

M.J.O'Doherty

míon-éaint

Cuid II

AN EASY IRISH PHRASE-BOOK
PART II

BY

THE REV. PETER O'LEARY, P.P.

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II.

Δ η ζ η ί ο η.

Ὁ ἄ θεάνην νό ὁ ἄ ψιλανς.

THE IRISH VERB: ACTIVE AND PASSIVE.

buaíl.	Strike.
buaíl an gaḁar.	Strike the dog.
buaíleáḁ pé.	Let him strike.
buaíleáḁ pé an gaḁar.	Let him strike the dog.
buaílimír an gaḁar.	Let us strike the dog.
buaílimír an múc.	Let us strike the pig.
buaíliḁ.	Strike (ye).
buaíliḁ íaḁ.	Strike (ye) them.
buaíliḁ ḡo maíḁ íaḁ.	Strike them soundly.
buaíl amaḁ!	Go out! get out!
buaíl amaḁ ar ran!	Get out of that!
buaíl a leíḁ.	Come hither.
buaíl cúgam a leíḁ.	Come hither to me.
buaíl anro.	Come along here.
buaíl írḁeáḁ.	Walk in.
buaíl anonn.	Walk over yonder.
buaíl anall.	Come over hither.
buaíl amíor.	Walk up (from below).
buaíl ruar.	Walk up (from here).
buaíl ḁoim.	Pass me by.
buaíl anran é.	Put it there.
buaíl ḁo lám ari.	Place your hand on it.
buaíl ari ḁo ḁeann é.	Put it on your head.
buaíl ari ḁo muin cúḡat é.	Take it on your back.

buaíl do bótar.	Go your road.
buaíl uime.	Meet him.
buaíl uimpe.	Meet her.
buaíl umpa.	Meet them.
buaíl 'na dtíreó.	Go towards them.
buaíl pé 'na nroéin.	Go towards them.
buaíl ríor pé'n dtig.	Walk down the floor (<i>lit.</i> walk down the house).
buaíl amac pé'n genuc.	Walk up the mountain (<i>lit.</i> walk out along the sur- face of the mountain).
buaíl an t-arthar.	Thresh the corn.
buaílpró an tarrú éu.	The bull will horn you.
buaílpró an capal éu.	The horse will kick you.
buaílim.	I strike. (This is a <i>general</i> present tense.)
buaílim nuair féadaim é.	I strike when I can.
táim ag bualaó.	I am striking. (This is the <i>actual</i> present.)
táim ag bualaó an gár- aí.	I am striking the dog (<i>lit.</i> I am at the striking of the dog).
do buaítear an gárar.	I struck the dog.
bíodéar ag bualaó an gárar.	I was striking the dog.
bíodinn ag bualaó an gárar.	I used to be striking the dog.
bím ag bualaó an gárar.	I do be striking the dog.
béiréad ag bualaó an gárar.	I shall be striking the dog.
buaípró an gárar.	I shall strike the dog.
do buaínn an gárar.	I used to strike the dog.
dá mbuaínn an gárar.	If I were to strike the dog.
má buaílim an gárar.	If I strike the dog.
má buaítear an gárar.	If I did strike the dog.
má buaínn an gárar.	If I used to strike the dog.
tá an gárar buaíte agam.	I have struck the dog.

B́i an gaḁar buailte aḁam. I had struck the dog.
 B́eirḁ an gaḁar buailte I shall have struck the dog.
 aḁam.

B́eirḁaḁ an gaḁar buailte I would have struck the
 aḁam. dog; *i.e.* I would have
 the dog struck; *i.e.*, my
 action of striking the dog
 would have been com-
 pleted.

D́a mb́eirḁṕa tamaillin eite If you had delayed speak-
 san labairt b́eirḁaḁ an ing for a little while
 gaḁar buailte aḁam. longer the dog would
 have been struck by me.

D́a gcaitinn an cloc pa Had I thrown the stone in
 tpeḁ pan do buailpinn that direction I would
 an gaḁar. have struck the dog; *or*,
 were I to throw the stone
 in that direction I should
 strike the dog.

D́iorḁ an t-arḁar buailte Have the corn threshed
 aḁat nuair a ćiocparḁ. when I return.

B́i aḁ bualaḁ an arḁar Be threshing the corn when
 nuair a ćiocparḁ ṕe. he returns.

Táim dom bualaḁ. I am being struck.

Táir doo bualaḁ. Thou art being struck.

Tá ṕe d́a bualaḁ. He is being struck.

Tá pí d́a bualaḁ. She is being struck.

Tá an gaḁar d́a bualaḁ. The dog is being struck.

Támuir d́ar mbualaḁ. We are being struck.

Tátaoir d́'bh́ir mbualaḁ. Ye are being struck.

Táir riar d́a mbualaḁ. They are being struck.

Táir naḁar d́a mbualaḁ. The dogs are being struck

B́im dom bualaḁ. I do be (being) struck.

B́ion tú doo bualaḁ. You do be (being) struck.

B́ion ṕe d́a bualaḁ. He does be (being) struck.

B́ion pí d́a bualaḁ. She does be (being) struck.

B́ion an gaḁar d́a bualaḁ. The dog does be (being)
 struck.

Bímíto dár mbualatò.
 Bíon ríb d'úr mbualatò.
 Bíto ríatò d'á mbualatò.
 Bíor dom bualatò.
 Bíoir doo bualatò.
 Bí pé d'á bualatò.
 Bí rí d'á bualatò.
 Bí an gador d'á bualatò.
 Bíomair dár mbualatò.
 Bíobúr d'úr mbualatò.
 Bíodar d'á mbualatò.
 Táim buailte.
 Táir buailte.
 Tá pé buailte.
 Támuio buailte.
 Tátaoi buailte.
 Táro ríatò buailte.

Bím buailte.
 Bíon tu buailte.
 Bíon pé buailte.
 Bímíto buailte.
 Bíon ríb buailte.
 Bíto ríatò buailte.
 Bíóinn buailte.
 Bíótea buailte.
 Bíor pé buailte.
 Bímír buailte.
 Bíor ríb buailte.
 Bíoir buailte.

(Care must be taken in these English forms to look upon "struck" as a mere adjective.)

Déao dom bualatò.
 Déir doo bualatò.

We do be (being) struck.
 Ye do be (being) struck.
 They do be (being) struck.
 I was (being) struck.
 You were (being) struck.
 He was (being) struck.
 She was (being) struck.
 The dog was (being) struck.
 We were (being) struck.
 Ye were (being) struck.
 They were (being) struck.
 I am struck.
 You are struck.
 He is struck.
 We are struck.
 Ye are struck.

They are struck. (This is
 also the Irish for the
 English form "have
 been struck.")

I do be struck.
 You do be struck.
 He does be struck.
 We do be struck.
 Ye do be struck.
 They do be struck.
 I used to be struck.
 You used to be struck.
 He used to be struck.
 We used to be struck.
 Ye used to be struck.
 They used to be struck.

I shall be (being) struck.
 You will be (being) struck.

Beiré pé dá bualað.	He will be (being) struck.
Beiró pí dá bualað.	She will be (being) struck.
Beimio dáir mbualað.	We shall be (being) struck.
Beiró píð o'bháir mbualað.	Ye will be (being) struck.
Beiró píao dá mbualað.	They will be (being) struck.
Beiró na gáðair dá mbu- að.	The dogs will be (being) struck.
Beaó buailte.	I shall be struck.
Beirí buailte.	You will be struck.
Beiré pé buailte.	He will be struck.
Beimio buailte.	We shall be struck.
Beiró píð buailte.	Ye will be struck.
Beiró buailte.	} They will be struck.
Beiró píao buailte.	

(Here again "struck" is an adjective.)

Bí doo bualað.	Be thou (being) struck.
Bíoré pé dá bualað.	Let him be (being) struck.
Bímíir dáir mbualað.	Let us be (being) struck.
Bíoríð o'bháir mbualað.	Be ye (being) struck.
Bíoirí dá mbualað.	Let them be (being) struck.

(The active form of this tense is *Bí as bualað*—Be thou striking.)

Bí buailte.	Be thou struck.
Bíoré pé buailte.	Let him be struck.
Bímíir buailte.	Let us be struck.
Bící buailte.	} Be ye struck.
Bíoríð píð buailte.	
Bíoirí buailte.	Let them be struck.

(Here also "struck" is an adjective.)

An mbuailtean tu an gáð- air?	Do you strike the dog?
Má buailim ní gortuigim.	If I do I do not hurt him.
An mbuailfá an gáðair?	Would you strike the dog?

Dá mbuaslinn péin ní	Even if I did I would not
gortócaimn.	hurt him.
An mbuaslir an gadóar?	Will you strike the dog?
Má buailim péin ní gortócaó.	Even if I do I will not hurt him.
An mbuaslteá an gadóar?	Used you to strike the dog?
Má buailinn péin ní gortuiginn.	Even if I used to strike him I used not to hurt him.
Ar buailir an gadóar?	Did you strike the dog?
Má buailear níor gortuigear.	If I did I did not hurt him.
Go mbuaslir an gadóar!	That you may strike the dog!
An capógs nua í rin ort?	Is that a new coat you have on?
Ireabó.	Yes.
Go maipir í!	That you may live it!
An bpióga nua iao ran ort?	Are those new shoes you have on?
Ireabó.	Yes, they are.
Go maipir iao!	That you may live them!
Maire go maipir na púnpái!	Wisha, that you may live the hoops!
Go maipir a'r go scaitir iao!	That you may live them and wear them!
"Inche Carrig an ime, nár maipir pí a h-anim ná a ptoinne!" (Doiblin ní Conaill).	The Inch of Carriganima, May it not live its name nor its surname!
Nár maipir an muc an tainneir!	May the pig not live the fetter!

(The above are examples of the Irish syntax, which uses a substantive or its pronoun as a word of manner; e.g., "do éanaas an cómgar" = "I came the short way." "Cómgar" is here a substantive used adverbially to qualify "éanaas.")

Šurdear caopa.
Nár cuiprò rí raill opt!

I stole a sheep.
That she may not fatten
you!

D'ítear uð gé.
Šo labhairò pé leat!
Cá tarb optm.
Šan por éugat!

I ate a goose-egg.
That it may speak to you!
I am thirsty.
That you may not get a
respite!

Šan pač air mar ršéat!
Šan šeir opt!

Misfortune to it for a story!
That you may not have
tallow upon you!

"Šan a šeiréar 'na mblát
air!"

That his six may not be in
their bloom for him!

Sonuačar éugat!

That you may get a good
wife! or husband!

Séan opt!

That you may prosper!

Léun opt!

That you may not prosper!

Šo šcuiprò D'ia an pač opt!

May God prosper you!

Rač D'ia éugainn!

(This expression is used when a signal favour has been received from God. The expression is not Rač Oé éugainn! Similarly the Irish word for the fire of lightning is not "teine Oé," but "teine D'ia." When people express themselves, even in English, about some great fruitfulness either of land or of cattle they say, "It is a great pač D'ia." There is no English word for pač D'ia.)

Cá piopac aš láir čairš.
Ac! Rač D'ia éugainn!

Thade's mare has a foal.

Conác ran air an šreap
mbočt!

That the poor man may
prosper by it! (More
luck to the poor man!)

(Some centuries ago conác was used in the same sense exactly as the present English word "means" when people say "He is a man of means.")

Tá airgead aige. Conác ran air! Tá bean maíe aige. Conác ran air! Tá Nóra ag teacht chuí péin. Conác ran uiré! Táir na Breathnaig ar muin na muice ó fuaradair a gcuid tailín. Conác ran oré! Déan-ra ag imtheacht. Is n-eirgíó teat! Is oitéiríó plán! Is mbeiríó Dia plán tu! Is mbeiríó Dia plán ábairte tú! Is n-eirgíó an t-áó teat! "Seachain na páctana agus ní baogal duit na h- ádhana."	He has money. More luck to him! He has a good wife. More luck to him! Nora is recovering her health. More luck to her! The Walshes are on the pig's back since they got their land. More luck to them! I shall be departing. May you prosper! May you go safe! May God carry you safe! May God carry you safe home! May you succeed. (That the result may be as you wish.) Beware of causes and you need not fear effects.
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("Ádhana" is pronounced "áctana." T and o have often changed places in Irish.)

"Is n-eirgíó an t-áó teat!" Moláó gac doinne an t-áó mar a gceabáó.	That the result, or upshot, of your proceedings may be a success! Let each one praise the upshot according to his own experience.
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(This áó is not a ford. The Irish for a ford is ác, and it is pronounced through the nose as if spelled ámt, with the m purely nasal.)

Go neartuigíó Dia leat!

May God give you additional strength! *i.e.*, may He give effect to your efforts!

Cabair Dé eugainn!

God's assistance to us!

Dia le cabair eugainn!

May God come to us with assistance!

Dia linn!

God with us!

Dia linn a'r Muiré!

God with us, and Mary!

Iapamíó cabair a'r cong-
nam a'i Dia.

We ask assistance and help from God.

Dinnéar as cabrúgáó le
rúipéar.

A dinner which helps on the supper; *i.e.*, a late dinner.

Duine san dinnéar, beirt
cum rúipéir.

One without dinner is two for supper.

Buaittear.

The act of striking takes place.

Let the act of striking take place.

(Someone) is striking.

Let (someone) strike.

The act of striking used to take place.

Do buaití.

(I)	}	used to strike.
(We)		
(You)		
(They)		
(Someone)		

The act of striking will take place.

Buaitpar.

(I)	}	will strike.
(We)		
(You)		
(They)		
(Someone)		

	The act of striking took place.
Ɔo buaiteaƆ.	(I) (You) (We) (They) (Someone) } did strike.
Ɔo mbuaiteap!	That the act of striking may take place!
Ɔa mbuaite.	If the act of striking were to take place.
Ma buaiteap.	If the act of striking does take place.
Ɔo buaitepi.	The act of striking would take place.
Ɔeip fe Ɔo mbuaitepi.	He says that the act of striking would take place.
TaƆap fe buataƆ.	(Someone) is being beaten.
TaƆap buaite.	(Someone) is beaten.
ƆiƆteap fe buataƆ.	(Someone) does be getting a beating.
ƆiƆteap buaite.	(Someone) does be beaten.
ƆiƆteap fe buataƆ.	(Someone) was getting a beating.
ƆiƆti fe buataƆ.	(Someone) used to be getting a beating.
ƆiƆteap buaite.	(Someone) had got a beating.
ƆiƆti buaite.	(Someone) used to be after getting a beating.
Ɔeipap fe buataƆ.	(Someone) will be getting a beating.
Ɔeipap buaite.	(Someone) will have been beaten.
Ɔo paƆap buaite!	That (someone) may be after getting a beating!
Ɔeip ap an ngaƆap.	Catch the dog.

Beirtear ar an nḡaḡar.

Let (someone) catch the dog. (English) Let the dog be caught.

Do ruḡar ar an nḡaḡar.

I caught the dog.

Do ruḡaḡ ar an nḡaḡar.

(Someone) caught the dog. (English) The dog was caught; *or*, the dog has been caught.

D'feuc ré orm.

He looked at me.

Do feucaḡ orm.

(Someone) looked at me. (English) I was looked at.

Do ḡuio ré mo rḡian.

He stole my knife.

Do ḡuioeaḡ mo rḡian.

(Someone) stole my knife. (English) My knife was stolen; *or*, my knife has been stolen.

ḡuḡ ré fúm.

He attacked me.

Do tuḡaḡ fúm.

(Someone) attacked me. (English) I was attacked; *or*, I have been attacked.

Do teit ré uaim.

He ran from me.

Do teiteaḡ uaim.

(The parties) ran from me. (English) I was run away from; *or*, I have been run away from.

Do cuip ré irteaḡ orm.

He interrupted me.

Do cuipseaḡ irteaḡ orm.

(Someone) interrupted me. (English) I was interrupted; *or*, I have been interrupted.

Our grammarians have called this form of the Irish verb a passive voice. It is *not* a passive voice. It has an active *and* a passive voice of its own. Buaittear is active. Tātar buaitte is passive. What led the grammarians astray is the fact that this form of the Irish verb has no representative form in English.

In all languages it is frequently necessary that the speaker should have it in his power to state that a certain action has taken place without pointing his statement at the agent, directly nor indirectly. Suppose that sitting in company I miss my knife. I feel convinced that some one of those present has stolen it. I do not wish to say "*One of you has stolen my knife.*" It may be inadvisable even to say "*Someone has stolen my knife.*" In order to avoid all danger of pointing to anyone present I take refuge in the passive voice, and I say, "*My knife has been stolen.*"

In the Irish language I am *not* driven to the passive voice in order to avoid mentioning the agent. I have an active form of the verb which can *stand without the agent*. I can say, 'Do gúroeað mo rḡian. Here gúroeað is an *active transitive* verb and rḡian is its *object*. In English there is no such form of speech as 'Do gúroeað mo rḡian. That is, there is no possibility in English of getting an active verb to stand *without its agent* and *express a meaning*.

Hence, whenever this Irish independent, or autonomous, form of the verb is to be put into English, the English passive voice must be used if the verb be transitive; e.g., "'Do gúroeað mo rḡian" = "My knife has been stolen." Hence all the grammarians jumped to the conclusion that the Irish original was passive.

In the case of a verb which is active and intransitive the English passive voice will not do. I take for example the statements Siúbaltar, labairtar, coraltar, &c. As every Irish mind knows, each of these words expresses a complete statement. Each word is a sentence. There is no English equivalent for any of these words. Hence the translator has to search for an English sentence which will be the equivalent of the single Irish word. Thus :—

Siúbaltar.
labairtar.

People generally walk.
People generally speak.

Coroaltar.
Siúbalatar ra lá.

People generally sleep.
People generally walk in
the daytime.

Labairtar áro i bfeirg.

People generally speak loud
when in anger.

Coroaltar ardoirce.

People generally sleep in
the night-time.

Every verb in the Irish language has this autonomous form except *ir*. (But then *ir* is not, strictly speaking, a verb. It expresses neither action nor existence. It is a mere link expressing either the identity or the conformity of some two ideas.)

If this Irish form of the verb is to be named according to its nature it should be called "*The Autonomous form.*"

That a verb should stand alone and express meaning, without subject nor object, expressed nor understood, is a state of things which to a mind not Irish must seem not only impossible but inconceivable, and, in fact, unthinkable. To the Irish mind there is no difficulty whatever in expressing, first, the action alone—*e.g.*, "*Buairtar*" = "(Some person or persons) will give a blow;" secondly, the action reaching its object—*e.g.*, "*Buairtar an gachán*" = "(Some person or persons) will strike the dog;" and, thirdly, the action with both agent and object expressed—*e.g.*, "*Buairtór túme éigin an gachán*" = "Some person will strike the dog."

Remember, this is not an instance of the subject being *understood*. The moment the *subject* makes its appearance the form of the verb changes.

Siúbalatar.
Siúblair doaoine.
Táatar éúgar.
Tá an tairb éúgar.

(People generally) walk.
People generally walk.
(Someone) is going at you.
The bull is going to strike
you.

Curttar arbar pa n-eapać. (People) sow seed in the spring.

Cuirto daoine arbar pa n-eapać. People sow seed in the spring.

The Irish speaker uses the *Autonomous* form of the verb when he wishes to direct special attention to the action. The English speaker uses the *passive* for the same purpose exactly.

Do creadać me.

I've been *robbed*.

Do guroeać é.

It has been *stolen*.

Do labrać leir.

He's been *spoken to*.

Do glaoćać air.

He's been *called*.

Do marbać é.

He was *killed*.

Do cailleać é.

He *died*.

Do fuaiać é.

He has been *found*.

Do bpreać é.

(He has been *smashed*.)

(He became *bankrupt*.)

Do treabać an páirc.

The field was *ploughed*.

Do cuireać an ríol.

The seed was *sown*.

Do fliuíać an ićir.

The soil was *moistened*.

Do tiomáineać ainíor an
geamaí.

The corn was *forced up*.

Do téiteać le gréim é.

It was *warmed* with sun-
shine.

Do bopać le páp é.

It was *swelled* with the
force of growth.

Do noćtać an diair.

The ear was *put forth*.

Do líonać an gráinn.

The grain was *filled*.

Do buíoeać le rpeir é.

It was *made yellow* with ex-
posure to the sky.

Do n-aibígeać le pógmaí
é.

It was *ripened* by the har-
vest weather.

Do bameać le rpeit é.

It was *cut* with a scythe.

Do baillígeać pa n-íoc-
lann é.

It was *gathered* into the
haggard.

Do veineadh r'áca de.	It was <i>made</i> into a stack.
Do cuipeadh i r'gíoból é.	It was <i>put</i> into a barn.
Do buaileadh le r'púirte é.	It was <i>threshed</i> with a flail.
Do cátaí le gaoit é.	It was <i>winnowed</i> with wind.
Do líonaí i mála é.	It was <i>filled</i> into a bag.
Do oingeadh le bata é.	It was <i>packed</i> with a stick.
Do iugadh go muillíon é.	It was <i>taken</i> to a mill.
Do cnuadhadh ar tic é.	It was <i>dried</i> on a flag.
Do meilleadh i mbróim é.	It was <i>ground</i> in a quern.
Do glanaí le créitir é.	It was <i>cleaned</i> with a sieve.
Do tugadh abaithe é.	It was <i>brought</i> home.
Do fluadh le h-uirge é.	It was <i>wetted</i> with water.
Do fuineadh le r'óimí é.	It was <i>kneaded</i> with fists.
Do leadh pé bparáí é.	It was <i>flattened</i> with palms.
Do cuipeadh le teine é.	It was <i>put</i> to a fire.
Do ruadh le teap é.	It was <i>browned</i> with heat.
Do tógadh ruar é.	It was <i>taken</i> up.
Do cuipeadh im aip.	It was <i>buttered</i> .
Do blaiceadh go mílir é.	It was <i>tasted</i> with relish.
Da deap é !	It was <i>nice</i> !

Sometimes the English passive cannot be used to translate the Irish Autonomous verb, because it has another function to discharge—*e.g.* :

Act. Tátar 'gam buataí.	(Someone) is striking me.
Pass. Táim 'dom buataí.	I am being struck.
A. Tátar as buataí an gáoir.	(Someone) is striking the dog.
P. Tá an gáoir dá buataí.	The dog is being struck.
A. Tátar as guro mo r'gine.	(Someone) is stealing my knife.
P. Tá mo r'gian dá guro.	My knife is being stolen.
A. Tátar as b'píre na gclóí.	(Someone) is breaking the stones.
P. Tá na clóí dá mb'píre.	The stones are being broken.

- A. *Úiútear as buaint* (People) do be reaping
arbhair. corn.
- P. *Úion arbhair dá buaint.* Corn does be reaped.
- A. *Úiúctí as marbhad* (They) used to be killing
daoine. people.
- P. *Úiúó daoine dá marbhad.* People used to be killed.
- A. *Úiúctí as gearaó crann.* (People) used to be cutting
down trees.
- P. *Úiúó crainn dá ngearaó.* Trees used to be cut down.
- A. *Úiúctí as ceanaó capal.* (People) used to be buying
horses.
- P. *Úiúó capail dá ngeanaó.* Horses used to be bought.
- A. *Úiúctí 'gáim éir amú.* (Someone) used to be send-
ing me astray.
- P. *Úiúinn dom éir amú.* I used to be sent astray.
- A. *Úiútear as ite bíó* (People) do be eating food
anro. here.
- P. *Úion biaó dá ite anro.* Food does be eaten here.
- A. *Úítear biaó anro.* (People) eat food here.
- A. *Úéiréar as buaint* (We) shall be digging
prátaoí. potatoes.
- P. *Úéiró prátaoí dá mbaint.* Potatoes will be dug.
- Úéiró na prátaoí bainte* The potatoes will be dug
asainn. by us; i.e., We shall
have dug the potatoes.
- A. *Úéiréar as déanam* (We) shall be making
féir. hay.
- P. *Úéiró féir dá déanam.* Hay will be being made.
- A. *Úéirimir as fábaíl* We shall be saving
féir. hay.
- A. *Dá mbéiréirí as bupre* If (people) were breaking
cloch ní béiréirí fuar stones they would not be
cold.

- P. *Dá mbéiríod clocha dá mbuise againn ní béimír fuar.* If stones were being broken by us we would not be cold.
- A. *Má tátaí ag buise cloch ní fuittear fuar.* If (our friends) are breaking stones they are not cold.
- P. *Má tá clocha dá mbuise acu ní fuit ríad fuar.* If stones are being broken by them they are not cold.

“*Tátaí*” is the Autonomous form of “*Tá*.” It is scarcely possible to give any adequate representation of it in English.

<i>Táim éúgac.</i>	I am coming to you.
<i>Tá sé éúgac.</i>	He is coming to you.
<i>Támuir éúgac.</i>	We are coming to you.
<i>Táir ríad éúgac.</i>	They are coming to you.

But *tátaí éúgac* merely means that there is some sort of a drive about to be made at you, and there is nothing said about *who is about to make it*. The agent is kept in the mind. Now, that is exactly what always happens when the autonomous form of any verb whatever is used. *The agent* is kept in the mind when the expression is in the *active* voice. *The object* is kept in the mind when the expression is *passive*—e.g.:

<i>Béiríod buaite.</i>	(Someone) will be struck.
<i>Buaitear.</i>	{(People) } will strike.
	{(Someone)}
<i>Fillear.</i>	(They) will come back.
<i>Ioppar éú.</i>	(They) will eat you.
<i>Béiríod iéte.</i>	(Someone) will be eaten.

A person is always safe in using the autonomous Irish verb to represent the English passive voice, unless *the state of the object* is the thing to be expressed,

Do veineas cónctíonól.

A meeting was held.

Do ceasas na gálta.

Rules were made.

Do cumas olíste.

Laws were framed.

Do glaoas cúir.

A case was called.

Do h-éirteas fínnite.

Witnesses were heard.

Do tusa leabairt.

Oaths were sworn.

Do cuireas leabairt.

Oaths were administered.

Do h-inneas píunne.

Truth was told.

Do h-inneas éiteas.

Lies were told.

Do cuireas ceirceana.

Questions were asked.

Do freasairt.

Answers were given.

Do dallas daoine.

People were puzzled.

Do labairt.

Speeches were made.

Do labairt go maic.

Good speeches were made.

Do labairt go h-olc.

Bad speeches were made.

Do labairt go méir.

Gentle speeches were made.

Do labairt go h-áir.

Loud speeches were made.

Do labairt go dána.

Bold speeches were made.

Do labairt go cneasra.

Mollifying speeches were made.

Do labairt go tur.

Stiff speeches were made.

Do labairt go rioctair.

Angry speeches were made.

Do labairt go colgas.

Violent speeches were made.

Do labairt gan éall.

Senseless speeches were made.

Do labairt ábairt.

Long speeches were made.

Níor labairt ábairt.

Short speeches were made.

Níor labairt puinn.

Few speeches were made.

Do veineas a lán cainte.

Many speeches were made.

Bí an lá imigte.

The day had passed.

Cuireas an cúir ar acla.

The case was adjourned.

Cao é an fairs?

How long?

Go lá pílib an cleite.

Until Tib's Eve.

Eirítear an maoin.

(People) rise in the morning.

Téirtear cum oibre.

(People) go to work.

Fanatar a5 obair go h-	(People) stay at work until
aimrii bhuobhairt.	breakfast.
Irttar an bhuobhairt.	(People) take breakfast.
Téirtear a5 obair ariir.	(They) go to work again.
Daintear móin le pleán.	(They) cut turf with a slane.
Leattar í le píce.	(They) spread it with a pike.
Buirtear cuir ví.	(They) break some of it.
Leattar tiug í.	(They) spread it thick.
Leattar pánaic í.	(They) spread it thinly, or sparsely.
Daintear an fóo pámar.	(They) cut the sods thick.
Daintear caol é.	(They) cut it thin.
Tiomuigtar an móin pé'n	The turf gets dried in the
rpéir.	open air.
Cruictar an móin.	(They) foot the turf.
Déintear cruiceóga ví.	(They) make it up into little hives.
Déintear cruicéa ví ar an	(They) make it into ricks
bporc.	on the bog.
Liontar i gcuibearaib í.	(They) fill it into cribs.
Beirtear irteacpatrriaro í.	(They) take it into town.
Díoltar í.	(They) sell it.
Ceanuigtar bia ar an	(They) buy food for the
airgead.	money.
Tugtar abaithe an bia.	(They) bring home the food.
Coúigtar mná agus	(They) feed wives and
clann.	children.
Téirtear i gcoill.	(People) go into a wood.
Cuirtar faobair ar tuagarb.	(They) whet axes.
Leagtar admar.	(They) cut down wood.
Giantar na géaga dé.	(They) cut off the branches.
Daintear an coir dé.	(They) cut off the bark.
Cuirtar ar cruicairb é.	(They) put it on carts.
Tugtar abaithe é.	(They) bring it home.
Tómarptear le rpaing é.	(They) measure it with a string.

- ʒeáɾtaɾ 'na ʔotaib é te (They) cut it into parts
 páb. with a saw.
- Déinteap clápača dé. (They) make boards of it.
- Déinteap tmuorʒán de éuro (They) make furniture of a
 dé. part of it.
- Páʒtaɾ an éuro a bion caol (They) leave the slight
 dé éum teime. parts for fire.
- Dóigʒtaɾ an ʔoɾɿt aʒur na (They) burn the bark and
 pɿpneáča aʒur an bɿúr- the chips and the brush-
 ʒaɾ. wood.
- Do paotɿuiʒtí a lán lín i (People) used to grow a lot
 n-éɿunn poime reo. of flax in Ireland for-
 merly.
- Do tɾeabʔí an itɿɿ ʒo maɿt (They) used to plough the
 aʒur do leiʒtí amač i ground well and lay it
 n-iumaɿɿb an talaɿn. out in ridger.
- Do leaɿúigʒtí ʒo maɿt, leiɿ, (They) used to manure it
 an talaɿn, pɿl a ʒuɿtí well also before putting
 an pɿɿr ann. the flax-seed into it.
- Do cuɿtí an pɿɿ ʒo luáč (They) used to put the seed
 pa n-eaɿač. down early in the spring.
- Pápan líon, i n-itɿɿ máɿt, Flax grows in good soil
 tuáɿum a'ɿ tɿí tɿoigʒte about three feet and a
 ʒoileɿt aɿ aɿpɿe. half high.
- Tigeaɿ bláč beaʒ ʒoɿm i A little blue flower comes
 mbáɿ an ʒaɿ. on the top of the stalk.
- Dá mbaintí an bláč do If the flower were to be
 loitɿí an ʒaɿ. broken off the stalk would
 be spoiled.
- Nuáɿ bion an líon aɿbɿɿ When ripe the flax is
 pɿaɿtɿtaɿ aɿ an ʔtalaɿn plucked out of the ground
 é leiɿ an lám. with the hand.
- Ceangátaɿ anɿain é 'na (The pullers) then tie it in
 pɿunanaib. sheaves.
- Cuɿtaɿ na pɿunana 'na The sheaves are placed
 pɿeaɿam pa páɿɿc aɿ pɿeá standing in the field for
 beaʒán aɿmpɿe. a short time.

- Anran curtar i bpoil é, pé (The people) then put it
 uirge, agus cloca anuas into a hole, under water,
 air, ar feadh seachtmáine. with stones upon it, for
 a week.
 Feuctar anran é. (They) examine it then.
 Má bíon an colg bhuirs If the hull is brittle (they)
 tógstar ar an uirge é. take it out of the water.
 Leactar anran é ar bán (They) then spread it on
 lom, as tuairb. bare ground to bleach.
 Leactar ana tanaíde é. (They) spread it very thin.
 Ní pástar don dá gar or (They) do not let any two
 cionn acéile. stalks remain over each
 other.
 Leactar 'na fpaetanaib é. (They) spread it in swaths.
 Sealan ré leir an rpeir. It becomes white under the
 influence of the sky.
 Nuair bíon ré seal baillig- When it is bleached (they)
 tearpuar é 'na punanaib gather it up in large
 móra agus curtar irteac sheaves and put it in on
 ar locta é. a loft.
 Nuair tagan an geimhe When the winter comes
 agus ná bíon an uain and the weather is unfit
 cum oibre larmuic, beir- for outdoor work, (people)
 tear 'na dórnánaib ar take the flax in handfuls
 an líon agus buailtear and pound it with a mal-
 é le tuairgin ar cloic let on a stone until the
 go dtí go mbuiletear an hulls are crushed.
 colg ann.
 Anran rgoittear le clú é, Then (they) clove it with a
 go mbaintear an colg cloving-tongs, until the
 ar. hulls are taken out of it.
 Ciorctar le h-artal é. It is combed with a hackle.
 Baintear an bunac ar. (They) take the tow out of
 it.
 Déimtear táitíní dé. It is made into stricks.
 Déimtear rgoctana dé. It is made into stricks.
 Curtar an rgoct-lín ar (People) put the strick on
 cúisíolaic. a distaff.

Snínítear le túpan é. (They) spin it with a wheel.
 Déintear pnát dé. (They) make it into thread.

(Snát is pronounced through the nose, like át, a ford.)

Púltear an pnát 'na rḡáinnib. (They) roll the thread into skeins.

Niḡtear é. (They) wash it.

Tuairtear é. (They) bleach it.

ḡealtar pé'n rpéir é. It whitens by exposure to the sky.

Toḡairtear 'na ḡeiptlinib é. (They) wind it into balls.

Deilbítear ar ḡrann é. (They) warp it on a warping-frame.

Beirtear ḡo tḡ an fḡḡóir é. (They) take it to the weaver's.

Cuirtear ra treóil é. (They) put it into the loom.

Cuirtear inneac pé. (They) weave filling into it.

Pḡḡtear le rpóil é. (They) weave it with a shuttle.

Déintear éudac dé. (They) make it into cloth.

Déintear linéudac dé. (They) make it into linen.

Déintear anairt dé. (They) make (strong) linen of it.

Cuirtear inneac bunais pé. (They) weave tow into it.

Déintear cnapár dé. (They) make canvas of it.

Déintear bairlini dé. (They) make sheets of it.

Déintear málaíde dé. (They) make bags of it.

Déintear léinteaḡa dé. (They) make shirts of it.

Déintear eudac leapan dé. (They) make bed-clothes of it.

Déintear éudac-cláir dé. (They) make a table-cloth of it.

Déintear éudaiḡe lám dé. (They) make towels of it.

The student will perceive that any one of the above English sentences can be put into a passive shape

without altering the truth of the statement. Any such English passive construction should be put into Irish as above, and not by an Irish passive. Such a sentence, for example, as "A meeting was held in Cork on Monday" should never be translated into Irish by "Úi comhionóil cnuinnighe i gCorcaig Dé Luain." It should be, "Do cnuinnigheadh comhionóil i gCorcaig Dé Luain," or simply, "Úi comhionóil i gCorcaig Dé Luain."

"I saw a house burned in Cork," does not mean "Do éonac tuis dóighe i gCorcaig." That would be, "I saw a burned house in Cork."

"I saw a house burned in Cork" means "Do éonac tuis d'á dóighe i gCorcaig."

Éonac páirc d'á treabhadh.	I saw a field ploughed.
Éonac páirc treabhta.	I saw a ploughed field.
Éonac árca d'á líonadh.	I saw a vessel filled.
Éonac árca lán.	I saw a filled vessel.
Éonac bó d'á marbhadh.	I saw a cow killed.
Éonac bó marb.	(I saw a killed cow.
	(I saw a dead cow.
Éonac bó agur i marb.	I saw a cow that was dead.
Éonac bó agur i d'á marbhadh.	I saw a cow that was being killed.
Éonac búirteir 'gá marbhadh.	I saw a butcher killing her.
Éonac apán d'á ite.	I saw bread eaten.
Éonac a leath ite.	I saw half of it eaten.
Éonac a leath d'á ite.	I saw half of it (being) eaten.
Éonac a bpoimhóir 'gá ite.	I saw most of them eating it.
Éonac a bpoimhóir d'á n-ite.	I saw most of them (being) eaten.
Éonac a bpoimhóir ag ite.	I saw most of them eating.
Éonac a bpoimhóir ag ite na n-ábail.	I saw most of them eating the apples.
Éonac a bpoimhóir 'gá n-ite.	I saw most of them eating them.

buailtear arbar.

tá arbar buailte.

tá arbar dá bualað.

arbar buailte.

arbar a buaileað.

arbar atá dá bualað.

arbar atá buailte.

bualað.

buailte.

luet buailte.

luet cáitte.

{(People) thrash corn.

{Corn is thrashed.

Corn is thrashed.

Corn is (being) thrashed.

Thrashed corn.

Thrashed corn; *i.e.*, corn which (some one) thrashed; *i.e.*, corn which has been thrashed.

Corn which is (being) thrashed.

Corn which has been thrashed.

The act of thrashing.

Thrashed.

People who thrash.

People who winnow.

The verbal adjective *buailte*, and the genitive of the verbal noun, are the same in shape.

There are some names of actions which are not verbal nouns, and whose genitive cases are not, therefore, the same as the verbal adjective, *e.g.* :—

Siúbal.

tá siúbal maí agat.

Ír maí tiom do siúbal.

luet siúbail.

féar siúbail.

bean triúbail.

bí ar siúbal.

tá an muillíon ar siúbal.

cuir ar siúbal é.

siúblóir.

luet siúblóirí.

luet bóiríneadaí.

luet coiríneadaí.

The action of walking.

You walk well.

I like your walk.

Walkers; *i.e.*, tramps.

A tramp.

A beggar-woman.

Go away.

The mill is working.

Set it going.

Constant walking.

{ People who have to be constantly walking.

luēt léiginn.

People who read.

luēt pnáma.

People who swim.

luēt óil.

People who drink.

But if the object of the action is expressed, the name of the action becomes a verbal noun.

luēt piúbalta na gcnoc.

People who walk the mountains.

luēt léigte na leabhar.

People who read the books.

luēt pnáimte na n-abán.

People who swim the rivers.

luēt ólta na n-oeóc.

People who drink the drinks.

The Irish autonomous form of the verb cannot be called impersonal. The impersonal verb is an entirely different thing.

Tá pé ag fearcainn.

{ It rains.

{ It is raining.

Tá pé ag ríoc.

{ It freezes.

{ It is freezing.

Tá pé ag pneácta.

{ It snows.

{ It is snowing.

Tá pé ag glanao ruar.

It is clearing up

Tá pé ag gealaó.

It is brightening

Tá pé óa páó.

} It is said.

Tá pé páiróte.

Tá pé moó.

It is early.

Tá pé óéirónac.

It is late.

Tá pé buille clog.

It is one o'clock.

Tá pé 'na oíóce.

It is night.

Tá pé 'na lá.

It is day.

Tá pé 'na lá gae.

It is broad day.

Tá pé 'na cógaó óearg.

It has come to red war.

Tá pé 'n' oíóce óub.

It is dark night.

Tá pé 'n' earpáta.

It is milking-time.

Tá pé 'n' am rtaio.

It is time to stop.

Tá pé 'n' am tui a cóola.

It is time to go to bed.

Tá pé 'n' am cóalata.

It is time to go to bed.

Ṭá pé 'n' am mairb na	It is the dead of night.
n-oíóce.	
Ṭá pé 'n' am eirugte.	It is time to get up.
Ṭá pé 'n' am aipunn.	It is Mass-time.
Ṭá pé 'na 'Óomnac.	{ It is already Sunday; i.e., after 12 on Saturday.
Ṭá pé 'na gheimpe amuic 'r	
amac.	It is winter all out.
Ṭá pé fuar.	It is cold.
Ṭá pé bhoctalač.	It is hot.
Ṭá pé teit.	It is hot.
Ṭá go mait.	It is well.
Ṭá go mait!	All right!

The learner should dwell carefully upon the difference between Ṭá go mait and ṭáčar go mait. The former is the same as the English phrase, "All right." The latter means that "*some person or persons are well.*" The former is impersonal. The personal subject of the latter is kept in the mind, and the form of the verb indicates that.

It is a fundamental principle of Irish thought that what is suffered belongs to the sufferer.

Mo bualač.	The striking of me. My striking.
Do bualač.	The striking of you. Thy striking.
A bualač.	The striking of him. His striking.
Ā bualač.	The striking of her. Her striking.
Ār mbualač.	The striking of us. Our striking.
Ūr mbualač.	The striking of ye. Your striking.
Ā mbualač.	The striking of them. Their striking.

This was the form of our old Imperative Mood:—

Δ ἐποῶ.	Hang him; <i>i.e.</i> , His hanging (is ordered).
Δ ὠβήτω.	Send her away.
Δ ταῦτα δὲ οὖν.	Give her to him.
Δ ζῶντες βεῖτε ἰσχυρά.	Bury them alive.
Δ τοῖς.	Burn them.
Δ ζῶντες.	Hang them.
Μὴ θνήσκῃς!	Save me!
Ἄρ' ἡμεῖς θνήσκῃς!	Save us!
Δ ἡμεῖς θνήσκῃς!	Save them!

Living Irish is still full of this possessive construction, where other languages have an objective government.

Τάμ ἐμ τοῦ βουλή.	I am going to strike you.
Τάμ ἐμ ἀ γράψα.	I am about to cut them.
Ὁ ἐμ πέ ἐμ ὅν μβουλή.	He attempted to strike ye.
Ὁ κατὰ τὸ ἐμ ἀ (Money) was lost to you in order that you should be able to say them; <i>i.e.</i> , (your prayers).	
Μὴ ἐμ ἀγάμ ἐμ ἀ ἡμῶν.	I have not got a hammer to break them.

In these sentences the possessive pronoun “*α*” is the object of the actions represented by the verbal nouns βουλή, γράψα, ἡμῶν. Another living construction is ἐμ ἰσχυρὰ τοῦ ζῶντος; ἐμ πέ τοῦ βουλή; ἐμ ἰσχυρὰ τοῦ πέ.

Τάμ ἐμ ἀ πώλη.	} I am going to sell them.
Τάμ ἐμ ἰσχυρὰ τοῦ ὅν.	
Τάμ ἐμ ὅν μαρτύ.	} I am going to kill you.
Τάμ ἐμ πέ τοῦ μαρτύ.	
Τάμ ἐμ ἀ μβαί.	} I am about to shear them.
Τάμ ἐμ ἰσχυρὰ τοῦ ββαί.	

Dá mbeirðinn cum mo cpocta.	If I were about to be hanged.
Dá mbeirðinn le cpoctað. Do daoiað cum a cpoctaé. Do daoiað cum na cpoiceé. Tátað cum é cpoctað. Cpoctar é.	He was sentenced to be hanged.
An cum mo mairbða ataoi? An cum mé mairbða ataoi? An mé mairbða atá uait? An amlaið a mairbðóctá mé? An é mo mairbða atá uait?	Is it to kill me you want?
Do ðeimir mo ðiogbáil. ðeimir ðiogbáil dom. Do ðortuigir mé.	You have injured me.
Táim bargaité aḡat. ðeimir mo cpeaçað. ðeimir mé cpeaçað. Táim cpeaçta aḡat. Do cpeaçaír me.	You have beggared me.
Ceapamaíð go mbeirðmir tóicte leir, aḡur ðar noðic ír amlaið atá- muíð cpeaçta leir.	We thought we should be made by him, but sure 'tis how we are beggared by him.

The word "by" here means "through the instrumentality of." *le* can never express personal agency as distinguished from instrumentality.

Buail an ḡaðar. Tá bata aḡat péin cum a buailte.	Strike the dog. You yourself have a stick to strike him with.
Íḡaim a buatað fútra.	I leave the striking of him to you.
Íḡaim ceanaç na bó fúç.	I leave the buying of the cow to you.
Íḡaimpe fútra ðiol airtí.	I leave it to you to pay for her.

- Fás a ceanaí fúm leir má
 reas. Leave the buying of her to
 me also, then.
 Cé atá ag díol na bó ro? Who is selling this cow?
 Míre. I.
 An bfuil sí duité? Is she in calf?
 Tá. Yes.
 An samairg í? Is she a three-year-old?
 Samairg duité. A three-year-old in calf.
 An bfuil a díol fút? Are you authorised to sell
 her?
 Tá, má gheibim a piaca. Yes, if I get the price of
 her.
 An móir é? How much is it?
 Ceitíre púint deas. Fourteen pounds.
 Tá tuille agus a piaca That is more than the price
 anan. of her.
 An móir ra mbreis dár How much more, in your
 leat? opinion?
 Deic bpúint a piaca. Ten pounds is the price of
 her.
 Mar rin ní tu atá 'gá díol. Aye, because it is not you
 that is selling her.
 Iy cuma cé atá 'gá díol, No matter who is selling
 ní piú a tuille í. her, she is worth no
 more.
 Beiró sí gan díol air rin. She will remain unsold for
 that price.
 Beiró sí gan ceanaí ar a She will remain unbought
 tuille. for more.
 Cad é seo oíab? What's this that is the
 matter with ye?
 Míre atá ag díol na bó I that's selling this cow,
 ro, agus an duine seo and this man is buying
 'gá ceanaí. her.
 Ní h-eas aét míre atá ag No, but I that's buying this
 ceanaí na bó ro agus ní cow, and this man does
 feadaí an duine seo not know how to sell
 conur í díol. her.

An móir atá eatarpaib?

Tá ceithre púint. 'Do dhíol-
páinn-re an bó ar ceithre
púint deas, 7 is fiú níos
mó 'nā fan í.

Is fiú deic púint i dšur ní
fiú feórlinn éairur í.

Feudaig aiteir oim, beirt
asat. Má oiréan duitre
an bó do dhíol is feara
duit 'nā cúpla púint i
beir ar do lámh asat.
Asur má oiréan duitre
i ceanaic ar deic bpúint
is feara duit 'nā an dá
púint eile i beir do feilt
asat. Samairis breas
óg deabpaiteac iréad í.

Díod pí aige ar an dá púint
deas.

Tógfaid í. Ní bpurfaid
pocal an duine.

Éir!

Éir anoir!

Éir do beal!

Fan!

Stao!

Fan pocair!

Cuir uair!

Coşar!

Éir liom!

Ar aipéir!

An aipéir tu leat mé!

Coşar a leir éusam!

Coşar a leir!

Fan go fóit!

How much is between ye?

There's four pounds. I
would sell the cow for
fourteen pounds, and she
is worth more than that.

She is worth ten pounds,
and she is not worth a
farthing beyond it.

Let ye both look here. If
it suits *you* to sell the
cow for fourteen pounds
it is better for you than
two pounds to get rid of
her. And if it suits *you*
to buy the cow for ten
pounds it is better for
you than the other two
pounds to get possession
of her. She is a fine
young, likely heifer.

Let him have her for the
twelve pounds.

I'll take her. I will not
break the man's word.

Be silent!

Be quiet!

Listen to me!

Wait awhile!

níodóirí an aimsir é!	Time will tell!
Fan leat go fóit!	Hold on awhile!
Beiró a fíor agat!	You'll see!
Sabaimpe oim!	I'll go bail!
Seallaimpe dúit!	I promise you!
Seallaimpe dúit!	I assure you!
Cheiró mé leir!	Believe you me!
Tá an ceart agat!	You're right!
Ir fíor dúit!	It is true for you!
Ir fíor dúit é!	That's a fact!
Ir fíor dom é!	'Tis true for me!
Ir fíor gan dabt!	Certainly it is!
Ireáó gan amhar!	Certainly it is!
Ir beas dá mearbail oir!	It's well you know!
Úgair t'éiteac!	You lie!
Úgair péin é!	You lie!
Ir bréas dúit rin!	That's a lie for you!
Tá an t'éiteac agat!	That's a lie for you!
Tá corp an éitig agat!	You are telling a downright lie!
Tá an dearg-éiteac agat!	You are telling a downright lie!
Deirimpe gur bréas dúit rin!	I say it is a lie for you!
Ir cuma tiom!	I don't care!
Go deimhin ir cuma tiom!	I really don't care.
Fágaim le h-uadact gur cuma tiom!	
Fágaim le h-uadact a'r le h-aitiuge an traogail gur cuma tiom!	
Cao é an t-aoir tu?	What age are you?
Maire ní feadap.	Wisha, I don't know.
Fágaim le h-uadact ná feadap.	Really and truly, I don't know.

The literal English of fágaim le h-uadact is, "I leave by will." Any statement made by a person

dying is said to be *pásta le h-uabáct*. The phrase seems to have been used in conversation as an asseveration of the truth. Long usage has made it a very mild asseveration. It is now equivalent to "Really and truly," or "Indeed and indeed."

pásta le h-uabáct go I am really thirsty.

bpuil tar oim.

pásta le h-uabáct sup It is really time for you to be so.

Cá bpuil Dármuid?

Where is Dermud?

Ánraí ní féadar.

Indeed, I don't know.

Ánraí féin ní féadar.

As a matter of fact, I don't know.

Án bpuarair don níó uair? Did you get anything from him?

Ní bpuarair máire!

I didn't, then!

Am bpuarair ná bpuarair!

Indeed I didn't.

Ánraí ní bpuarair.

You may say I didn't.

Án bpuil oim oim?

Are you hungry?

Tá ánraí!

Yes, I am really!

Án ólpaí deo?

Would you take a drink?

D'ólpaínn ánraí!

I would so!

Cé ólpaí deo?

Who is to pay for it?

Máire ánraí ir cuma

Wisha, upon my word, I

liom! Ólpaí a moí

don't care. Let its

duine ar!

choice person pay for it!

Áct go n-ólpaí-re é?

Provided that you drink it?

Seo ánraí!

Yes, begor!

Ánraí ir breag bog a

Begor, it comes fine and

éagán ré éagán!

easy to you!

Óe máire, ánraí, ní féar

Yeh, wisha, upon my word,

muam é!

it is just as well that way

as any other way!

Ní bpuagán doinne deo

Nobody gets a drink here

anpo san ól ar.

without paying for it.

Ánraí, máire?

Is that a fact?

Am bpuarair sup' b

Indeed, then, it is a fact.

máire.

Seadó! Níl leigear ar!

Well! There is no help for it.

Tá, agus gach don leigear.

There is, and every help.

Cao é an leigear?

What help?

Díol ar.

To pay for it.

Ná dúbhair leat náir mór
liom d'a roga duine díol
ar?

Did I not tell you that I
don't grudge its choice
person to pay for it?

Ambara dúbhair agus. ir
rial uait é.

Indeed you did, and it is
generous of you.

As magadó fúm ataoí.

Making game of me you
are.

Ir dóic liom gur maic
leatpra beic as magadó
fúmpa.

I think *you* would like to
be making game of *me*.

Conur é rin?

How is that?

Tura as ól víge agus mipe
as díol ar.

You taking a drink and I
paying for it.

Ambara aet gur dóic liom
go bfuil dearmad ort
ra méio rin pé in-éipunn
é. Sin magadó náir
deimead puam fóir fút.

Well, now, I believe you
are mistaken in that
much, at all events. That
is a sort of fun that has
never yet been made at
your expense.

Cao é an magadó?

What sort of fun?

Duine as ól víge agus
tura as díol ar.

A person taking a drink
and you paying for it.

Seo! seo! Iméig abaité
a'r bíod ciall asat.

Here! here! Go away
home and have sense.

Ir dóca gur mó duine gan
ciall a tasan anpo?

I suppose many people
without sense come here?

Ir anpo a tasan ríad.

It is here they come.

Ambara ir maic an bail
ortpra gan an ciall do
beic acu.

On my word, it is well for
you that they have not
the sense.

Dá mberóir cóim deatb
leatpra ba cuma dom
acu no uata i.

If they were as poor as you
it would not matter to
me whether they had
sense or not.

Ἀνταῖς ἢ τοῦτα ἐ.

Seo! reo! Βατῖς τεατ ἀρ
ran a'r ná bí am boð-
mað!

Ὁε μαῖρε, βοῦαῖρε υἱ
λαοῖαῖρε οἷτ! Muna
βαοῖλαε ἀταοι.

Truly, I suppose so.

Come! come! Take your-
self away out of that and
don't be bothering me.

Yeh, wisha, O'Leary's deaf-
ness on you! How much
fear there is of you!
(Lit., It is not in danger
you are!)

This βοῦαῖρε υἱ λαοῖαῖρε οἷτ is quite a common
form of good-humoured imprecation. I do not know
the origin of it.

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