a trout, gen. *bṛic*; *ceann*, a head, gen. *cinn*; *feap*, a man, gen. *ṫṫ*; *neart*, strength, gen. *neirt*, or *ṫṫ*; *ceart*, justice, gen. *ceirt*, or *cirt*.

Monosyllables having *eo* as their characteristic diphthong have also two forms of the genitive singular; the first, which is regular, and the form most generally used in prose, and in the spoken language, is obtained by changing *eo* into *eoṫ*; the second, which is irregular, and seldom used, except in poetry, by changing *eo* into *iu*, as *ceol*, music, gen. *ceoil*, or *cíuil*; *peol*, a sail, gen. *peoil*, or *ṫíuil*.

Monosyllables characterized by *ia*, form the genitive singular, by changing *ia* into *éi* (long), as *iaṫ*, a fish, gen. *eirṫ*; *Niall*, a man's name, gen. *Néill*. But from this rule must be excepted *ḡrian*, a man's name, which makes *ḡrian* in the genitive singular; *ṫiaṫ*, a deer, which makes *ṫiaṫ*; *ḡia*, God, which makes *ḡé*, not *ḡéi*; *biaḡ*, food, which makes *bíḡ*, and a few others.

Duald Mac Firbis, in his genealogical work, which he commenced in 1650, almost invariably writes such genitives with a single *e*, as *Néll*, for *Néill*.—See *Tribes, &c., of the Hy-Fiachrach*, p. 16, note *m*. Peter Connell also adopted the same system in parts of his manuscript Irish Dictionary, but left it off in others.

#### PARTICULAR RULES FOR THE FORMATION OF THE NOMINATIVE AND DATIVE PLURAL OF THE FIRST DECLENSION.

Some nouns of this declension form the nominative plural by adding *α* to the nominative singular, as *ṫiá*,

a debt, ριάα, debts; leabaṛ, a book, leabṛia, books; uball, an apple, ubla, apples.

Others add τα, or έα, as ρḡéal, a story, ρḡéalτα, stories (but it has also the form ρḡέαλα); ρeol, a sail, ρeolta, sails; ceol, music, ceolta; néal, a cloud, makes néalτα; múṛ, a wall, or mound, makes múṛia, or múṛτα; cogad, war, makes cogτα.

Many nouns of this declension, terminating in ac, form the nominative plural from the genitive singular by adding e, as aonac, a fair, gen. sing. aonaiḡ, nom. pl. aonaiḡe; so ualac, a burden, makes nom. pl. ualaiḡe; mullac, a summit, mullaiḡe; éadaac, cloth, éadaaiḡe; bealac, a pass, bealaiḡe; óṛlac, an inch, oṛlaiḡe.

When the nominative plural has a different form from the genitive singular, the dative plural of regular nouns is, without exception, formed from it in this and all the other declensions; as ρḡéal, ρḡéalτα, dat. pl. ρḡéalταib; cogad, cogτα, cogταib; aonac, aonaiḡe, aonaiḡib; as a n-aonaiḡib aḡur a ḡ-comóaluib coiτ-éionna, "at general fairs and assemblies<sup>d</sup>;" mullac, mullaiḡe, mullaiḡib; bealac, bealaiḡe, bealaiḡib, and, by syncope in old manuscripts, beilḡe, beilḡib; éadaac, éadaaiḡe, éadaaiḡib<sup>e</sup>.

In the spoken Irish some few nouns of this declension, ending in ár, form the nominative plural by adding áα to the nominative singular, as clár, a board, or a plain, nominative plural, cláraα; but clár is the plural used by correct writers, as *Iṛ na clár ríor ḡo Sionoinn*, "and the plains down to the Shannon."—*O'Heerin*.

<sup>d</sup> Keat. Hist. p. 57.

<sup>e</sup> Cormac's Gloss., voce *legam*.

See *Battle of Magh Rath, Additional Notes*, p. 340;—*leatár*, leather, *leatáraca*; others add *laicé*, as *éan*, or *éun*, a bird, *éunlaicé*, birds, as *gúr ab ann tigeoir eunlaicé* *Éirionn dá ngrían-górao*, “it was thither the birds of Ireland were wont to come, to bask in the sun.”—*Keat. Hist.*, p. 32. But *ém* is the regular plural.

Some nouns of this declension, of more than one syllable, suffer syncope in the nominative plural, as *uball*, an apple, nom. pl. *ubla* (for *uballa*); and some suffer syncope and attenuation, as *doorár*, a door; *folur*, light; and *torao*, fruit; which make *doirre*, *folre*, *toirce*, in the nominative plural, and *doirrib*, *folrib*, *toirrib*, in the dative plural.

Some suffer syncope and attenuation, and add *e*, to form the nominative plural, as *caingean*, a covenant, nom. pl. *caingne*, dat. pl. *caingrib*; *daingean*, a fastness, *daingne*, *daingrib*; *fuigéal*, a sound, *fuigle*, *fuigrib*; *geimeal*, a fetter, *geimle*, *geimrib*; *éigear*, a learned man, *éigre*, *éigrrib*; *cléireac*, a cleric, *cléirig*, *cléirrib*<sup>f</sup>.

#### SECOND DECLENSION.

This declension, which comprises by far the greater number of the feminine nouns of the language, is distinguished by the ending of the genitive singular, which has always a small increase. When the characteristic vowel of the nominative singular is broad, the genitive is formed by attenuation and a small increase<sup>g</sup>, but when slender by the increase only. The dative singular is

<sup>f</sup> *Battle of Magh Rath*, p. 24.

<sup>g</sup> I say *small increase*, because, although in modern Irish books and manuscripts this increase is

almost invariably the vowel *e* short, in ancient manuscripts it is oftener *i*, and sometimes *iu*.



formed from the genitive by dropping the increase, and the vocative always terminates like the nominative. The nominative plural is formed from the nominative singular by adding a broad increase<sup>h</sup>, when the characteristic vowel is broad, and a small increase when the characteristic vowel is small; the genitive plural terminates like the nominative singular, and the dative is formed from the nominative plural by adding *ib*, as in the following examples :

### Cailleac, a hag.

#### *Simple Form.*

SINGULAR.	PLURAL.
Nom. cailleac.	Nom. cailleaca.
Gen. caillege.	Gen. cailleac.
Dat. cailleig.	Dat. cailleacuib.

#### *Articulated Form.*

SINGULAR.	PLURAL.
Nom. an cailleac.	Nom. na cailleaca.
Gen. na caillege.	Gen. na g-cailleac.
Dat. ó'n g-cailleig.	Dat. ó na cailleacuib.

<sup>h</sup> This broad increase is *α* in the modern language, but in ancient manuscripts it is often *u*, and sometimes *o*. Dr. Neilson makes the nominative plural terminate in *adh*, but for this he has no authority, or even analogy, ancient or modern. In the present spoken dialect in the province of Connaught, the plurals of some nouns of this declension

are formed by adding *aió* (the *i* long) to the nominative singular, as *cailleacaíó*, for *cailleaca*; *capógaíó*, for *capóga*, coats; but this form, which is not found in ancient or correct modern manuscripts, should be considered a provincial peculiarity, and should not be taken into consideration, in fixing the orthography of the general language.

To this declension belong all the feminine nouns in the language terminating in *óg*, which are principally diminutives, and are all declined according to the following example :

*Feápnóg*, the alder tree.

*Simple Form.*

SINGULAR.	PLURAL.
Nom. <i>feápnóg.</i>	Nom. <i>feápnóga.</i>
Gen. <i>feápnóige.</i>	Gen. <i>feápnóg.</i>
Dat. <i>feápnóig.</i>	Dat. <i>feápnógaib.</i>

*Articulated Form.*

SINGULAR.	PLURAL.
Nom. <i>an feápnóg.</i>	Nom. <i>na feápnóga.</i>
Gen. <i>na feápnóige.</i>	Gen. <i>na b-feápnóg.</i>
Dat. <i>ó'n b-feápnóig.</i>	Dat. <i>ó na feápnógaib.</i>

Many nouns of this declension, like those of the first, take the irregular attenuation, as *clann*, children, gen. sing. *clonne*, dat. sing. *clonn*; *long*, a ship, *luinge*, *luing*; *mong*, mane, *muinge*, *muing*. But in the province of Connaught the regular attenuation is always preserved, particularly when the characteristic vowel is *a*, as *clann*, *clainne*, *clann*; *lann*, a blade, *lainne*, *lann*; and these forms are of very frequent occurrence in the Books of Lecan and Ballymote, which were compiled in North Connaught in the beginning of the fifteenth century.

Some few nouns of this declension, of more than one syllable, suffer syncope, as *uir*, an island, gen. *uire*, and when broad are attenuated in the penultimate syllable, as *pluarao*, a shovel; *lorao*, a kneading trough; *comneall*, a candle; *obair*, a work; which make in the genitive singular *pluaraoe*, *loiraoe*, *comne*, *oiraoe*, which last makes *oirpeaca* in the nominative plural. *Deoc*, a drink, is quite irregular, making *oige* in the genitive, and *oig* in the dative singular; but it has a regular plural, *deoca*.

PARTICULAR RULES FOR THE FORMATION OF THE NOMINATIVE  
PLURAL OF THE SECOND DECLENSION.

When the characteristic vowel of the nominative singular is slender<sup>i</sup> the nominative plural is formed from it by adding a small or slender increase.

*Examples.*—Μαοιν, wealth, nom. pl. μαοινε, as “σο βερε μαίνε μόρα νόιβ, he gave them rich presents,” *Battle of Magh Rath*, p. 42; cúir, a cause, nom. pl. cúire, or cúiri, as “ζέ σο βάσαρ αόβαλ-κύρι ελι ιε Congal ’man cómeργί ριη, though Congal had other great causes for this rebellion,” *Id.*, p. 110; eapnail, a kind, nom. pl. eapnaile, *Id.*, p. 118; ζνύir, the countenance, nom. pl. ζnúire, or ζnúiri, as “α ηζnúiri ρρι λάρ, their faces to the earth.”—*Keat. Hist.*, p. 125.

Some nouns of this class form the plural, either by adding a small increase or the termination eanna, as luib, an herb, nom. pl. luibe, or luibeanna, but the latter form, which is like the Saxon plural termination *en* (as in *oxen, women*), is more general, and better than the former, because more distinct and forcible. But nouns of this declension, terminating in éim, as léim, a leap; céim, a degree; béim, a blow; réim, a course,

<sup>i</sup> Some words of this declension are in the best manuscripts indifferently made broad or slender in the nominative singular, as munteap, or mumziu, a people, or family; ριηpeap, or ριηρiη, ancestry; αιηpeap, or αιηρiη, time; μαιοεαν, or μαιοιοι, the morning; αορ, or οιρ, an age. And in the spoken language, words of this declension are made slender in one district, and broad

in another; for example, coρ, a foot, and cluaρ, an ear, which are always broad in other parts of Ireland, are pronounced coir and cluaρ in the *casus rectus* in the county of Kilkenny. From this and other facts it is quite clear that all feminine nouns, which form the genitive singular by a small increase, belong to one declension.

or progress, and some others, with their compounds, have the latter form only, and are thus declined :

SINGULAR.	PLURAL.
Nom. an céim.	Nom. na céimeanna.
Gen. na céime.	Gen. na ḡ-céimeann.
Dat. ó'n ḡ-céim.	Dat. ó na céimeannaib̄.

Some nouns of this declension suffer syncope, and form the plural by adding *eaða*, as *inip*, an island, nom. pl. *inipeaða*. The word *coill*, a wood, makes *coillte*, and *linn*, a pool, *linnte*.

#### PARTICULAR RULES FOR THE FORMATION OF THE GENITIVE CASE PLURAL.

It has been stated above, in the general rules prefixed to this declension, that the genitive plural terminates like the nominative singular, but it should be added here :

1. That when the characteristic vowel of the nominative singular is slender, the genitive plural sometimes drops the slender vowel, as *uaip*, an hour, gen. pl. *na n-uaip*, as “*cloic̄tech tenead̄ do aic̄p̄in ic̄ Rus̄ del̄a pp̄i pé noi n-uaip*, a steeple of fire was seen at Rusdela for the space of nine hours<sup>j</sup>.”

2. When the nominative plural is formed by adding *te* to the nominative singular, the genitive plural is formed from it by adding *að*, or *oð*, as *coill*, a wood, nom. pl. *coillte*, gen. pl. *na ḡ-coillteað*, or *na ḡ-coilltioð*, as “*oip̄ do bádaip̄ iomað coilltioð tim̄cioll an*

<sup>j</sup> Book of Ballymote, fol. 141, a.

ὄρομα ποῖν, for there were many woods around that hill<sup>k</sup>.”

3. When the nominative plural terminates in *α*να, the genitive plural is formed from it by dropping the *α*, as *να* ἡ-*κέ*ιμεαν, of the steps; *να* *μ*-*βέ*ιμεαν, of the blows; *να* *λ*ιῖβεαν, of the herbs.

### THIRD DECLENSION.

The third declension comprises nouns of the masculine and feminine gender, which have a broad increase in the genitive singular.

The dative singular always terminates like the nominative.

When the characteristic vowel is broad the nominative plural is formed from the nominative singular by adding a broad increase, and when slender a slender increase<sup>l</sup>, and the genitive and dative plural are formed as in the second declension, as in example :

#### Ἔρεα, masc., a battle.

SINGULAR.	PLURAL.
Nom. ἔρεα.	Nom. ἔρεαα.
Gen. ἔρεαα.	Gen. ἔρεα.
Dat. ἔρεα.	Dat. ἔρεααιῖ.

To this declension belong all derivative abstract nouns in *α*ῖτ, which are all of the feminine gender, as *μ*αλλῖτ, a curse; *δ*άρῖτ, boldness; *ε*ρῖτ, bravery;

<sup>k</sup> Keat. Hist., p. 25.

<sup>l</sup> This broad increase is generally *α*, *α*να; the slender in-

crease is *ι*ῖε, in modern Irish, and *ε*αῖα, or *ε*ῖα, in ancient manuscripts.

μόρδαῖς, greatness. Also derivative abstract nouns terminating in εαρ, which are all of the masculine gender, as φίρδεαρ, friendship; αοιδνεαρ, delight; ρουαῖνεαρ, tranquillity; τιννεαρ, sickness. This latter class sometimes form the genitive like nouns of the first declension, as :

Αοιδνεαρ, masc., delight.

SINGULAR.

[Wants the Plural.]

Nom. αοιδνεαρ.

Gen. αοιδνεαρα, or αοιδνιρ.

Dat. αοιδνεαρ.

Μαλλαῖς, fem., a curse.

SINGULAR.

PLURAL.

Nom. μαλλαῖς.

Nom. μαλλαῖσα.

Gen. μαλλαῖσα.

Gen. μαλλαῖς, or μαλλαῖσαν.

Dat. μαλλαῖς.

Dat. μαλλαῖσαιβ.

These two classes of nouns most generally want the plural number, as being names of abstract ideas.

To this declension belong all short monosyllables of the masculine gender, and such as terminate in ᾶς, ῦς, ἰς, ῦς, ῦς, ῦς, as κας, a battle; θας, colour; υς, the breast; θρυῖς, dew; ζυς, lamentation; λυς, a leek; ρρυς, a stream. And many in ᾶς, as ᾶς, a ford; βράς, the day of judgment; βλάς, a flower; ρζᾶς, a shadow. Of these such as are characterized by u short change ũ into ǒ in the genitive singular, as υς, ος; ρρυς, ρρος; ζυς, ζολ; λυς, λορ; also, ζυς, a voice, makes ζος; ζρυς, curds, ζρος; ρρυς, shape, ρρος, &c.

To this declension also belong all verbal nouns in ᾶς, ᾶι, and ἀμα, as τεᾶς, coming, which makes

in the genitive singular *τεᾶκτα*; *ῥαβαῖλ*, taking, *ῥαβάλα*; *τόγβαῖλ*, raising, *τόγβάλα*; *ῥεαλλᾶμαιν*, promising, *ῥεαλλᾶνα*; *λεαᾶμαιν*, following, *λεαᾶνα*; *καῖλεᾶμαιν*, losing, *καῖλεᾶνα*, those in the latter terminations always suffering syncope.

To this declension also belong many names of men, as *Αῖοδ*, *Αῖονῥυρ*, *Διαρμαιοδ*, *Δοννχαοδ*, *ῤεαρῥυρ*, *Μυρῥαοδ*, *Οἰλιολ*, which form their genitives by postfixing *α* short. Under it, also, may be classed *Αῖνμῖπε*, *Εοῖαοδ*, *ῤιαῖρα*, *Λυῖαοδ*, which sometimes form their genitives by suffixing *α*, and sometimes *αῖ*, or *εαῖ*, as *Εοῖαοῖα*, or *Εαῖαῖ*, *ῤιαῖραῖ*, *Λόῖγα*, *Λύῖγαῖ*, or *Λυῖγαῖ*.

To this declension also belong all short monosyllabic nouns characterized by *ιο* short (written with a single *ι* in old manuscripts), which form the genitive singular by changing *ιο* into *εα* short, as *βλιοῖτ*, milk; *κιοῖτ*, a shower; *βιορ*, a spit; *κριορ*, a girdle; *κριοῖτ*, trembling; *ῤιορ*, knowledge; *λιορ*, ale; *λιορ*, a fort; *ῤιοῖτ*, progeny; *ῤιοῖ*, frost; *ῤιοῖτ*, shape, which make in the genitive singular *βλεᾶκτα*, *κεᾶκτα*, *βεᾶρα*, *κρεᾶρα*, *κρεᾶκτα*, *ῤεᾶρα*, *λεᾶνα*, *λεᾶρα*, *ῤλεᾶκτα*, *ῤεᾶρα*, *ῤεᾶκτα*.

To this declension also belong all verbal nouns terminating in *αοδ*, *εαοδ*, and *υῖγαοδ*, which form their genitives singular like their passive participles, as *δαορᾶοδ*, condemning, gen. sing. *δαορῖτα*; *ῤοῖλλῤυῖγαοδ*, revealing, gen. sing. *ῤοῖλλῤυῖγῖτε*.—See passive verb. They have sometimes, though rarely, a second genitive formed by attenuation, as *δαορᾶοδ*, *ῤοῖλλῤυῖγαοδ*, but this is

not to be approved of, as it is seldom to be met with in good manuscripts.

Some nouns ending in αὐ, which have two consonants in the middle, insert a vowel, for the sake of euphony, between these consonants, in forming the genitive singular, and change αὐ to τα, as ἰοηγναὐ, wonder, gen. sing. ἰοηγαντα; τιοηηγναὐ, beginning, τιοηηγαντα; κορηαὐ, defence, κοραντα; ἀδραὐ, adoration, ἀδραρ-ετα; κυνηραὐ, a covenant, κυνηραρ-ετα.

On the other hand, some suffer syncope, as ἀγαλλαν, a dialogue, which makes in the genitive singular ἀγαλμα; ριαζαλ, a rule, ριαζλα; ριοζαν, a queen, ριοζνα; οιοζαλ, revenge, οιοζλα; colann, the body, colna; olann, wool, olna; φριοζολαν, an attendant, φριοζολμα; φυράλεαν, order, φυράλμε; δέαναν, doing, makes δέανμα, but δέαναὐ makes δέαντα.

All personal nouns in όη, or έόη, which are all of the masculine gender, belong to this declension, and form the gen. in όρα; and these masculine nouns ανημ, a name; ζρηημ, a morsel; ναηδημ, a lien, a covenant; ρηναηδημ, a knot; μαηδημ, a defeat; φηηδημ, exertion; τηηδημ, a disease, which make, in the genitive singular, ανημα, ζρηεαμα, ναδημα, ρηναδημα, μαδημα, φεαδημα, τηεαδημα, and form their plurals by adding ηνα to the genitive singular, as ανημηννα, ζρηεαμημηννα<sup>m</sup>, &c.

To this declension also belong many feminine nouns ending in ηη (short), which make the genitive singular in ας, as λαιηη, a mare, which makes, in the genitive singular, λαιρας; δαιηη, the oak, δαιρας; λαρηηη, a flame, λαρηρας; τηρηόηη, vigour, τηρηερας; βεοηηη, beer, βεορας; and the proper names Τεαμηηηη, Tara, and

<sup>m</sup> Haliday erroneously makes these nouns belong to his fourth declension, which includes nouns

which have a small increase in the genitive singular.—See his *Gaelic Grammar*, p. 39.



Ῥεοίη, the river Nore, which make Ῥεοίησά, Ῥεοίησά. From this rule must be excepted μάτηρ, a mother, which makes μάτηρ, not μάτησά.

The following feminine nouns, which are characterized by ι short, are somewhat irregular: ῥυή, blood; τοή, the will; μέη, honey, which make in the genitive singular, ῥοή, τοή, μεή; but most others are regular, as κλυή, a bog island; κάη, tribute; μόη, a bog; τάη, a flock; which make in the genitive singular, κλυήσά, κάησά, μόησά, τάησά.

To this declension belong a few masculine nouns, ending in η, forming the genitive singular by dropping the ι, as ἀδελφός, brother; which make in the genitive singular ἀδελφός, ἀδελφός.

A few masculine nouns of this declension, ending in αή, make the genitive singular in αή, as βρεῖτεαή, a judge; σεῖτεαή, the month of May; φείτεαή, a debtor; υάλεαή, a cupbearer; ούτεαή, the Creator; φελραή, a philosopher; ορεαή, a ploughman; also the feminine noun ταραή, which makes ταραήσά; but some poets make it masculine, and write ταραή in the genitive singular, to answer their rhymes.

#### PARTICULAR RULES FOR THE FORMATION OF THE NOMINATIVE AND DATIVE PLURAL OF THE THIRD DECLENSION.

It has been stated in the general rule prefixed to this declension, that the nominative plural is formed from the nominative singular by adding a broad or small increase according to the characteristic vowel of the latter. The following rules will further assist the learner in forming the plurals of particular classes of nouns:

1. Some add α, or ηα to the genitive singular, as ὄατ, colour, nom. pl. ὄατα, or ὄαταηα; ῥρυτ, a stream, nom. pl. ῥροτα, or ῥροταηα; κιοτ, a shower, nom. pl. κεατα, or κεαταηα; and the dat. pl. is

formed from the nom. pl. by adding *ιβ*, as *δαταιβ*, or *δατανναιβ*, &c.

The following nouns-masculine, *αινη*, a name; *ζρημη*, a morsel; *νηομη*, a lien; *ρηαιομη*, a knot; *μαιομη*, a defeat; *τειομη*, a disease, form their nominatives in the same way; and their plural, by adding *νηα* to the genitive singular, as *αινηννα*, *ζρημαννα*, *νηομαννα*, *ρηαιομαννα*, *μαιομαννα*, *τειομαννα*; datives plural by adding *ιβ* to the nominative, as *αινηνναιβ*, *ζρημανναιβ*, *νηομανναιβ*, *ρηαιομανναιβ*, *μαιομανναιβ*, *τειομανναιβ*.

2. Personal nouns in *οιρη*, or *εοιρη*, form the nominative plural from the nominative singular by adding *ιοε* in the modern language, and *εοα* in the ancient, as *ρηαιοιρη*, an old man, nom. pl. *ρηαιοιρηιοε*, or *ρηαιοιρηεα*; and the dat. pl. is formed from the nom. pl., as *ρηαιοιρηιοιβ*, or *ρηαιοιρηεαιβ*.

Haliday forms the nominative plural of nouns of this class in *οιρη*, *ορα*, or *ορρα*; but for these terminations he gives no authority. Dr. Neilson forms it by adding *ιζ*, as *ριζεαιοιρη*, a weaver, *ριζεαιοιρηιζ*. But the fact is, that these writers have given these terminations without any written authority, being guided by the pronunciation, or by conjecture, for this termination is written *εοα*, or *ιοα*, in ancient manuscripts, and *ιοε* by the best modern writers, as in the following examples in Keating's *History of Ireland*, where *ολιζτεοιρη*, a lawyer, is written in the nominative plural *ολιζτεοιρηιοε*; and *αιρηζεοιρη*, a plunderer, *αιρηζεοιρηιοε*; ex. α *η-ολιζτεοιρηιοε ρειν ο'α η-ζαιρηιο θρηιτοιαμη*, *suos juridicos quos vocant Brehones*, p. 15; *οιλιη αιρηζεοιρηιοε αιρηιουιοε ειρηιουναε ο'α ο-οιζ*, *revertuntur impudentes grassatores Hiberni domum*, p. 106.

3. The nouns *βρηιτεαμη*, a judge; *ρηιτεαμη*, a

debtor; *δαίλεα*, a cup-bearer; *φειλα*, a philosopher; *οιπεα*, a ploughman, form the nominative plural from the genitive singular by attenuating the final consonant, as *βριτεαμαι*, *φειεαμαι*, *δαίλεαμαι*, *φειλαμαι*; and, somewhat contrary to the usual rule, form the dative plural from the nominative singular by adding *ναιβ*, as *βριτεαμναιβ*, *φειεαμναιβ*, *δαίλεαμναιβ*, *φειλαμναιβ*.

4. Feminine nouns ending in *η* (short) form the nominative plural from the genitive singular by adding *α*, as *λάη*, a mare, nom. pl. *λάραα*; *λαρη*, a flame, *λαραα*; *οαιη*, an oak, *οαραα*, and, by syncope, in old manuscripts, *οαιηγε*; *μάτηη*, a mother, *μάτραα*, and by attenuation, *μάτρεαα*; *παιηη*, a prayer, *παιηραα*; *εαρηη*, a layer, or litter, *εαρηραα*. To these may be added the masculines *αταιη*, a father, and *βράταιη*, which make *αιτρε*, or *αιτρεαα*, and *βράιτρε*, or *βράιτρεαα*. Of all these the dative plural is formed from the nominative plural by adding *ιβ*, according to the general rule already laid down, p. 87.

5. A few feminine nouns of this declension ending in *η* short, form the nominative plural from the nominative singular by adding *τε*, or *τι*, as *κλυαιη*, a meadow, or bog island, nom. pl. *κλυαιητε*, or *κλυαιητι*; *μόηη*, a bog, *μόηητε*, or *μόηητι*; *τάηη*, a flock, *τάηητε*, or *τάηητι*. These also form the dative plural from the nominative plural, according to the general rule, as *κλυαιητιβ*, *μόηητιβ*, *τάηητιβ*.

PARTICULAR RULES FOR THE FORMATION OF THE GENITIVE  
CASE PLURAL OF NOUNS OF THE THIRD DECLENSION.

The general rule is, that the genitive plural terminates like the nominative singular, but the following are exceptions :

1. When the nominative plural ends in *αα*, the genitive plural is formed from it by dropping the final *α*, as *δατααα*, colours, gen. pl. *να η-δατααν*; *μαδμαναα*, defeats, gen. pl. *να μαδμμαν*; *ορομμαναα*, ridges, or hills, gen. pl. *να η-ορομμαν*, as *το ο-ταπλα ιμιοραμ εατορα um ηειλβ να ο-τρι η-ορομμαν αρ ηεαρ η βαοι α η-Ειρηη*, “until a contention arose between them about the possessing of the three best hills in Ireland<sup>n</sup>.”

2. Personal nouns in *οιη*, or *οιη*, form the genitive plural from the genitive singular by adding *ς*, as *ηεαν-οιη*, an old man, gen. sing. *ηεαν-ορα*, gen. pl. *ηεαν-ορας*, as *αμαλ αρ ηολλυη α η-αγαλλαμ να ηεαν-ορας*, “as is clear in the dialogue of the seniors<sup>o</sup>.”

3. When the nominative plural is formed from the nominative singular by adding *τε*, or *τι*, the genitive plural is formed from the nominative plural by adding *οδ*, and sometimes *οδ*, in the modern language, as *αυαη*, *αυαητε*, *να η-αυαητεαδ*; *μοηη*, a bog, *μοηητε*, *να μοηητε*; *ταηη*, *ταηητε*, *να ο-ταηητεαδ*.

It may perhaps be said, that this declension comprises so many varieties of formation of the genitive singular and nominative plural, that to class them nominally under the same declension is but

<sup>n</sup> Keat. Hist., p. 60.

<sup>o</sup> Ibid., p. 29.

of little assistance to the learner. It should, however, be considered that in Latin the third declension, as given in our grammars, merely shews the last syllable of the genitive singular, without laying down rules for the various and uncertain modes in which the additional consonants of the genitive singular are formed from the nominative singular, as in *lac, lactis*; *onus, oneris*; *salus, salutis*; *os, oris*; *os, ossis*; *onus, oneris*; *corpus, corporis*; *lapis, lapidis*; *poema, poematis*; *caput, capitæ*, &c. And the student must remember, that these various endings of the genitive singular are not learned from a grammar, which merely states that the third declension is known by the genitive singular ending in *is*, and the dative in *i*, but from a dictionary, or from a practical knowledge of the language.

## FOURTH DECLENSION.

This declension comprises nouns of the masculine and feminine gender ending in vowels, and which have no final change in the singular number. The nominative plural is generally formed from the singular by adding *ιδε*, or *αιδε*, in the modern language, and *εδα*, or *αδα*, in the ancient; and the dative plural is formed from the nominative plural by adding *ιδ*.

Εαρβα, fem., a defect.

*Simple Form.*

SINGULAR.	PLURAL.
Nom. εαρβα.	Nom. εαρβαιδε, or εαρβαδα.
Gen. εαρβα.	Gen. εαρβαδ.
Dat. εαρβα.	Dat. εαρβαιδιδ, or αρβααδιδ.
Voc. α εαρβα.	Voc. α εαρβαιδε, or α εαρβαδα.

*Articulated Form.*

SINGULAR.	PLURAL.
Nom. αν εαρβα.	Nom. να η-εαρβαδα.
Gen. να η-εαρβα.	Gen. να η-εαρβαδ.
Dat. ο'η εαρβα.	Dat. ο να η-εαρβααδιδ.

It should be remarked here, that some writers often close words of this description with a quiescent ó, as εαϋβάó. In the ancient manuscripts, instead of the plural termination ιόε, or αιόε, αόα is almost always used, and the ο is generally left unaspirated, as όρ βα h-inνεαρτα α η-εαϋβαα, “for their losses were not considerable.”—*Battle of Magh Rath*, p. 110. The dative plural is formed from the nominative plural by adding ιβ, as οαλτα, a foster-son, nom. pl. οαλταόα, dat. pl. οαλταόαιβ, as ρορ μο οαλταόαιβ ρειρη, *Id.*, p. 12, for the modern αρ μο οαλταίοιβ ρέιν, “on my own foster-sons.” But Keating and the Four Masters frequently put ιόε, or υιόε, in the nominative plural, and ίοιβ, or υιόιβ, in the dative plural, as ρε γιολλυιόιβ, *Keat. Hist.*, p. 144; οο έριρηίοιβ τάλμαν, “of earthen ramparts.”—*Annals of the Four Masters*, ad. ann. 1600. It is highly probable that the ancients pronounced this termination αόα as two syllables, giving ó a guttural sound. In some parts of Ireland, αρνα, a rib, makes αρναόα in the nominative plural.

To this declension belong all personal nouns in αιόε and αιρε. The former make the nominative plural in αιότε, as ρναμιυιόε, a swimmer, nom. pl. ρναμιυιότε; and the latter in ρεαόα, and, in the modern language, ριόε, as ιαργαιρε, a fisherman, nom. pl. ιαργαιρεαόα, or ιαργαιριόε.

Keating, however, who may be considered one of the last of the correct Irish writers, often writes ρεαόα, as γο ο-τάρλαοαρ ιαργαιρεαόα ριρ, “so that fishermen met him.”—*Keat. Hist.*, p. 71.

The termination υιόε is pronounced at present nearly like *uee*, in the English word *queen* (but without any of the consonantal sound of *w*), in the singular; but its plural υιότε is pronounced short throughout the southern half of Ireland.

Many other nouns of this declension ending in αοι, ιόε, ιγε, form the nominative plural by adding τε, or inserting τ before the final vowel, as ολαοι, a lock of hair;

ραοι, a learned man; οραοι, a druid, ρλιγε, a way; βριγε, force: ολιγε, a law; καριδε, the heart, which make, in the nominative plural, ολαοιτε, ραοιτε, οραοιτε, ρλιγετε, βριγετε, ολιγετε, καριδετε, and in the dative plural ολαοιτις, ραοιτις, οραοιτις, ρλιγετις, βριγετις, ολιγετις, καριδις.

The nouns τειννε, fire; βαιλε, a town; λεινε, a shirt; αιτνε, a commandment, make, in the nominative plural, τεινντε, βαιλτε, λειντε, αιτεαντα, and in the dative plural τεινντις, βαιλτις, λειντις, αιτεανταις.

Ουινε, a person, is quite irregular, making οαοινε in the nom. pl. and οαοιμισ in the dative plural.

In the province of Connaught, the plural of βαιλε is made βαιλτεαααίς, which is very corrupt; and in the same province the termination ίς is given to many nouns in the plural number, which is never found in correct manuscripts, and which is unknown in other parts of Ireland, as οαοιμισ, people, for οαοινε. And this termination is used not only in nouns, but even in the passive participles of verbs, as βυαιλσις, for βυαιλτε, or βυαιλτι. The word τειννε, fire, is also rather irregularly inflected in the provinces; it makes να τειννεανν in the genitive singular, and τεινντεααα in the nominative plural, in the county of Kilkenny; but in the province of Connaught it makes να τειννεαδ (pronounced να τειννιούδ) in the genitive singular, and τειννσις, or τεινντεαααίς, in the nominative plural; and it should be remarked that να τειννεαδ, the genitive singular form of this word now used in Connaught, is found in ancient manuscripts, as in *Cormac's Glossary, in voce αιτννε*, where we read αιτελε χενεαδ, "remnants of fire;" and in the *Book of Ballymote*, fol. 141, where we read cloicēech τενεαδ, "a steeple (or column) of fire." The word λεινε, a shirt, which has no change at present in the singular number, is found written λεινεαδ in the genitive singular, as in *Cormac's Glossary, voce cammpre*. The word ριλι, a poet, is also sometimes made ριλεαδ in the genitive

singular, as Μᾶεν Μᾶε Θῶαινε αἰμμ ἀν ῥίλεαῶ, “Moen Mac Edaine, the name of the poet.”—*Cor. Gloss., in voce* Μοῡ εἰμε.

Nouns which end in a long vowel form the nominative plural by adding α, as ἀηρό, misfortune, nom. pl. ἀηρόα; ἰαργηρό, anguish, nom. pl. ἰαργηρόα; but a ὀ is sometimes inserted to prevent a hiatus, as ἀηροῶα, ἰαργηροῶα.

The genitive plural of this declension is sometimes formed from the nominative singular, and sometimes from the nominative plural; from the former by adding αῶ, as τειννε, fire, gen. pl. να ὀ-τεινεαῶ, “of the fires<sup>p</sup> ;” κομαιπλε, a council, gen. pl. να ῥ-κομαιπλεαῶ, or να ῥ-κομαιπλιοῶ<sup>q</sup>; Collα, a man’s name, να ὀ-τρί ῥ-Colλαῶ, “of the three Collas<sup>r</sup> ;” ῥιλε, a poet, ρεულτα να ὀ-ῥιλιοῶ, “the star of the poets<sup>s</sup> ;” ῥέιννε, a hero; ο ρρῦιτ-λινντιῖ ῥολα να ὀ-ῥέιννιοῶ, “from the streams of the blood of the heroes<sup>t</sup> .” But when the nominative plural is formed from the nominative singular by adding τε, or τε, the genitive plural should be formed from it by adding αῶ, as να μ-βαυτεαῶ, να ὀ-τεινντεαῶ, να ῥαοιτεαῶ; and when the nominative plural ends in αῶα, the genitive plural should be, and is, by the best writers, formed from it, by dropping the α, as εαῥβαῶα, wants, gen. pl. να η-εαῥβαῶ. It should be observed that some words are very irregular in forming this case, as ὀραιοι, a druid, which makes να η-ὀραιοῶ, and ῥαοι, a learned man, να ῥαοῶ, though

<sup>p</sup> Keat. Hist., p. 95.

<sup>q</sup> Id., p. 97.

<sup>r</sup> Id., p. 99.

<sup>s</sup> Id., p. 114.

<sup>t</sup> Id., p. 146.



some authors would write them  $\eta\alpha$   $\eta$ - $\theta\rho\alpha\iota\tau\epsilon\alpha\theta$ ,  $\eta\alpha$   $\rho\alpha\iota\tau\epsilon\alpha\theta$ .

## FIFTH DECLENSION.

This declension comprises nouns of the feminine, and some of the masculine gender, which add a consonant, generally  $\eta$ , or  $\eta\eta$ , in the genitive singular, and are attenuated in the dative. The nominative plural is generally formed from the genitive singular by eliding the vowel preceding  $\eta$ , and adding  $\alpha$ ; but some nouns of this declension form their plurals rather irregularly.

## Λάναμα, fem., a married couple.

SINGULAR.	PLURAL.
Nom. λάναμα,	Nom. λάναμα.
Gen. λάναμαν.	Gen. λάναμαν.
Dat. λάναμαν.	Dat. λάναμαιβ.
Voc. α λάναμα.	Voc. α λάναμα.

In this manner are declined  $\upsilon\lambda\epsilon\alpha$ , beard;  $\kappa\epsilon\alpha\tau\epsilon\rho\alpha\mu\alpha$ , a quarter;  $\epsilon\upsilon\lambda\alpha\theta\alpha$ , science;  $\theta\epsilon\alpha\rho\eta\alpha$ , the palm of the hand;  $\iota\omicron\epsilon\lambda\alpha$ , a hay-yard;  $\kappa\upsilon\rho\lambda\epsilon$ , a vein;  $\upsilon\iota\lambda\lambda\epsilon$ , an elbow;  $\kappa\omicron\mu\alpha\rho\rho\alpha$ , a neighbour;  $\mu\epsilon\alpha\eta\mu\alpha$ , the mind;  $\rho\epsilon\alpha\rho\rho\alpha$ , a person;  $\upsilon\rho\rho\alpha$ , the jamb of a door;  $\omicron\iota\lambda\epsilon$ , a flood. But  $\gamma\upsilon\alpha\lambda\alpha$ , a shoulder;  $\alpha\rho\alpha$ , the kidney;  $\gamma\omicron\theta\epsilon\alpha$ , a smith;  $\lambda\epsilon\alpha\kappa\alpha$ , a cheek;  $\iota\eta\gamma\alpha$ , a nail (of the finger, &c.);  $\lambda\upsilon\rho\gamma\alpha$ , the shin, are attenuated in the nominative plural, and make  $\gamma\upsilon\alpha\iota\lambda\eta\epsilon$ ,  $\acute{\alpha}\rho\eta\eta\epsilon$ ,  $\gamma\omicron\theta\iota\eta\eta\epsilon$ ,  $\lambda\epsilon\iota\kappa\eta\eta\epsilon$ ,  $\iota\eta\gamma\eta\eta\epsilon$ ,  $\lambda\upsilon\rho\gamma\eta\eta\epsilon$ ; and in the dative plural,  $\gamma\upsilon\alpha\iota\lambda\eta\iota\beta$ ,  $\acute{\alpha}\rho\eta\eta\iota\beta$ ,  $\lambda\epsilon\iota\kappa\eta\iota\beta$ , &c.

$\tau\epsilon\alpha\eta\gamma\alpha$ , a tongue, makes in the nominative plural  $\tau\epsilon\alpha\eta\gamma\epsilon\alpha$ , and in the dative plural  $\tau\epsilon\alpha\eta\gamma\epsilon\alpha\iota\beta$ .

The genitive plural of these nouns is exactly like the genitive singular, as  $\gamma\epsilon\rho\iota\tau\epsilon\rho$   $\alpha\lambda\tau\acute{\alpha}\eta$   $\beta\epsilon\rho\rho\epsilon\alpha$   $\rho\alpha\epsilon\theta\upsilon\rho$   $\alpha$   $\lambda\upsilon\rho\gamma\alpha$ , "sharper than a razor was the edge of their shins," *Battle of Magh Rath*, p. 20;  $\mu\eta\mu\epsilon$   $\mu\epsilon\eta\mu\alpha$ , "madness of mind," *Id.*, p. 32.

The following names of places (which want the plural number,

except  $\text{Αρα}$ , which makes  $\text{Αρνε}$ ) belong to this declension :  $\text{Αβα}$ , Scotland ;  $\text{Αρα}$ , the island of Aran ;  $\text{Ταλλτε}$ , Teltown, in Meath ;  $\text{Ειρε}$ , Ireland ;  $\text{Ραοιρε}$ , Reelion, in the county Kildare ; and  $\text{Αλμα}$ , Allen, in Kildare ; which make in the genitive singular,  $\text{Αβαν}$ ,  $\text{Αραν}$ ,  $\text{Ταλλτεαν}$ ,  $\text{Ειρεαν}$ ,  $\text{Ραοιρεαν}$ ,  $\text{Αλμαν}$  ; and in the dative,  $\text{Αβαν}$ ,  $\text{Αραν}$ ,  $\text{Ταλλτεαν}$ ,  $\text{Ειριν}$ ,  $\text{Ραοιριν}$ ,  $\text{Αλμαν}$ .

$\text{Λαα}$ , a duck, makes  $\text{να λααν}$  in the genitive singular and genitive plural, and  $\text{λααμ}$  in the nominative plural ;  $\text{cu}$ , a greyhound, with its compounds, makes, gen. sing.  $\text{con}$ , dat. sing.  $\text{com}$ , and nom. pl.  $\text{comτε}$  ;  $\text{βρό}$ , a quern, or handmill,  $\text{βρόν}$ ,  $\text{βρόμ}$ ,  $\text{βρόντε}$  ;  $\text{βο}$ , a cow,  $\text{βο}$ ,  $\text{βον}$ ,  $\text{βα}$ , and dat. pl.  $\text{βουβ}$ , as  $\text{λάν οε βουβ}$ ,  $\text{οουρ γροιβ}$ ,  $\text{οουρ τάντιβ}$ , “ full of cows, flocks, and herds.”—*Battle of Magh Rath*, p. 80.

There are a few nouns which some Irish writers inflect as if they belonged to this declension, while others inflect them as if they belonged to the fourth, as  $\text{pile}$ , a poet ;  $\text{αμπα}$ , an elegy ;  $\text{βεαα}$ , life ;  $\text{αρα}$ , a charioteer ;  $\text{βιοδβα}$ , an enemy ;  $\text{ρι}$ , a king ; and a few others, but the inflections of these nouns are not settled, and have been inflected differently by the best Irish writers, for example, one writes  $\text{πί}$ , a king,  $\text{πιξ}$ , and preserves that form unaltered throughout the singular number ; another makes  $\text{ρι}$  in the nominative,  $\text{πιξ}$  in the genitive, and  $\text{πιξτε}$  in the plural, while a third, for the sake of distinction, writes  $\text{πί}$  in the nom. sing.,  $\text{πιξ}$  in the gen. sing.,  $\text{πίοα}$  in the nom. pl., and  $\text{να πίοξ}$  in the gen. pl. Some write  $\text{βεαα}$ , life, in the nom. sing.,  $\text{βεααο}$  in the gen. sing., and  $\text{βεααο}$  in the dat. sing. ; while others write  $\text{βεαα}$  throughout all the cases of the singular.

The noun  $\text{απα}$ , a friend, makes  $\text{απαο}$  in the gen. sing.,  $\text{απαο}$  in the dat. sing., and  $\text{απαοε}$  in the nom. pl., as  $\text{νι η-αρειο απαο αρ εαπαο}$ , “ it is not the request of a friend from a friend.”—*Battle of Magh Rath*, p. 106. And in like manner are inflected  $\text{βράγα}$ , the neck ;  $\text{Νυαα}$ , a man's name ; but some writers make these  $\text{βράγασ}$ ,  $\text{Νυαασ}$ , in the nominative singular. Such nouns are therefore unsettled as to the forms of their nominative singular and inflections ; poets have always used such of the forms as answered their measures and rhymes.

## OF IRREGULAR SUBSTANTIVES.

The following nouns are quite irregular, and do not properly come under any of the above declensions, viz., **Ḑia**, God; **lá**, a day; **cnu**, a nut; **ua**, or **O**, a grandson; **ḡa**, a javelin; **mí**, a mouth; **caora**, a sheep; **cpó**, a hovel; **ḑpú**, the womb; **bean**, a woman; **ceo**, a fog; **cpé**, clay; which are declined as follows:

**Ḑia**, masc., God.

SINGULAR.	PLURAL.
Nom. <b>Ḑia</b> .	Nom. <b>Ḑee</b> , or <b>Ḑéite</b> .
Gen. <b>Ḑe</b> .	Gen. <b>Ḑia</b> , or <b>Ḑéiteaó</b> .
Dat. <b>Ḑia</b> .	Dat. <b>Ḑéib</b> , or <b>Ḑéiteib</b> .
Voc. <b>a Ḑhé</b> , or <b>Ḑhia</b> .	Voc. <b>a Ḑhee</b> , or <b>Ḑhéite</b> .

**lá**, masc., a day.

SINGULAR.	PLURAL.
Nom. <b>lá</b> .	Nom. <b>laeá</b> , or <b>láite</b> .
Gen. <b>lae</b> , or <b>laoi</b> .	Gen. <b>laeáaó</b> , or <b>láite</b> .
Dat. <b>lá</b> , or <b>ló</b> .	Dat. <b>laeáib</b> , or <b>láiteib</b> .
Voc. <b>a lá</b> , <b>lae</b> , or <b>laoi</b> .	Voc. <b>a laeá</b> , or <b>láite</b> .

**láite** is the form of the nominative plural generally found in good manuscripts, but **laeá** is also to be met with; and in the spoken language in most parts of Munster it is made **laeáanta**.—See *Lynch's Introduction to the Irish Language*, p. 9. It is sometimes made **láite** in the genitive plural, without the characteristic termination **aó**, as **pér an oibpugáaó pomeamail pé láithe**, “after the glorious work of six days.”—*Battle of Magh Rath*, p. 94.

## Cno, masc., a nut.

SINGULAR.	PLURAL.
Nom. cno.	Nom. cnoa, cna, cnaí.
Gen. cno, cnuí.	Gen. cnoó, cnuó.
Dat. cno, cnu.	Dat. cnoaib, cnaib.
Voc. a cno, cnuí.	Voc. a cnoa.

## O, or Ua, masc., a grandson, or descendant.

SINGULAR.	PLURAL.
Nom. o, or ua.	Nom. uí, í.
Gen. ui, or í.	Gen. ua.
Dat. o, ua.	Dat. uib, íb.
Voc. a ui, or a í.	Voc. a ui, or aí.

The Vocative is generally ui, as **Α ui** **Αinmireach**, "O grandson of Ainmire," *Battle of Magh Rath*, p. 14; **Α ui** **Rudhraige**, "O descendant of Rudhraige," *Id.*, p. 204.

## Ḫa, masc., a spear, or javelin.

SINGULAR.	PLURAL.
Nom. Ḫa.	Nom. Ḫaoi, Ḫaeḫa, Ḫaoiḫe.
Gen. Ḫaí, Ḫaoi.	Gen. Ḫaḫ, Ḫaeḫaó, Ḫaoiḫeaó.
Dat. Ḫa, Ḫai.	Dat. Ḫaoib, Ḫaeḫaib, Ḫaoiḫib.
Voc. a Ḫa, Ḫaoi.	Voc. Ḫaeḫa, Ḫaoiḫe.

This noun is also correctly written Ḫaḫ, in the nominative, but in ancient manuscripts Ḫa occurs more frequently, as Ḫo poibe cpú a cpíoi for pino in Ḫaí, "so that his heart's blood was on the head of the javelin," *Battle of Magh Rath*, p. 36; for Ḫum oo Ḫai, "a cast of a javelin," *Annals of Tighernach, ad. an.* 234.

## Mí, fem., a month.

SINGULAR.	PLURAL.
Nom. mí.	Nom. míora.
Gen. míora, mír.	Gen. mioḫ.
Dat. mír, mí.	Dat. míoraib, míra, míru.
Voc. a mí.	Voc. a míora.

**Α meón mír** **Μαι**, "in the middle of the month of May," *Battle of Magh Rath*, p. 106; **ḫru** **cpí míra**, *Id.*, p. 24.

**Ἰαορα, fem., a sheep.**

SINGULAR.	PLURAL.
Nom. Ἰαορα.	Nom. Ἰαοριξ̄.
Gen. Ἰαοραῖ.	Gen. Ἰαοραῖ.
Dat. Ἰαορα.	Dat. Ἰαοραῖβ̄.
Voc. ἄ Ἰαορα.	Voc. ἄ Ἰαοραῖ.

**Ἰρυ, fem., the womb.**

SINGULAR.	PLURAL.
Nom. Ἰρυ.	Nom. Ἰρωνα.
Gen. Ἰρων, or Ἰρυννε.	Gen. Ἰρων.
Dat. Ἰρων.	Dat. Ἰρωναῖβ̄.
Voc. ἄ Ἰρυ.	Voc. ἄ Ἰρωνα.

**Ἰεαν, fem., a woman.**

SINGULAR.	PLURAL.
Nom. Ἰεαν.	Nom. Ἰνά.
Gen. Ἰνά.	Gen. Ἰαν.
Dat. Ἰναοι.	Dat. Ἰναῖβ̄.
Voc. ἄ Ἰεαν.	Voc. ἄ Ἰνά.

Ἰεο, a fog, makes Ἰεαῖ in the genitive singular; Ἰρέ, clay, makes Ἰραῖ; and Ἰρό, a hut, makes gen. sing. Ἰραοι, and nom. pl. Ἰραοιτε<sup>u</sup>.

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## CHAPTER III.

### ADJECTIVES.

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#### SECTION I.—*Declensions of Nouns Adjective.*

THERE are four declensions of adjectives, which are determined by the characteristic vowel, thus :

<sup>u</sup> Keat. Hist., p. 94.

## FIRST DECLENSION.

Adjectives ending in consonants, and having their characteristic vowel broad, are of the first declension, and are inflected, in the masculine gender, like the first declension of substantives, except that they always form the plural by adding  $\alpha$ . In the feminine they are declined like the second declension of substantives.

*Example.*—Μόρ, great.

*Singular.*

MASC.	FEM.
Nom. μόρ.	Nom. μόρ.
Gen. μόρ.	Gen. μόρ.
Dat. μόρ.	Dat. μόρ.
Voc. μόρ.	Voc. μόρ.

*Plural.*

Nom. μόρα.	Nom. μόρα.
Gen. μόρ.	Gen. μόρ.
Dat. μόρα.	Dat. μόρα.
Voc. μόρα.	Voc. μόρα.

A few dissyllabic words of this declension are contracted in the genitive singular of the feminine, and in the nominative plural, as  $\alpha\rho\alpha\lambda$ , noble,  $\alpha\rho\iota\pi\epsilon$ ;  $\upsilon\mu\alpha\lambda$ , humble,  $\upsilon\mu\iota\epsilon$ ,  $\upsilon\mu\iota\alpha$ ;  $\rho\epsilon\alpha\mu\alpha\rho$ , fat,  $\rho\epsilon\iota\mu\pi\epsilon$ ,  $\rho\epsilon\alpha\mu\pi\alpha$ ; and some others.

The initial letter of the adjective, if an aspirable consonant, must be aspirated in the nominative, dative, and vocative of feminines, and in the genitive and dative, and vocative singular, and nominative plural of masculines. When the article is expressed, the genitive plural of the substantive, and its adjective, suffers eclipsis, and the dative singular of the substantive, as already

remarked, suffers eclipsis after all the simple prepositions, except *de* and *do*; and in this case also the initial of the adjective is eclipsed as well as that of the substantive, as *o'n m-baile g-céadna*, from the same town.

In ancient Irish manuscripts the dative plural of adjectives, as well as of substantives, often terminates in *ib*, or *aib*. This termination is very generally used in the old Irish historical tale called *Tain Bo Cuailgne*, of which there is a good copy preserved in *Leabhar na h-Uidhri*, and sometimes also in the *Battle of Magh Rath*, as *le h-orpuaib imtromaib*, “with heavy sledges,” p. 238; *corber a oi boirp im aib leuib*, “he places his two palms on his two cheeks,” *Cor. Gloss., voce Imbar for ornae*. It is occasionally used even by the *Four Masters*, as in the following passage, at the year 1597: *Ro gabrat Dia Luam, Dia Maire, agus Dia Ceusiam ag oibraicib an baile so aoruaib tromaib, corann-móruib ceimrize a gonnuaib gué-áruaib*, i. e. “on Monday, Tuesday, and Wednesday they continued to shoot at the castle with fiery heavy balls from their loud-roaring guns.”

This termination is, however, never found in modern Irish books, and no trace of it is discoverable in the spoken language of the present day, except when the adjective is put substantively, as *vo boccaib*, to the poor, &c.

Some writers form the plural of adjectives of this declension like that of substantives of the first declension, as in the *Battle of Magh Rath*, p. 22: *ár bio impeinaig firu Erenn imri*, “for the men of Ireland will be quarrelsome at it;” but no trace of this mode of inflection is found in the spoken language.—See *Syntax*.

#### SECOND DECLENSION.

Adjectives ending in consonants, and having their characteristic vowel small, belong to this declension. The genitive singular feminine, and nominative plural of both genders are formed by postfixing *e* to the nominative singular. The genitive singular masculine never

takes any terminational change, as in the following example :

*Example.*—Mín, smooth.

*Singular.*

MASC.	FEM.
Nom. mín.	Nom. mín.
Gen. mín.	Gen. míne.
Dat. mín.	Dat. mín.
Voc. mín.	Voc. mín.

*Plural.*

Nom. míne.	Nom. míne.
Gen. mín.	Gen. mín.
Dat. míne.	Dat. míne.
Voc. míne.	Voc. míne.

Some dissyllabic nouns of this declension are contracted in the genitive singular feminine, and in the nominative plural of both genders, as *mily*, sweet, gen. sing. fem. *milye*; *aoiōnn*, delightful, gen. sing. fem. *aoiōne*; *áluinn*, beautiful, gen. sing. fem. *álnē*, and sometimes *áulle*.

### THIRD DECLENSION.

To this declension belong all adjectives terminating in *amail*; they suffer syncope and take a broad increase in the genitive singular and nominative plural of both genders, and in the dative and vocative plural of both genders.

*Example.*—*Ĝeanmail*, lovely.

*Singular.*

MASC.	FEM.
Nom. <i>ĝeanamail</i> .	Nom. <i>ĝeanamail</i> .
Gen. <i>ĝeanamla</i> .	Gen. <i>ĝeanamla</i> .
Dat. <i>ĝeanamail</i> .	Dat. <i>ĝeanamail</i> .
Voc. <i>ĝeanamail</i> .	Voc. <i>ĝeanamail</i> .



*Plural.*

MASC.	FEM.
Nom. ζεανᾶμλα.	Nom. ζεανᾶμλα.
Gen. ζεανᾶμλᾱ.	Gen. ζεανᾶμλᾱ.
Dat. ζεανᾶμλα.	Dat. ζεανᾶμλα.
Voc. ζεανᾶμλα.	Voc. ζεανᾶμλα.

FOURTH DECLENSION.

This declension comprises all adjectives ending in vowels. They have no terminational change in the modern language<sup>v</sup>.

*Example.*—Ὀνα, miserable.

*Singular.*

MASC.	FEM.
Nom. ὄνα.	Nom. ὄνα.
Gen. ὄνα.	Gen. ὄνα.
Dat. ὄνα.	Dat. ὄνα.
Voc. ὄνα.	Voc. ὄνα.

SECTION 2.—*Adjectives declined with Nouns.*

Adjectives beginning with mutable consonants are aspirated in the nominative singular feminine and in the genitive singular masculine, and also in the vocative singular of both genders; also in the nominative plural masculine if the noun ends in a consonant. When the article is expressed some writers aspirate and eclipse the

<sup>v</sup> The only exception in the modern language is the word ζεῖ, hot, which makes ζεό in the plural. In the ancient language some exceptions to this rule may be met with, as βεο, living, gen. sing. βι, as in Ματθεοῦ βι, Son of the living God.

adjective like the substantive to which it belongs; but this, although perhaps more correct, is not general in the written or spoken language.

EXAMPLES OF A SUBSTANTIVE DECLINED WITH ITS ADJECTIVE.

Fear tréan (masc.), a puissant man.

SINGULAR.

Nom. an fear tréan.

Gen. an fíor érim.

Dat. ó'n b-fear tréan, or b-tréan.

Voc. a fíor érim.

PLURAL.

Nom. na fíor tréana.

Gen. na b-fear b-tréan.

Dat. ó na fearaib' éreana.

Voc. a feara tréana.

Súil gorm (fem.), a blue eye.

SINGULAR.

Nom. an t-súil gorm.

Gen. na rúla gairme.

Dat. do'n t-súil gairm.

Voc. a rúil gorm.

PLURAL.

Nom. na rúile gorma.

Gen. na rúl n-gorm.

Dat. do na rúilib' gorma.

Voc. a rúile gorma.

The late Mr. James Scurry, in his Review of Irish Grammars, published in vol. xv. of the Transactions of the Royal Irish Academy, p. 50, says, that "the dative singular of the adjective should be eclipsed, instead of being aspirated, when the article is used, except m or r followed by any consonant, except l, n, or r, as do'n b-fear m-breag, &c. In the plural number, the genitive masculine and feminine must suffer eclipsis, instead of aspiration, as na m-ban m-breab; and the genitive singular masculine must not be eclipsed, but aspirated, as an duine óbrónaí, an fíor breag; and it retains its natural power in the genitive feminine, as na bo báine." The critic is here generally correct, but he should have acknowledged that, in most parts of Ireland, the preposition do causes aspiration, and that some writers aspirate the dative or ablative after the article, as laim ríor an Gharran aró, "near Garranard."—*Duald Mac Firbis, Tribes, &c., of Hy-Fiachrach*, p. 336. It should be re-

marked here, that consonants are aspirated in the plural merely for the sake of euphony, and not to distinguish the gender; for whenever the noun to which the adjective belongs terminates in a vowel, the initial consonant of the adjective retains its natural sound, as *ceolta* *binne*, sweet melodies. But when the plural of the noun terminates in a consonant, then the initial of the adjective is aspirated, as *fir móra*, great men. In the genitive plural, when the article is expressed, the initial of the adjective is generally eclipsed, as well as that of the noun, as *ceannur na g-coig g-coigioð*, “the sovereignty of the five provinces,” *Keat. Hist.*, p. 22; *ó Shionann na n-garrða n-glan*, “from the Shannon of fine fields,” *Id.*, p. 24; *a g-cionn feacè m-bliaðna n-deg*, “at the end of seventeen years,” *Id.*, p. 35; *ceançal na g-cúig g-caol*, “the fettering of the five smalls,” *Id.*, p. 79; *dan na m-ban n-dæp*, “the fate or lot of the bondwomen,” *Cor. Gloss., voce Cumal*. And when the adjective begins with a vowel, it has *n* prefixed, as *na b-feap n-álunn*, of the fair men. Some writers also eclipse the initial of the adjective, as well as that of the noun to which it belongs, in the dative or ablative case, when the article is expressed, as *tið for uðar oile pe Seanúr ap an g-comair-ionn g-ceudna*, “another historical author agrees with the same computation,” *Keat. Hist.*, p. 27; *fir an b-feap g-eréir g-comlán*, “with the fiery portly hero,” *Id.*, p. 45; *ðap foéruig ap an o-tunn o-tpem*, “as he bathed in the mighty flood,” *Id., ibid.*; *ʒan b-fairge g-caoil céib ir m aigein*, “in the narrow sea which goes into the ocean,” *Id.*, p. 29. When the noun begins with a vowel, and the adjective with a consonant, the *n* is not prefixed to the noun, because the *n* of the article is enough to answer the sound, as *ag fo map éig feanáide oile leir an áriomn g-céudna*, “thus another historian agrees with the same computation,” *Id., ibid.* Where it is to be observed that, according to the strict grammatical principle, *leir an áriomn g-ceudna* should be *leir an n-áriomn g-ceudna*. But there are some who think that in this, and such similar sentences, the *n* belongs to the initial vowel of the noun, and that the *a* stands for the article; and that it should therefore be printed *leir a' n-áriomn g-ceudna*: and doubtlessly

this would represent the grammatical principle with sufficient clearness, though it would perhaps be better to use the *n* of the article and the vocal prefix, or eclipsing *n*, together. When the substantive begins with a consonant, and the adjective with a vowel, the euphonic *n* is placed before the adjective by some writers, and as often omitted by others. When the initial of the adjective is *r* pure, some writers prefix *τ* to it in the dative or ablative, as *ῥ* an *δοῖμαν τ-ροῖν*, in the eastern world.

When the substantive and adjective both begin with consonants admitting of eclipsis, some will eclipse both in the articulated dative, or ablative singular, as *οῖν β-ροῖν ἡλιαν*, from the fine bank, or fort; while others will eclipse the substantive, and aspirate the adjective, as *αῖαν η-ῥέιζ μεσθόνας*, .i. Migdonia, *ροῖν ἡλιαν Παρθολόν*, “from Middle Greece, i. e. Migdonia, Partholan set out.” *Keat. Hist.*, p. 30.

Some writers aspirate the articulated dative of the noun, and eclipse the adjectives belonging to it, as *ῥῖν ἡλιαν ἡλιαν ἡλιαν*, “in the fair-landed, blue, fair port,” *Id.*, p. 31. But this is very irregular, and not to be imitated.

Mr. Scurry was of opinion that the analogies of the language declared for eclipsis in this instance, and that Irish scholars should agree in adopting it. But he had no reason for this but the following, which he often stated to the writer, namely, that the adoption of eclipsis in this instance would tend to make the language regular, and more easily learned, and that eclipsis tends to give more nerve and strength to the language than aspiration; for example, that *δοῖν β-ρεῖν* (*do'n var*), to the man, as it is spoken in the county of Kilkenny, preserves more of the root of the word and of the force of the language than *δοῖν ῥῖν* (*do'n ir*), or *δοῖν ῥεῖν* (*do'n ar*), as spoken in other parts of Ireland. It must be acknowledged, however, that *δοῖν ῥῖν*, or *δοῖν ῥεῖν*, is more supported by the authority of the written language, and more general in the living language throughout Ireland.—See the *Syntax*.

EXAMPLE OF AN ADJECTIVE BEGINNING WITH A VOWEL DE-  
CLINED WITH A SUBSTANTIVE.

Αἰλλ ἄρη (fem.), a high cliff.

SINGULAR.	PLURAL.
Nom. αν αἰλλ ἄρη.	Nom. αἰλλε ἀρηα.
Gen. να η-αἰλλ ἄρηε.	Gen. να η-αἰλλ η-ἀρη.
Dat. ο'η αἰλλ ἀρη.	Dat. οο να η-αἰλλεῖβ ἀρηα.
Voc. α αἰλλ ἄρη.	Voc. α αἰλλε ἀρηα.

The late Mr. Scurry, already referred to, was of opinion that, according to the analogy of this language, the articulated dative or ablative singular should be always eclipsed when beginning with a consonant, and should have *n* prefixed when with a vowel, and that we should write οο'η η-αἰλλ η-ἀρη, not οο'η αἰλλ ἄρη, as laid down in the text. But the writer, after a careful investigation of ancient and modern manuscripts, and of the spoken Irish language in every part of Ireland, has not been able to find any authority for this mode of inflection; although it must be acknowledged that some writers frequently prefix *n* to adjectives beginning with vowels, not only in the dative or ablative, but even in the nominative.

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### SECTION 3.—*The Degrees of Comparison.*

There are in this, as well as in all languages, three degrees of comparison, the positive, the comparative, and the superlative.

The form of the adjective to express the comparative degree is the same as that which denotes the superlative, and they are distinguished from each other by

the structure of the sentence<sup>w</sup>. In the modern language the form of the adjective, which denotes these degrees, in all regular adjectives, including even those terminating in *ανάλη*, is like the genitive singular feminine, as *ζεάλη*, white; *νόρη ζήλη*, whiter; *αν νόσ υη ζήλη ῥ αν ὀμαν*, the whitest thing in the world.

In all perfect sentences the comparative is usually followed by *ιονά*, than, and when preceded in the sentence by any verb, except the assertive verb *υη*, it has *νόρη* prefixed. The superlative is preceded by the article, as in the French language, or the assertive verb *υη*, and followed by such words or phrases as *οε*, or *οο*, of; *α μεαρη*, amongst; *αη βιέ*, in the world, in existence; as *τά ρέ νόρη μιλρε ιονά μιλ*, it is sweeter than honey, or *υη μιλρε έ ιονά μιλ*; *εαλαμ υη ῥηλε ιερε οά εαλαμ υη άηροε*, "lower land between two higher lands, *Cor. Gloss.*, *voce* *εταρηε*; *αν λά υη ζιορηα ῥαν μ-βλιαόαν*, "the shortest day in the year;" *υη τυ υη άηλη οε ῖννάβ*, "thou art the fairest of women;" *άηληυ οο ρεραβ ὀομάν οο*, *ιερε οεηβ οουρ οεέετ*, "he was the fairest of the men of the world, both in his countenance and attire," *Id.*, *voce* *ρηυυ*; *όη οαη υη αρηεζόα νομινάτυρ*, "it is named after the most remarkable colour," *Id.*, *voce* *ζαβυρ*; *μαη υη ρεηρ ηο ρέοααη*, "as best they were able," *Battle of Magh Rath*, p. 222.

When the assertive verb *υη*, or *αη*, begins the sentence, *νόρη* cannot be used, as *υη ρεαρη μέ ιονά ευ*, I am better than thou. The particle *νόρη* is a contraction of the noun *νόη*, or *νόό*, a thing, and the assertive verb *υη*, and is often found written as two words in very ancient manuscripts, as *ζιό αηρίνο ῥίηερ νό υη μό*, "though a prince

<sup>w</sup> This appears a defect in the language, but it should be borne in mind that the Irish is not more defective in this particular than the French, in which no change takes place in the adjective to denote either the comparative or superlative degree, and where the

Englishman says *grand*, *grandier*, *grandest*, the Frenchman says *grand*, *plus grand*, *le plus grand*, the superlative being distinguished from the comparative by the prefixed article and the definitive phrase which follows in the sentence.

should ask more," *Poem attributed to St. Columbkille*, preserved in H. 3. 18, p. 320. It is sometimes written *niaḡ*, *niḡa*, and *ni-ḡur*. The preterite form of *ir* is also often found after *ní*, as in the following sentence: *Ráidib na Románaig ríu ann rin iar na ḡ-ḡurtaáct dóib, nácar roácar dóib féin teaáct ar eaátra ní ba mó ó'á ḡ-caḡrúgáó*, "the Romans then said to them, after having relieved them, that it was no advantage to themselves to come *any more* upon an expedition to relieve them," *Keat. Hist.*, p. 206; *an tan oo éógráó ní ba mo oo óeunaím*, "when he desired to do more," *Id.*, p. 121.—See the *Syntax*, Part II., Sect. 2, for the construction of the comparatives.

Another form of the comparative in *ter*, or *tir*, frequently occurs in ancient manuscripts, but of which no trace is observable in the present spoken language. The following examples of its use will give the learner a sufficient idea of its nature and construction: *suibíteḡ óḡ rin ó á ríacal*, "yellower than gold *were* the points of his teeth," *Cor. Gloss.*, voce *ḡpull*; *meóíteḡ ooḡna moḡáó á óḡḡna*, "larger than the fists of slaves *were* his fists," *Id.*; *ḡileíteḡ roóonaó á lappar ríum*, "brighter than burning firewood *was* its flame," *Id.* voce *foóonnaó*; *ir ḡlaipoir buḡa mó ala ríul, ir oubi-éir ooḡim in oáil in t-puil aile*, "bluer than the hyacinth *was* the one eye, blacker than the back of the beetle *was* the other eye," *Leabhar na Huidhri*; *tri míle ceol n-examáil ceó oen clarpac ríul oc clarpceḡul imme, ocup binníteḡer ilcheolu oomáin ceó ceol fo leirḡ oibḡíoe*, "three hundred different kinds of music in each choir which chants music around him; sweeter than the various strains of the world is each kind of them," *Visio Adamnani, Leabhar Breac*, fol. 127, *b, b*; *ocup no lḡḡóir rḡḡir in copais écne móra, ba meóíteḡ colḡáig rḡḡino ceó écne oib*, and large salmons used to leap the weir, "larger than bull heifers each salmon of them" (H. 2. 16. p. 392.) *Óa ḡilíteḡar rneááta á óḡḡr, ba oepḡáíteḡer loirḡ conepa á ḡḡur*, "whiter than snow *was* his body, ruddier than the flame the sheen of his cheek," *Vit. Moling*; *ba ḡilíteoir rneááta á ríule aḡur á ḡ-ḡiacla, aḡur ba oubi-éioir ḡual ḡábonn ḡac ball eile oíóḡ*, "whiter than snow their eyes and their teeth, and blacker than the smith's coal every other part of them,"

*Keat. Hist.*, p. 149. The reader is also referred to Observations on the Gaelic Language, published in the Transactions of the Gaelic Society of Dublin, pp. 36, 37, and to the Battle of Magh Rath, published by the Irish Archæological Society, pp. 20, 64, where several other examples of this form of the comparative degree will be found. This form comprises in it the force of the conjunction *ιονά*, than, or of the ablative case in Latin; thus, *ḡilítep p̄neácta* expresses the same idea as *níop ḡile ioná p̄neácta*, whiter *than* snow, *candidior nive*. When the noun following this comparative is of the feminine gender it is always in the dative or ablative, from which it is quite clear that the construction is the same as that of the Latin, when the ablative case is used after the comparative; thus, *ḡilítep ḡéip*, whiter *than* the swan, is of the same construction as *candidior cyeno*.

Sometimes the preposition *p̄p̄i* is placed after this form of the adjective and between it and the noun, in which case it expresses a comparison of equality, as *ḡlaip̄it̄ip̄ p̄p̄i buḡa*, green *as* the hyacinth; *meoit̄ep̄ p̄p̄i mulba o c̄app̄aic*, large as a mass of a rock. Some Irish grammarians, as the late Mr. Scurry, and from him the anonymous author of an Irish Grammar lately published in Dublin, have attempted to account for this form by stating that it is an amalgamation of an abstract noun formed from the adjective and the preposition *tap̄*, beyond; so that according to them *ḡilítep ḡp̄éin*, when properly analysed, and literally translated, would be "a brightness *beyond*, i. e. exceeding the sun." In my opinion, however, this conjecture is far from being true, for the preposition *p̄p̄i*, the *lé* of the moderns, which is often found immediately following this form, shews that *tap̄* could not be a preposition, but that it must be regarded as a termination of the adjective, like the English *ter* in *better*, and the Greek *τερος*. Haliday, who had some acquaintance with the Persian language, thinks that it is the same as the Persian comparative in *tar*, as *khub, khubtar*, fairer, which he supposes cognate with the Irish *caem, camt̄ep̄*. For a curious disquisition on the terminations of the comparative degree in general, the reader is referred to "The English language," by Professor Latham, c. viii. p. 235, *et sequent.*



The signification of the adjective is heightened by various particles prefixed, as γάρ, πρό, πίστις, αν, ύπ, &c., but these do not constitute degrees of comparison, or, at least, what is understood by the term in the grammars of other languages.

Hence the Rev. Paul O'Brien is mistaken in his notion that the bards, "in the glow of poetic rapture, upon the common superlative raised a second comparative and superlative, and on the second also raised a third comparative and superlative." This, however, is an error of the grammarian's own judgment, founded in ignorance of the philosophy of language. We might as well call such phrases in Latin, as *valde bonum, facile princeps*, &c. second comparatives or superlatives.

The preposition οε, of, is often postfixed to the comparative form of the adjective, so as to form a synthetic union with it; thus, γιλιθε, the whiter of; ριαθε, the longer of; περθε, the better of.

This should not be considered a second form of the comparative, as Stewart, and from him Haliday, have stated, but a mere idiomatic junction of οε, i. e. οε ε, of it, with the comparative form of the adjective, which has nothing to do with the nature of the adjective more than if it were separated from it, for η περθε εϋ ριν, "thou art the better of that," can bear to be resolved to η περρ ζυ οε ριν, *es melius tu de eo*, from which we clearly perceive that περθε is not a second form of the comparative degree.—See the *Syntax*, Part II., Sect. 2.

When adjectives are compounded with particles, or other adjectives, the prefixed word or particle aspirates the initial consonant (if aspirable) of the word to which it is prefixed, as γάρ-μαιε, exceedingly good; ρίρ-ελιε, truly cunning, or acute.

O'Molloy and O'Brien, both natives of Meath, have made an

exception to this rule, but it is at present general in the south and west of Ireland. The local exceptions, which are chiefly made for the sake of euphony, shall be pointed out in the Syntax, and in Chap. X., treating of derivation and composition.

The following adjectives are irregular in their comparison; that is, they do not form their comparatives like the genitive singular feminine of their positives:

POSITIVE.		COMPARATIVE.
beaḡ,	little,	níor luḡa.
faoa,	long,	níor faoae, or ría, or rípe <sup>x</sup> .
fupur, or urur,	} easy,	níor ura, or fura.
foḡur,	near,	níor foḡre, or foḡre, neara <sup>7</sup> .
ḡeapp,	short,	níor ḡoipra.
ḡap,	near,	níor ḡoipe.
maic̄, or oeaḡ,	} good,	níor feápp, or oeach <sup>x</sup> .
munic,	often,	níor mionca <sup>a</sup> .
mór,	great,	níor mó.
olc,	bad,	níor meara.
teit̄,	hot,	níor teo.
iomóa,	many,	níor lia, more <sup>b</sup> . níor túrca, or taorḡa, sooner <sup>c</sup> .

<sup>x</sup> Cor. Gloss., *voce* Aip.

<sup>y</sup> Keat. Hist., p. 160. Neara, though not used in the present spoken language, is of frequent occurrence in all the Irish MSS., as Aia air̄tir ar neppa oo Eirinn, "*Ara air̄thir is the nearest to Ireland.*"—Cor. Gloss., *in voce* Aip.

<sup>z</sup> Oeac̄: ip é luam ar oeach boi a n-iarthar Eopra, Cor. Gloss., *voce* Manannan.

<sup>a</sup> ḡaica mionca oo ḡinnioo

uir̄te, "as often as he used to play upon it," Keat. Hist., p. 71; ar a mionca oo beipioo buac̄o ḡ-corḡair, Keat. Hist., p. 72; ar a menci, Cor. Gloss., *voce* Cim.

<sup>b</sup> Battle of Magh Rath, p. 204.

<sup>c</sup> Id., p. 12; written taorḡa, by Keat. in Hist., p. 50; but túrca in the *Battle of Magh Rath*, p. 12. The word has no positive in the modern language; luac̄ is now used to signify *soon*.

## SECTION 3.—Of Numeral Adjectives.

As the cardinal and ordinal numbers have an influence on the nouns with which they are connected, a list of them is here subjoined. In the ordinals the substantive is placed between the unit and the decimal.

## CARDINAL.

1. αον, έαν, as αον έορ, one foot.
2. οο, όά, οι, as όά έοιρ.
3. έπί, τεορα<sup>g</sup>, as έπί κορα.
4. σεάταιρ, σείτερε, σείτεορα, as σείτερε κορα.
5. κύιγ, as κύιγ κορα.
6. ρέ, as ρέ κορα.

## ORDINAL.

- 1st. έάο, as αν έάο έορ<sup>d</sup>.
- 2nd. οαρα, or τάναιρτε, as αν οαρα κορ<sup>f</sup>.
- 3rd. τρεαρ, as αν τρεαρ έορ.
- 4th. σεάτραμάο, as αν σεάτραμάο κορ.
- 5th. κύιγεαό, as αν κύιγεαό κορ.
- 6th. ρειρεαό.

<sup>d</sup> In ancient MSS., έέο, τάναιρτε, τρεαρ, are used for the modern έάο, οαρα, τρεαρ, as In έέο λέιμ τρα πο λινγ ηίρ βο μό λέο h-é ná ριαχ φορ beimn cnuicc; an léim τάναιρτε πο λινγ ηι ράσαοαρ ετιρ h-é, ocup ní ρεαταρ ιnn α νείμ νο'η α τάλιμ οο έοιό; an τρεαρ λέιμ umoppo ρα λινγ ιρ ano οο ραλα h-e φορ caipeal ná cillí, "after the first bound he made, he appeared no larger to them than a hawk on the summit of a hill; after the second, they saw him not at all, and they knew not whether he had passed into heaven or into the earth; by the third bound, he landed on the cashel [inclosing wall] of the church," *Vita Moling.*; σεονα, the first person, *Cor. Gloss., voce* CORMAC; amh ριη σετνα opce

βοι α η-Ερίνο, the name of the first *orce* [lap-dog] that was in Ireland, *Cor. Gloss., voce* Μογ ειμε.

<sup>f</sup> Ταναιρτε, *Cor. Gloss., voce* Clizap ρεο.

<sup>g</sup> Τεορα is used in the best MSS. for the modern έπί, when the noun is expressed, as τεορα ριλιη οομαιν, .i. heber ó Ὀρεγαυ, ocup ρεργιλ ó ζατμοαυ ocup Ruman o Ὀοobelu, i. e. "the three poets of the world were Homer, of the Greeks; Virgil, of the Latins; and Ruman, of the Gaels," *Leabhar Breac*, fol. 12, a; ap αταρτε να τεορα Αίρνε ano, "for there are three Arans" [islands], *Cor. Gloss., in voce* Αίρ; σεέτεορα ουίλι ραρ, "four leaves upon him," *Id., voce* Οορρ; τεορα ρερβα ριρα, .i. τριβα ρινοα, "three white cows," *Id., voce* ρερβ.

## CARDINAL.

7. *ρεάτε*, as *ρεάτε ζ-κορα*.  
 8. *οτέ*, as *οτέ ζ-κορα*.  
 9. *νοί*, as *νοί ζ-κορα*.  
 10. *οειέ*, as *οειέ ζ-κορα*.  
 11. *αον-οέαζ*, as *αον-όορ-οέαζ*.  
 12. *οο-όεαζ*, or *οά-οέαζ*, as *οά-όορ-οέαζ*.  
 13. *τρι-οέαζ*, &c., as *τρι κορα-οέαζ*.  
 14. *σεάταιρ-οέαζ*, &c., as *σείτ-ρε κορα-οέαζ*.  
 15. *κούζ-οέαζ*, as *κούζ κορα-οέαζ*.  
 16. *ρε-οέαζ*, as *ρέ κορα-οέαζ*.  
 17. *ρεάτε-οέαζ*, as *ρεάτε ζ-κορα-οέαζ*.  
 18. *οτέ-οέαζ*, as *οτέ ζ-κορα-οέαζ*.  
 19. *νοί-οέαζ*, as *νοι ζ-κορα-οέαζ*.  
 20. *ρίε*, as *ρίε κορ*.  
 21. *αον α'ρ-ρίε*, or *αον αρ-ρίε*, as *αον-όορ-αρ-ρίε*.  
 22. *οο α'ρ-ρίε*, as *οά-όορ-αρ-ρίε*.  
     &c. &c.  
 30. *εριοάο*, *εριοά*, as *εριοά κορ*.  
 31. *αον αρ-εριοάο*, as *αον-όορ-αρ-εριοάο*.  
     &c. &c.  
 40. *οά-ρίε*, or *σεάτραά*, *σεά-εραάο*, *σεάτραά κορ*.

## ORDINAL.

- 7th. *ρεάτεμάο*.  
 8th. *οτέμάο*.  
 9th. *νοίμάο*, or *νοίμεάο*.  
 10th. *οειεμάο*.  
 11th. *αονίμάο-οέαζ*, as *αν-ε-αονίμάο κορ-οέαζ*.  
 12th. *οαρα-οέαζ*, as *αν-οαρα-κορ-οέαζ*.  
 13th. *ερεαρ-οέαζ*, as *αν-ερεαρ-όορ-οέαζ*.  
 14th. *σεάτραμάο-οέαζ*, as *αν-σεάτραμάο κορ-οέαζ*.  
 15th. *κούζεαο-οέαζ*, as *αν-κούζεαο κορ-οέαζ*.  
 16th. *ρειρεαο-οέαζ*, as *αν-ρειρεαο κορ-οέαζ*.  
 17th. *ρεάτεμάο-οέαζ*, as *αν-ρεάτεμάο κορ-οέαζ*.  
 18th. *οτέμάο-οέαζ*, as *αν-ε-οτέμαο κορ-οέαζ*.  
 19th. *νοίμάο-οέαζ*, as *αν-νοί-μάο κορ-οέαζ*.  
 20th. *ρίεαο*, as *αν-ρίεαο κορ*.  
 21st. *αονίμάο-αρ-ρίε*, as *αν-ε-αονίμάο κορ-αρ-ρίε*.  
 22nd. *οαρα-αρ-ρίε*, as *αν-οαρα-κορ-αρ-ρίε*.  
     &c. &c.  
 30th. *εριοάοαο*, as *αν-εριοάοαο κορ*.  
 31st. *αονίμάο-αρ-εριοάο*, as *αν-ε-αονίμάο κορ-αρ-εριοάο*.  
     &c. &c.  
 40th. *σεάτραάοαο*, as *αν-ε-σεάτραάοαο κορ*.

## CARDINAL.

50. *καογα*, *καογα*, as *καογα* cor.  
 60. *τρι ριξιό*, or *ρεαργα*,  
*ρεαργα*, as *ρεαργα*  
 cor.  
 70. *ρεάκτιμογα*, or *ρεάκτι-*  
*μογα*, as *ρεάκτιμο-*  
*γα* cor.  
 80. *σειτερε ριξιό*, *οέτιμο-*  
*γα*, *οέτιμογα*, as  
*οέτιμογα* cor.  
 90. *νοάα*, *νοάα*, as *νοάα*  
 cor.  
 100. *κέαα*, as *κέαα* cor.  
 1000. *μίλε*, as *μίλε* cor.  
 1000000. *milliún*, as *milliún*  
 cor.

## ORDINAL.

- 50th. *καογααό*, as an  
*καογααό* cor.  
 60th. *ρεαργααό*, as an  
*ρεαργααό* cor.  
 70th. *ρεάκτιμογααό*, as  
 an *ρεάκτιμογααό*  
 cor.  
 80th. *οέτιμογααό*, as an  
*ε-οέτιμογααό* cor.  
 90th. *νοάααό*, as an *νοά-*  
*ααό* cor.  
 100th. *κέαααό*, as an *κέα-*  
*ααό* cor.  
 1000th. *μίλεαό*, as an *μί-*  
*λεαό* cor.  
 1000000th. *milliúναό*, as an  
*milliúναό* cor.

The following nouns are formed from the ordinals up to ten, and applied to persons or personified objects only :

*Διαρ*, *οίρ*, or *βειρτ*, two persons.

*Τριύρ*, three persons.

*Κεάτραρ*, four persons.

*Κύιργαρ*, five persons.

*Σειρραρ*, six persons.

*Σεάκταρ*, or *μόρ-ρειρραρ* (or *μόρ-ρειρραρ*, as written in ancient MSS.), seven persons.

*Οέταρ*, eight persons.

*Νοηαρ*, nine persons.

*Οεικνεαβαρ*, ten persons.

These nouns are evidently compounded of the cardinal numbers and the word *ραρ*, a man; Latin, *vir*; but the idea suggested by the masculine noun has been long forgotten, as we say *κεάτραρ* *βεν*, i. e. four women, *quatuor mulierum*.

We also meet in old manuscripts *οείθε*, two things; *τρείθε*, three things; *τετάρθα*, four things; as *οεθε πορ οηγαρ*, “two things so called,” *Cor. Gloss.*, *voce* *Ἐαρτ*; *τρείθε πορ οηγαρ*, “three things so called,” *Id.*, *in voce* *Ἀρτ*; *τετάρθα πορ οηγαρ*, “four things so called,” *Id.*, *voce* *Ἐαλλ*; but no trace of such words is found in the modern language in any part of Ireland.

In the old manuscripts, *οά* and *τηι* make *οιβ* and *τηιβ* in the dative; and *πίε*, twenty, and all the decades, make *εαο* in the genitive, and *ιο* in the dative, both in the ancient and modern language.

The learner should observe that the forms *οό*, two, and *τετάρη*, four, are never employed when the noun is expressed, these forms being used to denote the numbers *two* and *four* in the abstract. It should be also remarked, that *πίε*, twenty, and all the multiples of ten, will have the nouns to which they belong in the singular number<sup>h</sup>.—See the *Syntax*.

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## CHAPTER IV.

### OF PRONOUNS.

THERE are six kinds of pronouns, namely, personal, possessive, relative, demonstrative, interrogative, and indefinite. The two first classes are frequently com-

<sup>h</sup> Mr. James Scurry, in his Review of Irish Grammars (Transactions of the R. I. A., vol. xv. p. 54), asserts that the noun after these cardinal adjectives, when multiples of ten, is in the genitive plural; but this is very much to be doubted, for we never

say *πίε βαν*, twenty women, nor *μίλε οαομεαό*, but *πίε βεαν*, *μίλε ουμε*. The fact is, that the noun is in the singular form, which is a peculiarity in the language, like twenty *foot*, or fifty *mile*, in vulgar English.—See the *Syntax*, Rule 5.

pounded with the simple prepositions, a peculiarity which distinguishes this language, and its cognate dialects, from all the languages of Europe.

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SECTION 1.—*Of Personal Pronouns.*

The personal pronouns are those of the first, second, and third persons, as μέ, I; τύ, thou; γέ, he; ρί, she. They have a simple and emphatic form, and are thus declined :

**Me, I.**

*Singular.*

SIMPLE FORM.

Nom. μέ, I.
Gen. μο, mine.
Dat. εαμ, to me.
Acc. μέ, me.

EMPHATIC FORM.

Nom. μερι, <i>or</i> μιρε, I myself.
Gen. μο-ρα.
Dat. εαμ-ρα.
Acc. μερι, <i>or</i> μιρε.

*Plural.*

SIMPLE FORM.

Nom. ρινη, we.
Gen. άρ, our's, <i>or</i> our.
Dat. ούινη, to us.
Acc. ινη, <i>or</i> ρινη, us.

EMPHATIC FORM.

Nom. ρινη, we ourselves.
Gen. άρ-νε.
Dat. ούινη.
Acc. ινη, <i>or</i> ρινη.

**Τύ, thou.**

*Singular.*

SIMPLE FORM.

Nom. τύ, thou.
Gen. σο, thine.
Dat. ουιτ, to thee.
Acc. εύ, thee.
Voc. εύ, thou.

EMPHATIC FORM.

Nom. τυρα, thou thyself.
Gen. σο-ρα.
Dat. ουιτ-ρε.
Acc. εύ-ρα.
Voc. εύ-ρα.

*Plural.*

SIMPLE FORM.	EMPHATIC FORM.
Nom. ριῖ, you.	Nom. ριῖ-ρε, you yourselves.
Gen. ἅρ, your.	Gen. ἅρ-ρα.
Dat. ραιοῖ, or οῖῖ, to you.	Dat. ραιοῖ-ρε, or οῖῖ-ρε.
Acc. ἰῖ, or ριῖ, you.	Acc. ἰῖ-ρε, or ριῖ-ρε.
Voc. ἰῖ or ριῖ, you.	Voc. ἰῖ-ρε, or ριῖ-ρε.

Σέ, he, masc.

*Singular.*

SIMPLE FORM.	EMPHATIC FORM.
Nom. ρέ, he.	Nom. ρέ-ρεαν, he himself.
Gen. α, his.	Gen. α-ραν.
Dat. οο, to him.	Dat. οο-ραν.
Acc. έ, him.	Acc. έ-ρεαν.

*Plural.*

SIMPLE FORM.	EMPHATIC FORM.
Nom. ριαο, they.	Nom. ριαο-ραν, they themselves.
Gen. α, their, their's.	Gen. α-ραν.
Dat. οοῖῖ, to them.	Dat. οοῖῖ-ρεαν.
Acc. ιαο, them.	Acc. ιαο-ραν.

Σί, she, fem.

SIMPLE FORM.	EMPHATIC FORM.
Nom. ρί, she.	Nom. ρι-ρε, she herself.
Gen. α, her's, or her.	Gen. α-ραν.
Dat. οι, to her.	Dat. οι-ρεαν.
Acc. ί, her.	Acc. ι-ρε.

In the plural, ρί is inflected like ρέ, as in English.

The word ρέιν, self, is often postfixed to these personal pronouns for the sake of emphasis, as μέ ρέιν, I myself; τύ ρέιν, thou thyself; έ ρέιν, he himself, &c.

It should be here remarked, that έ, ί, and ιαο, are used as nominatives as well as accusatives in the Scotch Gaelic; and also in the Irish, after the assertive verb ηρ, and after all passive verbs, as ηρ έ, it is he; ηρ ί, it is she; ηρ ιαο, it is they; βα η-έ, it was he, &c.;



bucalteap é, he is struck ; óbpeaó iao, they were banished. In ancient Irish manuscripts these pronouns have h frequently prefixed, for no apparent grammatical reason, as tucrae leo co Luğaidh h-é, “they took it with them to Lughaidh,” *Cor. Gloss., voce Coipe Dpecaim* ; Coirpri Musc, mac Conaire, tuc anair h-é a Dpežnu, “Coirpri Musc, son of Conaire, brought it from Britain,” *Id., voce Moğ Eime*. And ri and re are used after the assertive verb ir, as ir ri mozo in aeir, “this is the satire,” *Id., voce Dape*.

Eaó, or eo, is used for é in such phrases as the following, ir eaó, it is ; máreao, i. e. má ir eaó, if so 'it be ; if so. Eaó, when thus applied, refers to the subject, like the neuter *id* in Latin, or *it* in English, and may be defined as that form of the pronoun é used to refer to a clause of a sentence for its antecedent ; but it is never used except in connexion with the verb ir, or some particle which carries its force, as an eaó, is it ? ir eaó, it is ; ní h-éao, it is not ; oeirim ġur ab eaó, I say that it is ; níor b'eaó, it was not ; ó naó eaó, since it is not. Some think that peao is the Irish word corresponding with the English word *yes* ; but this is not the fact, for peao is an abbreviation of ir eaó, which literally means *it is*.

The emphatic terminations of the pronouns are variously written in the ancient Irish manuscripts, as mri and meriu, for meri, or mire, I ; turai, for tura, thou ; erium, eirioe, or eirioein, for érean, he ; irioe, or irioi, for iri, she ; iao-rum, or iaorom, for iao-ran. The termination rum, or rom, is used after the possessives, or genitives a, his, her, or their, for the sake of emphasis, when the last vowel of the preceding word is broad, as ní raib a n-Eriun ón amail a ón-rum, “there was not in Erin a fort like his fort.”—*Battle of Magh Rath*, p. 16. And rioe, or rium, when the last vowel of the preceding word is small, as Dubdiaó Drai a airm-rioe, i. e. “Dubhdiadh the Druid, *was* his name,” *Id.*, p. 46 ; A rúil-rium, “his eye,” *Cor. Gloss., voce Diancecht*.

The emphatic increase for the first person plural is ne, or ni, whether the last vowel of the preceding noun be slender or broad, as “noća n-í in aimpere foğailtep acē ár nğníompaó-ne, “*tempus non dividitur sed opera nostra dividuntur.*”—*Book of Ballymote*, fol. 171. And the best writers make the increase of the

genitive or possessive of the third person singular, feminine, always  $\rho\iota$ , as  $\alpha$   $\beta\rho\epsilon\alpha\theta\text{-}\rho\iota$ , "her award."—*Vit. Moling.*

The substantive is always placed between these genitives, or possessives, and their emphatic postfixes, as  $\mu\omicron$   $\lambda\acute{\alpha}\mu\text{-}\rho\alpha$ , my hand  $\alpha$   $\xi\text{-}\sigma\omicron\rho\alpha\text{-}\rho\alpha\eta$ , their feet;  $\acute{\alpha}\rho$   $\xi\text{-}\sigma\iota\eta\eta\text{-}\eta$ , our heads.—See the *Syntax*.

### SECTION 2.—Possessive Pronouns.

The possessive pronouns are the same as the genitives of the personal pronouns, as above given, viz.,  $\mu\omicron$ , my;  $\theta\omicron$ , thy;  $\alpha$ , his, or her's;  $\acute{\alpha}\rho$ , our's;  $\beta\alpha\rho$ , yours;  $\alpha$ , theirs.

Some Irish grammarians will not allow that they are genitives; but it must at least be acknowledged that they are as much genitives as the English mine, thine, his, our's, your's, their's; but they are applied like the Latin *meus*, *tuus*, *suus*, to denote possession; and very rarely like *mei*, *tui*, *sui*, &c., to denote passion, though in some instances they may admit of a passive meaning, as  $\acute{\epsilon}\acute{\alpha}\mu\iota\xi$   $\rho\acute{\epsilon}$   $\sigma'\acute{\alpha}$   $\mu\iota\alpha\rho\beta\alpha\sigma$ , he came to the killing of him, or, he came to his killing, i. e. *venit ad ejus jugulationem*.

These pronouns can never stand alone, like the English *mine*, *thine*, &c., without their substantives, i. e. we cannot say, "this is mine,"  $\eta\rho$   $\acute{\epsilon}$   $\rho\omicron$   $\mu\omicron\text{-}\rho\alpha$ , but the noun must be expressed, as  $\eta\rho$   $\acute{\epsilon}$   $\rho\omicron$   $\mu\omicron$   $\lambda\epsilon\alpha\beta\alpha\rho\text{-}\rho\alpha$ , "this is my book."

The word  $\rho\acute{\epsilon}\eta\mu$ , self, is postfixed to the possessive as well as to the personal pronouns, for emphasis, as  $\mu\acute{\epsilon}$   $\rho\acute{\epsilon}\eta\mu$ , I myself;  $\mu\omicron$   $\lambda\acute{\alpha}\mu\text{-}\rho\alpha$   $\rho\acute{\epsilon}\eta\mu$ , mine own hand.

In ancient Irish manuscripts this word is written variously,  $\rho\acute{\epsilon}\eta\mu$ ,  $\rho\acute{\alpha}\delta\acute{\epsilon}\rho\eta\mu$ ,  $\beta\upsilon\delta\acute{\epsilon}\eta\mu$ ,  $\upsilon\delta\acute{\delta}\acute{\epsilon}\eta\mu$ , and  $\beta\omicron\delta\epsilon\eta\mu$ ; and this variety of spelling in no small degree tends to render the language obscure and impenetrable to modern Irish scholars.

SECTION 3.—*Of the Relative Pronouns.*

The relative pronouns used in modern Irish are *a*, who, which, or what; *noç*, who, which; *naç*, which not; and *oá*, which sometimes signifies who, which, and sometimes of which, of what.

In the modern language the relative has no genitive form, but in the ancient manuscripts *ira* or *'ra* frequently occurs as its genitive, and we often meet a form which might be called a dative; thus:

*Singular and Plural.*

Nom. *a*, who, which.

Gen. *ira*, or *'ra*, whose, of which.

Dat. *oarb*, *oanao*, *oianao*, to which.

The simple relative *a* sometimes has the force of *what*, *that which*, or *all that*, as *a b-ful beo de oaoi-nib*, “all that are living of men;” *a b-ful ó Oilioc Néid go h-Ath Cliath Leagean*, “all that is from Oileach Neid to Ath Cliath in Leinster<sup>i</sup>.”

In the modern language the particle *oo*, sign of the past tense of the verb, and in the ancient manuscripts *no*, *noç*, *poç*, &c., often stand for the relative, as *cuirream ríor ann po beazán oo breugaid na nua-ghall oo rgríob ar Eirinn*, “we will set down here a few of the falsehoods of the modern English who wrote on Ireland,” *Keat. Hist.*, p. 3; *muinir in fír poç maib*, “the people of the man whom he had slain,” *Battle of Magh Rath*, p. 78; *Óriçit ban-tee no aópaóir filio*, “Brighit, a goddess, whom the poets worshipped,” *Cor. Gloss.*, voce *Óriçit*; *Ocur ir é ba bér*,

<sup>i</sup> *Keat. Hist.* p. 22.

ocur ba olígead acu-pum, in tan buo ríge ó Uib Neill in deirceir no diao for Erin, cumas h-e ríge Connáct no diao for a láim deir, “And the custom and law at this time was, that when the monarch of Erin was of the southern Hy-Niall, the king of Connaught should sit at his right hand,” *Battle of Magh Rath*, p. 28.

In ancient manuscripts the following simple and compound forms of the relative are also frequently found; *uoneoch*, for *noé*, who, which; *an*, or *in*, what, or that which; *uia*, for *o’á*, to or of whom, or which; *uana*, *uanao*, *uiana*, for *uapb’*, to whom, or which; *ira*, whose; *’ra*, in whom, or which; *nao*, or *nat*, for *naé*, who not, or which not; as in the following examples: *uoneoch no gem ocur gemfer*, “who have been, or will be born,” *Id.*, p. 98; *Amalgaio, mac Fiachrach Ealgaio, mic Dathi, o’á labram a ppeacharcup, agur Amalgaio, mac Dathi peirin, uoneoc o’pag-baiorom i m-óireágaib, noca n-fagam genealaé acé Clann Fhirdiurige go ceactar oioé*, “from Amhalgaidh, the son of Fiachra Ealgach, son of Dathi, of whom we have just spoken, and Amhalgaidh, the son of Dathi himself, *whom* we left in Bregia, I find no descendants, except the Clann-Firbis, who descend from either of them,” *Tribes and Customs of Hy-Fiachrach*, p. 100; *targaó na trí triá tar, uoneoch no b’fearr in Tempaige*, “there were offered him the three eastern cantreds, the best *which* are around Tara,” *Battle of Magh Rath*, p. 132; *no fuoir iaram in do ríge-nao ano*, “he then knew *what* was done there,” *Cor. Gloss., voce Gaileng*; *ní maé an do gní, ol Paoruic*, “what thou dost is not good, said Patrick,” *Leabhar Breac*, fol. 15, *b, a*; *uanao ainm*, “*cui nomen est*,” *Battle of Magh Rath*, p. 104; *ir e an taro-plaie Ua Ainmirech cliear uana craeb coibneara no ráioirumar romaino, ira garc ocur ginn, ocur gairceo, ira blaó, ocur baió, ocur beodaé, ira cloé &c., moertar anho booearta*, “the monarch, the grandson of Ainmire, whose genealogy we have given above, is the prince *whose* renown and achievements, and feats, *whose* fame, valour, and vigour, *whose* celebrity, &c., are narrated henceforward,” *Id.*, p. 100; *’ra tacraio ocur ’ra timpaige*, “*in which* they unite, and in *which* they meet,” *Id.*, p. 98.

The exact meaning, or analysis, of *oá*, when used as a relative,

has not yet been satisfactorily explained. It is sometimes obviously made up of *oe* and *α*, of which, or, of what, as in the common phrase, *ní fúil buime dá o-táinig*, “there is not a man *of what* came” (i. e. of those that have existed); *co náé bí ní dá g-cluineadó gan α beicé do glan-meabpae aige*, “so that there was nothing *of what* he heard repeated that he had not distinctly by heart,” *Battle of Magh Ragh*, p. 284. In such cases it should be always written *o’á*, to give notice of its being compounded of the preposition *oe*, or *do*, of, and the relative *α*. But in other sentences it would appear to be put simply for the relative, as in the following examples: *ní feióm plaéta ná rír-laié ouie-ri airc feicéamhair do éabairt ar mac deighéir dá o-tiocfaó do éabairt α laí bağa le α bunadó cemeoil α n-imarğail ápo-čáeta*, “it is not the act of a prince, or a true hero, in thee, to cast reflections on the son of any good man, *who* should come to give his day of battle to assist his relatives in the struggle of a great battle,” *Id.*, *ibid.*; *gan cpomadó ar níin-rcoié dá m-bí ’ran mačairpe, ná ar bláé dá m-bí i luğorpe*, “without stooping to a fine flower *which* is in the field, or on a blossom *which* is in the garden,” *Keat. Hist., Preface*; *nár lóp leo ní do éabairt do gac aon dá o-tiocfaó o’á iarrpaó*, “that they did not deem it enough to give something to those who should come to ask it,” *Ibid.*; *oir ní fúil rzapuioe ó foim alle dá rğpíobann uirpe*, “for there is not a historian from that forward *who* writes about her,” *Ibid.* In examples like the foregoing, it might be maintained that *o’á* is *oe α*, or *o’á*, *of which*; but when following *gac*, each, every, and in other situations, it is, beyond dispute, a simple relative, as *bíóó α fíadóhairpe rin ar gac gairm rğoile dá o-tugaoar uáeta*, “witness all the proclamations which they issued to invite the learned,” *Keat. Hist.*, p. 1; *an ti ar írle do ná cuilimib dá n-aizigionn ir in b-ppoióinnpe Galloa*, “the lowest of the colonists who dwell in the English Pale,” *Id.*, p. 8. See more on this subject in Chap. VII., Section III., under the prepositions *do*, *oe*, and *da*, and also in the *Syntax*.

SECTION 4.—*Interrogative Pronouns.*

The interrogative pronouns are CIA, or cé, who; cá, or γά, what, or where; CAD, or CHEAD, what.

Cá is never used in the province of Connaught, where CIA is always used in its stead, as CIA B-FUIL RÉ, where is he? for cá B-FUIL RÉ; but in the south of Ireland cé is used for CIA, who, and cá to express where or what, as CE H-É, who is he? cá B-FUIL TÚ, where art thou? cá TALAM, what land?

In ancient Irish manuscripts various other forms of the interrogative pronouns occur, as CIÒ, CAIGE, who, what, where, as in the *Teagusc Rìgh*, CIÒ IR ÒECH ÒO RÌG? “what is good for a king?” CAIGE CÒIR NECTA RÌG? “what are the just laws of a king?” Also, in an ancient Life of St. Moling, CIÒ AΣAP ÒO ÍÚIL, A CLÉIRIG? “what swelleth thine eye, O cleric?” CAIGE is used even by Keating, as CAIGE A ANM? “what is his name?” *Hist. Irel.*, p. 90. COIC, or CUIC, who, whose, and CIAPA, whose, are of very frequent occurrence in old writings, as NOCA N-FITIR MAC ÒUME CUIC ÓA N-ÓÉNANN RÉ CPUINNE, “the son of a man knows not for whom he maketh a gathering,” *St. Columbkille’s Poem* (MS. Trin. Coll. Dubl., H. 3. 18.), p. 320; PO COMAIRCEO CIAPA CENO, “interrogaverunt eum cujus [caput] esset,” *Cor. Gloss.*, voce COIRE ðRECAN; COLANO PUNO CEN CENO, OL FÌNO; FÌNOΣA ÓÚINN, OL IN FÌANN COICH H-1, “a body here without a head, said Finn; reveal unto us, said the Fians, whose it is,” *Id.*, voce OIPC, CIY also occurs as if an abbreviation of CIÒIR, as CIY LIR, “how many,” a phrase which occurs very frequently in the Brehon Laws.

SECTION 5.—*Of the Demonstrative Pronouns.*

The demonstrative pronouns are, PO, this, these; PÌN, that, those; RÚD, or ÚD, you. They are indeclinable, and the same in both numbers.—See the *Syntax*, Rule 32. But sometimes, when PO follows a word

whose last vowel is slender, it is written  $\rho\iota$ , or  $\rho\epsilon$ , and sometimes  $\rho\epsilon\omicron$ , as  $\nu\alpha$   $h$ - $\alpha\iota\mu\pi\iota\mu\epsilon$   $\rho\iota$ , "of this time<sup>j</sup>;" and  $\rho\iota\mu$ , when it follows a word whose last vowel is broad, is written  $\rho\alpha\mu$ , or  $\rho\omicron\mu$ .

In ancient Irish manuscripts  $\mu\pi\iota\mu$ ,  $\mu\pi\omicron\mu$ , or  $\mu\pi\omicron\mu\iota$  is used for  $\rho\iota\mu$ , as  $\rho\iota\mu$   $\mu\pi\omicron\mu$  for  $\rho\iota\omicron\mu$   $\rho\iota\mu$ , "that is true," *Cor. Gloss.*, voce  $\delta\pi\iota$ ;  $\epsilon\pi\iota$   $h$ - $\mu\gamma\epsilon\mu\alpha$   $\mu$   $\delta\alpha\gamma\delta\alpha$   $\mu\pi\iota\mu$ , "these were the three daughters of Dagda," *Id.*, voce  $\delta\pi\iota\gamma\iota\tau$ .  $\delta\omicron\mu\alpha\mu$  is also often used for  $\rho\iota\mu$ , as  $\rho\pi\iota$   $\rho\omicron\mu\alpha\mu$ , "with that," *Id.*, voce  $\delta\epsilon\alpha\acute{\omicron}$ ; and  $\mu\pi\omicron\mu\omicron$  is used for  $\rho\omicron$ , as  $\mu\pi$   $\rho\iota$   $\mu\pi\omicron\mu\omicron$   $\mu$   $\alpha\epsilon\iota\mu$ , "this is the satire," *Id.*, voce  $\delta\gamma\alpha\iota\acute{\epsilon}$ . The  $\mu$ , or  $\mu\omicron$ , in these forms is probably a union of the article and the demonstrative pronouns  $\rho\omicron$  and  $\rho\iota\mu$ .

$\mu\gamma\alpha\omicron$  and  $\acute{\mu}\mu\tau$  are used in the best MSS. for  $\acute{\mu}\mu$ , *yon*, *yonder*, as  $\omicron\mu\pi$   $\mu\omicron$   $\beta\acute{\alpha}\iota\mu\omicron\epsilon\delta$   $\delta\pi\epsilon\alpha\acute{\omicron}\mu$   $\mu\omicron$   $n$ - $\alpha$   $\mu\mu\mu\mu\pi\mu\pi$   $\mu\iota\mu\epsilon$   $\mu\pi\mu$   $\mu\omicron\mu\pi\epsilon$   $\mu\gamma\alpha\omicron$ , "for Breacan with all his people were drowned in that [yon] whirlpool," *Cor. Gloss.*, voce  $\mu\omicron\mu\pi\epsilon$   $\delta\pi\epsilon\alpha\acute{\omicron}\mu$ ;  $\mu\iota\mu\omicron$   $\delta\alpha\mu\delta$   $\mu\pi$   $\mu$   $\rho\iota\alpha\delta$   $n$ - $\acute{\mu}\mu\tau$ , "Sabia went to that [yon] mountain," *MS. Trin. Coll. Dubl.*, H. 3. 17. p. 849.

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#### SECTION 6.—*Of the Indefinite Pronouns.*

The indefinite pronouns are  $\acute{\epsilon}\iota\gamma\iota\mu$ , some;  $\gamma\iota\beta\acute{\epsilon}$ , or  $\mu\iota\beta\acute{\epsilon}$ , whoever;  $\alpha\omicron\mu$ , any;  $\epsilon\iota\mu\epsilon$ , or  $\omicron\iota\mu\epsilon$ , other;  $\alpha$   $\acute{\mu}\epsilon\iota\mu\epsilon$ , each other;  $\gamma\alpha\acute{\omicron}$ , each, every;  $\gamma\alpha\acute{\omicron}$   $\mu\iota\mu\epsilon$ , every;  $\mu\alpha\acute{\omicron}$ , all in general;  $\mu\epsilon\alpha\acute{\omicron}\tau\alpha\mu$ , or  $\mu\epsilon\alpha\acute{\omicron}\tau\alpha\mu$ , either;  $\alpha\mu$   $\tau\acute{\epsilon}$ , or  $\alpha\mu$   $\tau\iota$ , he who;  $\mu\iota\mu\epsilon$ , all. They are all indeclinable except  $\mu\alpha\acute{\omicron}$ , which makes  $\mu\alpha\acute{\omicron}\mu$  in the genitive singular, as  $\alpha$   $\beta$ - $\rho\iota\alpha\delta\mu\alpha\mu\pi\epsilon$   $\mu\alpha\acute{\omicron}\mu$ , in the presence of all.

Various forms of these pronouns occur in the ancient manuscripts, as  $\mu\epsilon\mu\pi$ , or  $\mu\epsilon\mu\beta$ , for  $\gamma\iota\beta\acute{\epsilon}$ , or  $\mu\iota\beta\acute{\epsilon}$ , which is an amalgamation of the pronoun and verb  $\gamma\iota\beta\alpha$   $\beta\alpha$   $\acute{\epsilon}$ , or  $\mu\iota\beta$   $\beta\alpha$   $\acute{\epsilon}$ , i. e. whoever it may be.  $\mu\alpha\acute{\omicron}$  is used for  $\alpha\omicron\mu$ , any, as in the follow-

<sup>j</sup> Keat. Hist., p. 2.

ing examples: *ni taropar muinntir uaibred in ruz nac fpeazra fuirri*, “the proud people of the king did not make her any answer,” *Battle of Magh Rath*, p. 18; *rosar i n-a b-fprieing cen nac ngniom n-oirdeirc*, “they returned the same road without achieving any great exploit,” *Annals of the Four Masters*, *ad ann.* 1398; *ni ro pacairisic nac ni*, “they did not perceive any thing,” *Ibid.*; *cen nac cionn*, “without any crime,” *Id.*, *ad an.* 1468. *Caic ae* often occurs for *zac aon*, every one; and *ann*, or *ano*, which is unknown in the modern language, is used in the ancient manuscripts to denote, certain, *quidem*, as *peact n-ann*, a certain time, *una vice*, or *quodam vice*; *pectar ano*, on a certain occasion. *Arail* is often used for *eile*, as *oo'n leac arail*, “on the other side,” *Battle of Magh Rath*, p. 28. And *apoule*, or *alailiu*, for the modern *a ceile*, each other, as in these examples: *tuccrat tacar sia poule*, “they gave battle to each other,” *Annals of the Four Masters*, *ad an.* 1233; *ro volberar for alailiu*, “they rush at each other,” *H.* 3. 16, p. 60. *Alanai*, or *alanæ*, is used to denote “the one,” and *apoule*, when following it, means “the other.” *Glairiur buza mo ala rúil, ir suibitir oruim in oasl in t-rúil aile*, “bluer than the hyacinth was the one eye, and blacker than the back of the beetle the other eye,” *Leabhar na h-Uidhri*. *Ceactar*, either, is often written *nectar* in old writings, as *ar ir nectar oib tic ppit*, “for it is either of them comes against,” *Battle of Magh Rath*, p. 12.

Some Irish grammarians have stated that *an té* means “he who,” and *an tí* “she who.” But no such distinction is made in correct Irish manuscripts or printed books, in which *an té* and *an tí* are used in the same sense, namely, “the person who,” without any reference to gender. That *an tí* does not mean “she who,” is evident from the fact that the feminine noun, when beginning with a vowel, would not take the prefix *t* before it in the nominative singular; and more so from the fact that *an tí* is frequently prefixed to the names of men as a mark of respect in the ancient Irish language, as *an tí Caillin*, *Book of Fenagh*, fol. 2, *et passim*; *in tí Suibne*, *Battle of Magh Rath*, p. 38; *an tí Cellach*, *Id.*, p. 42; *in tí Congal*, *Id.*, pp. 46, 64; *in tí Duboisá*, *Id.*, p. 46; *in tí Fepoman*, *Id.*, p. 84.



SECTION 7.—*Of Pronouns compounded with Prepositions.*

The personal and possessive pronouns form a synthetic union with certain simple prepositions, so as to look like a simple word. The prepositions with which they are thus amalgamated are the following :

- |                              |                           |
|------------------------------|---------------------------|
| 1. αἵ, at, or with.          | 9. ἰ, in.                 |
| 2. ἀφ, on, or upon.          | 10. ἰμ, or ὑμ, about.     |
| 3. ἀφ, out of.               | 11. ἐ, or π, with.        |
| 4. ἐμ, or κο, to, towards.   | 12. ἀ, or ὑ, from.        |
| 5. ἀπ, off, or from.         | 13. πρό, before.          |
| 6. π, to.                    | 14. παρά, beside.         |
| 7. ἐπι, ὑπ, or ἐπι, between. | 15. ὑπ, beyond, over, by. |
| 8. ὑ, ὑ, or ὑ, under.        | 16. διά, through.         |
|                              | 17. ὑπ, over, above.      |

The student should commit the following combinations to memory, as they occur so frequently, and are so peculiarly characteristic of this language and its dialects. The observations which follow them are intended chiefly for those who desire to study the ancient language.

1. *Combinations with αἵ, at, or with.*

SINGULAR.	PLURAL.
αἵμ, with me.	αἵμα, with us.
αἵσο, or αἵσε, with thee.	αἵσε, with you.
αἵε, with him.	αἵε, with them.
αἵε, or αἵε, with her.	

In ancient manuscripts we meet οἰμ for αἵμ; οἰσε for αἵσο, and οἰε, οἰε, and even αἵε, for αἵε, with him (though in the modern language αἵε always means with her); οἰε and οἰε for αἵε.—See *Battle of Magh Rath*, pp. 42, 66, 67, 156. Ana-

logy would suggest that in all these combinations the third person singular feminine should end in *ı*, but as the termination *e* is found in very good authorities, both forms have been here given.

It should be remarked that *acu* often means *eorum*, or *de iis*, of, or among them, as in the common phrase *cuid acu*, some of them; *ḡıbe h-acu*, “whichever of them,” *Keat. Hist.*, p. 4; though the preposition never has this meaning when set before a noun. It should be here remarked, once for all, that in the union of the different prepositions with the second person singular the *τ* of the pronoun is retained in the south of Ireland, but that in the north and west it is changed into *o*. Both forms are therefore given, as they are both borne out by authority.

### 2. Combinations with *ap*, upon.

SINGULAR.	PLURAL.
apm, on me.	apraimn, on us.
apτ, on thee.	apraıb, on you.
apı, on him.	apra, or apıca, on them.
apıpe, or apırı, on her.	

In ancient manuscripts these combinations are generally written *form*, *forτ*, *fair*, *fairrı*, *forraıno* (emphatic form, *forıne*, or *oırne*), *forıab*, *forıb*, or *oıb*, *forrı* or *apıcaıb*.—See *Battle of Magh Rath*, pp. 10, 12, 70, 74, 124, 160, 292, *et passim*. *Maıoıca* *deura fair*, *ḡur eıur rıur* *o n-a porḡab*, “his tears burst on him, so that streams of water flowed from his eyes,” *Keat. Hist.*, p. 119; *oı ouıllıno fair-rıum*, “two leaves upon him,” *Cor. Gloss.*, *voce Fochlocon*. In the south of Ireland, *apıpe*, or *apırı*, or upon her, is pronounced as if written *apırı*; and in Connaught, *apıııo*; and *apra*, or *apıca*, on them, as if written *apıca*, in Munster; and *apıııo*, in Connaught.

### 3. Combinations with *ap*, out of.

SINGULAR.	PLURAL.
apam, out of me.	apaimn, out of us.
apas, apas, out of thee.	apıab, out of you.
apı, out of him.	apıca, out of them.
apıpe, or apırı, out of her.	

Ar, out of him, is sometimes written ar̄ in ancient manuscripts.—See *Battle of Magh Rath*, p. 58. The forms for the other persons are the same as in the text, except that one short broad vowel is put for another *ad libitum*. In the south of Ireland they write these ar̄am, ar̄at, ar̄, ar̄te, ar̄ainn, ar̄aib, ar̄ta.

#### 4. Combinations with cum, or co, towards.

SINGULAR.	PLURAL.
cūgam, unto me.	cūgann, unto us.
cūgao, cūgat, unto thee.	cūgaib, unto you.
cūige, unto him.	cūca, unto them.
cūice, cūici, unto her.	

These combinations of cum, or co, with the personal pronouns, are pronounced in the south of Ireland as if written cūgam, cūgat, cūige, cūgann, cūgaib, cūgta, but in the north and west the g and c in the middle are distinctly pronounced.

#### 5. Combinations with oe, off, or from.

SINGULAR.	PLURAL.
ōiom, off me.	ōinn, off us.
ōioz, off thee.	ōib, off you.
ōe, off him.	ōioib, off them.
ōi, off her.	

In ancient manuscripts, in which the diphthong io seldom or never appears, the orthography of these combinations is ōim, ōiz, oe, oi, oinn, oib, oib, or oiu, as ampull a m-beol gaic ouine oiu, “the voice of penury in the mouth of each of them.”—*Aengus na n-aer*. In Connaught ōioib is pronounced as if written ōaobta, o, thick, which is not analogical, and not borne out by the authority of the written language. In the south of Ireland, and in the Highlands of Scotland, the o is always pronounced slender in these combinations, and correctly, if it be granted that the preposition is oe, not oo.—See *Stewart's Elements of Gaelic Grammar*, second edition, p. 129.

6. Combinations with *σο*, *το*.

SINGULAR.	PLURAL.
<i>σοἰ</i> , to me.	<i>σοῖν</i> , to us.
<i>σοῖς</i> , to thee.	<i>σοῖς</i> , <i>σοῖσιν</i> , or <i>σοῖν</i> , to you.
<i>σο</i> , to him.	<i>σοῖς</i> , to them.
<i>οἱ</i> , to her.	

It should be here remarked that the *ο* in *σοἰ*, *σοῖς*, *σο*, &c., is sometimes aspirated and sometimes not; that in the south of Ireland *σοἰ* is generally pronounced *soim*, and sometimes even *um*, as *Ἐβαῖον ὁἰν σο λάμ*, pronounced as if written *εβαῖον um σο λάμ*. In ancient manuscripts *σοῖς*, to thee, is sometimes written *σοῖς*, as *Ῥο βαῖ ριαραῖ σοῖς σο α τοῖς*, *Curai, mac Daire doirn-glom*, “Curai, son of Daire of the fine hands, would be obedient to thee with his house,” *Cormacan Eigeas*. In Connaught the *ο* in *οἱ*, to her, is pronounced broad and generally aspirated, as well as in *σο*, to him, which is not contrary to analogy, as being made up of *σο* and *οἱ*, but in the south of Ireland the *ο* in *οἱ* is always pronounced slender, and aspirated or not according to the termination of the word which precedes it. Thus, if the preceding word ends in an unaspirated consonant the *ο* retains its natural sound, as *εβαῖον οἱ ἀν τ-αιρεῖο*, give to her the money. But if it end in a vowel, or an aspirated consonant, the *ο* is aspirated, as *εἰς ῥέ οἱ αιρεῖο ἀγυρ ὀρ*, he gave to her gold and silver. This is the only analogy which the author could observe in regulating the aspirations of the initial consonant of the compound pronouns among the speakers of the Irish language in the south of Ireland, and he has found it borne out by the authority of the best Irish manuscripts of the seventeenth century, in which aspiration (which is not always attended to in ancient manuscripts) was carefully marked. The following examples, extracted from a beautiful manuscript, by John Mac Torna O’Mulconry, of *Keating’s History of Ireland*, now in the Library of Trinity College, Dublin, will shew that the above rule is founded on the genius of the language of Ireland, as it was then spoken and written by one of the best hereditary expounders of the language in existence in the middle of the seventeenth century. *Ἐο ο-εῖς οἰρεῖς ὀρ οἱ*, “so that he gave her a chain of gold,”

p. 78; ullmóigite fleiḡ móir n-oo, "they prepare a great feast for him," p. 100; aḡ teaḡt a n-Éirinn oó, "on his arrival in Ireland;" p. 111; iar m-beiḡ ríce bliáðam i b-flaiḡior Connaḡt oó, "after his being twenty years in the government of Connaught," p. 115; iar marḡtam oó tḡí éeo bliáðam, "after having lived three hundred years," p. 117; Tuz Ciaran a mallaḡt oó, "St. Ciaran gave him his curse," p. 117; Tuz Guaire an deaḡ óir baoi 'n a bpuḡ oó ar pon Dé, "Guaire gave him the golden pin which he had in his garment, for the sake of God," p. 119; tapḡir reaḡt m-ba aḡur tapḡ ar a pon oi, "he offered her seven cows and a bull in return," p. 120; tpe beḡ umol oó, "for being obedient to him," p. 123; oo bḡiḡ ḡur ab é tuz roḡur an éreioim ar túr oóib, "because it was he that first gave them the light of the faith," *Ib.*; ḡo tḡllioḡ a n-Álban oó, till his return to Scotland," *Ib.*; tpe marḡao oo deunam oó, "for his committing of murder," p. 124; iar o-teaḡt 'na fiaonairi oó, "on his coming into his presence," p. 125; iar o-teaḡt ḡo riḡḡeaḡ Chaiḡil oó, "after his coming to the royal house of Cashel," p. 143.

Dúinn, to us, or by us, is frequently, but incorrectly written oúm, and even oún, as "aoaiḡ oún aḡ Dún Eachdach, "we were a night at Dun Eachdach."—*Cormacan Eigeas*.

In the west of Ireland, and most parts of the north, oo, when combined with iḡ, ye, or you, is pronounced oaiḡ, and it is sometimes so written by Keating (see p. 144), and generally so by O'Molloy and Donlevy; but in the south it is always written and pronounced oib, the o being slender; but this is obviously not analogical, for it should be the form to represent the union of oe, off, or from, and iḡ, ye, or you.

#### 7. Combinations with eioir, or easoir, between.

##### SINGULAR.

easoram, between me.

easoraḡ, or easoraḡ, between thee.

eioir é, between him.

eioir í, between her.

##### PLURAL.

easraimh, between us.

easraib, between you.

easorra, between them.

The preposition *eiuir*, or *iuir*, never amalgamates with the pronouns *é* or *í* in the singular number, and Haliday and O'Brien are wrong in writing them so. Many examples could be produced from the best authorities to establish this fact, as in the *Battle of Magh Rath*, *ar mcaib in arpo-rig eiuir é ocup in τ-upcar*, "before the king, and between him and the shot."—p. 152. *Eaoraiḃ* is often written *etpraiḃ* in old manuscripts, as *ocup in pectmao cath cuirpúep etpraiḃ*, "and the seventh battle which shall be fought between you."—*Id.*, p. 12. *Eaorpa*, between them, is variously written in old manuscripts, but *etuppu*, or *etoppu*, is the most usual form.—*Vide Id.*, p. 84, *et passim*.

In the modern language, when the two persons between which the relation expressed by *eiuir* is denoted, are emphatically mentioned, the amalgamation of the pronoun and the preposition does not take place, as *eiuir me agur iao*, between me and them; *eiuir rínn agur é*, between us and him; *eiuir mé agur í*, between me and her.

#### 8. Combinations with *pa*, or *po*, under.

SINGULAR.	PLURAL.
<i>fúm</i> , under me.	<i>fúinn</i> , under us.
<i>fúo</i> , or <i>fút</i> , under thee.	<i>fúib</i> , under you.
<i>foi</i> , or <i>paioi</i> , under him.	<i>fúta</i> , under them.
<i>fúite</i> , or <i>fuiéi</i> , under her.	

The union of *pa*, or *po*, under, and *é*, he, is variously written by modern Irish scholars *paioi*, *fúioe*, *paioe*, &c., but *foi* is the form most borne out by authority: *Riataio na h-eócu foi*, "the steeds ran under him."—*Battle of Magh Rath*, p. 82. In Munster this preposition is pronounced *fé*, and the union of it with the pronoun *e* is written *féig*, which, in the counties of Waterford and Kilkenny, is pronounced *féig* (the *g* not aspirated); but this is not to be approved of.

In Connaught *fúta*, under them, is pronounced as if written *fúbta*, or *fúpa*, and in ancient manuscripts it is written *poéaiḃ* and *fúieib*.—See *Battle of Magh Rath*, p. 70.

9. *Combinations with i, in.*

SINGULAR.	PLURAL.
ionnam, in me.	ionainn, in us.
ionnao, or ionnat, in thee.	ionnaiḃ, in you.
ann, in him.	ionnta, in them.
innce, or innti, in her.	

In ancient manuscripts, in which the diphthong io seldom or never occurs, these combinations are written innam, innat, ano, innce; innaino, innaiḃ, inntib.—See *Battle of Magh Rath*, pp. 42, 56, 58, *et passim*. And the orthography is variously modified by putting one short vowel for another, and substituting no for nn, which renders the orthography exceeding unfixd and uncertain.

10. *Combinations with im, or um, about.*

SINGULAR.	PLURAL.
umam, about me.	umainn, about us.
umao, or umat, about thee.	umaiḃ, about you.
uime, about him.	umpā, about them.
uimpe, or uimpi, about her.	

The preposition with which these are combined is more frequently written im; but I have retained the um, as the form adopted by other grammarians, and that most conformable with the modern pronunciation. In ancient manuscripts they are written umum, umuz, imi, impi, umumo, umuiḃ, impu, with several variations, caused by substituting u for i in the first syllable, by doubling the m, and one short vowel for another.—See *Battle of Magh Rath*, pp. 36, 37, 38, 48, 50, 170, 172, 186.

11. *Combinations with le, or pe, with.*

SINGULAR.	PLURAL.
liom, leam, or piom, with me.	linn, or pinn, with us.
leaz, or piot, with thee.	liḃ, or piḃ, with you.
leip, or pip, with him.	leo, or piu, with them.
lé, léire, or pia, with her.	

It should be here remarked, that the preposition *pe*, or its combinations with the personal pronouns, though found in modern printed books and manuscripts, is not used in the spoken language in any part of Ireland, *le* being invariably used in its place. In ancient manuscripts *ppu* is very frequently used instead of *le*, or *pe*; and the combinations which it forms with the pronouns are as follow: *ppum*, *ppuz*, *ppuz*, *ppua*, *ppunn*, *ppub*, *ppuu*. We also meet in very correct manuscripts the forms, *lem*, *laz*, *laiz*, *lei*, *lenn*, *lib*, *leo*. For these various forms, the reader is referred to the *Battle of Magh Rath*, pp. 10, 14, 24, 32, 34, 40, 44, 48, 50, 58, 66, 68, 74, and *Annals of the Four Masters*, *passim*. In *Cormac's Glossary*, *voce* *Coipe* *δρεκάιν*, *ppuu* is translated by the Latin *eis*, *ocuz* *aoberc* *ppuu*, "*et ille eis dixit.*" In Mac Quig's edition of the Irish Bible, *leac̄t* is used throughout for *leaz*, with thee; but there is no authority for this form, except the pronunciation of the living language in parts of the counties of Westmeath and Longford.

#### 12. Combinations with *o*, or *ua*, from.

SINGULAR.	PLURAL.
<i>uaim</i> , from me.	<i>uainn</i> , from us.
<i>uaiz</i> , from thee.	<i>uaib</i> , from you.
<i>uaò</i> , from him.	<i>uaèa</i> , from them.
<i>uaie</i> , or <i>uaiei</i> , from her.	

These combinations are pronounced in the south of Ireland as if written *buaim*, *buaz*, *buaz*, *buainn*, *buuib*, *buèa*.—See *Observations on the Gaelic Language*, by Richard Mac Elligott, published in the Transactions of the Gaelic Society of Dublin, p. 21. And this form is found in manuscripts of considerable antiquity, as in an old life of St. Ceallach, of Kilmore Moy, written in vellum: *pangazur co cill ele bai gairio buèa*, "they came to another church which was not far from them."

*Uaò*, from him, is variously written, *uaò*, *uaò*, *uaòa*, and *uaòe*.—See *Battle of Magh Rath*, pp. 50, 64, 232, 264, where it is written *uaòa*. In the Book of Lecan it is generally written *uaò*; but Duald Mac Firbis writes it both *uaò* and *uaòa*, as *Conaò uaò*



ammnig̃ceap, “so that it is from him the carn is named,” *Tribes and Customs of Hy-Fiachrach*, p. 100; Aod̃, mac Cob̃taig̃, η uãõa Ceneul Aod̃a, “Aodh, the son of Cobhthach; from him the Cinel Aodha are descended,” *Id.*, p. 54. It is difficult to decide, from the present pronunciation in the different provinces, which is the true form, but analogy would suggest that the last vowel should be slender. Uãõa, from them, is pronounced in the province of Connaught as if written uãpu, and in ancient manuscripts is often written uãoĩb̃.—See *Battle of Magh Rath*, p. 38.

### 13. Combinations with πο̃m̃, before.

#### SINGULAR.

πο̃mam, before me.  
 πο̃mas, or πο̃mat, before thee.  
 πο̃mie, before him.  
 πο̃mpe, or πο̃mp̃i, before her.

#### PLURAL.

πο̃mam̃, before us.  
 πο̃maĩb̃, before you.  
 πο̃mp̃a, before them.

In ancient manuscripts these combinations are often written, pemum, pemuz, or pomuz, peme, peimpe, pemuino, pemuib, pempu.—See *Battle of Magh Rath*, pp. 34, 42, 70, 74, 92, 96. But the o is also used in the oldest authorities.

### 14. Combinations with γε̃ac̃, beside.

#### SINGULAR.

γε̃acam, by, or beside me.  
 γε̃ac̃as, or γε̃ac̃at, by thee.  
 γε̃ac̃ ẽ, by him.  
 γε̃ac̃ ĩ, by her.

#### PLURAL.

γε̃acam̃, by us.  
 γε̃ac̃aĩb̃, by you.  
 γε̃ac̃a, by them.

In ancient manuscripts these combinations are written γε̃cam, γε̃cat, &c.; or p̃scham, p̃schat, &c.; and γε̃oc̃am, &c., is sometimes to be met with.

### 15. Combinations with τα̃p̃, beyond, over.

#### SINGULAR.

το̃p̃m, over me.  
 το̃p̃t, over thee.  
 τα̃p̃i, over him.  
 τα̃p̃pe, or τα̃p̃pi, over her.

#### PLURAL.

το̃p̃p̃am̃, over us.  
 το̃p̃p̃aĩb̃, over you.  
 τα̃p̃pa, or τα̃p̃pta, over them.

In ancient writings ἐάντα, over them, is most generally written ταυρανθ.—See *Battle of Magh Rath*, p. 194.

16. *Combinations with επέ, through.*

SINGULAR.	PLURAL.
επίωμ, through me.	επίων, through us.
επίοτ, through thee.	επίθ, through you.
επίο, through him.	επίοτα, through them.
επίτε, or επιτι, through her.	

In ancient writings these combinations are often written επίμ, or επεομ, επίτ, or επεοτ, επίο, επίων, επιθ, επίτ, επεμπ, or επεομπα.—See *Battle of Magh Rath*, pp. 194, 202. Rom ιμπεργ co móρ επεοτ, “I was much reviled for thee,” *Vit. Moling*. In the province of Connaught, επίοτα is pronounced as if written επίοτύ, but επ’οτα in Munster.

17. *Combinations with υπα, over, above.*

SINGULAR.	PLURAL.
υπαμ, above me.	υπαων, above us.
υπαω, or υπατ, above thee.	υπαθ, above you.
υπα, above him.	υπατα, above them.
υπατε, or υπατι, above her.	

These combinations are never used in the spoken language in any part of Ireland, the phrase ορ μο έιων, &c., being substituted for υπαμ; but it is of frequent occurrence in ancient manuscripts, with the spelling modified as usual, as will appear from the following examples: Cρίτε ίραμ, Cρίτε υπαμ, Cρίτε οεppum, Cρίτε ευαθum, “Christ beneath me, Christ above me, Christ to my right, Christ to my left,” *Hymn of St. Patrick*, in *Liber Hymnorum*; bennacht De αέαρ υπαμ, “the blessing of God the Father over me,” *Bishop Sanctan’s Hymn*, *ibid.*; πο επιγ α βρυε mileo ocup α έν γαile φορ φορλυαμαν υπα, “his heroic fury rose, and his bird of valour fluttered over him,” *Battle of Magh Rath*, p. 32. Υπατιθ, or υπατιθ, the b not aspirated, is the form generally used in old manuscripts to express *over them*, though,

according to the analogies of the modern language, it would rather mean *over you (ye)*: *ocur Domnall mac Aedra férim, i n' áirp-rígi for Erin uairtib rin uile*, "and Domhnall, son of Aedh, himself in the sovereignty of Erin over all these," *Id.*, p. 24; *ri uairtib rin h-uair ferri, nél na folá forðerri*, "there is over them a cloud of deep red blood," *Id.*, p. 78; *neoll eapbuarac uairtib*, "hovering clouds over them," *H.* 3. 18. p. 60.

The emphatic postfixes of these combinations are nearly the same as those of the personal and possessive pronouns with which the preposition is amalgamated, viz., *ra* for the first and second person singular; *rean* for the third person singular; *ne*, or *ni*, for the first person plural; *ra*, or *re*, for the second person plural; and *ran*, or *rean*, for the third person plural.

The possessive pronouns also amalgamate with the pronouns, but not so extensively as the personal pronouns. The following are the principal combinations of this class :

1. *Combinations with aḡ, or ḡo, with.*

SINGULAR.	PLURAL.
com, or gom, with my.	coár, cóp, to our.
coo, or cot, &c., with thy.	co ðap, to your.
cona, with his, with her's.	cona, with their.

2. *Combinations with oo, to.*

SINGULAR.	PLURAL.
oom, to my.	oár, to our.
ooo, oot, to thy.	oðap, to your.
oá, to his, to her's.	oá, to their.

In ancient manuscripts *oia* is very frequently used for *oá*, to his, her's, its, or their, as *oia ðennachað*, "for its blessing, i. e. for the blessing of it," *Battle of Magh Rath*, p. 26; *oia bian-pioe*,

“of its hide,” *Cor. Gloss.*, voce *Серцаил*. ’Ḑá, and even ’cá, which is a combination of αḡ, at, and α, his, her’s, their’s, is very often used in old writings, and in the living language, in some parts of Ireland, for o’α, as ’ḡα ḅ-ḡαḡḡḡḡḡ, “to welcome them,” *Battle of Magh Rath*, p. 30; bui ḡá ḡeḡeḡ co ḡḡḡ, “and was viewing him for a long time,” *Id.*, p. 72.

### 3. Combinations with ḡo, under.

SINGULAR.	PLURAL.
ḡom, under my.	ḡoap, ḡop, under our.
ḡoo, under thy.	ḡo ḡap, under your.
ḡona, under his, her’s.	ḡona, under their.

### 4. Combinations with i, in.

SINGULAR.	PLURAL.
am, in my.	’náḡ, in our.
ao, ae, in thy.	ann ḡap, in your.
iona, or ina, in his, or in her’s.	iona, or ina, in their.

### 5. Combinations with le, with.

SINGULAR.	PLURAL.
lem, with my.	le ár lep, with our.
leo, or let, with thy.	le ḡap, with your.
lena, with his, her’s.	lena, with their.

In old manuscripts written lem, ppm, &c. The n in lena, which is merely inserted for the sake of strength and euphony, is not used in the Scotch Gaelic, which often causes a disagreeable hiatus in that dialect; and the Irish use of the euphonic n has been admired by the Erse grammarians. Stewart writes thus on this subject, in a note on the possessive pronoun *a*, in the second edition of his *Gaelic Grammar*, p. 70: “The Irish are not so much at a loss to avoid a *hiatus*, as they often use ‘na,’ for ‘a,’ *his*, which the [Scotch] translators of the Psalms have sometimes judiciously adopted, as—

‘An talamh tioram le na laimh  
Do chruthaich e’s do dhealbh.’”

*Psalm* xcv. 5.

6. Combinations with *ὅ*, from.

SINGULAR.	PLURAL.
ὅμ, from my.	ὅαυ, ὅη, from our.
ὄο, ὄε, from thy.	ὄ βαυ, from your.
ὄνα, from his, her's.	ὄνα, from their.

Modern grammarians, however, think that it would add much to the clearness of the written language if these combinations were separated by hyphens and apostrophes, and they recommend *ιονα*, *cona*, *φona*, *lena*, *ὄνα*, *τρένα*, to be written *ι n-α*, *co n-α*, *φο n-α*, *le n-α*, *ὄ n-α*, *τρέ n-α*; and *οά*, *οή*, &c., to be written *ο'ά*, *ο'ή*, &c., and an apostrophe to be used where a vowel is omitted at the end, as *οom'*, *οοο'*, *lem'*, *τηem'*, &c.

The emphatic particles added to these combinations are the same as those postfixed to the combinations of the prepositions and the personal pronouns, with this difference, however, that they always follow the nouns to which the possessive pronouns belong, and become broad or slender according to the last vowel in such nouns.

Thus, if *αμ' ἔεανν*, in my head, be rendered emphatic, the emphatic particle will be placed, not after *αμ*, but immediately after the substantive, and its vowel must agree in class with the characteristic, or last vowel of the substantive, thus: *αμ' ἔεανν-ρα*, where, it will be observed, that the *α* in *ρα* agrees in class with the *α* in *εανν*; but if the last vowel of the substantive be slender, then that of the emphatic particle will be slender also, as *αμ' λαμ-ρε*, “in my hand;” *α μυννητη-ριθε*, “his people.”—*Cor. Gloss.*, voce *Coipe ὀρεεαν*.

And if the substantive be immediately followed by an adjective, the emphatic particle will be placed after such adjective, as *αμ' λαμ ὀειρ-ρε*, in my right hand.

## CHAPTER V.

## OF VERBS.

THERE are three kinds of verbs, namely, active, passive, and neuter. They are inflected by voices, moods, tenses, numbers, and persons.

SECTION 1.—*Of the Moods and Tenses.*

The moods are four, viz., the indicative, imperative, conditional, and infinitive, and some of the irregular verbs have a subjunctive mood.

The inflections of verbs, like those of nouns, are made by changes on the termination. Changes also take place at the beginning, but they are more for the sake of euphony than sense (though they sometimes help to point out the moods and tenses), and are caused by certain particles prefixed, which may frequently be left understood.

The same particles which are postfixed to personal pronouns are also subjoined to verbs for the sake of emphasis, as *πιτῶμ*, I run, *πιτῶμ-τε*; *όλαιμ*, I drink, *όλαιμ-τε*; *όλαιη*, thou drinkest; *όλαιη-τε*; *όλαισ*, they drink, *όλαισ-τεαν*.

The following examples will shew the use of these terminations in correct MSS.: *μαρῶ-ρα με*, “kill thou me,” *Keat. Hist.*, p. 76; *αμ ἔ-κέμ βασι-πιῶν α β-πλατίοη Μυῖαν*, “while he was in the

sovereignty of Munster," *Id.*, p. 142; *an ba ir in capput po zencap-pnoen*, "for he was born in the chariot," *Cor. Gloss.*, voce *Copmac*; *do béram-ne céé fortaát ríofa a leap ouitz*, "we will give thee every necessary assistance," *Vit. Moling*.

There are five tenses of the indicative mood, active, namely, 1, the simple present; 2, the consuetudinal, or habitual present; 3, the preterite, or simple past; 4, the consuetudinal past; and, 5, the future.

1. The simple present tense of an active verb denotes action in progress in this instant, or now, as *céilm*, I conceal, *Lat. celo*.

2. The habitual, or consuetudinal present, expresses extended or habitual action, as *céileam pé*, he conceals, or is used to conceal.

The present tense in English has frequently this force, as "he resides in Dublin," in which *resides* has the same meaning as the consuetudinal present in Irish, *coinnúíóeann pé a m-áile Áéa cháé*, i. e. he usually resides, &c. The Irish attempt to introduce this tense even into English, as "HE BEES," "he does be," &c.

3. The simple past tense signifies past unextended action, as *céileap*, I concealed, *Lat. celavi*.

4. The consuetudinal past denotes past extended or habitual action, as *céilinn*, I used to conceal, *Lat. celabam*.

This tense is frequently used in Irish conversation, and hence the Irish are fond of it even in English, as "he used to be living in Dublin," or "he did be," &c.

5. The future tense simply foretells, as *céilpead*, I will conceal, *Lat. celabo*.

There are two modes of expressing the persons; the first, and that now most generally used in the spoken

language, particularly in the province of Ulster, is the analytic form of the verb, with the pronouns separately expressed; the other, which is more general in the south of Ireland, and was used in the ancient language, is the synthetic form, in which the pronoun is concealed in the termination of the verb.

When the pronouns are separately expressed the verb has a common form for all the persons, singular and plural, as *ceilpíð mé*, I will conceal; *ceilpíð tú*, thou wilt conceal; *ceilpíð sé*, he will conceal; *ceilpíð fíonn*, we will conceal; *ceilpíð sib*, ye will conceal; *ceilpíð síad*, they will conceal; the termination *píð* being common to all the persons.

In this particular the Irish language nearly agrees with the colloquial dialect of the English, in which the verb varies its termination in the third person singular only, as :

SINGULAR.	PLURAL.
1. I call, <i>voco.</i>	1. we call, <i>vocamus.</i>
2. you call, <i>vocas.</i>	2. you call, <i>vocatis.</i>
3. he calls, <i>vocat.</i>	3. they call, <i>vocant.</i>

In the preter-imperfect tense of the English verb this agreement is still closer, thus :

SINGULAR.	PLURAL.
1. I called, <i>vocavi.</i>	1. we called, <i>vocavimus.</i>
2. you called, <i>vocavisti.</i>	2. you called, <i>vocavistis.</i>
3. he called, <i>vocavit.</i>	3. they called, <i>vocaverunt.</i>

Some Irish writers, however, among whom may be reckoned the two of the most remarkable Irish antiquaries of the seventeenth century, namely, Dr. Keating and Duaid Mac Fírbis, use the synthetic form of the verb in the present and future tenses of the indicative mood, when the third person plural is expressed, as *ceilpíð síad*, they conceal; *ceilpíð síad*, they will conceal. But in



the past tense this could not be done, for *ἔειλεσθαυ ριασ* would be incorrect, and seems to warrant the conclusion, that the introduction of the termination *ω* for *ω̄*, in the other two tenses, is not analogical. When, however, the nominative is a substantive, the synthetic termination is retained, as *ἔειλεσθαυ σασιμε αν νω̄ ριν*, “men concealed that thing.”

When the personal pronoun is not expressed separately, the verb has a distinct terminational form (which in reality indicates the pronoun), for all the persons except the third person singular, with the termination of which the pronoun is never synthetically combined; and the form for this person, which ends in *ω̄*, or *αῑω̄*, in the present and future tenses of the indicative, is that which is adopted for all the other persons, singular and plural, in the analytic form of the verb, when the pronouns are separately expressed. The two forms are here given, with their English and Latin parallels.

*Analytic Form.*

SINGULAR.	PLURAL.
1. <i>ceiwō mé</i> , I conceal.	1. <i>ceiwō ρινη</i> , we conceal.
2. <i>ceiwō τύ</i> , thou concealest.	2. <i>ceiwō ριβ̄</i> , ye conceal.
3. <i>ceiwō ρέ</i> , he conceals.	3. <i>ceiwō ριασ</i> , they conceal.

*Synthetic Form.*

SINGULAR.	PLURAL.
1. <i>ceiwim</i> , <i>celo</i> .	1. <i>ceiwimio</i> , <i>celamus</i> .
2. <i>ceiwip</i> , <i>celas</i> .	2. <i>ceiwiti</i> , <i>celatis</i> .
3. <i>ceiwio ρέ</i> , <i>celat ille</i> .	3. <i>ceiwio</i> , <i>celant</i> .

As the third person singular has no synthetic form, the pronoun must be always expressed, unless it be understood, where the construction of the sentence permits an ellipsis of it. Indeed, it is very convenient in this, and all other languages, that this person

should be always expressed, because the third person is generally absent, and it becomes, therefore, necessary to express the pronoun, to denote its gender; whereas the first and second persons, being always supposed to be present, there is no necessity of marking any distinction of gender in them.

It will be observed that in this particular the Irish essentially differs from the classical languages; for although in Latin it is correct to say *tu legis, vos negligitis*, yet in Irish we cannot say *ceílím mé*, or *ceílir tú*, but *ceílíò mé*, *ceílíò tú*; for as the verbal termination is actually the personal pronoun amalgamated with the verb, it would be obviously redundant to place the pronoun after this termination, which would be in reality expressing the pronoun twice.

To explain this, it must be observed, that the word *ceílím*, I conceal, is as much a compound of the verb *ceíl*, conceal, and the pronoun *mé*, I, as the word *agam*, with me, is of the preposition *ag*, with, and me, I; and as it would be clearly tautology to place me after *agam*, so would it be equally redundant to place it after *ceílím*; hence, whenever *mé* occurs after the synthetic form of any verb active we know it to be not the nominative, but the accusative, governed by the verb; for example, *ceílím me* would not mean "I conceal," but "I conceal me," or "I conceal myself." The other persons are much more disguised in the verb than the first person singular, as *ceílímíó*, for *ceílí rínn<sup>k</sup>*; but the same disguising also takes place in the combination of the pronouns with the prepositions, as *pompá*, before them, for *poim ío*; *leo*, for *le ío*, &c.

Notwithstanding this evident principle of the language, some writers, following the analogies of Latin, often place the pronoun after the synthetic form of the third person plural, in the present and future tenses of the indicative mood.—See above.

<sup>k</sup> So much is the termination *míó*, or *mao*, considered to contain the pronoun, that some Irish scholars consider it an old form of the pronoun retained in the verb, though obsolete as a per-

sonal pronoun. The author has also often heard young persons use it for the pronoun, as *cuirpeáó maó-ne go o-ti tuá*, for *cuirpeáó rínnne*, &c., "we were sent to thee."

Each of the tenses has a *relative* form ending in αρ, εαρ, or ιορ, in the present and future tenses of the indicative mood in the modern language, but licentiously varied in the ancient language to αρ, ορ, υρ, ερ, ιρ, ιυρ, but in all the other tenses it is like the form for the third person singular, as α *céileαρ*, who conceals; α *céilφαρ*, who will conceal; α *céil*, who concealed; α *céileαð*, who used to conceal.

This rule is sufficient to point out the relative form with sufficient accuracy, and it will not be, therefore, necessary to repeat the relative form in each tense, in giving the conjugation of the verb, as Haliday has done.

This form of the verb in αρ is also used as the historic present; namely, when the present tense is put for the past, to express that an action now passed was, at the time of which we speak, present, as τóζβαρ α λάμ, he raises his hand, i. e. he was, at the time we speak of, in the act of raising his hand.

In ancient MSS. this termination is variously written, αρ, ερ, ιρ, ορ, υρ, ιυρ, exactly like the variations of the relative termination, as will appear from the following examples, selected from various manuscripts of authority: *Forcraigir Colam Cille eclair* ι *Rraérainn Oiréir ðreζ, ocyr φαζβαρ Colmán Deoéain ιnte*, "Columbkille *erects* a church on Rachrainn [an island] of the east of Bregia, and *leaves* Colman, the Deacon, in it," *Leabhar Breac*, fol. 16, *b, a*; *φαζβαρ να φιλιό αρ α η-αιελε, ocyr τιμναρ ceileαβραð οóιβ*, "he then *leaves* the poets, and *bids* them farewell," *Battle of Magh Rath*, p. 42; *ρυιόιρ ιν φιλιό αιι ρορ ταεβ να τελεία, ocyr ιαρφαζιρ ρελα σε*, "the poet *sits* down with him on the side of the hill, and *asks* him the news," *Id.*, p. 67; *ειρζιρ αν ριζ οια αóαρτ*, "the king *rises* from his pillow," *Book of Fermoy*, fol. 52; *ceilioβραιρ οóιβ ιαρ ριμ, αζυρ τριαλλαρ ζο η-α céo*

λαός ο' ἑῖορ α λυγγε, "he then *bids* them farewell, and *proceeds* with his hundred heroes towards his ship," *Keat. Hist.*, p. 51.

This termination is also used in the simple present tense, and even in the future of the indicative, as *ciò rìò iarrur rìg Tempac*, "though the king of Tara seeks peace," *Battle of Magh Rath*, p. 42; *ceò nì cìnoer Dia òo neoch*, "whatever God *predestines* for a person," *St. Columbkille* (H. 3. 18.); *Ag Sru, mac Earru rgarur Paréalón agur clanna Neimhíò ne poile*, "In Sru, son of Easru, Parthalon and the Clann Neimhidh branch off from each other," *Keat. Hist.*, p. 33; *cnám éirg rluicfeap*, "the bone of a fish which he shall swallow," *Id.*, p. 90; *map foillrígíor an rann*, "as this quatrain shews," *Id.*, p. 50.

To account for the initial changes which will appear in the conjugation of the verb, it will be necessary to give here a list of such particles as aspirate the initial consonant of all regular, and most of the irregular verbs<sup>1</sup>:

1. *Ar*, whether (an abbreviation of *an*, whether), and *po*, sign of the past tense. This is never prefixed but to the past tense, as *an céil pe?* did he conceal?

2. *Do* and *po*, signs of the past tense, as *òo céileap*, or *po céileap*, I concealed.

3. *Sur*, that (compounded of *so*, that, and *po*, sign of the past tense), as *sur céilr*, that thou didst conceal. This is never used except before the past tense, save only in its union with the assertive verb *ir*, or *ab*, as *surab é*, that it is he.

4. *Má*, if, prefixed to all the tenses of the indicative mood, as *má ceilm*, if I conceal; *má ceileap*, if I concealed; *má céilfeas*, if I will conceal; *má céilfeap é*, if it will be concealed.

5. *Map*, as, like as; *map foillrígíear an ríle*, "as the poet shews;" *map a n-abair*, "where he says," *Keat. Hist. Irel.*, p. 41.

<sup>1</sup> The irregular verbs *ceirim*, some exception. I say, and *faigim*, I find, offer

6. *Nácar*, which not, that not, *ut non*; as *nácar céil ré*, that he did not conceal. This is compounded of *nác* and *po*, sign of the past tense, and is often contracted to *nár*, as *Deirim-ré nár céil*, I say that he concealed not.

7. *Ní*, not, *non*; prefixed to the present and future, as *ní céilim*, I conceal not; *ní céilfir*, thou wilt not conceal.

8. *Níor*, not. This, which is compounded of *ní*, not, and *po*, sign of the past tense, is never prefixed except to the past tense, as *níor céil*, he did not conceal.

9. *Noçar*, not; as *noçar fázaib*, “he did not leave,” *Keat. Hist. Irel.*, p. 44.

10. *Sul*, before; as *ful céilfeap é*, before it will be concealed.

*Óo* is the only simple prefix used in the modern language to denote the past tense, *po* being never employed, except as contracted in the combinations *ap*, *gup*, *nácar*, *nár*, *níor*, which, as has been said, are abbreviations of *go po*, *nác po*, *ná po*, *ní po*. But in ancient MSS. various particles are used, as *ao*, *at*, *att*, *oo*, *oor*, *po*, *por*, *no*, *nor*, *not*, *ra*, *po*, *roour*, *por*, *ron*, *por*, *rot*; and these frequently carry the force of the relative *a*, *who*, and even of a personal pronoun in the accusative case, as shall be shewn in the Syntax.

Stewart has fallen into a great error in saying (*Gælic Grammar*, second edition, p. 84, note *z*), that *ono* is used in one Irish MS. of high authority as a prefix to the preter tense, for the *ono*, which occurs in ancient MSS., is an expletive particle, having nearly the same force as the Latin *autem*, or *vero*, or the Greek *δε* or *ἀλλὰ*, as I shall shew in treating of Adverbs and Conjunctions.

The *níor* of the modern language is generally written *nír* in ancient writings, and sometimes *ní po*, as *ní po aipir*, “he did not delay.”—*Battle of Magh Rath*, p. 46.

In most parts of Ireland *ful*, *before*, has some syllable post-fixed, as *a*, *fá*, *má*; but such postfixes are seldom found in correct manuscripts. The following examples of its use occur in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*: *ful ruzaó Abraham*, “before Abraham was born,” p. 30; *ful éaimig Páorraig a n-Éirim*, “before St. Patrick came to Ire-

land," p. 41; *ῥῦλ ὄο εἰονηῖζαν Ἔενιῦρ ἀν ῖζολ*, "before Fenius began the school," p. 43; *ῥῦλ λαθεοῖραμ ἀρ ἐρῖαλλ Νιῦλ ὄ'ν Σκιεῖα ὄο'ν Εἰζῖρετ*, "before we shall speak of Niul's departure from Scythia for Egypt," p. 44; *ῥῦλ ὄο ἐρῖαλλαοῖρ μῖε Ισραεὺλ τρε Μηῦρ Ρυαὸ*, "before the sons of Israel passed through the Red Sea," p. 47; *ῥῦλ ῥυαῖρ βάρ*, "before he died," p. 111; *ῥῦλ τανζαοῖρ Ἷαῖλλ α ν-Εἰρῖνν*, "before the English came to Ireland," *Ibid.*; *ῥῦλ ῥάμῖζ ἀν λάεαῖρ*, "before he reached the spot," p. 124; *ῥῦλ ῥάμῖζ λειρ ῥέμ τεαέτ*, "before he himself could come," p. 167; *ῥῦλ ῥάρ ἐρῖοένυῖζιὸ ὄ ἰ*, "before it was concluded," p. 174.

In some parts of the county of Kilkenny, *ῥῦλ* is pronounced *ρεαρ*; but this is a mere local barbarity.

The following particles cause ellipses of such consonants as admit of eclipsis, and require *n* prefixed to initial vowels :

1. *Ἄν*, whether; Lat. *an*; as *ἀν Ἷ-κεῖλῖρ?* Dost thou conceal?
2. *Ἷο*, that; *ut*, or *utinam*; as *Ἷο Ἷ-κεῖλῖρ*, that thou concealest, or, mayest thou conceal.
3. *Ὅά*, *νάρ*, if; in the past tense; sign of the conditional mood, as *ὄά Ἷ-κεῖλῖρῖνν*, if I would or should conceal.
4. *ἰαρ*, after; as *ἰαρ Ἷ-κεῖλῖτ*, after concealing. But this is placed before verbal nouns, and is never used before any tense of the indicative or other moods.
5. *Μαρ α*, where, in which; as *μαρ α ν-θεῖρ*, where he says.
6. *Μυα*, unless; as *μυα Ἷ-κεῖλῖρῖρ*, unless thou wilt conceal.
7. *Ναέ*, which not, that not, *non, nec, neque, qui non, anne*; as *θεῖρῖμ-ρε ναέ Ἷ-κεῖλῖμ*, I say that I conceal not; *ἀν τέ ναέ Ἷ-κεῖλεανν*, he that does not conceal. This becomes *ναέαρ* and *νάρ* in the past tense.
8. *Νοά*, not; as *νοά Ἷ-κεῖλῖμ*, I do not conceal. This causes *n* to be prefixed to *ῥ*, as *νοά ν-ῥαζαμ*, we do not find; *νοά ν-ῥιτῖρ* *μαε ὄυνε κυέ ὄ'α ν-οένανν ῥέ ερῖννε*, "the son of a man knoweth not for whom he maketh a gathering," *St. Columbkille's Poem*, in H. 3. 18., p. 320.

When the relative α, who, is preceded by a preposition expressed or understood, the initial consonant of the verb which immediately follows it will be eclipsed, if of the class which admits of eclipsis; and if the initial of the verb be a vowel it will have n prefixed; as ó α ο-τάιμιζ, from whom came; ó α n-ειριζεανν, from which rises; but if the particle πο, or an abbreviation of it, follows the relative α, then the initial consonant of the verb immediately following it will be under the influence of this particle, and suffer aspiration instead of eclipsis, as Αδαν όρ φαγαμαρ, i. e. Αδαν ό α πο φαγαμαρ, “Adam from whom we have sprung.”

In the counties of Kilkenny, Waterford, and Tipperary, ναc is generally pronounced να, except in those situations where the assertive verb ιρ is understood; as οειριμ-ρε ναc ε-φυλ, pronounced as if written οειριμ-ρε να φυλ. In John Mac Torna O’Mulconry’s copy of *Keating’s History of Ireland*, the initial of the verb is never eclipsed after ναc; ex. Ράιόιρ Μόχουα ριρ να τεαcταε ναc ρυιcριοδ, αγυρ ναc επείζριοδ Ραcαν, “St. Mochuda says to the messengers that he would not leave or depart from Rathain.”—*Keat. Hist.*, p. 130. When ιρ is understood, the c is pronounced in these counties, as οειριμ-ρε ναc ε, I say that *it is* not he; μεαρμ ναc εαδ, I suppose *it is* not.

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SECTION 2.—*Of the Assertive or Impersonal Verb* ιρ.

The simplest verb in this language is ιρ, which corresponds with the *copula* of logicians, and may with propriety be called the assertive verb. In the modern language it always takes the accusative forms of the pronouns ε, ί, and ιαδ, after it, and is thus inflected :

## INDICATIVE MOOD.

*Present tense*, ἵρ, it is.*Past tense*, βα, it was.*Future tense*, βυρ, it will be.

## SUBJUNCTIVE MOOD.

ζυρ ab, that it is.

## CONDITIONAL MOOD.

οα m-βαò, if it were.

ζε m-βαò, though it were.

Although these are the usual and most correct forms of this verb, still a variety of spellings occur in ancient, and even in modern MSS. and books, to the no small confusion of the learner. These shall be here set down :

## INDICATIVE MOOD.

*Present tense*, ἵρ, αῖρ, it is.*Past tense*, βα, βυò, φα, ροβαò, ροβ, ρορ, it was.*Future tense*, βυρ, βυò, βιò, πυ, it will be.

## SUBJUNCTIVE MOOD.

ζυρ ab, κορβ, that it is.

## CONDITIONAL MOOD.

οά m-βαò, οαμαò, οιαμαò, if it were.

ζε m-βαò, ζέμαò, though it were.

κο m-βαò, κομαò, κυμαò, κοινò, so that it might be.

A synthetic union of this verb with personal pronouns and conjunctions is often found, in the present and past tenses, in ancient manuscripts. The following synopsis of these forms is here annexed, for the use of such as wish to study ancient Irish writings :



INDICATIVE MOOD.

*Present Tense.*

SINGULAR.

1. ἦαμ, *or* αἰμ, it is I.
2. ἦατ, *or* ατ, it is thou.
3. ἦ he, *or* ἦε, it is he.

PLURAL.

1. ἦμιν, *or* αμνε, it is we.
2. ἦϊβ, it is ye.
3. ἦτε, ἦτατ, ἦε, ατ, it is they.

*Past Tense.*

SINGULAR.

1. βάμ, ποβράμ, *or* ποπράμ, it was I.
2. βάτ, *or* ποβάτ, it was thou.
3. βά h-e, ποβε, ποβαῶ, ποπαῶ, *or* ποπέ, it was he.

PLURAL.

1. βάμ, *or* ποβράμνε, it was we.
2. βαϊβ, *or* ποπββ, it was ye.
3. βάτ, βαοίρ, ποπατ, *or* ποπατ, it was they.

SUBJUNCTIVE MOOD.

SINGULAR.

1. κοβράμ, that it was I.
2. κοβράτ, that it was thou.
3. κοβ ε, *or* ζυραβ ε, that it was he.

PLURAL.

1. κοβράμνε, that it was we.
2. κοββββ, that it was ye.
3. κομοατ, that it was they.

Various other combinations of the pronouns and conjunctions with this verb occur in old manuscripts, which the student of the ancient Irish language should become familiar with; as *ναρβατ*, be thou not, or mayest thou not be; *κομοίρ*, until they would be; *νιρβράμ*, I was not; *ζέρράμ*, although I was; *μμαβ*, unless it be; *νίρ*, it was not; *ναρτίρ*, that it would not be they; *σεπατ*, who they were; *ποπρ*, or *ποβρ*, it would be.

The following examples of the simple and combined forms of this verb are here subjoined, to point out its application, particularly in ancient compositions: *ἦ μέ αν ρεαρ*, I am the man; *βα βρό-ναῶ ιν ριḡ δε ριν*, "the king was sorry for that," *Battle of Magh Rath*, p. 24; *Ḃearḃforḡaill ρα h-ainm σι*, "Dervorgilla was her name," *Keat. Hist.*, p. 5; *Enna Aighnioḡ ρα h-ainm σο*, "Enna Aighnioch was his name," *Id.*, p. 71; *σἦ αρ τυ Ḃυρ αοιη-Ḃεαν σαμ-ρα ὀ ρο αμαῶ*, "for thou shalt be my only wife from this out," *Id.*, p. 90; *νι pu ρεν μαῖε*, it will not be good success,"

*Battle of Magh Rath*, p. 18; βιὸ οὐκ οὐβ, "it shall be evil to you," *Id.*, p. 22; Ἄμ υα ριḡ, "I am the grandson of a king," *Id.*, p. 202; Ἰραμ κυβου-ρι, "I am more fit," *Id.*, p. 68; Ἄμ βυθεὸς οε, "I am thankful of him;" ἄμ μακ σο ριḡ Lochlann, "I am the son of the king of Lochlann," *Id.*, p. 80; ἄμ σιντε οε ἀνορ, "I am certain of it now," *Id.*, p. 145; ἄμ υαμνιὸς πέρ ἄν ριḡ, "I am fearful of the king," *Keat. Hist.*, p. 126; μαὸ ἄμ καλλιουὸς-ρα, οὐ ριρ, ἀρ καλλιουὸς σο μᾶταρ-ρι, "if I am a hag, said she, thy mother is a hag," *Id.*, p. 109; ἀτ μακ ριḡ-ρα, "thou art the son of a king," *Battle of Magh Rath*, p. 80; ἀρ ἀτρεον-ρα ἴρατ ριὸ, "for I perceive that thou art a poet," *Id.*, p. 68; ἀτ ριρḡ, "thou art a seer," *Id.*, p. 14; πο φεαρρ ιε φῦρ ἰν Fenechur ι convelḡ φερβ η-Θε, "it is known that the Fenechus law is void in comparison with the word of God," *Cor. Gloss.*, voce φερβ; ἴριε ἰμοσα α λοῶα, "many are its lakes," *Irish Version of Nennius*; ἀτ μόρα να η-αίριρ σο πασατ φορτ, "great are the injuries which were inflicted on thee," *Battle of Magh Rath*, p. 30; ιε Ἷαλλ πο ῖυιδερατ α η-Θρῖνν ἀρ τῦρ, "for it was the Gauls that first fixed them in Ireland," *Cor. Gloss.*, voce Ἷαλλ; Θεοδοσιρ πορ ἀίρο-ριḡ ἰν σομᾶν ἰν ταν ρῖν, "Theodosius was monarch of the world at that time," *H. 3. 17. p. 1*; πορταρ ἰασ βασαρ αυροαρцу, "they were the most illustrious," *Annals of the Four Masters, ad ann. 1567*; πορταρ λια ἀμμαρβ ἰννα α η-βεο, "their dead were more numerous than their living," *Book of Leinster*, p. 25, *b*; οσυρ βα σο ἀργασ βασίρ mence, "and it was of silver they were oftenest made," *Cor. Gloss.*, voce Ἄνα; ναρβατ βρονά-ρα, "be thou not sorrowful," *Battle of Magh Rath*, p. 50; πο ροῖνν σοῖβ κομοαρ οαεῖναὸ, "he distributed [the food] among them till they were satiated," *Vit. Moling*; ριβ-ρι ἀḡ ουλ ροβρ φερρ ἀναὸ, "ye are going, better it were to stay," *Battle of Magh Rath*, p. 62; ναρβατ ομοα-ρα, "be not thou sorrowful," *Id.*; ἀρ βεαρταταρ ριθε ναρσίρ ορῦιη ηο βεαρησαὸ α β-φλειḡ ἀρ τῦρ, "they said that it should not be Druids that would first partake of their banquet," *Book of Lismore*, fol. 47, *b, b*; ἀρ ναβ τυρλεῶα, "in order that it might not be slippery," *Cor. Gloss.*, voce Ὅροιετ; ἰν σίρ σο ρεετ μῖναβ μαῖε, "law is not right unless it be good," *Id.*, voce

Ḥno; nṛp mačtaò la nech, “it was not wonderful to any one;” comarc ceptar iao, “she asked who they were,” *Id.*, voce Ppull.

Having now pointed out the various ancient forms and synthetic combinations of this verb, I shall next exhibit its peculiar idiomatic applications in the modern language. But before I enter upon this subject, it will be curious to notice, that O’Molloy, who calls it by the strange appellation of *articulus*, has the following remarks on this verb.

“*Articulus* ar in Oratione importat affirmatiuum tanquam esset verbum affirmans, sicut nṛ negationem de se præsentis temporis, vt ar maich Tsohḡ, latinè, *Thadæus est bonus*; nṛ maich Tsohḡ, id est, *Thadæus non est bonus*; verùm si post nṛ præcedat buoh, significabitur negatio pro futuro, vt nṛ buoh maich Tsohḡ, latiné, *Thadæus non erit bonus*, cuius tamen contradictio significabitur deleto nṛ, remanente buoh, vt buoh maich Tsohḡ. Si autem sermo sit de præterito, ita vt bonitas de Thadæo negetur, transit nṛ in nṛp, vt nṛp mhach Tsohḡ, vel si ita, vt affirmetur bonitas, sufficit præmitti buoh ante maich, si aspiretur m, vt buoh mhach Tsohḡ, latinè, *Thadæus erat bonus*; si enim non aspiretur m, sensus erit *Thadæus erit bonus*. Item si præmittatur nṛ ante buoh, sensus erit *Thadæus non erit bonus*. Similiter b transit in bur, ad affirmandum de futuro, vt in bhur feapp, id est *melius erit*, sed nec malè dicitur in eodem sensu buoh fspp, cuius contradictio est nṛ buoh feapp. Sic ou buoh fspp, de futuro affirmat quòd meliùs foret. Item transit nṛ in nach, vt cum dico œipim nach feapp, latinè dico *quod non melius*, cuius oppositum significatur commutatione prædicti nach in ḡup. Pòrro articulus nach et ar præpositus adiectiuo comparatiuo importato per feapp, sicuti ar et nṛ opponuntur sicut affirmatio et negatio, vt 17 feapp, nṛ feapp, vel nach feapp. Similiter nṛ et nach, transeunt in articulum nap afficientem tempus præteritum, vt nap pheapp, cui contradicit ḡupab seù ḡup appositione bh ad feapp vt ḡupab pheapp, vel potius ḡup bhfeapp.”—*Grammatica Latino-Hibernica*, pp. 103, 104, 105.

It has sometimes puzzled Irish grammarians to point out the difference of meaning between the verbs 17, táim, bíom, and b-fulim;

but to any one who has studied the genius of the language this difference is obvious. It is this: 17 is the simple copula of logicians, being merely used for assertion, that is, to connect an attribute with its subject, or to predicate one thing of another, as 17 mé polur an domán, I am the light of the world. But in all sentences in which existence is combined with locality *tá* is to be used. Mr. Patrick Lynch, in his *Introduction to the Irish Language*, has the following very accurate remarks on this subject, which are well worth quoting here for the consideration of the learner, pp. 16, 17: “Every Proposition or Phrase includes two separate ideas or terms. That of which something is affirmed or denied is called the subject or agent, stiled by grammarians the *nominative* or preceding case; the other term, denoting what is affirmatively or negatively asserted of the subject, is called the *Attribute*. There is another word employed to connect these two ideas, denominated a *Copula*, or Verb. In various languages there is, strictly speaking, but one Verb for designating this mental affirmation viz. *is* and the inflections of *am, was, be*. All other Verbs express not an act of the mind, but so far as they severally include the *substantive* Verb *is*, into which all adjective Verbs may be ultimately resolved; thus Patrick *loves, reads, walks*, are of equal import with the phrases Patrick *love-is, read-is, walk-is*, or, as logicians make it, *is* loving, *is* reading, *is* walking.—*Vide Lynch's English Grammar in Verse and Prose*, pp. 33, 34. In English and Latin the substantive verb *est, is*, serves for this affirmation. But in Irish we have two substantive verbs for designating it: and though *is-me* and *ataim* may, to some, appear to be of a similar import, yet they are not in reality so, nor can the one be substituted for the other. The radical Verb *is (iss) me* seems to have been originally invented for simply shewing, that the subject of discourse barely *is*, or *exists*, while *atá-me*, or *'taim*, denotes existence with reference to its state or locality, thus modifying the affirmation of simple *being* or *essence* by determining its condition place or time: as *is me ata ann. It is me (or I), that am here*. This with many other peculiarities in our Irish Verbs seems to require further investigation.”

It is a very strange peculiarity in this language that the sub-

stantive verb *τά* can never ascribe a predicate to its subject without the aid of the preposition *ι*, or *ann*, as *τά γε 'n α ράχαρτ*, he is a priest; lit. he is *in his* priest; *βι ρέ 'n α ριχ*, he was a king; lit. *in his* king. It may be curious to remark, that although in the application of these two verbs a strict attention to logical distinctions must be observed, still the native Irish speaker never finds any difficulty in applying them correctly.

When one substantive is predicated of another by this verb *ιρ*, and an adjective of praise or dispraise is connected with the predicate, it is never put in the genitive case, as *բար ιρ μόρ ραε*, a man who is of great prosperity; *բար βα μόρ ραε*, a man who was of great prosperity; *an բար βα caomε cιuzh*, the man who was of fairest form; *an բար ιρ mó ciall*, the man of greatest sense. In such sentences the predicated noun would be in the genitive or ablative case in Latin, and in English would be governed by the preposition *of*; but in Irish it is actually the nominative case, coming after the assertive verb *ιρ*; and it is not easy to explain grammatically how it comes to have the force of the genitive or ablative in Latin; yet such it has, beyond a doubt. When no verb is used, the latter noun may be connected by the preposition *γο*, or *co*, *with*, as *բար ցo ηgnύր beoóa*, a man *with* a lively countenance. But when the verb *ιρ* is used, this preposition cannot be introduced, but we must say *բար ιρ beoóa ηgnύր*. It should be noticed here, that this form of expression cannot be resolved by *բար—ιρ beoóa α ηgnύր*, a man—lively is his countenance; but that it means fully and distinctly “a man of a lively countenance,” though no satisfactory grammatical reason has yet been assigned for this mode of construction. In examining this idiom, the student should have the following accurate observation on the English language before his mind:

“In the English, as in all other languages, a great number of expressions, scarcely warrantable in strict Syntax, become part and parcel of the language. To condemn these at once is unphilosophical. The better method is to account for them. The currency of an expression is *primá facie* evidence of some grammatical reason existing for it.”—*The English Language*, by Professor Latham, p. 358.

Before closing the remarks on this verb, it will be necessary to correct an error of the Rev. Paul O'Brien, who says, in his Irish Grammar, p. 91, the verb *ir* "can form no sentence without a repetition of itself, the aid of its past tense, or of *ta*." No error could be greater than this; for, *ir fear* me, "I am a man;" *ir fear an la é*, "it is a cold day," are perfect sentences, and contain no repetition of the same verb, and require no other verb to complete the sense.

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SECTION 3.—Of the Verb Substantive.

The verb substantive *τάim*, or *bím*, is thus conjugated :

INDICATIVE MOOD.

*Present Tense.*

SINGULAR.	PLURAL.
1. <i>τάim</i> , I am.	1. <i>τάμασι</i> , we are.
2. <i>τάir</i> , thou art.	2. <i>τάτασι</i> , you are.
3. <i>τά ré</i> , he is.	3. <i>τάισ</i> , they are.

The particle *α* is often prefixed to the present tense of this verb, for the sake of euphony, or emphasis, as *ατάim*.

*Ταιr* is the synthetic form to express *thou art*, usually found in modern MSS. and books, and that most generally in use, in common conversation, in the southern half of Ireland. But *αται* often occurs in ancient writings, and *αται* in modern, as *αταί ατ' αεναρ*, "thou art alone," *Battle of Magh Rath*, p. 136; *οιr ir ocum-ρα αταί*, "for it is to me thou art, i. e. belongest," *Id.*, p. 48; *congáil na b-filió αται ο'αζόρ α η-Ειρινη*, "thou art keeping the poets from being banished from Ireland," *Keat. Hist.*, p. 125; *Α Ήυαιρε, ολ αν ρι, αν ραμ cúmáctaiβ-ρε σο οολ ορε α ται αζ ηρομ-γύλ σο'n ionnur ροιη*, "O Guaire, said the king, is it because my

powers have prevailed over thee, that thou weepest in that manner?" *Id.*, p. 119. In the county of Kerry they say *ταοιμ τυ*, thou art; but this is corrupt, and not to be imitated.

The synthetic form for the first person plural of this tense is variously pronounced in the provinces, as *τάμυιο*, *τάμασιο*, and *τάμίο*. Keating writes *ατάμαιο* (*μάιο* short), as *οιη αταμαιο αγά clop o béλ go béλ*, "we are hearing it from mouth to mouth," *Hist. Irel.*, p. 94. But O'Molloy and others write it—*μασιο*. This stands in great need of some established rule.—See Regular Verb.

*Ταταοι*, *ye are*, is found in the best manuscripts, except that in the more ancient ones it is written *ταται*, or *ατάται*, as *ατάταί α η-οενθαυε*, "ye are in one place," *Battle of Magh Rath*, p. 62. The synthetic form for the third person plural is variously written in old manuscripts, *ατάιο*, *ατάιτ*, *ατάο*, *ατάτ*; *vide Id.*, pp. 38, 82, *et passim*.

### Consuetudinal Present.

#### SINGULAR.

1. *βίοιμ*, or *βίμ*, I usually am.
2. *βίοη*, or *βίη*, thou usually art.
3. *βίοεανν ρέ*, or *βίονν ρε*, he usually is.

#### PRESENT.

1. *βίμίο*, *βίωμασιο*, or *βίωμαιο*, we usually are.
2. *βίεί*, you usually are.
3. *βίοιο*, or *βίο*, they usually are.

Or *βίοεανν*, or *βίονν μέ*, *τύ*, *ρέ*, &c., the verb having the same termination, to agree with all the persons. *Θίομίο*, or *βίμίο*, the synthetic form of the first person plural of this verb, is as often written *βίомуιο*, or *βίωμασιο*, and pronounced *βίωμοιο* (the *η* being broad, and the last syllable short or long.—See Regular Verb.

### Past Tense.

#### SINGULAR.

1. *βίοεαρ*, or *βίοη*, I was.
2. *βίοη*, or *βίη*, thou wast.
3. *βίο*, or *βί ρέ*, he was.

#### PLURAL.

1. *βίοεαμαη*, or *βίωμαη*, we were.
2. *βίοεαθαη*, or *βίοθαη*, thou wert.
3. *βίοεασαη*, or *βίοσαη*, they were.

Do and po are generally prefixed to this tense in ancient and modern writings. In ancient manuscripts the past tense of this verb is written b̄ar, or b̄áðar, b̄áðair, or b̄áir, b̄á ré, b̄amar, b̄áðar, b̄áðar. And this form is used by Keating, the Four Masters, Duaid Mac Firbis, and other writers of the seventeenth century, but no trace of it is now observable in the spoken language. For the modern bí, was, ancient writers often use b̄aoi, b̄oi, b̄ui, b̄oei, uoei, which renders their writings very obscure to modern Irish scholars.

### Consuetudinal Past.

#### SINGULAR.

#### PLURAL.

- |  |                                       |
|--|---------------------------------------|
| 1. Bíðinn, or bínn, I used to be.        | 1. Bíðmír, or íomaoir, we used to be. |
| 2. Bíðceá, or bícea, thou usedst to be.  | 2. Bíí, you used to be.               |
| 3. Bíðeáó ré, or bíóó ré, he used to be. | 3. Bíóir, they used to be.            |

Óhíðeáó, or bíóó ré; the third person singular of this tense is pronounced bíðeac, or bíóc ré, throughout the southern half of Ireland.

### Future Tense.

#### SINGULAR.

#### PLURAL.

- |                                    |                                       |
|------------------------------------|---------------------------------------|
| 1. biaó, or beíðeao, I will be.    | 1. biaómaio, or beíðmio, we will be.  |
| 2. biair, or beíðir, thou wilt be. | 2. biaóatíó, or beíðíó, you will be.  |
| 3. biaíó, or beíó ré, he will be.  | 3. biaóaoio, or beíóio, they will be. |

The emphatic form of beíðir, or biaóair, thou shalt be, is sometimes written biair for biair-re, as in the *Battle of Magh Rath*, p. 190: ní biair aḡ bagur ó'n láiri-re a mac, "for thou shalt not threaten from this day forth." The negative of the third person singular is written nóca bia, i. e. "it shall not be," in the Poem attributed to St. Columbkille, preserved in a MS. in Trinity College (H. 3. 18.), already quoted. In many parts of Munster beiré ré is used for beíó, or biaíó ré, he will be, but it must be considered a great corruption, and is ascribed to the tendency of the Munster dialect to terminate in ir.



## IMPERATIVE MOOD.

## SINGULAR.

## PLURAL.

- |                                       |   |
|---------------------------------------|---|
| 1. . . . .                            | 1. bíóðmaoiṛ, bímíṛ, or bío-<br>maoiṛ, let us be. |
| 2. bí, be thou.                       | 2. bíóṫó, be ye.                                  |
| 3. bíeacá ré, or bíóṫ ré, let him be. | 3. bíóíṛ, let them be.                            |

The form for the third person singular is pronounced bíeacá, or bíóṫ ré, throughout the southern half of Ireland, but bíom in the north and west. The form for the first person plural varies a good deal throughout the provinces, and wants a grammatical standard. The author would recommend the form bímíṛ, as it would perfectly agree with bíóíṛ, the universally approved form for the third person plural. In South Leinster and East Munster they say bíomuirṫ, and Dr. Neilson gives bíóðmaoiṛ, which is the form used in Ulster. But bíóðmaoiṛ is more properly the indicative form, and means *we are* rather than *let us be*. Óíóṫó is the only form for the second person plural found in correct printed books and manuscripts, and yet bíḡṫó is the form used in the spoken language<sup>m</sup> in every part of Ireland, and *bigidhe* is given as the only synthetic form by Neilson, who had little or no acquaintance with the ancient Irish manuscripts.

## SUBJUNCTIVE MOOD.

*Present Tense.*

## SINGULAR.

## PLURAL.

- |                                |  |
|--------------------------------|--|
| 1. ḡo b-ṫuilm, that I am.      | 1. ḡo b-ṫuilmiṫ, ḡo b-ṫuileam,<br>that we are. |
| 2. ḡo b-ṫuiliṫ, that thou art. | 2. ḡo b-ṫuiliṫí, that ye are.                  |
| 3. ḡo b-ṫuil ré, that he is.   | 3. ḡo b-ṫuiliṫ, that they are.                 |

<sup>m</sup> So much is this termination now established for this person in all the verbs, that in some of the mountainous districts some

boys, when beginning to speak English, are heard to say *come-aiḡíóe*, for "come ye."

## Past Tense.

SINGULAR.	PLURAL.
1. γο παῖς, that I was.	1. γο παῖσιν, that we were.
2. γο παῖς, that thou wast.	2. γο παῖσιν, that ye were.
3. γο παῖς, or παῖς πέ, that he was.	3. γο παῖσιν, that they were.

Ὁ-φυιλίμ, in the present tense, and παῖς, in the past, are called the subjunctive mood of the verb τάμ, although, properly speaking, derived from other obsolete verbs. This mood (which the regular verbs want altogether—see p. 179) is never used in the modern language, except after the particles αν, whether; γο, that; κά, where; νί, not; ναῖ, not, or which not; νοῖα, not; or after the relative when preceded by a preposition, as αν ἔ-φυιλ πέ, is he? ρουιλίμ γο ἔ-φυιλίρ, I think that thou art; κά ἔ-φυιλίρ, where are they? νί φυιλ πέ βεο, he is not alive; ναῖ ἔ-φυιλ πέ βεο, is he not alive; αν τέ ναῖ ἔ-φυιλ ρουῖδίρ, he who is not rich; ó α ἔ-φυιλίρ, from whom they are; οἶα Νέιλλ αρ α ἔ-φυιλίμιο ἀγ ἐπάετα, “with respect to Niall, of whom we are treating,” *Keat. Hist.*, p. 109. The form τά is never used after any of these particles in the modern language, but in the ancient manuscripts τά is as often used in these situations as φυιλ, or ριλ, as Ἐαεοἶλ Ἐλαρ ó τάτ Ἐαεοἶλ, “Gaedal Glas, from whom the Gaels are [descended],” *B. Ballymote*, fol. 11; or, as written by Keating, Ἐαεοἶλ Ἐλαρ ó ο-τάτ Ἐαεοἶλ, *Hist. Irel.*, p. 49; Rumann, mac Colmáin in ριλίρ, ó τάτ Sil Rumann ι η-Ἄττ Τρμμ, “Ruman Mac Colmain, the poet, from whom are the Sil Ronain, at Ath Truim.” Even Duaid Mac Firbis, who wrote about the middle of the seventeenth century, frequently uses τά for ἔ-φυιλ in the situations above mentioned, as Φεὸλίμιο, mac Ἀμάλγαιρ, οἶα ο-τά Ceneul Φεὸλίμιο, “Fedhlimidh, son of Amhlagaidh, from whom are the Ceneul Fedhlimidh,” *Tribes and Customs of Hy-Fiachrach*, p. 4, line 13; Cucoingelt, mac Ἀμάλγαιρ, ó ο-τάτ Μμντιρ Thomaltair, “Cucoingelt, the son of Amhlagaidh, from whom are Muintir Thomaltaigh,” *Id.*, p. 12, line 4.

In ancient manuscripts ριλ is very frequently used for φυιλ, and

even for *ατά*, particularly in the relative form, as *ζαά λυῖβ φίλ 'ραν μοιζ*, “every herb which is in the plain;” *Ἰεζ-Εἰρε, ἱ. μῆρ φίλ φορ μῆρ ἀμυῖζ λα ἡ-Ἰυῖβ Ceinnpeataiz*, “Beg-Eire, an island which is out in the sea in Hy-Kinsellagh,” *Irish Calendar*, 23rd April; *αλυ οἰcunz cumao ἡ-ε Colmán, mac Aeda φίλ ἱ n-Αῖρῶ bo φορ βρυ ζοχα Echach*, “others say that it is Colman, the son of Aedh, that is at Ard bo, on the brink of Lough Neagh,” *Felire Aengus*, 17th February. It should be also remarked here that the forms *βί, βυι, βοι, &c.*, are often used in ancient writings for the subjunctive *ραῖβ*, as *co nac βυι* for *ζο nac ραῖβε*, *Battle of Magh Rath*, p. 232; *co ἡ-αῖρμ α m-βυι* for *ζο ἡ-αῖρ α ραῖβε*, *Id.*, p. 10; *co m-βάσαρ*, for *ζο ραῖσαρ*, *Id.*, p. 24.

### Future Tense.

#### SINGULAR.

1. *ζο m-βιασ*, that I shall be.
2. *ζο m-βιαρ*, that thou shalt be.
3. *ζο m-βιαῖῶ*, that he shall be.

#### PLURAL.

1. *ζο m-βιαμασιο*, that we shall be.
2. *ζο m-βιαῖῶῖῶ*, that you shall be.
3. *ζο m-βιαῖῶσιο*, that they shall be.

### CONDITIONAL MOOD.

#### SINGULAR.

1. *βειῖῖῖῖῖ, or βειῖῖῖῖ*, I would be.
2. *βειῖῖῖῖῖ, or βειῖῖῖῖῖ*, thou wouldst be.
3. *βειῖῖῖῖῖ ῖῖῖ*, he would be.

#### PLURAL.

1. *βειῖῖῖῖῖῖ, or βειῖῖῖῖῖῖ*, we would be.
2. *βειῖῖῖῖῖῖ*, ye would be.
3. *βειῖῖῖῖῖῖῖ*, they would be.

The conjunctions *ὄά*, if, and *μῦνα*, unless, are signs of this mood, and eclipse the initial consonant; it can, however, be used independently of any conjunction; but it has then generally the emphatic particle *οο* before it, as *οο βειῖῖῖῖῖ*. The first person singular of this mood is always pronounced in Munster as if written *βειῖῖῖῖῖῖ*, which, in the eastern countries, is pronounced *βειῖῖῖῖῖῖῖ*. But in the *Battle of Magh Rath*, and most ancient writings, it is generally

written *beim*; *beioeas*, the form for the third person singular, is pronounced in Munster as if written *beioeac*, or *beie*. In ancient writings we find *co m-bias*, that it would be; *uia m-beo*, if it would be; *no beie*, it would be, for the modern *go m-beioeas*, *ua m-beioeas*, *uo beioeas*.—See *Battle of Magh Ragh*, pp. 24, 58, 68.

## INFINITIVE MOOD.

*Do beie*, to be.

By prefixing certain prepositions to the verbal noun *beie*, being, various expressions are formed, which are equivalent to participles and ablatives absolute in other languages, as *ar m-beie*, on being; *iar m-beie*, after being; *ar tii beie*, on the point of being, about to be; *cum a beie*, or *cum do beie*, to be, or in order to be.

The analytic form of this verb is always the same with the form for the third person singular through all the persons, thus :

*Present Tense.*

SINGULAR.	PLURAL.
1. <i>ta me</i> , I am.	1. <i>ta rinn</i> , we are.
2. <i>ta tu</i> , thou art.	2. <i>ta rib</i> , you are.
3. <i>ta re</i> , he is.	3. <i>ta rias</i> , they are.

*Past Tense.*

SINGULAR.	PLURAL.
1. <i>bi me</i> , I was.	1. <i>bi rinn</i> , we were.
2. <i>bi tu</i> , thou wert.	2. <i>bi rib</i> , ye were.
3. <i>bi re</i> , he was.	3. <i>bi rias</i> , they were.

This analytic mode of inflecting the verb is becoming very general in the spoken language, particularly throughout the northern half of Ireland.

SECTION 4.—*Conjugation of a regular Verb.*

Ḡlanam, I cleanse.

ACTIVE VOICE.

INDICATIVE MOOD.

*Present Tense.*

SINGULAR.

1. Ḡlanam, I cleanse.
2. Ḡlanair, thou cleansest.
3. Ḡlanair ré, he cleanseth.

PLURAL.

1. Ḡlanamair, or Ḡlanamair, or Ḡlanam, we cleanse.
2. Ḡlanair, you cleanse.
3. Ḡlanair, they cleanse.

*Consuetudinal Present.*

SINGULAR.

1. Ḡlanann mé, I usually cleanse.
2. Ḡlanann tú, thou usually cleansest.
3. Ḡlanann ré, he usually cleanses.

PLURAL.

1. Ḡlanann rinn, we usually cleanse.
2. Ḡlanann rí, you usually cleanse.
3. Ḡlanann rí, they usually cleanse.

Some modern writers terminate the first person singular of the present indicative in am; but this is properly the first person plural. The second person singular sometimes terminates in e, or i, in old manuscripts, but never in the modern language. See observations under *Ḡair*, p. 166. The third person singular of this tense has no synthetic form, either in the ancient or modern language; for some observations on which see p. 153. The termination for the first person plural, which always ends alike in the present and future indicative, varies throughout the provinces. In the south of Leinster and east of Munster it is pronounced amūio, or mūio (short), whether the characteristic vowel of the root be broad or slender; and maioio (long) in Thomond; while in other parts of Ireland it is sometimes pronounced maioio, long; sometimes

mũio, or mǎio, short; and sometimes mío, long and slender. The terminations found in ancient manuscripts are maio, maiz, mio, and miz; but it is not easy to prove whether these terminations were pronounced long or short. Giolla Iosa Mor Mac Firbis writes maio, in 1417; thus, ó Raé ðpanouib ap bino cluig, co Traig cell, concap éiaǵmaio, “from Rath Branduibh of the sweet bells, to Traigh Ceall, a road which we go.” — *Tribes and Customs of Hy-Fiachrach*, pp. 224, 225. It is written maiz in the *Leabhar Breac*, a manuscript of the highest authority; as, ʒog óun áp púachu amául logmaiz-ne óár pécemnaib, “*dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris*,” fol. 124, b, a. It is written mio, maiz, and miz, in an old vellum Life of St. Moling, and in H. 3. 18.; thus, paǵmio-ne a comne in cléipig, “we will go to meet the cleric;” pecmaiz a lep, ol in cléipec, ap ní puapamap fáulzi i tig aile ip in baile, “we stand in need of it, said the cleric, for we have not received welcome in any other house in the town;” bemio-ne ppiu in pecht rin, “we will be for that law,” H. 3. 18. p. 358. It is written miz in a very old vellum copy of *Cormac’s Glossary*, as ppoimfimiz ppiu, ol, ré, “we shall try it, said he,” *voce* Ppull. It is not easy to decide what termination should be adopted in the general modern language, as the provincialists would not agree. The author would recommend it to be settled by the following rule. When the characteristic or last vowel of the root is broad, the first person plural of the present indicative active should, in the synthetic form, terminate in mǎio or maio, long; it is difficult to decide which; the second in éai, ται, or ταιó; and the third in áio (short). But when the characteristic vowel is slender, they should terminate in mío, tí, or tíó, and ío (short). This rule is almost invariably observed by O’Molloy, in his *Lucerna Fidelium*, which was printed at Rome in 1676, as in the following instances: i, of the broad termination,—apramao, “we adore,” p. 195; oiltamao, “we renounce,” p. 279; ʒlacamao, “we receive,” pp. 257, 279; meapramao, “we think,” pp. 212, 213, 216; oꝑalamao, “we offer,” p. 251; onóramao, “we honour,” pp. 192, 194, 217. Of the slender termination, creiomio, “we believe,” p. 235; cuipmio, “we put,” pp. 214,

224, 229; *καίρω*, “we call,” p. 236; *καίρω*, “we implore,” p. 228; *καίρω*, “we fall,” p. 222. However, he sometimes deviates from this rule, but not often. In p. 197 he writes, *καίρω*, “we ask;” in pp. 198, 203, and 228, *καίρω*; and in p. 214, *καίρω*. Donlevy, in his *Irish Catechism*, published at Paris in 1742, keeps more closely to this rule; and he generally uses *μαίρω*, and rarely *μυίρω*, for the broad termination; ex. *καίρω*, “we follow,” p. 212; *καίρω*, “we find,” p. 206; *καίρω*, “we put,” p. 200; *καίρω*, “we lose,” p. 218; *καίρω*, “we remember,” p. 284; *καίρω*, “we fall,” p. 216; *καίρω*, “we have forsaken,” p. 216. It is impossible to bring the local jargons of the different counties to a grammatical standard, and therefore some general system, drawn from the best manuscripts, must be submitted to, in settling the orthography of this neglected language.

In the spoken language, the synthetic form for the second person plural is rarely used; but, instead of it, the analytic form *καίρω* *καίρω*, or the consuetudinal present, *καίρω* *καίρω*, is always employed.

*Past Tense.*

SINGULAR.

PLURAL.

- |   |                                     |
|---|-------------------------------------|
| 1. <i>καίρω</i> , or <i>καίρω</i> <i>καίρω</i> , I did cleanse. | 1. <i>καίρω</i> , we did cleanse.   |
| 2. <i>καίρω</i> , thou didst cleanse.                           | 2. <i>καίρω</i> , you did cleanse.  |
| 3. <i>καίρω</i> <i>καίρω</i> , he did cleanse.                  | 3. <i>καίρω</i> , they did cleanse. |

The particles *καίρω*, or *καίρω*, are often prefixed to the past tense in the modern language; but in ancient writings the prefix is variously given, *καίρω*, *καίρω*; *καίρω*, *καίρω*; *καίρω*, *καίρω*; *καίρω*, *καίρω*; *καίρω*.

In the ancient manuscripts the third person singular has a synthetic termination, which is variously written *καίρω*, *καίρω*, *καίρω*, *καίρω*, of which, strange to say, no Irish grammarian has hitherto taken notice; as, *καίρω*, “he poured,” *Battle of Magh Rath*, p. 94; *καίρω*, “he viewed,”

*Id.*, p. 24 ; πο ἰμπερναιζεσται, “he quarrelled,” *Id.*, p. 110 ; ἰοννου στυρ ὀαλλυροσται α ὀεαρῶσται, “so that he blinded his brother,” *Keat. Hist.*, pp. 28, 51 ; πο ὀρεῖσταισται, “judicavit,” *Duald Mac Firbis*, in H. 2. 15. p. 208. Of all these, σται is the most usual and best form for this termination, and it is to be suspected that σται is a corruption, to be attributed to the negligence of transcribers. In the southern half of Ireland, the termination for the first person plural is pronounced as if written μάιρ, μῶιρ, or μῦιρ (short) ; a form sometimes used by Keating, and always by O’Molloy, and found in manuscripts of the fifteenth century, as το ρέιρ γὰρ νεῖσ ὀά η-ουῶσται ρομῶιρ, “according to every thing which we said before,” *Keat. Hist.*, p. 32. When the characteristic vowel of the root is broad, the synthetic form for the first person plural is formed, in the modern language, by adding σται to the root, but in the ancient language more generally by adding σται, as γὰρσται, we took ; εῦσται, we gave ; for the modern, γὰρσται, εῦσται ; and when slender, by adding σται.—See *Battle of Magh Rath*, pp. 38, 43. The termination σται, denoting the second person plural, is often written σται in good manuscripts, and pronounced σται in the south of Ireland ; this termination is seldom used in Ulster. But the termination σται, for the third person plural, is still in constant use in Connaught and Munster, and well understood, though not often used, in Ulster. It occurs in manuscripts of considerable antiquity, but not so often as the terminations σται, σται, σται (which are evidently corruptions of the pronoun σται), and σται, σται ; as λησται, they followed, for the modern λησται, or λησται ; ἠῖρ σταισται, they were not able, for ἠῖρ σταισται ; γράσταισται, they loved, for γράσταισται ; πο σταισται, they perceived, for το σταισται ; σταισται, they brought, for εῦσταισται ; ἠσταισται, they killed, for ἠσταισται.—See *Battle of Magh Rath*, pp. 28, 38, 66, 178, 246, *et passim* ; πο σταισται σταισται σταισται, οῦσται σταισται σταισται, “interrogaverunt eum cujus caput esset, et ille eis dixit,” *Cor. Gloss.*, voce σταισται.



*Consuetudinal Past.*

SINGULAR.

PLURAL.

- |                                    |   |
|------------------------------------|---|
| 1. ḡlanann, I used to cleanse.     | 1. ḡlanamair, we used to cleanse.               |
| 2. ḡlanzá, thou usedst to cleanse. | 2. ḡlanzáio, you used to cleanse.               |
| 3. ḡlanáó ré, he used to cleanse.  | 3. ḡlanasair, or ḡlanair, they used to cleanse. |

The particles oo, po, &c., may be prefixed to all the persons of this tense also.

The termination áó in the third person singular is pronounced, in Connaught and Ulster, as if written úó, or úm, but in the south, as if ac; but áó, eáó, or eó is the true termination, as appears from the best manuscripts: ocup ní clumeáó acé maó bec, ocup ní céimníḡeó for a córaó, “and he heard but little, and he used not to walk on his feet.”—*Battle of Mugh Rath*, p. 42. The termination for the first and second persons plural in this tense are far from being settled in the modern language, for in some places they are pronounced ḡlanamuir, ḡlanabuir; but these forms—though strong and distinct, and adopted perhaps in imitation of the Latin terminations *vimus*, *vistis*—are never found in any good authority. The form for the third person plural is fixed, being nearly the same in every part of Ireland: when the characteristic vowel is slender it ends in air, or air, and when broad in asair, modern, and asair, in ancient writings, as in the following examples: oo lingoír Ḥasoíol tap an ḡ-cloíóe, “the Gaels used to sally over the fosse,” *Keat. Hist.*, p. 2; ap ḡac cóeuzáó dá o-zug-asair oo boótaó agup oo óilleacáó, “of every support they used to give to the poor and to the orphans,” *Id.*, p. 1; epialluro for muir, agup teaḡmaio muróúcaimn oóib, agup oo ánasair ceol oo na loimḡrioáó, no epialláó táppa ḡo ḡ-cuiróir coolaó oppa, agup oo lingoír féim éuca oia maráó, “they put to sea, and syrens met them, and they used to chaunt music to the sailors as they were passing by, and brought sleep upon them, and then they used to rush upon and kill them,” *Id.*, p. 48; ḡriḡit banóe

no aopaoír pílío, “Bright, a goddess whom the poets used to worship,” *Cor. Gloss., voce* Ὀριζιτ; ιρ σο no cóipepγaoír mí Mápta, “it is to him they used to dedicate the month of March,” *Id., voce* Μαίπτ.

But it should be confessed that, in the south of Leinster, and the eastern counties of Munster, the third person plural of this tense terminates in oír, or íoír, whether the characteristic vowel be broad or slender; and the above examples are there pronounced as if written lηγíooír; oá o-τυγaoír; oo ánaaoír; γo γ-συιρíoír; oo aópaaoír; oo cóipeapγaoír.

### *Future Tense.*

#### SINGULAR.

1. γλανφαo, I will cleanse.
2. γλανφαιρ, thou wilt cleanse.
3. γλανφαo ré, he will cleanse.

#### PLURAL.

1. γλανφam, *or* γλανφamaio, *or* γλανφamaioio, we will cleanse.
2. γλανφαoí, you will cleanse.
3. γλανφao, they will cleanse.

It should be observed here that the ρ is scarcely heard in this tense in the spoken language in any part of Ireland, and that throughout the southern half of Ireland it is pronounced like é or h, as γλανéao, I will cleanse; ceiléιρ, thou wilt conceal; but the ρ is more frequently found as the sign of the future tense of regular verbs in ancient manuscripts than é, and must, therefore, be received as its true sign<sup>n</sup>. The é, however, is also sometimes found

<sup>n</sup> Mr. Patrick Lynch, in his *Introduction to the Irish Language*, seems to think that ρ is not an absolutely necessary sign of the future tense. His words are: “Some grammarians say that the letter *f* (ρ) should be placed as a characteristic for the future, next to the termination of the second person singular of the Imperative mode; but from the examples adduced above, as well as those from O’Molloy, it is obvious that ρ (*f*) is not an absolutely necessary sign of the fu-

ture, and in some verbs not at all used; neither is it employed in the grammars of the learned Messrs. Shaw and Stewart, for the Caledonian dialect of our language.”—p. 24.

It is very true that in some of the irregular verbs, and in the class terminating in υιγίom, or ιγίom, and a few others, the γ is not introduced into the future; but in all other regular verbs the ρ should be used, as it is found in the most correct Irish manuscripts.

in good authorities, as *ir miri nos pub'ca*, "it is I that shall wound thee," *Battle of Magh Rath*, p. 294. In ancient writings the second person singular of this tense also ends in *e* or *i*, as well as the present, as *ni m'ur'bf'e-riu miri*, "thou shalt not kill me," *Id.*, p. 190. *Faió*, or *fió*, the analytic termination for all the persons when the pronouns are expressed, is pronounced *freee*, or *fee*, in Connaught, but *fweí*, or *fí*, in Munster. This termination is written *faó* by the Rev. Paul O'Brien and others, which is very incorrect. In the ancient manuscripts it is often written *fa*, or *fi*, without the final *ó*, as *gonfa ré*, "he will wound;" *faicfi ré*, "he will see," *Battle of Magh Rath*, pp. 136, 194; *gnomfa*, .i. *aerfa*, "he will satirize," *Cor. Gloss.*, voce *gnoma*. Sometimes, but rarely, the termination *ab* is found for the first person singular of this tense after a negative, as *ni m'olaab*, "I shall not praise," *Teige Mac Dary*; *ni f'uic'ab samna oo'n opoinz*, "I will not omit one of the people," *Giolla Iosa Mor Mac Firbis*, A. D. 1417.

The termination *ream*, or *fiom*, *fam*, *fem*, is often found in the best manuscripts for the first person plural, as *zo n-glanfam*, till we shall cleanse; *zo n-guio'ream*, till we shall implore.—*Keating*.

SUBJUNCTIVE MOOD.

Properly speaking, no regular verbs in Irish have any subjunctive mood; the form of the verb which follows the particles governing the subjunctive (see p. 170), always terminates like the indicative. But in irregular verbs these particles are followed by a peculiar form.

IMPERATIVE MOOD.

SINGULAR.

PLURAL.

- |  |  |
|--|--|
| 1. . . . .                                 | 1. <i>glanam</i> , or <i>glanamaisir</i> , let us cleanse. |
| 2. <i>glan</i> , cleanse thou.             | 2. <i>glanaíó</i> , you cleanse.                           |
| 3. <i>glanaó ré</i> , let him be cleansed. | 3. <i>glanaíóir</i> , let them cleanse.                    |

The third person singular is pronounced *glanaó ré* throughout

the southern half of Ireland, but *glanam*, or *glanúo* *re* in Connaught and Ulster. In the topographical poems of O'Dugan, O'Heerin, and Giolla Iosa Mor Mac Firbis, the termination *am*, or *eam*, is almost invariably used for denoting the first person plural, as in the following examples: *tríallam timéacall na Fódla*, "let us travel round Ireland," *O'Dugan*; *labram do cloinn Choppmaic Chair, tríallam tar Siannainn rrué-ghair*, "let us speak of the race of Cormac Cas, let us proceed across the green-streamed Shannon," *O'Heerin*; *Clann Fiachra úr ar m'aire, leanam loig na laécpaíde*, "the race of the noble Fiachra are my care, let us follow the track of the heroes," *Giolla Iosa Mor Mac Firbis*. In the county of Kilkenny the first person plural of this mood terminates in *muirt*, as *glanammuirt*, but this is never found in correct manuscripts, and must be regarded as a local barbarism. The termination *íó* is that most generally found in ancient manuscripts for the second person plural of this mood, as *eirgíó*, *eirgíó, a óga!* "arise, arise, O youths," *Battle of Magh Rath*, p. 122; *tógbaíó ocuip tarbenaíó*, "raise and shew," *Id.*, p. 178; *tabpaíó cenó na flepci filíó pair*, place ye the end of the poet's wand upon it," *Cor. Gloss.*, *voce Coipe* *Óreacam*; *cuipíó amach m cenó*, "put ye out the head," *Id.*, *voce Opc*. In the *Book of Ballymote* it is sometimes written *íoi*, as *ocuip tigeppnaíoi do iarcaib m mara, ocuip do eadairib m nime, ocuip do na h-uilib anmannab*, "and rule over the fishes of the sea, and the birds of the air, and over all the animals." At present, however, the termination *igíó* is that used in every part of Ireland except the county of Kerry, and parts of Cork, where it is *ig*. This West Munster termination, which sounds so strangely in the ears of the inhabitants of the provinces of Connaught and Ulster, is strikingly exemplified in the following verses by Andrew Magrath, a Munster poet of the last century:

"Sin agab an t-am, agur gabairg le n-a céile,  
 Pheabairg le fonn, agur planncairg méir-ruic,  
 Leanaig fo<sub>o</sub>a ar óreain an éiríg,  
 'S ná h-ionntoigeab aen le r<sub>g</sub>áe o'n ngleo."

The East Munster form, which also extends into Connaught

and Ulster, is exemplified in these lines, from a Jacobite song by Timothy O'Sullivan, a native of the county of Waterford :

“ Ζεόναιγιό, λέαναιγιό, λέαραγιό, λεαύβαιγιό  
 Céaraigió, claióigió bar námaio.”

CONDITIONAL MOOD.

SINGULAR.

PLURAL.

- |                                   |                                    |
|-----------------------------------|------------------------------------|
| 1. ζλανφαμν, I would cleanse.     | 1. ζλανφασοιρ, we would cleanse.   |
| 2. ζλανφά, thou wouldst cleanse.  | 2. ζλανφαιό, you would cleanse.    |
| 3. ζλανφαιό ρέ, he would cleanse. | 3. ζλανφασοιρ, they would cleanse. |

The particles οο, πο, &c., may be prefixed to this mood, and the conjunctions οά, if, and μυνα, unless, are usually its signs.

In ancient writings φαμν, the termination for the first person singular, is written φανο, φομο, or φυμο, and, when the characteristic vowel of the root is slender, φμο, as πο αμικφμο ριβ, “ I would protect you,” *Battle of Magh Rath*, p. 78 ; no αιρηφμο, “ I would stay,” *Id.*, p. 66. The φ is sometimes omitted, as πο έριλλανο for οο έριλλφμν, “ I would proceed,” *Id.*, p. 172 ; co clanoano for οο ζ-clannφμν, “ that I would thrust,” *Id.*, p. 42.

The termination φά is not always used in the spoken language, for, in the south-east of Ireland, έά is most generally substituted in its place, and this termination often occurs in ancient writings, as οια η-ζαβέά, “ if thou wouldst take,” *Battle of Magh Rath*, p. 42 ; μυνα ιμζαβέεά η ιναο, “ if thou wouldst not quit the place,” *Id.*, p. 202. This termination is also used in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, as οο ζεαβέά ηί βα μό ναμ-ρε οά ρίρεεά οραμ έ, “ thou wouldst obtain a greater request of me if thou wouldst ask it of me, p. 118. The termination for the third person singular is pronounced αέ, or εαέ, in this mood, throughout the south of Ireland, but in Connaught and Ulster ίό, or ίύό, the φ being very seldom heard. The φ, however, should

not be rejected, as it adds force and distinctness to the termination, and is found in Irish manuscripts of the highest authority, as *ní féofaó*, "he would be able," *Battle of Magh Rath*, p. 68; *ní anfaó* "he would not stay," *Id.*, p. 192; *noí foḡailfeó*, "he would distribute," *Id.*, p. 56; *o'faiḡnéfeó*, "he would relate," *Id.*, p. 318; *oo éuifceáó*, "he would fall," *Id.*, p. 280. In an analytic form this mood always terminates in *áó*, or *eaó* (in old writings *eó*, or *fó*), whether the *f* be used or not, and Haliday is wrong (*Gælic Grammar*, p. 75) in writing *oo cérfpaó fínn* as the analytic form of the *oo cérfpamaíḡ*. It should be *oo cérfpaó fínn*.

It should be here remarked, that the terminations for the first and second persons plural of this mood vary throughout the provinces, and stand in great need of a grammatical standard. But it is not easy to establish a standard, as the differences are so great and the ancient authorities so uncertain as to quantity. In the county of Kilkenny they are pronounced *muifce*, *buifce*, and the other parts of Munster *maoifce*, *baaoifce*. In most parts of Ireland, however, the second person plural has no synthetic form, but is pronounced *ḡlanfaó fíḡ*, which shews that the language is suffering decomposition from the want of Irish literature. The third person plural is fixed, and is *fáioifce*, or *fíioifce*, in most parts of Ireland, except that the *f* is often aspirated, or pronounced like *h* or *é*.

#### INFINITIVE MOOD.

*Do ḡlanáó*, to cleanse.

Phrases equivalent to participles in other languages are formed by prefixing the prepositions *ar*, upon; *aḡ*, at; and *iaí*, after, to the infinitive or verbal noun, as *ar nḡlanáó*, on cleansing; *aḡ ḡlanáó*, a' cleansing<sup>o</sup>; *iaí nḡlanáó*, after cleansing.

<sup>o</sup> *Aḡ ḡlanáó*, a' cleansing. This is exactly like the old English participle *a' hunting*, *a' doing*, *a' building*, which some explain as abbreviated forms of *at hunting*, *at doing*, *at building*, and others of *on hunting*, *on doing*, *on*

*building*. The very recent rejection of the *a* in such phrases, and the adoption of *being done*, *being built*, have much altered the original character of the English language.

The Rev. Paul O'Brien and others call these phrases by the name of participles; but though they are *equivalent* to the participles of other languages, it is quite obvious that they do not merit this appellation. The fact is, that there are no participles of the active voice in this language, which, adjective like, agree with their nouns, as in Latin, and their place is supplied by verbal nouns preceded by prepositions.—See *Syntax*, Rule 36.

The various modifications of time may be expressed by compound tenses formed of the verb substantive and the verbal noun, or the infinitive mood of the verb.

Stewart has attempted to reduce these compound expressions into regular tenses, like the Latin and Greek; but nothing is gained by so doing, as it is merely adding the tenses of τάμ, to the verbal noun preceded by prepositions, as τάμ αḡ ḡλαναḡ, I am a' cleansing; δίοσḡρ αḡ ḡλαναḡ, they were a' cleansing; βιαḡ ιḡρ ηḡλαναḡ, I will be after cleansing.

#### PASSIVE VOICE.

The passive voice has no synthetic form to denote the persons or numbers; the personal pronouns, therefore, must be always expressed, and placed after the verb; and by a strange peculiarity of the language they are always *in the accusative form*.

For this reason some Irish scholars have considered the passive Irish verb to be a form of the active verb, expressing the action in an indefinite manner, as buaileḡρ me, i. e. some person or persons, thing or things, strikes or strike *me*; buaileḡḡ é, some person or thing (not specified) struck him. But it is more convenient in a practical grammar to call this form by the name *passive*, as in other languages, and to assume that ḡḡ, é, í, and ιḡḡ, which follow it, are ancient forms of the nominative case, which, indeed, is not unlikely, as they are placed as nominatives, even after active verbs, in the Erse dialect of this language. Be this, however, as it may, we never place ḡḡ, ḡí, or ḡḡḡ, after any passive verb. In Latin and

most other languages, when a verb active is turned into the passive, the accusative of the verb active becomes the nominative of the verb passive; but in the Irish the accusative still retains its form and position, thus, in *buaíl iao*, strike them, and *buaíltear iao*, let them be struck, *iao* has the same form and position; and some have thought that it is the accusative case, governed by *buaíltear*, like the accusative after the Latin impersonal verbs, as *oportet me*, *tædet me vitæ*, &c.

In ancient manuscripts the termination *air* is found instead of the modern *tear*, as *allair*, he is fostered; *genair*, he is born.

## INDICATIVE MOOD.

*Present Tense.*

## SINGULAR.

1. *glanair mé*, I am cleansed.
2. *glanair tú*, thou art cleansed.
3. *glanair é*, he is cleansed.

## PLURAL.

1. *glanair sinn*, or *inn*, we are cleansed.
2. *glanair sib*, or *ib*, you are cleansed.
3. *glanair iao*, they are cleansed.

This tense is used also for the imperative, and its several persons signify, according to the context, either I am cleansed, Thou art, &c.; or, Let me be cleansed, Be thou cleansed, &c.

The consuetudinal present is the same as the simple present.

*Past Tense.*

## SINGULAR.

1. *glanaó me*, I was cleansed.
2. *glanaó tú*, thou wast cleansed.
3. *glanaó é*, he was cleansed.

## PLURAL.

1. *glanaó sinn*, or *inn*, we were cleansed.
2. *glanaó sib*, or *ib*, you were cleansed.
3. *glanaó iao*, they were cleansed.



Οο, or πο, is prefixed to this tense as well as in the active voice, but with this peculiarity, that it never causes aspiration, as in the active.

In the spoken Irish throughout the provinces, and in all printed books and most manuscripts of the last three centuries, the past passive of the indicative mood is formed by adding αό, or εαό, to the root of the verb; but in ancient writings it is often formed exactly like the present passive participle, that is to say, by adding τᾱ or τῆ, τᾱ or τῆ, to the root, as πο μαρῶτα, “he was killed;” πο η-μοαρθῆα εἰριυμ, “he was expelled;” πο οίεουπῆα να οἰβ-εαργαῖ, “the rebels were banished,” *Battle of Magh Rath*, pp. 48, 52, 100; ριαριυ οο ποντα να μιυλινο, “before the mills were made,” *Cor. Gloss., voce Cumal*; πο πανοτα ι η-οό, “it was divided into two parts,” *Tighernach, ad ann.* 162.

In some parts of Munster the termination αό in this tense is pronounced αḡ (ḡ hard and broad); and in others, particularly in Kerry, αέ; but in Connaught and Ulster, úó, um, or am.

This and other differences of termination in the verb, added to the difference in the position of the accent, often render it difficult for the inhabitants of the northern and southern parts of Ireland to understand each other, when speaking Irish.

### *Consuetudinal Past.*

#### SINGULAR.

1. ḡλανταοι μέ, or οο ḡλανταοι μέ, I used to be cleansed.
2. ḡλανταοι εῦ, thou usedst to be cleansed.
3. ḡλανταοι é, he used to be cleansed.

#### PLURAL.

1. ḡλανταοι ριηη, or ηη, we used to be cleansed.
2. ḡλανταοι ριβ, or ιβ, you used to be cleansed.
3. ḡλανταοι ιαο, they used to be cleansed.

In ancient Irish manuscripts this tense often ends in τε and τεα, as ρριρ α ράιτεα, for λειρ α ραιότι, *Four Masters, passim*. But in the best modern manuscripts it is written ταιοι, or τί, according to the characteristic vowel of the root, as α οειρ ναέ οιοιταοι αν οεαόμιυό α η-εἰριηη, “he says that tythes used not be paid in

Ireland," *Keat. Hist.*, p. 5; ἀετ φόρ γυρ αβ ιηητε το κυήσαιζέι  
 λυζτ να γ-κρίοθ οίλε ό Ρόμάνσαιβ, "but that it was in her [Ire-  
 land] the inhabitants of the other countries were preserved from the  
 Romans," *Id.*, *ibid.*

### *Future Tense.*

#### SINGULAR.

1. γλανφαρ, *or* γλανφάϊοεαρ μέ,  
I shall be cleansed.
2. γλανφαρ, *or* γλανφάϊοεαρ εύ,  
thou shalt be cleansed.
3. γλανφαρ, *or* γλανφάϊοεαρ έ,  
he shall be cleansed.

#### PLURAL.

1. γλανφαρ, *or* γλανφάϊοεαρ  
ιηη, *or* ριηη, we shall be  
cleansed.
2. γλανφαρ, *or* γλανφάϊοεαρ  
ιβ, *or* ριβ, you shall be  
cleansed.
3. γλανφαρ, *or* γλανφάϊοεαρ  
ιαο, they shall be cleansed.

The termination φαρ is used in Munster, and φάϊοεαρ in Con-  
 naught. In ancient manuscripts, φάϊοτερ is sometimes found for  
 this tense, as ταβαρ α βελ ρυαρ, οσυρ λίνφαιότερ έ, "turn its  
 mouth up, and it shall be filled."—*Vit. Moling.*

#### IMPERATIVE MOOD.

This mood is always the same form as the present  
 indicative.

#### CONDITIONAL MOOD.

#### SINGULAR.

1. γλανφαιοε μέ, I would be  
cleansed.
2. γλανφαιοε εύ, thou wouldest  
be cleansed.
3. γλανφαιοε έ, he would be  
cleansed.

#### PLURAL.

1. γλανφαιοε ριηη, we would  
be cleansed.
2. γλανφαιοε, ριβ, you would  
be cleansed.
3. γλανφαιοε ιαο, they would  
be cleansed.

In ancient manuscripts the termination for this tense is often  
 written τεα, as οια η-εραητεα μηρ ιιβ, "if I should be cursed  
 by you."—*Battle of Magh Rath*, p. 38. But φάϊοε, *or* φίοε, in

the best modern manuscripts, as in the following examples in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*:  
 ἄο μαῖο ὄρυζια νο ὄρυζια οο ἄορρῖοε ὀι, "that she should be called *Brutia*, or *Brutica*," p. 6; εοῖαιρ ιαρᾰνν λε m-βρυρῖοε βαῖιορ αρ βιῖ, "an iron key by which any skull would [might] be broken," p. 14; ἄο ἄ-αιῖρῖοε, "that there would be spent," p. 30; αι οο ῖυρῖοε ὀῖ ὀευναῖ, "who would be sent to do it," p. 50; ιοννυρ ἄυρ αβ μῖοε οο ῖυρῖοε αν νί ρι, "in order that this thing might be the better understood," p. 99.

## INFINITIVE MOOD.

ὄο βειῖ ἄλαντα, to be cleansed.

*Passive Participle.*

ἄλαντα, cleansed.

The termination of the participle passive is generally written τα, or τι, in ancient manuscripts; and it is pronounced in the province of Connaught, and sometimes written ταιῖ, or τιῖ, by Connaught Irish scholars; thus, ἄλανταιῖ, βρυρτιῖ (with the ι long, but not accented). But in the southern half of Ireland it is more correctly pronounced ἄλαντῖ, βρυρῖῖ, or βρυρῖι.

The passive voice may also be formed, as in English, by prefixing the different moods and tenses of the verb τᾰῖν to the passive participle, as τᾰῖ μέ ἄλαντα, I am cleansed; βί ρέ ἄλαντα, he was cleansed; βιαῖῖ τύ ἄλαντα, thou wilt be cleansed; βιοῖῖ, or βίοεαῖῖ ρέ ἄλαντα, let him be cleansed; ὀῖ m-βεινν ἄλαντα, if I would or should be cleansed.

SECTION 5.—*Formation of the Tenses of regular Verbs.*

The *root*, or theme of the verb is found to be the second person singular of the imperative mood, as ἄλαν,

cleanse thou ; bꝛꝛꝛ, break thou ; or it may be generally found by cutting off the aꝓm, or im, of the first person singular present indicative active, as ḡlanꝓm, I cleanse, *root* ḡlan ; bꝛꝛꝓm, I break, *root* bꝛꝛꝛ ; meallꝓm, I deceive, *root* meall.

Shaw and Stewart, the ablest writers on Erse grammar, have attempted to make it appear that, as the Erse dialect has not the inflections in the termination of its verbs which characterize the Irish, it is therefore more original than the Irish ; and this argument has been urged by them, without producing any specimen of the language in proof of the statement on which it rests, except the corrupt patois spoken in the Highlands. But it is well known that the Albanic *duan* of the tenth century, published by O'Flaherty, and by Pinkerton in his *Inquiry into the Antiquities of Scotland*, is exactly the same, in words and inflections, as the Irish poems of that age. And it may be here remarked, that the oldest specimen of the Erse dialect, given by Stewart himself, in the second edition of his Grammar—(namely, the Epistle Dedicatory to Bishop Carsuel's Gaelic translation of the Confession of Faith, &c., used in the Reformed Church of Scotland, and first printed in the year 1567)—is identical with the Irish, both in its words, grammatical inflections, and orthography. It is indeed strange that Stewart, who had this specimen before him—a specimen which ought to be sufficient to satisfy any rational mind that the Erse dialect has been adulterated since that period,—should nevertheless repeat his favourite argument in support of the originality of the oral patois of the Highlands, in the following words : “ It may appear a strange defect in the Gaelic” (of Scotland), “ that its verbs, excepting the substantive verb ‘ Bi, Is,’ have no *simple* Present Tense. Yet this is manifestly the case in the Scottish, Welch, and Cornish dialects (see Arch. Brit., page 246, col. 1 ; and page 247, col. 1) ; to which may be added the Manx. ‘ Creiddim,’ *I believe* ; ‘ guidheam,’ *I pray* ; with, perhaps, one or two more Present Tenses, now used in Scotland, seem to have been imported from Ireland ; for their paucity evinces that they belong not to our

dialect.—The want of the simple Present Tense is a striking point of resemblance between the Gaelic and the Hebrew verb.

“I am indebted to a learned and ingenious correspondent for the following important remark ; that the want of the simple Present Tense in all the British Dialects of the Celtic, in common with the Hebrew, while the Irish has assumed that Tense, furnishes a strong presumption that the Irish is a dialect of later growth ; that the British Gaelic is its parent tongue ; and consequently, that Britain is the mother country of Ireland.”—*Gaelic Grammar*, second edition, p. 97, note <sup>m</sup>.

That the Erse originally wanted the simple present tense, is far from being certain. Shaw gives the simple present throughout his Grammar, and it is hard to believe that it even now lacks it altogether. We cannot, however, receive the present oral patois of the Highlands as evidence, whereas the early printed specimens totally differ from it. Why have not the Scotch published any manuscript specimens of their Gaelic, with faithful translations ? The spoken Irish is also fast falling into the decomposed state of the Erse of the Highlands, and will, no doubt, if it continues to be spoken for a few centuries longer, without being cultivated, lose its simple present tense, as well as all its synthetic forms, which it has indeed already lost, to a great extent, in many parts of Ireland. It is quite clear, from the older specimens of the Erse given by Stewart, in the second edition of his Grammar, that this dialect had a simple present tense when they were written ; and as we have the authority of Shaw, who wrote in 1778, for making a simple present tense at that period, the conclusion is inevitable, that Stewart was induced to reject this tense, in order to establish a striking point of resemblance between the Erse and the Hebrew, which the Irish, supposed to be the mother tongue, had not. But this is an idle attempt, altogether unworthy of his learning, and will not now for a moment stand the test of criticism ; for it is now universally acknowledged by the learned, that the Celtic dialects of the British Isles have little or no affinity with the Hebrew or Semitic dialects, they being clearly demonstrated to be dialects of the Indo-European family of languages. It is also incontrovertible that the mode of inflection

by varying the termination, is more ancient than the use of particles; so that the analytic form of the verb found in the Erse dialect, instead of proving it ancient, affords the best argument to shew that it must have assumed such a form in comparatively modern times. The Goths, Vandals, Moors, and other barbarians, finding it too troublesome to recollect the various terminations of the Greek and Latin nouns and verbs, had recourse to a number of detached particles and auxiliaries, to represent the cases and tenses, and these have been gradually introduced into all the modern languages of Europe; and it is more than probable, that if the Irish and Erse continue to be spoken among the peasantry for a few centuries longer, they will gradually lose their terminations, and adopt particles and auxiliaries in their stead; and whoever will take the trouble to compare the ancient with the modern spoken Irish, he will perceive that the language is fast progressing towards this state of decomposition.

Notwithstanding the ability of Shaw, Stewart, and other scholars, who have attempted to prove, from the oral dialect of the Highlands, that it is the parent of the Irish language, they have made no impression on the minds of the learned of Europe. Mons. Pictet, of Geneva, who has used the second edition of Stewart's Gaelic Grammar, has, in his work on the Affinity of the Celtic dialects with the Sanscrit, Paris, 1837, a work which was crowned by the Royal Academy, given us his valuable opinion of the nature of the Erse in the following words:

“*L'erse* est la langue des montagnards de l'Écosse. Ses monuments écrits sont bien moins anciens, et moins nombreux que ceux de l'Irlande, et ne paraissent pas remonter au-delà du 15<sup>e</sup> siècle. Les poésies traditionnelles recueillies et publiées sous le nom d'Ossian, vers la fin du siècle dernier, sont ce qu'elle possède de plus remarquable. Comparé à l'irlandais ancien l'erse offre de nombreuses traces de cette décomposition qui s'opère sur les langues par l'effet du temps, et il se rapproche à cet égard de l'irlandais oral moderne.”—*Introduction*, p. ix.

From the root all the tenses and moods of the regu-

lar verbs are formed, by a mechanism extremely simple and regular, as follows :

## ACTIVE VOICE.

## INDICATIVE MOOD.

*The present tense* is formed by adding to the root αιμ, or ιμ, for the first person singular ; αιη, or ηη, for the second ; αιῶ, or ιῶ, for the third ; αμασιῶ, ιμῖῶ, εαμ, or αμ, for the first person plural ; εσαι, or εῖ, for the second ; and αιῶ, or ιῶ, for the third.

Here it should be remarked, that when the characteristic vowel of the root is broad, the terminations are αιμ, αιη, αιῶ, &c. ; but when slender, ιμ, ηη, ιῶ, &c. The ancient terminations have been already pointed out. Sometimes the root suffers syncope, as λαβαιη, speak thou ; λαβραιμ, I speak ; βαβαιη, threaten thou ; βαβαιμ, I threaten ; κοιαιη, sleep thou ; κοιαιμ, I sleep. The relative form terminates in αιη, or εαιη, accordingly as the characteristic vowel of the root is broad or slender, as α γλαιαιη, who cleanses ; α βραιαιη, who breaks ; α μελαιαιη, who deceives.

*The consuetudinal present* is formed by adding αιμ, or εαιμ, according to the characteristic vowel, to the root, as γλαιαιμ ρέ, he cleanses ; βραιαιμ ρέ, he breaks, or usually breaks. This tense has no synthetic form, but always has the persons postfixed, as βραιαιμ μέ, τύ, ρέ, &c., the verb having the same form to agree with all the persons, singular and plural ; and also with the relative, as α βραιαιμ, who breaks.

In old manuscripts this tense sometimes ends in ιμ, intended for the modern ιον, as οιβριγιμν μαλλε βριγ κοντραρόα, "it works with a contrary effect."—*Med. MS.* A. D. 1414.

*The preterite or simple past tense*, in its analytic

form, is the same as the root, except that the initial consonant is aspirated, if of the aspirable class, as, *root* ḡλαν, *preterite* ḡλαν ρέ, he cleansed; *root* βριρ, *preterite* βριρ ρέ, he broke. But when the consonant is not of the aspirable class, then it is exactly like the root, or second person singular imperative active, as *root* λαβαρ, speak thou; λαβαρ ρέ, he spoke. But they are distinguished by the collocation, and often by the particles το, πο, &c., which are generally prefixed to the preterite, but never to the root, or imperative. The synthetic form has αρ or εαρ for the first person singular, accordingly as the characteristic vowel is broad or slender; αιρ, or ιρ, for the second; while the third terminates, in the modern language, like the root.

The relative form for this tense always terminates like the root, as α βριρ, who broke.

In ancient manuscripts the third person singular of this tense frequently terminates in αρταρ, or ερταρ, as ḡλαναρταρ, he cleansed; βριρερταρ, he broke; for the first person plural, αμαρ, or ραμ; for the second, υδαρ; for the third, ασαρ, or ραω.

*The consuetudinal past* has an analytic and a synthetic form. The analytic is formed from the root by adding αδ, or εαδ, as ḡλαναδ μέ, τύ, ρέ, &c.; βριρεαδ με, τύ, ρέ, &c.; and the synthetic by adding ιμ, or αιμ, for the first person singular; τά, or τεά, to the second; while the third is, as usual, the analytic form, with the pronoun postfixed; μαοιρ, or μίρ, for the first person plural; ταιδ, or τιδ, for the second; and ασαοιρ, or ιωίρ, for the third.

The relative form of this tense terminates like the



third person singular, as α ḡlanαḡ, who used to cleanse; α ḡripαḡ, who used to break.

The future tense has also an analytic and synthetic form. The analytic is formed by adding φαḡ, or ϕḡ, to the root of the verb, that is, φαḡ (in ancient manuscripts sometimes φα), if the characteristic vowel of the root be broad; and ϕḡ (in ancient manuscripts often ϕ), if it be small, as ḡlanφαḡ μέ, τḡ, ϕέ, &c.; ḡrip-ϕḡ μέ, τḡ, ϕέ, &c.

In the synthetic form the first person singular terminates in φαḡ, or ϕαḡ; the second in φαρη, or ϕρη; but the third has no synthetic form. The first person plural ends in φαμαḡ, φαμαḡ, or ϕιμίḡ; the second in φαḡ, or ϕḡ, and sometimes without the final ḡ; and the third in φαḡ, or ϕḡ. The relative terminates in φαρη, or ϕαρη, as α ḡlanφαρη, who will cleanse; α ḡrip-φαρη, who will break.

The ϕ in this tense has totally disappeared from the Erse, or Gaelic, of Scotland, as Stewart laments (*Gaelic Grammar*, second edition, p. 85, note *b*); and though it is found in all the correct manuscripts and printed books in the Irish, it is fast disappearing from the modern spoken language; and throughout the southern half of Ireland a *é* is substituted in its place, as ḡlanḡαḡ, pronounced *glanhad*, for ḡlanφαḡ; ḡripḡαḡ, pronounced *brish-häd*, for ḡripφαḡ.

In the Erse, the future is formed by adding *aidh* to the root, which marks the analytic present indicative of the Irish; and the learned Mr. Stewart, who, blinded by national predilections, looks upon many of the imperfections of this corrupted dialect as so many beauties, says, that in giving a negative answer to a request, no sign of a future tense is used. Of this form of reply some traces are indeed found in the old Irish; but a future termination in αḡ, or

eaḃ, is used to distinguish it from the present, as already shewn in the observations under this tense, p.179. Stewart's words are as follows: "In all *regular* verbs, the difference between the Affirmative and Negative Moods, though marked but slightly and partially in the Preterite tense (only in the initial form of the second conjugation), yet is strongly marked in the Future Tense. The Future Affirmative terminates in a feeble vocal sound. In the Fut. Neg. the voice rests on an articulation, or is cut short by a forcible aspiration. Supposing these tenses to be used by a speaker, in reply to a command or a request; by their very structure the former expresses the softness of compliance, and the latter the abruptness of a refusal. If a command or a request be expressed by such verbs as these, 'tog sin,' 'gabh sin,' 'ith sin,' the compliant answer is expressed by 'togaidh, gabhaidh, ithidh;' the refusal by 'cha tog, cha ghabh, cha ith.' May not this peculiar variety of form in the same Tense, when denoting affirmation, and when denoting negation, be reckoned among the characteristic marks of an original language?"—*Galic Grammar*, second edition, p. 93.

Verbs of more than two syllables, ending in ıḡım or uıḡım, in the first person singular, present indicative active, make the future in eoḃad; and the last vowel in the preceding syllable, if broad, generally suffers attenuation, as árḃuıḡım, I exalt, fut. árḃeoḃad; foıllrıḡım, I reveal, fut. foıllıreóḃad; mılrıḡım, I sweeten, fut. mılrıeóḃad; mıtıḡım, I go away, fut. mımeóḃad; řannııııḡım, I covet, fut. řannııııteóḃad; cearııııḡım, I rectify, fut. cearııııteóḃad.

This is the termination used in printed books and correct manuscripts of the last three centuries, as in *Keating's History of Ireland*, as transcribed by John Mac Torna O'Mulconry, pp. 136, 167, 170, where the verbs, foıllrıḡım, I shew; řannııııḡım, I covet; cearııııḡım, I rectify, are made foıllıreóḃam, we will shew; řannııııteóḃam, I will covet; cearııııteóḃam, we will rectify; and it is

still used in the Connaught dialect. But in the south of Ireland, the future of verbs of this class always terminates in εοῖσασ, or ὀῖσασ, as ἀποῖσασ, I will exalt; ποίλλεῖσασ, I will shew; and this termination is used by O'Molloy, in his *Lucerna Fidelium*, as κρυῖεῖσασ, I will prove, p. 302; ὅσο ἑμμεῖσασ, who will remain, p. 369. In ancient manuscripts the regular termination in ῥεο is found in verbs of this class, as ἀραιῖρεῖ, "he will rise up," *Battle of Magh Rath*, p. 12; ρυῖῖρετ, "I will arrange," *Id.*, p. 178. And ἐέατ, and even εοβατ, are sometimes found in old writings for the εοῖσασ of the moderns, as κόιπέέατ, "I will array," *Id.*, p. 178; νοῖα τειρεοῖα, "there shall not be wanting," *St. Columbkille*.

To this class may be added some others, which, though not ending in ῖσασ, form the penultimate of the future in εο, and in ancient manuscripts in e long. The principal of these are the following:

PRESENT.	FUTURE.
ἀσῖνῖμ, I confess.	ἀσεῖῖσασ.
αῖσῖνῖμ, I know.	αῖτεῖῖσασ.
αῖτεῖῖρῖμ, I relate.	αῖτεῖῖρῖσασ.
κοῖσῖλῖμ, I sleep.	κοῖσεῖῖσασ.
κοῖσῖβαῖμ, I keep.	κοῖσῖγεῖῖσασ.
κοῖρῖσῖμ, I defend.	κοῖρεῖῖσασ.
οῖβῖρῖμ, I banish.	οῖβεῖῖρῖσασ.
οῖσῖσῖβαῖμ, I repel.	οῖσῖγεῖῖσασ.
οῖσῖσῖλαῖμ, I revenge.	οῖσῖεῖῖσασ.
εῖβῖσῖμ, I die.	εῖβεῖῖσασ.
ρῖσῖλαῖμαῖμ, I learn.	ρῖσῖλεῖῖσασ.
ρῖσῖρῖλαῖμ, I open.	ρῖσῖρῖεῖῖσασ.
ρῖρεῖῖσῖραῖμ, I answer.	ρῖρεῖῖσῖρῖσασ.
ῖμῖρῖμ, I play.	ῖμεῖῖρῖσασ.
ῖμῖρῖρῖμ, I tell.	ῖμῖνεῖῖρῖσασ.
λαῖβῖρῖμ, I speak.	λαῖβεῖῖρῖσασ.
ραῖτεῖῖρῖμ, I trample.	ραῖτεῖῖρῖσασ.
ταῖρῖσῖρῖμ, I draw.	ταῖρεῖῖσῖρῖσασ.
τόῖσῖβαῖμ, I raise.	τόῖσῖγεῖῖσασ.
τόῖσῖραῖμ, I desire.	τόῖσῖρεῖῖρῖσασ.

In the county of Kilkenny, and throughout Munster, however, the attenuation does not always take place in these verbs; and the long syllable is transposed, as if those verbs were of the regular class in *ίγιμ*, or *υίγιμ*, as *ασιμόζαο*, I will confess; *αιτένεόζαο*, *αιτίριπέόζαο*; *κοιλεόζαο*; *κοιγεόζαο*; *κοραμεόζαο*; *σίβρεόζαο*, &c. But these forms are not found in printed books, nor in the correct Munster manuscripts, as will be seen in John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, pp. 20, 44, 78, where *τοιγεόραο*, *λαθεοραο*, and *αιτέοναο*, occur as the futures of *τόζραιμ*, I desire; *λαβραιμ*, I speak; and *αιένιμ*, I know. Examples of this future in *εό*, in the penultimate, also occur in the poems of the Munster bards of the sixteenth and seventeenth centuries, as in the inauguration Ode of Donell O'Donovan, by Muldowny O'Morrison, in 1639:

Ξαίρμ ποάιρ να ηγλύν όρ' έιν  
 Κοιπέόναο δ'αιρ νο δ'έιγιμ.

“The title to the wealth of the generations from whom he sprung  
 He will maintain by consent, or force.”

Giolla Iosa Mor Mac Firis often writes this future *έ* long, as in the poem addressed to Teige Reagh O'Dowda, chief of Tireragh, in 1417:

Όλαο α έεγλαιζ τοιζέβα.

“The fame of his household I will extol.”

#### IMPERATIVE MOOD.

The second person singular of this mood may generally be considered the root of the verb, as *ζλαν*, cleanse thou; *βριρ*, break thou. The third person singular is formed from it by adding *αο*, or *εαο*, accordingly as the characteristic vowel is broad or slender, as *ζλαναο* *ρέ*, let him cleanse; *βριρεαο* *ρέ*, let him break. The first person plural by adding *αμ*, *εαμ*, *αμαοιρ*; the second, *ίο* (very long); the third, *αδαοιρ*, *ιόριρ*.

## CONDITIONAL MOOD.

This mood, which has but one tense, has an analytic and synthetic form.

The analytic is formed from the future indicative by changing  $\rho\alpha\iota\delta$ , or  $\rho\iota\delta$ , into  $\rho\alpha\delta$ , or  $\rho\epsilon\alpha\delta$ , as  $\tau\omicron$   $\xi\lambda\alpha\eta\tau\alpha\delta$   $\rho\iota\alpha\tau\omicron$ , they would cleanse;  $\tau\omicron$   $\beta\eta\iota\tau\tau\epsilon\alpha\delta$   $\rho\acute{\epsilon}$ , he would break, &c.

The synthetic form has  $\rho\alpha\iota\mu\eta$  in the first person singular;  $\rho\acute{\alpha}$  in the second; but the third, as before remarked, has no synthetic form. In the first person plural, the termination is  $\rho\alpha\mu\alpha\sigma\iota\gamma$ , or  $\rho\iota\mu\acute{\iota}\gamma$ ; in the second,  $\rho\alpha\acute{\iota}\delta$ , or  $\rho\iota\delta$  (very long); in the third,  $\rho\alpha\delta\alpha\sigma\iota\gamma$ , or  $\rho\alpha\iota\delta\acute{\iota}\gamma$ , or  $\rho\iota\delta\acute{\iota}\gamma$ .

Verbs in  $\iota\gamma\iota\mu$ , or  $\upsilon\iota\gamma\iota\mu$ , and those which form the penultimate of the future in  $\epsilon\omicron$ , also form the conditional mood from the future indicative, by changing the final syllables to  $\alpha\iota\mu\eta$ , for the first person singular;  $\acute{\epsilon}\acute{\alpha}$ , for the second;  $\alpha\delta$ , for the third, &c.

In ancient manuscripts, the termination  $\omicron\beta\alpha\omicron$ , or  $\omicron\beta\alpha\delta$ , often appears in this mood, as  $\eta$   $\tau\alpha\eta$   $\eta\omicron\tau$   $\chi\lambda\alpha\epsilon\lambda\omicron\beta\alpha\delta$ , “when it would change.”—*Cor Gloss.*, voce *Manannán*.

## INFINITIVE MOOD.

*General Rule.*—The infinitive mood is formed by adding  $\alpha\delta$ , or  $\epsilon\alpha\delta$ , to the root of the verb, as  $\tau\omicron$   $\xi\lambda\alpha\eta\alpha\delta$ , to cleanse;  $\tau\omicron$   $\beta\eta\iota\tau\epsilon\alpha\delta$ , to break. But it may be generally observed, that if there be a diphthong, or triphthong, closed by  $\iota$  in the root, the  $\iota$  is most generally dropped in forming the infinitive, as  $\beta\upsilon\alpha\iota\iota\mu$ , I

strike, infin. *bua*leáð (not *bua*leáð<sup>p</sup>); *loir*cim, I burn, infin. *loir*ceáð; *doir*cim, I spill, infin. *doir*ceáð; *oird*uigim, I order, infin. *oird*uigeáð. When, however, *i* is the only vowel in the last syllable of the root, the slender inflection is used, as *bir*cim, I break, infin. *bir*ceáð; *foill*rigim, inf. *foill*riuigeáð.

The infinitive mood is, however, variously formed. The following classification of the modes of formation will assist the learner.

1. Some verbs have their infinitive like the root, as :

- caoi*ð, to lament.
- dear*mao, to neglect.
- fár*, to grow.
- gair*m, to call.
- meaf*, to think, or estimate.
- mún*, *mingere*.
- ól*, to drink.
- ri*t, to run.
- ri*nám, to swim.
- ri*griof, to rub, scrape, sweep, destroy.
- tar*raing, to draw.
- tu*rling, to descend<sup>a</sup>.

2. Some form the infinitive by dropping the *i* of the root, or making it broad, as :

<sup>p</sup>The anonymous author of an Irish Grammar, lately published in Dublin, writes it *bua*leacáð, in which he differs not only from all the Irish, but also all the Erse Grammarians, and from the spoken language in every part of Ireland. His labours, however, are well intended, and though he evidently does not understand the genius of the language, he

has collected many useful remarks from other writers on Grammar, and is often original, though sometimes mistaken.

<sup>a</sup>In some parts of the south of Ireland these are made *tarraint* and *tuirlint* in the spoken language; but these forms are not found in correct printed books, nor in the earlier Munster manuscripts.

IMPERATIVE.	INFINITIVE.
χοιρῆ, check.	σο χοιρῆ, to check.
κυρ, put.	σο κυρ, to put.
ῥυλαμῆ, suffer.	σ' ῥυλαμῆ, to suffer.
ῥυλ, weep.	σο ῥυλ, to weep.
ῥκυρ, cease.	σο ῥκυρ, to cease.
ῥεανῆ, bind.	σο ῥεανῆ, to bind.
τοῦρ, wind.	σο τοῦρ, to wind.
τοῦρμεαρ, forbid.	σο τοῦρμεαρ, to forbid.
ῥιονό, gather.	σο ῥιονό, to gather.

3. Some suffer syncope in the penultimate syllable, and drop the characteristic slender vowel of the root, thus :

IMPERATIVE.	INFINITIVE.
ῥασῆ, protect.	σο ῥασῆ.
ῥορῆ, defend, contend.	σο ῥορῆ.
ῥοῖ, warn.	σ' ῥοῖ.
ῥοῖ, serve.	σ' ῥοῖ.
ῥοῖ, open.	σ' ῥοῖ.
ῥυαῖ, relieve.	σ' ῥυαῖ.
ῥυαῖ, awake.	σο ῥυαῖ.
ῥεῖ, avoid.	σο ῥεῖ.
ῥιονῆ, begin.	σο ῥιονῆ.
ῥοῖ, desire.	σο ῥοῖ.

Most of these verbs have infinitives different from those here laid down, in the spoken language, and in very good manuscripts, as ῥορῆ for ῥορῆ; ῥοῖ for ῥοῖ; ῥοῖ for ῥοῖ; ῥυαῖ for ῥυαῖ; ῥεῖ for ῥεῖ, &c. These terminations of the infinitive mood vary a good deal throughout the provinces, and stand in need of a standard. Many of the terminations given by Neilson and Stewart would not be understood in the south of Ireland.

4. Verbs in ῥῆ and ῥῆ make the infinitive in ῥῆ and ῥῆ, as :

INDICATIVE.	INFINITIVE.
αρουιζῶμ, I exalt, <i>root</i> , αρουιζῶ.	οο αρουζαῶ.
μιλριζῶμ, I sweeten, <i>root</i> , μιλριζῶ.	οο μιλριυζαῶ.
μορουιζῶμ, I exalt, <i>root</i> , μορουιζῶ.	οο μορουζαῶ.
φοιλλιζῶμ, I shew, <i>root</i> , φοιλλιζῶ.	ο' φοιλλιριυζαῶ.
φοιλλιριζῶμ, I shine, <i>root</i> , φοιλλιριζῶ.	οο φοιλλιριυζαῶ.

5. Some add τ to the root, but these have also a second form.

IMPERATIVE.	INFINITIVE.
αγαῖρ, claim.	ο' αγαῖρτε, <i>or</i> αγαῖαῶ.
κεῖλ, conceal.	οο κεῖλτε.
κορῶν, defend, contend.	οο κορῶντε, <i>or</i> οο κορῶναι.
κουῖλ, rub.	οο κουῖλτε.
βαγαῖρ, threaten.	οο βαγαῖρτε, βαγαῖαῶ, <i>or</i> βαγαῖρ.
οἰβῖρ, banish.	οο οἰβῖρτε.
κορζαῖρ, slaughter.	οο κορζαῖρτε, κορζαῖαῶ, <i>or</i> κορζαῖρ.
φόρῖρ, relieve.	ο' φόρῖρτε, <i>or</i> ο' φόρῖρτεῖν.
φρεαζαῖρ, answer.	οο φρεαζαῖρτε, <i>or</i> φρεαζαῖαῶ.
ἰμῖρ, play.	ἰμῖρτε.
ιοῦβαῖρ, offer.	οο ιοῦβαῖρτε.
λαβαῖρ, speak.	οο λαβαῖρτε, <i>or</i> λαβαῖαῶ.
λομαῖρ, strip, peel.	οο λομαῖρτε, λομῖαῶ.
μεῖλ, grind.	οο μεῖλτε.
ῥαλταῖρ, trample.	οο ῥαλταῖρτε, <i>or</i> ῥαλταῖαῶ.
μύρζαῖλ, awake.	οο μύρζαῖλτε, <i>or</i> μύρζαῖαῶ.
εταβαῖρ, give.	οο εταβαῖρτε.
φεαῖαῖν, avoid.	οο φεαῖαῖντε, <i>or</i> φεαῖαῖαῶ.
τομαῖλ, eat.	οο τομαῖλτε.

6. Many add αἰμαῖν, or εαἰμαῖν, to the root, as :

IMPERATIVE.	INFINITIVE.
καῖλ, lose.	οο καῖλμαῖν.
κρῖο, believe.	οο κρῖοεαῖμαῖν.
ῥαν, wait, stay.	ο' ῥαναῖμαῖν, <i>or</i> ο' ῥυῖρεαῖ.
καν, say, <i>or</i> sing.	οο καναῖμαῖν, <i>or</i> κανταῖν.
κῖνν, to resolve.	οο κῖνεαῖμαῖν.



IMPERATIVE.	INFINITIVE.
ḡm, beget.	oo ḡineamain.
ḡeall, promise.	oo ḡeallamain.
lean, follow.	oo leanamain.
tuill, earn.	oo tuilleamain, or oo tuilliom.
oil, nurse.	o' oileamain.
oir, fit, adapt.	o' oirpeamain.
rḡar, separate.	oo rḡaramain.

These words are sometimes written *caulleamain*, *caulliomain*. &c., and pronounced in most parts of Ireland as if written *caulli-  
úin*, *creioiúin*, *canúin*, &c. In some parts of Munster and South  
Leinster a *τ* is added to this termination, as *caulleamaint*, *creioe-  
amaint*, *ḡeallamaint*, but this *τ* is seldom found in any correct  
manuscripts.

7. Several add *áil*, or *báil*, to the root, as,

IMPERATIVE.	INFINITIVE.
conḡab, keep.	oo conḡbáil.
ḡab, take.	oo ḡabáil.
raḡ, find.	o' ráḡáil, or ráḡbáil.
ráḡ, leave.	o' ráḡbáil.
ruaḡ, sew.	o' ruaḡáil.
tóḡ, raise.	oo tóḡbáil.

In all verbal nouns borrowed from the English this termination  
is used in the corrupt modern Irish, as *boxáil*, to box; *kickáil*, to  
kick; *rolláil*, to roll; *smootháil*, to smooth, &c.

It should be here remarked, that in the south of the county of  
Kilkenny, the infinitive mood of *tóḡ*, raise, is *oo tóḡean*, and that  
in the dialect of Irish spoken in that county several infinitives end  
in *an*, as *leagan* for *leagab*, to knock down; *léig*, let, or permit,  
*léigean*, or *ligean*; *tréig*, forsake, *tréigean*; *teilḡ*, cast, *teilḡean*.  
In other parts of Ireland, however, these are written and pronounced  
*leagaint*, *léigint*, *tréigint*. Many such irregularities in forming  
the infinitive mood, or verbal noun, will be observed throughout the  
provinces, but as they are not found in good manuscripts they  
should be avoided in correct writing.

8. Some add *ḡail*, as :

IMPERATIVE.	INFINITIVE.
ḡap, bounce, jump.	oo ḡapḡail.
ḡeo, whistle.	o' ḡeoḡail.
impeap, contend.	o' impeapḡail.
ḡrḡḡ, to cackle.	oo ḡrḡḡḡail.

This termination, which is now pronounced *coil* in the south-east of Ireland, occurs three times in the *Battle of Magh Rath*, to wit, in the words *ḡapḡail*, *bonnḡail*, and *meallḡail*.—See p. 256. It is frequently given by Peter Connell in his MS. Irish Dictionary.

9. Some add *eam*, or *aím*, as :

IMPERATIVE.	INFINITIVE.
caicé, spend.	oo caicéeam.
apcaim, advance, proceed.	o' apcaim.
oéan, do.	oo oéanam.
ḡeicé, await.	o' ḡeicéeam.
cionpcaim, begin.	oo cionpcaim.
ḡeap, stand.	oo ḡeapaim.

10. Some add *eaict*, or *aict*, as :

éirt, listen.	o' éirteaict.
ḡluair, move.	oo ḡluairteaict, or ḡluairteaict.
taḡ, come.	oo teaict.
iméiḡ, go.	o' iméteaict.

11. A few end in *taim*, or *éaim*, as :

can, say, or sing.	oo éantaim.
ḡeap, pour out.	o' ḡeapéaim.
riḡ, reach.	oo roictaim, or riḡrim.
mair, live.	oo maireáim, or maireáctan.

12. A few in *rim*, as :

ḡeic, or ḡaic, see.	o' ḡeicrim, or o' ḡaicrim.
tuig, understand.	oo tuigrim.
taipḡ, offer.	oo éaipḡrim.
riḡ, reach.	oo riḡrim.
éarac, finish.	oo éaipḡrim.

## 13. The following are irregular :

αἰρῶ, plunder, despoil.	ο' αἰρῶμαι.
κορρῦνῶ, move.	κορρῦνῶ, <i>or</i> κορρῦνῶ.
κουῖνῶ, request.	οο κουῖνῶ.
εἰρῖνῶ, arise.	ο' εἰρῖνῶ, ο' εἰρῖνῶ.
ἰονηρῖνῶ, approach.	ο' ἰονηρῖνῶ.
ῥιαρρῖνῶ, ask.	ο' ῥιαρρῖνῶ.
λέιμ, leap.	οο λέιμνῶ, λέιμνεᾶ.
ῥλαοῶ, call.	οο ῥλαοῶ.
ῥέιμ, low.	οο ῥέιμνεᾶ.
ἰαρρ, ask.	ο' ἰαρρῶ.
τεῖτε, fall.	οο τεῖτε.
τεαρρῶ, spare, save.	οο τεαρρῶμαι.
λυῶ, lie.	οο λυῶ.
ῥυῶ, sit.	οο ῥυῶ.
ῥινῶ, spin.	οο ῥινῶ.
κλαοῶ, subdue.	οο κλαοῶ.
ῥαοῖ, think, imagine.	οο ῥαοῖλεᾶ.
λεᾶ, knock down.	οο λεᾶ, <i>or</i> οο λεᾶ.
λέι, let, <i>or</i> permit.	οο λέι, <i>or</i> οο λέι.
τεῖ, cast.	οο τεῖ, <i>or</i> οο τεῖ.
ῥεᾶ, look.	ο' ῥεᾶ, <i>or</i> ο' ῥεᾶ.
εῖ, forsake.	οο εῖ, <i>or</i> οο εῖ.

## PASSIVE VOICE.

There is no distinction of number or person in the tenses of the passive voice, and, as already observed, the personal pronouns connected with it are always in what is considered to be the accusative case.

## INDICATIVE MOOD.

The present tense is formed from the root by adding ταρ or τεαρ, ῥαρ or ῥεαρ, as μεαλλταρ, is deceived ; βρυρτεαρ, is broken ; λυῖταρ, is bent ; ἀρρῦνῶταρ, is

exalted. For General Rule, see formation of passive participle, pp. 205, 206, which also regulates the aspiration of the  $\tau$  in this termination.

In ancient manuscripts this tense is found terminating in  $\tau\epsilon\rho$ , and sometimes, though rarely, in  $\alpha\rho$ , as  $\alpha\lambda\lambda\alpha\rho \text{ } \iota \text{ } \acute{\rho}\iota\omicron$ , "it is reared in the woods," *Cor. Gloss.*, voce  $\text{Ceno}\alpha\omicron\iota$ ;  $\text{cu}\rho\iota\tau\eta\rho$ , "is put," *Id.*, voce  $\text{F}\epsilon\rho\beta$ .

The past tense is formed by adding  $\alpha\delta$ , or  $\epsilon\alpha\delta$ , to the root, as  $\text{me}\alpha\lambda\lambda\alpha\delta$ , was deceived;  $\text{b}\rho\iota\mu\epsilon\alpha\delta$ , was broken.

In ancient manuscripts this tense is like the passive participle, as  $\text{tu}\gamma\epsilon\alpha$ , was given;  $\text{o}\omicron \text{ } \rho\omicron\omicron\sigma\tau\alpha$ , was made.—See *Battle of Magh Rath*, pp. 8, 22, 24;  $\rho\upsilon\tau\eta\alpha\epsilon$ , was born.—*Book of Armagh*, fol. 18.

The consuetudinal past adds  $\tau\alpha\omicron\iota$ , or  $\tau\acute{\iota}$ , as  $\text{me}\alpha\lambda\tau\alpha\omicron\iota$ , was used to be deceived;  $\text{b}\rho\iota\mu\tau\acute{\iota}$ , was used to be broken.

The future tense adds  $\mu\alpha\rho$ ,  $\mu\epsilon\alpha\rho$ , or  $\mu\alpha\delta\epsilon\alpha\rho$ ,  $\mu\acute{\iota}\delta\epsilon\alpha\rho$ , to the root, as  $\text{me}\alpha\lambda\lambda\mu\alpha\rho$ , or  $\text{me}\alpha\lambda\lambda\mu\epsilon\alpha\rho$ , will be deceived;  $\text{b}\rho\iota\mu\mu\epsilon\alpha\rho$ , or  $\text{b}\rho\iota\mu\mu\acute{\iota}\delta\epsilon\alpha\rho$ , will be broken.

Verbs in  $\text{u}\acute{\iota}\gamma\iota\mu$ , which make the future active in  $\text{e}\acute{\omicron}\acute{\alpha}\delta$ , form the future passive from the future active by changing  $\text{e}\acute{\omicron}\acute{\alpha}\delta$  into  $\text{e}\acute{\omicron}\acute{\alpha}\rho$ , as  $\mu\omicron\iota\lambda\lambda\mu\acute{\iota}\gamma\iota\mu$ , I shew; future active,  $\mu\omicron\iota\lambda\lambda\mu\acute{\epsilon}\acute{\omicron}\acute{\alpha}\delta$ , I will shew; future passive,  $\mu\omicron\iota\lambda\lambda\mu\acute{\epsilon}\acute{\omicron}\acute{\alpha}\rho \text{ } \mu\acute{\epsilon}$ , I will be shewn.

In the ancient manuscripts the termination  $\mu\acute{\iota}\tau\eta\rho$  is often found for this tense, as in  $\mu\epsilon\acute{\epsilon}\tau\mu\alpha\delta \text{ } \acute{\alpha}\acute{\zeta} \text{ } \text{cu}\rho\iota\mu\mu\acute{\iota}\tau\eta\rho \text{ } \epsilon\tau\eta\rho\alpha\delta$ , i. e. "the seventh battle which shall be fought between you."—*Battle of Magh Rath*, p. 12.

#### CONDITIONAL MOOD.

This mood, which has but one tense, is formed by adding  $\mu\alpha\delta\epsilon$ , or  $\mu\acute{\iota}\delta\epsilon$ , to the root, or by adding  $\epsilon$  to

the future indicative active, as μεαλλησῶ, would be deceived; ἔσπυρθε, would be broken.

Verbs in υἰξιμ, and those which have εο in the penultimate of the future indicative active, form the conditional mood from the future indicative active, by changing ᾶ into αῖε, as πολληξιμ, I shew; πολληρεῶσῶ, I will shew; ὀ' πολληρεῶσαιε, it would be shewn, ἠμυμι, I tell; fut. ἠνεορᾶσῶ, I will tell; condit. ὀ' ἠνεορᾶσαιε, it would be told; ἠμυμι, I play; fut. ἠμεορᾶσῶ, I will play; condit. ὀ' ἠμεορᾶσαιε, it would be played.

The passive participle is formed by adding τα, ῥα; τε, ῥε, to the root, as μεαλλητα, deceived; λυβῥα, bent; ἔσπυρτε, broken; πολληξιῥτε, shewn.

Verbs in ιξιμ, or υἰξιμ, always aspirate the τ, as ὀρδουιξιμ, I order, passive participle ὀρδουιξιῥτε; as do also many others for the sake of euphony.

In the Erse, or Scottish dialect of this language, the *t* is never aspirated in the passive participle; but it is marked with a decided aspiration in the oldest Irish manuscripts, as ocuy m hicc m τραραῖθε pm zucaw Ropp copp oo h Ua Suanaih, "and in satisfaction for this profanation, Ross Corr was given to Ua Suanaih."—*L. Breac*, fol. 35, *b*; ap met m τραραῖῥτε, "for the greatness of the profanation," *Ibid.*; and it has always its slender sound in the Erse, whether the characteristic vowel of the root be broad or slender. Stewart, therefore, recommends the termination of the passive participle to be always written *te*, without regard to the characteristic vowel. But this is not admissible in Irish; for the termination of the passive participle is pronounced broad or slender according to the last vowel of the root, as ἔσπυρ, break, pass. part. ἔσπυρτε; ὀλ, drink, pass. part. ὀλτα, drank (not *oilte*, as in the modern Erse); and the τ is frequently aspirated, even in the oldest

manuscripts. It should, however, be confessed, that in the county of Kilkenny, and some other parts of the south of Ireland, the passive participle is pronounced slender in a few verbs, of which the characteristic vowel is broad, as *crȯcta*, pronounced *crȯcte*; *leȧcta*, spread, pronounced *leȧcte*; *meȧcta*, decayed, stunted, pronounced *meȧcte*. But this is most decidedly a corruption, for in the province of Connaught, and in the western portion of Munster, the *τ* in these words is pronounced with its proper broad sound. It should be remarked also, that the *τ* in this termination is frequently aspirated in Kerry, and parts of Cork, in positions where it has its radical sound in most other counties, as *geall̇ta*, promised, pronounced *geallha*; *meall̇ta*, deceived, pronounced *meallha*. But in all other parts of Ireland the *τ* has its radical sound after *ć*, *ò*, *ǵ*, *l*, *ll*, *n*, *nn*, *r*, *é*, as *crȯcta*, hanged, or suspended; *ppȯcta*, emasculated; *bá̇ote*, drowned; *ppṙé̇ote*, spread; *ṙú̇igte*, absorbed; *ḃṙú̇igte*, bruised; *mol̇ta*, praised; *meall̇ta*, deceived; *vé̇anta*, done; *caṙta*, twisted; *ḃri̇pte*, broken; *ol̇ú̇é̇te*, closed. But in verbs in *í̇im*, or *u̇í̇im*, which make the future in *eȯcao*, and in all verbs of which the root terminates in *b*, *c*, *o*, *ǵ*, *m*, *p*, *r*, *τ*, the *τ* is aspirated, whether the characteristic vowel be broad or slender, as *luḃta*, bent; *feaċta*, bowed; *ǵreaċta*, lashed; *tṙé̇igte*, forsaken; *beannu̇igte*, blest; *toṁta*, dipped; *rȯaiṙpte*, scattered; *lomaiṙta*, peeled; *feaiṙpta*, entombed. The exceptions to these rules will be found to be very few, if any, in the present spoken language, except, as above remarked, in the county of Kerry, where the *τ* is generally aspirated in the passive participle, without much regard to the consonant which precedes it, but this is contrary to the rules of euphony, and should not be imitated, or taken into consideration, in fixing a standard pronunciation for this language. When the root terminates in *o*, or *τ*, the *ta*, or *te*, may or may not be aspirated, as both consonants have nearly the sound of a single *τ*; but it is, perhaps, better to aspirate the participial *é* for the sake of system.

## INFINITIVE MOOD.

This mood has no synthetic form, but is expressed,

exactly as in English, by prefixing the infinitive mood of the verb substantive to the passive participle, as  $\tau\omicron$   $\beta\epsilon\iota\tau$   $\beta\eta\mu\eta\tau\epsilon$ , to be broken;  $\tau\omicron$   $\beta\epsilon\iota\tau$   $\mu\epsilon\alpha\lambda\lambda\tau\alpha$ , to be deceived.

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SECT. 6.—*Synopsis of the Verb Substantive and regular Verbs.*

For the convenience of the learner it has been thought advisable to give here, in a tabular form, paradigms, or synopses of the verb substantive, and also of three regular verbs, viz.,  $\mu\omicron\lambda\alpha\mu$ , I praise, whose characteristic vowel is *broad*;  $\kappa\epsilon\iota\lambda\mu$ , I conceal, whose characteristic vowel is *small*; and  $\rho\omicron\lambda\lambda\eta\gamma\omicron\mu$ , I shew. These examples will exhibit all the varieties of the inflexions to be found in regular verbs, and the student should make himself thoroughly familiar with them before he proceeds to the study of the irregular verbs, which will then present no difficulty, as they are regular in their personal terminations.

The learner will observe that when he has committed to memory the terminations of the present indicative active of the regular verbs, he has no difficulty in committing those of the future, the only difference being the insertion of an  $\rho$  for the latter. He should also bear in mind that the third person singular has no synthetic form in any of its moods and tenses, and that none of the moods of the regular verbs has more than one tense, except the indicative, which has five.

I.—Τάιμ, I am.

		SINGULAR.	PLURAL.
INDICATIVE MOOD.	Present Tense.	1. τάιμ. 2. τάη. 3. τά ρέ.	1. ταμασιω. 2. τατασι. 3. τάιο.
	Consuetudinal Present.	1. βίο-ιμ. 2. -η. 3. -εανν, <i>or</i> βιονν ρέ.	1. βιμίω 2. βίτι. 3. βίο.
	Preterite.	1. βίο-εαρ. 2. βίο-η. 3. βί ρέ.	1. βιομαρ. 2. βιοδαρ. 3. βιοσαρ.
	Consuetudinal Past.	1. βίο-ιην. 2. -τέα. 3. -εαδ, <i>or</i> βιοδ ρέ.	1. βιμίρ. 2. βίτι. 3. βιοίρ.
	Future.	1. βιασ. 2. βιαη. 3. βια, <i>or</i> βιαδ ρέ.	1. βιαμασιω. 2. βιατασι. 3. βιασ.
SUBJUNCTIVE MOOD.	Present Tense.	1. γο β-φυιλ-ιμ. 2. -η. 3. -ρέ.	1. γο β-φυιλ-ιμίω. 2. -τί. 3. -ιο.
	Consuetudinal Present.	1. γο m-βίο-ιμ. 2. -η. 3. -εανν ρέ.	1. γο m-βί-μίω. 2. -τί. 3. -ιο.
	Preterite.	1. γο παβ-αρ. 2. -αιρ. 3. παβ ρέ.	1. γο παβ-αμαρ. 2. -αδαρ. 3. -ασαρ.
	Consuetudinal Past.	1. γο m-βίο-ιην. 2. -τέα. 3. -εαδ ρέ.	1. γο m-βί-μίρ. 2. -τί. 3. -οίρ.
	Future.	1. γο m-βιασ. 2. γο m-βιαη. 3. γο m-βιαδ ρέ.	1. γο m-βιαμασιω. 2. γο m-βιατασι. 3. γο m-βιασ.
IMPERATIVE MOOD.	1. . . . . 2. βί. 3. βίδεαδ, <i>or</i> βιοδ ρέ.	1. βιμίρ. 2. βιόιό. 3. βιοίρ.	
CONDITIONAL MOOD.	1. βειδ-ιην. 2. -τέα. 3. -εαδ ρέ.	1. βειμίρ. 2. βειτί. 3. βειοίρ.	
INFINITIVE MOOD, Οο βειε.		PARTICIPLE, Αρ m-βειε.	



ACTIVE VOICE.

PASSIVE VOICE.

		INDICATIVE MOOD.			PARTICIPLE, αἰ μολαῖ.		
		SINGULAR.	PLURAL.	SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
Present Tense.	1.	mol-am.	1. mol-amaiolo.	1. mol-aō mé.	1. mol-amaiolo.	1. mol-aō inn, or pinn.	1. mol-aō inn, or pinn.
	2.	-ai.	-aiol.	2. εύ.	-aiol.	2. εύ.	2. εύ.
	3.	-aō pé.	-aiol.	3. pé.	-aiol.	3. ε.	3. ε.
Consuetudinal Present.	1.	mol-ann mé.	1. mol-ann pinn.				
	2.	εύ.	2. pib.				
	3.	pé.	3. piao.				
Preterite.	1.	mol-ar.	1. mol-amap.	1. mol-aō mé.		1. mol-aō inn, or pinn.	
	2.	-ai.	2. -aōap.	2. εύ.		2. εύ.	
	3.	pé.	3. -aōap.	3. ε.		3. ε.	
Consuetudinal Past.	1.	mol-ann.	1. mol-amaiolp.	1. mol-aōi mé.		1. mol-aōi inn, or pinn.	
	2.	-aú.	2. -aiol.	2. εύ.		2. εύ.	
	3.	-aō pé.	3. -aiól.	3. ε.		3. ε.	
Future.	1.	mol-fai.	1. mol-famaiolo.	1. mol-fap mé.		1. mol-fap inn, or pinn.	
	2.	-fap.	2. -faió.	2. εύ.		2. εύ.	
	3.	-faió pé.	3. -faiol.	3. ε.		3. ε.	
IMPERATIVE MOOD.	1.	...	1. mol-amaiolp.	1. mol-aō mé.		1. mol-aō inn, or pinn.	
	2.	mol.	2. -aió.	2. εύ.		2. εύ.	
	3.	mol-aō pé.	3. -aiól.	3. ε.		3. ε.	
CONDITIONAL MOOD.	1.	mol-fann.	1. mol-famaiolp.	1. mol-faió mé.		1. mol-faió inn, or pinn.	
	2.	-fá.	2. -faió.	2. εύ.		2. εύ.	
	3.	-faió pé.	3. -faiól.	3. ε.		3. ε.	
INFIN. MOOD, oo mólaō.		PARTICIPLE, αἰ μολαῖ.			INFIN. MOOD, oo βεῖε molta. PARTICIPLE, molta.		

### III.—Ceilim, I conceal.

		ACTIVE VOICE.			PASSIVE VOICE.		
		SINGULAR.	PLURAL.	SINGULAR.	PLURAL.		
INDICATIVE MOOD.	Present Tense.	1. ceil-im. -ir. -ið ré.	1. ceil-imíð. -tí. -ið.	1. ceil-teap mé. tú. é.	1. ceil-teap inn, <i>or</i> þinn. ið, <i>or</i> þið. iaso.		
	Consuetudinal Present.	1. ceil-eann mé. tú. ré.	1. ceil-eann þinn. þið þiaso.				
	Preterite.	1. ceil-eap. -ir. ré, <i>or</i> ceiteaprair.	1. ceil-easap. -easap. -easap.	1. ceil-eað mé. tú. é.	1. ceil-eað inn, <i>or</i> þinn. ið, <i>or</i> þið. iaso.		
IMPERATIVE MOOD.	Future.	1. ceil-inn. -teá. -eað ré.	1. ceil-imír. -tí. -iðír.	1. ceil-tí mé. tú. é.	1. ceil-tí inn, <i>or</i> þinn. ið, <i>or</i> þið. iaso.		
		1. ceil-þeao. -þir. -þið ré.	1. ceil-þimíð. -þið. -þið.	1. ceil-þeap mé. tú. é.	1. ceil-þeap inn, <i>or</i> þinn. ið, <i>or</i> þið. iaso.		
		1. . . . 2. ceil. 3. ceil-eað ré.	1. ceil-imír. -ið. -iðír.	1. ceil-teap mé. tú. é.	1. ceil-teap inn, <i>or</i> þinn. ið, <i>or</i> þið. iaso.		
CONDITIONAL MOOD.		1. ceil-þinn. -þeá. -þeað ré.	1. ceil-þimír. -þið. -þiðír.	1. ceil-þiðe mé. tú. é.	1. ceil-þiðe inn, <i>or</i> þinn. ið, <i>or</i> þið. iaso.		

## ACTIVE VOICE.

## PASSIVE VOICE.

## INDICATIVE MOOD.

	SINGULAR.	PLURAL.	SINGULAR.	PLURAL.
Present Tense.	1. foillprig-im. -ir. -ib ré.	1. foillprig-mfo. -éi. -io.	1. foillprig-éap mé. éú. é.	1. foillprig-éap inn, or rinn. ib, or rib. iao.
Consecutive Present.	1. foillprig-eann mé. éú. ré.	1. foillprig-eann rinn. rib. riao.		
Preterite.	1. o' foillprig-eap. -ir. ré.	1. o' foillprig-eamar. -eabar. -eaoap.	1. oo foillprig-eaó mé. éú. é.	1. oo foillprig-eaó inn, or rinn. ib, or rib. iao.
Consecutive Past.	1. o' foillprig-inn. -éá. -eaó ré.	1. o' foillprig-mír. -éi. -oír.	1. oo foillprig-éi mé. éú. é.	1. oo foillprig-éi inn, or rinn. ib, or rib. iao.
Future.	1. foillpreoó-ao. -aap. -aib ré.	1. foillpreoó-amaoio. -éaoi. -aio.	1. foillpreoó-ap mé. éú. é.	1. foillpreoó-ap inn, or rinn. ib, or rib. iao.
IMPERATIVE MOOD.	1. . . . 2. foillprig. -eaó ré.	1. foillprig-mír. -io. -oír.	1. foillprig-éap mé. éú. é.	1. foillprig-éap inn, or rinn. ib, or rib. iao.
CONDITIONAL MOOD.	1. o' foillpreoó-aann -éá. -aó ré.	1. o' foillpreoó-amaoir. -éaoi. -aioír.	1. o' foillpreoó-aibe mé. éú. é.	1. o' foillpreoó-aibe inn, or rinn. ib, or rib. iao.
INFIN. MOOD, o' foillprugaó.	PARTICIPLE, a3 foillprugaó.	INFIN. MOOD, oo beir foillprigéte.	PART., foillprigéte.	

SECTION 7.—*Irregular Verbs.*

There are eleven irregular, or more properly defective verbs in this language, viz., *ḃeipim*, I give; *beipim*, I bear; *ám*, I see; *cluimim*, I hear; *ḃéanam*, I do; *ním*, or *ḡnám*, I do; *ḃeipim*, I say; *ḃaḡaim*, I find; *ḃíḡim*, I reach; *ḃéimim*, I go; *ḃiḡim*, I come.

O'Molloy and Mac Curtin tell us that the irregular verbs of this language are very numerous, and mostly heteroclites, subject to no general rules; but it is now quite evident that neither of these writers had given the subject sufficient consideration; for the fact is, that there are but eleven irregular verbs, and these certainly not more difficult to be learned or remembered than the irregular verbs of any ancient or modern language of Europe. O'Molloy writes: "Verborum alia variantur valdè apud Hibernos, velut heteroclita, et diuersimodè, ita vt vniversalis regula pro eijs nequit dari, adeòque insistendum sit Auctoribus vbique probatis. Alia autem in suis manentia formis, aliquando personaliter, aliquando temporaliter, interdum modaliter, nonnunquam numeraliter mutantur, aliquilibus circa vltimas, vel penultimas syllabas factis variatiunculis." He then gives an example of the verb *ḃḡriobhuim*, *scribo*, and adds: "Heteroclita sunt multa, vt *α ταιμ*, *ḃeipim*, *ḃo ḃaoh*, *ḃo cūmh*" [read *ḃo chūm*], "vbi et vsus maximè, et auctoritas obseruanda."—*Grammatica Latino-Hibernica*, pp. 124, 125. 126. It happens, however, that in Irish there are, strictly speaking, no *irregular* verbs at all. The eleven verbs above given are *defective* rather than *irregular*. All other verbs are perfectly regular in *all* their moods and tenses—not like the regular verbs in Latin, very many of which are irregular in their preterperfect tenses and supines; and even the eleven so called irregular verbs of the Irish are perfectly regular in their numbers or persons; their irregularity consists only in this, that they want certain tenses, which they borrow from certain other verbs, which are themselves

regular, as ἔθειρον, I give, which borrows some of its tenses from the verb ἔζωον, and some from ἔαυρον; also ἔειρον, I saw, which borrows some parts from ἔαυρον, and some from ἔαίον; εἶν, I see, which borrows from ἔειρον, &c.

I.—ἔθειρον, ἔζωον, or ἔαυρον, I give.

ACTIVE VOICE.

The present, and consuetudinal present indicative, and the conditional mood, of the three verbs, are still in use, and are perfectly regular. The past tense is that of ἔζωον only. The consuetudinal past is taken both from ἔθειρον and ἔζωον; the future from ἔθειρον and ἔαυρον, which last has a double form in the future, differing chiefly in spelling. The imperative is from ἔαυρον and ἔζωον, and the infinitive from ἔαυρον only.

INDICATIVE MOOD.

*Present Tense.*

SINGULAR.	PLURAL.
1. ἔθειρον.	1. ἔθειρίσι.
2. ἔθειρι.	2. ἔθειρέ.
3. ἔθειρέ.	3. ἔθειρο.

The analytic form of this tense is ἔθει μέ, ἔθει σύ, ἔθειρέ, &c.

ἔζωον and ἔαυρον are also in use, and the persons are regular, like ἔμοιρον.

*Example.*—Οὐκ ἔδοξα ἑμὲ τι δοῦναι ἄλλοις ἀλλὰ τὸ θεῷ ἅμα ἅμα ὅτι οὐκ ἔστιν ἄλλος θεὸς ἄλλος, “for we do not give the honour which is due to God alone to any one else.”—*Lucerna Fidelium*, p. 195.

*Consuetudinal Present.*

ἔθειραν μέ, I usually give, &c.

ἔζωαν and ἔαυαν are in use, and are quite regular.

## Simple Past.

SINGULAR.	PLURAL.
1. ἔϋγαρ.	1. ἔϋγαμαρ.
2. ἔϋγαρ.	2. ἔϋγαβαρ.
3. ἔϋγ ρέ.	3. ἔϋγαοαρ.

In ancient writings, *βερε*, the now obsolete preterite of *θειμι*, and *ταρο*, *ταρατ*, *τυκαρταρ*, and *τυε*, are used for *ἔϋγ*, or *ἔϋγ ρέ*, he gave; also *τυερατ*, *ταρορατ*, and *βερερατ*, for *ἔϋγαοαρ*, they gave, as in the following examples: *τάνικ αν ρίγ, οκυρ οο παρομ α ρειρ οο φρατραε ό beolu, οκυρ νι ταρνε ο έρσιου*, “the king came and gave his own demand to Patrick by word of mouth, but did not *give* it from his heart,” *Leabhar Breac*, fol. 14, *a, a*; *οο βερε buille οο hugo γυρ βεαν α έεαν οε*, “he gave Hugo a blow, so that he cut off his head,” *Annals of the Four Masters*, A. D. 1186; “*Cormac Cas τυευρταρ κατ Σαμνα ο’ Eochaid Abhraτραυδ*,” “Cormac Cas fought the battle of Samhain against Eochaidh Abhratruadh,” *Book of Lismore*, fol. 209; *νι ταρορατ ιαρυμ μυνητηρ υαιβρεε ιν ριγ ναε φρεαγρα φυρηι*, “but the proud people of the king gave her no answer,” *Battle of Magh Rath*, p. 18; *τυερατ α λαμα’μον cloich*, “they brought their hands about the stone,” *Book of Lismore*, fol. 219, *a*; *οο βεαρερατ ρειατ ταρ λορεε*, “they covered the retreat,” literally, “they placed a shield on the track (of the retreat),” *Annals of the Four Masters*, A. D. 1434. When the particle *ρο* is prefixed in this tense, the *ε* is often dropped from *τυε*, as *ρουε* [*ι. ρο εϋε*] *nech el ι η βρεη ρεμι*, “another person passed the sentence before him,” *Cor. Gloss., voce βρεη*.

## Consuetudinal Past.

SINGULAR.	PLURAL.
1. θειρημ.	1. θειρημίρ.
2. θειρεά.	2. θειρεί.
3. θειρεαό ρέ.	3. θειρησίρ.

The first person plural is often *θειρημίρ*, as in the following example: *καε ράμα οο θειρημίρ ιλλοχ ζεαμναετα οο τοεραό α μυρ-γριαη μυλλρεη φορ υαεεταρ*, “every oar which we used to put

into Loch Leamnachta used to raise the sweets of the bottom to the surface," *Mac Conglinn's Dream*, in *Leabhar Breac*.

*Ḃuam* is also used, and is quite regular.

*Future Tense.*

SINGULAR.	PLURAL.
1. <i>Ḃearrao.</i>	1. <i>Ḃearamaio.</i>
2. <i>Ḃearrai.</i>	2. <i>Ḃearraio.</i>
3. <i>Ḃearraio ré.</i>	3. <i>Ḃearraio.</i>

*Ḃarrao*, from *Ḃair* (pronounced *tourhäd*), which is quite regular in its persons, is the form now in use in the south of Ireland; but another form *Ḃarrao*, also from *Ḃair*, and regular in its persons, was used by the Munster poets of the seventeenth century, as in the following stanza from the inauguration ode of Daniel O'Donovan, composed by Muldowny O'Morrison, about the year 1639:

*Ḃí Ḃarra uada an onáir,*  
*Inne ir ual o' O'Donnaáin.*

Keating and several other writers make the form derived from *Ḃirim*, *Ḃér* in the first person singular of the future tense, without adding the termination *rao*, as *Ḃo Ḃér torac na ronna ro do'n Mhíde*, "I shall give the first place in this division to Meath," *Hist. Irel.*, p. 23; *Ḃo Ḃér leam éu*, "I shall take thee with me," *Id.*, p. 70; and *Ḃeram-ne* in the first person plural, emphatic form, as *ní ra marba iat iair, ol riat, acé ruain-Ḃreacé reacémaine do rat in orai rorra, ocuḂ do Ḃeram-ne do ruoiriu ar culai*, "they are not dead at all, said they, but the druid has brought on them a magical sleep for a week, but we shall bring them back again," *Book of Lismore*, fol. 175.

IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . . .	1. <i>Ḃarraamaoir.</i>
2. <i>Ḃair.</i>	2. <i>Ḃarraio.</i>
3. <i>Ḃarraio ré.</i>	3. <i>Ḃarraioir.</i>

The form from *tuḡaim* is *tuḡ*, which is regular throughout the persons. It is now very seldom used in the spoken Irish, but it frequently occurs in ancient writings, written *tuc*, as *Να tuc h'airpe re fíḡirib aióce*, for the modern *νά tabair t'airpe ar fíirib oíóce*, "do not give heed to nocturnal visions," *Battle of Magh Ragh*, p. 8.

## SUBJUNCTIVE MOOD.

The subjunctive mood is always the same as the indicative.

*Example.*—*Deirneimíone ḡo o-tuḡtaoi an meaf orra nac oliztear ac̄t do Ḫhia amain*, "we say that ye give them [the saints] the honour which is not due, except to God alone."—*Lucerna Fidelium*, p. 206.

## CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. <i>Ḫearraim.</i>	1. <i>Ḫearramaoir.</i>
2. <i>Ḫearrá.</i>	2. <i>Ḫearraíó.</i>
3. <i>Ḫearraó ré.</i>	3. <i>Ḫearraoír.</i>

The form from *tabraim* is either *tabarraim*, or *tuḡraim*, both which are regular throughout the persons.

O'Molloy writes the first person plural of this mood, *Ḫearmaoir*, without the characteristic *r*, as *mup nac raibe oíolunóeaá̄t agaim fém do Ḫearmaoir uaim*, "because we ourselves had not a sufficient satisfaction which *we might give* from us," *Lucerna Fidelium*, pp. 45, 46; and he as often writes it *ḡo o-tuḡramaoir*, as *a ḡ-cár ḡo o-tuḡramaoir ouit*, "in case we should grant to thee," *Id.*, p. 297. In ancient and some modern writings the third person singular is often written *tibreó* and *tarpaó* (the final *o* generally left unaspirated), and the third person plural *Ḫerpaíir*, or *Ḫerpaoir*, and *tibriúir*, as *po petar-ra, ol in ben, ní nac tibreó ouit*, "I know, said the woman, a thing which he *would not give* thee," *Cor. Gloss.*, voce *Ḫairpe*; *at bept rri pátraic oul i n-a n-oiaio co Teampaig co tarpaó a riar do h-i fiaonuire*



φερ η-Ἐπενο, “he told Patrick to go after them to Tara, that he might give him his demand in the presence of the men of Ireland,” *Leabhar Breac*, fol. 14, *a, a*; *οἰνοῦρ σο βέρουσιρ οἰνίγε νο οἰνοῦρσοἰλεσὸ οἰρα*, “how they would bring dispersion or scattering upon them,” *Ann. Four Masters*, A. D. 1570; *σο να εἰρατίρ οάλ λαί να αἰόσι ουτε*; *μέ πέμ ní conτιβέρ*, “so that they should not give thee respite for a day or night; myself will not give it,” *Leabhar Breac*, fol. 107.

## INFINITIVE MOOD.

σο εἶδαιρ.

This is the usual spelling in the modern language, but it is pronounced in the south of Ireland as if written *do hou-irt*, and in the north as if σο εἶοιρ.

## PASSIVE VOICE.

In the passive voice the present indicative and consuetudinal past are from *θειριμ* and *τυζαίμ*; the preterite from *τυζαίμ* only; the future indicative, and the consuetudinal mood, from *θειριμ* and *ταβραίμ*; and the imperative from all three.

As the persons of the passive voice are formed quite regularly, by adding the pronouns *με*, *τύ*, *έ*, &c., it will not be necessary to do more than give the fundamental form in each tense.

## INDICATIVE MOOD.

*Present Tense.*

θειρεαρ	} μέ, τύ, έ, &c.
τυζεαρ	

The regular present passive of this verb is *θειρεαρ*, but it is often written *βεαρ* in old manuscripts, without the characteristic *ε*, as *βεαρ βιασ σο*, “food is given to him,” *Cor. Gloss.*, *voce*

lezech. Αταγαρ, or αταγαρ, is often found in old writings as if a form of this tense, as αταγαρ βιαδ̄ οόιβ, “food was given to them,” *Battle of Magh Rath*, p. 10; αταγαρ Σκοτα οο Μιλιδ̄ “Scota was given [in marriage] to Milidh,” *Book of Ballymote*, fol. 11; αταγαρ τετα οορυ πεφεδα οο, “ropes and cords were given to him,” *Leabhar Breac*, fol. 108. But it should not be assumed as a positive certainty that αταγαρ is a form of τυγαμ, though it unquestionably means “was given.”

#### Simple Past.

τυγαδ̄ μέ, τυ, έ, &c.

#### Consuetudinal Past.

θειριδε, or τυγαδε μέ, τυ, έ, &c.

The simple past tense is variously written τυγαδ̄, τυαα, βρεαδ̄, and even φυαδ̄. The first of which forms is exemplified in the following sentence: Οορυ αιμαλ̄ ιρ̄ α η-υαδ̄ταρ̄ Σλεβ̄ι Σινα τυααδ̄ εαλλ̄ πεχτ̄ οο Μαου Ιρραελ, ριε ρο ροιλλ̄ιγ̄ ιν Σπ̄ιρ̄ιατ̄ Νοεβ̄ ιοῡι α γλαν̄ρ̄υνε οο να η-αρ̄ραταιβ̄ ι ηγ̄ριαναν̄ ρο-αρ̄ο Σλεβ̄ι Σιοιμ, ι. ιρ̄ ιν̄ ρενοααλ̄, thus translated in the original MS.: “*et sicut lex in sublimi Montis Sinai loco tradita est, ita Spiritus Sanctus in cenaculo primitias spiritualium misteriorum aperuit,*” *Leabhar Breac*, fol. 27, a, a. For examples of the other forms, see *Cor. Gloss.*, *vocibus* ζεζεε and Κοιμ̄ ροοοιρ̄νε.

#### Future Tense.

βεαρ̄φαρ̄	} μέ, τυ, έ, ριμ̄, or ιμ̄, &c.
ταδ̄αρ̄φαρ̄	
τιοδ̄αρ̄φαρ̄	
τιβ̄ερ̄τερ̄	

Examples of the first four forms are common in Irish books. O'Molloy writes τιοδ̄αρ̄φαρ̄, as ερευο ιαο να βεοα αρ̄ α ο-τιοδ̄αρ̄φαρ̄ βρεαδ̄ αν υαρ̄ ρι? “who are the living on whom sentence shall be passed at this time,” *Lucerna Fidelium*, p. 50. The form τιβ̄ερ̄τερ̄ often occurs in old manuscripts, as in the *Battle of Magh Rath*, ταβαρ̄ βιαδ̄ ούν, ολ̄ ιαο, μά τά λιβ̄. Ιρ̄ cub̄υρ̄ ούν,

οὐ πέεταιρε ἡριγῆ, ἢ τι βέρτερον, “give us food, said they, if ye have it. By our word, said the king’s steward, it shall not be given,” *Battle of Magh Rath*, p. 22.

## IMPERATIVE MOOD.

δειρτέον	} μέ, σύ, ἐ, &c.
τυγτέον	
ταβαρτέον	

## CONDITIONAL MOOD.

δέαρραιθε	} μέ, σύ, ἐ, &c.
εταβαρραιθε	

The forms *ταροταί* and *ταρτα* are very frequently found in the best manuscripts for this mood, as *οὐα ταροταί οὐ νεαχ ἐλε ἡ-ἐ*, “if it should be given to any one else,” *Battle of Magh Rath*, p. 58; *οὐρ ἢο ἢορcongrαὸ λα ὄρετῆνυ να ταρτα οἰρνε οὐ ὄαεουελυ*, “and it was ordered by the Britons that no *oircne* [lap-dog] should be given to the Gaels,” *Cor. Gloss., voce Μογ Θίμε*.

II.—*δειρῖν*, I bear, or bring forth.

This verb takes the simple past tense of the active voice from an obsolete verb *μυγαῖν*, which is, perhaps, an amalgamation of *ἢο* and *εῦγ*, for *τυγαῖν* also means to bear, or bring forth; in other respects it is regular.

## ACTIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

SINGULAR.	PLURAL.
1. <i>δειρῖν</i> .	1. <i>δειρῖμῖο</i> .
2. <i>δειρῖν</i> .	2. <i>δειρῖτό</i> .
3. <i>δειρῖο ῖ</i> .	3. <i>δειρῖο</i> .

*Simple Past.*

SINGULAR.	PLURAL.
1. <i>μυγαῖν</i> .	1. <i>μυγαμῖν</i> .
2. <i>μυγαῖν</i> .	2. <i>μυγαβῖν</i> .
3. <i>μυγῖν</i> .	3. <i>μυγαοῖν</i> .

*Example.*—Τυγ Ιριαλ ργιαέ ταρ λορζ ταρ έιρ α μιντιρε, γο ρυζ ιομπλάν λειρ ιαο, ιαρ μαρβαο μοράν σο'η σροινζ σο lean έ. "Irial covered the retreat after his people, so that he brought them safe, after having slain many of those who pursued him," *Battle of Rosnaree*; ρυccραε σροινζ σο μιντιρι Uι Raγallaiz φορ Uι-liam οε Zacι, "some of O'Reilly's people overtook William de Lacy," *Ann. Four Mast., A. D., 1233.*

*Consuetudinal Past.*

SINGULAR.	PLURAL.
1. βειρωμ.	1. βειρωμιρ.
2. βειρεά.	2. βειρεί.
3. βειρεαο ρέ.	3. βειρωίρ.

*Future Tense.*

SINGULAR.	PLURAL.
1. βεαρραο.	1. βεαρραμοιο.
2. βεαρραιρ.	2. βεαρραίο.
3. βεαρραιο ρέ.	3. βεαρραιο.

## IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . .	1. βειρωμιρ, ορ βειρεαμοιρ.
2. βειρ.	2. βειριό.
3. βειρεαο ρέ.	3. βειρωίρ.

## SUBJUNCTIVE MOOD.

Is like the Indicative.

## CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. βεαρραιμ.	1. βεαρραμοιρ.
2. βεαρρά.	2. βεαρραίο.
3. βεαρραιο ρέ.	3. βεαρραιοίρ.

## INFINITIVE MOOD.

σο βρειέ.

## PASSIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

βειρῆσθαι μέ, εὐ, έ, &amp;c.

*Consuetudinal Past.*

βειρῆσι μέ, εὐ, έ, &amp;c.

This tense is often written βερῆα in old manuscripts, as *Cír oo βερῆα á řepaib Ereno cup in loc řin*, "tribute used to be brought by the men of Ireland to that place," *Cor. Gloss., voce Capel*.

*Future Tense.*

βέαρσθαι μέ, εὐ, έ, &amp;c.

## IMPERATIVE MOOD.

βειρῆσθαι μέ, εὐ, έ, &amp;c.

## CONDITIONAL MOOD.

βέαρσαιθε μέ, εὐ, έ, &amp;c.

## INFINITIVE MOOD.

oo βειῆ βειρῆε.

*Passive Participle.*

βειρῆε.

## III.—Chím, čìòim, řaicim, or řeicim, I see.

In this verb, in the active voice, the simple past tense is from an obsolete verb, connarcam, or coin-dearcam. The imperative, subjunctive, conditional, and infinitive moods are from řeicim, and the remainder from čìòim, or čím.

In the passive voice, the simple past tense is also taken from connarcam. The other tenses and moods from both čìòim and řeicim.

## ACTIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

SINGULAR.	PLURAL.
1. cíoim, or cím.	1. cíoimio, or cimíio.
2. cíoip, or cíp.	2. cíöèi, or cíteí.
3. cíö pe, or cí pé.	3. cíöio, or cíö.

This verb is pronounced cím in the north of Ireland, and parts of Meath, and is sometimes so written by local writers, as cím uaim ar bhinn ðhaile Fhoðair meirge Chuinn Uí Chonchoðair, "I see from me, on the hill of Fore, the standard of Conn O'Conor," *MS. penes auctorem*. But no ancient or correct authority has been found for this form. The first person singular is often written cíu, instead of cím, as rocaibe a cíu, "a host I see," *Book of Leinster*, fol. 105; and the second and third persons singular are written chí, as Feapgarigtheip Coegairpe ót chí in tenio, "Loeghaire becomes enraged when he sees the fire," *Leabhar Breac*, fol. 14, a, a; linn Luimnig in linn polormop út at chí, "that luminous water thou seest is the river of Luimnech." But it is probable that in these latter instances, chí is intended as the analytic form of the verb, and that tú and pé are left understood.

*Consuetudinal Present.*

cíöeann mé, tú, pé, &amp;c.

*Past Tense.*

SINGULAR.	PLURAL.
1. cónnarcar.	1. cóncamap.
2. cónnarcar.	2. cóncaðap.
3. cónnarpc pé.	3. cóncaðap.

*Consuetudinal Past.*

SINGULAR.	PLURAL.
1. cíöinn.	1. cíömíip.
2. cíöèeá.	2. cíöèíö.
3. cíöeao pé.	3. cíöóip.

Or, cíinn, cíèeá, &c., without the ö in the middle.

The simple past tense of this verb is often written *connaic* in the best manuscripts, a form obviously compounded of *con*, an intensitive prefix, like the Latin *con*, and *raic*, as is *connairc* of *con*, and *ceairc*, to look, or view; Greek, *δέρκω*. Examples of *connairc* are very common in every Irish book. The following example of *connuic*, which corresponds with the Latin *conspexit*, will be sufficient: *so connuic cléirec rinnliac a n-orrain na h-eagairi, ocup leabap 'na fiaónuire*, “he saw a fair-grey cleric at the jamb of the church, and a book before him,” *Book of Fermoy*. Various barbaric forms of the personal inflections of the plural will be found throughout the provinces, as *connairceamaip*, *énuiceamaip*, &c., we saw; but these should not be introduced into correct writing.

### Future Tense.

SINGULAR.	PLURAL.
1. <i>éirfeao.</i>	1. <i>éirfimid, or éirfimaio.</i>
2. <i>éirfir.</i>	2. <i>éirfiú.</i>
3. <i>éirfió ré.</i>	3. <i>éirfi.</i>

Or, *éirfeao*, *éirfir*, &c., without the *ó* in the middle.

### IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . . .	1. <i>feicimid, or feicimid.</i>
2. <i>feic.</i>	2. <i>feicid.</i>
3. <i>feicid ré.</i>	3. <i>feicid.</i>

Haliday makes *féc* the imperative mood of this verb, but this is decidedly a different verb, signifying view, or look. The Rev. Paul O'Brien, who had a good vernacular knowledge of Irish, corrects Haliday in this instance, for he says in his *Irish Grammar*, p. 145, that this verb takes its imperative and infinitive moods and participles from *feicim*, *I see*, and not from *féacaim*, *I view*.

### SUBJUNCTIVE MOOD.

Haliday makes *ní faicim* the subjunctive mood of this verb, which is correct according to the present spoken language; that is,

the form  $\text{fá m}$ , or  $\text{fáicim}$ , is now used instead of  $\text{cíoim}$ , after  $\text{ní}$ ,  $\text{nac}$ , &c. ; but  $\text{fáicim}$ , or  $\text{fáicim}$ , is as often used in the indicative as  $\text{cíoim}$ .  $\text{Fáicim}$  is inflected in this mood like a regular verb, and it is therefore unnecessary to give its tenses here, as  $\text{mur nac } \text{d-fáicfíú } \text{gnúr } \text{de } \text{do } \text{ríor}$ , “where ye shall never see the face of God,” *O'Molloy, in Lucerna Fidelium*, p. 51 ;  $\alpha$   $\text{vubairt m } \text{ri } \text{g } \text{ria } \text{mumair } \text{oiriú } \text{bec } \text{co } \text{fáicem}$ ,  $\text{ocur } \text{co } \text{fearam } \text{cia } \text{pon } \text{agallinn}$ , “the king said to his people, wait a little till we see and know whom we address,” *Book of Fermoy*, fol. 30.

## CONDITIONAL MOOD.

$\left. \begin{array}{l} \text{d'fáicfinn} \\ \text{d'féicfinn} \end{array} \right\} \text{d'fáicfea, \&c.}$  Or,  $\left. \begin{array}{l} \text{cíoifinn} \\ \text{cíoifinn} \end{array} \right\} \text{cíoifeá, \&c.}$

$\text{Ar } \text{at } \text{maí } \text{do } \text{cáidbriú } \text{ocur } \text{t'fáicfíu } \text{for } \text{nac } \text{ní } \text{at } \text{cíoifeá}$ , “for good is thy survey and examination of whatsoever thou shouldst see,” *Battle of Magh Rath*, p. 24 ;  $\text{ba } \text{r } \text{g } \text{ru } \text{sa } \text{sa } \text{oir } \text{na } \text{neíte } \text{deirniú } \text{do } \text{cíoifí } \text{r}$ , &c., “if they would examine the things we say, they would see,” &c., *Lucerna Fidelium*, p. 260.

## INFINITIVE MOOD.

$\text{d'fáicfin}$ , or  $\text{d'féicfin}$ .

Dr. Neilson writes the infinitive mood of this verb  $\text{fáicéal}$  throughout his dialogues, which is the corrupt modern form used in Ulster, and the greater part of Connaught ; but in conjugating the verb he makes it  $\text{fáicfin}$ . Throughout the south of Ireland  $\text{féicfin}$ , or  $\text{féicfinn}$ , is used, but pronounced  $\text{féicfin}$ , or  $\text{féicfinn}$ , by metathesis.

## PASSIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

$\left. \begin{array}{l} \text{cíoitear} \\ \text{fáicítear} \\ \text{féicítear} \end{array} \right\} \text{mé, tú, é, \&c.}$



*Simple Past.*

connaicab }  
conncab } mé, tú, é, &c.

*Consuetudinal Past.*

ciócfí }  
o'raiccfí } mé, tú, é, &c.

Concar is often used impersonally, as in the following sentence by O'Molloy, in the dedication of his *Lucerna Fidelium*: uime rin so conncar baíra, &c., an oiorgan beag ro o'ainmniugab óibí, "wherefore it *seemed* [proper] to me, &c., to dedicate this little Fasciculus to you."

*Future Tense.*

ciófeap }  
raicfeap } mé, tú, é, &c.  
feicfeap }

## IMPERATIVE MOOD.

raicfeap, or }  
feicfeap } mé, tú, é, &c.

## SUBJUNCTIVE MOOD.

*Present Tense.*

go b-feicfeap mé, &c.

*Past Tense.*

go b-feacab mé, &c.

*Consuetudinal Past.*

go b-feiccfí mé, &c.

*Future Tense.*

go b-feicfeap mé, &c.

## CONDITIONAL MOOD.

o'raiccfíde, or o'feiccfíde mé.

## INFINITIVE MOOD.

Do beir̄ faic̄te, or feic̄te.

*Passive Participle.*

Faic̄te, or feic̄te.

## IV.—Cluimim, I hear.

This verb is regular, except in its past tense indicative (and those formed from it), which is cúlair, I heard, and its infinitive mood, which is cloir, or cloirtim. It is, therefore, not necessary to give its moods and tenses here. In the south of Ireland, cloirim is used, instead of cluimim.

Cloir very frequently occurs as the past indicative passive of this verb, as co cloir ron a gorta pechtair cathair immach, “so that the sound of his voice was heard outside the city,” *Leabhar Breac*, fol. 107; co cloir a fuaim ro’n tír, “so that its noise was heard throughout the country,” *Book of Fermoy*, fol. 61; ir cloir sam̄ is still used in the spoken language, in the sense of “I have been told,” and cian ro cloir, “it was heard of old,” is a phrase of very common occurrence in old Irish poems, as in the following quatrain in O’Heerin’s topographical poem:

Albinn an éiríoc,—cian ro cloir,—  
 Tuaz léige na leaig roir;  
 O’ Ceallaig léige o’n trair̄ éair,  
 Céile an élar̄ eangair̄, iúbrair̄.

“Delightful the region,—of old it was heard,—  
 The district of Lea, of bright plains;  
 O’Kelly-Lea, of the eastern strand,  
 Is the spouse of the plain of dells and yews.”

## V.—Déanam, I do, or make.

This verb borrows the past tense indicative from ro and gnim, and the consuetudinal past indicative from

ἄνιμ, both in the active and passive voices. In the subjunctive mood of both voices, the same tenses are from θεαρῆναιμ; and in the conditional mood active, one of the forms is regularly from θέαναιμ, another from θεαρῆναιμ, and a third from θιονῆναιμ.

ACTIVE VOICE.

INDICATIVE MOOD.

*Present Tense.*

SINGULAR.	PLURAL.
1. θέαναιμ.	1. θέανασασι, or θέανασμ.
2. θέαναιρ.	2. θέαντασι.
3. θέαναιό ρέ.	3. θέαναισθ.

O'Molloy sometimes writes the first person plural θένιμιο, as ní θένιμιο θεε θιοῖδ ; οἱρ νι ιαρημιο πρόσαιρ να ἄραρ ορηρ, "we do not make Gods of them, for we do not ask mercy or grace of them," *Lucerna Fidelium*," p. 197.

*Consuetudinal Present.*

SINGULAR.	PLURAL.
1. θεαναν μέ.	1. θεαναν ρινη.
2. θεαναν τύ.	2. θεαναν ριῖ.
3. θεαναν ρέ, &c.	3. θεαναν ρισθ.

*Past Tense.*

SINGULAR.	PLURAL.
1. ριῖνεαρ.	1. ριῖνεασαρ.
2. ριῖνηρ.	2. ριῖνεαῖαρ.
3. ριῖνε ρέ.	3. ριῖνεασαρ.

*Consuetudinal Past.*

SINGULAR.	PLURAL.
1. ἄνιῖμν.	1. ἄνιῖμίρ.
2. ἄνιῖτέα.	2. ἄνιῖτέῖο.
3. ἄνιῖθεαῖό ρέ.	3. ἄνιῖθεῖρ.

The past tense indicative of this verb is written in the best Irish manuscripts, *riġne*, or *riġni* (which are both considered the same form, as *e* and *i* short may be commuted *ad libitum*, particularly at the end of words), as *Rumuno, mac Colman, .i. mac Ċae-ġuine, riġ-ġilíó Ċipenn ip e so riġne an ouan ra*, “*Rumunn, son of Colman, i. e. the son of the king of Loegria, was he that composed this poem.*”—*MS. Bodleian Lib. Laud. 610, fol. 10, a, a.* It is also found in the oldest monumental inscriptions in Ireland, as in the very curious one over the doorway of the church of *Achadh-ur*, or *Freshford*, in the county of *Kilkenny*:

OROIT DO ĢILLE MOCHOLMOC U CENCUCAIN DO  
RIĢNI.

“A PRAYER FOR GILLE MOCHOLMOC O’CENCUCAIN, WHO MADE [IT].”

Also in the inscription on the cross of *Cong*, now, through the liberality of *Professor Mac Cullagh*, in the *Museum of the Royal Irish Academy*:

OROIT DO MAELMU MAC BRATDANUECHAN DO  
RIĢNI IN ĢRESSA.

“A PRAYER FOR MAELMU MAC BRATDANUECHAN, WHO MADE THIS ORNAMENT.”

Also on the ancient crozier of the bishops of *Lismore*, now in the possession of the *Duke of Devonshire*, of which the *Rev. Dr. Todd* has a beautiful drawing, by *George Du Noyer, Esq.*, one of the *Fellows of the College of St. Columba*:

OROIT DO NIAL MAC MEIC AEDUCAIN ĢAS A  
HERNAD IN ĢRESSA.

OROIT DO NECTAN IN CERD DO RIĢNE IN ĢRESSA.

“A PRAYER FOR NIAL, SON OF MAC AEDUCAN, BY WHOM WAS MADE [*nernad* for *n-dearnad*] THIS ORNAMENT.”

“A PRAYER FOR NECTAN THE ARTIST, WHO MADE THIS ORNAMENT.”

Also in the *Battle of Magh Rath*: *ó’r mé féin so riġne inaó sam*, “because it was I myself that made the place for myself,” p. 66; *ip e in riġ so riġne ap corp*, “he is the king who made

our body," *St. Columbkille*. But in later manuscripts and inscriptions it is written *pine*, as in the inscription on the tomb of Melaghlin O'Kelly and his wife Finola O'Conor, in the Abbey of Knockmoy: *Ḃo Muleachlainn O'KeallaiḂ Ḃo pi O Maini ocup Ḃ'Inbualainn ingen I Chonchuip Ḃo pine MaḂa O'Anli m leacḂaiaḂ pḂa*, "for Muleachlainn O'Kelly, king of Omaini, and for Finola, the daughter of O'Conor, Mathew O'Anli made this monument."

This tense is sometimes inflected thus: *pḂonaḂ*, I made; *pḂonaip*, thou madest; *pḂon ré*, he made; *pḂonḂamaḂ*, we made; *pḂonḂaḂaip*, ye made; *pḂonḂaḂ*, or *pḂonḂataḂ*, they made; as in the following examples in the *Battle of Mugh Rath*: *ciḂ aḂ móra na h-uile Ḃo pḂonaip pḂim*, "although great are the injuries thou hast done me," p. 32; *Ḃo pḂonḂum copu ann pin*, "we made a covenant then," p. 48; *Ḃo pḂonḂaḂaip coḂaḂ*, "ye made a treaty," p. 34.

### *Future Tense.*

SINGULAR.	PLURAL.
1. <i>ḂéanḂaḂ.</i>	1. <i>ḂéanḂmaioi, or ḂéanḂam.</i>
2. <i>ḂéanḂaip.</i>	2. <i>ḂéanḂaiḂ.</i>
3. <i>ḂéanḂaiḂ ré.</i>	3. <i>ḂéanḂaio.</i>

The future tense is often written *ḂeunḂaiḂ ré*, even in printed books, as in O'Molloy's *Lucerna Fidelium*, and Mac Curtin's English Irish Dictionary. In John Mac Torna O'Mulconry's copy of *Keating's History of Ireland*, it is also frequently written with a *Ḃ*, as *Ḃo Ḃén toḂaḂ*, "I shall begin, or make a beginning;" and in other manuscripts, as *áḂ m uaiḂ ḂebuḂ caḂ Ḃume ceill pḂor ḂilḂuo ḂoneoḂ Ḃo Ḃena Ḃe ulc ni bia comuḂ pḂor pḂḂliḂ*, "for when each person is convinced of forgiveness in what he does of evil, there will be no power over plunderers," MS. Trin. Coll. Dubl. H. 3. 18, p. 358.

From these examples it may be gathered that this verb *Ḃéanam*, which is often written *ḂionḂnam*, or *ḂingḂnam*, is compounded of *Ḃo*, a prepositive particle, and *Ḃnám*, I do, or act. Its past tense, *pḂigneap*, I made, is evidently *pḂo Ḃníeap*; and its future, *ḂeunḂaḂ*, would appear to be a transposed form of *ḂníḂeap*.

Hence, it is obvious that the  $\xi$  should be always preserved in the past tense, as in the examples above adduced from the ancient inscriptions, and that the  $\zeta$  in the future is not so incorrect as at first sight it might appear to be, and as it is generally supposed by modern Irish scholars.

## IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . . .	1. θέαναιμ. θέαναμασιν. θέαναμασιω.
2. θέαν.	2. θέανάϊό.
3. θέανάθ ρέ.	3. θέανασιρ.

The second person singular is sometimes  $\theta\acute{\epsilon}\mu$  and  $\theta\epsilon\alpha$ , as  $\theta\epsilon\mu$   $\theta\acute{\iota}\epsilon\iota\omicron\lambda\lambda$ , “do thy utmost,” *Lucerna Fidelium*, p. 300;  $\eta\alpha$   $\theta\acute{\epsilon}\mu$   $\rho\alpha\eta\alpha\mu\alpha\sigma$   $\rho\acute{\upsilon}\mu$ , “do not mock me,” *Id.*, p. 182;  $\theta\epsilon\alpha$ - $\rho\alpha$   $\alpha\acute{\iota}\rho$   $\theta\omega$ , “compose thou a satire for him,” *Cor. Gloss.*, voce  $\Theta\alpha\iota\rho\acute{\epsilon}$ . The first person plural is generally made to terminate in  $\alpha\mu$ , or  $\mu\mu$ , in ancient writers, as  $\theta\acute{\epsilon}\nu\mu$   $\mu$   $\theta\upsilon\mu\iota$   $\rho\omega$   $\mu\mu\alpha\iota\zeta\mu$ ,  $\omicron\upsilon\tau\upsilon$   $\rho\omega\tau$   $\omicron\gamma\mu\alpha\iota\epsilon\tau$   $\rho\theta\acute{\omicron}\acute{\epsilon}\nu$ , “let us make the man after our own image and likeness,” *Book of Ballymote*, fol. 8, a, b.

## SUBJUNCTIVE MOOD.

*Present Tense.*

SINGULAR.	PLURAL.
1. $\zeta\omega$ $\eta$ -θέανάμ.	1. $\zeta\omega$ $\eta$ -θέάνεαμασιω.
2. $\zeta\omega$ $\eta$ -θέανάμ.	2. $\zeta\omega$ $\eta$ -θέάντασι.
3. $\zeta\omega$ $\eta$ -θέανάθ ρέ.	3. $\zeta\omega$ $\eta$ -θέανάθ.

*Consuetudinal Present.*

$\zeta\omega$   $\eta$ -θέανάμ  $\mu\epsilon$ ,  $\tau\acute{\upsilon}$ ,  $\rho\acute{\epsilon}$ , &c.

*Simple Past.*

SINGULAR.	PLURAL.
1. $\zeta\omega$ $\eta$ -θεάρημ.	1. $\zeta\omega$ $\eta$ -θεάρημαμ.
2. $\zeta\omega$ $\eta$ -θεάρημ.	2. $\zeta\omega$ $\eta$ -θεάρημαθ.
3. $\zeta\omega$ $\eta$ -θεάρημ ρέ.	3. $\zeta\omega$ $\eta$ -θεάρημαθ. $\zeta\omega$ $\eta$ -θεάρηματ.

*Consuetudinal Past.*

SINGULAR.	PLURAL.
1. ἦο ν-θεάρηαιην.	1. ἦο ν-θεάρηαμασσιρ.
2. ἦο ν-θεάρηατά.	2. ἦο ν-θεάρηατασσι.
3. ἦο ν-θεάρηαθὸ ρέ.	3. ἦο ν-θεάρηασιρ.

*Future Tense.*

SINGULAR.	PLURAL.
1. ἦο ν-θεάρηασσ.	1. ἦο ν-θεάρηαμασσιρ.
2. ἦο ν-θεάρηαιρ.	2. ἦο ν-θεάρηαθὸ.
3. ἦο ν-θεάρηαθὸ ρέ.	3. ἦο ν-θεάρηατασσιρ.

That this and other irregular verbs have a subjunctive mood, is quite clear from the fact, that the indicative form could not be used after *ναὶ*, *co*, *ἦο*, &c., as *ναὶ θεάρηαιρ*, “that thou didst not,” *Battle of Mugh Rath*, p. 202; *co ν-θεάρηατασσιρ* *ρεααὶα μόρα*, “so that they committed great depredations,” *Ann. Four Mast. ad ann. 1233*. The form *co ν-θεάρηατασσιρ*, that he made, is also to be met with.—See the MS. H. 2. 16, in Trin. Coll. Dubl., pp. 242, 243.

## CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. θά ν-θεάρηαιην.	1. θά ν-θεάρηαμασσιρ.
2. θά ν-θεάρηατά.	2. θά ν-θεάρηατασσιρ.
3. θά ν-θεάρηαθὸ ρέ.	3. θά ν-θεάρηασιρ.

Or,

1. θά ν-θεάρηαιην.	1. θά ν-θεάρηαμασσιρ.
2. θά ν-θεάρηατά.	2. θά ν-θεάρηατασσιρ.
3. θά ν-θεάρηαθὸ ρέ.	3. θά ν-θεάρηασιρ.

Or,

1. θά ν-θιοηηαιην.	1. θά ν-θιοηηαμασσιρ.
2. θά ν-θιοηηατά.	2. θά ν-θιοηηατασσιρ.
3. θά ν-θιοηηαθὸ ρέ.	3. θά ν-θιοηηασιρ.

O'Molloy writes the second person singular *θά ν-θεαντά*, as *θά ν-θεαντά ρην*, “if thou wouldst do that.”—*Lucerna Fidelium*, p. 247.

This mood is often written *οιγνεο*, as well as *οερναο*, in ancient manuscripts. An example of both forms occurs in the following sentence, in the *Battle of Magh Rath*, p. 74: *οια ν-οερνντά ρύν φορμ-ρα, α ριζαν, ολ ρέ, ρο ινοέραινο ρεέλα οο ινις ουιζ. Ρο ζέλλ ρί οο ν-α λυζα οο ν-οιγνεαο*, “if thou wouldst keep my secret, O queen, I would tell thee news of thy son. She promised, on her oath, that she would [make] keep the secret.” Keating also uses *οά ν-οεαρναο* and *οά ν-οιουγναο*, for the present *οά ν-οεαρναο*, as *αζυρ οά ν-οεάρναο, ζο ο-τειλζριοο αν μεαλλ αρ α έεανν λε ζλυαραέζ ρριοέδβαιλτε α ινιinne ρέιν*, “and should he do so, that the ball would be driven from his head by the repercussive motion of his brain,” *Hist. Irel.*, p. 75; *οια αν έριοέ αρ α ν-οιουγναοίρ βραε*, “what country they would explore,” *Id.*, p. 50; *μανι οερνταιρ ρολόοα μαιιρτερεχ Μαυριτερ βραρλαοο οαμρα*, “if the farmers of the monastery of Mauriter had not caused an annoyance to me,” *Marianus Scotus*, A. D. 1070.

In this mood, also, this verb is found written with an initial ζ, as *αρβερταοαρ οο ζένοαίρ αμιαλ α ουβαίρε ριυμ*, “they said that they would do as he desired.”—*Battle of Magh Rath*, p. 50.

## INFINITIVE MOOD.

οο θέαναι.

## PASSIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

θέανται μέ, εú, έ, &amp;c.

*Past Tense.*

ριζνεαο μέ, εú, έ, &amp;c.

*Consuetudinal Past.*

ζηνίεί μέ, εú, έ, &amp;c.

*Future Tense.*

θέανταιρ μέ, εú, έ, &amp;c.



The past tense of the indicative passive is written *riġneò*, *rónaó*, and *rona*, in the best Irish manuscripts, as in the following examples: *oia Ceoam do riġneo ġrian ocuġ eġca*, “on Wednesday the sun and moon were made,” *L. Breac*; *do riġneó mġar cġanao do'n mġeġ arġaio*, “a wooden dish was made of the silver dish,” *Battle of Magh Rath*, p. 28; *do éocaiġim na ġleó do rona ano la Doimnall*, “to partake of the feast which was there prepared [made] by Domhnall,” *Id.*, p. 24; *do rona a n-árur a ocuġ a rġóúinte ann*, “their habitations and royal forts were erected there,” *Cor. Gloss.*, *voce Moġ Eime*; *do'n ionnarbaó do rónaó ar ġlioct ġaoiðil ar an Scġia*, “from the expulsion which was made on the race of Gaodhal out of Scythia,” *Keat. Hist.*, p. 48; *ġ laġ do ronaó oġoíceatġ na ġeġrġe aġur oġoíceat Móna daġn*, “by him was made the bridge of Feirse, and the bridge of Moin daimh,” *Duald Mac Firbis—Genealogies*, p. 508. O'Molloy writes the future *deunġar*, as *deunġar aonóró caoġac aġur aon aóóaire*, “there shall be made one fold and one shepherd.”—*Lucerna Fidelium*, p. 375.

## SUBJUNCTIVE MOOD.

*Present Tense.*

ġo n-óeantar mé, tú, é, &c.

*Past Tense.*

ġo n-óearnaó mé, tú, é, &c.

*Future Tense.*

ġo n-óeanġar mé, tú, é, &c.

The subjunctive passive form of this verb is found written *n-óepnao* (for *ea* seldom occurs, and final *o* is seldom aspirated) in the oldest manuscripts and inscriptions, as in the very ancient inscription over the doorway of the church of Freshford, in the county of Kilkenny, already referred to:

OROIT DO NEIM INġIN CUIRC OCUS DO MATH-  
ġAMAIN U CHIARMEIC LAS I NDERNAD IN  
TEMPUSA.

“A PRAYER FOR NIAM, DAUGHTER OF CORC, AND FOR MATHGAMAIN U CHIARMEIC, BY WHOM THIS CHURCH WAS MADE.”

And in the inscription on the cross of Cong, made about the year 1123:

OROIT DO THERRDELBACH U CHONCHOBUIR DO  
RIḡ EREND LAS A NDERRNAD IN ḡRESSA.

“A PRAYER FOR TERRDELBACH U CHONCHOBUIR, KING OF IRELAND, BY WHOM THIS ORNAMENT WAS MADE.”

See also the inscription on the crozier of Lismore, already quoted, p. 228. O'Molloy writes ḡo n̄euntauoi.—*Lucerna Fidelium*, p. 359.

CONDITIONAL MOOD.

óeanfaióe mé, éú, é, &c.

This mood is also written with an initial ḡ, as oo ḡellrae na ophuḡéi oiri eibé uair oo ḡéntauí toómarc a h-ingine, co fuioeas ri bar ann r̄m, “the Druids predicted to her that whenever her daughter should be wooed, she should then die.”—*Book of Fermoy*, fol. 92.

INFINITIVE MOOD.

oo beit óeanta.

*Passive Participle.*

óeanta.

VI.—*ḡnīm*, or *nīm*, I do, or make.

INDICATIVE MOOD.

*Present Tense.*

SINGULAR.

1. ḡnīm.
2. ḡnír.
3. ḡníó r̄é.

PLURAL.

1. ḡnīmíó.
2. ḡnítíó.
3. ḡníó, or ḡnío.

*Past Tense.*

SINGULAR.

1. ḡníóear.
2. ḡníóir.
3. ḡníó r̄é.

PLURAL.

1. ḡníomar.
2. ḡníobar.
3. ḡníóóbar, or ḡnípet.

*Consuetudinal Past.*

SINGULAR.	PLURAL.
1. ḫnīōmn.	1. ḫnīōmír.
2. ḫnīōtēá.	2. ḫnīōtēíō.
3. ḫnīōeasó rē.	3. ḫnīōoír.

O'Molloy writes nímío, &c., as ταν nímío íoóβαιρε, "when we make an offering," *Lucerna Fidelium*, p. 205; μυρ το níoír να Ḫειτιλι anallóo, "as the Gentiles of old used to do," *Id.*, p. 213. The verb occurs also without the ḫ, as υαιρ πο ριειρ in coimoiu ceé ní pecmaite a lepp uaó ció ριαριυ το nemm a eτάρḫuióe, "for the Lord knows every thing we require from him before we do implore him," *Leabhar Breac*, fol. 121, b. But the ḫ is found in the best authorities, and should be considered as essentially belonging to this verb, as neacé ρο ḫní ḫoi, "one who *makes* (i. e. invents or tells) a lie," *Battle of Magh Rath*, p. 82; ρο ḫnιριυμ coíαιρλι ρρι h-ατχαíō m-bic ann, "we made [held] a consultation for a short time there," *Id.*, p. 35; ιρ ιμανο óán ρο ḫnίτε, "the poem they make [compose] is alike," *Cor. Gloss.*, voce Cánτε; ιρ ρορρα να ḫ-ceatparr ρο ḫnίρεao ριρ epeuo ρiό ιν ḫροḫa, "it is over the four of them the men of Ireland erected the mound of Brugh," *Book of Lecan*, fol. 279, b, b; ρο bui oim Deceo aḫ cuingio oulḫime ιν ḫpepa ρο ḫni, "then Deceo was demanding the reward of the work which he had executed," *Id.*, fol. 207, b; αρ ιρ α ριυ nemeóauó ρο ḫnιτίρ ριλεóα α nḫpeppa, "for it was in sacred groves poets used to compose their works," MS. Trin. Coll. Dubl. H. 2. 16, p. 120.

The *future tense* does not occur, except as formed from óéanaim.

## PASSIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

ḫnιthear, or nítheap me, éu, é, &c.

*Consuetudinal Past.*

γνίεί, anciently γνίτθεα, or níτθεα μέ, εύ, έ, &c.

In the passive voice this verb is written sometimes with, and sometimes without, the γ, as γνίτθερ ραίηλαίό, "it is so done," *Battle of Magh Rath*, p. 82; οο níτθερ α ρυαζη οο ρινοαό ιη γαό ομο ι ριγι να Ταρτραιγεαχ, "his effigy is engraven in every fort in the kingdom of Tartary," *Book of Lismore*, p. 111; αρ ρο γνίτθεα λα Ζαεγυιρε ρείλ α γgene οο γρέρ γαάα βλιαόυμ, "for Laeghaire was used always to celebrate the festival of his birth every year," *Id.*, p. 5, col. 2; ρο έααχαιηττα ιμορρα οόιβ μαρ οο níτθεα ι Τεαμιαρ α ceoil ocyr α κυρλεηνα, cor ba corphí cíníl uile ιη tech ó'n chúl co ροιλε, "their pipes and other instruments of music were wont to be played by them, as was accustomed to be done at Tara, until the whole house, from one angle to another, became one stream of music," MS. Trin. Coll. Dubl. H. 3. 18, p. 266, a, a, line 32.

All the other moods and tenses of this verb are borrowed from θέαυαμ, or rather it wants them altogether; but there can be no doubt that this is the root of θέαυαμ, and the verb from which the noun γνίόμ, an act, is derived. It is still in use in the spoken Irish in most parts of Ireland, but pronounced as if written νίόμ.

## VII.—Θειριμ, I say.

## ACTIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

## SINGULAR.

1. θειριμ.
2. θειριρ.
3. θειρ ρέ.

## PLURAL.

1. θειριμίο.
2. θειρτίό.
3. θειριθ.

O'Molloy writes the first person plural of this θεῖναι, and θεῖναι, as θεῖναι θεῖναι-ne θεο θεο θεοαα an μέιο ριν uile αρ ρεαάραν, "but we say that all these went astray," *Lucerna Fide-  
lium*, p. 192; and the second person plural, θεῖτε, without the  
final ο, as θεῖτε mac Θε θετε α θε-comῖουθεοαντε leip an αααρ,  
"ye say that the Son of God is consubstantial with the Father,"  
*Id.*, p. 310.

*Consuetudinal Present.*

θεῖναι μέ, σύ, γέ, &amp;c.

*Relative Form.*

α θεῖ, who says.

*Past Tense.*

SINGULAR.	PLURAL.
1. θεῖναι.	1. θεῖναι.
2. θεῖναι.	2. θεῖναι.
3. θεῖναι γέ.	3. θεῖναι.

*Consuetudinal Past.*

SINGULAR.	PLURAL.
1. θεῖναι.	1. θεῖναι.
2. θεῖναι.	2. θεῖναι.
3. θεῖναι γέ.	3. θεῖναι.

*Future Tense.*

SINGULAR.	PLURAL.
1. θεῖναι.	1. θεῖναι.
2. θεῖναι.	2. θεῖναι.
3. θεῖναι γέ.	3. θεῖναι.

This verb is not aspirated in the past tense, except after ní, *not*  
[active], and does not take the particles οο or πο before it; we  
may fairly conjecture that it is compounded of the particle αο, and  
the old verb θεῖναι, I say. The past tense is variously written in  
ancient manuscripts, αρ θετε, ατ θετε, ατ θεατε, he said.—  
*Example*: αρ θετε ρατραιc να θιαο ρί να ερρεο ο ζονάν,

“Patrick said that neither king nor bishop should descend from Lonan,” *Vit. Patricii*, in the *Book of Lismore*; ατ ρυρρασαρ, and αρ βερτασαρ, they said, forms obviously derived from the old verb βειριμ, I say, not θειριμ. The past tense is also sometimes formed from the verb ράιριμ, I say, which is still in use, as αρ ε ρο ραιό, “it is what he said;” ρο ράιριετ, they said;” ραιριομαρ, “we said,” *Keat. Hist.*, p. 46. The following passage in the *Battle of Magh Rath*, p. 50, affords an example of three different forms of the past tense of βειριμ, or θειριμ: οο λυιό Congal ζυρ ιν μαγιη ι m-báσαρ clann ιν ριζ, οουρ ρο έαν ριυ ρεβ ατ ρυβαρτ Θυβοιαό ρηρ. Θα ματε λεόρυμ ριυ, οουρ αρ βερτασαρ οο ζένοαιρ αιμαλ α ουβαρτ ριυμ, “Congal went to where the sons of the king were, and told them what Dubhdiadh had said. They liked this, and said that they would do as he said” [desired].

It should be here remarked, that a very strange peculiarity, in forming the first and third persons singular of the past tense of this verb, occurs in ancient writers; thus, if from ούβαρτ the ι be rejected, the first person singular is implied, as αν Φεαρζυρ ρο α ουβαρτ, “this Fergus I mentioned,” *Keat. Hist.*, p. 3; αν Φεαρζυρ ρο α ουβαρτ would mean, this Fergus *he* mentioned.—See observations on τάναζ and τάνιζ.

The future indicative active of this verb is very frequently written οέραμ, οευραμ, or οεαραμασιο, without the ρ, the first syllable being very long, as αιμαλ α οευραμ ο’α έιρ ρο, “as we shall say hereafter,” *Keat.*, p. 34; μυρ οευραμασιο να οιαό-ρι, “as we shall say hereafter,” *Lucerna Fidelium*, p. 245. But this form, though it is sufficiently distinct from the present and past tenses, is not to be recommended.

## IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . . .	1. αβραμασιο.
	αβραμασιρ.
	αβραμ.
2. αβαρ.	2. αββρασιό.
3. αβραό ρέ.	3. αβρασιόρ.

The second person singular is often written aṡair in old manuscripts, as aṡair, a ṡopa *ṡaiḡ*, in *ṡeṡar-ṡu ca eṡich i ṡuilem?* ‘say, O my charioteer Laigh, dost thou know in what country we are?’—*Book of Leinster*, fol. 105, a, b.

SUBJUNCTIVE MOOD.

SINGULAR.	PLURAL.
1. ḡo n-abraim.	1. ḡo n-abramasio.
	ḡo n-abram.
2. ḡo n-abrair.	2. ḡo n-abraio.
3. ḡo n-abaió ré.	3. ḡo n-abraio.

All the other tenses of this mood are like those of the indicative, except the future, which is sometimes ḡo n-eiḡér, or eṡér, as aṡair, ol Maichin; ni eṡér, ar Mac Conglinoi, ‘say it, said Mainchin; I will not say it, said Mac Conglinni.’—*Leabhar Breac*, fol. 107.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. oéarṡainn.	1. oéarṡamasoir.
2. oéarṡá.	2. oéarṡaio.
3. oéarṡaó ré.	3. oéarṡaioir.

Or, oéarainn, &c., without the ṡ.

O’Molloy writes the second person singular oeuṡṡéa, as, *Cṡeud ṡor a oeuṡṡéa oá ḡ-claióidinn éu io ráioiḡ ṡein?* ‘Moreover, what wouldst thou say, if I should defeat thee with thine own words.’—*Lucerna Fidelium*, p. 297.

INFINITIVE MOOD.

oo ráó.

PASSIVE VOICE.

INDICATIVE MOOD.

*Present Tense.*

oerṡéar mé, éú, é, &c.

*Perfect Past.*

ouḡraó mé, éú, é, &c.

*Consuetudinal Past.*

θειριμί μέ, τύ, έ, &c. ; or βειριμί μέ, τύ, έ, &c.

*Future Tense.*

οέαρραρ μέ, τύ, έ, &c.

The present tense is sometimes written οεραρ (see *Keat. Hist.*, p. 47), and sometimes βεραρ (see *Ann. Four Mast.*, A. M. 3501) ; and the past, ατ ρυβραό, αρ ρυβραό, ερβραό, and εβραό (see *Cor. Gloss.*, voce *Copmac et Taileng*, and *Annals of the Four Masters*, at the year 465. The consuetudinal past is often βειριμί, *Id.*, A. M. 4388. The future is sometimes οέραρ, without the ρ, but this is not to be recommended.

## IMPERATIVE MOOD.

αβαρεταρ μέ, τύ, έ, &c.

## SUBJUNCTIVE MOOD.

γο η-αβαρεταρ μέ, τύ, έ, &c.

This mood is very often written αραρ in ancient manuscripts, as Αρο ηα ριγραισι ρριρ α η-αραρ Cnoc Samhna imu, "Ard na righraidhi, which is at this day called Cnoc Samhna," *Book of Lismore*, fol. 70, b ; ρο γαδρατ οαρ Φινσρρυθη ριρ α η-αραρ αβανθ η-Υα Καεβαε ιμμαααιρε μορ ηα Μυμαν, "they proceeded across Finnsruth, which is called the Abhann O'g-Cathbath, in the great plain of Munster," *Id.*, fol. 105.

## CONDITIONAL MOOD.

οέαρραιθε μέ, τύ, έ, &c.

Keating uses ού η-αιβεορετασι, and γο η-αιβεορετασι, for this mood, borrowing it from αβραιμ, not from θειριμ.—See *History of Ireland*, O'Mulconry's copy, p. 42.

## INFINITIVE MOOD.

οο βειε ραιτε, or ραιοτε.

*Passive Participle.*

ραιτε, or ραιοτε.



## VIII.—Ῥαῖαίμ, or ḡeibím, I find.

## ACTIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

## SINGULAR.

1. Ῥαῖαίμ.
2. Ῥαῖαίρ.
3. Ῥαῖαίό Ῥέ.

## PLURAL.

1. Ῥαῖαίμοιο.
2. Ῥαῖαίτιό.
3. Ῥαῖαίο.

Or,

1. ḡeibím.
2. ḡeibir.
3. ḡeib ré.

1. ḡeibímio.
2. ḡeibítio.
3. ḡeibío.

O'Molloy writes ḡeibímio for "we find," and ḡeibéí for "ye find," as οο ḡeibímio 'ῤan m-biobla, "we find in the Bible," *Lucerna Fidelium*, p. 371; ναῖαρ εἰοιρ leam-ῤο an ní céasona οο ῤάο λιβ-ῤι, α οειρ ḡur ab ón eaḡluir οο ḡeibéí ῤιορ cpeuo ar ῤḡuioῤtur ann; aḡur 'na óiaó ῤin ḡur ab on ῤḡuioῤtur οο ḡeibéí ῤιορ cpeuo ar eaḡluir ann, "can I not say the same thing to you, who say that it is from the Church *ye find* a knowledge of what the Scripture is, and afterwards that it is from the Scripture *ye find* a knowledge of what the Church is?" *Id.*, pp. 294, 295. In ancient manuscripts, a b is often introduced after the ḡ in Ῥαῖαίμ, as ní con Ῥαḡbae cupaiḡ cia airn ι n-οοιέι, "and the boatmen do not find where she hatches," MS. Trin. Coll. Dubl. H. 2. 16. p. 242; ιn τῤεαρ ιναο ιῤ μοο ι Ῥαḡbae ῤιλό achnḡio, "the third place where poets obtain the greatest request," *Battle of Magh Rath*, p. 68.

*Perfect Past.*

## SINGULAR.

1. ῤuapaῤ.
2. ῤuapaír.
3. ῤuair ῤέ.

## PLURAL.

1. ῤuapamaῤ.
2. ῤuapaḡaῤ.
3. ῤuapaosaῤ.

The third person singular has always *ι* before the final *ρ*, though in the synthetic forms of the other persons this *ι* is rejected. *Example*,—*ἔαυρ-ῖυμ ἀπεκαὶ οὐρῖτε ὁ'Αὐὸ Ὀ'Ἰοῖναι*, “he got a private apartment for Hugh O'Donnell,” *Ann. Four Mast.*, A. D. 1592; *ἀνὰν ἔαυραυρ κά*, “as all have got,” *Battle of Magh Rath*, p. 32.

### Consuetudinal Past.

SINGULAR.	PLURAL.
1. <i>ἔαυῖν.</i>	1. <i>ἔαυῖνίρ, or ἔαυεαυοίρ.</i>
2. <i>ἔαυῖεά.</i>	2. <i>ἔαυῖεῖο.</i>
3. <i>ἔαυεῖο ῖε.</i>	3. <i>ἔαυῖοίρ.</i>

This tense is still in constant use, and is of very frequent occurrence in the poems of the bards of the fifteenth, sixteenth, and seventeenth centuries. *Example*,—*ὁά ῖεῖο οὐ ἔαυῖν ὁ'ά ἔρῖο*, “though much of his affection I used to get.”—*O' Daly Cairbreach*.

### Future Tense.

SINGULAR.	PLURAL.
1. <i>ἔεῖαυ, or ἔεῖοαυ.</i>	1. <i>ἔεῖαυοῖο.</i>
2. <i>ἔεῖαυρ.</i>	2. <i>ἔεῖαυῖο.</i>
3. <i>ἔεῖαυῖο ῖε.</i>	3. <i>ἔεῖαυο.</i>

O'Molloy writes the first syllable of this tense *ἔεῖ*, which shews that he pronounced it long, as *οὐ ἔεῖαυρ ἔυρ ἀβ ἰ ῖο λομ να ῖρῖννε*, “thou wilt find that this is the naked truth,” *Lucerna Fidelium*, p. 204. But in ancient manuscripts it is written *ἔεῖ*, as *ῖο ἔεῖαυ ἀνν ἠ-ῖε οὐ ῖῖαν οὐ κάε βῖο*, “thou wilt get there the satisfaction of thy desire of every food,” *Mac Conglinn's Dream*, in the *Leabhar Breac*. In the spoken language, however, it is *ἔεῖοαυ*, in most parts of Ireland.

### IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . . .	1. <i>ῖαυοίρ, or ῖαυοῖο.</i>
2. <i>ῖαυ.</i>	2. <i>ῖαυῖο.</i>
3. <i>ῖαυῖο ῖε.</i>	3. <i>ῖαυοίρ.</i>

Haliday has εἶπῃ, “find thou,” *Gælic Grammar*, p. 98; but no authority has been found for the ι before εἶ. O’Molloy writes εἶπῃ, as εἶπῃ σοῖμ ἀν εἰ-αἰρεαῖν, “find for me the article.”—*Lucerna Fidelium*, p. 301.

SUBJUNCTIVE MOOD.

This mood is like the indicative in all its tenses, except the future, in which it is εἶπῃ β-εἶπῃσῃ, &c.; and some writers make it εἶπῃ β-εἶπῃμ, in the present tense.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. εἶπαυαιμ, <i>or</i> εἶπουαιμ.	1. εἶπαυαμοῖρ.
2. εἶπαυεῖτά.	2. εἶπαυεῖταῖο.
3. εἶπαυεῖτέ.	3. εἶπαυεῖταιῖρ.

Also,

1. εἶπα β-εἶπαυαιμ, <i>or</i> εἶπα β-εἶπῃμ.	1. εἶπα β-εἶπαυαμοῖρ.
2. εἶπα β-εἶπαυεῖτά.	2. εἶπα β-εἶπαυεῖταῖο.
3. εἶπα β-εἶπαυεῖτέ.	3. εἶπα β-εἶπαυεῖταιῖρ.

Th is used in the second person singular, not ε, as εἶπαυεῖτα, “thou wouldst get.”—MS. Trin. Coll. Dubl. H. 1. 14. fol. 116.

O’Molloy writes the first person plural with the termination μῖρ in one place, and with μοῖρ in another, as εἶπα β-εἶπῃμῖρ ἀρ εἶπῃε σο εἰρηαῖν εἶπῃε, “from whom we would get enough of trite expressions,” *Lucerna Fidelium—Preface*; εἶπα β-εἶπῃεμοῖρ εἶπῃε, “that we might get grace,” *Id.*, p. 206. He writes the third person plural εἶπα β-εἶπῃεῖρ, as εἶπα β-εἶπῃεῖρ οἶπῃε, “that they might get honour,” *Id.*, p. 212. Here it is to be particularly noted by the student, that the form β-εἶπῃμ, or β-εἶπαυαιμ, is used after εἶπα, *if*, and μῖνα, *unless*, νί, not, ναῖ, that not, εἶπα, that; and that the form εἶπαυαιμ, or εἶπουαιμ, is to be used when we would express *I would find*, and that it may take the particle εἶπα before it.

## INFINITIVE MOOD.

ο' Ῥάταιμ, or ο' Ῥαῖτάιμ.

## PASSIVE VOICE.

## INDICATIVE MOOD.

*Present Tense.*

Ῥαῖταρ μέ, εὐ, έ, &c.

*Consuetudinal Past.*

Ῥεῖβεί μέ, εὐ, έ, &c.

*Perfect Past.*

Ῥαπαῶ, or Ῥρίε μέ, εὐ, έ, &c.

The latter form of this tense, Ῥρίε, though now forgotten in the spoken language, is of very frequent occurrence in the ancient language, as Ῥασεῖ Ῥόρ Ῥρ Ῥρ ῬοῖμῬρ Ῥο Ῥα Ῥρίε Ῥεο Ῥα Ῥαῖταιμ Ῥρ Ῥρ αῖμῬρ Ῥρ, “a great wind storm happened in the autumn, of which no likeness or similitude was found in this time.”—*Chronicon Scotorum, ad ann. 1015.*

## IMPERATIVE MOOD.

Ῥαῖταρ μέ, εὐ, έ, &c.

## SUBJUNCTIVE MOOD.

*Present Tense.*

Ῥο Ῥ-ῬεῖῬεαρ.

*Perfect Past.*

Like the Indicative.

*Future Tense.*

Ῥο Ῥ-ῬεῖῬεαρ.

## CONDITIONAL MOOD.

ῬεῖβεῖταιῬε μέ, εὐ, έ, &c.

ο.α Ῥ ῬεῖῬεῖταιῬε μέ, εὐ, έ, &c.

In old manuscripts the second form is sometimes written *oá* *puġbireá*, and in the spoken language, in the south of Ireland, it is pronounced *oa* *b-řaxčeoúe*.

*Passive Participle* wanting, but *ar řáġail* and *le řáġail* are used in its place.—See *Idiomatic use of Prepositions*, Chap. VII. Sect. 3.

## IX.—Riġim, I reach.

### INDICATIVE MOOD.

#### *Present Tense.*

SINGULAR.	PLURAL.
1. riġim.	1. riġmío.
2. riġir.	2. riġéi.
3. riġ ré.	3. riġio.

#### *Perfect Past.*

SINGULAR.	PLURAL.
1. rángar.	1. rángamar.
2. rángair.	2. rángabair.
3. rángair, <i>or</i> ráng ré.	3. rángabar.

Or,

1. řiacar.	1. řiacamar.
2. řiacair.	2. řiacabair.
3. řiac ré.	3. řiacabar, <i>or</i> řiacabar.

#### *Consuetudinal Past.*

SINGULAR.	PLURAL.
1. riġim.	1. riġmír, <i>or</i> riġmaoir.
2. riġčéá.	2. riġčió.
3. riġeáó ré.	3. riġóir.

*Example.*—Ráimic rábaó aġur reimřior na comairle řin řo h-Ua Néill, “a notice and forewarning of this resolution *reached* O’Neill,” *Annals of the Four Masters*, A. D. 1522 ; *řéit a řeamřair* řac n-óřiuč co ráimic řimn Eóair, “he went directly from

Tara till he reached Binn Edair," *Book of Fermoy*, fol. 189; ἕο πάντασιν ἰν ἔπειρ ἕνος, "till they reached the third hill," *Book of Lismore*, fol. 155; ο ὅσους ἠεῖαταρ ἡα ῥηαίῃ, "as the hosts arrived," *Book of Ballymote*, fol. 240, a, b.

*Future Tense.*

SINGULAR.	PLURAL.
1. ριῖρεαο.	1. ριῖριμίο.
2. ριῖριρ.	2. ριῖριό.
3. ριῖριό ρέ.	3. ριῖριο.

Or,

1. ριαῖρεαο.	1. ριαῖρεαμαοιο.
2. ριαῖριρ.	2. ριαῖριό.
3. ριαῖριό ρέ.	3. ριαῖριο.

## IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . . .	1. ριῖριμίρ. ριῖριμαοιρ.
2. ριῖ.	2. ριῖριό.
3. ριῖρεαό ρέ.	3. ριῖριόίρ.

## CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. ριῖριρην.	1. ριῖριρηνιρ, <i>or</i> ριῖρεαμαοιρ.
2. ριῖρεά.	2. ριῖριό.
3. ριῖρεαό ρέ.	3. ριῖριόίρ.

Or,

1. ριαῖριρην.	1. ριαῖρεαμαοιρ.
2. ριαῖρεά.	2. ριαῖριό.
3. ριαῖρεαό ρέ.	3. ριαῖριόίρ.

## INFINITIVE MOOD.

ὅσους ἠεῖαταρ, *or* ὅσους ῥηαίῃ.

## X.—Τείδιμ, I go.

## INDICATIVE MOOD.

*Present Tense.*

SINGULAR.	PLURAL.
1. τείδιμ.	1. τείδιμίο, <i>or</i> τείμίο.
2. τείδιρ.	2. τείδιό, <i>or</i> τείό.
3. τείο πέ.	3. τείοιο, <i>or</i> τείο.

*Past Tense.*

SINGULAR.	PLURAL.
1. έυαδαρ.	1. έυαδαρ.
2. έυαδαρ.	2. έυαδαρ.
3. έυαο πέ.	3. έυαδαρ.

*Consuetudinal Past.*

SINGULAR.	PLURAL.
1. τείδιμη.	1. τείδιμίρ.
2. τείδιτεά.	2. τείδιτί.
3. τείδιεαο πέ.	3. τείδιόρ.

*Future Tense.*

SINGULAR.	PLURAL.
1. παάραο.	1. παάραμαοιο.
2. παάραρ.	2. παάραίο.
3. παάραο πέ.	3. παάραιο.

*Or, παάαο, παάαρ, &c., omitting ρ.*

The third person singular of the present tense of this mood is often written τέιτ, and ταεο, in ancient manuscripts, as in the following examples:—τέιτ ιη βαν-όρη ιρ ιη φαρηγι ριαρ οο ουτχαο, “the she-crane goes westward on the sea to hatch,” MS. Trin. Coll. Dubl. H. 2. 16. p. 242; τέιτ Κορμας οο'η βροικεναίγ, “Cormac goes to the badger warren,” *Cor. Gloss., voce* ὄαιλεγ; οο τχαιο αρ α βεολυ, “which goes out of his mouth,” *Id., voce* ὄελχη; οο τχαιο οο βιογ αρ ιη ιμοαίγ, “he went in a fright from his bed,” *Battle of Magh Rath*, p. 8. The form οο ὄεαίαρ

is also often used in the past tense of this mood. The third person singular of the past tense is often written *κούδ*, and the third person plural *κούσαρ*, or *κούσαρ*, as *κούσαρ αρ η-αραι α β-βυαλ*, “our shoes went into the water,” *Cor. Gloss., voce βυαλ*.

In old Irish manuscripts the future indicative of this verb is most generally, if not always, written with a *ξ*, and without the *ρ*, which, when aspirated according to the modern orthography, would agree with the present pronunciation of this tense throughout the south of Ireland, as *ραξασ*, I will go; *ραξαιρ*, thou wilt go; *ραξαιδ ρέ*, he will go; *ραξμασιου*, we will go; *ραξξαιδ*, ye will go; *ραξαιου*, they will go. The conditional mood of this verb is also found written with a *ξ* in the best manuscripts, and formed from the future indicative in the usual manner. The following examples of these forms occur in the *Battle of Magh Rath*: *οκυρ ατάτ ρεέτ macu μαίτι οκυρ-ρα*, *οκυρ ραξαιρ λατ ιρ ην καέ*, *οκυρ οια καεμρανο-ρι ρέην ουλα ανη*, *νο ραξαινο*, *οκυρ ηι μοιδρεδ πορ Ulltaib cén no beino-ρι ημ beataid*, “I have seven good sons, and *they shall go* with thee into the battle, and if I were able myself, *I would go* also, and the Ultonians should not be defeated while I had life,” p. 43; *ραξοαιρ λατ-ρυ οο cum η-ερενο οο ταβαιρ καέα οο Domnall*, “they shall go with thee to Erin to give battle to Domnall,” p. 48. Also in *Cormac’s Glossary*: *ηι ραξαιδ οο κορ α η-βυαλ*, “thy foot shall not enter the water.”

#### IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . . .	1. <i>τέιδμίρ</i> , or <i>τέιδμίρ</i> .
2. <i>τέιδ</i> .	2. <i>τέιδίδ</i> .
3. <i>τέιδεαδ ρέ</i> .	3. <i>τέιδοίρ</i> .

Haliday, the Rev. Paul O’Brien, and others, make *ημεξ* a form of the imperative mood of this verb; but this cannot be considered correct, as *ημεξμ*, which is a regular verb, signifies *I depart*, not *I go*. In some parts of Munster, the imperative of *τέιδμ*, I go, is frequently made *ειριξ* (and sometimes, corruptly, *τειριξ*); but this must also be deemed an anomaly, as it is properly the imperative of *ειριξμ*, I arise. This form is used by Keating, as



σο θεωρομ λοηγορ Ρηροα αρ σο εμυρ, αγυρ ειρηξ ιονητα αρ μυρ, “we will give Pharoah’s ships in thy power, and go to sea in them,” *History of Ireland*, p. 46; ειρηξιο α η-Υλταιβ, “go ye into Ulster,” *Id.*, p. 100. It is also used in a very ancient life of St. Moling, as ειρηξ, ορ θρενηαν, οκυρ βαρητ ινο νοιθεν, οκυρ ταβαρ ανη ιποραιε φαρη, “go, said Brendan, and baptize the infant, and give him a distinguished name;” ειρηξ σο’η τιρηαιε ο’ινημασ σο λαμ, “go to the well to wash thy hands,” *Mac Conglinn’s Dream*, in the *Leabhar Breac*. It is also used in the *Battle of Magh Rath*, p. 24.—(See list of obsolete verbs, *voce* Θεόρειν).  
 Ερηξ, ολ ρε, cumm ιη ορηρητα, “go, said he, to the hermitage,” *Leabhar Breac*, fol. 100, *b, a*; ειρηξιο σο θεηιλ Ιυδα, “go to Bethlem of Juda,” *Book of Fermoy*, fol. 65; ερηξ, ολ ιη τιμηρηιξ, οκυρ τομιλ σο ρροησ, “go, said the servant, and take thy dinner,” *Leabhar Breac*, fol. 107; ερηξ α η-αγαισ Ρυμυησ, “go against Rumunn,” *MS. Bodl. Lib. Laud.* 610, fol. 10, *a, a*.

SUBJUNCTIVE MOOD.

All the tenses of this mood are like those of the indicative, except the simple past, which runs thus :

SINGULAR.	PLURAL.
1. γο η-θεαααρ.	1. γο η-θεαααμαρ.
2. γο η-θεααααιρ.	2. γο η-θεααααβαρ.
3. γο η-θεααααισ ρε.	3. γο η-θεααααβαρ.

This form is, however, used as the past indicative in ancient writings, as in the following example: σο θεααυρα οη ανη, α ρηξ, αρ μο ουεαιξ σο εαβαρηε σαη γο η-ιμηλάν, φορ σο ειασαρ-ρα οη ανη, α ρηξ, αρ ροη μο ουεαισ σο εαβαρηε σαη γο η-ιοηλάν, “I went thither, O king, for a promise that my inheritance should be wholly restored to me,” *Battle of Magh Rath*, p. 36.

CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. ρααφαηη.	1. ρααφαηαιρ.
2. ρααφα.	2. ρααφασ.
3. ρααφασ ρε.	3. ρααφασρ.

O'Molloy writes *ναὲ παέρα*, "that it would not go," in *Lucerna Fidelium*, p. 357; but this termination *αὲ*, though pronounced in Munster and parts of South Connaught, is not found in correct manuscripts.

The form *παζαῖνον*, or *παζαῖνο*, is more frequently found in ancient writings than *παέρανον*, or *παάανον*, of which the learner will find an example already quoted from the *Battle of Magh Rath*, under the future indicative; and several others will be found in the same work, at pages 36, 42, 44, 48, 50, 58, 68.

## INFINITIVE MOOD.

οο οὐλ.

XI.—**ΤΙΓΙΜ**, I come.

## INDICATIVE MOOD.

. *Present Tense.*

## SINGULAR.

1. **τιγίμ.**
2. **τιγίρ.**
3. **τιγίρέ.**

## PLURAL.

1. **τιγίμίο, or  
τιγεαμ.**
2. **τιγίτίό.**
3. **τιγίτο.**

The present indicative of this verb is often written *τιαζαμ*, and *τεαααμ*, as *οτε εαααταρ clann Muircheartaig Ulí Choncábaip rín, τιαζοιο φοιρλίον ποίμε αρ θεαλαὲ αν ἐρίοναιγ*, "when the Clann Muircheartaigh O'Conor heard this, they came in full numbers before him on [the pass of] Bealach an chrionaigh," *Ann. Four Mast.*, A. D. 1391; *τεαατ uli, κυρ ιν κορεῖ*, "they all came to the rock," *Leabhar Breac*, fol. 107; *τεαααι αρ rín α ἠαναίε οοαρ α οειρσιουαίλ, α ceallaib Deapmúman, οο εορρριμῆ οοαρ ο'ονόιρ κυρρ α μαίγίρτερεχ*, "Then his monks and disciples came, from the churches of Desmond, to wake and honour the body of their master," *Book of Fermoy*, fol. 60; *οο εεαζατ ιαρυμ οο h-αρμ α ποίβε ζύζαῖό*, "he afterwards came to the place where Lughaidh was," *Id.*, fol. 29.

## Simple Past.

SINGULAR.	PLURAL.
1. ἐάνγαρ.	1. ἐάνγαμαρ.
2. ἐάνγαρ.	2. ἐάνγαβαρ.
3. ἐάναιε ρέ, or ἐάνιγ ρέ.	3. ἐάνγαοαρ.

## Consuetudinal Past.

SINGULAR.	PLURAL.
1. ἐίξιμν.	1. ἐίξιμίρ.
2. ἐίξεεά.	2. ἐίξεό.
3. ἐίξεαό ρέ.	3. ἐίξιόίρ.

Some write the past tense of this verb without aspirating the initial; but it is regularly aspirated in the modern language, and by O'Molloy, as *ní ar aon cóir ἐάνιγ Πατριε ζο h-Ειρινν*, "it was not on one leg St. Patrick came to Ireland," *Lucerna Fidelium*, p. 330.

It should be here remarked, that the first person of the simple past tense of the indicative mood of this verb has a peculiarity of form, which has not been noticed by any of the Irish grammarians, though of very frequent occurrence in the best manuscripts. Thus, if the *ι* be rejected from *τάναιε*, or *τάναιεγ*, the first person singular is implied, as *τανεγ ρορ α αμυρ*, "I came to him," *Battle of Magh Rath*, p. 80; *τανεα-ρα*, "I have reached, or come to," *Id.*, p. 190; *ιρην βλιαοαιν ιρηομαρβατ Διαρμαε ρι ζαγεν, οουρ ιρ ιρηε cézna βλιαοαιν τάνεα-ρα α Αλβαιν*, "in the year in which Diarmait, king of Leinster, was killed, and this is the first year in which I came from Alba," *Marianus Scotus*. But when the final *ε* is made slender, the third person singular is implied; but no trace of this peculiarity is observable in the modern language. The third person singular is often written *φαναιε*, as *Ο ρο ζαεέ τρα ηεοτορ νορ φάναιε α βρυε οουρ α βρυεγ*, "when Hector was wounded his fury and vigour came to him," *Book of Ballymote*, fol. 240, *b, b*. The first person plural of this tense is variously written in old manuscripts, *τάνγαμαρ*, *τάνεαμαρ*, *τάνεαγρμαρ*, *τάνεαγρμ*; the second person, *τάνγαβαρ*, *τάνεαβαρ*; and the third, *τάνγαοαρ*, *τάνεαοαρ*,

τάνακαυρ, τάναγρασ, τάνακρατ. Examples of these forms are of frequent occurrence in the most ancient manuscripts, but it is needless to multiply examples here. The following from the *Battle of Magh Rath* will be sufficient: εά τέρ αρ α τάνκαθαυρ? “what country have ye come from?” τάνκαμαρ α η-Ερηνν άην, “we have come from noble Erin,” p. 46; ορετ φα τανκαταρ ό τιγ? “why have they come from their house?” *Id.*, p. 128; αρ α αοι ní ταν-γασαρροίη ιμεαλίηα φο α έογαρημ,” “however, they did not come entire at his summons,” *Ann. Four Mast.* 1567.

### Future Tense.

SINGULAR.	PLURAL.
1. τιοερασ.	1. τιοεραμαοιοσ, <i>or</i> τιοεραμ.
2. τιοεραυρ.	2. τιοεραίο.
3. τιοεραίο ρέ.	3. τιοεραιο.

The third person singular often terminates in ρα, as τιερα Αιέριηε οουρ μυρρηό ιη μαε,” Aithirne will come and kill the boy,” *Cor. Gloss.*, voce Θριε. The second person plural of this tense is sometimes written τιεραίε, as οια η-οεεαρ λαυρ τιεραίε-ρι α τριυρ λιμ-ρα, “If I go with him ye three shall come with me,” *Battle of Magh Rath*, p. 50; αν ιμαε ιρ ρεpp τά ηιε οουρ τιουε-ραρ, “the best good that came or will come,” *Book of Fermoy*, fol. 65; τιεραιο ταιλγινη ταρ μυρ μερηγινη, “tensured people shall come across the stormy sea,” MS. Trin. Coll. Dubl. H. 3. 17. p. 1; ηι τιερα έηρηρ α ραμλα, οουρ ní έαιηιε, “no man like him will come, nor has come,” *Book of Fermoy*, fol. 53.

### IMPERATIVE MOOD.

SINGULAR.	PLURAL.
1. . . . .	1. τιγεαμαοιορ, <i>or</i> τιγεαμ.
2. ταρ, <i>or</i> τιγ.	2. τιγίο, <i>or</i> τιείο.
3. τιγεαό ρέ.	3. τιγιόριρ.

Keating uses *tar* for the second person singular of this mood, as *tar éugam-ro*, *agur tabair lám um lám*, “come to me, and place thy hand in my hand,” *History of Ireland*, p. 125. In most parts of Munster this mood is inflected *tag*, or *tar*, come thou; *tagáó ré*, let him come; *tagamaoir*, or *tagamaois*, let us come; *tagaigíó*, come ye; *tagaóir*, let them come. But in the oldest and best manuscripts in the language we find *ticíó*, or *tigíó*, as in the following quatrain from *Leabhar na h-Uidhri*, relating to the eruption of Lough Neagh:

Ticíó, ticíó, gebíó fáebra,  
 Snaioíó eaéra;  
 Ticfa Linnmuin tar Liaémuin  
 Colleé lia.

—Fol. 36, a, a.

“Come ye, come ye, take ye weapons,  
 Cut [build] ye vessells:  
 Linnmuin will come over Liathmuin  
 With a grey flood.”

A quatrain similar to this is still repeated in the south of the county of Derry, by those who speak the Irish language, and who have preserved the traditional account of the eruption of Lough Neagh. It runs thus:

Tigíó cum na colle,  
 Ar bamigíó currach;  
 Oir ticfaíó an tonn ruad  
 Tar baile rig n-Éaéach.

“Come ye to the wood,  
 And cut ye a currach;  
 For the red flood will come over  
 King Eochaidh’s town.”

#### CONDITIONAL MOOD.

SINGULAR.	PLURAL.
1. éiocfaimn.	1. éiocfamaoir.
2. éiocfá.	2. éiocfaíó.
3. éiocfaíó ré.	3. éiocfaóir.

Τίρεσθό is frequently found in old manuscripts for the third person singular form of this mood, as *τετε τεέτα υαιτί-τε* *co Coirppi*, *co τίρεσθό* *oo μαρβάθ* *in ορυσά*, “a messenger went from her to Coirppe that he might come to kill the Druid,” *Cor. Gloss., voce* *Ορε*; *no φορέωνγαρ φορρα* *co ο-τίορταίρ* *ι n-α* *òocum n-ιονσò* *ερόατα*, “he ordered that they should come to meet him at an appointed place,” *Ann. Four Mast., A. D. 1595*; *noγ* *γαθ* *ιαρ* *ρμ* *επιε-γαλαρ* *φορέιγνεθ* *h-e* *ó h-ino* *α* *μούλλαιγ* *co* *ino* *α* *meop*, *αμίαιλ* *τεμνó* *γαλάιν* *no* *τίρεσθό* *επίτε*, “then was he seized with a violent trembling disease from the top of his head to the tops of his fingers, as if lightning had passed through him,” *Book of Fermoy, fol. 68.*

## INFINITIVE MOOD.

*oo* *τέαετ.*

Various forms of the infinitive mood of this verb are found in the Irish annals and ancient manuscripts, as *τοέτ*, *τοιγεαετ*, *τιγεαετ*, *τιαέταιν*. *Example.*—*Υαιρ* *no* *τιρέαμπαταρ* *α* *οραιθε* *oo* *Loeguirpe* *τιβεχτ* *Phatpαιc* *oo* *cum* *n-Εpeno*, “for his Druids had predicted to Loeguire the coming of Patrick to Ireland,” *Leabhar Breac, fol. 13, b.* But in modern manuscripts and printed books *τεαετ* is the most usual form, and is also that used in the spoken language in every part of Ireland.

## SECTION 8.—Of impersonal, defective, and obsolete Verbs.

The verb *τάιμ*, I am, and several intransitive verbs, though they have no regular passive voice, are sometimes used impersonally, like the Latin verbs *itur*, *concurritur*, &c.

*Examples.*—*Cinoup* *πίτεπ* *λατ* *inoiu*? “how is it with thee to-day?” *Leabhar Breac, fol. 107*; *ταέαρ* *γο* *μαίε* *λείρ*, “he is treated well;” *οσα* *τάέαρ* *ο’ιαρραιó* *ρεόνόν* *Εpeno* *οσυρ* *Αλραν*, “whom they are seeking throughout Ireland and Scotland,” *Cor.*

*Gloss., voce* Dpull; maizh, ar Mac Conglinn, cinour atathar annrín moiu, “well, said Mac Conglinne, how is it with thee there to-day,” *Leabhar Breac*, fol. 108; bítheop oc a fáipe, “people watch him,” *Id., voce*, Imbar for Ornae; po bar ono ic embeipt éigne for luét na críche, “oppression was exercised against the people of the country,” *Vit. Moling*; iméigéar leo, “itur ab illis,” cóp o ζαιγιβ, “there went [messengers] from the Lagenians,” *Ann. Four Masters, ad ann. 954*; tiaḡar ar a ceann uannoe, “let us go for them.”

Many verbs which admit of the passive voice are also often used impersonally, as po clor, or ip clor, it was heard; cítear, it appears; at concair dam, or at ceir dam, it appeared to me.—See *Annals of the Four Masters*, A. D. 553.

The following defective and obsolete verbs, being of frequent occurrence, and not always correctly explained in the printed Irish dictionaries, are here inserted, to assist the learner in reading Irish :

Αο ρεο, he relates.—*Keat., passim.*

Ατ cοοα, he has : ατ cοοα μιαν mná τεαέρach, “he has the desire of the female raven.”—*Ode to O'Brian na Murtha O'Rourke*. The αο and ατ in these verbs are mere prefixes, like α in ατάιμ, I am.

Αρ ρέ, ολ ρέ, or ορ ρέ, quoth he, said he : μαίε α níe, ορ in ρακαρτ, “well, my son, said the priest.”—*Vit. Moling*. See the example quoted under Cumcaim.

Ατ βαιλ, or ατ βάε, he died.—*Annals of the Four Masters*, A. D. 365, *et passim.*

Αιέρíoḡαιμ, I dethrone, depose : Cορμαc, mac Tomaltaiḡ οο αιέρíoḡαò, “Cormac, son of Tomaltach, was deposed.”—*Ann. Four Mast., A. D. 1240.*

Ḑεαḑair, he died : α n-Ḑιρinn bic beaḑair, “in Parva Hibernia obiit.”—*Feilire Aenguis*, 23rd April.

Ḑhair, or ḑer, he fell.

Ḑhepo, he put : πο ḑeipo ár mop ρορρα, “he brought [put] great

slaughter upon them," *Book of Ballymote*, fol. 240, *b, b*; πο έπεο α εαείλαιρε σαρ πενιρετιρ να η-εείλαρι ιρ ιν κοίλεαί, "he put his wand through the window of the church into the chalice," *Book of Lismore*, fol. 5, 2; πο έπεο α λυιγ ιαρ ριν ρεχ Ερινο ροιρ κο η-Ινιρ Ράτρηαι, "he then put [steered] his ship by Ireland eastwards, to Inis Patrick," *Book of Lismore*, fol. 6, col. 2, line 4.

Caomaim, I can, or I am able: αγυρ οια γ-caoimrat an tan ριν amyr lonzpuirte oo έabairt ραιρ, "and if they were then able, to make an attack upon his camp," *Ann. Four Mast.*, *ad ann.* 1587; caomnacatar, they were able: αγυρ νί caomnacatar τεαίτ έάρρη, "and they were not able to cross it (the river)," *Ann. Four Mast.*, A. D. 1244.

Clannrao, they thrust: clannrao cleatha ooγρα επίτ, "they thrust horrid spears through him."—*Book of Lecan*.

Clotha, was heard: ατα ρεοιλ πο clotha, "news were heard."—*Feilire Aenguis*, 24th August.

Comoragao, they meet: ιρ αιλαίρ πο umorra comoragao α n-aen bunaoar, "*sic autem conveniunt in uno stirpe.*"—*Book of Ballymote*, fol. 23, *b, a*, line 29. See also *Book of Lecan*, fol. 75, *b, a*, and *Duald Mac Firbis's Book of Pedigrees*, p. 575, line 11.

Contuairer, they listen, or hearken; *Tegusc Riogh*, *passim*: contuairer ρρι ρπορετ βρέτρι Δέ, "they listen to the preaching of the Word of God."—*Visio Adamnani*.

Cumcaim, I can, or I am able; *possum*: οιχιτ Ρατρηιουρ ρριρ; οιχιουρ ροβεχτα ρι ποτερ; οιχιτ Μαγυρ νι cumcaim, κυρ ιν τραθ εέονα ι m-bárach. Δαρ μο οεβροη, ολ Ρατρηαι, ιρ ι n-uloc ατα οο cumachtu ocyr νί ριλ ιτιρ α μαη, "Patrick said, 'banish now [the snow] if thou canst:' the Magus said, 'I cannot till the same hour to-morrow.' 'By my Good Judge,' said Patrick, 'it is in evil thy power lies, and not at all in good.'"—*Leabhar Breac*, fol. 14, *a, a*.

Δαρ λιom, methinks: σαρ λειρ ρέιν, "as he thinks himself," *Keat. Hist.*, p. 52; σαρ leo, "they think;" ocyr ναάα ταινιc ρορ ταιμαν ρίν πο ε'ρρηι blar να βριγ σαρ leo, ιάρ, "and



there came not on earth wine of better flavour and strength, they thought, than it."—*Oighidh Muirchertaigh*, MS. Trin. Coll. Dubl. H. 2. 16. p. 316.

Θεαρα: πο θεαρα, that induced.

Θέειραμ, to see, to view.—*Ann. Four Mast.* A. D. 739: ειρη, ολ ρέ, οο θέειραμ να ρλεοι μοιρε ριλ ιρ ιν ούν, "go, said he, to view the great feast which is in the palace.—*Battle of Magh Ragh*, p. 24.

Θειριό, it was settled, agreed, or resolved: οειριό αα, ορ οειριό leo, "it was resolved by them."—*Ann. Four Mast. ad ann.* 327, 1557, 1587.

Θλεαζαρ, it is lawful, is very frequently used in old manuscripts for the modern ολιγθεαρ; and it is even adopted by Keating, as ní mearaim go n-oleazar gabáil οο εαβαιρε αρ εαετρα αν ριρ ρε, "I do not think that the expedition of this man should be called an invasion," *History of Ireland*, p. 30; ολεαζαρ cunorao οο comall, "a covenant should be kept," *Book of Fermoy*, fol. 48.

Θυρ, to know.—*Ann. Four Mast.*, 1556. This is a contraction of ο'ριορ.

Θυραααιρ, he wished: ουραααιρ-ρα comptír οιρηε μο ρέτα, "*utinam adirigantur* [sic] *viæ meæ*," *L. Breac*, fol. 18, b, a; ιν goeth νορ τιε οαρρ ιν τιρ ριη ουραααιρ οο náβ' ρeochar no τειρηε αετ οομασ αμ beolu, "the wind which blows across that country, would that it should not pass by me, but enter my mouth," *Mac Conglinn's Dream*; cun ουρααιε ουλ ταρ τορuiηη ριαρ κυρ ιν ρατ ρριρ ρumenn ηριαν, "so that it desires to go beyond the boundary westwards, as far as the limit where sets the sun," *Rumann, MS. Bodleian Laud.* 610, fol. 10, a, a.

Θοβαιρ, he offered, granted, or gave.—*Ann. Four Mast.*, A. D. 572, 585.

Θρβαιλτ, he died: οο n-ερβαιλτ, "so that he died."—*Ann. Four Mast.*, 365.

Ραιό, ορ ραιό, he sent, put, gave up: Sean Ρháτραιε οο ραιό-εαό α ρριραιε, "*Sanctus Patricius senior reddidit spiritum*,"

*Ann. Four Mast.*, A. D. 457, and translated in *Trias Thaum.*, p. 293; *ῥυθίουρ Πατριου τεχτα υαδ̄ co Lonan*, "Patrick sends messengers from him to Lonan," *Book of Lismore*, fol. 47, *b, b*; *πο ραιδ̄ τεαάτα*, "he sent messengers," *Ann. Four Mast.*, *passim*; *ραιδ̄ιρ Cublai α Όραιδ̄ε υαιδ̄ε οια ριρ in ροιμη no οοιμη no βιαδ̄ οο'n δαδ̄*, "Cublai sends off his Druids to know whether success or misfortune would result from the battle," *Book of Lismore*, fol. 113.

*Ρεαάτα*, was fought: *in ταν ρεαάτα καδ̄ Μυιγε Τυρεαδ̄*, "when the battle of Magh Tuireadh was fought," *Cor. Gloss.*, *voce* *Νερκόιτ*.

*Ραρκαδ̄*, leave; now *ρῶγ*.—See *Annals of Ulster*, *ad ann.* 995.

*Ρεαρρατ*, they gave; they poured out, *Ann. Four Mast.*, A. M. 3500, *et passim*.

*Ρια*; *ποτ ρια*, mayest thou get: *ποτ ρια υαδ̄ ocup bennaδ̄τ*, "mayest thou get victory and a blessing," *Book of Lismore*, *passim*.

*Ριορ*, he knows: *υαιρ πο ριορ in coimoiu ceδ̄ ní ρεματ α λερ*, "for the Lord knows every thing we stand in need of," *Leabhar Breac*, fol. 121, *b*. *Ro ριορ*, he knew, *Ann. Four Mast.*, A. D. 1522, *et passim*.

*Ροβαρριοτ*, they attacked: *πο ροβαρριοτ an baile ιαραμ*, "they afterwards attacked the castle," *Ann. Four Masters*, A. D. 1544.

*Ριναμ*, I perceive; *ρινττ*, he perceived, *Ann. Four Mast.*, A. D. 1512. *Ριντα*, perceived, *Cor. Gloss.*, *voce* *Ορε*.

*Ρορβαδ̄*, was finished: *ρορβαδ̄ cloictige Cluana mic noiρ*, "the finishing of the steeple of Clonmacnoise," *Ann. Four Mast.*, A. D. 1124; *ιαρ δ̄-ρορβαδ̄ α αοιρε*, "after finished his life," *Id.*, *passim*.

*Ρορδ̄ονγαρ*, he ordered: *πο ρορδ̄ονγαρ Ρειδ̄λιμιδ̄ ρορ α ριόγαδ̄ ζαν α η-οιυβρααδ̄ αδ̄τ τοδ̄τ οια η-οιυβρααδ̄ ζαν ρυρεαδ̄*, "Felim ordered his troops not to shoot at them, but to come to the charge without delay," *Ann. Four Mast.*, A. D. 1237.

*Ροτ̄υιγ̄ιμ*, I found: *Αρομαχα ο'φοτ̄υιγ̄ιμ la ναοῑ Πατριου*, "Ecclesia Ardmachana fundata est per S. Patricium," *Ann.*

*Four Masters*, A. D. 457, translated by Colgan *Trias Thaum.*, p. 293.

Ἐπιού: ní epúal, it is necessary: αγ epúal ulcc, "exerting evil," MS. Trin. Coll. Dubl. H. 2. 17, p. 123, a.

Ἐπαρ, is called, *Ann. Four Mast.*, A. M. 3502.

Ἐγεν, is born: γεναρ πατριε ι n-Emtur, Patrick was born at Emtur," *Piach's Hymn*; αρ βα ιρ ιν capbar πο γεναρ p̄oen, "for he was born in the chariot," *Cor. Gloss.*, voce Copbmac.

In these examples the present tense is put for the past.

Ἐλα, he sent: ἄο πα λα φοραιρεαδ̄α p̄ri φοιρ̄κοιμέο ἄach conape, "so that he sent sentinels to guard each pass," *Ann. Four Mast.*, A. D. 1522.

Ἐλαρα, they threw, or cast off: πο λαερατ̄ να ευραιδ̄ uili a m-beanna co n-a caēbappaib̄ oia cennaib̄ ιρ ιν aē, "all the heroes cast off their crests with their helmets into the ford," *Book of Lecan*, fol. 182, a, a.

Ἐλαρα, or λοταρ, they went: ουλλοαρ ευει ι p̄uioiu p̄eēt̄ maicc Caēboē: p̄p̄oēir̄ ouaib̄ ετ̄ cpeioepunt̄, "the seven sons of Cathboth went to him thither: he preached to them and they believed," *Book of Armagh*, fol. 17.

Ἐλυδ̄, οο luo, or ουλλυδ̄, he went: ουλλυδ̄ πατριεε ο̄ Temur hi epic̄ λαigen, "Patrick went from Tara in Leinster," *Id.*, *ibid.*; p̄eaēt̄ ann οο λυδ̄ πατριεε ιmmaille p̄p̄ia aue ι n-oual na m-δpeazan, "one time that Patrick went together with his tutor to visit the Britons," *Vit. Patric.*, in *Book of Lismore*; ιρ ι conap̄ οο λυδ̄ τp̄ia Chenel n-Εοḡain ἄο p̄iaēt̄ ἄο Teapmann̄ Oabeog, "the road which he went was through Cenel Eoghain till he arrived at Tearmonn Dabheog," *Annals of the Four Masters*, A. D. 1522.

Ἐμυραμ, I demolish, raze: πο μύppατ̄ an baule, "they destroyed the walls of the town," *Ann. Four Mast.*, A. D. 1572; οο conape Niall an caēap̄ αρ̄ να μύp̄oδ̄, "Niall saw the fort after being demolished," *Cathreim Congail*.

Ἐρα, or πατ, he gave: παp̄om, "he gave," *Leabhar Breac*, fol. 14, a, a; πατp̄ατ̄, "they gave," *Ann. Four Mast.*, A. M. 3304.

Ἐριαάταρ, they reached: τ̄ancap̄ur Ullyd̄ eu p̄iaēt̄cap̄ar̄ Map̄-

τῖνε μορ Μυμῖαν, “the Momonians advanced till they reached Mairtine in the great [province of] Munster,” *Vit. Finncchu*, in *Book of Lismore*, fol. 70, *b*.

Ῥῖγῖμ α λῆρ, I stand in need of: πο ρῖοῖρ ἰν Κοῖμοῖυ σεῖ ní περ-μαῖτ α λῆρ, “the Lord knows every thing we stand in need of,” *Leabhar Breac*, fol. 121, *b*; ἀν ταν ρῖοῖ α λῆρ νὰ ἡ-αε ἀν λῖγῖοῖρ οῖρλαῖσεῖῶ ἄλῆνταῖ, “when the liver requires aperient, purifying medicine,” *Old Medical MSS.*, translated by John O’Callannan in 1414.

Ῥοῶῶτ, was raised.—*Ann. Four Mast.*, A. M. 3991.

Ῥῖῶτ, he came, or arrived: πο ρῖῶτ ἰαρ ρῖν ἄρ ἀῶῖνν ἡ-οῖḡ-ρετῶ, “he afterwards arrived at the frozen river,” *Book of Fermoy*, fol. 92. Ῥῖῶτῶσῶρ, they came, *Ann. Four Mast.*, A. D. 766.

Ῥεῶῶτ, he cut down, or felled.—*Id.*, A. M. 3549.

Ῥοῶῶ, to return, to turn, to metamorphose: ροῶτ ἰνῶ ἡ-ῖρῖῖῖḡ, “they return back,” *Id.* Ῥοῶῖττ, they returned: ροῶῖττ ἀρ ἀν τῖρ ἄν ἄῖḡḡ, ἄν εῖοῖρεῶῶ, “they return from the country with hostages or pledges,” *Id.*, A. D. 1223; μαρῖαιτ ρορ νὰ ρῖοῖρε ἰαρ ἡ-ῶ ροῶ ἰ cloῶῖḡ, “the cheeses still remain being metamorphosed into stones,” *Book of Lismore*, fol. 47, *b, b*.

Ῥῖοῖνεῶ, was defeated.—*Ann. Four Mast.*, A. M. 3500, *et passim*.

Ῥεῶῶῖ, it surrounded: ἀσ τῶῖῶῖ ρῖεῶῶ ῖεῖρῶ ρερ, “the snow surrounded the girdles of men,” *Cor. Glos.*, *voce* ῖερενο.

Ῥῖρῖῖῖ, was shewn, was revealed: conῶ ὅ-τῖḡ Ῥῖḡ ἄρομ-ῶῶ-λαῶ con τῖρῖῖῖ ἡρῖνῖῖ ὀοῖρ τῖρῖεῶῶτῶ νεῖῖ buῶ cῖνν ὄο, “and Tadhg fell into a deep sleep, so that he saw a dream and a vision of the things which were predestined for him,” *Book of Lismore*, fol. 163.

Ῥῖῶῖḡ, he died.—*Ann. Four Mast.*, A. D. 708.

Ῥεῶῶῖ, he escaped: ἀḡῖρ ḡῖῶ εῖρῖε ní τεῶῖρῖῖ ὑῶῶ ἄν ῖεῖῶῶ-νῖḡῶ ḡῶ ḡῖρ ἀν εῖῖ ἰαρ πο μαρῖῶῶ, “and though he fell, the person by whom he was slain did not escape without being severely wounded,” *Id.*, A. D. 1544.

Ῥεῖῖῖῖ, he departed, he died: *decessit*.—*Id.*, A. D. 512. This verb is of very frequent occurrence in all the Irish Annals.

Τορῆαιρ, he fell : βαί τῖα Νυαα ρίαι βιαῖαιρ ι ριγί η-Ερηνν σο  
 τορῆαιρ ι καθ βειομαχ Μιγί Τυρεαῖο βο λάιη Ὀααιρ,  
 Nuada was twenty years in the government of Ireland, until  
 he fell in the last battle of Moyturey by the hand of Balar.”—  
*Book of Lecan*, fol. 280, a.

Τύ, I am : οαυρ αῖυ σο βιαῖοιρ αῖρ ιν υιρῖ, “I am an hun-  
 dred years upon the water.”—*Book of Lismore*, fol. 224.

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## CHAPTER VI.

### ADVERBS.

ADVERBS are of different kinds, and have been ingeniously classed by some Latin and English grammarians; but as there are very few simple adverbs in the Irish language, it is needless to attempt a classification of them.

Ruddiman says that “adverbs seem originally to have been contrived to express compendiously in one word, what must otherwise have required two or more; as, *sapienter*, *wisely*, for *cum sapientia*; *hîc*, for *in hoc loco*; *semper*, for *in omni tempore*; *semel*, for *unâ vice*; *bis*, for *duabus vicibus*; *Hercule*, for *Hercules me juvet*, &c. Therefore many of them are nothing else but Adjective Nouns or Pronouns, having the Preposition and substantive understood; as, *quò*, *eò*, *eòdem*, for *ad quæ*, *ea*, *eadem* [*loca*], or *cui*, *ei*, *eidem* (*loco*); for of old these Datives ended in *o*. Thus, *qua*, *hac*, *illac*, &c., are plain Adjectives, in the Abl. Sing. Fem., the word *vid*, a way, and *in*, being understood. Many of them are compounds, as *quomodo*, i. e. *quo modo*; *quemadmodum*, i. e. *ad quem modum*; *quamobrem*, i. e. *ob quam rem*; *quare*, i. e. (*pro*) *qua re*; *quorsum*, i. e. *versus quem* (*locum*); *scilicet*, i. e. *scire licet*; *videlicet*, i. e. *videre licet*; *ilicet*, i. e. *ire licet*;

illico, i. e. in loco; magnopere, i. e. magno opere; nimirum, i. e. ni (est) mirum."—*Rudiments of the Latin Tongue*, Ch. v. note 1.

The following definition of an adverb, given by Dr. Priestly, is well borne out by the Irish language: "Adverbs are contractions of sentences, or clauses of sentences, *generally* serving to denote the manner and other circumstances of an action, as *wisely*, that is, in a wise manner; *now*, that is, *at this time*."

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### SECT. 1.—Formation of Adverbs.

Adverbial phrases made up of two or more parts of speech are very numerous, and adverbs may be formed from adjectives *ad libitum*, by prefixing  $\zeta\omicron$ , as  $\epsilon\rho\omicron\delta\alpha$ , brave,  $\zeta\omicron \epsilon\rho\omicron\delta\alpha$ , bravely;  $\rho\acute{\iota}\omicron\rho$ , true,  $\zeta\omicron \rho\acute{\iota}\omicron\rho$ , truly. This  $\zeta\omicron$  prefixed to the adjective in Irish has exactly the same force as the English termination *ly*, in adverbs formed from adjectives, but the  $\zeta\omicron$  never coalesces with the adjective so as to form one word, and is in reality the preposition  $\zeta\omicron$ , or *co*, *with*, so that  $\zeta\omicron \rho\acute{\iota}\omicron\rho$  is literally *with truth*,  $\kappa\alpha\tau\grave{\alpha} \tau\grave{o} \acute{\alpha}\lambda\eta\theta\acute{\epsilon}\varsigma$  (*according to what is true*). It is altogether unnecessary to give any list of this class of adverbs in a grammar, or even dictionary; but there is another class of adverbs and adverbial phrases, many of which are still in common use, and others to be met with in ancient manuscripts, which the student should commit to memory, as by so doing he will save himself much time, which would otherwise be lost in consulting Irish dictionaries, in which he may not be able to find them. Of this class of adverbs a list is here subjoined:

Α ἄ-ραυ ἀρ ρο, far hence.

Α ἄ-ραυ ροίμε, long before.

Αἄυρ, at this side; at this side of the grave; in this world. It is the opposite of ἐάλλ, *q. v.*

Α ἄ-κέιν, afar, far off.

Α ἄ-κόμνυιθε, always, continually.

Αἄ ριν, there.

Αἄ ρο, here.

Αἄ ρύο, yonder.

Αἄρε ριν, therefore.

Αἄρριθε, is of frequent occurrence in old writings, in the sense of *thence*, and is equivalent to the modern ἀρ ριν, as ἐπιλλυο ἀρριθε ἄο ἡ-Υίρνεαχ, “they proceed from thence to Uisneach, *Keat. Hist.*, p. 56.

Αἄλα μυιḡ, on the outside.

Αἄλα ναίρ, on the east side.

Αἄλαρτιḡ, on the inside.

Αἄλα ἐίαρ, on the west side.

Αἄλα ἐοίρ, on the east side.

Αἄλε, or αλε, or ο ἴοιν αλε, from that time forward.

Αἄμάς, out of. This is always used in connexion with a verb of motion, as ἐυαίθ ρέ αμάς, he went out, or forth.—See Αἄμυḡ.

Αἄμαί, as, how.

Αἄμάιν, alone, only, *tantum*. This is generally written ναμά in ancient manuscripts.

Αἄμάρας, to-morrow. This is very frequently written αβαρας in old manuscripts.

Αἄ m-βλιαθνα, this year.

Αἄμλαιθ, so: ἡρ αμλαιθ, it is so; ní ἡ-αμλαιθ, it is not so.

Αἄ μοθ, or ἀρ μοθ, in order, to the end that.

Αἄμυḡ, without, outside. The difference between this and αμάς is, that the latter is always used in connexion with a verb of motion, and the former generally with some verb of rest, as βί ρέ αμυḡ, he was outside; ἐυαίθ ρέ αμάς, he went out.

Αἄνακε, near. Anciently often written πορ ακε.—See *Cor. Gloss.*, voce *Θελ*.

Ἀνάριος, on high, upward : οὐρανὸς ἤ ἀνάριος, he rose up.

Ἀνάλλ, over to this side, to this time. This is always connected with a verb of motion, generally ἔρχομαι, as ἔρχομαι ἤ ἀνάλλ παρὰ θάλασσαν, “he came over across the sea;” ἀνάλλ ἄνευ βασιλέως, “Naas is without a king ever since Cearbhall was slain,” MS. Trin. Coll. Dubl. H. 1. 17, fol. 97, b.

Ἀνάλλοος, formerly, of yore : *antiquitús*.

Ἀναθίκα, southwards, and sometimes from the south.

Ἀνάκαι, while, whilst.

Ἀνάχθες, or ἀνάχθες, yesterday.

Ἀνάκαθεν, externally, on the outside.

Ἀνάκαθεν, together, *simul*.

Ἀνάκαθεν, or ἀνάκαθεν, while, whilst.—See Ἀνάκαι.

Ἀνάκαθεν, or ἀνάκαθεν, near, close to, hard by.

Ἀνάκαθεν, from the west. Its opposite is ἀνατολικά, westwards, or to the west.

Ἀνάκαθεν, from below. This is always used in connexion with a verb of motion, and the opposite of ἀνατολικά, *down*, as ἔρχομαι ἤ ἀνάκαθεν, he came up; ἔπεσε ἤ ἀνατολικά, he fell down.

Ἀνάκαθεν, or ἀνάκαθεν, to-day; *hodie*.

Ἀνάκαθεν, or ἀνάκαθεν, seldom.

Ἀνάκαθεν, then, there. Often written ἀνάκαθεν and ἀνάκαθεν, in old manuscripts.

Ἀνάκαθεν, here. Ἀνάκαθεν, in old manuscripts.

Ἀνάκαθεν, in yonder place.

Ἀνάκαθεν, to-night; *hac nocte*.

Ἀνάκαθεν, from the east. Its opposite is ἀνατολικά, eastwards, or to the east; and both are generally connected with a verb of motion.

Ἀνάκαθεν, after to-morrow.

Ἀνάκαθεν, now; ἀνάκαθεν ἀπὸ ἀπὸ, now and again, sometimes.

Ἀνάκαθεν, over to the other side. Its opposite is ἀνάκαθεν; and both are generally, if not always, connected with a verb of motion.

Ἀνάκαθεν ἀπὸ ἀνάκαθεν, over and hither. This adverbial expression is generally written ἀνάκαθεν ἀνάκαθεν in old manuscripts.

Ἀνάκαθεν, or ἀνάκαθεν, when.



- Ἐνωθεν, from above, downwards. This is always used with a verb of motion, and is the opposite of ἄνωθεν, upwards, as ἐνωθεν πέφυκεν ἄνθρωπος ἐκ τοῦ οὐρανοῦ, he went up on the hill; ἐκ τοῦ οὐρανοῦ ἦλθεν, he came down from heaven.
- Ἐπὶ ἑξῆς, last year. This term, which is still used in the living language, is explained in ἐπὶ ἑξῆς ἐταρρῆς, i. e. the year *last* past, in *Cormac's Glossary*.
- Ἐπεὶ ὅτι, notwithstanding this however.
- Ἐπεὶ ὅτι, because, on account of.
- Ἐπίσθεν, back.
- Ἐπιτόπου, on the spot; very soon; immediately.
- Ἐπιτιθέναι, at all; in existence.
- Ἐπιμοίωσιν, or ὁμοίωσιν, in like manner; *similiter*.
- Ἐπιτρέψαι, with difficulty; οὐκ ἐπιτρέψαι, running away.
- Ἐπὶ ἑσπέρῃ, last night.
- Ἐπιπλέον, throughout.
- Ἐπιπλέον, in length; altogether.
- Ἐπιπέσειν, back; καταργεῖν Ἐπιπέσειν, abolish. This is generally written *per culu* in old manuscripts.
- Ἐπιπάλιν (or ἀπὸ ἑξῆς), again. Anciently ὁμοίωσιν.
- Ἐπιπέσειν, separately.
- Ἐπιπέσειν, on the morrow. Often written Ἐπιπέσειν in old writings.
- Ἐπιπέσειν, on account of; for the sake of; in lieu of.—See *Prepositions*.
- Ἐπιπέσειν, or ἀπὸ ἑξῆς, in the beginning.
- Ἐπιπέσειν, quickly, *instanter*.—*Cor. Gloss.*, voce Ἐπιπέσειν.
- Ἐπιπέσειν, at times.
- Ἐπιπέσειν, into. This is always used with a verb of motion, as ἐνωθεν πέφυκεν, he went in.
- Ἐπιπέσειν, within: generally used with the verb substantive, or some verb denoting rest, as ἐπιπέσειν, he is within.
- Ἐπιπέσειν, or ἀπὸ ἑξῆς, from the north; northwards.
- Ἐπιπέσειν, almost, all but.
- Ἐπιπέσειν, yet; the ancient form of Ἐπιπέσειν.
- Ἐπιπέσειν, southwards.—*Lib. Lecan*, fol. 208.

ἄνερα, the ancient form of ἔνερα, for the future.

ἄνω or ἄνω, topsy turvy, upside down.

ἄνα, where, *ubi*.

ἄνα ἡ-α, or ἄνα ἡ-α, whence? from what? *unde?*

ἄνα ἑα, how many!

ἄνα ἑα, how many? how much?

ἄνασμεν, in the first place; *imprimis*. Often written ἄνασμεν in old manuscripts.

ἄνα, already: ἀναστὰς ἄνα, “as I have proved already.”—*Lucerna Fidei*, p. 358. This is pronounced ἄνα in the south of Ireland.

ἄνω, or ἄνω, while, whilst.

ἄνω, besides, except.

ἄνω, besides them; except them.

ἄνω, howbeit, however.

ἄνω, whatever way or manner—*Vit. Moling.*

ἄνω, indeed; *autem*; ἄλλα, δὲ.

ἄνω γὰρ, why, wherefore.

ἄνω, how; anciently written ἄνω.

ἄνω, ever.

ἄνω, near, along.

ἄνω, or ἄνω, so that.

ἄνω ἄνω, or ἄνω ἄνω, thus far.

ἄνω ἄνω, to this end; for this purpose.

ἄνω, an expletive, then, indeed.

ἄνω, to the right; *dextrorsum*; sunwise.

ἄνω, both: ἀνω ἀνω, through both. This is translated *invicem* in the *Annals of Ulster*. It is the ablative plural of ἀνω, a couple.

ἄνω, ἄνω, ἄνω, or ἄνω, then, indeed, *autem, vero*; ἄλλα, δὲ.

ἄνω, always.

ἄνω, always, continually.

ἄνω, presently.

ἄνω, by night; *noctu*.

ἄνω, by day.

ἄνω, exactly, precisely. Sometimes written ἄνω, in old manuscripts.

Εαδον, ιοδον, αδον, that is, namely, to wit; *videlicet*.

Ρά εαδούρ, or ρο ετέούρ, immediately; at once; *statim*.

Ρά θεοιό, at length.

Ρά δύο, twice: anciently ρο δί.

Ραρό, or ραο ό, long since; long ago.

Ραο ό ροιμ, long since.

Ρά γ-κυαιρ, or μά γ-κυαιρ, round about. Sometimes written βα κυαιρ and ιμα κυαιρ in ancient manuscripts.

Ρά ρεαό, or ρο ρεαό, respectively, separately: ρα ρεαό εεανα, αγυρ νι α η-αοιμεαότ, οο νιτρεαρ κοιρρεαγαό αν ευιρρ αγυρ κοιρρεαγαό να ρολα, "separately, and not at the same time, the consecration of the body and the consecration of the blood are made."—*Lucerna Fidelium*, p. 250.

Ρεαρτα, for the future. Anciently written βυβερτα and ροβερτα.

Ρεβ, as.

Ριαρλαοιο, throughout.

Ρο διέιμ, because.

Ρο ελειε, privily.

Ρόρ, yet; αότ ρόρ, but yet.

Ρενμοτά, besides, except.

Ρο, until.

Ρο βράε, for ever.

Ρο οειμim, indeed.

Ρο ο-τί, until.

Ρο ο-τραρτα, lately.

Ρο ρόιλ, yet, as yet.

Ρο η-υιηόε, entirely.

Ρο λέιγ, presently, soon.

Ρο λέιρ, entirely, wholly.

Ρο λεορ, or ρο λόρ, enough.

Ρο μαιε, well.

Ρο μιμικ, often.

Ρο μοό, early.

Ρο νιце, or ρο νυγε, until.

Ιοδον, to wit, namely.

Ιαραιμ, afterwards. This is sometimes expletive.

Ἰαρ ὅ-ρίοι, truly, in reality; *κατὰ ἀλήθειαν*.

Ἰαρρ ἢ νι, *ex eo quod*; because.

Ἰαρροῦσαι, after that; *postea*. Now written ἰαρ ριν.

Ἰοιρ, or ἰτιρ, at all.

Ἰλλε, or αλε, thenceforward, *huc usque*.

Ἰομορρα, indeed; *vero, autem*.

Ἰτιρ, indeed, at all.

Ἰάιν le, near to, hard by.

Ἰειρ πο, with this.

Ἰεατ̄ φορ λειτ̄, or λεατ̄ αρ λειτ̄, on either side.

Ἰεατ̄ αρτιγ̄, inside, within.

Ἰεατ̄ ἰρ τ-ρυσαρ, above, *desuper*.

Μαρ, as.—See *Prepositions*, Sect. 1.

Μαρ αν γ-κέαονα, in like manner, likewise, *similiter*.

Μαρ αον, together.

Μαρ ριν, so, in that manner.

Μαρ πο, thus, in this manner.

Μοc̄, early; γο μοc̄, *diluculo*.

Μόρμóρ; γο μόρμóρ, especially.

Νάμά, only. Now always written αμάιν, *q. v.*

Νόco, not.

Νο γο, until: νο γο υ-τάινιγ Ραρ̄εαλόν, “until Parthalan arrived.”—*Keat. Hist.*, p. 30.

Ο, since; seeing that.

Οβέλα, wide open. Οβέλα ορλιυιc̄ε.—*Ann. Four Mast.*, 1600.

Ο c̄éile, asunder; τρέ η-α c̄éile, to and fro.

Ο c̄éim m̄ár, from time remote.

Ο c̄ianaib̄, a little while ago: γαρ̄ becc ρια η-εppap̄ταιν ó c̄ianaib̄, “a little before vesper-time, just now.”—*Leabhar Breac*, fol. 107.

Ολέαα, or αρc̄εαα, in like manner; *similiter*.

Οη, indeed; expletive.—*Ann. Four Mast.*, 1137, 1601; βα ριρ οη, “it was true indeed.”—*L. na h-Uidhri*.

Ορ άρo, aloud; publicly.

Ορ cóμαρ, opposite; *e regione*.

Ορ ípeal, privately.

O pín ille, thenceforward.

O pòin ale, or ó pòin amac, ever since; thenceforward.

Oz, since, as, seeing that.—*Keat. Hist.*, p. 127.

Riam, ever. Also written a piam.

Riam, before: piam ocup iam, *antea, et postea, Cor. Gloss.*,  
voce *Loç*.

Riapu, or pèpu, before; *antequam*.—See *Conjunctions*.

Samlaiò, so.

Sán cán, to and fro.—*Ann. Four Mast.*, 1595; and *Mac Conglinn's Dream*, in *Leabhar Breac*.

Seaca, by, past; *secus*.

Seacónin, or pècónin, through.

Seaccap, by, past.

Síop, down: na cláir píop co Sionoinn, "the plains down to the Shannon."—*O'Heerin*. Generally used with a verb of motion.

Síopanna, down here.

Suar, up, upwards. Used with a verb of motion.

Sul, before.

Sunn, or punna, here.

Thall, on the other side; in the other world. This is always used  
in connexion with a verb of rest.

Tamall, or le tamall, awhile.

Tan, or an tan, when.

Taob amuig, or allamuig, on the outside.

Taob aruig, or allarui, on the inside.

Thíop, below. Generally used with a verb of rest.—See Síop.

Trá, indeed; an expletive; *vero, autem*.

Trarta: go trarta, lately, just now.

Tria bíein, or tré bíein, for ever.

Tuairim: pa tuairim, about, *circiter*.

Tuap, above. Generally used in connexion with a verb of rest.—  
See Suar. Tuap ocup zíp, "above and below."—*Cor. Gloss.*,  
voce *Comla*.

Tuille eile, moreover.

Uho ap n-uò, gradually.—See *Battle of Magh Rath*, p. 166.

Stewart sets down this adverbial phrase as a living one, in the

Highlands of Scotland. It is obsolete in Ireland, though sometimes found in old manuscripts.

Uime rin, therefore.

Umoppa, or iomoppa, indeed, but; *vero, autem.*

Many other phrases of an adverbial character will be met with, but the foregoing are the principal. In parsing such phrases the learner should construe each word according to its etymological class, noting, however, the adverbial character of the whole phrase.

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SECTION 2.—Of prepositive and inseparable, or consignificant Adverbs.

It is a curious fact that in this language prepositions are rarely compounded with verbs or adjectives, as in Greek and Latin, and the languages derived from them, as in *abstineo, adhereo, contradico, dejicio, distraho, egredior, intervenio, prætereo, &c.* To express such ideas in Irish, prepositions or adverbs are placed after the verbs, and never amalgamated with them, as beip ar, get away, escape, Lat. *evade*; cúaið ré ruar, *ascendit*; cúaið ré ríor, *descendit*; cúaið ré anonn, *transiit*, &c.

The following fifteen prepositive, consignificant, or inseparable particles, are undoubtedly adverbs, not prepositions. They are capable of being compounded with nouns substantives, nouns adjectives, and verbs, to modify or alter their significations.

Áð, or aið, an intensive particle, as aiðmillecáð, destruction; as in *Leabhar Breac*, fol. 107, a, a: oo aiðmilleð fer Munán, “to destroy the men of Munster.”

Αἰν, or αἰ, a negative particle, of the same force with the English *in*, or *un*, as λεαρ, welfare, αἰλεαρ, misfortune; ḡlic, wise, αἰḡlic, unwise; θεοιν, will, αἰνθεοιν, unwillingness; ulcáac, bearded, αἰνυlcáac, beardless; ḡap, convenience, αἰḡap, affliction, distress.

Αἰν, or αἰ, a privative, or negative, as πιοct, shape, or plight, αἰπιοct, evil plight; μῖαν, desire, αἰνμῖαν, an evil or inordinate desire; beapτ, a deed, αἰνbeapτ, an evil deed; eolaac, skillful, αἰneolaac, ignorant; oḡḡteac, lawful, αἰnoḡḡteac, unlawful; epáct, time, αἰnepáct, unseasonable time; τοιλ, will, αἰντοιλ, ill will; ró, prosperity, αἰnró, adversity; flaic, a prince, αἰnflaic, a tyrant; cpioe, a heart, αἰncpioe, a bad heart; oaoine, people, αἰnoaoine, evil, or wicked people; uapal, noble, αἰnuapal, ignoble. Αἰν, or αἰ, has also an intensitive power in a few compounds, as αἰντεap, excessive heat; αἰn-ḡeap, a great man; αἰn-móp, very great; αἰn-τpaoп, or αἰn-ḡaoп, very cheap. This particle, however, seldom occurs in this sense in correct Irish works, in which it is generally used as a negative.

The particles αἰν and αἰ are called negatives in *Cormac's Glossary*, and there can be little doubt that they were always so used in the ancient Irish language, though αἰν is now often used as an intensitive particle in the spoken language, as τά αἰν lá αἰn-ḡuap, the day is very cold; τά αἰν oioce αἰn-ḡopca, the night is very dark (pronounced in some parts of Ireland as if written ánná). But in *Cormac's Glossary*, αἰν is distinctly called a Gaelic negative, thus: Αἰν, no αἰν, .i. uulcao ḡaeoelge, amail pon ḡab nae ocup annac; eim ocup αἰneim, nepτ ocup αἰnneпτ, "AN, or AMH, a Gaelic negative, as NATH and ANNATH; EIMH and AINEIMH; NERT and AMHNERT."—See also the same Glossary, *voce* Αἰνoan, where αἰν is called a negative: "αἰн πο uulcao." It should be here remarked, that these and all the other prepositive particles are made broad or slender, accordingly as the first vowel of the words with which they are compounded are broad or slender. In the Erse, or Scotch Gaelic, as we learn from *Stewart's Gaelic Grammar* (second edition, p. 142, note *u*), the "syllable *an* assumes three forms. Before a broad vowel or consonant it is *an*, as 'anshocair;' before





*Ann. Four Mast.*, A. D. 1602;  $\rho\acute{\iota}\nu\epsilon\mu\epsilon\delta\ \nu\omicron\text{-}\mu\acute{\iota}\mu\epsilon\acute{\alpha}\acute{\alpha}\tau\alpha$ , “an impassable sacred wood,” MS. Trin. Coll. Dubl. H. 2. 17. p. 123, col. a.

In *Cormac's Glossary*, voce  $\text{D}\acute{\upsilon}\beta\acute{\alpha}\acute{\alpha}$ , this is also called a negative:  $\text{D}\acute{\upsilon}$ ,  $\nu\omicron$ ,  $\nu\epsilon$   $\rho\omicron$   $\nu\iota\upsilon\lambda\tau\acute{\alpha}\delta$ , “*du, do, de*, for denying.”

$\text{E}\iota$ , or  $\acute{\epsilon}\alpha$ , a negative particle, which generally eclipses the initial consonant of the word with which it is compounded, if it admits of eclipsis, as  $\epsilon\pi\acute{\rho}\omicron\alpha\iota\pi\epsilon\acute{\alpha}\delta$ , merciful,  $\acute{\epsilon}\alpha\sigma\tau\epsilon\pi\acute{\rho}\omicron\alpha\iota\pi\epsilon\acute{\alpha}\delta$ , unmerciful;  $\epsilon\iota\lambda\lambda\omicron\alpha$ , rational,  $\acute{\epsilon}\iota\gamma\epsilon\epsilon\iota\lambda\lambda\omicron\alpha$ , irrational;  $\epsilon\acute{\omicron}\rho\iota$ , justice,  $\acute{\epsilon}\alpha\gamma\epsilon\epsilon\acute{\omicron}\rho\iota$ , injustice;  $\epsilon\pi\acute{\alpha}\nu\theta\epsilon\acute{\alpha}\delta$ , pious,  $\acute{\epsilon}\alpha\gamma\epsilon\pi\acute{\alpha}\nu\theta\epsilon\acute{\alpha}\delta$ , impious;  $\epsilon\alpha\eta\eta\tau\alpha$ , meek,  $\acute{\epsilon}\alpha\gamma\epsilon\epsilon\alpha\eta\eta\tau\alpha$ , *immitis*, *Leabhar Breac*, fol. 127, b, a;  $\epsilon\pi\omicron\mu$ , heavy,  $\acute{\epsilon}\alpha\sigma\tau\epsilon\pi\omicron\mu$ , light;  $\nu\omicron\mu\acute{\iota}\mu\eta$ , deep,  $\epsilon\alpha\nu\omicron\mu\acute{\iota}\mu\eta$ , shallow;  $\epsilon\sigma\pi\acute{\omicron}\acute{\alpha}$ , brightness.

This negative is written e in *Cormac's Glossary*, voce  $\text{E}\acute{\iota}\mu\alpha\eta$ : e  $\rho\omicron$   $\nu\iota\upsilon\lambda\tau\acute{\alpha}\delta$ ; “E for denying.” In the modern language it is written  $\epsilon\alpha$  before a broad vowel, and  $\epsilon\iota$  before a slender one.

$\text{E}\alpha\tau$ , a negative, which is to be distinguished from the foregoing, inasmuch as it is always short, while the other is invariably long, and never has the  $\rho$ , except by accident. *Example*,— $\text{C}\alpha\pi\alpha\iota\omega$ , a friend,  $\epsilon\alpha\tau\epsilon\alpha\pi\alpha\iota\omega$ , an enemy;  $\rho\acute{\iota}\lambda\acute{\alpha}\nu$ , whole, well, sound,  $\epsilon\alpha\tau\epsilon\pi\acute{\rho}\lambda\acute{\alpha}\nu$ , sick, unhealthy;  $\epsilon\alpha\tau\epsilon\alpha\pi\eta\mu$ , unarmed.—*Book of Fermoy*, fol. 29. It does not often occur.

It is written  $\epsilon\tau$  in *Cormac's Glossary*, voce  $\text{E}\tau\eta\tau$  et  $\text{E}\tau\acute{\epsilon}\eta$ , and called a negative:  $\text{E}\tau$   $\rho\omicron$   $\nu\iota\upsilon\lambda\tau\acute{\alpha}\delta$ , “*Es* for denying.”

$\text{F}\omicron\iota\pi$ , or  $\rho\omicron\iota\pi$ , an intensitive particle, as  $\rho\omicron\iota\pi\mu\epsilon\alpha\lambda\lambda\acute{\alpha}\delta$ , exterior, external;  $\rho\omicron\iota\pi\lambda\epsilon\acute{\alpha}\tau\acute{\alpha}\nu$ , extensive;  $\rho\omicron\iota\pi\alpha\iota\pi\epsilon$ , a watch, or guard;  $\rho\omicron\iota\pi\acute{\rho}\omicron\mu\acute{\iota}\acute{\epsilon}\alpha\delta$ , a watch, *Ann. Four Mast.*, A. D. 1522;  $\rho\omicron\iota\pi\acute{\nu}\epsilon\alpha\tau$ , violence;  $\rho\omicron\iota\pi\acute{\nu}\epsilon\alpha\iota\pi\epsilon$ , guard, watch;  $\rho\omicron\iota\pi\acute{\epsilon}\iota\gamma\epsilon\alpha\eta$ , oppression;  $\alpha\gamma\ \mu\iota\mu\eta\tau\ \rho\omicron\iota\pi\acute{\nu}\epsilon\iota\tau\ \alpha\gamma\ \rho\omicron\iota\pi\acute{\epsilon}\iota\gamma\iota\eta\ \alpha\tau\ \text{E}\iota\pi\eta\eta$ , “exercising violence and oppression on Ireland,” *Keat. Hist.*, p. 138.

$\text{I}\mu$ , or  $\iota\omicron\mu$ , an enhancing, or intensitive particle, as  $\iota\omicron\mu\alpha\gamma\alpha\lambda\lambda\acute{\alpha}\mu$ , dialogue;  $\iota\omicron\mu\pi\upsilon\iota\lambda\iota\eta\gamma\iota\mu$ , I bear, or support;  $\iota\mu\epsilon\alpha\gamma\lambda\alpha$ , fear;  $\iota\omicron\mu\lambda\acute{\alpha}\nu$ , whole, complete;  $\iota\omicron\mu\epsilon\pi\acute{\rho}\lambda\acute{\alpha}\nu$ , sound, whole;  $\iota\mu\acute{\omicron}\theta\acute{\iota}\sigma\epsilon\eta$ , shelter, defence;  $\iota\omicron\mu\acute{\omicron}\mu\acute{\iota}\acute{\epsilon}\alpha\delta$ , keeping;  $\iota\omicron\mu\acute{\omicron}\mu\acute{\iota}\sigma\alpha\delta$ , a cover, or case;  $\iota\mu\acute{\alpha}\rho\omicron$ , high;  $\iota\mu\acute{\omicron}\mu\acute{\iota}\mu\eta\alpha\eta\gamma$ , narrow. It sometimes,

though rarely, means *about*, as *imbaë*, “a surrounding sea,” *Cor. Gloss. voce Imbaë*.

This particle is very frequently found in old manuscripts prefixed to words which make good sense without it, as *imeagla*, fear, for the modern *eagla*; *imoïoen*, protection, for the modern *óboean*. *Example*.—*Tabair dom do noem rpirair dom imoeagail, ocuïr dom imoïoen*, “give me thy holy spirit to guard and protect me,” *Leabhar Breac*, fol. 121, *b*.

*Mí*, a negative, as *mícpéioeam*, unbelief; *mí-náóúrta*, unnatural; *mí-écalmame*, an ominous presage; *mí-áç*, misfortune; *mí-paë*, ill success.

This particle is very much in use in the modern language, and when compounded with a word of which the first vowel is broad, it has been the custom with modern writers to introduce an *o*, to fulfil the modern rule of “broad with a broad,” &c., as *míopaë*, ill success; but the ancients always wrote it *mí*.

*Neam*, or *neim*, a negative prefixed to nouns substantive and adjective, as *neam-íuim*, neglect; *neimníö*, nothing; *neam-claon*, impartial, unbiassed; *neamcumrcuidëe*, immoveable. It is also sometimes prefixed to verbs, as *neam-éuillim*, I deserve not, as *feapça na naem do neam-éuill*, “who deserved not the anger of the saints.”—*Giolla-Iosa Mor Mac Firbis*, 1417.

In the Scotch Gaelic this is written *neo*, and it is pronounced in some parts of the south of Ireland as if written *nea*, as *neam-íuim*, neglect; pronounced *nea-íuim*.

*In*, or *ion*, when prefixed to passive participles, denotes fitness, or aptness, as *inleigir*, curable; *a ouëpaöap a leagá rpir nap óógalap inleigir bai rap*, “his physicians told him that it was not a curable disease he had,” *Book of Fermoy*, fol. 68; *inoéanta*, fit to be done; *iontuigëe*, intelligible, to be understood; *inpiçëe*, “fit to be elected king,” *Vit. Cellachi*; *inlaeiç*, in-calf; *inmeapta*, to be thought, or deemed; *inçpeioëe*, credible. This prefix has nearly the same signification as the termination *bilis* in Latin, or *ble* in English.

The same idea is often expressed in old manuscripts by placing

the assertive verb ἦ, or some particle which carries its force, before the passive participle, as ἦ κυμνιḡḡε οἰα ἔνῃ ḡ-κυραḡαḡḡ, "it is to be remembered by your champions," *Battle of Magh Rath*, p. 124; ναḡ κυἡḡε α ḡ-constaḡαἡḡ, "that it is not dubitable," *Keat. Hist.*, p. 45.

O'Molloy says that this prefix ἡ has the force of the Latin participle of the future in *dus*: "Particula autem ἡ addita voculæ facit voculam importare participium finiens in *dus*, apud Latinos, vt *faciendus*, vt *hoc non est faciendum*, hibernicè, ἡ bh-ḡuἡ ḡ ἡνευḡα." *Grammatica Latino Hibernica*, pp. 99, 100.

So, or ḡοἡ, when prefixed to passive participles, denotes *apt*, or *easy*, as ḡο-αḡαḡḡα, affable, easy of address; ḡοἡḡḡḡḡ, feasible. When prefixed to adjectives it denotes *good*, as ḡο-ḡḡοἡḡḡḡ, good-hearted; ḡοἡḡḡḡḡḡ, of good family. It is the opposite of οἡ, and hence we have so many words beginning with ḡ and ο forming opposites, as ḡḡḡḡḡḡ, virtue, οḡḡḡḡḡḡ, or οἡ ḡḡḡḡ, vice; ḡοḡḡḡ, happiness, οḡḡḡḡ, misery; ḡοḡḡḡ, happiness, οḡḡḡḡ, grief; ḡοἡḡḡḡ, rich, οἡḡḡḡḡ, poor; ḡοἡνεḡḡḡ, favourable or good weather, οἡἡνεḡḡḡ, bad, or unfavourable weather.

To the foregoing may be added the following monosyllables, which are seldom, if ever, used except as consiḡificant particles set before nouns, and sometimes before verbs, with which they generally amalgamate in composition.

ḡḡḡ, or ḡḡḡḡ, *constant*, as ḡḡḡḡ-ḡḡḡḡḡḡ, constant habitation, *Visio Adamnani*; ḡḡḡḡ-ḡḡḡḡ, ever-during; ḡḡḡḡ-ḡḡḡḡḡḡ, ever loyal; ḡḡḡḡḡḡḡ, constant inheritance, fee simple.

Com, comḡ, con, comḡ. The monosyllable comḡ, or, as it is written before a slender vowel, comḡ, sometimes signifies *equal*, as ḡḡḡḡ comḡ ḡḡḡ, they are equally high; and at other times *so*, as ḡḡḡ ḡḡḡ comḡ ḡ-olc ḡḡḡ, it is so bad.—See *Conjunctions*. But it is also used in the same sense as the Latin particle *con*, as in comḡḡḡḡḡḡḡ, connexion; comḡḡḡḡḡḡ, a compound word; comḡḡḡḡḡḡ, round, globular; comḡḡḡḡḡḡḡ, a union, or meeting;

κοιγερφόε, a confine, a boundary. It is sometimes a mere intensitive particle, as κοίμεαζαρ, a series; κοίμαλτρομ, fosterage; κοίμράμικ οόίε, "they came together," *Book of Fermoy*, fol. 23; κοίετιγε, a covering; κοίμφοιλλρίυζαό, to illuminate.—See *Battle of Magh Rath*, p. 112; κοίμφοζυρ, near, comparative κοίμεαρα, as ιρ ιν τ-ρλειε βα κοίμεαρα οόίε, "in the mountain next to them," MS. Trin. Coll. Dubl. H. 2. 17. p. 123, a.

Οαζ; οεαζ, or οειζ. This word is decidedly an adjective, and the same as the Welsh *dha*, *good*; but it is never used except before its substantive. It is pronounced οεαζ (the α long) in Connaught, and οέαζ (the é long) in Munster, as οεαζ-όαone, good people; οείζ-φεαρ, a good man. In ancient manuscripts it is most generally written οαζ, or οαζ (without any mark of aspiration on the ζ), as in *Cormac's Glossary*, voce Αγγελ, οαζτέχταρ, "*bonus nuntius*;" οαζμάταρ, "a good mother, *Id.*, voce Ουααο. It is explained as follows in the same work: οαζ, .i. μαίε, οροό, .i. ολε, υε οροό οο οροόαε, οαζ οο οαζαε, "DAGH, i. e. good; DROCH, i. e. evil, as DROCH DO DROCHAIBH, DAGH DO DAGHAIBH, i. e. evil to the evil, good to the good.

Οροό, or οροίό, the opposite of οαζ, bad, evil, as οροό-εταρ, an evil omen; οροό-ρίυι, an evil eye; οροίό-ζήοίμ, an evil deed; οροίό-ρίοι, bad seed; κυρ ριλ ι n-οροχ-ιτηρ, "sowing seed in bad soil," *Mac Conglenn's Dream in Leabhar Breac*. It is explained in *Cormac's Glossary* thus: οροό, .i. καέ n-ολε, υε ερτ, οροχβεαν, no οροχφεαρ, "DROCH, i. e. every thing bad, *ut est* DROCHBHEAN, a bad woman; DROCHFHEAR, a bad man.

Εν, or είν, *one*, as είννίό, one, or any thing; ένέν, one or any bird. This is in reality the word αον, or αεν, one, or any; but some of the best Irish writers spell it έν, or είν, when it amalgamates with the substantive.

Εαρ is sometimes intensitive, as in εαρζάβάλ, capturing; εαρλαμάό, arraying; εαρορλυαο, opening.—See *Leabhar Breac*, fol. 127, b, a.

Φο, or φοι, *under*, as φοάοιμε, underlings, the lower classes of

men; φοιγάχα, under branches; ποδάρο, an inferior bard, or poet; ποτάλαμ, lower land, *Cor. Gloss., voce* Εταρπέ; ποάρι, slightly curling, as ποτε ποάρι ποροπόα, “slightly curling golden hair,” *Battle of Mugh Rath*, p. 116; ρεαρ πο-τάνα πο έρείγ α ρμιορ, “a man worse than meagre [*under-meagre*] whom his marrow had forsaken,” *Teige Dall O’Higgin* in his *Satire on the O’Haras*; πομάμ, subject; πομάμμιούε, subjects.

Ρριε, or ρριοε, *against*, as, ρριοεβυαλαό, repercussion; ρριεβεαρρ, opposition; ρριοεορζαιν, a seeking, or regaining of plunder, or a counter plunder.—See *Ann. Four Mast.*, 1595, *et passim*.

Π, or ιολ, *many*, of the same power with the Latin *multi*, and the Greek πολυ, in compounds, as ιλρίαναιμ, “I torture in various ways,” *Lib. Lecan*, fol. 246, *b*; ιλέεραπέ, of various feats; ιολοάναέ, or ιλέεραπέ, polytechnic, or skilled in various trades or arts; να η-ιλέεραπέ, the various languages; ιολέμνγεαέ, polygonal; ιλιμασ, very many; ιλανμanna, “various names,” *Cor. Gloss, voce* Ρότ; ιλλάμα, various hands, or branches. This is sometimes, though rarely, used as a separate word, and placed after the noun substantive to which it belongs.

Ου, *great*, as ολλζυε, a loud voice; ολλζοεαέ, loud voiced; ολλ-ζήσίομα, daring deeds.

Σιε, or ριοε, an intensitive particle, as ριοεβυλανγ, good temper, as of a sword or battle-axe; ριεβυλανγ α ράμπεαέ, the temper of their battle-axes; βαυλε ριζόα πομόρ ου ροννααίεβ ριέάρρα, “a regal, very large residence, with high enclosures,”—*Book of Lismore*, fol. 190, *b*.

Τιυό, or υεοό, *last, final*; as τιυζλίε, last days; τιυζβλαε, or υεοό-βλαε, the last prince, as Συροαναπαλυρ υεοό-βλαε Αρραπόα, “Sardanapalus, the last sovereign of the Assyrians,” *Book of Ballymote*, fol. 6; τιυζβλαε Υλαό ι η-Εαμμαν, “the last prince of Ulster who dwelt at Emania,” *Ann. Tighernach*, A. D. 332. Υεοζλαί, the evening, as τικ Φινο υο’η βυαρ-βοιε υεοόλαιό ου βαιρηιc αν έολανο cen éeno, “Finn came to the tent in the evening, so that he found the body

without a head," *Cor. Gloss., voce Οπε*; *θεοῦναιός*, "the latter end of the night," *Leabhar Breac*, fol. 107. This prefix is never found in modern books or manuscripts.

**Το** is frequently prefixed to verbs and verbal nouns as an intensitive particle, as *τοῖλαραῖ*, moving, or motion; *τοῦραῖ*, resuscitation; *τοῖαιρμ*, summons.

**Υπ**, *υρ*, *εαρ*, or *αυρ*, *noble*, and sometimes merely intensitive, as *ὑπέροῖδεαῖ*, noble-hearted; *ὑπερῖεαῖ*, a famous story; *ὑπερῖαῖ*, the van, front, or very beginning; *υπεραιρ*, *εαρῖαιρ*, or *αυρῖαιρ*, illustrious, renowned; *ὑπερῖαῖ*, lofty, very high.

To this list of prefixes might also be added several monosyllabic adjectives which are often placed before their nouns so as to form with them one compound word, as *εαρτ*, just, or right; *εαρτῖαῖ*, the centre, or very middle; *εαρτῖαῖ*, the centre; *οῖ*, entire, as *οῖεῖρ*, entire submission; *οῖεῖρ*, amnesty; *οῖεῖρ*, full fine<sup>a</sup>; *ἄρῖ*, high, as *ἄρῖ-μῖεῖ*, a monarch; *πῖμ*, chief, as *πῖμ-εαῖ*, a chief church. Also the adverbs *αν*, very; *μό*, too; *μόρ*, somewhat; *ράρ*, exceedingly, as *αν βεαῖ*, very little; *μό μόρ*, too great; *μόρ μόρ*, somewhat [too] large, or rather large; *ράρ-μῖαῖ*, exceedingly good. The substantive *μῖεῖ*, a king, is also often prefixed, in the modern language, both to substantives and adjectives, as *μῖεῖ-εαρ*, a very good, or great man; *μῖεῖ-μῖαῖ*, very good. The prepositions *ἰοῖρ*, *εἰοῖρ*, or *εαῖ*, *μῖμ*, before, and *τῖμ*, about, are sometimes found in composition in a few words, as *εαῖ-ῖοῖ*, twilight; *ἰοῖ-ῖεαῖ*, distinction; *εαῖ-ῖαῖ*, a digression;<sup>b</sup> *ἰοῖ-ῖμῖεῖ*, interpreta-

<sup>a</sup> MS. Trin. Coll. Dubl. H. 3.

<sup>b</sup> *Leabhar Breac*, fol. 107.

tion, i. e. an interlined gloss, or explanation; εἰδὶρξλεοῦ, distinction; εἰσαρ-ρκαρᾶ, separation; πεμπράϊοτε, aforesaid; τῖμ-ḡλυαῖρῖμ, I move round; εἰσαρ-βαο-ḡαλ, jeopardy; εἰσαρρναῖοτε, ambushade; εἰσαρ-ἔρᾶτ, dinner-time.

I cannot close these remarks on the prefixes, or consignant particles, without laying before the reader the whole of what O'Molloy writes on the subject :

“Huiusmodi complexorum, et semisimplicium alia construuntur ex duabus voculis quarum quælibet seorsim ab altera aliquid importat, vt ḡeallamh de qua iam dixi, ḡeal enim importat candorem, lamh verò manum, quæ sunt res diuersæ, adeoque tale complexum vocatur ab Hibernis propriè comhphocail. Alia verò non sic, sed construitur ex vna significatiua seorsim, et aliâ voce non significatiua seorsim vt ποῖḡheal. Construitur enim ex non significatiua πο Hibernis ḡρεῖμ phocail, latinè *pars vocis compositæ*; huiusmodi autem iure dici possunt quasi seù semicomplexa, iisque frequentissimè vtuntur Hiberni, vt οσοhume, latinè *bonus homo*, οεῖḡhbean, *bona fœmina*. Prima pars huiusmodi semicomplexorum, particula est nihil significans seorsim, iuncta autem substantiuo, aliquod importat peculiare. Et huiusmodi particulis inueni viginti nouem, nempè an, aon, aeth, comh, οαḡh, οεαḡh, οροῦ, οο, οἰ, eap, eo, ecc, fel, fo, in, im, mi, nemh, on, ppimh, pemh, pa, po, po, pich, tim, tap, tuath, up, vt in sequentibus anτραeth, ambhφearach, aḡḡabail, item amhοheon, aith-eitheao, comhthrom, item comhphocal, οαḡhmhuinτῖρ, οεῖḡhbean, οροῦρchar, οοitheαḡαρḡ, οοmhuinτῖρ. Item οοmhuinτε, οιοchoῖρḡ, οἰbhφειρḡeach, eapccairφear, eaplainτε, easanḡean, euccpuasoh, felḡhniomh, fealouine, ποῖḡhlep, ποῖḡhliocar, in-theunta, comḡhρασοhῖḡhthe, ionbhualasoh, mioheunamh, mi-chiall, miochairφear, neamhthpocairpeach, neimhḡhlic, ορῖmalle, οἰρbheannach, ppimhchiall, ppromhασohbhar, peamhραῖοhte, pemhφeachuin, pachairφear, pachlipoe, ποῖḡhniomha, ποḡρασhach, pichchealḡach, pioshpann, epomchuaῖρτε, tapcairniuḡhasoh, tuaitchlear, uῖρῖpeal, &c. Quarum particularum non quæuis,

sed quibusdam præfigi solent dictionibus, rariores autem sunt *er*, *eo*, *eg*, *rieh*, *rim*, *tar*, *tuath*, et *ur*, vt *urghpanna*, latinè *valdè deforme*: particula autem in addita vocalæ facit vocalam importare participium finiens in *dus*, apud latinos, vt *faciendus*, vt *hoc est faciendum*, hibernicè *ní bhfuil ro inoeunta*."—*Grammatica Latino-Hibernica*, pp. 96–100.

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## CHAPTER VII.

### OF PREPOSITIONS.

THE number of simple prepositions, or short words unsusceptible of inflection, and used to express relations, does not exceed twenty-two; but there are many compound terms made up of these and nouns, which are used in a prepositional sense. A list of both shall be here given.

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#### SECTION 1.—Of simple Prepositions, their simple Meanings, and ancient and modern Forms.

**Α, from.** This frequently occurs in old manuscripts, exactly in the same sense as the Latin *a*, as *α γλανριεῖνῃς να ἡρίμε*, “from the bright beams of the sun,” *Battle of Magh Rath*, p. 112; and is used even by Keating, as *α h-Εἰρῆνη*, “out of Ireland:” *α Raean*, “from Rahen,” *Hist. Irel.*, p. 129. In very old manuscripts, when preceding a word beginning with *l*, it becomes *al*, and unites with the noun, as *allebruib Manirech*, “from the books of the Monastery,” *Leabhar na h-Uidhri*.

**Α, or ι, in.** This is generally written *ι*, or *hι*, in old manuscripts, in which, when it precedes a word beginning with *l*, *m*, or *p*, it is written *il*, *im*, *ip*, or *hil*, *him*, *hip*, and amalgamates with the



noun following, as *na cáinte ro marbaite for comairce h-Uí Suanaigh hippor cupp*, “the satirists who were slain in violation of the protection of Ua Suanaigh at Roscorr,” *Leabhar Breac*, fol. 35, *b*; *illám*, in hand; *illaiǵnib*, in Leinster; *immeoon*, *in medio*; *ammuiǵ*, outside (see p. 33); *foṣaiǵur Colam Cille Eclair iprachraimo oirṑhir ḡreǵ*, “Columbkille erects a church at Rachrainn [Lambay] in the east of Bregia,” *Id.*, fol. 16, *b, a*; *oǵum illia, lia or leṑt*, “an oǵum in the stone, the stone over the monument,” *Book of Leinster*, p. 25, *b*; *ar in libar ṡipp boi immanuṑtir*, “from the Short Book which was at the monastery,” *Leabhar na h-Uidhri*; *ir in bliadán ipromarbat Diarmait ri Ṓaǵen*, “in the year in which Diarmait, king of Leinster, was slain,” *Marianus Scotus*, 1070.

**Ḃ**, *at, with*. This is written *ic, iǵ, oc, and occ*, in ancient manuscripts, as *oc forceoul ṡairciḡ oo na riamab*, “teaching feats of arms to the heroes,” *Cor. Gloss., voce ḡuanano*; *cao oo beir luṑt in tarpa iǵ rannṑǵaḡ an rína ir na ríabrupab ṡearpa*, “what causes thirsty people to long for wine in the short fevers,” *Medical MSS. by John O’Calannan*, 1414; *ic ṡlan-ṑoilṑru-ǵaḡ*, “brightly shining,” *Battle of Magh Rath*, p. 112; *cule rliab ríl ic ḡelach Conglar i Ṓaiǵnib*, “Cuilenn, a mountain which is at Belach Conglais in Leinster,” *Feilire Aenguis*, 24th *Novem.*; *ro bai rpi bliadna oḑc ic a leiǵur, ocup a mcinn ac ríleaḡ*, “he was thirteen years under cure, and his brain flowing out,” *Book of Lismore*, fol. 209. In combination with the article it often becomes *icon*, as *icon tenḡ*, “at the fire,” *Cor. Gloss., voce Opc*.

**Ḃnn**, or *annr*, *in*. The form *annr* is always used before the article, and some writers are in the habit of separating the *r* from the preposition and prefixing it to the article, thus: *ann ran áir*, in the place, for *annr an áir*; but the *r* belongs to the preposition, not to the article, and should be connected with it in this as well as in *ir, leir, or rir, rḑér, and iar*.—See Syntax, rule 48. *Ḃnnr* is sometimes also used before the indefinite pronoun *ṡaḡ*, as *annr ṡaḡ áir*, in every place; but Keating, and the best writers of the seventeenth century, use the form *ann* before this

pronoun, as *ann gac luimh oib*, “in each ship of them,” *History of Ireland*, p. 48.

*Ar*, *on*, *upon*, *over*, anciently *for*, which before the article becomes *forr*: as *Moelbrepail, mac Flainn Lena boi for rogal*, “Maelbresail, son of Flann Lena, who was on plunder,” [i. e. a plundering], *Leabhar Breac*, fol. 35, *b*. But the form *ar* also occurs in manuscripts of considerable antiquity, as *ar Ultaib*, “on the Ultonians,” *Battle of Magh Rath*, p. 216. It also appears frequently in the *Book of Lecan*, as in the following quatrain :

Maicán diao i Dia ro char,  
 Fa cheano ar cléircib Muman,  
 Ar forbas saimliaz co li,  
 Gobath iar m-buaid n-aithriú.

“ Marcan, the divine, who loved God,  
 Was head of the clergy of Munster,  
 On having finished churches with splendour,  
 He died after the victory of repentance.”

—Fol. 220, *b*, *a*, line 29.

In modern Irish and all Erse books, this preposition is written *ar*, *air*, and it is pronounced in most parts of Ireland as if written *eir*; but *ar* is not to be found in correct manuscripts, excepting as the combination of this preposition with *é*, him, which is *air*, or *pair*, in the best manuscripts.

*Ar*, *out of*, Lat. *ex*. This is used generally before the article, as *ar na garb-íléibteib*, “out of the rugged mountains,” *Book of Fenagh*, fol. 47, *b*, *a*. But it is often used without the article, as *ar gac áit*, out of every place; *ar a ceann féin*, out of his own head; *ar mullac an tige*, from the top of the house. It is always used in connexion with verbs of motion or taking away.

*Dao*, *by*. This is used for swearing, in the modern language, as *dao mo lámh*, by my hand; and is to be distinguished from *dao*, or *tau*, beyond,—which see.

*De*, *off*, *from*, *of*. The prepositions *de* and *do* have long been

confounded together, both being often written *oo*.—See *Stewart's Gaelic Grammar*, second edition, p. 129, and *Haliday's*, p. 105. Throughout the county of Kilkenny, however, they are used as distinct words, having opposite meanings; the form *oe*, meaning *of, from, or from off*; and *oo*, *to, or for*, as *bain géaz oe éppann*, take a branch *from, or off*, a tree; *éuit úball oe bápp na géige*, an apple fell *off* the top of the branch: *tóz ruar oe'n calam é*, lift it up *off* the earth; *zabair oo Ohoim-nallé*, give it *to* Daniel; *coméao oo Ohiarmano é*, keep it *for* Dermot, or Jeremy. But in West Munster, Connaught, and Ulster, the form *oe* is totally unknown, and *oo* is employed to express both the relations of *from* and *to*, except in its amalgamation with the pronoun *é*, when it becomes *oe*, i. e. *off*, or *from him*, as *bain oe é*, take it from him; and the above sentences are written, by the Irish scholars of those regions, *bain géaz oo éppann*; *éuit uball oo bápp na géige*; *tóz ruar oo'n calam é*, &c. The form *oe*, however, is frequently found in the oldest manuscripts, as *ir pí ro in challech auroeirc oe Caignib*, “this is the celebrated nun of the Lagenians,” *Feilire Aenguis*, in *Leabhar Breac*; *oe oerz or*, “of red gold,” *Battle of Magh Rath*, p. 70; *ocur po zab cach oe feruib Epeno a n-orect oe'n bpezhemnar*, “and each of the men of Ireland took his own share of the judicature,” MS. Trin. Coll. Dubl. H. 3. 18. p. 358. It is sometimes written even *oi*, as *clap oi lucc logmar*, “a board of precious stones,” *Tochmarc Etainé*; *Fiacc fino oi Caignib*, “Fiacc the fair, one *of* the Lagenians,” *Book of Armagh*, fol. 18, a, 2.

*Oo, to, and sometimes from, off, of*.—See *Oe*. It is used in manuscripts of considerable antiquity for *oe, of, off, or from*, as *milí oo milib na n-angéal az zimreacét oo'n choimóe*, “*millia millium angelorum ministrabant ei*,” MS. Trin. Coll. Dubl. H. 2. 15. It is sometimes written *ou* in very old manuscripts, as *ou Pátricc*, “to Patrick,” *Book of Armagh*, fol. 18. *Fiaó, before*. This is altogether obsolete in the modern language, and the compound prepositional terms, *a b-fiaónaire*, or *or comair*, used in its stead.—See Sect. 3, *Fiaó*.

Ἰα, φο, or φαοι, *under*. Generally written φα, or φο, in old manuscripts. *Example*,—Φο μύραιβ ὑπε ιμάροα, “under high mounds of earth,” *Cor. Gloss.*, voce Ὕαιπε ; πά α ἐπαιγτίβ, “under his feet,” *Battle of Magh Rath*, p. 294 ; φο φοκλαόαιβ τάλμαν, “under subterranean vaults,” *Book of Lismore*, fol. 209. This is pronounced fé in the south of Ireland, but φαοι, or παίό, in the north and west.

Stewart thinks that *fa* is a different preposition from *fo*, or *fuidh*, the former signifying *upon*, the latter *under*.—*Gaelic Grammar*, 2nd edit. p. 128. But there can be no doubt of their being the same preposition, though sometimes having very different idiomatic meanings. We might as well conclude that *le* and *pe* were different words, for we sometimes find *le* to mean *with*, and sometimes *from*.

Ἰαν, *without*. This is generally written cen in old manuscripts, as cranσ ζαε cen ιαρη παρ, “the shaft of a spear without any iron upon it,” *Cor. Gloss.*, voce Ὕαιπε. It is also written can, cín, and zen, and is sometimes used as a negative, as cen α βλαόαό, not to break it ; ζαν α βειτ, not to be.—See ζαν in Section 3.

Ἰο, *to, till, together with* ; Lat. *cum*. This is written ζυρ before the article, and in ancient manuscripts co, cu, κυρ, as co η-ετ-ροότα ζρέμε, with the brightness of the sun.—See ζο in Section 3.

1.—See α. Before the article it becomes ιρ, as λεαζα εριορταλ αρ η-α η-εαααρ ιρ η παιγτίό, “stones of crystal being set in order in the ceiling,” *Book of Lismore*, fol. 156.

Ιαρ, *after*. Before the article it becomes ιαρρ. It is generally used before verbal nouns, as ιαρ η-δέαααη, after doing, or making. But it is sometimes used before common substantives, as ιαρ η-οιληη, after the deluge ; ιαρρ ηα ζηόμαιβ ρι, “after those deeds,” *Keat. Hist.*, p. 69.

Ιοιρ, or εαοαρ, *between*, Lat. *inter*. Is generally written ιοιρ, or εοιρ, in old manuscripts, as ιοιρ ριρσ οκυρ ηνά, between men and women ; ιοιρ φλατίβ, among princes.—See *Battle of Magh Rath*, pp. 66, 168, 246.

- Im, about.** In old writings it unites with the article, and both become *immon*, or *imon*, as *pnáit̃h̃i immon mép̃ ar̃ nepam̃ do'ñ luoám̃*, “a thread about the finger next to the little finger,” MS. Trin. Coll. Dubl. H. 3. 18, p. 376, *b*.—See *um*.
- Ze, or pe, with.** This becomes *leip̃*, or *rip̃*, before the article. In ancient manuscripts it is written generally *ppi*, and before the article *ppur̃*, as *ocur̃ ar̃ber̃t̃ p̃p̃i Congal Claen p̃p̃i ã óalta p̃érim̃*, “and he said to Congal Claen, to his own foster-son,” *Battle of Magh Rath*, p. 24; *nõ ep̃ig̃ iñ ñig̃ dõ fer̃éam̃ fáilt̃i p̃p̃ur̃ nã ñig̃ũ*, “the king arose to give welcome to the kings,” *Id.*, *ibid.* It is also sometimes written *pa*, as *ic̃ ber̃t̃ r̃i pã Gobán*, “she said to Goban,” *Vit. Moling.* *Ze* is the only form of this preposition now used in Ireland in the spoken language, though *pe* is found in most modern books and manuscripts. It is pronounced *lě* (short) in the south of Ireland, and *lé* (long) in Connaught, and is marked as long throughout the copy of *Keating's History of Ireland*, made by John Mac Torna O'Mulconry, who was a native of the county of Clare.
- Map, like to, as.** This is sometimes placed before verbs, as *map̃ ã véarp̃á*, as thou wouldst say; *sup̃ram̃ map̃ t̃aosĩ ã Dhún na Sciath̃*, “alas for thy state O'Dun na Sciath,” *M'Cossey*. In this situation it must be regarded as an adverb. But that the ancients considered it a preposition appears obvious from their placing the nouns influenced by it in the dative or ablative, as *map̃ ep̃én-fer̃ap̃aib̃*, “like unto mighty men,” *Battle of Magh Rath*, p. 152. This preposition is written *mup̃* by O'Molloy in his *Lucerna Fidelium* throughout, and is so pronounced in Meath and Ulster, but this form is not found in the more correct manuscripts.
- O, from.** This is constantly used in the ancient and modern language; but *a* is sometimes substituted for it in ancient writings, as *ã h̃-Éip̃inñ*, out of Ireland.—See *a* and *ó*, Sect. 3. It is sometimes made *óp̃* before the plural article, in some parts of the south of Ireland, as *óp̃ nã fer̃ap̃aib̃*, from the men; but this is corrupt.
- Op̃, or uap̃, over.** This is never used as a simple preposition in

the modern language, the compound  $\acute{o}\rho$   $\epsilon\iota\omicron\omicron\mu\mu$  being always used in its place ; but it is of constant occurrence in ancient manuscripts as a simple preposition, governing the dative or ablative, as  $\acute{o}\rho$   $\epsilon\alpha\mu\mu\alpha\beta$   $\alpha$   $n$ - $\alpha\pi\mu$ , “over the points of their weapons,” *Battle of Magh Ragh*, p. 198 ;  $\zeta\eta\mu\tau$   $\tau\alpha\iota\tau\eta\mu$   $n\alpha$   $\zeta\eta\mu\epsilon$   $\iota\epsilon$   $\zeta\lambda\alpha\mu$ - $\rho\acute{o}\iota\lambda\lambda\iota\mu\iota\upsilon\gamma\alpha\acute{o}$   $\acute{o}\rho$   $\beta\acute{o}\rho\omicron$ - $\mu\iota\mu\lambda\epsilon\beta$   $\mu$   $\beta\epsilon\alpha\zeta\alpha$ , “the delightful disc of the sun brightly shining over the borders of the earth,” *Id.*, p. 112 ;  $\beta\alpha\acute{o}\upsilon\zeta$   $\mu\mu\iota\upsilon\tau\eta\epsilon\tau\alpha\iota\gamma$ ,  $\mu\iota\epsilon$   $\epsilon\alpha\pi\epsilon\alpha$ ,  $\alpha$   $\tau\epsilon\lambda\epsilon\upsilon\mu\alpha$   $\rho\acute{\iota}\nu\alpha$ ,  $\alpha\iota\delta\epsilon$   $\text{S}\alpha\mu\mu\alpha$   $\alpha$   $\mu\mu\lambda\alpha\chi$   $\text{C}\lambda\epsilon\tau\iota\zeta$ ,  $\mu\alpha\tau$   $\delta\omicron\iota\omega\omicron$ , “the drowning of Muirchertach, son of Earca, in a puncheon of wine, on the night of All-hallows, on the top of Cletty, near the Boyne,” *Ann. Tighernach*, A. D. 534. This entry is given in the *Annals of Ulster*, in Latin, by the original compiler, thus : “*Dimersio Muirchertaig, filii Erce, in dolio pleno vino, in arce Cleteg supra Boin.*”

Re.—See  $\zeta\epsilon$ .

Ré, or  $\rho\iota\alpha$ , before the article, becomes  $\rho\iota\alpha\tau$ , or  $\rho\acute{\epsilon}\tau$ . Now obsolete, though used by Keating and others, in the middle of the seventeenth century.—See Sect. 3.

Seac, *past, by, besides*. This, which is usually written  $\rho\epsilon\acute{\epsilon}$  in ancient manuscripts, is obviously cognate with the Latin *secus*. It is still in common use, and has two meanings, viz. *besides, beyond*. In parts of the county of Kilkenny, it is pronounced  $\rho\epsilon\acute{\epsilon}\mu\tau$ , which is very like the Latin *secus*, as  $\mu\tau$   $\omicron\iota\epsilon$   $\alpha\mu$   $\rho\epsilon\acute{\epsilon}\mu\tau$   $\acute{\epsilon}$   $\rho\epsilon\acute{\epsilon}\mu\tau$   $\mu\mu\tau\epsilon$ , he is a bad man compared to me ; but it is  $\rho\epsilon\acute{\epsilon}$  in most other counties.—See Sect. 3.

$\tau\alpha\mu$ , *over, across, over, above*. This is written  $\tau\alpha\mu\tau$  before the article ; and in ancient manuscripts  $\upsilon\alpha\mu$ ,  $\upsilon\alpha\mu\tau$ .—See Sect. 3.

$\tau\eta\acute{\epsilon}$ , or  $\tau\eta\iota\alpha$ , *through* ; written  $\tau\eta\acute{\epsilon}\tau$ , or  $\tau\eta\iota\alpha\tau$ , before the article. This is still in common use, but pronounced in the south of Ireland as if written  $\tau\eta\acute{\iota}$  ; and in Connaught, and parts of Thomond,  $\tau\eta\acute{\iota}\omicron$  ; but in Connaught more generally  $\rho\eta\acute{\iota}\omicron$ . But it is never found written  $\rho\eta\acute{\iota}\omicron$  in any correct manuscript ; nor  $\tau\eta\acute{\iota}\omicron$ , except when it amalgamates with the pronoun  $\acute{\epsilon}$ , him, when it becomes  $\tau\eta\acute{\iota}\omicron$ , i. e. through him.

Um, or  $\mu\iota\mu$ , *about*. This is evidently cognate with the old Latin

preposition *am*, and the Greek *αμφι*. In old manuscripts, when this is followed by the article, they amalgamate, and are written *ιμαν*, *ιμον*, as *επί γλεαντζα ιμον ρλιαδ*, “three glens around the mountain,” *Book of Lismore*, fol. 207; *σο ροναδ ριγέεχ ρό-μόρ αιγι ιμον τιρρατ*, “a very large royal house was built by him around the well,” *Id.*, fol. 209; *ευερατ α λάμα α η-έμπεεχτ ’μον ελοιχ ο’α ταρραινζ*, “they brought their hands together about the stone, to draw it,” *Id.*, fol. 219, *a*.

For the forms which these simple prepositions assume, when combined with the pronouns, see Chap. IV. Sect. 7.

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SECT. 2.—*Of compound, or improper Prepositions.*

These prepositions, like the English prepositional phrases, *on account of*, *in regard of*, *with respect to*, are made up of the simple prepositions and nouns. Their meanings might, therefore, be considered as self-evident to one knowing the significations of the simple prepositions, and the nouns to which they are prefixed, which would render it unnecessary to give any list of them in this place. But it happens that some of the nouns used in forming them have been long obsolete, and that the meaning affixed to the prepositional phrase is often such as could not be directly inferred from the separate meanings of each word; it is, therefore, thought necessary to give a list of them here, with their most usual meanings.

Α β-ραιλ, *near, in the vicinity of*. This is of frequent occurrence in the Irish Annals, but is now obsolete in the spoken language.

Α β-ραρραδ, *together with; in comparison with*: from α, *in*, and ραρραδ, *company*.

- Α β-φιαδῆαιρε, *in the presence of*: from α, in, and φιαδῆαιρε, presence.
- Α β-φοάαιρ, *with, together with, along with*: derived from α, in, and φοάαιρ, company, or presence, a substantive now obsolete.
- Α γ-ceann, or α γ-cionn, *at the end of*: from α, in, and ceann, a head<sup>c</sup>. It also means in the direction of, as πο γαδῆραε πομπα ι ceann Μαιρτινε Μuman, "they passed on towards Mairtine, in Munster," *Book of Lismore*, fol. 176, a, a.
- Α ο-ταοῖ, *of, concerning; with respect to; with regard to*: from α, in, and ταοῖ, side, direction.
- Α γ-coinne, *against*: from α, in, and coinne, meeting.
- Α λάταιρ, *in the presence of*: from α, in, and λάταιρ, spot, presence.
- Α λειῖ, *to the charge of*: from α, in, and λειῖ, side, part.
- Α maille, *with, together with*: sometimes maille le.
- Α meapγ, *amongst*: from α, in, and meapc, mix.
- Α η-αῖαιῖ, *against; in opposition to; in the face of*: as αῖ cup α η-αῖαιῖ ηα φῆρinne, opposing the truth. From α, in, and αῖαιῖ, face, or front.
- Α η-οάιλ, *in the meeting of*; α γ-coimῖοάιλ, *in the rencounter of*: derived from α, in, and οάιλ, meeting.
- Α η-οιαῖῖ, or α η-οεαῖαιῖ, *after*: from α, in, and οιαῖῖ, end, a substantive; now obsolete.
- Αρ αῖαιῖ, *forward*: as τά ρέ αῖ ουλ αρ αῖαιῖ, he is progressing, or improving. From αρ, on, and αῖαιῖ, the face, or front.
- Αρ αμυρ, *towards*: from αρ, on, and αμυρ, aim, approach, attack.

<sup>c</sup> Stewart says that "there is in Gaelic a noun 'cion,' or 'cionn,' signifying *cause*, which occurs in the expressions, 'a chionn gu,' *because that*, 'cion-fath,' *a reason, or ground*. But this word is entirely different from 'ceann' [head], *end, or top*." — *Gaelic Grammar*, 2nd edit. p. 133, n. <sup>q</sup>. But Stewart is decidedly wrong in supposing these to be two dif-

ferent words, for the fact is, that ceann, *a head*, which is often written cinn, cinn, and cionn, in Irish, is often figuratively used to denote *cause, account*; and the Irish even, when speaking English, in those districts where the Irish language is forgotten, use the phrase, "*on the HEAD of it*," to signify *on account of it, or by cause or reason of it*.



Αρ βέλααῖ, *before, in front; in preference to.*—See *Ann. Four Mast.*, A. D. 1019, 1583; ζονταρ nech οια μιντιρ αρ α βέλααῖ, “let one of his people be wounded before his face,” MS. Trin. Coll. Dubl. H. 3. 18. p. 358.

Αρ bun, *on foundation, established*: κυρ πέ αρ bun έ, he established it.

Αρ-ceann, *for, in conjunction with*: αρ α ζ-σιονν, meeting them. This is generally written φορ οιο in ancient manuscripts.

Αρ κύλααῖ, or αρ ζ-κύλ, *behind, back*: κυρ αρ ζ-κύλ, put back, abolish. From αρ, on, and cul, the back.

Αρ φαο, *in length; throughout; entirely*: from αρ, on, and φάο, length.

Αρ φαο, *throughout*: from αρ, on, and φαο, space.

Αρ φυο, *throughout*: from αρ, on, and φυο, now obsolete.

Αρ ρζάε, *on pretence*: from αρ, on, and ρζάε, shadow.

Αρ ρον, *for the sake of, on account of*: from αρ, on, and ρον, sake.

Co nuige, or ζο nuige, *until; so far.*

Chum, or οο chum, *to, unto, for the purpose of.* Sometimes used for the simple preposition οο, to, after a verb of motion.

Ο'ειρ, *after*: from οε and έιρ, now obsolete.

Ο'ιονηραιζιό, *towards*: from οο, to, and ιονηραιζιό, approach.

Docum, *towards*: ι η-οοcum, Id.—*Ann. Four Mast.*, A. D. 1233.

Οο πέιρ, *according to*: from οο, to, by, and πέιρ, will, accord.

φο όαιζιν, *towards.*

ζο nuige, *until; so far.*

ζο ο-τί, or ζο ποίε, *to, unto*: as κύαο πέ ζο ο-τί αν άιτ ριν, he went to that place, for κύαο πέ ζυρ αν άιτ ριν, or κύμ να η-άιτε ριν.

Ze η-αζαο, *for the purpose of*: from ηε, with, and αζαο, face.

Ορ σιονν, *overhead, over.*

Ταρ cean, *besides; for the sake of.*

Ταρ έιρ, *after.*—See Ο'έιρ.

Τιμceall, or α ο-τιμceall, *about.* Τιμceall, which is a substantive denoting circuit, ambit, is generally pronounced as if written τιμπιoll, or τιμπull.

Several other compound prepositions, or rather phrases, are of a prepositional nature, but their meanings are generally manifest from the simple prepositions, and the nouns which enter into their composition. In parsing, each word should be construed according to its class ; but the learner should note the prepositional sense of the whole phrase.

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SECTION 3.—*Of the simple and idiomatic Meanings of the Prepositions.*

It seems desirable to give in this place examples of the idiomatic applications of the prepositions : first, because these idiomatic meanings would become almost unintelligible, if the language ceased to be a spoken one ; secondly, because the idiomatic meanings of the prepositions are not fully indicated in any Irish dictionary, and present almost insuperable difficulties to such as attempt to study the language.

Α, from.

This preposition is not used in the modern spoken language, but it occurs in ancient manuscripts, and even in the works of Keating and other writers of the seventeenth century, in the same sense as ο, from, or αρ, out of, as οο οιβριοδ Carthach α Rathain go lior mór, “St. Carthach was banished from Rathain to Lismore,” *Keat. Hist.*, p. 129 ; α ζ-cup α reilb α rean, “their having been driven from the inheritance of their ancestors,” *O’Daly Cairbreach, in Elegy on O’Donovan*, 1660 ; an obairri οο εαppanζ α ζαιοιν α η-ζαεοιλζ ο’Θοιν O’Callannan, “this work was translated from Latin into Irish, by John O’Callannan,” *Old Medical MSS.*, finished A. D. 1414.

When the following noun begins with a vowel, an *h* is prefixed to it, to prevent an hiatus, as α *h*-Εἰρῆνη, “from Ireland,” *Keat. Hist.*; α *mac* οἰνοαρβαὸ α *h*-Εἰρῆνη ζαν ποέαινο, “her son was expelled from Ireland without reason,” *Book of Fermoy*, fol. 89.

### Α, *ann*, *annah*, *ι*, *ιρ*, *in*.

This corresponds with the Latin *in*, and the Greek *εις*, *ἐν*, and commonly marks the term of rest, or the state in which a thing is: α ο-τιζ, in a house; *ann* ζαὸ ἀιτ, in every place; *annah* αν *m*-βαιλε, in the town, or at home; ι *puoimain* ιρῆνη, “in the depths of hell,” *Book of Lismore*, fol. 47, *b*, *b*; αν *na* τοῦαιτ *le* ποηρηρα ιρ *m* ζ-cloic, “being cut in the stone with a chisel,” *Ann. Four Mast.*, A. D. 1545.

After a verb of motion it denotes *into*, as *cuaiò* *pe* αρτεαὸ ιρ αν *τιζ*, he went into the house; ιαρ *n*-α ρὸὸ ι ζ-clocaib, “after being converted into stones,” *Book of Lismore*, fol. 47, *b*, *b*.

Sometimes, though rarely, it means *upon*, as α *mullaç* *m* ἐνωιϷ, “on the top of the hill,” *Id.*, fol. 155; α *mullaç* αν *τιζε*, on the top of the house. But αν would express the relation more distinctly in these instances.

*For*, or *in recompense for*, as *caç* ροβ ι *n*-α ἐμ, “the thief [is to be given up] for his crime,” *Cor. Gloss.*, *voce* *Μοζ* *Ειμε*. This meaning is still in common use, as *ταβαρραιὸ* *pe* οἶολ *ann*, he will give satisfaction for it, or he will suffer for it.

When compounded with the possessive pronouns, and the personal pronouns joined with the verb substantive *τάμ*, *βιμ*, *φυλιμ*, it denotes existence generally, or existence in a certain state, as *ní* *φυιλ* α *leiçero* *ann*, such does not exist; αν *β*-*φυιλ* *pe* *ann*? Is he there? *τά* *pe* 'n α *εαρβοζ*, he is a bishop, literally, he is *in his* bishop; *τά* *Chriort* 'n α *Θηια* *αγυρ* 'n α *δουιη*, Christ God and man; *σο* *βριζ* *ζο* *ραβε* 'n α *τειηη* αν *θεαρζ*-*λαραὸ* *σο* *ζράὸ* *Θε*, “because she [St. Bridget] was a red-glowing fire from the love of God,” *Keat. Hist. Irel.*, in the reign of Oilioll Molt.

### Αζ, anciently αϷ, ιϷ, ιζ, οϷ, οζ, *at*.

It is cognate with the English *at*, and the Latin *ad*; it marks

the relation of contiguity, and is generally used with a verb of rest, as *bí ré aḡ an oopap*, he was at the door; *ṡá ré aḡ bun an cnuic*, it is at the foot of the hill; *icon zemiò*, “at the fire,” *Cor. Glos., voce Op̄c*.

*By reason of*, as *ní cluinim focal uair̄ aḡ topann an eapa*, “I hear not a word from thee, *for* [i. e. on account of] the noise of the cataract.”

*Of*, having a gen. plural force, when compounded with the pronouns *inn, íb, íad*, as *ḡac̄ aon aḡuinn*, each one of us; *ḡac̄ ouine aca*, each man of them. It is curious that *aḡ* never has this meaning in its simple state.

Denoting relation of possession, like the dative case in Latin, when the verb *sum* is put for *habeo*, as *ṡa óp̄ aḡam*, I have gold; literally, gold is to, or with me, *aurum est mihi*; *ní f̄uil a f̄ior aḡe*, he knows it not; literally, its knowledge is not with him; *f̄iapraḡir̄ an cl̄eipeac̄ oíob̄ an maos̄la oo bí aca*, “the cleric asks of them whether it was cakes they had,” *Vit. Coemgeni*, MS. Trin. Coll. Dubl. H. 4. 4.

When prefixed to a verbal noun, they form an expression equivalent to the present, or active participle in other languages, as *aḡ bualaò*, striking; literally, a’ striking, or at striking. This idiom is exactly like the English, a going, a hunting; which was anciently *on going*, &c.

*Ar̄*, anciently *pop̄, pop̄p̄*, on, upon.

It seems to be cognate with the English *over*, the Saxon *ofre*, but always expresses the relation of contact and higher position, like the English *on*, as *ap̄ mullaç̄ an ṡ-rl̄eibe*, on the summit of the mountain; *pop̄ ṡam̄ap̄ ocup̄ oingna na caṡpac̄*, “on the wall and tower of the city,” *Siege of Troy*, in Trin. Coll. Dubl. H. 2. 15. p. 131, line 5; *pop̄p̄ m̄ cl̄ap̄*, “on the board,” *Tochmarc Etaine*; *pop̄ a ḡl̄uimb̄*, “on his knees,” *Ann. Four Mast.*, A. D. 1602; *pop̄p̄ na ṡb̄pas̄aib̄*, “on the wells,” *Cor. Gloss., voce Ana*; *Oil̄il̄ Flannbec̄ pop̄ Muṡain an mbuiò f̄m*, “Oil̄il̄ Flannbeg was king over Munster at that time,” *Id.*, *voce Moḡ Eim*; *ap̄ ḡpu N̄iḡa*, “on the bank of the [river] Nith,” MS. Trin. Coll. Dubl.

H. 3. 17. p. 1 ; φορ ἔρυ μαπα n-lchz, “on the brink of the Iccian sea,” *Cor. Gloss., voce Moğ Eime* ; αρ να μάραc, on the morrow ; αρ α λάμν ἐλί, “on his left hand,” *Keat. Hist.*, pp. 94, 115 ; σο h-oileac̄ αρ ρεοιλ ναοιόεαν í, “she was fed on the flesh of infants,” *Id., Preface* ; ταβαρ αχαιό ορρα, face them.

It is sometimes used instead of οαρ, to denote an oath, as αρ μο λάμν, by my hand ; αρ μ’ ροcαl, upon my word.—See Οαρ.

It must sometimes be rendered in English by *in, into*, as αρ nearm̄, in heaven ; αρ μαοιοι, in the morning ; αρ θεορμιοιόεac̄, in exile ; αρ μο c̄υμαρ, in my power ; αρ ρειλβ̄, in the possession : βοι τρα ορρνε αμ̄ιν φορ ρειλβ̄ c̄αρμυε σο Choiprii Μυρc̄ ι m-δρεc̄nu, “there was then a beautiful dog in the possession of a friend of Coirpri Muse in Britain,” *Cor. Gloss., voce Moğ Eime* ; α ροιμν αρ οό, “to divide it into two [parts],” MS. Trin. Coll. Dubl. H. 3. 17. p. 653.

It must be sometimes rendered in English by *under* and *of*, as αρ ρζαc̄ α βειc̄ ἡ-α ριλιό, “under the pretence of being a poet,” *Keat. Hist.*, p. 7 ; αρ φορζαó, under shelter ; ρυλιγγέιοc̄ αρ ραστραβ̄, “*in laboribus patientissimi*,” *Id.*, p. 14 ; αν ταν βα τορραc̄ í αιρ, “when she was pregnant of him,” *Id., ibid.*

When following the verb βειρ̄ιμ, it denotes compulsion, cause, or inducement, as τυζ αιρ ιγγεαν υι Ραιγιλλιγ̄ σο λέιγγεαν αγυρ α ιγγεαν ρειν σο ταβαρτ, “he induced him to put away O’Reilly’s daughter, and marry his own daughter,” *Ann. Four Mast.*, A. D. 1365 ; τυζ Colam αρ Ὀθαιοιc̄ίν θεóc̄ σο ταβαρτ ρο ἐρι σο Σγανν-λάν, “Columb caused Baithenus to give Sgannlan a drink thrice,” *Keat. Hist.*, p. 126.

It denotes claim of debt, when joined with the verb substantive, as τα αιργεαο αγαμ αιρ, he owes me money ; literally, money is to me *on him* ; ζαν αν Ὀθορμια ο’αζραιο ορρα, “not to demand the Borumean tribute of them,” *Id.*, p. 115.

When coming after verbs of asking, requesting, or beseeching, it is rendered by the English *of*, as ζυιόιμ ορτ, I beseech thee, or implore of thee ; ιαρραιρ Μολιγγ̄ ιμαó ρεclépa φορ Ριγγ̄ιν, “Moling asks of Finghin a place for a church,” *Vit. Moling Luachra*.

When coming after verbs of excelling, or conquering, it denotes *over, above*, as *m̄gion álum̄n̄ dō ein̄ ar̄ m̄náb̄ ā com̄am̄p̄pē ā ḡ-cp̄ūé̄ āḡur̄ ā r̄ḡém̄*, “a beautiful damsel who excelled [*went over*] all the women of her time in personal shape and beauty,” *Keat. Hist.*, p. 78, see *Do*; *pūḡ pē būaió̄ op̄m̄*, he overcame me; *būaió̄ pē op̄t̄*, he excelled, or exceeded thee.

When set before a verbal or abstract noun, it has the same force as *in*, as applied in such English phrases as *in motion, in action*, as *ar̄ r̄ubal̄*, in motion, *Keat. Hist.*, p. 79; *ar̄ r̄oluam̄ain̄*, a fluttering; *ar̄ cp̄ūé̄*, trembling; *ar̄ r̄nám̄*, afloat; *ar̄ mar̄cūīdēac̄t̄*, a riding; *ar̄ eulōó̄*, in elopement; *ar̄ t̄ēīt̄ēac̄ó̄*, on flight; *ar̄ ac̄aīdē*, in use; *ar̄ ual̄tāc̄ar̄*, in fosterage; *for̄ mer̄rāó̄*, a feeding on acorns, *Cor. Gloss.*, *voce Mōḡ Ēime*; *ar̄ dēop̄ūīdēac̄t̄*, in exile, *Id.*, p. 73; *ar̄ mar̄t̄ain̄*, alive, in existence, *Id.*, p. 114; *ar̄ dēar̄ḡ-lar̄ac̄ó̄*, red-flaming.

When coming after verbs of guarding, keeping, protecting, saving, and others of a similar analogy, it denotes *against*, as in the following passage in the Hymn of St. Patrick in the *Liber Hymnorum*: *rc̄īac̄h̄ Dé̄ dōm̄ ūīz̄m̄, r̄och̄rāīt̄ē Dé̄ dōmm̄ anuoul̄ ar̄ m̄t̄lēūīb̄ dēm̄nā, ar̄ ar̄l̄āīḡt̄h̄īb̄ ūāl̄chēt̄, ar̄ ip̄nēch̄t̄āīb̄ āic̄n̄īō, ar̄ cēch̄ noūinē m̄īoūr̄ t̄h̄rāt̄ar̄ ūam̄*, “may the shield of God protect me, may the host of God defend me *against* the snares of demons, *against* the temptations of vices, *against* the inclinations of the mind, *against* every man who meditates opposition to me;” *ar̄ t̄ēom̄annāīb̄ cēc̄ā blīac̄ón̄ā*, “*against* the diseases of each year,” *Cor. Gloss.*, *voce Dēll̄t̄aine*; *cōimēt̄ ar̄ r̄uāc̄t̄*, “a defence *against* the cold,” *Id.*, *voce Cul̄pāit̄*; *ūā ḡ-cāōm̄nā ar̄ ūīl̄m̄*, “to protect them *against* the deluge,” *Keat. Hist.*, p. 28; *ar̄ é̄ leīḡear̄ r̄uāīr̄ Cāichēr̄ ūrāoī ūó̄īb̄ ar̄ cēol̄ nā mūp̄ó̄c̄ann̄ cēīr̄ dō lēāḡac̄ó̄ nā ḡ-clūar̄ac̄īb̄ ḡō nāc̄ clōīp̄ó̄īr̄ ní̄ dē*, “the remedy which Caicher the Druid got for them *against* the music of the Syrens was to melt wax into their ears, so that they could not hear any of it,” *Id.*, p. 48; *ar̄ lōr̄cāó̄ ūāīḡī, cōīp̄t̄ r̄ear̄nā dō ó̄ōḡnām̄ oc̄ur̄ ā r̄ūḡ dō r̄lūḡac̄ó̄*, “*against* the heart-burn; to chew the bark of the alder, and to swallow its juice,” *Old Med. MS.* 1352; *t̄ūḡ Colam̄ Cillē r̄ā dēarā ann̄ r̄in̄ t̄r̄ī nāoī ḡ-cēolá̄in̄ dō būain̄ ar̄ Chonall̄*, “then

Columbkille ordered that thrice nine small bells should be rung against Conall," *Id.*, p. 124; *βιασαρ γαρ αρ αν m-bar*, "they were free from death," *Gallagher's Sermons*.

When set before the patient it connects it with the noun denoting the passion, or object which causes the suffering, as *τα εαγλα ορη*, fear is upon me, i. e. I am afraid; *τα οσραρ ορη*, hunger is upon me, i. e. I am hungry; *βί νάριε αρ*, shame was upon him, i. e. he was ashamed; *τα ρυαετ ορηαινη*, cold is upon us, i. e. we are cold; *εουρ ρέ ρολάρ αρ μο εροιουε*, he put joy on my heart; *τεαε ου λορεαδ άρη*, to burn a house on him, i. e. to burn a house, he being in it, *Ann. Four Mast., passim*; *τυγαδ λεαρ-αινη αρ*, a nick-name was imposed upon it; *αν εευο αινη τυγαδ αρ Ειρηνη Ιουρ να β-ρίοδβαδ*, "the first name given [imposed] on Erin was *Inis na bhfiódhbhadh* (i. e. the island of the woods)," *Keat. Hist.*, p. 21; *εουρ αν γλαρ αρ αν οσραρ*, lock the door, literally put the lock on the door; *νοεα ραιβε αρ οομαν ουνε ρα λυγα αρ λυετ Αεα ελιαε Ιονα Mac Μυρχαδα*, "there was not in the world any one more hateful to the people of Dublin than Mac Murrough," *Id.*, p. 126; *τα ρυαε αγαν αρ*, I have hatred for it, i. e. I hate it; *τά γράο αγαν ορη*, I have love for thee; *τά μεαρ μόρ αγαν ορη*, I have a great regard for thee; *νά βρηρ αν βατα ριν ορη*, do not break that stick upon me, meaning, do not break that stick, I being the owner, and loser in case of its being broken.

It sometimes denotes *on*, or *at*, when set before the name of a trade, art, craft, game, or musical instrument, as *αγ ιμυρη αρ ελάρηγ*, playing upon a harp; *αν ματε-ρε em, ολ Εοχαιδ, ρορ ριεελλ*, "art thou good, said Eochaidh, at chess," *Tochmarc Etaine*.

It has also various other meanings, which cannot be easily reduced to rules, as will appear from the following examples :

*Of*, or *concerning*, as *ευαλα μέ εράετ αρ*, I heard talk of him.

*To*, or *for*, as *αν ρρεαγρη εευονα ου βειρημ αρ γαε ργελ οά γ-εουρηνη ρίορ αρ αν β-ρην*, "the same reply I make to every story which he sets down concerning the Fenians," *Keat. Hist.*,

p. 11. In this sentence we have an example of the two meanings of *ap* just mentioned, namely, *to* and *concerning*.

*Of, or among*, as *γαβαῖρ Κορμακ ἀγ ποῖνν να ν-υβαλλ πορ* [.i. *ameapγ*] *μαῖεῖβ Μύμαν*, "Cormac proceeds to divide the apples among the chiefs of Munster," *Keat. Hist.*, p. 143; *Ῥο ραννασὸ αν ἐυρο οἰλε σο'ν ἴεοιλ ap an γ-comóáιλ*, "that he used to distribute the rest of the flesh amongst the assembly," *Id.*, p. 5; *βαοι τρα an Κορμακ πο ap να ριοζαῖβ βα h-eaghuioe oáp γαβ* *Εἰρε ριαῖν*, "this Cormac was amongst the wisest of the kings that governed Ireland," *Id.*, p. 90.

*To, or meeting to*; *καρσὸ ορη ιασ*, I met them; *ταπλα ρλυαγ μόρ ορηα*, "they met a great host," i. e. *multitudo magna occurrit illis*. The preposition *σο* is often used in this sense, *q. v.*

*For the sake of*: for the modern *ap ρον*: *ap í πο ρυλονγ μόρ μαρτρα ap Ὅηια*, "it is she that suffered great martyrdom for the sake of God," *Irish Calendar*; *βεῖρ λατ μεῖρ, ορ in claiῖν σο'ν eclap ap Ὅηια*, "bring me with thee, said the leper, to the church, for the sake of God," *Vit. Moling*; *πο ἐρέιγ ceé san ap oiaóacé*, "he forsook every profession for piety," *Amhra Cholaim Cille*; *ιαρ ο-ερέιγεσὸ α ριγε ap ελειρceacé*, "having resigned his kingdom for the priesthood," *Ann. Four Mast.*, A. D. 729.

*Opposition to, prevailing over*, as *τα ρέ αγ cup ορη*, he is opposing me, or it is afflicting me; *ερεασ τα ορη*, what ails thee; *ερεασ τα υρηε*, what is to do with her? i. e. what is it that ails or afflicts her? *ο'εαγλα γο ραcáo αca ορηα*, "lest they might prevail over them," *Keat. Hist.*, p. 33; *σα ν-οεacáo αγασ ap να Collaib*, "if thou shouldst prevail over the Collas," *Id.*, p. 100.

*For, or in respect of*. It is very frequently used in this sense in the ancient and modern language, as will appear by the following examples: *Νί ρυῖλ α λειρέιου beo ap olcap*, there is not such another for badness living; *ap oe ao beapra Ὅαῖι ρρηρ, .i. ap óaite α γαβαλταῖρ αγυρ α λάμαγ*, "he was called Dathi, from the expertness of his attack and shooting," *Tribes and Customs of the Hy-Fiachrach*, p. 20, and *Keat. Hist.*, p. 110. The following verses, containing some emphatic examples of this meaning of *ap*:



Ἀρ γράδ, ἀρ υαῖαν, ἀρ ῥυαῖ,  
 Να βειρ,—βί σο ὀρειτέαῖν νεαῖν-λυαῖ,—  
 ὀρεαῖ νάρ ὀόρ, Ἀ Ὀhonncaḍ ὀυιτ,  
 Ἀρ ὀοῖταῖ ὀρ νά ἀρῆυιτ.

“ For love, for fear, for hatred,  
 Do not pass,—be not a hasty judge,—  
 A sentence which would not be right, O’Donnchadh, for thee,  
 For bribes of gold, or silver.”

—*Ode to the Earl of Thomond, by Teige Mac Dary.*

Ἀρ α ἰαοιρ, ἀρ α εαρηνα,  
 Ἀρ α ἔεονυρ ρρι ολκυρ,  
 Ἀρ α ἔλοῖ, ἀρ α ὀονηλα,  
 Τυαῖ ἱρ τομηα οια τοῖαε.

“ For his wisdom, for his intellect,  
 For his opposition to evil,  
 For his renown, for his prudence,  
 The laity and clergy are selecting him.”

—*Ode to Brian na Murtha O’Rourke.*

Ἰέδ μόρ ρε α μαοῖδεαῖν α ὀ-ρᾶḍ  
 Τειρτ μαῖνε Μοῖα Νυαḍᾶḍ,  
 Ἀῖ τειρτ Καρῖβρεαḍ ὀο ὀί an ῖεall  
 Ἀnn ῖαḍ ἀρῶ-ἔυαῖḍ ὀ’ιαḍ Ἐιρεann,—  
 Ἀρ νεαρτῖαῖρ, ἀρ νόρ α m-βρεαḍ,  
 Ἀρ ἔρυαρ λάῖν ἀμεαῖῖ Μυῖῖνεαḍ,  
 Ἀρ ἔρῶḍαḗτ α ῖ-σεάρῖαῖ ῖηαḍ  
 Ἀῖ κορναῖν Μυῖῖαν Μαῖνηαḍ;  
 Ἀρ ῖῖεῖnn ῖ’ορ-ῖλοῖn, ἀρ ῖεαρῖḍαḗτ,  
 Ἀρ ῖῖονῖαῖρ, ἀρ ῖεαρῖαῖλαḗτ.

“ Though great to be boasted of from time remote  
 Is the character of the race of Mogh Nuadhad,  
 The character of the Carbrians has won the palm  
 In every district of the land of Erin,—  
 For strength, for the manner of their judgments,

For hardihood of hand among the Momonians,  
 For bravery in feats of war  
 In defence of Maicnia's Munster,—  
 For purity of mind, for manliness,  
 For populousness, for princely bounty."

—*Ode to O' Donovan, by Muldowny O'Morrison, 1639.*

Οἱ ἄ ῥα θεᾶξ-αὐδῶρ μιᾷ γὰρ ἀσὼν οἶοῦ ἀρ' οὐιλῆ, ἀρ' οὐεναμί, ἀρ' ἡνίον, ἀγυρ ἀρ' ἡαίρθεαῶ, "for each of them was a goodly materies of a king for countenance, for make, for action, and for prowess," *Keat. Hist.*, p. 72; ῥαῶ ῥε ἀρ' ἀ ἄεμε ἢ ῥε ῥῖν, "that man was the likeness of a god for his beauty," *Cor. Gloss.*, voce Αῤε; ἀρ' ἀ ολκυρ, "for its badness," *Id.*, voce Ὅροιζετ; ἀρ' ἀ ἢενεὶ οκυρ ἀρ' ἀ ἢέτ ῥο βεαρῆα ῥο ἢα ῤομόριῦ, "from the frequency and the quantity in which it was paid to the Fomorian," *Id.*, voce Cῖμ; ἀρ' ἀ ῥοῤῖαιλε ῥῖν κλυ τῖγε, "from its resemblance to the side [roof] of a house," *Id.*, voce Cλυ.

It is sometimes translated *by*, or *at*, as ἀρ' ὑῤῥα αἶνε ἀρ' ἢαιοῖτε ῥο ἢεανμαν, &c., "it is easy to know by the imbecility of thy mind," &c., *Keat. Hist.*, p. 143; ἢῖ ῥαῶ ἀν ἀρ' ἢο ῥοῤῖαιλε, "he would not go there at my advice;" ἀρ' ἢῖοῤε, "at the request;" ἀρ' ἀ ῥο ῥῖῤῖ ῥο ῥοῤῖαῶ, "it is by thy advice it was done," *Cor. Gloss.*, voce Cῖῤῖ.

*Depending on, or trusting to*; as ἢαιρεαοαρ ἀρ' θεᾶγάν βῖο, "they subsisted on a little food." In this example it perfectly agrees with the idiom of the English. ῤά ῥέ ἀρ' λειῥέ λῖῖ, "he is trusting to one hand."

It is set before the noun of price, and is then translated *for*, as κρεαῶ ῥυγ ῥύ αιρ? what hast thou given *for* it? ἢῖ ῥαῶ ἀρῥεαῶ ἢά ὄρ, I would not give it for gold or silver.

It is set before a noun denoting the measure, bigness, or dimension of any thing, and then it is translated *in*, as οειῥ ῥο-τροιῖζε ἀρ' ἄῤοε, ten feet in height.

When set before a verbal noun, it often gives it the force of the participle of the present tense placed after a noun in Latin, as ἀρ' ἢ-οῤ, ὄν γοῖν: ἀγυρ ἀρ' ἢ-οέαναῖ ῥῖῖῤῥα ὄο ῥο ῥοῤῖαῶῖ βεαοα ῥο ῥῖῤῖ ῥέ ἀμαῥ ἀρ' ἢεαῤῖῤῖ ἢαο, "and having made a

course of small cords, he drove them all out of the temple," *John*, ii. 15.

It also gives the verbal noun the force of the passive participle, as *ap n-a bualaó*, he being struck; literally, *on his striking*; *ap rágal*, found, i. e. *inventus*; *le raǵail*, *inveniendus*.—See *Ze*.

### Ap, literally out of; Lat. *ex*.

This preposition has but one meaning, namely, *out of*, or *from out of*, as in the following examples: *po epcomla a ainimm ap a cupp*, "his soul went forth from his body," *Visio Adamnani*, in *Leabhar Breac*; *ap in carcaip*, "out of the prison," *Leabhar na h-Uidhri*; *ráinuc rluaz móp ap ǵac áipó*, "a great host came from every direction," *Book of Fermoy*, fol. 52; *por impoi in leptaip*, *ocur aipócaip aip ino neim*, "*calice inverso venenum effudit*," *Id.*, fol. 14, *a, a*; *ap caó aipócam ina poile*, "from one porticus to another;" *ap na ǵaipb-rléibzib*, "out of the rugged mountains," *Book of Fenagh*, fol. 47, *b, a*. *Ap aite*, out of joint; *ap ionao*, out of place, or dislocated. *Óain ap*, castrate, emasculate; *beip aip*, escape, flee; *tá ré az vult ap ǵo móp*, he is declining, or reducing much. *Cá n-ap é*, or *cao ap vo?* where is he from? *ca n-ap tancabaip a oǵa?* "whence have ye come, o youths?" *Book of Lismore*, p. 199, *b*; *co ná tepna beipibal aip*, "so that not one escaped," *Cor. Gloss.*, *voce Coipe Órecaín*.

### Óap, by.

This is frequently used in old manuscripts for the modern *tap*, *over*, *beyond*, as *po ǵabrat óap rpuéaip na Óóinnu*, "they passed over the stream of the Boyne," *Book of Leinster*, fol. 105. But it is now always used for swearing, *óap ǵo beimín*, "by the truth," *Lucerna Fidelium*, p. 291,—a use to which it is also frequently applied in old writings, as *óap mo Óeópoé*, "*hoc est, per Deum meum judicem sive iudicii*," *Trias Thaum.*, p. 4; *óap láim m'athaip*, "by the hand of my father," *Leabhar Breac*, fol. 107, *a, a*, and *Vit. Moling*. In the spoken language they use it in such expressions as the following: *óap mo óriaéaip*, by my word; *óap bpiǵ na n-óúil*, by the virtue of the elements; *óap Ciaían*, by St. Kieran;

uar láim Lachtín, by the hand of St. Lachtin. Uar Darre, “by St. Barry,” *Leabhar Breac*, fol. 107; uar Imbluch n-Ibair, “by Emly,” *Id.*, *ibid*; uar mo debroch, ol Cathal, ní bár nemí riam ní ir meppu, “by my Good Judge, said Cathal, I never was worse before,” *Id.*, fol. 108.

### De, di, off, from.

This preposition, as already observed, has long been confounded with oo, but it would add much to the perspicuity of the language, if they were kept separate. The following examples of de, *of, off*, as a different preposition from oo, which is almost unknown, except in the diocese of Ossory, and East Munster, are added from ancient manuscripts, and from the living language, as spoken in East Munster: po ríter tra Finn an réel, ocur ba doḡnarrach de'n mnai, “Finn then knew the story, and he was disgusted with [of] the woman,” *Cor. Gloss.*, voce Orp; po lil ainm de, “the name clung unto it,” *Id.*, voce Moḡ Eime; po éuir Alaran de eoch, “Alasan fell from his horse,” *Vit. Moling*.

It is sometimes rendered into English by *to*, as lean de, stick *to* it, or persevere in it. And sometimes *off*, as briu géal de crann, break a branch off a tree; bain de é, take it from him; léigim síom gan leanmáin oppa ní ar foise, “I leave off treating of them any longer,” *Keat. Hist.*, p. 12; léigir an ríche de, “he resigns the kingdom,” *Id.*, p. 108; fer-bolḡ di ríḡi róno creudmae, “a chess man-bag of brass wire,” *Tochmarc Etaine*.

It is sometimes set before the substantive of which any thing is made or filled, and then it is properly translated by the English *of*, as déanta de ór, made of gold; líonta de airgead, filled *with* [of] silver.

It must sometimes be Englished *for*, as imbir, ol Midir, ní immér acé di ḡiull ol Eochaid, “play, said Midir, I will not but *for* a wager, said Eochaidh,” *Tochmarc Etaine*.

### Do, to.

This preposition literally denotes *to*, and is used, like the dative case in Latin, after all verbs put acquisitively, as tug a rúle do óallaib, a lúe do ḡacaib, a deangta do ḡosaib, a ḡ-cluara

σο βοόρκαῖ, "he gave their sight to the blind, their agility to the lame, their speech to the dumb, their hearing to the deaf," *Book of Fermoy*, fol. 41; ιρ οεβενν ουν ινοιου, α Μaelbrigde, clupe-naip ιρ ιν Δαρσοεν ρια ρειλ Ρεταip, "happy for us [i. e. happy are we] this day, O'Maelbrigde, Recluse! on the Thursday before the festival of Peter," *Marianus Scotus*, 1072; λέιγ σο, let him be, let him alone.

It were well if the form σο had been always used in this dative or acquisitive sense; but, unfortunately, it is very generally put for οε, *of, off, from, or by*, even in the best manuscripts, which tends to much obscurity, as will appear from the following examples:

*Of, or from*, as σο ρατ Μολαip ριμουῖ α ὑαipεαige σο'η ἔρουνν σο, "Moling gave him the roofing of his oratory of the tree [the Eo Rossa]," *Vit. Moling*; αρ ιρ σο ρροικουῖ εν ῥινο οουρ ιδοα-εαῖ σο ἄνιθερ ιν ταιγεν ριλεῖ, "for it is *of* the skins of white and particoloured birds that the poet's *toga* is made," *Cor. Gloss.*, voce Ταιγεν; ραρχα τεινηῖοε σο νιμ ρορ μαipῖ [αρ ριγ Λυγαῖῖ] ιαρ η-οιυλαῖ ιν Ταιλγινο, "a flash of lightning from heaven killed him [king Lughaidh] after having protested against the Tailginn" [St. Patrick]; σο'η ταοῖ ειαρ σο'η ργειλγ α η Γλεανν οα λοχ, "at the west side of the Skellig [rock] at Glendalough," *Vita Coemgeni*; λάν αν οαιpeῖγι σο ἄρῖν ρεκαλ, "the full of the oratory of rye grain," *Vit. Moling*; λυαιεipερ ρειγ σο αιλλ, "more swift than the hawk from the cliff," *Cor. Gloss.*, voce Ρpull.

*For, or as*, for μαip: βαοι ουιη ναοιῖτα σο ἔραεαip αγ Ξυαipε, "Guairé had *for* [or *as*] a kinsman a holy man," *Keat. Hist.*, p. 119; βευραιο να η-όιγ βιαρ αρ σο ειοηη Διαρμουο ρυα-ναιγ ὁ'αιεip ορτ, "the youths who shall meet thee shall call thee Diarmuid Ruanaigh *for* [as] an insult," *Id.*, p. 130; οά ρλαβραῖ ὀεγ ιαρνουige σο εῖυβριῖοῖ αιρ, "he had twelve chains of iron upon him as fetters," *Id.*, p. 125; ρυλ ταμιγ σο [.i. οε] λέν εῖγαμ ειρριον ὁ'ιαρπουῖ γιαιλλ ορη, "before it occurred as a misfortune to me that he should demand hostages of me," *Id.*, p. 157.

*By a place*, as τάνκαοαρ ρομπα σο Λυιμνεαῖ, οουρ σο Chuaille Chepaín α η-εχετγε, οουρ σο Λοῖ να βο γιρpe, ριρ α η-αβαρεαρ Λοῖ Δρῖμε, "they came on by Limerick, by Cuaille

Chepain in Echtge, and by Loch na bo girre, which is called Loch Greine," *Book of Lismore*, fol. 199. In this sentence the *oo* would be made *oe* at present throughout the diocese of Ossory.

It is set after a verb of motion to a place for the modern *go*, or *cum*, as *Luio Comgall benochair oo thig athar Colmain Dubhcuilino*, "St. Comgall of Bennchor went to the house of the father of Colman of Dubhcuilinn," *Feilire Aenguis*, 24th Nov.; *o loc oo loc*, "a loco ad locum," *Cor. Gloss.*, voce *Αμφορ*; *pechtur luio oo εἰς apoile écir*, "one time that he went to the house of another poet," *Id.*, voce *Ζεζεé*; *pul laibeóram ar éruall Niul ó'n Scyθia oo'n Eιγυπτ*, "before we shall treat of Niul's departure from Scythia to Egypt," *Keat. Hist.*, p. 44.

*By*, denoting the instrument, means, &c., as *iar n-a g-cup oo Thpém gnuao-joluir a pacóab bpor*, "after their having been transformed into the shapes of badgers by Grian of the bright cheek," MS. Trin. Coll. Dubl. H. 3. 18. p. 42; *iar n-a gum o' fianab Mic Con*, "after having been mortally wounded by the soldiers of Mac Con," *Cor. Gloss.*, voce *Μοξ Ειμε*; *o'éc oo bíoög i n-a imóab*, "he died of a sudden in his bed," *Ann. Four Mast.*, A. D. 1400; *oo marbaó o'eargar*, "was killed by a fall," *Id.*, A. D. 1360; *Marbur Seaan mac Mazhgarina Uí Choncoðair o'á lám buóein*, "he slays John, son of Mahon O'Conor, with his own hand," *Id.*, A. D. 1391.

*In, on, at*, as *oo ló agur o'óóce*, by day and night; *lá o'á rabar-ra*, on a day as I was; *la éigin o'ár' éirig O'Donna-bám ruar*, "a certain day on which O'Donovan rose up," *Poem repeated before the Duke of Ormond*, in 1648; *oo'n taob eile*, on the other side.

*Towards, at*, when set after a verb of motion, as *lapoóam colleci oia pepab púóilli oo'n techtaire*, "with that he flings one of his chessmen at the messenger," *Tain bo Cuailgne*.

*Over, above*: *Caé ionar bhirioó oo Thoinnall oo óeaprgnaig a n-eineac, a n-óeiric, agur a n-óonnaéc o'raipab Eirionn*, "a battle in which Domhnall was defeated, who in hospitality, charity, and humanity, excelled [*all*] the men of Ireland," *Keat. Hist.*, p. 118.

*By*, in the sense of the ablative absolute in Latin : as Μαρ ριν οόιβ ζο μαοιν, thus they fared till morning, i. e. thus by them [the time was spent] till morning ; ιαρ η-ουλ οόιβ, after their having gone, i. e. after going by them ; αρ η-βειε όαη, I being, i. e. on being by me ; οαο αρ οο, where is he from ?

*Of, or concerning* : αγ ρο ην οαεραμαο οαβιοη οεο ηοο λαβρυρ οο'η λειζιυρ οαίτεαο, "this is the fourteenth chapter, which speaks of corrosive medicine," *Old Med. MS.* 1414.

### Όα.

Όά is sometimes a union of οε or οο with the possessive pronoun α, his, her's, or their's ; or with the relative α, who, which. In either case it has been already explained ; but it is sometimes not so compounded, as in the following examples, where it seems to be used as a simple word, signifying *though* : Νί ρυη ρεοο οά ύηη, there is not a jewel, *though* fine ; ηί ρυη ραίοβρεαρ οά ηέηο, there is no wealth, *though* great. Stewart, in his *Gaelic Grammar*, 2nd edit. p. 138, writes it *d'a* in this sense, by which he gives us to understand that he regarded it as compounded of the preposition *de*, or *do*, and the possessive pronoun *a* ; but this is not self-evident. The phrases, οά ύηη, οά ηέηο, in such sentences as above adduced, unquestionably mean, "be it ever so fine," "be it ever so great." But it has not been yet clearly shewn what part of speech οά is ; ύηη and ηέηο are undoubtedly abstract nouns, denoting fineness, greatness ; and therefore, if the ο in οα be, as Stewart assumes, an abbreviation of οε, *of*, then the literal meaning of the phrases would be, "of its fineness," "of its greatness ;" but this would not express the intended idea by any stretch of language. It may, therefore, be conjectured that οα is a conjunction equivalent to, and cognate with, the English *though*, as in the phrase "*though great.*" But an abstract noun following οά in Irish presents an objection to this supposition, which could not be removed by any arguments derived from the strict principles of grammar. We must, therefore, conclude that such phrases as οά ηέηο, οά ύηη, οά λιονηαρεαο, and such like, are solecisms, which cannot be accounted for on the strict principles of grammar,





verbs of motion, as *τιομαι* *να βα* *αμας* *πα'ν* *μ-βοταρ*, drive the cows out upon the road; *τειλα* *φο'ν* *ταλμαι* *ιασ*, cast them upon the earth. *Θηυαι* *α* *ceann* *πα* *απαραι* *cloice*, "she struck her head against a rock," *Keat. Hist.*, p. 74; *λινγυ* *φέν* *αγυ* *α* *βλαγ* *φο* *cloinn* *Uirnioc*, "he himself and his host rush upon the sons of Uisnioc," *Id.*, *ibid.*; *σο* *ευσω* *ιαρυν* *Cuanna* *φο'ν* *γ-coill*, "Cuanna afterwards went to the wood," *Battle of Magh Rath*, p. 276; *cuipir* *φέν* *πα* *βυαβ* *λαγην*, "he put affright upon the cows of Leinster," MS. Trin. Coll. Dubl. H. 2. 18. fol. 216, *b*; *πα* *ε'ρ* *υαινε* *Αμαλγαδ*, "along the green Tirawley," *Giolla Iosa Mor Mac Firbis*; *φο'ν* *Μα'γ* *μοιλλ*, "along the sluggish Maigue," *O'Heerin*; *πα'ν* *αμ* *ρομ*, "at that time," *Keat. Hist.*, pp. 45, 92, 106; *σοοινε* *φιαλα* *φ'ρ-εινγ* *πα* *βιαδ* *ιασ*, "they are a generous, truly hospitable people *under* (of) food," *Id.*, p. 5; *πα*, or *βά* *εορ-μαιλυ*, "in the likeness of," *Cor. Gloss.*, *voce* *Coipe* *δρεκαν*.

It is also often translated *for*, *at*, or *on account of*, as *αν* *οαρα* *h-αδδαρ* *φ'ρ'* *commora* *μορδαλ* *Όρομα* *Ceat*, "the second reason *for* which the meeting of Druim Ceat was convened," *Keat. Hist.*, p. 122; *αρ* *μέο* *να* *επυαιγε* *σο* *γαβ* *μέ* *πα'ν* *ευγοοιρ* *φολ-λυραι* *σο* *νέιορ* *ορρα*, "in consequence of the great pity I took for the obvious injustice which is done to them," *Id.*, p. 16; *γυρ* *Uonmaire* *Ειρε* *πα* *ναομαιβ* *ιονά* *έιν-ερίο* *ιρ* *ιν* *Εοραιρ*, "that Ireland was more prolific in saints than any other country in Europe," *Id. ibid.*; *ειργιο* *βάρρα* *αν* *βαιλε* *φο* *να* *h-είγμιδ*, "the warders of the town rose up at the shouts," *Ann. Four Mast.*, A. D. 1583; *ρο* *μαιρηετ* *ορονγ* *σο* *Chenel* *Conaill* *ο'* *Ua* *Neill* *αν* *Calbac* *σο* *βειε* *φο'ν* *ionnyr* *ρην*, "some of the Cinel Conaill informed O'Neill that Calbhach was in that condition," *Id.*, A. D. 1559.

When placed before a numeral adjective, it forms an adverb, as *φά* *δó*, or *φο* *δί*, twice; *πα* *ε'ρί*, twice.

It sometimes denotes intention, or purpose, &c., as *ιρ* *ολε* *αν* *φυσοαρ* *α* *τά* *φύτα*, they have an evil inclination, or intention; literally, an evil inclination is *under* them; *τα* *ρέ* *αγ* *cup* *φύμ*, he is inciting me; literally, he is putting *under* me; *τά* *ρέ* *αγ* *μαγαδ* *φύμ*, he is mocking me.

*Throughout*: as ο'όρουιγιοῦ πεαῖτ αγυρ εἰορ Πháτοριγ πο Εἰρῖνν, "the law and tribute of St. Patrick were established throughout Ireland," *Keat. Hist.*, p. 135; βοι τρα ἢν σεπο ματ Ὑἰ Δυλσῖνε α βράτχαῖρ οσα ἡ-ἱαρραῖὸ πο Εἰρῖνὸ, "her brother Mac Ui Dulsaine, the artifex, was in search of her throughout Ireland," *Cor. Gloss.*, voce Ρpull; πο λεαῖναιḡ ἢν ρεῖλ ρῖν πό Εἰρῖνν, "that news was spread throughout Ireland," *Book of Fermoy*, fol. 52; αρ ἡ-οολ οομ εὔαπαρḡβáιλ-ρῖ πο ἱαρταρ οοῖαιν, "my celebrity having spread throughout the west of the world," *Toruidheacht Gruaidhe Grian-sholuis*.

*Of, or in*: as Ἰόνῖναιρε να ἡ-ἢνḡρε ρ ἢναιρ, ρά λαῖτ, ρά ἱαρḡ, ρά ἰοῖ αγυρ ρα αρβαρ, αγυρ μεαπαρῖοαῖτ α ἡ-αιεοῖρ αρ εῖαρ αγυρ ρῖαῖτ, "the fertility of the island *in* honey and *in* fruit, *in* milk, *in* fish, *in* grain and corn, and the temperature of its air *in* cold and heat," *Keat. Hist.*, p. 51; βαταρ ρο'ḡ cumáττα ρῖν co εἰαν ἱαρ εἰδεῖτ οο Πháτḡραιε, "they were *in* that power long after the arrival of St. Patrick."

### Ρῖα, ρῖαῖ, before.

This preposition is unknown in the modern language; but it is of frequent occurrence in ancient writings in the sense of *before*, *coram*, *apud*, or *ante*, as in the following examples: ατ βέρρο ανορα ρῖα κάτ να ἡ-υλцу οο ροναιρ ρḡḡḡ, "I will now tell before all the evils which thou hast done to me," *Battle of Magh Rath*, p. 32; ρῖαῖ ρῖḡḡ οοϋρ εὔατχα, "before kings and the people," *Cor. Gloss.*, voce Cana; ατ βερτ ἢν τ-εῖεϋ ρῖαῖ ἢνέϋρῖνε, "the poet said before the student," *Id.*, voce Ἰεῖεῖ; ἡρ υαιρλε α ἡ-αιρῖλεῖὸ ρῖα Ὑἰα ολοατ οαῖνῖ, "for her reward is nobler before God than men," *Leabhar Breac*, fol. 32, *a, b*; οοϋρ εἰο μόρ α ἀνοῖρ co λειεε ρῖα οοἰοῖḡ, βῖο μου α ἀνοῖρ ἡ-οαῖλ βράττα, "for though great is his honour before men, his honour shall be greater at the meeting of [the day of] judgment," *Id.*, fol. 15, *a, b*. We also meet such expressions as ρῖα Ὑἰα, before God; ρῖαῖ ἡ-Ὑἰλεḡḡḡ οοϋρ Ὑαḡḡḡ, "before God and St. Barry," *Id.*, fol. 107, *b, a*. In the modern language the compound prepositional phrase, α ḡ-ρῖαῖ-ḡḡḡ, is used in place of this simple preposition.—See also ὄρ.

### Ζαν, without.

This is the same as the Latin *sine*, and the French *sans*, with which it is probably cognate. *Example*,—ζαν βιαό ζαν θεός, without food, without drink; ζαν όρ, ζαν αργεας, without gold, without silver; Αρμαχα βο λορεαό ζυρ αν ράιε υιλε, ζαν τεαρ-αρccαν αοιν τιγε ιννε cenmoeta an teach ρερεαρτρα náma, “ Armagh was burned, with the whole *Rath*, without the saving of any house within it (the rath), except the library alone,” *Ann. Four Mast.*, A. D. 1020. This preposition has often the force of a simple negative adverb, as ní h-ιongnaó ζαν ριορ αν νειτε ρι βο βειε αγ Στανιhurst, “ it is no wonder that Stanihurst should not know this fact,” *Keat. Hist.*, p. 7; ο’όρουιζ ρέ όόιβ ζαν αν οβαιρ ριν βο όéanaí, he ordered them not to do that work; βο βάβαρ luét na Scitia ζαν cumáct coiζερíoch βο βυαν ριυ, the people of Scythia were *without* the power of foreign countries touching [annoying] them.

### Ζο, ζυρ, without.

This is obviously cognate with the Latin *cum*, and means *with*, as ρεαρ ζο ζ-ρποιθε ηγλοιν, a man with a pure heart; εροιζ ζο leié, a foot and a half; literally, a foot with a half. Co n-onóip αγυρ co n-αρμιοιν, “ with honour and veneration,” *Ann. Four Mast.*, A. D. 1004, *et passim*; ρεαν αίπρα λα Coirpri Μυρc co n-ιμοénum αργατε οcyρ όιρ ι n-α h-eim, “ Coirpri Musc had a splendid knife, with an ornament of silver and of gold on its haft,” *Cor. Gloss, voce Moζ Eime*; εριχα υαιzhne पुलान्ग पाई, cu ρaine γαχα ζρέαρα ρορρο, “ thirty supporting pillars under it, with varieties of ornamental work upon them,” *Book of Lismore*, fol. 107; βα ιλογ ταιzhneiac co n-εποότα ζρέιμε, co ροιλλε ρυιζηιζ, co m-βινοε ceoil, “ two beautiful hosts *with* the brightness of the sun, *with* dazzling lustre, *with* the sweetness of music,” *Leabhar Breac*, fol. 126, a, b.

But it most generally signifies *to, usque ad*, in the modern language, and is generally set after verbs of motion to a place, in

which sense it is the opposite of *ó*, *from*, as *ó áit go h-áit*, from place to place; *o mullach Cláiri co Bearna tri carbad*, “*from the summit of Clairi to Bearna tri carbad*,” *Book of Lecan*, fol. 204. It is also used to mark the relation of time, as *ó am go h-am*, from time to time; *go deiread an domam*, to the end of the world; *gur an amfirir úo*, “*to that time*,” *Keat. Hist.*, p. 110.

This preposition was anciently written *co*, *cu*, *cup*.

### Íar, after.

*After*: *íar n-uilinn*, after the deluge; *íar n-sul*, after going. This preposition is chiefly used, in connexion with verbal nouns, to form expressions equivalent to the ablative absolute in Latin, as *íar n-arguim foraoire an eoin*, “*after the plundering of the fastness of the bird*,” *O'Daly Cairbreach*. But it is sometimes used in the sense of *according to*, *κατα*, as *íar b-fíor*, in truth; *íar m-bunadour*, “*as to their origin*,” *Cor. Gloss.*, voce *Ῥαλεγγ*; *íar n-epnailib écrámla*, “*after various kinds*,” *Leabhar Breac*, fol. 127, *b, a*; *íar n-a miasámlaēt*, “*according to their dignity*,” *MS. Trin. Coll. Dubl. H. 3. 18. p. 358*.

### Íoir, eadar, between.

*Between, among*: *an rórad o n-íear íar m-bairdead íoir fíor agur mnaoi*, “*the marriage which is made after baptism between man and woman*,” *Lucerna Fidelium*, p. 242; *íoir folur agur doirdaor*, between light and darkness; *íoir aer agur uirce*, between sky and water; *ic meir íoir olcaib*, “*they are the worst among evils*,” *Teagusc Riogh*; *Creada d'eirig eatorra*, what arose between them?

*Both*: *íoir olc a'f maē*, both evil and good; *íoir fíearaib agur mnaib*, both men and women. *Ῥo ro millead lair zac conair epér a u-tuócaio eir cill agur tuatē*, “*so that he spoiled every place through which he passed, both ecclesiastical and lay*,” *Ann. Four Mast.*, A. D. 1219.

This preposition was anciently *íoir*, and *eir*.

## Im, uim, um, about.

*About, around*: cuir t'fallaing iomaε, put thy cloak about thee; fepeno óir im choirp riġ, "a golden chain around the leg of a king," *Cor. Gloss., voce Fepeno*; rca bal óir-éiúmpac uim a múmél, "a gold-bordered scapular about his deck," *Toruidhecht Saidhbhe*; ní beiriob Morann Mac Maoin breac cóife gan an Ió Morainn um a braġaio, "Morann Mac Main never passed a sentence without having the Idh Morainn [a collar] about his neck," *Keat. Hist.*, p. 114; tucraε a lámna 'mon cloic, "they brought their hands around the stone," *Book of Ballymote*, fol. 219, a; ro eiriġ feó fia umainn co ná p léip rin, "a mist rose about us, so that we were not visible," *Book of Lismore*, fol. 246, b; imma torcraεar móp, "around which many were slain," *Book of Leinster*, p. 25, b.

*Concerning*: co fuigillrε ollainna óreiteína Ereno imma comáεrom ocup ima n-óilri, "so that the chief Brehons of Ireland decided respecting their fosterage and legitimacy," MS. Trin. Coll. Dubl. H. 3. 17. p. 849; baol imrioran eaεoppa um ríogaεε Erionn, "there was a contention between them concerning the sovereignty of Ireland," *Keat. Hist.*, p. 72; báoa p a n-imraεa p n pe poile um řeubaiġ a řean, "they were in contention with each other about the jewels of their ancestors," *Id.*, p. 51.

*For*: náca p eiriġ neġ um ní, "who never refused one for aught," *Erard Mac Coisi*; ġup ġaġ aiġraεáca p é um an nġníoim oo poigne, "so that it repented him of the deed which he had done," *Keat. Hist.*, p. 120; óp ġé oo báoa p aóbal-óúiri eli ic Congal 'man come p ġi, "for although Congal had other great causes for that rebellion," *Battle of Magh Rath*, p. 110.

*In, at, about*: um Shamán, at Allhallowtide; ma p nac léiġ-ġep neġ um neoin, "where no person is admitted in the evening," *Erard Mac Coisi*; 'man am rin, "at that time," *Duald Mac Firbis, Tribes, &c., of Hy-Fiachrach*, p. 298.

*Along with*: táinig Toipóealbach ann im laócaġ na Mióe, "Turlough came thither with the heroes of Meath," *Ann. Four Mast.*

Le, leir, pe, riu, with.

*With, among, in*, denoting the relation of concomitancy, as cuairé pé le Doimnall go Corcaig, he went with Daniel to Cork; o'imceigeasap le n-a céile, they went off together; la Dretna, "with the Britons," *Cor. Gloss., voce Ὀροκόιτ*; la Muinan, in Munster; la Laiḡniḃ, with the Lagenians, or in Leinster, la Míoe, in Meath, *Ann. Four Mast., passim*; ḡab pé léire, he took with her; map a ngabḡaoi riu, "where they were received," *Keat. Hist., p. 54*.

*With*, denoting the secondary cause, or means, as mapḃ pé Doimnall le cloideam, he slew Daniel with a sword; map uina o'á rḡriop le rḡin, like brass in being rubbed with a knife.

*With*, denoting the primary agent, or sole cause, as oo mapḃao Doimnall le Ḍrian, Daniel was slain by Brian; Ḍeipḡeop uata an copp lé rpuḡ na Ḍóinne, "the body was carried away from them by the stream of the Boyne," *Keat. Hist., p. 98*; Maíom ría n-Uḡaire, mac Dunlaimḡ le riuḡ Laiḡen, for Sitric, mac Amlaim, "a victory was gained by Ugaire, son of Dunlang, king of Leinster, over Sitric, son of Amlaff," *Ann. Tigher., A. D. 1021*.

*For the purpose of*: as pe cornaim córa, aḡur pe corḡ eug-córa, "for defending justice and checking injustice," *Keat. Hist., p. 94*; an r-pleaḡ oo bí aḡ an Lúḡ ḡ-ceuona le h-aḡaíó comloinn, "the spear which the same Lugh had for battle," *Id., p. 38*; pe cornaim aḡur pe caomna na críce, for defending and for protecting the country," *Id., p. 94*; pe raó oiffrinn aḡur pe ḡuioe Ḍé, "for saying mass and imploring God," *Id., p. 113*; rru foḡlaímm n-Ḍaḃra, "for the purpose of learning Hebrew," *Cor. Gloss., voce Ḍraḡcaei*; rru foirḡeall rírimne, "for passing a sentence of truth," *Id., voce Síu*.

*After*, as in such phrases as "longing after:" rá rúil aḡam leir, I have an expectation of it; atá a rúil leir anoir, "they expect it now," *Duald Mac Firbis, Tribes, &c. of Hy-Fiachrach, p. 320*.

*At, on*: as Dia lim rru rair, Dia lim rru rair, "God be with me at sun-set, God be with me at sun-rise," *Cor. Gloss., voce Fair*;

le fáinne an lae, at the break of day ; le h-eirge gréine, at the rising of the sun ; báρ ppi h-aóarτ, “death on the bed,” *Liber Hymnorum*, fol. 11, a ; le n-a éaoḃ, at his side ; le n-a cóip, at his foot, i. e. following alongside him ; pan liom, wait for me ; po gráimig epíoe Thaiḃg ppiu, the heart of Teige loathed at [*the sight of*] them.

*To* : as buíoeacur le Dia, thanks be to God ; abair ppi, “say to him,” *Cor. Gloss.*, voce *Zeceḃ* ; fepao fáilte ppi, “he was bade welcome,” *Id.*, *ibid.* ; cpeao fá n-abarḃar ḃriḃanna pe ḃreatain, “why is Britain called Britannia,” *Keat. Hist.*, p. 9 ; táimic co Cnoc na curao ppi a paiter Cnoc Ḃréine, “he came to Cnoc na curadh, which is called Cnoc Greine,” MS. Trin. Coll. Dubl., H. 3. 18. p. 42 ; ouḃairτ pé liom, he said to me.

*Before, or opposite* : ppi an ngréin, “before the sun,” *Keat. Hist.*, p. 150 ; a ngnúiri ppi lár, “their countenances prostrate to the earth,” p. 125 ; po puiḃig a longpopt eíneac a n-ioncaib ppiu, “he pitched his camp face to face opposite them,” *Ann. Four Mast.*, A. D. 1601.

*For, or of* : ip curra ip cionntac leip, thou art in fault for it ; fá cionntac pe n-a g-cpuinnioḃao, “who was guilty of collecting them together,” *Keat. Hist.*, p. 144.

*Belonging to* : liom-ra an leabap, the book is mine ; le gac boim a boimín agur le gac leabap a leabrán, “its calf belongs to every cow, and the copy to every original book,” *Vit. Columbæ*, apud *Colgan*, and *Keat. Hist.*, p. 124 ; po po leat ocup pet íil flaitéip tpe ḃiéiu, “thou and thy seed shall possess the sovereignty for ever,” *Vit. Moling* ; a ta, ol Eochaiḃ, mo pigan ma coḃluo ; ip lé m tech atá m píccell, “the queen, said Eochaidh, is asleep, and the house in which the chess board is, is her’s,” *Tochmarc Etaine* ; poτ bia lim-ra, “I shall have,” *Id.* ; pcian aínra la Coirppi Mupc, “Coirpri Musc had a splendid knife,” *Cor. Gloss.*, voce *Moḃ Eime* ; ceḃpe piḃna laip, “he has four queens,” *Book of Lismore*, fol. 113 ; pa leip gan cíop fo’n Máig moill, “he possessed without tribute [*the country*] along the sluggish Maigue,” *O’Heerin* ; tá airgeao agam iaḃt ní liom féim é, I have money, but it is not my own.





I will not let it go with him (i. e. unpunished); ná bac leir, do not mind [hinder] him; na bac leo, do not mind them; féac leir é, try him with [*at*] it; ní fuil fearaím leir, there is no standing with him, i. e. there is no enduring him; oisú liom, approach me, or come close to me. These phrases could with difficulty be understood, if the Irish once became a dead language; and therefore all these phrases ought to be fully explained in a dictionary, before the language is forgotten.

*Against*, in the sense of leaning against, as α οριμ πε καρτα cloice, "his backing against a pillar stone."

When placed before a progressive active noun, it gives it the force of the latter supine in Latin, or of the gerundive, as iongan-tac le ráð, *mirabile dictu*; áluim le féacáim, *pulcher visu*; tá fé le fágal fóir, it remains to be found yet; ní fuil fé le fágal, *non est inveniendus*.—See Ar fágal. Zeò móir pe a maoidéam a b-fad, *zeirt maicne Mhoğa Nuadad*, "though great to be boasted of from time remote is the character of the race of Mogh Nuadhad," *Muldowny O'Morrison*, 1639; tá móirán le teact fóir, much is to come yet; tá fé le déanam fóir, it remains to be done yet; an aimpir a tá le teact, the time that is to come, i. e. futurity.

When placed after adjectives, it expresses comparison of equality, and is translated *as*. *Example*,—com míir le míl, as sweet as honey; literally, equally sweet *with* honey; com dub rri h-éc a ópéc, "black as death his countenance," *Cor. Gloss., voce* Ppall; gor taréalbað doib dealb buð com glan rir an ngréim, agur buð binne ioná gac ceol da g-cualadar, "there appeared to them a figure *as bright as* [lit. equally bright *with*] the sun, and whose voice was sweeter than any music they had ever heard," *Keat. Hist.*, p. 117.

*Near to, by*, when subjoined to lám, the oblique form of lám, a hand, as lám, le h-abann, near a river. But its meaning is very much modified, according to the noun before which it is placed, as will appear from the following examples: pem air, by my side; gábur pem air, "I have taken upon me," *Keat. Hist.*, p. 1; Cnoc na righraidi riu a n-dear, "Cnoc na righraidi to the

south of them," *Book of Lismore*, fol. 70, *b*; *pp* muip anair, "on the east side of the sea," *Cor. Gloss.*, voce Moğ Eime; la ταιβ Μαγι, "by the side of the [river] Maigue," *Book of Lecan*, fol. 204.

*During*: *pe linn Fheap m-Đolğ*, "during the time of the Fírbolgs," *Keat. Hist.*, p. 21; *pe n-a beo*, "during his life," *Id.*, p. 117; *pe pé cian*, for a long time; *pe linn do řaoğal*, during the term of thy life; *le řasa*, for a long time; *la loingear mac Míleacó*, "at the time of the expulsion of the sons of Milesius," *Cor. Gloss.*, voce Đραđcaei; *la bpařuó řúla*, "in the twinkling of an eye," *Visio Adamnani*.

*Addition to, joining with*: as *cuir leo*, add to them, or assist them.

*Opposition to*: as *řpí říĐnem řo řepacó tpep*, "with the lofty wood it (the wind) wages war," *Rumann's Poem on the Wind*, *Bodl. Lib. Laud.* 610, fol. 10, *a, a*; *ğan cur pe a cloinn*, "not to oppose his race," *Hugh O'Donnell*; *ip ní žicřacó Congal cam*, *řpim-řa ap Đeapğ-óř an Đomáin*, "and the fair Congal would not come against me for the world's red gold," *Battle of Magh Rath*, p. 14; *na h-ulcu do řonair řpim*, "the evils thou hast done against me," *Id.*, p. 32; *in conřlichte řo lapac na Ğente and řpí Đátpac*, "the contest which the Gentiles had there with Patrick," *MS. Trin. Coll. Dubl. H. 3. 18.* p. 358.

*From*: as *řğapacap le n-a céile*, they parted *with* each other; *řğapuir anam řp řo céĐóř*, "his soul departed from him at once," *Keat. Hist.*, p. 145; *říoğacé Ğipionn do řğapćam řp*, "the sovereignty of Ireland was separated from them," *Id.*, p. 100; *Đeiliuğacó in řacĐa řp a řoile*, "to separate one thing from another," *Cor. Gloss.*, voce Đeiliuğacó. It has this meaning only when coming after verbs of parting or separating, in which it perfectly agrees with the English preposition *with*, when placed after the verb *to part*.

Stewart, in his *Gaelic Grammar*, 2nd edit., p. 141, says that *re, ris*, signifies *exposed, bare, or manifest*. But though *leřp, řp, and řpřp*, are used in Irish in this sense, they must be regarded as adjectives, because they never vary with the gender or number

of the noun. Thus, in léigíteap an úir éipm leir (Gen. i. 9), if leir were a compound of the preposition le, with, and the pronoun pé, or pí, it would be written léigíteap an úir éipm lé, or léite. Neither does the word vary as an adjective, for it is never found, except in connexion with the verb substantive, or some such, and more to qualify the verb than the substantive, as τὰ cloca na epáige leir, the stones of the strand are exposed; τὰ oo époiceann leir, thy skin is exposed. This preposition was anciently written la, leir, and ppi, ppir, ppa, ppa, pa, as will be seen in several of the foregoing examples. It is written ppir in the *Leabhar Breac*.

### Map, as.

*As, like to* : map grem an t-ramraio, like the summer sun; map réalte maione, like the morning star; a lupra map cúigil, a pliarat map ráiméaiḡ, a bpu map miach bolḡ, a bpaige map cuipre, "his shin *was* like a distaff, his thigh like the handle of an axe, his belly like a sack, his neck like that of a crane," *Cor. Gloss., voce Ppull*.

*As, for* : tpeab Dan naéair neime 'n-a m-brataiḡ map fuaéiontar, "the tribe of Dan had a serpent in their banner for a badge," *Keat. Hist.*, p. 131; map gepar, "as an incantation," *Id.*, p. 117; cuaille cuillinn 'na láim map pleaḡ, a holly staff in his hand for a spear.

### O, from.

*From*, as ip í epich h-Ua Fioḡeinte ó Luacair Bruim co Bruḡ riḡ, ocup ó Dhpuḡ riḡ co Duair, "the country of Hy-Fidhgeinte extends from Luachair Bruin to Bruree, and from Bruree to Buais," *MS. Trin. Coll. Dubl. H. 3. 17. p. 378*; ó áit ḡo h-áit, from place to place; ó céim máir, from a remote period.

*By*, denoting the instrument, as lopcuo Muige Dile co na h-epoamaio ó ḡeintio, "the burning of Magh Bile, with its erdams, *by* the Pagans," *Chron. Scot.*, A. D. 825; ip tu po tíonaiceo ó Iuap, ocup po cépaó ó Iuoaigiob, ocup po h-aónaiceo, ocup po eipig ó mapbaio, "thou art he who wert betrayed *by* Judas, and

crucified *by* the Jews, and buried, and didst rise from the dead," *Book of Fermoy*, fol. 58; πο τινεὸ ὁ να Φαλβιβ ριν, "this was responded to by the Falvys," *Book of Lismore*, fol. 178, *b*; λειγ-ερεταρ ο'ν λιαξ ἐ, "he is cured by the physician," *Old Med. MSS. passim*; πολληρe cumαρceα ὁ ὀρηcάcτ ocυρ ὁ ρολληρi, "light composed of light and darkness," *Cor. Gloss., voce Θεολ.*

*Of*, the same as the Latin *de*, as φεαρ ὁ Chopcαιγ, a man *from* (i. e. *of*) Cork; ceol na γ-cυρσὸ ὁ Chuan Dor, "the music of the heroes of *Cuan-Dor* [Glandore]," *O'Duly Cairbreach*.

*Since, seeing that*, as ὀρ ρορ ριν, since that is true; ο ρο ρορiρ O'Neill Μαγνυρ σο οὐλ h-ι ο-Τιρ Eocchain ροαρ ι n-α ρρῖοιγ ταρ Finn, "when O'Neill learned that Manus had gone into Tyrone, he returned back across the [*river*] Finn," *Ann. Four Mast.*, A. D. 1522. But in this situation it should be considered rather as an adverb than a preposition.

*Denoting want, with a desire of obtaining*, as ιρ ιομοῶ νιὸ ατά uαιμ, many a thing I want; cpeαα τά uαῶα? what do they want? τά απγεαα uαῶα, they want money.

*In, by*, denoting the cause: ιρ βαlc ὁ cλάρ, ιρ coel ὁ cλειthe, "it is strong in boards, *and* it is slender in its wattles," *Cor. Gloss., voce Cl.*

### Op, uap, over.

*Over*: as ὀρ eannaib a n-αρμ, "over the points of their weapons," *Battle of Magh Ragh*, p. 198; buὸ μιξ uαρ σο ἑραίεριυβ τύ, "thou shalt be a king over thy brothers," *Keat. Hist.*, p. 113; Αρo-εαρβογ Αιρo Macha αρ Ρρῖοιμῆαιὸ ὀρ eαρρογαib Eιρῖοιον uιe, "the Archbishop of Armagh is Primate over the bishops of Ireland," *Id.*, p. 167; λια uαρ λeῶτ, "a stone over the monument," MS. Trin. Coll. Dubl. H. 2. 18. fol. 25; uαρ ὀόινο, "over the [*river*] Boyne," *Ann. Ult.* A. D. 534; an ἑρεο uαρ τuινο ι επιλιρ, ι n-ειρῖνο bic beḃαιρ, "the fire over the wave in effulgence, in Beg-Erin he (Bishop Ivor) died," *Feilire Aenguis*, 23rd April.

The compound preposition op cιoιn, i. e. *over-head*, is now generally used for the simple ὀρ, or uap.

Re, ριρ.—See le, λειρ.

## Ré, ρια; ρέρ, ριαρ, before.

*Before* : as ρέ n-οιλινν, “before the deluge,” *Keat. Hist.*, p. 28; ρέρ an οιβριυζαδ, “before the operation,” *Battle of Magh Rath*, p. 94; ρια κατ Μιργι Ραζ, “before the Battle of Magh Rath,” *Id.*, p. 110; ραοιλινν ο’ά ρέρ ριν ναδ ρυιλ αετ ρινρηζέλ ριλιόοετα ιρ ιν ρεαιρ οο αιρνειόρφοδ Φιοννεταιν οο μαρεαιν ρέ n-οιλινν αγυρ ’να οιαιζ, “I think, therefore, that there is nothing but a poetical fiction in the history which would narrate that Fintan lived before the deluge and after it,” *Keat. Hist.*, p. 28.

*Of* : as αμ υαιμνιοδ ρέρ an ριζ, “I am fearful *of* the king,” *Id.*, p. 26; ρο ζαβ εαζλα μόρ h-έ ριαρ να ρίγυιβ, “great fear *of* the kings seized him.” *Vit. Moling.*

## Roim, before.

*Before* : ροιμ ρέ, before the time, before hand; ταμλλ ροιμ λά, a short time before day; buail ροιατ, go forward; ατά ράλτε ροιμαιβ, “ye are welcome,” *Keat. Hist.*, p. 100; ράλτεζιγρ ροιμε, “he bids him welcome,” *Id.*, p. 113; ζαβαρ εαζλα μόρ an ρί ροιμε, “the king was seized with great fear *before* [i. e. *of*] him,” *Id.*, p. 124.

*Signifying resolution* : οο ευρ ρέ ροιμε, he resolved; literally, he put before him; an ταν ευρρεαρ ροιμε ζο h-υαλλμιαναδ, “when he ambitiously resolves,” *Id.*, p. 75.

*Preference* : ροιμ ζαδ υιλε νιό, before every thing.

## Seac, by, besides.

This preposition was anciently ρεδ, ρεοδ, rarely ρεεταρ, and seems cognate with the Latin *secus*; that it has nearly the same signification will appear from the following examples :

*By, or past* : τάμικ Congal ρεαδ an όινημιο, “Congal passed by the idiot,” *Battle of Magh Rath*, p. 284; ουτραευρ οο ναβ ρεοχαμ no εειρρεδ, “would that it would not pass by me,” *Mac Conglinn’s Dream*; ρειεριο ρεχ ρινο ρλέβε Ριφε, “they passed by the headland of the Riphean mountain,” *Book of Ballymote*, fol. 11, b, b; λυιό αραιλι Όραί ρεχ an εελαρ, “a certain Druid



Dubl. H. 3. 18. p. 46 ; *ταπλα γγυε υί-μόρ υοίθ φορρ* in *concup*, *οσυ οροικηε το μαρμαρι ταυρι*, “they met a great stream on the way, with a bridge of marble *across* it,” *Book of Lismore*, fol. 107 ; *α κυρ ρύλαε ταρ α ρριεζηαμ*, “keeping an eye *over* his diligence,” *Cor. Gloss.*, *voce* *Zeceé* ; *αν θεαλλτανε ευαιθ εαρι*, “the May last past.”

*Beyond* : as *ευαιθ ρε ταρ μ'εολυρ*, it went *beyond* my knowledge ; *ταρ γαδ νιθ*, *beyond* every thing ; *ταρ μο ο'ετιολλ-ρα*, “beyond my endeavour,” *Keat. Hist.*, p. 19.

### Τρέ, through.

Anciently *τρια*, *τρι*.

*Through* : as *τρε η-α εροιθε*, through his heart ; *οο βερ-ρα ην γαι ρεα εριε εραθι*, “I will run this spear through thy heart,” *Vit. Moling* ; *λερταρ βιρ οο υαυλ υιρι*, *οσυ α εοιρ τρε η-α μεθον*, “a vessel which is for distributing water, with a handle through its middle,” *Cor. Gloss.*, *voce* *Ερκανο*.

*Through*, denoting the means, or cause : *αρ τρε ανε*, *οσυ υρηαιγεε οο ραεραθ ο Daniel φαυθ*, “it is through fasting and prayer Daniel the prophet was redeemed,” *Book of Fermoy*, fol. 125 ; *αρ ην Σπιατ Ναιη ηο λαβραρταρ*, *οσυ οο αιρεαεαν τρια γηυ ηα ρερ ριπεον*, “for it was the Holy Ghost that spoke and predicted through the mouths of righteous men,” MS. Trin. Coll. Dubl. H. 3. 18. p. 358 ; *ηο γαβραττ οαη ιθαη η-ι τρι ημαρ-εραυθ ρυαετα*, *οσυ τρε μεθ ην τ-ρηεαετα*, *οσυ τρερ ην ημεαγλα οο ευαιθ ημρι*, “pangs then seized her *through* the intensity of the cold, and the quantity of the snow, and *through* the terror which came over her,” *Vit. Moling* ; *εια ριρ ηαε τρεομ-ρα ατα ρη*, “who knows but it is through me this is,” *Id.* ; *τρε οραυθεαετ*, *through*, or *by* magic ; *τρε εαηηναετ*, “by treachery,” *Ann. Four Mast.*, A. D. 1257, *et passim*.

*On* : as *τιε εεμε*, on fire ; *τρε λαραθ*, on flame ; *Νερο οο ευιρ τρε λαραθ ρυαρ αν Ρομη*, “Nero who set Rome in a conflagration,” *Keating*, in Poem, beginning “*Φαυθ βρεαζεε αν ραογυλ ηο*.”

Um.—See Im.

## CHAPTER VIII.

## OF CONJUNCTIONS.

## SECTION 1.—Of the simple Conjunctions.

THE simple conjunctions are remarkably few; but there are several conjunctive phrases, which help to make up the deficiency. The following is a list of the simple conjunctions, with their ancient and modern forms.

## Αἶτ, but, except.

This is often corrupted to αἶ, in common conversation.—See the *Syntax*.

## Αἶσυρ, and, as.

This is generally written ασυρ, or οσυρ, in old manuscripts, and sometimes ρceo is found as a form of it, as ἰ ὅ-φιαθῶναιρε ρερ n-Ἐρενο ρceo macu ρceo ιγῆνα, “in the presence of the men of Ireland both sons and daughters,” *Book of Ballymote*, fol. 188; ριρ, macu, ινά ρceo ιγῆνα, “men, youths, women, and daughters,” *Battle of Magh Rath*, p. 24. Αἶσυρ is often contracted to ιρ, αἶρ, and sometimes ἶρ, when preceding a word beginning with a vowel, as ἶρ ιρ ρίορ α n-ἰεριμ, “and what I say is true.” When it follows com, *as*, or *equally*, it must be translated into English by *as*; com ἰερρῆνοιγῆε αἶσυρ ριρ, “so remarkable *as* that,” *Keat. Hist.*, p. 39. The Latin *ac*, or *atque*, which is clearly cognate with the Irish ασυρ, is sometimes used in this sense, as “Scythæ aurum et argentum perinde aspernantur *ac* reliqui mortales appetunt,” *Justin*; “Simul *ac* se ipse commovit, atque ad se revocavit,” *Cicero*; “Simul *atque* hostis superatus esset,” *Id.*



**An**, whether.

This, which is cognate with the Latin *an*, and by some regarded as an adverb, is often written *an*, and even *an*, in ancient manuscripts.

**Cíò**, although, even.

This is more frequently written *gíò*. Both forms are used in the spoken dialect of the south of Ireland, but generally pronounced, and often written, *cé* and *gé*, forms which are found in the works of the best Irish scholars, as in the *Genealogies of the Hy-Fiachrach*, by Duaid Mac Firbis: *gé ro ríócaig*, “although he appeased him,” p. 140. The particle *cíò* is often found in ancient manuscripts in the sense of *even*, as *uair ro ríur in Coimioi céc ní pecmaiz a lepp uab cíò ríaríu némm a ezaigáire*, “for the Lord knows every thing we require from him, *even* before we implore him,” *Leabhar Breac*, fol. 121, *b*.

**Com**, as.

Synonymous with the Latin *tam*. This is often written as if it formed a part of the adjective to which it is prefixed, as *coimóp le ríab*, as large as a mountain. It is sometimes responded to by *agur*, and then it should be kept separate from the adjective, and regarded as a conjunction, or an adverb. See example under *agur*.

**Óá**, if.

This is generally written *oia* in old manuscripts. It is nearly synonymous with *má*; but there is this difference, that *óá* is always used in connexion with the conditional mood, and *má* with the indicative, as *óá g-ceilrínn*, if I would, or should conceal; *má céilím*, if I conceal.

**Íór**, moreover.

This is sometimes an adverb, and signifies *yet*. It is often written *beor* in old manuscripts, and even by Duaid Mac Firbis in the middle of the seventeenth century.

**Íó**, though, although.—See **Cíò**.

### Ἐο, that.

Synonymous with the Latin *ut, utinam*. When before a verb in the simple past tense (not consuetudinal past), it becomes ἔυρ, or ἔορ, which is a union of the simple ἔο and ρο, sign of the past tense. In ancient manuscripts it is written co, and before the past tense of verbs κορ, κυρ, ἔυρ, ἔυρά. When coming before the assertive verb ἦ, ἄβ, it amalgamates with the verb, and they become κορυβ, κυροβ, ἔυραβ, even in the present tense.—See the *Syntax*.

### Ἰονά, than.

This is often written μά in old manuscripts, but is generally pronounced ná in the spoken language. In ancient and some modern writings, when it precedes ῥέ, *he*, and ἰαο, *they*, they amalgamate and become μάρ, μάο, i. e. *than he, than they*, as in the following examples:—νοῦα τάνιϋ ρορ ταλμαιν ρίν ρο β'ρερρ βλαρ να βριḡ, οαρ leo, μάρ, “there came not upon earth wine of better flavour or strength, they thought, than it.” *Oighidh Muirchertaigh Moir Mic Erca*. These amalgamations are also used by Keating and the Four Masters, as ní ραιβε 'n-α cóm-αιμρρ ρεαρ βοḡα οο ḡρεάρρ ἰονάρ, “there was not in his time a better bowman *than he*,” *Keat. Hist.*, p. 117; οεαρḡράταρ οοβ όίγε ἰονάρ ρέιν, “a brother younger than himself,” *Id., ibid.*; ní ρυιλ cineadó ρο'n ηḡρεém le n-ab ανηρα ceαρ ἰονάο Ειριονναίḡ, “there is not a people under the sun who love justice more than the Irish,” *Keat. Hist.*, p. 174; ἔυρ ob τεο é μάο να βλαρα εἰλε, “that it is hotter than the other tastes,” *Old Med. SM.* 1414.—See also *Annals of the Four Masters*, at the year 1540.

It should be also noted, that ολοαρ, ολοατ, is very frequently used for ἰονά, in ancient writings, as ἦ απεḡόα ἢ τ-οḡ κοἰο οαḡρρρς ολοαρ ἢ ρεαν co n-οἰbell α ρυρς, “for the youth with his bright eye is more splendid than the old man with his dim eye,” *Cor. Gloss., voce Ἐλυρρ*; αρ ρο βα οἰλε λαρ clann Neac-ζαιμ ολοατ clann Neill, “for the sons of Nechtan were dearer to him than the children of Niall,” *Ann. Four Mast.*, A. D. 1460.

In a copy of *Cormac's Glossary*, MS. Trin. Coll. Dubl. H. 2. 16. *voce* Αḡαρτ, it is translated by the Latin *quam*.

### Μά, if.

When coming before the affirmative verb *η*, they amalgamate, and become *μά*, now generally printed *μά*; but written *μάρα* in very ancient and correct manuscripts, as in the *Leabhar Breac*, fol. 127, *b, a*: *μάρα* ἐπόλτα ἡμοσ να ποχραice, “if the amount of reward be certain;” *μάρα* κομαιοιλι leið, “if it seem advisable to you,” MS. Trin. Coll. Dubl. H. 3. 18. p. 358.

When coming before *άλ* *leaz*, *pleasing to thee*, it often combines with them, and they are written *μαόαιτ*, as *μαόαιτ α όερδαό*, “if thou wish to prove it.” *Old Med. MS.*

### Μαη, as.

This is sometimes a preposition, and sometimes a conjunction or adverb. It is pronounced *muη* in Meath, and parts of Ulster, and so written by O’Molloy and others. In ancient manuscripts, *peð* is often used in its place; and this word is still preserved in the spoken language in the south of Ireland, but pronounced *féó*.

### Μuna, unless.

This is often written *mine* and *man* in old manuscripts, and when preceding the assertive verb *η*, *βα*, they combine *minab*, *minbaó*, *manbaó*, i. e. *nisi esset*, as *ni óip oo pecht minab maiz*, “law is not right, unless it be good,” *Cor. Gloss., voce* *Ḥno*.

### Νά, nor.

This is now used in the same sense as the English *nor*, and the Latin *nec*; but in old writings it is often put for the modern *νά*, *not, which not*, as *co ná zerna vepeibal arp*, “so that not one escaped,” *Cor. Gloss., voce* *Coipe Ḥpecáin*; *iaip in ní na fil alz ano, ocup ná ponnzep*, “because it contains no joint, and is not divided,” *Id., voce* *Deach*. *Νά* is often used in old writings, and even by the Four Masters, for the modern *νά*, *nor, nec*, as *co ná baí aon máinireip o Apann na naoín co muip n-locht zan bñpeaó, zan buan-peábaó, acz maó beaccán namia i n-Ḥpinn ná zuepat Ḥoill dia n-uíó náć dia n-aípe*, “so that there was not

any monastery from Aran of the Saints to the Iccian sea without being broken and pulled down, excepting a few in Ireland only, of which the English took no heed or notice," *Ann. Four Mast.*, A: D. 1537.

### Ní, not.

This is used in the south and west of Ireland for the simple negative *not*, *non*; but seldom, if ever, in Ulster, *ca* being substituted for it throughout that province, except in the south-west of Donegal, where they use *ní*. There are no words in the modern Irish corresponding with the English *yes* or *no*; but in the ancient language, *nathó* is used without a verb, in giving a negative answer, as *nathó, a Mhælrucam*, "No, O Maelruain," MS. Trin. Coll. Dubl. H. 2. 18. fol. 205, *b*.

### Nó, or.

This is the simple disjunctive conjunction, corresponding with the English *or*, and the Latin *vel*, or *aut*.

### Noça, not.

This, though found in manuscripts of no great antiquity, is now obsolete in the south and west of Ireland; but it is supposed that the *ca* of the Ultonian and the Erse dialects, is an abbreviation of it.

### O, seeing that, since.

O is frequently a preposition; but when placed before a verb, it must be regarded as an adverb or a conjunction, for it then means *since*, or *because*.

### Oip, because.

This is often written *áp*, *óp*, and *uap*, in old manuscripts, as *áp nuz fíu fíonn féin ap n-éptecht*, "for we ourselves are not worthy of being heard," *Leabhar Breac*, fol. 121; *ap ip cenó cono fil fop in cáinte*, "for the cynic has the head of a dog," *Cor. Gloss.*, voce *Cainte*; *ap ip peo fil ipfín foifcel oğ-uilgus cac uilc*, "for the Gospel has full forgiveness for every evil," MS. Trin. Coll. Dubl. H. 3. 18. p. 358, and H. 3. 17. p. 5.

The word *oáiġ*, now obsolete, is often found for *oir*, in old manuscripts, and even in the Annals of the Four Masters.

### Sul, before.

This is written *riariu* and *riéru* in old manuscripts. It may be regarded as an adverb or a conjunction.—See Prefixes of Verbs, pp. 157, 158. O'Molloy writes it *riol*, and Donlevy *riul*, throughout their catechisms; and it is also written *riul* in a MS. in the possession of the Author, transcribed in Ulster, in 1679; but no ancient authority for these forms has been found.

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### SECTION 2.—*Of compound Conjunctions, or conjunctive Phrases.*

These are in reality made up of different parts of speech; but, as many of them express ideas which in the classical, and some of the modern, languages, are expressed by simple conjunctions, it will be useful for the learner to have a list of the most usual of them.

*Aċt máó*, except only; *atá ni céana*, but however; *aċt céana*, however.

*Aċt náma*, except only.

*Aċúir*, because. Now obsolete.

*Aipe riú*, therefore: *ir aipe riú*, *ideo*.—*Cor. Gloss.*, voce *Óriġit*.

*Ari an aóbar riú*, therefore; literally, for that cause, or reason.

*Ari óor ġo*, so that, in order that.

*Ari oáiġ*, because.

*Ari riúon ġo*, because that.

*Ari a riúon riú*, notwithstanding.—*Lucerna Fidelium*. Preface.

*Ari eagal ġo*, lest that.

*Óioó*, although; literally, *esto*, let it be, i. e. granting.

*Céana*, however: *aċt aen ni cenai*, "but one thing, however,"

*Mac Conglinn's Dream*, in *Leabhar Breac*, fol. 108.

Cibionnur, howbeit, albeit, *Tribes, &c., of Hy-Fiachrach*, p. 320.

Now obsolete.

Conò, so that.—See Fo bìè.

Chum go, in order to, to the end that.

Óála, with respect to : óála rluaiḡ na h-Éigipte, “with respect to the forces of Egypt,” *Keat. Hist.*, p. 46.

Do ðriḡ, because.

Fo bìè, because : conò é a ainim ó rin ille Ath m-Beannchair, .i. fo bìè na m-beann po laeḡat na cupaiò oib ann, “so that its name from that forward is Ath Beanchair [i. e. the ford of the crests], because of the *bens* [crests] which the heroes cast into it,” *Book of Lecan*, fol. 182, a, a.

Ḑiò go, although that.

Ḑiò eḡa áct, howbeit, albeit, however.

Ḑen go, ḡion go, or cen co, although that.

Ḑen go, ḡion go, or cen co, although not, as ḡion go ð-ḡuiliò, “although they are not,” *Keat. Hist.*, p. 15 ; ḡion go ḡaðaoḡp féin ’ran n-Ḑréiḡ, “although they themselves were not in Greece,” *Id.*, p. 42. When *ḡen go* is negative, it is made up of ḡé, *although*, ná, *not*, and go, *that* ; when affirmative it is put simply for ḡeò go, or, ḡiò go.

Iomchúra, with respect to ; ioméúra Pharaò, “with respect to Pharoah,” *Keat. Hist.*, p. 46.

Ionnur go, so that.

Map go, inasmuch as, since, because that.—*Id.*, p. 7.

Máireadó, if so, i. e. má ir eadó, if it is so, if so it be.

No go, until that.

Súo aḡur go, supposing that.

Tap ceann ceana, although.—*Id.*, p. 23.

Tuille eile, moreover.

Uime rin, therefore.

It would, perhaps, be better generally to analyze these expressions by resolving them into their ultimate elements, noting, however, the conjunctive force of the phrase.

## CHAPTER IX.

## OF INTERJECTIONS.

THE words employed as expressions of various emotions are numerous enough in the spoken Irish, but they vary throughout the provinces. The following is a list of such as occur in correct books and manuscripts.

Abú, or abo ! an exclamation of terror and defiance.

Acc ιτη, not at all !

Α, or O ! Oh ! as Αμυ Κοιμῶν, O my Lord !—*Rumann*.

Δυρραν, woe is me ! alas !

Ειρε, hush ! list ! whist !

Φαραρ, or φαρορ, alas !

Φέαc, behold !

Ιoc, icc, cold ! cold !

Μαιργ, woe !

Μο νάρε, O shame ! fie ! for shame !

Μονγεναιρ, thrice happy !

Μονυαρ, woe is me !

Μο ερυσc, my pity ! Sometimes used to express contempt.

Οc, alas !

Ολαγον, alack a day !

Υcán uc, alas ! woe is me !

Υc ón, alas !

Various other exclamations may be formed, *ad libitum*, as φαρε, *gardez-vous*, φαρε γο θεόιγ, &c. The war cries of the ancient Irish, and Anglo-Irish, were made of abó, or abú, and the name, or crest, of the family, or place of residence, as Ξράραc abó ! Φιον-νόγ abú ! Σεbac abú ! Cρομαc abú, Seanaro abu !

## CHAPTER X.

## OF DERIVATION AND COMPOSITION.

HAVING treated of the different sorts of words, and their various modifications, it will be now proper to point out the manner in which one word is grammatically derived from another. Irish, and its cognate dialects, particularly the Welch, have afforded more material to support the conjectures of etymologists than any other language in the world ; but these etymological visions, after having served for more than half a century to uphold absurd systems, have lately fallen into merited contempt amongst the learned.

The passion for analyzing has induced some to assert, that all true primitives in the Celtic dialects consist of but one syllable; that all dissyllables and polysyllables are either derived or compounded, and are therefore all resolvable into ultimate monosyllabic elements. But that there can be no certainty in speculations of this kind will be sufficiently obvious from the true grammatical analysis; and indeed the absurdity of them is proved by their results. With the refutation of such theories grammatical etymology has nothing to do, and the writer will therefore content himself with laying down the general principles of grammatical derivation, which are demonstrable and unquestioned.

Monsieur Pictet of Geneva, is one of the few philologers of this age who makes the legitimate use of the Irish and its cognate dialects in comparative etymology, though in his youth, being misled by the extravagant speculations of Vallancey, he published a work on the mythology of the ancient Irish, which is visionary enough, and which he intends to correct. On this subject he writes as fol-



lows, in a letter dated Geneva, June 24, 1835, which was addressed to the late Edward O'Reilly, author of the Irish dictionary, who died in 1830, but which was handed to the author of this grammar by the bearer, when he learned that O'Reilly was dead :

“ Il y a fort long temps que je m'occupe de l'histoire et de la littérature de toute la famille des nations Celtiques et en particulier de celle de l'Irlande. Un essai publié par moi il-y a 10 ans, sur l'ancienne mythologie Irlandaise, a été le premier résultat, et je dois le dire, le résultat un peu prémature de mes études à ce sujet j'ai reconnu depuis que j'avois lieu de craindre de m'être trop fié à Vallancey pour les premières données du problème à résoudre. Je ne considère plus maintenant cet essai que comme un travail de jeune homme qui exigeroit une refonte complète. A dire le vrai, je crois actuellement que les travaux préparatives sur la langue et l'ancienne littérature de l'Irlande ne sont pas encore assez avancés pour permettre d'aborder cette question avec espoir de l'élucider complètement.”

Again, in his work on the affinity of the Celtic dialects with the Sanscrit, he thus alludes to the injudicious use made of the Celtic dialects, by Vallancey and others, in the elucidation of comparative etymology.

“ Le groupe des langues Celtiques, après avoir servi pendant quelque temps à étayer d'absurdes systèmes, est tombé, par un effet de réaction, dans un oubli très peu mérité.”—*Avant-propos*, p. vi.

Dr. Prichard, of Bristol, has also pursued a very legitimate course of etymological inquiry in his *Eastern Origin of the Celtic Nations*, in imitation of the system of the learned James Bopp. And Professor Latham, in his *English Language*, has laid down rules of investigation by comparative etymology, which should be carefully studied by all lovers of this difficult and lately discovered science.

## SECTION 1.—Of Derivation.

The parts of speech which are formed by derivation from other words are substantives, adjectives, and verbs. They are chiefly derived from substantives and adjectives; a few only from verbs.

## SUBSECTION 1.—Of derivative Substantives.

Derivative substantives may be classed as follows, according to their terminations:

1. Abstract substantives in *αρ, εαρ, υρ*<sup>a</sup>. These are formed from adjectives, or other substantives, by adding the above terminations, as *διόμοσιον*, idle, *διόμοσιμεαρ*, idleness.

So also *αἰθῖνον*, delightful, *αἰθῖνεαρ*, delight (Lat. *amœnus, amœnitas*); *νάμασιον*, an enemy, *νάμησεαρ*, enmity; *καρσιον*, a friend, *κάρισεαρ*, friendship; *ὄγλάσιον*, a youth, *ὄγλάσιον*, adolescence; *κεάνιον*, a head, *κεάνιαρ*, headship, or leadership.

2. Abstract substantives in *αῖσιον, or εαῖσιον*. These are formed from adjectives and substantives, and sometimes, though rarely, from verbs, as from *δίβλιος*, decrepid, comes *δίβλιοςεαῖσιον*, decrepitude; from *παιδαριον*, worldly, comes *παιδαριονεαῖσιον*, worldliness; from *μόριον*, majestic, comes *μόριονεαῖσιον*, majesty; from *λάσιον*, strong, *λάσιονεαῖσιον*, strength; from *βασίλειον*, a king, *βασίλειονεαῖσιον*, a kingdom; from *κεφαλαριον*, a chieftain, *κεφαλαριονεαῖσιον*, chieftainship.

<sup>a</sup> This termination is very probably cognate with the Latin *-itas*; the *t* being aspirated.

Abstract substantive nouns of this termination are formed from personal nouns in *όρι*, *ιρι*, *αιρι* (See No. 4), as from *φιζεα-οόρι*, a weaver, *φιζεαοόριεα̅̅̅*, the trade, or occupation of a weaver; from *κριτιρι*, a harper, *κριτιριεα̅̅̅*, harping; from *ρεαλζ-αιρι*, a huntsman, *ρεαλζαιριεα̅̅̅*, hunting. They are also formed from the genitive of names of tradesmen, as from *ζαβα*, a smith, comes, by attenuation, *ζαιβνεα̅̅̅*, smithwork, or the trade or occupation of a smith.

3. Abstract substantives in *ε*, or *ι*. These are formed from adjectives, and are the same in form as the genitive singular feminine of the adjective.

Thus from *ζλαν*, pure, comes *ζλοιμε*, cleanliness, purity; *ζεαλ*, bright, *ζιλε*, brightness; *λομ*, bare, *λοιμε*, or *λουιμε*, bareness; *υαφαλ*, noble, *υαιριε*, nobility. Some writers terminate these nouns, with *α̅̅̅*, and write *ζλοινεα̅̅̅*, *ζιλεα̅̅̅*, *λουιμεα̅̅̅*, *υαιριεα̅̅̅*. Adjectives in *α̅̅̅* form abstract nouns of this kind from their genitives singular, not from their nominatives, as *ρεαρα̅̅̅*, manly, gen. sing. *ρεαρα̅̅̅*, abstract substantive *ρεαρα̅̅̅*, manliness; *πλα̅̅̅*, princely, *πλα̅̅̅*, *πλα̅̅̅*, princeliness.

4. Substantives in *αιρι*, *ιρι*. These are derived from other substantives, as from *ρεαλζ*, a chase, comes *ρεαλζαιρι*, a huntsman; from *κριτι*, a harp, *κριτιρι*, a harper; from *κεαλζ*, a sting, *κεαλζαιρι*, a knave.

5. Nouns in *όρι*. These are derived from passive participles; as from *μεα̅̅̅*, deceived, comes *μεα̅̅̅*, a deceiver; from *μιλλτε*, spoiled, *μιλλτεόρι*, a destroyer. From every substantive noun of this class an abstract substantive noun in *α̅̅̅*, or *εα̅̅̅*, may be formed.—(See No. 2).

There may also be formed from every passive participle a personal noun in *όρι*, and an adjective in *α̅̅̅*, of an active signification, from which again an abstract

substantive noun in *ct* may be formed, as from *millte*, spoiled, comes *millteoir*, a spoiler, or destroyer; *millteac*, destructive, and *millteact*, destructiveness.

It should be here remarked, that personal nouns substantive in *oir* are not always derived from passive participles, and that they sometimes come from other nouns, as from *uorair*, a door, comes, by attenuation, *uoirpeoir*, a doorkeeper; from *uoirgeas*, a law, *uoirgeoir*, a lawyer; from *cannéal*, a candle, *cannleoir*, a candlestick, or chandelier, &c.

6. Nouns substantive in *ac*, which are mostly personals, are variously derived, as from *marc*, a horse, is derived *marcac*, a horseman; but the substantives of this termination are principally patronymics, and are formed from names of persons and countries, by adding *ac*:

*Examples.*—*Orriac*, an O'Brien, or one of the family of O'Brien; *Ruarcac*, one of the family of O'Rourke; *Donnabnac*, one of the family of O'Donovan; *Eiracnac*, an Irishman, or Irish; *Albacnac*, a Scotchman, or Scottish; *Orpacnac*, a Welchman, or Welch, *Britannicus*; *Spaniacnac*, a Spaniard, or Spanish; *Franccnac*, a Frenchman, or French. Sometimes they are not personals, as from *fiac*, a deer, comes *fiacac*, a hunt, a stag-hunt; from *crion*, withered, comes *crionac*, or *crionlac*, dried sticks or brambles.

7. Personal substantive nouns in *ioe*, *aioe*, or *uioe*. These are derived from other substantives:

*Examples.*—From *rgéal*, a story, comes *rgéalaioe*, or *rgéul-  
uioe*, a story-teller; from *tréas*, a flock, *tréasaioe*, a herdsman, or shepherd; from *rnám*, swimming, *rnámáioe*, a swimmer; from *ceárp*, a trade, *ceárpaioe*, a tradesman; from *rtair*, history, *rtairuioe*, a historian; from *muc*, a hog, *mucaioe*, a swineherd; from *ceannach*, buying, *ceannaige*, a merchant. And from all

these abstract nouns substantives may be formed, as *ῥῥῆλυιῶεαὲτ*, story-telling; *ῥῥῆαυιῶεαὲτ*, herding, &c. &c.

8. Diminutives in *άν, ίν, όγ*. These are formed from other substantives, and sometimes from adjectives, as from *σνοσ*, a hill, comes *σνοσάν*, a hillock, and *σνοισίν*, or *σνοισίν*, a very small hill.

So also from *σλογ*, a bell, comes *σλοισίν*, a small bell; from *συλλε*, a leaf, *συλλεογ*, a small leaf; from *σισρ*, black, or dark, *σισράν*, a man's name, denoting swarthy, or black complexioned; from *σοὲτ*, poor, *σοὲτάν*, a pauper.

Several ancient Irish names were diminutives formed in this manner, as *Colmán*, from *Colum*; *Mochaomog*, formed from *Caoim*, handsome,—hence this name is Latinized *Pulcherius*; *Scotín*, formed from *σσοτ*, a flower; &c. Most of these names are now known chiefly as names of the ancient Irish saints.

It should be here noted, that some nouns terminating in *άν* and *όγ*, do not always express diminutive ideas, as *σποόγ*, a dock, or any large leaf growing on the earth; *λυβάν*, a bow; *μοράν*, a great quantity; *οιλεάν*, an island.

In *Cormac's Glossary*, at the word *υἱβνε*, it is stated that all the diminutives end in *άν*, or *ene*: *ἄρ σὰσ σοιῶβλι ριλ α μ-βέλρα ιρ άν νο ένε σο ρυαρυρσυιβ*, "every diminutive which is in language is expressed by *άν*, or *ene*." And yet we find the termination *όγ*, or *όσ*, in the most ancient manuscripts, to denote diminution.

Stewart is justly of opinion, that the termination *ραιῶ*, or *ριῶ*, added to nouns, has a collective (not a plural) import, like the termination *rie* in the French words *cavalerie*, *infanterie*, and *ry* in the English words *cavalry*, *infantry*, *yeomanry*, as *laochruidh*, a band of heroes.—*Gælic Grammar*, 2nd edit. pp. 180, 181. That such words as *λαιορραιῶ*, *μασραιῶ*, *εασραιῶ*, are collective nouns, and not plurals of *λαοσ*, *μασ*, *εασ*, will appear from the following examples, in which the singular form of the article is used in connexion with them: *ισρ η-α ελορ ριν σο'η λαιορραιῶ*, "the heroes having heard this," *Keat. Hist.*, p. 73; *γο λιον α λαιορραιῶε*, "with the entire number of his heroes," *Id.*, p. 75; *σορα ηα η-εασραιῶε*,

“the feet of the horses,” *Id.*, p. 120 ; μαρ ceann fearóna ap a λαοκραίε, “as captain of his heroes,” *Id.*, p. 67 ; ap λοιγίου α λαοκραίε, “from the fewness of his heroes,” *Id.*, p. 144 ; ού ρήριον-λονζόρεε οο βί α Ζαιγιβ ’να ζ-cleaάτασσιρ α ρίσηριό βειε ’να ζ-comnuide, “two chief seats there were in Leinster, in which their kings used to dwell,” *Id.*, p. 25 ; ceάepap ap ρίειο οο λαοκριό α λίον, “twenty-four heroes was their number,” *Id.*, p. 57. So in *Cormac’s Glossary*, voce Femen, we find θαμραιξ, oxen, as οα ρί-θαμ θαμραιγε Eρenn, “the two royal oxen of the kine of Ireland.” And in the *Dinnsenchus* : capn macpαιόε Ζαιγι-en, “the carn of the youth of Leinster.”

9. Nouns substantive in βαρ. These are very few in number, and are formed from other substantives, as from ουλλε a leaf, is derived ουλλεαβαρ, foliage.

SUBSECTION 2.—Of derivative Adjectives.

1. Adjectives in αέ, αιό, ιό, υιόε, are generally derived from substantives ; as from fearz, anger, comes fearzαέ, angry ; from eazna, wisdom, eaznaίό, or eaznuιόε, wise ; from ciall, sense, ceillίό, sensible, or prudent.

2. Adjectives in μαρ are derived from substantives, as from ciall, sense, comes ciallμαρ, sensible ; from ζράό, love, ζράόμαρ, lovely.

So also from αζ, prosperity, αζμαρ, prosperous, lucky ; from λίον, a number, λίονμαρ, numerous ; from ceol, music, ceolμαρ, musical ; from βπίε, virtue, force, βπίεζμαρ, vigorous, efficacious. Some think that this termination is the preposition or adverb μαρ, *as, or like to.*

3. Adjectives in αμαίλ are also derived from substantives, as from fear a man, comes fearαμαίλ, manly ; from ζean, love, ζeanαμαίλ, amiable, comely ; from plánte, health, plánteαμαίλ, healthy.

This termination is written  $\alpha\mu\upsilon\iota\lambda$ , by some, and generally pronounced as if written  $\upsilon\iota\lambda$ , and in the Erse, *ail, eil*. It is analogous to the Latin *alis*; and it is unquestionably a corruption of the word  $\alpha\mu\alpha\iota\lambda$ , or  $\alpha\mu\upsilon\iota\lambda$ , *like*, suffixed to nouns, like the English *war-like, soldier-like, business-like*.

4. Adjectives in  $\tau\alpha$ ,  $\upsilon\alpha$ , or  $\delta\alpha$ , are also derived from substantives, as from  $\rho\epsilon\alpha\rho$ , a man, comes  $\rho\epsilon\alpha\rho\delta\alpha$ , masculine;  $\beta\epsilon\alpha\eta$ , a woman,  $\beta\alpha\eta\delta\alpha$ , feminine;  $\delta\omicron\rho$ , gold,  $\delta\omicron\rho\delta\alpha$ , golden;  $\mu\omicron\rho$ , great,  $\mu\omicron\rho\delta\alpha$ , majestic;  $\rho\acute{\iota}\rho\epsilon\alpha\eta$ , a just man,  $\rho\acute{\iota}\rho\epsilon\alpha\eta\tau\alpha$ , righteous;  $\zeta\eta\eta\alpha\eta$ , the sun,  $\zeta\eta\eta\alpha\eta\delta\alpha$ , sunny;  $\zeta\alpha\lambda\lambda$ , a foreigner,  $\zeta\alpha\lambda\lambda\delta\alpha$ , exotic.

SUBSECTION 3.—Of derivative Verbs.

1. Verbs in  $\acute{\iota}\zeta\iota\mu$ , or  $\upsilon\acute{\iota}\zeta\iota\mu$ , making the future in  $\epsilon\omicron\delta\alpha\upsilon$ . These are derived sometimes from substantives and sometimes from adjectives.

*Examples.*—From  $\kappa\upsilon\mu\eta\eta$ , or  $\kappa\upsilon\mu\eta\eta\iota$ , memory, comes  $\kappa\upsilon\mu\eta\eta\acute{\iota}\zeta\iota\mu$ , I remember; from  $\rho\omicron\iota\lambda\lambda\eta\eta$ , light, comes  $\rho\omicron\iota\lambda\lambda\eta\eta\acute{\iota}\zeta\iota\mu$ , I shine; from  $\mu\iota\lambda\eta$ , sweet, comes  $\mu\iota\lambda\eta\acute{\iota}\zeta\iota\mu$ , I sweeten; from  $\beta\acute{\alpha}\eta$ , white, comes  $\beta\acute{\alpha}\eta\upsilon\acute{\iota}\zeta\iota\mu$ , I whiten.

2. Some verbs in  $\alpha\iota\mu$ , making the future in  $\rho\epsilon\alpha\upsilon$ , are derived from adjectives.

*Examples.*— $\mu\omicron\rho$ , great,  $\mu\omicron\rho\alpha\iota\mu$ , I magnify;  $\delta\epsilon\alpha\rho\zeta$ , red,  $\delta\epsilon\alpha\rho\zeta\alpha\iota\mu$ , I redden.

It should be here noted, that verbs derived from adjectives denoting colour, cold, heat, &c., are either active or passive, as  $\delta\epsilon\alpha\rho\zeta\alpha\iota\mu$ , which may signify either I redden, i. e. make red, or I become red, i. e. blush;  $\beta\acute{\alpha}\eta\upsilon\acute{\iota}\zeta\iota\mu$ , I whiten, i. e. make another thing white, or I become white, i. e. grow pale myself;  $\rho\upsilon\alpha\rho\upsilon\acute{\iota}\zeta\iota\mu$ , I cool, or become cold.

SECTION 2.—*Of Composition, or the Formation of compound Terms.*

In all compound words the second part is qualified, or defined by the first, and not the first by the second: hence it follows, that whatever part of speech the first, or prepositive part may be in itself, it becomes an adjective to the second, or subjunctive part.

*Examples.*—In ορ-λαρτα, gold-burnished; βλάτ-κύμπα, blossom-sweet; βέλ-βινν, mouth-sweet, fluent; the nouns όρ, βλάτ, and βέλ, become definitives to the adjectives λαρτα, κύμπα, and βινν.

This is a general principle in Irish compounds, and also in those of all the Teutonic dialects. When the compound consists of more than two parts, this principle is also observed throughout, viz. the first term defines or particularizes all the parts following it, as φίορ-άρο-αιγεανταό, *truly-high-minded*.

An adjective, when placed before a substantive, enters into composition with it, as αρθ-ριό, a monarch; τρην-ρεαρ, a mighty man; θεαό-λαοό, a goodly hero; άόβαλ-κύρ, a great cause; ban-ρίλε, a poetess; γνάτ-δέαπλα, a common dialect.

It is also a general rule in forming compound words in this language, that the preceding part of the compound aspirates the initial consonant of the part which follows, if it admit of aspiration, not excepting even ρ, as δείό-βean, a good woman; uαρal-cheano, a noble head (*Cor. Gloss., voce Αιρίννεch*); θεαό-δume, a good man; μόρ-ρεαρ, a great man; οροίό-γνίοm, an evil deed; μόρ-μάορ, a high steward; άρο-πορτ, a chief port, or fort; cam-ρίύλεαό, wry-eyed; οροίό-εμε, a bad fire. From this rule, however, are excepted:

1. Words beginning with ρ, followed by a mute, which, as already observed, never suffers aspiration.



2. Words beginning with *o* or *z*, when the preceding part of the compound ends in *o*, *n*, *z*, as *ceann-zpéan*, head-strong; *ceann-dána*, obstinate; *céio-zcağ*, the first house, *Keat. Hist.*, p. 75; *lán-óipeach*, full-straight, straightforward, *Id.*, p. 79; *Cpuižean-zuaž*, Pict-land, *Id.*, p. 80; *ápo-zaoipioch*, an arch-chieftain, *Id.*, p. 95; *ceann-zaoipioğ*, head-chieftains, *Id.*, p. 141; *ğlún-ouğ*, black-kneed, as *Hiall ğlún-ouğ*, *Id.*, p. 95.

3. A few instances occur in which there is a euphonic agreement between the consonants thus brought together, which agreement would be violated if the latter were aspirated; but it must be acknowledged that in the spoken language this agreement is not observed in every part of Ireland.

The following are the most usual modes of compounding words in this language.

#### I.—WORDS COMPOUNDED WITH A SUBSTANTIVE PREFIXED.

##### 1.—*Substantives compounded with Substantives.*

*Đó-ár*, the murrain; literally, *cow-destruction*.

*Caiž-eaðapnaioe*, an ambuscade, *Ann. Four Mast.*, A. D. 954.

*Caiž-núlió*, a soldier; literally, *battle-soldier*.

*Caiž-dápp*, a helmet; literally, *battle-top* (i. e. *battle-hat*).

*Ceann-ðeapz*, or *ceinn-ðeapz*, a head-dress.

*Đall-ciaç*, a blinding fog; confusion, or bewildering, *Vit. Moling*, and *Lucerna Fidelium*, p. 253.

*Đoðap-cú*, an otter, i. e. water-dog, *Cor. Gloss. voce Com Foð-apne*.

*Đoðap-foillpe*, twilight, *Ann. Four Mast.*, A. D. 1557.

*Đume-ðáo*, the plague among men, *Cor. Gloss. voce Sabalzap*.

*Fioð-ár*, destruction of trees by a storm; lit. *wood-destruction*.

*Đion-ðpaop*, a wide, or voracious mouth.

*Đám-ðia*, a household god, literally, a *hand-god*.

*Đám-ðpo*, a hand-sledge.

*Đeaðap-ðoiméaðaioe*, a librarian; literally, a *book-keeper*, *Ann. Four Mast.*, A. D. 1136.



## II.—WORDS COMPOUNDED WITH AN ADJECTIVE PREFIXED.

1.—*Substantives with an Adjective prefixed.*

Αἰρο-ριξ, a monarch, i. e. arch-king.

Αἰεεαὶ-πόρι, a plebeian town, or village.

Ὀροπ-ονν, a great rock, MS. Trin. Coll. Dubl. H. 2. 15. p. 180, col. a, line 23.

Κεαρτ-μέαδον, or κειρτ-μέαδον, the very middle, or centre, *Wars of Turlough*, MS. Trin. Coll. Dubl. H. 2. 1. p. 1.

Κεαταρ-λεαβαν, the book of the Four Gospels; literally, the quadruple book.

Κλαεν-βρεαε, a false sentence, MS. Trin. Coll. Dubl. H. 2. 15. p. 26.

Θαορταρ-ῤῥιαξ, the mob, or rabble, *Ann. Four Mast.*, *passim*.

Θυβ-αβανν, a black river.

Θυβ-ḡλαιρε, a black stream.

Θυβ-έαν, a cormorant; literally, *black-bird*.

ῤῥιν-κέολάν, a beautiful little bell, *Book of Lismore*, fol. 189.

ῤῥιον-βρυξ, a fair habitation, *Leabhar Branach*, MS. Trin. Coll. Dubl. H. 1. 14. fol. 112.

ῤῥιον-ḡλαιρε, a bright, or clear stream.

ῤῥιρ-μύλλαχ, the very summit, the *vertex*, *apex*, or *cacumen*.

ῤῥαβ-δούρε, a rough oak wood, or grove; *roboretum asperum*.

ῤῥαβ-μύρι, a green sea, *Rumann, Laud.* 610, fol. 10.

ῤῥαοῖν-οῖρε, a holy tutor, *Vit. Cellachí*.

ῤῥιοῖν-καλλασόρι, chief keeper of the calendar, *Ann. Four Mast.*, A. D. 1136.

ῤῥιῖν-κέαλλα, principal churches.

ῤῥίξ-τέαχ, a royal house.

ῤῥεῖν-ῤῥεῖομ, a mighty effort.

ῤῥομ-κόουλα, heavy sleep: *con* α ο-τυλ *ῤῥοξ* ῥομ-κόουλα, "so that Teige slept a heavy sleep," *Book of Lismore*, fol. 163.

ῤῥομ-ḡυλ, heavy or deep lamentation, or weeping.

2.—*Adjectives compounded with Adjectives.*

Αἰρο-βεανναὶ, lofty-peaked, high-pinnacled.

Αρο-τορannaç, loud-sounding, altisonant : pronounced in some parts of Ireland ápo-çorrannach, which violates the euphonic rule above alluded to.

Δυð-ðonn, dark-brown ; ουð-çorm, dark-blue.

Φίop-άλuonn, truly fine, or splendid.

Θλαν-παòαρραç, clear-sighted.

Ζαοm-ουαραç, very bountiful.

Ζαοmρçαιp-çlic, very wise, or prudent.

Ζιαç-ðán, pale-grey.

Ζοm-λάν, and in old writings lomnán, very full, full to the brink, or brim : as lomnán oo ðyuð, “very full of food,” *Leabhar Breac*, fol. 108.

3.—*Verbs, or Participles, with an Adjective prefixed.*

Αίρο-ειτιολλαm, I fly on high.

Θεαρç-λαραð, red-flaming.

Θιαν-ρçαιολεαð, rapid dissolution, or relaxing.—*Book of Fermoy*, fol. 72.

Θλίε-çεανçλαm, I bind fast.

Θέip-λεαναιm, I persecute.

Çρέαν-ραοβαιm, or çρέm-ρέαβαιm, I disrapture, I tear violently, or mightily.

Çροm-çοναιm, I wound deeply, or severely : as áτ αρ çροm-çοναð Αοð Ollán, “where Aodh Ollan was severely wounded,” *Keat. Hist.*, p. 135 ; çροm-çοmτeαρ Εοçan ann, “Eoghan was deeply wounded there,” *Vita S. Cellachí*.

Çροm-çυιλm, I weep loudly, deeply, or heavily, *Keat. Hist.*, p. 119.

III.—WORDS COMPOUNDED WITH A VERB PREFIXED.

The genius of the Irish language does not seem to favour the prefixing of verbs in compound terms, but modern translators have coined a few words in which verbs are prefixed, as çαρραιnç-αρτ, a load-stone ; ðιp-çέimneaç, broken noise.

## IV.—WORDS COMPOUNDED WITH A PREPOSITION PREFIXED.

The Irish language does not admit of compounding words in this manner, excepting in very few instances. The following is a list of the principal words so compounded :

Ḑileacáim, I dissolve : as Ḑiléacrao a maith a n-olc, “their good shall dissolve their evil,” *Visio Adamnani*.

Ḑirgaolim, I dissolve : do Ḑirgaolríoir rurtaint ocuḑ rōlaio maet na n-ae, “the substance and soft consistency of the liver would dissolve,” *Old Med. MS.*

Ḑasap-ḡuioe, intercession : do eipḑ Ḑia ra n-a eipḑ-ḡuioib, “God listened to his intercessions,” *Ann. Tighernach*, p. 583.

Ḑasap-ḑolur, twilight.

Ḑioir-míngim, I interpret.

Ḑasap-rḡarao, anciently written eapḑrao, separation, *Cor. Gloss., vocibus Deiliugaó, et lanomaim.*

Ḑo-éalaím, lower land, low land, *Cor. Gloss., voce Ḑapacé.*

Iap-mbéarla, an adverb, or any indeclinable part of speech.

Im-éimceallar, it surrounds, *Cor. Gloss., voce Imbáth.*

Reim-ráioḑe, aforesaid.

Ḑimcell-ḡeaprao, or timcill-ḡeaprao, circumcision.

Ḑim-ḡluarim, I move round.

Ḑrío-ḑoillreac, transparent, pellucid.

Ḑrío-ḑreáḡta, transpierced, pierced through<sup>c</sup>.

The foregoing are all the modes after which compound terms are formed in all chaste compositions ; but in some romantic tales the bards, passing the ordinary bounds of language and of common sense, introduced very strange compounds. Still, however, the examples of this extravagant class of compounds given by O'Brien, in his *Irish Grammar*, pp. 70, 71, 72, are such as occur in no ancient or modern Irish poems, nor in the early specimens of prose composition found in the *Book of Armagh*, in *Leabhar na h-Uidhri*, the *Book of Leinster*, or the *Leabhar Breac* ; and as they consist of a string of adjectives huddled together, without skill or taste,

<sup>c</sup> See Chap. VI. Sect. 2.

it is needless to give any further account of them here, except that the principle above laid down must be observed, whatever number of words may be combined in the composition, namely, that the foregoing word qualifies or defines the succeeding ones.

From what has been said of the nature of compound substantives, it is obvious that they retain the gender of the latter part of the compound, that being the staple original element, the former being the superadded, influencing, or defining element.

Thus, in the compound term *lám-óro*, a hand-sledge, there are two nouns, of different genders, *lám*, a hand, being feminine, and *óro*, a sledge, being masculine; but as *lám*, by being placed first in the compound, becomes an adjective, and loses its gender altogether, the gender of *óro* only is to be taken into consideration. But if we reverse the position of the words in the compound, and write *óro-lám*, a sledge-hand (say a hand fit for wielding a sledge), then the term will be of the feminine gender, as *óro*, the former part, becomes an adjective to *lám*.

In writing compound words, the component parts are generally separated, in correctly printed Irish books, by a hyphen, but not always. The use of the hyphen does not, in fact, appear to have been regulated by any fixed rule; but the hyphen should be employed in this, in the same manner as it is in most other languages, and therefore the rules for regulating the use of it belong to general grammar. The general rule is as follows:

When the first part of the compound is accented, no hyphen is to be used; but if the accent be on the second part of the compound, the hyphen is to be inserted between the component parts.

On the subject of compound words, the learner is referred to the *English Language*, by Professor Latham, Chapter XXV. pp. 328-341.

## PART III.

### OF SYNTAX.

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SYNTAX treats of the concord, collocation, and government of words in sentences. It may be conveniently divided into Concord and Government; under which heads the subordinate rules of Irish Syntax will be arranged, according to the part of speech affected.

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### CHAPTER I.

#### OF CONCORD.

IN this part of Syntax is to be considered the agreement of certain parts of speech with each other. The first concord or agreement is between the article and the substantive to which it is prefixed; the second between the adjective and its substantive; the third, between the pronoun and the substantive for which it stands; the fourth, between the verb and its nominative case. To which may be added a fifth, namely, the concord, or apposition, of one substantive to another.

Under the head of Concord may also be conveniently considered the rules for the relative *collocation*

of the several parts of speech, when in agreement with each other.

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SECTION 1.—*Of the Agreement of the Article with its Substantive, and of its Collocation.*

RULE I.

The article is always placed before its substantive, and agrees with it in gender, number, and case, as *an fear*, the man; *an fear*, of the man; *na fear*, the men; *an bean*, the woman; *na mná*, of the woman; *na m-ban*, of the women.

The form of the article has been already pointed out in the *Etymology*, Chap. I. pp. 66–68.

In the modern colloquial Irish, and in the Scotch Gaelic, the *n* of the article is usually cut off before consonants, particularly aspirated palatals and labials; but it is almost always retained in the best Irish manuscripts.

For the influences of the article on the initials of nouns, see the *Etymology*, Chap. I. pp. 69–72, rules 1–6, where a portion of Syntax has been unavoidably anticipated.

RULE II.

*a.* When the adjective precedes the substantive they are regarded in Irish Syntax as one compound word; and therefore, when the article is prefixed, the initial of the adjective so placed suffers the same change as if it were but a syllable of the substantive, as *an τ-óig-fear*, the young man; *an óig-bean*, the young woman; *an fear-duine*, the old man; *an τ-fear-bean*, the old woman; *an τ-fear-duine*, of the old man; *na fear-mná*, of the old woman.



Here it will be observed, that the initials of the adjectives undergo the same changes as if they were merely the first syllables of simple nouns, and there can be no doubt that they are so regarded in Irish Syntax.

From this must be excepted the ordinals céad, first; dara, second; treap, third, &c.; for we say an céad fear, the first man; an céad bean, the first woman; the c in céad being always aspirated, whether the noun be masculine or feminine. The other ordinals suffer no change, except ochtad, eighth, which takes t after the article, whether the noun following be masculine or feminine, as an t-ochtad fear, the eighth man; an t-ochtad bean, the eighth woman.

b. When two substantives come together, one governing the other in the genitive case, the article is never used before the former in the modern language, although both be limited in signification, and would require the article *the* when made English, as mac an fear, *the son of the man*, not an mac an fear; rí na Fraince, *the king of France*, not an rí na Fraince.

This is the case in the modern language, but in ancient writings the article is found prefixed both to the governing and the governed substantive, as cup m alt na gualano, “to *the* joint of the shoulder,” *Cor. Gloss., voce* Deac.

c. When the possessive pronoun is joined to the noun governed, it excludes the article, as obair a láime, *the work of his hand*, not an obair a láime.

### RULE III.

Besides the common use of the article as a definitive (like the English *the*), to limit the signification of

substantives, it is applied in Irish in the following instances, which may be regarded as idiomatic :

1. Before a substantive followed by the demonstrative pronouns *eo*, *ein*, *úd* ; as *an fear eo*, this man ; literally, *the man this* ; *an bean úd*, yon woman ; *an tír ein*, that country. Also very often before *uile*, *all*, *every*, as *an uile òime*, every man.

2. Before a substantive preceded by its adjective and the assertive verb *ir* ; as *ir maic an fear é*, he is a good man.

3. Before the names of some countries and places, as *an Spáin*, Spain ; *an Fhrainc*, France ; *an Òhearmáin*, Germany.

But *Eire*, Ireland, and *Alba*, Scotland, never have the article prefixed to the nominative or dative, though they often have to the genitive, as *riú na h-Eireann*, the king of Ireland ; *riú na h-Alban*, the king of Scotland. The same may be observed of *Tearmar*, Tara ; *Eamain*, Emania ; *Cruacá*, Rathcroghan ; and a few other proper names of places in Ireland. It is also generally placed before names of rivers, as *an t-Sionann*, the Shannon ; *an t-Súir*, the Suire ; *an Fheoir*, the Nore ; *an t-Sláine*, the Slaney ; *an Óhanna*, the Bann ; *an Óhuair*, the Bush ; *an Mhuaid*, the Moy ; *an Fhorghur*, the Fergus ; *an Mhairg*, the Maigue ; *an Eirne*, the Inny ; *an t-Sabairn*, the Severn, also an old name of the River Lee in Munster. It is also placed before several proper names of places in Ireland, in the nominative form : *an Ná*, Naas ; *an t-Iobair*, Newry [lit. *the yew tree*<sup>a</sup>] ; *an Chopann*, Corran.

<sup>a</sup> So called from an ancient yew tree, said to have been planted by St. Patrick, which was

burned in the year 1162, according to the Annals of the Four Masters.

SECTION 2.—*Of the Collocation of the Adjective, and of its Agreement with its Substantive.*

RULE IV.

The natural position of the adjective is immediately after its substantive, as *ῥεαρ μόρ*, a great man; *δοομε δοομα*, wretched people.

The exceptions to this rule are the following :

1. When the adjective is specially emphatic, and ascribed to the substantive by the assertive verb *ἵρ*, or by the negative *νί*, it is placed before the substantive; as *ἵρ ῥουαρ αν λά έ*, it is a cold day; *ἵρ βρεάζ αν βεαν ί*, she is a fine woman; *δο β' αοιδινη αν οίδοε ί*, it was a delightful night; *νί τρυαζ λιομ δο δορ*, not pitiful to me is thy condition, i. e. I pity not thy condition.

This collocation, however, cannot be adopted when the substantive verb *τά* is used, for then the adjective takes its natural position after its substantive.

2. Numeral adjectives, both cardinal and ordinal, are always placed before their substantives; as *τρι βλιαδοα*, three years; *αν τρεαρ βλιαδοαμ*, the third year.

But when the number is expressed in two words, the noun is placed between the unit and the decimal decade, as *τρι ριρ οεαζ*, thirteen men; *αν τρεαρ ῥεαρ οεαζ*, the thirteenth man.—See page 124.

3. Some adjectives of one syllable are very generally placed before their substantives; as *οεαζ*, good; *οροσ*, or *ραοβ*, evil, bad; *ρεαν*, old.

These combine with their nouns, so as to form one word; and

from the manner in which they are influenced in Syntax, they must be each considered rather as a complex term, than as two distinct words in Syntactical concord, as *θεαγούμε*, a good man; *πορόν*, evil design; *ρασθνόρ*, an evil custom; *ραεβρεαζ*, an evil law; *ρεανούμε*, an old man; *ρεανάεταοιρ*, an old chair, as *α ρεναεταοιρ προερετα*, “the old chair of preaching (or pulpit),” *Ann. Four Mast.*, A. D. 1020.

#### RULE V.

The concord of the adjective and substantive is regulated by its position in the sentence, and by its logical signification :

1. *When the adjective immediately follows its substantive* it agrees with the substantive in gender, number, and case.

*Examples.*—*Ρεαρ μόρ*, a great man; *βεαν μόρ*, a great woman; *αν ήρ μόρ*, of the great man; *να μνά μόριε*, of the great woman; *να πέμε ρυεαμε*, “sempiterni supplicii,” *Leabhar Breac*, fol. 127, *b, a*; *εuc λάν α γλαici οειρι οο λοραιβ ρίθε ρανεμλα λειρ*, “he brought the full of his right hand of sanative fairy herbs with him,” *Book of Lismore*, fol. 199; *ό εur Ροζμίαιρ να βλιαθνα ρεαζματα γο mí μεαδοim Ροζμίαιρ να βλιαθνα ρρεαc-ναυce*, “from the commencement of the Autumn of the last year to mid-Autumn month of the present year,” *Ann. Four Mast.*, A. D. 1582.

Καίε λιορ να ηγιαλλ γ-cορceρα,  
 Να λιορ βλάε in βαντερετα,  
 Να βρυζ γεαλ να γ-caol-ήleaζ γ-cορ—  
 Τεαζ να η-αιθεαό 'r να η-αν'οό ?

“Where is the fort of the ruddy hostages,  
 Or the beautiful fort of the ladies,  
 Or the white mansion of the bright slender spears—  
 House of the strangers and the destitute?”

—*O' Coffey*, in *Leabhar Branach*, MS. Trin. Coll. Dubl. H. 1. 14.

Τυαραρτολ ριζ ὀροζα ριζ,  
 Ο ριζ Ἐρενο cen ιμῆνίμ,  
 Δειό η-ιοναιρ ὀonna, ὀεαρζα,  
 Ιρ ὀειό ηγοιλ can Ἷαεοελζα.

“The stipend of the king of Bruree,  
 From the king of Ireland without sorrow,  
 Ten tunics, brown, red,  
 And ten foreigners [slaves] without Gaelic.”

—*Leabhar na g-Ceart*, as in the *Book of Lecan*.

Σεετ μύρ ηλομῖοι κο η-ὀαθαῖβ ἔραμλαῖβ ι η-α τιμχελ, “seven walls of glass, with various colours around it,” *Visio Adamnani* ;  
 ι ηηλενναῖβ οῦβαῖβ ὀορχαῖβ, ὀοιμῖοιβ, ὀερμαῖοιβ ὀετρυὀαχαῖβ,  
 “in black, dark, deep, terrific, smoky vales,” *Ibid.* ; κο ηρηηηλιβ ὀεργαῖβ τετεῖοιβ βιλλαμαῖβ leo, “with red, fiery scourges in their hands,” *Ibid.*

2. *When the adjective precedes the substantive*, as in Rule IV., the form of the adjective does not in any respect depend on its substantive ; but it is influenced by prefixed participles, as if it were itself a substantive ; and it aspirates the initial of its substantive, as if both formed one compound term, as αὀβαλ κύρτε, great causes ; τρέαν κύραὀ, a mighty champion ; le η-αὀβαλ κύρτιβ, with great causes ; ηα ὀ-τρέαν κύραὀ, of the mighty champions.

3. *When the adjective is in the predicate of a proposition, and the substantive in the subject*, the form of the adjective is not modified by its substantive ; as τά αν ηαοτ ρυαρ, the wind is cold, not τά αν ηαοτ ρυαρ ; τά αν ταλαμ τορταμαλ, the earth is fruitful, not τά αν ταλαμ ὀορταμαλ.

This is unquestionably the case in the modern colloquial Irish, and in all printed books and most manuscripts of the last three centuries; but in ancient manuscripts the adjective is varied so as to agree, at least in number, with its substantive, whether placed before or after it, or in the predicate or subject of a proposition, as in the following examples in the *Leabhar Breac*, and other manuscripts: *at buioe do láma, at brecca do beoil, at liaza do iúile*, “yellow are thy hands, speckled are thy lips, grey are thy eyes,” *Leabhar Breac*, fol. 111, *b, b*; *ic forbaiteig rium*, “and joyous are they,” *Visio Adamnani*; *irac lána penca nime, ocup pedlana, ocup firmamint, ocup ino uli dól do'n ullallguba deim up do gniac anmanna na pedach fo lamuib ocup glacaib inna namuz neim-marbodarín*, “the planets of heaven, the stars, and the firmament, and every element is full of the great wailings, which the souls of the sinners make under the hands and lashes of these immortal enemies,” *Id.*; *bád riaraig do Muimniig ocup Laiçne*, for *ba riaraç do Muimniig açup Laiçniç*, “the Momonians and Lagenians were obedient to him,” *Vit. S. Cellachi*; and in the *Battle of Magh Rath*, *po dáileo iarum biao ocup deoç foruib, comdar meuca, meðar-çaoine*, “meat and drink were afterwards distributed amongst them, until they were inebriated and cheerful,” p. 28; *ár ciò at mópa na h-uile do ðonair ppm*, “for though great are the evils thou hast done to me,” *Id.*, p. 32; *at mópa na h-aiçipe do padat forç a tigi in riç anoçt*, “great are the insults that have been offered to thee in the king's house this night,” *Id.*, p. 30. Even Duaid Mac Firbis, who wrote in the middle of the seventeenth century, makes the adjective agree with its substantive, even when placed before it, as *bað mópa paça a píoç*, “great was the prosperity of their kings,” *Tribes and Customs of the Hy-Fiachrach*, p. 316.

4. *When the adjective qualifies the verb* its form is not modified by the substantive, as *déan an rcian çéap*, make the knife sharp; not *déan an rcian çéap*, for that would signify, “make the sharp knife.”

This distinction, though agreeable to the strictest philosophical propriety, does not appear to have been observed in other languages of Europe.

5. *When an adjective beginning with a lingual, is preceded by a noun terminating with a lingual, the initial of the adjective retains its primary sound in all the cases of the singular, as* αρ μο ἑυαλαῖνν δεῖρ, “on my right shoulder<sup>b</sup> ;” αρ α ἰοῖρ δεῖρ, on his right foot, not αρ α ἰοῖρ ὀειρ; colann ὀαοννα, a human body, not colann ὀαοννα<sup>c</sup>.

This exception is made to preserve the agreeable sound arising from the coalescence of the lingual consonants. In the spoken language, however, this euphonic principle is not observed, but the adjective is aspirated regularly according to the gender of the substantive, as set down in the Etymology, Chap. III. But in colann ὀαοννα, and a few other phrases, the ὀ is never aspirated in any part of Ireland, except by children.

6. *When an adjective is used to describe the quality of two nouns, it agrees with the one next to it, as* ρεαρ αἰυρ bean μαῖτ, a good man and woman; bean αἰυρ ρεαρ μαῖτ.

7. When the numerals ὀά, two; ρῖce, twenty; céαὀ, a hundred; míle, a thousand, or any multiple of ten, are prefixed to the substantive, then the substantive and its article are put, not in the plural, but in the singular form.

Some have supposed that the substantive in these instances is really in the genitive case plural; but that this is not the fact is sufficiently obvious from this, that when the noun has a decided

<sup>b</sup> O'Molloy, *Lucerna Fidei*, p. 18.      <sup>c</sup> Id., p. 19.

form for the genitive plural, it cannot be placed after these numerals, as *ficé bean*, twenty women; *céas ouine*, a hundred persons; *céas caora*, a hundred sheep; not *ficé ban*, *céas daimeasó*, *céas caoraic*, the genitives plural of these nouns being (as already seen, pp. 103, 109), *ban*, *daimeasó*, *caoraic*.

The terminational form of the feminine substantive, when preceded by *dá*, two, is the same as the dative singular, except when the substantive is governed in the genitive case, and then it is put in the genitive plural, as *dá choir*, two feet; *dá lámh*, two hands; *da cluair*, two ears; not *dá cor*, *da lámh*, *dá cluair*; *méid a dá lámh*, the size of his two hands; not *méid a dá lámh*: *in dá chuirp i n-Innir Cáthaigh noca légar corra aili leo i n-a n-innir*, “the two cranes of Inis Cathaigh do not suffer other cranes to remain with them on their island,” MS. Trin. Coll. Dubl. H. 2. 16. p. 242.

But though the substantive has thus decidedly the singular form as much as *six foot*, *twelve inch*, *twenty mile*, in English, still the adjective belonging to and following such a noun is put in the plural, as *dá lámh móra*, two great hands; *dá loirán, móra*, “two great luminaries,” *Genesis*, i. 16; *da léppaire móra*, “two great lights,” *Book of Ballymote*, fol. 8; *da comartha caoi coitcenda*, “two beautiful general signs,” *Battle of Magh Rath*, p. 114; *an dá iarc beag*, of the two small fishes; *dí éacé rlemna, i nechtaide*, “two smooth, snowy sides,” *Mac Conglinn’s Dream*, in *Leabhar Breac*; *da bra doile, dubgorra or na porca rin*, “two chaferlike, dark-blue brows over those eyes,” *Id.*

This remarkable exception to the general use of the singular and plural numbers induced O’Molloy and others to be of opinion, that there were three numbers in this language. O’Molloy writes:

“Verùm ex ijs, quæ obseruauit, ausim dicere, tres numerari posse numeros apud Hibernos; singularem nempe, qui unum importat, pluralem qui duo, et plusquam pluralem id est, qui plusquam duo: dicunt enim in singulari *capoll*, *cor*, *ceann*, latinè *caballus*, *pes*, *caput*. In plurali verò *dhá chapoll*, *da choir*, *da cheann*, latinè *duo caballi*, *duo pedes*, *duo capita*; tametsi nomina sint in singulari numero præter numeralia, quæ sunt pluralis nu-





SECTION 3.—*Of the Collocation and Agreement of Pronouns with their Antecedents.*

## RULE VI.

*a.* The possessive adjective pronouns *mo, my, do, thy, α, his, her's, or their's,* are placed before their nouns, and agree with their antecedents in gender, number, and case. But the other pronouns have no distinction of number or case.

*Examples.*—*Μο ρύλ, my eye; do όορ, thy foot; α γ-οινη, their heads; Ο'ρρεαζαυρ Ιορα αζυρ α ουβαιρτ ρέ leo, λεαζαϊο ρίορ αν ζεαν, pull ρο, αζυρ τόιγευθαϊο μηρ ε α ο-τρι λαεταϊο, "Jesus answered, and said to them, destroy this temple, and I will build it up in three days," John, ii. 19; ρέιοϊο αν ζαστ μαρ ιρ αιλ λέι, αζυρ ολουμρ α τορανη, αττ ηι ρεαρ ουιτ οα η-αρ α ο-τιζ ρί νο ο' αιτ α ο-τέϊο ρί, "the wind bloweth where it listeth, but thou knowest not whence it proceedeth, or whither it goeth," John, iii. 19.*

*b.* The emphatic postfixes of these pronouns are placed after the substantive to which they belong, as *mo λάμη-ρα, my hand, άρ γ-οινη-νη, our hands;* and if the substantive be immediately followed by an adjective, the emphatic particle is placed after such adjective, as *mo όορ όλί-ρι, my left foot; α λάμη οεαρ-ραν, his right hand.*

## RULE VII.

If the pronoun has a sentence, or member of a sentence, for its antecedent, it must be put in the third person singular, masculine gender, as *ιρ μηρ ετυζ ρλάν ιαο, αττ ηίορ αυμαιζεσθαρ ε, it is I that brought them safe, but they did not acknowledge it; ιρ μηρ ο*

δο ψαπαμαρ ζαc ματεαρ ó η-α λάμη, αcτ níοη cυζ-  
αμαρ βυθεαcαρ δο αιρ, it is often we received every  
goodness from his hand, but we have not thanked him  
for it.

## RULE VIII.

If the antecedent be a noun of multitude, such as  
μυνητηρ, λυcτ, ορησζ, or ορεαμ, ρλυαζ, &c., the pro-  
noun is very generally of the third person plural, as  
ηρ οc αν ορεαμ λυcτ ηα cίηη ρηη, αζυρ ηρ ρυαc le  
ζαc ηεαc ιαο, the people of that country are a bad  
people, and *they* are hateful to every one.

## RULE IX.

An interrogative pronoun combined with a personal  
pronoun asks a question without the intervention of the  
assertive verb ηρ, as cια η-é Όομηαλλ? who is Daniel?  
But the substantive verb cά βί can never be left under-  
stood, as cá β-ρυη Όομηαλλ, where is Daniel?—See  
Part II. Sect. 4, p. 134.

## RULE X.

The relative pronouns α, *who, which*, and ηοc, *who,*  
or *which*, have no variations of gender or number, in  
reference to their antecedents; they always follow im-  
mediately after their antecedents, and aspirate the aspi-  
rable initials of the verbs to which they are the nomina-  
tives, as αν ρεαρ α βυαλεαρ, the man who strikes.—  
See pp. 131, 132, 133, 359.

SECTION 4.—*Of the Agreement of a Verb with its Nominative Case.*

## RULE XI.

When the nominative case is expressed, the verb has the same form in all the persons except the relative and the third person plural, as τὰ μέ, I am, not τάμ μέ; τὰ τύ, thou art, not τάμ τύ; τὰ ρέ, he is; τὰ ρμ, we are not, ταμασμ ρμ; τὰ ρβ, ye are; τάμ ρα, they are.

When the synthetic form of the verb is used, the nominative cannot be expressed except in the third person plural, and even then, in the past tense, the pronoun and the termination which expresses it cannot be used at the same time, as δο κύμ ρα, they put, not δο κύμρα ρα; but if the plural nominative be a noun, then the form of the verb, which expresses the person in its termination, may be retained, as όμ νόμ έρεθεσθμ α ήράτρεαά φέμ αν ρό, “for his own brethren did not as yet believe in him<sup>d</sup> ;” θα ενε δο ήμτίρ θαίθε, “two fires which the Druids used to make<sup>e</sup>.”

Haliday writes, that “a verb agrees with its nominative case in number and person,” and then in a note observes, that “in the Scotch dialect, ‘as the verb has no variation of form corresponding to the Person, or Number of its Nominative, the connexion between the Verb and its Nominative can be marked *only* by its collocation. Little variety, therefore, is allowed in this respect.’—*Stewart*. From this, then, we may conclude, that the Scotch dialect possesses but little of the perspicuity of the mother tongue.”—*Galic Grammar*, p. 113.

<sup>d</sup> John, vii. 5.<sup>e</sup> Cor. Gloss., voce θελλεαινε.

It must be confessed, however, that in the Irish language, ancient or modern, no agreement is observed between the nominative case and the verb, except in the relative and the third person plural, and that even this agreement would appear to have been originally adopted in imitation of the Latin language. But it is true that the Irish verb has several terminations to express the persons, which the Scotch Gaelic has not, though these cannot be used when the nominatives are expressed, with the single exception of the third person plural.

#### RULE XII.

*a.* The nominative case, whether noun or pronoun, is ordinarily placed after the verb, as τά γέ, he is; βήρη γέ, he broke; μαρβὰδ Ὀρίαν, Brian was killed.

In the natural order of an Irish sentence the verb comes first, the nominative, with its dependents, next after it, and next the object of the verb, or accusative case, as πο εἰρηρῖμ Ὀία ἰν ὀυῖνι πο ἰμάγῖν ποδεν, “God made man in his own image”<sup>f</sup>.

It is a general principle in this language, that the object of the verb should never be placed between the verb and its nominative; but we often find this natural order of an Irish sentence violated, even in the best Irish manuscripts, and the verb placed, without any apparent connexion, with its nominative, as Ὀαθῖ, ἰομορρο, ceṛpe mec picead [βαοῖ] αἰγε, “Dathi, indeed, twenty-four sons were with him, i. e. Dathi had twenty-four sons,” *Tribes, &c., of Hy-Fiachrach*, p. 32. But, according to the genius of the language, when the noun is placed before the verb, it does not immediately connect with the verb, but rather stands in an absolute state; and such construction, though unquestionably faulty, is often adopted by the best Irish writers for the sake of emphasis, as in the English phrases, “the Queen, she reigns,” “the Queen, God bless her.” Sentences so constructed cannot be considered gram-

<sup>f</sup> Book of Ballymote, fol. 8, *a*, *b*.

matically correct, unless we suppose a sudden interruption of the sentence, and, after that, an abrupt renewal of it; or unless we suppose some word equivalent to the English *as to*, or the Latin *quoad*, or *secundum*, to be understood.

b. When the assertive verb  $\epsilon\iota$ , or the particles  $\alpha\eta$ , or  $\nu\alpha\acute{\iota}$ , which always carry the force of  $\epsilon\iota$ , and never suffer it to be expressed, are used, the collocation is as follows: the verb comes first, next the attribute, or predicate, and then the subject; as  $\epsilon\iota$   $\rho\epsilon\alpha\rho$   $\mu\acute{\epsilon}$ , I am a man;  $\epsilon\iota$   $\mu\alpha\iota\acute{\tau}$   $\iota\alpha\omega$ , they are good.

But if the article be expressed before the predicate, then the attribute comes next after the verb; as  $\epsilon\iota$   $\mu\acute{\epsilon}$   $\alpha\eta$   $\rho\epsilon\alpha\rho$ , I am the man. The forms  $\epsilon$ ,  $\acute{\iota}$ ,  $\iota\alpha\omega$ , as already remarked in the Etymology, are always used in the modern language in connexion with this verb  $\epsilon\iota$ , and not  $\rho\acute{\epsilon}$ ,  $\rho\acute{\iota}$ ,  $\rho\iota\alpha\omega$ .

The reader will observe a striking analogy between this collocation and the Scotch English, "'tis a fine day this," "'twas a cold night that," "'tis a high hill that." From whatever source this mode of construction has been derived, it is nearly the same as the Irish and Erse,  $\epsilon\iota$   $\beta\rho\epsilon\acute{\alpha}\acute{\gamma}$   $\alpha\eta$   $\acute{\iota}$   $\rho\omicron$ ;  $\beta\alpha$   $\rho\epsilon\alpha\rho$   $\alpha\eta$   $\omicron\acute{\iota}\omicron\epsilon$   $\rho\iota\eta$ ;  $\epsilon\iota$   $\acute{\alpha}\rho\omega$   $\alpha\eta$   $\epsilon\eta\omicron\epsilon$   $\rho\iota\eta$ ; the only difference being, that the definite article is used in the Irish, and sometimes the personal pronoun set before the demonstrative, as  $\epsilon\iota$   $\rho\epsilon\alpha\rho$   $\alpha\eta$   $\omicron\acute{\iota}\omicron\epsilon$   $\acute{\iota}$   $\rho\epsilon\omicron$ , this is a cold night.

c. If the nominative be a collective or plural noun substantive, the verb has often the synthetic form of the third person plural.

*Examples.*— $\zeta\epsilon\alpha\eta\alpha\delta\alpha\rho$   $\alpha$   $\mu\iota\mu\iota\eta\tau\iota\rho$   $\acute{\epsilon}$ , his people followed him;  $\tau\upsilon\gamma\rho\alpha\tau$   $\alpha$   $\mu\iota\mu\iota\eta\tau\iota\rho$   $\alpha$   $\acute{\epsilon}\sigma\eta\rho$   $\lambda\epsilon\omicron$   $\alpha$   $\eta$ - $\epsilon\iota\rho\iota\eta\eta$ , "his people carried [*asportaverunt*] his body with them to Ireland," *Keat. Hist.*, p. 110;  $\tau\omicron\rho\acute{\epsilon}\rho\alpha\delta\alpha\rho$   $\mu\omicron\rho\acute{\alpha}\eta$   $\omicron\acute{\iota}\omicron\epsilon$   $\alpha\eta\eta$ , "many of them fell there," *Id.*, p. 121;  $\alpha\rho$   $\eta$ - $\alpha$   $\acute{\epsilon}\lambda\omicron\rho$   $\delta\omicron$   $\acute{\epsilon}\mu\iota\omicron\delta$   $\sigma\epsilon\upsilon\tau\epsilon$   $\acute{\alpha}\gamma\upsilon\rho$   $\delta\omicron$   $\eta\alpha$   $\rho\iota\epsilon\tau\iota\delta$   $\gamma\upsilon\rho$

ἐρέγιδοσαν Ῥώμῆναις καὶ Ὀρεαῖταις, λιγὺν πέιν ὄρη, βριγὺν ἀν  
 κλοιδε, ἀγυρ ἀργὺν αὐτῶν, “the nation of the Scots and the Picts  
 having heard that the Romans had forsaken the Britons, they rush  
 upon them, break the wall, and plunder their country,” *Id.*, p. 106;  
 οὐνε πο-φοδλομέτα ἀγ αὐ παῖδοσιν ἰομαδ λαβῶσιν, “a very learned  
 man, who had a number of books;” literally, “a very learned  
 man, with whom there *were a number* of books,” *Id.*, p. 127.

The most genuine agreement between the nominative case and  
 the verb in this language, is when the relative pronoun α, or any  
 modification of it, or substitute for it<sup>8</sup>, is the nominative. This  
 always precedes the verb, aspirates its initial, if aspirable, and  
 causes it to terminate in εαρ, or αρ, in the present and future indi-  
 cative active, as ἀν φεαρ α βυαλέαρ, the man who strikes; ἀν  
 φεαρ α ἴλαναρ, the man who cleanses; ἀγ πο ἰν δαπα καρῖοιλ νόκ  
 λαβρῦρ δοῖν λειγῦρ φρεβυαλεῖ, νόκ ἱρ κοντραπόδα γνίμ δοῖν  
 λειγῦρ ταππινγτέε, “this is the second chapter which treats of  
 repercussive medicine, which has a different action from the attrac-  
 tive medicine,” *Old Medical MS.* A. D. 1414.

This is the termination of the verb to agree with the relative  
 in the present and future indicative, in the modern Irish language;  
 but in the past tense, the relative form is the same as that of the  
 third person singular. In ancient manuscripts, however, the verb  
 is made to agree with the relative, after the Latin manner, as κα  
 δαῖνε δο ποηρατ ἰν ἐχτ, for κα δαο.νε δο πινε ἀν γνίομ,  
 “*homines qui efficerunt facinus*,” *Leabhar Breac*, fol. 35, b;  
 ἱρ ἰοδ πῖν πο γαδρατ εἰς, οκυρ μῦλ, οκυρ ἀραμ ἰν Χαρομαῖλ,  
 τῶμικ ὁ Ῥῶμ κο τῖρ ἡ-Ἐρενδ, “these were they who stole the  
 horses, the asses, and the mules of the Cardinal, who came from  
 Rome to the land of Erin,” *Id.*, fol. 4, b.

And even Duaid Mac Firbis, who wrote in 1650, frequently  
 gives the verb the third person plural termination to agree with the  
 relative, as δαῖλ δλιγτέεδ Ὀε υηγιορ ἰῖορ αρ α ἰνῖδε μῶδ κα

<sup>8</sup> The English peasantry often use *as* and *what* for the relative, and very often omit the relative altogether. Their *as* and *what*,

from whatever source derived, are not unlike the Irish α, ατ, who, which.

h-árð-φλαίτε υαίβριγε ιμριό α η-ανέύμαάα. This sentence would stand as follows in the modern language: δάιλ διλίχτεαό Θε [α] διηγεαρ ρίορ αρ α ρυίδε ριγ να η-άρð-φλαίτε υαίβρεαάα [α] ιμρεαρ α η-ανέύμαάα, “the righteous decrees of God, *who* hurls down from their kingly thrones the monarchs *who* exercise their tyrannical power,” *Tribes, &c., of Hy-Fiachrach*, p. 316.

In John Mac Torna O’Mulconry’s copy of *Keating’s History of Ireland* we also find a similar construction, as in the following sentence: benaim-ρι παέ αγυρ ριγε δίοτ αγυρ δο’η μέιδ δοτ βραιριβ ριλιω ατ ρόαιρ, “I deprive thee of prosperity and kingdom, as well as the number of thy brothers *who are* along with thee,” p. 113; δ’ά η-δίον αρ ιομπυαγιά να η-Ψαιοιολ βάδορ αγ τόρπιδίοτ ορρα, “to defend themselves against the attacks of the Gaels, *who were* in pursuit of them,” *Id.*, p. 140; Αηα, .ι. ρθαβα beca βιδίρ ρορρ να τιρραδαιβ, “ANA, i. e. small vessels *which were* usually at the wells,” *Cor. Gloss., in voce* Αηα; να θρετ-ναιγ τρα βάταρ η-ι κοιμιτεετ Ρατριασ ιονπροπερτ, η-ιτε πο είνηταιρετ, “the Britons, *who were* preaching along with St. Patrick, were they *who made* this change” [of the word], *Id., voce* Κυριμθηρ; λοδαρ ιαρ ραιορπ να Καρξ γο η-Αεχλιαε δ’ρφαδουγαδ αγυρ δ’ονόρυγαδ να η-οριπτεαα νυα ριν ταηγαδαρ ι η-Ειρηνη, “after the solemnity of Easter they repaired to Dublin, to salute and honour the new functionaries *who had come* to Ireland,” *Ann. Four Mast.*, A. D. 1600.

d. The relative is often understood, exactly as in English, in such phrases as “the subject I spoke upon,” for “the subject upon *which* I spoke;” “the thing I wanted,” for “the thing *which* I wanted.” But the initial of the verb is aspirated, as if the relative were expressed.

*Examples.*—Αη τέ έρειθεαρ, he who believes; ρυριονη υαιδ ρέιν δο έορ δ’αιτιυγαδ να ερίε γαβαρ λε νεαρτ, “to place a colony of his own to inhabit the country [*which*] he gains by force,” *Keat. Hist.*, p. 8; η μυρ ειμύλλετ Ειρι, “the sea [*which*] surrounds Ireland,” *Cor. Gloss., voce* Κορπε θρεπαίν.



e. In the natural order of an Irish sentence, the interrogative pronouns precede the verb; as *cia buail tú?* who struck thee? *cpead a bhfu é?* what broke it?

In poetry, or poetical prose, the natural order of sentences is sometimes inverted, and the nominative case placed before the verb, as in the poem on the regal cemetery of Rathcroghan, ascribed to Torna Eigeas :

Εἶρε, Φοδλα, ουρ Ὀανβα,  
 Τρί ἡ-ὄγ-ἡνά ἄλνε ἀντρα,  
 Τάιν ἰ γ-Κρυαάαν, &c.

“Eire, Fodhla, and Banba,  
 Three beauteous famous damsels,  
 Are *interred* at Cruachan,” &c.

And in the following quatrain from the ode addressed to Donough, fourth Earl of Thomond, by Teige Mac Dary :

Τειρρε, θαοιρρε, διέ ἀνα,  
 Πλάζα, κοζέα, κοζάλα,  
 Διομβυαδ κατα, γαιρβ-ῖον, γοιο,  
 Τρέ ἀνβρίρ πλατα πάροιο.

“Want, slavery, scarcity of provisions,  
 Plagues, battles, conflicts,  
 Defeat in battle, inclement weather, rapine,  
 From the unworthiness of a prince *do spring*.”

In the ancient and modern Irish annals, and in old romantic tales, the nominative or accusative case is frequently placed before the infinitive mood, somewhat like the accusative before the infinitive mood in the Latin language, as *Αρμαχα δο λορκαδ δο ενε ραιγνέιν*, “Armagh was burned by lightning,” *Ann. Four Mast.*, A. D. 778; *cloizecéεc Μαινιρτεcεc δο λορκαδ*, “the belfry of the Monastery [i. e. Monasterboice] was burned,” *Chronicon Scotorum*, A. D. 1097.

Haliday (*Gælic Grammar*, p. 115), and the Rev. Paul O'Brien

(*Irish Grammar*, p. 183), have thought that the form of the verb thus placed after the nominative was the past tense of the indicative passive; but the forms of the various verbs which occur in the Irish Annals prove, beyond the possibility of doubt, that it is the infinitive mood of the verb, as Ματζάναιν, mac Cínóide, áird-rí Múman, do eirgabáil do Donnubán, mac Cathail, tigearna Ua Fíoghente, tria éanagnaét, “Mahon, son of Kennedy, arch-king of Munster, was treacherously captured by Donovan, son of Cathal, lord of Hy-Fidhgente,” *Ann. Four Mast.*, A. D. 974; mainprip Chumche do éaccbáil la Síoda Cam Mac Conmara, “the monastery of Quin was erected by Síoda Cam Mac Namara, *Id.*, A. D. 1402; Tuaeimúnam d’orðain ó’n g-callainn co a poile, “Thomond was plundered from one extremity to the other,” *Id.*, A. D. 1563; Cloigíteach Cluana Ioraird do éuitim, “the belfry of Clonard fell,” *Id.*, A. D. 1039; díe mór daoine do éabairt ar féaraid breifne, “a great destruction of people was brought on the men of Breifny,” *Id.*, A. D. 1429; Ard m-ðrecáin do lorcaó agur d’orðain do Thallaid Aetha cliaé, agur dá céo dune do lorcaó ip in daniliaz, agur dá céo ele do breie a m-bruid, “Ardraccan was burned by the Danes of Dublin; and two hundred persons were burned in the stone church, and two hundred more were carried off in captivity,” *Ann. Kilronan*, A. D. 1030; Tomár Oge O Raigilliz agur Clann Caba do dol ar ionroigió ip in Meath, “Thomas Oge O’Reilly and the Clann Caba [the Mac Cabs] went upon an excursion into Meath,” *Id.*, A. D. 1413; é féin do éppainz ó a paile, agur boill beacca do denom dia éopp, “he was dragged asunder, and small bits made of his body,” *Id.*, A. D. 1374; mór oic do theét de iarðain, “great evils came of it afterwards,” *Battle of Magh Rath*, p. 28.

From the forms do eirgabáil, do éaccbáil, d’orðain, do éuitim, do éabairt, do breie, do dol, do éppainz, do denom, do theét, used in the above examples, and from other decidedly infinitive forms found in the Irish Annals, such as do éoét, do tiaáctain, do poáctain, do éepáil, do éairpim, &c., it is absolutely certain that it is the infinitive mood active is used, and not the past indicative passive, as Haliday, O’Brien, and others, have assumed. Whether

this construction be or be not the same as that of the Latin infinitive, preceded by the nominative accusative of the agent, when *quod* or *ut* is understood, and when the infinitive is put for the imperfect tense, must be left to the decision of the learned ; as in Virgil :

“ At Danaûm proceres Agamemnoniæque phalanges  
Ingenti *trepidare* metu ; pars *vertere* terga,  
Ceu quondam petiêre rates ; pars *tollere* vocem.”

*Æneid.* vi. 489.

“ ——— Mene *desistere* victam  
Nec *posse* Italiâ Teucrorum avertere regem.”

*Æneid.* i. 37.

And in Cæsar *De Bello Gallico* :

“ Cæsari renunciatur, Helvetiis *esse* in animo, per agrum Sequanorum et Æduorum iter in Santonum fines facere, &c.”—  
*Lib.* i. 10.

*f.* The infinitive mood of the verb-substantive, and of verbs of motion and gesture, &c. often takes before it the nominative or accusative of substantives, and the accusative of pronouns<sup>b</sup>, as *ἰρ ὀλκ ἀν νῖὸ θεαρῶρῆιτρε δο βειτ̄ α ν-ἰμπεαραν λε ν-α céile*, it is an evil thing for brothers *to be* in contention with each other ; *αῖρ λόρ ὀαμ μέ πέιν δο τυιτιμ*, “ it is enough for me that I myself fall ;” *est satis mihi me ipsum cadere*<sup>i</sup> ; *αῖ ταιρ-ηῖρε Ῥάτραις δο τεατ̄ αμ*, “ predicting that Patrick would come thither<sup>j</sup> ;” *ἰαρ ῖ-clor δι αν εῖρανν̄εῖρ δο τυιτιμ αρ α μας*, “ *quando audivit sortem obtigisse unico filio suo*<sup>k</sup>.”

<sup>b</sup> Haliday, in his *Gælic Grammar*, p. 115, gives this rule from Stewart's *Gælic Grammar*, first edition, p. 154, line 18 ; and not understanding its exact meaning, he gives examples which have no reference to it whatsoever. But Stewart, who understood the

Scotch *Gælic* very well, gives the rule, and the examples, perfectly correct, in both editions of his *Grammar*.

<sup>i</sup> Keat. *Hist.*, p. 145.

<sup>j</sup> *Id.*, p. 25.

<sup>k</sup> *Id.*, p. 70.

This mode of construction is exactly like the accusative coming before the infinitive mood in Latin, when *quod* or *ut* is understood, or rather when the sentence could be resolved by those conjunctions.

g. The nominative or accusative (in the modern language the accusative) of personal pronouns also often appears before verbal nouns governed by prepositions.

*Examples.*—*Ar po rizer rium in céona po zoimélað ní do'n fleið, ocyr rí ar na h-ercaine, cumað de éicpað Eriub do milleð,* “for he knew that the first person who should partake of the banquet, and it after being cursed, that of him would come to destroy Ireland,” *Battle of Magh Rath*, p. 24; *ocyr ré oc imbirte ríðille iur na rlogu,* “and he a' playing of chess amid the hosts,” *Id.*, p. 36; *azur í az aicúgáð láim ré lonzborc an ríg,* “and she dwelling near the king's palace,” *Id.*, p. 70.

When the noun thus placed before the infinitive mood is preceded by a preposition, some writers make the preposition govern it, as *ní ruidiugáð ar Thaoiðilð do éeaçt ó'n b-Fraingc zo m-biað beazán b-rcol ionann eazopra,* “it is no proof of the Gaels having come [lit. *to come*] from France that there should be a few words common between them,” *Battle of Magh Rath*, p. 52. It would be, however, more grammatical not to let the force of the preposition light on the noun in this construction, but to consider it as governing the whole clause, as expressing an abstract substantive idea, and to write *ní ruidiugáð ar Thaoiðil do éeaçt ó'n b-Fraingc,* &c.

It should be here noted by the learner, that in the modern Irish language, and in the Scotch Gælic, the accusatives (or be they nominatives, if the Scotch will have them so) of the personal pronouns *é, í, iað,* are always used before the infinitive mood in this construction, and not *ré, rí, ríað*; but in ancient Irish manuscripts the latter occur very frequently.

#### RULE XIII.

When there are two or more nominatives joined together by a copulative conjunction, the third person

plural of the verb is never used in the modern language, as *do bí ann Domnall, Donnchað agur Diarmaid*, Daniel, Donough and Dermot were there.

But in the ancient language the third person plural of the verb is used, as *bátor ano Domnall, Donnchað ocuf Diarmaid*. But this may have been, perhaps, in imitation of the Latin.

#### RULE XIV.

The assertive verb *ir*, which has the force of the copula of logicians, is always omitted in the present tense after the interrogative particle *an*, whether? also after the negatives *ní* and *noða*, not; as *an tú é*, art thou he? *ní mé*, I am not.

This verb can also be elegantly omitted in other situations in which it might be expressed, as *oir tú ar g-cruðuigíteoir*, for thou art our Creator, for *óir ir tú ár g-cruðuigíteóir*; *in tú glanar in eclair? mé imorra* [for *ir me imorra*], “is it thou that cleanest the church? it is I indeed,” MS. Trin. Coll. Dubl. H. 2. 18. p. 205, *b*; *mac rom Cairppri Chinnchaite* [for *ba mac rom do Chairbri Chinncaite*], he was the son of Cairbre Cinnchait; *toirpech mo porc, crín mo éré, ó ro toirpeð Fé fri Flann*, for *ir toirpeach mo porc, ir críon mo éré, o do toirpeað Flann le Fé*, i. e. “wearied my eye, withered my clay [body], since Flann was measured by the *Fe* [a yard for measuring graves],” *Cor. Gloss., voce Fé*.

#### RULE XV.

When two or more substantives come together, or succeed each other, denoting the same object, they should agree in case by apposition; as *Domnall, mac Aoða, mic Ainmirech, rið Eireann*, Domnallus, filius Aidi, filii Ainmirei, rex Hiberniæ. Here the word *mac* is in the nominative case, being in apposition to

Domnall, i. e. being as it were *laid alongside* of it ; the word mic is in the genitive case to agree with Aodha, to which it is in apposition ; and mic, being in apposition to Domnall, is in the nominative case. Sometimes the assertive verb ir or ar, is placed between two nouns which might be put in apposition, as an τ-ανν ar Colam Cille<sup>1</sup>.

This rule is not always observed in the colloquial Irish, and some writers on Irish grammar have attempted to shew that it should not be observed, but that, according to the genius of the language, the word in apposition ought to be in the nominative case, though the word to which it refers be in the genitive, inasmuch as the relative and a verb are always understood. In this opinion the Author cannot acquiesce ; and the rule is observed by Keating, the Four Masters, and Duaid Mac Firbis, who wrote in the latter end of the seventeenth century ; as óir ar ar phloct Aodha Athlamh, mic Flaithbheartaigh an Trostain ara Mac Suidne, “for Mac Sweeney is of the race of Aodh Athlamh, son of Flaithbheartach an Trostain,” *Keat. Hist.*, p. 7. Keating, however, does not always observe this apposition, particularly when the first noun is in the dative or ablative case, as is evident from this example : dia n-deacuio tra Cuchulomh o’fozluim clear ngoile go Sgathach, banzarzeadac baio a n-Albam, “When Cuchullin went to learn feats of arms from Sgathach, a heroine who resided in Scotland,” *Id.*, p. 78. In this sentence, Sgathach is in the dative or ablative case governed by the preposition go ; but banzarzeadac is in the nominative case, though it ought to be the dative, as being in apposition to Sgathach. This apposition is, however, found observed in *Cormac’s Glossary*, as Aine, a nomine Aine, ingeine Eogabail, “Aine [a hill] is called from Aine, the daughter of Eogabhal.”

<sup>1</sup> Keat. Hist., p. 126.

## CHAPTER II.

## OF GOVERNMENT.

IN this chapter is to be explained the government of substantives, of adjectives, of verbs, of prepositions, and of conjunctions.

SECTION I.—*Of the Government of Substantives.*

## RULE XVI.

*a.* When two substantives come together signifying different things, that is, when not in apposition, the latter is put in the genitive case.

*Examples.*—Τοπαῖο να ζαλιῖαν, the fruit of the earth; εἶρε να μαπα, the fishes of the sea; πὺν πόγλα, a desire of plunder; ρολαρ να γρέμε, the light of the sun; Ὀια να η-ίε, “*Deus salutis*,” *Cor. Gloss., voce* Ὀιανσεχτ; Ὀύιλεῖν να η-δύλ, “Creator of the elements,” *Leabhar Breac*, fol. 121, *b*; Τίγερνα ην δοῖαν, “the Lord of the world,” *Id.*

When the governing substantive is preceded by a preposition, some writers eclipse the initial of the governed substantive, as η-ανραῖο ηγαοιῖε, “by a storm of wind,” *Keat. Hist.*, p. 28. But this is not necessary, nor is it at all observed in the spoken language.

*b.* Verbal nouns substantive coming from transitive verbs, govern the genitive case of those nouns which the verbs from which they are derived would govern in the accusative or objective case.





even when it is not a proper name, as ζορ ζαῖ σαράττ φείργε ε, “so that he was seized with a paroxysm of anger,” *Keat. Hist.*, p. 76; αζ γεαρραῖ ῥοῖλλε, “cutting down the wood,” *Id.*, *ibid.*; οἰλιόμαν μείρ πίζ, “the fosterage of a king’s son,” *Id.*, p. 97; αἰλ χαζα, “a rock of battle,” *Cor. Gloss.*, voce Cathal; αἰλ εῖρα, “rock of tribute,” *Id.*, voce Carpel. But this is not to be imitated, as it weakens the sound of the word too much.

It is very strange that O’Molloy calls the O prefixed to Irish surnames *an article*, whereas it is really a substantive, and has been translated *nepos* by Adamnan, in his life of Columba. O’Molloy writes: “Articulus o appositus proprijs nominibus virorum Principum Hibernensium facit nomina enunciari in genitio casu, vt ο Οομβηαἰλλ, ο Νεἰλλ, ο Ὀρἰαν; sub casuatione autem, flexione, vel declinatione, variari solet in ι, υα, vt nominatio ο Ὀρἰαν, genitio ι Ὀρἰαν, datiuo ουα Ὀρἰαν, accusatio ο αρ ο Μβρἰαν, vocatio α ι Ὀρἰαν, ablatiuo λε ο Ὀρἰαν, cūm tamen Ὀρἰαν, de se feratur in nominatio, et accusatio, et ablatiuo, et datiuo: Ὀρἰαν verò non nisi in genitio et vocatio singularis numeri.”—*Grammatica Latino-Hibernica*, 102.

The fact, however, is, that Ὀρἰαν, the name of the progenitor of the family, is put in the genitive case throughout, and governed by the substantive O, which means *nepos*, grandson, or descendant, and that the changes of the initial Ὀ are merely euphonic.

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## SECTION 2.—*Of the Government of Adjectives.*

### RULE XVIII.

The adjective λάν, *full*, often requires a genitive case after it, as λάν πολα, full of blood; λάν φείργε, full of anger; but it more frequently requires the preposition οο, or more correctly οε, after it, as λάν ο’ρἰαἰ, full of blood; λάν ο’φείργε, full of anger.

*Examples.*—Dubháic mac U Lugair, leṛtar lán do path in Spírata Naímh, “Dubhthach Mac U Lugair, a vessel full of the grace of the Holy Spirit,” MS. Trin. Coll. Dubl. H. 3. 18. p. 358; ḡupubo lán an cnocc síb, “so that the hill was full of them,” *Vit. Moling*; do báodar ná moige dá ḡac leic do’n ród lán do ḡḡoraib ḡoclonn, “the fields on each side of the road were full of the tents of the Danes,” *Keat. Hist., Callaghan Cashel*; ir lán síá ḡoilḡri nem ocuṛ talam, “heaven and earth are full of his light,” *Visio Adamnani*, in *Leabhar Breac*.

Some grammarians have attempted to give rules of Syntax for pointing out what prepositions should follow certain adjectives, according to their signification; but to determine this is a matter of idiom, rather than of Syntax, and must be learned by use. The learner, however, will find much information on this subject in Chap. VII. Sect. 3, where the idiomatic application of prepositions is treated of.

#### RULE XIX.

The comparative degree, in the modern Irish, takes the conjunction *iná*, *than*, *quam*, after it, as *ba ḡile a cneir iná an rneacṛta*, her skin was whiter than the snow.

The ancient comparative in *icep* will have the noun following it in the dative or ablative form, if it be of the feminine gender, as *ḡileicep ḡrém*, whiter than the sun; a construction exactly similar to the Latin *lucidior sole*; but no trace of this form of the comparative is found in the modern language.

In some tracts in the *Leabhar Breac* the comparative is construed exactly as in the Latin, that is, with an ablative case after it, without the conjunction *iná*, *than*, as in the following passage: *poṛtar lipe pennuib nime aḡuṛ ḡainem mara aḡuṛ duille feoa, buíno fṛi meoi, aḡuṛ meoi fṛi bunnu do peṛru, aḡuṛ fuile dia cennuib oc a tamnao*, “more numerous than the stars of heaven, the sands of the sea, and the leaves of trees, were the feet of persons to necks, and necks to feet, and the hair in being cut off their heads,” fol. 103, *b, a*; *ir liúu feoir no folc fíobuioe ilḡatha in*

mapbnuosa noib-rea, “more numerous than the blades of grass, or the leaves of trees, are the blessings flowing from this holy elegy,” fol. 121, *a, a*; τῖππα δ' εἶν' ἠ-α εἶν' ἰαρεῖα, αἰβνε βεοῖρι ἢ βρο-  
 σοῖι βλαρεῖα cech lno, “a spring of wine at the very west end, and rivers of beer and *brocoid*, sweeter than every liquor,” fol. 108, *a, b*.

Sometimes it has the preposition *ppu* (i. e. *le*), and the conjunction *agur* or *ocur* after it, in which construction it expresses comparison of equality, as *ba lpuoir ppu gaimem mapa*, no *ppu oimreanna teneo*, no *ppu dpuclit immatam cetamam* no *ppu penna nime depgnata ic guilbuogad a chopr*, “numerous as the sands of the sea, or as the sparks of fire, or as the dew drops of a May morning, or as the stars of heaven, were the fleas that were biting his legs,” *Mac Conglinn's Satire*, in *Leabhar Breac*, fol. 107; cum *ba méitcheo ocuor og pep-éire h-1*, “so that it was as large as a hen egg,” *Id., ibid.*; *méitcheo ppu h-og pep-éire caé mup*, “each bit large as a hen-egg,” *Id.*; *meoitcheo ppu h-og cuppu*, “large as the egg of a crane,” *Id.*

#### RULE XX.

When the preposition *de* is postfixed to the comparative, it is applied in the same way as the comparative degree in English, when preceded by the article *the*, as *ἢ περρωδε εἶν' ῖν*, thou art *the* better of that; *ἢ τpuimide an colann ciall*, the body is not the weightier for the sense.

The conjunction *má*, *than*, is never used after the comparative in this construction.

#### RULE XXI.

The superlative degree does not require a genitive case plural after it, as in Latin, for the genitive case in Irish, as in English, always denotes possession and nothing more, and therefore could not be applied, like

the genitive case plural in Latin, after nouns partitive, or the superlative degree; but it generally takes after it the preposition *do*, or more correctly *de*, as *an bean ir áilne de innáib*, the fairest woman of women; *an fear ir mó de na laocáib*, the largest man of the heroes.

#### RULE XXII.

*a.* The numerals *acon*, *one*, *dá*, *two*, are placed before their nouns, and aspirate their initials, if of the aspirable class, as *acon cluair*, one ear, *dá cluair*, two ears.

As *r* follows the rule of aspiration, not eclipsis, it will be expected that it should have *τ* prefixed after these words, and so it has after *acon*, but not after *dá*, as *acon τ-rlige*, one way; *acon τ-puil*, one eye. But it must be acknowledged that the best Irish writers sometimes aspirate *r* after *acon*, as *pe h-aomrēactmian*, “for one week,” *Keat. Hist.*, p. 31. And it is a remarkable fact, that *dá*, which aspirates every other aspirable initial consonant coming after it, causes eclipsis in one solitary instance, namely, the word *trian*, a third, as *dá d-trian*, “two-thirds,” *Id.*, p. 157.

*b.* The numerals *trí*, *ceitpe*, *cúg*, *pe*, *rice*, *trioá*, and all multiples of ten, as well as all ordinals, will have the initials of their nouns in their primary form, as *trí cluara*, three ears; *ceitpe fear*, four men.

The ordinals *céad* and *tréar* are exceptions to this rule, and cause aspiration.

*c.* The numerals *reacht*, *oét*, *noí*, *deic*, eclipse the initials of their nouns, if they be of the class that admits of eclipsis, as *reacht g-cluara*, seven ears; *oét g-cora*, eight feet; *noí b-fear*, nine men; *deic m-bliadhna*, ten years.

If the initial be ρ, it retains its primary sound after ρεάτ, οέτ νοί, δείς, as ρεάτ ρλατα, seven yards; οέτ ρναδμanna, eight knots; νοί ρλέιβτε, nine mountains; δείς ραγαρητ, ten priests.

RULE XXIII.

When the numeral is expressed by more than one word, the noun is placed immediately after the first, that is, between the unit and the decimal, as τρι ριρ οέατ, thirteen men; ρεάτ τ-δέο οέτ, seventeen hundred<sup>b</sup>.

SECTION 3.—*Of the Government and Collocation of Pronouns.*

RULE XXIV.

a. The pronouns μο, *my*, οο, *thy*, α, *his*, are always placed before their nouns, and aspirate their initials, if of the aspirable class, as μο ελουρ, my ear; οο εορ, thy foot; α εεανν, his head.

b. When μο, *my*, οο, *thy*, are followed by a word beginning with a vowel or ρ, the ο is omitted; as μο αταρ, my father, which is generally written μ'αταρ; μο ρυιλ, my blood, written μ'ρυιλ; μο ρεαρηανν, my land, written μ'ρεαρηανν.

These words are obscurely written ματαρ, μρυιλ, μρεαρηανν, in old manuscripts, but an apostrophe should always be used in modern books when the ο is omitted.

In οο, *thy*, the ο is sometimes changed into τ, and often dwindles into a mere breathing (h), as τ'αναν, thy soul, for οο αναν; η'αταρ, thy father, for οο αταρ. Για τ'ανν ρεο, οι εοχαο, ο

<sup>b</sup> Annals of the Four Masters, A. D. 1174.

“what is thy name, said Eochaidh?” *Tochmare Etaine*.  $\text{I } \tau' \text{ αγαιό,}$  against thee, for  $\alpha\theta \text{ αγαιό,}$  *Battle of Magh Rath*, p. 12:  $\text{ceé caé moí euc h' ácaí,}$   $\text{ríam,}$  “every great battle which *thy* father ever fought,” *Id.*, p. 44;  $\text{ar mío do naoiméacéa agur h'onóra ag } \Theta\text{ia,}$  “for the greatness of thy sanctity and honour *with* [i. e. in the sight of] God,” *Keat. Hist.*, p. 130;  $\text{ar upupa a aieúe ar maioíe do méanman,}$   $\text{deapóile h' iníinne,}$   $\text{agur h' aigíonta,}$  “it is easy to know it by the imbecility of *thy* courage, and the littleness of *thy* spirit and mind,” *Id.*, p. 143.

## RULE XXV.

$\text{A,}$  *her*, has no influence on the initial consonant of the noun before which it is placed, as  $\alpha \text{ ceann,}$  her head; but if the noun begins with a vowel it will require *h* prefixed, as  $\alpha \text{ h-mígean,}$  her daughter;  $\alpha \text{ h-éadan,}$  her forehead.

## RULE XXVI.

$\text{Ar,}$  *our*,  $\text{bar,}$  *your*,  $\alpha,$  *their*, eclipse the initials of the nouns which follow them, as  $\acute{\alpha}\text{r m-briátra,}$  our words,  $\text{ar n-dóccur,}$  our hope;  $\text{bar } \zeta\text{-coíra,}$  your feet;  $\alpha \text{ } \zeta\text{-cinn,}$  their heads.

If the initial of the noun be a vowel (see p. 65), *n* will be prefixed (which should be always separated by a hyphen, for the sake of clearness); as  $\acute{\alpha}\text{r n-arán,}$  our bread;  $\text{bar n-ácaí,}$  your father;  $\alpha \text{ n-áim,}$  their arms.

The learner will observe, from Rules 24–26, that the meanings of  $\alpha,$  as a possessive pronoun, are distinguished by the form of the initial letter of the nouns following it; thus:

1.  $\text{A,}$  *his*, aspirates the initial consonant of the following noun, as  $\alpha \text{ coíra,}$  *his* feet.
2.  $\text{A,}$  *her*, makes no change, as  $\alpha \text{ coíra,}$  *her* feet.
3.  $\text{A,}$  *their*, eclipses, as  $\alpha \text{ } \zeta\text{-coíra,}$  *their* feet.

When the consonant is not of the class which admits aspiration, or eclipsis, there is no guide to the eye, and some have suggested that it would improve the language to write this vocable *ě*, when it signifies *his*, *ĩ*, when *her's*, and *ǎ*, when *theirs*.

#### RULE XXVII.

When the possessive pronouns *α*, *his*, *her's*, or *their's*, are preceded by a preposition ending in a vowel, they require an *n* prefixed, which, for the sake of clearness, should be always separated by a hyphen, as *co n-α*, *le n-α*, *ó n-α*, *τρέ n-α*.

This *n*, which is inserted between the vowels to prevent a hiatus, is not used in the Scotch dialect, in which they write, *le a*, *o a*, *tre a*, and sometimes omit the *o* altogether.—*Vide suprà*, pp. 148, 149.

This euphonic *n* is also frequently omitted in some old Irish manuscripts, as *de rin tpa boi Coirpri Mupc oc athige raip co α munzir, ocup co α cāipde*, “hence Coirpri Muse was frequenting in the east with his family and with his friends,” *Cor. Gloss.*, voce *Moğ* *Θime*.

#### RULE XXVIII.

*a.* The relative pronoun *α* expressed or understood, and all forms of, and substitutes for it, are placed before the verb, and aspirate the initials of all verbs, except when it is preceded by a preposition expressed or understood; as *an pεap α buαleap*, the man who strikes; *an tε celpeap*, he who will conceal; *an pεap α εap-paingeap*, the man who draws.

*b.* But when the relative is itself governed by a prefixed preposition, which is sometimes left understood, and is not the nominative case to the verb, it then eclipses the initial consonant of the verb.





“when they perceived the banner of Eoghan, and the other standards *which* often carried away their spoils, they rushed upon each other,” *Vit. S. Celluchi*. It is also often disguised in synthetic unions formed of certain prepositions, and prefixed signs of tenses, and particularly when the assertive verb *ir* is expressed or understood, as *an fear lea marbaid é*, i. e. *an fear le a po marbaid é*, the man by whom he was killed, *lea* being made up of *le*, by, *a*, whom, and *po*, sign of the past tense; *fear d’anab (or danab) ainm Doimnall*, a man whose name is Daniel, i. e. *vir cui est nomen Danielis*. The verb *ir*, when connected with the relative thus, preceded by a preposition, becomes *ab*, even in the present tense, and may often be omitted altogether, as *an té lea mian*, i. e. he who desires, literally, he *to whom* it is a desire. This might be also written, *an té le nab mian*, or *an té lea ab mian*. The *p* in this instance is not an abbreviation of *po*, the sign of the past tense, but is inserted instead of *n* to stop the hiatus, which would otherwise be occasioned by the meeting of two vowels. The verb *ir* leaves the relative *a* understood, when no preposition precedes it, as *meall re an fear ir feara clú*, he deceived the man of better fame.

The form *a* never accompanies the verb *ir*, but the form *noé* takes it constantly, as *ag po in dara cairdeil do’n dara clár, noé labruir do’n leigiuir friebualai, noé ir conparáda gníom do’n leigiuir taruingéad*, “this is the second chapter of the second table, which speaks of repercussive medicine, which is of contrary action to the attractive medicine,” *Old Med. MS.*, by *John O’Callannan of Roscarbery*, A. D. 1414.

As the relative always precedes the verb, and has no inflection, its case must be determined by the verb itself, or the noun following, as *an fear a buailim*, the man *whom* I strike; *an fear a buaicar mé*, the man who strikes me. But there is one case in which it is impossible to determine, from the *form* of the words, whether the relative is the agent or the object, namely, when the simple past of the indicative active is used, as *an fear a buail me*, which may mean either the man *who struck me*, or the man *whom*

I *struck*; an fear a buail Doimnall, the man *who* struck Daniel, or the man *whom* Daniel struck.

This form of constructing the relative could be taken advantage of in equivocation, or false swearing; as if a man swore deapbaim gur ab é seo an fear a buail mé; no one could possibly know whether he meant, "I swear that this is the man *who* struck me," or "I swear that this is the man *whom* I struck." There are also other instances in which the want of the accusative form in the relative leads to ambiguity, as an fear a buairear, which may mean either the man *who* strikes, or the man *whom* I struck; for -ear is the relative termination for the present indicative, and also the termination to express the first person singular of the past indicative active. This ambiguity can only be avoided by varying the expression, as by changing the verb active into the passive, or constructing the sentence in a different manner.

*b.* When a preposition precedes the relative, the initial of the verb following is eclipsed, as an fear d'á d-tuzad é, the man to whom it was given.

And the same will take place if the relative be understood, as ionnum teach re d-tuzur cúl, for ionnum teach re a d-tuzar cúl, "dear the house which I have left behind;" *Leabhar Branach*, MS. Trin. Coll. Dubl. H. 1. 14, fol. 112.

#### RULE XXX.

The possessive pronouns, when compounded with prepositions, cause aspiration and eclipsis, as they do in their simple forms, and the prepositions with which they are compounded govern such cases as they govern in their simple states, as am cluair, in my ear; ó béal, from thy mouth; leir ġ-cáirib, with our friends.

#### RULE XXXI.

The possessive pronouns, when compounded with, or preceded by the preposition *i*, *a*, or *ann*, *in*, are con-

nected with the substantive verb  $\tau\acute{\alpha}\mu$ , to denote existence in a certain office, or state, as  $\tau\acute{\alpha}$   $\rho\acute{\epsilon}$  'να  $\rho\acute{\alpha}\gamma\alpha\upsilon\tau\epsilon$ , he is a priest, literally, he is *in his* priest;  $\tau\acute{\alpha}$   $\mu\acute{\epsilon}$   $\alpha\mu'$   $\delta\upsilon\iota\mu\epsilon$   $\delta\omicron\mu\mu\alpha$ , I am a wretched man;  $\tau\acute{\alpha}$   $\tau\acute{\upsilon}$   $\alpha\delta'$   $\epsilon\alpha\rho\beta\omicron\varsigma$ , thou art a bishop;  $\delta\omicron$   $\beta\iota$   $\rho\acute{\epsilon}$  'να  $\lambda\epsilon\alpha\upsilon\beta$   $\alpha\upsilon\tau\omicron\upsilon\tau\omicron\upsilon$   $\rho\iota\iota$ , he was a child at that time.

The verb substantive  $\tau\acute{\alpha}\mu$  can never ascribe a predicate to its subject without the aid of the preposition  $\alpha$ ,  $\iota$ , or  $\alpha\upsilon\tau$ , *in*, as  $\tau\acute{\alpha}$   $\rho\acute{\epsilon}$  'ν- $\alpha$   $\rho\acute{\epsilon}\alpha\rho$ , he is a man. Of this there seems no parallel in any other European language. But the assertive verb  $\eta$  always connects the predicate with its subject without the help of a preposition, as  $\eta$   $\rho\acute{\epsilon}\alpha\rho$   $\mu\acute{\epsilon}$ , I am a man. This is enough for Syntax to determine, that is, how the predicate is to be connected with the subject when both these verbs are used. But still it will be naturally asked, whether sentences so constructed have actually the same meaning. It must then be remarked, that the two modes of construction represent the idea to the mind in a quite different manner. Thus,  $\tau\acute{\alpha}$   $\mu\acute{\epsilon}$   $\alpha\mu'$   $\rho\acute{\epsilon}\alpha\rho$ , and  $\eta$   $\rho\acute{\epsilon}\alpha\rho$   $\mu\acute{\epsilon}$ , though both mean *I am a man*, have a different signification; for  $\tau\acute{\alpha}$   $\mu\acute{\epsilon}$   $\alpha\mu'$   $\rho\acute{\epsilon}\alpha\rho$ , I am *in my* man, i. e. I am *a man*, as distinguished from some other stage, such as childhood, or boyhood; while  $\eta$   $\rho\acute{\epsilon}\alpha\rho$   $\mu\epsilon$  indicates I am *a man*, as distinguished from a woman, or a coward. This example will give the learner a general idea of the difference of the meanings of sentences constructed by  $\tau\acute{\alpha}$  and  $\eta$ . For more examples, see Prepositions  $\alpha$ ,  $\iota$ ,  $\alpha\upsilon\tau$ , p. 291.

#### RULE XXXII.

The interrogative pronouns, whether they are nominatives or objectives, always precede the verb, and seldom admit the assertive verb  $\eta$  in connexion with them, though its force is implied; and the personal pronoun following is put in the accusative, as  $\epsilon\iota\alpha$   $h$ - $\acute{\epsilon}$ , for  $\epsilon\iota\alpha$   $\eta$   $h$ - $\epsilon$ , who is he?  $\epsilon\iota\alpha$   $h$ - $\acute{\iota}$ , who is she?  $\epsilon\iota\alpha$   $h$ - $\alpha\upsilon\tau\omicron$ ,

who are they? *ca crích i n-a b-puilem*, “what country are we in<sup>d</sup>?” *po iarrad curch na caillecha*, “he asked who were the nuns<sup>e</sup>?” *cread é*, what is it?

But there is no agreement of gender or number between them and their objects, or respondents; the most that can be admitted is, that the interrogative and the pronouns are often incorporated, as *ciad*, for *cia h-iað*; *ci*, for *cia h-í*; *cé*, for *cia h-é*. It should be also remarked, that *cia* is often written, and generally pronounced *cé*, particularly in the south of Ireland, as *cé in por é rin? ar pátraic*, “what wood is this? said Patrick.” *Book of Lismore*, fol. 205, a.

When these interrogatives are governed by a preposition, they are always set before it, as *cá n-ar*, whence? *Cread ó*, what from, i. e. whence; *ac̄t nár euirgeadar cred ó o-záinig an focal féin*, “but that they did not understand *what from* [i. e. *whence*] the word itself was derived,” *Keat. Hist.*, p. 22.

The verb *ir* may elegantly be used, when followed by an adjective in the comparative or superlative degree, and sometimes in the positive, as *cið ir meara do cópp ðuine?* “what is worst for the human body?” *Tegusc Righ*; *cið ir fo ðam*, “what is good for me?” *Id.*; *cið ir buaim for bré*, “what is the most durable in the world?” *Id.*; *creud ir ðreug ann*, “what is a lie?” *Lucerna Fidelium*, p. 111.

### RULE XXXIII.

The demonstrative pronouns immediately follow the substantives, or the adjectives belonging to the substantives, to which they refer, as *an fear po*, this man; *an tír rin*, that country; *na daoine uairle úd*, those gentlemen; *Cenn Abraz Slebhi Cain reo ter* (i. e. *an rliab po terar*), *Cenn Abrat Slebhi Cain*, is *this [mountain] to the south?*

<sup>d</sup> Book of Leinster, fol. 105.

<sup>e</sup> Feilire Ænguis, end of Feb.

The only exception to this collocation occurs when the assertive verb *is* is understood, as *rim an uair*, that is the hour, or time; *ro an lá*, this is the day.

The indefinite pronoun *gac*, each, every (anciently written *cac*, *cec*), sometimes eclipses the initial of the noun which follows it, as *gac n-duine*, every man, or person. *Sochraíte Dé domm ann-cul ar cac n-duine midur tparctur dam*, “may the host of God protect me against every man who meditates injury to me,” *St. Patrick’s Hymn*, in *Liber Hymnorum*; *cac n-arb*, “every height,” *Cor. Gloss.*; *cac n-uapal*, every thing noble; *cac n-berg*, every thing red; *cac n-om*, every thing raw, or crude, *Id.*

Keating and O’Molloy sometimes place the preposition *re* between *gac* and its substantive, as *gac re m-bliacain*, every second year; *gac re b-peace*, turns about, *Keat. Hist.*, p. 156, *et passim*; *gac re g-ceirb agur re b-peacegra*, “in successive question and answer,” *Lucerna Fidelium*, p. 265.

This position of the preposition *le*, *re*, or *ra*, after *gac*, or *cec*, is also found in the older Irish compositions, as in the *Visio Adamnani*, in the *Leabhar Breac*: *cec ra n-uair tpaigib in pian dib*, “each second hour the pain departs from them.”

This pronoun has frequently the noun connected with it in the genitive case, even when there is no word to govern it, as *gaca nona*, every evening; *ib deoc d-uirci firi-thibrait ar celongad gaca maione*, “drink a drink of pure spring water fasting every morning,” *Old Med. MS.* 1352; *do briped cloice fuail, ocup d’a h-inarbad iap n-a briped*; *noi rgenairi cruinni do mecon ragum do cup a b-f’n, ocup a mercað tpit a céile, ocup in fin fe’n d’ól gaca maionu ocup gaca nona*, “to break the stone, and expel it after being broken; put nine round sprigs of horse raddish into wine, and mix them together, and drink this wine every evening and morning,” *Id.*

When *gaca* is set before the adjective *dipeac*, it gives it an adverbial force, as *do connairc cupach cuige gaca n-dipeach*, he saw a boat directly sailing towards him.—*Toruidheacht Gruaidhe Grian-Sholuis*. This form of expression is also used throughout the *Annals of the Four Masters*.

But in the spoken language γὰρ does not always cause eclipsis, and it has, therefore, been thought advisable not to give it a place in the text as a general rule.

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SECTION 4.—Of the Government of Verbs.

RULE XXXIV.

a. Verbs active transitive govern the accusative case of personal pronouns, as βυαίλ πέ έύ, he struck thee; βήιρ πέ é, he broke him, or it; óβήιρ πέ ιαó, he expelled them; α έιγεαρνα, αρ ιαó-φαν, πο μέιρτμóγιρ ιννε ζαν αμόουρ, “O lord, said they, thou hast doubtlessly discouraged us<sup>f</sup>.”

As nouns have no accusative form, it must be determined from their position in the sentence whether they are agents or objects; when objects, they are usually placed after the verb, but never between the verb and its nominative, as βυαίλ Διάρματ Δορνάλλ, Dermot struck Daniel; *percussit Diermitius Danielem*. This is the natural order of an Irish sentence, and the less it is disturbed the better, as, in consequence of the want of the accusative form in nouns, any transposition must create more or less obscurity.

Some writers have attempted to introduce an accusative form, different from the nominative singular, by making the object of the verb terminate like the dative or ablative, as will appear from the following examples: Ταιρηγίó λιβ α αηγλιυ νιμε ιν ανμαι η-εφραιβóιζ ρεα οουρ αιτιóηó ιλλαμ ζυοίρην δια βάδου οουρ δια φορμύχου 1 φοδομαι ιφίρη σο ρίρ, “*hanc animam multo peccantem angelo Tartari tradite, et demergat eam in infernum.*” *Visio Adamnani*, in the *Leabhar Breac*; do λοίρζ γὰρ λαóό διοó α λοηγ [for α λοηγ], “each hero of them burned his ship, *Id.*, p. 39; do εόζβααρ ζαοιε ηγαίβείγε ηγεμειόε do εύιρ αφαó μόρ αρ

<sup>f</sup> Keat. Hist., p. 144.

an muip, “they raised a dangerous magical wind which raised a great storm on the sea,” *Id.*, p. 57; do beip póig d’á ġruasó, “he gave a kiss to his cheek,” *Id.*, p. 124; cup éopainó in ázépauġ, “so that he drew out [the foundations] of the city,” *Vita Patric.* in *Leabhar Breac*, fol. 14, b, b; doġ ġnó Coirpri iap n-a mairech ceipt móip de rin, “Coirpri on the next day made a great complaint of this,” *Cor. Gloss., voce Moġ Éime.*

Various examples of it also occur in the old historical tale called the *Battle of Magh Rath*, published by the Irish Archæological Society; but it should not be imitated in the modern language. Some have also attempted to introduce an accusative plural form for nouns, by making them terminate in α or υ; as, acc. olca, nom. uile, acc. eolca, nom. eolaiġ. But the best writers terminate the nominative plural in α also.—See the *Etymology.*

In the ancient Irish language, the pronoun, when it is in the accusative case, governed by the verb, is often amalgamated with the sign of the tense and set before it, as ip moipí poz pubéa, “it is I who shall wound thee,” *Battle of Magh Rath*, p. 29, for ip moipí do pubfaió éú, .i. do ġompeap éú; ip maie pom écaipcīp, “it is well thou hast instructed me,” *Id.*, p. 10; ip duaiðreac pom óúipcīp, “disagreeably hast thou awakened me,” *Id.*, p. 170. The nominative case to the verb passive, when a pronoun, is also frequently placed before it in old writings, as nīc aicille nech ele do’n mūmtep rī, “none other of this people shall address thee,” *Cor. Gloss., voce Þpull*; pom aileac lazpu iap rin, “I was fostered by thee after that,” *Id.*, p. 34; napoz uamnaizēep, “be not terrified,” *Id.*, p. 8; nom leció-rī lib, ol re, “will ye permit me to go with you, said he,” *Id., voce Þpull*; acē nom aicill re, “but address me,” *Id., ibid.* In those instances the particle prefixed to the verb and the pronouns are always amalgamated.

In the modern language the possessive pronouns, combined with the preposition aġ, are frequently placed before a verbal noun, in which position the verbal noun has the force of the active participle, put passively in English, as tá an teac ’ġa éóġbáil, the house is building, or a’ building; tá an obair ’ġa déanam, the work is doing, i. e. a’ doing or being done; táis rias ’ġ a meallac, they

are being deceived. For ἕα in these instances, many writers put δ'ά, or δά, which cannot be considered as correct, as ἕο ο-τέιο δ'ά υπηριε πέιν ιονητα, "until he goes to wallow in them," *Keat. Hist.*, p. 1; δ'ά ο-τοξαίρη, "to summon them," *Id.*; αἕ τρορζαδ δ'ά ρεαρζαδ πέιν, "*jejuniis se macerando*," *Id.*, p. 13. Sometimes in this construction the verbal noun is not passive, as τά πέ ἕ αμ βυαλαδ, he is a' striking me; literally, he is *at my* striking; αν τευζοετρομ ατά αἕα δευναμ αρ α η-άτιζέοιρηδ, "the injustice that is being exercised against its inhabitants," *Keat. Hist.—Pref.*

It is proper to notice in this place such constructions as the following: ζορ β'είζην α ράγαλ, "that she had to be found," *Keat. Hist.*, p. 96; ηρ κόρη α δέαναμ, it is proper to do it. In these sentences the α is a mere possessive pronoun, and the literal meaning is, *her finding* was a compulsion; *its doing* is proper. The possessive pronoun in such sentences may be changed into the accusative of the corresponding personal pronouns, and the verb into the infinitive mood, as ζορ β'είζην ί δ'ράγαλ; ηρ κόρη έ δο δέαναμ.

b. Some verbs active require a preposition after them, as ιαρ αρ Θηια, ask of God; λαβαρη λε Θομ-ναλλ, speak with [to] Daniel. But these forms of expression must be learned by experience in this as in all other languages.

#### RULE XXXV.

The infinitive mood of active verbs has a peculiarity of construction, which distinguishes this from most other languages, namely, it takes the accusative case when the noun is placed before it, and the genitive case when the noun comes after it.

*Examples of Accusative*:—Ειρηε δο ζαβαίλ α μαρβαδ ουνε, "to receive *eric* [mulct] for the killing of a man," *Keat. Hist.*, p. 14; cloide δο δέυναμ, to build a wall; ní lámaδ nec zenid δ'φατόδ ι η-Ειρηνο ηρ ιν λου ρην, nó cu η-αδωνητα η-ι Τεμπαυ αρ



τῶν, ἢ ἐν ἰρλανδῶν, “no one durst light a fire in Ireland on that day until it should be lighted first at Tara at the solemn festival,” *Leabhar Breac*, fol. 14, a, a.

*Examples of the Genitive*:—Ὁ παρ ἰμορρα Μολιγγ Ἰοβάν Σαερ εὐιγγι δο ὀένυμ α ὀαρπέαιγε, “St. Moling brought Goban Saer with him to build his oratory,” *Vit. Moling*; εἰο δοτ ποάετ, οὐ Εοχαιδ. Ὁ ἰμβιρτ ριδχίλλε ρριτ-ρῦ, οὐ ρε, “what has brought thee? said Eochaidh. To play chess with thee, said he,” *Tochmarc Etaine* in *Leabhar na h-Uidhri*; δο ὀορναῖμ ἀν ὀλοῖδε, “to defend the wall,” *Keat. Hist.—Preface*; δο ὀευναῖμ ρεῖλλε ορρα, “to act treachery on them,” *Id.*, p. 74; δο λέιεε Μὰε Ὑ Ἰθριαν ρεοοίεαδ ὀ’ά ρεεέμειτὰῖδ ὀ’αρρεοαῖμ ἢα ἢ-οἰρεαρ, “Mac I-Brien sent forth a body of his marauders to plunder the districts,” *Ann. Four Mast.*, A. D. 1559.

From this it may be safely concluded, that in the first mode of construction, the forms δο ḡabáil, δο ὀευναῖμ, &c., are truly infinitives, having exactly the same force as the English *to receive*, *to do*; but that, in the second mode, they are not properly infinitives, but verbal nouns, governed by the preposition δο.

Sometimes, when the prefixed object of the infinitive mood is preceded by a preposition, some writers make it the dative or ablative, governed by the preposition, as ḡαν ρεῖρτ δο ὀευναῖμ, “not to be angry,” *Keat. Hist.*, p. 75; ρε ραιρνέιρ ρίρῖνεḡ δο ὀευναῖμ, “to make a true narration,” *Id.*; ἀḡ ἰαρραῖδ λοḡτα ἀḡυρ τοῖδέιμε δο ἔαβαρτ δο ἢεαν-ḡhalluib, “attempting to heap disgrace and dishonour upon the old English,” *Id.*

But this mode of government is not to be approved of, for it would be evidently better to leave the noun under the government of the infinitive mood, as it would be in the absence of the preposition, and consider the preposition as governing the clause of the sentence which follows it; thus, ρε ραιρνέιρ ρίρῖνεαδ δο ὀευναῖμ.

Stewart agrees with this opinion, in his *Gælic Grammar*, p. 175, where he writes: “Prepositions are often prefixed to a clause of a sentence; and then they have no regimen, as ‘gus am bord a ghiulan, *to carry the table*,’ Exod. xxv. 27; ‘luath chum fuil a dhorthadh, *swift to shed blood*,’ Rom. iii. 15, edit. 1767;

‘ an deigh an obair a chriochnachadh, *after finishing the work;*’ *Gaelic Grammar*, 1st edit. p. 165, and 2nd edit., p. 175. Both modes of construction, however, are allowable, like the gerunds and gerundives in Latin, as “tempus curandi rem,” or “tempus curandæ rei;” *in curando rem*, or *in curandâ re*.

Sometimes the infinitive mood must be translated passively, like the latter supine in Latin, as ταρ έρ Arfaxad δο βρειε̄ δο, “after Arphaxad was born to him,” *Keat. Hist.*, p. 45; ταρ έρ uam̄ δο ε̄οcαιλτ, “after a grave being dug;” literally, “after *to dig* a grave;” ό δο c̄onnaipc̄ Niul Phapao γο η-α ἴλυαξ δο βάταδ, αναρ ιρ η β-ρεαρωνν γ-cedνα, “when Niul perceived Pharaoh with his host to *have been drowned*, he remained in the same land,” *Keat. Hist.*, p. 46.

Progressive active nouns, and all verbal nouns, govern the genitive case after them, like the infinitive mood, when the substantive follows it.

#### RULE XXXVI.

The nominative case absolute in English, or the ablative absolute in Latin, is, in Irish, put in the dative or ablative, with the preposition δο prefixed.

*Examples.*—Αρ η-βειε̄ 'η α ε̄οcλαδ δο Θοηινall, Daniel being asleep; ιαρ ποε̄ταιη α ο-ε̄ιρ οδιδ̄, they having reached the land; literally, on reaching the land by them; ιαρ γ-c̄innioδ αρ αν γ-c̄oμαιple ρηη οδιδ̄, “they having resolved on that counsel;” literally, “after the determining on that counsel by them,” *Keat. Hist.*, p. 35.

#### RULE XXXVII.

θα, or buδ, the past tense indicative of the affirmative verb ιρ, aspirates the initial of the noun substantive, or adjective which follows, as βα ηαιε̄ αν ρεαρ ε̄, he was a good man; βα βεαν ηαιε̄ ι, she was a good woman; βα ηορ ηα οαιηηε̄ ιαδ, they were great people.

This rule will not, however, hold good throughout the provinces, for in some parts they do not aspirate the initial of the word following *bá*; and, indeed, the aspiration is not essential, and has been merely used for the sake of euphony, or, perhaps, ease of utterance. When the word following *bá* begins with a vowel, an *h* is sometimes prefixed, to prevent a hiatus, as *bá h-óg an fear é an t-an rín*, he was a young man at that time. But this rule is not general in the written language, nor at all observed in conversation, for in the south-east of Ireland they would say *dob' óg an fear é*, prefixing *do*, sign of the past tense, and rejecting the *u* in *bá*.

### RULE XXXVIII.

*a.* One verb governs another which follows it, or depends upon it, in the infinitive mood; as *ḍ'órduig Dia dúinn a aiteannta do coimeadh*, God ordered us to keep his commandments; *do fógrað d'Feargus r'giait tar loig do tabairt do Ulltaib*, "Fergus was ordered to cover the retreat for the Ultonians<sup>g</sup>."

*b.* When the governed verb is one expressing motion or gesture, which does not govern an accusative, the sign *do* is never prefixed, as *dubairt ré liom dul go Corcaig*, he told me to go to Cork.

This rule is general and important, but has not hitherto been given by any of the writers on Irish grammar.

We cannot close these remarks on the government and collocation of the verbs without noticing that Haliday and others give it as a rule of Irish syntax, that *to know*, in English, is expressed in Irish by the verb *taim* and *piof*, knowledge, as *atá fíof agam*, I know, i. e. there is knowledge to me; and that the Irish language has not single verbs to denote possession, power, want, &c., such as the English verbs, *to have, to know, &c.* This, however, is a

<sup>g</sup> Battle of Ros Leter.

matter of idiom, rather than of syntax, and should be explained in giving the idiomatic meanings of the prepositions. It must be, indeed, acknowledged, that the modern Irish language, which is suffering decomposition more and more every day, from the want of literature, has not separate verbs to denote *I have, I can*; but in the south of Ireland, *feadpacam, I know*, is not yet out of use; and in ancient, and some modern manuscripts, we meet such verbs as *cumcam, I can*, or *I am able*; *feapcam, I know*; *fiopir, he knew*, as in the following examples: *Ḑixit Patriciur díchuir fodechta, ri poter*; *Ḑixit magur, ní chumcam cur in trath ceona i m-bapac*, “Patrick said, remove now the snow, *si potes*”; *dixit Magus, I cannot*, until the same time to-morrow,” *Leabhar Breac*, fol. 14, *a, a*; *o po fiopir O’Neill Maghur do dol hi d-Tip Eacchan*, “when O’Neill *knew* that Manus had gone into Tyrone,” *Ann. Four Mast.*, ad an. 1522. *Feapcam, I know*, is used even by Keating, as *go b-feapair cionnur rgarpuim-ne*, “until thou knowest how we shall part,” *Keat. Hist.*, p. 46; *go b-feapair a bpeagra oim*, “until I know their answer to me,” *Id.*, p. 153; *co feppeo pom*, “that he might know,” *Cor. Gloss.*, voce *Leiee*; *in feza po fez pecha Moling, ní fipir i neam no i talum do coith in mac leiginn*, “Moling looked behind him, but did not know whether the student had passed into heaven, or into the earth,” *Vita Moling*.

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SECTION 5.—Of the Government and Collocation of Adverbs.

RULE XXXIX.

The simple monosyllabic adverbs are placed before the words to which they belong, and aspirate their initials, if of the aspirable class of consonants, as *po-mop*, very or too great; *rap-mait*, exceedingly good. *Do* and *po*, the signs of the past tenses of verbs, aspirate the initials of the verbs in the active voice, but not

in the passive, as  $\delta\omicron$   $\beta\upsilon\alpha\iota$   $\rho\acute{\epsilon}$ , he struck ;  $\delta\omicron$   $\beta\upsilon\alpha\iota\lambda\epsilon\alpha\theta\acute{\omicron}$   $\acute{\epsilon}$ , he was struck.

When  $\rho\omicron$  is immediately preceded by the relative  $\alpha$ , who or which, they combine, and become  $\acute{\omicron}\rho$ , as  $\text{Α}\acute{\omicron}\alpha\mu\acute{\omicron}$   $\acute{\omicron}\rho$ ,  $\acute{\rho}\acute{\alpha}$  $\rho\alpha\mu\alpha\rho$ , i. e.  $\acute{\omicron}$   $\alpha$   $\rho\omicron$   $\acute{\rho}\acute{\alpha}$  $\rho\alpha\mu\alpha\rho$ , Adam from whom we have sprung ;  $\acute{\alpha}\tau\iota$   $\iota$   $n$ - $\alpha\rho$   $\acute{\epsilon}\upsilon\iota\tau$   $\text{D}\omicron\mu\iota\mu\alpha\lambda\iota$ , i. e.  $\iota$   $n$ - $\alpha$   $\rho\omicron$   $\acute{\epsilon}\upsilon\iota\tau$ , the place in which Daniel fell.

When  $\delta\omicron$  precedes a verb whose initial is a vowel, or  $\rho$ , it drops the  $\omicron$  in the active voice, but not in the passive, as  $\delta'$   $\acute{\omicron}\lambda$   $\rho\acute{\epsilon}$ , he drank ;  $\delta'$   $\acute{\rho}\iota\alpha\rho\rho\alpha\iota\gamma$   $\rho\acute{\epsilon}$ , he asked, or inquired ;  $\delta\omicron$   $h$ - $\acute{\omicron}\lambda\alpha\theta\acute{\omicron}$ , it was drank ;  $\delta\omicron$   $\acute{\rho}\iota\alpha\rho\rho\alpha\iota\gamma\epsilon\alpha\theta\acute{\omicron}$   $\acute{\epsilon}$ , it was asked. The particle  $\alpha$  is very generally prefixed to the verbs  $\tau\acute{\alpha}\mu$ , I am, and  $\delta\epsilon\iota\rho\iota\mu$ , I say, for the sake of euphony or emphasis.

#### RULE XL.

The adverbs  $\alpha\mu$ ,  $\epsilon\mu$ ,  $\kappa\iota\delta$ ,  $\iota\omicron\mu\omicron\rho\rho\alpha$ ,  $\delta\alpha\eta$ ,  $\delta\iota\eta$ ,  $\delta\omicron\omicron\omicron$ ,  $\delta\omicron\omicron\alpha$ , or  $\delta\omicron\omicron\iota$ ,  $\iota\alpha\rho\alpha\mu$ ,  $\iota\delta\iota\eta$  or  $\iota\tau\iota\eta$ ,  $\acute{\omicron}\eta$ ,  $\tau\rho\acute{\alpha}$ , are generally mere expletives, and are generally placed immediately after the principal verb in the sentence.

In the *Leabhar Breac*,  $\iota\omicron\mu\omicron\rho\rho\alpha$  is used to translate the Latin *vero*, *autem*, and *quidem* ;  $\tau\rho\alpha$ , *autem*. But  $\delta\iota\eta$  is sometimes used as more than a mere expletive, for it is employed to translate the Latin *ergo*.—See *Leabhar Breac*, fol. 16, *b, a*, fol. 17, *a, a*, and fol. 26, *b, a*.

#### RULE XLI.

Compound adverbs, particularly those formed from adjectives, are placed after the nominatives to the verbs which they qualify, but never placed between the auxiliary and the verb as in English ; as  $\delta'$  $\epsilon\iota\rho\iota\gamma$   $\rho\acute{\epsilon}$   $\gamma\omicron$   $\mu\omicron\acute{\omicron}$ , he rose early ;  $\tau\acute{\alpha}$   $\rho\epsilon$   $\delta\acute{\epsilon}\alpha\eta\tau\alpha$   $\gamma\omicron$   $\kappa\epsilon\alpha\rho\tau$ , it is done properly, not  $\tau\acute{\alpha}$   $\rho\acute{\epsilon}$   $\gamma\omicron$   $\kappa\epsilon\alpha\rho\tau$   $\delta\acute{\epsilon}\alpha\eta\tau\alpha$ .

The adverbs ἀρτεᾶς, *in*; ἀμας, *out*; ῥίον, *down*; ῥυαρ, *up*; ἀνουν, *over*; ἀναλλ, *hither*; ῥιαρ, *westwards*; ῥοιρ, *eastwards*, are always used in connexion with verbs of motion: and ἀρτιῆ, *within*; ἀμυιῆ, *without, or outside*; ἔυαρ, *above*; and ἔϊον, *below*, are used in connexion with verbs of rest<sup>h</sup>.

We have no words in the modern Irish language corresponding with the English *yes*, or *no*; but in the ancient language, *νατό*, *νηθό* and *acc* are frequently used, without a verb, to give a negative answer, as *Νιθο, αρ Μας Κογγλινε*, “No, said Mac Conglinne,” *Leabhar Breac*, fol. 108; *ιν ρρυσι ευν? ολ Μελρυσιν. Ναθό, α Μελρυσιν, ρερ ερυσᾶς ατακονας*, “a learned, *art thou* for us? said Maelruain. No, O Maelruain, a poor man thou seest;” *Για ρας να εαρνε? ορ ρας; βιασιν, ορ ρε; Νιτό, ορ ρας; ιλλειη, ορ ρε; acc, ολ ριατ; ταβραϊδ ράετι, ορ ρε; acc, ολ ρας; κάρηδ: κο ζυαν, ορ ρε; εο βέρυρ, ορ Φινναχτα*, “What is the length of the respite? said they; a year, said he; *No*, said they; half, said he; *No*, said they; grant a quarter, said he; *nay*, said they; grant a respite till Monday, said he; it shall be granted, said Finnachta.” *Vit. Moling*.

In the modern language, in answering a question, the same verb used in the question must be repeated in the answer, as *αρ λαβαιρ ρε*, did he speak? *answer*, *λαβαιρ*, or *νίον λαβαιρ*, he spoke, or he spoke not. But if the question be asked by *αν*, *whether*, without any verb, the negative answer will be by *νί*, and the positive by *ιρ*, as *αν ρίον ριν? ιρ ρίον; νί ρίον*; Is that true? It is true; it is not true.

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## SECTION 6.—Of the Government of Prepositions.

### RULE XLII.

All the simple prepositions govern the dative or ablative case, except *ζαν*, *without*, and *ιδιρ*, *between*, which generally govern the accusative in the singular,

<sup>h</sup> See Chapter VI.



*Tighernach*, *ad ann.*, p. 693; ἰλλαίου α ἔπρετα, “on the day of his death,” *Book of Leinster*, fol. 78, *b, b*; ammuig, outside, *Ib.*; ἡριγε n-Ἐρηνν, in the kingdom of Ireland; do cúip ἡπεταῖḃ bꝛoc na cupaiḡ rin, “she transformed those heroes into the shapes of badgers,” MS. Trin. Coll. Dubl. H. 3. 18. p. 42; ἀρ ἡ ἔγαι Ἐχαιḡ α ἀταρ βαοῖ ἰλλάιḃ Chorpmaic, “for it was the spear of his father Tadhg that Cormac had in his hand;” ἡμεαḡḃḃḃḃ, “in the middle,” *Vit. Moling*; ἡματαιḃ Cezamaḃḃḃ, “on a May morning,” *Leabhar Breac*, fol. 107; ἡ allaḃḃḃ ḃḃ ἡppuic po fácbao, “it is in the bishop’s hand it was left,” *Id.*, *ibid.*

#### RULE XLIV.

The preposition *ap*, *on*, *de*, *of*, *off*, *do*, *to*, *rá*, *ró*, or *raoi*, *under*, *idir*, *between*, *map*, *like to*, *ó* or *α*, *from*, and *tré*, *through*, cause aspiration.

*Examples*:—*Ap* ḃnullac an τ-rléibe, on the summit of the mountain; *géag* *de* épann, a branch of a tree; *do* óaoḃḃḃ, to men; *ro*, or *raoi* péin, under pain; *idir* féapaḃḃ agur ḃnnaḃḃ, between men and women, or both men and women; *map* ḡréin, like unto the sun; *ó* óopaḡ ḡo óopaḡ, from door to door; *tré* éime agur uipe, through fire and water. But *ap*, *on*, in some idiomatical phrases and adverbial expressions, and when set before verbal nouns, causes eclipsis, as *ap* o-cúḡ, at first; *ap* m-beiḡ, on being; *ap* n-bul, on going.

#### RULE XLV.

*Ag*, *at*, *go*, or *co*, when it signifies *to*, and is set after verbs of motion, &c., *le* or *pe*, *with*, *ór*, *over*; will have the initial of the noun which they govern in the primary form.

*Examples*.—*Ag* óopaḡ an tige, at the door of the house; éuaḃ pé ḡo mullaḃḃ an énuic, he went to the top of the hill; *le* teap na ḡréine, by the heat of the sun; *or* cionn, over head; *tríac* *or* tríathaḃḃ, chief over chieftains.



## RULE XLVI.

Ḡan, *without*, will have either the aspirated or the primary form of the initial of the noun which it governs, as ḡan cluair, or ḡan cluair, without an ear; ḡan ceann, or ḡan ceann, without a head.

Some writers prefix τ to ḡ after this preposition, as ḡan τ-ḡlióct, “without issue,” *Keat. Hist.*, p. 93; ḡan τ-ḡult, without cheerfulness; but ḡan ḡlióct, ḡan ḡult, would be equally correct.

## RULE XLVII.

When the article is expressed, all the simple prepositions, except do and de, ḡan and ior, eclipse the initials of all nouns in the singular number, but have no influence over them in the plural, as ar an b-ḡairḡe, on the sea; ar an m-baile, out of the town.

But do and de cause aspiration when preceded by the article, except on words beginning with d or t, which retain their primary sounds; as de'n cḡann, off the tree; do'n baile, to the town; do'n tḡearna, to the lord; do'n diaḡal, to the devil; and cause τ to be prefixed to ḡ, as do'n τ-ḡúil, to the eye; do'n τ-ḡiaḡ, to the mountain; do'n τ-ḡlaiz, to the rod; ar b-ḡár do'n τ-ḡlióct ḡo ḡhḡeoḡam, “this race of Breogan having increased,” *Keat. Hist.*, p. 50; ma tarla ḡam dol do'n τ-ḡliḡe, if I have happened to go out of the way.

This rule is drawn from correct printed books and manuscripts, and holds good in north Munster; but it must be confessed, that the present spoken language does not agree with it throughout the provinces. The author, observing this difference, has read over very carefully a copy of Keating's History of Ireland, the best he has ever met with, which was made in the seventeenth century, by John Mac Torna O'Mulconry, and is now in the Library of Trinity College, Dublin. From this manuscript he has extracted the following instances of the forms assumed by articulated sub-

stantives coming after *do*, which sufficiently establish the rule above given :—

- Do'n baile*, to the town, p. 130.  
*Do'n báir*, to death, p. 98.  
*Do'n biobla*, of the Bible, p. 92.  
*Do'n boct*, to the poor man, p. 119.  
*Do'n ceap*, to the stock, p. 98.  
*Do'n cineaó*, to the tribe, p. 92.  
*Do'n cléirioc*, to the cleric, p. 113.  
*Do'n coirre-cléirioc*, to the crane-like cleric, p. 124.  
*Do'n éiric*, to the country, p. 92.  
*Do'n comóal*, to the meeting, p. 125.  
*Do'n dáil*, to the meeting, *ib.*  
*Do'n draoi*, to the Druid, p. 109.  
*Do'n dhuine*, to the person, p. 98.  
*Do'n feoil*, of the flesh, pp. 5, 119.  
*Do'n fiaó*, to the deer, p. 132.  
*Do'n íir-dia*, to the true God, p. 98.  
*Do'n íoir ílán*, to the hale man, p. 157.  
*Do'n Fhrainc*, to France, pp. 52, 108.  
*Don mucaró*, to the swine-herd, p. 132.  
*Do'n Mhuínan*, to Munster, p. 120.  
*Do'n Phápa*, to the Pope, p. 111.  
*Do'n pláig*, to, or by the plague, p. 133.  
*Do'n pobal*, to the congregation, p. 120.  
*Do'n t-raoḡal*, to the world, p. 144.  
*Do'n t-peiriop mac*, to the six sons, p. 129.  
*Do'n t-Sláine*, of the River Slaney, p. 109.  
*Do'n t-plaṡ*, to the rod, p. 155.  
*Do'n t-Suibhne rí*, to this Suibhne, p. 129.  
*Do'n tigeapna*, to the lord, pp. 105, 110.  
*Do'n tairḡ rín*, on that expedition, p. 134.  
*Do'n tobair*, to the well, p. 135.

The following examples, from the same manuscript, of articu-

lated nouns after the prepositions *ir*, *in*; *gur*, *to*; *fo*, *under*; *trer*, *through*; *ó*, *from*; *an*, *on*; *leir*, *with*; and *per*, *before*, may be satisfactory to the learner.

*Ar an fluáigeadó roin*, on that expedition, p. 144.

*Fo'n tír*, about the country, p. 140.

*Gur an m-baile*, to the town, p. 147.

*Ir in g-coimáire*, in the counsel, p. 150.

*Gur an b-Pápa*, to the Pope, p. 170.

*Ir an g-comóáil*, in the assembly, p. 125.

*Ir in g-conair*, in the road, p. 147.

*Ir in dáil*, at the meeting, p. 130.

*Ir in doras*, in the door, p. 130.

*Ir in t-raoḡal*, in the world, p. 150.

*'San m-bioḡ*, in existence, p. 160.

*'San reanúir*, in the history, p. 140.

*Leir an b-Pápa*, with the Pope, p. 170.

*Leir an g-ceadó*, with the permission, p. 167.

*O'n b-Pápa*, from the Pope, p. 170.

*Rér an g-caḡ*, before the battle, p. 144.

*Trér an g-cúir*, through the cause, p. 163.

*Trér an muir ruaid*, through the Red Sea, p. 131.

The following examples of articulated nouns coming after the prepositions *do*, *for*, *ir*, and *lar*, will illustrate this principle of aspiration after *do*, and eclipsis after the rest of these prepositions :

*Do'n choimeḡ rín*, to that cover, *Cor. Gloss., voce Cerpchall*.

*Do'n choin*, to the hound, or by the hound, *Id., voce Moḡ Éime*.

*Do'n choirr*, to the leg, *Id., voce Maḡ*.

*Do'n chuing*, to the yoke, *Id., voce Éirrem*.

*Do'n daim*, to the ox, *Ibid.*

*Do'n ríḡ rín*, to that man, *Id., in voce Aḡuillne*, and *Zeapriac*.

*Do'n mnáí*, to the woman, *Id., voce Émain*, and *Muirpenó*.

*Ir ainm báḡ do'n t-ruan*, *bás* is a name for sleep, *Id., in voce Aḡapḡ*.

*Do'n taobḡ tuaid do'n t-rruth*, on the north side of the stream, *Wars of Turlough, MS. Trin. Coll. Dubl. H. 2. 1. p. 1.*

Do'n teurc riġ budera, of the royal precepts for the future, MS. Trin. Coll. Dubl. H. 3. 18. p. 539.

Fopp an rliġi, on the way, *Vita Moling*; fopp in cloic, *Leabhar Breac*, fol. 107.

Iṛ in τ-penchur máp, in the *Senchus Mor*, *Cor. Gloss.*, voce Flaith, Fepb, and Ğno.

Ķar in nĶaeridilĶ, in the *Gælic, Id.*, voce Fm.

Ar m-buain mullaĶ po maet a Ķinn fo'n Ķ-cloic Ķ-cruaid do pinn clair agur cabán iṛ in Ķ-cloic, do péir foirme agur cuma a Ķinn, "the very soft top of his head having struck against the hard stone, it formed a hollow and cavity in the stone, corresponding with the form of the head," *Life of St. Declan*.

In the counties of Kilkenny and Tipperary the articulated dative or ablative is always eclipsed after de, do, and all the simple prepositions, when the noun begins with b, f, or Ķ, as do'n m-bailei, to the town; ó'n b-fuil, from the blood; do'n nĶort, to the field; and τ is prefixed to r in this situation, as o'n τ-rúil, from the eye; but aspiration is invariably used when the noun begins with the consonants c or p, as ó'n choill, from the wood; ó'n coir, from the foot; ar an poll, out of the hole; not ó'n Ķ-coill, ó'n Ķ-coir, ar an b-poll, as in Thomond. And it should be remarked, that aspiration, not eclipsis, of these consonants, in this situation, is also found in ancient manuscripts, as ón chill, "from the church," *Leabhar Breac*, fol. 118, b, b; in τ-ogum út ril iṛ in cloic (not iṛ in Ķ-cloic), "that oghum which is in the stone," *Book of Leinster*, fol. 25, b; pé tuideĶ do'n Ķat, "before coming to the battle," *Id.*, fol. 78, b, b. And when the noun begins with d or t, it never suffers any change, in these counties, in the articulated dative, as ó'n tigeapna (not ó'n d-tigeapna), from the Lord; ó'n doiman [not o'n n-doiman], from the world.

In manuscripts of considerable antiquity, r is eclipsed by τ,

‡ In a paper manuscript in the possession of the Author, transcribed in Ulster, in 1679, b is eclipsed after do, to, thus: Ar tteiaĶ do'n m-baile dó, cuir ear

rĶeala d'ionnpoige an ri, "on his arrival in the town, he sends a message to the king," *Toruidheacht Gruaidhe Griansholuis*, p. 63.

after all the simple prepositions, when the article is expressed, as *γαέ ball ιρ μόρ κορμάλιυρ ριρ ιν τ-ρειλζ ιρ ball ρυαρέ*, “every part which has great resemblance to the spleen is a cold part,” *Old Med. MS.* A. D. 1352.

When the article is not expressed, the adjective following next after the substantive is eclipsed by some writers, as *αρ α ριυιυτιρ η-διλιρ ρέιν*, “on his own loyal people,” *Keat. Hist.*, p. 49; *ριλλιό ρορ α λάρι η-δειρ*, “to turn on his right hand,” *Id.*, p. 70; *ζο υ-τυζ Σκοτα ζαν ρζέιν ηζανη*, “so that he married Scota of no small beauty,” *Id.*, p. 45; *πε η-αιμριρ η-ιμκέιν*, “for a long time,” *Ann. Four Mast.*, A. D. 1330. This eclipsis is not, however, observed in the modern language, but aspiration is always used in its place.

RULE XLVIII.

When the relative is governed by any of the simple prepositions, the initial of the following verb is eclipsed, and the subjunctive mood of all the irregular verbs must be used, as *ο α β-ρυιλιυ*, from whom they are; *δ’ά η-δεααίυ ρέ*, to which he went.

But when the following verb is regular, it is used in the indicative form, and the preposition only eclipses its initial in the present and future tenses, as *λε α η-βυαλιμ*, with which I strike; *τρε α ηγοιλρεαυ*, through which I shall weep. The same result will take place, if the preposition be understood, as *Σιρβε αιηη ιν βαλε α η-βιόιρ α κοζηαη α σίρε*, “Cirbe, the name of the place in which they used to chew the cud,” *Cor. Gloss.*, voce *Femen*; *κο η-αιρη α ραιβι Ρηιαη η-ι ρινημυυ Ιοιη*, “to the place where Priam was, in the sanctuary of Jupiter,” *Book of Ballymote*, fol. 245, *a, b*. But when the particles *υο, ρο*, signs of the past tense, come between the relative and the verb, then the verb is under the influence of the particles, and will be aspirated; as *άιτ αρ ευιτ μόρ η-δαοιη ρορ ζαέ λειτ*, “where many persons fell on each side,” *Keat. Hist.*, p. 116; *Αδαη όρ [ό α ρο] ήάηαηαη*, “Adam from whom we have sprung.” But the subjunctive of the irregular verbs must be used, and their past tenses eclipsed not aspirated, as

leir a n-beapnaó an teampull ro, “by whom this church was made.”—See p. 233. This is a most important rule, of which our grammarians have taken no notice.

RULE XLIX.

Annr, ar, gur, iarr, ir, leir, rir, and trér, are used before the article, and often before the relative instead of ann, a, go, iar, i, le, re, tré<sup>k</sup>.

In old writings, for, *on*, becomes forr in the same situation, as in *Leabhar na h-Uidhri*: Co cualatur fogur na ngobano oc tuarcan brota forr in inneom, “so that they heard the noise of the smiths striking the glowing mass upon the anvil.” I, *in*, generally becomes in, before the relative, as in a b-puil, “in which there is.” But the i is often omitted, and the euphonic n only retained, as ’n a raiB, “in which there was.”

When a preposition ending in a vowel is followed by a word beginning with a vowel, an h is inserted, to prevent a hiatus, as le h-eaqla, with fear; go h-Éiript, “to Egypt,” *Keat. Hist.*, p. 45. In the county of Kilkenny they say, in the singular, do’n duine, to the person; but dor na daoine, adding an r to do, in the plural. But this is local and corrupt.

The simple prepositions are repeated in the ancient Irish before words put in apposition, as do’n aró-rlaib, d’ua Ainmirech, “to the monarch, to the grandson of Ainmire,” *Battle of Magh Rath*, p. 114;

OROIT DO THADHG O’CEALLAIG, DO RI O MAINI,

“A PRAYER for TADHG O’KELLY, for THE KING OF HY-MANY.”

—*Inscription at Clonmacnoise.*

And the preposition is also repeated by modern writers before words which would be in the same case in Latin, as agur raopre coirecionn ó fearaib Éirionn uile ag fearroin, ag fearonn, agur ag maoin gac ollaman diob, “and there was a general liberty ceded from the men of Ireland to the person, to the land, and to the property of each ollav [chief poet] of them.” *Keat. Hist.*, p. 125.

<sup>k</sup> See Chapter VII. Sect. 3.

RULE L.

The compound prepositions require a genitive case, which is really governed by the nouns with which they are compounded, as *δο cum na caṛpac*, to the city; *a n-aḡaiō mo ṛola*, against my will; *δο περί ριαḡla*, according to rule; *αρ ρon na mná*, for the sake of the woman.

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SECTION 7.—*Of the Government of Conjunctions.*

RULE LI.

*a.* The conjunctions *αḡυρ*, *and*, *no*, *or*, couple the same cases of nouns, and, unless the sense requires otherwise, the same moods and tenses of verbs; as *ρῖρ αḡυρ mná*, men and women; *buail αḡυρ bṛῖρ*, strike and break.

*b.* When two or more adjectives belonging to the same noun succeed each other, the conjunction *αḡυρ* is often omitted altogether, as *ba h-oḡ, áluinn, ḡeana-maíl an bean í*, she was a young, beautiful, amiable woman.

*c.* The conjunction *αḡυρ*, *and*, is sometimes used in the sense of *as* in English, as *map ḡo b-ṛuil com aumbṛioṛac αḡυρ ρῖn a n-dálaib Eṛṛionn*, “as he is so ignorant as that in the affairs of Ireland<sup>1</sup>.”

Sometimes, however, the *αḡυρ* is omitted in this construction, as *com móρ ρῖn*, so great as that; but *com móρ αḡυρ ρῖn*, would be equally correct.

<sup>1</sup> Keat. Hist., p. 7.

The Latin *ac, atque*, is sometimes used in the same sense.— See p. 320.

*d.* When *αὐτ*, *but*, connects personal pronouns, the forms *έ, ί, ιαυ*, follow it in the modern language, as *νί παῖβε ανν αὐτ ιαυ πέμ*, “there were there but themselves.”

But ancient writers, and even Keating, use the nominatives *πέ, ρί, ριαυ*, after this conjunction, as *ζαν 'n-α β-φοάιρ αὐτ ριαυ 'n α n-δίρ*, “none being with them but the two,” *Keat. Hist.*, p. 109.

#### RULE LII.

*a.* The conjunctions *νί, not, ναὶ or νοῶ, not, μუნα, unless, αν, whether, ζο, that, μαρ, as*, always require the subjunctive mood of the verb substantive, and of the irregular verbs after them, as *νί ρυιλ*, there is not; *μυνα n-θεάααυ*, unless he went. And they all cause eclipsis, except *μαρ* and *νί*, which always aspirate. *Νοῶ* has this peculiarity, that it requires *n* before *ρ*, instead of the regular eclipsing letter *β*, as *νοῶ n-ρυιλ*, there is not.

*b.* The regular verbs having no subjunctive form only suffer eclipsis, or aspiration, after those particles in their present and future tenses.

*c.* But when the particles *υο, ρο*, or an abbreviation of them, come between these particles and the verb in the simple past tense, the initial of the verb suffers aspiration, and is under the influence of these particles, as *νίρ υῖβραϊ α λάμ υρῶαρ n-ιμποιλλ ριαμ*, “his hand never aimed an unerring shot<sup>m</sup>.”

<sup>m</sup> Book of Lismore, fol. 188.



It should be here remarked, that *an*, *whether*, *ní*, *not*, *noća*, *not*, never admit of the present tense of the assertive verb *is*, though they always carry its force, as *an mé ? is it I ? ní mé*, it is not I; *noća n-í in aimpir foğailcep*, “it is not the time that is divided,” *Book of Ballymote*, fol. 171.

### RULE LIII.

*Má*, *if*, and *ó*, *since*, are joined to the indicative mood, and cause aspiration, as *má ceilm*, if I conceal: but they never aspirate the present indicative of the verbs *τάim*, *I am*, or *deirim*, *I say*.

The particles *an*, *whether*, *vo*, or *po*, signs of the past tense, *gur*, *that*, *má*, *if*, *mar*, *as*, *naćan*, *that not*, *ní*, *not*, *níor*, *not*, *noćan*, *not*, and *ful*, *before*, cause aspiration.—See pp. 156, 157.

The conjunction *má*, or *ionć*, *than*, requires the forms *é*, *í*, *iać*, of the personal pronouns in the modern language, as *is fećpp é ionć iać*, he is better than they; *is fećpp é ionć í*, he is better than she. From this it may appear that the Erse grammarians have some grounds for supposing that *é*, *í*, and *iać*, as now used in their dialect, are the original nominative forms of these pronouns, as “*ghabh iać sgeul de gach coisiche*,” for the Irish, *ğab ĩać* (or *ğabćap*) *ĩgeul de ĩać coĩĩe*, “they asked information of every passenger;” “*thug ĩ biadh dhoĩbh*,” for the Irish, “*ćug ĩ biać oĩĩ*,” “she gave them food.”—See *Stewart’s Gaelic Grammar*, 2nd edit. pp. 194, 195.

The disjunctive conjunction, or negative adverb *ní*, *not*, is sometimes made to eclipse the initial of the verb *is*, and *fağaim*, *I find*, as *ní ĩ-ful*, there is not; *ní ĩ-fağaim*, *I find not*; *ní ĩ-fućap*, *I did not find*. But in John Mac Torna O’Mulconry’s copy of *Keating’s History of Ireland*, these verbs are always aspirated, as *ğĩećać ní ĩućap am an a ĩapćać*, “but he did not get an opportunity to kill him,” p. 132. *Nać*, *ut non*, or *qui non*, is pronounced *ná* in the south of Ireland, and the

initial of the word following it has always its radical sound, as  $\alpha\eta \tau\acute{\epsilon} \nu\acute{\alpha}\varsigma \delta\text{-}\rho\upsilon\alpha\iota\eta \alpha\eta\gamma\epsilon\alpha\theta \nu\acute{\alpha} \omicron\eta$ , he who has not got silver or gold, pronounced in the south  $\alpha\eta \tau\acute{\epsilon} \nu\acute{\alpha} \rho\upsilon\alpha\iota\eta \alpha\eta\gamma\epsilon\alpha\theta \nu\acute{\alpha} \omicron\eta$ ; and it is sometimes written  $\nu\acute{\alpha}$  in ancient manuscripts, and even by the Four Masters.

RULE LIV.

The conjunction  $\delta\acute{\alpha}$ , *if*, always requires the conditional mood, and causes eclipsis, as  $\delta\acute{\alpha} \mu\text{-}\beta\epsilon\iota\delta\omicron\mu\eta$ , if I would be;  $\delta\acute{\alpha} \gamma\text{-}\sigma\epsilon\iota\lambda\eta\delta\acute{\iota}\gamma$ , if they would conceal.

This mood has also the conjunction  $\gamma\omicron$  frequently prefixed, as  $\gamma\omicron \mu\text{-}\beta\upsilon\alpha\iota\lambda\eta\mu\eta$ , that I would strike; but it can be used without it, or any other sign like the potential in Latin, as  $\beta\upsilon\alpha\iota\lambda\eta\mu\eta$ , I would strike.

RULE LV.

$\Nu\acute{\alpha}$ , when it forbids, requires the imperative, as the Latin *ne* sometimes does, as  $\nu\acute{\alpha} \beta\upsilon\alpha\iota$ , do not strike;  $\nu\acute{\alpha} \beta\eta\eta\gamma$ , do not break;  $\nu\acute{\alpha} \beta\acute{\iota}$ , be not.

$\text{Q}\eta$ , *whether*,  $\gamma\omicron$ , *that*,  $\delta\acute{\alpha}$ , *if*,  $\iota\alpha\eta$ , *after*,  $\mu\alpha\eta \alpha$ , *where*,  $\mu\upsilon\eta\alpha$ , *unless*,  $\nu\acute{\alpha}\varsigma$ , *not*, and  $\nu\omicron\varsigma\alpha$ , *not*, cause eclipsis.—See p. 158.

SECTION 8.—Of the Government of Interjections.

The interjection O, or  $\text{Q}$ , governs the vocative case, and always aspirates the initial of the noun, when of the aspirable class, as  $\text{Q} \rho\eta$ ! O man!  $\text{Q} \theta\eta$ ! O he! O  $\text{Q}$  God!

The interjection O never appears in any ancient manuscript, but  $\text{Q}$  is used in its place, as  $\text{Q} \alpha\theta\eta\eta\eta \rho\eta\iota \iota \nu\eta\mu\eta\delta$ , “*pater noster qui es in cœlis*,” *Leabhar Breac*, fol. 124.

The interjection  $\mu\alpha\eta\gamma$ , *wo*, which is in reality a noun, is always followed by the preposition  $\theta\omicron$ , *to*, as  $\eta\eta \mu\alpha\eta\gamma \theta\upsilon\iota\tau$ , *wo to thee!* or, *alas for thee!*

PART IV.  
OF PROSODY.

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PROSODY consists of two parts ; the one treats of the true pronunciation of words, and the other of the laws of versification.

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CHAPTER I.  
OF PRONUNCIATION.

UNDER this head we have to consider the accent and quantity of Irish words. Emphasis, pause, and tone belong to rhetoric, or general grammar.

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SECTION 1.—*Of Accent.*

Accent is either primary or secondary.

The primary or principal accent is that which distinguishes one syllable in a word from the rest. The secondary accent is that stress which we occasionally lay upon another syllable in the same word.

RULE I.

In all words derived from monosyllabic roots, the primary accent is placed on the root ; and hence it may

be laid down as a general principle that the first long vowel, or diphthong, in a word determines the primary accent, as *μόρη*, great; *μόρηδακτ*, majesty; *ἄνθρωπος*, a man, *ἄνθρωπιον*, manly; *κόσμος*, the world, *κόσμος*, worldly, *κόσμοφιλον*, worldliness.

#### RULE II.

Words of two or three syllables, having the vowels in two of the syllables long, are accented on the first syllable in the north of Ireland; but in the south the accent is nearly equal on both syllables, as *μόρηον*, much, a great quantity,—in which the preponderance of the accent is usually towards the second syllable, when it is not at par.

In the north the primary accent is on the first syllable, and in some counties, the second syllable, though long, is pronounced so rapidly, that it can scarcely be said to have a secondary accent. The correct general rule, however, is the following. In the north the primary accent is on the root of the word, and the secondary accent on the termination; but in the south the primary accent is on the termination, and the secondary accent on the root, if short.

It is now difficult to account for this difference of accent between the dialects of the northern and southern Irish, and perhaps equally difficult to determine which is the more correct. The northern mode is to be preferred, as more likely to represent the ancient pronunciation, and especially as it so strongly marks the root of the word to the ear; the southern mode, however, possesses more euphonic diversity of sounds, and is, therefore, more easily adapted to poetical numbers. In consequence of this radical difference of the accent, the Irish songs and poems of the last two centuries cannot be generally appreciated throughout Ireland; for a native of Ulster, reading a Munster poem, or song, according to his own mode of accentuation, imagines it to be barbarous, as every line of it grates on his ear; and the Munsterman finds in the com-

positions of the later Ulster poets (that is, such poems as are set to a certain metre, not the *óán dípeac*), nothing but harsh and unmusical syllables. This is only the case with the poetry of the last two centuries; for at the commencement of the seventeenth century, when the poems called "the Contention of the Bards" were produced, the poets of Ulster, Munster, and Connaught wrote exactly in the same style as to words and terminations, and found no difficulty in understanding each other, so that they must have had then a fixed general language. But since that period Irish scholars, with very few exceptions, have had only a knowledge of one provincial dialect, as is evident from the several poems, sermons, and catechisms which have from time to time been written or published.

Perhaps it may not be considered over visionary to conjecture that the southern Irish first adopted their present mode of throwing the accent on the long termination, from their connexion with the Spaniards and their knowledge of the classics, which they undoubtedly studied more generally than the northerns, who were more closely connected with the Scotch and English. It is a very curious fact that, in English, the words derived from the Saxon have the accent generally on the root; and words borrowed from the classical languages have it generally on the termination, or branches; as *love, loving, lovely, loveliness*; here in all the derivatives from *love*, which is of Saxon origin, the accent is on the root; but in *hármōny, harmōnious*, the derivative shifts the accent.

The following classes of words are accented as described in the Rule; that is, with the accent on the first syllable in the north, and on the second in the south of Ireland.

1. Personal nouns in *óip*, or *eip*, formed from verbs or nouns; as *mealltóip*, a deceiver; *rígeadóip*, a weaver; *mullteóip*, a destroyer; *peanóip*, an old man.

2. Personal nouns in *aíde*, *uíde*, *íde*, and *íge*, derived from nouns; as *ṙḡealaíde*, a story-teller; *ṙḡeabuíde*, a shepherd; *íciúde*, a physician; *aeṙíge*, repentance.

3. Adjectives in *aíð*, or *íð*; as *eagnaíð*, wise; *ṙimplíð*, simple.

4. Diminutives in *án, ín, and óg*; as *cnocán*, a hillock; *cillín*, a little church; *builleóg*, a small leaf.

5. Nouns and adjectives in *ac*; as *cailleac*, a hag; *ceapac*, a plot; *bradac*, thievish; and abstract nouns in *ac̄t*, as *mallaac̄t*.

6. Adjectives in *amail*; as *fearamail*, manly; *geanamail*, lovely. Words of this termination are accented on the second syllable in the south of Ireland, and pronounced as if written *feapúil, geanúil*.

7. Nominatives plural of the first declension in *aiḡe*; as *mullaḡe*, *tops*, from *mullaac̄*; *bealḡe*, *roads*, from *bealach*; *oplaḡe*, *inches*, from *óp̄lac̄*.

8. Genitives singular feminine in *aiḡe*; as *na beataḡe*, of the smoke; *na gealaḡe*, of the moon; *na cailliḡe*, of the hag. In many parts of the south of Ireland this class of genitives have the primary accent decidedly on the last syllable; but throughout the north it is invariably on the first.

9. Nominatives plural of the second declension in *íoe*, or *eaóa*; as *mííoe*, or *míreaóa*, islands; and also the cases formed from it, as *mííoiḃ*, *insulis*.

10. Genitives singular, and nominatives and datives plural in *am̄an*, *am̄naiḃ*; as *bpeíteam̄*, a judge; *bpeíteam̄an*, *bpeíteam̄naiḃ*. These have decidedly the accent on the second syllable in the south of Ireland, and are pronounced as if written *bpeíteiúim, bpeíteiúnaiḃ*.

11. Nominatives plural of the fourth declension in *aióe*, or *eaóa*; as *eap̄baóa*, wants; *reap̄ḡaireaóa*, huntsmen.

12. Verbs in *íḡim*, or *uiḡim*, and their futures in *eoóab*, have the primary accent on the syllables *uíḡ, iḡ*, as *foillp̄iḡim*, I shew; *árp̄uiḡim*, I exalt; *míniḡim*, I explain; and on *eóac̄* in their futures, *foillp̄eoóab*, *arp̄eoóab*, *míneoóab*. But in the passive participles, the *uiḡ*, or *iḡ*, is shortened in the south of Ireland, and the accent reverts to the root, as *foillp̄iḡēe*, *árp̄uiḡēe*, *míniḡēe*.

13. All terminations of the verb which have a long vowel, or diphthong, have the secondary accent; as *ḡlanamaioib*, we cleanse; *ḡripióir̄*, they used to break; *o'órp̄uiḡēe*, it used to be ordered; *buaílió*, strike ye; *tátaoí*, ye are.

## RULE III.

In words derived from polysyllabic roots, the primary accent is generally on the first syllable of the root; and if the next syllable contain a long vowel, it will have the secondary accent.

## SECTION 2.—Of Quantity.

The quantity of a syllable is that time which is occupied in pronouncing it. It is considered as long or short.

## GENERAL RULES.

1. A vowel is short when it comes before the following combined consonants,  $\acute{c}\tau$ ,  $lb$ ,  $lc$ ,  $l\bar{g}$ ,  $ll$ ,  $nm$ ,  $pb$ ,  $pc$ ,  $p\bar{g}$ ,  $p\tau$ , as  $malla\acute{c}\tau$ , a curse;  $pcolb$ , a splinter;  $olc$ , evil;  $bopb$ , fierce;  $\tauapt$ , thirst.

2. A vowel is generally long in monosyllables when final, or when closed by a single consonant; as  $l\acute{a}$ , a day;  $m\acute{í}$ , a month;  $p\acute{á}l$ , a hedge;  $\acute{á}p$ , slaughter.

As the diphthongal sounds of the single vowels prevail over the southern half of Ireland, it will be necessary in this place to point out in what situations they are generally used, although they cannot be considered strictly analogical. These diphthongal sounds of the simple vowels, which so strikingly distinguish the language of the southern from the northern Irish<sup>a</sup>, prevail when a monosyllabic

<sup>a</sup> O'Molloy, in his *Irish Grammar*, pp. 160, 161, 162, takes notice of this peculiar sound, which he describes as "inter longam et brevem." His words on this subject are well worth the attention of the learner:—"Nota tamen, quod m rarò nisi

in fine voculæ sit longa, vt in  $\tau am$ ,  $m am$ ; imò rarò hoc ipso effertur longè, quia consonæ fortes maximè finales sunt mediæ quantitatis in pronunciatione, mediæ inquam, vt suprà, inter longam, et brevem. Reuoca in mentem, quod suprà docuimus

word is closed by the following consonants, and combinations of consonants, viz. *b, ó, g, ll, m, nn, nġ*; and in words of two or more syllables before *nc, nġ, nt*; as *lobap*, a leper; *paðapc*, sight; *aġaið*, the face; *ball*, a member; *am*, time; *fonn*, desire; *peanġ*, slender.

3. The vowels have their short and obscure sounds after long or accented syllables, or when they are final in pollysyllables; as *cróða*, brave; *cuideacta*, company.

4. The diphthongs *ae, ao, eo, eu, ia*, and all the triphthongs, are always long.

5. Derivatives and compounds follow the rules of their primitives; as *ápb*, high; *ápbán*, a hillock; *ápb-ríġ*, a monarch.

The exceptions to this rule are very few, and must be considered provincial; as *írlíġm*, I lower; *írlíġce*, lowered; *ápb*, high; *aoiðe*, height. The latter should be *írlíġce, ápðe*, which are the forms used in the north of Ireland.

#### SPECIAL RULES FOR THE QUANTITY OF SIMPLE VOWELS.

1. *α* is always long in the diminutive *án*; as *cnocán*, a hillock.

2. In the terminations *ac* and *ða*, or *ða, ta, or ta*, of adjectives, nouns, or participles, and at the end of all dissyllables and polysyllables, the *α* is always short; as

de quantitate syllabæ, vulgò ríne, quam dixi triplicem, nempe longam, breuem, et mediam, vulgò *paða, ġeapp, et meaðonach*; hinc longa linea ponitur supra *báp, póp, &c.*, sine qua forent breues, vt *bap, pop*, supra quæ nulla apponitur linea designans quantitatem longam, vel mediam;

verùm media quantitas denotata per lineam non adeo longam super impositam medio quodam tractu effertur, non sicut longa vel breuis, sed breuiùs quàm longa, et longiùs quàm breuis, vt *cáint, ġéall, dónn, peanġ*, de quibus adhuc redibit sermo."



πάρασι, a wilderness ; ἐρόδα, brave ; συνθεαῖτα, a company.

3. Ε and ι final are short in all dissyllables and polysyllables not compounded of two or more words ; as οἶνε, a man ; ῥάσσωσθε, saved ; τυλλί, a flood.

4. Ι before ξ, followed by a vowel, is long ; as ῥίξε, a way ; δίξε, or δίξεαδ, a law ; and particularly in verbs, as ῥοιλλῖξίμ, I illumine. But it is short in the south of Ireland, when the ξ is followed by a consonant ; as ῥοιλλῖξθε, illumined ; ὀρῶσθε, ordered.

5. Ι is always long in the diminutive termination ίν ; as ἐνωίον, a little hill ; κοίλον, a little wood ; ῥίρην, a manikin.

6. Ο is always long in the diminutive termination ός ; as οἷλλεός, a leaf. It is also generally long in the northern half of Ireland, before ξ followed by a vowel or a liquid ; as ῥοξλαίμ, learning ; τοξάιμ, I choose.

But in the south of Ireland Ο has its diphthongal sound in this situation.

7. U is always long before ξ ; as υξῶαρ, an author.

#### RULES FOR THE QUANTITY OF DIPHTHONGS.

The diphthongs αι, εα, ει, ιο, ιυ, οι, υι, are sometimes long and sometimes short<sup>b</sup>. All the rest are inva-

<sup>b</sup> O'Molloy says that no certain rule can be laid down for the pronunciation of these diphthongs : "Reliquæ biuocales aliquando sunt breues, aliquando longæ, interdum mediæ ; adeòque firmam non habent regulam, sed

reguntur vsu et autoritate."—*Grammatica*, &c., p. 229.

His remarks on the middle quantity of the vowels, which is not now recognized in Connaught or Ulster, are well worth attention : "Syllaba quantitatis mediæ

riably long. The following special rules will assist the learner :

1. *Αι* is always short in the terminations *αιρ*, *αιρε*, of personal nouns, as *βράταιρ*, a brother; *ρεαλ-ζαιρε*, a huntsman. It is long in the terminations *αιθ*, *αιθε*, *αιγε*, as *τρεαθαιθε*, a shepherd; *να ζεαλαιγε*, of the moon.

2. In most modern Irish manuscripts and printed books, the diphthong *εα*, when long, is written *ευ*, as *ζευρ* for *ζέαρ*, *φευρ* for *φέαρ*.

This is an improvement on the ancient orthography, as it renders the quantity certain, for when this is adopted, *ευ* is always long, and *εα* always short, as *φευρ*, grass, *φεαρ*, a man; whereas if both were written *φεαρ*, or *φάρ*, as in the ancient manuscripts, it would be difficult to know, except from the context, which word was intended. It is impossible to lay down any certain rule to determine when *εα* is long or short in ancient writings, except the general rule already given at p. 407. But *εέατα*, and a few others, before *ετ*, are to be excepted from that rule. When *εα* is followed by *ρρ*, the *e* is short and the *α* long, as *ζεάρρ*, short, *φεάρρ*, better; but the number of words in which this sound occurs is very few.

3. *Ει*, in genitives from *ια* and *ευ*, or *έα* long, is long, as *ριαν*, a track, gen. *ρίην*; *φευρ* or *φέαρ*, grass, gen. *φείρ<sup>c</sup>*. But *ει* in genitives coming from *εα* short, is always short, as *ρπειλε*, from *ρπεαλ*, a scythe; *πειλλε*, from *πεαλλ*, treachery; *θειλζ*, from *θεαλζ*, a pin, a thorn.

nullam præcedit consonam simplicem, seu vnicam præter solam *m*. Cæterùm lectio Authorum et vsus te docebit, quæ Romanis procul positis non occurrunt.”—

*Grammatica, &c.*, p. 231.

<sup>c</sup> From this is to be excepted the genitive of *ριαν*, a knife, which is short, both in Ireland and Scotland, as *ρπειμε* or *ρπεινε*.

Before the consonants enumerated in Rule 1, p. 407, ει is short in the northern half of Ireland, but has a peculiar sound in the south, already explained in the orthography.

4. Εο is always long, except in about six words, as already stated in the Orthography.—See p. 21.

5. Ιο is always short before the consonants enumerated in Rule 1, p. 407, except ιτ. Before single consonants it is sometimes long and sometimes short, as ρίορ, true (long), ρμιορ, marrow (short), cíορ, rent (long), ριορ, knowledge (short).

6. Ιυ is long and short in similar situations, as οιύλ-τὰδ, to renounce, or deny; ρλιυάδ, to wet; τριύρ, three persons. It is always long when ending a syllable and before λ and ηρ, and single consonants, and short before the combinations of consonants enumerated in Rule 1, p. 407.

7. Οι is always short before the consonants enumerated in the rule just referred to, but always long in the terminations of personal nouns in όιρ, as μεαλλτόιρ, a deceiver; ολιγέαδόιρ, or ολιγτεόιρ, a lawyer. It is long, but with the accent on ι, in the terminations οιδε, οιγε, as ρροιδε, a heart.

8. Υι is short before the consonants enumerated in Rule 1, p. 407. It is always long in the terminations υιδε, υιγε.

## CHAPTER II.

## OF VERSIFICATION.

VERSIFICATION is the arrangement of a certain number and variety of syllables according to given laws, which, in the Irish language, are very peculiar and mechanical.

There are three kinds of verse in Irish, viz., *Dan Direach*, *Oglachas*, and *Bruilingeacht*.

SECTION 1.—*Of Dan Direach Verse.*

We are here to consider, first, the requisites of Dan Direach verse in general, and then, its several kinds or species.

In Dan Direach, or *direct metre*, there are seven requisites<sup>a</sup>, viz., 1st, a certain number of syllables in each line; 2nd, four lines in each quatrain; 3rd, Concord; 4th, Correspondence; 5th, Termination; 6th, Union; 7th, Head<sup>b</sup>.

<sup>a</sup> Of the difficulty of composing *Dan Direach*, or *Rann Direach*, O'Molloy, who calls it in Latin *Metrum rectum*, writes thus: "Maximè autem de Metro, omnium quæ unquam vidi, vel audiui, ausim dicere, quæ sub sole reperiuntur, difficillimo," &c.—*Grammatica Latino-Hiber-*

*nica*, p. 144. At page 156 he gives seven rules, to assist the poet in composing this mechanical kind of verse.

<sup>b</sup> A writer in the *Anthologia Hibernica*, for May, 1793, vol. i. p. 346, in noticing the works of Dr. O'Molloy, has the following remarks upon this subject:—

To these may be added an eighth, not because it is always necessary, but because it is often used, namely, *Urlann*, of which we shall speak in its proper place.

Here it should be remarked, that of the seven requisites above enumerated, the first four, to wit, number of lines, number of syllables, concord, and correspondence,—are indispensable in every kind of Dan Direach; but not so the three last mentioned, which are required only in particular kinds. Thus the major and the minor termination are indispensable only in the species commonly called *Deibhidhe*; Union, in *Rannaigheacht mhor* and *Casbhairn*; and Head, in *Rannaigheacht bheag* and *Seadna* only.

1. The number of syllables in a line varies according to the kind of verse, as shall be presently shown.

2. A quatrain, called *Rann iomlán* by the Irish, consists of two couplets or four lines. The first couplet of a *rann* is called by the Irish *Seoladh*, or *the leading*; the second is called *Comhad*, or *the closing*. Every *rann* or quatrain must make perfect sense by itself, without any dependence on the next; nay, the first couplet may produce a perfect sense without any dependence on the second.

3. *Concord*, or *Alliteration*, called by the Irish

“The Irish poets seem to me to have absurdly imitated the Greeks in the name and variation of their metrical feet, &c. The northerners were equally addicted with the Irish to this mechanical poetry. The Scalds transposed the words of their songs so strangely and artfully, as to be quite unintelligible but by their own order, &c.” The author of this article, who subscribes himself D., is believed to be Dr. Ledwich; but the opinion he ex-

presses, viz., that the Irish poets imitated the Greeks in the name and variation of their metrical feet, receives no support from any thing to be found in O'Molloy's *Irish Prosody*,—the work which he is reviewing in the article referred to. Indeed the very contrary appears from all the rules which O'Molloy gives for the three principal kinds of verse which were in use among the ancient Irish.

*Uaim*, requires two words (of which neither can be a preposition or particle), in each line, to begin with a vowel, or with the same consonant.

*Example :*

Tríall tar dearbha na rpeab' rpean,  
 Tar éir laochraíde Zaiḡean,  
 Co cuan clarrúinn mo éroiḡe,  
 Co pluag' áluinn O'ppeiḡe.

*O'Heerin.*

In the first line, *rpeab'* and *rpean* form a concord, both beginning with the same consonant, *r*; in the second, *laochraíde* and *Zaiḡean*; in the third, *cuan*, *clarr*, and *croiḡe*; and in the fourth, *áluinn* and *O'ppeiḡe*, form a concord, as both begin with a vowel.

Concord is of two kinds, proper and improper. The former, called *Fior-uaim*, is where the last two words of a line begin with a vowel or the same consonant, as in the first two lines of the quatrain just quoted.

The improper concord is when the words so beginning are not the last two in the line. But here note, that what the ancient Irish called an *Iarmbearla*, i. e. the *article*, *possessive pronoun*, *adverb*, *preposition*, or *conjunction*, coming between any two words, neither forms nor hinders a concord.

The proper concord can be used for the improper, and *vice versa*, in every line *except the third and fourth*, in which the proper concord is indispensably necessary.—See *O'Molloy's Grammatica*, &c., p. 155.

Aspiration, eclipse, or the intervention of any adventitious letter, does not prevent a concord, except in the following instances :

When *p* is aspirated, it makes a concord with *p*, as *aḡmairm* *ḡuit mo p'eaḡoḡ féim*; where the *p* in *p'eaḡoḡ*, and the *p* in *féim*,

make a concord. But when the *p* is aspirated, it has no sound, and therefore is not taken into consideration, but the concord is observed with the succeeding letter, as *caḡair leam*, *a ḡairé Éirne*; where the *l* in *leam*, and the *l* in *ḡairé*, form an improper concord, the *p* being altogether disregarded. Likewise in the line, *caḡair leam*, *a ḡairé Úipe*; the *l* in *ḡairé*, and the *l* in *Úipe*, form a proper concord.

Initial *p*, followed by a vowel or a consonant, does not concord with *p*, unless it be followed by a vowel or the same consonant; thus *pa* will form a concord with *po*, *pu*, but not with *pb*, *pc*, *pb*, or *pḡ*; and *pb* will only concord with *pb*, *pc* with *pc*, and so of all the other combinations. In like manner, *tp* concords with *tp* only, as an *tpúil*, an *tpolair*.

4. *Correspondence*, called in Irish *Comharda*. This has some resemblance to rhyme, but it does not require the corresponding syllables to have the same termination as in English rhyme.

To understand it perfectly, the following classification made of the consonants, by the Irish poets, must be attended to :

1. *S*, called by the bards the queen of consonants, from the peculiarity of the laws by which it is aspirated and eclipsed<sup>c</sup>.

2. Three soft consonants, *p*, *c*, *τ<sup>d</sup>*.

3. Three hard, *b*, *ḡ*, *v*.

4. Three rough, *p*, *c*, *τ*.

5. Five strong, *ll*, *m*, *nn*, *nḡ*, *pp*.

6. Seven light, *b*, *ó*, *ḡ*, *m*, *l*, *n*, *p*.

<sup>c</sup> See O'Molloy's *Grammatica Latino-Hibernica*, p. 36, where he writes: "S consonarum penultima omniumque facillè Regina, accrescit, præfigique potest cuilibet nedum vocali, verùm etiam consonæ in hoc idiomate; ita vt nulla eam recuset, adedque omnium dicitur vniversalissima cunctarum scilicet singularumque ductrix, &c."—See also pp.

160, 219. The consonant *p*, however, is called the meretrix by others, because it so readily unites with the other consonants; but properly speaking, it is a mere sibilant, and not at all entitled to the high dignity given it by the bards.

<sup>d</sup> Nothing, however, is more certain than that the Irish poets are wrong in styling *p*, *c*, *τ*, *soft*

The Irish poets teach that the consonants exceed each other in power and strength, according to the above classification. They assert that *p* is the chief, or queen, of all consonants. Next after it they rank the three soft consonants, *p*, *c*, *t*, which exceed the succeeding classes in force or strength; likewise that the hard consonants excel the rough consonants, and the strong the light ones, which are reckoned the meanest and feeblest of all the consonants.—See *O'Molloy's Grammatica*, &c., p. 160.

Correspondence is of two kinds, perfect and broken.

Perfect correspondence, which is sometimes equal to perfect rhyme in English, consists in the agreement of two words, the last in two lines of poetry, in vowels and consonants of the same class.

*Example :*

O dhearbda co Sláine roip,  
 Cuid críche Cloinne Corzpoig,  
 Sloz dheanntraige na z-ciað z-cam,  
 An fian reabcuide pulmall.

*O'Heerin.*

In this quatrain *roip* and *Corzpoig* form a correspondence, both agreeing in vowels, and ending with a consonant of the sixth class *p* and *g*, which are light consonants. And the words *z-cam* and *mall* also correspond in vowels and consonants, the one ending in *m* and the other in *ll*, which are of the fifth class.—See Table.

Broken, or imperfect, correspondence is the agreement of two words, the last in two lines of poetry, in vowels only, without any regard to consonants.

consonants, and *b, z, d*, *hard* consonants, for the latter class are undoubtedly the soft.—See the *Orthography*, pp. 2, 59, 60. The entire classification is pretty correct, and founded on the nature of articulate sounds, except that

the second and third classes are misnamed, and that *l, n, p*, which are liquids, should not, from the nature of articulate sounds, be classed with *b, d, z, m*.—See the *Orthography*, page 2, *et sequen*.



This kind of correspondence allows that one word may end in a vowel and the other in a consonant, as *ba* and *blaḡ*, *caḡ* and *ḡlaḡt*, also *aoi* and *aoiḡ*, *blaioiḡ* and *baioiḡ*.—See *O'Molloy's Grammatica Latino-Hibernica*, p. 165.

5. *Termination*, or *Rinn*, requires that the last word in the second and fourth lines of a quatrain should exceed that of the first and third by one syllable.

Thus, if the first line end in a word of one syllable, the second must end in a word of two; and if the third line should end in a word of two syllables, the fourth must be of three syllables. The first is called *Rinn*, or the *minor termination*; the second, *Airdrinn*, or *major termination*. This additional syllable in the *Airdrinn* does not affect the correspondence. The following examples from *O'Dugan's Topographical Poem* will illustrate the foregoing:

ḡriallom ó ḡhoiḡce beandaiḡ,  
 Iḡ ó Chuailḡne chriḡcleandaiḡ,  
 O Muḡiḡ Raḡh ḡraoch na ḡala,  
 'S ó caḡt laoch O' ḡabḡraḡa.  
 O Duḡn da leaḡh ḡlaḡ na leand,  
 Aḡ í riḡ-ḡealaḡ Eipeand,  
 ḡan ḡaḡail aḡ m'aḡpe ann  
 ḡaile aḡ ḡalaḡ cḡé Cholam.

In the first of these quatrains it will be observed that *beandaiḡ*, the last word in the first line, is exceeded by one syllable by *chriḡcleandaiḡ* in the second line, and *ḡala*, the last word of the third line, by *ḡabḡraḡa*. Also, in the second quatrain, *Eipeand*, the last word of the second line, exceeds *leand*, the last word in the first line, by one syllable, as does *Cholam*, the last word of the fourth line, exceed *ann*, the last word of the preceding, by one syllable. Here note that a compound word may be admitted to form an *Airdrinn*, as *chriḡcleandaiḡ*, in the second line above quoted; also all enclitics, as *ḡa*, *ḡe*, *ḡo*, *ḡiḡ*, *ḡoiḡ*, *ḡan*, *ḡi*, *ḡeo*, *ne*, *ḡaḡ*, *an*, *ḡlé*, *ḡo*, *úḡ*, and all adjectives that can be placed before their nouns, are allowed by the poets to form this termination.

6. Union, or *Uaithne*, is nearly the same with Correspondence, except that the same vowels are not required in each place; and, in polysyllables, it is only necessary that they agree in class, as *αὐδᾶ*, *βιοῦδᾶ*; *inné*, *doimné*; *opmáille*, *reanpoige*; but the nearer they agree the better. A syllable, however, with a broad vowel cannot form a union with one having a small vowel, as *laḡ* and *liḡ*.

This agreement generally takes place between the last word in the first and third lines, and some word in the middle of the second and fourth, as in the following example :

Aen bean doḃ' áille ḡné  
 Do cónairc mé,—mipde dúinn,—  
 Ar bpuac inbip na n-éiḡne m-bán,  
 Aḡ niḡe a lámh 'raḡ corrao cúil.  
 Folc dualac, coinnleac, cam,  
 Ḥac lúb ann ar lí an óip,  
 Ḥpuao li-ḡeal ó n-deallpuigean ḡrian,  
 Do claoi mo ciall, paḡ mo bpión.

*Owen O'Donnelly.*

In these lines the reader will observe a kind of chime, or vowel rhyme between the words underlined, *ḡné* and *mé*; *bán* and *lámh*; *cam* and *ann*; *ḡrian* and *ciall*.

7. *Head*, or *ceann*, is the monosyllabic word which concludes the second and fourth lines of a quatrain in that kind of verse called *Seadna*.

As the words *ionn* and *b-piønn*, in the following quatrain :—

Oigpe Chaḡaoip, cionn a éimio,  
 Ionnuin linne ḡio é ionn,  
 Ḥpaḡac aḡe na ḡ-cuig ḡ-coiḡeao  
 Cathac óiḡfeap uip na b-piønn.

8. Another requisite in *Dan Direach* is that called *Amus*. It is nearly the same as an imperfect correspondence, except that it requires an equal number of syllables in the words which correspond.

*Example :*

Μάγ δαονναετ δεαλβεαρ 'ραν δάν,  
 Μαγ δεαλβ, no λαοεραετ, no λúε,  
 Δο νορ γαε μic ποιμίρι ριγ,  
 Ρειε α ζνίοιη ní διοιζ δύν.

Some make an *amus* between α and ε; but seldom. O'Molloy considers it incorrect. In a short syllable οι will make an *amus* with αι, or υι short, because they have nearly the same sound, as εροιζ and φαιε.

The principal species of *Dan Direach* verse chiefly in use among the Irish poets are the five following, namely, *Deibhidhe*, *Seadna*, *Rannaigheacht mhor*, *Rannaigheacht bheag*, and *Casbhairn*.

1.—Of *Deibhidhe*.

The principal requisites which distinguish this kind of verse from others is, that the first and third line of each quatrain end with a *minor* termination, and the second and fourth with a *major* termination. It requires also seven syllables in each line, with correspondence, concord, and union, which must all be perfect in the last couplet.

*Example :*

Ογλαε δο βί αγ Μυιρε μίοιρ  
 Ναε δ-τυζ ειρεαε 'να η-ονόιρ,  
 Ζειρ νάρ β'αιλ δο'η υιλε δαν  
 Αίμαν αετ Μυιρε μαεεαρ.

In this quatrain will be observed the following requisites :  
 1. Every line consists of seven syllables, for in the first line the  $\alpha$  in  $\alpha\gamma$  is elided, as coming immediately after  $\delta\acute{\iota}$ . 2. The last word of the second line exceeds the last word of the first line by one syllable, which is the *Airdrinn*, or major termination. 3. In the first line the words  $\text{Μυίρε}$  and  $\text{μοίρ}$  form a concord, or alliteration ; and in the second line the words  $\text{είρεα}\acute{\sigma}$  and  $\text{h-on}\acute{\omicron}\rho$ , form a concord, both beginning with a vowel, the  $h$  not being taken into account, as it is adventitious, not radical in the word. 4. The words  $\text{μόρ}$  and  $\text{ον}\acute{\omicron}\rho$  form a correspondence, or agreement of vowels and consonants. In the first line of the second couplet there is a concord formed by the words  $\text{β'αιλ}$  and  $\text{υίε}$ , as both begin with vowels, for  $\beta$  is not taken into account, it being an abbreviation of the verb  $\text{βα}$ , or  $\text{bu}\acute{\omicron}$ , *was*. Again, in the last couplet the word  $\text{μα}\acute{\sigma}\alpha\rho$  exceeds  $\text{βαν}$  by a syllable, and these words agree in vowels and class of consonants,  $n$  and  $p$  being of the sixth class, or light consonants. Also the words  $\text{β'αιλ}$  and  $\text{βαν}$  form a union, or vowel rhyme, and the same is formed by  $\text{Μυίρε}$  and  $\text{υίε}$ .

## 2.—Of *Seadna*.

*Seadna* requires eight syllables in the first and third lines of each quatrain, and seven syllables in the second and fourth ; also that the first and third lines should end in a word of two syllables, and the second and fourth in a word of one syllable, which is called by the Irish *Braighe*.

It is therefore nearly the reverse of *Deibhidhe* in the termination, or *rinn*. Every second and fourth line form a perfect correspondence, which sometimes amounts to perfect rhyme, and every first and third may either make a perfect or imperfect one, as

Δυίμε να β-πίεαδ πυλ Ρυαρκαδ,  
 Ταρ έρενν Chuinn δο δονναίη πίαδ,  
 Θα Μειμερ πιαίη ανηρομ ορηα,  
 Ο'Αληρομ κλιαρ ηρ υπρα ιαδ.

Fíne Ruarpcá, ríograíó Chonnaá,τ,  
 Α γ-clu uáta ap feáó γac fuinn,  
 Ní h-iongnáó γεall aca uaióe,  
 Slata ip fearr do cúaine Chuinn.

*Ciothruaidhe O'Hussey.*

In these quatrains the monosyllables ρíáó and íáó, fuinn and Chuinn, form perfect correspondences, which happen, in these instances, to amount to perfect rhyme, although perfect correspondence is not always necessarily perfect rhyme, for the consonants need agree in class only, as we have already seen. Also the dissyllables Ruarpcá and oppa, Chonnaá,τ and uaióe, form an imperfect correspondence. It will be seen also, that concord, or alliteration, is observed throughout, as by b-φíleaó and fuil, in the first line; by Chuinn and cónnaím, in the second; by anpóm and oppa, in the third, both beginning with a vowel, as prescribed by the rule for Concord; by alpóm, uppa, and íáó, in the fourth. Also, in the second quatrain, by Ruarpcá and ríograíó, in the first line; by feáó and fuinn, in the second; by h-iongnáó, aca, and uaióe, in the third; and by cúaine and Chuinn, in the fourth.

O'Molloy mentions but one kind of *Seadna*, but other writers notice three kinds; first, the common *Seadna*, which is that already described; second, the *Seadna mhor*; and third, the *Seadna mheadhonach*. The *Seadna mhor* differs from the common in this only, that every couplet ends in a word of three syllables, as in this example:

O'φíop óogaíó comáilteap ríotcáim,  
 Sean-φocal nac páruigéteap;  
 Ní págan ríó acé fear φoγla,  
 Feáó óanba na m-bán-φoiépeáó.

*T. D. O'Higgin.*

In the *Seadna mheadhonach*, the first and third lines end with words of three syllables; and the second and fourth with words of two, as in this example:

Feárr rillead na palm neamóidíe,  
 Do níí ar leapraib linne,  
 Maírg do gíeib an glóir n-easraibíe,  
 Oíde ar b'éag-palmaib binne.

*Anon.*

### 3.—Of the Verse called *Rannaigheacht*.

Of this there are two kinds, *Rannaigheacht mhor* and *Rannaigheacht bheag*.

*Rannaigheacht mhor* requires seven syllables in each line, and every line to end with a word of one syllable. It is also necessary that there should be a perfect correspondence between the last words of the second and fourth lines of each quatrain, but not between the last word of the first and third; but it requires a *union*, or vowel rhyme, between some word in the first line and another in the second.

*Example :*

Dealg aéaloid óépar Taidg  
 Dar n-antraíob tocta an tuilg,  
 Créact oile ar feolfoḡail n-deilg  
 Loige an deirg beoḡonaid buirb.

*Anon.*

It will be observed that all the requisites laid down in the above rule, are preserved in this quatrain. Every line consists of seven syllables; a concord, or alliteration, is formed in the first line by the words aéaloid and óépar. Likewise aéaloid makes a perfect union with antraíob; and óépar and tocta form an imperfect union. Tocta and tuilg, in the second line, form a concord, or alliteration, where, to prevent a superfluous syllable, the α in tocta is elided, as coming before an. Also tuilg and buirb form a perfect correspondence,—though not rhyme,—as they agree in vowels, syllables, sound, and quantity; moreover,

oile and feolfoḡail form a concord, both being considered as beginning with vowels, as the *f* is totally sunk in the pronunciation; also oile and loige form a union, *uaithe*, or vowel rhyme; as do the words deilḡ and deirḡ. Likewise the words feolfoḡail and beoḡonaib form a union.

*Rannaigheacht bheag* differs from the preceding in one particular only, viz., that every line must end with a word of two syllables.

*Example :*

Roḡa na cloinne Conall,  
 Toḡa na droinge a dearam,  
 Tolḡ dar feolaib ruḡ roimam,  
 Conall tuḡ o'Boḡan fearann.

*Anon.*

In this quatrain are presented all the requisites above enumerated, as belonging to *Rannaigheacht mhor*; and it will be seen that there is no difference between them, except that the final words of each line of the latter species are dissyllables; those of the former are all monosyllables.

#### 4.—Of *Casbhairn*.

*Casbhairn* requires seven syllables in each line, and is particularly distinguished from all the species of verse already described by this characteristic, namely, that every line must terminate with a word of three syllables. It requires also concord, correspondence, and union.

*Example :*

Puirte roḡ acaib fionnloḡa,  
 Sioḡ Chaeail a ḡ-comlaḡa,  
 O'a ḡoin o'arim i Uḡaine,  
 Do marb roim an roḡuige.

There are several other kinds of *Dan Direach*, as *Casbhairn-Ceanntrom* (or heavy-headed *Casbhairn*), *Rionnard*, &c., but the

limits intended for this work would not permit us to go into a description of them ; and we must therefore content ourselves with noticing one other species, namely, the *Rionnard* of six syllables, in which Ængus the Culdee wrote his *Feilire*, or *Festilogium*. This has the general requisites of the *Dan Direach*, and every line ends with a word of two syllables, like the *Rannaigheacht bheag*, as :

Ζαταρ γρηine aine,  
 Αρητολ Ειρενν οιγε,  
 Ρατραικ κοιμετ mile,  
 Ρορ οιτιυ δι αρ τροιγε.

See O'Molloy's *Grammatica Latino-Hibernica*, pp. 210, 211, where he thus describes this kind of verse : "Aliud vulgò ριοναρδ constat quatuor quartis, et omne quartum sex syllabis, cujusque finalis dictio est bissyllaba, ultimæ Metrorum correspondent, ultimum cujusque quarti concordat cum aliquo vocabulo mox antecedenti ; in ultimo præterea semimetro debet intervenire correspondentia, vt in sequenti :

Ροm̄ na ρéile Fánad  
 Fáipce Fíleaó Ειρεανν,  
 Σριαν na μαγ̄ an miónρonn  
 Αnnañ γiall γan γéibeann."

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#### SECTION 2.—Of Oglachas.

Oglachas, or *the servile metre*, is made in imitation of all kinds of *Dan Direach* already described. Every line of it requires seven syllables and no more, unless when it is made in imitation of *Seadna*, when the first and third lines of each quatrain will have eight syllables.

This kind of verse is merely imitative : "Simia enim est," O'Molloy's *Grammatica Latino-Hibernica*, p. 200 ; and there-



fore it will be more ornamental if Concord, or alliteration, be preserved in each line ; but, in reality, it is neither confined to *correspondence*, *concord*, or *union* ; nor to true termination, for the major may exceed the minor by two syllables : as

Ḫorb a éreathan ar Ḫac trág  
Niall mac Eacac Muigmeadam.

Here it will be observed that, contrary to the law and rules of that species of Dan Direach called *Deibhidhe*, the word trág, which is a monosyllable, and the minor termination is exceeded by the major termination Muigmeadam, by more than one syllable.

The following is an example of *Oglachas*, in imitation of *Seadna* :

Ḫab, a Shíle, a n-agaio h'aignio,  
Ionar, fallomg, filéd rróill,  
Ḫean do'n céirb, ar ar érom Aine,  
Tuill bonn taille mar nac cóir.

When *Oglachas* is made in imitation of *Rannaigheacht mhor*, nothing is required but that the last word of each line must be a monosyllable ; nor does it matter whether the union be perfect or imperfect, and it will be sufficient if an *amus* be used in place of correspondence ; but it is indispensable that every line of the quatrain should end in a word of one syllable, and that there should be an *amus*, or vowel rhyme, between the last word of the first line, and some word in the middle, or towards the middle of the second line, and also between the last word of the third line and some word in the middle, or towards the middle of the fourth line, as in the following example :

Tríúr atá ag bpat ar mo báir,  
Ḫó ataid do Ḫnát am bun,  
Ḫruag Ḫan a Ḫ-rocáid pe crann,  
An diabál, an élanm 'ra énum.

*Bonaventura O'Hussey.*

When *Oglachas* is made in imitation of *Rannaigheacht bheag*, it is in every particular like the above, except that the last word of each line must be a dissyllable, as in the example :

Ar do clarrig go n-duine,  
 Ni bi mo fuile acé dpuite,  
 Ionann leam ir a clarróin,  
 Do laína d'farrin uirre.

There is another species of *Oglachas* which has the first line of each quatrain like *Casbhairn*, and the second like *Rannaigheacht bheag*.

### SECTION 3.—Of *Droighneach*.

This species of poetry, called *Droighneach*, i. e. *Spinosum*, or *the Thorny*, from the difficulty of its composition, may admit of from nine to thirteen syllables in every line. It requires that every line should end with a word of three syllables; and every final word must make a *union* with another word in the beginning or middle of the next line of the same couplet; there must also be a correspondence between the final words.

#### *Example:*

Dá roiríom do'n bpuig fionnruar oircaóda,  
 Dao díombuan ar n-doinneanma ar n-dul 'ran deaóada,  
 Do gcaórum porc gaoil gneamna,  
 Ir Aoó rein Eamna go n-a luét leanamna.

G. Brighde O'Hussey.

### SECTION 4.—Of *Bruilingeacht*.

This is composed much after the same manner as the *Oglachas*, but requires correspondence (at least the improper correspondence), and also a kind of *concord*,

*union*, and *head*. Each line must consist of seven syllables; and it is generally composed in imitation of *Casbhairn*, and *Seadna meadhonach*.

*Example:*

Muc áoluis̄ ag claruigeáib  
Fá bun aol-tuir é'earcarab.

O'Molloy mentions among the vulgar poetry the following, viz., *Abhran*, song, *Burdun*, and *Caoine*, or *Tuireadh*, a funeral dirge, or elegy, some of which consist of poetic lines of eight, ten, and eleven syllables. But poems of this description are of rare occurrence. As specimens may be mentioned *F'eircheirtne's Tuireadh*, an Elegy on Curai Mac Daire, in the Library of Trinity College, Dublin (H. 3. 18). Mac Liag and Giolla Caoimh also composed elegies of this description on Brian Borumha, which are still extant. See also the *Oc̄t-fōcláic mōp h-Éim̄in* in the Book of Leacan. For more on this subject, the reader is referred to O'Molloy's *Grammatica Latino-Hibernica*, pp. 236-244; and there is a curious Tract on Irish versification in the Book of Ballymote, which deserves to be studied.



# APPENDIX.

## I.

### OF CONTRACTIONS AND ABBREVIATIONS.

THE contractions used in Irish manuscripts, and in some printed books, are in principle, and often in form, the same as those which occur in Latin manuscripts of the middle ages. They are in fact a species of shorthand, introduced for the purpose of saving time and parchment, which, before the invention of the art of printing, was an object of considerable moment.

The most common and important contractions may be classified as follows:

1. Those which are in fact Latin words, although used to represent the corresponding Irish words.

These are *et*, *et*, for  $\alpha\zeta\upsilon\rho^a$ ;  $\gamma$  (another Latin abbreviation for *et*),  $\alpha\zeta\upsilon\rho$ ;  $\bar{u}$ , *vero*, for  $\imath\mu\omicron\pi\pi\omicron$ ;  $\bar{r}$ , *sed*, for  $\alpha\acute{\sigma}\tau$ ;  $\bar{h}$ , *autem* (or *hautem*, as the word was often written), for  $\delta\omicron\alpha$ , or  $\delta\omicron\omicron\alpha$ , *indeed*; the same contraction also stands for *hæc*, particularly in medical manuscripts;  $\bar{t}$ , *vel*, for the Irish *no*, *or*;  $\bar{z}$  *est*, for the Irish  $\tau\alpha$ , *is*, and  $\bar{z}$  *ejus*.

These contractions are often used for the syllables which the Latin words they represent stand for, and often for syllables similar to the Latin words in sound. Thus:

$\gamma$  stands for  $e\delta$  or  $e\tau$ , as  $c\gamma$  for  $c\acute{e}\delta$  or  $c\acute{e}\alpha\delta$ , *a hundred*, or  $ce\alpha\delta$ ,

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<sup>a</sup> The same contraction, in the forms  $\&$  and  $\bar{e}$ , is still used for *and* in English.

leave or permission; and if 7 be dotted it denotes εὐ, or εἶ, as β7α for βεῖα, or βεαῖα, *life*.

So also t for the syllable no; and ῑ very commonly, even in printed books, for αῖτ, or ῑτ; as τῑ for τεαῖτ, *to come*; cumαῖαῖ, for cumαῖαῖ, *powerful*.

In like manner we find h, *hæc*, used for the syllable ec and eγ; as τῑμαῖο for τεcμαῖο, *it happens*; ῑm for εῖγm, *some*. ∩ *ejus*, is also used to denote εῖγῑ, as λ∩ for λειγῑ, particularly in medical manuscripts.

2. A vowel set over any consonant, generally supposes an ρ understood before that vowel: as

ῑ̄ for ῑρα.

ῑ̄ for ῑρο.

ῑ̇ for ῑρε.

ῑ̈ for ῑρυ.

ῑ̊ for ῑρι.

This contraction is also, but not so frequently, used to denote ρ following the vowel; in which case the foregoing abbreviations may be read ῑαρ, ῑερ, ῑιρ, &c. This, however, rarely happens, except in the word ῑυρ, *that*, which is often contracted ῑ̈. In other cases u over a letter is read ρu, as ῑαῖῑ̄ for τρῑαῖῑ̄, *a meagre man*: unless it be written v, in which case it is often, in modern manuscripts, put for up, as ῑ̇ for cup, *putting*; ῑ̇τ, for cupῑαρ, or cupῑεαρ, *is put*. In more correct Irish manuscripts, however, the u placed over the consonant is formed thus ~ when the ρ is understood after it, and u or v when before it; thus ῑ̃ is to be read τup, but ῑ̄, or ῑ̅, τpu.

The α written over a consonant in this contraction, is often formed by a sort of running-hand like n or η, as ῑ̄ο, for ῑραο; but it is in reality nothing more than α, although O'Molloy absurdly supposed it to be the consonant n. See his *Grammatica Latino-Hibernica*, p. 130.

3. A syllable terminating in ρ is usually denoted by the contraction s placed over the consonant: and this mark doubled is used to denote a syllable terminating in double ρ.



Thus  $\bar{a}$ ,  $\bar{a}$ ,  $\bar{a}$ , denote  $am$ ,  $an$ ,  $ann$ ; a line over  $n$  also doubles it, as  $pa\bar{n}$  for  $pann$ .

The circumflex  $\smile$  is also sometimes used by itself for  $m$ , in which case it may be regarded as a sort of running-hand form of the letter; as  $\zeta en-\bar{a}i$  for  $\zeta eneamam$ : sometimes the circumflex is dotted to denote  $\dot{m}$ . At the end of a word this form of  $m$  is occasionally written vertically and with a greater number of inflexions, as  $\int$  or  $\int$ ; and in a very few cases this is used at the beginning of a word.

7. There are a few peculiar characters in use for particular contractions; as  $\diamond$  for  $ao$ ;  $\text{E}$  for  $ea$ ;  $\text{A}$  for  $ar$ ;  $\text{A}$  for  $ar$ ;  $\text{A}$  for  $arr$ ;  $\text{M}$  for  $rr$ ;  $\text{O}$  for  $con$ ;  $\text{P}$  for  $per$ ;  $\text{P}$  for  $ppo$ ;  $\int$  for  $ur$  or  $ar$ ;  $\text{P}$  for  $per$  or  $pir$ ;  $\text{V}$  for  $ui$ ;  $\text{H}$  for  $ri$ .

8. Arbitrary contractions are very numerous, and are used chiefly in modern manuscripts. They depend chiefly on the caprice of the scribe, and can be learned only by practice.

Thus the numerals 2, 3, &c., are used to denote the syllables  $oa$ ,  $tri$ , &c., as  $iom2$  for  $iomoa$ ;  $2m$  for  $oam$ ; and so  $6$  stands for  $pe$ ;  $8$  for  $o\acute{o}t$  and even  $a\acute{o}t$ ;  $9$  for  $naoi$ , as  $m9$  for  $mnaoi$ , dative of  $bean$ , *a woman*.

In like manner the letter  $q$  stands for the syllable  $cu$  or  $ca$ : as  $qc\bar{i}$  for  $cuc\bar{i}$ ;  $qq$  for  $cuca$ ;  $q\bar{b}$  for  $cui\bar{b}$ ;  $aq$  for  $aca$ ;  $a9q$  for  $an oi\acute{o}i$  (the figure  $9$  being used to express the sound of the letters  $noi\bar{o}$ , and orthography being entirely disregarded).

So  $rrr$  (i. e.  $tri r$ , *three r's*) stands for the word  $triap$ ;  $nr$  for  $nr\bar{i}$ ;  $bh$  (the letter  $h$  representing the syllable  $ua\acute{e}$ , which is the Irish name of the letter) for  $buao\bar{o}$ ;  $\overset{a}{m}$  (i. e.  $a ar m$ , *a upon m*) for  $arm$ ;  $\overset{m}{m}$  ( $m ar m$ , *m upon m*) for  $impim$ ;  $\omega$  ( $tau\bar{t} m$ , *m fell*, or *m inverted*) for  $tau\bar{t}im$ ;  $ff$  ( $oaf$ , *double f*, or  $\text{B}$ , which has nearly the same sound as  $f$ ) for  $doi\bar{b}$ ;  $\overset{i}{i}$  ( $e ar i$ , *e upon i*) for  $eip\bar{g}e$ ;  $\overset{h}{g}$  ( $he ar g$ , *he upon g*) for  $h-eip\bar{g}e$ ; in all which cases the sound of the Irish words by



which the symbol would be described, is made to stand for the word intended by the abbreviation.

But the contractions of this class are rather riddles than legitimate abbreviations, and are not found in any manuscripts of authority.

The foregoing rules are intended merely to indicate the principles upon which the most important contractions found in Irish manuscripts have been formed; to write a complete treatise on the subject would be inconsistent with the limits of the present publication; it must suffice, therefore, to give the following examples of the combined use of some of the foregoing contractions, for the exercise of the learner:

αζḥ . . . . αζαιḥ.	~ζζ . . . . cumuzζ.
αδḅ . . . . αδḅαρ.	czm̄z . . . . coram̄uz.
αδ̄ . . . . αδειρερ.	δοḿ . . . . δοḿαιη.
ατ̄ . . . . ανοct̄ <sup>a</sup> .	δουε . . . . δουḅαιρτ.
β̄z . . . . βḅαιρuz.	δ̄ρι . . . . δουιρḅ.
β̄z̄ . . . . βειε̄.	δεφ̄ιḿ . . . . δεφ̄ιρḅηη.
β̄j . . . . βειε̄.	διε . . . . διλεαζαḅ.
č̄ . . . . καε̄.	δ̄ιηγε . . . . δ̄ρḅιηγε.
č̄αιοιη . . . . καε̄αιοιη.	ηη . . . . ειουη.
δ̄ . . . . κοντρηα.	ḣη . . . . ιουη, ειουη.
δ̄.ḣ̄ . . . . κοντρηαδ̄αε̄τ.	ηητ . . . &c. (αζuz α ροιλε <sup>b</sup> ).
οḣ̄ . . . . Conaε̄τ.	ρ̄αζḅ . . . . ρ̄αζḅαιλ.
εγ . . . . εḅεδ or εḅεαδ.	ḣ̄ . . . . ρḅεε̄.
οζḅ . . . . κονζḅαιλ.	ḣ̄οιη . . . . ρḅḅḅοιη.
εḣ̄αε̄ . . . . cumαε̄ταε̄.	ḣ̄ . . . . ρḅḅḅḅ.
εζḅ . . . . εḅḅḅḅ.	ḣ̄α <sup>a</sup> ζ . . . . ρ̄ρηαζρηα.

<sup>a</sup> In this example it will be observed, that ḣ is used for *vel*,

or *no*, and ḣ̄ for *sed*, or *αε̄τ*.

<sup>b</sup> Or *et reliqua*.



In the Book of Kells the ceann p̄a eize is represented under grotesque figures of men and animals, highly ornamented, and curiously coloured. Its form, however, is very various and arbitrary in different manuscripts: from its name it seems probable, that it was originally made in some form that suggested the idea of a bird with its head under its wing.

In some manuscripts, a part of the line is sometimes, though rarely, carried to the line below, particularly when at the bottom of the page, in which case the character has a different form from that used when the matter is carried up.

A full dot under a letter cancels it, and the caret (^) of modern manuscripts is generally represented by .. or ~ ~ or //

Sometimes when a word is intended to be erased, dots are placed under all the letters of it: and we also sometimes find the dots both over and under the letters to be erased.

## II.

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### SPECIMENS OF THE IRISH LANGUAGE, FROM THE SEVENTH TO THE SEVENTEENTH CENTURY.

THE object of the following extracts is to furnish the reader with some specimens of the Irish language, as it was written at different periods, from the seventh to the seventeenth centuries. The extracts are selected chiefly from such manuscripts as are accessible to the Author in Dublin.

I. The following specimen of the Irish language is taken from Tirechan's Annotations on the Life of St. Patrick, written in the seventh century, and preserved in the Book of Armagh, fol. 18.

Dulluis Pátricc o Thámuir  
hí epich Láigín, conpancaatar 7  
Dubthach macc U Lugir ucc  
Domnuch map Criathar, la  
Auu Cónelich. Alir Pátricc  
Dubthach im damnae .n.ípp-  
cuir d:a deapilic d: Láigín,  
ion, fí fí, fochínuil, cín on,  
cín ainim, naidirru bccc, naidir-  
po map beoa, rommae zoi-  
climm, fí oenpetche, du na  
puethae acc óntuirtiu. Fíir-  
gairt Dubthach, ní fíceppa dím-

Patrick went from Tara into  
the territory of Leinster, so that  
he and Dubthach Mac U Lugir  
met at Domnuch Mor Criathar,  
in Hy-Kinsellagh. Patrick re-  
quested Dubthach about a mate-  
ries of a bishop of his disciples  
for the Lagenians, to wit, a man  
free, of good family, without  
stain, without blemish, who  
would not speak little or much  
of flattery; learned, hospitable;  
a man of one wife, for whom



Fail, Augustin Inpso bicæ,  
 Tecan, Diarmuit, Naindit,  
 Pool, Fedelmed. Congab iar-  
 puioiu : nDomnuch Ficc, le  
 baí and contorpcharpar tri  
 fichit ríu dia munzir laip and.  
 Oipin dulluid in tamgel cucu

containing a bell, a *menstir*<sup>c</sup>,  
 a crozier, and a *Poolire*<sup>d</sup>;  
 and he left seven of his people  
 with him, i. e. Muchatoc of Inis  
 Fail, Augustin of Inisbec, Tecan,  
 Diarmuit, Naindith, Pool, Fedel-  
 med. He after this<sup>e</sup> set up at

fol. 3, p. b, col. a, and *Cormac's*  
*Glossary, voce* Aicde.

<sup>c</sup> *Menstir*.—In a manuscript  
 preserved in the Library of Tri-  
 nity College, Dublin, H. 1. 15.  
 p. 975, this word is written  
 minirpar, and explained mion-  
 nairpar, i. e. a travelling relic;  
 and is defined by Duald Mac  
 Firbis, in his Glossary of the  
 Brehon Laws, as a relic carried  
 about to be sworn upon.

<sup>d</sup> *Poolaire*.—This word, which  
 is also written polaire and pal-  
 laire, is explained in a manu-  
 script in Trinity College, Dublin,  
 H. 3. 18. p. 523, ann oo teig  
 lubair, "a name for a book  
 satchel;" and this is unquestio-  
 nably its true meaning, though  
 Colgan, in translating the Tri-  
 partite Life of St. Patrick, un-  
 derstands it to mean *writing*  
*tablets*, as in the following pas-  
 sage: "Ibi tres fundavit Ecclesias.  
 Prima fuit Kellfine, ubi libros  
 reliquit una cum scrinio in quo  
 SS. Petri et Pauli reliquiæ asser-  
 vabantur, et tabulis in quibus  
 scribere solebat vulgo *Pallaire*  
*appellatis*."—*Trias Thaum*, page  
 123.

<sup>e</sup> Colgan, who understood the  
 ancient Irish language well, and  
 was assisted by some of the best  
 expounders of it living in the  
 middle of the seventeenth cen-

tury, translates the original Irish  
 of this passage in the Tripartite  
 Life of St. Patrick, as follows,  
 which gives us a clearer idea of  
 what is briefly and imperfectly  
 told in the Book of Armagh:  
 "Dùm autem in his versarentur  
 sermonibus, conspiciunt redeun-  
 tem Fiecum; quem cum in eum  
 videret ferri animum Patricij sta-  
 tuit Dubthachus pertrahere, ad  
 consentiendum votis sancti viri,  
 licet ipse aliàs non nisi ægrè eius  
 careret presentia. Et in hunc  
 finem S. Patricius et Dubthachus  
 pium talem concipiunt artum.  
 Simulant enim Dubthachum esse  
 mox manu Patricij tondendum in  
 clericum. Quòd eum superue-  
 niens intelligeret Fiecus, ad  
 sanctum Pontificem ait; Pater  
 sancte, nunquid præstaret me  
 potiùs in clericum tondere," &c.

<sup>e</sup> Colgan translates this whole  
 passage, nearly word for word, in  
 the Tripartite Life of St. Patrick,  
 as follows. Some of the Irish  
 phrases in the Book of Armagh  
 are inserted in brackets after  
 Colgan's translation:

"Mansit autem sanctissimus  
 Episcopus et Abbas Fiecus in  
 illa Ecclesia de *Domnach Fie*,  
 donec ante se ad cælum sexaginta  
 sanctos ex discipulis præmiserit.  
 Postea autem venit ad eum an-  
 gelus Domini dicens quod non

7 arbert ferr, ir ferr abinn aniar  
 ατα ερβερτε hi Cuil maige;  
 αιρμ ι φαιρριτερ in τορρε, αιρμ-  
 βαδ and φαιρριτερ α φραι-  
 τεχ, πορτε hi φαιρριτερ in elite  
 αρ ιμβαδ and φαιρριτερ α  
 ηςελιρ. Αρβερτε Fiacc ferr  
 in angel nanorigad contiped  
 Ρατριεε δο εχοορυνδ α λυε  
 λαιρ, 7 δια χοιρεεραδ, 7 com-  
 bed huad nuzgabad a locc.  
 Ουλλυδ ιαρριουδ Ρατριεε ευ  
 Fiacc, 7 ουρυνδ α locc λερ, 7  
 ευτερεαρ 7 φορριμ α φορριγ  
 νανδ, 7 α δοπαρε Cριμηαν  
 in πορτε ριν ου Ρατριεε, αρ βα  
 Ρατριεε ουβερε βατεριρ ου  
 Cριμηαν; 7 ι Slebti αδρα-  
 ναεε Cριμηαν.

Domhnuch Feicc, and was there  
 until sixty men of his people pe-  
 rished there about him. Where-  
 fore the angel came to him, and  
 said to him, "It is to the west  
 of the river thy resurrection is  
*to be*, in Cuil Maighe; where  
 they should find a hog, there  
 they should build their refec-  
 tory; and where they would find  
 a doe, that there they should  
 build their church." Fiacc said  
 to the angel that he would not  
 go, until Patrick should come  
 to measure the place with him,  
 and to consecrate it, and in order  
 that it might be from him he  
 should receive the place. After  
 this, Patrick went to Fiacc, and  
 measured the place along with  
 him, and consecrated and built  
 his establishment; and Crim-  
 thann granted that place to Pa-  
 trick, for it was Patrick that had  
 administered baptism to Crim-  
 thann; and in Slebti Crimthann  
 was interred.

ibi esset locus resurrectionis eius,  
 sed trans flumen ad occidentem"  
 [ferr abinn aniar]: "mandatque  
 quod ibi in loco *Cuil maige* dicto,  
 monasterium erigat, singulis offi-  
 cinis locum proprium et con-  
 gruam assignans. Monuit enim  
 vt rectorium extruat" [and  
 φαιρριτερ α φραιτεχ], "vbi  
 aprum; et Ecclesiam vbi ceruam

repererit" [πορτε hi φαιρριτερ in  
 elite]. "Respondit Angelo vir  
 sanctus, et obedientiæ specimen,  
 se non audere Ecclesiam extru-  
 endam inchoare, nisi prius eius  
 pater et Magister Patricius eius  
 locum, et mensuram metaretur  
 et consecraret" [δο εχοορυνδ α  
 λυε λαιρ 7 δια χοιρεεραδ].  
 "Patricius ergo monitus, et ro-

II. The following extract is from the Vision of Adamnan, preserved in the *Leabhar Breac* of the Mac Egans, fol. 127, now in the Library of the Royal Irish Academy. Adamnan was born A. D. 624, and lived seventy-seven years. There appears no reason to question the antiquity of the Vision, which it is hoped will shortly be published by the Irish Archæological Society.

O ro faillrig tra angel na  
coemtechta do anmain Adam-  
nain na firi-rea flaeta nime 7  
ced immtur cecha h-anma iar  
tect a cupp, ruc lair iar  
rin do aethar nam i riri inich-  
tarraig co n-immud a rian ocup  
a eodernam. Ir e tra cetna  
tir fir a compancazar, .i. tir  
n-dub n-dorica, ir e folomm  
foloircei cen peim iar and.  
Glend lan do tenio rir anall;  
lappan and co teit dara h-ora  
for cech leth; dub a h-ichtar;  
derg a medon 7 a uachtar.  
Oche m-biarra and; a ruli  
amail bpuetta tentoi. Droi cet  
doni darr in n-glend; gabaid ond  
up co apoile; and a medon, irle  
umonna a chinb; tri rloig ic a

When the guardian angel had  
shewn to the soul of Adamnan  
these visions of the Lord of hea-  
ven, and the first adventures of  
every soul after departing from  
the body, he afterwards brought  
it to revisit the lower regions of  
many pains and punishments.  
The first region they met is a  
black dark region, which is bare,  
burned, without any punishment  
at all. On the hither side of it  
is a valley full of fire, in which  
the flame rises over its borders  
on every side; its lowest part is  
black, its middle and upper part  
is red. There are eight monsters  
here, their eyes like glowing  
masses of iron. There is a bridge  
over the valley; it extends from

gatus venit ad illum locum, qui  
*Slepte*, vulgo, .i. montes, appella-  
tur, et iuxta Angeli præscriptum  
ibi basilicæ et monasterij jecit  
et consecravit fundamenta.

“Locus autem ille in quo Slep-  
tensis Ecclesia et monasterium  
extractum est non Fieco sed

Patricio donatus est á Crim-  
thanno Kinselachi filio, Rege  
Lageniæ: qui paulo ante à Sancto  
Patricio salutari intinctus est  
lauacro, et postea in eodem se-  
pultus est loco.”—*Trias Thaum.*,  
p. 155, col. 1.





Ατατ doni ploig dí móra i n-dichumang na péne ppur in tír n-εταρ-φuaréa anall, ocup cech pa n-uair τραιγιδ in pian dib, in uair ele τοετ ταπριβ. Ip iat tra pilet ip in peim rin, .i. in luét diamo comepom a maith ocup a n-olc; ocup illo bpaeth i miopithep eturpu, ocup dileg-paid a maith a n-olc ip in lo rin, ocup berthar iapum do pupet beéad, i ppecnarcup gnuiri Dé tri biérip.

There are also great hosts in the power of the pain at the hither side of the temperate region, and in alternate hours the pain departs from them, and again comes over them. Those who are in this pain are they whose good and evil are equal; and in the day of judgment an estimation shall be made between them, and the good shall dissolve the evil, and they shall be afterwards brought to the harbour of life, before the countenance of God for ever.

III. The *Pater Noster*, as in the *Leabhar Breac*, fol. 124, *b, a*. The English is a translation of the Irish, not of the Latin.

Sic ergo orabitur. Dúo am-laid ro din do gñethi spnaigthe. Pater noster qui es in coelis, sanctificetur nomen tuum. Athar pil hi nimib, noem-thar thainm. Adúsniait regnum tuum. Tost do plaitiur. Fiat uoluntas tua sicut in coelo et in terra. Dúo do toil i talmain amail ata in nim. Panám noptam cotidianam dá nobir hodie. Tabair dun mbu ar parad lathi. Et dimite nobir debita nostra, sicut et nos dimittimus debitoribus nostris. Ocup loz dun ar fiachu amail lozmaithne diar fechem-naib. Et ne nos inducar in

*Sic ergo orabitur.* Thus then ye shall make prayer. *Pater noster qui es in coelis, sanctificetur nomen tuum.* O Father who art in the heavens, sanctified be thy name. *Adueniat regnum tuum.* May thy kingdom come. *Fiat uoluntas tua sicut in coelo et in terra.* May thy will be in earth as it is in heaven. *Panem nostram cotidianam da nobis hodie.* Give us this day our day's sufficiency. *Et dimite nobis debita nostra, sicut et nos dimittimus debitoribus nostris.* And forgive to us our debts, as we forgive to our debtors. *Et ne nos inducas in temptationem.*

εἰς τὴν πειρασίαν. Οὐκ ἔστιν ἵκεῖν  
 ἵνα μὴ ἴσθῃς ἡ ἀποπείραξις.  
 Sed libera nos a malo. Ἄχθ  
 ἡν ἡσθ ὁ ἕχθ ὕλ. Ἄμην:  
 ἡσθ ἡσθ.

And let us not [*fall*] into in-  
 tolerable temptation. *Sed libera*  
*nos a malo.* But free us from  
 every evil. *Amen:* may it be  
 true.

The language of the foregoing is of great antiquity, probably of the ninth century.

IV. Extract from the Annals of Tighernach (Bodleian Library, Cod. Rawl. No. 488), who died in the year 1088.

A. D. 1064. Donnchad, mac  
 Ḃrian Boromha, Ḃri muinán, do  
 aithriúad, 7 a dul do Roim dia  
 aithriú, co n-epbuilte and iar  
 m-buaid aithriúe a mairtuir  
 Sdeparn.

A. D. 1064. Donnchadh, son of  
 Brian Boromha, king of Munster,  
 was deposed and went to Rome  
 on a pilgrimage, and died there,  
 after the victory of penance, in  
 the Monastery of St. Stephen.

A. D. 1066.—Reela mongác,  
 mghad aobal, do faicim ip m  
 aer, dia mairt, iar mion-áirpe  
 hic porp Kal. Mai co m.xx.  
 fuppe. Ro b'é a meo ocup a  
 foillpe, co n-epbaratar daíne  
 corbo epca, ocup co cend ceípe  
 la bai and. Gilla bruidi, mac  
 Domhnall, mic Tighernan, mic  
 Ualgarg, mic Neill Uí Ruairc,  
 nig Ḃreifne, do marbad do mac  
 Gilla Cuip h-Uí Cínait do  
 corp mairt, i n-oilen Dúne  
 Achair, ar Loch mac nen.  
 Aibinn, ingen Uí Conócbar,  
 ben h-Uí Muiricén quieuit.  
 Mac Conang h-Uí Muiricén,  
 nigamna Tefca, do marbad

A. D. 1066. — A bristly star,  
 a great wonder, was seen in  
 the firmament on the Tuesday  
 after little Easter, after the ca-  
 lends of May, with the 23rd of  
*the moon* upon it. Such was  
 its size and light, that people  
 said it was a moon, and it re-  
 mained for four days. Gilla  
 Bruidi, son of Domhnall, son  
 of Tighernan, son of Ualgarg,  
 son of Niall O'Rourke, king of  
 Breifne, was killed by the son of  
 Gilla Corr O'Cinaith, with the  
 leg of a cow, on the island of  
 Dun Achair, in Lough Mac Nen.  
 Aibinn, daughter of O'Conor,  
 the wife of O'Muiricén, died.

la h-Áed h-Ua Concobair, ocup  
la Tadhg h-Ua Muiricén. Cuach  
xxx. uingá d'ór do tabairt o  
Tairdelbach h-Ua Drián, ocup  
o Mac Mail na m-bo d' Áed  
h-Ua Concobair, ar congnom  
leo, ocup a congnom leir.

The son of Conaing O'Muiricén,  
heir apparent of Teffia, was killed  
by Aedh O'Conor and Tadhg  
O'Muiricén. The value of thirty  
ounces of gold was given by  
Toirdhelbhach O'Brien, and the  
son of Maelnambo, to Aedh  
O'Conor, for his assistance to  
them, they assisting him.

V. Extract from the Annals of Boyle, a compilation of the thirteenth century.

The original MS. of these Annals is preserved in the Library of the British Museum. MSS. Cot. Titus, A xxv<sup>f</sup>.

Án. M. xii. Sluaġed la Drián,  
mac Cennétig, mic Lorcan, la  
aróirġ Epend, ġu mop mile-  
daib oll-éúġio éno-álamó  
Muman, 7 la Maelpeánaill,  
mac Domhnall, rġġ Tempac,  
ġu maéib pep n-Epend ma-  
paen riu co Áécliaé, i n-áġio  
ġall ġlaġ 7 [Ó]anmaġac, 7 i  
n-áġio Máilmorġa, mic Mup-  
cáda, rġġ ġagen; uair ip e  
pa éinoel, 7 pa tpeorġ, 7 pa  
timpac leir íát a h-impib 7 a  
eileanaib conġ ġoclainó a  
n-iarpuaié, 7 a dunaib, 7 a deġ-  
baleoib Saápan 7 Dpetan, cu  
íát n-Epend. Deic cet lu-

Anno 1014. An army was led  
by Brian, son of Kennedy, son  
of Lorcan, monarch of Ireland,  
with the great heroes of the  
mighty fair-headed province of  
Munster; and by Maelsechnaill,  
son of Domhnall, King of Tara,  
with the chiefs of the men of  
Erin along with them, to Dub-  
lin, against the green foreigners  
and Danes, and against Mael-  
mordha, son of Murchadh, king  
of Leinster, for it was he that  
gathered, guided, and mustered  
them to him from the isles, islets  
of the north-east of Lochlainn,  
and from the forts and goodly

<sup>f</sup> These Annals have been very  
incorrectly edited by Dr. O'Conor,  
from whose work Mr. D'Alton  
has lately published an English

translation, without examining  
the original MS. or understand-  
ing the original Irish.

πεὶ δὲ λυπεῖσθαι λέο. Τανκα-  
 ταν malle cu Αἰ χιαῖ, δὲ  
 ἔνιν ἐὰτα εἰδοα, ἰνγανταῖδ,  
 νειμνηταῖαῖ, φερβα, φορτα-  
 mail, νά παχαρ πομιν, ἀνα  
 διγαῖα α μακ λειθέιτ ἰν ἐὰτα  
 φειν. Ἰαρ m[b]ειῖε φαδα δοῖβ  
 ἰ cup ἰν ἐὰτα φειν, πα μεβαῖο  
 φορ Θαλλαῖβ, 7 φορ Ζαιγναῖβ,  
 για νερε ἐὰταῖγε, 7 ιομβυα-  
 τα, 7 εἰδοαῖετα, εὐ τορῆαιρ  
 ἀνο φειν Μαελμορδα, μακ  
 Μυρῆαδα, μὶκ Φινδ, ρίγ Ζα-  
 γεν, 7 μακ Ὀρογαρβαῖν, μὶκ  
 Concubair, ρίγ Ua Failgi, 7  
 μὺλτι αἰν nobile; 7 ἄρ διαρ-  
 μιῖο δὲ Ζαιγνῖβ impu; εὐ  
 τορῆαιρ ἀνο οἶνο δὲ Θαλλαῖβ,  
 Dubgall, μακ Αἰλλαῖβ, 7 Θίλλα  
 Chiaraῖν, μακ Θλίαν-ιαραῖνο, 7  
 Siffraith, μακ Ζοδαρ, ἰαπλα  
 Ἰνρι Ορκ, 7 Ὀρόδορ, τοῖρεῖ  
 να η-[Θ]ανμαρκαῖ, 7 λυῖε να  
 δεῖε ἐῖτ λυπεῖ uli, 7 ἐπιῖα  
 ἐῖτ δὲ Θαλλαῖβ α να ρλυγυ δὲ  
 τοῖμ ἀνο. Ρα εῖοιτ ἀνο φειν  
 ἰμορρυ Μυρῆαδ, μακ Ὀριαῖν,  
 ἀροριγδαμνα Εἰρενδ, 7 Τορ-  
 delbac α μακ, ἀδβυρ ἀροριγ  
 Εἰρενδ, εὐ ἐπιῖαιτ ρίγ impu δὲ  
 Conaῖετῖβ 7 δὲ Μυμνεῖαῖβ,  
 .i. Moela, μακ Domnall, μὶκ  
 Faelain, ρίγ να η-[Θ]ῆρι, 7  
 Eoῖu, μακ Dunabaig, 7 Niall  
 Ua Cuind, 7 Cúculic, μακ  
 Chennéitig, ἐπι comeῖτ Ὀριαῖν,

towns of Saxonland and Britain,  
 to the land of Erin. Of coats  
 of mail they had ten hundred.  
 They came together to Dublin,  
 to fight a brave, wonderful, un-  
 usual, manly, heroic battle, the  
 like of which had not been seen  
 before, and will not occur *again*.  
 After they had been for a long  
 time engaged in the battle, the  
 foreigners and Lagenians were  
 defeated by dint of battling,  
 striking, and bravery; and there  
 were slain therein Maelmordha,  
 son of Murchadh, son of Finn,  
 king of Leinster, and Mac Bro-  
 garbhan, son of Conchubar,  
 king of Ui Failghi, and many  
 other noblemen, and an innu-  
 merable slaughter of the Lage-  
 nians around them: and there  
 fell therein of the foreigners  
 Dubhgall, son of Amlaff; Gilla  
 Ciarain, son of Gluiniarainn;  
 Siffraith, son of Loder, earl of  
 the Orkneys; and Broder, chief  
 of the Danes; and the party of  
 the ten hundred coats of mail,  
 and thirty hundred of the fo-  
 reigners of the army fell therein.  
 There fell therein, moreover,  
 Murchadh, son of Brian, heir  
 apparent to the monarchy of  
 Ireland, and Tordelbhach, his  
 son, *materies* of a monarch of  
 Ireland, with thirty kings around

7 *Ṭuóg*, mac *Murcáda*, pi *Ua Mam*, 7 *Maelruanaid* *Ua Eóin*, pi *g Adm*, 7 *Cumuscennac* mac *Dubcon*, pi *Fermaic*, 7 *Mac Deáda*, mac *Murcáda*, *Cloín*, pi *Chiappaic* *Zuáera*, 7 *Domnall*, mac *Diarmata*, pi *Copeu* *Daicind*; 7 *Scanlan*, mac *Cathal*, pi *g Eoganaída* *Zoáa* *Lein*, 7 *Domnall*, mac *Emin*, mic *Cannach mor*, .i. *mór-maer* in *Alban*, 7 *alii* *multii* *nobiles*. *Ar* and *rein* *ra* *bí* in *caprí* *Órian*, mac *Cennetich*, *ar* *cúl* in *caéa* 7 *Conaing*, mac *Donnchuan*, mac *a bráda*, *ac* *gabail* *a psalm*, *cu* *danic* *enfer* *du na* *Danmaccuib* *fo láim* *gan* [f] *ir* *da* *muintir* *gu nuigi* in *n-mat* *irraib* *Órian* 7 *Conaing*, 7 *ód* *connac* in *m[b]aega*, *ir* *tochar* in *laim* 7 *adaic* *beim* *clodeim* *don* *apó* *rig*, 7 *ir* *tochar* *ariri* in *laim* *air* 7 *adaic* *beim* *do* *Conaing*, mac *Donnchuan*, 7 *marbair* *an[d]* *ir* *iat*. 7 in *eodem* *loco* *occipit* *ep* *ipre*. *Órian*, mac *Chennetich*, mic *Zorcain*, *apó* *rig* *h-Erend* 7 *Gall*, *do* *tuitim* *i* *caé* *Cluana* *da* *tarb* *ma* *Conaing*, mic *Donnchuan*, 7 *ma* *Murchad*, mic *Órian*, 7 *ma* *Tordelbaé*, mac *Murcáda*, mic *Órian*: 7 *puáta* *mar* *na* *daéla* *ir* *fo* *ceoir* *ac* *uip*

them of the Connacians and Momonians, viz. Mothlo, son of Domhnall, son of Faelan, King of the Desies; Eochu, son of Dunadhach; Niall O'Quin, and Cudulich, son of Kennedy, the three life guards of Brian; and Tadhg, son of Murchadh, King of Hy-Many; and Maelruanaidh O'Heyne, King of Aidhni; and Cumuscennach, son of Dubchu, King of Feara Muighi; and Mac Beathadh, son of Muiredhach Cloen, King of Ciarraighi Luachra; and Domhnall, son of Diarmaid, King of Corca Bascinn; and Scanlan, son of Cathal, King of Eoghanacht Locha Lein; and Domhnall, son of Emin, son of Cannach Mor, i. e. Great Steward in Scotland; and many other nobles. Where the monarch Brian, son of Kennedy, was at this time, was behind the battle with Conaing, son of Donnchuan, his nephew, singing their psalms, so that one man of the Danes underhand, unknown to his people, to the place where Brian and Conaing were, and when he observed them in jeopardy (i. e. unprotected), he raised the hand, and gave a blow of his sword to the monarch; and he raised again the hand, and gave a blow to

leó gu Aps Maáa, 7 pa had-  
laicé gu honoraé iat, 7 cu  
uapal ommítec ano.

Conaing, son of Donnchuan, and  
slew them both; *et in eodem  
loco occisus est ipse*. There fell,  
moreover, in the battle of Clon-  
tarf, Brian, son of Kennedy, son  
of Lorcan, monarch of Ireland,  
and of the Danes, with Conaing,  
son of Donnchuan Murchadh,  
son of Brian, and Tordelbhach,  
son of Murchadh, son of Brian;  
and the keepers of the Staff of  
Jesus brought their bodies with  
them without delay to Armagh,  
and interred them there honour-  
ably, nobly, and respectfully.

VI. From the old Annals of Innisfallen, in the Bod-  
leian Library, Rawlinson, No. 503, a compilation of the  
fourteenth century.

A. D. 709. Eteppcel, mac  
Maelduin, pi Cappil, moritur.  
Indped ópez la Cathal mac  
Finguine, pi Muman, ocup iriap  
pein do ponpat ríó ocup Fer-  
gal mac Maelduin, pi Tem-  
pach, ocup gíallair Fergal  
do Cathal. Ap ite .u. ríú do  
gabpat h-Érind iar crezim, do  
Muimnechaib, .i. Oengur mac  
Nadppach, ocup a mac, .i.  
Eochaid, qui Hiberniam pexit  
.xiii. annis, ocup Cathal mac  
Finguine, ocup Feidlimid mac  
Crimthann, ocup Érian, mac  
Cennezich.

A. D. 709. Eterscel, son of  
Maolduin, King of Cashel, *mori-  
tur*. The plundering of Bregia  
by Cathal, son of Finguine, King  
of Munster, and after this he and  
Fergal, son of Maelduin, King  
of Tara, made a peace, and Fer-  
gal gave hostages to Cathal.  
The following were the five  
kings of the Momonians who  
obtained the sovereignty of Ire-  
land after the reception of the  
Faith, i. e. Oengus, son of Nad-  
fraech, and his son Eochaidh, *qui  
Hiberniam rexit xiii. annis*;  
Cathal, son of Finguine, and Fe-  
lim, son of Crimthann, and  
Brian, son of Kennedy.

A. D. 824. Mórðal fer n-  
Erend i Cluan ferða ðren-  
and, ocuf Niall, mac Aeda, pi  
Tempach, do riapad Fedlim-  
mid, mic Crimthann, cor bo  
lan pi h-Erend Fedlimmid in  
la fein, ocuf co n-deppid h-  
ruide abbad Cluana ferða.

A. D. 826. Feidhlimid do in-  
orud Zeche Cuind o tha ðirra  
co Tempach, ocuf a chorud i  
Tempach, ocuf Gormlaith, in-  
gen Murchada, ruz Laigen, do  
gabail co n-a banchupe, ocuf  
Indrechtach, mac Maelduin,  
do marbad lair i Tempach.

A. D. 824. A meeting of the  
men of Ireland at Clonfert-Bren-  
dan, and Niall, son of Aedh,  
King of Tara, submitted to Fedh-  
limidh, son of Crimthann; so  
that Fedlimidh was full King of  
Ireland on that day, and he  
sat in the seat of the abbots of  
Clonfert.

A. D. 826. Feidhlimidh plun-  
dered Leath Chuinn from Birr to  
Tara, and stopped at Tara and  
captured Gormlaith, the daugh-  
ter of Murchadh, King of Lein-  
ster, with her band of female  
attendants; and Indrechtach,  
son of Maelduin, was slain by  
him at Tara.

VII. Extract from a tract of the Brehon Laws, pre-  
served in a manuscript in Trinity College, Dublin,  
E. 3. 5. p. 432, col. a.

Coirteag brog, no Coirteag  
adartair, amail indiper ir na  
lebruib: ruidele riu do buain  
a riu comaitheora, acé na dig  
éairir. Ma do cuaid tairir  
imorra, mara corped bo reicheo  
do ben, da banarra ind ir riu  
leéscrapall. Mara corped dam  
reicheo no ben de, da fer arra  
in-a dibe ir riu rscrapall; ocuf  
ní ráinuz tra erian tairuib;  
ocuf dia roiped ir a riagal pe  
lan-timhell a mraib marb-  
daitig no pe leétimhell, a  
mraib beodaitig. Ocuf mara

Bark for tanning [*a pair of*]  
shoes, or a bridle, as told in the  
books: there is an inherent right  
to strip it from a neighbouring  
tree, so as it is not exceeded. If it  
is exceeded, however, if it be bark  
for tanning a cow hide that is  
stripped, the penalty is two wo-  
men's shoes worth half a screpall.  
If it be bark for an ox hide that is  
stripped, two men's shoes worth  
a screpall is the penalty. And this  
is when not one-third of the round  
of the tree has been stripped; and  
should a third be stripped it is



luḡa iná lán-timchell ro beaó de, in τ-ainmpainde don timcéll do beaó de ḡur ab é ní τ-ainmpainde rin do'n lan dipe ícur a muraib marbdataig, no do'n leé dipe a muraib beodataig. No ip do na cranob ilaróa ro beaó in tan ata in screpall, no in leéscrepall mo, ḡio pe deéberur, ḡio pe h-indeberur ro beaó dib rin. No don ip and ata rin in tan ip pe deéberur ro beaó; ocup damaó pe h-indeéberur imorra ḡomaó a riagal pe tarrobe a mi marbdataig no beodataig fo cédoi. Aḡ ro a comairtcher ro uile: mara eaga do riḡne ip in cranó, in τ-ainmpainde do'n timcéll in érainn ro ledaip ḡur ab é in τ-ainmpainde rin dia lán dipe a mi marbdataig, no dia leédipe a mi beodataig ícar.

equal to the full circumference in the killing months, or to half the circumference in the months which do not kill the tree. And if less than the full circumference has been stripped, the proportion of the circumference which has been stripped is the proportion of the full penalty which shall be paid in the killing months, and of half penalty in the months which do not kill the tree. Or, where the fine is a screpall, or half a screpall, the bark was stripped off many trees, whether they were stripped with necessity or without necessity, or, this is when they were stripped from necessity. And if it be without necessity, then the rule is that the case be referred to the "killing or unkillng months." The following is the summary of all this. If it be a notch that is made in the tree, the proportion of the tree that is stripped is to regulate the amount of full penalty in a killing month, or half penalty in a month which does not kill.

VIII. Extract from a medical manuscript, on vellum, dated 1352, now in the Library of the Royal Irish Academy. This extract treats of the cure of *Scabies*, or dry Scurvy.

Ḥabrum anoir do leíḡer na h-éplanti ro, oip ip éiḡin neéi

Let us now speak of the cure of this disease, for many things

ιμοδα δ' φαγβαιλ δ' ά λειξερ; οκυρ  
 ιρ έ céδ λειξερ ιρ περρ δο δέ-  
 ναμή δι, .ι. να lenna τρυαλλιζέτι  
 δο γλαναδ maille cατερρυρια;  
 όρι α δειρ Avicenna 'r an 4  
 Cañ. co n-δέιν in πολμυζαδ  
 να leanna λοιργι δ' ιναρβαδ. An  
 2. ní, οίλεμαιν βιδ οκυρ διγι  
 δ' ορδυζαδ δόιβ; an τρερ ní, an  
 τ-αδδβαρ δο δίλεαζαδ; an 4. ní,  
 α n-ιναρβαδ γο h-ιmlán; an  
 5. ní, φοέραιετι δο δένυμ δόιβ;  
 an 6. ní, ιρ ειζιν λιctuberu com-  
 φυρταάτα δο έδβαιρε δόιβ. An  
 7. ní, ιρ έιζιν νειτέι νοδ αεν-  
 τυιγιυρ ριυ δο έδβαιρε δόιβ,  
 muna ροιβ an cοpp λίντα δο  
 οροδ-leannaib.

Ιρ έιζιν υννιμιονδει δο coi-  
 μιτε αρ εύρ δε, οιρ ιρ μόρ in  
 φορταάτ ιρ in ερλαινει ρο, μαρ  
 δο έιδερεμ ταρ αρ n-είρ.

Item, βερβέαρ φυμιτερρα α  
 μεδγ γλαν, 7 κυρ 3, no επί3  
 δο ρene αιρ, οιρ ροιριδ ρε pecu-  
 ζαδ να leannann, δα ηγνάέυιγ-  
 έερ, 7 γλαναδ ιαδ ο να ιμαρ-  
 ρραιγ; 7 muna φαγέαρ μεδγ  
 bainne γαδβαρ έυγι ρο, γαδ  
 ρυγ φυμιτερρα 7 τιμε, 7 ρα-  
 βιορα, 7 δυδκοραιγ, 7 αε αβα; 7  
 μαδ αιμριρ ραμρα, βερβέαρ,  
 7 γλανταρ, 7 ταδβαρ maille

must be got for its cure; the  
 first cure which is best to be  
 made is to clean the corrupted  
 humours with caterfusia; for  
 Avicenna says, in the fourth  
 Cann., that evacuation causes  
 an expulsion of the burned hu-  
 mours. The second thing, to  
 order the patients a proper regi-  
 men of meat and drink; the  
 third thing, to digest the mat-  
 ter; the fourth thing, to expel  
 them completely; the fifth thing,  
 to prepare a bath for them; the  
 sixth, it is necessary to give  
 them strengthening lictub. The  
 seventh, it is necessary to give  
 them such things as agree with  
 them, unless the body be full of  
 bad humours.

It is necessary to rub the  
 part affected with ointments at  
 first, for they afford great relief  
 in this disease, as we shall see  
 hereafter.

Item, let fumitory be boiled  
 on pure whey, and put a drachm,  
 or three drachms, of senna upon  
 it, for this relieves the corrup-  
 tion of the humours, if habitu-  
 ally taken, and it purges them  
 of superfluities; and if the whey  
 of goat's milk be not at hand for  
 this purpose, take the juice of fu-  
 mitory and thyme, and scabiosa,  
 and polytricum, and hepatica;

meðg no le h-epitime, 7 ip po  
mairé.

Αη.2. ni dlizid do tobairt do,  
tuignac dlizinnfer na h-eplain-  
ti po biaoa pailte na geara do  
caitein, 7 pechna gac uile biao  
do ni lor gað polai deirgi, map  
atalur, 7 umeamain, 7 garpleog,  
7 piur, 7 mil, 7 ag-comraimale;  
gidead feadao mil do berbað  
ma paepraigib, 7 gan a caitein  
map cuio. 7 dlizid pe neiti  
geara do pechna, map atá gpe-  
anta poma, 7 clobur, 7 neiti  
diureiticeca dñir a cooaç; 7  
pchna na biaoa genuir puil  
depg malle h-imdugað leanna  
duibe, map atá peoil maire, 7  
mil maige, 7 riada, 7 ganndail 7  
lacan, 7 peoil traillti 7 loirgi,  
7 pencaip, pail, 7 a cupamail.

and, if in summer time, let them  
be boiled and cleansed, and given  
with whey or epitime; and it is  
very good.

Secondly, understand that one  
afflicted with this disease should  
not eat salt or bitter meats, and  
let him avoid every kind of diet  
which causes a burning of red  
blood, such as leeks, onions,  
garlic, pepper, honey, and the  
like; but he may take honey  
boiled in the combs, but not to  
use it at supper. And he should  
avoid bitter things, such as  
pomegranates and cloves, and  
diuretic things, after his supper.  
And let him avoid such meats  
as generate red blood, together  
with an accumulation of the  
melancholic humor, such as  
beef, the flesh of a hare, of a  
gander, and of a duck, and salt  
burned meat, old cheese, bacon,  
and the like.

IX. Extract from O'Hickey's medical manuscript,  
dated 1420; now in the possession of Mr. Robert  
Mac Adam, of Belfast, merchant.

Map benur ceaprugað aci-  
gi na h-anma pñr in b-peallpañ  
mópaia, innar co cruçócaide  
é a n-aiðocib maite, ar map  
pñ benur pñr in liaig an eplán-  
te do coimeo co h-imcuibe; 7  
an méio do módaib i na clac-  
luigter an corp co h-éigincaç,

As the rectifying of the disor-  
ders of the soul belongs to the  
moral philosopher, who is to  
arrange them in proper habits,  
so it belongs to the physician to  
preserve the health properly;  
and as many modes as the body  
is violently impaired, so many

ar í an méid rin a tá do éiné-  
luib ar an leigear; oir claeó-  
luigib aicéidigi na h-anma ár  
cuipp-ne; ar an aóbar rin do  
gabann aen éinéle leigear, 7 aen  
pegimen uata; 7 ip nup in liaig  
benur iat d'aite. 7 ar iat  
ro na h-aicéidigi rin, .i. fearg 7  
gáirdeeur, eagla 7 dobrón, cu-  
anagac, 7 nairé; oir gluarter  
an fuil coilepda cum an éroidé  
a n-airpup na feirgi ar fon  
toélaioib an dígaltaip dáraé-  
tuig, 7 gabann ré lapad éuige  
cum gluaraceta dána, 7 leatar  
nira mó ná cóip, 7 do níter an  
copp co h-uile do línaó, 7 go  
h-áirigete na boill foipimella-  
ca le dapaét an teara; óip an  
uair gluarter an tear 7 an  
rperma cum na m-ball rin, 7  
cum an éroidé do réip conn-  
raét, ó minceac an gluarter 7  
o'n téagad mór zipmuigeter an  
copp uile; 7 ip folloip go d-téi-  
gih an fearg, ár go lapann rin  
an éroidé 7 an rperma, 7 co  
rtaíteip cum na m-ball co  
h-uile an tear, 7 co h-airigeti ip  
in dpoing ag a m-bi tear láidip,  
7 moran rperma; gideac an  
dpoing ag a m-bi tear anfan,  
an uair fearguiteter iad, 7  
toélaio dígaltaip do dénaim, ní  
h-eidip a tear do dírtait cum  
na m-ball foipimellaac, acé bíc  
na boill foipimellaaca fuar,

different kinds of cure there are.  
As the diseases of the soul sub-  
due our bodies, so the one kind  
of cure and one regimen is de-  
rived from them; and it is the  
office of the physician to know  
them. These are those diseases,  
viz. anger, joy, fear, melancholy,  
sorrow, and shame. For in the  
time of anger the choleric blood  
is moved to the heart, to excite  
it to violent revenge, and becom-  
ing inflamed for bold motion, it  
expands more than what is just,  
whereby the whole body is filled,  
particularly the external mem-  
bers, with the violence of the  
heat; for when the heat and the  
sperma are driven to these mem-  
bers and to the heart, with vio-  
lence, from the frequency of the  
motion, and from the great heat-  
ing, all the body is dried; and it  
is obvious that anger heats, be-  
cause it inflames the heart and the  
sperma, so that the heat is circu-  
lated to all the members, and  
particularly in the people who  
have strong heat and much sper-  
ma. But those who have weak  
heat, when they are angered, and  
desire to take revenge, the heat  
cannot be discussed to the exte-  
rior members; but the exterior  
members are cold and palsied,  
while at the same time the heat is  
strong in the heart. We therefore

criṡánaḁ, an cem do ḁiaḁ an  
 ceap láidur anḁ a ḁroide ; ap  
 an aḁḁar rin do ciamaid mo-  
 ran do daoinib feapḁaḁa ap a  
 m-ḁiaḁ toil inḁeacaḁ 7 iaḁ ap  
 criṡṡ ; 7 ni feapḁ foirḁriṡi ir  
 coir do ráḁ ría ro, aḁḁ feapḁ  
 maille le h-eaḁla. Ap an aḁ-  
 ḁar rin an claoḁloḁ do ni feapḁ  
 anḁ a corp daonna ni h-imḁ-  
 uibe a peḁimen na rláinte é,  
 oir buaiḁriḁ an feapḁ ḁnímar-  
 ṡaḁ an feapun uile ; maircaḁ  
 feaḁainṡer aḁḁar na feirḁi aḁḁ  
 an inéid foḁáluḁ an ríaḁun é  
 a ḁ-cúirib toileamla ; oir im-  
 cuibe feapḁ do deanaim co  
 minic a ḁ-cúirib foḁraidi 7  
 ceabairḁeaḁa, ḁin cob imcuibe  
 a peḁimen rláinti h-1 ; . . . . .  
 7 aḁa cuiḁ do na h-eaprláintiḁ  
 ḁar ab leigḁer imcuibe feapḁ,  
 mar innir Hali aḁ deanaim  
 ḁluara ap Almuḁar, ḁo raib  
 diuic ap a raib rouḁar, 'ḁa  
 leigḁar aḁ liaiḁ eigiḁ, 7 ḁur  
 foḁail an liaiḁ feapḁ do ṡo-  
 ḁairm ap, 7 ap ngeineamian  
 na feirḁe, ḁur leigḁaruḁ é ó'n  
 rouḁar.

see many angered people, who  
 have a desire of revenge, seized  
 with trembling ; but this should  
 not be called powerful anger, but  
 anger accompanied with fear.  
 Wherefore, the change which  
 anger causes in the human body  
 is not meet in the regimen of  
 health, for active anger disturbs  
 the whole reason ; therefore, let  
 the occasion of anger be avoided,  
 except as far as reason orders it  
 in cases of consent. For it is  
 meet, in many well-intended,  
 permitted cases, to provoke an-  
 ger, although it be not fit for  
 the regimen of health in general ;  
 . . . . . And there are some  
 diseases of which anger is a  
 proper remedy, as Hali relates  
 in his commentary on Almuḁar,  
 that a Duke, who was affected  
 with stupor, was under the care  
 of a certain physician, that the  
 physician ordered his anger to  
 be provoked, and that, as soon  
 as the anger was produced, he  
 was cured of the stupor.

X. Extract from Bishop Carsuel's Gaelic translation  
 of the Confession of Faith, Forms of Prayer, &c., used  
 in the Reformed Church of Scotland : printed in the  
 year 1567<sup>s</sup>.

§ This is the passage so often  
 referred to in the controversy

concerning the antiquity of Os-  
 sian's poems. A free translation

## (From the Epistle Dedicatory.)

Acht ata ni cheana is mor an leathtrom agas an uireasbhuidh ata riamh orainde<sup>b</sup> Gaoidhil Alban agus Eireand, tar an gcuid eile don domhan, gan ar gcanamhna Gaoidheilge do chur ag cló riamh mar ataid a gcanamhna agus a dteangtha fein a gcló ag gach uile chinel dhaoine oile sa domhan, agus ata uireasbhuidh is mó ina gach uireasbhuidh oraind, gan an Biobla naomhtha do bheith a gcló Gaoidheilge agaid, mar tá sè a gcló laidne agas bherla agas in gach teangaidh eile o sin amach, agas fós gan seanchus ar sean no ar sindsear do bheith mar an gcedna a gcló agaid riamh; acht ge tá cuideigin do tseanchus<sup>i</sup> Ghaoidh-

But there is one thing, it is a great distress and want that we the Gaels of Alba and Erin have ever laboured under, beyond the rest of the world, that our dialects of the Gaelic have never yet been printed, as their dialects and tongues have been by every race of people in the world; and we labour under a want, which is greater than every want, that we have not the Holy Bible printed in Gaelic, as it has been printed in Latin, in English and in every other language whatsoever; and also that we have never had in print the history of our ancients, or our ancestors; for though there is some portion of the history of

of it has been given in the Report of the Committee of the Highland Society of Scotland, appointed to inquire into the nature and authenticity of the poems of Ossian, published by Mac Pherson. This passage is pure Irish, and agrees with the Irish manuscripts of the same period in orthography, syntax, and idiom. It is the oldest specimen of the Erse that has been as yet adduced by the Erse grammarians, though there are certainly extant older Erse compositions. This specimen disproves many grammatical rules laid down by Stewart, and shews that his Grammar is drawn

from the spoken dialect of the Scotch Gaelic, and not from any manuscript or even printed authorities of an age much older than his own time.

<sup>b</sup>, *Orainde, on us.* Here are several instances of *nd* written for *nn* in the Erse, a combination unknown in the modern language. See chap. III., pp. 34, 35, and chap. IV. p. 138; see also the words *Fhind, Dhanond, &c.*, in this extract.

<sup>i</sup> *Do tseanchus.* This is an instance of *t* being prefixed to *s* in a situation where it might be also aspirated. See chap. III. p. 61. Various examples of this

eal Alban agus Eireand sgríobhtha a leabhruibh lámh, agus a dtamhlorgaibh fileadh agus ollamhan, agus a sleachtaibh suadh, is mor tsaothair sin re sgríobhadh do laimh, ag fechain an neithe buailtear sa chló ar aibresge agus ar aithghiorra bhios gach én ní dhá mhed da chríochnughad leis. Agus is mor an doille agus an dorchadas peacaidh agus aineolais agus indtleachda do lucht deachtaidh agus sgríobhtha agus chumhdaigh na Gaoidheilge, gur ab mó is mian leo agus gur ab mó ghnathuidheas siad<sup>j</sup> eachtradha dimhaoineacha buaidheartha, bregacha saogh-alta do chumadh ar Thuathaibh Dédhanond agus ar Mhacaibh Mileadh<sup>k</sup>, agus ar na curadh-

the Gaels of Scotland and Ireland written in manuscript books, in the compositions of poets and ollavs, and in the remains of learned men, there is great labour in writing them over with the hand, whereas the thing which is struck off with the type, how speedily and expeditiously is it completed, be it ever so great. And great is the blindness and darkness of sin and ignorance, and of the intellect of the teachers, writers, and preservers of the Gaelic, that, with a view of obtaining for themselves the vain rewards of this world, they are more desirous and more accustomed to compose, maintain, and cultivate idle, turbulent, lying, worldly stories concerning

accidence are found in good Irish manuscripts, as εἰργε τῆραι, *salt fishes*; old Med. MS. by John O'Callannan of Rosscarbery, dated 1414; δο τῆρι, *always, Id.*; δο τῆριλγ, *to chase*, paper MS. transcribed 1679, *penes auctorem*; δομ τῆριργιό, *to woo me, Id.*, p. 62.

<sup>j</sup> *Ghnathuidheas siad. They accustomed.*—Here is an instance of the simple present tense of the indicative mood ending in *eus*, for Irish parallels to which, see Part II. chap. V. p. 156, line 3. This contradicts an assertion of Stewart's *Gaelic Grammar*, 2nd edit. p. 97, note <sup>m</sup>, that the verbs of the Erse, except *bi, is*, have

no simple present tense. See it remarked at p. 189.

<sup>k</sup> *Ar Mhacaibh Mileadh.*—This is translated “concerning warriors and champions,” in the translation of this passage given in the Report of the Committee of the Highland Society of Scotland, but most incorrectly; for, by *Macaibh Mileadh*, the Irish and Scotch writers, previously to the period of the forgeries of the last two centuries, always meant “the sons of *Mileadh* or *Milesius*,” from whom the Highlanders or Gaels of Scotland, as well as the Gaels of Ireland, were believed to be descended.

aibh<sup>1</sup> agas Fhind Mhac Cumhaill<sup>m</sup> go na fhianaibh, agas ar mhóran eile nach airbhim agas nach indisim<sup>n</sup> and so do chumdach, agas do choimhleasughagh, do chiond luadhuidheachta dimhaonigh an tsaoghail dfhaghail doibh féin, ina briathra disle Dé, agas slighthe foirfe na firinde do sgriobhadh, agas dheachtadh agas do chumhdach.

the Tuatha De Dananns, the sons of Milesius, the heroes, and concerning Finn Mac Cumhaill with his Fians, and concerning many others which I do not here enumerate or mention, than to write, teach, and maintain the faithful words of God, and the perfect ways of truth.

### XI. Extract from the Annals of the Four Masters.

A. D. 1174. Sluaicéad la r in iapla d'ionraó Mumáin. Sluaicéad ele la Ruaidrí dia himdeagal rorro. Oe éualatrar na Goill Ruaidrí do éoét ir in Mumáin i napear caéa rru, po

A. D. 1174. An army was led by the Earl [Strongbow] to plunder Munster. Another army was led by Roderic to protect it against them. When the English heard that Roderic had

<sup>1</sup> *Ar na curadhaibh ; concerning the heroes.*—By “the heroes” is here meant, not heroes in general, but the Heroes of the Red Branch in Ulster, who were generally called “The Heroes” by Irish writers of romantic tales. They flourished previously to Finn Mac Cumhaill, and were believed to be superior to him and his contemporaries in valour and feats of arms. The zealous bishop seems to have heard those stories himself from the Highland and Irish bards, who were then gaining more worldly emoluments by the recital of them than they would have gained by preaching the Word of God, a thing which they would not have been allowed to do at the time, even if they had been so inclined.

<sup>m</sup> *Ar Fhind Mhac Cumhaill,* rendered *Fingal*, the son of *Cumhal*, in the translation above alluded to, which is also given, as approved of, by Stewart in his *Gaelic Grammar*, p. 198. But there is no *gal* in the original!

<sup>n</sup> *Nach airbhim agas nach indisim.*—Here are two instances of a simple present tense of verbs different from the verb substantive, though Stewart asserts that this dialect wants that tense altogether. Will the Scotch grammarians ever be satisfied to tell the whole truth, or to give us fair specimens of their dialect from existing manuscripts? When will they be enlightened enough to give up fabrications, and love truth better than Scotland?



εὐκυρριουτ Ἰοιλλ Αἰα εἰαὲ δια  
 ραιγιὸ, 7 ni po hairipeaδ leo go  
 pangataar go Duplar. Tanac  
 Donnall Ua Ḫriam 7 Ḫάλ  
 Ḫ-Cair, 7 caὲ iarḫair Connaὲt,  
 7 mὸpcaὲ Shil Muirḫoiḫ, cen-  
 moḫa dirim deaḫḫluasḫ po facc-  
 baδ lar an ρiḫ Ruaiδp. Ro  
 ρiḫeaδ caὲ epὸa eper Ḫallaiḫ  
 7 Ḫaoiδflaiḫ an du ρin, go po  
 ρpaoinead po deoiδ tpe nearp  
 iombualta ρop na ḫallaiḫ, 7  
 po marḫaδ pḫḫt cced décc vo  
 Ḫhallaiḫ ip in caὲ ρin, co naὲ  
 tcapna aὲt tioruairp beacc  
 beo ap in caὲ ρin vo Ḫhallaiḫ  
 imon larla. Tued pḫḫe po méla  
 dia tḫḫ go Poptairḫe. Soair  
 Ua Ḫriam dia éiḫ iar ccorcup.

arrived in Munster, for the pur-  
 pose of giving them battle, they  
 invited the English of Dublin  
 to them, and they delayed not  
 till they reached Thurles. There  
 camethither Donnell O'Brien and  
 the Dal Cais, and the battalion  
 of West Connaught, and the great  
 battalion of Sil-Murray, besides a  
 numerous brave host left by the  
 King Roderic. A brave battle  
 was fought between the English  
 and Irish at that place, where  
 the victory was at length gained,  
 through dint of fighting, over  
 the English, and seventeen hun-  
 dred of the English were killed  
 in that battle, so that there es-  
 caped not from that battle but a  
 small remnant alive of the Eng-  
 lish, with the Earl, who repaired  
 in sorrow to his house to Water-  
 ford. O'Brien returned home in  
 triumph.

### III.

#### ADDENDA ET CORRIGENDA.

THE Author, on a most careful perusal of these sheets, after they had been worked off, discovered some inadvertent mistakes, which he begs here to notice and correct as briefly as possible.

Page 7, line 4, for "scarcity," read "sacristy."

— 22, after line 16, insert, "In ancient Irish MSS. *ie* is sometimes used for *ia*."

— 34, line 16, for "c, m," read "c, *ḡ*, m."

— 48, — 12, for "ua," read "uaí."

— 53, — 14, for "α *Filib*," read "α *Filib*."

— 64, — 23, after the period here, insert: "In the fragments of Irish composition by Tirechan, in the Book of Armagh, the adventitious and eclipsing letters are separated by dots placed before and after them, thus: *.n.eppcuip*."

— 101, line 7, for "onus, oneris," read "opus, operis."

— 102, — 2, after the period in this line, insert, "In ancient MSS. an attempt was made to make a genitive in *æ*, or *αι*, in imitation of the Latin, as *τηρέ μέδ* in *τηνεχται*, in consequence of the greatness of the snow." *Vit. Moling*. *Suibniu mac Maelaehumai*.—See p. 43.

— 107, last line, for "after," read "before."

— 112, line 8, for "mín," read "mín."

— 123, — 1, for "SECTION 3," read "SECTION 4."

— 135, — 29, for "*ḡba ba é*," read "*ḡíó ba é*."

— 136, — 23, for "against," read "against thee."

— 139, — 14, for "*ḡcuab*," read "*cúḡab*."

— 146, — 6, for "*ṽb*," read "*ṽíb*."

— 151, — 27, *dele* "he did be, &c."

— 153, — 21, for "thou concealest," read "you conceal."

— 156, — 28, for "*má ceilim*," read "*má ceilim*."

— 158, — 13, for "ellipses," read "eclipsis."

— 158, — 19, *dele* "*nár*."

- Page 168, — 12, for “βίβμιρ, or ιομαοιρ,” read “βίμίρ, or βίομαοιρ.”
- 186, lines 6, 9, 10, for “ζλανράδεαρ,” read “ζλανράδεαρ.”
- 191, — 26, for “α βριρεαμ,” read “α βριρεανν.”
- 199, — 22, for “δο τιοιρναδ,” read “δο τιοιρρναδ.”
- 207, — 23, after the period, insert, “except in the first person singular, which ends in αδ.”
- 218, line 2, although ατναζαρ is here translated “was given,” it is really the historic present, and means “is given.”
- 224, line 1, for “φα μ,” read “φαοιμ.”
- 264, — 23, for “ηιραιοιου,” read “ηιραιοιου.”
- 286, — 17, for “Ré, or ρια, before the article,” read “ρέ, or ρια, before, when placed before the article.”
- 289, line 8, for “φορ ομοδ,” read “φορ ομοδ.”
- 301, — 13, for “Moling,” read “Molaisi.”
- 349, — 19, for “participles,” read “particles.”
- 353, — 27, for “Act 1,” read “Act 4.”
- 354, — 19, for “hands,” read “heads.”
- 356, — 8, for “we are not, ταμαοιδ,” read “we are; not ταμαοιδ.”
- 400, last line, for “unerring,” read “erring.”

Αρ η-α ερίοεnúζαδ α η-Αε ελιαε Δυιβλιννε λε Σεαη, μαε  
 Εαμοινη Οιζ Υί Δηόηηάδαιη, ό Αιτ α' τιγε ηόοιρ, ρρι Σιαδ Υα  
 ηΓρηνη α ηοιρ, α η-Υιδ Δεάζαδ Ορραιγε, αν εύιγεαδ λά ρίοδ  
 δε ηί μεάδοιη αν τ-Σαηραιοδ, ηαν η-βλιαδαιη δ'αοιρ αρ δ-τιγε-  
 αρρα 1845.

Ώο ζ-επιριδ Δια ερίοε ηαιε ορραινη υιλε. Αμεη.

THE END.







O'Donovan, J.

PB

A grammar of the  
Irish language.

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