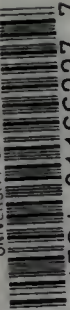
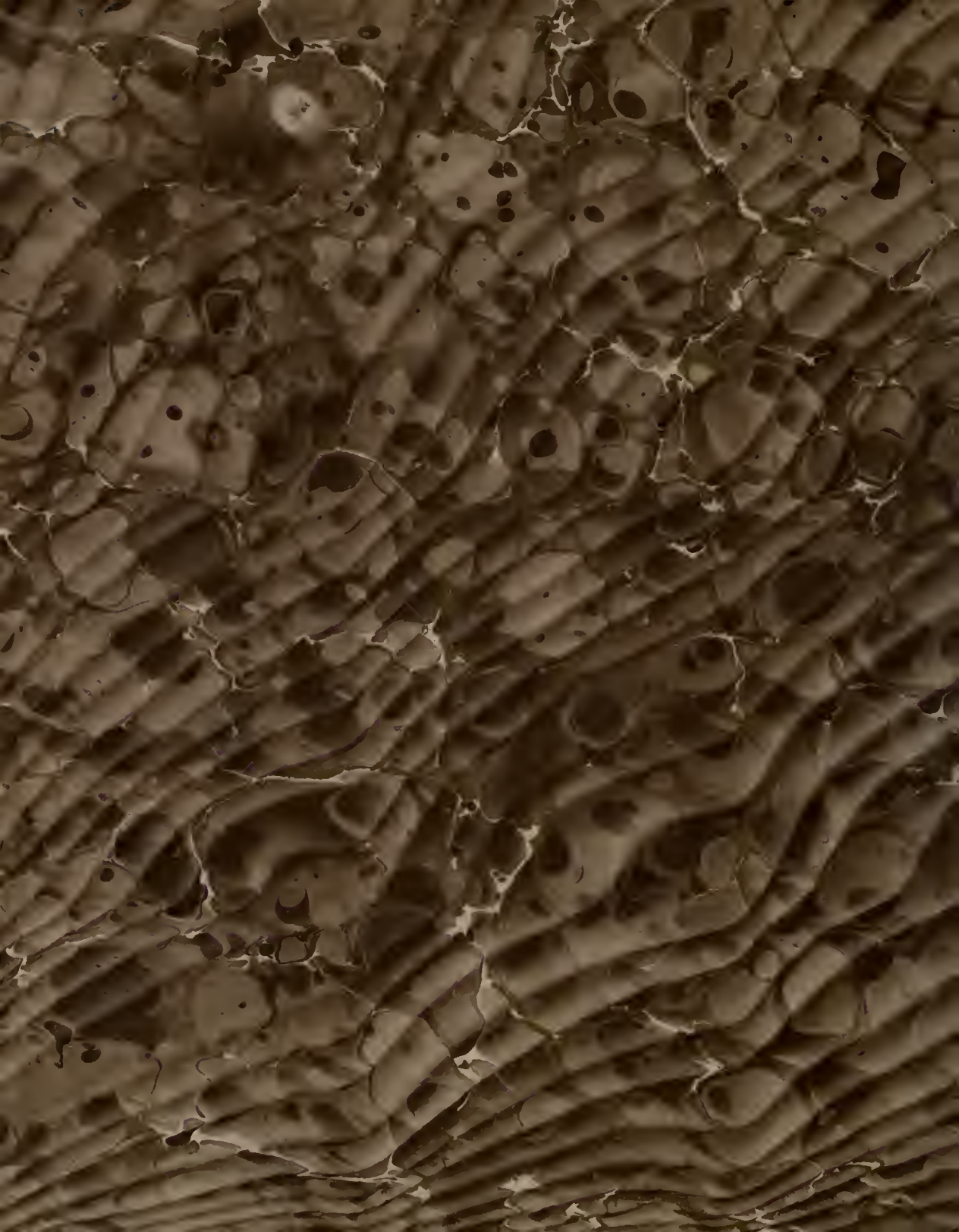
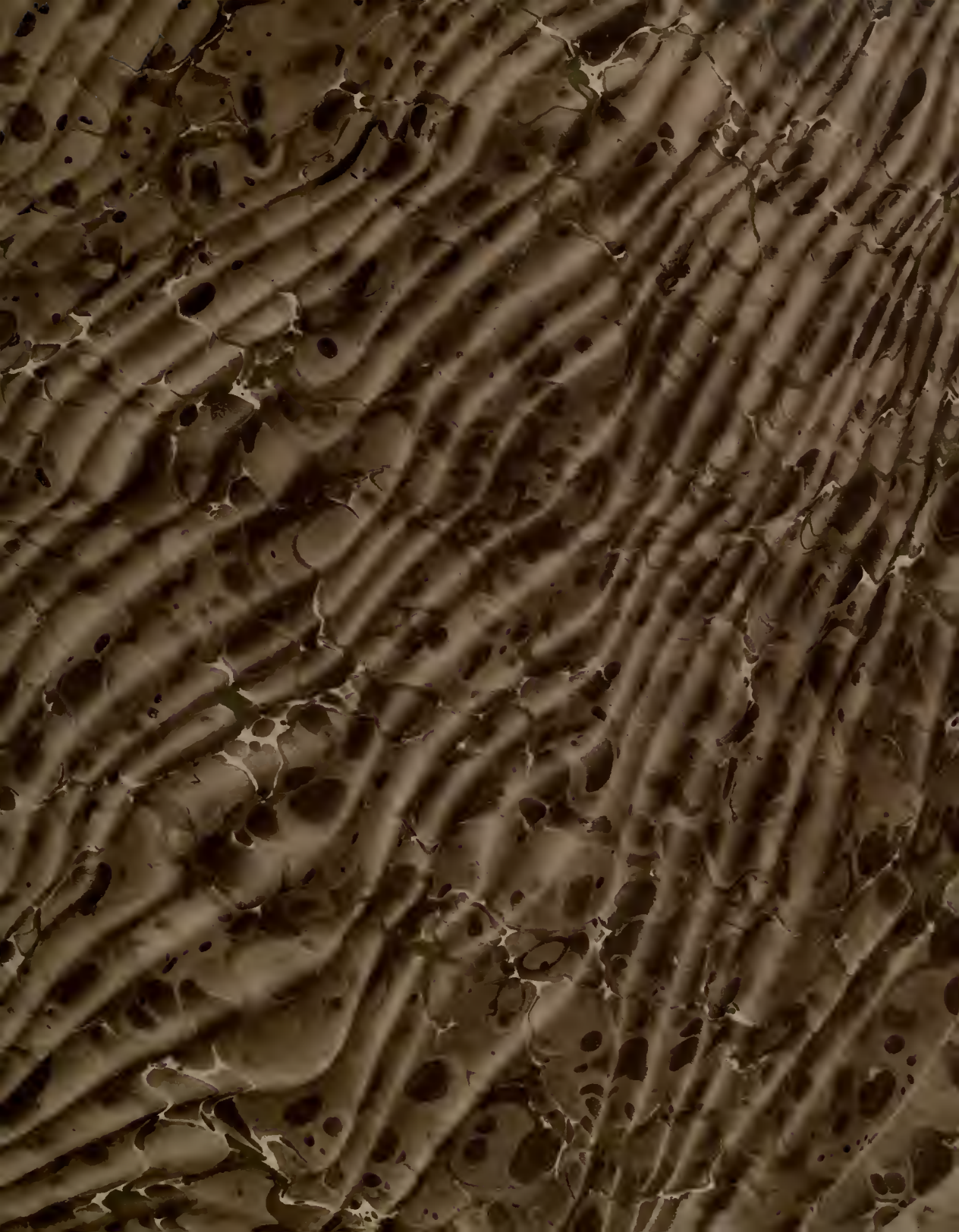


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IRISH GLOSSES.

A MEDIEVAL TRACT

ON

LATIN DECLENSION,

WITH

EXAMPLES EXPLAINED IN IRISH.

TO WHICH ARE ADDED

THE LORICA OF GILDAS, WITH THE GLOSS THEREON,

AND A SELECTION OF GLOSSES FROM THE BOOK OF ARMAGH.

EDITED BY

WHITLEY STOKES, A. B.



DUBLIN:

Printed at the University Press,

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1860.

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A MEDIÆVAL TRACT  
ON  
LATIN DECLENSION,  
WITH  
EXAMPLES EXPLAINED IN IRISH.

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THE following tract on Latin declension is taken from a volume of parchment MSS. marked H. 2. 13, and preserved in the Library of Trinity College, Dublin. The volume is unpagged, but the tract commences at the back of the 35th, and ends at the back of the 38th folio from the beginning.

Dr. O'Donovan thinks the tract in question was written about the year 1500. Mr. Curry considers it somewhat older. I do not venture to decide on its age. It is clear, however, that the scribe was a copyist, not a composer; and that his original was produced at a period considerably before the transcription.

The chief, indeed the only, value of the tract lies in the large number of Irish words (about 1100) which are placed as glosses to the Latin vocables exemplifying the different declensions. Many of these words are unregistered in our dictionaries; of others, the

B

meaning

meaning has hitherto been guessed at rather than known. Still, some persons may ask, why should the Irish Archæological Society expend its funds in publishing a document which merely illustrates the Irish language? Let such persons try to understand that every contribution to a more accurate knowledge of this Irish language is ultimately a contribution to Irish history. For this can never be written until trustworthy versions are produced of all the surviving chronicles, laws, romances, and poetry of ancient Celtic Ireland. Moreover, immediate results of high historical importance may be obtained by comparison of the words and forms of the Irish with those of the other Indo-European languages. Chronicles may, and often do, lie; laws may have been the work of a despot, and fail to correspond with the ethical ideas of the people for whom they were made; romances may misrepresent the manners and morals of their readers and hearers; and poetry may not be the genuine outcome of the popular imaginative faculty. But the evidence given by words and forms is conclusive—evidence of the habitat, the intellectual attainments, the social condition of the Aryan family before the Celtic sisters journeyed to the West—evidence of the period at which this pilgrimage took place as compared with the dates of the respective migrations of their kindred—evidence of the connexions existing between the Celts and other Indo-Europeans after the separation of languages. I trust that the subjoined commentary will be found to have done somewhat towards the attainment of the objects here indicated; and have now only to acknowledge the helpful kindness of my friends, the Rev. Dr. Todd, Mr. Eugene Curry, Dr. O'Donovan, Dr. Siegfried, and the Rev. R. F. Littledale.

W. S.

CARAIG BREACC, HOWTH,

*August 16, 1858.*

[It

[It was at first my intention to have printed the following tract exactly as it stands in the codex. But so corrupt did this appear on closer investigation, that it seemed preferable to correct the text wherever it was likely to embarrass the reader, always, however, giving in a foot-note the lection of the MS. This I have done. Proper names have been spelled with initial capitals. Marks of punctuation have been introduced. The letters Q. and R. have been inserted before the Questions and Answers respectively. The examples have been numbered. All other interpolations have been enclosed in brackets.]

**Q.** Prima declinacio quot literas terminales<sup>1</sup> habet? R. Tres.  
**Q.** Quas? R. a, s, m. **Q.** Quot terminaciones habet? R. Quatuor.  
**Q.** Quas? R. a, as, és, am. **Q.** Da exempla. R. a ut poeta, as ut Eneas, és ut Anchises<sup>2</sup>, am ut Adam.

**Q.** Quot genera habet hec terminacio .á. in prima declinacione?

R. Quinque, que sunt masculinum, ut hic poeta, femininum ut hec regina, neutrum, ut hoc pascha<sup>3</sup>, commune, ut hic et hec avena, epicenum ut hic et hec aquila.

**Q.** Quot genera habet haec terminacio ás in prima declinacione?

R. Unum genus, ut hic Eneas.

**Q.** Quot genera habet terminacio es in prima declinacione?

R. Unum genus, ut hic Anchises<sup>4</sup>.

**Q.** Quot genera habet hec terminacio am in prima declinacione?

R. Unum genus ut hic Adám. Unde regula<sup>5</sup>—

Rectius as, es, a, dat declinacio prima,

Atque per am proprie quedam ponuntur Ebreá, ut supra.

**Q.** Que est agnicio prime declinacionis nomínium?

R. Hec est: cujus genitiuus<sup>6</sup> et datiuus singulares, nominatiuus

et

<sup>1</sup> MS. tirmínales. <sup>2</sup> ansises. <sup>3</sup> pasca. <sup>4</sup> ancísses. <sup>5</sup> †. <sup>6</sup> genetiuus.

et vocatiuus plurales in á diphthongo<sup>1</sup> desinunt, accusatiuus singularis in am productum desinit<sup>2</sup>, accusatiuus pluralis in ás productum desinit, exceptis nominibus prime declinacionis que non declinant[ur], sic :—

1	hic poeta .i. φίλο.	hic legista .i. λεγαίτε.	
	hic propheta .i. πρόφῆτῃς.	hic decretista .i. δεκρετωδῆς.	
	hic psalmista .i. ψαλμωδῆτα- λαῖο <sup>4</sup> .	hic patriarcha .i. πατριάρχης.	
	hic scriba .i. γραμματεὺς.	hic scurra .i. κωμικός.	
5	hic citharista <sup>5</sup> .i. κιθαριστής.	15	hic questionista <sup>8</sup> . [quaestionarius] .i. ἐρωτηματολόγος.
	hic timpanista .i. τυμπανιστής.	hic archimandrita <sup>9</sup> .i. ἀρχιμανδριτικὸς.	
	hic organista .i. ὀργανιστής.	hic auriga .i. ἄρμα ἄρμα εἰς.	
	hic sophista .i. σοφιστής.	hic birría .i. βύρρα.	
	hic partista .i. παρταίτης <sup>7</sup> .	hic geta .i. γέτα.	
10	hic lanista .i. λυκταίτης.		

Feminina haec sunt :—

20	haec regina .i. βασίλισσα <sup>10</sup> .	haec tunica <sup>13</sup> . ἰμάτιον.	
	haec duxista. βασιλοποιός <sup>11</sup> .	30	haec manica. μανικιόν.
	haec abatissa .i. ἀβασσά.	haec allea [allium]. ἀλλεῖον.	
	haec priorissa. ἀρχιεπίσκοπος.	haec lacerna. ῥάβδος.	
	haec sacerdotista. ἀρχιεπίσκοπος.	haec cirra [cirrus]. κίρρα.	
25	haec ancilla. ἀνάκτορος.	haec chirotheca. χιροθηκὴ <sup>14</sup> .	
	haec galea. ἀσπίς.	35	haec spica. σπικα.
	haec alea. ἀλεα.	haec lasciua. βραχίονα <sup>15</sup> .	
	haec mitra <sup>12</sup> . ἀκροβόλον.	haec falinga. φάλαγγα.	

haec

<sup>1</sup> diptongo. <sup>2</sup> desinunt. <sup>3</sup> faidh. <sup>4</sup> sailmceitlaid. <sup>5</sup> sitarista. <sup>6</sup> sophistighi. <sup>7</sup> rī  
<sup>8</sup> ōnista. <sup>9</sup> arcimantrica. <sup>10</sup> righan. <sup>11</sup> bantaisch. <sup>12</sup> mittra. <sup>13</sup> tonfea. <sup>14</sup> cirathea.  
amann. <sup>15</sup> h. lassiuā braisi.

- |  |   |
|--|---|
| haec camisia <sup>1</sup> . léine.     | haec tabella ταβαλλ.                        |
| haec gena. γρυαιό.                     | haec cantilena κανταιρεέτ <sup>11</sup> .   |
| 40 haec lingua <sup>2</sup> . τεγσάθ.  | haec mitreta τυρεοθ.                        |
| haec pera. τιαέ.                       | 65 haec parra μεδαρ.                        |
| haec trola. λοραθ.                     | haec parricula ζοσαν.                       |
| haec decima. δεχμαθ.                   | haec tabula κλάρ.                           |
| haec candela. κοινιλλ.                 | haec ancora ανκοιρε.                        |
| 45 haec gelima. πυννανν.               | haec lymphā .i. υιρκε ιμιλλ <sup>12</sup> . |
| haec fistula. φεδάν.                   | 70 haec aptempna [ἐπιδεμνια ?]              |
| haec barba. φέρόθ <sup>3</sup> .       | ρερ νο σαρρ.                                |
| haec nouerca. λερμάταιρ <sup>4</sup> . | [haec] trabecula ταεβάν τε-                 |
| haec carruca. ρερραέ.                  | λαιθ νο κομλαθ <sup>13</sup> .              |
| 50 haec phoca. ρόν <sup>5</sup> .      | haec caliga .i. αρραν.                      |
| haec caphia .i. σεμβαρρ <sup>6</sup> . | haec ligula. λαινοερ.                       |
| haec claua λορη.                       | haec corrigia. τραιθλε.                     |
| haec penna penn <sup>7</sup> .         | 75 haec corona. κοροιν.                     |
| haec poena <sup>8</sup> ριαν.          | haec clerica. κοροιν.                       |
| 55 haec iolla [jula ?]. μαροο.         | haec coma <sup>14</sup> . φοτε.             |
| haec olla. οροσαν.                     | haec glabella. δειρηεέ ιν                   |
| haec vesica. ριαταιρε <sup>9</sup> .   | φουιτ <sup>15</sup> .                       |
| haec creta καιτε.                      | haec palpebra. φαδρα.                       |
| haec caustoria [καυστήριον ?].         | 80 haec pupilla μαο ιμρε-                   |
| αθάριε.                                | ραν.  |
| 60 haec plumba [plumbum].              | haec theologia <sup>16</sup> . θιαθάετ.     |
| λουαιθε <sup>10</sup> .                | haec grammatica. γραμμα-                    |
| haec norina. ριαθαιλ.                  | ταέ <sup>17</sup> .                         |

haec

camisa. <sup>2</sup> lingua. <sup>3</sup> fesog. <sup>4</sup> lesmathair. <sup>5</sup> foca. ron. <sup>6</sup> cenbar. <sup>7</sup> pend. <sup>8</sup> pena.  
<sup>9</sup> fessica. siadaire. <sup>10</sup> luaidhi. <sup>11</sup> candaléna eanntairecht. <sup>12</sup> h. limpausef .i. imill.  
<sup>13</sup> naucula tæman callaigh l. comla. <sup>14</sup> cómma. <sup>15</sup> fuilt. <sup>16</sup> tethologia. <sup>17</sup> gramatica.  
 gramatach.

	haec dialectica <sup>1</sup> . διλεκτάς.	haec terra. τάλαν <sup>9</sup> .
	haec ystoria. ῥοαιρ.	haec tribula [tribulum].
85	haec mechanica. έολαρ δόιρ <sup>2</sup> .	ῥυιρτ no ῥγιυρρε <sup>10</sup> .
	haec patena. οίγεν.	110 haec villa. βαίλε.
	haec rhetorica <sup>3</sup> . ριγι.	haec villula .i. αρτάν <sup>11</sup> .
	haec pantera παταίρ <sup>4</sup> .	haec via. ριγιε <sup>12</sup> .
	haec maxilla. λεκα in duim <sup>5</sup> .	haec vita. becti <sup>13</sup> .
90	haec mala. λεταίλ <sup>6</sup> .	haec herba. λυβ <sup>14</sup> .
	haec bucca. αίλ.	115 haec silua. κοίλ.
	haec gula. κπάερ.	haec virga <sup>15</sup> . ῥλατ.
	haec mataxa. ulbu.	haec virgula. ρλαίτίν <sup>16</sup> .
	haec palma. βαρρ.	haec grunna. μοιν.
95	haec alapa. βαροσ.	haec gleba <sup>17</sup> . ροδ.
	haec plannta. bono.	120 haec casa <sup>18</sup> . βοθαν.
	haec mentula ρεαμ .i. ρριυ.	haec cassula. κοκάλλ.
	haec emenda .i. cáin.	[haec casula]. κρο <sup>19</sup> .
	haec vena. κυρλε.	haec camera. campra no ρε-
100	haec mamma. cich.	οιπρα.
	haec mainmilla. cichín <sup>7</sup> .	haec porta. πορπυρ.
	haec mammula <sup>8</sup> . υτh.	125 haec valua. comla.
	haec stella. ρετλα.	haec creta [crates] κλαιτh.
	haec ethera [aether]. αιόιρ.	haec digma <sup>20</sup> . μαρκας na
105	haec aera. αιερ.	comlað.
	haec cratera. ρκαλα.	haec flamma <sup>21</sup> . λαραίρ.
	haec cretella ῥρειβελ.	haec cloaca. camprað.

haec

<sup>1</sup> dileta (with a hook over the *t*) <sup>2</sup> h. meeanica. eal. doe. (undulating line over the last *e*). <sup>3</sup> rethorica. <sup>4</sup> nathari. <sup>5</sup> duine. <sup>6</sup> leth ail. <sup>7</sup> eichin. <sup>8</sup> mamula. <sup>9</sup> talum. <sup>10</sup> sust l. sgiursi. <sup>11</sup> villola .i. urtan. <sup>12</sup> slighi. <sup>13</sup> beta. <sup>14</sup> luibh. <sup>15</sup> virgo. <sup>16</sup> virgola. slaitiu. <sup>17</sup> glebo. <sup>18</sup> cassa. <sup>19</sup> h. cassula cochall no ero. <sup>20</sup> or perh. drigma. <sup>21</sup> flama.



- |     |  |  |
|-----|--|--|
| 130 | haec auia. ρηνμάταιρ <sup>1</sup> .<br>haec denia. ρερίαν <sup>2</sup> .<br>haec scama [σκάμμα]. λανθ.<br>haec gemina. λέξ λόγμαρ <sup>3</sup> .<br>haec fenestra. ρυιννεοζ <sup>4</sup> .   | haec biturría vel biturrea<br>butun.<br>haec tectúra <sup>14</sup> . οιδεαν.<br>haec lorica. λυρρεç.   |
| 135 | haec furca. ζαβαλ.<br>haec sportula. pellec.<br>haec treuga <sup>5</sup> . ορραð.<br>haec urna. μιλαν.<br>haec guerra <sup>6</sup> κοζαθ.  | 155 haec antiquula. αιτελεμε <sup>15</sup> .<br>haec mica. μίρ <sup>16</sup> .<br>haec vaghina. ραιζιν.<br>haec famula. αιτε οαδca.<br>haec vacca <sup>17</sup> . bó.  |
| 140 | haec alauda. ρυιρεοζ.<br>haec garga <sup>7</sup> βαιρζην.<br>haec quarta .i. ceτραμαð.<br>haec merenda. ρρυβαν.<br>haec buccella ρρυβάν μαρα <sup>8</sup>  | 160 haec aqua. υιρce <sup>18</sup> .<br>haec idiogina. αδβ[αρ].<br>haec bínna. αιλρταç.<br>haec benna. ζαμαιν αραιν.<br>haec juvenca <sup>19</sup> . αιλραç.   |
| 145 | no ζρειμ.<br>haec susurra [susurrus]. co-<br>ζαρ.<br>haec tibia <sup>9</sup> . colpa.<br>haec festucula <sup>10</sup> . ταιρ.<br>haec honplata [ώμοπλατή?].<br>μορζ ιντ ριινδóιν <sup>11</sup> .<br>haec junctura <sup>12</sup> . ceζαλ. | 165 haec mulctrella <sup>20</sup> . cuινθεοζ.<br>haec mulcra. εοραç.<br>haec opa <sup>21</sup> . κορροζ.<br>haec tunica sclerotica <sup>22</sup> . ζε-<br>αλαν να ρύλ <sup>23</sup> .<br>haec taberna. ταιβερνε. |
| 150 | haec gingiua. ρεοιλ να ριααλ.<br>haec uvula <sup>13</sup> ριιη ρεαιν.  | 170 haec rectoria. περρωναçτ <sup>24</sup> .<br>haec vicaria. βικαιρεçτ.<br>haec capillanía. cabillanaçτ.<br>haec abbatia <sup>25</sup> . αβθαιη.<br>haec vaccaria <sup>26</sup> . buaile.                       |

haec

<sup>1</sup> aua. senmathair. <sup>2</sup> sechran. <sup>3</sup> gema. legh loghmar. <sup>4</sup> fuindcog. <sup>5</sup> treoga. <sup>6</sup> gerra.  
<sup>7</sup> leg. quadra? <sup>8</sup> bucealla. <sup>9</sup> tipia. <sup>10</sup> pestucula. <sup>11</sup> ιν τρλινδóιν. <sup>12</sup> iuntura.  
<sup>13</sup> ugula. <sup>14</sup> dectura. <sup>15</sup> anticula aithleini. <sup>16</sup> mir. <sup>17</sup> vaca. <sup>18</sup> uisci. <sup>19</sup> iuvéncca.  
<sup>20</sup> múcledla. <sup>21</sup> oba. <sup>22</sup> h. tonica scilarotica. <sup>23</sup> sul. <sup>24</sup> persunacht. <sup>25</sup> abacia.  
<sup>26</sup> uacaria.

- |     |   |  |  |
|-----|---|--|--|
| 175 | haec prouincia. προύμπε.<br>haec metrop[ol]itica κα-<br>τῆσιν αἰθροαυβυζ.<br>haec basilica. εαζλαρ <sup>1</sup> .<br>haec mellifolia [millefolium].<br>ατάρταλμαν <sup>2</sup> .<br>haec testa. βλαερε. |  | haec gallina. σερε.<br>haec aquila. ιλυρ.<br>haec archa <sup>7</sup> αρχ.<br>haec cista κυρε <sup>8</sup> .<br>200 haec merula. κυρερε.<br>haec monedula <sup>9</sup> καοζ.<br>haec philomena <sup>10</sup> . φριθεοζ.<br>haec columba. colum.<br>haec lucifugia .ι. κρεβαν. |
| 180 | haec sabribarra βροτράσαν.<br>haec uolua [valva?]. cen-<br>βαν.<br>haec artemisia <sup>3</sup> . βυατβαλλαν<br>λιατ.<br>haec ferina. λυρ να φιαδ.<br>haec brechia [brassica?]. βιρορ.                   |  | 205 haec capreola. φερβοζ.<br>haec rostigola <sup>11</sup> . κορκακ μα-<br>ρα <sup>12</sup> .<br>haec aurigola. ορεολαν.<br>haec urtica. νεννοτ <sup>13</sup> .<br>haec arista .ι. κονλιακ.  |
| 185 | haec genista. πεκλυζ.<br>haec ca. ζαυβοζ.<br>haec ganea. μερορεκ.<br>haec concha <sup>4</sup> . φαεκοζ.<br>haec gletealla [clitellae?].<br>μαρπλακ.   |  | 210 haec stipula κοιννλιν.<br>haec fistula <sup>14</sup> . φειμιν.<br>haec moneta μοναθαν.<br>haec glaneta. ζλακαρβα.<br>haec pharetra <sup>15</sup> . ζλακαρεθ <sup>16</sup> .  |
| 190 | haec solea <sup>5</sup> . bonn.<br>haec urla [orlus] .ι. βιλε.<br>haec impædica. υακταρ.<br>haec medulla. ρμυρ.<br>haec coquilla <sup>6</sup> . φαεκοζ βεζ.   |  | 215 haec sagitta <sup>17</sup> . φαρεθ <sup>16</sup> .<br>haec hasta. ζα.<br>haec flabella. φειθεδ ζαίτε<br>νο βυζα <sup>18</sup> .<br>haec fabrica. σερεθα <sup>19</sup> .  |
| 195 | haec grangia. ζρανρεκ.  |  | 219 haec massa. μερεζαν.   |

haec

<sup>1</sup> basilica eaglas. <sup>2</sup> athair talman. <sup>3</sup> artimesia. <sup>4</sup> conca. <sup>5</sup> solia. <sup>6</sup> coquima.  
<sup>7</sup> archa. <sup>8</sup> sista cisti. <sup>9</sup> monetola. <sup>10</sup> pilomena. <sup>11</sup> leg. rusticula? <sup>12</sup> mára. <sup>13</sup> nenn-  
tog. <sup>14</sup> festula. <sup>15</sup> faretra. <sup>16</sup> soiged. <sup>17</sup> sagita. <sup>18</sup> seideth gáibulga. <sup>19</sup> cerdea.

- |     |   |  |
|-----|---|--|
| 220 | haec baudaca [balducta ?].<br>בלָטָאֶס <sup>1</sup> .<br>haec ceruisia <sup>2</sup> . לִינוֹ.<br>haec urina. פּוּאֵל.<br>haec fabula. פֶּזֶל <sup>3</sup> .<br>haec purpura. סוּפּוּר.<br>225 haec cera. צֵיֶר <sup>4</sup> .<br>haec serra <sup>5</sup> . שֶׁרָר.<br>haec rota. רוֹתָה.<br>haec fauilla.<br>haec caucula [cavernula] .i.<br>פּוֹלָאֶס <sup>6</sup> . | haec situla <sup>12</sup> . רִיטָאֵל.<br>haec pista. פֶּסֶט.<br>haec glassia [γαλαξία] מוּל-<br>סָא.<br>haec prissura. פֶּרֶסָא.<br>245 haec pensa [pensum] סוּסָא.<br>haec lapifulta. לֶעֶס מָרָיִאִין <sup>13</sup> .<br>haec presena. פּרֶסֶנָה.<br>haec rula. רוֹלָה.<br>haec talpa. טַלְפָּא.<br>250 haec lactura. לַחֶט.<br>haec amusca. אִמּוּסָא.<br>haec ascia <sup>14</sup> . אֲסָא.<br>haec scindula <sup>15</sup> . סַיִדוּלָה.<br>haec scupa [scopae]. סְקוּפָא.<br>255 haec pustula. פּוּסְטוּלָה.<br>haec onesta. אִנְסֵטָא.<br>haec grimaga באַיִנֶאֶחֶלָה.<br>haec picuta. פִּיכּוּטָא.<br>haec mustella. מוּסְטֵלָא.<br>260 haec muscipula. מוּסְכִּיפּוּלָה.<br>haec decipula .i. דֶּעִיפּוּלָה.<br>haec sagena. סַגֵּנָה.<br>haec biga. בִּיגָא.<br>haec antela [antilena]. אַנְטֵלָה. |
|-----|---|--|

haec

<sup>1</sup> blathach. <sup>2</sup> seruisia. <sup>3</sup> sgel. <sup>4</sup> ceir. <sup>5</sup> sera. <sup>6</sup> h. fauilla. fochluidh .i. caucula.  
<sup>7</sup> pagena. <sup>8</sup> sirogra. <sup>9</sup> erupan na lam. <sup>10</sup> asugia. <sup>11</sup> monifina (a hook rising out of the f). <sup>12</sup> eitola. <sup>13</sup> lee in arain. <sup>14</sup> assia. <sup>15</sup> sindola. <sup>16</sup> guirin. <sup>17</sup> musipula. fidhcat. <sup>18</sup> deceipola .i. con ero.

- 265 haec postella [postilena]. τια-  
ραc.  
haec crapula<sup>1</sup>. λαιτηρητ.  
haec uva. cάερ φίνεμναc<sup>2</sup>.  
haec lepra. λυβρα.  
haec fragella. cνάιμφιαc<sup>3</sup> no  
τορηαν.  
270 haec parma. cοτυν.  
haec pyromantia<sup>4</sup>. nellαδο-  
ραcητ.  
haec chiromantia<sup>5</sup>. δορηαδο-  
ραcητ.  
haec γτυρηνα [?] clar γυαιλ.  
haec catapulta. ρβλίναc<sup>6</sup>.
- 275 haec edibulta. cροικινη μαδο-  
'ρα αλλαυ.  
haec offa. cοινημίρ<sup>7</sup>.  
haec cavea<sup>8</sup>. οαβαc.  
haec calopeda. ρυιρητε<sup>9</sup>.  
haec trica. ιδ υρcυμαιλ<sup>10</sup>.  
280 haec parvispendia. cεραcητ.  
haec ophthalmia. γαλαρ ρύ-  
λα<sup>11</sup>.  
haec pupina. cαλληαc λιγεoc.  
haec coquina. cοcταρη.  
haec babana. ταρηαcη.  
285 haec creatura cοιρηαcαυο.

Ista sunt propria nomina uirginum:—

haec Maria.  
haec Catarina.  
haec Margareta.  
haec Anna.  
haec Lucia.  
haec Brigada.

haec Elina.  
haec Petronilla.  
haec Alathia.  
haec Osanna.  
haec Meléa.  
haec Tegea.

haec placenta. αραη γεαλ.  
his dominabus. βαηητιγερη-  
να<sup>12</sup>.

his animabus. αιηημ<sup>13</sup>.  
his deabus. βαηηδεα ηη το-  
ραυο.

his

<sup>1</sup> capula. <sup>2</sup> uua. caer finemach. <sup>3</sup> enaimfiach. <sup>4</sup> piromanxia. <sup>5</sup> ciromancia. <sup>6</sup> ca-  
dibulta. <sup>7</sup> coimmir. <sup>8</sup> caba. <sup>9</sup> callidiba. suisti. <sup>10</sup> urcumail. <sup>11</sup> obtolmia. galar sula.  
<sup>12</sup> báinntigerna. <sup>13</sup> ainím.

290	his filiabus. ιngen <sup>1</sup> .	his lupabus. ροξ allαυ.
	his natabus. ιngen.	Hoc pascha <sup>6</sup> . καιρc.
	his libertabus. βαηῖοερ <sup>2</sup> .	hoc manna <sup>7</sup> . μαηη.
	his amicabus. βαηῖαρα <sup>3</sup> .	300 hoc mammona. βορλυαιγευ <sup>8</sup> .
	his equabus. λαιρ <sup>4</sup> .	hoc all. a [alacrimonia ?]. ρυ- βαῖυρ.
295	his mulabus. μιλ <sup>5</sup> .	
	his asinabus. αρραλ.	

Communia<sup>9</sup> sunt haec:—

	hic et haec idiota. αμαυάν <sup>10</sup> .	hic et haec Almanigina al- manach <sup>15</sup> .
	hic et haec áduena. υεοραυ.	hic et haec cristigina. κρηρτηη.
	hic et haec indigena. υρραυῖ.	hic et haec alienigena <sup>16</sup> co- μαιγτεῖc.
305	hic et haec Hibernigena. ειρ- ιηηαῖ <sup>11</sup> .	315 hic et haec hermita [ere- mita]. υιῖρεβαῖ.
	hic et haec Scotigena <sup>12</sup> . αλβα- ναῖ.	hic et haec homicida. υυη- μαρβταῖ.
	hic et haec Angeligena. γαλλ- υαῖ <sup>13</sup> .	hic et haec parricida. ατηαρ- μαρβταῖ.
	hic et haec Normanigina. ηορμαναῖ.	hic et haec matricida. μάτη- αρμαρβταῖ <sup>17</sup> .
	hic et haec Francigena. φραηγαῖ.	hic et haec fratricida βραῖτη- αρμαρβταῖ <sup>18</sup> .
310	hic et haec Romanigena. ρο- μαναῖ.	320 hic et haec sororicida ρυρ- μαρβταῖ.
	hic et haec romipeta <sup>14</sup> . υιλιῖ- ρεῖ.	

hic

<sup>1</sup>ingin. <sup>2</sup>banshaer. <sup>3</sup>bancara. <sup>4</sup>lair. <sup>5</sup>mul. <sup>6</sup>pasca. <sup>7</sup>mann. <sup>8</sup>h. ma-  
mona. bo sluaiged. <sup>9</sup>commonia. <sup>10</sup>amadan. <sup>11</sup>ibernigina. eirindach. <sup>12</sup>Seatigena.  
<sup>13</sup>galldaecht. <sup>14</sup>romipida. <sup>15</sup>almaneach. <sup>16</sup>alinigena. <sup>17</sup>mathar. m. <sup>18</sup>brathar. m.

	hic et haec uxoricida. βαν- μαρβταc.	hic Eneas. αενγυρ.
	hic et haec genericida. κλι- αμυινμαρβταc.	hic Barnubas. apostoli.
	hic et haec uerbigina. επιρ- ταιγε <sup>1</sup> .	hic Lucas.
	hee bracee <sup>2</sup> επιρυρ.	345 hic Nemias. γιλλα να ναom.
325	hee insidie <sup>3</sup> . cealγ.	hic Malacias μαολρεχ- λαιnn <sup>11</sup> .
	hee nuptie <sup>4</sup> . βανδε cíc.	hic Ysayas. ζραc.
	hee nundine μόρμαρζαυ <sup>5</sup> .	hic Tobias.
	hee rixe περζα <sup>6</sup> .	hic Elyas. ελζ.
	hee tabe ιαυα.	350 hic Jermias. ράιτ <sup>12</sup> .
330	hee atene [Athenae?]. ατ- ρίαα.	hic Annanias. ράιτ <sup>12</sup> .
	hee tenebre. υορκαυρ.	hic Sacarias. ράιτ <sup>12</sup> .
	hee latebre. υορκαυρ.	hic Boreas <sup>13</sup> . αν ζαετ ατύ- αιδ.
	hee diuicie. ινμυρα.	hic Ancises. ρρυμαυδεcτ.
	hee diuine υιαυαcτ.	355 hic Nestorides <sup>14</sup> . en.
335	hee none. noíne <sup>7</sup> .	hic Peliades. en.
	hee calende <sup>8</sup> . callne.	hic Fetomsiades. en.
	hee nebule. nell <sup>9</sup> .	hic Latoniades. en.
	hee schole <sup>10</sup> . ρcola.	hic Tebaydes. en.
	hee mine. βαζαιρ.	360 hic Eneades. en.
340	hic Andreas. ανδριαρ.	hic Adam. e.
	hic Thomas. τομαρ.	hic Joram. e.
		hic Abraham. e.
		hic Cayn. e.

Q. Secunda declinacio quot<sup>15</sup> literas terminales habet? R. Tres.

Q. Quas?

<sup>1</sup> cristaighi. <sup>2</sup> brace. <sup>3</sup> incidie. <sup>4</sup> nubtie. baindi. eich. <sup>5</sup> mormargad. <sup>6</sup> fergach.  
<sup>7</sup> nonne ndíne. <sup>8</sup> callende. <sup>9</sup> nell. <sup>10</sup> scole. <sup>11</sup> maolechl. <sup>12</sup> faith. <sup>13</sup> borias.  
<sup>14</sup> Nastorrades. <sup>15</sup> quat.

Q. Quas? R. r, s, m.

Q. Quot terminaciones habet? R. uí.

Q. Quas? R. er, ír, ur, us, éús, um. Q. Da exempla. R. er, ut magister, ír, ut uír, ur ut satur, ús ut dominus eus, [ut] Tatheus, um, ut templum. Q. Quot genera habet secunda declinacio? R. uí. Q. Quas? R. ut supra.

Q. Quot genera habet hec terminacio er in secunda declinacione? R. unum ut hic magister.

Q. Quot genera habet terminacio ír in secunda declinacione? Q. Unum ut hic uir.

Q. Quot genera habet hec terminacio us in secunda declinacione? R. quatuor.

Q. Que sunt? R. masculinum, ut hic dominus; femininum [ut] hec domina vel hec malus; neutrum, ut hoc vulgus; promisc[u]um siue epicoenum<sup>1</sup> ut hic [et haec] milgus.

Q. Quot genera habet terminacio éús in secunda declinacione? R. unum, ut hic Tatheus.

Q. Quot genera habet terminacio um in secunda declinacione? R. duo.

Q. Que sunt? R. femininum, ut hec dorcium, philorsium, glicerium; neutrum, ut hoc templum, simitherium.

Q. Que est agnicio nominum secunde declinacionis? R. hec est: cujus genitiuus singularis, nominatiuus et uocatiuus plurales in í productum desinunt, datiuus et ablatiuus<sup>2</sup> singulares in ó productum desinit, [et genitiuus pluralis in orum] nisi sincupacio [i. e. syncope] fiat, ut duum pro duorum, datiuus et ablatiuus<sup>2</sup> plurales in is productum desinunt; accusatiuus pluralis in os productum desinit, exceptis alis nominibus secunde declinacionis que non sic faciuntur.

hic

<sup>1</sup> episcenum.

<sup>2</sup> oblativus.

- 365 hic magister. μαγιστρος.  
 hic arbiter. βριτεαμ.  
 hic presbyter<sup>1</sup>. παζαρτ.  
 hic minister τιμητιρις.  
 hic faber. γαβαν<sup>2</sup>.
- 370 hic puer. μααμ.  
 hic liber. λεαβαρ.  
 hic caper. γαδαρ.  
 hic aper. τορσ.  
 hic cancer. παρταν<sup>3</sup>.
- 375 hic fiber. οοβραν.  
 hic linter. λαβαρ νο ρλιννορι-  
 αθ.  
 hic gener. κλιαμυη.  
 hic socer<sup>4</sup> компанακ.  
 hic liber .a. um. νεακ παερ.
- 380 hic pulcher<sup>5</sup>.a. um. ροχρηυιθε.  
 hic niger .a. um. ουβ.  
 hic piger .a. um. λερσ.  
 hic macer .a. um. τρυσαξ.  
 hic acer .a. um. γρυσαμθα.
- 385 hic acer .a. um. αζαρβ.  
 hic dexter .a. um. δεαρ.  
 hic sinister<sup>6</sup>. κλε.  
 hic anser. γεθ.  
 hic onager<sup>7</sup>. αθ αλλαθ.
- 390 hic ager. περανθ.  
 hic suber. ρναμακ<sup>8</sup>.  
 hic in[s]eimagister μαγισ-  
 τρσ αιμπερακ.  
 hic eger a. um. ερλαν.  
 hic tener .a. um. μαετ.
- 395 hic uir. περ.  
 hic semiuir. λετπερ<sup>9</sup>.  
 hic leuir. περ κλι.  
 hic duum. uir τιγερνε<sup>10</sup>  
 δειρε<sup>11</sup>.  
 trium uir. τιγερνε τριρ.
- 400 hic quadrum uir. ταιρεκ κετ-  
 παρ<sup>12</sup>.  
 hic quinctum uir. ταιρεκ  
 κυιζιρ.  
 hic satur. πατακ.  
 hic semisatur. λετπατακ<sup>13</sup>.  
 hic dominus. τιγερνε<sup>14</sup>.
- 405 hic deus. οια.  
 hic animus. ανυμ.  
 hic filius. μακ.  
 hic natus. μακ.  
 hic libertus. παερ.
- 410 hic famulus<sup>15</sup>. βακλακ.  
 hic molossus. μιλκυ<sup>16</sup>.

hic

<sup>1</sup> prespiter. <sup>2</sup> gaban. <sup>3</sup> partan. <sup>4</sup> soces. <sup>5</sup> puplican (*sic!*). <sup>6</sup> senester. <sup>7</sup> on  
 ag (*sic*). <sup>8</sup> snamach. <sup>9</sup> semuir. lethfer. <sup>10</sup> tigerna. <sup>11</sup> deisi. <sup>12</sup> cetráir. <sup>13</sup> leth hsa-  
 thach. <sup>14</sup> tigerna. <sup>15</sup> famalus. <sup>16</sup> malosus. milcú.



hic bufulus. bacl[ac̄] bpe-	435	hic monachus <sup>16</sup> . manac̄.
all[án].		hic homunculus <sup>17</sup> duine beḡ.
hic amicus. cara.		hic canonicus. cananac̄.
hic equus <sup>1</sup> . eac̄.		hic discipulus diuibul.
415 hic mulus. múl <sup>2</sup> .		hic legitimus. diuítimac̄.
hic asinus <sup>3</sup> . arpal.	440	hic enipulus. rḡian.
hic lupus cu allaid.		hic cutellus. rḡian.
hic ursus. maṡḡamain.		hic unguis [ungula]. cruib <sup>18</sup>
hic auus <sup>4</sup> . renaṡair.		eic̄.
420 hic proauus <sup>5</sup> a ṡair rín.		hic clauus [clavis]. cairnḡe <sup>19</sup> .
hic ataus <sup>6</sup> . a ṡair rín.		hic camus braithec̄.
hic clericus. cleipeac̄.	445	hic baietus. pairti bḡḡ <sup>20</sup> .
hic laicus <sup>7</sup> tuata.		hic tegulus. rcolb tige <sup>21</sup> .
hic vitulus. lóeḡ <sup>8</sup> .		hic archiepiscopus. airtheair-
425 hic oculus. rúl <sup>9</sup> .		boḡ.
hic monocus. let[h]caec̄.		hic episcopus. eairboḡ.
hic cecus. dall.		hic archidiaconus. aircín-
hic cetus. míl mór no ruain-		ne <sup>22</sup> .
mech dubair <sup>10</sup> .	450	hic legatus. teaṡairne.
hic orbis. mac uilec̄ta.		hic decanus. deḡanach.
430 hic luscus. mintḡuilec̄ <sup>11</sup> .		hic prelatus. prelair.
hic lippus maetḡuilec̄ <sup>12</sup> .		hic prepositus. tigeirne <sup>23</sup> .
hic aduocatus. aḡcoithe <sup>13</sup> .		hic diaconus. deṡám.
hic juridicus <sup>14</sup> . diḡtimec̄.	455	hic subdiaconus. ruibdeṡám.
hic causidicus. pep cúiri do		hic acolytus. aclaithe <sup>24</sup> .
congair <sup>15</sup> .		hic chorus <sup>25</sup> . incoraid.

hic

<sup>1</sup> equus. <sup>2</sup> mul. <sup>3</sup> assinus. <sup>4</sup> aus. <sup>5</sup> proaus. <sup>6</sup> ataus. <sup>7</sup> laicus. <sup>8</sup> laegh. <sup>9</sup> suil.  
<sup>10</sup> ruaimnech dubain. <sup>11</sup> mintsuilech. <sup>12</sup> lipus mæthsuilech. <sup>13</sup> abheoidí. <sup>14</sup> iuriti-  
cus. <sup>15</sup> condmail. <sup>16</sup> monachus. <sup>17</sup> honumeulus. <sup>18</sup> cru. <sup>19</sup> tairngi. <sup>20</sup> brog. <sup>21</sup> tigi.  
<sup>22</sup> airchindech. <sup>23</sup> tigerna. <sup>24</sup> acolitus. aclairidhi. <sup>25</sup> corus.

- hic populus. in pupul.  
 hic agnus. uan.  
 460 hic angelus. aingel<sup>1</sup>.  
 hic gladius. cloideam.  
 hic arcangelus. arcaingel.  
 hic pilus. ruamde no foil-  
 tín<sup>2</sup>.  
 hic capillus. foiltnín<sup>3</sup>.  
 465 hic digitus. mérláime.  
 hic articulus. mép coipe<sup>4</sup>.  
 hic psalmus. psalm.  
 hic uirsiculus. ferrán<sup>5</sup>.  
 hic sonus. foğur.  
 470 hic tonus. toin<sup>6</sup>.  
 hic semitonus<sup>7</sup> [semitōnium]  
 leētoin.  
 hic ditonu[s]. oitoin.  
 hic pumnatus [prognatus?]  
 macam ġente<sup>8</sup>.  
 hic punctus. punc.  
 475 hic circulus. ceircall.  
 hic murus. múr<sup>9</sup>.  
 hic cibus. biað.  
 hic discus. in ġaillmíar<sup>10</sup>.  
 hic cupus. copán<sup>11</sup>.
- 480 hic cepus [cippus?]. cep.  
 hic lectus. lebaio.  
 hic fimus. otrapá.  
 hic porcus. torc.  
 hic uannus. rğaiğnen.  
 485 hic tignus [tignum] cleat.  
 hic collactaneus<sup>12</sup> comalta.  
 hic decius.  
 hic phaselus<sup>13</sup>. cupac.  
 hic forulus. racc.  
 490 hic mantellus<sup>14</sup>. matai.  
 hic flosculus. blačmar.  
 hic agnellus. uainín<sup>15</sup>.  
 hic porcellus. oipenín<sup>16</sup>.  
 hic pullus. ferrac no ġer-  
 cac<sup>17</sup>.  
 495 hic palus. cuaille<sup>18</sup>.  
 hic talus. oirle.  
 hic callus.  
 hic catulus. culen.  
 hic murilegus<sup>19</sup>. cat.  
 500 hic dolus. cealg.  
 hic pediculus. míl édaig<sup>20</sup>.  
 hic manipulus. doipán<sup>21</sup>  
 buana.

hic

<sup>1</sup> angilus. aingil. <sup>2</sup> ruaindi l. fuiltn. <sup>3</sup> foiltnin. <sup>4</sup> merlaime-mer coisi. <sup>5</sup> fersa.  
<sup>6</sup> tóin. <sup>7</sup> semtonus. <sup>8</sup> gennti. <sup>9</sup> mur. <sup>10</sup> ingaill. mias. <sup>11</sup> cipus copan. <sup>12</sup> collaca-  
 níus. <sup>13</sup> facellus. <sup>14</sup> mancellus. <sup>15</sup> uainin. <sup>16</sup> oirenin. <sup>17</sup> serrac l. gerrcach. <sup>18</sup> cuailli.  
<sup>19</sup> morelius. <sup>20</sup> peticulus. mil edaigh. <sup>21</sup> dornan.

hic curellus. *enámfiac*<sup>1</sup>.  
 hic columbus. *colum*.  
 505 hic cureolus [curlegius?].  
     *corcaç mara*.  
 hic gallus. *coileac*.  
 hic milgus [milvus]. *preçán*<sup>2</sup>.  
 hic figulus. *cepo*.  
 hic cygnus<sup>3</sup>. *in ela*.  
 510 hic corus. *coilec çaiçe*<sup>4</sup>.  
 hic focus. *teallaç*.  
 hic sotus. *oinmiv*.  
 hic mimus *çeoac*.  
 hic loculus. *çboran*.  
 515 hic pellicarius *ççinçivoviv*.  
 hic locus. *mað*.  
 hic diuersarius. *aiçivpeoviv*.  
 hic iocus. *cluivçe*<sup>5</sup>.  
 hic Tartarus<sup>6</sup>. *ivpeavn*.  
 520 hic infernus. *ivpeavn*.  
 hic catholicus. *caçolica*<sup>7</sup>.  
 hic locanus. *loçan*.  
 hic xpianus. *çilla çpivç*.  
 hic Persianus. *peçpen*<sup>8</sup>.  
 525 hic Donatus. *Donnað*.  
 hic Martinus. *çilla Mar-*  
     *çam*.  
 hic Malcus *ovabul*.

hic Petrus. *petavn no pe-*  
     *çiviv*.  
 hic Robertus. *Roibevv*.  
 530 hic Valterus. *vatep*.  
 hic Uillialmus. *vill[iam]*.  
 hic Gillialmus *çilliam*.  
 hic Uirgilius. *peççal*.  
 hic Gillibertus. *çillibevv*.  
 535 hic Ruaricus. *Ruavoviv*.  
 hic Ouídus. *ovovov*.  
 hic Patricius. *çilla pátivcc*.  
 hic Laurencius. *lavivivç*.  
 hic Clemencius. *Clement*.  
 540 hic Diarmicius. *ovivmaviv*.  
 hic Lodauicus. *loçlaviv*.  
 hic Mauricius. *Muvçhaviv*.  
 hic Eugenius<sup>9</sup>. *evovav*.  
 hic Grigorius. *çrivçoviv*.  
 545 hic Cornelius. *Concubavn*.  
 hic Thitheus. *maç na hovivçe*<sup>10</sup>.  
 hic Orp[h]eus *vavivçne*.  
 hic Thateus. *çavçç*.  
 hic Matheus. *Maçha*.  
 550 Hec diphthongus<sup>11</sup>. *ovoviv*.  
 hec synodus<sup>12</sup>. *pevað naom*.  
 hec cristallus. [crystallum].  
     *clovç çpivçaviv*.

hec

<sup>1</sup> enaimfiach, and leg. corvellus?. <sup>2</sup> prechan. <sup>3</sup> cignus. <sup>4</sup> coilec gaihi. <sup>5</sup> cluithi.  
<sup>6</sup> tarturus. <sup>7</sup> catholica. <sup>8</sup> presen. <sup>9</sup> augenius. <sup>10</sup> mach na hoidhchi. <sup>11</sup> diptungus.  
<sup>12</sup> sinatos.

	hec paradisus. παρητυρ.		hec nurus <sup>9</sup> . βεαν υομεικ.
	hec quercus. θαρη.		hec penus. κυσαν.
555	hec malus. αβαλλ.		hec jacinthus. λέγ <sup>10</sup> λογμαρ.
	hec corylus <sup>1</sup> . coll.		hec carbassus. long luac.
	hec fraxinus. φυνορεος.	575	hec abyssus <sup>11</sup> . ιν φαρηγε <sup>12</sup> .
	hec alnus <sup>2</sup> . φερνοξ.		hec aulus. βρυ να ηοιγε <sup>13</sup> .
	hec prunus <sup>3</sup> . υρηοιγιν.		hec byssus. γρολλ <sup>14</sup> .
560	hec buxus. βειτε <sup>4</sup> .		hec humus. ιν υρη.
	hec taxus. ιβαρ.		hec papyrus <sup>15</sup> . παρηρη.
	hec ficus. φικαβαλλ <sup>5</sup> .	580	hec porticus. υορηυρ λιρ.
	hec pinus <sup>6</sup> . κρανο γιυρ.		hec Egiptus. Ειγιρτ.
	hec laurus. κρανο λαυίρ.		hec acirus. φεορηρ.
565	hec brucus. φράεε <sup>7</sup> .		Hic bubuleus. βυαεαυλλ βο <sup>16</sup> .
	hec cornus. κρανο μυκορ.		hic subuleus. βυαεαυλλ μυκε <sup>17</sup> .
	hec colus. κυγελ.	585	hic rubus. ρυμε.
	hec fusus. φερραιο <sup>8</sup> .		hic remulus. αρηγεαε.
	hec domus. τεαχ.		hic dumus <sup>18</sup> . υρηρ.
570	hec socrus. βεαν υοβραταρ [rectè μάτχαρ υο μνά].		

Hec sunt nomina adiectiua que non comparantur:—

hic primus .a. um	κέο	590	hic tercius .a. um.	αν τηρη νεαε.
neach.			hic quartus .a. um.	ιν κετη πυμα νεαε.
hic secundus .a. um	ινοαρα			
neac.				

hic

<sup>1</sup> corrolus. <sup>2</sup> anlús. <sup>3</sup> brunus. <sup>4</sup> bruxus. beithi. <sup>5</sup> fichus. fidhabhall. <sup>6</sup> pinnus.  
<sup>7</sup> fracch. <sup>8</sup> fersad. <sup>9</sup> murus. <sup>10</sup> iacingtus. leg. <sup>11</sup> abisus. <sup>12</sup> infhairghi. <sup>13</sup> hoighi.  
<sup>14</sup> bissus. <sup>15</sup> papirus. <sup>16</sup> bo. <sup>17</sup> muc. <sup>18</sup> tomús.

hic quintus .a. um. in cui- geò neac.	610 hic stanneus <sup>11</sup> .a. um. ρτανα- μαιλ.
hic sextus in ρειπεò neac.	hic aereus <sup>12</sup> .a. um. υμαμαιλ.
hic captus .i. γαβάλτεc.	hic fundatus fundaminteç.
595 hic cuculatus .a. um. κυρρα- caç.	hic féssus .a. um. ριτεc ón ρλιγι <sup>13</sup> .
hic capuciatuſ .a. tum. ατα- nach.	hic lassus .a. um. ριτεc ó obair <sup>14</sup> .
hic tunicatus <sup>1</sup> .a. tum. ινα- ραç.	615 hic festinosus .a. um. [festinus] τινορηνεç no τινορηναç.
hic manicatus. muncilleç.	hic libidinosus .a. um. ραλαç.
hic falingatus .a. tum. ραλ- λαιγεç.	hic infestinosus nemτινορη- neç.
600 hic bracatus <sup>2</sup> .a. tum. τρι- burac.	hic procus .a. um. ρυρηγεç.
hic coronatus κοροντα.	hic fornicarius .a. um. αðall- τραç.
hic inuidus <sup>3</sup> .a. dum. ρορημ- τεç.	620 hic famelicus .a. um. γορηταç.
hic blaesus <sup>4</sup> .a. um. γοð.	hic strabonus .a. um. ριαρ- ρυλεçh <sup>15</sup> .
hic surdus .a. um. βοðαρ <sup>5</sup> .	hic orbatus .a. um. ðallρυι- leç <sup>16</sup> .
605 hic claudus .a. um. baccaç.	hic cecus .a. um. ðall.
hic auratus .a. um. óρðαιγε <sup>6</sup> .	hic monoculosus .a. um. leç- caç <sup>17</sup> .
hic argenteus <sup>7</sup> .a. um. αιρη- ðaç.	625 hic linguosus <sup>18</sup> .a. um. τηη- ταç.
hic ferreus .a. um. ιαρρηαιγε <sup>8</sup> .	
hic plumbeus <sup>9</sup> λυαιðεαμαιλ <sup>10</sup> .	

hic

<sup>1</sup> tonicatus.    <sup>2</sup> braxatus.    <sup>3</sup> inuidus.    <sup>4</sup> blesus.    <sup>5</sup> boghar.    <sup>6</sup> ordhaighe.  
<sup>7</sup> argeteos.    <sup>8</sup> iarn. i.    <sup>9</sup> plumpeus.    <sup>10</sup> luaigheam.    <sup>11</sup> staneus.    <sup>12</sup> aureús.  
<sup>13</sup> on shl. i.    <sup>14</sup> o obair.    <sup>15</sup> strubosus .a. um. siadshuilech.    <sup>16</sup> dall shuilech.  
<sup>17</sup> létheacch.    <sup>18</sup> lingosus.

hic bilinguosus <sup>1</sup> .a. um. [bi-linguis] υότεηζταῖ.	hic sanus .a. um. ρλάν.
hic caritatosus .a. um. υέρ- cac <sup>2</sup> .	635 hic insanus .a. um. ερλάν <sup>3</sup> .
hic uerbosus .a. um. βριαῖ- ραῖ.	hic zelotypus .a. um. έο- μυρ <sup>4</sup> .
hic aglossus [ἄγλωσσος] .a. um. ρβεγαῖ.	hic densus .a. um. ολυιτη.
630 hic rediculosus .a. um. ρονα- μαιθεαῖ.	hic acidus <sup>5</sup> .a. um. ζοιρητ.
hic egenus .a. um. ραιλζεαῖ.	hic urbiculatus .a. um. bal- λαῖ.
hic crispus .a. um. καρτα.	640 hic lubricus .a. um. ρλεμαν.
	hic amplus .a. um. ραιρηρηζ.
	hic neruosus <sup>6</sup> .a. um. λυαῖ- ζαιρηῖ.

NUNC de nominibus significantibus plenitudinem :—

hic formosus .a. um. υεαλβῶα.	hic pédiculosus .a. um. mí- lec <sup>10</sup> .
hic strumossus [ventosus] .a. um. υῖταρηθ.	hic lendosus <sup>11</sup> .a. um. ρηεταῖ.
hic gulosus <sup>7</sup> .a. um. κρηερ- ραῖ.	650 hic peditentosus <sup>12</sup> .a. um. κοι- ρίνεῖ.
645 hic barbosus .a. um. ρέρῶ- ζαῖ <sup>8</sup> .	hic phlegmosus .a. um. κρη- μηθιλλεῖ <sup>13</sup> .
hic uentossus [ventosus] .a. um. ζαεῖμαρ.	hic rugosus <sup>14</sup> .a. um. ζερβαῖ.
hic uentriosus .a. um. βρηνη- μαρ <sup>9</sup> .	hic maculosus .a. um. βοκοι- θεῖ.
	hic animosus .a. um. αημαῖ.
	hic

<sup>1</sup> bilinguosus.    <sup>2</sup> caritatinus .a. um. d. each.    <sup>3</sup> slan. eslan.    <sup>4</sup> celopidus .a. um. edmur.    <sup>5</sup> acidus.    <sup>6</sup> neurosus.    <sup>7</sup> gulossus.    <sup>8</sup> barbossus a. um. fesogach.    <sup>9</sup> uentri-  
ossus .a. um. brondm.    <sup>10</sup> milech.    <sup>11</sup> lentossus.    <sup>12</sup> pedidendus.    <sup>13</sup> flegmosus .a. um. croindtilli.    <sup>14</sup> rugossus.

655	hic famosus .a. um. clú- mar <sup>1</sup> .	hic spadosus .a. um. bpeal- lac̄.
	hic difamosus .a. um. míclú- mar <sup>2</sup> .	hic retrocosus .a. um. ppe- bac̄.

Nomina adjectiua que comparantur :—

	hic albus .a. um. zeal.	hic ignauus .a. um. docéné- lac̄ <sup>9</sup> .	
660	hic doctus <sup>3</sup> .a. um. tezarige.	hic longus .a. um. paða.	
	hic bonus .a. um. maic̄.	hic curtus .a. um. cumair.	
	hic malus .a. um. olc.	hic firmus .a. um. ðaingen <sup>8</sup> .	
	hic magnus .a. um. móp <sup>4</sup> .	680	hic infirmus .a. um. éðain- gen <sup>10</sup> .
	hic paruus .a. um. bez.	hic iustus .a. um. pípenac̄.	
665	hic clarus .a. um. polur.	hic iniustus .a. um. ainpíré- nac̄ <sup>11</sup> .	
	hic candidus .a. um. taic̄ne- mac̄.	hic fetidus <sup>12</sup> .a. um. brén.	
	hic auarus .a. um. ranntac̄.	hic sordidus .a. um. ralaç.	
	hic dignus <sup>5</sup> .a. um. ðingbala.	685	hic gnarus .a. um.
	hic indignus .a. um. míðing- bala <sup>6</sup> .	hic ignarus .a. um.	
670	hic multus .a. um. imða.	hic gnauus .a. um.	
	hic purus .a. um. glan.	Hoc templum. tempoll.	
	hic rarus <sup>7</sup> .a. um. teipc.	hoc tabernaculum. taib- erne <sup>13</sup> .	
	hic paucus .a. um. bez.	690	hoc pennaculum.
	hic durus .a. um. ðaingen <sup>8</sup> no cpuaic̄.		hoc
675	hic madidus .a. um. pluc̄.		

<sup>1</sup> clumar.    <sup>2</sup> míelemar.    <sup>3</sup> dectus .a. um. tegaisgí.    <sup>4</sup> mor.    <sup>5</sup> dingnus.  
<sup>6</sup> midingbala.    <sup>7</sup> rarrus.    <sup>8</sup> daingin.    <sup>9</sup> ignaus .a. um. docinelach.    <sup>10</sup> edaingen.  
<sup>11</sup> firenach, ainfirenach.    <sup>12</sup> fetitus.    <sup>13</sup> taiberni.

- hoc simitherium [κοιμητήριον]. πειλίς.  
 hoc feritrum [ελίτρυμ hod. O'D.].  
 hoc sepulcrum. ἀδλυσάθ.  
 hoc lucrum. εδοιλ.  
 695 hoc miraculum. μίρηβαιλ.  
 hoc monaculum. βαδλόγ.  
 hoc cúnábulum. κλιβαν.  
 hoc sinabulum.  
 hoc jentaculum<sup>1</sup>. διμερ.  
 700 hoc cribrum. κριατάρ.  
 hoc molendinum<sup>2</sup>. μωλινθ.  
 hoc atrium. γαρρηγα.  
 hoc torritorium<sup>3</sup>. τριραθ.  
 hoc uestibulum<sup>4</sup>. οριλαρ.  
 705 hoc stirpidivortium. ρτοοροννα<sup>5</sup>.  
 hoc lumbarium. κρυρ τριβυρ.  
 hoc epiglotum. ργορνακ[αν].  
 hoc gernonum. κρομπεολ<sup>6</sup>.  
 hoc chartaceum<sup>7</sup>. ργεοτα.  
 710 hoc sacritegium. ργεοτα.  
 hoc pistrinum<sup>8</sup>. μωλλεανθ.  
 hoc cla[u]strum. κλιατάκ.  
 hoc prostibulum. τεχ ναμερδρεακ.  
 hoc redimiculum in bραϊκκιν.  
 715 hoc silintrum.  
 hoc uentilogium. βιλε.  
 hoc stragulum<sup>9</sup>. ιν κειρ.  
 hoc lolium διτέν.  
 hoc plectrum κρανθ. γλερτα.  
 720 hoc igniferrium. τεινί [τεινε] κρεαρα.  
 hoc scrupulum. ουδρυθαν.  
 hoc teretorium. τυαιρηγιν.  
 hoc herbagium. κλυαιν γαβάλα<sup>10</sup>.  
 hoc caldarium. κορπε<sup>11</sup>.  
 725 hoc castrum. longport<sup>12</sup>.  
 hoc monasterium. μονηρτερ.  
 hoc suffragium. φορτακτ<sup>13</sup>.  
 hoc rectorium. ρροινδτεκ.  
 hoc dormitorium. κοδαλτεκ.  
 730 hoc coopertorium. ρπειρ.  
 hoc dolium<sup>14</sup>. τυννα.  
 hoc corium. ρεικε<sup>15</sup>.

hoc

<sup>1</sup> gentaculum. <sup>2</sup> mulindinum. <sup>3</sup> tritorium. <sup>4</sup> uescibulum. <sup>5</sup> stipifortifartium. stoc ronna. <sup>6</sup> gernoodum. κρομπεολ. <sup>7</sup> cartesium. <sup>8</sup> prostrinum. <sup>9</sup> straulium. <sup>10</sup> .gabála. <sup>11</sup> colldarium. κόρι. <sup>12</sup> longport. <sup>13</sup> sufragium. furtacht. <sup>14</sup> doleum. <sup>15</sup> coreum. seichí.



	hoc cotium.	755	hoc crementum. τρομαc̄.
	hoc ingénium ιντελεc̄t̄.		hoc incrementum [decrementum]. μιτορηαc̄ <sup>12</sup> .
735	hoc seníum. γενάιρ <sup>2</sup> .		hoc indumentum. έδαc̄.
	hoc ymagium.		hoc iumentum. όζδαίν.
	hoc incendium. λορεαδ̄.		hoc monumentum. αδλακαδ̄.
	hoc martyrium <sup>3</sup> . μαρτυρα.	760	hoc testamentum. τιμηα.
	hoc salarium. ταλε <sup>4</sup> .		hoc instrumentum. ιηρηυμινετ.
740	hoc solarium. ρολερ.		hoc tegumentum. υιοιν.
	hoc sellarium. ρελλαδ̄.		hoc augmentum. μέδυγυδ̄ <sup>13</sup> .
	hoc equitium. ερηοιγ̄ <sup>5</sup> .		hoc fragmentum. ρρηυρεc̄.
	hoc palatium	765	hoc folium. φυλλεν.
	hoc collum. μυνέλ <sup>6</sup> .		hoc psalterium. ραλταρη.
745	hoc dorsum. ορυμ.		hoc pulmentum. λιτέ.
	hoc gyrgyrium <sup>7</sup> . ceλεβραδ̄		hoc dipodium <sup>14</sup> . υαιc̄νε.
	εοιν. νο ερανδ̄ τοc̄αρ- ταιγ̄ <sup>8</sup> .		hoc pavementum. βιδγαδ̄ <sup>15</sup> .
	hoc cerebrum. ιnc̄inn <sup>9</sup> .	770	hoc lamentum. καf̄.
	hoc scamnum <sup>10</sup> . ρτολ.		hoc sementum.
	hoc firmamentum. ρρημα- μινετ.		hoc centum. cέδ.
750	hoc rubigorium. μηρ πλυc̄.		hoc ducendum [ducenti]. δά- cέδ <sup>16</sup> .
	hoc inuentorium. λυαc̄ ραιρ- νέρι.		hoc tricendum [tercentum]. τρι cέδ <sup>17</sup> .
	hoc exilium. ινναρηαδ̄.	775	hoc quatricentum [quadrin- genti]. ceιθηpe <sup>18</sup> .c.
	hoc alimentum. οιλ[εμαν].		
	hoc armentum. αιρηε <sup>11</sup> .		

hoc

<sup>1</sup> inntlecht. <sup>2</sup> seonoir. <sup>3</sup> martirium. <sup>4</sup> tailf. <sup>5</sup> groidh. <sup>6</sup> múinel. <sup>7</sup> ḡḡium  
<sup>8</sup> dochartaigh. <sup>9</sup> cerebrum. incind. <sup>10</sup> scanum. <sup>11</sup> airgi. <sup>12</sup> mitormach. <sup>13</sup> me-  
dug. <sup>14</sup> ffodium. vaithne. <sup>15</sup> pavimentum. <sup>16</sup> da .c. <sup>17</sup> tri .c. <sup>18</sup> ceithri.

hoc quincientum [quingenti]		hoc alminístrum. bealac.
cúig .c.		hoc nuchum. rpeðan <sup>8</sup> .
hoc sexcentum [sescenti] rē <sup>1</sup>	795	hoc gladiolum. ροιλερταρ.
.c.		hoc propheticum <sup>9</sup> . ρζαρ-
hoc frumentum. cpwiteñeēt.		ταc.
hoc hordeum <sup>2</sup> . eopna.		hoc falcastrum. ρiðba.
780 hoc [a]mersiamentum. méip-		hoc bonum. maiē.
ri.		hoc malum. olc.
hoc stagnum. loc.	800	hoc candidus. (sic) ταιτενα-
hoc mulsum. lemnaēt.		mnac.
hoc serum. meðg.		hoc album. γεal.
hoc butyrum. im [imm].		hoc nígrum. ouð.
785 hoc unguentum. uinnimint <sup>3</sup> .		hoc flauum. buide <sup>10</sup> .
hoc aurum. óp.		hoc fuscum. ριαðac.
hoc argentum. aipged.	805	hoc multum. imða.
hoc plumbum. luaide <sup>4</sup> .		hoc paruum. beg.
hoc stannum. pðan.		hoc modicum. mepupða.
790 hoc ferrum. iarunn <sup>5</sup> .		hoc minimum. pobeð.
hoc metallum <sup>6</sup> . mitall.		hoc magnum. móp.
hoc praesumpticum <sup>7</sup> luac	810	hoc porrum. lup.
lepa.		

Nunc dicendum de nominibus heteroclitis:<sup>11</sup>—

— inleman.		hoc rastrum. paptal.
hoc coelum et plur. hí coeli <sup>12</sup>	815	hoc epulum γ plur. hee epule.
nem.		ρoiði.
hoc castrum. longpopt <sup>13</sup> .		hoc delícium hée. cie.

hoc

<sup>1</sup> se. <sup>2</sup> ordium. <sup>3</sup> vinnimint. <sup>4</sup> luaighi. <sup>5</sup> iarund. <sup>6</sup> mithallum. <sup>7</sup> proscumeticum. <sup>8</sup> srebhand. <sup>9</sup> profeticum. <sup>10</sup> buidhi. <sup>11</sup> ereocledus. <sup>12</sup> h. celum γ plur hí celi. <sup>13</sup> longport.

hoc filum uel fila ϣνάιτε <sup>1</sup> .	825	Ἦς Tartarus haec .ra. ιρ- ρερρ <sup>3</sup> .
hoc claustrum .ri. ra. claur- τρα.		hic sibilus est hominis <sup>4</sup> , sibela feminae prius ιη πέδ ϣορῆ
hoc frenum .ni. na. ϣριαη.		hic infernus. na. ιρεαρηαῶα
820 hoc capistrum .ri. ra. αῶαρ- τρα.		hic menalus .a.
hoc scarletum.		hic dindimus .a.
hoc balneum .e. uel.a. ϣοῦ- ραῶῶ.	830	hic avernus .a.
hoc nasturtium <sup>2</sup> . ηιρρη.		hic pelleus [pileus] ατ ϣιλλ
hoc admidulum.		hic intimus .a. ιβραῶ

Q. Tercia declinacio quot literas terminales habet? R. xi.

Q. Quae sunt? R. a, e, o, c, l, n, d, r, s, t, x.

Q. Da exempla. R. a, ut poema: e, ut sedile: o, ut uirgo:  
c, ut lac: l, ut mel: n, ut nomen: d, ut Dauid: r, ut pater: s,  
ut ciuitas: t, ut caput: x, ut felix.

Q. Quot genera habet hec terminacio a in tercia declinacione?  
R. unum genus, scilicet neutrum, ut hoc poema.

Q. Quot genera habet hec terminacio e in tercia declinacione?  
R. unum, scilicet neutrum, ut hoc sedile.

Q. Quot genera habet hec terminacio o in tercia declinacione?  
R. sex. Q. Quae? R. masculinum, ut hic ordo, femininum, ut  
hec dulcédo, commune, ut hic et hec homo, omne [i. e. omnigenum],  
ut centripondio<sup>5</sup>, promiscuum siue epicoenum<sup>6</sup>, ut uespertilio, du-  
bium, ut hic vel<sup>7</sup> hec margo.

Q. Quot

<sup>1</sup> snaithi. <sup>2</sup> nastorsium. <sup>3</sup> ifern. <sup>4</sup> eebelus .ē. hois. <sup>5</sup> oe. ut cento ḡsto. <sup>6</sup> epi-  
senum. <sup>7</sup> et.

Q. Quot genera habet hec terminacio c in tertia declinacione ?

R. unum, scilicet neutrum, ut hoc lac.

Q. Quot genera habet hec terminacio l in tertia declinacione ?

R. quatuor. Q. Quae? R. masculinum, ut hic sol: femininum, ut hec Micol: neutrum, ut hoc mel: commune, ut hic et hec uigil.

Q. Quot genera habet hec terminacio n in tertia declinacione ?

R. tria. Q. Quae? R. masc. ut hic Titan: fem. ut hec siren<sup>1</sup>: neut. ut hoc nomen.

Q. Quot genera habet hec terminacio d in tertia declinacione ?

R. Unum, scilicet masc. ut hic Daud.

Q. Quot genera habet hec terminacio r in tertia declinacione ?

R. Sex. Q. Quae? R. Masc. ut hic pater: fem. ut hec máter: neutr. ut hoc cadauer: commune, ut uber: omne, ut par: prom[i]scuum siue epicoenum<sup>2</sup>, ut turtur.

Q. Quot genera habet hec terminacio s in tertia declinacione ?

R. Septem. Q. Quae? R. masc. ut hic abbas: fem. ut hec caritas: neutr. ut hoc uas: commune, ut hic et hec sacerdos: omne genus, ut sapiens: prom[i]scuum sine epicoenum<sup>2</sup>, ut phoenix<sup>3</sup>, ut cortex<sup>4</sup>.

Q. Que est agnicio tercie declinacionis nomínium? R. hec: cuius genitiuus singularis in is correptum<sup>5</sup> desinit, datiuus in í productum desinit, accusatiuus sing. in ém uel in ím correptum desinit<sup>6</sup>: uocatiuus similis suo nominatiuo: ablatiuus desinit in é correptum [uel i] productum desinit excepto<sup>7</sup> fame et nocte: nom. et acc. et uoc. plur. in es productum desinunt<sup>8</sup>, genitiuus pluralis in um uel in ium correptum<sup>5</sup> desinit: datiuus [et] ablatiuus plurales in bus correptum<sup>9</sup> desinunt<sup>10</sup>.

Nunc

<sup>1</sup> sciren. <sup>2</sup> episenum. <sup>3</sup> fenix. <sup>4</sup> corcortex. <sup>5</sup> corruptum. <sup>6</sup> corruptum desinit in í. <sup>7</sup> accepto. <sup>8</sup> desiniunt. <sup>9</sup> correbtum. <sup>10</sup> desinit.

Nunc de nominibus tercię declinacionis, ut sequitur:—

	Hoc poema. φιλοεῶτ.		hoc gredale. γρεδάλ.
	hoc dindyma <sup>1</sup> . δῆμαν.	855	hoc trobiale. τροιβελ.
835	hoc prolemma <sup>2</sup> . ἀδβαρῶαῶτ.		hoc lectórie. λετωρι.
	hoc cataplasma. κείριν <sup>3</sup> .		hoc manuale. λάμτωαξ.
	hoc dogma. δοιρκεωαλ.		hoc cubile. λεβατω ιη δαμη
	hoc doma. mullaḱ τιγε <sup>4</sup> .		all[τα].
	hoc énighma. φορηγαῶ no		hoc corporale. κορποραρ.
	ινγαρ.	860	hoc mare. μαρη.
840	hoc chrisma <sup>5</sup> . χρισμαλ.		hoc pracsepe <sup>11</sup> . μαμηορέρ.
	hoc nomisma <sup>6</sup> . μοναῶ.		hoc cepe <sup>12</sup> . υμηνεαμαν.
	hoc sophissma. σοιφιστ.		hoc rete. λην <sup>13</sup> υιρσί.
	hoc apostema <sup>7</sup> . νεποιω.		hoc gausape. γαυατω.
	hoc phlegma <sup>8</sup> . φλοισωιλλε.	865	hoc cete. μήλ μór <sup>14</sup> .
845	hoc anathema. ανθεαλβῶαυ.		hoc tempe. μαῶαυρη.
	hoc fantassma. τῶδβαρ.		Hec locucio. ὑήλαβραῶ.
	hoc sperma. κομπερητ.		hec lectio. αικεῶτ.
	hoc ídïoma. ἀδβαρῶαῶτ.		hec accio. αερα.
	hoc thema <sup>9</sup> . ἀδβαρ.	870	hec oracio. ζωιθε <sup>15</sup> .
850	hoc sedile. ρυθεωκαν.		hec constrúctio <sup>16</sup> . cumταῶ.
	hoc ouíle. κρο αεραῶ <sup>10</sup> .		hec preposicio. ρεμητεῶταρ <sup>17</sup> .
	hoc mónile vel munile. ppo-		hec coníunctio. κομφοcul <sup>18</sup> .
	υρτέ.		hec ínterjectio <sup>19</sup> . ιητεριαῶτ.
	hoc missale. λεβαρ αιῶ-	875	hec comparatio. κομπα-
	ρρηνω.		ραίω <sup>20</sup> .

hec

<sup>1</sup> dindíma. <sup>2</sup> prolema. <sup>3</sup> ceirín. <sup>4</sup> tighi. <sup>5</sup> crisma. <sup>6</sup> momíssma. <sup>7</sup> apastema.  
<sup>8</sup> fethma. <sup>9</sup> téma. <sup>10</sup> caeirach. <sup>11</sup> p. cepe. <sup>12</sup> sepe. <sup>13</sup> lin. <sup>14</sup> mil. mor. <sup>15</sup> guidhi.  
<sup>16</sup> construccio. <sup>17</sup> remtošc. <sup>18</sup> comfoecul. <sup>19</sup> ínterdeccio. <sup>20</sup> comparaíd.

	hec intencio. ιηητιηδεᾱ.	900	hec fictio <sup>8</sup> οοιλετιυγυο.
	hec opinio. βαραμαι.		hec pericio [peritia]. εολαρ <sup>9</sup> .
	hec electio. τοζα.		hec adulacio. μολᾱο.
	hec racio. ολιζε̄ο.		hec coequatio. comετρομου- γυο.
880	hec consecratio. coiρρεξηρᾱο.		hec simulacio. κορμαιλιυρ.
	hec ornacio. cumθᾱᾱ.	905	hec disimulacio. εγκυρμαι- λιυρ.
	hec famulacio. μυξηρανε.		hec sequestracio. υπλαμαρ.
	hec fornicacio. ᾱοαλλεραρ.		hec prolongacio. παιοιυγυο.
	hec consolacio. com̄ολάρ <sup>1</sup> no comαιρλε.		hec satisfaccio. λ̄οργη̄ιμ <sup>10</sup> .
885	hec nominacio. αιηημεᾱᾱο.		hec remuneracio ᾱτεcumi- λε̄ο.
	hec dominacio. τιζε̄ρηραρ.	910	hec deduccio <sup>11</sup> . οιρλιυγυο.
	hec generacio. ζειηημαιη.		hec compilacio. cenγαλ.
	hec correctio. ceρταᾱο.		hec reuolucio. ειτελλᾱο.
	hec operacio. οιβριυγυο.		hec computacio. comαιρη̄η.
890	hec planacio. ρεῑοε <sup>2</sup> .		hec benediccio <sup>12</sup> . bennachε.
	hec castigacio. ceρτυγυο.	915	hec malediccio. μαλλᾱετ.
	hec associacio <sup>3</sup> . companτυρ.		hec remigacio [reptatio ?]. lamaccan.
	hec supplicacio. ζυῑοε <sup>4</sup> .		hec mitigacio. αῑλιη̄νε̄ε̄[τ].
	hec monstracio <sup>5</sup> . ταιρβenāο.		hec talliacio. comma.
895	hec annunciacio. φοιλλ[ριυ- γυο].		hec caro. colυη̄ο.
	hec collacio. compará̄ῑο.	920	hec fortitudo. λαῑοιρη <sup>13</sup> .
	hec comunicacio <sup>6</sup> . comαιη- eachāο.		hec multitudo. ιμᾱο.
	hec ministracio. τιμη̄τιρη̄ε̄τ.		hec magnitudo. με̄ῑο.
	hec procuracio. ο̄ε̄ηᾱη̄ <sup>7</sup> .		

hec

<sup>1</sup> comsholas. <sup>2</sup> reidhi. <sup>3</sup> asociacio. <sup>4</sup> suplicacio guidhi. <sup>5</sup> mostracio. <sup>6</sup> comunicacio. <sup>7</sup> forcuracio denamh. <sup>8</sup> fixio. <sup>9</sup> colus. <sup>10</sup> lorgnim. <sup>11</sup> dedicacio. <sup>12</sup> benndic-  
cacio. <sup>13</sup> laidiri.

	hec paruítudo. loiged.	hec ymago. dealb.
	hec raritudo. teirce.	hec indago. loigearcét.
925	hec latitudo. leirne.	hec uorago. ráebcoire <sup>6</sup> .
	hec celsitudo. airpe.	hec rubedo <sup>7</sup> . deirge.
	hec pulchritudo. maippe.	940 hec sangis suga [sanguisuga].
	hec egritudo. epláne.	geppgum.
	hec longitudo. paue <sup>1</sup> .	hec fuligo. ruiche.
930	hec triplicacio. tripulca.	hec calído [calor]. ter.
	hec quadruplicacio. ceṭar-	Hic ordo. oró.
	oublaó.	hic cardo. meplaó na com-
	hec limpitudo. uirgemaóct.	la.
	hec arundo. curcúrlaó <sup>2</sup> no	945 hic carbo. rmeróio <sup>8</sup> .
	gilaó.	hic mango. gilla naneaó.
	hic hirundo <sup>3</sup> . pauleoc.	hic uel hec margo bruaó.
935	hec hirudo <sup>4</sup> . náit. ercuing	
	urcoideó <sup>5</sup> .	

Propria nomina:—

	hic. Odo. Aóó.	hic et hec latro. rlatarúe <sup>10</sup> .
	hic Catto. caio.	hic et hec Brito. breṭnaó.
950	hic Plato. plait.	hic et hec pseudo. páit bre-
	hic Uato. [Pluto?] ploit.	gáó <sup>11</sup> .
	hic Apollo. grian.	hic et hec praesto. píaó-
	hic et hec homo. duine.	naipe <sup>12</sup> .
	hic et hec uirgo. ógh <sup>9</sup> .	960 hic et hec par. comṭrom.
955	hic et hec nemo. nembuine.	

hic

<sup>1</sup> In the MS. teirci, leithní, airdí, maissí, eslaní, faidi. <sup>2</sup> curcúslach. <sup>3</sup> erundo.  
<sup>4</sup> hirundo. <sup>5</sup> urcoidech. <sup>6</sup> urago. saebhcoire. <sup>7</sup> rubido. dergi. <sup>8</sup> smeroid. <sup>9</sup> ogh.  
<sup>10</sup> slataidhi. <sup>11</sup> ceudo [over which is the gloss "i. longa fallsa"] faith bregach.  
<sup>12</sup> psto. fiadhnaisi.

hic et hec impar. εἰς com-  
τρομ.

hic et hec dispar. εἰς com-  
τρομ.

Ista sunt nomina :—

hic Issac.	hoc mel. ml.
hic Melchisedech.	975 hoc fel. ὄμβλαρ áe.
965 hic [hec] ambago <sup>1</sup> .	hoc animal. ainmíoe <sup>3</sup> .
hoc lac. bainne <sup>2</sup> .	hoc sál et dicitur hic sal .i.
hoc allec. ῥῥαον.	ῥαλann.
hic Daniel.	hic tribunal.
hic Michael.	hoc ceruical <sup>4</sup> . cércail.
970 hic Raphael.	980 hic Aníbal. ainm ὀυμί <sup>5</sup> .
hic Uriel.	hic et hec consul comair- leac.
hic Samúel. mascula sunt.	
hic sol .i. ḡrian.	

Propria [communia ?] sunt nomina :—

hic et hec praesul. εαρροῖ.	985 hic et hec [im]provigil.
hic et hec exul. ιηαρβταc.	nemῑuirecáir.
hic et hec uigil. ῑυραcáir.	hic et hec pugil. ḡlecaire.

Nomina indeclinabilia :—

hoc nil. neimῑhí.	hoc Pean. ḡrian.
hoc nul. neimῑhí.	990 hoc Titan. ḡrian.

Hoc

<sup>1</sup> ambaca.    <sup>2</sup> bainde.    <sup>3</sup> ainm .i.    <sup>4</sup> seruical.    <sup>5</sup> ainmidhi duine.



	Hoc nomen. ainm.		hoc semen. síl <sup>5</sup> .
	hoc praenomen <sup>1</sup> . pemaínm.	1010	hoc geminen <sup>6</sup> . emnas.
	hoc cognomen. comainm.		Hic rén. ápa.
	hoc stramen. tuíge <sup>2</sup> .		hic splen. realg no dpear-
995	hoc tegimen. oíoin.		pan.
	hoc pronomen. arpon an-		hic léen. intinne iachta-
	ma.		pac <sup>7</sup> .
	hoc flamen. síðan. gaeite.		hic pecten sílnb.
	hoc lumen. soillre <sup>3</sup> .	1015	hic lycicen <sup>8</sup> . cruítire.
	hoc flumen. rpué.		hic tubicen <sup>9</sup> . rdocaire.
1000	hoc limen. tairrec <sup>4</sup> .		hic fidicen. téðaire <sup>10</sup> .
	hoc polímen. sílreos.		hic cornicen. gilla aðaire.
	hoc carmen síldeét.		hic lamén [flamen?]. rei-
	hoc agmen. síluağ.		deað <sup>11</sup> .
	hoc fragmen. rbruleac.	1020	hic siren. muruchu <sup>12</sup> .
1005	hoc trolliamen. mapóg.		hic Caton.
	hoc odomen. [abdomen]		hic Simon.
	blonacc.		hic Samson.
	hoc culmen. mullaé.		hic Phaethon.
	hoc cacumen. pínb.	1025	hic Lycaon <sup>13</sup> .

*Propria nomina villarum :—*

HEC Calidon.		hic delphin <sup>14</sup> . mucc mapá.
hec Babilon .i. confusio.	1030	hic Cayn colach.
hec Elicón.		hic iubár. deallpáð.

hic

<sup>1</sup> áinm h. pronomen. <sup>2</sup> tuighi. <sup>3</sup> soillsi. <sup>4</sup> tairrsech. <sup>5</sup> síl. <sup>6</sup> genímen.  
<sup>7</sup> íasachtarach. <sup>8</sup> liríecn. <sup>9</sup> tibicen. <sup>10</sup> tédairé. <sup>11</sup> séideagh. <sup>12</sup> círén. muruchu.  
<sup>13</sup> feton hic lícaon. <sup>14</sup> delipín. muc.

	hic hepar <sup>1</sup> . áe.		hoc calcar. ρβορ an ειc.
	hic sutolar. βροcc.		hoc pluuiinar. ρρυc.
	hic lar. ιcταρ na comλαo.		hoc torcular. cláp <sup>3</sup> . capta.
1035	hic Cesar. ρί.		hoc bostar. buaile nam.
	hic Lastar. ρί.	1045	hoc nectar .c. ζρηνοί ροιcί.
	hic Nár. ρρυc.		Hic pater. αθηαρ.
	hoc fár. ιc in αρβα.		hic frater. βράθηαρ <sup>4</sup> .
	hic naris (pars corporis) ρρón (ιρ fluuii Nárís).		hic imber. βραen αιμρηε.
1040	hic sequester [sequax] len- munac <sup>2</sup> (extat hic se- questris).	1050	hic September <sup>5</sup> . mí. hic October. mí.

Feminina<sup>6</sup> hec sunt :—

hec mater. μάθηαρ <sup>7</sup> .	hec linter. ρληνν ειραo.
hec mulier bean.	

## Communia sunt :—

1055	Hic et hec puber caeταρ- [ac].		hoc uber ρηne ocτα <sup>9</sup> .
	hic et hec uber. uηh.	1060	hic campester
	hic et hec degener. docine- lach <sup>8</sup> .		hec campestris } μαcαιρη.
	hic et hec et hoc pauper. boct.		hoc campestre } hic siluester } hec siluestris } caλληα- hoc siluestre } maλ.

hic

<sup>1</sup> epar. <sup>2</sup> " hoc naris sron .is. flui. nárís Hic sequester lenmunach. párs corporis extat. hic sequestris hoc calcar sbor an eich hoc sequestre." <sup>3</sup> torculcar. clar. <sup>4</sup> brathair.  
<sup>5</sup> septimb. <sup>6</sup> feminea. <sup>7</sup> mathair. <sup>8</sup> docinelach. <sup>9</sup> apparently *senextus*.

hic pedester	}		Hoc polyandrium. uaid <sup>4</sup> .	
hec pedēstris		1070	hoc uer eaprac.	
hoc pedestre			hoc cadauer. corp legar.	
hic celeser	}	uacclan- aioe.	hoc piper. pipur.	
hec celebris				hoc iter. ret rliged.
hoc celebre				hoc spinter. dealg.
hic saluber	}	uacclan.	1075 hoc ruter. cac. gabar.	
hec salubris				hoc iuger. la oiprri.
hoc salubre				hoc uesper. nom <sup>5</sup> .
Video larem (.i. familiam)			hic nutritor. aioe <sup>6</sup> .	
per larem (.i. per fami-			hic honor. onoir <sup>7</sup> .	
liam) circa larem (.i.	1080		hic lector. legtoip <sup>8</sup> .	
ignem) in lare (.i. in			hic amor. gpad.	
domo).			hic doctor. doctuir.	
1065 Hic acer	}	gpaama.	hic decor. maire.	
hec acris				hic dedecor. mimaire <sup>9</sup> .
hoc acre			1085	hic labor. paethar.
hic volucer <sup>1</sup>	}	etechail.	hic calor. ter.	
hec volucris				hic color <sup>10</sup> . oach.
hoc volucre				hic odor. boltanad <sup>11</sup> .
hic paluster	}	goidtamail <sup>2</sup> .	hic fetor. brenur <sup>12</sup> .	
hec palustres			1090	hic factor. denmurac <sup>13</sup> .
hoc palustre				hic fictor. doilbteoir.
hic alacer	}	eioideamail.	hic emptor. cennai <sup>14</sup> .	
hec alacris				hic protector. oioigte-
hoc alaere <sup>3</sup>				oir.

hic

<sup>1</sup> hoc acris eithidemail Hic volucer. etechail hec uolacris, hoc volacre. <sup>2</sup> gætham.

<sup>3</sup> alicc eathideam. h. alieris h. aliere. <sup>4</sup> polfandrium. <sup>5</sup> nofn. <sup>6</sup> oidí. <sup>7</sup> onar. anoir.

<sup>8</sup> leg. légtóir? <sup>9</sup> maisi. dedecor. mímaisi. <sup>10</sup> colar. <sup>11</sup> holltanadh. <sup>12</sup> brentus.

<sup>13</sup> denmusach. <sup>14</sup> cend.i.

	hic tenor [tener]. boc.	hic auditor. ειρτιδοίρ.
1095	hic textor. ριγιδόρ <sup>1</sup> .	Hoc cor. croidhe <sup>5</sup> .
	hic nítor. τριπλλάτόρ.	hoc equor. ραιρζε <sup>6</sup> .
	hic liquor <sup>2</sup> . ρλυσιδεδτ.	hoc marmor. μαρμυρ.
	hic conditor <sup>3</sup> . cumδαιγτόρ.	1105 hoc castor. αιημιδε <sup>7</sup> .
	hic rector <sup>4</sup> . μαγιρτερ.	hoc ador αδ <sup>8</sup> .
1100	hic senior. ρενόρ.	

Nomina communia<sup>9</sup> :—

hic et hec autor. υξουρ.	1110	hic et hec memor. cum-
hic et hec decór. μαίρ.		neác.
hic et hec dédicor. míμαι-		hic et hec immemor. micu-
ρι.		imneác.

## Nunc de nominibus comparatiuis terciæ declinationis :—

hic et hec doctior <sup>10</sup> et hoc	hic et hec peior et hoc .ius.
.ius. níρτεκοίρce.	níρμέρα.
hic et hec fortior et hoc	hic et hec duríor et hoc .ius.
.ius. níαρλαδιρ <sup>11</sup> .	níρ <sup>15</sup> ερυαδι.
hic et hec maior <sup>12</sup> et hoc	hic et hec mollioret hoc .ius.
.ius. níρμό <sup>13</sup> .	níρ <sup>15</sup> βυγι.
1115 hic et hec minor et hoc .us <sup>14</sup> .	1120 hic et hec auarior et hoc .ius.
níαρλυγα.	níρρανταγι.
hic et hec melior et hoc	hic et hec carior et hoc .ius.
.ius. níρρερρ.	ní <sup>16</sup> αρδιλέ.

hic

<sup>1</sup> figidoir. <sup>2</sup> licór. <sup>3</sup> cumdaightoir. <sup>4</sup> retor. <sup>5</sup> croidhi. <sup>6</sup> faireí. <sup>7</sup> ainmidhi.  
<sup>8</sup> adorad. <sup>9</sup> indecl.e. <sup>10</sup> doctor. <sup>11</sup> nisalaid. <sup>12</sup> magior. <sup>13</sup> mo. <sup>14</sup> .ius. <sup>15</sup> nis. <sup>16</sup> ni.

hic et hec clarior et hoc .ius. níppoillpí.	hic et hec audacior <sup>5</sup> et hoc .ius. níppána.
hic et hec debelior et hoc .ius. níarμεατα.	hic et hec amarior et hoc .ius. níppειρβε.
hic et hec albior et hoc .ius. níppíle.	hic et hec loquacior <sup>6</sup> et hoc .ius. níppλαβαρταιγε.
1125 hic et hec amabilior et hoc .ius. níppocapταναίγ[1].	hic turibulus .i. παίτεc na τσιρε <sup>7</sup> .
hic et hec legibilior et hoc .ius. níppolegτα.	1135 hoc orologium .i. υπραλαιρ- τι.
hic et hec laudabilior et hoc .ius. níppomolta.	hoc collistrigium <sup>8</sup> .i. πίλοιρ.
hic et hec felicior <sup>2</sup> et hoc .ius. níarconaihi.	hoc equicium .i. compar no παίηγ απτíαιρ.
hic et hec sapientior <sup>3</sup> et hoc .ius. níarγίca.	hoc equilibrium .i. com- παρ.
1130 hic et hec benignior et hoc .ius. níppcaíppuaraiγí <sup>4</sup> .	hoc manubrium .i. μαίθε ργίμε.

<sup>1</sup> nisameata. <sup>2</sup> felitorum. <sup>3</sup> crudelior. <sup>4</sup> cænsshuaraighi. <sup>5</sup> audatorum. <sup>6</sup> loca-  
torum. <sup>7</sup> saithec na tuisi. <sup>8</sup> colosdrigium. [I have placed a mark of length over the  
*ni* in Nos. 1124, 1128, 1129.]

## COMMENTARY.

[In the following Commentary I have made use of certain abbreviations, which, if not explained, might cause obscurity. Thus, "A. S." for Anglo-Saxon; "Beitr." for the *Beiträge zur vergleichenden sprachforschung auf dem gebiete der arischen, keltischen und slavischen sprachen*, herausgegeben von A. Kuhn und A. Schleicher, vol. i. Berlin, 1858; "Corm." for Cormac's Glossary; "gl." for "the gloss on;" "Glück" for C. W. Glück's *Keltische Namen* (München, 1857); "Lib. Hymn." for the Liber Hymnorum; "l. w." for "a living word;" "O. H. G." for Old High German; "O. Ir." for Old Irish; "O'R." for O'Reilly's Irish Dictionary (Dublin, 1817); "O. W." for Old Welsh; "r." for root; "Skr." for Sanskrit; "W." for Modern Welsh; "Z." for Zeuss, or Zeuss's *Grammatica Celtica* (Lipsiæ, 1853); "Zeits." for the *Zeitschrift für vergleichende sprachforschung* u. s. w. Berlin, now edited solely by Dr. Kuhn. Finally, I trust that Dr. O'Donovan and Mr. Curry will not be offended at finding their honoured names reduced to "O'D." and "C." respectively.]

1-5.—1. *Filidh* (gl. poeta), in O. Ir. fili gen. filed, a masc. d-stem, may perhaps be connected with the W. r. gwel, "to see;" cf. Velleda? Fili is declined in O. Ir. as follows:—

## MASC. d-STEM.

Stem, *filid*.

Sing.	Dual.	Plur.
N. fili	dá fili	filid
G. filed	dá filed	filed (n̄)
D. filid	d̄ib filedaib	filedaib
Ac. filid (n̄)	dá fili	fileda
V. a fili	a dá fili	a fileda

Hence *filidecht* (gl. poema, gl. carmen), Nos. 853 and 1002, *infra*. The .i. which so frequently occurs is for idón, "to wit," "namely." 2. *Fáith* (= vâtis) gen. fátha (= vâtayas?) cognate with Lat. vâtes, a masc. i-stem, declined in O. Ir. thus:—

## MASC. i-STEM.

Stem, *fáithi*.

Sing.	Dual.	Plur.
N. fáith	dá fáith	fáithi
G. fátha	dá fáithe	fáithe (n̄)
D. fáith	d̄ib fáithib	fáithib
Ac. fáith (n̄)	dá fáith	fáithi
V. a fáith	a dá fáith	a fáithi.

3. *Sailmchétlaid*,

3. *Salmchétlaid*, from salm = psalmus, is also an i-stem, as is cétlaid, which is not found in O'R., but must mean "singer," cf. crochairchétlaid gl. tibicen Z. 198 (erochuir, acrachair gl. crus Z. 744). 4. *Sai*, leg. *sái*? a masc. t-stem? of obscure origin,—unless we assume that a *p* has dropped out. It occurs, spelt *sui*, in Lib. Hymn. 3<sup>a</sup> (p. 72, ed. Todd), "roleg [read rolég] iarsein i Corcaig corbo *sui*" (he afterwards studied in Cork till he became a *sui*, a learned man, sage) acc. pl. seems to occur in the same MS. in the pref. to S. Cuchimne's hymn, fo. 6\*: rolég *suthe* codruimne<sup>1</sup>. 5. *Cruitire* (leg. *cruittire*, gl. citharista, gl. lyricen, *infra*), a masc. ia-stem = crottáias, formed from crott = crottá, W. crwth, a fem. â-stem. cf. chrotta Britanna, Venant. Fortun. 7, 8, cited by Z. 77, crottichther gl. citharizatur Z. 77. Note in *cruitire* the vowel-change (umlaut) of the *o* of the root into *ui*, effected by the *i* of the penultima; note also the non-aspiration of the *t*, though flanked by vowels, in consequence of its original duplication. Engl. crowd-er (fiddler) is from W. crwth, where *tt* has, according to rule, become *th*. cfr. O. H. G. hrotta, Ang. Sax. rôt (fem.).

6-10.—6. *Timpanach*. 7. *Organaidh*. 8. *Sophistidhe*. All formed by adding Irish terminations to foreign roots. 9. *Rannaire* (gl. partista), a personal noun (masc. ia-stem) from rann (a part) a fem. â-stem = W. rhan: cf. O. W. rannam (gl. partior) Z. 1078. In O. Ir. *rannaire* was thus declined:—

MASC. IA-STEM.		
<i>Stem, rannária.</i>		
Sing.	Dual.	Plur.
N. rannaire	dá rannaire	rannairi
G. rannairi	dá rannaire	rannaire (n̄)
D. rannairiu	dib rannairib	rannairib
Ac. rannaire (n̄)	dá rannaire	rannairiu
V. a rannairi	a dá rannaire	a rannairiu

And

<sup>1</sup> *Suthe* may here be a derived abstract subst. which occurs, spelt *súithe*, in the Amra Cholúim Chille (*Leb. na huidre*, 10 a, a): Báí sab *súithe* ceodind (gl. *no uas, no in .i. ba [sab] súithe in each dindsenchas*) .i. *roba sab dáingen nosoad cech níummus. No robosuiaib. No sabb cech denna .i. cecha airchta cosa-ricced Colum cille. No basoabb isuthemlacht cechberlai coclethi. No robonertmar isint[is]úithe coriacht coclethi.* "He was a chief of science in every hill (gl. or above, or in, i. e. he was [a chief] of science in every hill-science), i. e. he was a firm chief who used to return every wealth [of knowledge]. Or he was a sage-abbot. Or a chief of every hill, i. e. of every assembly to which Columcille came. Or he was a good abbot in the knowledge of every tongue to perfection. Or he was mighty in the science to perfection" (cocleithe, lit. according to C. "to the ridge or the top of anything"). In H. 2. 16 (T. C. D.) col. 691, the passage and

And rann was thus declined :—

FEM. á-STEM.		
<i>Stem, ranná.</i>		
Sing.	Dual.	Plur.
N. rann	dí rann	ranna
G. rainne	dá rann	rann (n̄)
D. rann	dib rannaib	rannaib
Ac. rann (n̄)	dí rann	ranna
V. a rann	a dí rann	a ranna

*luchtaire* (gl. lanista) not in O'R., who, however, has *luchdaire*, "whirlpool," as to which meaning, quære. Perhaps we may compare the name of Lucretius, chief of the Cadurci, also spelt LVXTIPPIOS.

11-15.—11. *Lexaire* (gl. legista), a hybrid from *lex*, as 12, *decredech* from Lat. *decretum*, medializing the tenuis *t*. In O. Ir. we should probably have had *erchoilidech*. 13. *Uasalathair* (patriarch), a masc. stem, declined in O. Ir. like *cathir* (which, according to Ebel, is a stem in *r* taking the determinative suffix *e*—cf. Goth. *brothrahans*—but should, perhaps, like *Ainmire*, *ruire*, *Fiachra*, *Fiacha*, *Lugaid*, *Echaid*, *cáera*, *nathir*, &c., be rather considered a stem in *e*); *cathir* was thus declined :—

Sing.	Dual.	Plur.
N. cathir	dí chathir	cathraig
G. cathrach	dá cathrach	cathrach (n̄)
D. cathraig	dib cathrachaib	cathrachaib
Ac. cathraig (n̄)	dí chathir	cathracha
V. a chathir	a dí chathir	a cathracha

If *usalathair* be a stem in *r*, it is compounded of *usal* = *ôxala* (*ôxalla*?) high (cf. *Uxellodunum*) and *athair* = Skr. *pitar*, Gr. *πατήρ*, Lat. *pater*, Eng. *father*, with loss of the initial *p* as is common in Irish and Welsh : cf. *lán* (full) = W. *llawn*, Lat. *plênus*, Skr. root *par*; *lear* (many) with *plêrus*, *πλήρης*; *iasc* = W. *pŷsg* = *piscis* = fish; *lia* = *πλειών*; *lethan* (broad) with *πλατός*, Skr. *pṛthu*; the O. Ir. intensive particle and verbal prefix *ra-*, *ro-* = Skr. *pra*, Lat. *pro*; the prefix *il-* = *πολύ*, Skr. *puru*, Goth. *filu*; *ire* (ulterior) = *περαιός*, *ath* (ford) = *πάτος*, and other instances brought forward by Ebel, *Beitr.* i. 307. *Athir* was thus declined in O. Ir. :—

gloss above quoted stand thus: *Bai saph saithi cach dind .i. robai corbasai ⁊ corbo hap saitheamlachta dindseanchas .i. iter ecna ⁊ flidecht ⁊ faistine* (wisdom as well as philosophy and prophecy).



MASC. *r*-STEM (NOUN OF RELATIONSHIP).*Stem, athar.*

Sing.	Dual.	Plur.
N. athir	dá athir	athir
G. athar	dá athar	athre (ñ)
D. athir	dib ñathraib	athraib
Ac. athir (ñ)	dá athir	athra
V. athir	a dá athir	a athra

14. *Crosan* (gl. *scurra*), W. *croesan* (buffoon), primarily a cross-bearer in religious processions, "who also," says Dr. Todd (Irish Nennius, p. 182), "combined with that occupation the profession, if we may so call it, of singing satirical poems against those who had incurred Church censure, or were for any other cause obnoxious." The exercise of this profession was sometimes not unattended with risk—*Muirchertach mac Erea* having been expelled from Ireland *ar na crossana do marbad* (after having killed the Crossans, Ir. Nenn., *ubi supra*). In the Cornish vocabulary, printed by Z., *scurra* is glossed by *barth*, i. e. bard. 15. *Cestunach*, apparently formed from the base of the Lat. *questio*.

16-20.—16. *Ardeaspoc* (archbishop), O. Ir. *ardpescop*, where the first element *ard* (high) = Lat. *arduus*, Gr. *ὄρθος* for *ὄρθός*, Skr. *úr̥d̥hva*: *epscop* is of course from *episcopus*. 17. *Gilla cinn eich* (gl. *auriga*), "a servant (*gillie*) at a horse's head;" *gilla* = O. W. name *Gildas*, apparently a stem in *s* (*Dauid in gilla dana*, *Colmán's* hymn, "D. the bold youth"); *cinn* the locative of *ceinn* (head), W. penn. a masc. *a*-stem, and thus declined in O. Ir. :—

MASC. *a*-STEM.*Stem, cinna.*

Sing.	Dual.	Plur.
N. cenn	dá chenn	cinn
G. cinn	dá cenn	cenn (ñ)
D. ciunn	dib cennaib	ccnnaib
Ac. cenn (ñ)	dá chenn	ciunnu
V. a chinn	a dá chenn	a chiunnu
Loc. cinn		

*eich* = *eci* = *akvai*, gen. of *ech*, a masc. *a*-stem = *ecas* = *akvas*, cf. Skr. *āçvas*, Gr. *ἵππος*, Lat. *equus*, O. H. G. *ehu*, &c. v. *infra*. 18. *Birrach*, says C., is "a heifer between

the ages of one and two years;" the Lat. birria is obscure to me. Festus (sub v. burrum, ed. Mueller) has "burra," a heifer with a red muzzle. O'R. has "biorrach," a boat, a cot, a currach (which word I have never met in a MS.). This reminds one of baris, a flat Egyptian rowboat, in Propertius, 3, 11, 44, βάρης in Herodotus. 19. *Geidh* (gl. geta), leg. *géidh*, is afterwards the gloss on anser (goose). 20. *Ríghan* (queen), a fem. â-stem. Cf. Skr. rājuî, Lat. régina. Skr. root, rāj, reg-ere.

21-25. In *bantóisech* (duchess), *banab* (abbess), *banprioir* (prioress) (leg. banphrioir), *bansagart* (priestess), the first element is ban (woman, female), W. bun (Myvyr. Arch. i. 575) = gvanâ, Gr. γυνή, Bœotian βάνα (see Ebel, Beitr., i. 160), tóisech (princeps Z. 61), a derivative from tús (initium), out of which a *v* has certainly fallen (cf. O. W. touyssogion principes Z. 6) as in dia (God) = Skr. dêvas, núc (new) = navias; cf. the Gaulish base novio in Noviodunum and Noviomagus, Vêdie navya, nôi (a ship) = Lat. navis, Boind, the Boyne = Bovindâ (Bovovîvêa, Ptol.) &c.; *sagart* is of course from sacerdot-*os*, with the provection of the medial frequent in derived words (cf. apgitir [alphabet] = abecedarium). 25. *Innilt* (gl. ancilla), "a handmaid."—O'R.

26-30. *At chluic* (gl. galea), "hat of (the) skull," cf. clogad, "helmet," O'R. We should, I suspect, read atchluic; cf. *atanach*, gl. caputiatus, *infra*. 27. *Taiplis* (alea), perhaps nothing but the English "tables" (backgammon, or some such game with dice), with the provection of the medial above alluded to. 28. *Bairín* (gl. mitra) leg. bairín? and cf. barr gl. cassis, gl. frons, frondis Z. 51. 29. *Inar* (gl. tunica) *inaraeh* (gl. tunicatus) *infra*, loc. sing.: Senoir broit buide (leg. buidi?) *inair* glais go glanmét (leg. glanméit), "an old man in a yellow cloak, in a blue tunic of full size." Harleian 1802, fol. 5<sup>b</sup> (tunica is glossed by fúan in Z., W. gwn, Eng. gown). 30. *Muincille* (gl. manica), afterwards *muincillech* (gl. manicatus), "a sleeve, cuff," O'R.

31-35. *Gairleog*, from Eng. garlick, A. S. garleac, garlec. 32. *Slestan* (gl. lacerna) not in O'R., is apparently a deriv. from sliassit (gl. poples Z. 22), of which the dat. pl. sliastaib is glossed by femoribus in the Leabhar Breacc copy of Gildas' Loricæ: slestan, therefore, is probably a cloak, covering the thighs and hams. With the connected O. Ir. sliss, cf. W. ystlys (side, flank). 33. *Ciabh*, "a lock of hair," O'R., l. w. Cirrus is glossed by mong in Z. 34. *Lámann* (a glove); cf. W. llawes, deriv. from lám (hand) = lámâ, lâbâ? and this, perhaps, from the root LAB (Skr. labh), cf. λαμβάνω—the root-vowel being lengthened (vriddhied?). 35. *Dias* (gl. spica, "an ear of corn," O'R., probably W. twysen, although W. *t* = Ir. *d* is irregular), occurs in Z. 577: nin (leg. nín) *dias* biis archiunn fecheirt (non ñ spica est antequam seminas). Oengus céle dé (Félire, Nov. 24) calls Cianan of Daimliac "cain-*dias* diar tuirind" (a fine ear to our wheat).

36-40. *Braise*, "hastiness, rapidity, intrepidity, boldness," O'R., which does not agree very well with lascivia (playfulness, licentiousness). The dat. sing. of the word occurs in the Leabhar Breacc copy of the Féilire of Oengus (June 19):—

Luid aful foroenn (.i. *foroenchaire*)

fiadslnagaib COMBRASSI : (.i. *coslatra no cosolam*)

donrig batar uissi (.i. *batar uiss no umla no innraice no comadais*)

Geruassi Protassi (.i. *duos [duo] fratres erant, et in Elcidie sunt reliquia suo qui [reliquiae suae] per somnium Ambrossio ostensa [ostensae] sunt*).

Their blood flowed at the same time (i. e. at the one accusation)

Before hosts, with boldness (i. e. strongly or quickly):

Just unto the King [of heaven] were (i. e. they were obedient, or humble, or fit, or suitable).

Gervassi [and] Protassi.

Cf. W. brysiaw, "to hasten, hurry." 37. *Fallaing*, l. w. (mantle) a fem. i-stem, *fallaingech* (gl. *falingatus*), *infra*, occurs in Giraldus Cambrensis, Topogr. Hib., 3, 10, "gens ista, hibernica, vice palliorum *phalingis* lanceis (al. *falangis nigris*) utitur," cited Z. 95; *fallaing* is perhaps connected with *pallium*. Cf. the W. adage, *mal y Gwyddyl am y ffaling*, "like the Irishman for the cloak." 38. *Léine* (gl. *camisia*<sup>1</sup> = chemise), gen. leined, Corm. v. Lendan, a shirt, probably connected with *lín* (flax), W. llin, lin-seed, lin-um, λιν-ον. 39. *Gruaidh* (a cheek), occurs in Cormacan *écces*' Circuit of Ireland, ed. O'D., v. 23. (I have restored the ancient spelling):—

rob imde dér dar *gruaid* ngrinn

oc bautracht Ailig fóitfind.

(There was many a tear over a comely cheek among the fair-haired women of Ailech), cf. O. Ir. *gruad*, gl. *mala*, Z. 28, Corn. *grud*. 40. *Tengad* (tongue), whence *infra* *tengtach*, *dotengtach*. In O. Ir. this was *tenge* gen. *tengad*, a d- (or t-?) stem, but identical in root with the Lat. *lingua* = *dingua*, O. H. G. *zunga*, Engl. *tongue*, Skr. *jihvâ*. Very remarkable is the irregular representation of a Latin medial (*d*) by the Irish tenuis (*t*); cf., however, *ithim* = *admi*, edo. The W. form *tafod* (Corn. *tavot*, tongue) is to me altogether obscure; it seems to occur in the corrupt Gaulish plant-name *ταρβηλοδάθιον*, which Z. reads *ταρβοταβάτιον* (ox-tongue).

41-44. *Tiach* (gl. *pera*), "a bag, pouch, wallet," O'R. The word seems to occur in an obscure

<sup>1</sup> "Volo pro legentis facilitate abuti sermone vulgato: solent militantes habere *lineas* quas *camisiae* vocant."—Jerome, cited by Diez, *Etymolog. Wörterbuch*, 82.

obscure passage in the St. Gall Priscian (Z. præf. xv.), "Tiach didiv mad ferr lat. i. d. o. o." 42. *Losad*, leg. losait? Corm. losait, a "kneading-trough," gen. loisde, O'D. Gram. 90. If losad be the modern form of losait, it was a fem. i-stem, the declension of which is in the oldest Irish identical with that of the masc. i-stem. 43. *Dechmadh*, a tithe, tenth, identical with the ordinal (dechma-d = da(n)kama-tha, formed by adding the superl. suffix *tha* to the ordinal?). 44. *Coimill*, Corn. cantuil = candela, and probably borrowed from the Lat., a fem. â-stem, gen. coimlle, O'D. 90, for cainnle, caindle; cf. caindlóir, gl. acoluthum, i. e. candelarium, Z. 1060.

45-50. *Punnann*, punán in O'R., gelima is a "corn-sheaf;" and O'D. informs me that in his boyhood the word was used in this sense in the county of Kilkenny; the primary meaning, however, is "load," and the word seems borrowed from the Lat. pondus—like W. pwn, pyniaw. 46. *Fedán* (gl. fistula), perhaps derived from fid (arbor) = vidu (wood), gen. feda, W. and Corn. guiden, Breton, gwezen. Cf. O. Sax. widu, Ang. Sax. wudu, O. H. G. witu, the Gaulish Viducasses, and the name of the Irish river *Oviðova* (vidvá) in Ptolemy (see Glück, 116). 47. *Fésóg* (a beard), fésóc, Corm. v. Cronsaille, apparently a diminutive. 48. *Lesmðthair* (stepmother), cf. W. llysfam, Bret. lesvamm; so Ir. lessmac (stepson) = Bret. lesvab: lessathair (stepfather), Corn. W. llysdad, Bret. lestad: lesaim (nickname), W. llysenw. I am not sure that Z. is right (p. 1104) in identifying this *les* with the Cornish *els* (privignus). 49. *Sesrach* (gl. carruca, a plough, Fr. charrue), fem. â-stem, absurdly derived by O'R. (who spells the word seisreach) from seiscar each. 50. *Rón* (gl. phoca) Corn. W. moel-ron (sea-calf, seal).

51-55. *Cennbarr* (gl. caphia), by which the scribe probably meant some kind of covering for the head. 52. *Lorg* (a club, cudgel), Corn. lorch, gl. baculus, Breton, lorchen (temo). 53. *Penn*, obviously from penna, as is—54. *Pian* (= péna) from poena. In—55. *Maroc* (leg. maróc), gl. iolla, the Irish and Latin are equally obscure; maroc once seemed to me connected with W. myr (emnets), Engl. pismire, Zend, baêvarê maoinâm, decem millia formicarum (Spiegel), &c. (see Kuhn, Zeitschr., iii. 66; Försteman, *ib.* 80; Pictet, *ib.* v. 349). And if so, iolla might well be considered a blunder for iulus, ζουλος (centipede). But Dr. Todd has pointed out in Du Cange the word jula, "piscis genus," which comes nearer to iolla; the gen. sing. maróci for maróce occurs in a passage from Mae Conglinni's Dream cited by Dr. Petrie (Round Towers), but the context affords no assistance in determining the meaning of the word. Is maróc identical with maróg (gl. trolliamen) *infra*?

56-60. *Crocán*, gl. olla (leg. croccan, W. crochan, boiler, pot), now crogan, "a pitcher"—O'R., seems a different word from crocann, gen. crocainn, which occurs in a gloss on fel. Z. 740; ainm in *chrocainn* im bí bilis, i. e. name of the membrane [the gall-bladder]

bladder] wherein is the bile, and of which *crocenn gl. tergus* (Z. 80) seems a by-form = *W. croen* (a skin, hide); *crocann* is certainly not *olla*, but *tergus*, in the poem of Cormacan *écces* above quoted:—

rob iat ar taigi cen rainn  
ar cochaill chorra (?) *crocainn*.

And on the whole we may safely say that Z. erred in comparing (p. 740) *Ir. crocann* with *W. crochan*. 57. *Siataire* (gl. vesica, if I am right in so reading “fessica, siadaire”) seems connected with *siataim*, O’R., “I puff, swell up,” cf. *W. chwythu*, “to blow, to breathe.” 58. *Cailc* (gl. creta), “chalk, lime,” O’R., *W. calch*, perhaps a deriv. from *calx, calcis*. 59. *Adharc* (gen. *adhairec, infra*) is “a horn, trumpet,” O’R., the adj. *adarede, gl. corneta* is in Z. 780. Here *adharc* probably means “a drinking-horn.” With *caustoria* compare “*Costarium, Costerium, ut Costrellus, Poculum vinarium*,” Du Cange. What is the *adharc leaga* (*cornu medici*) of Irish medical MSS.? A substitute for a cupping-glass? 60. *Luidhe* = Engl. lead.

61–65. *Riaghail*, gl. norma, cf. *régula*, whence, of course, it is derived, but apparently with a change of declension, *regula* being a fem. *â*-stem, whereas the umlaut in *riaghail* points to a stem in *i* (in Z. 22, *riagul, riagol*, are exactly = *régula*). A similar remark applies to—62. *Tabhail*. 63. *Cantairecht*, apparently a hybrid from the Lat. *cantor*, but possibly a pure Irish word from the root *CAN*, Skr. *çans*; though the first *t* is hard to account for. 64. *Tuireog*, gl. *mitreta*: here both Irish and Latin are obscure to me. 65. *Medar* (gl. *parra*): *parra* is said to be a wheat-ear; I have not met *medar* elsewhere.

66–70. *Gocan* (gl. *parricula*): *gogan* is “cackling, prating,” according to O’R., but I suspect *gocan* to be the name of some small bird, cf. *gocan na cubhaig*, “*avicula quæ cuculum comitatur*” (Highland Society’s Diet., i. 500). 67. *Clár* (gl. *tabula*) in Z. *claar* (*W. claur, clawr, O.W. o cloriou, tabellis, Z. 170*), abl.: *hi claar cridi* (in *tabulâ cordis*), Z. 1082. 68. *Ancoire* = *ancora* is from the Latin; *ingor* is the pure O. Ir. form, see Z. 1107, *W. angor, Corn. ancar, Bret. eor*. 69. *Uisce imill* (*lympa*), “water at the edge” (*uisceán, gl. aquula, Z. 281*; *lán di uisciu*, “full of water,” Z. 595); *uisce* is perhaps an example of the rare derivative suffix *-scia*; cf. the man’s name *Muirsee* = *moriscias*; but may possibly be connected through the Vedic form *utsa*, “a well,” with the root *und* (*vand*), to which belong *वृद्ध*, *ûdus*, water, &c.; *imill*, nom. *ímell*, in O’R. *imeal, W. ymyl*. 70. *Sess no carr* (*seat or car*). *Sess* from the root *sad*, Lat. *sed-eo, ἕζομαι*, &c.; cf. *fiss* and *fid*, &c.; *sess ethar* in *Corm.* is the thwart of a boat (*ethar, gl. stlata, Z.*); perhaps the abl. may be in that obscure passage in Patrick’s hymn, *Crist illius, Crist issius, Crist inerus*; *carr*, which subsequently glosses

biga, is the well-known Gaulish carrus. The four-wheeler of Cæsar and Livy is now represented by the Irish carracutium. What *aptempna* can be, is to me exceedingly problematical.

71-76. *Taebhán*, which I have written for *tæman* (aspirated *m* for aspirated *b* is not uncommon in O. Ir.), C. explains to be the cross-beam between each pair of rafters; *teallaigh* is gen. sing. of *teallach*, which glosses focus, *infra*; *taebhán teallaigh* may therefore mean the little beam (trabecula) over a fire, from which pots are hung; *taebhan comladh* would mean the bar of a door (*comla*, gl. *valva*, *infra*). 72. *Assan* (*caliga*), in O'R., asán s.f. "a stocking or hose," W. hosan. 73. *Lainder* (a shoe-strap, shoe-string); O'D. suggests that this may be connected with the Engl. lanyard. It seems identical in meaning with—74. *Traighle*; neither word is in O'R. Can *traighle* be connected with O. Ir. *traig* (foot), acc. pl. *traigid*, a neuter *t*-stem = Corn. *trit*, O. W. *traet* (plur.), and cf. *τρέχω*, Goth. *thragja*, Skr. *ṛksh*, and the Scythian name *Ταργι-ταος* mentioned by Herodotus (Ebel, *Zeits.* vi. 400)? The Celtic root *TRAG* occurs (as Z. 6, has shown) with the intensive particle *ver* in the Gaulish *vertragi*: *αὶ δὲ ποδώκεις κύνες αἱ κελτικαὶ καλοῦνται μὲν οὐέρτραγοὶ κύνες φωνῇ τῇ κελτικῇ*, Arrian. *de Venat.* c. 3. 75, 76. *Coroín*, gl. *corona*, gl. *clerica* (*leg. coróin*?), from *corona*, apparently with change into the fem. *i*-declension; but probably an instance in the sing. of that usurpation by the acc. of the place of the nom. which is common in the plur. The acc. plur. occurs in the Book of Armagh, 180, a. 2—*coirnea*, gl. *coronas*—which shows that the word belonged to the *â*-declension. Corn. *curun*.

77-80. *Folt* (gl. *coma*), *fált*, Z. 251, abl. *o folt*, Z. 65, = W. *gwallt*, Corn. *gols*, gl. *caesaries*, Z. 1101, occurs in a quatrain concerning the Norsemen, quoted by Z. 928, from the St. Gall Priscian [Z.'s reading of the last line is *dondlaechraidlainn oaloth lind*]:—

Is acher in gáith innocht,  
Fufuasna fairgge find-folt:  
Ní ágor<sup>1</sup> reimm mora minn  
Dond laechraid lainn oa Lochlind.

Bitter is the wind to-night:  
The white-haired sea is enraged:  
The passage of a clear sea is not undertaken  
By the fierce heroes from Lochland.

The gen. sing. in—78. *Deirgech* in *fuílt*, stripping (?) of the hair, i. e. baldness (for *deirgech* I suspect we should read *deirgecht*); in O. Ir. ind. gen. sing. masc. of the article, which was thus declined:—

STEM,

<sup>1</sup> *Ágor* (for *agthar* = *agitur*? cf. *agat* *clesamnaig* "agant joculatores," Seirgl. Conc.) is probably the O. Ir. form of *aghar*, which is thus explained in O'Davoren's Glossary (Mus. Brit. Egerton, 88): "Aghar .i. gaibther no innaighther, *ut est* Athgabáil *agar* a fai[th]che neme[d] is cóir dia ditiu." *Aghar*, i. e. is taken or is advanced, *ut est*, a distress that is taken from a privileged person's green ought to be protected. *Ní agor* might be rendered non timeo. Cf. *agathar*, Gr. *ἀχεται*, Z. 45.

STEM, SAN(D)A.

	Masc.	Fem.	Neut.
Sing. N.	int, in :	ind <sup>1</sup>	an, a (= sanad ?)
G.	ind <sup>1</sup> , in <sup>1</sup>	inna :, na :	ind <sup>1</sup> , in <sup>1</sup>
D.	(s) ind <sup>1</sup> , (s) in <sup>1</sup>	(s) ind <sup>1</sup> , (s) in <sup>1</sup>	(s) ind <sup>1</sup> , (s) in <sup>1</sup>
Ae.	(s) in (î),	(s) in (î)	(s) an, (s) a (= sanad ?)
Plur. N.	ind <sup>1</sup> , in <sup>1</sup>	inna :, na :	inna :, na :
G.	inna (î), nan	} in the three genders.	
D.	(s) naib, (s) nab		
Ae.	inna :, (s) na :		

In the dual *in* appears in every case, and for all genders.

79. *Fabra*, according to O'R., is not only "eyelids" and "eyelashes"—both which meanings may be attributed to palpebra—but also "eyebrows;" cf. O. H. G. *prawa*, ὀφρύς, Skr. *bhrû*. 80. *Mac imresan* (pupil of the eye), *mac* = O. W. *map* = *maqvas* (gen. *maqi*, in two of Dr. Graves' Ogham inscriptions), originally *son*, is here obviously in a transferred sense like *pupilla*, primarily an orphan girl. In Early Middle Irish *mac imresan* was *mac imlesen* (leg. *immlesen*), lit. "son of exceeding light" ? Is *hé tene na súla in mac imlesen*, "the fire of the eye is the pupil;" Seirglige Conculainn, edited from *Lebar na huidre*, by Mr. Curry, *Atlantis* II. 383.<sup>2</sup>

81-85. *Diadhacht* (gl. *theologia*), a fem. *â*-stem, from *dia* (God), gl. *deus*, *infra*, a masc. *a*-stem = *dévas*, which was thus declined in O. Ir. :—

Sing. N.	dia : = dévas	Dual.	Plur. dé' = dêvi
G.	déi', dé' = dêvi	(Not yet observed.)	déa (î) = dêvân
D.	dia' = dêvu (dêvâi ?)		déib : = dêvâbis
Ac.	dia (î) = dêvan		déo : (for déu) = dêvûs (dêvâns) <sup>3</sup>
V.	a dé' = dêve		a déo :

*Grammatach*,

<sup>1</sup> The turned comma (') indicates that aspiration (of the initial letter of the word following) is caused by the forms to which it is added, and which therefore must have ended in a vowel. The mark (:), which has been suggested by the Skr. *visarga*, represents a lost final *s*. The forms to which *visarga* is added do not aspirate. N. B.—The *s* in brackets is found after the non-aspirating prepositions, and certainly belongs to the article. Dr. Siegfried was the first to make this important observation. This article in O. W. was *ir*, in Corn. and Bret. *an*.

<sup>2</sup> "In the Hebrew Bible," writes Dr. Todd, "the pupil, or 'apple of the eye,' is literally 'Daughter of the eye.'—Ps. xvii. 8."

<sup>3</sup> Compare Goth. *vulfans*, Gr. ἰπποϋς (Ahrens, *Diall.* ii. § 14, 1), O. Pruss. *daivans* and Skr. forms like *kumârâñç-cha* (*puerosque*) *Nalas*, 3, where the dental *s* of *âns* (= *-a + ans*) has regularly become *ç*

*Grammatach, dilechtach, sdair*, are obviously *fremdwörter* (grammatica, dialectica, historia). 85. *Éolas dóir*—if I read aright—(“an ignoble art”); *éolas* occurs in Z. 42, spelt *heulas*: the nom. pl. masc. of the related adjective *éolach* (gnarus) in Z. 252; *ammi néulig* (where the so-called prosthetic *n* is nothing but the old termination of the 1st pers. plur. of the verb subst. *ammi* (ñ) = *έσμεν*, W. *ym*, *asmami*); *dóir* is the opposite of *sóir* (free, noble), which words are produced by prefixing the inseparable particles of quality *do* (= Skr. *dus*, Gr. *δυσ*?) and *so* (= Skr. *su*, Gr. *ευ*), to a root which remains obscure to me! Perhaps we should read *caladan doenna*, “*scientia humana*.”

86–90. *Oighen* (a pan) seems to stand alone; O’R. spells it *oighcann*. 87. *Dlighi* (gl. rhetorica): here there is either an omission (? *labradha*, i. e. of speaking) or a blunder: for *dlighi* must stand for O. Ir. *dliged*, *lex, regula* (cf. W. *dleet*, Z. 166, pl. *dilehedion*, Z. 293, O. Sloven. *dlügü*, *debitum*), passing into the consonantal declension, like the Mod. Ir. *pearsa*, gen. *pearsan* = O. Ir. *persan*, gen. *persine* (a person). 88. *Nathair*, gl. panthera, is surely a blunder, *nathair* (O. Ir. gen. *nathrach*), declined like *cathir*, *suprà* = W. *nadr*, being “a snake, adder, viper, serpent”—O’R., perhaps originally a water-snake, &c. = Lat. *natrix*. 89. *Leaca in duini* (maxilla), *leaca* in O’R. (gen. *leacan*), is, however, not jaw-bone (maxilla, the mobile os), but “check;” *duini*, gen. s. of *duine* (homo), n. plur. in O. Ir. *dóini*, a masc. *ia*-stem, originally, perhaps, as Dr. Siegfried conjectures, related to Zend *daëna* *faith*, and the root *धृयाि* (think, meditate), as Skr. *manu* (homo), Engl. *man*, is from the root *man* (think). 90. *Lethail* (gl. mala), apparently one of the class of compounds noticed by O’D. (Grammar, p. 338), who, after quoting in his text *leatheluas* (one ear), *leathchos* (one foot), *leathlámh* (one hand), *leathsúil* (one eye), gives the following note:—“When *leath*, which literally means half, is thus prefixed, it signifies ‘one of two,’ such as one ear, one eye, one leg, one hand, one foot, one shoe, one cheek. It is never applied except where nature or art has placed two together; but in this case it is considered more elegant than *aon*, one.” We shall find *lethchaech* (gl. *monoculus*), *infra*; *leth* retains its original meaning in the following words: *lethchil* (half-biassed), Corm. v. *Cil*; *lethfer* (gl. *semivir*), *infra*; *lethgute* (a semivowel, Z. 968); *lethmaethail* (half a cheese), Corm. Prull; *ledmarb* (half-dead), Z. 825, *lethóm* (half raw, Adamnán’s Vision, *óm* = Skr. *ámá*, Gr. *ώμός*); *lethsathach* (gl. *semisatur*), *infra*; *mala* is glossed by *gruad* in Z. 28.

91–95. *Áil*

before the palatal *ch*. The hypothetical dat. *dêvâbis* is to be compared with a Japetic instrumental *daivâbhis*, for which we should find in the Veda dialect *dêvêbhis*, and in classical Skr. *dêvâis*.

<sup>1</sup> My reason for hesitating to identify *do* with *dus* and *δυσ* is, that *do* aspirates (cf. *dochrud* gl. *indecor dochruidigther* gl. *turpatur*, Z. 833); and should therefore have originally ended in a vowel. The *s* may, however, have dropt off at so early a period that its former presence was unrecognised when the practice of aspiration was introduced.



91-95. *Ail* (gl. bucca) is probably connected with the root *al*, nourish, Lat. *āl-o* (cf. *lám* from r. *lab*, Skr. *labh*); *ail* gl. *esca* occurs in Z. 996, and cf. *iráil* (nom. *irál*?) in the following gloss: *hi precept sos[celi] ocus in iráil hirisse*, "in preaching the Gospel, and in nurturing (?) faith", Z. 996. 92. *Cráes*, gl. *gula*; *cræssach*, gl. *gulosus*, *infra*, also means "gluttony," as in the following passage cited from the Leabhar Breace by Dr. Todd (Ir. Nennius, pp. 170, 171): *isé focuinn malarta dona tuathaib 7 dona cellaib icambít na rí 7 na aircindig atta (?) dilsí do cracs 7 do raebaidecht int saegail*; and in Z. 41, where the word is spelt *crois*; cf. W. *croesaw*, to welcome? 93. *Ulbu* (gl. *mataxa*), I have never found elsewhere; *mataxa* (*μάταξα*) means in Martial "raw silk;" it also meant "a cord or line." W. *ulw* (*cinders*) is the only Celtic word I know resembling *ulbu*. 94. *Bass* (gl. *palma*), acc. pl. *bassa*, gl. *palmas*, Leabhar Breace copy of Gildas' *Lorica*. 95. *Basog* (gl. *alapa*) is obviously a derivation from *bass*.

96-101. *Bond* (gl. *planta*), *bonn* gl. *solea*, *infra*, = W. *bon* (*base*, *sole*), found in most Indo-European tongues: Skr. *budhna*, Gr. *πυθμήν*, Lat. *fundus* for *bundhus*, O. H. G. *bodam*, Engl. *bottom*, O. Norse *botn* (Kuhn, *Zeitschr.*, ii. 320), *Huzvâresh* and *Parsi buñda*, "ground, root" (Spiegel, *Zeitschr.*, v. 320). 97. *Feam* (gl. *mentula*), "a tail," O'R., who also has *feamach*, "dirty," which adjective *Pietet* (*Zeitschr.*, v. 348) compares with the Skr. root *vam*, *vomere*, *ἐμέω*, &c. As to *priv*, I doubt if I read the contraction (*p̄u*) rightly, and cannot explain it, unless perhaps as a derivative from the Lat. *privus*. 98. *Cáin* (gl. *emenda*, i. e. "damni reparatio," "satisfactio de jure laeso vel de illata injuria," Du Cange) a fem. *i*-stem; "rent, tribute, a fine, amercement," O'R., *cáin* seems to occur in Z. 592: *Is tacáir dúnn, acháin fochell asarchorp*. 99. *Cuisle* (gl. *vena*), with the *u* infected, *cuisle*, O'R. The voc. sing. is frequently heard in the conversation of the Irish peasantry: *achushla* (i. e. a *chuisle*) *mochridi*, "O vein [or pulse] of my heart!" *Cuisle* is a fem. stem in *n*, and perhaps derived (by the frequent change of *p* into *c*) from Lat. *pulsus*. The W. word for vein, *gwyth*, must on no account be compared with O. Ir. *féith*, gl. *rien*, gl. *fibra*, which, as Dr. Siegfried remarks, is the W. *gwden*, Eng. *withe*, Lat. *vitis*, *vico*, *ἰτέα*, O. H. G. *wida*, Skr. *vítikâ*, a tie, fastening (Kuhn, *Zeits.*, ii. 133). 100. *Cich* (gl. *mamma*), dat. pl. *cichib* (gl. *mamillis*), Leab. Breace. *Gild. Lor.* 101. *Cichín* (gl. *mammilla*) should probably be written *cích*, *cíchín*, as the present Irish is *cioch*, "a woman's breast," O'R.

102-105. *Uth* (gl. *mammula*), leg. *úth*? = (W. *uwd pap*, i. e. *pulmentum*?), if connected with Skr. *údhas*, Gr. *οὔθηρ*, *uber*, *udder*, M. H. G. *euter*, is an instance of an Ir. *tenuis* irregularly representing a Skr. *aspirate medial*. 103. *Retla* (gl. *stella*), gen. *retlan* (*Vis. Adamn.*), in O'R.; "readhlann, s. m. a star." 104. *Aoir* (*aether*) is W.

awyr = Lat. aer = O. Ir. aéir, Z. 114: dat. sing. *responsit mulier*, lus atcondaire hisind *acur* 7 ni accai hi talmain a leitheid 7 atbélsa no abéla ingein fil imbroind no abélam diblínaib mani thomliur inlussin. "The woman answered, 'the herb thou perceivest in the air, and on earth thou seest not its like, and I shall perish, or the child in my womb will perish, or we shall both perish, unless I eat that herb.'"—Trip. Life of Patrick, iii. 36. Cf. r. var, to surround. Whether in—105. *Aier* (gl. aera), the aera is for aer, or whether *aier* is era, is to me obscure.

106-110. *Scala* (gl. cratera), "a great bowl," O'R. ; Corn. *scala* (gl. patera), Z. 1122, Goth. *skalja*, Eng. shell, O. H. G. *scala* (O. French *jale*, *jalon*, *galon*, Eng. *galon*?). If Z. is right (G. C. 1122) in thinking *scala* a German word, when and how could it have come into Irish? 107. *Groidell*, "a gridiron," O. W. *gratell* (gl. *graticula*, Z. 1094), Ital. *gradella*, Fr. *greille*, Engl. *grill*, from *craticula* (Mart. 14, 21), Med. Lat. *graticula*, a dimin. of *erates* (see Diez, E. W. 180). 108. *Talam* (gl. terra), gen. *talman* (= *talmanas*), a fem. n-stem, perhaps identical with W. *talm*, the m of which, by the phonetic laws of Welsh, must stand for mn, mm, or mb. *Talam* has nothing to do with Skr. *dhanvan*, which Kuhn (Beitr., i. 368, 369) has identified with the Lat. *tellus* for *telvûs*; *talam* was thus declined in O. Ir. :—

## FEM. n-STEM.

*Stem, talaman.*

Sing.	Dual.	Plur.
N. <i>talam</i>	dí <i>thalam</i>	<i>talmain</i>
G. <i>talman</i>	dá <i>talman</i>	<i>talman</i> (ñ)
D. <i>talmain</i>	dib <i>talmanaib</i>	<i>talmanaib</i>
Ae. <i>talmain</i> (ñ)	dí <i>thalam</i>	<i>talmana</i>
V. a <i>thalam</i>	a dí <i>thalam</i>	a <i>thalmana</i>

109. *Suiste no sgiurse* (*tribulum*), "a flail or a scourge," *suist* = *fustis*, W. *ffust* as *srian* = *frénium*, W. *ffrwyynn*, *seib* = *fabā* (Skr. r. *bhāksh*, Gr. *φάγ*), W. plur. *ffa*, *srogell* = *flagellum*, W. *ffrowyll*, &c. *Sgiurse* seems taken from the Engl. *scourge*. The etymology of—110. *Baile* (gl. villa), the Bally so common in Irish topography, is obscure to me. If, notwithstanding the singleness of its *l*, we connect it with the Med. Latin *ballium*, we are only led from one difficulty to another—for who shall explain *ballium*? The earliest instance I have met of the occurrence of *baile* is in the Trip. Life of Patrick, iii. 12: *tanic victor do ingabail* (leg. *ingabáil*?) *patrice asin port corraiboi immuiniu draigin boi i toeb in baile*. "To avoid Patrick, Victor went from the house till he was in the brake of thorns at the side of the *baile*."

111-115. *Artán*, as I venture to read the urtan of the MS. (gl. villula), I have not met elsewhere. It is a dimin. of art, "a house, tent, tabernacle," O'R. 112. *Slighe* (gl. via), a base in *t*, if sligthib, gl. naribus, in Gildas' Lorica be correctly spelt. Says Cormac: *Slige*, din, do seuchad charpat sech araille, dorónta fri himcomarc dá carpat .i. carpat ríg ocus carpat epscoip, con dechaid each áe d'ib sech araille. "*Slige*, then, for the passage of chariots by each other: made for the passage of two chariots, to wit, a king's chariot and a bishop's chariot, so that each of them may pass by the other." 113. *Bethu* (gl. vita), a masc. t-stem = O. W. bywyt, Bret. buez, O. Ir. gen. sing. bethad acc. bethid (ñ) = bivaten (or -tin?). The root is biv (the adj. biu = bivas); cf. Skr. jiva for giva, Goth. qvius, Eng. quick, Gr. βίος, Lat. vivus. 114. *Lubh* (gl. herba), gen. lubae, lube, Z. 18, 777; abl. dind luib (gl. de rosa), Z. 232, = Eng. leaf, Goth. laufs: lub-gartóir (gl. olitor), Z. 45; lub-gort (a garden), in the so-called Annotations of Tirechan preserved in the Book of Armagh; cf. the Corn. luworch guit gl. virgultum, Z. 817. 115. *Coill* (silva), a fem. i-stem, W. cell, pl. celli, Corn. kelli, gen. coille in Cormac v. Ana:—Ba bind gair *choille* loinche Um ráith Fiachach maic Moinche, i. e. "Sweet is the voice of the wood of blackbirds [ad v. vox silvae merulose] round the ráith of Fiacha son of M." Coill in Z. is always spelt caill, and only occurs in compounds: mirtchail, gl. myrtetum, escalchail, gl. esculatum, olachail, gl. olivetum, gen. pl. innan olachaille, gl. olcarum, Z. 821. May we identify this word with Lat. collis?

116-120. *Slat* (gl. virga), a fem. à-stem = slattâ, is, with its diminutive *slaitín*, to be compared with the W. llath, yslath. Compare—118. *Móin* (gl. grunna, a bog), apparently a fem. i-stem, with W. mawn (turves). In W. mign (masc.), migen, mignen (fem. a bog, quagmire), the *g* must have been a *c*, which could hardly have fallen out in Irish. 119. *Fod* (gl. gleba), leg. fód, "a clod of earth, sod, soil, land."—O'R. 120. *Bothan* (gl. casa); perhaps we should read bothán ("a little tent," according to O'R.), from both (house), W. bod, cf. Eng. booth; *both* seems to occur in composition in Cormac: tic iarum Find don fuar-*boith* deóg lai, con faca in colainn cen cenn: "colann sund cen cenn," ol Find; [afterwards Find came to the hut in the evening, and he saw the body without the head: "a body is here without a head!" said Find].

121-126. *Cocall* (gl. cassula). Cf. "The cuculla, sometimes called casula and capa, consisted of the body and the hood, the latter of which was sometimes specially termed the casula." In a note, Dr. Reeves, from whose noble edition of the Vita Columbæ I have made this quotation, spells the word cassula. Cocall is one of those Celtic words

which, by the influence of the Church, has become universal. Diefenbach (*Celtica*, i. 122) quotes Martial:—

Gallia Santonico vestet te bardocucullo;  
Circopithecorum penula nuper erat.

And compares Bret. kougoul, Corm. eugol, Engl. cowl. 122. *Cro* (leg. cró?), before which I have ventured to put casula, the dimin. of casa, occurs *infra* (cro cáerach, gl. ovile), and is explained “a hut, hovel, pen, cottage, fortress” (?) by O’R. 123. *Camra no seomra* (gl. camera); the former is from the Latin, the latter from the Anglo-Norman. 124. *Dorus* (gl. porta), W. drws, Corn. darat [*sic* in Z., but daraz in Lhwyd] (ostium), Lithuanian durrys, Skr. dvâra, Gr. θύρα, Lat. fores, Goth. daur, Slav. dver, Engl. door, Lithuanian durrys, Skr. dvâra, Gr. θύρα, Lat. fores, Goth. daur, Slav. dver, Engl. door, dat. plur. dinaib *doirsib* (gl. de portis), Z. 749. 125. *Comla* (gl. valva), gen. comladh, *infra*, occurs in the Leabhar Breacc, cited by Petrie, R. T., 400: *comla* gered friss 7 gerrcend maróci (leg. maróce?) furri (a gate of suet to it, and the short head of a *maróc* upon it). 126. *Cliath* (= crates, *hurdle*), Med. Lat. cleta, O. W. and Corn. cluit = clêtâ, mod. W. clwyd, occurs in the Irish name of Dublin, Baile an atha cliath (the town of the ford of hurdles), also in Z. 21, 114. Fr. claie, Provençal cloda.

127-131. *Marcach na comladh* (gl. digma) is altogether obscure to me; *marcach* is literally horseman—W.; “*marchauc* (equestris) ortum e Gallico vetusto marca (μάρκα, τριμαρκισία, ap. Pausan.),” Z. 47. 128. *Lasair* (gl. flamma), gen. lassrach, marg. gloss on Patrick’s hymn in Lib. Hymn. The 3rd pers. sing. pret. act. of the verb *lasaim* occurs in Fiac’s hymn:—

Dofaith fades co Victor, ba hé aridrálastar:  
*Lassais* in muine im hai, asin ten adglálastar.

He went southwards to Victor, he it was that spoke to him:

The bramble-bush wherein he [Victor] was flamed—from the fire he called.

The word is probably connected with *loscad*, Z. 143, W. llog, Corn. leski. 129. *Camradh* (gl. cloaca). O’R. cites from Shaw, *camrath*, “a gutter, sewer, jakes;” I have not met the word elsewhere. 130. *Senmáthair*, “a grandmother” (O. W. henmam), from *sen* (old) = *sinas*, W. hen; cf. *Zendhana* (Spiegel), Gaulish *senomagus*, Lat. *sen-ex*, *Sen-e-ca* (compar. *sinu*, Z. 283, and *sinithir* [Lib. Hymn. gloss on the *Altus Prosit*]), O. W. superl. *hinham*, leg. *hinam*, Z. 305, and *máthair* = μήτηρ, *mater*, mother, Skr. *mâtr* (*mâtar*), from the root *mâ* (to create?), was declined in O. Ir. like *athir* (v. *suprd*), except in the gen. plur., which was *máthar* (ñ). 131. *Sechrán* (gl. devia, i. e. deviatio), O’R. *seachrán*, “an error, straying,” has been taken into the Anglo-Irish dialect in the phrase, “going on the shaughraun.”

132-136. *Land* (gl. scama), if we take *scama* to be for *scamma*, an arena = σκάμμα,  
“a place

“a place dug out and sanded”, land is the W. llan, “area, yard, church.” It occurs as the last element of a compound in Z. 168: isind ith-*laind*, gl. in area (i. e. in the threshing-floor). If, however, as is more likely, scama is for squama, we may quote O’R.: “lann, s. m. a scale of a fish.” 133. *Lég lógmar* (a precious stone), *lég* (stone), O. Ir. liacc, W. llech; cf. the river-name Licca in Venant. Fortun. Z. 174, and the O. Sax. leia, i. e. leja for lêa = lêha lapis, Glück, 19. In O. Ir. liacc is a cc-stem, and either masc. or neut., I have not ascertained which. *Lógmar* is an adjective, formed by adding the common suffix -mar to *lóg* (merces, pretium): gen. sing. “*stipendium ainm ind lóge doherr do míledaib ar mílte*” (stipendium is the name of the price that is given to soldiers for military service), Z. 577; *hilluag mo saethir* (“in reward of my labour”), Book of Dimma mac Nathi; *lóg*, W. llog, is perhaps connected with Lat. *lōcare*, loc-arium. May we also venture to adduce Goth. laun, Engl. loan? 134. *Fuinneog*, “fuinneog, s. f. a window,” O’R., reminds one of the O. Norse vindauga (wind-eye), Engl. window; Ir. seinistir, W. ffenestyr, Corn. fenester, Bret. fenestr, are directly from the Latin. 135. *Gabhal*, gl. furca, (W. gaff, hardly gebel, a pickaxe), in Z. 731 is gabul (gl. furca, gl. patibulum), which spelling is strange, as the Med. Lat. is gabalus, gabala, gabalum, O. H. G. gabala, Engl. gavelock. 136. *Pellee* (gl. sportula, a small basket) is “a basket made of untanned hide,” as O’D. considers. It occurs in Cormac’s Glossary, and comes, of course, from pelliceus (made of skins), and this from *pellis* = Eng. fell, &c.

137-141. *Ossadh* (gl. treuga = truce). 138. *Milan* (gl. urna), not in O’R., is one of a long series of names of different-sized water-vessels, of which we shall hear more when C. publishes his invaluable glossaries. 139. *Cogad* (war), gen. cogaid, n. plur. cogtha, O’D. Gr. 87, like some other nouns of his first declension (a-stems) is, I strongly suspect, a neuter. How else can we account for the vowel-ending in the nom. plur. of aonach, ualach, mullach, eádach (O. Ir. étach, a neut. a-stem), bealach, órlach, sgéal (O. Ir. scéil, a neut. a-stem), &c.? Neuter a-stems were thus declined in O. Ir.:—

A NEUTER *a*-STEM.

*Stem, forcitala.*

Sing.	Dual.	Plur.
N. forcetal (n̄)	dá forcetal	forcetla
G. forcetil	dá forcetal	forcetal (n̄)
D. forcitul	dib forcitlib	forcitlib
Ac. forcetal (n̄)	dá forcetal	forcetla
V. a forcetil	a dá forcetal	a forcetla

With

<sup>1</sup> See an interesting note by Dr. Todd, Lib. Hymn., 75.

With cog-ad Glück compares the Gaulish name Cog-i-dumnus, *sed qu.* as the *g* is unaspirated in Mod. Irish. Cf. Marti *cocidio*? hardly the Lat. pugna. 140. *Fuisseog* (gl. alauda), "s. f. a lark"—O'R.; cf. W. guichell, "a bird," Pughe. The Welsh name for a lark is uchedydd, Corn. evidit, Bret. echonedez. 141. *Bairgen* (gl. garga) = W., Corn., and Bret. bara (panis), Z. 1122<sup>1</sup>; in O'R. *báirghean*, "a cake;" gen. sing. fer dénma *báirgine*, gl. pistor, i. e. vir faciendi panis, Z. 462. The word often occurs in the conversation of Anglo-Irish children, barnbrack (O. Ir. bairgen brecc, speckled cake) being one of their favourite comestibles. Garga I have been unable to find in any Lat. dictionary.

142-146. *Cethramadh* (fourth, O. W. petguared, now pedwyryd, m. petguared, now pedwared fem.). The -ma- here seems inorganic, and introduced from the false analogy of sechtm-ad, ochtm-ad, nóim-ed, dechm-ad. A similar remark applies to óenmad = W. unvet, Z. 330. 143. *Sruban* (gl. merenda, a luncheon) I have not met with elsewhere. O'R. has srúbóg, "a mouthful of any liquid;" and srubhóg, "a cake baked before the fire." With the latter our sruban is probably connected. 145. *Srubán mara* (bucealla, i. e. buccinula?), is apparently a "cockle" (srubán, O'R.). *Greim* (gl. bucealla, a morsel), stem in n; cf. O. Sax. gruomon (mica). 145. *Cogar*, "s. m. a whisper," O'R. 146. *Colpa* (gl. tibia, the shinbone) does not agree very well with O'R.'s "calpa, s. m. the calf of the leg." The word occurs in Corm. v. Ferend.

147-151. *Tarr* (gl. festucula, a little stalk or straw), now means "the lower part of the belly," and is still found in a phrase used in reference to a childless man, viz., ní' fás dadam assa tharr. 148. *Mong intslindein* (gl. honplata), "hair of the shoulder," i. e. mane, which meaning does not agree well with that of ὠμοπλάτη (shoulder-blade), for which word I am indebted to one of my friend Littledale's ingenious conjectures. Observe the form of the gen. sing. masc. of the article before aspirated *s*. In O. Ir. *d* before an *s*, or *sr*, or *sl*, which has been flanked by vowels, regularly becomes *t*. The proof of this proposition, which would occupy overmuch room here, may be found in Part IV., vol. I., of the "Beiträge" before referred to. It is enough here to say that int slindein may be proved to have been sandislindeni; and that the Mod. Ir. ant ech, "the horse" (phonetically written an t-ech) was of old san(d)as akvas. 149. *Cengal* (gl. junctura), W. cengl, both probably from Lat. cingulum. 150. *Feoil na fiacal*, "flesh of the teeth," i. e. gums; feoil, a fem. i-stem in Z. 23, ind féuil, "the flesh;" fiacal, gen. pl. of fiacail, a fem. i-stem<sup>2</sup>, which occurs in one of the St. Gall incantations

<sup>1</sup> Bara and gouin (wine) compose the Fr. word baragonin (gibberish).

<sup>2</sup> In the gen. pl. Mod. Ir. has lost all declensional distinction between fem. stems in *d* and *i*; in the old language the gen. pl. of fiacail would have ended in *e*. Thus nime, dúle, caille, are respectively the genitives plur. of nem or nim (heaven), dúil (a thing), cail (a wood).

incantations, Z. 926: ind ala *fiacail* airthir a chinn (one of the two teeth in the front of his head), the adj. *fiacalach* gl. dentatam, acc. sing. fem. of *fiaclach*, is in Z. 22. 151. *Sine seain*, the uvula, lit. John's teat; *sinsean* in O'R.

152-156. *Butun* (biturria); *butun*, according to O'D. and C., is now used for a blacksmith's paring-knife. The Lat. biturria is obscure; perhaps it may be for biturrius, bitorius, Fr. butor (bittern); if so, we should probably read the Irish word *butur*, which word, however, is not known. *Batura* (patena in Diefenbach's valuable collection of Med. Lat.-Germ. glosses) is the only other Med. Lat. word I know like biturria. 153. *Didean*, "protection, defence," O'R., which corresponds well enough with *tectura*, occurs *infra* in the form *didin* (gl. tegmentum, gl. tegimen). In O. Ir. the word is *ditiu* (gl. teges, gl. velare, Z. 79), gen. *diten*, dat. *ditin*. 154. *Luirech*, W. lluryg, from Lat. lorica (a corslet of thongs), which alone furnishes the etymon, viz., lorum. The earliest instance of the occurrence of this word is in Fiac's hymn, v. 26:—

Ymmon doroeqa it' biu bid *luirech* diten do cäch:  
Immut il laithiu in messa régat fir hérenn do bráth.

The hymn thou hast chosen in thy lifetime shall be a corslet of protection to every one:  
Around thee on the Day of Doom the men of Ireland shall come for judgment.

(Here *luirech* is used in its secondary signification of a religious composition supposed to protect the soul in the same way that a corslet guards the body.) In the poem commencing "Cris finnáin," Z. 933, we find the word with its primitive meaning: *luirech* dé dum' indegail ota [leg. ótá] m' ind gom' bønd, "God's corslet to protect me from my crown to my sole." 155. *Aithléine* (gl. antiquula, if I read the Latin rightly) means, according to C., "a shirt cast-off" (on account of its age); cf. *aithle*, "an old cloak" —Corm. "*Aith*, or *ath*," says O'D. (Gram. 272), "has a negative power in a few words, as *aithrioghadh*, 'to dethrone;' *aththaoiseach*, 'a deposed chieftain;' *aithchléireach*, 'a superannuated or denounced clergyman;' *athlaoch*, 'a superannuated warrior, a veteran soldier past his labour.'" I have not met examples of this power of *aith-* in Z., where *aith-* (= Skr. ati, beyond) generally has the force of the Latin *re-*. 156. *Mir* (mica, offula) occurs in Z. 25 (with the neut. article), as the last element of a compound: *a commir* (gl. medicatis frugibus offam), "the dog's-bit."

157-161. *Faighin*, W. *gwain*, Corn. *guein*, Bret. *gouin* = vagina; whence Ital. *guaina*, Fr. *gaine*. 158. *Caile dabha* (gl. famula), "girl of (the) tub;" *caile*, a fem. iâ-stem, occurs in Corm., and is compared by Bopp with Skr. kanyâ, Z. kainê (maiden), as *aile* (another) = *anya*. Hence the diminutive *cailin*, so often heard in the conversation of the Irish peasantry. *Caile* was thus declined in O. Ir. :—

A FEM.

A FEM. *ia*-STEM.*Stem, calia.*

Sing.	Dual.	Plur.
N. caile	dí chaili	caili
G. caile	dá caile	caile (ñ)
D. caili	dib cailib	cailib
Ac. caili (ñ)	dí chaili	caili
V. a chaile	a dí chaili	a chaili

*Dabhca*, gen. of *dabhach*, which subsequently glosses *caba*; cf. Eng. tub? 159. *Bó* (a cow), O. W. *bou* (in *boutig*, gl. stabulum, i. e. domus vaccarum, Z. 1079) = *βοῦς*, Lat. *bos*, *bov-is*, Skr. *gâus*, gen. sing. "monasterium quod Latine Campulus Bovis dicitur, Scotice vero *Ached-bou*," *Vita Columbæ*, ed. Reeves, p. 121, where two other readings of the Irish are given, viz., *achetbbou*, *achadh bó*: gen. dual. *macc dá bó*, Corm. sub v. *Deal*. 160. *Uisce*, "water" (whence "whiskey," i. e. *uisce beathadh*, aqua vitæ), has been considered *supra*. 161. *Adhbar*, gl. *idiogina* (*ideogina*?), afterwards glosses *thema*, and is, according to O'R., "a cause or motive; a subject or matter to be converted into some other form." Tordelbae[h] a mac, *adbur ardrig erend*: "Tordelbach his son, *materies* of a monarch of Ireland" (i. e. crown-prince), Annals of Boyle, cited and translated by O'D., Gram. 445. *Adbar* occurs in Z. 337: *retbia adbar fáilte* "erit tibi causa lætitiæ."

162-166. *Calptach* (gl. *bínna*); Ir. and Lat. here equally obscure to me. O'D. thinks *calptach* an unfledged bird, sed qu.; *binna* is explained *præsepe* in the Med. Lat. Dictionaries. 163. *Gamain arain* (gl. *benna*) is also obscure to me; O'D. says that *gamain* is a yearling calf; but what is *arain*, and what is *benna*? 164. *Calpach*, gl. *juvenca* (spelt *colpach* by O'R.) is, according to C., a heifer from her second to her third year. 165. *Cuindeog*, O'R., *cunneog*, "s. f. a churn, a pail" = W. *cunnaug*, milk-pail. 166. *Edrath* gl. *mulcra*, or, perhaps, *mulca*, is, according to O'D., "milking-time; but we may also read the Ir. word *édradh*, and compare O. Ir. *étrad* (*libido*), the dat. and acc. sing. of which are found in Z. 433, 452.

167-172. *Corrog* (gl. *oba*, for which I have put *opa*, is obscure, *opa*, i. e. a *helc*) seems connected with O'R.'s *corr*, "a pit of water." 168. *Gealán na súl*, "the white of the eyes;" *gealán*, from *gel*, white; O. Ir. comp. *gilither*, O'D., Gr. 120. Christ is called by Oengus céle dé, "the white sun that illuminates heaven with much of holiness" (*gel-grian forosna riched cu méit nóibe*); *súl* gen. pl. of *súil*, of which more

*infra*.



*infra*. 169. *Taiberne*, from Lat. *taberna*, as—170. *Personacht* from *persona*, *Bicai-recht*, from *vicarius*, and—171 and 172. *Cabillanacht*, from Med. Lat. *capellanus*.

173-176. *Abbdaine*, better *abbdaine* (abbey), a fem. *iâ*-stem; gen. sing. occurs in Leab. Breace, cited by Dr. Petrie (Tara, 76), *isin nomad* (leg. *noi maid*?) *bliadain dée abbdaine Cormaic* (in the nineteenth year of the abbotship of Cormac), whence it appears that *abbdaine* is applicable to the office as well as the place. 174. *Buaille* (gl. *vaccaria*, a cow-house), spelt *buaili*, *buailidh*, in O'R., occurs *infra* in *buaille dam*, gl. *bostar*. It is from the Lat. *bovile*, with loss of the *v* between vowels, according to rule in Irish. 175. *Proúinse* (*provincie*) is *proibhinnse* in Keating, who calls the Pale *proibhinnse Gallda*; it is, of course, from the Lat. *prôvincia*. 176. *Cathair airdeasbuig* (*oppidum archiepiscopi*): *cathair* has been considered *supra*, No. 13. Note in *airdeasbuig* the transposition (p) s-b-g for p-s-e-p; and compare *eengeedais* with *πεντηκοστή*, *coisreachad* (*infra*) with *consecratio*, *eisdeacht* = O. Ir. *étsecht*, and *beurla* = O. Ir. *bélré*.

177-181. *Eaglais*, O. Ir. *eclais*, gen. *ecaillse*, *ecolso*, a fem. *i*-stem, from *ecclesia*, with change of declension. 178. *Athairtalmhan*, yarrow, milfoil; literally *pater telluris*; wrongly spelt by O'R. *atairtalmhuin*. *Athair* and *talmhan*—gen. sing. of *talam*—have already been noticed. Observe the non-aspiration of the *t* in *talman*, in consequence of *athair* being a consonantal base. 179. *Blaesc* (gl. *testa*) is *blaosc*, a shell in O'R. 180. *Brothrachan* (gl. *sabirbarra*). *Brothrach*, according to O'D., is a royal garment. 181. *Cenbaran* (gl. *uolua*); here again the Ir. and Lat. are equally obscure to me.

182-186. *Buathbhallan liath* (gl. *artemisia*, wormwood, mugwort) is, according to C., "the great thistle;" according to O'D., "the gray ragweed;" *liath* (gray) = O. Welsh *luit* (*fuscus*), now *llywd*. 183. *Lus na fiadh* (herb of the deer); *lus*, W. *llysiuyn*, pl. *llysiâu*; *fiadh* gen. pl. of *fiadh* (s. m. gen. *fiadh*); W. *hydd*? though certainly Irish *fean* never be = W. *h*. 184. *Biror*, afterwards spelt *birur* (gl. *nasturtium*), W. *berwr*, Corn. *beler*, is now *biolar* (cresses), with change of *r* to *l*. *Biror* is fancifully derived by Cormac from *bir*, edge, and *or*, hair, the cresses being, as it were, the hair on the edges of wells and rivers. 185. *Fechug* (gl. *genista*, broom), not in O'R. 186. *Garbog* (gl. *ca*) is "the coarse brassica," according to C.

187-191. *Merdrech* = *meretrix*, from which it is derived. 188. *Faechog*, a shell, cockle? occurs *infra* (194). 189. *Marclach*, "a horse-load," according to C. (*marelach* *eruthnechta* occurs in the Trip. Life of P.), from *marc* (horse)—W. and Corn. *march*, which we have met above in *marcach*. 190. *Bonn* (gl. *solea*) = *bond*, v. *supra*. 191. *Bile*, masc. *ia*-stem, correctly explained "a border" by O'R.; W. *byl*, masc. "brim, edge." The word occurs in a beautiful old poem attributed to Columbeille, and quoted in full

by Dr. Reeves. (Vita Columbæ, 285, 288.) Unfortunately the spelling has been modernized. I will try to restore the pure orthography, and adopt Mr. Curry's translation:—

Diambad lim Alba nile	Were all Alba mine,
O' thá brú co á bile,	From its centre to its border,
Rop ferr limsa ait taige	I would prefer to have the site of a house
Occam ar lár caem-Daire.	In the middle of fair Derry.
Is aire caraim Daire	The reason I love Derry is
Ar á reide, ar á glaine	For its quietness, for its purity,
'Sar imad á angel find	And for the multitude of its white angels
On chiunn co roich araille.	From the one end to the other.

192-196. *Uachtar* (gl. *impedica*); *uachtar* is the upper part, O'R.'s *uachtar*; but *impedica* is altogether obscure to me. *Uachtar* also means "cream;" and *uachtar go tóin*, "cream to the bottom," is, according to C., "a plant supposed to possess the property of turning all the milk into cream when the milk-pail is scoured with it."

193. *Smir* (marrow); W. *mer*, cf. O. Norse *smior* (butter), Eng. *smear*, occurs in the exceedingly old tale of the "Fled duin nan géd," ed. O'Don. p. 70:—Ní roan sum din co tardad cnáim for méis dó . . . ocus toimlid á *smir*, ocus á feoil asáithli; "he stopped not till a bone was brought on a dish to him, . . . and afterwards ate [eats] its marrow and flesh." 194. *Faechog beg*, a periwinkle, lit. "a little shell." 195. *Grainsech* (gl. *grangia*), *grainseach*; O'R. "a *grange*, a farm." 196. *Cerc*, O'R. *cearc*, a hen; cf. *ceredae*, gl. *gallinaceus*, Z. 765; the resemblance to the Gr. *κίρκος* seems accidental.

197-201. *Ilur* (eagle); W. *eryr*; Corn. gl. *er*; Bret. *erer*, *er*; Goth. *ara*, gen. *arins*; O.H.G. *aro*. 198. *Arg* (from *arca*), "a chest, coffer," O'R.; so 199—*Ciste* is from *cista*. 200. *Ciarsech*, a hen blackbird, perhaps connected with *ciar* (*fuseus*), whence the name *Ciarán*, which occurs in an old obituary notice (Z. *praef.* xxxii.), *bás Muirchatho maic Mailedúin hi Cluain maccunois á imda-Chiarain* (death of Muirchad, son of Mailedúin, in Clonmacnois, from Ciarán's bed). With *ciar* = *cêra*, we might, perhaps, compare *κελαινός*, Skr. *kâla*, Lat. *cal-igo*. 201. *Caog* (gl. *monedula*, a jackdaw); cf. W. *coeg*-fran = *coeg* + *bran*. Engl. *chough*.

202-206. *Spideog* (gl. *philomena*), "a nightingale," O'R.; generally applied to the robin redbreast. 203. *Colum*, for *columb* = *columba*; cf. Lat. *palumba*; *ciadeholuim*, gl. *palumbes*, Z. 752; cf. Corn. *colom*; gl. *columba*, *udson*; gl. *palumba*, Z. 1113; W. *colomen*; Bret. *koulm*, *klom*. The final *b* is still retained in *Colomb cille* (Book of Armagh, 15 *b*, 2), gen. sing. "eductio martirum, i. e. ossuum *Coluimb cille*" (ib. 16 *a*, 1), "Columb crag" (Vita Col., ed. Reeves, 19, 20); and in the tenth century inscription on the case of the Book of Durrow (see Vita Col. ed. Reeves, 327), which Rod. O'Flaherty has copied on a fly-leaf at the beginning of that MS.:—✠ Oroit

acvs bendacht *cholwimb* chille do flavnd macc mailsechnaill dorig herenn lasandernad acumddachso ([the] prayer and blessing of Columb of [the] Church for Fland, son of Mailsechnall, for [the] King of Ireland, by whom this case was made). 204. *Crebhar* (gl. lucifugia); *creabhar* is a woodcock, according to O'R.; cf. W. creyr, a heron. 205. *Ferbog* (gl. capreola, a roebuck), in O'R. *fearboe*, *earb*, *earboc*; Gael. *earb*, *earbag*, Corn. yorch, gl. caprea, Z. 1115; W. iwrch, Bret. ioure'h. The unaspirated *b* in *ferbog* is a medialized *p*; cf. *heirp* (gl. dama, gl. capra), Z. 78. May we also compare Lat. *hirpus*, *hircus*, Sabine *fircus*, with which Weber (Zeits. vi. 320) connects Tacitus' *alces*, A. S. *elch* (Eng. *elk*)? 206. *Corcach mara* (gl. *rostigola*, *infra* gl. *curiolus*), some kind of sea-bird, perhaps the curlew. The nearest thing I know to *rostigola* is *rusticula*, but this is a heath-cock.

207-211. *Dreolan* (leg. *dreólan*?); W. *drywyn*, a wren, = Ir. *drean*, "the king of all birds;" the "avis *regulus*," for which *aurigola* seems to stand. 208. *Nenntóg* (gl. *urtica*, a nettle), spelt with two n's—O'D. Gr. 19; O'R. *neantóg*, *neanta*; *neaid* (nettles) occurs in Cormac, but I omitted to note where. 209. *Connlach* (gl. *arista*), a collective, "stubble," "straw"—O'R.; applied in Clare, according to C., to *stalks* of rape; *arista*, however, is the beard of an ear of grain. 210. *Coinnlin* (gl. *stipula*, a corn-stalk), applied, according to C., to a *single* stalk of rape; cf. *connall*, gl. *stipulam*, *colligendo*, Z. 731; W. *eynull* yd, "ingathering of corn." 211. *Seimin* (gl. *fistula*, reed), "a bulrush"—O'D.; "blackheaded bog-rush," O'R.; probably a deriv. from *seim* (gl. *macer*; gl. *tenuis*, Z. 23, 261).

212-216. *Monadan* (gl. *moneta*), bogberry, leg. *mónadán*, l. w., perhaps connected with *móin*, a bog. 213. *Glacarba* (a handful of corn); *glac* (hand, palm); *arba* (for *arban*?) O'R.'s "arbha, s. f. corn" (he is wrong as to the gender, for *ith in arba*, gl. *far*, occurs *infra*); cf. W. *erfin*. 214. *Glac saiged* (gl. *pharetra*); here *glac* must mean a quiver-like receptacle; *soiged*, better *saiged*, = *sagittân*; gen. pl. of *saiged*, anciently *saiget*; W. *saeth*, from Lat. *sagitta*; for if the word were Celtic, the initial *s* would have become *h* in Welsh. Thus, in Colmán's hymn (Lib. Hymn. fol. 5 b):—

Cech martir, cech dithrubach, cech nóeb robai in genmnai,  
Rop sciath dann diarn imdegail, rop *saiget* uan fri demnai.

Let every martyr, every hermit, every saint who lived in purity,  
Be a shield to us, to defend us; be an arrow from us against demons!

216. *Ga* (gl. *hasta*) = *gaisas*; *gaide* (gl. *pilatus*, Z. 64) = *gaisatias*, the *s* being lost between vowels, as in *siur* (sister); *faran* (isarn = iron); *giall* (a hostage) = O. H. G. *kisal*; *iach* = *esox*, *esuicius*, W. *eawg* (salmon), Corn. *chog*, &c. Cf. with *gaisatias*, n. pl. masc. *gaisatii*, *gaisati*, the Gaulish tribe-name Γαισάτοι, Polyb., which, however,

seems a stem in *a*, not in *ia*. See Z. 64, note; W. gwaew, pl. gwewyr, Z. 119, Corn. gew, Z. 152, seem the O. Ir. faebur (edge), Corm. v. *Diness*.

217-221. *Seidedh gáithe no bulga*, gl. flabella (a blast of wind—cf. flabra—or a bellows; cf. flabellum); *seideadh*, O'R.; W. chwythiad, Ir. siataim = Bret. c'houézaf Corn. huethaf; *gáithe*, gen. s. of *gáith*, a fem. i-stem, which we have already found in the quatrain quoted from the St. Gall Priseian; *bulga* (bellows?) must be connected with *bolg* (bag); O. Ir. bole, gl. uter; bulgas Galli sacculos scorteos vocant, Festus, Z. 17; Goth. balgs, and Aeol. βολγος (= μολγός, hide). 218. *Cerdcha* (gl. fabrica), a smithy, forge, occurs twice in Cormac (sub vv. *Ca* and *Nescóit*). In Z. 70 it is spelt *cerdchae*, and glosses officina; *cerd* (formator, faber), gen. *cerda* (*cerdcha*, .i. *teg cerda*, Corm.); acc. *ceird* (Brogan's hymn, 79) is a *masc.* i-stem, from the root *CAR*, Skr. *kr*, to make, whence also *cerd* (art), a *fem.* i-stem; gen. dual; mic dá *cerda*, pseudo-Oengus, cited by Dr. Todd, Lib. Hymn, p. 85. *Cae*, *ca* (W. cae, caiou, gl. munimenta, Z. 291), has probably lost a *g*; cf. O. H. G. hag (stadt), N. H. G. gehege, Fr. haie, Eng. hedge. 219. *Mesgan* (gl. massa), leg. mesgán, now, I believe, applied to a lump of butter, shaped like a sod of turf. 220. *Bláthach* (gl. baudaca) is butter-milk; gen. *bláthaigh*. 221. *Lind*, leg. *linn*? (gl. cervisia), ale; O'R., *linn*, *lionn*, s. f. Gael. *leann*, W. llyn.

222-226. *Fual* (gl. urina), stem, *vôla*; cf. Skr. *vâr*, *vâri* (water); *οὔρον*, harn?; gen. *fuail*, occurs in one of the St. Gall incantations (Z. 926). "Ar galar *fudíl*" (against disease of the urine, strangury?). "Dumesuresa diangalar [mo] *fudíl-se*" (I save myself from great disease of my urine). "Focertar inso dogrés i maigin hi tabair *thúal*" [*thúal* = do *fúal*]. (Let this be placed continually in [the] place wherein thou makest thy water). 223. *Sgél* (gl. fabula), O. Ir. *scél* (narratio, nuntius), nom. and acc. plural *scéla*; a neuter a-stem<sup>1</sup>; gen. plur. *scél* (*ń*), which before *b* becomes *scél* (*ń*),

<sup>1</sup> The mod. Irish nom. and acc. pl. is *sgéalta* (*sgéal-t-a*), as in *seol-t-a* (sails); *ceol-t-a* (melodies); *neál-t-a* (clouds), where the *t* is what Bopp would term an inorganic addition to the base, but what Curtius would call a determinant. Another inexplicable *t* is found in some dialectal verbal forms: thus, *biomuis-t* (let us be), in S. Leinster and E. Munster (O'D. Gram. 169); *glanamuis-t* (let us cleanse), in Kilkenny (ib. 180); *glanfamuís-t*, *glanfabhuis-t* (we would, you would, cleanse), Kilkenny (ib. 182). All through Ireland this *t* occurs (sometimes medialized) in the 1st and 2nd pers. plur. pres. act., and 1st pers. sing. fut. act., as *glanamai-d* (we cleanse); *glan-t-aidh* (ye cleanse); *glansa-d* (I will cleanse). Cf. ar sein *bera-t-sa* einich do sgena [ib.], "on him I will take revenge (?) of daggers" (Rumann, Petrie, R. T.); compare also *tánais-t-e* (second), O'D., Gram., 123, for Z.'s *tanise*. The so-called determinant is not used in the O. Ir. declension, but a *t* occurs in two or three conjugational forms. Thus, *guidmi-t*, Z. 143 (we pray); *logmai-t* (we forgive); *proimfimi-t* (we shall prove); in perfects like *asrubur-t* (I said), *asrobar-t* (he said), and in the third pers. plur. of the secondary present, e. g., *domel-t-is* (they were

(m), as in a verse in a poem on the characteristic virtues of the saints of Ireland (Rev. Dr. Kelly's "Calendar of Irish Saints") :—

Caras Scúithin na scéil ínbinn (bendacht ar chách doroinne!)  
Aindre áilne uchtgela, etarru dogní oige.

Scúithin of the sweet legends loved (a blessing on every one who hath done so!)  
Maidens beautiful, white-bosomed, [and] among them preserved his chastity.

The long ê seems to indicate the loss of a consonant. 224. *Corcair* (leg. *corcuir*? gl. *purpura*), from which it seems formed by changing the *p*'s into *c*'s (as in case, from *pascha*; *cegeedais* from *pentecoste*; cf. *necht* = *neptis* (W. *nith*, Skr. *naptri*, N. H. G. *niftel*); *secht* (*n*) = *saptan*; *fescor* = *vespera* = a Skr. *divas-para*, Bopp), and altering the declension. Perhaps, however, *corcuir* is not a foreign word. Z. 744, has *dub-choreur*, gl. *ferrugo*, and compares the name of the Dalmatian island, *Κόρκουρα*, *Corcyra*. The Welsh is *porphor*. 225. *Céir* (wax); W. *cwyr* = *cêra*; but the Irish *céir* seems an *i*-stem. The Cornish and Bret. are *coir*, *koar*. 226. *Glass* (gl. *serra*), a lock, manacle, occurs in the poem of Cormacán éeces (ed. O'D.), v. 57 :—

Ocus ní thardad air *glas*  
Na geimel alainn amnas.

And there was not put upon him a manacle,  
Nor polished tight fetter.

The dimin. *glasán* (gl. *serrula*) occurs in Z. 281.

227-231. *Roth* = Lat. *rōta* (a wheel); Z. 82, the *t* being aspirated between the *o*, and the *a* which originally ended the word. Under such circumstances in Welsh *t* always becomes *d*. We find, accordingly, that the Welsh for wheel is *rhod*; cf. Lith. *ratas*, O. H. G. *rad*. We may also compare Skr. *ratha* (waggon), Zend, *rathaêstâ*. 229. *Fochlaidh*, "a cave" in Cormac, occurs in the Irish Nennius, p. 116: *int ochtmad ingnad, foclaid fil i tír Guent ocus gaeth tribith ass* (the eighth wonder, a cave which is in the land of G., and wind for ever [blowing] out of it). Cf. O. W. *claud* (*fossa*), Z. 622, W. *goglawdd*, Ir. *cláidim* (I dig), W. *cloddiaw*. 230. *Liter* (a letter) = Lat. *littera*. Double *t* becomes *th* in Welsh; we find, accordingly, *llythyr-en*. 231. *Sil-laidhi* (if I read the word rightly) seems a curious hybrid, consisting, as it does, of the first syllable of *syllaba*, plus an Irish termination. Cf. *siolla*, O'R.; W. *sill*. In Z. 968,

eating); *asber-t-is* (they were saying). The declensional *t* occurs frequently in the plurals of O. Welsh nouns, cf. *ætin-et* [now *edned*], *bronnbreith-et* (*volucres ventre variegatæ*), *merch-et* (*filiae*, now *merched*). I do not find a *t* in the British conjugation, except in perfects act., like *a gant* (*cecinit*), *ae gwant* (*fieriit*). In this *t* (= *dt* ?), and in that of the corresponding Irish perfects, I am inclined to recognise the reduplicating root *dhâ*.

968, the word is, as might be expected, sillab, fem.; sillaid occurs in Leab. Breace in the nom. pl. of sillad, Gael. *siolladh*.

232-236. *Lethenach* (gl. pagina, a page of a book); the gen. *lethinig* (leg. lethenig?) occurs in Harl. 1802, 13 a; line moite [O. Ir. m' aite] hí tus ind *lethinig* sea. Rob cenais dia for anmain maelissu, "a line of my tutor's [written by him] is at the beginning of this page. God be gentle to Maelissu's soul!" Is *lethenach* weakened from lethanach? 233. *Crupán na lám* (gl. sirogra, i. e. chiragra, *χειράγρα*, gout in the hand); *crupán* I have not met elsewhere. O'R. has *crúpadh* (contraction, Gael. *crupadh*); *crúpaim* (I contract); *crupog* (a wrinkle), to which it seems allied. 234. *Esga* (gl. luna); in O. Ir. aescac, Z. 247; gen. ésci, Z. 1074, s. n. The adj. esea, which occurs in the Féilirc of Oengus, is glossed by cain no alaind no *lucida* in the Leabhar Breace copy of that (philologically) valuable composition. Note neph-éscide, unmoonlit (gl. σκοτομήνη), isin nep[h]-æscaidiu (gl. in σκοτομήνη), Z. 830. 235. *Medhal* (gl. panca = paunch?) though the unaspirated *d* in O'R.'s *maodal*, "a belly, a paunch," is certainly correct. Gael. *meadhail* is "mirth," "joy." 236. *Blonac* (lard); cf. W. *bloneg* (lard, grease). Corn. *bloneg*; gl. adeps.

237-241. *Monadh* (subsequently glossing momissma, i. e. νόμισμα, coin), seems here to mean a mint. In Gaelic *monadh* means a mountain; cf. W. mynydd, di-minid sursum, lit. ad montem, Z. 571, and also a heath. 238. *Farcán* (gl. comprisura), (leg. *farcán*?) is "a knot in wood," according to C.; O'R. has "*farcán*, s. m., a corn or welt on hands or feet." 239. *Cantair* (gl. troelia), "cantaair, a press"—O'R.; "into which wood is put to be straightened," adds Mr. Curry. In Gaelic *farchan* is "a little mallet." 240. *Cliath fairsidh* (gl. eripica, a harrow); as to *cliath*, v. *supra*; *fairsidh* seems the gen. sing. of *fuirse*, harrowing, O'R. 241. *Sitheal* (gl. situla, bucket) is "a bowl, a cup," according to O'R.; W. hidl, a cullender?

242-246. *Taes* (= dough, Goth. daigs, N. H. G. teig?), W. *toes*. 243. *Mulcan* (gl. glassia, i. e., γαλάξια? a kind of milk-frumety) is O'R.'s *mulachán*; s. m., "a kind of soft cheese; cheese curds pressed, but not in a vat." Cf. Goth. miluks, Eng. milk, O. H. G. miluh, mulgere, mulcere, ἀμέλω. 244. *Igha* (gl. prisura), perhaps O'R.'s *iódha*, "the cramp, rheumatism, any kind of pain;" "a stitch in the side," according to C. 245. *Cocan* (gl. pensa, a day's ration) is *cucan* (gl. penus, store of food, provisions) in Z. 80. This is a different word from *cucann*, gl. pistrinum, gl. coquina, gl. culina, Z. 740, though they come from the same root, viz., *CAK*, or *PAK*. Cf. O. W. coc, gl. pistor; Cornish *cog*, gl. coquus; whence *keghin*, (gl. coquina), Z. 1095, 1122; cf. Skr. pacâmi; Lat. coquo, coqu-in-o, and popina; Lithuanian kėpu; Gr. ἀρτοπόπος, ἀρτοκόπος (bread-baker), which last word Messrs. Liddell and Scott derive from ἄρτος and

and κόπτω. See Curtius, Zeitschr. iii. 403<sup>1</sup>. 246. *Léec* in *árain* (calculus in the kidney); as to *léec v. supra*; *árain*, abl. of *aru*; gl. *ricn*, Z. 20; Welsh *aren*, perhaps connected with Lat. *rên*; *sed qu.* *Lapifulta* is, perhaps, a blunder for *lapillula*.

247-251. *Bancoig*, gl. *presena*. Both words obscure, and probably corrupt. Shall we read *banchoigle* and *proседа*, a prostitute? *Banchoigle* occurs in O'R., with the meanings, "a female companion, a cup gossip." *Banchoigreach* in Gaelic is "mulier aliena." 248. *Luch francach* (lit. French mouse) is certainly a rat (cf. Welsh *llygod ffrengig*, rats), but what is *rula*? With *luch* (O'R. s. f. a mouse), cf. W. *logod*, Z. 82, *llyg* (a field-mouse). 249. *Luch dall* (gl. *talpa*, a mole), lit. blind mouse; *dall* (blind), which glosses *cæcus*, *infra*, and occurs in composition with *súilech*, in *dallsúilech* (gl. *orbatus*), *infra*, is the Welsh *dall*, pl. *deillion*, Z. 296. 250. *Lacht* (gl. *lactura*), in in O'R. *laed*, "milk;" Corn. *lait* (leg. *laith*); W. *llaeth* = Lat. *lact* (*lac*, *lactis*) is, perhaps, as Bopp has suggested, an old passive participle formed by the Skr. suffix *ta*<sup>2</sup>. On this word, and on the interesting identification of Ir. *bliocht*, W. *blith*, with *γάλακτ* (*γλακτοφάγος*, *γλάγος*), where the Celtic *b* and the *γα* are the last remnant of the word for cow (Skr. *gav*, Ir. *bó*), see Grimm, *Gesch. d. d. Sprache*, II., p. 1000. 251. *Amaise* (gl. *amusca*) I cannot explain.

252-256. *Túl* (gl. *ascia*, *adze*), cf. Lat. *tálea* (a cutting for planting); inter-taliare, and the crowd of words connected therewith; Ital. *taglia*; Span. *tajo*; Fr. *taille*, *tailleur*; Engl. *tailor*, and *fee tail* (*feudum talliatum*); and M. H. G. *teller* (a plate), *Diez*, E. W. 339. 253. *Casnoidhi* (gl. *scindula*, *shingle*), leg. *casnaidhi*? is "chips, or shavings of wood," according to O'D. and C. The nom. sing. *casnaidh* is in O'R. 254. *Escart* (gl. *scupa*, i. e. *scopæ*, a besom?), probably from *es* (= Lat. *ex*), and the root *SCAR*, whence *etarscar-tha* (*separationis*), Z. 254-5. But *scupa* is probably a blunder for *stupa*, and we may compare the Gaelic *eascard*, or *ascart*, s. m. "tow," "coarse lint." 255. *Guirin* (gl. *pustula*), Gael. *guirean*, W. *goryn*, from *gur* (*pus*); Corm. v. *Nescoit*; W. *gor*; cf. French *gour-me*, and perhaps O. Norse *gor* (*dung*), *gor-m-r* (*slime*). 256. *Nus* (gl. *onesta*, i. e. *colostra*?) is, says O'D., the beestings or new milk of a cow after calving: "*nus* quasi *novus*," says Cormac; and though it is  
of

<sup>1</sup> Dr. Smith, in his Latin Dictionary (sub *v. coquo*), is wrong in including the English *bake* in this class of words. *Bake*, as Curtius points out, is the Greek *φάγειν*.

<sup>2</sup> This suffix (Lat. *-tus*, Gr. *τός*) is found (without addition) in Irish, not, as might be expected, in the part. perf. pass., but in the pret. pass. in *-d*, plur. *-tha* (*Ebel*, *Beitr.* i. 162). *Ebel* here speaks of *vocalic* verb-stems. The tenuis is preserved in the sing. of the pret. pass. of *consonantal* verb-stems: e. g. *rocet* (was sung) = *pra-can-ta*, *tairchet* (was prophesied), *ad-ra-nac-t* (was buried), &c. The termination of the part. perf. pass. O. Ir. *-the*, *te*, mod. Ir. *-tha*, *-ta*, really stands for *ta + ya* (see *Ebel*, *Beitr.* i. 162).

of course absurd to identify *nus* with *novus*, the word may really come from the root *nov*, which in Irish would lose the *v*. Gael. *nùs*, *nòs*, gen. sing. *nùis*.

257-261. *Baineachlach* (gl. grimaga), a female servant, a she-post-boy! if O'R. be right in his explanation of *eachlach*. 258. *Meall* (gl. *picuta*, i. e. *picota*), a mound, hillock, a masc. a-stem, with which Glück, 138, has connected Mellodunum and Mellosectum. *W. moel* (a conical hill) is represented by the Mod. Ir. *maol*. 259. *Eás* (gl. *mustella*, weasel), a dimin. form in O'R., viz., *easóg*; another mod. word for this animal is *nas*, which is *nes* in Z. 60. 260. *Fídhchat* (gl. *muscipula*), literally wood-cat, a humorous word for a mouse-trap. 261. *Concro* (gl. *decipula*, a snare, a trap), "a wolf-trap," conjectures C., from *con*, base of *cu* (dog, a wolf is called *cu allaidh*), and *cro*, gl. *casula* (*supra*).

262-265. *Srathar* (gl. *sagena*, a fishing-net or seine), Gael. *srathair* (clitellæ). I suspect the scribe has blundered here, for *srathar* is certainly "a straddle," as O'R. explains the word; *W. ystrodyr*, f. from Med. Lat. *stratura*. It occurs (with its *s* aspirated by the nom. sing. of the fem. article) in the St. Gall Priscian, Z. 929:—

Gaib do chuil isin charcair :

Ni róis chluim na coicaid :

Truag insin, amail bachal,

Rot giuil ind *srathar* dodcaid.

Take thy corner in the dungeon :

Thou gettest neither down nor flocked :

That wretched one ! like a slave,

The miserable *srathar* sticks to thee.

This, however, does not enlighten us much as to its meaning. 263. *Carr* (gl. *biga*, a two-horsed chariot) has been noticed *supra*. 264. *Uchtach* (gl. *antela*), a poitrel, or breast ornament for horses, from *ucht*, breast (also the brow of a hill, as in *conrici hucht* *noinomne*, "to nine-oaks' hill," Book of Armagh, 17 a, 1), mod. gen. *ochta*, a masc. u-stem. The following is a paradigm of these stems:—

MASC. u-STEM.

*Stem, bithu.*

Sing.	Dual.	Plur.
N. bith	dá bith	betha
G. betha	dá betha	betha (ñ)
D. biuth	dib bethaib	bethaib ( <i>for</i> bithuib)
Ac. bith (ñ)	dá bith	bithu
V. a bith	a dá bith	a bithu

In—265. *Tiarach* (gl. *postella*, i. e. *postilena* = *W. pystylwyn*), a crupper, may, I suspect, be found the *tiar* conjectured by Z. 567, as a designation for the western regio mundi. In Ireland the west is the back; the east, the front (*airthir a chinn*, in the front



front (east) of his head); the south is the right hand (des) (cf. Dekkhan, from the Skr. dakshina) the north, the left (tuath). In Kerry I have heard an English-speaking peasant talk of a tooth in the *wesht* side of his jaw, meaning the back part.

266-270. *Laithirt* (gl. capula, i. e. crapula, drunkenness, debauch, also the headache resulting therefrom) is pleasantly derived by Cormac from *laith* (ale), and *ort* (killed) thus: *Laithoirt* .i. laith ron ort .i. ol cormae, "laithoirt, that is, *laith*, which killed us, i. e. a drink of ale (*corm* dat. s. *cormaim* = W. *ewrw*, *κοδρμυ*, Dioscor., see Dief. Celt., i. 123). 267. *Cáer finemnach* (gl. uva), literally bacca vite: *cáer*, gl. bacca, Z. 37; W. cair: *finemnach*, an adj. formed from *finemain*, a vine, which is found in the Leabhar Breacc Sermon on S. Brigit, cited by Dr. Todd (Lib. Hymn. 65): Is aire sin isé á samail etir dúlib, colum eter énaib, *finemain* eter fedaib, grian uas rennaib. ("Hence it is that her type among created things is the Dove among birds, the Vine among trees, the Sun above the stars.") 268. *Lubra* (gl. lepra, leprosy), cf. W. llyfrith, "eruptive, pimpled." 269. *Cnaimfiach no torpan* (gl. fragella, cornix *frugilega*?): *cnaimfiach* (which glosses *curcellus*, *infra*, No. 503) means, according to C., "the great eagle," and is also applied to a raven (*sic* O'R.); to a rook in Scotland. It is hard to say what the first element of the compound can be: if we read *enaimfiach*, we might compare *enám*, bone, a masc. i-stem, o *chnám* gl. ex osse, Z. 1002, n. pl. in *chnamái*, Z. 237, acc. pl. *cnámi*, Z. 609, cf. *κνήμη*, and *fiach*, gl. corvus, Z. 1030; cf. N. H. G. weihe, O. H. G. wiho, wigo (milvum), uuiio (milvus). *Torpan* is a crab (cancer), according to C., Gael. *tarpan*. 270. *Cotun* (gl. parma, a small round shield) I have not met elsewhere.

271-275. *Nelladoracht* (gl. piromanzia, pyromantia?) is, according to C., "astrology," Gael. *neuladaireachd*, from *neuladair* (astrologer). The first element of the word seems *néll*, a cloud. I know not if the Irish practised *νεφελομαντία*. 272. *Dornadoracht* (gl. ciromancia, leg. chiromachia, pugilism?), Gael. *dórnadaireachd*, from *dórnadóir* (a boxer): cf. *dorn*, W. *dwrn* (fist, hand): whence *dornán*, *infra*: nom. *durni* (gl. ut me colaphizet), Z. 336. 273. *Clas guail* (gl. sturna?), "the place on which charcoal was made," C.; *clas* here seems = the W. *clas* (a space, region). Its usual meaning is "furrow," "trench." *Guail*, gen. sing. of *qual* = Eng. coal, W. glo. 274. *Sblinach*, gl. catapulta (if I read this rightly), seems connected with *splín*, "a sharp dart of the eye;" *splincín*, "one who gives a sharp glance out of the corner of his eye;" and *spline*, "a point of rock," "an overhanging cliff," O'D. 275. *Croicinn madra allaid* is "hide of a wolf," lit. "of a wild dog." What *edibulta* can be, or be put for, I cannot conjecture.

276-280. *Coinmír* (gl. offa), *conmír* in Z., v. *supra*, No. 156. 277. *Dabach* (gl. caba, i. e. cavea), gen. *dabha*, *supra*, No. 158. 278. *Suiste* (flail), a lengthened form

of *suist* = *fustis*. *Calopeda* (if this be what the scribe's *callidiba* meant) seems a barbarous hybrid formed from *κάλον* (wood), and *pes* (foot). 279. *Idh urchumail* (gl. *trica*, i. e. *tricæ*, hindrances) is a spangling-chain: *idh*, a collar, chain; *urchumail* for *érchumail*, and this = *cumail* (holding), with the intensive particle *ér* = Gaulish *ver*, Lat. *per*, Gr. *περι*, prefixed. 280. *Cessacht* (gl. *parvispendia*, penuriousness). The adj. *cessachtach* occurs in S. Brogan's poem on Brigit:—

Ní pu for seotn santach; ernais cen neim, cen mathim:

Nír' bu chalad,<sup>1</sup> *cessachtach*: ní car in domuin cathim.

281–285. *Galar síla* (gl. *obtormia*, i. e. *ophthalmia*), “disease of the eye;” *galar*, gen. *galair* in O. Ir., a neut. a-stem = W. *galar* (mourning, grief), *síla*, gen. sing. of *síil*, No. 425, *infra*. 282. *Cailleach ligeach* (gl. *pupina*) is nearly unintelligible to me; *cailleach*, anciently *caillech*, has the meanings of “old woman” and “nun:” in Gaelic, *ligeach* is “sly,” *ligheach*, “flooded.” 283. *Cochtair* (gl. *coquina* = *cuisine*), *vide supra*, No. 245. 284. *Tarrach* (gl. *babana*); of these two words I can make nothing as they stand. May we read *torrach* (pregnant), and *babána*, an Hiberno-Latin fem. subst. formed from *babán* (baby), and meaning a pregnant woman? In Gaelic *tarrach* is “the belly-thong of a pack-saddle, a girth.” 285. *Coisreagad* (gl. *creatura*, i. e. the consecrated wafer?); for *coisegrad* = *consecrata*: the *n* being lost before *s* as in *mís* = *mensis*, *cís* = *census*, *mias* = *mensa*, &c.

286–298. *Aran* [leg. *arán*] *geal* (gl. *placenta*, a cake), “white bread.” 287. *Baintigerna* (gl. *dominabus*). Here, and in the following twelve articles, the Latin words are in the dat. or abl. pl., the Irish being in the nom. sing. In *baintigerna* (lit. female-lord), note first the non-aspiration of the *t*, though originally between vowels, the Irish phonetic laws not admitting the combination *nth* (cf. *banterismid*, gl. *obstetrix*, Z. 820; *ohaintaidliuch*, gl. *satisfactione*, Z. 826, and verbs in the 3rd sing. pres. pass., such as *frisduntar*, gl. *obstruitur*, Z. 464); secondly, the change of the O. Ir. final *e* (= *ia*) to *a*; thirdly, the change of the *a* of *ban* to *ai*, which is owing to the influence of the vowel in the following syllable, viz., *i*, which has the power of changing a preceding *a* into *ai*; so *e* changes a preceding *a* to *i* (*ai*); but *o* causes no vowel-change. See Ebel, Beitr. 288. *Ainim*, in Z. *anim* (Corn. *enef*; Armor. *éné*) = *anima*, and declined like a fem. *â*-stem<sup>2</sup>, but also declined as a stem in *n*<sup>3</sup> (= a Latin *animo*, -onis, if there were such a word), which curious fact Ebel (*Zeits.* vi. 213) was the first to notice. 289. *Baindea in toraid* (goddess of the fruit, *Pomona*? or growth, *Ceres*?); *baindea*,  
bandea

<sup>1</sup> = Goth. *hardns*, Eng. *hard*.

<sup>2</sup> Gen. *anme*, dat. *anim*; cf. *anam*-*chairtea*, gl. *doctores*, lit. *soul-friends*, Z. 10 (= *anamacarant-i-ans*).

<sup>3</sup> Dat. sing. *anmin*, acc. *anmin(n)*, pl. *anmin*, *anman(n)*, *anmanaib*.

bandea, Z. 279 (not bandia); where the ban seems superfluous, as dea = dêvâ = Lat. dea; *toraid*, gen. s. of torad; dat. torud (fructui), Z. 231; n. pl. *toirthe*, O'D. 88, for *tortha*, whence it would seem to be a neut. a-stem. Ebel (Beitr. 428) would connect this word with the root RAD; but consider the *t* in *toirthe* and in the adj. *toirthech* (fruitful), which occurs in Z. 778. 290, 291. *Ingen* (filia, nata), a daughter, girl; now *inghean*, Gael. *nighen*, which Bopp and Pictet, I venture to think, erroneously, have compared with the Skr. *anganâ*, is literally, I suspect, "one who does not bring forth," from the neg. particle *in* (Z. 829), and the root GAN<sup>1</sup> (Skr. *jan*), to produce. Cf. the word *ingenas* in the following gloss (Z. 492), *ma eterosera fri a fer, ni teit eo fer nãile*, act bed *ingenas*, which I render literally thus, "if she have separated from her husband, let her not go to another husband, but let there be not-bringing forth"—*impartitudo*, *impartura*, if I may coin a Latin word. Z. translates *bed ingenas* by *sit innupta*, obviously taking *ingenas* for an adj., or a concrete subst.; but the termination *-as* is only, so far as I know, used to form abstract substantives; see Z. 759 (*curchas*, gl. *arundo*), has yet to be explained. *Ingen* may, however, be for *andegena* (*adgnata*), cf. *Cintugena*.

292-295. *Banchara*, a female friend; *cara* = W. *carant*, pl. *ceraint* (O. Ir. gen. *carat* = *carantas*, as Skr. *bharatas* = φέρωντος<sup>2</sup>), is a stem in *ant*, like *nãma* (*hater*, enemy), gen. *nãmat* (= *na* + *amantas*); *fiadu* (God); *dínu* (ewe-lamb); *bráge*, throat (= Welsh *brevant*, windpipe); *lôche* (lightning); *Nuada* (a man's name); *Brega* (?) plur. *Brígarves* (= in the Irish of Z.'s glosses, *Bregait*, Skr. *bṛhantas*), an Irish elan mentioned by Ptolemy. This class of nouns represents the Gr. participles in *ων*, *ωντος*. *Cara* was thus declined in O. Ir. :—

MASC. *ant*-STEM.

*Stem, carat* from *carant*.

Sing.	Dual.	Plur.
N. <i>cara</i>	(Not yet observed)	<i>carait</i>
G. <i>carat</i>		<i>carat</i> (ñ)
D. <i>carait</i>		<i>cairtib</i>
A. <i>carait</i> (ñ)		<i>cairtea</i>
V. <i>a chara</i>		<i>a chairtea</i>

294. *Ldir*

<sup>1</sup> The root GAN, when it means to be born, reduplicates in Irish (cf. *no gigned*, gl. *nasebatur*, Z. 417), as well as when it means to produce (*nís gignetar tola*, Oingus, Féilire).

<sup>2</sup> The loss of the *n* before *t* in Irish is, however, purely the result of a phonetic law; the same loss in the Skr. gen. *bharatas*, and in the other weak cases, is the consequence of what may be called the *dynamics* of the language.

294. *Láir* (a mare); gen. *láraeh* (declined like *cathir*, *supra*, No. 13). 295. *Múl* (afterwards glossing *mûlus*, W. *mul*, N. H. G. *maul*); cognate with Lat. *mûla*, a she-mule. The adj. *múlda*, gl. *mulionicus*, is in Z. 30, where also are quoted the O. British name *Epomulus* = *equomulus*, and *múlu*, the O. Ir. acc. pl. of *mûl* = *mulus*.

296-301. *Assal*, glossing, *infra*, *asinus* (W. *asyn*, he-ass; *asen*, a she-ass), I cannot believe to be a Celtic word. The vowel-flanked *s* would have been lost in Irish. *Assal* (O'R. *asal*) I believe to stand for *asan*, and to have been taken from the Lat. *asinus*: cf. Gaul. *Ep-asn-actus*, Gr. *ἄσνος* for *ἄσνος*, Goth. *asilus*, O. H. G. *esil*, Lith. *asilas*. 297. *Sogh allaid*, she-wolf, lit. a wild bitch; as *cu allaid*, lit. wild dog, is *lupus* (v. *infra*); *sogh*, also *sagh*, *saidh*, *saith*, O'R., Gael. *saigh*. Hence *saighin*, "a little bitch," O'R.; *saigir*, "a bitch's heat," O'D. 298. *Caise* = *pascha*, from which it is taken. Note, however, that it has become a fem. *i*-stem. In the O. Ir. the nom. is *ease*, which is declined like a *e*-stem; gen. *ease* = *caseas*; dat. *caise* = *easci*; acc. *caise* (*ü*) = *casein* (or *-en*?). So—299. *Mainn* (*manna*) is *mann* in Z. 593; *ni pu imdu do* (leg. *dó*) in *mann* *cid trén* *oc teemallad*; "non fuit abundantius ei *manna* quamvis *sollerti* in *collectione*;" whence it appears that the word was either *mase*. or *fem.*, which is curious, as the O. Ir. foreign-words generally follow the gender of the original vocables. 300. *Bosluaiged* (gl. *mamma*, riches), leg. *bósluaiged*, a deriv. from *bósluag*, "cow-host;" cf. Goth. *faihuthraihns* (*μᾶμμωνῆς*), originally "cattle-throng," "fee-throng," v. *infra*, No. 1003. 301. *Subachus* (gl. all. a, leg. *alacrimonia*?), glossed by *lætitia*, *Corm.*, and *ilaritas* (*sic*) in Egerton, 88, fo. 70: from *subach* (cheerful), opposed to *dubach* (v. *supra*, No. 85).

302-304. *Amadán* (gl. *idiota*, here a fool, idiot, *omadhaun*), which Pictet (*Zeits.* v. 325) rightly connects with Skr. *a-mati*, stupidity—*mati* is understanding—and Lat. *amens*. The root is *MAN* (think), whence Skr. *manu*, Eng. *MAN*, quasi thinker. 303. *Deorad* (gl. *advena*, a stranger, alien = the Scottish name *Dewar*, Gael. *deòradh*) also means a pilgrim, an exile, a stranger settling in an Irish chieftain's territory. See a valuable note by Dr. Reeves (*Vita Col.*, 366), and one by O'D. (*Battle of Magh Rath*, p. 163), in which page the nom. pl. *deoraid* occurs. 304. *Urraidh* (gl. *indigena*), a native, also meant "a solvent yeoman," C.

305-310. *Eirinnach* (gl. *Hibernigena*), from the old name of this island, which is declined in the Book of Leinster and Lib. Hymn. nom. *hérinn* (*Maelmura Othna's* poem) dat. *dond erinn*, gen. and acc. *hérenn* (see *Fface's Hymn*, vv. 7, 8, 10, and the *orthain* at the end, and the quatrain from *Marianus Scotus*, Z. 944). The origin of this name, notwithstanding the labours of Z. (G. C. 67) and Pictet (*Beitr.* 87), still remains obscure. One of Z.'s ideas is, that it is compounded of the intensive *ér* and *rind* (a star),

(a star), which he thinks may also have signified an island, "quasi signum maris." Another conjecture of his is, that *érrend* is for *iar-rend* ("insula occidentis"). There are three objections to these theories: 1°, as Pictet observes, we never find the *r* doubled; 2°, the gen. of *rind* is *renda*, but the gen. of *hérinn* is *hérenn*; 3°, *rind* never means an island, though it certainly has the meanings of "star," "headland," and "point." Pictet, citing the Teutonic names for the Irish—Norse *írar* (Irishmen), Anglo-Sax. *ira*, *ire* (Irishman), asserts that *Eirinn* is derived "ohne zweifel aus dem ältesten volksnamen der Iren, der etwa Er oder Eir gelautet haben muss." The following theory has been suggested to me: *Hérinn*, which certainly is a stem in nn, *iver-inn* being the base in the nom. gen. and dat., *iver-ann* in the acc., represents a petrified AVARASMA (cf. Skr. *avara*, posterior, western, declined with the pronominal -sma, Ir. *iar*, after, *aniar* "in the west," Pictet, Beitr. i. 89). By weakening the vowels, dropping the final *a*, and changing *m* into *n* (cf. *sni*, "we," ex ASMÍ) we obtain *ivarisn*. From *ivarisn* *hérinn* may have arisen, by the assimilation of the *s* (cf. *immunn* = Skr. *abhyasmân* = N. H. G. *um uns*) the passage of *v* into a spiritus asper, the shifting of this breathing, and the drawing together of the *i-a* thus produced (cf. *erthuaiscer-tach* (gl. *euroaquilo*, Book of Armagh, 188, b. 2) = *iarthuaiscerddach* (gl. *etesiarum*, Z. 777); *naueirchinniuch* = *nauí-airchinniuch*):—

Nom. Sing. *hérinn* = *hiarinn* = *iharinn* = *ivarinn*,

G. *hérenn* = *hiarinn-as* = *ivarinn-as*

D. and Loc. *hérinn* = *hiarinn-i* = *ivarinn-i*

A. *hérenn* = *hiarann-en* (-in?)<sup>2</sup>.

311-314. The only words here calling for remark are—311. *Oilithrech* (gl. *romipeta*, i. e. Rome-seeker), "a pilgrim" in O. Ir., *alither*, *ailither*, and—314. *Comaightech* (gl. *alienigena*, foreigner), now written *coimhtheach*, Gael. *coimheach*.

315-325. *Dithrebach*

<sup>1</sup> Cf. Ptolemy's *Iver-n-íoi*, *Iver-n-is*, *Iver-n-ia* (*Ἰουερνία*), and the W. Ewyrdonic (*hihernicus*, "west-manish"), Z. 814. But for these forms with *v*, *Hérinn* might be connected with Skr. *apara*.

<sup>2</sup> The most unfortunate circumstance in the investigations respecting the etymology of "*Hérinn*" is, that Prof. Pictet, to whom Celtic philology is much indebted, should have been deluded by our wretched O'Reilly, who actually has the following:—"1bh, s. a country, a tribe of people."

Will it be believed that this *ibh* is nothing but the mutilated dat. plural of the Mod. Ir. *ó* or *ua* (grandson, descendant, in O. Ir. *hane*, Z. 1029, *hoá*, Fiacc, v. 2, nom. pl. *háni*, Z. 39, dat. pl. *anib*, *ibid.*)? See O'D. Gr. 108. Irish districts were often called after the tribe that possessed them: thus, *la aun censelich*, in the Book of Armagh (literally *apud nepotes Censalaci*), is correctly translated by O'D. (Gr. 436) "in Hy-Kinsellagh;" *anu* (leg. *háuu*) is here the accus. pl. Dat. pl.: *mac ind* [*f*]irdana do *ib* Birnn, i. e.

315-325. *Dithreback* (hermit), *supra*, dithrubach; cf. W. didryfwr from dithrab, "a desert," = di-trab: cf. A(d)trebates (possessores), from trab = W. treb (vicus), Lat. tribus, Goth. thaurp, Eng. thorp, N. H. G. dorf (Ebel, Zeits., vi. 422). *Marbtach* (slayer), in the following compounds, is from marb, "dead," = martva = Lat. mortuus? root MAR, Skr. mr. 320. *Siurmarbtach* (gl. sororicida), "sister-slayer:" siur = W. chwæer, chwīawr = svasâr, N. H. G. schwester, occurs in Z. in the dimin. siurnat, gl. sororecula, p. 282, acc. sing. : conuargaib focetoir in *siair*, "he straightway lifted up the sister" (Trip. Life of Patrick). A second form, sethair (?), occurs in sethar-oirenid (gl. sororicida), Z. 767: a third form, pethair (?)—the Gaelic *piuthair*—in the Táin bó Cuailgne (Leb. na huidre); mac dechtere do *phethar*-su; and a fourth form, fiar, fiur (Lib. Hymn. ed. Todd, p. 72), acc. sing. in the Trip. Life of Patrick: roboi bara do patrice fri *fiar* (lit. fuit ira Patricio contra sororem). 322. *Oliamhuin*, gen. *clémhna*, "son-in-law," in the plur. commonly signifies, in the Highlands, "any near relations by marriage." 324. *Tribus* (gl. braecæ), = W. trws, trows-ers.

326-330. *Cealg* (gl. insidiæ, *infra*, gl. dolus); cf. W. cele (trick). 326. Nubtie. *baindi. cich*, is very obscure; bainne cfch would be "breast-milk" (bainne, a drop); but this hardly agrees with nubtie, which can scarcely be for anything but nuptiæ. Dare we read *banais caich* nuptiæ ejusvis—*banais*, a deriv. from *ban*, as to which *vide supra*, and *caich*, the gen. sing. m. of caeh? 327. *Mórmargad* (gl. nundinæ, market-day), great-market, margad, Corn. marhaz, is perhaps not derived from Engl. market (mercatus). 328. *Fergach*, leg. fergacht (gl. rixæ, quarrels), Gael. *feargachd*. Fergach is "angry," in Z., fercach for fergach, from ferg, anger, s. f., which Z. 71, compares with O. W. guerg, gl. efficax, and Gaulish Vergobretus, and Glück and Ebel (Beitr., i. 160) with Gr. *Φέρρον, Φοργή*. Hence fairge, foirge, "the sea," *Ὀυεργίουσιος* (Vergivios) *ὠκεανὸς*, Ptol., and perhaps W. gweilgi (torrent, ocean). 329. *Inada* (gl. tabe), and—330. *Athfiana* (gl. atene), are obscure to me. Perhaps we should read

Athenæ

("Son of the poet of Hy B." as Gilla mac Liacc is called in Harl. 1802, last page), literally "of the descendants of B." And yet the Professor compares with this fragment of the termination of a fragment (ib = háuib = áyavábo? Cf. Vedic áyu proles, Dr. Siegfried), the non-existing Skr. root ibh, ibha (elephant) *िभ*, *िभो*, and placing it before an imaginary "erna," soberly sets down "ibherna das land der Ernen oder Iren, oder vielleicht ibh-erin, mit hinzugesetzter griechisch-lateinischer endung," Beitr. i., 89). I cannot believe that the *h* which occurs in our MSS. so constantly at the beginning of Héirinn, háne (grandson), huile (all), huáir (hour), huasal (high, *ὕψηλός*), &c., is merely a freak of the scribe's. In Héirinn I am inclined, as above suggested, to attribute its presence to a shifting of the spiritus asper into which *v* has passed. Cf. in Greek *ἱππος* for *ἱκφος*, Skr. *açvas*. A similar displacement has been remarked by Dr. Siegfried in *háirn* ("of iron"), *infra*, where the *h* has arisen from a vowel-flanked *s*. So, as Kuhn remarks, *ἱερός* = Ved. *ishirā*.

Athenæ for atene; if so, the glossarist absurdly meant to derive the city-name from áth fiana, "champion's ford."

331-364. *Dorchadus* (gl. tenebræ, gl. latebræ): dorchæ, obscurus (Z. præf. xv., 84); na dorche (tenebræ), Z. 237; cf. sorchæ, "bright" (so-r'eh-a), Skr. r. ruch, and *v. supra*, No. 85. 333. *Inmasa* (gl. divitiæ), pl. of inmas, O'R.'s *ionmas*, *ionmus*, "treasure, riches." 337. *Néll* (for nebl = neblas?), "a cloud," hod. *néul*, W. nifwl, niwl, N. H. G. nebel, Lat. nebula, νεφέλη. 338. *Scola*, "schools," from schōla: gen. sing. in Colmán's Hymn, v. 40 (Lib. Hymn., 5 b):—

Robet maccáin<sup>1</sup> flatha dé itimchúairt nascúlese!

May the little children of God's kingdom be around this school!

339. *Bagair* (gl. minæ), n. sing. *bagar*, "threat," O'R.; dare we compare W. bwgwrth, bygyliæth (minatio), O. W. bicoled, vecordia, Z. 802? 342. *Aengus* (Oingus, Book of Armagh, 13, b. 1, 19, a. 1, 19, a. 2), gen. Oingusso, *ib.* 18 b. 2, oingos, leg. Oingosso, *ibid.*, a masc. u-stem, like Doilgus, gen. Doilgusso, Z. 18; Fergus, gen. Fergusso, Book of Armagh, 15, a. 2, fergusso, *ib.* 16 b. 2 (= W. Gwvrwt?), Muirgus, Congus, Uarghus, and other nouns in -gus, = gustú? as Dr. Siegfried suggests to me<sup>2</sup>. 345. *Gilla na naom*, "servant of the saints:" *naom* in O. Ir. is nóib, an adjectival a-stem. 353. *An gaeth atúaidh* (gl. Boreas), "the wind from the north," Gael. *gaeth á tuath*; *án gaeth*, O. Ir. in gáith (Z. 929), a (from) O. Ir. á; *túaidh*, cf. antúaid, "in the north;" aníartúaid, "in the north-west;" anairtúaid, "in the north-east;" fa dess no fa thuath, "to the right or the left," Z. 566. 354. *Primaidecht* (gl. anchises), inexplicable by me: primaidecht would be "prime-tutorship," *vide oide*, oite, *supra*.

365-389. *Magisder*, W. meistryr, Corn. maister, all, of course, from the Lat. magister: O. Ir. acc. pl. magistrú, Z. 615. 366. *Breitheam* (gl. arbiter), Z.'s brithem judex, a masc. n-stem, gen. brithemon, in a mutilated gloss preserved in the Book of Armagh, 187 b, 1, viz., suide bri[th]emon, gl. tribunal: dat. s. brithemain, Z. 269; cf. breth judicium, and the Gaulish Vergobretus (judicium exequeus). A sister-form is found  
in

<sup>1</sup> MS. maccan.

<sup>2</sup> Dr. Reeves has favoured me with a list of names in -gus, which he has collected from the Annals, Calendars, and Pedigrees. From this I select the following, in hopes that some may be identified with Gaulish or Cymric names: Alldghus, Artgus, Baothghus, Cuangus, Doedghus, Donnghus or Dongus, Eachtghus, Faelgus, Fiangus, Fianngus, Flathghus, Lergus, Miodhghus, Nialgus, Saergus, Snedgus. If Dr. Siegfried's conjecture be established, we have here the Celtic representative of the Skr. r. jush, γέβω, Lat. gustus, Eng. choose, Goth. kusan. Cf. láimtech a des, diglach a *gus*, Seirgl. Conc. *Atlantis* ii. p. 382.

in O. Ir. bráth, O. W. braut, an u-stem, and is contained in the Gaulish *Bratuspantium*. Cf. A. S. braðean (sententiam dicere). 367. *Sagart* (gl. presbyter), from sacerdos. 368. *Timthirigh* (gl. minister), leg. *timthiridh*? and cf. timthir-thid, servus, Z. 256; timthir-echt servitium, Z. 237; gl. ministratio, *infra*. 369. *Gabann* (gl. faber); cf. the Gaulish man's-name Gobannitius, Bret. Corn., and W. gof, all perhaps etymologically connected with fab-er; O. Ir. nom. goba, gen. gobann. Patrick invokes divers virtues fri briahta ban ocus *gobann* [MS. goband] ocus druad (against the incantations of women, and smiths, and druids). 370. *Macam* (gl. puer), a deriv. from mac, as to which *vide supra*. 371. *Leabar* (gl. liber, "a book"), W. llyfyr, Corn. liuer, is here apparently spelt according to "leathan re leathan," but the vowel-change in the penult is either owing to *umlaut* or assimilation; in O. Ir. either lebar or libur, a masc. a-stem. A Mid. Ir. gen. sing. occurs in a gloss on *a folaire* (leg. a phólaire), H. 3, 18, p. 523, viz., ainm do teig *liubair*, "a name for a book-satchel," where, by the way, note *téig*, dat. sing. of *tiach* (gl. pera, *supra*, No. 41), a fem. â-stem, obviously from *thêca*, *Θήκη*. A dimin. of lebar occurs in a quatrain which the scribe of the St. Gall Priscian seems to have extemporized while producing his invaluable MS. (see Z. 929):—

Dom'farcai fidbaide! féil,

Fom'chain lóid luin lúath, nad céil—

Uas mo *lebrán* indlínech

Fom'chain trirech inna úén.

The grove makes a festival for me,

A blackbird's swift lay sings to me—I will not hide it—

Over my many-lined booklet

A trilling (?) of the birds sings to me.

372. *Gabhar*, gabor, gl. caper, Z. 744, W. gafr (pl. geifr), a masc. a-stem, irregularly = Lat. caper. (I say irregularly, because the Lat. and Gr. tenues (*c, t, κ, τ*) are, as a rule, represented by the same letters in Irish: so the Lat. and Greek medials (*d, g, b, ð, γ, β*) by Irish medials, which last (as in Gothic, Slavonic, and Lithuanian) regularly represent the aspirates: *b = φ, Lat. f, ð = θ, g = χ, Lat. h*.) But by Benary's important law, the Lat. cap-er might be regarded as arising from a r. GABH, and thereby the Celtic form with two medials would become intelligible; cf. Gaulish Gabromagus (goat-field), O. Brit. Gabrosentum (goat's-path), Glück, 43. 373. *Tore* (gl. aper), acc. sing. torec, Book of Armagh, 18 b, 1, hence torede, gl. aprinus, Z. 85. *Torc* = W. twrch, Bret. toure'h, "a hog," Corn. torch, gl. magalis. 374. *Partan* (gl. cancer, "a crab"), etymologically inexplicable by me. The W. is erane = cancer? 375. *Dobhran* (gl. fiber), masc. a-stem, is now an "otter" (*ὄνδρις*), not a "beaver,"

<sup>1</sup> Cf. Leab. Breacc, 121 aa, cited O'D., Gr. 370: is liriú feoir no folt *fidbuidé* illratha in marbñuda noibsea; literally, 'Tis more numerous than grass or a grove's hair, the many-blessings of this holy elegy (marbñud = W. marwnad).



ver," from *debur* (water), which Pictet compares with *dabhra*, said to be Skr. for "ocean." The W. for "otter" is *dufrgi*, i. e. *dufr* + *ci*, "water-dog;" cf. W. river-name, *Camdubr*, and the Gaulish *Verno-dubrum*, *Dubra*, *Dubris*. 376. *Labar no slinncriadh* (gl. *linter*), "an ewer (?) or a clay-tile." 378. *Companach* (gl. *soces*, i. e. *socer*, *socius*?), formed from Lat. *compaganus*, the *g* being lost between vowels, as always in W., and sometimes in O. Ir. (*vide infra*, 550). 380. *Socruidhe* (*pulcher*), i. e. *εὐμορφος*: *cruidhe* from *cruth* (*forma*), an u-stem: gunated gen. sing. in O. Ir. *crotha* = *crutavas*, non-gunated, *crutto* = *crutvas*. 381. *Dubh* (gl. *niger*) *dub* in Z., is in W. and Bret. *du*, Corn. gl. *duv*; cf. the river-name *Dubis*; and perhaps Lat. *fuscus* (blackish), for *fubiscus*? Engl. *dusk*? *Dub* also meant ink: is *tana an dub*, "thin is the ink" (Z. *praef. xv.*): cf. Danish *blæk*. 382. *Lesc* (gl. *piger*), n. pl. m. *neb-leisce*, gl. non *pigri*, Z. 830; *vide leisg*, O'R., W. *llêsg*, Lat. *laxus*? 383. *Truagh* (gl. *macer*), = *tróg*, "miser," Z. 28; *trogán* (gl. *misellus*), better spelt in the Book of Armagh, 38, a. 1, *trógán*, a marg. gloss on "Judas scariothis," W. *truan*. 384. *Gruamda* (gl. *acer*) cf. W. *grwm*?, "surly, sour," O'R. 385. *Agarb* = *acerbus*, as *sagart*, O. Ir. *sacart* = *sacerdos*, which shows that the Lat. *c* before *e* was pronounced like *k* by the Irish. 386. *Deas* (gl. *dexter*), O. Ir. *des*, = W. *deheu*, Corn. *dyghow*, *dex-ter*, *δεξιός*, Skr. *dakshina*; cf. the Gaul goddess-name, *Dexsiva*, *Dexivia*. 387. *Cle* (gl. *sinister*), leg. *clé*, is obviously a mutilation of a *cladh*, W. *cledd*, Bret. *kleiz*, which Diefenbach and J. Grimm have compared with Goth. *hlei-duma* (-*duma* = -*timu*, in Lat. *dextimus*). A sister-form *clí* occurs in the dat. sing. for *laim chlí* (gl. a *sinistris*), Z. 67; *duchli* (gl. *ad sinistram*), Book of Armagh, 184, b. This comes close to Goth. *hlei*, and also to Skr. *çrî*, which Bopp equates with *hlei* ("Vergl. Gramm." ii. 30, 2te auf.). "Wenn ich recht habe," says the Master, "den goth. primitivstamm *hlei* auf das Skr. *çrî* = *kri*, glück zurückzuführen, mit der äusserst gewöhnlichen vertauschung des *r* mit *l*, so sehen wir in der gothischen benennung des linken einen euphemismus, gleich dem worauf die griechischen ausdrücke *ἀριστερός* und *εὐώνυμος* sich stützen." 389. *Adh allaidh* (gl. *onager*), leg. *agh allaidh*: *agh*, "a beast of the cow-kind," O'R., gen. *aighe*, masc. and fem.: in Gael. "a hind," "a heifer," "often applied to cattle two years old, without regard to gender." If *gh* here stands for *ch*, we may compare *agh* with Skr. *paçu*, *pecus*, Goth. *faihu*.

390-394. *Ferand* (gl. *ager*), glosses *iathmaige* in the *orthain* after *Fiacé's Hymn*; *ferann*, which Dr. Reeves (*Vit. Col.*, 449) explains as "jurisdiction of a monastic order," is perhaps the same word: *induxit niuem supra totum agrum pertingentem ferenn*, Book of Armagh, 5 a. 2; cf. W. *grwn*, pl. *gryniau*, "a ridge, a lay, or land in a field." 391. *Snámach* (gl. *suber*, "the cork-tree"), something, apparently, that swims

swims or floats; cf. Skr. snâ, W. nawf. Odran is called abb sâer snámach, "a noble, swimming abbot," by Oingus, Féil., Oct. 27. 392. *Magisder aimfesach*, "an ignorant master;" aimfesach from the neg. prefix am (Skr. sâmi, ἥμι, semi?), and the root fis, the connexion of which with fid, Skr. vid, Fιδ, wit, seems to rest on a desiderative formation. Only a gunated base VIVAITS would explain O. Ir. forms like fésur, fiasur (scio), fiastar (scit), fésid (scitis), fiasmais (sciebamus), fiastais (sciebant); and perhaps we should read aimfésach. 393. *Eslán* (leg. esslán), from es = Gaul. ex, W. eh and slán, with which W. llawen may be identified, if we assume the existence of an original slavana. 394. *Maeth* (gl. tenor, i. e. tener), irregularly = W. mwyth; compar. moithiu, gl. molliorem, Z. 283.

395-409. *Fer* (= vira-s, a masc. a-stem) = Lat. vir, Goth. vair, Lith. wyras, Skr. vara. 397. *Fer clí* seems to mean not levir (husband's brother), but a left-handed man (*supra*, No. 387), as if levir (for dévir = ἐαρήρ, Skr. dêvara) were a compound of levus and vir. 398-401. *Deise, tríur, cethrair, cúigir*, respectively the genitives sing. of dias (fem.), triur, cethrar (dunaib chethrairib, gl. quaternionibus, Book of Armagh, 178 b. 2), cuigir, O. Ir. cóicúr (which respectively mean a combination of 2, of 3, of 4, of 5 persons); four of those numeral substantives which form so remarkable a feature in Irish. O'D. and Z. suggest that the numeral substantives in -r are compounded with fer. If so, the original *a* is preserved unweakened in nonbar (a combination of 9 persons), Corm. v. Nós = Skr. navanvara-m, hod. *nonbhar*, and in deichenbar, a combination of 10 persons, (gen. sing. deichenboir occurs in one of the inscriptions copied by my revered friend Dr. Petrie) now *deichneabhar*. Others, I may observe, compare fer, &c., with Skr. vira (hero), *sed qu.* on account of the long *i*. 402. *Sathach* (gl. satur). 403. *Lethsathach* (gl. semisatur); cf. Lat. sat-is. 404. *Tigerne, dia* (O. W. duw, Corn. duy), *anum* (anam) *mac* (O. W. map, Corn. mab), *saer* (sóir), have been already considered. *Libertus* is glossed by sóirmug, i. e. free servant, in Z. 825.

410-418. *Bachlach* (gl. famulus, a slave) is "a herdsman, a rustic," according to O'R. 411. *Milchú* (gl. malosus, i. e. molossus, i. e. κίων Μολοσσικός, a wolf-dog, gutter in the Cornish Vocab.) is explained "greyhound" by O'R., who spells the word *míolchu*; plur. mílchoin occurs in Lebar na Cert, 252, W. milgi, pl. milgwn. 412. *Bachlach breallán* (gl. bufulus) is obviously a term of great reproach; but what breallán is exactly, I know not; "a lubberly fellow with a hanging under-lip," says C.; perhaps it is connected in meaning with spado; cf. *breallach*, gl. spadosus, *infra*, *breall*, "foreskin," l. w. 418. *Mathghamain* (a bear), of uncertain derivation.

419-423. *Senathair* (gl. avus, grandfather), literally "old-father," *v. supra*, No. 13. 420. *A athair sin* (gl. proavus, great-grandfather), "his father," i. e. the father of the

*avus*;

*avus*; so the same words at No. 421 mean the father of the *proavus*. *A*, O. Ir. *á* (the gen. sing. of the masc., and neut. pronoun of the 3rd pers. sing.) aspirates, must, therefore, have ended in a vowel, and has long since been identified by Bopp with Skr. *asya*. As to *sin* (for O. Ir. *som*, *sem*, Mid. Ir. *sium*, now *sean*, *san*), it is here placed as an emphasizing particle. The O. Ir. *som* has been compared by Bopp and Pietet with Skr. *svayam*; and their view is confirmed by the fact that the *s* in *som* is unaspirable (cf. *dossom*, *ei*, Z. 334), and must, therefore, represent a combination of consonants. *Tuata* (gl. *laicus*); cf. *TOVTIOUS* in what, up to the recent appearance of M. de Belloguet's work, was presumed to be the oldest monument of the Celtic language, the Gaulish inscription, found at Vaison (Département Drôme):—*CEGOMAPOC OYIA-ΛONEOC TOOYTIOYC NAMAYCATIC EIΩPOY BHAHCAMI COCIN NEMHTON*, which Dr. Siegfried has thus translated:—"Segomarus Villoneos, a citizen of Nemausus (Nîmes), dedicated (?) this temple to Belesama"<sup>1</sup>. Cf. also *Toutio-rîx* (a Gaulish name for Apollo) from *tuath* (people), O. Brit. *tût*, Z. 39, now *tud*, a widely scattered word. Oscan *tovtu*, Umbrian *tuta*, *tota* (urbs), Goth. *thiuda*, O. H. G. *diota*, Lith. *Tauta* (Germany), all from the root *tu* (to grow, to be strong), as Aufrecht and Kirchhoff, Grimm and Kuhn have shown. 424. *Lóegh* (gl. *vitulus*, calf) = W. *llo*, pl. *lloi*, Corn. *loch*, Bret. *lue*; cf. *uenierunt ad fontem loigles in scotica nobiseum vitulus ciuitatum*, Book of Armagh, 10 *b*, 1, and perhaps the man's-name, Loiguire, *ib.*, 7 *a*, 1 (but see Z. 126). The nom. and gen. sing. occur in Brogan's poem on Brigit, l. 52:—

In *loeg* lia clam i carput, in bó indiaid ind *lóig*.

The calf with her leper in the chariot, the cow behind the calf.

425-428. *Súil* (gl. *oculus*), "eye," frequent in Z. It is also found in the Book of Armagh, 219, *b*, 1, where a grotesque profile occurs, opposite to which is written: [f]éccid in[s]róin *súil* bél, "behold ye the nose, eye, mouth." *Súil* is a fem. i-stem: its etymology is obscure to me. 426. *Lethcaech* (leg. *lethcaech*, gl. *monoculus*, "blind of an eye"); here, if *caech* be not a foreign-word (Corn. *euie*, gl. *luscus*), we have a trace in Irish of *aksha*, *oculus*, *auge*, *eye*, &c., for *caech* is = Lat. *caecu*-s = *câ-ieu*-s, Skr. *kâ-aksha* (Pott, E. F. i. 126, Benfey, Zeits. ii. 222). But I suspect *caech* is taken from the Lat., as Skr. *ksh* would have become *s* in Ir., as in Gr. cf. *akshi* with *ὄσσε*, *ὄσσομαι*. 427. *Dall* (gl. *cæcus*), *v. supra*, No. 249, and cf. the adj. *dallbrónach* (blind, sad),

<sup>1</sup> Is not *Villoneos* the gen. sing. of *Villoneus*, governed by a *mapos* (*filius*), understood? Compare *Correus*, *Abareus*. *Eiorou* in the other Gaulish inscriptions seems always *IEVRV* (*ieuru*). See De Belloguet, *Ethnogenie gauloise*, p. 197, ss.

sad), of which the gen. sing. m. occurs in the Book of Armagh, 11 a. 1, as a man's name: super fossam *dallbronig*. 428. *Mil* (leg. *míl*) *mór*, *Ruainmech dubair*, gl. cetus (if I read the two last Irish words aright) are names for a whale, *míl mór*, "great beast," *ruainmech dubair*, i. e. r. of the water; *ru-ainmech*, great-animal? *ru* being an intensive prefix (= Skr. *pra*), and *ainmech* being probably, like *ainmidhi*, gl. animal, *infra*; *anim*, Lat. animal, &c., a deriv. from the root *AN*, to breathe. I have only once found *ainmech*, viz., in a poem attributed to Rumann (Bibl. Bodl. Laud, 610, fo. 10):—

Rola curu<sup>1</sup> in gaeth ganmech  
Im inber na da *ainmech*.

The sandful wind sent circles  
Round the estuary of the two *ainmechs*.

Perhaps, indeed, the reading of the MS., *ruainmech dubain*, "the hair-line of a fish-hook," may be correct. *Ruaim* is "the long hair of a horse's or cow's tail," O'D.; "cetus," would, accordingly, stand for seta.

429-439. *Mac dilechta* (gl. orbus, orphan, properly "bereaved"), "son of milklessness," according to C., *sed qu.* Gael. *dilleachdan*. 430. *Mintsúilech* (gl. luscus, here "purblind"), leg. *mintsúilech*, is O'R.'s *mionsúilech*, "weak-eyed" (the *t* in *mín-t* has yet to be explained). *Mín* = W. *mwyn*, main, Bret. moan, Gr. *μᾶνός*, Glück, K. N. 99. 431. *Maethsúilech* (gl. lippus, blear-eyed, which is *fluechdere* in Z.), *maeth*, gl. tener, *infra*, W. *mwyd*. 432. *Abhoide*, taken from advocatus. Note the *bh* = *dv*, as in *aibhersóir*, *v. infra*, = adversarius, and cf. the Lat. *bellum*, *bis* = *dvellum*, *dvís*. 433. *Dlightinech* (gl. juridicus), the guttural assimilated in the sister form *dlistinach* (gl. legitimus), *infra*, from the root *DLIG* (*dligim*, *debeco*, Z. 431, Goth. *dulg*, *v. supra*, No. 87). 434. *Fer cúisi do chongbail* (gl. causidicus), "a man to maintain causes;" *eúisi* acc. pl. of *cúis*, from *causa*, with change of decl., acc. sing. *cois*, Z. 443. With *congobail* = *con-gab-áil*, cf. O'R.'s *cungbhailim*, O. Ir. *congaibther*, Z. 842; *congbbalas*, "stay, help, support," O'R. 435. *Manach* (Corn. *manach*)—437. *Cananach*, and—438. *Discibul* (W. *dysgybl*, Corn. *discibel*), respectively from *monachus*, *canonicus*, *discipulus*. 439. *Duine beg* (gl. *homunculus*, ad *v. homo parvus*), *beg*, in Z. *bece*, *bee*; gl. *paulum*, Z. 281, *be[c]ca*, gl. *modicas*, Book of Armagh, 183, a, 2, is the W. *bach*, *ce* always becoming *ch* in Welsh.

440-444. *Sgian* (gl. *enipulus*, gl. *cutellus*), a knife, dagger, gen. *sgine*, *infra*; O. Ir. *scian*, gen. *scine*; W. *ysgïen* fem. ("a slicer, cymetar"), a fem. *â-stem*; cf. W. *ysgiaw*, Bret. *skéja*, to cut. Note, that *ia* here does not stand for an original *ê* (if it did,

<sup>1</sup> *Curu* (gl. *gyros*, Z. 1072) = Lat. *curvós*.

did, the Welsh would have been *ysgwyn*, and the Irish gen. sing. *scéine*). Perhaps the original base was *skidyana*, from which first *d* and then *y* may have fallen. If so, we might compare *scindo*, *scidi*,  $\sigma\chi\acute{\iota}\zeta\omega$ , Skr. *chhid*, &c. 442. *Crubh eich* (gl. *ungulus*), "a horse's hoof;" *eich*, gen. of *ech*. 443. *Tairnge*, "a nail, pin, peg," O'R. 444. *Braigdech* (gl. *camus*, horse-collar, *hame*); O. Ir. *bráigtech*, from *bráge*, gen. *brágat*, neck, throat, = W. *breuant*, an ant-stem, *supra*, No. 292.

445-456. *Paisti bróg* (gl. *baietus*), a patch on a shoe; *paisti* (leg. *paiste*?) is, perhaps, taken from Eng. *patch*; *bróg*, fem. according to O'R., O. Ir. *bróce*; cf. the Gaulish *bracca*. 446. *Scolb tige* (gl. *tegulus*); *scolb* is a wattle ("scollop"), pointed at both ends, used to bind down straw-thatch. *Tige*, gen. of *teg* (house), a neut. i-stem = *tagi*; cf. *tegere*, *et v. infra*, No. 446. 449. *Airchinnech* (gl. *archidiaconus*), princeps in Z., has been before noticed: dat. sing. *nauairchinniuch* (gl. *nauciclero*), Book of Armagh, 188, b. 2. 450. *Teachtair* (gl. *legatus*), messenger, envoy, O. Ir. *techtair*, *tectaire*, a personal noun, from *techt*, *tect* (*venire*), cf. Zcnd. *tac* (*ire*), Lith. *tekù* (*curro*), W. *taith* (*journey*), the Gaulish tribe-name, *Tectosages*, O. Ir. man's name, *Techtmar*. *Techtair* is wrongly explained *dispensator*, *gubernator* in Z. 743, 888, though one would have thought the gloss in Z. 888 was decisive as to the word's not meaning *gubernator*: is *hé* in *techtair maith condaig indocbáil dia thigerni*, "he is the good *techtair* (*ambassador*), who obtains glory for his lord." At p. 78 Z. probably mis-read *techtair*, gl. *dispensator*, for *rectaire*, which word is better spelt *rectaire* (*ónd rectairiu*, gl. a *villico*, Z. 743), and *rectire* (gl. *praepositus*, Z. 245). 451. *Deganaach*—452. *Prelait*—454. *Decháin*—455. *Subdecháin*—456. *Aclaidhe*—458. *Pupul*—460. *Aingel*—462. *Arcaingel*, all from the Latin. Note, however, in *pupul* (Corn. *pepel*) the assimilation of the *o* of *populus* to the succeeding *u*, and note also that the stem of *aingel*, a masc. a-stem (Corn. *ail*) seems in O. Ir. to be extended in the acc. pl., which is always *aingel-i-u*, not *angelu*, *anglu*. Cf. *Lagn-i-u* (*Leinstermen*), Z. 944: *coirn-e-a* (*coronas*), a fem. *â*-stem: *Boind-e-o*, gen. sing. of *Boind* (*Bovinda*, *Boyne*), Book of Armagh, 16 a, 2, 16 b, 1: *ins-e-o*, gen. sing. of *inis* (*island*), *ibid.* 18 a, 1: *alichth-i-u*, gl. *alternationes*, Z. 256, an *u*-stem: *cairt-e-a*, *friends*, and *naímt-e-a*, *haters*, *enemies*, both ant-stems in the acc. pl.

457-464. *Coraidh*, a choir, is, like W. *cor*, from *chor-us*, or  $\chi\omicron\rho\text{-}\acute{o}s$ , but with an Ir. termination. 459. *Uan* (*lamb*), W. *oen*, Corn. *oin*, Bret. *oan*, a masc. a-stem, whence *uainín*, *infra*, has certainly lost a *g*, *v. supra*. 461. *Cloideam* (*sword*), W. *clddyf*, in O. Ir. *claideb*, Z. 442. 469. *Ruainde* (leg. *ruainne*?), a single hair; *foiltín*, a dimin., and—464. *Foiltínín*, a double dimin. of *foilt*, hair, as to which *v. supra*, No. 77.

465-479. *Mérláime*, a finger (lit. digitus manus, as toe is—466. *Mér choise*, digitus pedis), *mér* (digitus), acc. dual; imber in dá *mér* (infer duos digitos), Z. 926; abl. pl. in e *meraib* (in digitis ejus), Z. 347. *Mér* seems to have lost a letter (*t*?) before *r*; cf. W. *motrwy*, a finger-ring; *coise*, gen. sing. of *cos*, a fem. â-stem = Lat. *coxa*. 467. *Salm*—468. *Fersán*—470. *Toin*—471. *Lethoin*—472. *Ditoin*—474. *Punc*—475. *Cercall*, all taken from the corresponding Lat. words: *fersán*, with the addition of the Ir. dimin. suffix *án*. 469. *Foghur*, gen. *foguir* (sonus, pronuntiatio), frequently in Z., see pp. 964, 965; root *oar*, whence *gair* (vox), *gairim* (voco), &c., Skr. *gir* (vox). 473. *Macam gente*, a child begotten; *gente*, part. perf. pass. of *geinim*, root *GAN*, as to which *v. supra*, No. 291. 476. *Múr*, W. *mur* = *mûrus*, is probably taken from the Lat. “*Mur*,” says C. (Cath Maighe Léna, 78, note <sup>c</sup>), “means simply a circular<sup>1</sup> wall, bank, or mound of earth; but it does not imply a dwelling, except for the dead.” It sometimes meant a mound only, as in the passage to which the note is appended. 477. *Biadh* (gl. *cibus*); *biad* = *bivata*, *βίφοτος*, in O. Ir. is neuter, like the Skr. *jivita* (Lat. *vita* = *vivita* is fem.); cf. *arbiathim*, gl. *lacto*, gl. *nutrio*, Z. 431, gen. sing. in O. Ir. *biith* (Z. 250) = *bivati*, in Mod. Ir. *bidh* = W. *bwyt*, Corn. *buit*. 478. *Gaillmias* (gl. *discus*), i. e. *gall* + *mias*; *gall*, foreigner (*v. Galldach, supra*), *mias* = *mênsa*, O. W. *muis*, Z. 137. 479. *Copán* (gl. *cupus*), a deriv. from Eng. *cup*?

480-493. *Cep* (gl. *cepus*) I can hardly explain, unless as = Lat. *cippus*: *ceap* occurs in O’R., with many meanings, of none of which, save two, do I feel certain (*ceap* is a shoemaker’s last, and *isna ceapaibh* is certainly “in the stocks”). Cf. *icip*, gl. in *ligno* (Book of Armagh, 181, b. 2; Acts, xvi. 24). 481. *Lebaid* (gl. *lectus*, a bed), O. Ir. *lepaid*: the abl. sing. occurs in the *Leabhar Breace* (pref. to *Secundinus’ Hymn*, Lib. *Hymn*, ed. Todd, p. 28): *batar in oen lepaid*, “they were in the same bed,” and the gen. sing. at the beginning of the *Táin bó cuailgne*: *Fect nóen do ailell ⁊ do meidb iarn dergud a rígleptha dóib i cruachan ráith chonrach arreceaim comrad chindchércaille eturru*, “once upon a time, after Ailill and Medb had spread their royal couch in C. R. C., a pillow-conversation took place between them.” 482. *Otrach* (gl. *finus*, dung), O’R., also a dunghill, Gacl. *ótrach*. 483. *Torc* (gl. *porcus*), *v. supra*. 484. *Sgaignen* (gl. *vannus*, a winnowing-van), also a cullender, according to O’D.; in O’R. *sgaighnean*. 485. *Cleath* (*tignum*, a log, beam) is explained “a rib, rod, stake,” by O’R. 486. *Comalta* (gl. *collactaneus*—*ὄμο-γάλακτος*—a foster-brother), *com-al-ta*, involves the root *AL* nourish (Lat. *al-o*), *-ta*, perhaps for *-tava*. *Comalta* occurs in the *Seirglige Conculainn*: *fobith ba haite dó Fergus ocus ba comalta Conall Cernach*, “because

<sup>1</sup> Cf. Skr. *r. mur*, *circumdare*, *vestire*; Bopp.

“because F. was his foster-father, and C. C. was his foster-brother,” Atlantis, ii. 372. 488. *Curach* (gl. phasclus, “a kidney-bean-shaped vessel, made (sometimes) of wicker-work,” which answers tolerably well to the Irish curragh, W. *ewrwg-l*, whence Eng. *corac-le*. 489. *Sacc* (gl. forulus), W. *sach* = Lat. *saccus*, Gr. *σάκκος*, Goth. *sakkus*, Eng. *sack* (*sace* is incorrectly spelt *sac* in O’R.). 490. *Matal* = Lat. *mantêlum*? whence it is probably derived, the *n* being lost before *t*, as in *sêt*, a road, W. *hint*, Goth. *sinths*, Eng. *send*, *etar* (between), Lat. *inter*, Skr. *antar*, and in the termination of the third pers. plur. pres. and fut. active of verbs (-at [= Lat. *ant*], -et, -it: -fet, -fit = Lat. -bunt). W. *mantell* (pl. *mentyll*, Z. 787) = Lat. *mantellum*. 491. *Blathmar* is “flowery” (W. *blodeuog*), not “floweret” (*flosculus*), from *bláth*, flower = W. *blawd*, Corn. *blez*, Lat. *flos*, N. H. G. *blüte*. 492. *Uainín* (gl. *agnellus*), dimin. of *uan* = *agnus*. 493. *Oircín* (gl. *porcellus*), double dimin. of *ore* = *porcus*, W. *porch*, with loss of initial *p*.

494-514. *Serrach no gercach* (gl. *pullus*, “a foal or a chicken”); *gercach*, “an unfledged bird,” “a squalling child,” C. 495. *Cuaille* (gl. *palus*, W. *pawl*), a pole, stake. 496. *Disle* (gl. *talus*), a die, W. *dis*. 498. *Cuilén* (gl. *catulus*, whelp), leg. *cuilenn*? (*euilennboec*, gl. *cynyps*, Z. 740), W. *colwyn*, Corn. gl. *coloin*, Bret. *kolen*, compare Eng. *whelp*. 499. *Cat* (*murilegus*, cat, lit. mouse-catcher), for *catt*, W. *cath*, Corn. *kat*, Bret. *kaz*, a masc. a-stem; cf. Med. Lat. *cattus*, *catta*. 500. *Ccalg*, v. *supra*, No. 326. 501. *Míl édaigh* (gl. *pediculus*, louse), lit. beast of the clothes; *édaigh* = O. Ir. *étaig* (*áitig*, Z. 857), gen. of *étach*, a neut. a-stem. 502. *Dornán buana* (gl. *manipulus*, small handful of hay), *dorn*, W. *dwrn*, a fist: *buain*, gen. *buana*, “s. f. cutting, reaping, shearing,” O’R. 506. *Coileach* (gl. *gallus*) = W. *ceiliawg*, Corn. *chelioc*. 508. *Prechán* (gl. *milgus*, i. e. *milvus*), a kite; cf. Gr. *κίρκος*? note in the Lat. *g* for *v*, as in *ugula* (*supra*) for *uvula*. 508. *Cerd* (gl. *figulus*), v. *supra*. (In the MS. the letters *eg* are just visible before *cerd*, but the scribe has evidently tried to efface them.) 509. *Ela* (swan), O’R. *eala*: W. *alarch*, pl. *eleirch*, Lat. *olor*. But who can account for *ela*? Can it have lost a *g* before the liquid? cf. ἄγλυ, ὁ κύκνος ὑπὸ Σκυθῶν, Hesych. 510. *Coilceh gaithe* (W. *ceiliog gwynt*), i. e. *gallus venti*, weathercock? 511. *Teallach* (gl. *focus*, fire-place, hearth), perhaps for *tenlach*, *tened-lach*. 512. *Oinmid* (gl. *sotus*), an oaf, W. *ynfyd*. The *-mid* = O. Ir. *mit* = *manti*, and probably involves the root *man*. 513. *Geocach* (gl. *mimus*), apparently from *jocu-s* (*sed* cf. N. H. G. *geck*), now “a strolling player.” 514. *Sboran*, “a purse,” O’R. *sporán*, W. *ysbur*.

515-533. *Sgingídoir* (leg. *sgingídóir*? gl. *pellicarius*, “a furrier”), is, according to C., a “packsaddle maker;” cf. W. *ysgin* (fur) = Eng. *skin*, *seing*, O’R., “part of the trappings of a horse.” 516. *Inadh*, a place, O. Ir. *inad*, frequent in Lib. Hymn.

517. *Oibhirseoir*

517. *Oibhirseoir* = adversarius. 518. *Cluithe* (gl. *jocus*), also *cluiche*, game, sport, an *ia*-stem. The dat. sing. occurs in the Trip. Life of Patrick: *Fecht aili do patrice ic cluithiu iter a comaistiu* (i. e. *a comaltrud*), "at another time P. was playing amongst his coevals" (i. e. *his foster-brothers-and-sisters*). With *cluiche* cf. *cluichech* (gl. *ludibundus*), Z. 778. 519, 520. *Iffearn*, *iffern* = *infernum*, W. *uffern*, Corn. *iffarn*, gen. sing. of *iffern*, viz. *iffirn* in Z. 51. 522. *Locanus* (*Lucanus*), here identified with the Irish man's-name, *Lochan*; see O'D., *Four Masters*, A. D. 606. 533. *Fergal* is connected with *ferg* (*anger*), *fairge* (*sea*), *Ὀυεργιόνιος* (*ὠκεανός*) Ptol. "The proper meaning of the word [ferg] is," says Glück (K. N. 131), "motio, agitatio (compare Gr. *ἔργον* for *φέργον*, *ὄργή* for *φοργή*, from the root *varg*, Germ. *werk*)." Cf. *Zend veraz* (*agere*). If *Fergal* be the W. *Gwral-deg* and = a Gaulish *Virogalos*, the elements are *fer* "man" (Skr. *vara*), and the root *GAL*, as to which see Z., 993 n.

534-548. Of the rest of the proper names note *doctor*, glossing Ovidius. Hence there would seem to have been some Irish word resembling this name, and corresponding with W. *ofydd*, with which, however, Z. 3, would connect the Irish *ogham*. 540. *Diarmaid* seems = *Derbomantis*. 541. *Lochlann* is curiously like the old name for Scandinavia, *Lochland*, of which the dat. sing. occurs in one of the S. Gall quatrains above quoted. 542. *Murchad*, leg. *muirchad*, gen. *muirchatho*, Z. xxxii. = *moricatus*, a masc. u-stem. 543. *Eogan* is from *εὐγενής*. 545. *Concubar*, leg. *Conchubar*, the Anglo-Irish *Connor*; cf. *Conchuburnensium* (*Book of Armagh*, 9 a, 2), *Conchobor*, Z. 1133, Glück, 66, where note the aspiration of *c*. Does *Con-* stand for *Cono-* (cf. *Cono-maglus*, *Cunobelinus*), or is *c* aspirated in the combination *ne*, as in *sancth* (*Brogan's Hymn*, l. 23) = *sancta*; *conchoimneuir* (*efficit*), Z. 853; *conchechrat* (*amabunt*), Z. 495; and perhaps *tenchor* (gl. *forceps*), Z. 84? 546. *Mac na hoidheche* means "son of the night;" *oidche*, O. Ir. *aideche*, a fem. *ia*-stem, Z. 257; *áidehíde*, "nocturnal," *Leab. Breacc*, cited *Lib. Hymn*, ed. Todd, 27. In the *h* prefixed to *oidche* here, and to *oighe*, *infra*, No. 576, Bopp would see a relic of the *s* which terminated the fem. article in the gen. sing. 547. *Uaithne* is placed opposite *orpeus*, i. e. *Orpheus*, because *Uaithne* is said to have been the inventor of music, under the singular circumstances described in a legend, which C. tells me is preserved in the *Book of Leinster*. 548. *Tadhg* (the "Teaguo" of English writers) is said to mean "poet."

550-554. *Debir* (gl. *diphthongus*), in Z. *deoger* = *defoger* (*gair*, *sonus*), the *g* being dropt between vowels, as is the rule in Welsh, and as sometimes occurs in Irish, 551. *Senadh naom* ("holy synod"), cf. W. *senedd*, Corn. *sened*, from *synodus*. 552. *Cloch erisdail*, "stone of crystal." 553. *Parrtus*, leg. *partus* from *paradisus*, W. *paradwys*, the medial *d* being protracted, as sometimes happens in foreign words: cf. *aipgitir*



gítir = abecedarium. Perhaps, however, the *t* may be owing to the practice pursuant to which *b*, *d*, *g* are written respectively *p*, *t*, *c*, when preceded by either *l* or *r*: see Z. 70, 71. 554. *Dair* (gl. quercus, oak-tree), gen. darach = daracas, a c-stem; cf. daur, gl. quercus, Z. 8; dairde, daurde, gl. quernus, Z. 764; daurauch, gl. quercetum, Z. 779, deruce, gl. glans: W. derw-en. Cf. ἔρως, ἔρυν, Geth. triu, A. S. treóv, trýv, Eng. tree, Skr. dâru (timber), Δαρούερνον (Britanniæ oppidum), Z. 8.

555-566. *Aball*, O. W. aball-en, Corn. auall-en = apple, apfel, Aballum, &c. Ubull quasi abull; aball, imerro, o burgg Etale dianid ainm Abellum .i. is ass tucaid sfl nan aball prius (Cormac's Glossary, Book of Leinster), "*Aball*, now, from a town of Italy called Abellum, i. e. it is thence that the seed of the apples was brought formerly." 556. *Coll* (W. coll-en, Corn. col-viden, Bret. kel-vézen) = coslas = hazel, corylus, whence κόρυλος. Z. 1118 compares the name Coslum, hód. Kusel, and the Slav. sheol, virga, baculus, "primitus colurnus?" whence, he says, the names of places Schesla and Scheslitz. The adj. collde, gl. colurnus, in Z. 81. 557. *Fuinnscoig* (gl. fraxinus, ash-tree), leg. fuinnseog? and cf. O. Ir. huinnius (gl. fraxinus, Z. 751), uinsenn (Irish Nennius, 116); and, perhaps, Lat. ornus for osnus: Corn. onnen, Bret. ounn-en. 558. *Fernog* (gl. alnus, alder), W. and Bret. gwernen, f., Corn. guernen, "gall. vet. vern [vernâ] in nomine fluvii Vernodubrum;" cf. Vernosole (Glück, 35, 125). 559. *Droighin* (gl. prunus, blackthorn, sloe-tree), leg. draighen; draigen is used to gloss pirus in Z. 738; cf. W. draen, pl. drain, *sed vide* Z. 139 n. 560. *Beithe* (gl. buxus, box-tree), bethe, gl. buxus, Z. 728, apparently = W. bedw, birch, Lat. betula. The word occurs in a note on Christ's cross (Lib. Hymn. 7 b. in marg.): eidir a eos 7 eupris a tenga 7 gius in geind doratad trethe 7 bothe in elar in roscribad in titul, i. e. "Cedar its shaft, and cypress its tongue [the upper segment], and deal the picce (?) that was put across it, and box the board whereon was written the title." 561. *Ibhar* (yew), ibar in Corm. Another Irish word for yew, *eo*, is the W. yw, Corn. hiuin, Bret. ivinen, O. H. G. iwa, N. H. G. eiben-baum, Fr. if, Sp. and Port. iva. 562. *Fichabhall* (as I read for the senseless fidhabhall, wood-apple), a fig-tree, from ficus and aball (malus), No. 555; cf. Corn. fiebren, gl. ficus, Z. 1118. 563. *Crand gius* (pine-tree). 564. *Crand lauir*, laurel-tree (leg. crandgiús, crandlaur), with giús, perhaps cf. bí, gl. píx, Z. 25, 764. 565. *Fraech* (gl. bruceus, heather), O'R.'s *fraoch*, nom. pl. neut. inna dæreæ fróich, gl. vaccinia, i. e. rubræ ericæ, Z. 890, which Z. calls a solitary example of the occurrence of flexion in an adjective preceding a substantive. Cf. however, doadbadar sunt atá nílí dána in spirto *et* as nóindæ in spirit (Z. 360), "here is shown that there are many gifts of the Spirit, and that the Spirit is single." With fraech cf. W. grûg. 566. *Crand mucor* (gl. cornus, cornel-cherry, dogwood-tree), "dogbriar," C.

567-568. *Cuigel*

567-568. *Cuigel* (gl. colus, distaff) = W. cogail, Corn. kigel, Bret. kigel, kegel = O. H. G. cuncla, N. H. G. kunkel, all, like Fr. quenouille, It. conocchia, from Med. Lat. conucula, for colucula, from colus. 568. *Fersaid* (gl. fusus, spindle) cf. W. gwerthyd, Corn. gurrhith, Bret. gwerzid, and Lat. vert-o, verticillus, versatilis, Med. Lat. vertebra, vertecolus, "Et colus et fusi digitis cecidere!"

569-575. *Teach*, tech in Z. 73, house (cf. coitchen communis = con-tech-en? Z. 73; tec-nate, gl. domesticus, Z. 769; cum-tach, ædificatio, Z. 843; daltech (gl. forum), Book of Armagh, 189 b. 2), apparently a sister form of teg, Z. 73 (gen. ind idul-taigæ, gl. fani, Z. 822; dat. i taig rí, gl. in prætorio, Z. 280), which last is W. ty, pl. tai, Corn. and Bret. ti, τέγος, *thatch* (Skr. r. sthag?). 570. *Bean do brathar*, "thy brother's wife;" *bean do meic*, gl. nurus, "thy son's wife;" as to *bean v. infra*, No. 1053. *Brathar*, leg. bráthar, gen. of bráthair, a stem in tar, declined like athair, *supra*, No. 13; and = Skr. bhrátr, Goth. bróthar, Lat. fráter, Gr. φρατήρ, ἀδελφός, Hesych.; *do*—O. Ir. du, *do*—the possess. pron. of 2 pers. sing.; W. dy, Bret. da, = Skr. tava, the original *t* having been worn down to a medial in this frequently used word. The *d* of this pronoun, however, becomes *t* when the vowel is elided. Cf. tesérgé, "thy resurrection," Book of Armagh, 18 b, 1; conicim tanaeul, "I am able to save thee," *ibid.*, 186 a. Note that no word corresponding to Skr. snushâ, Gr. νύος, Lat. nurus, Goth. snur, has yet been found in Celtic. Skr. çvaçrû, Gr. ἐκυρά, Lat. sorus, Goth. svaihro (mother-in-law), are represented by the W. chwegr, but no such Irish word can be quoted. It would, however, be rash to draw conclusions from circumstances like this, till we make more progress in collecting our ancient words and names, of which, perhaps, scarce one-third is accessible to the philologist. 572. *Cugan*, gl. penus, Z. 80, cucan, gl. penus. 573. *Lég loghmar* (read lóghmar), a precious stone = O. Ir. liacc lógmar, liacc = W. llech, a *flag*, a flat stone. Liacc is a fem. â-stem: is[ed] béss didu *ind liacc*: berir ilbeim friss *et intí* dothuit fair conboing a chnámi; intí for a tuit som, imorro, atbail side: "It is this, now, that the stone is: many a blow is given to it, and he that falls on it breaks his bones; but he on whom it falls *he* perishes," Z. 609: gen. in aecclesia magná airdlicee, Book of Armagh, 9 b, 2: dat. for *leicc* luim, Fíacc, 16, "on a bare stone." 574. *Long luath* (gl. carbassus), "a swift ship;" long, gen. luinge (W. llong, fem., whence llynghes, a fleet), a fem. â-stem: is *long* from the Lat. navis *longa*, or may we refer it to the Skr. root langh (salire, ire)? The acc. sing. loing glosses vas in the Book of Armagh, 177 b, 1; carbassus, "eyn schiff das keyn bodem hat."—Dief. Med. Lat. Dict. 575. *Fairge* (sea); *v. supra*, No. 328, a fem. iâ-stem, O. Ir. fairgge, Z. 928; fairggæ, foirggæ, Z. 1125.

576-579. *Bru na hoighe* (gl. aulus), "the virgin's womb," leg. brú na hóighe (gl. alvus).

alvus). 577. *Sroll* (gl. byssus, βύσσος) is spelt sról, and explained "silk, satin, gauze, crape," by O'R., but byssus is a yellowish linen. With—578. *Uir* (gl. humus, the ground), Pictet compares *eúps*, Skr. uru (large), fem. urvi (earth); gen. úire, Corm. v. Gaire; Corm. v. Mur, glosses ur by talam: so also sub v. *Ur*. Ur. tréido fordingair, úr chetamus .i. talam, γ úr cech nuæ amail asmberar imb úr; úr dana cech nóle, inde dicitur isna br. n. [brethib nemed] lán dosíathach each núr .i. cech nóle. "Ur: three things it means; úr, in the first place, i. e. the earth; and úr, everything new, as is said, *imb úr* [fresh butter]: úr, then, is everything bad. Hence is said in the *Bretha nemed*, "fully *dosíathach* (?) is everything úr, i. e. everything bad." Adj. húrde, "ad humum pertinens," Z. 764. 579. *Paiper*, of course from papyrus, πάπυρος.

580–587. *Dorus lis*, "door of a less," now spelt lios, an a-stem, cf. Lissus: "a Dun, pronounced Doon [dún, cf. Eng. town] is an elevated, circular, enclosing wall or bank, within which a dwelling-house was erected. A Dun required to be surrounded by a wet fosse or trench [a moat] to distinguish it from the Rath which had not a trench . . . Lios was another name for the Dun, but that it often contained within it more than one dwelling-house." (C. *Cath Maighe Léna*, 78, 79.) Cf. W. llys, a court, hall. The dat. sing. of less occurs in the Book of Armagh, 17 b, 1: Dirrógel . . . ochter náchid con a seilb it[ar] fid γ mag γ lenu con *allius* γ allubgort; also in Patrick's Hymn: Crist il *lius*, Crist is síus, Crist in erus, "Christ in the court, Christ in the chariot-seat, Christ in the poop," i. e. Christ be with us while at home, or travelling by land or sea; the gen. pl. occurs in loig-less, before cited: in Gaelic, *lios*, gen. *lise*, is fem., and means "a garden." 582. *Feorus* (gl. acirus), *feoras* is explained "the spindle-tree, prick-wood," by O'R. (on whom, of course, no reliance can be placed), which reminds one of W. grwysen, gooseberry. Should we read acirus for acirus, or is it for acerus, galingale, sweet flag? 583. *Buachaill bó*, ad v. bubuleus bovm; buachaill (gen. muine *buachaille*, Book of Armagh, 17 b, 1) is bóchaill in Z. 28, 67; cf. W. bugail, Corn. bugel, gl. pastor. 584. *Buachaill muce* (swineherd) is lit. bubuleus porcorum; buachaill, like bubuleus and βουκόλος, merging its special meaning of cowherd in that of herdsman; cf. *ἵπποβουκόλος*, horscherd, and see Max Müller, *Oxford Essays*, 1856, p. 17. 585. *Múine* (gl. rubus, bramble-bush) occurs, as we have seen, in Fíacc, 24, and in the Book of Armagh. 586. *Airgeach* (gl. remulus, a small oar), but airgeach is a plunderer, O'R., also an owner of herds (nirbu airgech air slébe, Brog. 11; cf. *airge*, gl. armentum, *infra*, No. 754), and there is probably some mistake here. 587. *Dris* (gl. tomús, i. e. dumus, bush, bramble); cf. dris-tenach, gl. dumetum, Z. 777, driss, gl. vepres, Z. 139, Corn. dreis, gl. vepres, Z. 1118, W. drysien (frutex), Z. 301.

588-593. As to these ordinals, *céd* (*céd* *neach*, "first anyone") is only found in Z.'s glosses in *fochetoir*, leg. *fochétoir*, *statim*, *illico*, lit. *sub prima hora*. The lengthened form *cét-ne* is used instead. But we find the adverbs *cétu*, *ciatu*, *céta* (*primum*), and *Corm.* has *cétamus* (*imprimis*), *cét-aidche* (*first night*), *Fíacc*, 32; *cétbliadain*, *first year*, Z. xxviii. The *t* is unaspirated, owing to *n* having been lost before it; this *n* is found in W. *kentaf*, *kyntaf*, Z. 230; Gaulish *Cintu*-genus, "first-born," = O. Ir. *Cetgen*, *Book of Armagh*, 11 *b*, 2. *Indara neach* seems simply the old *indala nech* (the second anyone), the liquid *l* becoming *r*, as in *imlesen*, *supra*, &c.; *ala* = W. *eil*, *alter*, *secundus*; *ala* occurs in Z. 313, with the meaning of "second," in connexion with the numeral *deac*, 10: *cethar brottaa*, 7 *ala rann deac brotto* (4 moments, and the 12th (2 + 10) part of a moment): with the meaning of "one of two:" *indala fiacaíl*, Z. 926. With *ala* we may, perhaps, connect the prep. *al*, gl. *ultra*, Z. 602, which occurs with a suffixed pronoun in *Colmán's Hymn*, 50: *Benedacht for Columcille con nóebaib Alban alla*, "blessing on Columcille, with the saints of Scotland besides him." *Tres*, third, O. Ir. *triuss*, *tris*, gen. *tres*, Z. 316, is not easily explained: can it have been a distributive = *Zend* *thrishva*? or an old superlative in *-istha*? But how is gen. *tres* to be accounted for? A passing over to the *s*-declension is possible, but unlikely. *Cethruma*, O. Ir. *cethramad*, *v. supra*, No. 142. The dat. sing. neut. occurs in the *Book of Armagh*, 177 *b*, 2: *iár cethramad laithiu* (gl. a *nudus* [*nudius*] *quartana die*). *Cuigedh*, O. Ir. *coiced* = O. W. *pimphet*, Lat. *quinctu-s*: *Seis-ed* = O. W. *chuech-et* = *svecs-a-ta*, Lat. *sextu-s*.

594-604. *Gabáiltech* (gl. *captus*), from *gabáil*, W. *cafael*, *cavail*, Z. 160, *capere*. 595. *Curraeach* (gl. *cuculatus*, i. e. *cuckolded*?), lit. *crested*. *Horne Tooke* was not so original as he supposed when he wrote, "In English we do not call them *cuculi*, but *cuculati* (if I may coin a word on this occasion)." 596. *Atanach* (gl. *capucius*), cf. *Corn.* *hot*, gl. *caputium*, W. *hotan*, *hotyn* (a cap). 597. *Inarach*—598. *Muincillech*—599. *Fallaingech*—600. *Tribhusach*, adjectives, and—601. *Coronta*, a participle, from bases considered *supra*. 602. *Foirmtech* (gl. *invidus*). The subst. format, O'R.'s *formad* (*envy*, *ex MAN*, like *μῆνις*): acc. s. appears in the pref. to *Patriek's hymn*, *Lib. Hymn.*, cited in *Petrie's Tara*, 32: *bid ditin do ar cech neim 7 format*, "it will be a protection to him against every poison and envy;" cf. W. *gorfynt*. 603. *God* (gl. *blæsus*, *lisp*ing, *speaking indistinctly*), "stammering," according to C., who tells me that the Danes were called by the Irish na Gaill *guit*; cf. W. *gyth* (a *murmur*). 604. *Bodhar*, *deaf*, W. *byddar*, *Corn.* *bothar*, *Bret.* *bouzar*, *Skr.* *badhira*. (Hence Eng. *bother*?)

605-614. *Baccach* (gl. *claudus*, *limping*, *halting*, *lame*, W. *bachawg*, "crooked")  
occurs

occurs in the acc. pl. masc., spelt *bacachu*, as a gloss on the word *luseu*, in the second line of the 17th couplet of Fíacc's hymn :—

Iccaid luseu la truseu, maírb dosfúscad do bethu.

He used to heal the halt, with the lepers; the dead he used to raise them to life.

606. *Ordaighe* (gl. auratus), *ór*, gl. aurum, *infra*, gen. óir, from the Lat. aurum for ausum (Skr. root *ush*, *urere*). If the word were Celtic, the *s* would have been lost between the vowels. 607. *Airgedach* (gl. argenteus), from *airged*, gl. argentum, *infra*, in O. Ir. argat (gen. arggait, argit, Book of Armagh, 17 b, 1) = W. ariant, Bret. arc'hant, Corn. arhanz, Old Keltic Argento-ratum, Argento-magus, &c., Zend erezata, Lat. argentum, Osc. arageto, Skr. rajata. 608. *Iarnaighe* (leg. íarnaidhe?), gl. ferreus, from *iarn*, for *isarn* (iron), W. haearn, Corn. hoern, Z. 120; cf. the Gaul. Isarnodurum (iron door?), *iarunn*, gl. ferrum, *infra*; the gen. sing. seems to occur in Z. 926, ar fuilib *hiairn* for *fhairn* = *isarni*, the aspirate being displaced as in the W. and Corn. forms); cf. Skr. *ayas*, Eng. ore, Goth. *eisarn* (ferreus), from which the Celtic stem *isarno* can hardly be taken, the deriv. suffix *-arn* being common in Celtic, but rare in Gothic. 609. *Luaidheamhail* (gl. plumbeus), from *luaidhe*, gl. plumbum, *infra* (cf. Eng. lead, load?), and *samhail* = *samalis* = W. hafal, Lat. *similis*, Gr. *ὁμαλός*, &c. 610. *Stanamhail* (gl. stanneus), from *stan* (*sdan*, gl. stannum, *infra*). 611. *Umamhail* (gl. aereus), from *ume* (*humae* fognigedar, “aes quod dat vocem, sonat, Z. 445), O. W. emed, Mod. W. efydd. 612. *Fundamintech* (gl. fundatus), from fundamentum. 613. *Scithech ón iligi* (gl. fessus, “wearied from the way,” i. e. journey). 614. *Scithech ó obair* (gl. lassus, “wearied from work”), leg. *scithech*, and compare *scíth*, Z. 26, *sciith*, Z. 669: *ni confil bas sciith lim act rop ar Christ*, “death is not a burden to me if only it be for Christ.”

615-621. *Tinnisnech* (O'R. *tinneasnach*), “speedy, hasty.” 617. *Nemhtindisnech*, “unspeedy, unhasty.” 616. *Salach* (salacious, lustful), perhaps borrowed from *salax*, root *sal* (*sal-io*, ἄλλομαι, for *σάλομαι*). *Salach* subsequently glosses *sordidus*, dirty = W. *halawg*, cf. *halou*, gl. *stercora*, Z. 1095 (the man's name *Cennsalach*, gen. sing. *Ceinnselich*, Book of Armagh, 18 a, 1, comes from *cennsal*, imperium), and hence would seem connected with O. H. G. *salō*, not clear, troubled, Fr. *sale*. 618. *Suirgech*, gl. *procus*, *woocer* (in O'R. *suireach*), perhaps connected with *σπορηγή*, *στέριω*; cf. *serec*, amor, W. *serch*, with the *s* preserved (*st* at the beginning of a word in Welsh, as a rule, loses the *t*, not the *s*). 620. *Gortach* (gl. famelicus, famished, starved), O. Ir. *gorte* (famine), a fem. *iâ*-stem, Z. 1006 = *gardh-ti-â*, Skr. r. *gr̥dh* (*avidum esse*). 621. *Fiar-súilech* (if I read the word aright), gl. *strabonus*, squint-eyed; *fiar*, crooked = W.

gŵyr. Bopp may be right in comparing *fiar* with Lat. *vârus*, Skr. *vakra curvus*, flexuosus. So Gaulish *mâres* seems Gr. *μακρός*.

625-629. *Tengtach* (gl. linguosus), *dóteingtach* (leg. dothengtach?), gl. bilinguosus, hypocritical, double-tongued, from *tenge* (tongue), gen. *tengad*, *v. supra*, which, from these adjectives, would seem to have been a t-stem. 626. *Déreach* (leg. déircach?), charitable, from *deire*, alms, *deserce* (amer), Z. 78. 628. *Briathrach* (gl. verbesus), from *briathar* (werd), a fem. â-stem. 629. *Sbegach* (*ἄγλωσσος*, elinguis, not glib of tongue), not in O'R.

630-634. *Fonamaideach* (gl. ridiculosus, facetious, droll), O'R. has *fanamhad*, ridicule, and *fonamadach*, which he translates by "contemptuous;" "making game," is, O'D. tells me, the meaning now attributed to the word; cf. Eng. *fun*? 631. *Failegeach* (gl. egenus, needy, indigent). 632. *Casta* (gl. crispus, curled, crisped), from *casaim*. 633, 634. *Slán* (gl. sanus) *eslán* (gl. insanus), have been connected, *supra*, with W. *llawen*.

635-639. *Edmur* (gl. zelotypus), O. Ir. *étmar* [= Gaulish *Iantumarus*, Glück, 78], from *ét zelus*, Z. 22, *æct*, Z. 343 (fern *ét fri saibapstalu darmchensa*, "vestra æmulatione pro me contra pseudapestelos," Z. 607, Skr. r. *yam(niti)*? 636. *Dluith* (gl. densus), an adjectival i-stem; glosses *dense* in Gild. *Lorica*. Z. seems to have mistaken for the adj. *dlúith* the subst. *dlúthe*, wrongly rendered "apertus" in Z. 30, notwithstanding his glosses certain *tri beulu dlutai*, gl. *fixis labris*, Z. 1015, *dluthe* in *tinf[id] denaib conso[naib]*, Z. 1021; literally, connexion (coherence) of the aspiration to [i. e. with] the consonants (in  $\chi$ ,  $\theta$ ,  $\phi$ ). *Dlúthe* also means a chink: *huand dlúithi seim*, gl. *tenui rima*, Z. 261; and cf. *dlúth*, gl. *stamen* (the warp in a loom), Z. 30; *tre chemdluthad*, gl. *per synæresin*, Z. 985, *rundlúth*, gl. *densaverat*, Z. 435. 637. *Goirt* (gl. acidus), perhaps connected with the verb in "ma *gorith* lech cith in e chuis nu in e laim," which Z. renders (p. 1006) "si delet locus vel in ejus pede vel in ejus manu." 638. *Ballach* (gl. *urbiolatus*) is now not "rounded, circular," but "freckled," from *ball* (spot). Cf. W. *ball*, "eruption, plague." In Z. *ball*, a masc. a-stem, always means *membrum*, and agrees in form, declension, and gender with *φάλλός*. 639. *Slemain* (gl. *lubricus*, slippery, smooth), an adj. i-stem: a sister-form, of the a-declension, is *slemon*, which occurs in a marginal gloss on the Lib. Hymn. copy of the *Altus Presiter*; nom. pl. neut.: *is airi asbertar étrumma 7 slemna huare nád techtat tinfed*, Z. 1022 (i. e. therefore are they called light and smooth, because they have not aspiration); *slemna*, gl. *levia*, Z. 737, *slemon* = W. *Uyfn*, fem. *Uefn*. Cf. N. H. G. *schleifen*, Eng. *slip*.

640-649. *Fairsing* (gl. *amplus*, spacious, roomy), *farsinge*, the subst. from this, occurs in Lib. Hymn., 5 b, Colman's Hymn, line 43, as a gloss on *lethu*:—

Robbem

Robhem cen es illethu la aingliu imbithbethu.

May we be without age, in space!, with angels in eternal life!

641. *Luathgairrech* (gl. nervosus), generally means "rejoicing," "exulting," from *luath* (swift), and *gáire* (joy), W. *gware* (play). Here it seems equivalent to energetic, vigorous in expression (*quis Aristotele nervosior?* Cic.). 642. *Dealbháha* (gl. formosus), O. Ir. *delbde*, from *delb* (forma, figura, imago, paradigma), fem. W. *delw*, Z. 99, and cf. *doilbthid* *figulus*, Z. 987, *indoilbthid*, gl. figurate, Z. 984, *dolbud* (*figmentum*), Z. 768, leads one to think the root *NAL* which is, perhaps, etymologically connected with Lat. *forma*, Skr. *r. dhṛ*. 643. *Uchtard* (gl. strumosus, wenny) rather seems "high-breasted," from *ucht* and *ard*. 644. *Craessach*—645. *Fésógach*—646. *Gaethmar*—648. *Míleach*, all from nouns noticed, *supra*. 647. *Bronnmar*, from *brú*, gen. s. *bronn*, W. *bru* (womb): a dimin. from *brú* occurs in the dat. sing.: his *bronnait* (gl. infra ventriculum), Z. 593. 649. *Snethach*, leg. *snedhach* (nitty), W. *neddog*, is interesting, furnishing, as it does, a hint as to what must have been running in the heads of the European Aryans at an early period, for *sned*, Z. 1126 (W. *nedd-en*, Bret. *niz*) is Slav. *gnida*, Gr. *κόνις*, *κόνιδ-ος*, N. H. G. *nisse*, Lith. *gli(n)da*, Lat. *le(n)s*, *le(n)dis*.

650-653. *Coisínech* (if I read the word rightly) means, I presume, taking short steps, going *pedetentim*, step by step, slowly. 651. *Croindtilli* is probably a blunder for *crointsílech*, an adj. formed from *croutsaile*, phlegm, spittle, derived by Corm. from *grant* (grey), and *saile* = saliva. 652. *Gerbach* (gl. rugosus, wrinkled, shrivelled) is now "scabby." 653. *Bocoidech* (gl. maculosus, spotted), leg. *becóidech?* from *bo-cóid*, a spot, O'R.

654-659. *Anmach*, from *anim*, *v. supra*. 655. *Clúmar*—656. *Míchlúmar*, from *clú* (gl. rumor, Z. 68, also fama), W. *elyw*; cf. Slav. *slovo* (verbum, sermo), *slava* (gloria), Gr. *κλέφος*, Skr. *çravas*, *rumer*. The W. for *famosus* is *clodfawr* = *clotomâros* (the O. H. G. *Hlodomâr*, *Glück*, 81); cf. with *clod*, Ir. *cloth* (fame, praise) = *cluta-s*, Gr. *κλυτός*, Lat. *in-clytus*, Eng. 'loud; Ir. *cluas* (ear) = W. *clust* (cf. Eng. 'list). The root reduplicates in Celtic. Thus in Irish: *rot-che-chlad-ar* (hears thee), Z. 496; *ee-chluista* .i. *noeluinfithea* (*auditum erit*, Brehon Law gloss). And in Welsh: *eiglif* (*audivi*), Z. 420 = Skr. *çuçrâva*. 657. *Breallach* (gl. *spadosus*) I cannot explain with any certainty; *spadosus* is, perhaps, a med. Lat. adj., from *spado* (*σπάδων*), an impotent person. 658. *Prebach*, kicking (*preabaim*, I kick, O'R.). Is *retrocusos* for *calcitrosus?*

<sup>1</sup> Perhaps we should rather translate "in greatness," "in grandeur;" *lethe* and *fairsinge*, like *amplitudo*, may well have attained to this secondary signification.

citrosus? or a barbarous hybrid from retro and the Irish eos (= coxa), leg from knee down, foot? 659. *Geal* (white), O. Ir. *gel*, *v. supra*.

660-669. *Tegaisge* (gl. doctus), *tecoisce*, gl. doctior, *infra*: cf. sochoise, gl. docibilem, Z. 832; cose (institutio) Z. 53; cosce, *ib.* 61; cosce, *ib.* 78: *coscitur* ind fir et doairbertar foréir dá, "the men are taught and brought under the will of God," Z. 618. I know not if O. Ir. *écose* (habitus, forma), Z. 832, 235, or W. *dangaws*, demonstration; *arddangos*, to demonstrate, be connected with this word. 661. *Maith*, good, O. Ir. nom. pl. maithi, Z. 883 (an i-stem), W. mad; cf. the Gaulish name Teutomatus. 662. *Ole* (bad), n. pl. masc. uile, uilec, Z. 252; acc. pl. masc. uleu, Z. 457. In the nom. and acc. pl. neut., when followed by *sa*, this adjective drops its proper termination: inna *ole-sa*, Z. 354, 676. 663. *Mór*, O. Ir. már, mór (W. mawr), great = μακρός? (the guttural was lost even in Gaulish; cf. Virdomarus, Brogi marus [W. bro, country], Segomarus [Skr. sahas, strength], Iantumarus [Ir. étmar], Nertomarus [Ir. nertmar<sup>1</sup>]); cf. μέγας, mag-nus, Skr. mah-at, for maghânt, Goth. mik-ils, μεγάληου. 664. *Beg* (small), O. Ir. becc, W. bach, cf. Gaul. "*Becco* Mocconis fil.," Z. 77. 665. *Solus*, *v. supra*. 666. *Taithnemhach* (gl. candidus), from dô + aith + nemh; cf. W. ednyf, ednyw (purity, vigour), with which we may, perhaps, connect Adnamatius, Namatius (Glück, 39), *namhain*, and Namnetes (Glück, 140). 667. *Sanntach* (greedy, avaricious, covetous) occurs in Z. 78, from sant, with which Z. wrongly compares the Gaulish tribe-name Santones, for W. and Bret. chwant (invidia, desiderium) points to an Old Celtic svanataka. Cf. Suanctes, Consuanetes (Glück, 28, 64). 668. *Dingbala*—669. *Midingbala* (worthy, unworthy), I can in nowise explain, unless, indeed, dingbala be from do-ind-gabál (acceptabilis).

670-674. *Imdha* (gl. multus), in Z. 75, imde (multus, abundans) = ambitias, imda, gl. opulentus, *ib.* = ambitvas? cf. Ambitui, a Gaulish tribe-name; imbed (gl. ops copia, Z. 75), all from the prep. imm, W. amm, Gaulish ambi (circa) = Lat. amb, Gr. ἀμφί, Skr. abhi, Eng. um (in umstroke = circumference, Fuller), which has often an intensive meaning. 671. *Glan* (purus, mundus, clarus), mod. W. glân, with inorganic lengthening of the vowel (Glück, 187, justly compares the Keltic river-name Glana), act ranglana, gl. siquis emundaverit se, Z. 454, glantar as (eliditur, Z. 985), bóí ní roglante and, Z. 1060; cf. Eng. clean, N. H. G. klein? 672. *Teire* (gl. rarus), whence

<sup>1</sup> Curiously enough, we find many O. German names formed with this adj. and identical with Celtic appellations, e. g., Hadumar (= a Gaulish Catumâros), W. catmor, Hlodomar (= a Gaulish Clotomâros), W. clodfawr, &c., Glück, 78, 81. So Hincmar = Ex-cincomarus, Sigumar, Segimerus, hod. Siegmar = Segomarus.



whence teirce, *infra* (gl. raritudo), thin, scanty. 673. *Beg*, *v. supra*. 674. *Daingen no cruaidh* (gl. durus), daingen glosses firmus, *infra*, *édaingen* (infirmus), O'R.'s daingean, "strong, secure, close;" isin dun *daingen*, Z. 30, "in the strong fort;" daingnigim (gl. moenio), Z. *ib.* Apparently donjon, Eng. dungeon, are Celtic words, perhaps cognate with O. H. G. *dwingan*, Eng. twinge, tongs, tack (Zwecke): *cruaidh*, "hard, callous, severe," O'R.

675-694. *Fliuch*, moist, wet = W. gwlyp (= vlievas?); cf. *fiuchidhecht* (gl. liquor), *infra*, *fiuchaide* (humidus, Z. 272; *fiuchaidatu* humiditas, Z. 66; *fiuchaigim*, gl. lippio, Z. 65; *fiuchdere*, gl. lippus, Z. 65; cf. Corn. *glibor* (moisture) = W. gwlybwr [= Lat. liquor], and O. W. *rogulipias*, gl. *olivavit*, Z. 420. If *fliuch*, gwlyp, be, as conjectured, from vlievas, we may be correct in comparing the word with Lat. lippus for vlippus (where *pp* may have sprung from *kv*, as in *ἕππος*, from *akva*, Skr. *açva*), O. Slov. *vľügükü*, humidus. 676. *Dochenélach*, low-born, ignoble; *cenél* genus, gen. *ceneiul* = O. W. *cenitol*, Z. 172. The dat. sing. of *cenél* occurs in the following passage in the Book of Armagh, 17 *a*, 2, now for the first time correctly printed: Conggab patrice iarnaíd puirt indruimm daro .i. druim lias, Fácab patrice adaltæ .n. and benignus aainm 7 fuitinse xuii. annís. Gabais caille lapatrice lassar ingen anfolmithe *dicheniul* caicháin. Baiade and tarési .m. benigni trifichtea bliadne, "Patrick afterwards abode at a place [or house—observe the locative of *port*] in Druimm Daro, i. e. Druimm Lias. Patrick left his pupil there. Benignus was his name, and he was therein for 17 years. Lassar, a daughter of Anfolmid (?), of the race of Caichán, took the veil from Patrick [lit. cepit velum apud Patricium]. Three scores of years was she there after Benignus." 677. *Fuda* (long), O. Ir. *fota*, Z. 942; *fote*, Z. 966, n. pl. *bithfotai*, *semper longi*, Z. 824. The subst. is *fot*, Z. 230, gen. *fuit*, Z. 66. 678. *Cumair* (short, brief), O. Ir. *cumbair*, whence *cumbre* (brevitas) ar *chumbri*, Z. 1074; cf. W. *byr*, Lat. *brevis*. 681. *Fírénach*—682. *Ain'fírénach* (just, unjust); cf. *ffrián* (verax, justus), Z. 115, &c.; gen. pl. *hignimaib fer firean* (Patrick's hymn), *frianugud* (justice, justification), Z. 53, 346; *frianigedar* (justifies), Z. 445. Cf. W. *gwirion*, from *gwir-iawn*: *iawn* is "equity," "just," "meet;" cf. O. Ir. *án* ("wealth," nom. pl. and gen. pl. *ane*, dat. pl. *ánib*, acc. pl. *anu*, Z. 934, a masc. u-stem), with which Dr. Siegfried is inclined to connect the Zend *yâna* (see Haug, *Die Gáthá's*, p. 42). 683. *Brén* (gl. fetidus), *brénaim* (puteo), *bréntu* (foetor), Z. 1085; cf. W. *braen* (rotten), *bracnu* (to moulder); perhaps connected with *braigim pedo*, Z. 431, the *g* being lost before *n*, as in the instances quoted *supra*. 684. *Salach* (gl. sordidus), *v. No. 616*. 688. *Tempoll*, from *templum*, as—689. *Taiberne*, from *taberna*, and—691. *Reilic* (gl. simitherium, a cemetery), from *reliquiæ* (observe the hard

*c* = *qv*, as in *mac*), gen. sing. *timehell na roigi*, "round the cemetery" (Leab. Breace. cited Lib. Hymn. ed. Todd, 31). 693. *Adhlucadh* (gl. sepulchrum), *Adhlocad* (gl. monumentum), *infra*, No. 759, are etymologically obscure to me. Can they be a corruption of *adnacul* (sepulchrum), Z. 731 (i slebti *adranact* cremthann, "C. was buried in Sletty," Book of Armagh, 17 b)? with which, perhaps, *vékus*, Zend. *naçu*, Skr. *r. naç*, "to die," Lat. *nox*, *nox*, Ir. *nocht*, may be connected. 694. *Edail* (gl. *lucrum*), O'R. *eadail*, leg. *édail*, W. *ennill* (masc.) = *antalli*? (gain, profit, acquired wealth). Gael. *eudail*, "treasure," *cattle*, *feudail*, "cattle," "herds," (with inorganic prefixing of *f*?).

695-699. *Mirbail* (gl. *miraculum*, *wonder*), an *i*-stem, acc. pl. *dogai* in *noemog-sa na mirbuli mora* (this holy virgin performed the great miracles), Leabhar Breace, cited by Dr. Todd, Lib. Hymn. 65. This word is taken from *mirabile*. 696. *Bachlog* (gl. *monaculum*, i. e. *monaculus*?); should we read *bachlóg*, and is this a playful dimin. from *bachal* = *baculus*, *crozier*? Or is this word connected in meaning with *bachlach* (*famulus*), *supra*? and is *monaculum* a contemptuous word for *servant*, *slave*, a meaning often attributed to *manach* (*monachus*) in Irish, as will be seen from a note on S. Hilary's hymn in Dr. Todd's ed. of Lib. Hymn. 699. *Diner* (gl. *jentaculum*), from the English *dinner*.

700-708. *Criathar* (gl. *cribrum*, *sieve*) = *crétara*, Corn. *croider*, Bret. *krouezer*: glosses *cerebrum* in Z. 22 (the scribe having obviously mistaken *cerebrum* for *cribrum*): Skr. root *kṛi*, to pour out. Cf. *κρησέρα*, Benfey, G. W. ii. 171. 701. *Muilind* (gl. *molendinum*), *Muileand* (gl. *pistrinum*), *infra*, No. 711, *mulenn* (gl. *pistrinum*), Z. 740, is probably, like W. Corn. and Bret. *melin*, from the Latin *mōlendinum* (*mōlo*); cf. *muilneoir*, a miller, O'D., Gr. xxxiv. Though the word for mill may be a foreign word, the root is certainly in Celtic: cf. Ir. *meilim* (I grind), W. *malu* (to grind); and cf. *μύλη*, O. H. G. *mulī*, Lith. *malunas*, Eng. *mill*. 702. *Garrga* (gl. *atrium*, *hall*), said to be "court-yard," "enclosure" (but read *garga*, and cf. Skr. *gṛha*, house?). 703. *Tíradh* (gl. *torritorium*, if this be what our careless copyist had before him), leg. *tíradh* (*kiln-drying*), for *tirsadh*? *tirme* (*ariditas*), *tírim* (*aridus*), both in Z. 1070, gl. 15, *ho tirmai .i. eo na bí tírim* (from dryness, i. e. that it be not dry), *tír* (*terra*), all from Skr. *r. tṛsh* (*tars*), to thirst, "ursprünglich offenbar trocken, vgl. gr. *τέρσομαι*. Das goth. *thausja* ich trocken, euphonisch für *thursja* (und dieses für *tharsja*) stützt sich wie das lat. *torreo* (aus *torso*) auf die skr. causalform *tarsháyāmi*" (Bopp, vergl. gramm. 2te ausg. i. 105). One would have expected the *r* doubled as in *carr* (*supra*), Skr. *karsha*, "dragging." 704. *Orlar*, leg. *orlár*? (gl. *vestibulum*, a fore-court), *lár*, W. *llawr* is *solum*. Can the *or* be = *παρά*? cf. Ar-morica, *παράλια*, or is *or* for

for *aur*, and this for *air*, Gaul. *are*, as in *doaurchanim* (gl. *sagio*), Z. 10. 705. *Stocronna* (stirpidivortium, separation of a stoek), from *stoe* (stirps)—cf. Corn. *stoe*, gl. stirps—and *ranna* (leg. *rannadh?*), a division, parting. Note the assimilation of the first *a* in *ranna* to the *o* of *stoe*, and cf. *ocond*, *ocon*, *oco*, Z. 594. 706. *Cris tribhuis* (gl. *lumbarium*), “belt of the trowsers” (tribhus, *v. supra*). 707. *Sgornachan* (gl. *epiglottum*, the epiglottis): *sgornachán*, says C., is now “a long-necked fellow,” cf. Gael. *sgornach*, “throat, neck.” 708. *Crombéol*, gl. *gernonum* (if I read the words rightly), a moustache (cf. with *gernonum* O. Fr. *grignon*, *grenon*, *guernon*, “bart sowohl der oberlippe wie des kinnes,” Diez, E. W. 182, and O. H. G. *granī* (plur.), M. H. D. *gran*, O. N. *grön*, there cited. I know not if there ever was such a word as *granni*, “long hair,” O’R., but it is possible there was, as *grannaidh* (hair) occurs in Gaelic. I have never met *crombéol*, except in the Anglicised form *crommeal*:—

“They tell me the stranger has given command  
That *crommeal* and *coolun* shall cease in this land.”

S. FERGUSON.

709-719. *Sgeota* (gl. *cartesium*), spelt—710. *Sgéotha* (gl. *sacritegium*) seems to be a bag or wallet for carrying ecclesiastical books or utensils. C. quotes: *Scóta* nan aid-bheadh ar muin ehléirig riachois, Book of Fermoy, 88 *b, b*. 711. *Muilleand*, leg. *muilleann* (gl. *pistrinum*, a pounding-mill), *v. supra*, No. 701. 712. *Cliathach* (gl. *elastrum*) seems to be an enclosure made of hurdles, from *cliath*, as to which *v. supra*. In Gaelic this word means “the frame of the ribs,” “the chest.” 713. *Tech na merdreach* (gl. *prostibulum*), “the harlots’ house.” 714. *Braicéin* (gl. *redimiculum*, a band, girdle), is, perhaps, a garter (from *brace-a?*). 716. *Bile* (gl. *ventilogium*, a weathercock, Dief.) seems a blunder; *bile*, so far as I know, has in Ireland only the two meanings: “border,” and “old tree” (such, e. g., as grows by a holy well or in a fort). In Scotland it also means “leaflet,” “blossom.” 717. *Ceís* (gl. *stragulum*, covering, rug, horse-cloth) is the Corn. *peis*, gl. *tunica*, pows (*tunica*), Z. 123, *peus* gruce, gl. *toral*, Z. 124, W. *pais*, pl. *peisiau*, Z. 1121. Cf. *eass-ock?* 718. *Dithen* (gl. *lolium*, darnel), O’R.’s *dithein*, W. *llys dyn*. 719. *Crand glesta*, leg. *glésta* (gl. *plectrum*, the stick for striking the chords of a harp or other stringed instrument); *crand* (W. *pren*), O. Ir. *erann*, has occurred frequently, *suprà*: *glésta*, gen. sing. of *glésadh*; cf. Gael. *gleusadh*, “a tuning,” “act of tuning,” &c. O’R. has *gleusaim*, “I prepare, tune, arrange;” *gléus*, “key or gamut in music.” Cf. W. *glwys*, “pure, pleasant.”

720-724. *Teine ereasa* (gl. *igniferrium*), fire of [the] girdle, i. e. flint-steel-and-tinder; as to *teine* (MS. *teini*), *v. supra*, and compare Zend *tafnu* (hot) ex *TAPNU*, as Ir. *suan* (sleep), W. *hun* is from *swapna*; *ereasa*, gen. of *cris*, which occurs *suprà* in

*cris* tribhuis, gl. lumbarium. 721. *Dubhradan* (gl. scrupulum), leg. dubhradán? I have never met elsewhere; perhaps it is a dimin. of dubhradh, "shade, eclipse," O'R., and may mean "trouble," "anxiety," figurative meanings of scrupulus, properly a pointed pebble. 722. *Tuairgin* (gl. teretorium, i. e. tritura). The O. Ir. verb and subst. occur in Z. 853: dofuairce (triturat): ar is bás leosom in daim do *thúarcuin* ("for it is a custom with them for the oxen to thresh"); and *pistor* is glossed by *fer dénma bairgine tuarcain*, dofuairceitis inna grán la arside, "a man who makes bread [lit. a man of making of bread] by pounding: among the ancients they used to pound the grains;" and *tuarcun* glosses tribulatio, conthúarcun, contritio, Z. 738. 723. *Cluain gabála* (gl. herbagium): *cluain*, of which the dat. occurs in Z. xxxii. hi *cluain* mac-nois, is a meadow, a lawn, in Scotch Gaelic also "a bower," = clôni, W. clyn, "brake," "thicket:" cf. Cluniacum, hod. Clugny; *gabála*, gen. of gabáil (capere, captio), and *cluain gabála* is, according to C., an Irish legal term for "an appropriated field, a field not held in common." 724. *Caire* (gl. caldarium, "a vessel containing warm water for bathing"), W. pair (caldron), Corn. pêr, Fr. pair-ol, generally means caldron (as in *Coire Breccáin*, Corm., now Corryvreckan). It also means "a hollow or cul de sac in the mountains," Reeves, Vit. Col. 88, where *Coire Salchain* occurs, and in this sense has been adopted into the English language as "corry;" coire = ΚΑΚΡΙΑ ΟΥ ΠΑΚΡΙΑ, Γ. ΚΑΚ, ΠΑΚ (No. 240, *suprà*), as *dér* = δάκρυ, Goth. tagr; *fiar*, W. gŵyt = vakra, várus; *sár* = Skr. çakra, Lat. sacer; *már* = μακρός.

725-729. *Longport* (gl. castrum), leg. longphort = W. llongborth (ship-harbour); *longport* glosses *sosad* in H. 3, 18, p. 523. It is not easy to see how its elements—*long* ship (*v. supra*) and *port* (a house, place, harbour)—can when combined express the idea of castrum. *Port*, gen. and loc. sing. puirt, dat. sing. purt (Lib. Hymn. ed. Todd, 13) is, perhaps, connected with Zend peretu, Eng. ford. Dief. G. W. ii. 365. 726. *Mainister*, gen. manestrech, Z. xxviii., from monasterium, but with a remarkable change to the *c*-declension. 727. *Fortacht* (gl. suffragium), here "a favourable decision;" cf. fortachtid, gl. fautor, Z. 766, 845; acc. s. fortachtain, Z. 270, a fem. n-stem, generally "assistance." The verb occurs in Leab. Breacc (cited by Todd, L. H. 65), is hi *fortaigess* da [leg. dona, dna?] cech oen bis eumca ocus in guasacht (she it is, then, that helps every one who is in anguish and in danger); fortacht, Z. 195: co forduimhésidse, "that ye may help me," Z. 335: fortiaq (gl. conniveo), Z. 438. 728. *Proindtech* (gl. refectorium), and—729. *Codaltech* (gl. dormitorium), are, respectively, compounds of *tech*, house, with *proind*, W. *prain*, from Lat. prandium, and *codal*, whence *codlain*, I sleep, O'R. The O. Ir. contul (?) dormio (ma *conatíl* si dormis, Z. 1053, *contuíl* each úadib forsét, Fiacc, 31) appears connected with this.

*Proindtech*

*Praindtech* (spelt *praintech*) occurs in the Book of Armagh, 18 b, 1 : *airm ifuirsitis* in *torce arimbad* and *furruimtis apraintech*.

730-739. *Speilp* (gl. *coopertorium*, i. e. *cooperimentum*? *coopereculum*?) is explained "a belt, armour," by O'R., but by C. "a girdle or swathe of linen." 731. *Tunna* (gl. *dolium*, a large jar), exactly O. Norse *tunna*, is "a cask" in O'R.; hardly a Celtic word; cf. W. *tynell*, Corn. *tonnel*, Bret. *tonel*, French *tonneau*, M. H. G. *tonne*, Eng. *tun*, &c. 732. *Seiche* (gl. *corium*), "a hide, or skin," O'R., Gael. *seiche*, *seich*, *seic*. 734. *Intlecht* (gl. *ingenium*), in O. Ir. *intliucht*, *intšliucht* (= *andeslictus*?), *intellectus*, *sensus*, Z. 42, 849, 230, gen. *intliuchta*, Z. 63 : *sliucht*, Z. 970, a masc. u-stem, compounded with the prep. *ind* (= Gaulish *ande*) which aspirates, and the *d* of which becomes *t* before aspirated *s*. 735. *Senáís*, old age, from *sen* (old) = *senas* (Gaulish *Seno-magus*, Zend. *hana*), and *áis* (age), a masc. i-stem, which Ebel would connect with Skr. *âyus*, but this would be a solitary instance of the preservation of an original final *s*. *Áis*, perhaps, stands for *âissi-s* ex *âivs-i-s*: cf. O. W. *in ois oisoudh*, the mod. W. *yn oes oesoedd*, Z. 298 : Corn. *huis*. 737. *Loscad* (gl. *incendium*, burning); dat. sing. *do loscad*, Z. 768, *loisedib* (gl. *essis*), *ib. forloisethe* (gl. *igne exanimatus*), Z. 845; cf. Corn. *losc* (*arsura*, *ustulatio*), W. *llosg*, Bret. *losk*. 738. *Martra* (gl. *martyrium*), like *martir*, a *martyr*, Colm. 19, W. *merthyr* is a foreign word. O. Ir. *martre* : *filus trechenelæ martre* *daneu adrimiter ar cruich du duiniu<sup>1</sup> mad esgre baan martre oeus glas martre oeus dere martre*, "now there are three kinds of martyrdom which are considered as man's cross, that is to say [lit. if thou sayest], white martyrdom, and green martyrdom, and red martyrdom," Z. 1007; *dul martre tarfarcenisi*, Z. 618, "to suffer martyrdom for your sake;" hence *martre* appears to be a fem. iâ-stem. 739. *Taile* (gl. *salarium*, wages), cf. W. *tal*, pl. *talion* (payment), *τέλος*, *τελέω*.

740-744. *Soiler* (gl. *solarium*, sun-dial? house-top? Germ. *söller*), Corn. *soler* (Z. iii.); *solarium* is glossed by *solam* in Z. 733, which looks a genuine Irish word, and gives a favourable idea of the material civilization of the Irish ecclesiastics in the eighth and ninth centuries, especially when we consider their native words for napkin (*lambrat bis tar glúne*, gl. *mappa*, gl. *mantile*, i. e. a napkin that is over the knees, Z. 613; *lámbrat* (gl. *gausape*), Z. 820), for canal, or, perhaps, water-pipe (*lóthur*, gl. *canalis*, *lothor*, gl. *alveal*, Z. 744, for bath: *fothareud*, Z. 893, *infra fothragad*); but, above all, for usury (*fogbaidetu* for *fogaibthetu*, Z. 844). 741. *Seallad* (MS. *seall*), (gl. *sellarium*) a pantry, *sealladh*, "a cell, O'R. 742. *Groigh* (gl. *equitium*), a stud of horses, Gael. *greigh*, s. f., an i-stem = *gragi-s*, cf. Lat. *greg* (*grex*), W. *gre* (herd, stud).

<sup>1</sup> Lit. are counted for a cross to a human being : *glas* = *glasta* : cf. *glastum*, woad.

stud). 744. *Muinél* (gl. collum, neck), Gael. *muineal*, gen. *-eil* = W. *mwnwgl*; cf. *muinde*, gl. collarium, *muinntorc*, gl. torques, Z. 764, where is also *muinæ*, which I suspect is a misreading or misprint for *muince* (necklace); cf. *mong*, W. *mwng*, *mane*.

745-749. *Druim* (back, ridge): gen. sing. *drommo*, dat. *druimm*, occur in the Book of Armagh, 17 a, 1: Issí inso coibse fétho fio γ aedocht dibliadin rembas daú duman-chuib *drommo* liás γ dumaithib callrigi it[er] crochaingel γ altóir *drommo* liás nadconfil finechas for*druimm* leas act cenél fétho fio ma beith nech besmaith diib beseráibdech beschuibsech dinchlaind manipé duécestar dús inétar dimuintir *drommo* liás l. diamanchib Maniétar dubber décrud dimuintir pátrice inte . . . ["This is the communication of Féth Fio and his bequest, two years before his death, to the monks of Druim Liás and to the nobles of Callrige, as well the chancel as the altar (i. e. as well the laymen as the clerics) of Druim Liás: Let there not be *finechas* (inheritance of kindred, *fine*?) on Druim Liás (i. e. let it not devolve according to the law of *finechas*) but the race of Féth Fio, if any one of them be good—if any one of the clan be pious and decent. If there be not, let it be seen if there be one of the family of Druim Liás, or of its monks. Unless one be found, place a member of Patriek's family into it."] Druim occurs in Z. in composition with the numeral nóin (9): mochoe noin-*drommo*, "Mochoe of Nendrum" (Nine-ridge), now Mahee Island, in Strangford Lough (Todd, L. H., 100). 746. *Ceilebradh eoin* is "a bird's warbling," *ceilebradh*, from celebratio: the verb *ceilebraim* means "I bid farewell;" lase *celebirsimme* (gl. cum ualefecissemus), Book of Armagh, 184 b.; *ceileabhar*, "chirping like birds," O'R.; *coin* gen. sing. of én (Z. 82: gen. *indeiúin*, Z. 24) = *atina*, W. edyn. Cf. O. W. *etn-coilhaam* (gl. auspicio), Z. 130; *ætinet* (volucres), Z. 169; Corn. *idne* (auceps), Z. 784. Has an initial *p* been lost by these words, and dare we compare (with Dr. Siegfried) *πέτομαι*, *πετεγνά*, Lat. *penna* (for *petna*—W. *adan*), Eng. feather (O. W. *eterinn*, *avis*, singularis, Z. 300: *atar*, *aves*: collect. *ib.*). *Crand tochartaigh* is "a reel;" cf. *tocharaim*, "I wind up, I reel," O'R., Gael. *tachras*, "winding, act of winding yarn;" *gyrgyrium* (if I read the word rightly—in Med. Lat. generally *girgillus*) seems formed by reduplication from *gyrare*. (See Pott as to this word, *Zeits.* i. 309.) 747. *Inchinn* (gl. cerebrum), the brain, Gael. *eanchainn*, W. *emennyd*, Corn. *impinion*, Bret. *empenn*: gen. *inchinne*: La sodain dolléci dia féraib fidhchilli don techtaire com boi for lár a *inchinne* (Táin bó Cuailgne in the Lebar na Uidre), thus rendered by O'D., Lebar na Cert. lxiv.: "With that he cast [one] of his chessmen at the messenger, so that it pierced to the centre of his brain:" *inchinn* is an *i*-stem, from *in* (= *ande*?), and *cenn*, head. The word is formed like *ἐγκέφαλος*. 748. *Stol*, leg. *stól* (gl. *scanum*, i. e. *scannum*),

scamnum), W. ystawl, fem.: both, no doubt, from Eng. stool, A. S. stól. 749. *Firmamint*, like Corn. firmament, W. *ffurfafen*, of course from firmamentum.

750-758. *Mir pluc*, gl. rubigorium, is altogether obscure to me. Possibly it may mean "the (top) red part of the cheeks." Cf. Gael. *mir*, "the top or summit:" *pluc*, *pluic*, *ploc*, "cheek," O'R. 751. *Luach faisnéisc*<sup>1</sup> (if I read the last word aright) is "reward of information,"; inventorium from invenio, in the sense of discover ("seis, Pamphilam meam *inventam* civem?"). 752. *Innarbad* (gl. exilium), for indarbad; cf. indarpe (ejectio), Z. 591, gen. -pi, dat. -pu, Z. 246; indarbad expulsus est, O'D. Gr. 291; isan *indarbe*, gl. in repulsam, Z. 247; aren *indarbe* analchi ood (that he banish vices from him), Z. 1003; tre *indarpæ*.de. asin mascul (per ablationem syllabæ *de* a masculino), Z. 848; nachimr'indarpai-se quod non me repulit, Z. 848; nachitr'indarpither (ne sis exheredatus); *innarbar* hires dam trí drochgnimu, "Faith also is banished by evil deeds" (note the assimilation of the *d*); the *ind* (Gaulish ande, Skr. adhi) here signifying motion from something (Z. 848), which something is, in the present instances, arbe, orpe, heritage (gen. orpi), Z. 234, a neut. ia-stem, which = N. H. G. erbe, Ang. S. yrfe neut., as in Beowulf, 6093, ed. Thorpe. Cf. also na berat an *erpther* doib, "let them (slaves) not take away what is committed to them," Z. 458: nomérpimem (me trado, confido), Z. 431: nobirpaid (confiditis) ro *airptha* (commissum est), Z. 7. 753. *Oilemain*, gl. alimentum, root al, as to which *v. supra*. 754. *Airge*, "a herd," O'R., *v. supra*. 755. *Tormach* (increase). 756. *Mithormach* (decrease), *tormach*, leg. tórmach = do-for-mac-a, Z. 1051, gl. 26; tormachtaid (auctor), Z. 766; tormachtaí (aucta), Z. 983; dofórmgat (augent), Z. 854; doformagar, tórmagar (augetur), dofórmmagddar (augentur), Z. 854. Here again we find the Skr. root mah. 757. *Edaech* (clothing), O. Ir. étach, Z. 442, éitach, Z. 1050, gen. áitig, Z. 857, áitich, Z. 1051, a neut. a-stem, as in Z. 235, gaibid immib anétach mace cóimsa, "put around ye the raiment of sons of mercy." 758. *Oydhamh* (gl. jumentum, a beast of burthen), lit. young ox; cf. ógbho, leg. ogbhó, O'R.; óg = O. Ir. óc (óclachdi, gl. juvenilia, oemil (= yavanca-milit), gl. tyro, Z. 60; oemiledu, gl. athletas, Gildas). Óc = O. W. iouenc, W. *ieuanc* = Eng. young = juvenecus, which shows that our Irish word has not only lost *v* and *n* in the middle of the word, but *j* (*y*) at the beginning. The original is YAVANKA, the *a* in the first syllable being found in the Skr. comparative and the superl. yavishṭha, and in 'Iáoves, which Lassen has equated with juvenes. The stem has been recognised by Dr. Siegfried in the O. Ir. comparative óa, "less" (= W. iau = Skr. yaviyâns), and superlative oam (gl. minimus, Z. 286) = W. icuaf. Z., p. 60,

<sup>1</sup> In the MS., *fainí*, with an oval mark over ai, and a mark like a long *z* between *n* and *i*.

60, points out another word in O. Ir. which has lost initial *j*, viz., aig (gl. cristallus, Z. 60), the corresponding W. word iâ (= yag), ice, and the Breton adj. yen (= yagin), icy, still retaining the semi-vowel. Cf. also uisse with Lat. justus, from which, however, I do not think it taken. Consider A. Weber's remark (Ind. Stud. iv. 398), "yôs for yâvas, from  $\sqrt{y}$ u, to join: cf. Lat. jus, Zend yaos, in the verb yaozhda." In other words, such as ísu (Jesus), íce (salus), W. iechyt, íth (gl. puls, Z. 60), W. iot, the *j* has blent with the following vowel, and produced í. *Damh* will be considered *infra*, No. 858.

760-769. *Timna* (gl. testamentum), O. Ir. timne: "is tashide *timne* dée do cho. malnad," Z. 897 ("it is necessary to fulfil God's commandment"). This timne is a neut. ia-stem. 761. *Instrumint*, like—766. *Saltair* (gl. psalterium) is a foreign word. 762. *Didin* (gl. tegmentum), O. Ir. dítu, gen. dítén, *v. supra*. 763. *Médugud* (gl. augmentum), from *méid*, gl. magnitudo, *infra*. 764. *Spuirech* (gl. fragmentum), from the same root, probably, as W. ysbwrial, sweepings, ysbhorion, refuse, *Spruilleach*, gl. fragmen, *infra*. 765. *Duillen* (gl. folium), W. dalen, deilen, Corn. delen, Bret. delien, pl. deliou, Gaulish dula in πεμπέδουλα quinquefolium: πεντάφυλλον Ῥωμαῖοι κικκεφόλιον, Γάλλοι πεμπέδουλα [alia lectio πομπαιδουλά] Δάκοι προπεδουλά. Dioscorides, 4, 42, cited Z. 324. Z. thinks that dula = folium, b-l-at. Celtic *d* may certainly sometimes be = Lat. *f*, because we know that at the beginning of a word the latter often represents *nr*. The double *l* in duillen seems due to an original semi-vowel. Cf. φύλλον = φολιον, fol-i-um. But what is the -en? A trace in Irish of the singulative forms of her Celtic sisters? 767. *Lité* (gl. pulmentum), Gael. *lit*, *lite*, is porridge. Cf. W. llith, "meal soaked in water." 768. *Uaithne* (gl. dipodium, if I rightly read this strangely contracted word, *ff* = *dí f*, i. e. two *f*'s) is a kind of rhyme in Irish verse, discussed in O'D. Gr. 418. Our scribe does not seem to have been very deep in Greek, διποδία being "two feet combined into one metre." 769. *Bidhghadh* (gl. pavementum), O'R.'s *biodghadh*, "stirring, rousing, startling;" Gael. *biodhghadh*, "a stirring up, sudden emotion."

770-777. *Caí* (gl. lamentum, "wailing, weeping") occurs in Corm., but I omitted to note where, also (spelt *cof*) in Lib. Hymn. (fol. 3, *a*, and p. 72, ed. Todd, where the mark of length is omitted). 772. *Céid* (gl. centum), O. Ir. céit, Skr. çata-m, Zend çatē-m, ἑκατό-ν, Lat. centu-m, Goth. and O. H. G. themes, hunda, hunta. Here the Welsh and Bret., as usual, surpass the Irish and Cornish in retaining intact the combination *nt*; W. and Bret. cant, Corn. cans. In composition céit aspirates. Thus Conn céthathach "100-battled Conn." 773. *Dá* (2), in O. Ir. inflected with dual-endings, nom. masc. and n. dáu for dvâv (originally dvâm?), gen. dá



not aspirating = Skr. dvayâs? dat. dib(ñ)<sup>1</sup> (= Skr. dvâbhyâm?), acc. dá for dvâv. The fem. was nom. dí = dvaî, Skr. dve, Lat. duac, gen. dá, dat. dib(ñ), acc. dí. In composition this numeral was dé, which is curious, as the Skr. is dvî, and Gr. δῖ, Zend and Lat. bi-, A. S. tvi. In O. W. dou masc. dui fem. 774. *Tri*, masc. and neut. (3) does not aspirate, having ended in the nom. originally in *s*; the O. Ir. forms for the fem. of this numeral are teoir, teora, gen. teora (ñ), dat. teoraib, acc. teora. Of these, teoir is obscure to me; teora, teora (ñ), seem to be formed from an extended theme. In O. Welsh, tri masc. teir fem, which last is the mod. *tair*. 775. *Ceithre* (4), I have never met in O. Ir., though cethri occurs in the Lib. Hymn. (a MS., I should say, of the eleventh century). The O. Ir. forms are cethir, masc. and neut. (= W. petuar, Skr. nom. masc. chatvâras, neut. chatvâri, Goth. fidvór), and ce-theora fem. Corm. (We may expect to find a cetheoir = W. peteir, Skr. chatasra<sup>2</sup>.) 776. *Cúig* (5), O. Ir. cóic = Lat. quinque, Skr. páñchan, Zend. pañchan, πέντε, Æol. πέμπε, Goth. fimf, Eng. five. The non-occurrence of what may be called a transported *n*<sup>3</sup> after cóic before vowels and medials (except of course in the gen.) might be regarded as confirming Bopp's assumption that the final nasal in the Indo-Zend pancha-n is a later addition, were it not that the Welsh *pump* nasalises an initial medial, and should therefore, according to Aufrecht, Beitr. i. 105, have ended in *n*. However, this phenomenon seems quite modern (cf. *pump* gwaged, 5 women, not *pump* ngwaged, Z. 325, quoting the Mabinogion, iii. 101), and is probably owing to the influence of the *m*. 777. *Sé* (6), W. chwech = svecs, originally κsvaks, Zend. khsvas, the final *s* (= Lat. *x*, Gr. ξ, Skr. sh, Goth. hs) is retained in the ordinal *ses-c-d*,  
W.

<sup>1</sup> As in the following examples: for *deib ñdillib* (according to two declensions), Z. 277; in *dib ñnarib* deac, Z. 312 (in 12 [2 + 10] hours); in an *dib ñairechtaib dermaraib* (in their two vast assemblies), Adamnán's Vision, and with the *n* changed to *m* before *b*: *Doluid Oengus con dib mbuidnib arachend dia marbud* (O. went with two troops before him to slay him), Trip. Life of Patrick.

<sup>2</sup> A curious Celtic (Pictish?) form of this numeral is found in composition in the name *Cothir-thiacus*, given to S. Patrick, "because he served four houses (households?) of druids." It occurs in the following passage (Book of Armagh, 9, a, 2):—"Tirechán episcopus hec acripit ex ore uel libro ultani episcopi cuius ipse alumpnus uel discipulus fuit. Inueni .iiii. nomina in libro scripta patricie apud ultanum episcopum conchuburnensium sanctus magonus qui est clarus [cf. "Apolliei Granno *Mogovno*"] succetus qui est [deus belli—see the gloss on the Lib. Hymn. copy of Fiacc's Hymn, v. 2, where this name is apelt *succat*] patricius cothirthiacus quod seruiuit .iiii. domibus magorum et empsit illum uons ex eis cui nomen erat miliuc maccuboin magus." (See Lib. Hymn. ed. Todd, p. 27.)

<sup>3</sup> Z. calls this a prosthetic *n*, which conveys an erroneous idea. Irish grammarians call it an eclipsing *n*. I have, I believe, proved that this *n* has almost always originally belonged to the termination of the word immediately preceding that to which it seems prefixed.

W. chweched. A remarkable form of this numeral is involved in *mór-fes-er*, seven persons, literally great-six-persons. I incline to the opinion that here, as in the forms *fiur*, *fiar* (= Skr. *svasrj*), above quoted, the *f* was unspirable, and stands for *sv* (cf. *Ἑξήκοντα*, *Ἑξακάτιοι*, *Ἑξέτος*, on the *Tabulæ Heracl.*)—that for this *f* we sometimes find *ph* written (cf. *mo phethar-su* for *mo fehlar-su*, *urphaisiu*, gl. cancer, for *urfaisiu*); but that there is no good ground for regarding a form like the Gaelic *piu-thair* as ancient.

778-788. *Cruithnecht*, gl. frumentum; gen. sing. *cruithnechta*, Z. 193; *cruithnechtide*, gl. *ceritus*, Z. 765. 779. *Eorna* (gl. *hordeum*), barley: here, as in *óc* (= young), perhaps both *y* and *v* have been lost; and, if we assume the addition of the Celtic derivative syllable *-arn-*, we may compare Skr. and Zend *yava*, Gr. *ζέα*. 780. *Méirse* (gl. *merciamentum*), cf. Fr. *merci*, Lat. *merces*. 781. *Loch*, gl. *stagnum = lacu-s*, gen. sing.: *ótha crích drommo .nit. euglais tamlachtæ dublocho*, Book of Armagh, 17 a, 2, a stem in *u*, gen. dual: *dún dá lacha* (*Fled dúin nan géd*, 80) = *lac(u)âs*? *Loch* = Lat. *lacus*, Bret. and Corn. *lagen*. 782. *Lemnaecht*, gl. *mulsum*, i. e. wine mixed with honey (*lemnach*, gl. *mulsum*, Z. 777), is O'R.'s *leamnachd*, "sweet milk," *et sic hodie*. 783. *Medhg* (gl. *serum*, *whey*), W. *maidd*, O. Fr. *mègue*, Germ. *matten*. 784. *Im*, leg. *imm* (gl. *butyrum*), in Corm. *imb* (O. W. *emmeni*, Z. 130, W. *ymenin*, Bret. *amann*). *Imm* occurs in the nom. sing. with the masc. article in a MS. of T. C. D. (H. 3, 18, p. 433), cited in Petrie's *Tara*, 190: *ni ba leghtha intim*, "the butter was not dissolved;" *gruth* γ *imm*, pref. to *Secundinus'* hymn (Todd, *Lib. Hymn.* p. 32), "cheese and butter" (*gruth* = Eng. *curd*). Gen. sing.: *Fecht náile luid rechtaire ríg bretan do chuinchid chísa grotha* γ *imme* *comuime pátriee*, "at another time the steward of the King of the Britons came to Patrick's nurse to demand tribute of cheese and butter."—Trip. *Life of Patrick*. Dr. Siegfried has acutely suggested that the *b* of *imb* may be for *g* (cf. *bó* = Skr. *gâus*, broon [gl. *molae*, Book of Armagh, 10, a, 2] = Goth. *qvairnus*, *bíu* = Skr. *jîva*), and that the word may, accordingly, be connected with the Skr. *anji*, ointment, *ungere*, &c. Cf. Germ. *anke*, butter, and see Grimm, *Gesch. d. d. Spr.* ii. p. 1003. 785. *Uinnimint* (gl. *unguentum*), seems derived from a Med. Lat. *ungimentum*, or perhaps from Eng. ointment. *Ór*, *Airged*, *Luidhe*, *Sdan*, *Iaran*, have been noticed *supra* (606-610). 791. *Mitall*, from *metallum*. 792. *Luach lesa* is, says C., "the reward paid by a pupil to his tutor;" *fer lesa*, he says, is "a guardian." Cf. *leasughadh*, "education," O'R.; Gael. *leasachadh*, improving: *luach* seems a sister-form of *ló-g*, *lua-g*, gen. *lóge*, Z. 432, dat. *luag*, *supra*. The root seems *LAV*, found in Lat. *LAV-erna*, *lú-eru-m*, Skr. *lô-ta* (*booty*, *loot*), *λη-ῖ-s*, *λά-ττι-s* (*hired servant*), Goth. *lau-n*, *anda-launi*, Curtius, G. E. i. 329. 793. *Bealach* (gl. *alministrum*)

alministrum) I cannot explain: alministrum is like almunicium (amice?), Dief. Lat.-Germ. Gloss.: bealach generally means "a road," or "a mountain-pass," "defile." *Beoladh* is "anointing." 794. *Srebhan* (gl. nuchum, a membrane): *srebhan* na hinchinne, "membrane inclosing the brain," C.; cf. *sreibnaide*, gl. membranaceus, Z. 765.

795-808. *Soilestar* (gl. gladiolum), sedge, flaggers, fleur de lis, O'R.'s *feleastar*, *feleastrom*, *seilistrom*, *sileastar*, *seilisdeir*, and *soileastar*! The last form comes nearest to the Lat. *salicestrum*, "bitter-sweet," and if this be the etymon, we should write *saillestar*: W. and Corn. *elestren*. 796. *Sgartach* (gl. propheticum) is "roaring out," according to O'D., Gael. *sgairteach* (elamosus), from *sgairt* (exclamatio). 797. *Fidhba* (gl. falcastrum) is the W. *gwyddif*, "a hedging-bill," O. W. *gudif*, *gudhyf* scalprum, from *fid* = wood, and the root *BEN*, *BE*, Z. 44. With *gudif* I should be inclined to compare a word *uudimm*, which Z. gives as a gloss on *lignismus* (a woodman's axe, *lignicisimus*, Dueange). But in the facsimile, published by Vicomte H. de la Ville-marqué, of the part of the MS. (Bibl. Bodl. 572, fo. 42) from which Z. purports to take this form, it stands distinctly *undimin*!. *Maith*, *Ole*, *Taithneamach*, *Geal*, *Dubh*, *Imdha*, *Beg*, *Mór*, have been noticed *supra* (from 659 to 673). 803. *Buidhe* (yellow), *buide*, gl. *flavus*, Z. 727, an adjectival *ia*-stem. Such stems were thus declined:—

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing. N.	núe	núe	núe (ń)	Plur. núi	núi	núi
G.	núi	núe	núi	núe (ń)	núe (ń)	núe (ń)
D.	núu	núi	núu	núiib	núiib	núiib
Ac.	núe (ń)	núi (ń)	núe (ń)	núu	núi	núi (núe)
V.	núi	núe	núi	núu	núi	núi (núe)

And adjectival *a*-stems were thus declined:—

	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Sing. N.	mall	mall	mall (ń)	Plur. maill	mall	mall
G.	maill	maille	maill	mall (ń)	mall (ń)	mall (ń)
D.	maull	maill	maull	mallaiib	mallaiib	mallaiib
A.	mall (ń)	maill (ń)	mall (ń)	maullu	mall	mall
V.	maill	mall	maill	maullu	mall	mall

Adjectives agreeing with nouns in the dual are always put in the plural. 804. *Riabh-ach*

<sup>1</sup> In the "Archives des Missions Scientifiques et Littéraires," v<sup>e</sup> vol., facsimile No. iv., Paris, 1856.

*ach* (gl. fuscum, swarthy): etymologically obscure to me. 807. *Mesurdha* (gl. modicum), from *mensura*, with the usual loss of *n* before *s*. Cf. *mesraigthe* (gl. modestus), Z. 743, O. W. *doguomisur* (gl. geo, i. c. *mensuro*), Z. 1076. 808. *Robeg* (gl. minimum), from *beg*, by prefixing the intensive particle *ró*, *ro* = Lat. *pro*, Skr. *pra*.

810-816. *Lus* (gl. porrum) = leek, Corn. *les*, W. *llyisiau*, "herbs." What (811) *inleman* can be, I know not. 812. *Nem* (heaven) also once *nim*, in Z. *ní artu ní nim ní domnu ní muir ar noibbriathraib rolabrastar Crist assa chroich*, "neither height nor heaven, nor depth nor sea surpasses<sup>1</sup> the holy words that Christ spoke from his cross," Z.; W. and Corn. *nef*, Bret. *érv*: cf. Slav. *nebo*, "heaven." *Nem* (gen. sing. *nime*, gen. pl. a *choimdiu secht nime!* "O Lord of seven heavens," Oingus)—is a fem. *i*-stem = *nami*, perhaps for *nabi*, originally a stem in *s*, like Skr. *nabhas*, Gr. *νέφος*—(*m* from *bh*, as in *lám*, from *r. labh*). Original stems in *s* have, with the exception of *mí*, month, gen. *mís*, invariably ceased to be inflected according to the consonantal declension. Thus, *clú*, "glory" = Skr. *çravas*, *κλέφος*. The following have gone over to the vocalic declension: *geine*, Lat. *genus*, *γένος*: *lige*, "bed" = *λέχος*: *suide*, "seat," Skr. *sadas*, *ἔδος*: *corp*, Lat. *corpus*: *ueht*, Lat. *pectus*. With the suffix *arn*—*híarn*, *iarann* (Gaulish *ísarno*-), Skr. *ayas*, Lat. *acs*. What the *s* in *áis*, *óis* ("age," which Ebel compares with Skr. *âyus*) can be, is not easy to say, *v. infra*, No. 1071. 814. *Rastail* (gl. *rastrum*), *rastal* in Corm., O'R.'s *rásdal* (a rake), perhaps from the Lat. *rastrum*; cf. W. *rhasgl*, O. W. *rhasel*, gl. *sartum*, Z. 1093. 815. *Foighi* (gl. *epulum*), leg. *foighdhe?* and cf. Z. 1059: *leisce na pronn .i. fri fognam gréssieh foigde*, ad *v.* "pigri τῶν prandiorum, seil. in servitio continuo epuli," acc. sing. *inn áis déed caras foigdi cáich*, Z. 457; dat. sing. *nírbommar utmuill oe foigdi*, Z. 481. In the last two quotations *foigde* seems to have the meaning of the Gaelic *faighe*, *faighdhe*, "begging, a public begging from house to house;" "an asking of aid, in corn, clothing, or other stuff, usual with young persons newly married, or about to stock a farm."

817-825. *Snáithe* (a thread), *snáthe*, gl. *filum*, Z. 20; dat. sing. *snáthiu*, Z. 232; Corn. *snod-en*, W. *ysnoden* (*vitta*), *snood*, W. and Corn. *noden*, *filum*, Bret. *neud*, *neuden*. Cf. also O. W. *notuid*, "needle," Bret. *nadoz*. O. Ir. verbal forms, apparently connected with these words, are: *eo atomsnassar* (gl. *uti ego inserar*), Z. 472; *insnastis* (gl. *consuerunt exserere*), Z. 452; *nach nastad* [leg. *nascad*: cf. *ronaise*, Ir. *Nennius*, lxxii., Mod. Ir. *nasgaim*] in *cretmech ḡ na coméitged dó*, "Let him not bind the believer, and let none accompany him," Z. 599.—1 *Corinth. vii. 15*. The connexion of these words with Skr. *r. nah*, Lat. *nectere*; *νέ-ω*, Lat. *ne-o*; *νήθω*, *ΝΑΗ-*,

<sup>1</sup> Lit. [is] over.

no doubt exists, but is not easily made out. 819. *Srian*, a bridle = frēnum, W. ffrwyn, all perhaps connected with the Skr. root *dhr* tenere (see Pott, Zeits. i. 120). But whether *srian*, *ffrwyn*, are taken from the Lat., we shall not be able to decide till the nature of initial Welsh *ff* is more thoroughly understood. 820. *Adhastar* (halter), O'R.'s *adhastair*, cf. W. *eddestr*, *eddestl*, *eddestlawr*, a steed. 822. *Fothragadh* (gl. *balneum*), gen. sing. a *cenelæ fothairethesin*, Z. 893, "this kind of bath," dat. pl. *fothairethib*, Z. 238, an *u*-stem. 823. *Birur* (cress), Mod. Ir. *biolar*, W. *berwr*, *berw*, *berwy*, Corn. and Bret. *heler*. 825. *Iffern* (gl. *Tartarus*), *v. supra*.

826-832. *Inféd fosē* I cannot explain, unless we read *in féd fosclaidh*, "the whistling (sibilus) of a chink;" *féd* = W. *chwyth*, blast, *chwythell*, whistling: cf. *sétfethchaib*, flatibus, Z. 856. 827. *Ifearnadha* seems a neut. adj. plur., formed from *iffern* = *infernum*. 831. *At pill* (gl. *pelleus*, *pileus*, *πίλος*, hat of felt? But indeed *pill* may be an hibernisation of the Latin *pellis*. *At* is of course from the English *hat* = Lat. stem *cas*-sid, from *ead*-tid (Lottner, Zeits. vii. 180), *v. supra*, at *cluic*. 832. *Ibrach*—if I read the word rightly—(gl. *intimus*) is obscure to me; the only word I know resembling it is *iubrach*, which C. and O'D. say is a wooden drinking-vessel, broad at bottom and narrow at top.

833-841. *Fílidhecht*, *v. supra*, No. 1. 834. *Geman* (or perhaps *gemen*, *gemin*), gl. *didyma*, *δίδυμα*, apparently from Lat. *gēminus*, as W. *gefall* from *gemellus*. 835. *Adh-bardacht*, *πρόλημμα* (afterwards glossing *idioma*), *πρόλημμα*, literally "what is taken beforehand," here apparently equivalent to "advantage" (*πρόλημμα ποιεῖν τι*, "to give one an advantage"), a formation from the prep. *ad* and the r. *BAR*, Skr. r. *bhr* (*bhar*), *φέρω*, *fer-o*. 836. *Céirín*, *κατάπλασμα*, a plaster, probably from *céir*, wax; cf. W. *ewyren*, a cake of wax. 837. *Foircedal*, gl. *dogma*, O. Ir. *forcetal*, *forcital* (*doctrina*), gen. -*tíl*, a neut. *a*-stem<sup>1</sup>. The verb *forchun*, *forchanim*, *præcipio*, frequent in O. Ir., occurs in Z. 195, 440, fut. part. pass. *foreanti* (leg. *forcantí*), Z. 84; *forcitlid*, *preceptor*, Z. 85; *forcitlaidecht* (*magisterium*), Z. 771. The root *CAN* (Skr. *çañs*, Lat. *can*-ere, *cens*-ere, Goth. *han*-a, *καν-άζω*), also occurs in *doarchet*, *doairchet*, *tairchet*, "it was predicted," Z. 468; *doaurchanim* (gl. *sagio*), Z. 440; *foacanim* (gl. *succino*), Z. 440; *doreneanas*, *perspexit*, Z. 856; *isdo fordoneain*, Z. 1060, leg. *isdo do fordoncain*, "this is what it teaches us." The root in question reduplicates: *fordubcechna* (-*ce-ch'n-a*), gl. *qui vos commonefaciat*), Z. 496: *tairchechuin*, gl. *predixit*, *tairchechnatar predixerunt*,  
*ibid.*;

<sup>1</sup> *For* (the Gaulish *ver-*, as *foirge* is to be compared with *Vergivios*) has been compared with Skr. *upari* (Ebel, Beitr. i. 309). *Sed quare*, for Celtic *v* never (so far as I know) is = Skr. *p*. And as Gaulish exhibits no tendency to eject *p*, the theory that *ver* arose from *uari* [u(p)ari] is untenable.

*ibid.*; roehachain, eecinit, Leb. na Cert, 136; doairreechnatar .i. rotairngestar, Brehon Laws, O'D.<sup>1</sup> 838. *Mullach tighe* (gl. doma), mullach (gl. culmen, *infra*, gl. vertici, Gildas' Lorica), generally means top, summit, head. Here "roof," a meaning which doma has in Ecel. Latin. 839. *Forsgath no ingar* (gl. enigma). I can throw no light on these Ir. words (which I have never met elsewhere), unless we read the first forsgáth, and connect it with sgáth = shade, shadow, *ἀνιγμα* being a dark saying. Cf. furastar (= furasetar?), gl. fuscetur, Z. 472. The Gael iongarach is "purulent." 840. *Crismal* (gl. chrisma, anointing, unction), a hybrid from Ecel. Lat. chrisma, or perhaps Gr. χρῖσμα. 841. *Monadh* (*νόμισμα*, a coin), from Lat. moneta, generally means "money," whence W. mwnai.

842-850. *Soiphist* (sophisma) is certainly a foreign word, and perhaps involves a blunder. 847. *Nescoid* (gl. ἀπόστημα = imposthume, abscess) is nescoit in Corm. Its etymology is obscure to me. 844. *Croindtille*, v. *supra*, No. 651. 845. *Coindealbthadh* (gl. anathema), cursing with bell, book, and candle. 846. *Tadhbais* (gl. phantasma) is O'R.'s tadhbas, "a spectre." Taidbsiu, a stem in tiân (= du-ati-bhás-tiân?) occurs in Z. 581, 196, 233, 456, 1016, with the meanings of manifestation, proof.

<sup>1</sup> Other reduplicating roots in O. Ir. are BA (die), behais, Félire, 23rd April: rombebe, Z. 496 (where several instances are collected): beba Fiacc, 12. BAR (bear, Skr. bhr) dubbert, "he gave," Book of Armagh, 18 b, 1: atrópert [*p* for *b̄b̄*] flait̄ 7 aithech inso huile itosuch iar tabuir̄t baithis dúuib, "prince and peasant granted all this immediately after the administration of baptism to them," *ibid.*, 17 a, 2. BU (BHAV), "be:" is airi doroiḡu dia geinti hore nár̄bube la Iudeiu creitem, "for this cause it is that God chose the Gentiles, because the Jews had not faith" (ad v. "quia non fuit apud Judæos fides," Z. 602): robbu (fuit), Z. 481, is, according to Lottner, an imperfect, and is for ro-bv-u, not (as one would think at first) for a Skr. prababhûva. CANG, "go:" cechaing (.i. roching) Félire: dacheachaing, "he advanced," Fled d. n. géd 66. CAR, "love," conchechrat "they will love," Z. 495 (for conchecharfat). CLU, "hear," rotchechladar, "hears thee," Z. 496. CLUS, "hear:" cechluista .i. rochluinfitheá, O'D. DÁ, "give," adcho-dad-ossa, Z. 852; adcotedaē [ad-cont-ded-ae], "he granted," Book of Armagh, 18 a, 1: cf. *Iaprai . . . λλανοιτακος δεδε ματρεβο ναμανσικαβο βρατουδε*, in the Nismes inscription (*Rev. Archéol.* 1858, p. 44), translated by Professor Siegfried, "Iartai . . . llanoitacus [Illanoitacis filius?]" dedit Matribus Nemausicis ex imperio [ipsarum]." GÁ, "go:" bit hé magistir dongegat inhí (leg. indí) asindisset a tola feisne doib, Z. 1057, "these are the masters to whom they will go, those who preach their own wishes to them." GAN, v. *supra*, No. 290, note 1. GES, "beseech:" gigestesi dia linn ara fulsam ar fochidí, Z. 496, "Ye used to beseech God that we might endure our tribulations." GRANN, "follow:" adroigegrannatar, "they were persecuted," Z. 496 (cf. *ingrented*, persecutor, Z. 265; *ingrimmim ingrainmaim* [ju-grann-man-bi] persecutioni, Z. 268; *ingramman, ingremmen, persecutones*, Z. 266, 463). STÁ, "stand:" sesaimm = ἵστημι for σίστημι, Skr. tishthâmi (Zend hiçtâmi). r. sthâ, Lat. si-st o, Bopp, Gloss. 387. Whence is siasair .i. rosaidestar, Brog. 1?

proof. The related verb is also of frequent occurrence: doadbat, tadbat, demonstrat, Z. 852, 360, for tadbád-d; doadbadar, taidbadar, demonstratur, *ibid.*; *tuidbíd* for doaire friss, Z. 458, "show your love to him;" *doaidbdeatar* ffsi doib, "visions are revealed to them," Z. 521; an donaidbdem, "when we shall demonstrate," Z. 670; from these forms it would seem that the root was B-D. The D, however, may represent a later formation (cf. *φα-έ-θω*, and *φά-ος*); perhaps the root *DHΛ* agglutinated. 847. *Coimpert* (*σπέρμα*, seed, semen genitale, offspring), obviously a compound of *coimb-bert* (r. bar, Skr. *bhr̥*), the *bb* becoming *p*, as in *idpart*, *oblatie*, &c. The genitive singular of *coimpert*, in the sense of "conception," occurs in the following passage from the Wanderings of the Curach of Maelduin, cited and translated in Dr. Petrie's Round Towers, 378: gabais Ailell a laimh lais 7 dodatrascair, 7 dogni coibligi fria 7 asbert an caillech fris: "ni segda," ol si, "ar comruc, ar is aimsir *comperta* dam." 848. *Adhbardacht*, and—849. *Adhbar* have been already noticed. 850. *Suidheocan*, leg. *suidhechan* (a seat, bench), an extended form of *suide* (seat), Z. 60, 140.

851–855. *Cro caerach* (gl. ovile, sheepfold), as to *cro*, *v. supra*; *caerach*, leg. *cáerach*, gen. pl. of *cáera*, a c-stem = *câirax*, *v. supra*, No. 13: cf. *cáirhuide*, *ovinus*, Z. 37, 235, and the Gaulish tribe-name, *Caeracates*, *Caerosi*. This curious word may, perhaps, be connected with *κρῖός*. 852. *Proisté* (gl. monile, vel munile, a necklace) is said by C. to mean "a goad, a spike," which agrees well with the Cornish gloss on *monile*: *scil. delc*, leg. *delch* = Ir. *delg spina*. *Proiste* is probably taken from the Fr. *broche*, and this, according to Diez (E. W. 71), from Lat. *broccus*, *broceus*, a projecting tooth. 853. *Lebhar aithffrind*, a missal, lit. *liber offerendæ*: *aithffrind*, leg. *aiffrind*, gen. of *aiffrind*, now *aiffrin*, from the Lat. *offerenda*, with change of declension and gender, as *scribent*, *scribend*; from *scribenda*, and *legend*, gen. -*ind*, from *legenda*, Z. 462. 854. *Gredháil*, gl. *gredale*, i. e. *gradale*, Eng. *grail*, "that book which containeth all that was to be sung by the quire at high mass; the tracts, sequences, hallelujahs; the creed, offertory, trisagium; as also the office for sprinkling the holy water," Burn, *Ecel. Law*, ii. 303. 855. *Troibel*, gl. *trobiale*, i. e. *troperium*? "the book which containeth the sequences, which were devotions used in the church after reading the epistle," *ibid.* iii. 799.

856–860. *Stuidis* (gl. *lectóric*, leg. *lectoriale*), a deriv. from the base of Lat. *studium*, *studeo*, here, perhaps, having the meaning of the Eng. "lectureship." 857. *Lámtuagh* (gl. *manuale*), lit. hand-axe or hand-bow, *tuagh* (axe), O'R., *tuag nime* "arcus ceeli," Z. 28. 858. *Leabaid in daim allta* (gl. *cubile*), lit. bed of the wild ox, *daim*, gen. sing. of *dam*, ox; dat. sing. *daum*, Z. 250; n. pl. ar is *bés leosom* in *daim* do thúarcuín, "for with

with them there is a custom for the oxen to thresh," Z. 853. *Dam* would also appear to mean a deer: cf. the adj. *damde*, gl. *cervinus*, Z. 764; but perhaps this is from the Lat. *dâma* (fallow-deer), and we should read *dâmde*. I know not if W. *dafad*, pl. *defeid*, sheep, *dafates*, a flock of sheep, can be connected with *dam*. 859. *Corporas*, gl. *corporale*, I cannot explain. 860. *Muir* = Gaulish *möri*, W. and Corn. *mor*, Lat. *märe*, which I cannot think Bopp is right in comparing with Skr. *vâri*, water (Ir. *fual*?). Rather hold with Curtius (Zeits. i. 33) in referring it to the Skr. root *mṛ* (*mar*), "welche in der bedeutung sterben am geläufigsten, in *μαράνω* und dem mit e weiter gebildeten *marceo* die allgemeynere bedeutung des welkens hat (vgl. Skr. *mṛiṇ*). In Skr. *maru*, die wueste, so-wie in *marut*, wind, tritt noch bestimmter der begriff des verwuestens hervor; *mare* bezeichnete demnach das meer als das unfruchtbare, als den tod der vegetation, wie nach der gaugbaren erkläerungsweise *ἀτρωγρετος*." Curtius also compares *Ἀμφί-μωρο-s*, Lith. *mar-ies*, Goth. *mar-ei*. *Muir* in Z. is a fem. (or neut.?) i-stem (gen. s. *mora*, Z. 1000), as appears from the termination of the adj. agreeing with its nom. pl. in *Mora sôn nítat lora* [leg. *lóra*] *sidi leu*, which Z. (1000) correctly translates *maria hic, non sunt sufficientia ipsa eis*. But note here, if *muir* be fem., the anomaly of an i-stem passing over to the â-declension in the nom. pl.

861-865. *Maindsér* (gl. *praesepe*) is of course from the Eng. *manger*. 862. *Uinneamain* (gl. *cepe*, onion), Gael. *uinnean*, W. *wymcyn-in*. These forms remind one of the Lat. *ûnio*, whence Fr. *oignon*, &c., are said to be taken. Perhaps the name of the vegetable is originally Gaulish (*oinnio*?), which the Romans may have assimilated to their *ûnio*, "a single large pearl." The word *foltechep* is, I may observe, glossed by barr *uindiuin* (leg. *uinniun*) in H. 3, 18 (MS., T. C. D.), p. 526. 863. *Lin uisci* (gl. *rete*), fishing-net, water-net, lit. "net of [the] water:" *lin*, gl. *retis*, Z. 25: *ished* *insin allinn ingaib diabul peccatores* (gl. *laqueum diaboli*), Z. 1052, "this is the net in which the devil takes sinners." 864. *Sgaraid* (gl. *gausape*), O'R.'s *scóráid*, *scároid*, table-cloth. 865. *Míl mór*, v. *supra*, No. 428.

866-870. *Machaire* (gl. *tempe*, i. e. *feld*, anger, awe [aue], Dief.), a field, plain:—

Adaig dúnn uili mallei

*Immachaire* (leg. *machairiu*?) háue Carpri.—Corm. Ecces, vv. 119, 120.

gen. sing. fo *diamraib* in *macairi* *moir* *minscothaigsin*; *Cogad Gaedil re Galluib* (ed. Todd, 76), a masc. *ia*-stem: Gael. *machair*, gen. *macharach*, s. f. *machaire bán*, is still a living expression for a grass-field: W. *magwyr*, "wall, enclosure, field," Bret. *môger*, "wall" = Lat. *mâcëria*, "wall, enclosure." 867. *Urlabradh* (gl. *locutio*), Corn. *lauar*, W. *llafar*. Another form of this word is *erlabra*, which occurs in Lib. Hymn. (pref. to the



the Magnificat): *ocus is inti doratad erlabra do Zachar*<sup>1</sup> ("and it was there that speech was given to Zacharias"), and, apparently with a transitive meaning, is an infin. in Patrick's noble hymn: *cluas Dé dom' éstecht, briathar Dé dom' erlabrai lám Dé domm' immdegail* "God's ear to hear me, God's word to plead for me (*erlabraidhe* advocate, O'R.), God's hand to protect me." 868. *Aicecht* (gl. lectio), I have never met elsewhere. It seems to occur in the "*Uraicecht nan Eigis*," O'D. Gram. p. lv., but this is, perhaps, a corruption of the Lat. *præceptum*. 869. *Aera* (gl. actio), is a lawsuit, pleading, perhaps from the prep. *ad*, *aith*, and *GAR*; cf. *adgaur*, gl. *consentio*, i. e. *addico*, Z. 987, *adobragart*, "he addressed you," Z. 838. 870. *Guidhe* (gl. oratio), in Z. *guide* is sometimes a fem. *iâ*-stem; tri *guidi* acc. sing. Z. 258: and sometimes masc. or neut.; *oc du guidiu-siu a dæ*, "in supplicating thee, O God," Z. 346. The verb *guidim* occurs at pp. 55, 993, *guidimse* *Dia nerutsa*<sup>2</sup> (I pray God for thee), *guidimm vel adjuro* (gl. *testor*), Z. 1050, gl. 21; *nosnguid som* "he asks them," Z. 441. Can this be connected with *gáid* in the gloss *con dartin do ar rogdid dom*, Z. 450, "that I should give him what he asked of me," *rogad* (*rogavi*): 1st pers. plur. pret. act. *rogadammar*, Z. 442, 443; 3rd plur. in *Fiaec's Hymn*, 9:—

*Gadatar* co tísad in noeb, aran imthised lethu  
Aru tintarrad o chlón tuatha herenn do bethn.

They besought that the saint should come, that he should journey far and wide,  
That he should turn the tribes of Ireland from evil unto life;

for the latter forms seem referable to the Skr. *r. gad*, to speak, of which, however, Böhtlingk and Roth give no Vedic examples. The W. *gweddi* seems connected with the Skr. *r. vad*.

871-875. *Cumtach* (gl. *constructio*) is generally used in the spiritual sense of *edificatio* in Z. (*cumtach nccolso*, Z. 229), sometimes in that of structure, and glosses *fabrateria*, Z. 777<sup>3</sup>. I agree with Z. in regarding the word as a compound, *cum-tach*; the *cum* being a frequent form of the prep. *con*, and *tach* (= *taca*), being radically connected

<sup>1</sup> In the *Leabhar Breace* this passage runs: *ocus is indte thucad hirrlabra do Zach*.

<sup>2</sup> Observe the so-called prosthetic *n* here: it is nothing but the *n* of the old accensative termination, *dévan*.

<sup>3</sup> In the *Book of Armagh*: *dubbirt Pátricc cumtach du Fiaec idon cloec 7 menstir 7 bachall 7 poolire*, i. e. Patrick gave a *cumtach* to Fiaec [containing] to wit, a bell and a *menstir* and a crozier and a book-satchel. This *cumtach*, a neut. *a*-stem, seems a deriv. from the root of *cum-main*, box, or basket, *Lib. Hymn. 3 a*, *cuimin*, "a little chest or box," O'R. O'D. Gram. 437, derives it "from the verb *comhad* or *coimead* [O. Ir. *coimet arfuacht*, "a defence against cold," *Corm. cited* O'D. 294] to keep or preserve."

nected with *tech* (house) : cf. Foirtechernn (Book of Armagh, 16 a, 2) = Ver-*tig*-erna-s, Vortigern, cuimtgim (gl. architector, gl. construo), Z. 439, comrótgatar, Z. 843. Is this root *τακ*, in the Vedic *tak*-ma-s, "child," with which Curtius connects *τέκ*-ος, *τόκ*-ος, *τέχ*-νη, *τεῖχ*-ος, *τοῖχ*-ος, *τύκ*-ος, and of which Skr. r. *taksh*, to fabricate (whence *takshan* = *τέκτων*<sup>1</sup>), seems an intensive. But indeed there are three roots, *τ*-ο, *τ*-γη, *τ*-κ, the relations of which I am unable to settle. 872. *Remthechtas* (gl. prepositio), see Z. 750; *rem*, a form of *ren* (before), and *techtas*, an abstract from *techt*, *venire* (cf. W. *taith*, Gaul. *Tecto*-sagi, "march-sustaining:" and Skr. and Zend r. *tanch*, *ire*). *Remthechtas* also meant anteposition: *alaili diib hí remthechtas*; *alaili dam it coitchena eter remthechtas et tiarmoracht*, "some of them are in anteposition; others also are common between anteposition and postposition," Z. 985. As an infinitive, the word occurs in Patrick's Hymn: *Intech dé dom remthechtas*, "God's way to come before me." Cf. *tairm-thechtas* (*transgressio*), Z. 750. 873. *Comfocul* (gl. conjunctio), *com* + *focul*: *focul dictio*, Z. 968, taken from the Lat. *vocabulum* (*foebhul*, *foevul*), which would account for the non-aspiration of the *c*. *Focul* occurs in the nom. of the sing., dual, and plural in the following passage, from a fragment of Cormac's Glossary, preserved in the Book of Leinster: *Trefoclae .i. trifoccuil bíte ind .i. dáfoccul dimolud dobrith forculu indimderggtha dofarei antress (leg. in tress) foccul .i. foccul indimdergtha 7 airc*; "*Trefoclae*, i. e. three words that are in it, i. e. two words of praise it gives behind the reproach, which makes the third word, i. e. a word of reproach and satire." From which curious definition it would seem that *trefoclae* was a composition apparently satirical, but really laudatory. 874. *Interiacht*, and—875. *Comparáid*, from the Latin. (The O. Ir. words for preposition, conjunction, interjection, and comparison, were *remsuidigud*, *comaccommal*, *interiecht*, and *condelgg*, Z. 982.)

876-880. *Inntindeach*, like—880. *Coissegradh*, a hybrid from the Latin. 877. *Baramail* (gl. opinio), *baramhuil*, O'R., Gael. *barail*, an opinion, conjecture, supposition, apparently a compound of *samail*, but what *bar* stands for I cannot conjecture. 878. *Togha* (gl. electio), O. Ir. *toгу*, a stem in *d* (or *t*?) = *du-vagh*-ad (or -at?): is *dichéin immunr'ordad condan maice toгу*, lit. it is long ago we were ordained that we should be sons of election, Z. 475: Gael. *tughadh*. 879. *Dlighedh* (gl. ratio), *v. supra*. 880. *Coissegradh* (gl. consecratio), like W. *cysegriad*, a hybrid from the Latin *consecro* (the *n* being lost before *s*, as usual), O. Ir. *coisecrad*: *Asbert fiace frisinaigel nandrigad*

<sup>1</sup> Cf. the Gaulish *con-tex-to-s* (in the inscription of Autun), and perhaps O. Ir. *Tassach* (St. Patrick's artificer) = *Tax-aca-s*.

drigad contised patrice dothoorund a luic leis 7 dia *choisecead* 7 combed húad nuggabad [gg, 77 = ng, Z. 282] aloce Dulluid iarsuidiu patrice cufiace 7 durind aloce les 7 eutsecar [leg. cu-t-secar], "Fíacc said to the angel that he would not go till Patrick came to measure his place with him, and to consecrate it, and so that it might be from him he should receive his place. Patrick afterwards went to Fíacc, and measured his place with him, and consecrated it," Book of Armagh, 18 b. 1.

881-885. *Cumdach* (gl. ornatio)—so O'R. *cúmhach*, "an ouch, an ornament;" in Z. 1046, *cumtach* bas uisse fri hiriss (gl. cum verecundia et sobrietate *ornantes* se), "an adornment that is fitting to faith." 882. *Mughaine* (gl. famulatio, service, servitude), from *mugh*, O. Ir. mug, gen. moga, a masc. u-stem (= Goth. magus), and *saine*, which termination, forming abstract substantives from other substantives, occurs twice in Z. 739, viz., in *coécilsine* (gl. societas, céle, socius), and in *faithsini* (gl. prophetiæ, fáith, propheta). The termination is probably = -ss-an-ia, st-an-ia. 883. *Adhalltras* (gl. fornicatio), *adhalthras*, Z. 750, a hybrid from *adulter*. 884. *Comíólás no comairle* (gl. consolatio), "consolation or counsel:" *comíólás*, *sólás*, from Lat. *sôlâtium*, which the Irish of old probably pronounced *sólâtsium*<sup>1</sup>. (N. B.—I doubt if this be a different word from *solás*, happiness, the opposite of *dolás*, grief, which latter may either be derived from *dolere*, or have been produced on the erroneous hypothesis that the first syllable of *solás* was the well-known particle of quality): *comairle*, in putting down which the glossarist evidently took *consolatio* for *consultatio*, occurs in Z. acc. sing. *tre dagcomairli*, Z. 826, nom. pl. *ni rubtar gáitha for comairli*, Z. 481, "your counsels were not wise," whence the word appears to be a fem. *iâ*-stem. The acc. sing. of the *airle* in *com-airle* occurs in the following gloss (Z. 1060): *arna érbarthar ochretsit nintá airli armban*, ad v. "ne dicatur ex quo crediderunt non-est-nobis animus nostrarum mulierum," and the nom. sing. (compounded with *dag*, "good") in "ban buidich, is sí ar *dagairle*," Z. 1051, where I suspect Z. should have read *arndagairle*. *Comairlle* (with two l's), occurs in Z. 51, and he explains it by *voluntas*. I have never found the word with this meaning: but if Z. be correct, we might, perhaps, regard it as = *com-are-valiá*, and recognise therein (with Dr. Siegfried) the Skr. r. वृ (EX VAR), to choose, *uale*, *will*, *velle*, cf. W. *ewyll* (du-valya), to will, Bret. *ioul*, Ir. *tol* (du-valá). Cf. *airlam* (paratus, promptus), Z. 733: *irlithe* (obediens), Z. 766: *irladigur* (obedio), Z. 839. 885. *Aimmneachadh* (gl. nominatio), a deriv. from *ainm*, a name, declined *infra*, No. 991.

886-890.

<sup>1</sup> C before i, in Latin words, was probably also pronounced *ts*: cf. *comirsire*, Z. 233 = *commerc-i-ari*, *kommerziren*.

886-890. *Tighernas* (gl. dominatio), W. teyrnas, "kingdom," from tigerne, as to which *v. supra*. 887. *Geinemain* (gl. generatio), from r. ΓΑΝ, "to produce," as to which *v. supra*, Gael. *gineamhuinn*; cf. Vedic janiman, janman, "birth." 888. *Certachadh* (gl. correctio), Gael. *ceartachadh* (W. ceryddu, corrigere, seems for cerythu, and connected with correctus); cf. Lat. certus. The element cert enters into the composition of many words in O. Ir. Thus, cocert (mendatio), cocart, corrige, cocarti, emendandum, Z. xiv.; conaichertus (emendavi), foccirt deponit, &c. 889. *Oibriugudh* (gl. operatio), from *obair* (in Corm. opair, gen. *oibre*, a fem. i-stem = from Lat. opera (not opus, Skr. apas); cf. oipred, Z. 80, 476, gen. oipretho, Z. 766: dat. (sensu ob-sceno) oc ind oipred, Z. 593, acc. amal rongab comadnacul dáun ata comeisséirge act rocretem oipred dáé, Z. 1040, gl. 15, "as we have co-burial there is co-resurrection, if we believe in the working of God." 890. *Reidhe* (gl. planatio), leg. *réidhe*, leveling, smoothening, from *réidh*, "plain, level, smooth," which occurs in Z. 1067 (with the meaning of "easy"), is *reid* foglain in besgnai, "easy is the learning of morality;" and in Colman's Hymn, v. 33:—

Amal foedes in aingel tarslacc Petrum a slabreid  
Doroiter<sup>1</sup> dun diar fortacht, rop *reid* remunn cech námreid.

As He sent the angel that delivered Peter from his chain,  
Let him be sent to us to help us, let everything unsmooth be smooth before us.

Cf. Bret. *reiz*, "aisé, facile."

891-896. *Cestugadh* (gl. castigatio), W. cystwyad, is, I suspect, a foreign word, as certainly is—892. *Compantus* (gl. associatio), from compagan-u-s; cf. however, O'R.'s *céasnugadh*, which suggests a connexion with *céasad* (W. cystudd?), rocéss, pertulit, passus est, Z. 434. 893. *Guidhe* (gl. supplicatio), *v. supra*. 894. *Taisbenadh* (gl. monstratio), Gael. *taisbeanadh*, "act of revealing, showing, or disclosing," O. Ir. taispenad: ó ruscaith tra do Sechnall in moludsa do dénam, luid dia *taispenad* do patraic, i. e. "now when Sechnall had finished making this hymn [lit. this praise] he went to show it to Patrick" (Pref. to Secundinus' Hymn, cited from Leabar Breacc, by Dr. Todd, Lib. Hymn. 31); gen. sing. ó dóchotar imorro icenn *taispena* ind immuin do griguir, "when, however, they had done showing [lit. come into the end of showing] the hymn to Gregory" (Lib. Hymn. pref. to Altus Proditor). Taispenad for taispenad (taid-bs-ten-ad) *v. supra*, No. 846. 895. *Foillsugudh* (gl. annunciatio), rather manifestatio: this word occurs, spelt foilsigud, in Z. 16, the gen. sing. foilsichtho,

<sup>1</sup> Read dorfoiter, i. e. do-ro-foid-ther.

sichtho, Z. 85, foilsigthe, 255, and is derived from follus, Z. 664, folus, Z. 748, 751, "plain," "manifest." *Soillsiughadh* is, perhaps, a sister-form (soillse, light, Z. 51, 257).

896-900. *Comparaid* (gl. collatio, cf. comparit, Z. 973, W. cymharu, to compare), and—897. *Comaineachadh* (gl. communicatio), both appear foreign words; compare, however, with the latter *comnactar*: aní nad *comnactar* dóini trian eene, "that which human beings do not comprehend (or conceive of) by their understanding," Z. 447, 702: *comain* occurs in *Cormac*, and also in Z. 1050, gl. 18, with the sense of "obligation," "debt." *Comman* occurs in *Fíace's Hymn*, v. 27, with the meaning of "communion," "the Lord's Supper:"—

Anais tassach dí[a]áis, intan dobert *comman* dó :  
Asbert monicfed<sup>1</sup> pátríce : hriathar tassaig nírbu gó<sup>2</sup>.

Tassach remained after him, when he had administered the communion to him :  
He said that Patrick would come: Tassach's word was not false.

The cognate W. words are cymyn, "bequest, testament," cymanfa, "congregation" (m = mm). Cf. Lat. communis from *commoinis*, Goth. gamains, O., M. and N. H. G. gemein. 898. *Timthirecht* (gl. ministratio), cf. *timthirigh*, *supra*, occurs in Z. 260: *timtherecht* cacha dúlo "servitus omnis creaturæ," and also spelt *timthirect*, *timthrecht*, at pp. 771, 237, *timdirecht* (acc. sing.), p. 777 (do-imm-tir-echt). The root seems *TAR*, Skr. *tr*, to go; compare *ἀμφίπολος* and Skr. *parichara*, "servant," lit. "one who goes about." 899. *Dénamh* (gl. procuratio), O. Ir. *dénom*, *dénun*, gen. sing. *dénmo*, Z. 733, means "a doing," "to do" (cf. *dénmusach*, gl. factor, *infra*), a stem in *u*. Cf. *denim* (*facio*), Z. 430; *dene* (*fac*), Z. 457; *dened* (*facite*), Z. 458 (leg. *dénim*, *déne*, *dénid*); *déntí* (*faciendum*), Z. 473; *denmid*, gen. *denmada* (gl. factoris), Z. 766. 890. *Doilbtiugud* (gl. fictio), from *delb*, as to which *v. supra*.

901-906. *Eolas* (*peritia*), leg. *eólas*? et *v. supra*. 902. *Moladh* (gl. *adulatio*) laus, cf. *molor* (I praise), Z. 444; Bret. *meulet laudatus*, Z. 107, W. *mawl*. The etymon may be *MAGALA*, cf. *μεγάλον*, and the Gaul. *Magalus*, *Magalius*, Glück, 50, as *móidim*, another verb for I praise, is to be compared with Gaulish *Mogit-marus*. *Molad* occurs in Z. 989: *Is bées donaib dagfórcitlidib molad* in gni innanétside ara carat an rochlunetar, "it is a custom of [lit. "to"] the good teachers to praise the intelligence of the hearers,

<sup>1</sup> Gloss: .i. cosabull iterum, "that is to Sabull [Sanl, in the county of Down, lit. "barn"] again." Note the interesting form *mo-n-icfed* wherein *mo*, also spelt *mu*, is a verbal prefix, only occurring four times in Z. See Z. 419. Tassach was Patrick's artificer, and Bishop of Ráith-Cholptha, now Raholp.

<sup>2</sup> Gloss: quia venit patricius iterum co sabull.

hearers, in order that they may like what they hear:" is *huisse a molath* (gl. laudandus), dat. sing. *molud*, *supra*, No. 873, Z. 459. 903. *Comtromugud* (gl. cœquatio), leg. *comtrumugud*, equalization, balancing, lit. "making-equally-heavy," from *trumm*, *tromm*, W. *trwm* (*nipsa tróm*—leg. *trom*—for *nech*, gl. *nulli onerosus fui*, Z. 585); *tromm* occurs subsequently in composition: *tromchride* (gl. *jecur*), Z. 825, i. e. heavy-heart; cf. *étrumma*, "non gravia," Z. 252; *etrumme* "dissimilis," Z. 843; *cutrummus*, similitudo, Z. 751; *hi cutrumus*, ad instar, Z. 451; *cutrummi*, *similes*, Z. 843; *fortrumme*, *opportunitas*, Z. 843. 904. *Cosmhailius* (gl. *simulatio*), *cosmilius* in Z. (cf. *ésamulus*, *diversitas*, Z. 751, 831), from the adj. *cosmail* (W. *cyfal*, *cyhafal*), i. e. co-samail con-samali-s, the *simplex* of which Bopp has justly compared with Lat. *similis* (an *i*-stem, as in Irish), to which we may add W. *hafal*, Gr. *ὁμαλός* (an *o*-stem); cf. also Skr. *sama*, Goth. *sama*, Eng. *same*, Slav. *samŭ*. Observe in—905. *Egcosmailius* (gl. *dissimulatio*) an example of the mod. Ir. practice of writing the so-called eclipsing letter before the original tenuis. It need hardly be said that all the phenomena of eclipsis (amongst which I by no means count the apparent change of *s* into *t*) are explicable by reference to the medializing influence of *n* on *c*, *p*, *t*, and *f*, and to the tendency of *b*, *d*, and *g*, respectively, to become assimilated to a preceding *m*, *n*, and *ng*. *Egcosmailius*, however, seems merely an example of the ordinary sinking of the O. Ir. tenuis to the corresponding medial.

906–910. *Urlamas* (gl. *sequestratio*, properly "a depositing of money, &c., in dispute") is wildly guessed at by O'R. "possession, supreme power and authority; captivity," but is correctly explained by C. (who spells the word *urlamas*) "the placing anything in the custody of a person; as in the laws *urlamas coiteann* means the placing of contested property in the hands of an indifferent custodian, until its true owner is defined by law." Cf. *irlam* (*paratus*), Z. 252; *erlam*, Z. 7; compar. *erlamu*, Z. 284. 907. *Faidingud* (gl. *prolongatio*), from *fot*, length, *v. supra*. 908. *Lórgnám* is exactly *satis-factio*. With *lór*, *lour*, *laur*, Z. 123, 309, 607, 889, 1000 (enough), cf. W. *llawer* *multus*, *multitudo*, Z. 123. Hence O. Ir. *loure*, *sufficientia*, and Z. 30, compares *Lauro*, *Lauriacum*, *Laurentius*. *Gnám*, gen. *gnámo*, is of frequent occurrence in Z., and is connected with the root of *do-gnúfu*, *facio* (= *du-genáiu*?). 909. *Athcumiledh* (gl. *remuneratio*) seems from *aith* = *ati* (Gaulish *ate*), which stands for the Lat. *re-*, and *cumal* (a fem. *â*-stem), said to mean the value of 3 cows, which occurs twice in the following passage: *digéni cummen cétaig ríthæ friéladach m[acc]maile odræ tigerne cremenhinæ arech<sup>1</sup> .n. donn ríthæ intechsin fricolmán. nam bretan archumil .n. arggit<sup>2</sup> Luid in chumalsin*

<sup>1</sup> Observe the transported *n* of the acc. sing. of *ech*, viz. *ech (n)*.

<sup>2</sup> Observe the transported *n* of the acc. sing. of *cumal*, viz. *cumil (ú)*. The passage above quoted is

*chumalsin duforlóg ochtir achid*: "Cummen made a mantle, *which* was given to Éladach, son of Mael Odræ, lord of Cremthinne, for a brown horse. This horse was given to Colmán of the Britons for a *cumal* of silver. This *cumal* went in addition to the price of Ochter Achid" (Book of Armagh, 17 b). 910. *Disliugudh* (gl. deductio), if I read the word aright, seems literally "a leading away from the road, or path," di-slig-ud, *v. slige, supra*, and cf. *disligeach*, "deviating," O'R., Gael. *dísleach*, "straggling."

911-916. *Cengal* (gl. compilatio), *v. supra*, No. 147. 912. *Eitelladh* (gl. revolutio, leg. evolutio?) I have never met elsewhere. O'R. has *eatalladh*, a flight, *eiteallach*, "flying, bouncing," Gaelic, *itealaich*. 913. *Comairenh* (gl. computatio), Gael. *comáireamh*, apparently a weakened form of *comáram*, W. *cyfrif* numeratio, from *áram*, *numerus*, W. *cirif*, *rhif*, A. Sax. *rím*, *gerím* (cf. rhyme?), see Z. 912. 914. *Bennacht* (gl. benedictio), O. Ir. *benedact*, *bendacht*, W. *bendithio*, "to bless." 915. *Mallacht* (gl. maledictio), O. Ir. *maldacht*, *maldact*, gen. *maldachtan*, acc. *maldactin*, Z. 584, from *maledictio*, Z. 270, W. *meidith* (*ct* always becoming *th* in Welsh, *cht* in Irish). 916 *Lamaccan*, leg. *lámagán*, which, according to O'R., means "groping," Gaelic, *lámhagan*, "handling."

917-921. *Ailginecht* (gl. mitigatio), connected with O'R.'s *ailghean*, soft, smooth, kindly; *álgenaigim*, *algenigim* (gl. *lento*, gl. *tardo*), Z. 431. 918. *Comma* (gl. *tal-liatio*); there is probably some blunder here (leg. *comain*, *remuneratio*?). I have never met "comma" elsewhere. 919. *Colund* (gl. *caro*), in Z. 740, *colinn*, gen. *colno*, *colna*, perhaps connected with *kravya*, *κρέας*, *caro*, O. H. G. *hrêo*, gen. *hrêwes*, *cadaver*. Cf. the W. *calaned*, "carcasses;" perhaps, also, *calon*, "heart." 920. *Laidire* (gl. *fortitudo*), deriv. from *láidir* (*fortis*), of which the compar. occurs *infra*. 921. *Imad* (gl. *multitudo*), O'R.'s *iomad*, for *immad*, *imbad*, *imbed*, gl. *ops*, *copia*, Z. 75 (cf. *Ambitui*), a deriv. from *imb* = Gaulish *ambi* = Skr. *abhi*, Gr. *ἀμφί*, Lat. *amb-*, N. H. G. *um*, Eng. *um-*, in Fuller's *umstroke*, *circumference*.

922-926. *Méid* (gl. *magnitudo*), in Z. *méit* = W. *maint*, Corn. *myns*, a fem. *i*-stem = *maganti*? 923. *Loighedh* (gl. *parvitus*), *laget*, Leab. Breacc, cited Lib. Hymn. ed. Todd, 30, W. *lleiad* (*diminution*); cf. *laigi* minor, Z. 283, W. *llai* (= *ἐλασσων* for *ἐλαχίων*, and *levior*, Skr. *laghîyâṅs*), superl. *lugimem*, Z. 1128, W. *lleiaf*. 924. *Teirce* (gl. *raritus*), from *teire*, gl. *rarus*, *supra* = *duscirg*; cf. *seirg-lige*, "bed of consumption,"

difficult. *Ritha* seems the 3rd sing. imperf. pass. of an irregular verb, the 3rd plur. imperat. act. of which occurs in Z. 238: *ni riat na dānu diadi aran indeb domunde* (gl. *non turpe lucrum sectantes, sint diaconi*), "let them not give the divine gifts for worldly advantage," 3rd pl. pret. pass. *ro-ratha*, Fiacc, 25. Cf. the Cornish *ry, rey*, "to give" (Norris' *Cornish Drama*, ii. 282), W. *rhoi*.

tion," ar ni aill *seirge* oc cúrsagad, "for no less (?) is weakness in re preaching," Z. 1056. 925. *Leithne* (gl. latitudo), W. llydanedd, from the adjectives lethan, llydan (Z.'s lethit, p. 770, acc. sing. is from *leth*). 926. *Airde* (gl. altitudo), derivatives from *lethan*, broad, and *ard*, high, as to which *v. supra*.

927-931. *Maisse* (gl. pulchritudo), O'R.'s *maise*, *maisi* (gl. decor), *Mímaisi* (gl. indecor), *infra*, 1083, 1084, 1108, 1109. *Maisse* occurs in Z. with the intensive er-prefixed: is fuasnad dut' menmainsiu tuisled ho *ermaissiu* frinne trimrechtrad na tintathach, Z. 1064, gl. 4, "It is a disturbance to thy mind to fall from the loveliness of truth, owing to the variance (trimrechtrad = tri in-brechtrad?) of the interpreters." Hence *maisse* in O. Ir. must have been either a masc. or a neut. ia-stem; cf. W. maws, "pleasant." 928. *Esláne* (gl. aegritudo). 929. *Faide* (gl. longitudo), from *slán* and *fat*, as to which *v. supra*. 930. *Tripulta* (gl. triplicaeio), W. triphlygiad, a deriv. from *tripul*, triplex, threefold, not met elsewhere. *Diabul*, of which the dat. sing. occurs in Z. 968: a buith ar consain *diabuil* (gl. pro duplici consonante digamma positum, i. e. "its being for a double consonant"), has, perhaps, lost the guttural (but cf. ἀπλόος, διπλόος), which is preserved in the W. plygu, to double, root *PLAK*, Skr. preh, πλέκ-ω, plie-o, plee-t-o, O. H. G. fleh-t-an. 931. *Cethardubhladh* (gl. quadruplicatio), W. podwardyblyg (cf. Ir. dublaighim, I double), the Ir. and W. -dubladh, dyblyg, losing their primitive meaning of "two-folding" in the general idea of "folding." Cf. *cóiedfabail*, "five-folded," *infra*, note on No. 1053.

932-936. *Uisgemlacht* (gl. limpitudo), a deriv. from *uisgemail* (uisce-samail). 933. *Curchuslach* no *gilcach* (gl. arundo): for *eurchuslach* perhaps leg. *eurchaslach*, the middle syllable being represented by a contraction which may be read either *as* or *us* (*eurchas*, gl. arunde, Z. 84). The syllable -lach, perhaps originally a subst., occurs frequently in Z.: *teglach*, "family;" *góithlach*, "swamp;" *mátharlach*, "matrix;" *mimaslach*, "hinge;" *óelach*, "a body of youths;" *aslach*, "persuasion;" *ellach*, "union," &c. Here, perhaps, the scribe mistook *arundo* for *arundinetum*. Z.'s *eurchas* seems derived from a stem identical with that of the Lat. *cârex*. 933. *Gilcach* (O'R.'s *giolcach*, "reed," "broom," also a place where reeds grow: Gael. *cuilcearnach*), occurs in Cerm., and also in a passage from the Brehen Laws, cited by Dr. Petrie, R. T. 62. *losa feada*, *raith*, *aiteand*, *dris*, *fracech*, *eideand*, *gilcach*, spin, which he thus translates: "The *Losafeada* [shrubs] are fern, furzc, briar, heath, ivy, broom, thorn." 934. *Fainleoc* (gl. hirundo), leg. *fainleóc*, a dimin. of *fannall* (= W. gwennol, Corn. guennol, Bret. guénnéli), which glosses *hirundo* in Z. 731, Gael. *ainleag*. Cf. *vanellus cristatus*, the lapwing. Does the diminutival suffix *eóc* stand for *yavanka*? 935. *Náit. escuing urcoidech* (gl. hirude, horseleceb): *náit* (cf. "naid,



“naid, sf. a lamprey,” O’R.), seems = nânti. *Escuing erchoidech* is lit., according to O’D., “noxious eel.” *Escuing* (= O’R.’s *eascu, easga easgan, Gael. easgann*) I have not seen elsewhere; *urchoidech* is Z.’s *erchoittech*, gl. nocens, Z. 199. 936. *Dealbh* (gl. imago), W. *delw*, a fem. â-stem = a Gaulish *delva*.

937-941. *Lorgarecht* (gl. indago, investigation, tracing from), lorg, m. track, W. llyr, which occurs in Corn., and also in Z., spelt lore, gl. trames, whence also lorgairm, I track, investigate; lorgaire, tracker, investigator; lorgair, a dog (cf. Eng. lureher); lorgad = W. llyriad. Compare also *finlorg*, which word I have only met in Bishop Sanctáin’s hymn, l. 2 : dia dam *finlorg* [.i. darmesi] dia tuathum [.i. frim atuaith] dia dom thus [.i. remum] dia dessam [.i. frim asoer], “God to follow me, God at my left hand, God to precede me, God at my right hand.” In Corn. and Bret. we have *lorgh, lerc’h*: see Norris, C. D. ii. 428, where the old Cornish trulerch (gl. semita) is ingeniously explained as = truit-*lerch*, “foot-trace.” 938. *Sáebchoire* (gl. urago, i. e. vorago, whirlpool) is spelt in Z. 37, *sáebchore*, in Z. 827, *sáibchore*, and glosses *syrtium*. The first element of the word is obviously *sáeb, sóib, falsus*; the last, *coire, core*, Z. supposes to mean “places” (cf. *coór*, gl. locus, Z. 29), but perhaps it is the *coire*, gl. caldarium, *supra*: cf. Corryvrecan, i. e. Coire Bhreccáin. 939. *Derge* (gl. rubedo), rust, lit. “redness,” from *derg*, O. Ir. *dere* (cf. *dere martre, supra*), whence the diminutive adj. *dercaide* (gl. rubrenus), Z. 1008<sup>1</sup>. 940. *Gerrguin* (gl. sanguisuga, leech, “bloodsucker”) is O’R.’s *gearrghuin*, “a horseleech.” The deriv. is obscure, but cf. Gael. *geàrr*, “cut,” “bite,” Irish *gearradh*, “cutting:” *guin* seems an i-stem from r. *gonaim, vulnero, gonas*, who wounds, Corn. *náramgonat fir*, “let not men wound me,” Z. 933; *gerrguin* may therefore be lit. “that which wounds by biting. *Geal tholl*, a Gaelic word for leech, seems connected with W. *gel, gelen, gelue*, Corn. *ghel*, Bret. *gwelaouen, gwelcounen*: Pictet compares Skr. *jalukâ*. 941. *Suithé* (gl. fuligo, soot) = W. *swta*, where the sibilant and tenuis are preserved, because *swta* is from the Eng. soot.

942-946. *Tes* (gl. calido, *infra*, gl. calor), “heat;” so in O. Ir.: gen. in *tesa*, gl. caloris, Z. 231, Corn. *tes*, gl. fervor, Z. 1112, W. *tes*, Bret. *tez*. Can *tes* be = *tepsu*? Skr. r. *tap*, Lat. *tep-ere*, the ultimate connexion of which with Skr. *dah, Vedic dabh, rap*, is not yet clearly understood. 943. *Ord* (gl. ordo), W. *urdd*, is *órd, ordd* in Z.: ní pu libsi *intórd*-so act ba la amiressechu (this order was not with you, but with the unbelievers), Z. 666, gen. *uird*, Z. 70. Hence it appears that the word is a mase.  
a-stem

<sup>1</sup> Other adjectives formed by this suffix are *rotaide*, “reddish,” Vit. Adamn., and *fliuchaide*, “moist,” “damp,” from *fliuch*, “wet.”

a-stem = *ârda*, and cognate with, but not, like N. H. G. *ordn-ung*, taken from Lat. *ordo*, a stem in *n*. *Orddan*, a deriv. from this word, occurs in Fiace's Hymn, v. 25 :—

Asbert [*t*]*orddan* do mache : do crist atlaigthe<sup>1</sup> buide :  
Dochum nime mosrega : roratha duit du guide.

He said, "Thy dignity *shall* be at Armagh : to Christ offer thanks :  
To heaven thou shalt come : thy prayers have been granted to thee."

The dat. sing *orddain* occurs in Ultan's Hymn to Brigit. Cf. also with *órd* the Gaulish *Ordo-vices*. 944. *Merlach na comla* (gl. *cardo*, hinge), "the *merlach* of the door." I have never met *merlach* elsewhere ; shall we read *mérlach*, and connect it with *mér*, "finger" ? 945. *Smerbíd* (gl. *earbo*), O'R.'s "*smearbíd*, s. f. a burning coal, an ember ;" cf. perhaps, W. *marwydos* and Germ. *schmoren*. 946. *Gilla naneach* (gl. *mango*), "servant of the horses : " in the MS. the article is written along with its subst. (*naneach*), and in Mod. Ir. *nan each* would be written phonetically *na n-each*, but this transportation of the termination of the gen. plur. of the article must be of very recent origin, as in Scottish Gaelic it is preserved at the present day with the *na*. In O. Ir. there can be no question that the final *n* of the longer form "*innan*" was transported to the following substantive beginning with a vowel or medial ; but I never find any indication that this was the case with the short form "*nan*."

947-951. *Bruach* (gl. *margo*), *sic* in Z. 28 ; a word still used by Lowland Scotch curlers ; cf. the Gaulish *Ande-brocirix*, *Brocomagus*, Eng. *brink* ? 948. *Aodh*, in the Book of Armagh, *Áed*, a man's name, O. Ir. gen. *Áedo*, *Áeda*, *Áido* (connected with the Gaulish tribe-name *Aedui*, for *âidvi*). *Aed*, Z. xxxii. means "fire" (*aed* .i. *tenc*, Corm. W. *aidd*), and is related to Gr. *αἶθω*, *αἶθος*, *αἰθίωψ*, *ἰθαίεσθαι*, Hesych., Lat. *ædes*, *æstus*, *æstas* (Curtius, Griech. Etymol. 215), Ved. *édha*, m. *édhas*, n. "fuel ;" vridhhi-form *âidh*, f. or *âidha*, m. O. H. G. *eit*, "fire," Ang.-Sax. *âd*, &c. The name *Áed* is either an *i*- or an *u*-stem, I cannot say which : it is formed by vridhation from a root *INDH* = Skr. *indh*, to kindle. The name in question occurs in the following passage from the Book of Armagh, 18 b, 1 : *Epscop aed bóí isléibti luid duardmachæ*

<sup>1</sup> Observe this interesting form of the 2nd pers. sing. imper. It also occurs in Z. 840, *atlig-the buide*, and in the Book of Armagh, 178 b, 2 : *nutasigthe (nu-t-asigthe) du gallasu* (gl. *calcia te gallicas tuas*), which gloss should have been cited *supra*, No. 72. Compare the Mid. Ir. forms *notgebhtha darahési ol pátraice*, "put thyself in his place, said Patrick."—Pref. to Fiace's Hymn. *Gaibthi cloich isin tailm*, a *loig* ! "Put a stone into the sling, O Loeg !" Seirgl. Conc. Dr. Lottner regards these forms as taken from the 2nd pers. sing. of the secondary present, which in the indic. ended in *-the* (*noseomalnithe*, Z. 1054, gl. 29).

dnarddmachæ birt edoct ensegéne duarddmachæ dubbert segene oitherroch aidacht dudíd 7 adopart áed aidaecht 7 achenél 7 a eclis dupátrice cubbráth Fáceab áed aidacht la conchad luíd conchad du art machæ contubart fland feblæ acheill dóo 7 gabsi eadessin abbaith. "Bishop Áed was in Sléibte (Sletty): he went to Armagh: he gave a bequest to Segéne of Armagh. Segéne gave another bequest to Áed, and Áed gave a bequest and his race and his church to Patrick for ever [lit. "to the Judgment"]. Áed left a bequest with Conchad. Conchad went to Armagh. Fland Feblæ granted his church to him, and he himself (cadessin = fadessin) took the abbey." Coilboth mae oingusso maic eogin, breacán mae *aído*, *ibid.* 18 b, 2. 951. *Ploit* (gl. uato) seems for *Plait* (gl. Plato).

952-956. *Grian* (gl. Apollo, *infra*, gl. sol, gl. Pean, gl. Titan), sun = grénâ, gen. sing. gréne, gréine, a fem. â-stem, and possibly connected with the name of the Gaulish Apollo, Grannos, which Dr. Siegfried compares with the Vedic ghrans, or ghransâ, m. "sun-glow, sunshine, light." This is referred by Böhlingk and Roth to the root ghar, whereto also belong Skr. gharmâ, "heat," ghñi, "sun;" θερμός, fervere, Ir. garaim, and Eng. warm. The Gaulish Grannos appears in many Latin inscriptions along with Sirona (= Σελήνη? or perhaps, with Glück, goddess of long life, Ir. sír, W. hir); cf. also Apollini Granno Mogouno, with which Dr. Siegfried has compared Skr. maghavan, gen. maghônas, an epithet of Indra, &c. As to—953. *Duine* (gl. homo), W. dyn, Corn. den, and—954. *Nemduine* (gl. nemo), *v. supra.* 955. *Ogh* (gl. virgo) = ôgâ, is apparently connected with ôg integer, ôge integritas, virginitas, Z. 28, and occurs in Ultán's Hymn in praise of Brigit, line 7:—

Dorodba innunn ar colla' éisn  
 In chroeb com bláthaib, in máthair ísu:  
 Ind fír-óg inmain, con orddain adbail (leg. aidbil?)  
 Biam sóer cech inbaid lam' nóeh do laignib.

She has abolished within us our flesh's taxes,  
 The branch with blossoms, the mother of Jesus:  
 The beloved true-virgin, with vast glory—  
 I should be safe at every time with my saint of Leinster.

The abl. plur. in Colmán's Hymn, line 48:

Bendacht for érlam Brigit con *ógaið* hérenn impe,  
 A blessing on Patron Brigit with Ireland's virgins around her!

Sometimes

<sup>1</sup> Note here an instance of the governed preceding the governing substantive.

Sometimes in the nom. sing. the *ó* is resolved, and we find *uag*, gen. *uaige*: feil máir Muire *uaige* (the great festival of Mary the Virgin), *Féilire Oingusso*, May 3. 956. *Slataidhe* (gl. latre), apparently from *slat* (gl. virga), *v. supra*. Gael. *sladaidh*.

957-966. *Bretnach*, from Bretan (Celman nam *bretan*, *supra*, No. 909), for Brettan = Britt-ana. Zeuss thinks that O. W. *brith* (gl. pictus) is connected with this name, W. *th* arising from *tt*. But W. *th* may also represent an original *ct*. Cf. O. W. *ætinet brenn-breithet*, "volucra pectore variegata," Z. 1087, and O. Ir. *mrecht*, *varius*, *mrechtrad*, *varietas*, *flmrechtrad*, *multa varietas*, Z. 822. The following forms connected with a word so famous as *Briton* will probably interest: D. M. Phileti *Brittæ* (Momm- sen Röm. inschriften der Schweiz, 124). Com-bretenium (Glück, 66). Marti *Britouio* (Orelli, No. 1358). *Mātribus Brittis* (from *Britteburgum*, in Bavaria, Orelli, 2094). The Greeks write *Βρεττανία*, *Βρεττανοί* = W. Brython. 958. *Fáith brégach*, lit. "lying prophet," O. Ir. *brécach*, from *bréc*, a lie, acc. s. *bréic delum*, Z. 79, *breic*, gl. mendacium, Z. 23; im *breairecht* (gl. in astutia), Z. 580. 959. *Fiadhnaise*, in Z. *fiadnisce*, a neut. *ia*-stem, "witness, testimony," root *vid*, gunated; cf. *nuiadnisce* (ne- vum testamentum), Z. 823, 824, for *núfiadnisce*. *Fiadh* = W. *gwydd*. As to—960. *Comtrom* (gl. par), and—961, 962. *Egecomtrom* (gl. impar, gl. dispar), *v. supra*, No. 903. 966. *Bainne* (gl. lac), milk, occurs in Cormac v. Arg, and is probably connected with *banna* "drop" (ni centesbad *banna* ass, Brogan, l. 88), and the Cern. *banne*, gl. gutta vel stilla, Bret. *bannech*, Z. 1119, from *bann*, a jet?

967-976. *Sgadan* (gl. allee), in Corm. *scatan*, is a herring, W. *ysgadan*, cf. Eng. *shad*, N. H. G. *schade*; probably a foreign word. 968. *Mil* (gl. mel), honey, cf. Lat. *mel*, *mellis*, for *melt-is*, Gr. *μέλι*, *μέλιτ-ος*, Goth. *milith*: Mod. Ir. gen. *meala*, a fem. *i*-stem, W. Corn. and Bret. *mel*. Neither in Irish nor in Greek does the *l* stand for *d*; cf. *meadh* = W. *medd* = *μέθυ*, Skr. *madhu*, O. H. G. *metu*, Lit. *med-u-s*, "honey" (in the Mid. Ir. *mesce*, "drunkenness" (= *med-scia*), *d* has been lost). 995. *Domblas áe* (gl. fel), lit. "bitterness of the liver;" *do-mblas*, opposite of *se-mblas*, gen. *somblais*, "sweetness, sweet," which occurs in the Ir. Nennius, 196, *tipra uisce somblais i taeb* in *cerainn*, "a well of sweet water in the side of the Cerann;" *blas* = W. *blas*, "taste:" the *-m-* perhaps for *-imm*. As to *áe*, *v. infra*, No. 1032. 976. *Ainmide* (gl. animal), beast, brute; hence *ainmidheach*, brutal, brutish, O'R. 977. *Salann* (gl. sal), salt, *sic* in Z. 740, acc. sing. *dinchloich derigne saland* (leg. *salann*), "of the stone she made salt," Brogan's poem on Brigit, 40: *sailti*, "salted," Lib. Hymn. ed. Todd, 20; cf. *áls* (masc.), *sal*, *sále*, Goth. and Engl. *sal-t*, Lett. *sahls*, Slav. *solŭ*. "In Greek," says Lottner (Zeits. vii. 24), "*áls*, as is well known, also means 'sea' [it is then feminine], and is radically connected with *ἀλλομαι* [from *σάλομαι*], Lat. *salio*, which we find again

in

in Sanskrit in the forms *sal*, *sar* (sr), 'to go.' Thence *salila*, 'water,' *sarit*, 'river,' *saras*, 'lake' = ἕλος. Hence it clearly results that water is denoted by all these words as the 'bounding, leaping, billowing,' just as this meaning also lies in the Greek *σάλος*, Lat. *salum*, 'the (leaping) sea-flood.' The passage from this fundamental idea (*grundanschauung*) to that of the 'salty,' could only take place on becoming acquainted with a great salt sea. And so there can be no doubt that the European peoples were still unsevered when they reached the sea, whilst the primeval abodes (*ursitze*) of the stem lay remote therefrom;" W. halen, Corn. haloin, halcin, Bret. hal, halen, holen; Z. compares the Gaulish name *Salusa*.

979-981. *Cércaill* (gl. *cervical*), and no doubt taken from the Latin, which, of course, is from *cervix*, neck or nape. Note the lengthening of the *e*, produced by way of compensation for the loss of the *r*, and cf. futures like *taiccéra*, *dogéna*, *asbéra*, *dobérat* (Z. 1126), for *taiccerfa*, *dogenfa*, *asberfa*, *doberfat*. 980. *Aníbal* (*Annibal*), *Ainm duíni*, "nomen hominis." 981. *Comairleach* (gl. *consul*), from *comairle* *consilium*, *v. supra*.

982-986. *Easpog* = O. Ir. *epscop*, from *episcopus*; cf. O. W. pl. *escip*, Z. 684, Corn. *ispak*. 983. *Innarbtach* (gl. *exul*) = *indarbtach*, *v. supra*. 984. *Furachair* (gl. *vigil*). 985. *Nemfuireachair*, "unwary." O'R. has *furachar*, "watching, watchful, wary;" Gael. *furachail*, careful, *furachras*, vigilance. Cf. W. *gwarchad*, "a guarding," *gwarehadw*, "to watch," *gwarched*, "to ward, to watch," &c. 986. *Gleacaire* (gl. *pugil*), cf. O'R.'s *gleic*, "wrestling, jostling, combat, conflict, contest;" Gael. *gleach-dair*: *pugil* is glossed by *euanene* in Z. 27.

987-996. *Neimhni* (gl. *nil*, gl. *nul*), leg. *neimhni*; *nem*, *nemh*, is a mod. form of the O. Ir. *neb*, *neph* (pronounced *nev*?), and *ní* is a thing: cf. *do nephní*, gl. *ad nihil*, Z. 830. The acc. sing. *ní* occurs in Z. 584, 586; and the nom. (or perhaps the acc.) pl. in Z. 442; *na ní ararogartsom* (*res quas mandavit*). This is one of the stems in *i* (like *Hí*, "Iona," lit. "humilis") noticed in the *Beitr.* 462. 991. *Ainm* (gl. *nomen*), name, W. *enw*, has been noticed *supra*. It may here be further observed that *ainm* seems = *âgnâmant* = Gr. *ὀ-νοματ*, the *-gnâmant*, *-νοματ* being the Lat. *gnomen* in *co-gnômen*, *agnomen* (for *ad-gnômen*)<sup>1</sup>. If, however, *ainm* was originally an *ant*-stem, it is, so far as I know, the only one in which the *t* has been medialized, and then assimilated

<sup>1</sup> It is well known that the Gr. stems in *ματ* represent Skr. bases in *man*, Latin, in *men*. To identify these we must assume a common prototype *mant*. Curious, if a trace of this prototype be preserved in the second *n* of *anmann*.

assimilated to the preceding *n* (cf. *clann*, *cland* = W. *plant*). At all events, in the oldest Irish, *ainm* is a neuter *ann*-stem, and thus declined:—

	Sing.	Dual.	Plur.
N.	<i>ainm</i> ( <i>n̄</i> )	<i>dá n̄ainm</i>	<i>anmann</i>
G.	<i>anma</i> , <i>anmae</i>	<i>dá anma?</i>	<i>anmann</i> ( <i>n̄</i> )
D.	<i>anmáim</i>	<i>dib n̄anmannaib</i>	<i>anmannaib</i>
Acc.	<i>ainm</i> ( <i>n̄</i> )	<i>dá n̄ainm</i>	<i>anmann</i>
Voc.	<i>ainm</i> ( <i>n̄</i> )	<i>a dá n̄ainm</i>	<i>a anmann</i>

992. *Remainm* (gl. *prænomen*), W. *rhagenw*, and—993. *Comainm* (gl. *cognomen*), W. *cyfenw*, are compounds with *rem*, *com*. 994. *Tuighe* (gl. *stramen*, i. e. *stratum*), “straw-thatch,” O’R.; cf. W. *to*, pl. *toau*, “layer, roof,” *toad*, “roofing,” Z. 163, 874; *comtoou*, gl. *stemicamina*, Z. 291; cf. the Gaulish names *Togirix*, *Togidia*, *Togiacus*, *Τογιοδουμνος* (leg. *Τογιοδουμνος?*), *Togius*, *Togitius*, &c., and O. Ir. *Toiguire*, Book of Armagh, 2 a. 995. *Didin* (gl. *tegimen*), O. Ir. *dítu*, g. *diten*, v. *supra*. 996. *Arson anma* (gl. *pronomén*), a pronoun, lit. “in lieu of a noun.”

997–1001. *Sidhan gaeithe* (gl. *flamen*), “a blast of wind,” leg. *sidan g.*, and cf. Gael. *seideag*. 998. *Soillse* (gl. *lumen*), v. *supra*. 999. *Sruth* (gl. *flumen*, gl. *pluinar*, No. 1042), a river, gen. *srotha*, *srotho*, W. *ffrwd*, in O. Ir. a *masc. u*-stem. Pictet compares Skr. *srotas*, river, from *sr̥*, *fluere* (from *sbhrav?*). Cf. the Gaulish river-name *Φρουτις* (*Frutis*), as Glück, 35, reads Ptolemy’s *Φροῦδης*. Cf. also the Gr. *r. ῥυ* in *ῥέω ῥέυ-σω*, *ἔ-ῥύη-ν*, *ῥέυ-μα*, *ῥυ-τός*, &c. Lat. *ru-o*, *riv-us*, *ru-mis* (*mamma*), Lith. *srov-e*, *srav-a*. Curtius, G. E. i. 318, 319. The O. H. G. *strou-m*, Eng. *stream*, have a *t* which I do not understand. 1000. *Tairsech* (gl. *limen*), threshold; so in Cormac: *táirsech*, O’R., perhaps a deriv. from the prep. *tars*, Skr. root *tar*, to stride over or across, an old participle of which Bopp finds in the Lat. trans: cf. W. *trothwy*, and traws, *tros*; Bret. *troúzou*, from *treúz*. 1001. *Sliseog* (gl. *polimen*), Gael. *sliseag*, “a chip, shaving;” cf. the Eng. “slice.” The glosser seems altogether to have mistaken the meaning of *polimen*.

1002–1006. *Filidecht* (gl. *carmen*), v. *supra*, No. 1. 1003. *Sluagh* (gl. *agmen*) = *slóga*, W. *llu*, Corn. *luu*: so in Z. 27, who justly compares the Gaulish (Belgic) *Catúslógi*, “battle-hosts.” He also compares *λόχος*, a troop, which seems a different word from *λόχος*, an ambush, childbed. Dare we compare O. H. G. *slahan*, Eng. *slay*, *slaughter?* 1004. *Sbruilleach* (gl. *fragmen*), in O’R. *spruilleach*, “a small scrap, crumbs, fragments, offal,” cf. W. *ysbwrial*. 1005. *Maróg* (gl. *trolliamen*). I now feel convinced that *maróg* (Gael. *marag*, “gut of an animal,” “sausage,” “pudding”) is the modern form

form of *maróc*, gl. *iolla*, i. c. *hilla*, *supra*, No. 55. Troliamen is obscure to me. 1006. *Blonacc* (gl. *odomen*, i. e. *abdomen*), the same as *Blonac*, which glosses *arvina*, No. 236. So in A. S., we have the same word for lard and paunch. *Blonace* : W. *bloneg* : : *seboce* : *hebawg*. Perhaps the *cc* (W. *g*) stands for *ancâ*. Cf. the Gaulish derivatives in *aneo*, *eneo*, *inco*, *unco*, Z. 773, 774.

1007-1011. *Mullach* (gl. *culmen*), *v. supra*, No. 838. 1008. *Rind* (gl. *cacumen*), frequent in Z., nom. s. ar *rind-siu*, 254, generally a neut. i-stem, gen. s. *renda*, *rendo*, acc. *frisa rind*, Z. 236, nom. pl. n. *rind*, Z. 257 : na *rind astoidet* (gl. *signa radiantia*), but *renda* (masc.) in Adamnán's Vision (early middle Irish) : Isat lána *renda* nime ocus *redlanda* ocus *firmamint* ocus *ind uli dúl don uallguba dermair dogníat anmanna na peedaeh fo lámaib ocus glaeaib inna námut nemmarbdasin*, "Full are the constellations of heaven, and the stars, and the firmament, and the whole world of the mighty lamentation which the sinners' souls make under the arms and hands of those immortal enemies." The following is a paradigm of the O. Ir. declension of neuter i-stems :—

NEUT. i-STEM.

*Stem, fissi.*

	Sing.	Dual.	Plur.
Nom. and Acc.	<i>fiss</i>	<i>dá fiss</i>	<i>fess</i>
G.	<i>fessa, fesso</i>	<i>dá fisse?</i>	<i>fisse (n) ?</i>
D.	<i>fiss</i>	<i>dib fissib</i>	<i>fissib</i>
V.	<i>a fiss</i>	<i>a dá fiss</i>	<i>a fëss</i>

*Rind* is always rendered *signum coeleste*, *constellatio*, by Z., and unquestionably this must be its meaning in "ainm *renda*, gl. *pisees*," Z. 255; but its primary meaning seems "point," "mark" (cote in *rinnd*, gl. *ubi . . . aculeus?* Z. 361, where note the *masc.* article, in *dá errend*, gl. *stigmata*, Z. 254, and in this sense it is connected with the verbs *torñther*, Z. 595 (leg. *torñder*); *dofoirnde*, Z. 974; *tóirndet* (*do-fo-rindet*), *dofóirndet*, Z. 433, significant, *tororansom*, gl. *signavit* (*do-fo-ro-rand-som*), Z. 854; *trimirothorndiussa* (gl. *transfiguravi*), Z. 850 (where the *d* of the root is dropt or assimilated: in *dofoirde*, *dofoidet*, Z. 56, the *n* of the root is lost). Hence it came to mean "the point of a weapon," "a headland" (W. *rhyn*), "the top of anything," "a star." 1009. *Sil* (gl. *semen*), W. *hil*. (There is another Welsh form, *sil*, where the *s* is unexplained.) Z. compares the names *Silo*, *Silus*, *Silius Italicus*. 1010. *Emnad* (gl. *geminen*, a doubling), O'R.'s *eamhnadh*; cf. *emon*, "a couple, twins," Corm. Mae na trí *findemna*, "son of the 3 fair twins," *Seirglige Cone.*, *Atlantis*, ii. 386; *mat anmann*

anmann adiechta *emnatar*, and is écen comacomol hi suidib (“if nouns adjective are doubled, there a conjunction is necessary between them,” lit, *in* them), Z. 671. Cf. Skr. yama, “twins,” unless we regard (e. g.) *emnatar* as an early corruption of *geminantur*. 1011. *Ara* (gl. ren), O. Ir. áru, gl. rien, Z. 20, gen. áran, W. aren, pl. eiryn, Corn. acran (Lat. rien, rênês?).

1012-1016. *Sealg no dreassan* (gl. splen, the spleen) would be in O. Ir. selg no dresan, but I have never met either gloss elsewhere, except in O’R. (who has *sealg*, but not *dreassan*), and in O’D. Gram. 397, “mór cosmhailius risint seilg,” “great resemblance to the spleen.” Selg (Bret. ffele’h) seems to stand for s(p)legâ; cf.  $\sigma\pi\lambda\acute{\alpha}(\gamma)\chi\upsilon\omicron\upsilon\upsilon$ ,  $\sigma\pi\lambda\acute{\eta}\nu$ , Skr. plihan, Lat. lien. 1014. *Int-inne iachtarach* (gl. lien), the milt or spleen, certainly a blunder, for the Irish words mean “the lower gut”—*inne*, “a bowel, entrail,” O’R., *iachtarach*, an adj. from *iachtar* (O’R.’s *iachdar*), the lower part of anything, O. Ir. ichtar, Z. 147 n., 592, which seems connected with the prep. *is*, “infra.” The suffix *-tar* (as in *echtar* = W. eithyr, *uachtar* = W. uthr, &c., Z. 823) seems identical with the Skr. comparative suffix, *-tara*. 1014. *Slind* (gl. pecten) a weaver’s reed or sley, so Z. 723. 1015. *Cruitire* (gl. lyricen), *v. supra*, No. 5. 1016. *Sdocaire* (gl. tubicen, a trumpeter), from *sdoc*, a trumpet, O’R., Gael. *stoc*, “trumpet,” “sounding-horn.”

1017-1030. *Tédairce* (gl. fidicen, lute-player), from *téd*, Gael. *teud*, string of a musical instrument, in O. Ir. tét, gl. fidis, Z. 79 = W. tant, pl. tannau, Skr. tantu, pl. tantavas, Skr. r. tan, Lat. ten-d-o,  $\tau\acute{\alpha}\nu\nu\mu\alpha\iota$ ,  $\tau\epsilon\acute{\iota}\nu\omega$ . The *n* of this root seems preserved in *seim-tana*, gl. exilem, Z. 23, cf. Eng. thin,  $\tau\alpha\nu\nu$ , tennis, &c. 1018. *Gilla adhairce* (gl. cornicen, horn-blower), lit. “lad of [the] horn;” *adhairce*, gen. sing. of *adhare*, “horn, trumpet,” O’R., whence the dimin. *aderecéne*, Z. 282, and the adj. *adarecæe*, gl. corneta, Z. 780; cf. also *adireliu* (gl. cornix), Z. 727. 1019. *Séideadh* (cf. *seidedh gáithe*, *supra*), “blowing, blast,” O’R. 1020. *Muirduchu* (gl. siren), lit. sea-music? The nom. pl. occurs in a passage from Keating, cited in O’D. Gr. 177: *trialluid for muir agus teagmhaidh muidhuchainn dóibh*, “they put to sea, and sirens met them;” cf. *duchann*, “i. e. ceol, music,” O’R., with which our *-duchu* seems connected: cf. also W. *dyganu*, “to chant.” Siren is glossed by *murmóru* in Z. 28 = W. *morforwyn*, “sea-girl” (*morynyon puellæ*), Z. 202. 1029. *Mucc mara* (gl. delphin), lit. “pig of [the] sea” (cf. W. *morhwch*, Corn. *morhoch*, Bret. *morhouc’h*, lit. *sus maris*), *mucc mora*, gl. *dolphinus*, Z. 1114; cf. *muccfoil*, gl. *hara*, Z. 198: *mucc* = W. *moch*, and cf. *meichat*, *meichiat*, “swincherd,” Z. 106, 806, and the Gallo-Latin inscriptions, DEO. MERCVR. MOCCO (Muratori, i. 51, Orelli, 1407) MAR. ET SVI, MER. ET SVI (de Betouw, *De aris et lapidibus ad Neomagum et Santenum effossis*, &c.



&c., Neomagi, 1783). 1030. *Colach* (gl. cayn) is explained "incestuous, impious, wicked." It occurs in the gen. sing. masc. in a citation from Leab. Breacc. (Petrie, R. T. 369): *ba mór tra diumus ⁊ adelos, ⁊ bocasach in ríg cholaig* (leg. colaig?) sin, and its root occurs in Patrick's Hymn, where Patrick speaks of *cech físs a rachuilín anmain duini*, "every knowledge that hath depraved man's soul." Cf. *cuil* (gl. piaculi), Muratori, *Antiq. Ital.* iii. 891, *cuilech* (gl. prostibulum, Z. 431, gl. profanus, Z. 834), *cuilgim* (gl. prosto), Z. 431; *ærchuilecha* (gl. tam nefarii ausus), Z. 838; W. *ewliawg*. 1030. *Dealradh* (gl. jubar, radiance, splendour, brightness), Gael. *dealradh*, masc.

1032-1036. *Áé* (gl. hepar, liver), leg. *áe*, gen. sing. *supra*, No. 975, gen. pl. in Gael. *àinean*, O. Ir. *óa* (gl. jecur), Z. 28 = W. *afu*, Corn. *au*, Bret. *avu*, may all, notwithstanding their great dissimilarity, be connected with *ἡπαρ*, jecur, and Skr. *yakṛt*. 1033. *Brócc* (gl. sutolar), a shoe, "brogue," in Hiberno-English, is the W. brycan, where I do not understand the *c*; Gaulish *bracca* seems Bret. *bragez*. 1034. *Ichtar na comladh* (gl. lar), "the lower part of the door." 1036. *Rí* (gl. Cæsar), a king = O. Ir. *ríg*, a masc. g-stem, and thus declined:—

	Sing.	Dual.	Plur.
N.	<i>ríg</i>	<i>dá ríɡ<sup>1</sup></i>	<i>ríɡ</i>
G.	<i>ríɡ</i>	<i>dá ríɡ</i>	<i>ríɡ (n̄)</i>
D.	<i>ríɡ, rii</i>	<i>dīb ríɡaib</i>	<i>ríɡaib</i>
Acc.	<i>ríɡ (n̄)</i>	<i>dá ríɡ</i>	<i>ríɡa</i>
Voc.	<i>a ríɡ</i>	<i>a dá ríɡ</i>	<i>a ríɡa</i>

The word occurs frequently in Gaulish proper names: nom. sing. *reix, ríx* (= *ríɡ-s*, n. pl. *ríges*, cf. Lat. *rég* (*réx*), Goth. *reik-s*, Skr. *râj*, in *samrâj*, *svarâj* (Kuhn, Ind. Stud. i. 332)).

1037-1041. *Sruth*, a river, *v. supra*, No. 999. 1038. *Ith in arba* (gl. far, spelt, meal, grits). *Ith*, gen. *etho*, *etha*, Z. 15, differs from *íth* (gl. puls), Z. 26 = O. W. *iot* (gl. puls), Z. 60, now *uwd*, Z. 1122, Corn. *iot*. *Ith* (O. W. *it-laur*, gl. area, now *yd*, Corn. *hit*, Z. 1109) has been compared by Kuhn (I. S. 358) with O. N. *aeti*. *Arba*, O'R.'s *arbha*, corn, perhaps connected with W. *erw*, "acre," Lat. *arvum*. 1039. *Srón* (gl. naris), a fem. *â*-stem, acc. s. *sróin*, *supra*, *srónbennach*, gl. rhinoceros, Z. 28. *Srón* glosses *nasus*, Z. 28, and, like W. *ffroen*, seems to have lost a guttural before

<sup>1</sup> Cf. O. W. *dou ríɡ*, Habren, "duo reges Sabrinae," Z. 157.

before *n*: cf. Corn. fruc, Z. 89, where Norris would read *frūic*, Gr. *φύγχοs*. The *s* in the Irish form is put for *f*, as in srian, W. ffrwyn, Lat. fracnum, &c., and the resemblance of *srón* to *srenim* (gl. sterco, Z. 14 = sternuo, *πτερννμαi*) is therefore accidental. 1040. *Lenmunach* (gl. sequester), from *lenamain*, O'R.'s *leanamhain*, "following, pursuing." The root *len* in Z. 1022, gl. 14: *lenaid* din gutai thoisig, gl. ex superiore pendens vocali, Z. 1051, gl. 25, ar mad pecthad inti for a taibre grad, *lenit* a pectbe dindí dobeir an grád, "for if he be a sinner on whom thou conferrest a holy-order [lit. a degree], his sins depend from him who confers the order" (1020). 1041. *Sbor an eich* (gl. calcar), lit. spur of the horse; *sbór*, perhaps not from the Eng. spur. Cf. W. yspar, yspardun (épéron), Bret. spern, "thorn." *Eich*, gen. sing. of ech.

1042-1046. *Sruth* (gl. pluvinar), *v. supra*. 1043. *Clár casta* (gl. torcular, a wine-press or oil-press), lit. a board of twisting (a mangle?), *clár*, *v. supra*; *casta*, gen. of *casad*, O'R.'s *casadh*, "a bending, twisting," &c. 1044. *Buaile dam* (gl. bostar, a cow-house), *buaile*, gl. vaccaria, *supra*; *dam*, "ox," *v. supra*. 1045. *C. grindí foile* (gl. nectar), I cannot explain, unless the Irish be put for c[eannach] *grinde no foile*, "reward of baptism, or washing." I am indebted to C. for the following curious glosses: *Biathad grinde no crinde* .i. biadh cretme .i. bathais .i. log in baistithi (H. 2, 15, MS. in the Library of T. C. D., p. 61, b), "food of belief, i. e. baptism, i. e. the reward of the baptized one." *Crinne* .i. ainm do baisti, ut est biathad crinne .i. logh na baisti intan imlinn 7 imbiadh doberar .i. ó ní is credintibus bautisium [i.] in baithis creidmedhe (O'Davoren's Glossary), "a name for baptism, ut est 'biathad crinne,' i. e. reward of the baptism when much ale and food are given, i. e. since there is *credentibus baptisma*, i. e. the baptism of believers." With *foile* cf. *folcain*, gl. humecto, gl. lavo, Z. 78, Gaulish Volcatius, Volcæ, Z. 66, W. golchi, lavare, Z. 151. 1046. *Athair* (gl. pater), O. Ir. athir, is declined *supra*, No. 3, and has, as before observed, lost the initial *p* (the root is *pâ*, "to protect, to support, to nourish"): hence aitherrechtaiithe (gl. patronymicum), Z. 972. Welsh has lost the word corresponding with *athair* (W. tad = Skr. *tâta*, carissime). The Breton compizrien (compates) is, perhaps, a loan-word, but cf. W. athrach, "relationship," cyfathrach, "affinity" (ach, "pedigree").

1047-1051. *Bráthair* (gl. frater) = brother, O. W. brawt, pl. brodyr, Corn. braud, broder, declined like athir, and found in all the Indo-European languages; Skr. bhrâtr (acc. bhrâtar-am), Zend. brâtar, *et v. supra*, No. 570. The root, according to Bopp (Gloss. 253), is uncertain. Prof. Max Müller, however, says that "the original meaning of bhrâtar seems to have been he who carries or assists" (*Oxford Essays*, 1856, p. 16). In accordance with this view we may suppose bráthair to stand for an original

original bhrâtar, root bhrâ, from bhar (bhr, Ir. BAR, robar-t, tulit, Z.). In Old Irish this noun in the nom. sing. and gen. and dat. pl. (bráithre, bráithrib) seems to have gone over to the *i*-declension. Cf. the decl. of the Lith. stems dug-ter, mo-ter, gen-ter, seser, Schleicher, *Handbuch der Lit. Sprache*, i. 193. 1048. *Braen aimsire* (gl. imber, rain-shower). *Braen* (leg. bráen) seems bróen, “pluvia,” in Z. 41; so in Colmán’s Hymn, l. 53 :—

In spirít nóeb ronbroena, crist ronsóera, ronséna.

The Holy Spirit rain upon us! Christ deliver us (and) bless us!

Braen is explained “a drop” by O’R.; so, Gael. *braon*, and this certainly seems its meaning in Ir. Nennius, ed. Todd, 206: fofrith fer mórúleach ind 7 *braena* fola derge tairis, “a great-bearded man was found therein, with drops of red blood over him.” It is perhaps radically connected with W. bwrw, to east, to throw: bwrw gwlaw, to rain. *Aimsire*, gen. of aimser, “time,” “season,” W. amser. 1049. *Cularan* (gl. cucumer, cucumber) is cularain in O’R.; cf. W. cylor, “earth-nuts,” Bret. kéler. 1050, 1051. *Mí* (gl. September, gl. October), W. mis, a month. The gen. sing is mís, = mâ(n)s-as, one of the few stems in *s* remaining in Irish, if, indeed, there be another. Cf. mís-tac, gl. mensurnus, gl. menstruus, Z. 256; and Skr. mâs, “moon,” “month,” Zend. mâonh-, *μῆν, μεῖς*, Lat. me (n)s-is (from MÂNS, as can-is from ΚΥÂN).

1052–1056. *Máthair* and *Bean* have been noticed *supra*, but with respect to *máthair* = mâtár-i, I may here quote Prof. Max Müller (*Oxford Essays*, 1856, p. 15): “Among the early Arians mâtár had the meaning of maker, from MÂ, to fashion; and in this sense, and with the same accent as the Greek *μῆτηρ*, mâtár, not yet determined by a feminine affix, is used in the Veda as a masculine. Thus we read, for instance, *Rv. viii. 41, 4*:—*Sáh mâtâ pûrvyám padám*. He, Varuna (Uranos), is the maker of the old place.” 1053. *Bean* (gl. mulier), O. Ir. ben, must have had some curious irregularities in its declension. I have not yet found all the O. Ir. forms, but the following list will probably prove correct so far as it goes:—

Sing.	Dual.	Plur.
N. ben		mnáa
G. mnáa		ban (û)
D. mnái		mnáib
Acc. mnái (û)	(dí mnái ?) <sup>1</sup>	mnáa
V. a ben		a mná

Here

<sup>1</sup> Dotháet échulainn iarsin co tard a druim frisínlic 7 baholo amenma leis 7 dofuit cotlud fair conaccái

Here there seem to be three bases: 1°, bani (ben) = gvani, Skr. jani; 2°, bana (ban) = gvanâ = γυνή, Bœot. βᾶνα, Vedic gnâ, for ganâ; and 3°, a lengthened form mnâvâ, for bnâvâ, for banâvâ (W. benyw, Corn. mennyw) = gvanâvâ. What is the form *bândæ*, "goddesses," Z. 280? Perhaps a double plural (nom. sing. *bandea*, *ibid.*, gen. sing. *bandeae*, Z. 1029). 1054. *Slinn criadh* (gl. linter, i. e. later), "a brick, tile;" cf. W. pridd-faen, pridd-lech, lit. "clay-stone," where pridd = *criadh*. 1055. *Catharach* (gl. puber) = W. cedorawg, cf. W. caitoir, gl. pubes, Z. 48, hod. cedor, "hair of pubescence," Bret. kezour, pubertas. 1056. *Uth* (gl. uber), leg. úth, gen. útha, see *supra*, No. 102. I think now that úth may have lost an initial *p*; cf. W. piw, "dug," "udder."

1057-1061. *Docinelach* (gl. degener), leg. *dochinélach*, from do, the particle of quality before mentioned, and cinélach, an adj. formed from cenél, as to which v. *supra*. 1058. *Bocht* (gl. pauper), gen. sing. masc. ind. aisso *boicht*, Z. 250; dat. pl. donaiḃ *bochtaib*, Z. 823: cf. boetán, gl. pauperculus, Z. 111, and perhaps W. bychodawg (= boxâtáeo?), Corn. bochodoc, gl. inops, Z. 295. Cf. Skr. bhiksh, "to beg," bhikshu, "beggar." 1059. *Sine ochta* (gl. uber), if this be what the scribe meant, *sine*, nipple, has occurred *supra*, No. 151, No. 1039: *ochta*, gen. sing. of ucht, breast: v. *supra*, No. 812. 1060. *Machaire* (leg. machairech?), gl. campester, v. *supra*, No. 866. 1061. *Caillteamhail* (gl. silvester), from caill and amail (= samail, samali), apparently with the insertion of *t* before aspirated *s* (caill-t-seamail), as in mín-t-súilech, No. 430: however, *coill* makes its nom. pl. *coillte* in modern Irish.

1062-1065. *Uachtlanaidhe* (gl. celeber), *Uachtlan* (gl. saluber), have each the peculiar mark which the scribe seems to have placed where he was not sure of the correctness of his Irish gloss. Certainly he was right in putting this mark here. Celeber is glossed by erdaire in Z.; saluber in O. Ir. would be slán, sleinech, or sláinteoh. 1065. *Gruamda* (gl. acer), from *gruaim*, surliness, Corm. v. Groma. Cf. W. grwm, Eng. *grum*.

1066-1074. *Etechail* (gl. volucer), in O'R. *eiteaccail*, "volatile;" cf. *eite*, quill, feather (= pettia?). 1067. *Góithamhail* (gl. paluster), cf. góithlachde (gl. paluster), Z. 41; isin *goithluch* (gl. in palude), Z. 822. 1068. *Eithidemail* (gl. acris, leg. alacris?), *eithideamail* (gl. alacris), apparently formed from a personal subst. eithid, "goer,"

*indamnái* [O. Ir. *indimnái*?] *cucai indalanai hrat úaine impe alaili brat corera cóidíabail imsude* ("then Cuchulainn went and put his back against the rock, and his heart was low, and sleep came upon him. He saw the two women [coming] towards him—one of them [with] a green cloak around her, the other [with] a red, five-folded cloak round her").—*Seirglige Conculainn*.

“goer,” which I have not met, though *eathaim*, “I go,” *eathadh*, “going,” occur in O’R. With *eathaim* Bopp compares the Skr. *r. at, ire. 1069. Uaidh* (gl. polyandrium), *πολυάνδριον*, a common burial-place) should probably be read *uaidh*, “graves.” 1070. *Earrach* (gl. ver), O. Ir. *errach*, gen. *erraig* (it *luathider gáith ñerraig*, “they are swifter than the wind of spring;” Seirg. Conc. *Atlantis*, No. iii. p. 110). This interesting word (stem (v)erraka, for *vesraka?* root *vas*, to clothe) seems to have lost the initial *v*, like *úrde, viridis, W. guyrdd, Z. 66, uisce = vad-scia?* water. *Errach* is derived by Cormac from the Lat. *vêr*, but *vêr*, though it may come from the same root, is formed differently. *Vêr* is = *verer = ves-era*, the vowel-flanked *s* becoming *r* as usual, and the thematic *a* being lost, as in *ε̑ap = Fεcap*, and as is usual when *r* precedes it. See Benfey, G. W. i. 309. 1071. *Corp leghas* (gl. cadaver), “a corpse that dissolves” (decomposes, decays); *corp*, gen. *cuirp*, now a masc. a-stem, like *W. corff*, pl. *cyrff*: both *corp* and *corff*, no doubt, were originally *s*-stems, but have gone over to the vocalic declension: *v. supra*, No. 812, and seem taken from the Lat. *corpus*. *Leghas*, 3rd sing. pres. relative of *leghaim*, the verbal subst. of which occurs in *Z. 580, 614, illobad et legad* (in corruption and dissolution); cf. also *lechdacha*, liquids (in grammar), *Z. 968. Leghaim* (cf. *W. lliaw, lliad*) is etymologically obscure to me, unless indeed Bopp be right in comparing it with a Skr. *layâmi, r. li* (liquefacere, solvere). As to the forms *legh-as* (pl. *legh-ate*), fut. *leghfas*, pl. *leghfate*, Schleicher, *Beitr. i. 503*, would regard them as the participles present and future active, only preserved in the nom. form of the sing. and plur. The form in *s*, he thinks, expresses the Lat. *ns* (the loss of *n* before *s* being common in Irish), while that in *te*, in the nom. pl. m. and f., would correspond with the Lat. *ntés*. It must, however, be observed that both these forms aspirate: thus, *ar ceoh duine midus thrastar dam* (“against every one that meditates evil to me,” Patrick’s Hymn): *cid druailnide inbes chechtar in da rann, Z. 472*, “*quamvis sit corrupta utraque duarum partium:*” *bes chuibsech*, Book of Armagh, 17 a, 1. Plur. *foilsigdde phersin* “*quæ significant personam,*” *Z. 198; beta thuiesi* “*qui sunt electi,*” *Z. 197*. Hence, when the practice of aspiration was introduced, these forms must have ended in a vowel, not in *s*; and I follow Professor Siegfried in regarding them as having arisen from the agglutination of pronouns, the relative construction being originally an inverted one. 1072. *Pipur* (gl. piper), from the Lat. 1073. *Sét slighedh* (gl. iter): *int-seuit bite hí each crích* (paths that are into every country, lit. boundary), *Z. 237*. Hence, *sét* appears to have been a masc. a-stem = *senta*. Glück has compared the O. Brit. name *Gabro-sentum*, which in Mod. Ir. would be *Gabharséd*, “goat-path;” Cf. also *W. hynt, f. Bret. hennt, m. Corn. eunhinsic*, just, *Z. 145; O. W. duguohintiliat* (incedens), *Z. 149; tidohinto* (?) *per avia,*

Z. 866. The Irish *séitche* (= *sintâciâ*), "wife," originally an abstract noun, like *aipche*, has been referred by Dr. Siegfried to *sét*. So much for Celtic cognates. In Gothic we have "*sinths* m. (Schulze) Mal, z. B. in *ainamma sintha, twaim sintham* einmal, zweimal, vrm. eigentlich Gang, Reise (= Mal in mehreren deutschen Sprachen) *gasintha, gasinthja* m. Gefährte, *συνέκδημος*; pl. genossenschaft, *συνοδία*." Dief. Goth. Wörterbuch, ii. 210, 211, where *hynt* and *seud* (= O. Ir. *sét*) are also compared, as well as O. H. G. *sind* (iter, trames), M. H. G. *gesende* (comes), A. S. *gesið*, *sendan*, Eng. *send*, &c. *Sligedh*, gen. sing. of *sligi*, gl. via, *supra*. 1074. *Dealg* (gl. spinter), O. Ir. *delg*, gen. *deilg*, thorn, pin, A. S. *dalc*, has been compared *supra* with Corn. *dele(h)*. It occurs in the St. Gall incantations, Z. 926, imm an *delg* (around the thorn), *manibé an delg* and (unless the thorn be there). Hence, it appears to have been a neut. a-stem.

1075-1079. *Cac gabhar* (gl. ruter), "goats' dung" (excrement), leg. *cacc g.* = W. each; cf. Lat. *caco*, Gr. *κακῶω, κάκκη*, Skr. *çakṛt*, in the weak cases *çakan*, Lith. *szeku*: the German *kacken* infringes Grimm's law. *Gabhar*, W. *gafar*. As to *gabhar*, v. *supra*, No. 372. 1076. *La oirthi* (gl. juger, an acre) I cannot explain, unless the Irish be for *lá-airthe*, "a day's ploughing" (*airthe*, from *aratio*?), i. e. as much land as can be ploughed in a day; cf. W. *aradu*, to plough. There is probably some blunder in the gloss. 1077. *Nóin* (gl. vesper, evening), from the Lat. *nôna* (the third hour before sunset), with change of declension; W. *nawn*, A. S. *nón*, Eng. *noon*, Dan. *noen*. 1078. *Oide* (gl. nutritor), O. Ir. *aite*, which occurs in a gloss in Z. 1066, *air-danimart greim á aite*, "his rearer's influence constrained him." (Note the genitive's identity with the nom., *aite*, not *aiti*. Perhaps, however, *aite* is the gen. plur.) The word also occurs in the Leabhar Breacc Sermon on Brigit, cited by Dr. Todd, Lib. Hymn. 65: *Isé a hathair na noemoigise intathair nemda, isé a mac Isu Crist, isé a haite* in Spirit *nóeb*, "this holy virgin's father is the heavenly Father: her son is Jesus Christ, her nurturer is the Holy Ghost." The non-aspiration of the *t* in *aite* can hardly be explained, except by assuming its original duplication (as in *cruite* = *crottaria*); *aite* would then represent a primitive *attia*, which may be compared with Skr. *attâ*, mother; Lat. *atta*, Fest. Gr. *ἄττα*, Goth. *atta*, father; *aithei*, mother; O. Bohem. *ot*. 1079. *Onoir* = honor, whence it is taken, but with change to the *i*-declension, as in *preceptóir*, &c.

1080-1084. *Leghtoir* is from the Latin *lector* [lêgo], which would regularly become *lechtóir*: the Irish root *LÊC*, read; in *rolég fanacc*, did he read or not? Z. 1434, exhibits a strange lengthening of the vowel: cf. W. *magwyr* = *macéria*. *Lêg* enters into composition: act *arroilgither* (ar-ro-lég-fithter) ind *epistilse dúibsi berthir uaib Laudocensibus et doberthar ind æpistil scribther do suidib con arlægtar* (= ar-lég-atar) *duibsi*,

duibsi, "when this epistle shall have been read to you, let it be brought from you to the Laodiceans; and let the epistle that is written to them be brought so that it may be read to you." Z. 1044, con arlégidsi, gl. vos legatis, Z. 1044. In legai-s, the 3rd sing. pret., the verb in question seems to have passed over to the ai (ê) conjugation :

Inn insib mara torrian ainis, innib adrími,  
*Legais* canoin la german, ised adfadat lini.—*Fiacc.* 6.

In the isles of the Tyrrhene sea he remained, in them he meditated :  
 He read the canon with Germanus ; this histories make known.

*Solegha*, solegha, gl. legibilior, *infra*. The root scríb has also been borrowed, and we find it in what is supposed to be the oldest MS. containing specimens of the Irish language, viz., the Book of Dimma (Library of T. C. D.). Thus, at the end of St. Matthew's Gospel : oróit' dodimmu rodscríb ["pray ye for Dimma who wrote it"] pro deo 7 benedictione ; at the end of S. Luke's : oroit dodianchridiu diaroscridad ["pray ye for Dianchride, for whom was written"] hic liber et dodimmu ["for Dimma"] scribenti, amen . . . (Dimma is supposed to have written this A. D. 620). 1081. *Gradh* (gl. amor). Bopp (Gloss. 107) refers this to the Skr. r. gr̄dh desiderare appetere, with which gorte (famine, Goth. gredus, hunger) has been connected *supra* : cf. also O. N. grâd, Eng. greed. 1082. *Doctuir*, from the Lat. Anamchara, lit. "soul-friend," is the beautiful O. Ir. word for doctor, teacher. 1083. *Maisi* (gl. decor)—1084. *Mímaisí* (gl. dedecor), leg. maise, mímaise, et v. *supra*.

1085-1089. *Saethar* (gl. labor), in Z. sáithar (n.?), gen. sáithir : is uisse lóg a sáithir do chách (just is the reward of his labour to every one), Z. 1051 ; astorad sáithir do (Book of Armagh, 184 b, top margin), acc. sing. cen sáithar, Z. 251. 1086. *Tés* (gl. calor), gen. tesa, Z. 12 = W. tes, "sun-heat;" perhaps = tepsu, Skr. r. tap. 1087. *Dath* (gl. color), dat. pl. secht múir gloinidi con dathaib examláib in a timchell, "seven chrystal walls, with various colours around it," Vis. Ad. 1088. *Boltanadh* (gl. odor), cf. ni boltigetar side bolad, "non odorem faciunt hi," Z. 447. 1089. *Bréntus* (gl. fetor), v. *supra*.

1090-1094. *Dénmusach* (gl. factor) from dénmus, O'R. *deanmas*, an effect, and this from dénum, "to do." 1091. *Doilbtheoir* (gl. fictor) has been noticed *supra*. 1092.

*Cennaidhe*

<sup>1</sup> The Lat. *orâte*, hibernicised. *Oratio* was also imported : I have not met the nom. sing., which must have been orathe, oirthe (cf. coibse, from confessio), but the acc. sing. *orthain* occurs in the Lib. Hymn., p. 32 : Nínine écas dorine innorthainse no fiac sleibte, "N. the sage made this prayer, or Fiac of Sletty."

*Cennaidhe* (gl. emptor), O'R.'s *ecannaidhe*, "a merchant, any dealer:" *cethrar imorro roscennaisim pátraic*, "now four persons purchased Patrick" (Pref. to *Secundinus' Hymn*). 1093. *Didnichteoir* (gl. protector), O'R.'s *dideanoir*, "protector, guardian," from *dítu*, gen. *díten*, as to which *v. supra*. 1094. *Bóc* (gl. tener), *hod. bog*, "soft, tender, penetrable," O'R., cf. *buigi* (gl. mollior), *infra*, Bret. *bouk*, "soft;" hence the Engl. "bog."

1095-1099. *Figidóir* (gl. textor), *figheadóir*, O'R., "a weaver," from the causal verb *figim*, I weave, Corm. (W. *gwau*, *gwëu*, Bret. *gwéa*, to weave). Bopp (Gloss. 335) refers to the Skr. *r. vê*, *texere*, *suere*, and compares Lat. *vieo*, Gr. *ἡ-τριον*, Lith. *udis*, *textura*; see also Diefenbach, G. W. i. 148, 431; Benfey, Gr. W. i. 287. To the Engl. "weave," web, O. H. G. *web-an*, &c. (see Curtius, G. E. i. 261), we cannot yet quote the corresponding forms in Old Irish and Welsh. 1096. *Triallatóir* (gl. nitor, attempter). The stem from which this noun is formed occurs in the Lib. Hymn. (pref. to *Fiac's Hymn*): "*dentar trial [mo] berthasa*, ol *Dubthach*, con *accadar Fiac*, "Let an attempt be made to tonsure me," said *Dubthach*, "so that *Fiac* may perceive it." 1097. *Fliuchideet* (gl. liquor), from *fliuchaide humidus*, Z. 272, *v. supra*. 1098. *Cumdaightóir* (gl. conditor), cf. *cumtach*, *ædificatio*, Z. 229, 777, 1046. 1099. *Maigister* (gl. retor, leg. rector), from Lat. *magister*.

1100-1104. *Senóir*, from the Lat. *senior* (which would, I think, more regularly have become *sinóir*); W. *henwr* = *hen-gwr*, a Gaulish *senoviro-s*. 1101. *Eistidóir* (gl. auditor), cf. O'R.'s *eistim*, "I hear;" by metathesis for O. Ir. *étsimm*, cf. *héitsidi* (*auditores*), *éitset* (*audiunt*), Z. 23, 87; *foéitsider* (*subintelligitur*), Z. 34; *foéitsecht*, *subintellectio*, Z. 771: the preservation of the *t* suggests the loss of an *n*. 1102. *Croidhe* = *cradia*, *cridio*, in O. Ir. an *ia*-stem, neuter like Skr. *hr̥daya*, Zend *zeredha-ya*, Goth. *hairtô*, and Slav. *srŭdŭce*, while Gr. *καρδία*, and Lith. *szirdis*, are fem. The gen. and dat. of *eride* occur in the following gloss from Cormac: *Torc*, i. nomen do *chridiu* ut etan dixit. *Ni fó' in dam dom mo thuirce* .i. mo *chridi* im *chliab cofil forerith*. "*Torc*, i. e. a name for the heart; as Etan said, 'not good is the throbbing of my *torce*, i. e. of my heart in my bosom which is trembling.'" Cf. also *luathchride*, gl. *cardiacus* in the Leyden codex of *Priscian*; *Dianchride*, *supra*, No. 1080. What is the *erid* in *fomchridichfidersa* (gl. *accingar*), Z. 475; *fochridigedar* (gl. *accingit*), Z. 476? Perhaps we may connect with this *cris*, gen. *cresa*, a girdle: Bret. *dar-greiz*, "the girdle or the middle of the body." *Croidhe* is always spelt *eride* in Z. (the *o* in *croidhe* being introduced to mark the broad pronunciation of the *r*). I know not if W. *craidd*

<sup>1</sup> *Fó* (*s* being lost between vowels, and *au* becoming *ó*) = Skr. *vasu*, Zend *vôhu*.



craidd were ever a stem in ia. 1103. *Fairge* (gl. equor), *v. supra*. 1104. *Marmur*, marble, from Lat. marmor.

1105-1109. *Ainmidhe* (gl. castor), an animal. 1106. *Ad*, hoc ador *ad* should, perhaps, be read (as O'D. suggests) hoc ador *torad*: torad is "fruit" in O. Ir., dat. sing. torud, Z. 231. 1107. *Ughdur* (gl. auctor), from auctor: cf. O. Ir. augtortás = auctoritas, W. awdur. 1108, 1109. *Maisi*, *Mimaisi*, *v. supra*.

1110-1112. *Cuimneach* (gl. memor), co-m'n-ech. 1111. *Micuinneach* (gl. im-memor), root MAN, as to which *v. supra*: cf. ní *cuman* lim, gl. nescio; cuimnigedar (gl. reminiscētis), Z. 843. 1112. *Tecoisce* (gl. doctor), cf. *tegaisce*, *supra*, would have been in O. Ir. tecaiciu. The -iu, -u in the O. Ir. comparatives from iús, and this from iás = Skr. iyāns (strong theme), O. Lat. -iōs, Goth. iza, Gr. ἰων. The *nīs* (spelt *nias*, *nīs*, *nīs*, *infra*) preceding the adj., is = ní is, ní as, "a thing which is," *is*, *as*, being, as I conjecture, respectively the third sing. indic. of the roots AS, ÍS, the principal fragments of which remaining in O. Ir. are as follows:—

Sing.	Plur.
Pres. indic. 1. am, amm <sup>1</sup>	ammi (ñ) <sup>2</sup>
2. at	adib <sup>3</sup> , ada
3. is, it <sup>4</sup>	hit, it
as, at	(at)
Pres. subj. 3. asu, aso	atu.
Impersonal Flexion.	
1. ismé, asmmé <sup>5</sup>	issnisni
2. istú	ississi, itsib.

I cannot explain these forms solely by the root AS and the active voice. The âtmaneforms of AS given by the grammarians are fictions. One is therefore thrown upon the root ÍS and the middle voice, of which last there are, I think, clear traces in the Celtic dialects.

<sup>1</sup> Arnamtomnad *ndmm* (= na + amm) in duine, Z. 702.

<sup>2</sup> Ammi néullig, Z. 252.

<sup>3</sup> Adib óis muintire, Z. 478; adib atrab do dia, *ibid.* Adib iressich, Z. 252. Before *m* the *b* is assimilated: *adimmaice*, Z. 251. What is the form *abi* in Z. 1043, gl. 18: quasi dixisset *abi* mogasi dam atá far cóimdiu in nim, "as if he had said that ye are servants: your lord also ia in heaven?" A misreading for adi, i. e. adim?

<sup>4</sup> Itsib ata chomarpi, Z. 894: ithé ciatu ruchreitset, Z. 570: rofess *it* fás infenechus icondelg ferb ndé, "it is known that the Fenechus is void in comparison with the words of God," Corm. v. *Ferb*.

<sup>5</sup> Z. 434, -mmé, from mé + mé? Cf. Lat. meme.

dialects. In the first person sing. *am*, *amm* is the Skr. *asmi*, Gr. *ἐμμί*, *εἰμί*, Lat. *sum*, Lith. *es-mi*, Goth. *im*, Eng. *am*. Here Irish has retained the old form better than her Celtic sisters, the W. being *wyf*, Corn. of, Bret. *off*. The plur. *ammi* (*ñ*) is startlingly like the Gr. *ἐσμέν*, both, perhaps, standing for an original *as-masmi*. That the *n* is part and parcel of the Celtic form seems proved by the uninfected *m* (= *m + n*) in the corresponding W. *ym*, Corn. *on*, Bret. *om-p*, as well as by the fact that *ammi* does not aspirate, and must, therefore, have ended in a consonant. In the 2nd person sing. *a-t*<sup>1</sup>, like the W. *wy-t*, Corn. *o-s*, is formed by suffixing the pronoun of this person. But the *a* in *a-t* points to the Skr. *âsê*, Gr. *ἦσαι*, the 2nd pers. of the root *âs*, to sit, to be, "from which," says Bopp, Gloss. 35, "the root of the verb subst. *as* is, perhaps, shortened." Whereas the *wy* in *wy-t* rests on *ê*, *ai*, Skr. *asi*, Gr. *εἶ*. For the agglutination of the pronoun cf. O. N. *er-t*, Eng. *ar-t*, Goth. *vas-t* = Eng. *was-t*, O. N. *var-t*. The plural *ada*<sup>2</sup> seems from *adib*, which may = *adai + sib* the pers. pron. of the 2nd pers. pl.: cf. the Skr. *âdhvê* for *âs-dhvai*, Gr. *ἦσθε*. In the 3rd person *is* of course *is* = Skr. *asti*, Gr. *ἐσ-τι(ν)*, Lith. *es-ti*, Eng. *is*. But, like the Lat. *es-t*, Goth. *ist*, it must have lost its terminal vowel at an early period, for it never aspirates. Indeed, in one instance (*is nuisse*, Z. 370) it seems to take a transported *n*, which would point to an old Celtic form *ASTIN*. But here, perhaps, Z. misread *n* for *h*. The forms *it*, *at*<sup>3</sup>, in the sing. are obscure to me. Can they have passed over from the plur.? There *hit* (note the *metathesis aspirationis*, *h-i-t* = *i-h-i(n)t*), or *it* *is* = Skr. *santi* (for *asanti*), Zend. *hēnti*, Gr. *(σ)εντί*, *εἰστί*, Lat. *s-unt*, Goth. *sind*: other Celtic forms are W. and Bret. *ynt*, Corn. *yns*, *ens*. *As* aspirates, and must therefore have ended with a vowel at a comparatively recent period. It is generally used in dependent or relative sentences; and was, I believe, originally identical with the Skr. *âstê*: *at* seems to point to *ἦνται*, Skr. *âsatê*, for *âsantai*, the nasal of plurality being omitted, as in *dadatê* = *διδό-νται*. The subjunctive forms *asu*<sup>4</sup> (*aso*), and *atu*, only occur in connexion with the conjunctions

*ma*,

<sup>1</sup> Z. 1129.

<sup>2</sup> *Ada* baill, Z. 251.

<sup>3</sup> *Is* and *at* *gním* *tengad isind huillu labramarni*, "est officium lingue in omni quod loquimur," Z. 446. This is an example of the use of *at* as a *singular* form. But there can be no doubt that it will be found in the plural. I can, however, as yet only quote Middle-Irish examples, such as "*at* buide do láma *at* brecca do heoil *at* liatha do súile," Leab. Breacc, cited O'Don. Gr. 350. *As* is often found in an absolute position. Thus *As* du Christ as immaircide in *salm-so*, "*it is* to Christ this psalm is inscribed," Z. 473: *Sancti et justi it hé as chorp dosom*. *Christus as* chenn ind noib *as* chorp, "*Sancti et justi, it is they who are his body. Christus is* head, the saints are body," Z. 197, where note the use of *as* in the plur.

<sup>4</sup> *M-assu* thol, Z. 671.

*ma*, "if," and *cia*, *cé*, "although," Z. 671, 673. *Asu* (*aso*), the *s* of which is sometimes doubled, appears to me identical with the Skr. imperative *âstâm*; and *atu* (the *t* of which is unaspirable, and must, therefore, have lost a preceding *n*) seems the Indo-European *âstantâm*. 1113. *Laidiri* (gl. fortior), positive *laidir*: *laidiri*, gl. fortitudo, *supra*. 1114. *Mó* (gl. major). This form occurs in Z. 285, as well as *móo*, *móa*, *má*, *máo*, *máa*, W. is *mwy*, Corn. *moy*, Bret. *muy* (where note the preservation of the primitive *i*). One thing is tolerably clear about these forms, that they have lost a vowel-flanked *g*: cf. Skr. *mahiyâns*, Zend. *maçyéhîm zâm = μείζονα γῆν*, Bopp; Osc. *mais*, Lat. *major*, for *mag-ios*, Goth. *maiza*, *μείζων*, from *μεγίων*. So in the superl. O. Ir. *maam*.

1115-1119. *Lugha* (gl. minor), in Z. 283, 284, *lugu*, *laigiú*, W. *llei = ἐ-λάσσων* (*ἐ-λαχίων*), Lat. *levior*, Skr. *laghiyâns*, Eng. *less*. 1116. *Ferr* (gl. melior) = W. Corn. and Bret. *guell*, Z. 286: cf. Skr. *variyañs*, *ἀρείων*. The second *r* in *ferr*, *l* in *guell*, represent the assimilated *y*: W. superl. *goreu* stands for *varama*. 1117. *Mésa* (gl. pejor), *messa*, Z. 285. The positive is the prefix *mí-* (Ebel) = Goth. *missa* (Dicf. G. W. ii. 76) = Eng. *mis*: cf. Skr. *mithyâ*, "falsely." There are two other O. Ir. comparatives in *-sa*, viz., *nesa*, *nessa*, or *nesso*, "nearer," and *tresa*, or *tressa*, "firmer," "stronger." *Nessa*, W. *nes*, if connected with the Zend *nazdista* (*proximus*) = Skr. *nêdishtha*, may stand for *nasdiâs*: cf. Skr. *nêdiyâs*. (With the superl. Ir. *nesam*, W. *nesaf*, Ebel has compared Umbr. Osc. *nesimo*.) *Tressa*, W. *trech*, Bret. *tréc'h*, seems to point to a Gaul. *trexiâs*, but this leaves its connexion with the positive *trén* unexplained, unless, indeed, this be = *trexna*.

1120-1124. *Sanntaigi* (gl. avarior), *sanntach*, *supra*, No. 667, 1121. *Dilé* (gl. carior), posit. *dil*; is *dil* laec maid [leg. maith] do dénum dúibsi, "she likes (lit. est gratum ei) to do good to you," Z. 283; *nimdil*, Z. 942; compar. *diliu*, Z. 283; superl. *dilem*: is hed as *dilem* lium rath precepte, "It is this that is dearest to me, the grace of teaching," Z. 604. 1122. *Soillsi* (gl. clarior), pos. *sollus*, *solus*. 1123. *Meata* (gl. debilior) = O. Ir. *mettu*, from O'R.'s *meata*, "cowardly, fearful, timid," reminds one of the Goth. *gamaiðs*, Eng. *mad*, but perhaps the resemblance is accidental. Cf. W. *meth*, "a miss," *methiant*, failure, decay, Corn. *meth*, pudor, Z. 223, *méza*, "timide," "honteux." 1124. *Gile* (gl. albiior), pos. *gel* (= *gila*), *gal* (gl. albus), *supra*, No. 659. Cf. Lat. *gilvus* = O. H. G. *gelo*, Eng. *yellow*. "The stem," says Lottner (7 Zeits. 184), "is widely spread, but with other suffixes: Gr. *χλωρός*, Skr. *hari*, Sl. *žlütü*, Lith. *geltas*."

1125-1129. *Socarhanaighi* (gl. amabilior). 1126. *Solegha* (gl. legibilior). 1127. *Somolta* (gl. laudabilior), all formed by prefixing the particle *so* (= *εὖ*) to adjectives formed respectively from the roots *CAR*, *LÊO*, and *MOL*, as to which *v. supra*, and compare with *socarhanaighi* *cairdinne*, for *cairtine*, "of friendship," Z. 740, *cairddingther*

(amari), Z. 1129, which, however, are formations from the participial stem, carant. 1128. *Conaichi* (gl. felicior), cf. O'R.'s conách, "prosperity, affluence." 1129. *Glica* (gl. sapientior), O. Ir. gliccu: ar ni pa *gliccu* felsub olambieidsi si in Christo estis, Z. 1040, "for no philosopher is wiser than ye will be," &c.: the abstract derived from it occurs in a gloss on "sapientes in astutia," Z. 257, viz., isin tuaichli isin *glicci*, i foili, 1130: cf. Goth. glaggvus, O. N. glöggr, A. S. gleav, N. H. G. klug, Dieffenbach, G. W. ii. 411.

1130-1133. *Cainsuarraighi* (gl. benignior), read *cáinfiarraighi*? compar. of *cáinfiarach*, voc. sing., cain[*f*]uarraig, occurs in Gildas' Loricæ. 1131. *Dána* (gl. audacior), leg. dána: the positive of this is dána, cited *supra* from Colman's Hymn, 12, and glossing davus in Z. 20. With *dána*, Glück, 92, connects the river-name Dânuvius (N. H. G. Dônau, Eng. Danube), often wrongly written Danubius. Cf. also dánatu (audacia), Z. 769. The dat. sing of dána occurs in the Féilire, Jan. 23:—

Césad cebriani	The suffering of Cebrianus
clementi consádu:	And of Clement I celebrate:
ronsnadut dondrígu	May they convoy us to the Kingdom,
conandánad dánu.	With their daring host.

1132. *Seirbe* (gl. amarior), pos. serb, O'R.'s searbh = W. chwerw, O. H. G. sueran (dolere) cf. the Eng. *service* trec; cf. the adverb *intserbu* (gl. amarius), Z. 563. Z. has also the subst. serbc, a fem. iâ-stem: gen. sing. o cech cenélu *serbe*, Z. 257, "ab omni genere amaritudinis," acc. sing. cen *serbi* pectho (gl. azyimi), "without the bitterness of sin." 1133. *Labartaighe* (gl. loquacior), pos. labartach, an adj. formed from the base labar, frequent in Celtic: cf. Corn. guir-leueriat, veridicus, gou-leueriat, falsidicus, Z. 98, W. llafaru, llafaru, to speak; aflafar, dumb (= Ir. amlabar, Z. 743), and in Irish, labrad loqui, sermo: combad an dede sin im' *labrad*-sa, Z. 460, *rolabrastar*, *supra*, "he spoke," which comes from a deponent labra-r, Z. 444. Bopp, in his Glossary, p. 297, has referred the Mod. Ir. labhram, I speak, labhradh, speech, to the Skr. r. lap loqui, *sed qu.*; cf. the Gaulish name Labarus. A form, apparently taken from the Lat. labrum, occurs in O. Ir., but unfortunately I am as yet only able to quote its acc. pl.:—

Sén, a christ, mo <i>labra</i>	Bless, O Christ, my lips (?)
a choimde secht nime!	O Lord of seven heavens! <sup>1</sup>

Before

<sup>1</sup> Verses prefixed to the Leabhar Breacc copy of the Féilire of Oingus céle Dé ("God's companion"). In a MS. preserved in the Bodleian, however (Rawlinson, F, 95, fo. 59), this passage runs: Sén a christ mo *lābrad*, a choimdiu secht nime,—and this I believe to be the true reading.

Before leaving the subject of the Celtic comparatives, I take the opportunity of referring to a paper on the subject by Dr. Ebel in the Beitr., vol. ii., pp. 78-80, and of printing a note with which I have been favoured by Prof. Siegfried: "I was long doubtful whether the Old Irish comparative in *iu*, *u*, was from *-iân* (like Greek) or *-iâs* (like Latin). I am now convinced it is from *-iâs*, whence by weakening, *iûs*, *iu*. We have the analogy of the acc. pl. of masc. a-stems, which ended in *-ûs*, not *-ûn* (ex-âns); this we know, because that case never appears with the transported *n*, as in the sing. fer (*û*). The Welsh termination of the comparative *-ach*, the Breton *-och*, one would wish to explain likewise from *-iâs*. But I believe that this syllable (the Indo-European *îâns*) is totally lost in Welsh, as it is almost in Irish. No one will find this unnatural who knows that the original accent of the comparative was on the radical syllable. The termination *-ach* must then be some agglutinated word or partiele, though such seems at first not offered by the Welsh lexicons. I would point to a possible connexion with *έξ*, *ξίω*, *ξίχα*, W. *eh-*, Ir. *as-*, and especially with the unexplained *assa*, which occurs with the Old Ir. comparative in Z. 286. Cf. also the Welsh '*ech-doe*, day before yesterday, *ech-nos*, night before last.'"

1134-1139. *Saithech na tuisé* (gl. turibulus, thurible, censer), "vessel of the incense:" *saithech*, occurs, spelt *soitheach* in the *Lebar na Cert*, p. 236. Dare we compare the W. *saig*? *Tuisé*, gen. of *tus* (which occurs in composition in *tuslestar*, gl. turibulum, Z. 1120); *tus* is from the Lat. *tus*, and from the inflection of the adjective *dimór* in the following lines, it appears to have been feminine (Lib. Hymn. 7 a):—

Melchar tidnachtaid indóir	Melchar, giver of the gold:
Caspar tucc intus dimóir	Caspar brought the excellent frankincense:
Patífarsat tucc inmírmaith	Patífarsat brought the good myrrh;
Conastarat <sup>1</sup> dondrig[ <i>f</i> ]laith.	He gave them to the kingly Lord.

The acc. is more correctly spelt *túis* in Harl. 1802, 5 b (*túis* dodia dodégtidnaie). 1135. *Urralaisti* (gl. horologium, ὠρολόγιον) I have never met elsewhere. It is identical with the W. *orlais*, horloge. Cf. *próiste*, *cóiste*, from broche, coche. 1136. *Piloir* (gl. colostrigium, i. e. collistrigium, collum, stringo), French pilori, "Engl. pillory, aus dem deutschen pflare?" (J. Grimm, Rechtsalterthümer, 725). 1137. *Compas no raing antsáir*, "a compass, or the carpenter's (or mason's) divider," O'D.; *sáir*, gen. sing. of *sáer* = W. *saer*, a masc. a-stem. Cf. *sáirdénmidecht*, gl. artificium, Z. 771; *sáer* oc suidigud sillab, Z. 1018, "an artist in placing syllables;" n. pl. *nitat sóir* huili oc saigid for sunu, Z. 460, "all are not artists in disputing respecting sounds,"

<sup>1</sup> Cf. *conarat*, Z. 360 (4).

sounds," Corn. *sair artifex, faber*, Z. 142. How is it that the initial *s* is retained in Welsh? Ciaran mac int<sup>s</sup>áir ("Céranus filius *artificis*," Book of Armagh) is a well-known person in Irish hagiology, as is also the Gobhan *Sáer* in Irish tradition. The Highland name Macintyre = mac int<sup>s</sup>áir. 1139. *Maide sgine* (gl. manubrium), handle of a knife; *maide*, lit. "wood," "stick," occurs in Corn., and Bopp compares it with Skr. *manthâna* (rudis); *sgine*, gen. of *sgian*, as to which *v. supra*, No. 440.

In conclusion, I have to repeat the expression of my great obligations to my friend and teacher, Professor Siegfried. To his genius or guidance are due all the novel truths brought forward in this Commentary, and he is in nowise responsible for the mistakes which it contains. I have also to request that my readers will, before forming an opinion on the contents of any of the preceding paragraphs, see whether the statements made therein have been corrected, completed, or modified in the *Corrigenda* and *Addenda* at the end of the volume.

## APPENDIX.

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It has been thought that the following Hymn, with the glosses thereon, would form an appropriate supplement to the foregoing Tract and Commentary. The poem in question is taken from the copy preserved in the so-called "Leabhar Breacc," or "Speckled Book" of the Mac Egans (fol. 111, *a, b*), a manuscript in the Library of the Royal Irish Academy. In the opinion of Dr. Todd, this manuscript was produced in the latter part of the fourteenth century. It is a large and well-written codex, and contains many Irish tracts and poems, of which some (such as the "Vision of Mae Conglinni," and the "Calendar of Oingus") are of considerable antiquity.

I know nothing certain about the Gillas (or Gillus—the MS. allows of either reading) to whom the scribe attributes our poem. As, however, Laidcenn, son of Baeth the Victorious (who would seem from the preface to have brought Gillas' production to Ireland), died in the year 661<sup>1</sup>, we may perhaps presume that our Gillas was the celebrated Welshman, S. Gildas Badonicus, whose death is recorded in the Annals of Ulster, at the year 569.

<sup>1</sup> "This ecclesiastic was a pupil of S. Lactan, at Clonfert-Molua, now Clonfert-Mulloe, or Kyle, in the Queen's County, and died on the 12th of January (at which day he is commemorated in the Irish calendars), in the year 661."—Reeves, *Proceedings R. I. A.*, Nov. 8, 1858, where also may be found the obituary notices of Laidcenn, contained in Tigernach and the Annals of Ulster. In the latter he is called Laidgenn *sapientis*. In the Bodleian Annals of Innisfallen we find at the year 651, Quies Laidcenn mc. Baith bannaig. For this quotation, as well as for the following extracts from the calendars, I am indebted to Dr. Reeves:—

Crist asrúnaid rindaig

Laidcenn mac Baith bandaig.

Christ's acute mystery-explainer is

Laidcenn son of Baeth the Victorious.

*Féilire Oingusso*, Jan. 12.

(*rindaig* is glossed by *glie* in the *Leabhar Breacc*, and the first line by "is rinnaith irrúnib crist, i. e. he is sharp-pointed in the mysteries of Christ." *Bandaig*, gen. sing. m. of *bandach*, is translated "victorious" on the authority of Colgan). Laidhgenn mac Baoith o Cluain ferta molua *et as ann ata a adhnacul, Aois Cr. 660*, "L son of B. of C. F. M. and there is his tomb, A. D. 660."—*Calendar of Donegal*, Jan. 12. So the scholiast on Marian Gorman at Jan. 12: Laidcenn 6 cluain ferta molua 7 is ann rohadnacht son .i. Laidcenn mac bóith, "from C. F. M. and it is there he was buried, i. e. L. son of B." Denis mentions a Ladkenus Hiberniensis who made an abstract from the "Moralia" of Gregory the Great. But I am doubtful if this were the same as L., son of Baeth.

569. This Gildas was the son of Caw, a disciple of Illut, and, in the opinion of his countrymen, an "egregius scolasticus et scriptor optimus" (Rees' *Cambro-British Saints*; Llandovery, 1853, pp. 120, 343 n). The Welsh origin of the hymn is indicated by its Latinity. Thus gibra (homo), cona (oculus), sena (dens), gibra (leg. gugra? caput), are, so far as I know, only found in the *Folium Luxemburgense* (see Zeuss, G. C. 1096, 1097, where the forms gibras, conis, sennarum, gugras, are quoted from Mone's edition in his *Die gallische Sprache*; Karlsruhe, 1851). If Gildas Bado-nicus were the author, and if, as is possible, the *mortalitas hujus anni* mentioned in the fifth and sixth lines were the Yellow Plague, we might attribute the composition of our hymn to the year 547, when that visitation was first inflicted on Britain, and when Gildas was 31 years of age. Dr. Reeves, indeed, has thought (*Proceedings of the Royal Irish Academy*, November 8, 1858) that the composer of our hymn was a later writer. But I understand that this eminent scholar has recently found reason to alter this opinion, which rested, no doubt, on the statement that Gillas was a contemporary of Laideenn, involved in the assertion that the latter "venit ab eo [scil. Gilla] in insolam Hiberniam." However this may be, I do not think it desirable to go further into the question, agreeing, as I do, with Denis (Catal. Codd. Theol. Vindob., i. 3, p. 2932), who prints from a Viennese MS. of the fifteenth century some verses of the hymn in question, and observes thereon:—"Hymnus sat mendose scriptus, rudis et superstitiosus, quo quis omnes vel minimas partes corporis sui partes Deo protegendas prorsus ἀνατομικῶς adnumerat, ubi ad membrorum censum delabitur, Plautinum te co-cum aut Merlinum Coccajum audire credas."

Herr Mone, the learned Director of Archives at Carlsruhe, has published the text of the following hymn from a Darmstadt MS. of the end of the eighth century, which attributes the composition to "Lathacan Scotigena." Mone's edition ("Hymni Latini Medii Aevi," Friburg, 1853, vol. i. p. 367), is followed by a commentary in German, from which I translate the following passages:—"As an example of Irish hymn-poetry of the seventh century, the above song is not without interest, for one perceives in it a national style of treatment which differs greatly from that of the other peoples. In minuteness of detail it agrees with the drawing of the ancient Irish figures (Bildwerk), particularly with that of the illuminations in the MSS., and this particularity (Specialisiren) is accordingly a national trait. See the 'Contributions of the Antiquarian Society in Zürich,' vol. vii., p. 73-75, 92"<sup>1</sup>.

"The song rests on Rom. xiii. 12, 2 Cor. x. 4, especially Ephes. vi. 11, 1 Thessal. v. 8.

<sup>1</sup> Hence it will be seen that Mone considers the author to have been an Irishman. And certainly the authority of a MS. of the eighth century is not to be despised. But I repeat that the peculiar Latinity of



v. 8. Hence also *χιτών τῆς πίστεως* in the Menæa, July 29. Quibus pro lorica Christus est, vim non metuunt. Euned. pro syn. præf. Since the Fall, inasmuch as man's body became mortal, it has been capable of injury, and will remain so until he shall again receive an immortal body through the resurrection. And inasmuch as he has lost the garment of the original innocence, the *stola prima*, he needs against the perils of the earthly life, a defensive garment, as it were, an armour. The song moves in these ideas, to which allusion is made in other places. For example: *νεκρώσεως τοὺς χιτῶνας δεξάμενος προπετεία τῆς ἀκρασίας, ἀλλὰ σύ με ἐνέυσον ἰμέ τοῦ Θεοῦ, στολήν φωτεινὴν τῆς ἀναγεννήσεως*. Triodion, E. 1. Gregor. Naz. Orat. xlii. p. 681, says:—'Ἀδὰμ τοὺς δερματίνους ἀμφιέννυται χιτῶνας, ἕως τὴν παχύτεραν σάρκα καὶ οὐρητὴν καὶ ἀντίτυπον.'

With regard to the Irish glosses which are found between the lines or in the margin of the Leabhar Breacc copy of our hymn, and for the sake of which alone such hymn is here printed, I am of opinion that they are middle-Irish, some of them early middle-Irish, but I can see no evidence that any of them were produced before the eleventh century. Thus we find *m* for Old Irish *b* (*neemaib* = O. Ir. *nóibaib*); *d* for *t* (*augdar* = O. Ir. *augtor*); *nd* for O. Ir. *nn* (*adbronda*, *coitchind*, *colaind*, *brond*, *ceud*). *A* is written for *e* in *sean*, O. Ir. *sen*, for *i* in *an* "in," *at* "in thy," and for *o* in *mara*, O. Ir. *mora*. *Iu* has become *i* in *cind* (*capiti*, W. and Corn. *pyn*), anciently *eiunn*. In declension the feminine article has in the nom. pl. masc. usurped the place of the forms proper to the masc., and we find *na sloig*, *na hescarait*, *na baill*, which in Old Irish would be respectively *intslóig*, *indescarait*, *inbaill*. In the dat. pl. the article and adjectives have dropt their labial ending, and we have *dona hainglib*, *cusna hairnib*, *cumachtaib nemtruailnide*, for the Old Ir. *donaib ainglib*, *cusnaib áirnib*, *cumachtaib nebthruailnidib*. The noun, too, has suffered serious changes: thus all distinction seems lost between the nom., gen., and vec. sing. of *ia*-stems, and we find *cride* for the O. Ir. *cridi* (*cordis*) and a *thigerna* for a *thigerni* (*demine*). In the dat. pl. of *macc*, a masc. *a*-stem, the old accusative termination seems to have taken the place of the dative-ending, and we find *maccu* for the O. Ir. *maccuib*. In a consonantal stem, *míl* (= *mílit*), we observe in the acc. pl. a passing over to the vocalic declension, and thus *ocmiled-u* appears for the ancient *ócmíled-a*. Other such instances will be mentioned in the notes. In the verb the only remarkable form presented by the glosses is *ingerrtha* (gl. *lacerandum*) for the Old Irish *gerrthí*. The practice of thus forming the fut.

the hymn leads me to believe in its Cambrian origin. The metre, too, is un-Irish. It seems to be what Welsh writers call *y gyhydedd laes*.

fut. part. pass. by prefixing *in* to the pret. part. pass. has lasted down to the present day. It is noticed in O'Molloy's *Grammatica Latino-Hibernica*, Romæ, 1677, pp. 99, 100, where we find the following:—"Particula autem *in* addita voculæ facit voculam importare participium finiens in *dus* apud Latinos, ut *faciendus*, ut *hoc non est faciendum*, hibernicè *ni bhfuil so indeunta*." This, in Old Irish, would be *ni dénti inso*<sup>1</sup>.

The text of the hymn is printed as it stands in the MS., save that I have expanded the contractions, severed the prepositions from the words they govern, punctuated, and invariably commenced the lines and the proper names with capitals. The glosses have been placed under the text, their numerous contractions expanded, and such expansions represented by italics.

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Gillas hanc loriam fecit ad demones expellendos eos qui adversaverunt illi. Per-  
u[enit] angelus ad illum: et dixit illi angelus. Si quis homo frequentauerit illam  
addetur ei secul[um] septim annis: et tertia pars peccatorum delebitur. In quacunque  
die cantauerit hanc orationem, oratores, homines uel demones et inimici non possunt  
nocere: et mors in illo die non tangit. Laidcend mac Búith Bannaig uenit ab eo in  
insolam Hiberniam: transtulit et portauit superaltare sancti Patricii episcopi sauos  
nos facere, amen. Metrum undecaisillabum quod et bracicatelecticon dicitur quod  
undecem sillabis constat. sic scanditur,

[S]uffragare<sup>1</sup> trinitatis unitas, unitatis miserere trinitas,

et sic disponitur:

Suffragare<sup>2</sup>, quaeso<sup>3</sup>, mihi possito<sup>4</sup>

Ut

Gloss.—<sup>1</sup> *Forgaire* ata hic onbrethir choitchind asberar sufragor .i. *fortaehtaigim* . sufragare .i. *fortaehtaigim*, "this is an imperative from the common verb, which is called *suffragor* .i. I assist, *suffragare*, i. e. I assist." <sup>2</sup> *INni tra atbert intaugdar* [*in marg.*] hic .i. sufragare dobeth *forgaire onbrethir choitchind asberar sufragor .i. dotoet uad ifus conidinfinit gnima on brethir gneithig asberar* [sufrago] .i. sufragor. fuit sufrago secundum veteres. "Now what the author has said here, i. e. that *suffragare* is an imperative from the common verb which is called *suffragor*, i. e. it came from it here, [or] it may be an infinitive active, from the active verb which is called *suffrago*, i. e. *suftragor*. Fuit, &c. <sup>3</sup> .i. deus. <sup>4</sup> .i. *iarsuidingnd*, "having been placed," lit. "after placing."

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<sup>1</sup> Ebel (Beitr. 1, 162) has equated the -tí of the O. Ir. part. fut. pass. with Skr. -tavya, Gr. -τέω-ς, Lat. -tívu-s. Z. has compared the Old Breton -toe, the Mod. Welsh -duy. Cf. also the Cornish -dow in car-a-dow, casa-dow, (amandus, abominandus).

4. Magni<sup>(a)</sup> maris<sup>5</sup> uelut in periculo<sup>6</sup>.  
 Ut non secum trahat<sup>7</sup> me mortalitas<sup>8</sup>  
 Hujus anni<sup>9</sup> neque mundi uanitas<sup>10</sup>,  
 Et hoc<sup>11</sup> idem peto a sublimibus<sup>12</sup>
8. Celestis<sup>13</sup> milit[i]e<sup>14</sup> uirtutibus<sup>15</sup>;  
 Ne me linquant<sup>16</sup> lacerandum<sup>17</sup> hostibus<sup>18</sup>,  
 Sed defendant<sup>19</sup> me iam<sup>20</sup> armis<sup>21</sup> fortibus<sup>22</sup>,  
 Ut me illi præcedant in acie<sup>23</sup>
12. Celestis<sup>24</sup> exercitus<sup>25</sup> m[i]litie<sup>26</sup>  
 Cerubin<sup>27</sup> et cerupihin<sup>28</sup> cum millibus<sup>29</sup>,  
 Gabrihel<sup>30</sup> et Michæl<sup>31</sup> cum similibus<sup>32</sup>;  
 Opto tronos<sup>33</sup>, uirtutes<sup>34</sup>, archangelos<sup>35</sup>,  
 16. Principatus<sup>36</sup>, potestates<sup>37</sup>, angelos<sup>38</sup>.  
 Ut m[e] denso<sup>39</sup> defendentes<sup>40</sup> agmine<sup>41</sup>  
 Inimicos<sup>42</sup> uale[a]nt<sup>43</sup> prosternere<sup>44</sup>.  
 Dum deinde ceteros agonetetas<sup>45</sup>,  
 20. Patriarchas<sup>46</sup> quatuor quater profetas<sup>47</sup>;

Apostolos

Gloss.—<sup>4(a)</sup> .i. mor, "great." <sup>5</sup> .i. inmara "of the sea." <sup>6</sup> .i. anguasacht, "in danger." <sup>7</sup> .i. namrainsne inbas, "that the mortality may not defeat me." <sup>8</sup> .i. diabul iarforba mobethad, "the devil after the completion of my life." <sup>9</sup> .i. nahamsiresea, "of this time." <sup>10</sup> nadimaines intseogail, "nor the world's vanity." <sup>11</sup> .i. allatum .i. impide, "a supplication." <sup>12</sup> onahardaih, "from the heights." <sup>13</sup> .i. nemdai, "of heavenly." <sup>14</sup> .i. calmdacht, "soldiery." <sup>15</sup> .i. nasualaig, "the virtues." <sup>16</sup> namromfachbat, "that they should not leave me." <sup>17</sup> .i. ingerrtha, "about to be mangled." <sup>18</sup> escarait, "enemies." <sup>19</sup> .i. cerumditnet, "that they defend me." <sup>20</sup> .i. cohairithe, "particularly." <sup>21</sup> .i. arm. <sup>22</sup> .i. calma, "brave." <sup>23</sup> .i. coróremtusaigít remumm isnacathuib, "that they may precede me in the battle." <sup>24</sup> nenda, "heavenly." <sup>25</sup> .i. nasloig, "the hosts." <sup>26</sup> .i. nacrodachta .i. comthínel nanaingel, "of the soldiery, i. e. a congregation of the angels." <sup>27</sup> .i. sciencie multitudo. <sup>28</sup> .i. adntes, "burning heat." <sup>29</sup> cusnahilmilib, "with the many thousands." <sup>30</sup> .i. fortitudo dei. <sup>31</sup> .i. qui sicut deus. <sup>32</sup> .i. cusnacasmailsib, "with the like persons." <sup>33</sup> .i. sedes dei interpretatur. <sup>34</sup> .i. innauirtute. <sup>35</sup> .i. annmms nuntios. <sup>36</sup> naprincipate. <sup>37</sup> .i. napotestate. <sup>38</sup> .i. nuntios l. ministros. <sup>39</sup> .i. ontsluag dluith, "with the dense host." <sup>40</sup> .i. curaditnet, "that they may defend." <sup>41</sup> .i. oisluag, "with a host." <sup>42</sup> nahescarait, "the enemies." <sup>43</sup> .i. curafedat, "that they may be able." <sup>44</sup> aclod, "to overthrow them." <sup>45</sup> .i. unde dicitur agonithetas? principes belli .i. nahenachdu. Unde dicitur agon .i. ænach. agon .i. cath l. cuimleng. Unde dicitur liber de agone Christianorum? ex quo fit agonia .i. brug l. athge. "Unde dicitur agonithetas? principes belli, i. e. the presidents of the assembly. Unde dicitur agon? i. e. an assembly; agon, i. e. a contest or conflict. Unde dicitur liber de agone Christianorum? ex quo fit agonia, i. e. anguish or struggle." <sup>46</sup> patres excelsoa. <sup>47</sup> .i. ueros nuntios.

- Apostolos<sup>48</sup> navis Ch[risti] proretas<sup>49</sup>  
 Et martires<sup>50</sup> omnes peto athletas<sup>51</sup>,  
 Atque adiuro<sup>52</sup> et uirgines<sup>53</sup> omnes<sup>72</sup>.  
 24. Uiduas<sup>53(a)</sup> fideles<sup>54</sup> et profesores<sup>65</sup>  
 Uti me per illos<sup>56</sup> salus<sup>57</sup> sepiat<sup>58</sup>  
 Atque omne malum a me pereat<sup>59</sup>.  
 Christus<sup>60</sup> mecum pactum<sup>61</sup> firmum feriat<sup>62</sup>,  
 28. Cuius tremor<sup>63</sup> tetras<sup>64</sup> turbas terreat<sup>65</sup>.

Finit primus prologus graduum angelorum et patriarcharum, apostolorum et martirum cum Christo. INCIPIT prologus secundus de cunctis membris corporis usque ad genua.

- Deus, inpenetrabilis tutela<sup>66</sup>,  
 Undique<sup>67</sup> me defende<sup>68</sup> potentia<sup>69</sup>.  
 Mei<sup>a</sup> gibre<sup>70</sup> pernas<sup>71</sup> omnes<sup>72</sup> libera<sup>73</sup>,  
 32. Tuta<sup>74</sup> pelta<sup>75</sup> protegente<sup>76</sup> singula<sup>77</sup>,  
 Ut non [t]etri<sup>78</sup> demones in latera<sup>79</sup>  
 Mea uibrent<sup>80</sup> ut soleant iacula<sup>81</sup>.

Gigram

GLOSS.—<sup>48</sup> .i. missos. <sup>49</sup> .i. bruinecha l. nastiurasmáind. A prora .i. onbroine, onchuirr thussig naluinge, arite nomina ada corr: prora. puppis, "prow-men, or the steersmen: a prora .i. from the prow, i. e. from the foremost end of the ship; for these are the *nomina* of its two ends, *prora*, *puppis*." <sup>50</sup> .i. credentes. <sup>51</sup> .i. na hocmiledu .i. princepa belli. <sup>52</sup> .i. atchimm, "I adjure." <sup>53</sup> oga, "virgins." <sup>53(a)</sup> nafedba, "the widows." <sup>54</sup> .i. indracca, "faithful." <sup>55</sup> nafaismedaig, "the confessors." <sup>56</sup> gnathugud trithu, "to use through them." <sup>57</sup> .i. slanti, "safety." <sup>58</sup> .i. coro[m]imme, "that it may surround me." <sup>59</sup> .i. condechat uam forculu ulcu bite foriarair chuirp 7 anma cechoein, "that back from me may go the ills that are behind the body and soul of every one." <sup>60</sup> unctus. <sup>61</sup> .i. cairdes l. dluthad, "friendship or compact." <sup>62</sup> .i. curabena, "that he strike" [cf. foedns ferire]. <sup>63</sup> .i. in anima et in bono .i. in corpore (*sic*). <sup>64</sup> .i. grana, "hideous." <sup>65</sup> curauaimnige, "that it may terrify." <sup>66</sup> ininillius nemthremeta l. nemthroeta, "the security impenetrable or unconquered." <sup>67</sup> .i. di cech leith, "from every side." <sup>68</sup> ditin, "defend thou." <sup>69</sup> .i. dotchumachtaib nemtruainide, "with thy incorruptible powers." <sup>70</sup> .i. hominis. gibre. <sup>71</sup> .i. artus .i. compur inchleib, "trunk (?) of the chest." <sup>72</sup> .i. na huile, "all the." <sup>73</sup> .i. sær, "free thou." <sup>74</sup> .i. inill, "safe." <sup>75</sup> .i. sciath, "shield." <sup>76</sup> .i. ditnet, "they protect." <sup>77</sup> .i. membra .i. naball, "the members." <sup>78</sup> .i. granna, "hideous." <sup>79</sup> .i. donateobaib, "to the sides." <sup>80</sup> .i. narobertnaiget, "that they may not brandish." <sup>81</sup> .i. amal clechtait anurcharu, "as they are used, their darts."

<sup>a</sup> In the MS. Mee.

- Gigram<sup>82</sup>, cephalē<sup>83</sup> eum iaris<sup>84</sup>, et conas<sup>85</sup>,  
 36. Patham<sup>86</sup>, lignam<sup>87</sup>, senas<sup>88</sup> atque micenas<sup>89</sup>  
 Cladum<sup>90</sup>, earsum<sup>91</sup>, mandianum<sup>92</sup>, talias<sup>93</sup>,  
 Patma<sup>94</sup>, exugiam<sup>95</sup> atque binas idumas<sup>96</sup>.  
 Meo ergo cum capillis<sup>97</sup> uertici<sup>98</sup>  
 40. Galea<sup>99</sup> salutis<sup>100</sup> esto<sup>101</sup> capiti<sup>102</sup>,  
 Fronti<sup>103</sup>, oculis<sup>104</sup> cerebro triformi<sup>105</sup>,  
 Rostro<sup>106</sup>, labio<sup>107</sup>, faciei<sup>108</sup>, timpori<sup>109</sup>,  
 Mento<sup>110</sup>, barbæ<sup>111</sup>, superciliis<sup>112</sup>, auribus<sup>113</sup>,  
 44. Genis<sup>114</sup>, bucis<sup>115</sup>, internaso<sup>116</sup>, naribus<sup>117</sup>,  
 Pupillis<sup>118</sup>, rotis<sup>119</sup>, palpebris<sup>120</sup>, tutonibus<sup>121</sup>,  
 Gingis<sup>122</sup>, ancle<sup>123</sup>, maxillis<sup>124</sup>, faueibus<sup>125</sup>.  
 Dentibus<sup>126</sup>, lingue<sup>127</sup>, ori<sup>128</sup> et guturi<sup>129</sup>,  
 48. Uue<sup>130</sup>, gurgulioni<sup>131</sup>, et sublingue<sup>132</sup>, ceruici<sup>133</sup>,

Capitali,

GLOSS.—<sup>82</sup> .i. incloicend l. inceindetan, "the skull or the top of the forehead." <sup>83</sup> .i. inbaithes, "the crown." <sup>84</sup> .i. capillis. <sup>85</sup> .i. oculos. <sup>86</sup> .i. intetan, "the forehead." <sup>87</sup> .i. dontengaid, "to the tongue." <sup>88</sup> .i. dentes. <sup>89</sup> .i. etiucta fiaccal, "*etiucta* (?) of teeth." <sup>90</sup> .i. collum. <sup>91</sup> .i. pectus. <sup>92</sup> .i. latus. <sup>93</sup> .i. nahinneda, "the bowels." <sup>94</sup> .i. nasliasta .i. infnathroic, "the loins, i. e. the waist." <sup>95</sup> .i. intarb sliasta l. infthoín, "the bull of the loin, or the buttock." <sup>96</sup> .i. manus. <sup>97</sup> .i. cusnafoiltinib, "with the hairs." <sup>98</sup> .i. mullach, "crown" (of the head). <sup>99</sup> .i. cathbarr, "helmet." <sup>100</sup> .i. slanti, "of safety." <sup>101</sup> .i. Christe. <sup>102</sup> .i. donchind, "to the head." <sup>103</sup> .i. donetan, "to the forehead." <sup>104</sup> .i. donasuilib, "to the eye." <sup>105</sup> .i. doninchind tredelbdai, "to the triform brain." <sup>106</sup> .i. dongulbain, "to the bill." <sup>107</sup> .i. donbél, "to the lip." <sup>108</sup> .i. donagaid, "to the face." <sup>109</sup> .i. donaraid, "to the temple." <sup>110</sup> .i. donsméich, "to the chin." <sup>111</sup> .i. donnlchain, "to the beard." <sup>112</sup> .i. donamailgib, "to the eyebrows." <sup>113</sup> .i. donaclnassaib, "to the ears." <sup>114</sup> .i. donagruadib, "to the cheeks." <sup>115</sup> .i. donahóilib, "to the lower cheeks." <sup>116</sup> .i. donetaróir, "to the *internasus*" (the gristle between the nostrils). <sup>117</sup> .i. došligtib .i. na srona, "to (the) passages, i. e. of the nose." <sup>118</sup> .i. dona maccu immlesuib, "to the pupils." <sup>119</sup> .i. donarothib, "to the irides (?)." <sup>120</sup> .i. donahabrachtaib, "to the eyelashes." <sup>121</sup> .i. donahimmchosnib, "to the eyelids." <sup>122</sup> .i. donamennanib<sup>a</sup> l. donsméich, "to the double-chin (aux deux mentons), or to the chin." <sup>123</sup> .i. donanáil, "to the breath." <sup>124</sup> .i. donagruadib, "to the cheeks." <sup>125</sup> .i. dongiáll, "to the jaw." <sup>126</sup> .i. dona fiaclaib, "to the teeth." <sup>127</sup> .i. dontengaid, "to the tongue." <sup>128</sup> .i. donbeol, "to the mouth." <sup>129</sup> .i. donbragait, "to the throat." <sup>130</sup> .i. dontengaid, "to the tongue." <sup>131</sup> .i. donuball bragat, "to the apple of the throat." <sup>132</sup> .i. doféith bic bis fontengaid this, "to the little sinew that is under the tongue below" (the frenum). <sup>133</sup> .i. donchuirr bragat, "to the nape of the neck."

<sup>a</sup> MS. donamennanibus.

Capitali<sup>134</sup>, centro<sup>135</sup>, cartilagini<sup>136</sup>  
Collo<sup>137</sup> clemens<sup>138</sup> adesto<sup>139</sup> tutamini<sup>140</sup>.

Obsacro<sup>141</sup> te<sup>142</sup>, domine<sup>143</sup> Jesu Christe, propter novem ordines<sup>144</sup> sanctorum<sup>145</sup> angelorum<sup>146</sup>.

- Domine esto lorica tutissima<sup>147</sup>  
Erga membra, erga mea uiscera<sup>148</sup>,  
Ut retundas<sup>149</sup> a me<sup>150</sup> invisibiles<sup>161</sup>  
54. Sudum<sup>152</sup> clauos<sup>153</sup>, quos fingunt<sup>154</sup> odibiles<sup>155</sup>.  
Tege<sup>156</sup>, ergo, deus<sup>157</sup>, forti<sup>158</sup> loricea<sup>159</sup>  
Cum scapulis<sup>160</sup> humeros<sup>161</sup> et bracia,  
Tege<sup>162</sup> ulnas<sup>163</sup> cum cubis et manibus<sup>164</sup>,  
58. Pugnas<sup>165</sup>, palmas<sup>166</sup>, digitos<sup>167</sup> cum unguibus<sup>b</sup>.  
Tege<sup>168</sup> spinas<sup>169</sup> et costas<sup>170</sup> cum artibus,

Terga,

Gloss.—<sup>134</sup> .i. donchendfacail, “to the foretooth” (?) <sup>135</sup> .i. dondíbechan, “to the throat.” <sup>138</sup> .i. donlóing brond, “to the cartilage (?) of the belly” (the ensiform cartilage?). <sup>137</sup> .i. donmuineol, “to the neck.” <sup>139</sup> .i. achainnarraig, “O gentle one.” <sup>139</sup> .i. aratorta, “do thou give.” <sup>140</sup> .i. doninillius, “for the security.” <sup>141</sup> .i. aitchimm, “I adjure.” <sup>142</sup> .i. tu, “thee.” <sup>143</sup> .i. athigerna, “O Lord.” <sup>144</sup> .i. tresna .ix. nordaib, “by the nine orders.” <sup>145</sup> .i. donanoemaib, “of the saints.” <sup>146</sup> .i. donahainglib, “of the angels.” <sup>147</sup> .i. athigerna bi atluir[i]g roinill ocnmimdegail aramainsib inchentair 7 arphein inalltair, “O Lord, be thou a very secure corselet, protecting me from the wiles of this world, and from the punishment of the other.” <sup>148</sup> .i. illeith reballaib 7 illeith remindib, “overagainst my limbs and overagainst my entrails.” <sup>149</sup> .i. curathnairge, “that thou mayest hammer.” <sup>150</sup> .i. uaimm, “from me.” <sup>151</sup> .i. dofaiacsena, “invisible.” <sup>152</sup> .i. inna[m]bir, “of the stakes.” <sup>153</sup> .i. naclu, “the nails.” <sup>154</sup> .i. delbait, “they form.” <sup>155</sup> .i. diabuli. <sup>156</sup> .i. ditin, “protect.” <sup>157</sup> .i. dia, “O God.” <sup>158</sup> .i. calma, “brave.” <sup>159</sup> .i. luirech, “corselet.” <sup>160</sup> .i. cusnaclassaib dromma, “with the shoulder-blades,” lit. “with the trenches of the back.” <sup>161</sup> .i. naformnai, “the shoulders.” <sup>162</sup> .i. ditin, “protect.” <sup>163</sup> .i. na rigthe l. nahnille, “the radii, or the elbows.” <sup>164</sup> .i. cusnarigthib l. cusnasliastaib l. [leg. 7] cusnadoitib, “with the radii, or with the thighs, or [leg. and] with the hands.” <sup>165</sup> .i. nadurnu, “the fists.” <sup>166</sup> .i. nabassa, “the palms.” <sup>167</sup> .i. namera l. naresi, “the fingers, or the spans.” <sup>168</sup> .i. ditin, “protect.” <sup>169</sup> .i. nalorgdromma, “the backbones” (the spinous processes?). <sup>170</sup> .i. donasnach, “to the ribs.”

<sup>a</sup> In the Leabhar Breacc this unmetrical ejaculation is written as if it comprised two lines. It does not occur in the Darmstadt MS.

<sup>b</sup> MS. unguinibus.

- Terga<sup>171</sup>, dorsum<sup>172</sup> neruos[que] cum ossibus.  
 Tege<sup>173</sup> cutem<sup>174</sup>, sanginem, cum renibus<sup>175</sup>,  
 62. Catas<sup>176</sup> crinas, nates<sup>177</sup>, cum femoribus<sup>178</sup>.  
 Tege<sup>179</sup> gambas<sup>180</sup>, suras<sup>181</sup>, femoralia<sup>182</sup>  
 Cum genuclis<sup>183</sup> poplites<sup>184</sup> et genua<sup>185</sup>.  
 Tege<sup>186</sup> talos<sup>187</sup> cum tibiis<sup>188</sup> et calcibus<sup>a</sup>,  
 66. Crura<sup>189</sup>, pedes<sup>190</sup> plantarum<sup>191</sup> cum bassibus<sup>192</sup>.  
 Tege<sup>193</sup> ramos concrecentes<sup>194</sup> decies<sup>195</sup>,  
 Cum mentagris<sup>196</sup>, unges<sup>197</sup> binos quinquies<sup>198</sup>.  
 Tege<sup>199</sup> pectus<sup>200</sup>, jugulum<sup>201</sup>, pectusculum<sup>202</sup>,  
 70. Mamillas<sup>203</sup>, stomachum<sup>204</sup> et umbilicum<sup>205</sup>.  
 Tege<sup>206</sup> uentrem<sup>207</sup>, lumbos<sup>208</sup>, genitalia<sup>209</sup>,  
 Et aluum<sup>210</sup> et cordis et uitalia<sup>211</sup>.  
 Tege<sup>212</sup> trifidum jacor<sup>213</sup> et ilia<sup>214</sup>,  
 74. Marcem<sup>215</sup>, reniculos<sup>216</sup>, fitrem<sup>217</sup> cum obligia<sup>218</sup>.  
 Tege<sup>219</sup> doliam<sup>220</sup>, toracem<sup>220(a)</sup> cum pulmone<sup>221</sup>,

Uenas,

Gloss.—<sup>171</sup> .i. nadromand, "the backs." <sup>172</sup> .i. indruimseilg, "the back-spleen." <sup>173</sup> .i. ditin "protect." <sup>174</sup> .i. doncholaing, "to the body." <sup>175</sup> .i. cusnahairmib, "with the kidneys." <sup>178</sup> .i. nalessa, "the haunches." <sup>177</sup> .i. natona, "the buttocks." <sup>178</sup> .i. cusnasliastaib, "with the thighs" (from hip to knee). <sup>179</sup> .i. ditin, "protect." <sup>180</sup> .i. cusnahescata, "to the hams." <sup>181</sup> .i. nahoreni, "the calves of the leg." <sup>182</sup> .i. natarbsliasta, "the upper thighs (?)." <sup>183</sup> .i. cusnahairnib toli l. cusnafarclib glun, "with the reins of desire, or with the kneecaps." <sup>184</sup> .i. nahescata, "the hams." <sup>185</sup> .i. donaglunib, "to the knees." <sup>186</sup> .i. ditin, "protect." <sup>187</sup> .i. nahadbronda, "the ankles." <sup>188</sup> .i. cusnacolphthaib, "with the calves." <sup>189</sup> .i. donaluirgnib, "to the shin-bones." <sup>190</sup> .i. donacosaih, "to the feet." <sup>191</sup> .i. nabuind, "the soles." <sup>192</sup> .i. cusnasalaib, "with the heels." <sup>193</sup> .i. ditin, "protect." <sup>194</sup> .i. nagega chomforbri, "the branches that grow together." <sup>195</sup> .i. dona .x. meraib, "to the ten fingers." <sup>196</sup> .i. cusnaladraib, "with the toes." <sup>197</sup> .i. donahingnib, "to the nails." <sup>198</sup> .i. dona .x. ningnib, "to the ten nails." <sup>199</sup> .i. ditin, "protect." <sup>200</sup> .i. donbruinde, "to the chest." <sup>201</sup> .i. donalt, "to the joint." <sup>202</sup> .i. doucht nadernaide, "to the breast of the palm." <sup>203</sup> .i. donacichib, "to the paps." <sup>204</sup> .i. dougaile, "to the stomach." <sup>205</sup> .i. animmlind, "the navel." <sup>206</sup> .i. ditin, "protect." <sup>207</sup> .i. donmedon, "to the middle." <sup>208</sup> .i. donahairmib, "to the reins." <sup>209</sup> .i. nahui[r]ge, "the genitals." <sup>210</sup> .i. donbroind, "to the stomach." <sup>211</sup> .i. donspiraisi beothaig inchrade, "to the living spirit of the heart." <sup>212</sup> .i. ditin, "protect." <sup>213</sup> .i. inmacc hoe tredluigthe l. inmacc hoe treuillech, "the 3-cleft liver, or the 3-cornered liver." <sup>214</sup> .i. nabloingi, "of the lard (?)." <sup>215</sup> .i. selg, "spleen." <sup>216</sup> .i. nalocha ochsal, "the armpits." <sup>217</sup> .i. indriscaing, "the . . . (?)." <sup>218</sup> .i. inglais, "the . . . (?)." <sup>219</sup> .i. ditin, "protect." <sup>220</sup> .i. ingaile, "the stomach." <sup>220(a)</sup> .i. indraip (indrapp?), "the chest (?)." <sup>221</sup> .i. cusiuscaman, "with the lungs."

<sup>a</sup> MS. calicibus.

- Uenas<sup>222</sup>, fibras<sup>223</sup>, fel cum bucliamine<sup>224</sup>.  
 Tege<sup>225</sup> carnem, inginem<sup>226</sup> cum medullis<sup>227</sup>,  
 78. Splenem<sup>228</sup> cum tortuosis intestinis<sup>229</sup>.  
 Tege<sup>230</sup> uesicam<sup>231</sup> adipem et pantas<sup>232</sup>.  
 Compaginum<sup>233</sup> innumeros<sup>234</sup> ordines<sup>235</sup>.  
 Tege<sup>236</sup> pilos<sup>237</sup> atque membra<sup>238</sup> reliqua<sup>239</sup>.  
 82. Quorum forte præterii<sup>240</sup> nomina<sup>241</sup>.  
 Tege<sup>242</sup> totum<sup>243</sup> me cum quinque sensibus<sup>244</sup>,  
 Et cum decem fabrefactis<sup>a</sup> foribus<sup>245</sup>.  
 Uti<sup>b</sup>246 a plantis<sup>247</sup> usque ad uerticem<sup>248</sup>.  
 86. Nullo<sup>249</sup> membro<sup>250</sup> foris<sup>250(a)</sup> intus<sup>251</sup> egrotum<sup>252</sup>.  
 Ne de meo posit<sup>253</sup> uitam<sup>254</sup> trudere<sup>255</sup>.  
 Pestis<sup>256</sup>, febris<sup>257</sup>, langor<sup>258</sup>, dolor corpore<sup>259</sup>.  
 Donec iam deo dante seniam<sup>260</sup>.  
 90. Et peccata mea bonis factis deleam<sup>261</sup>.  
 Et de carne lens<sup>262</sup> labis<sup>263</sup> caream

Et

GLOSS.—<sup>222</sup> .i. nahéte ochta, l. na cuislenna, “the *ete* (?) of the breast or the veins.” <sup>223</sup> .i. nafethi, “the sinews.” <sup>224</sup> .i. cusintóin .i. coelan nageraine l. mnine. <sup>225</sup> .i. *ditin*, “protect.” <sup>228</sup> .i. inbleoin, “the groin.” <sup>227</sup> .i. cusna hindib, “with the entrails.” <sup>228</sup> .i. inlu leith, “the spleen.” <sup>229</sup> .i. cusna-findechoelanaib cammaib, “with the tortuous intestines” (lit. “white guts”). <sup>230</sup> .i. *ditin*, “protect.” <sup>231</sup> .i. lamannan, “bladder.” <sup>232</sup> .i. omnes. <sup>233</sup> .i. nacomdluta, “of the joints.” <sup>234</sup> .i. dirim, “innumerable.” <sup>235</sup> .i. innahuid, “the orders.” <sup>236</sup> .i. *ditin*, “protect.” <sup>237</sup> .i. nafaolt, “the hairs.” <sup>238</sup> .i. nabáill, “the limbs.” <sup>239</sup> .i. cobulide, “entirely,” “altogether.” <sup>240</sup> .i. asarsechmaillius, “of which I have passed by.” <sup>241</sup> .i. ananmand (“their names”) .i. præterii per concisionem causa metri. <sup>242</sup> .i. ditin, “protect.” <sup>243</sup> .i. imlan, “the whole.” <sup>244</sup> .i. cusna .u. aians[aib], “with the 5 senses.” <sup>245</sup> .i. cusna .x. ndoirsib dentaib .i. quinque sensibus anma, “with the 10 doors of . . . i. e. quinque sensibus of the soul.” <sup>246</sup> .i. gnath[ugud], “to use.” <sup>247</sup> .i. nabuind, “the soles.” <sup>248</sup> .i. inbaithis, “the top of the head.” <sup>249</sup> .i. cenni, “without anything.” <sup>250</sup> .i. sic. <sup>250(a)</sup> .i. allamuig, “abroad, without.” <sup>251</sup> .i. allaastig, “at home,” “within.” <sup>252</sup> .i. nasroin, “that I may not be sick” (?). <sup>253</sup> .i. nafeda, “that it may not be able.” <sup>254</sup> .i. betha, “life.” <sup>255</sup> .i. curasroena, “that it may defeat.” <sup>256</sup> .i. plag, “plague.” <sup>257</sup> .i. fiabrus “fever.” <sup>258</sup> .i. indiangelur, “the lethargy.” <sup>259</sup> .i. incorp, “the body.” <sup>260</sup> .i. curaoentaige dia dam curbamsean friforba mobetbad ind etlai 7 indendgai, “that God may grant to me that I may be old at the end of my life in purity and in innocence.” <sup>261</sup> .i. curadichuirer mopeeda domdeggnim-marthaib, “so that I may displace my sins by my righteous doings.” <sup>262</sup> .i. inategim, “in which I go.” <sup>263</sup> uel himis .i. onabasaib, “from the deaths (?)”

<sup>a</sup> MS. fabrifactis: *in marg.* vel fabricatis f. i. cusna .x. ndoirsib cumdaichtaib.

<sup>b</sup> MS. utii.



Et ad alta euolare<sup>264</sup> ualeam,  
 Et miserto deo<sup>265</sup> ad etheria<sup>266</sup>  
 94. Letus<sup>267</sup> uehar<sup>268</sup> regni refrigeria<sup>269</sup>.

Fin. it. amen.,

GLOSS.—<sup>264</sup> .i. curaetelaiger cusnahardaib .i. cusnanemdaib, "that I may fly to the heights, i. e. to the heavenly (places)." <sup>265</sup> .i. curaerchisse dia dim, "that God may have mercy on me." <sup>266</sup> .i. cusnanemdaib, "to the heavenly (places)." <sup>267</sup> .i. cofailid, "blithely." <sup>268</sup> .i. corumimarchoither, "that I may be borne." <sup>269</sup> .i. etarfuarad, "coolness"?

## NOTES.

PREFACE.—*Superaltare* (sr. altare, MS.) "bifariam sumi videtur, nempe pro Ciborio, quod altari imminet, et Altari portatili."—Du Cange. *Savos*, i. e. salvos. *Undecaisillabum*, i. e. ἐνδεκασύλλαβον. *Bra-cicatelecticon*, i. e. βραχυκατάληκτον.

TEXT.—V. 4. I take the following quotations from Mone (*Hymni Lat.* i. 370):—An non est mare hoc sæculum, ubi se invicem homines quasi pisces devorant? an parvæ procellæ et fluctus tentationis perturbant hoc mare? an parva pericula sunt navigantium, id est in ligno crucis patriam cœlestem quærentium? S. *Augustini*, sermo 252, 2. *Chrysost.* contra anom. 7, 1. ὁ τῆς δικαιοσύνης ἥλιος τοῦτον ἡμῖν κατευθύνει τὸν πλοῦν. Minæ undæque mundialium nimborum *Sidon.* *Apoll.* Ep. 9, 4. Salum jactantis sæculi, S. *Cyprian.* Ep. 1. Tibi hoc sæculum mare est; habet diversos fluctus, undas graves, sævas tempestates et tu esto piscis, ut sæculi te unda non mergat.—*Ambros.* de sacram. 3, 1.

V. 19. *Agonetetas*, i. e. ἀγωνοθέτας.

V. 21. Says Mone: A similar putting together of the saints is often found in the Greek songs, e. g. θεηγόροι προφήται, θεοειδίς μάρτυρες, θεῖοι μαθηταὶ τοῦ σωτήρος, τοῦτον αἰτήσασθε.—*Trion-dion*, E. 3.

V. 24. *Atque adjuro*. This and the next line are not given by Mone.

V. 25. For *ūti* (which, as in v. 85, the scholiast mistakes for *ūti*) Mone gives *ut*.

V. 28. For *cujus tremor*, Mone has *tīmor*, *tremor*. Note the alliteration in this line.

V. 29. *Inpenetrabilis tutela*, Mone.

V. 31. *Gibræ*, i. e. hominis (*gybræ* in the Darmstadt MS.), gen. sing. of *gibra*, apparently a corruption of the Chaldee *gabrā* (Syriac *gabrō*, Hebrew *géber*, Arabic *gábrun*).

V. 31. *Tetri demones*. Again I quote Mone: "The devil has destroyed the divine order in the creation, and this is expressed in his form, which is an image of the wildest distortion (*verzerrung*), neither human being nor beast, but a self-contradictory mixture of both. To this essentially belongs his black colour, for he is an enemy of the divine light; he shines only as a destroying fire, and has fallen

like

like a lightning-flash from heaven, Luke, x. 18, Matt. xxv. 41. All these representations rest on the Revelation of John, xii. 3, 9, xiii. 2, and other places. Strictly speaking, the devil should only be named serpent, so far as regards the aforesaid and the present, for only at the end of the world does he appear as a dragon. *Augustin.* sermon. in ed. Denis, p. 39, calls him *leo et draco*; *quando ut draco serpit non ut leo rugit.* *Tertullian.* adv. Marcion, 4, 24, *diabolus in serpentis et draconis et eminentissimæ cæjusque bestię nomine deputatur penes creatorem.* *Sever. Sulpit.* epist. 3, calls him *cruenta bestia.*\*

- V. 34. Mone's MS. reads "*mea librent, ut solent, iacula.*" Here, of course, *iacula* is a quadrisyllable (*i-acula*). "The darts of the devil," says Mone, "are called in the *Menæa* *ἰοὶ ψυχόλεθροι*. Oct. 11. Thereby is the heart poisoned: *ἡ καρδία μου φαρμαχθεῖσα ἰψ̄ του ὄφεις*, Jul. 27. They are a poisonous snake-bite: *δρακόντιον δῆγμα*, *ibid.* *ἐτραυμάτισεν ὁ ὄφις ὁ παμπόνηρος ὄλην μου τῆν ψυχὴν πονηρῶς.* *Triodion*, H. 3."

Vv. 35-38. These difficult lines stand thus in the Darmstadt MS. :—

*Gigram* *cepphale* *cum* *iaris* *et* *conas*  
*patam* *liganam* *sennas* *atque* *michi*: *nas*  
*chaladam* *charassum* *madianum* *talias*  
*batma* *exugiam* *atque* *binas* *idumas.*

*Gigram*, better *gugram* (*gugras*, i. e. *capita*, Z. 1097), is possibly taken from Hebr. *gulgōleth*, or Syriac *gōgūlōt*. *Cepphale* (*cepphale*) is of course *κεφαλή*. For *Iaris* (gl. *capillis*), leg. *saris*, abl. pl. of *sara* (-us, -um?), formed from Heb. *sē'ār*, Arab. *sha'rūn*? This ingenious conjecture is due to Professor Wright. *Cona*, "eye," and *patha* (*pata*) "forehead," have not yet been referred to their sources, whence Eng. *pate*? *Ligna* (*ligana*), "tongue," perhaps for *lizna*, *lizana*, a corruption of Syr. *leshōnō* (Heb. *lāshōn*, Arab. *lisānun*). *Sena* (*senna*), "tooth," obviously, as Dr. Todd\* remarks, from Syr. *shenuō*, fem. (Hebr. *shēn*, Arab. *sinnun*). *Micenas* (i. e. *etiucta* *fiacal*). *Micena* must be some part of a tooth, the enamel, the fangs? but unfortunately the meaning of *etiucta* is unknown, and *micena* is equally obscure. *Cladam* (*chaladam*), i. e. *collum*. If this be not from Gr. *κλείς*, gen. *κλειδός*, the collar-bone, we must regard it as for *cadlum* (*cadalum*), and compare the Arab. *qadhālun* (Syr. *q'dhōlō*), which, as Prof. Wright informs me, is "the back of the head and upper part of the neck." *Carsum* (*charassum*), gl. *pectus*. I suspect the scholiast has blundered here, for *carsum* is probably the Chaldee *harsā*, "the loins." *Madianum* (*madianum*), i. e. *latus*. Perhaps from Hebr. *mothmayim*, which, however, means *lumbi*. *Talias* (gl. *na hinneda*, "the entrails, bowels") is obscure to me. *Patma* (*batma*), i. e. *na aliasta* i. i. *u fuathroic*, "the thighs, i. e. the waist," is also obscure. *Exugiam* (i. e. in *tarb aliasta* no in *fothoin*, "the bull of the thigh or the buttock"). *Exugia* is glossed by *gihsumga* i. *geseineo* (*shank*?). Dief. Ælfric has *exugium* *meccern*. No one of these A. S. words do I understand. *Idumas* (*edumas*) seems formed from Hebr. *yādhayim*. The abl. sing. occurs in the Book of Hymns, *Altus*, line 70, "Suffulta dei *iduma* omnipotentis valida," where the scholiast says, "i. man, iduma ebraice, cirus [χίρ] græce, manus latine"†.

V. 39.

\* I am ignorant of the Shemitic languages, and am indebted for the above Shemitic words to Professor Wright and Dr. Todd.

- V. 39. Mone's MS. has *meo ergo cnm capillis et vertici*, which is bad metre and bad grammar. The construction is obviously "Be therefore a helmet of safety to my crown (*meo . . . vertici*), head (*capiti*) forehead, eyes, and triple brain (right and left lobes, cerebellum), nose, lip, face, temple."
- V. 44. *Internasus*. Ælfric has "*internasus, nosc-grýstle*."
- V. 45. For *Tutonibus*, Mone's MS. has *tautonibus*, and *tautones* is glossed by A. S. *bruwa*, "eye-brows," in Diefenbach's *Med. Lat. Glossary*. *Rota* (whence *rotis*) I take to be the *circulus pupillæ*, ὄσας see *hringe of Ælfric*.
- V. 45. *Gingis*. I have been unable to find this word elsewhere. *Anele*, i. e. *anhelæ*.
- V. 46. Mone's MS. has:—

Dentibus linguæ ori uvæ gutturi  
gurgulioni et sublingua cervici.

- Uva*, "tongue," hence *uvula* (κίων, *columella*). *Gurgulio*, "Adam's apple," is glossed by Ælfric *throatbolla* (throat-ball). As to *sublinguæ*, Ælfric has *sublingium huf*, which Bosworth explains as "a round spongy substance covering the glottis."
- V. 49. *Capitali, ceutro*, with the meanings given in the gloss, are, so far as I know, ἵπαξ λεγόμενα. With *ceutro*, we may, perhaps, compare *chantrum*, which Ælfric glosses by *eal throatbolla*. But what is *eal* here? The ejaculation *obsecro te*, &c., is not in Mone's MS.
- V. 51. For *domine*, Mone gives *deinde*.
- V. 53. For *retundas*, Mone gives *retrudas*, and in illustration of the verse he cites *Triodion*, L. 4, ὄρατῶν καὶ ἀοράτων ἐχθρῶν ῥῦσαι ἡμᾶς, κύριε.
- V. 57. *Cubis* (i. e. *rightib*). Ælfric glosses the nom. sing. *cuba* by *elboga*.
- V. 62. Read *catacrinas* for *catas crinas*; first, because Mono's MS. has the former reading; secondly, because Ælfric has "*catacrina hýpeban*," hip-bone, which comes tolerably near the meaning of the Irish gloss.
- V. 64. *Genuelis*. The gloss attributes two meanings to this word. The first is "reins of desire;" and here the word probably stands for *genialibus* (though *genialia* properly means "marriage bed," "marriage"). The second is "knee-caps;" and here it stands for *geniculis* (Ælfric glosses *geniculi* by *eneowyrste*).
- V. 68. *Mentagris* (i. e. *ladraib*, "toes"). This meaning snits in the following passage from Cumman's *Epiatle* (*Usher's Works*, iv. 436): "An Britonnm Scotorumque particulæ qui sunt *pene extremi*, et, ut ita dicam, *mentagræ orbis terrarum*." Dr. Reeves has kindly referred me to a story in the *Acts of S. Baithene* (*Acta Sanctorum*, Junii, tom. ii. p. 237, *b*), where the devil says of a possessed man, "per *mentagram* irrepsi in eum."
- V. 69. *Pectusculum*. Ælfric glosses this word by *breost-ban*, breast-bone.
- V. 74. *Marcem* and *Fitrem* are to me ἵπαξ λεγόμενα. *Obligia* occurs in Ælfric's glossary, explained by *nýtte*, and Somner thinks it means ἀκρομφολον, i. e. the centre of the navel.
- V. 75. *Doliam*, apparently for *dolium*, which properly means a large jar, but may well have got the secondary signification of "stomach" (*gaite*).
- V. 76. *Buciamine*: *bucleamen* is glossed by *heorthama* ("midriff, covering of the heart") in an Anglo-Saxon MS. quoted by Diefenbach.

V. 81. *Pantes*, of course πάντες. This conceit of using Greek words when Latin would have done as well, or better, may be further exemplified by the hymn to Abbot Comgill (Z. 1138):—

Audite *pantes ta erga* (πάντες τὰ ἔργα)  
allati ad angelica, &c.

V. 91. *Labis* (MS. *iabis*) is for labitus.

GLOSSES.—No. 1. *Forgair*, “an imperative” (= ver-garia): cf. *forgair* imperat., Z. 440. In co *forngairiu* apstíl, “with an apostle’s authority,” Z. 1060; *forngarthaid*, an imperative, Z. 767, 853, 979; *forngarti jussi*, Z. 473, the preposition seems *forn* (*farn* bēndeilb, *forn*-óin ndeilb “secundum idem exemplar,” Z. 583) = Bret. and Corn. *warn*, unless, indeed, this be the Ir. *iarn* = ivarn. The root is GAR. See Commentary, No. 469, and compare γῆρυς, Eng. crow.

*Fortachtaigim*, I assist, a denominative from *fortacht*, or, as spelt in the Tract, No. 727 (Comm. p. 90), *furtacht*. It may be interesting to put together here the verbal forms found in these glosses:—

Active, Pres. indic. 1st. sing. (*i*-stems), *fortachtaigi-m*, 1; *atchi-mm*, 52; *aitchi-mm*, 141; *tegin*, 261.

3rd pl. *ditnet*, 76; *it*, 49.

Pret. act., 1st sing. *sechmaillius*, 240. 3rd sing. *atber-t*, 2 (an *ä*-stem); *dotóet*, 2.

Imper. 2nd sing. act., *ditin* passim; *bi*, 147.

Conjunctive 1st sing., *sroin*, 252 (leg. *srbínam* ?); *dichuirer*, 261; *etelaiger*, 264.

2nd sing., *torta*, 139; *túairge*, 149.

3rd sing., *bena*, 62; *féda*, 253; *sroena*, 255.

„ *erchisse*, 265; *imne*, 58; *bentaige*, 260; *sraine*, 7; *úainnige*, 65.

3rd plnr., *bertnaiget*, 80; *remtúsaigit*, 23; *chomforbrit*, 194; *ditnet*, 19; *diánet*, 40; *fédát*, 43; *dechat*, 59.

Relative present: *bis*, 133.

Passive, 3rd sing. pres.: *asberar*, 1, 2 (an *ä*-stem), for *asberthar*; *imarchóirther*, 268 (conjunctive).

Pret. participle: *nemtroeta* (troeth-ta), 66; fut. participle: *ingerrtha*, 19.

Verbal noun: *clód*, 44; *imdegail*, 147; *gnáthugud*, 56; *suidiugud*, 4.

No. 4. *Iar suidiugud* (gl. positio). This mode of making the pret. part. pass. is common in Middle Irish; see, for example, Leab. Breacc, 79 b (cited Petrie, R. T. 437), where *coilech* in choimded *iarna* chumtach translates the “calix Domini scriniolo reconditus,” of what is said to be the Ven. Bede’s abstract of Adamnán’s work, *De Situ Terræ Sanctæ*, &c.

No. 6. *Guassacht*, danger; *gúassacht*, in Z. 28, 61. Cf. the man’s name, Gótsact (*Gosactum* filium Milcon Maccubóin, Book of Armagh, 11 a, 1).

No. 7. With *sroene* we may perhaps connect W. rhynod, “agitation;” rhynu, “to shiver, to shake;” *sroin*, 252; *sroena*, 255; Mod. Ir. *sraoinim*, “I defeat;” Gael. *sraon*, “make a false step,” “fall sideways,” “stumble,” “rush forward with violence;” *sroín*, “deviate.”

No. 8. *Forba*, cf. *forbe*, Z. 15, dat. sing. *iar forbu* in gnimo, “after the completion of the work,” Z. 1068.

No. 10. *Dimaines* would now be *diomhanas*. *Soegail*, gen. sing. of *soegal*, O. Ir. *saigul*, Z. 731. I know not

- not if this be connected with W. hoedel (vita), Z. 125, Bret. hoal. The resemblance to *sê-culum* is, perhaps, deceptive.
- No. 11. *Impide* is, perhaps, = *imb-bide*. Cf. Goth. *bidjan*, *bidan*, A. S. *gebede*, Eng. *bid*, *beadsman*, &c.
- No. 20. *Co-hairithe* for *co-hairighthe*, an adverb formed from the adjective *airighthe* (O. Ir. *airegde*, Z. 233), by prefixing *co*, now *go*; connected are *airechas* (*principatus*), Z. 233; *airech* ("primus, anterior," Z. 67, note) = W. *arg* in *arg-lwydd*?
- No. 28. *Adntes*, apparently *adan-tes*; *adhanaim*, "I kindle" (W. *en-ynu*, root *AN*?). As to *tes*, v. Commentary, No. 5.
- No. 39. *Dluith*, v. *supra*, Commentary, No. 636. Cf. *dluthad*, *infra*, No. 61, and W. *dyludo*, "to adhere," from the W. word it would seem as if *dluith* stood for *du-luith*: cf. *dliged* = W. *dyled*.
- No. 43. *Fedat* (gl. *valeant*), *feda*, gl. *possit*, 89, read *fédát*, *féda*, and compare *nír fétat* a *hescaine do forchúlu*, "they could not avert his malediction." *Fled dáin nan ged*, 28; *ní fédann fer fingaile a togluasacht*, "a parricide cannot move it," *ibid.* 82.
- No. 44. *Clód* = W. *cludd*, "an overwhelming." *Clód* for *co-lód*. Cf. O. Ir. *imchlóud* (*imm-co-lóud*), Z. 768, 847: *imchlóud cenefuil na diil*, "change of gender or declension," Z. 664: *timluad* (*du-imm-lód*) *agitatio*, Z. 847: *imluadad* (gl. *saltabst*), *ib.*; *immluadi* (gl. *exagitat*), *ib.*
- No. 45. *Cuimleng*, cf. *bid cuimlengaithi* .i. *bid conflecthsigthi* (gl. *congregiendus*), Z. 474: *coimleanga*, O'R., "a race," Skr. root, *langh*? With *brug* cf. the Mod. Ir. *bruighedn*, "strife."
- No. 49. *Ænach*, *ænachdu*, in Old Ir. *óinach*, *óinachdu*: in *oinach* l. i *taibderc* (gl. in *theatrum*), Book of Armagh, 183 b. *Óinach* is derived from *óin*, W. *un*, Old Lat. *oinos*, Goth. *ain-s*, Eng. *one*. M. Pictet (the morning-star of Celtic philology) has compared the Mod. Ir. *aon* with the Skr. demonstrative *ēna*. *Brunnecha* (gl. *proretas*), *bruine*, *broine*, "prota," are O'R.'s *braine*, "prow," *braineach* .i. *taoisceach*, a leader. (Cf. W. *blain*, *blaenor*, a leader; *blaenu*, to precede, and Corn. *brenniat*, gl. *proreta*?). *Stiurasmáind* is a Teutonic word, probably Old Norse, in which language there may have been *stýrismenn*, n. pl. of *stýrismaðr*, though I cannot quote either of these forms. Cf. A. S. *steóres man*, L. *Æðelb.*, *foresteórda* *proreta* *Somn.* The Danish *styrmand* means "a mate." In Breton we have *stúr* and *sturia*. *Corr* fem. agrees in gender with Bret. *ker*, a sharp edge. W. *cwr* (for *cwrr*) is masc.
- No. 52. With *atehimm* cf. *itge*, a prayer. Book of Armagh, 18 b, 1.
- No. 53. *Fedba*, nom. siug. *fedb*, i. e. *fedv* = W. *gweddw*, Corn. *gueden*, Lat. *vidua*.
- No. 54. *Indracca* (gl. *fideles*) cf. O'R.'s *ionnracán*, and perhaps the O. Ir. *ínricc*.
- No. 55. *Faismedaig*: the gen. plur. of this word occurs in Patrick's hymn: in *ernaighthib huasalathrach*, i *tairoctlaib fátha*, hi *praiceptaib apstal*, in *hiresaib fuismedach*, for which we should read *fóismedach*: cf. *fóisite* (*confessio*), Z. 41; *fóisitnib* (*professionibus*), Z. 589.
- No. 58. *Imne*, apparently from a verb, *immim*, *imbim*, formed from the prep. *imm*, *imb* = *ambi*.
- No. 59. *Dechat* has here, perhaps, a transitive meaning; but in Z. 1129, *arna decha* means *ne veniat*. *Uleu*; this is the O. Ir. acc. pl. masc. of *olc* (= *Ulko-s*, which is found on a Gaulish coin?). *Iarair*, a derivation from the prep. *iar*: cf. *rofersam arriarair*, Oingus; ar *arriarair*, *Corm. Ecc.* 60.
- No. 62. *Bena*, from *benim*, Z. 933, I strike, now *beanaim*. Cf. Goth. *banja* (*πληγή, ἔλκος*), Engl. *bane*, Gr. *φόνος*. The root is concealed in W. *cyminned*, "conflict," *cyn-binned*.
- No. 64. *Grðnna*, cf. perhaps W. *grsen*, "rough."

- No. 65. *Uaimnige*, a denominative from ómun, fear; cf. W. ofni, to frighten; Gaul. Exobnus.
- No. 66. *Inillius* (gl. tutela, gl. tutamini, *infra*, No. 140), derived from *inill* (gl. tuta, *infra*, No. 74); *ro-inill* tutissima, No. 147. Z. 731, has *inill* (gl. tutor), but he says the reading is doubtful. *Tremeta* (leg. tremetha?) in nemhremeta (cf. neimhthreabhthe, O'R.), seems a deriv. from the prep. *tremi*, which occurs in composition (*tremi-berar* "transfertur," *tremi-tiagat* "transgrediuntur," Z. 850). *Troeta* in nemtroeta appears to be the part. pret. pass. of the verb *troethaim* (O'R.'a *traothaim*), I anbdue.
- No. 69. With *truailnide* in *nemthruailnide*, cf. *ro-truailled*, "was corrupted," Corm. v. *Bráthair*, Eng. *trull*, Bret. *trulen*, "femme malpropre," are perhaps connected.
- No. 71. *Compur*, O'R.'s *compuir*, "body, chest, trunk," is etymologically obscure to me.
- No. 75. *Sciath*, Z. 21 = W. *ysgŷyd*, Old Bret. *scoit*, Z. 114 (= scêtâ), the relations of which with scûtum, σκῦρος, if existing, I am unable to settle.
- No. 80. *Bertnaiget* (gl. vibrent), Z. 436, has *ro-bernaigset*, gl. vibraverunt. Has he left out *n*?
- No. 81. With *urchar*, "a dart," cf. W. *ergyr-waew*, "a flying spear."
- No. 82. *Cloi-cend* seems the W. *pen-glog*.
- No. 83. *Clechtait* (gl. soleant), from *clechtaim*, now *cleachdaim*. The same form occurs in the Leab. Breacc: γ *clechtait* doine a thadnll γ a póccad, "and men are used to touch it and kiss it" (Petrie, R. T., 437). This seems the W. *preithiaw*, "to practise."
- No. 93. *Imeda*, acc. pl. of *inne*, O. W. *engued*, Z. 149; the Corn. *eneder-en* (gl. extum) is from ἔντερον.
- No. 94. *Sliasta*, nom. pl. of *sliasait* (now *sliasaid*), *sliassit*, gl. poples, Z. 22; *sliastaib*, gl. femoribus, gl. cubis, *infra*. *Fuathroic*, *fuathrog*, "girdle," O'R., cf. W. *gwegys*, Corn. *grugus*.
- No. 95. *Fothoin*, I have not met elsewhere, and cannot say whether it is a nom. sing. *fem.* or a nom. pl. *masc.*; probably the former, as *na* is used in these glosses for the nom. pl. *masc.* of the article. May we compare the W. *gwadn*, "foundation"? Z. 261, has *fotha* (gl. *crepido*), dat. sing. *fothu*, Z. 999 (*rob-fothiged*, "ye were founded," *ibid*; *no-fothaiged*, "it was founded," Lib. Hymn., ed. Todd, p. 73), which seems cognate.
- No. 99. *Cath-barr*, "bottle-hat;" *barr* (gl. *cassis*, Z. 51) = O. W. *barr* (gl. *colomaticus*). With these, I suspect, are connected Fr. *barrette*, Ital. *berretta*. Diez, however, refers them to the late Latin *berrus*.
- No. 106. *Gulbain* (gl. *rostrum*), cf. nom. *gulba*: cf. O. W. *golbinoc* (gl. *rostratum*), Z. 111; W. *gylf*, a bill, or beak, Corn. *gelvin*.
- No. 107. *Bél*, "lip," cf. W. *gweŷl* = *vo-bel*.
- No. 109. *Araid* (gl. *tempori*) for *arraig*, dat. sing. of *are*, gen. *arach*. The acc. dual of this word occurs in the charm against *ceingalar* (headache), Z. 926: *im du da are γ fort chulatha*, "round thy two temples and on the back parts of thy head" (*clais culad*, "hollow of the poll," C.); Corn. *erieu*, gl. *timpus*, W. *ar-lais*.
- No. 112. *Malg*, "eyebrow;" Bret. *malven*.
- No. 113. *Cluassaib* (gl. *auribus*), from *cluas* = W. *clust*.
- No. 114. *Gruadiib* (gl. *genis*), from *gruaid*, W. *grudd*.
- No. 115. *Oiliib* (gl. *bucis*), from *oil*, now written *aoil*, with which the W. *ael* may be connected, though this means "a brow."

- No. 121. *Imchosnib* (gl. tutonibus) is to me an ἄπαξ λεγόμενον: the root seems that of *oosanaim*, I defend. Though tautones, according to an A. S. glosser, signifies eyebrows, I think that the Irish scribe understood it as meaning eyelids, especially as eyebrows (*mailgib*) occurs before, No. 112.
- No. 123. *Anail* (gl. anele), W. *anadl*, Skr. r. AN; an-imus, ἄν-εμος, Skr. anila, wind.
- No. 125. *Giall* (gl. faucibus): cf. A. S. ceole, Eng. *jowl*?
- No. 135. *Dibechan*, throat: *neasebíd dibeachain* (gl. apostema gutturis), C.
- No. 137. *Muineol* (gl. collo), W. *muwngl*.
- No. 138. For *cáinuarraig* read *cáinúarraig*, and cf. *fuarrrech* (gl. clemens), Z. 778; *fuairrech*, Z. 986.
- No. 147. *Bi at lúirig*, "be thou a corselet," literally "be thou *in thy* corselet," an idiom inexplicable by me. See O'Don. Gram., 165: bhí sé 'n a rígh, "he was a king," lit. "he was in his king." The same idiom is found in the case of the verb subst. *tá*: tá sé 'n a ságart, "he is *in his* priest," i. e. "he is a priest," *ibid*; *imdegail*, protection, so in Patrick's hymn: lám dé domm imdegail; and see Colmán's hymn, cited *supra*, p. 57, *centair*, *altair*, genitives sing. of formations from *cen*, "cis," and *all* = ἄλλο, by means of the suffix *-tar* = Skr. tara; with *amainsib* cf. *dáimains*, *supra*, No. 10.
- No. 149. *Túairge* (gl. retundas), v. *supra*, No. 722.
- No. 151. *Dofaicsena* (gl. invisibles), apparently an adjectival n-stem, nom. sing. *dofaicse*, O'R., from the particle *do* and *faicse*, which I have not met, though *faicsinach*, "visible," occurs. *Retla mongach . . . do faicsin*, "a bristly star was seen," Tighernach, cited O'Don. Gr. 443; *faicfi*, 3rd sing. fut. act. of *faicim*, I see, occurs *ibid.*, 179. With this verb M. Pictet (Beitr. ii. 87) compares Skr. paç, W. paith, "glance (from pakti);"; Skr. spaça, "spier;" Lat. specio, specto, &c. I have not found this form (with unspirated *c*) in Old Irish. Z. 933 has a word, *fégad*, which seems connected:—

Mucholmoc ramcharastar ar *fégad*, ar fis  
Is airal ramcharastar nair is tend mo chris.

"Mucholmoc ("my little Colnm") loved me, for (my) insight, for (my) knowledge.  
It is for this he loved me, since my girdle is strong."

Oc *fegad* (*fégad*), "seeing;" *fégaíd*, "see ye;" *Seirgl. Conc.* Aíngil, apstail, ard *fegad*, "angels, apostles, a high vision!" Colm. 44; cf., too, the Mod. Ir. *feuchaim*.

- No. 152. *Bir*, gen. *bera* = Lat. veru; birdae, berach (gl. verutus), Z. 46; W., Corn., and Bret. ber. Benfey connects veru with the Skr. r. hvṛ; and this would go far to explain the strange phenomenon of initial Celtic *b* = Lat. *v*.
- No. 153. *Chu*, clói (gl. clavi), Z. 67.
- No. 160. *Classaib*, cf. W. *clais*, trench.
- No. 163. *Uille* (gl. ulnas), W. and Corn. elin. Cf. ul-na, ὠλ-ένη, ellen bogen, Eng. el-bow.
- No. 166. *Bassa*, from *bas*, "palm of the hand," probably identical with W. *bas*, shallow, flat.
- No. 170. *Asnach* (gl. costas): cf. W. and Corn. asen (there is a W. plur. asen-au). Radically connected with Skr. asthi (by-tbeme asthan), ὀστέον, os, oss-is.
- No. 177. *Tóna*, buttocks: cf. W. *tin*, "a tail, a bottom."
- No. 185. *Glinib* (gl. genna), from glún, W. glin, Corn. (irregularly) clin.
- No. 187. *Adbronda* (gl. talus): O. Ir. odbrann, gl. talus, Z. 1102: Leyden Priscian, 37 *b*, Gael. *aobrunn* (where note the non-aspiration of the *b*), W. nffaru. Probably a compound, the first element of which

has,

- has, as Dr. Siegfried suggests, perhaps lost an initial *p*: cf. ποδ-ός, pēd-is, Skr. pad (Eng. foot, Goth. fōtu is Skr. pāda).
- No. 189. With *luirgnib*, nom. *lorga*, cf., perhaps, W. llorp, shank.
- No. 192. *Salaið* (gl. bassibus), from *sal* = W. ffal (or sawdl?).
- No. 194. *Géga*, "branches," from *gég* = W. cang, as *dég* (10) = W. deng. Perhaps we may compare the Ir. (and British) tribe-name, Gangani (Γάγγανοι).
- No. 196. *Ladhar* now means a fork, a prong, the space between two fingers or two toes. O'Reilly, however, has *ladhar*, "a toe," and in Gaelic the word means hoof as well as prong, fork.
- No. 198. *Dona .x. nìngnib*, read *dona deich n-ingnib*, and note the occurrence of the transported *n* after *deich* (10), that number (Skr. daçan, Lat. decem) having originally ended in a nasal. So we have *secht*(*n*) 7, and *ocht* (*n*) 8, *ingnib*, dat. of *inga* = W. ewin, Skr. nakha, ὄνυξ, Germ. nag-el, Eng. nai-l.
- No. 200. *Bruinde*, "breast, bosom." St. John is called Sean na bruinne; W. and Corn. bron.
- No. 203. *Cich* = W. cyg, flesh.
- No. 205. *Inmlind*, navcl. Radically connected with ὀμφαλόç, umbilions, navel, Skr. nābhi.
- No. 216. *Ochsal* (which in form is almost identical with Lat. axilla, O. H. G. ahsala) is, I suspect, by metathesis for *oschal*, *aschal*: cf. W. asgall, "wing."
- No. 220. *Raip* (?) I have never met elsewhere. Can it be connected with A. S. hrife, Eng. mid-riff? But the word may, perhaps, be *indraip*, or *draip*.
- No. 221. *Scannan* (gl. pulmone), cf. O. W. *scannhegiot* (gl. levant), W. ysgyfaint, "the lights;" Bret. acévent, Corn. skefans.
- No. 224. *Cusin tóin*, "with the anus, i. e. *coelan na geraine no muine*, the gut of fat or lard;" i. e. the large intestine which is covered by the omentum: *coelan*, a deriv. from *cóil*, "slender:" *geraine*, gen. sing. of some word having the same root as *geir*, tallow: *muine*, "the lard which lines the intestines of a pig;" C. The Highland Society's Dict. has *muin*, "fat adhering to the entrails of an animal."
- No. 228. *Lu leith* "the spleen." Perhaps the mysterious *levilloit* (gl. spleen) of the Cornish vocabulary, may be connected with this.
- No. 229. *Find*, "white," W. gwyn, Gaulish, Vindos; root vid, for cvid, Skr. çvid alhum esse, Goth. hveita, Eng. white. *Cammaib*, nom. sing. *camm*, W. cam = cambo in Cambo-dunum, &c., see Z. 75.
- No. 231. *Lamannan*, "bladder," perhaps connected with W. *llafanog*, "liverwort."
- No. 238. *Báill*, nom. pl. of *báil*, "a member" = φαλλόςç (Prof. Siegfried).
- No. 240. *Asarséchmaillius*, i. e. asa-r'-séchmaillius, *asa*, "whose," (sing. and plur.), I cannot explain. It occurs at least twice in the Féilire, and also, spelt *isa*, in the *Battle of Magh Rath*. See O'Don. Gr. 131, 132. *Sechmaillius* is the lat. sing. pret. act. of a verb which in Z. appears to belong to the à-conjugation (the Latin first): nad *sechmalla* (gl. non omittit), Z. 849; *sechmalfam-ni* (praeteribimus), Z. 437; *aechmalfaider*, Z. 1067. In Mod. Ir. the verb in question has passed over to the î-conjugation (the Latin fourth), as we see from the form *seachmaill-i-m*; and this change seems to have taken place when our gloss was written, *sechmaill-i-us* being identical in form with *rocinn-i-us* (gl. defínivi), Z. 434; *baits-i-us*, *ibid.*; *toicur-i-us* (Pátrick's Hymn), &c.
- No. 245. I do not understand this gloss. Can *denteib* be for *d'óen-tóib*, "of one side"?
- Nos. 250, 251. *Allamuig*, "outside;" *allaastig*, "on the inside." I cannot explain these adverbs. They occur in O'Don. Gr. 263, 269.



- No. 258. *Diangalur* (gl. languor). This gloss enables me to correct my reading and version of part of one of the S. Gall incantations, Commentary, No. 222. *Diangalar fúail* (languor urinae) is the ailment against which the charm is directed.
- No. 260. *Endgai*, innocence, O. Ir *eneae*, fem., Z. 262; *innan ennac* (gl. innocentum), Z. 1003. S. Brigit is said to have been *endae*, "innocent," Leb. Breacc, cited Todd, Lib. Hymn, 65. The true spelling is *enncae*, *ennac*, and the words are probably cognate with *in-nocens* (*noceo* = Skr. *nâçayâmi*, "I slay"). *Etlai*, dat. of *etlae*, *etla*? an abstract from the adj. *etal*, the gen. sing. neut. of which occurs in H. 2, 15, fo. 64, a (T. C. D.): *co fortacht cach etail .i. co forithin cach glain*.
- No. 261. *Deg-gnimarthaib*. I have not met the nom. sing. of the *simplex* of this word, which must be *gnimarad*, whence O'R.'s *gniomharthach*, "actual, active."
- No. 265. *Erchisse*, better *airchisse*. Cf. *airchissi* (gl. *parcit*), Z. 199; *airchissa*, *arcessea*, "parcat," Z. 839; *hond erchissecht* (gl. *propitiatione*), Z. 839. The root is probably identical with that of *cessacht*, "sparingness," *supra*, p. 64, No. 280.
- No. 267. *Cofáilid* (gl. *laetus*). Cf. *fáilte*, "gandium," Z. 94, which Z. connects with Goth. *bleiths*, O. H. G. *blidi*, A. S. *blíde*, Eng. *blithe*. He also compares Lat. *laetus*, which he supposes to stand for *flaetus*.
- No. 268. *Co-ru-m-imarchoirther* exemplifies the system of impersonal flexion which has attained such a development in the Celtic verb, in consequence of the early loss of the first and second persons in the tenses of the passive. Cf. *do-chuirur*, gl. *ascisco*, Z. 844; *imm-e-churetar* "qui tractant," Z. 447 (where the *e* is the infixed relative, changed from *a* by progressive *umlaut*); *erchuiretar*, Z. 1016, 467; "ponuntur," *adchuireddar*, "adhibentur," Z. 467; *cuiretar*, "ponunt," Z. 314; *cuire uait*, "pone a te," Z. 457. The third sing. pret. act. of the verb in our gloss occurs in the *Irish Nennius*, p. 110: *ro-imarcor Artur delb [deilb?] Muire for a gualaind 7 ro-teilgistar na Pagain*, "Arthur carried the image of Mary on his shoulder, and cast out the Pagans."
- No. 269. *Etarfuarad* (gl. *refrigeria*), cf. *fuar*, cold. I do not understand the force of *etar-* here.

## CORRECTIONS AND ADDITIONS.

Page 2, for CARAIG read CARRIG (Old Ir. *carrie*, Book of Armagh, 10 b, 1; Med. W. *carrec*, Z. 814).

Page 4, note 15, for amann read lamann.

Page 5, No. 55, iolla is for hilla: see Commentary, No. 1005, p. 116.

Page 5, No. 57, for ριαταίρε read ριαταίρε.

Page 7, No. 132, scama is for squama, and lanb is the O. Ir. *lann*. "Cenni am. bloisce am. *lanna*" is the gloss in the Book of Armagh, 176 b, 2, on "ceeciderunt ab oculis ejus tamquam scamac."

Page 7, No. 147, for ταιρ read ταιρ.

Page 8, No. 211, for fistula read festuca.

Page 9, No. 237, for μονιφεινα read monifeina.

Page 9, No. 254, scupa is certainly for stupa, not scopae.

Page 10, No. 169, for ενάμψιας read ενάμψιας.

Page 10, Nos. 272, 273, for chiromantia read chiromachia. For ρεσurna read sturna.

Page 11, No. 305, for ειρinnaς read έρinnaς.

Page 12, No. 328, for περγα read περγας.

Page 14, note 4, read merlaimc, mer coisi.

Page 17, No. 503, read ενάμψιας. No. 520, read Locanus, Λοқан.

Page 18, No. 575, for ραιρζε read ραιρζε.

Page 19, No. 621, for ριαρψυλεχ read ριαρψυλεχ.

Page 20, No. 643, delete [ventossus].

Page 24, No. 811, the MS. has "ereocledus inleman."

Page 25, No. 826, I should now read this as follows: "hic sibilus est hominis (i. e. is of the masc. gender) sibela [est feminae "is of the fem. gender"]: sermo pri[m]us in ρέο ρορě.

Page 25, No. 831, delete [pileus.]

Page 27, No. 863, for υιρς read υιρς. No. 872, read πεμθεεταρ.

Page 28, No. 890, read ρείθε.

Page 31, No. 1019, read ρείθεαθ.

Page 32, No. 1057, read bochinélach.

Page 37, No. 4, *sáí, súí*, seems the W. *syw* (Davies). The acc. sing. of the derivative *súithe* occurs (spelt *súidi(ñ)*) in the *Cris Finnáin* (Z. 933):—

cris eoin mchris  
ralég *súidi* nglan

“May my girdle be the girdle of John,  
Who read pure science.”

Page 37, No. 5, *for crottárias read crottária-s*. As to *cruit*, I am indebted for the following note to Mr. S. H. O’Grady, who has read and annotated the foregoing Commentary with the kindness generally found among men of his wide and accurate attainments:—“Figuratively *cruit* at the present day means ‘a hump on the back’ (from the shape of the Irish harp), and the word has been introduced into the Anglo-Irish dialect. *He put a critt on himself* (do léig sé *cruit* air féin) is applied to any one assuming a humpy attitude, as a jockey does when he works himself along in a race,” &c.

Page 37, No. 6, the *timpan* (gen. *timpain*), whence *timpanach* was a stringed instrument. See C.’s *Battle of Magh Léna*, p. 50, where occurs the expression an *tiompan téad-bhinn*, “the sweet-stringed *timpan*.” Cf. also Girald. Topogr. Hib., “Hibernia quidem tantum duobus utitur et delectatur instrumentis cythara scilicet et *tympano*: Scotia tribus, cythara, *tympano* et choro: Gwallia vero cythara, tibiis et choro.”

Page 37, No. 9, cf. the Cornish *renniat*, divisor, which is synonymous with *partista*.

Page 38, line 10, read 10, *Luchtaire*. I think this word is radically connected with the Latin *lucta*, “wrestling,” *luctor*, *luctator*.

Page 38, No. 13, I have now no doubt that *cathir*, &c., are stems in *c*. The stem of *cathir* (*i* a weakening of *a*) is *catharac*. With *uasal-athair* compare Corn. *huhel-tat*, A. S. *heahfæðer* = “high-father.” In the second line from the bottom of p. 38 read *áth for ath*, and in the last line of the note *for philosophy read poetry*.

Page 39, No. 14, read *erosán*. Hence the Mod. Ir. *erosántachd*, which Mr. O’Grady explains as “a kind of composition, part prose, part verse, generally consisting of very far-fetched jokes, and couched in the most difficult and out-of-the-way language at the command of the composer.”

Page 39, No. 15, *cestunach*, now *ceisteamhnach*, O’G.

Page 39, No. 16, in O. Ir. the *a* of *ard* is long.

Page 39, No. 17, *cinn* I now regard as the gen. (cf. *gilla nan each*, *gilla adairce*). The locative sing. of masc. *a*-stems is in O. Ir., as in Latin, identical with the gen. sing. Thus *puirt*, *supra*, No. 676, is the loc. of *port*, gen. *puirt*. For examples of locatives sing. of other declensions, see Beitr. i. 335, 336.

Page 40, No. 18, perhaps *birria* stands for *birrus*, "a cloak for rainy weather;" *unsmæðe hrægel*, "unsmooth raiment," Ælfric.

Page 40, No. 19, *W. gîwydd*, Corn. *gûdh*. See Diefenbach's *Celtica*, i. 134, 135.

Page 40, No. 20, *Righan* should be *Righain* (*W. rhiaín*), as it is in the modern language. In Old Ir. it seems declined like a fem. i-stem. Thus the gen. pl. *rîgnae* occurs in an O. Ir. poem to one Áed, for a copy of which I am indebted to Herr Mone, of Carlsruhe:—

"Is bun eruinn máir miad soerda, fri baig is bunad fíndae,  
is gasne arggait arddbrigg, di chlaind chéit rîg céit rîgnae,"

where, though Mone's copy has *phinda* and *ignae*, the corrections are certain.<sup>1</sup>

Page 40, No. 24, the *t* in *sagart* may be also explained by reference to the ordinary rise of *rt* from *rd*. See Z. 70.

Page 40, No. 26, cf. the *W. clopen, clopa*, pen-*glog*.

Page 40, No. 27, read *táiplis*. Cf. A. S. *tæfel* (gl. *alea*) Ælf, *W. tafu*, to fling. Perhaps *táiplis* is a Celtic word.

Page 40, No. 30, the Lat. *manus*, O. N. *mund*, should have been compared with *muin-cille*. Cf. also *W. mun, man*.

Page 40, Nos. 33, 35, the genitives sing. of *ciabh* and *dias* are respectively *céibh, déisc*.

Page 41, No. 36, cf. the Mod. Ir. *pras*, "hasty, quick, rash;" *W. pres* seems = *praestus, presto, prêt*.

Page 41, line 11, *for fit read* faithful.

Page 41, No. 37, I strongly suspect that *fallaing* is cognate with *pallium*, though Zeuss seems not to believe that a Celtic *f* can ever represent a Latin *p*. Cf., however, *confoirem* "comparamus," Z. 841, and M. Pietet's paper, *Beitr.* ii., 84.

Page 41, No. 39, now *gruadh*, pl. *gruadhna*. Cf. also *W. grudd*.

Page 42, No. 42, hence the Anglo-Irish *losset*, "the long wooden box, with a lid and lock, often standing on trestles in a farmer's bed-room, and in which he keeps his linen and valuables," O'G.

Page 42, No. 44, *W. canwyl*, where *wy* as usual = *é*.

Page 42, No. 46, I have blundered here. The hard *d* in *fedán* = an O. Ir. *t* (= O. Celtic *tt*), and *fedán* is the *W. chwythu*.

Page 42, No. 47, the root may be *vaks*, to grow: cf. the line in *Morte d'Arthur*, "mixed with the manly orowrth that fringed his lip."

Page 42, No. 48, cf. *lesmac*, which glosses *privignus*, in a ninth-century MS. of Priscian,

<sup>1</sup> The MS. from which this poem is taken is preserved in the monastery of S. Paul, Carinthia.

Priscian, fo. 30, a, written by one Dubthach, and preserved in the University Library of Leyden, No. 67. For this and the other glosses in the same MS. I am indebted to Professor Siegfried.

Page 42, No. 49, *sesrach* now means "a yoke of horses," O'G.

Page 42, No. 50. Can this *rón* (gen. *róin*) be = the A. S. *hrón*, "whale"?

Page 42, No. 51, of. the Gael. *ceann-bhàrr-easpuig*, "a bishop's mitre."

Page 42, No. 55, *iolla is hilla*, see No. 1005, p. 117. *Maróc* = W. *monocheu*.

Page 43, No. 59, also *adirc-liu* (gl. cornix), Z. 726 (is *liu* = Gaul. *λουγος*?).

Page 43, No. 61, *riaghail* (*ia* from *ê*) is the W. *rheol*.

Page 43, No. 64, perhaps *mitreta* is for *metreta*.

Page 43, No. 65, the Mod. Ir. *meadar* means "a vessel," generally a churn. Hence the Anglo-Ir. *mether*.

Page 43, No. 70, *sess* is now "the board thrown out from the gunwale of a boat to the strand, to enable one to walk in dryshod," O'G.

Page 44, No. 71, Gael. *taobhan*, "rafter, beam." "*Taoibhín* means a small patch in the side (*taobh*) of a brogue," O'G.

Page 44, No. 73, *lainnéir* is a living word along the Shannon, and means "lan-yard," C. Perhaps both the English and Irish words are taken from the French *lanière*.

Page 44, No. 75, now *coróinn*, gen. *coróinneach*, O'G.

Page 44, No. 77, the reading of the quatrain here given is justified by the fac-simile given by Dr. Ferdinand Keller in his *Bilder und Schriftzüge u. s. w.*, plate xi.: *reimm* should be *réimm*, and *oa*, *óa*.

Page 45, in the paradigm of the article the hypothetical stem is inaccurate. In the masc. it should be *SANDA* (EX *SANNA*, SA-SMA (?)); in the fem. *SANDÁ* (EX *SA-SMÁ* (?)): in the neut. nom. and acc. sing. SA. In lines 3 and 6, for *sanad*? read *sa-n*?

In the dat. pl. of *dia* read *déib* = *dévâbo* (?), and compare *ματρεβο ναμανσικαβο*, p. 100, the discovery of which forms overturns Ebel's theory (here followed) as to the origin of the Ir. dat. pl. from an instrumental. O. Ir. *aib* (*-ib*), Gaul. *abo* = *âbus* (fem.), Skr. *âbhyas*.

Page 46, No. 86, *oigheann* now means "a large cauldron," O'G., who quotes from an old song, "do thuit mo bhean a n-oigheann na feola."

Page 46, No. 88, for *panthera* read *pantra*. Perhaps this is the French *pantière*, "a draw-net for partridges, &c.," Old Eng. *paunter*:—

"Pride hath in his *paunter* kanht the heie and the lowe,  
So that unnethe can eny man God Almihti knowe."

*Political Songs of England*, ed. Wright, p. 344.

Page 46, No. 90, *leth*, W. *lled* = Lat. *lätus*, Gr. *πλάτος* (Ebel). Other examples of *leth*, meaning half-, are *leathlobhtha*, "half rotten," *leathmheisge*, "half drunk."

Note 1. If *doiros* in the following Gaulish inscription on the handle of a patera (found in 1853 near Dijon) be = the O. Ir. *dóir*, the opposite of *sóir*, the truth of the conjecture here made is established: DOIROS SEGOMARI IEVRV ALISANV, "a slave of Segomarus made (this) for Alisanos."

Page 47, No. 92, "*craos na haoine*," lit. "gluttony of the Friday," is a phrase now used of eating meat on that day, O'G.

Page 47, No. 93, *mataxa* vel conductum vel stramentum, *stræl* vel bedding, Ælfric.

Page 47, Nos. 94, 95, the gen. of *bas* is *baise*. Read *basóg*.

Page 47, No. 98, dare we connect *cáin* with *poena*, *ποινή*?

Page 47, No. 99, with *féith* cf. Corn. *guiden*, gl. *cutulus*, i. e. *catulus*, a kind of fetter; also Skr. *vétasa*, arundo.

Page 48, No. 104. In the quotation from the Tripartite Life for *atcondaire* we should probably read *atcondarc*, cf. *adcondarc*, "I perceived," Z. 930.

Page 48, No. 106, read *scála*, now "a cup;" *caitheamh na scála*, "cup-tossing on Hallow-e'en," O'G.

Page 48, No. 108, "*talamh*, gen. *talmhan*, is now used by correct speakers for the earth = the world, as in *druim na talmhan* = *dorsum terræ*, the face of the earth. But *talamh*, gen. *talaimh*, is earth in the sense of land, e. g. *dá aera talaimh*, two acres of land," O'G. (O'D. and C. do not recognise this distinction.)

Page 48, No. 110, an earlier instance is in the Book of Armagh, 11, a, 2 (top margin), "*is báile inso síis as incertus*," "there is a place here below that is *incertus*."

Page 49, No. 118, as to *grunna*, also *gronna*, *gromna*, see Z. 735, note 1.

Page 50, No. 122, "An old saying is *cró roimh oirc*, 'stye before pigling' = 'counting your chickens before they are hatched,'" O'G. (*cró roimh na horcaibh*, C.).

Page 50, No. 128, *lasair* (= *laxarac*) is the W. *llachar*.

Page 50, No. 129, *camradh* is, perhaps, cognate with W. *cafn*.

Page 50, No. 130, *read sen* (old) = *sena-s*, W. *hen*: cf. Zend *hana*.

Page 50, No. 131, *sech-rán* is obviously a deriv. from the prep. *sech*, W. *hep*. Lat. *sécus*; Zend, *haca*.

Page 51, No. 133, delete the statement that in O. Ir. *liacc* is a *ce*-stem, into which I was led by a misreading of Zeuss's (corrected *supra* p. 80, No. 573); *liacc* was and is a fem. *â*-stem. As to *lógmar*, v. No. 792, p. 96.

Page 51, No. 137, *ossadh* is cognate with *soisadh* and *fossadh*, the common root being *srnÁ*.

- Page 51, No. 138, cf. A. S. mele (patera), Ælfr.
- Page 51, No. 139. I suspect *cogad* (O. Ir. coccad) is con-cata, the *cata* being cognate with Gaul. *catu*, Ir. *eath*.
- Page 52, No. 141, the dat. sing. *baigin* is in Z. 738.
- Page 52, No. 142, read O. W. petgueric in the masculine. And in the third line read *nómiad* (Z. 1076) for *nóim-ed*.
- Page 52, No. 145, *cogar* is probably con-gar. See p. 76, No. 469.
- Page 52, No. 148, at the end read san(d)islindeni.
- Page 52, note 2, *bliadne*, Book of Armagh (cited *supra*, No. 676), nom. bliadain, is another example of the gen. plur. of a fem. i-stem. So ilar *fochraice*, Patrick's Hymn; nom. fochric: *fochide*, Z. 992, 481; nom. fochaid: *infinite*, Z. 979; nom. infinit.
- Page 53, No. 152, cf. the Eng. *butteris*, Fr. *boutoir*.
- Page 53, No. 154, compare with *luirech*, in its secondary sense, the Vedic charman, lit. a hide.
- Page 53, No. 156, cf. W. *mèr*, a particle, Gr. *μέρος*, which Benfey connects with Skr. *mrsh*. Cf. *tír* with *tarsh*.
- Page 55, No. 170, so *biocon*, from Viscount.
- Page 55, No. 173, *abbdaine* (abbacy) is solely applicable to the office.
- Page 55, No. 177, W. *eglwys*, *é* becoming *wy* as usual.
- Page 55, No. 179, W. *blisgyn*. *Blaesc* is now *plaosg*, "pod," and, jocosely, the "head," O'G.
- Page 55, No. 180, for *sabribarra* read *sarabara*: "sarabara sunt fluxa ac sinuosa vestimenta de quibus legitur in Daniele." Isidor.
- Page 55, No. 183, see, however, Ebel, Beitr. ii. 82, on the *Vertauschung der spiranten, f, s, h (ch)*, in Celtic.
- Page 55, No. 191, *bile* also means lip (of a jug, &c.), O'G.
- Page 56, No. 194, *faechog* is cognate with W. *gwichiad*, Corn. *guihan*.
- Page 57, No. 207, read *dreolán*, now *dreoilín*, from *deroil*, Corm., now *deireoil*, diminutive.
- Page 57, No. 209, *conn* = Lat. *canna*: W. *cawn*, *conyn*.
- Page 57, No. 211, read *festuca* for *fistula*.
- Page 57, No. 216, *ga* also means "beam:" *ga gréine*, sunbeam; *ga gealaighe*, moonbeam, O'G.
- Page 58, No. 217. I think now that the right reading may be *seideth gáithbulga*, the second word being the gen. of a *gáithbuilg*.
- Page 58, No. 220, for gen. *bláthaig* read gen. *bláthaighe*.

Page 58, No. 222, *diangalar* is wrongly rendered here : a gloss in Gildas' Loricæ shows that its meaning is *languor*. As to the note, I now see that the *t* in perfects like *asrubur-t*, &c., is nothing but the *d* (of the root *dhâ*), which, when following *r* or *c*, becomes *t*. This is proved by the occurrence of the form *rodamdatar*, "they suffered," in the poem following the Féilire (Leab. Breacc):—

iarna techt don rígiu	after their coming to the kingdom
rodamdatar sóethu	they suffered pains.

(The second line is glossed by ".i. rodamsat soethu .i. piana.") And I now believe that the unaspirated *t* in *domeltis*, &c., was preceded by *n*. Cf. *dognítis*, *adsaitis*, *dofuaireitis*.

Page 59, No. 227, cf. in "bello *Roth*," where Adamnán (Vit. Col.) alludes to the battle of Mag-Rath (= Rotomagus).

Page 60, No. 233, the spelling *firogra* seems to show that *chiragra* was pronounced *sheeragra*.

Page 60, No. 240, "*cliath fuirsidhe* is a rude kind of harrow, made with a hurdle and stones to weight it, for light work like bush-harrowing. A regular harrow is *bráca*, or *práca*," O'G.

Page 60, No. 245, Schleicher thinks *popina* a loan-word from one of the other Italic dialects (Zeits. vii. 320).

Page 61, No. 246, and *lapillula*, of course, for *lapillulus*.

Page 61, No. 248, read *Luch francach*. "A rat is now called simply *franncach*," O'G.

Page 61, No. 251, C. says there is a phrase *tug sé amaise air*, "he made a grab at him."

Page 61, No. 254, *read*, possibly from *es*.

Page 61, No. 256, for *onesta* read *ouesta*, *ovesta*, and cf. *obesta* beost, Ælfr.

Page 62, No. 257, "*baineachlach* occurs in the sense of a female retainer (unconnected with horses) in the tale of Diarmid and Grainne," O'G. (*Toruigheacht D. 7 G.*, p. 98).

Page 62, No. 262, in the fourth line of the quatrain *read* has stuck.

Page 62, No. 264, in the paradigm *read dib mbethaib*.

Page 62, No. 265, is *tiar* = *du-iar*?

Page 63, No. 266, *ól cormae* would be better rendered "a drinking of ale."

Page 63, No. 272, from dorn comes *duirnín*, a small handle: *read nomdurní*.

Page 63, No. 274, *spline*, "a sharp look;" *splincín*, "a long splinter of bog-pine, used as a candle," O'G.



Page 64, No. 279, for *cumail read comal*, and delete the words *Gaulish ver.*

Page 64, No. 287, I think Ebel (Beitr. i. 163) errs in denying a vowel-changing power to *o, u*, for *lenomnaib* (gl. *lituris*), Z. 739, is surely from *l̄inomnaib*, Lat. *lino*, *cercol* = *circulus*, Z. 594; *felsub* = *philosophus*; and I believe that *betho, etho* (from *bith, ith*), may also be quoted as examples of the power possessed by *o*. Ebel says that in the latter instances the *o* stands for a prior *a*; and we certainly have *betha, etha*. But these are surely mere instances of *a* for *o*. Cf. the Ogamic genitive *Atilogdo*, which Dr. Graves reads *Apilogdo*, in Mr. Wilde's *Catalogue of the Antiquities in the Museum of the Royal Irish Academy*. Dublin, 1857, p. 136.

Page 65, No. 290. "*Nighean* is heard in Ireland, in names like *Nóra nighean Aodha, Nora Hays*," O'G. (O'D. and C. say this should be written *N. ní n-Aodha*).

Page 66, No. 296. These words seem not Indo-European. "*Orientis partibus Adventavit asinus*" is probably true in more senses than one.

Page 66, No. 300, cf. A. S. *feohstrang* (*pecuniosus*), *feohhus* (*ærarium*), Ælfr.

Page 66, No. 303, cf. the Corn. *diures* (gl. *exul*).

Page 66, No. 305. The theory here set forth is so extremely ingenious that I could not help inserting it. For my part, however, I believe that *Héirinn* is nothing but *Ivernya* (*Ἰουερνυα*), the *v* having passed into *spiritus asper*, which has then shifted, the *é* standing for *i* (Z. 25), the *nn* for *ny*, as in the Prakrit *an̄na* from Skr. *anya*, the O. Ir. *moirtchenn*, from *morticinium*. Thus, *Ivernia, hiernna* (*Ἰερνῆ*), whence by metathesis *hírenn, hérenn*. As to the irregularity in the acc., *enn* for *inn*, I have found the correct vowel in the Tripartite Life: *dorat dia heirind duitsiu* ("God has given Ireland to thee"), Egerton, 93 (Mus. Brit.), fo. 16 a, 2.

Page 68, line 4 from top. The *b* in *marb* (W. *marw*) is really a *v*, as in O. Ir. *tarb* = Gaulish *tarvos*, W. *tarw*, *fedb* = Lat. *vidua*, W. *gweddw*, *garb* = Skr. *garva*, W. *garw*, *nonbar* = a Skr. *navanvara-m*.

Page 69, note 2, add: *ind réta adgúsi optait*, Z. 978, "the things which the optative desires:" *assagussim én cechtar mo dá gúaland*, "I wish a bird on each of my two shoulders." Seirgl. *Conculainn*.

Page 70, No. 370, now *macámh*.

Page 70, No. 372. The statement of the regular *lautvertretung* in Old Irish, and the other Indo-European languages, is here given with a brevity which, perhaps, may mislead. The following Table will be useful, and may be relied on so far as it goes, being, with the exception of the Old Irish column, taken from Curtius' *Grundzüge der Griechischen Etymologie* (Leipzig, 1858):—

Indo-Euro- pean.	Old Irish.	Sanskrit.	Greek.	Latin.	Gothic.	Old High German.	Slavonic.	Lithuanian.
K	c, ch (g) <sup>a</sup>	k, kh, ch, ç	κ	c, q	h (g)	h (g)	k, č, c, s	k, sz
G	g	g, j	γ	g	k	k (ch)	g, ǰ, z	g, ž
GII	g	gh, h	χ	h <sup>b</sup> , g <sup>c</sup>	g	g (k)	g, ž, z	g, ž
T	t, th (d) <sup>d</sup>	t, th	τ	t	th (d)	d	t	t
D	d	d	δ	d	t	z, sz	d	d
DH	d	dh	θ	f <sup>b</sup> , d, b <sup>c</sup>	d	t	d	d
P	lost <sup>b</sup> , c, f <sup>e</sup>	p, ph	π	p	f	f, v (b)	p	p
B	b	b	β	b				
BH	b	bh	φ	f <sup>b</sup> , b <sup>c</sup>	b	b (p)	b	b
Ñ	ñ, lost? <sup>f</sup>	ñ	γ before gutturals	n	n	n	n	n
N	n, or lost <sup>g</sup>	n, ñ	ν	n	n	n	n	n
M	m, n <sup>h</sup>	m	μ, ν <sup>l</sup>	m	m	m	m	m
R	r	r	ρ	r	r	r	r	r
L	l	l	λ	l	l	l	l	l
Y	lost, h <sup>pl</sup>	y	ζ, <sup>z</sup>	j	j	j	j	j
S	s or lost <sup>l</sup>	s, sh	σ, <sup>s</sup>	s (r)	s (z)	s (r)	s, ch, š	s
V	f, v <sup>m</sup>	v	Ϝ	v	v	w	v	v

<sup>a</sup> When c ls, or has been, flanked by vowels, it becomes *ch*, for which *g* (i. e. *gh*) is found.

<sup>b</sup> At the beginning of a word (in *anlaut*).

<sup>c</sup> In a word (in *inlaut*).

<sup>d</sup> When *t* is, or has been, flanked by vowels, it becomes *th*, for which *d* (i. e. *dh*) is found.

<sup>e</sup> O. Ir. *f* ex *p* is very rare. See p. 154, addendum to No. 37. I have little doubt that *p* occurs in *inlaut* (probably in combination with some other letter), but cannot yet quote a sure example.

<sup>f</sup> In the combination *ñc*, so far as I know, the nasal is always lost in O. Ir.

<sup>g</sup> In the combinations *ñt*, *ñs*.

<sup>h</sup> In *anlaut*, e. g. in the acc. sing., and gen. plur. of *a*-stems, what I call the transported *n* represents a primitive *m*.

<sup>i</sup> In *anlaut*.

<sup>k</sup> I suspect that initial *g* is sometimes represented by *h*, it having (as often in Greek) passed into the spiritus asper.

<sup>l</sup> Lost between vowels, as I believe, invariably: sometimes also in *anlaut*, e. g. in the nom. and gen. of the article.

<sup>m</sup> Initial *v* always becomes *f*. In *anlaut* and *anlaut* *v* (written *b*, sometimes *f* in Old Irish, *b̃* in Modern Irish) is preserved in combination with *d*, *t*, *n*, *r*. It also occurs in *vañ*, "your" (cf. Goth. *izvara*), written *bar̃n* or *far̃n* in O. Ir., *uar̃n* in the Tripartite Life, *bhar̃n* in the modern language.

Page 72, No. 397, a left-handed man is *ciotach*: *ciotóg*, "the left-hand," O'G. Lhuyd has compared W. *chwith*, "left;" *chwithig*, "left-handed."

Page 72, No. 411, for *gwitter read* *guilter*.

Page 72, No. 412, "*breall* is the *glans penis*: also the round knob at the end of the *buailteán*, or striking part, of a flail, by which the theng is kept from flying off," O'G.

Page 73, No. 423, line 8 from top, *read*, 423, *Tuata* (gl. *laicus*); cf. *ΤΟΥΤΙΥΣ*; and in the translation of the Gaulish inscription *read* made this temple for *Belesama*. Dr. Siegfried now explains *ΕΙΘΕΥ, ΙΕΥΕΥ* by the Old Ir. root *IUB*, found in *fritammíurat* "me adficiunt," *fritammíorsa* (gl. *me adficiet*), Z. 336; *íúrad* (gl. *factum est*), Book of Armagh, 189 b, 1. In the note delete the first sentence. M. Pictet is undoubtedly right in identifying *Ουιλλοβεος* with *Villonius* (Gruter, 488-5). See his learned and ingenious *Essai sur quelques Inscriptions en langue gauloise*. Genève, 1859.

Page 74, No. 428. I have no doubt now that the MS. is right in its *ruaimnech dubáin*. Cf. the Skr. *rôman* horsehair (from *rôhman*), and the O. Ir. *ruamnae* (gl. *lodix*), Z. 27; W. *rhawn*, Bret. *reïn*, Ir. *ruainne* (No. 463) seem connected.

Page 74, No. 429. I think *dilechta* is the pret. part. pass. of a verb *dileicim*: cf. *leicim* = *linque*.

Page 74, No. 430, cf. *aon-t-suim*, "grand total," O'G.

Page 74, No. 431, delete, gl. *tener*, *infra*.

Page 74, No. 434, O'G. thinks *cúisi* (for *cúise*) the gen. sing.

Page 75, No. 446, *read tige*, gen. of *tig*.

Page 75, No. 462, the acc. plurals here quoted seem (with the exceptions of *cairtea*, *náimteá*) to be rather examples of metathesis rather than extension.

Page 75, line 3 from bottom, for 469 *read* 463.

Page 76, No. 465, cf. Fr. *doigt de pied*.

Page 76, No. 479, W. *cwpan*.

Page 76, No. 482, perhaps W. *od-n* in *eb-odn*, "herse-dung," may be connected.

Page 77, No. 484, *sgagaim*, "I strain, sift, winnow," O'G.; cf. Eng. *shake*?

Page 76, No. 498, delete, compare Eng. *whelp*.

Page 77, No. 508, *preachán* and *préachán* are now "a crow;" *préachán na cecarc*, "a kite," O'G.

Page 78, No. 545, *c* is not aspirated by the influence of *n*. In *sancht* the *cht* has regularly arisen from *ct*. Cf. O. Persian *Bakhris*, *durukhta*: A. S. *tæh-te*, *væh-te*, *sôh-te*, from *tæc-an*, *wæc-an*, *sêc-an*. *Concheimnucuir*, *conchechrat*, are probably written in the MS. *œchoim*, *œchech*, and should have been read *cochoim*, *cochech*.

Page 79, No. 561, cf. the N. H. G. *eber-esche*.

Page 79, No. 565, hence *fraochan*, whortleberry, and cf. *ἐρείκη*, erica.

Page 80, No. 570, *bráthair* now means cousin; *dearbhbhráthair*, "brother," pronounced *dritháir*, derbráthir (gl. germane), Z. 834.

Page 81, line 7, for the earth read earth.

Page 81, No. 577, *scroll* now always means *satín*; *sioda* is silk, O'G.

Page 81, No. 587, "a bramble-brake is now *drisearnach*, with the termination of which cf. *sgealparnach*, "continued pinching" (*sgealp*, a pinch); *siosarnach*, "continued whispering," O'G.

Page 82, No. 595, the W. *pyrchwyn*, "crest of a helmet;" *pyrgwyn*, "crest of a plume," may be connected.

Page 83, No. 606, *ór* is a neut. a-stem in O. Ir., and occurs in the nom. sing. with the transported *n* in the following verses, for which I am indebted to Herr Mone:—

"Is én immo níada sás	He is a bird round which the trap is closing,
is nau tholl diant eslinn grúas,	He is a leaky ship in perilous danger,
is lestar fás, is crann crín	He is an empty vessel, he is a withered tree,
[nach digní toil ind rí gúas.]	Whose doth not the will of the King above.
Is <i>ór</i> níglan, is nem im gréin,	He is pure gold, he is heaven round the sun,
is lestar nárggit cu fín,	He is a vessel of silver with wine [in it],
is son, is alaind, is nóeb	He is prosperous, is beautiful, is holy,
cach óen digní toil ind rí g."¹	Every one thst doth the will of the King.

Page 85, No. 641, read *luathgáirech*.

Page 85, No. 650, *coisínach* would properly be "small-footed."

Page 85, No. 652, add, from *gearb*, a scab.

Page 86, No. 660, for *sochoise* read *sochoise*. I cannot but think the *coscítir* here quoted is cognate with the Lat. *consequor*. Cf. *madu coscedar* (gl. *ipsa consequatur*), Leyden Priscian, 17 b.

Page 86, No. 666, *taithneamh na gréine*, "the shining of the sun," is a common phrase.

Page 87, No. 674, delete line 5 as far as *cruidh*.

Page 88, No. 700, cf. O. W. *cruitr* (gl. *pala*, a winnowing-shovel).

Page 89,

¹ This is from the before-mentioned MS. in the monastery of S. Paul. I have ventured to correct Mone's *sar* into *sás*, his *nan* into *nan*, his *sin* into *fín*. Mr. Curry has found a poem in the Book of Ballymote, in which the above verses are incorporated.

Page 89, No. 709. I have now no doubt that *sgeota* and *sgéotha* are different words. *Sgeota* (gl. *cartesium*, i. e. *chartaceum*) seems a loan-word from *scheda*. As to *scéotha*, see Reeves' Vit. Col., 106. Du Cange, sub *v. sceta*.

Page 89, No. 716, with *bile*, "leaflet, blossom," cf. the Gaulish *Beliocanda*, "Achil-læa millefolium." Is not this = *folium*, *φύλλον*?

Page 89, No. 717, *cassock*, Fr. *casaque*, Ital. *casaccia*, Lat. *casa* (Diez, E. W., 91), has nothing to do with *ceis*.

Page 89, No. 720, in Sanskrit *svapna* sometimes means a dream: cf. Old Eng. *sweven*, *somnium*, *ὕπνος*.

Page 90, No. 725. If O'R. be correct in explaining *long* as enclosure, *long-phort* = *castrum* becomes intelligible.

Page 91, No. 735, for *âivs-i-s* read *âius-ti-s*?

Page 91, No. 740, for iii. read 111. No. 741, read *Sealladh*.

Page 92, No. 744, Z.'s *muinæ* is right. Cf. *mijne*, monile, Ælfr., *mene*, Beowulf, 2403.

Page 92, No. 745, *druim* (notwithstanding the irregularity of *d = t*) is the W. *trwm*; so *días* = W. *twys*.

Page 93, No. 752, *arbe* (not *arpe*) is the right form. Cf. Goth. *arbja*, heir, and Skr. *arbha*, *proles*.

Page 94, line 5, for *yâvas* read *yavas*.

Page 94, No. 769, read *Bidhghadh*.

Page 96, No. 782, now *leamhnacht*. Cf. W. *llefrith*.

Page 96, No. 792, *Leasughadh* means, 1, to improve; 2, to manure, O'G.

Page 97, No. 795. Two other forms are *foileastrom*, *oileastrom*, O'G.

Page 97, No. 796, cf. Do *sgairt sí fá gháiridhe*, "she burst out into a roar of laughter," O'G.

Page 97, No. 797, I feel sure that the true reading of Z.'s *uudimm* is *vudimin*.

Page 98, No. 812, *Dia* (= *divas*), "day;" in the acc. sing. *dei* (*fri dei*) is still declined like an *s*-stem. But in the dat. *diu* (*indiu*) it has gone over to the vocalic declension.

Page 99, note, for Celtic *v* read Gaulish *v*; see, however, p. 154.

Page 100, line 12 from top, for 847 read 843.

Page 100, No. 845, for *Coindealbthadh* we should certainly read *Coindealbháthadh*: *coindeal*, from *candela*; *báthadh*, "destruction, extinguishment." Cf. *bathach*, leg. *báthach* (gl. *moribundus*), Z. 777.

Page 100, No. 846, *Taidbsiu* may be *du-ad-vad-s-tiân*. Cf. W. *gwedd*, "shape," Z. 860; *a-gwedd* = *adgwedd*.

- Page 100, note, line 11, *read* ad-coth-ded-ac; coth = Gaulish cata, W. cyd.
- Page 101, No. 851, cf. W. *cor-lan*, "sheep-fold."
- Page 101, No. 853, *for* now aifrin *read* now aifrionn: with *aiffrend* cf. W. offeren.
- Page 101, No. 854, gradale *for* graduale; W. *gris-lyfr*, from gressus; W. *grisiau*, "steps."
- Page 102, No. 859, corporale is the napkin which covers the sacred elements.
- Page 102, No. 864, now scóraid.
- Page 105, No. 884, *read* sólás, happiness, the opposite of dólás.
- Page 106, No. 892, *read* compántus.
- Page 107, line 11, *for* di[a]áis *read* dia és (dom-héis-se, "after me," Z. 1053).
- No. 899, *read* denid (facite), Z. 458.
- Page 108, No. 903, *read* comthromugud. Comthrom now means "just, fair."
- Page 108, No. 908, now leoirghníomh.
- Page 109, No. 913, now comháircamh (áram = ad-ram?).
- Page 109, No. 916, now lámhágan (applied to a child's first attempt at creeping on all-fours), from lámh, just as lapadbireacht, "groping;" from lap and lapa, "the hand," O'G.
- Page 109, No. 918. Comma is, perhaps, a loan-word; κόμμα taleatio (talea, a cutting).
- Page 111, No. 937, *for* finlorg *read* fri lorg, "on (the) track."
- Page 111, No. 940, cf. *ingerrtha*, gl. lacerandum, Gildas' Loric.
- Page 112, No. 945, now sméaróid: cf. sméar, "a blackberry," O'G.
- Page 112, note, freuirthe céill (gl. recole, i. e. repone sensum), Z. 1130.
- Page 113, No. 952, Ir. *gres*, W. *gres*, seem likewise connected with ghrans.
- Page 113, No. 955. In the last line of the quotation from Ultán's hymn I should now render *biam* by "may I be!"
- Page 114, No. 967. In his A. S. lexicon, p. 690, Ettmüller gives "secóta -an m. tructus, trocta piscis."
- Page 114, line 11 from bottom, *for* 995 *read* 975.
- Page 114, No. 976, there is no such word as *ainmidheach*, according to O'D. and C.
- Page 116, No. 999, delete (from sbhrav?).
- Page 117, No. 1006. In the dialect of Vannes, *blonec* means graisse, abdomen. De Courson, *Hist. des origines*, &c. Paris, 1843, p. 409.
- Page 118, No. 1017, add W. teneu.
- Page 118, No. 1029, *nucó mara* is a porpoise.
- Page 119, line 8, *read* 1031.

Page 120, No. 1040, cf. W. *erlyn*, "pursuit; dy-*lynu*, "to adhere;" can-*lyn*, "to follow;" *glyn*, "adhesion."

Page 120, No. 1045. The *c* stands, I now believe, for *céd*, first; and I suspect that *céd grindí foilei* is some kind of warm lotion. The expression occurs in a passage from a medical tract with which C. has furnished me. *Log in baistithi* (nom. *baistedh*) should have been rendered "price of baptism." In the passage from O'Davoren's Glossary *read intan is i linn 7 im biud doberar*, "when it is in ale and in food it is given."

Page 121, No. 1052, read *máthair* = *mâtar*. The *ai* (*i*) is a weakened *a*. So is the *ai* (*i*) of *bráthair*, *athair*.

Page 125, note. I have erred in regarding and translating *oróit* as from *orate*. It is explained as a subst. in Cormac, and occurs unmistakably as such in a piece following Sanetaín's hymn in Lib. Hymn., Rombith *oróit* let a maire, "sit mihi oratio apud te, O Maria!" See also the inscription on the case of the Book of Durrow, *supra*, p. 56.

Page 126, No. 1102. In the quotation from Cormac, *dam* should have been rendered "suffering." See the quotation and gloss from the *Leabhar Breacc*, *supra*, p. 158.

Page 128, line 12 from top. I have erred in quoting *er-t*, *var-t*, &c., as instances of pronominal agglutination. The *t* here is the regular termination of the 2nd pers. sing. of the Teutonic preterite. The pronoun, however, is agglutinated in the O. H. G., A. S., and Eng. termination of the 2nd pers. sing., *s-t*.

Page 129, line 8 from bottom, *before méza insert Bret*.

Page 130, note, *for Rawlinson read Laud*.

Page 134, line 20 from top, *read minimas corporis sui partes*.

Page 135, line 19 from top, the Welsh *pyn* occurs in *er-byn*, "against" (Norris).

Page 145, line 8 from top, *for v. 45 read v. 46*. *Gingis* (gl. *oslaicib*, "openings") occurs in Cormac's Glossary, v. *Gin* (this word is not in the Academy copy).

Page 146, to the verbal forms under the conjunctive 1st sing., add *cu-r-bam*, No. 260. This, indeed, seems the only true form here given of the conjunctive in the 1st pers. sing.

Page 150, No. 220, the gen. plur. *rap* occurs twice in a medical MS. in the library of the Royal Irish Academy (<sup>2,3</sup>), is *ann bis an caor ar muine duib n[a] rap* (p. 2): *Leges gaire in gaile 7 na rap* (p. 12). No. 245, *dentæib* is for *déntaib*, "fabrefactis."

Page 151, No. 260, *oentaige*, better *óentuige*, from *óen-twigim* = O. Ir. *óintuccu*, "I am of one mind with," "I assent," "I grant." *Tuccu* (an *ia*-stem?) seems cognate with the O. Latin *tongère*, Goth. *thagkjan*, Eng. *think*, O. Norse *thekka*, O. H. G. *denchan*.

denchan. Can the Eng. slang-word *twig* (= understand) have been taken from the Mod. Ir. *tuigim*?

Page 151, No. 261, *gnimarthaib* is for *gnímradaib*. For *gnímarad* read *gnímrad*. The dat. pl. of *dagnímrad* occurs in the opening of the sermon in the Codex of Cambray (Z. 1003): *aire sechethar selictu ar fédot* [nom. féda, fiadu] in *dagnímrathib*, "ut sequatur vestigia dei nostri in bonis operibus," C. *Gníomh* now makes its nom. pl. *gníomha* and *gníomhartha*.

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### GLOSSES FROM THE BOOK OF ARMAGH.

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[THE following selection from the Old Irish glosses scattered through the Book of Armagh, may fitly fill a space which would otherwise remain vacant. Of these glosses, as well as of the other contents of that invaluable MS., we may soon expect a complete edition from the Rev. Dr. Reeves.]

*Ochen* (gl. benignus), 9, b. 1; *totmdél* (gl. aurigam totum), 13, b. 2; *enga* (gl. aqua supra petram, i. e. fons), *ibid.*; *duferti martur* (gl. ad sargifagum martyrum), 21, b. 2; *gabál'oblann* (gl. acceptis autem v. panibus et ii. piscibus), *gabís ailli* (gl. benedixit illis), *combach* (gl. fregit), *fodil* (gl. distribuit), 77, a. 1; *díledu* (gl. stercorea), 81, a. 1; *indloingtis* (gl. disecabantur), *dúnsit l. congabsat* (gl. continuerunt, aures suas), 175, b. 1; *cúimte* (gl. ionuchus), 176, a. 2; *tarsende* (gl. Tarsensem), 176, b. 2; *etalaeda* (gl. Italica, nom. sing.), 177, a. 2; *coibdehig* (gl. necessariis amicis), 177, b. 2; *tecealsid* (gl. acceptor, personarum), 178, a. 1; *nudebthi[tis]*, (gl. disceptabant), 178, a. 2; *rechtire forru* (gl. regerent[ur]), 179, a. 1; *formuichthib .i. moirtekenn* (gl. subfucatis, i. e. suffocatis), 181, a. 1; *huasalsichire* (gl. ariopagita), *huasalterchomrietid* (gl. archisynagogus), 182, b. 2; *innact* (.i. jecit), 183, a. 1; *sachilli* (gl. saudaria), *debai* (gl. simicintia), 183, a. 2; *et l. indeb l. íarsichid* (gl. adquisitio), 183, b. 2; *bercensæ* (gl. Beroensis), *derbensde* (gl. Derbius), *arunn[f]ethitis* (gl. sustinebant nos), 184, a. 1; [*ad*] *sluindim* (gl. appello), 187, b. 1; *arbir* (gl. co[h]ortis), 188, b. 1; *muiride* (gl. civitas Thalasa), *dugaimigud* (gl. ad h[i]emandum), 188, b. 2; *dinmuidgu* (gl. cum sustulissent), *erús* (gl. pupi), *innaluæ* (gl. juncturas gubernaculorum), 189, a. 2; *fernn síuíl l. seól* (gl. artimone), *cimbidi* (gl. custodias), *dlúthsit .i. infigerunt, navim*, 189, b. 1; *dindirect .i. rith folo* (gl. disintiria), 189, b. 2.

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## GENERAL INDEX.

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### III. MIDDLE-IRISH INDEX.

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#### CORRIGENDA.

[The following have been noticed during the passage of the Indices through the press.]

- P. 49, line 4, for *carpat* read *charpat*.  
P. 52, line 16, for 145 read 144.  
P. 65, note 2, delete the latter part of this note: *nis gignetar tola* means "desires (lusts) did not wound them," and we have here the 3rd pers. plur. pref. active of the root *GOX*. The 3rd pers. sing. of the same tense—*gegutu*—occurs in the Féltre, Oct. 23.  
P. 107, line 20, for *tṛ* read *tṝ*.  
P. 109, in the paradigm, nom. and voc. sing., for *rig* read *ri*.  
P. 111, line 5, for tracing from), *lorg* read (tracing), from *lorg*.  
P. 114, line 11 from bottom, for 995 read 975.  
P. 120, line 4 from bottom, for *bhrátr* read *bhrátr̄*.  
P. 131, line 11 from bottom, for *inmirmath* read *inmir math*.  
P. 144, line 16, for *iens* read *iens̄*.  
P. 155, line 11 from bottom, for *dévābo* read *dévābo*.  
P. 160, note <sup>m</sup>, for *anlant* read *inlant*.  
P. 166, line 13, for *aurigam totum* read *totum calvum*.  
P. 166, line 14, and p. 179, for *martur* read *martar*.  
P. 167, col. 2, line 6, for *Sanserkiteum* read *Sanscritum*.  
P. 168, col. 2, line 3 from bottom, for O. Ir. *d* read O. Ir. *ḍ*.  
P. 170, col. 2, at *Prefixes* insert *ro (ru, ra)*, 13, 428, 808.  
P. 174, at *barr* insert a reference to p. 148.  
P. 181, insert *tarb*, p. 159.



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The Chapel commemorative of St. Duilech of Clogher, who flourished, it is said, about the year 600, has been visited by Antiquaries and Ecclesiologists, the most learned and careful, from various countries; and all these, though agreeing as to its great antiquity, differ, and are in some measure at fault, when they attempt to explain its original design and subsequent use and history.

It exhibits the strangest incongruities of style; and every period of Church Architecture—from the primitive square-headed doorway and window to the ornate Perpendicular—has some representative in the building. The outer walls are in excellent preservation, and the *stone roof* is, perhaps, without an equal in these kingdoms; although, according to some of our antiquaries, it must now be at least *seven centuries* old.

The building contains seven apartments, to which different names have been given by writers anxious to advance different theories. Archdall, for instance, describes it as an abbey; others, as an anchorite's cell. But setting aside theories, one fact remains, and that is, that this building, in danger of being lost to the world, is unique, and, as an architectural enigma, unmatched in Europe.

The simple task which the Committee propose to themselves is to preserve and hand down for future study the conditions left of this unsolved problem. To accomplish this, they appeal to the general Public; they seek the sympathy and assistance of those who love to study the History and Monuments of Ireland; and they remind all, in the concluding words of Dr. Reeves's "Memoir," that "just as England has inherited her noble cathedrals from a religion which she now disowns, so we may blamelessly, nay, laudably, cherish so precious an architectural gem as St. Doulagh's Chapel, though it be diverted from its original use; and, without sacrifice of principle, or misapplication of money, admire and preserve it."

The Committee will present to each Subscriber of £1, or Collector of £2, a Copy of the beautiful Photograph of the building, lately taken by Mr. Allen, together with Dr. Reeves's "Memoir of the Church of St. Duilech," containing a Paper read before the Royal Irish Academy, on the 11th April, 1859.

Subscriptions will be thankfully received by the Treasurer, LORD TALBOT DE MALAHIDE, Castle, Malahide; or at the ROYAL BANK, Foster-place, Dublin; or by any Member of the Committee.

## ARCHITECT'S REPORT.

The following is the Report of the Architect, Mr. SLOANE, as read before the meeting held in August at the Royal Irish Academy:—

“ AT the request of the Rev. W. S. Kennedy, I visited the ancient building of St. Doulagh's, in this county, on the 2nd of June last, and made a survey of same, with the view of laying before you a statement of what is required to place the building in a state of repair sufficient to insure its preservation for many years hence; and I have prepared drawings to exhibit the appearance of the building externally, when those repairs shall have been made. Commencing with the cell in which is the supposed tomb, I find that there are eight openings, now wholly or in part blocked up with masonry: those I propose to have filled with metal sashes, glazed in quarries with moderately strong glass. I propose to repair the tomb by restoring the cavetto moulding, a portion of which remains, and flagging over the top; I would hack off the plastering, which appears modern, and wedge up the vaults with slates in Portland cement, giving the whole a thorough cleansing. I propose to adopt the same course with the next apartment, which I call the *Oratory*, thoroughly repairing the vault and cementing it with Portland cement; and, to impart extra strength, I would tile the floor of the apartment over it with a layer of fire-clay tiles, laid in cement. I would also repair the stairs in this part of the building, and rebuild the parapet wall to a height of about two feet nine inches, which would not interfere with the light from the principal south window; the *hagioscope* to be glazed with ribbed glass. The different recesses I would have repaired, and the *Piscina* restored to its original niche in the south wall. In the long apartment over the Oratory, I propose plastering the vault with Portland cement, and forming the curve, as far as possible, to its original shape; the pieces of concrete with which it is composed affording an excellent key for the plaster. I would repair the seat of the south window, and restore the west window to correspond with the east; repairing its seat also, and restoring the steps that lead up to the floor of the east end, over the small *mezzanine* cell which is over the tomb cell. As for the exterior, I propose raking out all the old joints carefully, and re-pointing with cement. The only portion that is at all ruinous is the western corner, and that I would have shored up, each stone carefully removed, and re-set exactly in its proper position. The battlements of the tower should be all repaired, the stone roofs re-pointed in cement, and all vegetation carefully removed.”

The amount of Mr. Sloane's estimate for these necessary repairs is under £150.

He concluded his Report thus:—

“ It may be perceived that I have avoided any attempt at *restoration*, excepting, as in the parapet of the tower, I could do so without any doubt of its propriety. I have thus, in a general way, endeavoured to show what I would propose to effect in the way of repairs. These repairs completed, and the whole finished, I could not consistently recommend the building to be locked up and left to its fate; but, for the preserving of it, I would suggest that it be used as a school, for which I believe it is amply extensive; and very little beyond what I have recommended as neces-

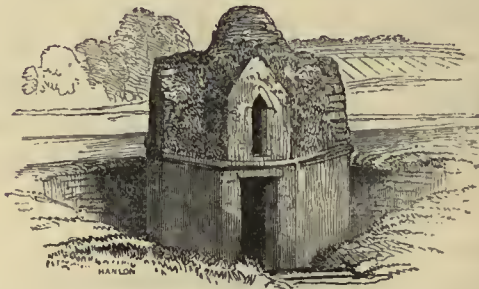
sary repairs for its preservation would make it available for that purpose. I further beg leave to state, that I have examined this subject in various ways, and thought of it for years, and the pleasure I would otherwise have enjoyed in contemplating the interesting object in question, both in an architectural and antiquarian point of view, has always been marred by the existence of the modern structure adjoining, which is calculated to offend the experienced and practical eye; and while I think of the comparatively easy task of removing this deformity, and erecting a chapel more in keeping with the building which we all wish to preserve, I feel the matter has only to be brought under the notice of such a meeting as this to have the desired ends accomplished. Of the former existence of some building that was removed to make way for the present church, I have no doubt; and it is on the supposed site of that building I would erect the chapel or nave, using the cell in which the tomb stands as a vestry. The expense of such a chapel would be under £500."

Mr. Sloane produced the ground plan and a full design of such a nave, to give one hundred sittings in twenty-five open pews, extending north the tower, having the reading-desk and pulpit at the end next the *hagioscope*, the side slant of which would then again transmit to the congregation the light of the old east window.

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ABSTRACT OF MR. SLOANE'S ESTIMATE, SUBMITTED TO MEETING.

Exterior, . . . . .	£61	17	6	
Cell, . . . . .	16	11	6	
Oratory, . . . . .	25	17	0	
Chamber over Cell, . . . . .	7	2	6	
Chamber over Oratory, . . . . .	15	16	6	
Staircases, . . . . .	3	10	0	
		130	15	0
Contingencies, at 10 per Cent., . . . . .	13	1	0	
Total, . . . . .	£143	16	0	



St. Doulagh's Well.











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