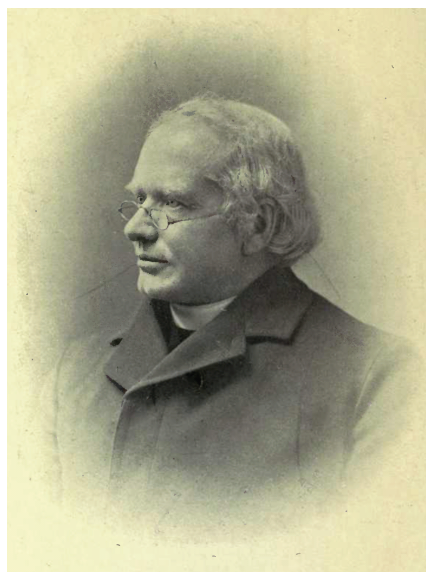


Sliabh na mBan bhFionn



leis an Athair Peadar Ua Laoghaire



Introduction

Background to the story

Sliabh na mBan bhFionn is a story about the supernatural women who live in the well-known hill in Southern Tipperary and their dealings with a sewing woman. **Peadar Ua Laoghaire** says he was told the story in 1840's or 1850's by **Máire Ruadh** the mother of **Peig** in **Séadna**, who herself appears in the third and final chapters of **Séadna**.

There was more to the story than **Peadar Ua Laoghaire** remembered, but the version he wrote, the one we're studying here, contains the parts of the story that made a strong impression on him.

Terms and usages

Throughout these notes the following rules apply:

1. Classical Irish refers to the literary standard of the Bards, the professional poets of Ireland who operated between 1200-1700. A classical form is a version of a word from Classical Irish. Munster is closest to this in grammar, but parts of Conamara and Mayo are closer in pronunciation.
2. (b.) indicates that a word is feminine. Its absence indicates that it is masculine.
3. Irish is always in bold. English that translates a piece of Irish is in italics.
4. The autonomous form of the verb is a verb form which doesn't specify who actually performed the action. For example **Do cuireadh é** *It was put*. **Cuireadh** is a past autonomous.
5. A small number of verbs have what is known as a dependent form in certain tenses. This is the form of the verb that appears after verbal particles. For example the verb **Bí** has the normal form of its past tense **Bhí**, as well as the dependent form **Raibh**.
6. The Irish verb has eight forms:
 - (a) Present. Often used where English uses a perfect. **Táim anso le seachtain** *I have been here for a week*.
 - (b) Past. Often used where English uses a perfect. **Do chonac é** *I saw him, I have seen him*.
 - (c) Future. It can mean both the "I shall" and "I will".
 - (d) Imperative. Ordering basically. If it's not in the second person, it usually means "Let...". **Ceannaímís an leabhar** *Let's buy the book*.
 - (e) Conditional. Either the past or present conditional, i.e. "I would..." and "I would have...".
 - (f) Past Habitual. Translated into English with either "would" or "used to", i.e. "I would go to school every morning".
 - (g) Subjunctive Present. Usually used for hopes or wishes, often preceded by **Go** meaning *May*. **Go dtaga do ríocht** *May your Kingdom come*. Used after some conjunctions like **sara** or **go** (*until*).
 - (h) Subjunctive Past. Sometimes used instead of the Conditional after **dá**. It is identical in form to the past habitual.

7. Verbs also have a verbal noun, a noun corresponding to the action of the verb. This verbal noun can correspond to the present participle in English (**ag rith**, *running*) and the infinitive (**do/a rith**, *to run*). However it is important to remember that it is really a noun and things like **ag rith** really mean *at a run/running*, otherwise some complicated sentences will be quite confusing.
8. Munster Irish has four cases: nominative, genitive, dative and vocative. There are, quite rarely, a few sentences that are difficult to understand grammatically unless you remember that there used to be a fifth case, the accusative. These will be explained if they occur.
9. There are three numbers: Singular, dual and plural.
10. It is quite common for the nominative plural and the genitive plural to have the same form. If a give word has the same form for the nominative and genitive plural, that word is said to have a strong plural. Otherwise the plural is weak.
11. Completely different meanings of a word are separated by a semi-colon, slightly different meanings by a comma.

Aos Sidhe

Many Irish myths contain a supernatural race of people known as the **Aos Sidhe**, **Daoine Sidhe** or **Daoine Maithe**, the latter of the three producing the common English translation “The good people”. This term is preferable to “elves” which properly refers to the supernatural race from Germanic folklore, and also to “faery/fairy” which is a blanket term for any supernatural race from European folklore.

Classical Bardic literature disagrees on their origin as a people and their actual origin is quite complex. In the main they are a reinterpretation of the **Tuatha Dé Danann**, the pre-Christian gods, as a separate supernatural race. However this is by no means a strict definition and quite often human ancestors, spirits local to an area or geographic feature and various other creatures like Leprechauns get added to the **Aos Sidhe**. Among the average Irish person the **Aos Sidhe** were essentially any sentient creature that was not a living human or a supernatural Christian figure (e.g. angel).

1 Cuid a haon - Story

Fad ó, nuair a bhí Fionn agus an Fhian i réim i néirinn, do thuit nídh amach i dtaobh an chnuic seo ar a dtugtar Sliabh na mBan. Do tugadh cuid des na mnáibh óga ba bhreaghtha a bhí le fághail i néirinn an uair sin, agus do cuireadh isteach sa chnoc san fé dhraoidheacht iad. Do deineadh sídh-bhrog áluinn istigh sa chnoc dóibh, agus do cuireadh isteach sa tsídh-bhrog san chun cómhnuichte iad. Ba mhar-a-chéile ansan iad agus mná sídhe. Ní feictí iad ach nuair ba mhaith leo iad féin do thaisbeáint. D’fhanadar istigh sa chnoc riamh ó shin, agus níor chuadar i n-aois ná i bhfuirbhtheacht le h-imeacht aimsire. Taisbeánaid siad iad féin uaireanta, agus an t-é a gheibheann radharc ar mhnaoi acu ní chuireann sé an radharc san as a chuimhne an chuid eile dhá’ shaoghal. As iad a bheith ’ghá dtaisbeáint féin ar an gcuma san ó am go h-am, do tugadh “Sliabh na mBan bhFionn” ar an sliabh. “Sliabh Feimhin” an ainm a bhí roimís sin air.

Taisbeánadh cuid des na h-“óg-mhá finna” iad féin uaireanta chun tairbhe dhéanamh; ach ní h-i gcómhnuidhe a mbéadh a dheinidís tairbhe. Uaireanta is díobháil a dheinidís. Dá mbéadh cailín áluinn óg ag eirighe suas sa chómharsanacht, b’fhéidir go dtaisbeánfadh bean acu í féin do’n chailín sin chun í fhuadach. Do béarfaí an cailín chun siubhail isteach i sídh-bhrog an chnuic, agus do fágfaí agá muintir sa bhaile iarlis éigin seana mhná a bhéadh ’ghá gcrádh agus á gciapadh ar feadh tamaill, agus ansan do gheóbhadh bás.

Fad ó, nuair a bhí Fionn agus an Fhian i réim i néirinn, do thuit nídh amach i dtaobh an chnuic seo ar a dtugtar Sliabh na mBan. Do tugadh cuid des na mnáibh óga ba bhreaghtha a bhí le fághail i néirinn an uair sin, agus do cuireadh isteach sa chnoc san fé dhraoidheacht iad. Do deineadh sídh-bhrog áluinn istigh sa chnoc dóibh, agus do cuireadh isteach sa tsídh-bhrog san chun cómhnuichte iad. Ba mhar-a-chéile ansan iad agus mná sídhe. Ní feictí iad ach nuair ba mhaith leo iad féin do thaisbeáint. D’fhanadar istigh sa chnoc riamh ó shin, agus níor chuadar i n-aois ná i bhfuirbhtheacht le h-imeacht aimsire. Taisbeánaid siad iad féin uaireanta, agus an t-é a gheibheann radharc ar mhnaoi acu ní chuireann sé an radharc san as a chuimhne an chuid eile dhá’ shaoghal. As iad a bheith ’ghá dtaisbeáint féin ar an gcuma san ó am go h-am, do tugadh “Sliabh na mBan bhFionn” ar an sliabh. “Sliabh Feimhin” an ainm a bhí roimís sin air.

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Cuid a haon - Notes

Fadó: *Long ago.*

Fionn: The legendary warrior **Fionn Mac Cumhail**.

Fionn: An adjective meaning *fair; white*, when used with people it has the meaning: *fair-haired*. The plural form **fionna** was spelled **finna** in Classical Irish.

An Fhian (b.): Fionn's band of warriors. The stories of Fionn and his warriors, unlike the **Táin**, were never really part of the literary canon of the Bards, but were popular stories told by the **seanchaithe**.

Réim (b): *Extent; sway, authority.*

Fé/Fá réim: *Prevails.* Both the classical form, **fá**, and the Munster form **fé**, are typically found in this phrase. An example of its use:

Níl aon bhaol ná gur breá í an óige, cé go bhfuil sí fá réim agamsa fós agus ní thagann ciall roim aois.¹

There's no danger but that youth is a fine thing, even though she prevails for me yet (i.e. I'm still young) and sense doesn't come before age.

I réim: In authority, power

Thuit ní amach: *Something fell out, Something happened.*

Note: Although not everybody is that particular about this, **ní** tends to mean a generic "thing" and **rud** refers to some "thing" already discussed or a specific object. Again, this is not some ironclad rule, just a tendency.

I dtaobh: *About, concerning.* Takes the genitive.

Tugtar "Nead an Fhiolair" ar an gcnoc san: *That hill is called "Nest of the Eagle". Literally: Nest of the Eagle is given on that hill.* **Tugtar** is the autonomous present of **Tabhair**.

Ar a dtugtar: *On which is given.* **a** here is the indirect relative particle, which eclipses.

Tugadh: Past autonomous form of **Tabhair**.

Cuid desna mnáibh *A share of the women, some of the women.* **Mnáibh** is the dative plural of **bean**. Note that **Cuid** works as follows:

Share of (indefinite noun) **Cuid** (noun in genitive)

e.g. **Cuid airgid**

Share of the (definite noun) **Cuid den/desna** (noun in dative)

e.g. **Cuid den airgead**

Roinnt, mórán, níos mó, dóthain, tuilleadh and the fractions (e.g. **Ceathrú**) function the same way.

Ba bhreaghtha = *the finest*, **breaghtha** is the superlative of **breá** (*fine*). Note that the superlative takes the appropriate tense of the copula, here **ba**, the past tense.

Tá na fir is breátha sa tsráidbhaile sin. *The finest men are in that village*

Bhí na fir ba bhreatha sa tsráidbhaile sin. *The finest men were in that village*

Le fagháil = *To be gotten.* As examples of this construction:

¹Fiche Blian ag Fás, pg.1

le **n-ithe**² = *to be eaten*
le **déanamh** = *to be done*
Le + verbal noun = *to be...*

Cuireadh Past autonomous of **Cuir**

Fé dhraoidheacht *Under a spell.* **Draoidheacht** is feminine.

Deineadh Past autonomous of **Déan**.

Síd-bhrog *Fairy palace/mansion.* The classical form of the word is **Brugh**, meaning *mansion*.

Chun comhnuighthe *to live.* There are a few things to discuss:

1. **Chun** means either *toward*, or *for the purpose of*.
2. In the second meaning it often corresponds to the purposeful version of the English infinitive:
I like to walk (Normal infinitive)
I'm here to fix your window (Purposeful infinitive)
The construction is:
chun (object) **a** (verbal noun)
e.g. **Táim anso chun dinnéir a ithe** *I'm here to eat a dinner.*
3. Originally, and often today, the noun following **chun** is placed in the genitive.
Chun fir a phósadh *to marry a man*
Without an object there is just the verbal noun after **chun**, which is then placed in the genitive.
Chun pósta *to marry*
Chun cónaithe *to live*

Mar-a-chéile *as one, the same*

Ba mhar a chéile ansan iad agus mná sidhe *They and the fairy women were one and the same then.*

Feictí Past habitual autonomous of **Feic**.

Taisbeáint (b.) verbal noun of **Taisbeáin**. **Taisbeánaim** *I show.*

D'fhanadar *They stayed.*

Fuirbhtheacht (b.) *Weakness resulting from old age, decrepitude.* Modern Spelling: **Fuiritheacht**.

Níor chuardar i n-aois ná i bhfuirbhtheacht *They didn't get older nor more decrepit.*

In Irish "getting more X" is expressed using:

(Appropriate form of **Téigh**) + **i** + (Abstract noun of concept)

Táim ag dul in aoirde *I am getting taller.*

Le h-imeacht aimsire *with the passing of time.*

An t-é *The one*

²The prefixing of "n" here only occurs for the verbal nouns **ithe** and **ól**

Gheibheann sé *He gets*. This is the independent form, with **Faigheann sé** the dependent form. Quite often, especially today, **Faigheann** is used in both cases.

Radharc ar *A view of*. **Radharc** is feminine.

Mnaoi dative of **bean**.

Cuimhne *Memory*. Note: **Cuimhin** is the form used with the copula:

Is cuimhin liom tú *I remember you*.

Tá cuimhne agam ort *I remember you*.

An chuid eile dhá shaoghal *The rest of his life*. A few points here:

1. **cuid** meaning *a part, a portion*, is used to denote a share or part of something. If the noun is indefinite you use the genitive:
cuid bainne *some milk*
cuid talaimh *some land*
cuid airgid *some money*
cuid bídh *some food, a meal*

However if the noun is definite, you use **den** or **desna** followed by the noun in the dative:

cuid den airgead *some of the money*

cuid den cheart *some of the right*, used in the phrase **Tá cuid den cheart agat** *You're somewhat right*

cuid desna daoine *some of the people*.

Note that possessive particles make a noun definite and so they would use **de**:

cuid dem' shaol *a period of my life*. **dem' = de + mo**.

2. **de** combines with **a** (*his, hers, theirs*) to produce **dá**.
cuid dá shaol *A period of his life*.
cuid dá saol *A period of their/her life*.
cuid dá airgead *some of his money*.
cuid dá h-airgead *some of her money*.
cuid dá n-airgead *some of their money*.
3. The prepositions **de** and **do** are lenited after vowels and r, as are all their combined or inflected forms.
Tabhair dhom an t-airgead *Give (to) me the money*.
Dia dhuit *Hello*.
An chuid eile dhá shaol *The rest of his life*.

As iad a bheith 'ghá dtaisbeáint féin ar an gcuma san *From them showing themselves in that way*. There are several points here.

1. **As** occasionally means *as a result of*.
as iad bheith chomh hard *from them being so tall*.
2. **'ghá dtaisbeáint féin** *Showing themselves*, Literally: *at their own showing*.
Tá sé ag bualadh an gharsúin *He is hitting the boy*, Literally: *He is at the boys hitting*.

Tá sé am' bualadh *He is hitting me*, Literally: *He is at my hitting*. **am'** is **ag + mo**.
Tá sé á mbualadh *He is hitting them*, Literally: *He is at their hitting*. **á** is **ag + a**.

However there are two constructions here which would seem very similar:

Tá sé á mbualadh *He is hitting them*, Literally: *He is at their hitting*. **á** is **ag + a**.

Táid siad á mbualadh *They are being hit*, Literally: *They are at their hitting*. **á** is **ag + a**.

One is active, the other is passive. To distinguish one from the other writers in the late 19th and early 20th century wrote **'ghá** for the active version and **d'á** for the passive version:

Tá sé 'ghá mbualadh

Táid siad d'á mbualadh

However this was based on an incorrect idea of the etymology of the two phrases and isn't used so much today.

3. **cuma** *manner, way; appearance*.

Sliabh na mBan bhFionn: *Mountain of the fair haired women*. A hill in southern Tipperary. **Ban** is the genitive plural of **bean**. Adjectives used to be eclipsed in the genitive plural hence **bh-Fionn**, this is generally not done today outside songs and a few fixed phrases like **ar an gcuma gcéanna** *in the same way*.

Ní h-i gcómhnuidhe a mbéadh a dheinidís tairbhe *It wasn't always that they would do good*. **Ní**, the negative form of the copula, prefixes a **h** to vowels.

Tairbhe: *A profit; a good*.

Díobháil (b.): *Harm, damage*.

Dá mbeadh: *If there were*. This **beadh** is the past subjunctive of **bí**.

Ag éirighe suas: *Growing up*.

Cómharsanacht (b.): *Neighbourhood*.

B'fhéidir go: Means *might*, followed by the conditional of the verb. **B'fhéidir go ndéanfainn é** *I might do it*.

Fuadach: Verbal noun of **Fuadaigh**. **Fuadaím** *I kidnap*.

Béarfaí an cailín chun siubhail *The girl would be taken away*.

Do rugas an gadhar chun siúl *I took the dog away*.

Béarfaí is the conditional autonomous of **Beir**.

Fágfaí is the conditional autonomous of **Fág**, *leave*.

agá muintir *At her people*. **Ága** is a contraction of **ag + a**. Note that in verbal noun constructions **ag + a** contracts to **á**, but elsewhere to **agá**:

Tá an carr agá máthair *Her mother has the car*.

Tá m'athair á múineadh *My father is teaching her*.

Iairlis (b.) *A changeling; a worthless person*. A changeling is meant in this story, specifi-

cally the old and decrepit kind, where one of the **Aos Sidhe** soon to die, was exchanged for a healthy human.

Crádh Verbal noun of **Crá**. **Cráim:** *I torment.*

Ciapadh Verbal noun of **ciap**. **Ciapaim** *I harass.*

Ar feadh tamaill: *For a while.*

Gheóbhadh bás: *Would die, literally would get death.*

2 Cuid a dó - Story

Do thárla, tamall mór éigin ó rin, gur deineadh beart de'n tsórd san i n-áit éigin ná raibh a-bhad ó'n gcnoc. Bhí leanbh inghíne ag duineuasal a bhí 'n-a chómhnuide san áit. Bhí an leanbh ag déanamh amach ar bheith dhá bhliadhain déag d'aois, agus bhí sí chomh h-áluinn, chómh breagh, comh dathamhail rin, gur bh'ar éigin fhéadadh aoinne a chíosó í a shuíle thógaint di, agus aoinne a deireadh aon fhocal ag moladh a breaghtachta go gcaithfeadh sé seile uirthi, i dtreó go mbeadh fuath ag na daoine maithe di, agus nár bhaoghal go mbéarfaidís léó í. Bhíodh áit fhearg ar an leanbh féin nuair a caithtí na seilí uirthi, agus níor bh'iongnadh san.

Do mhol seana bhean éigin í lá, agus d'ainm sí dearmhad de'n tseile chaitheamh uirthi. An lá céadna san do chonnaic an leanbh duine de'n na h - "óg-mhná finna" ó'n sliabh. Do buiaileadh breóite an leanbh. I gcionn suim laethanta ba léir do gach aoinne nár bh'í féin a bhí sa leabaidh i n-aon chor. Gur fuaduibheadh an leanbh, agus gur fágadh iarlís éigin gan mhaith 'n-a ineadh. Tar éis roinnt aimsire fuair an iarlís bás. Bhí uaigneas agus buairt agus brón ar gach aoinne, agus níor bh'fiú trácht ar an uaigneas ná ar an mbuairt a bhí ar aoinne seachas an bhairt a bhí ar athair agus ar mháthair an leinbh. Thuigeadar gur bh'í a leanbh féin, an inghean áluinn a bhí acu agus go raibh a gcroidhe greamuighthe inti, gur bh'í a bhí tar éis bháis. Ach na daoine eólguisreacha tuisgionacha a bhí ann, bhí fhios acu go maith gur bh'í an iarlís a bhí tar éis bháis, agus gur bh'amhlaidh a fuaduibheadh an inghean áluinn.

Do thárla, tamall mór éigin ó shin, gur deineadh beart de'n tsórd san i n-áit éigin ná raibh a-bhad ó'n gcnoc. Bhí leanbh inghíne ag duineuasal a bhí 'n-a chómhnuide san áit. Bhí an leanbh ag déanamh amach ar bheith dhá bhliadhain déag d'aois, agus bhí sí chomh h-áluinn, chómh breagh, comh dathamhail sin, gur bh'ar éigin fhéadadh aoinne a chíosó í a shuíle thógaint di, agus aoinne a deireadh aon fhocal ag moladh a breaghtachta go gcaithfeadh sé seile uirthi, i dtreó go mbeadh fuath ag na daoine maithe dhi, agus nár bhaoghal go mbéarfaidís léó í. Bhíodh árd fhearg ar an leanbh féin nuair a caithtí na seilí uirthi, agus níor bh'iongnadh san.

Do mhol seana bhean éigin í lá, agus d'ainm sí dearmhad de'n tseile chaitheamh uirthi. An lá céadna san do chonnaic an leanbh duine de'n na h - "óg-mhná finna" ó'n sliabh. Do buiaileadh breóite an leanbh. I gcionn suim laethanta ba léir do gach aoinne nár bh'í féin a bhí sa leabaidh i n-aon chor. Gur fuaduibheadh an leanbh, agus gur fágadh iarlís éigin gan mhaith 'n-a ineadh. Tar éis roinnt aimsire fuair an iarlís bás. Bhí uaigneas agus buairt agus brón ar gach aoinne, agus níor bh'fiú trácht ar an uaigneas ná ar an mbuairt a bhí ar aoinne seachas an bhairt a bhí ar athair agus ar mháthair an leinbh. Thuigeadar gur bh'í a leanbh féin, an inghean áluinn a bhí acu agus go raibh a gcroidhe greamuighthe inti, gur bh'í a bhí tar éis bháis. Ach na daoine eólguisreacha tuisgionacha a bhí ann, bhí fhios acu go maith gur bh'í an iarlís a bhí tar éis bháis, agus gur bh'amhlaidh a fuaduibheadh an inghean áluinn.

Cuid a dó - Notes

Do thárla gur *It happened that*

Beart an action, act; plan. **thar na beartaibh** *Extremely*

Sórd *Kind, sort.*

There are several words in Irish which express kind or sort. The main two to distinguish are **sórd** and **leithéid**. **Sórd** is the class of thing something is, the sort of thing it is. **Leithéid** is another thing that is like it, i.e. another thing of the same sort. So:

Fear dá shórd *A man of his type*

However:

A leithéid eile d'fhear Literally: *His other copy of a man, i.e. Another man of his type.*

A-bhfad ón gcnoc *Far from the hill.*

Leabh inghíne *A young daughter* (Literally: *a daughter child*). **Inghean** is in the genitive here. Nouns are commonly placed in the genitive to function as adjectives on other nouns. When being used as adjective like this they do not get inflected if the main noun changes case or number. However, they do receive the usual initial mutations that any adjective would.

An Leabhar Gaelainne *The Irish book.*

Na Leabhair Ghaelainne *The Irish books.*

Deireadh an Leabhair Ghaelainne *The end of the Irish book.*

Cumann na Scríbhneann nGaelainne *The Irish Texts Society*

The last example involves the genitive plural, in which the adjective was traditionally eclipsed. This wouldn't be common today outside set phrases, as mentioned in **Cuid a haon**.

Duinuasal *A gentleman.* Also appears in the forms **Duin'uasal** and **Duine uasal**.

Ag déanamh amach ar coming up to (in time/age). **bhí sé ag déanamh amach ar titim na hoíche nuair a thánag** *It was coming up to nightfall when I came.*

Note how this construction is used:

Bhí an leanbh ag déanamh amach ar bheith dhá bhliadhain déag d'aois *The child was coming up to being twelve years of age.*

Chomh X san/sin go *So X that.*

Example:

Do rith sé chómh tapaidh san go raibh iongnadh a chróidhe ar an ngarsún *He ran so fast that the boy was amazed.*

Is ar éigin *Barely, hardly, with great difficulty.* **Is ar éigin a thógas an fhuinneog** *I barely lifted the window.*

Éigean *Force; Violence; Necessity.* The word is masculine but operates as a feminine noun in certain situations such as **ar éigin** where it is given a feminine dative form.

Is éigean dom *I must.* This, along with **Caithfead** and **Is mór dom** are various ways of saying *I must* in Munster Irish.

Éigean being used in the past.

Mór and **Éigean** in the present, with **Mór** being weaker.

Caith in the future.

Caith and **Mór** in the conditional, with **Mór** being weaker.

Ní foláir Is another way of saying *must*, but is quite different in meaning and usage to the con-

structions above and is dealt with later in these notes.

A shúile a thógaint di *To take his eyes off of her.*

Chíodh sé *He used to see.*

Breáthacht (b.) *Fineness, excellence.* **Ag moladh a breáthachta** *Praising her fineness.*

Seile (b.) *Spit.* **Do chaith sé seile orm** *He spat on me.* Used to be done for good luck in Ireland, a very light spit though.

I dtreó go *So that*

Fuath *Hatred.* **Tá fuath agam dó** *I hate him.*

Daoine Maithe *The good people, the Aos Sidhe.* Note that **maithe**, since it ends with a vowel, lenites the following form of the preposition **do**.

Baoghal *Danger; fear.*

Go mbéarfaidís leo í *That they would carry her off (with them).*

Caithtí *Past Habitual Autonomous of Caith.* **Caithtí seile** “X” *used to spit*, with “X” figured out from context or purposefully not mentioned. In this case the local people of the girl’s area.

Níor bh’iongnadh san *That was no wonder, That was no surprise.*

Do mhol sé mé *He praised me.*

Dearmhad *A mistake.* Also the verbal noun of **Dearúdaim** *I forget.* **Botún** is a more serious mistake, possibly irreparable. **Tuathail** is mistake caused by ignorance.

Dhein sé dearúd de *He made a mistake of, or He forgot.*

Duine desna *One of the.* This is the expression used for people, for anything else **Ceann desna** is used.

Do buaileadh breoite *Struck with an illness.* **Buaileadh** is the past autonomous of **Buailim** *I strike.*

I gcionn *Until the end of.* Followed by a period of time in the genitive.

Ba léir dom *It was obvious to me.*

Leaba (b.) *Bed.* In Munster we have the genitive **Leapan** and dative **Leabaidh**. However outside place names and certain fixed phrases **Leabaidh** is usually the nominative as well.

Fuaduiheadh *Past autonomous of Fuadaím* *I kidnap.*

Fágfadh *Past autonomous of Fágaim* *I leave (behind).*

Gan mhaith *Useless.*

Ina inead *in place of it, in its stead.* Note that this would not be used when saying “*I’m here in his place, on his behalf*”, for example when speaking for somebody, where you would instead use **Thar a cheann.**

Uaigneas *Loneliness.*

Buairt (b.) *Grief.*

Brón *Sorrow.*

Níor bh’fhiú Was not worth. **Níor bh’fhiú trácht air** *It wasn’t worth discussing.*

Seachas *besides; compared with.* The second meaning is the one used here.

An inghean áluinn a bhí acu agus go raibh a gcroidhe greamuighthe inti. A few points:

1. Note that there are two relative clauses here. One direct and one indirect. The difference between the two types of clauses comes down to how the object mentioned before the relative particle appears in the next sentence. English does have a similar construction, if we focus on the relative particle used for people. This has three forms in English: *Who, Whose, Whom*. Basically a direct relative in Irish corresponds to *Who* and an indirect relative to *Whose, Whom*. However Irish keeps the distinction for nouns that don’t refer to people as well.
 2. Direct relative:
An fear a chonac. *The man who I saw.*
The relative particle is **a**, some times spelt **do**. It is used when the noun before the particle is the subject or object of the next sentence.
 3. Indirect relative:
An fear gur chonac a mhac *The man whose son I saw.*
An baile go nglaohtar “An Cheathrú Rua” air *The town which is called “An Cheathrú Rua”.*
An áit ina bhfuilim *The place that I’m in.*
- Note that the indirect relative uses the dependent form of the verb. Also the form of the indirect relative particle is **go, gur** when there is no preposition before it and **a, ar** when there is.
- The indirect relative is used when the noun before the particle only appears in the next sentence via possession (e.g. **a mhac**) or connect to a preposition (e.g. **air, in**).
4. So in this sentence we have **a bhí acu**, a direct relative and **go raibh a gcroidhe greamuighthe inti**, an indirect relative.
 5. **Greamuighthe i** *Gripped to, fixed to, attached to.*

Eolguiseach *Knowledgeable, Wise.*

Tuisgionach *Intelligent.*

Gur bh’amhlaidh *That the fact was.*

3 Cuid a trí - Story

Bhí bean 'n-a cómhnuíde ag bun an tsléibhe, ar an ttaobh téar. Bean abhrais a b'eadó í. Do curtí olann chuici irtead ó'n dtír mór-thimcheall, agus dheineadh sí an olann do chíoradh agus do ghlanadh agus do shléamadh agus do shníomh; agus nuair a bhíodh an snáth tochraiste aici 'n-a cheirthlínibh deasa cruinne cruadha, chuireadh sí a-bhaile é ag triall ar an muintir go mba leo é, agus do curtí ag triall ar fhigheadóir é, agus deintí bréid de. Ansan do dheineadh an táiliúir casóg de d'fhear an tighe, nó cóta mór, nó do dheineadh bean an tighe clóca dhi féin de; agus gach aoinne a chíos an chasóg nuadh ar an bhfear nó an clóca ar a mhnaoi, deiridís: "Go mairir agus go gcaithir é!".

Uaireanta bíodh ní ba mhó de'n olann ag an mnaoi abhrais 'ná mar fhéadadh sí a chíoradh agus a shléamadh agus do shníomh i gcaitheamh an lae, agus b'fhéidir an mhuintir go mba leo é 'ghá fhiafruige cad fé ndear an righneas. Ansan thugadh an bhean abhrais tamall de'n oidhche ag obair agus solus arneáin aici, a d'iarraidh na h-oibre dhéanamh agus a d'iarraidh an righnis do luigheadú. Uaireanta, nuair a bhíodh mórán aici le déanamh agus an ghlaodhach ró dhian air, d'fhanadh sí cuid mhaith de'n oidhche ag árneán.

Bhí bean 'n-a cómhnuíde ag bun an tsléibhe, ar an dtaobh theas. Bean abhrais a b'eadh í. Do curtí olann chuici isteach ó'n dtír mór-thimcheall, agus dheineadh sí an olann do chíoradh agus do ghlanadh agus do shléamadh agus do shníomh; agus nuair a bhíodh an snáth tochraiste aici 'n-a cheirthlínibh deasa cruinne cruadha, chuireadh sí a-bhaile é ar an muintir go mba leo é, agus do curtí ag triall ar fhigheadóir é, agus deintí bréid de. Ansan do dheineadh an táiliúir casóg de d'fhear an tighe, nó cóta mór, nó do dheineadh bean an tighe clóca dhi féin de; agus gach aoinne a chíos an chasóg nuadh ar an bhfear nó an clóca ar a mhnaoi, deiridís: "Go mairir agus go gcaithir é!".

Uaireanta bhíodh ní ba mhó de'n olann ag an mnaoi abhrais 'ná mar fhéadadh sí a chíoradh agus a shléamadh agus do shníomh i gcaitheamh an lae, agus b'fhéidir an mhuintir go mba leo é 'ghá fhiafruige cad fé ndear an righneas. Ansan thugadh an bhean abhrais tamall de'n oidhche ag obair agus solus arneáin aici, a d'iarraidh na h-oibre dhéanamh agus a d'iarraidh an righnis do luigheadú. Uaireanta, nuair a bhíodh mórán aici le déanamh agus an ghlaodhach ró dhian air, d'fhanadh sí cuid mhaith de'n oidhche ag árneán.

Cuid a trí - Notes

Sliabh *Mountain*. The interesting thing to note about this word is that although it is masculine it forms its genitive like a typical feminine noun. Genitive: **Sléibhe**.

Abhras *Wool which is to be made into clothing*. **Bean abhrais** *A woman who prepares such wool by spinning it into thread*.

Do chuireas olann chughat *I sent wool to you*.

Do curtí Past habitual autonomous of **Cuirim** *I send*.

Mór thimcheall *All around*. **Timcheall** is a Classical Irish spelling.

Dheineadh sí an olann do chíoradh There are two things to note about the auxiliary usage of the verb **Dein**.

1. The first example of this usage comes from sentences like:

Do dheineas an capall a dhíol *I sold the horse*.

Although this could be conveyed by simply saying **Do dhíolas an capall**, the use of the verb **Dein** emphasises the deliberateness of the action. It can also be used to emphasise the premeditated nature of some action.

Déanfaid siad cuid acu do mharú *They will actually kill some of them*.

2. **Dein** can also be used with a verb which would sound awkward to inflect itself, or as a way of inflecting several verbs in a list at once. The sentence in the text is of this type:

Dheineadh sí an olann do chíoradh agus do ghlanadh agus do shlámadh agus do shníomh *She used to comb and wash and tease and spin the wool*.

Cíoradh Verbal noun of **Cíoraim** *I comb*.

Slámadh Verbal noun of **Slámaim** *I card (wool)*.

Sníomh Verbal noun of **Sníomhaim** *I spin*.

Tochraiste Adjective meaning *Wound*. Verbal adjective of **Tochraisim** *I wind*.

Ceirthlín *A ball of thread*. Appears here in its dative plural **Ceirthlínibh**.

Cruadh *Hard; Compact*. The second meaning is used here.

Cuirim abhaile é ag triall ar Seán *I send it home to Seán*.

Is liom é *I own it*. **Ba liom é**. *I owned it*. This construction is used in this section with an indirect relative. (See **Cuid a dó** for a full explanation.)

An muintir go mba leo é *The people who owned it*. An indirect relative must be used, as the topic of the first clause, **muintir**, is only referred to the second clause via the preposition **leo**. The indirect relative particle appears as **go** since there is no preposition before it.

Figheadóir *Weaver*.

Bréid (b.) *Frieze; cloth*. Occasionally bandage.

Táiliúir *Tailor.*

Do dheineas bróga de d'fhear an tí *I made shoes of it (out of it) for the man of the house.* The first preposition **de** is used with the verb **Dein** to convey that some object was made from/out of something else. The second preposition **do**, which here lenites **fear an tí** conveys who the object was made for.

Go mairir agus go gcaithir é *May you live and (may you) wear it!* The verbs here **Mairir** and **Caithir** are Present Subjunctive forms, specifically the second person singular. As mentioned in the introduction the subjunctive appears after the subjunctive particle **Go**, meaning *May*, which eclipses and takes the dependent form. Another example of the subjunctive:

Go raibh maith agat *May you have thanks/Thank you.*

The meaning of the phrase **Go mairir agus go gcaithir é** is *May you live long enough to wear it out.*

The phrase itself is found translated directly in older forms of Hiberno-English *May you live and wear it.*

Ní ba mhó de'n olann *more of the wool.* Some points of interest:

1. In Irish, adjectives have a single form which functions as their superlative and comparative (both bigger and biggest for example). This form is usually the feminine singular genitive form of the adjective, although there are some exceptions such as **mó** here.
2. The comparative is achieved via a short copular sentence. **Níos mó = Ní is mó** *Thing which is bigger* or **Ní ba mhó** *Thing which was bigger* depending on the tense.
3. **Níos mó/Ní ba mhó** functions the same way as **Cuid** (see **Cuid a haon**). That is you use the dative with the preposition **de** for definite nouns and the genitive for indefinite nouns.
Níos mó airgid *More money*
Níos mó den airgead *More of the money*

I gcaitheamh an lae *During the day.* Note that **lá** is one of the few masculine nouns to preserve all three cases: **Lá** nominative, **Lae** Genitive, **Ló** Dative. Although the final form is only used in certain phrases.

B'fhéidir an mhuintir go mba leo é 'ghá fhiafruighe cad fé ndeár an righneas *Quite a few things to explain here:*

1. **Righneas** *Slowness, delay.*
2. **fé ndear/fé ndeara** *Caused, Causes* The tense being taken from the overall sense of the sentence. **Cad fé ndeár é?** *What causes/caused it?; What is the cause?* It should be noted that **fé ndeár** is really a noun meaning *the cause*. For this reason it must be used with copular constructions.
Mo bhó fé ndear é *Literally: My cow caused it.*

To say *to cause somebody to do something*, you use **do** in addition to **fé ndear**:

Níl aon mheas agam ar na fearaibh fé ndeara do mhic léinn a gceachta a dhearúd *I've no respect for the men who caused the students to forget their lessons.*

3. **ghá fhiafruighe** Here we come to a subtle point of Irish syntax often called cataphora or prolepsis.
The Irish present continuous is formed using **ag + verbal noun**, with the object being

placed in the genitive:

Tá sí ag déanamh na hoibre *She is doing the work.* Literally *She is at the work's doing.* However if I wish to say “*He was saying that she was tired*”, I cannot directly use this construction because the object “*that she was tired*” is not a noun and hence cannot be put in the genitive. Instead I say:

Do bhí sé á rá go raibh tuirse uirthi *He was saying that she was tired.*

The **á** is a contraction of **ag + a** *at its*. The sentence would literally translate to:

Do bhí sé á rá go raibh tuirse uirthi *He was at its saying that she was tired.*

We use **a** meaning *its* to stand in for the genitive of **go raibh tuirse uirthi**. Using pronouns like **é, í, a** or **á** to stand in for full clauses is quite common in situations like this where a clause could not be used with the normal way of constructing the sentence. This is called prolepsis in Irish grammar (**Cuid a Naoi** contains further examples). Another example, with **é** is the following sentence:

Bhí áthas orthu é bheith le rá acu go bhfeacadar an Rí *They were happy to be able to say that they saw the king*

Literally: *They were happy for it to be said by them that they saw the king.*

Again **go bhfeacadar an Rí** is not used directly as the object, so **é** takes its place.

Some more examples, literally translated with pronouns and the clauses they refer to underlined:

Cuireann sé athas orm tú bheith chomh maith is taoi

It makes me happy, you being as well as you are.

Cad é sin dó san cad a dhéanfaidh an Árd-Righeacht?

What is that to that one/man, what the High-Kingship would do?

Hence the sentence above means:

B'fhéidir an mhuintir go mba leo é 'ghá fhiafruighe cad fé ndéar an righneas

Perhaps the people who owned it would be asking it, what was causing the delay.

As explained in **Cuid a haon**, **'ghá** is an older way of writing the combination **ag + a**.

Tamall de'n oíche *A bit of the night*, literally: *A while of the night*. **Tamall** functions the same as **níos mó** and **cuid** in that it uses the genitive for indefinite nouns and the dative with **de** for definite nouns.

Solus Árneáin *A night light*. **Árneáin** is a verbal noun meaning *working at night* or *visiting at night* **Lucht Árneáin** *Night visitors*. **Oíche árneáin** *A social night/evening*.

a d'iarraidh *A variant, very common in Munster, of ag iarraidh meaning trying.*

Luigheadú *Verbal noun of Luighdaím I lessen.*

Glaodhach *Call, demand. Verbal noun of Glaoim I call.*

Dian *Fierce; urgent; very. Dian-mhaith Very good³.*

³Origin of the Hiberno-English *Fierce good*.

4 Cuid a ceathair - Story

Oidhche d'á raibh sí ag árneán ar an gcuma gan aghur an rasoḡal 'n-a gcórlaó, d'airis sí mar béal daoine ag teacht chun an doruis chuici. D'osgail an dorus, agus do bhail chuici an dorus isteach mórfheirear ban agus ualach éigin iomh a lámhaibh acu. Nuair féad sí cruinn ortha féin agus ar an ualach, chonnaic sí gur bean mharbh, nó bean a bhí i laige, a bhí acu 'á thabhairt leó eatartha. Thugadar isteach an bean, agus shíneadar ar an úrlar í. Do phreab an bean abhrais 'n-a suidhe, agus chaith sí uaithi an obair.

“An marbh atá an bean san?” ar rife leó.

“Ní h-eadó,” arsa duine acu ; “Níl ach iarracht de laige uirthi.”

Do phreab an bean abhrais agus thug sí léi saghas éigin leighseana a bhí istigh aici. Chuireadar an bean a bhí i laige - chuireadar i n-aice na teine í; agus pé dochtúireacht a dhein an bean abhrais uirthi níor bh'fhada go dtáinig sí chuice féin. Do tháinig sí chuici féin i dtreo gur eirigh sí aniar ar a cabhail. D'ól sí deoch ó'n mnaoi abhrais, agus d'ith sí roinnt bídh uaithi, ach níor labhair sí focal amach ar a béal. Do labhair an bean abhrais léi go minic an fáid a bhí sí ag tabhairt an bhídh di, ach níor tugadh aon fhreagra uirthi. Nuair a bhí sí tagaithe chuici féin ar fad, agus a h-anál aici d'á fhághail go breagh bog, dubhairt an bean abhrais léi mar seo: “Sín anois go fóil, a 'nín ó, ar an leabaidh, agus tiocfaidh do neart duit.” Do shín. Ansan dubhairt duine de'n mórfheirear leis an mnaoi abhrais:

“A bean an bhréidín, má'r bhréidín seo ar siubhal agat, Cíoram é, slámam é; ach is fearr-de oe rinn congnamh fhághail.”

Oidhche d'á raibh sí ag árneán ar an gcuma san agus an saoghal 'n-a gcodladh, d'airigh sí mar bhéadh daoine ag teacht chun an doruis chuici. D'osgail an dorus, agus do bhail chuici an dorus isteach mórsheisear ban agus ualach éigin idir a lámhaibh acu. Nuair fhéach sí cruinn ortha féin agus ar an ualach, chonnaic sí gur bean mharbh, nó bean a bhí i laige, a bhí acu 'á thabhairt leó eatartha. Thugadar isteach an bhean, agus shíneadar ar an úrlar í. Do phreab an bhean abhrais 'n-a suidhe, agus chaith sí uaithi an obair.

“An marbh atá an bhean san?” ar sise leó.

“Ní h-eadh,” arsa duine acu ; “Níl ach iarracht de laige uirthi.”

Do phreab an bhean abhrais agus thug sí léi saghas éigin leighseana a bhí istigh aici. Chuireadar an bhean a bhí i laige - chuireadar i n-aice na teine í; agus pé dochtúireacht a dhein an bhean abhrais uirthi níor bh'fhada go dtáinig sí chuice féin. Do tháinig sí chuici féin i dtreo gur eirigh sí aniar ar a cabhail. D'ól sí deoch ó'n mnaoi abhrais, agus d'ith sí roinnt bídh uaithi, ach níor labhair sí focal amach as a béal. Do labhair an bhean abhrais léi go minic an fáid a bhí sí ag tabhairt an bhídh di, ach níor tugadh aon fhreagra uirthi. Nuair a bhí sí tagaithe chuici féin ar fad, agus a h-anál aici d'á fhághail go breagh bog, dubhairt an bhean abhrais léi mar seo: “Sín anois go fóil, a 'nín ó, ar an leabaidh, agus tiocfaidh do neart duit.” Do shín. Ansan dubhairt duine de'n mhórsheisear leis an mnaoi abhrais:

“A bhean an bhréidín, má's bréidín seo ar siubhal agat, Cíoram é, slámam é; ach is fearr-de sinn congnamh fhághail.”

Cuid a ceathair - Notes

Oíche dá raibh sí ag árneán A few things to note:

1. The preposition **dá** is a combination of **de**, the preposition and **a** the comprehensive relative particle.
2. The comprehensive relative particle **a**, or **ar** in the past, translates to *all which* or *all that* in English. In the present it eclipses and takes the dependent form:
Chím a bhfuil uait *I see all that you desire.*
In the past it lenites:
Do chaitheas ar thuilleas *I spent all that I earned.*
Another example:
D'fhág sé an gleann agus a raibh ann agam Literally: *He left the glen and all that was in it at(to) me.* More naturally: *He gave me carte blanche.*⁴
3. Note that the comprehensive relative functions in the same way and has the same forms as the indirect relative (see **Cuid a dó**), of course its meaning is quite different.
4. The comprehensive relative combines with **de** to give **dá** *of all which*, in the past **dár**
Tháinig amach as an loch an capall dob' áilne dár leogas mo shúil riamh air. *Out of the lake came the most beautiful horse of all I have ever laid my eyes on.*
5. This combination, **dá**, is often used idiomatically to mean *when*.
Oíche dá raibh sí ag árneán *One night when she was working late.*

An Saoghal *The world, everybody.*

Mar bhéadh like, as it were.

Do bhuaileas chuige an dorus isteach I came in the door toward him.

The grammar of the sentence might seem a bit confusing, since **an dorus** just seems to stand on its own, with no preposition connecting it to the rest of the sentence. There are a few sentences like this in modern Irish:

Tá sé ag teacht an cóngar *He is taking the shortcut.*

Do ghluais sé an bóthar ó thuaidh *He went northwards along the road.*

D'imigh sé an cnoc suas *He went up the hill.*

In these three sentences the main nouns **cóngar**, **bóthar** and **cnoc** don't have a preposition connecting them to the main sentence. This is because in Classical Irish these nouns would have been in the accusative case, which is no longer a part of the language's grammar. Nouns in the accusative case were used to indicate the direction of motion or the space traversed during motion, or to denote the length of time involved in some action. This still occurs in Modern Irish in a few expressions, but the accusative case is no longer present, so the noun just stands in the nominative case.

Mórsheisear *Seven (people).* Literally: *A septuplet*, even more literally: *A big sextuplet.*

Takes the genitive plural. **Mórsheisear ban** *A septuplet of women, seven women.*

Ortha Munster variant spelling of the inflected preposition **orthu** *on them*. **Ualach** A load, a burden in the physical sense. A mental burden is **muirear** or **muiríon**. **Muirear** and **Muiríon**

⁴**An Gleann agus a raibh ann** *Carte Blanche*, is the title of a famous **Déise** Irish novel.

are also used to refer to one's family as a significant responsibility.

Idir a lámhaibh *In their hands.* **Lámhaibh** being the dative plural of **lámh**.

D'fhéachas cruinn air I looked closely at him.

Do bhíos i laige *I was in a faint, I was unconscious.*

Bean a bhí acu á thabhairt leó eatartha Two points:

1. **Tá an tor á bharradh agam** *The bush is being clipped by me.* This is a passive continuous sentence as explained in **Cuid a haon**.
2. One would expect **á tabhairt**, since **bean** is feminine. However it is typical for the noun to be referred to via a masculine pronoun if the form of **ag** expressing the agent comes first:
Tá an bhó á marú agam *The cow is being killed by me.*
Tá an bhó agam á mharú *The cow is being killed by me.*

Do thugas isteach *I brought in.*

Sínim *I spread.*

Do shíneas ar an úrlár é *I spread him out on the floor.*

Do phreabas im' shuí I sprang to my feet.

Do chaitheas uaim an liathróid *I put aside the ball.*

Also used to express *I give something up*, such as **Do chaitheas uaim an ól** *I gave up drink.* **D'éiríos as** can be used in the same meaning. **D'éiríos as na buaibh** *I gave up the cows, I stopped rearing cows.*

Iarracht (b.) *An attempt; a little bit.* **Iarracht de laige** *A touch of weakness.*

Leigheas *Medicine, Cure* Plural: **Leighseana**.

Dochtúireacht (b.) *Doctoring.* **Pé Dochtúireacht** Whatever doctoring.

Tháinig sé chuige féin Literally: *He came to himself* More naturally: *He recovered.*

Cabhail (b.) *Body; Torso.*

Aniar *Forward; from the west.*

Éirigh sí aniar ar a cabhail Literally: *She rose forward on her body.* More naturally: *She sat up.*

Anál *Breath.*

A h-anál aici d'á fhághail *Her breath being drawn by her.* Another passive continuous construction, as mentioned in **Cuid a haon**. Remember the **d'á** is really **á**, written **d'á** due to etymological theories popular in the late 19th and early 20th century.

Go breagh bog *Easily and quietly.*

Go fóil Yet, a while.

A ’nín ó A quite common interjection meaning *My dear girl*. This form occurs alongside **A ’níon ó**. Many feminine nouns may form their vocatives like masculine nouns in Munster Irish. For example **A Óinsigh** (*Female*) *Fool!*, rather than the expected **A Óinseach**.

Má’s bréidín ar siubhal agat Literally: *If it is frieze that you have going on*. More naturally: *If it is frieze that you are dealing with*.

Cíoram First person plural imperative of **Cíoraim** *I card*. Any imperative that isn’t the second person translates to “Let me/him/her/us X”, with X the verb in question. In this case **Cíoram é** *Let’s card it*. Note that this is not “let” in the sense of “allow us”, but in the sense of “let’s go”.

Slámam é *Let’s tease it*.

Is fearr-de These superlatives with **-de** have the meaning “All the X-er”, with X the adjective. In this case *All the better*.

Congnamh Help.

cheart, gan sgruig ná snaidhm air, gan caolú ná ramhrú air, ach é go breagh sleamhain cómhchaol cómhthéagartha. Bhí áthas mór uirthi agus í ag féachaint ar an obair, mar bhí fhios aici cad é a fheabhas a thaitnfeadh an snáth leis an muintir go mba leó é, nuair a chífidís é. Nuair a bhí sí tamall ag féachaint ortha ar an gcuma san, tháinig míogarnach uirthi, agus thuit a codladh uirthi go sámh.

Cuid a cúig - Notes

Dhírigh sí ar *She began to.* It is also possible to use **Do thosnaigh sí ar.**

Dhírigh sé ar an bhfuinneog a ghlanadh He began to clean the window.

Note that if you want to use the present continuous then the construction is as follows:

Dhíríos ar a bheith ag glanadh na fuinneoige *I began cleaning the window.*

Le linn *while.* Traditionally, **le linn** and **tar éis** take the genitive of the noun.

Tar éis na tionóisce *after the accident.*

Le linn and **tar éis** also have a special way of introducing the agent via the preposition **do**. For example:

Tar éis na gloine a bhriseadh di *After she broke the glass*

Some speakers do not use the genitive of a noun after **le linn** or **tar éis** if that noun is the object of a verbal noun. So the sentence above could also be:

Tar éis an ghloine a bhriseadh di *After she broke the glass*

Finally there is an additional subtlety to this construction. If the object is a noun, you use the construction above:

Tar éis an fhir a phósadh dom. *After I married the man*

However, if the object is a pronoun, for example, *after I married him*, you say:

Tar éis a phósta dom *After I married him.*

Tar éis a pósta dom *After I married her.*

Now the verbal noun itself goes into the genitive.

Mar sin dóibh Literally: *As that for them.* Naturally: *The same for them all.*

Ag obair ar seól: *working steadily or working in full swing.*

Ag dul i luigheadh *getting less, growing less.* This is an example of the construction mentioned in **Cuid a haon**, used to say “getting X-er”, with X an adjective.

Líonmhaireacht (b.) *Abundance, numerousness.*

Teannta Used in the phrase **I dteannta** *together with, as well as.*

Réidh *Calm, at ease; ready, finished.*

Do shúilíos siar an bóthar go réidh *I walked west along the road mildly.*

Táim réidh leis an gcláí seo *I finished with this fence.*

Réidh chun *Ready to.*

De réir a chéile. *Regularly, in due order.*

De réir a chéile, do las an tine suas. *In due order the fire was lit up.*

Do bhíodh gach rud de réir a chéile cruinn *Everything used to be exactly as it should be.*

De réir means *according to* **Dúirt Seán de réir a mhná féin gurbh í an tseanbhean a dhein sé.** *Seán said, according to his wife, that it was the old woman who did it..*

De réir dlí *According to law.*

De réir dealraimh *According to appearances.*

When used with **mar** and a verb it has the meaning of *just as, in line with*, in addition to the *According to* meaning.

De réir mar a bhí Muiris ag siúl ar aghaidh bhí an tollan ag fairsingiú⁵ Literally: *In line with how Muiris was walking ahead the tunnel would widen.* Naturally: *As Muiris was walking*

⁵**Idir Dhá Lios**, Chapter 6

forward, the tunnel was widening.

De réir mar a thuigim *According to how I understand it, As I understand it.*

De réir also has the meaning of *per*.

De réir Euro an t-unsá *A Euro per ounce.*

Raimhdeas *Thickness.*

Gan oiread agus *Without so much as.*

Ní ba lú ná mar ba cheart *Smaller than as would be right, smaller than would be right.*

Sgruig (b.) *An uneven section of yarn.* According to **Peadar Ua Laoghaire** himself:
A thin place in yarn where a part of the thread has been twisted more tightly than the rest.

Snaidhm (b.) *A knot.*

Caolú Verbal noun of **Caolaím** *I narrow, I grow thin.* Also **Caolaím mo radhairc** *I squint.*

Sleamhain *Smooth.* **Go breagh sleamhain** *Nice and smooth.*

Cómhchaol *Equally thin, as thin.*

Téagartha *Thick, robust, stout.* Often used when referring to something sturdy like a concrete pipe. **Cómhthéagartha** *Equally stout.*

Míogarnach (b.) *Nodding/Dozing off.* Note: This is one of the few feminine verbal nouns which can be inflected in the dative: **Tá sé ag míogarnaigh** *He is dozing off.*

A good example of why it is important to remember that verbal nouns are nouns and not verb forms. **Ag míogarnaigh** properly means *at a dozing*.

Go sámh *Peacefully.*

6 Cuid a sé - Story

Nuair a d'uirgís sí ar a coolladó, bhí fé 'n-a lá gheal. Chruinnigh sí a meabhair, agus o'féad sí 'n-a timcheall. Ni raibh duine ná daonaidhe ra tiús ac í féin. Bhí an mhór fheiceadh imthiúste. O'féad sí i dtreó na leapthan. Ní raibh aoinne ra leabaidh. O'féad sí i dtreó na h-áite 'n-ar cheart an cruach mhór olla bheith ann. Ní raibh aon phioc de'n olann ann, ac bhí cruach breagha mhór cheirthlíní.

Ninead na holla. Ansan do thug sí gur dheim an mhórsheisear ban an obair go léir, agus nuair a bhí an obair déanta acu gur imthightheadar agus isi 'n-a codhladh. Ag machnamh de ansan ortha, agus 'ghá dtabhairt chun a cuimhinte, do thug sí 'n-a h-aighe ná feachaidh sí riamh 'n-a súilibh cinnmná ba bhreaghtha 'n-a iad; ac bhí an t'ochtmdhadh bean, an bhean a cuireadh sa leabaidh, an bhean ba bhreaghtha dhíobh go léir. D'féachadar go léir, an mhórsheisear, breagha thar na beartaibh go dtí gur chruinnigh sí i gceart ar an mnaoi a thug sí ar an laige. Mná breaghtha, mná fíor breaghtha, a b'eadh an mhórsheisear, dá mba ná beadh ann ac iad. Ac i n-aice na mná a bhí ra leabaidh mná gránna a b'eadh iad.

Ac cé'í bhí an bhean áluinn óg a bhí ra leabaidh? Agus cad fé ndeara do'n lagachar úd teacht uirthi? Agus cad fé ndeara ói gan aon fhocal do labhairt? Nó cad a thug ann i n-aon chor? Níor deabhruigh sí gur bhain sí leis an gcuid eile acu. Ba dóic le duine ortha gur b'amhlaidh a fuairadar lasmuic i n-áit éigin í, agus í ra bhfanntais, agus gur thugadar leó irtead í chun í tabhairt ar an bhfanntais. Sin mar a bhí an bhean abhrais ag machnamh are an rgeal, agus é ag teip uirthi tón ná ceann fhágail air. B'éigean ói eirighe ar.

Nuair a dhuisigh sí ar a codladh, bhí sé 'n-a lá gheal. Chruinnigh sí a meabhair, agus d'fheach sí 'n-a timcheall. Ni raibh duine ná daonaidhe sa tigh ach í féin. Bhí an mhór sheaisear imthighthe. D'fhéach sí i dtreó na leapthan. Ní raibh aoinne sa leabhaidh. D'fhéach sí i dtreó na h-áite 'n-ar cheart an chruach mhór olla bheith ann. Ní raibh aon phioc de'n olann ann, ach bhí cruach bhreagh mhór cheirthlíní.

Ninead na holla. Ansan do thug sí gur dheim an mhórsheisear ban an obair go léir, agus nuair a bhí an obair déanta acu gur imthightheadar agus isi 'n-a codhladh. Ag machnamh de ansan ortha, agus 'ghá dtabhairt chun a cuimhinte, do thug sí 'n-a h-aighe ná feachaidh sí riamh 'n-a súilibh cinnmná ba bhreaghtha 'n-a iad; ach bhí an t'ochtmdhadh bean, an bhean a cuireadh sa leabaidh, an bhean ba bhreaghtha dhíobh go léir. D'féachadar go léir, an mhórsheisear, breagha thar na beartaibh go dtí gur chruinnigh sí i gceart ar an mnaoi a thug sí ar an laige. Mná breaghtha, mná fíor breaghtha, a b'eadh an mhórsheisear, dá mba ná beadh ann ach iad. Ach i n-aice na mná a bhí sa leabaidh mná gránna a b'eadh iad.

Ach cé'r bhí an bhean áluinn óg a bhí sa leabaidh? Agus cad fé ndeara do'n lagachar úd teacht uirthi? Agus cad fé ndeara dhi gan aon fhocal do labhairt? Nó cad a thug ann i n-aon chor? Níor deabhruigh sí gur bhain sí leis an gcuid eile acu. Ba dhoich le duine ortha gur b'amhlaidh a fuairadar lasmuic i n-áit éigin í, agus í sa bhfanntais, agus gur thugadar leó isteach í chun í tabhairt ar an bhfanntais. Sin mar a bhí an bhean abhrais ag machnamh are an sgéal, agus é ag teip uirthi tón ná ceann fhágail air. B'éigean di eirighe ar.

Cuid a sé - Notes

Dúisím *I wake up.*

Bhí sé ina lá gheal. *It was broad daylight.* Note the lenition of the adjective **geal**, after the masculine adjective **lá**. Originally in both the masculine and feminine dative, if the noun was not eclipsed, the adjective was lenited.

Cruinním *I gather, I collect.*

Meabhair *Mind; Memory.*

Ina timcheall *Around her.* Note **timcheall** is the classical spelling, **timpeall** is the modern one. This is a genitive preposition, so for nouns you would say:

I dtimpeall an ghadhair *Around the dog.* With **gadhar** in the genitive.

Daonaidhe *A human being, a mortal.* **An chine dhaonna** *The human race.*

D'fhéachas i dtreo na fuinneoige *I looked in the direction of the window.*

Cruach (b.) *Heap, stack.*

An chruach mhór olla. Note that **olla**, the genitive of **olann** *wool*, is functioning as an adjective on **cruach**, giving the meaning *the big heap of wool*. When the genitives of nouns used as adjectives, they are not inflected as explained in **Cuid a dó**. Also note that **Olann** has the irregular genitive **Olla**.

An áit 'n-ar cheart an bosca bheith ann. Literally: *The place in which it would have been right for the box to be there.* Naturally: *The place where one would expect the box to be there, The place where the box should be..* Two points:

1. **Is ceart** *It is correct.*

Is ceart dom *It's right for me, I ought to.*

Is ceart liom *I feel I ought to.*

Ba cheart dom *It would be right for, I should.*

Used with the verbal noun of the appropriate verb:

Ba cheart dúinn dul abhaile *We should go home.*

With a noun as the object, one uses **do/a** and the verbal noun:

Is ceart dom é a dhéanamh *I ought to do it.*

Is ceart dom an fhírinne a insint *It's right for me to tell the truth.*

2. The sentence found in the story is **D'fhéach sí i dtreo na háite 'n-ar cheart an chruach mhór olla ' bheith ann.** Here an indirect relative must be used as the topic of the first clause **An áit** is only referred to in the second clause via a preposition **i**.

Secondly, the construction **Is ceart dom** uses the copula, so we know it must be an indirect relative form of the copula.

Thirdly, the copula is in its conditional form, since we are saying *the place in which it would be right.*

Finally, the preposition appears next to the relative particle. So we use the **a/ar** forms of the indirect relative rather than the **go/gur** forms.

This leaves us with **ar**, the conditional indirect relative form of the copula. The preposition

I appears next to the copula, and **i** becomes **in** before vowels and hence we have **in-ar**. However the preceding word **áite** (the genitive of **áit**) ends with a vowel and so the initial vowel is elided giving **'n-ar**.

Pioc *A pick, a bit. Níl aon phioc de (rud) There's not a bit of (something).*

Cuimhne *Memory.* As a verbal noun of the verb **Cuimhním** *I remember, consider*, its genitive is the verbal adjective **Cuimhinte**. Here **cuimhne** appears in its genitive due to **chun**.

Mo shúile cinn *The eyes in my head.*

Do chonac im' shúilibh féin é *I saw it with my own eyes.* **Súilibh** being the dative plural.

In this section we see **Súilibh cinn**, notice that the dative plural does not lenite the following adjective, unlike nominative plurals ending in a slender consonant which do, for example:

Na gadhair bhána *The white dogs.*

Leis na gadharaibh bána *With the white dogs.*

Go dtí go *Until.* In the past **Go dtí gur**

For a future event, one uses the future form for definite time periods and the subjunctive for indefinite time periods. Although some speakers may not make this distinction and use the future for both.

Fan go dtiocfaidh sé amáireach *Wait until he comes tomorrow.*

Fan go dtaga sé *Wait until he comes.*

Chuimhnigh sí i gceart ar an bhfear *She remembered fully/correctly the man.*

Dá mba go/ná... *If it were the case that/that not...*

Lagachar *Weakness.*

Cad a thug ann í? *How did she come to be there?* From **Séadna**: **Cad a bheir cosnochtaithe í?** *How did she come to be barefooted.* **Bheir** here is the original present independent form of **Tabhair**, which is quite rare now.

Do dheabhraigh/dhealraigh sé *It seemed, It appeared.*

Do bhain sé leo *It pertained to them.*

Is dóigh liom orthu go.. *I suppose/imagine, concerning them, that..*

Ba dhóigh le duine go.. *One would imagine that..*

Note that the Irish structure most closely related to the English use of “one”, i.e., One does, One sees, is the use of **duine** as the subject of verb.

The autonomous is instead used to convey an unmentioned thing(s)/person(people) who performed the action. The identity of the performer of the action is either implied, typically a nebulous “they” (e.g., They clean, They say) or purposefully left unknown.

Do theip orm *I failed.* **Do theip orm glan** *I completely failed.*

Do theip sé orm *I failed to do it.* To convey failure with other verbs, one uses the verbal noun:

Do theip orm é a ghlanadh *I failed to clean it.*

If **theip** has a subject, then this subject fails somebody:

Do theip mo charr orm *My car failed on me.*

Tón nó ceann a fhaghail air *To make head or tails of it.*

7 Cuid a seacht - Story

Do tharla, roinnt aimsire 'na órád rian, go raib ualach mór olla aici arís le cíoramó agus le ríamhá agus le ríomh agus le tochair, go raib eagal uirthi ná tiocfadh lei go deó na h-abhairí beith ullamh i n-am aici do'n mhuintir a chuir chuici iad. Bhí lá ó mhaoin caitte aici ag déanamh na h-oibre, agus bhí éacht de'n obair gan déanamh agus an oidhche ag titim. Thug sí léi solus árneáin agus shocaruih sí ar an oidhche thabhairt ag obair. Do las sí an solus, agus chrom sí ar an obair. Ní raibh sí a-bhfar ag obair nuair a h-ogaladh an dorus, agus bhuaill chuici isteach bean agus cairín a clóca amach ar a ceann aici. Dhein sí suas ar an áit 'n-a raibh an bhean abhair ag obair, agus sháid sí a dhá lámh san olann, agus

“A bhean an bhréidín, má'r bhréidín seo ag suibhal agat,
Cíoram é, ríamhá é; is fearr-seo rinn congnamh fhágail, ”

ar riri. Ní raibh ach an dán beag ráidhte aici nuair a bhuaill an tarna bean isteach, agus sháid sí a dhá lámh san olann, agus dubhairt sí an leath-rann céadna. Níor bh'fhada go raibh an mhórsheisear acu istigh, agus na lámha sáidhte san olann acu, agus iad ag obair go tuigh. Bhí fhios ag na mnaoi abhair go maith cé'r bh'iad a bhí aici, agus bhí áthas mór uirthi, mar bhí fhios aici nár bh'fhada go mbéadh an obair dheirineach de'n olann 'n-a snáth, agus an snáth deirineach de'n olann 'n-a snáth, agus an ceirtlín sin caitte ar an gcuaich ceirthlíni a bhí fásta sa chúinne.

Do tharla, roinnt aimsire 'na dhiadh san, go raibh ualach mór olla aici arís le cíoradh agus le slámadh agus le sníomh agus le tochrais, go raibh eagal uirthi ná tiocfadh lei go deó na h-abhairí bheith ullamh i n-am aici do'n mhuintir a chuir chuici iad. Bhí lá ó mhaidin caithte aici ag déanamh na h-oibre, agus bhí éacht de'n obair gan déanamh agus an oidhche ag titim. Thug sí léi solus árneáin agus shocaruih sí ar an oidhche thabhairt ag obair. Do las sí an solus, agus chrom sí ar an obair. Ní raibh sí a-bhfar ag obair nuair a h-ogaladh an dorus, agus bhuaill chuici isteach bean agus cairín a clóca amach ar a ceann aici. Dhein sí suas ar an áit 'n-a raibh an bhean abhair ag obair, agus sháid sí a dhá lámh san olann, agus

“A bhean an bhréidín, má's bréidín seo ag suibhal agat,
Cíoram é, slánam é; is fearr-de sinn congnamh fhágail, ”

ar sisi. Ní raibh ach an dán beag ráidhte aici nuair a bhuaill an tarna bean isteach, agus sháid sí a dhá lámh san olann, agus dubhairt sí an leath-rann céadna. Níor bh'fhada go raibh an mhórsheisear acu istigh, agus na lámha sáidhte san olann acu, agus iad ag obair go tuigh. Bhí fhios ag na mnaoi abhair go maith cé'r bh'iad a bhí aici, agus bhí áthas mór uirthi, mar bhí fhios aici nár bh'fhada go mbéadh an obair dheirineach de'n olann 'n-a snáth, agus an snáth deirineach de'n olann 'n-a snáth, agus an ceirtlín sin caithte ar an gcuaich ceirthlíni a bhí fásta sa chúinne.

Cuid a seacht - Notes

Roinnt Aimsire *Some time.*

Le cíoradh This structure was first mentioned in **Cuid a haon**. This structure of: **Le** + verbal noun can be translated as “to be X” in English, with X some verbal adjective. For example, from this section:

Le cíoradh *to be combed*

Le slámadh *to be carded*

Le sníomh *to be spun*

Le tochrais *to be wound*

Tagann leat *You can.*

An dtiocfaidh liom é a dhéanamh? *Will I be able to do it?*⁶

Lá ó mhaidin *The whole day (from the morning).*

Éacht *An exploit, or a feat.* **Éacht de’n obair** Literally: *A feat of the work*, Naturally: *A great amount of the work.*

Tugaim liom *I fetch.*

Socraím ar *I decide on, I settle on; I settle down to.*

Lasaim *I light.*

Do dheineas suas ar *I went up to.*

An áit ’n-a raibh an bhean abhrais *The place in which the spinning woman was.* Again, note that this is an indirect relative, as the noun in the first clause **áit** is only referred to in the second clause via the preposition **i**. In this case **i** is next to the relative particle, in its form **in**, so we use the **a/ar** form of the particle rather than the **go/gur** forms. This being the past tense, you might expect the **ar** form, but remember dependent form like **raibh** always take present particles. For verbs without such dependent forms you would use **ar**, for example:

An áit inar cuireadh an leabhar i bhfolach *The place in which the book was put in hiding.*

Cuireadh is not lenited here as autonomous forms are traditionally not lenited. Today it is not uncommon to see autonomous forms lenited, but the past is more rarely lenited than the others.

Sáim I plunge, trust. **Do shás mo chlaíomh ina chliabh** *I plunged my sword into his chest.*

Although this verb has the past tense **sáigh**, it behaves as a first conjugation verb. For example:

Sáfad I will plunge

Sáfaidh sí She will plunge

Do shás I plunged

Do shásfainn I would plunge

With **suas i** it means *to shove up*. **Do shás an leitir suas im’ muinichle** *I shoved the letter up my sleeve.*

A dhá láimh *Her two hands.* Firstly, note that possessive particles like **mo**, **do**, **a**, **ár**, **úr**

⁶This is quite a common phrase in Ulster and is sometimes quoted as an example of how Peadar Ua Laoghaire had some non-Munster influences in his Irish.

eclipse or lenite the noun after **dhá** rather than **dhá** itself. Secondly, note the dual form **láimh**, which is identical to the dative singular. In brief the rules for the dual are:

1. Most Feminine nouns (specifically those in the second and fifth declensions):
Nominative dual = Dative singular = Dative dual.
Genitive dual = Genitive plural.
2. All other nouns:
Nominative dual = Nominative singular.
Genitive dual = Genitive plural.

Really the only thing that comes into question is if the noun has a dative form or not. Today the dual is not as common as it once was, disappearing along with the dative, as they are identical in form. The dative is still “protected” in various stock phrases:

Bheith ar do chéill *to think clearly, to be in your senses.*

Today the dative plural is quite rare outside of stock phrases and certain words like **ceannaibh** and **buaibh**.

The dative singular is still commonly heard outside stock phrases for body parts, words ending in **-óg**, certain common words like **scian** and certain words which form their genitive with **-n/-nn**, like **lánú**, **guala**, **ionga**, **leite**, **mala**. The words which most commonly still have a dative are:

Bróg, **cloch**, **cos**, **gaoth**, **grian**, **láimh**, **naomhóg**, **bas**, **sál**, **srón**

the datives being:

Bróig, **cloich**, **cois**, **gaoith**, **gréin**, **láimh**, **naomhóig**, **bais**, **sáil**, **sróin**

The dual is more rarely heard; there would be a few speakers who would say **ar an sciain**, but **dhá scian**. Its most common use is the ten words given above. Even **Peadar Ua Laoghaire** said **ar an mboin**, but **dhá bhó**.

Leath-rann *Couplet*, Literally: *Half verse*.

Chomáindear leo *They “drove on”, They went on, They pressed on.* **Comáinim** originally referred to herding any animal that wasn’t a horse, for which **Tiomáinim** was the verb. Today both verbs are used, but **Tiomáin** has become more common, being used for both cases and even in the phrase here, i.e. **Thiomáineadar leo**, which **Peadar Ua Laoghaire** uses in **Séadna**. **Thiomáin sé leis i dtreo an Daingin.**⁷ *He pressed on in the direction of Dingle.*

Slamairc *A lump of something soft; a moron.*

Fásta Verbal adjective of the verb **Fásaim** *I grow.*

⁷Idir Dhá Lios, p.150

8 Cuid a hocht

Uaisle *Ladies, Gentlemen, Ladies and gentlemen.* Essentially a polite way of referring to any group of people.

Ní fios cathain *Who knows when, It's not known when.*

Méid *Amount.* Méid, similar to **cuid** and **níos mó** takes the genitive for an indefinite noun and the dative for definite nouns (see **Cuid a haon** and **Cuid a dó**).

An méid sin den airgead *That amount of the money.*

An méid sin airgid *That amount of money.*

Am' aonar *On my own, by myself.*

Cumas *Power.* **Ar mo chumas** *Within my power.*

Gann *Scarce, scanty.* **Is gann dom é** *It is the least I can do* Literally: *It is scanty/nothing to me.*

Is é is lugha is gann dúinne teacht agus an congnamh so thabhairt duit-se. Natural Translation: *It is the very least we can do, coming here and giving this help to you.* Some points concerning the grammar of this sentence:

- Copular sentences where the predicate is a prepositional phrase are quite common in Irish:
Is maith liom é Semi-Literally: *It is a good thing to me.* Naturally: *I like it.*
Is maith dhom é Semi-Literally: *It is a good thing for me.* Naturally: *It's proper/suitable for me.*
Is ceart dom Semi-Literally: *It is right for me.* Naturally: *I should*
Is ceart liom Semi-Literally: *It seems right for me.* Naturally: *I feel I should*
Is fada liom Semi-Literally: *It seems long to me* Naturally: *I long for*
Is fada dhom Semi-Literally: *It is long to me* Naturally: *It's a long time that I've been*
Is gann dom é *It's the least I can do.*

In each case **le** is used subjectively and **do** objectively. (See **Cuid a Sé** for examples with **ceart**.) Although for certain phrases the **do** or **le** form is not used or is extremely rare. For example, **Is dóigh liom** is very common, but **Is dóigh dom** is very rare.

- These types of sentences are emphasised by repeating the copula before the main sentence:
Ba mhaith liom teacht abhaile *I would like to come home.*
Is é ba mhaith liom teacht abhaile Literally: *The thing I would like, is to come home*
Naturally: *My one desire is to come home.*

Here we have:

Is gann dom é *It is the least I can do.*

Is é is gann dom *It is truly the least I can do.*

Tá gádh agam (le) *I have need (of).*

Tarraingím (amach/anuas) *I draw/pull (out/down).*

Ceannacha *Facial features.* Appears in its dative plural **Ceannachaibh**.

Ar fuaid na comharsanachta Throughout the neighbourhood. **Ar fuaid** was originally for throughout a large area, **Ar fuaid** being used for smaller areas like a house. Today both are often

used with the exact same meaning.

Cúram *Care, concern; commission, charge.*

Méadaím *I enlarge, augment, grow bigger.*

Méadaím ar rud *I increase/add to something.* **Do mhéadaigh ar an gcúram** *The commission was increased.*

Beart (b.) *Bundle.* Note: Separate word from **Beart** *Action.* This word has genitive **Birte**.

Ina bheartaibh *In bundles.* When the noun being referenced is feminine we have **Ina beartiabh**, if plural **Ina mbeartaibh**.

Iomad *Too much.* Phrases with the same meaning are: **An iomarca, An iomarta, An iomart.**

D'itheas an iomarta *I ate too much.*

Iomart is the version of **iomarta** used before a pause:

D'itheas an iomart, agus... *I ate too much and*⁸

Teacht air *To keep up with, also To happen upon it.*

Gan ar a cumas teacht air *Not in her power to keep up with it.*

Is é an fhadhb leis na seoide seo ná teacht orthu *The problem with these jewels is finding them.* Note **é** even though **fadh** is feminine because **é** is actually standing for **teacht orthu**.

Dícheall *A great effort.* **Mo dhícheall** *My best effort.*

An rud a dubhradh *The thing which has been spoken of/mentioned before.*

⁸Gaeilge Chorca Dhuibhne, unit 494.

9 Cuid a naoi

Iomchar verbal noun of **Iompraím** *I lift, I carry; I support, I sustain*. **Iomchar** is the classical spelling, it is pronounced and written **iompar** today.

An chéad bhean díobh a labhradh i gcómhuidhe A few points:

- **Céad** always lenites the following noun and is itself lenited by the definite article.
- **Díobh** means here *of them*.
An chéad bhean díobh *The first one of them*. For people **fear/bean/duine + de** means *one of*, for inanimate objects one uses **ceann + de**.
- Overall the meaning is: Literally: *The first one of them who spoke, always*.⁹ Naturally: *The one who always spoke first*.

Bacalainn the dative of **Bacala** *Arms*, especially the arms in their function of carrying something.

Bacala, like other fifth declension words such as **lorga** *shin*, form their genitive by adding a consonantal ending. The consonant endings are **-d**, **-n**, **-nn** and **-ach**. The dative is typically formed by slenderising the genitive:

Fiche *Twenty* (Nominative)

Fichead *Twenty* (Genitive)

Fichid *Twenty* (Dative)

Ceathrú *Thigh* (Nominative)

Ceathrún *Thigh* (Genitive)

Ceathrúin *Thigh* (Dative)

For many of these words it is common in both speech and writing to find their dative used as their nominative, alongside the actual nominative.

Note that the **-d** genitives are rarer today than they were in 19th century Irish.

Also the **-ach** genitives are somewhat more common in the Irish of the Blasket Islands.

Dar liom Has the meanings *it seemed/would seem to me*, *Or so I let on* and *Or so I thought*. The first and second meanings are used in this section of the story.

Gur cuma é nó *That it was no different from*. Literally: *That it was a superficiality it or...*

In the example here:

I bhfanntais chómh trom san gur cuma é nó í bheith marbh *In a faint so heavy that it was a superficiality (i.e. a meaningless distinction) it or her being dead*

Méam *A stir, a motion*.

Ní túisge *No sooner than*.

Aithním thú *I recognise you*.

An leanbh a bhí fuaduiheadh is í a bhí ann. *The child who was abducted, it was her who was there*.

This is an example of a copula sentence where the predicate (the information given) is said before the copula for emphasis.

For example:

⁹There is no comma in the Irish, but this comma gives the literal sense better.

Is í Máire a bhí ann *It's Mary who was there.*¹⁰

Compared with the more emphatic:

Máire, is í a bhí ann *Mary, it is she who was there.*

Leigim orm (go) *I let on (that)* also means, *I pretended (that)*. Often written **Leigim** although pronounced **Leogaim**.

Biorán A pin. **Biorán suain** *A magic pin of sleep, Slumber pin.* **Suan** *slumber* appears in its genitive here as an adjective. The **Biorán suain** is a common motif in Irish myths.

An t-é *The one.*

Sádhfaí Conditional autonomous of **Sáim** *I plunge*. In the text we find **Go sádhfaí**, here **go** is the indirect relative particle, used instead of **a** as the subject of the first clause **An t-é** is referred to only via the possessive particle **a** *his* in the second sentence. See **Cuid a dó** for information on the indirect relative.

Gan fhios duit Unknown to you.

Fé dheire At last. **Fé dheireadh thiar** At last (stronger). **Fé dheireadh thiar thall** At long last. (Strongest)

Aon phioc d'á dheabhramh uirthi *A pick/bit of its appearance on her.* **D'á** is a combination of **do** *of* and **a** *his/its*. The **a** *its* refers to the entire clause that follows:

Aon phioc d'á dheabhramh uirthi go dtiocfadh sí chúithi féin go luath

Any bit of its appearance that she would come to her senses (Literally: to herself).

Irish commonly uses pronouns in this way to stand in for entire clauses in genitive constructions. For example:

Gan aon dheabhramh géille *With any sign/appearance of yielding.*

Here we see **deabhramh** *Sign of* takes the genitive of the following noun. However one cannot place an entire clause like “**go dtiocfadh sí chuici féin go luath**” in the genitive and so we use **a** *its* to represent it.

This use of pronouns is formally known as prolepsis and is an important part of Irish grammar.

Cogarnach verbal noun of **Cograim** *I whisper*. As a feminine noun **Cogarnach** has a dative **Cogarnaigh**, seen here in **ag cogarnaigh** *whispering*.

Go dian *Fiercely, intensely, vigorously.*

Ní foláir dúinne Literally: *It's no choice to us* Naturally: *We must.*

Tuarasdal *Wage, reward.*

¹⁰Note: In older forms of Irish this would have looked like a more typical copula sentence with the subject (the thing being discussed) being fully expressed **Is í Máire an duine a bhí ann** *The person who was there is Mary.*

10 Cuid a deich

Bhí sé 'na lá gheal *It was broad daylight* Note what is called elision here. In Irish, unstressed short vowels, if they are preceded or followed by a long vowel, are not pronounced. Such as is the case with the first vowel of **ina** here.

Also note that the adjective is lenited here. In Classical Irish, the initial mutation of the adjective (lenition of eclipses) after prepositions matched the initial mutation of the noun.

Over time eclipses of the adjective died out, outside set phrases, resulting in many speakers leniting the adjective even in this case, or alternatively not performing any mutation at all.

Ar an ngarsún mbán. Traditional form.

Ar an ngarsún bhán. Modern form.

However, in the nominative adjectives are only lenited after feminine nouns and this pattern has since spread to the dative resulting in:

Ar an ngarsún bán. Alternate Modern form.

This third form is more common in Kerry than in Cork.

A' ceann an chailín *Out of the girl's head.* **As** *out off* is pronounced **a** before consonants.

Ciall *Sense.* **Ciall ceannaithe** *Wisdom that is gained through experience.*

Deoch a bhain do mheabhair duit *A drink which would take your sense from you, i.e. knock you out.*

Ní fheidir sí *She didn't know.* Note that today **Feadar** is a defective verb which only possesses a past tense conjugation and is only used after the particle **Ní**. **Feadar** is the first person, but all other persons have their typical past tense forms.

Even though declined in the past tense, it most often has a present tense meaning and only more rarely a past tense meaning and very rarely a future or conditional meaning.

Ní fheadar *I don't know, I didn't know.* (Very rarely: *I won't know, I wouldn't know.*)

Peadar Ua Laoghaire however had, for the third person only, a contrast between the past and present of this verb:

Ní fheadar sí *She doesn't know.*

Ní fheidir sí *She didn't know.* (As is found here)

This distinction is not found today.

Clóca liom féin *A cloak of my own.*

Cúiteamh *Repaying.*

The basic use of **cúiteamh** is as follows:

Do dheineas rud éigint a chúiteamh le Seán *I repaid Seán for something.*

In the text here the thing being repaid is described in a full clause:

An bheart a bhí déanta aici dhóibh *The act which she had done for them*

Hence we have:

Go ndéanfáidís an bheart a bhí déanta aici dhóibh do chúiteamh léi. *That they would repay her for what she had done for them*

Cúiteamh also appears in the common phrase:

Ag cur agus ag cúiteamh *debating.*

Ag feitheamh le duine *Waiting for somebody.*

Tinteán *Fireplace, hearth.*

Mí Month. Has two genitives **Mí** and **Míosa**, the second being the traditional genitive and is more common. A third genitive **Míos** is found in **Cuimhne Míos** *Month's Mind, the mass performed in memory of someone a month after their death.*

Goire Proximity. **Im' ghoire** *In my proximity, near me.*

11 Cuid a haon déag

Ana-chruach olla *A large stack of wool.* Note that in Irish, **ana** *very*, can also be used with nouns, not just adjectives:

Do bhí an-eagla air *He was very afraid.* Note that **ana** is **an** before vowels. **Ana** lenites the following word.

Coinneal *Candle*

Ar lasadh *Alight.*

The use of **ar** with verbal nouns is quite restricted in Modern Irish and can only be applied to certain verbal nouns. These “**ar** + verbal noun” phrases are used to indicate a “continuous verbal state”, which should be contrasted with the verbal adjectives:

Fálta *Got/Gotten*¹¹, *obtained.*

Ar fáil *Available.*

Lasta *Lit.*

Ar lasadh *Alight.*

Hence, the verbal adjective describes the state of an object after the action associated with the verb has been performed, e.g., **Tá an choinneal lasta.** *The candle is lit.* The “**ar** + verbal noun” phrases describe an ongoing state associated with that verb. **Tá an choinneal ar lasadh** *The candle is alight/burning.*

For most verbs the ongoing state associated with them does not have any meaning and for that reason **ar** is not used.¹²

At this point we have seen that the verbal noun:

1. Can be used simply as a noun. See for example **Dearmhad** in **Cuid a dó.**
2. Possesses a genitive form. Often seen after **tar éis** and **le linn.** See **Cuid a haon** and **Cuid a Céig.**
3. If feminine, it can possess a dative form. See **Míogarnach** in **Cuid a Céig.**
4. Has a specific meaning after each of the prepositions **ag**, **do**, **le** and **ar**:
 - (a) With **ag** it basically corresponds to the English progressive. **Ag rith** *Running*
 - (b) With **do** it corresponds to the infinitive. **Do** is often pronounced **a** before a verbal noun, although it is important to remember the literal meaning in this case, especially with copular phrases like **Ba mhaith liom.** For example **do/a shiúl** means *for a walk.* So:
Ba mhaith liom siúl Literally: *I would like a walk.*
Ba mhaith liom an bóthar a shiúl Literally: *I would like the road for (i.e. for the purpose of) a walk.*
 - (c) With **le** it conveys necessity or purpose. See **Cuid a haon** for examples.
 - (d) With **ar** it conveys an ongoing state.

Socarú/Socrú Verbal noun of **Socraím** I settle down. With **ar** it means to *decide on, settle on.* *Do shocraigh a muintir ar an gcleamhnas. Their families settled on the match.*

Laiste *Latch.*

¹¹Different dialects of English use a different past participle for this verb. The word meant is the one in the sentence “I have got/gotten it.”

¹²For example there is no phrase ***Ar dúnadh** as something cannot be closing in an ongoing way.

Aibidh *Ripe (fruit); Lively, alert.*

Siúd Used to mean somebody suddenly went off to do something. **Siúd chun oibre iad** *Off they went to work.* **Siúd chun na h-olla í** *Off she went to the wool.* **Siúd isteach í** *Off she went inside, In she came.*

Naonbhur/naonúr *A nonuplet of people, i.e. nine people.* **Naonbhur ban** *Nine women.*

Trí Naonbhuir *Three nonuplets, i.e. twenty seven people.* **Naonbhuir** is the plural of **naonbhur**.

Fuadar *Intention, motive.*

Corcán *Cooking pot; cauldron.*

Beiriú Verbal noun of **Beirím** *I boil.*

Beatha *Life.* However one should distinguish the following words:

1. **Beatha** One's position in life or way of life, regarding whether you are rich/poor, comfortable/uncomfortable, social surroundings. Often used in its dative in the the phrase:
Ina bheathaidh *Alive, in the sense of boiled alive and other such phrases.* Of course **ina** can be **im'** or **id'** depending on who is being discussed.
2. **Anam** Life in the sense of the vital animating force, most often has the meaning of soul when applied to human beings.
3. **Saol** Refers to a period of time, the time during which you are alive, your days.

D'fhéadfaí This is the conditional autonomous of **Féadaim** *I can.*

In Classical Irish, no autonomous form could be lenited¹³. **Peadar Ua Laoghaire** followed this rule, with the exception that he commonly lenited the subjunctive autonomous of any verb and the conditional autonomous of **Féadaim**. Today the the autonomous of most tenses are lenited, although certain speakers may retain the lack of lenition.

The past autonomous is often still left without lenition for most speakers. However, even in the past the irregular verbs with the past autonomous ending **-athas** can be lenited.

¹³See: *Stair na Gaeilge in ómós do Pádraig Ó Fiannachta*. Maynooth: Department of Old Irish, St. Patrick's College. p. 357, 3.1(c)

12 Cuid a dó dhéag

Bagairt Verbal noun of **Bagraím** *I signal, I gesture; I brandish; I threaten.* For all meanings, **ar** is used to convey the object:

Do bhagraíos air *I signalled to him, I nodded at him, I winked at him, I teased him*

Do bhagraíos claíomh air *I brandished a sword at him.*

Do bhagraigh sé ort *He threatened you.*

In the first meaning of signalling or gesturing it has a wide variety of meanings as the signal or gesture can be a simple signal to do something or making a face to annoy somebody.

Gáiridhe Verbal noun of **Gáirim** *I laugh.* Traditionally, the object was conveyed via **um**, but many speakers now use **ar**.

Do bheidís ag gáirí fós umam/orm *They would have still been laughing at me.*

A quite short laugh is often conveyed by:

Do dheineas smiota gáire ar a chloisint sin *I chuckled upon hearing that.*

For a sudden strong laugh, i.e., when you burst out laughing:

Do ligeas sceartadh gáire (asam) *I burst out laughing.*

The preposition **as** is optional. In Cork the verb can be **Dein** or **Cuir**, in Kerry **Lig** is far more common.

Gáirí is the verbal noun *An act of laughing*, **Gáire** is the noun *A laugh*.

Féna n-anál *Under their breath.* Strictly speaking, **anál** should be in the dative, **Féna n-anáil**, however usage of the dative has been declining for the past two hundred years and even a careful speaker like **Peadar Ua Laoghaire** sometimes left nouns in the nominative.

Crúsga *Jug.*

Tobar *A well.*

Líonaim *I fill.*

Dithneas *Haste, hurry.* The word **deabhadh** has the same meaning and they often appear together in the phrase:

Níl dithneas ná deabhadh air *He isn't in a rush at all.*

Ar siubhal acu *Going on among them.*

Ar siubhal essentially means something is “going on” and is often used to convey an electronic device being switched on. The traditional way to ask what somebody was saying was:

Cad tá ar siúl agat? *What are you saying?*

Coinne *Expectation.*

Drochamhras *A suspicion that something is wrong.*

Ní mór dom *I must.* See **Cuid a dó** for more information on phrases which convey *I must*.

Breis *More* followed by the genitive of the noun. **Breis dithnis** *More haste.* Also used to convey *more than*:

Tá breis agus fiche capall aige *He has more than twenty horses.*

Fothram *A noise.*

I leathtaoibh *To one side, out of sight.*

Do chuireas cluas orm féin *I pricked up my ears, I listened carefully (in the sense of trying to overhear).*

D'airigh A verb is often used like this without any subject to simply affirm that a certain action took place. Essentially meaning *Indeed, she heard* in this case.

Lán a dhóithin *Full enough.* **A dhóithin** is often used to convey *enough*:

Tá sé fairsing a dhóithin *It is wide enough.*

Leor is used less frequently and outside of **maith go leor** and **ceart go leor**, is most commonly used with a noun rather than an adjective:

Go leor ban, mná go leor *Enough women.*

Ríogan *Queen, Noble Lady, Princess.* There is also **Bannrín** for a queen specifically.

Go ceann *For* in the temporal sense. **Go ceann tamaill** *For a while.* Note that depending on the time periods being connected, a different phrase is used:

Táim anso le seachtain *I have been here for a week.* (past to present)

Bead anso go ceann seachtaine *I will be here for a week* (present to future)

Do bhíos ansan ar feadh trí mhí *I was there for three months* (past to past)

Bead ansan ar feadh seachtaine an bhliain seo chughainn. *I will be there for a week next year* (future to future).

13 Cuid a trí déag

Sleamhnaím *I slip, slide.*

Chun na h-áite 'n-ar fhág sí an crúsga *To the place in which she left the jug.*

Note that **chun** takes the genitive. Also note the indirect relative **in'-ar**, with the initial **i** elided by the final vowel of **áite**. See **Cuid a dó** and **Cuid a Sé** for more information on the indirect relative and **in'-ar**.

Chuir sí uimpi na bróga *She put the clothes upon her.*

Today, it would be more common to use the preposition **ar** rather than the preposition **um**. **Um** is uncommon in spoken Irish today, outside of fixed phrases.

Cliabh *Chest.*

D'osclas mo chliabh *I opened my chest/lungs.* Usually referring to the deep intake of breath before a loud shout or roar.

Breis agus *More than.* Followed by either a number or a unit such as **míle**.

A chómharsain! *Neighbours!*

Note that this is a vocative plural. In Classical Irish, the vocative plural was formed in one of two ways:

1. If the plural was a strong one, then it was the same as the nominative plural.
2. If the plural was weak, it was **genitive plural + a**

The nominative plural of **cómharsa** is **cómharsain** and the genitive plural is **cómharsan**. Since these are not the same, **cómharsa** is said to have a weak plural.

Hence in Classical Irish the vocative plural was **cómharsana**.

The Classical Irish rules for the vocative plural are still used today in the Caighdeán. However in Munster Irish, the vocative plural is the same as the nominative plural for all nouns, regardless of whether they have weak or strong plurals. The only exceptions are the nouns **Fear** and **Garsún** which still have their classical vocative plurals:

A Gharsúna *Boys!*

A Fheara *Men!*

Although, since **fear** commonly has the plural **fearaibh** in Munster (which is a strong plural) it is common to see it used as the vocative plural as well.

Also note that **fear** is one of the nouns with a special numerical plural, a plural used only after numbers:

Chúig feara déag *Fifteen men.*

Pú This is an interjection used as a distress call.

Rithidh *Run!* (plural).

The second person plural imperative of **Rithim** *I run.*

Trí theine *On fire.*

Glaodh *A call.*

Fógradh *An announcement; a warning.*

Ag baint an dorais d'á chéile Literally: *Taking the door from each other.*

More idiomatically it means: *they were all pushing to get out the door first before the others.*

Siúd suas an cnoc iad Here we see the use of **Siúd** mentioned in **Cuid a haon déag**. The placement of **suas an cnoc** Literally: *upward the hill*, may look strange as there is no preposition connecting **cnoc** to the rest of the sentence. This is a left over from the old accusative case as explained in **Cuid a ceathair**.

Chómh mear agus bhí sé 'n-a gcosaibh. Literally: *As fast as was in their legs.* Naturally: *As fast as their legs would allow.*

Geas *A taboo, prohibition;* In the plural (**Geasa**) also means: *a spell.*

Geasa where a very common component of Gaelic mythology, where a female figure (often a goddess) would place a taboo on a male character, some promise he could not break, for example never to eat the meat of a dog. If the taboo was observed, then the one under the **Geas** would receive strength or luck. However if broken it could lead to death or, less severely, censure by others.

Many stories often use the device where a hero is put in a situation where two or more **Geasa** contradict each other, or keeping a **Geas** would result in an immoral action. The hero is forced to break one of his **Geasa**, leading to death or dishonour.

The **Geasa** lost their legal status early in the Christian era and are not mentioned in any of the surviving legal texts. The Welsh analogue is *Tynged*, plural *Tynghedau*.

Ursal (b.) *Firetongs.*

Iarta *Hob.*

Corruighe/Corraí verbal noun of **Corraím** *I stir, move.*

Bhí sé ag corraí go mífhoighneach ina shuíochán *He was stirring impatiently in his seat.*

Tuadh/Tua (b.) *Axe.* Dative: **Tuaigh.**

Note the phrase **Buille dhe thuaigh** *Blow of an axe.* Forms of the prepositions **do** and **de** are lenited after vowels, hence **dhe**, but this **dhe** is sometimes lenited, giving simply **Buille thuaigh.**

Adhmad *Wood, Timber.*

Fuasgalaím *I release.*

Daigean *Secure; "hard and fast".*

Árdú verbal noun of **Árdaím** *I raise.*

14 Cuid a ceathair déag

Sáidhte/Sáite Verbal adjective of **Sáim** *I plunge, thrust*. This verb was mentioned in **Cuid a seacht**, but notice that its verbal adjective can mean **stuck** in addition to **plunged, thrusted**.

Lorga *Shin*.

Lorga is an example of a fifth declension noun. In **Cuid a naoi** it was mentioned that fifth declension consists of nouns which add a consonantal ending to form their genitive. These endings are **-d, -n, -nn** or **-ach**. It also contains nouns which broaden their final consonant to make the genitive, such as **Athair** *Father*, with genitive **Athar**. We deal with the nouns that add a consonantal ending first.

Genitive formed by consonantal ending:

As already mentioned in **Cuid a naoi**, the dative is formed by slenderising the genitive. An exception not mentioned there are **-ach** genitives where to get the dative you slenderise the nominative.

Also note that the **-ach** genitive broadens the final consonant of the nominative form.

Some example are given below. They are ordered by: Nominative, Genitive, Dative.

Lorga, Lorgan, Lorgain *Shin*.

Ionga, Iongan, Iongain *Nail, claw*.

Lacha, Lachan, Lachain *Duck*.

Faocha, Faochan, Faochain *Periwinkle*.

Cú, Con, Coin *Hound*.

Mala, Malann, Malainn *Eyebrow*

Caoirfheoil, Caoirfheolach, Caoirfheoil *Mutton*.

Céir, Céarach, Céir *Wax*.

Srathar, Sratharach, Srathair *Paddle-Sack*.

Teamhair, Teamhrach, Teamhair *Tara*, site of the High Kings.

The **-ach** genitive is more common in Kerry Irish, especially near the Blaskets, than it is in Cork Irish. Here are some examples below. The nominative is provided first, with translation. Followed by the Kerry genitive and then the Cork genitive:

Tír Country, land. **Tíorach, Tíre**.

Dúil Desire. **Dúlach, Dúile**.

Casúr Hammer. **Casúrach, Casúir**.

Genitive formed by broadening:

These are mostly words related to the family. Examples are: **Athair** *Father*.

Mathair *Mother*.

Driotháir *Brother*.

Bráthair *Brother*. (in the religious sense)

Nollaig *Christmas*.

Finally, a few points should be noted:

1. Firstly, the genitive plurals of these fifth-declension nouns are the same as either nominative plural (as can happen in the other declensions) or the same as the genitive singular (unique to this declension). The later case is common for the **-n** genitives, we see an example in this section with **Ursal na Lorgan bhfada** *Tong of the long shins*. For why the adjective is eclipsed see **Cuid a haon** (under the **Sliabh na mBan bhFionn** entry). It is by far the more common case that the two plurals (nominative and genitive) are the same.
2. There used to be an additional ending in this declension **-adh**. This can still be seen in

certain songs, poems or fixed phrases. For example **Saoi** *Wiseman, expert*, became **Sua** in the genitive singular and plural. Hence the phrase **Ofrálacha na Sua** *The offerings of the Wise Men* (the gifts to Jesus on his birth).

3. Several nouns in this declension have had their nominatives replaced by their datives, but otherwise function the same. Some examples are given below, with the order: Nominative/Original Nominative, Genitive, Dative. The original nominative is in brackets if it is no longer used.

Namhaid/(**Namha**), **Namhad**, **Namhaid**. *Enemy*.

Mumhain/(**Mumha**), **Mumhan**, **Mumhain**. *Munster*.

Abhainn/**Abha**, **Abhann**, **Abhainn**. *River*.

Éirinn/Éire, **Éireann**, **Éirinn**. *Ireland*.

Gualainn/**Guala**, **Gualann**, **Gualainn**. *Shoulder*.

Leis an iarta *Against the hob*.

Béal Also used to mean *the edge of an axe*.

Roth an turainn *The wheel of a spinning well*. **Turann** *Spinning wheel*.

Srang (b.) *String*.

Tromán *The weight attached to a spindle, known as a whorl in English*.

Note that **tromán** is a first declension word with genitive **Tromáin**. First declension nouns are the only ones with a vocative singular the same in form as their genitive singular, in other declensions it is the same as the nominative singular. For example:

An fear *The man*.

Hata an fhir *The man's hat*.

A fhir! *You (male)!*

Hence you might expect **A thromáin**, but this is not used normally. Inanimate objects are typically undeclined in the vocative. Although it can occur in poetry. In stead we have **A thromán!**

Fearsadh *Spindle*.

Comáinim liom *I go on, continue*

Gasta *Smart, quick*.

Uisge na gcos *Foot Water*. *Water for washing the feet of those in the house*.

B'é rud é ná X *That thing was X*. This is a version of the typical identification copular sentence. The basic form of these sentences is as follows:

Is é an fear san an sagart *The priest is that man*.

The subject (that which is being discussed) is the priest and we are given information about who he is, known as the predicate.

It is typical that the predicate stand next to the copula, although there are various ways of moving the predicate elsewhere for emphasis or to be rhetorical. An example is to be found in **Cuid a naoi**.

One such common displacement of the predicate, done in order to be rhetorical, is to use **ná** *namely*. Some examples are given below with translations, an attempt is made to give a sense of the rhetorical nature of the constructions:

Is é rud a dhein sé ná an bhó san a dhíol *What he did was to sell that cow.*

Agus is é ainm a bhí air ná Séadna *And the name they called him, it was **Séadna**.*

Is é an post atá agamsa ná anamacha na marbh a bhailiú *The job I have, it is the gathering of the dead.*

Note that the subject in all cases contains a relative clause, deleted article in brackets:

(An) rud a dhein sé *The thing which he did.*

(An) ainm a bhí sé *The name which he had.*

An post atá agamsa *The job which I have.*

It is optional to delete the article before the noun.

Also note that the examples above use **Is**, the present form of the copula, even the first two which describe “past events” essentially. Take the first example again:

Is é rud a dhein sé ná an bhó a dhíol

The present copula is used because it is a fact (presently), i.e. it is true now, that what he did then was to sell that cow. A literal translation might give the full sense:

Is é rud a dhein sé ná an bhó san a dhíol *It is the thing he did, to sell that cow.*

Agus is é ainm a bhí air ná Séadna *It is the name that he was called, Séadna*

Is é an post atá agamsa ná anamacha na marbh a bhailiú *It is the job I have, to gather the souls of the dead.*

Sarar dhúnas é *Before I closed it.*

Sara *Before* has the form **Sarar** with the past tense. **Sarar** takes the past tense and lenites.

Sara takes either the future, present subjunctive or the conditional and eclipses and takes the dependent form of a verb. Traditionally the subjunctive was used when the time period was indefinite, where as the future was used for definite time periods:

Téanam ort sara dtaga sé thar n-ais *Follow me, before he comes back.*

Ith do bhriceast sara gcruafam na ba *Eat your breakfast before we milk the cows.*

However the future is beginning to replace the subjunctive for indefinite time periods.

Aoileach *Heap of manure.*

Do bhí buaite orm *I was defeated.*