

Foclóirín

- na, -ne:** an emphatic suffix appended to first-person plural prepositional pronouns. Usually written as one word with the pronoun, as in *linne*, here, the pronunciation is with a separate syllable with a broad *n*, /l'ɲ'-'nə/, and often written as *linn-na* in PUL's works (see, for example, *Sgéalaidheachta as an mBíobla Naomhtha*, Vol 4, p412). Does smachtne Psalm 46 show a slender n?
- se:** an emphatic particle. Sometimes appended to broad vowels, as in *mo Dhiase*. PUL's comments in NIWU (p45) that *fan-se*, *fan-sa* and *fain-se* were all found as the emphatic forms of the imperative *fan* indicate some variation. *Fansa* is found in 4 Ríthe 2:2, but *fanse* in verse 4 of the same chapter. See also *staonse* in 2 Paralipomenón 35:21.
- a chéile:** “each other”. As a *chéile*, “one after the other”. This phrase is a little opaque, as *as a chéile* also means “apart”, as in *rudaí 'stracadh as a chéile*. As a *chéile ar lúib* in Ecsodus 28:14 means “linked together”. *Uisce Iórdain dá oscailt ó chéile* in 4 Ríthe 2 corresponds to “the water of the Jordan is divided” in the Douay Bible, and is a rare example where a single thing is being divided (we don't read *uisceacha dá oscailt ó chéile*).
- a:** “from”, or *as* in GCh. The preposition *as* historically appeared with an *s* only before the singular and plural articles (*as an*, *as na*), the relative pronoun (*as a*), possessive adjectives (*as mo*), and before *gach*, but this usage was not always adhered to in late WM Irish.
- a:** the comprehensive relative particle, “all that”. The form with the copula is *ar*, becoming *arbh*, /ərv/, before a vowel following the past-tense copula. Such forms are rarely found, and *gach arbh ionúin léi*, “all who were dear to her”, in *Caoineadh 1:2*, appears to be the only identifiable instance in PUL's works.
- abha:** “river”, with *abhann* in the genitive singular, *aibhní* in the nominative plural and *abhann/aibhní* in the genitive plural. The dative *abhainn* has replaced the nominative in GCh. Pronounced /au, aun, auŋ', əi'ŋ'i:/. *An abha mhór*, “the great river”, often referring here to the Euphrates.
- abhaille:** “home”, pronounced /ə'vɑ'i'/.
abhall: “apple”, with *abhla* in the plural; or *úll* in GCh. PUL's use of this form implies a pronunciation of /aul/ was viable, as well as /u:l/. PSD lists *abhall* only as a feminine word meaning “apple tree”. However, PUL uses it as a masculine word, fully equivalent to *úll*. *Crann abhall*, “apple tree”.
- abhar:** *ábhar* in GCh. WM Irish distinguishes between *abhar* (originally spelt *adhbhar*, now pronounced /aur/), “material”, and *ábhar* (sometimes written *ádhbhar*, pronounced /ɑ:vəɾ/, “amount”. *Ar an abhar san*, “for that reason”. *Abhar buartha*, an occasion of grief. *Abhar cainnte*, “a topic of conversation”. *Abhar crothadh cínn*, “something to make people shake the head in derision/disbelief”. *Abhar cuimhne*, “memorial”. *Abhar náire*, “a source of shame/reproach”. *Abhar scige*, “a source of scoffing, a reason to scoff”. *Abhar tarcaisne*, “a subject of reproach”. *Abhar chun tine*, “fuel for the fire”. *Abhar tine*, “fuel”. *Abhar don chruachtaint* in the footnote to Ecsodus 4:21 corresponds to “the efficient cause of his sin” in the Douay Bible, i.e. “the cause/source of the hardening” of Pharaoh's heart.
- abhcóidíocht:** “debating, discussing”, or *abhcóideacht* in GCh. Pronounced /au'ko:d'i:xt/.
- abhlann:** “wafer”, with both *abhlainní* and *abhlanna* in the plural where GCh has *abhlanna*. Pronounced /aulən, auliŋ'i:~aulənə/.
- abhlórd:** “orchard”, spelt *abhalghort* in the original (with *abhalghuirt* in the plural). The genitive and plural here are edited as *abhlúird*. Pronounced /au'lo:rd, au'lu:rd'/. GCh has *úllórd*.
- abhus:** “on this side”; pronounced /ə'vus/.
- abraim, rá:** “to assert, pronounce”; pronounced /ɑbərɪm', rɑ:/. Conjugated forms of *abraim* are sometimes found in dependent usage (particularly after *má* and *dá*). Occasional use in absolute position is found, where the verb adopts the nuance of “stating, asserting”. See 1 Paralipomenón 16:31 for an example. See under *deirim*.
- Abrán:** “April”, or *Aibreán* in GCh. Pronounced /ɑbər'ɑ:n/.
- ach:** “but”. Found in verbal noun constructions in the meaning of “provided that, as long as”: *diolaíocht á thabhairt do Hasaél ach gan Iéirusalem do bhualadh*, “Hasaél is paid off for not attacking Jerusalem”.
- achainí:** “request, entreaty; entreating”, pronounced /ɑxi'n'i:/. With *achainíocha* in the plural and *achainíbh* and *achainíochaibh* in the dative plural. A morphological plural is not often required, as *achainí* itself may mean “entreaties, supplications” in the plural. *Is iad m'achainí iad* in Ester 7:3 is found shortly after *cad í t'achainí* in Ester 7:2.
- achainím, achainí:** “to entreat, beseech”; pronounced /ɑxi'ni:m', ɑxi'n'i:/.
achomaireacht: “proximity”. In *achomaireacht*, “near, at hand”.
- achrann:** “fastness, depths; quarrelling, strife”, pronounced /ɑxərən/. In *achrann i rud*, “stuck fast in something”.
- achrannach:** “quarrelsome”, among other meanings. Pronounced /ɑxərənəx/.
- acra:** “acre”, pronounced /ɑkərə/. Often singular with numerals: *deich n-acra*. *Leathacra*, “half an acre”.
- adaím, adú:** “to kindle, set light to”, or *fadaím, fadú* in GCh.
- adamant:** “adamant, lodestone; diamond”; or *adhmaint/diamant* in GCh. *Cloch adamaint*, “adamant stone, diamond”.
- Adar:** the Hebrew month Adar, which generally falls in February-March.
- ádh:** “luck”; pronounced /ɑ:/. *Fé ádh*, “prosperously”. *Ádh an chogaidh*, “the fortunes of war”.
- adhaircín:** “little horn”. Pronounced /əi'r'k'i:n'/.
adhail: “fork, flesh-hook”, with *adhail* and *adhala* in the plural where GCh has *adhail*. Pronounced /əil, eil'~əilə/.
- adhaltranach:** “adulterer/adulteress”; pronounced /əiltrənəx/. GCh has *adhaltrach*. Note this is used here in reference to both men and women, but is feminine where in reference to a woman: see *an adhaltranach mná* in Ezechiel 16. In Osee 3:1, in reference to an adulteress, the manuscript originally had *'na hadhaltranaigh*, but this was subsequently adjusted to *'na hadhaltranach*: it is not clear who made the adjustment, and the original dative feminine singular is used in this edition.
- adhaltranach:** “adulterous”; pronounced /əiltrənəx/. GCh has *adhaltrach*.
- adhaltranaí:** “adulterer”; pronounced /əiltrəni:/. In GCh this would be *adhaltrach*. PUL has *adhaltranach* elsewhere in his works. A distinction is sometimes made here whereby *adhaltranaí* is a male adulterer, *adhaltranach* being an adulteress.
- adhaltranas:** “adultery”; pronounced /əiltrənəs/. A rarely need plural, *adhaltranasáí*, is found in Ieremias 13; in other passages, such as Osee 2:2, *adhaltranas* translates “adulteries”. A dative plural, *adhaltranasuibh*, is found in Ezechiel 16. *Lucht adhaltranaís*, “adulterers”. *Mná adhaltranaís*, “adulteresses”.
- adharc duibh:** “inkhorn”, or *adharc dhúigh* in GCh. Pronounced /əi'r'k div'/.

adharc: “horn”. Pronounced /əirk/. With *adhairce* in the genitive and *adhairc* in the dative. The dative *adhairc* is not given in Psalm 43:6 or Daniel 7:8: phrases such as *an adharc san* are particularly likely to resist declension. The dual is *dhá adhairc*.

adhart: “pillow”, or *adhairt* in GCh. Pronounced /əirt/.

adhfhuaifar: “horrible, abominable”; pronounced /əi-uəfər/.

adhhlacadh: “burial”, pronounced /əiləkə/. The genitive (and verbal adjective) is *adhhlactha*, /əiləkə/.

adhhlacaim, adhhlacadh: “to bury”, pronounced /əiləkim/, əiləkə/. Note *adhlaic* in the imperative and preterite, /əilik/. The verbal adjective is *adhhlactha*, pronounced //?.

adhllacan: “burial”, pronounced /əiləkən/. This variant of *adhhlacadh*, found also in PSD, is attested here in Deuteronomí 26:14.

adhmad: “wood”, pronounced /əiməd/.

adhmholadh: “lauding, praising highly”, with *adhmholta* in the genitive. Pronounced /əi-volə, əi-volhə/.

adhmholaim, adhmholadh: “to laud, praise highly”. Pronounced /əi-volim/, əi-volə/.

adhnam, adhnadh: “to kindle”, or *adhnam, adhaint* in GCh; pronounced /ənim/, əinə/. With the verbal adjective *adhanta*.

adhradh: “worship”, with *adhartha* in the genitive. Pronounced /əirə, əirhə/.

adhraim, adhradh: “to worship”. Note that IWM gives the pronunciation of the verbal noun as /əi'ru:/, implying that *adhraím, adhrú* would be more common in Muskerry. GCh has *adhraim, adhradh*. Note *adhar* in the imperative and preterite where GCh has *adhair* and the participle *adhartha*, /əirhə/. It might appear that *adhar* is an error repeatedly found in the manuscript, as the *r* would be slenderised by assimilation in any case in *d'adhar sé*, but *do adhar Saul* in 1 Samuél 15:31 and *adhar* in the imperative in 1 Samuél 26:19 show the *r* to be broad.

admháil: “acknowledgement”, with *admhála* in the genitive. Pronounced /ɑdə'vɑ:l'./.

admháim, admháil: “to admit, acknowledge”, pronounced /ɑdə'vi:m', ɑdə'vɑ:l'./ *Admháil chun ainme (an Tiarna)*, “to confess/show recognition of the name (of the Lord)”.

admhálach: “admitting”. *Admhálach do Dhia*, “showing acknowledgement/recognition of God”. Pronounced /ɑdə'vɑ:ləx/.

aduaidh: “from the north”, pronounced /ə'duəg'/. *An ghaoth aduaidh*, “the north wind”.

ae: “liver”, pronounced /e:/.

aeire: “shepherd”, or *aoire* in GCh. Traditionally written *aodhaire*, the spelling change of the mid-twentieth century has produced a GCh spelling that yields an incorrect pronunciation for speakers of Munster Irish. Pronounced /e:r'i/. In *aeire ban an rí*, the meaning is rather “guard of the king’s women”.

aeireacht: “herding”. Pronounced /e:r'əxt~e:rəxt/, with PUL’s spelling indicating a slender *r*, but LASID citing a pronunciation with a broad *r*.

aenigma: the Latin word, which stands in the Vulgate, is given in Ezechiel 17. The Douay Bible has “riddle”, in which meaning FGB has *tomhas*.

aeraíocht: “to walk in the fresh air”.

áfach: “however”. PUL has the standard form of this word, which is found in other speakers of the WM dialect as *áfai* (see *Scéalaíocht Amhlaoibh*, p23).

Africa: “Africa”, a clearly Anglophone version of the word found in GCh as *Afraic*. Similarly, PUL used *Asia, America* and *Iúróip* in his Irish, indicating that the forms adopted in GCh were not in vogue among Irish speakers in the nineteenth century. Although clearly a borrowed word, *Africa* is feminine, with *na hAfrica* in the genitive. Note that *go hAfrica* does not use the article.

ag: “at”. The forms found in GCh as *ag mo* and *ag do* are edited here as *ageam* and *ageat*, pronounced /ig'əm, ig'ət/; PUL has *agam* in the original manuscript. *Ageat* is found before vowels, but also in combinations such as *ageat bhéal, ageat chlaínn, ageat shíol* and *ageat namhaid*. *Ageat lámh dheis* is also found here. The combination *ag á*, corresponding to *ag a* in GCh, is pronounced /i'g'ɑ:/. *Ag* is used with pronoun objects of the verbal noun in active meanings: compare *beidh mé ag úr n-iompar*, “I will be carrying you”, with *sibhse atá dúr n-iompar*, “you who are being carried”, in Isaiah 46:3-4. See also *ag úr n-árdú féin* in Uimhreacha 16:3, *ag úr n-iomadú, ag úr ndísciú* and *ag úr gcur ar neamhní* in Deuteronomí 28:63, *'gúr spáráil* in Iob 16:6, *'gá ollmhú* in Iob 27:17, *ag úr gcrá* in 1 Samuél 10:18 and *ag úr mealladh* in 4 Ríthe 18:32 and 2 Paralipomenón 32:11. PUL was insistent that there was a difference between *ag* and *do* in such constructions, but it seems the two are aligned in the modern dialect, with the forms being *'om, 'od, á, ár, úr* and *á*. (The form *'ot* in place of *'od* is found not only before vowels, but also in other combinations such as *'ot lorg*.) In this edition, active constructions with *'ghá* in the manuscript are transcribed here as *dhá* (in line with the editorial policy of Coiste Litríochta Mhúscraí). But where an unlenited *'gá* in such an active construction is found in the manuscript, it is retained. See under *dá, dhá*.

Ag may express a duty or something someone has to do in sentences like *nách agaibhse atá eólas a bheith agaibh ar bhreithúntas?* in Mícheas 3:1, “isn’t it your duty to have knowledge of judgement?”

agairt: “vengeance”, with *agartha* in the genitive. *Agairt ar rud*, “vengeance for something”.

agát: “agate”, or *agáit* in GCh.

aghaidh: “face”, pronounced /əig'/. A rare instance of the genitive, *aghaidhe*, is given in Genesis 3:19. Pronounced /əig'i'/? Where the showbread in the Temple is referred to as *arán aghaidh*, “facebread”, in the note to Ecsodus 25, and *dóirse a aghaidh*, “doors of his face”, in Iob 41:5, this is allowed to stand, as the declined genitive of this word is extremely rare. See also *os cómhair m'aghaidh* in 2 Samuél 7:15 and *ag lorg m'aghaidh* in Osee 5:15. The plural *aighthe*, is found in Isaiah 3:15 and 13:8 and elsewhere; yet *aghaidheanna* is the accepted dialectal form. In the quarterly journal *An Músgraigheach* (Uimhir 5, “Aodh de Róiste”, p7) it is pointed out that Dónall Bán Ó Céileachair’s *aghaidheanna* was inappropriately “adjusted” to *aighthe* by the editors of his *Aodh de Róiste* (p288). These forms are pronounced /əihə, əig'ənə/. The dative plural is generally *aighthibh*, but *aghaidhibh* (/əig'iv'/?) is given in Ezechiel 32 and elsewhere. *Ar aghaidh*, “ahead”. *Ar aghaidh anonn*, “over on the other side from him”. *Ar t'aghaidh*, “opposite you”. *Ceann ar aghaidh*, “headlong; heading straight for”. *In aghaidh an lae*, “daily”, pronounced /nəin le:/. *In aghaidh na dlí*, “against the law”. *Cur in aghaidh*, “to oppose”. *Sínthe agus a aghaidh faoi*, “lying face down”.

agraim, agairt: 1. “to avenge, give retribution”. *Ná hagair orainn ár bpeacaí*, “don’t punish us for our sins”. 2. “to implore”. *Agraim sibh*, “I implore you, adjure you”. Pronounced /ɑgərim', ɑgirt'/. As a syncopating verb straddling the first and second conjugations, this becomes *agród* in the future.

aguisín: “supplement, addendum”.

aibíd: “habit, dress”.

aibidh: “ripe, mature, keen”, or *aibí* in GCh. Pronounced /ab'ig'./.

áirnéis: “chattles, goods”, but generally referring to cattle. Pronounced /ɑ:r'n'e:ʃ/. *Mionáirnéis* in 2 Paralipomenón 35 translates “small cattle” in the Douay Bible.

áirseoir: “adversary; i.e. the Devil”, or *áibhirseoir* in GCh.

ais: “back, side”. *Gabháil len’ ais*, “to accept, brook, tolerate”. *Goibh len’ ais mo chómhairle*, “take my advice” (phrases like this show that PUL regarded the possessive as referring to the object of *gabháil*; compare *gabhaim le m’ais* in FGB). *Do ghoibh an Tiarna len’ ais aghaidh Ioib*, “the Lord accepted the face of Job”. *Le hais*, “besides”, pronounced /l’ahiʃ/ (*len’ ais*, “besides it”).

aise: “gift, favour”. In *aisce*, “for no reason” (in Psalm 68).

aiseac: “vomit, vomiting”, or *aiseag* in GCh.

aiseacaim, aiseac: “to vomit” or “to restitute, repay”; *aiseagaim, aiseag* in GCh. With *aisiceóidh* in the future and *d’aisic sé* in the preterite.

aiseacóir: “vomiter”, or *aiseagthóir* in GCh. The GCh word is listed in FGB only in the meaning of “restituter”. However, the verbal verb *aiseacaim* means both “vomit” and “restore”, and the sense required in Seanfhocail 30:1 is “vomiter”. Although the /k/ in the pronunciation can be derived from the spelling *aiseagthóir*, as PUL has a c in the cognate verb, it is retained here too. The original spelling (in the genitive) was *aisiocóra*.

aiséirí: “resurrection”; pronounced /a’ʃeiri:/. The genitive is given here both as *aiséirí* and as *aiséirithe*.

aisling: “vision”.

aislingeóir: “dreamer, someone with visions”, a word not found in dictionaries.

aistear: “journey”. In *aistear*, “in vain”.

aistrím, aistriú: “to move, remove”, pronounced /aʃt’i:r’i:m’, aʃt’i:r’u:’/.

aistritheóir: “translator”, pronounced /aʃt’i:r’i’ho:r’/.

áit: “place”. Both *áiteannaibh* and *áitibh* are found in the dative plural here.

aiteas: “delight”. PUL stated that this word meant “intense delight”, as opposed to *áthas* which is mere “pleasure”. FGB lists no plural, but the plural is given as *aiteasaí* here. *Áithis* in the manuscript in I Joel 1:5 is edited here as *áthais*, but it is possible that the lengthmark and for for lenition were provided by a later hand and that PUL had *aitis* there.

aithbheóim, aithbheóchain: “to revive; to bring back to life”, or *athbheoim, athbheochan* in GCh. Pronounced /a’v’o:m’, a’vo:xint’/.

aithbhliain: “the next year”, or *athbhliain* in GCh; pronounced /afl’i’ə:n’/. *Ar theacht na haithbhliana*, “at the turn of the year”.

aithdheinim, aithdhéanamh: “to redo”, referring to the rebuilding of Alexandria in the notes to Ezechiel 30. This would be *athdhéanaim, athdhéanamh* in GCh.

aitheantas: “acquaintance”, pronounced /ɑhəntəs’/. *Lucht aitheantais*, “acquaintants”.

aitheasc: “a move, a gambit”. *Aitheasc cúitimh (id bhéal agat)*, “a reproof, a spoken retort”. With *aitheasca* in the plural.

aithghearr: “abridgement”, or *aicearra* in GCh. Pronounced /a’ja:r’/.

aithid: “adder; insect”, or *feithid* in GCh. *Aithid nimhe* in Isaiah 30, “viper”; this phrase may also be influenced by, or may itself influence, *athair nimhe*. The note to Ecsodus 8:16 has an instance of *aithid* to mean “insect”.

aithinne: “firebrand, charcoal”.

aithinsint: “retelling”, or *athinsint* in GCh. Note *i bhfuirm aithinsint* in the note to Breithiúin 2:6, where the genitive is eschewed as is common with verbal nouns.

aithis: “disgrace”. *Aithis mhaioile* and *aithis mhaoile*, “the disgrace of baldness”, are both found here.

aithne: “acquaintance”, pronounced /ahin’i’/.

aithne: “commandment, precept”, with *aitheanta* in the plural. Pronounced /ahin’i, ɑhəntə’/.

aithnid: “acquaintance”, used in the copular construction *is aithnid dom é*, “it is known to me”. The historical spelling *aithnidh* is often used in the manuscript, but PUL’s adjustment of *aithnidh* to *aithnid* in Jeremiah 17:4 indicates that he did have /ahin’id’/, a pronunciation that became current owing to frequent use with a following *do*.

aithním, aithint: “to command”, pronounced /an’hi:m’, ɑhint’/. Used with *de*. PSD claims in this meaning *aithnim* in the first conjugation is preferable.

aithním, aithint: “to recognise, discern”, pronounced /an’hi:m’, ɑhint’/. The preterite is *d’aithin, /dɑhin’/*. *D’aithin sé* is used in Genesis 4 in the Bible sense of “knowing one’s wife”.

aithreachas: “repentance, regret”, pronounced /ahir’əxəs’/.

aithrí: “penance”, pronounced /ar’hi:’/.

aithríoch: “penitent”, as an adjective and a noun. Pronounced /ar’hi:x’/.

aithris: “imitation”. Pronounced /ahir’iʃ’/.

aithrisim, aithris: “to imitate”, used with *ar*; also “to narrate, recite”. Pronounced /ahir’iʃim’, ahir’iʃ’/.

aithscrím, aithscrí’: “to rewrite, copy”, or *athscríobhaim, athscríobh* in GCh.

áitím, áiteamh: “to assert, establish”. The past tense would be *d’áitigh* in GCh, but WM Irish normally has a slender -v in the pronunciation in the preterite singular and imperative where a v sound occurs in the verbal noun (*áiteamh*). The past tense is therefore *d’áitimh, /dɑ:t’iv’/*. In the meaning of “to argue, persuade”, we read *d’áitíos an cás*, “I argued the case”.

áitreabh: “inhabiting; habitation, abode”. *Lucht áitribh*, “inhabitants”. Pronounced /ɑ:t’ir’əv’/. Note the plural here is *áitreabha*, where GCh has *áitribh*. *Fé áitreabh*, “inhabited”.

áitreabhach: “inhabitant”; pronounced /ɑ:t’ir’əvəx’/.

áitreabhaí: “inhabitant”; pronounced /ɑ:t’ir’əvi:’/.

áitrim, áitreabh: “to inhabit”, or *áitrim, áitriú* in GCh. Note *d’áitribh* in the preterite where GCh has *d’áitriugh*. This reflects the tendency for a /v/ to appear in the preterite in WM Irish where the verbal noun ends in /v/. Pronounced /ɑ:t’ir’i:m’, ɑ:t’ir’əv’/.

ál: “litter, brood”.

álainn: “beautiful”, with *álainne* in the plural where GCh has *áille*. The comparative here is *áille*, as it is in GCh. In PUL’s wider works, both *álainne* and *áille* are found in the comparative.

albastar: “albaster”; pronounced /ɑləbɑstər’/, under influence of the English pronunciation.

Aleph: א, a letter of the Hebrew alphabet, representing a glottal stop /ʔ’/.

alias: the Latin phrase is given in Ezechiel 19 in a similar fashion to its use as a borrowing in English. There is no neat equivalent in Irish: de Bhaldrathie suggests *nó X, mar a thugtar air ar uaire*.

alla: see under *rúán* for discussion of the phrase *rúán alla*.

allas: “sweat”.

alleluia/alleluia: “alleluia”, or *aililiú* in GCh.

allta: “wild, fierce”, pronounced /aulhə/. *Beithíoch allta*, “wild beast”.

alltacht: “amazement”, pronounced /aulhəxt/.

alóe: “aloes”. The Latin word found in the Vulgate is given here in Seanfhocail 7:17. GCh has *alónna* in this meaning, but PUL’s spelling indicates he did not accept this as a fully Gaelicised word.

alt: “joint (especially a wrist or an ankle); a joint or joining in carpentry; a joint (of a sacrificial animal); ankle”; with *alta* in the plural, where GCh has *ailt*.

altháim, althú: “to give thanks”, pronounced /ɔl’hi:m’~ɔl’hu:/. PUL uses the spelling *athlúghadh* in the original text, clearly showing the *h*. *Althú do Dhia*, “to give thanks to God”. Daniel 3:51 has *althú de*, carefully amended to show *de* rather than *do* clearly. This may be a mistake, as the manuscript seems to have had *althú Dé* at first, and then *althú do Dhia*, with a final amendment to *althú de*. As the *e* doesn’t correspond with PUL’s normal handwriting, it may be an interpolation by another hand. This is therefore edited here as *althú do*.

altóir: “altar”, with *altórach* and *altóra* in the genitive singular where GCh has *altóra*. The genitive plural is also *altórach* (or *altóracha*). Pronounced /ɔl’ho:r’/. The nominative plural is *altóracha* and *altóirí*, where GCh has *altóirí*. The dative plural is found as *altórachaibh*, *altóiríbh* and *altóraibh*.

altram: “fostering”; pronounced /ɑrləm/. *Athair altrama*, “foster-father”.

am: “time”, pronounced /aum/.

amach: “out”, pronounced /ə’mɑx/. *Amach in aois/i mbliantaibh*, “advanced in years”.

amáireach: “tomorrow”, or *amárach* in GCh. *Amáireach a bhí chúinn*, “the next day”.

amanarthar: “the day after tomorrow”, or *amanathar* in GCh; pronounced /ə’mɑnərhər/.

amas: “aim”. *Gan amas*, “aimlessly, haphazardly”.

amen: “Amen”, or *áiméan* in GCh. This word is one of many whose spelling in the works of PUL indicates an eschewing of an artificial gaelicisation of a non-Irish word. The pronunciation is given in IWM as /am’en/, but in LASID as /amən/.

ametíst: “amethyst”, or *aimitis* in GCh.

amh: “raw, uncooked”; pronounced /ɑv/.

amhail: “as, like; just as”; pronounced /ɑvil’/. This is followed by the nominative of the subsequent noun. Note use with *le* in 2 Samuel 14: *amhail le híbirt*, “just like a sacrifice”.

amháin: “one; only”, pronounced /ə’vɑ:n’/. *Ach amháin seo*, “with this one proviso”.

amhastrach: “barking”; pronounced /austərəx/.

amhlaidh: “thus, so”, pronounced /aulig’/, but often reduced to /aulə/.

amhra: “wonder, marvel”; pronounced /aurə/. This word is not used in the sense of “wonder” here, but rather used repeatedly to mean “amber” in Ezechiel.

amhrán: “song”; pronounced /ɑvərɑ:n/. *Amhrán a ghabháil*, “to sing a song”.

amhras: “doubt; suspicion over something”, pronounced /aurəs/. *Gan amhras*, “no doubt; for sure”. *Is amhras leis é*, “he suspects it”: the copula construction is not given in dictionaries.

amú: “astray”, but also “spoilt, gone to loss”, of food.

amu’: “outside”, or *amuigh* in GCh. PUL here used the spelling *amuich*, probably to forestall a pronunciation in /g’/, as the pronunciation is /ə’mu(h)/. *Amu’ agus i mbaile*, /ə’muh əs ə mɑl’i/, “far or near, home and away”. *Amu’ ’s amach*, “utterly, out and out”. *An falla amu’*, “the outer wall”. *Amu’* also means “outstanding”, of a debt.

amugdalach: “almond”. This word appears to be based on the Latin *amigdala*; GCh has *almóinn*. With an eye on the pronunciation of the Latin word, we could suggest a pronunciation here of /ə’mugdələx/. See also *líomóid* here.

an-, ana-: “very”. *Ana-* is frequently found before a vowel in the original, reflecting PUL’s view that *ana* was a separate word and not a prefix (see NIWU, p3). These have been edited as *an-* here.

án: “quiver” (for arrows); pronounced /bolə’gɑ:n/.

anacra: “misery, distress”; or *anacair* in GCh. Pronounced /ɑnəkrə’/. Attested as masculine in Psalm 39.

anacrach: “distressed”; pronounced /ɑnəkrəx/. Epenthetic?

anagal: “pus; mixture of blood and pus”.

anairthe: “soup, broth”, or *anraith* in GCh. Pronounced /ɑnhir’i/.

anaithe: “storm; terror”, or *anfa* in GCh. Pronounced /ɑnihi/. The spelling *anaithe* was given in the original text.

anaithnid: “unknown”. Pronounced /ɑn-ahin’id’/.

anál: “breath”, or *anáil* in GCh, which uses the historical dative. The dative is not always given here in dative context. The genitive is given here as *anála*; *análach* is found in some of PUL’s published works. *Anál a tharrac*, “to breathe, draw breath”.

análadh: “inspiration”, or *análu* in GCh. *Análadh ó Dhia*, “divine inspiration”.

análaím, análadh: “to breathe; to inspire”; or *análaím, análu* in GCh. (*Análu* is also found here.)

anall: “over here, over from the other side”, pronounced /ə’naul/.

anáлта: “breathed, inspired”, used in the note to Psalm 4, *anáлта chun Dáivid*, possibly “inspired for David to sing”.

análu: “breathing; inspiration”; pronounced /ə’nɑ:lu:/. *Le hanálu an Sprid Naomh*, “by inspiration of the Holy Ghost”.

anam: “soul” with *anamnacha* in the plural where GCh has *anamacha* (*anamacha* in Seanfhocail 13:13 is the only identifiable instance of the GCh form in PUL’s works, and is assumed here to be a spelling mistake and adjusted to *anamnacha*). The genitive plural is found as both *anam* and *anamnach*. The dative plural is *anamaihbh* in the footnote to Psalm 44:1 (and elsewhere), following the pattern whereby dative plurals are often not formed from weak plurals; however, *anamnachaibh* is extensively found in PUL’s works, including elsewhere here. Note *mh’anama* in the genitive with a lenited possessive adjective. *Mh’anam* is sometimes found in the nominative too. See also *roim mh’anam* in 1 Samuél 28:9. *T’anam a chur amach*, “for your life to ebb out”.

anatemala: a Greek word is given here for “anathema”. De Bhaldraithe suggests *mallacht Dé* or *mallacht eaglaise* in this meaning. The manuscript here had *anathema*. We could suggest /ə’nɑt’əmə/ for this word. *Anatemala* is used in Iósúé 7 to refer to the cursed spoils of victory from Jericho, which the Lord commanded the children of Israel not to take.

ancheart: “injustice”, or *aincheart* in GCh. Pronounced /’ɑn’x’art/.

ancheart: “unjust”, or *aincheart* in GCh. Pronounced /’ɑn’x’art/.

anchor: “ill-treatment”, pronounced /ˈɑnˈxɔr/.

andleathach: “illegal, unlawful” and thus “unjust”, pronounced /ˈɑn-ˈdlˈahəx/. The GCh spelling is *aindleathach*, edited here as *andleathach* to show the quality of the vowel of the first syllable.

andúil: “craving, inordinate desire”.

aneas: “from the south”; pronounced /iˈnˈas/. *An ghaoth aneas*, “the south wind”.

aniar: “from the west”; pronounced /iˈnˈiəɾ/. *An ghaoth aniar-aneas*, “the southwest wind”.

aníos: “up (from below)”, pronounced /iˈnˈiːs/.

anlathas: “tyranny, usurpation”. PUL uses the spelling *anfhlaitas* in the manuscript. Pronounced /ɑnləhəs/.

ammheasarthacht: “immoderateness”, or *ainmheasarthacht* in GCh. Pronounced /ɑnˈvˈasərhəxt/.

amhian: “passion, lust”. The original manuscript had *ainmhianta*, in the plural, Brian Ó Cuív shows in CFBB that *amhian* is pronounced /ˈɑn-ˈvˈian/, with a broad *n*. This noun is masculine, with *an amhian* in the genitive.

ann: “there”, pronounced *aun*. *Ann uaim féin*, “self-existent”.

annrianta: “unbridled, perverse”, or *ainrianta* in GCh. CFBB shows the pronunciation /aunriəntə/.

annriantacht: “perversity”, or *ainriantacht* in GCh. Pronounced /aunriəntəxt/.

annsa: “dearer, more beloved”, the comparative of *ionúin* (q.v.). Pronounced /aunsə/; spelt *ansa* in GCh.

annscian: “fury, terror”, or *ainscian* in GCh; pronounced /aunʃkˈiən/. *Annscian rí*, “a fierce king”.

annsmacht: “tyranny”, or *ansmacht* in GCh, pronounced /aunsməxt/.

annspianta: “grotesque, disproportionate”, or *ainspianta* in GCh. Pronounced /aunspˈiəntə/.

annsprid: “evil spirit”, or *ainsprid* in GCh. Pronounced /aunsprˈidˈ/.

anocht: “tonight”, pronounced /əˈnuxt/.

anoir: “from the east”, pronounced /əˈnir/.

anois: “now”. A broad *n* is shown in IWM (§142), but Brian Ó Cuív uses the spelling *anis* in CFBB (p11), and the LS version of *Mo Scéal Féin* uses *inish* (p3 therein). It seems likely a slender *n* is used in this word, /iˈnˈiʃ/. *Anois nú riamh*, “now or never, now especially”.

anonn: “over there, to that side”, pronounced /əˈnuːn/.

ansan: “then; there”, or *ansin* in GCh, pronounced /ənˈsan/.

anso: “here”, or *anseo* in GCh, pronounced /ənˈso/.

ansúd: “there” (more distant), or *ansiúd* in GCh; pronounced /ənˈsuːd/.

Antichriost: the Antichrist. This appears to be used without the definite article in Irish.

antíphon: the English (or Greek) word is given here, where GCh has concocted *anteafan*.

anuas: “down (from above)”, pronounced /əˈnuəs/.

aoi: “lodger, visitor, guest”, with *áochoa* in the plural where GCh has *áionna*.

aoibhinn: “pleasant, delightful”. Pronounced /iːvˈiŋˈ/. *Is aoibhinn duit*, “it is well for you; blessed art thou”. *Is aoibhinn liom*, “I’m delighted”.

aoibhneas: “bliss, delight”, pronounced /iːvˈiŋˈəs/. *Aoibhneasa* is given here in the genitive where GCh has *aoibhnis*. *Aoibhneasáí* is found here in the plural; FGB doesn’t list a plural.

aoileach: “manure; dunghill”.

aoirde: “height”, or *airde* in GCh. *Dul in aoirde*, “become loud”, of a voice.

aolta: “animals, mammals”, a word not found in modern dictionaries, but given in PSD and CFBB. Pronounced /eːlhə/. A singular *aol* is not attested. PUL’s original spelling in 3 Ríthe 1:9 and Isaiah 1:11 was *ealta*. As the meaning in plural in both passages, this cannot be the singular noun *ealta* (q.v.). However, as PUL consistently uses the spelling *ealta*, which is also found in his gospels (*Na Cheithre Soisgéil*, p61), it may be that PUL did not draw a distinction between *aolta* and *ealta*. *Aolta ramhra*, “fatlings”.

aon ní: “anything”, *éinní*, /eːŋˈiː/, in WM Irish.

Aon-Cheart: “Just One”, with *Aein-Chirt* in the genitive.

Aon-Mhac (aonmhac): “Only Son” (of God), with *aonmhic* in the genitive.

Aon-Naofa: “Holy One”, with *Aein-Naofa* in the genitive. The vocative is given in Isaiah 49 as *a Aon-Naofa*.

aon: “one”, frequently used as a pronoun here, e.g. *aon an uilc*, “the wicked one”. Note *iarraidh na n-aon naofa*, “the demand of the holy ones”, in Daniel 4, where *aon* becomes a noun in the genitive plural. The genitive is edited here as *aein* (*aoin* in the manuscript). *An t-aon phláig amháin*, “the same plague” (with t-prefixation of *aon* even with a feminine noun). *Oiread agus aon a mhúnnann in aghaidh falla*, “as much as one (person) who urinates against a wall”. *Aon aonair*, “the only one”. *Níl aon mar thu*, “there is none like you”.

aonaránach: “alone, solitary”; pronounced /eːnəɾˈɑːnəx/.

aonbhú: “a single womb”, with *aonbhronn*, used adjectivally, in the genitive. Pronounced /eːn-vruː, eːn-vroun/.

aoncheart: “just one”, with *aein-chirt* in the genitive.

aonchómhachtach: “mighty one”, found here in Genesis 49:24. The original text, in the genitive, had *aoín chómhachtaigh*, I believe this is pronounced /eːn-xoːxtəx/, but the original spelling is confusing. *Aoinchómhachtaigh* stands in the text here pending resolution.

aonda: “single, simple”, or *aonta* in GCh. *Croí aonda*, “an single/guileless heart”. PUL’s choice of *-nda*, rather than *-nta*, in many words reflects etymological principles, but probably also the relative unfamiliarity of the words he spells with *-nda*. In words such as *fioraonta*, he may have confidently known the local pronunciation, whereas words such as *aonda*, *aondacht*, *ealaíondacht*, *naíondacht* (but cf. *naíonacht*) and the modern word *náisiúnda* may have seemed to him to be neologisms, that he therefore did not align with dialectal phonology.

aondathach: “of a single colour”. Pronounced /eːn-ˈdɑhəx/.

aondéag: “eleven”, pronounced /eːŋˈiag/.

aonghein: “only begotten child”. Given PUL’s preference for an /e/ in *gein*, this would be pronounced /eːn-jenˈ/. Check quality of first n.

aonmháthair: “a single mother”, with *aonmháthar*, used adjectivally, in the genitive. *Clann na haonmháthar*, “children of the same mother”.

aontofa: used to translate “elect” in Isaiah 42:1.

aonú déag: “eleventh”. The *n* is generally elided in WM Irish, as *ao’ú déag*, but this is not shown in PUL’s spelling. Similarly, *an t-aonú lá fichid*, “the twenty-first day of the month”.

aoraim: “to herd”, with the verbal noun *aeireacht* (*aoireacht* in GCh), pronounced /e:rim’~e:r’əxt/. Traditionally spelt *aodharaim* and *aodhaireacht*. See *aeire*.

aos: “people of a profession”. *Aos ceóil*, “musicians”, with *na n-aos ceóil* in the genitive (a number of words, including *aos*, *iomad*, *uile* and *uathadh* have a collective meaning in the nominative singular, and take the plural when used in the genitive).

aos/aois: “age”, with *aoiseanna* in the plural. There is considerable confusion between a feminine form (*an aois*) and a masculine form (*an t-aos*). Both *aos* and *aois* are found in the nominative here, with *aois* (from the feminine declension) in the dative, which form is standardised on in GCh. The genitive is *aois* from the masculine declension (see *in am an aois* in Psalm 70). Note the dative plural in *in sna haosaibh go léir*, “in all ages”. An alternative is given in Ecclesiastes 1: *in sna haoisibh a dh’imigh rómhainn*, “in ages past”. In *aois mhaith*, “at a ripe old age”.

aosta: “aged”. Substantivised in the meaning “an old person; the old”.

aostacht: “old age”.

apa: “ape”, or *ápa* in GCh, with *apanna* in the plural, where GCh has *ápaí*. DBÓC had *ápaí* in *Aodh de Róiste*.

apostatach: “apostate”, or *séantóir creidimh* in GCh. This is essentially the English word, but we could suggest the pronunciation /ə’postətəx/.

aprún: “apron”, or *naprún* in GCh, pronounced /ap’ru:n/.

aquaeductus: the Latin word for “aqueduct” is given here. GCh has *uiscerian*.

aqueduct: the English word is found here.

ar fad: “entirely, altogether”.

ar fuaid: “throughout”, /er’ fuəd’/; or *ar fud* in GCh.

ar: “on”, pronounced /er’/, reflecting a general tendency for prepositions to become aligned with the third-person singular prepositional pronoun (*air*). Note *orm*, “on me”, /orəm/.

ár: “slaughter, massacre”.

ara: “charioteer, page, attendant”.

ára: “kidney”, with *áranna* in the plural often used to mean “loins; reins”. *Mh’áranna*, “my kidneys/reins”: *áranna* tends to be found with a lenited *mo*.

aragal: “private residence, chamber”, or *aireagal* in GCh.

araíocht: this may be the word listed in FGB as *araidheacht*, “chariot driving”. PUL states here that *fé spéir na haraíochta* means “under the canopy of heaven”. As *spéir na haraíochta* has become a fused phrase (and because of the frequency with which *fén spéir* is found), it can also take the article, as *fén spéir na haraíochta*. If the derivation is correct, then the explanation might be that it is in the heavens that Apollo drives his chariot.

arán: “bread”, pronounced /ə’rɑ:n/.

araon: “both”, pronounced /ə’re:n/.

áras: “abode, habitation”. *Árais tí*, “courts of a house”.

arbhar: “corn”, pronounced /ɑ’ru:r/. *Arbhar síl*, “seed corn”.

árchlú: “great renown”.

Arctúrus: the brightest star in the northern celestial hemisphere.

Árd-Dhíá (an tÁrd-Dhíá): “the most high God”.

árd-dhrochainm: “a very bad reputation”. Check pronunciation of d-dh.

árd-doimhneas: “great depth”, pronounced /ɑ:rd-dej’əs/.

Árd-Rúire: “great overlord or superior king”. FGB has *ruire* for “overlord”. A long vowel is shown in the manuscript.

árd: “high, tall”, with the comparative here *aoirde* where *airde* would stand in GCh. The genitive singular masculine is *aoird*. The dative singular feminine is *áird*.

árd: as a noun, “height, high place”, with *árda* in the plural. Also *an tÁrd*, “the High one”, in Isaiah 57. *A Ró-Aoird*, “thou Most High (God)”, which shows the vocative/genitive is *aoird*, and not *árd*, where this is a substantivised adjective. *Ón árd*, “from on high”. *An t-árd* in Ezechiel 21 means “he that was exalted”, as opposed to a lowly person.

árdadhradh: “a deep act of worship”; pronounced /ɑ:rd-əir’ə/.

árdaidhm: “high ambition”; pronounced /ɑ:rd-əim’/.

árdaigeanta: “high-minded, arrogant”.

árdáim, árdú: “to raise, lift”, pronounced /ɑ:r’di:m’, ɑ:r’du:/.

árdaingéal: “archangel”.

árdaitheóir: “lifter, someone who raises something/someone up”.

árdtruach: “great in terms of compassion”, translating “plenteous in mercy” in the Douay Bible.

árdcháil: “great fame”.

árdchéim: “high rank, pre-eminence”.

árdchion: “great affection”.

árdchlú: “great fame, great renown”.

árdchosnamhaí: “chief protector; guardian general”.

árdeagla: “great fear”, pronounced /ɑ:rd-əgələ/.

árdeagnaí: “exceedingly wise”; pronounced /ɑ:rd-əgə’ni:/.

árdéirleach: “great slaughter”.

árdfhearg: “great anger,” pronounced /ɑ:rd’-ar’əg/.

árdfhuascaltóir: “great deliverer, redeemer”; pronounced /ɑ:rd-uəskəlho:r’/. GCh has *ardfhuascailteoir*.

árdghol: “loud, profuse weeping”.

árdghuthach: “loud-voiced, clamorous”.

árdoilte: “highly skilled”.

árdpheacach: “arch-sinner”.

árdphríúnsa: “chief prince”.

árdshaghart: “high priest”.

árdú céime: “promotion in rank”.

area: “area, open space, court”. PUL uses a Latin word here.

aréir: “last night”, pronounced /ə're:r'/. with a broad *r* in the middle of the word.

argain: “destruction, plunder”; pronounced /ɑrəɡin'/.
argóint: “argument”, pronounced /ɑrə'ɡo:nt'/.
ariel: a Hebrew word is given in 1 Paralipomenón 11 for “lions” or “lion-like men”.

arís: “again”. PUL used the spelling *airís*, indicating a slender *r*, /i'r'i:ʃ/. This word is shown with a broad *r* in IWM (§274, line 85), but PUL’s spelling and transcriptions of this word as *irish* in the LS editions of PUL’s works show the pronunciation. *Do san arís*, “to him in turn”.

arm: “army” or “weapon”, with *airm* in the genitive and plural. Pronounced /ɑrəm, ar'im'/. *Ceann airm*, “general, commander”.
Airm chosanta, “armour”. As *arm* in the singular can have a collective meaning, “armour” may also be *arm cosanta*. *Airm cogaidh*, “weapons of war”.

armáil: “armour; weapons” or “army”. Pronounced /ɑrəmɑ:l'/. *Éadaí armála*, “armour”.

armaim, armadh: “to arm (with weapons)”; pronounced /ɑrəmim', ɑrəmə'/.
armghiolla: “attendant who carries an officer’s armour, armour-bearer”; pronounced /ɑrəm-julə'/.
armlán: “armoury”; pronounced /ɑrəm'lɑ:n/. This is the form more frequently given in the manuscript.
armlann: “armoury”; pronounced /ɑrəm'læn'/.
armtha: “armed”; pronounced /ɑrəmthə'/.
arómatach: “aromatic”, or *aramatach* in GCh. Pronounced /ə'ro:mətəx'/.
árracht: “beast, monster”, or *arracht* in GCh. With *árrachtaí* in the plural.
árrachtach: “monster”, with *árrachtacha* in the plural. GCh has *arracht*; *árracht* and *árrachtaí* are also found in the singular in WM Irish.

ársa: “ancient”.

ársacht: “antiquity”, or *ársaiocht* in GCh. *Ó ársacht aimsire*, “from ancient times”. *Ón ársacht*, “from of old”. *In ársacht*, “in ancient times”.

artha: “charm, incantation”, a by-form of *ortha* found in Ieremias 8:17. With *arthaí* in the plural.
árthach: “container, vessel”, with *árthaí* in the plural.
arú 'nné: “the day before yesterday”, pronounced /ɑ'ru: n'e:/. Also *arú 'nné roimis sin*.
asachán: “reproach, insult”, or *achasán* in GCh.
asarlaíocht: “sorcery”; pronounced /ɑsɑ'li:xt'/. *Lucht asarlaíochta*, “sorcerers”.
Asia: “Asia”, a clearly Anglophone version of the word found in GCh as *an Áise*.
aspal: “apostle”.
aspaltach: “apostolic”, or *aspalda* in GCh; pronounced /ɑspəlhəx'/.
aspic: “asp”, or *asp* in GCh.
ataim, at: “to swell”. The verbal adjective is *ataithe*, as if from a second-conjugation verb. No genitive is given for *at* in *tar éis at* in Uimhreacha 17:8.

áth: “ford”, pronounced /ɑ:(h)/; with *átha* and *áthanna* in the plural where GCh has *áthanna*. The dative plural here is *áthaibh*. *Dul thar áth*, “to cross over (a river)”.

athair agus máthair: “parents”. Note in Genesis 3 *peaca ár gcéad athar agus ár gcéad mháthar*: this translates “the fall of our first parents” in the Douay Bible. The word *tuismitheóirí* is an unnatural word.

athair nímhe: “venomous snake”, or *nathair nímhe* in GCh. *Nathair* was the original form of the word, but *an nathair* has become *an athair* along the same lines that *a norange* became *an orange* in English centuries ago. PUL was insistent that *nathair nímhe* was not what was said in the Gaeltacht. *Aithreach nímhe* is found in the genitive plural in Psalm 57; *athrach nímhe* is also found in PUL’s works. However, the word *athair* in the meaning “father” tends only to have *athrach* in the genitive plural. The genitive singular is given as *nathar nímhe* in Psalm 139, although the phrase follows the definite article and so it is a moot point whether *an athar* or *an nathar* stands there.

athair: “father”, with *aithreacha* in the plural. The plural also refers to the Early Church Fathers. The genitive singular is *athar*, with *athrach* in the genitive plural. Pronounced /ahir', ahir'əxə, əhər, əhərəx'/. The nominative plural is occasionally found as *athracha* (*atharacha* in the original manuscript), as in Genesis 48:15, pronounced /əhərəxə'/. Similarly, the genitive plural is occasionally found as *aithreach*.

athartha: “homeland, fatherland”; pronounced /əhərthə'/. Spelt *athardha* in the original text.
áthasach: “glad, joyful”. Also found substantivised as “a glad, joyful person”.
athchúmtha: “disfigured, deformed”; pronounced /ɑ-xu:mhə'/. [Check PSD](#).
athfhoirgneamh: “rebuilding”; pronounced /ɑ'hir'in'əv'/.
athghlan: “refined”, of gold. FGB lists this only as a verb meaning “to reclean”.
athghlanaim, athghlanadh: “to refine”, e.g. gold.
athiompaím, athiompáil: “to turn again”. Pronounced /ɑ'hu:mpi:m', ɑ'hu:mpɑ:l'/.
athlá: “another day”. *Rud do chur ar athlá*, “to put something off”. Pronounced /ɑ'lɑ:'.
athnuachaint: “renovation”; pronounced /ɑn'hə:xint'/.
athnuaim/athnuachaim, athnuachaint: “to renew, renovate”, or *athnuaim, athnuachan* in GCh. Pronounced /ɑn'hə:m'~ɑn'hə:xim', ɑn'hə:xint'/. The intervention of a medial *-ch-* is haphazard. For example, in Psalm 50:12, PUL initially wrote *athnuachaigh* and then changed it to *athnuaiigh*. A medial *-ch-* is more often found in the future (possibly because [x] is close to [h] anyway), producing forms such as *athnuachaid*, edited here as *athnuachfaid*.
athosclaim, athoscailt: “to reopen”; pronounced /əh-əskəl'im', əh-əskihl'/.
athphlanndaithe: “replanted, transplanted”. Pronounced /ɑ-flaundih'i'/.
athrá: “an act of repeating”; pronounced /ɑ-hrɑ:'.
athrach: “change, alteration”; pronounced /əhərəx'/. The plural *athracha* is found here; FGB gives no plural. *Athrach éadaigh*, “a change of clothing”.
athraím, athrú: “to change”, pronounced /əhə'ri:m', əhə'ru:/. *Athrú 'na sholas*, “to change into a light”.
athraitheach: “changeable”. Pronounced /əhərəhəx'/.

athrú: “a change”; pronounced /ɑθəˈruː/. *Athrú éadaigh*, “a change of clothing”.

atógaim, atógáil: “to rebuild”, or *atógaim, atógáil* in GCh.

atrua: “compassion”; pronounced /ɑˈtruə/. Referred to by a masculine pronoun in Job 31:18, probably in a general sense. *Atrua* translates “commiserations” in Osee 2, eschewing a morphological plural.

atruach: “compassionate”; pronounced /ɑˈtruəx/. *Fíoratruach*, “truly compassionate”.

atruacht: “compassion, compassionate nature”, a word not found in dictionaries.

attacus: a Latin word for a type of locust with a long smooth head.

axiómata: “axioms”. A Greek word, in the plural, is used in the heading to Seanfhocail 10. FGB claims there is an Irish word *aicsím*, with *aicsímí* in the plural.

bá: “bay”.

bacach: “lame person, cripple”; pronounced /bəˈkɑx/. With *bacaigh* in the plural.

bacach: “lame, crippled”; pronounced /bəˈkɑx/.

bacachán: “lame person, cripple”.

bacáí: “lameness”, pronounced /bɑˈkiː/.

bácáil: “baking”, with *bácála* in the genitive.

bacaim, bac: “to hinder”. *Níor bhac sé dul amach*, “he didn’t bother going out, he refrained from going out” (for which meaning see PSD).

bacaim, bacú: “to cripple, render lame”. *Do bacáíodh é*, “he was crippled”.

bácáilaim, bácáil: “to bake”. Pronounced /bɑːˈkɑːlim/, bɑːˈkɑːl/. Note the verbal adjective *bácálta*, where GCh has *bácáilte*.

bacán: “hook, peg”; pronounced /bəˈkɑːn/.

bachall: “crook, shepherd’s staff”.

bacla: “the arms”, as in “to hold something in the arms”, with the dative *baclainn* replacing the nominative in GCh. The plural is *baclanna* (see *baclannaibh* in the dative plural in Isaiah 49), where GCh has *baclainneacha*. Pronounced /bɑkələθ, bɑkəlɪŋ/, bɑkələnəθ/.

bácús: “pot-oven”.

badhb: “vulture”, or *badhbh* in GCh; pronounced /bəib/.

badhbóireacht: “act of scolding or execrating”, with *badhbóireachtaí* in the plural. Pronounced /bəiˈboːrˈəxt/. GCh has *badhbaireacht*.

bagairt: “threat” and “nod, wink”. *Bagairt chínn*, “a nod of the head”. With *bagarthaibh* in the dative plural here.

bagraim, bagairt: “to threaten; to nod, wink, make signs with”, or *bagraim, bagairt* in GCh. Pronounced /bɑgərim/, bɑgirt/. *Bagair* is adjusted to *bagairt* in Job 16:10.

báicéir: “baker”, pronounced /bɑːˈkɛːr/.

báidh: “sympathy, liking”. This word is *bá* in GCh, but the final *-idh* in the historical spelling is audible in the nominative/dative singular in WM Irish, /bɑːgʲ/.

báidhiúil: “sympathetic, well-disposed”, or *báúil* in GCh; pronounced /bɑːˈgʲuːl/.

báidhiúlacht: “sympathy, favour, an act of being well-disposed”, or *báúlacht* in GCh; pronounced /bɑːˈgʲuːləxt/.

bailbhe: “dumbness, muteness”; pronounced /bɑːlˈiː/.

baile: “town”, with *bailte* in the plural.

baileach: this means “exact”, but in Sophonias 1:2 we read *baileód go baileach gach ní*, where the Douay Bible has “gathering, I will gather together all things”. Pronounced /biˈlˈɑx/.

bailím, bailiú: “to gather”; pronounced /bɑːlˈiːm/, bɑːlˈuː/.

báim, bá: “to drown”, but also “to sink”, of a ship.

baineann: “female”, pronounced /binˈən/; substantivised in Genesis 6:19 in the meaning of “a female (animal)”, with *baineanna* in the plural.

baineannach: “female”; pronounced /binˈənəx/.

bainim/buainim, baint/buaint: 1. “to cut; to reap”. 2. *Bainim*, but not *buainim*, can mean, “to dig”, e.g. of a well. *Poll a bhaint*, “to dig a hole”. 3. *Bainim*, but not *buainim*, can mean “to touch”, where it is used with *le*. Pronounced /binˈim~buənˈim/, bintˈim~buənˈim/. Although in the meaning “to reap”, this verb was often *buaint* in WM Irish, the distinction is not always adhered to in PUL’s works. Forms derived from both forms are found here. Note *buana* in Ruth 2:22 here: *chun buana* appears to give the genitive of the verbal noun, but verbal nouns are not often used with a genitive, and we may also notice in PSD the noun *buain*, “act of reaping”, of which *buana* is also the genitive. *Cad tá ag baint duitse agus dómhsa?*, “what connection do we have with each other?” *Baint amach*, “to exact/extract”. *Baint de*, “to take off clothing”. *Má bhaineann aon oic do*, “if he comes to any harm”. *Baint le*, “to be connected to, have something to do with”, or “to touch”. *Tar éis baint liom* in Job 19 shows that a distinct genitive of the verbal noun (as with other verbal nouns in *-aint*) is not used. *Baint ó rud*, “to subtract from something”. *Arbhar gan baint*, “standing corn”.

bainínscne: “female sex”. *Daoine bainínscne*, “persons of the female sex”. Pronounced /bɑnˈiːnʃkˈinˈi/. Also “feminine gender”, of a noun (in the note to Breithiúin 13:13).

bainis: “wedding feast”; pronounced /banˈiʃ/.

bainistí: “to manage or handle something”, or *bainistiú* in GCh. This is a relatively rare word in PUL’s Irish, and no cognate finite verb is attested.

bainne: “milk”, pronounced /bɑŋˈi/.

bainntreach: “widow”, or *baintreach* in GCh; with *bainntrí* in the genitive, *bainntrigh* in the dative and *bainntreacha* in the plural. The double *n* used in this edition shows the diphthong: /baintˈəx/. The spelling *baintirighe* in Deuteronomí 24:17 shows an epenthetic vowel, which may be more evident in the genitive before /iː/.

bainntreachas: “widowhood”, or *baintreachas* in GCh. Pronounced /baintˈəxəs/.

bainntreacht: “widowhood”, or *baintreacht* in GCh. The double *n* used in this edition shows the diphthong: /baintˈəxt/.

baint: “connection, relationship”; pronounced /baintˈi/. *Cad í an bhaint atá agamsa leatsa?*, “what do I have to do with you?”

baiste: “baptismal”, especially found in *Eóin Baiste*, “John the Baptist”. PSD shows there is such an adjective. However, *baistí* is more generally found as the adjective (*ainm bhaistí*, etc). Compare the verbal noun *baisteadh*, with the same pronunciation.

baisteadh: “baptism”.

balaiht/balaithe: “smell”, or *boladh* in GCh. This would generally be *balaithe* in WM Irish, pronounced /bɑlihi/, but PUL nearly always uses *balaiht* in the singular in his works. *Balaithe* is used here in the genitive (in Ecsodus 29 and 30), as if this masculine noun were in the second declension. Leviticus 2:9 has *chun balaiht cūmhartha*; verse 12 in the same passage has *chun balaithe cūmhartha*. Note also *don bhalaith* in Leviticus 3:16 and use of *balaithe* in the nominative in Leviticus 7:21. The (rarely needed) plural here is *balaihtí* where GCh has *bolaithe*.

balaihtím, balaihtíú: “to smell”, or *bolaím, bolú* in GCh. Pronounced /bɑli'hi:m', bɑli'x'u:/.
balbh: “dumb, mute”; pronounced /bɑlɔv/. The plural, *balbha*, is /bɑ'lu:/.
ball: “place, spot”, pronounced /baul/. *In aon bhall*, “anywhere”, pronounced /ə'ne:vəl/. *Ball éadaigh*, “item of clothing”. *Treó baill*, “direction”. *I lár baill*, “in the middle”. The plural is given as *balla* in *balla beatha*, “limbs”, in Job 16 and elsewhere. *Balla* in Leviticus 1 translates “joints” of a sacrificial victim in the Douay Bible.
ballach: “spotted”; pronounced /bəl'ɔx/.
balmaím, balmú: “to embalm”; or *balsamaím, balsamú* in GCh. Pronounced /bɑlɔ'mi:m, bɑlɔ'mu:/.
balsam: “balsam, balm”. Possibly pronounced /bɑlzəm/.
bán: “white, paleness”, as a noun. *I mbán óir* in Psalm 67, “in paleness of gold”.
bánaím, bánú: “to blanch, grow white, often used of growing pale through fear”.
banaltra: “nurse”; pronounced /bɑnə'rlə/.
bandé: “goddess”, with *bandéithe* in the genitive singular in Ezechiel 8. GCh has *bandia*, with *bandé* in the genitive. Pronounced /bɑn'd'e:, bɑn'd'e:hi/.
banfháidh: “prophetess”, with *banfháidhí* in the plural where GCh has *banfháithe*. Pronounced /bɑn-ɑ:g'/. This word is feminine here, but masculine in GCh.
banleón: “lioness”, with *banleóna* in the genitive singular and plural. See also under *león*.
banda: “band”, or *banda* in GCh. The historically correct double *n* shows the diphthong: /baundə/. *Banda cinn*, “head band”.
bannrín: “queen”, or *bannrion* in GCh. Pronounced /bau'ri:n'/ in WM Irish. The *r* is broad: a spelling *bannraín* would show the pronunciation better, but the connection with *rí* and *ríogan* would be obscured. The genitive here is *bannrínne* where GCh has *bannriona*. The plural here is *bannriona* where GCh has *bannrionacha*.
bannrionacht/bannrínneacht: “position of queen”. Pronounced /bau'ri:nəxt~bau'ri:n'əxt/. *Duine 'chur as an mbannrionacht*, “to depose a queen”.
banóglach: “handmaid, female servant”, pronounced /bɑn-ɔ:gələx/. This word, masculine in GCh, is variously declined as masculine or feminine here. The genitive is thus either *banóglaí* or *banóglaigh*, and the dative *banóglaigh* or *banóglach*. The nominative plural is *banóglaigh*, with *banóglachaibh* in the dative plural.
baochas: “thanks”, or *buíochas* in GCh. *Breith bhaochais*, substantivised as “thanksgiving”.
baois: “folly, vanity”. This word is not generally found in the plural and so the singular may translate “vanities” in the English, but we find *baoisibh* in the dative plural in Jeremiah 8.
baol: “danger”. *I mbaol bháis*, “in mortal danger”.
baoth: “foolish, vain”. The plural is variously spelt *baoithe* and *baotha* in PUL’s works, but *baoithe* is repeatedly found here and retained in this edition. All the forms of this adjective have /e:/ and not /i:/. Check all instances of *baotha* to retain both *baotha* and *baoithe* where found in the manuscript.
bára: found in the phrase *i dtosach bára*, “at the outset”. *Bára* is derived from *báire*, “a game; a hurling match”, but the pronunciation is /bɑ:rə:/ in this phrase. *I dtús báire* is found in GCh. Similarly, *i ndeireadh bára*, “in the end, when all was said and done”, is *i ndeireadh báire* in GCh.
barbartha: “barbarous”; pronounced /bɑrəbərthə/.
bárr, barra: “top, yield, result”. *Barra*, /bɑrə/, is a Munster colloquial form of *bárr*, /bɑ:r/. Both forms are found in WM Irish, with *barra* more common in the dative, as indicated in PUL’s authorised *Foclóir do Shéadna* (p15). *De bhárr*, “on account of, as a result of”. The plural *barraí* is used in reference to the summits or tops of mountains and the tops of houses; GCh has *barra* in the plural. *Thar bárr*, “excellent, outstanding; exceeding(ly)”. *Ar bárr/barra* means “on top (of), atop”, with *ar bhárr/bharra* meaning “on the top of, at the tip of” something. Both are correct even where used with a qualifying noun. Consequently both *ar bhárr sléibhte* and *ar bárr na gcnuic* are accepted here. *Fíorbharra an tsléibhe*, “the very top of the mountain”. *Barraí na ndias*, “the tops of the ears of corn”. *Bárr a ghlacadh*, “to take precedence, win the upper hand, become victorious”.
barra: “bar”. *Barra ciomalta*, “file”.
barra: “crop”, in which meaning *bárr* may not be used.
barrathuisle: “a stumble”, or *barrthuisle* in GCh. *Abhar barrathuisle*, “a stumbling-block”. Also *trúig bharrathuisle* in the same meaning.
bárthan: “defect”, or *bárthainn* in GCh.
barúil: “opinion”, with *barúla* in the nominative plural where GCh has *barúlacha* and *barúl* in the genitive plural. *De réir na barúla is deallraithí*, “most likely”.
bás: “death”. *Ag fáil bháis* rather than *ag fáil báis* is standardised on here; both forms are found in the manuscript.
bas: “palm of the hand”, or *bos* in GCh; with *bais* in the dative. *Bas* is also found in the genitive plural. Also *bas lámha*. *Bas a chur ar bhéal duine*, “to stop someone’s mouth, stop him from speaking”. *Basa 'bhualadh fé dhuine*, “to clap your hands at someone”.
bása: “base”, with *básanna* in the plural. FGB doesn’t list this word, but it is found in PSD.
basailisc/basaliosc/basilisc/basaliscus: “basilisk”, or *baisileasc* in GCh. Pronounced /bɑsəl'ɪsk~bɑsəl'isk~bɑʃɪl'ɪsk~bɑsəl'iskəs/.
básaím, bású: “to put to death, execute, slay”.
basbhualadh: “clapping of hands”, an expression of praise or grief. This is not given in FGB, but is found in PSD.
bascaim, bascadh: “to crush, bash”. The verbal adjective is *bascaithe*, where GCh has *basctha*.
bascaod: “basket”, with *bascaodaí* in the plural; the GCh forms are *bascaed* and *bascaeid*. Pronounced /bəs'ke:d, bəs'ke:di:/. The dative plural was spelt *bosgéadibh/bosgéadaibh* in the manuscript in Psalm 80, being edited here as *bascaeidibh/bascaodaibh*. PUL may have had a slender *c* in the pronunciation of this word.
bát: *bath*, a Hebrew unit of liquid measure equivalent to about 23 litres (conversions of measures here being taken from <http://www.oxfordbiblicalstudies.com/resource/WeightsAndMeasures.xhtml>).
beach: “bee”, with *beich* in the dative.
beacht: “perfect”. *Beacht don Tiarna* and *beacht chun Dé* are both found here, “perfectly inclined to the Lord/God”.

beachtacht: “perfection”, or *beachtaíocht* in GCh. **Pronunciation?**

beachtáim, beachtú: “to perfect, complete”. *Beachtaithe*, “completed”.

beachtúchán: “criticism, carping”; pronounced /b'axtu:xɑ:n/. This word is not given in dictionaries.

beag le rá: “unimportant”. *Níos lú le rá*, “less significant”.

beag: “small”, pronounced /b'og/. The spelling has not been altered in the editing process to show the pronunciation better here, as this is a common word. The masculine singular vocative and genitive is *bhig*. The dative singular feminine, *big*, is not often found, and PUL has *ón bhuín bheag* in the footnotes to Psalm 16 (among a number of examples here), eschewing *bhig*. Substantivised in the meaning of “little person”. *Ní beag dom é*, “it is enough for me”. *A bheag nú a mhór*, “to a greater or lesser extent”. *Is beag orm é*, “I don’t like him”. *’Na mbeag is ’na mbeag*, “little by little”.

beagán: “a little”, pronounced /b'əgɑ:n/.

beagmhaith: “useless person, useless thing”. This is masculine here (*an beagmhaith*) and in PSD, but feminine in GCh. Pronounced /b'og-vɑh/.

béal: “mouth”, but also “opening”, of a bag or of a cave. *Ar bhéalaibh duine*, “with precedence over someone”. With *béala* as well as *béil* in the plural (see Psalm 21). *Béal an chlaímh*, “the edge of the sword”. *Béal an gheata*, “the entry of the gate”.

bealach: “way”; pronounced /b'ə'lɑx/.

béalbhach: “bridle-bit”; pronounced /b'ialvəx/.

Bealltaine: “May”. Pronounced /b'aulhin'i/; LASID has /b'alhin'i/.

bean: “woman”, with *mná* in the genitive singular and *mnaoi* in the dative singular.

beanfháidh: “prophetess”. *Banfháidh* is also found here. Pronounced /b'an-ɑ:g'/.

beann: “prong”; pronounced /b'aun/. *Adhal trí mbeann*, “a flesh-hook of three teeth”.

beann: “regard (paying attention to)”; pronounced /b'aun/. *Gan bheann*, “independent”, as of God, who depends on no one.

beannachadh: “blessing”, a verbal noun pronounced /b'ə'nɑxə/.

beannacht: “blessing”, pronounced /b'ə'nɑxt/. The genitive is generally *beannachta*, but is occasionally *beannachtan* (both genitive singular and plural). *Beannachtaibh* and *beannachtaibh* are both found in the dative plural here.

beannachtaí: “to utter blessings”; pronounced /b'ə'nɑx'ti:/.

beannaím, beannú: “to bless, greet”; pronounced /b'a'ni:m', b'a'nu:/.

beannaitheacht: “blessed/sacred nature”.

béar: “bear”; pronounced /b'e:r/. PUL’s use of *béir* in the plural in Isaiah 59 is noteworthy, as his works generally have *beithir* in the singular (the singular *béar* and the nominative plural *beithreacha* are not attested in his works).

bearbóir: “barber; shearer (of sheep)”, pronounced /b'arə'bo:r'/.

beárna: “gap”. The plural, given in the original text as *beárnacha* and *beárthnacha*, has been edited here as *beárthnacha* (which is itself also found in the manuscript), corresponding to *bearnaí* in GCh. This is because PUL stated in NIWU (p10) that the plural was *beárthnacha*, showing a devoiced *n*, /b'a:rhñəxə/. The dative here is *beárnain*; *beárnainn* is also found in WM Irish.

bearraim, bearradh: “to clip, prune”, “to shave” or “to shear (of sheep)”. Note the long vowel in monosyllabic forms and before a consonantal ending (*beárr*, *beárrtha*). *Lucht beárrtha fíniún*, “dressers of vines”.

beart: “bundle”, with *bearta* in the plural.

beart: “move, deed, act”. *Thar (na) beartaibh*, “beyond expectation”, i.e. “exceedingly”.

beartaím, beartú: 1. “to plan, devise, decide”. 2. “to brandish” (e.g. a sword).

beartú: “plan, scheme”.

beartúchán: “devices, scheming”; pronounced /b'ar'tu:xɑ:n/. Also a verbal noun, “scheming”.

beatha: “life”, with the dative *beathaidh* found in the phrase *’na bheathaidh*, “alive”, pronounced /nə v'ahig'/. Other than in this phrase, the dative is generally *beatha*. Note the plural given in Psalm 62, *beathanna*, where GCh has *beathaí*.

beathaithe: “well-fed, obese”.

beathaitheacht: “fatness, obesity”. *Dul i mbeathaitheacht*, “to grow fat”.

behemot: “behemoth”.

béicim, béiceach: “to cry out”. The verbal noun becomes *ag béicigh* governed by *ag* in the dative.

beiril: “beryl”. This is feminine in GCh, but we read *an beiril* in Ezechiel 28. This may be a case of an error with lenition, but as this is not fundamentally an Irish word, it is accepted here.

beirim, beiriú: “to boil”, pronounced /b'e'r'i:m', b'e'r'u:/.

The preterite is *do bheirbh sé*, /də v'er'iv' sɛ:/, reflecting the *bh* in the historical spelling. Similarly, the imperative is *beirbh*.

beirim, breith: “to bear”, in a number of senses, including giving birth. *Beir id dhá láimh air*, “take it in your two hands”. *Cad a bheir é?*, “how come?” *Beirthe*, the past participle of *beirim*, is pronounced /b'erhə/, with a broad *r*, and is accordingly edited as *bertha* here. *Breith (le t'fhiaclaibh) ar*, “to bite”. *Breith leat (go)*, “to go away with the idea (that); get it into your head (that); imagine (that)”.

beirithéan: “high temperature, searing heat”. *Teas beirithin*, “burning heat”.

beithíoch: “beast”, pronounced /b'e'hi:x/.

beithir: “bear”, listed as a literary word in PSD (GCh has *béar*). This word is apparently masculine here, but feminine in most dictionaries. The dative plural is given here as *beithribh*, /b'e'hir'iv'/.

beó: “life, livelihood”, with *beótha* in the plural. See the introduction to Seanfhocal for the context. **Could it be a mistake for beatha?**
Or could it be gs sing in ag stiúru beótha na ndaoine?

beó: “living”. *Uisce beó*, “living water” (in Cantic 4). Substantivised as “living being”. *Na háiteanna beó*, “vital parts” (of a sacrificial victim).

beóim, beóchaint/beóú: “to animate, enliven, make alive”, or *beoim, beochan* in GCh. The variant *beóú* was found as *beódhadh* in 1 Samuél 2:6, being adjusted by a later hand to *beóú*. A second-conjugation *beóaim* does not appear to be in use.

beól: a poetic form of *béal* meaning “lips”; usually plural, as *beóil* or *beóla*. The genitive plural is *beól*. An example of a singular *beól* in the singular is found in Seanfhocail 12:19 and Sophonias 3:9, where the Douay Bible has “lip”.

beónna: notionally a plural of *beó*, used in Leviticus 3:10 to translate “vitals”, a meaning that is covered by *áranna* in FGB.

Bet: ב, a letter of the Hebrew alphabet, representing the consonant /b/.

bia: “food”. *Bídh*, the genitive singular, is pronounced /b'i:g'/. in WM Irish. This form can be regularly derived from the pre-Standardised spelling of *biadh* in the nominative. The genitive is *bia* in GCh. The plural is given here is *biatha*, where GCh has

bianna. Áit bhídh, “feeding place” (of lions).

biail: “hatchet”.

biathaim, biathadh: “to feed”. The first-conjugation future form *biathfad* (spelt *biafad* in the manuscript) is found in Jeremiah 19.

biathaim, biathú: “to feed”.

bidellium: “bdellium”, a gum resin used in perfume and incense.

binb: “venom, fury”; pronounced /b'in'ib'/.

bínnghlórach: “sweet-voiced”, of a musical instrument. Pronounced /b'i:ŋ'-'ɣlo:rəx/.

bínse: “bench”.

Bíobla: “Bible”; pronounced /bi:bələ/. *An seana-Bhíobla Laidne*, found in the introduction to Ester 11, probably refers to the *Vetus Latina*, the Old Latin version of the Bible that preceded St. Jerome’s Latin Vulgate. *An seana-Bhíobla Gréigise* in the same chapter may refer to the Greek Septuagint.

bior: “spit, sharp point”.

biorán: “pin”, pronounced /br'ɑ:n/.

birín: “bodkin, hair-pin”; pronounced /b'ir'i:n'/.

bith: “being, existence”. This is feminine here, but masculine in GCh. *Ar bith*, “any”.

bithbhuan: “everlasting”; pronounced /b'i-vuən/.

bíthinn: found in the phrase *de bhíthinn duine*, “through, because of, by means of someone”; or *bíthin* in GCh. Also *trí bhíthinn*.

bithiúnach: “scoundrel”, used especially in reference to thieves.

bláfar: “blooming”.

blaidhthreach: “bawling”, or *bladhreach* in GCh; pronounced /bləir'həx/. As a feminine verbal noun in -ch, this becomes *ag blaidhthriugh* in the dative. PUB’s *Eachtra Phinocchio* has *blaidhreach*, with no medial h indicated.

bláth: “blossom, flower”. *I mbláth*, “in flower”. *Fé mbláth*, “blossoming”.

bláthaim, bláthadh: “to blossom, bloom, flourish”.

bláthaim, bláthú: “to blossom, bloom, flourish”; pronounced /blɑ:'hi:m', blɑ:'hu:/.

bláthhleasc: “wreath, garland”.

bliain: “year”, with *blian* in the genitive plural. PUL very frequently wrote *céad blian* (*fiche blian*, *caogad blian*, etc), although he himself wrote that it is *bliain*, and not *blian* that is required after *fiche*, *daichead* and *céad*. See under *caogad* for further comment. Where *blian* is incorrectly used in the original manuscript, it is adjusted here to *bliain*. A number of instances where *fiche bliain* is correctly given in the original are found in *Uimhreacha* 1; see also *ar feadh daichead bliain* in *Breithiúin* 3, which a later hand attempts to adjust to *daichead blian*. A possible reason for PUL’s confusion on the spelling of such forms may be the fact that *d’aois* with a broad d frequently follows phrases such as *fiche bliain*, which may occasion the broadening the final n of *bliain* by assimilation. Note the dative plural is *bliantaibh* (see *imithe i bhfad i bliantaibh* here), but *blianaibh* when used with numerals (*a deich de bhlianaibh*). *I mbliana*, “this year”. Also note that, with *sa*, we generally read *sa bhliain*, other than where the meaning is “per year” (once per year, three times a year, etc), when we read *sa mbliain*.

bloc: “block”, with *bluic* in the genitive and plural. Especially in *bloc adhmaid*, “block of wood”. *Bloc tuisle*, “stumbling block”.

blogh: “fragment, bit”, with *bloghaibh* in the dative plural. The GCh plural is *bloghanna*. Pronounced /blou, blouv'/.

blonag: “fat, blubber”. Pronounced /blonəg~blunəg/.

bó: “cow”, with *buin* in the dative.

bob: “trick”. *Bob a bhualadh ar dhuine*, “to trick someone”.

bocht: “poor”, with *boicht* in the vocative and genitive. Pronounced /boxt, boxt'/. *A cailín bhig bhoicht* in the manuscript of Isaiah 51:21 is adjusted here to *a chailín bhig bhoicht*. Also substantivised as a “a poor person”. Both *boicht* and *boichta* are found in the plural of the substantive here.

bochtáim, bochtú: “to impoverish”. *Bochtanáim, bochtanú* is also found in PUL’s works.

bochtaineacht: “poverty”. *Teacht chun bochtaineachta*, “to fall into poverty”.

bodach: “churl, lout”; pronounced /bəd'ɑx/.

bodhar: “deaf”; pronounced /bour/. Substantivised as “a deaf man”.

bog: “soft”, but also “tender”, of one young in years.

bogadh: “moving”. *Ar bogadh*, “loose”. *Suathadh ar bogadh*, “to flap loose”.

bogaim, bogadh: “to soften”; also “to move, loosen, dislodge”. Also “to mitigate; assuage”, as in the footnote to Psalm 93:13. *Bogadh de dhuine*, “to move away from or let someone go”. *Do bogtí chun trócaire é*, “he would be moved to mercy”. *Breith dá bogadh*, “for a judgement to be mitigated”.

bogbhuinne: “bulrush”.

bogha: “bow”, of various types, including a rainbow; with *boghanna* in the plural. Pronounced /bou/. *Bogha leacha*, “rainbow”, where *leacha* is a variant verbal adjective of the verb *leighim, leaghaidh*.

boghdóir: “bowman, archer”; pronounced /bou'do:r'/.

bogluachair: “bulrushes”, with *bogluachra* in the genitive. Pronounced /bog-luəxir', bog-luəxərə/.

bólacht: “cattle, kine”. The plurals *bólachta* and *bólachtaí* here refers to herds of cattle; no plural is given in FGB.

boladóir: “perfumer”, a form that has *bo-* in the stem, in contradistinction to *balaidh*. FGB has *cumhradóir* in this meaning.

bolg: “stomach”, with *builg* in the genitive and plural; pronounced /boləg, bil'ig'/. The plural also means “bellows”.

bollóg: “loaf of bread”, pronounced /bəl'lo:g/. With *bollóig* in the dual. *Bollóga fianaise*, “the loaves of proposition” (note *na mbollóg bhfianaise* in the genitive plural in *Uimhreacha* 8:2, where *fianaise* is treated as an adjective). *Na mbollóg bhfianais* in Nehemías 10:33 has an apostrophe added here to show the elided genitival ending.

bolta: “bolt (of a door)”, pronounced /boulət'/.

bonn: “sole of a shoe; ground, foundation”; with *buínn* and *bonna* in the plural; pronounced /bu:n, bi:ŋ', bunə/. *Bonn coise*, “sole of a foot”. *Cloch bhuínn*, “foundation stone” (with *clocha buínn* in the nominative plural and *cloch bhuínn* in the genitive plural). *Seasamh buínn*, “a sure place to stand”. *Buínn na gcnuc*, “the foundations of the mountains”. *Buínn íochtair na cruinne*, “the foundations of the world”. PUL repeatedly has *bunaibh* in the dative plural, apparently confusing the nouns *bun* and *bonn*. In this edition, *bonnaibh* is generally used, although the pronunciation is /buniv'/; *bunaibh* is retained in *Ionas* 2:7 where the meaning appears to be “base, extremity”, and not “foundation”. *Duine 'bhaint dá bhonnaibh*, “to undermine someone” (so used in Ester 16). *Rud do chur ar a bhonnaibh*, “to ground something, establish it”. As a substantive, *cur ar a bhonnaibh*, “foundation,

establishment, restoration”. 2 Paralipomenón 3:3 has *na buna* for the foundations of the temple, edited here as *na bonna*.

bonnán: “bittern”. Found as *bonnán léana*, where *léana* means “lowlying grassy place, watermeadow”.

borb: “fierce, haught, insolent”; pronounced /bɔrəb/.

bórd: “table”, or *bord* in GCh; with *búird* in the genitive singular and nominative plural.

bórit: “borith”, a herb used by fullers, also known as “soap wort”.

borrachadh: “swelling, bloating”; pronounced /bɔrˠaxə/. *Abha bhorrachaidh*, “surging/troubled river”.

borradh: “increase”. *Borradh aigne*, “swelling anger or resentment”.

borraim, borradh: “to grow, flourish”.

bórraim, bórradh: “to swell up”; or *borraim, borradh* in GCh. *Bórrtha suas*, “puffed up”. CFBB states that *borradh* means “growing, increasing”, whereas *bórradh* means “swelling up, becoming unnaturally bloated”. The long *o* is retained where shown in the manuscript here. *Ag borradh in aghaidh Dé*, “to swell against God” (the short vowel is accepted in this phrase as it seems *bórradh* is only used to refer to an unnatural degree of bloating). *Do bhórr sé le huabhar*, “he became puffed with pride”.

borramótar: “wormwood”, or *mormónta* in GCh. CFBB has *barramótar*.

bosc-adhmad: “boxwood”. Pronounced /bosk-əiməd/.

bosca: “box”. *Crann bosca*, “box tree”. Also given in Isaiah 60:13 as *crann búcsa*.

both: “booth, hut, tent”.

bothán: “cabin, hut”.

bóthar: “road”, with *bóithre* in the plural. Pronounced /bo:hər, bo:rˠhi/.

brá: “captive”, with *braighde* in the plural where GCh has *bránna*. Pronounced /brɑː, brəidˠi/.

brá: “neck, the front of the neck”, with *bráid* in the dative. *Fé bhráid*, “in front of”.

bráca: “harrow”, an instrument dragged over ploughed land to break up clods.

brachshúileach: “bleary-eyed”. Pronounced /brɑːxu:lˠəx/. Check PSD.

bradaíol: “pilfering, stealing”, or *bradaíl* in GCh.

braeinín: “droplet”, or *braoinín* in GCh. Pronounced /bre:nˠi:nˠ/.

braighdineach: “captive”, or *braighdeanach* in GCh, which form is also found here. Pronounced /brəidˠənəx~brəidˠinˠəx/.

braighdineas: “captivity”, or *braighdeanas* in GCh. IWM §95 shows AÓL had a broad *n* in this word, but PUL consistently spelt it slender. Pronounced /brəidˠənəs~brəidˠinˠəs/. *Lucht braighdinis*, “people in captivity, captives”.

braighdíníon: “captive daughter”. Pronounced /brəidˠinˠi:nˠ/.

braithim, brath: “to feel, expect, rely (on); perceive”. “To judge” (in Psalm 49; *breith a thabhairt ar dhuine* would be more common). “To spy out” in the phrase *ag brath na tíre*. *Ná bídh ’om brath mar go bhfuilim crón*, “consider not that I am brown”.

bramach: “colt”, or *bromach* in GCh; pronounced /bɔrˠmɑx/.

branar: “broken lea, fallow”. *Talamh branair*, “fallow land”.

braon: “drop”. *An braon anuas*, “seepage from above, dripping of rain through the roof”. The nominative plural is *braonacha*, but the dative plural both *braonaibh* and *braonachaibh*.

brat: 1. “cloak, robe”, with *brait* in the genitive and *brata* in the plural. Pronounced /brɑt, britˠ, brɑtə/. 2. “covering, curtain, veil or hanging of some kind”. In Daniel 13, *brat* refers to a veil covering a woman’s face. *Brat seóil*, “sail”; FGB only has *seól* in this meaning.

bratach: “flag, standard”, pronounced /brətˠɑx/. This word is masculine here, but feminine in GCh. The plural is *bratacha*.

brath: “expectation; spying”. *Lucht braith*, “spies” (adjusted from PUL’s spelling *lucht brath*). It’s interesting to note how “two spies” is expressed in Irish: *beirt lucht braith*.

bráthair: “brother; cousin, kinsman.” This word contrasts with *driotháir*, “brother”, originally spelt *dearbh-bhráthair*, and is usually used for more derived meanings, e.g. religious brothers. Use in the Bible may refer to the wider meaning of “kinsman”, but refers to King David’s brothers in 1 Samuél 16. The genitive singular is *bráthar*; the nominative plural *bráithre*; the genitive plural *bráithre* and *bráthar*; the dative plural *bráithribh*. Pronounced /brɑːhɪrˠ, brɑːhər, brɑːrˠhi, brɑːrˠhivˠ/.

breab: “bribe”, with *breibe* in the genitive and *breabanna* in the plural.

breac: “speckled”.

breacadh: “clearing”, of weather. *Ar bhreacadh an lae*, “at daybreak”.

breacadóir: “embroiderer”; or *bróidnéir* in GCh.

breacaim, breacadh: “to speckle, spatter”.

breacaireacht: “variegation, chequering”, translating “tapestry” in Ecsodus 35:35. *Taipéis* is also found here in the latter meaning.

bréag: “lie”, with *bréig* in the dative. *Bréag a chur ar dhuine*, “to slander someone”. *Bréag a dhéanamh*, “to lie”.

bréagaí: “deceitfulness, falsehood”. *Dul i mbréagaí*, “to become deceitful”.

bréagaim, bréagadh: “to soothe, caress”.

bréagán: “plaything”; pronounced /brˠiaˠgɑːn/.

bréagnaím, bréagnú: “to contradict, deny, refute”; pronounced /brˠiaˠgəˠniˠmˠ, brˠiaˠgəˠnuˠ/. *Breithiúntas a bhréagnú*, “to pervert/deny judgement”.

bréagnú: “contradiction”; pronounced /brˠiaˠgəˠnuˠ/.

breallántacht: “silliness, nonsense”.

bréan: “foul, putrid”. *Bréan de dhuine*, “disgusted with someone”.

bréanaim, bréanadh: “to putrefy”. Also “to be polluted”, as in *bréanfaid na huisceacha* in Ecsodus 7.

bréantas: “stench”.

breis: “addition, increment”. This word is usually found with eclipsis after *sa*: *sa mbreis*, “in addition”. *Rud a bheith agat sa mbreis ar dhuine*, “to have an advantage over someone”.

breith: “bearing”. *Níl aon bhreith air*, “there is no way, no chance for it to happen”.

breith: “birth”, with *bertha* in the genitive. *Lá bertha*, “day of one’s birth, birthday” (not *lá breithe*, which is “day of judgement”).

breith: “judgement”, with *breithe* in the genitive and *breitheanna* in the plural. *Breith bháis*, “a sentence of death”.

breitheamh/breithiún: “judge”, with *breithiún/breithimh* in the plural where GCh has *breithiúna* (a *bhreithiúna* is found, as expected, in the vocative plural here, apart from phrases such as a *bhreithimh uile an domhain*, where arguably *breithimh* stands in the nominative absolute as part of a bracketed-off phrase). Pronounced /brˠehəv, brˠeˠhuˠ:nˠ~brˠehivˠ/. The genitive plural is *breithiún*. *Breithiún* is also found in the nominative in *Breithiún* 1:19 and elsewhere, possibly to be regarded as nominative

backformed from the dative plural *breithiúnaibh*. Consequently, where *breithiún* is found in the dative (as in Breithiún 4:4), it can also be accepted here.

breithiúnach: “judicial”.

breithiúntas: “judgement”, or *breithiúnas* in GCh. *Breithiúnas* is also found in Genesis 18:19 here. The plural is *breithiúntaisí*. *Do bhreithiúntas a leagadh ar rud*, “to apply your judgement to or make observation of something”.

breithneóir: “observer; stargazer”; or *breathnóir* in GCh. Pronounced /br'en'ho:r'/.

breithnám, breithniú: “to consider, examine, observe, reflect on; judge, adjudge; judge (in the sense of serving as a judge over the nation of Israel)”, *breathnaím, breathnú* in GCh. Pronounced /br'en'hi:m', br'en'hu:/. However, *Seanachas Amhlaoibh* (p335) has *do bhreathnaíos*; both forms may have co-existed in WM. In Ezechiel 21:13, we read of a sword being *breithnithe*, “examined”, where the Douay Bible has “tried” and the Latin Vulgate *probatus*.

breithniúchán: “an act of examination or consideration”, in particular a sustained action. Pronounced /br'en'hu:xɑ:n/.

breóite: “sick.” Note that the traditional distinction between *breóite*, “sick”, and *teinn*, “sore”, is maintained in WM Irish. GCh only has the latter, spelt as *tinn*.

breóiteacht: “sickness”. *Breóiteacht clainne*, “labour, labour pains” (as in giving birth to a child”.

brí: “meaning”. This word is masculine here, but feminine in GCh. *De bhrí go*, “because, by reason of the fact that, in as much as”. The meaning of *brí* as “strength, power” may be seen in *brí na mionn do chur ar dhuine*, “to administer an oath someone, make him swear an oath”.

briathar: “word”, especially in the sense of “the word of God”, with *bréithir* in the genitive singular. The plural *bréithre* is found here, as well as *briathra*, which form is adopted in GCh. The genitive plural is *briathar*. Pronounced /br'íəhər, br'e:r'hi~br'íəhrə/.

bríc: “brick”, with *bríceanna* in the nominative plural; the dative plural is *brícibh/bríceannaibh*. GCh has *bríce* and *brící*. *Ar na fallaibh bríce* in Isaiah 16:7 appears to give a feminine genitive, although *bríc* is generally masculine in PUL's works. *Bríc leathan*, “tile”, where GCh has *leacán*.

bríceach: “of brick”. See *tine bhríceach*.

brioscóid: “short biscuit”. CFBB states the local word is not *brioscóid*, but *briosca*, but *brioscóid* is commonly found in PUL's works.

briotaire: “stammerer”.

briseadh isteach: substantivised as “an irruption”.

briseadh: “breaking”. *Briseadh catha*, “defeat (in battle)”.

brisim, briseadh: “to break”. In Genesis 38:29 we read *cad chuige gur briseadh dhuitse?* This translates “Why is the partition divided for thee?” in the Douay Bible, referring to the way in which the division of parturition in the delivery of twins leads to one child being born first. *Briseadh ó Dhia*, “to revolt against God”, a usage not indicated in FGB. *Tigh a bhriseadh*, “to break into a house”. *Briseadh isteach ar dhuine*, “to take someone by surprise, rush him, burst in on him”.

bró: “handmill”, with *bróin* in the dative. *Bró mhuilinn*, “millstone” (with *bróin muilinn* in the dative).

brobh: “a blade; a handful of hay or grass”, with *brobhnaicha* in the plural where GCh has *broibh*. Pronounced /brov, brounəxə/.

broinn: “womb”, with *bruinne* in the genitive; pronounced /bri:ŋ', briŋ'í/.

brollach: “breast, bosom”; pronounced /bər'lɑx/. *Brollach tosaigh*, “forefront”.

brón: “sorrow”. In Seanfhocail 10:10 *brón a dhéanamh* means “to cause sorrow”; FGB claims this means “to lament”.

bronnaim, bronnadh: “to grant, bestow”, with *ar*, often with the intervention of *suas*.

bronnanaas: “gift, present”, pronounced /brountənəs/. With *bronnanaisí* and *bromtaisí* in the plural where GCh has *bronnanais*.

bronnatóir: “bestower”. Pronounced /broun'to:r'/.

brosna: “kindling, sticks for kindling”, with *brosnaidh* in the genitive. Pronounced /brosnə, brosnig'/.

brostaim, brostú: “to hasten”; pronounced /brost'i:m', brost'u:/.

brostaitheach: “hasty”, listed in FGB as “inciting, stimulating”.

brothallach: “warm”.

bruach: “bank, shore”. In NIWU (p144), PUL draws a distinction between *ar bruach na faraige* (so spelt), “on the sea-shore”, and *ar bhruach na faraige*, “on the shore of the sea”. The difference in nuance in such instances is exceedingly slight.

brúchtaíol: “overflowing”; pronounced /bru:x'ti:l/.

brúchus: a Latin word for a type of locust or beetle.

bruid: “distress, misery”; or *broid*.

brúideach: “brutish, brutal”, or *brúidiúil* in GCh.

brúim, brú: “to oppress, crush”, with *ar*. The original spelling was *brúth*, showing an audible /h/ before a vowel. The verbal adjective is given as *brúithe* in one passage, but is generally *brúite*.

bruíon: “strife, quarrel”, with *bruíne* in the genitive and *bruíonta* in the plural.

bruithim, bruith: “to boil, cook”. PSD points out this verb is replaced by *beirim, beiriú* in Munster, but the verbal adjective *bruite* is found in Leviticus 2:5 in *oigheann bruite*, “frying pan”, a phrase that would be *friochtán* in GCh.

brúscar: “crumbs, fragments, rubbish”. The pronunciation /broskə:r/ is given in IWM, but /bru:skə:r/ in CFBB; PUL's spelling was *brúsgar/brusgar*.

bua: “victory”. “The victories of Christ” is given as *bua Chríost* in the heading to Psalm 97. The dative plural is given in PUL's *Eisirt as buadhthaibh* (apparently /buə'hiv'/; edited here as *buathaibh*), but it seems there is rarely a need in Irish for a plural of this word. *Fé bhua*, “victoriously, in victory”. *Amhráin bhua*, “songs of victory”.

buabhall: “bugle”; pronounced /buəvəl/. Compare *stoc*, used in *Aodh de Róiste* in this meaning. *Buabhall* is also used in GCh for “buffalo”, in which meaning see *bubalus* here.

buachaill: “boy”. *Buachaill aimsire*, “servant boy”.

buaic: “top, ridge”; with *buaicibh* and *buaicannaibh* in the dative plural. *Fíorbhuaic*, “the very top”.

buailteóir: “thresher; striker”.

buaim, buachtaint: “to win, gain a victory”, or *buaim, buachan* in GCh.

buairim, buaireambh: “to vex, perturb, trouble; to grow troubled”. Note *bhuairimh sé* in the preterite in Psalm 17 where GCh has *bhuair sé*, reflecting a general tendency for *-mh* to appear in the third-person singular preterite (and imperative) where the verbal noun ends in *-mh* in WM Irish. *Bhuairimh* is also found here (e.g. in Psalm 87). *Bhuairimh* appears to derive from a second-

conjugation *buairim*.

buairt: “worry, grief”. *Lucht buartha*, “the mournful”.

buanaí: “reaper”.

buanáim, buanú: “to preserve, perpetuate”; pronounced /buə'ni:m', buə'nu:/.

buanghearbach: “with a constant scab”. Pronounced /buən-jarəbəx/.

buar: “cattle”. This is feminine here (in 1 Samuél 30), but generally masculine in PUL’s published works.

bubal/bubalus: a Latinate word for “buffalo” is given here. GCh has *buabhall*.

bucaod: “bucket”; pronounced /b'ə'ke:d/. GCh has *buicéad*, and PUL’s own spelling here was *bucéad*.

búcla: “buckle”; pronounced /bu:kə'lə/.

bucóid: “boss, stud”.

búcsa: “box”. A variant of *bosca*.

buidéal: “bottle”, pronounced /bi'd'e:l/.

buille: “blow”, but as an adverb, “somewhat”.

buime: “nurse”.

buinne: 1. “shoot”, of a plant (and, by extension, “scion”). 2. brim, projecting lip.

buinneán: “sprout, sapling”; pronounced /bi'ŋ'ɑ:n/.

buíon: “group, troop”, with *buín* in the dative (although *buíon* itself is often found in the dative too). *Buíon cheóil*, “musical band/chorus”. The plural is *buíne* in Job 1; *buíona* is more common in the plural. The dual is given here as *an dá bhuíon*, failing to give the traditional dual declined like the dative.

búirth: “roar, bellow”, or *búir* in GCh.

búirtheach: “roaring”, with *búirthí* in the genitive. Pronounced /bu:r'həx/. Note that other than verbal-noun usage (*ag búirthigh*), this noun is not declined for the dative (*le búirtheach*).

búirthim, búirtheach: “to roar, bellow”; pronounced /bu:r'him', bu:r'həx/. GCh maintains a distinction between *búirim*, *búireadh* (the verb and verbal noun) on the one hand and *búireach* (an act of bellowing or roaring), but *búirtheach* is in fact a verbal noun, as well as an ordinary noun, in WM Irish. The future is given here as *búirfidh*, as a *th* would be superfluous. In the dative this becomes *ag búirthigh*.

buiséal: “bushel”. It is stated in the Douay version of Ruth 2:17 that an *ephah* was equivalent to three bushels.

buitléir: “butler”; pronounced /but'l'e:r'/.

Bul: the Hebrew month Bul, which generally falls in October-November. After the exile in Babylon, this month was later known by the Babylonian/Akkadian name Marcheshvan or Cheshvan. PUL’s manuscript does not decline this for the genitive, but in this edition *mí Buil* is given a genitive.

bullán: “bullock”; pronounced /b'ə'lɑ:n/.

bun-os-cionn: “awry, not right, wrong”, pronounced /bin'is'k'u:n/ according to IWM, but /bunəs'k'u:n/ in LASID. *Bun-os-cionn do*, “alien to”. *Bun-os-cionn lena chéile*, “different from each other”. As a noun, *an bun-os-cionn* (see Ezechiel 16) means “the contrary”. *Bun-os-cionn ag Dia*, “confused/overtaken by God”. *Aigne duine do chur bun-os-cionn*, “to change someone’s mind”.

bun: “bottom, base”. *Fé bhun*, “beneath”. *I mbun na gcaireach*, “looking after the sheep”. *Cad é an bun atá agat leis?*, “what do you mean by it?” See also under *bonn*.

bunach: “tow”; or *barrach* in GCh. *Luaitheach bunaigh* in Isaiah 1:31 translates “ashes of tow” in the Douay Bible. *Snáth bunaidh*, “a thread of tow”.

bunadh: “origin”, with the genitive, *bunaidh*, used as an adjective with meaning “basic, original, fundamental, essential”. Pronounced /bunə, bunig'/.

bunaím, bunú: “to found, establish”.

bunáit: “base”.

bunáitím, bunáitíú: “to found, establish”. This word is given in PSD, but not FGB.

bunáitíú: “foundation”.

bunús: “essence, basis”; pronounced /bu'nu:s/. *An bunús céanna leis*, “with the same fundamental meaning”.

buthaire: “cloud of smoke”, or *puthaire* in GCh.

ca: “where? where from?” The manuscript shows that the initial spelling *cá bhfuilir?* in Genesis 3:9 was subsequently adjusted to *ca bhfuilir?* The combination of *cá* with present-tense forms of *bheith* has a short vowel in the dialect: /kɑ vil'ir'/. Where *cá* is found with *bhfuil* in the manuscript, this is adjusted in this edition to *ca*. Also note the short vowel in *ca bhfios (do)?*, /kɑvəs/.

cá: a generic interrogative, often “where?”, but with other meanings. *Cá fada?*, “how long?” *Cá dtáinig sé*, “where he came from”: for historical reasons *cá*, like *go*, frequently does not use the particle *ro (cár, gur)* with the verb *teacht* in the past tense. *Cár tháinig sé* is also found in this meaning.

cába: “cape, collar”.

cába: *cab*, a Hebrew measure equivalent to around 1.25 litres, the eighteenth part of an *ephah*.

cábán: “cabin, tent, booth”.

cabhail: “body, torso”, with *cabhlacha* in the plural. Pronounced /kaul', kauləxə/. *Cabhlacha* can mean “ruins, roofless walls”, as in Isaiah 61.

cabhair: “help”, pronounced /kour'/. Note that the genitive *cabhrach* is often replaced by *cabhartha*, the genitive of the verbal noun of a first-declension verb *cabhairim*. *Bean chabhartha*, /b'an xourhə/, “midwife”; GCh has *bean chabhrach* or *bean ghlúine* in this meaning. Also note *ag lorg cabhartha*, *ag fáil na cabhartha* and *chun cabhartha dhi*. *Cabhair* also means “hired help”, as in the heading to 2 Samuél 10.

cabharthóir: “helper”, or *cabhróir* in GCh. Pronounced /kour'ho:r'/.

cabhlach: “fleet, navy”; pronounced /kauləx/.

cabhlach: “ruins”; pronounced /kauləx/. Also *cabhlach bhriste*.

cabhraím, cabhrú: “to help”, used with *le*. Pronounced /kou'ri:m', kou'ru:/.

cac: “excrement”.

cách: “each one”. Note that this word is indeclinable. *Thar chách*, “more than anyone else” (*tar chách* is edited here with *thar*).

cad é mar: “how”, generally used in exclamations or rhetorical utterances.

cad fáth: “why?” Consistently written *cad fá?* in the manuscript.

cad: “what”. Note *cad é má rithim?* in 2 Samuél 18, “what if I run? how about I run?”, where *cad é má... ?* functions in a manner analogous to *conas a bheidh an scéal má... ?*

cafárr: “helmet”. The LS edition of PUL’s *Eisirt* indicates this is pronounced /ka’fɑ:r/; the LS edition of Don Cíochóté indicates /kah’vɑ:r/. CFBB has /ka’fɑrə/.

caí: “lamentation, bewailing”. *Caí ’ dhéanamh (mar gheall ar rud)*, “to bewail something”.

caibideal/caibidil: “chapter”, or *caibidil* in GCh. PUL writes both *caibidil* and *caibideal* in the dative here, as if a variant exists from a feminine *caibidil*.

caidhséar: “gullet”, i.e. a stream issuing from a fence or a hole in the ground or river. Pronounced /kəi’ʃe:r/.

cailín: “girl”. *Cailín aimsire*, “servant girl”.

caílís: “chalice”, pronounced /kɑ’l’i:ʃ/.

caille: “veil”. The plural here is *cailleanna*, where GCh has *cailleacha*. PUL’s plural seems designed to keep the plural of *caille* apart from the plural of (the etymologically related word) *cailleach*, “nun, hag”. Pronounced /kɑ’l’i, kɑ’l’ənə/.

caillim, cailliúint: “to lose”, or *caillim, cailleadh* in GCh. Impersonally, *tá caillte ort*, “you have failed”. *Cailliúint ar dhuine i ngeallúint*, “to fail to keep a promise to someone, to fall down on the promise”. *Níor chaill ar aon ní dhíobh*, “none of them has failed”.

caillte: “lost”, but also “dreadful, sordid”; pronounced /kail’hi/.

caím, caí: “to lament”.

cáim: “fault, blemish”. *Gan cháim*, “blameless”.

cáimbric: “cambric, linen or cotton cloth”. This is *cáimric* in GCh, but PUL may have pronounced the *b* if he modelled this word on the English form. Possibly pronounced /kɑ:mb’ir’ik’/.

cáin: “tax, tribute”, with *cánach* in the genitive (singular and plural). *Smachtaithe/curtha fé cháin*, “placed under tribute (of a subject territory)”.

cáinim, cáineadh: “to censure, condemn”, with the verbal adjective *cáinte*.

caínnín: “snub nose, prominent nose”, pronounced /ki:n’k’i:n’/.

cainnt: “talk, talking; phrase or expression”, or *caint* in GCh. The traditional double *n* is shown here to indicate the diphthong, /kaint’/. *Cainnt do dhéanamh*, “to speak, make a speech” (PUL denied that *óráid* means “speech” in Irish).

cainnteach: “talkative”; pronounced /kaint’əx/.

caíora: “sheep; ewe”, or *caora* in GCh. The plural here is *caoire* (*caoirigh* in GCh). Pronounced /ki:rə, ki:r’i/. The genitive (singular and plural) is *caorach/caireach* here, pronounced /ke:rəx~ke:r’əx/; the spellings of the original manuscript were variously *caerach* and *caereach*; the variant with a slender *r* was used by AÓL. A later hand adjusts the manuscript at many points from *caer(e)ach* to *caorach*. The form with a slender *r* is retained here where the original spelling had it. *Caíora bhaineann*, “ewe”.

caipín: “top or cap or something”. See 3 Ríthe 7: this is not only an item of attire.

cairéal: “quarry”; pronounced /ki’r’e:l/. Check pronunciation.

cáirneach: “osprey, kingfisher”, or *coirneach* in GCh. *Iascaire cáirneach*, “osprey, kingfisher”. See also *préachán ceannann* here.

cairria: “stag, deer”; or *carría* in GCh. Pronounced /kɑ’r’iə/.

cairt: “cart, wagon”, with *cairtibh* in the dative plural.

cáis: “cheese”, with *cáiseanna* in the plural.

Cáisc (an Cháisc): “Passover”, with *na Cásca* in the genitive. This word is more frequently found in the meaning of “Easter”, but in the Old Testament context, the Hebrew festival is indicated.

caise: “stream, flood, current”. This word is masculine here, but feminine in GCh; pronounced /kɑʃi/. *Caisí neimhe*, “floodgates of heaven”.

caisia: “cassia”, a tree with an aromatic bark. Although spelt *cassia* and *casia* in the original, the version given in FGB yields the same pronunciation and so is accepted here.

caisleán: “castle”; pronounced /kiʃl’ɑ:n/.

caismirt: “conflict, contention”. Pronounced /kɑʃm’irt’/.

caíteach: “large village, smaller than a town”. This word reflects the nickname *An Cháiteach* for Cluan Droichead, the village where PUL was born. Literally *caíteach* is a “winnowing sheet”, and the usage may therefore reflect the presence of a mill in Cluan Droichead. However, it seems that the word was subsequently reinterpreted in the Muskerry Gaeltacht as meaning “village”. See *Seanachas Amhlaoibh* (p364).

caiteachas: “wasting, extravagance”. In this meaning, FGB has *caifeachas*.

caíth: “chaff”.

caitheamh: “wearing, passing”, but *caitheamh i ndiaidh ruda* means “a hankering after something”. *Dul fé chaitheamh*, “to become worn”.

caíthim, cáitheadh: “to winnow”.

caithim, caitheamh: 1. “to wear” (of clothes); “to pass” (of time). Also “must, to have to”. *Ní chaithfid siad éirí* in Isaiah 14:21 and many similar passages use *caitheamh* as a quasi-future auxiliary (“they shall not rise up”). The verbal adjective is found in the phrase *caite amu’ s amach (ó rud)*, “worn out (with something)”. 2. “to throw”. *Tu féin a chaitheamh suas ar Dhia*, “to throw yourself on God’s mercy”.

caithréim: “triumph”. Pronounced /kɑ’r’he:m’/.

caithréimeach: “triumphant, victorious”, substantivised here as “a conquering, victorious one”. Pronounced /kɑ’r’he:m’əx/.

Caitlicí: “Catholic”, or *Caitliceach* in GCh. Pronounced /kat’il’ik’i:/.

calamus: a Latin word for an aromatic that was one of the ingredients in the ancient Hebrew anointing oil.

calaiois: “deceit, fraud”.

calaoiseach: “deceitful, fraudulent”; pronounced /kɑ’li:ʃəx/.

calcaim, calcadh: “to caulk, cake”. FGB lists *croí calctha* (i.e. *croí calcaithe*) as meaning “obdurate heart”, of a heart that has become caked over. The verbal adjective is *calcaithe* where GCh has *calctha*. The singular and plural imperatives are found here as *calcaigh* and *calcaídh*, second-conjugation forms.

Caldaach: the Chaldaic language. This appears to be a reference to Biblical Aramaic, the language in which Daniel 2-7 was written.

callaire: “crier, herald”.

callaireacht: “an act of scolding or ranting”.

callóid: “wrangle, quarrel”, pronounced /kə'lɔːdʲ/.

callóideach: “noisy, turbulent”; pronounced /kə'lɔːdʲəx/. Note *callóidigh* in the dative singular feminine in Seanfhocail 21.

calma: “splendid; brave, valiant”, pronounced /kələmə/. *Fíorchalma*, “most valiant”.

cam: “crooked”; pronounced /kaum/. Substantivised in the meaning of a “crooked place”, as well as “crookedness, fraud”. *An cam a dhéanamh i gcoinnibh Dé*, “to transgress against God”. The genitive, *caím*, is pronounced /ki:mʲ/. *Duine gan cham*, “a guileless person”.

camaim, camadh: “to bend”. In Daniel 13, *do chamadar a n-aighe* means “they perverted their minds”.

camall: “camel”.

camalopardalus: a Latin word (*recte: camelopardalis*) is given here for “giraffe, camelopard”. GCh has *sioráf*.

camastaíol: “crookedness”, or *camastail* in GCh. All such words have a broad *l* in PUL’s Irish, but a slender *l* in GCh. The genitive here is *camastail*; such words tend to have genitives in *-aíola* in most of PUL’s works.

camastóir: “crook, fraudster”; pronounced /kəmə'stɔːrʲ/. This word is not given in dictionaries.

camhrán: “murmuring, grumbling”, or *canrán* in GCh. Pronounced /kau'rɑːn/.

campa: “camp”. PUL normally has *camtha* in his published works, but where *campa* is found here it is retained. This spelling would indicate the pronunciation /kaumpə/, but O’Rahilly explained in *Celtica* I, 347-48, that *campa* and *camtha* (from the verb *camaim*) had both come to be pronounced /kaumhə/ in WM Irish.

campáim, campú: “to encamp”, or *campáilaim, campáil* in GCh. Pronounced /kaum'pi:mʲ, kaum'puː/.

camtha: “camp”; pronounced /kaumhə/. See also *campa*.

cána: “cane”. *Cána milis*, “sweet cane”.

canad: “where?”, or *cá háit?* in GCh. *Canad suas?*, “up where?”

canaim, cantainn/canadh: “to chant”, equivalent to *canaim, canadh* in GCh. Pronounced /kənimʲ, kəntiɲʲ~kənə/, with no diphthong in the first syllable in any conjugated forms, possibly because *cantainn* is related to the English word *chanting* and/or the Latin *cantare*.

canncar: “anger, spleen, vexation”; pronounced /kaɲkər/.

cannrach: “cantankerous, ill-tempered”; pronounced /kaɲkərəx/.

canónda: “canonical”, or *canónta* in GCh.

cantaic/cantic: “canticle”, or *caintic* in GCh. Pronounced /kəntikʲ/. The spellings *cantaic* and *cantic* are found in the manuscript.

Where the latter is found (e.g. the chapter heading to Isaiah 12), a pronunciation of /kənt'ikʲ/ is suggested. **Compare cantim in CFBB.** *Cantaic a rá*, “to sing a canticle”.

cantainn/cantinn: “singing, chanting”, or *cantain* in GCh. Pronounced /kəntiɲʲ~kənt'ijʲ/, with no diphthong in the first syllable, possibly because this is a loanword. Also found in the meaning of “canticle” in Psalm 64. *Cantainn a dhéanamh*, “to chant, make melody”. With *cantainne* in the genitive. *Lucht cantainne*, “singers”; also *fir chantainne*.

cantaire: “singer”; pronounced /kəntirʲi/.

cantaireacht: “act of singing or chanting” (a noun and a verbal noun); pronounced /kəntirʲəxt/.

Cantica Canticórum: the Bible book variously known as the Canticle of Canticles, the Song of Songs or the Song of Solomon.

cantóir: “cantor, singer”; pronounced /kəntɔːrʲ/. This word is not given in dictionaries, although PSD has the related form *cantuightheoir*.

caoch: “blind”.

caochaim, caochadh: “to blind, dazzle”.

caochánach: “hoarse”, or *ciachánach* in GCh. PUL’s form seems to conflate *ciachánach* and *caochánach*, given in PSD as “a listless person”.

caogad: “fifty”. PUL generally forms the numbers in tens in *-d*: i.e. *tríochad, daichead, caogad*. By contrast, GCh uses *tríochoa* and *caoga* as the nominatives, and so on for the higher decades. AÓL had *caogaid* (*Seanachas Amhlaoibh*, p3). PUL has *caogaid* in the genitive and dative here, suggesting he treats *caogad* as a masculine noun that is feminine in the dative. Phrases such as *caogad blian* are retained here, as PUL’s published works show a genitive plural after this numeral. As the traditional Irish was rather *deich is daichead*, it may be that PUL was less sure with *caogad* than with *fiche* that the nominative singular must follow. Where *caoghad* is found in the manuscript, it is adjusted here to *caogad*. *Taoiseach caogad*, “captain of fifty”, where *caogad*, a noun, is treated as a numeral and not declined. *Trí caogaid*, “a hundred and fifty”.

caogadú: “fiftieth”; pronounced /ke:gəduː/.

caoi: “opportunity”, pronounced /keː/. *Ar chaoi go*, “such that”.

caoineadh: “keen, lament”, with *caointe* in the genitive and the nominative plural. *Laethanta caointe*, “days of mourning for the dead”. *Lucht caointe*, “mourners”. *Caoinéadh* is masculine here and in GCh but feminine in AÓL’s Irish.

caoinim, caoineadh: “to mourn, lament”.

caointeachán: “act of lamentation”, or *caoineachán* in GCh.

caointeóir: “weeper, mourner”.

caol: “slender part of something; narrow waters”. *Caol farraige*, “strait (of a sea)”.

caolaím, caolú: “to lessen, become thin”; pronounced /keː'li:mʲ, keː'luː/.

caoldoras: “wicket-gate”. This would be *geaitín* in GCh.

caoldrom: “the small of the back”, or *caoldroim* in GCh. In 2 Paralipomenón 10:10 *caoldrom* stands where “loins” is given in the Douay Bible. The Latin has *lumbis*, literally “loins”.

caomh: “gentle, pleasant”, the *caoimhe* as the comparative. Pronounced /ke:v, ki:vʲi/.

caomh: “gentle”.

caomhnaím, caomhnú: “to cherish; conserve, protect”; pronounced /ke:vʲni:m, ke:vʲnuː/.

caor: “berry”, with *caora* in the plural. *Caor fíniúna/fiona*, “grape”. *Caor ola*, “olive”. *Caor* has a number of other meanings: *caora tine*, “coals of fire” (in Psalm 17).

capall: “horse”. Note that the dative plural has a slender *l* in Cork Irish: *capaillibh*.

capar: “caper”, or *capras* in GCh. *Crann capair*, “caper tree”.

Caph: כּ, a letter of the Hebrew alphabet, representing the consonant /k/.

captaein: “captain”. This word is found both as *captaen* and *captaéin* in the nominative singular in PUL’s works. The slender *n* pronunciation /kəp'te:nʲ/ seems preferable, as the word is a loanword likely to be better known to Irish speakers in its English

form and the English *n* is closer to the Irish slender *n*. GCh has *captaen*, with a broad *n*, in the singular. The plural here is *captaeiní*, where GCh has *captaein*. (The spelling of the plural in the manuscript was sometimes *capteíní*, but this is adjusted here in line with the plural found more generally in PUL's works, i.e. with a broad *t*, *captaeiní*).

cara: "friend", with *carad* in the genitive (singular and plural) and *caraid* in the dative. The dative is sometimes overlooked, as in Job 36:33, Seanfhocail 22:11, 27:9 and elsewhere. Note that this was until recently a rare word in native Irish speech, as "friends", whether relatives or not, were generally *daoine muínteartha* (see PUL's comments in NIWU, p81). Since PUL's day, the word *cara* has been adopted by modern speakers of Irish as a one-for-one equivalent of the English word "friend".

caradas: "friendship", or *cairdeas* in GCh. This word is not generally used in the plural, but *caradas* is genitive plural in Seanfhocail 17:9 and Daniel 11:23.

carbad/carbat: "chariot". Pronounced /kʰr̥əbəd/. Both forms are found in the manuscript, *carbat* more frequently. Where PUL's *carbat* is adjusted, probably by Risteárd Pléimeann, to *carbad*, PUL's spelling is restored here. *Carbad* is a literary word that may not have been in common use among the Irish-speaking community PUL grew up in. However, *cárbait* in the genitive in PUL's *Eisirt* (p58) is transcribed in the LS edition, *Eshirt* (p59), as *carabuid*, indicating a pronunciation (in the nominative) of /kʰr̥əbəd/, one likely to be more generally accepted as the 'correct' pronunciation of this word in Munster Irish. Where forms such as *cárbat* are found in the manuscript, they are adjusted here to *carbat*. However, spellings such as *cárbat* may indicate PUL believed the word to be /kʰr̥əbət/.

carball: "jaw, gum; hard palate"; pronounced /kʰr̥əbəl/. This word translates "roof of the mouth" in Caoineadh 4:4.

carbúncail: "carbuncle", a red gemstone. This would be *carbuncal* or *carrmhogal* in GCh. Pronounced /kʰr̥bʰuːŋkil/. *Carbúncul* in Ecsodus 39:11 is edited here as *carbúncail* in order to standardise on the majority form in the manuscript.

carcair: "prison, jail".

cárn-aoiligh: "dunghill". The form *cárn-*, with a long *a* suggests these words have become fused, /kʰr̥n-i:l'ig'/. **AÓL had cárn-aoile, not cárn-aoiligh.** *Cárn aoiligh*, as two words, would be /kʰr̥ən i:l'ig'/. **IWM says it is /il'ig'/. (Rn generates an epenthetic vowel only where final.)** As a fused word, the genitive is *cárn-aoiligh* too (not **cáirn-aoiligh*).

carn: "cairn, heap"; pronounced /kʰr̥ən/. Especially in the phrase *carn cloch*, "a heap of stones". *Carn cuímhne*, "monument".

cárnaim, cárnadh: "to heap up".

cárnán: "small heap".

carra: "wagon", or *carr* in GCh.

carrach: "scurvy, scabby". Pronounced /kʰr̥ax/. Check PSD.

carraig: "rock", with *carraigreach* in the genitive plural; the plural *carraigreacha* is found in GCh. Pronounced /kʰr̥ig', kʰr̥ig'ir'əxə/. The dative plural in 1 Samuél 13 is *carraigibh*; *carraigreachaibh* is found more broadly here.

carthanacht: "love, charity".

cás: "cause, case". *I gcás go*, "even if, even on the assumption that"; also "such that; in such a way that". *Is cás liom é*, "I'm concerned about it".

cas: "curly", with *caise* in the feminine genitive. Pronounced /kʰas, kʰiʃi/.

casadh: "turning". *Casadh tímpall*, "revolution, turning around". *Ar chasadh na bliana*, "at the return of the year", i.e. on an annual basis.

casaim, casadh: "to twist, turn; to twine". *Rud do chasadh le duine*, "to taunt someone with something, reprove him over it". *Casadh le*, "to endeavour to". *Rud do chasadh tímpall*, "to whirl something about".

cásaim, cásamh: "to lament". **Or is it cásaím?**

casaoid: "complaint", pronounced /kʰsi:d'/. Also a verbal noun, "complaining".

casaoideach: "complaining, full of complaint"; pronounced /kʰsi:d'əx/.

casghlórach: "hoarse", a word not found in dictionaries. GCh has *piachánach*.

Casleu: the Hebrew month Casleu or Kislev, which generally falls in November-December.

casóg: "coat" (used in preference to *cóta* in WM Irish). With *casóig* in the dative.

casúr: "hammer"; pronounced /kʰsu:r'.

cat: "cat", with *cait* in the genitive. Pronounced /kʰat, kʰat'/. *Cat leóin*, "lion's cub".

catamíteach: "catamite".

cath: "battle" or "battalion", with *cathanna* in the plural. *Cath a bhriseadh ar*, "to defeat in battle".

cathain: "when?", pronounced /kʰə'hin'/.

cathair: "city", with *cathrach* in the genitive and *cathracha* in the plural. Pronounced /kʰahir', kʰəhəx, kʰəhəxəx/.

cathaoir: "chair"; pronounced /kʰhi:r'/. *Cathaoiribh* is found in the dative plural in Isaiah 14 in place of the more generally found *cathaoireachaibh*. *Cathaoir iompair*, "litter". The genitive is generally *cathaoireach*, but is given as *cathaoire* in Job 26.

cé: "who?" *Céra mac é*, "whose son he was": this is given as *cia 'ro mac*, a form that includes the indirect relative form of the copula, ultimately derived from *cé gura(b)* or *cé ar(b)*. PUL writes out the particle *ro* fully, whereas GCh has *cér mac é?* In Genesis 24:23, the manuscript had *cé 'ró inghean tu?*, being adjusted by a later hand to *cé'r inghean tu?* This is edited here as *cér' iníon tu?*, showing elision of the vowel of *ro*.

céachta: "plough"; pronounced /kʰiəxtə/.

ceachtar: "either (of); each (of)".

céad: "first", pronounced /kʰiad/, with *céadaibh* in the dative plural. *A chéad chur ar bun*, "its original institution". See the long note under *fiche*; *céad* takes the singular and where *céad blian* is found in the original manuscript, it is adjusted here to *céad bliain*. Note na *céad nithe* in Isaiah 48, "the first things".

céad: "hundred", pronounced /kʰiad/.

ceadaím, ceadú: "to permit, allow"; pronounced /kʰa'di:m', kʰa'du:/.

céadar: "cedar"; pronounced /kʰe:dəv/. Both *céadair* and *céadairí* are found in the plural here, where GCh has *céadair*. The dative plural is edited here as *céadraibh*, but is /kʰe:dəv'ir'/. *Crann céadair*, "cedar tree".

céadbhláth: "first flower, first bloom".

céadfa: "sense", with *céadfadha* in the plural where GCh has *céadfaí*. Pronunciation? /kʰiatfə, kʰiat'fi:/? Check pl as the note to Ecclesiastes 12:2 has *céadfadh uile*. Mo *chéadfa* for "my senses" in 2 Samuél 19 suggests this word is more often singular.

céadghein: "firstborn". See also *gein*. The genitive is *céadgheine*. The nominative plural here is *céadgheineacha* where GCh has *céadghinte*. The genitive plural appears here as *céadghein* (found eclipsed with the definite article as *na gcéad ghein*), and the

dative plural is *céadgheibh*. It may be that PUL seeks to keep this word separate from *geinte*, to avoid confusing “firstborns” and “first nations”. *Céadgheibh báis*, “firstborn death”. *Ceart céadgheine*, “birthright, the right of the firstborn”.

céadras: “cedar”; pronounced /k'e:də̀əs/. Both *céadrais* and *céadraisí* are found here in the plural.

céadshlite: “first ways”. Adjusted from *céadshlite* in the manuscript.

céadtoradh: “firstfruits”; spelt *céadthoradh* in the original. With *céadthorthaí* in the plural (and *céadthortha* in Nehemías 10:35).

céadtuismeadh: “firstling of a flock”, with the plural *céadtuismeacha*. This is from the noun *tuismeadh*, “begetting, procreating”.

céadú: “hundredth”, pronounced /k'ia:du:/. *An séchéadú*, “the six-hundredth”. **Check stress.**

ceairt/ceirt: “rag”. Both forms are found here; *ceairt* is found in PUL’s other works; *ceirt* in the GCh form. *Ceirt mhíosúil*, “menstrual rag”.

ceal: “want, lack”. *Ar ceal*, “set aside, cancelled, extinguished”. *Dul ar ceal*, “to disappear, cease to exist”. *Rud do chur ar ceal*, “to do away with something, abolish it”. *Rud do chlúdach fé cheal* (in Ecclesiastes 2), “to commit something to oblivion”. *Imeacht ar ceal*, “to go into oblivion, be forgotten”.

cealgach: “treacherous, guileful”; pronounced /k'alə̀gə̀x/.
cealgair: “deceiver”; pronounced /k'alə̀gair'/.
cealgairacht: “deception, treachery”; pronounced /k'alə̀gair'ə̀xt/.
ceangal: “bond, band, tie”, with *ceanglacha* in the plural (but *ceangail* in Psalm 146). Pronounced /k'ə̀ŋəl, k'ə̀ŋələ̀xə̀/. The dative plural is *ceanglaibh*. *Ceangal dúnta*, “muzzle”, or *mantóg* in GCh.
ceanglaím, ceangal: “to bind, tie”, or *ceanglaím, ceangal* in GCh. Pronounced /k'ə̀ŋəl'ím, k'ə̀ŋəl'/. *Ceangal suas de dhuine*, “to cling to someone”.

ceann cait: “long-eared owl”. See also *mulchán*.
ceann urraid: “leader, chief”, with *cínn urraid* in the plural.
ceann-fé: “shame”.

ceann: 1. “head”, include the division of a river into heads; with *cínn* in the genitive and plural. Note the rare dative plural *ceannaibh* in Genesis 2. Pronounced /k'aun, k'i:ŋ, k'aniv'/. *Rud do theacht chun cínn*, “for something to come to pass”. *Ó cheann ceann*, “from one end to the other”. 2. roof, vault.

céanna: “same”. In most relevant passages, PUL has *an chéanna* where GCh has *an céanna*. The odd passage, such as 1 Paralipomenón 16 and Isaiah 43, has *an céanna*, adjusted here to *an chéanna* (see under *oiread* for *an oiread chéanna*; it may be that this explains why *an chéanna* has lenition). *Céanna* is often eclipsed, e.g. in *san am gceanna* and in genitive plural phrases such as *chun na bpeacaí gcéanna*. *Mar an gcéanna*, “likewise”.

ceannacha: “facial features”, or *ceannaithe* in GCh. PUL stated this word is pronounced /k'ə̀nə̀xə̀/ (NIWU, p60).
ceannaí: “merchant, trader”; pronounced /k'a'ni:/.
ceannaím, ceannach: “to buy”; pronounced /k'a'ni:m', k'ə̀nə̀x'/.
ceannaíocht: “trading, commerce”; pronounced /k'a'ni:xt'/. *Lucht ceannaíochta*, “merchants”.

ceannairc: “mutiny, revolt”. With *ceannarca* and *ceannaircí* in the plural, where GCh has *ceannaircí*. *Lucht ceannairce*, “mutineers, people in revolt”.

ceannaircearch: “mutinous, rebellious”. *Ceannarcach* is also found here and accepted where found.
ceannaitheóir: “buyer”; pronounced /k'anə̀'ho:r'/.
ceannann: “white-faced, speckled with white”, of an animal. See *préachán*.
ceannárd: “haughty”; pronounced /k'aun-ɑ:rd'/.
ceannas: “leadership”. *I gceannas*, “in a ruling position”.

ceanndána: “headstrong, stubborn”.

ceannphort: “preface”, with *ceannphuirt* in the genitive.
ceansa: “gentle, meek”, pronounced /k'aunsə̀/. *Ceansa* in GCh. As a noun, “a meek person”.

ceannsacht: “gentleness, meekness”, pronounced /k'aunsə̀xt'/. *Ceannsacht* in GCh. This word isn’t often plural, but a plural, *ceannsachtaí*, is found here.

ceansaím, ceansú: “to pacify, appease”, or *ceansaím, ceansú* in GCh. Pronounced /k'aun'si:m, k'aun'su:/.
ceansú: “pacification”, but frequently used here as a translation of “expiation”.

ceanntar: “district, part of the country”; pronounced /k'auntə̀r'/.
ceanntréan: “obstinate”.

ceanntréine: “wilfulness, obstinacy”.

ceap: “stock, block”. *Ceap magaidh*, “laughing-stock”. *Ceap tuisle*, “stumbling-block”.

ceapachán: “composition”; pronounced /k'apə̀'xɑ:n'/. Used to translate “invention” in the Douay Bible in Psalm 98.
ceapadh: “thought”, but often more “intention or determination to do something”. Also “plan or design”, as of the temple.
ceapadóir: “inventor, forger”.

ceapadóireacht: “composition”; pronounced /k'apə̀'do:r'ə̀xt'/. Used to translate “invention” in the Douay Bible in Psalm 98 and elsewhere.

ceapaireacht: “conception, dealing, machination”, a word not given in dictionaries.
ceapaithe: “determined, intent”, or *ceaptha* in GCh.

ceárd: “artisan, artificer”, with *céird* in the genitive where GCh has *cearda*. *Obair chéird* in Ecsodus 36, “workmanship”. *Ceárd óir*, “goldsmith”, with *an cheárd óir* in the genitive and *céird óir* in the plural. PUL hyphenated *ceárd-óir*, but the hyphen is removed in this edition.

ceárd: “trade”. The dative singular *ceird* (i.e. *céird* here) is used as the nominative in GCh. *Ceárd* also appears in the genitive plural. *Le céird na bÁCála*, “by means of the art of baking”. *Lucht ceárd*, “craftsmen”. *Aicme gach céirde*, “workmen of all trades”.

ceárdach: “artificial, wrought”, a word not given in dictionaries.
ceárdaí: “artisan, craftsman”.

ceárdaíocht: “workmanship, craftsmanship”.

ceárdóir: “artisan, craftsman”, crossreferenced in GCh to *ceárdaí*.
ceárdúil: “artful, with great workmanship”.

ceárnach: “square, foursquare”, as of measurements. An adjective, or, as in Ezechiel 40:47, an adverb meaning “foursquare”.

ceárnaím, ceárnú: “to square”, of stones for masonry.

céarnamhán: “drone beetle”. Used to translate “hornet” in Ecsodus 23 and elsewhere.

ceart: “right”. *Le ceart gaoil*, “by right of close relationship”. *Le ceart poiblí*, more or less “by legal right”. The plural *cirt* is used here. GCh has *cearta*. PUL uses *ceartanna* in some of his other works. *Le héileamh cirt chogaidh*, “by right of conquest”. *Ceart ann féin*, “right in/within himself”.

ceartaím, ceartú: “to set right, justify”; pronounced /k'ar'ti:m', k'ar'tu:/.

ceartaitheóir: “corrector; justifier”; pronounced /k'arti'ho:r'/.
ceartbhreith: “just judgement”.

ceartú: “justification; correction”, with *ceartaithe* in the plural.

céasaim, céasadh: “to torment”.

ceasnaitheach: “afflicted, troubled”.

céastóir: “tormentor”; pronounced /k'ia'sto:r'/. *Árdchéastóir*, “great tormentor”.

ceataí: “inconvenience, awkwardness, a problem”. This appears in GCh as *ciotaí*, but *ceataighe* is the traditional spelling, and the pronunciation in WM Irish is /k'a'ti:/.
Ceataí a dhéanamh do dhuine, “to create a problem for someone”.

ceathrar: “four people”, pronounced /k'ahərər'/.
ceathrú: “fourth; quarter; thigh”, with *ceathrún* in the genitive and *ceathrúin* in the dative; pronounced /k'ar'hu:/.
 The plural is *ceathrúna*. GCD §475 shows this word is not end-stressed when it means “fourth”, a pattern found with other ordinals in -ú. This word is hit and miss in PUL’s Irish in terms of h-prefixation of a following vowel. *An cheathrú thuaidh*, “the northern quarter”, where *ceathrú* corresponds to the Latin *plaga*, “district, zone”.

cédrus: “cedar”. A Latin form is found in the Psalms, where other Bible books have *céadar* (spelt *cédar* in PUL’s original).

céibhín: “little lock of hair, a fillet”. This is given in PSD and is masculine there. Although FGB doesn’t have this word, *céibhín* is the diminutive of *ciabh*, a feminine word that is found there, and so this word is feminine in PUL’s works.

céile: where this means “bride”, it is feminine (see *os cionn na céile* in Isaiah 62). *Athair céile*, “father-in-law”. *Seómra céile* in Deuteronomí 33 corresponds to “bride chamber” in the Douay Bible and to *thalamo* in the Latin Vulgate, the ablative of *thalamus*, “inner room, bedroom, chamber; marriage bed”.

ceilg: “guile, deceit, treachery”; pronounced /k'el'ig'/. Note *ceilgeanna* in the nominative plural and *ceilgibh* in the dative plural. GCh has *cealg*, with *cealga* in the plural, but *cealg* is found only in the meaning of “sting” in WM Irish. *Dul i gceilg in aghaidh duine*, “to lie in wait, to conspire against someone”. *Luí i gceilg*, “to lie in wait”. *Lucht ceilge*, “conspirators”.

ceiliúram, ceiliúradh: 1. “to celebrate”, e.g a sacred rite or a feast day. 2. “to chirp, warble”, of birds. With *do cheiliúir sé* in the preterite.

ceilt: “concealment, cover”. *Ceilt a chur ort féin*, “to disguise oneself”.

céim: “step”, both in the sense of a footstep and in the sense of a step to stand on.

céimaignhrá: “bewilderment, confusion of ideas, puzzlement”. Spelt *céimaignhrádh* in the original and pronounced /k'e:məiɾɑ:/. This word is also found a number of times in *Séadna*, but is sufficiently unusual (not being found in PSD or FGB) to have required a footnote in PUL’s *Gníomhartha na n-Aspol*, Acts 12:18, where it is glossed as “.i. cur tré chéile”. The word appears to be a form of the English word *chimera*. The Four Masters of Ballyvourney believed this word to be *cith-mearú* or *ciomará*.

ceinséir: “censer”. See also *túiseóir*.

céir: “wax”, with *céarach* in the genitive, /k'e:rəx'/.
ceirí: “poultice, plaster”, or *ceirín* in GCh.

ceirteach: “rag, paper (adj); ragged”. See under *préachán* for *préachán ceirteach*. Pronounced /k'ir'təx'/.
ceisneamh: “grumble, complaint”, and as a verbal noun, “to grumble, complaint”.

ceist: “question”. *Ceist le réiteach* in Breithiúin 14, “a riddle”.

ceistím, ceistiú: “to question”; pronounced /k'eʃ'ti:m', k'eʃ'tu:/.

ceó: “mist, fog”, with *ceóigh* in the genitive where GCh has *ceo*.

ceóbhrán: “drizzling rain, mist”; pronounced /k'o:fə'rɑ:n/, and occasionally spelt *ceófrán* in the original manuscript.

ceóch: “misty, cloudy”.

ceocu: “which? which of them?; whether”. From *cé acu* or *cé'cu*, but pronounced /k'ukəθ'/. Often followed by a relative clause. See also *peocu*.

ceólaí: “musician”, a variant of *ceóltóir*.

ceremóin/ceremóinte/ceremóintú: “ceremonies”. A slender c is standardised on throughout, although both *cer-* and *caer-* stand in the manuscript. *Caeremon* (in the genitive plural) in Ecsodus 18:20 is adjusted here to *ceremón*. *Do gach uile caeremón* in Ecsodus 27:19 is adjusted here to *do gach uile cheremóin*. GCh has *searmanas*. The dative here is *ceremónaibh* (also found as *caeremónaibh* in the manuscript) and *ceremóinibh*.

ceremónach: “ceremonial”, or *deasghnách* in GCh.

chameleon: “chameleon”, a Greek word (via English) is used here, where GCh has concocted *caimileon*. Possibly pronounced /xə'm'i:l'iən'/.
character: “character”, in the sense of the characters with which various languages are written. FGB has *carachtar*, but this word seems mainly used in GCh to refer to character in the sense of personality (meaning 5 in De Bhaldrathie).

charadrión: a type of bird mentioned in Leviticus 11, believed to be a plover or some kind of heron. A pronunciation of /xə'rɑdr'iən' could be suggested.

charmél: a Hebrew word meaning “fruitful field”. We could suggest a pronunciation of /xɑrim'əθ'/.
cheana: “already”, pronounced /hɑnəθ'/. *Ach cheana*, “but anyhow, in any case”.

cheithre: “four”, or *ceithre* in GCh. Pronounced /x'er'hi/. Where this is found as *ceithre* in the original manuscript, lenition is added in this edition. *I cheithre áiteannaibh* in Breithiúin 9:34 is adjusted here to *i gceithre áiteannaibh*.

cherogrillus: the Greek word for “porcupine” stands in Leviticus 11. The Hebrew word it corresponds to is thought to be the largish rat-like animal known as the hyrax.

cherub: “cherub”, with *cheruib* in the genitive and *cherubim* in the plural. This form is found in Ezechiel 9. See under *cherubim* for a variant singular also singular found here.

cherubim: “cherub”. A Hebraic word is given here where GCh has concocted *ceiribín*. The genitives *cherubim* and *cherubime* appear to show variable gender. With the nominative plural *cherubimí*, the genitive plural *cherubim* and the dative plural *cherubimibh*.

chím, feiscint: “to see” (including in the sense of “being a seer or visionary”), or *feicim, feiceáil* in GCh; pronounced /x'i:m',

f'ik'int'/. Note the past-tense forms *chonac*, *chonaic sé*, *chonacadar*, and the autonomous *chonacthas*, PUL's spellings of which do not all correspond well to the pronunciations /xnuk, xnik' ʃe:, xnik'ədər, xnik'əhəs/ used by AÓL (i.e. *chonaiceadar*, *chonaictheas*, etc. would be possible spellings of these words in WM Irish). PUL may have used /xnukədər, xnukəhəs/, but the spelling *conaicbhúir* in the manuscript of Ezechiel 13:8 (alongside an earlier *chonacbhúir* in the same passage), may suggest PUL's spoken forms were the same as those of AÓL: this form is edited here as *chonacabhair*. Also note the dependent autonomous form in the past tense, *feacthas*, pronounced /f'akəhəs/, and the verbal adjective *feicithe*, pronounced /f'ik'ihí/. *Dá bhfeicteá* in the original manuscript of Psalm 49 is adjusted here to *dá bhfeicthá*. *Ní feictear*, "it doesn't seem so".

chodchod: a Hebrew word referring to some kind of precious stone.

chómh: "as". *Chómh maith lena rá*, "in other words".

chúig: "five", generally found lenited in WM Irish, other than in counting; following the enumerative particle *a*, we generally find *a chúig* (but note a counterexample in Genesis 5:17). *Chúig*, as with other numerals above two, is generally used with the plural of the noun in PUL's Irish, and is frequently used with lenition: cf. *chúig bhliana* in Genesis 5. However, *chúig bliana* is also found in Genesis 5 and is also a correct form, and so such forms are edited in line with the form shown in the manuscript.

chun: "towards". The combined forms of this preposition are distinctive in WM Irish: *chúm*, *chút*, *chuige*, *chúithi*, *chúinn*, *chúibh*, *chúthu*. GCh has *chugam*, *chugat*, *chuige*, *chuici*, *chugainn*, *chugaibh*, *chucu*. *Cad chuige na hÉabhraigh sin?*, "why are the Hebrews here?"

ciall: "sense". The dative singular feminine is not always used in PUL's works. In the case of *ciall*, *i gcéill* is generally found in PUL's works, but other constructions tend not to decline the dative of this word. *I gcéill* as an aside can mean "in a way, as it were, kind of", as in Genesis 45:8 here. *Cur i gcéill*, "to signify". Note *gan chiall*, "senseless", but *gan ciall acu*, a truncation of *gan ciall do bheith acu*, where *gan* governs a phrase. *Gan ciall* in Nehemías 4:2 is edited here as *gan chiall*.

ciallaím, ciallú: "to mean, signify, denote"; pronounced /k'i'əli:m', k'i'əlu:/.

ciallmhaireacht: "sensibleness, reasonableness".

ciallmhar: "sensible", but substantivised as "a sensible person".

cian: "a distance". *I gcéin*, "far off". *Leis na ciantaibh/le ciantaibh*, "for ages". Note that the dative *céin* seems only to be used after *i*; note *ó chian*, "from of old", in Psalm 92, and *ó chian aimsire*, in the same meaning, in Iósué 11:10; *ó chian* means "from afar" in Habacuc 1. The longer phrase *i gcian agus i gcóngar*, "far and near", tends not to use the declined dative, but we do read *i gcéin nú i gcóngar* in 2 Paralipomenón 6:36, and it seems PUL, in his own hand, corrected *gcian* to *gcéin* in that passage.

ciapadóir: "tormentor, persecutor".

ciapaim, ciapadh: "to harass, torment".

cíll: "cell", with *ceallaibh* in the dative plural.

cime: "captive, prisoner", with *cimeacha* in the plural where GCh has *cimí*.

cimeád: 1. "keeping, guard, protection"; 2. "observance", e.g. of a festival; or 3. "abstention", e.g. from alcohol (used with *ó*); *coimeád* in GCh. *Ar cimeád*, "in custody". *I gcimeád*, "in safekeeping". *Lucht cimeáda*, "keepers, guards".

cimeádaí: "keeper, custodian", or *coimeádaí* in GCh.

cimeádaim, cimeád: "to keep", or *coimeádaim*, *coimeád* in GCh. Note that the GCh distinction between *coimeád*, "keep", and *coimhead*, "watch over", does not obtain in WM Irish. The verbal adjective is *cimeáda*. Note *chimeád sé an rí gan dul isteach* in Daniel 14:18, "he kept the king from going in". *Sciath 'chimeád*, "to hold up a shield".

cimeádtach: "observant". *Cimeádtach ar an ndlí*, "observant of the law". FGB has *coimeádach* in the meaning of "conservative" and *coimheadach* in the meaning of "observant".

cimlim, cimilt: "to rub, wipe" or *cuilim*, *cuilim* in GCh. Pronounced /k'im'il'im', k'im'ihl'/. As a syncopating verb, the future is *cimleód*. *Barra ciomalta*, "a file, an iron file", would be *barra cuimilte* in GCh. Pronounced /bərə k'im'elhə/. *Cimilt de rud*, "to rub on/against something". *Rud do chimilt amach*, "to efface something".

cinamon: "cinnamon". PUL has an English word here; FGB has *cainéal* in this meaning.

cine: "race", which is feminine in PUL's Irish, but masculine in GCh. *An chine daonna*, "the human race": the *d* is not lenited in this expression. It seems *an chine daonna* is a fused phrase in WM Irish; this may be influenced by the noun *daonna*, if we take the view that *an chine daonna* could contain the genitive plural of *daonna* and not the identical adjective. Note *ar shagartaibh an chine Levítigh* in Deuteronomí 17:9 (*an cine Lebhítigh* in the manuscript), where *cine* is masculine. This varies from repeated use of *na cine* in the genitive in PUL's works, but may be influenced by the awkwardness of the genitive singular feminine adjective (it would otherwise be *na cine Levítí*). Note the plural used here is *cineacha*, where *ciníocha* is used in GCh. The genitive plural found here is *cineach*.

cineál: "kind, sort; kindred". *Cinéil*, apparently based on the older nominative *cinéal*, is found in both genitive and dative usage here.

This possibly suggests this word is feminine in the dative.

cióch: "breast, pap", with *cíche* in the genitive. Pronounced /k'i:x, k'i:hi/. *Bainne cí'*, "breast milk", a phrase that is regularly encountered in PUL's works, **appears to contain a reduced form of the genitive plural**. PSD (under *bainne*) shows the form is *bainne cíoch* > *bainne cíghe*. *A dá cí'* in Osee 2 gives the dual, where *cí'* is a reduced form of *cích*.

ciocrach: "greedy, ravenous"; pronounced /k'i:kərəx/.

ciombal: "cymbal". Note: the dative plural is here edited as *ciomblaibh*, but the pronunciation is /k'imbəlv'/.

cion: "regard, affection"; pronounced /k'un/. With *ceana* in the genitive.

cion: "share", pronounced /k'un/. *Cion trí mblián de thorthaibh*, "three years' worth of fruit".

cionadh: "transgression". This word is also given as *cionadh* in the genitive in Leviticus 7 (the phrase being victim *cionadh*, "sacrificial victim for a transgression").

cionaim, cionadh: "to transgress". FGB doesn't have this word; PSD has *cionuighim*, *cionughadh/cionóghadh*. The word adopted in GCh, *cion(n)taim*, *cion(n)tú*, is found elsewhere in PUL's works.

ciontaím, cionntú: "to accuse, condemn".

cionta/cionnta: "sin, guilt". IWM shows only the pronunciation /k'untə/, but the variation in the spelling in the manuscript indicates that /k'u:ntə/ is viable too. This word is nominally singular, with no morphological plural. Rather, *cionta* itself is used as a collective singular with a plural verb. See *nílid mo chionta* in Psalm 68 and *na cionta* in Leviticus 7.

ciontach/cionntach: "guilty". PUL uses both *cionntach* and *ciontach* in his works, and IWM §401 shows the pronunciation can be either /k'u:ntəx/ or /k'untəx/. A later hand has adjusted most instances of *ciontach* to *cionntach*. The original spellings are allowed to stand here. Substantivised as "the guilty, the wicked".

ciontacht: “guilt”.

ciontacht/cionntacht: “guilt, iniquity”. Where a double *n* is given in the original manuscript, it is retained, showing /k'u:ntəx/. This word is generally singular, but a dative plural *cionntachtaibh* is found here.

ciorcail: “circle”, or *ciorca* in GCh. Pronounced /k'irkil'/. *Ciorcail* is found in the dative in 3 Ríthe 7:12. The other case forms of this word are not attested, but PSD shows that *ciorcaill* (*sic*) was a recognised variant of *ciorca*.

ciorcaldá: “circular”, or *ciorclach* in GCh. **Is the d pronounced?**

ciorraím, ciorrú: “to cut short, curtail, abridge”. The LS edition of *Séadna* shows a slender *r* in this word, but *Scéalaíocht Amhlaoibh* shows AÓL had a broad *r*. *Ciorrú* is spelt both *ciorbhú* and *ciorbhadh* in the original.

cíos: “rent, tax”, with *cíos* in the plural here where GCh has *cíosanna*, which form is also found in PUL’s works. *Cíos* *móra*, “great revenues”. *Treabh do chur fé chíos*, “to make tributaries of a tribe”. *Luí fé chíos do dhuine*, “to become a tributary of someone”.

cípin: “little stick”.

cír, círe: “cud”, or *cíor* in GCh. PUL generally uses *círe*, which is essentially the historical genitive, in nominative contexts here (as in much of Leviticus 11), possibly because the most familiar phrase this word is found in is *ag cogaint na círe*, “chewing the cud”. In Leviticus 11:26 we read *an chír* in nominative usage.

círíp: “uproar, tumult”, or *círíb* in GCh.

ciscéim: “step”, or *coiscéim* in GCh. Note *ciscéim bacáí*, “a limp”, where GCh has *coiscéim bhacaí*. Both *ciscéimí* and *ciscéimeanna* are found in the plural here; the latter is preferred in GCh.

ciseán: “basket”.

císte: “cake”.

ciste: “chest, coffer; treasury”.

cisteóir: “treasurer”.

cistin: “kitchen”, with *cistiní* in the plural where GCh has *cistineacha*.

citeal: “kettle”.

cith: “shower”, e.g. of rain, but referring in Genesis 19:24 to a shower of fire and brimstone. With *ceathanna* in the plural.

ciúmhaís: “edge, margin”; pronounced /k'u:ʃ/.

ciúmhas: “edge, margin”, a by-form of *ciúmhaís* also found here. Pronounced /k'u:s/.

ciúnaím, ciúnú: “to silence (someone)”.

ciúnas: “quietness”.

claí: “fence, rampart”. The definition of *claí* is wider than the English word “fence”: PUL glossed this in NIWU (p22) as “any sort of rampart of earth or of stones or of both”. Note the genitive plural (in Isaiah 58), *clathach*, /klə'hɑx~klə'həx/. Ezechiel 16 has *claí* in the genitive plural.

cláimheach: “swordsmen, warrior”. FGB doesn’t have a cognate word. PSD has *claidheamhach*.

cláiomh: “sword”, with *claimhte* in the plural. *Scéalaíocht Amhlaoibh Uí Luínse* (p16) and the LS version of PUL’s *Séadna* (see *cluitiv* in *Shiàna*, p85, for *claidhmhtibh* in *Séadna*, p210) both show the vowel to be short in the plural: /kli:v, klit'i/. *Cláiomh a tharrac*, “to draw a sword”.

clairín: “little board, tablet”; pronounced /kl'ɑ:r'i:n'/.

cláirseach: “harp”, with *cláirsigh* in the dative and *cláirseacha* in the plural.

clais: “trench, furrow, gully”, with *clasa* in the plural where GCh has *claiseanna*. *Clasa* refers to dents in a wall in Leviticus 14. With *clas* in the genitive plural, including the genitive dual (*leithead dá chlas*).

clampar: “wrangling, dispute”; pronounced /klaumpəɾ/.

clann: “children” (not “family”), with *clainne* in the genitive (*cláinne* sometimes found in the manuscript is rejected here) and *claínn* in the dative. Pronounced /klaun, kliŋ'i, kli:ŋ'/. *A chlann ó!*, approximately, “my dears”. *Clann do chur díot*, “to give birth”. *Clann clainne*, “grandchildren”. The dative is occasionally overlooked, as with *lenár gclann-ne* in *Iósúé 22:24*. Compare *lenár gcláinn-ne* in verse 27 of the same chapter.

claochlaím, claochló: “to change for the worse, deteriorate”, or *claochlaím, claochlú* in GCh. Pronounced /kle:'xli:m', kle:'xlo:/. Where the form *claoichlódh* is found in the original, indicating a pronunciation of /kli:'xlo:/, this is retained as *claoichló*.

clao: “perverse, wayward”. Substantivised as “a perverse person; the perverse”. Also “bent down, in a reclining position”.

claoaim/claoaím, claoadh/claonú: “to turn aside, bend”. Typically PUL’s forms of this verb are in the first declension, apart from the third-person preterite *do chlaonaigh sé* and the verbal adjective *claoaithe* (*claoanta* is found in some of PUL’s other works). The singular imperative is *clao*, with the both *claoaidh* and *claoaidh* in the plural imperative. The plural imperative is given in *Iósúé 24* as *claoaidh*, although a later hand crosses out the *síneadh fada*. PUL’s original form is retained here.

claoaithe: “gone astray”, a variant of *claoanta*, which is more generally found.

clár: “board, table”, with both *cláraibh* and *clárachaibh* in the dative plural.

clárobair: “board work”.

clé: “left”. A calcified dative *clí* is sometimes found, particularly when a noun does not intervene. In other words, it is *ar do láimh chlé* or *ar do chlí/ar do chlé*.

cleamhain: “son-in-law”; a variant of *cliamhain*. Pronounced /kl'aun'/.

cleamhnas: “marriage, match”. The GCh plural is *cleamhnais*, but PUL uses *cleamhnaisí* here. *Cleamhnaisí* and *cleamhnaistí* are both found in PUL’s novel *Séadna*, and the latter is the more frequent form in WM Irish. Pronounced /kl'aunəs/.

cleas: “trick, game”. *Fear cleas*, “juggler, acrobat”.

cleasaíocht: “sleight of hand, tricks”.

cléir: “clergy”.

cleite: “feather; pen”.

cleiteach: “feathered”.

cleith: “staff, stave”. *Cleith bhata*, “long heavy stick”, or *cleith de bhata* in FGB. With *cleathacha* in the plural, pronounced /kl'i'hɑxə/. The GCh plural is *cleitheanna*.

cliamhain: “son-in-law”, with *cleamhan* in the genitive plural here. Pronounced /kl'iən', kl'aun/.

cliathán: “side, flank”; pronounced /kl'i:hɑ:n/. With *cliathána* in the plural here where GCh has *cliatháin*.

clípin, clipeadh: “to torment, harass”.

cló: 1. “form, appearance”. *Rud do chur as cló*, “to blot something out, efface it”. *Cló duine*, “the form of a man”. 2. “type, font”,

referring here to the characters with which a language is written.

clóca: “cloak”.

cloch chruaidh: “flint, flintstone”, or *cloch thine* in GCh.

cloch óir: “chrysolite”, a word not given in dictionaries.

cloch: “stone”, with *cloiche* in the genitive and *cloich* in the dative. Pronounced /klox, klohi, kloh'/. See Brian Ó Cuív’s note in CFBB (p276) on the need to transcribe a slender *h* at the end of words like *luaith* (/luəh'/. While the *h* itself is not palatalised—and is usually absent, other than before a following vowel—the quality of the vowel preceding it is centralised and/or diphthongised. See also “*Cloich, Cruaich and Similar Forms in Munster Dialects*” by Diarmuid Ó Sé, in *Éigse*, Vol XXXVII, p123-133. *Cloch chúinne*, “cornerstone”. *Cloch* is also found, in Deuteronomí 23:1, in the meaning of “testicle”.

clochadóir: “stone-worker, lapidary”; pronounced /kloxə'do:r'/.

clóg: “blister”, with *cluig* in the plural.

clóg: “hour”, with *cluig* in the genitive. *Uair a' chluig*, “hour”. Note *ar a hocht a chlog*, “at eight o'clock”, where the *a* before *chlog* appears to be a worn down form of *de*.

clógad: “helmet”.

cloich-shneachta: “hailstone”, with *cloich-shneachtaidh* in the genitive. Pronounced /kloi'hn'axtə/. GCh has *cloch shneachta*. The medial *ich* here suggests this is better written as a compound noun. *Cloich-shneachta mhór* in Ezechiel 13 shows this word lenites an adjective, as if feminine, but in Ecsodus 10 we read *an chloich-shneachta* in a genitival context (the text is amended to show *an*; this is no slip of the pen). Job 38:22 has *stórasa an chloich-shneachtaidh*. Consequently, it seems this word is masculine.

cloichín: “little stone”; pronounced /klo'hi:n'/. This word, which is feminine, illustrates the point that the gender of the base noun determines the gender of the diminutive derived therefrom.

cloigeann: “skull”; pronounced /klog'ən'/.

cloím, cloí: “to cleave to”, with *le*.

cloím, cloí: “to wear down, subdue, overthrow”, with the verbal adjective *cloíte*. *Dúr gcloí* (Ezechiel 24), “pining away, wasting away”, literally “wearing yourself down”. Compare *dhom shnoí* under *snoím, snoí*.

cloisim, cíos/cloisint: “to hear”, or *cloisim, cloisteáil* in GCh. Note the preterite *do chloiseamair* (and similar conjugated forms), where GCh has *chualamar*. Yet in Psalm 30, PUL has *do chuala*, and in Job 28 *do chualamair*. In Psalm 65, the present autonomous is given as *clostar* (replacing *cloistear*, which is scored out).

cloisint: “hearing”. Generally not declined for the genitive. See *cluasa chun cloisint* in Deuteronomí 29.

cloíteacht: “weakness, exhaustion, sickness”.

cloíteóir: “subduer, conqueror”.

clos: “hearing”. *I gclos na ndaoine*, “within the people’s hearing/earshot”. *I gclos do*, “within the earshot of”.

cluanái: “deceiver, hypocrite”, or *cluanaire* in GCh, which form is also found in PUL’s works.

cluas: “ear”, with *cluais* in the dative. *Fáinní cluas*, “earrings”.

cluasfháinne: “earring”. This word is in PDS, but not given in FGB, which has only *fáinne cluaise*.

clúdaím, clúdach: “to cover”; pronounced /klu:'di:m', klu:dəx'/.

cluichim, cluicheadh: “to harry, chase”.

clúid: “cover, covering; nook, corner”.

cluigín: “little bell”, or *cloigín* in GCh.

cluínim: “I hear”. The present autonomous is found here: *cluintear*. PUL rarely uses forms of *cluínim*, preferring forms of *cloisim* and *airím*. PUL’s *Aesop a Tháinig go hÉirinn* also contains an attested use of this verb in the form *do cluintí* in the imperfect autonomous.

clúmh: “fur, down”. *Clúmh na bhfiolar*, “the feathers of an eagle”. *Clúmh liath*, “mildew”.

clúmhach: “furry, hairy”. Pronounced /klu:vəx'/.

clúmhair: “renowned”, or *clúiteach* in GCh. Pronounced /klu:l'/.

cnagarnach: “a crackling sound; making such a sound”. *Cnagarnach tóirthní*, “a tremendous thunder”.

cnaím, cnaí: “to corrode; to waste away, decline”.

cnáimhseach: “obstetric”.

cnáimhseáil: “grumbling, complaining”. Pronounced /knɑ:v'-'ʃa:l'/.

cnapóg: “lump; hillock”.

cneadh: “wound”, or *cneá* in GCh. Along with a number of other words where the older spelling is in *-adh* or *-agh*, *cneadh* has a short vowel in the nominative singular, /kn'a(h)/. The plural, given in the manuscript as *cneadhacha*, *cneádhacha*, *cneádhthacha*, is edited here as *cneáthacha*. The first two manuscript spellings point to /kn'a:xə/, the last to /kn'a:həxə/. However, /kn'i'hɑxə/ is more widely found in WM Irish, and it may be that a later hand has incorrectly supplied a lengthmark over the first *a* in the manuscript. The dative plural is *cneáibh*.

cneas: “skin”.

cneasáim, cneasú: “to heal”; pronounced /kn'a'si:m', kn'a'su:/.

cneasaitheóir: “healer”, or *cneasáí* in GCh.

cneasta: “gentle, mild-mannered”.

cneastacht: “mildness, decency”.

cneasú: “healing”. *Cneasú 'ghabháil*, “to be healed”.

cnó: “nut”, with *cnódha* in the plural (cnódha is found in the original manuscript in the genitive singular and nominative plural, but is retained here only in plural contexts, to make a visual distinction in number). This then would be pronounced /kno:/ in both the singular and the plural. LASID has *cnónna* and *cnóite* in the plural.

cnublach: “carcass, remains”. The original spelling here was *cunablach* and *conablach*, but IWM shows the pronunciation is /knubələx/. This is etymologically derived from *con*, meaning “dog carrion”. *Conablach* is used in GCh. Note the plural is generally *cnublacha* where GCh has *conablaigh*. *Cnublaigh* is found in the plural in Leviticus 11:38.

cnuc: “hill”, or *cnoc* in GCh, with *cnuic* and occasionally *cnuca* in the plural. Pronounced /knuk, knik'~knukə/.

cnucán: “hillock”, or *cnocán* in GCh. Pronounced /knəkɑ:n.

cócaire: “cook”.

cochall: “hood, veil”.

cocroth: an old word for a small shield is used in 2 Paralipomenón 23:9, with *cocrothanna* in the plural. FGB and PSD do not list this word, but DIL, under *cóic*, shows the derivation is from “five circles”, which seems to have been an ornate pattern found on shields and may possibly have been later substantivised as “shield”. It seems that PUL may have picked up this word from O’Brien’s or O’Reilly’s dictionary, ultimately derived from Mícheál Ó Cléirigh’s glossary, *Foclóir nó Sanasán Nua* (Louvaine, 1643), which has an entry “*cocroth*, .i. *sgiath*”.

codaltach: “a sluggard”, or *codlatach* in GCh.

codladh: “sleep”, pronounced /kolə/.

codlaim, codladh: “to sleep”, or *codlaim, codladh* in GCh. Pronounced /kolim', kolə/. As a syncopating verb, the future is *codlód*, /kə'lɔ:d/; PUL’s spelling was *codalóchad*. This may suggest he had /kədə'lɔ:d/, but spellings such as *ní chodlóchad* are found elsewhere in his published works. Note the slender *l* of the imperative, *codail*. Also note the genitive of the verbal noun, *codlata/codalta*. PUL commented on *ag dul chun codalta* (so spelt) in *Mion-chaint, Cuid a III* (p46), “this word is also very generally pronounced *codlata* with the *d* silent. It is the easier of the two to pronounce”.

coenomía: a Latin word (*coenomyia*) is used here, meaning “common fly”. *Cuil* is also found in PUL’s works; *cuileóg* is found in LASID. Possibly to be pronounced /kə'nəm'iə/.

cogadh: “war”. *Cogáí sa bhaile*, “civil wars”. FGB has *cogadh cathartha* in the meaning of “civil war”. *Fear cogaidh*, “man of war”, with *feara cogaidh* in the plural in Ezechiel 27 (but generally *fir chogaidh*).

cogansach: “masticatory region; the soft palate”.

cogar: “whisper”. Although *chogair* is the preterite of the cognate verb *cograim, féitheanna a chogair* in Iob 4 gives, not the preterite of the verb, but the genitive of the noun: “the veins of its whisper”.

cognaim, cogaint: “to chew”, or *cognaim, cogaint* in GCh. Pronounced /kə'gənim', kə'gəint'/.

cognarnach: “whispering”. Note that as a feminine verbal noun, the dative is *ag cognarnaigh* /ə kə'gərnig'/. This distinction is not observed in GCh.

cogúil: “warlike”.

coigealach: “distaff”. FGB lists *coigealach* as a variant of its preferred form, *coigeal*. *Coigealach* is masculine here, but feminine in GCh. Pronounced /kə'gəlax/.

coigríoch: “stranger”, or *coigríochach* in GCh. Pronounced /kə'g'i:r'i:ax/.

coileach: “cock, rooster”, pronounced /ki'l'ɑx/.

coileán: “cub, whelp”, pronounced /ki'l'ɑ:n/.

coilgsheasamh: *'na choilgsheasamh*, “bolt upright”, or *ina cholgsheasamh* in GCh. Spelt *'n-a choilic-sheasamh* in Iob 15 and pronounced /nə xil'ik'-ɑsəv/.

coill: “wood”, pronounced /ki:l'/.

Coill bheag, “grove”.

coillteach: “a wooded place, woodland”, with the genitive, *coilltigh*, used adjectivally. Pronounced /ki:l'həx/.

coillteach: “wooded”; pronounced /ki:l'həx/.

coimhdeacht: “accompaniment; accompanying”. Pronounced /ki:nl'əxt/ according to IWM (see the note to §409); this pronunciation is not shown in PUL’s works, and PUL may have had a *d* here. *Aingeal coimheachta*, “guardian angel”. *Bean chóimhdeachta*, “lady in waiting; maid”.

coimheascar: “struggle, mêlée”, pronounced /ki:skəɹ/.

coimhtheach: “foreign, alien”; pronounced /ki:həx/.

coimirce: “protection, patronage”. PUL used the older spelling *comairce* in the original, but this has been adjusted to *coimirce*, the form accepted in GCh, as IWM shows the pronunciation to be /kim'irk'~kim'irk'i/ (see the note to §351). It is not known for sure if PUL had a broad *m* in this word. *Coimirce 'dhéanamh do dhuine*, “to protect someone”.

coinín: “rabbit”; pronounced /ki'n'i:n'/.

coinleach: “stubblefield”.

coinním, coinneáilt: “to keep”; pronounced /ki'n'i:m'~ki'ŋ'i:m', ki'ŋ'a:l'h/. This verb is found in Geinesis 21:18 and Seanfhocail 3:18 here, although is generally eschewed by PUL, who prefers to use *cimeádaim*. The imperative is *coinnibh* where GCh has *coinnigh*. This is pronounced /kin'iv'~ki'ŋ'iv'/, reflecting a reluctance to use /ŋ/ in WM Irish after a preceding guttural sound. The early spelling of *coinním, coinneáilt* was *cong bhaim, cong bháil*, with *cong aibh* in the imperative, accounting for the form *coinnibh*. Similarly, the preterite is *do choinnibh sé*.

coinnioll: “condition”. This word tends to be pronounced /ki'n'i:l/, as if with a single medial *n*, reflecting a tendency to eschew /ŋ/ following an earlier *c* or *g* in the word. Compare the spelling in the footnote to Daniel 11:18, *choinghiolachaibh*, which implies that PUL had no /ŋ/ here. *Fé choinnioll*, “subject to a condition”, a form found in Leviticus 25 that fails to give the historically correct dative *coinnill*. Compare *ar choinnill go*, “on the condition that”. Note the dative plural *coinniollaibh*.

coinnleóir: “candlestick”; pronounced /ki:n'l'o:r'/.

coinsias: “conscience”, pronounced /ki:nʃəs/.

cóip: “a band or rabble; a disreputable class of people”. This word does not mean “copy” in Irish. PUL explained, “*Macleabhar* is also used for a copy of a book. I have never heard the word *cóip* used except in a disparaging sense for ‘a class of people’. *An chóip* means ‘that vile lot’, ‘that low class’. Formerly *sliocht an leabhair* was used to express ‘a copy of the book’” (NIWU, p75).

coir: “crime”, pronounced /kir'/. The plural here is *cortha* and *coirthe*, where GCh has *coireanna*. The dative plural in Ezechiel 16:51 appears to be *corthaibh*, but it is unclear if the *síneadh fada* was cancelled out, and this has been edited here as *corthaibh*. *Coirtheibh* is given in the dative plural in Amos 1:3. *Gan choir*, “blameless, faultless”.

cóir: “justice”.

cóir: “right, just”, as an adjective. *Mar is cóir*, “in the proper way”. *Cúiteamh cóir*, “adequate recompense”.

cóir: 1. “proper equipment (for something)”, with *córacha* in the plural meaning “the requisites, accoutrements, the accessories” that go with something. *I gcóir chatha/i gcóir chun catha/i gcóir chun an chatha*, “in battle array”. *Slua a chur i gcóir chatha*, “to prepare/draw up an army for battle”. *Cóir cosanta*, “fortifications”. *Cóir chothaithe*, “sustenance”. *Cóir éadaigh*, “garments, rigout, clothing”. *Cóir iompair*, “transport, means of transport”. *Cóir saltaireachta*, “instruments of psaltery”. *Cóir stiúraithe*, “means of governing/guiding”, which translates “governments” in the Douay Bible, but *gubernacula* (the plural of *gubernaculum*, “helm, management”) in the Latin Vulgate, in Seanfhocal 1. *Córacha tís*: this translates “household stuff” in the Douay Bible. 2. “proper provision”. *Cóir bhídh*, “victuals, an amount of food”. *Cóir íle*, “provision of oil”. *Cóir mhaith (do chur*

ar dhuine), “good treatment/hospitality”. **Cóir ar dhíolaíocht** (in *Seanfhocail 22*), “the wherewithal to repay”. *Cóir a chur ar dhuine*, “to make provision for someone”.

coire: “cauldron, pronounced /kir’i/.

coirim, cor: “to tire, exhaust”; with the verbal adjective *cortha*. Pronounced /kor’im’, kor/.

coirnéad: “cornet”, pronounced /kor’n’e:d/. With *coirnéid* in the genitive and *cornéidí* and *coirnéidibh* in the nominative and dative plural.

coirt: “bark”; pronounced /kort’/.

cois: “besides”, originally the dative of *cos*. *Lena cois*, “besides her”. *Le cois a chéile*, “side by side”. Pronounced /koʃ/.

coiscim, cosc: “to prevent; restrain, deter”. *Rud do chosc*, “to forbid something”. Note the verbal adjective *coiscithe*, where GCh has *coiscithe*. *Ná coisc smacht ó leanbh*, “withhold not correction from a child”. *Do chroí a chosc ar rud*, “to deny your heart something”.

cóisire: “wedding banquet”, with *cóisireach* in the genitive. GCh has *cóisir*.

coisreacadh: “consecrating, consecration”, as a verbal noun. Pronounced /koʃir’ækə/. The genitive is found as *coisreactha* in Leviticus 7:37; *coisricthe* is found elsewhere in PUL’s Irish.

coisreacan: “consecration”, as a noun. This is found as a verbal noun in PUL’s other works, but is found in ordinary-noun usage only here (the verbal noun being *coisreacadh*). Pronounced /koʃir’ækən/. The genitive is *coisreacain*, but often found as *coisreacan*.

coisricim, coisreacadh: “to consecrate”, with *coisricthe* (occasionally *coisreactha*) as the verbal adjective. GCh has *coisricim, coisreacan*, which form is also found in WM Irish. Pronounced /koʃir’ik’im’, koʃir’ækən, koʃir’ik’i~koʃir’ækə/. The present autonomous is *coisreacatar*. The first-person preterite and preterite autonomous are given here as *do choisreacas* and *do coisreacadh* with a broad medial *c*. The third-person preterite is always given as *do choisric sé*. The future tense is *coisriceóidh*. *Coisricóchair* and *coisricófar* in Ecsodus 28 and 29 were adjusted to *coisriceóir* and *coisriceófar* respectively in this edition. A first-conjugation *coisreacfar* is also found in Ecsodus 29.

coiste: “coach, carriage”.

coiteann: “common, general”. Pronounced /kot’ən/. *Lón coiteann*, “a continual allowance of food”. Note the single *n* in the comparative, *coitine*.

coiteannaím, coiteannú: “to make something common”, a word not given in dictionaries.

coitianta: “habitual”, or adverbially “regularly”. Pronounced /kot’iəntə/.

coitiantacht (an choitiantacht): “the general public, the common people”. Pronounced /kot’iəntəxt/. *Bochta na coitiantachta*, “the common poor”. *An choitiantacht de sna húdaraibh*, “the generality, the general run of the authors; most authors”.

coitine: “generality”, or *coitinne* in GCh. *I gcoitine*, “in general”. This word illustrates the eschewing of /ɲ/ in the pronunciation in a word that has a previous guttural, accounting for the single *n*.

col ceathar: “cousin”. The implication of this word (see *col*, “impediment”) is that a cousin is within four degrees of consanguinity. Such relations are calculated by enumerated all intervening individuals (1. your mother/father. 2. your grandfather/grandmother. 3. your aunt/uncle. 4. your cousin; thus four degrees of consanguinity). The word *ceathar* in this phrase is a reduced form of *ceathrar*, and is either a genitive plural or an accusative singular (“an impediment to intermarriage in respect of four people”). The *col ceathair* form recommended in GCh appears to misunderstand the phrase.

col: “impediment”, e.g. to a marriage. Also “incest” (in Leviticus 18).

coláiste: “college”; pronounced /klɑ:ʃt’i/.

colaman: “column, pillar”, or *colún* in GCh; with *colamain* in the genitive and *colamna* and *colamain* in the plural. Pronounced /koləmən/. PSD has *colamhán* in the meaning of “column”. *Cholumáin* in the footnote to Psalm 15:1 is adjusted here to *cholamain*, in line with usage throughout PUL’s Bible. *Gcolamhan* in Psalm 98:7 is adjusted *go gcolaman*. *Colamán* in 2 Samuél 18:18 appears to have a lengthmark supplied by a later hand and is adjusted here to *colaman*. Were we not to make adjustments, we would have to accept that PUL had three forms (*colaman, colamán* and *colún*), and in any case the plural *colamna* is hard to align with *colamán*. Lenition and length-marks are frequently omitted where required and inserted where not required in PUL’s manuscripts. It is likely that the form he used was influenced by the English word “column”. See also *solmanta* where GCh has *sollúnta* for a very similar example. *I gcolaman scamail*, “in a pillar of cloud”.

colan: “heifer”. This word is given in FGB as *colann*, but was traditionally spelt *colan* (see PSD), and the introduction of a second *n* confuses this word with *colann*, “body”.

colann: “body”, with *colainn* in the dative, which form is used in GCh. The genitive here is *colla* (adjusted from *colna* in the original manuscript), where GCh has *colainne*.

coll: “hazel tree”; pronounced /koul/.

collach: “boar”; pronounced /kə’lɑx/.

collach: “fleshly, after the flesh”, as of fleshly Jews as opposed to the spiritual new Israel (the Christian church). Pronounced /kə’lɑx/. **Would the plural have a stress on the ach too?**

collaí: “carnal, fleshly”; pronounced /ko’li:/. The spelling *collaídhe* in the footnote to Sacharias 14:14 shows this is not pronounced *colanaí*.

colpa: “calf (of the leg)”; pronounced /koləpə/.

coltar: “coultter”. Found here as *coltar céachta*, “ploughshare”. Pronounced /koulhər/.

colúr: “pigeon, dove”, pronounced /klu:r/. **The original manuscript has an cholúr in Genesis 8, but this contradicts usage elsewhere in PUL’s works.** Note the plural *colúra* in Cantic 5 and Isaiah 59. The vocative *a cholúr liom* is edited in Cantic 2 as *a cholúir liom*.

comáinim, comáint: “to drive”, or *tiomáinim, tiomáint* in GCh. This is used in a number of senses, including that of driving a nail through a brain in Breithiúin 4. Both *comáinim* and *tomáinim* (with a broad *t*) are found in WM Irish. *Comáint leat*, “to press on, proceed”.

comáint: “driving, how someone drives”, or *tiomáint* in GCh.

comaoine: 1. “favour”, or *comaoin* in GCh. *Comaoine ’chur ar dhuine*, “to do someone a favour”. 2. “communion”, i.e. a common religious faith.

cómhacht: “power, authority”, or *cumhacht* in GCh, pronounced with a long *o* in WM Irish: /ko:xt/. The plural here is *cómhachta* where GCh has *cumhachtaí*. *Lucht cómhachta*, “the mighty”. *Teacht i gcómhacht*, “to come to power”.

cómhachtach: “powerful, commanding”, *cumhachtach* in GCh, but pronounced /ko:xtəx/ in WM Irish. The dative singular feminine

is occasionally *cómhachtaigh*. Substantivised as “a mighty person”, with *na cómhachtacha* in the plural.

cómhachtaim, cómhachtú: “to become mighty”; or *cumhachtaim, cumhachtú* in GCh. *Cómhachtaithe*, “become mighty”.

cómhaimsireach: “contemporary”, a word not given in FGB. Pronounced /ko:-aimʃir'əx/.

cómhaireamh: “counting”. *Gan cómhaireamh*, “without number; innumerable”; *gan chómhreamh* stood in the manuscript in 2 Paralipomenón 5, but it seems that a later hand may have incorrectly supplied lenition. *Thar cómhaireamh*, “innumerable”.

cómhairím, cómhaireamh: “to count”, or *comhairim, comhaireamh* in GCh. Note the imperative here, *cómhairimh*, reflecting a general tendency in WM Irish for the imperative and preterite to have *-mh* rather than *-gh* where the verbal noun ends in *-mh* (compare *sheasaimh*). Pronounced /ko:r'i:m', ko:r'əv, ko:r'iv'/.

cómhairle: “advice; council”, pronounced /ko:r'l'i/. *Lucht cómhairle*, “counsellors”. The rarely needed plural found here is *cómhairleanna*, where GCh has *comhairlí*. *Cómhairle d'iarraidh ar dhuine*, “to ask for advice from someone”. *Cómhairle phríobháideach*, “privy council”. *I gcómhairle le*, “consulting, conferring with”.

cómhairleach: “counsellor”, or *comhairleoir* in GCh; pronounced /ko:r'l'əx/. The plural is *cómhairleacha* here; *cómhairligh* is also found in the plural in PUL's Irish.

cómhairlím, cómhairliú: “to counsel, advise”. Pronounced /ko:r'l'i:m', ko:r'l'u:/.

cómhaise: “equal grace”; pronounced /ko:-vɑʃi/.

cómhalta: “fellow, companion”. Pronounced /ko:lhə/.

cómhar: “combined work, mutual assistance, partnership”; pronounced /ko:r/. *I gcómhar*, “in co-operation, in return, as a form of mutual assistance”.

cómharba: “successor to the founder of monastery”, and by extension in Psalm 67, the successors to the apostles. See also Deuteronomí 33:8. Pronounced /ko:rbə/. Used in Ruth 4:14 to refer to an heir. *Cómharb* in the original appeared to be a typographical error and has been adjusted to *cómharba*.

cómharbas: “succession”, particularly in an ecclesiastical sense. Pronounced /ko:rbəs/.

cómharsa: “neighbour”, pronounced /ko:rsə/. Note the genitive singular and plural *cómharsan* and dative singular *cómharsain*. The nominative plural here is *cómharsain* where GCh has *comharsana*. The dative plural is variously *cómharsanaibh* and *cómharsainibh* here (the latter in Psalm 78).

cómharsanach: “neighbouring”; pronounced /ko:rsənəx/.

cómhartha: “sign”. Pronounced /ko:rhə/. *Cómharthaí bua*, “trophies”.

cómhbhreith: “equal judgement”.

cómhcheilg: “conspiracy”; pronounced /ko:-x'el'ig'/.

cómhcheól: “harmony”; pronounced /ko:-x'o:l'/.

cómhchruinn: “perfectly round”; pronounced /ko:-xri:ŋ'/.

cómhchruinniú: “assembly, congregation”; pronounced /ko:-xri'ŋ'u:/.

cómhchruitín: “adjoining curtain” (in Ecsodus 26).

cómhchuid: “equal part”; pronounced /ko:-xud'/. *I dtrí cómhchodaibh*, “in three equal parts”.

cómhdheas: “ambidextrous” (literally “equally convenient or disposed”); pronounced /ko:-jas/. *Fear gur chómhdeas do an dá láimh*, “a man who was ambidextrous, who could use both hands equally”.

cómhéisteacht: “an equal hearing”, in judgement, an *ad hoc* creation in Iob 9. Pronounced /ko:-e:ʃt'əxt/.

cómhfhad: “equal length; equidistant”, or *comhfhad* in GCh. Pronounced /ko:-ɑd'/.

cómhgháirdeachas: “congratulation(s); giving congratulations to” or *comhghairdeas* in GCh.

cómhghleacaí: “fellow, equal”. Pronounced /ko:-ʒl'a'ki:/.

cómhghrá: “mutual love”, pronounced /ko:-ʒrɑ:/.

This word is not given in dictionaries, although PSD has *cómhghráiditheoir*, “a rival in love”. *Cómhghrá bráthar*, “brotherly love”.

cómhionannaim, cómhionannadh: “to make equal to”, a word not found in dictionaries. Pronounced /ko:-unənim', ko:-unənə/.

cómhla: “door-leaf, the door itself (as opposed to the doorway)”, pronounced /ko:lə/. With *cómhlanna* in the plural where GCh has *comhlaí*. *Cómhlanna uisce neimhe*, “the floodgates of heaven”. The genitive singular and plural is *cómhlann*. Note *dhá chómhla* in Breithiúin 16, without the traditional dual (*dhá chómhlainn*).

cómhlacht: “company”, with *cómhlachta* in the plural where GCh has *comhlachtaí*. Pronounced /ko:ləxt/.

cómhluadar: “company”; pronounced /ko:luədər/.

cómhpháirteach: “colleague”, only listed as an adjective in FGB, but a noun here.

cómhra: “coffin”, or *cónra* in GCh, with *cómhrainn* in the dative, pronounced /ko:rə, ko:riŋ'/.

cómhrá: “conversation, dialogue”. Pronounced /ko:rɑ:/.

cómhrac: “fight, fray”, pronounced /ko:rək/. *Fear cómhraic*, “man of war, fighting man”.

cómhraicim, cómhrac: “to fight”; pronounced /ko:rək'im', ko:rək/. The conditional tense is given here as *go gcómhraiceófá*; compare *cómhraicfidh* in the future tense found in some of PUL's other works.

cómhriachtaint: “copulation, coition”, or *comhriachtain* in GCh. Used as a verbal noun in Leviticus 19. Pronounced /ko:-riəxtint'/.

cómhspás: “an equal space”.

cómhthaobhach: “with equal sides”.

cómhthionól: “assembly”. PUL's spelling would point to a pronunciation of /ko:həno:l/. The plural here is *cómhthionóla*, where *cómhthionóil* (which is also the GCh plural) is found elsewhere in PUL's works.

cómhthíreach: “fellow countryman”. Pronounced /ko:-hi:r'əx/.

cómhthómhas: “equal measure”; pronounced /ko:-ho:s/. *Ar chómhthómhas*, “of equal measure, commensurate in size”.

cómhthómhas: “equivalent measure”. *I gcómhthómhas*, “in equivalent measure”, i.e. of market weights that should all be equally true. Pronounced /ko:-'ho:s/.

cómhthreabhach: “fellow countrymen”. FGB has *comhthíreach* (which is also found here) in this meaning. Pronounced /ko:-hr'avəx/. Check PSD.

comórtas: “competition, comparison”.

comrádaí: “comrade”. Pronounced /kumə'rɑ:di:/.

conach: “murrain” (a disease in cattle). Pronounced /kə'nɑx/.

cónaím, cónaí: “to dwell”.

cónaitheach: “resident, dweller”, generally *cónaitheoir* in GCh (*q.v.*).

cónaitheóir: “resident, dweller”.

concúbína: the Latin word for “concubine”. De Bhaldraithe has *bean luí* or *bean leapa* in this meaning.

confesóirí: “Confessors”, of the church.

cóngarach: “near”, but also “brief, to the point”, of something expressed in few words.

cóngas: “closeness, relationship, affinity”, a broader relationship than *gaol*, “consanguinity”, as it includes relationships by marriage, adoption and the spiritual link with godparents.

connradh: “agreement; league/association; covenant”, or *conradh* in GCh. This word appears to be both masculine and feminine with both *an chonnradh* and *na connartha* in the genitive. The manuscript of Ecsodus 34:28 shows that PUL’s *deich bhfocail an chonnradh* was adjusted by a later hand (probably Risteárd Pléimeann) to *deich bhfocail na connartha*. PUL’s original text is allowed to stand here. See also the footnote to 2 Samuél 23:5. **All instance of connradh/chonnradh need to be reproofread. Also proofread airc connartha vs airc chonnartha.** The double *n* shows the long vowel. Pronounced /ku:rə/ (AÓL had /ku:rəv/, according to CFBB, p80).

consal: “consul”.

consópítí: this Latin word is given in the footnotes to Nahum 2. *Consopiti* is the plural of *consopitus*, “stupefied”.

Coph: פ, a letter of the Hebrew alphabet, representing the consonant /q/ (a uvular stop) or /k/ (a velar ejective).

copóg: “burdock”. Osee 9:6 mentions *an chopóg mhór*. This would be some type of plant in the burdock family. PSD has *copóg mhór uisce*, “the great water dock”.

cór: “choir”, with *córa* in the plural.

cor: “throw, cast; condition, situation”. In *aon chor*, “at all”, pronounced /ə'ne:xəɾ/. *Cor a chur díot*, “to stir, move, budge”. *Cor (éigint) a thabhairt ar dhuine*, “to treat someone in a certain way”. *Cor cainnte*, “a turn of phrase”. *Téad trí gcor*, “a threefold cord, a cord of three strands”.

cór: *kor*, a Hebrew dry/liquid measure equivalent to 10 *ephahs* or 10 *baths*, around 230 litres. With *córa* in the plural. *Leath-chór*, “half a *kor*”.

córach: “shapely, comely to behold”.

córaim, córú: “to arrange, dress”, or *cóirím, cóiriú* in GCh. CFBB (p68) shows that both *córú* and *cóiriú* are found in WM Irish. *Córaithe* in Isaiah 15:4 (also elsewhere *córaithe go maith chun cogaidh*), “well-appointed, armed”. Also “decked out” in various senses. *Slua ' chórú*, “to muster (troops)”.

córaíocht: “chorus-singing”. This is used in Ecsodus 15:20 where “dances” stands in the Douay Bible, but the Latin Vulgate has *choris*, the ablative plural of *chorus*.

coráiste: “courage”. This is feminine here, but masculine in GCh. **Pronunciation of first syllable?**

córas: “chorus”.

corcán: “pot”; pronounced /kəɾ'kɑ:n/.

corcar: “purple hue; a purple dye produced by lichen”, or *corcair* in GCh. Also an adjective, “purple”.

corcra: “purple”, as an adjective. Pronounced /korkəɾə/. Also a noun, “purple hue; a purple dye produced by lichen”, or *corcair* in GCh.

córdá: “cord, string”.

coriandar: “coriander”. An Anglophone word is given where, GCh has *lus an choir*.

corn: “drinking-horn”, pronounced /korən/. *Giollaí corn*, “cupbearers”.

coróinn: “crown”, or *coróin* in GCh, pronounced /kro:ɲ'/. with *coróinneach* in the genitive. The plural here is *coróinní* (*coróinneacha* is also found in WM Irish), where GCh has *corónacha*.

coróinním, coróinniú: “to crown”, or *corónáim, corónú* in GCh; pronounced /kro:'ɲ'i:m', kro:'ɲ'u:/. The future autonomous is attested in Cantic 4:8 as *coróinnfar*, a first-conjugation form as if from *coróinnim, coróinneadh*.

corp: “body”, with *cuirp* in the genitive and plural. *Le corp*, “through, out of; by dint of” (usually referring to the emotion or motivation with which something is done). *Le corp nirt*, “by force”.

corpán: “corpse”, used to translate “carcass” in Daniel 14 and elsewhere.

corpartha: “bodily, material”.

corr ghlas: “heron”, with *cuirre glaise* in the genitive.

corr: “stork”.

corradh: “addition, something left over; over and above the rest”.

corraim, corraí: “to move, stir” in both transitive and intransitive senses. *Do chorraíodh a chroí dá dhriotháir*, “he was deeply touched/deeply moved with affection towards his brother”.

corrán: “hook; reaping-hook, sickle; jaw”; pronounced /krɑ:n/. *Cnámh corraín*, “jawbone”; compare *cnámh géill* in GCh. Note *áit an chnáimh chorráin* in Breithiúin 15, with lenition on both words (the original manuscript had a hyphenated *an chnáimh-chorráin*). Other passages vary between *cnámh corraín* and *cnámh chorráin* in the nominative/dative: the lenited *chorráin* is used in this edition only in the genitive.

corrghrian: “bittern”; or *bonnán* in GCh (which form is also found here). PSD shows that *corr ghrian* and *corrghrian* as one word existed, but the etymology appears confused, as he also suggests *corr ghriain* (suggesting this is from the noun *grian*, “land, bottom of the lake”, not *grian*, “sun”) and *corr ghréine*. Given the lack of a genitive in *ghrian*, it seems better to have this as a single word. See also *corriasc*.

corriasc: “grey heron”, or *corr riasc* in GCh. Used in Isaiah 34 to translate “bittern” in the Douay Bible; see also *corr ghrian*. *Corriasc* is derived from *corr* (“heron”) and *riasc* (“marshland”). This is a single word: CFBB shows the genitive to be *corréisce* (not **coirre/cuirre riasc*).

corrmhíol: “midge”, with *corrmhíola* in the plural where GCh has *corrmhíolta*. Pronounced /korəv'i:l/.

córú: “arrangement”, or *cóiriú* in GCh. *Córú cainnte*, “form of words”. Also “rigout, getup”, of clothing. *Córú ríoga*, “royal finery”.

cos ar bolg: “brutal oppression”. Pronounced /kos er boləg/.

cos-stól: “footstool”. FGB has *stól coise*, which is also found here (*stól a chos*).

cos: “foot”, with *coise*, /koʃi/, in the genitive, and *cois* in the dative. Note that the dative/dual, *cois*, is normally pronounced /koʃ/, but the phrase *na chuis*, “on foot”, is pronounced /nə xuʃ/ (see CFBB, p286). The dative *cois* means “besides” in phrases such as *cois farraige*, “by the sea”.

cosach: “with feet”; pronounced /kə'sɑx/. *Corcán cosach*, “a pot with feet”.

cosaint: “defence”, with *cosanta* in the genitive.

cosán: “footpath”; pronounced /kə'sɑ:n/. The plural is generally *cosáin*, but *cosána* is attested in Isaiah 59.

cosantóir: “defender”.

coscar: “killing, spoils (as of game)”.

coslomracha: “barefoot”, or *cosnochta* in GCh, pronounced /kos-lomərəxtə/.

cosmhail: “like, resembling”. *Cosmhail le duine*, “like unto, resembling someone”. IWM §361 shows the pronunciation /kosvil'/. *Cosúil*, /ko'su:l'/, is also found in Muster Irish.

cosmhálacht: “likeness, resemblance”. Pronounced /kosvələxt/. *I gcosmhálacht ruda*, “like, after the manner of (something)”.

cosnaim, cosaint/cosnamh: “to defend; protect”. This would be *cosnaím, cosaint* in GCh and CFBB (p68) also has *cosnaím*. PUL has this verb in the first conjugation in most tenses, but *cosnód* and *cosnódh* in the future and conditional. Also note that both *cosnamh* and *cosaint* are found as the verbal nouns in PUL’s works. PUL explained in NIWU (p29) that there is a difference in meaning: *cosnamh* means “protecting, shielding” and *cosaint* “defending”. This claimed distinction is often hard to make out in a given context: both are used to translate “protecting” in Isaiah 31:5. Pronounced /kosnim'~kos'ni:m', kosint'~kosnəv/, although PUL himself appears to have had an epenthetic vowel in such words, in contrast to AÓL’s pronunciation. In 1 Paralipomenón 11:14 *chosnadar* is given as *chosanadar*, /xos(ə)nədər/; in 4 Ríthe 19:34 and 20:6 *cosnód(sa)* is given as *cosanáchadsa*, /kos(ə)no:dsə/; in Seanfhocail 22:12 *cosnaid* is given as *cosanaid*, /kos(ə)nid'/; and in Isaiah 1:17 the plural imperative *cosnaidh* is given as *cosanaid* in the original manuscript, showing the pronunciation /kos(ə)nig'/. Note the present autonomous *cosantar*. Note *gach aon rud a dhein Dávid do chosaint* in the footnote to 1 Samuél 27:8, showing that *cosaint* also means “defend” in the sense of “speaking up in justification of something”.

cosnaím, cosnamh: “to defend; protect”. The singular imperative *cosnaimh* in Psalm 36:37 is a second-conjugation form, with a slender -v in the pronunciation appearing in the imperative where a v sound occurs in the verbal noun.

cosnamháí: “protector”, or *cosantóir* in GCh (*cosnamháí* in FGB is immediately crossreferenced to *cosantóir*). Pronounced /kosnə'vi:/. These two variants are related to the two verbal nouns corresponding to the verb *cosnaim*. PUL explained in NIWU (p29) that there is small a difference in meaning: *cosnamh* means “protecting, shielding” and *cosaint* “defending”. *Cosantóir* is also found in PUL’s works.

cosnochtaithe: “barefoot”, or *cosnochta* in GCh.

costas: “cost, expense”. Note that this word is not often used in the plural: *costas* in 3 Ríthe 9:15 corresponds to “expenses” in the Douay Bible. The plural *costaisí* is also found here.

costasúil: “costly, sumptuous”, or *costasach* in GCh.

cotháim, cothú: “to feed, maintain”; pronounced /ko'hi:m', ko'hu:/.
cothra: “coffer, chest”, or *cófra* in GCh, pronounced /ko:rə/. The spelling *córtha* was used in the original text here.

cothrom: “fair, just”; pronounced /korhəm/.

cothrom: 1. “a corresponding amount, the equivalent thing”; pronounced /korhəm/. *Cothrom an éadaigh sin* in Ecsodus 21, “the same clothes, the equivalent amount of clothing”. 2. “a sufficiency of something”. *A chothrom de thoradh air*, “bringing forth a decent amount of fruit”. 3. Also “balance-weight (used in market scales)”, with *cothroma* in the plural.

cothromaím, cothromú: “to balance out, equalise”; pronounced /korhə'mi:m', korhə'mu:/.
cothruime: “fairness, equity, balance”; pronounced /korhim'i'/.
cotúrneach: “quail”. This is a Latin term where the Latin Vulgate had *coturnix*. See also *gearraquirt*.

cráifeach: “devout, pious”.

cráifeacht: “devotion, piety”.

cráim, crá: “to torture, pain, torment”. PUL stated in NIWU that this is a better Irish word than the concocted *gearleanúint* for “persecution”.

cráite: “tormented, vexed”. *Trua chráite*, “a crying shame”. See also *creach*.

cráiteacht: “torment”.

crann crithir: “aspen tree; the trembling poplar”. The traditional name of this tree in Irish was *crann creathach* (see *criothach* in PSD). However, *crann crithir* is a variant noted in the 1902 edition of Father Dinneen’s dictionary. See also *crithir* in PSD and *creithir* in FGB. It appears the element *crithir* is indeclinable, as in Genesis 30:37 PUL had *cráim-creithir* in the original manuscript. **Should it be cráim-chrithir?**

crann: “tree”, or “lot, fate”, with *cráinn* in the genitive, pronounced /kraun, kri:ŋ'/. *Crann seóil*, “mast of a ship”. *Rud do chur ar chrannaibh*, “to cast lots over something”. The nominative plural is *cráinn* and *cranna* in the meaning of “trees”. Psalm 30 shows that in the meaning of “lots” (a meaning generally found in the dative plural in the phrase *cur ar chrannaibh*) the plural is *cranna*. *Fé chrannaibh*, “by lots”. *Titim le crann*, “to fall by lot”. *An crann a thitim ort*, “for the lot to fall on you”. Note the plural *cranna toraidh*, “fruit trees”. *Crann coinnleóra*, “shaft of a candlestick”. *Crann a shleithe*, “staff of his spear”. *Cráinn iompair* in 3 Ríthe 7:30 translates “axletrees” in the Douay Bible. LASID shows that *axtree* was in used in Muskerry in this meaning. GCh has *crann fearsaide* in this meaning.

crannchur: “casting of lots; lot, fate”; pronounced /kraun-xə:/. This is also a verbal noun: *ag crannchur ar rud*, “casting lots for something”. Note the genitive, *cráinnchur*, as attested in Psalm 124. The genitive is given as *c(h)rannchuir* in Uimhreacha 36 and Iósué 15 and as *c(h)ráinnchuir* in Micheas 2:5. The plural (lots that fell to the tribes of Irish) is *crannchuir*. *Do chrannchur a chaitheamh isteach in éineacht le duine*, “to cast in your lot with someone”.

crabh: “branch”, with *crabhacha* in the plural. Pronounced /kre:v, kre:xə/. Also “palm, laurels, victory”, and so *crabh an chirt* in Deuteronomí 25 means “victory in a court case”.

crabhscaoileadh: “promulgation, propagation”. *Crabhfaoilte* (sic) in the genitive in the note to Isaiah 64:6 is adjusted here to *crabhscaoilte*.

crabhscaoilim, crabhscaoileadh: “to propagate, preach”.

Craibhrua (an Chraoibhrua): the Red Branch, the knights attendant on Conchobar mac Nessa in Irish mythology. PUL states in a footnote in Ester 13 that a fused phrase with an article is found, *an Chraoibhrua Chonchúir*. *Conchúr* is pronounced /kro'hu:r'/.
craoiseach: “spear, lance”.

cras: “gullet, throat; gluttony”. *Lucht craois*, “gluttons”.

crasach: “ravaging, voracious”. *Tine chraosach*, “devouring fire”.

crapaim, crapadh: “to shrink, draw in; to shrivel”, with the verbal adjective *crapaithe*, where GCh has *craptha*.

cré: “Creed”. *Cré na nAspal*, “the Apostles’ Creed”.

creach: “spoil”, often found in the plural as *creacha*. *Mo chreach (chráite) (go/ná)*, “alas”. With *creiche* in the genitive.

creachadóir: “spoiler, despoiler”.

creachaim, creachadh: “to plunder, despoil”.

créacht: “wound”, with *créachta* in the plural where GCh has *créachtaí*. Pronounced /kr'e:xt/.

créachtaím, créachtú: “to wound”. This is found here, but more frequently PUL’s from is *créachtnaím, q.v.*

créachtnaím, créachtnú: “to wound”, or *créachtaím, créachtú* in GCh. IWM (§99) states that the word *créacht* is pronounced /kr'e:xt/, influenced by verse pronunciation. However, the LS version of PUL’s *Catilína* transcribes *créachtnaithe* as *críachtnuihi* (see the LS edition of *Catilína*, p45). Brian Ó Cuív may have assigned too great a weight to the few instances where he heard /e:/ for /ia/, claiming in the same passage that *bréag* and *gléas* have /e:/, although it seems these words should have /ia/ too, outside of verse pronunciation.

creathán: “trembling, tremor”, pronounced /kr'i'hɑ:n/.

créatúir: “creature”, or *créatúr* in GCh; with *créatúra* in the genitive. The plural here is *créatúirí* where GCh has *créatúir*.

creidiúint: “credit”. *Creidiúint a dh'fháil*, “to gain approval”. *An chreidiúint a ghlacadh chút féin*, “to take the credit for yourself”.

creidiúnaí: “credibility, believability, trustworthiness”; pronounced /kr'e'd'u:ni:/.

creimim, creimeadh: “to gnaw at”. With the verbal adjective *creimithe* (edited from *creimthe*). Compare the verbal adjective *creimeartha* given in Pádraig Ó Buachalla’s *An Baile*, derived from a variant verbal noun, *creimirt*.

criadóir: “potter, ceramist”.

criathar: “sieve”. *Criathar meala*, “honeycomb”.

criathraím, criathrú: “to sift”, referring in Daniel 14 to the scattering of ashes over the floor by sifting.

críoch: “end”. The dative, *crích*, often replaces the nominative, but we read *críoch* in Genesis 6:13 (and elsewhere). *Crích* is found in some passages in the nominative (e.g. Isaiah 41). *Críoch/crích*, also means “territory, region”. *Críoch* is often found in the genitive plural in this meaning. Also “limit, boundary” in phrases such as *i gcrích a shealúis féin*. Note *idir dhá chríoch* in Breithiúin 5, without the expected dual *chrích*. *Críoch* often refers to someone’s final end, how they end up (see Amos 8:10).

críochnúil: “industrious, diligent, thorough”; pronounced /kr'i:x'nu:l'/.

críon: “dry, withered”.

críonaim/críonaím, críonadh/críonú: “to age, grow old”. Both first- and second-conjugation forms are found here; GCh has *críonaim* only. *Críonaithe*, “grown old in years”.

críonna: “old (in age); elder, eldest”. *Dríotháir críonna*, “older brother”.

crios: “belt, girdle”; pronounced /kr'is/. With *creasa* in the genitive and both *creasanna* and *criosanna* in the plural (with *creasaibh* and *criosaibh* in the dative plural) where GCh has *criosanna*.

criosaím, criosadh: “to gird, girdle”. This word isn’t in FGB; the GCh equivalent is *crioslaím, crioslú*. *Rud do chriosadh umat*, “to gird something on”, as of someone equipping himself with a sword.

criosaím, criosú: “to gird, girdle”. Second-conjugation forms *criosú* and *criosaithe* are given here. This word isn’t in FGB; the GCh equivalent is *crioslaím, crioslú*, which is also found here.

crioslaím, crioslú: “to gird, girdle”.

crisolit: “chrysolite”. GCh has *an chrisilit* (found on *tearma.ie*).

crith: “trembling, quivering”. *Ar crith*, “quivering”.

critheagla: “quaking fear, trembling”; pronounced /kr'ih-ɑgələ/.

crithim, crith: “to tremble”.

crithnám, crithniú: “to tremble, shiver”; pronounced /kr'in'hi:m', kr'in'hu:/; or *creathnaím, creathnú* in GCh.

cró: “cowshed, sheepfold, small outhouse or lodge, etc”, with *cróite* and *crónna* in the plural. GCh has only *cróite* in the plural. The dative plural is *cróitibh*. *Cró caorach (cró caeireach)*, “sheepfold”.

crobh: “claw, talon”, with *crobhanna* in the plural. Pronounced /krov, krounə/. *Crobh duine*, “a man’s hand” in Daniel 5.

crobhaing: “cluster”; pronounced /krovij'/. with both *crobhaingí* and *crobhaingeacha* in the plural, where GCh has *crobhaingí*. *Spelt cróbhaing in some passages*. *Crobhaing caor*, “a bunch of grapes”.

croch: “gibbet, gallows”, with *croich* in the dative. Pronounced /krox, kroh'/. In *Iósúé 8:29*, this edition has *do chroch sé rí na cathrach ar chroich*, inserted lenition and the correct dative where the manuscript had *ar croch*.

cróch: “saffron”.

crochaim, crochadh: “to hang”. The preterite is generally *do chroch sé*, but is given as *chroich* in 2 Samuél 21:12.

cróchar: “funeral bier”.

crocodile: “crocodile”, or *crogall* in GCh.

cróga: “brave”. Also substantivised as “a brave person”.

croí díchill: “utmost”, or *croídhícheall* in GCh. PUL consistently uses this phrase as two words, with no lenition on the *d* of *dícheall*. Pronounced /kri: d'i:hil'/. In Daniel 6 we read *do chrom sé ar a chroí díchill a dhéanamh chun Daniel do thabhairt saor*, “he began to do all he could to save Daniel”.

croí: “heart”, with *croithe* in the plural. Where *croithe* is found in the plural, it is given a lengthmark in this edition, in order to standardise on the majority use of the manuscript. The vowel is generally short in the manuscript in the dative plural, *croithibh*; the occasional long vowel in the dative plural is adjusted here in line with the clear majority use. *Ag briseadh do chroí*, “doing something in an absorbed or intent way”: *ag briseadh a gcroí le dúil i nithibh an tsaeil seo*, “obsessively attached to worldly things”.

croíbhriste: “heartbroken”.

croiceann: “skin”, or *raiceann* in GCh; with *croicin* in the genitive, where GCh has *craicinn*, and *croicin* in the plural where GCh has *craicne*. Pronounced /krok'ən~krek'ən/.

croídhreac: “scarlet, crimson”, or *craorag* in GCh. Pronounced /kri:r'ək/. This was spelt *craoireac* and *croireac* in the original manuscript. The Douay has simply “scarlet” in Leviticus 14:4, but other Bible translations make clear that the reference is to “scarlet yarn”, which PUL translates simply as *croídhreac*.

croinic: “chronicle”, with *croinicibh* in the dative plural. *Chronicle* is also used in the prologue to 1 Paralipomenón.

croithim, croithadh: 1. “to shake”. 2. “to scatter, sprinkle”. *Croithim, croitheadh* in GCh. Pronounced /krohim', krohə/.

cromaim, cromadh: “to stoop, bow down”, with *síos*. *Cromadh ar rud do dhéanamh*, “to start doing something”. *Cromadh chun*

duine, “to condescend to someone”. The preterite *chrom* is pronounced /xroum/.

cromán: “kite (bird)”; pronounced /krəˈmɑːn/. Referred to with a feminine possessive in Jeremiah 8.

crón: “brown, tawny, tan”.

crossbhóthar: “crossroads”, with *crossbhóithre* in the plural. Pronounced /kros-vo:hər, kros-vo:r’hi/.

cruabheart: “hard undertaking”, used to translate “enterprise” in 2 Samuél 8. **Check PSD.**

cruach: “rick, heap, stack”, with *cruaiche* in the genitive and *cruaich* in the dative. Pronounced /kruəx, kruəhi, kruəh/.

cruachaim, cruachadh: “to pile, heap”. *Rud a chruachadh chút féin*, “to pile something up for yourself”. With the verbal adjective *cruachta*.

cruachás: “predicament”.

cruachloch: “flint, flintstone”, or *cloch thine* in GCh.

cruachtaint: “hardening”, or *cruachan* in GCh.

cruadas: “hardness”, or *cruas* in GCh. PUL stated that a clear *d* was pronounced in this word: /kruədəs/ (NIWU, p30). However, *cruas* is also found here.

cruaghníomh: “cruelty, cruel action”. Spelt *cruaidh-ghníomh* in the manuscript.

cruaghnúiseach: “hard-faced”.

cruaidh: “hard, severe”, or *crua* in GCh. The comparative *cruadha* is edited here as *crua*. Pronounced /kruəg’/ in WM Irish.

cruaidhmhuineálach: “stiffnecked, obstinate”; or *cruamhuineálach* in GCh. **Check pronunciation.**

cruaim, cruachtaint: “to harden”. GCh has *cruaim, cruachan*. This translates “to curdle” in Job 10:10.

cruas: “hardness”.

cruatan: “hardship, difficulty”, with both *cruatain* and *cruatana* in the plural.

crúb: “hoof”, with *crúib* in the dative and *crúba* in the plural.

crúca: “crook, hook”.

crúim, crú: “to milk”.

cruinne: “globe, world”. Note *an chruinne agus a gcónaíonn uirthi (inti)* in Psalm 97:7: PUL was translating here *orbis terrarum, et qui habitant in eo* in the Latin Vulgate, but correctly notes that *an gcrúinne* is the correct idiomatic expression.

cruinnitheóir: “gatherer”.

cruis: “cross”, or *cros* in GCh. The historical dative often replaces the nominative in PUL’s Irish, especially in reference to the crucifix (*an Chruis Chéasta*) or the cross on which Jesus died. The dative is often spelt *cruis* in PUL’s works (as in the notes to Daniel 9:27 here), showing the pronunciation to be /kriʃ/. Similarly the genitive is spelt *cruise* here in the note to Ezechiel 9:4. This accords with PUL’s *An Choróinn Mhuire* (pp18-19, where the ordinary spelling and LS are given on opposing pages), which pronunciation is also shown in IWM (§142, 304). The LS edition of PUL’s *An Teagasg Críostaidhe* shows the pronunciation /kroʃ/ (see *An Teagas Crísdý*, p23). Interestingly, the manuscript had *cruis* in Genesis 40:19, being adjusted by a later hand to *chrois*. *Cruis* and *cruise* are standardised on in this edition. *Ag bun cráin na cruise Céasta*, “at the foot of the cross (on which Christ was crucified)”.

crúiscín: “little jug”.

crúiselít: “chrysolite”. The genitive *crúiselíte* was given in the manuscript of Ezechiel 10 as *crúisolíte*. GCh has *an chrisilít* (found on tearma.ie).

cruisolít: “chrysolite”. GCh has *an chrisilít* (found on tearma.ie).

cruít: “small harp, lyre”. Note *cruítibh* in the dative plural (compare *cruiteanna* in the nominative plural).

cruithneacht: “wheat”; with *cruithneachtan* in the genitive where GCh has *cruithneachta*. This word is edited as *cruithneacht* in all of PUL’s published words, but his manuscript here has a slender *cr* in nearly every instance; a rare counterexample may be found in the manuscript of Psalm 80. In Joel 2:24, the manuscript is corrected to add a *u* in what appears to be PUL’s handwriting. Pronounced /krij’hɑxt/.

cruítín: “curtain”, or *cuirtín* in GCh.

crúsa: “jar, pitcher”.

cruthaím, cruthú: “to create”.

cruthaitheóir: “creator”.

cuach: “goblet, drinking cup; bowl”. *Sa chuach* in Genesis 40:11 fails to give the dative (*sa chuaich*). FGB claims that *cuach* is feminine where it means “cuckoo”, but masculine where it means “goblet”, but both are feminine in PUL’s Irish.

cuaille: “pole”. Used to translate “bough” in Psalm 79 and elsewhere.

cuaird: “visit; course”, or *cuairt* in GCh. With *cuarda* in the genitive, where GCh has *cuairte*. The plural is also *cuarda*, where GCh has *cuairteanna*. The genitive plural is *cuard*. PUL has *ar chuaird*, “visiting”, with lenition, where GCh has *ar cuairt*. AÓL had *ar cuaird*. *Cuaird chónaithe*, “sojourn”. *Ar chuaird fhada*, “on a long journey”. *Cuaird a thabhairt*, “to make a circuit, travel round”. *I dhá gcuaird*, “in two rows” (round about an altar), where eclipsis is occurs despite the intervention of the numeral. We have in 2 Paralipomenón 36:10 *nuair a bhí cuaird bhliana tabhartha* where the Douay Bible has “at the return of the year”: PUL appears to misunderstand the English phrase, which means simply “in the New Year” (compare the Latin Vulgate’s *cumque anni circulus volveretur*).

cuairteachas: “visitation”, a word not given in FGB, but found in PSD.

cuallacht: “company; the group of people attending someone”.

cuasach: “hollow”.

cúbat: “cubit”, or *cubhad* in GCh. Note that the Irish word *bannlámh* is not used in Genesis 6. *Leathchúbat*, “half a cubit”.

cúcamer: an Anglophone spelling *cucumber* is given in Isaiah 1; *cúcumeir* in the plural is found in Uimhreacha 11. GCh has *cúcamar*. Although PUL’s spelling is sometimes based on the English word, it seems the *m* is slender (/ku:kəm’ər/), hence the decision to edit this word as *cúcamer* here.

cúí: “fitting, proper”.

cuíbhreach: “fetter, shackle”; pronounced /ki:r’əx/. With *cuíbhrigh* in the dative and *cuíbhreacha* in the plural, where GCh has *cuíbhrigh*.

cuíbhreann: “common table, mess”; pronounced /ki:r’ən/. *I gcúibhreann duine*, “at table with someone, in his company”.

cuid: “share, portion”. The genitive is *coda*, but this often loses its final vowel, as *cod’*. The plural is *coda* and *codacha*, where GCh has *codanna*. Note *do chuid*, “your property”. *Cuid a bheith agat de rud*, “to partake of something”, used in Genesis 38:26 to

refer to Iúda's no longer partaking of Tamar. *'Na gcodaibh*, "bit by bit". *An chuid ba mhó dhe*, "to a great extent, largely". "Portions (of food)" is given in Nehemías 8:10 as *cuideanna*.

cuideachta: "company, the people present", with *cuideachtan* in the genitive and *cuideachtain* in the dative. Pronounced /ki'd'axtə~ki'l'axtə/. Note the evidence given in CFBB that whereas some Muskerry speakers used an *l* in the related word *cuideachtanas*, AÓL had a *d*, indicating that careful speakers kept a *d* here.

cuideachtanas: "keeping company"; pronounced /ki'd'axtənəs~ki'l'axtənəs/.

cuidím, cuidiú: "to assist". *Feóil a chuidiú* is used in Seanfhocail 23 where the Douay Bible has "to contribute flesh" to a feast. *Cuidiú lena chéile*, "to club together".

cúigiú: "fifth", pronounced /ku:g'u:/. Note the stress on the first syllable of *cúigiú* (and other ordinals).

cuil: "fly".

cuileann: generally "holly-tree". Used to translate "holm-tree" in Daniel 13: the holly oak or holm oak is so named owing to its resemblance to the holly-tree.

cúilfhiaical: "back tooth, molar", or *cúilfhiaicail* in GCh. The plural *cúilfhiacla*, is /ku:l'-iakələ/.

cuímhne: "memory", pronounced /ki:n'i/. *Síorchuímhne*, "everlasting remembrance". *Lá cuímhne*, "memorial day". *Leabhar cuímhne*, "book of remembrance".

cuímhneachán: "commemoration; memento"; pronounced /ki:n'əxɑ:n/.

cuímhneamh: "commemoration"; pronounced /ki:n'əv/.

cuímhním, cuímhneamh: "to think, reflect, consider", pronounced /ki:n'i:m', ki:n'əv/.

cuímhnitheach: "mindful", with *ar*. Pronounced /ki:n'ihəx/.

cuímhniú: "remembrance"; pronounced /ki:n'u:./.

cuimín: "cummin". *Cuimin* is used in PUL's Gospels, but the long vowel (which is adopted in GCh) is clearly shown in the manuscript; it maybe that Gerald O'Nolan incorrectly removed the long vowel in the Gospels. Pronounced /kim'i:n'/.

cuíng: "yoke, bond", with *cuingeacha* in the plural; pronounced /ki:ŋ', ki'ŋ'axə~kiŋ'axə/. *Tarrac fé chúing*, "to draw in a yoke" (of cattle). *Dul i gcuing phósta le duine*, "to be joined in marriage with someone".

cúinne: "corner", with *cúinní* and *cúinneacha* in the plural where GCh has *cúinní*. The dative plural is only found as *cúinnibh*.

cuireadh: "invitation"; pronounced /kir'i'/.

cuirim, cur/cuir: "to put; to bury; to sow". *Fíonghort a chur*, "to plant a vineyard". Note the present, future and past habitual autonomous forms, *curtar*, *curfar* and *curtí*, where *cuirtar*, *cuirfar* and *cuirtí* would be more likely in later WM Irish. Where *cuirt(e)ar* and *cuirfar* are given in the original they are adjusted to *curtar* and *curfar*, as is *cuirtí* to *curtí* and *cuirfí* to *curfí*. *Cur ar*, "to affect adversely, behave grievously towards". The verbal noun is given as *cuir* in Psalm 84:14 (although *ag cuir* appears to have been adjusted from *agus cuirfidh*), and is retained here as /kir'/ is found in the dialect. Ecclesiastés 6:9, the footnote to Ecclesiastés 8:14, Iob 22:2, the footnote to Micheas 2:11, the footnote to Habacuc 3:6 and the footnote to Sacharias 14:16 also have *cuir* as the verbal noun. Sacharias 8:14 had *cuir* before being adjusted, it is unclear by whom, to *cur*. The note to Ezechiel 41:1 also has an instance of *le cuir suas*. *Cur amach*, "to put forth buds", of a plant. *Ná cuir suas de dhuine na mallaitheachta*, "do not leave the wicked man alone, don't give up on his case". *Fíonghort a chur chun duine*, "to let a vineyard out to someone". *Cur suas de rud*, "to give up doing something". *An tslí 'chur díot*, "to make your way, be on your journey". *Nuair a bhí a chuid fíona curtha dhe*, "when his wine was digested (when his merriness had worn off)". In Leviticus 6:12, *ag cuir adhmaid* is adjusted to *ag cur adhmaid*, but it is not clear who by, and the amendment is accepted here. *Cur isteach ar*, "to invade (a country)". *Duine 'chur ó rud do dhéanamh*, "to stop someone from doing something". *Rud do chur chúit*, "to appropriate something, keep it about yourself". *Cur síos ar rud*, "to lay out, give an account of something, set it down in writing". *Duine 'chur suas chun rud(a) do dhéanamh*, "to put someone up to something, make someone do something". *Cur le rud*, "to add to something". *Rud do chur rómhat*, "to be set on doing something, make up your mind to do it".

cuirpe: "corrupt", or *coirpe* in GCh. Pronounced /kir'ip'i'/. Note that this is ultimately derived from the verbal adjective *cuirpthe*, "corrupted", with the same pronunciation. Where the original manuscript has *cuirpthe*, but the meaning is "corrupt" rather than "corrupted", this has been edited in this edition as *cuirpe*.

cuirpeach: "malefactor, villain", or *coirpeach* in GCh. Pronounced /kir'ip'əx/.

cuirpeacht: "viciousness, criminality", or *coirpeacht* in GCh. Pronounced /kir'ip'əxt/.

cuirpim, cuirpeadh: "to pollute, corrupt, defile", or *coirbim, coirpeadh* in GCh.

cuirpthe: "corrupted", or *coirpthe* in GCh. Pronounced /kir'ip'i'/. The verbal adjective (and not the similar adjective) is used in Seanfhocail 25:26 and Daniel 13:56.

cúirt: "court". *Fear cúirte*, "courtier"; GCh has *cúirteoir*. The dative plural is *cúirtibh*, eschewing the weak plural ending (*cúirteanna*). *An chúirt istigh*, "the inner court". *An chúirt amu'*, "the outer court".

cuisí: "foot-traveller, walker", or *coisí* in GCh.

cúisín: "cushion".

cuisíocht: "step, gait, footsteps", or *coisíocht* in GCh. *Fear na cuisíochta*, "the fleet of foot".

cuisle: "forearm", but often just "arm", with *cuisleann* in the genitive and *cuislín* in the dative; the plural here is *cuisleanna* where GCh has *cuislí*. Pronounced /kuʃl'i'/.

cúiteamh: "requit, expiation".

cúitím, cúiteamh: "to compensate, requite", used with *le*. The imperative/preterite here are *cúitimh* and *do chúitimh sé*, where GCh has *cúitigh*, reflecting a pattern whereby the preterite/imperative has *mh* when the verbal noun has *mh*.

cúl: "back", especially the back of the head. *I ndiaidh a chúil*, "backwards". *Duine 'chur ar gcúl*, "to turn someone back". *Dul ar gcúl*, "to go back, recede". *Iompáil ar gcúl*, "to turn back".

culaith: "suit of clothes", pronounced /klih/.

cúlchainnt: "backbiting". Pronounced /ku:l-xaint'/. *Lucht cúlchainnte*, "backbiters, slanderers".

cúlchainnteach: "fond of backbiting". Pronounced /ku:l-xaint'əx/.

cúlchainnteóir: "backbiter, detractor".

cúldoras: "back door". *Imeacht amach cúldoras*, "to go out the back door", with no article required.

cúm: "waist", or *coim* in GCh; with *cuim* in the genitive. *Fan chúim*, "around the waist". Pronounced /ku:m, ki:m'/.

cuma: "appearance, form". *Cuma cainnte*, "a figure of speech".

cumaim, cumadh: "to form, shape". Monosyllabic forms of this verb have a long *u* in WM Irish (*do chúm*), as do form where the

root precedes a consonant (*cúmfar*). *Rud a bheith cúmtha ceapaithe ag duine id choinnibh*, “for someone to fabricate allegations against you”. *Clocha gan cumadh*, “unfashioned stones”, in Deuteronomí 27.

cumann: “association, society”.

cumas: “power, ability”. *Ar úr gcumas*, “at your disposal”. Impersonally, *ní bheidh ar do chumas (é ’ dhéanamh)*, “you will be unable (to do it)”. *Ní bheidh ar chumas (é ’ dhéanamh)*, “it will be impossible (to do it)”. *Fé chumas baoise*, “subject to vanity” (in Ecclesiastes 3).

cumasc: “mixture”.

cúmharta: “fragrant”, or *cumhra* in GCh; pronounced /ku:rhə/.

cúmhartaacht: “fragrance”, or *cumhracht* in GCh. Pronounced /ku:rhəxt/.

cúmhartaachtóir: “perfumer”. Pronounced /ku:rhəxtɔ:r’/. FGB has *cumhradóir* in this meaning.

cúmhach: “covering; protection”, with *cúmhacha* in the plural, where GCh has *cumhdaigh*. Pronounced /ku:dəx/.

cúmhdaím, cúmhach: “to cover”. PUL’s spelling points to the pronunciation /ku:’di:m’, ku:dəx/; other speakers had *cúnlaim, cúnlacht*. This also means “protect, keep, preserve”, of God protecting the faithful.

cúmpánach: “companion”, or *compánach* in GCh.

cúmparáid: “comparison”, or *comparáid* in GCh. Pronounced /ku:mpə’rɑ:d’/.

cúmpás: “compass”, or *compás* in GCh, which spelling was also used in the original manuscript. Pronounced /ku:m’pɑ:s/.

cúmpás: “compass”, or *compás* in GCh.

cúnamh: “help”. Both *cúnaimh* and *cúnta* are found in the genitive. Notionally, the latter is used in verbal noun contexts, but the distinction is often hard to read in. *Fear cúnta*, “assistant”.

cúng: “narrow”; pronounced /ku:ŋg/.

cúngaím, cúngú: “to narrow, restrict”; pronounced /ku:ŋ’gi:m’, ku:ŋ’gu’/. *Do chúngaigh an tAmorrhíteach sliocht Dain sa chnuc*, “the Amorrhite pinned the sons of Dan in on the mountain”.

cúntanós: “countenance”, or *cuntanós* in GCh, pronounced /ku:ntə’no:s/.

cúntas: “account”, or *cuntas* in GCh. *Cúntas a thabhairt i rud*, “to account for something”. *Thar cúntas*, “beyond reckoning, innumerable”.

cúntasaíocht: “accounting, reckoning”. FGB recommends *cuntasóireacht* in this meaning.

cúntasóir: “accountant, book-keeper” (used to translate “recorder” in 2 Samuél 8 and Isaiah 36; the footnote in 2 Samuél 8 explains this word to mean the royal chancellor).

cúntúirt: “danger”, or *contúirt* in GCh. *Gan chúntúirt*, “safely”.

cúntúirtheach: “dangerous”, or *contúirteach* in GCh.

cupán: “cup”. Pronounced /kə’pɑ:n/.

cupar: “cypress”, or *cufrog* in GCh. See *cupraisc* in PSD.

cúpla: “couple”, but also referring to “twins”. Pronounced /ku:pələ/. Also found in the sense of “couple, pair of rafters, couplings of a building”.

cúplaím, cúplú: “to couple or link together”; or *cúplálaim, cúpláil* in GCh. Pronounced /ku:pəli:m’, ku:pəlu’/. With the verbal adjective *cúplaithe*.

cur amú: “an act of misleading; a false impression”.

cur ar bun: substantivised as “foundation, institution, establishment”.

cur isteach: substantivised as “interference, intervention; invasion”.

cur-in-aghaidh: substantivised as “opposition”; pronounced /kur ən əig’/. Such substantivised noun phrases cannot be declined (see *lucht cur-in-aghaidh*, etc).

cúr: “froth, foam”.

curadh: “warrior”, with *curáí* in the plural where GCh has *curaidh*.

curadóir: “sower of crops”.

curadóireacht: “act of sowing crops”; pronounced /kurə’dɔ:r’əxt/.

cúram: “care, concern”. This word is not generally used in the plural. Thus *mórán cúraim* may be translated “many cares”.

cúrán: “froth, foam”.

currach: “marsh”, or *corrach* in GCh. Pronounced /krɑ:x/. The plural here is *curracha*, where GCh has *corraigh*.

cuthach: “rage, fury”. The genitive *cuthaigh* does service as an adjective, “angry, furious, fierce”. *Cuthaigh* translates “very valiant” in Iósúé 1:7.

dá, dhá: *dá* and *dhá* are combinations of the preposition *ag/do* governing the verbal noun and a third-person pronoun object. PUL used *dá* in passive senses (*dá dhéanamh*, “being done”) and *dhá* (’*ghá* in the original) in a transitive context (*dhá dhéanamh*, “doing it”). Where the latter is given in the original as ’*á*, this has been edited here as *á*. Both would be likely to be written *á* and pronounced /ɑ:/ by later speakers of the WM dialect, and *á* is also the usage of the GCh in both meanings. PUL often uses *am* in the original text where the verbal noun takes a first-person singular pronoun object (corresponding to *do mo* in GCh). This is edited here as ’*om*. *Dom* is also given in this meaning in Genesis 49:29. ’*Ot* is found before vowels and often before *mh* (see ’*ot mhaslú* in Psalm 68). ’*Ghat*’ in Genesis 37:10 is edited here as *dhot* (corresponding to *do do* in GCh). *Dúr* in Genesis 50:23, Isaiah 46:3 and Jeremiah 29:7 couples *do* with a second-person plural object of the verbal noun. Rarer examples exist, where the passive sense relates to a non-third-person object, such as *dod bhrú* in Deuteronomí 28:33 and *dár dtarrac* in Caoineadh 5:5.

An interesting sentence found in Seanfhocail 30:17 is “*fiacha dúbha na nglaisí dhá piocadh amach!*” The Douay Bible here has “let the ravens of the brooks pick it out”, referring to an eye. A similar construction was explained by PUL in *Papers on Irish Idiom* (p29): “This was the form of our old Imperative Mood:— *A chrochadh*. Hang him; i.e., His hanging (is ordered). *A díbirt*. Send her away. *A tabhairt do*. Give her to him. *A gcur beó i dtalamh*. Bury them alive. *A loscadh*. Burn them. *A gcrochadh*. Hang them. *Mo bhreith as!* Save me! *Ár mbreith as!* Save us! *A mbreith as!* Save them!” However, we do not read *a piocadh amach!* here, but *dhá piocadh amach!* (spelt ’*ghá piocaadh* [sic] *amach!* in the manuscript, using the verbal noun with a possessive governed by *do* (a construction PUL believed to be the verbal noun governed by *ag*). The very next line in Seanfhocail 30 shows the more frequently found use of the subjunctive to form third-person imperatives with a noun subject: *Agus go n-ithid na fiolair óga í!* In other words, we could have had here *fiacha dúbha na nglaisí go bhpiocaid siad amach í!*

dá: “if, even if”. *Dá mb’í ainm féin í*, “even in the case of his name”.

daichead: “forty” pronounced /dɑ:həd/. See the long note under *fiche*. *Daichead bliain*, with the nominative singular and not the

genitive plural is correct. The genitive plural is accepted in *i gcaitheamh an daichead blian*. *Dá fhichid* in Ester 9 is edited here as *daichead*.

daicheadú: “fortieth”; pronounced /d̪ɑ̃həduː/.

dáileamh: “cupbearer”, with *dáilimh* in the plural here where GCh has *dáiliúna*.

dáilim, dáil: “to pour out, dispense”; or *dáilim, dáileadh* in GCh.

daille: “blindness”, pronounced /d̪ɑ̃lʲi/.

daingean: “firm, secure”, with *daingne* in the comparative. Pronounced /d̪ɑ̃ŋʲən, d̪ɑ̃ŋʲinʲi/. *Falla daingean*, “a fenced wall”.

daingean: “garrison, fortress, strong place”, with *daingneacha* and *daingean* in the plural here where GCh has *daingin*. *Daingean* is used in the plural in some of PUL’s other works. The genitive plural is *daingean* in Ezechiel 16. Pronounced /d̪ɑ̃ŋʲən, d̪ɑ̃ŋʲinʲəxə~d̪ɑ̃ŋʲənə/.

daingneacht: “firmness”; pronounced /d̪ɑ̃ŋʲinʲəxt/. This word is not given in FGB, but is used to translate “firmament” in Psalm 71 and Daniel 3.

daingnám, daingniú: “to make fast; fence in”. Pronounced /d̪ɑ̃ŋʲinʲi:mʲ, d̪ɑ̃ŋʲinʲuː/. *Mionn a dhaingniú*, “to confirm an oath”.

daingniúchán: “fortification, bulwark”. Pronounced /d̪ɑ̃ŋʲinʲuːxɑ:nʲ/.

dáir: “heat (in cows)”. *Samhaisc fé dháir*, “a heifer in heat”.

dair: “oak”, with *darái* in the genitive, where GCh has *darach*, and *daracha* in the plural. *Crann daraí*, “oak tree”. *Dair ghlas*, “holm-oak, evergreen oak”.

dáiríribh: “actually, really; in sincerity”, or *dáiríre* in GCh. PUL stated in NIWU (p35) that “in earnest” is *dáiríribh*, not *ndáiríribh*, although the latter form is given in PSD as a variant. Yet at least one instance of *ndáiríribh* is found in PUL’s works, *iad ’á labhairt i sult agus i bhfeirg, i magadh agus i ndáiríribh, i n-aighneas agus i síothcháin* in *Sgothbhualadh* (p21), where the context is slightly different, and the phrase means not “in earnest, actually, seriously”, but rather “in circumstances where you are in earnest/serious”.

Dalet: ט, a letter of the Hebrew alphabet, representing the consonant /d/.

dall: “blind”, pronounced /daul/. Also substantivised in the meaning of “a blind person”, with *daill* in the plural.

dálta: “affair, circumstances”, a noun that, etymologically at least, is the plural of *dáil*, “meeting, assembly”. *Dálta a lán eile seanaleabhar*, “like many other old books”.

damáiste: “damage”.

damanta: “damned person”, a noun in PUL’s Irish, but only an adjective in GCh, which has *damantach* as the noun. *Breith damanta*, “a judgement of damnation”, appears to have the noun in the genitive plural. FGB has *breith dhamanta*, using *damanta* as an adjective.

damh: “ox, stag”; pronounced /d̪ɑv/. **Damhaibh pr?**

damhán alla: “spider”, pronounced /duwɑ:n ʲalə/. WM Irish generally has *rúán alla*, but this form is found in Psalm 38 and Iob 8 here. *Damhán alla* literally means “little wild stag”. The spelling *dúbhán fhalla* found in the manuscript in Iob 8 appears to contain a folk etymology, viz. “little black thing on the wall”.

damhas: “to dance, skip around”, used in preference to *rínce* when referring to the gambolling of small animals. Pronounced /daus/.

damhra: “oxen”, as a collective singular. Pronounced /d̪ɑvəθə/. **1 Samuél 11 has damhraidh in the dative. Check gender?**

dán: “lot, fate”. *I ndán do*, “in store for, predestined for, fated for”.

dán: “poem”. This word is frequently used here to translate “hymn”. The dative plural is found here as *dántaibh* and *dánaibh*.

dán: “profession”. *Ní hé mo dhán é*, “it is not my profession or calling”.

dánacht: “impudence, presumption, boldness”.

dánaíocht: “boldness”, or *dánacht* in GCh, which form is also found here. *De dhánaíocht*, “in an act of presumption”.

daoirse: “slavery, bondage”.

daonna: “human; human being”. See under *cine*.

daonna: “human”, as an adjective.

daonnacht: “humanity”.

daonnachtach: “humane, kindly”; or *daonnachtúil* in GCh.

daonnaí: “human being, mortal”; pronounced /deːniː/. This is also the plural of *daonna*, such that in some contexts it is unclear if a plural *daonnaí* or a singular *daonnaí* is intended. (The distinction is rarely of significance.)

daor: “slave, bondsman”.

daor: “unfree”. *Mná daora*, “bondswomen”.

daoraicme: “slave class”.

daoraim, daoradh: “to condemn, convict”.

daorbhean: “bondswoman, female slave”, with *daormhná* in the genitive and plural and *daormhnaoi* in the dative.

daorbhreith: “condemnation”.

daorbhruid: “bondage”, or *daorbhroid* in GCh.

daorfhear: “bondsman, male slave”. With *daorfheara* in the plural, where GCh has *daorfhir*. **Slender medial r?**

daorobair: “hard labour”.

dar: “by”, used in oaths. *Dearbhaím dar Dia*, “I swear by God”. Note: used with the dative, and sometimes with lenition: *dar a láimh dheis, agus dar chuislín a nirt*, “by his right hand, and by the arm of his strength”, in Isaiah 62:7.

dára: the combination of *do/de* with the indirect relative form of the copula. At 1 Paralipomenón 8:37, the manuscript has *Banaa, d’á’ro mac Rapha*, edited here as *Banaa, dára mac Rapha*. *Dára* is thus an abbreviation of *dárab*, with the final -a of *dára* retained in a way that is analogous to other copular forms, such as *céra mac é?* This is a present-tense form, although the context in 1 Paralipomenón 8:37 is past-tense; see Seán Ua Súilleabháin’s comments on the tendency for the present copula to be used in past or conditional environments where the meaning is otherwise clear (*Stair na Gaeilge*, p534). The form would be *dárb* or *dárab* in the present tense before a vowel, but no examples are found here. In the past tense, *dár* is found with lenition (with no examples found here), becoming *dárbh* before a vowel. *Dárbh* is by a long margin the most frequently encountered of these forms, owing to the regularity with which *fear dárbh ainm* is found in the past tense.

dáréag/dháréag: “twelve (people)”, pronounced with a broad r, /d̪ɑːriag/. The evidence, e.g. from the Irish of AÓL, is that an unlenited *dáréag* is usual in WM Irish. The manuscript here has a clearly lenited *dháréag* where a subsequent noun is governed (*dháréag mac*, etc), but an unlenited *dáréag* is found a number of times where there is no subsequent qualification (*an tarna*

crann chun Godoliais, do féin agus dá mhacaibh agus dá bhráithribh, dáréag). The unqualified word is used 23 times in 1 Paralipomenón 25:9-31: in verses 9-14 *dáréag* is found, six times in succession; in verses 15-31 a dot for lenition has been supplied, possibly by a later hand. A standardised approach is adopted in this edition to accept *dháréag* only where there is a subsequent noun.

dartán: “herd; drove”. This is given in most dictionaries in the meaning of “clod”. However, PUL is likely to have found *dartán* in the meaning of “drove” in O’Brien’s dictionary.

dásacht: “daring, audacity”. *Dásacht aigne*, “a rush of blood to the head; high spirits”. *I ndásacht do Dhia* (in Psalm 83:3), “rejoicing in God”, contrasting with *ag dul i laige* earlier in the verse.

datháim, dathú: “to colour, dye”; pronounced /d̪ɑːhi:mʲ, d̪ɑːhuː/. The verbal adjective is both *dathaithe* and *daite* (both forms are found in Isaiah 63), where GCh has only *daite*. In Ecsodus 26:14, PUL initially wrote *dathaithe* (*dathuighthe*), but amended it to *daite* (*daithte*).

dathú: “dyeing”.

dathúil: “beautiful”, pronounced /d̪ɑːhuːlʲ/.

de: “of, from”. This simple preposition is pronounced in the same way as *do* in WM Irish, /də/, and the two prepositions are therefore often confused in PUL’s works, but it has been thought better to edit these with the historically correct prepositions, as they would stand in GCh. PUL was particularly insistent on writing *do réir*, which he held was either pronounced /d̪ə r̪e:rʲ/ or /d̪r̪e:rʲ/—in other words the slender *d* only appeared when run together as a single word—but this has been edited as *de réir* here. Similarly *do ghnáth* and *gabháil do chlochaibh* are edited here as *de ghnáth* and *gabháil de chlochaibh*. PUL’s views on this are given in *Mion-Chaint Cuid a III* (p18): “*Tháinig sé thar abhainn do chosaibh tirme*. He came across the river on dry legs. *Ghabhas do láimh é*. I took the matter in hands. *Ghabhas do dhóirribh air*. I (did) beat him with (my) fists. *Ghabhas de dhóirribh air*. I (did) beat him with (my) fists. Here the thought has either of two modes. If I use *do*, I tell the manner in which I beat him. If I use *de*, I tell the instruments with which I beat him. The use of *do* or of *de* entirely depends on the state of the speaker’s mind. He can choose”. *De sin*, “whereupon”. Note *det mhísleacht* in Psalm 67, where *mh* tends to devoice *ded*. *Dúr* is the combination of *do* and *úr* (*bhur*), “from your (pl)”.

dea-bhalaith: “sweet smell, fragrance”. The genitive of this word is used here with adjectival force, “sweet-smelling”.

dea-bhalaithreach: “sweet-smelling”, a compound not given in dictionaries.

dea-bhéas: “good habit, custom”; in the plural, “morals”.

dea-bhriathar: “good word”.

dea-chlú: “a good name, a good reputation”.

dea-chómhairle: “good counsel”.

dea-chómharsanacht: “neighbourliness; a good deed”, pronounced /d̪aːx̪o:rs̪ən̪əxt̪/.

dea-chúmtha: “attractive, well-built”. Often *dea-chúmtha ’na phearsain*.

dea-ghníomh: “good deed”. The pronunciation is often /d̪eːə-ɣ̪n̪iːvʲ/, but where the manuscript has *deagh-ghníomh*, *dea-ghníomh* is used in the editing here.

dea-labhartha: “eloquent”; pronounced /d̪aːlourhə/.

dea-labharthacht: “eloquence”; pronounced /d̪aːlourhəxt̪/.

dea-mhéinn: “good will”, or *dea-mhéin* in GCh. Pronounced /d̪aːv̪eːɲʲ/. *I ndea-mhéinn*, “in a spirit of goodwill”.

dea-mhéinneach: “benevolent”, or *dea-mhéineach* in GCh. Pronounced /d̪aːv̪eːɲʲəx̪/.

dea-obair: “good work, good deed”. With *dea-oibreacha*, /d̪aːeb̪iːr̪əx̪ə/, in the plural.

dea-rialta: “well-disciplined”.

dea-riar: “good treatment”. **Pronunciation?** *Dea-réir* is also found in PUL’s works.

dea-riartha: “well-ordered”.

dea-scéal: “good tidings”.

dea-sheirbhís: “good service(s)”. The singular may be used to translate an English plural (see Ester 16).

dea-theagasc: “good teaching, good doctrine”, used here in the genitive plural.

dea-thréith: “good quality”.

dea-thréitheach: “having good qualities”.

dea-shláinteach: “in good health”.

deacair: “difficulty”. It seems the noun is pronounced /d̪aːak̪iːrʲ/, in contradistinction to the cognate adjective. The dative plural found here, *deacraibh*, is /d̪aːak̪əriːvʲ/.

deachtáim, deachtú: “to indite; direct, instruct; dictate”. *Deachtaítear an tsagartacht d’Aaron*, “the priesthood is confirmed to Aaron”.

deachú: “tithe, tenth part”, pronounced /d̪aːxuː/, with *deachúna* in the plural. The genitive plural is found as *deachú* and *deachún* here. This form is generally used in preference to *deichiú* where it is a noun meaning “tithe” and not an ordinal. Note that the dual is found here as *dhá dheachú* and the dative as *deachú*: the traditionally correct dative/dual *deachúin* is eschewed here.

deacracht: “difficulty”, pronounced /d̪aːak̪əx̪əxt̪/.

déag: the “teen” suffix, pronounced /d̪eːiag̪/. *Déag* is lenited after a noun in the singular or dual number ending in a vowel (*ocht nduine dhéag*). Identifiable exceptions to this rule in PUL’s works include feminine nouns in the dual ending in /hʲ/, /gʲ/ and /tʲ/: *dhá chloich dhéag* and *dhá bhollóig dhéag* are repeatedly found here (and where relevant counterexamples are given in the manuscript, they are adjusted to show lenition). *Dhá shlait dhéag* is an interesting example of the same phenomenon, as there appears to be little in the pronunciation that would difference *shlait dhéag* from *shlait déag*. *Chúig shicil dhéag* in Leviticus 27 can probably be explained by the fact that *sicil* is a feminine noun ending in a slender consonant. Yet *dhá threibh déag* shows there is no universal rule here relating to feminine nouns ending in a slender consonant. Where the number is ordinal, not cardinal, we read *an cúigiú lá déag*, etc, with no lenition of *déag*.

dealáim, dealú: “to distinguish, differentiate”; pronounced /d̪aːliːmʲ, d̪aːluː/.

dealbh: “destitute”, with *dealbha* in the plural; pronounced /d̪aːl̪əv̪, d̪aːluː/. Also substantivised in the meaning of “a destitute, poor person”. The genitive appears to be *an duine dhealbh* in Psalm 112, but the manuscript is unclear, and it may be *an duine dheilbh*.

dealbh: “statue”. The plural is *dealbha* and *dealbhacha*, where GCh has *dealbha*. Pronounced /d̪aːl̪əv̪, d̪aːluː/. **Pronunciation of dealbhacha? FGB claims dealbh with dealbha in the pl is used to mean statue and deilbh with deilbheacha in the plural to mean**

figure shape.

dealbhadóir: “sculptor”, or *dealbhóir* in GCh. **Pronounced? /d'á'lu:do:r'/?**

dealg: “thorn, prickle”, with the plural *deilgne*, pronounced /d'aləg, d'el'ig'in'i/. Note the GCh plural is *dealga*, with *deilgne* as a grammatically singular collective noun meaning “thorns”. Note: *im dhealg* in Isaiah 27 doesn't give the expected dative *deilg*.

deallraím, deallramh: “to appear”, or *dealraím, dealramh* in GCh. The traditional *ll* is given in the editing here, indicating the diphthong; the original manuscript used the spelling *dheabhróchadh*, showing deletion of the *l* after the diphthong: /d'au'ri:m, d'aurəv/. *Do dheallródh an scéal (go)*, “it would appear (that)”.

deallraitheach: “resplendent; handsome”. Also “similar in appearance” (with *le*) and “likely, plausible”. Pronounced /d'aurəhəx/. Spelt *dealraitheach* in GCh.

deallramh: “appearance”; pronounced /d'aurəv/. *Tá gach aon deallramh*, “there is every likelihood; most likely”.

dealú: “separation, distinction”, pronounced /d'á'lu:/.

dealús: “destitution”; pronounced /d'á'lu:s/. *Curtha chun dealúis*, “impoverished, destitute”.

deamhan: “demon”, pronounced /d'aun/.

déanaí: “lateness”. *I leith an déanaí* in Ecsodus 9, “latish, on the late side”, is worth noting, as *déanaí* as an abstract noun should be feminine. It seems some words rarely used in the genitive eschew the genitive.

déanamh: “doing”, but also “frame, the way in which something is made; structure, composition”. See in Psalm 102 *is eól do féin ár ndéanamh*, “he knoweth our frame”.

déantóir: “maker, creator”.

déantús: “make, manufacture, creation”. **Check PSD.**

dearbh: “sure, certain”; pronounced /d'arəv/.

dearbhaím, dearbhadh: “to affirm, swear, attest”. Used in sense of “to prove” in the chapter heading of Genesis 22. Pronounced /d'arəvim', d'arəvə/. This is a first-conjugation equivalent of *dearbhaím, dearbhú*, and is only attested in the present autonomous (*dearfá*, /d'arəfə/), the particle (*dearfá*, /d'arəfə/) and the verbal noun. Forms of the second-conjugation form are much more frequently found.

dearbhaím, dearbhú: “to affirm, swear, attest”. Pronounced /d'arə'vi:m', d'arə'vu:/.

dearbhuí: “oath”, with *dearbhaithe* in the genitive. Pronounced /d'arə'vu:, d'arə'vihi/.

dearg: “red”, with *deirge* in the genitive and *deirg* in the dative singular feminine, pronounced /d'arəg, d'er'ig'i, d'er'ig'/.

deargaim, deargadh: “to grow red, kindle (of a fire)”. Pronounced /d'arəgim', d'arəgə/.

deargbhuile: “rage, fury”, pronounced /d'arəg-vil'i/. *Ar deargbhuile*, “raging mad, furious”.

dearglasadh: “blazing”, generally found as *ar dearglasadh*. Pronounced /d'arəg-lasə/.

deargmheisce: found in *ar deargmheisce*, “blind drunk”. Pronounced /d'arəg-v'ejk'i/.

deargshúileach: “red-eyed”; pronounced /d'arəg-u:l'əx/.

déarmhar: “immense, huge”, or *dearmháil* in GCh. *Peaca déarmhar*, “a grievous sin”.

deárna: “palm of the hand”, with *deárnan* in the genitive (singular and plural), *deárnain* in the dative singular (and dual) and *deárnacha* in the plural where GCh has *dearnana*.

dearnait: “flea”, spelt *deargnaite* (in the genitive) in the manuscript. GCh has *dreancaid*.

deárscaithe: “pre-eminent, distinguished”. It is a little unclear whether the lengthmark in the manuscript is over the *e* or the *i*; consequently the form given in PSD is used in this edition. GCh has *dearscnaithe*.

dearúd: “mistake”, or *dearmad* in GCh. *Trí dhearúd*, “by mistake, by an error”.

dearúdaim, dearúd: “to forget”, or *dearmadaim, dearmad* in GCh. Note the slender *d* in the preterite and imperative: *do dhearúid sé* and *dearúid*. The verbal adjective is *dearúidta*. The future-tense spellings *dearamhadfidh* and *dearóidfidh* (Deuteronomí 4:31) are edited here as *dearúdfaidh* and *dearóidfidh* respectively; *dearódfaidh* would align better with the Irish of AÓL. *Ní dhearmho'd* in Amos 8:7 is edited here as *ní dhearódfad*.

deas: “right”, with *deise* in the genitive and *deis* in the dative. *Ar a cheathrúin ndeis*, “on his right thigh”.

deasca: 1. “gleaning; result”. *Dá dheascaibh sin*, “for that reason”. *De dheascaibh go*, “forasmuch as”. 2. dregs, lees, sediment.

deascabháil: “ascension”; spelt *deasgabháil* in the manuscript. Pronounced /d'askə'vɑ:l'/.

deatach: “smoke”, pronounced /də'tax~d'ətəx/. This word is written with a slender *d* here, as well as in PUL's other works; yet CFBB shows AÓL had a broad *d* in this word (p272).

dei-bhás: “a happy death”, or *dea-bhás* in GCh. Pronounced /d'ei'vɑ:s/.

dei-bhlasta: “delicious, palatable”, or *dea-bhlasta* in GCh. Pronounced /d'ei-vlɑstə/.

dei-nós: “good custom”, used here in the genitive plural. The pronunciation is indicated in NIWU as /d'ei-no:s/.

dei-rath: “prosperity, flourishing”, with *dei-ratha* in the genitive. Pronounced /d'ei-rəθ/.

deich: “ten”, pronounced /d'eh/. In later life, PUL championed a decimal system using forms such as *dhá dheich, trí dheich, cheithre dheich, chúig dheich, sé dheich, seacht ndeich*, and *ocht ndeich*, for “twenty”, “thirty”, “forty”, “fifty”, “sixty”, “seventy” and “eighty”. *Chúig dheich* is rarely used; see *caogad*. Interestingly, in Ecsodus 18, we read of rulers being appointed over “tens”. In one passage this is *ar dheichniúraibh* and in another *ar dheichibh*, a rare dative plural. The nominative plural *deicheanna* is found in 1 Samuél 21.

deichiú: “tenth”, pronounced /d'ehu:/.

Note the stress on the first syllable of *deichiú* (and other ordinals). **Possibly pronounced /d'e'hu:/ where it is a noun and not an ordinal, as in Leviticus 14:10.**

deichniúr: “ten people”, pronounced /d'en'hu:r/. *Seacht ndeichniúir*, “seventy”.

deifríocht: “difference”, or *difríocht* in GCh. PUL's spelling, *deifrigheacht*, points to a pronunciation of /d'ef'i'ri:xt/. However, CFBB points out that AÓL had /d'ef'ə'ri:xt/, ie. *deifearaíocht*. *Deifríocht aigne*, “a difference of opinion”.

deighilt: “separation, division”, with *deighiltí* in the nominative plural and *deighilt* in the genitive plural. Pronounced /d'eihl'/.

deighilteóir: “divider”: pronounced /d'ei'l'ho:r'/.

deighleáil: “dealing, transaction”, or *déileáil* in GCh. Pronounced /d'ei'l'a:l'/.

deighlim, deighilt: “to separate”, pronounced /d'ei'l'im', d'eihl'/. With *dheighil* in the preterite. Also means “to wean”, as of weaning a child from his mother's milk. *Deighil* is adjusted to *deighilt* in Ecsodus 14:16. *Deighilt ar dhó*, “to divide in two”.

deilbh: “figure, shape”. Pronounced /d'el'iv'/. FGB recommends maintaining a distinction between *dealbh*, “statue”, and *deilbh*, “figure, shape”. In Genesis 19 we read of Lot's wife being turned into *deilbh salainn*, where the Douay Bible has “statue of salt”. It seems *dealbh* and *deilbh* are somewhat confused in real usage, but in any case Lot's wife became, not a statue as such, but

rather a figure of salt.

deilgneach: “thorny”; pronounced /d'el'ig'in'əx/.

deilte: “turned” (on a lathe). Pronounced /d'el'hi/.

deimheas: “pair of shears or scissors”; pronounced /d'i:s/.

deimhin: “certain, sure”, pronounced /d'əin'/. *Go deimhin deimhin*, “verily”.

deimhne: “certainty”, pronounced /d'əin'i/. *Deimhne ar rud*, “the certainty of something”.

deimhním, deimhniú: “to assure, confirm”, pronounced /d'əin'i:m', d'əin'u:/.

deimhnitheach: “certain”, or *deimhneach* in GCh, used with *de*. Pronounced /d'əin'ihəx/.

deimhniú: “proof”, pronounced /d'əin'u:/.

déin: found in *fé dhéin*, “towards, to meet”, etc. PUL writes *féna déin*, “towards her”. Compare *féna géin* in AÓL's Irish, where the *dh* of *fé dhéin* is apparently delenited to the wrong consonant.

deinim, déanamh: “to do”, or *déanaim, déanamh* in GCh, where use of the historical dependent form is generalised. *Deinim* derives from a corruption of the historical absolute form, *do-ghním*. Pronounced /d'in'im', d'ianəv/. *Déanfaidh gínte dhe*, “he shall become nations”. *Rud do dhéanamh ar*, “to obey”. *Ag déanamh air*, “heading for him, making for him”. (*Tigh*) *a dhéanamh suas*, “to build (e.g. a building)”.

déirc: “charity”. The genitive *déarca* is used adjectivally where GCh has *déirce*: *fear déarca*, “beggar”; *iarraidh na déirce*, “begging, beggary”.

deireadh: “end”, “rear” (as in Psalm 77), “hindparts, backside” (in 3 Ríthe 7 and Ioel 2). Pronounced /d'er'í/. *Ar deireadh*, “last (in doing something)”. Note the lack of a declined genitive in *ag cur deireadh le* (e.g. the heading to 4 Ríthe 10).

deireanaí: “lateness”. *Dul chun deireanaí*, “to fall behind, become late” in something. Pronounced /d'er'əni:~d'er'in'i:/.

deirge: “redness”; pronounced /d'er'ig'i/.

deirim, rá: “to say”. Note that in the combinations *á rá, a rá, do rá* the *r* are slender in PUL's Irish, /ɾ: r'a:, ə r'a:, də r'a:/ . The past-tense forms are edited here as *duart, duairt sé, dúradar*, but the vowel is /uə/ in each of these, and not /u:/ . PUL generally eschews the historically correct dependent form of the verb, *abraim*, using forms in *abr-* only in the imperative and subjunctive: the second-person plural imperative *abraidh* is pronounced /ʔbɾig'/. Note *cad fáth go ndeirirse, a Iacoib, agus go n-abrairse, a Israél?* in Isaiah 40:27, where the absolute and dependent forms are given side by side to translate “Why sayest thou, O Jacob, and speakest, O Israel?” in the Douay Bible. In Seanfhocail 14:5, we read *Ní déarfaidh fínné dílis bréag. Ach abran an fínné fill an bhréag*, tending to show that *abraim* is often used side by side with *deirim* to provide a point of contrast. PUL argued there is a nuance of distinction: “*Tá abartha agam* (Sg. II. 2). I have made an assertion. Whereas *tá ráidhte agam* means merely that I have said what I wished to say” (NIWU, p1). Thus in 1 Paralipomenón 16, *abarthar* means “let it be stated”. *Deirthí and adeirthí*: although these at first glance appear to be past habitual autonomous forms, they are older conjugated forms equivalent to *deireann sibh* and *adeireann sibh*. *A rá* frequently indicates a view on something happening or something that could be said, “considering that, seeing that”, in sentences such as *cad 'tá fáлта agat ionam ón lá a thánag fét shúilibh go dtí an lá so, chun a rá nách ceadaithe dhom dul agus troid in aghaidh namhad mo thiarna?*

deirineach/deireanach: “last, final”; *deireanach* in GCh. Pronounced /d'er'in'əx/: PUL generally wrote a slender *r* and a slender *n* in this word (although counterexamples exist); AÓL had a slender *r* and a broad *n*; LASID has /d'erənəx/. The comparative is given in Isaiah 44 with a slender *r* and broad *n*, *deireanaí*, “the last” (as opposed to *túisce*, “the first”). PUL explained in NIWU (p38) that *deirineach* means “final”, whereas *déanach* means “late”. *Go deirineach*, “late on”.

deisceabal: “disciple”.

deisceart: “south”. *Deiscirt* (and *deisceart*) is found in the dative here, suggesting this word may be feminine in the dative.

deiseal: “to the right”.

deisím, deisiú: “to mend, repair”.

deisitheóir: “mender, repairer”; pronounced /d'eʃi'ho:r'./.

deismireacht: “incantation, spell”.

déistin: “sickening, disgust”.

déistineach: “disgusting, loathsome”.

deocair: “difficult”, or *deacair* in GCh. Pronounced /d'okir'/. although the original manuscript had *deacair*. With *deocra*, /d'okəɾə/, in the comparative (*deacra* and *deacara* in the manuscript).

deoch: “drink”, with *dí* in the genitive and *digh* in the dative. This word is masculine here, but feminine in GCh.

deóin: “will, consent”. *Dá dheóin féin*, “of his own will”.

deóir: “tear”, with the plural here *deóracha* and *deóra*, where *deora* stands in GCh. The genitive plural is *deór* and the dative plural *deóraibh*.

deólaim, deól: “to suck”, as of a baby suckling at its mother's teat; or *diúlaim, diúl* in GCh.

deónaím, deónú: “to consent, grant”. As an imperative, *deónaigh*, “be pleased (to do something)”.

deónaitheach: “willing, agreeable”, or *deonach* in GCh.

deónú: “consent, will”; more generally found as *leónú* in WM Irish.

deóraí: “stranger, exile, alien”; pronounced /d'o:ri:/.

Deuteronomí: “Deuteronomy”, meaning literally “the second law”. This is given in the Douay Bible in Deuteronomí 17:18 in the sense of “a copy of the law”. Possibly pronounceable /d'ut'ərənəm'i:/.

Déuteronomíum: “second law”. Used in Iósúé 8:32 in the sense of “a copy of the law”. Possibly pronounceable /d'u:t'ərənəm'i:əm/.

dhá: “two”. Note *gach dá stad* in Uimhreacha 33: *dhá* is not used after the guttural *ch*.

dí-áirimh: “countless”. A variant of *dí-áirithe*.

dí-áirithe: “countless, innumerable”. This was spelt *dí-áirmhe* and *dí-áirmhighthe* in the manuscript.

Dia: “God”. *Duine le Dia*, “man of God”. Although the genitive is *Dé*, in noun phrases (of the type *a dhia*), this noun is frequently not declined for the genitive.

diabhal: “devil”, pronounced /d'i:əl/.

diablaíocht: “devilry, wizardry”.

diagacht: “divinity”. *Lucht diagachta*, “divines, theologians”.

diagasamhlacht: “devotion, piety, godliness”; pronounced /d'i:əgəsauləxt/.

diaidh: “wake, rear”, pronounced /d'iəg'/. 'Na dhiaidh san, “after that” (with a fairly general sense), loses the final consonant: /nə jiə son/ (PUL indicates this by spelling this 'na dhiagh san, forestalling a slender g). Compare 'na dhiaidh sin, “after him”, /nə jiəg' sin'/. Note that PUL uses 'na diaidh, “after her”, where 'na diaithi is found in WM Irish. I ndiaidh ar ndiaidh, “little by little”. Teachta i ndiaidh dhuine, “to succeed to someone”, e.g. to succeed to the throne after him.

diar: “instant, quick”.

diamhaire: “darkness, obscurity”, or *diamhracht* in GCh.

diamhaireacht: “darkness, obscurity”, or *diamhracht* in GCh.

diamhar: “darkness, obscurity”, or *diamhair* in GCh. In the plural (*diamhra*), “the recesses, the hidden-away parts”. Pronounced /d'iəvər, d'iəvərə/.

diamhar: “mysterious, mystic”, or *diamhair* in GCh. PUL regularly writes this adjective with a broad *r*, although IWM would point to a slender *r*. The plural is *diamhra*. Pronounced /d'iəvər, d'iəvərə/.

diamhasla: “blasphemy”; pronounced /d'iəvəslə/. With *diamhaslaithe* in the plural, although *diamhasla* can be used as a collective singular to translate “blasphemies” in English.

diamhaslaím, diamhaslú: “to blaspheme”; pronounced /d'iə-vəs'li:m', d'iə-vəs'lu:/. *Lucht diamhaslaithe*, “blasphemers”.

diamhaslaitheach: “blasphemous, sacrilegious”.

diamhaslóir: “blasphemer”; pronounced /d'iəvəslə:r'/.
dian: “hard, severe”. *Bhí an cath ag dul dian air*, “he was losing the battle”.

dianghoimh: “venom, extreme annoyance”. Possibly pronounced /d'iən-χuv'/.
dianolc: “really bad”.

dianscrúdadh: “diligent study”.

dias: “a pair; a ‘two’”, a variant of *dís*.

dias: “ear of corn.” IWM §409 shows this was often *léas* in Cork Irish, one of several words where *d* gave way to *l*. CFBB (p143) also shows the pronunciation to be /l'ias/. However, PUL consistently spells this word with a *d*, and this is left as is, as it is impossible to know what pronunciation PUL used.

diascán: “gleaning”. Usually plural: *diascáin a bhailiú*, “to glean (for straws, etc) in the fields”.

díbearthach: “exile”.

díbheirg: “wrath, vengeance”, pronounced /d'i:-'v'er'ig'/.
díbirt: “banishment”, but also “divorce”. *Bille díbeartha*, “bill of divorce”.

díbrim, díbirt: “to banish, drive out”, with *amach*; or *díbrim, díbirt* in GCh. Pronounced /d'i:b'ir'im', d'i:b'irt'/. Note that the present autonomous is *díbearthar*, where GCh has *díbrítear*, and the verbal adjective *díbeartha*. This verb is also used to mean “to divorce” (*bean a dhíbirt*, “to divorce a wife”), in which meaning *colscaradh 'dh'fháil* is used in GCh.

dícheall: “one’s best efforts”, pronounced /d'i:həʎ/. *Dícheall a dhéanamh*, “to do one’s best”, often without a possessive.

díchráifeacht: “impiety”. GCh has *míchráifeacht* in this meaning.

díchreideamh: “unbelief”. The genitive is used adjectively in *a phobal dhíchreidimh*, “ye people of little faith”. *Lucht díchreidimh*, “infidels”.

díchreideamhach: “unbelieving, sceptical”, or *díchreidmheach* in GCh. Substantivised as “the unbelieving, people without faith”.

díchrioslaithe: “an ungirded person”.

díil: “dear, beloved”. Note this word is sometimes confused with *gil* (the genitive/vocative of *geal*), but *díil* is the correct form and is consistently so used by PUL.

díle: “flood, deluge”, with the genitive *díleann* and the dative *dílim* (*díle* is given in dative context in one passage). The plural here is *díleanna* where GCh has *dílí*.

dílis: “faithful, honest”. The plural and comparative, *dílse*, is pronounced /d'i:lʃi~d'i:l'íʃi/. *Ór dílis*, “solid gold”.

dílleachtaí: “orphan”, or *dílleachta* in GCh. PUL uses the spelling *dílleachtaí*. Pronounced /d'i:-l'ax'ti'/.
dílse: “faithfulness, loyalty”; pronounced /d'i:lʃi~d'i:l'íʃi'/.
dímheas: “disrespect”.

dímheasaim, dímhreas: “to disrespect, despite”. Although *dímheas* as a noun is found in FGB, a cognate verb is used in Psalm 52 that is not given in PSD, but not in FGB.

dímheasta: “disrespected, slighted, despised”.

dínnéar: “dinner”; pronounced /d'i:'ŋ'e:r'/.
díog/díg: “ditch, trench”, with *díogacha* in the plural. PUL often has *díg*, even in the nominative. AÓL also used *díg* in the nominative. Pronounced /d'i:g~d'i:g', d'i:gəɾəxə'/.
díogailt: “vengeance, avenging”, or *díoghail* in GCh. PUL’s replies to a letter from Risteárd Pléimeann dated January 4th 1918, catalogued under G1,277 (1) in the Shán Ó Cuív papers held in the National Library of Ireland, indicate that there is a *g* in the pronunciation of this rare, literary word, but not in the related word *díoltas* (traditionally spelt *díoghaltas*). Use of a finite verb *díoglaím* is not attested in PUL’s works; although FGB does have an entry for the finite verb, it seems likely the verbal noun is the only viable form of this verb. *Díogalt* where found is edited here as *díogailt*.

díogras: “zeal, passion”, or *díograis* in GCh. *Le lándíogras*, “very eagerly, with full zeal”.

díograsach: “zealous, fervent”, or *díograiseach* in GCh, which form is also found here.

díolaíocht: “recompense, something given in return”.

díoltas: “vengeance, revenge”. *Lucht díoltais*, “avengers”.

díoltóir: “seller, vendor; avenger”; pronounced /d'i:l'ho:r'/. Where it means “avenger” (*díoghaltóir* in the correct spelling), GCh has *díoltach*.

díomá: “disappointment”, or *díomá* in GCh.

díomách: “disappointed”, or *díomách* in GCh. *Díomách díot féin*, “disappointed in yourself”.

díomas: “pride, arrogance”.

díomuan: “transitory, shortlived”.

díon: “refuge”. *Cathracha dín*, “cities of refuge”. *Cúl dín*, “refuge, sanctuary”.

díonaim, díon/díonadh: “to shelter, safeguard, cover”.

díongbháil: “match, equal”; pronounced /d'iŋə'vɑ:l'/. *A dhíongbháil de thigh*, “a house worthy of him”.

díongbhálta: “steadfast, staunch; worthy, fitting”, or *díongbháilte* in GCh, pronounced /d'iŋə'vɑ:l'həʎ/. *Pionós díongbhálta*, “condign

punishment”. *Tuarastal diongbhála*, “a fitting reward”.

díoscaim, díoscadh: “to grind”, especially of teeth.

díosacán: “gnashing”, of teeth. As a verbal noun, “squeaking, scraping”, as of a sound made by a wagon under a heavy load in Amos 2.

díoscar: “rabble, dregs”, or *daoscar* in GCh. *Díoscar na talún*, approximately, “the plebs”.

díoscarslua: “rabble, rank and file”, or *daoscarslua* in GCh. Found as *díosgar sluagh* in the manuscript: PUL’s *Guair* has *díosgar-shluagh* whereas his *Sgéalaidheachta as an mBíobla Naomhtha* has *díosgar sluagh*. As *slua* is repeatedly unlenited here, *díoscarslua* is accepted in this edition. This could be rationalised by PUL’s preference for spelling this as two words, with *slua* reinterpreted as genitive plural, but as this is really a compound word it seems likely that he picked up an incorrect form from his reading of manuscripts that did not always give lenition.

díospoireacht: “dispute”. The initial vowel is generally written short in the manuscript, but this appears to reflect the regular reduction of long vowels in pretonic position in the dialect. AÓL has *díospoireacht*.

dipsas: some kind of serpent mentioned here.

díreach: “straight, direct; morally upright”. Substantivised in the meaning of “a straight place, a straight condition”.

dírím, díriú: “to straighten”. *Díríú ar*, “to proceed to, to set about”.

dísc: “dryness, barrenness”. *Abha do chur i ndísc*, “to dry up a river”. *Dul i ndísc*, “to dry up”.

díscím, dísciú: “to destroy, exterminate”; pronounced /d’i:ʃk’i:m’, d’i:ʃk’u:’/.

díscitheacht: “destruction, destructiveness”.

dísciú: “destruction”.

dísirt: “desert”, or *díseart* in GCh.

díth: “destruction, ruin; loss or lack of something”, with *díthe* in the genitive. *Díth céille*, “lack of common sense”. FGB has *díchiall* in this sense. *Díthchéile* in Seanfhocal 1 is adjusted here to *díth céille*: lenition may have been added by a later hand. *Ar díth clainne*, “childless”.

díthneas: “haste, urgency”, pronounced /d’ihin’əs/. This word was spelt *dithineas* in the manuscript.

díthneasach: “hurried, hasty”. As LASID shows *dithneas* was pronounced /d’ehin’əs/, we may infer a pronunciation of /d’ihin’əsəx~d’ehin’əsəx/ here. PUL’s spelling in the manuscript was *dithineasach*. Note that AÓL and DBÓC had *deitheansach*, /d’ehənsəx/.

díthreabh: “wilderness”; pronounced /d’i:-hr’av/.

diúc/diúic: “duke”, with *diúicí* in the plural where GCh has *diúic*. Genesis 36 has *diúc* in the singular, where 1 Paralipomenón 1 has *diúic* in the singular. *Diúicí diúc*, “captains of captains” (in Paralipomenón 7).

diúgaim, diúgadh: “to drain, to drink to the dregs”.

diúltaím, diúltú: “to refuse”, used with *do*. Pronounced /d’u:l’hi:m’, d’u:l’hu:’/.

diúltú: “denial”. This is also used to translate “denials” in the plural in Osee 11:12.

dlaoi: “lock, tress of hair”.

dleachtóir: “lawgiver”, or *rechtóir* in GCh.

dleathach: “legal; proper”, pronounced /dl’i’hɑx/.

dlí: “law”, feminine here, but masculine in GCh. *Sin é dlí an tí* in Ezechiel 43 shows that the masculine pronoun is used to refer to *dlí*. The plural is edited here *dlithe*, where GCh has *dlíthe*. The original text had *dlíghthe*, with the *síneadh fada* being crossed out by a later hand. However, it seems the *i* should be short in WM Irish.

dlím, dlí: “to give as a right”. *Do dlíodh isteach iad chun íodail*, “they were dedicated to an idol”. *Reacht do dhlí*, “to establish a decree” (in Daniel 6).

dlítheóir: “lawgiver”. FGB states this is a variant of *dlíodóir*, “lawyer”, but is clearly used in a different sense in Psalm 9.

dlúth: “compact, solid”, used of a thick oak here.

dlúth: “warp”, of cloth; “joining” (in 3 Ríthe 7); “joint” of a thigh (in Cantic 7); with *dlúthanna* and *dlútha* in the plural. *Dlúth agus inneach*, “warp and weft”. **Check PSD**.

dlúthaim, dlúthú: “to compress, draw together; cleave to”. Pronounced /dlu:’hi:m’, dlu:’hu:’/. Some forms appear to be based on an underlying first-conjugation form, including *dlúitear* in 1 Paralipomenón 2 where GCh has *dlúthaitear* and *dlúthfar* in Isaiah 14, where GCh has *dlúthófar*. PUL consistently has *do dhlúthaíodar* and *do dlúthaíodh* in the past tense and *dlúthú* for the verbal noun, but *dlúitear*, *dlúthfar* and *dlúite*.

dlúthcheangal: “joining”, with *dlúthcheanglaibh* in the dative. Pronounced /dlu:-x’əŋəl, dlu:-x’əŋəliv’/.

dlúthchrann: “thick-planted tree”. *Géaga dlúthchrann*, “boughs of thick trees”. Pronounced /dlu:-xraun’/.

do-athraithe: “unchangeable”; pronounced /do-ɑθərihi/.

do-bheirim: see under *tugaim*.

do-ghabhála: “impassable”; pronounced /do-χə’vɑ:l’hə/.

do-smachtaitheacht: “incorrigibility, unruliness”.

dó: “burning”, with *dóite* in the genitive.

do: “to”. Note that the classical spelling of the prepositional pronoun *dó* is adopted in GCh, but this form is pronounced /do/ in the dialect and so edited as *do* here. The first-person plural prepositional pronoun found as *duinn* in the notes to Genesis 22 and in 2 Paralipomenón 10:10 is edited here as *dúinn*, in line with the majority usage of PUL’s works, although a by-form *duinn* existed in the dialect and was the preferred usage of AÓL. The second-person plural prepositional pronoun, found in the original text as *daoibh*, is edited here as *dibh* in line with the dialectal pronunciation, which aligns this form with the corresponding prepositional pronoun of *de*. Note that the emphatic form *dómhsa* has a long vowel, /do:sə/. *Dúr* is the combination of *do* and *úr* (*bhur*), “to/for your (pl)”. Although *don* prefixes *t* to a noun in the dative beginning with *s*, it is worth noting that the numerals *sé* and *seacht* are an exception to this, as we see with *don sé chéad* in the heading to Breithiún 21.

do: “your (singular)”. Note occasional lenition of the form *t’* found before a vowel as in Genesis 47:8, *Cá mhéid laethanta i mbliantaibh th’aoise?* In this case, this usage appears to reflect the fact that *th’aoise* stands in the genitive. *Ar th’altóir* in Deuteronomí 33 can be explained by treating *t’altóir* as a fused noun, governed by *ar*. Where *d’* is found before a vowel, it is adjusted to *t’* here, in line with the majority usage of PUL’s works. Note also *roimh th’aimsirse* in Deuteronomí 4: in such combinations lenition of both the final *m* of *roimh* and the *t* of the possessive is preferred.

dó’: “hope, expectation; source of expectation”, or *dóigh* in GCh. This was given as *dóich* in the original, but is edited as *dó’* here, in

line with the pronunciation. *Is dó' liom*, “I think”. *An dó' leat?*, “do you think?” *Ar ndóin*, “of course”, a variant of *ar ndóigh/dar ndóigh*. *Agus gur d(h)ó' go*, “just like, just as if”.

dóibaim, dóbadh: “to daub”. This word is given in de Bhaldraithe, but FGB suggests *dóibeáilaim, dóibeáil*.

dobrón: “sorrow”.

dócha: “likely”, with *dóichí* in the comparative. Pronounced /do:xə, do:'hi:/.

dochar: “harm, injury”. *Cloch dochair*, “rock of offence”. There is rarely a plural of this word, but *dochraibh*, /doxəri'v/, is attested in the dative plural in the footnote to Psalm 37:1. See also *mórán dochar*, apparently in the genitive plural, in Psalm 59.

dóchas: “hope”. *Dóchais* in Job 27:8 is adjusted here to *dóchas*.

dochloíte: “invincible”; pronounced /do-xli:t'i/.

dofheicse: “invisible”, or *dofheicthe* in GCh. Pronounced /do-ikʃi/. *Ceann dofheicse an Teampaill*, “the invisible head of the Church”.

doghlanta: “capable of being cleansed”.

doghraimn: “affliction, sorrow”, with *doghraimní* and *doghraimneacha* in the plural, although no plural is given in FGB. CFBB shows that Eibhlín Uí Chrónáin had *doghlainn*, /douliŋ'/.

doghraimneach: “afflicted”; pronounced /douriŋ'əx~douliŋ'əx/. Substantivised as “an afflicted, miserable person”.

doghúite: this translates “inexorable” in Caoinéadh 3:42. The meaning is more literally “hard to entreat”.

doicheall: “inhospitality, churlishness”; pronounced /dohəl/. This translates “envy” in Deuteronomí 28:54, where the sense appears to be “begrudging” someone something.

doiligh: “pained, distressed”; pronounced /dol'ig'/. *Is doiligh liom é*, “it pains me”.

doilíos: “sorrow, melancholy”; pronounced /do'l'i:s/.

doilíosach: “melanchy”; pronounced /do'l'i:səx/.

dóim, dó: “to burn”.

doimhinn: “deep”, or *domhain* in GCh; pronounced /døiŋ'/. The genitive singular feminine and nominative plural *doimhne* is pronounced /deŋ'i/døŋ'i/.

doimhneacht: “depth”; pronounced /deŋ'əxt/døŋ'əxt/. A plural is not generally required, but *doimhneachtaí* and *doimhneachtaibh* are found here.

doimhneas: “depth”, pronounced /deŋ'əs/. This word doesn't generally have a plural, but *doimhneas* is found in the genitive plural in Psalm 32 (and elsewhere) and *doimhnis* in the nominative plural in Psalm 76 (and elsewhere) and *doimhneasáí* in Ecsodus 15 and Seanfhocail 3. *Doimhneas* is given in FGB only as a variant of *doimhneacht*.

doirbh: “hard, unpleasant”; pronounced /dor'iv'/.

doircheacht: “darkness”, or *dorchacht* in GCh; pronounced /dor'ihəxt/. PUL told Risteárd Pléimeann in a letter dated March 10th 1918 held in the G 1,277 (1) collection of manuscripts in the National Library of Ireland that this was the colloquial word for “darkness”, the pedantic word being *dorchadas*.

doirtheadas: “darkness”, usually found as *dorchadas* in PUL's works; pronounced /pronounced /dor'ihədəs/.

doirchím, dorchú: “to darken”. Pronounced /dor'ihim', dorə'xu:/. These forms are interesting, because PUL has *dorchú* for the verbal noun, but conjugated forms of the verb are usually derived from *doirchím*, with a slender *rch*. A counterexample is the future, given as *dorchóidh* in Micheas 3; yet *doircheófar* in the future autonomous is regularly so given here. GCh has *dorchaím, dorchú*.

doire: “grove, thicket”.

dóirseóir: “doorkeeper”.

doirtim, dortadh: “to spill”, or *doirtim, doirteadh* in GCh. Pronounced /dort'im', dortə/. The preterite is given as both *do dhoirtis* and *do dhortais*.

dol: “snare, noose”. This is spelt *dul* in Job 18, as if PUL confused these two words, as both are pronounced *dol*.

dolabhartha: “unutterable, ineffable”; pronounced /do-lourhə/.

dólás: “sorrow”, with *dólásáí* in the plural where GCh has *dóláis*.

dólásach: “sorrowful”.

doleighiste: “incurable, hard to cure”; pronounced /do-l'əiʃt'i/. *Doleigheasta* in GCh.

domhan: “world”, pronounced /doun/. *An domhan a chur fé dhaoine*, “to people the world”.

domlas: “gall, bile”; pronounced /dumələs/.

dorcha: “dark”, pronounced /dorəxə/.

dorchadas: “darkness”. PUL told Risteárd Pléimeann in a letter dated March 10th 1918 held in the G 1,277 (1) collection of manuscripts in the National Library of Ireland that *doircheacht* was the colloquial word for “darkness”, the pedantic word being *dorchadas*.

dorn: “fist, fistful”; pronounced /dorən/. The genitive is spelt *duirmn* in the manuscript at Leviticus 5:12 and Ecclesiastes 4:6, but this is a confusing spelling, being neither *duirn* nor *durainn*, both of which forms are found in the published texts of PUL's works. Consequently, *duirinn* is used in this edition (and standardised on even where the manuscript had *duirn*). Hence, the genitive may be regarded as pronounced /duriŋ'~dir'iŋ'~dir'in'/. GCh has *doirn* in the genitive. *Lán duirinn*, “a handful”.

dórnán: “fistful, handful”.

dornchar: “hilt or haft of a sword”; pronounced /dorənxər/; or *dornchla* in GCh.

doscrúdaithe: “unsearchable, unfathomable”.

doscrúda: “unsearchable, unfathomable”. This form would also be found in GCh.

dothíosach: “inhospitable, churlish”.

dothuisceanta: “hard to understand, incomprehensible”; pronounced /do'hiʃkəntə/, or *dothuigthe* in GCh.

dracon-mara: “sea dragon”.

dracon/dragon: “dragon”, or *dragan* in GCh.

draíocht: “magic”. *Lucht draíochta*, “magicians”.

dram: *dram* or *drachma*, a Greek unit equivalent to six *obols*, or just over 4 grams. This unit has also been adopted in Ireland in reference to alcoholic drink, equivalent to one-eighth of an ounce.

dramhaíol: “rubbish, trash, inferior stuff”, or *dramháil* in GCh.

drannaim, drannadh: “to snarl”.

dranntán: “act of snarling”, or *drantán* in GCh; pronounced /draun'tɑ:n/.

draoi: “druid, wizard, sorcerer”.

draoib: “mud, mire”.

draiotheadóir: “magician”, or *draiódóir* in GCh.

drapadóireacht: “clambering”, or *dreapadóireacht* in GCh.

dream: “crowd, party, people”. Pronounced /dr'aum/. IWM states the pronunciation is /draum/.

dréimire: “ladder”.

dreóil: “frail, puny”, or *dearóil* in GCh. Pronounced /d'ri'o:l'/.
dreóim, dreó: “to rot away”.

dreóiteacht: “corruption, decomposition”.

dridim, dridim: “to get close to, approach, move near”, but often more generally simply “to move”; *druoidim, druidim* in GCh. The original spelling here was *druoid*, but some of PUL's works use *drid-* (see *Aithris ar Chríost*, p14), which is the pronunciation shown in IWM (§407), and so this is likely to have been PUL's pronunciation too. *Dridim ó*, “to withdraw from, move back from”.

drifiúr: “sister”, or *deirfiúr* in GCh. IWM (see the note to §287) shows that both *drifur* and *driofúr* are found in WM Irish, but the *f* is normally slender in PUL's works (*deirbhshiúr*). With *driféar* in the genitive and *drifir* in the dative. The dative *drifir* is often replaced by the nominative *drifiúr*, which is therefore retained where so found. The plural is *driféaracha*, /dr'i'f'e:rəxə/. *Drifiúir dhilis* (in 3 Ríthe 11) suggests a blood sister, and not a cousin (cousins being regarded as sisters in some Eastern cultures).

dríodar: “dregs, refuse”.

driotháir: “brother”, or *deartháir* in GCh; with *driothár* in the genitive. The plural is *driotháiracha*.

droch-chainnt: “bad language, abuse”; pronounced /dro-xaint'/.
droch-chleachtadh: “vice(s), evil habit(s)”. Note that this word tends to be singular, even where the English is plural (but *droch-chleachtaibh* in the dative plural).

droch-chómhluadar: “bad company”; pronounced /dro-xo'luədər/.
droch-chor: “bad state, being in a bad way”.

droch-chríoch: “bad end”, as in how someone ends up, or *droch-chríoch* in GCh, which uses the historical nominative. Pronounced /dro-xr'i:h/.

droch-chroí: “wicked heart”; pronounced /dro-xri:/.

drochaeire: “an evil shepherd”; pronounced /dro-he:r'i'/.
drochaicme: “bad people”; pronounced /dro-hakm'i'/.
drochaigeanta: “malevolent, ill-disposed”; pronounced /dro-hag'əntə/.
drochaigne: “malice, evil disposition”; pronounced /dro-hag'in'i'/.
drochaingéal: “fallen angel”.

drochainm: “a bad name, a slur on someone's reputation”; pronounced /dro-han'im'/.
drochamhras: “suspicion”, pronounced /dro-haurəs/.
drochbhéal: “bad language”; pronounced /dro-v'ial/.

drochbhean: “bad woman, whore”; pronounced /dro-v'an/. With *drochmnaoi* in the dative.
drochbheart: “evil deed”; pronounced /dro-v'art/; with *drochbhearta* in the plural.
drochbheartúchán: “evil scheming”; pronounced /dro-v'ar'tu:xɑ:n/.

drochbhéas: “vice, bad habit”; pronounced /dro-v'ias/.

drochbheithíoch: “a vicious beast”; pronounced /dro-v'e'hi:x/.

drochdhlí: “bad law”; pronounced /dro-ɣl'i'/.
drochdhúil: “evil desire”; pronounced /dro-ɣu:l'/.
drochdhuine: “evil person”; pronounced /dro-ɣin'i'/.
drochfhige: “bad fig”; pronounced /droh-ig'i'/.
drochfhuadar: “evil intent”; pronounced /droh-uədər/. *Drochfhuadar a bheith fút*, “to be up to no good”.

drochghníomh: “an evil deed”; pronounced /dro-ɣn'i:v/.

drochíde: “maltreatment; destruction”; pronounced /droh-i:d'i'/.
drochionnsaí: “evil enterprise”. Pronounced /dro-hu:nsi:/.

drochiúntaobh: “lack of confidence”, or *drochiontaobh* in GCh. Pronounced /dro-hun'ti:v'/.
drochlá: “evil day; time of adversity”; pronounced /dro-lɑ:/.

drochmheas: “a poor opinion (of something)”, pronounced /dro-v'as/.

drochmhian: “evil desire”; pronounced /dro-v'ian/. *Drochmhian* is also genitive plural here.
drochmhianach: “baseness of character”.

drochní: “something evil” (including, in context, the nuance of “a great affront”, as in *drochní ' dhéanamh do dhuine*), pronounced /dro-ni:/.

drochobair: “mischief, bad deed”, with *drochoibreacha* in the plural; pronounced /dro-hobir', dro-eb'ir'əxə/.

drochphríúsa: “evil prince”; *drochphríonsa* in GCh. Pronounced /dro-pr'u:nsə/.

drochrialtóir: “evil governor”.

drochshlí: “evil way”; pronounced /dro-hl'i'/.
drochsmaoineamh: “an evil thought”; pronounced /dro-smi:n'əv/.

drochspríd: “an evil spirit”; pronounced /dro-spr'id'/.
drochstaid: “state of sin”; pronounced /dro-stɑd'/.
drochthalamh: “barren ground”; pronounced /dro-hɑləv/.

drochtheampall: “a profane temple”; pronounced /dro-haumpəl/.

drochthigh: “brothel”; pronounced /dro-hig'/.
drochúsáid: “a bad use; abuse”, pronounced /dro-hu:'sɑ:d'/. *Drochúsáid a dhéanamh de rud*, “to abuse or misuse something”.
Drochúsáid a thabhairt do dhuine, “to abuse someone”.

drol: “loop, ring, pothook”, with *drol* and *droltha* in the plural where GCh has *drolanna*.

drom: “back”; pronounced /droum/. With *dromanna* in the plural. GCh has *droim* in all meanings, whereas PUL makes a distinction

between *drom* (in both the nominative and dative) and *druím*.

dromedáirí: “dromedaries”. A loan word is used here is a form at variance with *dromadaire* (and *dromadairí* in the plural) in GCh. PSD has *dromadóir*.

drong: “group, faction”, with *droíng* in the dative; pronounced /drouŋ, dri:ŋʲ/. PUL doesn’t use this word as a full equivalent of *dream*, but rather uses it only to refer to different factions of scholars having rival sets of views on a matter. As a collective noun, this governs a verb conjugated for the plural (*measaid drong gur...*).

dronn: “hump, ridge”, with *dronna* in the plural. Pronounced /dru:n, drunəʲ/. *Dronna camall*, “camels’ humps”. **Spelt drúna in Isaiah 30.**

dronnach: “humped, ridged, arched; hunchbacked”; pronounced /drə'nɔx/.

drúcht: “dew”. The plural *drúchtanna* is found in Daniel 3; FGB gives no plural.

druím: “back” (in metaphorical uses), or *droim* in GCh. *De dhruím*, “because of, on account of” (*dá dhruím*, “on account of it”). *Druím lámha ’ thabhairt le duine*, “to abandon or cast someone off”. *Ar druím na talún*, “on the face of the earth”. GCh has lenition in this phrase (*ar dhroim na talún*), but *Seanachas Amhlaoihbh* shows a distinction between *ar druím* (*ar druím a chéile*, p55, where *ar druím* means “on top of”) and *ar dhruím*, (*ar dhruím na táirsí*, p161, where *ar dhruím* means “over”).

drúis: “lust”. A plural *drúiseanna*, not given in dictionaries, is found here.

drúisiú: “lusting”, a verbal noun not given in dictionaries.

drúisiúil: “lascivious, lustful”, pronounced /dru:ʃu:lʲ/.

drúisiúlacht: “lasciviousness, lustfulness”.

drúthlann: “brothel”.

dua: “trouble, toil”, with **duaidh in the genitive**. *Dua (ruda) ’ dh’fháil*, “to put oneself out, go to some trouble”. *Gan aon ní dá dhua ’ dh’fháil*, “without going to any trouble”. *Gan dua ó éinne*, “automatically, without anyone going to any trouble”.

dúáilce: “vice”. The original manuscript had *dobhailcíbh*. See the further explanation under *súáilce*.

duain: “poem, song”.

duairc: “morose, gloomy”.

duairceas: “moroseness, gloominess”.

duais: “prize, reward”.

dual: “natural, fitting, due to someone”, used with *do*.

dualgas: “duty”, with *dualgas* in the genitive plural too. The nominative plural here is *dualgaisí*. *Dualgas rí*, “the duty of paying royal revenue”.

dúán: “fish-hook”.

dúán: “kidney”.

duan: “poem, song”. PUL’s works also have a feminine form, *duain*, found in *Séadna*.

dúbailt: “double”, pronounced /du:bihlʲ/. *Dúbailt coda*, “twice as much”. *Ar dúbailt*, “doubled, twofold”. *Ar a dhá dhúbailt*, “fourfold”.

dúbalta: “double, doubled”, or *dúbailte* in GCh. Pronounced /du:bəlhəʲ/.

dúbaltacht: “duality”. *Dúbaltacht aigne*, “double dealing”.

dubh: “black”, with *dúbha* in the plural and *duíbhe* in the comparative, pronounced /dub, du:, di:/.

dúbhach: “dismal, melancholy”; pronounced /du:x/.

dúbhaim, dúbhachtaint: “to darken, blight”, or *dubháim, dúchan* in GCh. Pronounced /du:mʲ, du:xtintʲ/.

dúblaím, dúbailt: “to double”; pronounced /du:bəlimʲ, du:bihlʲ/. The present autonomous form *dúbailtear* derives from a first-conjugation verb. GCh has *dúblaím, dúbailt*.

dúblálaí: “a double-dealer”; pronounced /du:bə'lɔ:li:/.

dúghuais: “great anguish”, spelt *dúbh-ghuais* in the manuscript. This word is not given in dictionaries.

duíbhe: “darkness, obscurity”; pronounced /di:/.

duíbheagán: “depth, chasm, abyss”; pronounced /di:'gɔ:n/.

duíbhré: “the moonless part of the night; darkness”; pronounced /dɔi'r'e:/.

This was spelt *duíbhré* in the original manuscript. PUL may have had /i:/ in the first syllable.

dúil: “desire, liking”. *Dúil croí*, “earnest desire”. The genitive here is *dúile; dúla* is found in some of PUL’s works.

duille: “leaf”.

duilleach: “leafy”; pronounced /di'l'ɔx/.

duillíur: “foliage; leaves”; pronounced /di'l'u:r/.

duillmhíol: “caterpillar”, with *duillmhíola* in the plural. This word is not given in FGB, but is listed in PSD. GCh has *bolb* in this meaning.

duine: “person”. Note *gaol dhuine*, “a person’s relative”, and *namhaid dhuine*, “a person’s enemies”, with lenition of *duine*, in the meaning, not of “human”, but of “a person’s”.

dúire: “rigidity, stupidity, hardness”. *Dúire aigne*, “mental rigidity, insensibility”.

dúisím, dúiseacht: “to wake up”; pronounced /du:ʃi:mʲ, du:ʃɔxtʲ/.

dul amú: “deviation, error”.

dul isteach: “an entrance”.

dul suas: “ascent” (the approach to a place); “ascension”.

dul: “condition, state”. *Ar aon dul le*, “in line with, of a piece with; like”.

dúnmharú: “murder”, spelt *dúnmharbhadh* in the original manuscript.

dúraim, dúradh: “to make hard, unfeeling, dense”. Not given in dictionaries.

dúrchroíoch: “hard-hearted”.

dúshlán: “challenge”. *Dúshlán a thabhairt fé*, “to issue a challenge to”.

dúthaigh: “land, region, district”, pronounced /du:higʲ:/. This corresponds to *dúiche* in GCh. With *dútha* in the genitive singular, and *dúthaí* in the plural where GCh has *dúichí*.

dúthracht: “fervour, devotion”; pronounced /du:rhəxtʲ/.

dúthrachtach: “fervent, devoted”; pronounced /du:rhəxtəxʲ/.

éabann: “ebony”. PUL has *eboin* in the genitive, but the GCh spelling appears to produce the correct nominative, pronounced

/e:bən/. However, the genitive must be edited as *éabain*, to yield the ending *-n* and not *-ng*.

éabar: “ivory”, or *eabhar* in GCh. This is given as *ébor/ebur* in the original, and is repeatedly given without lenition of the *b*, suggesting a pronunciation of /e:bət/. *Ébhuir* in Amos 3:15 is edited here as *éabair* (in the genitive), as it is unclear who added lenition, and this instance is at variance with the rest of the manuscript. *A Thúr eabhair* (“thou tower of ivory!”) is found in *Liodán na Maighdine Muire* in PUL’s *An Teagasg Críosdaidhe*, given in the LS version as *eavuir* (see the inside back cover of *An Teagas Crísdý*), which suggests the genitive was, in Shán Ó Cuív’s view, pronounced /əvir’/. We may also consider the audio file given by Foras na Gaeilge on the online site teanglann.ie for *An Cósta Eabhair*, “Ivory Coast”, which shows the genitive to be /evir’/. Words for “ivory” and “Hebrew” are somewhat confused and confusable in Irish: McCionnaith’s dictionary (p691) gives *A thúir eabhra* for “O tower of ivory”, although *Eabhra/Éabhra* is attested in PUL’s works as meaning “Hebrew”. See under *Éabhra*.

Éabhra: “Hebrew (language)”. This word, listed in FGB under *Eabhra* as a variant of *Eabhrais*, may be pronounced /aurə/. Attestation of the pronunciation is given in the transcription of song heard in West Muskerry by A. M. Freeman in *The Journal of the Folk-Song Society* (Vol. VI, Part 3, No. 23, p187; January 1920) where we read *nú an fíor gur scríving aulsa thug Mwish don fobal Aura (nú an fíor gur scríbhinn fhallsa ’ thug Maois don phobal Eabhra)*. PUL seemed to have pronounced this /e:vəɾə/.

Éabhrach: “Hebrew”, both as a noun and an adjective. This word, found as *Eabhrach* in GCh, may be pronounced /aurəx/. However, it is frequently spelt *Éabhrach* in the original, and PUL may have believed this could be pronounced /e:vəɾəx/, which is closer to the English pronunciation. Although many nouns in *-ach* take a plural in *-a* in PUL’s Irish, the plural found here is *Éabhraigh*.

Éabhrais: “Hebrew language”. This word, found as *Eabhrais* in GCh, may be pronounced /auriʃ/. However, it is frequently spelt *Éabhrais* in the original, and PUL may have pronounced this /e:vəriʃ/. Where it is found as *Eabhrais*, it is adjusted to *Éabhrais*. An extra apostrophe is supplied here in the introduction to Caoineadh in *aibítir Éabhrais*, to show elision of the final *e* of the genitive.

each: “horse, steed”, with *eich* in the genitive. Pronounced /ɑx, eh/. Note that *an t-each* is pronounced /in’ t’ɑx/.

eachmairt: “copulation” (of horses). *Fé eachmairt*, “in heat” (of horses). Pronounced /ɑxmirt’/.

eachra: “horses, steeds”, in a collective sense, but often used as a plural of *each*. Pronounced /ɑxəɾə/. This is feminine here, but masculine in GCh.

éacht: “feat, exploit”, pronounced /iaxt/; with *éachta* in the plural where GCh has *éachtaí*.

éachtach: the literal meaning is “death-dealing”, but this can be used in positive and negative senses, from “wonderful, tremendous” to “terrible”. The use in the heading to Joel 2 has the latter sense.

eachtrann: “alien, foreigner, stranger”, pronounced /ɑxtəɾən/. This word is given in FGB only as a variant of *eachtrannach*.

eachtrannach: “alien, foreigner, stranger”, pronounced /ɑxtəɾənəx/.

eachtrannas: “a state of being alien or foreign”, pronounced /ɑxtəɾənəs/. This word is not found in FGB.

éadach: “clothes”; pronounced /iadəx/. The plural is *éadaí*, but in the footnotes to Psalm 73 we read *go raibh a n-éadaibh ag na hÉitíópachaibh*. This is retained here in the light of PUL’s statement in NIWU (p137), “*A fhearaibh Éirean*. It is a mistake to look upon the Irish termination *-ibh* as belonging exclusively to the dative and ablative plural. It is used in the nominative, accusative and vocative plural as well. *Do lúb an fear láidir a ghlúinibh*. (*Mo Sgéal Féin*, p. 95.) It is far older than the Latin *-ibus*, and wider in its meaning”. Note, however, that the Irish dative ending is cognate with the Latin *-ibus*, and thus not ‘far older’ at all, and PUL’s explanation failed to adequately account for his use of the dative plural here in these circumstances, other than in the general sense that the cases are sometimes mixed up. *Éadaí clúdaigh*, “garments”. *Éadaí armála*, “armour”.

éadail: “acquisition, gain, spoil”; pronounced /ia’dɑ:l’/. Repeatedly found in the original as *eaddail*: it is unclear if PUL knew the correct pronunciation of this word.

éadaim, éadú: “to clothe”; pronounced /ia’di:m’, ia’du:/.

éadan: “forehead”, with *éadana* in the plural here where GCh has *éadain*.

eadhon/eadhón: “namely”. Notionally pronounced /a’o:n~a’o:n/, although this is really an abbreviation and not a word as such.

éadóchas: “despair”.

éadrom: “light”, pronounced /iadrəm/. With *éadroma* in the comparative where GCh has *éadroime*.

éadromaím, éadromú: “to lighten”. Pronounced /iadrəmi:m’, iadrəmu:/.

éag: “death”. *In éag*, “dead, extinct”. *Cur in éag*, “to put out, extinguish”.

éagaim, éag: “to die, expire”.

eagal: “fear”. This form of *eagla* tends to be used before prepositional pronouns using *le* and *ar*: *is eagal liom, tá eagal orm*.

eagán: “crop (of a bird)”, i.e. a muscular pouch near the throat that is part of a bird’s digestive system; pronounced /ə’gɑ:n/.

éagantacht: “giddiness”. This translates the Latin *impetus* in Seanfhocail 27:4. The Douay Bible here has “violence”, but the Latin can mean “rapid motion”, which may explain the use of *éagantacht*.

éagaoineadh: “lamentation”; pronounced /ia’gi:n’i’/.

éagaoinim, éagaoineadh: “to lament, bewail”; pronounced /ia’gi:n’im’, ia’gi:n’i’/.

eagar: “order”. *Gan aon eagar*, “without order” (of a country). Pronounced /ɑgər/. This word is not given a plural in FGB (PSD has *eagair* in the plural), but we read *eagartha* in the plural in 2 Paralipomenón 5:11.

éaghmais: “absence, lack”, or *éagmais* in GCh, pronounced /iamiʃ/. *In éaghmais*, “besides, other than”.

eagla: “fear”; pronounced /ɑgələ/. *Le heagla*, “lest”. Note that *eagla* is masculine here (see *eagla mór* in Genesis 32), but feminine in GCh.

eaglach: “fearful, apprehensive”; pronounced /ɑgələx/.

eaglais: “church”. *An eaglais* is pronounced /ən ’ɑgəliʃ/, with a broad *n* (see CFBB, p270). The genitive is generally given as *eagailse* here (compare *eaglaise* in GCh). An article on PUL’s translation of the Rosary in *An Músgraiheach* pointed out that although *eaglaise* is found in some of PUL’s works, *eagailse* is the correct form: “*eaglaise* atá sa leabhar anso, ach is dócha gur dearmhad é. Sgríobhadh an tAh. P. *eagailse* do ghnáth agus siné an ceart” (see “An Choróinn Mhuire”, in *An Músgraiheach*, 6, Fógmhar 1944, p15); pronounced /ɑgil’ʃi/. Where *eaglaise* does stand in the manuscript, however, it is retained here, as in Psalm 21 and the note to Daniel 10:21. *Eaclaise* in the note to Osee 1:10 is adjusted to *eaglaise*. *An eaglais ar an saol so*, “the church militant on earth”; also *an eaglais atá ag troid in aghaidh namhad ar an saol so*. *An eaglais do rug bua agus atá ar neamh*, “the church triumphant in heaven”; also *an eaglais atá fé bhua ar an saol eile*.

eagna: “wisdom”; pronounced /ɑgənə/. *Lucht eagna*, “the wise”. *Fíoreagna*, “true wisdom”.

eagnach: “wise man”, or *eagnaí* in GCh; pronounced /ɑgənəx/.

eagnaí: “wise”, pronounced /ɑgə'ni:/. As a noun in Isaiah 31 and elsewhere, “wise man, sage”.

eagnaíocht: “wisdom”; pronounced /ɑgə'ni:xt/.

éagóir: “injustice”, with *éagórtha* in the plural where GCh has *éagóracha*.

éagórtha: “unjust”, or *éagórach* in GCh.

éagsamhail: “different, various”; or *éagsúil* in GCh. Pronounced /iag'saul'/.

éagsamhlach: “extraordinary, uncommon”, or *éagsúlach* in GCh. Pronounced /iag'sauləx'..

eairc luachra: “lizard”, or *earc luachra* in GCh. This was spelt *aircluachra* and *airc-luachra* in the manuscript, with a slender rc. PUL's variant, *eairc*, is feminine. *Díolam Focal (A) ó Chorca Dhuibhne* also has a feminine *airc luachra*.

eala: “swan”; pronounced /ɑlə/.

ealaí: “science, skill; trade, occupation”, or *ealaín* in GCh, where the dative is used. The genitive is *ealaíon*.

éalaím, éaló: “to escape, make off”. The verbal noun is *éalú* in GCh. *Rud d'éaló ort*, “for something to steal up on you”.

ealaíonda: “skilful, clever”, or *ealaíonta* in GCh. The medial *-nd-* of PUL's spelling appears to reflect etymological principles, coupled with an implication that the pronunciation is with an unaspirated t, which is relatively close to /d/. However, there are numerous abstract nouns in *-tacht* where PUL does not employ this principle.

eallach: “cattle”, pronounced /ə'lɑx/. *Eallaigh, /ɑlɪg'/*, is found in the genitive, but is also given in the dative in Genesis 37:14, implying that this word may become feminine in the dative PUL's Irish. *Eallach* is also found in the dative (e.g. in Leviticus 1:3). A rarely needed nominative plural *eallacha* is found in *Uimhreacha 3*, with *eallach* in the genitive plural. The GCh plural is *eallaí*.

ealta: “flock, flock of birds”, pronounced /ɑlhə/.

éamh: “cry, entreaty”; pronounced /e:v/. Also a verbal noun, “crying, entreating”.

éanlaithe: a collective word for “birds, fowl”; pronounced /ianlihi/. Often used as a plural of *éan*.

earra: “a good”; usually plural (*earraí*) in the sense of “goods, wares”. Pronounced /ɑrə/. *Earra ceannaíochta*, “merchandise”. This word is generally spelt *ara* in PUL's works, showing no slenderisation of a preceding consonant. The dative plural is given as *earraibh (araibh* in the manuscript) here. *Tómhas fliche in earraibh an tarna cuid déag den hin*, “a liquid measurement in wares equivalent to a twelfth part of a *hin*”.

earrach: “spring”, pronounced /ə'rɑx/.

earráid: “error, mistake”; pronounced /ə'rɑ:d'/.

eas: “stoat, weasel”; pronounced /ɑs/.

éasca: “easy, free, fluent”, pronounced /e:skə/. PUL wrote in NIWU (p43) that *éasca* would be better spelt *aosga*.

eascaine: “curse”, pronounced /ɑskin'i/. *Fé eascaine*, “accursed”.

eascainím, eascainí: “to curse”.

eascara: “enemy foe”; pronounced /ɑs-kɑrə/. With *eascarad* in the genitive and *eascáirde* in the plural. The nominative singular is also given as *eascaraid* (the historical dative) in Psalm 54. This noun is variously masculine and feminine here (*an eascara*, with *an eascarad* and *na heascarad* in the genitive singular), but masculine in GCh.

eascárdas: “enmity”, or *eascáirdeas* in GCh. PUL's works also have *eascáirdeas*.

eascraim, eascar: “to sprout, shoot up”, or *eascraím, eascar* in GCh. Pronounced /ɑskərim', ɑskə/.

easláine: “infirmity”; found in Isaiah 53.

easláinte: “ill-health”.

easlán: “sick person, invalid”; pronounced /ə'slɑ:n/.

easna: “rib”, with *easnaíocha* in the plural where GCh has *easnacha*, pronounced /ɑsnə, ɑs'ni:xə/. Spelt *asna* in the original manuscript of Genesis 2, showing a preceding particle would be broad.

easnamh: “want, shortage”. Pronounced /ɑsnəv/.

easonóir: “dishonour”; pronounced /ɑsə'no:r'/.

easpa: “lack”; pronounced /ɑspə/. In *easpa*, “in want, destitute”.

easpagaíocht: “bishopric, office of a bishop”, or *easpagóideacht* in FGB. Pronounced /ɑspə'gi:xt/.

easúmhlaiocht: “disobedience”; pronounced /,ɑsu:'li:xt/.

ecsodus: “exodus”.

effeminátú: a Latin word used to translate “effeminate” (in the genitive plural) in 4 Ríthe 23:7.

éide: “clothes, vestments, garment(s)”. *Éide rí*, “royal robes”.

eidhneán: “ivy”; pronounced /ə'i'ŋ'ɑ:n/.

éidím, éidiú: “to dress, clothe, accoutre”; pronounced /e:'d'i:m', e:'d'u:/.
eidiraithním, eidiraithint: “to distinguish or discern the difference between things”, pronounced /ed'ir'-an'hi:m', ed'ir'-ɑhint'/. Only the verbal noun is attested here. This word is not given in dictionaries.

eidirbhríoch: “doubtful, capable of being interpreted in more than one way”, a word not given in dictionaries.

eidirbhriseadh: “breaking up”, of a sound. This word is not given in dictionaries.

eidirbhriste: “broken up”, as of an intermittent sound. This word is not given in dictionaries. The GCh word would be *eadrannach*.

eidirfhaisnéis: “parenthesis; a remark made as an aside”, or *idiraisnéis* in GCh. Pronounced /ed'ir'-ɑ'ŋ'e:ʃ/ or /id'ir'-ɑ'ŋ'e:ʃ/.

eidirghuí: “intercession”, or *idirghuí* in GCh.

eidirmheánaí: “mediator, intermediary”. Compare *idirmheánach*, “intermediate”, in FGB.

eidirmheántóir: “mediator, intermediary”, or *idirghabhálaí* in GCh.

eidirmheasaim, eidirmheas: “to discern between different things”. This word is not found in dictionaries. See use in 3 Ríthe 3:11.

eidirmhíneóir: “interpreter”; pronounced /ed'ir'-v'i:n'o:r'/. This is a variant of *eidirmhínitheóir*.

eidirmhíním, eidirmhíniú: “to interpret”. This word is not given in FGB, but PSD has *idirmhínighim, idirmhíniughadh*.

eidirmhínitheóir: “interpreter”; pronounced /ed'ir'-v'i:n'ihor'/. This word is not given in FGB, but PSD had *idirmhínitheoir*, “intermediary, arbiter”. FGB had *idircheartaí* in this meaning.

eidirmhíniú: “interpretation”; pronounced /ed'ir'-v'i:n'u:/. This word is not given in FGB, but PSD has *idirmhíniughadh*.

eidirshnoí: “intergraving, carving in-between”.

éigean: “force, violence; rape”, with *éigin* in the genitive, but also *éigin* in the dative, which form appears to reflect a variant feminine declension. *Éigean a dhéanamh ar mhaighdin*, “to rape a virgin”. *Lucht éigin a dhéanamh (ar dhuine)*, “violent people”;

those using force against someone”. *Le héigin*, “by force, by violence”. *Ar éigin*, “by force”. *Le héigeán fearthana*, “by violent rain”, in Ezechiel 38, doesn’t give the declined dative. *Fé éigeán*, “oppressed”, does not use the declined dative. The variant *éigint*, found in AÓL’s Irish (see *ar éigint in Scéalaíocht Amhlaoibh*, p50), is not found in PUL’s published works.

éigeantach: “violent, enforced”. Substantivised in the meaning of “violent person”.

éigeantóir: “oppressor”, a word not found in dictionaries.

éigiallaí: “a senseless person”; pronounced /əiɡ’ialí:/.

éigin: “some”. PUL doesn’t use the colloquial form *éigint* found in the Irish of other speakers of WM Irish, including AÓL (see *lá éigint in Scéalaíocht Amhlaoibh*, p1)

Éigipteach: “Egyptian”. **Teanglann.ie showed stress on 2nd syllable under influence of English?**

eile: “whole, all”. *Uile* is sometimes found as *eile* here (see Ezechiel 11:15), showing the pronunciation may be /il’i/ or /el’i/.

éilim, éileamh: “to claim”. *Dhá éileamh le pósadh* in the introduction to Ruth 3 appears to mean “claiming him, with a view to marriage”. Also with *ar* of the person something is demanded from. Note the imperative *éilimh* and the preterite *d’éilimh sé*: where the verbal noun ends in -mh, there is a tendency for the -mh to appear in the imperative and preterite too.

eilit: “hind, doe”.

éilteóir: “claimant, creditor”, or *éilitheoir* in GCh. Pronounced /e:l’ho:r’/. This is used in Isaiah 3:12 as a rather inexact translation of “oppressor” in the Douay Bible. It is found elsewhere (e.g. in 4 Ríthe 4:1) in the meaning of “creditor”.

éim, éamh: “to cry out, scream, complain”; pronounced /e:m’, e:v/. *Éamh amach*, “to cry out”.

éimh: an exclamation of disgust, or *éamh* in GCh, which is glossed in FGB as “bah!” Pronounced /e:v’/. This is ultimately a form of the verbal noun *éamh* or the imperative of the related verb *éimh* (see under *éim*). Use of this exclamation in Seanfhocail 31:2 corresponds to “What!” in the Douay Bible and *Quid!* in the Latin Vulgate. **1 Samuél 19:24 has émh in this meaning, which is unclear as to the quality of the mh, and is adjusted here to éimh.**

éineacht: found in the phrase *in éineacht le*, “together with”. This is adjusted from *aonfheacht* in the original text. However, AÓL had *aonacht* in *Scéalaíocht Amhlaoibh* (e.g. p2). Pronunciations of /in’ e:n’əxt/, /in’ e:nəxt/ and /ən e:nəxt/ are found.

éinne: “anyone; one person”, from *aon duine*. Pronounced /e:ɲ’i/. **PUL generally spells this aoinne, suggesting a preceding consonant would not be slenderised (e.g. in d’éinne).**

éipistil: “epistle”.

éireaball: “tail”; pronounced /er’əbəl/.

éirí in áirde: “airs, uppishness”.

éiric: “retribution, compensation”, a word that PUL no doubt garnered from his reading of the *eric* fines of Ireland’s ancient Brehon laws. The word in Psalm 48:8 is used where “ransom” is found in the Douay Bible. PUL regularly spells this *eiric*, but the LS edition of *Catílina* (p38) gives the expected long *e*.

éiriceach: “heretical”.

éirim, éirí: “to rise”. This word is pronounced /əi’r’i:m’, əi’r’i:/ in WM Irish, and all cognates have /əi/ too. *Éirí* sometimes has the simple meaning of “to go”. *Éirí suas*, “to grow up”. *Éirí chun duine*, “to ‘go’ for someone, attack him”. Impersonally, *d’éirigh eartarthu*, “they quarrelled, they fell out with each other”.

éirleach: “slaughter, havoc”.

éis: “track”. This word is rarely used in its original meaning. *Tar éis* and *d’éis* are both found here, meaning “after”.

éisclinn: “fish pond”, with *éisclínnte* in the plural. This is an *ad hoc* compound. FGB has *linn éisc*.

eisean: “he”, the emphatic form of the disjunctive pronoun. Pronounced /iʃən/.

éislinn: “weakness, flaw; a weak spot; a vulnerable point”. *Rud a dh’fháil in’ éislinn*, “to find something wanting”.

éisteacht: “hearing”, but also, as a noun, “earshot”.

éistim, éisteacht: “to hear”. Also, “to keep silent, keep your peace”. Note the verbal adjective *éistithe*, where GCh has *éiste*. Where *eist do bhéal* is found in the original or where a *sineadh fada* is found that does not appear to be in PUL’s handwriting (as in Breithiúin 18:19), *eist* with a short vowel is accepted in the meaning of “keep silent”. Both *éistidh* and *éistidh* are found here in the plural imperative.

eite: “wing, fin”, with *eiteacha* in the plural where GCh has *eití*. This is used in Leviticus 11 to refer to the fins of a fish. In Deuteronomí 14, *eite* is used as a collective singular, referring to “fins” of a fish.

eiteallacht: “flying”. GCh has *eitlíocht* in the meaning of “aviation”.

eiteallaim, eiteall/eiteallach: “to fly”, pronounced /et’əlim’, et’əl-et’ələx/. This is *eitlím, eitilt* in GCh. Notice *d’eitill* in the preterite and *ar eitill*, “flying, in flight, on the wing”. “Flying” is usually *ag eiteallaigh* (declining the verbal noun for the dative), although *ag eiteall* is also found. The genitive of *eiteall* is found in *chun eitill*. PSD points out *eiteall* is feminine in the dative, explaining the dative used in *ar eitill* (although this principle is not employed in *ag eiteall*). The future is given in Psalm 54 as *éitealló Chad*, adjusted here to *eiteallód*.

éitheach: “falsehood”. *Lucht éithigh* translates “prevaricators” in Daniel 11:14. *Éitheach do chur ar dhuine*, “to slander someone”. *Thugais d’éitheach*, “you are lying”.

eithne: “kernel”. This was spelt *éithne* in Uimhreacha 6, but is adjusted in line with PUL’s published works in this edition. Pronounced /ehin’i/.

eitím, eiteach: “to refuse”. *Duine ’eiteach ar rud*, “to deny someone something”.

elefant: “elephant”, or *eilifint* in GCh.

Elul: the Hebrew month Elul, which generally falls in August-September.

embasacht: an *ad hoc* word is used in Iósúé 22:30 where the Douay Bible has *embassage* (an archaic word given in the Oxford English Dictionary, superseded by “embassy” in modern English) and the Latin Vulgate has *legationis* (the Latin genitive). A later hand amends the manuscript to give the word *toscaracht*, a variant of the word given in FGB as *toscaireacht*, “delegation”. However, there is no evidence from PUL’s works that he had the word *toscaracht* in his Irish.

emerald: “emerald”, or *smaragaid* in GCh, which form is also found here.

emróidí: this word is used to translate “emeralds” in 1 Samuél 5:6, with *emródaibh* in the dative plural. *Emerods* is the form used in Early Modern English of the word now re-Latinised as “haemorrhoids”. De Bhaldraithe has *fiocas* or *an daorghalar* in this meaning.

eól: “knowledge”. *Marú nách eól*, “a secret murder”.

eólas: “knowledge”. This word is not generally found in the plural, but a dative plural *eólaisibh* is found in Iob 37 here. *Lucht eólais*,

“intellectuals, people with knowledge”. *Eólas a dheánamh*, “to show or guide the way”.

eólgaiseach: “knowledgeable”, or *eolach* in GCh.

eórna: “barley”, with *eórna* in the genitive. Pronounced /o:rnə/. The dative here is generally *eórna*; the traditional *eórnaín* is occasionally found. *Órnuing* is found in the dative in the Freeman collection of Ballyvourney songs (p103). The genitive is not always given, as with *arán eórna*, “barley bread”, in Ezechiel 4. Compare *arán eórnan* in Breithiúin 7.

ephí: *ephah*, a Hebrew unit of dry measure equivalent to about 23 litres. PUL here uses the form found in the Douay Bible.

ephod: ephod, a linen garment worn by the high priest on which the breastplate rested.

epops: one of the Latin words for “hoopoe”, a small bird. GCh has *húpú* in this meaning. Pronounced /epəps/. See also *upupa*.

Étanim: the Hebrew month Ethanim, which generally falls in September-October. After the exile in Babylon, this month was later known by the Babylonian name Tishrei.

excelsum: a Latin word for an “elevated place”, with *excelsa* in the plural.

fá: “under”. *Fa* (with no *síneadh fada*) was the classical form of this preposition, which became *fá* in later forms of Irish, and then *faoi* in GCh and *fé* in WM Irish. *Fam’ cheathramhain* is found in the manuscript of Genesis 47:29, edited here as *fám cheathrúin*, as *fám* is occasionally found elsewhere in PUL’s printed works. *Fám smacht* is accepted in Psalm 17:48. *Fá* is found twice in 1 Samuél 22:19. See also under *fé*.

fabhar: “favour”, pronounced /faur/.

fabhra: “edge, fringe”; pronounced /faurə/. *Fabhraí súl*, “eyelashes, eyebrows”. Note that this phrase is used to translate “eyelids” in Psalm 10:5 and Job 41:9. “Eyelid” is *caipín súile* in GCh.

fabhrúil: “favourable, favourably disposed to”, with *do*. Pronounced /fau:ru:l’/.

fada: “long”. *An fada?*, “how long?” *Le fada dh’aimsir*, “for a long time”.

fadaraíonach: “long-suffering, patient”. Some speakers had /fɑdɑːrɔinəx/, but the spelling in the manuscript here supports /fɑdɑːri:nəx/.

faeiseamh: “rest, ease, relief”, or *faoiseamh* in GCh. This was also spelt *faoiseamh* in the original manuscript, but is pronounced /fe:ʃəv/ in the dialect. PUL’s own pronunciation may have differed from this.

fáibre: “notch, groove; wrinkle”, or *fáibre* in GCh. Pronounced /fɑ:b’ir’i’/.

faid: “length”, or *fad* in GCh. *An fhaid*, “while”, equivalent to *fad* or a *fhad* in GCh. *Faid do chur ar do shaol*, “to prolong your life”. *Faid amsire*, “length of time”, but also “how long”. *Ar faid*, “in length”.

faidghéagach: “long-limbed”. GCh has *fadghéagach*. **Check PSD.**

fáidh: “prophet”, pronounced /fɑ:g’/; with *fáidh* and *fáidhe* in the genitive (apparently *an fháidh* where definite and *fáidhe* where indefinite), *fáidhí* (and occasionally *fáidhe*) in the nominative plural where GCh has *fáithe*, and *fáidh* and *fáidhí* in the genitive plural. Both *fáidhibh* and *fáidhibh* are found in the dative plural. *Na fáidhí beaga*, “the minor prophets”, i.e. the twelve Bible books from Hosee to Malachi.

fáidheadóir: “prophet, soothsayer”; pronounced /fɑ:g’ədo:r’/.

fáidheadóireacht: “prophecy, prophesying”; pronounced /fɑ:g’ədo:r’əxt/.

faidshaolach: “long-lived”.

fáil: “finding”. In the meaning of “capability, possibility”, *gan fáil ar* means “with no way to (do something), without any possibility of doing it”.

faill: “cliff”, or *aill* in GCh; pronounced /fail’/. With *faillte* in the nominative plural (compare *faillteacha* in some of PUL’s published works), *faillteach* in the genitive plural and *failltibh* in the dative plural.

failli: “neglect”; pronounced /fɑ’li’/.

faillitheach: “negligent”. **The long vowel shown in *faillitheach* in 2 Paralipomenón 24 is discarded here.**

failm: “palm tree”, or *paim* in GCh. Pronounced /fɑl’im’/. Also *crann failme*. Note that the plural *cráinn failme* is edited from *cráinn phailime* in the original manuscript: not only is an *f* often not lenited and *cráinn failime* found elsewhere in the manuscript, but the availability of a variant in *p-* (which is adopted in GCh) further supports the plural form *cráinn failme*, where this is regarded as either containing an unlenited *f* or a lenited *p*. The genitive plural is also *failm*.

faioch: “loud, plaintive”, of weeping.

faire: “watching, keeping a lookout; a watch in the night”. *Fear faire*, “watchman” (*an fear faire* and *fear na faire* are both found here). *Lucht faire*, “look-outs; overseers”. *Faire’ dheánamh*, “to keep watch”. *Ag faire ruda* and *ag faire ar rud*, “watching over something”. *Ag faire chúit*, “to keep an eye out, keep watch”. *Faire na maidine*, “the morning watch”. The plural, “watches”, is *faireanna* here, but *fairí* in GCh. *Túr na faire/an túr faire*, “watchtower”.

faire: “watchtower” in Isaiah 21:5. FGB has *túr faire* in this meaning, and Isaiah 21:8 gives this phrase.

fairseag: “wide, extensive”, or *fairsing* in GCh. Pronounced /fɑ:ʃəg/. *Fairsing* is given in the original manuscript (Genesis 34:21), but see *fairseag* in PUL’s *Cómhairle Ár Leasa* (p201) for evidence that he did have a broad *g* here.

fairsinge: “breadth; abundance, lavishness; a broad or spacious place”.

fáiscim, fáscadh: “to press, squeeze”. *Fáscadh ar dhuine*, “to press on someone, oppress him, attack him”. *Fáscadh umat*, “to be tight, press upon you”, of clothing; *gan fáscadh umat*, “to hang loose”, of clothes. *Fáscadh* is also used in the sense of wringing a fleece soaked with dew out in Breithiúin 6.

faisnéis: “information”. Sometimes used for “revealed information”, this word is used to translation “divination” in 2 Paralipomenón 33:6.

fáistine: “prophesying, divination”. *Lucht fáistine*, “soothsayers”. *Fáistine* is an artificial word not in common use in the Munster Gaeltacht. This word and cognates of it is regularly written without a long vowel in PUL’s manuscripts, suggesting he may have presumed the pronunciation to be *faistine*. Ezekiel 14 has *an faistine*, adjusted here to *an fháistine*. **Pádraig Ó Siochfhradha had *faistine*, with a short a, in his dictionary.**

fáistineach: “prophetic”. Found in the manuscript as *faistineach*. *Sprid fáistineach*, “a divining spirit”.

fáistineach: “soothsayer”. Found in the manuscript as *faistineach*.

fáistineacht: “fortune-telling, divination of the future”. Found in the manuscript as *faistineacht*.

faitíos: “apprehension, dread”, a relatively rare word in WM Irish.

fál: “hedge”. The plural here is either *fálta*, which is found in GCh, or *fála*; Dónall Bán Ó Ceileachair has *fálanna* in his *Aodh de Róiste*. The dative plural here is *fálaibh* and *fálaibh*.

falaig: “small hut”, a word not given in FGB, but listed in PSD.

fálaím, fáladh: “to hedge, fence or enclose”; or *fálaím, fálú* in GCh.

falla: “wall”, or *balla* in GCh. *Fallaí cosanta*, “bulwarks”.

fallsa: “false”, or *falsa* in GCh; pronounced /faulsə/.

fallsacht: “falseness”, or *falsacht* in GCh; pronounced /faulsəxt/.

fáltas: “a little supply of something”, and by extension “a fair amount of something”; “takings, proceeds”. Pronounced /fɑ:l̪həs/. *Fáltas mór (de rud)*, “a great amount of”.

fan: “along”, a contraction of *feadh an*. *An fuíollach a fágadh i bhfaid fan chéadtorthaí an tsanctúariúim* in Ezechiel 50:18 may be an instance of meaning 2c listed in FGB under *feadh*, “to the extent of, according to”. *Fan na hoíche*, “throughout the night”.

fán: “wandering”; *lucht fáin*, “wanderers, vagabonds”.

fánach: “purposeless, vain”.

fánaidh: “slope”, or *fána* in GCh. *Fánaidh*, pronounced /fɑ:nigʲ/, is found in the dative here (*caithfar le fánaidh*, “will be thrown down” as English idiom will not always require a literal translation of *fánaidh*). PUL’s *Críost Mac Dé* (Vol 1, p116) shows that he had *fánaidh* in the nominative of this word too: *tá tuitim an tailimh, nú an fhánaidh, síos ó chnoc Carmeil, agus ó Nasaret, go Caphárnum*.

fanaim, fanúint: “to wait, stay”, or *fanaim, fanacht* in GCh. *Fanúin* is adjusted to *fanúint* in the footnote to Daniel 10:13.

fánaíocht: “act of wandering, rambling”, a noun and a verbal noun; pronounced /fɑ:ni:xt/. *Lobhra fánaíochta*, “a wandering leprosy”.

fanntais: “faint, swoon”.

faobhar: “edge; sharp-edged instrument, sword”; pronounced /fe:r/. *Claimhte dhá fhaobhar*, “double-edged swords”.

faobhrach: “sharp-edged”.

faoi: “under him”. *Faoi* is the GCh equivalent of *fé*. However, *faoi* itself is found occasionally in PUL’s works, only, however, as a prepositional pronoun and not as a simple preposition. See examples in Genesis 39:22, 23, Isaiah 25:10, 11 and elsewhere. See also under *fé*. See under *fó/fá* for discussion of expressions of multiplication.

faon: “weak, delicate”. Used to translate “void” in Genesis 1.

fara: “along with, besides”. *Farais sin*, “in addition to that, along with that”.

farasbárr: “excess, surplus”. Spelt *farisbár* in the original. **Check PSD. Slender r?**

fárdoras: “lintel (of a door)”, with *fárdorais* in the plural where GCh has *fardoirse*.

fás: “growth; growing season”. *Fás a thabhairt*, “to produce vegetation”, of the earth.

fásach: “wilderness, desert”.

fásaím, fású: “to lay waste, leave uncultivated or uninhabited”. Pronounced /fɑ:si:mʲ, fɑ:su:/.

fáscadán: “wringer”, or *fáisceadán* in GCh. *Fáscadán fiona*, “winepress”.

fáscadóir: “press, vice”, or *fáisceadán* in GCh. *Fáscadóir fiona*, “winepress”.

fásaire: “winepress”, or *fáiscire* in GCh.

fáscán: “winepress”, or *fáisceán* in GCh. Also “binder, bandage”: *fáscán na huchta*, “stomacher”.

fáth: “cause”. *Cad fáth?*, “why?” **Cad fá in the original. Change all of these back?**

fathach: “giant”, pronounced /fɑ:həx/. The form *athach* is also found in WM Irish. **Possibly stressed on 2nd syllable among some speakers?**

fé ndeár, fé ndeara: “cause, reason”. There is an additional unrelated meaning also found here: *tabhairt fé ndeara*, “to notice” (*tabhairt faoi deara* in GCh). Gerald O’Nolan points out in his *A Key to the Exercises in Studies in Modern Irish Part I*, pp3-4, that in Munster Irish it is usual to say *tabhairt fé ndeara* for “to notice”, but *fé ndeár* for “cause”. Pronounced /f’e: n’a:r, f’e: n’arə/.

fé: “under”, or *faoi* in GCh. Note a subsidiary meaning of *fé*, “with, possessing”, as in *fé bhileógaibh glasa* in Genesis 8:11. Note also *fé shleagh agus fé sciath* in 1 Paralipomenón 12:34. The form *faoi* (nearly always as a prepositional pronoun, rather than a simple preposition) is particularly often found in PUL’s works in the phrase *ag magadh faoi*, “mocking him, making fun of him”, and an instance is found here in the notes to Genesis 9. An example of *faoi* as a simple preposition is *ag cur a shlána faoi Israél* in 1 Samuél 17:25. *Fé* also means “within the bounds of”: *do chuir Críost ár dTiarna an pósadh féna chéad chur ar bun* in the note to Genesis 16:3 thus means “Christ our Lord reduced marriage to its primitive institution”. *Fé* also means “along, over”, where motion is suggested, as in *amach fé’n bhfásach* in Leviticus 16:21. This sense of motion in this usage was stressed by PUL in NIWU (p46): “*Sgaoil na caoire amach fé’n gcnoc* is good Irish, but, *táid na caoire amuich fé’n gcnoc* is very bad Irish. It means that the sheep are literally under the mountain. The word *fé* has the sense of along only when motion is expressed. Therefore, *amach fé’n gcnoc, suas fé’n gcnoc, síos fé’n dtig*, etc., are all good Irish; but *amuich fé’n dtuaithe, thíos fé’n dtigh, thuas fé’n gcnoc* are inadmissible”.

feabhas: “excellence”, pronounced /f’aus/. *Ar a bhfeabhas*, “of the best; excellent”.

feacaim, feacadh: “to bend”. *Ag feacadh na nglún*, “bending at the knee”.

féachaim, féachaint: “to look (at)”. The second-person plural imperative is often *féacháidh*, as well as *féachaidh*. However, note that *féach* as an interjection meaning “behold” can be addressed to more than one person (as in *Iósúe 24:27* and *1 Samuél 25:19*). *Féachaint chuige*, “to be sure to do something, to attend to it”; also “to look into it”. *Féachaint chun pearsan*, “to respect persons (i.e. to discriminate between people)”. *Rud d’fhéachaint cóir duit*, “for something to look just to you”. *Féachaint* is adjusted to *féachaint* in 3 Ríthe 7:25 and Ezechiel 40:45 and 46:19.

féachaint: 1. *cur ’fhéachaint ar dhuine*, “to force or compel someone”. This would be *cur iallach* or *iachall ar dhuine* in GCh. In his notes to his *Cath Ruiss na Rí for Bóinn*, PUL gives an explanation: “*cur fhiachaint ortha*, to force them. We have also *cur fhiachaibh* and *chur iacholl*. I have heard *cur fhiachaint* oftener than I have heard any of the others. I have always felt that the *fhiachaint* is simply ‘seeing’, i.e. ‘to put its seeing upon you’, i.e. ‘to let you see that you will do it’. Any of them is better than the ridiculous English ‘I’ll make you’” (p61). 2. look, appearance. 3. inspection. In *Micheas 7:4*, we read *lá t’fhéachainte*, “the day of their inspection”. As a verbal noun, a declined genitive of *féachaint* is not often given (i.e. it is *chun féachaint*, and not *chun féachana* or *chun féachainte*), but here *féachaint* is used as an ordinary noun and declined for the genitive.

fead: “whistle”.

feadán: “tube, funnel”; pronounced /f’ə’dɑ:n/.

feadar: “I know”, usually found in negative or interrogative contexts with present/past meaning, with *ní fheadar* meaning “I don’t know, I didn’t know”. An epenthetic vowel is found in all forms (*ní fheadradar*, “they don’t know/they didn’t know”, /n’i:

'adərədər/).

feadh: *ar feadh*, “throughout, during”, pronounced /er' f'ag/.

feall: “deceit, evil, betrayal”, pronounced /faul'/. *Fear fill*, “a deceitful man”.

feannaim, feannadh: “to flay or skin”, of an animal being prepared for sacrifice.

fear: “man”, with *fir* and *feara* in the plural. Note the usage *chúig feara fichid*, “twenty-five men”, in Ezechiel 8. PUL commented on a passage in Volume III of his *Sgéalaidheachta as an mBíobla Naomhtha* in NIWU (p37): “*Deich feara fichead* (Sg. III. 299). Why not *deich fir fichead*? Because usage so ordains it”. Similarly, in *Iósúé* 7:5, we read *sé feara déag ar fichid*.

fearaim, fearadh: “to pour out”.

fearg: “anger”, with *feirge* in the genitive and *feirg* in the dative. Pronounced /f'arəg, f'er'ig'i, f'er'ig'/. *Fearg a ghlacadh chun duine*, “to get angry at someone”.

feargach: “angry”, pronounced /f'arəgəx/.

feargaím, feargú: “to anger, irritate, provoke”; pronounced /f'arə'gi:m', f'arə'gu:/.

feargaitheach: “infuriating, exasperating”; pronounced /f'arə'gihəx/.

fearóglach: “manservant”, pronounced /f'ar-'o:gələx/.

feárr, fearra: “better”. *Fearra*, /f'arə/, is a colloquial form of *feárr*, /f'a:r/. *Fearra* is more commonly used before *dhuit*, *dho* and related prepositional pronouns.

feárrde: “all the better”. This is a ‘second comparative’ form, similar to *déinide*, *usaide*, *miste*, meaning “all the more X for it”. The syntax is generally *is feárrde mise é*, “I am the better for it”.

fearsad: “spindle, axle”, with *fearsaid* in the dative, which form is adopted in the nominative in GCh. The plural here is *fearsaid* where GCh has *fearsaidí*; *feirste* is found elsewhere in PUL’s published works.

feart: “virtue, power”. *A Dhia na bhfeart* translates “God of power” in Psalm 79; see PSD under *feart*.

fearthainn: “rain”, pronounced /f'arhiŋ'/. With the genitive here *fearthana*, where GCh has *fearthainne*. This is also a verbal noun, and so *chun fearthainn* in Psalm 134, without a declined genitive, appears to be correct.

féasóg: “beard”, with *féasóig* in the dative.

féastaím, féastú: “to feast”.

féastathach: “one feasting, or making merry”. FGB has *féastach* as an adjective meaning “fond of feasting”; PSD gives *féastathach* as a variant of *féastach*.

féastúchán: “feasting, a habit of feasting or carousing”, a word not given in dictionaries.

feiceadóir/feiceóir: “overseer”, a word not found in dictionaries. *Feiceóir*, possibly a spelling mistake, is found in 4 Ríthe 22:5.

feici: “seer”, a word found in the plural *feicithe* in Isaiah 30 and not found in dictionaries. Pronounced /f'ik'i/, f'ik'ih/.

feicire: “overseer”. This word is not given in dictionaries, but is used in Isaiah 60 to mean “overseer”. GCh has a number of words, including *feitheoir*, in this meaning.

feidhm: “force, effect”. Pronounced /f'əim'/. *Rud do chur i bhfeidhm*, “to implement something, bring it into effect”.

feighil: “care, attention”; pronounced /f'əihl'~f'əil'/. *I bhfeighil ruda*, “attending to something”.

féile: “feast-day, festival”, with *féilte*, *féileanna* and *féilí* in the plural, where GCh has *féilte*. The dative plural is given here as *féilíbh*, *féilíbh* and *féileachaibh*. *Lá Fhéile Bríde*, February 1st, St. Bridget’s Day. *Lá Fhéile Muire sa Mhárta*, March 25th, Lady-day, the Feast of the Annunciation.

féinig: “self”, a Munster colloquial variant form of *féin*.

féire: “pair”, or *péire* in GCh. Pronounced /f'əir'i/.

feis: “feast, banquet, supper”.

feiscint: “seeing”. *Lucht feiscinte* in Isaiah 32, “those who see”, gives a rare example of the genitive of this verbal noun. Compare *súile chun feiscint* in Deuteronomí 29. Pronounced /f'isk'int'.

féith: “vein”, with *féitheanna* and *féitheacha* in the plural here, the latter being used in GCh. Also used with the extended meaning of “streak, strain, bent”, as in *gach féith 'na chroí* in the note to Leviticus 14:14. In Seanfhocail 25:26, *féith chuirpthe* translates *vena corrupta* in the Latin Vulgate. However, the Douay Bible here has “a corrupted spring”, and one of the subsidiary meanings of the Latin word *vena*, “vein”, is “a water course”, which resembles a vein.

feitheamh: “to wait; waiting, expectation”, a verbal noun pronounced /f'ihəv/. Also used as a noun in the longer form, *feitheamh a dhéanamh*.

féithleóg: “sinew, gristle”, or *féitheog* in GCh. Pronounced /f'e:l'ho:g/.

feó: “withering, decay”. PUL generally uses this only in *ar feó*, “in decay, in decline”. Cognate forms are generated from *feóchaim*.

feóchadán: “thistle”.

feóchaim, feóchadh: “to wither, decay”, or *feoim*, *feo* in GCh. Pronounced /f'o:xim', f'o:xə/. The verbal adjective is generally *feóchta*, but *feóite* is also found here.

feóil: “meat”, but also “livestock” in *feóil do mharú*.

fí: “act of weaving; web”, but used in Isaiah 59 with a plural *fíthe* (*fíthe rúán alla*), to mean “spiders’ webs”. GCh has *líon damháin alla* to mean “a spider’s web”.

fia: “deer”, with *fianna* in the plural. *Fia* is also found in the genitive plural. *Fia fionn*, “fallow deer, hart, roe”. *Fia rua*, “red deer”.

fiabhras: “fever”; pronounced /f'iaβərəs/.

fiacal: “tooth”, or *fiacail* in GCh; with *fiacail* in the dative and *fiacal* in the genitive plural. Note the epenthetic vowel in the plural, *fiacla*, pronounced /f'iaκələ/. *Fiacal nímhe*, “fang”.

fiach: “obligation”. The plural, *fiacha*, is used in the sense of “cost, price; debts”. *Fiacha 'chur ar dhuine*, “to set a price on someone’s head” (see Ecsodus 21). *Tá 'fhiachaibh ar dhuine*, “someone is required to”: see the discussion under *féachaint*. *Fear na bhfiach*, “debtor”. *Díol fiach*, “the discharging of a debt; recompense”. *Ar fhiacha*, “for a price”. *Múchta i bhfiachaibh*, “drowning in debt”.

fiach: “raven”, with *féiche* in the genitive (showing this word to be feminine in the genitive). Also *fiach dubh* (which is masculine; with *fiacha dúbha*, /f'iaxə du:/, in the plural). *Fiach farraige*, “cormorant”; FGB has *fiach mara* in this meaning (as well as *broigheall* and other words). *Fiach oíche*, “night-raven”.

fiach: “to hunt; a hunt”.

fiafraí: “asking (questions)”; pronounced /f'ia'f'ra:/. This verbal noun, masculine in GCh, is generally feminine (*an fhiafraí* with *na fiafraí* in the genitive) in the Irish of PUL and AÓL. Yet in Deuteronomí 17:4 we read *go ndéanfair fiafraí cruinn 'na thaobh*.

Lucht fiafraithe, “inquirers”.

fiafraím, fiafraí: “to ask (a question of someone)”, used with *de*. Pronounced /f'íər'hi:m', f'íər'hi:/.

fiafraitheach: “inquisitive”; pronounced /f'íər'híəx/.

fiafraitheóir: “inquirer”; pronounced /f'íər'híə:r'/.

fiagai: “hunter, huntsman”. This translates “fowler” in Jeremiah 5, in which meaning GCh has *foghlaeir*.

faiilteach: “latrine, privy”.

faiin: “wild”. As the pronunciation is /f'ian'/, there seems no reason for the GCh spelling, *fiáin*, other than that the original spelling was *fiadhain*.

fial: “weeds, fitches”. This, spelt *fiadhal* in the original, was given as the nominative in Ezechiel 4; GCh has *fiaile*. [Check PSD](#).

fianaise: “witness, testimony”. *Arán na fianaise/bollóga fianaise*, “the showbread”, always present in the Temple in ancient Israel as a constant offering.

fiann: “roving band of warriors”. *Rí féinne*, “leader of a warrior band”, used to refer to a general of King David’s in 2 Samuél 2.

fiantas: “wilderness”, or *fiántas* in GCh. Pronounced /f'íəntəs/.

fiar: “slanting, oblique”. *Stairhe fiar*, “winding staircase”.

fiaraim, fiaradh: “to tilt, incline”. *Biorán chun fiartha*, “crisping pin”.

fianscéó: “slant, inclination”, or *fiansceabha* in GCh. *Ar fianscéó*, “askew, at an oblique”.

fiche: “twenty”. The classical genitive was *fichead*, with *fichid* in the dative. PUL usually uses *fichid* in the genitive. (PUL’s authorised *Foclóir do Shéadna* (p57) explains *luach an fhichid púnt* in PUL’s novel *Séadna* (p64) by reference to a noun *fichead*.) *Fichid* is lenited following all singular nouns, and following plural nouns that end in a slender consonant. Where the number is ordinal, not cardinal, we read *an tríú lá fichid*, etc, with no lenition of *fichid*. *Fichid* is also found in the dative (*ó fhichid* in Ecsodus 30 and elsewhere).

Fiche takes the nominative singular. In *Irish numerals and how to use them*, p12-13, PUL explained “the number ‘20’ and its multiples do not take this *de* between them and the things numbered. They have another peculiarity. The noun following them is in the singular number always. ‘20 men’ is always *fiche fear*, never *fiche fir*. Some have been saying that in this sentence the word *fear* is genitive plural. The expression *fiche bean* disposed of that idea. We have *fiche bean, dachad bean, trí fichid bean, cheithre fichid bean, céad bean, míle bean, fiche míle bean* = ‘20,000 women’. But the plural of *míle* takes the genitive plural; *na míle ban*, or *míle ban*, is the correct form.” Such usage historically reflects the fact that the genitive plural and nominative singular of first- and second-declension nouns are often identical. The fact that the nominative singular is used is clearly shown in 3 Ríthe 4:13, where we read *trí fichid cathair mhór mhúrtha*. [Where *fiche bliain* is found in the original manuscript, it is adjusted in this edition to *fiche bliain.dai*](#)

[Ón ndáréag is trí fichid eidirmhíneitheóirí](#) in the footnotes to Psalm 70 has the genitive plural after *trí fichid*, possibly under influence of the preceding *dháréag*. Alternatively, it may be that the genitive plural should be used after *fiche* in declension patterns where the genitive plural is declined like the nominative plural and not the nominative singular (i.e. outside of the first and second declensions).

fichiú: “twentieth”; pronounced /f'ihu:/.

fige: “fig”. *Crann fige* or *crann figí*, “fig-tree”. PUL adjusts the manuscript at Jeremiah 8:13 from *crann fige* to *crann figí*, showing that the plural *figí* is better in this phrase, but *crann fige* and *cráinn fige* are left where found elsewhere in the text.

figiúir: “figure” (including in the theological sense of a “figurative depiction”), or *figiúr* in GCh; pronounced /f'ig'u:r'/. *Figíuirí roim ré*, “prophetic prefigurations”. *Figíúr* in Jeremiah 11 is adjusted to *figíuir*. *Figíuir cainnte*, “figure of speech”. *Fé fhigiúiribh*, “in figurative terms”.

figiúrtha: “figurative”, or *fiortha* in GCh. *Figíúrtha roim ré (i rud)*, “prefigured (in or by something)”.

figiúrthach: “figurative”, or *fiortha* in GCh, pronounced /f'ig'u:rhəx/.

filléad: “fillet, garland for the head”; pronounced /f'il'e:d/.

fillim, fillleadh: “to return; to wrap, fold”. Note the long vowel in the imperative, *fill*, and the verbal adjective, *fillte*.

fím, fí: “to weave”. *Fíte*, “woven”: this word is sometimes given with a *síneadh fada*, namely as *fighte*, and so the long vowel is standardised on here. *Obair fhíte*, “woven work”.

fine: “family group; stock”, with *fineacha* in the plural where GCh has *finte*.

finéigir: “vinegar”, or *finéagar* in GCh. Given without a *fada* in the first syllable here, adjusting in the editing to match the forms found in PUL’s New Testament.

finiúin: “grapevine”; pronounced /f'i:n'u:n'/. The genitive plural is given here as *finiún*. The initial syllable is consistently written short in the manuscript, reflecting the reduced length of long vowels in pretonic position in the dialect. The genitive singular and nominative plural are *finiúna*.

finné: “witness”, with *finnithe* in the plural, pronounced /f'i:ŋ'e:, f'i:ŋ'ihí/. GCh has *finné* and *finnéithe*. *Finné firinne*, “faithful witness”.

finneóg: “window”, or *fuinneog* in GCh; with *finneóig* in the dative. Pronounced /f'i'ŋ'o:g/.

fióch: “fury”.

fióchmhar: “ferocious”.

fiódóir: “weaver”.

fiolar: “eagle”, or *iolar* in GCh. Pronounced /f'ulər/. *An fhiolar* (as well as *an fiolar*) is found here, reflecting confusion with a form without *f*.

fiomadóir: “dresser of vines”, a word not found in dictionaries.

fiionchaor: “grape”. Note *i bhfuil an fhionchaor* in Genesis 49:11; no genitive is given as if a noun phrase.

fionghort: “vineyard”, with *fionghuirt* in the genitive and plural. Pronounced /f'i:n-χort, f'i:n-χirt'/.

fionn: “cataract”. *Fionn ar shúil*, “a pearl on the eye”. Pronounced /f'u:n/. [Check PSD](#).

fionn: “white, fair”, with *finn* in the masculine genitive and *finne* in the comparative. Pronounced /f'u:n, f'i:ŋ', f'ŋ'i'/. See also under *fia* and *poc*.

fionnadh: “hair, especially on the face; fur, down; animals’ hair”. Pronounced /f'unə/. Note that PUL spells this *fionna*, with *an fhionna* (edited here as *an fhionnadh*) in the genitive. GCh has *an fhionnaidh* in the genitive.

fionnarua: “light-red, ruddy”. The original spelling here was *fionn-ruadh*, but the pronunciation is /f'unə-ruə/.

fionnuaire: “coolness, refreshment”. Pronounced /f'u'nuər'i'/.

fionnuaradh: “refreshment”, or *fionnuarú* in GCh.

fionnuaraim, fionnuaradh: “to refresh”, or *fionnuaraím, fionnuaraím* in GCh.

fionnúir: “vine tree”.

fíor-Dhia (an fíor-Dhia): “the true God”. The genitive is *an fhíor-Dhia*, thus treating this noun as a bracketed phrase in the nominative absolute.

fíor-Israél (an fíor-Israél): “the true Israel”, i.e. the Christian church, which is the spiritual Israel. Pronounced /f'i:r-isə're:l/.

fíor-Israelíteach: “a true Israelite”; pronounced /f'i:r-isə're'l'i:t'əx/.

fíoraim, fíoradh: “to verify, bear out, justify” or “to fulfil, make true”, or *fíoraím* and *fíorú* in GCh. *Do fíoradh é*, “it came true”.

fíoraon: “a just or righteous person”, or *fíréan* in GCh. IWM shows the WM pronunciation as /f'i:r'e:n/, but PUL may have had a broad *r* in this word. The genitive singular is edited here as *fíoraein*, to preserve the /e:/ vowel. Note the vocative plural in Psalm 31 and elsewhere, *a fhíoraona!*

fíoraonta: “righteous”, or *fíréanta* in GCh. IWM shows the WM pronunciation of the related word *fíoraon* as /f'i:r'e:n/, but PUL may have had a broad *r* in this word.

fíoraontacht: “righteousness”, or *fíréantacht* in GCh. Note that FGB gives no plural, but *fíoraontachtaí* is found here. The genitive plural is *fíoraontacht* (see Psalm 118). Both *fíoraontachtaibh* and *fíoraontachtaibh* are found in the dative plural here.

fíorbhrúach: “the very edge, very bank” of the river.

fíorchreideamh (an fíorchreideamh): “the true faith”.

fíorchruaidh: “really hard”. Pronounced /f'i:r-xruəg'/.
fíorghlaine: “truly purity”; pronounced /f'i:r-χlin'i'/.
fíorghlan: “truly pure”, of gold.
fíoriarthar: “furthest part”, a word not given as a headword in FGB.
fíorimeall: “the very edge”.
fíoríomarchach: “exceedingly plentiful”.
fíormhallaithe: “really wicked”.
fíormhullach: “summit, the very peak”; pronounced /f'i:r-və'ləx/.
fíorolc: “very evil”.
fíorshaoirse: “true liberty”. Although feminine, *an fíorshaoirse* is allowed to stand in the note to Ezechiel 16:55.
fíorthréan: “valiant”.
fíoruisce: “spring water”.
fíos: “knowledge”, with *feasa* in the genitive; pronounced /f'is/. *Fíos a chur ar dhuine*, “to send for someone”. *Lucht feasa*, “soothsayers”. *Bean feasa*, “fortune-teller”, with *mnaoi fheasa* in the dative. *Sprid feasa*, “a divining spirit”. Note *tá ' fhios aige é*, “he knows (of) it”, with a final pronoun.
fíosacht: “divination”; pronounced /f'i'səxt'/.
fíosraím, fíosrú: “to visit; inquire after”; pronounced /fisə'ri:m', fisə'ru:/.
fireann: “male”; substantivised in Genesis 6:19 in the meaning of “a male (animal)”, with *fireanna* in the plural.
fireannach: “male”; substantivised in Ecsodus 34 in the meaning of “a male”, with *fireannacha* in the plural.
fírmamínt: “firmament” or *fírmimint* in GCh. PUL regularly eschews artificial Gaelicisation of the spelling of new words. PUL’s term is masculine in Genesis, but feminine in Daniel 12, where the GCh term is feminine. A long vowel is shown in the final syllable in Psalm 150.
físi: “man of knowledge, seer”.
fístula: the Latin word for “cane, sugarcane” is given here, where GCh has *cána* or *cána siúcra*. PUL also has *cána milis* here.
fiuchaim, fiuchaidh: “to boil, bubble, simmer”, or *fiuchaim, fiuchadh* in GCh. Pronounced /f'uxim', f'uxig'/.
flaitheas: “kingdom, realm”, with *flaithis* and *flaitheasa* in the plural here where GCh has *flaithis*.
flaithiúlacht: “princeliness, munificence”.
fleadh: “drinking-feast, banquet”, or *fleá* in GCh. The pronunciation is /fl'a(h)/, with a short vowel, and consequently the traditional spelling is retained here. Compare also *meadh* and *sleagh*.
fliche: “wetness”, pronounced /fl'ih'i/. *Fliche shalach* in Leviticus 15 translates “a filthy humour” in the Douay Bible.
flint: an Anglophone word is given in Isaiah 5 and elsewhere where GCh has *cloch thine*. Job 22 has *cloch chruaidh* for “flint”. The genitive here is *flinte*.
fliuchaim, fliuchadh: “to wet”.
fíosc: “eagerness, excitement” (*ar dhaoine chun ruda*).
flúirse: “plenty”. *Lucht flúirse*, “the rich”. *Flúirse* is generally masculine in PUL’s works, but feminine in GCh.
flúirsím, flúirsiú: “to multiply, become abundant”.
fó/fá: a by-form of *fé*, used in multiplication. *Fó seacht* or *fó sheacht*, “sevenfold”. *Fó céad*, “a hundredfold”. PUL’s works normally have *faoi dhó, fó thrí, fó cheathair, fó chúig, fó sé, fó seacht/fó sheacht, fó hocht, fó naoi, fó dheich*, with the lenition/mutation patterns shown. Other attested forms are *fó aondéag, faoi dhódhéag, fó thríochad, fó thrí fhichid*. The forms without lenition reflect an uncertainty whether the enumerative particle should intervene (*fó seacht=fó a seacht*); *fó hocht* clearly derives from *fó a hocht*. GCh has *faoi* in all such phrases: FGB recommends *a sé faoi a seacht*. However, PSD shows no intervention of the particle (*fá shé*, etc). *Fá* is rarer in this meaning in PUL’s Irish, but *fá seacht* is found in Psalm 78. *Deintear claíomh na marbh a bheith fó thrí*, “let the sword of the slain be tripled”. *Chúig céad fó chúig céad*, “five hundred by five hundred”, as of measurements of a building. *A chúig mhíle fhicid faoi chúig mhíle fhichid*, “25,000 by 25,000”. *Laíodaítear fó leath*, “it is reduced in half”.
fobhrí: “a subsidiary meaning”. Used in the heading to the alternative version of Psalm 3 sent to An tSiúr Máighréad Mhuire to mean “a mystical, deeper meaning”. PUL wrote *fó-bhrígh*, but as the prefix is generally *fo-* or *foth-*, the long vowel appears to be in error.
focal: “word, phrase”, with *foclaibh* in the dative plural. Pronounced /fokəl, fokəliv'/.
fochair: “proximity, presence”. *I bhfochair*, “together with, in the presence of”.
fód: “sod, clod”, with *fóid* and *fóda* in the plural, where *fóid* stands in GCh.
fógarthóir: “proclaimer”, or *fógróir* in GCh. This translates “herald” in Iósúé 3, in which meaning GCh has *aralt*.
fogas: “closeness”. *I bhfogas*, “near, close”. *I bhfogas duit*, “near you”.

fogha: “lunge”; pronounced /fou/.

foghail: “plundering, pillaging; the spoils; prey”. Pronounced /foul’/. With *foghla* in the genitive singular, both *foghla* and *foghlacha* in the nominative plural and *foghal* in the genitive plural (pronounced /foulə~fouləxə~foul/). The dative plural here is *foghailibh*. *Foghail a dhéanamh ar dhuine*, “to plunder/rob/prey on someone”. *Lucht foghla*, “robbers, pillagers”.

foghlaí: “pillager, marauder”; pronounced /fou’li:/.

foghlaim, foghlaim: “to study”, or *foghlaimím, foghlaim* in GCh. Pronounced /foulə’mi:m’, foulím’/. With the verbal adjective *foghlamtha, /fouləmhə/*.

foghlamanta: “educated, learned”. Pronounced /fouləməntə/. This is notionally a variant of *foghlamtha*, but is preferred in the meaning “learned”. In the text of Daniel 12:3, PUL writes *iad san atá foghlamtha*. Yet the footnote to this passage has *foghlamanta*; the manuscript shows PUL originally had *foghlamtha* here too, adjusting it later to *foghlamanta*.

fógraim, fógairt: “to announce, declare”; or *fógraim, fógairt* in GCh. Pronounced /fo:gərim’, fo:girt’/. As a syncopating verb, this becomes *fógród* in the future. *Fear fógartha*, “announcer, proclaimer”. *Cath a dh’fhógairt*, “to issue a challenge to battle”.

foighne: “patience”, pronounced /fəiŋ’i/. *Fear na foighne*, “the patient man”.

foighneach: “patient”, pronounced /fəiŋ’əx/. Substantivised as “a patient person”.

foighneamh: “endurance, patience”; pronounced /fəiŋ’əv/.

foighním, foighneamh: “to have patience; endure”; pronounced /fəiŋ’i:m’, fəiŋ’əv/.

foilsím, foilsíú: “to publish, reveal”. Pronounced /fi:l’ʃi:m’, fi:l’ʃu:/.

foilsitheóir: “publisher, revealer”.

foilsíú: “revelation”.

foircheann: “end”, or *foirceann* in GCh. Pronounced /fo:r’ihən/. *Gan foircheann*, “without end”.

foiréigean: “violence, force”; pronounced /fo:r’e:g’ən/. With *foiréigin* in the dative, although the nominative often does service for the dative (see *le foiréigean* in Ezechiel 46). *Do dhéanfaidh foiréigin* in Leviticus 6:2 and *ná dein foiréigin* in Seanfhocail 22:22 appear to have dative for the nominative.

foirgneamhaí: “builder”, or *foirgneoir* in GCh. Pronounced /fir’in’əvi:/.

foirim, foirithint: “to relieve, save, help, go to the help of”, used with *ar*. Occasionally without *ar*, as with *Dia dhá bhfoirithint*, “God relieving them, rendering them succour”, in the heading to Breithiúin 10, and *d’fhóir an Tiarna é* in 2 Paralipomenón 18:31.

foirineamh: “building, construction”. Spelt *foirgneamh* in the manuscript as in GCh, the pronunciation is /fir’in’əv/. This word is more often found as the abstract noun “construction”, rather than the concrete noun, “a building”, but PUL pioneered the readoption of this obsolete word in both meanings, and an example where this word means “a building” can be found in Ecclesiastés 10:18. With *foirinimh* in the plural here. *Lucht foirinimh*, “builders”. *Téad chun foirinimh*, “measuring line (used in construction)”.

foirineathóir: “builder”, or *foirgneoir* in GCh. Pronounced /fir’in’əho:r’/. PUL uses the spelling *foirgnitheóir*.

foirinim, foirineamh: “to build, construct”, or *foirgním, foirgniú* in GCh. Pronounced /fir’in’im’, fir’in’əv/.

foiriním, foiriniú: “to build, construct”, with the verbal adjective *foirinithe; foirgním, foirgniú* in GCh. Note the mh in the preterite, *d’fhoirinimh sé*. This reflects the influence of the mh in *foirineamh*.

foirneart: “great violence, superior strength, sheer force”; or *forneart* in GCh.

foirtíl: “strong”, pronounced /fort’il’/, with a broad *r*. PUL’s usual form is *fortail*.

fóisc: “yearling ewe”, with *fóisceanna* in the plural, where GCh has *fóisceacha*.

folach: “act of hiding”, pronounced /fə’lax/. Also “covering, veil”, as in Genesis 38:14. The plural, *folacha*, is found here in the meaning of “places of concealment, hiding place, places of ambush”. *Folacha do chur ’na luí*, “to lay ambushes”.

folaim/folachaim, folachadh: “to cover, conceal”; pronounced /fo’li:m’~fə’laxim’, fə’laxə/. The future is found here both as *folód* and as *folachfad*. This appears to be the only attestation of a form of a notion verb *folachaim* in PUL’s works.

foláir: “excessive, superfluous”. Pronounced /flɑ:r’/. *Ní foláir é ’ dhéanamh*, “it must be done”. *Ní foláir nú is cuimhin leis*, “he must remember, he is bound to remember”.

folamh: “empty”, with *folmha* in the plural. Pronounced /foləv, fo’lu:/.

foláramh: “warning”, or *foláireamh* in GCh. Pronounced /flɑ:rəv/. *Foláramh a thabhairt do dhuine* often means simply “to order someone (to do something)”.

folláin: “healthy, wholesome”; pronounced /fə’lɑ:n’/.

folláine: “healthiness, wholesomeness, well-being”; pronounced /fə’lɑ:n’i/.

follas: “clear, evident”.

folmhaím, folmhú: “to empty”; pronounced /folə’vi:m’, folə’vu:/.

foluaimníim, foluamaint: “to hover”; although GCh has a cognate verbal noun, *foluain*, there appears to be no finite verb. Pronounced /fə’luəməni:m’~fə’luəmin’i:m’, fə’luəmi:nt’~fə’luəmi’i:nt’/.

foluamaint: “an act of hovering”, or *foluain* in GCh. Pronounced /fə’luəmi:nt’~fə’luəmi’i:nt’/. Check the long vowel. *Foluamaint in Sacharias not given a lengthmark yet*.

folús: “emptiness, vacuity”. Pronounced /fo’lu:s/. Or *flús?*

fómhar: “autumn, harvest season; harvest”, pronounced /fo:r/. *Fómhar an fhíona*, “the vintage”. *Fómhar a bhaint*, “to harvest”.

fónaim, fónamh: “to serve”, used with *do*.

fonn: “inclination, desire, willingness”, pronounced /fu:n/. *Fonn báis*, “a willingness to die”, adjusted from *fonn bás* in the manuscript. Where followed by a preposition, *fonn* is generally followed by *chun* (*fonn ort chun ruda*), but in the notes to *Deuteronomí 22* we read *fonn orthu ar dhaonnacht agus ar charthanacht*, “an inclination towards humanity and charity”.

fonnmhar: “willing, desirous”. *Go fonnmhar*, “gladly”. Pronounced /funəvər/.

fonóid: “mocking, jeering”. PUL uses the spellings *fonamhaid* and *fonóid*; CFBB shows a pronunciation of /f’ə’no:d’/ with a slender *f*. *Fé fhoneid ag duine*, “derided”. *Fonóid fé dhuine*, “to jeer at someone”.

fonóideach: “jeering, scoffing”. Pronounced /fə’no:d’əx~f’ə’no:d’əx/.

fóntach: “good, serviceable”, with *fóntaí* in the comparative. A variant of *fónta*.

fóntacht: “bounty, providence”. *Síorfhóntacht*, “perpetual providence”.

foraíor: “alas”, or *faraor* in GCh. The original spelling was *foraóir*. CFBB shows the pronunciation /fo’riə:r’/.

foraóis: “forest”; pronounced /fo’ri:ʃ/.

forc: “fork”, with *forcanna* in the plural, where GCh has *foirc*.

forchroiceann: “foreskin”, or *forchraiceann* in GCh. Pronounced /'for-xrok'ən/. With *forchroicne* in the plural, pronounced /'for-xrok'in'í/. See also *roímhchroiceann*.

forfhalla: “bulwark, battlement”, or *forbhalla* in GCh.

forimeall: “periphery”. Check the length of vowel and quality of the r.

fórlámhas: “supremacy, domination, authority”. In NIWU, PUL commented on the pronunciation of this word: “three short syllables, accent on first”. However, it seems this word was not part of the colloquial dialect, accounting for his giving a pronunciation contrary to the general phonology of the dialect. AÓL had /fo:r'lɑ:s/. *Fórlámhas a ghabháil ar*, “to assume authority over, to rule over”.

fórléathan: “wide-ranging, extensive”. Pronounced /fo:rl'əhən/, with a broad r and a slender l.

formad: “envy”, pronounced /forəməd/. *Fear formaid*, “an envious person”. As a verbal noun, *ag formad le*, “to vie with, be in rivalry with”.

formhór: “majority”, pronounced /forə'vo:r~frə'vo:r/.

fornicátio: a Latin word here is used for “fornication”. FGB has *táth* in this meaning. One could surmise a pronunciation of /fo:rn'i'kɑ:t'io/ here. A nominative plural *fornicátíona* and a dative plural *fornicátíonaibh* are found here. A later hand attempts to add an n to *fornicátio* in many passages of the manuscript. PUL's form is allowed to stand here.

fortúil: “strong, powerful”; pronounced /for'tu:l'/.

fosaíocht: “grazing; grazing land, pasture”, pronounced /fo'si:xt/. Rare nominative plurals, *fosaíochtaí* and *fosaíochta*, and a dative plural, *fosaíochtaibh*, are found in 1 Samuél 16, 1 Paralipomenón 4 and Ezechiel 34. Also used as a transitive verb: *ag fosaíocht na dtréad*, “to graze the herds, put them to pasture”.

fothragaim, fothragadh: “to bathe”; pronounced /fohərəgim', fohərəgə/.

fothram: “noise, din”, pronounced /fohərəm/.

fothramáil: “to make a noise; an act of making a loud noise”, pronounced /fohərəmɑ:l'/.
fraighaolta: “with plastered/whitewashed walls or ceilings”. Pronounced /frig'-e:lhə/. The spelling in the manuscript was *fráig-aolta*, with the lengthmark over both the a and the i. As PUL often marks diphthongs as long vowels, he may have had /frəig'/ in this word. The pronunciation recommended here is that for *fraigh* found in CFBB (p113).

fraoch: “fierceness, fury”.

fraochmhar: “furious, fierce”; or *fraochta* in GCh.

freagarthach: “answerable, accountable”, or *freagrach* in GCh. *Freagarthach d'órdú*, “obedient/responsive to an order”.

freagra: “answer”, pronounced /fr'agərə/.

freagraim, freagairt/freagradh: “to answer, reply to”, or *freagraim, freagairt* in GCh, pronounced /fr'agər'im', fr'agirt'/. Note the slender r in the third-person singular preterite, *d'fhreagair*. *Do fhreagair* is also found here. While the verbal noun is normally *freagairt*, but *freagradh* (/fr'agərə/) is also found here as the verbal noun of this verb. *Freagairt i rud*, “to answer for something, be held accountable for it”.

friochtoigheann: “frying pan”, with *friochtoighin* in the genitive. GCh has *friochtán*. See also under *oigheann*. Pronounced /fr'ixt-əin, fr'ixt-əin'/.
friothálaí: “servant, attendant”. Check PSD.
friothálaim, friothálamh: “to serve, attend”, or *friothálaim, friotháil* in GCh. *Friothálamh* also corresponds to the related GCh noun, *friotháileamh*, “reception, entertainment of guests”. *Friothálamh* also corresponds to the related GCh noun, *friotháileamh*, “reception, entertainment of guests”. The genitive, spelt *frithálmha* in the original manuscript, is edited here as *friothála*, pronounced /fr'i'hɑ:lə/, in line with the pronunciation shown in CFBB (p113). It seems there is confusion between the genitives of *friothálamh* and *friotháil*, but CFBB states that *friothála* and *friothálaimh* were found. It is worth noting that Osborn Bergin transcribed *lucht friothálmha* (“attendants, ministers”) as *locht frihálú* in *Eshirt* (e.g. p3). The plural imperative is edited in Iósúé 24 as *friothálaídh*: the manuscript had *friothálaig*, but assuming the *síneadh fada* to be placed over the wrong vowel, an inference is made that the vowel can be long in the plural imperative as if from a second-conjugation verb.
friothálamh: “serving attending”. *Friothálamh na haltórach*, “the ministry of the altar”. The genitive, given in the manuscript as *frithálmha*, is edited here as *friothála*. The plural is found in 1 Paralipomenón 23:32 as *frithálmhacha*, “observances”, edited here as *friothálacha*.

frog: “frog”, with *froganna* in the plural. LASID has *fruig* as the plural of this word.

fromadh: “testing, trying, proving”, or *promhadh* in GCh. This is a rare word, edited by Gerald O’Nolan as *fromhadh* in the published edition of PUL’s Gospels, but nearly all of PUL’s other works we find *fromadh*. See, for example, *nuair a bhí an mac eirighthe suas do dhein Dia fromadh eile ar chreideamh Abraham in Sgéalaidheacht as an, mBíobla Naomhtha*, Vol 1, p32. Consequently, although *fromhadh* is a higher-quality form, *fromadh* is generally retained here, as PUL may not have known the correct pronunciation. The genitive found here is *fromtha*.

fromaim, fromadh: “to try, test, prove”; or *promhaim, promhadh* in GCh.

fromhadh: “trying, testing”, or *promhadh* in GCh. This is correctly found with *-mh-* in Isaiah 7, but is much more frequently found with an incorrectly unlenited m in PUL’s works, suggesting it was a literary word the true pronunciation of which PUL at one point did not know.

fuadach: “plunder”. *Fuadach gaoithe*, “being carried away by the wind”.

fuadaím, fuadach: “to plunder”.

fuadrach: “hurried”; pronounced /fuədərəx/.

fuafaire: “hatefulness, hideousness”. FGB has only *fuafaireacht*.

fuafar: “hateful, odious”.

fuaim, fuáil: “to sew”. Is it fúáil? With the verbal adjective *fuaithe*.

fuaim: “sound”. Note *fuaim mór* in Isaiah 29: *fuaim* is often masculine in the nominative in PUL’s works, especially in *an fuaim* and *fuaim mór*.

fuaimint: “making a noise”; or *fuaimniú* in GCh. The spelling was *fuaimint* in the original manuscript, but the pronunciation is /fuəm'ət/.

fual: “urine”.

fuair: “cold”, but also “vain”.

fuairaim, fuaradh: “to cool down, chill”.
fuarma: “bench, stool”, or *forma* in GCh.
fuarthan: “coolness, as in the shade; refreshment”.
fuascailt: “deliverance, redemption”, more frequently with *fuascalta* in the genitive, where *fuascailte* is found in GCh. Pronounced /fuəskihl’/. *Fuascailt anama*, “ransom”.
fuascaltóir: “deliverer, redeemer”; pronounced /fuəskəlhə:r’/. GCh has *fuascailteoir*.
fuasclaim, fuascailt: “to release, redeem, save”, or *fuasclaim, fuascailt* in GCh. Pronounced /fuəskəlim’, fuəskihl’/. As a syncope verb, the future tense is *fuasclód, fuasclófar*, etc. The plural imperative is generally *fuasclaidh* here, but *fuascláidh* is accepted in Jeremiah 22. Both *fuascailte* and *fuascalta* are used here as the verbal adjective; PUL adjusts *fuascalta* to *fuascailte* in Breithiúin 8:22.
fuasclóir: “deliverer, redeemer”; pronounced /fuəskəlo:r’/. GCh has *fuascailteoir*.
fuathaim, fuathú: “to hate, detest”; pronounced /fuə’hi:m’, fuə’hu:’/.
fuíгим: a poetical variant of *fágaim*. See use in Caoineadh 3:11.
fuil: “blood”. This word is not normally used in the plural, but we read *saor me ó sna folaih*, “deliver me from blood” in Psalm 50.
fuiligim, folag/fulag: “to suffer, endure”, or *fulaingim, fulaingt* in GCh. Pronounced /fil’ig’im’, foləg~fuləg’/. An example where the manuscript clearly shows a medial *g* and not *ng* is Ezechiel 16:52, where the imperative is spelt *fuilig*. The various forms of this verb exhibit the same changes, with devoicing of the *g* to *c* in the future and conditional: *fuiliceód, /fil’i’k’o:d/*. The original manuscript spelling in Genesis 38:17 was *fuiliceochad*. The verbal noun, found as *fuiligthe*, is edited here as *fuilicthe //fil’ik’i/*. Both *folag* and *fulag* are found in the original manuscript and are retained here. *Fulag le*, “to endure, bear with”. *Gan fulag (agat) ar rud*, “unable to bear/abide something”.
fuilshrón: “blood that comes out of the nostrils”. **One word or two? Fuil-shrón in the manuscript.**
fuilteach: “bloody”.
fuinim, fuineadh: “to knead”.
fuíoll: “remainder, remains”.
fuíollach: “left-overs, remnants”, or *fuilleach* in GCh.
fuip: “whip”.
fuiriste: “easy”, or *furasta* in GCh. This form is found in Ecsodus 28 and 4 Ríthe 20, but *uiriste* is more frequently found in PUL’s works. Pronounced /fir’iʃt’i’/.
fuiritheacht: “perfection; old age”, or *foirfeacht* in GCh. Pronounced /fir’ihəxt’/.
fuirim: “form”, or *foirm* in GCh; pronounced /fir’im’/. *I bhfuirm*, “in the form of, by way of”.
fuírnéis: “furnace”, or *foirnéis* in GCh.
fuirsim, fuirseadh: “to harrow”; pronounced /furʃim’, furʃi’/. With *fuirseoidh* in the future.
fúnsa: “band, hoop”, or *fonsa* in GCh.
furtacht: “succour, relief”, or *fortacht* in GCh. This is also a verbal noun, “to relieve” (e.g. a besieged town).
ga: “ray of light”, with *gathanna* in the plural. *Gathanna solais*, “rays of light”. See also *gath*.
gabha: “smith”, with *gaibhní* in the plural; pronounced /gou, gəi’ŋ’i’/. *Gabha geal*, “silversmith”. *Gabha óir*, “goldsmith”. *Gabha práis*, “coppersmith”.
gabháil thart: “passing over”, substantivised here and hyphenated in the manuscript.
gabháil: “conception (of a child)”; pronounced /gvɑ:l’/. Also “armful, bundle”, and hence “embrace” in Ecclesiastes 3:5 (with *gabháilibh*, in the dative plural in the meaning of “embraces”; while the expected nominative plural of *gabháil* would be *gabháilacha*, PUL often eschews weak plural endings in the dative plural). *Gabháil tímpall*, as a noun, “circumambulation” (see the context in Iósúé 6).
gabhaim, gabháil: “to take, seize; go” and a large range of other meanings, including “to conceive” and “to embrace”; pronounced /goum’, gvɑ:l’/. The future and conditional forms of *gabhaim, geóbbhad* and *do gheóbbhainn*, are aligned with those of the verb *gheibhim (gheóbbhad* and *do gheóbbhainn)*; compare *gabhfaidh mé* and *gabhfainn* in GCh. The preterite is adjusted in this edition from *ghaibh* in the original to *ghoibh*, corresponding to *ghabh* in GCh, as the pronunciation is /xov’/ in WM Irish. *Gofa*, “taken prisoner”; *gabhtha* in the original manuscript, or *gafa* in GCh. *Gabháil ar*, “to set about, beat”. *Gabháil ar dhuine de sceachaibh agus de dheilgnibh*, “to flay someone with bramblebushes and thorns”. *Rud do ghabháil ort*, “to undertake something”. *Gabháil de chlochaibh i nduine*, “to stone someone”: this phrase is regularly *gabháil do chlochaibh* in PUL’s works, but is adjusted here to *de chlochaibh*; see under *de* for further discussion. *Gabháil de chosaibh i rud*, “to trample on something”. *Do bhriathar a ghabháil i gcoinnibh duine*, “to speak out against someone”. *Duine ’ ghabháil*, “to seize/arrest someone”. *Gabháil do loingeas*, “to apply yourself to ships” (in Breithiúin 5:17). *Tír a ghabháil*, “to seize/conquer a country”. *Rud do ghabháil chút*, to take hold of something. *Ghabhadar chun na trucaileach iad*, “they were yoked to the cart”. *Gabháil le*, “to go with, belong to”. *Gofa le téadaibh*, “bound with ropes”. *Duine ’ ghabháil suas*, “to bind someone up” (see the context in Osee 4). *Gabháil thar*, “to go beyond, exceed”. *Gabhhtar* is repeatedly found in the manuscript and adjusted in this edition to *gabhtar*: there no reason for a slender *t* and *gabhtar/gabhthar* are the forms generally found in PUL’s works, *gabhtar* itself being found in some passages here. **Gofa tímpeall in Iob 1.**
gabháiltas: “seizure, holding”; pronounced /gvɑ:l’təs’/. *Is fearr de ghabháiltas í ná ceannaíocht airgid*, “it’s a better acquisition than trading in silver”.
gabhann: “cattle-pound; enclosure”, and by extension *á chimeád i ngabhann*, “imprisoned”. Pronounced /goun’/.
gabhar: “goat”, pronounced /gou’/. Note *gabhraibh* in the dative plural. An *gabhar-amach* (hyphenated in the manuscript, with the hyphen retained here to make clear that *amach* is to be parsed with the noun *gabhar* and not a nearby verb), “the emissary goat”, in Leviticus 16. **Check PSD.**
gach: “every, each”. Relicts of eclipsis after *gach* remain in some phrases, as in *gach n-aon* in Psalm 39. Where *aon* is a numeral adjective, *gach aon duine* is correct Irish; where *aon* is a pronoun, *gach n-aon*, “everyone”, is right. *Gach* is used with the comprehensive relative particle: *gach a n-imeóidh uaitse*, “all who depart from thee”. *Gach* is found in 2 Paralipomenón 2:6 with plural nouns: *gach ríochta agus gach náisiúin*, “all kingdoms and all nations”.
gadaíocht: “stealing, thieving”; pronounced /gɑ’di:xt’/.
gadhar: “dog”, pronounced /gəi’r’/.
Gaelainn: “Irish”, or *Gaeilge* in GCh.

gaileabh: “mist”, pronounced /gɑl'əv/. CFBB states that AÓL and DBÓC had *gailbh*, /gɑl'iv'/. which form is found in FGB, albeit glossed there only as “gale, storm”.

gainimh: “sand”, or *gaineamh* in GCh; with *gainimhe* in the genitive and plural. Pronounced /gɑn'iv', gɑn'i:/.

gainmheach: “wilderness, sandy desert”. This word is generally an adjective, “sandy”, but is used as a noun in the sense given in PUL’s works. The genitive is *gainmhí*. Pronounced /gɑn'iv'əx, gɑn'i:/.

gainne: “scale” (of a fish). **Pronunciation? PSD says guinne is an alternative.**

gainneach: “scaly, having scales”. *Lúireach gainneach*, “coat of mail of scales”. **Pronounced guinneach?**

gáir: “shout, cry”, with *gárthaibh* in the dative plural. The plural is generally *gártha*, but a long vowel in the dative plural ending is shown in the manuscript.

gairbhéal: “gravel”, pronounced /gɑr'i'v'e:l/.

gáirdeachas: “rejoicing”, or *gairdeas* in GCh. Both a noun and a verbal noun.

gáirdeacht: “rejoicing”; a word not given in FGB or PSD.

gáire: “a laugh”, with both *gáir* and *gáire* found in GCh.

gaire: “nearness, proximity”. Pronounced /gɑr'i:/.

gáirim, gáirí: “to laugh”, or *gáirim, gáire* in GCh. In WM Irish, *gáire* is a noun, meaning “a laugh”, whereas *gáirí* is the verbal noun; GCh has *gáir/gáire* for the former and *gáire* for the latter. *Gáirim um dhuine*, “I laugh at someone”.

gairisiún: “garrison”, or *garastún* in GCh.

gáirleóg: “garlic”.

gairm: “profession, call, calling”; pronounced /gɑr'im'/. *Breith gan ghairm*, “a judgement from which there is no right of appeal”.

gairmim, gairm: “to call, invoke”; or *gairim, gairm* in GCh. Under the influence of *gairm*, an m tends to be found throughout the paradigm: pronounced /gɑr'im'im', gɑr'im'/. See, for example, the future autonomous form *gairmfar* in Leviticus 23. Note the verbal adjective *gairmthe*, /gɑr'im'hi/.

gáirtéar: “garter”, with *gáirtéirí* in the plural where GCh has *gairtéir*. Pronounced /gɑ:r't'e:r, gɑ:r't'e:r'i:/. with a broad medial r.

gaisce: “arms, weapons (collective)”. *Airm gaisce*, “weapons”.

gaisciúch: “warrior, champion”.

gaiste: “snare, trap”. This word is masculine in GCh, but both masculine and feminine here.

gaistim, gaisteadh: “to ensnare, trap”. The first-conjugation form *gaistfar* is found in Isaiah 28.

gaistim, gaistiú: “to ensnare, trap”; pronounced /gɑʃ't'i:m', gɑʃ't'u:/.

gal: “vapour”.

galar: “sickness, disease”.

galbanum: “galbanum”. This could be pronounced /gɑləbənəm/.

galléri: “gallery”, with *galléirthe* in the plural. Pronounced /gɑl'e:r'i:, gɑl'e:r'ih'i/. FGB has *gailearaí*.

gallúnach: “soap”; pronounced /gɑ'lu:nəx/.

gamhain: “calf”, pronounced /gaun'/; with *gamhna* in the genitive singular and nominative plural and *gamhan* in the genitive plural.

gan: “without”. In 3 Ríthe 22:1 *gan chogadh* in the manuscript is edited in this edition as *gan cogadh*. It is unclear who supplied the dot for lenition, which is generally not found in PUL’s works in this phrase (*gan chogadh* would have more of an indefinite sense, “without a war”).

gann: “scarce”; pronounced /gaun/.

gannachúise: “scarcity”, or *gannchúise* in GCh.

gaoith: “wind”. This is a variant of *gaoth* in nominative usage.

gaol: “relation; relationship; kindred”, with *gaolta* in the plural, but *gaolaibh* in the dative plural. The genitive, *gaoil*, is pronounced /gi:l'/. *Gaol a dó is a dó dho*, “his first cousin” (there are two generations on each side back to the common ancestor).

gaorthadh: “river bed; glen watered by a stream”.

gaoth rua: “a blasting wind” (so glossed in PSD; compare *gaoth rua Mháirta*, “a wild, withering March wind” in FGB). In I Joel 2:25, *gaoth rua* translates “mildew”.

gaoth: “wind”, with *gaoith* in the dative (sometimes found in nominative usage here too). The plural here is variously *gaothanna* and *gaotha* where GCh has *gaotha*. The dative here is both *gaothaibh* and *gaoithibh*. Note use of *gaoth* to mean “air” in Iob 41:7.

gaothrán: “fan”, pronounced /ge:r'hɑ:n/.

gar: “nearness”. *I ngar*, “nearby, at hand”. *I ngar do*, “near to, on the point of”.

garbh: “rough, rugged”; pronounced /gɑrəv/.

garbhghlórach: “raucous”; pronounced /gɑrəv-ʃlo:rəx/.

gárdálaim, gárdáil: “to guard”.

garg: “rough, fierce”; pronounced /gɑrəg/.

garma: “beam”. *Garma fíodóra*, “a weaver’s beam”. Pronounced /gɑrəmə/.

garr: “ordure, filth”, translating “dung” and “excrements (*sic*)” in the Douay Bible. This was spelt *gar* in the original, showing a short vowel.

garraí: “garden; planted patch of land”.

garsún: “boy” (an older boy: PSD indicates this word relates to boys between 8 and 18), pronounced /gɑr'su:n/.

gas: “stalk”.

gasta: “clever, shrewd”.

gastacht: “cleverness, cunning, craftiness”; pronounced /gə'stɑxt/.

gátar: “want, distress”.

gátarach: “a needy person, a person in distress”.

gath: “small spear, dart”, with *gathanna* in the plural. Note: PSD has *ga* in the meanings both of “ray of light” and “javelin, spear”, but has a separate entry for *gath* to mean only “spear, dart”. This seems to result from the conflation of the Old Irish doublets *gath/goth* and *gae*, both meaning “spear”. PUL uses the spelling *gath* in both meanings, but instances where *gath* meaning “ray” is followed by a vowel (thus requiring the insertion of an /h/ if PUL’s orthography is correct) have not been found, making the distinction somewhat moot. Consequently *ga* is used in this edition where the meaning is “ray” in order to keep the meanings separate in the singular. GCh has *ga* in all meanings. PSD has *gaoi* in the genitive of *ga* but no distinctive genitive of *gath*. 2

Samuél 21:16 has *gai* in the genitive, where the meaning is “small spear, dart”; this form derives from *ga/gae* and not *gath*. It is edited here as *gaoi*, in line with the spelling shown in PSD. Habacuc 3:11 has *gatha* in the genitive in the meaning of “spear”.

gealdán: “buttock, rump, bottom”. Usually used in the plural (“buttocks”), but singular in Leviticus 3:9 (“rump of a sacrificial victim”).

géag: “branch; arm, limb”. The dative *géig* is eschewed in Isaiah 14, but given in Ecsodus 25. In 2 Paralipomenón 9:18, it is worth noting that *dhá ghéag*, in nominative use, stands side by side with *ag an dá ghéig* in dative use, suggesting that the traditional dual tends to be given more frequently where the context is dative. Note *géaga* in the plural here where AÓL had *géagracha*.

géagach: “branched, full of branches”.

géagán: “small branch, sprig”; pronounced /g'ia'gɑ:n/.

geal: “bright, white”, with *gile* in the comparative. *Lá geal*, “broad daylight”.

geal: “dear, beloved”. *Geal do*, “well-disposed towards”.

gealach: “moon”, pronounced /g'ə'lɑx/; with *gealaigh* in the dative.

gealaim, gealadh: “to whiten, brighten; make white”.

gealbhún: “sparrow”, or *gealbhan* in GCh. Pronounced /g'a'lu:n/.

geall: “pledge, wager”, with *gill* in the genitive. Pronounced /g'aul/. The original text had *géill* in the genitive, but the lengthmark appears to have been added later. PUL’s works have *geill*, *géill* and *gill* in the genitive/plural. Well-produced later editions of PUL’s such as *Sgéalaidheachta as an mBíobla Naomtha* have *gill*. PUL’s *Mar gheall ar*, “on account of”. *I ngeall*, “as a pledge” or “held hostage”. *Fíonghort/tigh do chur i ngeall*, “to mortgage a vineyard/house”.

geallaim, geallúint: “to promise”, or *geallaim, gealladh* in GCh. *Geallúin*, where found, has been adjusted to *geallúint*. The past participle, *geallta*, is pronounced /g'aulhə/. *An talamh geallta*, “the promised land”.

geallta: “promised”, but also “betrothed”. Pronounced /g'aulhə/.

geallúint: “promise, pledge”, or *gealltanas* in GCh. Pronounced /g'a'lu:nt'/. The genitive singular is *geallúna*. The nominative plural is *geallúna* and *geallúintí*.

geamhar: “corn in the blade”; pronounced /g'aur/.

Geanair: “January”, or *Eanáir* in GCh; pronounced /g'anir'/. The traditional word for “January” was stated by Myles Dillon in TYI to be *an chéad mhí den bhliain*. LASID gives it as *an mí déanach de gheímhreach*. PUL’s form was given in PSD, but the current form in Munster Irish is rather *Eanair*, /ɑnir'/. The soundfiles offered by Foras na Gaeilge for this word¹ show that no major dialect has *Eanáir*.

geanmnaíocht: “chastity, purity”; pronounced /g'anəm'ni:xt/.

geanúil: “loveable, lovely”.

géal: “sharp, keen”.

gearán: “complaint (including in the sense of a medical complaint)”; pronounced /g'irɑ:n~gr'ɑ:n/. With *gearánta* in the plural.

gearánaim, gearán: “to complain”. *Duine 'ghearán (le Dia)*, “to accuse someone (before God)”. Normally *ar* is used to indicate the caus of the complaint, but in the heading *Uimhreacha 20* we read *ag gearán le heaspa uisce*.

gearb: “scab”; pronounced /g'arəb/.

gearchúiseach: “quickwitted, astute”; pronounced /g'iar'xu:ʃəx/.

gearleanaim, gearleanúint: “to persecute”. A finite verb is not given in FGB (but see *géir-leanaim* in PSD), but *gearleanfair* is found here in the future.

gearleanúint: “persecution”. PUL stated in NIWU that this was not a natural Irish word; the natural words would be *crá, ciapadh* or *milleadh*. *Lucht gearleanúna*, “persecutors”.

gearleanúnach: “persecuting, harassing”; pronounced /g'iar-l'a'nu:nəx/.

geárr: “short; inadequate”. *Uisce geárr* in Isaiah 30, “scarce/sparse supplies of water”. With *giorra* in the comparative. Pronounced /g'a:r, g'irə/.

gearradh: “twinge, pang; cutting (as of a cut or incision in the flesh)”; with *geárrthaíocha* in the plural, where GCh has *gearrthacha*.

gearraguir: “quail”, or *gearr goirt* in FGB. With *gearraguirteanna* in the plural.

gearraim, gearradh: “to cut; to hew”. Note the long vowel in the preterite, *gheárr*. *Rud do ghearradh treasna*, “to cut something off”, as of someone cutting something off sheer. *Crann a ghearradh ar lár*, “to cut down a tree”. *Gearradh amach*, “to demarcate”, and as a noun, “demarcation”. *Rud do ghearradh amach do dhuine*, “to carve out, demarcate, and thus to set aside or allocate something to someone”.

geárrcach: “nestling, fledgling”, with *geárrcacha* and *geárrcaigh* in the plural, where GCh has *gearraigh*. Pronounced /g'a:rəkəx/.

geas: “solemn injunction, spell, curse”.

gébhin: “distress”, or *gébheann* in GCh. Pronounced /g'e:v'iŋ'/.

géillsine: “allegiance”. PUL wrote in a letter to Sr. Máirghréd Mhuire dated August 10th 1916 held in the G1,278 collection of manuscripts in the National Library of Ireland that *géillsine* was not a living word but that PUL was seeking to revive it.

géimheal: “fetter, chain”; pronounced /g'i:l/.

géimhleach: “captive, prisoner”, with *géimhleacha* in the plural where GCh has *geimhligh*. Pronounced /g'i:l'əx/.

géimhreadh: “winter”, pronounced /g'i:r'i/.

géimreach: “lowing”, of cattle; or *géimneach* in GCh. Pronounced /g'e:m'ir'əx~g'e:m'ərəx/ (the variant with a broad r is shown in LASID). This also refers to the cry of dragons in Ester 11. In verbal-noun usage in the dative, this becomes *ag géimrigh*.

gein: “foetus”. The noun *gein* is transcribed *gen* in the LS version of PUL’s recension of *An Teagasg Críostaidhe*, showing a clear *e* in the pronunciation /g'en'/, which is especially desirable owing to the need to differentiate this word in lenited environments from *dhein*. *Gein a ghabháil*, “to conceive”.

geinealach: “genealogy; generation”, with the plural here *geinealacha*. GCh has *ginealach* and *ginealaigh*. The frequent spelling *genelach* in the manuscript (e.g. the chapter heading to Genesis 11) indicates the pronunciation is /g'en'ələx/. The frequency with which *genalach* and *geinalach* are also found here may indicate PUL was unsure of the slender quality of the n. It seems cognate words have /g'en'/, in PUL’s Irish at any rate, when the syllable *gein-* is under stress.

geinim, giniúint: “to beget”, or *girim, giniúint* in GCh. It seems /e/ must be preserved in the finite verb, to distinguish it from *deinim* when under lenition. This also reflects the use of *geneag* to transcribe *geineadh* in the LS version of PUL’s *An Teagasg*

1 <http://www.teaglann.ie/en/fuaim/Ean%c3%a1ir>

Críostaidhe.

geintleacht: “heathenry, paganism”, translating “heathen delusion” in the note to Cantic 3. Pronounced /g'i:nt'il'əxt/, but PUL may have preferred /g'ent'il'əxt/. FGB recommends *gintlíocht*.

geir: “fat, tallow”.

gem: “gem”. This is fundamentally a loan-word, but FGB gives it as *geam*.

genitáilí: “genitals”, or *baill ghiniúna* in GCh. The manuscript at Uimhreacha 25:8 shows some vacillation between the Latin word *genitalia* and *genitálíbh*.

geradh: a Hebrew weight equivalent to one-twentieth of a shekel (less than a gram). See *obol*.

gerah: a Hebrew measurement of weight equivalent to one-twentieth of a shekel (less than a gram).

gheibhim, fáil: “to get, find”, pronounced /jəim', fɑ:l'/. In PUL’s works, he often maintains a distinction between the absolute and dependent forms of this verb, the latter being *faighim*. This distinction is not observed in GCh, which has *faighim* alone, and PUL seems to eschew the absolute form in the present tense here, apart from instances of the autonomous form *gheibhtear*. The future is *gheóbbhad*, /jo:d/. *Gach duine a geóbbhar* in Isaiah 13:15 is from *gheibhim*, not *gabhaim*. The past participle is generally *fálta*, /fɑ:l'hə/ corresponding to *faighte* in GCh. *Fachta* is also found here (e.g. Genesis 47:22). Similarly, the present autonomous here is *fachtar* and *faghtar* (or occasionally *faightear*). The past habitual autonomous is given here as *fachtí*. The singular imperative *faigh* is pronounced /fəig'/: the manuscript spelling of *faíg* is explained by the fact that PUL often confused diphthongs and long vowels. Bh is not used in this edition in the autonomous forms *gheófar* and *gheófi*. *Ní bhfaighidh sé í 'chur uaidh*, “he will not be able to divorce her”, literally, “he will not get to divorce her”.

gileacht: “brightness”; pronounced /g'il'əxt/ or is the stress on 2nd syllable? FGB has *gile* in this meaning.

Gímel: ג, a letter of the Hebrew alphabet, representing the consonant /g/.

gínte: “nations, Gentiles”. Note this word is notionally the plural of *gein*. See also *Gínteach*. Check long vowel in LS of *Catílina*.

Gínteach: “Gentile”, or *Gintlí* in GCh.

giniúint: “generation, conception”, with *giniúna* in the plural where GCh has *giniúintí*. The use of *giniúna* to mean “generations of a family tree” (in Genesis 36), and not just generation in the abstract sense, contrasts with *geinealaigh/geinealacha* elsewhere in this meaning.

giobal: “rag”; in the plural, “rags, tatters”. Pronounced /g'ubəl/.

giolla: “attendant, groom”, used to translate “leader (of beasts in a field)” in Isaiah 63. *Giolla airm*, “attendant who carries an officer’s armour, armour-bearer”. *Giolla slí*, “guide”. Pronounced /g'uləl/. *Giolla turais*, “messenger, footrunner”. *Na giolla-turais* is edited as *na giollaí turais* in 2 Paralipomenón 30:6.

giollacht: “leading (of a horse)”; pronounced /g'ə'ləxt/.

giorracht: “shortness”; pronounced /g'irəxt/.

giorrae: “hare”, or *giorria* in GCh. Pronounced /g'irə:/ . This word was spelt *giorfhiadh* in the manuscript.

giost: “yeast”, or *giosta* in GCh. *Arán gan giost*, “unleavened bread”. Pronounced /g'ist/.

giostaím, giostú: “to leaven”, a word not given in dictionaries. Pronounced /g'is'ti:m', g'is'tu:/.

gíth: “gith”. Where the Douay Bible has “gith”, the King James Bible has “caraway”. In Latin *gith* refers to “Roman coriander or melanthion”.

Giúdach: “Jew; Jewish”. This form is found in Isaiah 5, and (in the genitive plural) in Isaiah 27. See also *Giúdaíoch*.

Giúdaíoch: “Jew”, or *Giúdach* in GCh. Pronounced /g'u:'di:x/.

giúirléid: “implement”, but the plural *giúirléidí* is more frequently found as “knick-knacks, things”. PUL has a slender *d* here; CFBB shows a broad *d* (*giúirléadaí*).

giúis: “pine, fir”. *Crann giúise*, “pine tree, fir tree”; this is also used to translate “turpentine tree” in the Douay Bible.

giúistís: “district justice, magistrate”.

glac: “handful, grasp”, with *glai* in the genitive and *glai* in the dative. Pronounced /glæk, glæk'i, glæk'/. *Id ghlaic agat*, “in your grasp”.

glacaim, glacadh: “to accept”. This word takes a direct object in traditional WM Irish (*rud do ghlacadh*), whereas GCh has *glacadh le rud*. Note the verbal adjective *glacaithe* where GCh has *glactha*.

glacim, glaoch: “to call”, or *glaoim, glaoch* in GCh. This is one of a large number of words where the mid-20th century spelling change has produced a form that yields the incorrect pronunciation in WM Irish. The original spellings were *glao dhaim* and *glao dhach*, and the confluence of *aoi* in the new spelling—a combination that would be pronounced /i:/ in the dialect—means some other spelling system has to be adopted to show the dialectal pronunciations, /gle:m', gle:x/. The future tense is generally *glao faidh sé*, but a variant with a slender *f*, *glaeifidh sé*, is found in Seanfhocail 27. The singular and plural imperative forms can be differentiated thus: *glaeigh, glaeidh*; both are pronounced /gle:g'/. The verbal adjective is *glaeite*.

glaine: “cleanliness, purity”, pronounced /glin'i/. *Róghlaine*, “great cleanliness”.

glaise: “rivulet, stream”; pronounced /glɑʃi/.

glam: “roar, bark”; pronounced /glaum/.

glan: “clean”, with *glaine* in the comparative; pronounced /glɑn, glin'i/; the masculine genitive singular is *glain*, /glin'/. *Ídeófar na híodail glan*, “the idols will be totally destroyed”. *Glan* is also found here substantivised in the meaning of “that which is clean”. *Imithe glan*, “gone, departed”. *Diúltú glan*, “to refuse pointblank”.

glanachar: “cleanliness, purity”; pronounced /glɑnəxə~glə'nəxə/.

glanaim, glanadh: “to clean”, but also “to refine, clear from impurities”. Also “to clear”: *do ghlan an lá*, “the day cleared”, i.e. morning dawned.

glanmheabhair: found in *de ghlanmheabhair*, “by heart, by rote”. Pronounced /də ʃlɑn-v'aur'/.

glantú: “purification”. The genitive of this word, which is not found in FGB, is given in Leviticus 15, where we read *seacht lá a glantaithe*, “seven days of her purification”. Check PSD.

glas: “green”, of grass, with *glais* in the masculine genitive singular and *glaise* in the feminine genitive singular. Pronounced /glɑs, glɪʃ, glɪʃi/.

glas: “lock”, with *gluis* in the plural. Pronounced /glɑs, glɪʃ/.

glasra: “vegetable, herb; vegetation”, with *glasraí* in the plural; pronounced /glɑsəθ/.

gleacaíocht: “physical exercise, physical training”.

gleann: “glen, valley”, pronounced /gl'aun/.

gléas: “instrument, means”, with *gléasanna* in the plural. *Gléas úirlise ceóil*, “musical instrument”. *Gléasanna* is used in Isaiah 33 for the tacklings/riggings of a ship. *Gléasanna cogaidh* in Deuteronomí 20 refers to “war engines”, such as are used in siege.

gléasaim, gléasadh: “to equip, make ready”, e.g. of a body of men; “to fit out or array”. IWM §283 indicated this verb was pronounced with /e:/, and not /ia/, whereas the cognate noun had /ia/ (compare IWM §130), but it seems this may have been a presumption made by Brian Ó Cuív based on a number of poetical forms found. PUL’s spelling in Psalm 56, *ghleusadar*, clearly shows /ia/.

gléasta: “equipped”; also “fitted out, decked out, arrayed”.

gleic: “struggle, contest”, pronounced /gl’ek’/. Also a verbal noun meaning “to struggle” (used with *in aghaidh*).

gliadar: “liveliness, mirth”, used as a verbal noun in Iob 39 to mean “to prance”.

gliocas: “cleverness, ingenuity”, or *gliceas* in GCh.

gliúmáil: “fumbling, groping”.

gloine: “glass”; pronounced /glin’i/.

glóire: “glory”, or *glóir* in GCh. *Lucht glóire*, “the glorious”.

glóirim, glóiriú: “to glorify”; pronounced /gló:r’i:m’, gló:r’u:/.

gluairéan: “whingeing, complaining”; pronounced /gluə’r’ɑ:n/.

gluaisim/gluaisím, gluaiseacht: “to proceed, move, go”. In PUL’s works, this verb is generally in the first conjugation in the present tense (*gluaisim, gluaiseann sé*) and the past tense (*do ghluaiseas, do ghluais sé*). The future (*gluaiseód, gluaiseóidh sé*), conditional (*do ghluaiseóim, do ghluaiseódh sé*, and the past habitual (*do ghluaisinn, do ghluaisíodh sé*) are generally in the second conjugation, with a mixture of forms (*gluais* in the singular and *gluaisidh/gluaisídh* in the plural) in the imperative. Counterexamples exist, including *do ghluaisís* in the preterite in Habacuc 3 and *do ghluaiseadh* in the past habitual in Ecsodus 40. *Do ghluais sé chúthu* in Genesis 14:15, “he rushed upon them”. *Gluaiseacht ort*, “to proceed, get on your way”.

glúin: “knee; generation”; with *glúine* in the plural and *glún* (the historical nominative singular) in the genitive plural. *Teacht ar do ghlúinibh*, “to kneel down”.

gnás: “social custom, usage”. *Gnása cráifeachta*, “religious customs; religion”.

gnáth: “custom, usage”. *De ghnáth*, “usually”. *Is gnáth leis*, “it is usual for him; he is wont to”.

gnáthach: “usual, customary”, or *gnách* in GCh.

gnáthibirt: “continual sacrifice”, used in Daniel 8:12: Daniel 8:11 had *íbirt leanúnach*. Referred to in 1 Esdras 3:5 as *an gnáth-holocaust*.

gnáthobair: “usual work”.

gné: “form, appearance”. *Athrú gné*, “change in countenance”.

gníomh: “act, action”. *An gníomh a dhéanamh le duine*, “to have sexual relations with someone”.

gníomhfhocal: “operative word” (see the note to Breithiúin 13:13).

gnó: “business, affair”. *D’aon ghnó*, “deliberately, on purpose”. *Chun pé gnótha* is interesting (in 1 Samuél 18), showing that the genitive is or can be employed even after an intervening *pé*.

gnóthaím, gnóthú: “to win, gain, achieve”.

gnóthaíocht: “dealings, business”; pronounced /gno:’hi:xt/. *Lucht gnóthaíochta*, “merchants, traders”.

gnúis: “face, countenance”. PUL glossed this word in NIWU (p60) as “the face as giving expression to the mind and its passions or energies; the equivalent of the Latin *vultus*”. *Lasadh gnúise*, “blushing”.

gnúisálainn: “with a beautiful face”, illustrating the use of *gnúis-* as a prefix corresponding to the English suffix “-faced”.

go leith: “and a half”, pronounced /gil’i/.

go raibh: the order of words in optatives is worth noting. We read here *an Tiarna go raibh leat, a Dhia go raibh leis, folamh go bhfágtar é* and *molta go raibh ainm árd do ghlóire*. This seems to throw greater stress on the first word in the optative phrase.

go: a particle used with adjectives and adverbs. PUL stated in NIWU (p135) “this placing of *go* before an adjective has the effect of intensifying the idea which the adjective contains... What the grammars say about turning an adjective into an adverb by prefixing *go* gives very little genuine information”. Consequently, *go hiúntach* in Daniel 7 means “truly wonderful/awe-inspiring”.

go: a subordinating conjunction. Note 2 Paralipomenón 33:19, where we read *a ghuí agus gur héisteadh leis*, “his prayer and the fact that he was heard”. See also under *go raibh*.

gob: “beak”.

gobhernoír: “governor”. GCh has *gobharnóir*, but PUL’s spelling shows clearly this is a loan word that has not been fully gaelicised. Pronounced /gov’ər’no:r’/.

goile: “stomach”; pronounced /gil’i/.

goilim/guilim, gol: “to weep, cry”, pronounced /gol’im’~gil’im’, gol/. Note the future, *goilfead*, pronounced /gol’həd/. In Psalm 94:6, we read *guilimis* in the first-person plural imperative, illustrating a pronunciation with /gil’-/. However, in general it seems preferable to have *guil* as the genitive of *gol*, the verbal noun, with *goil* as the imperative of the verb.

goillim, goillúint: “to affect adversely”, or *goillim, goilleadh* in GCh. Pronounced /gil’im’, gi’l’u:nt’/. Note the long vowel in the future (*goillfidh*) and preterite (*do ghoíll*). *Do ghoíll sé air*, “it distressed him”.

goin: “wound, stab”, pronounced /gin’/. *Cathair a chur fé ghoin claimh*, “to put a city to the sword”.

goinim, goin: “to wound”, with the verbal adjective *gunta*, “wounded”. Pronounced /gin’im’, gin’, guntə/. The present autonomous is *guntar* (compare *gointear* in GCh).

goirgeach: “rough, severe”, pronounced /gor’ig’əx/. Compare *gairgeach* in GCh.

goirgiteach: “provoking irritation”. This word, not found in dictionaries, appears to be a cognate of *goirgeach*, q.v.

gol: “weeping”, with *guil* in the genitive. *Lucht guil*, “those who weep”.

gomor: a Hebrew unit of dry measure equivalent to around 2.3 litres.

goradh: this is used in Seanfhocail 27:21 to translate the passage where the Douay Bible has “fining-pot”, i.e. in which silver is refined. The Latin Vulgate here had *conflatorium*, meaning “crucible” (in which meaning GCh has *breogán*). However, *goradh* means rather “heat; smelting process”. This may be a simple translation, or possibly PUL regarded *goradh* as a viable truncation of *tigh an ghorta*, “foundry”.

goraim, goradh: “to warm”. *Goradh amach*, “to hatch”, of an egg. The preterite, in Ieremias 17, is *ghoir*, where GCh has *ghor*.

Pronunciation ghuir?

gorm: “blue”; pronounced /gorəm/. The masculine genitive singular is *guirm*, /gir'im'/. Substantivised in the meaning of “blue colour”.

gorta: “hunger, famine”. This noun is both masculine and feminine here (but masculine in GCh).

gortaim, gortú: “to hurt, injure”. The future tense is given with a slender rd in Ecclesiastés 10, *goirteóidh*, but with a broad rd in Isaias 28.

gortú: “injury, wound”.

grá: “love”; also “your beloved, the object of your love”. *Lucht grá*, “lovers”. *Grá 'ghlacadh*, “to experience/receive love” (in Seanfhocail 5:20).

grád: “grade, degree”, with *grádanna* and *gráid* in the plural, where GCh has *gráid*. *I ngrád íseal*, “of a lower degree or grade” (as of concubines compared with wives). In 4 Ríthe 23:3 and 2 Paralipomenón 23:13, *grád* refers to a step or dais.

gradam: “glory, grandeur”.

grádúil: “gradual”, of a psalm. This word is not given in dictionaries. GCh probably has *grádach*, which is also given here in the same meaning.

graifneóir: “penman; recorder”, or *grafnóir* in GCh. Possibly pronounced /gráf'in'o:r'/.
gráim, grá: “to love”. The present autonomous is formed from this first-conjugation form: *gráitear*.
gráim, gráu: “to love”. Second-conjugation forms are occasionally found here and elsewhere in PUL’s works. *Gráu* is found as *grádhbhú* in the manuscript, suggesting a /w/ may intrude between á and ú. FGB shows *grádhaim* and *grádhú* as variants of *gráim* and *grá*. The introduction of unhistorical spellings in the 1950s creates a number of spelling dilemmas. The second-conjugation preterite *ghrádhuigh* is edited here as *ghráigh*, effectively the first-conjugation preterite.

gráin: “hatred, disgust; ugliness; disfigurement”. *Fé ghráin*, “disgusting, abominable”. *Gráin an léirscriosa*, “the abomination of desolation”. *Gráin* is not generally used in the plural, but *gráineacha* and *gráineanna* are found in the nominative plural in Ecsodus 8, and a dative plural *gráinibh* is found in the notes to Daniel 9:27 here. Forms like *gráineacha* are likely to be *ad hoc* formations, in this case one easily confusable with *gráinneacha*, “grains”, with a double *n*.

gráinneóg: “hedghog”; pronounced /grɑ:'ŋ'o:g/.
gráinniúil: “hateful, abhorrent, abominable, horrible”, or *gráiniúil* in GCh. Pronounced /grɑ:'ŋ'u:l'/.
gráinniúlacht: “abhorrence, abomination”, or *gráiniúlacht* in GCh. This word is not generally used in the plural, but *gráinniúlachtaí* is found here.

gráinseachán: “boiled wheat, boiled corn, frumenty”.

gráisciúil: “vulgar, obscene”.

grámhar: “amiable, affable”.

grán: “grain”, a collective noun.

gránlach: “grain (collective); heap of grain”.

gránúll: “pomegranate”, with *gránúlla* in the plural. *Grean-úbhal* and *granabhal* are adjusted here where found.

grásta: “grace”. PSD shows the nominative singular to be *grás*, but this word is nearly always found as *grásta* (*an grásta* with the article). The genitive generally found in the genitive plural, *na ngrást*.

gráta: “grate”.

Gréacach/Gréagach: “Greek”. Note that *Gréacach* is found in the notes to Daniel 7 here, although *Gréagach* is more generally used in PUL’s works.

greamaím, greamú: “to fix, fasten”; pronounced /gr'a'mi:m', gr'a'mu:/. *Rud do ghreamú chút féin*, “to appropriate something for yourself”.

grean: “gravel”.

greanachán: “engraving, carving”, a word not found in dictionaries. The singular is found in collective sense, “engravings”, in 3 Ríthe 7:35.

greanadh: “engraving”.

greanadóireacht: “engraving, carving”.

greanaim, greanadh: “to engrave”. PUL normally has the verbal adjective *greanta*, but *greanaithe* is found in Ezechiel 40, as if from *greanaím, greanú*.

greann: “love, affection (for)”, used with *ar*. Pronounced /gr'au/.

greanobair: “engraving work”.

greas: “a turn, a bout”, but often used in reference to a brief nap.

gréas: “ornamental work”, referring to embroidered work in Ezechiel 16. The plural is *gréasa*. *Gréise*, apparently a genitive of this word, has adjectival force in Ezechiel 26 and elsewhere in *éadaí gréise*, “embroidered clothes”. *Obair ghréise*, “tapestry”. Both *gréas* and *gréis* are found in the dative here: see *iolraithe le gréis* in Ecsodus 26, “diversified with embroidery”.

gréasadóir: “decorator, embroiderer”, someone who performs ornamental work.

gréasaim, gréasadh: “to ornament, embroider”, or *gréasaím, gréasú*. With the verbal adjective *gréasta*.

gréasobair: “embroidery work, pattern work, fancy work”.

Gréig (an Ghréig): Greece.

Gréigis (an Ghréigis): “the Greek language”.

greim: “grip”, pronounced /gr'əim'/; with *greama* in the genitive. *Greim a ghabháil ar rud*, “to take hold of something”. *Greim béil*, “bite”.

gréithre: “presents; trinkets”, or *gréithe* in GCh. Pronounced /gr'e:r'hi/. *Gréithre eile na hEagailse*, “the other spiritual benefits/gifts of the Church”.

grian: “sun”, with *gréin* in the dative. Note *ní raghaidh an ghrian fé* (not *fúithi*), “the sun will not set”. *Dul gréine fé*, “sunset” and, by extension, “the west”. *Éirí gréine*, “sunrise” and, by extension, “the east”.

grianán: “summer terrace or balcony, summerhouse, bower”.

grianleac: “sundial”, with *gréinlic* in the dative. GCh has *grianchlog*.

grínn: this word means “perceptive, keen” in GCh, but is used in Psalm 94:1 (*Canaimís go grínn do Dhia*) to mean “joyfully”. The adjective/adverb *grínn* is ultimately the genitive of *greann*, “fun, mirth, liking”, used with adjectival force, and subsequently used adverbially too.

gríobh: “griffon, gripe (both forms found in the Douay Bible)”, an eagle-like bird. The manuscript has *an gríobh* in both passages

where this word is found, but this word is feminine in GCh (and in PSD). This word is not used in the colloquial dialect, which suggests PUL may not have known the gender of this word.

gríosach: “hot ashes, embers”, with *gríosaigh* in the dative.

gríosadh: in addition to being a verbal noun, “inflaming, inciting”, also serves as a noun, “an act of toasting or grilling” (see the entry in PSD). In the former meaning, the genitive would be *gríosaithe*; in the latter *gríosaidh*. *Cístí gríosaidh* in Ecsodus 12:39, “toasted cakes/hearth cakes”. The first-declension form *gríosta* is found as the verbal adjective in Ieremias 4 and elsewhere.

gríosaim, gríosadh: “to inflame, incite, provoke; to set someone off; to fry (in a frying-pan)”, corresponding to *gríosaím* and *gríosú* in GCh. *Lucht gríosaithe*, “provocative people, provokers” in Psalm 67, has a genitive of the verbal noun derivable from the second-conjugation *gríosú*. Ieremias has *gríosta*.

gríosaitheach: “provocative”.

grua: “cheek (upper part)”, with *gruanna* in the plural.

gruaim: “gloom, dejection”.

gruama: “glum, dejected”. The original spelling here was *gruamdha*. Pronounced /gruəmhə~gruəmə/.

gruamacht: “gloominess”.

gruth: “curds”. The genitive, *grutha*, may be adjective in meaning. See *cnuc grutha*, “a curdled mountain”, in Psalm 67.

gruthaithe: “curdled”, a word not given in dictionaries. Psalm 118 has *calcaithe ’na ghruth* in this meaning.

guagacht: “unsteadiness”. *Guagacht aigne*, “mental instability”, referring in Ester 16:9 to a frivolous way of issuing orders.

guagadh: “act of wobbling or wavering”.

guagaireacht: “an act of staggering”, a word not found in dictionaries.

guagán: “an unsteady thing”. *Cuille de ghuaagán slaite briste*, “a rod of an unsteady broken reed”, used to describe Pharaoh here.

guairne: “whirl, spin”. *Gaoth ghuairne*, “whirlwind”, a variant of *gaoth ghuairnain*.

guais: “danger, affliction; dismay, anguish”. With *guaiseanna* in the plural, where *guaiseacha* is used in GCh. The dative plural is *guaisibh*, reflecting the fact that dative plurals often eschew weak declensional endings. *Róghuais*, “extremity, extreme affliction”.

gual: “coal”.

guala: “shoulder”, replaced in GCh by the dative *gualainn*; with *guaille* in the plural where GCh has *guailí*. The genitive is *gualann*. Note *an dá ghuala* in the dual in 1 Samuél 10 where the context is nominative and not dative. *Guaille beaga* in 3 Ríthe 7:30 translates “undersetters” in the Douay Bible, apparently referring to supports holding up a washing utensil or laver.

guarnan: “act of whirling”. This seems to be PUL’s form of *guairneán*, which is found in GCh. CFBB also gives the form *guairneán*. *Gaoth ghuairnain*, “whirlwind”; both *gaoth ghuairnain* and *gaoth guarnain* are found in the manuscript, but the form with lenition is standardised on here.

guasacht: “fear, dread, peril”. *Lá na guasachta*, “the day of tribulation”.

guí: “prayer”. Both masculine and feminine (more frequently masculine) here and in PUL’s published works, but feminine in GCh. Although *guíonna* is found in the plural here, a morphological plural is not often required, as *guí* itself may mean “prayers” in the plural.

guid: “theft”, or *goid* in GCh.

guídeóireacht: “imprecation, cursing”, or *guíodóireacht* in GCh.

guidim, guid: “to steal”, pronounced /gid’im/, gid’/; with *goidim, goid* in GCh. Note the verbal adjective *guidithe*, where GCh has *goidte*. This also means “to steal something/someone away, remove it”.

guirt: “salty”, or *goirt* in GCh. *An mhuir ghuint*, “the salt sea” (i.e. the Dead Sea). *An mhuir is róghuint* is used where the Douay Bible has “the most salt sea”.

guith: “reproach, by-word”. Pronounced /gih/. This word is derived ultimately from a feminine *guth* (the masculine *guth* meaning “voice”). However, the dative *guith* has now replaced the erstwhile nominative.

gúna: “gown, dress”, referring in Ecsodus 28 to the straight linen garment worn by the high priest in the temple.

gunta: “wounded; incisive, trenchant”; or *gonta* in GCh.

guntacht: “sharpness, incisiveness, subtlety”, or *gontacht* in GCh.

gurb: the combination of the conjunction *go* and the copula before a vowel, often spelt *gurab* in the original text. With pronouns such as *é*, it seems there tends not to be an epenthetic vowel: *gurb é*, /gər b’ e:~gə b’ e:/ . With nouns and adjectives, we frequently see the epenthetic vowel clearly enunciated: *gurb amhlaidh*, /gurəb~gərəb aulig’/; *gurb ionann*, /gurəb’~gərəb’ unən/. Compare *gurab*, which is retained here, combining *go* with the subjunctive of the copula before a vowel (see Iósúé 6:26 for an example of this). Note also *gurab mar sin* in Breithiúin 5:31, where *gurab* stands before a consonant (= *gura mar sin*). Such archaising usage may be more likely to be found across a labial homorganic word boundary.

gúrd: “gourd”, with *gúrdanna* in the plural. GCh has *gurd* and *guird*.

gus: “force, vigour, energy”. *Nithe gan ghus*, “vain things”.

gustal: “means, wealth”.

guth: “voice”, with *guthaí* and *guthanna* in the plural, where GCh has *guthanna*. *D’aon ghuth*, “with one voice, unanimously”. *De ghuth árd*, “in a loud voice” (adjusted from *do ghuth árd* in the original).

gutha: “vowel”, with *guthanna* in the plural; or *guta, gutaí* in GCh.

guthú: “vocalisation; pronunciation”.

He: ה, a letter of the Hebrew alphabet, representing the consonant /h/.

herodius: a Latin word for “stork”, found where the Douay Bible has “heron” in Deuteronomí 14.

Het: ח, a letter of the Hebrew alphabet, representing the consonant /x/.

hin: “hin”, a liquid measure equivalent to around 3.8 litres. *Leath-hin*, “half a hin”.

hiomann: “hymn”. Spelt *himun* in the original manuscript. The GCh form is *iomann*, but PUL regularly prefixes *h*, probably under English influence. Pronounced /himən/. The dative plural in 1 Paralipomenón 13 is *hiomnaibh*, /himəniv’/; in Psalm 66 it is *himmibh*, showing a slender *n*, /him’in’iv’/.

holocaust: PUL eschews an attempt to create a Gaelic equivalent of this word, using *holocaustist*, *holocausta*, *holocaustanna*, *holocaustaí* and *holocaustaí* in the sense of “burnt offerings”. *Holocaust* is also found here in the genitive plural. GCh has *uilleoscadh* for “holocaust”, with *íobairt loiscthe* for “burnt offering”. One could suggest a pronunciation of /holəkəst/ here. The manuscript has *na nholocaust* in the genitive plural in the chapter heading to Leviticus 6: this is edited here as *na n-olocaust*. As

h is a consonant prefix used in certain grammatical instances in Irish, it seems that PUL on this occasion reinterpreted the loan word *holocaust* as having the base form *olocaust*.

huperbolach: “hyperbolic”, or *hipearbóileach* in GCh.

hymn: the English word is given in Psalm 136.

hyssóp: “hyssop”. A Greek word is used here, where FGB has *íosóip*. Found in some passages as *hissop* and *hussop*, being adjusted here to *hyssóp*.

i ganfhios: “unbeknown, unawares”. Pronounced /ə'gʌnəs/.

i gcómhair: “for, in store for”. PUL was of the view (see NIWU, p24) that this phrase derives from *cóir*, “proper arrangement” (among other meanings) and not *cómhair*, “presence”. He indicated he did not have a nasal vowel in this phrase, but the issue is complex, as his etymology seems faulty (DIL has *i gcomhair*) and it is possible that *i gcómhair* has become conflated with a separate phrase *i gcóir*, “ready” in WM Irish. In any case, nasalisation is not a noted feature of modern-day WM Irish, and so the GCh form produces the correct pronunciation.

i: “in”. Note the combinations *'nár* for *inár* and *'núr* for *in bhur*. For a similar approach, see pp6-7 of *Aithris ar Chríost* (the LS edition, which was published in 1930 with LS and the normal spelling on opposite pages), where Shán Ó Cuív transcribes *i n-ár mbeatha* as *'nár meaha*, and pp106-107 of the same work, where Shán Ó Cuív transcribes *i nbhúr gcroidhe* as *'núr gry*. The combination with *do* is regularly found as *it* before certain consonant combinations, such as *it shúilibh* and *it mhnaoi*. However, the original spelling of such forms in the manuscript is retained here: where, e.g. in Breithiúin 17:10, a later hand adjusts *ad' shagart* to *at' shagart*, *id shagart* is used in this edition (although *it shagart* would have been accepted if it had been PUL's spelling). Some combinations are unstable: both *id dhiaidh* and *it dhiaidh* are found here. Both *id lár* and *it lár* are found here. Where *id* (generally *ad'* in PUL's spelling) is found before a vowel or *fh*, this is consistently adjusted in this edition to *it*. Generally found with *gach* as *ins gach*. *Ionar* for *'nar* (*i*+the relative copula) is retained in Deuteronomí 16:9, as it follows a word-final *n*. It should be noted that *ionar* is found in PUL's works only where the preposition *i* retains its full meaning of “in”. In phrases such as *an cnuc san Síoin 'nar chónaís ann* where *'nar* is equivalent to *gur* (i.e. where *i* plays the role of a helping preposition to form indirect relative clauses), the pronunciation may only be *'nar*; were the final *ann* struck out in this sentence, you could have *an cnuc san Síoin ionar chónaís*. Note *i dhá mála*: PUL was insistent that *i* does not eclipse *dhá* (there is no such phrase as *i ndá mhála*). Where the noun starts with an eclipsable consonant, it would be eclipsed despite the intervention of the numeral (see *i dhá mbothán bheaga* in PUL's works).

iall: “strap, thong, shoelace”. *Iall bróige*, “shoe lace”. With *éil* in the dative and *ialla* in the plural where GCh has *iallacha*.

iallait: “saddle”, or *diallait* in GCh. Pronounced /iəlit'/.

iarbhalla: “back parts, rump”.

iarbhreith: “afterbirth”. This refers to a human afterbirth. FGB lists *slánú* for “human afterbirth/placenta” and five terms (*beireatas*, *broghais*, *bruán*, *smaiste*, *streachlán*) indicated as refer

iargúil: “remote, out of the way place, inner room”.

iargúil: “remote, out of the way”, as an adjective. *Seómra iargúil*, “an inner room”. Or is the adjective *iargúla*? We have *seómraí iargúla* in Amos 6.

iarmhar: “progeny, posterity, remnant”. This is found, apparently in the plural as *iarmhair*, in Breithiúin 5:13 (PSD shows a plural, whereas FGB does not), being adjusted by a later hand to *iarsmhair*. However, the amendment is difficult to accept, as *iarsma* (a variant of which, *iarsmair*, is shown in FGB) has no lenited *m*, and so PUL's form, which was already correct, is retained here.

iarmharán: “sorry remnant, scrap, worthless dregs”.

iarracht: “attempt”. *D'aon iarracht*, “in one go”.

iarraidh: “request”; pronounced /iərig'/. *Iarraidh na déirce*, “begging, beggary”. *Ar iarraidh*, “missing”.

iarraim, iarraidh: “to ask, request; to seek”, but also “to require”, as in Daniel 14:25. In Ecsodus 2:5, *dhá iarraidh* means “to fetch it, to get it”.

iarratas: “petition, demand”.

iarsma: “remnant”, with *iarsma* in the genitive plural too.

iarthar: “the west, back or remote part”. *In iarthar*, “in the remote part (of a district)”.

iasacht: “loan”. The genitive, *iasachta*, is used as an adjective meaning “borrowed; foreign, strange, from outside”. *Iasachta ó Dhia*, “alienated from God”.

iasachtach: “stranger, foreigner”, used as a noun here, but only listed as an adjective in FGB.

iasachtaim, iasachtú: “to alienate” (in a number of senses, including to alienate land by selling it). This word is not given in dictionaries.

iasc: “fish”, with *éisc* in the genitive singular, and both *iasca* and *éisc* in the nominative plural here. The singular is also used with collective meaning, with the result that *iasc* and *iasca* can be found in close proximity in Ezechiel 29, both with apparent plural reference. That dative plural is *iascaibh*.

iasint: “hyacinth”. GCh has *iasaint*. *A' hyacint* in 2 Paralipomenón 3:15 is edited here as *a hiasint*, in line with forms found elsewhere in the manuscript.

iasper: “jasper”, an Anglophone word found in Isaiah 54; GCh has *seaspar*.

iath: “land, territory”.

íbirt: “sacrifice”, or *íobairt* in GCh; pronounced /i:birt'/ according to IWM (§57), with a broad *b*, but PUL consistently wrote a slender *b* in this word. The genitive here is *íbirte*, and occasionally *íbeartha*, where GCh has *íobartha*. The plural here is variously *íbirte* and *íbeartha*, where GCh has *íobairtí*. *Íbirt* is also a verbal noun, “to sacrifice”, although found less frequently than *íbirt a dhéanamh*.

íbis: “ibis”; or *ibis* in GCh. PUL's form is masculine, in contradistinction to the GCh form.

íbrim, íbirt: “to sacrifice”, or *íobrain*, *íobairt* in GCh. Pronounced /i:b'ir'im', i:b'irt'/; however, see note under *íbirt*. The preterite is *d'íbir*. As a syncopating verb straddling the first and second conjugations, the future is generally *íbreód*, *íbreóidh*, etc, but *íbirfir* in the first conjugation is found in Ecsodus 29. The verbal adjective is *íbeartha*. The present autonomous is generally *íbirtear*, but is spelt *íbirthear* in the manuscript of Leviticus 7:20, edited here as *íbirthear*.

íde: “ruin, destruction”. *Íde ghlan*, “utter destruction”.

ídím, ídiú: “to destroy”. Also “to use up, consume”. *Ídithe*, “consumed, run out”.

idir: “between, among”. The transcription *idir* in the LS version of *Mo Scéal Féin* (p2) indicates that the pronunciation of this word

is often /d'ir'/, losing the initial syllable. Note *eadrainn*, “between us”, and *eadraibh*, “between you”, pronounced /ɑdərɪŋ', ɑdərɪv'/. *Idir* lenites a following noun, but in the *idir... agus...*, “both... and...”, construction, only the nearest noun is lenited, e.g. *idir dhuine agus beithíoch*. Where the definite article intervenes, we sometimes have eclipsis. See *idir an muintir* in Uimhreacha 31.

idirdhealbhadh: “an act of distinction”; pronounced /id'ir'-jaləvə/. Spellings in the manuscript include *idirdhealbhadh* and *eidirdhealbhadh*. The genitive is spelt in the manuscript *eidirdhealbhtha*: edited here as *idirdhealbhtha*, **this would also be pronounced /id'ir'-jaləvə/**. The GCh forms would be *idirdhealú* and *idirdhealaithe*, derived from a second-conjugation verb.

idirdhealbháim, idirdhealbhú: “to distinguish”, or *idirdhealaím, idirdhealú* in GCh. This is a relatively recent word in Irish. PUL’s spellings here include *eidirdhealbhaigh* and *idirdhealbhadh*. Pronounced /id'ir'-jalə'vi:m', id'ir'-jalə'vu:/.

ifreann: “hell”, pronounced /if'ir'ən/.

íle: “oil”. PUL’s spelling was *óile*, suggesting that in combinations such as *a n-íle* in Psalm 4, the preceding *n* was broad in his Irish.

ilghréas: “various items of ornamentation”, used in the genitive plural in Ezechiel 27; pronounced /il-'ɣr'ias/. **Check PSD.**

ím: “butter”; pronounced /i:m'/.

imdheargadh: “reproach, rebuke”, with *imdheargtha* in the genitive. Pronounced /im'jarəgə, im'jarəkə/. Note usually singular, sometimes with collective meaning.

imdheargaim, imdheargadh: “to reproach, rebuke”. Pronounced /im'jarəgim', im'jarəgə/.

imdhruidim, imdhruidim: “to besiege”. PUL’s stated in NIWU (p63), “*imdhruidim*, besiege; also *imdhruidim*”, implying that the broad *dh* is not necessarily incorrect here. The verbal adjective is given as *imdhruidte* and *imdhruidthe* (the latter edited here as *imdhruidithe*).

imdhruidim/imdhruidim: “seige”. This is feminine in GCh, but 4 Ríthe 6:25, Ecclesiastés 9:14, and Ezechiel 4 and 5 have the following forms: *an t-imdhruidim, na himdhruidime*. This suggests the word is masculine in the nominative. However, Nahum 3 has *an imdhruidim* in the genitive. The *im-* of *imdhruidim* is standardised on here, but *ag uimdhruidim* in the manuscript in 2 Samuél 11 indicates that preceding particle is not slenderised. *Imdhruidim* is found in Micheas 5 and Nahum 2 and 3 and retained as given (see PUL’s comments under the entry for the cognate verb).

imdhúnaim, imdhúnadh: “to close in, confine, encircle”. This word is not given in dictionaries. Pronounced /əm'xu:nim', əm'xu:nə/.

imeacht: “going, departure”, as a noun. This noun is feminine here, but masculine in GCh. The plural, “goings, proceedings, affairs”, is *imeachta* here where GCh has *imeachtaí*. *Imeacht seanchais*, “historical events”. *Imeacht na haimsire*, “the order of time”, in the note to Jeremias 22:1. *Imeacht fola*, “an issue of blood”, in Leviticus 15. *Imeacht síl*, “an issue of seed”, in Leviticus 15 (also referred to there as *cailliúint síl* and in Leviticus 22 as *rith síl*). *Imeacht (i gcoinnibh náisiúin)*, “a military expedition against a nation”.

imeagla: “great fear, dread”; pronounced /im'agələ/. This noun is feminine, although *eagla* itself is masculine. This can be justified by the fact that *imeagla* is a rarer literary word.

imeaglach: “fearful, frightened”; pronounced /im'agələx/.

imeall: “border, edge”, with *imealla* in the plural where GCh has *imill*.

imeallach: “peripheral, farflung”.

imigéin: found in *in imigéin*, “far away”; *ó(n) imigéin*, “from afar”. Also *a himigéin*.

imigéiniúil: “remote”.

imím, imeacht: “to go, go away”, pronounced /i'm'i:m', i'm'axt/. Note that the participle, *imithe*, is stressed on the second syllable: /i'm'ih'i/.

imirt: “playing”. *Imirt anama*, “mortal combat”.

imleacán: “navel”, referring in Ezechiel 16 to the cutting of the umbilical cord. Pronounced /im'il'əkɑ:n/. **Check PSD.**

imníoch: “concerned; attentive, diligent”; pronounced /im'in'i:x/.

imníomh: “anxiety, diligence, care”; pronounced /im'in'i:v/. PUL’s spelling in the manuscript was *imníomh*. By comparison, FGB has *imshníómh*, as a variant of *imní*, but doesn’t have an entry for *imníomh*.

ímpí: “intercession; to make intercession”.

ímpireacht: “empire”.

imreas: “strife, discord”, with *imris* in the genitive. Pronounced /im'ir'əs/.

imreasán: “constant discord, quarrelling”, pronounced /im'ir'əsɑ:n/. Both *imreas* and *imreasán* are found in PUL’s works, but FGB appears to recommend the use of *imreas* over *imreasán* in GCh. That there is a nuance of difference is indicated in the *foclóirín* to the 1910 edition of *Niamh*, which glosses *imreas* as “contention, fighting”, but *imreasán* as “constant quarrelling”.

imreasánach: “contentious, quarrelsome”; pronounced /im'ir'əsɑ:nəx/.

imrim, imirt: “to play”, or *imríim, imirt* in GCh. Pronounced /im'ir'im', im'irt'/. *Íde 'dh' imirt ar dhuine*, “to wreak destruction on someone”. *Ceart a dh'imirt ar dhuine*, “to visit justice on someone”. Note the verbal adjective *imeartha*.

in: a form of the demonstrative pronoun *sin* used after the copula (*b'in, nách in*, etc). Often incorrectly written *shin*. As the *s* of *sin* derives from the present-tense copula, there should be no *s* when used with forms of the copula that do not end in *s*. Correct spelling of this word also yields the correct pronunciation.

ínchinn: “brain”. This is often *inchinn*, /in'ihɪŋ'/, but the original spelling of the manuscript was *ín chinn*, /i:n'hiŋ'/. PSD shows *innchinn* an acceptable variant of this word.

Índiatha (na hÍndiatha): the Indies. Pronounced /nə hi:ŋ'həθ/; the /ŋ/ in the pronunciation is also indicated in PSD (p594). Note that in Ester 8:9, where the manuscript has *ó'n Indiath* in translation of “India” in the Douay Bible, this is edited here as *ón India*.

Índiathach: “Indian”, or *Indiach* in GCh. Pronounced /i:ŋ'həθəx/.

inead: “unit; place”, or *ionad* in GCh. Pronounced /in'əd/ in WM Irish. *In inead*, “instead of, in the place of”. The plural here is *ineada*, where GCh has *ionaid*. *Fear inid*, “lieutenant”: this word is so given in Ester 3, in the dative plural, as *fearaibh inide*. Some speakers may have aligned *inead* with *inid* (“shrovetide”), with *inide* in the genitive, but *fear inid* is found in PUL’s other works. In *Aesop a Tháinig go h-Éirinn* (p17) we read *ag lorg inid' cómhnuighthe* and in the *foclóirín* to Aesop Norma Borthwick states that the genitive of *inead* is *inide*. In Ester 8, we read *chun na bhfear inid*, confirming that the genitive is *inid*.

ineathar: “bowels, intestines”, or *ionathar* in GCh. Pronounced /in'əθər/.

ing to animals or used in veterinary practice. PUL’s *iarbhreith* is masculine, despite the fact that *breith* is feminine. **Check PSD.**

ingneach: “having claws or talons”; pronounced /iŋ'in'əx/.

iníon: “daughter”, with *inín* in the dative. A *’nín ó*, “my dear girl, my dear woman”. Note that the first syllable of is elided in this phrase: /iˈnʲi:nˈoː/ and that the final *n* is slenderised in this vocative phrase by analogy with the masculine declension. A *iníon* is also found here in the vocative. The genitive plural is vocally *iníon*, and this form is always found in *clann iníon*. The nominative plural is generally *iníona* or *iníonacha*, but *iníneachaibh*, derived from a variant nominative plural *iníneacha*, is found here in Genesis 24:3 and elsewhere. *Iníneacha* is also attested in PUL’s *Sgéalaidheachta as an mBíobla Naomhtha* (Volume 3, p291). The dative plural is *inínibh* in Psalm 47, but *iníonaibh* elsewhere here. *Iníon mhic*, “grand-daughter”; GCh has *gariníon*.

iníonra: “girls”, a collective singular, pronounced /iˈnʲi:nəɾə/. Check epenthetic.

inne: “interior part”. *Inní*, “guts, bowels”. Is there a long vowel in the first syllable? *Ag breithniú inní*, “consulting entrails”. *Do chorraigh a hinní ’na thaobh*, “she was moved with pity for him”.

inné: “yesterday”, pronounced /iˈnʲeː/, as if with a single *n*. *Arú inné*, “the day before yesterday”; also *arú ’nné*.

inneach: “weft, woof”. *Snáth innigh*, “weft yarn”. Pronunciation?

inneall: “machine, trappings, contrivance”, with *innealla* in the plural where GCh has *innill*. Also refers to a trap or snare you might get your foot caught in. *Inneall* is used, in the genitive plural, to translate “engines” in Ezechiel 21, referring to some kind of battering ram device with which to besiege a city. Also *inneall cogaidh*.

inneóin: “anvil”. Pronounced /iˈŋːoːnʲ/.

inníor: “grazing”, or *iníor* in GCh.

inníoraim, inníor: “to graze”; or *iníoraim, iníor* in GCh; pronounced /iˈŋːiːrimʲ, iˈŋːiːr~iˈŋːeːr/. The original manuscript had *inníor* in Genesis 41, but PUL’s other works have *inníor* and *ingíor*. Or long vowel in first syllable?

inniu: “today”, /iˈnʲuv/. The final consonant heard in the pronunciation is left untranscribed, as it was not indicated in the historical orthography and is not indicated in the spelling adopted in GCh. The spelling *aniogh* was found in the works of Seathrún Céitinn. The spelling *indíu* in the manuscript in Deuteronomí 2:25. 11:8 and Ester 9:13 possibly suggests a vocalisation of the /v/ of /iˈnʲuv/, producing a byform /iˈnʲuː/; these are edited here as *inniu*.

ínscne: “sex; people of a certain sex”. Pronounced /iːŋkʲinʲi/.

ínse: “inch, water-meadow”, with *ínseacha* in the plural, where GCh has *ínsí*.

ínsim, ínsint: “to tell”, or *ínsim, insint* in GCh. *Inis* in the preterite in the original text is repeatedly corrected to *innis*, but this appears to be by another hand and the original *inis* has been kept. IWM shows that /iˈnʲiʃ/ and /iˈŋʲiʃ/ (as well as /nʲiʃ/) are both found. The future and conditional is *neósfad* and *neósfainn*, where GCh has *inseoidh mé* and *d’inseoinn*. The verbal adjective is *ínste*. *Ínsin* has been adjusted to *ínsint* in Daniel 13:11.

íntinn: “intention, spirit, mind”.

ínteacht: “intellect, intelligence”, pronounced /iːntʲilʲəxt/.

íobhar: “ivory”, or *eabhar* in GCh. This word is normally given as *ébor/ebur* in the original (see under *éabar* here). *Íobhar* is given in Cantic 5:14 (spelt *íobhur* in the manuscript), suggesting a pronunciation of /iːvəɾ/.

íoc: “tax, tribute”. This is a rare word in WM Irish, and not generally found in the meaning of “payment”. In 1 Esdras 7:24, the Douay Bible has “toll or tribute, or custom”, causing PUL to find three words in this translation: *cíos, íoc ná cáin*.

íocaím, íoc: “to requite”. This is a rare verb in WM Irish and is not found in the meaning of “to pay” (= *diól*).

íochtar: “the lower part; hem of a garment”. Note this word is regularly spelt *iachtar* by PUL, as in the original manuscript here, suggesting he may have had a diphthong in the first syllable and not a long *i*, or that the pronunciations /iːˠxtəɾ/ and /iːxtəɾ/ indicated by the spellings are difficult to distinguish in practice. *Fíoríochtar ifrinn*, “the lowest (part of) hell”. *Do bhuaíl Abner é lena shleagh uaidh siar, agus chuaigh an tsleagh trí íochtar a chuirp* stands in 2 Samuél 2:23 where the Douay Bible has “Abner struck him with his spear with a back stroke in the groin”. PUL doesn’t seem to have a word for “groin”; GCh has *bléin*.

íochtarach: “lower”. Note this word is regularly spelt *iachtarach* by PUL, as in the original manuscript here, suggesting he may have had a diphthong in the first syllable and not a long *i*.

Iod: י, a letter of the Hebrew alphabet, representing the consonant /j/.

Iodáil (an Iodáil): Italy. Pronounced /əˈdɑːlʲ/.

íodal: “idol”, or *íol* in GCh.

íodaladhradh: “idolatry”, or *íoladhradh* in GCh; with *íodaladhartha* in the genitive. Pronounced /iːdəl-əirə, iːdəl-əirhə/. The genitive can function as an adjective: *cathair íodaladhartha*, “an idolatrous city”.

íoladhmada: “a variety of wood”; pronounced /ulʲəiməd/.

íolar: “eagle”. Both *fiolar* and *íolar* are found here.

íolartha: “manifold, varied, diverse”; pronounced /uləɾhə/. *Go híolartha*, “in many different ways, diversely”.

íolarthacht: “multiplicity, variety”; pronounced /uləɾhəxt/. Spelt *íolarthacht* in original. Is there a difference between *íolarthacht* and *íolaracht*?

íoldathach: “multi-coloured”. Pronounced /ilˈdathəx/. Check pronunciation.

íoldathanna: “more than one colour”. Pronounced /ilˈdathənə/. The dative plural is *íoldathaibh*.

íolmhaoine: “diverse forms of property”, a word not found in FGB, but given in PSD. *Móráin íolmhaoine* corresponds in 2 Paralipomenón 20:25 to “stuff of various kinds” in the Douay Bible.

íolra: “plural, plural number”, pronounced /uləɾə/. The genitive, given in the manuscript as *íolaradh* and edited here as *íolra* is used as an attributive adjective and has the same pronunciation. Historically speaking the genitive was written *íolaraidh*, but PUL implies there is no slender *g*. *San uimhir íolra*, “in the plural”.

íolaracht: “multiplicity”, pronounced /ulˠrəxt/. *Íolaracht ban*, “polygyny”.

íolraím, íolrú: “to multiply”; pronounced /uləˠriːmʲ, uləˠruː/. PUL stated that both *íolrú* and *íolarú* existed and *íolaruigh* is found in the manuscript here. *Iolraithe le gréis*, “diversified with embroidery”.

íolsaibhreas: “divers riches”. Pronounced /ulˠsevʲirʲəs/. Should it be *íolshaibhreas*?

íolshórd: “diverse sort or kind”. *Ór in íonshórdaihbh*, “gold in diverse kinds”.

íolshórdach: “of various kinds”.

íomad: “much, too much; an exceedingly great amount”, pronounced /uməd/. *Iomad pobal*, “a great number of peoples”. *Mar fhuaim na n-íomad uisceacha* in Isaiah 17 has a rare genitive plural: “as the sound of many waters”. *Fear íomad teangan*, “a man full of tongue”, in Psalm 139, shows a singular genitive usage (the word *íomad* itself is indeclinable).

íomadaím, íomadú: “to multiply, increase (transitive and intransitive)”; pronounced /umədiːmʲ, uməduː/.

iomadú: “increase”, e.g. of population; pronounced /uməˈdu/.

iomadúil: “numerous, abundant”; pronounced /uməˈdu:l/.

iomadúlacht: “abundance”, pronounced /uməˈdu:ləxt/.

iomaidh: “vying, contending”. Pronounced /umig/.

io Maire: “ridge”; pronounced /umirˈi/. *Io Maire garraí*, “cultivated strip in a garden”.

iomarbháigh: “contending”, or *iomarbhá* in GCh. Pronounced /umərˈvɑ:g/.

iomarbhas: “transgression”, or *iomarbhas* in GCh. PUL writes this nearly every time (with counterexamples such as Leviticus 14:12, which may reflect adjustment by a later hand) without a lenited *b*, suggesting this was a literary word with which he was not familiar. The word is not frequently used in living Irish, but would be pronounced /umərˈu:s/. The plural given in the manuscript is *iomarbasa*, edited here as *iomarbhasa*; the GCh plural is *iomarbhais*. *Lucht iomarbhas*, “transgressors”. *Io marbhas* is also found as a verbal noun here, “to transgress”, in Jeremiah 12.

iomarbhasóir: “transgressor”, a word not given in FGB. Pronounced /umərəvəsɔ:r/. Or *iomarúsóir*? Spelt with *b*.

iomarca: “abundance”; pronounced /umərəkə/.

iomarcach: “excessive, superabundant”. *Go hiomarcach*, “exceedingly”. Pronounced /umərəkəx/.

iomdha: “couch; litter”; or *iomai* in GCh. It’s unclear to me if this word is *iomai*, *iomaithe* or *iomá*, *iomai* in WM Irish. Pronunciation?

íomhá: “image, statue”, pronounced /iːvɑ:/. The genitive, given as *imaighthe* in Daniel 2, is edited here as *íomhá*. The plural is given here as *íomhátha*, *íomháthacha*, *íomhácha* and *íomháanna*.

íomháthach: “image (adj)”, a word not given in dictionaries. *Obair íomháthach*, “image work”, in 2 Paralipomenón 3:10.

íomláine: “fullness, entirety”. Pronounced /uməˈlɑ:nˈi/. *Io mláine uimhre*, “the full number”.

íomlán: “full, whole”. Pronounced /uməˈlɑ:n/.

íomlánaim, íomlánu: “to complete”. Pronounced /uməˈlɑ:ni:mˈ, uməˈlɑ:nu:ˈ/.

íomlascaim, íomlasc: “to roll”. Pronounced /umələskimˈ, umələsk/. Spellings such as *ghá n-umlasg* in the manuscript, show that the *i* does not slenderise a preceding particle. *D’iomlasg sé* in Breithiúin 5 is edited here as *d’iomlasc sé*.

íompáil: “conversion”, e.g. of the Gentiles. In *íompáil na bliana* (in 2 Samuél 11), “at the turn of the year”, a translation of *vertente anno* in the Latin Vulgate.

íompaím, íompáil: “to turn; be converted”, or *iompaím, íompú* in GCh. Pronounced /u:mˈpi:mˈ, u:mˈpɑ:lˈ/. *Io mpáil chun an chreidimh*, “conversion”, both transitive and intransitive in sense. *Io mpáil amach*, “to turn out (a certain way)”.

íompraím, íompar: “to carry, bear; to behave”, or *iompraím, íompar* in GCh. Pronounced /u:mpərimˈ, u:mpər/. This is a syncope verb, with *iompróidh* /u:mpəˈrɔ:g/ in the future. *Ag íompar clainne*, “carrying a child, pregnant with a child”. The verbal noun is given as *iompart* in the original manuscript of Isaiah 49; this is adjusted to *iompairt* in this edition, as a *-t* ending should generally slenderise the ending of the verbal noun. *Tu féin a dh’iompar go ciallmhar*, “to behave sensibly”. The past habitual autonomous, *iompraítí* (spelt *iomparuígí* in the manuscript), is a second-conjugation form.

íomraim, íomramh: “to row”, or *iomraím, íomramh* in GCh. Pronounced /umərimˈ, umərəv/.

íomrascáil: “wrestling”, pronounced /umərəskɑ:lˈ/.

ion-nuachair: “marriageable, nubile”; pronounced /unˈno:xirˈ/. This *ad hoc* word is not found in dictionaries. Check PSD.

íon: “pure”.

íon: “weapon, spear, pike”. In *íonaibh catha*, “in readiness for battle, in battle array” (sometimes just in *íonaibh*). *Córaithe in íonaibh*, “mustered in battle array”. (*Íon* doesn’t appear to be given in FGB.)

íona: “pangs”, referring to the labour of childbirth in Seanfhocail 30. This is notionally the plural of *íodha*, which doesn’t seem to be in use.

íonáitribh: “habitable”, or *ináitithe* in GCh. Pronounced /unˈɑ:tˈirˈivˈ/.

ionar: see under *i*.

ionchas: “expectation”. Pronounced /unəxəs/. *Le hionchas go*, “in the expectation or likelihood that”.

ioncholladh: “incarnation”. See also *ionchollú*.

ionchollú: “incarnation”. Pronounced /in-xoˈluˈ/ or un-?.

ionga: “nail, claw”, with *iongan* in the genitive and *ingne* in the plural. Pronounced /ujə, uɟən, inˈinˈi/.

íonmholta: “praiseworthy”. Pronounced /un-volhə/.

íonnaltach: “vessel for ablutions”, pronounced /unəlhəx/. This is given in dictionaries only as an adjective meaning “washing”.

íonnracas: “integrity, innocence”; pronounced /u:rəkəs/.

íonnraic: “perfect, upright, with integrity”; pronounced /u:rikˈ/. Substantivised (in the genitive plural) in *leabhar na nÍonnraic*, “the book of the just”, in Íósúé 10.

íontómhaiste: “measurable, easily measured”, or *intomhaiste* in GCh; pronounced /un-toˈftˈi/.

íonúin: “dear, beloved”, pronounced /uˈnu:nˈ/. The comparative is both *annsa*, q.v., and *ionúine*. *Ionúin* is also substantivised here, as “a beloved person”.

íonúine: “affection”. Pronounced /uˈnu:nˈi/.

íorra: “dress; item of apparel; robe”, with *iorraí* in the plural. Note that this would be *earra* in GCh, but in Muskerry Irish there is a distinction between *earra*, often written *ara* indicating no slenderisation of preceding particle (*an earra*, feminine, /ən ɑrə/), where it means “a good, an item; a piece of work”, and *iorra*, found in the meaning given here. On the presumption this is masculine, this would give *an t-iorra*, /inˈtˈurə/.

ioscad: “the hollow at the back of the knee”; with *ioscada* in the plural. GCh has *ioscaid*, with *ioscaidí* in the plural. PUL also uses *ioscadaí* in the plural elsewhere in his works. Pronounced /iskəd, iskədə/.

ioscóid: “boil”, or *neascóid* in GCh. Sommerfelt (p209) shows that DBÓC had *neascóid*. Pronounced /usˈko:dˈ/.

ise: “she”, the emphatic form of the disjunctive pronoun.

íseal: “low”. Also substantivised in the meaning of “a lowly person”.

ísealadhradh: “a relative act of veneration”; pronounced /iːʃəl-əirə/.

íslím, íslíú: “to lower, debase something”, pronounced /iːʃlˈi:mˈ, iːʃlˈuˈ/.

Israél: “Israel”, pronounced /isəˈre:l/. Note that this proper noun is feminine, as shown by *Israél cheannairceach* in Jeremiah 3.

isteach: “inside” (with motion), pronounced /iʃtˈaxˈ/.

istigh: “inside”, pronounced /iʃtˈigˈ/. *An falla istigh*, “the inner wall”.

itheadóir: “eater”.

ithim, ith: “to eat”. It is worth noting that this verb is often more naturally used with an object. In 3 Ríthe 19:5, where we read “arise and eat” in the imperative in the Douay Bible (and *surge, et comede* in the Latin Vulgate), PUL’s translation is *éirigh agus ith rud*. In 3 Ríthe 19:7, where the object of the eating has already been established in verse 5, *surge, comede* is translated merely as *éirigh agus ith*.

ithir: “soil”, with *ithreacha* in the plural, pronounced /ihir’əxə/.

iúbíle: “jubilee”. A later hand amends this to *iúbile*, but this is not an Irish word, and PUL clearly wished to make minimal changes to the English spelling of this word. We could suggest a pronunciation not too distant from the English of /ju:b’il’i:/. GCh as concocted a word *iubhaile*.

Iúdach: “Jew”; see also *Iúdaíoch* and *Giúdaíoch*.

Iúdaíoch: “Jew”, a variant of *Giúdaíoch* found in the heading to Psalm 54.

iúnadh: “wonder, surprise”, or *ionadh* in GCh. Pronounced /u:nə/. *Iúnadh shaeil*, “a great wonder”; lenition here reflects the fact that *iúnadh* is feminine in PUL’s Irish. The plural is generally *iúnaí*, but *iúnta* is found in Ester 1:6.

iúncamas: “interest, usury”, or *ioncam* in GCh. Pronounced /u:ŋkəməs/. PUL’s use of *an t-úncamas* in the manuscript implies the *t* is not slenderised. *Lucht iúncamais*, “users”.

iúnicórn: “unicorn”, or *aonbheannach* in GCh; with *iúnicórn* in the genitive singular, *iúnicórnacha* in the nominative plural and *iúnicórnach* in the genitive plural. The manuscript had *na iúnicórnacha*, but the absence of h-prefixation indicates PUL proposed to pronounce with /ju:n’i’ko:rn/, more or less following the English pronunciation. The dative *d’iúnicórnibh* in Psalm 77 is edited here as *d’iúnicórnibh*, but it seems the *d’* here is broad.

iúniper: “juniper”, or *aiteal* in GCh.

iúnsaí: “advance, approach, attack”, or *ionsaí* in GCh. *D’iúnsaí*, “towards”, pronounced /d’u:n’si:/.

iúnsaim, iúnsaí: “to attack”; or *ionsaím, ionsaí* in GCh. Pronounced /u:n’si:m’, u:n’si:’/.

iúntach: “wonderful”, or *iontach* in GCh. Pronounced /u:ntəx/.

iúntaobh: “confidence, trust”, or *iontaobh* in GCh. Pronounced /u:n’ti:v’/. *Ar a n-iúntaobh*, “held by them on trust”.

iúntaobhheach: “confident”, a word not given in dictionaries.

iúnúch/iúnachas: “eunuch”. Note PUL uses a foreign loan-word (spelt *eunuch/eúnúch* and *eunuchus* in the original manuscript; PSD has *iunach*) where GCh has *coillteán*, which is also found in PUL’s works. As this is a foreign word, the pronunciations /ju:’nu:x/ and /junəxəs/ can be recommended here. As a /j/ is audible here, this becomes *an iúnúch* with the article, with no *t*-prefixation. Note *iúnúcha* in the plural.

lá: “day”, with *ló* in the dative in the phrase *de ló agus d’óiche*, “by day and by night”, /də lo: əgəs di:hi/, and occasionally in other phrases. The plural is generally *laethanta*, but *laethe* is sometimes found, and *laethibh* is often found in the dative plural. *Laethanaibh* is found in the original manuscript in the note to Isaiah 2:2. This is probably a spelling mistake for *laethantaibh*, but has been adjusted here to *laethannaibh*, given that this would also be a viable form. *Lár an lae*, “noonday”. *An lá ’na dhiaidh san*, “the next day”.

labhairt: “speaking”, but also, as a noun, “word, utterance”, with *labhartha* in the plural. See *labhartha mo bhéil* in Psalm 18, “the words of my mouth”. FGB gives no plural of this word. Pronounced /lourt’, lourhə/.

labhram, labhairt: “to speak”, or *labhraím, labhairt* in GCh. Pronounced /lourim’, lourt’/. Also used here to refer to the sounding of a trumpet and to the sounding of the bleating of lambs in someone’s ears.

labrum: “laver”, a Latin word for a vessel for priestly ablutions.

ladhráil: “clutching, groping, fumbling”; pronounced /ləi’rɑ:l’/.

lag: “weak”. Also substantivised as “the weak; a weak person”. *Is lag leat rud do dhéanamh*, “to be loth to do something”.

lagachar: “weakness, faintness”. Pronounced /lɑgəxər~lə’gəxər/. The LS version of *Mo Sgéal Féin* (p18) has *lagàchar*. *Lagachar sláinte*, “bodily infirmity”. *Lagachar aigne*, “pusillanimity of spirit”.

lagaigeanta: “mentally weak”.

lagaigeantach: “mentally weak”.

lagaím, lagú: “to grow weak (intransitive)”; pronounced /lɑ’gi:m’, lɑ’gu:’/.

lagbhrioch: “weak, enervated”; pronounced /lɑg-vr’i:x/.

lagchroíoch: “fainthearted”.

laglámhach: “weak-handed”; pronounce /lɑg-lɑ:x/.

lagsprídí: “despondency”; pronounced /lɑg-spr’i’d’i/. *Lucht lagsprídí* is used to translate “the effeminate” in Seanfhocail 18, possibly because “despondency” suggests a lack of moral fibre, and thus moral degeneracy.

laíb: “mud, mire”.

Laidean (an Laidean): “Latin”, or *Laidin* in GCh, which uses the dative (which is found here in dative context). The genitive is *Laidne*. Note the pronunciations /lad’ən, laɲ’i, lad’in’/. *Fear na Laidne*, “the Latin translator”, referring to ultimately to St. Jerome.

láidir: “strong”, with *láidre* in the plural. Pronounced /lɑ:d’ir’, lɑ:d’ir’i/. Substantivised as “the strong”.

laige: “weakness”, pronounced /lig’i/. *Dul i laige*, “to grow weak/faint”. *Laige ’ghlacadh*, “to faint/swoon”. *Trí laige lámh*, “through laziness”.

laighead: “smallness; fewness”, or *laghad* in GCh. *Ar a laighead*, “at least”. *Dul i laighead*, “to decrease”. *Laighead a dhul air*, “to be diminished”.

laigheadaím, laigheadú: “to lessen”, or *laghdaím, laghdú* in GCh. Pronounced /li:’di:m’, li:’du:’/. PUL’s original spelling in Genesis 8, *luigheadú*, shows the pronunciation clearly.

laigheadú: “a lessening or reduction” (*ar rud*).

láimhseálaim, láimhseáil: “to handle, wield”.

lainncis: “fetter(s), iron(s)”; pronounced /laink’iʃ/. The plural, given as *laingisi* in Caoinéadh 3, is edited here as *lainncisí*.

láir: “mare”, with *láracha* in the plural.

laisteas: “to the south”, pronounced /lɑʃt’as/. PUL often spells this *lasteas*.

laistiar: “to the west, behind”, pronounced /lɑʃt’iəɾ/. PUL often spells this *lastiar*, as in the original manuscript of the notes to Genesis 1, indicating that he may not have slenderised the *s*.

laistigh: “inside, within”, pronounced /lɑʃt’ig’/. PUL often spells this *lastigh*. *Teacht laistigh de dhuine*, “to outsmart or undercut

someone”.

laistíos: “beneath”, pronounced /lɑʃtʰi:s/. PUL often spells this *lastíos*, as in the original manuscript of Genesis 49:25, indicating that he may not have slenderised the s.

láithreach: “presently, without delay; present”, pronounced /lɑ:r'həx/. *Láithreach baíll*, “on the spot, instantly”.

laitís: “lattice”.

Lamed: ל, a letter of the Hebrew alphabet, representing the consonant /l/.

Lamentatiónes: the Book of Lamentations (otherwise referred to here as *Jeremias ag Caoineadh*) is referred to in 2 Paralipomenón 35:25 in the dative plural as *Lamentatónibh*, edited here as *Lamentatióibh*.

lámh: “hand”. Note that the nominative singular (and genitive plural) is pronounced /lɑ:v/ with the genitive singular (*lámha*) and the nominative plural (*lámha*) both pronounced /lɑ:/. PUL stated in NIWU (p70) “I never see *lámha* written as the genitive of *lámh*. I have always heard it spoken”. Consequently, in his works the genitive is generally given, not as *lámhe*, but as *lámha*. Where, as in Genesis 10 here, *lámhe* is found in the original, this is adjusted here to *lámha*. The dative singular (*lámh*; although *lámh* is accepted where found in the manuscript) and the dative plural (*lámhaibh*) are both pronounced /lɑ:v/, and *lámh* is occasionally adjusted to *lámhaibh* here in line with the presumed meaning (as in Breithiúin 11:30, 1 Samuél 28:19, 4 Ríthe 12:11 and Iob 16:12). PUL was insistent that this word had a nasal vowel, and thus was audibly distinct from *lá*, “day”, but such nasalisation is not a feature of modern-day WM Irish. *Lámh le (lámh le)*, “close by, hard by, alongside”; the dative is not always given in PUL’s spelling of this phrase. *Le lámh láidir*, “by force”: the dative could also have been given in this phrase in Eisechiel 18 and elsewhere, but the original is allowed to stand here. Elsewhere *le lámh láidir* is given and retained. *Duine ’thabhairt ar lámh*, “to take someone into custody”. Also note *duine ’thabhairt i lámh*, “to deliver someone into custody”, and thus, by extension, “to betray someone (to the authorities)”. *Dul i ndiaidh lámha*, “to decline in strength (as of an ageing person)”. *Troid lámh ar lámh*, “to fight hand to hand”.

lámhacán: “an act of creeping or crawling”; pronounced /lɑ:kɑ:n/ with initial stress, possibly reflecting the stress pattern that obtained before the loss of the medial mh.

lámhaim, lámhach: “to shoot”; pronounced /lɑ:m', lɑ:x/. With *do lámhaigh sé* in the preterite, /lɑ:g'.

lámháilaim, lámháil: “to allow, permit, grant”, or *lamháilaim, lámháil* in GCh. The vowel in the first syllable is frequently written long in PUL’s works. *Rud do lámháil*, “to allow for something”, in a reckoning.

lamhánta: “menstruous”, of a woman. This word appears to have been picked up by PUL from O’Brien’s dictionary. DIL glosses *lámnaid* as “gives birth”, which appears to be a cognate usage.

Lámhfhada: Artaxerxes I, emperor of Persia 465-424 BC, was given the nickname μακρόχειρ in Greek (*Longimanus* in the Latin-language introduction to Nehemías), as his his right hand was longer than his left hand.

lamia: a Latin word given in both the Vulgate and the Douay Bible is given here, referring to a species of owl.

lamiae: a Latin (but ultimately Greek) word, the singular of which would be *lamia*, used in Caoineadh 4:3 where the Douay Bible has “sea monsters”. The *lamia* was a mythical sea monster that was part woman, part serpent, and fed on human flesh and children’s blood. We could suggest /lɑm'iai/ here, although such a pronunciation would presume some knowledge of Latin phonology.

lampa: “lamp”, pronounced /laumpə/.

lán dóthain: “complete sufficiency”. *A lán dhóthain*, “plenty for him”.

lán seasamh: “standing up fully”. Note *'na lán sheasamh*, “standing up fully”, where lenition jumps over the intervening *lán*. Compare a similar phenomenon with *lán dóthain*.

lán-aois: “full age”, found as *'na lán-aois*, “of full age”.

lán: “full”, as an adjective, but also a noun meaning “the fullness of something”. *Lán an dá lámh*, “two handfuls”.

lánárd: “as loud as possible”.

lánchóraithe: “well appointed, fully equipped”.

lánchruinniú: “full gathering or assembly”.

lándícheall: “utmost endeavour”, pronounced /lɑ:n-d'i:həl/.

lándólás: “utter anguish”.

lánghléas: “full provision or outfit”. *I lánghléas*, “well-appointed, well-equipped”.

lánghléasta: “well-appointed, well-equipped”.

lánloiscithe: “fully burnt”, as of a burnt offering. Pronounced /lɑ:n-loʃk'ihɪ/. Note the spelling has to be *loiscithe*, and not the *loiscthe* of GCh, to show the pronunciation.

lánoilte: “well versed in, expert in”, used with *ar*.

lansa: “lance”. This is spelt with a single n in the manuscript, suggesting the pronunciation is aligned with the English: /lɑnsə/.

lántirim: “fully dry”, of a stubblefield. Pronounced /lɑ:n-tr'im'/.

lánúnas: “an act of copulation; carnal intercourse”.

laochra: “warriors”, a singular collective also used as the plural of *laoch*. Pronounced /le:xəɾə/.

lapa: “paw”, of an animal.

lár: “ground, floor”. *Rud do leogaint ar lár*, “to admit something, leave it undone”.

lár: “middle”. The genitive is used adjectivally in *seómraí lár*, “middle rooms”.

lárus: “larus”, a Latin word for a seabird similar to a seagull.

lása: “lace”.

lasair: “flame”, with *lasrach* in the genitive singular and plural and *lasracha* in the nominative plural. Pronounced /lɑsir', lɑsəɾəxə/, lɑsəɾəxə/.

lasmu': “outside”, or *lasmuigh* in GCh. Pronounced /lɑs'mu/, the spelling *lasmuich* was used in the original, probably to indicate that there is no slender *g* in this word.

lastall: “beyond, yonder”; pronounced /lɑs'taul/.

lastoir: “to the east”, pronounced /lɑs'tir'/.

lastuas: “above”, pronounced /lɑs'tuəs/.

le: “with”. Where found as *lé* in the manuscript as in 2 Samuél 7:14, this word is adjusted to *le*. Note the combination *lenúr*, or *le bhur* in GCh, pronounced /l'ə'nur:/ . *Ler /l'ər/* in Psalm 39 and 69 is the combination of *le* with the copula, more commonly found as *lenar*. *Bheith leó*, “to deal with someone, to waste time dealing with someone”.

leaba/leabaidh: “bed”, with *leapan* in the genitive and *leabaidh* in the dative, which form often does service for the nominative; GCh has *leaba* (the historically correct nominative), with *leapa* in the genitive. *Leaba bheag* in 4 Ríthe 4 illustrates the way in which *leaba* and not *leabaidh* is generally used with an adjective in PUL’s works. In *ar mo leaba*, the declined dative is not given. The plural is *leapacha*. Also refers to the bed of a river. *Leapacha león* and *leapacha dracon* are used to translate “lions’ dens” and “dens of dragons”. Pronounced /l’abə~l’abig’, l’ə’paxə/.

leabhar: “book”; pronounced /l’our/. *An leabhar a chur ar dhuine*, “to put someone on his oath”.

leabharlán: “library”; pronounced /l’ourlɑ:n/. [Check PSD](#).

leabharlann: “library”; pronounced /l’ourlən/.

leac oighir: “ice”. Pronounced /l’ak əir’/. Literally “sheet of ice”. See *leac oighre*.

leac oighre: “ice”. Pronounced /l’ak əiri’/. Literally “sheet of ice”. See *leac oighir*.

leac: “flagstone, stone”. *An dá leac (chloiche/cloiche)*, “the two tablets of stone”: we see in Ecsodus 31 that the dual of this word, *lic*, is not always given.

leaca: “cheek”, with *leacain* in the dative (and dual) and *leicne* in the plural. Pronounced /l’akə, l’ek’in’i’/.

leacht: “grave, grave-mound”.

leagadh: “downfall”.

leagáid: “legate, ambassador”.

leagaim, leagadh: “to lay, set down; knock down”, or *leagaim, leagan* in GCh.

leaghadh: “melting”, or *leá* in GCh. *Leaghadh Dia*, “divine destruction”.

leaghadh: “melting”, pronounced /l’əi’/. *Fear leaghadh*, “founder, smelter”, also found as *teilgeóir* here.

léamh: “reading, interpretation”, of a passage. PUL normally has *léigheadh* as the verbal noun of *léighim*, “to read”, but in the notes to Genesis 47:31 has *an dá léigheamh* to refer to two readings of a passage in the Bible. Pronounced /l’e:v/.

leamh: “tasteless, insipid”; pronounced /l’av/.

leamhán: “elm tree”; pronounced /l’i’vɑ:n/.

leamhan: “moth”. This word was traditionally written either *leamhan* or *leomhan*, and CFBB shows it is pronounced /l’o:n/. PUL may have had a diphthong here, or may have thought it desirable to distinguish this word in the orthography from *leómhan*, “lion”.

leamhnú: “grant, consent”, or *deonú* in GCh, pronounced /l’o:nu:/ according to IWM, although PUL indicates in NIWU (p71) that the word can be either *leamhnú* or *leómhnú*. *Leamhnú Dé*, “the will of God; providence”. Note that this is one of a number of words where *l* has replaced *d* in Munster Irish.

léan: “anguish, woe”; pronounced /l’ian/. *Mo léan air*, “woe be unto it!” *Léan do*, “woe betide”, a usage not found in FGB or PSD.

léana: “lowlying grassy place, watermeadow”.

leanbaí: “childish”, substantivised as “a childish person”; pronounced /l’anə’bi:/.

leanbaíocht: “childishness”; pronounced /l’anə’bi:xt/.

leanbh: “child”, with *linbh* in the genitive and plural; pronounced /l’anəv, l’in’iv’/. *Leanbh mic*, “a male child, a little boy”.

léanmhaire: “grievousness, woefulness”.

léanmhaireacht: “grievousness, dreadfulness”.

léanmhar: “woeful, dreadful, grievous”. *Is léanmhar don té*, “woe to him (who)”.

léann: “learning”, pronounced /l’e:n/.

leannán: “lover”, frequently used to translate “concubine” here in which meaning De Bhaldráithe has *bean luí* or *bean leapa*. Pronounced /l’əntɑ:n/. *Leannán Shuíriánach* in 1 Paralipomenón 7:14 appears to indicate this word is feminine, but it’s not clear who added lenition, and consequently *leannán Suíriánach* is used in this edition.

léannta: “learnèd”, pronounced /l’e:ntə/. Substantivised as “a learned person; the learned”.

leanúint: “continuation”, with *ar*. Pronounced /l’a’nu:nt’/. *Lucht leanúna*, “followers”.

leanúnach: “continuous, continual”.

leasaím, leasú: 1. “to dress, season”. *Leasaithe le salann*, “seasoned with salt”. *Fíon leasaithe*, “spiced wine”. 2. “to polish”, and thus “to amend, reform, improve”.

leataoibh: *i leataoibh*, or *i leataobh* in GCh, “to one side”. Pronounced /i l’a-ti:v’/. This word uses an old dative of *taobh*, *taoibh*, which is not often found with the noun *taobh* itself in PUL’s works.

leath: “side”, with *leith* in the dative. *Tarsa i leith*, “come over”. *I leith na lámha deise*, “to the right”. *Rud/ní do chur i leith dhuine*, “to accuse someone of something”. *Fé leith*, “separate, distinct; separated off, by themselves”.

leathaim, leathadh: “to spread”, but also “to perish”, consequently *leathann sé ar neamhní* in Iob 14 means “it comes to naught”. *Leata* often means “reported, widely known”, a specific nuance of “spread”.

leathan: “broad”. The historical dative singular feminine, *leithin*, is not used by PUL. Note the comparative and genitive singular feminine, *leithne*. Pronounced /l’ahən, l’ehin’i’/. A variant comparative, *leithe*, is also found (in Iob 11), derived from an obsolete adjective form of the adjective, *leath*.

leathanacht: “latitude, breadth”; a word not found in dictionaries.

leathanuaigheas: “a vast wilderness”; pronounced /l’ah-uəg’in’əs/. This appears to be an *ad hoc* compound, although many compounds with *leathan-* are shown in FGB.

leathbhalbh: “only partly audible”; pronounced /l’a-vələv’/.

leathbheirithe: “parboiled, half-cooked”.

leathchómhla: “an individual folding door-leaf”, pronounced /l’ah-xo:lə/. With *leathchómhlanna* in the plural.

leathchoróinn: “half a crown”, an English unit of coinage. Pronounced /l’a-xro:ŋ’/.

leathdhearg: “somewhat red, reddish”; pronounced /l’a-jarəg’/.

leathdhorcha: “dark white, not fully dark”; pronounced /l’a-’xorəxə/. This is used in Leviticus 13 where “a darkish whiteness” is used in Douay Bible.

leathnaím, leathnú: “to spread out, widen”, pronounced /l’ahə’ni:m’, l’ahə’nu:/.

leathphinge: “halfpenny”, with *leathphingí* in the plural; *leathphingin* in GCh.

leathscéal: “excuse”, or *leithscéal* in GCh. Pronounced /l’a’ʃk’ial/.

leathshicil: “half a shekel”.

leibhéal: “level”, the noun. Pronounced /l’i’v’e:l/. *Ar aon leibhéal*, “on one level”.

leibhéalta: “level”, pronounced /l'iv'e:lhə/.

leice: “delicate, sickly, feeble”, spelt *leicthe* in the original, but pronounced /l'ek'i/. *Leice* was originally the participle of *leogaim*, meaning, fundamentally, “laid out”.

leiceacht: “delicacy, sickness, infirmity”.

léig: “league”, a unit of measurement varying in length, stated in PSD (where the word is given as *léige*) as being equivalent to three miles.

leigheas: “cure, healing”; pronounced /l'əis/. *Fear leighis*, “healer”. With *leighseanna* in the plural where GCh has *leigheasanna*. *Ní raibh leigheas acu air*, “they couldn’t help it”, often with no sense of curing or healing.

leighim, leaghadh: “to melt, dissolve”, or *leáim, leá* in GCh. Pronounced /l'əim', l'əi/ in WM Irish. The present autonomous is *leachtar* or *leightear*, and the verbal adjective is *leachta*, “molten”. The preterite, found in the manuscript as *leighidh*, is edited here as *leigh*, /l'eg'/. However, the supplying of a lengthmark in Habacuc 3, as *leighidh*, may indicate that PUL had a diphthong in the preterite (diphthongs and long vowels often being confused in the manuscript).

leighsim, leigheas: “to remedy, cure”, *leigheasaim, leigheas* in GCh. Pronounced /l'əiʃim', l'əis/. With *leighiste* as the verbal adjective.

léim, lé: “to read”, or *léim, léamh* in GCh.

léimim, léimt: “to jump, leap”. The GCh verbal noun is *léim*.

léimreach: “jumping”, or *léimneach* in GCh. Pronounced /l'e:m'ir'əx/. *Léimreach* is a continuous act of leaping or jumping, as opposed to *léim*, the ordinary noun meaning “leaping, jumping” and *léimt*, the verbal noun meaning “leaping, jumping”. *Léimreach* is a feminine verbal noun that is declined in the dative as *ag léimrigh*.

léine: “shirt; tunic”, with *léinteacha* in the plural, where GCh has *léinte*.

léirim, léiriú: “to explain, make clear”; pronounced /l'e:r'i:m', l'e:r'u:/.

léirmheas: “a total assessment or review”.

léirscrios: “destruction, devastation”, generally with *léirscríosa* in the genitive where GCh has *léirscríosta*. However, compare *gráin an léirscríosa*, “the abomination of desolation”, in Daniel 9, with *an ghráin chun léirscríosta*, “the abomination under desolation”, in Daniel 11. Arguably, *léirscríosta* is the genitive here, not of *léirscrios* as a general noun, but of *léirscrios* as a verbal noun (“to devastate”). Daniel 12 has *an ghráin chun an léirscríosa*, where the intervention of the article may imply use as a general noun. This word is not generally found in the plural, but *léirscríosa* is found in Jeremiah 25.

léirthuiscint: “to understand clearly, to appreciate”.

leisce: “laziness, slothfulness”.

leisciúil: “lazy, slothful”.

leisciúlacht: “laziness, slothfulness”.

leite: “porridge, gruel, stirabout”, with *leitean* in the genitive and *leitín* in the dative.

leithead: “breadth”, pronounced /l'ehəd/. *Leithead lámha*, “a handbreadth”. *Dul i leithead*, “to broaden, grow broad”.

leithéid: “the like; something like it”, pronounced /l'i'he:d'/.

léitheóir: “reader”.

leithleach: “a state of being apart”, pronounced /l'ehil'əx/. *Ar leithleigh*, “apart”.

leitir: “letter”, pronounced, or *litir* in GCh. This word means both a letter as in a written form of communication and a letter of the alphabet. With *leitre* in the genitive. Pronounced /l'et'ir', l'et'ir'i/. The plural is *leitreacha*, /l'et'ir'əxə/. *De réir na leitir*, “literally”; also *de réir na leitre*. *Ón leitir*, “literally”. *Leitir, leitreach* and *leitreacha* are all found here in the genitive plural.

leitís: “lettuce”.

leiviatan: “leviathan”.

lentach: “lentils (collective)”.

lentil: “lentils”, used in Genesis 25 where a genitive plural might be expected. A clearly Anglophone version of the word is given here; GCh has *lintile*. With *lentilbh* in the dative plural.

leogaim, leogaint: “to let, allow”, or *ligim, ligean* in GCh. A *leogaint ort*, “to make out, let on, pretend”. *Leogaint amach*, “to let out”, also in the sense of pouring something out. *Do chroí a leogaint ar rud*, “to apply your heart to something”.

leóithne: “light breeze”; pronounced /l'o:n'hi/. The plural given here is *leóithneacha*, where GCh has *leoithní*.

leómhaim, leómhadh: “to dare, presume”; pronounced /l'o:m', l'o:/.

león: “lion”. *Cat leóin*, “lion cub”. Note this word has the genitive *an leóin* where it refers to a male lion, and *na leóna* where it refers to a lioness, as shown in Genesis 49:9. “Lioness” is *león bhaineann* in Isaiah 30:6 (and elsewhere) and *banleón* in Ezechiel 19. *León breac* is used here to translate “leopard”, where GCh has *liopard*.

leór: “enough”. Note the difference between *is leór dom é*, “it is enough for me”, and the more subjective *is leór liom é*, “I’m content with it, I think it enough”.

leórgníomh: “restitution, amends” (as *rud*). A slender *r* (*leóirghníomh*) is sometimes shown in the manuscript but is not employed in this edition.

levíteach: “Levite”, or *leibhiteach* in GCh. A noun, but also an adjective, “Levitical”.

lí: “complexion”. This is spelt *lith* in the manuscript, showing the pronunciation /l'i:(h)/.

liacht: “great number; multitude”.

liag: “physician”, with *liaga* in the nominative plural and *liag* in the genitive plural; *lia, lianna* in GCh.

lian: “trowel”, or *lián* in GCh. Pronounced /l'ian/. Also *lian saoir*.

liathaim, liathadh: “to go grey”. *Liathadh le haois*, “to grow hoary with old age”.

liathróid: “ball”. Pronounced /l'iər'hə:d'/.

liatús: “lettuce”. See also *leitís*. In Uimhreacha 9:11 we read in the manuscript *le laitúis*, which was corrected by a later hand to *le leitís*. Assuming a spelling error here for *le liatúis*, PUL may have been attempting to use the form *liatús* which is given in O’Reilly’s dictionary. O’Reilly shows that word to be masculine, but PUL’s dative form *liatúis* assumes a feminine declension.

libamen: found in Isaiah 65:12 and Isaiah 66:3 for “libation”, with *libamine* in the genitive and *libamina* in the nominative plural and *libaminibh* in the dative plural. Although the Latin Vulgate has *libatis* and *oblationem* in these passages, *libamen* appears to be based on the Latin word *libamen* (plural: *libamina*), “libation, offering to the gods”. Both *libamen* and *libamina* are found in the original: the latter is standardised on in this edition. *Gnáthlibamina*, “accustomed libations”.

libásiún: “libation”, found as the genitive plural in Uimhreacha 4.

libátio: a Latinate word is found in Isaiah 57 and elsewhere for “libation”; with *libátiones*, *libátíona* and *libátíoin* in the nominative plural and *libátíonach* and *libátio* in the genitive plural. De Bhaldraithe has *deoch ofrála* in this meaning.

licín: “small tile”.

ligúriach/ligúirius: “ligurius”. No translation is given for this in FGB.

lile: “lily”, with *lilí* in the plural. This is repeatedly given in the singular as *lilí* here, but the *síníocha fada* seem to be supplied by a later hand, suggesting this is *lile*. In Cantic 4:5 and the note to it, the manuscript has two instances where *na lilí* in the genitive plural is adjusted by a later hand to *na lile*, and then a third instance where *na lili (sic)* is used in the genitive plural without amendment. As the editing approach here is to accept the original text where possible, and as both *lile* and *lilí* could be accepted in the genitive plural, in this edition we have both *i measc na lilí* and *i measc na lile* in that passage. *Lile* should be feminine, but we read *lile fiar* in 2 Paralipomenón 4:5: this is retained on the assumption of reluctance to lenite an f.

lím, lí: “to lick, lap”. The preterite is given a long vowel here, *ligh*. *Ligh* would accord better with conjugational patterns, but PUL’s choice a long vowel may reflect the relative rareness of this verb. (The vowel in third-person singular preterites and verbal adjectives is short in words such as *nigh* and *nite*, but in rarer verbs forms such as *ligh* clarify the connection to *lí*. The verbal adjective is not attested, but may be *líte*.)

limbó: “limbo”; or *liombó* in GCh. PUL’s spelling in the original manuscript was *limbo*, but *limbó* is found elsewhere in his works. The standard spelling, as a supposed Irish word at least, cannot be accepted, as it implies a pronunciation with an eclipsed *b*. I use italics to show more clearly that this is a borrowing, and consequently there is no medial eclipsis. PSD doesn’t seem to have an entry for a word meaning “limbo”. Pronounced /l’im’bo:/.

lín tí: “household”, or *líon tí* in GCh. The *n* appears to be slenderised owing to the slender *t* that follows. This is one word in the original manuscript. Where found as *líon tí*, it is edited here as *lín tí*.

líne: “line”, with *línteacha* and *línte* both found here in the plural where GCh has *línte*.

linéadach: “linen, linen cloth”.

lín: “pool, pond”, pronounced /l’i:ŋ’/; with *línthe* (with a clearly observed th) in the plural. **Dpl línibh in Ecsodus 7 edited here as línibh.**

liobarnach: “slovenly”; pronounced /l’ubərnəx/.

líomhaim, líomhadh: “to file, polish; sharpen (of a sword)”. Pronounced /l’i:m’, l’i:/.

líofa as the verbal adjective. *Clocha gan líomhadh*, “unpolished stones”.

líomóid: “almond tree”. This means “lemon” in GCh, with *crann líomóidí* in the meaning of “lemon tree”.

líon: “flax, linen”. The genitive is *lín*, **but is given as *lín* in Osee 2.**

líon: “full number, complement”. *Líon na réilteann*, “the number of the stars”. *Líon sló*, “a body of men, an army; the armed number/complement”. Note the plural article in *pé neart na líon sló* (in Nahum 1): *líon sló* is a collective, with the entire phrase standing in the genitive plural.

líonmhaire: “abundance”. FGB prefers *líonmhaireacht*, which is also found here.

líonobair: “network, reticulation”, with *líonoibre* in the genitive.

líoracaim, líorac: “to lick”; FGB gives the verbal noun *líreac* (GCh uses *lím* as the finite verb “to lick”). *Líghrach* in the original manuscript in Isaiah 49 is adjusted, as there is no further evidence of a form in *-ch*. The preterite is *do líoraic sé*.

litriú: “spelling”; pronounced /l’it’ir’u:/.

Dearúd litrithe, “a spelling mistake”.

liturgia: a Greek word is given here where GCh has concocted *liotúirge*.

liúim, liúireach: “to yell, shout”; or *liúim*, *liú* in GCh. In the dative, the verbal noun becomes *ag liúirigh*.

liúireach: “act of shouting”, with *liúiri* in the genitive. The dative, *liúirigh*, is used in verbal-noun usage; otherwise we find *lena liúireach* and similar phrases.

lobhaim, lobhadh: “to rot, decompose”; pronounced /loum’, lou/. The preterite here is *do loibh sé*. The verbal adjective is *lofa*. *Lofa le huabhar*, “corrupted with pride”.

lobhar: “leper”; pronounced /lou/.

lobhra: “leprosy”; pronounced /louə/. Note that this word is masculine here, but feminine in GCh, reflecting PUL’s tendency to assign abstract nouns not ending in *-cht* to the masculine gender.

lobhrach: “leprous”; pronounced /louəx./

lócast: “locust”, with *lócaistí* in the plural. The GCh singular is *lócaiste*.

loch: “loch, lake”. *Loch* is masculine in PUL’s works and in GCh, but generally feminine in the Irish of other speakers of the WM dialect (see *Scéalaíocht Amhlaoibh*, p7). We have *locha* in the genitive here.

lóchaint: “dawning”, or *láchan* in GCh. *Ar an lóchaint*, “at daybreak”. A number of amendments to the manuscript at Osee 6:3 make it unclear what reading is intended: among other changes made there, it appears PUL wrote *ar nos solais na lóchaint*, but added a superscripted (*e*), probably indicating that the genitive is *lóchainte*, but that the *e* may be left off. *Lóchainte* is used in that passage in this edition.

lóchán: “chaff”.

lochán: “small lake, pond”; pronounced /lə’xɑ:n/.

lóchrann: “lantern”, with *lóchranna* and *lóchrain* in the nominative plural and *lóchrann* in the genitive plural. Pronounced /lo:xəən/. The genitive singular and nominative plural *lóchrain* reflect a wider issue with the slenderisation of *n* (compare *croiceann*, with the genitive *croicín*).

lochta: “loft”. *Lochtaí* translates “storeys” in the footnote to 3 Ríthe 6:5.

lochtach: “faulty, defective”.

lochtaím, lochtú: “to blame, censure, reprove”; pronounced /lox’ti:m’, lox’tu:/.

lofach: “rottenness, decay”.

lógóireacht: “an act of wailing or lamenting”.

loingeas: “ships”, pronounced /liŋ’əs/. *An loingeas* is a collective word meaning “shipping” in GCh, but is regularly used as the plural of *long*, “ship”, in WM Irish. PUL stated in NIWU (pp16, 74) “I have never heard any plural for *long* but *loingeas*” and “in some parts of the country the word is singular and means ‘shipping’”. *Loingeas* is used in all cases in the plural. *Ar loingeas*, “by ship”.

loirgim, lorg: “to search, seek”, or *lorgaím*, *lorg* in GCh. Pronounced /lor’ig’im’, lorəg/. This is used as a syncopating verb here, with *loirceód*, /lor’i’c’o:d/, in the future: the original spelling had a *g*, but *loirigtheód* in *Scéalaíocht Amhlaoibh* (p57) shows the

pronunciation better. *Loirgfid* in Psalm 44:13 is a first-conjugation variant (= *loirceóid*). *Loirgthear*, the present autonomous given in Isaiah 62:12, is pronounced /lɔr'ig'əhər/. The verbal adjective is *loirgthe*, /lɔr'ik'i'/.
loiscim, loscadh: “to burn”. Note the verbal adjective, *loiscithe*, /lɔʃk'ih'i/, where GCh has *loiscthe*. Note *rud do loscadh le tine*, an apparent tautology.
loiscitheach: “fierce”, or *loiscneach* in GCh. Also “burning, blazing”, of the wind. **Check PSD**.
loitim, lot: “to damage, ruin”. Note the verbal adjective, *loitithe*, /lot'ih'i/, where GCh has *loite*.
lom: “bare”, with *loime* in the comparative; pronounced /lɔum, lim'i'/. *Lom díreach*, “straight, directly, at once”. *At t-éitheach lom díreach*, “the utter falsehood”. *Lom dáiríribh*, “actually, in dead earnest, totally serious”.
lomaim, lomadh: “to strip, peel, skin”. The future *lomfaidh* is pronounced /lɔumhig'/. Similarly, the verbal adjective *lomtha* is pronounced /lɔumhə'/.
lómhar: “precious, brilliant (of gems)”.
lomra: “fleece”; pronounced /lɔmərə'/.
lomracha: “stripped, bare”; pronounced /lɔmərəxtə'/.
lón: “provisions, supply”. *Lón bóthair*, “provisions for a journey”. *Lón saolta*, “earthly goods”.
long: “ship”, with *loinge* in the genitive and *loing* in the dative. The genitive plural, often *loingeas* in PUL’s works, is given as *long* in Genesis 49. Pronounced /lu:ŋg, lij'i, lij'əs'/.
longphort: “camp”, or *longfort* in GCh; with *longphuirt* in the genitive. This word is believed to have originally referred to Viking ship enclosures (fortified camps where Viking ships could dock) in Ireland. The spelling *longfort* in GCh obscures the derivation. Pronounced /lu:ŋgfərt'/. *Longphort a chur suas*, *longphort a dhéanamh* and *longphort a ghlacadh* mean “to set up camp”, “to make camp” and “to pitch camp” respectively.
lonn: “rage, anger”; pronounced /lu:n/. PUL has *lonn garg* in Sophonias 3. PSD states that this word may be masculine.
lonnrach: “bright, luminous”, or *lonrach* in GCh (and often written *lonrach* in the manuscript here). Pronounced /lu:rəx'/.
lonnracht: “brightness”, pronounced /lu:rəxt'/. A dative plural, *lonnrachaibh*, is found in Psalm 109.
lonnradh: “brightness, radiance”; pronounced /lu:rə'/. PSD states this word may be pronounced /lu:rəv/, but PUL’s original spelling here, *lonnra*, doesn’t show this variant.
lorg: “track, course” (of flocks). Pronounced /lɔrəg'/.
lorga: “shin, shank”, with *luirgnibh* in the dative plural. Pronounced /lɔrəgə, lir'ig'in'iv'/.
loscadh: “burning”, with *loiscithe* in the genitive. *Loscadh reithí*, “burnt offerings of rams”.
loscaire: this is not found in dictionaries, and appears to mean “burner”, but is used in 1 Paralipomenón 4 to translated *Incendens*, apparently a Latin placename.
loscán: “frog”. PUL also uses *frog* in his works. Pronounced /lɔ'skɑ:n/. PSD has *losgann* in this meaning.
lothall: “socket”, or *logall* in GCh. With *lothail* and *lothalla* in the plural.
lú: “less”. *Ní lú ná* means “neither, much less”: *ní feictear ach níba lú gur deineadh damh de* in the footnote to Daniel 4:13 is less frequently encountered construction. The *gur* clause appear to follow on from *ní feictear*, leaving *ach níba lú* meaning “much less”.
luach/luá: “value; reward”. PUL normally has *luach*, but has *lua* in Seanfhocail 25:22, where we read *tabharfaidh an Tiarna a lua dhuit*. The Four Masters of Ballyvourney stated that they preferred the form *lua*, and it seems *lua* is particularly preferable before *dhuit* (*a lua dhuit*, /ə luə ʃot'').
luacht saothair: “reward”, or *luach saothair* in GCh.
luadar: “motion, movement”.
luaidhe: “lead”; pronounced /luə'/.
luaim, lua: “to mention, cite; assign to”. *Ní dhuitse do luafar an bua*, “the victory will not be attributed to you”.
luaim, lua: “to prize, value”. There was a traditionally a distinction between *luaighim*, “I prize, value”, and *luadhaim/luaidhim*, “I mention, cite”. *Rud do lua ar luach éigin*, “to value something at a price”.
luaiscim, luascadh: “to swing; shake (of the earth)”, or *luascaim, luascadh* in GCh.
luaith: “ashes, dust”; with *luatha* in the genitive.
luathghríosach: “hot ashes, ashes with hot embers”.
luathreach: “ashes”, pronounced /luər'həx'/. This word is stated in *Foclóir do Shéadna* (p76) to be masculine, but the genitive given here, *luaithrí*, shows this word is generally feminine in the genitive and dative cases. *Luathreach bunaidh* in Isaiah 1:31 translates “ashes of tow” in the Douay Bible. The dative is more frequently found in the phrase *'na luaithrigh*, “in ashes” (*'na luathreach* in Amos 2:1); compare *le luathreach* in Daniel 9:3. Referred to by the pronoun *sí* in Ecclesiastés 12:6.
luamhaire: “pilot”.
luan: “loin”. Usually plural, *luana*, where GCh has *luain*.
luascadh: “swinging, oscillating”. *Luascadh talún*, “earthquake”. The plural here is *luascanna talún*. GCh has *luascháí* in the plural.
luath: “early; quick”. *Caora fíniúna luatha*, “early grapes”. Also substantivised as “the quick, a quick or fleet person”.
luathchasadh: used to translate “voluble” in Ezechiel 10. This word in the Douay Bible is used in one of its meanings, “easily turning or rotating”, and PUL’s form is a reasonable *ad hoc* translation, meaning “a rapid turner”. **Check PSD**. With *luathchasacha* in the plural.
lúb: “loop, link”, with *lúib* in the dative. As the genitive is given as *an lúib* in Nehemías 3:25, this word may be viewed as feminine in the dative only.
lúbach: “twisting, winding”.
lúbaim, lúbadh: “to bend”. *Lúbtha*, “bent”, /lu:pə'/. **We read *ar lúbadh an bhogha* in 1 Paralipomenón 12:2, possibly a typo for *ag lúbadh an bogha?***
lúbán: “loop, button-hole, hasp”.
luch chodlamáin: “shrew, fieldmouse, dormouse”, pronounced /lux xolə'mɑ:n'/.
luch: “mouse”, with *luiche* in the genitive and *luchaidh* in the plural, pronounced /lux, lihi, luxig'/.
lúcháir: “gladness, exultation”, pronounced /lu:ʃɑ:r'~lu:xɑ:r'/. Shán Ó Cuív’s LS version of *Aithris* has *lúgháir*. The original spellings in the manuscript were *lúghcháir* and *luthgháir*.
lúcháireach: “joyous, rejoicing”. PUL’s original spelling was *lúthgháireach* and *luacháireach*. Pronounced /lu:ʃɑ:r'əx~lu:xɑ:r'əx'/.
lucht: “people”, e.g. *lucht aeireachta*, “herdsmen”. Pronounced /loxt'/.

luibh: “plant, herb”, with the plural here *luibheanacha* (*luibhneacha* in the manuscript), where GCh has *luibheanna*. Pronounced /liv', li:nəxə/. Note that *luibhneacha*, with a slender *n* is found in PUL's *Niamh*. The genitive singular is *luibhe*, /li:/. The genitive plural is given here as *luibhean* and *luibheanach*, pronounced /li:n~li:nəx/.

lúidín: “little finger”.

luím, luí: “to lie (down)”, with *luite* as the verbal adjective (genitive of the verbal noun). *Luí fé*, “to bear the burden, stand the cost of something”. *Luí* often has the extended meanings of “to sleep” and “to have sexual relations (with)”. **A long vowel is supplied in this edition in *luítear*.** *Ní luíonn sé orthu go léir*, “it doesn't apply to all of them”. *Rud do luí go trom ort*, “for something to press upon you”. *Luí isteach i rud*, “to get stuck into something, to join in”.

luíochán: “confinement; a serious illness in bed”. Also “ambush”: *luíochán do chur ar chathair*, “to ambush a city”. *I luíochán*, “lying in wait in ambush”.

lúireach: “breastplate; coat of mail”, with *lúireacha* in the plural. **This is possibly masculine here, as we read *lúireach gainneach*, “coat of mail of scales”, in 1 Samuél 17.**

luisne: “blush, glow”, in the cheeks.

lus: “herb, plant”. The plural *luis* is used to mean “leeks” in *Uimhreacha* 11. Compare the plural *losa* found in PUL's *Táin Bó Cuailnge* (p210).

luschnuimh: used here for “palmerworm”, a leaf-devouring caterpillar (where *lus* here refers to plants or herbs). Pronounced /lus-xəni'v/.

luschuach: a variant of *luschnuimh*, used here for “palmerworm”. This appears to meán “leaf cuckoo”.

lúth: “sinew, tendon”. The plural here is *lúithreacha*, pronounced /lu:r'həxə/. GCh has *lúitheach* and *lúitheacha* in the plural.

mac: “son”, with *mic* and *maca* both found in the nominative plural here. Note the usage *deich maca fichid*, “thirty men”, in *Breithiúin* 10. See the comment on *chúig feara fichid* under *fear*. Compared also *chúig maca déag* in 2 Samuél 9.

macánta: “honest”. *Led thoil mhacánta*, “of your own free will”.

macántacht: “gentleness, honesty”; pronounced /mə'kɑ:ntəxt/.

máchail: “blemish, defect”.

machaire: “plain”.

machnaim, machnamh: “to consider, reflect”, with *machnaimh* in the imperative where GCh has *machnaigh*, reflecting a general tendency for *-mh* to appear in the third-person singular preterite and imperative where the verbal noun ends in *-mh*. Pronounced /mɑ'x'ni:m', mɑ'x'nəv/. Psalm 10:2 shows a use of *cómhairle 'mhachnamh*, “to devise a counsel”, where *machnamh* means something more like “to think up”.

machnamh: “thought” or “thoughts”: this word doesn't seem to be used in the plural.

machtíre: “wolf”, or *mac tíre* in GCh. Note: PUL was insistent that this is one word, with a lenited *c*.

macra: “boys, youths”, a collective singular, pronounced /mɑkə'əθ/.

macshamhail: “copy”, or *macasamhail* in GCh. Pronounced /mɑ'kaul/. The entry in PUL's NIWU (p74) shows that he also accepted the form *macasamhail*, /mɑkə'saul/, which is given in CFBB (p150). The genitive plural is given here as *macshamhal*. PUL regularly has *macshamail do leitir*, and may have believed that etymologically it should be *do* and not *de*. This is rejected here, in line the approach taken in FGB.

mada rua: “fox”, or *madra rua* in GCh.

madhm-sheicneach: “with a hernia”. This word, as given, is not found in dictionaries, but compare *maidhm sheicne*, “hernia” in FGB. **Check PSD.** Pronounced /məim-hek'in'əx/. **Should it be edited as *maidhm*?**

madra: “dog”; pronounced /mɑdərəθ/.

máguard: “around, on every side”, or *máguaird* in GCh. **Check this.**

magúil: “mocking, jeering”; pronounced /mɑ'gu:l'/.
maide: “stick, beam”; pronounced /mɑd'i/. *Gabháil de mhaide ar*, “to beat (someone)”.

maidean: “morning”, or *maidin* in GCh, where the historical dative has replaced the nominative. *Sa mhaidean* and *sa mhaidin* are both found here. The genitive, where found as *maidne*, is edited here as *maidine*, showing the pronunciation /mɑd'in'i/.

maighdean: “maiden, virgin”, with *maighdin* in the dative; pronounced /məid'ən/. The plural here is both *maighdineacha* and *maighdeana*. The dative plural here is *maighdinibh*.

maighdineas: “virginity”, or *maighdeanas* in GCh. Pronounced /məid'in'əs/.

mailís: “malice”; pronounced /mɑ'l'i:ʃ/. This word is not generally used in the plural, but we find *mailísibh* in *Ieremias* 2.

mailíseach: “malicious”; pronounced /mɑ'l'i:ʃəx/.

mainséar: “manger”, pronounced /main'se:r/. Used as a measure word for horses in *daichead míle mainséar de chapailibh carbat*; the Douay Bible has “forty thousand stalls of chariot horses”.

maíomh: “boasting”. *Lucht maímh*, “boasters”.

maírbheach: “miscarriage; stillborn child”, or *maírfeacht* in GCh. Pronounced /mɑ'r'i:x/. This word strictly refers to a stillborn horse, but is applied by PUL to human miscarriages in *Ecsodus* 21. The genitive is given as *an mhairbheach* in *Uimhreacha* 12:12.

mairc: “mark or target”. PUL has *marc* (including a mark for lenition) in his other works. GCh has *marc* too.

maírg: “woe”. *Is maírg do*, “woe betide”. Pronounced /mɑr'ig'/.
mairim, maireachtaint: “to live”, or *mairim, maireachtáil* in GCh. In 2 Samuél 20:3 *maireachtain* is adjusted to *maireachtaint*. Pronounced /mɑr'im', mə'r'axtint'/. **In Psalms 48 and 88 *marfidh* is adjusted here to *mairfidh*, but it may be that the /h/ of the plural can broaden the /r/.**

máirnéalach: “mariner, sailor”, pronounced /mɑ:r'n'e:ləx/. **Check PSD.**

mairtéal/moirtéal: “mortar, cement”, or *moirtéal* in GCh. However, the spelling *mairtaol* in the nominative is frequently found in PUL's works, showing the *t* to be broad. The pronunciation is given in CFBB as /mɑr'te:l/, indicating a broad *r* also (thus, *martaol*). Where *moirtéal* is found in the manuscript, it is retained here.

mairteóil: “beef”. Pronounced /mɑr't'o:l'/. LASID shows that /mɑr'to:l'/' was also found.

maise: “benefit, goodness; something becoming”; pronounced /mɑʃi/. *Fé mhaise*, “flourishing, blessed with prosperity”. *Maise 'chur ar rud*, “to adorn something”. *Ní maise air é*, “it doesn't become him”.

maisím, maisiú: “to adorn”, used with *le*.

maisiúil: “beautiful, comely”.

maisíúlacht: “comeliness”; pronounced /mɑːʃu:ləxt/.

máistir: “master”, with *máistrí* in the plural. Pronounced /mɑːʃtʰirʰ/, mɑːʃtʰirʰiː/.

máistreás: “mistress”, pronounced /mɑːʃtʰirʰɑːs/ Note the genitive is *máistreás* too (see Psalm 122).

maíteach: “boastful”, but often used in a positive sense. *Guth maíteach*, “a joyful voice of praise”.

maith: “good, goodness. This is a feminine word, but *maith a dhéanamh in aghaidh an mhaith*, “to do good in exchange for good” is regularly found in PUL’s works with *an mhaith* standing in the nominative where the genitive would be expected. See *an mhúintir a dheineann an t-olc in aghaidh an mhaith* in Psalm 37:21. Similar examples are found at Seanfhocail 17:13 and Psalm 108:5. *Na maithe* in the genitive is not attested in PUL’s works. *Ní deir sé maith ná olc leis*, “it doesn’t say whether it was good”.

maith: “good”, the adjective. The plural, *maithe*, is generally written *maitha* in the manuscript, showing the pronunciation /mɑ̃hə/.

maith: “great or important person”. *Maithe móra an rí*, “the great men of the king”.

maitheamh: “remission”, e.g. of debts.

maithim, maitheamh: “to forgive”, often with *do*.

maithiúnachas: “forgiveness, remission of sins”, or *maithiúnas* in GCh, which form is also occasionally found in PUL’s works.

mala: “eyebrow”, with *malainn* in the dative. Consequently, we read *a dhá mhalainn* in the dual number in Leviticus 14.

malairtím, malairtiú: “to exchange”, or *malartaím, malartú* in GCh.

mallacht: “curse”, pronounced /mə'lɔxt/. *Mac mallachtain*, “the Evil One, the Devil, the son of malediction”. *Mallachtan*, with a broad *n*, is the established genitive of this word, but PUL regularly uses a slender *n* in this phrase. The correct genitive is given in other phrases, such as *Iósúé 8:34* and *Daniel 8:19*.

mallachtaí: “to utter curses”; pronounced /mə,lɔx'tiː/.

malláim, mallú: “to curse, swear”; pronounced /mɑː'li:mʰ/, mɑː'luː/.

mallaithe: “damnable, wicked”. *Malluighe* in the manuscript of Psalm 36:28 is edited here as *mallaithe*, assuming a slight orthographical error for *malluighthe*.

mallaitheacht: “cursedness, viciousness”. A plural is not listed in FGB, but *mallaitheachtaí* is found here. Sometimes *mallaíghtheacht* in the manuscript.

mallaitheóir: “wicked person”; pronounced /mɑ̃li'hɔːrʰ/.

mám: “handful”.

mamser: *mamzer*, a Hebrew word for the offspring of an illicit union, including the son of prostitute. This could be pronounced /mɑ̃mʃirʰ/.

mandrác: “mandrake”, with *mandrácana* and *mandráca* in the plural here where GCh has *mandráic*. Pronounced /mən'drɑːk/.

manna: “manna”.

maoile: “baldness”.

maoin: “property, wealth”. *Tógáilt maoine*, “seizure/expropriation of property”.

maol: “bald”. *Maol amu*, “balding in the front”. Also “blunt”, of a metal instrument.

maolaím, maolú: “to mitigate, abate”; pronounced /me:'li:mʰ/, me:'luː/.

Duine 'mhaolú, “to appease someone, make him calm down”. Also “to blunt, make blunt”, of a blade.

maorga: “dignified, imposing”.

maoth: “soft, tender”. Check vowel, as spelt *maoith* in original.

maothán: “soft part, flank”; pronounced /mɔi'hɑːn/.

mar dhea: a phrase meaning “as if, supposedly, as it were”. Probably derived from *mar bh'ea*. Pronounced /mɑː'jaː/. *Mar dhea gur tu féin a dhein iad*, “as if you made them yourself”.

mar go: “because”.

mar le: “as for”. See O’Rahilly, T. F., “Maidir le, mar le”, in *Ériu* Vol. 9 (1921/1923), pp12-26 for PUL’s preference for *mar le* over *maidir le*. O’Rahilly states “*maidir le* in this sense is found at the present day in Galway and throughout most of Munster. Canon O’Leary, however, does not employ it, for, as he has told me, he very seldom heard the phrase in his native district... While Canon O’Leary does not employ *maidir le*, ‘as for’, he uses the variant *mar le* in closely related senses” (p12, 13 therein). See also the further discussion in Cróinín, D. A., “Mod.I. maidir le, mar le”, in *Ériu* 20 (1966): 183–184.

mar: “as like”. This is sometimes followed by the dative (with eclipsis of a definite noun as *mar an ngainimh*), but frequently we find the accusative (*mar an chuid eile, mar an bhúirtheach*, etc). *Mar seo nó mar siúd*, “this way or that way”. *Mar adéarf*, “as it were, after a manner of speaking”.

mara/mura: “if not, unless”. *Mura* and *mara* and related forms (*murab*, etc) are found here, where GCh has *muna*. *Mara* appears to be spelt *mora* in the manuscript of Genesis 43, but the handwriting is unclear. A later hand appears to prefer *mara* and adjusts *mura* in many passages to *mara*; the original form stands here.

maráim, marú: “to kill”. The preterite *mhairbh* given here has a slender *r*, /vɑːrʰivʰ/, where GCh has *mharraigh*. Similarly, the imperative is *mairbh*. Where in Genesis 4:14 the original text had *marbhó sé me*, this is edited here as *maró sé me*, as the pronunciation is well shown by the spelling; otherwise *maróidh* is used. The verbal noun is spelt both *marú* and *marbhadh* in the original; *m(h)arbhadh* in the original manuscript is adjusted by a later hand in Genesis 37:18 and 46:1 (and elsewhere) to *m(h)arú*. PUL writes *do mhairbhúigeadh* in the past habitual in Daniel 5:19, edited here as *do mhairíodh*. *Mharbhúirse* in Breithiúin 8 is a first-conjugation form, but is edited here as *mharaiobhairse*.

maraitheach: “deadly, lethal”, or *marfach* in GCh, pronounced /mɑːrəhəx/. *Peaca maraitheach*, “a mortal sin”.

maraitheóir: “murderer, killer”, or *marfóir* in GCh. Pronounced /mɑːrə'hɔːrʰ/.

marbh: “dead; dead person”, with *mairbh* as the noun plural (and the genitive singular) and *marbha* as the adjective plural. Pronounced /mɑːrəvʰ, mɑːrʰivʰ, mɑːruː/. *Peaca marbh*, “a mortal sin”. *In am mhairbh na hoíche*, “in the dead of night”, where *marbh na hoíche* is a noun phrase, “the dead of night”, standing here in the genitive.

marbhna: “elegy”. Pronounced /mɑːrə'nə/.

marbhshuan: “dead sleep”; pronounced /mɑːrəvʰ-huən/.

marcach: “horseman, rider”, pronounced /mər'kɑːx/. With *marcaigh* and *marcacha* in the plural.

marcaíocht: “to ride”.

marcálaim, marcáil: “to mark, mark out”.

marcra: “horsemen, cavalry”; a collective word. Pronounced /mɑːrkə'rə/.

marcshlua: “cavalry, body of horsemen”; pronounced /mɑːrkshluə/. With *marcshlua* and *marcshló* in the genitive.

margadh: “deal, bargain; market”, pronounced /mɑrəgə/. The genitive, *margaidh*, is pronounced /mɑrəgig’/.

márla: “marl, clay”.

marmar: “marble”; pronounced /mɑrəmər/.

marthanach: “enduring, lasting”.

martír: “martyr”. Pronounced /mɑr’t’i:r’/, with a broad medial *r*. The manuscript of Isaiah has *martuír* and *martir*. The spelling used in this edition reflects the pronunciation shown in CFBB. *Mairtireach* and *mairtear* are also found in PUL’s works.

martra: “martyrdom”; pronounced /mɑrtərə/. **Check PSD.**

masla: “insult, reproach”.

maslaím, maslú: “to insult, revile”; pronounced /mɑs’li:m’, mɑs’lu:/.

maslaitheach: “insulting, abusive”, or *maslach* in GCh. **Check PSD.**

maslaitheoir: “abuser, insulter”, or *maslóir* in GCh. Pronounced /mɑsli’ho:r’/.

masmas: “nausea; a surfeit of food”. *Fé mhasmas ó fhíon*, “surfeited/intoxicated with wine”.

mastóg: “mastic tree”, or *maisteog* in GCh. **Check PSD.**

máthair: “mother”. Note *máthar* in the genitive singular and plural, *máithreacha* in the nominative plural and *máithreachaibh* and *máithribh* in the dative plural. Pronounced /mɑ:hír’, mɑ:hər, mɑ:r’həxə, mɑ:r’həxiv’, mɑ:r’hiv’/.

me: disjunctive form of the first-person pronoun, pronounced /m’e/ (or /m’i/ through the raising of the vowel in the vicinity of a nasal consonant). Always *mé* in GCh.

meabhal: “deceit, treachery”, with the genitive *meabhail* used adjectivally (*beóla meabhail*, “deceitful lips”). Pronounced /m’aul’/.

meabhlach: “deceitful, treacherous”; pronounced /m’auləx’/.

meabhraím, meabhrú: “to meditate, ponder, consider, think something out”; pronounced /m’au’ri:m’, m’au’ru:/.

meáchaint: “weight”, or *meáchan* in GCh. Also a verbal noun, “to weigh” in Ezechiel 5 (thus a variant of *meá*, q.v.). *Fiche stater meáchaint*, “20 staters in weight”, where *meáchaint*, “by weight”, is apparently an accusative usage. Note the genitive *meáchainte* where GCh has *meáchain*; the genitive is not given in Leviticus 26 in the phrase *de réir mheáchaint* in line with a frequent failure to decline nouns in *-aint* (*maireachtaint*, etc) for the genitive in PUL’s works. Compare *de réir meáchaint* in 1 Paralipomenón 28 and *de réir meáchainte* in Leviticus 27, without lenition but with a declined genitive. In 2 Paralipomenón 10:11, PUL adjusts *tuilleadh meáchainte* to *tuilleadh meáchaint*, rejecting the genitive in *-e*: *tuilleadh meáchaint’* with an apostrophe is used in this edition. *Únsa ar meáchaint i rud*, “an ounce in weight”. The plural here is *meáchaintí* where GCh has *meáchain*.

méad: “size”, or *méid* in GCh. PUL normally has *an méid* where the meaning is “the amount”, and *an mhéad* or *an mhéid* where it means “bigness, size”. *Méad* would be pronounced /m’iad/, as indicated by the spelling *meud* in some of PUL’s works, although /m’e:d’/ seems more acceptable.

méadaim, méadú: “to increase”, in both transitive and intransitive meanings; pronounced /m’ia’di:m’, m’ia’du:/.

meadar: “wooden pail”, with *meadracha* in the plural. Pronounced /m’adər, m’adərəxə’/.

meadh: “balance, scales”, or *meá* in GCh. With *meá* in the genitive and *midh* in the dative. Pronounced /m’ah, m’a:, m’ig’/.

The nominative plural is both *meá* and *meánna*, /m’a:~m’a:nə/, where GCh has only *meánna*. The dative plural, given as *meádhibh* in Psalm 61, is edited here as *meáibh*. The correction of the manuscript in Leviticus 19:36 from *an mheagh* to *an mheádh* is not accepted here: it seems Risteárd Pléimeann incorrectly believed the vowel to be long in the nominative singular (a belief that is reflected in the spelling adopted in GCh). A similar correction by a later hand in Seanfhocail 20:23 is also rejected here.

meadhrach/meidhreach: “merry”, pronounced /m’əir’əx~m’əir’əx’/.

The spelling in the manuscript here is often *meidhrach*, which form is interpreted as *meadhrach* in this edition, in line with the apparent broad *r*.

méadú: “increase”; pronounced /m’ia’du:/.

meáim, meá: “to weigh”, pronounced /m’a:m’, m’a:/.

With *do mheáigh*, /v’a:g’/, in the preterite and *meáigh* in the imperative. The verbal adjective *meáite* is also found here.

mealbhúcán: “melon”; or *mealbhacán* in GCh. This is listed in FGB as meaning “wild carrot”, but is found in de Bhaldraithe as the translation of “melon”. Pronounced /m’a’lu:kɑ:n’/.

meall: “ball, globe”; pronounced /m’aul’/.

Meall do shúl, “the apple of your eye(s)”.

meallaim, mealladh: “to beguile, entice”. *Duine ’ mhealladh leat*, “to entice someone away with you”.

mealltach: “beguiling, deceitful, disappointing”, pronounced /m’aulhəx’/.

mealltóir: “deceiver”; pronounced /m’aul’ho:r’/.

mealltóireacht: “act of deceiving; deception”; pronounced /m’aul’ho:r’əxt’/.

meán: “middle; average”, adjusted from *meón* in the original manuscript. *Meán lae* (*an meán lae*), “midday”.

meánach: “middle”. *Seómráí meánacha an bháis*, “the inner chambers of death”.

meanaithe/meanaithe: “awl”, or *meana* in GCh. The plural is *meanaithe*, where GCh has *meanaí*. *Meanaithe* is the accepted form in WM Irish.

meang: “deceit”, pronounced /m’auŋg’/.

meangach: “deceitful”.

meangaireacht: “deceitfulness”. This is listed in FGB only as “an act of smiling”.

meanmna: “courage, spirit”, or *meanma* in GCh. The manuscript spelling of *meanamna* in 2 Paralipomenón 9:4 shows the pronunciation /m’anəmnə/, but *meanma* is found in PUL’s *Guaire*, showing that the second *n* could fall out. *Meanmna stoirme* in Psalm 106 translates “a storm of wind”. *Meanmna na spride* in Ezechiel 1 means “the impulse of the spirit”.

meannán: “kid, young goat”, pronounced /m’ə’nɑ:n’/.

mear: “fast, nimble”, with the comparative *mire*.

méar: “finger; toe”, with *méir* in the dative singular and *méireanna* in the plural where GCh has *méara*. Note *le méir Dé* and *le méar Dé* in Ecsodus 31: the noun phrase may be bracketed off in the Nominative Absolute and not declined for the dative. *Méireanna cos agus lámh*, “fingers and toes” (note the reverse order of these in Irish).

mearaí: “bewilderment, distraction”. *Duine ’ chur ar mearaí*, “to confound or bewilder someone”. *Rud do chur ar mearaí*, “to confound something”.

mearaím, mearú: “to bewilder, confound”; pronounced /m’a’ri:m’, m’a’ru:/.

mearaíocht: “confusion”, which is listed in FGB only as a variant of *mearaí*. As a verbal noun, *ag mearaíocht*, “playing the

madman” (so used in 1 Samuél 21:15).

mearathall: “confusion”, or *mearbhall*. Pronounced /m'arəhəl/ in WM Irish. *Ar mearathall*, “confused, dazed”.

meas: “estimation”. The genitive, notionally *measa*, usually appears as *meas*, possibly originally influenced by the fact that *meas* is often followed by prepositional pronouns starting with a vowel, usually formed with *ag* or *ar*.

measartha: “moderate, restrained”.

measarthacht: “moderation, self-restraint, temperance”.

measc: “mingling, confusion”. *I measc*, “among”. PUL normally spells this *ameasg*, but both *ameasg* and *amaig* are found in Psalm 95:3, being edited here as *i measc* in both cases.

meascaim, meascadh: “to mix”. The past participle here is *meascaithe*, where GCh has *measctha*. Usually used with *ar*.

meascán: “muddle, a mixture of something”; pronounced /m'əs'kɑ:n/.

meastóir: “surveyor, assessor”.

meata: “cowardly, degenerate”, the verbal adjective of the verb *meathaim*.

meathaim, meath: “to fail”.

meathlaím, meathlú: “to grow weak, decline”. Pronounced /m'ahə'li:m', m'ahə'lu:/.

méid: “amount”. *Méid* often resists lenition in PUL’s Irish (*sa méid sin slí*, but *trí mhéid na héadála*). PUL explained the gender of this word in a letter to Risteárd Pléimeann dated November 29th 1917 and held in the G1,277 (1) collection of manuscripts in the National Library of Ireland: “*An mhéid* = ‘the bigness’ or ‘the size’, where *méid* is a definite thing. *An méid seo* = ‘this much’ or ‘thus much’, where *méid* expresses, not ‘size’ in itself, but the amount or degree of magnitude in something.” Consequently, where *méid* means “amount” (its most frequent meaning), it is *chun an méid* in the genitive also. *Cá mhéid?*, “how many”; or *cá mhéad?/cé mhéad?* in GCh. *Sa mhéid go*, “inasmuch as, to the extent that”.

meidhir: “mirth”, with *meidhre* in the genitive. Pronounced /m'əir', m'əir'i/.

méileach: “bleating”. As a verbal noun, this becomes *ag méiligh*.

meilim, meilt: “to grind”.

meilteóir: “grinder”.

méinn: “mind, disposition”, or *méin* in GCh. *Is méinn liom*, “I desire to, I mean to”: note that *méinn* is a form of *mian*, with a greater emphasis (as PSD states) on having an intention or a mind to do something. **The genitive *méinne* may be considered to be the genitive of both *mian* and *méinn* (the theoretical genitive of *mian*, *méine*, appears to be unattested).**

méirdreach: “harlot, prostitute”; or *meirdreach* in GCh. With *méirdrí* in the genitive, *méirdrigh* and *méirdreach* in the dative and *méirdreacha* in the plural.

méirdreachas: “harlotry, prostitution”; or *meirdreachas* in GCh.

meirg: “rust”; pronounced /m'er'ig'/.

meirge: “standard, banner”; pronounced /m'er'ig'i/.

méirleach: “thief, outlaw, villain”.

méirleachas: “act of rebellion”.

meisceóir: “drunkard”; pronounced /m'esk'o:r'/.

meiscim, meisciú: “to inebriate”, a verb not found in dictionaries. Compare the more usual *cur ar meisce*.

méiscre: “scar”, or *méiscra* in GCh. Pronounced /me:ʃk'ir'i/. **Check PSD.**

méith: “fat, juicy”. Also substantivised as “a fat one” in Sacharias 11.

méitheacht: “fatness, succulence”. FGB prefers *méithe*.

méithreas: “fatness, richness”, of the land; pronounced /m'er'həs/. FGB has *méithe*; PSD shows this word exists in a large variety of variant forms. **The constant spelling *méithras* may indicate the r is broad, just as *beirthe* is *bertha*?**

Mem: מ, a letter of the Hebrew alphabet, representing the consonant /m/.

memoriále: a Latin word for “memorial” is used in Osee 12. Compare also *cuímhneachán* also found here.

meón: “measure”. *T(h)ar meón*, “beyond measure, exceedingly”. Note: this is the same word as *meán*, but the older pronunciation is retained in *thar meón*. *Thar mheón* in 3 Ríthe 1:4 is assumed to have lenition incorrectly supplied by a later hand and adjusted here to *thar meón*.

meón: “mind, disposition”. *Lucht aon mheóin*, “people of one mind or disposition”.

Mercurí: “Mercury”, the god. GCh has *Mearcair*. PUL follows the Vulgate reading of Seanfhocail 26:8 in viewing the Hebrew original (*margemah*) as referring to an Eastern god Margenah, seen as similar to the Roman god Mercury. Many Bible translations have “sling” here, with no reference to Mercury at all.

mergulus: a Latin word for “a small diver” (a type of water bird), used in Deuteronomí 14 where the Douay Bible has “cormorant”. FGB has *fiach mara, broigheall* and a number of other words for “cormorant”. For “diver”, FGB has *lóma* and a number of other words.

Messiah: the English word is given here where GCh has *Meisias*. (The Latin and Greek versions are *Messias* and *Meσσίας*; the Hebrew *Mashiah*.)

metaphor: the Greek word is used in the notes to Cantic 1. FGB claims there is an Irish word *meafar*.

mí-ádh: “misfortune”; pronounced /,m'i:ɑ:/. The genitive is edited here as *mí-ádha*, however it stood in the original.

mí-úsáid: “abuse”.

mí: “month”, with *míos* in the genitive plural and *míonna/míosa* in the plural. The dative plural here is given in Ecsodus 12:2 as *míanaibh (nú, míosaibh)*, with a later hand, apparently that of Risteárd Pléimeann, rejecting *míanaibh* (which accords well with the GCh pl *míonna*) in favour of *míosaibh*. Later in the same verse, we read *de mhíanaibh*, being adjusted by Pléimeann’s hand to *de mhíosaibh*. Job 3 ha *míosaibh* in the dative plural. PUL’s original forms are restored here. The genitive singular is often *mí* in PUL’s Irish but is *míosa* in Isaiah 66. Month is masculine in WM Irish, but feminine in GCh.

mian: “desire”, with *miana* in the plural here where GCh has *mianta*. *Mianta* is also found elsewhere in PUL’s works. The genitive plural is *mian* and the dative plural is *mianaibh*. *Rud is mian leat*, “something you have mind to do”.

mianach: 1. “mine”, with *mianacha* in the plural where GCh has *mianaigh*. 2. “breed, breeding”.

mianaím, mianú: “to desire, long for”. **Check in PSD.**

mianaitheach: “desirous”, or *mianúil* in GCh. **Check this in PSD.**

mias: “dish”, with *méis* in the dative.

míbhaoch: “ungrateful”; or *míbhúioch* in GCh.

míbhaochas: “ingratitude”; or *míbhúiochas* in GCh. Pronounced /m'í:-'ve:xəs/.

míbheart: “an evil deed”.

míbhéasach: “ill-mannered”.

mícheart: “injustice, wrong”.

míchiall: “senselessness”; pronounced /m'í:-x'iə́l/. *Bheith ar míchiall (i dtaobh ruda)*, “to be out of your senses”.

míchílú: “ill-repute”. Personified in *a mhíchílú* in the vocative, “thou infamous one”, in Ezechiel 22.

míchómhairle: “evil counsel”; pronounced /m'í:-xo:rl'i/.

míchothrom: “unevenness; unfairness, injustice”; pronounced /m'í:-xərhəm/.

míchothromach: “uneven, craggy”; pronounced /m'í:-xərhəməx/.

míchuíosach: “immoderate, extreme”, or *míchuibheasach* in GCh.

míchúmtha: “misshapen, disfigured”.

mídhaonnacht: “cruelty, inhumanity”.

mídheallraitheach: “ugly, repulsive in appearance”. Pronounced /m'í:-jaurəhəx/. Spelt *mídheallraitheach* in GCh.

mídhíaga: “profane, ungodly”; pronounced /m'í:-j'iəgə/. This word is not given in FGB, which prefers *neamhdhíaga*, which is also found here.

mífhoirtíún: “bad luck, misfortune”, pronounced /m'í:-or't'u:n/. This would be *mífhortún* in GCh. The original spelling here was *mí-fhortiún* (and *mí-fhortún*), possibly reflecting the fact that *r* is not palatalised before a slender *t* in WM Irish. Note the plural *mífhoirtíúna* here, where GCh has *mífhoirtíúin*.

mífhoirtíúnach: “unfortunate”; or *mífhortúnach* in GCh. Pronounced /m'í:-or't'u:nəx/, with a broad *r*.

mífholláin: “unwholesome”; pronounced /m'í:-ə'lɑ:n'/.
míl: “honey”, with *meala* in the genitive.

mílcheó: “mildew”, a word given in PSD but not in FGB.

mílis: “sweet”, with *míslé* in the plural and comparative, corresponding to *milse* in GCh. *An bia mílis* in Psalm 54 translates “sweetmeats” in the Douay Bible.

mílisbhriathrach: “sweet in words, honey-tongued”. Pronounced /m'íl'íj-vr'iərhəx/.

mílléad: “millet” (see Isaiah 28). This word means “mullet” in GCh, which has *muiléad* for “millet”. Pronounced /m'íl'e:d/.

mílleadh: “blighting, spoliation”. This translates “blasting” in the Douay Bible and *rubigine* in the Latin Vulgate in Deuteronomí 28:22. The Latin word of which the nominative is *rubigo* should mean “mildew”. A later hand adjusts *mílleadh* to *mílle*, but as this is not an established word for “mildew”, PUL’s form is allowed to stand here.

mílleán: “to blame; blame, censure”. *Mílleán ar dhuine*, “to blame someone”.

mílleón: “million”, or *mílliún* in GCh. PUL shows in *Míon-Chaint Cuid I* (p45) that the traditional word was rather *deich céad míle*.

míllim, mílleadh: “to destroy, ruin, spoil”. This verb gains a long vowel in monosyllable forms and where the stem precedes a consonant, e.g. *do mhíll, míllfidh*. Similarly, the verbal adjective is *míllte*.

míllteach/méillteach: “destructive”. PUL states in NIWU that this word was often pronounced *méillteach*. An instance of *méillteach* is given in the footnote to Ecsodus 8:16. *Gráin mhéillteach*, “utter abhorrence”.

mímhisneach: “discouragement”, pronounced /m'í:-v'íj'n'əx/.

mín: “polished, fine”, of gold. Also “gentle, meek”, of a person; substantivised in *gach mín*, “all the meek”.

mínaire: “shamelessness”.

mínaireach: “shameless, impudent”. Pronounced /m'í:nɑ:r'əx~m'í:r'a:r'əx/.

míne: “mildness, gentleness”; *lucht míne*, “the meek”.

minic: “often”, with *minicí* in the comparative where GCh has *minice*.

minicí: “frequency”. FGB prefers *minicíocht*.

ministéir: “minister”, a variant of *ministir* (which is also found here) is given in Ezechiel 45.

ministir: “minister”, with *ministrí* in the plural. Pronounced /m'in'íj't'ir', m'in'íj't'ir'i:/.

ministráil: “ministering”, or *mineastráil* in GCh. Pronounced /m'in'istərə:l'/. **Broad r?**

ministrálacht: “ministry”; pronounced /m'in'istərə:ləxt/. This would be *ministreálacht* in GCh.

ministreacht: “ministry”; pronounced /m'in'íj't'ir'əxt/. This is also a verbal noun “to minister” here, although such usage is not indicated in FGB. In 1 Paralipomenón 9:19, 9:27 and 9:33 we read *ministrachta* in the genitive, but the manuscript has been altered, and it seems PUL initially wrote *ministrálachta* in each case: *ministreachta* is used in this edition in these passages.

ministrím, ministriú: “to minister”, a word not given in dictionaries. Pronounced /m'in'íj't'ir'i:m', m'in'íj't'ir'u:/.

Rud do mhinistriú, “to administer something”, i.e. a service in the Temple.

mínteóir: “expounder, commentator, interpreter”; pronounced /m'í:n'ihə:r'/.
míniúchán: “explanation”. *A lán míniúcháin*, “a lot of explanations”, shows such words are best used as collective singulars.

mínór: “find gold”.

míocht: “woman’s headdress, bonnet; a priest’s amice; mitre”; or *míocht* in GCh. The plural here is variously *míochta*, *míochtaí* and *míochtanna*, where GCh has *míochtanna*. Some instances of *míocht* (as in Ecsodus 28) are altered to *míocht* in this edition in line with the majority usage here.

míodóg: “dagger”.

míogarnach: “dozing off”. As a feminine verbal noun in *-ach*, this becomes *ag míogarnaigh* when used as a verbal noun.

míol: “animal; creature, sea monster”, with *míolta* in the plural. *Míol mór*, “whale”.

míon-bheithíoch: “lesser beast”, i.e. a kept animal other than an ox. Pronounced /m'un-v'e'hi:x/.

míon: “small”; pronounced /m'un/. *Rud do bhriseadh míon*, “to break something in pieces”.

míonaím, míonú: “to break into pieces, shatter, pulverise”; pronounced /m'u'ni:m', m'u'nu:/.

míondíolaíocht: “retail sale”. *Lucht míondíolaíochta*, “small traders”.

míonduine: “woman, child, non-combatant”. *Míondaoiné* is used in Caoinéadh 1:5 in the sense of “children”.

míonn: “diadem, crown”. Also “oath”, with *míonna* in the nominative plural and *míonn* in the genitive plural. Pronounced /m'u:n/.
Míonna 'chur ar dhuine, “to administer an oath to someone”. Also *brí na míonn do chur ar dhuine*. *Cuirim fé míonnaibh ort*, “I adjure you”. *Míonn a dhaingniú*, “to confirm an oath”.

míonrud: “trinket, small item”. Usually plural: *míonrudáil*.

míortal: “myrtle”; pronounced /m'irtə́l/. **Míortair** (in the genitive, implying a nominative *míortar*) is given in Isaiah 55, either by

way of a variant or an error.

míorúilt: “miracle”, pronounced /m'i:ru:hl'/.

míorúilteach: “miraculous”, pronounced /m'i:ru:l'həx~m'i:ru:l'əx/.

mioscais: “malice, ill-will”, used in the plural in Genesis 3:15 to translate “enmities”.

mioscaiseach: “spiteful, malicious”.

míosúil: “monthly”. *Bean mhíosúil*, “a menstruous woman”. *Ceirt mhíosúil*, “a menstrual rag”. GCh has *míosta* in this meaning.

Míosúil in the genitive plural is found in *Leviticus 15*.

miota: “bit, mite, fragment”; pronounced /m'itə/. The nominative plural here is also *miota*, with *miotaibh* in the dative plural.

miotál: “metal”. *Miteal* is also found in PUL's works. Pronounced /m'itəl~m'it'əl/.

mír: “morsel of food; portion”, with *míreanna* in the plural.

míraith: “misfortune, adversity”.

mire: “ardour, madness, rapidity, frenzy”. *Ar mire*, “rapidly; frenziedly; in a mad rage”, used to translate “inebriated” in Cantic 5 and Isaiah 34.

mírialtacht: “dissipation, disorderliness”.

mírr: “myrrh”, or *mirr* in GCh. *Mírr*, with a short vowel, is used in PUL's published gospels, possibly reflecting Gerald O'Nolan's editorial choices. However, PUL's own form is unclear, as both *mírr* and *mirr* are found in the manuscript, and where a long vowel is found, it may have been supplied by a later hand.

míseacht: “sweetness”, or *milseacht* in GCh. Pronounced /m'i:ʃl'əxt/.

míslím, míslíú: “to sweeten”, or *míslím, míslíú* in GCh.

misneach: “courage, vigour”, pronounced /m'is'n'əx/.

miste: “all the worse”. This is a ‘second comparative’ form, similar to *feárrde, usaide, móide*, meaning “all the more X for it”. *Ní miste*, “you may, you may as well”.

mistéir: “mystery”, in the religious sense.

míthaitheamh: “dislike, aversion”, or *míthaitheamh* in GCh. Pronounced /m'i:-haŋ'həv/. *Ag cur míthaitheamh ar shúilibh príúnsaí na bhFilistéineach*, “to offend the eyes of the Philistine princes”.

míthaitheamhach: “displeasing”, or *míthaitheamhach* in GCh. Pronounced /m'i:-haŋ'həvəx/.

miúil: “mule”, with *miúileanna* and *miúilí* in the nominative plural, *miúl* in the genitive plural and *miúilibh* in the dative plural. Note that this word is masculine and feminine here (with *an mhiúil* and *na miúile* in the genitive), but feminine in GCh. **Occasionally, an mhiúil in the nominative is found in the manuscript, but is edited here as an miúil on the assumption that a later editor has incorrectly supplied lenition.** The genitive dual (theoretically identical to the genitive plural) is not given in *ualach dhá mhiúil*.

mna: *mina*, a Hebrew measure of weight, around 570g. *Aon mna amháin* was found in the manuscript in Ezechiel 45: this is edited here as *aon mhna amháin*, but a case could be made for failing to lenite an obviously foreign word.

mo: “my”, but sometimes found lenited. It is difficult to formulate a rule for this, but *mh'* is often found after in a noun phrase governed in the genitive (*ag sábháil mh'anama* in Genesis 19:19). *Anama* is particularly likely to be found with a lenited *mh'*, possibly suggesting that *m'anam* has been partly reinterpreted as *manam* in the dialect. After leniting preposition in the dative, we also find phrases such as *ar mh'anam*. In the vocative *a anam liom* is sometimes found as *a mh'anam*. *Mh'áranna*, “my kidneys/reins”, also shows that *áranna* tends to be found with a lenited *mo*. See also *íntinn mh'athar* in 1 Samuél 20:12.

moch: “early”, pronounced /mux/.

mochóirí: “early rising”; pronounced /mə'xo:r'i:/.

módh: “mode, manner”; pronounced /mo:/.

mogall: 1. “cluster, mass”. *Mogall súile*, “eye-ball”. Note that PUL eschews a literal translation of the English “apple of his eye”. 2. “husk” (used in the sense of “husks of grapes” in Osee 3). 3. “mesh”, as of a net.

mogh: “slave”; pronounced /mou/.

móid: “vow”. *Móide, móidí* and *móideanna* are found in the plural here; GCh has *móideanna*. *Móid* is also found in the genitive plural.

móide: “all the more, all the greater”. This is a “second comparative” form, similar to *feárrde, usaide, miste*, meaning “all the more X for it”.

móidím, móidíú: “to vow”; pronounced /mo:'d'i:m', mo:'d'u:/. Second-conjugation forms are attested in the present and past (*móidíonn, mhóidigh sé*), but in the future both *móideoidh sé* and *móidfidh sé* are found. The verbal adjective is *móidithe*.

móinéar: “meadow”. The pronunciation is generally /mu:n'iar/, but is given in LASID as /mi:n'iar/. The plural here is *móinéaracha* where GCh has *móinéir*.

móirtís: “mortise”; pronounced /mor't'i:ʃ/.

mol: “hub/nave”, of a wheel, with *muil* in the plural. Pronounced /mohl, mil'/.

moladh: “praise”, with *molta* in the genitive and also in the plural where GCh has *moltaí*. However, it is worth noting that “praises” is generally to be translated *moladh* in Irish, a morphological plural not often being used. *Molta* is often lenited as in *glór mholta*, “voice of praise”, in Isaiah 51.

moltóir: “adjudicator, arbitrator”; pronounced /mə'l'ho:r'/.

momumint: “monument”. Otherwise *leacht* or *cloch cuimhne*.

monumint: an Anglophone word is used in Isaiah 22 for “monument”; GCh has *leacht chuimhneacháin*.

mór le rá: “important, significant”.

mór-is-fiú: “self-esteem, self-regard, pride”. This is apparently not hyphenated in GCh, but is a noun.

mór: “large”, pronounced /muə:/. Also substantivised in the meaning of “great person”. *Ní mór go*, “hardly”.

móracht: “majesty”. Found in Isaiah 60. **Possibly a by-form of mórgacht.**

móráil: “pride, delight; vanity”, pronounced /muə:r'ɑ:l'/.

mórainm, móradh: “to magnify, exalt, make great”; pronounced /muərim', muəəθ/. Note the present autonomous *mórtar* (*mórtar* in 1 Paralipomenón 17 is adjusted to *mórtar* in line with the rest of the manuscript) and the verbal adjective *mórtartha*. The preterite is given in the second-declension: *do mhóraigh sé*.

mórainm: “renown”, pronounced /muə-r'an'im'/.

mórálach: “boastful, delighted, puffed up”; pronounced /muə:r'ɑ:ləx/.

mórán: “many”, pronounced /muə'r'ɑ:n/. *Mórán mór nithe*, “very many things, a great quantity of things”.

mórbhuíon: “multitude, band”; pronounced /muər-vi:n/.

mórchathair: “great city”.

mórchiall: “great prudence”.

mórchlú: “great renown or fame”. Pronounced /muər-xlu:/.

mórchómhacht: “great power, might”; pronounced /muər-xo:xt/; *mórchumhacht* in GCh.

mórchosc: “great obstacle”; pronounced /muər-xosk/.

mórchuid: “a great amount”; pronounced /muər-xud’/.

mórchúis: “self-importance, pride”; pronounced /muər’xu:ʃ/.

mórchúiseach: “self-important”; pronounced /muər’xu:ʃəx/.

mórchúisí: “self-importance, insolence”; pronounced /muər’xu:ʃi:/.

Dul i mórchúisí, “to become insolent”.

mórchúram: “great care, great anxieties”; pronounced /muər’xu:rəm/.

mórfhearg: “great anger”, with *mórfheirg* in the dative. Pronounced /muər-**ar**əg, muər-er’ig’/.

mórgacht: “magnificence, majesty”; pronounced /**muərgəxt**/.

mórgháirdeachas: “great rejoicing”. Pronounced /muər-ɣɑ:rd’əxəs/.

mórgníomh: “great deed”.

móride: “great destruction”, personified in *a mhóride*, “thou great in destruction”, in Ezechiel 22. Pronounced /muər’i:d’i’/.

mórlíon: “multitude, great complement of troops. This word is not found in dictionaries, but is used in this sense in Ezechiel 32.

mórmhaitheas: “munificence, great goodness”.

mórmhuir: “open sea, ocean”.

mórnán: “porringer, pail, bowl”.

mórneart: “great strength”.

mórolachán: “great drinking”, as of revelling. Pronounced /muər-o:ləxɑ:n/.

mórolc: “dreadful evil”, pronounced /muər-olk/.

mórphobal: “multitude”. Pronounced /muər-fobəl/.

mórscóil: “a famous school”; pronounced /muər-skol’/.

mórsheisear: “seven people”, pronounced /muəriʃər/. Note this is masculine and feminine here, but masculine in GCh. The word is used in the masculine by AÓL.

mórshlánú: “great deliverance”; pronounced /muər-hlɑ:’nu:/.

mórshliabh: “great mountain”.

mórshlua/mórshló: “multitude”; pronounced /muər-hluə~muər-hlo:/.

With *mórshlóite* in the nominative plural and *mórshló* in the genitive plural. This word is generally feminine in PUL’s Irish, but masculine uses are found here too, such as in the genitive singular *an mhórshlua*.

mórsholamnacht: “great solemnity”.

mórshruth: “torrent”.

mórshuathadh: “a great commotion”; or *mórshuaitheadh* in GCh.

mórtais: “pride, overweening joyfulness”. *Mórtais a dhéanamh os cionn duine*, “to rejoice over someone”.

mortar: “mortar”, i.e. the vessel; or *moirtéar* in GCh.

mórthaibhseach: “of huge mass”; pronounced /muər-həiʃəx/.

mórtheas: “excessive heat”.

mórhímpall: “circuit; all around”, or *mórhimpeall* in GCh. The broad *p* in WM Irish is preserved here: /muər-hi:m’pəl/.

mórhnúth: “great zeal”.

mórhrocaire: “great mercy”.

mórhrocaireach: “plenteous in mercy”; pronounced /muər-hrɔ:kir’əx/.

mórthuile: “great torrent”.

mórthulca: “great deluge” (of water); pronounced /muər-hulkə/.

móruisceacha: “many waters”, found in Psalm 31; pronounced /muər-ij’k’əxə/.

mothaolach: “foolish, unsophisticated”.

móúil: “mild”, or *modhúil* in GCh.

muileann: “mill”, with *muilinn* in the genitive.

muin: “the upper back; the shoulders and neck”. *Ar muin asail*, “on a donkey, riding a donkey”. (Note: this is not *ar mhuin*.) *Íde ar muin íde*, “destruction upon destruction”. In Breithiúin 1:14, we read *ar mhuin an asail*, but the dot for lenition is written in a darker font than PUL’s writing, and is probably by a later hand; PUL himself explained that where *ar mhuin* is found in any such phrases in his manuscripts, it was an orthographical error.

muinche: “necklace”. The *c* appears to be lenited in Isaiah 3:19; GCh has *muince*. Pronounced **muince** or **muiniche**?

muineál: “neck”. CFBB shows this word has a slender *m* (p272), but PUL always spells it with a broad *m*, possibly under the influence of the classical orthography. The plural here is *muineála* and *muineálacha*, where GCh has *muiníl*.

muinéineach: “trusting, reliant, confident”.

muínteartha: “friendly, familiar”, pronounced /mi:ntərəθ/. PUL pointed out in NIWU (p81) that *daoine muínteartha* means both friends and relatives in traditional Irish. In the footnote to Psalm 48:7, *duine muínteartha* means “friend” (as shown in the Douay Bible).

muíntearthas: “friendliness, neighbourliness”; pronounced /mi:nt’ərəθs/.

muíntir: “people, folk”. Ecsodus 6 has *muíntireacha* in the nominative plural and *muíntireach* in the genitive plural. In Ecsodus 12, Uimhreacha 1, Iósúé 8 and 1 Paralipomenón 4 and 7 we have *muíntear* in the genitive plural, reflecting a pattern where genitive plurals identical to obsolete nominative singulars are found (see *tigh/teach*). In Uimhreacha 16 and Job 1, where *muíntear* is found in the nominative, it is adjusted here to *muíntir*. The dative plural in Ieremias 31 (and elsewhere) is *muíntiribh*; in Uimhreacha 1 (and elsewhere) this is given as *muíntearaibh*, which would be the older form; in Iósúé 21 both forms are found. *Muíntir* has the meaning “parents” in Genesis 28:7. *Taoiseacha muíntear/cínn muíntear*, “heads of families”. *Muíntir thí*, “family”, with *muíntear thí* in the genitive plural.

muir: “sea”, with *mara* in the genitive. *An mhuir mhór*, “the great sea”, often referring to the Mediterranean here.

muiríon: “encumbrance”, or *muirín* in GCh. This word is often feminine, and thus has *muirín* in the dative.

múl: “mule”. If not an orthographical error, the variant translation of Psalm 31 has *an mhúile* in the genitive. See *múl* in PSD.

mulchán: “owl”, or *ulchabhán* in GCh. Pronounced /molə'xɑ:n/. *Mulchán cait*, “female owl???”.

mullach: “summit, ridge; top of the head”, pronounced /mə'lɪx/. *I ndiaidh mhullaigh a chínn*, “headfirst, downwards”. *Ar mhullach cinn*, “headlong, headfirst”. *Ó mhullach talamh*, “from tip to toe”.

múnaim, mún: “to urinate”. [Check PSD.](#)

múnla: “mould, moulding”, in ironwork. [Check pronunciation. PSD says múlla was also found.](#)

múnlaím, múnlu: “to cast, mould”.

múnlóireacht: “moulding (as an act)”.

múnlu: “moulding, casting”.

múr: “wall, rampart”, referring to city walls, rather than internal walls of a dwelling. The plural is *múrtha*; the dative plural *múraibh* is found here without a th.

múrtha: “walled”, found in *dún múrtha*, “walled fort or town” here. *Múrtha* is more generally a noun, the plural of *múr*. [Check PSD.](#)

murúch: “mermaid”. CFBB shows the WM form is *brúch*. Pronounced /mru:x~bru:x/.

músclaim/múiscilim, múiscilt: “to stir, arouse”, or *músclaím, múscailt* in GCh. The present tense is generally found in PUL’s works with a broad *sg* (*músclan sé* in *Mo Sgéal Féin*, p97; but note a counterexample in Seanfhocail 10:12), whereas the verbal noun is found invariably in PUL’s works as *múisgilt*. The future here is *múiscleód*, /mu:ʃk'il'o:d/, and *múiscleófar*, but also *múisclóid* and *múisclófi* in the autonomus. The preterite is attested here is *do mhúisgil* (edited in this edition as *do mhúiscil*), where GCh would have *mhúscail*. Similarly, the imperative is *múiscil* (with *múiscilaidh* in the plural) and the verbal adjective *múiscilte*. Pronounced /mu:skəlim'~mu:ʃk'il'im', mu:ʃk'ilh'/.

ná: “nor”; also a negative subordinating or relative conjunction. *Ná* replaces *nú* in a negative relative clause: in Jeremiah 16, we read *ná héirigh isteach i dtigh an fhéasta, ná ná héirigh ag déanamh caointe*, with *ná ná* meaning “don’t do that either”.

ná: an enumerative or resumptive conjunction. In Osee 4:9, we read *agus is amhlaidh a bheidh an scéal acu ná, mar atá an sagart is ea atá an pobal*, where *ná* picks up the thought expressed by *is amhlaidh*, “thus will be their situation, namely, as it is with the priest so it is with the people”. The run of the sentence shows that there is a reason for the comma after *ná* here (this is not the *ná mar atá* often found in comparative clauses).

nách: the negative subordinating or relative particle, or *nach* in GCh. Pronounced /nɑ:x/.

nádúr: “nature”, with *nádúra* in the genitive here, where GCh has *nádúir*. *De réir nádúra*, “naturally”. *Nádúr* refers in the note to Job 38:36 to the instinct of a cock (who instinctively knows when to crow). FGB has *instinn* in the meaning of “instinct”.

naíon: “infant”, with *naíonna* in the plural. GCh has *naí* in the singular.

naíonacht: “infancy”. PUL has *naíondacht* in his *An Teagasg Críostaidhe*, the LS version of which indicates the *d* is pronounced. It seems both forms existed, as FGB has both *naíonacht* and *naíondacht*. (FGB claims *naíonacht* means “infancy” and *naíondacht* “childlike qualities”, but the distinction appears to be artificial.

naíre: “shame”. This is attested as both masculine and feminine in PUL’s works.

náirím, náiriú: “to shame, make ashamed”; pronounced /nɑ:r'i:m', nɑ:r'u:/.

naiscim, nascadh: “to tie, bind, link”, or *nascaim, nascadh* in GCh; with *nascaithe* in the verbal adjective, where GCh has *nasctha*.

naisiún: “nation”; note, referred to by a feminine pronoun in Isaiah 18:2.

namhaid: “enemy”, pronounced /naud'/. Traditionally *námha*, the dative has replaced the historical nominative. The nominative plural is also *namhaid*, where GCh has *naimhde*, although a plural is not often required, and “the enemies” in English can be translated as *an namhaid* in Irish. The genitive singular and plural are both *namhad*. As this word is feminine, *namhaid mór* in the manuscript in Isaiah 27 is adjusted here to *namhaid mhór*. The dative plural is generally *namhdaibh*, but *namhaidibh* is accepted where found.

naofa: “holy”. Substantivised in the meaning of “that which is holy”. *Naofa na naofa*, “the Holy of Holies”.

naoi: “nine”, pronounced /ne:/.

naomh-mhasla: “sacrilege”, or *sacraileid* in GCh.

naomhaím, naomhú: “to hallow, sanctify”, pronounced /ne:'vi:m', ne:'vu:/. Note the autonomous form *do naomhadh*, derived from a first-conjugation verb.

naomhaitheóir: “sanctifier”.

naomhíbirt: “holy sacrifice”. *Naomhíbirt an Aifrinn*, “the (holy) sacrifice of the Mass”.

naomhú: “sanctification”.

naomhúchán: “sanctification”, pronounced /ne:vu:xɑ:n/. This word is not given in dictionaries. [Check PSD.](#)

naoú: “ninth”, pronounced /ne:u:/.

nár: “ashamed”. *Ní nár leó é*, “they are not ashamed of it”.

Nasaríteach/Nasaraníteach: both forms are found here for “Nazirite”.

nathair nímhe: “venomous snake”. See under *athair nímhe*.

nead: “nest”, with *níd* in the genitive and both *nead* and *níd* in the dative. Consequently, it seems this word is masculine, but sometimes feminine in the dative. *Nead* is feminine in GCh.

neadaím, neadú: “to nest, nestle”; pronounced /n'a'di:m', n'a'du:/.

neamaitheach: “disobliging, useless”; pronounced /n'a-mə'hɑx/.

neambeacht: “imperfect”, or *neamhbheacht* in GCh. Pronounced /n'ə'm'axt/.

neambuan: “fleeting, transitory”, or *neamhbhuan* in GCh. Pronounced /n'a'muən/.

neamh: “heaven”, with *neimhe* and *neamha* in the genitive. [Pronunciation of genitive?](#)

neamhaireach: “negligent”; pronounced /n'av-i'r'ax/. *Neamhaireach ort féin*, “unawares”.

neamhaireachas: “negligence, carelessness”, pronounced /n'av-i'r'axəs/.

neamhathrí: “impenitence”; pronounced /n'av-ar'hi:/.

neamhatrua: “cruelty”.

neamhatruach: “uncompassionate, unmerciful, cruel”; pronounced /n'av-ɑ'truəx/.

neamhbheannú: “profaning”. *Neamhbheannú* is apparently an *ad hoc* creation in Isaiah 43; GCh has *mínaomhú*. As *neamh-* tends to eclipse a *b* (see *neambeó* for *neamhbheó*), a pronunciation of /n'a-m'a'nu:/ could be suggested.

neamhcheart: “incorrect”; pronounced /n'a-x'art/.

neamhchínnte: “uncertain, indefinite”; pronounced /n'a-x'i:nt'i:/.

neamhchiontach/neamhchionntach: “innocent”. PUL uses both *cionntach* and *ciontach* in his works, and IWM shows the pronunciation of that word could be either /k'u:ntəx/ or /k'untəx/. A later hand has adjusted most instances of *neamhchiontach* to *neamhchionntach*. The original spellings are allowed to stand here. *Neamhchion(n)tach* is also substantivised as “an innocent person”, with *neamhchion(n)taigh* in the genitive. **Neamhchionta is given in two passages: check PSD.**

neamhchiontacht/neamhchionntacht: “innocence”.

neamhchoitianta: “extraordinary, uncommon”; pronounced /n'a-xo't'iəntə/.

neamhchosmhail: “dissimilar to, not like”, used with *le*. Pronounced /n'a-xosvil'/.

neamhchráifeacht: “impiety, ungodliness”; pronounced /n'a-xrɑ:f'əxt/.

neamhchróga: “timid, cowardly”; pronounced /n'a-xro:gə/.

neamhdha: “heavenly”, or *neamhá* in GCh. Spelt *neamhdha* in the original text. Shán Ó Cuív’s LS version of *Aithris ar Chríost* has *neága* in III:XXVII, showing the pronunciation /n'a:gə/, but *neavga* in III:XXXII.

neamhdheimhne: “uncertainty”, pronounced /n'a-jəin'i/.

neamhdhiaga: “profane, ungodly”; pronounced /n'a-j'iəgə/. Also substantivised as “the ungodly”.

neamhdhílis/neimhdhílis: “unfaithful”. Both spellings are found in the original, probably indicating a pronunciation /n'əi:ji:l'iʃ/.

neamhdhíreach: “indirect”; pronounced /n'a-ji:r'əx/.

neamheaglach: “fearless, unafraid”; pronounced /n'av-əgələx/.

neamheagnaí: “unwise”; pronounced /n'av-əgəni'/.

neamhfhóraon: “an unjust person”, or *neamhfhíreán* in GCh.

neamhfhírinne: “untruth”; pronounced /n'a-v'i:r'iŋ'i/.

neamhfhoighne: “impatience”; pronounced /n'av-əiŋ'i/.

neamhfhoighneach: “impatient”; pronounced /n'av-əiŋ'əx/.

neamhghlaine: “uncleanliness”; pronounced /n'a-ɣlin'i/.

neamhghlaineacht: “uncleanliness”; pronounced /n'a-ɣlin'əxt/. Note the use of a rare plural, *neamhghlaineachtaí*, in Ezechiel 14.

neamhghlan: “unclean”, pronounced /n'a-ɣlɑn/. Also substantivised in the meanings of “an unclean person” and “that which is unclean”. *Neamhghlan* translates “the effeminate” in Iob 36.

neamhghlanachar: “uncleanness”, a word not found in FGB. A plural, *neamhghlanacair*, is found here. Pronounced /n'a-ɣlɑnəxər~n'a-ɣlə'nɑxər/.

neamhléannta: “an unlearned person”, pronounced /n'av-l'e:ntə/.

neamhnaofa: “unholy, profane; that which is unholy or profane”; pronounced /n'av-ne:fə/.

neamhoiriúnach: “inappropriate, unsuitable”, pronounced /n'av-i'r'u:nəx/.

neamhshláinte: “ill-health”.

neamhshocair: “unstable”; pronounced /n'a'hokir'/.

neamhshoiléir: “unclear”; pronounced /n'a-hi'l'e:r'/.

neamhshuaimhneas: “disquiet, uneasiness”. Pronounced /n'a-huən'əs/. *Im neamhshuaimhneas* in 3 Ríthe 20 means “in a hurry”.

neamhshuím: “indifference”. Pronounced /n'a'hi:m'/. *Neamhshuím a dhéanamh de rud*, “to disregard something, show it no respect”.

neamhshuimiúlacht: “indifference”. Pronounced /n'a-hi'm'u:ləxt/.

neamhthairbheach: “unprofitable”; pronounced /n'a-hɑr'if'əx/.

neamhthúmpallgheárrtha: “uncircumcised”, or substantivised as “an uncircumcised person”. Pronounced /n'a-hi:m'pəl-ja:r'hə/.

neamhthorthúil: “unfruitful, infertile”. Pronounced /n'a-hor'hui:l'/.

neamhthorthúlacht: “unfruitfulness, barrenness”. Pronounced /n'a-hor'hui:ləxt/.

neamhurrmach: “disrespectful”.

neanntóg: “nettle”, or *neantóg* in GCh; pronounced /n'aun'to:g/. With *neanntóg* in the dative. *Neanntóg* is used in a collective sense in Seanfhocail 24:31.

neart: “strength”. *Le neart*, “by force of, by dint of”: *le neart dealúis*, “out of poverty”. *Neart duit*, “able to”. Also “plenty of something”: *neart uisce*, “a great deal of water”. *Neart sló*, “military manpower, a force of men”.

neartaím, neartú: “to strengthen; to become strong”; pronounced /n'ar'ti:m', n'ar'tu:/. *Do neartaigh air*, “it was strengthened”, an impersonal construction.

neartmhar: “strong”, but also substantivised as “a strong person”.

neimhdhílseacht: “unfaithfulness, disloyalty”. This spelling indicates a pronunciation of /n'əi:ji:l'ʃəxt/. Note the rarely needed dative plural *neimhdhílseachtaibh* in Ezechiel 16.

neóin: “nones; evening”, or *nóin* in GCh. *Uim neóin*, “in the evening”. *Ó mhaidin go neóin*, “from morning till evening”. See also *nóin*.

neómat: “minute, moment”, with *neómataí* in the plural, equivalent to *nóiméad* and *nóiméid* in GCh. The various words for “minute” in Irish are all corruptions of the original *móimeint*.

ní: “thing”. Note usage to denote “some of (something)”, frequently just “of” in English: *ith ní de sheilg do mhic* in Genesis 27:31 corresponds to “eat of they son’s venison” in the Douay Bible. *Níl aon ní dá ’fhios san agatsa*, “you know nothing about it”. *Ní* is also a quasi-relative in sentences such as the following: *an peaca ’ dhéanamh in aghaidh do bhreitheanna, ní, má dheineann duine é, go gcaithfidh sé maireachtaint iontu*.

ním, ní: “to wash. The choice of preposition in labrum *chun nite* as in Ecsodus 30 is worth noting: the Douay Bible has “a laver ... to wash in”. A long vowel is shown in the present autonomous, *nítear*, in Iob 9. The preterite, edited here as *do nigh sé*, is often *do nígh sé* in the manuscript, suggesting that PUL may have had a long vowel in such monosyllabic preterites. The verbal adjective is found here with a short vowel, *nite*.

nímh: “poison”, with *nímhe* in the genitive. Pronounced /n'iv', ni':/. *Fiacal nímhe*, “fang”. *Piast nímhe*, “venomous snake/reptile”.

nímhneach: “venomous, vicious”, pronounced /n'i:n'əx/.

níochán: “washing”. *Árthach níocháin*, “laver”.

níosa: “more”. The form *níosa*, which lenites, is a variant of *níos*. PUL claimed in NIWU (p82) that the use of *níosa* implied a progressive increase (*níosa mheasa*, “worse and worse”), but it does not always appear to carry this extra nuance.

Nísan: the Hebrew month Nisan, which generally falls in March-April.

nitron: “nitre”, or *nítear* in GCh. PUL here uses the Greek word for sodium carbonate. This could be pronounced /n'itəɾən/.

nitrum: “nitre; saltpeter”, or *nítear* in GCh. *Nitrum* is the Latin word. This could be pronounced /n'itə̀əm/. See also *nitron*.

nóchad: “ninety”, or *nócha* in GCh. *Nóchad* takes the singular: *nóchad bliain* in the original manuscript is adjusted here to *nóchad bliain*.

nocht: “naked”. Also substantivised in the sense of “a naked person”.

nocht: “nakedness”, a word not attested as a noun in dictionaries.

nochtaim, nochtadh: “to uncover, reveal, disclose”. The present autonomous was spelt *nochtthar* in the original text of Genesis 1. This suggests /noxtə̀ə̀r/: we have used the spelling *nochtaithear*.

nochtaithe: “naked”, or *nochta* in GCh.

nóin: “nones; evening”, with *nóna* in the genitive. *Íbirt nóna*, “evening sacrifice”. *An réalt nóna*, “the evening star”. See also *neóin*.

nósmhaireacht: “moral conventions”.

nú: “or”, or *nó* in GCh, pronounced /nu:/.

nua: “new”, pronounced /no:/. Substantivised in the meaning of “the new”, in reference to a new harvest in Leviticus 26. *Go nua*, “newly, recently”.

nuachar: “spouse”; pronounced /no:xə̀r/. Generally used here for “bridegroom”.

nuaphósta: “newly wed person”. Pronounced /no:-fo:stə̀/.

Nun: ן, a letter of the Hebrew alphabet, representing the consonant /n/.

ó dheas: “southwards”, pronounced /o: 'jas/.

ó: “from”. *Ód' óige* in the manuscript in Isaiah 47:12 is adjusted here to *ó t'óige*. Where *ó* means “since”, the usage was historically seen as relative, as shown by *ó atáthaoi* in the manuscript Ezechiel 22. Such usages are edited here without the relative particle, namely, *ó táthaoi*, etc. Compare phrases such as *go mór mór ó ná fuil a dhá oiread airgid cheana aige* (in *Séadna*, p200), which give the negative relative after *ó*. *Ó a tugadh dúinn* in Ester 13:5 is edited here as *ó tugadh dúinn*: the relative particle here would strictly speaking not be incorrect, given the historic view that *ó* took the relative, but the *a* may have been left after PUL adjusted his translation from an original version of *nuair a tugadh dúinn*. With the copula, *ós. Ós rud é go*, “since, seeing as, forasmuch”. *Uaidh siar*, of a spear stroke in 2 Samuél 2, where the Douay Bible has “with a back stroke”. *Fear uait*, “a descendant of yours”. *Uaidh féin*, “of its own accord, by itself, with no intervention”.

ó: “grandson”, with *uí* in the plural. In the notes to Daniel 5, PUL refers to the last Chaldean king as *ua Nabuchodonosoir*, edited here as *ó*. It's worth noting here that he eschews the GCh term *garmhac*.

obaim, obadh: “to reject, refuse, decline”. Normally found in the imperative (*ná hob*).

obair: “work”, with *oibre* in the genitive and *oibreacha* in the plural. Pronounced /obir', eb'ir'i, eb'ir'ə̀xə̀/. *Obair an choínnleóra*, “the work (workmanship, structure) of the candlestick”. *Obair lámh*, “handiwork, work of your hands (pl)”. Note that *obair Dé* often translates “the works of God here”. *Oibreacha* in 2 Samuél 20:15 refers to “siegeworks”, used to besiege a city.

obann: “sudden”, or *tobann* in GCh.

obol: *obol*, a Greek coin and a measure approximately equivalent to one-twentieth of a shekel (less than a gram). See *gerah*.

ócaid: “occasion”.

och: “oh, alas”. *Och ná ceaptar mise im breithiún ar an dtír!*, “if only I were appointed judge over the land!”

ochlán: “sigh, groan”; pronounced /ux'lɑ:n/.

ochón: “alas!”, pronounced /u'xə̀n/. As a noun, “lament, wail”.

ochtar: “eight people”.

ochtú: “eighth”, pronounced /oxtu:/. Note the stress on the first syllable of *ochtú* (and other ordinals). *Ochtú* is used here (in the translation of Psalm 6 PUL sent to An tSiúr Máighréad Mhuire) in the meaning of “octave”.

ocrach: “hungry”; pronounced /okə̀rə̀x/. Substantivised in the meaning of “the hungry”.

ocras: “hunger”; pronounced /okə̀rəs/. *Lucht an ochrais*, “the hungry”.

octav: “octave”, an Anglophone form where GCh has *ochtach*.

octava: “octave”, a variant form found in Psalm 11.

octavum: “octave”.

October: the English name of the month is given here; PUL's other works generally have *Deireadh Fómhair*.

ofráil: “offering”. The nominative plural is both *ofrálacha* and *ofrála*; the dative plural is found in Genesis 4 as *ofrálaibh* (an illustration of the fact that dative plurals are sometimes formed from older strong plurals). Isaiah 19 has *ofrálachaibh*. Pronounced /ofə̀rɑ:l'/. The genitive plural is *ofrálach* (as well as *ofrálacha*).

ofrálaí: “offerer”, with *ofrálaithe* in the plural, a word not given in dictionaries. Pronounced /ofə̀rɑ:l'i:/.

ofrálaim, ofráil: “to offer” (in the religious sense of a sacrifice); pronounced /ofə̀rɑ:l'im', ofə̀rɑ:l'/. The verbal adjective is *ofrálta*.

óg: “young”, with *óig* in the dative singular feminine. As a noun, “youth, young person, young warrior”.

ógánach: “young man, youth”, pronounced /o:'gɑ:nə̀x/.

ógh: “chaste, virginal”; pronounced /o:/. *A iníon óigh*, “O chaste daughter”, in Isaiah 23:12, exhibits the tendency for feminine vocatives to be declined as masculine vocatives would be, **put the pronunciation here is probably still /o:/. PUL sometimes spells ógh óigh as in Isaiah 37.**

oibleagáid: “obligation”, pronounced /ob'il'igɑ:d'/. *Rud do chur in oibleagáid ar dhuine*, “to enjoin something on someone, place him under an obligation to do something”.

oibrím, oibriú: “to put to work, operate”. Pronounced /eb'ir'i:m', eb'ir'u:/. CFBB (p270) indicates that *ag oibriú* is generally /ig' eb'ir'u:/, although /ə̀g ob'ir'u:/ is also found. *Líon a dh'oibriú*, “to work up, work with, work on linen”. *Slánú ' dh'oibriú*, “to work salvation”. *Iarann oibrithe*, “wrought iron”.

oide: “tutor, guardian”; pronounced /id'i:/.

oidhre: “heir”, pronounced /ə̀ir'i/. *Oidhre ar dhuine*, “an heir to someone”.

oidhreacht: “inheritance”, pronounced /ə̀ir'ə̀xt/. Note the genitive in *crann a oidhreacht*, “the lot of his inheritance”, in Deuteronomí 32:9. PUL normally declines the genitive correctly, but non-declension for the genitive of nouns in -cht is widely attested in WM Irish.

oifc: “office”, or *oifig* in GCh. Pronounced /of'ik'~of'ig'/. *Oificí diaga*, “divine offices”, as of church services.

oifceach: “officer”, or *oifigeach* in GCh. Pronounced /of'ik'ə̀x~of'ig'ə̀x/. With *oificeacha* in the plural.

óigfhear: “young man.” Note that the GCh spelling *óigfhear* poorly indicates the slender quality of the *g*. Pronounced /o:g'ə̀r/.

oigheann: “oven”, pronounced /ə̀in/. PUL spells this *adhan* in the manuscript. This also means “pan”, and is so used in Ecsodus 24.

The genitive, spelt *adhain* in the manuscript, is edited here as *oighin* (it seems that both *oighin* and *oighinn* could have been accepted here). The plural here is *oighinn* and *oigheanna* where GCh has *oigheanna*. *Oigheann tine*, “firepan”. *Oigheann bruite*, “frying pan”, which would be *friochtán* in GCh. *Oigheann*, without any qualification, also means “frying pan”, in Leviticus 6:21.

oighear: “ice”, with *oighir* in the genitive. Pronounced /əiɾ'í/. See *leac oighre*.

oighre: “ice”. Pronounced /əiɾ'í/. See *leac oighre*.

oilim, oiliúint: “to nourish, foster, nurse; to rear or bring up”. Pronounced /il'im', e'l'u:nt'~i'l'u:nt'/.

oilithre: “pilgrimage”; pronounced /el'ir'hi/. This word, given only as a variant of *oilthreacht* in FGB, is spelt *ailithre* and *oilithre* in PUL’s manuscript. *Ar oilithre*, “on a pilgrimage”.

oilithreacht: “pilgrimage”; pronounced /el'ihɾ'əxt/.

oilíúint: “nourishment, care; training, education”. *Aithreacha oiliúna*, “nursing fathers”. In Seanfhocail 30:3, we read *oilíúint na naomh* where the Douay Bible has “the science of saints” (*scientiam scantorum*).

oilte: “skilled”; pronounced /il'hi/. Substantivised as “the skilful”. *Fíoroilte*, “very skilful”.

oilteacht: “skilfulness, proficiency”; pronounced /il'həxt/.

oinniún: “onion”. This word is generally spelt *inniún* in PUL’s works, suggesting slenderisation of a preceding consonant. Pronounced /i'ŋ'u:n/.

óir: “for”, in the sense of “because”.

oirbhíre: “reproach, curse”; pronounced /i'r'i:r'í/. In NIWU, PUL glossed this word as “public resentment” (p65). His wonted spelling was *iríre* (e.g. *t'iríre*), showing slenderisation of a preceding particle. Note that with *mo*, this becomes *mh'oirbhíre*.

óirdnim, óirdneadh: “to ordain”. Pronounced /o:r'n'im', o:r'n'í/. A first-conjugation form is attested in the past autonomous, *do hóirdneadh*. Most other forms are formed from *órdnaím, q.v.*, which also supplies the rival past autonomous form *do hórdnaíodh*.

óirdniú: “ordinance”; pronounced /o:r'n'u:/.

oiread: “amount”, pronounced /ir'əd/. *Oiread agus*, “as much as”. FGB states that this word is “treated as f. with article, except in gen.; followed by m. form of adjective”. Yet PUL generally has *an oiread chéanna*, showing this word to be feminine. *Leis an oiread céanna* in Breithiúin 12:9 clearly has the dot for lenition crossed out (by whom?), but is transcribed with *chéanna* here.

oirreacas: “eminence, distinction, magnificence”, or *oirreacas* in GCh. PUL told Osborn Bergin that this word had a broad *rc* in the middle of the word in WM Irish.

oirim, oiriúint: “to suit, fit”; pronounced /ir'im', i'r'u:nt'/.

oirirc: “distinguished, eminent, illustrious”. Pronounced /er'ir'ik'/. Both *oirearca* and *oirirce* are found in the comparative and plural in PUL’s Irish; pronounced /er'ir'ik'i~er'ər'kə/. Substantivised in Isaiah 57 as *an tOirirc*, “the Eminent one”.

oiriúnach: “suitable, appropriate”, with *ar*. Pronounced /i'r'u:nəx~r'u:nəx/.

oiriúnaí: “suitability”.

oiriúnaím, oirúnaí: “to fit”, as to install or set something. *An rationale d'oiriúnú ar an ephod*, “to fit the rationale on the ephod”.

oirthear: “east, eastern part”; pronounced /ir'hər/.

ola: “oil; olive”. *Caor ola*, “olive”. *Crann ola*, “olive tree”; also found here as *olachrann* (with *olachraínn* in the genitive).

olachrann: “olive tree”. The genitive plural is also *olachrann*. Pronounced /olə-xraun/. *Géaga olachrann* fails to give the genitive singular.

olaghéag: “olive branch”. The dual here, *an dá olaghéag*, is not aligned with the dative.

olaghort: “olive field”, with *olaghuirt* in the plural. This word is not given in dictionaries.

olagón: “wailing, lament”, and as a verbal noun “to wail”. *Olagón a chasadh*, “to raise a lament”.

olaithe: “anointed”.

olc: “evil, a bad thing” with *uilc* in the genitive singular and the plural. Pronounced /olk, ilk'/. *Aicme an uile*, “the wicked”.

olc: “evil”, the adjective, with *measa* as the comparative.

ollamh: “ready”, or *ullamh* in GCh. Pronounced /oləv/ in WM Irish. With *ollmha* in the plural, pronounced /o'lu:/.

ollmháim, ollmhú: “to prepare”, or *ullmháim, ullmhú* in GCh. Pronounced /o'li:m', o'lu:/.

Note the *mh* is vocalised only before /i:/ and /u:/: *ollmaigh* is /oləvig'/; *ollmhaithe* is /oləvihi/. PUL’s spellings *ollamhú* in 4 Ríthe 18, 2 Paralipomenón 35 and Iob 15 and *ollamhuíghean* in Ieremias 10 suggest he may not have vocalised the *mh*. It seems preferable to keep the pronunciations of *ollmhú* and *fhollmhú* separate.

ollmhaitheas: “wealth, luxury”, with *ollmhaitheis* in the genitive where GCh has *ollmhaitheasa*. Pronounced /olə-vəthəs/.

ollmhúchán: “preparation”; pronounced /o'lu:xɑ:n/.

ómra: “amber”; pronounced /o:məɾə/.

onchú: “savage beast”. Pronounced /on-xu:/. With *onchon* in the genitive plural. This is used to translate “leopard” in Cantic 4 and Daniel 7; GCh has *liopard*.

onicha: “onycha”.

onics: “onyx”, or *oinisc* in GCh; with *onicse* in the genitive.

onóireach: “honourable”; pronounced /ə'no:r'əx/. Both *onórach* and *onóireach* are found here; GCh has only *onórach*. AÓL also had *onórach*.

onórach: “honourable”; pronounced /ə'no:rəx/.

onóraigim/onóraigim, onóradh/onórá: “to honour”. Both forms are found here. The second-conjugation forms are adopted in GCh.

onórtha: “honoured”; or *onóraithe* in GCh.

ophiomachus: a Latin word for a type of locust.

oracal: “oracle”.

óraculum: “oracle”. A Latinate version of the word is used in some passages here. A plural *óracula* is also found here. *Óraculum* is rejected, as it is only so found in one passage.

orchóid: “harm, malice”, or *urchóid* in GCh. *Urchóid* was also PUL’s spelling, but CFBB shows this is pronounced /orə'xo:d'/.

orchóideach: “malignant”, or *urchóideach* in GCh. Pronounced /orə'xo:d'əx/.

órd: “order”, with *úird* in the genitive. *De réir úird*, “in order, in an orderly fashion”.

órdáim, órdú: “to order; to put in order”. Pronounced /o:r'di:m', o:r'du:/.

órdaire: “hammerer”.

órdnaím, óirdniú/óirniú: 1. “to ordain”. 2. “to bedeck, adorn”. Pronounced /o:rdə'ni:m', o:r'n'u:/.

Note the slender *rdn* in the future (*óirdneóidh sé*) and the verbal noun.

órdóg: “thumb”, with *órdóige* in the genitive and *órdóg* in the dative. *Órdóg coise*, “big toe”.

órdú: “order”, with *órdaithe* in the plural. The GCh adoption of *ordaithe* in the genitive singular and *orduithe* in the nominative plural is capricious. On historical grounds there is no distinction between *-ai-* and *-ui-* in such words. Note, however, usage in Genesis 12:20 and many other passages, where *órdú* translates “orders” in the Douay Bible. This word is therefore more often found in the singular. Pronounced /o:r'du:, o:r'dihi/.

órdúchán: “act of giving orders; order(s), commandment(s)”. *Órdúchán* is given in Ester 1 in the meaning of “commandments”, showing that the singular may have a collective plural meaning.

órga: “golden”. PUL’s spelling *órtha* in Psalm 44 for the traditional *órdha* may indicate that he had /o:rhə/. The general pronunciation is /o:rgə/, but the suffix *-dha* is pronounced *-hə/* in a number of words.

órgan: “musical organ”, or *orgán* in GCh.

Oriens (an tOriens)/Orient (an tOrient): “the Orient”. The Latin word is used in Sacharias 3:8 in a prophecy that relates to the coming of the Messiah. A lengthmark is added in this edition to align it with *Óriental*, also found here. The English word *Órient* (found with a lengthmark in one passage in the manuscript) is also found here. “The Orient” is otherwise *an tOirthear* in Irish.

Óriental: A Latinate word is given in 3 Ríthe 4:30 for “Oriental (someone from the East)”. The Latin Vulgate here has *orientalium* in the genitive plural. GCh has *oirthearach*.

órlach: “inch”. The plural used with numerals is generally *órla*, but we read *cheithre órlacha* in Ecsodus 25 here. *A linbh naoi n-órlach* in Caoineadh 2 has *órlach* in the genitive plural; the reference here is to a child nine inches long, nine inches being a span.

órnaidim, órnaidiú: “to adorn, ornament”. *Órnaidithe*, “adorned”; pronounced /o:r'nɑ:d'ihí/.

órnaím, órnú: “to adorn, bedeck”; pronounced /o:r'ni:m', o:r'nu:/.

ortha: “charm, incantation”, with *orthanna* in the plural where GCh has *orthaí*.

orthóir: “charmer”.

ós árd: “openly, out loud, in public”. This was spelt *os árd* in the original text, but PUL’s other works show that the preposition *os*, “over, above”, is pronounced with a long vowel in this phrase. Gerald O’Nolan commented in his *Studies in Modern Irish Part I* that the preposition *os* is “mostly pronounced *as*, except in *ós árd, ós íseal*” (p171).

os cionn: “above”. Pronounced /ɑʃ k'u:n/. Gerald O’Nolan commented in his *Studies in Modern Irish Part I* that the preposition *os* is “mostly pronounced *as*, except in *ós árd, ós íseal*” (p171). *Tháinig an chuid eile de mhacaibh Iacoib isteach os cionn na marbh* in Genesis 34:27 appears to be a very literal translation of “the other sons of Jacob came upon the slain”. Note that *os cionn* generally lenites, as with *os cionn chraínnchur* in Psalm 124.

os cómhair: “in front of”. Pronounced /ɑs ko:r'/. See the comment on pronunciation under *os cionn*.

osán: “greave”, a piece of armour that protects the shins.

oscailt: “an opening”, with *oscailtí* in the plural.

oscall: “armpit”, with the dative singular (and dual) *oscaill*. *Fén ’oscaill*, “under his arm”. Note the nominative/dative distinction is not observed in GCh, where the word appears as *ascaill*. PUL’s spelling (in the dative) here was *asgail*, but is amended here in line with the desired pronunciation of /oskəl~uskəl/.

oscláim, oscailt: “to open”, or *oscláim, oscailt* in GCh. With *d’oscaill* in the preterite. As a syncopating verb, the future is *osclóidh sé*. Pronounced /oskəlím', oskilt'/. *Poll a dh’oscaill*, “to dig a pit”. The second-person singular future is found once here (in the variant version of Psalm 50) as *osgalófir*, being adjusted here to *osclóir*. Note the present autonomous: *oscaltar*.

osna: “sigh”, with *osnaíocha* in the plural where GCh has *osnaí*. PUL has *osnaibh* in the dative plural elsewhere in his works.

osnaíol: “sighing”, or *osnaíl* in GCh.

ósta: “lodging”. *Tigh ósta*, “inn, hotel”, pronounced /t'í o:stə/; equivalent to *óstán* or *óstlann* in GCh.

oth: found in the phrase *is oth liom*, “I regret”.

othras: “sore, ulcer”; pronounced /ohərəs/. With *othrasaí* in the plural where GCh has *othrais*.

otrach: “dung”; pronounced /otərəx/.

págánach: “pagan”. This is both a noun and an adjective here. In GCh the noun is also *págánach*, but the adjective *págánta*.

págánacht: “paganism”, or *págántacht* in GCh.

pailm: “palm tree”. This is generally *failm* in PUL’s Irish, but *pailm* is found in the manuscript at Leviticus 23:40 and elsewhere and retained where found. Pronounced /pɑl'im'/.

páirc: “field”. In Seanfhocail 23:10 we read *i mbáirc an dithleachtaídhe*, edited here as *i bpáirc an dílleachtaí*.

páirt: “part”. *Priúnsa ’ghabháil i bpáirt réime*, “to associate someone in the kingship”, as of a prince being given some role in the kingship in preparation to inherit the throne. Also *priúnsa ’chur i bpáirt leis an rí sa ríocht. Bheith i bpáirt le duine*, “to be in partnership with someone”.

páirteach: “participating”. *Páirteach i rud*, “participating in something”. *Páirteach le duine*, “in partnership with someone”.

páirtíocht: “partnership”; pronounced /pɑ:r't'i:xt/. *Lucht páirtíochta*, “participants, partners”.

páis: “passion” (of Christ).

páit: “a portion of food”, with *páiteanna* in the plural. This word is not found in dictionaries.

pana: “piece of cloth, rag”. Check PSD.

paor: “grudge”. *Paor a bheith agat ar dhuine*, “to have something against someone”.

pár: “parchment”.

parabal: “parable”.

párchmínt: “parchment”. The English word is given in one passage here, more or less unchanged.

parthais: “paradise”, pronounced /pɑrəhíʃ/. In the introduction Genesis 2, PUL has a feminine *parthais* in the nominative. It may be that *parthais* is the form always encountered, owing to this word’s generally being used in the genitive, accounting for PUL’s reluctance to use *parthas* in the nominative. As a consequence, we read *parthais* in all three cases, with the word apparently nominative in the genitive singular *an pharthais*.

pas: “a bit”. *Pas aosta*, “getting on in years”.

pasáiste: “passage”, both the sense of “a passage way” and as the abstract noun “passage”; pronounced /pə'sɑ:ʃt'i'/.

pátríarch: “patriarch”, or *patrarc* in GCh.

pé: “whichever, whatever”. Note phrases such as *pé dleathach andleathach*, “however lawful/legitimate”. *Pé’r domhan é*, “in any case, anyway”.

péac: “bud, shoot”, with *péacanna* and *péaca* in the plural where GCh has *péaca*. Pronounced /p'ia:k/.

peacach: “sinner”, pronounced /p'ə'kɑx/. The plural here is variously *peacaigh* and *peacacha*.

péacaim, péacadh: “to shoot, sprout”; pronounced /p'iakim', p'iakə/.
péacaím, péacú: “to shoot, sprout”; pronounced /p'ia'ki:m', p'ia'ku:/. A variant of *péacaim, péacadh*.

peacaím, peacú: “to sin, transgress”.

péacóg: “peacock”.

peacúil: “sinful”, pronounced /p'a'ku:l'/.
peacúlacht: “sinfulness”.

peann: “pen”; pronounced /p'aun/.
peannaid: “pain, torment”.

péarla: “pearl”; pronounced /p'e:rlə/.
pearsa: “person”, with *pearsan* in the genitive (singular and plural), *pearsain* in the dative and *pearsana* in the plural. *Mór i bpearsain*, “tall in stature”. *I bpearsain an Tiarna*, “representing the Lord”. *Pearsa* is ultimately derived, as with cognates in all European languages, from the ancient Etruscan *phersu*, “face mask”. *Féachaint chun pearsan*, “to respect/show favouritism to persons”.

peictiúir: “picture”, or *pictiúr* in GCh. Pronounced /p'ek't'u:r'/. Where *pictiúir* is found in the original, it is adjusted here.

peileacán: “pelican”.

péinteálaim/pínteálaim, péinteáil/pínteáil: “to paint”, or *péinteálaim, péinteáil* in GCh. **Check.**

péirchrann: “pear tree”; or *piorróg* in GCh. Compare also *piorrachrann* here.

peistil: “pestle”, or *peisteal/tuairgnín* in GCh.

péistín: “little worm”. This word is feminine.

peocu: “whether”, from *pé acu*, or *pé'cu*. Pronounced /p'ukə/. Gerald O’Nolan explained in his *Studies in Modern Irish Part I* the difference between *ceocu* and *peocu* (see p76). *Ceocu* is used with substantival clauses (*ní fheadar ceocu ' thiocfaidh sé nú ná thiocfaidh*), whereas *peocu* is used with adverbial clauses (*peocu ' thiocfaidh sé nú ná thiocfaidh, fanfadsa*). *Ceocu ' thiocfaidh sé nú ná thiocfaidh* may be replaced by *é sin (ní fheadar é sin)*; *peocu ' thiocfaidh sé nú ná thiocfaidh* may not.

Pharao: “Pharaoh”, or *Faró* in GCh. Note: this word should not be spelt with an *f*, because the /f/ remains even in lenitable circumstances.

Phásé: “Passover”. PUL follows the Latin Vulgate, which translate the Hebrew *Pesach* as *Phase* in most Old Testament passages. This word has no real pronunciation in Irish, but if such passages were read out /fɑ:ʃe:/ could be recommended as an *ad hoc* pronunciation.

Phe: פ, a letter of the Hebrew alphabet, representing the consonant /p/.

Phur: a Hebrew/Akkadian word meaning “lot”, with *Phurim* in the plural, whence the feast of Purim (“lots”), instituted to commemorate the events of Ester 3.

pian: “pain”. The declined dative *péin* is not always given: it is not found in Iob 9 and Iob 16, but is given in Iob 14. *An pian* is correctly given without lenition in Iob 16: although *pian* is feminine, this phrase appears to be an instance of delenition across a homorganic labial word boundary. *Pian bháis a dh'imirt ar dhuine*, “to put to death, to subject to the death penalty”.

pianaím, pianadh: “to punish, torment”.

pianaím, pianú: “to punish, torment”. A second-conjugation verbal noun is found in Ieremias 25.

piardálaim, piardáil: “to ransack, rummage”; pronounced /p'iar'dɑ:lim', p'iar'dɑ:l'/.
piast: “worm”, or by extension “serpent”; with *péiste* in the genitive. Note that the dative *péist* has replaced the nominative in the GCh. However, *piast* is sometimes found here in dative use. The plural here is *piastaí* where GCh has *péisteanna*.

píb: “pipe”.

pic: “pitch, tar”. *Pic thalún*, “slime”.

píce: “pike, hayfork”.

pictiúreacht: “picture, painting, depiction in paintings”. Compare *pictiúrthacht* in FGB, which is glossed as “picturesqueness”.

pínas: an Anglophone word for “pine tree” found in Isaiah 60.

píne: “pine”, or *péine* in GCh. This is contrasted in 2 Paralipomenón 2 with *giúis*, “fir”, although *giúis* is given in most dictionaries as “pine, fir”. *Crann píne*, “pine tree”.

pinsean: “pension”, with *pinseana* in the plural where GCh has *pinsin*.

pionós: “penalty, punishment”, pronounced /p'ə'no:s/. *Pionós aimsire*, “temporal punishment” (i.e. in purgatory).

pioparnach: “ringing, piping (sound)”.

piorrachrann: “pear tree”; pronounced /p'orə-xraun/. GCh has *piorróg*.

píosa: “piece, coin”.

piotarisc: “partridge”, or *patraisc* in GCh. The spelling given does not adhere to Irish spelling rules. PSD shows forms include *paitrisc, paitriosc, peatraisc, piotraisc* and *pitrisc*. It seems PUL’s form is pronounced /p'itər'ɪʃk'/.
piótón: “python”.

píseánach: “peas, pulse”. The first syllable is sometimes marked long in the manuscript: /p'í:ʃa:nəx/.

pitrisc: “partridge”, or *patraisc* in GCh. See also *piotarisc* here (which shows that PUL was uncertain of the broad/slender quality of the t). Pronounced /p'it'ir'ɪʃk'/.
piúnt: “pint”, with *pínt* in the plural. GCh has *pionta*, with *piontaí* in the plural.

plaic: given in PSD as “the fleshy or muscular parts of the body; thigh, posterior”; pronounced /plæk'/. FGB doesn’t give this word, which appears to be, in origin, a doublet of *pluc*, “cheek”. *Plaiceanna tóin*, “buttocks”. With *plaicibh* in the dative plural. *Ó phlaicibh a dtón go troithibh síos*, “from their buttocks down to their feet”.

pláig: “plague, pestilence,” or *plá* in GCh. PSD has *pláigh*, but the *g* is restored in WM Irish, possibly under English influence. The plural here is *pláigeanna*, where GCh has *plánna*, with *pláigibh* in the dative plural.

pláigim, plá: “to plague, torment”, or *pláim, plá* in GCh. **Check vn.**

plaincéad: “blanket”; pronounced /plaiŋ'k'e:d/.

plaitinn: “bald head, crown”. FGB has *plait*; PSD has *plaitin*.

plána: “plane (for smoothing wood)”. *Crann plána*, “plane-tree”.

plannda: “plant”; or *planda* in GCh. Pronounced /plaundə/. **Check.**

planndaím, planndú: “to plant”, or *plandaím, plandú* in GCh. Pronounced /plau'n'di:m', plau'n'du:/. **Check.**

planndáilim, planndáil: “to plant”, or *plandáilim, plandáil* in GCh. Pronounced /plaun'dɑ:lim', plaun'dɑ:l'/. **Check.**

plann dóir: “planter”, or *plandóir* in GCh. **Check.**

plann dú: “plantation”, with *plann daithe* in the plural; GCh has *plandáil* rather than *plandú* in this meaning. Pronounced /plaundihi/.

plaosc: “skull”, with *plaoisc* in the genitive. This word is masculine in WM Irish; GCh has a feminine *blaosc* with *blaisce* in the genitive. Pronounced /ple:sk, pli:ʃk'/.

plástartha: “plastered”. This appears to be derived from a verb *plástraim*, but compare *plástrálta* also found here, derived from *plástrálaim*.

plástra: “plaster”, or *plástar* in GCh. Pronounced /plɑ:stərə/.

plástrálaim, plástráil: “to plaster”. The original had *plastaráil*. Pronounced /plɑ:stərə:lim', plɑ:stərə:l'/. **Check PSD.**

pléascaim, pléascadh: “to burst”, with the verbal adjective *pléascaithe* where GCh has *pléasctha*.

pléisiúr: “pleasure”, pronounced /ple:ʃu:r/. *Pléisiúr* is sometimes used where the English has “pleasures”, showing that a plural of this word is rarely required in Irish.

pluais: “den, cave”. Note the nominative plural is *pluaiseanna*, but the dative plural *pluaisibh*, reflecting a pattern whereby dative plurals eschew weak plural endings.

pluméd: an Anglophone form is given here for “plummet”. GCh has *pluma*. Pronounced /plu'm'e:d/.

pobal: “people”, with *poblaibh* in the dative plural. Pronounced /pəbəl, pəbəliv'/.

poc: “buck”, with *puic* in the genitive. *Poc fionn*, “the male of the fallow deer”.

poc: “stroke; sudden bout of illness”. *Poc an lobhra*, “the stroke of leprosy (seen in someone’s skin)”, given as *poc an lobhair* (possibly an error in the manuscript) in Leviticus 13:20.

pocán: “he-goat”, pronounced /pə'kɑ:n/.

póg: “kiss”, with *póig* in the dative.

poiblí: “public”. This word is often found as *puiblíidhe* in PUL’s works. For example, we read *go puiblíidhe* in *Na Cheithre Soisgéil*, p87, possibly indicating that Gerald O’Nolan who edited that work preferred an /i/ in the first syllable. We read *gnóthí puiblí* in *Papers on Irish Idiom* (p40), containing a number of PUL’s papers edited by Thomas F. Rahilly. Yet PUL’s other works (produced by other editors) generally have *poibilidhe*. IWM §74 shows a pronunciation of /pob'i'l'i:/; it is likely some speakers had /pib'i'l'i:/ . PUL manuscript spellings are *poibilíidhe* and *poibilidhe*.

poiblíocht: “public”, used with article (*an phoiblíocht*); pronounced /pob'i'l'i:xt/. *Tairbhe na poiblíochta*, “the common good, the good of the commonwealth”.

poll: 1. “hole”, with *poill* in the genitive, and with *poill* and *polla* in the plural. Pronounced /poul, pi:l', polə/. *Poll salainn*, “salt pit”.
2. “sea”. *Duine 'chaitheamh amach fé n bpoll*, “to throw someone overboard”.

polla: “pillar”.

pollaim, polladh: “to pierce”. *Polladh fé*, “to undermine, to dig under a house in order to break in”. *Pollta*, “pierced with holes”.

pónaire: “bean; beans (collective)”. *Leite pónaire* in the heading to Daniel 1 translates “pulses” in the Douay Bible.

pónra: “beans (collective)”. Pronounced /po:nəɾə/.

porphirion: “porphyry”, the name of some kind of bird in Leviticus 11. A pronunciation of /pə'r'f'ir'iən/ could be suggested.

porphorí: “porphyry”. GCh has *porfairí*, but as this is clearly a loan word, the spelling suggested in FGB is not accepted here.

port: “bank”, e.g. of a river, with *puirt* in the genitive.

port: “tune”, but also used in a reference to a topic you harp on about.

portfhalla: “partition wall; parapet, rampart, barricade”; or *portbhalla* in GCh.

pósadh: “marriage”, with *pósta* in the genitive and *póstaí* in the plural. *Póstaíochaibh* is also found in the dative plural here.

post: “post, stake”, with *postaí* in the plural where GCh has *poist*. PUL has *postanna* in the plural in the meaning of “post, position”. *Postanna meara* is found here as “swift posts”, i.e. couriers who carried the king’s messages in Babylon.

potadóir: “potter”; pronounced /potə'do:r'/.

práinn: “hurry, rush, urgency”.

praiseach: “porridge; a mess”. Pronounced /pri'ʃax/.

práisléad/bráisléad: “bracelet”, or *bráisléad* in GCh. Pronounced /prɑ:s'le:d/. With *práisléadaí* and *práisléidí* in the plural where GCh has *bráisléid*. PUL usually has a p in this word, but *bráisléad* is retained in 2 Samuél 1:10 as it was given in the manuscript.

prás: “brass”.

préachán: “crow”; pronounced /pr'i:xɑ:n/. *Préachán ceannann*, “osprey”, or *ospróg* in GCh (or *coirneach/iascaire coirneach*). *Préachán na gcearc*, “hen-harrier; kite”. *Préachán gearr*, used where the Douay Bible has “ringtail”; PSD translates this as “glede/buzzard”. *Préachán ingneach*, “vulture”; or *bultúr* in GCh; see also *vultar* here. *Préachán oíche*, “night crow”. *Préachán ceirteach*, “kite”: FGB states this word means kite only in reference to a toy, but PUL may have found this in the 1828 *Dictionarium Scoto-Celticum a dictionary of the Gaelic language*, where it is glossed as “kite; *falco milvus*”, showing it refers to the bird also. The other subtypes of *préachán* are also found in that dictionary.

préamh: “root”, with *préamhacha* in the nominative plural and *préamh* in the genitive plural; *fréamh* in GCh. With *préimhe* in the genitive and *préimh* in the dative. Also means “stock, race”. Pronounced /pr'ia:v, pr'ia:xə/.

préamháim, préamhú: “to strike root, take root; to root (something somewhere)”, or *fréamháim, fréamhú* in GCh. Pronounced /pr'ia'vi:m', pr'ia'vu:./.

prepútium: a Latinate word found in Deuteronomí 10 for “foreskin”. See *forchroiceann* and *roímhchroiceann*.

priléid: “privilege”, or *príbhleíd* in GCh.

prímhchimeádaí: “chief keeper or guard”, or *príomhchoimeádaí* in GCh. It’s worth pointing out the manuscript had *prímhchimeádaighe* here, and spelling such as *chimeád* can be identified a number of times in PUL’s works. This usage is not adopted here, in order to align the spelling with the majority usage of PUL’s works. But it may be that *chimeád* was a by-form, or that the length of the pretonic vowel is always less clear than that of a vowel under stress. Pronounced /pr'i:v'-x'i'm'a:di:./.

prímogenita: a Latin word is given in Deuteronomí 21 for “the rights of the firstborn”. The same meaning is expressed in Irish elsewhere here as *ceart sínsireachta*.

príobháid: “a private place”. *I bpríobháid*, “in private”. *Áiteanna príobháideacha*, “private parts” (of the body).

príobháideach: “private, secret”. Compare the form *príomhóideach*, as if connected with the word *móid*, “vow”, used in PUL’s *Mo Sgéal Féin*. *Áiteanna príobháideacha*, “private parts” (of the body).

príobháideach: substantivised in the dative plural in Deuteronomí 25:11, *ar a phríobháideachaibh*, referring to man’s “private parts”;

privates”.

príocadóir: “goad, something that pricks”. GCh has *brod* in this meaning.

príocaim, príocadh: “to prick”; pronounced /pr’ukim’, pr’ukəθ/.

príocaire: “goad, something that pricks”. GCh has *brod* in this meaning. FGB has this word in the meaning of “poker”.

príomh-mhírr: this corresponds to “principal myrrh” in the Douay Bible. The Latin Vulgate, which is the direct source from which PUL’s translation was made, has *primae myrrhae* in the genitive. Modern Bible translations have “liquid myrrh” or “flowing myrrh”.

príomháit: “chief place”.

príomhathair: “chief father”. This is the translation given in the Douay Bible, but other English translations have phrases such as “heads of families”. With *príomhathreacha* in the plural. Pronounced /pr’i:v-ahir’, pr’i:v-ahir’əxəθ/.

príomhchantaire: “chief singer”.

príomhchaptaein: “chief captain”; pronounced /pr’i:v-xəp’tē:n’/. See *captaein*.

príomhchathair: “principal city; the chief seat of something”, with *príomhchathracha* in the plural. Pronounced /pr’i:v-xəθir’, pr’i:v-xəθəxəθ/.

príomhchloch: “chief stone”.

príomhdhán: “chief poem”.

príomhdhia: “main/chief god”.

príomhfhear: “ruler, leading man”, with *príomhfheara* in the plural. **Quality of the v?**

príomhghiústís: “chief justice or magistrate”.

príomhní: “principal”, as in the basic sum of a debt owned.

príomhoifíeach: “chief officer”, with *príomhoifíeacha* in the plural.

príomhphríúnsa: “chief prince”; *príomhphríonsa* in GCh.

príomhspríd: this is used to translate “a perfect spirit” in Psalm 50:14.

príosúnacht: “imprisonment”.

príúnsa: “prince”, or *prionsa* in GCh.

príúnsaíocht: “principality; princely status or dignity”, or *prionsacht* in GCh. Pronounced /pr’u:n’si:xt/.

prócadóir: “proctor; financial agent”. Used in Isaiah 23 to translate “trader” in the Douay Bible.

própitiatórium: “propitiatory”, a Latin term for the mercy seat or covering of the ark of the covenant.

proselíteach: “proselyte”, with *proselíteacha* and *proselítigh* in the plural; or *iompaitheach* in GCh. With *proselítibh* in the dative plural.

Protestúntach: “Protestant”. PUL’s form appears to be derived from the English word. GCh has *Protastúnach*. Pronounced /prot’es’tu:ntəx/. The dative plural is given here as *Protestuntibh*, and is edited here as *Protestúntibh*, without imposing Irish spelling rules.

provincia: a Latin word for “province” is given in Deuteronomí 19. The phrase *provincia uile do thíre* shows the meaning here is not an individual province (a regional unit), but the whole extent of the land. A possible pronunciation could be /prəv’i:ŋk’iə/. The genitive given in 1 Esdras 2:1 is *an phrovinciae*.

puball: “tent, pavilion”. PUL states under *cábán* in NIWU that “the word *pubal* is not in the living speech” (p16). The plural *pubaill* is given here; *puible* is also found in the plural in PUL’s works.

puargus: a Latin word for “addax (a kind of antelope)” is given here. A pronunciation of /pugəɾəgəs/ may be suggested.

puinn: “point, particle”, or “not much” in negative constructions; pronounced /pi:ŋ’/. *Níl puinn againne ann*, “we are few in number”.

puínte: “point”, or *pointe* in GCh, used in Psalm 67 to refer to the vowel points in Hebrew text. *An puínte thuaidh*, used for “the north pole” in Job 26. FGB has *an mol thuaidh* in this meaning.

puíton: “python”, a form of *piótón* found in Isaiah 8.

punann: “sheaf”.

púnc: “point”, or *ponc* in GCh; with *púncanna* in the plural. This refers in the notes to Genesis 47 here to the points used to indicate vowels in the Hebrew script. *I bpúnc*, “in a fix, in a predicament”.

púrficáitío: a Latin word is given here for “purification”. GCh has *íonghlanadh*.

puth: “puff, whiff”. *Puth gaoithe*, “breeze”.

putharnach: “puffing, breezing”, or *puthaíl* in GCh.

pútón: “python”. Compare the GCh form *piótón*, which is also found here. *Pútón* is found in 1 Samuél 28:8 where the Douay Bible has “divining spirit”. The Latin word *python*, found in that passage in the Latin Vulgate, means “soothsayer” after a serpent believed by the Ancient Greeks to have been slain by Apollo on the site of the oracle at Delphi. With *pútónacha* in the plural.

pútónach: “pythonical”. This word is found in Leviticus 20. The spelling *pútónach* is not well aligned with the related word *piótón*. This word is not found in dictionaries.

rá: “saying, utterance” (e.g. in Psalm 48:5), with *ráite* in the plural.

rabairne: “extravagance”.

rabairneach: “extravagant, luxurious”.

raca: “comb, rake”.

racálaím, racáil: “to rake”. Pronounced /rə’kɑ:lim’, rə’kɑ:l’/.

rachta: “rafter, beam”.

radharc: “view, sight”, pronounced /rəirk/. With both *radharca* and *radharcanna* in the plural, where GCh has *radhairc*. *Imeacht as radharc*, “to disappear”.

radharcach: “someone with sight; the seeing”; pronounced /rəirkəx/.

rafaireacht: “prosperity”.

ráfla: “rumour”, pronounced /rɑ:fələθ/.

ragarnáil: “revelling, going out until the early hours of the morning”, or *ragairne* in GCh.

raidhse: “abundance”; pronounced /rəiʃi’/.

ráil: “rail, railing”, with *ráileanna* in the plural where GCh has *rálacha*.

raímhdeas: “thickness”; pronounced /ri:d’əs/. This would be *raimhre* in GCh. *Dul i raímhdeas*, “to grow thick”.

rámhbre: “thickness”; pronounced /rɪ:r'ɪ/.
rámh: “oar”. *Bata rámha*, “oar”. Pronounced /rɑ:v, rɑ:/.
rámhadóir: “rower, oarsman”, or *rámhaí* in GCh. Pronounced /rɑ:'do:r'/.
rámhailiú: “act of raving”, or *rámhaille* in GCh. This was spelt *rabhailiú* in the manuscript. Pronounced /rɑ:v'il'u:/.
rámhaim, rámhadh: “to row”, or *rámhaim, rámhaíocht* in GCh. Pronounced /rɑ:m'. rɑ:/. **Check PSD.**
rámhann: “spade”, with *rámhainn* in the dative and *rámhainní* in the plural. Pronounced /rɑ:n, rɑ:n', rɑ:'ŋ'i:/.
ramhar: “thick, fat”, with *rámhre* in the comparative (and genitive singular feminine) and *ramhra* in the plural; pronounced /raur, ri:r'i, raurə/. Substantivised in *ramhar na cré*, “the thickness of the earth”.
rámhlong: “galley”, with *rámhluingeas* the in plural where GCh has *rámhlonga*. Pronounced /rɑ:v-lu:ŋg, rɑ:v-liŋ'əs/. **Check PSD.**
ramhraím, ramhrú: “to fatten; thicken”; pronounced /rau'ri:m', rau'ru:/.
rang: “row, rank”, with *ranga* in the plural where GCh has *ranganna*. Pronounced /rɑŋg, rɑŋə/.
rann: “division, partition, portion; verse”. This is found here both in the meaning of “verse” and as the singular of *ranna* (“divisions, partitions”). *Rann* is thus a variant of *roinnt* in the latter meaning. *Rann* is also found in the genitive plural (in *Iósúé 11*). Pronounced /raun/.
rásúr: “razor”, pronounced /rɑ:'su:r/.
rathúnachas: “prosperity”, or *rathúnas* in GCh.
rationale: a Latin word used here for the hoshen, the breastplate worn by the high priest. *Rationaile* is found in one passage, adjusted here to *rationale*, as is *rathónaile* in one passage.
ré: “moon, interval”, with *réanna* in the nominative plural and *réannaibh* and *réithibh* in the dative plural. *Ré nua*, “new moon”. *Solas na ré*, “the moonlight”. *Ré aithrí*, “time to repent”. *Ré lán*, “full moon”.
réabaim, réabadh: “to tear, rend”. Pronounced /re:bim', re:bə/ and spelt *raob-* in the original manuscript, indicating the broadness of the r, even in leniting contexts (*do réabadar*). This word is also used in reference to the rasing of Jerusalem in Psalm 136. The verbal adjective *réabtha* is pronounced /re:pə/.
reacht: “statute, ordinance, decree”, pronounced /rɑxt/; with *reachta* in the genitive singular and nominative plural. GCh has *reachtanna* in the plural. Note this word is feminine here, but masculine in GCh.
reachtaim/reachtaím, reachtadh/reachtú: “to enact, decree”; pronounced /rɑx'ti:m', rɑx'tu:/. GCh has *reachtaím, reachtú*. PUL tends to have first-conjugation forms in the present tense (*reachtann sé*), with either first- or second-conjugation forms in the past tense (*do reachtadar, do reachtaíodar*) with the imperative *reachtaigh* and the verbal adjective *reachtaithe*. The other conjugated parts and the verbal noun are not attested.
réalt: “star”, an older variant, with *réalta* in the nominative plural and *réalt* in the genitive plural. GCh has *réalta* with *réaltaí* in the plural. Pronounced /re:hl, re:lhə/. See also *réiltín*. *Réalt na maidine*, “the daystar”. *An réalt nóna*, “the evening star”. *Réalt an tsolais*, the daystar”.
réaltann: “star”, an older variant, with *réaltann* in the genitive plural too; GCh has *réalta*. Pronounced /re:lhən/. See also *réiltín*.
réaltealaín: “astrology”. This word, which is not given in dictionaries, appears to use the historical dative of *ealaí*. *Lucht réaltealaín*, “astrologers”, where the genitive *ealaíne* is not given, possibly because *réaltealaín* is calcified as a noun phrase. FGB has *astralaíocht* and *astralaí* for “astrology” and “astrologer” respectively; *réalteolaíocht* is “astronomy”.
réaltóir: “astrologer, stargazer”; pronounced /re:l'ho:r'/.
reann: “star, constellation”, or *rinn* in GCh; with *reann* in the genitive plural. Pronounced /raun/. Also *reann réilteann*.
reannach: “pointed”, or *rinneach* in GCh. PUL stated in 3 Ríthe 7:24 (where the manuscript spelling was *rannach*) that this means “bevelled”. The Latin Vulgate here has *striatarum*, “grooved, fluted”. Pronounced /rɑnəx/.
reannréalt: “constellation”. Pronounced /raun-re:hl/. **Check PSD.**
réasún: “reason”; pronounced /re:'su:n/.
reathai: “runner”; pronounced /rɑ'hi:/.
regio: “region”, a Latin word is given as an alternative to *áit* in the footnote to 4 Ríthe 2:1. With *regionaibh* in the dative plural.
réidh: “quiet, calm; plain; smooth, even”, pronounced /re:g'/. *Go réidh*, “slowly, calmly, carefully”. **Pronunciation of plural réidhe?** *Táim réidh!*, “I'm done for!”
réilt: “star”, an older variant, with *réilte* in the plural. GCh has *réalta* with *réaltaí* in the plural. Pronounced /re:hl', re:lh'i/. See also *réiltín*. *Réilteanna* is found in the nominative plural in Daniel 12 and elsewhere, and *réilteann* in the genitive plural in Psalm 146 (compare also the variant singular *réaltann*). *Réilt sholais*, “day star”, which is also referred to as *réilt an lae* in PUL's Irish.
réiltín: “star”, or *réalta* in GCh. The WM form is fundamentally a diminutive, but has replaced the earlier form. Pronounced /re:l'hi:n', re:l'hi:n'i:/. As a diminutive of a feminine word, *réiltín* is also feminine, a principle not recognised in GCh.
réim: “sway, authority”. *I réim*, “in power”. *Réim a ghabháil*, “to begin to reign, to assume power”. *Réim a ghlacadh*: “to take power; to rule”. *Teacht i réim*, “to come to power”.
réimím, réimiú: “to reign”, a word not found in dictionaries.
réir: “service, treatment”. *Réir Dé ' dhéanamh*, “to serve God”. *Réir a dhéanamh*, “to obey”. *De réir*, “in accordance with”; this occasionally given as *d'réir* in the manuscript, which form is retained as showing the pronunciation.
réise: “a span, .i.e. nine inches”.
réiteach: “solution”.
reithe: “ram”, pronounced /rehi/. *Teacht chun reithe*, “to go to ram” (of a ewe). Note that as well as referring to the animal, this word, probably under English influence, also refers to battering rams (see Ezechiel 4:2 and *reithe cogaidh* in FGB). Also referred to here as *reithí buailte*.
réitím, réiteach: “to put in order, settle”, but also “to save”. Used in the latter meaning in Psalm 143. *Réiteach le duine*, “to hire someone”. *Tá réitithe acu ar arán*, “they have hired themselves out in exchange for bread”.
reó liath: “hoarfrost”, or *liathreo* in GCh.
reó: “frost”, with *reóthanna* in the plural (FGB gives no plural). The plural is sept *reódhana* in the original manuscript, but on the assumption that this is the same form as shown in PSD, it is edited as *reóthanna* here.
Res: ך, a letter of the Hebrew alphabet, representing the consonant /r/.
résín: “raisin”, or *rísín* in GCh. Both *résín* and *résíní* (in the plural) are found in the manuscript. **Check PSD.**
résín: “resin”, or *roisín* in GCh. **Check PSD.**
rhinoceros: the English word (derived from Greek) is given here. GCh has *srónbheannach*.

rí: “king”. Note PUL’s use of *ríthe*, rather than the more common WM forms, *rithe* or *rite*, in the plural. *Rí* in Genesis 14:17 is genitive plural (*ár na rí*, “the slaughter of the kings”). Also note that a *rí!* was used as a term of address, not just for a king, but for high-ranking noblemen and the like.

riachtanach: “necessary”; spelt *riachtanach* in the original manuscript.

riachtanas: “necessity”, with *riachtanaisí* in the plural. The dative plural here is *riachtanasaíbh*; *riachtanaisíbh* is found elsewhere in PUL’s works. The genitive plural is also *riachtanas*. *Riachtanaisí nádúra do fhreagairt*, “to go to the toilet, answer the call of nature”. **Seanfhocail 27:27 has riachtaisí? A variant or a mistake?**

riail: “rule, regulation”, with both *rialta* and *rialacha* in the plural here; *rialacha* is found in GCh. This word also means “rule” in the sense of a carpenter’s tool. *Rialta* is more generally an adjective meaning “regular”. Pronounced /riəl', riəlhə~riələxə/. The genitive singular is given in 3 Ríthe 3 as *riaile*; *rialach* is also found here in the genitive. *Iompáil chun rialta an chreidimh* is used in the footnote to Sacharias 14:16 in the sense of “converting to communion with the church”.

rialaim/rialaim, rialadh/rialú: “to govern, rule”. GCh has the second-conjugation forms. Both verbal nouns are found in Genesis 1. Other than the verbal noun, however, the second-conjugation forms are not attested in WM Irish. Note the preterite: *do riail sé*.

rialtas: “government”. This is pronounced /riəltəs/: the reason why /t/ and not /h/ is preferred in this word is that it forms part of the modern vocabulary.

rialtóir: “ruler, governor”; pronounced /riəl'ho:r'/. The plural is *rialtóirí*, although *rialtóraí* is found once in Isaiah 32.

rian: “mark, trace”, used to translate “scar” in Leviticus 13. *Fear cinn riain*, “leader, captain”.

riartha: “allocated, arranged, distributed, layed out in order” (referring in 1 Samuél 17:18 to the bands in an army in which someone is placed or ordered).

riasc: “marsh, bogland”.

ribe: “hair”, with *ribí* in the plural. Often expanded as *ribí gruaige*. Note that AÓL had *ribeacha* in the plural.

ríchathair: “royal city”.

ríchathaoir: “throne”.

ríghin: “slow”; pronounced /ri:n'/.
ríghneas: “slowness, delay”. Pronounced /ri:n'əs/. *Ríghneas a dhéanamh (de)*, “to delay, tarry”. *Ríghneas teangan*, “slowness in speech”.

rím, rí: “to install as king, enthrone”.

rímhionn: “diadem”.

rínce: “dance”. *Lucht an rínce*, “the dancers”.

rínceóir: “dancer”.

riocht: “guise”. *I riocht*, “looking like, in the guise of”. LS transcriptions of *i riocht* in PUL’s works show a slender *r*: /i r'uxt/. *I riocht titim*, “on the verge of falling down”. *I reachtaibh*, “looking like, appearing on the verge of something, ready to”. The original manuscript had *i reachtaibh*, reflecting the way in which an initial *r*, written slender, is generally broad in pronunciation. The pronunciation is therefore /ə rəxtiv'/. *I riochtaibh* is found here (*i riochtaibh damh*, “in the form of oxen”), /i r'uxtiv'/.
riocht: “kingdom”, with *riochta* and *riochtanna* in the nominative plural where GCh has *riochtaí*, and *riocht* in the genitive plural. *Ríocht a ghlacadh*, “to rule, to hold power in a kingdom, to wield governing authority”. Also *riocht a ghabháil*.

rioga: “royal, regal”. *Cathaoir rioga*, “throne”. *Slat rioga*, “sceptre”.

riogan: “queen, princess, noble lady”, or *ríon* in GCh. The dative is *riogain*, but is not given where expected in some passages. The genitive and plural here are *riogana* (*riogna/rioghna* in the original manuscript), where GCh has *ríona*.

riogra: a collective word for “royalty, kings”, or *ríora* in GCh. Pronounced /ri:grə/, with no epenthetic vowel, according to the LS edition of PUL’s *Eisirt* (see *Eshirt*, p5).

ríshlat: “sceptre”, with *ríshlait* in the dative.

ríshuí: “throne, royal seat”, a word not given in FGB although PSD has *riogh-shuidhe*. A dative plural, *ríshuíbh*, is also found here.

rít/ríte: “rite”, with *ríte* in the genitive and *rítheanna*, *rítheacha* and *ríteacha* in the plural. The genitive plural is given in Ecsodus 13 as *ríteach*. De Bhaldraithe has *deasghnátha* in the meaning of “rites”. **Check PSD.**

rith: “running ability; someone’s run or manner or running”. *Rith ana-ghéar a bheith agat*, “to be a very swift runner”.

rithim, rith: “to run”. Impersonally, *rítheann leis*, “he succeeds”. The original spelling often shows the quality of the *r*: in non-lenitable contexts such as *ag ruith* (edited here as *ag rith*), a broad *r* is shown; *do rith sé* is spelt with a slender *r*. This principle seems to be employed mainly in the preterite (a slender *r* is nearly always shown after *do*): by contrast, in Isaiah 27 we read *a ruithfid* (but *a ríthean* in Cantic 4:15); we read *ní ruithfid* in Ezechiel 24; and we read *má ruithim* in 2 Samuél 18:23. The manuscript is somewhat contradictory, as 2 Samuél 18:23 has *do ruith*, a rare example of a broad *r* shown after *do*. PUL’s works have *do rithinn* in the past habitual, but *do ruithfinn* in the conditional (see *do rithinn* in the manuscript in 1 Samuél 17:35), although the distinction seems artificial. PUL’s attempts to indicate the quality of the *r* fail at a certain point: 4 Ríthe 4:22 has *go ríthead* in the manuscript, with no likelihood that the *r* would be slender. Present-day WM Irish doesn’t lenite the *r* of this verbal paradigm in any circumstances. *Rith fé dhuine*, “to run on someone (by way of attacking him)”. Also *rith chun duine* in the same meaning. *Rith leat*, impersonally, “to succeed”.

rítus: “rite”. This Latin word is found in Ecsodus 40. The Latin Vulgate has *rite* in the relevant passage, an adverb meaning “according to religious usage”, but this did not fit the Irish idiom. As the phrase PUL used was *de réir an rítuis*, he inserted the Latin noun from which the Latin adverb *rite* was derived.

róba: “robe”.

robálaí: “robber”; pronounced /rə'bɑ:li:/.
robálaim, robáil: “to rob”; pronounced /rə'bɑ:lim', rə'bɑ:l'/.
rócheart: *an rócheart* translates “the most right” in Deuteronomí 33.
rófhíoraonta: substantivised in Isaiah 44 in the vocative phrase *a rófhíoraonta!*, “thou most righteous one!”
rogha: “choice”. Pronounced /rou/. *Is rogha liom é*, “I have chosen it”. *Id rogha cathair*, “in any city”.
roilig: “graveyard”, or *reilig* in GCh. The spelling of the original text is retained here; pronounced /ril'ig'~rel'ig'/. *Ceart roilige*, “burial rights”.

roim ré: “in advance, beforehand”. Pronounced /rim' r'e:/. Where *roimh ré* is found in the manuscript, lenition in this phrase may reflect the intervention of a later hand and is thus rejected here. *Breithiú roim ré*, “to forecast”. *Ínsint roim ré*, “prediction, foretelling”.

roim: “before”, or *roimh* in GCh, pronounced /rɪmʲ/. *Roimh* is also occasionally found here and retained where it seems there may be some reason to prefer this form. On occasion, the dot for lenition is written particularly carefully, showing that PUL (or a later hand) wanted to be sure that *roimh* was retained: *roimh Pharao* in Ecsodus 8:20 is one instance, which suggests PUL felt /rɪvʲ/ to be more euphonic before an /f/. Note *roimh thitim* and *roimh th’ainm* here: PUL told Osborn Bergin that *roimh* was used before *theacht* as it was more euphonic than *roim* in that context (see “Comhfhreagras idir an Athair Peadair agus an tAimhírgíneach”, by Seán Ua Súilleabháin, in *Celtica*, Vol 24, 2003, pp282) and it may be that *roimh* is generally preferable before /h/. However, it is often difficult to tell who inserted lenition, whether PUL himself or a later hand, and the dot for lenition is often removed in this edition, e.g. in Deuteronomí 10:20 *roimh do Thighearna Dia* is edited here as *roim do Thiarna Dia*; *roimh lá* in Iósué 6:12, edited here as *roim lá*; and *roimh úr dTiarna Dia* in 4 Ríthe 17:39, edited here as *roim úr dTiarna Dia*. *Roime* (and *roimhe*) is also found occasionally in this work. With the third-person pronoun, the article and demonstratives this becomes *roimis*. (*Roimhe seo* and *roimhe sin* are also found here and retained where given; *roimhe sin* in Iob 8 is adjusted to *roimhe sin*.) With the feminine pronoun, *roímpi*. With the second-person singular possessive, this is *roimed*. With the third-person possessive, this becomes *roimena*, “before his, her, their”, /rɪmʲinə/. *Roimhena* is allowed to stand where it is found.

Róimh (an Róimh): Rome; *na Rómha* in the genitive. Pronounced /ro:vʲ/, with /ro:(ə)/ in the genitive.

roimhchroiceann: “foreskin”, or *forchraiceann* in GCh; with *roimhchroicin* in the genitive. Pronounced /ri:vʲ-xrɔkʲən-ri:vʲ-xrɔkʲən/. See also *forchroiceann*.

roinéadach: “haircloth”, or *ronéadach* in GCh.

roinnim, roinnt: “to share, divide”, referring in Genesis 1 to distributing light between the sun, moon and stars. Pronounced /rɔɲimʲ/, *rointʲ*/. Spellings including *rainneadar*, *rainneadh* and *raint* are found in the original text here, but *oi* is standardised on in this edition. The participle is *rannta*, pronounced /rauntə/; where this is clearly given as *ranntha* that is retained. AÓL had *roinnt* and *roinnthe*.

roinnt: “a share, portion; some”; with *ranna* and *rointeanna* in the plural where GCh has *rannta*, but see also *rann*. Pronounced /rɔɲintʲ/, *rɔɲə-rɔɲintʲənə*/. *Roinnt bheag uisce*, “some water”. *Roinnt áirithe*, “a certain share”. PUL regularly spelt *roinnt* as *raint*. In Ezechiel 47:13 we read *dhá chuid raint* in the manuscript for “a double portion”, but the word *chuid* was inserted later: it seems that the dual *dhá roinnt* was adjusted to *dhá chuid roinnt*, but that PUL neglected to insert the genitive *roinnt*. Hence this is edited here as *dhá chuid roinnt* where the apostrophe represents the omitted vowel.

roinnt: “somewhat”, as an adverb. Pronounced /rɔɲintʲ/.

róistín: “gridiron”.

rolla: “roll”. *Rolla aráin*, “a roll of bread”.

rollaim, rolladh: “to roll”, as of wheels. [Check PSD](#).

rómhraid, rómhar: “to dig”, or *rómhraid*, *rómhar* in GCh. Pronounced /ro:rɪmʲ/, *ro:r/*. The preterite is *do rómhair*. The verbal adjective is *rómhartha*, /ro:rħə/. *Rómhar chun ruda*, “to dig for something”.

rón: “haircloth”. Also *éadach rón*.

ropaim, ropadh: “to stab, thrust, gore”.

rosán: “thicket, shrubbery”; pronounced /rɔʲsɑ:n/.

rósta: “roast (adj), roasted”.

róstadh: “roasting”. In 1 Paralipomenón 23:29, we read *os cionn an aráin gan giost, agus an fhriochtoighin, agus an róstadh*, where *an róstadh* (and not *an róstaithe*) apparently stands in the genitive.

róstaim, róstadh: “to roast”. Note the verbal adjective is *róstaithe*, which appears to be a second-conjugation form. The present autonomous is spelt *róstthar* in the manuscript and is edited here as *róstaithear*. The verbal adjective spelt *rósttha* in the manuscript is edited here as *róstaithe*.

roth: “wheel”, with *rothanna* and *rothaí* in the plural where GCh has *rothaí*. This word is used to translate “circle” in Isaiah 58.

rua: “red; ruddy”. *An mhuir Rua*, “the Red Sea”. Note the dative in *sa mhuir Ruaidh*, /sə vɪrʲ ruəgʲ/.

ruag: “chase, flight”, or *ruaig* in GCh. PUL’s works have *ag cur ruaig* (as in Ecsodus 32 here) and *sa ruaig* in the dative. *Ruaige in the genitive is not attested. This suggests the word is masculine in the nominative and genitive, and feminine only in the dative.* *Ruag a chur ar*, “to put to flight”. *Ruag a dhéanamh/thabhairt ar*, “to make an incursion/foray in”. *D’aon ruaig*, “in one foray or attack”.

ruagaim, ruagadh: “to expel, drive out”, or *ruaigim*, *ruaigeadh* in GCh. A broad g is given here other than in the preterite *do ruaig sé*, contrasting with the medial slender g in the future-form *ruaigfidh sé* found in PUL’s published gospels (which may reflect editorial intervention by Gerald O’Nolan).

ruainneach: “hairy, bristly”. *Éadach ruainneach*, “sackcloth”.

ruainneach: “horse-hair”; pronounced /ruəɲʲəx/. *Éadach ruainnigh*, “sackcloth”. This word is masculine in PUL’s works, but feminine in GCh.

rúán: literally “a red thing”. In other forms of Irish, *rúán alla* means “sparrowhawk”, but this means “spider” in WM Irish. GCh has *damhán alla* in this meaning. *Alla* has been understood (e.g. in PSD) as a variant of *allta*, “wild”, but PUL’s spelling here is *rabhan fhalla*, as well as *rabhán alla* and *rubhán-alla*, suggesting a folk etymology connecting *alla* with *falla*.

ruathaire: “a rover”.

ruchar: “shot”, a variant of *urchar*. *D’ruchar* in 2 Samuél 17 is so spelt in the manuscript, “like a shot, at once”, where GCh has *d’urchar* (which form is also found here).

rud: “thing”. The genitive is *ruda*, but is often overlooked, as in *Uimhreacha 7:89* and *Ecclesiastes 3:6*. This tendency may be reinforced by the fact that phrases such as *chun rud do chailliúint* are identical in pronunciation in *chun ruda* ‘*chailliúint*. *Rud do dhéanamh ar*, “to obey”. Adverbially, *rud éigin* means “to some extent”.

ruibh: “sulphur, brimstone”, with *ruibhe* in the genitive. [Pronounced /rivʲ, ri:/](#).

ruidín: “little thing”, pronounced /ri’dʲi:nʲ/.

rún diamhar: “religious mystery”, with *rúin diamhair* in the genitive and *rúna diamhra* in the plural. This is masculine here; GCh has a feminine *rúndiamhair*. Note that PUL’s form is not a single word.

rún díoltais: “vengeful design, a desire for revenge”.

rún: “secret”. *Fé rún*, “in secret, in private”. PUL’s spelling, *fé riún*, in the manuscript of Psalm 100:5, shows that he lenited the *r*, realising it as a slender *r*; such spelling is not consistently found in the manuscript and is not adopted here. *Teachtairacht fé rún*, “a secret message”.

sá: “thrust, stab, lunge”.

Sabat: the Hebrew month Shevat, which generally falls in January-February.

sabh: “rod, bar, bolt, shaft”, with *sabhanna* in the plural, where GCh has *sabha*. The dative plural is *sabhaibh*. Pronounced /sɑv/. PUL regularly spells this word *samh*.

sábh: “saw”, with *sábhanna* in the plural where GCh has *sábha*. CFBB shows this is /sɑ:/ in WM Irish.

sábháil: “saving, delivering”. *Ar láimh shábhála*, “safe, in safe keeping”.

sábhálta: “safe”, or *sábháilte* in GCh.

sabóid: “sabbath”; pronounced /sə'bo:d'/. A plural *sabóidí* is found here; FGB gives no plural. “O Lord of Sabaoth” in the Douay Bible is translated *a Thiarna Sabóide* in *Ieremias* 11, although Sabaoth has no connection to “sabbath”. This phrase means “Lord of hosts”, as indicated in the footnote to *Ieremias* 11:20. Hence, PUL’s conflation of the two terms was not inadvertent.

sácramínt: “sacrament”. Occasional use of a long vowel in the first syllable points to a pronunciation of /sɑ:krim'i:nt'/. GCh has *sacraimint*. *An naomh-shácramínt*, “the holy/blessed sacrament”. The plural is variously *sácramíntí* and *sácramíní* (see PSD for the variant singular in *-mín*).

sacriléig: “sacrilege”, or *sacrailéid* in GCh.

Sade: ש, a letter of the Hebrew alphabet, representing the consonant /s'/ (an alveolar ejective).

sáfach: “axe-handle; long handle; shaft”, with *sáfaigh* in the dative and *sáfacha* in the plural.

sagartacht: “priesthood”.

sagartúil: “priestly”. *Sagairtamhail* was found in *Ecsodus* 19, possibly by way of a slip of the pen: that spelling would not clearly indicate either *sagartúil* or *sagairtiúil*.

saghas: “sort, kind”. Pronounced /səis/. The plural here is *saihseanna*, /səiʃənə/, where GCh has *saghsanna*. *Cad é an saghas sibh*, “what exactly you are”. *Saghas* is rarely declined for the genitive: in phrases such as *chun aon tsaghas oibre*, the phrase-noun principle is employed, whereby phrase-nouns may stand in the nominative absolute.

saghdóir: “archer, bowman”, or *saihdeoir* in GCh. Pronounced /səi'do:r'/. Compare *saihgeadóir*. The spelling *saghdóir* appears to reflect the influence of the word *saihdiúir*.

saibhir: “rich, wealthy”, with the comparative *saibhre*. Pronounced /sev'ir', sev'ir'i'/.

saibhreas: “wealth, riches”, pronounced /sev'ir'əs'/. *Lucht saibhris*, “the rich”.

saibhrím, saibhriú: “to enrich, make someone rich; to get rich”; pronounced /sev'ir'i:m', sev'ir'u:'.

saifir/saiféar: “sapphire”. The manuscript has *sapphíribh* in the dative plural, but the GCh spelling yields the same pronunciation, /sɑ'f'i:r'/. Where the by-form *saiféar* stands in the manuscript, it is retained; *saifeir* in *Ecsodus* 39:11 is adjusted here to *saiféar* to avoid generating a third form. Note that PUL has *an tsairfire* in the genitive.

saifírneach: “sapphire” (adj). This word is not given in FGB.

saihdiúir: “soldier”, pronounced /səi'd'u:r'/.

saihgead: “arrow”, with *saihge* in the genitive, *saihgid* in the dative, *saihgeada* in the nominative plural and *saihgidibh* in the dative plural. Pronounced /si:d, si:d'i, si:də, si:d'iv'/. *Saihgead* is feminine here, as it is in GCh, but *an saihgead* is also found in PUL’s other works.

saihgeadóir: “archer, bowman”, or *saihdeoir* in GCh. Pronounced /si'do:r'/.

sail: “beam, plank”, with *saileanna* and *saileacha*, /si'l'axə/, in the plural. (Arguably, *saileacha* is suboptimal as a plural, as it confuses *sail* with *saileach*, *q.v.*).

sailcheacht: “dirtiness, filthiness”, or *sailíocht* in GCh; pronounced /sil'ihəxt'/.

sailchuach: “violet”. In GCh, this is a noun, referring to the plant. *Sailchuach* is used as an adjective in *Esechiel* 16 here, referring to the colour violet. Both *sailchuach* and *salchuach* are found in the manuscript, with the accepted (former) form standardised on here.

sáile: “salt water”. *Farraige sháile*, “salt sea”. *Conradh sáile* in 2 *Paralipomenón* 13:5, “a covenant of salt”, where PUL choice of *sáile* rather than *salainn* is noteworthy (the footnote on that verse has *conradh salainn*).

saileach: “willow-tree”; pronounced /si'l'ax'/.

sailim, sailiú: “to dirty, sully”; or *salaím, salú* in GCh.

sail: “fat, the fat that comes with meat”. This is *sail* in GCh and in the traditional spelling, but PUL’s original spelling here and a note in PSD show the pronunciation is /si:l'/. The genitive, *saille*, is /sil'i'/.

sailm: “psalm”; pronounced /sɑl'im'/. The singular form *an tsailm* is found in the *Psalms* here, with *sailmibh* (as well as *salmaibh*) in the dative plural. Yet the nominative plural *sailm* (*salma* is also found here) appears to be derived from the masculine form *salm*. Where an initial *p* is given in the manuscript, it is not transcribed here.

sailmchéadlach: “psalmist”. This word is not in dictionaries, but compare *ceadal* in FGB, “recital”, and *céadal* in PSD, “singing”.

sailmchéadladh: “psalm recital” See *céadal* in FGB and PSD.

sáim, sá: “to thrust, stab”.

sáimhe: “ease, peacefulness”. Pronounced /sɑ:v'i/ or /sɑ:/?

sáimhríocht: “ease; dozing, slumbering”; pronounced /sɑ:v'i'r'i:xt'/. This translates “deep sleep” (in the Douay) in *Seanfhocail* 19:15.

sainainm: “proper name”. Pronounced /sɑn'-an'im'/.

sainnt: “greed.” The traditional double *n*, not used in GCh, is preserved here to show the diphthong: /saint'/.

saintreabh: used in the genitive plural in *Ecsodus* 17:1 to translate “mansions”. PUL interprets this passage to mean “separate tribes”, which is the literal meaning of *saintreabh*. This word is not given in dictionaries and appears to be an *ad hoc* creation.

sáith: “sufficiency, enough”. Pronounced /sɑ:ħ'/.

saithe: “swarm”; pronounced /sɑhə/. *Saithe beach*, “a swarm of bees”.

sáitheach: “sated, satisfied”, or *sách* in GCh.

sáithiú: “fullness, satiation, satiety”. Check PSD.

sal: “dross, impurity”, or *sail* in GCh. *Gan sal*, “pure”.

sál: “heel”, with *sáil* in the dative, which form is standardised on in GCh.

salach: “dirty”, pronounced /slɑx'/. Substantivised in the meaning of “dirty one”, with *a shalach* given as the vocative in *Esechiel* 22. Note the genitive singular masculine *sailigh*, with a slender *l*.

salachar: “dirt, filth”, pronounced /slɑxə'r'/.

salann: “salt”, with *salainn* in the genitive.

salannpholl: “saltpit”.

salm: “psalm”; pronounced /sɑlɒm/. The initial *p* often given in the manuscript (*psalm*) is not transcribed here. Where in the footnotes to the text the book of Psalms is referred to by the abbreviation *Ps*, it is retained here. *Salm a ghabháil*, “to sing a psalm”.

salmaim, salmadh: “to praise with psalms”. *Psalmíid* is found in the manuscript of Psalm 20, being adjusted here to *salmfaimíd*. Neither PSD nor FGB have this word. Pronounced /sɑlɒmim', sɑlɒmə/.

salmáire: “psalmist”; pronounced /sɑlɒmir'í/.

salmáireacht: “psalm singing”; pronounced /sɑlɒmir'əxt/.

saltáire: “psaltery (a kind of musical instrument)”, or *salmchruit* in GCh. A long *a* is shown in Psalms 48 and 56. However, this may be an orthographical error (or an erroneous adjustment by a later hand), as the genitive in Daniel 3 is *saltrach*, /sɑltəɾəx/. With *saltairibh/saltairíbh* and *saltraibh* in the dative plural.

saltáireacht: “psaltery (the activity)”.

saltérium: “psaltery”. This is effectively the Latin word *psalterium*.

sambuc: “sackbut”; with *sambuice* in the genitive. There doesn't seem to be a good Irish version of this word.

Samech: ט, a letter of the Hebrew alphabet, representing the consonant /s/.

samhail: “likeness”; pronounced /saul'/. A *shamhail*, “his likeness, anyone like him”.

Samhain: a Celtic pagan festival that has evolved into Hallowe'en, and hence “November”, pronounced /saun'/. The genitive is *Samhna*.

samhaisc: “young heifer”, pronounced /sauʃk'/.

samhaltach: “figurative, symbolic”; pronounced /saulhəx/.

samhaltacht: “seeming like something”; pronounced /saulhəxt/. *Samhaltacht na cainnte*, “the rough gist of what is said”.

samhaltán: “symbol, representation”; pronounced /saul'hɑ:n/.

samhaltas: “a symbolic representation; likeness; pattern” (with *ar*), pronounced /saulhəs/. *Samhaltas roim ré*, “a figure” in prophetic terms. With *samhaltasí* and *samhaltasáí* in the plural where GCh has *samhaltais*. Note *samhaltasaibh* in the dative plural in the introduction to Seanfhocal and elsewhere. *I samhaltas*, “symbolically, figuratively”. *Samhaltas don teampaill*, “a design pattern for the temple”.

sámhchodladh: “sound sleep”.

samhlaím, samhlú/samhlaim, samhladh: “to imagine, fancy”; pronounced /sau'li:m', sau'lu:/ and /saulim', saulə/. Impersonally, *do samhlaíodh dóibh*, “they imagined; it seemd to them”. *Samhlabhair* in Isaiah 46:5 (*shamhalbhúir* in the manuscript) is apparently from a first-conjugation variant, *samhlaim, samhladh*. *Samhaltar sinn le beithígh*, “we are likened to beasts”, in Iob 18, is also a first-conjugation form.

samhlaíocht: “illusion, imagination”; pronounced /sau'li:xt/.

samhlú: “imagination”, or “semblance of something”. Pronounced /sau'lu:/. *Samhlú gan bhunús*, “a groundless assumption”.

samhlúchán: “imagining, delusion”. Pronounced /sau'lu:xɑ:n/.

samhradh: “summer”, pronounced /saurə/.

sampla: “example”, pronounced /saumpələ/.

san, sin: “that”. *Aige-sean* was found in the original manuscript in Genesis 29:30, 1 Paralipomenón 28:6, 2 Paralipomenón 32:7 and elsewhere and *air-sean* in Isaiah 53:6 and elsewhere. In the absence of any direct evidence of PUL's own pronunciation, the accepted WM forms *aige sin* and *air sin* have been used in the editing here. The LS edition of *Mo Scéal Féin*, transcribing *aige-sean*, has *igè shan* in one passage (p11), but *ige shin* elsewhere (p3). Similarly, *a aghaidh-sean* in Ecclesiastés 8:1 is edited here as *a aghaidh sin*; *leis-sean* in 4 Ríthe 4:31 is edited here as *leis sin*; and *a dhíbheirge sean* in Caoineadh 3:1 is edited here as *a dhíbheirge sin*. *Sin mar*, used in a sense similar to “all the more” in sentences such as *dá mhéid dícheall a dhéanfaidh sé dhá lorg, sin mar is lú a gheóbhaidh sé é*, “the more effort he makes searching for it, the less/all the less will he find it”. *Agus ó shin*, “thereafter”.

sanctuárium na sanctuária: a Latin phrase (with the Irish definite article) for the Holy of Holies. This is also referred to here as *naofa na naofa* and *sanctum sanctorum*.

sanctuárium: “sanctuary”; or *sanctóir* in GCh. The plural given here is also a Latin one, *sanctuária*. *Sanctuárium* is not always prefixed after *don* and similar prepositions, and the forms given in the manuscript are retained here, as this is a loan word. *Sanctuárium* is standardised on here as the manuscript often has a lengthmark on the *a*; *sanctuarium* is found in one passage, but adjusted to *sanctuárium*.

sanctum sanctorum: a Latin phrase for the Holy of Holies, referring to the inner sanctuary of the temple in ancient Israel. This is also referred to here as *naofa na naofa, áit rónaofa* and *sanctuárium na sanctuária*. A genitive *sanctuim sanctorum* is found in 2 Paralipomenón 3 and a plural *sancta sanctorum* in Uimhreacha 4.

sanntach: “greedy, covetous”, or *santach* in GCh. Pronounced /sauntəx/. Also substantivised in the meaning of “a covetous one”.

sanntáim, sanntú: “to covet, desire”, or *santáim, santú* in GCh. Pronounced /saun'ti:m', saun'tu:/. *Sanntú rud do dhéanamh*, “to be keen to do something”.

saobhchráifeacht: “hypocrisy, superstition, heterodoxy”. Pronunciation of *v*?

saoi: “wise man”.

saoire: “freedom”, but also “holiday, sabbath”. *An tsaoire ' bhriseadh*, “to break the sabbath”. *An tsaoire ' chimeád*, “to keep the sabbath”. *Lá saoire*, “holiday”, including in the sense of a holy day to be observed (*lá shaoire* found a number of times in the manuscript, appearing to reflect intervention by a later hand).

saol: “life, world”; in the plural “ages”. *Saeil* is used in the genitive here, as the mid-twentieth-century spelling change has introduced inconsistencies: the genitive is spelt *saoil* in GCh, which would give the wrong WM pronunciation. *Teacht ar an saol*, “birth”. A rare plural is found in Isaiah 26 (*in sna saolaibh síoraí*, “for evermore”) and in Psalm 73 (*roimis na saolta*, “before ages”). *Go saol na saol* or *trí shaol na saol*, “for ever and ever”. *An saol mór*, “the whole world”.

saolaí: “worldly”.

saoltacht: “worldly goods”; pronounced /se:lhəxt/.

saoltas: “worldly wealth”; pronounced /se:lhəs/. FGB recommends rather *saoltacht*.

saor: “craftsman, mason”.

saor: “free”. *Duine ’ thabhairt saor*, “to save someone”. *T’ainm a bhreith saor*, “to save your life, to escape with your life”.

saoráid: “ease, facility”; pronounced /səiːrɑːdʲ/.

saoráideach: “easy”; pronounced /səiːrɑːdʲəx/.

saoráidíde: “the easier, all the more easily”. Pronounced /səiːrɑːdʲiːdʲi/. This is *saoráidí* plus *de*.

saoraim, saoradh: “to save, deliver”. Also “to exonerate”.

saorbhean: “free woman”, with *saormhnaoi* in the dative.

saorbhreith: “justification in the sight of God”, a word not given in FGB.

saorthoil: “free will”.

saosúr: “season”, pronounced /seːsuːr/, or *séasúr* in GCh. Genesis 1 has *shésúraibh* in the original manuscript, but the context is lenited, and elsewhere in PUL’s works we see the *s* is broad.

saothraím, saothrú: “to labour, cultivate”. *An talamh a shaothrú*, “to till the soil”. Pronounced /seːrˈhiːmʲ, seːrˈhuː/. *Lucht saothraithe talún*, “husbandmen”.

saothraitheach: “servile”, or *saothrach* in GCh. Pronounced /seːrhihəx/.

saothróir: “tiller”, i.e. of the soil; *saothraí* in GCh. Pronounced /seːrˈhoːrʲ/.

saothrú: “tilling, husbandry”. Pronounced /seːrˈhuː/.

sara: “before; lest”, or *sula* in GCh. Similarly, *sarar* is found here for *sular*.

sáraim, sárú: “to surpass, overtake, prevail, supplant, thwart; outdo, get the better of; violate”, with *ar*. *Dlí ’ shárú*, “to transgress a law”. *Duine ’ shárú*, “to contradict someone or prove him wrong”. *Do sháraíos breacadh an lae*, “I anticipated the daybreak”.

sáraitheóir: “transgressor; supplanter”.

sáraoibhinn: “most pleasant, extremely pleasant”.

sardíus: a red precious stone, thought to be like a ruby.

sardónics: “sardonyx”, or *sardoinisc* in GCh.

sárú: “contradiction”, among other meanings.

sás: “the very person to do something”, the syntax being *is maith an sás ruda do dhéanamh thu*.

sásaim, sásamh: “to satisfy”. Note that the preterite is *shásaimh*, reflecting a general tendency for *-mh* to appear in the preterite and imperative, instead of the *-gh* used in GCh (where the form is *shásaignh*), when the verbal noun ends in *-mh*.

sásamh: “satisfaction”, but also in the sense of “reparations, atonement, expiation” for something (see Isaiah 43:3 *tá an Éigipt tabhartha agam mar shásamh thar do cheann*, where the Douay Bible has “I have given Egypt for thy atonement”). *Íbirt shásaimh*, “atonement sacrifice”; also given here as *íbirt sásaimh*. *Féile an tsásaimh*, “the feast of expiation”. *Lá an tsásaimh*, “day of atonement”. *Sásamh ar rud*, “punishment/retribution for something”.

sásús: “satisfaction, expiation”. This is essentially a variant of *sásamh*, found in Uimhreacha 19. Note the genitive in *uisce an tsásaithe*, “the water of expiation”.

sataltóir: “treader”, a word not given in dictionaries.

sátan: “satan; adversary”, used as a non-proper noun in 2 Sámuil 19 and 3 Ríthe 5. A lengthmark is added where not found, in order to standardise use across this edition.

satlaim, satailt: “to tread”, or *satlaim, satailt* in GCh. Pronounced /sətəlɪmʲ, sətɪhʲ/. Note the future and conditional: *satlóir, satlódh*. The preterite is *shatailt sé*. The verbal adjective is given here as *satalta* where *satailte* might be expected.

scáfar: “fearful”, or “shadowed, shady”. *Dair scáfar*, “a thick oak, affording much shade”.

scagaim, scagadh: “to refine, filter”.

scáil: “shadow”.

scaipim, scaipeadh: “to scatter”. With *scaipithe* in the verbal adjective where GCh has *scaipthe*.

scairt: “hedge, thicket”, with *scairteacha* in the plural. Pronounced /skɑɪrtʲ, skɪrtʲəxə/.

scála: 1. “scale(s); balance”. 2. “basin, bowl”.

scálán: “scaffold”. The manuscript has *scalán*, but this is corrected in line with PSD, which shows this word can mean “scaffold”, the intended meaning in 2 Paralipomenón 6:13. FGB has *scalán*, “burst, flash” and *scáthlán*, “shelter, screen”, with *scafall* in the meaning of “scaffold”.

scamallach: “cloudy”.

scamóg: “lung”, or *scamhóg* in GCh. The manuscript appears to have been amended in Ecsodus 29:22 to read, not *scamóg*, but *scamhóg*, but CFBB confirms the version without lenition was found in WM Irish.

scannal: “scandal”. *Scannal a dhéanamh do dhuine*, “to scandalise someone”. The plural is given as *scandala* in Ezechiel 20, being edited here as *scannala*.

scannán: “a thin film of something”; pronounced /skəˈnɑːn/.

scannradh: “terror”, *scannradh* in GCh, pronounced /skaurə/ in WM. The plural is given here as *scannraí*; FGB lists no plural. *Scannraíocha* is also found in the plural in WM Irish. A declined genitive (*scannraidh?*) appears not to be used: we read *ag cur scannradh ar dhuine*; this reflects the way nouns in *-adh* may be reinterpreted in the dialect as noun in *-a*.

scannraim, scannrú: “to take fright”, or, transitively, “to confound or frighten someone”; pronounced /skauˈriːmʲ, skauˈruː/.

scannrúil: “awful, frightful”, or *scannrúil* in GCh. The traditional *nn* is preserved to show the diphthong: /skauˈruːlʲ/.

scannrúlacht: “frightfulness”; pronounced /skauˈruːləxt/.

scaoilim, scaoileadh: “to loosen, release”. *Scaoileadh le rud*, “to give free rein to, to let rip with something”.

scaraim, scarúint: “to part, separate”, or *scaraim, scaradh* in GCh.

scárd: “terror, a frightened look”. The form accepted in GCh is used here. *Scáird* is also found in PUL’s works (e.g. *sgáird* in *Séadna*, p29). However, *scárd* is found more widely in WM literature (e.g. in Diarmuid Ua Laoghaire’s *Cogar Mogar*, p21; and *Measgán Músgraidhe*, p10).

scárlóid: “scarlet”; pronounced /skɑːrˈloːdʲ/.

scartálaim, scartáil: “to break up, scatter, demolish”, or *cartaim, cartadh* in GCh. In NIWU (p96), PUL glosses this word as “to sack, plunder; primarily, the act of pulling the roof off a house”.

scáthán: “mirror”.

sceach: “bramblebush”, with *sceich* in the dative. *Sceach gheal*, “whitethorn; thorn bush”.

scéaltach: “tale-teller, gossip”. FGB has *scéalach*, but lists it only as an adjective.

scéim, scéith: “to vomit; inform on; overflow, pour forth”, or *sceithim, sceitheadh* in GCh. Pronounced /ʃkʲeːmʲ, ʃkʲeː(h)/, with the

preterite/imperative *scéigh* (equivalent to *sceith* in GCh) pronounced /ʃk'e:g'/. *Ag scéith le bainne agus le mil*, “flowing with milk and honey”. Also *ag scéith bainne agus meala*. Both *ag scéith le* and *ar scéith le* are found in the manuscript and retained as given: it seems *ar scéith le* is the correct phrase, but that the pronunciations of these forms are effectively identical. Note *ag scéith fiona* in Seanfhocail 3:10.

sceímheal: “eaves”, of a house, with *sceímheal* in the genitive plural. Pronounced /ʃk'i:l/. *Clasa uisce sceímheal na dtithe*, “gutters of the eaves of the houses”.

sceímhle: “terror, dread; sudden foray, incursion”. Pronounced /ʃk'i:l'i/.

sceinneach: “flying, darting”, a word not given in FGB. See also *sceinníoch*. Pronounced /ʃk'eɲ'əx/. **Check PSD.**

sceinnim, sceinnt: “to spring, gush; dart, fly”; or *scinnim, scinneadh* in GCh; pronounced /ʃk'eɲ'im', ʃk'əint'/.

sceinníoch: “flying, darting”, a word that appears to have no GCh equivalent. Pronounced /ʃk'eɲ'i:x/. **Check PSD.**

sceit: “fright”, or *geit* in GCh.

scéith: “overflowing”, with *scéitheanna* in the plural. *Scéith uisceacha*, “overflowing water”. This is both *sceith* and *sceitheadh* in FGB. *Ar scéith le*, “overflowing with”, a construction not given in dictionaries.

scéitheach: “discharging, spewing”. *An t-uisce scéitheach* in Ecsodus 15 corresponds to “the flowing water” in the Douay Bible.

sceón: “terror”, or *scéin* in GCh.

sceónaim, sceónadh: “to frighten”. GCh doesn't appear to have a related verb.

sciamh/scéimh: “facial beauty”, with *scéimhe* in the genitive. The genitive is found here in Psalm 49; the nominative is variously *sciamh* or *scéimh* in PUL's works, the latter (the historical dative) being the form adopted in GCh.

scian: “knife”, with *scine* in the genitive, *sciain* in the dative and *sceana* in the plural. *Scian bheártha*, “open razor”.

sciath: “shield”, with *scéithe* in the genitive and *scéith* (or *sciath*) in the dative. The plural is given as *sciathanna* and *sciatha*. The genitive plural is *sciath* and *scéith* with *sciathaibh* and *scéithibh* in the dative plural. The dual is given here as *dhá sciath*, eschewing the traditionally correct dative dual.

sciathán: “wing”, pronounced /ʃk'i:'hɑ:n/; with both *sciathána* and *sciatháin* in the plural where GCh has *sciatháin*. *Sciathán leathair*, “bat”.

sciathánach: “winged”, pronounced /ʃk'i:'hɑ:nəx/.

scige: “scoff, scoffing”. *Scige fé dhuine*, “to scoff at someone”. *Lucht scige*, “scoffers”.

scigire: “giggler, scoffer, mocker”.

scigireacht: “giggling, scoffing, derision”.

sciniphí: “lice” in Ecsodus 8. The Latin *sciniphes* means “small flies; gnats”. Irish generally has *míol* in this meaning.

scioból: “barn”, pronounced /ʃk'əb'ol/.

sciomraim, sciomar: “to scour”, or *sciomraím, sciomradh* in GCh; pronounced /ʃk'umərim', ʃk'umər/. The autonomous future is given in Leviticus 6 as *sciomarfar*: as a syncopating verb, *sciomrófar* could have been used here.

sciorta: “skirt”; pronounced /ʃk'irtə/.

scíos: “fatigue”, or *scís* in GCh. *Is scíos liom é*, “I'm weary of it”.

sciotharnach: “an act of panting with your last breath”; pronounced /ʃk'uhərnəx/. This word, found in 2 Samuél 18:14 here, is not attested in dictionaries. However, compare *nuair a fuair an gírrfhiadh go raibh an chú marbh aige agus ná raibh aon sgiotharnach de'n anam inti do bhog sé a ghreim di agus do dhruid sé uaithi amach* in PUL's *An Cleasaidhe* (p68). The *foclóirín* to *An Cleasaidhe* glosses this word “gasping; the last faint gasp that precedes death”.

sciúirse: “scourge”.

sciúrsálaim, sciúrsáil: “to scourge”, pronounced /ʃk'u:r'sɑ:lim', ʃk'u:r'sɑ:l'/. With *sciúrsáil* in the preterite.

slábháíocht: “manual work, toil, drudgery”, a noun and a verbal noun.

scoilim, scoltadh: “to split, break apart”, or *scoiltim, scoilteadh* in GCh. Often spelt, as in Isaiah 48 without the historical *t* (*sgoiltim*), suggesting the pronunciation is /skol'him'~skol'im', skolhə/. Impersonally, *scoltadh ort*, “to burst”.

scoilit: “crack, fissure, cleft”, with *scoltaibh, scoilitibh* and *scoilteannaibh* in the dative plural, the first of which as if as if derived from a nominative plural *scolta*. AÓL has *scoiltheacha* in the plural; GCh has *scoilteanna*. Pronounced /skohl', skohliv'~skol'hiv'~skol'həniv'/.

scoithim, scothadh: “to shed, cause to shed”. *Arbhar a scothadh*, “to thresh corn”. *Géaga craínn do scothadh*, “to cut off the branches of a tree”.

scoláithre: “scholar, pupil”, or *scoláire* in GCh. PUL spells this *sgoláithre* in the manuscript, showing the pronunciation /skla:r'hi/.

scorán: “pin”.

scoriam: “dross”. In Isaiah 1, the word that appears in the Latin Vulgate as *scoriam* (the accusative singular of *scoria*) is given by PUL in his manuscript as *scorium*. A number of words are preferred in GCh including *dras, slaidhreadh*.

scorn: “scorn, disdain”; pronounced /skorən/. *Is scorn leis é*, “he treats it with disdain”.

scórnach: “throat”, with *scórnaí* in the genitive and *scórnaigh* in the dative.

scorpion: the English word is given here, where GCh has *scairp*. With *scorpioin* in the genitive.

scrabhadh: “scraping”, with *scraibhthe* in the genitive, where GCh has *scrabhaite*. Pronounced /skrau, skrəih'i/.

scrabhaim, scrabhadh: “to scrape”. Pronounced /skrauh, skrau/. **Check PSD.**

scaiste: “layabout”.

screadaim, screadach: “to screaming, shriek”, pronounced /ʃkr'adim', ʃkr'ə'dɑx/. Note that as a feminine verbal noun, the dative is *ag screadaigh /i ʃkr'adig'/*. This distinction is not observed in GCh.

scríbhinn: “writing; a written inscription”. Pronounced /ʃkr'i:v'ɪŋ'/. *An scríbhinn diaga*, “holy write; the holy scriptures”.

scríbhneóir: “writer, scribe”; pronounced /ʃkr'i:ɲ'o:r'/.

scrím, scrí?: “to write”, *scríobhaim, scríobh* in GCh. All forms of this word are spelt according to the pronunciation. The present autonomous is *scrítear*. The preterite and imperative have a slender *v*: *do scríbh*, /ʃkr'i:v'/. Note the verbal adjective, *scríofa*.

scrioptúrtha: “scriptural”.

scrios: “destruction”.

scriosaim, scrios: “to annihilate, blot out”, or *scriosaim, scriosadh* in GCh. Also “to strip, tear off, etc”, referring in Ecsodus 3:22 to the stripping of wealth from the Egyptians by the departing Israelites.

scriostóir: “destroyer”.

scrioptúir: “Scripture”, or *scrioptúr* in GCh. The genitive singular is given in the notes to Daniel 5 as *scríbhíúra*, edited here as

scriptiúra. *Scriptiúr* in Ecsodus 33 and the introduction to Ester gives the genitive plural.

scrúdaim/scrúdaím, scrúdadh/scrúdú: “to examine, study”, as of lessons. Both first- and second-conjugation forms are attested in PUL’s works.

scuab: “broom”, with *scuaib* in the dative.

scuabaim, scuabadh: “to sweep, brush”.

scuaiblíon: “dragnet”, or *líon scribe* in GCh. With *scuaiblín* in the genitive.

scuirim, scur: “to break up”, or *scoirim, scor* in GCh. Forms of this verb are spelt a number of ways in PUL’s works, but it seems the future forms have a broad *r*: *scurfad, scurfaidh*, etc. *Scurim de rud*, “to desist from something”. *Camall do scur*, “to unharness a camel”. The verbal adjective is *scurtha*. In Psalm 4, *do scuiris me* translates “thou hast enlarged me” in the Douay Bible.

scur: “unyoking, separation”, or *scor* in GCh. *Scur ar phósadh*, “divorce”; compare *colscaradh* in FGB.

seabhac: “hawk”. Pronounced /ʃauk/.

seachantach: “evasive, elusive”. *Thugadar an ghuala sheachantach*, “they turned their backs, they gave the cold shoulder”.

seachmall: “omission, digression, illusion, mental abstraction”.

seachnaim, seachaint/seachnadh: “to avoid”, or *seachnaim, seachaint* in GCh. Pronounced /ʃaxənimʰ/, ʃaxintʰ~ʃaxənə/. *Seachain agus ná+imperative*, “make sure you don’t”. *Seachnadh* is the older form of the verbal noun, but both are found in PUL’s Irish. The singular imperative is *seachain* and the plural imperative *seachnaidh* or *seachnaídh*. As a syncopating verb, the conditional here is *do sheachnóinn*.

seachrán: “wandering” (as a noun); pronounced /ʃaxəˈrɑ:n/. *Ar seachrán*, “astray”.

seachránach: “wandering, straying”; pronounced /ʃaxəˈrɑ:nəx/.

seachtfhíllte: “sevenfold”; pronounced /ʃaxt-i:lʰi/. **Check PSD**

seachtú: “seventh”, pronounced /ʃaxtu:/. Note the stress on the first syllable of *seachtú* (and other ordinals). Note that *sa seachtú* (as *sa séú*) is not found with *t*-prefixation.

séad: “treasure, valuable object”, an **older** form of *seóid*, with *séad* in the genitive plural.

séala: “seal”. *Rud do chur fé shéala*, “to seal something up”.

séalaim/séalaim, séaladh: “to seal”. Both first- and second-conjugation forms are attested here, including the imperative *séalaigh*, the preterite *do shéalaigh* and the verbal adjective *séalta*. GCh has *séalaim, séalú*.

sealaíocht: “taking turns”, and by extension temporary sojourn in land.

sealbhadóir: “possessor”; pronounced /ʃaləvədo:rʰ/. GCh has *sealbhóir*.

sealbháim, sealbhú: “to possess, gain possession of”. Pronounced /ʃaləˈvi:mʰ/, ʃaləˈvu:/. *Rud do shealbhú le háthas*, “to enjoy something” (as in Leviticus 26).

sealbhaithéoir: “possessor”; pronounced /ʃaləviho:rʰ/. GCh has *sealbhóir*.

sealgair: “hunter, fowler”, pronounced /ʃaləgírʰi/.

sealgairacht: “hunting”, pronounced /ʃaləgír ɔxtʰ/.

séalta: “sealed”, or *séalaithe* in GCh.

sealús: “possession”, pronounced /ʃaˈlu:s/. *Sealúis, sealúsa, sealúistí* and *sealúsaí* are all found in the plural here. Pronounced /ʃaˈlu:s/. GCh has *sealúchas*, with no plural indicated in FGB. *Sealúsa* in Ezechiel 45 appears to be genitive singular, and not genitive plural (the genitive plural here being *sealús*). The dative plural is *sealúsaibh/sealúsaíbh*.

sean-seanathair: “great-grandfather”, or *sin-seanathair* in GCh.

seán: “luck, fortune”; pronounced /ʃian/.

sean: “old”, but substantised as “ancient, forbear” in *os cionn na sean*, “over the ancients”, and as “the old”, in reference to the produce of a former harvest (in Leviticus 26).

seana-nós: “old custom”. The manuscript here had *sean-nós*.

seana-Rabbiní: “old Rabbis”, i.e. the Jewish expounders of the Scriptures. Found as *sean-Rabbiní* in the manuscript.

seanabhalcaisí: “old rags, old garments”. Usually used as *seanabhalcaisí éadaigh*.

seanabhróg: “old shoe”.

seanaid: “senate”, or *seanad* in GCh. *Fear seanaide*, “senator”.

seanaistriú: “ancient translation”, of the Bible. Pronounced /ʃan-əʃtʰiˈrʰu:/.

seanaithe: “long acquaintance”, pronounced /ʃan-əhinʰi/.

seanlobhra: “an inveterate leprosy”; pronounced /ʃanə-lourə/.

seanamhála: “old bag, old sack”.

seanamhioscais: “old enmity”.

seanaos: “old age”, with *seanaois* in the dative. *Seanaois* is sometimes found in nominative usage, as a feminine noun, too. GCh has *seanaois*.

seanará: “aphorism, byword”. *Seanaráite* in the footnote to 3 Ríthe 4:32 refers to the book of Proverbs (*Seanfhocail*).

seanashealbhadóir: “previous owner”. Pronounced /ʃanə-haləvədo:rʰ/.

seanastór: “produce of the last harvest”.

seanathair: “grandfather”, with *seanathracha* in the plural in Daniel 11:24. The plural would normally be *seanaitheacha*, but *seanathracha* is accepted here as there is a certain amount of instability in such forms. Pronounced /ʃan-əhirʰ/, ʃan-əhirʰ ɔxə~ʃan-əhəxə/.

seanathorthaí: “old fruit”, from a previous year.

seanachas: “history”, pronounced /ʃanəxəs/. *Seanachas béil*, “oral tradition”. *Lucht seanachais*, “historians”. Note PUL’s statement in NIWU (p94), “*Seanachus béil*, tradition. *Seanachus*, history. The Irish for ‘history’ is not *stair*. *Stair* means ‘recitation’”.

seandlí: “old law”; pronounced /ʃan-dlʰi:~ʃaun-dlʰi:/.

seang: “slender”; pronounced /ʃaunɟ/.

seangán: “ant”; promised /ʃɲˈɑ:n/.

seanmóin: “sermon”, or *seanmóir* in GCh. Pronounced /ʃanəˈmo:nʰ/. Also a verbal noun here meaning “to preach”.

seanmónaí: “preacher”, or *seanmóirí* in GCh. Pronounced /ʃanəˈmo:ni:/.

seannda: “old, aged, ancient”; pronounced /ʃaundə/.

seannnacht: “old age, antiquity”; pronounced /ʃaundəxtʰ/. *Go seannnacht*, “for all time, for many years to come”. *Rósheannnacht*, “exceedingly old age”, referring in Iósúé 9 to loaves of bread appearing very old. *Dul i seannnacht*, “to grow old”.

seanóir: “elder”, pronounced /ʃəˈnoːrʲ/. The plural is generally *seanóirí*; a single instance of *seanóirí* is found at 2 Samuél 17:15, but is adjusted here to *seanóirí*.

seanrecht (an seanrecht): “the old law; the old days when the old covenant was extant”. Pronounced /ʃaunrɔxt/.

seansiléir: “chancellor”, or *seansailéir* in GCh. PUL’s spelling here was *seanselleir*. Pronounced /ʃaŋʃiˈlʲeːrʲ/.

searbh: “bitter”, pronounced /ʃarəv/, with *searbha*, /ʃaˈruː/, as the comparative, where GCh has *seirbhe*. The plural is also *searbha*.

searc: “love”, but also “beloved”. A *róshearc*, “my dearest!”

seargaim, seargadh: “to shrivel, dry up, waste away”, with the verbal adjective *seirgthe*, where GCh has *seargtha*. Pronounced /ʃarəgimʲ, ʃarəgə, ʃerˈikʲi/. A slender *r* appears in this verb only in the verbal adjective in PUL’s works.

searrach: “foal”, with *siorraigh* in the genitive singular and *searracha* and *siorraigh* in the plural where GCh has *searraigh*. Pronounced /ʃəˈrɔx, ʃəˈrɔxə~ʃurigʲ/. The variation in spellings indicates that *searrach* may be reinterpreted by some speakers as *siorrach*.

searrtha: “bladed, scythed”, of a chariot, or *searrdha* in GCh. The original spelling here, *seartha*, indicates a short vowel in the first syllable, /ʃarhə/, possibly to differentiate it from *seárrtha*, “stretched”.

searús: “bitterness”, spelt *searbhas* in GCh. Pronounced /ʃaˈruːs/. This word is not generally found in a plural, but *searúsaibh* is given in Iob 16 and elsewhere.

seasaím, seasamh: “to stand”, or *seasaim*, *seasamh* in GCh. Note the preterite *do sheasaimh sé* and the imperative *seasaimh*, where GCh has *sheas sé*, reflecting a general tendency for *-mh* to appear in the third-person singular preterite and imperative where the verbal noun ends in *-mh* in WM Irish. *Do sheasamh a bheith agat ar rud*, “to rely on something”. Some first-conjugation forms are found, including *do sheasabhair*. *Tine ’sheasamh*, “to withstand fire”.

seasamh: as a noun, this can mean “resistance” (see 2 Paralipomenón 13:20).

seasc: “dry” of a cow, sheep or goat, as in “not giving milk”. Also “barren”. Substantivised as “the barren; a barren person”.

seasca: “barrenness”, or *seisce* in GCh.

seasmhach: “steady, constant”, pronounced /ʃasəvəx/.

seasmhacht: “perseverance, constancy”, pronounced /ʃasəvəxt/. *Le seasmhacht súl*, “with fixed eyes”.

secretáirius: the Latin word for “secretary” (a government position) is given here. GCh has *rúnaí*.

seíd: “blow, gust”, a word not found in dictionaries.

seíd: this word is not given in dictionaries, but is given in Habacuc 3:17 in the meaning of “shoot, bud, seed” in vines.

seídeadh: “blowing”. *Ar seídeadh*, “panting”.

seídím, seídeadh: “to blow, gust”, used to translate “to fan” in Ieremias 4. Note the verbal adjective *seídte*. *An t-olc a shéídeadh fé dhuine*, “to incite, urge someone to do evil”. *Rud a shéídeadh leat*, “to puff something away”.

seilbh: “possession, occupancy”, with *sealbha* in the genitive. Pronounced /ʃelˈivʲ, ʃaˈluː/. The pronunciation of the genitive was given by PUL in NIWU (p94). #

seile: “spit, spittle”. Often plural (*seile ’chaitheamh* or *seilí ’chaitheamh*).

seilg: “prey, quarry”; pronounced /ʃelˈigʲ/.

seinnim, seinnt/seinnim: “to play” (of music). Pronounced /ʃeɲˈimʲ, ʃəintʲ~ʃeɲˈimʲ/. GCh has *seinnim*, *seinm*, but the double *n* is required here to show the pronunciation in WM Irish. The verbal noun *seinnim* is infrequently found in PUL’s works, but is given in Genesis 4:21 in *lucht seinnim ar chruit*, which it is worth noting does not give the rare genitive of the verbal noun.

seinnteoír: “player (of music)”; pronounced /ʃəintˈoːrʲ/.

seirbhís: “service”, pronounced /ʃerˈivʲiːʃ/. This is also found as a verbal noun in Isaiah 19 (*ag seirbhís do*, “serving”). *Lucht seirbhíse*, “those who serve someone”.

seirbhíseach: “servant”, pronounced /ʃerˈivʲiːʃəx/. 4 Ríthe 4:43 has *sirbhíseach*, suggesting a variant pronunciation. *Seirbhíseach seómra*, “chamberlain”; the GCh forms are *seomradóir* and *seomairlín*. The plurals *seirbhísigh* and *seirbhíseacha* are both found here. *Fíorsheirbhísigh Dé*, “true servants of God”.

seirithean: “indignation”, or *seirfean* in GCh. Pronounced /ʃerˈihən/.

seisc: “sedge”, a plant resembling grasses/rushes. Although FGB gives a plural *seiscí*, in Ecsodus 2 we read *sa tseisc* where the Douay Bible has “in the sedges”, showing the singular to have collective meaning. *Séisc* in Iob 8 is adjusted here to *seisc* (use with a short vowel is the majority form in the manuscript).

seisean: “he”, the emphatic pronoun. Pronounced /ʃiʃəv/.

seisear: “six people”, pronounced /ʃiʃəv/. **Check.**

seisreach: “plough team”; pronounced /ʃeʃirˈəx/. *Chúig céad seisreach damh*, “five hundred yoke of oxen”. Note the dual *dhá sheisreach déag* (found in 3 Ríthe 19), where the traditional dative dual (*dhá sheisrigh*) is not given.

seithe: “skin, hide”, pronounced /ʃehi/.

seitreach: “neighing”, with *seitrigh* in the dative; pronounced /ʃetˈirˈəx/. See also *siotrach*. *Siosrach* is also found in PUL’s works.

seo: “this”, but also as an interjection, “come, come on”.

seochas: “besides”, or *seachas* in GCh. *Seachas* was also the original spelling, but this word is pronounced /ʃoxəs/. *Ceocu seochas a chéile*, “which of them/out of them”.

seóid: “jewel, valuable object”, with *seóda* and *seóide* in the nominative plural and *seód* in the genitive plural. *Seóidibh* is given here in the dative plural. “Jewel” is often translated as *seóid uasal*.

seól: “bed, couch”, a literary word. *Bean seóil*, “a woman in labour”.

seólaím, seóladh: “to direct, guide, lead”. Note intransitive use in *chun na tíre do sheólann go hEphrata*.

seólta: “well-directed; smooth-running”. *Bean sheólta*, “a woman in labour”, a usage that doesn’t appear to reflect the fundamental meaning of *seólta* and is rather derived from *seól*, q.v.

seómra: “room”, pronounced /ʃoːmrə/. IWM (§383) does not show an epenthetic vowel in this word, although some speakers may have had one. The LS version of *Mo Scéal Féin* (p25) doesn’t show an epenthetic vowel, but the LS edition of PUL’s *An Choróim Mhuire* has one (*shómara*; see pp22-23 therein). The spelling *seómarai* is found in the manuscript here.

Septuagint: a Greek word is found here where FGB recommends *An Seachtód*.

seraphim: “seraph”; no attempt is made to Gaelicise this word, which cannot be lenited. This may be pronounced /ʃerəfˈimʲ/. An artificial *saraifín* is found in GCh.

setim: “shittah tree”, or *shettim* in the plural in Hebrew. Believed to be the red acacia tree, of this tree the tabernacle was fashioned. With *setime* in the genitive.

séú: “sixth”, pronounced /ʃe:u:/. Note the stress on the first syllable of *séú* (and other ordinals). Note that *sa séú* (as *sa seachtú*) is not found with t-prefixation.

sextarium/sextarius: “sextary; log”, a Hebrew liquid measure, the twelfth part of a hin, thus 0.32 litres.

sia: “longer”. *Cúirt ba shia isteach*, “the innermost court”. *Níos sia siar*, “further back in the past” (see the introduction to Abdias).

Siban: the Hebrew month Siban or Sivan, which generally falls in May-June.

sicamór: “sycamore”; or *seiceamar* in GCh. Both *sicamór* and *sicomór* were found in the manuscript.

sicil: “shekel”, a word spelt *sicle* in the Douay Bible. This word is variously spelt *seicil*, *secel*, *sicil*, *sicel* and *siceil* in the original manuscript. *Sicil* is standardised on in this edition. All instances of *deich shecil* are edited here as *deich sicil*. The genitive and nominative plural *sicle* is pronounced /ʃik'il'i/. The shekel, as a measure of weight, was around 11g.

sicle: “shekel”, a variant of *sicil*, q.v.

sid é: “this is, here is”, corresponding to *siod é* in GCh. Similarly, *sid í* and *sid iad* correspond to *siod í* and *siod iad*. The *d* may be pronounced either broad or slender; compare IWM §266 and §274 (line 128) for examples of both pronunciations in AÓL’s Irish. As the *d* is consistently written slender in PUL’s works, it seems likely he had a slender *d* here.

sileadh: “issue, discharge”.

siléir: “cellar”, spelt *seilléir* in the manuscript. GCh has *siléar*; Pádraig Ua Buachalla had *sailéar*. However, note that the genitive plural is *siléar* here (*selléar* and *seiléar* in the manuscript). Pronounced /ʃi'l'e:r', ʃi'l'e:r:/.

silim, sileadh: “to droop, hang, drop”. *Ar sileadh*, “hanging down”.

simné: “chimney”, or *simléar* in GCh. Pronounced /ʃim'in'e:/.

símplicht: “simplicity”, pronounced /ʃi:m'pl'i:xt/.

Sin: ש, a letter of the Hebrew alphabet, representing the consonant /ʃ/.

sine: “nipple, teat”.

síneadh: “stretching”. *Ar síneadh amach*, “stretched out”.

sínim, síniú: “to sign” (a document).

sínitheóir: “signer, signatory”.

sínsear: “ancestor; ancestors (in a collective sense)”, but also “elder/senior person within the family; eldest (son)”; *sinsear* in GCh. A feminine *an tsínsear* is found in Ezechiel 16, referring to a daughter. Traditionally spelt *sinnsear*, the pronunciation is with a long /i:/ in WM Irish. *Ceart sínsir*, “birthright; the right of the eldest-born”. *Sínsear a dhéanamh de dhuine*, “to make someone the firstborn in terms of inheritance”. *Sínsear* is also shown in the genitive plural here.

sínsireacht: “seniority”, or *sinsearach* in GCh. *Ceart sínsireachta*, “birthright, the right of the eldest-born”. *De réir a sínsireachta*, “in order of birth/seniority”.

sín-teach: “extended, prolonged”, used in Psalm 97 as *feadáin shín-teacha* to translate “long trumpets”.

síntiús: “donation, hand-out”, with *síntiúsaí* in the plural, where GCh has *síntiúis*. Pronounced /ʃi:n't'u:s, ʃi:n't'u:si:/.

Síó: the Hebrew month Zio or Ziv, which generally falls in April-May. After the exile in Babylon, this month was later known by the Babylonian name Iyar.

sioc: “frost”; pronounced /ʃuk/.

sióchánta: “peaceable”; pronounced /ʃi:xɑ:ntə/. Substantivised, *an sióchánta*, “the peaceable”.

sióda: “silk”, or as an adjective in the genitive, “silken, made of silk”.

siófraíocht: “superstition, sorcery”. FGB doesn’t have this word, but lists the cognate *siófrógacht* and *siófróireacht*.

siól: “seed”. In reference to progeny, this is a collective noun and regularly takes a plural verb.

siólaím, sióladh: “to sow”, or *siólaím, siólú* in GCh. The future is given in the second conjugation here: *siólód*.

siólchur: “sowing of seeds”.

siólrach: “progeny, offspring, breed, seed”, pronounced /ʃi:rəx/ (see IWM, §400). Some speakers may have /ʃi:lrəx/ (see GCD, §27).

siólradh: “propagation”, used in the meaning of “seed-bearing properties” in Genesis 1:11. Used to refer to the ancestral origin of the Israelites in Ezechiel 16:3. Compare also Deuteronomí 3:11. *Siólradh an chreidimh*, “the propagation of the faith”.

siólráim/siólraím, siólradh/siólruí: “to breed, propagate”, or *siólraím, siólruí* in GCh. *Do shíolraigh sé ó (dhuine)*, “he is descended from (a certain person)”. A first-conjugation present-tense form is used here, *siólrann*. The preterite is generally *shíolraigh*, although some first-conjugation forms are attested. Pronounced /ʃi:lri:m', ʃi:lrə/. Although IWM shows the *l* in *siólrach* is not pronounced—AÓL was the source for Brian Ó Cuív’s phonetic transcriptions in that work—the *l* in the cognate word *shíolraidh* is shown in the transcription *hiolruig* in *Mo Shgial Féin* (p42). It seems *siólraím, siólradh* is a literary word that has largely been replaced by *siólthaím, siólthú* in WM Irish, and so retains its historical pronunciation where the classical form is found. Compare *shíolthaíodar* in *Seanachas Amhlaoibh* (p3) and *go mbeidís 'n-a gclainn ag Ábraham chómh maith díreach agus dá mba ar a shliocht do shíoltóchaidís* in *Seanmóin is Trí Fichid* (Vol 1, p71).

sionagóg: “synagogue”; pronounced /ʃinə'go:g/. The dative is *sionagóig*, but is occasionally found as *sionagóg* (see the footnotes to Psalm 70 and the introduction to Zacharias). *Suinagóg* is frequently found in Osee, but is adjusted to *sionagóg*, in line with PUL’s general use (he usually spells this word *sinagóg*).

sionnach: “fox”; pronounced /ʃə'nɑ:x/, with *sionnaigh* in the genitive and *sionnacha* and *sionnaigh* in the plural where GCh has *sionnaigh*. Note that LASID shows /ʃanig'/ in the genitive; AÓL had /ʃunig'/. The LASID form suggests that some speakers reinterpreted *sionnach* as *seannach*; PUL spells this word *sionach* and *seanacha*.

siór: “eternal, perpetual”, substantivised in *de shíor*, “forever” (given as *do shíor* in the manuscript). *Ó shíor agus de shíor* (in Psalm 40), “from everlasting to everlasting”.

sióraíocht: “eternity”. *An té atá ón sióraíocht*, “the Eternal”. *Ón sióraíocht*, “from all eternity, from the beginning of time”.

siórbheó: “alive for ever, everlasting”.

siórbhuan: “perpetual, everlasting”.

siórfhianaise: “constant testimony or presence”. *Siórfhianaise aráin* is used in 2 Paralipomenón 2 where the Douay Bible has “continual setting forth of bread”. See also *aráin an fianaise*, “showbread”.

siórshofheicse: “eternally visible”. Pronounced /ʃi:r-ho-ikʃi/.

síos agus suas: “up and down”, with the order of the adverbs reversed in Irish.

siosarnach: “an act of hissing” (in Micheas 6:16, “something despicable, to be hissed at”). As a verbal noun in the dative, this becomes *ag siosarnaigh*.

siosma: “schism”; pronounced /ʃismə/. *Lucht siosma*, “sectarians”.

siotrach: “neighing”, with *siotraigh* in the dative; pronounced /ʃit̪əx/. See also *seित्रreach*. *Siosrach* is also found in PUL’s works.

sise: “she”, the emphatic pronoun.

siúinéir: “carpenter, joiner”; pronounced /ʃu:n’e:r’/.

siúinéireact: “carpentry”.

siúil: “a walk, a journey”, with *siúlta* in the plural. *Siúl trí lá*, “three days’ walk; a distance equivalent to three days’ walk”. *Fear siúil*, “beggar”, but used as a translation of “traveller” in Seanfhocail 6:11. *Rud do chur ar siúil*, “to set something going, get it started”.

siúlaim/siúlaím, siúl: “to walk”. Note that PUL usually has this word in the first conjugation in the present tense (*siúlam*) with second-conjugation forms in the past, future and conditional tenses (*do shiúlaigh, siúlóidh, siúlódh*) and imperative (*siúlaigh*, with *siúlaídh* in the plural). Counterexamples such as *siúlaíonn* and *siúlfaid* are also found here. Also note *do shiúlamair*, a first-conjugation form, in Psalm 54. Both *shiúlaíodar* and *shiúladar* are found in Ezechiel 20. *Siúl* can be transitive in Irish, as seen in the verbal adjective *siúlta*. *Rud do thógaint chun siúil*, “to take something away”.

siúr: “sister”, especially in the religious sense, and also in the sense of “kinswoman”. Note the plural, *siúracha*.

siúrála: “sure, certain”, or *siúráilte* in GCh. Pronounced /ʃu:r’lɑ:hə/.

slabhra: “chain”, pronounced /slaurə/.

slabhrobair: “chainwork”, with *slabhroibre* in the genitive. Pronounced /slaur-obir’/.

sladaim, slad: “to devastate, destroy”.

sláinte: “health”. As *do shláinte*, “ill, in poor health”, referring in 2 Samuél 13 to someone being ill due to infatuation with someone.

slán: “safe”, but also “intact”, as of seals on a door in Daniel 14. *Teacht slán*, translating “safety” in Seanfhocail 21:31.

slán: 1. “challenge”, with *slána* in the genitive where GCh has *sláin*. *Mo shlána fé bhuíuibh Israél*, “I challenge the bands of Israel”.
2. “soundness, health”. *Dar do shlán (ach)*, “by thy health; as surely as thou livest”.

slánaím, slánú: “to make whole; cure; save”. Pronounced /slɑ:ni:m’, slɑ:nu:’/.

slaod: “float, raft”.

slat: “rod”, with *slait* in the dative. Also “reed” (*slata an ghaorthaidh* in Psalm 67), in which meaning GCh has *giolcach*. *Slat ríoga*, “sceptre”.

sléachtaim, sléachtadh: “to fall prostrate, genuflect”, used with *do*.

sleagh: “spear”, or *sleá* in GCh. Pronounced /ʃl’a(h)/. The genitive was given in the manuscript as *sleighe*, but is edited here as *sleithe* in line with the pronunciation as PUL indicated to Osborn Bergin. The plural here is *sleá* and *sleánna*, with *sleagh* reappearing in the genitive plural. The dative plural is given in the manuscript as *sleaghibh*, edited here as *sleathaibh*.

sleamhain: “smooth, sleek”; pronounced /ʃl’aun’/.

sleamhnaím, sleamhnú: “to slide, slip”; pronounced /ʃl’au’ni:m’, ʃl’au’nu:’/.

slí: “way”, but in *an tslí go léir ón dtalamh amach go dtí na réiltínibh is aoirde*, *an tslí* takes on the meaning of “the space”. *Bhí, de shlí san airc, cheithre chéad agus caogad de mhíltibh cúbat ceárnach*, “in terms of space in the ark, there were four hundred and fifty thousand square cubits”. As *an slí*: “wrong”, as in “to do something wrong”. *Ar shlí*, “in a way; as it were”. *Sa tslí ort*, “in your way”. The plural, sometimes given as *slíghte* in the original manuscript is edited here as *slite* (*slithe* is allowed to stand where the *t* is clearly lenited). *Slíghte*, with a short *i* is the majority usage of PUL’s published works and aligns with the Irish of AÓL. Note that *slí* is often referred to by *é* in Irish.

sliabh: “mountain”, with *sléibhe* in the genitive and *sléibhte* in the plural. *Sliabh* is also found in the genitive plural. Pronounced /ʃl’iəv, ʃl’e:, ʃl’e:t’i’/.

sliasad: “thigh”, with *sliasaid* in the dative, which form is standardised on in GCh. The plural here is both *sléiste* and *sliasta*, where GCh has *sliasta*. The genitive plural is *sliasad* and the dative plural *sliastaibh*.

sligín: “small shell, shard”; pronounced /ʃl’ig’i:n’/.

sligreach: “potsherds, shards, fragments”, a collective word. Pronounced /ʃl’ig’ir’əx’/.

sligrín: “shard, small fragment”; pronounced /ʃl’ig’ir’i:n’/.

slinneán: “shoulder blade”; pronounced /ʃl’i’ŋ’ɑ:n’/.

sliocht: “progeny, descendants” with *sleachta* in the genitive and *sleachta* and *sleachtaibh* in the nominative and dative plurals. *Sliochta* is found in the plural in PUL’s *Catilína*. *Chun sleacht síor* in Genesis 9:12 appears to give the genitive plural, “for perpetual generations”. *Míle sliocht*, “a thousand generations”, where *sliocht* becomes a countable noun meaning “generation”. *Gan sliocht*, “childless”. *Sliocht sleachta*, “grandchildren”.

slios: “side” (e.g. of a hill), with *sleasa* in the plural.

slisne: “chip, shaving”, with *slisneacha* in the plural where GCh has *slisní*. Pronounced /ʃl’i’ŋ’i, ʃl’i’ŋ’i’əxə’/.

slógadh: “expedition”.

slogaire: “swallow, devourer”.

slogaim, slogadh: “to swallow or devour”, or *slogaim, slogadh* in GCh. Pronounced /slog’im’, slogə’/. The verbal adjective is *sloigithe*, where GCh has *slogtha*. *Shluig* in Deuteronomí 11:6 is adjusted here to *shloig*, in line with the majority usage in PUL’s works.

sloinne: “surname”; pronounced /sliŋ’i’/.

sloinnim, sloinneadh: “to name, surname”; pronounced /sliŋ’im’, sliŋ’i’/. Also “to define, to exactly describe”: *ainmneacha sloínnthe na n-áiteanna*, “placenames that define or describe the places”, i.e. Hebrew placenames that meant something in Hebrew and whose definitions are sometimes translated into Latin in the Latin Vulgate, rather than transcribing the Hebrew name (see the footnote to 1 Paralipomenón 4:23).

slua: “host, army”. A medial -*o-* is retained wherever it was given in the original, including in the genitive singular and plural *sló* (*slógh*) and dative plural *slóitibh*. This word is feminine in most cases in PUL’s works (*an tslua* in Genesis 5 and elsewhere), but masculine in GCh. However, note *an tslóigh* in the genitive singular, apparently masculine, providing a point of distinction from *na sló* (<*na slógh* in the manuscript), the genitive plural. AÓL also had a masculine *an slua*. *An slua* in Isaiah 43:17 is left as given in the manuscript, although it conflicts with the majority use of PUL’s works. *Sló neimhe uile*, “the whole host of heaven”. *Tiarna na sló*, “the Lord of hosts”.

sluasad: “shovel”, or *sluasaid* in GCh. The plural is *sluaiste*.

smacht: “control, discipline”. *Dul ó smacht*, “to get out of control, become incorrigible”.

smachtaím, smachtú: “to discipline, bring under control”.

smachtún: “bludgeon, club”, used to translate “pestle” in Ecsodus 16. GCh has *peisteal* or *tuairgnín*.

smachtúchán: “exercising control”, both a noun and verbal noun. Pronounced /smɑːxuːxɑːn/. This word is not given in dictionaries, but such nouns in *-chán* refer to more prolonged or extended actions.

smál: “smudge, stain”.

smala: “firebrand, piece of burning wood”. Compare *smalán* in FGB.

smaragaid: “emerald”. *Cloch smaragaid* in Ecsodus 28 fails to give the genitive *smaragaid*; this is edited here with an apostrophe, *cloth smaragaid’*.

smearaim, smearadh: “to smear, daub”, with the verbal adjective *smeartha*.

sméaróid: “red-hot coal, ember”; pronounced /sm’iaːroːd’/.

sméideadh: “wink, nod”.

smigin: “chin”. Note: Alf Sommerfelt stated that DBÓC had /sm’iːg’iːn’/; LASID shows /sm’eːg’iːn’/.

smior: “marrow”, e.g. of a bone. Pronounced /sm’ir’/.

smól: “ash; snuff of a candle”. *Smól* is also a variant of *smál* in the meaning of “stain” (*smól an pheaca*, “the stain of sin”). *Gan smól*, “stainless”.

smóladóir: “snuffer”, used to extinguish a candle. GCh has *smóladán*.

smólaire: “snuffer”, used to extinguish a candle. GCh has *smóladán*.

smúit: “dust, grime”.

smut: “piece, portion”, with *smuit* in the plural.

snaidhmim, snadhmadh: “to tie, join”, or *snaidhmim, snaidhmeadh* in GCh. Pronounced /snim’im’, snɑmə/. Note the preterite autonomous, *do snadhmadh*.

snaidhmiú: “joint” (of a shoulder). See the subordinate meanings of *snaidhm* in FGB. Pronounced /snɑm’uː/. Spelt *snaimiú* in the original manuscript (in Job 31:22).

snáithín: “thread”; pronounced /snɑːhiːn’/. *Snáithíní rúán alla*, “spiders’ webs”.

snámhach: “creeping, crawling”.

snámhaim, snámh: “to swim”, but also “to creep, crawl”. Pronounced /snɑːm’, snɑːv/. With *do shnáimh* in the preterite.

snámhán: “float”, such as would be used to transport timber by sea.

snasta: “polished, glossy”.

snáth: “thread”. *Snáth rúáin alla*, “threads of a spider’s web”.

sneachta: “snow”, with *sneachtaidh* in the genitive. *Sneachtacha* is given in the plural in Sacharias 10:1; *sneachtaíocha* is also found, and given that the manuscript was subsequently amended to insert the plural in this passage, it may be that *sneachtaíocha* was what was intended.

sníomhaim, sníomh: “to spin”; pronounced /ʃn’iːm’, ʃn’iːv/. Note the verbal adjective here (in Ecsodus 35:25), *snite* (/ʃn’it’i/ spelt *snimhte* in the manuscript). AÓL had *sníofa*. LASID gives the form as *sníota*.

snoí: “engraving”. *Cloch gan snoí*, “an unhewn stone”.

snoítheadóir: “engraver, carver”, or *snoítheadóir* in GCh. Pronounced /sniːg’ədoːr’/.

snoítheadóireacht: “engraving, carving”, or *snoítheadóireacht* in GCh. Pronounced /sniːg’ədoːr’əxt’/.

snoim, snoí: “to hew, carve; waste away”; with *snoite/snoite* (“hewn, carved; emaciated”) as the verbal adjective. CFBB states that this verbal adjective is pronounced /sni’t’i/. *Snuite* is also used in *Seanachas Amhlaoibh* (p350). Yet PUL here uses the spellings *snoighte, snoidhte* and *snaoite* apparently in free variation in the meaning of “graven” (graven idols), with *snaoite* in the footnote to Psalm 108 in the meaning of “emaciated”. It seems therefore that he had both /sni’t’i/ and /sniːt’i/, with /sniːt’i/ particularly likely to be used in the rarer meaning of “emaciated”. *Déithe snoite*, “graven gods”. *Dhom shnoí* (Psalm 138), “wasting away; growing thin, emaciated”, (spelt *gham’ shnoíthe* in the manuscript, literally “wasting myself”). *Dá shnoí amach* in 2 Paralipomenon 21:19 indicates that the distinction between *’ghá* and *dá* in such constructions was artificial and inconsistent. Compare *dúr gcloí* under *cloím, cloí*. *Snoí amach*, “to waste away, pine away”. *Obair shnoite*, “carvings”.

snoíochán: “engraving”. The singular is used in collective sense, “engravings”, in 3 Ríthe 7:35.

soc: “ploughshare”, with *socanna* and *suic* in the plural where GCh has *soic*. The dative plural is *socaibh*. Also *soc céachta*.

socair: “settled”. PUL stated that it was wrong to use *socraithe* in this meaning. *Bhí socair acu ar éirí chun an rí*, “they had decided to rise against the king”, an impersonal construction.

sóch: “merry, in good cheer”, spelt *sóghach* in the original. Compare the related word *súch*, /suːx/, shown in CFBB. *Sóch* and *súch* are variants of *súgach*; PSD also has *sógach* and *subhach*.

sochar: “profit, advantage, gain”, and by extension “the fruit, produce of the land”.

sochimeáda: “easy to keep to”, of commandments.

sochómhlíonta: “feasible, easily achievable”.

sochraid: “funeral”. Pronounced /soxərid’/.

socracht: “ease, rest”. Pronounced /sokəɾəxt’/.

socraím, socrú: “to settle, place”. Pronounced /sokəriːm’, sokəruː/. *Cábán a shocrú ar áit*, “to fix a tent somewhere”. *Socrú ar rud do dhéanamh*, “to decide to do something, to determine to do it”. *Socrú le duine*, “to deal with someone”.

socrú: “decision, arrangement, determination”, pronounced /sokəruː/.

sodomach: “sodomite”, or *sodamach* in both FGB and PSD. PUL’s original spelling is allowed to stand here, as the derivation is from Sodom and this is not really an Irish word. Used in 3 Ríthe 14:24 where “effeminate” stands in the Douay Bible.

sofheicse: “visible”, or *sofheicthe* in GCh. Pronounced /so-ikʃi’/.

soghuíte: “easily entreated”. Compare *soghuíte and guidhte* in **Leviticus 16**.

sóil: “comfortable, luxurious”; or *sóúil* in GCh. Refers in Genesis 2 to the pleasant taste of the fruit of trees in paradise. See also Seanfhocail 9 for a similar usage. Note the comparative *sóile*, where GCh has *sóúla*.

soilbhir: “pleasant”. Pronounced /sol’iv’ir’/.

soilbhre: “pleasantness”. Pronounced /sol’iv’ir’i’/. *A shoilbhre*, “how pleasant”. FGB doesn’t specifically give this word, although phrases such as *a shoilbhre* are regularly generated from the adjective.

soilbhreas: “pleasantness, joviality”. Pronounced /sol’iv’ir’əs’/.

soilbhrim, soilbhriú: “to make cheerful, make jovial”. Pronounced /sol’iv’ir’iːm, sol’iv’ir’uː/. This word is given in PSD, but not in FGB.

soiléir: “plain, clear”; pronounced /si’l’er’/.

soiléirede: “all the more clearly”. This is a ‘second comparative’ form, similar to *feárrde, usaide, móide*, meaning “all the more X for it”.

soillse: “brightness, effulgence, light (as an abstract noun)”; pronounced /si:lʃi/. A *shoillse*, “his excellency”.

soillseach: “bright, effulgent”, or *soilseach* in GCh.

soillseacht: “brightness”, or *soilseacht* in GCh.

soillsím, soillsiú: “to shine; reveal”; pronounced /si:lʃi:m', si:lʃu:/.

soillsiú: “illumination, revelation”.

soiscéal: “gospel”; pronounced /si:ʃk'e:l/.

soiscéalaí: “evangelist”. Pronounced /si:ʃk'e:li:/.

sólaistí: “delicacies, dessert”.

solamnacht: “solemnity, festival”, or *sollúntacht* in GCh. With *solamnachta* and *solamnachtaí* in the plural. *Príomhsholamnachta*, “main solemnities”. See also *solmantacht*.

solamnaím, solamnú: “to celebrate, solemnize”; or *sollúnaím, sollúnú* in GCh. Pronounced /soləm'ni:m', soləm'nu:/.

solaoid: “example”, used in the sense of a parable, a prefiguration or prophetic type.

solas: “light”. It is worth noting that the vocative is *a sholais!*, attested in Daniel 3. Metaphorical vocatives are not declined, but the usage in that passage is not metaphorical, but rather a personification of “light”, where light is directly addressed.

sólásaí: “comforter”.

solathach: “venial, easily forgiven”. *Bréag sholathach*, “a white lie”. *Peaca solathach*, “a venial sin”.

soláthar: “provision, supply”; pronounced /slɑ:hər/.

soláthraím/soláthraim, soláthar: “to get, procure; provide”. Pronounced /slɑ:r'hi:m', slɑ:hər/. Occasionally first-declension forms are found, as with *soláthrann* in Seanfhocail 6:8 and Iob 38:41. The verbal adjective is *soláthartha*.

solíd: a Latin word (<*solidus*) for a gold coin of a certain weight is found here where other Bible version have “dram”.

solmanta: “solemn”, or *sollúnta* in GCh. Pronounced /soləməntə/.

solmantacht: “solemnity, observance”, or *sollúntacht* in GCh. Pronounced /soləməntəxt/. See also *solamnacht*. *Solamtacht* in Leviticus 23:41 may be a spelling mistake: this form is not found elsewhere in PUL’s works and is adjusted here to *solmantacht*.

somheisciúil: “intoxicating”, pronounced /so-v'eʃk'u:l'/.

sonnra: “particular, detail”, or *sonra* in GCh. *De shonnra*, “in particular”. In theory, the phonology of the traditional dialect would require this word to be pronounced /su:rə/. However, as this word seems to have become obsolete in the local dialect, a local pronunciation doesn’t seem to have survived. Consequently, speakers of WM Irish, where they come across this word, are likely to pronounce it /sunərə/ today (*de shonnra*, /də hunərə/), in line with the spelling.

sórd: “sort”, or *sórt* in GCh.

sósar: “junior”, or *sóisear* in GCh. A feminine *an tsósar* is found in Ezechiel 16, referring to a daughter. This word is consistently written *sosar* in the manuscript, without a *síneadh fada*, suggesting PUL was not sure of the correct pronunciation.

sothómhaiste: “easily measured, measurable”; pronounced /so-ho:ʃt'i/.

spadán: “a sluggish, dull, lethargic, lazy person”, equivalent to *spadaire* in GCh. This is used in Isaiah 3:4 to translate “effeminate”. Pronounced /spə'dɑ:n/.

spadánta: “sluggish, lethargic”.

Spáinn (an Spáinn): Spain, pronounced /spɑ:ɲ'/.

spalla: “slice (of meat)”.

spáráilaim, spáráil: “to spare”, pronounced /spɑ:rɑ:lim', spɑ:rɑ:l'/. This is regularly spelt *sparáil*, etc, in the original manuscript. Similar spellings can be found elsewhere in PUL’s works, but *spárálfair* is found in *Aithris ar Chríost* (p51) and in the stories of AÓL. It may be that the length of the pretonic vowel is less apparent than that of the vowel of the stressed syllable. **Spaláil is found in the manuscript in Isaiah 54:2 and elsewhere, edited here as spaláil.**

sparán: “purse”, but also “small bag, pouch”, as in 1 Samuél 17 and elsewhere.

speach: “kick”.

speachaíol: “an act of kicking”, or *speachadh* in GCh. Pronounced /sp'a'xi:l/.

speal: “scythe”.

spealadóir: “scytheman, mower”.

spéir: “sky”, with *spéartha* in the plural. Note that *a spéartha* in Isaiah 1 shows that this plural replaces the notional plural of *neamh*. Pronounced /sp'e:r', sp'iarhə/.

spéirdhath: “sky colour”. The genitive (albeit undeclined), with adjectival sense, in used in Ester 8:15.

speirghearraim, speirghearradh: “to hamstring (an animal)”. This word incorporates *speir*, “hamstring, hough; shin”. For the verb, GCh has *speirim, speireadh*. Note the long vowel in *do speirgheárr sé*.

speisialta: “special”, pronounced /sp'iʃiəlhə/.

speóis: “interest, liking”, a variant of *spéis*.

spiaire: “spy”.

spiaireacht: “act of spying; espionage”. *Lucht spiaireachta*, “spies”.

spídiúchán: “reviling, disparaging; vituperation” (with *ar*).

spíocnárd: “spikenard”, an essential oil. The manuscript had *spícnárd*.

spíosa: “spice”, with *spíosanna* in the plural. The plural is found here, as if from a singular *spíosa*, not given in FGB. **Check PSD.**

spíosra: “spices”, a collective word; pronounced /sp'i:səə/. Although the singular has collective meaning, a genitive plural *spíosraí* is found here.

splannc: “flash of lightning”, with *splanncracha* in the plural; or *splanc, splancacha* in GCh. The double *n* is used in the editing here to show the diphthong: pronounced /splauŋk, splauŋkəɾəxə/.

spóca: “spoke”, of a wheel, with *spócanna* in the plural where GCh has *spócaí*. *Spócaí* was also used by AÓL.

spól: *spólaí dearga* in Psalm 139 appears to mean “red coals”. This word is not given in dictionaries.

spota: “spot”.

spotach: “spotted, speckled”, pronounced /spə'tɑx/.

spotaithe: “spotted, speckled”; or *spotach* in GCh, which form is also found here.

spré: “dowry”.

spré: “spark”. *Spré thine*, “spark of fire”.

spréacharnach: “scintillating”. Note that as a feminine verbal noun ending in *-ach*, this becomes *ag spréacharnaigh* in the dative, a distinction not observed in GCh.

spreagaim, spreagadh: “to incite, inspire”. This verb is often replaced by *spríocaim* in PUL’s Irish. However, the phrase *ceól a spreagadh*, “to play music with verve”, is generally found with this variant of the verb.

spríd: “spirit”, or *spiorad* in GCh. Spelt *spirid* in the original manuscript. Note that this word is masculine in the term *an Sprid Naomh*, “the Holy Ghost” and in others uses where a personalised spirit (such as an evil spirit) is referred to; where *spríd* means “spirit” in the sense of a non-personalised motive force it seems to be feminine (*thugais dóibh do Sprid mhaith chun bheith dhá dteagasc*). *Spríd fáistineach*, “a divining spirit”.

sprídeálta: “spiritual”, or *spioradálta* in GCh; spelt *spiridálta* in the original manuscript. Pronounced /spr’i’ðɑ:lhə/. Also given in a note to Amos 9 as *spiridála*, edited here as *sprídeála*.

sprídeáltacht: “spirituality, a spiritual quality”, or *spioradáltacht* in GCh; spelt *spiridáltacht* in the original manuscript. Pronounced /spr’i’ðɑ:lhəxt/.

spríocadh: “incitement, encouragement”, used with *chun*; or *spreagadh* in GCh. In *aghaidh gach spríocadh chun an pheaca*, in the heading to Seanfhocail 7, shows that the genitive is not often given of such nouns (the notional genitive *spríoctha* would be pronounced *spríocaithe* in GCh, and cannot be inferred in the spelling *spríocadh* in the manuscript).

spríocaim, spríocadh: the verb *spríocaim* exists in GCh only in the meaning “to fix, arrange”, but PUL uses this verb to mean “inspire”, a meaning that is covered by *spreagaim* in GCh. In his words, PUL also uses *spreagaim* in this meaning too, so the relationship between these forms is complex. *Duine ’ spríocadh chun ruda*, “to spur, urge or inspire someone to do something”. *Díogras do spríocadh suas*, “to stir up zeal”.

spríonnlaithé: “stingy, miserly; mean, shabby”, or *spríonnlaithé* in GCh. The traditional spelling in *spríonn-* shows the long vowel. Pronounced /spr’u:nlihi/.

spríúchaim, spríúchadh: “to kick, lash out”.

sráid: “street”, with *sráideanna* in the nominative plural, but generally *sráidibh* in the dative plural; *sráideannaibh* is also found.

sráidbhaile: “village”, with *sráidbhailte* in the plural.

srang: “string, cord”, with *srangea* in the plural. Pronounced /sraunɟ, sraŋə/.

sranntarnach: “act of snoring/snorting”; pronounced /srauntərnəx/. This becomes *ag sranntarnaigh* in the dative. GCh has *srannfach*.

sraothartach: “sneezing”.

sreamshúileach: “bleary-eyed”, or *sramshúileach* in GCh. Check pronunciation (diphthong or not in first syllable?)

srian: “reins” (as on a horse). The dative *sréin* is used in Isaiah 37; in Psalm 31 and elsewhere PUL uses *sriain*. *Srian a scaoileadh le*, “to give free rein to”. With *srianta* in the plural.

sróinín: “nose-ring”.

sroisim, sroisint/sroisiúint: “to reach”, or *sroichim, sroicheadh* in GCh. Pronounced /sroʃim’, sroʃint’~sroʃu:nt’/.

srón: “nose”, with *srón* in the genitive plural too, *sróna* in the genitive singular and *sróin* in the dative singular. *Srónaibh* in the dative plural translates “nostrils” in the Douay Bible in Isaiah 2:22 and Job 27:3. “Nostril” is generally *poll sróna*, or *poll sróine* in GCh.

srúill: “river, stream”.

sruth: “stream”. PUL spells this twice here *struth*, being adjusted in this edition to *sruth*, the form found in all of his other works. The plural is *sruthanna*, with *sruthaibh* in the dative plural. The dative singular is various given here as *sruth* and *sruith*: *sruith* is retained where it is given, possibly derived from a feminine variant. However, there would be little difference in pronunciation between *sruth* and *sruith*.

sruthán: “stream, brook”; pronounced /srə’hɑ:n/. The plural is both *sruthána* and *srutháin*, where GCh has *srutháin*.

sruthbhuinne: “powerful torrent”.

stábla: “stable”; pronounced /stɑ:bələ/.

stacé: “aloes”. A Greek word is used in Psalm 44:9 where *stacte* stands in the Douay Bible and *στακτή* (*staktē*) is found in the Greek Septuagint. The Latin Vulgate here had *gutta*, “a drop” (of fragrance). FGB has *alónna* for “aloes”. *Alóe* is also found here (in Seanfhocail 7).

stad: “stop; stopping place”, with *staid* and *stadanna* in the plural where GCh has *stadanna*. In Isaiah 19:13, *stad a daoine*, “the stay of the people thereof”.

staf: “staff”. *Staf aráin*, “the staff of bread”, probably so-called because it supports life.

staid: “state”. *Ar staid na ngrást*, “in a state of grace”.

staighre: “staircase”; pronounced /stəi’ri/. *Staighre casta*, “a winding staircase”.

stail: “stallion”, with *staileanna* in the plural in Jeremias 5:8 here (PUL appears to correct his initial form, which may have been *staileacha*). LASID has *staileacha* in the plural. Pronounced /stɑ:l’, stɑ:l’ənə~sti’l’əxə/.

stailc: “stubbornness”.

staithim, stathadh: “to pick, pluck”, or *stoithim, stoitheadh* in GCh.

stalcach: “stubborn”; pronounced /stəl’kɑ:k/.

stán: “tin”.

stater: “stater”. Twenty staters in Ezechiel 4 is thought to be equivalent to around half a pound in weight.

steallaim, stealladh: “to splash, pour”. The verbal adjective is given here as *stealltha*.

stellio: a type of lizard. *Stello* is correct in Leviticus 11 in line with the form found in Seanfhocail 30 and the reading of the Latin Vulgate.

stiallaim, stialladh: “to cut into strips, rend, tear”, with the verbal adjective *stialltha*.

stíbic: found in *cloch stíbic*, “stíbic stone, antimony sulphide”, used in the ancient world in make-up to darken eyes. Probably *suilfid antamóin* in GCh.

stíobhard: “steward”, pronounced /st’i:vərd/.

stiúir: “rudder, stern”.

stiúraim, stiúirú: “to guide, direct”, or *stiúraim, stiúradh* in GCh. The present autonomous *stiúrthar* in Psalm 118 derives from the first-conjugation form. *Lucht stiúrtha*, “guides” in Deuteronomí 17 also derives from a first-conjugation form.

stiúirthóir: “director, controller, leader”; pronounced /st̪ˠuːrˠhoːrˠ/.

stiúirú: “direction, instruction”. *Tuilleadh stiúraithe* in the heading to Ezechiel 3 is either genitive singular (“more instruction”) or plural (“more instructions”). The GCh claim that *-aithe* should be used in the genitive singular and *-uithe* in the plural of such words is a pure invention that is not backed up by scholarship: traditionally both *-aithe* and *-uithe* were used in both the genitive singular and nominative plural of such words.

stoc: “stock”, in the sense of kept animals, cattle; with *stuic* in the genitive.

stoirm: “storm”. This word is transcribed *sdoirim* in *Eshirt* (p27), and so is pronounced /storˠimˠ/.

stoirmiúil: “stormy”. Pronounced /storˠimˠuːlˠ/.

stól: “stool”.

stollaim, stolladh: “to tear, tear apart”.

stóir: “store, storehouse”. The plural here is *stóir*, where GCh has *stórtha*. *Tithe stóir*, “storehouses”.

storaiceas: “storax”; or *stórasc* in GCh. A form of bark resin.

stóras: “storehouse, treasure”. The plural here is variously *stórasa* and *stórais*, where GCh has *stórais*, “stores, provisions, riches”. However, the singular may be used with collective plural meaning. *Stóras* is also found in the genitive plural.

stracaim, stracadh: “to tear”; or *sracaim, sracadh* in GCh. Note the verbal adjective *stracaithe*, where GCh has *sractha*.

stráice: “strake”, on a wheel, with *stráiceanna* in the plural where GCh has *stráicí*.

striapach: “harlot”, with *striapaí* in the genitive and *striapaigh* in the dative (although *striapach* is often found in the dative too). The vocative is a *striapaigh*, reflecting alignment of the feminine (second) declension with the masculine (first) declension in WM Irish.

striapachas: “fornication, harlotry”. *Fear striapachais*, “fornicator, whoremonger”. *Bean striapachais*, “harlot”. *Striapachas* translates “fornications” in Osee 1, showing that a morphological plural is rarely required. By contrast, Osee 6:10 has the plural *striapachasáí*.

stríocaim, stríocadh: “to yield, submit”.

stróinséir: “stranger”, or *strainséir* in GCh.

strus: “wealth, means”. *Fir gan strus*, “needy people”.

struth: “ostrich”; or *ostrais* in GCh. *Struth* is derived from the Latin *struthio*. Note *struthanna* in the nominative plural and *struthaibh* in the dative plural.

strútiún: “ostrich”; or *ostrais* in GCh. *Strútiún* is derived from the Latin *struthio*.

stua: “arch”. *Stua cáithréime*, “triumphal arch”. Found as *stuag*.

stuacach: “obstinate, stubborn, ill-tempered” (towards someone), used with *le*.

stuacacht: “stubbornness”.

stuaim: “level-headedness, self-control”. This also translates “dignity, poise” in Seanfhocail 20:29.

stupaim, stupadh: “to stop up, stuff something in somewhere”. Compare the loan word *stopaim, stop*, “to stop”, where the vowel is /o/. The two verbs are conflated in GCh in the form *stopaim, stopadh*. *Rud do stupadh suas*, “to stop something up”.

súáilce: “virtue”. The original manuscript had *sobhailce*. Bearing in mind the comments in IWM §137 that a *v* at the beginning of a word or syllable approaches /w/ in its realisation, it seems reasonable to adopt the transcription used in *Scéal mo Bheatha*, the autobiography of Dónall Bán Ó Céileachair edited by Coiste Litríochta Mhúscraí: see *súáilceach* on p182 therein. The pronunciation is therefore /suːˠɑːlˠk̪iː/.

suaimhneas: “peace, quietness”, pronounced /suənˠəs/. *Do shuaimhneas do cheapadh*, “to take your rest, to settle down”.

suaimhneasach: “peaceful, tranquil”, pronounced /suənˠəsəx/. GCh has *suaimhneach*.

suairc: “pleasant, gay”.

suairceas: “pleasantness, agreeableness”. This is rarely plural, but a dative plural *suairceasaibh/suairceasaíbh* is used here.

suaitheantas: “spectacle; vast number or quantity; a multitude of people”. Also “emblem, ensign, flag”, as in Numbers 2 and in Isaiah 11:10 and 33:23.

suaithim, suathadh: “to shake, toss about”, or *suaithim, suaithheadh* in GCh.

suan: “sleep, slumber”.

suanmhar: “sleepy, somnolent”.

suarach: “trifling”. *Suarach le rá*, “insignificant, of little account”. Substantivised as *an suarach le rá*, “the mean, insignificant person”.

suarachán: “trifling, insignificant person”.

suarachas: “insignificance”.

sua ráocht: “insignificance”.

suas: “up”. *It fhíoraontacht beid siad suas go hárd* (in Psalm 88), “in thy justice they shall be exalted”.

suathadh: “commotion”, or *suaithheadh* in GCh.

suathaine: “eternity, perpetuity”; *suthaineacht* is preferred in GCh. The accepted spelling is *suthaine*, and NIWU has an instance of *suthain* (p102). However, it seems the spelling *suathaine* in Psalm 88 is no error, as the 10th-century monk Máel Suthain Ua Cerbaill appears in PUL’s novel *Niamh* as *Maolshuathain*. It may be that PUL conflates words cognate with *suthaine* with those cognate with *suaitheantas*.

substainnt: “substance”, or *substaint* in GCh. The double *n* is required to show the diphthong, /subˠstaintˠ/. Note this word is masculine here (*an substainnt* is found in Genesis 14:16), but feminine in GCh.

suburba: “suburbs”. GCh has *fo-bhailte* and *bruachbhailte*. A nominative plural *suburbanna* and a dative plural *suburbaibh* are also found here. *Suburba* is also found with collective plural meaning. Where it is apparent that a later hand has adjusted such collective plurals in the manuscript to *suburbanna*, PUL’s form is restored here.

súgach: “merry, tipsy”.

súgradh: “playing, amusement”. Pronounced /suːgəɾə/. *Lucht súgartha*, “people who make merry”.

súil: “eye”. *Dul ó shúil duine*, “to escape someone’s oversight”.

súim, sú: “to absorb; suck, suck up”.

suím, suí: “to sit”, or transitively, “to seat, place, locate, settle” something. The verbal adjective is often given as *suídhte* in the original and edited as *suíte* here in the general sense of “placed, set”; where the meaning is specifically “sitting, seated”, we find *suidhte*, retained here as *suíte*. Under *suidhte*, PSD shows this word means “seated, set, placed ... established, definite, certain”,

and is “oft. pronounced *suite* (seated), but gny. *suíte* (certain)”. CFBB has /si:t’i/ where it means “attacked, besieged”; AÓL has *suite* in *Scéalaíocht Amhlaoihbh* where it meant “seated”. In Iob 4, read *nách mó go mór a bheidh lucht cónaithe i dtithibh cré, agus gur ar chré atáid siad suite dá n-ídiú mar ’ ídeódh an leamhan iad*, and the lengthmark on *suite* is clearly given in the manuscript, but the meaning is not “sitting”: the Douay Bible has “how much more shall they that dwell in houses of clay, who have an earthly foundation, be consumed as with the moth?” *Airc Dé suite i lár seithí* in 2 Samuél 7:2 is a particularly apposite example, where the meaning is clearly “placed, set”, and not “sitting”. Where *suidhte* is found in the manuscript in the meaning of “established, placed”, it is adjusted here to *suíte*. *Suite le saifiribh*, “set with sapphires”. *Suitear is given without a long vowel indicated*. *Do shuídhtéa* in Psalm 49 is adjusted here to *do shuíthá*. *Do chábán a shuí in áit éigin*, “to pitch your tent somewhere”.

suím: “sum; amount”.

suimphoine: an Anglophone word is given in Daniel 3 here; GCh has *siansa*.

suíochán: “seat”; pronounced /si:’xɑ:’n/. *Suíochán trócaire*, “mercy seat” on the ark of the covenant.

suipéar: “supper”; pronounced /si’p’e:r/.

súire: “horseleech, bloodsucker”. The originally spelling here was *súghaire*. GCh has *súire* in the meaning of “absorber” and *súmaire* (<*súghmaire*) in the meaning of “leech, bloodsucker”.

sult: “amusement, enjoyment, pleasure”; pronounced /suhl/.

sum: “sum”. The manuscript has *sum* and not *suím* repeatedly in Uimhreacha. This is either just a spelling mistake, or simply an anglophone word used on occasion in place of the Gaelicised *suím*.

súnc: “push, shove”, or *sonc* in GCh.

súracaim, súrac: “to suck”, or *súraicim, súrac* in GCh. The present-tense form shown here is that given in CFBB. The future is found in Iob 19 as *súraiceóidh*. The conditional is given in Deuteronomí 32 as *súracódh* with a broad c.

súsa: “bed, couch, sofa”, in addition to other meanings.

tabernaculum: “tabernacle”. A Latin form is given here, alongside *taibearnacal*.

tabhairt amach: “display, show, finish; the way something is brought out or displayed”. *An tabhairt amach a dh’aistrigh an dáréag is trí fichid mínitheoirí as an Éabhrais*, “the way it was brought out in the translation from the Hebrew done by the 70 expounders”.

tabhairt isteach: “an introduction” (used with *ar*).

tabhairt suas: “education”.

tabhall: “sling”; pronounced /taul/. *Crann tabhail*, “sling catapult”. Pronunciation of genitive? *təil’*. *Lucht crann tabhail*, “slingers, stone throwers (in an armed force)”. With *taibhlibh* in the dative plural, /təil’iv’/.

tabhall: “writing-tablet”; pronounced /taul/. With *taibhle* in the plural, pronounced /təil’i/.

tabhartha: this normally means “given”, /tu:rhə/, but in the phrase *mac tabhartha*, “illegitimate son, bastard”, the pronunciation is /tourhə/.

tabharthas: “gift”, or *tabhartas* in GCh. The plural here is *tabharthaistí*; the GCh plural is *tabhartais*. Pronounced /tourhəs, tourhɪt’i:/.

taca muiníne: “a support to someone, something that give someone confidence”.

taca: “prop, support”. *Taca úr n-aráin* translates “the staff of your bread” in Leviticus 26. *Taca ’ dhéanamh do dhuine*, “to support someone (e.g. someone who has fallen over)”. *Sara mbeiridh an taca so amáireach ort*, “by this time tomorrow”.

tacaíocht: “support, backing”; pronounced /tɑ’ki:xt/.

tachtaim, tachtadh: “to choke”.

tacúil: “solid, sturdy”.

tagaim, teacht: “to come”. *Tig* in Psalm 117 is an older third-person singular present-tense form (derived from the original *tigim*), equivalent to *tagann*. Note that PUL used the classical spelling *tar* in the imperative, a spelling that has been adopted in GCh, whereas the form *tair* is more generally found in WM Irish, /tɑ’r/. T. F. O’Rahilly used the spelling *tair* in *Papers on Irish Idiom* to transcribe an unpublished manuscript by PUL, *Measgra Cainte* (see p44). O’Rahilly was attempting in his editing to establish a more phonetically appropriate spelling system for WM Irish. It is not known for sure what pronunciation PUL had of this imperative, but the emphatic form of the imperative, *tarsa*, is found here, and may indicate that PUL did have a broad *r* in this word. PUL’s comments in NIWU (p45) that *fan-se, fan-sa* and *fain-se* were all found as the emphatic forms of the imperative *fan* need to be considered too in this regard. The past participle here is *tagaithe*, /tɑgihi/, where GCh has *tagtha*. *Teacht suas le duine*, “to catch up with someone”. *Teacht isteach le rud*, “to fit in with something, dovetail with it”. *Teacht isteach ’na gcreideamh*, “to join their faith”. *Teacht suas chun*, “to come to, to amount to”, of a number. Also note that in Genesis 30:42 *an teacht dheirineach*, if not a manuscript error, shows *teacht* to be a feminine noun. Note that the particle *ro* was traditionally not used with this verb, and consequently we read here *go dtáinig* and *ná tánadar* alongside *gur tháinig*, etc.

tagraim, tagairt: “to refer, allude to” (used with *do*). Pronounced /tɑg’rim’, tɑgirt’/. The present autonomous is *tagarthar*. This verb can take an object (as in the note to Deuteronomí 25:4): *rud do thagairt do rud eile*, “to relate something to something else, to interpret it in such terms”.

taibearnacal: “tabernacle”. The dative plural is variously *taibearnacalaibh* and *taibearnacailibh*. The nominative plural is generally *taibearnacail*, but is found as *taibearnacailí* in Uimhreacha 24:5 (a latter hand strikes out the *í*, but it is restored in this edition).

taibhléad: “tablet”, with *taibhléadaí* in the nominative plural. GCh has *táibléad* and, in the plural, *táibléid*. *Taibhléadaí cloiche*, “tablets of stone”. Pronounced /təil’e:d/. *Taibhléadibh* and *taibhléadibh* are frequently found here, making it unclear whether the *d* is intended to be broad or slender; these are edited as *taibhléadaibh* and *taibhléadaibh*.

taibhreamh: “dream”, pronounced /təir’əv/. With *taibhrithe* in the plural, where GCh has *taibhrimh*. *Lucht taibhrithe*, “dreamers”.

taibhriom, taibhreamh: “to dream”; pronounced /təir’i:m’, təir’əv/. Used impersonally with the autonomous verb: *do taibhriódh dom*, “I dream”.

taibhseach: “immense, enormous”; pronounced /təiʃəx/. Equivalent to *aibhseach* in GCh.

táim, bheith: “to be”. The second-person singular form *taíonn tú* is found here, as well as an older form *taoi* (and, more rarely, *táir*), corresponding to *tá tú* in GCh. An archaic second-person plural present-tense form *táthaoi* is found here, corresponding to *tá sibh* in GCh. The second-person plural present-tense dependent form *go bhfuilí* corresponds to *go bhfuil sibh* in GCh. The future tense is edited here as *beidh mé, beidh tú*, as *me* and *tu* are generally used in this edition for object pronouns. But *beidh me* and *beidh tu* are frequently found in the manuscript, and likely to represent good pronunciation. A lenited *bheifí* is allowed to stand in the conditional autonomous here: unlenited uses are also found in PUL’s works. *A bheidhfár* in the manuscript at Micheas 7:10 is

adjusted to a *beifar*: the evidence of PUL's other works is that the future autonomous of this verb cannot be lenited, and the lenition given in the manuscript may reflect intervention by a later hand.

táin: “herd/drove”, e.g. of cattle; with *táinte* in the plural.

tainiste: “second, next in order”, or *tánaiste* in GCh. Although *tánaiste* is also found in PUL's works (possibly reflecting editorial intervention), PUL's frequent use of *tainiste* with a short vowel (with both *tainist* and *tainiste* as the noun) suggests he may have been more familiar with the English word “tanist”. CFBB shows both *táiniste* and *tánaiste*. In *dlí thainiste* in the introduction to Deuteronomí, lenition not shown in the manuscript is added in this edition.

taipéis: “tapestry” with *taipéiseacha* in the nominative plural and *taipéisibh* in the dative plural.

taipéistreach: “tapestry (adj), of a tapestry”. Pronounced /tʰap'e:ʃt'ir'əx/.

tairbhe: “benefit”, pronounced /tʰar'if'i/.

tairbheach: “useful, beneficial”; pronounced /tʰar'if'əx/.

táire: “reproach, disgrace”.

tairgim, tairiscint/taraiscint: “to offer, tender”. Pronounced /tar'ig'im', ta'r'i:k'int'/. The forms of this verb are frequently confused with those of *tarraigim, tarrac*. Both may have broad or slender medial r's. The future form found here has a broad or r, *taraiceóir, taraiceóidh sibh (taraigeóidh sibh* in the manuscript). Note the preterite, *do thairiscin sé*, in Breithiúin 6:19. *Taraiscint* with a broad r is retained in Habacuc 2:15.

tairiscint: “offer, proposal”.

táirseach: “threshold of a door”, with *táirsi* in the genitive and *táirsigh* in the dative.

taisce: “store, hoard; cache”. Also used to translate “quiver” (for arrows) in Isaiah 49 and elsewhere. The plural is given here as *taisceacha*, where GCh has *taiscí*. The dative plural is *taiscibh*. *Rud do chur i dtaisce*, “to store something, lay something up”. *Taisce an éadaigh* refers to the king's wardrobe in 4 Ríthe 22. In 1 Paralipomenón 26:12, 16, *taisce* translates “ward” in the Douay Bible and *custodia* in the Latin Vulgate. The sense there appears to relate to the territorial divisions supervised by guards.

taiscim, taisceadh: “to take care of, protect; lay up, store”.

taiscím, taisciú: “to lay up, store”, a lesser-found variant used in Amos 3.

taise: “mercy, compassion”. *Gan taise*, “cruel, cruelly”. *Gan trua gan taise (do dhuine)*, “with no pity or compassion”.

taispéanadh: “demonstration, evidence; appearance”; also “revelation, manifestation”. Pronounced /t'is'p'ɑ:nə/. With *taispéanta* in the genitive.

taispéanaim, taispeáint: “to show”. PUL consistently wrote this word with a broad t, as it stands in GCh, but IWM (see the note to §368) shows the pronunciation is /t'is'p'ɑ:nim', t'is'p'a:nt'/ (or /t'i'ʃa:nim', t'i'ʃa:nt'/) in WM Irish. A slender t is shown in the LS editions of PUL's works (e.g. *Shiàna*, p43). Note the slender n in the third-person singular preterite, *thaispeáin*. Where, occasionally, the imperative is given as *taisbeán* in the manuscript, it is adjusted to *taispéain* here, in line with the majority usage of PUL's manuscripts.

taispéantach: “demonstrative”. Used in Sacharias 3:8 in the sense of “portending, foreshadowing something to come”.

taisteal: “travelling; trip”. *Lucht taistil/lucht taistil slí*, “passers-by, wayfarers”.

taithíoch: “familiar, conversant”. This is found in Ecsodus 33. *Taithitheach* is found elsewhere in PUL's works.

taithneamh: “pleasure, liking”; pronounced /taɲ'həv/. *Taithneamh a thabhairt do dhuine*, “to take a liking to someone”. A *thaitheamh liom*, “my delight”, in the vocative.

taithneamhach: “pleasing, agreeable”; pronounced /taɲ'həvəx/.

taithneann, taithneamh: “to please; to shine (e.g. of the sun)”, or *taithneann, taithneamh* in GCh. Generally in the first declension in PUL's works, pronounced /taɲ'hən, taɲ'həv/. The preterite, *thaitin* in GCh, is found as *thaitin* here, pronounced /haɲ'/. Note *péarla ag taithneamh*, “bright pearl”.

táithriúgadh: “an act of scurrilous abuse”. *Táithriúgadh ar dhuine*, “to reproach or abuse someone”. This word is found in CFBB as *táithriúg*, which form is also found in GCh. Pronounced /tʰɑ:r'hu:gə~tʰɑ:r'u:gə/.

tálaim, tál: 1. “to yield” (of milk). *Tál bhainne ar mhac*, “to suckle a son”. 2. “to shed, pour”.

talamh: “land”. The (feminine) genitive, *talún*, is found in Genesis 1 and elsewhere. The masculine genitive, *an tailimh*, with a slender l, is found **less frequently** here, in Genesis 2 and elsewhere. Note also the plural *talúintí* here, where GCh has *tailte*. The genitive plural is *talún* also. *Ar talamh*, “on the ground”. *Chun tailimh*, “to the ground”.

talant: “talent”, or *tallann* in GCh. This is a unit of weight: the ancient Israelites are believed to have used the Babylonian talent of around 30 kg. The plural here is *talaint*; *talanta* is found in PUL's Gospels.

talúnda: “earthly”, or *talmhaí* in GCh. PSD has *talmhanta*, and it seems PUL's preference for *-nda* in words where the t is not aspirated plays a part in the spelling here (the original manuscript spelling was *talamhanda/talmhanda*).

tamaric: “tamarisk”, or *tamaraisc* in GCh.

támhnéal: “a swoon”. *Tháinig támhnéal air*, “he fainted”. Pronounced /tʰɑ:v-n'ial/.

tanaí: “thin, flimsy”; pronounced /tʰɑ'ni:./.

tanaiste: “appointed successor”, or *tánaiste* in GCh. A noun usage is found in Deuteronomí 31. It seems PUL was unaware of the vowel length in the first syllable. *Tanaiste dho*, “next in authority to him, his appointed successor”. *I dtanaiste*, “second, next in line”.

tanaiste: “second, next in order”, or *tánaiste* in GCh. *Fear tanaiste don rí*, “the second-most important person besides the king”.

taobh: “side”. *Ar an dtaobh eile*, “besides, on the other hand”. *I dtaobh*, “about, regarding”. Where in Genesis 32:10 we read *i dtaoibh*—with the length of the vowel marked, as *i dtaoibh*, in the original manuscript—the variant dative singular with a long vowel is retained in this edition. *I dtaoibh le*, “confined to”. *'Na thaobh san*, “for all that”. *Im thaobhsa dhe*, “for my part, as for me”. *Ar do thaobh féin*, “on your part, doing it by yourself, of your own strength” (see Isaiah 36:8). Note *taoibh leat* in Psalm 90 (and elsewhere), “by thy side”, where *taoibh* is given in the dative (*taobh leis* is also found here). Ezechiel 40 also has an instance of *taoibh* in the dative. *Taoibh* in the dative reflects a variant feminine paradigm in the oblique cases: *taoibhe* in the genitive is attested here in Ezechiel 47:1, side by side with a masculine genitive *taoibh*. The plural is given here as *taoibh*, where GCh has *taobhanna*. *Seómra taoibh*, “a side room” (with *an tseómra thaoibh* in the genitive, with *taoibh* lenited as if an adjective). *Aon taobh acu*, “either one of them”. *Ar taobh clé*, “on the left side of”. *Ó thaobh taobh*, “from one side to the other”. PUL claimed that there is a nuance of distinction when compared with *ó thaobh go taobh*: the dropping of the word *go* implies very rapid action. However, it is difficult to infer this nuance in each instance. *Taobh síos suas*, “upside down, topsy turvy”.

taobhaím, taobhú: “to side with, favour”, with *le*.

taoibhín: “patch on a shoe”.

taois: “dough”, or *taos* in GCh. AÓL and DBÓC also had *taos*.

taoiseach: “chief, leader”, with *taoisigh* and *taoiseacha* in the plural where GCh has *taoisigh*. *Taoiseach céad*, “centurion”.
Príomhthaoiseach, “chief captain”. Also *mórthaoiseach* in this meaning.

tapa: “quickness, vigour”. *Cuisle gan tapa*, “a withered arm”.

tapaidh: “quick”, or *tapa* in GCh. Pronounced /tʰapʲi/.

tar: an delenited form of *thar*, “beyond”, sometimes kept where found in the original manuscript.

tarainge: “nail”, or *tairne* in GCh. *An fíorthír tarainge*, “the true promised land”, where *tarainge* has become confused with *taraingire*, q.v.

taraingire: “prophecy, promise”. Generally found in the phrase *tír taraingire*, “the promised land”, as in the footnote to Ecsodus 33:1 here. Traditionally spelt *tairngire*, this was spelt *tarngeire* in the original. Compare *tír tarainge* in *Sgéalaidheacht na Macabéach*, Volume 1 (p4) and *an fíorthír tarainge* in the footnote to Habacuc 3:3. The words *tairngire* (“prophecy, promise”) and *tairgne* (“nail”, /tʰarʲnʲi/; see *tairinne* here) may have become confused. Most cognate words have /g/ (as in *targaireacht*), but this is a rarer word that seems to have /ŋ/. A pronunciation of /tʰarʲnʲiʳi/ could be suggested.

tarbh: “bull”, with *tairbh* in the genitive singular and the plural; pronounced /tʰarəv, tarʲivʲ/.

tarcaisneach: “contemptuous, insulting”.

tarcaisneóir: “contemptuous person, scorner”; pronounced /tʰarʲkiʲnʲo:rʲ/.

tarcaisním, tarcaisníú: “to scorn, insult”; pronounced /tʰarʲkiʲnʲi:mʲ, tʰarʲkiʲnʲu:/.

targabháil: “transition, passage”, with *targabhálach* in the genitive plural. GCh has *targabháil*. **Check pronunciation.**

targaireach: “prophetic”, or *tairngeartach* in GCh. Pronounced /tʰarəgʲiʳəxʲ/.

targaireacht: “prophecy”, or *tairngreacht* in GCh. Pronounced /tʰarəgʲiʳəxtʲ/.

targairim, targaireacht: “to prophesy”; or *tairngrím, tairngreacht* in GCh. Pronounced /tʰarəgʲiʳimʲ, tʰarəgʲiʳəxtʲ/.

targéad: “target”, or *targaíd* in GCh. Pronounced /tʰarəgʲe:dʲ/.

tarna: “second”, or *dara* in GCh. Note that in the dative both *ar an tarna* and *ar an dtarna* are found in PUL’s works. *Leis an tarna* is regularly found without eclipsis (*ní bheith gá leis an tarna hiarracht*, etc).

tárnálaim, tárnáil: “to nail”, or *tairneálaim, tairneáil* in GCh.

tarrac: “drawing, pulling”. *Ar tarrac*, “drawn” (of a sword).

tarraigim, tarrac: 1. “to pull, draw”; 2. “to draw or trace a picture; *tarraingím, tarraingt* in GCh. Pronounced /tʰarʲigʲimʲ, tʰarəkʲ/.

The LS edition of *Mo Scéal Féin* (p9) shows a slender *r* pronunciation, and GCD §522 also shows this to be the more general Munster pronunciation (Corca Dhuibhne has *tairrigíonn* in the second conjugation). However, Osborn Bergin’s LS edition of PUL’s *Aesop a Tháinig go hÉirinn* (p54 of *Ésop a Háinig go Héring*, where *dtarangthar* is transcribed as *dtaruigtar*) shows a broad *r*, and Brian Ó Cruáin also uses a broad *r* in the phonetic spellings he used in CFBB (e.g., p3). *Scéalaíocht Amhlaoihb* shows that forms with both broad and slender *r*’s were used by AÓL (compare *tharraig* and *thairrig* on pp3, 5). Diarmuid Ua Laoghaire, PUL’s second cousin and professor at Coláiste na Múmhan in Ballingearry, *thairidh sé* with a slender *r* (in *Cogar Mogar*, p20). Future and conditional forms have /kʲ/ in WM Irish: the original manuscript had *taraiceóchad* in Genesis 24:19, edited here as *tarraiceód*. Forms such as *taraigeómíd*, found in the manuscript, are edited here as *tarraiceóimíd*. The verbal adjective *tarraicthe* is pronounced /tʰarʲikʲiʲ/. *Tarrac siar*, “to withdraw, retract”, e.g. a vow. *Cláiomh a tharrac*, “to draw a sword”.

tarraím, tárráil: “to rescue”, or *tarrthálaim, tarrtháil* in GCh. The original spelling here was *tháraig*, with no *th* after the *r*. PSD has *tárrthuighim, tárrtháil*, and it seems likely that *thárrthaigh* would have been a better spelling choice in Psalm 56.

tart: “thirst”. *Lucht tarta*, “the thirsty”.

tásc: “report”, especially of someone’s death.

tástálaí: “tester”, adjusted from *teastálaídhe* in the manuscript.

tástálaim, tástáil: “to sample, taste, trial, test”. Forms with both a broad and slender *t* are found in the manuscript, and are adjusted here in line with the pronunciation shown in CFBB.

táthaím, táthú: “to weld, solder”; with the verbal adjective *táthaithe* where GCh has *táite*. This word also refers to the tempering of mortar in construction in Ezechiel 13. *Daoine ’tháthú leat féin*, “to unite people with yourself”.

tathant: “urging”, with *tathaint* in the genitive. The GCh genitive is *tathanta*.

táthcheangal: “closure, close binding”, with *táthcheanglaibh* in the dative. Pronounced /tʰa:-xʲaŋəl, tʰa:-xʲaŋəlivʲ/.

táthú: “consolidation”, used to translate “joint” in Ezechiel 37 and “joint; joining (in architecture)” in Ecsodus 26. GCh has *áighe/alt* in this meaning. Note the genitives *táite* and *táthaithe*. One instance of *táthadh* in Ecsodus 28 was adjusted by a later hand to *táthú*, and this amendment is accepted here.

Tau: ט, a letter of the Hebrew alphabet, representing the consonant /tʰ/.

te: “hot”. PUL is on record in his NIWU (p127) as insisting this word has a “most distinct” final *-h* in the pronunciation. However, this is likely to be apparent only before a following vowel. Pronounced /tʰe~tʰehʲ/. The comparative and plural is *teó*.

teachttaire: “messenger”, but also used to translate “ambassador”, e.g. in Isaiah 39. GCh has *ambasadóir* in this meaning.

téad: “rope”, with *téid* in the dative. *Téad rannta*, “a line of distribution”, referring to some method of dividing land by lots. The plural here is variously *téada* and *téadracha*. Pronounced /tʰiəd, tʰiədə~tʰiədəxəʲ/.

téagar: “bulk”.

teagascaim, teagasc: “to teach, instruct”. Note *do theagaiscis* and *do theagaisc* in the preterite and *teagaisc* in the imperative. Also note the future *teagascóidh*, which appears to be derived from a second-conjugation verb. In one passage, where the verbal noun was given as *teagaisc*, it is adjusted to *teagasc* here.

teagascóir: “instructor, teacher”; pronounced /tʰagəʲsko:rʲ/.

teaghlach: “household”, pronounced /tʰəiləxʲ/. With *teaghlacha* in the plural, where GCh has *teaghlaiigh*.

teampaillín: “little temple or shrine”.

teampall: “temple”; pronounced /tʰaumpəlʲ/.

téanam: “come along”, part of a defective verb usually found only in the imperative. *Téanam* is derived from a first-person plural imperative, but is functionally a second-person imperative. Also note *téanaídh* here with the same meaning.

teanga: “language; tongue”, with the genitive singular and plural *teangan*, the dative singular *teangain* and the nominative plural here *teangthacha* (*teangacha* in GCh). The historically correct *-th-* is needed in the plural in WM Irish to show the diphthong in the plural. Pronounced /tʰaŋə, tʰaŋəŋ, tʰaŋinʲ, tʰaŋhəxəʲ/. The dative plural is given as *teangannaibh* in one passage. *Fear*

teangan, “interpreter”; or *teangaire/ateangaire* in GCh. *Teanga tine*, “tongue of fire”.

teangáim, teangáil: “to come into contact with something/someone; touch”, used with *le*, or *teagmhaím, teagmháil* in GCh. This is a variant of *teagmhaím*, pronounced /tʰəŋːi:mʲ, tʰəŋːi:lʲ/.

teagmháil: “touch, contact”; pronounced /tʰəŋːvɑ:lʲ/.

teagmhaím, teagmháil: “to come into contact with something/someone; touch”, used with *le*, or *teagmhaím, teagmháil* in GCh. Pronounced /tʰəŋːvi:mʲ, tʰəŋːvɑ:lʲ/. See under *teagmhálaím* for the plural imperative.

teagmhálaím, teagmháil: “to come into contact with something/someone; touch”, or *teagmhaím, teagmháil* in GCh. This is a variant of *teagmhaím*, found in Caoineadh 4:15, where we read *ná teagmhálaidh* in the plural imperative; this may be the only viable conjugated form of this variant of the verb. Pronounced /tʰəŋːvɑli:mʲ, tʰəŋːvɑ:lʲ/.

teann: “tight, taut”, but also “bold, assured”, and by extension “full of yourself; bold, arrogant”; pronounced /tʰaun/

teannta: “prop, support”, pronounced /tauntə/. *I dteannta*, “along with”. Also, “hard straits, a predicament”. Thus *i dteannta* also means “in distress/in trouble”. *Na theannta san*, “moreover”.

tearc: “scarce, sparse, scanty, meagre”.

tearmann: “sanctuary, refuge”; pronounced /tʰɑrəmən/ with a broad t. PUL uses this form here, with *tearmain*, /tʰɑrəminʲ/, in the genitive where GCh . Compare the feminine form *tearmain* found in the Irish of AÓL. PUL also used *tearmain* (with a broad t) as shown by the following line in *Sgéalaidheacht na Macabéach* (Vol 1): *an rainnt bheag fear do lean é chuidar agus ghlacadar tearmain i n-imeallaibh áite an teampuil. Ní fada a bhíodar sa tarmain sin nuair a thánadar amach as agus d’imthighdar anonn agus ghabhadar le luagh Aristóbuluis* (p50). *Cathracha tearmain*, “cities of refuge”.

teasáí: “quick-tempered”.

teasargaim, teasargan/teasargain: “to save, deliver, rescue”. Pronounced /tʰas-ɑrəgimʲ, tʰas-ɑrəgən~tʰas-ɑrəginʲ/. The preterite is given in 1 Samuél 30:18 as *do theasargain sé* where GCh has *theasairg sé*, reflecting influence of the verbal noun.

teasc: “task”, or *tasc* in GCh; with *teascanna* in the plural.

teascaim, teascadh: “to cut, lop off”.

teasghrá: “fervent love”.

teaspach: “ardour; exuberance/tendency to gad in animals”; pronounced /tʰisˈpɑx/.

teastaíonn, teastabháil: “to be wanted or needed”, or *teastaíonn, teastáil* in GCh. The *bh* may be pronounced in WM Irish: /tʰasˈtɑ:lʲ~tʰastəˈvɑ:lʲ/. Used impersonally with *ó: rud a theastaíonn uait*, “something you want/need”. *Gan aon ní ag teastabháil*, “without anything wanting/lacking”.

teastas: “testimony”.

Tebet: the Hebrew month Tebeth or Tevet, which generally falls in December-January.

téics: “text”, with *téicseanna* in the plural, where GCh has *téacs* and *téacsanna*. Pronounced /tʰe:kʃ, tʰe:kʃənə/.

teideal: “title; claim”. Often used in Genesis in the sense of “pillar, monument”; also *teideal cloiche. Scríbhinn teidil*, “inscription on a monument”. This form is found in Psalm 55; in Psalm 56, by contrast we read *teideal scríbhinn*.

teifeach: “fugitive”. **Spelt *teithmheach* in the original. Check pronunciation.**

teilgeóir: “founder, one who casts metal”; pronounced /tʰelˈiːgˈo:rʲ/.

teilgim, teilgean: “to cast, throw”; pronounced /tʰelˈigimʲ, tʰelˈigˈənʲ/. The verbal adjective is *teilgthe*, pronounced /tʰelˈikʲi/. This verb also refers to “casting, forging” metal in a manner that mirrors the various meanings of the English word “cast”.

téim, dul: “to go”. *Dul amach*, “to get out”. *Dul as*, “to escape”. Also, “to fail, physically decline”. *Dul chun*, “to tend towards”. *Dul fé*, “to set”, of the sun. Note the future, *raghad*, pronounced /rəidʲ/. It is worth noting that the dependent form of this verb is not often used in WM Irish in the past tense. PUL’s usage is mixed; he normally writes *gur chuaigh*, although *cá ndeigheas*, /nˈəisʲ, go ndeigh, /nˈəigʲ/, and *sara ndeigheadar*, /nˈəidəʳ/, are found here.

Impersonally, *dul de* means “to run out”: *bhí ag dul dá radharc*, “his eyesight was failing”. The construction *dul de* was the subject of a letter by PUL published in *The Freeman’s Journal* on March 17th 1915, where he explained that Michael Sheehan in his *Gabha na Coille* had cited this construction as an example of “obscure and unintelligible construction” and inaccurately accounted for it. Despite Dr Sheehan’s views, PUL insisted the construction was good Irish. *Nuair a raghadh balaith na tine faoi* in Breithiúin 16:9, “when the smell of the fire got to it”. *Dul fé dhuine*, “to charge towards, vigorously go for or attack someone”. *Dul i*, “to fit in” (see *oiread agus d’fhéadfadh dul i ngomor* in Ecsodus 16). *Dul trí*, “to pierce”.

téim, téidh: “to heat, warm”, or *téim, téamh* in GCh; with *do théigh* in the preterite.

teimheal: “stain, blemish”; pronounced /tʰi:lʲ. *Gan teimheal*, “without blemish”.

teinn: “sore”, with *teinne* in the comparative; pronounced /tʰeinjʲ, tʰeɲˈiʲ/.

teinneas: “soreness”, or *tinneas* in GCh. Pronounced /tʰeɲˈəsʲ/. *Teinneas clainne* (*ar*), “labour”, as in the pains of childbirth.

teipim, teip: “to fail”. Used impersonally: *do theip orthu é d’fhéanamh*, “they failed to do it”. The verbal adjective is *teipithe*, where GCh has *teipthe*, /tʰepˈihʲi/.

teist: “witness, testimony”.

teistiméireacht: “testimony”.

teitheadh: “fleeing, flight”; *ar teitheadh*, “on the run, in flight”, a phrase that is often given as *ag teitheadh* in the manuscript (which form is retained as given where found). Also with a possessive particle: *ar a theitheadh*. With *teithe* in the genitive: *lucht teithe*, “fugitives”.

teithim, teitheadh: “to flee”.

teóra: “boundary, limit”, with *teórann* in the genitive (singular and plural) and *teórainn* in the dative, which form replaces the nominative in GCh. The plural here is *teóranna*, where GCh has *teoireannacha*. AÓL had *teóranta*. *Gan teóra*, “infinite”. *Cómhartha teórann*, “landmark”. Also *cloch teórann* in the same sense. *Dul thar teórainn*, “to go beyond the bounds of”.

teórannach: “adjoining”, or *teorantach* in GCh.

teraphim: a Hebrew word for idols or gods used in divination.

terebint: “turpentine”; or *tuirpintín* in GCh. This is found in the genitive here as *terebinte*. I assume a nominative *terebint*.

Tet: ט, a letter of the Hebrew alphabet, representing the consonant /tʰ/ (a dental ejective).

thar a chéile: “overlapped, overlapping”.

thar cheann: “on behalf of”. Note that this is not *thar ceann* in WM Irish. *Tar cheann*, where found, is generally adjusted here to *thar cheann*.

thar: “through, across, past”. *Thorm*, “past me”, /hɑrəmʲ, or *tharam* in GCh. *Thairis*, “past it”; *tháirsi*, “past her”, where GCh has

thairsti. *Tharainn* and *tharaibh* in the original manuscript are adjusted here to *thorainn* and *thoraibh*; *thorainn* is also found in the original manuscript (e.g. Psalm 76). *Thórsu*, /hó:rsə/, “beyond them, past them”, equivalent to *tharsta* in the GCh; LASID shows that some speakers of WM Irish had *thársu*. An unlenited *tar* is occasionally accepted where found in the manuscript, but only after a dental consonant; it is likely that many of such instances are simply cases where PUL neglected to mark lenition. Note that *thar falla*, “over a wall/over the wall” (where *falla* is genericised), does not have lenition of *falla*.

theas: “south”. An unlenited *teas* is accepted where found in the manuscript in homorganic dental environments: *an ceann teas*, “the south”.

thiar: “behind”. *Tá sé thiar ort*, “you lose out, you’re set back”.

thíos: “down”, in various senses, including “set down in writing” (in 2 Paralipomenón 33:18). *Thíos leis*, “bearing the consequences of it”.

thuaidh: “north”; pronounced /huəgʲ/. *Ó thuaidh*, “northwards”. An unlenited *tuaidh* is accepted where found in the manuscript in homorganic dental environments: *an ceann tuaidh*, “the north”.

thuine: “thyme (tree)”.

tí: “point, mark”. *Ar mo thí*, “after me, in pursuit of me”.

tiarpán: “testicle”. This is given in FGB only “small posterior; hip-sack”, but PSD shows it also means “hind testicle (as of a bear)”. It is used for the testicles of oxen and sheep in Leviticus 22 and of the behemoth in Iob 40. GCh has *magairle* in the general meaning of testicles (see *magarla* in LASID).

tigh: “house”. The historical dative replaces the nominative in WM Irish; GCh has *teach*.

tigris: “tiger”. The Latin word is given here where GCh has *tíogair* in GCh. Pronounced /tʲi:gʲirʲiʃ/.

tímpall: “around”, or *timpeall* in GCh. The broad *p* in WM Irish is preserved here: /tʲi:mʲpəl/. Also a noun, “circuit, circumference”. *Tímpall a thabhairt leat*, “to describe a circumference”. *Sa tímpall*, “all around”.

tímpallach: “roundabout”, or *timpeallach* in GCh. Pronounced /tʲi:mʲpələx/. Note: adverbial in meaning in Leviticus 19:27 and Jeremiah 9:26.

tímpallaim, **tímpalladh**: “to go round, encompass; surround”, or *timpeallaím*, *timpeallú* in GCh. Pronounced /tʲi:mʲpəlɪmʲ/, /tʲi:mʲpələ/. *Tímpallta máguard*, “encompassed on every side”. The preterite is edited here as *thímpall sé*; *thímpaill sé* was found in Uimreacha 14:24.

tímpallghearradh: “circumcision”, with *tímpallghearrtha* in the genitive; or *timpeallghearradh* in GCh. Pronounced /tʲi:mʲpəl-jarə/, /tʲi:mʲpəl-jarhə/.

tímpallghearraim, **tímpallghearradh**: “to circumcise”, pronounced /tʲi:mʲpəl-jarɪmʲ/, /tʲi:mʲpəl-jarə/; or *timpeallghearraim*, *timpeallghearradh* in GCh. Note the long vowel in the third-person preterite, *do thímpallghearr sé*.

tine chnámh: “bonfire”.

tine dhia: “St. Anthony’s fire; erysipelas”. *Splanncracha tine dhia* is used to translated “flashes of lightning” in Ezechiel 1:14. However, this may reflect a confusion on PUL’s part, as St. Anthony’s fire or erysipelas is a form of skin rash and has nothing to do with lightning. **Check PSD**.

tine: “fire”, with *tinte* and *tinteacha* in the plural here. GCh has *tinte* in the plural. The dative plural is *tíntibh*. *Tine bhríceach*, “brick-kiln”, where de Bhaldráith has *áth bhrící* (apparently for *áith bhrící*). *Rud do chur trí thine*, “to set something on fire”.

tínteach: “fiery”.

tíntreach: “lightning”. *Lasair thíntrí*, “a flash of lightning”. Pronounced /tʲi:ntʲirʲəx/.

tiobraid: “fountain”, with *tiobraidí* in the plural. Pronounced /tʲubəridʲ/.

tiolacaim, **tiolacadh**: “to dedicate”. The manuscript (in the footnote to Amos 5:25) had *tíodhnacadh*. The pronunciation shown in CFBB (p245) is /tʲəiləkɪmʲ/, /tʲəiləkə/. PUL’s spelling in Amos 5 may reflect the traditional orthography, or his pronunciation may have been unstable between /tʲəiləkə/ and /tʲəinəkə/. See *tiolaice* here for evidence he did at times write an *l* in cognate words.

tiolaice: “bestowal, gift”, or *tiolacadh* in GCh. We have *tiolaicí* in the plural here, although *tíolacthaí* would have possible too had the *c* been written broad. Although the footnote to Amos 5:25 has *tíodhnacadh* in the manuscript, with a broad *c*, in the verbal-noun sense of “dedicating” (see under *tiolacaim* here), the footnote to Zacharias 3:9 has *tíodhlaicí* with a slender *c* in the sense of “gift”. Consequently, it seems that PUL’s form of this word varied between /tʲəiləkə/ and /tʲəiləkʲi/.

tiomáinim, **tiomáint**: “to drive”. PUL uses both *tiomáint* and *comáint* in this works, but *tiomáint* is the form found in GCh. However, where found in WM Irish, this verb is pronounced with a broad *t*, /tʲəmɑ:nʲimʲ/, /tʲəmɑ:ntʲ/.

Tiomna: “Testament”, pronounced /tumnə/ with a broad *t*. *An Seana-Thiomna*, “the Old Testament”. Also *An Tiomna Sean*. *An Tiomna Nua*, “the New Testament”. *Tiomna* also means “will, legacy”, as in Ezechiel 46.

tiomnaim/tiomnaím, **tiomnadh/tiomnú**: “to dedicate”; pronounced /tumnimʲ~tumni:mʲ/, /tumnə~tumnu:/. Preterite forms here include *thiomnaigh* and *thiomnadar*. A second-conjugation form of the verbal noun is consistently given. The verbal adjective is variously *tiomnaithe* and *tiomanta*.

tíompán: “lyre, a harp-like instrument”. Pronounced /tʲi:mʲpɑ:nʲ/.

tionnlacaim, **tionnlacan**: “to escort”, or *tionlacaim*, *tionlacan* in GCh. *Tionnlacan* is found in PUL’s *Séadna*, (pp, 14, 278), and the transcriptions in the LS edition (see *Shiàna*, pp9, 112) variously indicate pronunciations of /tʲunləkən/ and /tʲu:nləkən/; GCD §576 has /tu:ləkən/. This is also used in the meaning “to wait on (a king)” in 2 Samuél 19.

tionnsca: “industry, exertion”; pronounced /tʲu:skəl/.

tionnsca: “allowance, wages”, in Nehemías 5:14. *Tionscra* is listed in FGB has “bride-price”. Possibly pronounced /tʲu:skərə/.

tionóisc: “accident”. This is PUL’s regular word for “accident”; *timpiste* in not found in his works.

tíorántacht: “tyranny”; pronounced /tʲi:rɑ:ntəxtʲ/.

tiormacht: “dryness, drought”, or *triomacht* in GCh; pronounced /trʲiməxtʲ~tʲi:məxtʲ/ according to CFBB (p253), although PUL’s spelling suggests /tʲirəməxtʲ/. The original spelling here was *tiormacht*. See note under *tiormaím*.

tiormaím, **tiormú**: “to dry”, or *triormaím*, *triormú* in GCh. IWM shows that both /trʲi:mu:/ and /tʲi:rʲmu:/ are found in WM Irish. PUL uses spellings such as *tiormuígheadh* and *tiormuighthe* that do not specifically show a long vowel in the first syllable.

tíos: “household, housekeeping”. *Fear tís*, “steward”.

tír: “land”. *Ar tír*, “on land”. *Teacht i dtír*, “to come ashore”.

tirim: “dry”, pronounced /trʲimʲ/. PUL regularly spells this word *tirm*. The plural is *tiorma*, pronounced /trʲumə/, where GCh has *tirime*.

titim, titim: “to fall”, with *titithe* as the verbal adjective where GCh has *tithe*. PUL generally used the classical spellings in *tuit-*. *Ag lorg titim* in Seanfhocail 17 shows the verbal noun tends not be declined.

tiubaist/tubaist: “calamity, tragedy”. This word, *tubaiste* in GCh, is found spelt with both broad and slender *t* in PUL’s works. The variant spellings might appear to indicate that PUL had a slender *t*, while occasionally lapsing into the accepted spelling with a broad *t*. Note however that CFBB has *tubaist*, with a broad *t*.

tiubaisteach: “calamitous, disastrous”, or *tubaisteach* in GCh, which form aligns better with available evidence regarding dialectal pronunciation. *Tubaisteach* is also found in PUL’s *Séadna*.

tiubh: “the thicket, the thick part”, with *tiúbha* in the plural. Pronounced /t’uv, t’u:/.

tiubh: “thick; rapid”, with *tiúbha* in the plural.

tláith: “weak, languid”. *Is tláith me le grá*, translates “I languish with love” in Cantic 2.

tláithlag: “weak and languid”.

tlú: “tongs”.

tnúfar: “envious, jealous”. This word is not found in dictionaries. GCh has *tnúthach* (which form is also found here).

tnúth: “vying; jealous rivalry”. Also, “yearning, longing”, with *le/chun*. *Ag tnúth le*, as well as “longing for”, may also mean “vying with”. *Lucht tnútha*, “the Zealots”, an anti-Roman political movement in first-century Palestine. *Lucht tnútha* also translates “the solicitous” in Seanfhocail 11.

tnúthach: “envious, jealous”.

tnúthach: “jealous rival”, a noun.

tnúthaim, tnúthadh: “to be envious or jealous”, or *tnúthaim, tnúth* in GCh. These are the forms given in the manuscript, i.e. with the finite verb in the second conjugation. *Síon do thnúthadh*, “to be jealous for Zion”.

tobar: “well”, with *toibreacha* in the plural. Pronounced /tobə, teb’ir’əxə/.

tóchaim, tóch: “to dig, root up”. *Rud do thóch amach*, “to root something out”. *Tóch ó phréimh*, “to dig up from the root(s)”.

tochas: “itch”.

tocht: “mattress, couch”.

tógáil: “lifting”. *Tógáil cínn*, “uplift”, e.g. used in the heading to Micheas 2 in the sense of restoring someone to hope after a period of disgrace.

tógaim, tógaint/tógáil: “to lift, build”, etc, or *tógaim, tógáil* in GCh. Many uses of this verb appear to reflect English influence, particularly in the meaning “take”: *bean a thógaint*, “to take a wife”. *Tógtha suas le rud*, “busy with, taken up with, something”.

togha: “pick, choice, the very best of something”; pronounced /tou/.

toghaim, toghadh: “to choose, select”, pronounced /toug’, tou/. The preterite is *do thoihb sé*, /də hov’ s’e:/, but *thogh sé* in GCh. Brian Ó Cuív transcribed a note by PUL that accompanied his manuscript translation of the Old Testament that refers to his preferred spelling of the preterite of this word: “there is one other word and I think I must ask you to let me keep it. It is the past tense of *toghaim*, ‘I choose’. *Do thoghas* is all right, ‘I have chosen’ or ‘I did choose’. *Do thoghais* is all right. But for ‘he chose’ I have never heard any Irish but *do thoihb sé*. *Tá sé toghtha* = ‘It is chosen’ is quite manageable. It is easy to call it *toffa*. But *do thoihb sé* = ‘He chose’ must stand as it is or you will have nothing. I have seen it written *do thogh sé*. But that is not at all what is said and heard, so I find I must keep *thoihb*. It occurs also in the imperative *toibh é* = ‘choose it’” (“An t-Athair Peadar Ua Laoghaire’s translation of the Old Testament”, p645). The singular imperative here is *toibh /tov’/*, and the plural imperative *toghaidh /toug’/*. The verbal adjective, *tofa*, can mean “choice” in the adjectival sense.

toil: “wish”, with the genitive *toile* here, in contradistinction to the *tola* of GCh. No plural is indicated in FGB, but *toileanna* is found here (in Psalm 110). *Íbirtí ó thoil*, “voluntary oblations”. *Ar a thoil*, “at his disposal”. *Toil a thabhairt do rud*, “to consent to something”. *Do thoil do chur le toil Dé*, “to submit to God’s will”. *Toil a dh’fháil*, “to prevail” (as in 1 Paralipomenón 21)..

toilghníomh: this word is not given in dictionaries, but *toil* is found in compounds with a sexual reference (“fornication, sex”; see *toilfhéith*, “penis”, in FGB). Consequently, *an toilghníomh a dhéanamh léi* in Daniel 13 appears to mean “to have sexual relations with her”. Check PSD. A latter passage there has *dhein sé toil a’ ghnímh léi*, revealing the derivation of the phrase.

toilim, toiliú: “to agree, consent”, with *chun*. Pronounced /to’l’i:m’, to’l’u:/.

toilteanach/toiltheanach: “willing”; followed by *chun*. Pronounced /to’l’hənəx/. *Íbirt thoilteanach*, “voluntary sacrifice”.

toirbhrim, toirbhirt: “to hand over, present”, or *toirbhrim, toirbhirt* in GCh; pronounced /ter’iv’ir’im’, ter’iv’irt’/.

toircheas: “offspring”, with *toircheasaí* and *toircheasa* in the plural where GCh has *toirchis*. *Toircheas* is also found in the genitive plural here. Pronounced /t’irx’əs/.

toirchiú: “fertilisation, impregnation”, with *toirchithe* in the plural. This rare word is used in Genesis 3:16 to translate “conceptions”. Pronounced /t’irx’u:, t’irx’ihi/. Check the vowel in first syllable.

tóiríocht: “chasing, pursuing”, or *tóraíocht* in GCh.

toirmeasc: “mischief, row”, pronounced /tor’im’əsk/. This is generally found in the singular (including in a collective sense), but *toirmeascaí* is found in the plural here where GCh has *toirmisc*. In GCh, *toirmeascaí* is a singular noun meaning “mischief-maker” (= *toirmisceóir* in WM Irish).

toirmeascóir: “mischief-maker, hinderer”, or *toirmeascaí* in GCh. *Toirmisceóir* is also found in WM Irish. Pronounced /tor’im’əsko:r’/.

toirmiscim, toirmeasc: “to prevent, hinder”; pronounced /tor’im’i’k’im’, tor’im’əsk/. *Ag toirmeasc na síochána*, “disturbing the peace”.

tóirse: “torch”.

tóirtheach: “thunder”, or *toirneach* in GCh. Pronounced /to:rhn’əx/. PUL commented in NIWU (p107) that he had never heard this word pronounced without its medial *-th-*; nonetheless, the distinction in pronunciation is exceedingly slight, with /rhn’/ realised as a devoiced /rn’/. With *tóirthní* in the genitive and *tóirthnigh* in the dative.

tóirthnám, tóirthniú: “to thunder”; pronounced /to:r’hn’i:m’, to:r’hn’u:/.

This verb, found in Psalm 28, is not given in FGB. PSD has *tóirnighim*.

toisc: 1. “cause, purpose”, with *toisceanna* in the plural where GCh has *tosca*. Pronounced /to’jk’, to’jk’ənə/. Adverbially, *toisc* means “because”. 2. “mission, errand, quest”, so used in the heading to Ecsodus 4 and in 1 Samuél 9:6.

tolg: “sofa; seat”; pronounced /toləg/.

tómhaisim, tómmas: “to measure”, pronounced /to:’jim, to:s/. The verbal adjective *tómhaiste* refers in Isaiah 3 to a measured gait. The future is normally *tómhaisfead*, but *tómhasfad* is found in Psalm 107 and left as is in this edition.

tómhas: “a measure”, with *tómhasa*, *tómhais* and *tómhaiseanna* in the plural. Pronounced /to:s/. *I dtómhas*, “in measure, in proportion”. Note both *cleith chun tómhais* and *cleith chun tómhais* as “measuring reed” in Ezechiel 40, where the phrase may be derived from the noun *tómhas* or the verbal noun *tómhas*. *Téad chun tómhais*, “measuring line (e.g. used in construction)”. *Gan tómhais*, “without measure, immeasurable”.

tón: “bottom”, with *tóin* in the dative, which form is standardised on in GCh, and *tón* in the genitive plural. *Go tón poíll*, “to the bottom of the sea”. *Gan tón*, “bottomless”. The plural here is *tóna* (GCh has *tóineanna*), with *tón* in the genitive plural. This word is found in the plural here in *chúig tóna óir* in 1 Samuél 5 where the Douay Bible has “five golden emerods”. The meaning appears to be “five representations in gold of human backsides” (*quinque anos aureos* in the Latin Vulgate).

tonn: “wave”, with *tonnthacha* in the nominative plural and *tonn* in the genitive plural. The GCh plural is *tonnta*, which is also found in WM Irish. Pronounced /tu:n, tu:nhəxə/. The *thi* is required in the spelling to produce the long vowel in the first syllable of *tonnthacha*. Where *tonntacha* is found in the original manuscript, as twice in Psalm 106, it is adjusted here to *tonnthacha*, in line with the preponderance of evidence regarding PUL’s Irish.

topas/topasos: “topaz”, or *tópás* in GCh.

tor: “bush”, with *tuir* in the genitive.

toradh: “fruit”, with *torthaí* in the plural. Also “regard, notice, attention” (with *ar*). *A thoradh* in the genitive in Jeremiah 1:7 (see also 4 Ríthe 19:29 and Osee 10:1) illustrates the fact that the genitive is generally *toradh*, not *toraidh* (see words such as *madradh*, reanalysed as *madra*). *Gan toradh*, “without effect”. *De thoradh*, “by dint of”: *de thoradh cómhraic*, “by means of fighting”. Note *tortha* in the plural in Nehemías 10:35.

torann: “noise, din, roar”.

torculár: a Latinate word for “winepress” is used in Psalm 80; otherwise, *fáscán*. Both *torculáribh* and *torculáribh* are given here in the dative.

tórmach: “increasing, swelling”, but as a verbal noun *ag tórmach* means “pregnant”, of an animal. In Psalm 7, *ag tórmach na héagóra* corresponds to “in labour with injustice” in the Douay Bible.

tormas: “disdain”; pronounced /torəməs/.

torrach: “pregnant; fruitful (of a tree)”, pronounced /tə'ɾɑx/. Isaiah 66:14 has *beidh úr gcnámha torrach ar nós luíbh* where the Douay Bible has “your bones shall flourish like an herb”. The Latin Vulgate has *ossa vestra quasi herba germinabunt* where *germinabunt* means “will sprout, will bud”. *Mná torracha*, “pregnant women”.

Torrainn: found in *an mhuir Torrainn* in the notes to Uimhreacha 34. The Douay Bible here has “the Mediterranean Sea”, but PUL’s form seems to be from the Tyrrhenian Sea, properly that part of the Mediterranean sea between Italy and Sardinia. *Muir Torrann* could be accepted as a *pars pro toto* placename. GCh has *an Mheánmhuir*. DBÓC (in Aodh de Róiste, p97) has *na Mara Toirrian* in the genitive, where the original English edition of *Hugh Roach* has “the Mediterranean” (p87).

torthach: “with young, fertile; fruitful”, a word crossreferenced in FGB to *torthúil*. *Fíniúin thorthach* in Psalm 127, “a fruitful vine”. *Mná torthacha*, “women with child”.

torthúil: “fruitful”.

torthúlacht: “fruitfulness”.

torthúlaide: “all the more effective”. This is a ‘second comparative’ form, similar to *feárrde*, *usaide*, *déinide*, meaning “all the more X for it”. Pronounced /tor'hu:li d'i/.

tosach: “beginning, front”, pronounced /tə'sɑx/. *Ar tosach*, “first, in front”. *Tosach a bheith ag rud ar rud eile*, “for something to precede, be logically prior to something else”.

tosnaim, tosnú: “to start”, or *tosáim, tosú* in GCh. *Tosnú ar (do thosnaíodar ar na seanóiribh* in Ezechiel 9), “to begin with”, a usage similar to *tosnú le*. This verb is generally spelt with *tus-* in the manuscript.

tráchtaim, trácht: “to discuss”, with *tráchtaithear* as the present autonomous (spelt *tráchtthar* in the original manuscript). *Trácht ar rud*, “to discuss something”.

tragelaphus: a Latin word for “chamois goat; goat-antelope” is given here. The Latin word is *tragelaphus*; PUL seems to have allowed an additional *l* to creep in. GCh has *fiaghabhar* in this meaning.

tráigh: “strand, beach”, or *trá* in GCh. The traditionally correct spelling of this word shows the pronunciation, /trɑ:g'/.
tráim, trá: “to abate, subside”, with the verbal adjective *tráite*.

traochaim, traochadh: “to wear out; to overcome, subdue”. *Traochta*, “worn out, exhausted; subdued”.

tráth: “time, occasion”; with *tráthanna* in the plural, with *tráthaibh* in the dative plural. *I dtráth*, “in due season”. *Id thráth féin*, “in your turn”. *Tráth faire*, “watch”. *Leaththráth*, “half a time”. *Roim thráth*, “before time”, as of a premature delivery in Iob 3. *In sna tráthannaibh córa*, “in due season”.

tráthnóna: “evening”, pronounced /trɑ:n'hə:nə/.

tráthúil: “timely”.

treabh: “tribe”, with *treibh* in the nominative plural and *treabh* in the genitive plural. **Pronunciation of treabhaibh?** *Leath-threabh*, “half a tribe”.

treabhaim, treabhadh: “to plough”; pronounced /tr'aum', tr'au/. With *treafa* as the verbal adjective.

treabhaire: “ploughman”; pronounced /tr'aur'i/. This would be *treabhdóir* in GCh, as *treabhaire* in FGB is a noun meaning “tillage, husbandry”. CFBB has *treathadóir* (<*treabhtadóir*) in this meaning.

treabhchas: “tribe”. The plural *treabhchasaí* is used here, where GCh has *treabhchais*. *Treabhchaisí* was the plural used by AÓL (see *Seanachas Amhlaoibh*, p3), and one that accords better with general declension patterns in WM Irish. Pronounced /tr'auxəθ, tr'auxəθ'si:~tr'auxəθ'i:/.
tréad: “flock, herd”, pronounced /tr'iad/. Both *tréada* and *tréadta/tréadtha* are found in the plural here, and left unamended as given. This suggests the plural is pronounced /tr'iatə/. The genitive plural is *tréad* also. *Tréad bheag* in 1 Samuél 17:28 is adjusted to *tréad beag* as this word is widely attested as masculine in PUL’s works.

tréadgheata: “flock gate”, an *ad hoc* compound found in Nehemías 3.

trealamh: “equipment, gear, outfit”. *Trealamh gaisce*, “suit of armour, military outfit”.

tréan: “strong”. Also substantivised in the meaning of “a strong person”, with *tréin* in the genitive and *tréana* in the plural.

tréanas: “abstinence”; pronounced /tr'e:nəs/.

treás go: “since, seeing as”, or *tráth is go* in GCh. Pronounced /tr'a:s gə/.

treascairt: “knocking down; fall”, with *treascartha* in the genitive. *Treascairt na nAssuiriánach*, “the overthrow of the Assyrians”.

treascraim, treascairt: “to fell, knock down; overthrow, vanquish”, or *treascraím, treascairt* in GCh. Pronounced /tr'askərim', tr'askirt'/. Note the present autonomous, *treascarthar*. *Treascartha*, “overturned, felled”. This is a syncopating verb with *treascrair sé* in the preterite and *treascróidh* in the future.

treasna: “across” or *trasna* in GCh. Pronounced /tr'asnə/. Both a preposition and an adverb: *dul treasna*, “to go across”.

treasnán: “transom, crossbar”, or *trasnán* in GCh. Pronounced /tr'is'nɑ:n/.

treibh: “tribe”, with *treibhe* in the genitive singular, *treabha* in the nominative and vocative plural and one instance of *treibhibh* in the dative plural. Forms attested here are mixed up with those derived from *treabh* (q.v.). An interesting case is *de réir an dá threibh déag* in Ecsodus 28: theoretically the genitive dual should be declined as the genitive plural, but it is difficult to see *treibh* as genitive plural. We may here have *an dá threibh déag* in the nominative dual, standing effectively undeclined. Pronounced /tr'ev', tr'avə/? *Leath-threibh*, “half a tribe”. Compare *leath treibhe* in Iósúé 1. In 2 Samuél 15:10, the manuscript has *go dtí treabh Israél go léir*, which a later hand amends to *go dtí treabhíbh* [sic] *Israél go léir*. This is a confused amendment, and the assumption here is that *treabha* in the nominative plural was intended. Consequently, *treabh'*, with an apostrophe representing the elided syllable is used in this edition. A *threabha* is the vocative plural.

treidhlín (an treidhlín): the Pleiades, a cluster of seven stars. Pronounced /tr'əi'l'i:n'/. This is *An Tréidín* (“the little herd”) in FGB.

tréigim, tréigean: “to abandon, forsake”, with the verbal adjective *tréigthe* pronounced /tr'e:k'i'/.

tréimhse: “period of time”. We read *tréimhse mór* in *Séadna*, which usage was not accepted by the Four Masters of Ballyvourney, who preferred *tréimhse mhór*. In Genesis 47:4 we have *tréimhse chónaithe* here, suggesting this noun is better treated as feminine. *Lucht tréimhse*, “sojourners”.

tréimhseach: “sojourner”. **Check PSD.**

tréimhsím, tréimhsiú: “to sojourn, spend some time”. Pronounced /tr'e:v'ʃi:m', tr'e:v'ʃu:/. This verb is not found in dictionaries.

tréine: “valour”.

treiside: “all the stonger”. This is a ‘second comparative’ form, similar to *feárrde, usaide, déinide*, meaning “all the more X for it”.

treó: “directon; condition, state”. *Rud do chur i dtreó*, “to tidy something, get it ready, in a fit state, in order”. *I dtreó do theampail*, “towards thy temple”. *Treó baíll*, “direction”. *Pé treó*, “wherever, whithersoever”. *I dtreó mhaith*, “in fine fettle”.

treóraí: “guide, leader”.

treóraím, treorú: “to guide, lead”; pronounced /tr'o:ri:m', tr'o:ru:/.

trí chéile: “confusion”. *Trína chéile*, “mixed up, confused”. *Cur-thrí-chéile*, “confusion, creation of confusion”.

trí: “through”. Also “for, on account of” (see *ní cómháireófar iad trína n-íomadúlacht* in Genesis 16:10, [thy seed] shall not be numbered for multitude”). Note the forms *tríom* and *tríot*, “through my, through your”. *Teangthacha ' chur thrí chéile*, “to confuse the languages”. Note *trí sna* with the plural article. *Trí mar (a)*, “by, whereby”. Lenited forms of *trí* (e.g. *gabháil treasna thríot*, “to pass through you”) are accepted where found in the manuscript.

triall: “trial, test”, pronounced /tr'ial'/. With *trialach* in the genitive and *trialacha* in the plural.

triallaim, triail: “to try, test”, or *triallim, triail* in GCh. Pronounced /tr'ialim', tr'ial'/. The verbal adjective was given in the manuscript as *triallta* in Psalm 17; this is adjusted here to *trialta* (*triallta* is properly the verbal adjective of *triallaim*); GCh has *triallte*. For the same reason, where *trialltar* is found in the autonomous, it is adjusted here to *trialtar*. *Triail le tine*, “to try with fire”. *Rud do thriail*, “to try something out”.

trialaire: “trier, tester, prover”, or *trialteoir* in GCh. *Trialaire* is not given in dictionaries.

triallaim, triall: “to fare, journey”. *Ag triall ar*, “with recourse to” in various senses, including going to see someone, bringing something for someone and sending something to someone. Pronounced /tr'iəlim', tr'iəl'/.

trianach: “three-way, three-part, triple”.

triath: “lord, chief, prince”.

tribula: “threshing sledge”, a wooden platform studded with iron teeth. The Latin word given in the Vulgate is used by PUL here.

tribún: “tribune” (both in the sense of a judge and in the sense of a bench or dais), with *tribúna* in the plural; or *treabhann* in GCh. This is often found as *tribún* in the manuscript, but the form with a long vowel in both syllables is standardised on here.

tribúnal: “tribunal”. A loan-word is used here where GCh has *binse breithimh*. This is also used here (in 4 Ríthe 11) in the sense of a tribune or dais (a raised platform).

trioblóid: “trouble”, pronounced /tr'ubə'lə:d'/.

trioblóideach: “troublesome”; pronounced /tr'ubə'lə:d'əx/.

tríochad/triochad: “thirty”. PUL generally writes a long vowel in *tríochad*. Where the manuscript has *triochad* or *trochad* (the latter possibly by way of a spelling mistake), it is edited here as *triochad*. PUL generally forms the numbers in tens in *-d*: i.e. *tríochad, daichead, caogad*. By contrast, GCh uses *tríocha* and *caoga* as the nominatives, and so on for the higher decades. AÓL had *triuchaid*, /tr'uxid'/. (*Scéalaíocht Amhlaoibh*, p169). *Tríochad* generally takes the singular, but the genitive plural is also found. Consequently both *tríochad bliain* and *tríochad blian* are accepted here, the latter is particularly common in *tríochad blian d'aois*, possibly because of the broad *d* of the following word.

triomaím, triomú: “to dry”; see *tíormaím*. *Triomófir* in Leviticus 2:14 was neither *triomóchair/triomóir* nor *triomóchar/triomófar*, and so was edited here as *triomóir*.

Tríonóid: “Trinity”.

trioscán: “furniture”, or *troscán* in GCh. Pronounced /tr'is'kɑ:n/. As in English, the singular may have collective meaning.

tríú: “third”, pronounced /tr'i:u:/. Note the stress on the first syllable of *tríú* (and other ordinals). *An tríú aingeal* in the note to Genesis 18:3 illustrates the fact that *h*-prefixation of a following vowel is very patchily adhered to in PUL's works.

triúch: “district”, with *triúcha* in the plural.

triúr: “three people”, with *trír* in the genitive here where GCh has *triúir*.

trócaire: “mercy”. The singular often corresponds to “mercies” in the Douay Bible, showing that a plural, *trócairí*, is rarely needed in Irish.

trodaire: “fighter”; or *trodaí* in GCh.

troid: “quarrel, fighting”, a noun and a verbal noun. Pronounced /trod'/.

troidim, troid: “to quarrel, fight”. Pronounced /trod'im', trod'/.

troigh: “foot (measurement)”. Pronounced /trig'/. With *troithe*, /truhi/, in the plural.

troime: “heaviness, weight, harshness”. Pronounced /trim'i'/. *Troime uile an chatha*, “the whole weight of the battle”.

troime: “heaviness” pronounced /trim'i'/.

troiscim, troscadh: “to fast”.

troitheach: “foot-soldier”; pronounced /truhəx/. With *troitheacha* in the plural, where GCh has *troithigh*. *Troitheacha reatha*, “running footmen”.

trom: “a weight”, with *troma* in the plural; pronounced /troum, tromə/.

trom: “heavy”, with the comparative *troime*; pronounced /troum, trim’i/. *Luí trom ar dhuine*, “to oppress someone”.

tromaíocht: “detracting, running down”, with *ar*.

tromán: “pendulum; plumb line”. *Tromán saoir*, “builder’s plumb line”.

tromchodladh: “deep sleep”. **It’s not clear to me if the pronunciation is rather *tromachodladh* or not.**

tromluím, tromluí: “to overlay, lie heavily on”. This meaning is given in PSD; FGB knows *tromluí* only in the meaning “nightmare”. Pronounced /troum-li:m’, troum-li:/.

tromshuan: “deep sleep”. Many compounds with *trom* have epenthetic vowels before the next word, but PUL’s spelling *trom shuan* shows none here.

tromualach: “heavy burden”, with *tromualáí* in the plural.

troscadh: “fasting, abstinence”. with *troscaidh* in the genitive. Pronounced /troskə, troskig’/. *’Na throscadh*, “fasting”. *Troscadh* translates “fasts” in Ester 14, showing this word doesn’t always need to be used in the plural. The plural is given as *troiscíocha* in the note to Sacharias 8:19; GCh has *troscáí*.

trua: “lean” (of meat). Also “barren”, of land.

trua: “pity”. *Trua chráite*, “a crying shame”. *Aingeal gan trua*, “a cruel angel”.

truail: “sheath, scabbard”, used in this meaning as *truail taisce* in Ezechiel 21 and elsewhere.

truailím, truailiú: “to pollute, defile”; pronounced /truə’l’i:m’, truə’l’u:/.

truailíocht: “corruption, defilement”. *Lucht truailíochta*, used in Osee 4:14 to translate “the effeminate”.

truailitheacht: “corruption, defilement”, or *truailíocht* in GCh, which form is also found here. A rarely needed dative plural *truailitheachtaibh* is found here.

truamhéileach: “piteous, plaintive”, or *truamhéalach* in GCh.

truail: “cart, truck”, with *truailéach* in the genitive. The genitive used in GCh, *truaille*, is found in PUL’s *Séadna* (p202). IWM §420 shows that this word is often pronounced *turcail*, but that *truail* was said too.

trúig: “cause, occasion”. *Trúig bharrathuisle*, “stumbling-block”. *Trúig íde*, “cause of ruin”. *Trúig pheaca*, “an occasion of sin”. The plural is *trúigeanna* here; FGB gives no plural.

truipeall: “cluster, bunch”, or *triopall* in GCh.

trúmpa: “trumpet”. *Lucht na dtrúmpaí*, “the trumpeters”.

trúpa: “troop”. Generally plural, as **trúpaí?**

trusálaim, trusáil: “to roll up, tuck up, truss”, or *trusálaim*, *trusáil* in GCh.

tu, thu: disjunctive form of the second person pronoun, pronounced /tu, hu/. Always *tú* in GCh. Where a disjunctive *tú* is found in the original, it is adjusted to *tu* here. Lenition of the object pronoun *thu* is hit and miss in the manuscript, but is consistently maintained here.

tua: “axe”, with *tuaigh* in the dative and *tuanna* in the plural.

tuairim: “opinion, notion”. *Fé thuairim*, “random, haphazard”, of a blow.

tuairisc: “account of someone’s whereabouts”. *Tuairisc duine a chur*, “to enquire where someone is”.

tuaisceart: “north”. A rare plural, *tuaiscirt*, is found in Ezechiel 38, “northern parts”. *Tuaiscirt* is edited as *tuaisceart* in Iob 26. *Tuaiscirt* is given twice in dative context in Iob 37 and retained here: it seems this word may be feminine in the dative. *Tuaisceart* itself is also found here in the dative.

tuama: “tomb, sepulchre”.

tuar: “paddock, pasture”.

tuarascabháil: “account, description”, or *tuarascáil* in GCh. With *tuarascabhálacha* in the plural, where GCh has *tuarascálacha*. Pronounced /tuəɾəskvɑ:l’/.

tuarascabhálaí: “reporter, recorder of events”, or *tuarascálaí* in GCh. Pronounced /tuəɾəskvɑ:li:/.

tuarastal: “wages; reward”. *Rásár tuarastail*, “hired razor” in Isaiah 7. *Fear tuarastail*, “hireling”. *Ar tuarastal*, “on a hired basis”; this phrase is found as both *ar tuarastal* and *ar thuarastal* in the manuscript, but the unlenited form is standardised on in this edition. An exception is *réitíodar ar thuarastal* in Deuteronomí 23, where meaning is indefinite and not generic (a distinction in nuance that is rather minute). However, there are many instances where it is difficult to draw a dividing line between indefinite and generic use. In Micah 3:11, we read *thug a sagairt teagasc uathu ar thuarastal*: this could be “for hire” (without lenition) or “for a wage” (with lenition). In such circumstances, the manuscript reading is allowed to stand. *Duine ’thabhairt leat ar tuarastal*, “to hire someone”.

tuarastalach: “hireling, hired hand”. This is not given in FGB, but is in PSD.

tuath: “lay”, as of lay members of the church; or *tuata* in GCh.

tuath: 1. “countryside district”, with *tuatha* in the plural. *Muintir na tuatha*, “the people of the land”. The genitive, *tuatha*, has adjectival force, in the sense of “rural”, equivalent to *tuaithe* in GCh. Although *tuatha* and *tuaithe* would have the same pronunciation, *tuatha* is acceptable as a genitive in the declension pattern of this noun and so is retained. 2. “laity”, with *tuatha* in the genitive and *tuaithe* in the dative. *Seanchas tuatha*, “lay/non-religious/secular history”, which appears to have the genitive of the noun. Compare *tuath*, the adjective. Note *ar an dtuaithe*, “in the countryside”: PUL wrote that *fén dtuaithe* would have implications of motion (*amach fén dtuaithe*, but *amu’ ar an dtuaithe*). GCh promotes the form *faoin tuath*. PUL often wrote the dative as *tuath*, but *tuaithe* is standardised on in this edition.

tuathach: “profane”.

tuatháim, tuathú: “to profane”. *Sabóid a thuathú*, “to profane a sabbath”. This word is in FGB as “to laicise”. This reflects the origin of the word in *tuath*, “a population group that could support 3,000 soldiers; the land it occupies”. *Tuath* also means “northern, left”, with *tuathal* referring to something wrong or a blunder. The relationship between these two meanings of *tuath* is unclear.

tuathal: “wrong direction; error, blunder, perversity”. Also “to the left”. *Ar tuathal*, “at error; wrong, perverse”. *Rud do chur ar tuathal*, “to pervert something”. The genitive has adjectival meaning: *slí tuathail*, “perverse way”.

tuathalach: “blundering, wrong” (as an adjective).

tuathalach: “blundering, slovenliness”.

tugaim, tabhairt: “to give”. *Tabhairt ort (rud do dhéanamh)*, “to cause you (to do something)”. The absolute form *bheirim* (originally *do-bheirim*) is occasionally found in PUL’s works, producing the future-tense form *bhéarfad* in Isaiah 12 and the present autonomous *do-bheirtear* in the footnote to Uimhreacha 21:3. The past habitual autonomous is given with a lenited ending in the manuscript at Breithiúin 1:11 in the phrase *ar a dtugthí*, edited here as *ar a dtugaitní*. Such usage is only retained where found in the manuscript. It is interesting to note that *tugaim* generally requires an object: where, in Nehemías 7:70, the Douay Bible has “some of the heads of the families gave unto the work”, the translation here is *do thug cuid de cheannaibh na dteaghlach ní uathu chun na hoibre. Nuair a thagadh an t-am do gach maighdin acu chun dul isteach chun an rí, tar éis gach aon rud a bheith déanta chun iad a thabhairt amach go maith*, “now when every virgin’s turn came to go in to the king, after all had been done for setting them off to advantage”, where *tabhairt amach* has the sense of “bringing out some quality” to the full.

tugtha: “devoted”. Equivalent to *tabhartha*, with the same meaning, which form is also found here and is the form more generally found in PUL’s works. *Tugtha do rud/tabhartha do rud*, “devoted to something”. Pronounced /tukə~tugəhi/.

tugthacht: “willingness”, pronounced /tukəxt/.

tuí: “straw”.

tuigim, tuiscint: “to understand”. This verb often refers to an *incorrect* understanding: *thuigeadar go raibh gach aon cheart acu chun na dtíortha do smachtaídís le cúnadh óna ndéithibh féin*, “they imagined that they had every right to the lands that they had brought under control with the aid of their own gods”.

tuile: “flood, torrent”, with *tuilte* and *tuilthí* found here in the plural. *Tuilitíocha* is also found in WM Irish in the plural.

tuilim, tuile: “to fill to overflowing”. **Tuile** *d’fhíoraontacht*, “suffused with righteousness”.

tuilleamh: “earnings, wages”.

tuireasc: “saw”, or *toireasc* in GCh; pronounced /tir’əsk/.

túirleacan: “descent”, or *tuirlingt* in GCh.

túiriligim, túirleacan: “to descend”, or *tuirlingim, tuirlingt* in GCh. In the original manuscript, the preterite is spelt *thúirling*, but this is edited here as *thúirilig* in line with the WM pronunciation. A similar approach is adopted with the imperative.

tuirseach: “tired”, pronounced /tir’sax/.

tuirsim, tuirsiú: “to weary, tire”; pronounced /tir’si:m’, tir’su:/.

tuirt: “mass, volume”, or *toirt* in GCh. Pronounced /turt’/.

túis: “incense, frankincense”.

túisce: “sooner”. *Is túisce leis so ná san*, “he prefers this over that”.

tuiscint: “understanding”, with *tuisceana* in the genitive (unlike other nouns in -int, this noun declines for the genitive; see *cloisint* and *feiscint* here). A plural, *tuiscentí*, is given in Psalm 52. A plural is not cited in dictionaries. *Chuir sé a dtuiscint féin i bhfeidhm orthu*, “he turned their own reasoning against them”.

tuise: “dimension”, or *toise* in GCh.

túiseóir: used here to translate “censer” in Ezechiel 8 and elsewhere. FGB has this in the meaning of “censer-bearer”, i.e. the temple servant holding the censer. FGB has *túiseán* in the meaning of “censer”. PSD also has *túiseóir* in the meaning of “censer”.

tuisle: “fall, trip”; pronounced /tiʃl’i/. *Cloch tuisle*, “stumbling block”. Also *bloc tuisle* and *ceap tuisle* with the same meaning.

tuisle: “hinge”, with *tuisleanna* in the plural where GCh has *tuislí* (which form PUL stated in NIWU was also a correct plural of this word). *Tuisleanna na spéire* in Deuteronomy 30 corresponds to “the poles of heaven” in the Douay Bible. PUL is likely to have translated directly from the Vulgate, which has *cardines caeli*, where *cardines* is the plural of *cardo* which means both “hinge” and “pole (in astronomy)”. *Tuisleanna na cruinne* in Seanfhocail 8 translates “the poles of the world”. Compare also *tuisleanna an domhain (cardines terrae)* here.

tuisleachán: “stumbling-block”; pronounced /tiʃl’əxɑ:n/. This word is not found in dictionaries.

tuislím, tuisliú: “to stumble, stagger”.

tuismeadh: “parturition, childbirth”. *Am an tuismithe*, “time of delivery”.

tuisimim, tuismeadh: “to beget, procreate”.

tuisimim, tuismiú: “to procreate, bring forth”. Note *lá tuismithe*, “birthday”.

tuismitheóir: “parent”. This is a rare word in PUL’s Irish, meaning more literally “progenitor”, but is attested in the footnote to 1 Samuél 14:42 and in the text of Sacharias 13:3. PUL usually writes *athair agus máthair*.

tulchabhacán: “owl”. This is used in Leviticus 11 for “screech owl”, whereas “owl” proper is *ceann cait*. *An tulchabhacán* could be orthographical error for *an t-ulchabhchán*, a variant given in PSD for *an t-ulchabhán*, or a dialectal form derived therefrom. These words are connected with *cabhcán*, a dialectal form of *fabhcún*, “falcon”. Possibly pronounced /təl-xau’kɑ:n/.

tulchán: “hillock, mound”; pronounced /tuləxɑ:n/.

tumaim, tumadh: “to dip”. Note the long vowel in monosyllabic forms such as *túm* in the imperative and *thúm sé* in the preterite and before consonantal endings (such as *túmfar*).

túnica: a loan-word is used here for “tunic”; GCh has *tuineach*.

turas: “journey, round, occasion”. Pronounced /trus/. *An turas so*, “this time round”.

turban: “turban”, with *turbana* in the plural, where GCh has *turbain*. **Check PSD**

Turcach: “Turk”, with *Turcacha* in the plural here where GCh has *Turcaigh*. Pronounced /tər’kɑx, tər’kɑxə/.

túrnaim, túrnaimh: “to pull down, cast down, defeat, overthrow”. This is a rare literary word (historically *toirnim, toirneamh*). FGB has *túrnaimh*, but has no cognate verb listed.

turtar/turtair: “turtle”. Both variant forms are found here in the singular; GCh has *turtar*. The dual is given as *dhá thurtar* and *dhá thurtair*. The dative plural has a slender r, *turtairibh*, and thus seems derived from *turtair* and not *turtar*. The diversity of forms shown in the manuscript is retained here. *Turtar* translates “turtledove” in Cantic 1, or *fearán breac* in GCh.

tús: “beginning”. The dative is *túis* here (*ar dtúis*, “at first”), implying this word is feminine in the dative, although this word doesn’t seem to be used in WM Irish outside of phrases such as *ar dtúis* and *ó thúis go deireadh*. Munster Irish seems to prefer *tosach* to *tús* in most contexts.

uabhar: “pride”. Pronounced /uəɾ/. *Lucht uabhair*, “the proud”.

uachtar: “top”. The genitive is used adjectivally in *seómraí uachtair*, “upper rooms, rooms on an upper floor”. *Uachtar neimhe*, “the height of heaven”. *An lámh uachtair a dh’fháil ar dhuine*, “to get the upper hand over someone”. *Ar uachtar na talún*, “on the face of the earth”.

uachtarach: “upper, senior, prominent”, with *uachtaraí* in the comparative.

uachtarán: “president”, but also “superior; person in authority”.

uaibhreach: “proud, arrogant”, pronounced /uəv'ir'əx/. Substantivised as “a proud person”, with *uaibhreacha* in the plural.

uaibhreacht: “pride, arrogance”, pronounced /uəv'ir'əxt/.

uaibhreas: “pride, arrogance”, pronounced /uəv'ir'əs/. In GCh, *uabhar* is preferred. *Fear an uaibhris*, “the haughty, presumptuous”.

uaigh: “grave”. Note the genitive singular *uagha*, in contradistinction to *uaighe* in GCh. The plural is *uaghanna* (GCh has *uaigheanna*), with *uaghannaibh* and **uaighibh** in the dative plural. Pronounced /uəg', uə, uəənə/. *Uaigh a dh'oscailt*, “to dig a grave”.

uaigneach: “lonely, desolate”, pronounced /uəg'in'əx/. Substantivised in Isaiah 54 as “a lonely/desolate woman”.

uaigneas: “loneliness; lonely, desolate place; a desert”, pronounced /uəg'in'əs/. A rare plural *uaigneasa* is found in Isaiah 44 (note *uaigneasaibh* in the dative in Isaiah 37 and elsewhere), with *uaigneasaí* in Isaiah 49 and elsewhere.

uaigním, uaigniú: “to lay waste, make desolate”; pronounced /uəg'in'i:m', uəg'in'u:/. A word not found in dictionaries.

uaill: “howl, wail”.

uaillím, uailliú: “to howl”; pronounced /uə'l'i:m', uə'l'u:/. This word is not given in FGB.

uaimh: “cave, crypt”, with *uaimhe* and *uamha* in the genitive. Pronounced /uəv', uəv'i~uəvə/. The dative plural found here is *uaimhibh*. *Uaimh na león:* “lions' den”.

uainín: “lambkin”.

uair: “time”. *Uair a' chluig*, “hour”.

uaislím, uaisliú: “to exalt”; pronounced /uəʃ'l'i:m', uəʃ'l'u:/.

uaithne: “greenness, verdure”. Note: refers to menstrual blood in Leviticus 15:24, translating the elliptical “flowers” in the Douay Bible (*sanguinis menstrualis* in the Latin Vulgate). Pronounced /uə'n'hi/. PSD shows “menstruation” is a subordinate meaning of *uaithne*, which has the primary meaning of “pillar, prop”, and that this meaning was given in O'Reilly's dictionary. PSD has *uaine* to mean “green colour”. However, both words are *uaithne* in PUL's Irish (and both are feminine in PUL's Irish, in contrast to what is given in FGB and PSD), and the meaning of “menstruation” is more easily derived from the noun meaning “green colour” and not “pillar, prop”.

uaithne: “pillar”. Pronounced /uə'n'hi/. *Uaithne scamail*, “pillar of cloud”. This word is feminine in PUL's Irish.

uallthairt: “howl, yell”, or *uallfairt* in GCh. PUL's spelling was *uallfart*.

uallthartach: “howling, yelling”, or *uallfartach* in GCh. Pronounced /uəlhərtəx/. As a feminine verbal noun ending in *-ach*, this becomes *ag uallthartaigh* in the dative, pronounced /əg uəlhərtig'/. As an ordinary noun, the dative is *uallthartach*.

uamhan: “fear, awe, dread”; pronounced /uən/. This word is glossed in NIWU (p111) as “the dread inspired by superior power”.

uan: “lamb”, with *uana* and *uain* in the plural here, where GCh has *uain*. Also *uan caorach*. Note: *dhá uan bhliana* in Uimhreacha 28:3. *Dhá uan bliana* is found elsewhere here, but the form with lenition is acceptable as *bliana* function in a manner equivalent to an adjective.

uanaíocht: “rotation, alteration”, or *uainíocht* in GCh. *De réir uanaíochta*, “by turns, in rotation”. *Ar uanaíocht*, “by turns”.

uatha: “few in number”. FGB has a confused presentation of cognate words, with an adjective *uatha* and a rare noun *uathadh*. *An uatha iad nua an líonmhar iad* appears to have the adjective, although PUL's own spelling was *uathadh*, probably to keep this word separate from the prepositional pronoun *uathu* (spelt *uatha* in PUL's manuscripts).

uathadh: “a small number, a few”. *Núr n-uathadh bheag*, “(with you) in a small minority”. *Uathadh daoine*, “paucity of people”.

uathás: “horror”, or *uafás* in GCh, pronounced /uə'hɑ:s/. With *uathása* in the plural, where GCh has *uafáis*.

uathásach: “terrible”, or *uafásach* in GCh. Pronounced /uə'hɑ:səx/ in WM Irish.

uathásach: substantivised in Iob 20 as “an awful or terrible one”.

uathásaim, uathású: “to amaze, terrify”; pronounced /uə'hɑ:si:m', uə'hɑ:su:/. This word is not given in FGB; PSD has *uathbhásaim*.

ubh: “egg”, with *uibhe* in the plural; pronounced /ov, i:/. The dative plural *uibhibh* is found here, /i:v'/. This word is masculine in WM Irish.

úcaire: “fuller”, someone who cleans and thickens wool.

ucht: “chest, bosom”.

uchtach: “stomacher, chest-protector”, with *uchtaigh* in the genitive. Pronounced /əx'tɑx, uxtig'/. FGB suggests *stomaigéar* in GCh.

uchtmhac: “adopted son”. *Duine 'ghlacadh in' uctmhac*, “to adopt a child”.

uchtmhacacht: “adoption”. *Duine 'ghlacadh in uctmhacacht*, “to adopt a child”.

úil: “knowledge”, or *úil* in GCh. PUL used the spelling *i n-úil* in the original manuscript, showing the *n* to be broad in this phrase, /ə nu:l'/. The word *úmhaíl*, “attention”, appears to have become confused with the dative of *eól*, producing *úil*. *Rud a chur in úil do dhuine*, “to let someone know something, to make someone realise something”.

uile chómhacht (an uile chómhacht): “all power, omnipotence”, or *uilechumhacht* in GCh. Pronounced /il'i-xo:xt/. The phrase *Dia 'n uile chómhacht* is used here for “God Almighty”. The Four Masters of Ballyvourney took issue with PUL's use of *Dia 'n uile chómhacht*, arguing that *Dia na n-uile chómhacht* was better (“Séadna”, *An Músgraiheach*, Uimhir a 2, Fógmhar 1943, p9). The genitive plural *na n-uile* is not found in PUL's works, and it seems the form *Dia 'n uile chómhacht*, “God of all power”, is acceptable.

uile: “all, every”. Generally found in phrases such as *an uile ní*, *uile* may also be used with a plural noun, as *na huile nithe* in Daniel 13. *Na huile lámha* is found in the genitive singular in Nehemías 10:31 (*éileamh na huile lámha*), where *lámha* is genitive singular (and given as *lámhe* in the manuscript).

uilechómhachtach: “all powerful”, or *uilechumhachtach* in GCh. *Dia Uilechómhachtacht*, “Almighty God”.

uille: “elbow; angle”, or *uillinn* in GCh, where the dative has replaced the nominative. The plural here is *uilleanna*, where GCh has *uillinneacha*. *Uilleanna* in 3 Ríthe 6 refers to the turnings or corners in carpentry.

uimhir: “number”, with *uimhre* in the genitive where GCh has *uimhreach* and *uimhreacha* in the plural. Pronounced /iv'ir', iv'ir'i, iv'ir'əxə/. *De réir uimhre*, “by number”. *An uimhir chéanna (de rud)*, “the same amount”. *Teacht ar aon uimhir le*, “to teach the same number as”.

uimhrim, uimhriú: “to number”, or *uimhrím, uimhriú* in GCh; pronounced /iv'ir'im', iv'ir'u:/. The verbal adjective is given in Daniel 5 as *uimhirthe* and in Iob 14 as *uimheartha*; a second-conjugation form *uimhrithe* is found in PUL's *Sgéalaidheachta as an mBíobla Naomhtha* (Vol 6, p671; *uimhrighthe*). That passage in *Sgéalaidheachta* relates the same Bible story as in Daniel 5.

The choice of a second-conjugation form therein may reflect the hand of the editor, Risteárd Pléimeann. Iob 3 has *nár uimhirthear*, a present-subjunctive form in the first conjugation. As a syncopating verb, *uimhrim* has *uimhreachadh* in the conditional. Although the first-conjugation verb would imply a verbal noun *uimhreachadh*, in fact *uimhreachadh* is not attested in PUL's Irish: we find only *uimhriú*. The heading to Uimhreacha 26 has *uimhrichtear*: this is clearly a mistake for either *uimhirthear* or *uimhrichtear*, and consequently *uimhrichtear* is used in that passage in this edition.

uinnimint: “ointment”; pronounced /iŋ'i'm'i:nt'~in'i'm'i:nt'/. Both *uinnimint* and *oinimint* are found in the manuscript. Both are edited as *uinnimint* here.

uireaspa: “want, poverty”; or *uireasa* in GCh. AÓL had *uireasa*. *Oireasa* in *Séadna* shows the *p* may or may not be present, and that the first vowel may be /e/ or /i/. *Lucht uireaspa*, “the needy”. In *uireaspa*, “in need”. In Deuteronomí 8:9, we read *gan aon ireasba*, possibly indicating slenderisation of the *n* of *aon* before *uireaspa*. Similarly, the original text of Deuteronomí 28:55 has *sa n-ireasba*. Where this word is spelt *oireasbha* in the original manuscript, this is edited here as *uireaspa*.

uireaspach: “person in need”; or *uireasach* in GCh. AÓL had *uireasa*. Cognate words are spelt both with or without a *p* in PUL's works (written as a *b* in PUL's spelling). Pronounced /ir'əsəx~ir'əspəx/. *Uireaspach* is also an adjective, “needy”.

úirí: this word, spelt *uirge* in the manuscript at Deuteronomí 23:1, literally means “testis, testicle”, but is used to translate “yard (=penis)” in the Douay Bible and *veretro* (the ablative of *veretrum*, “male genitalia, penis”) in the Latin Vulgate. This appears to be an obsolete word that PUL may have come across in the 1864 edition of Edward O'Reilly's dictionary, in which *uirge* is glossed as *membrum virile*. This incorrect definition may have arisen as O'Reilly guessed at the meaning in old manuscripts. The DIL has an entry for *uirge* showing some uses mean just “genitalia”. Note that PUL's original wording in Deuteronomí 23:1 seems to have been a *bhod*, being scribbled out and replaced (in his hand) by a *uirge*.

úiríseal: “lowly”, or *uiríseal* in GCh. Substantivised in the meaning of “a lowly person”. With *úiríse* in the comparative.

úiríseacht: “lowliness”, or *uiríseacht* in GCh.

úirlícm, úrlacan: “to vomit”, or *urlacaim, urlacan* in GCh. The verbal noun is attested in PUL's works with a broad *rl*, but the finite verb is found here with a slender *rl* (namely, the future tense, *úirliceóidh*; the past tense, *d'úirlic*; and the third-person singular imperative, *ná húirlicíodh*). Check PSD.

úirlis: “tool, implement”. *Úirlis ceóil*, “musical instrument”. Pronounced /u:rl'íj/.

uisce-fé-thalamh: “intrigue”, or *uisce faoi thalamh* in GCh.

uisce: “water”, with *uisceacha* in the plural, where GCh has *uiscí*. Pronunciation of plural? The footnote to Uimhreacha 20:13 has a rarer plural, *uisceanna*. *Ag síleadh uisce a scamallaibh na spéartha* in 2 Samuél 22:12 has *uisce* as the genitive plural, as the Douay Bible here has “dropping waters out of the clouds of the heavens”; this may reflect the awkwardness of *uisce* in the plural, just as “waters” is unusual in English.

uiscím, uisciú: “to water”; pronounced /iʃ'k'i:m', iʃ'k'u:/. *Talamh uiscithe*, “watered land”.

uisciúil: “watery, damp”.

uise: “temple (of the head)”, with *uiseanna* in the plural; or *uisinn, uisinní* in GCh.

ulcha: “a long flowing beard”, pronounced /uləxə/. Note the dative *ulchain*.

úllórd: “orchard”, with *úllúird* in the plural (spelt *ubhalghuirt* in the original). Pronounced /u:'lo:rd/, although *abhlórd* may be the more appropriate dialectal form.

um/uime: “about, round”. The preposition is often found as *uim* or *uime*, reflecting the general tendency for the base form of prepositions to become influenced by the third-person singular prepositional pronoun (i.e. *uime*), as in *air, fé*, etc. *Cuir umat an t-éadach is feárr agat*, “put your best clothes on”. PUL stated in NIWU (p112) that *um* was not an obsolete word for him, and that he had always heard *cuir umat do chasóg* for “put your coat on”, and not *cuir ort do chasóg* (*cuir ort* would be more appropriate for something like a hat that is literally put on, and not around, a person). The combined forms are *umam* /ə'mum/, *umat* /ə'mut/, *uime* /im'í/, *uimpe* /i:mp'í/, *umainn* /ə'miŋ'/, *umaibh* /ə'miv'/, *úmpu* /u:mpə/. See *Stair na Gaeilge*, Ch VI: *Gaeilge na Mumhan*, §6.22, for discussion of the pronunciation of these forms. *Umam*, a combined form with the possessive *mo*. In line with a tendency for *um* to be pronounced *uim*, this would be pronounced /im'əm/. Note *um á* with the third-person possessive particle and *um ár* with the first-person plural possessive. *Uime sin*, “on that account, for that reason”. *Bualadh uime dhuine*, “to meet someone”. Note *um an pheaca* in *Seanfhocail* 14:9: nearly all instances of *um* governing a noun contain *um an dtaca*, but here we have lenition.

umar: “trough”. Frequently used here to translate “cistern”, in which meaning GCh has *sistéal*. With both *umaracha* and *umair* in the nominative plural, where GCh has *umair*. The dative plural is *umaraibh*.

úmhál: “humble, obedient”. Pronounced /u:l/. Substantivised as “a humble person”.

úmhlaím, úmhlú: “to humble”. Pronounced /u:'li:m', u:'lu:/.

úmhlaíocht: “humility”. *Lucht úmhlaíochta*, “the humble”.

úncail: “uncle”. An Anglophone word is found in Genesis 26 and elsewhere here; the traditional terms were *driotháir áthar* and *driotháir máthar*, as appropriate. This word is usually spelt *oncail* in PUL's manuscripts.

úngadh: “ointment” or “anointing”, with *úngtha* in the genitive and *úngtha* and *úngthacha* in the plural, where GCh has *ungthaí*. *Ola an úngtha*, “the oil of unction”. Pronounced /u:ŋə, u:ŋhə~u:ŋhəxə/. We repeatedly read *an úngadh* here, although *úngadh* is a masculine noun. This may reflect the relative unfamiliarity of this noun in ordinary speech, and consequently the awkwardness of the phrase *an t-úngadh*, which may sound like the rare noun *an tungadh* (“striking, smiting”, given in PSD). *An t-úngadh* is found once in PUL's works (*Sgéalaidheachta as an mBíobla Naomhtha*, p346), probably via editorial intervention.

úngadóir: “ointment-maker, perfumer”.

úngaim, úngadh: “to anoint”. *Úngtha*, “anointed”, which is also substantivised as “anointed one”. Pronounced?

úngthach: “anointed one”; pronounced /u:ŋhəx/.

úngthóir: “ointment-maker, perfumer”, a variant of *úngadóir* not given in dictionaries.

unguenta: “ointments”. A Latin plural is given in 1 Paralipomenón 9:30. Compare *uinnimint* and *úngadh*.

únsa: “ounce”. *Leathúnsa*, “half an ounce”.

únthairt: “tossing about”, or *únfairt* in GCh (which was also PUL's spelling in the original manuscript).

upupa: one of the Latin words for “hoopoe”, a small bird. GCh has *húpú* in this meaning. Pronounced /upəpə/. See also *epops*.

úr: “fresh; moist”, but used to translate “marshy places” in Genesis 41.

úr: “your (plural)”, or *bhur* in GCh. Pronounced /u:r/.

urchall: “fetter, manacle”. PUL uses the spelling *urachall*, whereas AÓL and LASID indicate the local form is *ruchall*.

Pronounced /urəxəl~ruxəl/.

urchar: “shot”. Usually pronounced /ruxər/ in WM Irish (see IWM, §421). PUL’s classical spelling is retained, as *Scéalaíocht Amhlaoibh* (p346) shows that /urəxər/ is possible here too. *D’urchar*, “like a shot, at once”.

urghráin: “loathing, horror”; pronounced /urə-ɣrɑ:n’/.

urghráinna: “frightfully ugly, hideous”; pronounced /urə-ɣrɑ:nə/.

urim agus tummim: the Urim and Thummim were objects of debatable form included in the breastplate attached to the high priest’s *ephod*. They are thought to have been used in divination, to ascertain the will of God. The derivation of the Hebrew words is the subject of debate: the traditional understanding is that they meant “lights and perfection”, but the meaning “doctrine and truth” was given to them in the Latin Vulgate, and in Ecsodus 28:30 here these words are translated as *teagasc agus fírinne*.

úrlabhra: “speech”, pronounced /u:rlourə/.

úrlár: “floor”. Note the long vowel in the first syllable. *Úrlár buailte*, “threshing floor”. *An t-úrlár cloiche*, “the pavement”: GCh doesn’t have a good word for “pavement”. Dictionaries various suggest *cosán* (which doesn’t mean “pavement” as such), *pábháil* and *leaca na sráide*. *Úrlár sciobóil*, “barnfloor”. *Úrlár árd*, found in Ezechiel 41:15 where “gallery” stands in the Douay Bible.

úrmhaireacht: “moistness”. *Úrmhaire* is recommended in FGB. *Úrmhaireacht na ngrást*, “the refreshment provided by divine grace”.

úrnaí: “prayer”.

urra: “warranty, security”. The genitive *urraid* is only found in *ceann urraid*, “leader, chief”.

urraim: “respect”, with *urrama* in the genitive where GCh has *urraime*.

urrús: “security”, with *urrúistí* in the plural. FGB lists no plural; DBÓC’s *Aodh de Róiste* also has *urrúistí*; AÓL had *urrústaí*. *Urrús ar dhuine*, “security for someone”.

ursa: “door-post”, with *ursain* in the dative, which form replaces the nominative in GCh. The plural is *ursana*, where GCh has *ursaineacha*.

ursal: “fire-tongs”, with *ursail* in the dative singular and the nominative plural (the latter attested in Ecsodus 27 and 2 Paralipomenón 4 here).

ústa: “bruise, welt”; or *fústa* in GCh.

útamáil: “fumbling, groping”.

úth: “udder”.

vástaím, vástú: “to lay waste”. This was spelt *bh-* in the manuscript. Neither FGB nor PSD have a verb cognate with the noun *vásta*.

Vau: ך, a letter of the Hebrew alphabet, representing the consonant /w/.

véarsa: “verse”. The abbreviation *ver.* in the original is edited as *véar.* here. Pronounced /v’e:rsə/.

vetes: an Anglophone word is used here for “vetches”, a crop of the pea family grown for fodder. GCh has *peasair* (*peasair arbhair*) in this meaning. This could be pronounced /v’etʃɪʃ/.

victim: an Anglophone word is used here for “sacrificial victim”, with *victime* in the genitive and *victimí* in the plural. Ezechiel 39:19 has *na victime* in the genitive, whereas Leviticus 1:4 has *an victim taitheamhach* in the nominative and *an victime* in the genitive, suggesting this word has variable gender. This word is better feminine, as the manuscript of Leviticus 3:2 clearly shows PUL amended *an victime* in the genitive to *na victime*. A similar amendment is made in Leviticus 4:29. GCh has *íobartach*.

vínéigir: “vinegar”. A variant of *finéigir* found in *Uimhreacha*, spelt *bhinéigir* in the manuscript. The manuscript amendment at *Seanfhocail* 25:20 shows that PUL preferred the form with *bh/v*. *Fínéagar* in GCh.

volumen: “volume”, with *volumena* in the plural. The Latin word is given here. GCh has *imleabhar*, but it seems this word was not found in PUL’s Irish.

Vulgát (an Vulgát): “the Vulgate”, the Latin Bible declared at the Council of Trent to be the official Bible of the Roman Catholic Church. GCh has *an Vulgáid*. *An Vulgáta* is found in PUL’s published gospels. *An Vulgát Laidne*, “the Latin Vulgate”.

vultar: “vulture”, or *bultúr* in GCh. **Job 28 has an bhultuir in the genitive.**