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Irish-language Idioms: an Overview and Analysis of Idioms in the Published Work of Peadar Ó Laoghaire

Abstract. This paper provides an account of the principal features and characteristics of Irish-language idioms – specifically idioms collected from the published work of Canon Peadar Ó Laoghaire (Peter Ó’Leary) (1838–1920), the primary Irish-language prose author of the late nineteenth and early twentieth century. The chief features of the collected idioms are analysed and described which provides an insight into Irish-language idiom syntax and semantics. Due to the limited amount of research undertaken on Irish-language idioms, this paper provides an overview of a relatively new field of academic research in the Irish language. Additionally, it provides a foundation for further research, comparison between idioms in other dialects and a base for future studies in idiom-related research.

Key words: *idioms, Irish language, corpus linguistics*

1. Introduction

The study of Irish-language idioms in the field of phraseology is a relevantly new and underdeveloped area of research. Even though idioms have been collected and analysed as part of general lexicographic studies from the late nineteenth century onwards, there has been only one major academic study undertaken on Irish-language idioms to date, i.e. *A concordance of idiomatic expressions in the writings of Séamus Ó Grianna* (Ó Corráin 1979)¹.

¹ Ó Corráin’s research focuses on idiomatic expressions collected from the published work of the Irish-language prose author, Séamus Ó Grianna, and contains a wide collection of idioms, proverbs, verbal nouns and idiomatic phrases. This analysis was completed before the widespread availability of large scale corpora and specifically focuses on idiomatic expressions in the Ulster dialect of Irish.

This paper aims to analyse the principal features and characteristics of Irish-language idioms in the work of Canon Peadar Ó Laoghaire (Peter O’Leary) (1839–1920), the primary Irish language prose author of the late nineteenth and early twentieth century. Ó Laoghaire’s work left an indelible mark on the Irish language throughout the twentieth century and numerous idioms found in his work are still in current use.

This paper focuses on the primary results of doctorate research which involved the creation of a database of idioms from Ó Laoghaire’s published work (<https://www.gaois.ie/en/idioms/>). An idiom is defined here as a type of phraseme which has a figurative meaning in terms of its whole, or a unitary meaning that cannot be derived from the meanings of its individual components and whose components can only be varied within restricted definable limits. This description follows the definition of idioms as laid down in the literature (e.g. Abdou 2012; Hanks 2004; Howarth 1998 and Fernando 1996). This paper is organised as follows; section 2 provides a brief background to the Irish language and Irish-language idiom research along with an overview of Peadar Ó Laoghaire and his work. Section 3 focuses specifically on the methodology regarding the collection and analysis of idioms. The primary features of the collected idioms are presented in Section 4 and future work and conclusions are discussed in Section 5.

2. Background

The Irish-language is one of two official languages of Ireland, the other being English. It belongs to the Celtic branch of the Indo-European family of languages and is a verb-subject-object (VSO) language. There are three primary regional dialects of Irish in Ireland – Connaught, Munster, and Ulster dialects – which correspond respectively to the most westerly, southerly, and northerly areas of the country (Kilgarriff, Rundell and Uí Dhonnchadha 2006). These areas are referred to as *Gaeltacht* regions. This paper focuses on the Muskerry dialect of Irish which corresponds with the Munster dialect and southerly region of Ireland. Despite the interest and research being undertaken in the field of phraseology internationally, there has only been a limited amount of research carried out on Irish-language idioms to date. Ó Corráin’s (1989) collection of idiomatic expressions as found in the Ulster dialect is the only academic research undertaken in this area in recent years. During the intervening period, the development of tools to analyse and collect idioms has been greatly improved, especially the availability and use of corpora in the analysis of idioms.

Up until the late nineteenth century, Irish-language idioms were collected and recorded as part of general lexicographic studies. A renewed interest in the Irish language and in Irish Gaelic culture, including a specific interest in folklore, sports and the arts, sparked a nationwide revival in Irish-language scholarship, research and cultural associations from the late nineteenth century onwards. This period is referred to as *Athbheochan na Gaeilge* (the Gaelic Revival) and lasted until the end of the 1920s and was followed by a protracted decline. It was recognized during this period that there was a need to collect and analyse the spoken language to ensure the language could be used as an appropriate comprehensive and modern medium for written communication (Ó Háinle 1994). The *Gaeltachtaí*, or Irish-speaking regions, became the focus of this work due to the strong aural tradition that existed in these areas. It was during this period that the bilingual periodical *Irisleabhar na Gaedhilge* (1882) was established and it became a central medium for the transmission of new Irish-language literature. The publication of *Irisleabhar na Gaedhilge* coincided with the founding aims of *Conradh na Gaeilge* (The Gaelic League) which was established in 1893, i.e. (i) to protect the Irish language as a national language and to increase its use as a spoken language and (ii) to promote and develop a native literature (Mac Mathúna 1987).

2.1. The Gaelic Revival

It was during the Gaelic Revival that a concerted effort was made to collect native phrases and expressions found in the spoken language and publish these collections for the benefit of an increased number of language learners. These compilations focused specifically on the collection of items currently referred to as multi-word expressions, phrasemes, multi-word units, fixed expressions, etc. Hogan (1898) explicitly focused on younger learners of Irish and produced a collection of *c.*2,500 idiomatic phrases in his work, *A Handbook of Irish Idioms* (Hogan 1898). Each entry was specifically selected, "because they were unlike English or other foreign modes of expression" (ibid. xiv). Following on from the publication of Hogan's work, several other collections were published during the early twentieth century, e.g. *Leabhar Cainte* (Ua Dubhghaill and Bairéad 1901); *English-Irish Phrase Dictionary* (McKenna 1911); *Cora Cainnte as Tír Chonaill* (Mac Maoláin 1933); *An Béal Beo* (Ó Máille 1937) and *Cortha Cainnte na Gaedhilge* (Mac Síthigh 1940). Similarly, Mac Clúin's work, i.e. *Réilthíní Óir I* (Mac Clúin 1922a) and *Réilthíní Óir II* (Mac Clúin 1922b), focused on the Munster dialect and specifically concen-

trated on providing the learner with rich examples of native phraseology (Mac Clúin 1922a).

Tá saibhreas flúirseach fairsing ins an nGaoluinn bheo a dheinfeadh caocha is dalla ar scoláirí na leabhartha (Mac Clúin 1922a, Preface)²

2.2. Peadar Ó Laoghaire

It was during this period that Peadar Ó Laoghaire began his literary career. His self-professed and unique style of writing became known as ‘*caint na ndaoine*’ (the speech of the people). It was Ó Laoghaire’s profound belief that a new style of literature was needed to reflect the speech of native Irish-language speakers and that same literature should be based on the spoken language. He adamantly believed that literature should reflect the speech of the native speakers. It was this style that fell within the primary aims of *Conradh na Gaeilge* and which garnered Ó Laoghaire praise both nationally and internationally as a writer (Ó Macháin 2015).

Whether as a writer of Irish, or as an exponent of Irish idiom, Canon O’Leary’s work stands the crucial test of time. It is impossible to overstate the debt that Irish grammar owes to him. (O’Rahilly 1926: iii)

Peadar Ó Laoghaire was born in 1839 in Lios Carragáin in the Muskerry Gaeltacht in County Cork. This area consisted of a large population of native Irish-language speakers and the county of Cork included more than one fifth of the total Irish-speaking population of Ireland during Ó Laoghaire’s youth (Ó Cuív 1951: 26). Despite the number of Irish-language speakers in Ireland at that time, Ó Háinle (1994: 754) states that only a very limited number of these speakers were literate and Nic Pháidín (1982) notes that even though Irish was the main language of converse, it was not being widely used as a medium for written communication.

However, the establishment of *Irisleabhar na Gaedhilge* in 1882 and *Conradh na Gaeilge* in 1893 changed this. Borthwick (LNÉ Ls. G 1,285(1)) suggests that *Irisleabhar na Gaedhilge* was the first functional medium that Ó Laoghaire found for his work and Gaughan (1970: 81) submits that it was not until the foundation of *Conradh na Gaeilge* that Ó Laoghaire recognized that he “really began to live in a worthy sense”. Ó Domhnaill (1951: 10) notes that if Ó Laoghaire’s unending campaign to promote ‘*caint na ndaoine*’ as a written medium had not succeeded, the Irish language would no longer be a living

² There is a great richness to be found in the living language which would dumbfound the scholars. (All translations are the author’s own unless stated otherwise).

language. This new style, which focused on the publication of native speech instead of classical Irish, laid the foundation for a new approach towards the publication of Irish and influenced generations of scholars throughout the twentieth century.

His Irish is “racy of the soil,” it nowhere denies the Munstersman, but it is also the Irish of an educated man who has learned to express himself in the language. And it is the reason why I have made a point of procuring Father O’Leary’s writings, ever since my attention was first drawn to him thirteen years ago. (Zimmer 1911)

It was this style of writing that made Ó Laoghaire’s publications more accessible to the general population who enjoyed his work being read aloud (O’Leary 1994: 13–4). Ó Laoghaire published more than 500 individual pieces of work, including works of original prose, translations, dramas, journal and newspaper articles, and it was this body of work, which was populated with native Irish-language idioms, that increased his popularity as a writer. Ó Laoghaire made a concerted effort to include native phrases, idioms and utterances in each of his publications and it is this aspect of Ó Laoghaire’s published work that is the focus of this paper. Ó Laoghaire’s seminal work *Séadna* (Ua Laoghaire 1904) was praised not only as a work of literature but also as an exemplary basis for modern Irish literature.

The formative influence of *Séadna* is likely to be great... there is such a thing as the ‘style’ of a period, or the ‘style’ of a national literature... We think in *Séadna* that An tAthair Peadar points the way in which Irish writers should march. (Mac Piarais 1904: 8)

The idioms in Ó Laoghaire’s work provide an insight into the primary features and characteristics of Irish-language idioms. The methodology relating to the collection and creation of the idiom database will be briefly discussed in the following section and the primary features of the collected idioms will be examined in Section 4.

3. Methodology

To facilitate the search and extraction of idioms from Ó Laoghaire’s published work, a lexicon of idioms was manually compiled from the two primary Irish-language dictionaries of the twentieth century. Due to the limited amount of phraseological research undertaken on Irish-language idioms, specifically the lack of a comprehensive lexicon of Irish-language idioms or the availability of an idiom dictionary which could be used as a founda-

tion for research, a new approach to search and extract idioms was needed. A more indepth description of the compilation and the contents of this idiom lexicon is available in Ní Loingsigh (2016).

The most common lemmas from this lexicon were categorized in order of frequency and were used to search a corpus of Ó Laoghaire's published work which was compiled using *Sketch Engine* tools (Kilgariff et al. 2004) and a morphological analyser and a part-of-speech tagger (Uí Dhonnchadha 2009). The search methodology, which used "idiom-prone words" (O'Keefe, McCarthy and Carter 2007) or the most frequent lemmas from the idiom lexicon to search the corpus, will not, however, be examined in this paper. A detailed analysis of the search methodology itself is available in Ní Loingsigh and Ó Raghallaigh (2018). The collected idioms were recorded in a database which was created in *Léacsclann*, an on-line platform used for building dictionary writing systems and terminology management systems as well as other lexicographic and reference applications (Měchura 2012) and is used in various research projects developed in Fiontar & Scoil na Gaeilge, Dublin City University (Ó Raghallaigh and Měchura 2014). The collected idioms were recorded in canonical form and classified semantically and syntactically. Each idiom has up to three usage examples from the corpus of Ó Laoghaire's published work and is paraphrased in the database. A detailed overview of the database schema is available in Ní Loingsigh and Ó Raghallaigh (2016).

4. Results

An excess of 1,500 idioms were collected during the corpus search but only 420 idioms were recorded in the database in their baseform or canonical form. Each entry in the database contains up to three usage examples from the corpus. Even though the idioms collected and recorded in the database are dialect specific, references to 62 per cent of the idioms collected were found in other lexicographic resources – primarily the two main Irish-English dictionaries published during the twentieth century, *Foclóir Gaeilge-Béarla* (Ó Dónaill 1977) and *Foclóir Gaedhilge agus Béarla* (Dinneen 1927). The remaining 38 per cent of idioms collected were paraphrased following guidance from native speakers in the Muskerry region.

Two chief conclusions can be garnered from these results. Firstly, it is accepted that Ó Laoghaire's work left a lasting imprint on the Irish language and on a generation of writers during the twentieth century (Buttimer 2011). It could be suggested that Ó Laoghaire's work was central to the widespread

adoption of certain idioms and resulted in certain dialectal idioms being brought into more general usage. Alternatively, it could be argued that many of the idioms collected in the corpus search are non-dialect specific idioms, but general widespread idioms used throughout Ireland. However, further research is needed to confirm this and to confirm the number of idioms which are still currently in widespread use. Additionally, it could be suggested that the collected idioms are not examples of Irish-language idioms but examples of linguistic creativity or a stylistic device employed by Ó Laoghaire as a prose author. However, Ó Laoghaire's adamant conviction on using only native speech in his publications confirms that the idioms collected and analysed in this paper are native in origin and an authentic representation of Irish-language idioms.

Avoid Provincialisms. Not ! I am determined to write down most carefully every provincialism I can get hold of. Then I shall be sure to have the people's language at least in that province... A person who writes carefully and exact the living speech of any of our three Irish-speaking provinces writes Irish which comes a great deal nearer to the Irish of those others than Keating comes to any of them. (O'Leary 1900)

The following section of the paper will discuss the primary features and characteristics presented in the collected idioms.

4.1. Prepositional idioms

Each idiom in the database consists of a baseform or canonical form or "the simplest morfo-syntactic form that an expression can take" to activate its specific idiomatic meaning and function (Barkema 1996: 141). When evidence from the corpus suggested that certain verbs and prepositions formed an integral part of the idiom, these prepositions were included as part of the baseform. This reflects the strong semantic link that exists between certain prepositions and verbs in Irish-language syntax (Ó Baoill and Ó Domhmalláin 1975). When evidence from the corpus suggested that a preposition was central to the idiomatic meaning of the idiom being analysed, the relevant preposition was enclosed in parentheses.

...bíonn brí nó ciall ar leith leis an aonad seo den bhriathar agus den réamhfhocail. Cuirtear an bhrí seo in iúl go minic i dteangacha eile le briathra anois. Sa Ghaeilge cuirtear briathra agus réamhfhocail le chéile mar shaghas aonaid a mbíonn ciall faoi leith leis. (ibid. 7)³

³ ...this unit containing a verb and preposition has a unique meaning. This type of meaning is often conveyed in other languages with a verb. A verb and preposition are combined in Irish to form a type of unit that has a unique meaning associated with it.

This point is further reflected in Wagner's (1959) publication *Das Verbum in den Sprachen der Britischen Inseln*, and highlights the importance of the preposition in relation to the semantic meaning of certain units in the Irish language. The inclusion of the preposition in the baseform of the idiom was incorporated to ensure the proper semantic meaning of the idiom was recorded and displayed in the database.

- (1) *aghaidh na muc 's na madraí a thabhairt (ar)* (lit. to give the face of the pigs and the dogs to someone)⁴
- (2) *na píobáin a bhaint (as)* (lit. to take the pipes from someone)⁵

The collected idioms not only highlight the importance of prepositions in certain idioms but also provide several examples of language change and shift through the modification of prepositions in certain idioms. The change in use of certain prepositions does not affect the overall semantic meaning of the idiom and can be seen in (3) below.

- (3) *an lug ar an lag a thitim (ag)* (lit. the *lug* fell on the *lag* on someone)⁶

An alternative version of this idiom, *an lug ar an lag a thitim (ar)*, can be found in modern usage which reflects the modification of the preposition *ag* to *ar* but the retention of the fundamental idiomatic meaning of the idiom. Both versions of this idiom were examined in *Corpas na Gaeilge, 1882–1926* (<http://corpas.ria.ie/>), the primary Irish-language historical corpus available for this period, and *The New Corpus for Ireland (NCI)* (<http://corpas.focloir.ie/>), the primary corpus of modern Irish currently available. The original idiom containing the preposition *ag* was found in both corpora but the more current version of the idiom containing the preposition *ar* was only found in NCI. Additionally, the original idiom only appeared in publications by writers associated with the southern dialect of Irish. This suggests that Ó Laoghaire's work could possibly have helped the spread of this dialectal idiom and helped transfer it into the modern vernacular, albeit in varied form.

4.2. Numerals in idioms

Numerals feature as integral components in many of the collected idioms which reflects the importance of certain numbers in Irish-language folklore.

⁴ Idiomatic meaning: to rile someone.

⁵ Idiomatic meaning: to fight ferociously.

⁶ Idiomatic meaning: to lose courage, to give way to despair.

Like 3 and 9 treated as a potent and formal number; 7 crosses were used for consecrating altars (5 acc. to L. B.), and groups of ecclesiastical ruins are called “seven churches”; 7, as also 4, was a favourite Celtic number in public organisation (O’Leary). (Dinneen 1927, s.v. *seacht*)

The use of numerals in Irish-language idioms can be seen in many of the collected idioms and provide evidence of the cultural importance of specific numbers in the Irish language.

- (1) *ceithre shaol duine a fháil* (lit. to get four lives of a person)⁷
- (2) *ó chúig cúigt na hÉireann* (lit. from the five fifths of Ireland)⁸

4.3. Somatic idioms

Idioms containing body parts, so-called *somatisims* or *somatic* idioms, are a central class of idioms in many languages and have been widely researched (Piirainen 2016). The principal body parts included in the collected idioms examined in this paper include idioms containing a reference to the head, leg or foot and hand. Additionally, numerous references are also made to specific body parts relating to the head, e.g. eye, nose, ear and mouth. However, many more specific body parts, as seen in (3) and (4) including references to internal organs were also recorded. A more detailed analysis of this central category of idioms is needed to fully explore the various categories of somatic idioms found in Irish-language idioms.

- (3) *faoina fhiaccla* (lit. under his teeth)⁹
- (4) *d’ainneoin a chúlfiaccla* (lit. in spite of his backteeth)¹⁰

4.4. Idiom syntax

An indepth analysis of the syntactic structures of Irish-language idioms has yet to be undertaken on Irish-language idioms. However, certain syntactic structures and patterns occurred frequently in the idioms that were analysed in this paper. The primary features of the main syntactic structures found in the collected idioms are presented in the following subsections. Further analysis is needed to develop this area of research but these structures provide a base for future research on the syntax of Irish-language idioms.

⁷ Idiomatic meaning: to live very long.

⁸ Idiomatic meaning: from all over Ireland, from near and far.

⁹ Idiomatic meaning: to mutter something.

¹⁰ Idiomatic meaning: in spite of him.

4.4.1. Irreversible binomial idioms

- (5) *gan poll ná póirse a fhágáil gan chuardach* (lit. without leaving any hole or porch unsearched)
- (6) *scéal ná duain* (lit. neither story nor poem/song)¹¹
- (7) *tóin ná ceann* (lit. neither bottom nor head)¹²

4.4.2. Idioms beginning with a compound preposition

- (8) *ar muin na muice* (lit. on the pig's back)¹³
- (9) *ar nós na gaoithe* (lit. like the wind)¹⁴
- (10) *ar ór na cruinne* (lit. for the gold of the world)¹⁵

4.4.3. Idioms beginning with a verbal noun

- (11) *ag crith ina chraiceann* (lit. shaking/trembling in his skin)¹⁶
- (12) *ag stracadh na bpíobán as a chéile* (lit. tearing the pipes out of each other)¹⁷
- (13) *ag tarraingt uisce chun a mhuilinn féin* (lit. pulling water to one's own mill)¹⁸

4.4.4. Idioms containing open function slots (Barkema 1996)

- (14) *ó Shamhain go Bealtaine* (lit. from November until May)¹⁹
- (15) *ó Luan go Satharn* (lit. from Monday to Saturday)²⁰
- (16) *ó bhaithis go bonn* (lit. from the top of the head to the sole of the foot)²¹

¹¹ Idiomatic meaning: neither tale nor tidings.

¹² Idiomatic meaning: can't make sense of.

¹³ Idiomatic meaning: to be very happy, content.

¹⁴ Idiomatic meaning: to travel very fast.

¹⁵ Idiomatic meaning: something that one will never do.

¹⁶ Idiomatic meaning: to be very afraid.

¹⁷ Idiomatic meaning: to physically fight with each other.

¹⁸ Idiomatic meaning: actuated by self-interest.

¹⁹ Idiomatic meaning: for a long time.

²⁰ Idiomatic meaning: continually, for a long period.

²¹ Idiomatic meaning: to be completely covered.

4.5. Emphasis in idioms

Specific words form part of the baseform of idioms and place a stronger stress on the idiomatic meaning of the idiom in certain cases. It was noted during the analysis of the collected idioms that certain words were used more often than others to place an added emphasis of meaning in certain idioms, e.g. use of numerals, colours and additional elements to add stress to the idiomatic meaning of the idiom.

4.5.1. Numerals

(17) *ó chúig cúigí na hÉireann* (lit. from the five fifths of Ireland)²²

(18) *ceangal na gcúig gcaol* (lit. the binding/tie of the five limbs)²³

4.5.2. Colours, e.g. 'red'

(19) *ina chogadh dhearg* (lit. to be a red war)²⁴

4.5.3. Additional components

Several of the collected idioms analysed contain a variant of the general baseform which included an additional element to add emphasis to the idiom as in (20) and (21).

(20) *ní fiú biorán (gan tóin) é* (lit. it is not worth a pin (without an end/bottom))²⁵

The addition of *gan tóin* to the baseform of this idiom adds a further stress to the idiom and emphasizes the idiomatic meaning of the idiom. Similarly, the repetition and reversal of the baseform of the idiom in (21) emphasizes the length of time being described. However, in both these examples, the additional element does not affect the underlying idiomatic meaning of the idiom.

(21) *ó Shamhain go Bealtaine (agus ó Bhealtaine go Samhain arís)* (lit. from November to May (and from May to November again))²⁶

²² Idiomatic meaning: from all over Ireland, from near and far.

²³ Idiomatic meaning: to be bound hand and foot.

²⁴ Idiomatic meaning: a ferocious fight or battle.

²⁵ Idiomatic meaning: it is worthless.

²⁶ Idiomatic meaning: a very long time.

4.6. Fossilized idioms

As noted in section 4.1 of this paper, the baseform of an idiom, or specific components of an idiom's baseform, can change over time. Each of the idioms analysed in this paper are recorded in their baseform and in standardized Irish following *An Caighdeán Oifigiúil* (Rannóg an Aistriúcháin 1958), the first official grammatical standard published for the Irish language. However, in certain cases, specific idioms were not standardized but recorded in their fossilized non-standardized form. The decision to leave fossilized idioms in non-standardized form was a subjective decision.

Following discussions with native speakers from the Muskerry region, a number of idioms were left in non-standardized form as the standardization of certain components of idioms would lead to the loss of idiomatic meaning. The standardized baseform was recorded when lexicographic evidence existed of this form in published lexicographic works. In cases where no lexicographic evidence of the standardized form existed, the baseform was recorded in non-standardized form based on evidence and advice from native speakers from the Muskerry region.

(22) *ag stracadh na bpíobán as a chéile* (lit. tearing the pipes out of each other)²⁷

Non-standardized component: *stracadh* was used in the baseform instead of the standardized form *sracadh* reflecting dialectal pronunciation of this idiom.

(23) *an chú is an cat is an giorria ar aon urlár* (lit. the hound, the cat and the hare on one floor)²⁸

Non-standardized component: *an chú*²⁹ was used in the baseform instead of the standardized form *an cú* reflecting dialectal pronunciation of this idiom.

(24) *do ló agus d'óiche* (lit. by day and by night)³⁰

Non-standardized component: *ló*³¹ was used in the baseform instead of the standardized form *lá* reflecting dialectal pronunciation of this idiom.

²⁷ Idiomatic meaning: to physically fight with each other.

²⁸ Idiomatic meaning: everything in a mess, turned upsidedown.

²⁹ *Cú* (hound, greyhound) is a feminine noun in the southern dialect of Irish and takes a lenition mark. This lenition mark is retained in the baseform of this idiom to reflect pronunciation and use. *Cú* is a masculine noun according to the official standard and masculine nouns do not usually take a lenition mark.

³⁰ Idiomatic meaning: continually.

³¹ Obsolete dative form of *lá*.

- (25) *ó thigh an deamhain go tigh an diabhair* (lit. from the demon's house to the devil's house)³²

Non-standardized component: *tigh* was used in the baseform instead of the standardized form *teach* reflecting dialectal pronunciation of this idiom.

5. Conclusion

The aim of this paper was to provide an overview of the primary features of Irish-language idioms. A general outline of Irish-language idiom research was presented along with an insight into Peadar Ó Laoghaire's background and his work. The methodology in relation to the collection and classification of idioms was explained and the principal results were discussed in the latter section of the paper. This overview hopes to provide an insight into research undertaken to date on Irish-language idioms along with providing a deeper understanding of the principal features of Irish-language idioms. This paper provides a base for future analysis and research in this area of research and for future comparison of idioms in other Irish dialects as well as other languages.

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³² Idiomatic meaning: out of the frying-pan into the fire.

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Irlandzkie idiomy: przegląd i analiza idiomów z opublikowanego dzieła Peadara Ó Laoghaire

Streszczenie

Artykuł przedstawia główne cechy i właściwości irlandzkich idiomów – zwłaszcza jednostek zebranych w opublikowanym dziele Canon Peadar Ó Laoghaire (1838–1920), najważniejszego irlandzkiego prozaika z przełomu XIX i XX wieku. Zanalizowano i opisano główne cechy zebranych idiomów. Analiza przeprowadzona na potrzeby badania daje obraz składni i semantyki irlandzkich idiomów. Do tej pory niewiele uwagi poświęcano irlandzkiej idiomatyce, więc niniejszy artykuł przybliży stosunkowo nowy obszar badań naukowych nad językiem irlandzkim oraz stanowi podstawę dla kolejnych badań i porównań z idiomami z innych odmian terytorialnych, jak również przyszłych badań powiązanych z idiomami.