

## BĒARLAGAIR NA SĀER

Prof. Kuno Meyer shewed (*Revue Celtique*, vol. XIII, p. 505) that the word *bēarlagair* does not mean, as had been supposed, 'language of craft'; nor should it be translated 'jargon': it is merely an adaptation of the English word 'vernacular'.<sup>1</sup> The 'Vernacular of the Masons' is therefore the proper translation for the name of the language now to be studied.

There are no such rich materials for the analysis of *Bēarlagair na Sāer* (which we may henceforth abbreviate into B-S) as for *Shelta*. It was first introduced to the world in a series of 'Observations on the Gaelic Language' by P. McElligott of Limerick, in the single volume of *Transactions* which records the activity of the Gaelic Society of Dublin (published 1808). At p. 11 McElligott gives a vocabulary of some twenty words, promising further particulars in a separate treatise; this, however, never saw the light.

A fuller vocabulary was published by Mr E. Fitzgerald, architect, of Youghal, about fifty years later.<sup>2</sup> Unfortunately Mr Fitzgerald's acquaintance with Irish appears to have been of the slenderest, and his ear for phonetics was quite undeveloped. He wrote down his words in a haphazard spelling, without any explanation of the orthographical principles, if any, which he followed. It is therefore sometimes impossible to make a choice between several different pronunciations which his orthography will bear. Some etymological speculations added to this vocabulary by its compiler, and by an ingenious friend of his, Mr William Williams of Dungarvan, may be allowed without loss to slip into the limbo of things forgotten.

Mr D. Lynch of Ballyvourney, Co. Cork, contributed to *The Gaelic*

<sup>1</sup> As in Fick's 'Glossary to Donlevy's Catechism', in *Archiv für Celtische Lexikographie*, vol. II, p. 28.

<sup>2</sup> 'On ancient Mason Marks at Youghal and elsewhere: and the secret language of the Craftsmen of the Middle Ages in Ireland', *Journal*, Kilkenny Archaeological Society, New Series, vol. II (1858-9), pp. 67, 384, especially pp. 390 ff.

*Journal* a few sentences and words. He was followed in the same periodical by the Rev. E. Hogan, who gave some further words and sentences compiled from the information of one Hyde, a mason. Tomás Seóns (Mr Thomas Jones) and Lynch made further contributions to later numbers.<sup>1</sup>

A short MS. vocabulary was found among Dr Sampson's papers: it is unsigned, and I do not recognize the writing. Another short vocabulary has been published by Domhnall ò Mathghamhna (Daniel O'Mahoney) from the words of a mason called Shakespeare.<sup>2</sup> This completes the available material.

Analysis of the sentences scattered through these vocabularies, given in detail below, shews that B-S, unlike Shelta, is based on an Irish syntactic framework. The prepositions and other particles, as well as the accidence, are as Irish as the corresponding elements in Shelta are English. It is therefore on the whole less 'spurious' than Shelta, and it is much to be regretted that our material is so scanty as compared with the Shelta harvest. For the present there are considerable lacunae in our knowledge, and I have been obliged to leave much unexplained. On the whole there seems to be proportionally less mechanical manufacture of words (inversion, rhyming, etc.) in B-S than in Shelta, and of 'oghamizing' there is not the smallest trace. There is on the other hand less affinity between B-S and the Bog-Latin vocabulary than is to be observed in Shelta.

I have found the task of analysing, and even of reducing to alphabetical order, the B-S vocabulary, one of no small difficulty; on account of the divergent methods, or want of method, adopted by the reports of different collectors. As in the Shelta vocabularies, I have done my best to arrive at the 'highest common factor' of the different spellings, and have employed the same phonetic symbols as for Shelta. The forms adopted by the different contributors are also recorded, with initials to indicate each:

A	Anonymous MS.	J	Jones
F	Fitzgerald	L	Lynch
H	Hyde ( <i>per</i> Hogan)	M	McElligott
	S Shakespeare ( <i>per</i> O'Mahoney)		

<sup>1</sup> They will be found in vol. VIII, p. 212 (Lynch); vol. IX (paged continuously with vol. VIII), pp. 225 (Hogan), 272 (Jones), 345 (Lynch); vol. X, p. 31 (Lynch). Published in Dublin, 1898-9.

<sup>2</sup> *Béaloides*, vol. III, p. 518.

Some of the collectors I suspect of carelessness in proof-correcting, adding to the difficulties by printers' errors.

I give first all the sentences that I have been able to find, with a grammatical analysis. (B-S words are printed, in the analysis, in small capitals, Irish words in *italics*.) Then follows a vocabulary of all the recorded words.

# I. SENTENCES

## (1) *Coisdre óm cháí* (M) 'Get out of my way'.

KOŠTRĪ *óm 'chaoi*. KOŠTRĪ is the imperative of a verb meaning, generally, 'to move', transitive or intransitive: for other recorded forms see the vocabulary, s.v. *Óm chaoi* [óm χī] Irish, 'from my way'.

## (2) *Cawheke a limeen* (F) 'What o'clock is it?'

KĀ-HĪK *a L'IM-ín*. 'Cawheke' appears only once elsewhere, in another sentence of F's (10). He there spells it 'caw-heke', so that it is to be analysed thus, not 'ca-wheke'. Caw [KĀ] presumably = Irish *cā* (similarly pronounced) 'what': but *hīk* is obscure. *A* is the particle found in the Irish equivalent of the same sentence (*cad o chlog é?* 'what of-the clock is-it?'): it is really a worn-down form of *de'n* 'of the'. L'IM-ín, in which the second syllable is most likely the ordinary Irish diminutive suffix, is explained by F as meaning 'a trowel', 'a watch' (as here) or 'tools' in general.

## (3) *Cou shous da vow* (F) 'Good morrow kindly'.

A difficult sentence: even the etymological resourcefulness of F's friend Williams was unequal to the enterprise of explaining it. The vowels are perplexingly ambiguous: are they = *ow* (as in 'vow') or *ū* (as in 'boo')? 'Shous' may possibly be the Irish *seamhas* [sāuhas] 'luck', in which case 'cou' might be meant for the *cā* of the preceding sentence. F's translation in any case is too free to help. As for 'da vow', it can hardly be dissociated from 'mavousa', which F gives for 'myself'. This can be analysed into *mo vūs-sa*, *vūs* being aspirated (after the possessive pronoun *mo*) from *mūs*, a word recorded by J. In J's sentence (36) 'this ēš's *mūs*' means 'this man'; compare Shelta, *this glox's d'il*. *mūs* therefore may be taken as the equivalent of the Shelta *d'il*, used with possessive pronouns to form personal pronouns. The loss of the -s from 'vow' in this sentence may be explained by the influence of the Irish emphatic affix -*sa*, which may or may not be used according to the desire of the speaker. In an ordinary enquiry after health it would naturally be left out: *cad ē mar atā 'tū?*

is the simple 'how are you?'; *cad ē mar atā 'tu-sa'?* would be 'how are you?' [as contrasted with *him*]. And this syllable being left out, it might carry off the radical *s* of *mūs* along with it. Even yet the sentence is not grammatically satisfactory, and some linking particle must be lost. The simplest emendation would be to insert a *d'*—*Cā seamhas do[d'] vū[s]?* 'What luck to thee?' 'What luck have you?'

- (4) *Conus a mar ludhe thu vouludhe* (F) 'How do you come on in the world?'

Here the last is the only B-S word: the rest is Irish, *cionnas a mar luadhaidh tū*, literally 'How do you move'. 'Vouludhe' must be the same as 'mouleadh', a word given by F for 'day'. MAULAD (AU pronounced as 'ow' in 'power') seems to be the phonesis on which these spellings converge: prefixing *i* 'in' (which sometimes aspirates) we get *i* VĀULAD 'to-day'. I cannot suggest any etymology for this word, though it seems to be formed similarly to SKŪ-AD 'night'.

- (5) *Thau she erin shek* (F) 'He is dying'.

- (6) *Thu le vow sheka* (F) 'He is dead'.

ŠEK has the primary meaning of 'stoppage': ŠEK *air* means 'stop [something]', 'a stoppage upon': see below, sentences (15), (25). Dying is the most effective kind of stoppage, and the word enters into phrases meaning passively 'to die' or actively 'to kill': see sentences (32), (36). The rest of sentence (5) is Irish: *tā sē ar an* ŠEK 'he is on the stoppage', and exemplifies what has just been said as to the transferred meaning of the word. In sentence (6) 'sheka' is a verbal noun (ŠEK-*adh*, pron. šeka), and 'e vow' is the MŪS construction which we have seen in sentence (3): *a* VŪ[s] 'his personality'=he. 'Thu l' must then be associated together: it can hardly be anything but *do thuill* [do hil] 'he has earned'. *Ag tuilleamh bhāis*, literally 'earning death', is an established phrase for 'at the point of death'. The two sentences therefore are *Tā sē ar an* ŠEK 'he is on "stoppage"' and *Do thuill a vū* ŠEK-*adh* 'he has earned "stoppage"'. It is possible that ŠEK is simply an adaptation of the English 'check'.

- (7) *She kuing da vousa* (F) 'To beat a person'.

F's translations are even more untrustworthy than his spellings. After what we have seen in sentences (3), (5), (6), this is obviously ŠEK-ing *do vūs-sa* 'stopping (=killing) you'. This is an unusual case of an English participial form. J has an English macaronic sentence (36) but this is rare. In F's vocabulary I find 'gabing' for 'idling'. I suspect that F,

with his hazy notions of how to report an unknown tongue, has put these hybrids into the mouths of his informants: just as I can imagine a traveller talking of his discovery of the strange jargon current in France, and telling his friends that 'They speak of mongj-ing their dinner'. These forms in -ing never appear in H's sentences, which are the best yet recorded.

(8) *Custrig agudine alp* (F) 'Hurry to town'.

'Agudine' is the Irish prepositional phrase *go dti an* [god'ian]. For Custrig [koštrī] see sentence (1). ALP 'town' is backslang for baile [bal'ə] with the same meaning.

(9) *Ne to hu lun naw-gre boul-dre mon the heke* (F) 'A mad cuckold of a fellow'.

Whatever this gibberish may mean, it is obvious on the surface that F's translation can have only a slender relation to it. It is impossible to translate, as there is nothing comparable with it in the rest of the recorded vocabulary. But it reads like a couple of lines out of a (probably obscene) song:

*Ne to hu lun nawgre,  
Bouldre mon the heke.*

We note the Celtic-looking assonance in 'nawgre', 'bouldre', when the words are set forth thus. Further it may be suggested that 'ne-to-hu-lun' ought to be 'ne-tro-hu-lun', and to mean *neamh-triathamhail* [n'au̯tr'ahūl], a word which we shall meet with again in sentence (28), and meaning 'un-excellent'. *Triathamhail*, as we shall see, is a stock adjective of commendation. The *un* in 'lun' would then be the Irish article, *an*. 'Bouldremon' may be one word, like COSDRAMĀN, which in one spelling or another is variously explained as 'a beard', 'chimney', 'soot', and a 'road'. 'Heke' may or may not be the same word as we have seen in F's 'cawheke'. The preceding 'the' is presumably the English article. For the present we must leave the translation in this unsatisfactory form:

Un-excellent is the 'nawgre',  
'Bouldremon' is the 'heke'.

Possibly 'nawgre' should be 'awgre', the *n* being transferred from the preceding article. In that case the word might conceivably mean *ōg-rī* 'young fellow' (literally 'young king'—see the words in the vocabulary).

(10) *Caw-heke in rudghe scab-an-thu na therka na libogue* (F)  
'What is smaller than the eye of a midge?'

Apparently a riddle, though F, like jesting Pilate, does not seem to have waited for the answer. 'Cawheke' we know.

'Therka' is doubtless the same as 'derco', given by F elsewhere in his vocabulary for 'eye' (Irish *dearc*). 'Libogue' is apparently de-nasalized black-slang for *miollóg* 'a midge'. This word is feminine, as it takes the genitive singular feminine of the article (*na*). The earlier 'na' is, however, *nā* 'than' after comparatives. In 'scabanthu', which must mean 'smaller', we recognize GAB 'small', back-slang for Irish *beag*: the s- therefore must be disconnected and joined to the preceding 'ghe': for 'in rud' (*an rud*) is Irish for 'the thing'. GHES (however it is to be pronounced) must be used like the Irish *níos*, a particle preceding adjectives in the comparative degree, and -ANTHU (which ought to be written -ANTU) must be a B-S comparative termination. We may therefore rewrite the sentence *cā-hīk an rud GĒS G'ABANTU nā dearca na LĪB-ōg*, lit. 'What the thing which-is-more smaller than eye of-the midge?'

- (II) *Muintriath, airig—muintriath aonachar, a chara bi* (H) 'God save you, mason'—'God save you kindly, good friend'.

'Muintriath' I explain as a compressed form of *go mbeannuighidh an Triath* 'may the Lord bless' [*go m'anī an tria*]*—*no more telescoped than 'goodbye'=God be with you. *Triath* 'Lord' is given by F as used for 'God'. The courteous response usually intensifies the wish, by invoking the further blessing of 'Mary' and 'Patrick'. These names do not appear here, however: 'aonachar' may perhaps mean 'singly, especially' (*aon*=one). *A chara*=my friend. 'Bi' is most likely rhyming slang for *dil* 'dear'.

- (12) *Coistrig, aois; coistrig ó chiath; coistrig, aois go cín digabha* (H) 'Come in, young man: walk far away; come, young man, to the public (or eating) house'.

For 'Coistrig', see sentence (1). 'Aois' (pron. *īš*) is the regular word for 'man' (not necessarily *young* man, as given in the translation). 'Ó chiath' (pron. *ō chī\**) is probably, as in sentence (1), 'out of the way'. 'Cín' (compare the Shelta *k'en*) is 'house'. 'Digabha' (pron. *digāua*) is, I suspect, a misprint or mis-noting for *dīgala*. L has 'cīne díogla' [=K'IN a' DĪGLA] for 'public house'. S has the same expression, spelt 'cín a duigili'. F gives 'deegla' for 'intoxicating drink': and H has two expressions for whisky, 'digabha friúich' and 'díagala friúich'. These I take to be variants of one form. I therefore would amend these phrases to KUŠTRI ĒŠ, KUŠTRI *ō chaoi*, KUŠTRI ĒŠ go K'IN *diagla*. The word *diagla* means 'drink', or specifically 'ale' or 'beer'.

- (13) *Coistrig go dtí an núnlig [or múnlig] triath. Coistrig go dtí in coperó seó. Triathamhuil mairig ían* (H) 'Come to Mass. Come to the sport [or fair, or market]. Very well, be it so'.

There is some confusion in the translation here. L gives 'cabró seó' as meaning 'chapel' (i.e. R.C. Church). Therefore the second of these sentences must mean 'Come to Mass' or something similar. 'Múnlig' is given by H as meaning 'a working day', i.e. the hours of light; 'Múnlig Triath' would therefore appear to mean 'God's day, Sunday'. It must be extended to mean 'the rites of Sunday'; and this corroborates a suspicion that the B-S vocabulary, as it has survived, is not extensive—just large enough to puzzle unauthorized eavesdroppers—and that its words have to bear wider ranges of meaning than their 'official' equivalents in Irish or in English, in order to convey the sense understood by initiated speakers and auditors. *Triathamhuil* 'excellent', the usual adjective of commendation. 'Mairig' is presumably *mairidh* 'let it remain'; but 'ían' is puzzling. It appears to be that rare thing, a B-S particle, meaning 'so'. The whole sentence, or group of sentences, may be rewritten thus: KUŠTRĪ go dtí an NŪNLIG Triath, KUŠTRĪ go dtí an KŌPERŌŠŌ. *Triathamhail, mairidh ÍAN* 'Move to the Lord's Day [ceremonies], move to the Chapel. Good, let it remain so'.

- (14) *Coistrig an sgaochluing am cháid go mineoghad air mo stímire cuthi é* (H) 'Reach me the candle towards me till I redden my pipe of tobacco with it' [but more correctly, 'till I redden it upon my tobacco-pipe,' i.e. light my pipe with it].

Here we have 'Coistrig' in a transitive use. 'Scaechnuid', meaning 'sun', seems to suggest that 'scaech' (SKĒX) means something like 'light'. As 'long-shuain', apparently 'ship of slumber', is used for 'bed', so SKĒX-long may mean 'light-ship' (-luinge is accusative). 'Cáid' (KĀD'), as the next sentence shews, must mean 'presence' (to be distinguished from *caidh* (kī), one of the spellings of *caoi*, a 'way'): 'am cháid' therefore means 'in, or unto, my presence'. 'Mineoghad' (the spelling *mineochad* would be preferable) is as it stands the first singular subjunctive of *minighim*, which means properly 'to make fine', not 'to redden'. STÍMIRE is also found in *Shelta* (but 'piper', not 'pipe') but not *cuthi* [KUHI] 'tobacco'. KUŠTRĪ an SKĒX-long am' XĀD go mineochad air mo STÍMIRE KUHI 'Move the light-ship into my presence till I redden upon my pipe of tobacco it'.

- (15) *Sec air do bhinnighthe: sec air, a scuifreacháin: sec air, a gheabaois na múine sead, nach tuaite dhuit bé ná cae: na gclapuach an mhíandubh. Secídhan mhíandubh (or bhíandubh) an bhó na ciné* (H) 'Stop your talk: stop, you dog: stop your talk, young rascal, you do not understand this or that: you would steal the devil. May the devil stop the woman of the house'.

For 'sec air' see above, sentence (5). 'Binnighthe' BINIHĪ, the *b* aspirated after *do*, is the same as A's 'binihe' 'words', F's 'binna' 'to speak', also 'binnue caha' 'begging'. 'Geabaois' is G'AB-ĒŠ, literally 'small man', and is used for 'a boy', or 'an apprentice'. SCUIFREACHĀN, vocative -āin, is confirmed by F's 'cifrehawn' 'dog'. 'Na múine sead' is evidently something abusive: 'sead' (ŠAD) is alleged to mean 'dirty'; if the *u* of *múine* were not marked long, we might render it 'of the dirty neck'. 'Nach tuaite dhuit bé ná cae' should be translated 'who hasn't been taught B nor C'. TUAT-uighim means 'to give', as we learn from the following sentence (16): here again we see a case of extension of meaning to make up for deficiency in the vocabulary. 'Na gclapuach an mhíandubh' hardly means such nonsense as 'you would steal the devil'. In the first place it is in interrogative form—*na* (for *nach*) GCLAP-ōchthā would be the orthodox Irish spelling—'would you not "clap" the devil?' There is no other evidence for a word 'clap' meaning 'to steal'; I should conjecture that it is an adaptation of English 'club', and that the phrase means 'wouldn't you beat the devil' (compare 'That bangs Banagher, and Banagher bangs the divil'). It is noticeable that the masons appear to believe in a feminine devil: the aspiration of the initial in the nominative and accusative shews that. Secídhan is imperative third singular in form: clearly the translation of the last sentence should be 'may the devil kill the woman of the house'. 'An bhó na ciné' may be good B-S, but it is bad Irish: two words in genitive relation cannot both have the article. We have already seen a breach of the same rule in Shelta. These sentences should be written thus: ŠEK ar do VINNIHĪ, ŠEK air, a SKUFR'AXĀN'. ŠEK air, a GHAB-ĒŠ na muine (?) ŠAD, nach TUAT-uigthe dhuit BĒ nā KĒ; nach GCLAP-ōchthā an MHĪANDUV. ŠEKidh an MHĪANDUV an BHŌ-na-KINŌ.

- (16) *Geabaig, airig. Luadaig airig, agus tuatóig aes na cine sgrábán puinc ar gcáid. Túiteoig aois na cine sgrábán triath* (H) Work, easy, mason. Be quick, mason, and the man of the house will give us a pound. The man of the house will give a crown'. The reporter's spelling is careless. We can hardly believe that Hyde pronounced the word for 'give' in two such diverse ways



as are indicated by 'túiteog' (tūt'og) and 'tuatóg' (twatög'). 'Geabaig' is imperative of G'AB-uighim, of which we have already seen a macaronic participle in F's 'gabing' = 'idling'. 'Luadaig' is a similar imperative, from the verb which we have already seen in sentence (4). TUAT-uighim seems to be a verb with the sense of giving, imparting. 'Ar gcáid' [ār gād'], i.e. '[into] our presence'. Compare 'am' cháid' [am χād'] in sentence (14). There is some confusion in the names of the coins. 'Sgrábán' [SKRĀBĀN] is diminutive of SKRĀB, which must be F's 'scaub', by him rendered 'a shilling'. 'Puinc' must be F's 'pynke', meaning 'money'. 'Sgrábán triath', which H translates 'crown', is F's 'scaub treah', which he translates 'pound'.

- (17) *Bog suas tú féin as soin* (H) 'Hurry out'.

Literally 'Move yourself up out of that'. Entirely Irish.

- (18) *Seabhruigh an cnápach* (H) 'Look at the cat'.

'Seabhruigh', misprinted 'slabhruigh' in *The Gaelic Journal*, phonetically ŠĀURĭ, is F's 'shouroo' 'look out'.

- (19) *Tá sé ag cáiniughadh carruinn* (H) 'He is eating dinner'.

The last two words are B-S with Irish inflexions, meaning literally 'eating meat'. The first part of the sentence is elementary Irish.

- (20) *Is gosamhuil do bhille lé bille méanla nú le reac bhfearbhuiغه bhíoch ag cáineadh chíobhuir* (H) 'Your mouth is like the mouth of a sow, or like an ugly dog eating dung'.

'Gosamhuil' should be *cosamhail*, the ordinary Irish word for 'similar'. I suspect that the 'g' is simply a transcriber's mistake: there would be no point in disguising this word, and even if there were, so thin a disguise would be futile. BILLE 'mouth' (aspirated after do) is also attested by F in the form of 'belle': it is Irish bēal 'mouth'. I once heard an old Welshman in the village of Llanwrtyd Wells calling out 'shut your bill' to a noisy dog: this may possibly have been the same word, though it is equally likely to have been an intentionally grotesque misuse of the English word. 'Méanla' is F's 'maunlish', meaning 'a pig'. I do not believe in 'reac bhfearbhuiغه' = 'ugly dog'. 'Fearbhog' (F'ARVÔG) means 'a cow': 'fearbhuiغه' is the genitive; and its initial is eclipsed, which means that the preceding word is a noun in the accusative case, so governed by the preposition *le*. It is interesting to find this survival of a Middle Irish use (eclipsis after the accusative) in B-S, which has been lost in orthodox modern Irish. The

translation of the end of the sentence is a very bad 'howler': the translator has mixed up F's 'ciabar' (with hard b) meaning 'dung', and the Irish *cíobhar* with aspirated b, pronounced k'íwar, and more commonly spelt *cíor* 'the cud'. 'Your mouth is like the jaw of a cow that would be chewing the cud' is still offensive, but at least it has some sense in it. The rendering 'jaw' for 'reac' is a guess, but evidently reasonable.

- (21) *Séarpach gaid na fearbuighe seadmanach ó chia* (H) 'Long are the horns of cows from afar'—a common Irish proverb, though the above translation hardly does it justice. Another translation of the same sentence appears in A: *Is trihooil iad femīnī na farabuch shadōchee*; and the two can be analysed together.

'Sead(manach) ó chia' evidently = 'shadōchee', that is ŠAD (rhyming slang for *fad* 'long') *ó chaoi* 'from the way' as in sentence (1). The interpolated 'manach' in the first version of the proverb is presumably some kind of adjectival or adverbial formative. Compare 'custramaun' (F) 'a road', which analyses with KUŠTRĪ-MĀN, the walking-place (or something similar). ŠAD being 'long', ŠAD-MĀN might be 'length', and ŠAD-MĀN-ach (with the usual Irish adjectival formative) 'lengthy'. ŠAD and ŠADMANAχ would thus have the same meaning. 'Fearbuighe' might be genitive singular, 'farabuch' genitive plural; but we cannot attach much importance to such irresponsible differences of spelling. 'Gaid' and 'Femīnī' are not found elsewhere. 'Gaid', singular 'gad', means a withe, and 'feimīn', plur. 'feimīnī', means, if anything, the tail of an animal: so that the proverb as it appears in B-S would seem rather to say that oversea cows have long tails. 'Trihooil' in A is, of course, *triathamhail*. 'Séarpach' in H analyses into 'Is éarpach', in which the adjective, otherwise unrecorded, must have some similar meaning.

- (22) *Do sheabhraigheas-sa céapaire cuilēne tnúthughad* [read -adh] *carrainn ag Ealp O'Laoighre* (H) 'I saw [better, have seen] pigeons bringing fire to boil meat at Dublin'—apparently a crude piece of rustic irony invented for the purpose of snubbing a boaster.

'Seabhraigheas' is the first person preterite of the verb that we have already seen in sentence (18), above: *s* aspirated according to rule, after the preverbal particle *do*. 'Carrainn' is the 'corin' of F, meaning 'meat, flesh', and 'Ealp O'Laoighre', pron. Alpolir'ə, is rhyming slang for Baile Atha Cliath [Bal'akl'i-ə]. It has nothing whatever to do with the name of the seaport, Dūn Laoghaire (formerly called Kingstown),

as suggested in *The Gaelic Journal*. The three words 'ceapaire cuilene tnuthughadh' have, I feel sure, been wrongly noted or rendered. 'Thnohid' is given by F as meaning 'fire': 'tnüthughadh' is in the form of a verbal noun, and might mean 'to cook'. We may assume that 'ceapair' means 'pigeon', though there is no other evidence: we can have only one pigeon, however, for the apparent plural ending -e is wanted for the preposition before the next word. The most obvious analysis of 'cuilene' is 'cuil'-teineadh 'carrying of fire', assuming a word 'cuil' meaning 'carrying'. But with the material at present available any explanation of these words must be mere guesswork. Indeed, we have no security that the alleged translation is accurate.

- (23) *Sead é an cian* (L) translated by him 'Long is the fast'. As the Editor of *The Gaelic Journal* points out in the next number, it really means 'Dirty is the house'. See the vocabulary.
- (24) *Gab an lúd* (L) 'Small is the work'. L's translation seems here to be correct.
- (25) *Seic air do búith* (L), translated by him 'bad character' (!). It clearly means 'stop your —': 'búith' (which after *do* ought to be 'bhúith') is unexplained. 'Hold your noise', or something of that sort, is probable.
- (26) *Gabéis gabanta na mbulcáin sead* (L), rendered by him 'flippant blackguard of the unseemly words'.  
 'Gabéis' is the 'gheabaois' of sentence (15) meaning 'boy, apprentice'. 'Gabanta', an adjective formed, on Irish models, from the word underlying F's 'gabing'='idling', therefore meaning 'idle'. 'Sead'='dirty'. We need not quarrel with L's 'words' for 'bulcān': it ought, however, to be so written, not '-āin'. It is genitive plural, in which case the initial is nasalized ('eclipsed') after the article *na*. GABĚŠ GABANTA NA MBULCĀN ŠAD 'Idle boy of the dirty words', is a rendering nearer to the sense. This particular 'Gabeš' must have been like an accomplished youth in Co. Westmeath, of whom a tramp was heard to remark admiringly, 'Well, I thought I knew *all* swearin', but that young lad has words I never heard in me life!'
- (27) *Searaid ad dháil na cruinne caine clútach* (L) 'Take thou the hen eggs'.

This should be corrected by printing 'cruinnecāine' as one word. Otherwise the sentence is easy and the translation

correct, though perhaps it might preferably be rendered 'look out for', 'take care of' the eggs that are near you. See the separate words in the vocabulary.

- (28) *Ni tuada dham gur searais aon éis ó cian bheatha mo luis có neamh-thriathúil mar an éis thoilinn am dháil ansgaoid so* (L), whose awkward rendering is 'I never saw any servant as bad during my life as thou the person standing before me at present'.

The first three words are probably 'I do not think' (compare 'tuaite' in sentence (15)). Then: '*that I-saw one man from a-while of life of myself*' (the italicized words being renderings of *Irish* vocables). 'Mo luis' must surely be amended to 'mo muis' or 'mo vuís' (see *mūs* in vocabulary, and sentence (6) above). Then: *so unexcellent like the man 'thoilinn' in my company the-night this*. The available material throws no light on 'thoilinn', though it must mean something like 'who is present'.

- (29) *Seō leō a bhearūlām*  
*Air ceō na caide*  
*Toglu airacin na fiaba*  
*A long-shuain* (L).

Evidently a cradle-song, of which crooning nonsense-syllables like 'seō leō' are a stock beginning. L makes no attempt to translate it, though he says that 'child' is the meaning of 'bhearūlām'. This is undoubtedly misprinted, and should be amended to 'bhearūlāin', the vocative of 'bearūlān', a diminutive of some word similar to the Scots *bairn*. The second line means 'upon the...of stone'. 'Ceō' is obscure: the Irish word *ceō*, which means 'mist', is here inappropriate. The last line means 'his bed': but the third line cannot be translated with certainty. 'Airacin' may be a playful diminutive of *aire* 'care', and 'fiaba' a perversion of *naoimhe* [nīv'ə] 'saints'—'may the saints take care of his bed'. Or 'airacin' may be analysed into 'air a cīn'—'on his house', and 'fiaba' may be a perversion of *fiacha* 'ravens'—'May the ravens take his bed on to their house'. These are merely indicated as possibilities. Cradle-song literature is full of quaint maledictions like the second alternative, as in the well-known

'When the bough breaks, the cradle will fall,  
 Down tumbles cradle and baby and all.'

But no satisfactory translation can be offered.

- (30) *Toghla giomla faisgia bile an chinn* (L).

An obscure sentence: L offers no translation. 'Bile' is presumably the word for 'mouth' which we have already seen in sentence (20): 'chinn' may be genitive of the Irish *ceann* 'head', or it may be from *K'IN* 'house'—'mouth of the head' or else 'door of the house' or 'in front of the house'. In these ambiguities it is futile to attempt to interpret the other words, which are not otherwise recorded.

- (31) *Custrū na fearbach sead ō caoi mar a gcian* (L).

No translation: but the meaning is 'drive the cows away from the road (as before?)'.

- (32) *Nar a sead go seicir a dháil do chíbir* (L) 'May it not be long till you die on your . . .' is L's translation. Whether the aposiopesis is due to ignorance or a sense of propriety does not appear.

'May it not be long till you are stopped (=killed) in front of your . . .' is the literal translation of the phrase. *Cibir* seems to mean 'dung': so the malediction means 'may you soon die on your dung-heap'.

- (33) *Eis na fearbach eistriū na mbarcann* (L).

No translation given. At a guess we may suggest 'It is the man of the cows who is a great man for bank-notes', i.e. that cattle are the chief source of wealth in the country, whatever may be the theories of politicians.

- (34) *Searacān air do plaicibh fē na sciath(a)ibh sead ō caoi* (L).

No translation given. Perhaps 'Keep a little watch on far-things when far from the road at night'. See the separate words in the vocabulary.

- (35) *Caid ar chaid, caid idir dā chaid, agus caid ōs cionn caid* (Editor, *The Gaelic Journal*, commenting on L's contributions).

'Stone to stone, stone between two stones, and stone over stone.' A saying referring to the bond of masonry. The only B-S word is CAID = 'stone'.

- (36) *Geab do choistriughadh till I seiciughadh this ēis's mūs* (J)  
'You go on till I put a stop to [=do for] this fellow'.

An interesting sentence, shewing the invasion of B-S by English. Compare the parody of *The Minstrel Boy* following.

- (37) *Geab-ēis an arraic* to the road is gone,  
*Giarradh-cine* you'll find him,  
 His *scit* is *casar* he has girded on,  
 A *cearnōg coistriu*-ing behind him (J).

The tags of B-S mean: The mason's boy—hungry—trowel and hammer—policeman walking.

- (38) *Gā sārōinn cabaisdīn a lūdūdh cuanōg,*  
*Tuis gā ratachān i gāid a shamhair,*  
*Coistiorōinn a bhuadh go cīne dīogla*  
*Agus bheinn gā luarcū ō sgīod go sgīod* (L).

L gives a rendering into Irish, which appears correct enough: the meaning in English is, 'If I were to see a shoemaker working at shoes, the corner of his settle beneath his séant, I would carry his wife to the tavern, and would be kissing her from night to night.'

- (39) *In tuadihe dit na binihe* (A) 'Do you understand the words?'  
 'In' is *an*, the Irish interrogative prefix: the rest is easy.

- (40) *Mortmora gian civire pumpa* (A) 'Bring the mortar up on the scaffold'.

The words are wrongly divided: they should be 'Mört morag ian civ ar a' pumpa', literally 'mortar let-it-be sò up (?) on the scaffold (?)'. For 'morag ian' compare sentence (13).

- (41) *Doorōid na cadauc* (A) 'The stones draw water'.

This sentence is alleged to express a threat that if the mason does not get a drink, the stones will be badly set. 'Door' is a now obsolescent Irish word *dobhar* 'water': 'caid', we have seen, means 'stone', but whether 'cadauc' is a plural form we cannot certainly decide. The roots of the words in this sentence are clear, but their syntactic relationship is less obvious.

The above are all the recorded continuous specimens of B-S. They are scanty, often obscure, and too often badly reported. But they are enough to shew that the language is straightforward modern Irish with a number of jargon words substituted for the orthodox words. The frequency with which certain words recur, even in the scanty sentences which are set forth in the preceding pages, suggests that the vocabulary is not an extensive one. Some of the out-of-the-way words used, and such a grammatical phenomenon as eclipsis after the accusative (in sentence (20)),

indicate that B-S took shape when Irish was at a stage of development earlier than the current speech. But these survivals are rare. B-S has changed *pari passu* with the linguistic evolution of Irish, and is now adapting itself to the predominant English, as sentences (36), (37) shew.

The following Vocabulary gives all the words of these sentences, with, in addition, all the separate words that appear in the contributions of the various reporters enumerated above.

## II. VOCABULARY

(The numbers in brackets refer to the sentences analysed above.)

### A

- a causing lenition; particle prefixed to the vocative case (11), (15), (29).
- a causing lenition; 3 sing. masc. possessive pron. 'his' (29), (38).
- a Relative particle (4).
- a Contraction for preposition *de* 'of'. See analysis of sentence (2).
- a Contraction for preposition *ag* 'at' (38).
- ad Preposition, *i* 'in' + 2 sing. possessive pron. *do*; 'in thy' (27).
- aes (16). See *ēis*.
- ag Preposition, 'at'. Especially used before verbal nouns to express present participle (as a- in English 'a-dying') (22).
- agudine (8). See *go dti*.
- agus Conjunction, 'and' (35), (38).
- aigracawn See *ēagracān*.
- air Often used for *ar*, which see (29), (34).
- airacin (29). Meaning unknown.
- airig 'a mason', 'craftsman' (HS, arrick F, airic L): genitive *arraic* (37), vocative *airig* (11), (16). *A. caide* 'a stonemason'; *a. fiuic* 'a timber-craftsman', 'carpenter'.
- aish See *ēis*.
- alp 'a town' (8). Apparently back-slang for Irish *baile* 'a town'. Also (according to F) means 'a job of work', and 'a hill'.
- Alpolaoghair [alpōlir'ə]. Rhyming slang for *Baile Ātha Clīath* 'Dublin' (alpōleera F, Ealp O'Laoighre H).
- Alptiarpach [alpt'iarpax]. Rhyming slang for *Baile Corcaigh* 'Cork' (ailp- L).
- an Article, 'the', in masc. and nom. and dat. fem. sing. (37). *An . . . so* 'this . . .' (28).
- an Prefix-particle of interrogative sentences. Appears as *in in* (39).

**aois** See **éis**.

**aon** 'one' (28).

**aonachar** 'singly', 'especially' (?): (11).

**ār** causing nasalization, 1 plur. possessive pron.: 'our' (16).

**ar** Preposition, 'upon', 'at', 'to' (35). Often written **air**.

**arrick** See **airig**.

**as** Preposition, 'out of' (17).

**assī** 'milk' (assee or isaugh F). *Ass* is an Old-Irish word for 'milk'.

## B

**barbūd** See **borbū'd**.

**barcān** 'a book', 'a pound note' (L, *barcawn* F, also *barcann*, gen. pl. (33)).

**bē** The letter 'B' (15).

**be** 'a woman' (M). See **buadh**.

**beatha** 'life' (28).

**bedhal** (F). See **biadal**.

**bēinn** 1 sing. conditional of Irish substantive verb: 'I would be'.

**belle** 'a mouth' (F, *bille* (20), *bile* (30)).

**bhearulān** (29). See **mearulān**.

**bhīoch** (20). For *bhīodh*, 3 sing. impf. of substantive verb: 'that would be'.

**bī** Rhyming for *dīl* 'dear' (11).

**biadal** Reverse for *diabhal* 'devil' (*bedhal* F, *viadul* A). See **miandubh**.

**bile, bille** *Bile an chinn* (30) 'mouth of the head' (?). See **belle**.

**binna** 'to speak' (F).

**binnighthe** [b'in'ih] 'words', 'talk' ((15), *binihe* (39), *binnue* (F)). *Binnue caha* F 'begging'. *Bua na binihi tria* (A) 'A woman of the great words' = 'a nun'.

**bō** See **buadh**.

**bochar** 'a mason's square' (F). Irish *bacart*.

**bochna** 'sea' (M, *bouchling* F). Old-Irish word.

**bog** Reverse of *gab* 'take' (17).

**boo** See **buadh**.

**borb** 'a priest', 'minister of religion' (*burub* F, *borab* S). *Borb Triath* (A) 'God's priest' (an R.C. priest); *borb a bhiadail* (J) 'the devil's priest' (a Protestant clergyman). *Cīn a' bhuirb*, see **cīn**.

**borbīn** 'a labourer' (*boribin* S, *burbeen* F).



**borbu'd** 'married' (literally, 'priested') (burrabood F, borabūd S).  
But L gives *barbūd* as a term for a person 'about to be married'.

**bouchling** See *bochna*.

**bouldremon** (9). Meaning unknown.

**brīdīn** 'a drinking-glass' (brīghidine L).

**bruigneōir** 'a smith' (bru-ig nore F).

**buadh** 'a woman' (boo F, buadh ML, bua A). Boo oguntha (F), i.e. *b. òigeanta* 'a young woman'. *B. òigeanta cīne an dīogla* (L) 'young woman of a public-house', 'barmaid'. *Buadh na cīne* 'woman of the house'. *Buadh na binnighthe triath*, see *binnighthe*.

**būith** 'noise' (?) (25).

**bulcān** 'a word' (?) (26).

**burbeen** See *borbīn*.

**burrabood** See *barbū'd*.

**burub** See *borb*.

## C

**cā** 'what?' Cou (3).

**cabaisdīn** 'a shoemaker' (38).

**cābh** 'a small way or passage' (caugh F). (?) Irish *cabhsa* 'a causeway, alley'.

**cabhaill** 'a horse' (M, keful F, cowilt A). Irish *capall*. Compare *caibhde*, *caibhire*.

**cabhro** 'to sleep': cowru-ing 'sleeping' (F).

**cabrōseō** 'a chapel', 'R.C. Church' (L, coperōseō H).

**cabrūl** 'cabbage' (cabrule F).

**cadauc** (41). See *caid*.

**cadth** See *caid*.

**cae cē, kē** The letter 'C' (15).

**caha** In 'binnue caha' (F) = 'begging'. Meaning uncertain.

**cāhīk** 'what' (cawheke (2), (10)). *Cā* is Irish for 'what', but *hīk* is not explained.

**caī** See *caoi*.

**caibhde** 'a horse' (L).

**caibhire** 'a horse' (L). These two words are doubtless perversions of the ordinary Irish word *capall*.

**cāid** A word meaning 'presence' or the like, in such expressions as *ār gcāid* [he will give] 'to us' (16); *am chāid* 'into my presence', 'towards me' (14); *i g(c)āid* 'in the neighbourhood of' (38).

**caid** 'a stone' (coda, cadth F). Genitive *caide*, as in *airig caide* 'stonemason' (coda, F and (29)): but not declined in (35). Dual, *dā chaid* (35). *Cadauc* (41) is possibly a nom. plur. 'Cadth soukeness' (F) said to mean 'top stone', 'chief corner stone' (incidentally, two very different things!). 'Cadth thno-hid' (F), i.e. *caid tnuithuid* 'stone of fire', 'coal'.

**cailid** 'a goat' (kalidh F).

**cāineadh** 'chewing', 'eating' ((20), *cāiniughadh* (19)).

**caistriomān** 'a key' (L).

**caoi** 'a road', 'a way': *caī* (M). *Ō chaoi* 'from the road' = 'out of the way', 'away'. *Ō m'chai* 'out of my way' (1). *Ō chiath* (12), *ō chia* (21) are no doubt perversions of this formula.

**caora-āirneis** 'sheep-cattle', i.e. sheep (kehernish F).

**cara** 'a friend'. Vocative *a chara* (11).

**carnore** See *cearnōg*.

**carra** 'drunk' (F).

**carrabhān** 'a drunken spree' (*carrawaun* F).

**carrakeenah** See *giarradh-cine*.

**carran** 'flesh-meat', 'a dinner' (*carrann* (22), *corin* F). Genitive *carruinn* (19). *C. fearbuighe* 'cow-meat', 'beef'.

**casar** 'a hammer' ((37), *cossar* F). Irish *casūr*.

**caugh** See *cābh*.

**cawheke** See *cāhik*.

**ceann** 'a head'. Genitive *chinn* (30). Dative *cionn* (35).

**cēapair** 'a pigeon' (22).

**cearnōg** 'a constable', 'policeman' ((37), JS). 'Carnore' (F) 'a soldier'.

**ceō** (29). Meaning unknown.

**cia** ((21), *ciath* (12)). See *caoi*.

**cian** 'a space of time', 'a while ago'. *Mar a gcian* (31) 'as before' (?); *ō cian beatha* (28) 'from a time of life', 'in all (my) life'.

**cīan** See *cīn*.

**cīanruis** 'snuff' (*keenrush* F).

**cībīr** 'dung', 'manure' (32).

**cifeanach** 'a weaver' (cifenuch F). Part reversal of *figheadōir*, the Irish word with the same meaning.

**cifrehawn** See *scuifreachān*.

**cīn** 'a house' (MS, *cīne* L, *keene* A, *keena* F, *cian* (23)). *Cīn a' bhuirb* (*keenabuirb* F) 'a house of worship' (lit. 'priest's house'); *cīn a diogla* (misprinted *cīn digabha* (H), *cīn a duigili* (S), *cīne diogla* (L)) 'a drink-house' 'public-house'; *cīne na laidiana* 'soldiers' house', 'barracks'; *cīne na mearūlān* 'children's house', 'school'. Genitive *cīne*: *ēis na cīne* 'man of the house'; *buadh na cīne* 'woman of the house'.

**cīna** 'food', 'a meal' (*kinah* F).

**cinide** 'sheep' (L).

**cīobhar** 'cud' of a cow. Genitive *cīobhair* (20). Irish *cīor*.

**cionnas** 'how?', 'in what way?' (*conus* (4)). Irish.

**civ** 'up' (?) (40).

**clapuach** 'you would (beat (?))' (15). For *clap-ōchthā*, 2 sing. of conditional.

**clūtach** 'a hen' (*clūite* H, *clutōg* L, *clutoch* F). Gen. plur. *clūtach*; *cruinnecāin clūtach* 'hens' eggs'.

**cnāpach** 'a cat' (18) (*knopuck*, F).

**cnāpaire** 'a cat' (*cnapara* J, *cnappare* A).

**cnoc** 'a potato' (*kunuk* F).

**co**=*go*, prefix turning adjectives to adverbs. *Co neamhthriatham-hail* 'uselessly' (L).

**co . . . mar** In comparisons, 'so . . . as . . . ' (28).

**cobcowil** See *geab-cabhaill*.

**cō-bhuadh** See *comh-*.

**coda** See *caid*.

**cō-ēis** See *comh-*.

**cōhi** See *cuiithi*.

**coine** 'a body' (F).

**coing** 'a table' (F).

**coiseadramān** 'a beard' (*coshedremon* F).

**coistreamān** 'a chimney', 'soot' (*coshtremon* F).

**coistriughadh** [koštr'ū]. A word used of motion in any direction, intransitively or transitively: 'come' (12), 'go' (1), 'hurry' (8), 'move' [an object] (14), 'drive' [cattle] (31). Verbal noun *coistriughadh* (36) (*coshdrea* F, *coistrig*, *cuistrig* H, *coisdre* M, *custrig* A (8), *custrū* (31)). Anglicized present participle *coistriu-ing* (37), conditional 1 sing. *coistiorōinn* (38). Anglicized past participle passive *coshtreū'd* 'gone away' (S). Imperative *coshdrea* (F) 'be off', 'run away'.

**coithire** See *cuiithire*.

colla 'a hat' (F).

comh-bhuadh 'a fellow-woman', 'a sister' (cō-bhuadh L).

comh-eis 'a brother' (co-ēis L).

conus See cionnas.

coonogue See cuanōg.

coperō-seō See cabrōseō.

corin See carran.

cosamhail 'like'. Miswritten gos- in (20).

cossar See casar.

costramān 'a road' (custramaun F).

cou (3). See cā.

coulth. A man who has not served apprenticeship. Merely the Munster pronunciation of the English word 'colt' (F).

cowilt See cabhaill.

cowruing See cabhro.

criabhōg 'a potato' (crevock F).

crith Probably Irish *cruit* 'a fiddle'. 'Aish crith' (F) 'a musician'.

cruinneacān Anything round, like a ball. *C. fuic* 'c. of timber', 'an apple'; *c. clútach* 'c. of hens', 'an egg'. *Cruinneacān ith*, or *ip* (cronikconith F, cruadh chnuip L 'a head': the meaning of the second word is uncertain; possibly the expression should be *cruinneacān coine* 'knob of the body'. [Ith would be pronounced ī, or īh.]

cuanōg 'a brogue', 'a shoe' (coonogue F). Gen. plur. *cuanōg* (38).

cuilene (22). Meaning uncertain.

cuithi 'tobacco' (cuthi H, cuhee F, cōhi S).

cuithire 'a dog' (ML, cuhiree F). *Coithire na aipēise* 'a fox': the last word is obscure.

culahee 'porter' (the drink) (deegla culahee F).

custrū See coistriughadh.

## D

dā causing lenition, 'two' (35).

dafadōir: 'dafadōr' (S) 'a useless person'; 'dhofudhore' (F) 'a tell-tale'. Perhaps *do-fuadōir* would be a better spelling.

dāil 'presence', 'company', in such adverbial phrases as *a dhāil* 'in the presence of' (32); *am dhāil* 'in my company' (28); *ad dhāil* 'before you' (27).

dam Preposition *do* + pronoun *mē* 'to me'. Dham (28).

damhsamān 'dancing' (dousamaun F).

davow See mūs.

dearc 'eye' (M, derco F, therka (10)).

degluing See *dīogla*.

deid 'teeth' (L).

dercu 'courting' (dherkoo-ing F). Perhaps 'ogling' would more closely express the meaning of the word.

des 'land' (M).

dho- For words beginning thus, see *do*.

dingir 'a rat' (A).

*dīogla* 'drink' (intoxicating) (*deegla* F, *duigili* S). *Cīn a' dīogla* 'a tavern'. *Deglu-ing* (F) 'drinking'. *Dīgabha* (H) is probably erroneous. 'Deegla culahee' (F) 'porter'; 'deegla fuke' (= 'timber drink') 'cider'.

dit for duit, which see. 'In tuadihe dit' 'Is it given to you?' 'Do you understand?' (39).

diū 'land' (due F).

*do* causing lenition: preverbal particle of preterite tense (22).

*do* Preposition 'to'.

*do* causing lenition: possessive pron. 2 pers. sing. 'thy' (15), (34), (36). In (34) *do plaicibh* should be *do phl*.

*dobhar* 'water', 'a river' (M, *dobair* L, *dour*, *duvar* F). Old-Irish word.

*dobhar-thriath* 'lordly water', 'whisky' (L).

*dobharuighim* 'to draw water': 'to shower', 'rain': 3 sing. present *dobharuighidh* (written *doorōid* (41)). Anglicized participle *dhourue-ing* (F).

*dofai*: *dofe* (F) 'anything bad'; *dhofu* (F) 'to speak ill of a person' (see *dafadoir*); *dhofical luda* (F) 'bad or ugly work'. This latter word is probably *do-feiceāl* 'what should not be seen'. *Lūd* or *lūda* is 'work'.

*doorōid* See *dobharuighim*.

*doun-caucha* 'whisky' (F), probably a miswritten form of L's *dobharthriath*.

*dour* See *dobhar*.

*dousamaun* See *damhsamān*.

*duarcān luirce* 'a midwife' (L). See *luirc*.

*due* See *diū*.

*duigili* See *dīogla*.

*dūile* 'a mouth' (L).

*duit* Preposition *do* + personal pronoun *tū* 'to thee' (15).

*durke* 'an ear' (F). Probably a mistake, as 'derco' is given as meaning 'eye'.

## E

ē 'it' (23).

ēagracān 'a fish' (aigracawn A, egnakooing F).

ealp See alp.

ēarpach 'long' (?) (21).

eash See ēis.

ēis 'a man' (L, eash F, aes MH, aois (12), aish A). *Ēis na cīne*, or *ēis triath na cīne* 'the man' or 'goodman of the house'; *ēis na bhfearbach* (so read (33)) 'man of the cows'; *ēis cīne an dīogla* 'a publican'; 'aish crith' (F) 'a musician'; *this ēis's mūs* (36) 'this man's personality' = 'this fellow'; *ēis cuanōg* ('eash coonuch' F) 'a brogue-maker'; *ēis na lūda* 'foreman', 'master' [of work]; *ēis seabhrū* 'watchman'; *ēis gearra cīne* ('eash carra keenah' F) 'a hungry man' [perhaps *ēis ag iarraidh cīne* 'a man seeking for food']; *ēis clūtach* 'a dunghill-cock'; *ēis garabuch* 'a turkey-cock'. *Eistriū* (33) is probably *ēis triath* 'a good man', an expression which F translates wrongly 'Lord of man'.

erem = *ar mo* 'upon my' (F).

erin = *ar an* 'upon the' (5).

euch 'butter' (F).

## F

faig 'teeth' (F).

faisgia (30). Meaning unknown.

fatramān 'a father' (L).

fē Preposition 'under' (34).

fearbach 'a cow' (L, farabuch, farabee F, farabuc A). Gen. sing. *fearbuighe* (20), (21). Gen. plur. (?) *farabuch* (21); acc. plur. *fearbach* (31).

femīn Said to mean 'horn', but more probably 'tail' (21). Plur. *femīnī*.

fiab (29). Meaning unknown. Nom. plur. *fiaba*.

fiuc 'timber': 'fuch' (M) 'a tree'. Gen. *fiuc*: *airig f.* 'a carpenter', *cruinneacān f.* 'an apple'; *dīogla f.* 'cider'; 'fuke' (F), apparently the same word as L's *airic* 'fiathbuidhe' 'a carpenter'.

fiūmadōir 'a painter' (fiūmadōr S). But F gives 'fumadhore' 'a tailor'.

fōrūch 'a foreman' (J).

fūcama 'smoke' (foukama F).

fūinc 'a penny' (founk F). Compare pūinc.

## G

**gā**=prep. *ag*+possessive pron. 3 pers., the latter indicating the object of the verbal noun. *Gā luarcū* (38) literally 'a-kissing of her'.

**gā**=prep. *do*+possessive pron. 'of his' (38).

**gā**=*dā* 'if', used to introduce a condition expected to be unfulfilled: *gā sārōinn* (38) 'If I were to see'.

**gab** 'small'. See **geab**.

**gab** 'idle' (perhaps the same word as the preceding). 'Gabing' (F) 'idling'. *Geabaig* 'work easy!' (16).

**gabanta** 'idle', 'lazy' (26).

**gad** 'a horn' (?). Nom. plur. *gaid* (21).

**gahegan** 'a wrong bond', or wrongly keyed arch (F).

**gall-thairiseach** Literally a person 'with foreign loyalty'. 'Goulthreeshuch' (F) 'a person of different religion': *gall-trīnseach* (L) 'a gentleman'.

**garabuch** 'eash garabuch' (F) 'a turkey-cock'.

**geab** 'small': back-slang for Irish *beag*. In B-S always precedes the substantives to which it is attached. Comparative (?) *gabanthu* (10). *Geab-ēis* (15), (37) 'a small man', 'a boy', 'an apprentice' (gabesh FS, vocative *geabaois* (15)); *geab-borb* (gab borab S) 'a clerical student'; 'gabcarra' (F) 'partly drunk'; 'gab-fouk' (F: see *fūinc*) 'a halfpenny'; 'gab-lish' (F) 'a small hand', 'a finger', also 'an inch'; 'gab scabogue' (F) 'a small boat'; 'gab scraub' (F=*geab scrāb*) 'a small shilling', 'a sixpence'; *geab-cabhaill* (cob-cowil A) 'a small horse', 'a mule'.

**geab** Imperative, 'keep on!' (36).

**ghes** (10). Prefix of comparative degree (?).

**giarradh-cīne** (J): 'carra keena' (F) 'hungry'. *Ag iarraidh cīne* 'seeking food'.

**giomla** (30). Meaning uncertain.

**Giosān** 'John' (Gissaun F).

**glaidīn** 'a knife' (gladeen F).

**gleamadōir** 'a piper' (glaumadhore F, glāmadōr S); but 'glama-dōir' (L) 'a smith'.

**go** 'to', 'till' (32), (38). *Go dū* 'to', 'towards' (8), (13), rendered 'agudine' in (8).

**gosamhuil** (20). See **cos**.

**goulthreeshuch** See **gall-thairiseach**.

grifinthu 'foxy', i.e. red-haired (F).

gudth 'woman of bad character' (F).

gur *go* = that + *ro*, preverbal particle of preterite (28).

## H

hīk 'heke' (9). Meaning unknown.

hueso See *mūs*.

## I

i 'in'. *I gāid* (38), see *cāid*.

iad 'they' (21).

ian 'so', 'thus' (?) (13).

iarr-cīn 'a pawnshop' (J). Theare-keen F.

idir 'between' (35).

in = *an*, interrogative prefix (39).

ip See *cruinneacān*.

is Irish verb, 'it is'.

is Abbreviation for *agus* 'and'.

isaugh See *assī*.

ith See *cruinneacān*.

## K

kalidh See *cailid*.

keenabuirb See *cīn*.

keenrush See *cīanruis*.

keful See *cabhaill*.

kehernish See *caora-āirnēis*.

knopuck See *cnāpach*.

kunuk See *cnoc*.

## L

laidiana 'a policeman' (L). *Cīn na laidiana* 'barracks'.

lais 'a hand' (M, luis L). *Geab-lais* 'a finger', 'an inch'.

lāmōg 'a mason's level' (*lamogue* F).

lār an ingire 'a plumb-rule' (*laureneringa* F). *Ingir* is Irish for 'a plumb-rule': the B-S expression means literally 'middle of the plumb-rule' in which the plumb-bob hangs.

le 'with'. After words denoting resemblance, 'like to' (20).

leabhracān Diminutive of *leabhar* 'a book': 'leebrecawn' (F) 'a book', 'a pound note'.

leith 'a tongue' (F).

lenhuing See *long-shuain*.

līmīn 'a trowel', 'a watch', or, in general, 'a tool' (*limeen* F).



**libōg** 'a midge': libogue (10). Perversion of Irish *mioltōg*.

**lirke** See **luirc**.

**lisīn** 'head' (lisheen F).

**lofū** 'to steal' (loffoo F).

**lofūdōir** 'a thief' (loffudhore F).

**longain** See **long-shuain**.

**long-shuain** 'ship of sleep', i.e. 'a bed' (M, (29), lenhuig F, longain M).

**lorcshown dawin** 'an old woman' (A). See **luirc**, and **sean-dān**.

**lou-ine** See **luinnidhe**.

**luadhaim** 'to move', 'to go'. The d is de-aspirated in B-S: thus we have the imperative *luadaig* 'work!' 'be quick!' 'look sharp!' (16); the verbal noun *lūdūdh* 'working' (38); the noun *lūda* or *lūd* 'work' (F, (24)); and the third person singular of the present tense, *luadhaidh*, represented by F's *ludhe*.<sup>1</sup>

**luarcū** 'kissing' (38).

**lūd, lūda** See **luadhaim**.

**luinnidhe** 'feet' (L). **Lou-ine** (F) 'legs'.

**luirc** 'a hag', 'old woman' (L). 'Lirke' F, 'lorc-shown-dawin' (A)—this latter is a compound of *luirc* + *sean-dān* 'old person'.

**luis** See **lais**.

**luis** Miswritten in (28) for *mūis*. See **mūs**.

**lūsēad** 'a bag' (L).

## M

**māilide** 'a pig' (mailide L, maunlish F, mawnlit A).

**mairidh** Imperative, 'let it remain': mairig (13), morag (40).

**mar** Conjunction, 'as', 'how' (4): *mar a*, causing nasalization, 'like' (31).

**maralaun** See **mearulān**.

**mātal** 'mother' (L).

**maulu** See **meabhlughadh**.

**maunlish** See **māilide**.

**mavousa** See **mūs**.

**mawnlit** See **māilide**.

**meabhlad** 'day': *vouludhe* (4), *mouleadth* (F).

**meabhlughadh** 'scolding' (maulu F).

<sup>1</sup> In F's phonesis dh and th do not imply aspiration, but are attempts at the thick sound of the Irish non-palatalized gingival d, t (the 'broad' d, t, of Irish grammars). The same expedient is frequent on the pages of stage-Irish humour.

**Meanān** 'Michael' (meanaun F).

**mēanla** 'a sow'. Genitive *mēanla* (20).

**mearulān** 'a child' (maralaun F, mearullān L). Vocative *mhearulāin*, miswritten *bhearulām* (29). *Cin na mearulān* 'a school'.

**miandubh** 'devil': also *biandubh* (15).

**minighim** In Irish 'to make fine', in B-S 'to redden'. First person subjunctive *mineochad* (14).

**mo** Possessive pronoun, 'my'. Causes lenition of initial following.

**monetrea** See *muintriath*.

**moragian** (40). See *mairidh* and *ian*.

**mort** 'mortar' (40) (murth F).

**mouleadth** (F). See *meabhlad*.

**muin** 'a neck'. Gen. sing. *muine*, not *mūine* as in (15).

**muintriath** 'good morrow' ((11), monetrea F). See analysis under sentence (11): literal meaning, 'May the Lord bless'.

**murth** See *mort*.

**mūs** Something like 'personality', used (like *d'íl* in Shelta) with possessive pronouns to form personal pronominal expressions. *Mo mhūs* or *mo mhūs-sa* (mavousa F) 'I', 'me'; *do mhūs* 'thou', 'thee'; *this ēis's mūs* 'this fellow' (36). *Shek-eremhueso* (F) explained as 'discharged, or sent off from the work' is *seic ar mo mhūs-sa* 'a stoppage on myself'.

## N

**na** The Irish article in gen. sing. fem. (10), (29), nom. plur. (41), dat. plur. (34): causing nasalization in following initial in gen. plur. (33).

**nā** for *nō* 'or', 'nor' (15).

**nā** After comparatives, 'than' (10).

**na** for *nach*, prefix to interrogatives in a negative form (15).

**nach** 'that not' (15).

**nāra** 'may it not be so' (32).

**nawgre** (9). Meaning uncertain.

**neamh-thriathamhail** 'unexcellent', 'useless', 'unpleasing' (ne-t[r]o-hu-l F). Negative of *triathamhail*, q.v.

**Neathus** 'Ned' (F).

**nī** 'not' (28).

**nū** = *nō* 'or' (20).

**nūnlig** 'a working day', 'the hours of light'. *Nūnlig Triath*, 'Lord's day', 'Sunday'; also Sunday ceremonies, 'Mass' (13).

## O

**ō** 'from'. Causes aspiration, *ō chiath* (12): 'ō caoi' (34) should be *ō chaoi*, as in 'o chee luda' (F), said to mean 'time for stopping work'. *Ōm* = *ō mo* 'from my'. *Ō . . . go . . .* 'from . . . to . . .'.

**ōigeanta** 'young' (L, ogunthu F).

**ōs** 'over', 'above': *ōs cionn* 'above the head of' (see *ceann*), 'over' (35).

## P

**plaic** 'a plack', 'farthing', 'small coin' (34), dat. plur. *plaicibh*.

**preampach** 'a tailor' (proumpach F).

**prosimig** 'to pull out', 'to work hard' (F).

**pūinc** 'money' (L, pynke F). Compare *fūinc* 'a penny'.

**pumpa** 'a scaffold' (40).

## R

**ratachān** Rendered by L into Irish *sūsīn*, i.e. 'a settle', 'a small bed' (38).

**reac** 'a jaw'? (20).

**rīarpōg** 'a perch' (*sic*) of work (rerepogue F).

**rochān** 'clothing'. Rochane F 'a suit of clothes'. *Rochān tūir* 'trousers'.

**rodamiomān** 'a road' (L).

**rud** 'a thing' (10).

## S

's = *is* 'it is' (21).

**-sa** Emphatic suffix (22).

**samhar** *anus* (38). Gen. *samhair*.

**scāid** 'night' (M, sgīod (38), sgaid (28), skueed F). Gen. *scāide* (M).

**scaochlong** 'a candle' (14). Accus. *-luing*.

**scaochnuid** 'the sun' (scaechnuid M, sgaunid F). *Scaochnuid scāide* (M) 'sun of night', 'the moon'. But F has *sgaunid rea* for 'moon' (*rae* = 'moon' is Irish).

**scevela** 'a window' (F).

**sciath** 'night' (L), dat. plur. *sciathaibh* (34). Probably same word as scāid.

**scirtin** (skirteen F). *S. cnis* 'a shirt'. Skirteen is diminutive of English 'skirt': *cnis* is genitive of Irish *cneas* 'skin'.

**scit** 'a trowel' (J).

**scrāb** 'a shilling' (scaub F). *Scrāb triath* (scaub treah F) 'big shilling', 'a pound'.

**scrābān** Diminutive of **scrāb**. *S. triath* (16) 'a crown'; *s. puinc* (16) 'a pound'.

**scuabōg** 'a ship' (H, scabogue F). *S. triath* 'a big ship'.

**scuifreachān** 'a dog' ((15), cifrehawn F). Vocative *-āin*.

**sē** 'he' (she (5)).

**seabhradōir** 'head inspector' (shouradore F).

**seabhruighim** 'to look', 'look at', 'watch'. Imperative *seabhruigh* (18), and, spelt *searaid* (27), *shourig* (F); pret. 1 sing. *seabhraigheas* (22), spelt *searais* (28); conditional 1 sing. *seabhrochainn*, spelt *sārōinn* (38). *Searacān* (34) is perhaps a diminutive verbal noun, in ironical sense 'keeping a little watch'.

**sead** 'dirty' (15), (23), (26).

**sead** 'long', 'far' (21), (31), (32), (34). *Sead ō chaoi* 'far away'. Rhyming slang for Irish *fad* 'length'.

**seadmanach** 'lengthy' (21). See the analysis there.

**seamhas** 'luck' (shous (2)).

**sean-dān** 'old man' (L, shown-dawin A, shoundhaune F), not apparently the ordinary Irish word *sean-duine*.

**sear** For words so beginning see *seabhr-*.

**seic** 'a stoppage' by dismissal, death, or any other cause: English 'check' (?). *On the sheic* (S) = 'struck down'. Used imperatively *seic air* 'a stoppage upon . . . !' 'put a stop to . . . !'. Verbal forms based on this stem are *seiciughadh* (36) 'act of stopping', Anglicized present participle *shek-uing* (7); Anglicized past participle passive *shekude* (*seicu'd*) (F) meaning killed, *seiceōd* (S) exhausted. *Sheku* (F) 'to murder', 'to spoil a piece of work'. Present passive *seicir*, 'you are stopped' (32).

**seirc** 'water' (M).

**seō leō** Meaningless lullaby-crooning sounds (29).

**sg-** For words beginning thus, see *sc-*.

**sh-** For words beginning thus, see *se-* or *si-*.

**siadōg** 'a policeman' (sheedhouse (*sic*) F).

**siske** 'a chair' (F).

**sneith** 'a nose' (F).

**soin** 'there' (17).

**sprisanue** 'fighting' (F).

spugnig (F), who says that *s. līmīn* means 'six o'clock', 'time for leaving off work'.

stimire 'a pipe', 'tobacco-pipe' (14) (stheemaree F).

suas 'up' (17).

T

tā 'is' (19): thau (5).

theare-keen 'a pawn-house', 'a gaol' (F). See *iarr-cīn*.

therka 'eye' (10). See *dearc*.

thoilinn (28). Meaning doubtful.

tiarpach See *Alptiarpach*.

tiompalān Anything round, a measure of any kind (as a pint, quart, etc.): thimpalaun (F). Perhaps L's *triompalān*, q.v., is a mistake for this word.

tnūth 'fire' (M); also *tnuthach* (M). F has *thinuche*, *thnohid* 'fire', *tnuhuh* 'venereal'.

tnūthughadh 'to boil', 'to cook' (22).

toghla 'taking', 'laying up' (?) (30), toglu (29).

triath 'a lord'; used regularly for 'God' (rhyming with Irish word *Dia*). Compare the frequent evasion, in oaths, *fīadh*, commonly rendered into English in the phrase 'the deer knows' [usually misspelt 'dear'].

triath As adjective, 'great': tria (AF). *Ēis triath na cīne* 'the goodman of the house'.

triathamhail A much overworked adjective meaning 'good', 'excellent' and the like. Expresses an affirmative response to a statement or command (13). Precedes the substantive (compare *geab*), as shewn by these examples from F—'trehule eashe' 'a fine man', 'trehule rochane' 'a good suit of clothes'. Trihooil (21).

triompalān 'whisky' (L). The word in Irish means 'a beetle' (the insect). Perhaps a mistake for *tiompalān* (q.v.) and really meaning 'a measure' of the drink.

trise 'a treat' (trisha F). 'Trisha deegla' (*diagla*) was the 'drop of drink', the footing, with which every newly installed craftsman was expected to entertain his future comrades. See *tuis*.

tū 'thou', 'you' (17): thu (4). *Tū fēin* 'yourself'.

tuaitighim 'to give', 'impart'. There are several parts of this verb, with a perplexing variety of spellings. Past part. *tuada*: *nī tuada dham* 'it is not given to me', 'I do not think' (28), or *tuadihe*, in *tuadihe dīt* 'understood of thee' (39) and *tuaitē* in *nī tuaitē dhuīt BnāC* 'you haven't been taught the alphabet' (15). Future *tuatōig* and *tūiteōig* 'he will give' (both in (16)).

**tuis** 'a drop' or 'sup' (of drink) (tuish S).

**tuis** (L): translated into Irish *beann*, i.e. 'point', 'peak', 'corner'.

**tūr** *anus* (thouir F).

## U

**uagainte** 'young' (A). See *ōigeanta*.

## V

**vaurimaun** 'a mother' (F). Probably a misheard vocative,  
*a mhāthair ionmhuin* 'mother dear'.

**viadul** See *biadal*.

**vouludhe** See *meabhlad*.

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