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For the Irish Gaelic English Language
FOLUION GNOIDHIGE-SAGS-BHEARTH;
Dictionary

OR, AN

IRISH-ENGLISH

DICTIONARY.



Q 134 i

FOR THE GROUNDWATER-SAGES-BEHEMTH;

OR, AN

IRISH-ENGLISH
DICTIONARY;

WHEREOF

THE IRISH PART

HATH BEEN COMPILED NOT ONLY FROM VARIOUS IRISH VOCABULARIES,
PARTICULARLY THAT OF MR. EDWARD LHUYD,

BUT ALSO FROM A GREAT VARIETY OF THE

BEST IRISH MANUSCRIPTS NOW EXTANT;

ESPECIALLY

THOSE THAT HAVE BEEN COMPOSED FROM THE NINTH AND TENTH CENTURIES, DOWN
TO THE SIXTEENTH; BESIDES THOSE OF THE LIVES OF
SAINT PATRICK AND SAINT BRIDGIT, WRITTEN IN THE SIXTH AND SEVENTH CENTURIES.

By J. ^{John}O'BRIEN.

Postremo, ad perficiendam, vel certe valde promovendam litteraturam Celticam, diligentius linguæ Hibernicæ studium adjungendum censeo, ut Lhuydus egregie facere cepit. Nam, uti alibi jam admonui, quemadmodum Angli fuere colonia Saxonum, et Britanni emissio veterum Celtarum, Gallorum, Cimbrorum; ita Hiberni sunt propago antiquiorum Britannicæ habitatorum, colonis Celticis, Cimbricisque nonnullis, et ut sic dicam, mediis anteriorum. Itaque ut ex Anglicis linguæ veterum Saxonum, et ex Cimbricis veterum Gallorum; ita ex Hibernicis vetustiorum adhuc Celtarum, Germanorumque, et ut generaliter dicam, accolarum Oceani Britannici Cismarinorum antiquitates illustrantur. Et si ultra Hiberniam esset aliqua insula Celtici sermonis, ejus filo in multo adhuc antiquiora duceremur.—*Leibnitzius, Collectan. Etymol.* vol. 1. p. 153.

SECOND EDITION,
REVISED AND CORRECTED.

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PREFACE

TO THE SECOND EDITION.

IT is due to the public to offer an apology for undertaking an office for which I must be so little qualified as that of an Editor of an Irish Dictionary; and it may not be amiss to give some reasons for selecting O'Brien's Dictionary for republication.

I should not have undertaken this work could I have met with any person, zealous for education through the medium of the Irish language, who was better qualified than myself. There are, I regret to say, very few persons zealous in this cause, who are well acquainted with the vernacular tongue, and I found none of those few sufficiently disengaged to undertake the labour. I would not under any circumstances have ventured upon the work entirely alone, but I was fortunate enough to find in my neighbourhood an intelligent and trustworthy assistant, Mr. Michael M'Ginty, a good Irish and English scholar, to whose industry and attention I am glad of having this opportunity of bearing testimony. He was not unwilling to take directions, and to go by rule towards securing uniformity in the spelling and accents of the Irish words. He has revised every line, and no change has been made either in the orthography or the accentuation without having authority from the Irish Bible, or some other printed Irish book.

It may be a further apology for one not originally acquainted with the language undertaking such an office, to remark, that the Irish language has been very little indebted to natives for its cultivation. Those works which have contributed most to furnish a standard for the language, or to facilitate its study, have come from the labours of strangers. I need but mention the name of Vallancey, who, though an Englishman, has done more to promote Irish literature than

all the native Irish put together. But in connexion with an Irish Dictionary, I cannot omit to mention the name of Edward Lhuyd, a learned Welchman, to whom we owe the first Irish-English Dictionary that ever issued from the Press. How far we are indebted to him for the Dictionary now reprinted, will appear in the sequel. Mr. Lhuyd was a very eminent linguist, and engaged deeply in researches into the ancient languages of Great Britain; for the furtherance of which study he set himself to learn the Irish language. The circumstances which led him to this work will best appear by the following extract from his Preface to the Irish Dictionary, published in his *Archæologia Britannica*, a translation of which Preface is to be found at the end of Nicholson's Irish Library :

“ It is but reasonable that I here make an apology for undertaking to write and publish a Dictionary of a different language from my native tongue, and which I did not learn by ear from any person whose native language it was.

“ Some Welch and English gentlemen laid their commands on me to write something beyond what has hitherto been published concerning the original antiquity of the British nation, and in regard, that the old and ancient languages are the keys that open the way to the knowledge of antiquity, I found it the more necessary to make myself as much master as possible of all the old obsolete words of my own native language; for it was generally owned and taken for granted, (whether true or false,) that the British was the first and most ancient language in Great Britain.

“ As soon as I had made, by the help of a certain parchment manuscript, a tolerable progress in the old British language, I found my knowledge therein not only imperfect and defective as to the meaning and signification of the old names of persons and places, but also that there were many more words in the old statutes, histories, and poems, whose significations still remained to me very dubious and obscure, notwithstanding the great benefit and advantage we have from the Welch and Latin Dictionary compiled by the very learned and ingenious Dr. J. Davies, and printed at London, A. D. 1632.

“ This difficulty naturally led me to conjecture that a little skill in the old Irish words would be very useful to me in explaining those old British words, and therefore I applied myself to read the Irish Bible, and the Chronological History of

Ireland, written by the learned antiquary, Dr. J. Keating, with a few modern books that occasionally fell into my hands; and being persuaded that making a collection of the words would very much assist my memory, I therefore at first made a Dictionary for my own particular use, which afterwards swelled to the bulk you now see it in the following impression.

“As concerning those words which are not distinguished with a letter or any other mark, I collected them for the most part out of divers Irish books, but most particularly from the Old Testament, translated into Irish by the friar, — King, at the desire and expense of Dr. William Bedel, Bishop of Kilmore, and from Dr. William O'Donel, Archbishop of Tuam, his translation of the New Testament.”

From this account of the origin of Mr. Lhuyd's Dictionary, it appears that the Irish Bible of Daniel and Bedel formed a principal foundation of his work, and that it would itself be likely to be very useful to those engaged in the study of the Irish Scriptures.

Our author O'Brien availed himself largely of Lhuyd's labours, and so made his book a repository of his predecessor's selections from the Holy Scriptures, as will appear from a reference to his Preface, p. xliii. We have then, in fact, in O'Brien's Dictionary a work particularly suited for the study of the Irish Bible, in which references are often made to the chapter and verse. This circumstance had great weight with me in selecting this work for republication; and I have myself made use of both O'Brien's and O'Reilly's Dictionaries in reading parts of the Irish Bible, and I have no hesitation in saying that I found O'Brien's, though the smallest, far the most satisfactory of the two, from his frequently inserting Scripture phrases and references. Whilst then O'Brien's Dictionary has this recommendation to the student of Scripture, it recommends itself on many accounts to the native Irish reader. O'Brien was a thorough Irishman, a Roman Catholic Bishop of Cloyne; he has inserted in his book much of Irish families and of Irish geography, which will make it very interesting to those of Irish blood, and will no doubt give the book an increased popularity and circulation.

It is further no slight recommendation of this book that it can be sold at nearly one-third of the price of O'Reilly's, which was so expensive as to preclude the possibility of general circulation.

It is necessary to state the peculiarities of this edition, which I feel confident will be considered improvements. O'Brien's Dictionary was printed throughout in the Roman character, and Irish, English, Hebrew, Greek, and Latin words were all written in the same letter. In this edition each language has its appropriate character. In order to render the work popular among the Irish this change was necessary with regard to the Irish words, and every scholar will feel the propriety of the change in the Greek and Hebrew words. In the course of my reading some parts of the New Testament, I discovered a few words omitted in O'Brien's book, and friends have communicated a few other omissions. These words I have inserted, taking care in every instance to state the authority on which the word has been introduced by a reference to the book, chapter, and verse of the Bible in which it is to be found.

That there may be many imperfections in the execution of this work I think not improbable, considering the circumstances under which it has been undertaken; that in spite of all its imperfections it will be found an effective assistant in the study of Irish literature I have no doubt; that it will be particularly useful to the student of the Irish Bible I am fully persuaded. I ardently desire the intellectual and spiritual culture of the natives of my country, my kinsmen according to the flesh, who speak the Irish language. I see no reason why they should not have their language cultivated as well as the Scotch and the Welch. I anticipate national and individual improvement from the education of the people of Ireland through the medium of their own language.

With these convictions and these hopes I have given my time and labour to the Work. I now send it forth to the Irish public, bespeaking their candid acceptance of what has been undertaken for their good; and though it be but a Dictionary of Words I can commit it to the blessing of God as one link in a chain of mercies which I trust he has in store for my country.

ROBERT DALY.

POWERSCOURT,
August, 1832.

PREFACE

TO THE FIRST EDITION.

THE tedious and difficult task both of compiling and correctly printing the IRISH DICTIONARY now offered to the public, hath been undertaken by its Editor with a view not only to preserve for the natives of Ireland, but also to recommend to the notice of those of other countries, a language which is asserted by very learned foreigners to be the most ancient and best preserved dialect of the old Celtic tongue of the Gauls and Celtiberians; and, at the same time, the most useful for investigating and clearing up the antiquities of the Celtic nations in general: two points which it is humbly hoped the learned reader will find pretty well confirmed, if not clearly verified in this Dictionary, and which it is natural to expect may engage the attention of the *Litterati* of our neighbouring countries to this ancient dialect of the Celtic tongue. A third consideration regarding this language, and which is grounded on a fact that is solidly proved by Mr. Edward Lhuyd, a learned and judicious antiquary, viz. that the Guidhelians, or old Irish, had been the primitive inhabitants of Great Britain before the ancestors of the Welch arrived in that island, and that the Celtic dialect of those Guidhelians was then the universal language of the whole British isle; this consideration, I say, which regards an important fact of antiquity, whose proofs shall hereafter be produced, will, I am confident, appear interesting enough in the eyes of learned foreigners, especially those of Britain, to excite their curiosity and attention towards the Ibero-Celtic dialect, and engage them to verify by their own application, the use it may be of for illustrating the antiquities of the greater British isle. Some instances of its utility in this respect shall be added in the sequel of this Preface, to those that are produced by Mr. Lhuyd.

A fourth circumstance which must naturally incite the *Litterati* of different nations to a consideration of the Irish language, as explained in this Dictionary, is the very close and striking affinity it bears, in an abundant variety of words, not only with the old British in its different dialects, the Welch and Armoric, besides the old Spanish or Cantabrian language preserved in Navarre, Biscay, and Basque, but also with the Greek and Latin; and more especially with the latter, as appears throughout the course of this work, wherein every near affinity is remarked as it occurs, whatever language it regards. Short specimens of

the affinity of the Irish with the Latin and Greek shall be laid down in this Preface; and the plain fact of this abundant affinity of the Ibero-Celtic dialect with the Latin in such words of the same signification as no language could want, should, I presume, be esteemed a strong proof that the *Lingua-prisca* of the Aborigines of Italy, from which the Latin of the twelve tables, and afterwards the Roman language were derived, could be nothing else than a dialect of the primitive Celtic, the first universal language of all Europe: but a dialect indeed which in process of time received some mixture of the Greek, especially the Æolic, from the colonies, or rather adventurers, which anciently came to Italy from Peloponesus, agreeable to that saying of Dionys. Halicarnas. *Romani autem sermone nec prorsus barbaro, nec absolute Græco utuntur, sed ex utroque mixto, accedente in plerisque ad proprietatem linguæ Æolicæ.* But it shall appear from this Dictionary, and partly from what shall be laid down in this Preface, that the Greek itself had a strong mixture of the primitive Celtic, which was a more universal language, and more simple in the radical formation of its words.

But before we can expect that the considerations now set down, as motives of incitement for learned foreigners to take particular notice of the Irish language, should be of due weight in their eyes, it is natural and necessary we should first make appear that our assertions concerning these motives are grounded either on good reasons or respectable authorities. And now, as to the two first assertions, viz. that the Irish language is acknowledged by very learned foreigners to be the best preserved dialect of the old Celtic of the Gauls and Celtiberians, and the most useful for illustrating the antiquities of the Celtic nations in general. To justify this assertion, we have only to refer the learned reader both to the honourable testimony of the great Leibnitz, as it stands in the title-page of this work, and to several remarks of the like nature made by the learned and candid Mr. Edward Lhuyd, not only in the Preface of his Irish Vocabulary, but also in his letter to his countrymen, the Welch, at the head of his *Archæologia Britannica*, which is published in English by Dr. Nicholson in his Irish Library. In the former Mr. Lhuyd candidly acknowledges that the roots of the Latin are better and more abundantly preserved in the Irish than in the Welch, which is the only Celtic dialect that can pretend to vie with the Ibero-Celtic with regard to purity or perfection; and adds the following words: "Your language," says he to the Irish nation, "is better situated for being preserved than any other language to this day spoken throughout Europe." His reason, without doubt, for this assertion, was because languages are best preserved in islands and in mountain-countries, being the most difficult of access for strangers; and especially because the Roman arms never reached Ireland, which received no colonies but from the Celtic countries. In another part of the same Preface this author observes that the eminent antiquaries Cambden, Bochart, Boxhorn, and other learned men of that kind, acknowledged the utility of the Irish and Welch dialects for the illustration of antiquities, and that they themselves did not write so fully and copiously as they would have done if they had been masters of those languages. He likewise observes that it was impossible

for Menage and Aldrete to have fully succeeded in accounting for the radical derivation of the languages they undertook to explain, without some perfection of knowledge of the Irish language, or of the Welsh.

But in his letter to his own countrymen, the Welch, this candid writer entirely gives the preference to the Irish before his own native language, not only for purity and perfection, as well as for antiquity of establishment in the British isles, but also for its utility in illustrating the remote antiquities of Great Britain. The truth of this assertion very sufficiently appears from the following words of Mr. Lhuyd in that letter: "We see then," says he to the Welch, "how necessary the Irish language is to those who will undertake to write of the antiquities of the Isle of Britain; and by reading the first section of this book it will be also evident that it is impossible to be a complete master of the ancient British, without a competent knowledge of the Irish." Mr. Lhuyd's foundation for this assertion in favour of the Irish language, will appear in full light in the following arguments in support of the third consideration, which we have laid down as one motive for learned foreigners to take notice of the Irish language, and which is, that the Guidheliens, or old Irish, were inhabitants and possessors of Great Britain before those Britons who were the ancestors of the Welch; and that the Guidheliens language, which Mr. Lhuyd gives good reasons for concluding to be the same as that of the Gauls of those days, was the universal dialect of Britain before the British, which was established in that island by the colony from which proceeded the Welch.

This assertion Mr. Lhuyd supports with very solid reasons and arguments, amounting, in my humble opinion, to as high a degree of evidence as the subject can naturally bear. But before we produce them, which shall be done in his own words, it is fit to observe that this writer lays down as his opinion, that the ancient planters of Ireland consisted of two different nations of people, coinhabiting and mixed with each other in that island. The one he proves to have been originally a Gaulish colony, from the near and abundant agreement of a part of the Irish language with that of the old Gauls, as far as it can now be traced or discovered. And the other he derives from Spain, grounding himself on the affinity he had observed between a part of the Irish and the old Spanish or Cantabrian language, and which he shews in a long list of words of the same meaning in both languages. The colony which originally proceeded from Gaul he calls by the name of Guidhel; and so the Irish called themselves by that of Gaidhil, which is but an abusive writing of the word Gaill, the plural of Gall; Lat. *Gallus*, a Gaul.—*Vid. Remarks on the letter A.* And the colony which came from Spain, and brought a mixture of the old Spanish into the Irish, Mr. Lhuyd supposes to be the Scots, relying on the authority of the Irish historians, and of Nenius the Briton, who agree in bringing the Scots into Ireland immediately from Spain; though they are all at the same time of one voice in affirming them to be Scythians; and not only Nenius calls them Scythians in the following passage, where after calling them Scoti (because the Britons called them *y-Scot*) when he mentions their coming from Spain, *novissime venerunt Scoti a partibus Hispaniæ ad*

Hiberniam; he then in the following words calls them Scythians: *Scythæ in quarta mundi ætate Hiberniam obtinuerunt*. But as to this early epoch he only mentions it on the credit of the Irish antiquaries, as appears by the words *sic mihi peritissimi Scotorum nunciaverunt*, immediately preceding those last above cited. Not only Nenius, I say, calls the Scots by the national name of Scythiani, but in like manner King Alfred, in his translation of the History of Orosius into the Anglo-Saxon language, renders the word *Scoti* by *Scyttan*; and Cambden informs us that the Anglo-Saxons who inhabited the northern parts of England on the borders of Scotland in his own time, always called the Scots by the names of *Skittes* or *Skets*. And the Low Germans have no other name for either the Scots or Scythians but *Scutten*; which shews that they always knew the Scots and the Scythians to be only one and the same people; or in other words, that from their first knowledge of the Scots being inhabitants of Ireland, and afterwards of the North of Britain, they knew them to be Scythians, and that both names were synonymous, or rather that the British word *Scot*, or *y-Scot*, the Irish *Scayt*, and the Lat. *Scoti*, were but different pronunciations of the Gr. *Σκυθαι*, and the German *Scutten*.

These authorities will always be an insurmountable bar in the way of establishing the new-invented system of the antiquity of the Scots, by pretending to derive them from the Caledonians; a system which Mr. David Malcolme, Minister of Duddingston in Scotland, boasts of as his own invention, in the work entitled "A Collection of Letters," &c. printed at Edinburgh an. 1739; and this new *invention* has been fruitful enough to produce another of a more elevated nature, calculated chiefly to confirm that of Mr. Malcolm; I mean the *Erse*, or Irish Poems of Mr. Macpherson, pretended to be the work of a Scottish (i. e. Caledonian) bard of the fourth century.—*Vid. Mem. de M. de C. sur les Poemes de M. Macpherson, Journ. des Scavants, an. 1764, Mai, Juin, &c.* But who could ever imagine that Mr. Malcolme would be bold enough to pretend to ground his new system of the antiquity of the Scots in Britain, upon Mr. Lhuyd's curious discovery of the Irish Guidhelians having been the earliest inhabitants of the British isle; since this learned antiquary so expressly, and even repeatedly distinguishes these Guidhelians from the Scots, whom he declares to be a quite different nation, who first came from Spain into Ireland, and there coinhabited with the Guidhelians, who before had been inhabitants of Britain?

For this reason the ingenious inventor of the modern scheme of Scottish antiquity entirely overlooks what Mr. Lhuyd says of the Scots as being a nation quite different from the Guidhelians, and takes care to quote no more of that learned antiquary's reflections for the foundation of his new system, than what he writes of the Guidhelians alone, whom Mr. Malcolme identifies with the Caledonians, and these with the Scots. But one point relative to the Scots, and a point which suffers not the least doubt, is, that whatever part of the world they immediately came from to Ireland they were mere Scythians by nation, either Asiatic or European; but much more probably of the latter, I mean Scandinavians, or other northern Germans, of whom Plinius (lib. 4. c. 12.) says, *Scy-*

tharum nomen usquequaque transit in Sarmatas atque Germanos; and Anastasius Sinaita, (quæst. 38.) *Scythiam soliti sunt vocare veteres omnem regionem Borealam ubi sunt Gothi et Dani*. But it is far from being certain or universally agreed on, that the Caledonians were originally Scythians, or Germans, as Tacitus conjectures, rather than mere painted Britons of the same stock with the Welch, whose ancestors were likewise a painted people before the Romans reduced them into a province, and brought them to conform to the Roman manners. And another point equally certain is, that the Scots never inhabited Britain before their arrival in Ireland, but came directly by sea to this latter island, from which, after a long process of time, they sent a colony to the north-west coast of Britain; and this point is universally agreed on by all the Scottish writers, none excepted, before Mr. Malcolme's time, who therefore is well grounded to vindicate to himself alone the invention of the new scheme of Scottish antiquities, first broached in his letter to Archimedes the Caledonian, and afterwards enlarged upon in his subsequent letters and remarks. But Mr. Lhuyd is far from authorizing Mr. Malcolme's system of identifying the Caledonians, or old Picts, with the Scots; since he says "that though their language is lost, yet their remains or posterity are yet intermixed with Scots, Strat-clyd Britons, old Saxons, Danes, and Normans;" where we see he entirely distinguishes the Caledonians (who with him are the same people with the old British Picts) from the Scots, as well as from the old Saxons, &c.

Now, with regard to Mr. Lhuyd's opinion that the Scots were the people that brought the old Spanish language to Ireland, and there mixed it with the dialect of the Guidheliens, with whom they became co-inhabitants; this notion would not have been entertained by that learned gentleman had he been thoroughly acquainted with Irish antiquities. For in the first place, the general tradition of the old Irish, handed down to us by all our historians and other writers, imports that when the Scots arrived in Ireland they spoke the same language with that of the *Tuata-dé-Danajn*, i. e. the Danish tribes, who were their immediate predecessors in the usurpation and chief sway of the island, at least in the northern provinces. And in the next, if we suppose it a real fact that the Scots came directly from Spain to Ireland, we must in all reason, and for want of further light from either Latin or Greek writers, regard them only as a part either of those Germans, of whom Seneca, about the year 60 of the Christian æra, says that the Pyrenean mountains were not a sufficient barrier against their incursions into Spain; *Pyrenæus Germanorum transitus non inhibuit; per invia perque incognita versavit se humana levitas*.—Sen. de Consolat. ad Albinum. Or else of the other swarm of remote or northern Germans, of whom Orosius, by the words *Germani ultiores, Gallieno Imperatore, abrasa potiti sunt Hispania*, &c. informs us that they invaded, plundered, and possessed themselves of Spain for twelve years; that is to say, from the reign of the indolent Emperor Gallienus about the year 260, to that of the brave Valerianus, who by his General Saturninus partly routed them out of Spain, and probably settled another part of those barbarians in some portions of land, under condition of serving the

empire, as may be inferred from a speech of that general, wherein he boasts of having *pacified Spain* by his expedition against those invaders in the year 273. We see then that neither of those two swarms of Germano-Scythians had been suffered to remain long enough in Spain to have exchanged their native language for the Spanish; for these latter mentioned by Orosius had but twelve years' settlement in that country; and for the other band of German rovers mentioned by Seneca, we find no further account of them in any other author; whence it is natural to conclude, that they were only a flying party, who went about for the sake of plunder. However that may be, it is natural to think it an unlikely story that a Scythian people should have been the importers of the old Spanish language into Ireland; though the fact of its having been brought very anciently into that island is not the less certain, and that by a colony of the old Spaniards, who coinhabited with the Guidheliens, but in a smaller number, as appears by the nature of the Irish tongue, in which the Gaulish Celtic predominates over all other mixtures, not only of the old Spanish, but also of the Scandinavian and other Scytho-German dialects, though Ireland anciently received three or four different colonies, or rather swarms of adventurers, from their quarters. The Scots were the last of them, unless we should count as a colony those ferocious Danes and Norwegians who infested us, and tyrannized over most of the maritime parts of our island, from the beginning of the ninth century to the year 1014, when the ever-victorious Brien Boiroidhe, after a continued series of thirty pitched battles fought against them in different parts of the kingdom, at last entirely and irretrievably broke their power at the memorable battle of Clontarf near Dublin. As a more ample inquiry into the origin of the Scots, and the antiquity of their establishment in Ireland, would stretch out this Preface to an enormous length, I therefore reserve it for another work, which is already so far advanced that it may in a short time be made ready for the press.

We are now to lay down Mr. Lluyd's reasons for concluding that the Guidhelian Irish were inhabitants of all Britain before the ancestors of the Welch. Other writers had indeed declared it as their opinion, that Ireland was first peopled from the greater British isle, which in like manner received its first inhabitants from Gaul, by the short passage from Calais to Dover, according to those writers; for which they have assigned no other reason, than that every island should in all seeming reason have received its first planters from whatever peopled land happened to be the nearest to it, and that too by the shortest passage. But to make this argument conclusive for this point, it should first be proved that none of the nations on the Continent near those islands had the use of ships, or practised any sort of navigation, as early as the time in which those islands are supposed to have been peopled. For if the Spaniards, the Gauls, or the Lower Germans, had been at that time accustomed to go to sea, were it only for fishing, or plundering the neighbouring coasts, it might very naturally have happened that some parties of them, even by an accidental stress of weather, would have discovered and afterwards planted both the British isles, before the inhabitants of Gaul on the coasts about Calais, had entertained any thoughts of extending their

knowledge of Britain beyond the white cliffs of Dover ; in which case the opinion of Tacitus, (de Morib. German. c. 1.) “ that in ancient times people sought out new habitations rather by sea than by land,” would have been verified with regard to the first peopling of the British Isles. But Mr. Lhuyd’s reasonings to prove the fact of the Irish Guidhelians having been inhabitants of Britain before the ancestors of the Welch, are liable to no such exceptions, as they are grounded upon what may be called living evidences, consisting in plain and natural *vestiges* of those Guidhelians still remaining after them throughout the whole island. Here I lay them before the reader in Mr. Lhuyd’s own words :

“ Seeing then it is somewhat manifest that the ancient inhabitants of Ireland consisted of two nations ; that the Guidhelians were Britons, and that Nennius and others wrote many ages since an unquestionable truth, when they asserted the Scottish nations coming out of Spain. The next thing I have to make out is, that that part of them called Guidhelians have once dwelt in England and Wales. There are none of the Irish themselves that I know of, amongst all the writings they have published about the origin and history of their nation, that maintained they were possessed of England and Wales ; and yet whoever takes notice of a great many of the names of the rivers and mountains throughout the kingdom, will find no reason to doubt but the Irish must have been the inhabitants, when those names were imposed upon them. There was no name anciently more common (in Britain) on rivers than *Uisc*, which the Romans wrote *Isca* and *Osca* ; and yet retained in English, as I have elsewhere observed, in the several names of *Ask*, *Esk*, *Usk*, and *Ax*, *Ex*, *Or*, &c.—*Vid. Archæolog.* p. 7. col. 3. Now, though there be a considerable river in Wales of that name *Uisc*, from which *Carleon*, in British called *Caer-leon ar Uisce*, derives its name ; and another in Devon, (from which the city of Exeter, in British called *Caer-esk*, has its name, *see the note on the word uyrge* infra,) yet the signification of the word is not understood either in Welch or in the Cornish. Neither is it less vain labour to look for it in the British of Wales, Cornwall, or Armoric Britain, than it would be to search for Avon, which is a name for some of the rivers of England, in the English ; the signification of the word in Irish is *water*. And as the words *Coom*, *Dore*, *Stour*, *Taine*, *Dove*, *Avon*, &c. in England, confess that they are no other than the Welch *Kum*, *Dur*, *Ysdur*, *Tau*, *Divi*, and *Avon*, and thereby show the Welch to be their old inhabitants. So do the words *Uisc*, *Luch*, (or *Loch*, or *Lach*,) *Kinnuy*, *Ban*, *Drim*, *Lechlia*, and several others in Britain, make it appear that the Irish were anciently possessed of those places ; forasmuch as in their language the signification of the words are *water*, *lake*, *a great river*, (or literally a *head-river*,) *a mountain*, *a back or ridge*, *a grey stone*. As for the word *uyrc* or *uyrge* it is so well known, that they use no other word at all for *water*. And I have formerly suspected that in regard there are so many rivers of that name in England, the word might have been anciently in our language ; but having looked for it in vain in the old Loegrian British, still retained in Cornwall and Basse-Bretagne, and reflecting that it was impossible, had it been once in the British, that both they and we should lose a word of so

common an use, and so necessary a signification; I could find no place to doubt but that the Guidheliens have formerly lived all over this kingdom, and that our ancestors had forced the greatest part of them to retire to the North and to Ireland, in the same manner that the Romans afterwards subdued us, and as the Barbarians of Germany and Denmark, upon the downfall of the Roman power, have driven us, one age after another, to our present limits. We see then how necessary the Irish language is to those who shall undertake to write of the antiquities of the isle of Britain; and by reading the first section of this book it will be also evident that it is impossible to be a complete master of the ancient British without a competent knowledge of the Irish. Nor is it necessary for satisfaction herein to look farther than for our common names for a sheepfold and milch-cattle; for who should ever know the reason of our calling a sheepfold *kor-lan*, although he knows *lan*, the latter syllable of the word, signifies a *yard* or *fold*, unless he also knows that the Irish call a sheep *caor*? or why it is that we call milch-cows *guartheag-blithion*, unless he knows that *blačujn*, in the same language, signifies *to milk*; and so for a great number of other words, which we have neither leisure nor room to take notice of at present, nor indeed any necessity, in regard they are obvious to all observers in the following book." N. B.—A part of these words meant here by the author are to be found in p. 7. col. 1. &c. of his *Archæologia*.

This learned antiquary resumes this argument in other works and writings. In one of his letters to Mr. Rowland, the author of *Mona Antiqua*, we find the following words: "Indeed it seems to me that the Irish have in a great measure kept up two languages, the ancient British and the old Spanish, which a colony of them brought from Spain. For notwithstanding their histories (as those of the origin of other nations) be involved in fabulous accounts, yet that there came a Spanish colony into Ireland, is very manifest from a comparison of the Irish tongue partly with the modern Spanish, but especially with the Cantabrian or Basque; and this should engage us to have something of more regard than we usually have to such fabulous histories." The same writer, in his *Adversaria Posthuma de Fluviorum, Montium, Urbium, &c. in Britannia Nominibus*, pag. 264, &c., repeats that the names *Asc, Isc, Osc, Usc*, of rivers in South Britain, varied by moderns into *Ax, Ex, Ox, Ux*, are but corrupt writings of the Irish words *uyrc, uyrgc, or eayrc*, (for so it is written indifferently in the old parchment manuscripts) signifying *water*; and Mr. Baxter, in his *Glossarium Antiquitatum Britannicarum*, acknowledges the same thing.

To all this I shall add some remarks of my own upon Mr. Rowland's description of the isle of Anglesey, the last refuge of the remains of the old Guidhelian Druids from the Roman tyranny. In this island I have remarked the following *vestiges* of the Guidheliens, or Irish, and of the Irish language. In the first place, Mr. Rowland, in his *Mona Antiqua*, p. 27, observes that the *vestiges* of old habitations still to be seen on the tops of high places in Anglesey, are called to this day *Ceitir Guidelod*, which he interprets *the Irishmen's cottages*, but should more properly and literally be rendered *the Irishmen's habitations or seats*; for the

Irish word *Catáin*, of which *Ceítir* is a corruption, signifies either a city, or town, or habitation. And Mr. Rowland very justly observes in the same place, not only that those are the *vestiges* of the first habitations that were made by the first planters of the island, because the valleys were then all covered with woods, which were the haunt of wolves and other wild beasts, but also that those old ruins of habitations could not be so called as being built by those Irish ravagers or plunderers who came to the island, under the command of Sirig, towards the end of the fourth century, and from whom the place called *yn Hiric y Guydhil*, where this commander engaged and defeated the Britons, derives its name.—*Vid. Humfred. Lhwyd. Descript. Walliæ and Cambd. in Anglesey.* And this last assertion Mr. Rowland supports with this plain and sound reason, that those Irish plunderers found good habitations already made to their hand in the island. And indeed it is not natural that a flying party of foreigners who rush in upon a coast with the mere design of plunder, should think of building forts on high places without a view of conquest or permanent settlement in the country; nor does it seem that that band of *Irishmen* had time enough allowed them for forming such a project, before they were attacked and routed by a superior number of the Britons led against them by Caswalhon Lhawir, Prince of North Wales.

Two other places or objects in the same island, whose names are mere plain Irish, and not understood by the Welch, are so many living evidences of the Irish being the ancient inhabitants of those parts before the Welch. The landing place of the ferry or passage from North Wales to Anglesey is called *Port-aeth-wy*, for so the Welsh write it. Mr. Rowland, for want of understanding the Irish, is driven to the necessity of giving this compound word an absurd and strained interpretation, as if it meant, *the passage which some before had passed over.* These are his very words. Now this word is of so plain a signification in Irish, that a child bred up to the use of that language would understand the genuine meaning of it at its very first utterance. The three monosyllables, of which this complex word *Port-aeth-wy* is composed, signify in Irish *the bank, or landing-place of the yellow ford or passage*; *port* being the Irish for a bank or port; Lat. *portus*; *âc*, or *âd*, the Irish for a ford or passage; Lat. *radum*; and *bu*, or *bu*, pronounced *wy*, the Irish for *yellow*. And indeed no name of a place could have a more natural signification, as the water of that small arm of the sea is always of a yellowish colour; and if my memory does not very much deceive me, the earth or soil on both sides of that passage is of a saffron or ruddy hue. It is also remarkable that *Tin-dath-wy*, the name of the territory adjacent to this place called *Port-ath-wy*, is mere Irish; for *ty*n in Welsh signifies a country or region, as *ta*in does in Irish; so that the word was originally *Ta*in-âc-bu, the territory of the *yellow ford*. The other vestige of ancient Irish habitations in Anglesey, is the name of the ruins of a great edifice in that island, which Mr. Rowland thinks to have been the Arch-Druid's supreme court of judicature. Those ruins are to this day called *Bruyn-gwin*, as the Welch write it; a plain Irish word, which signifies a white palace, or house, the same as White-

hall in London. *bruígean*, pronounced *bruian* or *bruyn*, in Irish signifies a great house or palace; *gwin*, in the Welch way of writing, is of the same signification with *þjonn* or *bán* in Irish, which means *white*. Now as the Welch have not the word *bruin* in their language, Mr. Rowland vainly strives to derive that word from the Welsh *breiniol*, i. e. supreme or royal; and *gwyn*, which in Welch is the common word for *white*, he changes, or rather strains into *cwyn*, a suit or action at law. This indeed may justly be called a far-fetched, or forced interpretation, while the meaning of the word is quite plain and natural in the Irish language.

I shall finish this supplement to Mr. Lhuyd's observations, after remarking, in the first place, that the name of the very capital of Britain, as it was used in the time of the Romans, who added the termination *um* to it, was mere Guidhelian or Irish, in which language *long* is still the only word in common use to signify a ship, as *ḍḡn* or *ḍḡon* is, and always has been used to imply a place of safety, or a strong town, being very nearly of the same signification with *ḍán*, with this only difference that in the Ibero-Celtic language *ḍán* signifies a fortified place that is constantly shut up or barricaded, and *ḍḡn* or *ḍḡon* literally means a place of safety, a covered or walled town; so that *long-ḍḡn*, or *long-ḍḡon*, which the Romans changed into *londinum*, literally signifies a town of ships, or a place of safety for ships. To which may be added, that the old name of the river of London was likewise very plain Guidhelian Irish; Cæsar calls that river by the name of *Isis*, which is only Latinizing the Guidhelian word *l̥yc*, *water*, the name it then bore amongst the people of the country; and whether the word *Tam* was always prefixed to *Is* or *Isis*, either as an epithet, or as being the name of the river *Tame*, which joins its water, as it possibly might also have joined its appellative with the river *Is* or *Isis*; in either supposition the Ibero-Celtic word *tām*, which signifies still, quiet, gentle, smooth, &c., was a very natural epithet for the river Thames, as well as it may be a very significative name for the river *Tame*. To all this I shall not hesitate to add, that Albion, the most ancient name of the greater British Isle, and under which it was known to the Greeks, not only in the times of Ptolemy, of Marcianus Heracleota, Eustachius, &c., but also in the much more ancient time of Aristotle or of Theophrastus, as is observed by the great Ussher, *Antiquit. Eccl. Brit.* p. 378, that this name, I say, is plain Guidhelian Irish, in which language *al* or *al̥* signifies a rocky cliff, and *bán*, white; whence the whole name *Alban*, *Albain*, or *Ailbion*, signifies the white cliff; a very natural name in the mouth of a Gaul or Guidhelian placed on the Continent, at or near Calais, where the first and only knowledge he has of the British Isle consists in the bare sight of the white cliffs of Dover. This Guidhelian or Gaul having crossed the channel, and observed the situation and shape of the land about Dover, he calls it by the name of *Cean-t̥ḡn*, i. e. *head-land*, which Guidhelian word the Romans Latinized into *Cantium*. A numerous colony of the same nation being afterwards come over to that island, which they peopled by degrees from one end to the other, it is quite natural that they should have given names to all the remarkable objects of either nature or art through-

out the whole country, such as rivers, mountains, headlands, towns, &c. ; and accordingly we still find these Guidhelian names every where in England and Wales, all the way from Dover to York, I mean from *Cean-tir*; or Kent, to the river Isc, now called Ouse, and by the Romans Isis, which passes through York; and from the river Isca, passing through the town of *Caer Leon ar Isc*, in Monmouthshire, to *Longdion*, or *Longdun*, the city of London, and its river *Tamh-isc*, *Thamisis*, the Thames.

It is particularly to be remarked that the Guidhelian colony never gave any other name to the island than that of Alban, or Albain; and that when the Belgics, afterwards called Britons, ancestors of the Welch, and who in all likelihood were mixed, either from the beginning or by degrees, with Gauls, as well as with Cimbrians and other Germans, forced the Guidhelians towards the northern parts of the isle, the name they had first given it, followed them always, so as to be appropriated to whatever tract they inhabited. Hence it came to pass that this name stuck at last to Caledonia, or North Britain, afterwards called Scotland, from the colony of Irish Scots who first settled in those parts under the command of Fergus, son of Ere, and his brothers, in the beginning of the sixth century. This circumstance of Albain, the first name of the whole island, being limited at last to the northern parts of it, is clearly evinced by the constant tradition of the Irish, who never, even to this day, gave any other name than that of Albain to the country now called Scotland by the English. And to finish my observations on this subject, I shall remark that *Kimry*, or *Kimraeg*, the national name the Welch distinguish themselves by, though I do not find that they can account for its radical derivation in their own language, is a very plain Guidhelian or Irish word still of common use in Ireland. *Cuma* in the Irish language signifies a deep valley between two hills, as *cume* in Gaelic does a tract of land consisting of hills and deep valleys; and the inhabitants of such a country are very properly called *Cumai*. A well-known example of this appellative is furnished by the distinctive surname of a branch of the O'Briens of Thomond, which settled about the end of the fourteenth century in the valleys and high lands called *Cumai*, northwards of Dungarvan, in the County of Waterford; from which they were always called *Cumai*, or the O'Briens of *Cumai*, i. e. of the valleys and hills. — *Vid. cumai infra*. I need not observe that this is a very proper and significative name for the Welch, and that this national appellative they are distinguished by, is much more naturally derivable from the nature of their country, than from the supposition of their being either Gomarians or Cimbrians, as some writers have imagined. In the mean time it is natural to think that if the old Britons had the word *cumar* in their language, with the meaning now explained, those of that nation who lived on the plains might have given the name of *Cumaraig*, corrupted into *Kimraeg*, to the inhabitants of the hilly countries of Wales and Cumberland. But if they never had it in their dialect, it seems a plain case that these countries were first called *Cumai* by the Guidhelians, in whose language the word is still of common use in Ireland, as above observed; whence it is natural that the Britons finding those countries in

possession of that name at their arrival in the island, always called the inhabitants of them by that of *Cumaraig*, or *Kimraeg* and *Kimry*, according to the genius of their dialect.

But however useful or necessary the Irish language may be for clearing up the antiquities of Great Britain, some of our learned readers may very possibly think us quite presumptuous, and even extravagant, if we adopted the assertion of Mr. Lhuyd, "that the learned nations of France, Spain, and Italy will not be capable of giving a full etymological account of those languages which Menage, Aldrete, and other learned persons endeavoured to do, if they do not acquire some perfection of knowledge of the Irish language and the Welch; which, without dispute, are allowed to have been the best preserved part of the languages those learned men treated of, before they were corrupted by the Romans, Goths, and Africans." As to this assertion of Mr. Lhuyd in the Preface of his Irish Vocabulary, I shall only be bold enough to assure the reader, from my own knowledge of the matter, that with regard to Menage, (for I have not seen Aldrete's book,) and even Ducange, any man of letters well acquainted with the Ibero-Celtic dialect, may, with all the facility imaginable, make up such supplements to the erudite performances of both the one and the other, as may comprehend very extensive and curious improvements of their respective works. And to put the learned reader in the plain way of judging whether it be possible that this assertion may naturally be well grounded, I shall only desire that he may join me in supposing "that a colony of Gauls or Celts might have separated themselves from the rest of their nation on the Continent some hundreds of years before Julius Cæsar invaded Gaul, and that ever since their separation they lived together by themselves in remote islands, without being exposed to such a mixture of other people of different languages, as may cause any great alteration in the dialect they originally used in common with the main body of the Gaulish nation on the Continent. But in the mean time the original tongue of their brethren, the Gauls, on the Continent, was from age to age liable to corruption and alteration from their mixture, first with the Belgians and other Germans, then with the Romans and their troops of different nations constantly quartered amongst them for many centuries; and much earlier, as to the southern parts of Gaul, with the Phœcean-Greeks of Marseilles; beside that the language of a very extensive and powerful nation, consisting of a great number of different tribes and provinces, whereof some are very remote from others, is much more subject to alteration than that of a colony of the same nation, which, from the time of its separation, has been concentrated and kept together within the circumscribed borders of an island."

Now, if the primitive language of the Gauls on the Continent hath been at long run so entirely altered and disguised, that very little of it is discernible in the *chaos* of the many other different languages it is confounded with, which is now its real state; the learned reader is to judge whether it be not very natural to think that the dialect of that colony of ancient Gauls which brought away to their islands, and there preserved in the best manner the original Celtic language, may be of great

help to make this discernment, by pointing out and separating from that *chaos* the genuine remains of the old Gaulish tongue; and consequently an effectual help and guide in tracing out the real origin of those words which Menage and Ducange undertook to explain? If the reader judges on the affirmative side of this question, as it is natural to expect, he then will decide in favour of the Ibero-Celtic dialect, as being that which furnishes the surest clue for tracing out what may still remain of the old language of Gaul, through the confused assemblage of other foreign dialects in which it is wrapped up and disguised. For it seems certain, that the Guidhelian or Gaulish colony which settled in Ireland, after inhabiting Britain for several ages, separated from the Gauls of the Continent long before their mixture with any foreigners; since it appears from Cæsar's account of the *infinite multitude of people*, into which the Britons, ancestors of the Welch, were already grown in his time, that they had then been possessors of the island for many centuries after the Guidheliens had passed over to Ireland; which number of centuries being added to those which the Irish Gauls must necessarily have spent in the same British Isle, before they could multiply to a sufficient number to people it universally, and give names, as hath been proved above, to its rivers, mountains, and remarkable places, from one end of it to the other; these two numbers of centuries being, I say, joined together, and considered as the space of time between the epoch of the separation of the Irish Guidhelian; or Gaulish colony, from the Gauls on the Continent, to that of Cæsar's invading Britain, must throw back that separation to a period of time much earlier than that of the Belgic Germans mixing with the Gauls, or of any other mixture their language could have received. From which it is manifestly consequent that the Guidheliens brought away to the British Isles the pure original Celtic tongue of the primitive Gauls; and as to their preserving it in the best manner possible, even to this day, the reasons already alleged are sufficient to evince that point.

The remains of the Gaulish language in its present confused state, are mixed with the old French, or the German dialect of Franconia, as also with the different dialects of the Burgundians and Goths, from which the affinity of the French with the Italian in words which are not of Latin extraction, is chiefly derived; (and this shews, by the by, how improper it is to derive, without distinction, from the Italian, as Menage generally does, those French words which bear a resemblance with Italian words, or *vice versa*; since this resemblance or affinity on both sides proceeds from one and the same common source;) and lastly, those remains of the old Gaulish tongue are mixed with the Latin, besides the old mixture of the Belgic German. But one particular circumstance of its Latin mixture, and a circumstance that neither Ducange nor Menage seem to have taken any notice of, is, that besides the great multitude of words which the modern French language, made up of all the mixtures now mentioned, has really borrowed from the Latin, and are the more easily discerned as they are generally formed upon the genitive case of the Latin words, as *conversion*, *sermon*, &c. It contains also an abundant variety of other words, which, though seemingly of Latin extraction

by their near affinity with words of the same sense in that language, are, notwithstanding, genuine and real Celtic words, and the very *archetypes* or *radicals* upon which the Latin words have been formed. This will be more clearly understood and evinced from what shall be observed in the sequel concerning the striking affinity of the Irish with the Latin in an abundant variety of words. The sure method of discerning those original Celtic words resembling the Latin in any European dialect of the Celtic nations, is by considering, in the first place, if they are expressive either of such ideas or such objects of the senses as no language can want words for from the beginning, because no society of people, nay, none of its particular members enjoying all the senses, could at any time or in any country be strangers to such objects or ideas, and consequently none destitute of words to distinguish them; and secondly, to consider if such words be the only appellatives of their respective objects or ideas used in the language either in common practice or in old writings, for signifying the things they are appropriated to. All words in any of the Celtic dialects, which can stand the test of these two qualities, may with full assurance be regarded as mere Celtic, (though probably somewhat changed from their primitive form and pronunciation,) and not derived from the Latin, whatever resemblance or affinity they may bear with words of the same signification in that language.

It was upon the foundation of the two characteristics now explained that I demonstrated, as I cannot but think all the appellatives of objects, or signs of ideas, in the list of Irish words published last year at London in the Prospectus of the following Dictionary, to be pure original Celtic, notwithstanding their close and striking affinity with the Latin words of the same signification, which are stamped with plain marks of being rather derivatives of the Celtic words of the sort I am speaking of; these being generally *monosyllables*, and seldom or never consisting of more than two syllables; whereas the Latin words corresponding with the Celtic monosyllables, consist generally of two syllables, as those that agree in signification with the Celtic words of two syllables, are generally of three or four syllables, which, according to the rules of *etymology*, evinces them to be derivatives from the more simple radicals of the Celtic, of which the *lingua prisca* of the Aborigines, the mother of the Latin, was only a dialect. Thus also, and upon the same foundation, we may, I think, assure ourselves that the following French words, with a vast number of others of the like nature, are mere Celtic or Gaulish, though doubtless somewhat changed from their primitive structure as well as pronunciation; such as *pain*, *vin*, *froment*, *homme*, *femme*, *pere*, *mere*, *fils*, *fille*, *sœur*, *frere*, *bœuf*, *cheval*, *cavale*, *jument*, *ame*, *cor*, or *corps*, *cœur*, *amour*, &c.; all signifying objects or things which no language can want words for, and which, at the same time, are, I think, the only words used in the French for the objects they respectively signify; from both which characteristics it is evident they are not derivatives of the Latin, notwithstanding their resemblance to its words of the same meaning. And here I think it pertinent to remark, that men of letters, of the French, Spanish, and German nations, who had leisure and curiosity enough to make out ample lists of words bearing these two cha-

racteristics, and resembling the Latin in their respective dialects, would thereby contribute in a very essential manner to the improvement of Celtic literature. And if the words of any kind which may be found to bear an affinity with the Greek as well as with the Latin, were marked and pointed out in such lists, it would not only enlarge such an improvement, but also evince a curious point and matter of fact which I shall remark in the sequel, when I have compared many Ibero-Celtic words with Greek words of the same, or of an analogous signification, and which I do not find that any writer has hitherto taken notice of, viz. that the Latin has borrowed much less of its words from the Greek than is generally imagined, and that a vast number of those Latin words which are supposed to be of Greek extraction, have been really and immediately derived from the Celtic, and not from the Greek, whose words of this nature are likewise derivatives of the Celtic; or, which is the same thing, either of the Phrygian or Thracian; this latter people being unquestionably Celts, as well as parents of the former, according to the best authorities. And this confirms the truth of Plato's opinion in his *Cratylus*, that the Greeks have borrowed a great deal of their language from the Barbarians. Before I have done with this subject of the utility of the Ibero-Celtic dialect towards improving Celtic literature, and illustrating the antiquities of the Celtic nations, I think it proper to produce some few examples of words or terms used in the base Latin and French, of whose radical structure or derivation our glossarians or etymologists, particularly Ducange and Menage, have not been able to give any positive or satisfactory explication; and examples which will justify in some measure my preceding assertion, "that very considerable supplements to the works of these two learned writers may easily be made up with the help of the Irish language."

First, I shall instance in the word *allodium*, in old English, *alleud*, and in French, *alleu*, or *franc-alleu*. It is agreed upon that this word signifies a free hereditary property of long standing in a family, and descending from father to son, without chief-rent or other obligation to any lord paramount. But the radical derivation of the word is far from being agreed upon by our glossographers, as appears at the words *allodium* in Ducange, and *alleu*, or *franc-alleu*, in Menage. Nothing more plainly intelligible than this word in the Irish language, wherein its true derivation is found and well known, and not, I dare say, in any other Celtic dialect. The word *allod*, otherwise written *allud*, signifies, in Irish, any thing that is ancient; thus, *yn allód*, or *yn allúd*, signifies anciently; Lat. *olim*, *antiquitus*; *yn aymryjn allódj*, in ancient times; Lat. *tempore antiquo*; *feanann allód*, an ancient land property; Lat. *fundus antiquus*, seu *prædium antiquum*; *maojn allód*, old properties, or goods of any kind, in a family; Lat. *bona allodialia*. A like facility of explaining the radical derivation of the word *feodum*, or *feudum*, is furnished in the Irish language, wherein the common and only word in use to signify a piece, portion, or division of ground, assigned to be cultivated under some obligations, is the monosyllable *fód*, which is visibly the root of the Latin verb *fodio*, to dig or work at the ground; and it is natural to think that the Latin, or the *lingua prisca*, from which it is derived,

had a noun of the same radical structure with this Ibero-Celtic word *fōd*, from which the Latins derived the verb *fodio*, as verbs are generally formed upon and derived from the nouns. This Celtic word *fōd* is evidently the root of the Latin *feodum*, sometimes written *feudum*, of which it likewise furnishes the true sense and common meaning; as it signifies a piece of land or ground assigned for improvement, under some obligation to the paramount, by which this kind of tenure or property is distinguished from *allodium*. Some modern writers, particularly Mr. Dalrymple, have advanced that the Germans were the first authors of the *feodal* tenure; an opinion which plainly shews that those writers have not dipped very deep into the German antiquities, and the manner in which those people lived in the times of Cæsar and Tacitus; nor considered that the Emperor Alexander Severus in the year 222 established *feodal* tenures, called *military benefices*, on the frontiers of the empire, obliging the proprietors of them to defend the limits of the empire against the barbarians, by defending at the same time their own properties. And if those writers had carried farther back their researches into antiquity, they would find in Diodorus Siculus, lib. 1. that the Egyptians, for a proof that the people of Argos and Athens, and of another city of Greece, named Asty, descended from themselves, alleged, "that the second order of people amongst them was those unto whom the lands of the country were assigned, to the end they may the better apply themselves to arms for the defence of the country; like those of Egypt, who are there the proprietors of the lands, and are therefore obliged to furnish soldiers for the wars at their own charge." I have been often thinking that the custom of feodal tenures for military service among the Egyptians, derived its origin from the time that Joseph bought for the king all the lands of Egypt for the provisions he furnished to the particular proprietors, during the seven years of famine mentioned in Genesis; after which event the king was at liberty to give out the same lands in equal or proportionable divisions, as Lycurgus did those of his jurisdiction, under the obligation of military service. Before that epoch the properties of particulars in Egypt were doubtless of the free allodial kind, which in the primitive times must have been the case in all other countries.

Another word of the same nature with those I have mentioned, I mean *soccagium*, soccage, a tenure subject to services of agriculture, or some other duties or rents to the Paramount, has its natural root in the Irish language, wherein the monosyllable *roc* is the common and only appellative of a ploughshare, or that pointed iron instrument which lies perpendicular to the coulter, and parallel to the ridge. As this word *soc* has been in the old French or Gaulish language with the same meaning, I cannot but think that that language had also the word *roc*, plur. *rota*, which in the Celtic means a wheel and wheels, and is the only word used for it in Irish; Lat. *rota* and *carruca*, which latter word signifies a plough, as well as any wheel-carriage, (vid. Littleton's Diction. in *V. Carruca*.) and whence in the modern French a plough is called *charrue*, as it may as properly be called *roc*, or plur. *rota*, from its wheels, being words of the same meaning. I therefore refer to the

judicious etymologists, whether the French words *roture* and *roturier* may not be more properly derived from *ροτ*, or *ροτu*, signifying a plough, than from the participle of the Latin word *rumpo*, to break, because agriculture chiefly consists in breaking or dividing the ground.—Vid. Menage in the word *roture*. And to finish my remarks on words of this nature, I shall only add, that I very much doubt if the root of the Latin word *armarium*, *armaria*, can be as properly found in any other living language of the Celtic nations as in the Irish; wherein the monosyllable *arm* signifies any close place, which is likewise the general signification of the word *armarium*, though it is particularly used to signify a storehouse, a closet, a cupboard, a chest, a study, or library.—Vid. *Du Cange*, and Littleton's Dict. ad Voc. *armarium*. Thus also the Irish word *cam*, crooked or convex, is the root of the Latin *camurus*, as *camuris cornibus* of Virgil, and *camus* of the French. And as to the names of rivers, mountains, and towns all over the Celtic nations, I dare say no Celtic dialect now subsisting can equal the Irish in accounting for their radical derivations. For the etymological explanation of all the names of towns that end in *dun*, I refer the reader to that word in the following Dictionary, as I do to the word *mağ*, (which in Irish is the common word to signify a plain field, or any open piece of ground clear of trees or woods,) for explaining those which end in *mağay*, of which Bochart (lib. 1. c. 42. p. 757.) assures us, there were more than thirty in the Celtic countries, besides six which he names. But Ortellius, Rhennanus, and Cambden, who are followed by Bochart, and lately by Bullet and Peloutier, are all mistaken as to the signification of the word *magus*, which they interpret a town or habitation, not considering that all towns or habitations would have as good right to that name as those which are particularly distinguished by it. The name *mağ* was doubtless given to those plain or clear pieces of ground at or before the time of building thereupon the towns whose names terminate in that monosyllable of which the Latins made *magus*. In the same manner as we read in the life of St. Patrick, that the town which he built on the high ground of *Ḍnaim Salyeac*, derived its name of Ard-magh, from its situation on a high field or plain, which clearly indicates the literal signification of the Celtic word *mağ*. Thus also, for the literal explication of the names of towns terminating in *durus* or *durum*, it is sufficient to observe, that in the Ibero-Celtic dialect the monosyllable *dūr* signifies water; and accordingly it is observable, that those towns are situate near some rivers, lakes, or marshes, or otherwise convenient to good springs or fountains. And as to the names of rivers, it is to be observed, that the common appellation for a river in Irish is *amaj*, Lat. *amnis*; which name joined to that of some remarkable quality of any particular river, makes up its name. Thus *garb*, pronounced *garv*, which signifies violent, rough, rapid, being joined to *amaj* makes *garbamaj*, and contractedly *garbamaj*, *garumaj*, Latinized into *Garumna*, the river Garone. Lastly, to account for the etymology of the names of rivers ending in *ana* or *anus*, as *Sequana* and *Rhodanus*, &c., we have only to remark that *an* is one of the common appellatives of water in the Irish language. If Mr. Bullet had been well acquainted with it, he would have had no need of

so often recurring to strained explications of the names of the remarkable rivers of France.

Now, to acquit myself of the fourth and last point of my engagement to the public, as it is stated in the beginning of this Preface, I have only to shew, in the first place, the close and abundant affinity of the Irish language with the Latin. And at the same time, in order to demonstrate that the Ibero-Celtic dialect did not borrow from the Latin any of those words in which both languages agree, (excepting always such words as are significative of the rites and mysteries of the Christian religion; objects which no people could have words for before the preaching of the Gospel,) I shall only lay down on the part of the Irish, those which are expressive of ideas or objects which no language can want words for, even in its most incult state, and are at the same time the only words in common use in that language to signify precisely and properly the things they are appropriated to; two characteristics which plainly demonstrate that they are not derivatives of any other language, but rather genuine original words of the Celtic tongue. From which circumstance, joined to the plain marks of derivation with which the corresponding Latin words are stamped, as shall hereafter be observed, it will evidently appear that those Latin words, with a vast number of others taken notice of throughout the course of this Dictionary, are derivatives of the Celtic; and consequently that the *lingua prisca* of the Aborigines of Italy, from which the old Latin, refined by the Romans, had been formed, was only a dialect of the Celtic; which was the more natural, as the Aborigines themselves, consisting of Umbrians, Sabins, and others, were certainly Celts. In the next place, I shall compare the Irish with the Greek, in order to shew that the Greeks have derived a great part of their language from the Celtic, for most certainly the Irish never borrowed any part of their's from the Greeks, no more than did the Gauls or any other Celts: and by comparing the Latin, as well as the Greek, with the Irish in words, wherein the three languages agree in affinity, it will be made manifest that the Latin did not borrow from the Greeks (as it hath hitherto been imagined) those words which agree with the Ibero-Celtic, as well as with the Greek, but rather that both the Latin and the Greek derived them from the Celtic. This point hath been already touched upon and laid open, in some measure, in the preceding part of this Preface; I shall therefore now proceed to lay down my list of Irish and Latin words of the nature I have explained, but not in an alphabetical order. The Irish preceeds, the Latin follows, in Italic characters, and then the English in the Roman. At the same time it is to be noted, that to judge of the affinity of the Latin with the Irish, it is necessary the reader should know that the Irish alphabet has no *v* consonant, but that the letter *b*, aspirated with an *h*, serves instead of it, as in the Spanish. It is also to be remarked, that the change of initial consonants makes no difference as to the identity of radicals between the words of different languages, no more than the exchange of one vowel for another in any syllable of such words. Now begins the list, wherein the letter M. shall be fixed immediately after every Irish word that may

seem to strangers to be of two syllables, though it be really but a monosyllable. No Irish word of this list is of more than two syllables.

Ir. *Ója*, M., genit. *Óé*, Lat. *Deus*, God; Ir. *anm* or *anam*, Lat. *anima*, the soul; Ir. *intleact*, Lat. *intellectus*, the understanding; Ir. *meamoir*, Lat. *memoria*, the memory; Ir. *toil*, Lat. *voluntas*, the will; Ir. *intjn*, Lat. *intentio*, intention; Ir. *mējn*, M., Lat. *mens*, the mind; Ir. *neayun*, Lat. *ratio*, reason; Ir. *γρηjd*, Lat. *spiritus*, spirit; Ir. *beata* and *bte*, Lat. *vita*, life; Ir. *corp*, Lat. *corpus*, the body; Ir. *cpoide*, M., Lat. *cor*, abl. *corde*, the heart; Ir. *cor*, Lat. *pes*, the foot; Ir. *uct*, Lat. *pectus*, the breast; Ir. *peap*, plur. *fej*, Lat. *vir*, a man; Ir. *bean* and *ben*, Lat. *Venus*, woman; Ir. *atajn*, Lat. *pater*, a father; (vid. *atta* in the Gothic Glossary at the end of the *Codex Argenteus*, where it appears that this word had not the letter *p* as its initial in many ancient languages, not even in the old Greek, nor anciently in the Latin, as may be inferred from the word *attavus*.—See *atajn* *infra*;) Ir. *macatjn*, Lat. *mater*, a mother; Ir. *bratajn*, Lat. *frater*, a brother or cousin; Ir. *maljy*, Lat. *malitia*, malice; Ir. *feall*, Lat. *fallacia*, treachery; Ir. *fejor*, Lat. *verum*, true; Ir. *bo*, Lat. *bos*, a cow; Ir. *tarb*, pronounced *tarv*, Lat. *taurus*, a bull; Ir. *cabal* or *capal*, Lat. *cavallus*, a horse; Ir. *eać*, plur. *ejć*, Lat. *equus*, a steed; Ir. *cū*, plur. *cajn* or *cujn*, M., Lat. *canis*; Ir. *cujnjn*, Lat. *cuniculus*, a rabbit; Ir. *gabaj*, Lat. *caper*, a goat; Ir. *uağn*, M., Lat. *agnus*, a lamb; Ir. *cuac*, M., Lat. *cucullus*, the cuckoo; Ir. *cat*, Lat. *catus*, a cat; Ir. *cojre*, M., Lat. *cortex*, bark; Ir. *cejn*, Lat. *cera*, wax; Ir. *γtān*, Lat. *stannum*, tin; Ir. *or*, Lat. *aureum*, gold; Ir. *ajrget* or *ajrgjot*, Lat. *argentum*, silver; Ir. *jejn* or *jarun*, Lat. *ferrum*, iron; Ir. *cnāj*, Lat. *canabis*, hemp; Ir. *cpōć*, Lat. *crocus*, saffron; Ir. *cajle*, Lat. *calx*, *calcis*, chalk or lime; Ir. *tjn*, Lat. *terra*, land or country; Ir. *talb* and *tellūj*, Lat. *tellus*, *telluris*, ground; Ir. *corceuj*, Lat. *purpura*, purple; Ir. *amujn*, Lat. *amnis*, a river; Ir. *loc* or *lac*, Lat. *lacus*, a lake, or pool of water; Ir. *yeagal*, Lat. *secale*, rye; Ir. *cpuytneact*, Lat. *triticum*, wheat; Ir. *arbar*, Lat. *arva*, *arvorum*, corn, or fields of corn; Ir. *γrān* and *γrājne*, Lat. *granum*, grain; Ir. *ljn*, Lat. *linum*, flax; Ir. *oć*, pronounced *or*, Lat. *ovum*, an egg; Ir. *cājre*, Lat. *caseus*, cheese; Ir. *laćt*, Lat. *lac*, milk; Ir. *fejūn*, Lat. *vinum*, wine; Ir. *ajlmujnt*, Lat. *alimentum*, food or nourishment; Ir. *zjneamujn*, Lat. *genimen*, a generation; Ir. *balb*, Lat. *balbus*, a stammerer; Ir. *calb*, Lat. *calvus*, bald; Ir. *coeć*, Lat. *cæcus*, blind; Ir. *macujl*, Lat. *macula*, a spot or stain; Ir. *mejrdneac*, Lat. *meretrix*, a harlot; Ir. *brūćt*, Lat. *ructus*, a belch; Ir. *clūm*, Lat. *pluma*, a feather; Ir. *mođ*, Lat. *modus*, a mode or manner; Ir. *nōy*, Lat. *mos*, a custom or usage; Ir. *clām*, M., Lat. *gladium*, a sword; Ir. *lann*, Lat. *lancea*, a lance; Ir. *γajğjd*, Lat. *sagitta*, an arrow; Ir. *roć*, Lat. *rota*, a wheel; Ir. *mol*, Lat. *mola*, a mill-wheel, or the whole mill; Ir. *obujr*, Lat. *opus*, *operis*, work; Ir. *nead* and *njd*, Lat. *nidus*, a nest; Ir. *roc*, Lat. *soccus*, a ploughshare; Ir. *feđ*, unde Lat. *fodio* and *feodum*, a sod or piece of ground; Ir. *allođ*, Lat. *allodium*, an ancient property; Ir. *caja*, Lat. *charus*, a dear friend; Ir. *cpeljđ*, Lat. *crede*, believe thou; hence Ir. *cpeljđjom*, Lat. *fides*, belief.—N. B. These two words were in the Irish language before the knowledge of Christianity, as all people must have

had an idea of the act of believing each other in their mutual converse of life. Ir. *ḡaeḡul*, Lat. *sæculum*, an age, or man's life; Ir. *mj* and *mjḡ*, Lat. *mensis*, a month; Ir. *ḡeacṡmajn*, Lat. *septimana*, i. e. *septem mane*, a week; Ir. *uajr*, Lat. *hora*, an hour; Ir. *eun*, Lat. *unum*, one; Ir. *ḡō*, Lat. *duo*, two; Ir. *ṡmj*, Lat. *tres, tria*, three; Ir. *ceacṡajr*, Lat. *quatuor*, four; Ir. *cujḡ*, Lat. *quinque*, five; Ir. *ḡē*, Lat. *sex*, six; Ir. *ḡeacṡ* or *ḡeṡṡ*, Lat. *septem*, seven; Ir. *ōcṡ*, Lat. *octo*, eight; Ir. *nao*, Lat. *novem*, nine; Ir. *dejcṡ*, Lat. *decem*, ten; Ir. *cēad* or *cēat*, Lat. *centum*, one hundred; Ir. *mjle*, Lat. *mille*, a thousand; Ir. *njūmajr*, Lat. *numerus*, a number; Ir. *annḡur*, Lat. *angor*, anguish, trouble, or vexation; Ir. *ajm*, Lat. *armus*, unde *arma armorum*, the shoulder, also arms, so called from that part of the body, which is the chief seat of strength; Ir. *nēabul*, *contracte nēul*, Lat. *nebula*, a cloud; Ir. *ḡjoc*, Lat. *siccitas*, frost; Ir. *mōjr* or *mujr*, or *majr*, Lat. *mare*, the sea; Ir. *mōjn* or *majn*, Lat. *mons*, a mountain; Ir. *pōrt*, Lat. *portus*, a bank, a landing-place, a port, or haven; Ir. *ḡalla*, Lat. *vallum*, a wall or rampart; Ir. *ōla*, Lat. *oleum*, oil; Ir. *cajneal*, Lat. *candela*, a candle; Ir. *ḡōḡ* and *ḡōjḡ*, Lat. *rosa*, a rose; Ir. *cajra*, Lat. *carruca*, any wheel-carriage; Ir. *ḡcuab*, Lat. *scopa*, a floor-brush, or a sweeping-broom; Ir. *leatun*, Lat. *latum*, broad, breadth; Ir. *ajlp*, any huge lump or heap of earth; hence the Latin *Alpes*, the name of that huge mountain which separates Gaul from Italy; for the Gauls called all mountains or heights by this name *Ailp*, of which the Latins made *Alpes*. *Omnes altitudines montium a Gallis Alpes vocantur*, says Servius ad *Æneid* x. initio; and Georg. iii. v. 474. Cluverius remarks in his *Germania Antiq.* that *Gallorum lingua Alpes, montes alti vocantur*, and that *alp* signified a mountain in the British; *Alp mons Britannis*.—Vid. Isid. Orig. l. 14. c. 8; Strabo, l. 4. p. 201; Ptol. l. 2. c. 2. Thucydides mentions a mountain in the country of the Argians called *Olpe* in his time. Ir. *ajll-ḡroḡac*, plur. *ajll-ḡroḡajḡ*, Lat. *allobrogi*, from *ajll*, which in Irish signifies a rocky cliff, and *ḡroḡ*, a habitation; so that *Allobrogi* signifies a people inhabiting rocky cliffs and hills, such as were those who lived near the *Alpes* in the hills of Savoye and Dauphiné, from thence called *Allobrogi*, which is but a Latinized writing of the Celtic word *ajll-ḡroḡajḡ*.

The preceding list of Irish words, all, excepting the last, stamped with the two characteristics above described, might be stretched to a much greater extent, were it reconcileable with the reasonable length of a Preface. The last word, *ajll-ḡroḡac*, hath been added to show that *Allobrox*, *Allobroges*, is mere Guidhelian, or Gallic Irish, as are likewise *vergobretus*, the title of the chief magistrate or judge of the *Ædvi*, *vercingetorix* and *vergasillaunus*, two military officers of the Arverni. *Vergobretus* is but a Latinized writing of the Guidhelian or Gallo-Celtic words *ḡear-ḡo-ḡreḡṡ*, in Irish signifying a judge, or literally, the man who judgeth, or the man of the judgment, *vir ad judicium*, or *ad judicandum*, from *ḡear*, a man, and *ḡreḡṡ*, judgment; whence *ḡreḡṡ-ṡeam*, a judge, (*qd. vid. infra.*) *Veringetorix* is likewise a Latin fashion and contraction of the Celtic words *ḡear-cjn-ḡo-tojr*, or *ṡurur*, which literally means the head man of the expedition; and *Vergosillaunus* is another Latin form of the Celtic *ḡear-ḡo-ḡajḡlean*, pronounced

raġlean, meaning, verbatim, the man of the standard, or a standard-bearer,—*Vid. raġġlean*. But however short or incomplete the above list may be, I cannot but doubt that any other dialect of the Celtic countries could furnish as many words of so near a resemblance and radical affinity with the Latin, all being nouns, and such appellatives as no language can want, and at the same time the only words in use to signify *precisely* the things they are appropriated to; I say *precisely*, because there are a few words in this list whose objects are also signified in some manner by other appellatives. But besides that those other appellatives are not of the old Guidhelian or Ibero-Celtic dialect, but rather of a Scytho-German, or Scandinavian origin, they are not exactly and properly of the same signification with those in the above list, to which they are pretended to be synonymous. Thus the word *tuġġre* is sometimes used instead of *intleazz* to signify the understanding, though it rather means conception, or the act of the understanding, than that faculty of the soul which is called *intellect*. So likewise the word *caoyne* is sometimes employed in the place of *meamoyu*, though its proper meaning is remembrance, or reminiscence; while the word *meamoyu* signifies that very faculty of the soul of which reminiscence is but the act. In the same manner the word *ġljað* is made synonymous to *mōjn* or *mujn*, a mountain, though it rather means a heathy ground, whether it be low and flat, or in the shape of a hill; and so is *ġaruyge* to *mujn* or *maju*, the sea, though it more properly signifies deluge, as in the common expression *ġuġge ġeartanna*, a deluge of water. Now it is to be noted, that inasmuch as it is allowed by the best etymologists, that of radical words of the same sense in different languages, those should be esteemed the more ancient that consist of fewest letters; and that of words agreeing only in part, those which have the additional letters or syllables are for the most part the derivatives, as Mr. Lhuyd justly observes; it follows that the Ibero-Celtic words in the preceding list, being all either of one or two syllables, and mostly monosyllables, should be esteemed the radical and ancient words of the Celtic, from which the corresponding Latin words, all consisting of a greater number of syllables, were derived. For it is remarkable that the Latin words agreeing in radicals with the Irish monosyllables are generally of two syllables, and those that correspond to the Irish words of two syllables, always consist of three or four; not excepting the names of numbers, which are all monosyllables, exclusive of *ceataju*, whose corresponding Latin, *quatuor*, surpasses it by one syllable. It is therefore to be presumed that no judicious writer will ever join Mr. Thomas Innis in his strange assertion, “that the Irish had no names of numbers until they came to the knowledge of the Latin tongue after their conversion to Christianity;” an assertion which betrays his want of attention to the affinity of all the ancient dialects of the European nations with each other, and which he supports with no other reason than the resemblance of the Irish numerical names with the Latin; and this reason he pretends to corroborate with the marks of Latin derivation with which our exotic words, significative of the rites and mysteries of the Christian religion, are plainly and necessarily stamped; without considering that no people can have words for

things or objects of which they never had any knowledge until they are made acquainted with them; though, on the contrary, no society of people could want words for those objects or ideas they must at all times be conversant with; such as *numbers*, or the multiplicity of things, with which all people had as early an acquaintance as with their fingers. Nor can I imagine that any body will ever shew a solid reason why a people who march against their enemies on a day of battle, a practice which all different tribes constantly observed ever since the division of mankind, should not at all times have names for the numbers of their men, as well as for that of their fingers.

Now I think it pertinent to my subject to remark, that the very near resemblance and affinity between the Irish words and the Latin, in the above list, furnishes a fresh proof of the high antiquity both of the Ibero-Celtic dialect, and of the epoch of the separation of the Guidhelian colony from the main body of their nation in Gaul; inasmuch as that near affinity of the Irish with the Latin must necessarily proceed from much a nearer one, and probably from an original identity between the language of the Guidheliæus or the Celts of Gaul, and that of the Aborigines or Indigenæ of Italy, who were a people of very remote antiquity. This original identity of the primitive language of the Gauls with that of the Aborigines of Italy might, I think, be accounted for in a very natural manner. That part of the posterity of Japhet which peopled the south and south-west parts of Europe, must have first proceeded from the centre of the separation and dispersion of mankind, (whether it be Armenia, or the plains of Senaar,) towards the straits of the Thracian Bosphorus, and those of the Hellespont, which they crossed over by the means of boats, whose construction, doubtless, was familiar to them from the traditional knowledge they had of that of the ark. Those tribes which passed over the Hellespont first inhabited the south parts of Thracia, as also Macedonia and Greece; and those which crossed the Thracian Bosphorus, now the straits of Constantinople, must, by the same reason of convenience, have been the first inhabitants both of the northern parts of Thrace and of Lower and Upper Mysia, as also of Dacia, when a part of them had crossed the Danube. In process of time a part of those tribes which first stopped in the two Mysias and the northern parts of Thrace, proceeded towards Illyris, or Illyricum, and Pannonia; from which regions, where they were separated into two different bodies, it is natural to conclude, from the situation of them parts, that they proceeded towards the west by two different courses; those of Pannonia steering towards Noricum, now Austria, Stiria, Carniola, Carinthia, and Upper Bavaria; from which quarters all the western parts of Germany, in all appearance, were first peopled, as the east and north-east parts very probably were from Dacia; and those of Illyricum, taking their course towards Istria, from which point of the Adriatic coast they poured down into the delicious regions of Italy, whence, after having multiplied their numbers, a part of them proceeded to Gaul, speaking the very same language with those of their nation which they left in Italy, and who by all the ancient authors were called *Indigenæ*, or Aborigines, words of the same signification, meaning that

they were the original or primitive people who first inhabited that land. Those were the Siculi, the Ausones, the Umbri, (and all their descendants of different names mentioned by Cluver. *Geogr.* l. 3. c. 33. p. 332.) and the people who were particularly called Aborigines, of whom Dionys. Hallicarnassus says, that some of the ancient historians counted them amongst the Indigetes, or Indigenæ, and that others wrote they were a tribe of the Ligures, *who came into the centre of Italy from the neighbourhood of Gaul*, where indeed it is well known that those ancient people were settled at both sides of the Alpes as far as to the banks of the Rhone, being in all appearance a part of the first detachments that went off from Italy towards Gaul, and who may consequently be ranked amongst the Indigenæ. The same author adds that other ancients identified the Aborigines with the Umbrians, whom Plinius represents as the most ancient people of Italy, *Umbroꝝ gens antiquissima Italiæ existimatur*, l. 3. c. 14; and Florus calls them *antiquissimus Italiæ populus*. But this diversity of opinions concerning the origin of the Aborigines serves to prove that they were a tribe of the first inhabitants of Italy, and consequently of the same stock and body of people, whereof the first planters of Gaul were but a detachment, as the Umbri are acknowledged by some of the most respectable ancient writers to be of the same stock with the old Gauls, not of those who repassed the Alps, and inhabited the upper parts of Italy called Gallia Togata. So Solinus, citing Bocchus, says, *Gallorum veterum propaginem Umbros esse Bocchus absolvit*, Sol. c. 8; and Servius, *Sane Umbros Gallorum veterum propaginem esse Marcus Antonius refert*, Serv. l. 11; Isidorus, *Umbri Italiæ gens est, sed Gallorum veterum propago*, Isid. l. 9. c. 2. The Sabini, who, as well as the Umbri and the Aborigines, made a part of the people afterwards called Latins, were but a tribe of the Umbri, and consequently of the same stock with the primitive Gauls. For this origin of the Sabini we have the authority of Zenodotus of Tzezene, as quoted by Dionysius Hallicarnassus, l. 2. *Antiq.*, and who had anciently written the History of the Umbrians, whom he calls Indigetes, and says that a part of them being forced by the Pelasgi to remove from their former quarters, were afterwards called Sabini: *mutatoque cum sedibus nomine, Sabinos fuisse appellatos*. Now supposing the above scheme of the original population of those regions of Europe which I have mentioned, to be agreeable to reason and the nature of things, a point which is to be submitted to the judgment of the public, it must naturally follow that all the primitive inhabitants of those regions had originally but one and the same language. Of which fact Cluverius has produced very good proofs and clear vestiges in Gaul, Germany, Spain, Italy, and Illyricum, (*German. Antiq.* c. 6, 7, 8.); and had he also taken in Thrace, Macedonia, and Greece, I cannot think that he would have been mistaken. I am much inclined to believe that the near agreement which the ancient writers have remarked between the old Latin and the Greek, was in greater measure owing to this original identity of the European languages, than to whatever mixture might have been introduced into the Latin from the dialects of the Greek adventurers that came to Italy from time to time. Nor do I doubt but that the Gauls who repassed the

Alps, and settled in Upper Italy in the earliest times of the Romans, found the language of that country very nearly agreeing with their own: in the same manner and by the same reason that the people of Ireland and those of the Highlands of Scotland easily understand each other's dialects, though it be now near twelve hundred years since the Scots of Scotland parted from those of Ireland.

What I have now advanced concerning the chief cause of the near affinity and agreement anciently remarked between the Latin and the Greek, may perhaps be found supported in some measure by the like affinity appearing in several instances between the Ibero-Celtic and the Greek in the following list of Irish, Greek, and Latin words. For whenever the Latin shews a radical affinity with the Celtic, as well as with the Greek, at the same time, I cannot but think we may conclude that such an affinity does not proceed from any mixture derived into the Latin from the Greek colonies anciently settled in Italy, but rather from the remains of that original agreement which subsisted in the primitive times between all the dialects of the Celtic nations, amongst which the Greek may justly be counted, especially before it was changed by the mixtures it received from the Phœnician and Egyptian colonies. Hence we may conclude that the Greek words in the following list which agree with the Ibero-Celtic and the Latin, are certainly of a Celtic or Celto-Scythian origin; and that the Latin words are immediately derived from the Celtic in the same manner, and not from the Greek, as I have before observed. In this list the Greek words are set down after the Irish; next, the Latin words that agree with both, in Italic characters, and then the English explication in Roman types. The letter M. shall be fixed after the Irish monosyllables, which strangers may mistake for words of two syllables. When it happens that the words resembling each other are not exactly of the same, but only of an *analogous* signification, their respective meaning and common acceptation shall be explained apart. The letters *Ir.* are to distinguish the Irish words, *Gr.* the Greek, and *Lat.* the Latin, in the following manner: *Ir.* ær, *M.*, *Gr.* ἀήρ, *Lat.* aer, the air; *Ir.* æbēy, *Gr.* ἀβυσσος, *Lat.* abyssus, the sea; *Ir.* ærget or ærgjot, *Gr.* ἀργυρος, *Lat.* argentum, silver; *Ir.* all, *Gr.* ἄλλος, *Lat.* alius, another; *Ir.* amajl and gamajl, *Gr.* ὅμαλος, *Lat.* similis, like; *Ir.* anncojre, *Gr.* ἀγκυρα, *Lat.* anchora, an anchor; *Ir.* aon and eun, *Gr.* ἓν, *Lat.* unum, one; *Ir.* ar, *Gr.* ἀροσις, *Lat.* aratio, ploughing; *Ir.* atajr, *Gr.* πατήρ, and αρτα, (*qua voce ætate protectiones a junioribus, et auctores ab alumnis olim nuncupabantur.*—*Vid. Glossar. Goth. in Voce Atta ad Celcem Codicis Argenstei.*) *Lat.* pater, a father. The letter *p* was abusively prefixed by the Greeks and Latins to the original Celtic word atajr or æter. *Ir.* bac and bacul, *Gr.* βᾶκτρον, *Lat.* baculus, a staff; *Ir.* bjē and beata, *Gr.* βιοτή, *Lat.* vita, life; *Ir.* bejr and bejrjm, *Gr.* φέρω, *Lat.* fero, to bring or carry; *Ir.* bō, *Gr.* βους, and Æol. βος, *Lat.* bos, a cow or an ox; *Ir.* briac, *Gr.* βραχιον, *Lat.* brachium, the arm, meaning all the hand down from the shoulder to the fingers, all comprehended; *Ir.* bun, *Gr.* βενθος, *Lat.* fundum, a bottom or foundation; *Ir.* cabūn, *Gr.* καπων, *Lat.* capro, a capon; *Ir.* cajtē, *Gr.* χαλιξ, *Lat.* calx, calcis, chalk or lime, or cement of limestone; *Ir.*

επάβ, Gr. καναβις, Lat. *canabis*, hemp; Ir. céjri, Gr. κηρος, Lat. *cera*, wax; Ir. céat, Gr. ἑκατον, Lat. *centum*, one hundred; Ir. cjrte, a treasure locked up in a chest, Gr. κιστη, Lat. *cista pro arca*, a chest; Ir. cōjljr, Gr. καυλος, Lat. *caulis*, cabbage; Ir. colun, Gr. κολώνη, Lat. *columna*, a post; Ir. cor, Gr. πους, Lat. *pes*, a foot; Ir. cu, genit. sing. and nom. plur. cujn, Gr. κυων, genit. κυνος, Lat. *canis*, a hound or dog; Ir. crioč, Gr. κροκος, Lat. *crocus*, saffron; Ir. Ōē and Ōja, Gr. θεος, Lat. *Deus*, God; Ir. dejc and deaz, M., Gr. δεκα, Lat. *decem*, ten; Ir. djr, two persons or things, Gr. δις, Lat. *bis*, twice; Ir. do, Gr. δυω, Lat. *duo*, two; Ir. eajri, Gr. ἥρως, Lat. *heros*, a hero; Ir. řájđ and đájđ, Gr. φατης, Lat. *vates*, a prophet; Ir. řjle, or řjlead, Gr. φιλοσοφος, Lat. *philosophus*, a philosopher or poet; Ir. řeall, deceit or treachery, Gr. φηλεω, Lat. *fallo*, to deceive; Ir. řeáz, Gr. φαγος, Dor. Lat. *fagus*, the beech-tree; Ir. řjon, Gr. οινος, Lat. *vinum*, wine; Ir. řrián and řriájne, Gr. γρανον, Lat. *granum*, a grain, or grain, meaning corn; Ir. řá and řđ, plur. řajona, Gr. λιον, in the compound word, γενεθλιος and γενεθλιον natalis dies, Lat. *lux*, a day, or day-light; Ir. řac or řđč, Gr. λακκος, Lat. *lacus*, a lake or pool of water; Ir. řann, Gr. λογχη, Lat. *lancea*, a lance or sword; Ir. řjn or řjun, Gr. λινον, Lat. *linum*, flax; Ir. řačajri, Gr. μητηρ, Lat. *mater*, a mother; Ir. řjl, Gr. μηλι, Lat. *mel*, honey; Ir. řj and řjor, Gr. μην, Lat. *mensis*, a month; Ir. řeabul, Gr. νεφελη, Lat. *nebula*, a cloud; Ir. řđ, Gr. νεος, Lat. *novus*, new; Ir. řđčt or řučt, Gr. νυξ, Lat. *nox*, night; Ir. řla, Gr. ελαιον, Lat. *oleum*, oil; Ir. řčt, Gr. οκτω, Lat. *octo*, eight; Ir. řjan, Gr. ποινη, Lat. *pœna*, pain; Ir. řeuma, Gr. ρευμα, Lat. *rheuma*, phlegm; Ir. řac, Gr. σακκος, Lat. *saccus*, a sack or bag; Ir. řcjr, Gr. σκαφη, Lat. *scapha*, a ship; Ir. řbējri or řrējri, Gr. σφαира, Lat. *sphœra*, the sky, the sphere; Ir. řčájđ, Gr. σταδιον, Lat. *stadium*, a furlong; Ir. řarič, Gr. ταυρος, Lat. *taurus*, a bull; Ir. řjajna, Gr. τυραννος, Lat. *tyrannus*, a lord or king; Ir. řojl, Gr. θελημα, Lat. *voluntas*, the will. The Ibero-Celtic monosyllable řojl is the root of the Latin and Greek words, as well as of the Latin *volo*. Ir. řri, Gr. τρεις, Lat. *tres*, *tria*, three.

This list might be made much longer, and carried even to a greater extent than the limits of a Preface could reasonably admit; especially as it is now to be followed by another series of Irish and Greek words of the like affinity, in which the Latin takes but little or no share, and from which it will further appear how abundantly the Greek hath derived its words from the old Celtic, the primitive and universal language of all Europe, its north-east parts alone excepted. And this abundant derivation of the Greek from the Celtic, would, I am convinced, appear still more remarkably, if such another comparative vocabulary as this I am working at, were made up in a series of German and Greek words, agreeing with each other in radical structure as well as in signification. My reason for thinking so is, because it is in my thought very natural to believe that Germany received its first inhabitants remotely from Thracia and the two Mysias, and immediately from Dacia and Pannonia, as hath been laid down in the above plan of the first population of Europe; and consequently that the German language must abound with the old Thracian, Phrygian, and Macedonian tongue, which was origi-

nally but a dialect of the Celtic. Here follows the series of Irish and Greek words as above described: Ir. *azalla*, a speech or declaration; Gr. *αγγελω*, *nuncio*, whence *αγγελος*, and the Latin *angelus*; Ir. *ajde*, M., the face or countenance, Gr. *ειδος*, species, *præstans forma*, a good face or countenance; Ir. *ajme*, pronounced *ajme*, Gr. *αιμος*, coarse or shrubby land, Lat. *dumus*; Ir. *ajh*, Gr. *αινη*, praise, honour; Ir. *ariz*, Gr. *αργος*, white; Ir. *amma*, a horse's neck-band, or collar, Gr. *αμια*, *vinculum*, a band or bandage; Ir. *ai*, slaughter, Gr. *Αρης*, Mars; Ir. *beann*, Gr. *βουνος*, the summit of a mountain, or the top of any thing; Ir. *cac*, the excrement of man or beast, Gr. *κακκη*, dung; Ir. *carraic*, a rock, also a stone-castle, Gr. *χαραξ*, a rock or bulwark; Ir. *cala*, Gr. *χαλεπος*, hard; Ir. *cam*, crooked, Gr. *καμπτω*, to make crooked; Ir. *col*, Gr. *κολουσις*, an impediment; Ir. *erio*, Gr. *κυαρ*, the eye of a needle; Ir. *erōh*, dark or brown coloured, Gr. *χρωω*, to colour; Ir. *erit*, a trembling, Gr. *κραδωω*, to tremble; Ir. *cujm*, Gr. *κουρμι*, beer or ale; Ir. *deairc*, the eye, Gr. *δερκω*, to see. The Celtic *deairc* is manifestly the root of the Greek verb *δερκω*, and the more evidently as verbs are generally derived from nouns. I doubt that any other language affords a word of a stronger or more natural signification than that which is the only word in the Irish to signify *sight*, or the *eye-sight*, I mean *rajd-deairc*, contracted into *rajdeairc*, whose literal meaning is, in Latin, *radii oculorum*, the rays of the eyes; Ir. *doiraic*, Gr. *θυρας*, accusat. plur. a door; Ir. *duir*, Gr. *ιδωρ*, water. Plato in his *Cratylus* is of opinion that this word, as also *pyr*, fire, and *kynece*, dogs, are derived from the Phrygian language. He might as properly have derived them from the Celtic of Europe, wherein *uir* is fire, *cujn*, dogs, and *duir*, water, whence the termination *duirum* of many names of towns in the Celtic countries. Ir. *djaicujr*, grief, Gr. *δακρους*, tears; Ir. *zizlir*, Gr. *γιγλισμος*, a tickling; Ir. *leartair*, plur. *leartairi*, ships, Gr. *ληστης*, a pirate, and *ληστρικον*, a sea-rover; whence *Lestrigones*, the name of a piratical people anciently settled in Italy; Ir. *oban*, Gr. *φοβος*, fear, dread; Ir. *gearicall*, Gr. *σαρκα*, accusat. flesh; Ir. *gmeur*, Gr. *μορον*, a blackberry; Ir. *gion* and *gijn*, Gr. *ριν*, the nose; Ir. *tjme*, Gr. *τιμη*, honour or dignity; Ir. *tōh*, Gr. *νωτον*, the breech; Ir. *troirca*, fast, Gr. *θρεσκια*, in the compound word *εθελο-θρεσκια*, i. e. *voluntaria jejunia*, and rendered in the vulgate, *superstitio*, from the original Greek of the Epistle to the Collosenses, c. 2. v. 23. where it alludes to the superstitious Judaical fasts observed without authority; *vid. Buxtorf. Synag. Jud. c. 13. versus finem*. Ir. *trejd*, a quarrelling with words, a dispute, Gr. *θρεττε*, (*vid. Scholiast. Aristophan. in voce thrette*.) to litigate or dispute; Ir. *ojce* and *ujce*, Gr. *υχια*, (in the compound word *ακρονυχια*, *nox intempesta*.) the night. Many more words might be added in this list, had not our Preface been already stretched to too great a length. The reader may remark that the Irish words in the preceding lists are either of one or two syllables, and that the Greek and Latin words corresponding to them are generally of two or three syllables, which is a plain mark of their being derivatives from the Celtic.

Before I have dismissed this subject, I find myself interested by the plan I have laid down to account for the origin of the affinity still sub-

sisting in some measure between the ancient different languages of Europe in its south and south-west parts, to make a few remarks on a system of quite a different tendency published last year at London on the same subject, in a work entitled "The Remains of Japhet," wherein all the different dialects of the posterity of Japhet by his sons Gomer and Magog, are reduced by the learned author to the one common name of Japhetan Language, which, he says, "was afterwards called Pelasgian, and then the Gomerian and Mogogian, or Scythian language; which, he adds, is now to be found only in Ireland, the Highlands of Scotland and Wales; and hence," says he, "I count the Irish and Welch to be sister dialects of the Pelasgian." These are the very words of the author, (Præf. p. 12.) by which we see he not only reduces all the different dialects of the Japhetan language under the one general name of Pelasgian, which he consequently must mean to be the national name of all the descendants of Japhet by his two sons Gomer and Magog; but also adds that the name of Pelasgian was more ancient than that of Gomerian and Magogian, or Scythian language. This learned author does not stop here, but extends the Pelasgian name still farther, by attributing it also to the dialect of the descendants of Javan, the fourth son of Japhet, (Genes. 10. 2.) for in the first place he tells us, (chap. 1. p. 47.) that, "thus," to cite his own words, "was the Ionian or Gomerian language first founded in Greece, the isles of Elisha, and afterwards called Pelasgian;" where, by the by, he identifies the name Ionian with Gomerian, as he does in the preceding page, though those two races, and their names, proceeded from two different persons, both sons of Japhet. This notion surely could not be a consequence of the mistake committed in chap. 1. p. 35, where Javan is set down as the third son of Gomer, which must be through inadvertency, or the fault of the printer, since the author mentions him as the fourth son of Japhet in p. 41. It is likely the descendants of Gomer and Javan used but almost one and the same language in the primitive times of their separation; but as this learned author acknowledges that Greece was first peopled by Javan and his children, I cannot imagine why he identifies the Javonian and Gomerian, as well as the Pelasgian dialects in so many different places throughout his book, even when speaking of times of great distance from the epoch of the dispersion of mankind. The few remarks I have to make on this learned author's system cannot, with any reason, be judged offensive to him, since I begin with fairly confessing that I have not acquired erudition enough to understand it, or to discover any solid foundation he may have to extend the Pelasgian name not only to all the posterity of Javan and their language, but also to all those of Gomer and Magog, and their different and widely spreading dialects throughout all Europe and the greater part of the Asiatic regions; a point he insists on in many places besides those I have quoted, and very remarkably in the following words, ch. 3. p. 71: "But though the whole issue of Japhet were *first* called Pelasgians in general, yet they appear to have been all along considered, both in Scripture, and among the earliest as well as modern authors, under the two general appellations of Gomerians or Celts, and Scythians." And here it is observable that our author, who

now makes no mention of the Javonians, must still mean to identify them with the Gomerians, since he says that "all the issue of Japhet were first called Pelasgians, and then Gomerians," &c.

The origin of the Pelasgians, and the derivation of their name, is well known to be a very uncertain point: I have diligently examined all the different accounts given of them by the ancient historians, such as Herodotus, Thucydides, Pausanias, Strabo, Dionys. Halicarn., Macrobius, besides what little Homer and Hesiod say of them; all which authors I have now before me, and have pretty maturely consulted. I have also compared the different opinions given of them by the moderns, such as Gurtlerus, de *Originibus*, l. 1. c. 15, 17, &c., Pezron, Fromont the elder, Peloutier, and others; and after all, I can only say that the origin of the Pelasgians and that of their name is a point that seems to me still wrapped up in its primitive uncertainty and obscurity. It appears indeed by all accounts that they were very ancient inhabitants of different parts of Greece, removing successively from one quarter to another; and I see no absurdity, though no certainty, in the opinion of their being the descendants of some of the earliest planters of that country. But of what particular stock, whether Javonians or Gomerians, or of the posterity of Peleg, the fourth descendant from Shem, as Epiphanius gives room to think them, and as Gurtlerus assures himself, no body can determine with any degree of certainty. Strabo, lib. 5, upon the authority of Ephorus, who, he says, had his from Hesiod, derives their origin and name from Pelasgus, the founder of the kingdom of Arcadia, and so does Macrobius, *Saturnal.* l. 5. c. 18, which is the more apparent, as the former tells us in the same place that it was upon Hesiod's authority that Ephorus had derived the origin of the Pelasgians from Arcadia, as being descendants of Pelasgus; for Strabo had, a few lines before, cited Ephorus in the following words, for having related that those people were originally Arcadians: "*Eos (Pelasgos) originem ab Arcadibus ducentes, vitam militarem delegisse, author est Ephorus;*" to which he adds, "that having induced many other people to observe the same military institution, they were all distinguished by the one common name of Pelasgians;" which, we may observe, furnishes one reason to account for their multiplicity. But who this Pelasgus was, or of what origin, is another point that still remains involved in very deep obscurity. Sir Isaac Newton, accustomed to give no proofs but demonstrations, tells us, without proof, that Pelasgus was one of the race or subjects of the Pastor Kings of Egypt, made fugitives by Misphragmuthosis, and that he came to Greece, together with Inachus, Lelex, Oeolus, the old Cecrops, and others, all adventurers of the same pastor-race. But we are told by Greek historians that he was the son of Jupiter by Niobes.—*Vid. Gurtler.* l. 1. c. 15. s. 15. The learned Fromont the elder is very positive that the Pelasgians were originally Philistines, and the same people as the Leleges. But whatsoever origin or stock Pelasgus may be of, if we suppose the Pelasgians to be his descendants, their antiquity in Greece must be allowed very respectable, as Gurtlerus and Simson refer him to A. M. 2420, about 1600 years before Christ, though still very short of what it would be, had they descended from the Javonians or Ionians,

who, according to Josephus, Epiphanius, and others, were the first inhabitants of Greece. And indeed if what Herodotus relates (in Polymn.) as the opinion of the Greeks in his time, viz. that the Iones, when they had lived in Achaia of Peloponnesus, which, he says, was before the time of Danaus and Xuthus, the son of Deucalion, were called Pelasgi Ægiales, or Littorales, but afterwards Iones, from Ion, the son of Xuthus; if this report of the Greeks, I say, were well founded, it would seem to identify those Pelasgi Ægiales, or Littorales, with the old Ionians. But Herodotus seems to have had no opinion of the foundation of that report of the Greeks in his time, for when first he mentions the Pelasgi in his first book, after observing that they were a different people from the Hellenians or Greeks, being of different language and manners, and that they were perpetually removing from place to place, (which, it would seem, may be partly owing to their military way of living,) he adds, "that under King Deucalion they inhabited the coast of Phthiotis, (near that bay which in Ptolemy's maps is called Sinus Pelasgicus,) that under Dorus, the son of Deucalion, they removed to Estiotis, (in Upper Thessaly,) that being thence expelled by the Cadmæans, they settled for some time in a place called Macednus in Pindus, (a city or territory of the Dorians,) whence they returned to Thessaly, then called Dryopides, and that it was from this last station they came into Peloponnesus, where they were called Dorici, or Dore;" doubtless for their having lived among the Dorians of Thessaly; Pindus, where they had lived for some time, being, as I have just now said, one of their cities or territories, and which with Erineus, Boius, Cytinius, and Doris, all situate about Mount Pindus, constituted the Dorian State.—See *Diod. Sycul.* l. 11. c. 79. and *Gurtler.* l. 2. c. 30. s. 55.

But the author of "The Remains of Japhet," availing himself of this appellation of *Pelasgi Ægiales*, which Herodotus mentions to have been attributed, by a vulgar report among the Greeks, to the Iones of Peloponnesus, concludes thereupon, not only that the Pelasgi were the same people as the Sicyones or Ægiales, subjects of Ægialeus, the first king of Sicyonia, but also that they were the most ancient *settled* people of all the Greeks, inasmuch as "the Sicyonians were the eldest settled kingdom of all Greece," according to Bishop Cumberland, whom he quotes, pp. 81, 82. This conclusion our erudite author introduces by the following lines, p. 88: "The most ancient monarchy of these (the Pelasgi) was that of the Sicyonians, and their country was called Sicyonia, situated on the north-west side of the Peloponnesus; but the name of this peninsula was first Ægialea, which, in the opinion of the famous Bishop Cumberland, was so called either from its first king, Ægialeus, or because it lay near the shore of that peninsula." This period, indeed, seems somewhat *obscure*; to me, at least, I confess it is not intelligible. But the following in p. 82 is very clear: "Now as to the Sicyonians, a division of the Pelasgi, *which was the first and general name of all the original settlers*, their antiquity cannot be disputed; for Herodotus says, in his *Polymnia*, that the Greeks affirm the people of this kingdom, Ægialea, were called Pelasgi Ægialenses before Danaus came into Greece, and before Xuthus' time, whose son Ion is fabulously

said to have given the name Iones to some of the inhabitants of Greece." Now with this worthy author's good leave, I humbly think these two paragraphs of his work may want some share of revision for their greater accuracy. For in the first place, I must observe to him, that Herodotus does not say "the Greeks affirmed that the people of the kingdom of Ægialea were called Pelasgi Ægialenses," as this writer sets down; but that the Iones of Achia, in Peloponnesus, were said to be so called, according to the report of the Greeks. Iones *qui quamdiu in Peloponneso Regionem quæ vocatur Achia incoluerunt, et ante adventum Danaï et Xutti in Peloponnesum (ut Græci aiunt) vocabantur Pelasgi Ægiales seu Littorales, sed ab Ione Xuthi filio Iones sunt appellati.* These are the precise words of Herodotus in the Latin edition revised by Henricus Stephanus. In the next place I do not find any authority for this author's assertion, "that Ægialea was the first name of the peninsula of Peloponnesus;" nor does it appear that it was even the first name of Sicyonia, but rather the contrary; inasmuch as I find in Ptolemy's map of that peninsula, which now lies open before me, the following words marked down in that part which comprehended the kingdom of Sicyonia, "*Sicyonia, prius Micone, post Ægialis.*" Besides all this, it is to be considered that Herodotus, as I have already observed, does not appear to have any good opinion of that report of the Greeks about the Pelasgi Ægiales, especially as by his account of the migrations of the Pelasgi, they did not enter into Peloponnesus until long after the time of Ægialeus, who, by all accounts, was of much higher antiquity than either Danaus or Xuthus. And another reason why this author could not, with any degree of certainty, have concluded, from the appellation of Pelasgi Ægiales, that the Pelasgian name in Peloponnesus was as ancient as Ægiales, or the kingdom of Sicyonia, is, that the word *Ægiales* is made synonymous to *Littoralis*, not only by the Latin edition of Herodotus, but also by Bishop Cumberland, as above cited by our author, and by Fromont the elder, who likewise derives the proper name of King Ægiales, from his having settled himself near the shore; and this derivation is the more natural as *αιγιαλος* in Greek signifies the same as *littus*, a shore. In short, all that can be said, with any appearance of foundation or probability, for the antiquity of the Pelasgian name in Peloponnesus, in my humble opinion, is reducible to this alone: that after the removal of the Pelasgi from Thessaly to that Peninsula, where, according to the above account of Herodotus, they were called Dorici or Dorees, (a name which they brought with them from Doris, where they had inhabited, in the city of Pindus, as I have already observed, and what I find confirmed by Gurtlerus, lib. 2. c. 30. s. 56.) The Iones of the Peloponnesian Achia, who then were settled in the twelve cities enumerated by Herodotus in his first book, having plain cause of apprehending the consequences of the growing power and ambition of the Athenians, joined both in alliance and military institution with those Doric Pelasgians, as being a numerous tribe of veteran soldiers. In consequence of which junction the Ionians were called Pelasgi Ægiales, i. e. Littorales, as being all situated on the coast of Achia, behind Sicyonia, towards the west. And this new appellation of the Ionians is

naturally consequent from Strabo's account of the Pelasgi, of whom he says that all the different people who had associated themselves with them in the same institution of a military life, were distinguished by the same name of Pelasgi: *ad quam vitæ (militaris) institutionem cum alios permultos convertissent, idem omnibus vocabulum impertisse*.—Strabo, (ex Ephoro,) lib. 5. The apprehension of the Iones was but too well grounded, inasmuch as they were afterwards dispossessed of their twelve cities by the Achians, or Athenians, who transplanted them backward of Athens into Hellas, or Hellades, afterwards called Achaia, on the continent of Greece in Lower Thessaly, where they could secure them from any junction with the Spartans.

The circumstance explained in the above quotation from Strabo, accounts very naturally, as I have hinted before, for the great extent of the Pelasgian name; and this author, immediately after his remark in that passage, plainly tells us it was from that circumstance it happened that the Pelasgian name was famous in Creta, Thessalia, Lesbos, and the neighbourhood of Troas. Other authors, particularly Pausanias and Dionysius Hallicarnassus, extended that name to other parts of Greece and the Ionian coasts of Asia; and this, I think, is all that can be said of the Pelasgi and the cause of the extent of their name. As to that adventuring band of them that went to Italy, they were so inconsiderable that the Aborigines conceived no jealousy against them for their number, but received them with open arms as their auxiliaries against the Umbrians. Peloutier cites Thucydides as if he had said that the Pelasgians were most widely dispersed throughout all Greece before the time of Hellen, the son of Deucalion. His quotation runs thus: *ante ætatem Hellenis filii Deucalionis gens Pelasgica latissime diffusa erat*.—Thucid. l. 1. c. 3. I have scrupulously examined Thucydides, not only in his first book and third chapter here cited, but throughout the whole Latin copy revised and published by Henricus Stephanus, and could find no words to that purpose in any part of his work, nor any mention of the Pelasgi but in two places. First in that very place cited by Peloutier, where I only find these lines wherein the Pelasgi are occasionally mentioned: *ante Trojanum bellum constat Helladem (postea Achiam) nihil communiter egisse; ac ne ipsum quidem hoc nomen tota ubique mihi videtur habuisse, sed quædam loca ante Hellenem Deucalionis filium: nec usquequaque hoc fuisse cognomen, sed tum suum cujusque gentis proprium, tum Pelasgicum a seipsis cognomen impositum*. This only shews that the Pelasgians were one of the different people that inhabited Hellades in Lower Thessaly before the reign of Hellenes, which agrees with Herodotus's account above related. The other mention of the Pelasgians by Thucydides, is in his fourth book, where he only says of them that the Pelasgici Tyrrheni were formerly inhabitants of Lemnus and Athens. In the last-cited page of "The Remains of Japhet" the learned author advances, "that Pelasgi was the first and general name for all the original settlers." Certainly he could not have devised a more concise and effectual method to comprehend within that name, not only all the primitive descendants of Japhet, but also those of his two brothers. But I apprehend he will scarce be able to reconcile it with the

particular character given of those people by Herodotus and Strabo, of whom the former, in his account above related, says of them: *illa vero* (gens Pelasgica) *assidue multumque est pervagata*; and the latter observes that the Attican writers said of the Pelasgians, that being accustomed to go about like birds wherever chance or fortune led them, they were hence, instead of Pelasgi, called Pelargi, i. e. Ciconiæ, meaning storks or cranes, a kind of strolling birds. *Rerum Atticarum scriptores de Pelasgis tradidere Athenis fuisse Pelasgos, qui cum, instar avium quo sors vocaret huc atque illuc errabundi commearant, pro Pelasgi, Pelargi, i. e. Ciconiæ vocarentur ab Atheniensibus.* It is from this unsettled kind of life, and from the radical derivation of the word *Pelasgi*, that the erudite Fromont the elder, and the very judicious and learned author of the Mechanical Formation of Languages, make the name *Pelasgi* synonymous to *dispersi*; and indeed it would seem by Strabo's remarking that all those who came into the military institution of the Pelasgi, which engaged them to march from place to place, wherever they found it advantageous to take party as auxiliaries, that this appellation of Pelasgi was rather significative of their profession or state of life, than the particular name of a tribe or nation. From all this it follows, that the Pelasgi were of all others the people who had the least right to be called *Settlers*.

One point relative to the Pelasgi at which, I confess, I am somewhat surprised, is the great consideration they are held in by some modern writers on account of their religious maxims, as they are described by Herodotus in the following passages, by which the learned reader will judge whether the Pelasgi deserve to be extolled, as they are by those writers, for their manner of worship, as if it were agreeable to the pure patriarchal religion: "Hos itaque ritus, et alios præterea quos referam, *Græci sunt ab Ægyptiis mutuati*; sed ut Mercurii statuam facerent porrecto cum veretro non ab *Ægyptiis*, sed a *Pelasgis* didicerunt, et primi quidem ex omnibus Græcis *Athenienses* acceperunt, et ab his deinceps alii: nam præstabant apud *Græcos* ea tempestate *Athenienses*, in quorum regione permixti *Pelasgi* habitant, ex quo cœperunt pro *Græcis* haberi. Quisquis *Cabirorum* sacris fuit initiatus, quæ *Samothraces* peragunt a *Pelasgis* sumpta, is, o vir, quæ dico intelligit. Nam *Samothraciam* prius incoluerunt *hi Pelasgi* qui cum *Atheniensibus* habitaverunt, et ab illis *Samothraces* orgia acceperunt." It seems to me very extraordinary that those writers who affect to extol the religion of the Pelasgi, take no sort of notice of this fine sample of their piety, which they communicated to the Athenians in the shameful attitude of the statue of their god Mercury, no more than of their horrid Cabirian mysteries, of which they were the authors, according to the above account; mysteries which not only encouraged but even required fratricide. *Cabiros autem dum Corybantes vocant, mortem quoque Cabiricam annunciant. Hi enim duo fratricidæ sublatam cistam, in qua pudendum Dionysi erat repositum, vexerunt in Heturiam, egregiarum mercium mercatores. Ibiq̃ue habitantes exules, venerabilem pietatis doctrinam, pudenda cistamque Hetruscis colendam commendarunt.*—Clem. Alex. Admon. ad Gent. p. 12. And Firmianus informs us, that at the cele-

bration of those Cabirian and Corybantian rites, it was required that two brothers should kill a third brother, and to the end that this pious ceremony should not be profaned by being made known to the public, the two parricide brothers were to consecrate and bury the murdered body under the cliff of Mount Olympus. The approvers of the religion of the Pelasgi must have taken no notice of those horrors, of which they were the first inventors among the Greeks, by the account of Herodotus.—See also Gurtler. l. 1. c. 17. s. 22, 23. But here follows the passage, in the same place of Herodotus, which is strained, and indeed it must be violently strained, to found a favourable opinion of the primitive religion of the Pelasgi as here described; at least it will never appear from it, that their manner of religious worship was the same as that of the Patriarchs, who worshipped the one and only true God; whereas the Pelasgi professed at all times a plurality of Gods, as appears by this passage of Herodotus which here followeth, lib. 2: *Idem autem, (Pelasgi) in deorum invocatione tum omnia immolabunt (uti ego apud Dodonam audiendo cognovi) tum nulli deorum aut cognomen aut nomen imponebant, quippe quod nondum audiissent—multo deinde progressu temporis aliorum deorum nomina audierunt ex Ægypto allata, post quos diu nomen Dionysi acceperunt.* Here we see that the Pelasgi always admitted a plurality of gods, and that the reason why they gave them no particular names was because they had heard of no such names until they were received from the Egyptians. It is well known to all readers of antiquity that in the primitive ages, after the knowledge and worship of the true Deity had been generally swerved from, no nation, not even the Egyptians, as appears from the first book of Diodorus Siculus, knew or worshipped any other gods than the sun, moon, stars, and the four elements; and that idolatry was not in practice until after-ages, when the different nations began to deify their kings and illustrious personages, which seems to have had its first rise from Egypt and Phœnicia, whence it first came to the knowledge of the Greeks, as appears by the preceding passage; and in Greece it was first brought to perfection and method by Hesiod and Homer, as we are informed by Herodotus in the same place, and in the following words: *Unde autem singuli deorum extiterint, an cuncti semper fuerint, aut qua specie, hactenus ignoratum est, nisi nuper atque heri, ut sic dicam. Nam Hesiodus atque Homerus (quos quadringentis non amplius annis ante me opinor extitisse) fuere qui Græcis theogoniam introduxerunt, diisque et cognomina, et honores, et diversa sacrificia, et figuras attribuerunt.* Here we see no particular merit can be derived on the religion of the Pelasgi from their observing *no difference of sacrifices*, since no such difference was known to the Greeks before Hesiod and Homer had instructed them of it.

These remarks on the history of the Pelasgi I have made with a view to submit them entirely to the judgment of the learned author of the Remains of Japhet. Far from being disposed to derogate in the least from the merit of his work, I rather should, in my quality of a mere Irishman of the old stock, show him my gratitude for his zeal in asserting that Patriarchal genealogy of Milesius which our bards have been

stout enough to trace up to our first fathers through the plains of Senaar, mentioning also in their way both the Pharaohs of Egypt and Moses, though they knew not one step of that dark road, no more than Senaar and these personages, until they had learned them from the holy scriptures. As to this erudite author's first peopling Ireland from the Scythian countries by a north-west route, I must take leave to observe to him, that it manifestly appears, from the nature of the Irish language, that Ireland was peopled by Celts both from Gaul and Spain, long before the arrival of the colony brought thither by Milesius; and that of the *Tuatha de Danain*, or the Dananian tribes, who had preceded the Milesians, the only Scythian colonies that ever came to Ireland before the Norwegians or Danes, that were expelled by Brien Boiroidmhe in the beginning of the eleventh century. I am not interested to make any remarks against this learned author's making the Britons a Gomerian colony, and bringing them by sea from Greece, though a great deal could be said, and has already been said upon good grounds by several learned writers against the old reveries of Jeffry of Monmouth, who first published that opinion, whose chief materials he had found in Nennius. But if he means, as it seems he does, that the Britons, ancestors of the Welch, were the first inhabitants of Albion, afterwards called Britain, he will, I am confident, find the contrary of that opinion well evinced in the preceding part of this Preface, where it is proved, both by good authorities and what may be called living evidences, that that island was peopled before them by the Guidheliens or Celts of Gaul, who afterwards constituted the main body of the Irish nation. As for this learned writer's making the Irish language a dialect of the Scythian, formed, as he says, upon the authority of the Irish bards, at the famous school on the plains of Shinar or Senaar, by a king of Scythia, called Feniusa Farsa, son of Baath, who is pretended to be a son of Magog, I do not conceive how he can reconcile this opinion of the Irish being a dialect of the Scythian or Magogian language, with that circumstance he mentions, p. 119, "that it is called Gaoidhealg, from its first professor at the above school, by name Gadel, a Gomerian," and that the language he then spoke and taught as an usher of that school under that royal school-master Feniusa Farsa, grandson of Magog, *is the language of the native Irish to this day*; a very venerable antiquity, I must confess. But at the same time I cannot but regret that this worthy gentleman, who appears but too well inclined to favour the antiquities of Ireland and Britain, did not consider that nothing could be of greater prejudice or discredit to them than asserting those fabulous genealogies, and the stories of the travels of the supposed leaders and chiefs of their ancient colonies, such as have been rejected with just contempt by all learned nations, first invented in Ireland by bards and romancers after they came to some knowledge both of the sacred writings and profane histories; and in Britain by Nennius and Jeffry of Monmouth, as above observed. The real and true antiquities of Ireland are not to be derived from any other sources than our authentic annals, such as those of Tighernach of Innisfallen, and the Chronicon Scotorum, and a few others, wherein no fabulous stories are taken notice of, such as those of the book called

Leabher Gabhala, and others of the kind, published in the translation of Doctor Keating's History, which he never intended for the public, but only for the amusement of private families; a translation which must have been intended for ridiculing and entirely discrediting the Irish antiquities, as the publisher of Clanrichard's Memoirs has justly observed in his erudite preface. The other repositories of the true Irish antiquities are, first the very language of the ancient natives, as it is preserved in old parchment manuscripts; next the history of the customs or manners of these same ancient natives, inasmuch as the surest clue for tracing out the origin of nations consists both in their language and old usages; and in the last place, the ancient names of tribes and places, by which the origin of the old natives may likewise be pointed out.

Now remains that I should give a particular account of the sources and authorities from which the following Irish Dictionary hath been derived and composed, which consist not only in different vocabularies, but also in a good number of the best and most ancient Irish manuscripts now extant, as is mentioned in the title page. The chief vocabularies which are inserted in this Dictionary are those of Lhuyd, Plunket, and Clery, with others of anonymous authors, besides particular collections of words taken out of different old writings by persons of the best skill in the Irish language, with whom I kept a correspondence of letters for that purpose for several years. The manuscripts out of which I have taken a great number of words not to be found in any of the vocabularies above mentioned, are the Annals of Tighernach, of Innisfallen, those called *Chronicon Scotorum*, and that great and voluminous repository of the old Irish language, called *Leabhar Breac*, or the Speckled Book of Mac Eagan, containing a great collection of lives of saints and historical tracts, and whereof my copy hath been written soon after the middle of the eleventh century, as appears by a list of the archbishops of Armagh down to the writer's time, who finishes it with *Maolrya Mac-Amalgaid*, who succeeded to that see an. 1165. Another very ancient parchment manuscript entitled *Feilhe na Naom*, or the Book of Vigils and Feasts of Saints, together with that extensive Life of St. Patrick, called *Vita Tripartita*, written, according to the judicious Colganus, about the middle of the sixth century; besides another Life of the same Saint, written by Fiechus, one of his earliest disciples, in the beginning of the sixth century, and the Life of St. Brigit, composed by Broganus about the year 625, as is solidly proved by Colganus in his Notes on that Life. The History of the Wars of Thomond, or North Munster, written in a very florid and copious stile by John Magrath in the year 1459, is another great repository of the Irish language, which is often quoted in this Dictionary, to whose composition several other manuscripts and printed books have also contributed. One advantage which accrues for the cultivation of the Irish language, from our having inserted and explained in this Dictionary the hard words that occur in old manuscripts is, that it will enable all readers of Irish to understand such manuscripts; what will encourage them to cultivate that ancient language, which is the best

preserved remains of the old Celtic of Gaul and Spain, as hath been already proved by several reasons and authorities.

But before we have finished this Preface, it may be necessary to obviate an objection that might possibly be made against our opinion of the purity of the Irish dialect, and our deriving it almost entirely from the old Celtic of Gaul, or rather identifying the one language with the other, allowing only a small mixture of the old Spanish, and without taking much notice of any mixtures it should naturally have received from the two Scythian or Scytho-German colonies, the Dananians and the Scots, which we acknowledge not only to have been mixed with the primitive Irish, but also to have obtained sovereign sway amongst them, at least in the northern provinces. This objection, which indeed carries a plausible appearance, can, notwithstanding, be obviated, as I humbly think, in a very natural manner; by which it will appear that the mixture which the primitive language of the main body of the old Irish nation, before those Scytho-German colonies, could have received from their dialects, may justly be esteemed as inconsiderable, or rather almost as a mere *nothing*, as that which may be thought to have been introduced into the Irish of all our manuscripts written from the time of the arrival of the English, Welch, and Norman colonies in Ireland, down to our own days: manuscripts which shew not the least mixture of English. The reason is very plain and natural, and can very pertinently be exemplified and confirmed by what happened in Ireland relative to the people now last mentioned. All the Celtic nations, as may clearly be inferred from Cæsar's Account of his Wars with the Gauls, Germans, and Britons, as also from other ancient writers, were divided at all times into different tribes and petty sovereignties, all as independent of each other as their respective forces could make them, almost perpetually in war amongst themselves, at least in one part or other of the same nation, and never acknowledging any one common sovereign or monarch, but when they all judged it necessary for their defence against a common enemy to choose a supreme commander invested with all civil and military power, as in the case of Cassivellanus: "Non enim unius imperio regebantur (says Camden) sed, ut *Gallia*, sic quoque *Britannia* plures reges habuit. Utque *Gallia* in rebus difficilioribus publicum gentis concilium egerunt, et unum imperatorem designarunt; idem Britanni præstitisse ex his Cæsar's verbis elici possit. *Summa imperii bellicæ administrandi communi concilio permissa est Cassivellauno.*" From this political constitution of all the Celtic nations it naturally followed, that whenever an adventuring party of strangers came into a Celtic country, they could never fail of being well received by one tribe or other of the nation, who employed them as their auxiliaries against those of their neighbours with whom they had any quarrel; and in proportion as those auxiliaries helped the natives to weaken each other by their quarrels, so they themselves gained ground and strength from day to day, until they reduced, at long run, the silly warring tribes under their own sway. And as such foreign adventurers and sea-rovers from the northern parts always came in small numbers and parties, without charging their leather boats and small vessels with women, so they were

under the necessity of begging wives from the natives of the countries they were received in: an instance of which fact Beda gives (Hist. Eccl. c. 1.) in his account of the manner in which the Scandinavian Picts got wives from the Irish Scots, who certainly were their countrymen, as appears by the proper names of the chiefs or petty kings of both people, and from several other arguments. The necessary consequence of this mixture and alliance of these new adventuring people with the old natives of the country was, that they, or at least their children, lost their own original language, and spoke no other than that of the nation they mixed with; which was exactly the case with the first English settlers in Ireland, who soon became mere Irishmen in their language and manners, so as to have entirely disused the English, and spoke nothing but Irish: a circumstance which made the English government think proper to oblige them to return to the use of the English language, and disuse the Irish, under certain penalties specified in an Act of Parliament, in whose preamble it is observed that those English planters were become more mere Irish than the very natives of the old sort; *ipsis Hibernis Hiberniores*. These arguments, I flatter myself, will sufficiently obviate and annihilate all the force of the above-mentioned objection; especially in the eyes of all those who will have read and considered the examples and proofs produced by Monsieur Bulet in his Dissertations, where he shews, by solid reasons and plain evidences, that the Gauls preserved their old language under the empire of the Romans, and for a long time after the northern people, Goths, Burgundians, and Franks, had settled among them; and that it was in Charlemagne's time they began to mix it with broken Latin.

The author of the Remains of Japhet thinks his system of deriving the Irish language from the Scythian, or rather identifying the one with the other, is very clearly and effectually confirmed by Colonel Grant's explication of an inscription found on the reverse of a Siberian medal, of which that officer gives a copy in a French Memoir addressed to Monsieur De Lisle, a French envoy or resident at the court of Petersburg. Colonel Grant, by his explication of that inscription, published in the Remains of Japhet, pretends that the characters and words inscribed on that medal are all mere Irish, delivered partly in abbreviations, and partly in entire words. I have long examined and pored over that inscription, as published in the now-mentioned work, and can declare to the public, with full assurance and knowledge of the matter, that it contains no more of Irish characters or words, either entire or abbreviated, than it does of Greek or English, or any other language I have any acquaintance with. And further, that that officer's Irish explanation of the Tartarian words *Artugon*, *Schugo-Teugan*, *Tangara*, not only is violently strained, but also shows very clearly that he had but a very imperfect knowledge of the Irish language, and none at all of its orthography; a fact which appears throughout his whole Memoir. And for a more evincing proof of this fact, I can, with good authority, inform the public that that officer acknowledged to a worthy person of the fairest character, both in his public office and private life, in this capital, that he could not read the Irish language in its old and common letters or

types, either in print or manuscript. This he could not avoid acknowledging, being put to the trial by the person I mean, with whom he had a friendly intimacy, and from whose mouth I have received this anecdote. All this serves to shew us how dangerous it is to grasp at every appearance of an argument for supporting a favourite opinion. To me it is really inconceivable why the author of the *Remains of Japhet* so earnestly insists on deriving the Irish and their language from the Scythians or Magogians, while he asserts that the Britons and their dialect proceeded from the Gomerians; though he brings them from Greece, a country which he mentions in several places to have been first peopled by Javan and his posterity, agreeable to Josephus and the authors of the *Universal History*; and yet as often represents its most ancient inhabitants as Gomerians or descendants of Gomer. The close and abundant affinity, or rather identity, in many instances, so remarkable between the Irish and Welch dialects, proves to a demonstration that both people proceeded from the same country or the same nation, in times later, by many ages, than the epoch of the separation of the Gomerians and Magogians; and as we are assured by Tacitus that the language and manners of the Britons agreed with those of the Gauls in his time, it evidently follows, from the close affinity or agreement between the Irish and Welch dialects, joined to this testimony of Tacitus, that both people were inhabitants of Gaul immediately before they passed over to the British isles; and no good author ever advanced that the Gauls were Magogians or Scythians. If we should say, with this learned author, that this close agreement between the Irish and Welch dialects hath proceeded from the supposed sameness of the dialects of the first descendants of Gomer and Magog; by the same reason we must conclude, that the dialects of any other two different people descended from any two sons of Japhet, Sem, or Cham, should keep as close an affinity with each other to the present time, as the Irish and Welch dialects mutually preserve in our days. But this conclusion is very far from being verified by experience, nor is it natural or agreeable to reason that it should. The difference or alteration wrought in the dialects of any two tribes who proceeded separately from the same country or nation with which it once made but one and the same people, is owing partly to the difference of their climates, which having naturally an influence on their organs of speech and their imaginations, causes a like difference in their pronunciation, and consequently in their language; and partly to the new different names they must give the new objects they meet with both in their travels and the countries they fix in; besides the new names and terms belonging to the different trades, arts, or sciences they may happen to invent or discover in process of time, or regarding their different ways of life: all which names and terms must naturally be different in all different dialects. Now all those alterations, together with what may proceed from mixtures of words borrowed from other people in course of time, must always be proportionable to the space of time which has elapsed since the first separation of those two tribes or colonies from the same common country or stock, with which they once constituted but one and the same nation: so that the difference of their dialects is

necessarily in a direct *ratio* of the length of the time elapsed since their separation, and consequently their affinity must always be in an inverse *ratio* of that same space of time. Hence it is manifest, that if we compare any three or more dialects of the Celtic nations with each other, the two whose dialects have preserved the closest affinity are those whose separation from each other has been most recent; allowances being made for their situations and difference of climate. And if a just proportion could be struck out between the respective affinities of the dialects of any two different people with the dialect of any third separate people; the quantity or space of the time elapsed since their respective separations from that third tribe may be determined in some manner; not indeed with precision, but so as to leave it unfixed within the compass of some few centuries. Thus if we should suppose that the affinity of the dialect of the Highlanders of Scotland with the Irish language may be in the *ratio* of three to one with the affinity between the Welch dialect and the same Irish language; then, if no allowances or deductions should be made with regard to climate, situation, or other circumstance, the quantity of the time elapsed since the separation of the Welch and the Irish, should be in the same *ratio* of three to one with the space of time elapsed from the separation of the Highlanders from the Irish; or, which is the same thing, this last space should be in the inverse *ratio* of three to one with the former. Now, as it is known from the Irish Annals that the separation of the Highland Scots from the Irish began in the year 503, and that they continued to increase their numbers from Ireland during the sixth, seventh, and eighth centuries, we may, by taking a *medium*, fix their entire separation about the middle of the eighth century; that is to say about a little more than one thousand years since. This computation, if we should exactly conform to the above proportion, would throw back the separation of the Irish from the Welch on the continent of Gaul, to the term of three thousand years. But as their climates and their situations for preserving their respective languages in the British Isles, are not very different, we may, with a good face of certainty, supposing always the above proportion of affinities, refer their separation to some epoch between 2300 and 2600 years backward of our time; so as it may be about eight hundred years before the birth of Christ: a very inconsiderable antiquity in comparison with that of the separation of the Gomerians and Magogians.

For a conclusion of this Preface, I have one remark to add, which tends to shew the perfection and politeness, as well as the antiquity of the Irish language. It consists in this one remarkable circumstance, that before the Irish came to the knowledge of the *Gospel* or *Christian* morals, their language had words for all moral duties and virtues, and their opposite vices or sins; nay, and for those acts which are called theological virtues, *faith*, *hope*, and *charity*, and whose Irish names are *creidim*, *dócar*, *gnáth*, all three mere original Irish words, such as no language can want. The Irish names of the seven mortal sins, *uabair*, *raint*, *drúir*, *cpaor*, *pearg*, *poimad*, *leirge*, are of the same nature, as well as those in which are expressed the ten commandments, the four cardinal virtues, the seven gifts of the Holy Ghost, the seven corporal

pride - covetousness - lust - gluttony - anger - envy - sloth -

and seven spiritual works of mercy or piety, and the twelve fruits of the Holy Spirit.—*Galat.* 5. 22. Not one of all those names having the least resemblance in radical structure to the Scriptural Latin words of the same signification, excepting *creideam*, which I have demonstrated above, and in the note at the word *ορηιον* in the Dictionary, to be an original Celtic word, and that upon whose root, which is *creid*, the Latin *credo* was formed. All this plainly shows that the Druids, who were the doctors of morality and religious discipline among the Celts, and particularly in Ireland, were a learned body of people, and fully instructed of all moral duties and virtues. For the Irish language could not have words for objects or ideas that were unknown to the Irish Druids and the rest of their nation. Of the same genuine stock of the old Ibero-Celtic, are the names of penitential works, *τιορσα*, *δέησις*, *ακηναίε*, i. e. *fast*, *alms*, and *prayers*; though the first is of a radical identity with the *θηρησκεία* of the Greek, in the compound word *εθελοθηρησκεία*, which expresses the same thing as the Irish compound *τολ-τιορσα*, *voluntary fast*. Cæsar's remark that the Gauls went over to Britain for perfecting themselves in the Druidish discipline, shews that the Druids who belonged to the colonies that passed over from Gaul to the British Isles, carried with them, and preserved in those remote recesses, the original doctrine of morality, possibly the same that had been handed down to them from the Patriarchal times. And if those Gauls who went to Britain for that purpose, had passed over to Ireland to be instructed by the Irish Druids, it is quite agreeable to reason to think that they would have found the primitive traditions still better preserved amongst them than among the Britons, who left the continent of Gaul much later than the Guidhelian Irish. Another short, but curious remark to be made on the Irish language is, that though it be not common in the other European languages, nor indeed does it seem natural, that monosyllabic words should be expressive of complex ideas, yet the Ibero-Celtic dialect abounds with such monosyllabics. For instance, this one syllable *μαη* conveys at once a complex of all the different ideas of a *stern and proud attitude of a person's head and face, with an affected air of the countenance*.

I am very sensible that some account of the origin and antiquity of the use of letters in Ireland, would be very pertinent at the head of an Irish Dictionary. But as that subject, and the inquiry that should attend it, would require an extensive dissertation to set it in its due light, I have reserved it for another work, which, as I have hinted before, might in a short time be made ready for the Press. It is just to inform the reader, who will doubtless take notice of several instances of repetitions of the same words in different writings throughout this Dictionary, that such repetitions proceed partly from the difference of pronunciation in the four provinces of Ireland, and partly from the substitution of commutable vowels and consonants indifferently for each other. I have followed Mr. Harris's example in his edition of Sir James Ware's works, by inserting, in an alphabetical order in the Irish Dictionary, the names of the old families of Ireland, and of the territories they anciently possessed, but in a more ample manner than Mr. Harris has done. The

abbreviations used in the Dictionary are explained at the heel of this Preface. I would recommend to those who would be desirous to conceive at once a general notion of the nature and radical constitution of the Irish language, to begin with reading successively the Remarks prefixed in the Dictionary before every one of the seventeen letters of the Irish alphabet.

P. S.—The author of the following work having forgot to account in his Preface for the plain affinity observable in many instances throughout the Dictionary between Irish and Anglo-Saxon words of the same signification, he now thinks fit to offer as his humble opinion, that that affinity may, for the greater part, be rationally derived from the radical agreement which originally subsisted between all the dialects of the Celtic nations, and more especially between those of the Gauls, Germans, Italians, Spaniards, and the inhabitants of the British Isles: a fact whereof Cluverius has alleged many such proofs, as may be esteemed living evidences, in his *Germ. Antiq.*, l. 1. c. 5, 6, 7, 8. And though it hath been observed in the Preface that the mixture introduced into the primitive Irish language, which was the original Celtic of Gaul, from the dialects of the Scytho-German colonies that mixed with the Guidhelians, who were the old natives of Ireland, should be esteemed very inconsiderable for the reasons therein alleged; yet the author did not mean to deny or doubt but that several words of those Scytho-German dialects might have crept into the Guidhelian language, and many more of the Germano-Belgic dialects of those several tribes of Belgians whom the Irish called *Clanna-bolz*, or *Fjñ-bolz*, i. e. *Viri Belgii*, who were mixed with the old inhabitants in the different provinces of Ireland, where they even obtained sovereign sway for many centuries, especially in Leinster and Connaught, in which latter province they maintained their sovereignty to the end of the third century.

ABBREVIATIONS USED IN THIS WORK.

H. and Heb. for *Hebraice*; Old Parch. for *Parchment*; L. and Lat. for *Latine*; Pl. for *Plunket*, and Cl. for *Clery*; Gr. for *Græce*; Ant. Membr. for *Antiqua Membrana*; W. and Wel. for *Welch*, and S. W. for *South Welch*, N. W. for *North Welch*; dim. for *diminutive*; pl. for plural; Q. for *quære*; i. e. for *id est*; ex. for *example*; Ir. for *Irish*; vid. for *vide*; sup. for *supra*; qd. vid. for *quod vide*; Brit. for *British*; Syr. for *Syriac*; Hisp. for *Hispanice*; Belg. for *Belgice*; Gall. for *Gallice*; Dan. for *Danish*; Germ. for *Germanice*; S. for *Saint*; gen. for *genitive*; Goth. for *Gothice*; Teut. for *Teutonice*; Cantab. for *Cantabrice*; Chal. for *Chaldaice*; N. B. for *nota bene*; Sc. for *Scotch*; an. for *anno*; Sax. for *Saxonice*; Ang. Sax. for *Anglo-Saxon*; Царѣ. Thojрд. for Царѣејм Thojрдеалѣјѣ; L. B. and Leabh. Br. for Leabair Breac Mjс Aodgair, or Mac-Egan's Speckled Book; compar. and comp. for *comparative*; gen. for *genitive*; Brög. and Brogan. for *Broganus*; col. for *column*; p. and pag. for *page*; c. and ch. for *chapter*; v. for *verse*; t. and tit. for *title*; vit. for *vita*.

REMARKS ON THE LETTER α.

THE letter A is the first in the alphabets of almost all languages, though our ancient historians inform us, as O'Flaherty, upon the authority of the book of Lecan, observes, that the old Irish like the Æthiopians or Abyssines began their alphabet with the letter *δ*, and therefore the Irish called it *beč-luyr-njon* from its three first letters *b, l, n*. However, in imitation of other learned languages, and particularly the Latin, whose alphabet was introduced into Ireland by the first missionaries of the Christian religion, the modern Irish thought proper to begin their alphabet with α. This letter is one of the five vowels (called *cūjg zutajde* in Irish) and is pronounced broad, like *aw* in English. It is distinguished by the appellative of *ajlm*, which seems to signify strictly and properly the *palm tree*, called *palma nobilis*, and therefore deserves precedency; although Mr. Flaherty, notwithstanding the affinity of the words *ajlm* and *palma*, interprets it the *fir tree*, Lat. *abies*. It is not unlike the Hebrew *א* and the Chaldean and Greek *α*. By our Grammarians it is ranked among the *leatán-zutajde*, or broad vowels; and in our old manuscripts we find *a, o* and *u* written indifferently one for the other, as in *azay, oazay, azuy*, and: as also in *déay, déoy, déuy* a tear, &c. thus among the Æolians we find *o* written for *a*, as *σπορος* for *σπαρος*, an army, *ονω* for *ανω*, meaning *over* or *above*, and the Latins have imitated them, saying *domo* from the Greek *δαμω*, to tame, or subdue; as also *Fovius* for *Fabius*, according to Festus, and *forreus* for *farreus*.

α was sometimes written for the *ea* of the moderns, as *δαζ* for *deaz*, good, &c. it begins all those diphthongs which in Irish are called *na cejtpe hamajcojl*, or the four aphthongs, viz. *ao, aoy, aj, ae*. Note that *ao* (which is a modern aphthong, as is the triphthong *aoy*, and is substituted instead of *ae* and *oe* used by our old writers) is pronounced broad like *e* long, or the Latin *æ*, as in the words *γαιοζαλ*, an age, Lat. *sæculum*, and *aoγ*, age, lat. *ætas*. The triphthong *aoy* is pronounced like *ee* in the English words *been, keen*, &c. but more nearly like *uj* in the Irish, for which it has been substituted by the moderns. It is an inflection of *ao* and formed directly from it, as from *maol*, bald, comes *maojl* and *maojle*, bald and baldness; *γαιοι, δαιοι*, produce also *γαιοιι, δαιοιι*, &c. so that the Irish triphthong in general is formed by adding an *i* to the diphthong, and thus serves to express the genitive case and other inflections of the same word, as *aoy* from *ao*, *eoγ* from *eo*, *jaγ* from *ja*, *juγ* from *ju*, and *uaγ* from *ua*. Analagous to the genius of the Irish language in this manner of inflecting the diphthong into triphthongs, it is observable in the Ionic inflections of nouns that they frequently use *οιο* for *ου* in the genitive case: and nothing more common in the Greek language than a vowel extraordinary, and sometimes two, added in the beginning, middle or end of words, that they may sound the sweeter, or that the verse may flow the more pompous and musical. Thus, for one example amongst many, the Phœnician tribe, who are called *Gephyraei* in the Latin edition of Herodotus, are written *Γεφυραιοι* in his Greek origi-

nal, l. 5. c. 57, 58. So that if we would compare both languages together, we should find much a greater number of such inflections and variations in the Greek, than in the Irish. And they are the less puzzling in the latter, as the three vowels are all pronounced with one breath and in one syllable, and as no vowel but the *y* is added to the diphthong to form the triphthong.

But this singularity seems peculiar to the Irish language, that no two or three vowels joined to each other in the same word, can form two different syllables. For which reason our bards or versificators who frequently wanted to stretch out words by multiplying their syllables, according to the exigency of their rhymes, devised the method of throwing in between the two vowels an adventitious consonant (generally a *ð* or *g* aspirated by *h*) in order to stretch and divide the two vowels into two different syllables. And as this consonant was quite foreign to the natural frame of the word, so it entirely corrupted and disguised its radical formation and structure. It must be confessed this method has the sanction of a respectable antiquity, and is countenanced by examples, if not precedents, not only in the Welch or old British language, but even in the Greek, wherein the Æolic digamma (which is the *v* consonant, and was pronounced by the Æolics, as it is still by the Germans, like *f*) was inserted when two vowels met together. For example, the word *Jaones* was pronounced *Javones* or rather *Jafones*, and *Jaon* changed into *Javon*, &c. vid. Stillingfleet Origin. p. 560. Thus also an adventitious *d* is inserted between two vowels in many Latin words, both to distinguish the syllables and prevent a hiatus, particularly in compounds whose first part consists of the iterative particle *re* while the following part begins with a vowel, as in the words *redarguo*, *redeo*, *redigo*, *redimo*, *redintegratio*, &c. but certain it is, notwithstanding these examples or precedents, that this rule, together with another devised in like manner by our bards or rhymers, I mean that which is called *caol le caol*, *aguf leaṁan le leaṁan*, has been wofully destructive to the original and radical purity of the Irish language. This latter rule (much of a more modern invention than the former, for our old manuscripts shew no regard to it) imports and prescribes that the two vowels thus forming, or contributing to form two different syllables by the interposition of a consonant, whether such a consonant be adventitious to, or originally inseparable from the radical formation of the word, should both be of the same denomination or class of either broad or small vowels: and this without any regard to the primitive elementary structure of the word. So that if the vowel preceding the consonant should originally happen to be of the class of broad vowels *a*, *o*, *u*, while the vowel following the same consonant should be of the class of the small vowels *e*, *y*, or vice versa: in that case, the vowel preceding the consonant being of a different class from that which follows it, must either be struck out entirely, to make room for a vowel of the same class with the following, (for it is the vowel following the consonant that commands the change in the preceding, without being subjected to any in itself,) or else another adventitious vowel must be placed after it of the same class with the subsequent.

I shall instance only in two words amongst many others, both to illus-

trate those two rules by way of exemplification, and to shew how prejudicial they naturally must have been to the primitive purity of the Irish language, by changing, corrupting, and metamorphosing a great number of its words from their original and radical structure. I shall first exemplify in the Irish word *ḡall*, a Gaul; pl. *ḡall*, Gauls; which are the Celtic words upon which the Latin words *Gallus*, *Galli*, have been formed. Nothing more evident from the most ancient monuments of the Irish nation, than that the national name of the first Celts who came to Ireland (whether they arrived there immediately from Gaul, or rather after remaining for some tract of time in the greater British isle, as Mr. Lhuyd gives good grounds to think) was *ḡall* in the singular and *ḡall* in the plural; and that their language was called *Galic* or *Gailic*: though it is equally certain this same national name of *ḡall*, and *ḡall* in the plural was afterwards applied by the old natives to other colonies that followed these primitive Celts into that island from different parts of the continent, and even to the English adventurers whom they called *Clanna ḡall*, as well as *Sagyanajc*: which must have proceeded both from their having forgot their own origin, on account of the change of their national name from *ḡall* into *ḡajll*, &c. and also from the knowledge they traditionally preserved of the Gaulish nation, of its great extent, as well as of its vicinity with the British isles: all which circumstances occasioned that the generality of the old Irish Celts and Celtiberians, who probably were the first planters of Ireland, imagined that the strangers who came amongst them from time to time, whether immediately from Britain or otherwise, must have originally proceeded from Gaul. Now, the Irish bards or rhymers wanting to stretch out this monosyllable *ḡall* into two syllables, to serve the exigency of their verses and rythmical measures, have first formed it into *ḡajll* agreeably to the former of the two rules now mentioned, and when the second rule *caol le caol*, took place, it required that an *y* or an *e* should be thrown in before the consonant *d*, by which means it turned out *ḡajdjl* or *ḡædjll* instead of its simple original formation *ḡall*. So likewise the word *ḡaljc* or *ḡajlhc* meaning the Celtibernian language was changed into *ḡajdjlhc* or *ḡædjhlhc* genit. *ḡædjhlhc* or *ḡædjhlge*, from which last spelling it has been changed by our modern Grammarians into *ḡaodajlhc*, genit. *ḡaodajlge*, by the unnatural substitution of *ao* instead of the *æ* or *oe* of the ancients, absolutely ordering that we should pronounce their *ao* just as we do *æ* in the Latin word *Cœlum*.

ḡajdjl, another writing of the same word, meaning the Irish people, and *ḡajdjlhc* their language, are found in some Irish manuscripts of good antiquity, from which the moderns, by abusively substituting *aoj* instead of *aj*, though carrying no other sound, have turned these words in *ḡaodajll* and *ḡaodjlhc*, genit. *ḡaodjlge*, which is the gothic and uncouth shape, in which, to conform with the modern orthography, I must let it stand, in the very frontispiece of my Dictionary. I have just hinted that *ḡajdjl* and *ḡajdjlhc* is not to be counted a modern manner of writing these words; which truth is confirmed by Welch manuscripts of respectable antiquity, wherein the Irish are called *Guydhill* and sometimes *Guydilod*, and their language *Guydhilec*.

Apropos to this writing of the Welch, I cannot but observe by-the-by that it hence appears this old nation must have always judged the primitive Irish and the Gauls to be originally one and the same people, inasmuch as we find in Mr. Lhuyd's *Archæologia* (comparat. etymol. p. 23. col. 3.) that the Welch or old Britons interpreted in their language the Latin word *Gallus* or *Gallicus* by *Guydhileg*, a word which is plainly and literally of the same formation with those whereby they distinguished the Irish people and their language. Before I have done with the words *Ḡajll* and *Ḡaljc*, *Ḡajljc*, or *Ḡaeljc*, I think it pertinent to remark, that notwithstanding the complex and inform shape of the words *Ḡajḋjl*, *Ḡæḋjl*, *Ḡaoḋjl*, and *Ḡajḋljc*, *Ḡæḋljc*, *Ḡaoḋljc*, into which they have been changed, yet the originals from which they were derived are still preserved in their primitive simplicity, by the very pronunciation of these latter words, which is very nearly the same as that of the former, inasmuch as the adventitious letter *ḋ* is not pronounced, and serves only to distinguish the syllables: which shews that this was the only purpose it was first thrown in for. We should not in the mean time forget that it is to this change made in the words *Ḡajll* and *Ḡaljc*, doubtless by our heathenish bards who inserted the letter *ḋ*, that we owe the important discovery necessarily reserved to their successors who embraced Christianity, of those illustrious personages *Gadel* and *Gadelus*; the former an usher under that royal schoolmaster *Pheniusa Farsa*, king of Scythia, in his famous school on the plain of *Sennaar*, where this *Gadel* invented the Irish alphabet and the Gadelian language, so called, as it is pretended, from his name; and the latter, a grandson of that king by his son *Niul*, married to *Scota* daughter of Pharaoh *Cingris*, as our bards call him instead of *Cinchres*, king of *Ægypt*, under whose reign, they tell us, *Moses* and our *Gadelus* were cotemporaries and great friends: and from this *Gadelus* our learned bards gravely assure us that the Irish derive their name of *Gadelians*, who, they tell us, were also called *Scots* from his wife the *Ægyptian* princess *Scota*. This discovery, I have said, was necessarily reserved to our Christian bards, as their heathenish predecessors most certainly could have no notion of the plain of *Sennaar*, of Pharaoh, or of Moses; objects not to be known but from the Holy Scriptures, or some writings derived from them, such as those of Josephus, Philo, &c., never known to the Irish bards before their Christianity. I have remarked in another work not as yet published, that our Christian bards did not lose much time in availing themselves of the sacred history to frame this story, inasmuch as we find it word for word in the scholiast on the life of St. Patrick by *Fiachus*, bishop of *Sleipte*, one of that saint's earliest disciples; which scholiast the learned and judicious *Colganus* places towards the end of the sixth century. This date is much earlier than that of the manuscript called *Leabhar Gaballa*, or the book of conquests, wherein our story now mentioned is embellished with further circumstances.

The other word I mean to produce as a remarkable example and proof of the alteration of the primitive and radical frame of many words of the Irish language, caused by the above described rules and other innovations of our modern copyists and rhymers, as well as by the cor-

ruption proceeding from vulgar pronunciation, to which indeed all languages have been subject (even the Latin, witness the words *nudiustertius*, *pridie*, *postridie*, &c.) the word, I say, I mean to exemplify in, is *bljadaj*n or *bljažaj*n, a year, Lat. *annus*. The original formation or construction of this word was *bel-aj*n, or *beal-aj*n* i. e. the circle of belus, or of the sun. *aj*n or *ajnn* in Irish signifies a great circle, as its diminutive *aj*ne, vulgarly *řaj*ne, means a small circle or a ring; vid. *aj*n, *ajnn*, *aj*ne, infra; and *bel* or *beal* was the Assyrian, Chaldean, and Phœnician name of the true God, while the patriarchal religion was generally observed; and very properly, as it signifies *Dominus* or *Dominator* in Latin. This name was afterwards attributed to the sun, when these oriental nations generally forgot, or willingly swerved from the worship of the true God, and adored that planet as their chief deity. See Gutlerus *Origenes Mundi*, lit. 1. cap. 9. Schedius de Diis Germ. cap. 7. Tirinus in cap. 2. Osee, v. 16. It is very certain that the primitive Irish observed this idolatrous worship of the sun under the name of *bel* or *beal*, whatever part of the world they derived it from, as appears very manifestly by those religious fires they called *beal-tej*ne, which, according to all our old monuments and histories, they lighted with great solemnity on May day: a fact which is evidently proved by the very name whereby they distinguished that day, which is still called and known by no other name than that of *la beal-tej*ne, i. e. the day of the fire of *bel* or *belus*; this solemnity they celebrated in honour of the Sun under the name of *beal* on this first day of their summer, when the benign influence of that planet begins to restore new life to both the animal and vegetable world in most parts of our hemisphere.

Now this word *bel-aj*n being changed by the vulgar pronunciation into *ble-aj*n and *blj-aj*n, in which position it required the insertion of an aspirated *ð* or *ž*, consequently turned out *bljðaj*n or *bljžaj*n, according to the former of the two rules above explained, and then the latter rule of *leat*an le *leat*an, to vindicate its right to share in the new creation of this word, threw in the vowel *a*, before the adventitious consonant to agree with the subsequent *a*, so that the original word having thus received two adventitious letters besides the aspirate *h*, is thereby metamorphosed from its original form *bel-aj*n into *bljadaj*n or *bljažaj*n, for it admits of both these writings. In my general preface to this Dictionary I shall mention a good number of other words whose true radical originals are scarce, if at all, discernible through the hideous shape they have been transformed into, both by vulgar pronunciation authorized by ignorant copyists who had not skill enough to rectify them, and by the insertion of so many vowels and consonants which were quite adventitious and foreign to the natural and radical frame of the words. I shall finish these remarks with observing, that the word *aj*n or *ajnn* (which is the latter part of the compound word *bel-aj*n, signifying the great circle of *belus*, i. e. the solar circle or annual course

* Vid. the valuable Irish manuscript called *Feilire na Naomh*, i. e. the vigils and feasts of saints, judged to be a work of the eighth century, whereof I have a copy, which, by the appearance of the writing and parchment, cannot be less ancient than the tenth century

of the sun) is the Celtic original upon which the Latin word *anus* was formed, it was afterwards written *annus*, for Quintilian informs us that the ancients did not double their consonants. Varro assures that the proper and original signification of this word *anus* or *annus* is a circ or great circle, whose diminutive *anulus* or *annulus* signifies a small circle or ring, his words are, *nam ut parvi circuli, annuli, sic magni dicebantur anni*. But the word *annus* is now exalted to mean solely and properly the solar circle or annual course of the sun, whilst *anus* its more ancient writing, is degraded to signify no more than the circular form of the podex: vid. Littleton ad voces *anus, annus, annulus*. Other examples, to observe it by-the-by, of words of an honourable meaning at first, being afterwards degraded to a dishonourable signification and *vice versa*, will be found in the following Dictionary at the word *Ἰνδοῦ*.

IRISH-ENGLISH DICTIONARY.

α.

α, his, her ; ex. a ceann, his head ; a ceann, her head.

α, their ; ex. a cceann, their chief, or, their head ; a cclann, their children.

α, before inanimate things in the singular number signifies *its* ; ex. a bun, its bottom ; a tōrac, its beginning.

α is a sign of the present and preter tenses ; ex. a deji mē, I say ; a dūbajit rē, he said.

α is sometimes a sign of the future tense ; ex. an áit ar a ttoctab rē, the place from which he shall come.

α is a sign of the vocative case, and signifies the same as *tu* or *o* in Latin ; ex. a Ohja, O God ; a Ohujne, you man, or O man.

α is sometimes an interrogative, as, a bfuyl rē ann, is he there ?

α is also a sign of an affirmative ; ex. a read, yes, yea.

α is sometimes a preposition equal to *in* ; ex. a ttūj, in the beginning ; a tteac, in a house. N. B.—“ In old parchments it is always written j ttūj, j tteac, &c. before words beginning with a consonant ; but before those that begin with vowels, it was rather jn that was prefixed instead of the

α.

modern *an* or *a* ; ex. jn áit, in a place ; jn eagluj, in the church ; jn eazcōj, in the wrong. But in the modern way, when the Irish word begins with a vowel, or with the letter *z*, the *n* in the preposition *jn* or *an* is transposed and prefixed to the word, and the vowel left by itself alone ; ex. a náit, in a place ; a neagluj, in a church ; a ngeall, in pledge. This *nz* is pronounced nearly as the *gn* in the French word *Seigneur*, or the double *nn* or *ñ* in the Spanish *Sennor*.”

α is prefixed to adverbs and nouns of time ; ex. a nallōd, formerly, or anciently, (vid. allōd) ; a njuž, to-day ; a mājneac, to-morrow. “ Remark the affinity between *juž* in the word a njuž and *huy* in the French word *aujourd’huy*, and between *mājneac* and the Saxon word *morrow*.”

α sometimes signifies *out of* or *from*, like the Latin *e*, *ex* ; ex. a bajle, out of town ; Lat. *e villa*, a hēj-jjnn, out of Ireland.

α is sometimes equivalent to the Latin prepositions *in* and *coram* ; ex. a látaji and a bpfádnajre, before, or in presence of.

α in old writings signifies an ascent, a hill, or promontory, as also, a car or drag.

α signifies also good luck or good adventure; vid. ἄδ; hence the compound word don-ά, bad luck or bad accident. N. B.—From the above examples it appears that the single letter α in Irish, has almost as great a latitude of signification as the Greek απο, which signifies *in, from, out of*, &c.; Lat. *a, ab, e, ex.* &c.; Goth. *af.*

Ab, an abbot, or rather a father. “N. B.—This word is of the same radical structure and signification as the Hebrew אב, and the Chaldaic אבבא, as also the Greek and Latin *abbas.*”

Ab, sometimes signifies a temporal lord.

Ab, ex. *νάμ ab béo ē*, let him not live.

Abā, a cause, a matter, or business.

Abac, the entrails of a beast.

Abajδ, a bud; also ripe.

Abajλ, and abajλt, death; also, dead, or expired.

Abajη, say you, speak you; the imperative mood second person of the verb abajajm, or abajajm, to speak.

Abajηt, speech, an articulate form of expression.

Abajηt, education, politeness, good manners.

Abajηe, a custom, or manner.

Abac, a dwarf; abac, a proclamation.

Abac, a terrier, a little cur dog to unkennel foxes. It seems derived from the word ab, the sound of dogs in barking by an onomatopœia, *hinc* abajajac, the barking of a dog.

Abad, a camp, or encampment; commonly called longpōit.

Abal, an apple-tree, also an apple; vid. uāal, Wel. *aval.*

Aban, a river; *rectius* aman; Lat. *amnis.*

Abantun, good luck upon any undertaking.

Abajajac, the barking of a dog.

Abcōjde, an advocate; *potius* abacōjde.

Ablan, a wafer; ablan cōjηejece, the host or Eucharist.

Abēλ, vid. abbal, terrible, dreadful.

Ablan, a portion of meat, fish, or butter, which a person may eat with his bread, vulgarly called *kitchen.*

Ablabajη, no ablabajac, mute, or dumb.

Abmātajη, a mother-abness.

Abja, an eye-lid, plur. abjajδ, vulgo *fabjajδ.* Corn. *abrans.*

Abja and abja, a speech, a saying, a poem; hence the diminutive abjān.

Abjān, a song, or sonnet, &c.

Abjajm, to say, or speak.

N. B.—Many of the Irish verbs are irregularly declined or conjugated; ex. abjajm, I say; a dejηtū, you say; a dejηrē, he says; dejηmδ, we say: dejηrjδ, ye say; dejηrjad, they say. Thus the verb abjajm, which may be called defective, borrows most of its persons, not only in the present tense, but also in the entire perfect, from the verb dejηm; ex. adūabajηt mē, I said; adūabajηt tū, you said. This verb dejηm has a plain affinity with the *dicere* of the Latin, and the *dire* of the French.

Abjān, and Abjaon, the month of April.

Abjann, evil, naughty; also bad news.

Abjolojδ, forgiveness, absolution.

Abjadal, and abjtal, an apostle; plur. eajbajλ and abjtal.

αβταλδα, apostolic.
 αβταλδαετ, apostleship.
 αβυδ, ripe; also ready, expert, alert, thrifty. Sometimes written αρυδ, ripe, not unlike *apricus*, a, um, which is to the same sense.
 αβulta, able, strong, capable: Lat. *habilis*.
 αβυρ, a wild beast of any kind; εαε na naβυρ, a house in which wild beasts are kept; hence αβα-
 ρεταε.
 αε, a refusing, a denial.
 αεα, with them; ηη βιον αεα, they have not; αεε, with her; αεε, with him.
 αεαδεαδ, an inhabitant, a tenant.
 αεαηα, an acre of ground; vid. αεηα.
 αεαηηα, the loan of any thing; also, conveniency, or use.
 αεαηαε, useful, necessary; also, obliging.
 αεαηεα, profit.
 αεεαη, backwards; vid. εαη.
 αεε, but; vid. αετ.
 αεα, a mound or bank. *Cantabrice*, αεα, a rock.
 αεαδ, a field.
 αεαμαηη, soon, timely; also, abridged; ex. ηαεαμαηη; *brevi tempore*, soon, or speedily.
 αεαμαηηεαετ, abridging, abbreviation.
 αεαη, and αεαη, sharp, tart, sour; Lat. *acer*, *acerbus*; Gall. *acre* and *aigre*.
 αεδηα, an expedition by sea or land; ex. ηο ημγξ αη αεδηα, he went on an expedition.
 αεδηαν, an adventurer, a foreigner.
 αεδηαναε, the same, and more properly.
 αεεαηη, ability, capacity.—Mat. 25. 15.
 αεμυαν, a reproof, a reproach.
 αεαη, an angel.
 αετ, the same as αε and αεδ, but, except, save, only; Lat. *at*; ex. αε αμαηη, save only; αετ ce-

anna, however.
 αετ, a statute, decree, or ordinance; hence Lat. *actor* signifies a pleader at law.
 αετ, a condition, act, or deed; ex. αη na ηαεταβ ρηη, upon them conditions; Lat. *acta*.
 αετ, a body.
 αετ, danger, hazard, or peril.
 αεταημ, to ordain, or order, to pass an act in parliament.
 αελαδ, to chase, pursue.
 αελαδ, and αελαδ, the art of fishing, also a fishery.
 αελαδε, smooth, soft, also polite, civil, generous, like the Greek *αγλος*, *splendidus*.
 αεμαε, a circuit, or compass.
 αεμαηηη, and αεμαηηηεαε, pursuant, plentiful, copious, rich.
 αεομαη, to heap together, to increase; Lat. *accumulo*, are; ex. ηο αεομαη γε na εναμα δα δεοηη, he heaped up the bones. *Old Parchment*.
 αεομαη, an assembly, or heaping together; ex. αεομαη δεοηα ηο μο δεαηε.—*Old Par.*; Lat. *accumulatio*.
 αεοηη and αεοβαηη, avarice, covetousness, penury.
 αεηα, an acre of ground; Lat. *acra*. This Irish word has a close affinity with the Hebrew *אכר*, a husbandman, *agricola*, and from this *אכר*, or the Irish αεηα, comes the Latin *acra* and *ager*.—Vid. *Buxtorf. and Opi-tius Lexicons*.
 αεαη, *vulgo*, αεαη, Lat. ac. Go-thice *gah*.
 αδ is sometimes the sign of a participle, governing a second person; ex. αδ βαλα, striking you; Lat. *te feriens*, αδ μαηβαδ, killing you, Lat. *te mactans*.
 αδ is proposed in the old Irish to all verbs in the perfect tense of the indicative and the present of

the potential, indifferently, or in the same sense, as do in the modern way of writing; ex. *ad* *ῥεῖν* *ῥοβᾶν*, I wrote, for *do* *ῥεῖν* *ῥοβᾶν*, *ad* *ῥεῖν* *ῥοβᾶν*, for *do* *ῥεῖν* *ῥοβᾶν*, I would write, Lat. *scriberem*.

ad is a sign of the present tense sometimes, but often of the perfect tense; ex. *ad* *βεῖν*, I give; *ad* *ἐλῆν*, I hear.

ad signifies a or an; but always applied to the second person; ex. *ὅταν* *τῷ* *ad* *Shean* *ῥᾶδ* *αὐγῇ* *ad* *ῥοῖ* *ῥοκαλ*, thou shalt be a proverb and a by-word.

adag, a shock of corn, a sheaf or bundle of corn, or several small sheaves set together, to make one great shoek or heap.

adamant, a diamond, the hardest and most glittering of all precious stones called by the Lapidaries a diamond, Lat. *adamas*.

Adam and *Adam*, Adam, the first man.

adajr, an adder.

adbat, to die; ex. *ῥο* *adbat*, he died.

adbāt, slaughter, destruction.

adpja, it belongs to you, it is your property; this is an impersonal verb like the Lat. *decet*.

ad, a law; also fit to do any thing.

ad, felicity, success, good luck; ex. *ay* *ῥῆαν* *ad* *nū* *ealūde*, good luck is better than skill or art.

ad is an intensitive or augmentation of the sense, or signification of a word.

adabajr, to sport or play.

adajg, and *agajd*, the face, or complexion, Gr. *Εἶδος*.

adajlg, desire.

adajlgne, the military law, or law of arms.

adajceac and *adajcamujl*, horny, having horns.

adal, a flesh-hook.

adall, dull, deaf, having the ears stopt up; (*rectius* *odall*, from *o*, an ear, and *dall*, dull or deaf, vid. *o*;) hence the word *adall-tān*, a stupid, dull fellow.

adall, sin, corruption.

adaltmajde, an adulterer.

adaltmanac, the same.

adaltmanay, adultery.

adajmrajzēan ē, let him be blessed or beloved, not unlike the Lat. word *adametur*, but that this Irish word is an impersonal.

adan, a pan, or large chaldron.

adann, the herb colt's foot.

adanað and *adanam*, to kindle, to warm; ex. *do* *hadnað* *an* *tejne*, the fire was kindled; also to stir up, like the Lat. *adunare*.

adanta, kindled, warm, also exasperated; a *tā* *an* *tejne* *adanta*, the fire is kindled.

adna, the kindling of the fire, the warmth or fervour of an action.

adajmajm, to adore.

adna, adoration, hence *ῥῶlolaðna*, idolatry.

adajnað, to join, to stick close to, Lat. *adherere*.

adajnc, a horn; ex. *adajnc* *bō*, &c.

adajnceac, horned, horny.

adajncjn, a little horn.

adajnt, and *adajntan*, a bolster, a pillow, hence *clao* *adajnt*, a pain in the neck, and by a metaphor, *ceannadajnt* *gaca* *po-bujll*, the chieftains and representatives of every people; *ceann* *adajnt* properly means a bolster.

adajntan, a dream.

adajr, good.

adba and *adbaðan*, instruments; ex. *adba* *ceojl*, instruments of music.

adba and *adbað*, a house room, or habitation, also a garrison, a fortress; it is very common to signify a prince or great man's pa-

lace in old poems.
Ածբաճ, a harmless or inoffensive jibing or joking.
Ածբաճաճ, jocose, merry, jesting.
Ածբաճաճ, gross or fat; in good plight.
Ածբայրյեաճ, a carder of wool or flax; *mna* **ածբայրյիջե**, women hired for carding.
Ածբալ, quick, nimble, thrifty.
Ածբալ, prodigious, great, strange; ex. **ածբալ մօր**, exceeding great.
N. B. This word has generally the same signification with **աճել**, which in the ancient celtic did signify *air*, that element being still called *avel*, in the British language, (*vid. Lhuid's comp. voc. in verbo aer*;) hence **ճյաճել** contracted into **ճյա-բալ**, signifies devil or spirit of the air, from which the Greek and Latin *diabolos* and *diabolus*, *quasi daemon aerius*; in Irish *deam-an aeir*.
Աճանդրյեաճ, a sort of music containing three notes called by the Irish **ջանդրայիջե** **ջոլդրայիջե**, **յանդրայիջե**.
Աճար, a cause or motive; ex. **ար** **ան աճար յիյն**, therefore, for that cause.
Աճար, a subject or matter to be shaped in another form; hence metaphorically, **աճար ղաօյր**, an apprentice to a carpenter or a mason; **աճար ւարձայիջե** an apprentice, or the matter of a tradesman.
Աճարաճ, or **Աջարաճ**, lucky, fortunate.
Աճարայ, carded wool for clothiers, hence **աճարյեաճ**, *quod vide*.
Աճօ, a proclamation, also a cry for war; every prince and tribe had one peculiar to them.
Աճեճար, joy, pleasure; also ostentation.
Աճեճօրաճ, pleasant, ambitious,

vain glorious.
Աճբս, joy, pleasantry, merriment.
Աճբօճօճե and **Աճբօճօճեաճ**, an intercessor, an advocate.
Աճբօճօճեաճ, a pleading.
Աճբլայ, a constitutional or rightful sovereign installed according to law, from **աճ** a law, and **բլայ** a sovereign.
Աճբաճար, detestable, odious, abominable; **աճ** in this word being an augmentative of the sense and force of the word, *vid. աճաճ*.
Աճջար, lawful, just.
Աճլաճաճ, to bury, to inter, *vid. աճնաճալ*, it is formed from **լեաճ**, a stone laid over the grave.
Աճլաճան, a burial or interment.
Աճլայճե, buried, interred.
Աճլայճ, the desire.
Աճլան, a youth or lad, one able to bear arms, from **աճ**, fit, and **լան**, a sword or lance.
Աճլաճեճաճ, fit to take up arms or enter the military degree,
Աճմա, knowing, skilful.
Աճմաճ, timber.
Աճմայլ, an acknowledgment or confession.
Աճմայր and **Աճմայրիջր**, to confess; ex. **աճմայր մօ քեաճաճ**, I confess my guilt.
Աճմալաճ, to confess.
Աճմալ, wanton, desultory, nimble.
Աճմօլաճ, to extol, to praise to one's face, from **այճ**, a face, and **մօլաճ**, a praise.
Աճնաճալ, a submitting to the law of nature, a burial, interment, from **աճա**, law, *nae* or *na*, man, and **ալ**, observing or submitting to.
Աճնայր, and **Աճնայրե**, villany, shamefacedness, confusion.
Աճնայրիջան, it shames, *pudet*.
Աճնայ, old, ancient.
Աճրաճ, and **Աճրայր**, to worship, to adore, Lat. *adoro*; ex. **յճճալ-աճրաճ**, to worship idols, or ido-

latry, also to adhere or join; *αζ*
αδμαδ don nyz, adhering firmly
to the king and his cause, Lat.
adhereo.
Αδμα and *Αδμαγ*, worship, adora-
tion.
Αδμαε, to refuse, deny, reject.
Αδουδ, a circle fire; *vid.* Martin's
west islands, p. 116.
Αδουδ, *vid.* *παδουδ*, to kindle fire.
Αδουατ, horror, defestation.
Αδουατμαμ, horrible, terrible,
dreadful.
Αδουατμαμνεατ, abomination.
Αε, no *Αοδ*, the liver.
Αε, *αον*, one, *δο ζαε αον*, to each,
to every one.
Αει, the sky, or air, Greek and
Latin, *aer*.
Αειριδα, airy.
Αειριδαγτε, sky-coloured.
Αεδ, the eye.
Αεζε, the liver; more commonly
αοδα and *αοδα*.
Αρογτ, gold; (*vid.* *Lhuyd's Comp.*
voc. in v. aurem.)
Αριμαζζοδ, to rise.
Αριμονν, the mass, or eucharistic
offering.
Αζ, a sign of the participle of the
present tense; ex. *αζ ραδ*, say-
ing, *αζ εαλδδ*, stealing into a place
privily.
Αζ, at or by; ex. *αζ αν δομαγ*, at
the door, Lat. *ad*, as *ad ostium*,
αζ αν αμαμ, by the river, *ad*
vel juxta amnem.
Αζ, with; ex. *αζ αν αμνεγρ*, with
the cattle.
Αζ, signifies, in the possession or
power of a person; ex. *μο ατα*
αν βιαμ αζ Μυττα, the axe is
in Morrogh's possession.
Αζα, whose, whereof; ex. *αζα*
νδεμν γε ιοναδ, whose place he
supplies.
Αζα, or *αζαδ*, leisure, time, or op-
portunity; ex. *νβεμυλ αζαδ αζαμ*
αμ, I have not time nor leisure

to do it.
Αζα, or *Αζαδ*, an addition, hence
its diminutive, *αζαμν*.
Αζαδ, unto thee, with thee; *αζαμν*,
unto you; ex. *γεαγ αζαδ ρεμν*,
stand by thyself.
Αζαμ, a speech.
Αζαμν and *Αζαμν*, a dialogue;
unde αζαμν ομνν αμν ρατ-
τμυζ, also persuasion; *ρεαμ*
αζαμν, an interpreter, a speaker.
Αζαμν, to speak, or tell to a per-
son; this word is of the same
root and origin with the Greek
αγγελω, Lat. *nuncio*, *are*, in
which word the ancient Greeks
always pronounced the two gam-
mas or double γ, the former be-
ing changed into ν by modern
grammarians, as *ανγγελω* instead
of *αγγελω*; in the Celtic *agal-*
la, to speak or tell to; hence the
Greek *ευ-αγ-γελιον*, i. e. good
telling or good tidings, anglice,
Gospel, i. e. God's spell or good
spell, which is the same as God's
tell or good tell, the words God
and good being of the same ori-
ginal sense for reasons obvious
to every one.
Αζ, an ox, bull, or cow; *αζ αταμν*,
a buffalo.
N. B.—*Αζ* or *αδ* are always pro-
nounced like *i* in English, or
like the word *eye* in the begin-
ning of words, except when the
syllable is marked with a long
stroke, or *ρνε* *παδα*, in which
case it is pronounced like *aw* in
English.
Αζ, a battle, a conflict; also feat of
arms, Greek *αγων*, *certamen*, pl.
αζα; ex. *Conn αν αζα*, the war-
like *Conn*.
Αζ, fortune, luck, happiness, pros-
perity, *vid.* *αδ*.
Αζ, fear, astonishment, awe.
Αζα, or *Αζαμν*, to be afraid or
astonished, like the Greek *αγαν*,

demiror, stupeo, hence awe in English.

אָזאַכ, warlike, brave.

אָזאַד, be merry, j. בִּי רֹבָאֵךְ.

אָזאַד or אָזאַדִּי, the face or complexion, also the front; ex. אָזאַד אַן עֵאָא, the front of the army, hence אָזאַד signifies against; ex. אַם אָזאַד, against me; דו עֵאָאד רֵעַ אַי אָזאַד, he prospered, but more properly written אַאד, like the Greek εἶδος.

אָזאַם, with me, or in my possession.

אָזאַמאַם and אָזאַמאַ, to revenge.

אָזאַט, revenge.

אָזאַטאַכ, vindictive, revengeful.

אָזאַר, or אָזאַר, and; in old parchments it is written אַזאַר; Latin *ac*.

אָזאַרַט, a bolster; *rectius* אַאאַןַט.

אָזאַרַטאַ, deaf, also little, diminutive.

אָזאַרַטוֹן, a halter to lead a horse or other beast by, like the Greek ἀγομαι, *duco*, to lead; in its inflexions of the present *dual*, ἀγεστων.

אָזַדאַ, of, or belonging to a fight or battle.

אָזַמאַן, אָזַמאַנאַכ, fortunate or lucky, happy, prosperous; anciently written אַמַּנאַ.

אָזַנאַר, a pleading for, argumentation.

אָזַנאַדע, an advocate or pleader.

אָזַנאַד, to expostulate, also to challenge, to lay to a person's charge; ex. נאַן אָזַנאַד דַּאָ אַן עֵאָאן רַיִן אָט, that God may not avenge or punish you for this crime; נאַן אָזַנאַר אָטאַ ע, let it not be laid to their charge.

אָזַנאַ, wisdom, discretion, prudence, Greek ἀγνεια, *castitas*, and ἀγνορ-αζנאַ, *castus, purus*, chastity being the truest sign of a wise man.

אָזַרַל, generous, noble.

אָ, i. e. עאַנגען, a cause or controversy.

אָ, a swan.

אָ, or אַאָ, an herd, also a sheep, a cow.

אָ or אַאָ, a region, country, or territory; plur. אַאָב; ex. אַאָב לַאַאָאן, the country about Castle Lyons; אַאָב מאַאָללע, the country of Imokilly, &c.

N. B.—In Hebrew אָ signifies a region or country; *vid.* Opitius' Lexicon.

אָ, i. e. עֵיזְרע, or עולַעַ, the learned.

אָב or אַאָב, a similitude.

אָבֵעֵן, the sea; Lat. *abyssus*, and Greek ἀβυσσος, also great boasting, vain glory.

אָבֵעֵאֵכ and אָבֵעֵאֵכ, wonderful, terrible, also enormous, strange, arrogant, surprising.

אָבֵעֵנִיִּן or אָבֵעֵנִיִּן, *rectius*, אַבֵּעֵנִיִּן, the alphabet; *abecedarium*.

אָבֵנִי, ripe, grown to perfection, is like Hebrew אָבִיב *culmus, arista*; straw, stubble; also an ear of corn which is never אָבֵנִי, ripe, till it has the אָבִיב or *culmus* upon it.

אָבֵנִיִּל, the alphabet.

אָבֵדע, a veil.

אָבֵע, with her, by her; ex. דו בֵּי אָבֵע, she had.

אָבֵא, with them; אָבֵע, with him.

אָבֵע, led, as capull אָבֵע, a led horse.

אָבֵע, אָבֵעאַכ, and אָבֵעֵדֵאַכַּט, a leading; from the verb אָבֵעַם, to lead; Lat. *ago*.

אָבֵע, a tribe, also nourishment, also a desire.

אָבֵע, near, close to, hard by, as אַם אָבֵע, near me.

אָבֵעאַכַּט, power.

אָבֵעאַן, angry, cruel, severe, disagreeable to all the senses; Lat.

acer and *acris*.

Αρεσθ, a disorder, sickness.

Αρεσθεα, a sick disordered or infirm person; Greek *αιδνος*, *infirmus*, *ægrotus*.

Αρεσθε, accident, as αρεσθε αν αριαν αζυρ αν ριωνα, the accidents of bread and wine.

Αρεσθδε, dextrous, handy; and αρεσθδεα, dexterity, from the root; αρεσθ, able, *unde Achilles*.

Αρεσθ and αρεσθ, to pray, beseech, entreat, or beg.

Αρεσθ, a sort or kind, a sect of people; Greek *ακη*, is the bloom of age.

Αρεσθμα, they shall confess; vid. αρεσθμα.

Αρεσθ, long, also bad or evil.

Αρεσθ, a wonder, a boasting.

Αρεσθ, the same; Greek *αβελτερος*, *stolidus*.

Αρεσθ, an old sort of Irish song, or *ερωναν*; Greek *αιδω*, *canto*.

Αρεσθ, mischief, violence.

Αρεσθ, or αρεσθ, a milch cow.

Αρεσθ, demonstration.

Αρεσθ, or αρεσθ, humble, respectful, Gr. *αιδοιος*, *venerandus*.

Αρεσθ, raiment, apparel, also goods and chattels.

Αρεσθ, a military dress.

Αρεσθ, coarse or rough land, Greek *αμος*, *dumus*, *vel locus arboribus consitus*.

Αρεσθ, age.

Αρεσθ, to consume, confound, destroy, pervert; ex. *βυρ ναρεσθ*, your confusion.--Is. xxx. 3.

Αρεσθ, consumed.

Αρεσθ, or Αρεσθ, arguing, pleading, reasoning; vid. *αρεσθ*.

Αρεσθ and Αρεσθ, advocate, pleader.

Αρεσθ, of or belonging to the air, *δεαμον αρεσθ*, *rectius αρεσθ*, *deamon aerius*.

Αρεσθ, blame, fault.

Αρεσθ, the unbloody sacrifice of the mass.

Αρεσθ, to act or carry on; *αοναχ ταλτιονν δο αρεσθ*; vid. *Cronium Scotorum*.

Αρεσθ, antiq. *ορεσθ*, the ocean, the deep; hence *δουαρεσθ να παρεσθ*, the bottomless depth of the sea; *vulgo*, *δουρεσθ*.

Αρεσθ, I will visit, or punish.

Αρεσθ, a beam, a prop or supporter.

Αρεσθ, stout, valiant.

Αρεσθ, a hill.

Αρεσθ, a kettle, a brass pot; vid. *αδαν*.

Αρεσθ, intentions.

Αρεσθ, the intention, mind, or inclination.

Αρεσθ, a judge, Greek *αιρεω*, signifies to make choice of judges being the elect or chosen men among the people.

Αρεσθ, or Ορεσθ, liberality, generosity.

Αρεσθ, faces, the pl. of *αρεσθ*, *βυρ ναρεσθ*, your faces.

Αρεσθ or Ερεσθ, another, Lat. *alius*.

Αρεσθ, a stone; *αρεσθ αρεσθ*, a pebble, hence *αρεσθ*, a stone horse, Heb. *γδο* is a rock or stone.

Αρεσθ, shamefaced, also noble, beautiful; *Cantabrice*, *αρεσθ*, shame.

Αρεσθ, a sting or prickle.

Αρεσθ, will, pleasure; ex. *μα αρεσθ*, if you will; *μυαρεσθ*, if you will not, Lat. *voluntas*.

Αρεσθ *αρεσθ*, a small parcel of sheep.

Αρεσθ, the same as *αρεσθ*; ex. *αρεσθ αρεσθ*, Almighty; Gothic *allai*.

Αρεσθ, a bridle bit.

Αρεσθ, a noble offspring, from *αρεσθ* noble, and *ρεσθ* kind, i. e. *altigens*.

Αρεσθ, a desire, longing appetite.

Αλζεαγ, an alms; γαυδ αλζεαγ, heprayed for alms.

Αλμ, to pray, entreat, or beseech; in the Arabic and Hebrew languages الله signifies to adore, to worship, whence the epithet الله is given to God; vid. Deut. xxxii. 15.

Αλμ, to nurse, foster, nourish; Lat. *alo*.

Αλμιανητ, nourishment.

Αλλμ, I go, or come; Gal. *aller*.

Αλλ, go thou or come; ex. αλλλλε, φορταγ, *veni huc, et succurre*.—Vid. *Vitam S. P. apud Colganum*.

N. B.—This last example shows how different the Irish orthography in ancient times has been from that of the present age.

Αλλ, course, place, stead, turn; Lat. *vicis*.

+ Αλλ, or φαλλ, a great steep or precipice, a rock, or cliff; Lat. *val-lum*, (like *falla*;) mullaç na hajlle, the top of the rock; all bpaçac, having steep or rocky brinks or borders; hence perhaps the national name of Allobrogii, a people who inhabited the rocky country near the Alps.

Αλλβηλ, a bridle-bit.

Αλλbpaçac, having steep or rocky brinks.

Αλλε, praise.

Αλλε, most beautiful.

+ Αλλlean, a causeway.

Αλλlean, a pet, or darling.

Αλληατ, roaring or lowing, as αλληατ léojn, the roaring of a lion.

+ Αλληγ, a canker, an eating or spreading sore; hence bpaon αλλρε, a drop observed to fall upon the tombs of certain tyrants, so called from its cankerous corroding what it falls upon.

Αλληη, or αληη, another, a second; Lat. *alius*.

Αλλρε, of or belonging to a canker;

vid. αλληγ.

Αλλρε, delay, neglect, heedlessness.

Αλμ, the name of the letter α in Irish, so called according to O'Flaherty, from αλμ, which signifies a fir-tree; it is not unlike the Heb. α, and the Chald. and Gr. α.

Αλμ, a fir-tree, but more properly the palm-tree; hence domnac na hajlme, i. e. Palm Sunday.

Αλρ, any gross or huge lump, or chaos. Query, if this Celtic word be not the origine and radix of Alps, the mountains so called, rather than from their being high, *ab altitudine*, or from their being white with snow, *quasi albi montes*.

Αλρ, stately, grand, noble; Lat. *altus*.

Αλρ, joints, the pl. of αλτ.

Αλρ, a house; also any high place, *ruide Cojn an αλρ; sessio alitis in alto*.—Vid. *Brogan in Vita S. Brid*.

Αλρηε, an architect, a carpenter.

Αλμδεojn, unwilling, against consent, *damdeojn a djtejl, jdjn faomad azur αλμδεojn*; Lat. *volens, nolens*.

Αλμεαζαν, an abyss; vid. αλγεjn.

Αλμεαν, pleasant, agreeable.

Αλμjd, a fool or madman, or woman, its diminutive αμαδαν; Lat. *amens, amentis*.

Αλμλεαγ, hurt, detriment.

Αλμλεαγ, slothful, indolent.

Αλμλεγρζε, drowsiness, sluggishness.

Αλμνεαητ, force, violence.

Αλμνεδ, disquieted, disturbed, disordered.

Αλμνεδδε, strife.

Αλμνεδδε, the defiles or straits of a place; *dlut-αλμνεδ na cojlle*, the fastnesses of the wood.

Αλμνηαν, mismanagement.

αἰμῆς, disguise.
 αἰμῆς, barren, steril.
 αἰμῆς, temptation; also to tempt; ex. ἡ βαλ με μακ δὲ εἰ αἰμῆς ὁ δαβὰλ, the Son of God was pleased to be tempted by the devil in the wilderness; vid. λεάβη βρεακ.
 αἰμῆς, time, season; Wel. *aim ser*.
 αἰν, honourable, praiseworthy, respectful.
 αἰνε, delight, joy, pleasure; Gr. *αἰνη, laus*.
 αἰνεα, and αἰνός, joy; Greek *αἰνος, laus*; but the Irish word αἰν, which signifies honourable, respectful, praiseworthy, is more agreeable to the Greek *αἰνη* and *αἰνος*, and is in all probability the radical word.
 αἰνε, agility, expedition, swiftness; also music, harmony, melody; also experience.
 αἰνέεα, rough, rugged.
 αἰνέεα, manifold, copious.
 αἰνέεα, rain.
 αἰνέεα, ignorance, rudeness.
 αἰνέεα, ignorant, from αἰνέεα, ignorance, which comes from αἰν, the negative *quod vide* and εἰς or εἰς, knowledge.
 αἰνέεα, impudence; also stinging.
 αἰνέεα, rude, ignorant.
 αἰνέεα, a foreign tribe, or strange people; ex. αἰνέεα αἰνέεα, in a foreign country.
 αἰνέεα, rainy weather; λαετ αἰνέεα, αἰνέεα αἰνέεα, a terrible squall of wind.
 αἰνέεα, naughtiness, badness.
 αἰνέεα, brave, valiant, intrepid.
 αἰνέεα, and αἰνέεα, a buffoon; also an ingenious, fallacious fellow, an impostor, or a sycophant.
 αἰνέεα, a doubt.
 αἰνέεα, a champion, or great warrior.

αἰνέεα, a toy or trifle.
 αἰνέα and αἰνέα, peevishness, frowardness.
 αἰνέα, peevish, froward, testy.
 αἰνέα, a peevish person.
 αἰνέα, affliction, calamity; λαν αἰνέα, loaded with affliction; οἱ βῦν νυλε αἰνέα, out of all your calamities, compounded of the negative αἰν and εἰς, dextrous, convenient; αἰνέα, against one's will.
 αἰνέα, a young woman, or virgin fit for marriage; compounded of the intensitive αἰν, fit for, and εἰς, a husband; it should be more properly αἰνέα.
 αἰνέα, angry.
 αἰνέα, obduracy in sin, final impenitence; αἰν and εἰς, tender-hearted.
 αἰνέα, trespass; μ'αἰνέα, my trespasses or transgressions; also usurpation, or an infringement of the old constitution.
 αἰνέα and αἰνέα, a lawless person, an usurper; εἰς αἰνέα, wrongfully, perversely.
 αἰνέα, horsemanship.
 αἰνέα and αἰνέα, a blemish, stain, or blot.
 αἰνέα, blemished, maimed.
 αἰνέα and αἰνέα, violence, oppression.
 αἰνέα, ignorance, from the negative αἰν, and εἰς, knowledge.
 αἰνέα and αἰνέα, illiterate, not cultivated with learning or knowledge; one ignorant of the road.
 αἰνέα, plenteous, abundant.
 αἰνέα, a curse, or malediction.
 αἰνέα, or αἰνέα, an angel, or messenger; Lat. *angelus*.—Vid. αἰνέα.
 αἰνέα, sun-shine, light, fire.
 αἰνέα, angelical, bright.
 αἰνέα, an angelical state.

α₁η₁γ₁δε, malicious, envious, spiteful.

α₁η₁γ₁δεα₁ς, malice, spite; ex. *crojbe gan a₁η₁γ₁δεα₁ς gan fuat*, a heart without malice or hatred.

α₁η₁γ₁μα₁ρ₁τα₁ς, too much, too powerful, too many, over-swaying, puissant.

α₁η₁μ, or α₁η₁ν, a name; Lat. *nomen*.

α₁η₁ν₁νη, anger.

α₁η₁β₁γ₁, a beast, or brute animal; vid. β₁.

α₁η₁μ₁νηα₁μ₁υ₁λ, famous, renowned, &c.

α₁η₁μ₁ν₁η₁γ₁α₁δ, to name, to mention.

α₁η₁μ₁ν₁η₁γ₁τε, named; γ₁ο *h₁α₁η₁μ₁ν₁η₁τε*, namely.

α₁η₁ο₁ς, oppression.

α₁η₁ο₁ςτα₁ς, oppressive, tyrannical, also inhospitable, compounded of the negative α₁ν and ο₁ς, clemency, humanity, hospitality.

α₁η₁ο₁δαν, unclean, impure, compounded of the negative α₁ν and ο₁δαν, pure, clean, fit; Lat. *idoneus*.

α₁η₁ο₁μ, or α₁η₁μ, a natural spot, or a disagreeable mark in the body; also a stain or blemish on a person's reputation.

α₁η₁λε, or *ρεα₁υ₁λ₁ο₁γ*, a kind of creature with four legs and a winged tail always living on trees, called by the Irish *cat c₁η₁α₁η₁ν*, i. e. a tree-cat.

α₁η₁λε, well-featured.

α₁η₁λεα₁ς, softness, smoothness.

α₁η₁λεα₁ν₁η₁α₁η₁μ, to persecute; α₁η₁ *λεα₁ν₁η₁α₁δ₁μ₁ε₁ τ₁υ*, I will persecute you.

α₁η₁λεα₁ν₁η₁α₁η₁τ, persecution.

α₁η₁λεα₁ρ, disservice, or great harm done to one's self. *Note*, it is the negative of *λεα₁ρ*, advantage, service to one's self; ex. *δο₁ ρ₁η₁ν ρ₁ε₁ α₁λεα₁ρ*, he acted wisely, and to his own advantage; *δο₁ ρ₁η₁ν ρ₁ε₁ α₁η₁λεα₁ρ*, he conducted

himself unwisely, and to his own disadvantage; *τα₁ κο₁μ₁α₁η₁λε₁ τα₁η₁νλεα₁ρ α₁ρ₁ζα₁τ*, you are resolved to destroy yourself. I know no language that can express in one word the full meaning of either of these Irish words, *λεα₁ρ*, α₁η₁λεα₁ρ.

α₁η₁λεα₁τ₁η₁ο₁μ, oppression, injustice.

α₁η₁λε₁ο₁γ, a swallow; corruptly, *ρ₁α₁η₁λε₁ο₁γ*.

α₁η₁μ₁ε₁ρ₁ο, a wonder.

α₁η₁μ₁εα₁ρ₁α₁η₁δα, excessive, huge; also inordinate, intemperate.

α₁η₁μ₁εα₁ρ₁α₁η₁δα₁ς, excess, intemperance.

α₁η₁μ₁η₁αν, lust, passion, inordinate desire, concupiscence; ex. α₁η₁μ₁η₁α₁ν α₁ν *colla*, the lusts or concupiscence of the flesh.

α₁η₁μ₁η₁α₁ν, lustful, intemperate.

α₁η₁μ₁η₁ν₁τε, or α₁η₁β₁η₁ν₁τε, beasts.

α₁η₁ν and α₁η, a great circle; hence *Bel-α₁η*, (vulg. *β₁η₁α₁ζα₁η₁*) the great circle of Belus, i. e. of the sun, or the annual course of that planet through the ecliptic.

Note. Upon these Celtic monosyllables α₁η and α₁η₁ν, the Latin words *anus* and *annus* have been formed.—Vid. *Remarks*.

α₁η₁νη, vulg. *ρ₁α₁η₁νη*, the diminutive of α₁η₁ν, a small circle or ring; Lat. *annulus*.

α₁η₁ρ₁εα₁ρ₁ς, or α₁η₁ρ₁εα₁ρ₁ς, hatred.

α₁η₁ρ₁γ₁αν and α₁η₁ρ₁γ₁α₁ν₁α₁ς, and α₁η₁ρ₁γ₁α₁ν₁τα, a furious, extravagant man.

α₁η₁ρ₁γ₁α₁ν₁τα, destroyed, broken down.

α₁η₁ν₁τεα₁ν, braced up, over-stiff.

α₁η₁ν₁τεα₁ρ, an excessive or scorching heat, also an inflammation.

α₁η₁ν₁τεα₁ρ₁υ₁γ₁εα₁ς, idem; α₁ν₁τεα₁ρ₁υ₁γ₁εα₁ς α₁ν *ρ₁ο₁λα*, a great heat of blood.

α₁η₁ν₁τεα₁ρ₁αν, ungovernable, inflexible.

Note. In several of the preceding words beginning with α₁η, that

particle, which should rather be *an*, but is here changed into *aj* by the abusive rule *coel le coel*, is a prefix signifying excess; as in the words *ajmeara*, *ajmjan ajnteay*, &c.; in other words it is a negative particle, such as *un* in English, as in *ajnocta*, *ajjoda*, &c.

Aj, upon, or over; in all old writings it is *for*, as *for an tjr*, instead of *aj an tjr*.

Aj, numbered, from the verb *ajm*, to number, or reckon; *do aj rē*, he reckoned.

Aj, destroyed; from *ajgm*, to destroy, rob, or plunder.

Aj, arise, *rectius ojr*, as in the word *mucojnjze*, early rising.

+ *Aj*, the second person of the imperative of the verb *ajm*, vulg. *rajm*, to watch, or take care.

Aj, the genitive case of *aj*, slaughter.

+ *Aj*, ploughed; Lat. *aro*, *arare*.

Ajbe, ribs.

Ajbe, a story.

Ajbe, ribbed, furrowed.

Ajbeada, divisions; ex. *do myneada* *trj hājbeada dā rlu-ažajb*, they made three divisions of their armies.

Ajbjne, an armful, as much as one may carry between both arms.

Ajbjne, a multitude, a legion; *jdjn ajbjne ajngjol nō rjudead ē enejneact lē hēnoc a bpa-natay*, he was seated amidst legions of angels with Enoc in Paradise.—*Vid. Leabari breac*.

Ajbjne, a host, or army.

+ *Ajne*, the ark; Lat. *arca*.

Ajne, a strait, or difficulty, great hunger; hence *ajnjreac*, a hungry, starving man.

Ajne, a lizard; *ajne luacna*, an enmet.

Ajneact, *potius ejneact*, heresy.

Ajneadal, a prophesy.

Ajneallad, sacrilege; from *aj*, a robbing, and *ceall*, a church; Lat. *cella*, the same as *ceall-ajaj*.

Ajnealltjac, a hind or doe of the third year; also a hind-calf, a hart of the first year.

Ajneann, certain, positive, undoubted.

Ajnejl, to lie in wait, or in ambush.

Ajnejon, aside.

Ajnejorac, covetous, greedy of food, hungry, voracious, ravenous.

Ajnejr, a complaint, or expostulation.

Ajnejr, meeting; *do cujn rē ajnejr ojra*, he sent to meet them.

Ajnejrt, the same; *aj ajnejrt an njz*, to wait on, or be of the king's levee; *aj ajnejrt an tjluaž*, to expect the coming up of the army.

Ajneac, ingenious.

Ajnejl, i. e. *cojmēad*, keeping.

Ajnd, a coast, a quarter or cardinal point; *ōn ajnd rōjn*, from the eastern quarter, or from the east.

Ajnd, loud, also public; ex. *ōr ajnd*, publicly; vid. *ajnd*, Lat. *arduus*.

Ajnd and *ojnde*, order, improvement; Lat. *ordo*.

Ajndbead, to cut down.

Ajndceann, a sovereign or superior, whether ecclesiastic or civil.

Ajndceannay, superiority, sovereignty, great power.

Ajnde, height; ex. *cā hājnde*, what height?

Ajnde and *ajnde*, a sign.

Ajndeana, the position or situation of a thing; ex. *dnoc-ajndeana a cāta*, the disadvantageous position of his legion.—*Vid. Cajt-nēm Thojdealbad*.

Ajndjntjnn, haughtiness, arro-

gance, high-spirited.

Αἰδοῦντινεαῖ, high-minded.

Αἰδεαυῖ, constellations.

Αἰδοῦνῖ, any kingdom governed by one person.

Αἰδοῦνῖ, a curious, inquisitive, over-prying body.

+ Αἰνε, heed, care, attention; ex. ταῖαι δαμ ἡαινε αἰνῖ an Laoj, *vid.* Brody's poem.

Αἰνε, a fishing-ware.

Αἰνεαῖ, careful, vigilant, circum-spect.

Αἰνεαῖ, hostile, violent.

Αἰνεαῖ, ingenuity.

Αἰνεαδα and οἰνεαδα, excellent, famous.

Αἰνεαμ and αἰνῖ, to number, to count; ex. νοῖ δὲ ἡαἰνεαδ οἰνῖ, that were numbered of them.

Αἰνεαῖ, a beginning.

Αἰνεαἰ, a bay or harbour.

Αἰνεαἰ, to satisfy.

Αἰνεαἰ, food, also pleasant.

Αἰνεαῖ, the apple of the eye, the sight.

Αἰνεαἰ, a bed.

Αἰνεῖ, a herd; pl. αἰνῖ and αἰνῖεαδα.

Αἰνεῖ, a place for summer grazing in the mountain.

Αἰνεαῖ, one who has many herds; of or belonging to a herd.

Αἰνεαἰ, a rein; αἰνεαἰ αἰνῖ-αἰ; the reins of a bridle.

Αἰνεαἰ, symptoms, signs, or indications; ex. αἰνεαἰ αἰνῖ, the symptoms of death.

+ Αἰνεαἰ, money, properly silver; Lat. *argentum*; Greek ἀργυρος, derived from the Celtic *arg*, white, which is like the Greek ἀργος, whence they derive their ἀργυρος, as well as the Lat. *argentum*; αἰνεαἰ beo, quick-silver.

Αἰνεῖ and Αἰνῖ, to heed, to mind, to take care of, or observe; ex. μά αἰνῖεαμῖ, if

we perceive or observe.

Αἰνεῖ, a cow-calf.

Αἰνεῖ, to ask, seek, or demand.

Αἰνεῖ, to spoil, rob, or plunder, take or drive away; Lat. *arceo*; Greek ἀρκεο, *propulso*; and Hebrew פָּרַח, *fugio*; hence αἰνεαἰ, sacrilege.

Αἰνεῖ, spoiled, plundered, ravaged.

Αἰνεῖ, a spoiler, robber.

Αἰνεῖ, also signifies bountiful, generous in bestowing silver; hence Εἰννα of the Dalgassian princes is said to derive his surname αἰνεῖ, *quasi*, αἰνεῖ-δοῖ.

Αἰνεῖ, spectres, visions.

Αἰνεῖ na εἰνεῖ, the sign of the cross.

Αἰνεῖ, certain, particular, especial; εἰνεῖ, especially.

Αἰνεῖ, a prince, nobleman, &c.

Αἰνεῖ, a sovereignty, principality; ex. αἰνεῖ εἰνεῖ εἰνεῖ, the sovereignty of Cashel.—*Old Parchment*.

Αἰνεῖ, a law.

Αἰνεῖ, a fashion.

Αἰνεῖ or οἰνεῖ, clans, factions or parties; hence αἰνεῖ-εἰνεῖ, an assembly; αἰνεῖ, also signifies a cantoon, and corresponds with the Lat. word *regio*.

Αἰνεῖ, ploughing, also agriculture, husbandry; Lat. *aro-are*; hence αἰνεαἰ, ploughmen, i. e. αἰνεῖ.

Αἰνεῖ, knowledge; αἰνεῖ, arise: αἰνεῖ and αἰνεῖ, history; αἰνεῖ αἰνεῖ εἰνεῖ-εἰνεῖ, history and genealogy; *chronicum Scotorum*.

Αἰνεῖ and αἰνεῖ, a rehearsal, or narration.

Αἰνεῖ, an appointment; αἰνεῖ εἰνεῖ, an appointment for battle.

Αἰνεῖ, to watch; ex. αἰνεῖ εἰνεῖ εἰνεῖ, watch here; *vid.* εἰνεῖ εἰνεῖ.

Այլեւած and այլեւալ, to lend or borrow.

Այլեւած and այլեւազած, loan, also usury, or any extravagant gain arising from the practice of lending money; այլե, counsel.

Այլեւեղած, ready or willing to lend money or any other thing, also he that lends.

Այլեւոջ, a sling, jostle, or toss.

Այլիլցե, lent, adventitious, borrowed.

Այլեւոջաւ, enterprising, adventurous.

Այլմ, arms, weapons.

Այլմ, a place; յօ հայլմ ա լայծ an իյջ, to the place where the king was; զա հայլմ or զայլմ, where, in what place, *ubinam*.

Այլմեյոյ, a belt worn by a soldier to fasten his armour on.

Այլմեայր and այլմյծ, an order or custom.

Այլմցեյն and ամլաջեյն, well born, or descended.

Այլմեւած, a kind of measure.

Այլմեւած, a herd of cattle; Lat. *armentum*, plur. *armenta*.

Այլմյծյն, honour, reverence.

Այլմյծյնեւած, venerable, respectful, as, a ծյջ այլմյծյնեւած, *virgo veneranda*.

Այլմյծ, an interdict, also a troth, vow, or promise.

Այլնե, sloes; Greek *επινεος*.

Այլնե, pl. of *այն*, the kidneys.

Այլնե, a sitting or watching up all night; hence the diminutive *այլնեան*, which is the more common word.

Այլնեյր, cattle, chattels, *Mat. 12. 29*.

Այլնեան, a sitting up late.

Այլոյլե, all together; Lat. *simul*.

Այլոյլե, a sign; *այլոյլե ռա քոյլե*, the sign of the cross, L. B.

Այլոյլեյ, the hinder part of the neck.

Այլոյլե, contemplation.

Այլեւալ, an article.

Այլեյն and այլեյն, a pebble.

Այլեւեւ, weariness, fatigue.

Այլեւեւ, a soldier's whetstone, among the old Irish.

Այլ, a hill, also a fort of covert.

Այլ, dependence; *ալ ալ ալ ալ*, I depend upon him; hence,

Այլյմ, to depend, to have confidence in; as *այլյմ ալ*, I depend upon him.

Այլ, back, backwards; as *ալ ալ*, backwards; *ալ ալ ալ*, to recall; hence *այլեւալ*, restitution.

Այլ, a loan.

Այլ, free, willing; *այլ ալ*, no *այլ* *էյլոյն*, *nolens*, *volens*.

Այլ, damage or trespass.

Այլեւած and այլեյն, to clean, or examine the head or any part of a person's body.

Այլ, death, applied to a dead person; *հիւն այլեյն*, a shroud.

Այլ, a reproof, reprehension, or chastisement.

Այլցե, a present, or free gift or donation; *ձո ալ ալ ձո*, he presented me, or gave me gratis; *այլցյծ*, freely, gratis.

Այլցեյն, a mountain; as *այլցեյն* or *էյլցյն Ռճաճա*, the ridge of mountains, which part *լեւ ալ* *յոյն* from *լեւ ալ*; *vid. էյլցյն*.

Այլեւ and այլեւ, a poem, also any ingenuity or invention; Latin, *astus*.

Այլեւոյն or այլեւոյն, a tricking, ingenious, artful fellow, a cheat or impostor; Lat. *astutus*.

Այլեւ or այլեւ, out of it, or of her; *ալ ձո այլեւ*, departing thence or thereout; compounded of *ալ*, from Lat. *abs*, and *ե* or *յ*; *ձո զալ ալ յոյնալ այլեւ*, she gave up the ghost.

Այլեւալ and այլեւոյն, a journey or peregrination; *այլ լեւ ալ* *այլեւոյն*, during their journey; *էյլ լա այլեւոյն*, three days' jour-

ney ; it now vulgarly means missing one's way, and disappointment in one's journey.

αἵρεσιν and ἀντιστῆμι, to remove from one place to another, to travel, or sojourn.

ἀντιπαιῶν and ἀντιπαιῶν, playing pranks, acting the impostor.

ἀντιπῶν, restitution, also to restore, or give back in specie.

ἀντιπῶν, crafty, ingenious.

ἀντιπῶν, i. e. ἀντιπῶν, restitution *in æquivalenti*, repayment literally, also vomiting.

ἀντιπῶν and ἀντιπῶν, to restore, return, give back.

ἀντιπῶν, a diadem or crown.

ἀντιπῶν, a relic ; as ἀντιπῶν na naom, the holy relics ; vid. ταῖς.

ἀντιπῶν, a spring tide.

ἀντιπῶν, a shroud, the woollen covering commonly put upon the corps of dead people.

ἀντιπῶν, a dream.

ἀντιπῶν and ἀντιπῶν, to dream ; νοῦν ἀντιπῶν, that dreameth.

ἀντιπῶν, a dreamer.

ἀντιπῶν, out of her or it, from it.

ἀντιπῶν, a journey ; vid. ἀντιπῶν ; Lat. *iter* ; ἀντιπῶν, to remove.

ἀντιπῶν, a place.

ἀντιπῶν, comical, strange, arch ; hence ἀντιπῶν, pleasantry, drollery.

ἀντιπῶν, a proof, a convincing argument.

ἀντιπῶν, furze.

ἀντιπῶν, to prove, to convince.

ἀντιπῶν, to inhabit, or improve ; ἀντιπῶν με, I will inhabit ; ἀντιπῶν do ἡννοκοῦν ἀντιπῶν tal, ἀντιπῶν do ἀντιπῶν ἡννοκοῦν, et verbum caro factum est, et habitavit in nobis.

ἀντιπῶν, quick, also sharp.

ἀντιπῶν, a ford, or kiln ; ἀντιπῶν αὐτῶν, a lime-kiln ; pl. ἀντιπῶν, kilns.

ἀντιπῶν, and ἀντιπῶν, to know, to

perceive.

ἀντιπῶν, the ebb of the tide.

ἀντιπῶν, to revive ; ἀντιπῶν, *idem*.

ἀντιπῶν, enlivening, reviving.

ἀντιπῶν, blame, reproof ; sometimes written ἀντιπῶν, and ἀντιπῶν.

ἀντιπῶν, a reprover, a censor.

ἀντιπῶν, to blame, censure, reprove.

ἀντιπῶν, appeared ; ἡννοκοῦν ἀντιπῶν ἡννοκοῦν, great light was seen in the night.

ἀντιπῶν, to disapprove, dislike, condemn.

ἀντιπῶν, a sow.

ἀντιπῶν, revenge.

ἀντιπῶν, a lady of pleasure.

ἀντιπῶν and ἀντιπῶν, who-rish.

ἀντιπῶν, to pray or entreat.

ἀντιπῶν, a contradicting or gainsaying.

ἀντιπῶν, concise, compendious.

ἀντιπῶν, to steal away, or retire privately.

ἀντιπῶν, a second proof.

ἀντιπῶν, the commandments, also precepts, singular ἀντιπῶν.

ἀντιπῶν and ἀντιπῶν, known, also familiar, free, sociable.

ἀντιπῶν, acquaintance, knowledge ; ἡννοκοῦν ἀντιπῶν, one of my acquaintance.

ἀντιπῶν, a different person or thing, another.

ἀντιπῶν, a change ; ἀντιπῶν, a change of raiment.

ἀντιπῶν, an admonition, advice, or lecture ; vid. ἀντιπῶν ἡννοκοῦν, *passim*.

ἀντιπῶν, resurrection ; ἀντιπῶν, *idem*.

ἀντιπῶν, to rise from the dead.

ἀντιπῶν, soon, short, generally applied to time ; ἡννοκοῦν ἀντιπῶν, shortly ; *brevi tempore*, a short cut or way.

Այէջեյն, like, or another one's self, *quasi regenitus*.

Այէջենյմ, to regenerate.

Այէջեյնեամայն, a regeneration.

Այէյծ, a serpent, which seems to be the asp; sometimes said to be a fiery, peevish person; Gr. *arh, damnum*.

Այէյծյն, a little venomous creature.

Այէյջ and այէյջե, giants; *vulgo* քաթայջ; its singular is աթաւ or քաթաւ.

Այէյն, commanded; ծօ այէյն իբ, he commanded.

Այէյնյմ, to ordain, to order, to command or direct.

Այէյննե, a firebrand; *vulg.* քայէյննե; also a wart.

Այէյր, father; *gen.* աթար այէյր յիմե, a serpent, an adder; այէյր լար, ground ivy.

Այէյր, an affront, an abuse; also shame, confusion; ex. *naomայէյր*, blasphemy.

Այէյրյմ and այէյրյաձ, to affront, to abuse, to shame; hence այէյրեաւ, and ծայն այէյրեաւ, an abusive reviling man.

Այէյրար, banishment, expulsion.

Այէլե, an old rag.

Այէլե, after; ex. ծայէլե առ լաօյ, after the poem; ծայէլե աճամ ծյօնարեա, after Adam's exile.

Այէմեալ, repentance, an after sorrow.

Այէնե, a district in the county of Meath, anciently the estate of a tribe of the O'Caseys.

Այէնե, knowledge, known; յոյր ծած այէնե, it was not known.

Այէնե, a commandment; առ ծարա հայէնե, the second commandment.

Այէնյմ, to know, also to recommend; այէյր նեամծա, այէնյմ մանամ իր մօրքօրած յէ լամայծ, *in manus tuas commendo spiritum meum*.

Այէնեաւ, treasured or hoarded up.

Այէնե, an ox, bull, or cow.

Այէնեաւ and այէնեաւար, repentance.

Այէրիյն, a sharp point.

Այէրյննե, a calf.

Այէրյոյձ, to dethrone, or depose a sovereign. N. B.—The translator of Dr. Keating's History, whose ignorance of the Irish language appears in every page of his work, translates the Irish word այէրյոյձ into that of re-establishment on the throne, where he treats of the reigns of Շարիբե Լիքեաւարի king of Լեւ-սայն, and Մօշ-ժօրե king of Լեւ-մօշ; the scope and sense of the history being therein directly contrary, as the reader may plainly see.

Այէրյր, an imitation.

Այէրյր, a report.

Այէրյրյմ, to report; ծօ այէրյր իբ, he reported it; also to imitate.

Այէրյրեաւ, a rehearser or relater; ex. այէրյրեաւ իջեւ, a tale-bearer.

Այէյջեար, *vulg.* քայէյջեար, reluctance, unwillingness.

Այէնեաւ and այէնեաւած, dwelling, inhabiting.

Այէյչիյոյձ, to transcribe or copy.

Ալ, i. e. *ալեամայն*; Lat. *alimentum*, nurture, food.

Ալ, a brood, or the young of any animal; *հալ* Օջ, her young ones.

Ալա, nursing; hence ծալա, i. e. ծօ ալա, to nurse; ex. այէյր-ծալա, a foster-father; Lat. *alo, alere*.

Ալա, (*quasi* ալբա ab albedine,) a swan; and Welch *alark*, a swan.

Ալա, a wound.

Ալա, *ալայծ*, skill or craft; *hinc*, ալայծե, an art or trade, and ալաճնաւ, full of artifice, comical, crafty.

Ալա, wisdom.

Ալա, speckled.

Ալայմ, to hail or salute, sometimes

✦ written γαλαμ do γάλαδαμ na
 γῆ ε, they hailed him king.

αλαμ, to nurse, or foster; Lat.
alo; οἰλμ, *idem*.

αλαμ, to sing, to praise, or pray
 to; ex. αλαμ Ὀγα an εῶμδε;
 this verb is like the Heb. verb
 ללה, which signifies to praise,
 to worship, and adore; hence
 הלהלה, *laudate Dominum*.

αλαμ, white, bright, clear, fair.

✦ αλban, αλbajm, the name of Scot-
 land; Lat. *Albania genit. na*
halban.

αλbanac, Scottish, also a Scot.

✦ αλbáμδ, an halbard, or halbert.

αλφατ, a cause or reason.

αλφαλατ, hid or concealed.

αλζα, noble, brave; Gr. αλκη,
Robur, Hisp. *algo*, unde hi' d'
algo, a well born man; Inyr
 αλζα, an old name of Ireland.

αλζαγ, or αλζγογ, a false inclina-
 tion to stool.

✦ αλλ, universal, or all; as εὔαδ-αλλ,
 or αλλ-εὔαδατ, all-victorious or
 triumphant.

αλλ, or oll, great, prodigious, mon-
 strous, as also αυλε, universal,
 is like the Hebrew לז, *magnus*,
potens, *fortis*; hinc לז nomen
Dei, לז לז, my God, my God.

αλλ, a bridle.

✦ αλλ, and vulgo εγλε, other, strange,
 another, is like the Gr. αλλος,
 and the Lat. *alius*.

✦ αλλ, foreign, alien; hence αλλ-
 μῦδα, exotic, that comes from
 a foreign country, (from αλλ, and
 μῦμ, the sea, or from αλλ, fo-
 reign, and μῦμ, a habitation,) Lat.
transmarinus, δὸν ταὸς αἰμ
 αἰλλ, on the further side; ταμνγ
 γε α-nall, or an αλλ, he came
 from the opposite side, but com-
 monly, he came from beyond sea.

αλλ, wild, μαδρα αλλα, i. e. *canis*
silvaticus, a wolf.

✦ αλλ, a rock, or rocky cliff; by the

moderns, αἰλλ, αἰλλ, ex. αλλεαγτ,
 i. e. πετρα αἰγτ; *juxta Bedam*
hist. lib. i. c. 12. munimentum
erat Pictorum.

αλλα, the name of a river in the
 County of Cork, which gives a
 name to a barony, called after it
 Οῦhallea.

αλλαδajm, or muc αλλα, an echo.

αλλαδajm, a great army.

αλλαδ, to go to, to meet; Gall.
aller.

αλλαδ, a present.

αλλαδ, excellency, fame, greatness.

αλλαδ, savage; αλλτα, *idem*.

αλλann, formerly, as a n'allan, in
 former times.

αλλεαμ, transposition; αλλεαμ na
 εῖποαλ, the transposition of the
 words.

αλλζγογ, mischief.

αλλζγοτ, an orchard, *rectius* αβαλ-

ζγοτ, an apple-field; *vulgo* oll-
 ζγοτ.

αλλμῦατ, or αλλμῦατ, a foreigner,
 a transmarine.

αλλμῦδα, exotic, outlandish, of
 another country.

αλλμῦδατ, barbarity, or extra-
 ordinary cruelty, ex. αλλμῦδατ
 na λοτλannaτ μὸ εἶ γαν εἶεαμ
 γην, he had the barbarity of the
 Danes in him.

αλλδ, ancient, also formerly; a
 n'allδ and a n'allδ, in ancient
 times. *Note*.—This Celtic word
 αλλδ is the original, upon which
 the Latin *allodium*, signifying
 ancient property, hath been form-
 ed.

αλλραον and αλλμῦαν, a foreign ex-
 pedition, or voyage.

αλλταμῦατ, other, diverse, opposite;
 ταὸς αλλταμῦατ na haman, the
 other side of the river.

αλλτα, wild, savage; beαταγε αλλ-
 τα, wild beasts.

αλλυζ, wild; ex. δαμ αλλυζ, or
 δαμαν αλλα, a spider, the black

worm of the wall, for *alla*, *falla*, or *balla*, are synonymous, Lat. *vallum*, and hence the English word *wall*.

Αλλαν, of a hind; *laoğ allujn*, a fawn.

Αλμκάδα, charitable, giving alms; *elemosynarius*.

Αλμογννε, almonds.

+ Αλμγανα, alms-deeds; Lat. *elemosyna*.

Αλμαγν, the country and residence of the famous Fion Mac Cumhail in Leinster.

+ Αλπα, γλλαδ αλπα, the Alps; *vid. αλπ*.

+ Αλτ, a nursing; *ban-αλτε*, a nurse, Cantab. *banlitu*.

+ Αλτ, a high place, or edifice; see the word *αλτ*; Wel. *alth*, is an ascent; Lat. *altus*.

Αλτ, an action, deed, or fact; also an article.

Αλτ, a leap; Lat. *saltus*.

Αλτ, a part of any thing, a section of a book.

Αλτ, a joint: *εγδην αλταγδ*, between the joints.

Αλτ, the state or condition of a person or thing; ex. a *Θαγδζ νά ταταογν Τόρνα*: *γρ ζαν ε αν αλτ būν nağallma*, Thady revile not the poet Torna, who is not in the way of accosting you; *Λύζζ ο Cléjne*.

+ Αλτόγν, an altar; Gen. *na halτόνα*.

Αλτοcta, visiting.

Αλτνα, a foster-father; *ban-αλτνα*, a foster-mother, or nurse.

Αλτναγδ, to move.

Αλτνομα, nursing; *αταγν αλτνομα*, a fosterer, also to nurse or foster.

Αλτνannay, nursing; *vid. αλαγν*, to nurse; Wel. *aultruan*, a god-mother.

Αλτυγδ, and *αλτυγζγμ*, to give. God thanks; ex. *αλτγζγμ le Oja*, I thank and glorify God.

Αλτυγδ, grace after meat. This word seems to be derived from the custom of our Pagan ancestors, who worshiped their gods *in altis seu excelsis*, on the summits of hills and mountains, as appears by the cars or heaps still to be seen on the tops of high places in Ireland.

Αλτυγ and *αλτυγ*, *αλταct* and *αλταct*, wildness, savageness, barbarity.

Αλυδα, wounds.

Αλυγν, fair; *γνεαν αλυγν*, a fair daughter or lady.

Αλυγν, time.

Αμ, time; *γογμε ham*, before her time; *an am*, in time; pl. *aman*; ex. *τηογζα να ζ' cejme haman*, the fast of the quatre tense.

Αμα, the hame of a horse-collar, a kind of band about a draft-horse's neck; Gr. *ἄμμα*, a band.

Αμαc, a vulture, or any ravenous bird.

Αμαc, out; *ο γο αμαc*, henceforth, henceforward.

Αμαδ, and *vulgo αμγδ*, a madman, a simpleton, a foolish, silly person, a fool; hence the diminut. *αμαδύν*; Lat. *amens*.

Αμαδάν, a fool, a madman.

Αμαδánaζτ, folly, foolishness.

Αμαδάντα, foolish, ill-judged.

Αμαγλ, broken.

Αμαγac, fondness; Lat. *amor*.

Αμαγca, a fondness, a being over kind.

Αμαγcac, fond, over kind, too indulgent.

Αμαγcaγμ, to be fond of, or kind to a person; *αζ αμαγac*, *idem*.

Αμbeατ, quick, nimble, swift.

Αμbeγτ, a being, essence.

Αμγογτε, a godfather.

Αμ, raw, sour, bitter; ex. *γcoγl am*, raw flesh.

Αμ, a kind of fishing-net.

Αμ, even, also, but; Heb. *אם*,

etiam, quinetiam.

αῖν, bad, naughty.

αῖνα and αῖνα, to be raw.

+ αῖνα and αῖνα, like unto, as;
Gr. ὁμαλος, and Lat. *similis*,
Wel. *hamal*.

αῖνα, αῖνα, Tyrawley
in Connaught.

αῖνα, only, alone, except.

αῖνα, plurality, it is used also for
twins.

αῖνα, music.

αῖνα, a fault.

+ αῖνα, behold.

αῖνα, to see, to behold, to
look at.

αῖνα, a river; Lat. *amnis*, Wel.
avon, Cor. *auan*, and Arm. *aun*.
This Irish word is pronounced
aujnn.

αῖνα, woe; αῖνα dujt, woe
unto you.

αῖνα ὄδῃ, the river Black Water
in Munster.

αῖνα, *rectius* αῖνα, good
luck or prosperity in adventure;
Gal. *avanture, bonne avanture*,
vulgo dicitur *anntū*; as, αῖνα
αῖνα *anntū*; it also signifies a
perquisite, or royalty; ex. γῆ
μαῖνα δεῖνα, αῖνα αῖνα
αῖνα, sixteen marks, (as chief-
rent,) besides the casual perqui-
sites, or royalties.

αῖνα, the letter X, according
to Flaherty, also the aphthongs,
sometimes written αῖνα.

αῖνα, doubt, suspicion, or mis-
trust; γῆ αῖνα, without
doubt.

αῖνα, dubious, distrustful,
suspicious.

αῖνα, a wild, ungovernable, or
mad man; αῖνα na n'αῖνα, Bed-
lam; hence the dimin. αῖνα
and αῖνα.

αῖνα, a soldier; in the Hebrew
language פִּזְזָא signifies *robustus*,
fortis fuit; in the German *am-*

bacht is a soldier.

αῖνα, a dull, or stupid man.

αῖνα, a silly woman.

αῖνα, affliction, tribulation, sor-
row; an αῖνα ὄδῃ, in great
distress.

αῖνα, αῖνα, and αῖνα, so,
thus.

αῖνα, dumb, mute.

αῖνα, impudent; *Brogan in vita*
Brigidæ; also importunate, trou-
blesome.

αῖνα, unusual, extraordinary;
cat αῖνα αῖνα, a smart and
remarkable battle.—*Vid.* *Chro-*
nicon Scotorum.

αῖνα, *rectius* αῖνα, a poem, hence
αῖνα, a sonnet; *quod vid.*
αῖνα αῖνα αῖνα, a poem com-
posed for St. Columbus.

αῖνα, good, great, noble, prospe-
rous, lucky; αῖνα αῖνα do αῖνα
αῖνα, *bona est scala populis*.

αῖνα, dark, gloomy, obscure.

αῖνα, mourning, lamentation for
the dead, also the hilt of a
sword.

αῖνα, a song, *rectius* αῖνα.

αῖνα, a lax, a looseness,
or flux.

αῖνα, a river; Lat. *amnis*.

αῖνα, mischievous, evil, bad.

αῖνα, to refuse.

αῖνα, time; cat εἰ an tam, what
time? Lat. *tempus*.—*Vid.* αῖνα.

αῖνα na m'αῖνα, the fast of
the quatuor tempora.

αῖνα, a cupboard.

αῖνα, or αῖνα, on the outside,
without doors, besides, without.

αῖνα, an ambush, ambuscade, or
surprise; also any violent attack
or onset; ex. αῖνα longpoyt,
surprising the camp or quarters
of an enemy; also protection;
ex. a Χηῖοτ mac Ὁῆ, αῖνα
αῖνα αῖνα, Christ,
Son of God, we all fly to thy
protection.—*Old Parchment*.

Amurad, to hit; *d'amuradan na rajgeaddōjnjge ē*, the archers hit him; also to level, or aim at.

An, the; ex. *an dujne*, the man.

An, whether; ex. *an tū mo cāra?* art thou my friend? Lat. *an*.

An, or; *aon*, one; Lat. *unus*.

An, in compound words sometimes signifies negation, and answers to the *in* and *un* of the English, and to the *in* of the Latin; ex. *anāz*, unhappiness, infelicitous; sometimes when put before a substantive it signifies very great, or very much; ex. *anjāact*, a very great attempt; when put before an adjective it signifies very; ex. *anmōr*, very big.

An is the article of the masculine gender in oblique cases, as *na* is of the feminine; as *mac an fjr*, *mac na mna*; vid. *na*, the plural of this article *an* before masculines is *na*, as *na fjr*, the men.

An, evil, bad, also a kind of vessel.

An, water; also still or quiet.

An, true; also pleasant.

An, noble; also swift.

Ana, riches; a *cornu copiae*, or inexhaustible treasure; also a continuance of calm weather; ex. *a tā an ana naomēa ann*, there is now a heavenly blessing or plenty.

Anabujō, unripe, sharp.

Anacajl, quietness, protection, relief, deliverance, also mercy; ex. *do mjne anacal ajr*, he showed him mercy.—*K*.

Anacaj, affliction, calamity; a *lo m'anacra*, in the day of my affliction; *t'anacra*, thy affliction.

Anac, anger.

Anac, a washing, or tinging; *anac fād a najrm a ljn ērō*, *intixerunt sua arma sanguine*.

Anacajn, danger, misfortune; also

a bad accident; *do bajn anacajn do*, he came by a bad accident.

Anad, delay; *zan anad*, *sine mora*.

Anad, danger.

Anaz, neat, clean.

Anazajō, against.

Anajc, a wound.

Anajc mē, save thou me.

Anajce, a saving, or protection.

Anajcjm, to save, to relieve, or protect; also to beware, or take care; ex. *anajc leat*, take heed; *anajcfead ar an penjcl ūd tū*, I will save you from that danger.

Anacjll, restless.

Anajnbyead, insatiable.

Anajrē, soft, tender.

Anajrē, bundle-cloth, or linen of small breadth.

Anājyr, backward, reversed.

Anajrjō, unknown.

Anāl, breath; Wel. *anadl*.

Anāl, an annal; pl. *anāla*, annals.

Anālaē, a chronicle, annals.

Anāll, hither, from beyond; ex. *an'all, tar Jordan*, over Jordan.

Anam, life, soul; Lat. *anima*.

Anamcāra, a bosom friend; also a penitentiary; *Joſep anamcāra cluāna mjc nōjr*, Joseph Penitentiary of Clonmacnois.—*Vid. Chron. Sc.*

Anam, rare; *zo hanam*, seldom, rarely.

Anaojbjn, woe, also disagreeable; ex. *ar anaojbjn dujt*, woe unto you.

Anba, prodigious, great, portentous.

Anbal, huge, exceeding great; from *anba* and *all*, universal, or all; *anbal*, all-prodigious.

Anbrayne, weakness, fainting; *az dūl an anbrayne*, ready to faint; from the augmentative *ana* and *pann*, weak, feeble; hence *anbrann*. This word is commonly

pronounced anūjne.
 Anbřann, weak, feeble.
 Anbřay, a sudden, untimely, or unnatural death.
 Anbřod, ignorant.
 Anbřojl, brave, or courageous.
 Anbřjanac, sensual, lustful; *rectius* an-mřjanac.
 Anbřod, falsehood, villany.
 Anbřojb, furious.
 Anbřjč and anbřujč, broth; from an, water, and břujč, boiled.
 Anbřojd, tyranny.
 Anbřuan, uneasiness, anxiety; pronounced anbřojn, as lán đan-břuajn, full of anxiety and surprise.
 Ančajnt, reviling, or backbiting.
 Ančajč and ančajčeam, a squandering, or extravagant spending.
 Ancojne, a ship-anchor.
 Andac, bad, also anger.
 Andajč, sin.
 Andána, presumptuous, impudent.
 Andon, although.
 Andōtčayac, presumptuous.
 Andōtčay, presumption.
 Andualajayc, Cathéchresis.
 Andujne, a wicked man.
 * Anéal, a swoon; ex. tejđ anéal, she fell in a swoon.
 Anējy, a skin, or hide.
 Anřa, anřad, anřajđ, a storm, a tempest; ex. an anřad lōřđajn, in the swelling of the Jordan.
 Anřac, or anřadac, overflowing, tempestuous.
 Anřam, we will stay, or remain.
 Anřlač, a tyrant, an usurper.
 Anřōjlan, puissance, tyranny, oppression, usurpation; anřōjlan na ločlanac acur na ngall mbūanna, the tyranny of the Danes and other foreigners.
 Anřa and jnře, but.
 Anřangac, a snare.
 Anřatčonnač, glittering.
 Anřbařđ, sin.
 Anřbařđ, valiant, stout, hardy,

courageous.
 Anřclu, a champion.
 Anřcřujne, an anchorite.
 Anřlonn, adversity, danger; also oppression.
 Anřlaod, a great cry.
 Anřnata, relations; also respite, delay.
 Anřujč, to-day; anciently written jn ujč, and jn āj, for č is not pronounced; it is the same as hui in French and oy in Spanish; Lat. *hodie*.
 Anřud, error, depravity.
 Anřudac, depraved, perverse.
 Anřmaojn, hatred, pique.
 Anřmjan, concupiscence, sensuality, excess of any thing, mostly applied to the passion of lust; from the particle an and mřjan, a desire; plur. anřjana, anřjana na colna, the lusts of the flesh.
 Anřjanac, sensual, lustful.
 Anřmōj, very great; go hanřmōj, exceedingly.
 Anřn, there, therein, in the said place.
 Anřajčče, a cleansing or purifying.
 Anřnad, i. e. majll, delay; gan anřnad, immediately.
 Anřnajđ, a year.
 Anřnřocal, a word of course, a proverb.
 Anřngajym, an appellation, or naming.
 Anřřa, in this very place, here; also in the; ex. anřřa lō, in the day.
 Anřřa, beloved, dear.
 Anřřacč, love.
 Anřntojl, lust.
 Anřřan, in him; also then.
 Anřontaj, over.
 Anřojy, now; a nořa, the same.
 Anřořgajlt, a chasm, or great gap.
 Anřřa, one in the next degree of honour to an ollam.
 Anřřo, abundance.
 Anřřo, misery, hardship, bad wea-

ther ; from *an* and *no*, frost.
Ανια, the dregs of men, or meanest person ; *γjolla ανια*.
Αηjōjτεαc, oppressed.
Αηjōjδε, oppressed, hard set.
Αηγajνε, a chasm.
Αηγajντε, a clamour, or great cry.
Αηγανταc, a greedy-gut, a gorbelly.
Αηjōg, misery, adversity, hard cheer, affliction ; *δο λuεt ανjōjg*, to the afflicted.
Αηjν, then.
Αηjυgναδ, scurrility.
Ανταjνajνg, a strife, or debate.
Αντοjλ, inordinate desire or will.
Αντοjλm, to lust after a thing, or be very desirous thereof ; *δ'αντοjλjg γε*, he lusted.
Αντοjλjγεαcτ, an earnest or vehement longing or desire.
Αντομaltōjν, a glutton ; from *ana* and *τομaltajm*, to eat.
Ανuάβαjν, excessive pride.
Ανuάjβνεαc, proud.
Ανuajν, when, at the time that.
Ανuajγ, fierce or cruel.
Ανuajγλε, baseness ; also more base.
Ανualajg, burdensome.
Ανuajγ, down, from above.
Ανuajγal, mean, base, or ignoble.
Ανunn, or *anonn*, over to the other side, beyond seas.
Αο.—*Note*, *ao* is used by our modern grammarians instead of the *ae*, and *oe* of the ancients, and *aoj* instead of *uj*, and are pronounced in the same manner. It has been already said that this substitution is very abusive, as it carries away the words from their radical propriety and affinity with other languages.
Αοbδa, beautiful ; *δνεαc αοbδa*, *αοbδaεcτ*, obedience ; also beauty.
Αοδ, fire.
Αοδ, the liver.

Αοδα, the proper name of a man, equal to Hugo and Hugh in English ; ex. *Αοδα uα Νεjλλ*, Hugh O'Neil, *potius* *Οεδ* ; it is the same name as *Eudes* in French.
Αοδαjνε, a pastor, a shepherd, a cow-herd.
Αοδαjνεαcτ, a keeping, or herding of cattle.
Αοjαετmajν, detestable, horrible, odious.
Αοj, a stranger, a guest.
Αοj, or *a*, a swan.
Αοj, a confederacy, a compact, or agreement.
Αοj, instruction, knowledge, or discipline.
Αοj, honour, respect.
Αοj and *j*, an island ; ex. *aoj* or *j* *Colujm Chjλλe*, an island in Scotland, where St. Columbus lived chief abbot.
Αοj and *j*, a country ; as *aoj* *Mac Cujλλe*, the territory of Mac Cuille, or the barony of Imokilly. *Note*.—This Irish word *aoj* or *j*, signifying an island, also a region, or country, is quite analogous to the Hebrew *א*, *insula*, *regio*, *provincia*, an island ; also a territory, or region.—*Vid. Opitius's and Buxtorf's Lexicons*.
Αοjβ, neat, elegant, civil, courteous.
Αοjβ, likeness, similitude.
Αοjβε, pleasant, comely.
Αοjβεal, pleasant, a rejoicing, or merriment ; ex. *mj αοjβεal*, rejoicing time.
Αοjβεal, fire, or a spark thereof ; from *αοδ*, fire ; ex. *να γεjδ αοjβεal γαν jαδuγad*, do not blow a spark or ember that is not kindled.
Αοjβλε, a sign or mark.
Αοjβljgjm, to mark.
Αοjβnear and *αοjβnjojγ*, joy, de-

light; *cum aοjbnjɣ*, for delight.
αοjδε, youth.
αοjδεαδαϑ, well-behaved.
αοjδεο̄z, a hair-lace, a fillet, a head-band.
αοjδε, a skilful or knowing person.
αοjδεαϑτ, hospitality, succour, lodging.
αοjδεαϑταϑ, hospitable.
αοjδεδε, a guest.
αοjλ, the mouth; *Cantab. ahol*.
αοjλβῑεο, a lime-kiln.
αοjλεαϑ, a gazing stock.—*Nah. 3. 6.*
αοjλεαϑ, dung; *αοjλz*, of or belonging to dung; ex. *cajn*, or *cajnān αοjλz*, a dung-hill.
αοjλεανδα, excellent, fine, charming.
αοjλλρε̄οz and *αjλλρε̄οz*, a caterpillar.
αοjn, a rush.
αοjn, honour.
αοjn, in compound words is the same as *aon*, one, though *αοjn* is never said but when the first or initial vowel of the second word of the compound happens to be of the denomination of *caol*, or small vowels; ex. *αοjn-μητjn*, one mind; *αοjn-ξjn*, of a single man; as *comjac*, or *cojm-μεje αοjn-ξjn*, a duel; *αοjn-ηj*, any thing; but *aon-ξjn* and *aon-ηj* is said very commonly and properly.
αοjne, the vulgar and corrupt word for Friday; ex. *αοjne an cēaɣ-da*, Good Friday.—*Vid. infra dē* and *δja*.
αοjnμ, to fast, or to abstain from flesh on Friday.
αοjn and *αjνη*, a curse or malediction; is analogous to the Hebrew ארור accursed, *maledictus*.—*Genes. 3. 14.*
αοjnμ, to curse.
αοjneazjnαδ, a restipulation.

αοjɣ and *αοjɣe*, an oblique case of *αοɣ*, *quod vid.*
αοl, lime; *αοlɣοjn*, a lime-kiln. ✕
αοlaδ, to plaster and to whitewash with lime.
αον, excellent, good; *Cantab. on*, the same.
αον, a country.
αον, or *haon*, *rectius eun*, one; ✕ the same as the Gr. nominat. neuter *έν*, genit. *ένος*, and Lat. *unus*.
αοναϑ, a fair, an assembly.—*Vul. aonteαϑτ*.
αοναϑ, a market-town in Lower Ormond.
αοναμ, alone.
αοναμαϑτ, singularity.
αοναμian and *αοναμδα*, single, all alone.
αοναμαδ, singularity.
αονβαλ, *αjn αονβαλ*, together.
αονατjac, a fellow-citizen, or one of the same town or city.
αονδα, a simple; it is the opposite of *cumɣɣe*, a compound.
αονδα, singular, particular.
αονδαϑτ, unity; *vulgo aonteαϑτ*.
αονɣujɣe, wallowing, 2 *Sam. 20. 12*.—*Bedel's Bible*.
αονjacánaϑ and *αονjacánda*, desolate, solitary; also particular; as *zo haonjacánaϑ*, in particular, only.
αονjacánaϑ and *αονjacánaɣ*, desolation, or solitude.
αονɣlojne, of one surname.
αοντα and *αονtūzαδ*, celibacy, or the unmarried state; *ɔɣjne an αονtūzαδ*, a man unmarried.
αοντα, *αονταδ* and *αονtuzαδ*, a vote, or consent.
αονταδαϑ, willing; *zo haονταδαϑ*, willingly.
αοντεαϑτ, *corrupte et vulgo αοναϑ*, a fair, an assembly, or convention; plur. *αονταjze*.
αονtujzjnμ, to obey, to consent to.

Վօնայձ and Վօնայձե, united, agreed to.

Վօնայն, once, one time.

Վօր-շրեյն, the small County of Limerick, from the hill called Knockgreine to Limerick, the ancient patrimony of the O'Conuings, whose principal castle, near Limerick, was called Շայլեան O'Conայն, or Castle Connell; Վօր էրյմայձ, from Owny to Limerick.

Վօր, age; շա հօյր էւ, how old are you? Wel. *oes*.

Վօր, a sect or kind of people, of the same condition, profession, or degree; which answers to the Latin and French *gens*: Վօր Եալան, the men of arts and sciences; Վօր ԷԷձ, ու շյւլ, musicians; Վօր Դձա, poets; Վօր չալայն, the sick; Վօր Վալ, the nobility or gentry; Վօր Օձ աչւր Եարտա, young and old folks.

Վօրտա and Վօրմայն, old, ancient.

Վօժ, small, little.

Վօժ, a bell.

Վօժ, a crown.

Վօժ, any servile work, especially ploughing.

Վօթա, an ape.

Վօրայն, mercy.

Վօրայն, an apron.

Վօրե, mortal.

Վօրյձ, ripe; *id quod* այբյձ, *quod* *vid.*

Վր, our; a pronoun agreeing with the Latin *noster*.

Վր, or Վր, upon; as Վր աւ Դձալմ, upon the earth; also at, or in; as Վր Դէւյր, in the beginning; *vid.* Վր. It is written in the old manuscripts Քայն or Քօր; English, *over*.

Վր, or Վր, when set before words of price answers to the English, *for*; ex. Վր Դէյ Քրթօրա Քրթօր Վրյձ Դո Քրթեձ աւ Քրթայձ-

Էօյն; it also agrees with *for* in other respects; as Վր օլԵար, for badness; Վր ա յեձայձ, for their horses.

Վր, by adding another word to it makes the same an adverb; as Վր այր, or Վր Դրայն, backwards; Վր աոնձալ, together, in one place.

Վր, is very often taken for a *de*; ex. Վր ՔԷ, says he; Վր Քյ, says she; Վր Քրձ, say they.

Վր, a plague; also any great slaughter, or havoc; also the slain in battle; as Վր ա յձր, upon the slain; Cantab. *hara*, slaughter; Gr. *ἀρης*, *Mars*; and Gr. *ἀρα*, *Diræ*.

Վր, ploughing, husbandry; Վր յա Վր Դո Դյ աւ էյր, the land was ploughed; Gr. *ἀρῶν*, and Lat. *aro*.

Վր, a guiding or conducting.

Վրա, a page, lacquey, or coachman.

Վրա, a conference.

Վրա, the loin; plur. Վրանա, the reins; չալայն յա յանա, a pain in the reins, or loins.

Վրա, a country in the County of Tipperary.

Վրաձա, for the sake of, for.

Վրաձայն, motion.

Վրաձ, a ploughshare; also utensils for ploughing.

Վրաձ, strength, puissance, power; hence ՎրաձԵձ, able, puissant; and ՎրաձԵձայն, the same as Վրաձ.

Վրաձ, a bier; Lat. *feretrum*.

Վրաձալ, a cell, or grotto, a hut, &c.; we commonly call a desolate forsaken house էյձ Վրաձալ.

Վրաձ, strong, brave.

Վրաձա, a severe punishment.

Վրաձ, a ladder; ex. Վրաձա Վրաձ Դո Էւձայձ, *bona est scala populi*.—Vid. *Brogan*, in *Vit. Brig*.

- Ἀράδ, a running.
 Ἀραΐλαρκα, the running of the reins.
 Ἀραϊδεαν, a desk, or pulpit.
 Ἀραϊζ-γρηνα, the reins of a bridle; pl. Ἀραϊζεana.
 Ἀραϊλλ, both.
 Ἀραϊμ, to plough; Gr. ἀρῶν, and Lat. *aro*.
 Ἀρίαν, bread; derived from ἀρ, ploughing, husbandry; as, ἀρίαν ἐμυκτηεατα, ἀρίαν ὄρνα, ἀρίαν κορυς, &c.; Gr. ἀρον, *panis*.
 Ἀρίαν, a name of diverse hills or hilly places in Wales, Ireland, and Scotland; Gr. ὄρον, accusat. of ὄρος, a mountain.
 Ἀρίαν, the kidneys; γράδ na n'á-rian, a tender love.
 Ἀρίαναιτ, a pannier.
 Ἀρίανκα, a pantry.
 Ἀρίανῶν, a baker.
 Ἀρίαν, both; γρῖ a ῖαν, you both.
 Ἀρίαν, a room, a house, or habitation; m'árian, my house.
 Ἀρία, yet, nevertheless.
 Ἀρίακ, havoc, destruction.
 Ἀρίαν, or ἀρίαν, a host, an army.
 Ἀρίαν, corn, either wheat, oats, or barley, &c., particularly so called when in standing corn, or before it is threshed; Lat. *arva*, *arvorum*, fields of corn.
 Ἀρίαναιγεακ, scarce of corn.
 Ἀρίε, an ark; Lat. *arca*; as ἀρίε Νάογ, the ark of Noah.
 Ἀρίε and ἀρίε, a large chest in the form of a ship. The name of the ship *Argus* seems formed upon the Celtic ἀρίε.
 Ἀρίε, the body.
 Ἀρίε and ἀρίε, a little pig; also a dwarf.
 Ἀρίεανγεαλ, an archangel; otherwise ἀρίεανγεαλ.
 Ἀρίεαννακ, an archdeacon.
 Ἀρίεαννα, henceforth, in like manner.

- Ἀρίε, a band-dog; otherwise *narccū*.
 Ἀρίεαννα, an emmet or lizard; ἀρίεαννα na γλέϊε, *coluber*.
 Ἀρίε, or εαρίε, an eclipse; ἀρίε γνέϊε, *eclipsis solis*.
 Ἀρίε, a hermit's cell.
 Ἀρίε, an ascent, or high place; hence the British Garth, a promontory.
 Ἀρίε, high, mighty, great, noble; is used in the same sense in the Persian language; it is true Celtic, and the Lat. *arduous-a, um*, high, lofty, difficult, is formed upon the older Celtic language, Wel. *hardh*, fair, handsome.
 Ἀρίε and ἀρίε, noble, or strong; hence the proper name of a man, Ἀρίε.
 Ἀρίε, a mountain to the east of Cashel, anciently the estate of a tribe of the O'Deas.
 Ἀρίε, high, haughty; ἐνυε ἀρίε, high hills.
 Ἀρίε, a territory of Carbury in the County of Cork, the ancient patrimony of the O'Flins, called from thence O'Flain ἀρίε; also a hill and village in the County of Limerick, near Newcastle.
 Ἀρίε, a height, top, or summit.
 Ἀρίε, honour, promotion.
 Ἀρίε, to extol, exalt, or prefer.
 Ἀρίε, a hillock, or little height.
 Ἀρίε, proud, high-minded.
 Ἀρίε, a throne; pl. ἀρίε, also an archiepiscopal see.
 Ἀρίε, dominion, power, supremacy; hence ἀρίε, sometimes written *pariceanna*, signifies a superior, or eminent person in the hierarchy, as a metropolitan, bishop, abbot, archdeacon, &c.
 Ἀρίε, tribute, chief rent.

Αἰδοῦν, supreme power, rather
impost.

Αἰδεαρχος and vulgo εαρχος, an
archbishop.—*Vid.* εαρχος.

Αἰδῆεαμαναὶς, a high-steward;
potius αἰδῆεαδμαναὶς.

Αἰδοῖος, loud, noisy.

Αἰδαμ, a plough-ox.

Αἰδαίς, a pair of colours, an en-
sign.

Αἰδαράς, high, stately, bold.

Αἰδμαῖα, Αἰδμαῖ, the archiep-
iscopal seat of the Primate of Ire-
land.

Αἰδοῖος and οἰδοῖος, a thumb; οἰ-
δοῖος κοῖτε, the great toe.

Αἰδολλᾶν, a chief professor of any
science; as ολλᾶν πε γεανῆας,
an antiquary, a chief chronicler,
ολλᾶν πε δαν, a poet.

Αἰδοῖος, vulgo, φαἰδοῖος, the
lintel of a door.

Αἰδράς, a monarch.

Αἰδράς, gain, profit, advantage.

Αἰδρεᾶς, a synod, an assem-
bly, or convention; a contraction
of αἰδοῖεαῖος.

Αἰδοῖος, a college, or university.

Αἰδοῖος, a high priest, or pon-
tiff.

Αἰδοῖος, to extol, to promote,
heighten.

Αἰδᾶς, in the meanwhile.

Αἰδᾶς, for.

Αἰς, white; Gr. ἄργος, *albus*;
whence the Latins derive their
argentum, *ab albedine*, though
as properly from this Celtic word
αἰς; unde αἰςιοδ.

Αἰς, milk.

Αἰς, a champion; from αἰςιοδ,
to spoil; hence αἰςιοδ, valiant,
brave, military.

Αἰς, the same as αἰς, an ark,
chest, bier, or coffer.

Αἰς, famous, excellent, noble.

Αἰςιοδ, or αἰςιοδ, a stopping, or
hindrance.

Αἰςιοδ, to spoil, plunder, lay

waste, or destroy; and αἰςιοδ
is the same.

Αἰςιοδ, a plundering, or robbing;
hence αἰςιοδ, sacrilege,
robbing churches.

Αἰςιοδ, to keep, to herd.—*Vid.*
ιοδιοδ.

Αἰςιοδ, he or she kept; ex. αἰ-
ςιοδ λαῖε αἰςιοδς κοῖτε φαἰ
μεδον Νῆδε, *custodiebat die
vehementis pluvie oves in media
planitie*.—Brogan, in Vit. Brigit.

Αἰςιοδ, robbery, plunder, devas-
tation; αἰςιοδ, *idem*; zo mo
τᾶναἰςιοδ αἰςιοδ do Αἰςιοδ,
so that Armagh was near being
ruined by pillage.

Αἰςιοδ, a destroyer.

Αἰςιοδ and αἰςιοδ, an argu-
ment, or proof.

Αἰςιοδ, again.—*Mat.* 17. 23.

Αἰςιοδ, a high ill-judged aim,
high flight.

Αἰςιοδς, full of high attempts.

Αἰςιοδς, gathering, *rectius* τᾶνιοδς,
as φαἰτα an τᾶνιοδς, the feast
of the gathering; hence τᾶνιοδς
αἰςιοδ, a gathering or bringing
in the corn from the fields to the
barns or corn-yard.

Αἰςιοδ, a weapon, arms; λέ λαἰςιοδ
μαἰς, with a hand-weapon of
wood. The Egyptian Hercules
is said to have used no other
arms but staves of wood.

Αἰςιοδ, an army; also weapons,
arms, an armoury; it forms αἰ-
μαἰς in the genitive.

Αἰςιοδ, or αἰςιοδ, an officer;
hence is derived the name of Ar-
minius, the famous German gen-
eral.

Αἰςιοδ, a check, or rebuke.

Αἰςιοδ, slaughter.

Αἰςιοδς, to worship, honour, or
reverence.

Αἰςιοδς, αἰςιοδς, *armorici*,
the Britons of Low Brittany.

This word is compounded of αἰς

and moſt or maſt, both together ſignifying *ad mare*, or *super mare*.

Armeſta, armed.

Armaſm, to arm; armaſgſte, armed.

Armaſnteas, let him be bleſſed; an impersonal.

Arn, the genit. of ara, the loin, or flank; Scot. the kidney; o na haſſnſb, from the loins.

Arnaſb, a band.

Arnaſgſm, to pray; *vid. arnaſgſm*, pſyſthead, batſrad, arnaſgead, *prædicabat, baptizabat, orabat.* —Vit. S. Patric.

Arnaſgſte, *pro arnaſgſte*, prayers. Arnſoll or arnaſll, a great deal, many, &c.; *zup oſndajg ſſad arnaſll do ſſaſgalaſb ran cō-maſſile ſſn*, that they ordained many wholesome laws in that ſynod.—*Vid. Annales Tighe-rnachi*, ad annum 1152.

Arnſle, a certain, or another; ex. *no ſoſllſyſd aſnſgeal an aſſlſnſge d'arnſle ſeanōſn, zo nuſbaſſte, cuidam viro ſapienti Angelus in ſomnis apparuit et dixit, L. B.*

Arnſle, or arnaſlle, as much, as many more; ex. *no ſaſaſb an Canōſnal Papano palljum an Arnſmaſa, palljum an Arſt Clſat, aſur arnaſle a Cconac-taſb aſur ran Mūman.* Cardinal Papyron left a Pallium at Armagh, a Pallium in Dublin, and an equal number in Connaught and Munſter.—*Vid. Annales Tighe-rnachi. Clonmacnoisensis Archidiaconi.*

Arn, a ſtag, or hind.

Arnaſt, an image, a ſpectre, or apparition.

Arnaſta, tall, puiſſant, mighty, brave.

Arnaſtaſ, power.

Arnaſd, ornament.

Arnaſd, merchandize; pl. arnaſde, pedlars' goods, &c.

Arnaſnſg, convulſions; alſo a ſtitch. Arſa, old, ancient, ſtricken in years.

Arſanta, ancient.

Arſt, a bear.

Arſt, a man's name, Arthur, ſo called from arſt, a bear; like the Gr. *ἀρκτος*, *ursus*, or rather from arſt, noble, great.

Arſt, noble, generous.

Arſt, a ſtone; hence arſtene, gravel, pebbles.

Arſt, a tent, or tabernacle.

Arſtaſſeal, a quarry, or ſtone-pit.

Arſteazul, an article.

Arſtiac, a ſhip; arſtiac, *idem*.

Arſtiſa, an artery, or vein.

Arſtiſaſd, to do, or make.

Arſtiſaſgſm, to ſail.

Arſtiſaſgſm, to increaſe or enlarge.

Arſuſ, the way.

Arſuſg, the neck.

Ar, out of; ex. *ar an d'talam*, out of the ground; *ar an tſſſſſ*, out of the country; Lat. *abs*.

Ar, is equal to *am* and *is* in Engliſh; ex. *ar mē an tſ ar mē*, I am that I am; *ar aſtene duſteſe ē*, he is known unto thee.

Ar often comes before a comparative degree, and then always begins a ſentence, (juſt as *η* *buy* always ſtands in the body of a ſentence,) and is equal to the Latin verb *sum* in any perſon of the preſent tenſe; ex. *ar mō Ōōmnaſ ná Ōōnca*, Daniel is bigger than Donogh.

Ar, a caſcade, or fall of water.

Ar and ara, a ſhoe.

Arac, ſhod.

Arad, out of thee, from thee; aram, out of me.

Arad, kindling; alſo ſtopping, ſtanding.

Arakſſumſm, to remove.

Arad, to reſt, or ſtay.

Arakſe, a ſhoemaker; Heb. *רֹאֵה*, *ligavit, conſtrinxit*.

* **Aral**, an ass.

Arām, a stocking, or hose; Wel. *hosan*.

Araylažacat, magic, divination by herbs.

* **Arcajm**, to ask for, to beg, to beseech; *mod arcajd Ծրյցի՞մք ար Եւռնայն ան Ռջ, qui postulavit a Brigida propter amorem Regis. Vid. Brogan.* The Saxon word *ask* is visibly of the same root.

Arcal, a conference, or talking together, conversation.

Arcal, a foreible onset.

Arcal, the flowing or swelling of the tide.

Arcal, an increase.

+ **Arcal**, **arğall** and **arğallán**, the arm-pit; **orğal** and **ocğal**, the same; Germ. *achsel*, and Belg. *oxel*, the arm-pit; Lat. *axilla*, Gall. *aisselle*.

Arcař, a guest; *nj bu bñōnac an tarcař, non contristatus est hospes.*

Arcač, a soldier, or champion.

Arčū, and **earčū**, an eel; **arčū** **ajrğte**, a conger-eel.

Arçjrt, tow, or wadding-used in charging a gun; **arçartac**, *id.*

Arçnajm, to mount, to ascend, to come, to approach; also, to enter into; *dayçnam plačay mjc mujne, ad intrandum in Regnum filii Mariæ.*

Arçnam, ascension.

Arđa, of them, out of them; a **čajđ** **řjad lán arđa řejn**, they are self-willed; i. e. they are full of themselves.—2 Pet. 2. 10.

Arđar and **arđor**, *vid. arđear*, a journey, *potius arčear*.

Arđad, yes, yea; Wel. *ysser*.

Arjon, a crown.

Arłac, a request, or petition.

Arłac, temptation.

Arłajđm, to beg, to request, to beseech; also to tempt; **arłaj-**

đm orť, I beseech you.

Arłonnad, a search, or discovery.

Arna and **arnad**, a rib; a **ar-najđ**, his ribs; Wel. *asen*.

Arnac, ribbed, having ribs.

Arnad and **ornad**, a sigh, a groan.

Arnarac, a hewer of wood or stone.

Arñannac, a stranger, *potius ac-trannac*,

Arřajn, plates; **arřajn řřajř** **ar** a **luřřjğñjb**, greaves of brass upon his legs.

Arřujť, **arřujť** **an řñřan**, it was sunset.

Arťartōjř, a porter.

Arťay and **artal**, a spear or javelin; Lat. *hasta*.

Arťeac, inwards; **leačta arťeac**, flattened inwardly, compressed; **arđjğ** or **arťjğ**, within; also at home.

Arťnajm, to travel, to go afar off.

Arťnajm, to bear or carry aside, to remove.

Arťnannac and **arťnannac**, a stranger.

Arťujb, from you, out of you.

Arťujđeac, kindling.

Arťum, from me, out of me.

At, a rising in the skin or flesh, a swelling.

At, milk.

Atā mē, **atājm**, I am; a **tā tu** and a **taojřj**, thou art; a **tā řē**, he is; a **tā řjb**, you are; **čjonuř** a **tā tū**? how do you do? Hisp. *como esta tu*?

Atac, a request, or petition.

Atajm, to swell; **do at do čor**, thy foot is swollen.

Atājmeacť, redemption.

Atajř, woe, desolation, destruction.

Atajřeac, desolate, full of sorrow.

Atajřeac, woeful, destructive; **čneac atajřeac**, a destructive plundering.

αταν, garlands, *Acts*, 14. 13; also a sort of hood, cowl, or bonnet.

αταγ, victory.

ατβαc, an attack.

ατ, a ford; pl. ατanna; ατcljāt, Dublin; ατluājn, Athlone.

ατ, just, lawful.

ατα, *vulg.* φατα, a green, a plain, an open place, a platform; hence ceanata, the human face.

ατα, the cud; *ruma*.

αταc, a giant; pl. αταγξ; also a plebeian; *corrupte* φαταc.

αταc, waves.

αταc, a request.

ατuc ζαογτε, a blast of wind.

αταjle, inattentiveness.

αταjnnε, embers, coals; *vulg.* φατjnnε.

αταjn, a father; αταjn βαγρδjγε, a godfather; αταjn αλτjoma, or αλτjannay, a foster-father; αταjn cleamna, a father-in-law; αταjn παογρδjον, a father-confessor; Gr. πατηρ, and Lat. *pater*, Goth. *atta*, Cantab. *aita*, Frisiorum lingua, *haite*. Confer illud Pompei Festi: *attam pro reverentia seni cuilibet dicimus quasi eum avi nomine appellemus*; hinc *attavus*. Hesychius says that the Cretans meant by the word *eittas* what the Greeks meant by τους πατερας; the old Greek word αττα had the same signification.—*Vid.* Francisci Junii Glossarium Gothicum ad Vocem, *atta*, ad Calcem Codicis Argentei.

αταjn-luyα, the herb called ground-ivy.

αταjn-δjobaδ, a patrimony; αταjn ελαμαν, yarrow; Lat. *mellifolium*.

αταjρ, reproach; also confusion; written also ατεjρ.

αταjρjμ, to revile, to reproach; ατεjρjμ and ατεjρjμζαδ, the same.

αταjρεac, reviling, rebuking, &c.

αταl, deaf; *idem quod* αδαl.

αταjδαcτ, a patrimonial right, or hereditary property.

αταjδαjμ, to adopt, to make the son of another man capable of inheriting your own estate.

αταjδαδ, adoption; also that which belongs to a person by the hereditary right of kindred, or of adoption.

αταjραjβ, importunity, solicitation.

αταjραjμ, a conflict, or skirmish.

αταjμαcταδ, parricide, a *patre mactando*.—Pl.

αταjμζαδ, to exchange, to remove.

αταjμζαδ, a difference.

ατβαc, strength.

ατβαc, a different time.

ατcαojn, a complaint; *vid.* εαζ-caojne.

ατcαznad, a chewing the cud.

ατcαjτε, worn, cast off.

ατcαntajρεacτ, recantation.

ατcαjρτ, a repairing; also a renewal of one's lease or other right or privilege.

ατcαjρτδjρ, a restorer, or renewer of a lease, charter, or privilege.

ατcαrajμ, to return; also to untwist.

ατcαρδα, returned; also twisted; *ex.* ρνατ ατcαρδα, twisted yarn.

ατcοζαδ, a rebellion.

ατcοζajμ, to rebel.

ατcοjμεαrian, a register.

ατcοjμjρ, short, abridged.

ατcοjμjρε, an abridgment.

ατcοmajpac, asking, or inquiring.

ατcοjρjτε, repaired, mended; ατcοjρζαδ, *id.*

ατcραδ, restitution, or restoration.

ατcρajμ, to restore, or recover.

ατcαjnzε, a repeated request or petition; *vid.* cαjnzε.

ατcαjnzjμ, to request, entreat, or beseech; ατcαjnzjμ οjρτ, I pray thee.

Аѣцаи, banishment, exile.

Ἀττίμι, a surrender.

աժախյմ, to give up, to surrender;
ex. ու աժախս ա թաւառառն ալ,
he gave him up his lands; also to
banish or exile out of a country.

Ածծյալծյալ, to open.

ἀεὶ ἄλγ, a new growth, or a second growth.

Ἀνασταίνω, to grow again.

Atğabajl, retaken spoils.

At̄gabajm, to resume.

Ἀττάριον, short.

Ատճալիւ, a brief, an abridgment.

Atglacajm, to resume, to take
back.

Atğlanad, to cleanse anew.

Atglanta, refined, burnished, or polished.

Atlāḥ, a wound or scar received in battle or elsewhere.

अटलाङाद्, a delaying, or putting
off.

Atlam, quick, brisk, nimble.

ʔtletʔde, requited, retaliated.—
Lhuyd.

Át-luajn, Athlone, a barony in the County of Roscommon, also the town itself.

Ātman, store, great treasure.

Atnacajm, to give up, or deliver.

अ॒नु॒वा॒दा॒ज्मि, to repair, to make
anew.

ἀἰτνουδάγθεοῖν, a repairer, restorer.

ἀτμεῖν, to improve, amend, or manure.

Ἀφικνῶν, a man that removes
from one country to another;
also a captive in a foreign land.

Ἀτμυζαδ, variableness, inconstancy.

ἀΐμυζ, he arose, or removed.—*F.*

αἰτνῆσαι, to remove, to change.

Atnujzte, of captivity.

$\alpha\tau\gamma\upsilon\lambda\zeta\epsilon\alpha\delta\alpha\delta$, a second proof.

Atuamān, horrible, detestable.

at-kuayzlad, redemption; *potius*
at-kuayzlad.

Утра̀ц, a wherry, a small river-boat, to transport passengers.

Утајце, i. e. ad тајце, hard by,
near you.

Atteōgāð, a dwelling, or habitation.

Ἀττῆμαρδε, in the first place.—*F.*

ἄττην, furze, or gorse.

αἶψα, space.

Удѣтъ, death.

ʾaḍallajm, to be deaf, or hard of hearing; *vid.* aḍall; Pl. ex. Cl.

Ἀυγνα, or *εαυγνα*, an exalted
 or noble prayer.

REMARKS ON THE LETTER b.

b is the second letter of the Irish alphabet, as well as of most other alphabets; it is the first consonant, and is called a labial letter, because the lips are mostly used in the formation of it. In Irish manuscripts of late ages it is written for p, both b and p being made commutable one with the other, as in the words dub, *black*, doib, *to them*, bá, *it was*, they write dap, pa, &c., which is also the case with the Greeks and Latins, for the former write βικρος for πικρος, *amarus*; and the Latins wrote *poplicola* and *publicola* indifferently, and *populus* and *publicus*; also *scriptum*, and not *scribtum*, from *scribo*. By putting a tittle or point over this letter in Irish (which is a late invention, being not to be found in any old parchments,) it sounds like the Latin *v*, consonant, as we have no such letter in our alphabet, which is the case of the Greeks, though

their β or beta, is often rendered in Latin by *v*, as Gr. *βαγγορ*, Lat. *Varro*, Gr. *βιργίλιος*, Lat. *Virgilius*, Gr. *βιοτή*, Lat. *vita*, Irish *beata*, and when tittled it sounds *veatha*, *vita*; the name of this consonant in Irish approaches much closer in sound and letters to the Hebrew name of the said letter than either the Chald. ב or the Gr. β , it being in Irish *beṣṣ*, and in Hebrew בית. בית signifies a house in Hebrew, and *boṣ* in Irish is a very common name for an open house or tent. It is to be observed that the Irish consonants *b*, *c*, *ḍ*, *g*, *p*, *t*, by a full-point or tittle set over any of them, do thereby lose their simple strong sound, and pronounce after the manner of the Hebrew consonants, ב, ח, ד, ג, פ, ת, which are simply and genuinely aspirates. On the other hand, it is to be particularly noticed, that the now-mentioned Hebrew consonants, by them called בּגד כּפת, *memoriae causa*, by fixing a *dagesh*, or full-point, in the middle of any of them, do thereby also lose their simple aspirate sound, and pronounce strong, like the Irish *b*, *c*, *ḍ*, *g*, *p*, *t*; so that the addition of a full-point to any of those Irish consonants changes it immediately into its corresponding letter of the Hebrew; and again, the addition of a full-point to the above-mentioned Hebrew consonants, changes them into their corresponding letters of the Irish. By this kind of reciprocation between the Hebrew and Irish languages, the antiquity of the Irish or Celtic seems to be sufficiently demonstrated; although it must be confessed, that the using a full-point in either of the two languages is of a late invention, these consonants being naturally wrote down, and the strong or aspirate pronunciation of them left to the judgment of the skilful readers, who doubtless wanted no such points to direct them; thus the modern Spaniards who use the *b* and the *v* indifferently for each other, pronounce the word *biber*, to drink, as if it were written *biver*, &c.; as did also the ancient Romans, ex. *hic se bivo omnibus suis benefecit*; and *bidit* for *vidit*, *bixit* for *vixit*, *beto* for *veto*, *boluerit* for *voluerit*, *bendere* for *rendere*, &c.—*Vid.* Lhuyd. Compar. Etymol. p. 22.

ba, were, have been, the preterperfect tense of the verb *bjm*, to be, to live, Gr. *βιος*, *vita*, and *βιωω*, *vivo*, ex. *do bá mē*, I was, *do bá tu*, you was, *do bá ḡē*, he was, &c.
 ba, the plur. of *bō*, cows; Lat. *bos*, and Gr. *βιος*, *Eol*.
 bá, good.
 bá, death.
 bá, under; ex. *bá aṛc*, under the body.
 baajn, *rectius* buajn, to cut, or mow down; *do buájn luacra*, to cut rushes.

baan, *matrix bovis*, the matrice of a cow, Pl.; it is vulgarly called *bṛān*, and understood to be the skin which covers the calf in the matrice, and is discharged after the calf.
 babac̄t, sweetness, innocence; Lat. *babas*, a baby or fool; Gr. *βα-βαξ*, talkative.
 bábān, a baby.
 báḡūn, a bulwark.—*Pl*.
 bac, a hindrance or impediment; *bacajl*, *idem*; *do cuṛi bac oṛṛ-ṣa*, he hindered them.
 bacac̄ and bacac̄ḍ, lame, halting;

- nj bjōr cora an bacajec jonann, the legs of the lame are not equal.
 bacajm, to hinder, to frustrate, or impede.
 bacajreac, impeding, or obstructing.
 bacal and bacol, a staff, a crosier; Lat. *baculum*.
 bacalta, baked.
 bacán, the hinge of a door; aji a bacánajb, upon its hinges, from bajc, which signifies a crooked turn, or bending; Wel. *bach*, a hook.
 bacat, a captive, or prisoner.—*Pl. ex. Cl.*
 bacc, a shepherd's crook; Gr. βακτηρον, and Lat. *baculum*.—*F.*
 baccjm, to crooken, or make crooked.
 bac, a breach; also a violent attack or surprise.
 bac, drunkenness; Lat. *bacchatio*.
 bacajne, a drunkard, a baccho; *vid. bejce*.—*Pl.*
 bacall, clipping, shearing.
 bacar, an acorn; Lat. *bacchar*, the herb lady's glove.
 bacla, a cup, or chalice.—*Pl.*
 baclaç, eurbed, frizzled.
 bacla, an armful.
 bac-lámac, disabled in the hand or arm.
 bacläbja, a surfeit from drinking. *Pl.*
 bacťorján and bacťorján, the noise of drunkards.
 bacōbjm, to go by crutches.—*Pl.*
 bacťrac, the name of an Irish Druid, who is said to have discovered to his prince, from an eclipse of the sun, the Passion of our Saviour the very time it happened.
 bacul, a stick, or staff; Lat. *baculus*.
 bacul eaypajc, a bishop's staff or

- erosier.
 bad, a boat; Wel. *bad*, and Fr. *bateau*.
 badb, the north.
 badb, a tract of land.
 badb, the Roiston crow; also any ravenous bird, as a vulture, &c.
 badb, i. e. bean tuátaç, or bean-rjce, a fairy-woman vulgarly supposed to belong to particular families.
 badb, a seold, a quarrelsome woman.
 bāzac, warlike.
 bazajm and bazar, threatening; a mbazajm, their threats.
 bazajnt, *idem*; pl. bazarťajze, threats.
 bāž, a battle; and bājze, the same.
 bāž, a kindness, respect, friendship.
 bāž, a word.
 bāzac, fond, kind, sympathetic.
 bāžajm, to promise.
 bažalaç, dangerous; baožalaç, the same.
 bažťorjōjm, to wrangle, elide.
 bāj, the same; as bj, bāj rē, he was.
 bajc, a twist or turn, a crookedness or bent; Wel. *bach*, a crook.
 bajcbeajla, a solecism, i. e. a crooked reasoning.—*Pl.*
 bajcjm, to touch.
 bājð, a wave.
 bājð, love.
 bājðe, gratitude, alliance, amity; a tá bājðe mōji azam lej, I have a great kindness for him.
 bājðe, predication; and baojðe, the same.
 bājðeac, a comrade, or coadjutor.
 bājðeacaj, grace or favour.
 bājðeac, or bātað, to drown; bājðfjžejaj ē, he will be drowned; bājťjð an tji, they shall overflow the land.

- bájdte, drowned.
 bájdjn, a little boat.
 bájrþjart, a toad.—*Pl.*
 bájgjm, to talk, to speak to.
 bájgjn, a waggon.—*Pl.*
 bájgle, a fawn; ex. at cōnaje
 bjaiceam acur bñū, acur bájg-
 le eatorju: rocajde do deat
 an mág, acur bneac azá
 manbad a faou, i. e. I saw a
 hart and hind, and a fawn be-
 tween them; this tribe stalked
 through the plain, where they
 fell victims to a wolf.
 *bajl, a place; hence bajle, a vil-
 lage, ball being the same.
 b'ajl, put for buð ájl, as njōr bajl
 lejr méjrtēact, he would not
 hear me.
 bajl, prosperity, good-luck.
 bajle, bold; also straight.
 bajllēneacab, trembling.
 bajle, home, as jmējg a bajle, go
 home.
 *bajle, a city, town, or village;
 Lat. *villa*, quasi *billa*, *b* and *v*
 being correspondent and com-
 mutable letters; pl. bajlte.—
 N. B. This Celtic word bajlle,
 and the Lat. *vallis* are originally
 the same, as the ancients always
 built their habitations in low
 sheltered places, near rivers or
 rivulets.
 bajllējn, a little bubble, a boss or
 stud.
 bajllējn, drink.
 bajlm, balm, or balsam.
 bajlōg, a twig, sprout, or sucker.
 bajn, the first person of the pre-
 sent of the imperative of the
 verb bajnjm, to pull, cut down,
 or take from.
 bajn, a drop; pl. bajnnjōb, do bajn-
 njōb ljōntar lājrtēac. Cujmjn
 naomta.
 bajnceadač, authorized, an autho-
 rized person.

- bajnčjōb, it belongs.—*Pl.*
 bajnčljāmujl, a mother-in-law;
 bajnčljāmujn, a mother, or daugh-
 ter-in-law.
 bajnčnjota, white clay.—*Pl.*
 bajndeapz, flesh-coloured.
 bajndja, a goddess; bajndjleam,
 the same.
 bajne, whiter, of the comparative
 degree.
 bajne and bajnne, milk; bajnne
 neamaj, thick milk; *vid. lact.*
 bajnēact, the actions of a heroine,
 i. e. eāct ban, no mná; also
 woman-slaughter.—*K.*
 bajnearōg, a ferret.
 bajnfejr, a wedding-feast; *vulgo*
 bajnjr.
 bajnfojd, first person of the fu-
 ture of the indicative of the verb
 bajnjm.
 bajnfjnjnynzne, the epicene gen-
 der, from bejn put for feminine,
 and feap for masculine, and
 njynzne a gender; but there is
 no such gender in the Irish, nor
 in the Hebrew, Syriac, or Chal-
 dean languages, they having only
 two genders, masculine and fe-
 minine, proper to distinguish the
 two sexes, male and female, which
 is the office of a gender to do.
 bajnfneaznač, a bond, or stipu-
 lation.
 bajnfjd, they shall take.
 bajnz, on a sudden, by surprise. +
 bajnzēaprtēact, a goddess.—*Pl.*
 bajnjde, rage, fury, madness; ajn
 bajle jr ajn bajnjde, mad and
 furious; also silly, lunatic.
 bajnjm, to belong to; nač bajn-
 njonn njr, that doth not belong
 to him; bajnjōb, they belong.
 bajnjm, to pull, to hew or cut
 down, to take from; bajnjm
 rop, I pull a wisp; bajnjm
 cjanm, I cut down a tree; baj-
 njm djoč, I take from you.

- bajnjon and banda, female; leōn
 bajnjon, a lioness.
 bajnjaṣla, a countess.
 bajneanta, effeminate.
 bajnleōman, a lioness.
 bajnlyaz, a doctress, or woman-
 chirurgion.
 bajnnyōžan, a queen.
 bajnye, a feast; genit. of bajn-
 ny.
 bajnyeac, retired, desolate.
 bajnyeazað, desolation, destruc-
 tion.
 bajnnyppneōz, a sparrow-hawk.—
Pl.
 bajntjaṣna, a lord's lady.
 bajntneab, a widow; ʃan ad bajn-
 tneabaz, remain a widow.
 bajnye, strong, brave, valiant.
 bajnēj, the end or point; ex.
 bajnēj an clajōjm, the point
 of a sword.
 bajnead, a bonnet, or cap, or any
 sort of head-dress, from bān, the
 head, and ējde, or eādaç, *clothes*. This word is otherwise
 written bynēad, and in the vul-
 gar Greek there is βύρρητα, and
 in Latin *biretum*, Germ. *baret*,
 Ital. *baretta*, Slavon. *baretta*.
 bajne, a goaling, a military kind
 of exercise played with a ball
 and hurly, greatly practised
 among the Irish; bānye comōn-
 taz, a great goal played be-
 tween two counties, or two baro-
 nies.
 bajnējn, the ribberies, or cross
 sticks, or side timbers, between
 the rafters of a house.
 bajnyeç, the froth of water, or any
 other liquor when boiled.
 bajnyeaz, *rectius* bajnyjn, a cake;
 bajneana oṣna, barley cakes;
 Lat. *farina*, in the Welsh *bara*
 signifies bread; and in the Gr.
 βρεφα is any meat; in the Heb.
 ברות, any food, and Heb. ברה,

- comedit, refecit se pastu.*—Vid.
Buxtorf. Lexic.
 bajnyeabuad and bajnabūadbaṣl,
 a trumpet, or sounding horn;
 do řējd a bajnabūad, he sound-
 ed his trumpet.
 bajnyžean, a floor, a plot of
 ground.
 bajnyjn, a firebrand.
 bajnyeac, perverse, angry, morose.
 bajnydealz, a hair-bodkin.
 bajneadtjom, quiek, nimble.
 bajnyal, a shoe-lathe; also the
 cover of a book.
 bajnyjn, a cake of bread; *vid.*
 bajnyeaz.
 bajnyeact, a satire.
 bajnyzozjz, the top of the wind-
 pipe.
 bajnyjze, brawling.
 bajy, or bay, the palm of the
 hand; pl. baya and bayayb, lān
 baye, a handful.
 bayreazl and bayreçnyot, red-
 raddle.
 bayreçne, a tree.
 bayre, Baptist, as cojn bayre,
 John the Baptist.
 bayreab, baptism; bayrteað and
 bayre, *idem*.
 bayrojm, to baptize.
 bayre, palm, or hand's-breadth.
 bayreal, pride, arroganee, haugh-
 tiness.
 bayreožad and bayūžad, to die,
 to perish; do cum nāc bayreo-
 çad řē, that he should not pe-
 rish.
 bayryjnneac, a barony in the west
 of the County of Clare, the es-
 tate of the Mae-Mahons of Tho-
 mond, but aneiently of the
 O'bayreçne.
 bayryjn, a bason. x
 bayrleaç, an ox.
 bayryjonn, flesh-coloured, red-
 dish.
 bayrteaç, rain, severe weather;

- genit. *βαπτῆγε*; as *βοῖα βαπτῆγε*, the rainbow.
- βαπτέων*, one that baptizeth.
- βαπτεᾶς*, *vulgo* *bodaḱ*, a clown.
- ῥάπτε* and *βάπτε*, drowned.
- βάπτω*, *ἵνα* *βάπτω* *μέ*, that I may blot out.
- βαπτῆρ*, the pate; *βαπτῆρ* *ἀν* *ἐπὶ* *τῆς* *κεφαλῆς*, the crown of the head; it is the genitive of *βαταρ*.
- βαπτῆρ*, a stick, or little staff.
- βάλ*, a place; *ἀν* *βάλ*, or *ἀπὸ* *ἐν* *βάλ*, on the spot, instantly.
- βαλαῖς*, a giant; also a conceited spark.—*Pl.*
- βαλαῖς*, a fellow, (or as the Scots say) a chill, from *βαῖς*-*λαῖς*, a foolish lad.
- βαλαῖς*, a smell, scent, or savour; Lat. *odoratus*; also the smell, one of the senses.
- βαλαῖς*, profit, advantage.
- βαλῖς*, a stammering person, tongue-tied; and Heb. *בָּבֶל*, *confuse loqui*, unde *babel*, Lat. *balbus*.
- βαλῖς*, to become mute, &c.; do *βαλῖς* *ἀν* *ἐν* *τῇ* *ἐκκλησίᾳ*, the false oracles were struck dumb; Lat. *balbutio*, and *balbucino*.
- βαλῖς*, the diminutive of *βαλῖς*, a mute, dumb, or tongue-tied person.
- βαλῖς*, the act of stammering.
- βάλ*, a hardness or crustiness in the surface of the earth, caused by dry weather.
- βάλ*, strong, stout, mighty; Wel. *balch*, proud, arrogant.
- βάλ*, a man of letters, or erudition.
- βάλ*, an open, or great gap.
- βάλ* and *βάλ*, a place, or spot; *βάλ* *κοινωνία*, a place of habitation, or abode.
- βάλ*, a limb, or member; pl. *βαλλί* or *βολλί*; Greek *μελος*, *membrum*.
- βάλ*, a stain, spot, or speck, either natural or artificial; hence *βάλ*

- λαῖς*, speckled.
- βάλλω*, a wall or bulwark; Lat. *† vallum*; pl. *ballajde*.
- βάλλω*, a teat or dug.—*Pl.*
- βάλλω*, a shell; *βάλλω* *περί* *ὧν*, a snail-shell.
- βάλλω*, a churn, or madder.
- βάλλω*, to divulge, or report.
- βάλλω*, a setting forth, a publishing, a declaration.—*Pl.*
- βάλλω*, a plague.
- βάλλω*, the joints, the limbs.—*Pl.*
- βάλλω*, a lobster.
- βάλλω*, a blot, spot, or speckle; pl. *ballajda*.
- βάλ*, balm. *†*
- βάλ*, to embalm.
- βάλ*, a welt or border; pl. *bal-tajde*.—*Pl.*
- βάλ*, fetters, bolts.
- βάλ*, white; *βάλ* *βάλ*, a white mare; Lat. *canus*, by changing the initial letter *b* into *c*.
- βάλ*, true, certain.
- βάλ*, copper.
- βάλ*, waste, uncultivated; hence *βάλ* *βάλ*, a waste field.
- βάλ*, i. e. *ἐπί* *τῇ* *ἀλήθειᾳ*, truth.
- βάλ*, *pro* *βάλ*, the foot or pedestal of any thing.
- βάλ*, usual, common; do *βάλ* and do *λόγ*, usually; and *βάλ*, the same.—*Pl.*
- βάλ*, light.
- βάλ*, death.
- βάλ*, an abbess.
- βάλ*, and *βάλ*, a sucking-pig.
- βάλ*, *ἵνα* *βάλ*, usually.
- βάλ*, to waste; *βάλ* *βάλ* *ἐ*, it shall be wasted.
- βάλ*, pillaging, or plundering.
- βάλ*, to make waste or desolate; also to blanch or whiten.
- βάλ*, to grow pale.

- banajr, a feast, or a wedding-entertainment.
 banajteac, serious.—*Pl.*
 banaltia, a nurse.
 banamalta, shame-faced.
 banajia, a maid-servant.
 * banajal, a she-ass.
 banb, or banbān, a pig, a slip.
 banba, an ancient name of Ireland.
 bančējle, a wife, or spouse.
 bančojzle, a cup-gossip, a she-companion.
 bančojmdeact, a waiting-maid.
 bančonganta, a midwife.
 bančuntajm, to stipulate.
 bančujrjre, a woman that plays on a harp or violin.
 bančujrleanac, a woman-piper, or one that plays upon a wind-instrument.
 hajrfeadanac, the same.
 banda, female, modest.
 bandē and bajndja, a goddess.
 bandrūad, or bandrūjde, a sorceress.
 hane, a wave.—*Pl.*
 hanfājz, a prophetess.
 hanfeadmanac, a waiting-woman, or house-keeper.
 hanflūzra, *fluxus muliebris*.—*Pl.*
 hanflajt, a lord's lady.
 hanfūadaac, a rape.
 hanz, a nut.—*Vid.* Glossar. Vetus.
 hanz, a reaping.
 hanz, the touch.
 hanzad, a promise.
 hanzajrgeadac, a woman-champion.
 hanzal, the same; zasl, or zajrcead mnā, *idem*.
 hanmac, a son-in-law.
 hanmātajr, a mother-in-law.
 hann, a marching, or journeying.
 + hann, a band of men.
 + hann, a law, or proclamation;
 banna imperialia, the banns of

- the German Empire; *banna matrimonialia*, the banns of marriage; hence also bann eazlujre, ecclesiastic censure.
 hann, a deed or fact.
 hann, death.
 hann, a ball.—*Pl. ex. Cl.*
 hann, a censure, suspension, or interdict.
 hanna, a band, or troop.
 hannaac, i. e. zñjōmac, actual, or active.
 hannaac, a fox.
 hannaom, a woman-saint.
 hannlām, a cubit, a bundle; hannlām ēadujz, a bundle of cloth.
 hannleannaajm, to act the part of a midwife.
 hannrac, an arrow, a dart.
 hannraōjryeac, licensed, authorized.—*Pl.*
 hannrojn, a kind of griddle or bake-stone; Lat. *fornax, furnus, clibanus*.
 hanōzlaac, a servant-maid; hanōzlaac an tājarna, *Ancilla Domini*.
 hanriac, a fold; hanriac caōriac, a sheep-fold.
 hanriac, a smock or shift.
 hanrzal, a woman; ex. a banrzal, ar peadaajr, n̄ ar tuc dam an tē dejr tu, woman, I know not the man, says Peter; jr trē banrzal tājnrz bār don b̄jt, it is by a woman that death came into the world.—*Vid.* leabair breac.
 hanrzlāba, a bond-maid. ✕
 hanrcot, a son-in-law.—*Pl.*
 hanreap, or hanreapriac, a mare-colt.
 banta, a niece.
 baozal, peril, danger; a mbaozal cata, in the perils of a battle.
 baozlaac and baōzalaac, perilous, dangerous.
 baojr, lust, concupiscence.

- баоу, levity, vanity, madness;
 баоу na hōige, the follies of
 youth; teač баоуе, a bedlam.
 баоуѣjol, lascivious.
 баоуеteač, a brothel, or bawdy-
 house.
 баоуѣеуomeaž, credulous.
 баоу, fornication.
 баоу, weak, soft, simple; cōmāā
 баоу, simple talk.
 баоуѣаууѣ, riotous, profuse.
 + бау, sometimes used for бұу, your;
 беуѣ agam бау ууōžacт pa-
 žaу, you shall be unto me as a
 kingdom of priests.
 + бау, a son; Heb. בר, *filius*, as
 בר יונה, the son of Jonah;
 даž-бау, a good son; *vid. the*
Irish Poem of Eocha O'Floinn;
 ex. Адам do Rjž na ndūle
 do да-бауу djon аи ndaojue.
 From this word бау comes the
 word баууān and баууānac, a
 young man; commonly pronounc-
 ed беаууānac.—*Vid. беауā-*
nač, Scotice beirn.
 бау, a learned man.
 + бау, or бауу, the head or top of
 any thing; hence баууjн, *rectus*
 баууjōн, a cover for the head, a
 cap or mitre; cačбауу, a hel-
 met; Wel. *bar*, the top of any
 thing.
 бау, the hair of the head.
 бау, the overplus of a thing; also
 advantage; as бау аоуе азуу
 роžлujm.
 бау, sway, excellency; ууž рѣ an
 бау, he bore the sway.
 + бау, the top or summit of any
 thing; Armor. *bar*, and Cantab.
barua, hinc the Italian *barruca*,
 and the French *perruque*.
 бауа, to go, to march.
 бауа, anger.
 бауа, the palm of the hand.
 бауамаjl, a supposition, a conjec-
 ture, or opinion; дуоč-бауа-
 маjl, a bad thought or opinion;

do пѣуу mo бауамлаč, according
 to my opinion or conjecture.

бауамлаjm, to suppose, or conjec-
 ture.

бауамōтue, the plant called worm-
 wood; Lat. *absinthium*.

бауаnn, a degree, or step; also a
 stroke.

бауāнта and бауāнтау, a war-
 rant; also confidence.

бауāнтамаjl, warrantable, authen-
 tic.

бауāнтау, commission.

бауба, severity.

баубнōž, the barbery-bush.

бауе, a storm; also much.

бауе, a small ship or bark.

бауе, a book; *unde* бауе-lann, a
 library.

бауд, a poet; Lat. *bardus*, pl.

бауд; Brit. *bardh*, a mimic or
 jester, a poet.

баудау, a lampoon, or satire.

бауудауžeačт and бауудеамлаčт,
 a writing of satires, or other re-
 viling rhimes.

бауудамajl, addicted to satires or
 lampoons.

бауž, burning, red hot.

баун, a judge; Wel. *barn*, judg-
 ment.

баун, a fight or battle.

бауу, *id. qd.* бау: да бауу, over
 and above, also the height or
 top of any thing; бау-ѣуууѣž, a
 stumbling, or falling headlong.

бауу, бнжуу, cačбауу, a helmet,
 because worn on the head.

бауу, the hair of the head; also
 the head.

бауу, an end.

бауу, suet.

баууа, a bar.

баууа, the fat of the pot; also
 grease.

баууаč, tow; ууајѣ баууајѣ,
 threads of tow.

баууаčау, overplus; also great
 sway.

баппагал, the tops or lop-branches
 of trees; баппаглац, *id.*
 баппаждеацт, *id.* q. баппацаг.
 баппајгjn, a mitre; *vid.* бап.
 баппајрт, borage.
 баппамајл, gay, genteel.
 баппцаг, curled hair.
 баппдōг, a box, a pannier, a ham-
 per.
 баппдōг, a young girl; the dimi-
 nutive feminine of бап; баппдō-
 гjn, *id.*
 баппдōг, a knot.
 баппдōг, an oppression or stitch in
 sickness.
 баппдōг, a grappling, or seizing, a
 fastening-hold taken in wrestling,
alias буппдōг.
 баппдōг, a wattle to make a wyth.
 баппдōгајм, to take fast hold of.
 бај, death; Heb. **באב**, *putruit*,
fetuit, 1 Sam. c. 13, v. 4, for
 death submits the body to stench
 and rottenness.
 бај, the palm of the hand; баја,
 the palms; бѡајлрјд рјад a
 мбара ујме, they shall clap
 their hands at him.
 бајал, judgment.
 бајал, pride, arrogance.
 бајарцагај, the base in music.
 бајбајме, a fencer.
 бајбрујдеац, leacherous.
 баје, red or scarlet.
 баје, round.
 бајеаејд, a basket; бајејд, *id.*
 бајеајм, a circle.
 бајеајмац, lamentation; also
 stammering.
 бајеајт, cinnabar.—*Pl.*
 баје-цајнте, globular.
 баје-цјад, raddle.
 бајданд, a bastard.
 баје, the base, a basis.
 бајгајм, to stop or stay, to check,
 to drown.
 бајггајме, a mournful clapping of
 hands; ex. го паяб аң цагајм

ујле го аонгајм гујл, агур бај-
 гајме.—*L. B.*
 бајлог, *carnificina*.
 бајојлле, a vassal, or tenant.—*x*
F. C.
 бајра, fate or fortune.
 бајузад, a putting to death.
 бац and бата, a staff or stick. *x*
 батајл, threatening or terrifying.
 бац and ба, pl. of бō, kine, or
 cows; реацт мбат, seven cows.
 бац, the sea.
 бац, a bay. *x*
 бац, death, slaughter, murder.
 батајнте, a booty in cattle.
 батајрт, baptism; бō гejн Чрјјорт
 го а батајрт, from Christ's nati-
 vity to his baptism.—*L. B.*
 бацам, to drown, to eclipse, to
 blot out, or cancel.
 бацам, to die, to perish; ад бац
 Мурца, Morogh died.
 бацај, the top of any thing; ба-
 цај цјнн, the crown of the
 head.
 бацгојм, a kind of blue, or azure
 colour.
 бацлац, a clown; *vid.* balac.
 бацлан, a calm.
 бацлаод, a hat; *galerus*.—*Pl.*
 бацрјд, a token.
 бацрнѡт, a calm; also any part
 of a stream that does not flow
 rapid.
 бацрор, rosemary.
 бē, is; нōц ај бē, who is. *x*
 бē, night.
 бē, a woman; bean or ben, *idem*;
 pl. бēјте, young handsome wo-
 men.
 бē, the visage, or face.
 бēб, he died.
 беабам, to die.
 беаг and беацан, a mushroom.
 беац, a bee; рајте беац, a swarm
 of bees.
 бēацт, a multitude.
 беацт, a circle, a ring, or com-

pass; beac̣τ, perfect.

beacta, carriage, behaviour.

beactajm, to compass, to embrace;
beactajšte, perfected.

beacdaŷm, to certify or assure.

beacdamajl, round.

beačlanac, a place where beehives stand.

Beaclann, a bee-live.

Զեպոյալոյմ, to grieve or trouble.

head, mournful or sorrowful news.

beadáideacht, sweet-mouthedness,
or an epicurean taste.

Beadáide, a lover of dainties.

beadáidean, a scoffer.

Ĥeadáideanaċt, scurrility.

Deadājdm, to act the parasite;
also to love sweet things.

beadáin and beadánaict, calumny,
talking ill of the neighbour.

bēadānac, calumniating, given to calumny.

beadary, that shall be.

+ beag, little; among aſſa an beag
 ʀjē, they that despise you; beag
 nac, almost, in a manner.

beazán, a little, a small quantity;
Wel. *buchan*, small,

beazeglac, void of fear.

beagluác, despicable, of little value.

* *bēal*, a mouth; *beál mōn*, a wide mouth; Wel. *bill*, Angl. *bill*.

beala, to die; zac aon tadjyn-
gjoy clojdeam, yr o clojdeam
at beala: leabap bneac, *qui uti-
tur gladio, gladio peribit.*

bealač, a highway, a road or path; bealač ár ɣlanajǵte, *via salutis nostræ*.

bealad, anointing.

bēalbac, a bit; bēalbac բրձայն,
the bit of a bridle.

Ĥealcaynteac, talkative.

bēalcrabað, hypocrisy, devotion
in words; unde bēal-crabað, a
hypocrite.

bēalḥajjīm, to stop one's mouth,

to silence or nonplus.

þealdūna jm, *idem.*

bēalpoṭarḡaj̄n, a gargarism, or washing of the mouth.

bēalṣotapagaḥ, a gargling of the mouth, *id.*

béalzac, prattling or babbling.

béalgrúd, dissimulation, false
love.

bēalpaȝteac, famous; also prattling, talkative.

bealnád, any language or tongue;
do deárrgnað *rē* dom *zac* nð
na *bēalnád* *fējn*, he related all
to me in his own language.—

L. B.
bealtajð and bealtan, dirty, filthy.

Bealtaideacat, uncleanness.

Bealtáine, a compact, or agreement.

beal-*tyne*, or *bēyl-tyne*, *ignis beli Dei Asiatici*; i. e. *tyne-bejl*, May-day, so called from large fires which the Druids were used to light on the summits of the highest hills, into which they drove four-footed beasts, using at the same time certain ceremonies to expiate for the sins of the people. This Pagan ceremony of lighting these fires in honour of the Asiatic god Belus, gave its name to the entire month of May, which is to this day called *mġ-na beal-tyne* in the Irish language. Dr. Keating, speaking of this fire of Beal, says, that the cattle were drove through it, and not sacrificed, and that the chief design of it was to keep off all contagious disorders from them for that year; and he also says, that all the inhabitants of Ireland quenched their fires on that day, and kindled them again out of some part of that fire. The above opinion about the cattle is confirmed by the following words

of an old Glossary, copied by Mr. Edward Lhuyd: “da tene rojnmeč do žnjter na ōrjŭte contjncet lajb moŭajb ōŕajb: aŭur do beŭđjŕ na ceatŕa en-ŕŕa oŕ teomanduŭb ceča bljad-na.” The mean sense of which is, that the Druids lighted two solemn fires every year, and drove all four-footed beasts through them, in order to preserve them from all contagious distempers during the current year.

× **bean**, a woman, or a wife; *vid. ben.*

bean, a step, or degree.

bean, he beat; and **beanajm**, to beat; Anglo-Sax., to bang.

beanad and **beanajm**, to appertain or belong to; *an nŕ beanaj ljom*, the thing that belongeth to me; also to touch, or meddle with; *ná bean ljom*; *vid. bajn.*

beanad and **beanajm**, to reap, to shear, to cut; *do beanadaŕi an ŕōžmaŕi*, they reaped the harvest; *beanŕajb mē a ceaan dŭ*, I will cut her head off; *rectius do baŕneadaŕi, bajnŕead mē.*

beanad, dullness, bluntness.

beanažad, a salutation; *rectius beanužad.*

beanán, the name of one of the Irish saints, called in Latin *Benignus*, who was the successor of St. Patrick in Armagh.

beanann, furniture, household goods.

beancoŕaŕi, a horn; **beancoŕna**, plur. **beancoŕaŕač**, horned, having horns.

beanzán, a branch or bough; *beanzájŕ do čŕannaŕb tŕjuža*, branches of thick trees; also the tooth of a fork or trident.

× **béann**, the top or summit of a mountain or rock; *dá beann deaž beanna beola*, the twelve

summits of *beanna beola*, high mountains in the County of Galway; also a promontory or headland towards the sea; as *bēneadaŕi*, the hill of Howth to the north-east of Dublin. But notwithstanding these examples it signifies properly any steep, high hill, seeing we find it so used throughout Ireland, Scotland, and Wales; it is of the same origin with the Gr. *βουνος*; in the Welch it is *pen*, as *pen-man-muir*.

beann, a horn, Lat. *cornu*.

beann, i. e. horn, a drinking-cup, because anciently drinking-cups were of horn.

beanna bajŕce, a famous mountain in the extremity of the County of Derry in Ulster.

beannac, horned, or forked.

beannačar, or **beannčuŕi**, i. e. *beanna bō*, cow-horns.

beannact, a salutation; also a benediction. It is properly written *beandact*.

beannajžjm, to bless, to consecrate; also to greet or salute; *do beannajž ŕē tŕiŕ cealla*, he consecrated three churches; *beannajžčeari duŕt*, God save you.

beannajžčē, blessed, consecrated.

beannōž, a coif, or linen cap worn commonly by women.

beannūžad, or **beandūžad**, a benediction or salutation.

beannūžčē, blessed.

beanužad, to recover; *do bean ŕē an tjomlán*, he recovered the whole.

beanŕjožan, a queen, as she is the wife of a king, and not a *ŕjž-bean*, or sovereign queen.

beari, a spit; *aŕi beariŕb ŕada ŕjonnčoŕll*, on long wooden spits.

béari, the beast called the bear.

beari, a judge.

beana, spears, or javelins.

bēana, Bearhaven, the name of a territory in the most south-west part of Ireland, extending from near Glanrogthy to Bantry Bay. The country called beāna formerly belonged to the O'Driscols, who were of the tribe of Dairinne and Ithian race; but in late ages to the O'Sullivans.

beanað and beɲɲm, to take or carry away, to bring; ex. bēaɲɲ leō, they shall take with them; beɲɲ leat amac, bring away with you; Lat. *fero*, and Gr. φέρω, *porto*, *aufero*. Note that the imperative beɲɲ, which is the same with ɲɲɲ, (the b as well as the v consonant being commutable with ɲ,) agrees exactly with the Latin *fer*.

beanað and beɲɲm, to bear, to bring forth; do beɲɲ toɲað, to bear fruit; this, as well as the foregoing verb, makes its participle beɲɲ, as az beɲɲ leō, carrying away with them; az beɲɲ clajne, bearing children: and their perfect tense ɲɲ, as do ɲɲ leɲ, do ɲɲ ɲ clann; Lat. *fero*, to breed, bring forth, or bear; and Heb. פרי, *fructus*, and פרה *fructum edidit*; b, the initial in beanað, and פ, the initial in the Heb. פרה, making no difference; Goth. *bairan*.

beanað and beɲɲm, to tell, to relate, which makes its perfect tense beaɲ, as ad beaɲ an ɲle, *fert poeta*; ad beɲɲm, *vulgo* a beɲɲm, corresponds very closely with the same Latin verb *fero*, to report, relate, or say. This Irish verb in the first sense is like the Greek and Latin; in the second it agrees with the Latin and Hebrew; and in the last with the Latin only.

beán and beaíanaç, a young

man, a youth; Goth. and Islandice *barn*, Saxonice *bearn*, Scotice *bern*.

beabað, a boiling or seething.

beaɲɲm, to melt, dissolve, or liquify; also to shave the beard, rather than beaɲɲm.

beaɲbōɲ, a barber.

beaɲɲ, a soldier, or champion.

beaɲɲ, anger.

beaɲɲaç, diligence.

bēaɲla, a language, or dialect; beaɲla na ɲɲne, the Fenian Irish; bēaɲla na ɲɲleað, the Poetic Irish; bēaɲla na dēaɲ-ayɲɲ, the style of the historiographers; ɲɲɲbēaɲla, the vulgar Irish. It is now used for the English tongue, and is the same originally with the French *parler*, and the Italian *parlare*. The Irish etymologists derive it from bēal, the mouth, and ɲað, a saying, i. e. any dialect or speech; but this seems an absurd derivation.

bēaɲ, a breach, a gap, a notch, or crevice; beaɲnaɲde ɲɲɲɲ, repaired breaches.

beaɲ, short; Wel. *byr*, Corn. and Arm. *ber*.

beaɲa, a spear, a spit; sometimes written beɲ; beɲ ɲaɲɲɲ, a spit of iron; Lat. *veru*, Wel. *cor*, and Ar. *ber*.

beaɲnaðan, a pair of snuffers; ɲmōlōdōɲ, the same.

beaɲnað, clipping, shearing, or cutting off; from beaɲɲm, to shave, or shear; beaɲɲa ɲɲ, he will shave; az beaɲnað a çaɲaç, shearing his sheep.

beaɲnað, a piece, shred, or slice; also a segment.

beaɲna, gall; also grief, smart.

beaɲnaɲ, angry.

bēaɲɲōɲ, a razor.

beaɲɲōɲ, any satirical or bitter-

tongued man.

beart, a bundle; as **beart tūjge**,
beart feūn, a bundle of straw
or hay; also any load.

beart, a judgment.

beart, clothes; as **coyr-beart**,
shoes and stockings; **ceann-**
beart, hat and wig.

beart, said; the third person, per-
fect tense of the verb **bejernm**, to
say; **ad beart an ryle**, *vulgo*
aduāajrt an ryle.

beart, the third person singular
of the perfect tense of the indi-
cative mood of the verb **bejernm**,
to give; **do beart**, he gave.

beart, to carry, to catch, hold,
bring forth; is a perfect tense of
the verb **bejernm**. This word,
and the substantive it governs,
are often rendered in English
by the verb of the said substan-
tive; as **do beart**, or **do ruž**
lējm, he leapt. The difference
between those two verbs is, that
bejernm, to give, hath an aspira-
tion on the initial letter **b** in the
present and future tenses, as **bej-**
jernm, or **do bejernm**, I give; **bēaj-**
rað, **do bēajrað**, *vel* **do bēajr**,
I will give. But **bejernm**, to car-
ry, &c. can never have the said
aspiration, and maketh **ružur**,
as well as **beartur**, in the first
person of the perfect tense, and
are both equally formed in all
other persons; nor can it have
do before it in the present or
future tenses, as the other verb
hath.

beartajžm, to wield, or flourish,
as **az beartūžad a čnáoŕeac**,
wielding his spear, also to me-
ditate; as **do beartujž rē an**
žnjom, he meditated on the fact;
likewise to tuck up or gather, as
brjžjð az beartūžad á bŕajt,
Brigida trussing her garment; it
means to shrug or stir up; as

tuž beptūžad aŕn řejn a mēo-
don a aŕm azur a eādájže, he
manfully shrugged himself in the
midst of his military dress and
armour.

beartan, a cast, a shot, or stroke.

beartā, shaved, shorn; **žeŕŕeŕjan**
bēajrita, a sharp razor.

beartā, boiled.

beartōjn, a barber, a shearer;
beartōjn, *quasi* **barbatōjn**.

beartŕac, a pair of tables, or
chess-boards.

bēar, behaviour, manners; plur. **ŕ**
bēara and **bēarajð**.

bēar, certain.

bearčon, a syllogism.

bearčnažad, an agreement, or ac-
commodation.

bēarŕajðm, to confederate.

bēarž, a harlot.

beartan, a grievance.

bejt, a birch-tree; Lat. *betula*; **ŕ**

hence the name of the Irish let-
ter **b**, or beith, according to
O'Flaherty; perhaps rather from
the beech-tree.—*Pl.* The letter
beith answers more exactly to
the Heb. **ב**, or *beth*, than to the
Chald. *betha*, and the Gr. *beta*.

beata, life; **čŕann na beata**, the
tree of life; Lat. *vita*, Gr. *βιοτή*;
vid. bjč, infra.

beataž, provender; also a por-
tion or allowance of meat.

beatač, a beast; pl. **beatajž all-**
ta, wild beasts; **beatajžeac**,
the same.

beatajð, living; a **mbeatajð**, **ŕ**
amongst the living.

beatajžm, to feed, to nourish.

beatžad, nurture, or bringing up,
education.

beatman, a bee.

beatodač, a beaver.

beatŕa, water. **ŕ**

beatūžad, to support, or feed.

bēð, a deed or action, a practice;

bēd nač cōjɪ; Lat. *facinus*;
Wel. *beth*, a thing.

ōēd, a mournful news, or dismal story.

bēdɔ̃jɔbāð, a commentary, a registering or recording of matters.

bējc, an outcry, a roaring, a grievous crying.

bējce and bējceac, crying out through grief, clamorous weeping. It is exactly equal to the Heb. בכי, בכה, and בכית, all words of the same signification, meaning loud or clamorous weeping, *fletus*, *ploratus*; vid. the Heb. verb בכה, *flevit, deflevit cum lamentatione, et elevatione vocis*, whence the Latin *Bacchus* and *Bacchanalia*.—Vid. *Henr. Opitius's Lexic.*

bējceað, or bējcɪm, to roar, or cry aloud; ex. cja tɔɔa bējceay cūm an Rjǧ, who art thou that criest out unto the King?

bējcǧjɪ, an outcry.

bējcaɪɪ, a bee-hive.

bējcɪm, to cry out loud, to roar.

bējclēmneac̃t, a dancing or skipping.—*Pl.*

bējd, they shall be.

bējl, of the mouth; pl. bējlǧjǧ, is sometimes written.

bējle, a meal's meat.

bējlle, a kettle, or chaldron.

bējlleán, blame, reproach; commonly said *mējlleán*.

bējlt, or bajlt, a cingle; Ang. Sax. *belt*, Lat. *balteus*.

bējm, a stroke or blow; pl. bējmeann; bējm clōjðjm, a stroke of a sword.

bējm, sometimes signifies a step, a pace; Gr. *βημα*.

bējm, a blemish, stain, or spot; ǧan bējm ǧan ločt, without stain or blemish.

bējm, a beam, or large piece of timber.

bējmceap, a whipping-stock.

bējmneac, reproachful, contumelious, abusive; ex. nǧɪ bu naɪɪɪn bējmneac, *non erat serpens contumeliosus*.—Brogan. in Vit. Bridgid.

bējmneac, talkative.

bējnɔ̃, or bɪnɔ̃, a cheese-runnet.

bējne, a champion, or famous hero.

bējne, the evening; so called from the bright appearance of the planet Venus at the setting of the sun and after; vid. *ben infra*.

bējne, a separation, or disjunction.

bējnɪn, a little woman; Corn. *bennen*, and Wel. *bennyn*, a woman.

bējnn, from *beann*, a summit, or a top of a hill.

benneōcɔ̃jð ɣē, he shall bless; vid. *beannuǧad*.

bējɪbǧjɪɪ, an anniversary feast or vigil.—*Pl.*

bējɪɔ̃atay, birth.

bējɪɪm, vid. *beaɪad*.

bējɪɪɣɣan, a razor.

bējɪɪt, two persons, whether men or women.

bējɪɪt, help, assistance.

bējɪɪt, a burden. ✕

bējɪɪt̃e, birth, *potius* born. ✕

bējɪɪɪn, a dimin. of bǧayt, a little beast; Lat. *bestiola*; by the moderns it is taken for any little worm or insect; Lat. *vermiculus*; ex. ay eatat mōɪn lɔ̃m an bējɪɪɪn mbjɣɪ. dǧáǧajɪ, I am charmed to have found this little animal.—*Old Parchment*.

bējɪɪɣjne, peace, quiet, ease, rest.

bējɪɪɣjne, ointment, oil.

bējɪɪt̃e, a vestry. ✕

bējɪɪt̃, both, twain. ✕

bējɪɪt̃, to be; aɪ mbejɪt̃, being; dǧa mbejɪt̃, if it be.

+bejt, a being, or essence, *rectius* bjt, *qd. vid.*

+bejt and bejte, a birch-tree. Flaherty, *betula* vel *potius*, a beech-tree; bejt řejm, b or b.

bejteac, or beatac, a beast.

bejteamaj, bees.

bejtl, Bethel.

bejtnjaj, the plant St. John's wort, Lat. *hypericum*.

bejtn, a bear, a fierce wild beast, has an affinity with the Hebrew בהמה, *brutum, bestia, fera*.

belja, a parish or district; ex. an ljon tje an zac tuajt, an ljon catjac an zac tjn, an ljon belja an zac Catajn, azur an ljon Daojne jn zac belja.—*L. B.*

benjr, we would have been; go mbemjr ajn ar najr an dajra hūajn, we would have been on our return a second time.

+ben, or bean, a woman; Wel. *benyn*; Corn. *banen*. Note, this Celtic word ben is the radical origin of the Latin *Venus*, which means a woman, and may be as properly *benus* as *venus*, the b and the v being equivalent in most of the ancient languages. The genitive case of ben is bene, pronounced benne, in two syllables; ex. dja bene, corruptly dja aojne, *dies veneris*, Friday; and the genitive of bean was primitively and properly beana, which was likewise its plural; but now it is strangely and awkwardly corrupted into mná: ben is as frequently used in all old Irish parchments as bean.—Vid. *Poema Sancti Canici in Chron. Scotor. ad annum 532*.

benějgean and benějgnjūžad, a rape.

x beo, cattle; beo, living, or alive; hence

beōda, lively, full of spirits.

beōdaet, vigour, sprightliness.

beōdajm, to quicken, bring to life.

beō-žajneam, quicksands.

beōjl, the genitive case of beōl, or beul; as teazayz beōjl, oral discipline.

beōl, the mouth.

beōlac, i. e. beōlaoč, an active lad, or man.

beōl-ojdeay, tradition, or oral instruction.

beō-luajt, hot embers, or rather hot ashes.

beō-madaic, quick-sightedness, or discernment.

beō-madaicac, a quick-sighted or discerning man.

beōrac, bright, glittering.

beōtoņrac, ready to lie-in.

beņnad, the hair of the head.

ber, the belly; also a bottle.

ber, rent, tribute.

bercna, peace.

bercna, any land that is inhabited.

betepileac, the old law, or Old Testament; řan mbetepileac, in the Old Testament; Lat. *in veteri lege*; nōjleac, the new law, or New Testament. Leabarı bpeac *passim*.

betlujrjnjon, according to O'Flaherty, signifies the Irish alphabet, from its three first letters, b, l, and n.

beče, birch; Lat. *betula*.

bēul, the mouth; also an orifice, or the open part of a vessel, or other thing.

bēal, the false god Belus, to whom the solemn Druidish fires in Ireland were dedicated.

bēulmac, or bēulbac, the bit of a bridle; bēulmac řřajaj.

bj, or bjt, a killing or murdering, ex. Conal no bjt aoda, Łujž laza no bj bějne bjyot.—Vid. *Annal. Tighern. Passim*.

b₁, was, answering to all persons as well in the singular as in the plural numbers; as *dò b₁ mē*, *b₁ tu, rē*, &c.; Lat. *fui*.

b₁ and *beo*, Gr. *βιω*, living, *Iōra mac Dē b₁*, Jesus, Son of the living God; *caṛṛḟjð zac b₁ a b₁atad*, every living thing must be supported and fed; *caṛnm a ccuála cluár neac a b₁*, *ubinam audivit auris viventis*.—Brogan.

b₁ac, i. e. ball *ṛeapda*, *virilia viri*.

b₁acacð, *priapismus*.—Pl.

b₁*ad*, meat, food, sustenance.

b₁adma₁, plentiful, abounding with provision.

b₁adta, fed, fat; *dam b₁adta*, a stall-fed ox.—*Prov.* 15. 17.

b₁adtaç, a hospitable, generous man; also a particular order of people among the old Irish, whose care and duty was to supply the king's household with all sorts of provisions; they also furnished the standing army of the kingdom or province, as well as all foreigners or travellers, and were in the quality of public victuallers. Now it signifies a good and hospitable house-keeper.

b₁*ajl*, a hatchet, or axe; Wel. *buyall*; Suv. *beyel*.

b₁an, a pelt, skin, or hide of a beast.

b₁ar, i. e. *gonḟar*, that shall hurt or wound.

b₁*arç*, anciently signified a beast, as also fish, birds; Lat. *bestia*; it now is taken for a worm, or little reptile, and written *p₁arð*.

b₁ata, well-fed; *vid. b₁adta*.

b₁atad, a generous farmer, or hospitable man; *vid. b₁adtaç*.

b₁atayr, the plant or herb betony or beet; Lat. *betonica*.

b₁ceapb, or *b₁cjm*, mercury or quicksilver.

b₁ðcēapb, i. e. *b₁ad-cēapb*, a tavern, or victualling-house.

b₁g, from *beag*, little.

b₁gēun, or *b₁gjn*, a coif, a hair-lace, a caul that women truss their hair in.—Pl.

b₁g, glue, or bird-lime.

b₁l, good.

b₁l, a beak or bill of a fowl. —†

b₁l, the mouth; Brit. *bil*, the mouth of a vessel.

b₁le, a tree; *b₁le māg adaj₁*, a remarkable tree in the plain of *Māg adaj₁* in the County of Clare, where the Dal-Cassian princes were usually inaugurated.

b₁lan, a small vessel; from *jan*, a vessel, and *b₁le*, or *b₁lle*, small, little.

b₁lle, a bill; *b₁lle dealuyg₁te*, a bill of divorce.

b₁lle, poor, little, mean, weak.

C₁ṛjort do žujde n₁ hataç mb₁lle, i. e. *n₁ žujde boçt C₁ṛjort do žujde*.

b₁lleoğ, a corruption of *du₁lleoğ*, a leaf of a tree, or of a book.

b₁lleoğ-bā₁te, water-lily; Lat. *nymphæa*.

b₁lleoğa an Spojnc, colt's-foot; Lat. *tussilago*.

b₁m, I am, I am wont to be. ✕

b₁nn, true.

b₁nn, I was, I was used to be; *dò b₁nn*, *idem*. ✕

b₁nn. sweet, harmonious, melodious; *Ṗ₁arajlmceatlaç b₁nn*, a sweet Psalmist; *ar b₁nn do žut*, thy voice is sweet. It is very often prefixed to several words by way of a compound, as *b₁nn-b₁ṛjāç₁raçt*, eloquence; *b₁nnçēol-ma₁*, harmonious; *b₁nnžutac*, melodious: its comparative is *b₁nnne*, more sweet or melodious.

b₁nn, from *beann*, a hill or promontory. In books of the middle ages it is sometimes written

- þjnn.
 þjnne and þjnnjor, harmony, melody.
 þjnneán, a bell; ζυγν beanað þjnneán Chjarnájn aþn, an expression that signifies a formal excommunication by the ceremony of the bell, &c.—*Vid.* Chronic. Seotorum ad an. 1043.
 þjndjól, a forehead-binder to dress children's heads.
 þjnneadajr, the hill of Howth near Dublin.
 þjnnēaltá, pretty, handsome, neat, fine; Lat. *bellus*.
 þjnnēaltác, musical, harmonious; from the melody of birds.
 þjnjð and þjnðean, calf's runnet, which is put into milk to thicken and consolidate it for cheeses.
 þjnēzeþ and þjnējze, vinegar or pickle; *quasi* zēþne an fjóna, the dregs or acids of wine.
 þjnrē, a bench, or seat.
 þjodðuan and þjēðuan, perpetual, everlasting; zo þjodðūan, for ever; Lat. *perennis existentia*.
 þjocajre, a vicar, or subordinate to any ecclesiastie superior.
 þjocon, a viseount.
 þjodanaç, a tattler or tale-bearer.
 þjōð, although, suppose, let it be; þjōð a fjaznaje, for example, as witness.
 þjōðða, a guilty person; ex. aþ þjōðða bájr ē, he is guilty of death.—*Matth.* 26. v. 66.
 þjōðða, an enemy, an adversary.
 þjōzad and þjōzajm, to rouse, to stir up, to startle.
 þjōzamaþl, active, lively.
 þjōl, a viol, a kind of musical instrument.
 þjolajr, water-cresses. This word is a corruption of þjorj-þēajr, from þjorj, water, and þēajr, grass.
 þjolajzác, talkative, or prattling.
 þjolzada, rowing, oaring.

- þjon, nj þjōn aco, they have not usually.
 þjorj and beajr, a spit to roast meat on.
 þjorj, water.—*Pl.* τjobaþr and τjobaþrad, a well or fountain; and τjobaþrþjorj, well-water.
 þjorjac, a cow-calf.
 þjorjān, a little stake, pin, or needle; the diminut. of þjorj, a spit.
 þjorjajz, a fishing-bait.
 þjorjðōza, a rainbow.
 þjorjþuajr, a water-serpent.
 þjorjðác, watery, full of water.
 þjorjðorajr, a flood-gate, or sluice.
 þjorjzōjn, a flood-gate, or dam.
 þjorjorj, the brink of any water; from þjorj, water, and orj, the extremity or brink.
 þjorjra, a king's fisher, a long-necked bird; þjorjra-çnujðjn, the same, as also jajzujre çōjrneac.—*Pl.*
 þjorjrajde, an osier, or twig.
 þjorjorj, water-lily.
 þjorajr, *mendose pro* þjolajr, water-cresses.
 þjorajr, silk
 þjot, the world.
 þjot, life, living; Lat. *vita*; þjotþuan, living for ever; þjotzjána, always deformed. This is but another writing of þjē and þjē þuan; the former is nearer the Greek, and this latter nearer the Latin.
 þjotþuajne, eternity, everlastingness.
 þjotþuan, or þjē þuan, life-everlasting.
 þjotþūan, perpetual, everlasting, eternal.
 þjotzjárad and þjotzjáþteac, cosmography, or a description of the world; tlaçtžjárad, geography; from þjot, the world, and žjárad, description; and from tlaçt, i. e. talm, the earth,

- and *ḡraffad*, description.
ḡjī, water, the inflexion of *ḡjōi*.
ḡjī, short.
ḡjīfjon, metheglin, i. e. water-wine.
ḡjīyd, a sow for breeding.
ḡjīmējn, oosiness or moisture.
ḡjīra, abounding with wells and fountains of water; hence the name of a town in the King's County, called *ḡjīra*, English Birr.
ḡjīrae, standing or lodged water.
ḡjīr, the plur. of *beaīr*, loads, or bundles.
ḡjīr, a hilt, haft, or handle.
ḡjīr, a buffet, or box.
ḡjīreac, ease, a mitigation of pain at the crisis of a disorder.
ḡjīreac, prosperity, increase; hence *ḡjaḡan ḡjīrḡḡ*, the bissextile, or leap year, from the increasing day.
ḡjīreac̃t, the same; hence also *ḡjaḡan ḡjīreac̃ta*, a leap year.
ḡjīc̃, a wound.
ḡjīc̃, the world; hence *aī ḡjīc̃*, any existing, or in the world; *dujīne aīī ḡjīc̃*, any man in the world.
ḡjīc̃, any custom or habit.
ḡjīc̃, a being, an essence.
ḡjīc̃, life; Lat. *vita*.
ḡjīc̃, or *ḡjōc̃*, signifies perpetuity or continuance when it forms the first part in a compound, and may be rendered by *always*, as *ḡjīc̃fjōi*, *semper*; vid. *ḡjōc̃*, *ḡjīc̃beo*, continual, ever-living.
ḡjīc̃e, female, belonging to the female sex.
ḡjīc̃eamnac̃, a thief.
ḡjīc̃eamanta, stolen, or given to theft.
ḡjīc̃fjōi, always, everlasting life.
ḡlā, a town or village.
ḡlā, piety, devotion.—*Pl. ex. Cl.*
ḡlā, the sea; also a green field.
ḡlā, healthy, safe, or well.

- ḡlā*, a cry; *ḡlā*, yellow.
ḡlāc̃t, a word.
ḡlāḡḡajm, to cry.
ḡlāḡ and *ḡlāḡmje*, renown, reputation, fame; *aī buajīne ḡlāḡ na raogal*, reputation lasts longer than life.
ḡlāḡ, a part, or portion; *vid. ḡlōḡ*.
ḡlāḡajm, to break.
ḡlāḡajīne, a flatterer, a soother, or wheedler.
ḡlāḡajīneac̃t, coaxing, flattering.
ḡlāḡajīneac̃t, a blast; also boasting; *vulg. ḡlāḡajīneac̃t*.
ḡlāḡāntar, a bragging or boasting.
ḡlāḡman, boasting, or pretending to great matters of wealth, skill, or pedigree.
ḡlāḡmanac̃, a brag, a boasting, noisy fellow.
ḡlājījīe, *rectius* *ḡlōnōḡ*, suet.
ḡlājījīeac̃, fat, full of suet.
ḡlājījīm, to taste.
ḡlājīc̃, plain, smooth: its comparative is *ḡlājīc̃e*.
ḡlājīc̃, a blossom; *vid. ḡlāc̃t*, hence the dim. *ḡlājīc̃jīn*.
ḡlājīc̃fleaīḡ, a garland of flowers.
ḡlājīc̃īlajḡ, a pumice-stone.—*Pl.*
ḡlame, sound, healthy.—*Pl.*
ḡlāḡdar, dissimulation.
ḡlāoḡ, a whale.
ḡlāoḡ, a shout, or calling; hence *ḡlāoḡrujḡ*, constant shouting and bawling; Wel. *bloedh*.
ḡlāoḡḡōḡ, the same.
ḡlāoḡīnac̃, brawling, constant bawling.
ḡlāoḡḡōḡac̃, noisy, clamorous.
ḡlāoīc̃ and *ḡlāoīḡ*, a husk, scale, or shell.
ḡlāoīḡaojīn, *rectius* *ḡlūīc̃jīn*, diminut. of *ḡlāoīc̃*, the skull; more usually *ḡlāoīḡaojīn*, from *ḡlāoīḡ*, or *ḡlāoīḡ*, a shell.
ḡlāī, a taste or flavour; Lat. *gustus*.

blara and blayda, palatable, well-tasted; *cajnt* blayda, well-accented words.

blayad and blayym, to taste.

blayda, savoury.

blaydaet, sweetness.

blat, a flower; also a blossom; *blat na ccrann*, the blossom of trees.

blat, a form or manner.

blat, praise.

blatac, buttermilk.

blatac, politeness, smoothness.

blatužad, to flower, to flourish; *blajteocay re*, he shall flourish, i. e. in issue and riches.

blatužad, to make smooth, to plane.

bleact, or blyoct, kine.

bleact, milk; also milky, giving milk; *hinc bo bleact*, a milch-cow, or *bo blyoct*; in the Welch *blith* is milk; *vid. lact*, milk; Lat. *lac*.

bleactajne, or blyoctajne, a wheedler, a soothing, undermining fellow, who strives to steal into your confidence in order to come at secrets, and then to betray them. Metaph. from soothing a cow's milk.

bleactajne, a milker of kine.

bleajam, to milk.

bleatac, a bag or bags of corn for grinding.

blejd, a cajole, or wheedle.

blejdneact, a coaxing, wheedling, or flattering.

blejd and blejde, a drinking-cup, a goblet.

blejn, a harbour or haven.

blejym, to grind corn; hence *bleatac*, a bag of corn not yet ground; *do blej an aibajr*, to grind the corn.

bleun, the groin or flank.

blajajn, a year, *rectius* blyadajn, to agree with the Welch *bluydhen*, and the Cornish *bledhan*.

—Vid. *Remarks on the letter a*.

blajanamajl and blajanamajl, yearly; *zo blajanamajl*, every year.

blynn, the froth or spittle of a dead body.

blyoct, product, fruit.

blyoc, *vid. bleact*.

blyoran, an artichoke.

bloac, a whale, *rectius* blaoc.

bloc, or bloc, round.

bloc, the fat of any beast.

blocbajmajm, to point, to make round and sharp of one end, like a top.

bloð, a piece; *bloð do cloc mujln*, a piece of a millstone.

bloð, aobj blojd, now the barony called Lower Ormond in the County of Tipperary.

bloðydeog, a piece or fragment.

bloz, a piece, portion, part; pl. *blozajb* and *bložanajb*.

bložad, to crack, to break in pieces.

blonog, fat, tallow, suet; mostly said to express the fat of swine, or lard; Wel. *bloneg*.

blor, a voice; *aliter*, *zlor*.

blor, open, plain, manifest.

blorc, a congregation.

blorcajne, a collector.

blorcmaor, a collector.

blorzac, a robust fellow.

bloržad, a sound or report.

bloržajm, to make a noise.

blotlac, a cave or den.

bluc, fatness.

blunag, lard; *vid. blonog*.

bluraj, a great noise, or outcry.

bo, a cow; Gr. by the *Æol.* βως, and Lat. *idem*, plur. *baajb*, Lat. *boves*; in the genit. and dat. singular it is inflected *bojn*, as *don bojn*, to the cow; Gr. βου, in accusat.

bobay, *do obay*, I refrained, I would not.

Bobelōt, the alphabet, according to O'Flaherty, so called from its two first letters, b and l.—*Vid.* Ogyg. p. 235.

Bobzurnac, a blast.

Bobō, O strange! an interjection, like the Latin *papæ!* and more like the Gr. *βαβαι*.

Boc, deceit, fraud.

Boc, a blow or stroke.

Boc, a weather-goat, a he-goat.

Boc, a false, or bastard dye, or paint; Lat. *fucus*.

Bocad, a discussing or sifting a matter.

Bocam, to swell; also to bud forth or spring.

Bocájn, hobgoblins, or sprites.

Bocán, a covering.

Boč, hey-day! an interjection.

Bočd and **bočt**, poor, distressed.

Bočdajǵm, to impoverish.

Bočdajne and **bočtajneact**, poverty, misery.

Bōcna, the sea.

Bočt, a breach.

Bocōjde, the studs or bosses upon shields.

Boccōjd, **bocōjd**, or **bozōjd**, a spot, or speckle.

Boccōjdeač, spotted, chequered or speckled with red, or bastard scarlet; from the Irish *boc*, *fucus*; do *tōzbadaj* a *rēolta* *boccōjdeača*, *bájn-deajza*, they hoisted their chequered red and white sails.

Bod, a tail; *tejd an fear tōjt*, *amajl tejd a bod taj an cat*.—*Cl.*

Bodač, a rustic, a clown, or churl.

Bodamajl and **bodačamajl**, clownish, rustic.

Bodaj, deaf; more usually written *bozaj*, though not so properly as the British word of the same signification is written with a *d*, *asbydhar*, Brit. deaf.

Bodōz, rage, anger, fury.

Bōdōz, a heifer.

Boz, soft, penetrable, tender. ✕

Bozac, a bog, moor, or marsh.

Bozadac, gesture.

Bozad, tenderness.

Bozad, to stir, shake, or toss.

Bozán, an egg in embryo.

Bozǵluajreacđ, floating.

Boza, a bow. ✕

Bozadōjɿ, an archer,

Bozajm, to bend like a bow.

Bozajɿ, another writing of *bodajɿ*, deaf.

Bozajɿkajm, to make deaf.

Bozajne, deafness.

Bozbuje, *corrupte* *bozjūn*, a bulrush; *quasi*, *buje* *boz*, a soft branch.

Bozluāčajɿ, a bulrush.

Bozluɿ, *buzloɿɿ*, i. e. ox-tongue.—*Pl.*

Bozūn, bacon. ✕

Bozūɿ, soft and fresh; *bōz*, soft; *uɿ*, fresh.

Bozujɿ, a *bozujɿ*, near, close to, hard by.

Boztaɿn, a vault or roof, an arched roof, a cave.

Bojčde, poverty, misery.

Bojčde, poorer. the comparative degree of *bočd*.

Bōjd, a bottle; *bōjde*, the same. ✕

Bojdeacán, *potius* *būjdeacán*, the yolk of an egg.

Bōjdeal, a pudding.

Bōjdējɿ, drunkenness, rectius *pōj-tējɿ*.

Bojde, *potius* *bujde*, yellow.

Bojdeacđ, yellowness.

Bojdeān, a yellow-hammer, a little bird.

Bojdeereacđ, the yellow jaundice.

Bojdeōjz, a goldfinch.

Bojdōlja, a puddle.

Bojdmjɿ, the month of July.

Bojdnealt, a comet; *stella caudata*; from *bōd*, a tail; and *nealt*, *stella*.

- boꝝbēalacð, a stuttering or stammering.
 boꝝꝛꝝn, a box.
 boꝝll, the pl. of ball, limbs, members.
 boꝝl, issue, success; also use.
 boꝝlꝛꝛꝛꝛ, a belly or maw-worm.
 boꝝlle, a knob or boss, as of a shield.
 boꝝlygean, the navel.
 boꝝlygean, the centre of an army; ex. do bꝛūꝝꝝ ꝛē a mboꝝlygean acꝛꝛ ꝛo teann ꝛē a tꝛoꝛꝛꝛꝛ, he closed up their centre, and he strengthened their front.
 boꝝlygeanab, hills or mountains, or any bulge.
 boꝝlꝛneacð, to smell or scent; boꝝlꝛneocā mē, I will smell.
 boꝝn; *vid.* bo.
 + boꝝnēacð, a bonnet or cap; *quasi* a beann, the top or upper part of a thing, the head; and eꝝðe, a garment.
 boꝝnne, on a sudden.
 + boꝝnneðꝝ, a cake or bannock.
 boꝝn, an elephant.
 boꝝnbe, the compar. of boꝝn, rank, cruel.
 + boꝝnbe and boꝝnbeacð, fierceness, roughness, barbarity; also rankness, luxuriancy, &c.
 boꝝnbe-bꝛꝛꝛꝛꝛꝛ, boasting, or vain-glorious.
 boꝝnbe, a large hind.
 boꝝnbeꝛꝛꝛꝛ, a kind of fat clay or slime.
 boꝝnbeall, i. e. eꝝlꝛ, or áꝝ, a hind.
 boꝝnbeall, i. e. ꝛeꝝlꝛ, a mad or wild man or woman who lives in woods.
 boꝝnbeáꝝl, boasting, bragging.
 boꝝnbeall, a wild man; also fierce, cruel.
 + boꝝe and boꝝoꝝꝛꝛ, cottages, huts, lodges; hence the Eng. bootlis; also a tabernacle.
 boꝝteall, haughtiness, arrogance.

- boꝝteallða, arrogant, proud, presumptuous.
 bol, a poet; also art or skill.
 bolán, a bullock.
 bolann, an ox-stall, a cow-house, a fold.—*Pl.*
 bol, a cow.
 bolb, a sort of caterpillar.
 bolꝝ, a bag or budget; Lat. *bolga*; antiq. *bulga*, et forsan *belga*; bolꝝꝛꝛꝛꝛ, a quiver; quasi *bolga sagittarum*. Query, if the national name *Belgæ* may not be derived from their being noted quiver-bearers, as going always armed with bows and arrows; whence perhaps it was that Cæsar called them *Fortissimi Gallorum*. The Irish called the ancient Belgian Colony that came here from Britain, ꝛꝛꝛ bolꝝ, i. e. *virī Belgæ*, or *Bolgi*, which seems to be a proof that the Belgians had originally their national name from bolꝝ, and the Irish historians remark that they were called ꝛꝛꝛ bolꝝ, from being noted to carry leather bags about them. Query, if the national name *bulꝛꝛꝛ* may not be derived from the same origin.
 bolꝝ, a belly; Ger. *bulgen*, a bag or sack.
 bolꝝ, a pair of bellows; bolꝝ ꝛēꝛð, *idem*.
 bolꝝ, a pouch, budget, or satchel; Lat. *bulga*, and Gr. *Æol.* βολγος.
 bolꝝ, a blister.
 bolꝝacð, the small-pox; pl. bolꝝꝛꝛꝛ, blains, blisters, boils.
 bolꝝꝛꝛ, to blow, or swell.
 bolꝝán, dimin. of bolꝝ; a small bag or a budget.
 bolꝝán, bolꝝán-ꝛꝛꝛꝛꝛð, a quiver; Lat. *pharetra*.
 bolꝝán, the middle, or centre.
 bolꝛꝛ, a bowl or goblet. *x*
 bollōꝝ, a shell, a skull, the top of

the head.

bollyraíne and *bollygaíne*, an antiquary, a herald, a master of the ceremonies.—*K. et alii.*

bollygaíne búird, a meat-carver at a great man's table.

bológ, a heifer.

boltnúgadh, to smell, to scent, or savour.

boltuígh, fetters.

boluigh, scented; *deagh-boluigh*, sweet-scented.

bolunta, fine, exquisite.

bomanaíam, to vaunt or boast.

bomannaíod, boasting, bragging.

+ *bon*, the end or bottom of any thing; *bonn cóire*, the sole of the foot; *bonna tarra*, the groin.

+ *bonn*, good; Lat. *bonus*.

bonnaíne, a footman.

bonnan, a bittern; *aliter bonnan-ljana*.

bonnráíghim, to dart.

boir, a swelling.

+ *boirb*, fierce, cruel, severe; *go boirb*, severely, roughly; a *boirb-zneadaib*, his terrible strokes.

boirb, haughty, grand; *feair boirb*, a proud man; also luxuriant, rank, rancid; as *feuir boirb*, rank grass; *feoil boirb*, rancid meat.

boirba and *boirbar*, *vid.* *boirbe*, haughtiness, fierceness.

* *bóird*, a table.

* *bóird*, the border or coast of a country, particularly the sea-coast; also the edge, brim, or extremity of any thing; *fá bóirdaib Oimáman*, on the confines of Ormond; *gac cúan for bóirdaib Eiríonn*, every harbour upon the coast of Ireland.

bóiroime, a tribute of cows and other cattle; *bóiroime laígean*, a tribute of this nature that is said to have been exacted from the people of Leinster by the kings of Tara and Munster.

bóiri, a bunch, or knob; hence + *bóiríac*, crook-backed.

boiri, great, noble, extraordinary.

boiri, majesty, greatness; also pride, grandeur.

boiríaca, a bladder.

boirra and *boirraim*, to swell; *boirra*, a swelling.

boirraíac, warlike, puissant, valiant at arms; from *boiri*, great, and *áig*, a fight, or feats of arms.

boirram, to swell, to grow big and prosper.

boiriomótuíor or *barriamótar*, worm-wood; Lat. *absyntium*.

boirrar, sodder.

boiríraim, to bail.

boiríoraíad, greatness, majesty, worship.

boirruí, a haunch, a buttock.

Boiruma, genit. *bóiríbe*; a town in the County of Clare, not far from Killaloe, near which was *Ceann Coraíad*, the royal residence of the great Brian Boirbhe, which gave occasion to his having been called by that surname.

boir, a hand; *vid.* *bar*, i. e. the palm of the hand; Wel. *bys*, a finger.

boir, certain.

boirán, a purse or pouch.

boirraígaí, applause.

boiríualaíad, applause, a clapping of the hands.

boirígaídeaíad, applause.

boirígaírdíam, to applaud.

boiríuaí, applause.

boiríuaí, nimble-handed, active, brisk; hence *boiríuaí*, a pick-pocket.

boiríog, a gentle blow, or slap with the open hand.

boiríad, a pillar or post. +

boiríuallaíam, to extol or applaud; *id. qd.* *boiríuallaíam*.

bóir, *bóir*, fire; *vid.* *Lhuyd. Comparat. Etyim.*; hence *bóiríe*, a

corruption of *bōjte*, burned ; *tojteán*, a great burning, is another corrupt derivation from *bōjt*.

botallac, furious, outrageous, mad.

+ *boť*, *boťōg* and *boťán*, a booth, cottage, hut, tent, or tabernacle.

boťac, a fen or bog.

boťaj, a lane, street, road, or way ; *bōťaj na Mjár*, a way between Durlas Guaire, in the County of Galway, and Moehua's Well or St. Mac Duach's Hermitage in Burren, in the County of Clare.

+ *briá*, or *briáj*, an eyebrow ; *đj briá dūba*, i. e. *dá mala dūba*, two black eyebrows.

+ *briac*, an arm, a hand ; Lat. *brachium*, Greek *βραχιον*. This monosyllable is doubtless the Celtic root of these Latin and Greek words.

briacad, a harrow ; pl. *fá briacuđjđb jajujn*, under harrows of iron.

briacajm, to harrow, to break asunder ; also to torment, afflict, &c.

briacán, broth.

briaccayle, or *briacjlle*, a sleeve, or bracelet ; from *briac*, the arm, and *cal*, a covering, sheath.

briaca, corruption, suppuration.

briacđ, hatred.

briácđ, substance, sap, or juice.

briácđac, *briácđamajl*, and *briácđmajl*, substantial.

briácť, *idem quod briácđ*.

briácōg, blearedness.

briácřyuleac, blear-eyed.

briácřyuleacť, the same as *briácōg*.

briádán, a salmon.

briádam, to oppress.

briádnuđ, an ambush, or lying in wait.

briáğad, the gullet or windpipe.

briáğad, the upper part of the

breast.

briáğajm, a truss or pack.

briáğajmujđb, jibbets, *vulg.* *briann-mujđe*.

briajc, malt, *vulg.* *briajť*.

briajceam, *briajc-dam*, i. e. *brieadam*, from *briead*, speckled, and *dam*, Lat. *dama*, a hart ; *vid.* *bajğle*.

briajcne, a eat.—*F*.

briájğ, the neck, or throat ; *ťjom-pjol do briáğad*, about thy neck ; *řad briáğajđ*, under thy throat.

briájğ, an hostage ; also a captive or prisoner ; pl. *briájğde*.

briájğđojan, *idem* ; *briájğdean ťajm*, a hostage.

briájğdeanaj, captivity, imprisonment, confinement, also restraint.

briájğean, debate, quarrel ; *briájğeanac*, quarrelsome.

briájğne, a bag, or budget.

briájğjrléad, a bracelet, or collar ; *briajjrléad*, *idem*.

briajlm, to reject, or slight.

briajlm, to feel.

briajne, a beginning.

briajneac, much, many, plenteous.

briajnn, the womb, or belly.—*Pl.* *ťojma do briajne*, or *do briujne*, the fruit of thy womb.

briajřeagnac, a false accusation, a slander.

briajřgeal, or *briajřğgeal*, a romance.

briajřjonlac, a reproach, false accusation.

briájť, *go briájť*, for ever. —

briajťm, to observe, to perceive, to spy ; *do briajť na dū ťajğe*, to spy or reconnoitre the country.

briajťm, to betray ; *do briajť ře*, he betrayed ; *do briajť an deř-cjobal a ťhjáma*, the disciple betrayed his Master.

briajťbeajřac, treacherous.

briajťťojm, an overseer, a discoverer.

br̃aet̃l̃j̃n, *rectius* br̃at-l̃j̃n, a veil, a sheet; *vulg.* bar̃l̃j̃n.

br̃aet̃neam̃aj̃l, or br̃aet̃ar̃da, brotherly, friendly.

br̃aet̃r̃j̃n, a little brother; the dimin. of br̃aet̃aj̃l.

br̃amaç, a colt, as of a mare, ass, &c.; *Hispan.* *bramar*, to bellow, to bray.

br̃amaçne, a noisy troublesome person; *Hispan.* *bramador*, a public crier.

br̃am̃anta, *duj̃ne* br̃am̃anta, an unpolished, ill-humoured man.

br̃an, poor.—*F.*

br̃an, black.

br̃an, a raven; br̃an-duð, a black raven or rook, otherwise *ƿjac-duð*; *coc-br̃an*, a jackdaw; in Welsh it is the same, and means any crow; so *kigvr̃an* is a raven, *ydvr̃an* a rook, *cogvr̃an* a jackdaw.

br̃an-duð, which means a black raven, was the name of a king of Leinster at the end of the sixth century, from whom sprung the O'Brains, now called O'Byrns.

br̃añar̃, fallow; *ƿear̃man* br̃anaj̃l, fallow-ground.

br̃añduð̃an, a spider, a spider's web.

✕ br̃ann, a burning coal, or ember.

br̃anña, the collar bones; otherwise br̃anña br̃ažad, because those bones support the neck; hence

br̃anña aḟ̃aḟ̃aj̃n, or cr̃iōc̃aj̃n, a brass or iron circle with legs, to support a brewing-pan, or large pot.

— br̃annum, chess, a game played upon a square board divided into sixty-four small chequers: on each side there are eight men and as many pawns, to be moved and shifted according to certain rules; *an ƿ̃t̃ceall acur̃ an br̃annam̃ ban*, (*Old Parchment*),

properly means the men; *gon* a br̃anaj̃l̃ d̃eād, with his ivory men, because made of elephant's teeth. This was a favourite game with the old Irish. *Lat.* *scacharum ludus*.

br̃aoç, i. e. br̃uāç, the border of a country.

br̃aoç, eyebrows; *vid. in voce* b̃uḟ̃ *infra*.

br̃aoç̃j̃lle, a crack.

br̃aoç̃j̃lleað, a bounce, rushing, rattling.

br̃áoç̃n, a drop; pl. br̃aoç̃n and br̃aoç̃aj̃l̃.

br̃áoç̃naç, i. e. br̃iōnaç, sad, sorrowful.

br̃áoç̃nam, to drop.

br̃áoç̃raç, gaping.

br̃áoç̃raj̃l and br̃áoç̃ aḟ̃̃j̃l, yawning, gaping.

br̃ar̃, brisk, active. ✕

br̃ar̃, fiction, romance.

br̃ar̃, a hat; br̃ar̃-b̃ar̃, br̃ar̃-ƿolt̃, and br̃ar̃-ḟ̃iūāḟ̃, the same.

br̃ar̃aç, br̃ar̃oð̃aç, the same as br̃ar̃, quick, nimble.

br̃ar̃aj̃ne-b̃uḟ̃̃r̃d̃, a table-tattler, a sycophant.

br̃ar̃ar̃iḟ̃ñaḟ̃de, a sophister.

br̃ar̃c̃om̃̃riac, jousts, tilts, and tournaments.

br̃ar̃c̃om̃̃að, counterfeiting, or falsifying.

br̃ar̃c̃om̃̃aj̃m, to counterfeit.—*Pl.*

br̃ar̃ḟ̃allam̃, a declamation.—*Pl.*

br̃ar̃ḟ̃an, the vulgar, or mob; br̃ar̃ḟ̃ar̃ the same; br̃ar̃ḟ̃ar̃ ḟ̃iūāḟ̃, the garçons and servants of the army.

br̃ar̃ḟ̃eul, a fable, a romance.

br̃at, a cloak, or mantle.

br̃ataç, a standard, or pair of colours.

br̃at̃, to spy, or observe; *luçt* br̃at̃a, spies; *vid.* br̃aet̃̃j̃m.

br̃at̃, to betray; *vid.* br̃aet̃̃j̃m.

br̃at̃, to depend upon, to expect from.

- brat**, i. e. mſleas, destruction.
brat, a fragment, a remnant.
brat, design; a *taſm az brat* oirt, I have a design upon you; also a dependance, an expectancy.
brat, a mass, or lump.
brat, malt.
brat, zo *brat*, for ever.
bratac, continual, utterly.
bratam, *vid.* *brat*ſm.
bratajr, a brother, also a brother-religious, a friar, so said from the French *frere*, a brother; Lat. *frater*, also a cousin, or near relation; Gr. *φρατωρ*, one of the same tribe of people.
bratcað, corruption, purulent matter.
bratcað, a caterpillar.
bratcað, a bribe.
bratcað, speckled, or of various colours; hence
bratcañ, a party-coloured, or striped stuff, anciently used by different people in their trowsers and cloaks; hence some of the Gauls were called Galli Braccati, and their country Gallia Braccata. Diodorus Siculus, lib. 6, mentions that the garments of those Gauls were rough and party-coloured, and calls them *braccæ*. The Irish Scots preserved this kind of garment to our days.
bratca, a trout, from the various colours of its skin; pl. *bric*, and *brat*cajb, dimin. *bric*ſn.
bratca and *rajl-brat*ca, hops; *leann zan blar zan brat*ca zan *bejrjũ*gað, beer without taste, without hops, without sufficient boiling.—*Vid.* Lhuyd's Comp. Etym. in voce *lupulus*.
bratcaaj, indifference.
bratca, doubt.
bratcañajzte, different.—*F.*
bratcañ, wheat.

- brat**cañ, butter; Scot. custard.
bratcañagað, mixture.
bratcañolaj, twilight.
bratcañ-*crab*að, hypocrisy with regard to religious worship or devotion.
bratcañ and *brat*cañ, filthy, stinking.
bratcañagað, to stink.
bratcañaj, a stench, an odious smell.
bratcañ, a prince or potentate.
bratcañ, great, mighty, pompous, grand; Wel. *bras*, large; also fat.
bratcañ, a voice, a great noise.
bratcañal-maça, a large territory in the County of Armagh, which anciently belonged to the O'Donnegans, the O'Lavargans, and the O'Eidys.
bratcañ-cañajr, a throne.
bratcañ-cañajr, a royal seat or residence.
bratcañ-cól, a sceptre.
bratcañda, chief, principal; also active, lively, &c.
bratcañ-foja, a throne.
bratcañlang, fraud, deceit.
bratcañlann, a prince's court or palace.
bratcañ-ojicjre, a prince's treasure.
bratcañ, judgment, also a sentence; as *brat*cañ *bunaj*ð, a definitive or irrevocable sentence.
bratcañ, to give, tender, or offer; do *brat*cañ *leab*ar do *Cuim*ſn, a book was given to Cuimin.
bratcañca, judicious, critical.
bratcañam and *brat*cañaman, a judge.
bratcañamaj, judgment, discernment.
bratcañlá, a birth-day.
bratcañnaç, Welsh, from Wales, a Welshman, *rectius* *brat*cañnaç.
bratcañnañjrm, to think, or conceive.
bratcañnaç, a thorn, a skewer, a bodkin; the tongue of a buckle;

also a highland broach or fibula, called properly *bnat-nayc*.

bneatnūžad, to judge; also to look, or behold.

bneattajr, the isle of Britain; it is now used only for Wales, as is also *bneatnač*, for a Welshman; and *zrājz na mbneatnač*, *bajlē na mbneatnač*, *rljāb na mbneatnač*, are places in Ireland, so called because formerly inhabited by Britons.

bneč, a wolf, wild dog, &c.; some say a brock or badger.

bnejcjn, a small trout; *vid. bneac*.

bnejd, a kerchief, or head attire for women: it is now commonly used to signify frize, or coarse woollen cloth.

bnejdjn, frize, a coarse strong kind of woollen dress.

bnejrj, a hole; also a man's nail.

bnejrne, a large territory or sovereignty in the province of Connaught, which comprehended the entire County of Leitrim, and most part of the County of Cavan, whereof the O'Ruarks were chief lords.

bnejrneac, full of holes.

bnejz, of a boor, or rustic.—*K*.

bnejz, a falsehood, or lie; *vid. bneaz*.

bnejze, false, lying; *dja bnejze*, a false god.

bnejžead, a violating or abusing.

bnejm, a breaking wind, or cracking backwards; like the Greek *βρεμω*, to rattle, or make a thundering noise; hence the Latin *fremo*, to rattle; *bnejm* then signifies a rattling noise.

bnejne, the compar. of *bnean*, signifying more filthy or stinking.

bnejne and *bnejneac*, filth, stench, &c.

bnejn-tjne, now Bentry, near Callane hill to the west of Ennis, in the County of Clare.

bnejzge, moved, provoked, stirred up, &c.

bnejrj, or *zejbjrje*, the dropping or gentle falling of any liquor or liquid.

bnejrjm, a shout, laughter.

bnejrjnjon, a writ or mandate.

bnejr, to carry; also to feel; *vid. beajra* and *bejrm*.

bnejr, a carrying, or taking away.

bnejteam, a judge.

bnejteamnax, judgment.

bnejteantac, judicious, keen in discerning.

bnejčjontojr, a fuller.

bnejčjr, word; from *brijačar*.

bneō, a fire, or flame.—*Pl. ex. Cl.*

bneōc, a brim or brink.

bneō-cloc, a flint.—*Pl.*

bneō-čual, a bonfire, funeral pile.

bneō-čojre, a warming-pan.—*Pl.*

bneōz, a Leveret.

bneōžad, to pound or bruise; *zur bneōžad azur zur briūžad jād*, so that they were bruised and battered; also to bake.

bneōžajm, to bake.—*Pl.*

bneōjleán, darnel; *vulg. briajž-leán*.

bneōjte, sick, tender, delicate.—*Luke 7. 2.*

bneon, a blot or blur, a spot, &c.

brij, anger.

brij, or *brijž*, a word; hence *brijačar*, a word or sentence.

brij, a hill or hillock, a rising ground; *Wel. bre*, as *Pen-bre*.

brij, near, nigh, close to.

brijan, a word.

brijanna, i. e. *barianta*, a warrant, an author, or composer.

brijanna, i. e. *mjreanna*, or *zreamana*, parts or divisions.

brijar, a prickle.—*F*.

brijatar, a word, also a verb.

brijačar, victory or conquest; *řaz-bam ořt brijačar azur buājd*, *ar Columcille re Dōmnaill Mac*

αοδα.—Cl.

βῆρεαδαῖδεαν, one that affects hard or difficult words.

βῆρε, brick; pl. βῆρεῖδ.

βῆρεαῖ, a dwarf.

βῆρεός, a superstitious resemblance or picture of St. Bridget, made up on the eve of that saint by unmarried wenches with a view to discover their future husbands.

βῆρε, price, worth, value; ἀρρονεῖτε γὰν βῆρε, for things of no moment or consequence; δὸ βῆρε γυῖ, because that.

βῆρε, virtue, or force; δὸ ἄγιλλ ρε α βῆρε, it lost its virtue.

βῆρε, the meaning, interpretation, or substance of a thing.

βῆρε, strength, also a tomb.

βῆρεῖδ, Bridget, the name of a woman.

βῆρεῖδε, i. e. βῆρεῖδε, hostages; γὰν ἑῖλλ γὰν βῆρεῖδε, without submission or hostages.

βῆρεαλβὰδ, a disguising, or cloaking.

βῆρεν and βῆρενζλῶδ, a dream, or reverie.

βῆρενδεαλ, portrayed.

βῆρενεαῖ, a mother, a dam.—Pl.

βῆρεῖτ, sorcery, a charm.

βῆρεῖτ, a colour, a complexion; vulg. δῆρεῖτ.

βῆρεζαῖ, efficacious, capable, effectual; also bitter, violent; ηῖ βῆρε ἄρρ βαῖναῖ βῆρεζαῖ, *non dilexit contentiones mulieres vehementes*.—Brog. in Vit. S. Brigid.

βῆρεζμαρ, powerful, strong, able, hearty.

βῆρεῖδε, an amulet.

βῆρεζαῖρε, a busy body, a meddler in other men's affairs.

βῆρεν, inquietude, dissatisfaction.

βῆρεν, a fiction, a lie; βῆρενν, the same.—Pl.

βῆρενδαῖαμ, to paint, to counter-

feit.

βῆρενζαῖρεαῖ, a dream.

βῆρενζλαῖδ and βῆρενζλῶδ, a dream, a reverie; a μβῆρενζλῶδῖβ, in dreams.

βῆρενν and βῆρεαον, a drop.

βῆρεαῖρεζναῖδε, a sophister.—Pl.

βῆρεαῖρεζαῖν, sophistry.

βῆρερε, pressed; also apt to break, brittle.

βῆρερεζαῖρεαῖ, crackling.

βῆρερεζλῶρεαῖ, babbling.

βῆρερεός, a witch or sorceress.

βῆρερεαῖ and βῆρερε-βαῖβ, Lat. *brutobalbus*, stammering, like a Briton, because the Britons seemed to the Irish to speak in a stammering and awkward manner.

βῆρερεαῖνρε, the British tongue.

βῆρερεαῖρε, a stammerer, or stuttering person.

βῆρερε, fraction.

βῆρερε, tender, brittle; also nimble, active; also open or free-hearted.

βῆρερεαῖ, a breach; also to break, to win; δὸ βῆρερε ρε τῆρε καῖτα οῖρεα, he broke three legions of them, *aliter*, he won three battles from them.

βῆρερεαῖ, a wound.

βῆρερεαῖ, a breach or derout of an army; ex. βῆρερεαῖ μῶρε μῆρεζ μῆρερεῖμνε, the bloody and general derout of the plain of Muirtemny.

βῆρερεῖρε, breeches.

βῆρε and βῆρεαῖ, signify speckled, spotted, party-coloured, or painted; hence βῆρεῖρεαῖ and βῆρε-τεῖννρε, the measles, as being a speckled or painted distemper; hence also βῆρερεναῖ, or βῆρεα-ναῖ, a Briton, or Welshman, whence Brittania, compounded of βῆρε, painted, and τῆρε, or τῆρεν, an Irish or Celtic word, meaning a country, region, or dominion: thus Brit-tania means

the country of the Brits, or painted people, because the ancient inhabitants thereof painted their bodies.—*Vid.* Cambden's Brit.

բյշէաջլայծ, kind, gentle, courteous.

բյո, old, ancient.

Ծյո, a grinding-stone, a quern, or hand-mill.

բյո, much, many, plenty.

բյօս, a fault or error.

բյօս, old age.

+բյօս, a badger.

բյօսաց, dirty, ill-scented, odious.

բյօսան, pottage.

+բյօս and բյայծ, a goad-prick, a sting; cleac բյօս, a long club, with a goad at one end, to drive draft-horses.

բյօսօյլ, proud, saucy.

+բյօջ, a shoe, or brogue.

+բյօջ, or բյւջ, a house or habitation; *vid.* բյւջ *infra*; յջջ-բյօջ, a fairy-house; յջջ-բյօջ, a royal house.

բյօջ, sorrowful, melancholy.

բյօջաց, lewd, lecherous, wanton.

բյօջած, increase, gain, profit, opulent; *ex.* յ բյօջայծե է ան ծեաջան յան, he is not the more opulent for that trifle.

բյօջայջլ, dirt or filth.

բյօջայն, excess, abuse.

բյօջծա, excessive, superfluous; also great.

բյօյցե, a mole or freckle.

բյօյցե, *idem.*

բյօյցեաց, freckled.

բյօյծնէալտա, embroidered.

բյօյծնէյրեալտ, embroidery.

բյօյջիօլլ, the sea-raven.

բյօյնն, *vid.* բյւ, the belly or womb; տօյնած Ծօ բյօնն, Եօյն, the fruit of thy womb, Jesus; տիե՛ն Են Են, through her belly; Են Են Են Են, in the fish's belly.

բյօյրջյմ, to excite or provoke.

Են, a bundle, or small gathering of sticks, &c. to make fuel; dimin. of Են.

Են, carnation, or flesh-coloured.—*Pl.*

Են, talkative, prattling.

Են, the bosom, or breast.

Են, boldness, confidence.

Են, a prologue; Են, the preface of a book or other writing.

Են, a colt; Են, thirty ass-colts.

Են and Են, rustic, rude, impertinent.

Են, too confident, too full of assurance.

Են, sorrow, grief.

Են, a mill-stone.

Են, a fasting.

Են, sorrowful, mournful, lamentable, also sorry; Են, it is a lamentable case or thing; Են, I am sorry for that account.

Են, destruction.

Են, or Են, conception; from Են and Են, a womb or belly; and Են, taking or conceiving.

Են, a gift or favour.

Են, a track, or sign, an impression; Են Են Են Են, *exinde manent impressa ejus vestigia.*

Են, the breast.

Են and Են, to give, to bestow, to present; Են, he will bestow.

Են, a flux or lax.

Են, distempered with the flux.

Են, bestowed, devoted, presented.

Են and Են, a gift, favour, or present.

Են, an incentive or provo-

cation; also to hasten, to make haste or expedition; *do* *broγ-dūjzeadam*, they hastened.

broγzad, an exhortation, a persuasion.

broyna, a faggot or bundle, an armful.

broynač, the name of a river in the County of Tipperary, and of a village in the County of Kerry.

broč, a mote.

broč, a straw; *vulg.* *broč*.

broč, broth; *anbrojč*, the same, from *an*, water, and *brojč*, flesh, i. e. *ujrže peola*, flesh-water.

bročajne, a chaldron.

bročajne, a butcher, or slaughterman.

bročajne, i. e. *ruajne*, or *rybe*, down, fur, &c.

bročnaja, a butchery, or shambles; also a victualling-house.—*Pl.*

bročlač, a boiling-pit; *poll no jonad na mbeančtar*, *pečl* a *ttalmajn*.—See Keating's Account of the Method used by the Feinians, commanded by Fion Mac Cumhail, to stew their meat in pits dug into the earth.

brū, the womb or belly: the inflexions of it make *broonn*, *brojn*, *brojne*, *brujn*, &c.; Wel. *bry*, Gr. *βρυ* and *βρυν*, *vox infantium potum petentium*.

brū, a hind, a deer; *vid.* *bažgle supra*.

brū, a country; hence *brūčojne*, the low marshy part of Orrery in the County of Cork; Wel. *bro*.—*Vid. Comp. Etym.* pag. 3. col. 3.

brū, the borders or banks of a river; *vid.* *brūac*.

brūac, a bank, edge, or border; *ar brūac na haman*, on the brink of the river; *ne brūac*, by the coast; *brūac na hezjpte*, the borders of Egypt.

bruačān, a fawn.

brūac-bajle, a suburb; and *fo-bajle*, *idem*.

brūacda and *brožda*, stately, great, magnificent.

bruažd and *brūžd*, *quasi* *brūjt*; Lat. *brutum*, a peasant, a countryman.

bruaždj, a dream.

brūčd, a belch.

brūčd, froth; also a blast.

brūčdajm, to belch, to spring up.

brudān, a salmon; *brudān ož*, a salmon-trout.

brūdeaz, a soliciting, or enticing.

brudajteac, a thread-bare garment.—*Pl.*

brūdajm and *brūžajm*, to pound, to bruise.

bruz, a grand house, or building, a fortified place, a palace, or royal residence. This Celtic or Irish word *bruz* or *broz* is originally the same with the German, Gallic, and Hispanic, *brui-ga*, *briga*, and *broga*; whence the Latins formed the word *briga* at the end of the names of certain places, as *samarobriga*; *vid.* *Cæsar. Com. lib. 5.* and *latobriga*; as also the Greeks their *Brigā*, as *Ζηλαμβρια*, *Μεσημβρια*, *vid.* *Cluver de Ger. Ant. l. 1. c. 7.* where he even remarks, p. 61, that the ancient Celts pronounced this *briga* as *broga*, which is the same as the Irish *broz* or *bruz*. This Celtic word *broz* or *bruz* is the root of the word *brūjžean*, signifying the same thing, *quod vid. infra*. From this same *bruz* or *broz*, with the prefixed word *all*, a rock or rocky, the national name *Allobrogez* may naturally be derived.

bruzajde, a husbandman, ploughman, or farmer.

brūžad, or *brujžead*, a burgher, or farmer.

бруѣ, a monument; also a heap or lump.

+бруѣ, a town or borough.

*бруѣад and бруѣажм, to bruise, pound; also to oppress, hardship, &c.; зрѣ бруѣад таѣ мод јад, that they were oppressed beyond measure; ноѣ бруѣж-теар, that are bruised.

бруѣажде, gormandizing.

бруј, the belly, paunch; *vid.* бру.

брујд, grief, anxiety, sorrow.

брујд, captivity; ѿ Ѡгајѿ зо брујд на бајлone ceјтpeзлјне деаѣ, from David to the captivity of Babylon are fourteen generations.—*Matt.* cap. 1. v. 17.

брујд, pricked or pointed.

брујде, a carrying or bringing.

брујдеамјл, brutal, beastly; comparat. брујдеамла, more brutish.

брујдеамлаѣт, brutality, gluttony.

брујдеаѣт, a colony; *potius* бруј-ѣаѣт.

брујдјде, or брујѣе, a farmer, a husbandman.

брујѣ, до брујѣ рѣ, he boiled.

брујѣе, a farm, or lands.

брујѣеан, a strife, quarrel, fight; *briga* in the barbarous Latin signifies the same thing; *briga*, i. e. *riva*.

брујѣеан, a palace, royal house or seat; *unde* брујѣеан caoнѣајн. It is like the *pŕain* of the Welsh, signifying a king's court; they also call it *priv-lys*, as the Irish do, with the same pronunciation, pŕjm-ljŕ, a principal seat.—N. B. Strabo observes, lib. 7, that *bria*, and in the accusat. *brian*, in the Thracian language signified a town or habitation; the Irish брујѣеан is pronounced брујан, the same as the Thracian *brian*, both words being also of the same signification. Note

also, that Strabo, in the same book, 7th, says that the *Phryges* were formerly called *Bryges*, or *Bruges*, as the Greeks write it, and were a kind of Thracians: "*Phryges antiquitus Bryges Thracum genus.*" *Quære an non Bruges, ut revera Græce scribitur, (id quod Hiberno-Celtice бруѣѣѣ,) quia domos et civitates habitabant, sicque distinguebantur a Nomadibus?*

брујѣеанаѣ, riotous, turbulent, quarrelsome.

брујн, a chaldron.

брујн, the womb, or belly.

брујнѣадаѣ, an apron.

брујннеаѣ, a mother, a matron, a nurse.

брујнтеаѣ, big with child.

брујт, hangings, curtains.

брујте, beaten, oppressed, bruised. *

брујѣ, flesh.

брујѣе, sodden, boiled.

брујѣеан, a skirmish.

брујѣеан and брујѣнеаѣ, heat, warmth.

брујѣјм, to boil, also to bake.

брујѣне and брујѣнеѿјн, a refiner of gold or silver, or other metal.

брујѣнеаѣ, glowing, as in a furnace.

брум, a broom. *

брумјм, to vaunt backwards.

бруѣ, the hair of the head.

бруѣ, strength, vigour, sprightliness; hence the epithet бруѣ-бѣѿѿмајн given to a strong sprightly man; also rage, any heat or warmth; Wel. *brud*, *fervidus*.

бруѣ, a wedge or piece of any metal when glowing and red hot out of the furnace.

бруѣѣан, broth or soup; руѣ Jacob leјŕ an бруѣѣан азур таѣ да ѣтајн ѣ, Jacob carried the soup, and gave it to his father. Ле-бајн бруѣеаѣ.

брѣтѣнеаѣ, the measles, *variola*,
 vid. брѣт.
 бѹабаѣ, a horn; hence it some-
 times stands for a cornet of a
 troop; Wel. *byelin*, a drinking-
 horn, derived from *byal*, a buffalo
 or wild bull; *bua*, *bubalus*, *urus*.
 —Vid. Dav. in Dict. Brit.
 бѹаѣаѣ, a servant, a boy; pro-
 perly a cow-herd; Gr. βουκο-
 λογς, i. e. *pastor boum*; the Irish
 derivation is from *bo*, pl. *bŭa*, or
 бѹаѣ, a cow, and *ѣа*, to keep,
 i. e. *custos boum*, a cow-herd;
 Corn. *bigal*, Wel. and Cor. *bi-
 gel*.
 бѹаѣаѣ, the wick of a candle.
 бѹаѣаѣlleаѣ, herding.
 бѹаѣ, food; also a bait.
 бѹаѣа, victorious; *bua*ѣаѣ, the
 same.
 бѹаѣа, estimable, precious; ѣр
 ѣjonn na ѣcloc мбѹаѣа, above
 precious stones.
 бѹаѣ-аѣ, triumphant, all-victo-
 rious.
 бѹаѣ-аѣѣ, a victorious champion,
 a hero.
 бѹаѣаѣѣѣ, clamorous, shouting
 with victory.
 бѹаѣаѣ and бѹаѣаѣаѣ, victory,
 triumph.
 бѹаѣаѣѣа, troubled, afflicted, from
 бѹаѣаѣѣ, trouble.
 бѹаѣаѣаѣ, a judge.
 бѹаѣаѣаѣ and бѹаѣаѣаѣ, swaying,
 conquering, victorious.
 бѹаѣа, a toad; hence бѹаѣаѣаѣ
 signifies poisonous; and бѹаѣаѣаѣ,
 a young toad.
 ѣѹаѣаѣаѣ and бѹаѣаѣаѣ, poison.
 бѹаѣаѣаѣ, menacing, threatening.
 бѹаѣаѣаѣ, a young toad; vid. бѹаѣа.
 бѹаѣаѣаѣ, a viper.
 бѹаѣаѣаѣаѣ, an adder.
 бѹаѣаѣаѣаѣ, a tap or faucet.
 бѹаѣаѣ, the top or pinnacle.
 бѹаѣаѣ, the wick of a candle.
 бѹаѣаѣаѣ, a wave.

бѹаѣаѣ, victory, conquest.
 бѹаѣаѣаѣ, to trouble, to afflict.
 бѹаѣаѣаѣ, a throng or multitude;
rectius бѹаѣаѣаѣ.
 бѹаѣаѣаѣаѣ, to overcome, to sway over.
 бѹаѣаѣаѣаѣ, tumult; also crosses,
 affliction.
 бѹаѣаѣаѣаѣаѣ, to trouble, vex, perplex.
 бѹаѣаѣаѣаѣаѣ, vexation, discontent-
 ment.
 бѹаѣаѣаѣаѣаѣ, to molest, or disquiet.
 бѹаѣаѣаѣаѣаѣаѣ, a serpent.—Pl.
 бѹаѣаѣаѣаѣ, to strike, smite, or thresh;
 бѹаѣаѣаѣаѣаѣаѣаѣаѣаѣ, he
 shall spit in his face.
 бѹаѣаѣаѣаѣаѣ, a mill-pond.
 бѹаѣаѣаѣ, an ox-stall, or cow-house.
 бѹаѣаѣаѣаѣ, a dairy-house; vid. бѹаѣаѣ-
 аѣаѣ.
 бѹаѣаѣаѣаѣаѣ, a mower or reaper.
 бѹаѣаѣаѣаѣаѣ and бѹаѣаѣаѣ, a dairy-
 house, a summer-house or tent
 for making butter and cheeses in.
 бѹаѣаѣаѣаѣ, a flail; бѹаѣаѣаѣаѣаѣ, the
 same.
 бѹаѣаѣ, to loose or untie; аѣ бѹаѣаѣ,
 а бѣѣѣаѣ, untying his shoes.
 бѹаѣаѣ, to take.—Mat. 5. 40.
 бѹаѣаѣ, cutting, reaping; аѣ бѹаѣаѣ
 мѣѣаѣ, cutting turf.
 бѹаѣаѣ, equality, comparison, pa-
 rity; ѣѣѣѣ ѣ бѹаѣаѣ na ѣѣѣаѣаѣаѣ
 an ѣѣѣаѣѣаѣаѣ, what is the
 chaff to the wheat?
 бѹаѣаѣаѣаѣаѣаѣ, constant care or
 attendance.
 бѹаѣаѣаѣ, most durable, more last-
 ing; аѣ бѹаѣаѣаѣаѣаѣаѣаѣаѣаѣ,
 reputation lasts longer than life.
 бѹаѣаѣаѣаѣ, perpetuity, continuance.
 бѹаѣаѣаѣаѣаѣаѣ, a reaper, or mower;
 бѹаѣаѣаѣаѣаѣаѣаѣаѣаѣаѣ, hewers
 of wood.
 бѹаѣаѣ, water.
 бѹаѣаѣаѣ, a remedy or cure.
 бѹаѣаѣаѣ and бѹаѣаѣаѣаѣ, to thresh,
 strike, smite; Gr. βολη, *jactus*.
 бѹаѣаѣаѣаѣаѣ, *cinclus avis*, Pl. a kind
 of sea-lark.

būalēhannaē, a float or raft; Lat. *ralis*.

būalcōmla, a mill-dam.

būaltac and *būaltjac*, cow-dung.

būan, lasting, continual. This word is often used in the first part of a compound, and always signifies perpetuity.

+ *būan*, good; Lat. *bonus*, Gloss. *vet*.

būana and *būanaĵde*, a hewer, reaper, &c.

būana, a quartered soldier; *γυ-ἀρτιπλοῖ* *nō būana aī zac tĵz*, a quartered soldier in every house.

būanaēt, forced or tyrannical quartering, like that of the Danes on the Irish; unfair or unjust billeting; *būanaēt na loēlannaē aīī fēaraĵē Eĵrjonn*, the unjust quartering of the Danes, &c.; it was called by the name *būanaēt*, because during the tyrannical oppression of these foreigners, the Irish had no intermission from this oppressive kind of Danish quartering called *būanaēt*, *quasi sit būanjoēt*, permanent entertainment.

būanaĵ and *būanaēt*, perpetuity, duration, perseverance.

būancūjīne, a chronicle.

būān, oxen, kine, &c., like the Lat. *boarius*, of or belonging to oxen, as *forum boarium*, the cow-market.

būājac, a cow-spancel, or rope to tie cattle, especially cows, while they are milking.

būājac, early in the morning.

būaĵ, the belly.

būaĵ, a breach or rout.

būaĵ, *bovibus abundans*.—Pl.

būbaē, threatening, menacing.

būbaē, sly, crafty, wily.

+ *būcla*, a buckle.

būē, the world; Wel. *byd*.

+ *būē*, was.

būēacāĵ, thanks, thanksgiving.

būz, a kind of herb, a leek; ex. *dearica maī dláoĵ don būza ĵa dā bĵáoĵ cēaĵta caolbūba*, her eyes green as a branch of the leek, and her two black small even eyebrows.

būz, a breach, a rout; *būjē*, the same.

būzān, an unlaidd egg that has not yet a shell; or an embryo-egg; *vid. bozān*.

būzĵa, the box-tree. ✱

būjceād, a bucket. ✱

būjē, a breach.

būjēlējī, a buckler. ✱

būjēl, a bottle. ✱

būjē and *būjēac*, thankful, grateful.

būjē, thanks; as *do bējījī a būjē ĵē Ōĵa*, I give thanks to God; hence the common phrase, a *būjē ĵē dĵa ĵĵn*, thanks be to God for it.

būjē and *būjēacē*, thanks, piety, gratitude.

būjē, yellow; *cĵē būjē*, yellow clay; *būjē cōnaĵl*, a plague in Ireland, anno 665.—K. Perhaps the same with the *rad-velen* amongst the Britains.

būjē na nĵnĵean, the herb spurge, the juice whereof is of so hot and corroding a nature, that being dropped upon warts it eats them up; in Latin, *tithymallus*.

būjēac, thankful, grateful.

būjēacāĵ, gratitude, thanks.

būjēacē, yellowness.

būjēan and *būjējī*, a band or troop of soldiers; plur. *būjēne*; also a company or multitude.

būjēacān, the yolk of an egg.

būjē-būjēne, bullrushes, the plur. of *boz-būjēne*.

būjē, softer; the compar. degree of *boz*; also softness.

būjēĵĵjējī, a bullrush; *rectius boz-būjēne*.

bun-éajleac, an old woman.
bun-éjor, chieftry, or chief-rent.
būndūn, the fundament; also any base blunder.
būndūnac, ungainly, blundering, silly; *dujne būndunac*, a clumsy, bungling, clouterly man.
bunn, work.
bunnán, a bittern.
bunnaça, rods or osiers; do *çur* Jacob *būnaça bláta bneacda-ța rna loçnacajb aya ttomajl-djor na caerijg*, an *tan bjdjor dá nejç*, Jacob put speckled osiers in the ponds where the sheep were led to wash and cool themselves in the ramming season.—*Vid.* *leabari bneac*, in Gen. c.

30. v. 37, 38, 41.
buntop, hasty or sudden.
bunnuðar, authority; *vid.* *buna-ður*.
bunnuðarac, authentic.
būn, or *būn*, your. *✠*
būnac, exploits, military feats, great valour.
bunçajne, a burgess, a citizen.
buç, shall be; *nj hē ro bū oçjne* *✠* *opt*, this is not he that shall be your heir.
buç, the mouth.
buç, on this side; an *çaoð a buç don amajn*, on this side the river.
bunçajm, to stop, to hinder.
butaçr, a boot.

REMARKS ON THE LETTER C.

THIS letter obtains the third place in the modern Irish alphabet, as it does in the Latin, and other European alphabets. Our grammarians distinguish it by the name of *Coll*, which is the hazel-tree in Irish, Lat. *Corylus*; and so every other letter of the Irish alphabet is called by the name of some particular tree of the natural growth of the country: for which reason the old Irish called their letters and writings *feada*, i. e. *woods*; and so did the old Romans call their literary compositions by the name of *Sylvæ*, when they wrote on leaves of trees and tables of wood;* the Danes also called their runics by the name of *Bogstave*, for the same reason and in the same sense.—*Vid.* *Olaus Wormius de Liter. Run.* pag. 6, 7. The Irish C, or Coll, is ranked by our grammarians among those consonants they call *boç-çonroçneada*, soft consonants: though it is to be noted that this letter invariably preserves a strong sound wherever it stands in its simple and unaspirated state, whether in the beginning, middle, or end of a word; so that of its own nature it always carries the force of the Gr. κ, or the English *k*; but when it is aspirated by an *h* subjoined to it, or a full-point set over it, instead of the *h*, it then carries the soft, guttural, or whistling sound of the Greek χ, or the Spanish *x*.

Our Irish copyists have frequently substituted the letter ç in the place of c, which substitution is, indeed, the more natural, as they both may be regarded as letters of the same organ; and yet this exchange was not

* *Vid.* *Æneid*. l. 6. *Gellius*, l. 11. c. 10. *Sueton.* de *Claris Grammat.* *Cicero* de *Oratore*, l. 3. *Quintilian*, l. 10. c. 3.

always free from abuse, as it sometimes carried away the Irish words from their natural affinity with other languages, especially the Latin, thus: for *caðar*, Lat. *capra*, a goat, they wrote *zabār*; for *camul*, Lat. *camelus*, a camel, and metaphorically, a simpleton, they wrote *zamal*; for *dejc*, or *dēac*, Lat. *decem*, they wrote *dēaz*; for *con* or *co*, Lat. *cum* or *co*, they write *zon*, or *zo*; as for *con* a *mbríajtyb*, Lat. *cum suis fratribus*, they write *zon* a *mbríajtyb*; for *co* *ngallajb*, i. e. *con* *gallajb*, Lat. *cum gallis*, they write *zo* *ngallajb*, &c. And, *vice versa*, our grammarians have as frequently substituted *c* in the place of *z*, esteeming these two letters naturally commutable with each other, like *ð* and *τ*, as indeed they always were in most of the ancient languages. But it is particularly to be observed, that although the letters *c* and *z* usurp each other's places, yet in the Irish language they never exchange sound or power, each invariably preserving its own natural power and pronunciation wherever it appears; for *c* is always a *κ*; and *z* is as constantly a strong unguiteral *γ*, excepting the case of their being aspirated by the immediate subjoining of an *h*. This property seems peculiar to the Irish or Cel. amongst the old languages, since we see in the oldest draughts of the Heb. and Gr. letters that the *א* of the former, and the *γ* of the latter, are marked down as having the force and pronunciation of either *g* or *c* indifferently; which is likewise the case in the Armenian, Æthiopian, and Coptic alphabets, as appears by the tables of Dr. Barnard and Dr. Morton. Thus likewise do all the other letters of the Irish alphabet constantly preserve their respective force and power, without usurping on each other's pronunciation or function, as it happens in other languages, wherein *c* often usurps that of *s*, as in the Latin word *Cicero*, as does likewise *t* when immediately followed by the vowel *i*, and then by any other vowel, as in the words *Titius*, *Mauritius*, *usurpatio*, &c. So that if Lucian had to deal only with the Irish alphabet, he would have had no room for the humorous quarrel and lawsuit he raised between the consonants of his alphabet for encroaching on each other, as those of most other alphabets frequently do, by usurping each other's function of sound and pronunciation. And this circumstance regarding the Irish alphabet is the more remarkable, as its whole natural and primitive stock of letters is but sixteen in number, the same as that of the first Roman or Latin alphabet brought by Evander the Arcadian, which was the original Cadmean or Phœnician set of letters communicated to the Grecians, and yet our sixteen letters of the primitive Irish alphabet were sufficient for all the essential purposes of language, each preserving its own sound or power without usurping that of any other letter; as to the *h* it is only an aspirate in the Irish language, and never entered as a natural element into the frame of any word; though indeed of late ages it seems to have put on the appearance and function of a letter when used as a prefix to a word that begins with a vowel, which happens only in words referred to females or the feminine gender: for in Irish we say a *ayðe*, *his face*; but as to the face of a woman, we must say a *hayðe*, where the *h* is a strong aspirate, and carries such a force as it does in the Latin *heri*, *hodie*, the Greek *ἥριος* and *ἥρακλεος*, the French, *hero*, the English, *host*, &c. And as to the *p*, we shall, in our remarks on that letter, allege some

reasons which may seem to evince that it did not originally belong to the Irish alphabet.

One remark more remains to be made on the letter C, which relates to the aspirate or guttural sound, (the same as the Greek χ,) it is susceptible of at the beginning of a word; a remark which is equally applicable to the letter b, and partly to other consonants of the Irish alphabet: in all nominal words or nouns substantive, of whatever gender, beginning with c, and bearing a possessive reference to persons or things, of the masculine gender, the letter c is aspirated, but not so when they are referred to feminines: ex. a *céann*, (mascul.) *his head*; a *cóir*, *his foot*: a *ceann*, (fem.) *her head*; a *cóir*, *her foot*. So likewise in b: a *būacajl*, (mas.) *his servant-man*: a *bean-clába*, (fem.) *his servant-maid*; a *būacajl*, *her man-servant*; a *bean-clába*, *her woman-servant*. But when those words, or any other nominals, are taken absolutely, and without reference to any thing, those of the feminine gender alone are aspirated in their initial letter, whether c or b: ex. an *cóir*, *the foot*; an *bean-clába*, *the maid-servant*; an *būacajl*, *the man-servant*. So that this prefixing of the particle *an* before nouns substantives, is one method of discovering their gender, but it does not hold good with regard to nouns beginning with d or t.

C c

C c

Cá, in Irish, is always an interrogative, and has various significations; as, *what?* ex. cá *ham*, *what time?* cá *duine*, *what man?* *how*: ex. cá *feárr*, *how better?* cá *háirde*, *how tall?* *whither*, or *where*: ex. cá *raicid tú*, *whither art thou bound?* cá *éirí tú*, *where art thou?* Lat. *qua*: cá *huáir*, *when?* cá *hag*, *whence?* &c.

Ca, or caj, a house.

Cab, the mouth; analogous to this word is the Gr. *καβη*, food, and the Lat. *cibus*.

Cába, a cloak; also a cap or covering of the head; Lat. *cappa*.

Cabac, babbling or talkative.

Cábac, a hostage; ex. d' *éirleadair tar anair gan cáin gan cábac*, they returned without tribute or hostage.—*Chron. Scot.*

Cabaga, a drab or quean, i. e. a common strumpet.

Cabajle, a fleet, or navy.

Cabajne, a babbler, a talkative fellow.

Cabajneact, a prating or babbling.

Cabán and cabún, a capon; Lat. *capo*, and Gr. *καπων*.

Cabán, a tent, booth, or cottage; Wel. *gaban*.

Cabaj, a conjunction or union.

Cabaj, a joint.

Cabajta, joined.

Cabaj, a goat. ✕

Cabaj, help, relief, succour. It is pronounced *cóir*, Gr. *επιξουρος*, *auxiliator*.

Cabajne, a helper, assistant, &c.

Cabajm, to help, to aid.

Cabán, a field, a plain. ≈

Cabánajl, the prop or stay of a building, the wind-beam.

Cabána, a shield or buckler: it is more properly a helmet or head-cover, for it seems to be the same as *cat-báir*, from *báir*, the top or crown of the head, and

- cač, flight.
 Cačarica and cačaricač, helpful, comfortable; luč cačarica, assistants, auxiliaries.
 Cačlač, a fleet.
 Cačōz, a jackdaw.
 Cačōz, a ransacking or plundering.
 + Cačla, the cable of a ship; plur. cačlajde.
 Cačja, *id. qd.* cačajja, succour, &c.
 Cačjažjym, to help, or succour; also to conspire.—*Pl.*
 Cačjač, a coupling, or joining.
 Cačjaym, to bind or tie.
 + Cač, the ordure or dung of man, beast, or fowl, and in its inflexions; caca is like the Gr. καῖξη, *stercus, merda.*
 + Caca and cacajm, to go to stool, like the Gr. καῖξαι, and the Lat. *caco, cacare.*
 Cač, all, every, the rest; like the French *chaque*; cač ejle, all the rest; *vid.* zač; lnyžre cač ajja a lož, the rest will pursue him.
 Cačan dujt, i. e. cá tařba dujt? what use to you?
 Cačnajm, to effect, or bring to pass.
 Cačt, a maid-servant, bond-woman.
 Cačt, the body; řō lujb zo hajngljb ar a čačt, he quitted the prison of his body; i. e. he retired from this world into the converse of angels.—*Vid.* Chron. Scot.
 Cačt, as řá čačt, generally.
 Cačt, a fasting, fast, &c.
 Cačta, hunger.
 Cačtamajl, of or belonging to a servant.
 + Cač, is an interrogative, and signifies *what*: as, cač do řynne řū, what hast thou done? cač čužge, what for? Lat. *quid, quod.*

- Cadajm, a fall, also hap, chance; Lat. *cado*; Wel. *codum*, a fall.
 Cadač, an eclipsis, or suppression of a letter which happens when the radical letter is not pronounced, though written in the beginning of a word.
 Cádary, i. e. cářary, whither? which way?
 Cačář, cotton; also the cotton plant called *bombast*.
 Cačal, a basin.
 Cačal, a skin, or hide.
 Cádář, friendship, honour, privilege.—*K.*
 Cádářač, respectful, honourable.
 Cačla, i. e. cačari, a goat. ✕
 Cačla, delightful, charming.
 Cačla, the small guts.
 Cač-lujb, the herb cudworth.
 Cačnama, equal, alike.
 Cačmančta and cačmančja, stubborn, obstinate.
 Cačč, blind; Lat. *cæcus*.—*Vid.* ✕
 caoč.
 Cačm, a feast or entertainment.
 Čáz, a jackdaw.
 Čažajle, profit, advantage.
 Čažal, the herb cockle. ✕
 Čažalajm, to spare; čažal an ar-bajja, to spare the corn; čažajl řřnn a Čhřajna, spare us, O Lord.
 Čažalt, frugality.
 Čažaltáč, frugal, sparing.
 Čažari and čožari, a whisper, a secret.
 Čažajb, legal, just.
 Čažnajm and čožnajm, to chew.
 Čaj, or čač, a way, or road.
 Čáj, i. e. čuáč, the cuckoo; ex. ✕
 do řňřđř čáj čučajneáč ar řeannajb na mbō; i. e. the cuckoos used to sing perched on the horns of the cows.
 Čajbdean, a number, or multitude.
 Čajbdean, a harlot or prostitute; also any depraved or debauched

person.

Cajbne, friendship.

✠ Cajbɔɔjl, a chapter; Lat. *capitulum*.

Cajbɔɔjneacɛ, talkativeness, prating.

Cajcme, a kind of neck ornament.
—*Pl.*

Cajɔ, a rock.

Cajɔ, *vid.* cuɔ, a part or share.

Cajɔce, fine calm weather.

Cajɔe, where? wherefore?

✠ Cajɔ, i. e. *geanamnuɔɔ*, chaste, pure, unspotted. It is generally pronounced cáɔɔ in the province of Munster.

Cajɔ, order; also a manner or fashion.

Cajɔe, i. e. ca é? who is he?

Cajɔe, dirt; also a blemish.

Cajɔeac, polluted.

Cajɔeamajl, becoming, decent.

Cajɔɔɔe, hides, skins.

Cajɔɔol, a sun-dial.

Cajɔreab, or coɔɔreab, acquaintance, friendship.

Cajɔreab, fellowship in traffic.

Cajɔreamac, conversant, acquainted; also a companion.

Cajɔne, the inflexions of *cainɔean*, *quod vid.*

Cajɔneán, a van to winnow withal.

Cáɔl, a condition or state; also quality.

Cáɔl and cajlɔeacɛ, good disposition, the quality of a thing or person; a *deáɔ* cáɔl, his good name or good quality; a *deáɔ*-cáɔlɔeacɛ, *id.*

Cáɔl and a ceáɔl, behind.

Cajl, a spear, a javelin.

Cajl, an appearance.

Cajlbe, a mouth, an orifice.

Cajl-bearb, a cow-herd, from cajl, to keep, and *fearb*, a cow.

Cajle, a buckler.

✠ Cajle, chalk, or lime; Lat. *calx*, *calcis*, and Gr. χαλις, *lapis ex quo cæmentum fit.*

Cajleamajl, chalky.

Cajleeanɛa, hard.

Cajleɔɔn, a little shield.

Cajleɔɔn, a disorder which affects the eyes.

Cajle, a country-woman; whence the dimin. cajlɔɔn, a marriage-able girl, a young woman: it is analogous to the Gr. καλη, *pulchra*, and the Heb. הָלָה, *sponsa, nurus*.

Cajleac, a cock; Wel. *keiliog*; this Irish word forms cajlɔɔ in the plur; Lat. *gallus*, and Gr. καλλος.

Cajleayab, a lethargy.

Cajlɔ, *vid.* cealɔ, a sting.

Cajlɔeamajl, pungent, pricking.

Cajlɔeacɛ, a qualification; also a quality.

Cajlɔn, a girl; *vid.* cajle.

Cajll, loss; *amɔɔɔɔ* *re* cajll and *amɔɔɔɔ* *le* *faɔajl*, a time to get, and a time to lose; cajll *na* *maɔɔne*, confiscation of goods.

Cajllcúla, i. e. cajlleɛúmla, *ɔɔeála* *cajlleɛeamla*, old wives' tales.

Cajlle, or calla, a veil or cowl given to a nun or monk; ex. *ɔo húaɔɔ Mac-Cajlle cajlle áaɔ ceann naom* *ɔɔɔɔɔe*; Lat. *posuit Maccæus velum super caput sanctæ Brigidæ*.

Cajlleac, an old woman; cajlleac *ɔab*, a nun of the order of St. Benedict and others, who wore black hoods and habits, now passes as a common name for nuns of any order; cajlleaca *ɔúba* in the plur.

Cajlleacay, dotage.

Cajlleayɔ or cajllɔɔɔɔ, a horse or mare.

Cajlleamajl, loss or damage.

Cajllm, to lose, to destroy.

Cajllm, to geld; cajllɛ, gelded; also ruined, destroyed.

Cajllɛánaɛ, an eunuch.

Cajllteapnac, a place where shrubs grow.

Cajlmjon, a helmet.

Cajlljog and cajleamajn, loss.

Cajlpjg, a sort of bottle or jug.—*F.*

Cajlte, or cajllte, lost, ruined.

Cájm, a fault, stain, or blemish ;
 gan cájm gan loët, without
 stain or blemish.

—Cajme, crookedness ; also the com-
 parat. degree of cam, more
 crooked.

Cájmean, reproved, blemished.

Cajmdean, a throng or multitude.

✱Cajmjy, a shirt.

✱Cajmpeaj, a champion ; Wel. *kam-
 piur*, Armor. *kimper*.

✱Cájmye, a shirt, shift, or smock ;
 the genitive case of cajmjy ; Lat.
chamisia ; Gal. *chemise*.

Cajmyeög, or camög, falsehood,
 equivocation.

Cajn, chaste, undefiled ; as, a
 Mhujne a Mhatajñ cájn, *Ma-
 ria Mater intemerata* ; also de-
 vout, religious : no bj yē cajn
 na cnejdjom ; likewise sincere,
 faithful ; báy cōngajl cejnt-
 bjeatac cajn ; Lat. *candidus*.

Cajn, dearly beloved, choice, &c.

Cájn, a rent, or king's tax ; or
 amercement ; gan cájn, without
 duties ; cujnpjd yjad cájn, they
 will amerce ; *vid.* cánac. It
 makes cána in its genitive case ;
 ex. tpe cojll a cána dáy cēad-
 atajñ ádajm, through our first
 parent's violation of the com-
 mandment : here cajn signifies
 a precept or commandment.

Cájnead, a dispraising, or reprov-
 ing ; Wel. *kujn*, complaint.

Cajnpcejm, to fine, or amerce.

Cajnojgeaët, quantity.

Cajnzeal, i. e. cljaë, a hurdle.

Cajnzean, a rule, cause, or reason.

Cajnzean, a supplication or peti-
 tion ; ex. do yáð ljom cajnzean

nác gann do deánam, he desired
 me to make no poor or sparing
 petition ; *vid.* beata majgjeat.

Cajnzean, a compact, covenant,
 league, or confederacy ; ex. do
 yinne mé cajnzean yém Shúj-
 lyb, *pepigi fœdus cum oculis
 meis*.—Job.

Cajnzean, in its inflexions makes
 cajgne, as may be seen in the
 competition between leat-mög
 and leat-cujñn.

Cájñm, to dispraise or traduce ;
 ex. do cájn agur do aojñ yē
 jad, he dispraised and satirized
 them.

Cajnnéal, a channel. ✱

Cajrneal, a candle, *potius cajn-*
 deal ; Lat. *candela*.

Cájnyeøjñ, a bitter scolding per-
 son.

Cájnyeøjnaët, scolding and curs-
 ing.

Cajnyj, or caojnye, the face, or
 countenance.

Cajnt, speech ; yém cajnt, with
 my speech ; ag cajnt, speaking
 or talking ; Lat. *canto*, -are.

Cajnteac, talkative, prattling.

Cajnteøjñ, a babbler, a talkative
 person ; cajnteøjñ majt, a good
 speaker.

Cajntje, a song or canticle.

Cajñ, the gum.

Cajñ, an image.

Cajñbjm, to shake or quiver.

Cajñbñe, the name of several
 princes among the old Irish, the
 same as Charibert, the name of
 one of the kings of France ; it is
 also the name of different terri-
 tories ; as, Cajñbñe Zabñia, or
 Carbury, in the County of Meath,
 anciently belonging to the O'Ro-
 nains ; Cajñbñe-aodba, in the
 County of Limerick, now called
 Keury, the original country of
 the O'Donovans and O'Cuileans,
 or Collins ; also Cajñbñeaca, in

the west of the County of Cork, first called *Corca-Újde*, extending from Bandon to Crookhaven and to the river of Kinmare, anciently possessed by the O'Driscols, the O'Baires, O'Learys, O'Henagains, O'Flains, O'Cowhigs, O'Fihilla, O'Deada, O'Hea, O'Kiervic, &c.

Cajriceac, pleasant, agreeable.

Cajricear, a twist or turn, as of a rope.

+ *Cájrde*, the plur. of *cara*, a friend, a bosom friend; Gr. *καρδια*, the heart or bosom; *cájrde* *záojl*, kindred, relations.

Cájrde, *cájrdear*, or *cájrdojor*, friendship, amity.

Cájrde, respite of time; *zan* *cájrde* *ajri* *bje*, without any delay; *do* *cájrde* *re* *ajri* *cájrde*, he prolonged or delayed.

Cájrdear, or *cájrdojor*, a gossip; *cájrdojor*-*erjojt*, a sponsor to one's child at baptism.

Cájrdeamajl, friendly, favourable.

Cájrdojoc, friendly; Wel. *karedig*.

Cajreamajl, shoemakers.

Cajri-ferad, a hart or stag; Armor. *karo*.

Cajrigjor, *rectius* *cadraǵgear*, Lent; from *quadragesima*.

Cajrigjm, to forbid, to prohibit, to abstain; *cajrijn* *reojl* *zan* *erajll*, abstaining from unsalted meat.

Cajrljm, to beat, to strike, &c.

+ *Cajrneac*, stony, *saxatilis*; *Íar-cajne* *Cajrneac*, is translated in the Bible, an asprey, commonly called the King Fisher.

Cajrneac, (*Sazarit*) *quasi* *corioj-neac*, *on* *coriojn* *bjoj* *ujm* *a* *ejonn*, a priest, thus Clery; but the true origin of the word *cajrneac* is from *cain*, a heap of stones, &c. on which the Druids or Pagan priests offered sacrifices to Belus; whence the Ar-

mories have the word *belec*, to signify a priest.

Cajrigjm, to amend, to correct.

Cajreaje, or *cajrajece*, a rock, or bulwark; Gr. *χαρὰξ*, *vallum*; in its oblique cases, *χαρακος*, *χαρακι*, it corresponds with the oblique cases of this Irish word, to wit, *caraice*, or *caraicece*; Wel. *karreg*, and Cornish *car-rag*.

Cajrajeceac and *cajrajeceamajl*, rocky, full of rocks; *cajrajeceamajl*, *idem*: it is pronounced *cajrajejūjl*.

Cajrteojri, a charioteer; also a victor or conqueror.

Cajriye, a club.

Cajrit, or *cojrit*, the bark or rind of a tree. From this Celtic word the Latin word *cortex* is visibly derived; and *charta*, paper, seems to be more properly derived from it than from the Gr. *χαρτω*, *quoniam saluatric*, or the Gr. *χαρᾶσσω*, *sculpo*, especially as it is allowed that the ancients wrote upon the bark and rind of trees before the invention of parchment. N. B. the Irish word *cajrit* signifies paper, or any piece of writing, or a book; as the Latin *liber*, properly signifying the inward rind or bark of a tree, used by the ancients instead of paper, for the same reason means a book; and as the Gr. *βιβλος* also signifies a book, because the Greeks and Egyptians anciently wrote upon the bark of the Egyptian tree *biblos*, or *bublos*, which was otherwise called *papyrus*, paper.

+ *Cajrit*, a charter, deed, bond, or indenture; pl. *cajriteana*; also a card; pl. *cáritaǵ*, and plur. *cáritaá*, deeds, bonds, or indentures.

Cajit, a rock or stone.

X Cajite, or cajit, a chariot or cart.

Cajit-čearp, the nave of a cart-wheel.

Cajiteðjn, a waggoner, a earter.

Cajitjm, to clear out, pack off, or cleanse; *rectius* cartajm.

X Cáj, and gen. cájre, cheese; Lat. *caseus*.

Cáj, a regard; nj b̄fjl cáj azam ann, I do not regard it; *rectius* cáj; Gal. *cas, eodem sensu*.

X Cáj, a cause, a reason; *vid. cūj*; Lat. *causa*.

Cajr, or cajre, hatred, dislike, enmity; Wel. *kas*, hatred.

Cajr, or cajre, love, regard, esteem. It may seem extraordinary that any one word could at the same time bear two directly opposite significations, such as this word doth, according to the Irish verse following: *cájre mjořcajř, cajře řeařic: do řeřjn na leabař lán-čearř*; but there are several examples of the kind in different languages, even in the Hebrew, wherein קדř signifies both sacred and execrable, as does άγιος in Greek, זא in Hebrew; Lat. *altus* signifies either high or low, or height and depth; and so does *altitudo* in Latin; as the *O altitudo* of the apostle is the same as *O profunditas*. řא in Heb. means air, water, or fire; řכ in Heb. signifies either convex or concave. All ideas as opposite to each other as love and hatred.

Cajřán, hoarseness.

Cajřčjam, eurled hair.

Cajřčřamác, that hath eurled locks.

X Cájre, cheese; Lat. *caseus*.

Cájř, a stream of water or other fluid; pl. *cajřřðe*; *cajřřðe řola*, streams of blood.

Cájře, a wrinkle.

Cájřeal, *vid. cajřřol*, a bulwark, or wall; any great roek.

Cájřř, or cájře, Easter; *corrupte pro pajře*. Gr. *πάσκα*, and Lat. *pascha*, and Chal. *idem*; a פסח, Heb. i. e. *transiit*; *quia angelus Egyptiorum primogenitos occidens, Israelitarum domos sanguine agni conspersas et signatas transivit, illisque pepercit*.

Cájřřol, the foundation of a wall or building; also any stone building.

Cájřřol, or Cájřeal, the town of Cashel in the County of Tipperary, anciently the metropolis of Munster, being the regal residence of the kings of that province, and the archiepiscopal see of its metropolitans.

Cájřřol, čřořařl, i. e. ařl an čřořa, a toll-stone, or stone whereon tribute was paid.

Cájřleán, a eastle, garrison, or fortress: it seems to be a derivative of *cájřeal*, or *cájřřol*; *quasi cajřřolan*.

Cájřleðjn, a projector or maker of castles or towers.

Cájřřeábáčř, juggling, or the art of legerdemain.

Cájřřřoláčř, a battlement.

Cájř, a sort, or kind. X

Cájř, where? whither? compounded of cá, what, and ářř, a place; *cájř-ay*, whence?

Cájře, winnowed; *lučð cájře*, winnowers of corn, &c.

Cájřeác and cájřeaz, a sort of basket; also a mat or cloth on which eorn is winnowed.

Cájřeác, chaff, or the winnowing of eorn.

Cájřeác, expensive; *đajře cajřeác*, an expensive, prodigal person,

Cájřeácay, prodigality.

Caſteōz, butter.

Caſteēōjn, a spendthrift, a lavishier.

Čajt, chaff.

Čajtjm, to winnow; *noč* do čajt-eađ, which was winnowed; čajt-ŕe tū ĵađ, thou shalt winnow or fan them.

Čajtjm, to consume or wear out, to eat; do čajtŕe a lōn, he consumed his store; also to fling or cast.

Čajtŕjđ, it becomes, it behoves; an impersonal verb; an čcajtŕe mē, must I?

Čajtjočđ aĵmŕjme, a pastime; čajtēam aĵmŕjme, *idem*.

Čajtēleac, chaff, husks, &c.

Čajtŕējm, sway in fight, triumph; *vid. rējm*.

Čajtŕējmeac and čajt-rējmeam-aĵl, triumphant, victorious.

Čajtŕējmjužad, to triumph, exult, &c.

Čajtjn, shag, *villus*.—Pl.

Čajtjē and čarĵajt, a bodkin.

Čajtē, how? after what manner?

† Cal, caleworts or cabbage, cales.

Cal, sleep or slumbering.

Cal, to keep safe, to preserve, surround, or comprehend; Heb. כּכ, *complexus est*.

Cala, hard; also frugal, thrifty; Wel. *kaled*, and Arm. *kalet*, Gr. χαλεπος.

Cala, a ferry, a harbour, port, or haven; Lat. *cala* and *cale*, hence *Caletum*, Calais; *Burdi-cala*, or *Burdigalla*, Bourdeaux; *vid. calejt*.

Calajnn, a couch, a bed-place.

Calájtē, a college.

Calajt, *vid. cala*, a ferry, harbour, or passage; Lat. *cala*.

Calajm, to sleep; *vid. colajm*, *quod rectius est*.

Calb, the head; ex. do čalb ŕe clojē čmujdeala, your head upon a hard stone; Lat. *calvaria*.

Calb, hardness, &c.

Calb, bald, bald-pated; Lat. *calvus*, Chald. ܚܠܦ, *decorticare*, and Heb. ܠܦ, *tersus, politus*.—*Vid. Ezech. c. 1. v. 7.*

Calbač, a proper name of man, derived from calb, bald.

Calbačt, a baldness, or bare-headedness; Lat. *calvities*.

Calbčay, Lat. *cothurnus*, a buskin.

Calc, or čajlc, chalk or lime; Lat. *calx, calcis*; and the Irish čajlc makes čajlce in its genitive.

Calcađ and calcajžjm, to harden, to grow hard; do čalcujž ŕē na čjon, he fastened or hardened in his guilt.

Calcajžtē, hardened, obdurate.

Calcūžad, obduracy, obstinacy.

Calejt, a ferry; hence *Caletum*, Calais; also a harbour, port; *vid. cala*.

Calz, a sword; *rectius colz*.

Calz, a prick or sting.

Calzac, sharp-pointed, prickly; also angry, peevish; the same as colzac.

Calžaojŕ, cheat; calžaojŕeac, a cheater.

Calla, a veil, or hood.

Callac, i. e. ŕeaycar-luc, a bat; Lat. *glis*, also a boar.

Callájde, a partner.

Callajn, a town and territory in the County of Kilkenny, which anciently belonged to the O'Glo-hernys, and a tribe of the Cealys.

Callájn, the calends, or first day of a month; Callájn bēltejne, the Calends of May.

Callajne, i. e. bollyajne, or ŕeayžarĵma, a crier; Wel. *calur*, is one that cries; Gr. καλεω, *voco*; *call* in English is of the same origin.

Callearēac̄t, a constant calling.

Callán, prating, babbling.

Callán, the highest mountain of

Clare, belonging anciently to the district of *Clōjō Cconamajc*, which was the patrimony of the O'Hehirs.

Callānac, clamorous, noisy.

Callōjō, a wrangling noise, an outcry.

Calma, brave, valiant; *feai calma*, a brave man.

Calmaēt and calmaj, courage, bravery.

Cam, a duel or combat.

Cam, crooked; Gr. *καμπτω*, *in-curvo*; in barbarous Lat. *camus*, *a, um*.

Cam, deceit, injustice; *feai zan cam*, a just man, a plain dealer.

Camad, to crooken, make crooked; Gr. *καμπτω*, *incurvo*, *flecto*.

Camajlte, rubbed, from *cumajlte*, *vid*.

Camčorac, bow-legged; Wel. *kam-goes*, bandy-legged.

Cāmēd, how much? how many?

Camac, power.

Camal and camajl, a camel; Heb. *גמל*, the Irish word *gamal*, a fool, a stupid person, is exactly like this Heb. *גמל* in sound, letters, and almost in meaning, because the camel is known to be the most stupid of beasts.

Camāōjn, the first light or appearance of day; and is compounded of *caom*, beautiful, and *ōjn*, the east; Lat. *oriens*.

Camnājde, a building, or edifice.

Camlojnagneac, bow-legged.

Cam-muzajlac, club-footed.

Cammūjn, the bird wry-peck.

Camōg, a bay, a turn or winding; Lat. *sinus*; also a comma in writing.

Camōzac, crooked, curled, winding; also quibbling; also meaning as a river; *feai camōzac*, a sophister or quibbler.

Camōjg, the temples of the head.

Campa, a camp, or encampment.

Camra, a draught.—*Matt.* 15. 17.

Can, whilst that, when; Lat. *quan-do*, &c.

Can, what place? *can ay*, from what place?

Can, *pro zan*, without; *can ējal*, senseless, without reason; Lat. *sine*.

Can, a lake.

Can, i. e. *leaytar*, bad butter.

Cāna, a whelp or puppy; Lat. *canis*.

Cāna, a moth.

Canac, standing water.

Cānac, tribute; and *cāna*, the same, is like the Heb. *כנס*, *col-legit*, *congregavit*.

Cānac, cotton, bombast.

Canad and canajm, to sing; ex. *do can rē*, he sung; Lat. *cano*.

Canajb, hemp; Gr. and Lat. *kanabos*.

Canajze, dirt, filth, &c.

Canbāy, canvas.

Canmūjn, pronunciation, accent; also an epithet.

Canmūjn, a dialect.

Canna, moths; otherwise called *eū fjonna*.

Canōjn, a rule or canon; Gr. *κανων*, *regula*; *canūn*, *idem*.

Cannjān, to mutter or grumble: it is of the same force with the French word *bouder*.

Canta, a lake, or puddle.

Cantājzēai, an accent.—*Pl*.

Cantājl, auction, or a cant.

Cantajneac, a singing by note, or in chorus; Lat. *cantare*.

Cantālam, to sell by auction.

Cantac, dirty, filthy.

Cantaōjn, a press; *cantaōjn fjōna*, a wine-press.

Cante, as *canann cante*, the quince-tree; *ūbel cante*, the fruit thereof.

Cantjc, a song, or canticle.

Canuj, and caonaj, cotton.

Caob, a clod.

- Caobán, a prison.
 Caob, a bough, a branch.
 + Caoc, blind; Lat. *cæcus*; vid. caec.
 Caoca and caocajm, to blind, also to blast; ex. τριαδ na fjne-amna aμ na ccáoca, the fruit of the vineyard blasted.
 Caocjōr, or caocjēdjoγ, a fortnight, or fourteenth night.
 Caode, how?
 Caodam, to come.
 Cáoga, or caōgac, fifty; ex. cūjz dejc τμ caōgac enjoct, an hundred and fifty foot soldiers.
 Caoj, a visitation, a visit.
 Caoj, lamentation, mourning.
 Caōje, blindness.
 Caōjm, to lament, to grieve, or mourn: commonly written caōj-ōjm; do caōj mjre zo mōμ, I lamented grievously.
 Caōjl, from cáol, small.
 Caōjl, the waist; a ττjμpcjōl a caōjl, about his loins.
 Caōjle, smallness.
 Caōjlle, land.
 Caōjm, gentle, mild, clean; from caōm: hence the family-name O'Caōjm, or the O'Keeffes; Wel. *ky* is dear or well-beloved.
 Caōjmeacaj, society.
 Caōjm-γγajε, a buckler, a shield; also a scutcheon, *scutum*.
 Caōjmteac, strange; also a stranger.
 Caōjmteacaj, strangeness.
 Caōjmteact, a county.
 Caōjmjn, the murrain, a noxious distemper of the same nature among cattle, especially kine and oxen, with the plague among men.
 Caojn, gentle, mild, sweet-tempered.
 + Caōjne, the Irish lamentation or cry for the dead, according to certain loud and mournful notes and verses, wherein the pedigree, land property, generosity,

- and good actions of the deceased person and his ancestors are diligently and harmoniously recounted, in order to excite pity and compassion in the hearers, and to make them sensible of their great loss in the death of the person whom they lament. *Note*, this Irish word, written by our late grammarians caōjne, but anciently and properly cjne, is almost equal in letters and pronunciation to the Hebrew word קנה, which signifies lamentation, or crying, with clapping of hands, *lamentatio, plancus, ploratus*; vid. 2 Sam. 1. v. 17., and in its pl. קניני, *lamentationes*, vid. Ez. 2. 10; Wel. *kuyn* is a complaint.
 Caōjnleac, stubbles, or stalks of corn left in the field by the reaper; vid. caōjnle.
 Caōjnm, *potius cjnμ*, to lament with clapping of hands and other formalities; do caōjn, or cjnγ a báγ, she lamented his death; Heb. ין, *lamentatus est*.—Vid. *Henricus Opitius's Lexicon*; do cjn, *lamentatus est*.
 Caōjn-dūtjact, devotion; cáon-dūtjact, *id*.
 Caōjn-nayγaj, a garrison.
 Caōjμ-tjnntjε, a thunderbolt; from caōj and tjnntjε, fiery, blazing.
 Caōjμ-beajtaç, bearing berries.
 Caōjμa, a sheep.
 Caōjμe, sheep; also a sheep; and more properly written cjne, has a natural affinity with the Greek verb κειρω, to shear sheep, &c.
 Caōjnle, a club, also a reed; dim. caōjnλjn, *quære an hinc* caōjnleac, rather than caōjnleac stubbles or stalks of corn left in the field by the reaper.
 Caōjγ, a furrow.
 Caōjγ, sometimes written for cējγ,

a young pig ; *vid.* *cēyr*.

Caol, slender, small.

Caol, a calling.

Caolam, to lessen, to make slender.

Caolajñ, the small guts ; Gr. *χολαῖς*, signifies the bowels or interior parts of either man or beast.

Caol-ḡōtaç, shrill.

Caol-máoir, an apparitor.

Caom, gentle ; mild, handsome.

Caom, little, small.

Caōma, skill, knowledge ; also nobility ; ex. a *caōma uyle cláji cūinn*, all ye nobles of Leath-Cuin.

Caōmajm, to keep or preserve ; also to spare ; *caōmujñ rjññ a Thjajñna*, protect us, O Lord ; *njōr caōmujñ a mjleað*, he spared not their destruction ; *vid.* *caōmnajm*.

Caōmán, the diminut. of *caōm* ; it is the proper name of many great men amongst the old Irish, particularly of one of the princes of Leinster, from whom are descended the O'Cavanachs.

Caōmða, poetry, versification.

Caōm-lojre, i. e. *caōmlajrjñ*, a moderate fire, or small blaze.

Caōmna, a friend.

Caōmna, protection, defence.

Caōmnaça, to be able ; *tajnḡrojllje mōr ann*, ḡo *ná caōmnaçar neaç a jeaçað*, L. B. there appeared such a blaze of light that the earth was not able to bear it long, and that no body's eyes could bear to look at it.

Caōmnajm, to keep, defend, protect, or maintain ; also to spare ; *do caōmnað beagán*, a few were saved or spared. Note that this verb *caōmnajm*, and the above *caōmajm*, are one and the same verb, being distinguished only by one letter, and always bear-

ing the same different senses.

Caōmnáðe, a companion, a bed-fellow.

Caōmṭa, society, or association.

Caōmṭaç, an associate, comrade.

Caōm-ṭeact, i. e. *cojmṭeact*, a company ; hence *beañcaōjmṭeacta*, a waiting-maid, or woman companion.

Caōm-narḡar, defence.

Caōm-ḡarḡeōjñ, a rehearser.

Caōnajm, to resemble.

Caōnajm, to hide or conceal.

Caōn-bujðe, gratitude.

Caōn-dūtṛiaç, devotion ; also fidelity.

Caōnaç, moss.

Caonta, private, hid, secret.

Caōr, a sheep ; pl. *caōjñe* ; Gr. *κρίως*, *aries*.

Caōr, a berry ; also a cluster of grapes or other fruit ; *tuḡaḡar a ṭṭṛjopajll caōra apujḡe ūaṭa*, their bunches bore ripe berries.—*Gen.* 40. v. 10.

Caōra, *uvæ*, vel *botri*, the grains of raisins whilst on the vine or bunch, clusters, &c.

Caōr, a flash of light, or flame ; *caōr ṭjñṭjḡe*, a thunderbolt.

Caōr-lán, a sheep-fold ; Brit. *corlan*, *ovile*.

Caōrṭajñ, the quicken-tree ; *caḡajlle caōrṭajñ*, stakes of quick beam ; S. Wel. *kerdin* ; hence *bñujḡean caōrṭajñ*, an enchanted castle built all with quick-beam.—*Vid. Memoire de M. de C. Journal des Savans*, 1764.

Caōṛṛuād, mildew.

Cap, a cart.

Capa and *capán*, a cup. *x*

Capall, a horse ; Gr. *καβαλλης*, and Lat. *coballus*. In some parts of Ireland *capall* is used to signify also a mare ; Wel. *kephyl* ; dimin. *capujlljñ*.

Capam, to renounce, disown.

Cañ, brittle, smart.

- † *Cap*, care.
Capa, a leg, a haunch; *capa mujce*, a gammon of bacon.
 † *Capa*, a friend, or dear person; Lat. *charus*, and Gr. *χαρις*, *gratiosus*; plur. *cájiđe*; as, *cájiđe djongmála*, near or trusty friends; *capad* and *capjđ* has the same signification; *vid. capjđe*. In the Welsh it is *kar*.
Capadač, well-befriended, powerful in friends and allies.
Capadajm, to befriend.
Capadař, alliance, friendship.
Capajđ, or *capad*, a friend; *vid. capa*.
Capajteact, a debate, or dispute, a struggling.
Capajžear, Lent; Lat. *quadagesima*; Wel. *grauis*.
 † *Capajm*, to love, to affect; *cap*, love thou; *đo capar*, I have loved: in the Wel. *kerais*, I have loved; *kara* and *kar*, love thou.
Capajřte, baggage, carriage.
Capán, the crown of the head.
 † *Capb*, a basket; Germ. *horb*, and Belg. *korf*.
 † *Capb*, a chariot, or litter.
 † *Capbad*, a coach, waggon, chariot, or bier; hence *capbadōjn*, a coachman; also a coachmaker; Wel. *kerbyd*.
Capbad, the jaw; *řjacla capbad*, the cheek-teeth. Query if it be not rather *capbal*.
Capbal, the palate of the mouth; a *lári* a *capbajl*, or *capabajl*, in the midst of his palate.
Capb, a ship.
Capbanac, the master of a ship, a captain of a ship.
Cap-bodajž, clowns.
Capbūr, intemperance, extravagant feasting, &c.; ex. *đjūža žaca cējđe an capbūr*, intemperance is the worst of all bad habits. This word is of the same root

- with the Irish *capar*.
Capcar and *capcarj*, a prison, a gaol; Lat. *carcer*.
Capcarj, a coffer; Lat. *arca*.
Cáida, or *cájdjor cřjorč*, a gossip.
Capdajř, to set or lay.
Capdjm, to send.
Caplam, excellent.
Capman, the ancient name of Wexford, now called in Irish *Loč-gajman*.
Cap-mogal, a carbuncle.
Capn, a province.
Capn, a heap or pile of stones, wood, or any other thing; *cájn ađljž*, a dunghill, and commonly called *cájnađjle*; *capn-ajl*, a heap of stones; *capn-ajl cujnn*, i. e. *capn-cloč cujnn*. It is remarkable that on the summits of most of the hills and mountains of Ireland, the carns or piles of stones on which the Druids offered their sacrifices are still to be seen, even at a considerable distance. It was on those carns the Druids lighted their solemn fires in honour of Belus, on May-day, which we still call *lá bejl-tejne*, as above remarked.
Capna, flesh; Lat. *carnis*, *carni*, of *caro*.
Capnac, a heathenish priest: so called from the carns or stone-piles on which they offered sacrifices,
Capnađ, riddance.
Capnajm, to pile, or heap up; hence the participle *capnta*, heaped up, or piled.
Capnan, dimin. of *capn*, a heap.
Capni and *capnja*, a cart, or drag; Gr. *kappov*, and Lat. *carrum*.
Capni, a spear.
Capna and *capnađe*, the scald, or scald head, a scabby distemper that settles in the skin of the

head, is exceeding sore, and hard to cure; Gr. *καρω*, fut. 2 of *κεῖρω*, *scindo*, and Chald. *קרה*, *agrotum esse*; as *caryajde t-j-nj*, is a dry scald.—*Lev.* 13. 30.

Caryā, bran.

Caryāc, stony or rocky.

+ *Caryajz*, a great stone pitched on the end; Wel. *karreg*.

Caryān, a weed.

Caryān, a reaping-hook.

Caryūḡaḡ, punishment.

+ *Caryt*, or *coyt*, the bark or rind of a tree; Lat. *cortex*; vid. *caryt* and *cojyt*, *idem*.

Carytaḡ, made of bark.

Carytaḡ, a cart-load.

Carytaḡa, deeds, charters.

Carytanac, charitable.

Carytanact, charity, brotherly love.

Carytojt, devout.

+ *Cary*, money, or cash.

Cār, fear; also a case, accident.

Cār, the hair of the head.

Cār, wreathed or twisted.

Cār, *ḡar cār rē ajn*, that he met him; *do cār rē*, he went back.

Cār, passionate, in haste; a *ngajr*, immediately.

Caraḡ, an ascent.

Caraḡdaḡ, a coughing.

Caraḡdayḡe, the herb colt's-foot.

Caraḡdayr, a cough.

Caraḡ and *caryajm*, to bend, wind, twist.

Caraḡ, a bending, winding, twisting, spinning, &c.; also a wrinkle; *ḡan caryaḡ jn ēadan*, without a wrinkle in his face; *ḡan caryaḡ djonrūjḡe Joḡuajḡ*, without returning to Herod.

Caryaḡ, a cause or action, a process.

+ *Caryājn*, paths.

Caryaḡr, a kind of glimmering light or brightness issuing from certain pieces of old rotten timber when carried to a dark place:

it is commonly called *tejne ḡealājn*.

Caryaḡr, a thorn or prickle, a clasp.

Caryaḡr, a shower; Wal. *keser*, hail.

Caryam, to wind or turn; vid. *caryad*.

Caryam, to scorn, to slight, or disdain.

Caryān, a path; also a thorn.

Caryān and *caryānac*, slaughter, havoc, carnage: has a close affinity with the Heb. *קשר*, *caro*, flesh.—Vid. *Opitius's Lexic*.

Caryaḡjḡ, a complaint, accusation, a smart or severe remonstrance.

Caryaḡjḡm, to complain; *aḡ caryaḡjḡm*, remonstrating to me.

Caryān, a path. ✕

Caryānmanac, free.

Caryānnaḡ, lightning, a flame or flash of fire.

Carybājneac, a kind of small shell-fish called periwinkle, otherwise called *bājneac*.

Carycaḡ, a drinking-cup.

Caryda and *caryta*, wrapped; also twisted, braided.

Caryḡlāoj, curl-haired.

Carylā and *carylō*, frizzled wool.

Carylāc, children.

Caryāc, havoc; vid. *caryān*.

Caryal, a storm.

Caryt, chaste, undefiled.—*Old Par.* ✕
Lat. *castus*.

Caryteaḡbān, or *caryteaḡbān*, succory; Lat. *sichorium*; *caryteaḡbān na muc*, dandelion; Lat. *taraxacum*.

Caryḡoj, a curled lock.

Cary-ūḡlā, a curled lock.

Cat, *pro cad*, what? an interrogative.

Cat, a cat; Gr. Vulg. *κατις*, *γυρος*, *kara*; Lat. *catus*; It. and Hisp. *gato*; Fr. *chat*; Bel. *kate*; Russ. *kote*; Arm. *kas*; Wel. and Cor. *kath*; and in the Tur-

lesson.

Ceact, power.

Cēacta, a plough, a ploughshare; hencecamcēacta, the seven stars that roll about the pole: so called in Irish because they lie in a position which resembles a ploughshare.

Ceactaŋ, either, any, each; also of two; Lat. *uter, utervis*.

Cead, leave, permission, license.

Cēad, an hundred: anciently written cēat, and pronounced ecēat or acēad; Gr. *εκατον, centum*.

Cēad, the first.

Ceadaç, cloth.

Ceadaç, talkative.

Ceadaŋg, a sitting or session.

Ceadaŋgm, to permit, or give consent; also to dismiss or discharge.

Ceadal, a narrative or story; N. Wel. *chuedel*.

Ceadal, malicious invention; detraction, deceit; *gan cam gan ceadal*, without injustice or deceit; also a conflict, battle, or duel.

Cēadamay, in the first place, first of all; *imprimis*.

Cead-aojn, Wednesday: a corruption of Oja-*Ʒueden*; *vid. dja*; Cead-aojn a *Luáŋne*, Ash-Wednesday.

Cēadƿad, an opinion, thought, or conjecture.

Cēadƿad comƿoŋda, the senses.

Ceadƿajŋgear, beastliness, sensuality.

Ceadal, blistered, full of sores.

Ceaslaŋm, to blister.

Cea-dŋuðeact, geomancy, a sort of divination by means of small points made on paper at random, and by considering the various figures which lines drawn from these points represent, a ridiculous judgment is formed, and the future success of an ac-

tion is declared.

Cēadna, sameness, identity; *azuy cēadna*, and in like manner; *maŋ an ccēadna*, also, likewise.

Cēad-náðbaŋ, an element; so called from its being the first or primary ingredient in corporeal beings.

Cēad-tomaŋlt, a breakfast.

Cēad-tuŋrmead, the firstling.

Cēad-tŋr, an element, a beginning.

Cēad-uajŋ, at first, the first time.

Ceaduŋgad, a permission.

Ceaduŋgŋteac, allowable, lawful.

Ceal, use; also forgetfulness; *taŋ ceal*, out of mind.

Ceal, concealing; Lat. *celo*; *vid. ceŋl* and *ceŋlt infra*.

Ceal, heaven; Lat. *cælum*; Gall. *ciel*.

Ceal, death.

Ceal-aŋm, a hiding-place, a place of refuge.

Cealam, to eat.

Ceal-ŋuac, a private grudge or pique.

Cealz, treachery, conspiracy; a *ccēŋlz*, *in insidiis*, in ambush.

Cealz, a sting or prickle; *aliter dealz*.

Cealz, deceit, malice, spite.

Cealzac, malicious, spiteful.

Cealzajðe, more spiteful, more crafty.

Cealzajm, to lie in ambush, to ensnare; *má cealzán duŋne*, if a man ensnare; also to sting; *do cealzad nŋr an mac-caom*, the youth was stung by it; also to allure, entice, spur on, or provoke to do a thing; also to seduce or turn a subject from his duty to his prince by bribery or promises of great consequence; *vid. Caŋŋneŋm Thoŋrdeäl*; *nó cealz ŋe O'Concúbajŋ azuy O'Loclajnn taŋceann dá Choŋcamnuad*: he (Turlogh) seduced

O'Conor and O'Loghlin from their allegiance and adherence to their prince, Donogh, son of Brien Ruadh, by promising them the two districts called the Two Corcamruadhs.

Cealzajne, a cheat, a knave.

Cealzajneact, a cheating; also tricks or pranks.

Cealzaonad, dissimulation.

Ceáll, a church; and in its inflexions cjl, plur. cealla; Lat. *cella*: for the word ceall doth properly signify a cell, or hermit's cave, though now commonly used to signify a church; hence ceall-póirt means a cathedral church; *vid.* ceall-póirt *infra*.

Cealla, (O'Cealla,) the family name of the O'Kellys, whose chiefs were dynasts or lords of the country called Ua Máine, or I Máine, in Connaught. Other chiefs of the same name, O'Kelly, but of different stocks, are mentioned in the Topographical Poems of O'Dubliagain and Mac Feargail, as toparchs of different territories both in Leinster and Ulster. *Vid.* *Cambrensis Eversus*, from p. 26 to p. 29.

Ceallać, the proper name of several great men of the old Irish: Ceallać Mac Uod, Mac Maoil-jora, was the name of a holy archbishop of Armagh, an. 1106, who died at Ardpatrik in the County of Limerick, and was buried at Lismore in 1129.

Ceallaćán, (O'Ceallaćán,) the family name of the O'Callaghans, descended from Ceallaćán-Caj-ryl, king of Munster, an. 936: they were dynasts of the country called Pobul I Cheallaćán, in the County of Cork, until Cromwell's time.

Ceallać, war, debate, strife.

Ceallać, custody.

Ceallōjn, muck, dung.

Ceallōjn, the superior of a cell or monastery; ex. *nj ceallōjn ná rub-ceallōjn tū*, you are neither superior nor vicar.

Ceal-mujn, an oracle, or prophecy, whether good or bad: probably compounded of ceall and munać, instruction, admonishment; Lat. *moneo*; because the Pagan oracles were delivered from cells or grottoes.

Ceall-póirt, a cathedral church, or an episcopal see.

Ceal-γτόλ, a close-stool.

Cealt, apparel, raiment, clothes; hence

Cealtajj, the same; cealtajj dnyjdeaćta, a magic dress.

Cealtać, a Celt, or Gaul.

Cealtajj, a cause or matter.

Cealtajj, a castle, a fine seat.

Cealtajj, a spear, a lance.

Cealt-mujlećjn, a fuller.

Cean, anciently written for zan, without; Gall. *sans*; Lat. *sine*; ex. *cean njm, cean majtjm, sine felle, sine relaxatione, vel intermissione*.—*Vid.* *Infra in Verbo Majteam*.

Cean, or cjon, a debt, a fault, transgression, or crime; plur. *ceanta*, or *cjonta*; as, *majt dūjnn aj ccjonta, dimitte nobis debita nostra*.

Cēana, alike, the same; an fearj cēana, the same person; *majt an cceána*, in like manner.

Cēana, even, lo, behold.

Ceana, already; *act ceana*, nevertheless, howbeit.

Ceana, favour, affection; the genitive of *cean*, love, respect, fondness.

Ceanać, buying; also a reward; a covenant.

Ceanaćjgm, to buy; *vid.* *cean-naćjgm*.

Ceanajr, a hundred.

Ceanamajr, fond, beloved; go ce-anamajr, fondly, much esteemed.

Ceanann, white, or bald-faced; *rectius* ceanfjon.

Ceanannay, a remarkable town of the County of Meath, now called Kells, where a national council of the clergy of Ireland was held towards the year 1152; in which council Cardinal Papyron gave the first pallia to the four archbishops of Armagh, Cashel, Dublin, and Tuam, and also another remarkable town near Kilkenny.

Cean-burğajr, the head of a burgh, a burgo-master.

Cean-caom, a pair of tables to play with.

Cean-cačajr, a metropolis.

Cean-coja, the royal residence of the great Brien Boirbhe, king of Ireland, near Killaloe, in the County of Clare, otherwise called *baile an bōiūma*, whence sprung the stream called *āč na bōjrbē*; from hence he had the surname of Brian-Boirbhe, or Brian-Borumha.

Cean-člaan, steep, headlong, &c.

Cēanda, *id. qd.* ceána.

Cēandačt, identity, likeness.

Ceandajr, lice.

Cean-dána, headstrong, impudent.

Cean-ƿonán, white-headed.

Cean-ƿjne, the head or chief representative of a tribe or family.

† Ceanajr, a band; Lat. *cingulum*.

Ceanajrte, tied, bound.

Ceanğal, a restraint; a bond or covenant, a league; also a bunch, as of grapes.

Cean-ğarib, rough, rugged.

Ceanğlajm, to bind, to join; ceanğōla tu, thou shalt tie up; ƿo ceanğlađ an naoj, the infant was swaddled.

Ceann, the head; also the upper

part in building, &c.; also an end or limit; as, ceann-čjne, a headland, or a promontory; na čean ƿo, moreover; ceann-ƿeađna, a captain, a demagogue: in its genitive case it makes čjn; as, bačar mo čjn, the crown of my head; hence the English king, being the head of his people or subjects.—*Vid. Luyd's British Etymol.* p. 279. col. 3. The kan of the Tartarians and other Asiatic nations is of the same radical origin with the Irish cean.

Ceannač, a buying or purchasing.

Ceannač, a reward, or retribution.

Ceannač, i. e. conja, a covenant, or league.

Ceann-ačtjač, the upper part of the throat.

Ceann-ađajr, a bolster; ex. bačajr a čeann-ađajr, his bolster was a stone or rock; speaking of St. Patrick's self-mortification; *vid.* ađajr.

Ceannajde, a merchant; also any dealing or trafficking person; pl. ceannajde.

Ceannajğeačt, merchandizing, trafficking, trading; čjn čeann-nujğeačta, a trading land.

Ceannajğjm, to buy, or purchase.

Ceanajc, insurrection.—*Mark* 15. 7.

Ceannay, authority, power.

Ceannayac, powerful, mighty.

Ceannjač, a fillet; also a halter, or a horse-collar.

Ceann-ƿejđč, propitiation, mercy.

Ceannja, mild, gentle.

Ceannjačt, lenity, mildness.

Ceannjat, they went.

Ceannjağjm and ceannjuğad, to appease, to mitigate.

Ceannjalajde, a president or governor.

Ceann-ğajle, the town now called

Kinsale, in the south of the County of Cork, at the mouth of the river Bandon, famous for an excellent harbour, and protected by a strong fort, called Charles-fort.

Ceanntar, a canthred, the side of a country; Wel. *kant*, an hundred.

* Ceann-ējn, a headland, a promontory.

Ceann-ējom, sluggish, heavy, drowsy.

Ceannūajzgneac, rash, thoughtless, precipitate.

Ceap, a block, or stocks; ceap-tujrle, a stumbling block; annyna cyp, or annyna ceapab, in the stocks.

* Ceap, a head; Lat. *caput*.

Ceap, the head or stock of a tribe or family; ex. ceap na cnaoibhe Cōgan, Eugene is the stock of the branch.

Ceapačūjnn, the town of Cappoquin, in the County of Waterford, on the bank of the Blackwater, to which place it is navigable from Youghal.

Ceapán, a stump.

Ceapánta, niggardly; also stiff and wrong-headed.

Ceap-γzaōjlm, to propagate.

Ceap, offspring, or progeny.

Ceap and ceapa, blood; also red, ruddy; Wel. *guyar*, like the English *gore*.

Ceapačad, wandering, or straying.

Ceapb, money, silver.

Ceapb, a cutting, or slaughtering, havoc, or massacre; hence the name of Čajne-ceapb, an Irish prince of the Eugenic race.

Ceapb, a rag.

Ceapbač, ragged.

Ceapb-čnājd, a severe reflection.

Ceapball, massacre, carnage.

Ceapic, a hen; ceapic fīanneac, a turkey-hen, or more properly

ceapic Inđjac, an indian-hen; plur. ceapica and cypic.

Ceapicall, a hoop; Lat. *circulus*.

Ceapicall, a block, like that of a carpenter.

Ceapicall, a bed, or bolster.

Ceapic-log, a hen-roost.

Ceapic-manriac, a pen or coup, wherein poultry are fed.

Cēapd, an artist or mechanic; also an art or trade; cēapd sometimes signifies a tinker or refiner; cēapd-ōjn, a goldsmith; cēapda, or cēapdca pōzłomta, ingenious or skilful artists: in its inflexions of the singular number it forms cējpd and cējnde, and in the plur. cēapdca and cēapda. This Irish word cēapd, signifying a tinker, a man in any base or low employ, is like the Latin *cerdo*, which means a cobbler, a currier, a tanner, a tinker, a smith, or like artisan, that uses a base trade for gain; and it is not unlike the Gr. κερδος, which signifies gain, profit, lucre; and hence it is that the Greeks call the fox κερδω, from his ingenuity and artfulness to provide for himself; cēapd is any art, trade, or profession; ex. jāt na njl-cēapd nēazγamujl, a place of all sorts of trades; and ceap jlcēapdač, Jack of all trades; Wel. *kerdlh*, a trade.

Cēapdājze, a tradesman, or artist; plur. cēapdajzte.

Cēapdačt, a low or base trade: as above in cēapd.

Cēapdamajl, ingenious, artificial; well-wrought.

Cēapdamlact, a being ingenious.

Cēapdca, a shop, a forge: in its inflexions cēapdcajn, pronounced cēapdujn, &c.

Ceapačuyt, a grave.

Ceapma, the old name of Wicklow, a town and county in the

province of Leinster; *Dun Ce-
anna*, the town of Wicklow.

Ceannna, *Dun-Ceannna*, now call-
ed the Old Head of Kinsale, a
famous promontory in the south
of the County of Cork.

Ceannnar, a lie, invention, or
trick.

Ceann, a man.

Ceann, a victory.

Ceann, expense.

Ceanna, a corner.

Ceannaban, a hornet.

Ceannac, four-square; put for
ceatainnac.

Ceannac, victorious; hence the
famous champion *Conall Ceáin-
nac* had his surname of *Ceáin-
nac*.

Ceann-ajjide, a trophy of victory.

Ceann-duajr, a prize given in any
game of activity, as running,
wrestling, &c.

Ceann-luac, the same as *ceann-
duajr*.

Ceanni and *ceannad*, to kill, to
slaughter, or destroy; also to
die or perish; *do ceani jē*, he
died.

Ceannbac, spoil.

Ceannbac, a gamester at cards,
dice, and such other games.

Ceannbacar, a gaming at cards,
&c.

Ceannucan, a skiret.

Ceant, just, right, true; genit.
cjnt; Lat. *certus*.

Ceant, a subst., justice, right, equi-
ty; genit. *cjnt*; *ceant-bejnte*,
primogeniture.

Ceant and *cejnteac*, a rag, old
garment, or piece of old cloth.

Ceant, little, small; *ceant a loc-
ta*, i. e. *beag a loceta*.

Ceantajjgm and *ceantūgab*, to
pare or shave; also to dress,
prepare, or put in order; also to
correct or chastise.

Ceantajjteōji, a corrector, a re-

gulator, &c.

Ceantajjgm, to cut or prune.

Ceant-lan, a house of correction.

Ceant-lan, the centre, or middle
point.

Ceantūgab, a correction or chas-
tisement.

Ceantūgab, *vid.* *ceantajjgm*.

Cear, obscurity, darkness.

Cear, irksomeness.

Cear, grief, sorrow, sadness.

Cear, i. e. *ad concar*, I saw.

Ceara, punishment, suffering;
hence

Cearða, or *cēarta*, punished, put
to death; *aojne an cēarta*,
Good Friday, on which Christ
suffered death.

Cearact, finding fault with, a
grumbling; also a curse; ex.
mo cearact aji, my curse upon
him.

Cearact, an excuse or apology.

Cearactac, grumbling, dissatis-
fied; also giving excuses.

Cearad, a passion or suffering; ex.
cēarad an tteajanna, the passion
of our Lord.

Cearad and *cēarajm*, to vex, to
torment, to crucify, &c.; *do cēa-
rad an an cejojr*, that suffered
or was tortured on the cross.

Cearadōji, a tormentor.

Cearð and *cejrd*, a question, an
enigma; plur. *cearðan*, doubts
or queries.

Cearz, to ask or inquire about.

Cearla, an oar.

Cearlac, the coarse wool on the
legs, tail, and hinder parts of
sheep.

Cearna, a great want or necessity.

Cearnajgeact and *cearnajgil*,
complaint, anxiety.

Cearnajjgm and *cearnāgab*, to
inquire, to be anxious, or solici-
tous; also to expostulate, to
complain.

Cearnac, or *cearnajgteac*, com-

plaining, sad, necessitous; ʒo ceapnaʒʒteac cʰʰteazlac, in fear and necessity.

Ceapʰaʒʒm, to amend, to correct, or chastise.

Ceapʰanač, a tormentor.

Ceat, to sing, or celebrate; ex. ʱo ceat beanaʱn maʱ leannay, Beanan sung as follows.

+ Ceat, one hundred.

Ceata-cam, rather ceacʰta-cam, the seven stars, or Charles' wain; called, from their appearance, by the Irish, ceacʰta cam, or cam-ceacʰta, i. e. the crooked ploughshare.

Ceatal, a singing, or composing.

Ceapʰadačt, lust.

Ceapʰað, an opinion, or conjecture; also a maxim or system; ceapʰað na heazlaye, a maxim of the church; also a sense; vid. ceadʰpað.

Ceapʰadač, sensible, judicious, reasonable.

Ceacʰ, a sheep; and ceapʰnaʒd, the same.

Ceacʰa and cʰʰ, a shower, as of rain, hail, or snow.

+ Ceacʰaʱ, four in number; Lat. *quatuor*; ceacʰaʱ and cʰʰʒʰe, the same.

Ceacʰaʱ-beannač, quadrangular, four-square.

Ceacʰaʱ-coʱač, quadruped, four-footed.

Ceacʰaʱ-cʰʰnneac, quadrangular.

Ceacʰaʱda, of or belonging to four; ex. an cʰʰnne ceacʰaʱda, the world, or terraqueous globe, so named from the four elements.

Ceacʰaʱdʰʒl, the world, the universe; from ceacʰaʱ, four, and dʰʒl, an element.

Ceacʰaʱb, a troop, a company, or multitude; Lat. *caterva*; hence ceacʰaʱnač.

Ceacʰaʱnač, a soldier, a guardsman, an attendant; Latin, *satelles*;

ceacʰaʱnač coʱlle, a tory, because of frequenting woods to conceal and lie hid in.

Ceapʰnaʒd, a sheep.

Ceapʰa, four-footed beasts, any kind of cattle.

Ceapʰača, ceapʰačad, forty in number.

Ceapʰamanač, of a cubical figure.

Ceapʰam and ceapʰaman, pronounced ceapʰmʒ, a fourth part, a quarter; hence it signifies the leg and thigh, because they constitute the fourth part of a man, but it mostly passes for the thigh alone; also the quartan of a verse, sometimes expressed to signify the whole verse, consisting of four quartans.

Ceapʰama, a trencher; also the fourth, as an ceapʰama blja-ʒan.

Ceapʰaʱ, four men or women.

Cečt, power, might, strength.

Cečt, *vulg.* ceacʰt, a lesson, or lecture. This word was originally lečt, the Celtic root of the Latin *lectio*, the initial l being changed into c by vulgar pronunciation; and as to the aspirate h it is but a late invention.

Ced, to shun, avoid, &c.

Cēd and cead, an hundred.

Cēd, or cead, first.

Cedač, a mantle, veil, or garment.

Cēdač, stripes; also striking.

Cedaʒd, to sit down, or rest; *Hisp.* *queda*.

Cēday, at first, first of all.

Cēd-ʒeʱn, the first born.

Cēd-luð, beginning; also non-performance.

Ced-luč, the first shout or applause.

Cedað, a bed.

Cē-ham, when? at what time?

Cē-huaʱ, the same.

Cēʒd, first, former; often used in compound words; as, cēʒd-ʱʒʒ,

the former king; *cējd-meacūjge*, the forerunner.

Cejde, a market, or fair.

Cejde, a green, or plain.

Cejde, a hillock, a compact kind of hill, smooth and plain on the top.

Cejd-ǵynneac̃t, ripeness of age.

Cejðce, or *c̃ajðce*, till night, *quasi* ǵo *hōjðce*, most commonly understood to signify ever, or at all; as, *nj maçad ann c̃ojðce*, I never will go thither.

Cejðjl, a duel, conflict, or battle.

Cejðjn, a hillock, or little hill.

Cejǵ, a quay, or wharf.

Cejl, or *cejlt*, hiding, concealing; Lat. *celatio*.

Cējl, or *cējll*, sense or reason; *dá c̃ur a ccējl*, demonstrating, or putting in mind; *do r̃ējn cējlle*, according to the tenor: it is the oblique case of *cjal*.

Cējle, a spouse, a husband, or wife.

Cējle, a servant; hence *Cējle-ðē*, *Colideus*, or *Coli-Dei*, an order of religious formerly subsisting in Ireland, England, and Wales, so called from being the servants of God: they were called *Cul-dees* in Great Britain.

Cējle, together; also each other; *dá cējle*, to each other; *ō cējle*, asunder.

Cejleab̃nað, leave, farewell; *do ȳnne cejleab̃nað dōjb*, he bid them adieu.

Cejleab̃nað and *cejleab̃naȳm*, to bid farewell, or adieu, to take leave of; *cejleab̃naȳ r̃ē*, he took leave.

Cejleab̃nað, a festivity or solemnization; Latin, *celebratio*; ex. *cejleab̃nað an aȳȳn d̃jada*, the celebration of the holy mass.

Cejleab̃nað and *cejleab̃naȳm*, to celebrate, to solemnize; Lat. *celebro*, *brare*; ex. *aȳ t̃ij f̃átaȳb̃*

cejleab̃naȳ ȳolamuȳn do S. M̃jceal, the festivity of St. Michael is solemnized for three reasons.—*Old Parchment*.

Cejlǵ, *vid. cealz*.

Cejl-ǵeallam, to betroth.

Cejlj̃ge, sober, sensible; ǵo *cejlj̃ge*, sensibly.

Cejlj̃m, to hide or conceal; *cejlj̃*, hide you; *cejlj̃ȳom*, we shall conceal; Lat. *celo*.

Cejlj̃ūb̃na, a concealment.

Cejll, or *cjll*, from *ceall*, a church or cell.

Cejlle, of or belonging to sense or reason.

Cejlt and *cejlte*, hid, secret.

Cējm, a step, or degree; also gradation in any employ of life; *dējc̃ cējm̃ona*, ten steps; *c̃m̃aȳðc̃ējm*, an adventurous act; Wel. *kam*.

Cējm̃-dealz, *rectius c̃jam̃dealz*, a crimping-pin, a hair-bodkin.

Cejmeaȳȳ, geometry; from *ce*, the earth, and *meaȳam*, to survey.

Cējm̃jn, a fillet, or hair-lace.

Cējm̃leōȳ, a garret, fillet, or hair-riband.

Cējm̃m̃leac̃, a hair-bodkin.

Cējm̃-ȳjon, the same as *cejm̃-dealz*.

Cējm̃nj̃ȳm, to step, to go.

Cējm̃njuȳad, a path, step, &c.

Cējn, whilst that; *an cējn b̃jad ann*, whilst that I am, or have a being; *vid. cjan*; *cējn ǵo t̃taȳȳȳteȳ*, till he comes.

Cējn, a *ccējn*, in foreign or remote parts; a *ccējn aȳȳ a b̃ȳȳȳ*, far and near.

Cejn-beaȳt, or *cjn-beaȳt*, a helmet; also any head-dress, as hat and wig.

Cejnmaeȳ, oh happy! an interjection.

Cejnmoȳa, besides, without, except; *vid. m̃ad-beaȳ*.

Cēnnlġaċ, grey-headed.
 Cēnnreacāð, to appease.
 Cējn, wax; cējn-beac, bees' wax;
 Gr. κηρός; Lat. and Hisp. *cera*;
 Gall. *cire*.
 Cējn, *corrupte pro* caoġn, a berry
 or cluster.
 Cējneac, of wax.
 Cējnbejneacċ, carving.
 Cējnd and cējnðe, occupation, a
 trade; luċt cējnðe, craftsmen.
 Cējnd-toġaġe, sorcery, witch-
 craft.
 Cējnġn and cēġn, a poultice or
 plaster.
 Cējnocān, cġann-cejnġocāġn, wa-
 ter-elder.
 Cējnġġe, conglomerated, wound
 up like a bottom of yarn.
 Cējnn, a dish, or platter.
 Cējnġn, a plate or trencher.
 Cējnt, or cġnt, justice.
 Cējnt, an apple-tree.
 Cējnt, a rag; plur. cējnteaċa,
 diminut. cējnteoġa.
 Cējnteaċ, ragged; pġeacān cējn-
 teaċ, a kite.
 Cējntle and cējntlġn, a bottom of
 thread or yarn.
 Cējnt-mēoðan, the centre; do cēaġn
 an macaoġn a cējnt-mēoðan
 na namād, the youth expired in
 the centre of his foes, or of the
 enemy.
 Cējġ, a lance or spear.
 Cējġ, a loathing or want of appe-
 tite.
 Cējġ, a basket, or pannier: hence
 cējġeān, a small hamper.
 Cējġ, grumbling, murmuring.
 Cējġ, a furrow.
 Cējġ, a sow: hence the diminutives
 cējġġn and cējġeoġ, a slip, or
 young pig; Hebr. כבש, a
 lamb.
 Cējġeān, a small basket; also a
 hurdle; cējġeānac, or cġġeā-
 nac, a way made through shaking
 bogs by laying down hurdles

joined together.
 Cējġeoġ and cējġġn, a slip or
 youngling.
 Cējġneam, a wheening or grumb-
 ling of pretended poverty.
 Cējġnġm, to complain of poverty
 and distress where there is no
 real want; to be always mur-
 muring and grumbling.
 Cējġt, a question.
 Cējġt, cġn a cējġt, *rectius* cġt,
 and cġtġe, *qd. vid.* to hoard, or
 put up in store.
 Cējġteaġad, examination.
 Cējġtnġuġad, to inquire, examine,
 &c.; nġ cējġtneoċaġn mġġe, I
 will not be examined.
 Cējġm and cējteaċ, a kind of
 vehicle or carriage made of osiers
 or other rods.
 Cējġġe, four in number; cējġġe
 cēuð, four hundred; *vid.* cea-
 ċaġn.
 Cel, the mouth.
 Cel, a prophecy.
 Cenēl, children; *vid.* cġnēal.
 Ceo, a fog, mist, or vapour; Gr.
 χιον, *nix*, snow.
 Ceo, milk.
 Ceo and ġceo, are of the same
 force with the Irish copulative,
agus, and.
 Ceoac, dark, misty, cloudy.
 Ceoacċ, darkness.
 Ceoðac, drunkenness.
 Ceoð-ġġaoġn, *vulg.* ceoðġġān, a rain-
 ing mist, or misling rain.
 Ceoðġġaġn, dew.—*Pl.*
 Ceoðġad, *vid.* cēaðġad.
 Ceoġl, music, melody; luċtceoġl,
 musicians; cġuċaġġe ceoġl-ġġn,
 an harmonious harper.
 Ceoġlān, a little bell.
 Ceoġlmaġn, musical, harmonious.
 Ceoġmaġn, misty, dewish.
 Ceoġ, a lump or mass.
 Cēġn and cējnġn, a poultice, or
 plaster.
 Cējnġġe, small plates or dishes;

ex. *gan colt fōn cymb cejynne*, i. e. *gan bjad zo luac ayn mēj-rynjb*, without speedily serving meat on their small dishes.

Cejteaynac, a soldier, a sturdy fellow.

* *Cēud*, or *cēut*, an hundred; Lat. *centum*.

Cēud, the first.

Cēuna, the same; also likewise.

Cēuyac and *cēuyajm*, to vex, also to torture or crucify.

Cj, from *cjm*, to see; *mā cj rē*, if he see; *do cjd rjad oym*, they look upon me; *an uajm do chjfyd rē*, when he shall see.

Cj, to lament; ex. *a macájn na cj*, lament not young men.

X *Cj* and *cja*, who? an interrogative, answering exactly to the Lat. *quis*, *cui*, the letter *q* and *c* being originally the same, and *q* in the immediate inflexions of this word changed into *c*, as *quis*, *cujus*, *cui*; *cja ar*, whence, *cja za*, with whom.

Cja, a man, a husband.

* *Cja*, what, whatsoever.

Cjab, or *cjob*, a lock of hair; *cja-bajb cayda*, curled or braided locks.

Cjabac, bushy.

Cjac, mist, fog; also sorrow, concern.

Cjal, death.

Cjall, reason, sense, the meaning, cause, or motive of any thing; ex. *cnead an cjall fáyn*, &c., what reason or motive had you to, &c.

Callda, *cjallmaj*, *cjallmac*, and *cejlljde*, rational; also of good sense or prudence.

Cjallūžad, to interpret; also interpretation; *cjēd cjallūjgear tū*, what meanest thou?

Cjam, a lock of hair; Lat. *coma*.

Cjamajne, sad, weary.

Cjambaacalac, curl-haired.

Cjan, long, tedious; ex. *ar cjan lēam zo bpaycjdod tū*, I think it long till I see you.

Cjan, long since.

Cjanac̃ta, a large tract of land in the County of Derry, which was anciently the patrimony of the O'Cathanes, and more extensively of the family of the O'Conors, distinguished by the title of O'Concūbari *Cjanac̃ta*, being descended from *Cjan*, son of Olljolym, king of the south half of all Ireland in the third century.

Cjan-fullang, longanimity, forbearance, or perseverance.

Cjan-fullang, hard to be subdued, invincible, proof against.

Cjan-majteanac̃, continual, perpetual.

Cjapað and *cjapajm*, to vex, torment, or teize; *a tá rē ad cjad agur ad cjadapð*, he is teasing and tormenting you.

Cjapájl, a debate, strife, or controversy; *ag cjapájl*, striving.

Cjapálac, contentious, quarrelsome.

Cjapálažge, a quarrelsome person.

Cjapálajm, to encounter, to quarrel.

Cjan, *vid.* *cjn*, *cjan* *meala*, a honeycomb.

Cjan, of a chestnut colour, dark, black; *don fōjn co clojdejb tejnead don cat fnyu ala cjana*, i. e. *succurrat cum gladio ignito, in certamine contra dæmones nigros*.—Brogan.

Cjanajde, or *Cjanujde*, Kerry, a county in the west of Munster, comprehending a great part of the territory formerly called Desmond; was anciently ruled by the O'Conors Kerry.

Cjanajdeac̃, one from Kerry; pl. *cjanájdžge*.

Cjanajl, a quarrel, strife, or debate; Gall. *querelle*.

- C̄jap̄alac̄, perverse, froward.
 C̄janoḡ, a kind of black reptile with many claws, called a chafer.
 C̄jan̄reac̄, a thrush.
 C̄jan̄yuj̄n, a kerchief; and c̄jun̄j̄n, the same.
 C̄jap̄ta, waxed; b̄n̄ej̄d-c̄jap̄ta, a searcloth.
 C̄jap̄aj̄l, a dispute or quarrel.
 C̄jb, a hand.
 C̄jc̄, a greyhound; Wel. *cor*, and Arm. *ci*, a dog, bitch, &c.
 C̄j̄ej̄r, to complain.
 C̄j̄ḡ, a hind, or doe.
 C̄j̄ḡjm, to see or behold; c̄jm, the same.
 C̄j̄ll, the grave; also death; c̄un̄ta ran c̄j̄l, buried in the grave, but properly in the church or cell, the word c̄j̄ll or cej̄ll being no more than the inflexion of ceall; Lat. *cella*, which signifies a cell, a church, churchyard, grave, death, &c. N. B. Numbers of towns and villages, as also several bishops' sees in Ireland, begin with this word C̄j̄ll, as C̄j̄ll-c̄aj̄nne, Kilkenny, C̄j̄ll-daluab̄, Killaloe, C̄j̄l̄f̄jonab̄ria, Killfenora, both in the County of Clare; C̄j̄llala, C̄j̄llmacduac̄, both in Connaught.
 C̄j̄ll, partiality, prejudice: it is sometimes an adjective, and means partial, &c.
 C̄j̄ll̄j̄n, the diminutive of c̄j̄ll or ceall, a purse or store of hoarded cash.
 C̄jm, a drop.
 C̄jm, money.
 C̄jm̄ceap̄taj̄ḡjm, to rifle or pillage.
 C̄jme and c̄jmeab̄, a captive or prisoner; c̄jm̄j̄d, *idem*.
 C̄jm̄jm, to captivate, to enslave.
 C̄jn̄-oēj̄r̄c̄, a ruler, or governor.
 C̄j̄nc̄j̄geaj̄r and c̄j̄nc̄j̄ḡj̄r, Whitsuntide; *quingagesima*, Lat.
 C̄jne, a race, tribe, or family; Ang. Saxon. kind and kindred; Gr.

γενος, and Lat. *genus*; also a nation or people; as c̄jne Sc̄aj̄r̄c̄, the Scottish race; also a surname or descent.

C̄jneab̄ac̄, Gentiles.—*Matt.* 4. 15.

C̄jneab̄, *vid.* c̄jnn̄jm, *infra*.

C̄jnēal, an offspring or progeny, generation or tribe of people; a sort or kind; also a family, a nation; Wel. *kenedl*; it is written c̄jnēl, c̄jnēul, and c̄jnējl. N. B. Several districts of Ireland have their ancient names from this word c̄jnēal, by adding thereto the distinguishing appellative and origin of the tribes that respectively inhabited them: of these the following were remarkable, which I describe according to the account given us in O'Dugan's and Mac Fergus's ancient Topographical and Genealogical Poems.

C̄jnēal-amaj̄lze, a large territory in Ulster, the ancient patrimony of the O'Millanes and the O'Murchas.

C̄jnēal-aoda, in the County of Galway, the estate of the O'Shagh-nassys.

C̄jnēal-aoda, a barony in the County of Cork, so called from one of the ancestors of the O'Mahonys, whose country it anciently was, as well as another district called C̄jnēal-m̄b̄ej̄ce.

C̄jnēal-fer̄ad̄aj̄cc, in Ulster, the country of the Mulpatrick.

C̄jnēal-f̄jac̄ria, in the County of Westmeath, the estate of the Mac Eochagans.

C̄jnēal-m̄bj̄nne, in the County of Tyrconnell, part of the estate of the O'Donnells.

C̄jnēal-m̄br̄ac̄uj̄de, in Tyrconnell, the country of the O'Brodids and the Mulfavils.

C̄jnēal-naon̄ḡura, in the County of Meath, the country of the

O'Heoehas.

Cjnéal-neanza, in the country of Orgialla, the estate of the O'Gorans, the O'Linsheaghans, and the O'Breaslanes.

Cjnéal-neanza, in the County of Meath, the country of the Mae Ruarks.

Cjnéal, a kindness, fondness, &c.

Cjnéalta, kind, affectionate.

Cjnéaltaur, kindness, fondness.

Cjnǵ, strong; also a prince or king; *vid. cjnn*.

Cjnǵ, stepping, or going.

Cjnǵeab, courageous, brave.

Cjnǵteact, courage, bravery.

Cjnǵd, inherent, or peculiar to a family.

Cjnmeat, a consumption.

Cjnmjola, a picture, or image.

Cjnn, the inflexion of the word ceann, the head; ex. batay mo cǵnn, the crown of my head; hence the Anglo-Sax. word *king*, because the king is head of his people or subjects, the Irish *c* and English *k* being equivalent, as the two *nn* are to the English *ng*; *vid. ceann supra*.

Cjnn-beantay, sovereignty, dominion.

Cjnn-bejrt, a helmet, a head-band, and any sort of head-dress.

Cjnn-bejrted, dominion.

Cjnneamujn, an ominous accident, or destiny; also chance; do cǵn-eamujn, by chance; genit. cjnn-eamna.

Cjnn-fjon, bald-pated, also white-haired.

Cjnnjm, to agree to, assign, or appoint; ex. do cǵnneadajr, they appointed; a tá rē cǵnnre, it is decreed, it is certain; also to establish, resolve, or purpose; ex. do cǵnned cōmajrle aco, they resolved in council; also to excel, surpass; ex. do cǵnn a rǵējm ar mǵajb na fōdla, she

surpassed all others in beauty; also to spring from, or be born of; ex. do cǵnn an macáom o rǵōǵajb Cǵrrjol, the youth was sprung from the kings of Cashel.

Cjnnjre-cartac, a carter.

Cjnn-ljrtjr, a capital letter.

Cjnnmjolajm, to paint.

Cjnn-mjre, broken down.

Cjnnmjre, frenzy; also the vertigo.

Cjnnre, formed from the above verb cǵnnjm, *quod vid.*, certain, assigned, or appointed; ǵo cǵnnre, certainly, punctually; am cǵnnre, the appointed time, &c.; also close, near, stingy; a tá rē cǵnnre, it is certain.

Cjnnreac, positiveness, poor-heartedness.

Cjnnrēun, obstinate, stubborn.

Cjnteac, confidence.

Cjnteagal, a coarse cloak or mantle.

Cjntǵjm, to appoint.

Cjōb, *vid. cǵab*, a lock of hair.

Cjocajr, a starved or hungry hound; hence cǵocajr, *infra*.

Cjocajrac and cǵocajrda, of a canine appetite, hungry as a dog, greedy, ravenous.

Cjōc, a woman's breast.

Cjōclajōjm, to change.

Cjōct, a earver or engraver; also a weaver.

Cjōctad and cǵōctan, engraved work.

Cjōcraac, *vid. cǵocajrac*.

Cjōcrajr, an earnest longing, greediness, covetousness, &c.

Cjōcraján, a hungry fellow.

Cjōctajm, to rake or scrape.

Cjōd and cǵōd, what? cǵōd mējd, how many; *Lat. quid*.

Cjōdajr, wherefore.

Cjōdeá, wherefore.

Cjōgal, a spindle-whirl; also a cycle; ex. cǵōgal ǵrǵanda, the cycle of the sun; *vid. duáj n uǵ duǵagáj n*.

Cjol, an inclination, or propensity.

Cjol, death.

Cjola, *moderne* zjola, a servant who leads or drives a horse, or conducts a blind man; Lat. *calo, onis*; vid. zjolla.

Cjolaſn, a vessel.

Cjolecač, a reed; vid. zjolecač.

Cjolōz, a hedge-sparrow.

Cjolſatajm, to chatter.

Cjoma, a fault.

Cjomajm, to card or comb.

Cjombal, a bell; Lat. *cymbalum*.

Cjomay, a border, brim, or extremity of any thing.

Cjon, a fault, guilt, sin; pl. *cjonn-ta* and *cjontajb*; *cean* and *ce-anta*, the same: in the Turkish language, *giunek*.

Cjon, love.—*Luke* 7. 2.

Cjonaytajm, to bear.

Cjoncoſprian, a hook; Lat. *hama*.

Cjonda, written for *ceadna*, the same; *zo najt cjonda*, to the same place.

Cjonſata, occasion; also a quarrel.

Cjonmar, because.

Cjonmalcajm, to bear.

Cjonn, *do cjonn zupab*, because; *ō cjonn zo čejle*, from one end to the other; *a ccjon, unto*; ex. *do fjl rē a ccjonn a ōžanač*, he returned to his young men; *zo bējltejne ajr a ccjonn*, until next May.

Cjonnyſjn, a censor.

Cjonnta, iniquity, guilt, sin.

Cjonnyſ, how, after what manner? whereby? *cjonnyſ njočtar*, what needeth it?

Cjōnōz, a kernel; Lat. *acinus*; hence it also signifies the smallest coin, and in the Welsh, *keiniog* is a penny.

Cjon nađaric, fate.

Cjon nađaricac, narrow-hearted, close, stingy.

Cjontac, guilty, wicked.

Cjontažad, a being guilty or accessory; also coition, copulation.

Cjontajžjm, to blame, to accuse; also to have criminal knowledge, to sin.

Cjor and cĵne, the cud; *bō az coznad a cĵne*, a cow chewing her cud.

Cjor, a comb.

Cjoram, to comb.

Cjoricat, a circle.

Cjor, duč, coal-black.

Cjor-žal, i. e. *žal-lam*, feats of arms. The explication given by Clery of this word, shows that *cjor*, in Irish, is equivalent to *lam*, a hand, and therefore like the Gr. *χειρ*, *manus*.

Cjormajne, a fuller; also a comber or comb-maker; ex. *mac an cĵormajne zuy an čejn*, the comber's son to his combs.—*Proverb*.

Cjornbač and cĵornbajm, to mangle, to mortify, also to violate; ex. *cĵornbač cujl*, incest; *rec-tius forsan corba cujl*; vid. *corbač*.

Cjornbač, to become black; *do cĵornbač a čorp*, his body was become black.

Cjornčamač, lame, maimed.

Cjoſ, rent, tribute, revenue; *fā cjoſ*, tributary. *ceat*

Cjoſ, sin.

Cjoſac and cjoſačtač, importunate; also slovenly, dirty.

Cjoſal, nurse-wages, i. e. the wages given to a nurse for nursing a child; from *cjoſ* and *al*, nursing.

Cjoſ-čajn, tribute, a tax or assessment.

Cjotač, left-handed, awkward.

Cjotan and cjoťōz, the left hand; Wel. *chuith* and *chuithigh*, sinister.

Cjočpamač, mean, low, abject.

Cjoťōz, the left hand.

Cjp, a rank or file in battle; plur.
cypeada and cpe, dejc cpe,
ten ranks or files.

Cjn, a comb.

Cjn, joined, united.

Cjnan and cjin, a cock's comb, a
crest, &c.

Cjnb, swift, fleet, expeditious;
hence it also signifies a warrior,
or gallant champion, swiftness
and agility being requisite for a
champion.

Cjnbryne, a brewer.

Cjnejb, a tumult, or insurrection, a
great noise or rattling; genit.
cjneje, or cjnejebe.

Cjin, a crest, or cock's comb.

Cjineac, crested.

Cjceap, a shepherd's crook.

Cjrde and cjrte, a treasury, or
treasure: the Latin word *cista*
signifies a strong box or coffer,
very proper to preserve a trea-
sure in.

Cjrde, a cake.

Cjrdean and cjrteanac, a kitch-
en.

Cjreal, Satan; ex. do lodaŋ uŋle
ne Cjreal, they were all led by
Satan.—*Vid. Hym. Phattraice.*

Cjrean, a little chest or coffer;
cjrēanac, *idem*.

Cjrel, low, as between two waters.
—*Cl.*

Cjrjre, a romancer, a story-teller.

Cjrte, *vid. cjrde* and *cjrteanac*;
vid. cjrdean.

Cjrteanab, rioting.

Cjteap, o cjteap, seeing that;
noc do cjteap, that appears;
maŋ do cjteap duŋt, as you
please, as it seems unto thee.

Cjt, a shower; pl. ceata.

Cjtj, *vid. cj*; do cjtj, you see.

Cjucaltōjŋ, a hearer, an auditor.

Cjucanjz, to walk.

Cjuclatajŋ, con cjuclatajŋ do
cajnzean, i. e. your cause will
be heard.

Cjūjl, music; *vid. ceol*; áðba
cjūjl, instruments of music.

Cjūjn, meek, still, quiet.

Cjūjn, a gentle gale, or blast of
wind.

Cjūjne and cjūjneay, tranquillity,
gentleness.

Cjūnjgjm, to appease, to mitigate,
to quiet, or silence; cjūnjgēay
ūmla, submission pacifies.

Cjūmay, a selvage; also the border
or extremity of any thing, the
limits of a country, the extreme
parts of a vessel, or of any other
thing.

Cjūnay and cjunay, silence; also
a calm; a ccjūnay, in quiet.

Cjūna, merchantable.

Cjūnam, to buy.

Cjūnta, bought or purchased.

Clab, the mouth open; also a lip:
like in sense to the French
gueule.

Clabac, thick-lipped, wide-mouth-
ed.

Clabajre, a blabber-lipped fel-
low, a vain babbler; Wel. *kla-*
bardhy, to bawl; clabajre muŋ-
lynn, a mill-clapper.

Clabaj, clay, dirt, or mire. ✕

Clabac, dirty, filthy.

Clab, scorbutic, mangy; Wel. *clav*,
a sick person; *vid. clajbe*.

Clabrtuŋ, a cloister; Lat. *claus-*
trum.

Clabōg, a scoff or jeer.

Clabōg, a blabber-lipped woman.

Clabŋal, a column in a book or
writing; ex. jŋre cēad clabŋal,
in the first column.—*L. B.*

Cladaç, the sea-shore.

Cladaç, dirt or clay, a clot; also
slaughter.

Clādajre, i. e. cneacadojŋ, a pil-
lager, plunderer, a rogue, a vil-
lain, in the vulgar acceptation.

Clad, a bank, mound, or ditch;
Scot. a churchyard; W. *klaudh*,
rectius *chuidhe*, or rather *clui*;

Lat. *clivus*, a bank or brow; as, *in clivo montis*, on the brow of the hill.

Clazajm, to make a noise.

Clazajne, a coward.

Clazajda, villanous; also lazy, idle.

Clazajdaçt, villany; also sloth, sluggishness.

Clazun, a flagon.

Clajbe, from clab, the mange; also any cutaneous disorder in men or beasts, such as the itch, the scurvy, or mange: in the Welsh *clav* is a sick person; in Irish *clajbe*, or *clajbe*, is the same; and *clajbeaçt* is sickness of any kind: is sometimes written *clajm* and *clajme*.

Clajbĭn, a tap, or spigot; also the latch of a door.

Clajceog, deceit.

Clajceac, or *clogacò*, *rectius* *clogjteac*, a steeple.

Clajde, a burial, interment; Wel. *cladhy*, to bury.

Clajde, to dig.

Clajdjm, to lay the foundation; *co hajjm co clajd a boç*, *ubi fundaverat suam ædem*.

Clajdeam, a sword; Lat. *gladium*, quasi *cladium*, a *clade* ferenda. —Littleton. Wel. *kledhyv*.

Clajz, a dent or dimple.

Clajzeann, a skull.

Clajm, and *clajme*, the mange, itch, or scurvy; *vid.* *clab*.

Clajmreac, scorbutic, mangy.

Clajn, to engender or beget.

Clajm, boards or tables; *vid.* *clajm*.

Clajm-bĕjl, a lid or cover, as of a box, tankard, or pot.

Clajm-eadanaç, broad-headed, beetle-browed.

Clajm-ġjacla, the foreteeth.

Clajmjm, to divide.

Clajmĭn, a small board.

Clajmĭneac, lame, maimed, going upon crutches or stools.

Clajmreac, the harp; genit. *clajm* *riçe*.

Clajmreojm, a harper, a fiddler.

Clajmte, dealt, parted, divided.

Clajr, a pit or dike; pl. *clajraça*; *clajr talmajn*, a clay-pit.

Clajr, a stripe or streak.

Clajrceadal, the singing of divine hymns, &c.; *teçd me deçrjl na riçte azur an teampujl, azur Padmajz na ndajz çona bacujll lora jona lajm, azur riçte Eçmjonn a Clajrceadal ujme*, they went to visit the regal seat and the church, Patrick following them with the staff of Jesus in his hand, while the clergy of Ireland attended him singing divine hymns in chorus. —*Vid.* *leabari breac mheçe aodçajn*.

Clajte, a jest or ridicule, a game.

Clajte, a genealogical table.

Clam, *vid.* *clab*, scorbutic; Wel. *clav*, sick.

Clampan, wrangling.

Clampanac, litigious, wrangling.

Clamray, a brawling or chiding.

Clanac, virtue.

Clanac, fruitful persons.

Clanç, *vid.* *clann*.

Clanmaj, fertile, fruitful, abounding with issue.

Clann, *antiq.* *cland*, children, posterity; also a tribe, clan, or family, a breed or generation; hence the Ang.-Sax. *clan*. —*Note.* The names of several territories of Ireland begin with this word *Clann*, distinguished by the family names of the tribes that inhabited them; thus,

Clanbreyayl, a territory in the County of Armagh, the country of the Mac Cahanes.

Clanna-aod-bujde, or Clanaboy, whereof there were two, one in the County of Antrim, and the other in the County of Down,

both formerly belonging to the O'Neills.

Clan-colmáin, a territory in the County of Meath, the O'Melagh-lins country, otherwise O'Ma-olseachlain, formerly kings of Meath.

Clan-*feamha*, an ancient territory on the east side of Loch-Cuirb, in part of which the town of Galway now stands, and was the ancient seat of the O'Hallorans.

Clan-malažma, now Glenmalire, divided between the King's County and the Queen's County, formerly belonging to the O'Djōma-*ra*jd, or O'Dempsies, and others, several septs of the Strongbonian adventurers, in imitation of the old Irish, called the countries they had possessed themselves of, by names beginning with the same word *Clan*, as *Clan-*mu*ca*jd, the country of the Burks, Earls of Clanricard, in the County of Galway; it was formerly called *Maōnmūjž*, and belonged to the O'Neachtains and the Maolallas, i. e. the Lallys: so likewise the country of the Fitzmaurices, lords of Kerry, was called *Clan-*mu*irj*, and several others, in the same manner.

Clann-majene, children, posterity, descendants of the male sex.

Clannaō, a thrust.

Clann*ta*n, i. e. *aōna*jčtea*n*, was buried or interred.

Claočlaō, alteration; also annihilation.

Claočlaō and claočlažjm, to change; also to weaken or reduce the power and strength of a person or thing, to cancel or annihilate.

Claočlōd, the same as claočlaō, a change, &c.

X Claojdeaō, a defeat, conquest, or destruction; Lat. *clades*.

Claojđm, to oppress, overcome, destroy.

Claojčte, overpowered, destroyed; also weak, disabled.

Claojn, from clao*n*, partial, &c.; *vid. clao*n**.

Clao*n*, partial, prejudiced, inclining to one party more than to another; clao*n*b*re*jč, a biased sentence; also prejudice, partiality; ex. *duj*ne žan clao*n*, a man without deceit; also error; *ta*ra*n*ž o clao*n*, *convertere ab errore*.

Clao*na*d and claoj*ne*, the inclination, propensity, or bent; clao*na*d na colla, the bent of the flesh; hence it signifies partiality or prejudice when a person favours one party's cause more than another's, and is thereby led to do injustice; hence it signifies also malice, deceit, injustice.

Clao*na*jm, to incline, to bend towards, to have a propensity to a person or thing, also to deceive; Gr. and Lat. *κλινω* and *inclino*, to incline, &c.; do clao*n* rē ē *fej*n, he bowed himself down; do clao*na*da*n* a*ja*, they deceived him, or proved false to him.

Clao*n*-ā*id*, steep, inclining, &c.

Clap-*rola*y, the twilight.

Clā*n*, and genit. clā*ji*, a board, a plank, a table, or any plain or flat piece; ex. a cclā*ma*jd a *neū*dan, on their foreheads; a cclā*n* deāda*n*, on thy face; clā*n* žūalan, a shoulder-blade; a cclā*n* dēa*ma*j*ne*, on the palm of his hand; pl. clā*ma*jd and clā*ma*ca, also a plain or level.

Clā*n*, and genit. clā*ji*, a town in Thomond, which gives its name to the county, and is so called from *Thomas and Richard de Clare*, who made some conquests

in that country, being encouraged by the intestine divisions and wars of the O'Briens of Thomond and Arra.—*Vid. cajt-řejm, and Cambden's Chorogr. Descrip. Hiber.*

Clánaç, bare or bald.

Clánaçneaç, flat-nosed.

Clay, a lock; *vid. zlay.*

Clay, melody, harmony.

*Clayba, a clasp.

Clē, partial, prejudiced, wicked.

Clē, left-handed; Wel. *kledh.*

Cleaçd and cleaçda, a custom or manner, a practice, or exercise; do řejm a zcleaçtajb, after their manner.

Cleaçdaç, constant, accustomed.

Cleaçdajm, to use, to practise, to be accustomed; cleaçd tú řejn, use yourself; nъjн cleaçd mē an boža do lūba, I never practised the bending of the bow; nájн cleaçd an cуnjъ, unaccustomed to the yoke.

Cleaṁna and cleaṁnaç, affinity; ačajн cleaṁna, a father-in-law.

Cleaṁaç, familiarity.

Cleay, a play or trick; also game or sport; and cleayajzeaçt, a sporting or diverting; Heb. שִׁיחַ, *ludificatio*; *vid. Psalm. 44. 14.* gen. clj and cleay.

Cleay, craft, or dexterity.

Cleayaç, joking, sporting; also crafty, cunning.

Cleayáçde, an artful man; also a mimic or humorous fellow.

Cleayáçdeaçd, craft or subtlety; also sporting; az deānaṁ cleayáçdeaçta, playing tricks.

Cleat and cleačaç, a stake, a rod, or wattle.

Cleačajneaçt, rusticity, rustic assurance.

Cleačárd, steep, inaccessible.

Cleačaj-řeð, a milch-cow.

Cleačcuн, relations by blood.

Cleač-řám, partiality or prejudice,

from clē, wrong, and řámaçd, to row, viz. metaphorically.

Clejб, the genit. of cljáб; the sid, *q. vid.*

Clejбън, a basket, the dim. of cljáб.

Clejн, the clergy; Lat. *cleros.*

Clejне, the island of Cape Clear in Carbury, in the County of Cork, which anciently belonged to the O'Driscols.

Clejнеaçd, scholarship, clerkship.

Clejнjоç, a clergyman, a clerk; Lat. *clericus*; also a scrivener, notary, or secretary; Wel. *gleiriach*, an old man, or elder, like the Gr. κληρικός, a presbyter or elder.

Clejте, a quill, or feather.

Clejтеan, a penthouse, or eves.

Clejте, hid, concealed; řо clejт, privily; jоjн clejт ar áрд, neither quite public nor quite private.

Clejте, the top of a house, mountain, or hill.

Clejтеaç, private.

Clejтеaçd, a lurking.

Clejтjm, to conceal, to keep private, &c.

Clejт-мjоrчajн, a private grudge.

Clē-laṁaç, left-handed.

Clēmana, mischief.

Clet and cletōç, a quill, or hard feather.

Clj, *vid. clē*, leač řē lájm clj, towards the left hand.

Clj, a successor in an episcopal see, or any church living; also a clerk obtaining a benefice, &c.; *vid. cōmajba.*

Clj, the body; also the ribs or chest of a man.

Cljaб, a basket, a cage.

Cljaб, the trunk of man or beast's body being formed like a basket by the ribs and chest; in the genitive it makes clējб and clējbe.

Cljaбān, a small basket, cage, a cradle.

Cljábač, a wolf, as having a large trunk.

Cljábnač, the side, or trunk of a man's body; *vid.* cljab.

Cljábuyn, a son-in-law; sometimes written cljāmuyn. N. This word is an abusive contraction of the compound cljab-đuyn, or cljab-đujne, i. e. dujne clējb, an endearing expression, signifying one who is as dear to us as our heart or trunk.

Cljár, the clergy; also any tribe or society; cljár ȝajrȝeadač, a band of heroes.

Cljānājde, a songster.

Cljānājdeačt, singing.

Cljāt, the darning of a stocking or other garment by mending it cross-wise, in imitation of weaving.

Cljāt, a hurdle of wattles.

Cljāt, a harrow; cljāt ȝojrȝjde, a harrow.

Cljāt, or ȝljāt, *rectius* ȝljād, a battle.

Cljačac, a battle or conflict.

Cljačān, the breast or side.

Cljačōȝ, a hurdle; also the chine or back.

Cljbjn and cljobōȝ, a piece.

Cljbjr, tumult.

Cljbjreacđ, peevishness.

Cljcjd, to gather together, to assemble.

Cljfnȝ, a bottle.

Cljobac, rough, hairy, shaggy; ȝljobac, *idem*.

Cljobam, to pluck or tear in pieces.

Cljobȝuna, a rug.

Cljobōȝ ejc, a shaggy colt or horse.

Cljolūnta, stout, potent, hearty.

Clpe, a hook to catch salmon or other fish with; hence it signifies fraud, deceit, &c.

Cljr, from cleay, tricks, jokes, &c.

Cljreacđ, a skip or jump.

Cljrm, to skip or jump; cljrm

aj, to frustrate.

Cljyte, active, swift, expert; cljyte aj a lām deȝr aȝur clē, expert at each hand.

Cljyteacđ, dexterity, agility.

Cljč, left-handed.

Cljč, close; also true.

Cljūd, squint-eyed.

Clō, a nail, a pin, or peg; Gall.

clou, Lat. *clavus*; ȝajr ȝabajrte clo nȝanajnn ȝrȝ na đeapnanajb aȝur ȝrȝ na čorajb, nō laȝreat ȝnannuaj aj a ēadaȝb, after piercing Christ's hands and feet with iron spikes or nails, they cast lots for sharing his garments.

—L. B.

Clō, a print or mark, a character: so called because the ancients wrote their inscriptions on the barks of trees and tablets with a nail of iron or brass; on account of which ancient custom among the old Romans also, an epoch is called æra.

Clōca, a cloak.—*Matt.* 5. 40.

Cloč, a stone; cločȝe ȝajnjme, gravel stones; cloč-ȝneacđa, hail-stone; cloč-ȝejne, a flint; cloč-ȝajnanȝčta, a loadstone.

Cločajm, to stone.—*2 Chr.* 2. 18.

Cloca-uāȝrle, pearls.—*Matt.* 7. 4.

Cloč, the herb Henbane.

Cločac, stony or rocky.

Cločān, a pavement, a causeway; also stone steps to pass over small rivers.

Cločaj, an assembly or congregation; also a convent.

Cločac, dirt, slime.

Clōđ and clō, print; *vid.* clō.

Clōđ, variety, change.

Clōđajm and clōđ-būalajm, to print a book, to stamp; clōđūȝad, the same.

Clōđ-būajrte, printed, stamped, impressed.

Clōēdeac, the name of a river in the County of Cork, near Mal-

low, celebrated in Spencer's Fairy Queen.

+ Cloḡ, a bell, a clock; Wel. *cloch*, and Gall. *cloche*; its dimin. is cloḡḡn, a small bell; also a blister and a bubble.

Cloḡad, a helmet; also a measure.

Cloḡam, to sound like a bell.

Cloḡan, or cloḡ-ḡeann, the skull; cloḡ-ḡjonn ḡrūaḡaḡ, the hairy scalp; Wel. *clog*.

Cloḡán, a little bell; τρι ναὸντρι ccloḡán, three times nine bells.

Cloḡamḡaḡ, a ringing or tinkling.

Cloḡár, i. e. cloḡ-ḡár, a belfrey, or steeple.

Cloḡ-ḡnátad, the pin of a dial.

Cloḡc-ḡēmḡḡḡ, stamping.

Cloḡce, from cloḡ, of or belonging to a rock or stone.

Cloḡcead, a passport.

Cloḡcneac and cloḡcnean, a stony place.

Cloḡde and claḡ, a ditch or dike.

Cloḡdḡm, a sword.—*Matt.* 10. 34.

Cloḡgean, the skull; Wel. *clog*.

Cloḡḡn, a little bell.

Cloḡḡneac, curled, frizzled.

Cloḡmēḡ, the gnomon or pin of a dial.

Cloḡ-ḡeac, a steeple, a belfrey; *corrupte* cuḡḡḡeac.

Cloḡdean, the sense of hearing.

Cloḡḡm, to hear.

Cloḡḡeam, a brave or famous champion.

Cloḡm and cloḡm, a pair of tongs.

+ Clonn, (the same as colūman, a pillar, or pedestal,) a chimney-piece; Vulg. Gr. κολωνα, *Hisp. columna*, and Lat. *columen et columna*.

Cloy, a hearing, a report; cloy na ḡean, the hearing of the ancients. This word has a radical affinity with the Irish word clūay, an ear.

Cloḡ, noble, generous, brave.

Cloḡ, fame, praise; Gr. κλειος, *gloria*; Wel. *clod*; and Ir. also clū.

Cloḡa, heard; ḡo cloḡa, was heard.

Cloḡaḡ, famous, illustrious, renowned; ex. cloḡaḡ labḡa, *præclarus sermo*.

Cloayr and clūayre, of the ear; *vid.* clūay.

Cloḡam, chosen, elected.

Clū, praise, reputation, fame; Lat. *clueo*, to be famous; and Gr. κλυω.

Cluj, written clujde by an abusive modern orthography, a ditch, a coping ridge of earth; also a cliff; Lat. *clivus*.

Cluaj, adulation, flattery, blandishment.

Clūaj, a plain between two woods, also any fine level fit for pasture; Lat. *planum*, *Angl.-Saxon. lawn*, visibly of the same root with cluaj.—*Vid. Lhuys's Compar.*

Etym. pag. 10. col. 1., for an initial letter being expressed in one Celtic dialect, and omitted in another. Note that several towns and bishops' sees in Ireland derive their names from this word Clūaj; ex. Cluaj ḡma, now the town of Cloyne, a bishop's see in the County of Cork; Cluaj ḡaḡneac aḡar Clūaj Mac Nōḡr, in Leinster, &c.

Clūajḡe, a flatterer, a seducer, deceiver, &c.

Clūajḡeacḡ, flattery, deception.

Cluayr, to hear.

Clūajḡn, a porringer.

Clūanaḡe, *vid.* clūajḡe, a hypocrite.

Clūay, joy or gladness.

Clūay, the ear. With this Irish word the *cloche* of the French, the Welsh *cloch*, and *Angl.-Sax. clock*, have a visible affinity, as the ear is formed like a bell or

clock, whence *tympanum auris*, the ear's bell; *clūay-ḡájne*, an ear-ring; *clūay-ḡeōjō*, ear-pendant; hence *dūn-clūayac*, *ḡpaxt-clūayac*, and *τρωμclūayac*, all meaning dull or hard of hearing.

Clūayac, having ears or handles.

Clūay-máotán, the tip of the ear.

X *Clūdad* and *clūdajm*, to cover up warm; also to cherish or nourish; Lat. *claudio*, *includo*.

Clūdad, a cover or coverture; *clūda leaptā*, a bed cover or bed-clothes; Angl.-Sax. *cloth*.

Clūdamajl, famous, renowned.

Clujceōg, fraud or deceit.

Clujce, a battle, a game.

Clūjō and *clūjōēan*, a nook or angle; *nj a cclūjō*, not in a corner.

Clujg, the pl. of *clog*, a bell.

Clujgjn and *clogán*, a little bell.

X *Clūjm*, the genit. of *clūm*, a feather or down.

Clūjm-ealta, a feathered flock, or flock of birds; and *clujmealta*, the Royston crow.—Q.

Clujn, heard, from *clujnjm*.

Clujnjm, to hear; *clujnjōe*, hear ye.

Clujnjyn, to hear.

Clujnte, heard.

Clujntēojr, a hearer, an auditor, &c.

Clujntēoriačō, craftiness; *vid. clūajnjreacō*.

Clujrym, to hear, *alias* *clojrym*; *vid. cloj*, &c.

Clujteac, famous, renowned; Gr. *κλυτος*, Lat. *inclytus*, famous, renowned.

Clujte, a game, play, or sport; *clujgte*, *clujteada*, and *clujte*, pl.

Clujteacō, a gaming, sporting, &c.

X *Clūm*, a feather or down: also fur or hair, plumage, &c.: Lat. *pluma*.

Clūmac, feathers, plumage; *lān do*

clūmac, full of feathers; also of or belonging to feathers; an adjective, signifying full of hair, plumage, down, or fur, &c.

Clūmam, to pluck feathers; also to shear.

Clūmtāc, feathered; also hairy; *vid. clūmac*.

Clutūgac and *clutajgjm*, to chase, to run down; *ag clutūgac an gēajr-ḡjāc*, running down the hare.

Cna, good, gracious, bountiful; ex. *Mac Cnjomtājn fā cna me ḡgojl*, i. e. the son of *Cnjomtājn* was bountiful to the learned.

Cnabān, drowsiness, heaviness.

Cnādajne, a prating jester, a scoffer.

Cnada-ḡāreca, ships.

Cnag, a knock, crack, &c. X

Cnagač, rough or uneven.

Cnagačō, sternness or sourness of look.

Cnagajō, bunch-backed, bossed; Gal. *bossu*.

Cnagajne, a noggin. X

Cnagajm, to knock, to rap, to smite.

Cnaž and *cnaoj*, a consumption, a phthisic; Gr. *κνωω*, *scindo*, *rado*, &c., seems to have an affinity with the Irish *cnaoj*.

Cnājō, hemp; *vid. canājō*. X

Cnājō, a scoff, jeer, or flout.

Cnājōteac, a fret; also fretted.

Cnājōjm, to deride or ridicule.

Cnājōteac, sluggishness.

Cnājō-ḡjāc, a raven, or vulture.

Cnajre, a buckle.

Cnām and *cnajm*, a bone.

Cnāmajgacō, i. e. *cnaīmajgacō*, the shambles.

Cnām-ḡujgēacō, a cubit, from *cnaīm*, a bone, and *ḡujg*, the arm, down from the elbow to the fist.

Cnaoj, a consumption, or phthisic.

Cnaoj, or *cnujg*, the plur. of *cnujg*, a maggot, or worm.

Cnaoðjm, to consume or languish;
ata rē az cnaoð, he languisheth;
cnaoðfjgēaþ jad, they shall con-
 sume away; also to gnaw or
 chew; Gr. *κνaw*, *rado*, *scindo*.

Cnaajzte, consumptive, spent, &c.

Cnap and *cnaþe*, genit. a bunch,
 knob, or button; old English,
cnaep.

Cnapac, bunched or knobbed.

Cnapajm, to strike or smite.

Cnapān, a knob, bunch, or boss.

Cnaþna, a ship; plur. *cnaþnaða*,
 Gloss. Vet.

Cnead, a sigh, or groan.

Cneadaþm, to sigh or groan.

Cneað, a wound; *cneað aþ řon*
cneþð, a wound for a wound.

Cneāðac, full of sores.

Cneamaþe, a tricking, artful fel-
 low.

Cneay, man's skin; *gyle a cnyř*,
 the whiteness of a man's skin.

Cneayða and *cneayta*, modest,
 meek, well-tempered.

Cneayðact, mildness, meekness,
 &c.

Cneayajzjm, to heal or cure.

Cneayūgað, a healing or curing.

Cneatþom, a kind of horse litter.

Cneþð-řljoc, a scar.

Cneþð-řljocðac, full of scars.

Cnjoct, originally signified a com-
 mon soldier or swordsman; ex.
þðm cnjoct azuř cat-þaþūn,
 both common soldiers and offi-
 cers. N. B. This word is of the
 same origin with the German
knecht, which with them was
 formerly the only word to signify
 a soldier, what the Latins called
miles; and to this day *lanze-*
knecht signifies a foot-soldier.—
Vid. Cluver. Germ. Antiq. lib.
1. cap. 44. The Anglo-Saxon
 word *knight* is visibly the same
 as the German *knecht* and the
 Irish *cnjoct*, and properly, as
 well as originally, signified no-

thing else but soldier. But it
 seems that among the Saxons and
 Low Dutch, the knights be-
 longed rather to the horse than
 to the foot-soldiery; for *ridder*,
 the same as the English word
rider, is still the only word
 amongst the Dutch to signify a
 knight; and the Irish word *ny-*
ðne signifies the same, whether
 they had it originally in their
 language, or borrowed it from
 the English after their settlement
 in Ireland. *Cneoht*, or *cnihht*, in
 old English, was not anciently
 any title of honour, but signified
 at first a boy or youth; as *leorn-*
ing cnihht, a school-boy; and af-
 terwards (as it does yet in the
 Danish) a servant; for *cepe-*
cnihhtas were market-slaves; and
knecht, with the low Germans,
 is now also degraded to signify a
 servant. “*Nam knecht quod*
nunc servum sive ministrum ac
famulum, olim nil aliud quam
militem denotabat.”—*Cluver.*
ibid. I find in Mac Craith's
 History of the Wars of Thomond,
 in the time of Thomas and Ri-
 chard de Clare, that the words
cnjoct and *nyðne* are used
 synonymously. This word is
 therefore one of those, which
 from a mean original significa-
 tion, have ennobled themselves
 by degrees; as, to the contrary,
 other words, whose primitive
 meaning was honourable, have
 been degraded to an infamous
 sense; thus *latro*, originally sig-
 nifying a hired soldier, whose
 functions were rather honour-
 able, now means a highwayman;
 and *leno*, which meant a prince's
 ambassador, is so strangely de-
 graded as to signify nothing bet-
 ter than a pimp, or procurer of
 lewd women. On the other hand,

laro, which like *latro*, signified a hired soldier, is now become a title of honour and peerage. Again, *Tyrannus*, a lawful king or lord, now means an usurper or oppressor.

Cn̄jopaɹɹe, a poor rogue.

Cn̄jopaɹɹeačt, acting the rogue.

Cn̄o, famous, excellent, generous.

Cnōaδ, a territory in the County of Meath, which anciently belonged to the O'Duains.

Cnoc, a hill.

Cnoc, the herb navew.

Cnoc̄an, a small hill, a hillock, a heap.

Cnoc̄anač, full of hills.

Cno-m̄uɹne, a wood of hazels, chestnut-trees, or walnut-trees; Lat. *nucetum*.

Cnoɹ̄ácaɹ, honour.

Cnū and cnūo, a nut.

Cnūaɹ, a collection.

Cnūaɹaɹm, to gather together, to collect, or assemble.

Cnūaɹaɹj̄že and cnūaɹta, gathered, collected.

Cnūaɹ-apuɹj̄, fruitful.

Cnūaɹɹe, a nut-cracker.

Cnuɹj̄, a maggot or worm formed in rotten cheese or corrupt flesh.

Cnūm, or cɹnūm, the same as cnuɹj̄.

Co, formerly written for the modern go, as cō-ḡfeanaɹj̄ ʃɹɹɹonn uɹme, with the Irish forces in general under his command; co ceap̄t, justly.

Cōač, i. e. ṛūačaɹ, a violent pursuit. Note that *rhythyr* in Wel. signifies a violent attack, or vigorous onset.

Cōaɹo, a husbandman, a rustic, a clown; pl. cōaɹɹe. This word cōaɹo seems to have an affinity with the Anglo-Saxon, coward, a dastard, or faint-hearted man.

Cob̄, victory, triumph; hence cob̄tač and cob̄ɹač, victorious.

Cobač, a tribute.

Cobaɹɹ, an enclosed place, not covered over head; Lat. *caula*; also a woman's stays.

Cobaɹɹ, or caɹaɹɹ, help, aid, relief, assistance; Gr. *κοῦρος*.

Cobaɹta, lučt cōbaɹta, assistants.

Cobaɹtač, or caɹaɹtač, a helper, an assistant.

Coblač, a navy or fleet.

Cob̄na, a shield or target.

Cob̄ɹač, victorious; cob̄ɹač, beō-da, calma, cēaɹtač, epithets given to a sprightly, brave, sensible man.

Cobač, stout, brave, valiant.

Cob̄tač, victorious; hence it became the proper name of many of the Irish kings, and answers very nearly to the Latin word *victorinus*. N. B. Cob̄tač, signifying victorious, was the proper name of an Irish Chief, from whom the ancient family called O'Cob̄taɹc derive their name and descent: they were dynasts, or chief lords of the territories, now called Barryroe, east and west, in the County of Cork. They were of the Lugadian race, which gave the ancient name of Corca-luɹj̄e to all the south-west parts of the County of Cork, a name that is now reduced to only two parishes, separated by the river Eilean, which forms the harbour of Baltimore, and are called Cočluɹj̄e, a corrupt contraction of the word Corca-luɹj̄e. It seems the O'Cob̄taɹcɹj̄, Engl. O'Cowhig, were originally the most distinguished of the Lugadian families, since their chief is mentioned in the first rank, and with high distinction, particularly with regard to his hospitality, before the O'Flains and the O'Driscols, in the following ancient rhymes: O'Cob̄taɹcc na naɹdeccōɹn-ōɹɹ;

O'flajnn-ánda, *yo hejðjryge-ðrl*: τρῦν do c̃jnn ajr jatajð *yeau*: τρῦν nác do clannajð m̃jleað. Where the compound word ánd-ccorh-ojr, signifying tall and large drinking-cups of massy gold, and not inferior, in sublime combination of ideas, to any compound epithet in Homer, is pompously expressive of the great hospitality of O'Coḃtaḃcc. Note that the verb do c̃jnn, in the above rhymes, signifies to reign as king. — *Vid.* ceann, c̃jnn, *supra*. But a melancholy remark, which remains to be made, is, that of the two families first mentioned in the just recited rhymes, there is not, to my knowledge, one individual now existing that may be held in the light of a gentleman, having been all dispossessed long since of their very ancient and large properties; which indeed is the case of many other Irish families not less illustrious in former times, who are now either quite extinct, or reduced to a state of perfect obscurity, for the reason now mentioned.

Coḃtaḃ, a creditor; perhaps rather a debtor. Clery explains it by *yeau do ðljgear f̃jaça*.

Coc, manifest.

+ Coca, a boat; Wel. *kuch*.

+ Cōca, a cook; Lat. *coquus*.

+ Cōcajre, a cook; Lat. infinit. *coquere*.

Cōcajreac̃t, a cooking; also the art thereof.

Coḃar, order, economy.

Coḃ-ḃurn, a buckler.

Coḃal, a net.

Coḃal, a cloak, mantle, or vestment; coḃal γῥῶjl, a satin cloak; also a hood or cowl; ex. coḃal an naom̃ b̃rāḃar, the holy friar's cowl; Lat. *cucullus*.

Coḃma, the parity of one thing to another.

Cocrot, a shield or target.

Cod and coda, a piece or part; lejt-cōda, of the half part; eán-cōda, any part: it is mostly written cot and cota in old manuscripts; pl. cotcajð and cota-nað; Lat. *quota*.

Cod, victory.

Coda, or ad cōda, i. e. ðljg̃jð, it requires, it deserves. This word is always used in an impersonal sense.

Codaḃ, invention.

Codaḃ and cadaḃ, friendship.

Codað, a mountain.

Codajle, a supping-room. — *Pl.*

Cōdál, or cōmdal, a convention, or assembly; also friendship, intimacy.

Codalta and codaltaḃ, sleepy, addicted to sleep; γῡan codalta, a profound sleep.

Codaryna, contrary.

Coḃbrad, a sacrificing, an offering.

Coḃnac̃, a lord, a powerful personage, or principal man in a district.

Codlað and codlajm, to sleep; do cōdlað γē, he slept; cojðeól-taoj, ye shall sleep.

Codlajnean, poppy.

Codnamā, equal, even.

Codnamac̃, a countryman, a rustic.

Codnamac̃t, equality, parity.

Codromta, ḃurne codromta, an uncivilized man; also a stranger.

Coem̃ or caom̃, little, small.

Coem̃, i. e. cōm-ēm̃; oj̃r ay jonan ēm̃ agur̃ ēyga, no luát, as soon as, as swift as.

Coḃna, a chest or box; Ang.-Sax. *coffer*.

Coḃrjn, a little box, or drawer.

Coḃað, war, rebellion; also to wage war or rebel; do cogadaḃ an

ažajð an annflajð, they rebelled against the usurper.

Cožajð, or cažajð, just, lawful, equitable.

Cožajðe-muſlljñ, mill-cogs.

+ Cožal, the herb cockle.

Cožal, the beards of a barley-car.

Cožamaſl and cožamuſl, warlike, military.

+ Cožan, a whisper; also an insurrection, a conspiracy; ex. mo maſbad é do cožan feaſi mſde zo haenčleſte, he was privately murdered by the unanimous conspiracy of his own subjects, the people of Meath.—*Vid. Tighern. Annales.*

Cožamaſm, to whisper.

Cožamač, whispers.

Cožamaſ, peace, amity.

Cožale, a wash-ball.

Cožnað and cožnaſm, to chew, to bite.

Cožojſſe, a well-ordered system.

Cožnað, to conspire.

Cožtač, rebellious; also a warrior.

Cožūðar and cožūſ, conscience; ɣžɣūðað an cožūſ, the scrutiny and examination of the conscience.

Cožb, a company, a troop; Lat. *copia*.

+ Cožb and cožbeað, a copy.

Cožbčjoð, ravenous, fierce.

Cožbče, a dowry, a reward.

Cožbče, a buying or purchasing.

Cožbčjčjm, to purchase or procure.

Cožbčjte, bought, purchased.

Cožbðean, i. e. cōm-buðean, of which it is a corrupt contraction, a troop, or company.

Cožbneocað, to comfort.

Cožbſeana, confession.

Cože, a secret, a mystery.

Cožce, a mountain.

Cožce and cožge, a fifth part: hence the word cožge is prefixed to the names of the five different pro-

vinces of Ireland, as they are esteemed each a fifth part of the kingdom, though they are not all of an equal extent.

Cožme, small, little.

Cožet, children.

Cožme, an udder.

Cožðce, again; also ever, continually; nɣ cožðce, never.

Cožðeðlað, to sleep or slumber; cɣeð ann a ccožðeðlað ɣe, wherein shall he sleep?

Cožðe, always, utterly; also verily.

Cožðe, chastity, continency.

Cožðeac, a fighting.

Cožg-cɣjač, *rectius* cožgɣjoč, or cožg-cɣjoč, a foreigner, a stranger.

Cožgɣjočar, the remoteness of one place from another.

Cožg-cɣje, *potius* cožg cɣjoč, a strange land, a remote country.

Cožge, the fifth part of any thing.

Cožge, a province, so called because Ireland was divided into five territories or provinces; *vid. sup.* cūɣg cožge na ɣeɣjonn, the five provinces of Ireland.

Cožgeaðac, a provincial.

Cožgeal, a noise or clap.

Cožgeal, a distaff.

Cožgealta, a conference.

Cožgeaɣt, judgment.

Cožgeaɣt, asking a question.

Cožgeaɣ, or cožgeɣſe, five ways or manners, i. e. cožg-bēaɣ.

Cožgɣlm, to rake up or kindle; cožgɣl an teɣne, kindle the fire.

Cožgɣlm, to spare, to save, to lay up; do cožgɣl mož nuagað, i. e. eožan-moɣ, an taɣbaɣ: eožan-moɣ, spared the corn, or laid it up; cožgɣl ɣɣnn a ɤhjaɣna, spare us, O Lord.

Cožgɣll, a thought or secret; genit. cožgle.

Cožgle, a companion.

Cožgleačð, a train or retinue.

Cožgljžjm, to accompany, to at-

tend.

Cojgne, a spear or javelin.

Cojgijǵ, a bound or limit.

Cojgijǵeac, a stranger, a foreigner.

Cojgijǵnn, five parts or divisions.

Cojlbjn, a small shaft; a stem or stalk of a plant.

Cojlee, a bed, bed-clothes; *τρί* *cojleeada na bfejnne*, the three materials of bedding amongst the Fenii, or *βῆνα βῆνον*, according to romantic accounts, viz. *βαρυζαλ* *crann*, *caonnač*, *azur* *úr-luacajr*, branches of trees, moss, and green rushes.

Cojleayad, a lethargy.

Cojléjr, a quarry, or stone-pit, a mine; *corrupte* *cojréal*.

+Cojlén, or *cojléan*, a whelp, puppy.

+Cojleac, a cock.—*Mark* 13. 35.

+Cojlee, the cholic.

+Cojljr, *rectius* *cōljr*, cabbage; *vid.* *coljr*, Lat. *caulis*.

Cojll, sin, iniquity.

Cojll, and gen. *cojlle*, pl. *cojllte*, a wood, a grove, a wilderness; a *ceojll* *djamajr*, in a dark wood, or desert; *cujn allayd na cojlle*, the wolves of the forest; Wel. *kelli*, a grove; *vid.* *zejlt*.

Cojllead, a hog.

Cojllead and *cojlljm*, to blindfold, or make blind.

Cojllead and *cojlljm*, to trespass, to infringe, to violate; also to plunder, to geld, &c.

Cojllmjn, a young pig.

Cojllte, woods or forests.

Cojllte *Maibjneaca*, a territory near Mitchelstown, in the County of Cork, formerly belonging to a tribe of the O'Caseys.

Cojllte, or *cajllte*, and *cajllteá-nač*, an eunuch; also gelded, lost, undone.

Cojl-mjajr, a wooden dish.

Cojte and *collayd*, *vulg.* *colan*, a

young cow or heifer.

Cojlteamujl, woody, full of woods.

Cōjmčjorlac, the confines of a country.

Cojmde, custom, practice, use.

Cojmde, a keeve, a large tub.

Cojmeata, a comet.

Cojm, the inflection of *cōm*, equal, answers exactly in sense to the Latin *con*, and often forms the first part of a compound; it is generally written by the modern grammarians *cojm* when an *e* or *j* becomes the initial letter of the second part of the compound: it was anciently written *cōm* without any alteration or addition; it implies as, so, or as much, equal, &c. N. B. This prefix *cōm* has occasioned that several words subjoined to it, have been corrupted from their true original formation, some of their radical letters being suppressed and lost by abusive contractions; first proceeding from vulgar pronunciation, and then continued and authorized by copyists, who had not skill enough to rectify the words by restoring them to their radical purity. And the prefix too has suffered in one of its radicals in some renounters; for instance, in the word *coymujl*, which in its original formation was *cōm jamujl*, from the prefix *cōm*, and *jamujl*, similar, Lat. *similis*, the prefix has lost its last radical *m*; and its adjunct, *jamujl*, hath been reduced from two syllables to one. We shall occasionally take notice of some of those corrupted writings, guided by this rational maxim, that when the adjunct part of the compound word makes no sense by itself, it is to be rectified by restoring it to the frame of a known word, bearing

such a meaning as may be naturally reconcileable with that of the compound word in question.

† *Comde*, a lord, laird, or master.

Cōjm-ðe, or *Caobðja*, according to some, the Trinity, from *Cōm*, and *ðe* or *ðja*, God.

Cōjmeaŋ, short, brief; *aliter*, *cumajŋ* and *ačcumajŋ*.

Cōjmeaŋða, i. e. *cōjm-meaŋða*, of equal esteem or worth.

Cōmajŋe, *žan cōmajŋe*, without forewarning.

Cōjm-beaŋla, corrupted into *cōmajŋle*, a conference, or consultation by mutual talking or speeching, a council or synod; *vid. cōm-ažal* and *cōmajŋle*, *infra*.

Cōjm-bejŋjm, to contribute.

Cōjm-čeanžal, a joint, an union, league, or covenant; a conspiracy; also a conjugation.

Cōjm-čeanžlað, to couple, to unite.

Cōjm-čeaŋa, a protection.

Cōjm-čejmŋžjm, to accompany, to go together.

Cōjm-čljamajŋ, *vid. čljabuŋ*.

Cōjm-čreapað, contraction.

Cōjm-črjoŋlač, the confines of a country.

Cōjmðeac, safe or secure.

Cōjm-ðeantačt, a composure.

Cōjm-ðrejmecačt, competition.

Cōjm-ðreacačt, conformed.

Cōjmeac, like, alike.

Cōjmēadač, a watch or guard.

Cōjmēadaŋðe, a keeper; *ŋeajŋ cōjmēada*, *idem*.

Cōjmeadajm, to keep, to preserve; also to beware, or take heed; *cōjmēadŋuð tū*, thou shalt keep.

Cōjmeadač, coupling or joining.

Cōjm-eaŋžajŋ, a conflict, a mutual strife or struggle; *corrupte cōjŋ-ŋeajŋ*, *qd. vid.*

Cōjmējŋžjm, to force or constrain, to oppress, to exact;

cōjm-ējŋžjčj, ye exact; *do cōjm-ējŋžjčj ŋe*, he urged; *čajŋajð an ŋjž jaŋŋŋŋ ŋaŋeacčt mbŋajčŋe žona mačajŋ*, *ažur do cōjmējŋžjčj jað čum ŋeola muc ðjčt*, the king urged the seven brothers (the Maelabees) and their mother, to eat swine's flesh.

Cōjm-ejŋže, associates, partners, allies.

Cōjm-ejŋžjm, to join with auxiliaries, to assist.

Cōjmēuð, a ward or custody, watch, &c.; *bj tū aj do cōjmēu be upon thy guard*; *cōjmēuða*, as *lučt cōjmēuða*, a guard.

Cōjmēuðajžt, a keeper, an observer.

Cōjm-ŋeaðan, a troop, a company.

Cōjm-ŋeajŋ-cožajð, a fellow-soldier.

Cōjm-ŋjoŋač, conscious.

Cōjm-ŋŋeazaŋtač, agreeable to, or corresponding.

Cōjm-ŋŋeazaŋač, conformity.

Cōjm-ŋčjm, to dispose, or to set in order.

Cōjmžlejc, a conflict, or struggle in wrestling, running a race, or any other bodily exercise; *vid. žlejc*.

Cōjm-žŋe, or *cōjm-eažna žeana na ŋeolač*, i. e. *ŋjoŋ žač ŋjž dūŋ žač a ččōm-ajmŋŋŋ ŋe ŋoŋlč*, a chronologioal and historical knowledge.

Cōjm-žlŋŋneað, a fastening, or adhering to.

Cōjm-žŋeamažajð, a fastening, or adhering to.

Cōjm-žŋeamažjčjm, to adhere, to cling to.

Cōjm-jačac, one of the same country with another; *vid. jač*.

Cōjmjðeacčt, guarding, attending; *mŋa cōjmjðeacačt*, waiting-maids.

Cōjmjðeac or *cōjmjžtēacčt*, strange or foreign; also an out-comer,

stranger, or foreigner.
 Cōjm-joc and cōjm-juc, a comedy.—
Pl.
 Cōjm-jonann, even, equal, alike.
 Cōjm-leanza, a course or race.
 Cōjmljc, corrupted from cōjm-žlejc,
 a struggle, particularly in run-
 ning a race.
 Cōjm-ljže, i. e. lánamnar, coup-
 ling.
 Cōjm-ljžjm, to lie together.
 Cōjm-ljonza, the even or regular
 march of an army: hence that
 Irish name or description of a
 camel, eac cōjmljonza, signify-
 ing a kind of walking-horse, be-
 cause he always walks with equal
 leisure.
 Cōjm-ljon, a multitude.
 Cōjm-ljonta, fulfilled, complete.
 Cōjm-ljontact, a completing or
 fulfilling.
 Cōjm-meartar, a comparison; *rec-
 tius* com-mōrtar.
 Cōjm-meay, equal.
 Cōjm-meay, a consideration, or
 comparison.
 Cōjm-meayajm, to compare.
 Cōjm-meayda, equal, of equal
 worth.
 Cōjm-mōrtar and com-mōrað, a
 comparison.
 Cōjm-nájžjm, to dwell together, to
 inhabit. This is a corrupted
 contraction of the word com-
 tjonužžjm, compounded of com
 and tjonužž, which means fre-
 quenting a place; and com tjo-
 nužž means dwelling, or continu-
 ing in a place.
 Cōjmneac, mindful.
 Cōjm-neartajžjm, to confirm, to
 strengthen.
 Cōjm-neartajžte, confirmed; Sá-
 cramejnt cōjm-neartajžte an
 Chrijořdařže, the Sacrament of
 Confirmation.
 Cōjm-neartužad, confirmation.
 Cōjm-neay, a neighbourhood.

Cōjm-neayajm, to approach, to
 draw nigh to.
 Cōjmnžžjm, to remember.
 Cōjmnjužad, a remembrance.
 Cōjmneac, assistant.
 Cōjm-nealt and cōjm-nealtað, a
 constellation.
 Cōjm-neanajm, to divide.
 Cōjm-nejmnžžjm, to assemble.
 Cōjm-nejn, *syntaxis*, or construc-
 tion, concord, &c.
 Cōjm-njačdanar, great want, or
 distress.
 Cōjm-njačdujn, to engender.
 Cōjm-njatujn, copulation.
 Cōjm-yeayam, equilibrium.
 Cōjm-yeacac, consequently.
 Cōjm-yeacacð, consequence.
 Cōjm-yejceamajl, by consequence,
 consequential.
 Cōjm-γžžjm, to perceive; also to
 comprehend as in a sum.
 Cōjm-γjžte, provident, frugal.
 Cōjm-γneazad, a connexion, or
 relation.
 Cōjmteacay, cohabitation, or living
 together in the same house.
 Cōjmteacajde, or cōjmteacac, a
 person that cohabits with another
 in the same house and family.
 Cōjmčjžey, cohabitation, or living
 in the same house.
 Cōjmčjžeyac, one who lives in
 the same house with another.
 Cōjm-čjonal, an assembly, a con-
 gregation, a synagogue, or con-
 vent.
 Cōjm-čjorrtac, one of the same
 country, a countryman.
 Cōjm-čneanað, a confirmation.
 Cōjmuc, a comedy.—*Pl.*
 Cōjmn, a common. ✕
 Cōjmje, a brief, an abridgment.
 Cōjmpnead and cōjm-pneamad,
 conception, generation.
 Cōjmpneamad and cōjm-pneá-
 majm, to conceive; ex. đřojllyřž
 Źjnzeal an Čjarna do Mhuje
 azur do cōjm-pneamad řj čřer

an Spjorad náom, *Angelus Domini Annunciavit Mariæ, et concepit de Spiritu Sancto.*

Cojn, or cajn, (pl. of cū,) hounds; *vid. cū.*

Cojnbead, a feast or entertainment; cojnbead coecjr, a fortnight's entertainment.

Cojnbeadač, a person who is invited to, or partakes of a feast; *Lat. conviva, Gall. convie.*

Cojnbeayrjad, conversation.

Cojn-bjle, the dogberry-tree.

Cojnbljočt, a conflict or battle; sometimes, and better written, cojnfljočt; *Lat. conflictus.*

Cojnce, haste, speed, expedition.

Cojncjn, the brain.

Cojndealz, counsel.

Cojndealz, comparison, likeness, similitude.

Cojndealz, a criticising.

Cojndjūjn, as straight as.

Cojndjeač, cojndjeač ojt, mischievous on you.

Cojndjeač, instruction.

Cojndjeač, to direct.

Cojndjeažad, ronn cojndjeažad, here they separate, or branch out from each other.

Cojndjeažad, to fight or battle out.

Cojndjeaman, rage, madness, fury.

Cojndmj, a dog-brier.

Cojnead, reproof.

Cojneal-bajte, excommunicated, accursed, detestable; cajndeal bajte, *idem.*

Cojneó, the dogberry-tree.

Cojnfeayzar, the evening.

Cojnfeayōjn, a confessor.

Cojnfeayzariac, late.

Cojn-fođajjne, otters.

Cojnfljočd, a debate, a battle, a conflict.

Cojnzjoll, a qualification.

Cojnzjall, or cojnzjol, a condition; aj cojnzjol, upon condition.

Cojnzjallda, conditional.

Cojnjn, or cajnjn, a rabbit; *Lat. cuniculus; vid. cū.*

Cojnleōjn, a candlestick.

Cojnljn, cojnle, and cajnleōz, a stalk, a bud.

Cojnne, a meeting; jonad cojnne, a place of meeting, a rendezvous.

Cojnne, ojr cojnne, opposite; ojr cojnne a neadajn, to their faces; do mjč rē na cojnne, he ran to meet him; aj cojnne a čējle, over against one another.

Cojnne, a woman. This old radical word of the Celto-Iberians, is the same in origin as the word *quean* or *queen* of the Anglo-Saxons; *Lat. cunnus, ex. ante Helenam cunnus fuit causa terribilis Belli.—Horat.*

Cojnn-ačajn, a father-in-law, a wife's father.

Cojnneal and cajndeal, a candle; *Lat. candela.*

Cojnn-jeačta, i. e. jeačta-con, the laws of hounds and of hunting.

Cojnřjaj, *vid. cožūr,* conscience.

Cojnt, a woman.

Cojntjn, a controversy, a debate, dispute, or contention: jeaj cojntjonne, a contentious man.

Cojntjonneač, contentious.

Cojntjonojdeač, custom.—*Pl. ex. Cl.*

Cojp, a tribe or multitude of people, or military forces; *Lat. copia-arum.*

Cojp, a copy of any writing.

Cojp-řgřjbjn, a transcript of any piece of writing.

Cojrn, in compound words signifies false, as cojrn-člējřjoč, a false clerk.

Cojrn, or cajn, sin, guilt, iniquity, fault; lan do cojnrjb řajlteača, full of bloody crimes; do jejn a cojrne, according to his fault.

Cojrn, solitary, lonesome.

Cōjn, just, right; náμ cōjn a deu-
nam, that ought not to be done.

Cojnce, oats; Wel. *keirk*; cojnice
fjadajm, wild oats; arian cojnice,
oat-bread.

Cōjndōn, a small cord.

Cojne, trespass.

Cojne, a chaldron.

Cojne, an invitation to any meeting
or entertainment.

Cojneaman, coriander.

Cōjnjōm, satisfaction.

Cōjnjōg, ranges.

Cōjnjōgm, or cōjnjōgm, to sin, tres-
pass, or offend; do cōjnjōgm mē,
I have offended; also to con-
demn, to chastise, or correct;
cojnēoca mē, I will punish, or
correct.

Cōjnjōgm and cōnjōgād, to mend,
to repair, to trim, or dress.

Cōjnjōgē, dressed, amended; jo
cōjnjōgē, sprucely, neatly.

Cojnm, to teize.

Cojnpead, corruption; and cojn-
pēact, *idem*.

Cojnppm, to corrupt or spoil.

Cojnppē, corrupted, depraved,
wicked.

Cojnppēact, corruption, villany.

Cojnm and cajn, a kind of ale
among the old Irish; *vid. cajn*.

Cojme and cojmeac, a pot-com-
panion.

Cojmeōg, a cup-gossip.

Cojnmōn, the dimin. of cojmac, a
proper name of a man.

Cojmeac, a part.

Cōjmeac, jārğajne cōjmeac, the
king's fisher.

X Cōjmeul, a corner; Wel. *kornel*;
it properly means the point of
the interior space of any angle;
a nook.

Cojnmōneac, frizzled, curl-haired.

Cojnmōjall, a cupboard.

X Cojnpe, wicked, corrupt; daojne
cojnpe, *potius* cojnppē, de-
praved or wicked persons.

Cojnpeannajm, to make round
and sharp like a top.

Cojnpeann cjoğojl, a whirlgig.

Cojnpeadad, to fight with a
spear; dōjn ar jonnann cojnpe
agur fīleağ.—*Cl.*

Cojnpeadōg, a screech-owl.

Cojnpe, bark; Lat. *cortex*. X

Cojnpeōjm, a carter.

Cojn, near to, hard by; cojn na
fajne, by the sea.

Cojnpeap, leg-armour, or a pair
of greaves, or boots; also a shoe
or stocking.

Cojnpejm, a pace or step; *rectius*
cojnpejm, from cojn, a foot, and
pejm, a degree; *vid. cojnpejm*.

Cōjnpe, a coach. X

Cojnpe, or cojnpe, a jury of twelve
men for trying a criminal cause
according to the law of Eng-
land.

Cojnpeōna mē, I will prove, main-
tain, or defend; *vid. cojnpeajm*.

Cojnpejm, to still or quiet, to quell
or allay; also to cease, to leave
off.

Cojnpejōd, diligent, careful.

Cojnpe, a footman.

Cojnpe, a stem or foot-stalk.

Cōjnpe, a great feast, or plentiful
entertainment; cōjnpeac, *idem*.

Cojnpeleatan, broad.

Cōjnpeac, *vid. cōjnpe*.

Cojnpeacajm, to consecrate; Lat.
consecro.

Cojnpeacan, consecration; also
blessing.

Cojnpeacta, consecrated, blessed.

Cojnpeagta, *idem*; ujge cojn-
peacta, holy or consecrated wa-
ter.

Cojnpeactan, consecration.

Cojnpeojag, sanctification.

Cojnpeojom, the scanning of a
verse; i. e. ojom, or ajneam
cojn.

Cojnpeact, *potius* cōjnpeact,
hearing.

Cojɣteðjɣ, a coachman.

Cojɣteðnnuɣ, *vid.* cojɣtaɣ.

✧ Cojɣ, and gen. cojɣte, a coracle, or small boat.

Cojɣceað, public; ɣzola cojɣceada, public schools; *vid.* cojɣceann.

Cojɣceann, vulgar, common, public; cojɣceann ðon uɣle ðuɣne, common to all men; zo cojɣceann, in general.

Cojɣceannact, community.

Cojɣeorian, a limit or boundary.

Cojɣɣ, an awl, a bodkin, &c.

Cōl, an impediment or prohibition;

Gr. κωλυω, *impedio*; col ɣaɔɣl, the impediment of consanguinity;

col cōm-ɣozuɣɣ, the impediment of affinity; coluɣɣze, i. e. caɣm-

ðjoɣ cɣmjoɣð, the impediment of spiritual relation, contracted in baptism or confirmation: this last is vulgarly called cōl ɣaɣuɣɣ, corrupted from col ɣaɣuɣɣze.

Colaɕ, wicked, impious, prohibited, Caɣn colaɕ, impious Cain.

Colaɣm, to hinder; Gr. κωλυω, *impedio*.

Colaɣɣneacð, a colony.

Colaɣɣde, a college.

Colam, to plaster.

Colamðjɣ, the fish called Hake in English.

Colamuɣn, *vid.* colūmaɣn, colūmaɣn leapa, a bed-post.

Colamna ɣeaɣb, a cow-hide.

Colan, the body, flesh; ðo ceūɣa-ðaɣ an colann, they mortified the flesh; aɣɣeɣɣze na colna, the resurrection of the flesh.

Colb, a post or pillar; also the stalk of a plant.

Colba, a sceptre.

Colba, love, friendship, esteem, regard.

Colbaɣm, to sprout, or shoot forth sprigs.

Colbta and colpa, the calf of the leg, the shank, the leg of a man

from the knee to the ankle.

Colbtaɕ, a cow-calf, a heifer.

Colcaɕ, or colcaɣð, a bed.

Colɣ, a sword.

Colɣ, a prickle, a sting, a beard or awn; as of barley, colɣ ðɣna, &c.

Colɣaɕ, full of prickles or beards; also smart, lively; also fretful.

Colɣan, a salmon.

Colɣɣmjoðjɣm, to fence, to fight with a sword.

Coljɣ, cabbage; Lat. *caulis*.

Coll, the hazel-tree: hence the letter c took the name of coll.

Coll, a head.

Coll, destruction, ruin.

Collaɕ, or mōn-collaɕ, a fat heifer.

Collað and collaɣm, to sleep: sometimes written coðlað

Collað, sleep, rest.

Collaɣð, a heifer of two years old.

Collaɣð, carnal, venereal.

Collaɣm, to sleep; Heb. סלח, *somnium*.

Coll-çajll, a wood of hazel.

Collcnu, a hazel-nut.

Coll-leabaɣð, a bedstead.

Colltaɕ, a fleet: written also coðlaɕ.

Collotaɕ, sleepy.

Colm and colum, a dove, or pigeon; ✧ colūɣ, *idem*.

Colma, hardness.

Colmca, a dove-cote, a pigeon-house.

Colm-lan, a pigeon-house.

Coloɣ, a stake or collop. ✧

Colpa, a single cow, horse, &c.

Colpaɕ, a bullock, or heifer; a young steer, a colt.

Colt, meat, victuals; *vid. in voce* ceɣmɣne, *supra*.

Coltaɣ and coltaɣɣ, a plough-share. ✧

Coltaɣa, dark, gloomy, obscure.

Colūbaɣnð, coleworts, cabbage.

Colum and colom, a dove or pigeon; ✧ Lat. *columba*, Wel. *clommen*,

Cor. *kolom*, Arm. *kulm* and *kulym*.

✕ *Colūman*, a prop or pillar, a pedestal; Lat. *columna*, Wel. *coloun*, Hisp. *coluna*, Vulg. Gr. *κωλωνα*.

Com, the waist or middle, the body; *τρηnear cojm*, the bloody flux; also a defence, protection, guard; ex. *ῥά cojm*, under covert, or protection.

Comac, a breach, a defeat; *comac an cața*, the defeat of the army.

Comaðōji, a romancer.

Comaðōjmeac, a feigned story, invention.

Comajice, protection.

Comajicjm, to protect or defend.

Comajacjm, to liken or compare.

Comann, communion, society.

Comari, the nose; also a way.

Comaric, a part or share.

Comaricēōji, a protector.

Comarit, to kill.

Comar, the pulse; *vid. cujrle*.

Comarac, efficacious, capable, able.

✕ *Comarγ*, mixture, a blending together; a *ccomajγ leari*, higgledy-piggledy.

Comarγac, a composition.

Comarγgnum, a chaos, or confused mass.

Comarγmojl, *idem*.

Combac, a breach, defeat, &c.

Combāyde, assistance, friendship.

Cōmbriujte, crushed.

Comdajr, resembling, like.

Cōm, in compound words sometimes signifies so or as; *cōmariδ*, as high; *cōm-dāojneac*, so populous; and *cōm-ῥadγo*, this far; *cōm-mōri*, as great; *vid. cojm*.

Cōm, to keep, to preserve.

✕ *Cōmac*, might, power, ability; *ann do cōmac*, in thy power.

Cōmacēac and *cōmacēdamajl*, able, capable, powerful; *camarac*, *idem*.

Cōmacmac, a circuit.

Cōmaδ, the two last quartans of a verse are distinguished by this name, as the two first are by that of *ῥēolad*.

Cōmaδ, an elegy; *rectius cūmaδ*.

Cōmaδ, preservation.

Cōmaδ, a sigh or groan.

Cōmaδ, or *cūmaδ*, a bribe; also a reward, a condition, or article of peace, &c., a gratuity, hire, or recompense; ex. *bneac nari cōji a donca duje: aji cōmῥajb oji nā ajiγjort*, a judgment which you should not pronounce for gifts of gold and silver.

Cōm-agal, a conference, a council, from *cōm*; Lat. *con*; and *agal*, mutual talk or discourse: it is of the same import with *cōmajrle*, corrupted from *cōmbe-ajrla*, signifying talking, speaking, or conferring in common: *beajrla* is of a Germano-Celtic origin, the same word with *parle*, *parler*, of the French.

Cōmajlle, being big with child, pregnancy, &c.

Cōmajlljm, to bear or carry.

Cōmajltjm, to join.

Cōmajmjeac, cotemporary.

Cōmajmjeacida, *idem*.

Cōmajnm, a surname.

Cōmajri and *cōmujri*, opposite, towards; *aj būri ccōmajri*, over against you; *ajri ccōmajrine*, for us; *ῥā cōmajri na clojonne*, for the children.

Cōmāriβjm and *cōmajriβjm*, to number, to count, or reckon; *do cōmāriβjre*, ye shall count.

Cōmajre, a cry, an outcry.

Cōmajrice, quarter, or mercy.

Cōmajricjm, to cry out, to bewail.

Cōmajrle, an advice or counsel.

Cōmajrle, a convocation, council, or synod; from *cōm* and *beajrla*, a speech, an arguing, or consulting; *cōmajrle breari nējrionn*, the general council of the Irish

nation.

Cōmajrleac, a counsellor, adviser, &c.

Cōmajrljǵjm, to counsel, to advise, to consult; do cōmajrljǵ rē, lie advised.

Cōmajrcead, competition.

Cōmajrcear, a neighbour.

+ Cōmal, the performance, execution, or accomplishment of a thing; ex. do rjor bráǵǵde nē cōmal na cūmajd, he desired to have hostages as surties for the performance of the conditions.

Cōmal, bold, courageous, brave.

Cōmal, or cūmal, a waiting-maid.

+ Cōmal, or accōmal, to heap or join together; Lat. *cumulo*, *accumulo*.

Cōmalajm, to discharge an office or duty, to perform, fulfil.

Cōmalte and cōmalta, a foster-brother; Lat. *co-alitus*, from *alo*, *alere*, *altum*, *et alitum*.

Cōmaltaç, fulfilled, performed, &c.

Cōmam, to defend.

Cōm-annan, like, alike; cōjm-jonnan, *idem*.

Cōm-aōnta, consent.

Cōm-aōntaçd, agreement, unity, concord.

Cōm-aōntajǵjm, to agree with one, to consent to; as cōm-aōntajǵjm an cōjmrejeaçd, *concedo consequentiam*.

Cōm-aōrda, cotemporary.

Cōmaj, opposite, *vid.* cōmajj,

Cōmajba, protection.

Cōmajba, i. e. cōm-foirba, a co-partner in church-lands or benefices; also a successor to a see or other ecclesiastical dignities; Cōmajba p̃hāttrjcc, St. Patrick's successor in Armagh.—*Vid. Colg. Triad. Thaumaturg.* pag. 293. 693. col. 1. and *War. Antiq. Hib.* cap. 17.—*Vid.* foirba, Cōmajba p̃headajj, the pope, or St. Peter's successor.

Cōmajba, a religious order of monks among the old Irish.—*Vid. Keat.*

Cōmajba, bean cōmajba, an abbess; bean cōmajba brjǵǵde, the abbess of Kildare, or the successor of St. Bridget.—*Vid. Chron. Scot.*

Cōmajbaçd, a vicarage.

Cōmajdaç, agreement, correspondence: in the composition of an Irish dān, or verse, cōmajda, or cōmajdūǵad, is an agreement and correspondence of two words in number of syllables, quantity of vowels and consonants of the same class.

Cōmajzujn, a syllogism.

Cōmajra, and gen. cōmajran, a neighbour, *rectius* cōmajra, from cōm and ura, the jamb or side-post of a door: a very natural expression of the mutual connexion and dependance of neighbours on each other.

Cōmajranaçd, a neighbourhood.

Cōmajta, a mark or token; cōmajta na cnoyre, the sign of the cross; pl. cōmajtūǵje.

Cōmajtūǵad, a marking or pointing out.

Cōmajtūǵjm, to remark or observe.

Cōmajtūǵǵte, marked, remarked.

Cōm-brūac, the marches or confines of a country.

Cōm-brūaçaç, bordering upon one another, conterminous.

Cōm-çajdneac, corresponding, a correspondent.

Cōm-çajdneact, commerce, traffic.

Cōm-çajdneaçar, commerce, mutual correspondence.

Cōm-çajnt, a conference; also controversy, an abuse, or affront; tuzadaj cōmçajnt dá cējle, they abused or reviled each other.

Cōm-çajōdjm and cōm-çajōnjm, to

condole, to bemoan.

Cōm-ċarajdeacđ, *rectius* comċarajdeact, mutual struggling or combat.

Cōm-ċarjnta, heaped together.

Cōm-ċeangal, a confederacy; cōm-ċeangal, also means any joint union or tie either in social life, or degree of affinity.

Cōm-ċojrjġ, a border or limit.

Cōm-ċongbājł, lionour.

* Cōm-ċorj, a corporation.

Cōm-ċorjmył, alike, suitable, conformable. N. B. This word is corrupted and abusively constructed; for the word *corjmył* is a corrupt contraction of cōm-

ċyamył; Lat. *consimilis*.

Cōm-ċrajte, sprinkled.

Cōm-ċraj, good-fellowship.

Cōm-ċrājordeacđ, agreement.

Cōm-ċrujnnjġjm, to assemble, to convoke.

Cōm-ċrujnnjjužad, a congregation.

Cōm-ċrujnnjġte, assembled; a tāj-mjđ annja zo cōm-ċrujnnjġte a najnm Oē, we are here assembled in the name of God; from cōm, Lat. *con*; and *rujnnne*, *quod vid*.

Cōm-ċujjym, to dispose or set in order.

Cōm-ċudnamājġjm, to equalize.

Cōm-ċujjnjġte, congealed.

Cōmdajġjm, or cōmđujġjm, to build, ex. cōmđujġjđ teampoll damjyj jonad ud, build me a temple in that place. This word is a corruption of cōmċōđujġjm, as the primitive buildings consisted chiefly of sods of earth; *vid. ċōđ, infra*.

Cōm-đajł, or cōmđajł, an assembly or convention; a congregation, or convocation; cōmđajł cojċeān na clējje, a general council; gen. cōmđala.

Cōm-đajnzjjužad, or cōmđajnzj-ġjm, to confirm, strengthen, &c.

Cōm-đalta, a foster-brother: it is pronounced cōalta.

Cōm-đaj, an equal right.

Cōm-đlūta, a compact.

Cōm-đlūtađ, contribution.

Cōm-đlūtajm, to frame, to join, or couple.

Cōm-đojċ, as soon as.

Cōm-đuanađ, confirmation.

Cōm-đuċċajj, of the same kindred and country.

Cōm-đuċċajjāc, a countryman, one of the same country.

Cōm-đuċta, assembled.

Cōm-ċajġajm, to embrace.

Cōm-ċojj, consanguinity, or mutual proximity of blood.

Cōm-ċujjglead, a conference.

Cōm-ċujj, consanguinity; cōm-ċlannaj, *idem*.

Cōm-ċujjtaċ and cōm-ċujjtaċđ; comfort; cōmċujjtaċđ an ċrjōmad naojm, the consolation of the Holy Ghost; also confirmation.

Cōm-ċujjtajġġteōj, the comfortor, an ċrjōmad naojm an cōm-ċujjtajġġteōj, *Spiritus Sanctus Paracletus*.

Cōm-ċujjymjm, to compose.

Cōm-ċabājł, i. e. ċrjōdaj, harmony, love.

Cōm-ċajł, of the same tribe or family: A Mhaojlyeacłajnn mjċ ōmnałł, ōo clajnn jnġjne cōmċajł.

Cōm-ċajł, consanguinity; cōm-ċāojł, *idem*.

Cōm-ċājł and cōm-ċājłdeacuj, congratulation, rejoicing.

Cōm-ċājłjjužad and cōmċājłj-ġjm, to congratulate.

Cōm-ċajjm, a convocation; do ċujjē cōm-ċajjm ajj a majjċ, he convoked their chiefs.

Cōm-ċaj, near, nigh at hand; ċłjġ cōmċajj, a short or direct way.

Cōm-ċjōł, condition.

Cōm-ċnaj, genteel.

Côm-gnoctugad, conversation.
 Côm-gnumta, heaped together.
 Côm-gotaç, a consonant.
 Côm-gujlm, to condole.
 Cômguç, *rectius* cômfoçuy, consanguinity, or more literally, mutual proximity of blood; *vid.* cômfoçuy, *supra*.
 Cômla, guards; a ðján-cômla, his aid-de-camps, or life-guards; *vid.* caçtnejm.
 Comla, a horn.
 Côm-labaçt, a conference, or colloquy.
 Côm-labna, the same.
 Côm-labnaçm, to converse, or discourse together.
 Cômlaç and cômloaç, a comrade, or fellow-soldier; also a guardsman.
 Cômlaçtũjge, a foster-brother, one who should naturally be nursed by the same breast-milk that another was nursed with to his prejudice; *Lat. collectaneus*.
 Cômlað, a door; pl. cômłajğ; côm-lujğ ujçge, sluices.
 Cômłajm and cômłajm, to rub.
 Cômłajr, quiet, even-tempered.
 Cômłan, a duel, a combat; çear cômłan ceád, a centurion: more properly a man who is so great a champion as to be able to encounter a hundred men.
 Côm-laoç, *vid.* cômłaç.
 Côm-ljonað, to fulfil.
 Côm-luadaç, conversation, company; çeaçnaçð a côm-luadaç, avoid ye his company.
 Côm-luadnaçm, to accompany.
 Côm-luaç, as swift, as soon as.
 Côm-luçð, partners, cômlucað oçbne, fellow-labourers.
 Côm-lũjðe, alliance, confederacy, &c.; ðo çynneadaç çjðe açuç cômłũjðe, they made peace and alliance.—*Vid. Annal. Innisfall. in the reign of Mortogh-more O'Brien.*

Côm-maoyðeam, common joy or boasting; also congratulation.
 Côm-maoyðjm, to congratulate; also to boast together.
 Côm-mõçajçneacaç, consanguinity.
 Côm-mbçajçneacð, *idem*.
 Côm-mbũjğ, contrition.
 Côm-mbũjğ and côm-bũjçte, contrite.
 Côm-mbũajðneacð, a tumult, uproar, &c.
 Côm-naççajm, to compact or join together.
 Côm-nájge, a dwelling, or habitation.
 Côm-nujge, as; a ccomnájge, always, continually.
 Côm-nũjğm, to stand still or quiet, to rest; çan ad cômnnũjge, stand still; also dwell or inhabit; *vid.* coçjm-nájğm; ðo çynneadaç cômnnájðe, they dwelt, they pitched, *vid.* cômçjonũjğm, *supra*.
 Cômnnujçteac, continuing, permanent, staunch, steadfast, continual; cômnnũjgeac, the same.
 Côm-oçłac, a fellow-servant.
 Côm-oçjçne, co-heir; côm-oçjçnjğ ðo Çhũjorð çynn tneç an baçr-deað, we become the co-heirs of Christ by baptism.
 Côm-õltõçr, a pot-companion.
 Côm-páçr, compassion.
 Côm-çrjorũnac, a fellow-prisoner.
 Cômçra, a coffin, an ark; cômçra buçðbũjçne, an ark of bulrushes, as the cradle of Moses is called.
 Côm-çrac, a fight, conflict, engagement; ex. côm-çrac ejn-ççr, a duel. N. B. As the monosyllable çrac in this compound word côm-çrac is absolutely unintelligible and unknown in the Irish language, it must therefore be looked upon as only the maimed remains of a right genuine word that lost some of its radicals in its junction with the preposition côm; which has been the case of

nujġ in the word *cōmnūjġe*, of *ajrle* in *cōmajrle*, of *zur* in *cōmzur*, i. e. *cōmġozur*, of *duj-ġjm* in *cōmdujġjm*, i. e. *cōmġod-ujġjm*, &c. This monosyllable *rac* must naturally be a part of the word *brac*, which is also written *braje* and *brōje*, all meaning the arm; Lat. *brachium*, which in its ancient and proper signification comprehends the shoulder and all the rest from thence to the fingers inclusively. *Antiqui humeros cum brachiis armos vocabant*, says Festus; and Celsus says that *brachium* meant the whole from the shoulder inclusively to the fingers' ends; which is likewise meant by the Irish word *brac*, *braje*, or *brōje*: and as the Latins derived their word *arma*, fighting weapons, from *armus*, the arm, and *pugno pugnare*, to fight, from *pugnus*, the fist, because the first way of fighting was with the arms and fists: so in Irish the word *cōmbraje*, or *cōmbrōje*, signified fighting or combating with the arms and fists, and is of the same import as the Latin *compugnare*, we have still the word *brōje* in common use to signify an effort or struggle, as, *tājm a brōje lejr*, I am making efforts at it; and also, I am struggling with or against him.

Cōm-racajm, to battle, to encounter; *do cōmraje mē*, I fought.

Cōm-rād, a dialogue, conversation, pl. *cōm-rájdjġ*, or *cōm-rájdġtġ*.

Cōm-rájdjm, to talk together, to converse; *do cōm-rájd rē me na de ar-bráčajr*, he conversed with his brother.

Cōm-rájdteac and *cōm-rájdġtġe*, conversable, a good companion.

Cōm-ranġac, wrinkled.

Cōm-ročdajm, to meet.

Cōm-roġajr, election, choice.

Cōm-rojġjm, to choose.

Cōm-rojnn, a share or portion; *lučd cōmrojnn*, partakers.

Cōm-rujġjm, to concur.

Cōm-ruñajm, to impart or communicate as a secret.

Cōm-ruñuġad, a conspiracy; *lučd cōmruñj*, conspirators.

Cōm-rujġjd, peace among you, quiet, rest.

Cōm-ranađ, everlasting, perpetual.

Cōm-ranađ, rest, quietness, &c.

Cōm-ruolajre, a school-fellow.

Cōm-ruuġajm, to vomit.

Cōm-ruñuđ, a meeting or confluence of rivers or waters.

Cōm-ruollur, a constellation.

Cōm-ruuġ, a confluence of rivers.

Cōm-ruanajd, he slept or reposed.

Cōm-rujġjġeac, a rival or competitor, a candidate.

Cōm-ruajrjn, a wrestling or contesting.

Cōmtea and *comteaċ*, a companion or comrade; *fear comtea Eabrac no bġ agam, rē do de ar-ruñajdeac dom ġac nġd do rja-rjujġjn de na bealra fejn*, a companion, who was a Hebrew, answered all my questions in his own tongue.

Cōmtea, a fidelity.

Cōmteaċ, a comrade, or close companion: derived perhaps from *cōm* and *teaċ*, a house, from cohabiting together in one house.

Cōmteaġte, a compact.

Cōm-čarġġta, contracted.

Cōm-čac, a commissure, joint, or closure.

Cōm-čacajm, to join together.

Cōm-čacujġe, a mutual old acquaintance.

Cōm-čjonál, congregation.

Cōm-čonġġjm, to agree with one, to consent to.

Cōmčarġ, a sweet scent.

Cōm-ēiom, just, equal ; also equity, justice ; also ballast, or counterpoising ; ex. ceap̃t ȝ coēiom ; also ñl ȝē coēiom, &c.

Cōm-ēiomājȝm, to balance, weigh, or poise.

Cōm-ēiūajde, compassion.

Cōm-ēūȝa, when first, as soon as.

Cōmua, a cousin-german ; ua is a son, or a son's son, or daughter ; and com-ua means two sons or daughters in the same second degree.

Cōm-ujbēoj̃, a pot-companion.

Cōmujd̃, a present.

Cōm̃majm, a wife.

Commajice, a riding together.

Cōm̃majcēay, a neighbourhood.

Commead̃, free quarters ; com̃mead̃ ð ȝam̃uj̃n zo bēȝltȝne, free quarters from All Saints till May.

Common, the nose.

Comon, but.

Comōmađ, an assembly, congregation, &c.

Comōmađ and comōmajm, to gather together, to assemble ; do comōmađ na flađa, the chiefs were assembled.

Compánađ, a companion, a comrade.

Compántay, fellowship, society.

Compáy, a compass, a ring, or circle.

Compriajd̃, a comparison.

Com̃majȝeay, a form or fashion.

Comȝuanad̃, rest.

Comēac̃, a companion.

Comujȝȝm, to mingle ; do comujȝȝmē, I mixed.

Cōm-uyȝa, abusively written cōm-ayȝa, genit. cōm-uyȝan, a neighbour ; uyȝa, genit. uyȝan, signifies the jamb or side-post of a door : so that the compound word cōmuyȝa, pl. cōmuyȝana, metaphorically signifies persons living in close connexion, and supporting each other as mutually as the two jambs of one

and the same door ; a very natural emblem and representation of the reciprocal duties of neighbours towards each other.

Con, sense or meaning.

Con-ablađ, a carcass ; Lat. *cadaver*.

Conađ, a murrain among cattle, which is of as pestilent a nature amongst them as the plague is among men.

Conác, prosperity, affluence, worldly blessings : written also conáȝađ, and conád̃, the same ; a conác ȝȝn oȝt, may you benefit by it.

Conađ, a shirt, a smock.

Conađlonn, an equal, a comrade, a mate, a fellow.

Conađlonn, a kind of versification common among the Irish, according to the strict rules of which, the last word of a verse is the first of the next, pursuing the same order to the end, the last word of the whole poem being like unto the first. This is vulgarly called *Ṗadaȝȝȝn*, or *Slabȝiad̃*.

Conád̃, prosperity, *potius* conáȝ.

Conad̃, a greedy appetite ; also rage or fury ; hence madmađ conaȝd̃, a mad dog.

Conadaȝȝe, therefore ; ex. ȝon aȝȝe ȝȝn, for which reason, a frequent expression in Irish.

Conal, the proper name of many great princes of the old Irish. Í. Conal Céaȝnađ, a prince of the Royal Ruderician race of Ulster, was a celebrated warrior about the time of the birth of Christ, according to our annals ; he was cotemporary and cousin of the same blood with the famous champion Cūcūlaȝȝn. From this Conal the large territory of *Íb Conaȝl Muȝȝtemne*, otherwise called *Mađaȝȝe Chonaȝl*, now a

part of the County of Louth, had its name. His chief descendants are the Magenís's, ancient lords of *Íb-Éatac*, or *Iveach*, a large territory now comprehending the two baronies of upper and lower *Iveach*, and other tracts in the County of Down; and the *O'Mora's*, or *O'Mores*, princes or lords of *Laighiseacha*, now called *Leix*, comprehending the two large modern baronies of *Mary-burrough* and *Cuilleanagh*, with other parts, reduced into a county, called the *Queen's County*, in *Philip* and *Mary's* reign. *Mr. O'More* of *Ballyna* is now the chief of this noble family.

II. *Conal Zolban*, one of the sons of *Njal-Naojgjalac*, king of *Meath*, and supreme lord of *Ulster* and *Connaught* towards the end of the fourth century. From this *Conal Zolban*, the country of *Cméal Conajl*, or *Tirconell*, now the County of *Donegal*, which was the ancient estate of the *O'Donels*, derives its name; and of which large territory this princely family have been sovereign lords from the fourth century to the time of *King James I. of England*. The great general *O'Donel*, field marshal, chief general of cavalry, governor-general of *Transylvania* and grand croix of the military order of *St. Theresa*, descended from a series of kings, princes, or counts, who have maintained their sovereign independancy, at least from the second century, down to the beginning of the sixteenth, in the reign of *James I. of England*, is now the chief of this princely family. III. *Conal Zabja*, from whom the country of *Íb-Conajl Zabja* derives its name, was the ancestor and

stock of the *O'Conels*, widely spread throughout the Counties of *Limerick*, *Kerry*, and *Cork*; that country, now comprehending the baronies of *Upper* and *Lower Conello*, in the County of *Limerick*, was more anciently called *Цгп-бѣагмоиc*, or otherwise *Цгп-агмоиc*. The *O'Conels*, it seems, were dispossessed of that territory long before the twelfth century; for we read in the *Continuator of Tighernach's Annals* at the year 1155, that *O'Cinealy* and *O'Cuileain* were then the two kings of *Íb Conajl Zabja*, and that they killed each other in a duel or rencounter on a day of battle.

Conajl, *сгом conajl*, a plague in *Ireland*, an. 540; *būjde conajl*, another plague which raged in *Ireland*, an. 1664.

Conajlbe, love, friendship.

Conajlbeac, upholding, assisting.

Conajr, a way, a road; and gen. *conajre*.

Conajrde, as, or alike.

Conajrte, *conajrte do cojn allta*, a rout of wolves.

Conajrleac, busily employed.

Conall, love, friendship; hence *conajlbe*.

Conar, a carcass, a dead body.

Conbajzjm, to stop, stay, or withhold.

Conbajrcne, the dogberry-tree.

Conbūjbean, a guard.

Concljūd, a conclusion, ✕

Concūbar, or *concūmar*, (from *con*, a contracted writing of *cū-oun*, *vid. ou* and *oujn*, i. e. a river-hound, or an otter, and *cūmar*, a lover of hounds or dogs, has been the name of several great personages of the old Irish: the family name *O'Connor*, whereof there are different septs descended from different stocks,

such as the great O'Connors of Connaught, who were the last kings of that province; O'Connor of Kerry, and O'Connor of Corcumroe, both descended from Fergus, son of *Ṣorya Ruadh*, of the Ruderician race, hereditary kings of Ulster; and O'Connor Cianachta, a descendant of *Cjan*, son of *Olyolólujm*, who was supreme king of *Leat-moż*, i. e. of Munster and Leinster in the third century. These different O'Connors, I say, were so called from one of their respective ancestors named *Concūbari*; and yet the descendants of other great princes of the same name were not called by that of O'Connor, such as *Concūbari Mac Neara*, king of Ulster, said to be a cotemporary of our Saviour, and *Concūbari O'bhjen*, surnamed *Ma Cačarjac*, the fourth descendant of the great Brien-Bairbhe, which *Concūbari* died king of Munster and supreme king of Leinster, according to the Continuator of the Annals of Tighernach, an. 1142, wherein he is marked down as the eldest son of Dermot O'Brien, whom he had succeeded in the throne of Munster, an. 1120, as his younger brother, Turlogh, second son of Dermot, and ancestor of the O'Briens of Thomond, did likewise succeed this *Concūbari* in the same throne, an. 1142. The Genealogical Records of the Mac Brodines, hereditary antiquaries of the house of Thomond, and likewise those of the Mulconneries, not less famous genealogists, after setting down *Concūbari Ma Cačarjac* as the eldest son of Dermot, mention the O'Briens of Clangibbon, whose chiefs resided

at Balyshyhan, now in the County of Tipperary, and the O'Briens of Coismaghi, in the County of Limerick, as his direct descendants, and consequently the direct descendants of Brien-Bairbhe; I mean of all those of his posterity that bear the name of O'Brien, for it is well known, and is candidly acknowledged by the now-mentioned genealogists, that the Mac Mahons of Thomond and the Mac Donals of Darach, in the same country, are the true direct heirs of Brien-Bairbhe, they being the descendants of Mortogh Mor O'Brien, king of all Ireland, and eldest brother of Dermot O'Brien above-mentioned; and accordingly the Mac Mahons have preserved, as their arms, the three lions simply, which were the royal ensign of Brien-Bairbhe in all his battles; in the same manner that they are preserved as arms by the O'Briens of the direct line of *Concūbari Ma Cačarjac*. This King *Concūbari* had his surname *Ma Cačarjac* from the great number of castles and churches which he built in Munster, besides two sumptuous monasteries he built and founded at Ratisbonne for Irish Benedictines, now possessed by the Scots.—*Vid. Cambrensis Evers.* pag. 163, 164. And yet neither of the two families, the O'Briens or the Mac Mahons, are the direct chiefs of the Royal Dalcassian race: the Mac Eneirys of Castletown Mac Eneiry, in the County of Limerick, who are dispossessed of their large estate since King James the Second's time, are before them both in the order of lineal descent, being descended from the eldest son

of Mahon, king of Munster in the tenth century, and elder brother of Brien-Boirbhe, who succeeded him in that throne, and afterwards became monarch of all Ireland. Such has been at all times the instability of human grandeur and pre-eminence.

Conda, until; Lat. *donec*; *conda* τάμνε αν τάρυδαλ, *donec venit apostolus*.

Conḁájǵyr, a countess.

Conḁáracḁ, rage or fury.

Conḁneazad, a separation.

Conḁuála, embroidery, sculpture.

Conḁad na řajne, the roaring of the sea.

Conḁuadac, a vulture.

Conza, the antlers or branches of a buck's or stag's horns.

Conza, an abbey of canons regular in the County of Mayo.

Conza, cotemporary.

Conzantac, an assistant.

Conzayac, a kinsman; *rectius* cōm-řogurac.

Conzḁájǵym, to keep, to hold; also to attend.

Conzḁájǵteay, abstinence, temperance.

Conzḁájl, a habitation, a house, a village.

Conzḁálay, a stay, or support.

Conzḁujyǵym a lǵym, I restrain him.

Conzcayr, conquest.

Conzḁjnead, to roar, to make a great noise.

Conzgal, gallantry, bravery.

Conzḁájl, to hold; *conzḁájd* a lǵma an cozǵeul, her hands hold the distaff; *do conzḁájd ře*, he retained.

Conznajm, to help, assist, or succour.

Conznam, aid, assistance.

Conzḁa, a narrative, a relation.

Conzḁájde, a relater or rehearser.

Conzḁajm, cunning, craft, inge-

nuit.

Conzḁajm, apparel, clothing.

Conla, or *conḁla*, witty, sensible, prudent; also chaste.

Conlac, straw, stubble, hay.

Conlan, healthy.

Conlan, an assembly.

Conḁajene, the old name of several districts in Connaught, so called, as our antiquaries assure us, from *Conmac*, one of the three sons whom *Mařdm řḁuac-na*, the wife of *Ořloll*, king of Connaught, bore, as we are assured, in one birth, for *Fergus*, an exiled king of Ulster, before the Christian æra. Thus *Conḁajene*, of *Moyrein*, divided into two parts, the one otherwise called *Anzayle*, or *Unayle*, as also *Mujnter Maolmḁnada*, in the County of Longford, the estate of the O'Farrells, and the other called *Mujnter řoluyr*, in the Co. Leitrim, the ancient property of the MacRauells. In this partition I follow O'Dubhagain's Topographical Poem, with which Mr. Harris, Editor of Sir James Ware's works, agrees, in vol. 2. pag. 48; though the learned Mr. Flaherty (*Ogyg.* pag. 275.) assigns the part called *Mujnter řoluyr* in the County of Leitrim, to the O'Farrells, and that in the County of Longford to the MacRauells. *Conḁacne* of *Dunmḁr*, now the barony of *Dunamore*, in the County of Galway, was the ancient estate of *O'řḁodlǵn*, according to O'Dubhagain. *Conḁacne řuile Tola*, now the barony of *Kilmaine*, in the County of Mayo, was the lordship of *O'Talcapǵn*; and *Conḁacne Mařa*, in the County of Galway, was the country of *O'Caḁla*, Eng. *O'Kelly*. This *Conḁacne* is now the barony of *Ballyna-*

hinsy.

Conmaol, the proper name of some famous personages of the old Irish, particularly of the son of the great champion *Cúculajnn*, and of whose tragical fate of being killed by his father in a duel, neither of the two being personally known to the other, the reader may see a very moving account in a dissertation published in the *Journal des Savans* of the year 1764, under the title of *Memoire de M. de C. au Sujet des Poems de M. Mac Pherson*; it is distributed in seven pieces, between the months of May, June, (which contains two pieces in two different volumes,) August, September, and December, vol. 2, wherein is recounted the tragical story of **Conmaol**.

Conn, a meaning, sense, reason.

Connaċd, and gen. **connaċda**, the province of Connaught; a **connaċdajb**, in Connaught.

Connaċdaċ, a Conacian.

Connað, wood.

Connajl *lōctaraċ*, the lower barony of Connalla, in the County of Limerick, the ancient estate of the O'Cinealys, the O'Collins, and the O'Sheehans; but more anciently of the O'Conels.

Connajl *lāctaraċ*, the upper barony of Conalla, in the County of Limerick, the patrimony of the Mac Ennerys.

Connajl, *vid.* **congmajl**, to hold.

Connajl, prudent; *vid.* **conla**, *id.*

Connajl, a civil or polite farewell.

Connajlrejm, to see or behold; *do* **connajlre** *re*, he saw; *do* **connajlreay** *mullūjze na glējbte*, the tops of the mountains were seen.

Connajlre, i. e. *boz*, indulgent; **connajlre** *frj fann*, i. e. *boz*

ne dujne fann, to be indulgent to an infirm or weak man.

Connalt, i. e. *teaċ cūjnn*, or *tea-mojn bñeag*, the royal seat of Conn of the hundred battles at *Teamoj*. N. B. *Tea-moj*, or *Teaċmōj*, literally means a great house, or sumptuous building.

Connáoĵ, a preserving; protecting, or building.

Connaġta, earnest.

Connċay, *do* **connċay** *dujt*, it pleased you, i. e. *visum est tibi*.

Connrċōjd, controversy, debate; *do* **bādaŋ az connrċōjd** *rrj*, they were contesting with him.

Connrċōjdōjze, a disputant, an argumentator.

Connrċōjdōjzeact, disputing, controverting.

Conntajrjme, a prince's court.

Conntojrċbjm, to allege, or maintain.

Conojdjm, to heed or regard.

Conja, an agreement or compact.

Conja, a bier.

Conjaðōjm and **conjōjm**, a bearer, one that carries a corpse.

Conjaŋ, a consonant.

Conjal, a consul.

Conjtáblājze, or *rrjot-comājze*, constables.

Conjtal, counsel, advice.

Contabajre, chance, peradventure, peril, danger; *zan* **contabajre**, doubtless, truly.

Contabajreac, doubtful, dubious, dangerous, hazardous.

Contabajreac, *idem*.

Contajrajm, to affirm, to allege.

Contaj, a doubt.

Contaj, an account, a reckoning. ✕

Contjájl, opposition, adversity.

Contjájda, contrary.

Contjájdaċt, contrariety, variety.

Contjuad, lean, poor.

Copaj, copper. ✕

Copaj and **compajd**, a comparison.

Copōz, and copōza, copōjz, in the
genit. dockleaf; Lat. *lapathum*.

Copōz, any large leaf of an herb or
vegetable.

Cop and cup, sent; τὰν ἑστῶσαν
ἀνὰ ἡστῶσαν, after she had been
sent back.

Cop, a state, condition, or circum-
stance.

Cop, ἀνὰ cop, so that, to the end
that; cop zo mūnjede, that ye
may teach; ἀνὰ cop ἀνὰ βῆτε, ἀνὰ
ἐάν cop, at all, in the least; ἀνὰ
ζαὰ ἐάν cop, by all means.

+ Cop, music.

Cop, a twist or turn.

Cop, a throw or cast; also a round
or circular motion.

Cop, surety.

Cop, odd, i. e. copma; ex. oĵnean
nō copma, even or odd.

Cōma, rather, the comparative of
cōjm; ba cōma dujz, it was fitter
for you; cōma, a weir, or dam.

+ Copma, a choir: hence the Scottish
word *coronach*, signifying the
Irish cry; Lat. *chorus*.

Copma, Ceann Chōma, in the County
of Clare, near Killaloe, where
the famous Brien-Boirbhe had
his court.

Copazad, neatness, trimness.

Cōmajd, a pair, a couple; cōmajd
bo, two cows.

Copajd, cheese-runnet.

Cōmajd, a champion, a hero; *vid.*
cupad.

Copajdeacđ, a recognizance.

Copajz, although.

Copajze, a curtain.

Copanna, a territory anciently com-
prehending Zalenza, (now the
barony of Galen, in the County
of Mayo,) Luznja, or Luzjne,
now the barony of Leny, in the
County of Sligo; and Copanna,
the barony of Corran, in the
same county.

Copajm, to turn.

Copb, a coach, a waggon.

Copba, or cupba, lewdness, incest:
hence cupba cupl, perhaps more
properly than the usual expres-
sion cĵopba cupl, to signify in-
cest.

Copma, or cupba, lascivious, lewd,
incestuous. In the Slavonian
language *curba* is a whore or
prostitute; and *kurva* the same
in the Hungarian.

Copbad, a cast, throw, or fling.

Copbajde, the cramp.

Copbajne, a cartwright, or coach-
maker.

Copbojne, a coachman; Lat. *rhe-
darius*.

Copc, a great round pot or chal-
dron; hence copcān, a small
pot; and copcōz, a bee-hive.

Copc, children.

Copcaā, a moor, or marsh; any
sort of low and swampy ground;
hence

Copca, the old Irish name of
Cork, a large city built on a low
marshy island, formed by the
branches of the river Lee, a fa-
mous sea-port, and the greatest
mart of trade, for import, of all
Ireland. The County of Cork
is the largest in the kingdom,
comprehending nineteen large
baronies and three bishopricks,
Cloyne, Cork, and Ross.

Copca-bajzjn, a barony of the
County of Clare, which anciently
belonged to the O'Baiscins and
O'Donals.

Copca-eaālan, a territory in the
most northern part of the County
of Roscommon, anciently be-
longing to the O'Hanlys and the
O'Brenans.

Copca-eaānac, a territory about
Cashel, comprehending the tracts
now called Onac and Cojl na
Manac.

Copca-dujbne, a barony in the west

of the County of Kerry, the ancient estate of the O'Failvies and the O'Sheas, as was also the barony of *Αοιβ Νάταε* in said county.

Corcaluǵde, now called *Cotlūǵde*, a territory of Carbury in the County of Cork, of which enough has been said at the words *cairbhe* and *cobtae*.

Corcamrúad, a barony of the County of Clare, formerly the estate of O'Connor *Corcamrúad* of the Ruderician race.—*Vid. the notes on the names Concúbair* and *Conal*.

X *Corcair*, red, purple; *corcra*, *id.* hence the epithets *zruadǵléi-zeal com-corcra* spoken of one that has a charming white and red in his complexion; Gr. *πορφυρα*, Lat. *purpura*. Thus the Ierno-Celtic often changes the *p* of the Greeks and Latin into *c*; as *cor* for *πους* and *pes*, *cáyc* for *pasca*, &c. &c.

Corcán, a pot.

Corcánd, now the County of Longford, anciently the patrimony of the Mulfinnys, the Mac Corgavanes, the O'Dalys, the O'Slamanes, and the O'Skollys.

Corcōz, and genit. *corcōzge*, a bee-hive.

Corcnaǵde, a tract of the County of Meath, the ancient inheritance of the O'Higys.

+ *Corða*, a cord or line; Gr. *χορδη*, and Lat. *chorda*.

Cormac, hath been the proper name of several great princes of the old Irish nation.

Cormac, surnamed *O'Casleanáin*, a prince of the Eugénian race, descended from *Olljol-Olum*, king of Munster, and supreme king of Leinster in the beginning of the third century, was proclaimed king of Cashel an. 902,

according to the Annals of Inisfallen, and at the same time exercised the functions of archbishop of that see. In the year 906 he was suddenly attacked by *Flann Mac Maolreacláin*, king of Meath, and supreme king of Ulster and Connaught, and by *Cearúbál Mac Muire-záin*, king of Leinster, who jointly plundered his country from Cashel to Limerick. In 907 *Cormac*, at the head of the forces of Munster, returned their visit, met and defeated *Flann* and all his forces collected from the northern provinces, on the plains of Moylena in Meath; marched from thence to Ulster and Connaught, and returned home victorious, bringing hostages from the different powers he had attacked. But in the year 908 *Flann*, assisted by the kings of Connaught and Leinster with all their forces, attacked *Cormac* and the Momonians on the plain of Moyailbhe, where he was defeated and killed.

Cormac, surnamed *Cair*, i. e. beloved, son of the above *Olljol-Olum*, was supreme king of Munster and Leinster in the third century; he is the stock of the Dalcassian race, from whom descended the O'Briens, the Mac Mahons of Thomond, the Macnamaras, the O'Kenedys, and several other noble families.

Cormac, surnamed *O'Cúinn*, Son of Art, was king of Meath, and supreme king of the two northern provinces, after the middle of the third century. He was deposed by *Feizgar*, king of Ulster, notwithstanding the efforts made in his favour by *Cjan* and *Eoča Taobhada*, two sons of *Olljol-Olum*, who fought two

battles against *Perzgar*, in the second of which they both lost their lives; but *Perzgar* in his turn was defeated and slain at the battle of Criona by the hands of the renowned champion *Ūjg-lāga*, brother of *Olljol-Olum*, and his army all defeated and routed by the forces of *Ōjōg*, son of the now-mentioned *Ōjan*, by whose prudence and valour, as well as by the extraordinary feats of arms of *Ūjg-lāga*, that bloody battle was gained in favour of *Ōjmac*, who thereupon recovered his crown. The above *Ōjan* is the ancestor and stock of the princely families of the O'Haras, of whom Charles O'Hara, of Nymph's Field, in the County of Sligo, is now the direct chief of the O'Garas, of the O'Connors of *Ōjānāc̄ta*, of the O'Carols, of the O'Meac-hairs, &c.

Ōjnc̄lār, a cupboard.

+ *Ōjrn*, a horn; Lat. *cornu*.

+ *Ōjrn*, a drinking-cup, because anciently drinking-cups were of horn: hence the *cornucopiæ* of the Latins; Wal. *corn*; hence the name of Cornwall, from *corn-aill*, which signifies a horny cliff, as it jets out into the sea with horny precipices. — *Vid. Cambden in Cornwall*.

Ōjrnāc̄, a folding or rolling.

Ōjrnajm, to fold or plait.

Ōjrn̄ta, folded or wrapped up.

Ōjōg, a faggot, a bavin.

+ *Ōjōjn*, a crown; Gr. *κορωνή*, and Lat. *corona*; *Ōjōjn r̄r̄jne*, *corona spinarum*.

Ōjōjn-m̄j̄ne, the rosary, a set of beads.

+ *Ōjrp*, the body, a corpse; Lat. *corpus*.

Ōjplēn, a winding-sheet, i. e.

lējne Ōjrp; Lat. *lana corporis*

vel cadaveris. Note.—Strabo observes that *lana* or *lena* is a Gallic or Celtic word. The Irish have no other word to express a shirt or inside garment but *len* or *lejne*.

Ōjrpōnda, corporeal, of or belonging to the body.

Ōjrn, a snout, a bill.

Ōjrn, a corner; *Ō Ōjrnajb̄ na tal-man*, from the ends of the earth; *ar̄ Ōjrnajb̄ na h̄altōna*, upon the horns of the altar.

Ōjrn, any bird of the crane kind; *Ōjrn-ḡlajr*, a heron; *Ōjrn-mōna*, a crane; *Ōjrn-ḡr̄jan*, a bittern.

Ōjrn, odd; *ujm̄jn Ōjrn̄a*, the odd number.

Ōjrn, a pit of water.

Ōjrn̄a-m̄ajr̄ujb̄, the rabble.

Ōjrn̄ac̄, a fetter, a shackle.

Ōjrn̄ac̄, wavering or inconstant.

Ōjrn̄ac̄, a marshy or fenny piece of ground.

Ōjrn̄ar̄jn, a town and territory in the County of Clare, the ancient estate of the O'Heffernans and the O'Quins.

Ōjrn̄ājḡjl, gesture, stirring about.

Ōjrn̄ājḡjm, to move or stir; also to endeavour.

Ōjrn̄ān, a sickle; *Ōjrn̄ān bēar̄ta*, a pruning-hook.

Ōjrn̄ān̄ac̄, hooked, having hooks.

Ōjrn̄ānta, crooked or hooked.

Ōjrn̄bam, to carve or engrave. +

Ōjrn̄oc̄ad, *deagla zo Ōjrn̄oc̄ad*, lest he persuade, or move.

Ōjrn̄ta, weary, fatigued.

Ōjrn̄ūḡad, a motion, also to move; *n̄j Ōjrn̄ōc̄a tū*, thou shalt not stir; *mar̄ Ōjrn̄ūḡear an t̄jolar̄ ḡuaȳ a nead*, as the eagle stirs up her nest; *do Ōjrn̄ūḡ an talam̄*, the earth shook.

Ōjrn̄ūḡe, *idem*.

Ōjrn̄ūḡeac̄ and *Ōjrn̄ūḡteac̄*, stirring, active, moving.

Ōjrn̄ūḡeac̄, injury; also anger.

- + **Coptar**, debt.
Copta, of or belonging to sowing;
 γῥῶλ-copta, sowing seed.
Coptujn, the border or fringe of a
 garment.
Copūdān, coral.
Copūžad, subst., an ornament; az
 cōpužad, mending or dressing;
 do cōpužad, to dress out or
 adorn; cōpuž-caṭa, the dress or
 armour of a fighting man.
 4 **Cop**, the foot, the leg, is like the
 Gr. πους and the Lat. *pes*; the
 letters *c* and *p* being often com-
 mutable with respect to the
 Greek and Irish.
Cop, consideration.
Copajōjm, to teach, to instruct.
Copajnt, a reply, defence, &c.
Copajjn, a feast, a banquet, or re-
 past.
Copajjn, a bed.
 + **Cōpamajl**, alike; corruptly written
 cōpmajl, Lat. *consimilis*.
 + **Cōpamlacđ**, similitude, a parable,
 a comparison.
 - **Copán**, a path. *causway*
Copanam, to keep off, out, or
 away, to defend, to preserve, to
 vouch a thing, to maintain and
 stand to it.
Copanta, kept off, defended, main-
 tained.
Copanta, perplexed, entangled.
Copantač and **copantōjn**, the de-
 fendant in a process.
Copanača, fetters.
Copbōjn, an object.
Copc, a ceasing, failing, or giving
 over.
Copc, or **copg**, an impediment or
 hinderance.
Copcējm, a step, or pace; from
 cop, the foot, and cējm, a de-
 gree.
 + **Copday**, cost, expense.
 + **Copdayac**, rich, costly, expensive.
Copgad, a stopping or suppress-
 ing.

- Copgari**, a slaughter, a havoc.
Copgari, a triumph, a great re-
 joicing; γῆνομ ἑα ἡνὶδ copgari,
 Lat. *facinus magni triumphi*;
 and **coggar** žleacac, victorious
 in fight.
Copgariac and **copgriac**, victo-
 rious, triumphant.
Copgriac, slaughter, massacre; also
 of or belonging to the same;
 lám copgariac, a slaughtering
 hand.
Cop-lom, barefoot.
Cop-luāt, swift-footed.
Copmujl, like, as.
Copmujleacđ, imitation, likeness,
 or similitude.
Copnad, defence, preservation.
Copnam, to defend or maintain;
 noc do cōpnadajjn, which they
 held; also to cost; do cōpajn
 daṁ ḡjn, it cost me gold.
Copnam, a defence, or protection;
 az copnam a cējn, defending
 his right.
Copnám, swimming.
Copnam, war, battle.
Copriac, slaughter, massacre, &c.
Coptayac, sumptuous, costly.
Copujrge, wild chervile; Latin,
chærefolium.
Cot, a part, a share, a portion, or
 division; a *quota*.
Cōta, a coat, an outside garment;
 cōta bān, a groat.
Cotajg, a good correspondence or
 harmony; zo mbejt aōnta azur
 cotajg jōjn a žclannajb zo
 bñac, insonuch that union and
 harmony will always subsist
 among their children.
Cotājgjm, to be afraid.
Cotcajḡ and **cotcanujb**, in parts
 or pieces; *vid. cujd* and *cot*.
Cot, meat, victuals; hence **cotū-
 žad**.
Cotad, a support, a preserving, a
 protection.
Cotājgjm and **cotūžad**, to feed, to

support, maintain, &c.; аз co-
tūžad a řejlbe, maintaining his
possession.

Cotān, a cough.

Cot-lōn, *viaticum*, or provision of
victuals for a journey.

Cožūžad, (*vid.* cožājžm,) a stay,
or support; a rampart; also food
or sustenance.

Cottud, a mountain.

Crábād, religion; an crábād Ca-
toļļee, the Catholic religion;
also more properly devotion;
hence brēaz-crábād, false de-
votion or hypocrisy.

Crād, pain, anguish, torture, vexa-
tion.

Crādajm, to torment, to vex; do
crādadaņ, they vexed; crēd
fāņ crāņd tū, why hast thou
afflicted? Gr. κρουω, to strike.

Crājbdžāz, mortification.

Crājbdž, a religious order of peo-
ple, any persons that mortify the
passions.

Crājbteac, devout, pious.

Crājbteacđ, devotion.

Crājđte, tormented, vexed, afflict-
ed.

Crājđteacđ, misery, by famine,
hunger, &c.

Crājz, a rocky or craggy place;
Wel. *kraig*, a rock or stone.

Crājmoņ, gross, corpulent.

Crājmp-jāz, the torpedo or
crampfish.

Crājņ, a sow, the female of a
beast.

Crājņjm and cpeņjm, to gnaw.

Crājņteřļe, tough phlegm.

Crājte, shrunk.

Crampa, a knot.

Cranađ, a choosing by lots.

Cranažlač, a carpenter.

Cranažde, a decrepid old man.

Crancāņ, a lot.

Crancuņt, the bark of a tree.

Crandolb, lottery.

Cranřajřtņe, sorcery.

Crānn, a tree; crānn crjēac,
an aspen-tree; crānn ola, an
olive-tree; crānn-teannta, a
press.

Crānn doņdāņ, a kind of music
made by putting the hand to the
mouth.

Crānn zājļ, lattices before the al-
tar, for separating the laity from
the clergy.

Crānnda, decrepid; řeari crānn-
da, a decrepid, stooping man.

Crānnlač, boughs or branches of
a tree; also stalks of roots or
plants; *corrupte* clānlač.

Crānn-řaoņ, a carpenter. X

Crānn-tařiaņz, a drawing by
lots.

Crānn-čūņ, a casting lots; do řjņ-
nēadaņ crānnčūņ aļņ, they cast
lots for it.

Crānn zaffan, the herb henbane;
Lat. *hyoscyamus*.

Crāob, a bush, a bough, or branch;
crāob cořmņeořa řžēul, a pedi-
gree; also the sway or chief ho-
nour of an action; *rect.* crāom;
quod vide ožam-crāob, the an-
cient occult manner of writing of
the Irish Druids or Celts.

Crāobajm, to sprout, or shoot
forth.

Crāobaoņ, or crāobjņn cņō, a clus-
ter or bunch of nuts.

Crāob Rūad, in the County of Ar-
magh, remarkable for the resi-
dence of the famous Ruderician
champions Cūrájde na Crāojbe
Rūad.

Crāob řzaoļjm, to disperse, to
propagate, to delineate, to ex-
plain, enlarge upon; also to set
down a genealogical table of li-
neal descent; crāobřzaoļle an
třojbřřžēļ, the preaching of the
gospel.

Crāobjņn, a bush; diminutive of
crāojb.

Crājđte, shod; *potius* crājđte;

vid. cꝛūd.

Cráoyŕŕn, a glutton.

Cráom, a branch; Lat. *ramus*; either the Latins threw off the *c*, or the Celts prefixed it.

Cráoy, excess, gluttony, revelling; Gr. *ακερασία, intemperantia.*

Cráoyac, a glutton, a debauchee, intemperant.

Cráoyán and cráoyánaç, *idem.*

Cráoyŕoçanŕaŕn, a gargarism.

Cráoyŕŕlanad, gargling, or gargarising.

Cráoyoyŕe, a riotous spendthrift.

Cráoyōl, drunkenness, or excessive drinking.

Crapað, a contraction; also to shrink, to contract; also to crush.

Craplŭŕŕm, to fetter, to bind.

Crarç, wrapped, contracted.

Crarŭŕŕaŕn, the twilight; Lat. *crepusculum.*

Crarç, the body; diminut. crarán and crarŕŕn.

Crarŕad, a box, or small coffer; *vid. cꝛŭŕŕad.*

Crarad, shaking.

Craram, to shake; also to sprinkle.

Crararç, a plashy bog, scarce passable.

Crŭŕŕa, a pitcher, earthen pôt, &c.; crŭŕŕa beðmarç, a pitcher of beer.

Crē, the Creed.

Crē, dust, earth, clay; crē na talman, the clay or dust of the earth.

Crē, the keel of a ship.

Crēab muŕce ŕŕad, hart's-tongue; *adiantum nigrum.*

Crēacar, a vestry.

Crēac, a prey, booty, spoil; gen. crēŕç and crēŕçe.

Crēac, an army, host, &c.; *potius crēac-ŕlŭa.*

Crēac, a wave, a billow.

Crēac, blind.

Crēac, woe, ruin; mo crēac, my ruin.

Crēacāð, a preying or plundering, a ruining.

Crēacāðōŕŕ, a robber, a plunderer, crēacŕōŕŕ, *idem.*

Crēacð, a wound, a sore, a stripe; crēacða mŕc Ōē, the wounds of the Son of God.

Crēacðaŕŕðeac, full of scars.

Crēacðloŕŕaç, full of scars or sores on the legs.

Crēacmarç, to mark or stigmatize, to burn with a searing iron.

Crēad, or crēð, i. e. cá-ŕed, from cá, i. e. what, and ŕed, i. e. thing, Lat. *res*, what, why, wherefore, for what reason; like the Latin *quare*, and more literally like the Latin *qua re de*, or *de qua re*; Ir. *ca ŕed*; in the Wel. it is *pa reid*, which is of the same root, *p* and *c* being commutable with each other; *vid. coŕ supra.*

Crēada, clerkship, clergy.

Crēadaç, wounded.

Crēðal, religious, worshipping.

Crēaðla, clergy.

Crēaðmarç, faith.

Crēaðmarç, a chariot.

Crēarŕōŕ, powder, dust, earth.

Crēazac, rocky; also a cliff or crag, ar crēazac na haŕlle, upon the crag of the rock; crēazmarç, rocky.

Crēazŕnarŕŕm, to tremble.

Crēazmarç, craggy, rocky, full of rocks or cliffs.

Crēarŕðeac, sacred, devout.

Crēam-nŭaŕl, the noise of people carousing.

Crēan, a buying, or purchasing.

Crēan-áŕç, a market-place.

Crēanam, to consume.

Crēaoçam, to wound or hurt.

Crēapað, contraction.

Crēapal, entangling; *vid. craplŭŕŕm.*

Crēaplaŕm, to stop or stay, to hinder.

Cr̃m̃tẽp̃t, second milking.
Cr̃j̃ne and cr̃j̃neac̃d, rottenness or withering.

Cr̃j̃neam̃, clõc̃ na cr̃j̃neam̃na, corruptly for clõc̃ na cr̃j̃neam̃na, the stone of fatality, or fatal stone, or the coronation stone of the Scottish kings; it is commonly called the Ija p̃aj̃l. This famous coronation stone of the Irish Scots is now preserved as a great curiosity and monument of antiquity in Westminster Abbey.

Cr̃j̃neam̃, to fall.

Cr̃j̃nl̃j̃n, a writing-desk.

Cr̃j̃nm̃j̃ol, a wood-louse, a wall-louse.

Cr̃j̃nm̃, to bite.

Cr̃j̃r̃teãc̃, fretting.

Cr̃j̃õb̃, a jest, a trifle.

Cr̃j̃õc̃, preferment; d̃õ c̃ũaj̃d̃ r̃ẽ a c̃ẽr̃j̃c̃, he was preferred.

Cr̃j̃õc̃, an end or conclusion, a period; cr̃j̃geãd̃ c̃um̃ cr̃j̃c̃ẽ, let it come to pass.

Cr̃j̃õc̃, a region, territory, or kingdom; for example,

Cr̃j̃õc̃ Cũj̃ic̃, an ancient name of the baronies of Burren and Corcamruadh in the County of Clare, where Core of the Ruderician race had been king before the birth of Christ, as we are assured by our genealogists.

Cr̃j̃õc̃ õ p̃ẽj̃d̃l̃j̃me, a territory in the County of Wexford, the estate of the O'Murphys.

Cr̃j̃õc̃ Cualan, a territory in the County of Wicklow, anciently the property of the sept of the O'Kellys of the Lagenian race.

Cr̃j̃õc̃ p̃laj̃nn, an ancient name of the province of South Munster, so called from p̃lann Cãẽnãc̃, an ancient king of the same.

Cr̃j̃õc̃ na C̃ẽẽadãc̃, a territory in Meath, the ancient property of O'Fallamaj̃n, Eng. O'Fallon.

Cr̃j̃õc̃ C̃nõbãd̃, also in Meath, the ancient lordship of O'Dubaj̃n.

Cr̃j̃õc̃ õ Maj̃nz, a district in the Queen's County, the estate of the O'Coelaj̃r, i. e. the O'Keylys.

Cr̃j̃õc̃ õ Mbaj̃nce, a territory between the King's County and that of Kildare, the ancient estate of the Mac Gormans.

Cr̃j̃õc̃ õ M̃aj̃ze, a district in the Queen's County, the estate of the O'Coelaj̃r.

Cr̃j̃õc̃-caj̃rb̃ic̃e, otherwise called S̃j̃ol Mũj̃r̃ẽad̃, a territory about Sligo, comprehending a good share of the barony of Carbury, the estate of the O'Conor Sligo.

Cr̃j̃õca R̃õj̃r̃teãc̃, the barony of Roch's Country, or Fernoy, so called in late ages; its former name being Mãz̃f̃ẽj̃ne.

Cr̃j̃õc̃nãj̃z̃j̃m̃, to end, to finish, or accomplish; d̃õ cr̃j̃õc̃nãj̃d̃ r̃ẽ, he finished.

Cr̃j̃õc̃nãj̃z̃tẽ, finished, concluded.

Cr̃j̃odãr̃, a leech; *sanguisuga*; also a woodcock; *potius* cr̃ẽãbãr̃.

Cr̃j̃ol, a chest or coffer. ✕

Cr̃j̃om̃tãn, a fox.

Cr̃j̃om̃tãn, the name of several kings in Ireland.

Cr̃j̃ona, old, ancient; also prudent, sage; Gr. κρινω, *judico*, seems to bear an affinity to this word; cr̃j̃on laoc̃, corruptly said cr̃mañlaoc̃, an ancient or old man.

Cr̃j̃on, withered, dry, rotten; coñnãd̃ cr̃j̃on, rotten wood.

Cr̃j̃onaj̃m̃, to wither, or fade, to decay, also to be extinct; ex. j̃iõ cr̃j̃oñrãd̃ ũle ãc̃t̃ baj̃n-r̃j̃lõc̃d̃, c̃ẽj̃n m̃õca Õom̃nall, they all became extinct (or dwindled away into obscurity) all to female posterity, excepting Donald, (who had issue); ñj̃ cr̃j̃oñfãj̃d̃ ã dũj̃lle, its leaf will not fade.

Cr̃j̃oncan, a strife, a tumult.

Հիօնեանայմ, to strive or contend ;
a նսայի ծօ հիօնեանաճարի յոյմ,
when they contended with me.

Հիօնմոն, a collection.

Հիօնոնա, wise, prudent, sage.

Հիօնոնած, wisdom, wit.

Հիօնոնլաճ, touchwood.

Հիօյ, a girdle, cingle, belt, or
girding-string ; Armor. *guris* ;
vid. հիւար, *idem*.

Հիօյրաճ, tight.

Հիօյրաճ and հիօյրայծ, written
sometimes for շիօյրաճ, embers.

Հիօյրծ, Christ, the Messiah, and
Saviour of mankind.

Հիօյրծ, swift, quick, nimble.

Հիօյրծ-աճարի, a godfather.

Հիօյրլաճ, a limit or border.

Հիօյրլաճ, a girding of the loins.

Հիօյրլայջիմ, to gird, to limit, or
determine ; ծօ հիօյրլայջ ըհ, he
girded.

Հիօյրլայջե, girded.

Հիօյրե, Christ, our Creator.

Հիօյրտալ, crystal ; Arm. *kristal*,
Gr. *χρυσταλλος*, Lat. *crystal-*
lus.

Հիօյրտալամայլ, transparent.

Հիօյրժա, girded.

Հիօյրտամայլ, christian-like, hu-
mane.

Հիօյրտամլաճե, Christianity.

Հիօյրտւճ and հիօյրտայծ, a Chris-
tian ; հիօյրտայջ, *idem*.

Հիօյրտամայլ, earthen, made of clay.

Հիօյրտանաճ, trembling.

Հիօյրտոմածօյի, a potter.

Հիօյրտնչաճ, fear, dread, horror.

Հիօյրտնչաճիմ, to tremble.

Հիօյրտնչաճարի, a potter.

Հիօյր-սեանչալ, a swaddling band.

Հիօյրլիօն, sinews.

Հիյե, the back.

Հիյե, *aliter*, հիյօճ, a region or
country ; hence հիյեաճ, is a
countryman ; and շօյջ-հիյեաճ,
corrupted into շօյջիյաճ, is a
stranger, i. e. a province-man, or
one of another province.

Հիյե, or հիյօճ, a trembling, or
shaking ; հիյե-տալման, an earth-
quake.

Հիյե, and genit. հիւաճա, a fit of an
ague, the ague, a trembling ;
Welsh *kryd*, and Greek *κρα-*
δω.

Հիյե-ձալծօյի, a potter.

Հիյեաճ, shaking ; հիւան հիյ-
եաճ, an aspen-tree.

Հիյե-եաչալ and հիյեաչալա, terror,
astonishment ; աչ հիյե-եաչալ,
trembling.

Հիյե եաչլաճ, astonished, timorous.

Հիյե-չալարի, the palsy ; ըծ ըլանւյ-
ջեաճ ի յօրա ծօյլլ աչարի ի
բայժարի յիւստի հիյե չա-
լարի աչար լալիմ, յիւստի չաճա
տեյմե ելի, &c., Jesus healed
the blind and lame, the deaf and
the paralytic, the lepers, and
those who were afflicted with all
sorts of disorders and sickness.

—Լաճարի իւրաճ.

Հիյեյծ, cause of fear and horror.

Հիյեյծ, terrible, horrible.

Հիյեյի, a drinking-cup.

Հիյենալ, a shower.

Հիյեի, sparkles of fire arising
from the clashing of weapons.

Հիյուճարնաճ, the hiccup.

Հիյուն, a wolf.

Հիծ, a hut or hovel ; հիծ չեաճ, a
goose-pen ; հիծ մու, a hog-sty ;
Wel. *kran-moc*, and Cor. *krou-*
moch ; also a fortress, or fortified
place.

Հիծ, death ; հիծ, an iron bar.

Հիծ, children.

Հիծ, the eye of a needle ; Gr. *κναιο*,
the eye of a needle.

Հիո, strait or narrow.

Հիօան, correction.

Հիօծ, a hand, a fist, a paw ; ծ հիօծ
ան մաչչամայն, out of the paw
of the bear ; pl. հիօծանա and
հիօծանայծ.

Հիօծ-քիյաճայն, the herb crane's-
bill ; Lat. *geranium*.

Cpo6al, genital.
 Cpo6ungajb, clusters.
 Cnocán, a remarkable hill of the country called Aojb fajlze, in the County of Kildare.
 Cnoc, saffron; Lat. *crocus*.
 Cnoc, red; Brit. *coch*.
 Cnoc, the gallows, or a cross to hang malefactors.
 Cnocad, grief, vexation.
 Cnocad, a hanging.
 + Cnocajm, to hang, to crucify.
 Cnocar, a body.
 Cnocarb and cnočaribad, a bier; commonly called cnočar.
 Cnocdōjr, a hangman.
 Cnocnuajb, the name of an idol amongst the old Irish.
 Cnođ, cattle, cows.
 Cnođ, a dowry, a wife's portion; hence colpa cnođ, a woman's portion in cattle.
 Cnođa, a slipper.
 Cnođa and cnođačda, valiant, brave; also smart, terrible; as cač cnođa: it is pronounced cnođa.
 Cnođačt, valour, bravery.
 Cnođajde, an heir.
 Cnođ-bojnn, a bunch of berries.
 Cnođžutá, the hand-gout; *chiragra*.
 Cnođmajn, the wrist.
 + Cnožall, the crocodile.
 Cnožan, i. e. Nāč Cnuācājn, called also Nejljz na Njož, one of the regal houses of Connaught in the County of Rosecommon.
 Cnožbeal, coral.
 Cnožde, hanged; cnočda, *idem*.
 Cnojecjon, a skin, a hide, or pelt; Arm. *crochen*; genit. cnojene, and plur. cnojecjnn.
 + Cnojde, the heart; do lazađ a cnojde, his heart fainted; do bj a cnojde az luč, his bowels did yearn; Gr. *kardia*, and Metathesi, *cradia*; Lat. *corde*, abl. a *cor*, *cordis*.

Cnojdeact, a portion, or dowry; *vid.* cnođ; sometimes written cnoajdeact.
 Cnojdeamajl, hearty, generous.
 Cnojdean, a gallant, a lover, a sweetheart.
 Cnojde bjuđ, contrition.
 Cnojdeōž, a mistress or sweetheart.
 Cnojljže an bāj, the extreme agonies of this life; also cnojljž, infirmity, and cnojljžteac, infirm.
 Cnojm, genit. of cnom, crooked.
 Cnojmγžjač, or cuajm-γžjač, a crooked target.
 Cnojnyc, a chronicle, an annal.
 Cnojnycjm, to colour, to paint; Gr. *χρῶνω*, *coloro*; cnoňajm, *idem*, from cnoň, *qd. vide*.
 Cnojnycjm, to correct.
 Cnojr, a cross; also cnojre.
 Cnojr-fjžjl, a cross-prayer, i. e. with hands stretched across.
 Cnojrljne, a diameter.
 Cnojr-rljže, a by-way, or road.
 Cnojt, shook; do cnojt mē, I shook; do cnojteadař, they trembled.
 Cnojte, waved, tossed; also sprinkled.
 Cno-loc, a place where malefactors are executed.
 Cnołojtjm, to give a mortal wound.
 Cnołojtjžte, dangerously wounded.
 Cnom conajl, a plague; *vid.* conajl.
 Cnom, and genit. cnojm, crooked, bending down; Belg. *krom*, Ger. *krumb*, Wel. *krum*.
 Cnomad and cnomajm, to bow down, to bend; do cnom γjoř don lōdal, he bowed down to the idol; az cnomad, bowing or bending.
 Cnomān, a kite.
 Cnomān, the hip, or hip-bone.
 Cnomčnuac, a famous Irish idol.

X *Crom-leac*, an altar for heathenish worship, on which the Pagans offered sacrifices.

Cromiorz, *pro zōim-iorz*, grey-eyed.

Crōn, a sign or mark.

Crōn, brown, dun-coloured, red; also swarthy.

X *Crōn*, time; *δρόνον*, want of time; Gr. *χρονος*, *tempus*.

Crōnaim and *crōnājzjm*, to bewitch; also to blush for shame; *annrjn nō crōnājz* *Deadan*, hereupon Peter blushed for shame.—*Leādan breac*.

Crōnān, the base in music; *crōnān* *Iácdarcanur*, *cantus-basus*.

Crōnān, any dull note; also the buzzing of a fly or other insect.

Crōnnōz, a kind of basket, or hamper.

Crōnōz, a roundle or circle, and figuratively a castle, fortress, &c.

Crōntājzjm, to loathe, to abhor, to detest.

† *Crōr*, a cross; also a let or hindrance.

Crōrac, streaked.

Crōrad and *crōrajm*, to cross, to hinder or debar a person from an action: *crōrajm opt*, I forbid you.

Crōrad, a crossing, a stopping, or hindering.

Crōranāc, perverseness, peevishness.

Crōránāc, a kind of versification.

Crōránta, froward, perverse.

Crōrōz, a small cross.

Crōrja, i. e. *crōr-ryan*, a cross-road, or a cross formed by the intersection of two roads.

Crōrta, prohibited.

— *Crōtac*, crooked, hunch-backed; hence the family-name of the O'Crottys of Lismore, descended from Teige O'Brien, surnamed

Crōtac, of the branch of Connor O'Brien, son of Mahon Maonmhuigh O'Brien, princes of Thomond in the fourteenth century. This descent of the O'Crottys is mentioned by Hugh Mac Curtain in his genealogical manuscript, wherein I perused it a few years since.

Crōtac and *crōtac-maja*, a currew.

Crōtal, a cymbal.

Crōtal, the rind of a kernel.

Crōttall, a kernel.

Crōt, a form or shape; *cujr tū fejn ar arcearac crōta*, disguise thyself; its genit. is sometimes *crōjt* or *crujt*, as well as *crōta*.

Crōta, a cymbal.

Crōtad, a sprinkling; *do crōjt* *γē*, he sprinkled.

Crōtar, a bier; *vid. crōcarb*; also any vehicle.

Crū, blood, gore; Wel. *kray*.

Crūacān, a little town of Carbury in the west of Ireland, which hath a remarkable harbour or haven called Crook-haven.

Crūac, a rick, as of corn, hay, turf, &c.

Crūacāc, a heaping.

Crūacān, as *Rāt Crūacna*, anciently the regal house of the kings of Connaught, situate in the County of Roscommon.

Crūac-pādriajz, the herb plantain; Lat. *plantago latifolia*.

Crūad, a stone.

Crūadajl, covetousness.

Crūad, hard, difficult, firm; hence signifies steel; *crūājō*, *idem*.

Crūadac, of or belonging to steel.

Crūadajl, hardship, distress, difficulty, stinginess.

Crūadālac, hard; also stingy, poor, also puzzling.

Crūad-cujnz, rigour, slavery.

Crūad-cūjreac, difficult.

- Cṛuāḍ-muṇṇleac, stiff-necked, obstinate.
 Cṛuāḍ-naṛḡṭa, entangled.
 Cṛuāḍōḡac, strict; ḡo cṛuāḍōḡac, strictly.
 Cṛuāḍōḡe, distress.
 Cṛuāḡaḍ, a strengthening.
 Cṛuāḡḍ, steel.
 Cṛuāḡḍeāḍ, hardening.
 Cṛuāḡḍ-ēaṇḡal and cṛuāḡḍēaṇḡlaḡm, to tie fast, to bind.
 Cṛuāḡḍṭe, hardened; aṛḡaṇ cṛuāḡḍṭe, hardened or kiln-dried corn.
 Cṛuāṇ, red.
 + Cṛuāṛ, hardness, rigour.
 Cṛūb, a horse's hoof, or any cloven foot, as of a cow, sheep, &c.
 Cṛūbaḍ, to bend or make crooked.
 Cṛūbān, a crab-fish.
 Cṛūbḡojn, a flood-gate.
 Cṛūb, *idem quod* cṛūb, a horse's hoof; pl. cṛūba.
 Cṛūbaṛc, of a crimson colour.
 Cṛūbḡn na ṛaona, dwarf-mountain bramble.
 Cṛūboḡ, a thrum, or thread in weaving.
 + Cṛūca, a hook, or crook; cṛūca ṭṛēaḍuḡḡe, a shepherd's crook.
 Cṛucaḍ, a heap.
 Cṛūḍ, a milking; aḡ cṛūḍ na mbō, milking the kine.
 Cṛūḍaḡm, to milk.
 Cṛūḍaṭ, a belt, or sword-girdle.
 Cṛuṫēaḍṭa, or cṛuḡḍeāḍṭa, a crow.
 Cṛuḡālaḍ, hard or difficult.
 Cṛuḡḍeāṭa, hard.
 Cṛuḡḍeāṇḡ, of a scarlet colour.
 Cṛuḡḍḡn, a king's fisher.
 Cṛuḡḡneāḍ, or cṛuḡṭneāḍ, wheat.
 Cṛuḡm, thunder.
 Cṛuḡm ēaḍanaḍ, whole, entire; also a down-looking person.
 Cṛuḡmḡm, to thunder.
 Cṛuḡmḡḡṇṇēan, a bunch or gibbus on the back.
 Cṛuḡmṭeāṛ, a priest.
- Cṛuḡn, or cṛuḡnn, round, circular; Wel. *krun*.
 Cṛuḡneāṛaḍ, a dizziness or giddiness.
 Cṛuḡnne, the globe of the earth, the world; *orbis terrarum*.
 Cṛuḡnnḡuḡaḍ, an assembly, a congregation.
 Cṛuḡnnḡuḡaḍ and cṛuḡnnḡḡḡm, to collect, to assemble, to gather together.
 Cṛuḡnnḡm, to wrangle.
 Cṛuḡnnḡoc, dew, mist, fog.
 Cṛūḡḡḡn, a small pot or pitcher; as cṛuḡḡḡn ola, a pitcher of oil.
 Cṛuḡḡḡ, music.
 Cṛuḡḡṭḡn, a lamp.
 Cṛuḡṭ, a harp, a crowd, or violin.
 Cṛuḡṭ, a bunch on the back.
 Cṛuḡṭeōḡ, a woman-crowder, or that plays on the violin.
 Cṛuḡṭ, ingenuous, lively.
 Cṛuḡṭe and -aḍ, prudence.
 Cṛuḡṭēoḍam, I shall mention or prove.
 Cṛuḡṭḡn Ṭūaḡṭ, the old Irish name of the country of the Picts.
 Cṛuḡṭneāḍ; a Pict; corrupted from bṛṡṭneāḍ, derived from bṛṡṭ; Lat. *pictus, variegatus*.—Vid. *Lhuyd. Archæol.* tit. 1. pag. 20. col. 3.
 Cṛuḡṭneāḍ, wheat; Lat. *triticum*.
 Cṛuḡṭḡḡḡ, the Picts.
 Cṛuḡṭḡn, crook-backed.
 Cṛuḡṭḡneāḍ, crump-shouldered.
 Cṛuḡṭḡḡe, a crowder, a harper.
 Cṛum, bowed, crooked; *vid.* cṛom.
 Cṛuma, half a quarter of a yard.
 Cṛumaḡm, to bow or bend, to worship.
 Cṛumān, the hip-bone.
 Cṛumān, a sort of hooked instrument used by surgeons.
 Cṛumānāḡḍe, a turner.
 Cṛum, a worm, a maggot.
 Cṛāmāṇ, bloody, full of blood.
 Cṛum-ḡuḡleāḍ, sourness of look.

Cnūoz, need, necessity.
 Cnūpōtōz, a blood-pudding.
 Cnū-γζaōzlead, the bloody flux.
 Cmutajne, a musician, harper, &c.
 + Cmut, curds; Lat. *coagulum*.
 Cmut, a form or shape; also the countenance; nj buy meara a cmut, worse in appearance; a cmut colujm, in the form of a dove.
 Cmutājzjm, to prove, to aver, assert, or maintain; do cmutjz ajm ē, he proved the charge upon him; also to create; do cmutjz an Tjajna ne na bja-tari amajn neam azur talam, the Lord by his word alone created heaven and earth.
 Cmutajzē, created; also proved or experienced.
 Cmutājzēōjm, the Creator.
 Cmutūzad, a proof; also the creation.
 Cmutlaēd, a belt, a sword-girdle.
 + Cū, anciently signified any dog; cū allajd, a wild dog, a wolf; cū mjl, or mjol cū, a greyhound; cū fjonna, a fur-dog, i. e. a moth or insect that gnaws clothes; commonly called lēōman; but now the word cū is used to mean a greyhound only. Cū is like the Gr. κυων, *canis*, any dog; and in the pl. cujn, like the Gr. κυνες, Lat. *canes*. The Irish word cujnjn, a rabbit, is the diminutive of this word cu, Lat. *cuniculus*. Cu in the genit. makes con or cun. N. B. Plato in his Cratylus observes, that this Greek word κυνες, plur. and many others, such as πυρ, *fire*, Ir. uiri, and ὕδωρ, *water*, Ir. dūiri, were derived from the Phrygians, of whom Strabo, lib. 7, p. 540, says they were originally Thracians, and these were anciently of the Celtic nations.
 Cūa, flesh, meat; cūamajzad, the

flesh-market or shambles.
 Cūa, a remarkable mountain in the barony of Burren and County of Clare.
 Cūabacān, a flesh-hook.
 Cūabjujz, itch, leachery.
 Cuac, narrow.
 Cuacca and coca, empty.
 Cūac, the cuckoo. X
 Cūac and cūacān, a bowl, a cup.
 Cūacac, curled or frizzled.
 Cūacajm, to fold or plait.
 Cūacān and cūacōz, a plait or fold.
 Cūac-γmann, a vehement snoring or snorting.
 Cuād, to tell or relate; cuād do bāot, to tell a story to an insipid person.
 Cuāzān, the hinder part of the head.
 Cuāzjān a bpeojl, a kernel in the flesh.
 Cuājz, do cuājz je, he went; do cūaman, a γεac, we entered; do cuājz je ar, he escaped.
 Cuājzne, a remarkable mountain in the County of Down; also a territory in the County of Louth, made famous by the romantic account of a general prey of cattle brought away from thence by Fergus, son of Noyra Nuad, king of Ulster, aided by Mejdō Cmuacna, queen of Connaught, in spite of all the valour of Cūcullajn and the rest of the famed champions of the red branch.
 Cūajll and cuajlle, a stake or pole, cūajlleada cāortujn, stakes of quick-beam.
 Cūajnd, a travelling or sojourning.
 Cūajnd, a visit; mōm cūajnd, the visitation of a prince or bishop.
 Cūajnygead, a volume.
 Cūajnygean, that wherein a thing is wrapped.
 Cūajnyzjm, to roll, to wreath, to twist, or fold; also to wrap up.

Cūajyrzē, wreathed, wrapped up.
 Cūajrē, a circulation, also any circle; *rāoirēcūajrē na rōla*, the free circulation of the blood; *fa cūajrē*, round about.

Cūajr, the country.

Cūal, a faggot.

Cūala, *do cūala mē*, I heard; *cja cūala*, who hath heard.

Cūalann, a territory now comprehended in the County of Wicklow; *vid. c.ijoc cūalan supra*.

Cūaljn, a bundle, a small faggot.

Cūallačd, followers or dependants, also a colony.

Cūallačda, a district in the County of Clare, the ancient patrimony of O'Dubzjn.

Cūallajde, a companion.

Cūallajdeacđ, society.

Cuallay, an assembly.

Cūamajr, fat, gross.

Cūamajrčad, the flesh-market or shambles.

Cūan, a bay, a harbour, a haven; plur. *cūanta*; *cūan loča Zajrman*, Wexford.

Cūan, *loč Cūan*, the ancient name of Strangford Bay, in the County of Anamagh in Ulster.

Cūanna, a hill.

Cūanna, handsome, neat, fine, elegant, or artful.

Cūajr, crooked, perverse; *Wel. gnyr*.

Cūajr-cumajrč, a circular round, or tour.

Cūajan, a sock.

Cūajōga, brogues made of untanned leather.

Cūajr, *vid. cūajrđ*.

Cūajrčajzjm, to seek out or search; *do cūajrčajz tū mē*, thou hast searched me; *do cūajrčajzēađajr na hāonajdeada*, the shepherds sought out; also to surround, to encompass.

Cūajrčūgad, a diligent search or inquiry.

Cūay, a cave, the hollow of a tree, a hollow place in the ground, a cavity in a rock or in any other thing.

Cūay, *ad cūay*, it was told.

Cūayac, hollow, full of holes or pits.

Cūayacđac, or *cayacđac*, a coughing, cough.

Cūayān, a hole, or cavity; dim. of *cūay*.

Cūaujrne, worm-eaten nuts.

Cubet, joking, sporting, or ridiculing.

Cubacajl, a bed-chamber; *Lat. cubiculum*.

Cužad and cubat, a cubit. **X**

Cubajđ, decent, becoming; *đajr mo cubajđ*, upon my honour.

Cubajr, an oath; *tuž a cubajr je na cōmal*, he took his oath he would perform it. *Vid. Tighern. Annal*.

Cužal, apparel, raiment, vesture; particularly a religious habit.

Cūbajr, froth, foam; *majr an cūbajr ajr an ujyrze*, like the foam on the water.

Cubay, a tree.

Cuca, to them: pronounced *cūžčā*.

Cucamajr, a cucumber.

Cucclajde, a narrow way.

Cučet, a colour, a kind, an image, or sort.

Cučetajđ, a maker, former, &c.

Cučetajr, a kitchen.

Cuclajde, a residence, habitation, &c.

Cucullajr, the proper name of a famous hero of the Royal Ruderician race of Ulster, whose death is referred to the second year of the Christian era in the Annals of Clonmacnois, called Chronicon Scotorum; he was captain of the renowned band of champions styled *Cujājde na Cujājbe Ruad*, i. e. the heroes of the red branch.—*Vid. conmaol and cu-*

ajlgne supra.

Cudajm, or cadam, to fall; Lat. *cado*.

Cudajmeayad, the falling sickness.

Cudal, bad, wicked, naughty.

Cudam, cudam an tyléjbe, an eruption on the side of a mountain; also a fault in hair, when split and withered.

Cudamae, frail, corruptible.

Cudajman, the common people; hence

Cudajmanta, or codajmanta; as dujne codajmanta, a rustic, or unpolished man.

Cudajun, a sort of cap or hood.

Cud, or cut, a head.

Cudnod, haste, speed, expedition.

Cudog, or codog, the fish called haddock.

Cudama, complete, regular, even, just.

Cud-yaot, an apoplexy.

Cupaj, a cypress-tree.

Cupnog, the same.

Cugadya, or cugadya, to you, unto you.

Cugadta, or cuca, unto them; and cugujn, unto us.

† Cujb, a cup.

* Cujb, a greyhound; Angl. *cub*.

Cujbey, so much.

Cujbet, fraud or cheat.

Cujbneac and cujbjjge, bonds; cujbjjge buri ccujnge, the bonds of your yoke.

Cujbjjgjm, to fetter, or put in irons.

Cujbjjgte, bound, fettered.

Cujce, until; cujce ro, i. e. 30 nujce ro, till the present time.

Cujd, a part, share, or portion; a re rjn aj ccujdne, this is our share; an cujd rojrn, the east part; gen. coda, plur. cotcana.

Cujd, a supper.

Cudajun, a cowl or hood.

Cujdeacd and cujdeacda, or cujdeactajn, a company, troop, so-

ciety, &c.

Cujdeacdajgjm, to accompany, to attend.

Cujdead, help, aid, assistance, succour: sometimes written cujdeazad; gen. cujdjod.

Cujdeamajl, dujne cujdeamajl, an intruder.

Cujdeamajl, meet, decent, proper.

Cujdamalacd, decency, meetness.

Cujbneacd, decency.

Cujbneacdac, parted, severed.

Cujdjg, bean cujdjge, a midwife; vid. cujdead.

Cujdjgjm, to help, to succour, to aid, or assist.

Cujdjgteac, an assistant or helper.

Cujdmead, a scoff, a jeer, or flout; also a scorning, ridicule, or derision.

Cujg, five.

Cujgead, the fifth.

Cujge, or cojge, a province; so called because Ireland was divided into five provinces, viz. Munster, Leinster, Meath, Connaught, and Ulster, therefore called cujg cojge, or cujge na hejryonn.

Cujge, or cujge, therefore; cujge ro, for this purpose; cujge and uajd, to and fro; cujge rjon, unto him.

Cujgeal, a distaff.

Cujl, a fly.

Cujl, a couch, a corner, a closet; also any private place; a ccujl, in a private place or closet; Cujl Natán, Coleraine, a town in the County of Antrim, i. e. Ferny Corner.

Cujl, bad, wicked, prohibited; cupba cujl, prohibited incest; vid. col.

Cujlc, a reed.

Cujlce, any clothes.

Cujlceac, a cloth, veil, or hood.

Cujlceac, a steeple; cujlceac cluana-uma, Cloyne steeple.—

This word is a corruption of *clog-tēac*.

Cūljēann, the noddle.

Cūljduā, a beetle.

Cūjleac, party-coloured.

Cūjleān, a whelp, a kitling.

Cūjleann, the holly-tree; Wel. *kelyn*.

Cūjleayz, a jade.

Cūjleayz, a horse.

Cūjleat, *vid. cūjreat*.

Cūjleoz, a gnat, a little insect.

Cūljyreā, vile, little worth.

Cūjlēan, a quarry.

Cūjlle, a quill.

Cūjlle, black cloth.

Cūjlleayza or *cūljayza*, *pleayza* *cūll*, hazel rods or twigs.

Cūljmonnūzād, abjuration.

Cūljrean, the quilt or tick of a bed.

Cūljreōmra, a bed-chamber.

Cūljynnteay, delay, negligence.

Cūljt, a bed-tick; also a bed; Lat. *culcita*. This word being found in Clery's vocabulary of old Irish words, shows it to be Celtic, and the origin of the Anglo-Saxon word *quilt*.

Cūljteac, a bake-house.

Cūjm, entertainment; *cūjm*, from *com*, *fa na cūjm*, under his cover.

Cūjme, hardness.

Cūjmzēad, a narrative, a relation, or story.

Cūjme, memory, remembrance.

Cūjme, a memorial, a record.

Cūjmeac, mindful.

Cūjmjzjm, to remember.

Cūjmjzēōjm, a recorder, a chronicler, or remembrancer.

Cūjmjzūzād, a memorial.

Cūjmrean, a share or portion; *yeacēt na cūjmrean γo*, seven acres are my proportion.

Cūjmrean, a messing or eating together; *a tā rē am cūjmrean*, he messes with me.

Cūjmjn, a little coffer or chest.

Cūjmjn, cummin seed.

Cūjmjn, and plur. *cūjmjnzē*, a commonage, or tract of ground, the property of which belongs to no one in particular, but to an entire village or town in general. In France it is called *les communes*.

Cūjmleād, to intermeddle, or tamper with; *an tē cūjmljor*, he that intermeddles.

Cūjme, protection.

Cūjn, when.

Cūjnād, mourning; *vid. caojne*.

Cūmānz, strait, close, narrow.

Cūjneay, *rectius cūjneay*, rest, silence, quietness, a calm.

Cūjnēōcēad, ye shall keep.

Cūjnēoz, or *cūjnnēoz*, a churn, also a can; Wel. *kynnog*.

Cūjnz, a yoke, a band, a duty, or an obligation; *a cūjnz pōrda*, his bands of matrimony, *a cūjnz cūābād*, his religious vows.

Cūjnz, a yoke; *cūjnz pōrda*, the yoke of marriage.

Cūjnze, a solicitation, an entreaty; hence *aēcūjnze*, a repeated entreaty or request.

Cūjnzjm, to desire, solicit, require, or demand; *γjz lējte-Cūjnn do cūjnzeay*, *Cām*, the king of *leat-Cūjnn*, demands his tribute.

Cūjnz-ēanzal, *subjugium*.

Cūjnzōjr, they used to keep or retain.

Cūjnzōd, a request or petition,

Cūjnzjm, a yoke of cattle; as *cūjnzjm dām*, a yoke of oxen; *cūjnzjmeac*, *idem*.

Cūjnzjm, a pair or couple; *cūjnzjm capal*, a couple of horses.

Cūjnzmeac, a cart or waggon of two or more beasts yoked together; as *cūjnzmeac dām*, *cūjnzmeac capul*.

Cūjnecēaj, a coney-burrow.

Cujnġġm, to assuage, to mitigate.

+ *Cujnġn*, a coney, a rabbit; *vid. cū*.

Cujnn, the genit. of *conn*, the name of a king in Ireland; *Lat. quintus*.

+ *Cujnne*, a corner, an angle; *Lat. cuneus*, *Gall. coin*, and *Gr. γονία*; hence the English word *coins* or *quines* in architecture; *cujnne* is also a border, and so is *coin* in French and English; hence the English word *coin*, mint-money, because it is marked or inscribed on its borders.

Cujnreal, a face or countenance.

Cujntoncujð rē, he will render, return, or recompense.

Cujp, foam, froth.

Cujnbeačta, birds'-claws.

Cujne, a knife.

Cujne, from *cone*, a whittle, or swathe.

Cujne, or *Mačajne Cujne*, a territory in Westmeath, now the barony of Kilkenny-west, was anciently the lordship of O'Tolairg.

+ *Cujð*, or *cujrt*, a court.

Cujð, a trade; *vid. ceajð*.

Cujne, a chaldron.

Cujne, a throng or multitude, a troop or company; *bað cujne deánma deġnġm*, a troop that achieved good actions.

Cujneat, the knave in cards; *cujneat azur cjonáġ rpējijot*, *trijot*, *mujllyot*, *azur haptat*, *na máža ar fēarri fan jmjrt*, *id est*, the knave and five of spades, of clubs, of diamonds, and of hearts, are the best trumps in the game of cards.

Cujrġm, to tire, to fatigue.

Cujrġm, to put or set, to sow or plant, to send, to invite; *lučð cujryġ*, guests; *nā cujnead an nġð rġn ort*, let not this thing displease thee; *cujrġm ar ecūl*, to cancel or annul; *cujrġm mo*

leába ar rġnām, I make my bed to swim; *cujrġm řajlte beačta*, *no řlajnte*, to greet or salute; *řmpjbe*, to beseech; *dūalac*, to impose; *ar tūarġdal*, to hire; *cujr ort do řneacājn*, put on your plaid.

Cujrġn, a small chaldron, a pot, a can, &c.; *dim.* of *cujre*.

Cujrġm, a kind of beer or ale amongst the old Irish; in the vulgar Greek *κουρη* signified a kind of beer or ale; and *curmī* in Latin is ale or beer, as is also the Welsh *kuru*; hence *cujrġm* signifies a feast, banquet, or drinking-bout; *řacac dōl mo cujreme*, I will go to drink.

Cujrpe, wicked, impious, corrupt; *dujne cujripe*, *homo corruptus*; *cujrpteac*, *idem*.

Cujrpeacčt, wickedness, corruption; *clann na cujripeacčta*, *filii corruptionis*.

Cujrt and *cujrteōġ*, an apple-tree, a wilding.

Cūjrt, a court or palace. ✕

Cūjrteamajl, complaisant, courteous.

Cujrteōčad, *cřed řā cujrteōčad*, why should he reward?

Cujrteōġ, a kind of cup.

Cujuteōġ, *vid. cujrt*.

Cujrtġr, an eunuch.

Cūjr, a matter, a thing, a cause, a motive. ✕

Cujrele, a private or secret affair.

Cujrean, a crime.

Cujrle, corrupted from *cujlye*; *Lat. pulsus*, a vein, also the pulse; *cujrle abeac*, liverwort; plur. *cujrleana* and *cujrlġb*.

Cujrleac and *cujrleacac*, full of veins.

Cujrleag, a lancet.

Cujrleán, or rather *cujrleán*, a castle; is more properly written *cajrjolán*, an augmentative of *cajrjol*, a word compounded of

cay, a house in old Irish ; Lat., Ital., and Hispan., *casa*, and *jol*, or *aojl*, lime ; so that *cayjrol* signifies a building of stone and lime-mortar, whence the house or court of the kings of Cashel was called *Cayjrol*, at least as early as St. Patrick's time, as we see in the acts of his life ; a fact which, besides many others, proves that the old Irish knew and practised the art of building with stone and lime-mortar long before they were visited by the English adventurers, contrary to the erroneous assertion of some English and Anglo-Hibernian writers. The old and strong castle of Castletyons, in the County of Cork, was built with most excellent cement of lime-mortar by *Cuslean O'Uačájn*, A. D. 1010, as appeared by an inscription on a marble chimney-piece, when the Earl of Barrymore was repairing it about the year 1722. In my old copy of the *Annals of Tighernach* and his *Continuator*, I find mention of several castles in different parts of Ireland long before the arrival of the English, who adventured with the king of Leinster ; and of several other different castles in my copy of the *Annals of Innisfallen* ; wherein, at the year 1124, I find mention of three castles built by the people of Connaught, one at Galway, another at Dunleodh, and a third at Cuilmaol. At the year 1137 it is mentioned in *Tighernach's Continuator*, that the people of *Teabčea*, or *Teffia*, in Westmeath, plundered the castles of *Loch-cairigin*, which had been built a long time before ; and that in the year 1155 *Roderick O'Connor*, king of

Connaught, destroyed an old and strong castle at a place called *Cujl-čráč*, which cost him the lives of a great number of his men ; a clear proof that the castle was ancient and strong, from its cement having had time enough to consolidate with the stone : and finally, that in the year 1164 the same *Roderick O'Connor* built a large and strong castle at *Tuam dá čuálač*, i. e. the city of Tuam. But from the description *Giraldus Cambrensis (Itiner. Camb. l. 1. c. 12.)* gives of the castle of Pembroke, built, as he says, with rods or twigs lined about with sods of earth, "*ex virgis et cespite tenui*," by *Arnulphus de Montgomery*, son of the great Earl of Shropshire, and son-in-law to *Mortoghmore O'Brien*, king of Ireland, as appears by his letter to *St. Anselm of Canterbury*, (*vid. Syllog. Epist. Hiber. p. 93.*) by this description, I say, it would seem to appear that the English themselves knew nothing of the art of building with stone and mortar, since so great and opulent a man as *Arnulphus* did not put it in practice with regard to his castle of Pembroke, which was the more necessary, as he designed it for the preservation of the conquest he had made of the County of Pembroke ; an event not long preceding the time of the expedition of the English adventurers into Ireland, since *Gerald*, surnamed *Windsor*, who was the father of *Maurice Fitzgerald*, one of the earliest of those adventurers, was the person whom this *Arnulphus of Montgomery* first appointed as keeper of his new-built castle of Pembroke.

And as to the old Britons, so far were they ignorant of the art of building stone-work that when Ninian, who converted the southern Picts, built his church of stone and lime-mortar, they called it *Candida Casa*, or white house, being the first structure of the kind, as Beda observes, that was seen in Britain.

Cujrleanac, i. e. *peadanac*, a piper.

Cujrne, ice, frost.

Cujrneamajl, frosty.

Cujrnjgjm, to freeze, to congeal.

Cujrnjgte, congealed, frozen.

Cujron, wise, prudent.

Cujrte, a couch.

Cujt, the head.

Cujte, sound, healthy, well.

Cujteac, recompensing, or requiting a good or bad office as it deserves; *tajm cujteac lejy*, I am up with him.

Cujteac, a denial.

Cujteocad, a requital; and *cujteam*, the same.

Cujt-bejyt, or rather *cajt-bejyt*, an helmet, or head-piece; also a hat or bonnet.

Cujte, a trench; a *lan cujte*, in the midst of a pit; *cujte cajlee*, a lime-stone pit, a chalk-pit; also any deep moist place.

Cujteac, foam, froth; also rage, fury; *lan do cujtjg*, full of rage and fury; *cujtac*, *idem*; *amajl do yaoiad Odmnall O'Chujte na leogán*, as Daniel was delivered from the fury of lions.—*L. B.*

Cujtjgjm, to requite, to recompense; *cujtlocajd yé nyn*, he shall requite us.

Cul, custody; also a guard, protection, defence.

* *Cul*, the back part of any thing; *cul-doyay*, a back-door; *cul-ygejne*, the back of a knife; *ay ecul*, off, back, away; *fa cul*,

backwards.

Cul, a chariot, a coach, or waggon; *do tneyg a cula*, his coach failed.

Culajd, or *cul-eadac*, apparel, a suit of clothes, habit, &c.; *ycom-na culajd*, the vestry.

Culam, to thrust or push back.

Culantay, bashfulness.

Culanajn, eueumbers.

Culb, an artist.

Culboc and *bocgabai*, a wether-goat, a buek.

Culcajnym, to slander, or backbite.

Culcajnt ealumny, backbiting.

Culcajnteojn, a backbiter, a slanderer.

Cul-cojmējd, a guard.

Culžajym, to recall.

Culla, a hood, a cowl. ✕

Cullač, a boar; *fyad-cullač*, a wild boar.

Culljn, holly; *vid. cujleann*; *cujlljn-trajyg*, eringo, or sea-holly, a plant.

Cullojd and *cullojde*, a great noise, or rattling.

Cullojdeac, noisy, brawling, quarrelsome.

Culmajne, a wheelwright.

Culog, one that rides behind another.

Culpoč, a he-goat, a buek.

Culnadajneac, circumspect.

Culcajdeac, preposterous.

Culcajynjgm, to retract.

Culujgeac, apparel.

Cum, the middle or waist; the body or trunk of an animal; *vid. com*.

Cum, a fight, a combat, a duel, or battle.

Cum, answers to the English particles *to* and *for*; as *cum ylejbe*, to a mountain; *cum bejt*, to be; *cum būm mbeata*, for your sustenance; *da cum*, in order to; *do cum caža*, in order to fight.

Cuma, *ay cuma ljom*, it is indiffe-

rent to me, I care not.

Cuma, a model, form, or pattern.

Cumač, a breach or derout; cumac cojtéjonn, a general derout.

Cumačda, a command.

Cumač, or cammač, crookedness.

Cumađam, a fashioner, framer, a statuary; also a liar.

Cumajl, do cumajl řē le jmeal a ēudařže, he touched the border or hem of his garment.

Cumajlm, to touch; also to rub off, or wipe.

Cumajlt, wiping; az cumajlt a đeđia, wiping his tears.

Cumajneac, or cumaojneac, communion.

+Cumajrc, a mixture.

+Cumajrcjm, to mix, blend, or mingle.

Cumajrcē, mingled, compounded.

Crmal, a forfeit consisting of three cows; *vid. O'Flahert.* p. 296; it may signify the price of three cows, as tuř mē tųj cumajl ař, it cost me nine cows.

Cumajm, to shape, to form; do cūm ře, he shaped; cumajř do řeanza cealz, thy tongue frameth deceit.

Cumann, do cumann řē, he dealt.

+Cumann, common; also mutual friendship.

Cumaojn fellowship, communion; also an obligation.

Cumaj, a valley; also the bed of large rivers, or of a narrow sea; whence the sea between Ireland and the Pictish country in North Britain was called Vallis Scythica; hence

Cumaj, na tųj nujřže, is the Irish name of the valley wherein the three rivers, Suir, Nore, and Barow, or rather Mearow, meet below Waterford, and form the harbour of that city.

Cū-maja, literally signifies a sea-hound. This word has been the

proper name of several great men of the old Irish nation; it makes Con-maja in the genitive case, as Mac con-maja, the son of Cūmaja. The family name of the princely tribe of Dalcassians, called Mac na maja, is but an abusive pronunciation of the words Mac con-maja, i. e. the son of Cūmaja, one of their ancestors, descended from Conal Ćac-luač, the fifth direct descendant from Cořmac Ćajř, (from whom the Dalcassian race,) king of Munster and Leinster in the third century. The present chiefs of this noble family are John Macnamara, Esq. and Daniel Macnamara, Esq., both of the County of Clare. Counsellor Macnamara of London, a lawyer of particular distinction, is the eldest son of the now-mentioned Daniel Macnamara, Esq. The brave Admiral Macnamara, who died at Rochfort soon after the beginning of the last war, belonged to one of the chief branches of this ancient family. The chiefs of the Macnamaras were hereditary lords marshal of the kings of Thomond of the O'Brien race, and were charged with the function of proclaiming every new king on the day of his inauguration. — *Vid. Ćajřnejm.* Their ancient estate was the large territory called Tųja cēad Ib Ćajřjn, now one of the baronies of the County of Clare.

Cumajajec, derived from cumaj, a valley; are a people living in a country full of valleys and hills. Thus the O'Briens of Cumajac, in the County of Waterford, were called Cumajajec, as they inhabited the valleys between Dungarvin and the river Suir. N. B. Hence also the old Bri-

tons of Cumberland, whose language Mr. Lhuyd (Archæol. p. 226) remarks to have carried the closest affinity with the Irish of all the other British dialects, called themselves *Cumbri*, i. e. *Cumeri*, as Camden observes in his *Cumberland*, doubtless because their country consisted all of valleys and hills; and for the same reason the Britonis of Wales were called by that name, whose original meaning and derivation they have utterly forgot, as they did that of several other words still in use amongst them, whose signification, as Mr. Lhuyd remarks in the Welsh preface to his *Archæologia*, is to be found in the Irish language alone: the deriving of the appellation of *Cumbri*, or *Cambri*, from the Gomarians, or from the Cimbri, seems to be but a modern and chimerical notion.

Cumayȝajm, to mix, to mingle or join, to incorporate.

Cumay, strength, power; *ƿeayt cumayr*, a strong man; also a wealthy, powerful man.

Cumáƿac, strong, powerful.

+ *Cumayȝ*, a mixture, *id est cōm-meayȝ*; hence *cumayȝajm*, to mingle or mix together.

Cūma, mourning, sorrow, grief, lamentation.

Cūma, a bribe, a reward, or condition.

Cūmac, strait, narrow.

+ *Cūmacd*, power, strength, ability.

Cūmacdac, mighty, powerful, puissant; compar. *cūmacdájȝe*.

Cūmadac, sorrowful, sad.

Cūmajnȝ and *cūmanȝ*, narrow; Wel. *cyring*.

Cūmajnge, narrowness.

Cūmajnȝjm, to straiten, to make narrow.

Cūmajr, a selvaĝe; *vid. cūmajr*.

Cūmal, a handmaid, a bond-woman.

Cūmal, obedience, subjection, &c. †

Cūmalda, of or belonging to a servant.

Cūmanȝ, power, strength.

Cūmdac, defence, protection.

Cūmdac, a veil or covering; *cūmdac leaptā*, bed-clothes; *cūmdac oȝr*, a golden cover.

Cūmdac, the cover of a book; as appears by the following inscription on a silver cross upon the cover of a very old manuscript of the four Gospels in Latin, written in Irish characters by St. Columb Cille, an. 500; the inscription runs thus: *onayt acay bendact Cholujmb Chylle do ƿland Mac Mael-ƿechnayl do nyȝ Eƿenn lay andeƿnad a Cūmdac ƿo*; i. e. *Oratio et benedictio S. Columbæ Cille sit Hanno filio Malachiæ Regi Hiberniæ qui hoc operimentum fieri fecit*. Concerning this inscription Mr. O'Flaherty made the following note, which I have seen in his own hand-writing, on page 434 of that inestimable manuscript: "Flannus hic Rex Hiberniæ decessit Svo. kalendas Maii die Sabati, ut in MS. Codice Hibernico, quod Chronicon Scotorum dicitur, adnotatur anno Æræ Christianæ vulgaris 916, liber autem hic scriptus est manu ipsius S. Columbæ Kille per spatium dierum duodecim anno Domini 500, et postea subiungitur, hanc inscriptionem interpretatus est Rod. O'Flaherty 19º Junii, 1677."

Cūmdacra, fenced, guarded; *do cūmdajȝ ƿē na caȝmaȝa uȝle*, he fenced or protected the cities.

Cūmdajȝjm, to keep or preserve, to maintain or support; also to build, rather to roof and cover a

building.

Cūm̄zac, straitness, distress; cūm-
an̄zac, *idem*.

Cūm̄lajm, to rub or scrape, to wear.

Cūm̄ja, fragrant, sweet; bola cūm-
ja, a sweet smell.

Cūm̄jōg, a sweet apple-tree.

Cūm̄ygal, a stirring about, or mov-
ing.

Cūm̄ygaṭa, moved, stirred, pro-
voked.

Cūm̄yḡūgaḡ, marching or journey-
ing.

Cūm̄taḡ, bribery.

Cūmul, or cūmal, a handmaid.

Cūm̄ta, shaped or formed; deaḡ
cūm̄ta, well-shaped; also a man-
ner or fashion.

Cumuy, power, ability.

Cumayac, able, capable, active,
strong.

✕ Cumuyg, a mixture or compound
in physic; Lat. *commixtio*; it is
the opposite of eānda, a simple.

Cun, a body.

Cunablaḡ, a filthy carcass, i. e.
ablaḡ cun, a carrion left to dogs.

Cunabajneay, slothfulness.

Cūnzanta, luḡd cūnzanta, helpers,
assistants.

Cunḡay and cunḡuy, a co-opera-
ting.

Cūnḡnam, help, succour, aid.

Cunḡji, a couple; *vid. cunḡji*.

Cunna, friendship.

Cunnaḡic, do cūnaḡic mē, I saw.

Cunnaḡtaḡ, betrothed; from cun-
ja, a pact or agreement.

Cun̄la, modest.

Cūnn̄aḡ, a covenant.

Cūnn̄aṭaḡ, agreed upon.

Cūntabaj̄t, doubt, danger; ḡan
cūntabaj̄t, without question.

+ Cūntay, account; n̄l cūntay aḡam
aḡi, I have no account of it, I
know nothing of the matter, also
an account in dealing.

+ Cupa and cupān, a cup.

Cupai, conception.

Cūpla, a pair or couple, twins. ✕

Cupi, weariness, fatigue, also care; ✕
Lat. *cura*; hence cup̄ta, tired,
weary.

Cupi, difficult.

Cupiac, a bog or marsh; cupiac
mōna, a turf-bog.

Cupac, a body.

Cupac, a coracle, a kind of small
boat.

Cupacān, a skiff, a small boat.

Cupad, an obstacle; nā cupi cu-
pad an ḡḡojad De, oppose no
obstacle to the spirit of God.

Cupad, a champion, a warrior;
plur. cupāḡde and cupāḡḡḡ.

Cupāḡde na cḡaḡḡbe nūad, i. e.
the heroes of the red branch,
were a band of brave warriors in
the service of Concūbari Mac
Neayra, king of Ulster, said to
have reigned before and after
the birth of Christ; *vid. Cūcu-
laj̄n, supra*.

Cupāḡḡean, a can, a mug, a tan-
kard; *vid. cup̄ji*.

Cupāḡḡean, cheese-runnet.

Cūnam, a charge or command, care; ✕
b̄jōḡ a cūnam oḡt, let the charge
of it be on you; ḡeai cūnam,
a man of charge.

Cūnamac, careful, solicitous, busy.

Cūnamay, care, diligence.

Cupata, courageous.

Cup̄ḡyeac, an addition.

Cup̄caḡ, flags, or bulrush.

Cup̄caḡ, hair.

Cupmac, or Cor̄mac, surnamed
Muj̄ḡ-ṭeamna, ancestor of the
Mac Carthys, was king of Des-
mond from the year 1124, after
the death of his uncle Thady,
(elder brother of his father, from
whom the Mac Auliffes,) to the
year 1138, when he was treache-
rously killed, according to the
Annals of Innisfallen, by Der-
mod Sugoeh O'Connor Kerry, at
the instigation of ṭuyloḡ O'ḡiḡ-

en, younger brother of Concubair O'Brjen na Catanaic, who was supreme king of all Munster and Leinster at the same time. In an old valuable manuscript of the four Gospels in Latin, written in Irish characters, first belonging to the king's library at Paris, (where Pere Simon ignorantly judged it written in the Saxon character,) but now to be seen in the British Museum at London, the following marginal remark in old Irish is found at the end of the Gospel of St. Matthew, p. 60 : *yr mōr in znm Cormac Mac Cártaiz do marbad O'Thordealbaic O'Brjajn*, i. e. "the killing of Cormac Mac Carthy by Turlogh O'Brien is a very surprising act." At the end of the book appears the following Irish Note: "*O'Ráid do Mael-bríjzte O'Mael-uairz qui scripsit hunc librum in Anomac yr an bñajn no marbad Cormac Mac Cártaiz Rj-Beaycop Mūman. U táid reo rjōr na Rjōgna an Eneann ran ajmryr ro ; i. e. Murr ceartac Mac Néjl an Uluc ; Cu-ullad Mac Concúbair nñ Ullad ; Murea ua Maeléaclajnd nñ Mjde ; Ojajmajd Mac Murea nñ Lajzean ; Concúbair O'Brjajn nñz Muman ; Thordealbaic O'Concubair nñz Conact ; Zjolla Mac Ljag Mac Rúzrjz a ccomorbur Datrajz ; i. e. Pray for Mael-bríjzte ua Mael-uairz, who wrote this book at Armagh in the year that Cormac Mac Carthy, the Royal Bishop of Munster, hath been killed. The following personages are kings in Ireland at this same time, i. e. Morrož Mac Néjl, king of Uluc, or Ulidia ; cū Ullad Mac Concúbair, king of Ulster ; Morrož*

ua Maeléaclajm, king of Meath ; Ojajmajd Mac Murea, king of Leinster ; Concúbair O'Brjen, king of Munster ; Thorlož O'Concúbair, king of Connaught ; and Zjolla Mac Ljag Mac Rúzrjz, successor of St. Patrick at Armagh." It is to be noted, that this writer had no other foundation for styling Cormac *Royal Bishop of Munster* than because he had repaired the cathedral church of Cashel and two churches at Lismore, and was otherwise reputed a man of a pious and holy life, which is the character St. Bernard gives of him in his book *De Vita S. Malachiae*, according to Malachy's reports to him concerning Cormac, to whom he was doctor and director during his retreat at Lismore, after his dethronement by the faction of his brother Donogh. By virtue of these marginal remarks of the writer of that inestimable manuscript I have been enabled to furnish the keepers and overseers of the British Museum with a note, whereby the antiquity of that manuscript is ascertained, and fixed at the year 1138. This Cormac Mac Cártaiz was deposed by his younger brother Donož, assisted by Turlogh O'Connor, king of Connaught, an. 1127, and shut up in a monastery at Lismore ; but before the end of the same year he was restored to the crown of Desmond by Concúbair O'Brjen, and Donož was exiled to Connaught.—*Vid. Annal. Innisfallen, ad an. 1127.* This fact of Cormac being restored by Concúbair O'Brjen is mentioned by St. Bernard in *Vita Malachiae*, chap. 3. But the particular reason of the surprise of

Maebhijǵtē at the act of Turloḡ O'bhjen towards Cormac Carty, was because he was Cormac's son-in-law and his gossip, besides his having been bred up from his earliest days at Cormac's court, according to the friendly custom of the Irish princes, who often educated each other's children for riveting mutual confidence and good harmony. The fact of these several ties of friendship between Turloḡ and Cormac, is attested in the Annals of Innisfallen at the year 1138, where it is said that Turloḡ was Clámajh, Caji-djoḡ-Chjoḡt, and Aitrom of Cormac Mac Carty, i. e. his son-in-law, his gossip, and his foster-child. The Chronicon Scotorum and the Continuator of Tighernach attribute the fact to Turloḡ alone, without any mention of O'Connor Kerry; but the authors of the Annals of Innisfallen are more to be credited as they wrote in the very centre of Kerry.

Συρρ, a cup; *vid.* κορρ.

+ *Cupri*, a corner, an end; *guy* an
ccujri ejle don talam, unto the
other end of the earth; also a
site or situation.

Сунн, a pit.

—Cunnac, a bog or fen; mōjn is drier ground than what they call cunnac.

Cupnel, plain, manifest.

Cuppağalan, a bucket.

Συμπτα, weary, tired, fatigued.

+ *Cūpa*, a course or manner, a row, rank, or order; *ceţpe cūpa*, four courses.

Curacāḥ, a curse or malediction;

do nad curaçad forma, he
cursed them.

Cuyron, a learned man.

Сунѣтаба, a bucket.

Cuprāj, a courier or messenger ; also an attendant ; Lat. *cursor* ;
 jnnrjn nō fojdeartan Pilāt
 cuprāj, i. e. golla turujre
 fōn ceann lora zon Galilee ;
 then Pilate sent a messenger
 along with Jesus to Galilee.

Curad, a bending or inclining.

Cural, courage.

Συρβόνη, an object, a mark to shoot at.

Curmayc; diversity.

Συρῶμας, an objection, or argu-
 mentation; from συρῶμη, any
 object that may be disputed on.

Συρρόναϊδε, an opponent.

Curpōjnájdjm, to object.

Cυρτ, skin.

Curtaine, a tanner.

Суртум, ceremonies, customs. ✕

Cutac, bob-tailed.

Cūtal and cūtal, bashful ; cujl,
idem.

Cutallájde, a companion, comrade,
or partner.

Cuṭ, a head.

Cuṭa, rage, fury, fierceness, &c. ;
cuṭac, *idem*.

Cuṭaṭ, furious, raging mad; leōn
cuṭaṭ, a raging lion.

Cūṭa, leačd, bashfulness.

Cuṭaplān, an onion, an earth-nut,
or pig-nut.

Cuț-bă¹⁸ș⁹, a helmet; *vid.* cuț-
be¹⁹ș⁹.

Cūc-bārr, the Irish name of St. Cutlibert; it is rather Cūbearr-tac.—*Vid. Chronic. Scot. and Tighernac. Annal.*

Cutdaṃṃ, a sort of Montero or Monmouth cap.

REMARKS ON THE LETTER ð.

THE letter ð, or Ðuʒt, which is so called from *duʒt*, the oak-tree, is now the fourth letter of the Irish alphabet, and is ranked by our grammarians among the *cuʒad-conʒonne*, or hard consonants; but by adding an *h*, or fixing a full-point above it, falls under the denomination of light consonants, called in Irish *conʒonne eʒd-tʒoma*. In our old manuscripts *ð* and *τ* are written indifferently, as *caʒad*, or *caʒat*, a friend; *ʒad*, or *ʒat*, them, &c.; and this indifference is common also to the Greeks and Latins, as Gr. *ουδη* and *ουτη*, *neque*, &c., and Lat. *haud* and *haut*, *reliquit* and *reliquid*, *quodannis* and *quotannis*, &c. In the Greek language the third rank of the mute consonants is *τ*, *δ*, and *θ*, the middle consonant *δ*, respectively corresponding to *τ* and *θ*. Now it is to be observed that in the Irish language any word beginning with *τ*, will in its variations admit both *ð* and *τ*, as *τʒaʒna*, a lord, Lat. *tyrannus*, and Gr. *τυραννος*, a *δ'τʒaʒna*, their lord, *mo τʒaʒna*, my lord, and so on with every word whose initial letter is *τ*. The Irish *ð* corresponds with the Gr. *δ* and the Lat. *d*, as Ir. *Ðʒa*, God, Gr. accusat. *Δια* and *Θεος*, Lat. *Deus*: Ir. *deaʒad*, to see, from *deaʒic*, the eye; Gr. *δερω*, to see; Ir. *do*, two; Gr. and Lat. *δω*; Ir. *ḡʒ*, two persons; Gr. *δις*, Lat. *bis*, twice; Ir. *dēac*, or *dēaz*, and *deʒc*, ten; Gr. *δεκα*, and Lat. *decem*. The Irish *ð* also agrees with the Gr. *θ*, or *theta*: as, Ir. *doʒaʒ*, Angl.-Sax., door, Gr. *θυρας*, accusat. plur. This Irish letter agrees in like manner with the Hebrew *ד*, or *dh*, which by putting a full-point over it becomes a *ד*, (*vid. the general remarks on the letter ב*.) Ir. *ḡʒnʒn* or *ʒnʒn*, Lat. *dirigo*, to direct; Heb. *דַּרְךְ*, *via*, *iter*, and *דִּרְךְ*, *direxit viam*, *tedendit*; Ir. *duʒlle* and *duʒllēoz*, the page of a book; Heb. *דָּלֵת*, *folium*, *paginae libri*. The Irish language is industriously censured by some critics for admitting a superfluous *ð* or *δ* in the latter end of several words; but these censurers should consider that this redundancy of the letter *ð* was formerly observed in the Latin, of which we have a remarkable instance left us in Fabr. Iss. Antiq. Expl. p. 427: "Neve in publicod neve in privatod nevextrad Urbem de Senatuos Sententiad, &c." And we find a near coincidence of that redundancy in the Hebrew language; for as in the infinitive mood of several Irish verbs, such as *peallad*, to deceive, Lat. *fallere*, *deaʒad*, to see, Gr. *δερω*, *ð* and its aspirate *δ* are not pronounced; thus in the Hebrew *ראה*, to see, *לה*, to toil or labour. &c., the final letter *ה*, or *h*, is not pronounced, but like the Irish *ð*, becomes a mute or quiescent letter. Many other examples of redundancies, both of consonants and vowels, as also of barbarous forms of words in the old Latin tongue, may be produced from Signor Febretti's collections of ancient Roman Inscriptions, and other writings; and this barbarity of the Latin we may trace down to the time of the first Latin poets, such as Ennius and Nævius; nay even as far as Plautus, in whose time the Romans did not think themselves entitled to be excluded out of the number of the barbarian nations, since this poet not only calls Nævius *Poeta Barbarus*, but also says of himself, on occasion of his version of a piece of Greek into Latin, M. Atticus (for that was his name, Plautus being only a nick-name,) *vertit barbare*; whence it appears that Festus Pompeius

was well-founded in saying, that anciently all nations, excepting the Greeians, were called Barbarians. But the proud Greeks should in gratitude have excepted the Phœnicieians, from whom they had received the knowledge of letters, and the Egyptians, to whom they owed their theology and mythology. And indeed the Latin may justly be looked upon as a mere Barbarian language, when it was written in such a style as appears in the following lines: “Quom ea res consoleretur, iovsissent censuere homines Pius V. oinversei virei, atque mulieres sacra nequisquam fecisse velet, neve inter ibei virei Plous duobus, mulieribus Plous tribus adesse velent, nisi de P. R. Urbani, Senatuosque Sententiad uti supra scriptum est Haice utci in conventionid ex deieatis ne minus trinum noundinum Senatuosque, &c.”—*Fabr. ibid.* p. 427. These two samples of the old Latin are enough to demonstrate that the language of the primitive Romans, much-famed as they have been, was at least as much eharged with redundant consonants at the end of words as the Irish is thought to be: and if those who eensure it for such redundancies of consonants did but look back and eonsider the kind of jargon their ancestors spoke and wrote about four or five hundred years since, and even to the end of Queen Elizabeth’s reign, they could not but acknowledge it to be a much more uneouth and rude language than the Irish ever hath been. It is a well-known faet that the sous or grandsons of the chiefs and leaders of those English who adventured into Ireland on the expedition in favour of the king of Leinster, and made settlements there under the protection of that prince, became so disgusted with their own native language, that they utterly abandoned and forgot it, and spoke no other than the Irish; insomueh that the English government judged it necessary to order an aet of Parliament, whereby the English who settled in Ireland were strietly forbidden the use of the Irish language under eertain penalties. To all which I shall add, that those eensurers of the Irish language for a pretended redundaney of consonants, betray their want of knowledge concerning the true marks of the perfection and antiquity of languages, of which marks the most essential is *the preservation of radical letters*, which are properly the consonants. And in this very point the learned Mr. Lhuyd gives the Irish the preference of perfection before all the other dialects of the Celtic tongue, as may be seen in his *Archæologia*, pag. 23. col. 1. But it is moreover to be observed, that in reality there are no redundant or superfluous consonants in the words of the Irish language, though there are some that are not properly radicals, originally belonging to the frame of the words they are found in: of these non-radicals there are two sorts; the one consisting of consonants that are merely adventitious, of which there has been a good deal said in the remarks on the letter *Q*; I mean those consonants that are thrown in between two vowels belonging to two different syllables. But as those adventitious consonants have the sanction not only of antiquity, but also of examples in Greek and Latin, and, I dare say, in most other ancient languages, they are not to be eounted superfluous; especially as they are of particular use in easing the voice by preventing a disagreeable hiatus. Another kind of adventitious consonants is frequently found at the beginning of words, particularly when those words have a reference to per-

sons or things; as in the words a *n'dōjune*, *their fists*, *ápi n'dōcay*, *our hope*, a *z'cynn*, *their heads*, where the consonants *n* and *z* are naturally foreign to the words they are prefixed to, though the nature of the language absolutely requires their being prefixed in such circumstances; but the other sort of consonants, which are not properly radicals, are yet neither adventitious nor foreign to the nature of the words, but do rather necessarily arise from the inflections of nouns and verbs, and therefore cannot be redundant. Nor do those non-radical consonants clog the language, or render it disagreeable in its use; inasmuch as they are either mollified, or rendered entirely mute or quiescent by the aspirate *h*, excepting only the consonant brought in as an initial, which is always pronounced; but then it eclipses the radical consonant, to which it is prefixed, so that the word is pronounced as if that radical had no existence, though all radical initials are religiously preserved in the writing, for the sake of preserving the original structure and propriety of the language: a method which that candid and learned Welshman, Mr. Lhuyd, highly commends, and shows the abuses which the non-observance of it by the Welsh writers has occasioned in their language.—*Vid. Archæol.* p. 23. col. 1.

Óá, unto her or his, unto their; ex. *tuz γj dá feapi ē*, she gave it unto her husband; *dá cāpa fejn*, to his own friend; *dá najmōjb*, to their foes: where note that *dá* is a contraction of *do a*, as *dá feapi* is properly *do a feapi*, *dá cāpa* is *do a cāpa*, *dá najmōjb* is *do a najmōjb*, *vid. a*, his, her, their.

Óá, of or from his, hers, or their; *dá cōjr*, from off his foot; properly *do a cōjr*, *de pede*, *dá cmejdeamujn*, of her reputation, &c.

+ Óá, or *dō*, two; *dá bljáğajn dēag*, twelve years.

Óá, if; *da ndāomujb ápi ccozūr γjnn*, if our conscience condemns us.

Óá, is sometimes a sign of a participle, as *dá jānad*, asking, beseeching.

Óá, as *dá cōjr*, (going) on foot.

Óa, good: sometimes written *dağ* and *deagğ*, (*vid. Oja*, God,) *da-bápi*, a good or hopeful son.

Óabac, a tub or large vessel, a vat, particularly used in brewing; pronounced *douch*, for *ab* and *ob*, and very often *oğ*, are pronounced like *ow* in English in the beginning and middle of words.

Óabapi and *doabapi-γojdeac*, a bucket, a picher.

Óadað, a jot, a whit, a trifle, somewhat; *njl a dadad*, not a jot: it is pronounced *dadam*.

Óae, a man, a person.

Óae, or *dūa*, a high ditch or wall.

Óae, a house; *γjōğ-dae*, a palace.

Óae, a hand; *γjō γjn a dāe*, he stretched forth his hand.

Óa-foğapi, i. e. two vowels joined in one syllable, a diphthong; plur. *dá foğapiγğ* and *dá-foğapiaca*.

Óağ, good; *dá* and *deáğ*, *idem*.

Óağapi, wind.

Óağbiat, the ancient name of the place now called *Αμδρινάν*, situate on the banks of the river

Suir.

Ðájbiljáz, *potius* dájim-ljáz, a church; fñj hujlljn an dájim-ljáz, on the pinnacles of the church.

Ðajce, of or belonging to a tribe, &c.

Ðajð, a father; mo ðajð, my father, Wel. *dad*, hence the English *dada*; its diminutive is ðajðjn; Arn. *tat*, Cor. *tad* and *taz*, Rhæt. *bab*, and Turc. *baba*.

Ðajðbjñ, poor, or more properly, not rich; its opposite is řajðbjñ, rich, abounding; řajðbjñ acur ðajðbjñ don cñe, rich and poor belong to the earth, i. e. by death. This word ðajðbjñ is but the negative of řajðbjñ, and is formed by a violent contraction of do-řajðbjñ or dj-řajðbjñ, compounded of do or dj, signifying *not* or *un*, and řajðbjñ, rich. Here it is to be noted, that our grammarians reckon ten negative particles in the Irish language, which are *neam*, *an*, *am*, *ead*, *eağ*, *ear*, *dj*, *do*, *jñ* or *jñğ*, *mj*; all these negatives enter as *prefixes* into compound words, wherein they frequently occasion a suppression of the initial radicals of the words they are prefixed to, as it happens in many of the words subjoined to the preposition *com*.

Ðajf, drink; ño ol a ðajf, he quaffed his drink.

Ðajğ and ðojge, hope, confidence; ex. bjod ðo ðajğ ujle řan Třajna, let all your hope be in the Lord.

Ðajğ, fire.

Ðajğbjñarğ, fuel.

Ðajğcñnmjöl, enamelling.

Ðajgeað, a giving or delivering.

Ðajğjm, to give; Lat. *do*, *dare*.

Ðajgeað, *quasi* ðağ-eað, or aza, a good time or opportunity; also

great odds.

Ðajğñğjm, to establish.

Ðajl, a decree, an ordinance.

Ðajl, delay, respite.

Ðajl, a share or portion; ðajl also means the same thing in the Gothic.—*Vid. Glossar. Gothic.*

Ðajl a particular or separate tribe; as, Ðal-cajř, the race of Cormac Cajř, Ðal-arniajde, Ðal-řjatac, &c.

Ðajl, desire, willingness.

Ðajl, a meeting; mōñ-ðajl, an assembly or convention; ðajl cāta, a pitched battle.

Ðajleað, tradition.

Ðajlejñ, a scoff.

Ðajljm, to give, to deliver; hence aťajñ ðála, he that gives in marriage; also to afford, to render, &c.; aťajñ ðála, the bridegroom's man.

Ðajlce, dealt, parted, or divided. ✕

Ðajlčjn, the diminutive of ðalta, a Jackanapes, an impertinent, insignificant fellow, a puppy.

Ðajlčjneajř, or ðajlčjneacť, scurrility, impertinence.

Ðajm, kindred, consanguinity; also a gang or company.

Ðajm, *rectius* ðom, a house; Lat. *domus*; hence ðajmljáz, any church made of stone-work.

Ðajm, assent, free-will; ðom ðajm, with my assent, voluntarily.

Ðajm, a poet, a learned writer; Gr. *δανμων*, a learned or knowing man, coming from *δαιω*, *scio*, which as well as the Heb. *הגד*, *scientia*, seems to correspond with the Irish adjective *deağ*, good; as *deağ-ðajne*, a good man; plur. *dāma* and *ðajme*, poets.

Ðajmeac, a companion, or associate.

Ðajm-ėadan, a frontispiece.

Ðajm-řeōjl, beef; literally the flesh of oxen.

Ḑajmjač, potent in relations.
Ḑajm-ljaž, a church; Ḑajm-ljaž
C̃janán, the Cathedral Church
of St. Ciaran at Clonmacnois.

+ Ḑajmʃjn, a damson-plum.

Ḑájn and dána, the gen. of dán, a
poem; ex. ʒné dána, a kind of
poem; ʃeapí Ḑájn, a poet.

Ḑajnʒean, sure, fast, close, secure,
sometimes written Ḑajnzjon.

+ Ḑajnʒean, a fortification, fort, or
tower; Ḑajnʒean, the town of
Dingle in the most western part
of Ireland, in the County of
Kerry.

Ḑajnʒean and Ḑajnzjn, an assu-
rance, a contract.

Ḑajnzneac̃d, a bulwark, a fast-
ness.

Ḑajnzñjžjm, to fasten, to confirm,
to establish; Ḑajnzñjžjm mo
čūnnað nʃbʃe, I establish my
covenant with you; do Ḑajnzñjž
mé an dujne nō bʃ a bponc an
báʃʃ jonna čneʃdjom, I confirm-
ed the dying man in his faith;
do Ḑajnzñjž ʃé na caʃnača, he
fortified the cities.

Ḑajn, the oak-tree; Brit. *dar*.

Ḑajnb, a kind of worm, some think
the black worm.

Ḑajnðne, an oak; also a nursery
or grove of oak-trees; Lat. *quer-
cetum*.

Ḑájne, the proper name of several
ancient kings of Ireland, corres-
ponding perfectly with Darius.

Ḑajne, the genit. of Ḑajn, an oak-
tree; also a wood.

Ḑájneað, bo aɪ Ḑájneað, a cow
that is a bulling.

Ḑajnt, a clod.

Ḑajnt, a young cow or heifer.

Ḑajnteac, full of clods.

Ḑajʒʒjn, a writing-desk.

Ḑajte, coloured.

Ḑajteán, for Ḑajdeán, a foster-
father.

Ḑajt, quick, nimble, active, supple;

Ḑajt, *idem*; hence Ḑájtej, or
Ḑájtejʒe, the name of several
persons, as Ḑajtʃ Mac ʃjáćna,
&c.

Ḑajte, revenge.

Ḑajteažad, revenge.

Ḑajteámajl, likely, comely, hand-
some; Ḑačámajl, *idem*; literally
well-coloured.

Ḑajteámlac̃d, comeliness.

Ḑajteaʃc, eloquence, a speech, or
remonstrance.

Ḑajteaʃc, unanimously, with one
accord; nō žeall ʃʃad Ḑačaʃʒ,
they unanimously agreed and
promised.

Ḑajteóojn, an avenger.

Ḑajtʃ, *vid.* Ḑajtʃ.

Ḑajtele, i. e. do ajčle, after; *vid.*
ajčle.

Ḑajtenʃd, sorry, bad for; aʃ Ḑajt-
nʃd dam a báʃ, I am sorry for
his death; it is bad for me he
died.

Ḑál, a division, portion, or lot; +
also a particular tribe of people,
together with the country or re-
gion belonging to such a tribe;
hence

Ḑál-anaʃde, a large territory in
Ulster, comprehending the S.
and S. E. parts of the County of
Antrim, and the greatest parts of
the County of Down: it derived
its name from ʃjača-anaʃde of
the Ruderician race, king of
Ulster, towards the middle of
the third century; from him de-
scended the Mac-a-báʃnð, Eng.
Ward, and the O'Dubazájn,
Eng. *Dugan*.—V. Ogyg. p. 327.

Ḑál-ʃjatač, another large territory
in Ulster, so called from ʃjatač-
ʃjn, king of Meath, soon after
the beginning of the third cen-
tury, (Ogyg. p. 301.) whose pos-
terity settled in that territory.

Ḑál-ccajʃ, the tribe or race of Čojt-
mac Čajʃ, king of Leačmož, i. e.

of Munster and Leinster in the third century, from whom descended the O'Briens, the Macnamaras, the Mac Mahons of Thomond, &c.

Ðál-riada, a large territory in Ulster, possessed by a tribe, which were distinguished by the same name, and of whom the Dal-Riadas, or Dal-Rheudins, as Bede calls them, of Albany or Scotland, were only a detachment or party, which settled amongst the Picts of Albania, or North Britain, under the conduct of Fergus, a young prince of the Irish Dalriadian family in the year 503, according to the Annals of Tighernach.—*Vid. Memoire de M. de C. Journal des Savans*, an. 1764.

Ðála, a relation, or historical fact; *rēančar* *ðála*, genealogical relations.

Ðála, news; also meetings, conventions, assemblies.

Ðála, as to, as for; *ðála na Maĵm-neac*, as to the Momonians; *ðála an čača*, concerning or as to what regards the battle; also like unto; *do řĵnne řē* *ðála cāc*, he acted like the rest.

Ðála, an oath.

Ðála, *Slĵže* *Ðála*, a place near Boiris of Ossery in the Queen's County; *Cnoc na* *Ðála*, a hill in Kintire, where meetings were anciently held.

Ðála, O'Ðála, a family name very respectable in Ireland; whereof there are several septs descended from different stocks, viz. the O'Dalys of Munster, who sprung from the third son of Ængus, king of Cashel, who was baptized by St. Patrick; the O'Dalys of Ulster, of whose branch there were several kings of Meath, and who are of the same stock

with the O'Donels of Tyrconnell: of these O'Dalys of Ulster the O'Dalys of Connaught are a branch, who, according to Mr. Harris, (vol. 2. p. 50,) were co-partners with the O'Kellys in the large district of Hy-Maine. The late and present O'Dalys, celebrated oracles of the Irish and English laws, are the chiefs of this Conacian branch of the great O'Dalys of Ulster, the direct posterity of Conal Ĵolban, son of Nĵal Naorĵĵalač, king of Meath in the fourth century; and the O'Dalys of Meath, of the posterity of Nĵal Naorĵĵalač, by his son Maĵne.—*Vid. Ogyg.* p. 401.

Ðálajĵm, to assign or appoint.

Ðalān đē, a butterfly.

Ðalān, a great bulk.

Ðallān cloĵce, any great or large stone, whereof many were erected by the old Irish throughout all Ireland as monuments of some remarkable achievements, with inscriptions on the same to explain the facts; all written mostly in their oghams, or occult manner of writing, not unlike the Egyptian hieroglyphics, which were in like manner inscribed on large stones, on obelisks or pyramids, and which could be explained by none but their priests, as the Irish oghams were by none but sworn antiquaries, or perhaps their Druidish priests.

Ðalĵ, a lie, an untruth, or falsehood.

Ðalĵĵa, sorcery.

Ðall, blind, puzzled.

Ðallaĵ and ĵallaĵm, to blind, to blindfold, or puzzle.

Ðall-ĵntĵnneac, dull-witted, foolish, heavy.

Ðallōĵ, a leech.

Ðalča and ĵalčān, a foster-child,

a disciple.

Ðáltaç, betrothed.

+ Ðamájrte, damage, detriment, harm.

Ðamanta, condemned, damned.

+ Ðam, an ox; Lat. *dama*, a buck; ðam allta, a wild bull, a buffalo; rjad-ðam, a buck, or stag.

Ðam, the dative case, unto me, i. e. do am.

Ðamað, permission, liberty.

Ðamað and ðamajm, to permit, suffer, or allow.

Ðamán, an ox or bull.

Ðamán alla, a spider; *potius du-ðán alla*.

Ðamay, dancing.

Ðamðatar, i. e. do þujlgeaðar, they forbear.

Ðamlán, an ox-stall, or a place for oxen to stand in.

Ðamna, the matter out of which any thing is or may be formed: when spoken of a prince, as rjog-ðamna, it signified a fit successor or presumptive heir of the crown among the Irish; which generally was the right of the Thanist, or eldest prince of the family. A modern able writer thinks rjog-ðamna means *king-elect*; in which he mistakes the sense of his author, O'Flaherty, who positively affirms that the presumptive successor was the Thanaiste, and that every one of the rest of the family that may be fit candidates for the succession were called Rjog-ðamna, which he explains by *regia materies apta ad recipiendam regiam formam suce familie*.—Ogyg. p. 58. The Thanist, i. e. the next in age and merit to the reigning prince, being one of his nearest kinsmen of the same name and blood, was generally looked upon as the future successor, agreeably

to the Tanistic custom; but as to a formal election in favour of any prince before the demise of the actual sovereign, not one instance of such a measure appears throughout the whole course of our old Annals.

Ðamnað, a band, or tie.

Ðam-na-ptarje, a bullock.

Ðam-ojde, a doctor or teacher.

Ðampupa, a school-master.

Ðamya, dancing; me ðamya-jjlb, with dances.

Ðamya-jjgm, to dance.

Ðamyojn, a dancer.

Ðamta and ðamaajl, a student.

Ðamnujjgm and ðamujnt, to damn, to condemn; noç ðamnujgear, who condemnest; ðajmneðcujd rjad, they shall condemn.

Ðan, work.

Ðán, fate, destiny; do bj rē a n'ðán ðam, it was my fate, &c.

Ðán, a poem, &c.; an ðányo, this song.

Ðána, bold, impetuous; hence the old Celtic name of the Danube, which is Ðán-ou, the bold impetuous river; oða, or oðujn, pronounced oua and oujn in the Irish Celtic, signifies a river; amujn is another Irish Celtic word for a river; Lat. *amnis*.

Ðána, impudent, presumptuous.

Ðan-a-rjgd, money-worth, goods.

Ðánalojn-zjoγ, a fleet or squadron.

Ðánaçð, boldness, presumption; also confidence; a tá ðánaçð, or ðana-jgearçð azam ajn, I can make free with him.

Ðána-jjgm, to dare, to adventure.

Ðanaajn, a stranger, a foreigner; properly a Dane; Ðanþjn, Danes.

Ðanat, a nurse.

Ðánða, fatal.

Ðant, a morsal, portion, or share.

Ðaoç and ðacóg, a periwinkle, or sea-snail.

ðaðcall, a bit or morsal.
 ðað, a man.
 ðaðl, a leech.
 ðaðne, men, mankind; the plur. of *ðajne*; ðaðne *zaojl*, relations; ðaðneap, relations, those of the same stock.
 ðaðn-ðjnēal, of one and the same family.
 ðaðneac, populous.
 ðaðn-*fjne*, a subjected people, subjects.
 ðaðn-*gjo*lla, a slave.
 ðaðn-meayda, lucð ðaðnmeayda, task-masters.
 ðaðnyre and ðaðnyreacð, dearth, scarcity.
 ðaðnyre, captivity; a n'ðaðnyre, in bondage.
 ðaðnyryn, captivity, bondage.
 ðaðl, a bug, a chafer.
 ðaðmajym, to ruin or demolish.
 ðaðn, to raise up; also to ascend.
 ðaðna, human; an *cjne* ðaðna, mankind; ðaðnda, *idem*.
 ðaðnacð, civility, hospitality; also humanity; ðaðnacð *azur* ðaðnacð, divinity and humanity.
 ðaðncon, the moral of a fable.
 ðaðnfjyl, kin, allied, related.
 ðaðnðaðjðyle, moral philosophy.
 ðaðnnacð, *vid.* ðaðnacð.
 ðaðnnacðac, civil, liberal, humane.
 ðaðntonmajðteay, of the same birth.
 ðaðn, guilty, condemned, captive.
 ðaðn, dear, precious, costly.
 ðaðnjam, to condemn, to convict.
 ðaðnaja, a slave.
 ðaðn-ajna, dear goods, dear ware.
 ðaðn-bodaç, a slave.
 ðaðnðglac, a slave.
 ðaðnra, condemned, convicted.
 ðaðrgaznyluag, the lowest rank of men, the plebeians.
 ðaðtajn, a sufficiency; ðuajð *re* a ðaðtajn, he eat a sufficiency.

ðaj, by, or through, upon; ðaj anum *ðhānaoh*, by the life of Pharaoh; Lat. *per*.
 ðaj, whose, whereof; neac ðaj bajnm *Eðgan*, a certain man whose name was Owen, i. e. neac ðo aj buð ajnm, &c.
 ðaj, unto our; ðaj cclojnn *fējn*, i. e. ðo aj cclojnn *fējn*, to our own children.
 ðaj, ðaj ljom, I think, in my opinion; ðaj leð, in their opinion.
 ðajna, the second; an ðajna lá, the second day; ðajna, the same, vulgarly said.
 ðajab, whose, *vid.* ðaj.
 ðajabal, an oak-apple, galls.
 ðajac ðerz and ðajðz, an oak; Wel. *deru*, Arm. *daro*, genit. ðajuz.
 ðajajgnēzeacð, thought.
 ðajajgnēzjm, to think.
 ðajay, a home, a dwelling; *vid.* ajay.
 ðajn, a worm, a reptile.
 ðajn, a coach or chariot.
 ðajcajn, a mast or acorn; az ðajcanacð, gathering acorns.
 ðajcuize, (Mac-ðajcūize,) a family-name in Connaught of the same stock with the O'Connors and O'Rourks, and whose ancient estate was the large territory called *Cjneal Luacājn*, in the County of Leitrim. N. B. This Irish name ðajcuize is pronounced *Durchuy*, almost the same in sound as *Darcy*.
 ðajdal, bad weather, severe time. *Pl. ex. F.*
 ðajnn, a school.—*Pl.*
 ðajnyjoza, above or beyond kings.
 ðajnt, to bull a cow; zur ðajnt bojn, that the cow was bulled.
 ðajtan, a herd or drove; Lat. *armentum*; ðajtan bo, a herd of kine.
 ðajtnajðe, in the County of Roscommon, the country of the

- O'Fins, the Mac Flanchas, and a tribe of the O'Carrols.
 Órayačð, fierceness, boldness.
 Órayačðac, compar. órayačðajze, presumptuous, assuming, impertinent.
 Óata, pleasant, handsome, agreeable.
 Óatan, a foster-father.
 Óač, colour; dač bneje, a disguise, a false show, a bastard die; dača eazramla, various colours.
 Óačað, dying, a tincture.
 Óačað, a present, or favour.
 Óačaðōjɿ, a dyer.
 Óačajm, to dye, to colour.
 Óačamlacð, honour, respect, decency; also comeliness.
 Óačamay, decent.
 Óačamayl, pleasant.
 Óač-clōðac, party-coloured.
 Óačnaɿð, a foster-mother.
 Óačūžað, a dying, or colouring.
 Óačūžað and dačajm, to dye or colour; aɿ na dačūžað dēaɿz, dyed red.
 ➤ De, whence, from whence; also thereof, i. e. do ē, of it.
 ➤ Dē, the genitive case of Dja, God, *vid.* Dja.
 ➤ Dē, the genitive of dja, a day, *vid.* dja.
 Deabað, haste, speed; dēɿn deaba, make haste.
 Deabað, deabaɿð, and deɿbeað, a skirmish, a battle, or encounter; pl. deabčajb, and deɿbčee, Angl. Saxon. *debate*.
 Deabajm, to hasten; also to battle, encounter, or skirmish.
 Deablač and deabčac, contentious, litigious.
 Deacajɿ, strange, wonderful.
 Deacajɿ and deaclac, hard, difficult; deacajɿ lē dēanam, hard to be done.
 Deaccánač, a Dane.
 Deac, better; ba deac, i. e. ba

- feájɿ: this seems to be the comparative degree of the word da or daž, good.
 Deačab, to go to, to reach; zo ndeačað mē, that I may go.
 Deačajɿ, deačūžað, a separating.
 Deačajɿ, to follow.
 Deačajɿ, brightness; also bright, glittering.
 Deačðað, a law.
 Deačmāð, the tenth; also tithe.
 Deačmūžað, a tithing.
 Deačnaɿaj, a decade; also the number ten; deɿcnjūɿ, *idem*.
 Deačmoɿað, courtesy, affability.
 Deačɿa, separated.
 Deačɿað, anger, indignation.
 Dēacč, divinity, Godhead; ɿ čneɿðread ɿn fɿɿ-dēacč na Čɿɿonoɿde fɿɿne, *non credebant in veram Deitatem*, &c.
 Deačta, dictates, doctrine, or instruction.
 Deačtajm, to teach or instruct, to suggest or dictate; also to order or enact; also to debate.
 Deačtajze, taught, instructed.
 Deačtōjɿ, a dictator, a teacher.
 Deaclac, hard, difficult.
 Deacmajc, difficult, hard.
 Deacmajz, strange, miraculous.
 Deacɿa, more hard or difficult, the comparat. of deacajɿ.
 Deacɿacð, difficulty, hardship.
 Dēað, or dēacč, a tooth, sometimes put for the jaw; Lat. *dens*, *dentis*; sometimes it implies ivory; ex. zona bɿanaɿb dēað, with ivory men, speaking of chess-game.
 Dēað, meet, proper, decent, becoming; maɿ aɿ dēað, as is meet; also kind for, or hereditary; buð dēað dōɿb acɿacčajɿ do dēūnam, it was kind for them to do brave actions.
 Dēaðacð, godliness, religion.
 Dēaðajl, a releasing.
 Dēaðbal, wretched, woful.

- Deaðmann, a moth.
 Deáðojl, or deážuyl, the separation of night and day, the dawn of day; deáðojl na mājð-ne.
 Deaðla, bold, confident.
 Deaðlay, confidence.
 Deafožarjac, a diphthong.
 Deažanac, a Dane; Lat. *decanus*.
 Deáž, (O'Deaž,) the name of a family of the Dalcassian stock, whose ancient estate was the territory called Cjneál fearmajc, otherwise Cnjeóca Uáctaraca, in Thomond.
 Deaž, daž or da, in the beginning of compound words signifies well, good, fair, as deaž-áray, a good house; deaž-labaritya, well-spoken; deaž-čnejðmeac, faithful.
 Deažajr, swift or nimble.
 Deažaltajm, to recall.
 Deážarayžar, a chronicler, antiquary.
 Deážanac or dežjnjoc, late, last; žo deážnac, lately; žan mbljá-žajn deážnac, in the last year.
 Deažbēay, civility.
 Deaž-blaryta, toothsome, dainty, well-relished.
 Deaž-bolac, sweet-scented.
 Deaž-boltan, a sweet smell, fragrance, odour.
 Deož-foclac, fair spoken.
 Deážla, salutation.
 Deaž-labaritya, conversant, well-spoken, eloquent; deaž-labřac, *idem*.
 Deaž-labarityac, an orator.
 Deaž-majreac, comely, handsome, beautiful.
 Deaž-majrjžjm, to adorn.
 Deaž-majrjužad, an ornament.
 Deaž-mejrneac, confident, hearty, deaž-mejrneamužl, *idem*.
 Deážnac, the last.
 Deážnad, frost.
 Deaž-oždeayrac, discreet.

- Deaž-ðrjðjužte, prudent, provident, well ordered or regulated.
 Deažřarjðjm, to love sincerely.
 Deaž-čojl, benevolence.
 Deaž-čejrð, a good report, a fair character; also good news.
 Deaž-čojleac, favourable, friendly, bearing good will.
 Deaž-uajr, an opportunity; also an acceptable time, or favourable juncture.
 Deažla žo, for fear that, lest that.
 Deajr, wind.
 Deajreac, windy.
 Deala, kindred, friendship.
 Deala, a refusing or denial.
 Deala, a cow's udder.
 Dealacð, a divorce, or separation.
 Dealán, a coal.
 Dealán de, a butterfly.
 Dealb and dejlb, the countenance, face, or figure of man or beast; Wel. *delu* and *deluad*.
 Dealb, poor, miserable; dujne dealb, an indigent man.
 Dealb, an image, a statue; dealb-mujre, the image of the blessed Virgin Mary; dealb an bájr, the image or picture of death.
 Dealbac, resembling; hence Čor-dealbac, the proper name of several great personages of the old Irish, signifying a person who resembles *Thor*, the German name of Jupiter.
 Dealba, a framing or fashioning.
 Dealbadán, a mould.
 Dealbna, the name of several territories of Ireland, in different provinces, so called from Čųž-Dealbáoð, a prince of the Dalcassian race in the fourth century, whose posterity settled in them territories: they were seven in number, according to our topographers: Dealbna-mðr, the lordship of O'fjnallan, dispossessed by Hugo de Lacy towards the end of the twelfth century,

who granted the same to Gilbert de Nugent, whose posterity became Barons of Dealbna, Eng. *Delvin*, and afterwards Earls of Westmeath. 2. Dealbna-bez, situate also in Westmeath, the estate of O'Mael-cállajn. 3. Dealbna-eatna, now in the King's County, the estate of the O'Coglans. 4. Dealbna-tean Mo, somewhere in Meath, otherwise called Dealbna-járcar, the estate of O'Scoluig. 5. Dealbna-nuadat, now of the County of Roscommon, of whose proprietors I find no mention. 6. Dealbna-cúlfeabair, and 7. Dealbna-reat, both in Connaught, the latter to the west of Galway, between the two lakes of Lough-Curb and Lough-Lurgan.

Dealbtaç, pleasant.
 Dealbtoir, a statuary.
 Dealbtoir-eact, delineation, &c.
 Dealbú, misery, poverty; níl aco act an dealbú, they have nothing but misery.
 Dealg, a thorn, a skewer, a bodkin.
 Dealgaç, sharp-pointed, prickly, stinging.
 Dealzamlá, scorpions.—2 Chron. 10. 14.
 Dealznaide, unjust, unlawful; also a rebel or outlaw.
 Dealnað, brightness, splendour.
 Dealnaðaç, bright, shining; also likely, like to.
 Dealnaðojm, to shine, to grow bright.
 Dealujjm, to part, to separate; also to depart, to quit, or go away; do dealujj ré nju, he departed from them; dealôca mé jád, I will separate or divorce them. This verb hath both an active and passive signification; the old Greek verb

διελειν is of the same origin, which signifies *dividere*, *separare*.

Dealujjte, divorced, parted, separated; bjlle dealujjte, a bill of divorce.

Deamal, a demon, or evil spirit.

Deamon or deamon, an evil spirit; +

Gr. δαιμων, and Lat. *dæmon*.

Deam, want, lack.

Deamairiú, a mystery.

Deamra, *vid.* djomair.

Dean, or deann, colour.

Deanaçdaç, vehement, grievous; zo deanaçdaç, bitterly.

Deanað and deanam, an action or deed; doð deanamro, of thy making.

Deanam, to do, to act, to work, to make.

Deanam, come away, go on; *agedum*; teanam, *idem*.

Deunar, a space, a while.

Deancoirre, a chaldron.

Deancloðaç, of changeable colours.

Deánma, luçd deánma maic, doers of good.

Deánmað, an effect.

Deánmar, an effect.

Deann, colour, figure, &c.

Deannam, to colour.

Dcántur, and genit. deántur, rhyming, poetry; luçt deántur, rhymers, poetasters.

Dear, a daughter.

Dear, a denial, a refusal, &c.

Dear, great, large, prodigious.

Deár, or deúr, or deór, drops or tears; tobair deár, a fountain of tears. This word is written indifferently with a, o, and u, shows that these three vowels were written indifferently for each other.

Deara, remark or notice. This word seems to be an auxiliary, and is so added to several verbs, as, tabair fá deara, remark or

take notice; *tug rē fá dearia* oirca, he commanded or obliged them; *do beáir fá dearia*, I will cause, or bring to pass; also I shall take notice.

Deáirad rē, he would say; *vid. deirijm*.

Deariaoirta, despairing.

Deairbairde, signs or tokens; *táirig tairc deairbairde* oile cuca, *azur nji cneid rjad*, the time of signs appeared to them, yet they believed not.

Deairb, sure, certain, true; *go deairb*, truly, indeed.

Deairb, peculiar, particular.

Deairb, i. e. *cujnnéoz*, or ballán, a churn, a madder or milking-pail; *m'ora ne hō na deirbe*: *Ir o ná deibe nyr an zrijan*, i. e. *mo cluar ne cluar na cujnneozge*: *Ir cluar na cujnneozge nyr an zrijan*; *vid. azallam na nojnbdad*.

Deairbad and *deairbad*, experience, trial.

Deairbad and *deairbajm*, to try or experience, to prove; *do deairb rē jad*, he proved them; also to avouch, to aver, or assert.

Deairbairc, a proverb.

Deairbairt, a touchstone.

Deairbann, a maxim, an axiom.

Deairbrátaji, a brother; *deairbrátaji atari*, an uncle; *deairbrátaji mátaji*, *avunculus*, the former being *patruus*.

Deairbráiteac, a fraternity, society; *deairbráitadac*, the same.

Deairb-rjūi, a sister.

Deairbta, sure, certain, experienced, tried; *feair deairbta*, a man of experience.

Deairbta, experiment.

Deairbūzad, alleging, protesting, or affirming; also an oath or swearing.

Deairbūzad, to swear; *vid. deair-*

bad.

Deairc, the eye.

Deairc, a grave, a cave, or grotto.

Deaircaball, an oak-apple, or galls.

Deaircarm and *deaircad*, to see; to behold; Gr. *δεοκω*, *video*.

Deaircna, goodly, likely, handsome.

Deairz and *deairzán*, crimson, red; *feōjl deairz*, raw meat or flesh.

Deairz, *Loč-deairz*, a large lake to the north of Enniskillen in the County of Fermanagh in Ulster.

Deairzajm, to make red, to paint a crimson or purple colour, to blush; also to kindle or burn; *do deairzad na rmeáirde nyr*, coals were kindled therewith.

Deairzajm, to make or prepare; ex. *do deairzad a jomda*, his bed was prepared.

Deairzán, the fish called breame.

Deairzán, a flea.

Deairzán, purple or crimson.

Deairz-larad, red hot, flaming.

Deairmad and *deairmadajze*, forgetfulness.

Deairmadac and *deairmadamajl*, forgetful.

Deairmajl, huge, very great.

Deármajr, is an adjective, which implies very great, excessive, extraordinary, violent, vehement; *zriád deármajr*, passionate love; *rō zād lonnar azur feairz deármajr ē*, he fell into a terrible passion and anger.—*Vid.*

azall na Mojnbdad. *Sjoc deairmajr*, intense frost, *Annal. Tigh.*; as also, ex. *dojnean moir azur falc deármajr ran zejm-neid rō*, heavy rain and intense frost in this winter.—*Vid. Annal. Tighernachi ad an. 1406.*

Deairmaria, a wonder.

Deáirna, the palm of the hand.

Deáinnad and deáinnajm, to do, or act; *nj* deáinna mé *for*, I did not yet: the same as deánnad.

Deáinnad, a flea: as also deáinnzán and dneancad.

Deáinnadōjneacō, chiromancy or palmistry: the pretended art of telling fortunes by observing the inside of the hand.

Deáinnajte, the same.

Deáinōjl, poor, wretched, miserable; hence dneólán or dneōjljn, a wren.

Deáinnajz, to awake.

Deáinnajzeacō, vigilancy, watchfulness.

Deáinnajzjm, to watch.

Deáinnazajm and deáinnajm, to polish, to file, or burnish; ex. do deáinnazajd *re* an tōr, he polished or burnished the gold; also to expound or explain; also to praise, to commend, to excel or surpass, &c.

Deáinnazajte and deáinnazajte, complete, finished, polite, bright, of good parts.

Deáinnazajd, a making polite, complete, &c.

Deáinnazajteact, or deáinnazajteacō, politeness, excellence; elegance.

Deáinn-ēac, a certain apartment in a monastery calculated for prayers and other penitential acts; deáinn-dūn and dūnteac, *idem*; —*vid. Annal. Tighearnachi et Chronic Scōtorum passim*; ex. deáinnac cjlledajm, aīdamaca, cluana mac nōjr, &c.

X Deay, the right hand; *Lat. dexter, dextra manus*. It is remarkable how exactly the Irish agrees with the old Hebraic style and scriptural manner of expressing the four cardinal points. 1°. The Hebrew word *ym* properly signifies the right

hand, *Jerem. 22. 24*; and is also used to denote the south, *Job 23, 9, Psal. 89, 13, Jos. 15, 1*, because the Hebrews in their prayers to God always faced the east, and therefore being considered in that position, their right hand was next to the south.—

Vid. Dav. Lex. Brit. Lat. Jammin, says he, *est mundi plaga Australis, ut quæ orientem aspicientibus orantium modo dextra est*. This form is also peculiar to the Irish nation and language, for the word deay, which properly means the right hand, *Lat. dextra*, as, na *ruide* aī deay lāj, no aī deay *ōe*, sitting at the right hand of God, is the only word we have to express the south; ex. Deay-Mūman, South-Munster, or Desmond; deaycjit, or deayjol *ējjon*, the south part of Ireland.

2°. The Heb. word *שמאל*, which properly signifies the left hand, *sinister, sinistra manus*; as in *Gen. 24, 49*, and *Gen. 48, 14*, is used for the same reason to imply the north, *vid. Job. 23, 9*, which is the same with the Irish, for tūajd, properly the left hand, as tūac and tūacallac, signifying a left-handed or undexterous man, is the only Irish word to point out the north; as tūad-mūman, North-Munster, or Thomond; tūajcjit *ējjon*, the north of Ireland, or Ulster. 3°.

The Heb. word *אחור*, which properly signifies after or behind, *post, posterior pars*, as in *2 Samuel 10, 9*, and *Genesis 9, 28*, is commonly used to imply the west, *vid. Job. 23, 8*; and the Irish word *jaī* properly signifying after, behind, hinder, as *jaī bajde*, after baptism; *jaīcā ē*, behind all; *jaī-*

ball, the hind part or tail of a thing or beast; it is the only Irish word to express the west, as *Íar-Mhúman*, West-Munster, *Íar-tan Eñjonn*, the west of Ireland. 4^o. The Heb. word *קֶדֶם*, which naturally means before, the fore part, *ante*, *anterior pars*, as in Ps. 55, 20, is used to signify the east, *vid.* Num. 23, 7, Isa. 11, 14, respectively to the above described position of the Hebrews in their devotion and prayers to God; or else according to the following explication of Henricus Opitius in his *Lexicon Hebræo-Chaldæo-Biblicum* in this last word *cedem*, where he says, *Cedem, ante, anterior; item oriens, plaga orientalis, quasi anterior pars respectu Adami creati versus solem orientem, juxta Rabbi Bechai ad Deuter. 33, 15*. In the same manner the Irish words *oir* and *oir-tan*, like the Latin *oriens* and *ortus*, are the only words in our language for signifying the east or eastern point, or the rising of the sun; and this word *oir-tan*, Lat. *ortus*, also signifies the beginning or fore part, as *íar-tan* also means the end or hindmost part of any thing; ex. O *oir-tan* *go h-íar-tan* *a-aoire*, from the beginning to the end of his age.

Deay, neat, fair, elegant, handsome.

Deay, order; *man buí deay*, as is proper, *utí decet*.

Deayajjym, to dress, to adorn; also to mend or correct, to chastise; *do deayujj ré é*, he fitted it; *deayujj do clájdéam*, gird thy sword, or arm thyself.

Deayam, to stay or remain.

Deaycað, the last.

Deaycað and *deaycact*, lees,

dregs; *deayzað fjona*, the lees of wine, vinegar; *deayzað na ndaojne*, the mob or lowest class of men, the rascality, or rabble.

Deaylabja, elocution.

Deayūzad, a mending; also an adorning.

Deatac, smoke, vapours, fumes.

Deatajžym, to smoke; *az deatūzad*, smoking.

Deatamajl, full of smoke, smoky;

ljn deatamujl, smoky flax; *de-atca*, the same.

Deacaya, lo there, see, behold.

Decealt, cloth.

Deceðrajð, war, battle.

Deðbel, poor, miserable, unhappy.

Deðel, a calf.

Deðla, bold, impudent, presumptuous.

Deðorðal, error.

Dežmejrneac, courage; *dež mejnžteamajl*, courageous.

Dejade, care, diligence, circumspection.

Dejbeað, a debate, a skirmish or battle.

Dejbeað, haste, speed, expedition.

Dejbjde, the first sort of *dánbj-neac*, a kind of verse which requires that the first quartan shall end with a minor termination, and the second with a major termination, with several other rules to be observed.

Dejc, ten; Lat. *decem*.

Dejc-bjžge, the decalogue, or ten commandments.

Dejc-mj, the tenth month, December.

Dejc-γjtbe, *decurio*, a serjeant or corporal.

Dejcyjn, to see or behold.

Dejde, obedience, submission.

Dejdeað, the toothach; *vid.* *déad*.

Dejde, two things, a double proportion, &c.

Dejfyjn, haste, speed, expedition.

Dejfyneac, hasty, in haste.

ðeɹfneað, a difference.
 ðeɹfnjǫm, to hasten, to make haste.
 ðeɹǫ, fire, a flame.
 ðeɹǫ, *vid.* ðeaǫ, good, well, &c. in compounds.
 ðeɹǫ-jomcaɹn, well-behaved.
 ðeɹǫnac, the last, the hindmost, the hindmost; ɣna lætɹjǫ ðeɹǫnac, in the last days, also late; ex. ʒo ðeɹǫnac ɣan læ, late or far advanced in the day.
 ðeɹǫlēan, a quire of paper.
 ðeɹǫ-ɹjodlaɹete, goods.
 ðeɹl, a turner's lathe.
 ðeɹl, a rod, a twig, &c.
 ðeɹlǫ, the figure, or face of a person or thing.
 ðeɹlǫ, an adjective, signifying fine, fair, brave, sightly; formed from ðealǫ, whose genit. is ðeɹlǫ and ðeɹlǫ.
 ðeɹl-ðealǫ, the meeting of two ways; *Lat. bivium*.
 ðeɹlǫjɹ and ðeɹlǫǫ, a little image or statue.
 ðeɹlcead, ill, bad, sad.
 ðeɹlceannac, having two heads, *biceps*.
 ðeɹleáðanac, double-faced.
 ðeɹleadoɹn, a turner.
 ðeɹleala, the space of two days.
 ðeɹleanɹ, a two year old pig.
 ðeɹleay, grudging through covetousness.
 ðeɹl-oɹðce, the space of two nights.
 ðeɹletoɹe, a hog of two years.
 + ðeɹlf, a dolphin.
 ðeɹlɹjonnað, waste or havoc.
 ðeɹlɹjonnaɹm, to lay waste.
 ðeɹlɹne, thorns, prickles.
 ðeɹlɹneac, thorny, full of thorns.
 ðeɹlɹm, to turn with a lathe.
 ðeɹlɹn, the dim. of ðeɹl.
 ðeɹllǫjɹ aɹ, to lean upon; also to follow, to adhere, to stick to.
 ðeɹlljɹ, ðeɹlljɹ nɹɹ, they part or separate from him.

ðeɹllɹm, to part or separate; hence ðeɹlt, separation.
 ðeɹlm, a sound, a noise, or trembling.
 ðeɹlmjɹm, to make a noise.
 ðeɹlmuc, a pig of two years old.
 ðeɹlt, a separation, or setting a part.
 ðe-ɹlɹe, Druid idols.
 ðeɹm, lack, want; *Lat. demo*.
 ðeɹmeay, a pair of sheers; pronounced ðjɹ.
 ðeɹme, darkness; ðeɹme nu ndul, the obscurity of the firmament.
 ðeɹme, protection.
 ðeɹmjɹn, true, certain, sure; ʒo ðeɹmjɹn, surely; ðeɹmjɹn-ɣǫul, a true account.
 ðeɹmne, the assurance or certainty; ðeɹmne do laoɹ, *veritas poematis*.
 ðeɹmnjǫm, to ascertain, to assure, to affirm; neɹce ðeɹmnjǫm, things I affirm.
 ðeɹn, ɣa ðeɹn, even as.
 ðeɹn, clean, neat.
 ðeɹne, ardour, vehemence; also the comparat. of the word ðjɹn, *quod vid.*
 ðeɹne, neatness, cleanliness.
 ðeɹneacðac, rude, vehement, earnest, urgent.
 ðeɹnear, violence, fierceness.
 ðeɹnearac, fierce or cruel.
 ðeɹnearac, quick, nimble, brisk.
 ðeɹnearayǫ, lightning.
 ðeɹnmeay, vanity.
 ðeɹnmeac, void.
 ðeɹomeac, vain or frivolous.
 ðeɹnmeaca, toys, trifles.
 ðeɹnmeacɹjɹ, a pedlar that sells small ware.
 ðeɹnmjǫm, to vanish.
 ðeɹnmjɹn, a vain fellow, a trifler.
 ðeɹnmne, swift, quick, active, supple.
 ðeɹn, says; aɹeɹn ɣe, he says; *vid. ðeɹnɹm*.
 ðeɹn, i. e. ɹeɹne ɣjɹjɹ, St. An-

- thony's fire, the shingles.
 ðeɲɪb and ðeɲɪbe, gen. of ðeapɪb, churn.
 ðeɲɪb-élɲamɲn, a son-in-law.
 ðeɲɪb-ǵɲɔm, an axiom, or maxim.
 ðeɲɪb-lɲaz, a touchstone.
 ðeɲɪe, the deep or abyss.
 ðeɲɪe, alms; aɲ ɲáɲɪaɲð ðeɲɪe, or ðeáɲeab, asking alms or begging.
 ðeɲɪðɲɲ, they used to say; *vid.* ðeɲɲɲm.
 ðeɲɪe, the end; ɲa ðeɲɪe, at last; ɲo ðeɲɪe, to the end; an ðeɲɪe, the rere; ð ðeɲɪeab, out of the stern.
 ðeɲɪeandac, late, also the last, *idem quod*, ðeɲɲɔnac.
 ðeɲɪɲe, a red colour; ex. ðeɲɪɲe a ɲɲ, the ruddiness of his visage; ɲne ðeɲɪɲe, a red appearance.
 ðeɲɪɲeapɪt, a lake near Lower Ormond and Killaloe, formed by the river Shannon.
 ðeɲɪɲeɲɪe, he made.
 ðeɲɪɲɲɲneab, i. e. ɲneal ðeapɲɲ, red cattle, red cows.
 ðeɲɪɲɲɲ, a buying or purchasing.
 ðeɲɪɲɲ-lɲáɲɲ, a surgeon.
 ðeɲɪɲɲ, a secret, or mystery; ðeɲɪɲɲɲ, *idem*.
 ðeɲɪɲɲ, the last or hindmost.
 ðeɲɪɲɲ, to speak, to say, to tell, or relate.
 ðeɲɪɲɲ, i. e. ðɲalɲab, to dismiss.
 ðeɲɪɲɲnac, the last; also late, latter, &c.
 ðeɲɪɲɲ, a present, a reward.
 ðeɲɪɲɲɲe, i. e. ðɲɲ-ɲɲɲɲɲɲ, dishonour.
 ðeɲɪɲɲɲ, a secret, a mystery.
 ðeɲɪɲɲɲeac, secret, hid, private.
 ðeɲɲ, after; ðeɲɲ a ɲáɲɲaɲɲ, after his pains.
 *ðeɲɲ, the right hand; *vid.* ðeapɲ; ðeɲɲe and ðeɲɲ are its genit.
 ðeɲɲe, more handsome, more neat; also neatness, elegance; also dexterousness.

- ðeɲɲeapɪt, the southern point, the south quarter; ðeɲɲeapɪt na hÉɲɲonn, the south of Ireland.
 ðeɲɲeapɪt-mbɲeazɲa, a territory of Meath, the estate of the Mac-Giolla-Scachlins.
 ðeɲɲeapɪt ɲaɲɲean, the County of Wexford.
 ðeɲɲeɲobal, a disciple or scholar.
 ðeɲɲeɲɲɲe, discretion.
 ðeɲɲeɲɲɲeac, discreet, prudent, grave, sober.
 ðeɲɲe, a suit of clothes; ɲuz ɲɲán a aɲɲ ɲa ðeɲɲe ðaɲɲa, Cian gave me his arms and clothes.
 ðeɲɲe and ðeɲɲeacɲt, elegance, handsomeness, beauty.
 ðeɲɲeac, or ɲo ðeɲɲeal, towards the right, southward,
 ðeɲɲeacɲ, a dress, an ornament; *vid.* ðeɲɲe.
 ðeɲɲɲɲ, i. e. ɲeapɲɲaɲɲɲ, lands; the plur. of ðeɲɲ, land.
 ðeɲɲɲɲ, he sat, or rested; also he stayed, or remained.
 ðeɲɲɲɲɲ, to stay or remain; also to mend.
 ðeɲɲɲɲ ɲáɲɲeɲɲɲt, the North Decies in the County of Tipperary, the estate of the O'Felanés.
 ðeɲɲɲɲ ðeɲɲeapɪt, the South Decies in the County of Waterford, the estate of the O'Brics; but when the O'Felanés were routed by the Eugenians, they banished the O'Brics, and maintained the ðeɲɲɲɲ ðeɲɲeapɪt.
 ðeɲɲɲɲɲɲ, they agreed to, it was consented to.
 ðeɲɲleann, a beam or ray of light, proceeding from some luminous body, as from the sun, &c.; ɲɲɲ ðeɲɲleann ɲɲeɲɲe, upon a sun-beam.—*Vid.* Brogan. in Vita S. Brigid.
 ðeɲɲɲɲɲɲ, to dress or adorn.
 ðeɲɲɲɲɲeac, curious; ðeɲɲɲɲɲ, *idem*.
 ðeɲɲɲɲɲeacɲt, a proof, a quotation,

also a quibble, also a cunning way of talking, also curiosity, superstitution.

Dejrtēan, disgust, disrelish, abhorrence, disdain, loathsomeness, nauseousness, or squeamishness.

Dejrtēanajm, to hate, to abhor, or detest.

Dejrtjon, a numbness; ex. duādari na hajtne cāora yeanba, azur do cujthead dejrtjon ajri fjaclajb na clojonne, the fathers have eaten sour grapes, and the children's teeth were numbed, *et dentes filiorum obstupuerunt.*

Dejtējri, legal.

Dejtēneazab, haste, a making speed.

Dejtēujzjm, to hasten, or make speed.

Dejtēde, separation.

Dejtēde, care, diligence.

Dejtēnamaj, a decade, also ten persons.

Dejtēnax, haste, speed.

Dejtēnaxac, hasty, making haste or speed.

Deneaxajzjm, to make haste.

Dennad, variation.

Deōbjonnta, consecrated.

Deō, zo deō, for ever, always.

Deoc, drink; tabajri dam deoc, give me a drink; djge in the genit.; gloyne djge, a glass of drink; plur. deocana and deoca.

Deocad and deocajm, to embrace tenderly, to cherish.

Deocajri, a difference or distinction.

Deodam, God willing.

Deodand, a deodand, or atonement to God for a violent death given a person, by disposing of the instrument of the person's accidental death to charitable uses.

Deozbajne, i. e. zjolla-copin, a cup-bearer, a butler.

Deojz, therefore.

Deojz, fa deojz, at length, at last, finally.

Deojz and dejz, for the sake of, because.

Deojn, dom deojn, of my own accord; do deojn De, God willing.

Deojnyec, a slave, a porter.

Deojnyejri, *idem.*

Deojnyejriec, going about from door to door.

Deolajb, aid, help, succour; also a portion or dowry.

Deolca, sotting, drinking copiously.

Deolcari, a present.

Deonac, or deonajztec, agreeable; ma deonac leat, if you please or vouchsafe.

Deonac, *pudendum.*

Deonajzjm and deonuzac, to allow or grant, to approve, to like; zo ndeonujb Oja, God grant; deonajb dam tu mola o Ojz Naomta, *dignare me laudare te Virgo Sacrata*; deonajb tjo-cajne do, grant him mercy.

Deontac, voluntary.

Deontax, willingness; deontac, *idem.*

Deonnjztec, willing.

Deon, a drop or tear. X

Deonajb, strong, stout, able-bodied.

Deonajb, a surety that withdraws himself.

Deonajb, disobedience.

Deonajde, a stranger, a guest, a banished man; also an outlaw, a vagabond; deonujde and deonujzac, *idem.*

Deonajdeac, banishment.

Deonajdjm, to banish or expel.

Deonanta, strange; also expelled, cashiered; ajrnejy deonanta, strayed cattle.

Deonujde, *vid.* deonajde.

Dejn, a buffet, or box.

Ḍēr, land; pl. Ḍērjrb̄.

Ḍēr, a spot or speckle.

Ḍere, a number or multitude, a troop, &c.

Ḍet, tōmaltar, no b̄jad, victuals, food; Angl.-Saxon, *diet*.

Ḍeuzaj̄de, zo deuzaj̄de Ḍjá, I wish, I would to God.

Ḍēunam, let us make.

Ḍēur, Ḍēar, an ear of corn; Ḍēura, Ḍjara, or Ḍēurača, ears of corn.

Ḍj, in the beginning of a compound is a negative.

Ḍj, unto her, unto it, from her, i. e. Ḍoj.

Ḍj, little; Ḍja am, a little while; Ḍjambōj ann, for Ḍj am b̄j ann, was a little while there; Ḍjambōj r̄ē ann zo ccūalaj̄d an zuč, he was but a short while there when he heard the voice.

X Ḍja, written also Ḍje, and Ḍē in the genitive, is the sacred name of God in the Irish language. It has a plain affinity with the Gr. θεος, which makes δια in the accusative, as well as θεον; and with the Latin *deus* or *dius*, which was the ancient writing, the θ in the Greek being naturally commutable with δ, makes no difference with regard to the affinity, no more than the terminations ος and us, which are merely adventitious to the radicals θε and de, the same as the Irish Ḍje or Ḍē, Hispan. *dios*, Ital. *dio*, Gall. *dieu*, Wel. *dyu*, Arm. *due*, Corn. *deu*. The Greek and Latin grammarians have been trifling about different derivations of θεος or *deus*, according to their different fancies. Some would have it derived from τιθημι, *pono*; *quia Deus omnia ponit ordine*. Others from θεωμαι, *video*; *quia Deus videt omnia*. Some again from

θεω, *curro*, or from δεος, *timor*, *quia primus in orbe Deus fecit timorem*; or lastly, from the Heb. word ית, *sufficiens, satis*; *quasi qui sufficiens in se, vel a se sufficientiam et abundantiam omnino habet*.—Vid. Hen. Opit. Lexic. Heb.-Chald.-Biblic. in voce *Dai*. But might not another, with less grammatical erudition, be free to think it an absurdity to derive the word which in any particular language is the name of the supreme Being, from any word of the same language, or even of any other different language, of which it has been originally independent? In the Adamic language it is natural to think that no word was earlier in use than that which signified the great Creator of the universe, which consequently was not derived from any other word of that first language. When the Adamic tongue, which was preserved by Noah and his children, happened to be corrupted and diversified by the order of God, for the wise ends of dispersing the tribes and peopling the different regions of the habitable world, every particular tribe or nation had its peculiar dialect, new-fashioned as it was by order of Providence, with which the whole body of the people of which such a tribe consisted, proceeded on their progress towards the particular region designed them by the supreme Master of the universe. And as the knowledge of the true Deity was as yet generally preserved among the people of each tribe, at least until their general dispersion, and for some time after, it necessarily follows that one of the *principal* and

consequently *underived* words in every new dialect was the sacred name of God; it being both natural and necessary that every language should have a peculiar word to signify every particular object that is generally known among the people that speak it. It might, indeed, very naturally have happened that in some languages the name of the supreme Being may bear a close affinity, or even an identity as to radical structure, with the name of one of his attributes; which, though essential to him alone, may be applicable by way of an epithet to a created being in a limited sense. Thus in the old Spanish or Cantabrian language the name of God is *Joincoa*, and *unqui* is the word which in the same dialect signifies *good*, Lat. *bonus*, an attribute which is essential to the Deity, but applied as an epithet to any created being, is a derivative of a very limited sense, and consequently a very absurd origin to derive the name of God from. Thus also in the language I am writing these lines in, the word *God*, which in English, as in most of the German and Scytho-German, or Scandinavian dialects, is the sacred name of the Deity, bears a plain affinity with the Anglo-Saxon word *good*, Lat. *bonus*; and in the Irish language we have in compounds the word *dea* or *da*, and *dej*, frequently written *deağ*, *dağ*, and *dejğ*, by our modern grammarians, all signifying *good*, Lat. *bonus*. It is also natural that a word which in any particular language signifies a created being that may be esteemed a just emblem of the Creator, should carry a near

affinity, if not an identity with that which is used as the name of the Creator in that same language. Thus, in the Latin tongue, the word *dies*, the day, bears so plain an affinity with the word *deus*, that Varro, who by ancient writers was styled *Doctissimus Romanorum*, doubtless thought himself very wise in deriving the latter from the former; thus preposterously borrowing the name of the prototype from that of the emblem, which should naturally be regarded as the derivative. In the Irish language there appears not only a strong affinity, but even a radical identity between the word which makes the name of the supreme Being and that which signifies *day*, or that part of the four and twenty hours in which we enjoy the light of the sun, as in the following words:

Đjá, đjé, and đē, all written indifferently to signify *day*, Lat. *dies*. It seems to appear from this identity between the sacred name of God and that of the day, in the Ibero-Celtic dialect, that the Celts, of whom the first Celtic colony that went to Ireland were a detachment, had but one and the same word to signify both God and the day; what, indeed, may carry the greater propriety, as the day is the most natural emblem of God that falls within the sphere of the senses. In the Irish language this word *đjá* or *đē* is prefixed before the proper names of the week-days, agreeably to the manner of the Latins, and contrary to that of the French, Germans, and English, who subjoin their common name for a *day* after the proper names of the week-days. Thus,

as the Latins said *dies solis*, *dies lune*, *dies martis*, &c., so did the Irish say *ḍjá rúl*, *ḍjá luajn*, *ḍjá májrt*, &c. Of those proper names of week-days in the Irish language, five are of the Gaulish-Celtic, (upon which the Latin names have been formed,) and two of the German. *Ḍjá-Súl* was the Irish name of *Dies Solis*, or Sunday, before it was changed into *Ḍjá-Ḍomna*, according to the Christian style. *Ḍjá-Lúojn*, Lat. *Dies Lune*, is still the Irish name of the second day of the week. *Ḍjá-Májrt* is the same as *Dies Martis*, by the Anglo-Saxons called *Theuts-day*, (Tuesday in modern English, from *Theut*, the German name of Mars, whence the national name *Theutones*. *Ḍjá-Ḍejne*, Friday, pronounced *Diaveine*, (vid. *ben* and *bejne supra*), corrupted first into *Ujne* and after into *Ḍojne*, Lat. *Dies Veneris*, English *Friday*, from *Friga*, the German name of Venus; whence *frau*, the Dutch common name for woman or lady, as *bean* or *ben* is in the Irish language, and in the Latin *Venus*, (formed upon the Celtic *ben*), signifying woman *per excellentiam*; and the last of the Irish names of the week-days derived from the Gaulish Celtic is *Ḍjá-Satrujn*, Lat. *Dies Saturni*, Eng. *Saturday*; but the Irish names of the two middle days of the week, Wednesday and Thursday, are of the German Celtic. *Ḍjá-Ḍeden*, or *Ḍjá-Ceden*, (corrupted first into *Ceadūjn*, and after into *Cead-Ḍojne*, English, *Wednesday*, is visibly derived from the German name of Mercury, which is Woden or Weden. The Irish having no *w* in their

alphabet, use either *g* or *c* instead of it, as the French do; and even some of the German tribes said *Goden* for *Woden*, whence *God*, the sacred name of the Creator, is most generally used, with little variation of writings, amongst the German nations. Lastly, *Ḍjá-Thorḍajn*, pronounced *Ḍjá-Oḍajn* and *Ḍjá-Ḍḍajn*, (corrupted into *Ḍjaḍáojn* and *Ḍaḍáojn*), is the Irish name of Thursday, literally derived from *Thor* or *Tor*, the German name of Jupiter, and which in some German dialects is written *Thordan*, *Thoran*, and *Tonar*, (vid. Cluver. German. Antiq. p. 196.) From this German name of Jupiter, the Irish words *toran*, a great noise, and *tōjrneac*, thunder, are visibly derived. All nations attributed the thunder to the supreme power, whence the epithet *Tonans* is applied to Jupiter by the Latins, who very probably derived their *Tonitru* and *Tonare* from either the *Tonar* of the Germans or Thracians, or the *Taran* or *Taranis* of the Gauls, (vid. Lucan. lib. 1.) The Welsh and Cornish word *taran*, thunder, is visibly derived from *Taran* or *Taranis*, the Gaulish name of Jupiter; and so may *Ḍjá-Thajḍajn*, the Irish name of Thursday, be derived from the same Gallic name of that false God; in which case our *Ḍjá-Ceden*, i. e. Wednesday, would be the only week-day-name the Irish had derived from the German Celts, from whom we see the Latins must have derived, in all likelihood, their *tonitru*, and *tono*, *tanare*.

Ḍjabajl, i. e. *ḍj aḍbjl*, without fire.

- ✕ Օձաձալ, the devil; Gr. *διαβολος*, and Lat. *diabolus*, Wel. *diavol*, It. *diavolo*, Hisp. *diavlo*, Gal. *diable*; vid. ալբեյլ.
- Օձաբլաձե or Օձաբլւյձե, diabolical, devilish, wicked.
- ✕ Օձաբլած, double, or twice as much.
- Օձաճայր, sorrow, grief, weeping; Gr. *δακρυω*, *fleo*.
- Օձաճարաճ, sorrowful.
- Օձաճա and Օձաճաճայլ, godly.
- Օձաճաճծ, Godhead, also divinity.
- Օձաբրաձա, the midriff; Lat. *diaphragma*.
- Օձայձ, an end; a ռձայձ, after; յոձայձ չրն, afterwards; and ձայձ ռա յետեան չո, after these things.
- Օձայլ, a dial.
- Օձայլ, quick, soon, immediately.
- Օձ-այրմե, innumerable, infinite, that cannot be numbered.
- Օձալլ, submission.
- Օձալլ, a knapsack.
- ✕ Օձալլ, the arse or breech; hence Օձալլ and Օձալլայծ, a saddle; Wel. *dilhad*, apparel.
- Օձալլայշ, quasi Օձալլ-այշ, a saddle.
- Օձալոն, a diary, or day-book.
- Օձաման, food, sustenance.
- Օձամայր, unspotted, untainted.
- Օձամայր, quasi մաօյր-ձաճա, the substance of a church.
- Օձամայր, vain, trifling; *idem qd.* Օձմաօյր, lazy.
- Օձամար, i. e. Օձ-մօր, huge, enormous.
- Օձամար, dark, occult, hid, secret; չօ Օձամար, secretly; Օձամար ռա օյլլե, the thickets of the wood.
- Օձա-մարլած, or Օձա-մարլւձած, blasphemy, the reproaching or dishonouring God, the ridiculing of religion, or speaking evil of holy things.
- Օձա-մարլայձեօյր, a blasphemer.
- Օձամլած, a place of refuge.

- Օձամլւձած, to make dark, or coloured.
- Օձան, vehement, violent; also nimble, brisk; comparat. *ճեյնե*.
- Օձանայրմ, a place of refuge or safety.
- Օձան-ճօմլա, an aidecamp, also an officer of the life-guard.
- Օձարաճ, daily.
- Օձարձայր, anger, also churlishness.
- ✕ Օձարձայր, Thursday; vid. Օձա.
- ✕ Օձարմայր, the proper name of several great princes of the old Irish. This name is a compound of Օձա, God, and արմայր, the genit. plur. of the Irish word արմ, Lat. *arma*, *armorum*; so that Օձա-արմայր literally signifies the same as *Deus Armorum*, the God of Arms. Such is the exalted origin of this Irish name, which does not screen it from being at times a subject of ridicule to some of our pretty gentlemen of the modern English taste.
- Օձարմայր, (Մաճ Օձարմայր,) a family name in Connaught, of the same stock with the great O'Connors, kings of that province, being descended from Շայրձ առ Եյճճյլ, i. e. Teige of the White Steed, of whom Roderic O'Connor, who was styled king of Ireland at the arrival of the English auxiliaries of the king of Leinster, was the sixth descendant. From the first and principal Մաճ Օձարմայր, English, Mac Dermot, descended another chief of the same name, called Մաճ Օձարմայր Ռաճ, or Mac Dermot Roe; as also the O'Crowlys of Munster. The estate of the principal Mac Diarmod in late ages was the country of Moyluirg, now the Barony of Boyle, in the County of Roscommon; but more anciently the chief of

the Mac Dermots was supreme lord or prince of the following districts and tribes; viz. *Ṭṣi-ojllholla*, *Ṭṣi-tuačajb*, *Čorca-fṣiṣṣiṣ*, *Čluajne*, *Ṭṣi-neacčajṣ*, and *Ṭṣi-néanda*. It is to be noted that the O'Connors and the Mac Dermots, as also the O'Rorks, the O'Reilys, and others, are descended from Brian or rather Briun, eldest son of *Čoca-Muṣṣ-Meadoḡōjṣ*, king of Meath, and supreme king of Connaught and Ulster in the fourth century. From the above Brian, or Briun, the territories of Hy-briuin, in Connaught, are so called, as being possessed by his posterity.

Ḍṣaj, for *Ḍṣj*, two persons; *Ḍṣaj mac*, two sons; *Ḍṣaj ban*, two wives.

Ḍṣaj, for *Ḍēuṣ*, an ear of corn; pl. *Ḍṣajaca*.

Ḍṣaj, or *deaj*, the south; *Ḍṣaj-Mūman*, South-Munster, or Desmond; corruptly for *deaj*.

Ḍṣatṣajm, desert, desolate.

Ḍṣeadač, negative.

Ḍṣeall, old, ancient.

Ḍṣēoṣl, dumb, mute, tongue-tied, *quasi aṣi Ḍṣč bēoṣl cum labajṣṣ*.

Ḍṣeajčā, banished.

Ḍṣeajčāč, a fugitive; also an exile or banished man.

Ḍṣbjṣṣm, to rout, to banish, or send in exile.

Ḍṣbjṣṣ, a banishing, exile, or banishment.

Ḍṣb, from you, or of you, i. e. *do ṣb*, or *ṣṣb*.

Ḍṣbe, thirst, i. e. *Ḍṣč-ṣbe*, want of drink.

Ḍṣbe, refusing, separating.

Ḍṣ-bealajḡ, without way or passage.

Ḍṣeajḡāč, a robber; *naōṣṣaj-Ḍṣeajḡāč*, *novem latrones*; also vindictive.

Ḍṣeajṣajm, to comfort or console.

Ḍṣbejṣṣ, *vid. Ḍṣbjṣṣ*.

Ḍṣbejṣṣḡe, wrath, indignation, also vengeance; as *Ḍṣbejṣṣḡe Ḍē*, God's vengeance.

Ḍṣbjṣṣe, an endeavour.

Ḍṣbjṣṣeac, diligent; also fierce, violent, unruly.

Ḍṣblean, a part or division; *Ḍṣblean do ḡāč ṣṣṣē*, a division or part of every kind of cattle, also a couple, two; *ṣṣṣ a ṣeṣam dun Ḍṣblṣṣṣb*, *amborum patrocinio innitimur*.

Ḍṣbjṣne and *Ḍṣbjṣneac*, extremity.

Ḍṣblṣḡ, vile, vulgar, of little worth.

Ḍṣblṣḡḡm, to become vile or cheap.

Ḍṣbjṣṣm, to banish, to exile, to rout, to expel, or drive away.

Ḍṣceal, forgetfulness.

Ḍṣceal, or *Ḍṣčceal*, more commonly *Ḍṣččejol*, attempts, endeavours; *Ḍējṣ do Ḍṣčceal*, do your best, do your endeavour, a term of defiance.

Ḍṣcealtajṣ, the shaft of a spear.

Ḍṣcealtajṣ, a deer-park; an enclosed spacious field.

Ḍṣcean, a man beheaded.

Ḍṣceannaḡ and *Ḍṣceannaṣm*, to behead; *noč do Ḍṣceannaḡ*, that were beheaded.

Ḍṣceannaḡ and *Ḍṣčneac*, decapitation.

Ḍṣceannaṣa, beheaded, executed; *ṣṣṣ Ḍṣceannaṣa*, executioners.

Ḍṣceṣṣm, to forget.

Ḍṣ-čnejṣeam, want of faith, disbelief, incredulity.

Ḍṣ-čnejṣmeac, an unbeliever, an incredulous person, an infidel.

Ḍṣ-čnejṣčē, incredible, hard to be believed.

Ḍṣd, a woman's pap, a diddy. *+*

Ḍṣdean, and *Ḍṣdṣjṣ*, or *Ḍṣjon*, a fort, a sanctuary, protection, refuge; also a defence or preservation; *Ḍṣdean aṣi čṣoḡ ḡan ṣāl ḡan*

aodajne, a protection to undefended cattle; mo cúlðjðjn, my protector.

Ðjðeannaĵĵjm, to save or protect; do ðjðjn rē ē fējn, he saved himself.

Ðjðljočdað, delight.

Ðjðjl, great love or kindness.

Ðjðjn, *vid.* ðjðean.

Ðjðjonoĵjn, a protector or guardian.

Ðjfeadača, froward.

Ðjfejn, difference.

Ðjĵe, the genit. of ðeoč, i. e. of drink.

Ðjĵðe, a commendation, a blessing.

Ðjĵðe, gratitude; eád-ðjĵðe, ingratitude; *vid.* caon-buĵðe, gratitude; so eád-buĵðe should be ingratitude, and eádðuĵðeac ungrateful.

Ðjĵz, succour, also satisfaction.

Ðjĵe, condign or adequate.

Ðjĵjm, to come to, or arrive at a place, time, or thing; zo ðjĵĵð cum majĵjoŷa, may they come to good; zo ðjĵĵjom cum baĵle, till we arrive home, &c.; *idem quod* tĵĵjm.

Ðjĵjn, or ðjn, to suck; do ðjĵjn an tuán, the lamb sucked its dam; cĵðc na ĵcŷĵne majjnĵ moŷ ðjn, woe be to him that sucked the breast of the shrine.

Ðjĵjona, morose.

Ðjĵjneana, bald.

Ðjĵjm, or ðjĵzam, to cluck as a hen.

Ðjĵe, sorrow, pain; Gr. *δικη*, *jus*, *pœna*.

X Ðjle and ðjljon, a deluge or inundation; uŷĵe na ðjljonna, the waters of the flood.

† Ðjlc, love, friendship, affection.

Ðjleaĵað, digestion; and ðjleaĵajm, to digest food; ðjleaĵta, digested.

Ðjleaĵlajm, to reverence or re-

vere.

Ðjleamajm, love, kindness, affection.

Ðjleay, or ðjljoŷ, dear, beloved, faithful; ajnm ðjleay, ðjllye and ðjllyeačt, sincerity, fidelity, the proper name Gr. *δηλος*, certain; Wel. *dilys*.

Ðjlĵjonn, destruction, plundering, pillaging; zo nðeajmajað Ðja dá lá ðon aon lá zo ttaĵjnĵ ðjlĵean clajmne Canaan.—Leabaŷ bneac; God made two days of one day for the destruction of the Canaanites.

Ðjlĵjon and ðjlĵjonað, emptying.

Ðjljaðað, boiling, concoction.

Ðjlmajm, meet, proper, fit, becoming; nĵ ðjlmajm dom ðol an Eŷĵŷt, do ráð Maoŷŷe, &c., a ŷearta aŷuŷ a jmteačta aŷ ŷead tŷjočað bljaĵan ŷjn nĵ ðjlmajm a čuŷ ŷō lámaĵb an ðaoŷŷaŷ ŷluaĵ aŷ a naomteačt: it doth not become me to go into Egypt, says Moses, &c., his miracles and the course of his actions for thirty years were not proper to be put into the hands of the people by reason of their sanctity.—*Vid.* Leabaŷ bneac meŷe ðoðĵajm.

Ðjmčjŷjn, to see, to behold.

Ðjmeay, a bad name or reputation.

Ðjmeayajm, to undervalue or despise.

Ðjmeayta, of bad repute, vile.

Ðjmeaytačð, disrespect.

Ðjme, protection.

Ðjmĵcejn, contempt, reproach.

Ðjmĵn, certain, sure, without doubt.

Ðjmĵn and ðjmneacð, provision, caution, heed.

Ðjmneacð, confidence.

Ðjmnĵĵjm, to affirm, to avouch, to assert.

Ðjmnĵðeač, sad or melancholy.

Ðjn, pleasant, delightful, agree-

able.

Ōjne, like cjne, a generation; ō
djne zo djne, from generation
to generation; also an age.

Ōjre, a beginning, also the first.

Ōjneart, or dēneart, the power
of God.

Ōjneart, imbecility, weakness.

Ōjneartajǵjm, to weaken.

Ōjnz, a wedge.

Ōjnzjm, to urge, also to thrust.

Ōjnzjrt, custody.

Ōjnzte, wedged in.

Ōjnjač, a helmet.

Ōjnjm, to drink, to imbibe, to
suck; *vid.* dǵjzn.

Ōjnmjač, idle.

Ōjnn, from, off us, i. e. do jnn, or
rjnn; lejzjom dǵnn, let us leave
off.

Ōjnn, a hill, a fortified hill or
mount; in the Welsh it is *din*
and *tin*, and has the same signi-
fication with the word *dun*; and
hence the Roman *dinum*, *di-
nium*, and *dunum*, frequent ter-
minations of the names of cities
in Gaul and Britain, as *Londi-
num*, *Uxellodunum*, *Augusto-
dunum*, &c., and the old English
tune, now changed into *don*, *ton*,
town; *prytcasj rj dē jn dǵn-
njb, prædicabat de die in colli-
bus*.—Vit. S. Patric.

Ōjnnērt, a dinner.

Ōjnnjrt, contempt.

Ōjnnjrt, an oath.

Ōjoacđ, divinity.

Ōjobađ, to die without issue; djo-
bađ Eōzan, Owen died without
issue.

Ōjobađ, an edge or point, a prick
or sting.

Ōjobanač, lawless.

Ōjobbart, disrespect, contempt.

Ōjōb, of them.

Ōjobađ, death.

Ōjobađ, a portion or dowry; also
any transitory or worldly inheri-

tance; *reac nǵ cjujrt, nj hoj
reuna jnd noeđ djobađ beata
cē*, the saint did not affect or
regard the inheritance of the
world, or things transitory; *nǵ
rjrt mac Ōē art djobađ, non
vendidit filium Dei pro transi-
toriis*.—Brogan. in Vit. S. Bri-
gid.

Ōjobađ, wicked, impious.

Ōjobađjm, to consume or destroy,
djobajǵfǵdeart jađ, they will be
consumed.

Ōjobajl, damage, loss, defect.

Ōjoball, old, ancient.

Ōjobartā, banished, exiled.

Ōjobrāčā, discovered.

Ōjobuđe and djo-buđeac, un-
grateful, unthankful.

Ōjobuđe and djobuđeacrt, ingra-
titude.

Ōjo-čajrtjm, to peel off bark, to
decorticate.

Ōjočmajrt, theft.

Ōjočolna, without body.

Ōjo-čojmne, forgetfulness.

Ōjo-čonajrt, without any way or
passage.

Ōjočna and djočurt, diligence.

Ōjočnon, immediately, without
time.

Ōjočud, little, small.

Ōjocra, high, mighty, lofty, state-
ly; *zejn ōhjljb art djoera*, the
descendant of Philip is most
noble.

Ōjobajln, an atom, a mite.

Ōjo-šaojnead, a depopulation.

Ōjo-dačajm, to discolour, tarnish,
or change the colour.

Ōjođma, a fort, a fortification.

Ōjō-dnađ, to satisfy.

Ōjō-dujlle, without leaves.

Ōjō-fulanz, intolerable.

Ōjō-řlajnn, exanguious, pale.

Ōjō-řōřčajn, a mule paid for not
marrying; *potius* djo-řōřčajn.

Ōjōž, a dike or pit; dǵž, *idem*,
and genit. dǵž.

Ḍjōgam, to enclose or entrench.

Ծյօջան, spiteful, revengeful; Ծյօլծյօջան, having revenge in his looks.

Δῖοντα, fierce or cruel, revengeful.

Öjōgantact, revenge; also cruelty, barbarous or savage fierceness.

Ojoğabajm, to lessen or diminish, to lavish or squander; djoğabj a leanamajn, *nec diminuit ejus substantiam*, Brogan.; from djč, want, and žabajm, *vid.*

Джогад, mischief.

Ḑjōḑann, plentiful; *quasi* ḑjē-
ḑajanne or ḑannacūjre, not scant.

Джогар, high, tall, stately.

Đjoğalajm, to revenge; do đjo-
gajl báj a atar forrta ran,
he revenged upon them the
death of his father.

Օյօջալտ, revenge, vengeance ; օյօ-
ջալտալ, *idem*.

Öjögalta, revenged.

Ճյօղաւա՛, revengeful, vindictive.

Θῖοζαλτῶη, an avenger.

Öjōzaltur, revenge, vengeance.

Öjōzalturac, revengeful.

Ḍjōḡaṛṭajm, to behead.

Ōjōžbáil, damage, destruction.

Őjőzbalac, hurtful, noxious, pre-
judicial.

Θ̣jọ̄ğ̣jona, morose.

Ծճօճլա, revenge, also injustice ;
 destruction ; ex. *ծրծ azur torac*
na djdžla, amajl jnnjyr loyepur
na rtajr leabajr, i. e. žac
ujle ejzjon azur eazcomlan
azur djdžla an pobujl Rōmānājž
an an bropall ludažzeac, the
 order and beginning of the (di-
 vine) vengeance according as it
 is recorded by Josephus in his
 history, to wit, every rapine, op-
 pression, and destruction of the
 Jews by the Romans. — *Vid.*
Leaban breac.

Ḑjōğlujm, gleaning, as az Ḑjōğlujm

an *ambajji*, gleaning the corn.

Ḍjōḡna, contempt; also contemptuous.

Djōžnáγ, rare; djōžnáγ clōt, *rara*
virtus.—Brogan.

Θιόζμαδα, morose, rude.

ὁ ἵσχυρος, constantly, frequently.

Дѣло, то belch.

ὁζογνυγ, uprightness ; ὁζογνυγ
 καρδία, uprightness of heart ;
 also zeal, or ardent desire.

Θῖζυν, forcing, compelling.

Θῆοζαηη, forcing, compelling.
Θῆοζαηη, diligence ; also a secret.

Θῖοις, a diocese.

Ōjōl, worthy.

Øjōl and Øjōlayačd, sufficiency,
satisfaction.

Ḫōl, an end.

Ö₁öl, use.

Ōjōl, a selling; *vid.* ōjōlam.

Θῆλος, a sonning, etc.
Θῆλος, blameless.

Orphan, or *ōjllaēta*, an orphan,
i. e. *naōjdeanan a τ á αμ ὀτ*
lēta.

Θῆλαςτῶν, protection.

Ōjōlāj̄deact, payment.

Ōjōlajm, gleaning, leasing; also to write.

Ḑjōlajm̄n̄j̄tēōj̄n, a weeder.

Ȯjōlam, to pay; cājn do Ȯjōl, to
 pay tribute; Ȯjōlpa re a mōjde,
 he will pay his vows; also to
 sell; as, noč do Ȯjōlač maŋ
 reŋpōjreac, Wo was sold as a
 servant.

Djōlam, to renew or change.

Đjōlmanac, written by the translator of the Bible đjōlmanac, and vulgarly pronounced đjōlunac, i. e. any hireling: it is particularly used to imply a soldier, which is properly a hireling; Lat. *soldarii, qui salario conducuntur*; vid. Littleton's Diction.; hence it signifies any brave, lusty, stout man; also a generous man, one different from the plebeian or low class of men. The French call a soldier *soldat*.

from *solde*, hire, payment.
 Djolanlay, fornication.
 Djolaycöjmeað, patronage, protection.
 Djolaycömajde, a guardian.
 Djölgað, forgiveness.
 Djölgaſm, to dismiss.
 Djollayt, apparel, raiment; Wel. *dillat*.
 Djollmajn, faithful, true, sincere.
 Djöl-manaç, a hired soldier; from *djöl*, pay; and *manach*, man, in the German Celtic.
 Djölunta, valiant, stout, brave, lusty; also generous, hospitable; *vid.* *djöl amnaç*.
 Djöluntay and djöluntaçð, hospitality.
 Djom, from me, of me; do *baſn* *djom an tũallaç*, he took from or off me the load, i. e. do *mē*.
 Djomað and djombuájð, anger, indignation, displeasure; *djomða*, is the same; do *ſzari nſũ fa* *djomða mōſi*, he parted them in great displeasure.
 Djombáç, grief, sorrow.
 Djombáçaç, sorrowful, mournful.
 Djombajl, waste.—*Luke*, 15. 13.
 Djo-mbuán, unlasting, transitory, fading; *beata djombuán*, transitory life; *éaðaç djombuán*, fading or unlasting clothes, frail, perishable.
 Djomða, *vid.* *djomað*, anger, displeasure, &c.
 Djomðaç, displeased.
 Djomálaç, profuse, hurtful; *vid.* *djözgbálaç*.
 Djomaltay, caution, notice.
 Djomaōjn and djomaōjneaç, idle, lazy, vain, trifling, frivolous.
 Djomaōjneay, vanity, idleness; but more commonly pronounced *djomaōjnteay*; *djomaōjneay* a *traožall*, the vanity of the world.
 Djomaſiſi, secret, private, dark, mystical.

Djō-mozað, enfranchisement, freedom, liberty.
 Djō-mozað and djōmožajm, to make free, to set a slave at liberty.
 Djomojleað, a demolishing.
 Djomſiaçð, obscurity, darkness.
 Djomſian, a mystery.
 Djomſian, a hermit's cell.
 Djomaltōjſi, a glutton; *potius* *τjomaltōjſi*.
 Djo-molað, dispraise.
 Djomolað and djo-molaſm, to dispraise or find fault with.
 Djomolta, blamed, censured, dispraised.
 Djomoltōjſi, a slanderer.
 Djomſiac, a temple.
 Djomſaç, for *djomayaç*, proud, haughty, arrogant.
 Djomuſ, pride, arrogance.
 Djon, a shelter or protection, a covert or fence from the weather; do *trējz ſe a djon*, he forsook his covert; *fa djon*, under protection; do *çujſi djon aſi*, he covered it. *see Diccion*
 Djōn, the second semimetre or *leatſnann* of a verse consisting of two quartans: it is more commonly called *cōmað*.
 Djōnayzað, a disjoining.
 Djōnayzaſm, to ungird, to undo.
 Djōnayzta, dissolute.
 Djongabájł and djongžbála, and commonly written *djongžmála*, worthy, meet, proper, suitable, fit to bear; ex. a *Thjaſna dējn* *anaſ duſt ſejn djom djongžbála* *ðoð cōmmōſi daoždeað*, O Lord, make me a habitation for thyself, worthy so great a guest; *dá* *brájžeað ſeapi a djongabájł*, if she got a suitable husband; also fixed, firm; *ðōtçay djongžbála*, firm hopes.
 Djongžbálaſi, worthy.
 Djongžbála or *djongžmálta*, firm, fast, fixed.

+ *Đjonn*, a hill or hillock; *vid.* *đjnn*.

Đjonnán, a little hill.

Đjonnŕođžjò, even to.

Đjonnŕuđže, unto, i. e. *do jonn-ruđže*; *načur tū đjonnŕuđže an Ržg*, thou shalt go to Cæsar; *đjonnŕuđže na Čeamŕač*. towards Tara.

Đjonnŕta, turning about.

Đjor, meet, proper, decent.

Đjor, a law.

Đjōŕač, or *đjŕeac*, just, right, equitable.

Đjōŕačŕač, lawless.

Đjōŕaŕn, a dropping.

Đjōŕanžam, to belch.

Đjō-nađajm, to annihilate.

Đjōŕgađ, direction; *đjŕjūžad*, *idem*.

Đjōŕgaŕ, uprightness.

+ *Đjōŕma*, a troop, company, crowd, or multitude; *Wel. tyrva*, *Lat. turba*.

Đjōŕmač, *quasi đj-ađjŕmeac*, numerous, infinite.

Đjōŕma, quantity.

Đjōŕŕán, bad news; its correlative word is *ŕjōŕŕán*, good news.

Đjōŕuájmeac, an atom, a mite.

Đjōŕc or *đjŕc*, barren; *bō đjōŕc*, a cow that hath no milk.

Đjōŕcán and *žjōŕcán*, a grinding or gnashing of the teeth; also a chewing of the cud.

Đjōŕgađ and *đjōŕgaŕ*, a noise or sound.

Đjōŕgađ and *đjōŕgaŕm*, to gnash the teeth; also *đjōŕganajm*, *idem*.

Đjōŕgaŕ and *đjōŕgaŕnač*, the vulgar, the mob or rabble rout.

Đjōŕmužajm, to snuff a candle.

Đjōŕnađm, smooth, without knots, even.

Đjōŕpōjmeacđ, or *đjōŕbōŕnačđ*, an argumentation, pleading, &c.

Đjot, of thee, or from thee, i. e. *do tū*.

Đjōč-čujŕm, to force away, to drive off, to expel; *do đjōččujŕ ar an čjŕi ē*, he banished him the country.

Đjōč-lažčŕjūžad, consumption, destruction.

Đjōčŕeam, a wilderness, a desert; from *đjōč* and *čŕejb*, a tribe.

Đjōčŕuajllŕm, to unsheath.

Đjŕe, a tribute.

Đjŕeac, straight, right; *đjŕeac ŕuay*, straight, upright; *đan đjŕeac*, a verse or metre; also genuine; *Lat. directus*.

Đjŕeac, frugal.

Đjŕeacđar, uprightness.

Đjŕeacčajm, to geld.

Đjŕeacđ, a panegyric.

Đjŕeazađ, direction.

Đjŕeme, without way or passage, out of the way.

Đjŕjbe, bald.

Đjŕjžjŕm, to straighten, to direct, or guide.

Đjŕjŕm, numerous, plentiful, great; *ŕō žeabčāoj mačay đjŕjŕm ar būŕi ččarur*, *ŕ bejčeari da būŕi ŕejŕi jŕŕi čjŕi ŕeo*, you will be plentifully rewarded; or literally, you will reap plentiful advantage from your journey hither, and will be obeyed and served in this country.—*L. B.*

Đjŕ, two, both, a pair, a couple, a brace; *đá đjŕ deaŕbŕáčajŕi*, to both his brethren; *Gr. δις*, and *Lat. bis*, twice.

Đjŕ, poor, miserable.

Đjŕbeazajm, to contemn or despise; *má đjŕbeazan ŕē tū*, if he contemn you; also to profane or violate, to unhallow.

Đjŕbejŕt, twofold, double.

Đjŕčjŕi, fierce, nimble, active, quick.

Đjŕčŕejde and *-deay*, discretion.

Đjŕčŕejdeac, discreet.

Đjŕeant j deáža, a territory of the County of Clare, the ancient

estate of the O'Deas.

ὀφρζην, sudden.

Θυρζμετρυα, a disease.

ḍjrlē, love, friendship, esteem,
fidelity, loyalty; also subjection;
ḍjrlēact, *idem*.

Öjyle, property.

Օյրե, a dye; ած յմյութ ծյրլիջե,
playing at dice.

Ójrléan, a dice-box.

Ōj-γlj̃ēac, deviating, uncouth,
straggling.

Дыръгоза, to hide or conceal.

Ornead, the aspergillum, used at Mass to sprinkle the holy water on the people.

Ὅτι, δὲ ὅτι, it remains.

Ḫ̄t̄, want or defect.

Ḫč, to suck, to give milk.

Ḫṭḫ, difference.

Ōjtcēal, industry, endeavour; *vid.*
 ōjtcjol.

Ötcealtan, a necromantic veil or cover, that makes things invisible, as is supposed.

Ōȝt-*ce annajm*, to behead; do ōȝt-*ceannadaŋ* a *m̃jg̃ d̃jleay*, they beheaded their rightful king.

Öjtçjoll, an attempt or endeavour,
also industry.

Ōjčjollac, careful, diligent.

Öjtcjollajm, to endeavour, to do
the utmost.

Ōjȝeac̃, to refuse.

Đȋt-laćtać and đȋt-laćtuŷge, an orphan, or a motherless child, who consequently wants suck or milk; from đȋt, want, and laćt, milk; *vid.* laćt.

Ḫjɿnʒe, dumb, speechless.

Ōjtleac, forgetful.

Өҗҗнеаб, an hermitage or wilder-
 ness; Wel. *didreubar*; нӧ бӑҗл
 не mac Өе ӗ аҗмҗуҗӑд он
 Ժабаҗ җан Ժҗнеаб, the Son of
 God was pleased to be tempted
 by the devil in the wilderness.

Ōȝtneabac, a hermit or anchorite,
more properly dȝt-tneabac, a

man that has no society or common habitation with others, or one living separate from his tribe; *vid.* *тгеаѳ* and *тгејѳ*.

Δῆμιεαταῖς, lawless.

Ōju, a long time, long since; Lat. *diu*.

Đjubracajm, to cast, to fling, to throw, to brandish, shake or quiver; az đjubrajc clojce, throwing a stone; from brajc, the arm.

Đjūblađ, refuge; đjac, the pip, a sickness of fowl.

Ojūca, to cry out, to exclaim ; ǝd
 čonarc an naom an nĳg zona
 řlūaž. az eācnač Chriřt, azur
 az adrađ deamajn, do nola
 jaram a bnat de, azur no dju-
 cajn do žuč mōri a međajn an
 řopuřll : when the saint saw the
 king and his army to deny
 Christ, and to adore devils, he
 rent his garment, and then cried
 out with a loud voice in the
 midst of the people.—*L. B.*

Օյւշալճլ, a sobbing or sighing.

Ōjūzam, or ɔjɜm, to cluck or cackle.

Ḍjūzam, to drink off.

Διῦϊκάιν, the eyes.

Διυιδ, tender-hearted, flexible.

Ǫjūjdeač, the same; hence ajn-
djūjde, obduracy.

Ծխլայմ, to suck; Լաման ծխլ, a sucking lamb; ուօ ծօ ծխլ Եյօճա մօ մաճայի, who sucked the breasts of my mother.

D̄jũltad̄, a negative; naē d̄jũltad̄
 na ḡaēd̄jũlge, the nine negatives
 of the Irish tongue.

Ḍjūltas, a denial or refusal ; řuájre ḍjūltas, he got a refusal.

Ōjūltajm, to deny or refuse, to renounce, disown, cast off, &c.

Ḫūnāc, *vid.* deōnāc.

Ḍḡḡ, difficult, hard; Lat. *durus*; †
nḡ bu ḡḡḡ an ḡāḡāḡ, *non dura*
fuit necessitas.

- Օյւրնամ, to gulp or swallow ; to drink speedily.
 Օյւր, protection.
 Օլայջ, Օլայջեօջ, and Օլաօյջ, a lock of hair.
 Օլայմ, darkness.
 Օլաօյջ, Օլաօյջ շրմայջե, a lock of hair.
 Օլեաճ, law.
 Օլյջեաճ, a separation.
 Օլյջե, a law or ordinance ; Lat. *lege*, a *lex*, *d* being only wanting in that Latin word ; բար լա-
 ճարժա Օլյջե, a lawgiver ; բար լյջե, a lawyer ; լւճ Օլյջե, lawyers.
 Օլյջեաճ and Օլյջեաճ, lawful.
 Օլյջյճ, perfect, excellent,
 Օլյջեաճ, lawful, just ; ա Օլյջ-
 ճեաճ a ճւնամ, it is lawful to be done.
 Օլյջեամայլ, just, skilled in the law ; ճւյն Օլյջեամայլ, a litigious man.
 Օլյջեամնաճ and Օլյճեանաճ, a lawgiver.
 Օլյջեօյն, a lawyer.
 Օլյջճոնօյն, a magistrate or justice of the peace, whose care is to have the laws enforced.
 Օլյջյմ, to separate.
 Օլյճեանաճ, or Օլյճճոնաճ, law-
 ful ; նլ ճե ճարժ նա Օլյճե-
 նաճ, it is neither just nor lawful, also rightful, legitimate ; as մա
 Օլյճեանաճ, a legitimate son ;
 նամ-Օլյճեանաճ, unlawful, il-
 legal, illegitimate.
 Օլոճ and Օլոճան, a strainer, a cullander.
 Օլոմ, to tell.
 Օլոմաճ, a denial or refusal.
 Օլոմայմ, to make plain or mani-
 fest.
 Օլոմայրն, destruction.
 Օլոճ, a retribution.
 Օլյջե, a loosing, releasing.
 Օլյջ, active, nimble ; also pre-
 pared.

- Օլայմ, a cloud, darkness ; also a blaze of fire.
 Օլյճյն, a little study or closet.
 Օլում, much, plenty : commonly said Օլւր.
 Օլւճ, close, tight, confined ; Օլւճ ճոլ, a closestool ; Օլւճ-այմ-
 նեյճ, the defiles ; Օլւճ-ճոյն, a close guarding.
 Օլւճ, an enclosure, a cloister.
 Օլւճայմ, to shut in, or enclose, to compress.
 Օլւճայջե and Օլւճայճե, knit, compacted.
 Օօ, before nouns sometimes agrees with the Latin *tuus*, -a, -um, as ճո լաճար, *tuus liber*, your book, &c. ; it also sometimes corres-
 ponds exactly with the Latin preposition *de*, and signifies of, from, out of, at, concerning, &c., ex. ճո լօ աջւր ճո յճճե, *de die et nocte*, i. e. by day, &c. ; ճո լայմ, by the hand, or out of hand, *de manu* ; ճո ճրեյճ լեյճ, *de tribu Levi* ; լաճար ճո ա
 ճար, *de morte loquamur*, i. e. concerning, or about ; ճւյն ճոն
 ճրլւաջ, *unus de exercitu* ; ճալճ ճեանճա ճո ճոյճ, *simulacrum de lapide factum*, &c. ; it still an-
 swers in sense to the Latin pre-
 position *de* when added to pro-
 nouns, and is generally contract-
 ed ; as ճամ, i. e. ճո մօ, ճոմ Օլւ,
de meo Auro ; ճոճ, i. e. ճո տւ,
de tuo Auro ; ճա, i. e. ճո ա,
de suo auro, &c. ; and this contraction is always
 observed when a vowel is the
 initial letter of the word ; ճոյ
 աջւր ճայնջոյճ, i. e. ճո Օլւ աջւր
 ճո այնջոյճ, *de auro et argento*,
 &c. Օօ is often a negative or
 diminutive, and often an aug-
 mentative, and implies a diffi-
 culty ; as ճոճօյճ, hard to be
 raised ; ճո-մայնճե, hard to be
 taught ; ճո-այնմայճե, innumer-

able; *dō-cūmryǰtē*, incomprehensible; *dōj-deaǰla*, indivisible; *dōj-dealbāc*, ill-featured; *dōj-bēayac*, ill-bred: and in this it agrees with the Latin word *de*, which in compounds is sometimes a negative and sometimes an augmentative, as *despero*, to have no hope; *demens*, void of reason; and *de-amo*, to love passionately, &c.

Օօ, sometimes signifies *to*; Lat. *ad*; *dōn mārǰad*, *ad mercatum*; *dōn amajn*, *ad amnem*, i. e. *do an*; it corresponds with *ad* in the pronouns, as *dam*, i. e. *do me*, Lat. *ad me*; *dujɛ*, i. e. *do tū*, Lat. *ad te*; *do*, i. e. *do ē*, Lat. *ad eum*; *dj*, i. e. *do j*, Lat. *ad eam*; *dūjnn*, i. e. *do jnn*, or *ɣjnn*, Lat. *ad nos*; *djb*, i. e. *do jb*, Lat. *ad vos*; *ɗaj*, i. e. *do aj*, *ad nostros vel de nostris*; *ɗaj namujɔ*, *ad hostes nostros, vel de hostibus nostris*. In this manner it seems to be the same as *ad* by a metathesis or transposition.

Օօ, is often the distinguishing particle of the perfect and future tenses: *do mjnne mē do cōmajnle*, I have done your bidding; *do cūajɔ ɣē*, he went; *do ǰēo-bajɔ uje báy*, they will all die. As also of the conjunctive mood present tense: *do ɣacajnn*, I would repair or go; *do ɣɣjɔ-bajnn*, I would or could write. In old manuscripts the particle *ad* was used for *do* of the modern writers, as was the particle *ɣō*.

Օօ, two in number; Gr. *δυω*, and Lat. *duo*; *ɣá dō*, twice.

Օօacal, affliction.

Օօ-ajmēac and *dō-ajmǰtē*, innumerable.

Օօ-ačajrujǰ, immutable.

Օօb, and genit. *dōjbe* and *dōjb*, a

plaster; also gutter.

Օօb, i. e. *do bud ɣējdjɛ*, perhaps, or it may be possible: sometimes written *dob ējdjɛ*.

Օօb, a river or stream; Lat. *fluvius*; *ɣjɣt conucajb an dob*, *eis restitit fluvius*.

Օօbájɬ, a daubing over.

Օօbajm, to plaster or cement, to daub.

Օօbájɣ, immortal; *dō-bajɣ*.

Օօ-balaɔ, a rank or rammish smell.

Օօbajɛ, obscure, dark.

Օօbajɛ and *dūɛ*, water; Gr. *ὕδωρ*, *aqua*; Wel. *dyr*, or *dur*; *dō-bajɛcū*, an otter or water dog; Wel. *dyr-gi*, an otter; *vid. cū*, sup.

Օօbajɛ, the bound or border of a country.

Օօbajɣǰdeac, a pitcher, or bucket.

Օօbajɛ, mischief.

Օօb, boisterous, swelling, raging.

Օօbɔn, sorrow, grief, concern.

Օօbɔnač, sorrowful, sad.

Օօbɔnaɔ and *dobɔnajm*, to be sad or sorrowful.

Օօcamal, a difficulty, hardship.

Օօcamalac and *docamlac*, hard, difficult; *ɣáɔčajɛ docamlac*, hard labour.

Օօcamlačɔ, a difficulty.

Օօča, likely, probable; *dōcujǰe*, more probable.

Օօčajneay and *dočajɛ*, hurt, harm, damage; *cūm a ndočajɛ*, to their hurt.

Օօčajac, grievous, hurtful; Lat. *angustiatus*, in *angustiis*.

Օօčay, hope, confidence; *al. dōč-čay*.

Օօčayac, confident.

Օօčma, weak, incapable.

Օօčɣajɛ, lust.

Օօčt, strait, narrow, close; *ɣnejm*

dočt, a close and fast hold.

Օօčta, i. e. *teagajɣtē*, instruct-

ed, taught; Lat. *doctus*.
 Doctajm, to strain or bind hard.
 Doctmajl, luxury.
 Do-cujngeað, a disjoining or un-
 yoking.
 Doćum, an arbour.
 Dod, to thy; doð oðlác, to thy ser-
 vant; *vid.* do.
 Dōða, of two, *binarius*.
 Dōđajl, or doć-đajl, bad news.
 Dōđajng, difficult, hard; also dis-
 mal, sad.
 Do-ēć, sickness or disease.
 Dō-řajcreač, or dō-řajcyrjonac,
 invisible.
 Dō-řážala, hard to be found; also
 rare.
 Dožajlř, anguish, perplexity; *id.*
qd. dožman.
 Dožajm, to burn, to singe, or
 scorch.
 Dožna, sorrow, sadness, dullness,
 stupidity.
 Dožman, anguish, perplexity; lá
 dožmajne, a day of perplexity.
 Dōřb, plaster, &c.
 Dōřbéalað, a daubing or plaster-
 ing.
 Dōřb, to them: sometimes for dōřbb,
 i. e. do řřb, to, or from you.
 Dořbear, more rude or uncivil.
 Dōřbear, vice.
 Dořbre, sacrifice.
 Dořbřř, dođari, i. e. uřřge, and
 řř, i. e. ařbari, sowens or gruel.
 Dořc, quick, swift; also early,
 timely: its comparative is dořće,
 the former, or foremost; nř buř
 dořće, earlier.
 Dōřće, hope, or confidence.
 Dōř-ćeannac, two-headed.
 Dořćjm, to hasten.
 Dořćme, i. e. do ćumča, ill-shaped.
 Dōřđ, the hand.
 Dořđće, řř do lō, i. e. do ořđće
 ařuř do lō, by night and by
 day.
 Dōřđeažla, individual, indivisible,
 spoken of a spirit.

Dōřđieann, a duel, i. e. dņeann
 no cač, and dō or dōř.
 Dořř, a potion.
 Dōřž, trust, confidence, hope.
 Dōřž, a manner.
 Dōřž, fire.
 Dōřž, a guess or conjecture, opi-
 nion, or supposition; Gr. δοκεω,
puto.
 Dōřž, a testimony.
 Dōřž, sure, certain, doubtless; go-
 dōřž, truly; dōřž žuřab, per-
 haps; ex. ař dōřž řřř nđe nř
 řřocřařđ žōřć; a tá řřř lařř
 na žōča, ař đōča do řřōčdořřn
 dōřb, it is certain that liars will
 not approach the kingdom of
 God; but liars have a kingdom
 (Hell) which they will undoubt-
 edly approach.
 Dōřžeað and dōřžřm, to burn or
 consume; do dōřž mē, I have
 burned or consumed; also to
 destroy, to singe.
 Dořžēari, a spear.
 Dōřžřm, to hope, to confide in.
 Dōřžlřaž, a touchstone.
 Dōřžňřom, injury.
 Dōřžće, pangs.
 Dōřlēřř, dark, obscure, mystical,
 i. e. dō, negat., and leřř, *mani-
 feste*, the opposite of řōřlēřř,
 evident.
 Dōřlō and dořlře, dark, gloomy,
 obscure, dusky; cēo dořlře, a
 dark or thick mist; also sorrow-
 ful, mournful, sad.
 Dořlřear and dořlřřoř and dořl-
 řžear, sorrow, mourning, trou-
 ble.
 Dořlřear and dořlřřoř, sorrow,
 grief, trouble, affliction.
 Dōřlřē, sore, hard, or trouble-
 some.
 Dořlřearac, grievous, sorrowful,
 sad.
 Dořlřđeačđ, frowardness.
 Dořlřž, difficult.
 Dořlřž, doleful, grieved, melan-

choly; *ar* *dojlg* *an* *beare*, it is a melancholy action.
Dojlle, blindness; also dimness.
Dojm, poor.
Doj-mejy, infinite.
Dojmjn, deep, profound.
Dojme, depth, the deep.
Dojnean, hard weather, inclement times: its opposite is *rojnean*, fair weather. It is more properly written *do* or *don-ryjn*; *vid.* *ryjon*.
Dojn-dearyg, of a reddish dun.
Dojnejm, deep.
Dojnte, intelligible.
Dojnte, a small black insect.
Dojnb, an attempt.
Dojnb, peevish, quarrelsome, dissatisfied, also hard or difficult.
Dojnbceym, to frame or model, to fashion.
Dojnbeacð, peevishness.
Dojnbjor or *dojnbeay*, anguish, grief, sorrow.
Dojme, or *dujme*, a wood, (properly of oaks,) a grove; also any thicket; *ar* *an* *dojme*, out of the thicket.
Doj-meama, bye-paths, impassable places.
Doj-mynda, difficult, ungovernable.
Dojmyðayað, lethargy.
Dojmye, the plural of *dojay*, doors.
Dojmyeðjn, a porter.
Dojmyeðjneacð, doing the duty of a porter.
Dojnteal, a sink.
Dojnteac, that sheddeth or spilleth; *dojnteac-fola*, a blood-shedder.
Dojnteðjn, a spiller or shedder; *dojntejgðeðjn*, *idem*.
Dojnteay, affliction, misfortune.
Dojntem, to spill or shed.
Dojte, burned; *caþraða dojte*, burnt cities.
Dojte and *dajt*, quick, active,

nimble.
Dojteal, or *dojtejoll*, niggardliness, illiberality, or grudging; *nj* *majlle* *me* *dojteal*, not grudgingly, also loathing. The most proper English word I find for *dojteal* is churlishness.
Dojtejollaç, churlish, grudging, and niggardly.
Dojtejm, *dojgjm*, to singe; *do* *dojt* *an* *tejne* *jað*, the fire singed them.
Dojtejn, dark, gloomy, obscure.
Dojtejn, ill-featured, ugly, deformed; also dull, unpleasant, ill-humoured.
Dojtejn, a contract or covenant.
Dol, a kind of fishing-net.
Dol, a space or distance.
Dolayð, loss, detriment, defect.
Dolayð, impatient; also intolerable.
Dolajmgen, a two-handed sword.
Dolay, grief, mourning, desolation, *ajmyry* *cum* *dolay*, a time for grief.
Dolay, i. e. *dojteall*, abhorrence, disdain, loathing.
Dolayac, sad, melancholy, mournful; also sick.
Dolb, sorcery.
Dolbad, fiction.
Dolpa, hesitancy, slowness.
Dolma, delay, loitering.
Dolubta, stubborn, obstinate, inflexible.
Dom, a house; Lat. *domus*.—Vid. Archæol. Brit. Compar. Vocab. p. 55, col. 3, in voce *domus*.
Doma, scarcity, want.
Domajn, transitory.
Domajym, speech.
Dom-ajym, i. e. *teac na najym*, an armoury, or magazine of arms.
Dō-majbta, immortal.
Do-mblay, the gall on the liver; genit. *domblay*, also anger, choler; *deoc. domblay*, a drink of gall; from *do*, ill, and *blay*,

gustus.

Do-mblayda, unsavoury, ill-tasted, also insipid.

Do-mbūjdeac, unthankful.

Ōmāð, the second.

Ōmajn, deep, hollow; domājn, *idem.*

+ Ōmajn, genit. the world; dōman.

Ōmajn-γζrjōbað, or domānžrā-
ba, cosmography.

Ōman, the earth, the world, the
terraqueous globe; zo lejt
jmeal an domōjn, unto the end
of the world.

Domōjn for domāojn, bad, naught,
idle.

Ōmaj, *pro* dūr, water; *vid.* do-
ba.

Domžnār, hereditary; also a pa-
trinony, inheritance.

Domžnār, propriety.

Ōm-ljor, a house surrounded by
a moat, or watered-trench, for a
fortification.

Ōmnac, or domnac, a great house,
also a church. The epithet moji,
i. e. great, is generally subjoined
to this word when it means a
great building for residence, or
a church. Thus the church which
St. Patrick built on the banks of
the lake called Loch-sealga, near
Galway, was distinguished by
the name of Ōmnac-moji, i. e.
the great church.—*Vid. Vit.*
Tripart. par. 2, c. 52, and *Ogyg.*
p. 374. Ōmnac-moji O'Heal-
ujžce, i. e. the great house of
O'Healy, is the name of a town
and large parish in Musgry,
westward of Cork, formerly the
estate of a very ancient family
called O'Healy, a name to which
the present Lord Chief Baron,
Hely Hutchinson, is an orna-
ment of high distinction.

Ōmnac, the Irish name of the first
day of the week, since the es-
tablishment of Christianity in

Ireland. In the heathenish times
it was called Ōja-Sul; *vid.* Ōja
and Ōē, *sup.*

Ōmnal, pronounced Ōnal, the
proper name of several great
princes of the old Irish. From
an ancestor of this name the
princely family of the O'Donels
are so called.—*Vid.* Conal-zol-
ban, p. 125. Ōmnal Žeaprlā-
mac, otherwise called Ōmnal
na Ndaiaç, was the eldest son
of Moitožmoji O'bjren, king of
all Ireland, who made him king
of Dublin, an. 1115. This Ō-
nal gained a complete victory
near Dublin over the forces of
Leinster, commanded by their
king, Ōnoç Mac-Mupca, who
was killed in the action, as was
likewise O'Connor, prince of
Ibhfailge.—*Vid. Annal. Innis-
fall.* an. 1155. From this Donal
descended the Mac Donals of
Darach, who consequently are
the eldest and most direct de-
scendants of the great Brien
Boromhe, monarch of Ireland.—
Vid. Concuβurina Caçariaç, sup.
pag. 126, 127. From Mahon,
the younger brother of this Do-
nal, are descended the Mac Ma-
hons of Thomond. Whether
the Mac Donels of Darach still
subsist with any becoming dig-
nity, is what I am not enabled
to ascertain with sufficient evi-
dence. If the family of the
Mac Donels, who are now in
great splendour in the County
of Clare, and whose chief has
been representative for that coun-
ty in the last Irish Parliament,
belong to this prince's race: it
is their interest to show and as-
sert it, as it would add a very
high lustre to their family.

The above Donal's eldest son,
Connor, was king of Thomond

in the year 1155, he was made prisoner by *Turloḡ O'ḃriḡen*, ancestor and stock of the Thomond branch, from a motive of jealousy of the lineal right of succession in supreme authority, which Turloḡ knew this prince Connor was vested with as the direct heir of Brien Boromhe; but he was delivered from his imprisonment the same year by the combined power of Turloḡ O'Connor, king of Connaught, and *Deḡmod Mac Muḡca*, king of Leinster; and after all, this unfortunate direct heir of Brien Boromhe had his eyes put out, or bursted, by his cousin Turloḡ O'Brien, the stock of the Thomond branch. It was pursuant to this ambitious and bloody maxim of the O'Briens of the Thomond branch, that *Donal-moḡe O'ḃriḡen*, the son of this same Turloḡ O'Brien, attended by a strong body of armed men, being come to make a treacherous visit to Mahon O'Brien, great grandson of *Connoḡ O'ḃriḡen Na Caḡaḡaḡ*, and then the direct representative of the eldest branch of all the O'Briens, violently seized on his person at his own residence in the castle called *Cayḡlean ḡ Chonuḡnḡ*, now Castle-Connell, east of Limerick, and there put out his eyes to render him incapable of asserting his hereditary right to the crown of Munster. This barbarous act was perpetrated by Donal O'Brien in the year 1175, who, by a just judgment, was dethroned before the end of the year by Roderick O'Connor and other Irish princes; but was restored after some interval of time by the assistance of his father-in-law, the king of Leins-

ter, and that of the English adventurers, more effectually than by the peace he made with Roderick, then styled king of Ireland.—*Id. Annal. Innisfallen, ad an. 1175, 1176.*

Domnon, *ḡḡḡ-Domnon*, the name of a tribe of the Belgians who settled in Connaught, after inhabiting for some time the western parts of Britain, now called Cornwall and Devonshire, or Denshire, where, in the time of the Romans, they were called *Damnonii* by some writers, and *Danmonii* by others.—*V. Camden's Brit.* *Ḳun-domnan* was the name of a strong fortress and seat belonging to those Damnonians in Connaught; and *Ḳonay Ḳun-domnon* was the district in which it was situated.

Domnaycaḡm, to bind.

Ḳōn, of the, i. e. *do an*; *Ḳōn muḡnḡḡḡ*, of the family, or to the family; *don-aḡān*, of the bread, *de pane*, *vid. do*; *Ḳōn ḡayḡ ḡe Ḳōn ḡḡolay lā*, he called the light day.

Ḳon, mischief, evil.

Ḳon, although.

Ḳona, corrupt, awkward, ungainly, unfortunate; *donayḲe*, the comparat.

Ḳonayḡayḡm, to destroy.

Ḳonal, (*Mac-Ḳōnayl*), Engl. *Mac Donel*, the name of an ancient and princely family of the province of Ulster, whose large estate was anciently situate in *Orgialla*, a tract which now comprehends the Counties of Louth, Monaghan, and Armagh. The chief of this family, who is the Earl of Antrim, still enjoys a very considerable estate. The Mac Donels of Scotland are of the same stock, all being sprung from *Colla-uais*, king of Ulster

and Meath in the fourth century, one of the three brothers of the same name who destroyed Emania, the royal palace of the Ruderician race, ancient kings of Ulster, and put an end to the regal succession of that family in the year 347. The Mac Dowels, as also the Mac Rorys, lords of the Hebrides, or Western Isles of Scotland, and the Mac Shyhys of Munster, are sprung from the same stock.—

Ogyg. p. 362.

Donalán, (O'Donnalláin,) a family name, of which I find three different chiefs mentioned in the Topographical Dán of O'Dugan: one in Ulað, or Ulidia, now the County of Tyrone; another in Orgialla, and a third in Connaught. I am not enabled to point out the respective stocks of these three families of the same name. The estate of the O'Donelan of Tyrone was Teal-leac Naínbjé, which he enjoyed in partnership with O'Feary; that of O'Donelan of Orgialla, jointly with O'Flin, was Ib Tuírtíne, and the O'Donolain of Connaught's ancient estate was the territory called Clainbnearyall. I suppose the present venerable Bishop of Clonfert is of this ancient family of the O'Donalans of Clanbreasail, or Cloinmbreassail, as the author of *Cambrensis Eversus* writes it, pag. 27, lin. 32.

Donamarc, naughtiness.

Donar and donur, distress, misery, misfortune, calamity.

+ Donn, of a dun or brown colour; eic donna, dun horses; donn-íabnac, having dun or brown-coloured eyebrows.

Donn, pregnant.

Donn, Teac Doínn, the west of

Doib Naíac in Kerry, where Donn, son of Milesius, is said to have been drowned on his arrival in Ireland.

Donncū, (O'Donncū,) the name of a very ancient and princely family descended from Cas, the son of Corc, who was the grandfather of Ængus, the first Christian king of Cashel in St. Patrick's time. The O'Donoghues were first settled in the country now called the County of Cork, where they were supreme lords of that tract which extends from Iniskean to the borders of Bantry, and from thence northward to Ballyvurny and Macroom, comprehending the territory now called Ive-Leary, and all that part of Musgry which was called Múrcuige i íhlain, extending from Ballyvurny to the river Dripseach, (for the O'Flins were a branch of the O'Donoghues.) In the twelfth century the chiefs of this family removed to Kerry, being hard pressed by the Mac Carties-Riagh and the O'Mahonys, and subsisted in great sway as proprietors of all the country about Loch-Lein and Killarney, until the late revolutions, when their estates were confiscated, and given to the present Lord Kinmare's ancestors.—*Vid. Annal. Innisfal.*

Donnoc and Donnoça, *rectius* Donncū, the proper name of a man, very common among the old Irish; hence Mac Donnoça, English, Mac Donogh, the family name of a branch of the Mac Cartys, descended from Dermot Mac Carty, the second son of Cormac íjon, who was Mac-Carty-more, and prince of Desmond, A. D. 1242. The large estate of this family was situate

in the country called Duhalla, westward of Mallow, in the County of Cork, where their grand seats and castles are still to be seen, all in the possession of the Earl of Egmont. Another family of the name of Mac Donogh, but of a different stock, had a considerable estate in the barony of Coran, County of Sligo, in Connaught; a barony which belonged first to the O'Haras ever since the third century, (vid. *Ogyg.* p. 334.) A branch of this ancient family of the Mac Donoghs of Connaught removed to the County of Clare, of whom descended Dr. Mac Donogh, the late Bishop of Kilaloe.

Ðorad, a line or rule.

Ðorajð, intricate.

Ðorajð, strife, dispute, controversy, at variance.

Ðorajngeað, frowardness.

Ðorari, a battle or conflict.

Ðorár, a door, Gr. accusat. pl. *θυρας*, Lat. *januas*, a *θυρα*, *dempto a θυρ*, Wel. *dor*, and Angl.-Sax. *door*.

Ðorála, it happened, an impersonal verb; Lat. *contigit*.

† Ðoréa, dark, black, dusky, &c. Observe the near affinity of the Irish Celtic with the German in this word, as in great numbers of other words throughout this Dictionary.

Ðoréaðar, darkness.

Ðoréaðajm, to darken, to make dark; *ðoréotari an lá*, the day shall be darkened.

Ðorð, a humming, or muttering; *hinc ðorð marða*, the office of the dead, because it is commonly read with that grave tone which the French call *Psalmodier*. It is improperly said *ðrð marð*.

Ðorðam, to hum like a bee; *ðor-*

danajm, idem.

Ðorðán, a humming noise, a buzzing.

Ðorðajlle, folding doors; from *ðor*, a door, and *ðajlle*, a leaf, or board.

Ðorza, despicable.

Ðo-*þárta*, insatiable, ungovernable.

Ðorþ, the fist; Wel. and Corn. *durn*, the hand.

Ðorþ, a hilt, haft, or handle.

Ðorþán, a handful.

Ð'ór-*nayz*, a gold ring or chain, i. e. *nayz* *do an ór*.

Ðorþcúr, the haft or hilt of a sword; *azur* *do cúajð an ðorþcúr* *ayteac andjaž na lajnne*, the haft also went in after the blade.

Ðorþōg, a round stone.

Ðorþi, anger, wrath, resentment.

Ðorþi, very rough, harsh, &c.

Ðorþiáç, rough, rugged.

Ðorþiða, austere, harsh, unpleasant.

Ðorþiða, fierce, cruel.

Ðorþrþroçt, a stirring to anger.

Ðorþrūže, surly, grim.

Ðorþta, spilled or poured; *ar na ðorþta amaç*, which are poured out.

Ðorþtað, a spilling, pouring; *ðorþtað þola*, an issue of blood.

Ðorþuða, a line.

Ðorþužgeaç, uneasy.

Ðorþur, a door; *vid. ðorar*.

Ðor, a bush, bramble, or thorn; also a thicket; hence *ðor* signifies, figuratively, a thick body of men.

Ðor, froth or scum.

Ðorán, a little bush or bramble; a *meayz na ndorán*, amongst the bushes; a *ndoránajð*, in thorns.

Ðoran, to him, anciently written *ðoram*.

Ðo-*γzþūðaç*, unsearchable.

Ðō-γḡēul, a romance.
 Ðorap̃ta, troublesome, difficult.
 Ðo-γmac̃ta, obstinate.
 Ðō-γp̃jonnta, unsearchable.
 Ðō-γp̃ioctē, stubborn, intractable.
 Ðot, or dōd, to thee, to thy; i. e. do tu; dōt t̃aoj̃b, concerning thee, or on thy side.
 Ðōtad, singeing, scorching.
 Ðotari, a river; dōtūari, *idem*.
 Ðotaricluyr, a conduit-pipe.
 Ðōtcur, hope, expectation.
 Ðōtcurac̃, confident, hopeful.
 Ðōtcurad and dōtcurajm, to hope, trust, confide, or depend.
 Ðo-t̃eazajr̃z, indocile.
 Ðo-tōgta, rejected; also hard to be reared.
 Ðriab, a spot or stain.
 Ðriac̃ma, a dram.
 Ðriaz, fire.
 Ðriaz, anger.
 Ðriazajr̃zeann, a fire-shovel.
 Ðriazbob, the lesser bear-star, i. e. the fiery-tail.
 Ðriazart, a flint; d̃riazon, *id*.
 Ðriazon, a dragon.
 + Ðriajc and d̃riajz, a dragon; Gr. δρακων, and Lat. *draco*.
 Ðriajr̃zean, a thorn.
 Ðriajr̃z-b̃jor̃riajr̃z, fuel.
 Ðriajr̃zneac̃ and d̃riajr̃zneōz, a black-thorn.
 Ðriajn and d̃riajnt, grinning; *vid*. d̃riant.
 Ðriajnn, a hunch, or humpback.
 Ðriajnnearõriam and d̃riajnt̃jm, to grin.
 Ðriam, a sect of people, a community; d̃riam daōjne, any society of men.
 Ðriam, much, plenty.
 Ðriamab̃tajm, or d̃riam̃lajm, to kick, spurn, stamp, tread, &c.
 Ðriamajr̃, a play, a comedy, or tragedy, any stage performance; Lat. *drama*, and Gr. δραμα.
 Ðriamam, to grin.

Ðriam̃dajm, to mutter or grumble.
 Ðriam̃ and d̃riam̃ōz, a rhyme or metre.
 Ðriant and d̃riannt̃an, the snarling of a dog; also grumbling.
 Ðriant̃anac̃, snarling, envious, grudging, complaining.
 Ðriaoj, a druid, an augur, charmer, or magician; d̃riaoj̃te na hej-z̃r̃pte, the wise men of Egypt; plur. d̃riaoj̃te, anciently written d̃riūj and d̃riūj̃d̃te in the plur.
 Ðriaoj̃deac̃d̃ and d̃riaoj̃deac̃ta, magic, or sorcery; properly the druidish form of worship and sacrifices.
 Ðriaoj̃r̃j̃jon, thorns.
 Ðriár̃da, zo d̃riár̃da, *hactenus*, hitherto.
 Ðriē, a sled.
 Ðriēān, a wren; *vid*. d̃riean.
 Ðriēac̃am̃ajl, a statuary.
 Ðriēac̃, or d̃rijũc̃, the figure or face of a person or thing; an image or portraiture, a statue; Wel. *drych*, a looking-glass, the countenance.
 Ðriēac̃ac̃, drawn, figured, delineated; also fair, handsome, beautiful.
 Ðriēac̃ad̃an, a mould.
 Ðriēac̃ad̃, a portraiture.
 Ðriēac̃am, to figure.
 Ðriēac̃da, a troop.
 Ðriēac̃dam, to signify.
 Ðriēac̃-r̃ōm̃plad̃, a platform, or ichnography, i. e. the representing persons or deities by certain figures, or by words.
 Ðriēac̃t, a poem; also a draught or pattern.
 Ðriēac̃t, an article.
 Ðriēac̃ta, weakness.
 Ðriēazad̃, advertisement.
 Ðriēazam, to fight, to wrangle, &c.; also to certify or give notice.
 Ðrieam, a tribe or family; a band or company, a people, &c.; d̃riam, *idem*.

ðneamanac, fanatical, mad, frantic.
 ðneaman, madness, furiousness.
 ðneamnac, perverse, foolish.
 ðneamnajm, to rage or fret.
 ðnean, bad, naught.
 ðnean, a wren; Wel. *driubh*.
 ðnean, strife, debate, contention.
 ðneanad, good.
 ðneanda, repugnant, contrary, opposite.
 ðneann, good.
 ðneann, contention; also grief or sorrow, pain; *gan ðneanna*, without dispute.
 ðneannad, rashness.
 ðneannam, to skirmish or encounter.
 ðneapajneacð, or ðnapaðōjn-eacð, a climbing, or clambering rather.
 ðneapam, to creep.
 ðneay, place, stead, turn; *tabajm dam ðneay*, give me a turn.
 ðneay and ðneayōz, a briar or bramble; plur. *ðnyreaca*.
 ðneay-cōjll, a thicket, or place full of brambles; *ðneaymun*, *idem*.
 ðneēð, a tale or story.
 ðneēcēz, three persons.
 ðnejbȳe, a space; *ðnejbȳe ð ĵjn*, a little while ago; *tenejbȳe*, *idem*.
 ðnejm, an endeavour or attempt.
 ðnejmjneac, a gradation, or degree.
 ðnejmjne, a ladder.
 ðnejmjne-mujne, the herb centaury; Lat. *centaurium*.
 ðneōgam, to grow rotten, to rot; also to wear out.
 ðneōllan, a wren; *ðneōllan teay-buȳð*, a grasshopper.
 ðneȳ, news; a tale or story.
 ðneȳbeartac, a tale-bearer.
 ðneayð, a rehearsal or relation.
 ðneȳeamajl, prickly.
 ðnjec and ðnajc, a dragon.

ðnjoc, angry.
 ðnjm, the back; also a ridge of mountains. N.B. The old natives of Lybia called Mount Atlas by the name of *Dyrim*, according to Strabo, l. 17, p. 645.
 ðnjodaj, gore, or corrupt matter; also dregs, lees, or sediment; *ðnjodaj na zcōbac*, the dregs, or last of clowns.
 ðnjodajta, mixed with dregs.
 ðnjozam, to drop or distil.
 ðnjopam, to climb.
 ðnjȳ and ðnjȳle, *ðnjȳleac*, a briar or bramble; plur. *ðnjȳljð*, *ðnjȳljð*, *ðnjȳreōza*, *ðnjȳteanajð*, *ðnjȳleaca*, and *ðnjȳteōzajð*; Corn. *dreez*, Wel. *dreysin*; the dimin. is *ðnjȳreōz*, or *ðnjȳleōz*, *ðnjȳleān*, and *ðnjȳjn*. It is of the same literal construction as the Greek name of the oak-tree, *δρυς*; *vid. ðmajȳean, infra*.
 ðnjȳle, a sparkle; plur. *ðnjȳle-anna*.
 ðnjȳljȳjm, to sparkle, to shine.
 ðnjuc, a beak or snout.
 ðnjucad, *do ðnjuc a folt azá ríad*, his hair stood at an end as he spoke.—*Vid. Caithr. Toird*.
 ðnjucð, a standing at an end, as the hair of the head.
 ðnjō, a mason's line.
 ðnoḃláȳac, miserable, pitiful.
 ðnoč, and in its inflexions *ðnoȳč*, denotes bad, evil; *ðnoȳč-čjonȳznam*, a conspiracy, or evil imagination; *ðnoȳč-žnjom*, a transgression, or bad action; *ðnoȳč-ȳjon*, bad weather: in the Wel. *drug* is bad, and *hin* is weather, as *drykkin*, bad weather; hence it signifies short, penurious, sparing.
 ðnoč, right, straight, direct.
 ðnoč, a coach wheel.
 ðnočad, or *ðnoȳčjod*, a bridge; *ðnočad-ata*, Drogheda, a well fortified town in the County of

Louth, on both sides the river Boyne, joined by a good bridge, seated near the mouth of the river, which brings up to it ships of great burthen.

Όνομαζαυ, mistrust, jealousy.

Θηῶς ἀνταγρεᾶς, jealous.

Όμοσ-boltán, a bad smell.

Θμoςδ, black, dark, obscure.

ὄρεσ-ρεαλ, a malediction; a bad character given of one.

Θηος-ζῦδε, a bad prayer.

Όμοc-manbad, murder, treacherous homicide.

Θρῶς-μῦντε, saucy, insolent.

Όροϋ-τέαδ, a bridge.

ὄρος-τῦαιμ, an ill omen.

Θρὸς-τῦα μαρζβάι, an evil report.

Дно́йбел, hard, difficult.

Оројѣ-ѡноѡ, mischief, a crime,
or wicked act.

Ὀνομάζω, to wrong or abuse, to do evil.

Ὄροϋϰλῆαμ, shortness of breath.

Omōjc-mējn, ill-will.

Дројџ-мејрнеаџ, mistrust.

Ὀρῶδεαῖδ, *vid.* δραῶδεαῖδ; sorcery, divination, magic.

Օրոյշեան, the deep, or depth; յօ
 Երեւոյնն աշար յօ ընդօրշեա-
 յանն, չեյնեար ար ալեանն աշար
 ար բնօրանն, to the fountains and
 depths that spring out of high
 grounds and hills.

Orójgneac, thorns.

Θροῦνλῆν, the dimin. of θροῦναι.

Ὀμόλ, a bay, a plait, a loop; also
a quirk, a stratagem.

Ῥολῖα, a pair of pot-hooks; Ῥολ, *idem.*

Όμοσ, otherwise written δρυσ and
δρυς, genit. δρυος and δρυος, plur.
δρυοι and δρυοι, the back, or back part of either man,
beast, or any other object of the
senses; Lat. *dorsum*, Gall. *dos*;
seems to be one of those original
words that have been preserved
in most of the languages of the

posterity of Noah after the dispersion of the different tribes descended from his children. It is natural to think that the *confusion* or alteration of the Adamic language purposed by God for effecting that separation, and thereby peopling the world, did not so universally affect all the words of that first language, that, absolutely speaking, none of them should be preserved, even as to their primary radical structure, in different dialects formed by that confusion. The contrary appears in several words throughout the course of this Dictionary. This word $\delta\rho\omicron\mu$, when applied to the back of a man or woman, is understood to mean the higher part of the back towards the shoulders; as appears by its being synonymous to *mujn*, Lat. *mons*, which, in both the Irish and Welsh, signifies *mount, hill*, or more properly the summit of any rising ground; for we say either $\alpha\mu\mu$ *mo mujn*, or $\alpha\mu\mu$ *mo \delta\rho\mu*, indifferently, to mean *upon my back*. The genitive case of this word is either $\delta\rho\mu\epsilon$ or $\delta\rho\omicron\alpha$, as $\epsilon\eta\alpha\mu$ $\delta\rho\omicron\alpha$, the back-bone. This same word. $\delta\rho\mu$ or $\delta\rho\mu$, signifies also the back or ridge, or summit of a hill or mountain, and especially of such hills as are extended in the manner of a ridge through a long tract, like the Pyrenean Mountains, which run in one continued chain from the ocean to the Mediterranean. This word $\delta\rho\mu$, $\delta\rho\mu$, or $\delta\rho\mu$, makes the name of several hills both in Ireland and in the Irish parts of Albany or Scotland; and it has been observed above in the word $\delta\rho\mu$, that the old inhabitants about Mount Atlas

who were the Getulians, called that mountain by the name of *Dyrim*, as we are informed by Strabo, lib. 17, which is of the same radical structure with the Irish *δριμ*; and either Strabo or his copyists might have erroneously thrown in the *y* after *d*.

I strongly suspect that the word *dromedarius*, a kind of camel with two high bunches on his back bone, might have been derived from this monosyllable *δριμ*, because each of these bunches may be considered as a back or mount, and consequently these being the most remarkable badges of distinction in the frame of that animal, his name may very naturally be derived from the plural of the word *δριμ*, which is *δριμδα*, rather than from the Gr. *δρῳα*, *velocitas cursus*, as imagined by Isidorus; for camels, as well as elephants, are naturally sluggish and slow, and all the celerity that can be attributed to their march, proceeds only from the length of their legs: in the same mechanical manner that the shepherds who stride away on the lands or wilds of Bordeaux upon tall stilts, on which they are raised about ten feet from the ground, go much faster by walking leisurely on their stilts, than they possibly could by running on foot with their utmost speed. I also suspect that the word *camelus*, meaning a common camel with only one bunch, or convex protuberance on his back, is derived from the Celtic monosyllable *cam*, which in Irish Celtic means crooked, convex, bowed; as in the words *cam-δριμας*, crook-backed; *cam-coρας*, bow-legged; *cam-γρῶ-*

νας, hawk-nosed, or eagle-nosed; Lat. *nasi aquilini*, from being bunched or raised in a convex manner on its back; Gall. *camus*. And as the people of Lybia called Mount Atlas by the name of *Drim*, so it seems those of Egypt used the word *drom* to signify the summit or back of any mount or high ground: for I find in Strabo's description of Heliopolis, built, as he says, on a mount, *in aggere ingenti*, with a temple of the sun at the very summit, that a paved long square, raised ridge-way, which led into the temple, was called *Dromus*, according to Callimachus, cited by Strabo, lib. 17. It would be too tedious to name all the hills and high grounds that had their names from this word *drom* in Ireland and Scotland. Thus,

δριμ-γασλας, was the old name of the hill of Armagh. *δριμ-δαμγογρε* was anciently that of the hill now called *Cnoclunze*, or Knocklong, in the County of Limerick. *δριμ-ρηνη* is a long ridge of high ground extending from near Castlelyons, in the County of Cork, to the bay of Dungarvan, in the County of Waterford, interrupted only by the channel of the Blackwater, near *δριμ-ανα*, the seat of Lord Grandison. *δριμ-εατ*, a place where several of the princes and nobles of Ireland assembled in council soon after the middle of the sixth century. *δριμ-αλβαν*, otherwise called *βράγδ-αλβαν*, by the Latin writers *Dorsum Albania*, was the name of a long and high hill that separated the Northern Picts from the Southern. This same word enters as a component part into the names

or titles of some noble families of Scotland, Drommond, Drom-Lanery, &c.

Dróm-gúl, or Dromgole in English, the name of an ancient and respectable family of the Scandinavians or Fin-Landers, who adventured into Ireland in the years 852, 853, according to all our annals. These Scandinavians were afterwards the chief inhabitants of Dublin, and gave its name to a large territory near that city, which is still called Fingal. They continued in great power in these parts until the victorious monarch, Brien Boromhe, destroyed the greater part of them, and reduced the rest to a state of perfect dependence and subjection. Yet at the arrival of the English adventurers, brought over by the king of Leinster, there were many respectable families of those old Easterlings in Dublin and Fingal, who by the combined forces of the king of Leinster and his English auxiliaries, were obliged in process of time to retire, for the most part, to their country seats in Leinster and Ulster. The Dromgole family had anciently acquired a considerable landed property in the County of Louth, on which they built the strong castle of Dromgole's town, which was the place of their residence until the unhappy and murdering times of Charles the First and the usurper Cromwell, when a party of the parliamentary regicides, commanded by one Anthony Townsly, hanged M. Dromgole, of Dromgole's town, at his own gate. — *Vid.* A Brief Account from the most authentic Protestant Writers, printed at London,

an. 1747.

- Drómadojrn, a drummer.
- Dróman, a dromedary.
- Drómajn, the back.
- Drómána, renouncing or declaring against a thing or a person; ex. cujrn na drómána lejr, I renounce to it, or to him.
- Dróméla, a surface.
- Drómaojneac, idle.
- Drón, right, straight.
- Dríon, sure, steadfast.
- Dróna, as Dojb Dróna, a territory in Leinster, anciently the estate of the O'Ryan.
- Drónad, direction.
- Drónajn, a throne.
- Drónam, to affirm or avouch.
- Drónčrojete, perpendicular.
- Drónđuánam, to stop or shut close.
- Drónog, a band or company; plur. drónzajb, also a troop, multitude, or sect.
- Drónnán, the back.
- Dróčanfajr, fear.
- Dróčla, a rafter; also a wain-beam.
- Dróčlōjrn, a carpenter.
- Drúad, a charmer or magician.
- Drúadžrn, to commit fornication.
- Drub, a chariot.
- Drub, a house or habitation.
- Drubōjrn, a cartwright, or coach-maker.
- Drucō, a hearing; also a rising up.
- Drucōd and drucōdan, dew; Gr. ῥωσος.
- Drucēta dea, i. e. joč and bjočt, prosperity in corn and cattle.
- Drucťán, whey.
- Drucťjrn mōnad, a sort of herb used in colouring hair.
- Drud, an enclosure.
- Drudzajre, a slave or drudge.
- Drubbeal, a dark place or recess.
- Drubčōjrn, dew.
- Drubčōjrn, a kind of reptile.
- Drubd, a stare; in the Welsh it is *dridu*, and in the Armoric *dret*.

Ծրսոյմ, to draw, also to shut;
do Ծրսոյժ leō, he drew nigh to
them.

Ծրսյջեան, pronounced Ծրսյ-էան,
or Ծրյ-էն, in two syllables, sig-
nifies the black-thorn bush; its
pronunciation, as well as its con-
struction, is like the accusative
case of the Greek word *δρυς*,
accus. *δρυν*, the oak-tree.

Ծրսյմ, the back, the ridge of a
hill or houses; a *նծրոյմ*, their
backs; *բա Ծրսյմ*, backwards,
also the surface or outside of any
thing; *Ծրսյմ* and *Ծրյմ*; *vid.*
Ծրոմ.

Ծրսյն, needle-work, embroidery;
աջ բոջլսյմ Ծրսյն ազար *ձեաջ-
լամա*, learning to embroider;
ծլյե Ծրսյն, the pursuit of em-
broidery.

Ծրսյնեա՛, an artist, one that works
with the needle.

Ծրսյնեա՛ս, practice in needle-
work or embroidery; also artifice.

Ծրսյյ, lust, one of the seven mor-
tal sins which kill the soul.

Ծրսյյեա՛, a lecherous person.

Ծրսյյեամայլ, lecherous, incont-
inent, unchaste, dissolute.

Ծրսյյյմ, to play the wanton.

Ծրսյյլան, a bawdy-house.

Ծրսյտեօյն, a fornicator.

+ Ծրսմա, a drum.

Ծրսմածօյն, a drummer.

Ծրսմե՛լա, a house-top.

Ծրսնան, the back; also the sum-
mit of a hill, or other place.

Ծրսոյ, *id. qd.* *Ծրոնջ*.

Ծրսյ, leachery, fornication; *լսծ-
ծրսյյե*, whore-mongers.

Ծրստ, a harlot, or other unchaste
person; Wel. *drythyll*, lasciv-
ious.

Ծրստ, foolish.

Ծրստարկանտօջ, a bawd.

Ծրստլաբայմ, to blab out, or speak
foolishly.

Ծրստլան, a bawdy-house.

Ծրստօյն, a fornicator.

Ծս, and *ծս՛*, or *ծսբա՛*, ink.

Ծս, meet, just, proper, fit; also
kind for.

Ծս, a land or country; also a vil-
lage, also a habitation, or place
of abode.

Ծսա՛, a proper name of several
ancient Irish princes.

Ծսած, labour, hardship, difficulty.

Ծսածս, did eat.—*Gen.* 14. 24.—
Matt. 13. 4.

Ծսածմայն, laborious, hard, difficult.

Ծսած-օբայն, a handicraft, hard
labour.

Ծսաե, a dwelling-house.

Ծսայենյձած, to disfigure; *ար-
յոմձա Ծրեա՛ աօծձա ձա Ծսայե-
նյձած րան շատ րո*, many a
handsome face disfigured in this
battle.—*Vid.* *Շայտ-բայն-Շոյր-
ձեալսյձ*, ad an. 1310.

Ծսայծ, or *ծսայջ*, evil.

Ծսայլ, *vid.* *ծսալ*.

Ծսայլե, propriety.

Ծսայն, surly, stern, ill-humoured.

Ծսայնեյ՛, so often.

Ծսայր, a reward, a present.

Ծսալ, part or duty, office; also
meet, just, proper; *ծայն ծսալ է*,
to whom it belongeth, also kind
for; *բսծ ծսալ ձո րյն ձո ձեա-
նամ*, it was kind for him to do
so.

Ծսալ, a law, &c.

Ծսալ, a fold, or ply of a cord.

Ծսալ, a lock of hair.

Ծսալսյձե, an engraver.

Ծսալսյձայ, sculpture, engraving.

Ծսալամ, to carve, or engrave.

Ծսալչայ, hire or wages, duty, &c.

Ծսամ, a city; Brit. *dinas*.

Ծսան and *Ծսանօջ*, a rhyme or
poem; and *Ծսանայջ*, or *բայն
Ծսայն*, a rhymor or versificator.

Ծսանայտեա՛, a senator.

Ծսանեմսյտեա՛ծ, policy; *ծսան-
չաօյր*, *idem*.

Ծսար, a word, or saying; also a

metre or verse consisting of four quartans.

Đubajnt, an earnest prayer.

Đūb, black, dark; đub-donn, a dark brown colour; đūb-đēadač, having black teeth; hence đub signifies ink.

Đub, great, prodigious.

Đubač, a tub; đubač-leamnačta, a tub of sweet milk; pronounced douač.

Đūbač, melancholy, sad, dejected.

Đūbač, ink.

Đūbačur, sadness, melancholy.

Đūbadán, an ink-horn, or stand-dish.

Đūbađ, mourning.

Đūbajgējn, the deep; from đub and ajgējn, ocean; đūbajgējn na řajryge, the bottomless depths of the ocean; *vid.* ajgējn.

Đubajlce, vice, the opposite of řubajlce, virtue.

Đuballađ, want.

Đubalta, doubtful, uncertain.

Đubán, a hook, a snare; le đubá-njb řajřajneacta, with fish-hooks.

Đubán, a kidney.

Đuban-alla, a spider.

Đub-čorač, the herb maidenhair.

Đubčujl, a beetle.

Đubřocal, a word out of course, an enigma.

Đubžornmajm, to be black and blue.

Đub-Ločlonnajec, the Danes, from Denmark; and the řjonn-Ločlonnajec, those from Norwegia.

Đubáž, a lake.

Đubřad, to say; đubřad, it was said; mařa đubajnt řē, as he said.

Đublořte, melancholy.

Đub-řnámajđe, a diver; the bird called didapper.

Đubřay, a house, room, or habitation, also a gloomy wood; from

đub and řoy, a wood.

Đubřlán, defiance.

Đubřnajt, foundation.

Đubtořll, hæmorrhoi, the swelling of the veins in the fundament.—
Pl.

Đūbla, a sheath, case, or scabbard.

Đūblažgjm, to double.

Đucař, a visage, countenance.

Đūcon, war, battle.

Đūd, the ear.

Đūd, or đūjd, a tingling or noisy buzzing in the ear, proceeding from an obstruction whereby the air that is shut up, continually moved by the beating of the arteries and the drum of the ear, is lightly reverberated.

Đūadřje, a trumpeter.

Đuda, chalybs, steel.

Đudōž, a pat upon the ear, a little stroke on it.

Đudōž, a measure of liquids containing a dram, commonly made of horn.

Đudōž, a trumpet or horn pipe.

Đujbeal, quick, nimble, active.

Đujbčřoy, tribute; řá đubčřoy, tributary.

Đujbčřde, a duke.

Đujbē, darker, blacker.

Đujbē, blackness; also ink.

Đujbeacanažgē, depth.

Đujbeall, swift or nimble.

Đujbeařta, vernacular, or peculiar to a country.

Đujbēlneac, a necromancer.

Đujbžeann, a sword, a dagger.

Đujbžejnte, the Danes, i. e. the black nations.

Đujbřljač, the spleen.

Đujblēad, a doublet.

Đujžam, or đjžjm, to cluck as a hen.

Đujl, an element; na ceřřje đūl-le, the four elements; also a creature.

Đūjl, delight, desire.

Đūjl, partition or distribution.

Đujljbřj, anxious, sad, melancholy.

Ðuyle and ðuyléjn, a leaf, a fold.
 Ðuyleam, God, because Creator of all things.
 Ðuyleamajñ, God.
 Ðuyleamanaðð, the Godhead.
 Ðuyleamanta, of or belonging to the Godhead.
 Ðuyleōza, folding doors, the leaves of a door, or the leaves of trees.
 Ðuylgñe, wages, hire.
 Ðuyljm, to take pleasure or delight; ðuyljg mē, I desired, or I found pleasure in.
 Ðuylle, a green bough or leaf; also the leaf of a book.
 Ðuylleabañ, leaves, a leaf of a book.
 Ðuyleabañac, full of leaves.
 Ðuylleacāñ, a book, or the leaf of a book.
 Ðuyllean, a spear.
 Ðuyleōg and ðuyleāñ, diminut. of ðuylle, leaf, either of a tree or book; also the fold of a door; Wel. *deilen*.
 Ðuylleōgac, leafy, full of leaves.
 Ðuylleuñ, of or belonging to leaves.
 Ðuyljljgjm, to bear or bring forth leaves, to bud, to spring.
 Ðuyljmjōl, a caterpillar; Lat. *convolutus*.
 Ðujm, poor, needy, necessitous.
 Ðujne, a man, either the male or female sex: it is a general name for man, like the Lat. *homo*; its root is the same with the Greek verb *δυναμι*, *possum*; vid. *feap* and *ƿjñ*, *infra*, Wel. *dyn*, C. *Den*, Ar. *den*, Ger. *daen* and *diener*, a servant, and Cantarbr. *duenean*, idem.
 Ðujneabad, manslaughter; *zac* olc tɿg ƿan ðoman jðjñ ƿeall aɣur ðuneabad.
 Ðujnn, to us, i. e. *do jnn* or *ɿjnn*.
 Ðujnoɿjñeac, an assassin or murderer; *ad beapɿ ɿjal ƿjñu*; *eja* ðon ðjɿ ɿeo jɿ ƿeapɿ lɿð ðo

lēgjon cūgajð, an ē ðapnabaj, Ðujnoɿjñeac, no an ē loɿa ɿan cjonnta.—*Uheabañ breac*.
 Ðujñ, an oak-tree; hence the letter ð is called Ðujñ; Wel. and Cor. *Dar*.
 Ðujñe, rude, rugged, surly; *vid. ðuajñe*.
 Ðujñe, a wood or grove of oaks.
 Ðujñe, stupidity, insensibility, Lat. *durities*, also obstinacy; ex. *do* ðj *do* ðujñe na hɿmñeapana nāñ tñeɿg ɿjad an cat ɿur tujɿ an upmōñ, such was the obstinacy of the battle, &c.—*Vid. Caɿtñejm Thoɿñdealbajg, ad an. 1318*.
 Ðujɿ, a crow.
 Ðujɿ, a precious present or favour, hence a jewel.
 Ðujɿcɿll, a sanctuary.
 Ðujɿreal, a spout.
 Ðujɿɿjolla, a client.
 Ðujɿɿgɿe, awaked; ðujɿɿgɿe, *idem*.
 Ðujɿjuɿad and ðujɿɿam, to awake.
 Ðujɿɿgɿjm, to awake, to rouse up.
 Ðujɿ, unto thee, i. e. *do tū*; *ɿujɿe, idem*.
 Ðujɿɿabaj, deformed, ugly; also dark, gloomy.
 Ðujɿɿñ na hojðce, the morning.
 Ðul, a snare or trap; also a fishing with nets.
 Ðul, the terraqueous globe.
 Ðul, a satyrist.
 Ðul, to go; *do* ðul tɿañ, to pass over; *do* ðul a mūɿa, to be lost; ðul añ a naɿajð, to proceed.
 Ðula, a pin or peg.
 Ðulɿabaj, doleful, unpleasant.
 Ðulcāñac, dirty, miserly, pitiful.
 Ðulcāñ and ðulcāñacð, avarice, covetousness.
 Ðulcāoð, a page.
 Ðuma, a place of gaming, as *ðuma ɿeɿlɿe*.
 Ðun, a strong or fortified house, a fortress, or fastness; a habitation built on a hill or mount, such a

position being generally the fittest for defence; but the true meaning of this word in Irish is a strong and well barricaded habitation, as appears from our having no other verb, at least in common use, to signify the act of shutting or making fast, but *dūnaim*, which in its second person singular of the imperative mood makes *dūn*, Lat. *claude, occlude*. This monosyllable is one of those primitive and principal words that have been preserved in various different languages. *Dūn* was in common use in the Celtic of Gaul, and gave name to several places or habitations, as *Lugdunum Augustodunum*, &c. We find the same word used in the same sense in the Cantabrian or old Spanish; the Anglo-Saxon word *town* is of the same structure and meaning. It appears by the very name of the capital of Britain, I mean London, called both *Londunum* and *Londinium* by the Romans, that the old Britons had the word *dun* in their language. The name of that famous town is constructed of *long*, which in old Celtic signifies a ship, and *dūn* or *djn*: for in our old Irish the two writings are used indifferently, (*vid. djn*,) the compound of which signifies a town or station for ships. The names of a great part of the ancient strong habitations of the old Irish begin with the word *Dūn*, as *Dūn-cearṁma*, now Wicklow; *Dūn-cearṁmna*, now the old Head of Kinsale; *Dūn-gláirne*, a regal house near Sljab ṁjr; in Munster; *Dūn-cljac*, another royal house near Knocaine, in the County of Limerick; *Dūn-cljomčajan*, the palace of

an Irish king near the hill of Howth; *Dūn-ghot*, one of the regal houses of Munster near the Gailty-hill; *Dūn-da leat-gláir*, now Down, a bishop's see in Ulster, the burying-place of St. Patrick, S. Columcille, and St. Bridget; *Dūn-Dubljne*, an ancient name of Dublin, literally signifying the castle of the Black Pool, the water of the river Liffey being very black towards the harbour; *Dūnna Sead*, Balthimore, &c.

The old Irish had four sorts of habitations, viz. 1°. *Cačajan*, a city; 2°. *baile*, a town; Lat. *villa*, called also *baile ṁojr*, if a large town; 3°. *Dūn*, a strong or fortified habitation; 4°. *brúj-ženn*, otherwise called *brúž*.—*Vid. Cačajan* and *brújžean* and *brúž*, *supra*, where it is remarked that those words are or were preserved in different other old languages in the same sense, and in the same radical structure.

Dūnaš, a house, a habitation; also a camp.

Dūnaš, a multitude.

Dūnaim, to shut up, to close together, to join; *nj fējdjr* a *dūnaš*, it cannot be shut.

Dūn-ānāy, a habitation.

Dūn-ljoj, a palace.

Dūn-maṁbāš, homicide, manslaughter.

Dūn-maṁčāč, a manslayer.

Dūnn, a doctor or teacher.

Dūj, stupid, dull; *djne dūj*, a blockhead; also hard; Lat. *durus*.

Dūj and *duoj*, water, *hinc dūjluy*, watergrass, or water-cresses; Gr. *ὕδωρ*.

Dūnājn, affable.

Dūnāy, a house or room.

Dujb, a distemper or disease.

Duinn, a fist, a hand; lán duinn, a handful.

Dūnteac, a temple.

Dūnteac, a cell, a pilgrim's hut, or cabin; dūnteac djetneabaje naomta, the holy anchoret's cell, &c.

Durūnta, rigid, morose.

Dur, in order to, that, to the end that; go ndeacajnn don cātajr dur a bpažajn neac dū ma bajl njd dom ealajdjn, till I go to the city, to the end that I may there find some person who may want my goods.

Dur, a fort; dur-ajr, a place of refuge, or safety.

Durajra, a client.

Duract and dūray, watchfulness.

Durcūmal, a woman-client.

Duržajrm, a calling, appellation.

Durōglac, a client.

Dutay, nature, or the place of one's birth.

Dutacari ollamanta, fee farm, feudam.

Dūtajd, a land, a country.

Dūtamajl, of a good family.

Dūtca, genuine.

Dūtcaayac, an inhabitant; one from the same country.

Dūtjacd, diligence, kindness.

Dūtjacdac, diligent, urgent, kind.

REMARKS ON THE LETTER E.

E is the fifth letter of the Irish alphabet, and the second of the five vowels, of the denomination of caol, or small vowels; it is sometimes short and sometimes long, and thus answers the Greek ε and η, as Capelles ingeniously observes of the Latin: *E vocalis*, says he, *duarum Græcarum vim possidet, nam cum corripitur, ε est, cum producitur η est.* It is in Irish called Eāba, or Eāda, from eāda, the aspen-tree; Lat. *tremula*; which is commonly called Cιαννεμωταc, and is not unlike the name of the Greek vowel η, and the Heb. ה. It is commutable only with I, and is very often, but especially in ancient manuscripts, written and used for I indifferently; and we find this indifference common to the Latins, as *Dii* for *Dei*, *heri* for *here*, *vespere* and *vesperi*, *cinis* and *ciner*, *impubes* and *impubis*, *omnis* for *omnes*, from *decem* is formed *undecim*, from *emo*, *premo*, is formed *redimo* and *comprimo*. E is the præpositive vowel in the five diphthongs and triphthongs, called na cujg heādba, or heābað, or the five ephthongs, viz. ea, eo, eoj, eu, ej, and of these the Hebrews have *eu*, as Heb. הָעוּ; but the Gr. and Lat. have both *eu* and *ei*, as Lat. *heu*, *hei*, and Gr. *ευ*, Lat. *bene*, Gr. *ειδω*, Lat. *video*, &c.

E and ead, are negatives in Irish, as e-dejmjn, uncertain.

E and rē, he, it; cja hē, who is he? nj hē ro, it is not this.

E, an interjection importing grief;

Lat. *hei*.

Eabari and eabari, mud, mire, &c.

Eābað, the aspen-tree; hence the name of the letter E.

Eabrac, the Hebrew tongue; Ea-

ḥṣaḥ, the same.

Ḥabṣadac, a Hebrew, one of the Hebrew nation.

Ḥabṣad, iron.

Ḥabṣon, a pan, a chaldron.

+ Ḥabur, ivory; Lat. *ebur*.

Ḥacceayit, iniquity, injustice.

Ḥaccōmlan, injustice, oppression.

Ḥaccomlajm, to omit.

Ḥacconac, mad, doting, absurd.

Ḥacconn, rage, madness, want of sense.

Ḥaccon, or eāḡcon dujne, a silly, foolish man: for cc, or double c, is pronounced always like ḡ.

Ḥaccoḡḡ, the face or countenance.

Ḥaccoḡḡ, a degree.

Ḥaccoḡḡ, a framing or building.

Ḥaccoḡmujl, unlike.

Ḥaccoḡmujle and -leacḏ, disparity.

+ Ḥac, a horse; Lat. *equus*; in the genit. sing. and nom. plur. it is eḡc; eac-cōḡmljonḡa, a dromedary.

Ḥac, any.

Ḥacac, having many horses.

Ḥacac, Ḥoḡb Ḥacac, a barony in the west of Carbury, in the County of Cork, the ancient estate of the O'Mahonys.

Ḥacḏ and eacṭ, a condition, &c.; *vid.* acṭ; also or, either, unless.

Ḥacḏa, clean, pure, neat, decent.

Ḥacḏam, to do, to act.

Ḥacḏlac, a servant, a post-boy, news-carrier; also a soldier's-boy, a knapsack-boy, a garson.

Ḥacḏlayḡ, a rod, a whip to drive a horse; from eac, a horse, and layḡ, a lash.

Ḥacḡmac and eacḡmonḡ, to happen or fall out; as eacḡmac dujne ḏḡoḡ ḡḡn ḡo moḡnn don beaḡ ḡḡa do ḡḡoḡ aco ḡḡju, a man of them happened to be there, who distributed part of their small provision among them; eacḡmonḡ ṭḡá ḡn aḡoḡle daḡmḡḡn eacṭ ḡḡn

ḡḡḡcanuḡ aḡuḡ ḡḡḡ na ḡḡa-bḡa, at another time a battle happened between Hircanus and the king of Arabia.—L. B.

Eacnac, blasphemy; ḡḡ ḡolluḡ ḡuḡ ḡo cūalabāḡn anoḡḡ an eacnac, *nunc audistis blasphemiam*.—L. B.

Eacḡnac, horses.

Eacḡnaḡḡ, rowing.

Eacḡnaḡḡ, a fair.

Eacṭ, an accident that moves sorrow or compassion; aḡ mōḡ an ṭeaṭ ṭuḡṭm Ṭaḡḡḡ, Thady's fall is a great cause of sorrow.

Eacṭ, an achievement, feat, exploit; ex. ḡeaḡ eacṭa, a brave man.

Eācṭ, a condition.

Eācṭamajl, conditional; also having great performance.

Eacṭḡnac, an adventure, or adventurous uncertainty; mḡḡe aḡ ḡeaḡn eacṭḡnac nā aḡḡḡṭe, proverb.

Eacṭḡnan and eacṭḡnannac, a foreigner.

Eacṭḡocajḡ, a prey or spoil; also unmerciful.

Eacṭḡocajḡeac, merciless: but more commonly and properly ēad-ṭḡocajḡeac.

Ead, is one of the ten negatives of the Irish in compound words, as eād-ṭlāḡṭ, ēad-ṭlāṭac, undaunted, intrepid: these ten negatives are in the following Irish verse:

Neam aḡuḡ an, am, eaz, eay,
E, ead ḏō, ḏḡ, nḡ hoḡḏ ḏḡmeay.
ḡnḡ, mḡ, nḡ moḏ ceḡlḡe.

ḏeḡc nḏḡultac na ḡaoḡḡlḡe.

Eād, jealousy, also zeal; genit. ēada; bean ēada, a jealous woman.

Eād, eūt, obloquy, reproach.

Eādac, clothes, raiment; eādac ḡōḡn, sackcloth.

Eādaḡḡḡm, to clothe, to cover.

Eādaḡl, profit, advantage; *vid.*

eádál.
 Eádájlleac, an Italian.
 Eádajngean, weak, not strong.
 Eádajngneact, weakness.
 Eádajne, a jealous lover.
 Eádajmeay, the art of invention.
 Eádál, or eádájl, gain, profit; also
 a prey, spoil, or booty.
 Eádálac, profitable.
 Eádan, the forehead; aṛ meádan,
 on my forehead.
 Eádanán and eádnán, a frontlet.
 Eádajǵajne, corrupted from ea-
 daṛ-ǵajne, divorce, or separa-
 tion. Note that ea without a
 long stroke over it, as in this
 word, is pronounced like a, but
 with that sign over it, sounds
 like ai in the English words
maid, laid, or as a in the words
trade, made, &c.
 Eádajǵna, ingenuity.
 Eádajǵnajm, to know, to distin-
 guish.
 Eádajǵújde supplication, inter-
 cession; eádajǵújde na náom,
 the intercession of saints.
 Eádajnajd, fraud, malice, deceit;
 also an ambuscade; nō fág ea-
 daṛnájde jnn ǵac beallac ō
 ǵjn ǵo teamajr, i. e. he left
 men in ambuscade on every road
 from thence to Tara.—*L. B.*
 Eádajǵaj, an interposer.
 Eádajta, noon, or dinner-time.
 This word I judge should be
 rather eatajta, i. e. between
 two; as the sun is at noon ex-
 actly midway between east and
 west.
 Eád-dojrǵjm, to naturalize.
 Eád-dojmjn, shallow.
 Eád-dōtcay, despair.
 Eád-dōtcayac, despairing, de-
 sponding.
 Eád-dōtcayajm, to despair, to be
 out of hopes.
 Eád-fulanǵ, intolerable; also im-
 patient.

Ead, time, opportunity, season;
 ǵan eada, without time.
 Ead, yea, yes; nǵ head, no, so,
 nay.
 Eadað, an aspen-tree; also the
 name of the æ, and the diph-
 thong ea; eabað.
 Eadon, namely, to wit.
 Eádmaj, jealous.
 Eádmajne and eádmajneact, jea-
 lousy.
 Eádmēðanaç, immediate; and
 ejðjmeðanaç, mediate.
 Eádōjdǵjm, to despair, be out of
 heart.
 Eádōtcay, despair; *vid.* eád-dōt-
 cay.
 Eadri and eadajr, in compound
 words is the same with jðjr, be-
 twixt, between; Lat. *inter*.
 Eadriad, between thee, i. e. eadajr
 tú; eadriam, between me, i. e.
 eadajr mē; eadriajnn, between
 us, i. e. eadajr jnn, no ǵjnn;
 eadriajb, betwixt you, i. e. ea-
 daṛ jb, or ǵjb.
 Eadriocð, plain, manifest.
 Ead-tajrjjoct, alienation, ill-
 will.
 Eád-clájt and eád-clátaç, coura-
 geous, strong, undaunted, in-
 trepid.
 Eád-tréojr, imbecility; also ir-
 resolution.
 Eád-tréðriac, ignorant of the way;
 also weak.
 Eád-triom, light, brisk, nimble;
 also giddy.
 Eád-triomaçan, eád-triomūǵað and
 eád-trujme, lightness, ease, com-
 fort, riddance.
 Eád-triomán, a bladder: pronounc-
 ed eáðriomán.
 Eád-tūalang, incapable, unable;
 aṛ eád-tūalang me aṛ a fu-
 lang, I am not able to bear it.
 Eád-urlabriad, a solecism.
 Eád-uricam, of old.
 Eag, is one of the Irish negatives,

as *eáz-epūay*, sickness; *eáz-cōjn*, injustice.

Eáz, i. e. *eáyzā*, the moon.

Eáz, death.

+ *Eāza*, ice; *lyce eāza*, flakes of ice.

Eazac, deep.

Eázam, to die, to perish.

Eázán, (*Mac-Eázán*), a family-name, whereof I find four different septs, two in Connaught, i. e. one in Breiffne, whose lordship was the district called *Clajnp̄easamūjze*, and the other in *Conmajene*, or *Sjól-anam-cujde*, who was toparch of *Clajndjajmada*, in the principality of *O'Madazajn*, or *O'Madjn*; another *Mac-Eázán*, who is otherwise written *O'heázán*, was one of the eight toparchs deriving under *O'Carol* in the country called *Ejle j Cheapbūjl* or *Elia Carolina*, now partly in the King's County and partly in Lower Ormond, in that of Tipperary; and the fourth sept of the *Mac-Eagains* were dispersed through the Counties of Cork and Kerry, the chiefs of which were hereditary judges of the courts of *Brehon-laws* under the jurisdiction of the *Mac Carty-Mores*, kings of *Desmond*. A gentleman of this family of the *Mac-Eagains*, by name *baotlac* or *boetjuz Mac-Eazan*, was the Roman Catholic Bishop of *Ross-Carbury*, in the reign of King *Charles I.* of *England*, who having engaged himself with a party of the confederated Roman Catholics, as their spiritual director, in an expedition tending to relieve the town of *Clonmel*, and being taken prisoner of war by *Lord Orrery*, was immediately, and without examination or trial, ordered to be hanged like

a common malefactor; contrary to the laws of war, of nations, and of common humanity.

Eazan, a bottom; hence *poll dub-ajgējn*, or *dub-eazajn*, an abyss.

Eazajn, order; *do euj rē a neazajn*, he put in order.

Eazajajm, to set in order.

Eáz-bjot, a carrion.

Eáz-eáojne, a sick or dying groan, or plaint; from *eáz*, death, and *eáojne*, plaint or moan.

Eázcaoir, a sounding line.

Eáz-cōjn, falsehood, injustice; also wrong.

Eázcoygz, a face, form, figure, or countenance.

Eáz-epūajd, sick, weak, feeble: more properly in the literal explication it means, not firm; Lat. *infirmus*.

Eáz-epūay, infirmity, sickness.

Eáz-cubajd, unfit, improper.

Eazla, fear, dread, apprehension; *eazla zo*, lest that.

Eazlac, fearful, timorous.

Eazlajm, to fear; also to frighten, or deter, to affright; *do eazlaj-deadam zo mōjn*, they were exceedingly afraid.

Eazlajr, the church; Wel. *egluyys*, Lat. *ecclesia*, and Gr. *ἐκκλησια*, gen. *eazujlye*, or *eazlajye*.

Eazlajyeac, of or belonging to the church, a churchman, or clergyman.

Eazlajyeamajl, or *eazajlyeamajl*, becoming a clergyman.

Eazlan, a biting.

Eazlayda, ecclesiastical.

Eázmajr, without; *aneázmajrlajme*, without a hand.

Eázmajr, reputation, fame.

Eázmajyeac, very great; *zriád eázmajyeac*, very great love.

Eazmjn, about; *circa*.

Eazna, prudence, wisdom; *vid. azna*.

Eaznac, wise, prudent, discreet;

and eagnaíðe, a philosopher.

Eagnaç, or eacnaç, blasphemy; do n̄inn an fear uð ēacnaç, do n̄ad an raçart, n̄ pollur zo n̄o cuallaðajr a nora an eacnaç, do n̄reagaçr na lūdaçç, n̄ b̄j-odba baçr ðujnn ē, that man has been guilty of blasphemy, said the priest, it is evident that you have heard now the blasphemy; the Jews answered, he is our mortal enemy, or an enemy who deserves death; ð do çonaçr an naom̄ an n̄jç az eacnaç Çrjoçð, azur az adriad deaman, when the saint (Patrick) saw the king blaspheme Christ and adore demons, &c.—Leáðar b̄neac.

Eagnaç, a complaint, also resentment, also a cause of grief and sorrow; as jomða Eagnaç ajr Çrjnn.

Eagnaíðe, a wise man, a philosopher.

Eagnaíðjm, to complain, to accuse.

Eagnaçr, querulous, full of complaints; n̄jr bu eagnaçr, n̄jr bu ealc, *non querula neque malevola erat.*

Eagnaçr, love; ar eagnaçr a m̄r, *propter amorem filii*; vid. Brogan in Vita Brigidæ; written indifferently eugnaçr, or eagnaçr.

Eagnaçraçr, a mediator.

Eagnaíðjm, to set in order.

Eaçuad, impotent.

Eaç-ramujl, singular, matchless; from eaç, *non*, and ramujl, *similis*.

Eaçramajl, strange, surprising, extraordinary; also various, diverse, mixed.

Eaçramla and eūçramlaçt, strangeness, variety, diversity.

Eaçramluçað and eaçramlaççjm, to vary, to diversify.

Eaçramluçað, a varying or chang-

ing.

Eal, fainting; az ðul a nēal, fainting; *vid. nēal*.

Eala, a swan.

Ealað and ealaðan, learning, skill, knowledge; also an art or science.

Ealaðanta, artificial, curious, ingenious.

Ealaíðjm, to stalk; also to steal away, to desert, &c.

Ealaíðteaç, a revolter, or deserter, one that sneaks off, or steals away.

Ealang, a fault, or flaw.

Ealaçr, salt.

Ealba, a herd, or drove.

Ealc, malicious, spiteful, envious, &c.; n̄jr bu eagnaçr, n̄jr bu ealc, *non erat querula, non malevola*.—Brogan in Vit. Brigid.

Ealemaçr, envious, spiteful; also lazy, sluggish.

Ealz, noble, excellent; hence Injr Ealz, a name of Ireland.

Ealoçað and ealuçað, sneaking, stealing away.

Ealuççjm, to sneak off, to steal away; as do ealuççeadaçr ðon çaçraçç, they got by stealth into the city.

Eall, a trial, a proof, or essay.

Eallaðajr, a vast number, a great multitude.

Eallaç, a hearth; ar an teallaç, upon the hearth.

Eallaç, a burden, or load.

Eallaç, cattle of any kind.

Eallaç, an artful trick.

Eallaç, a battle.

Eallaççe, household stuff, furniture.

Eallaç, wonder, astonishment.

Eallaç, cattle given by way of a portion.

Ealçad, coziness.

Ealta, repentance.

Ealta, a flock, herd, drove, trip, rout, pace, &c.; ex. ealta eán,

a flock of birds; *ealta muc*, a herd of swine; *ealta dam*, a drove of bullocks; *ealta gaban*, a trip of goats; *ealta madubde allta*, a rout of wolves; *ealta arrajl*, a pace of asses; also a tribe or family, as *ealta glan tyluag uá ngeal ccajr*; *ealta maiceac*, a troop of the cavalry; *áitjb bñn-ealtaic*, places resounding with the melody of birds.

Ealtáide, white.

Ealtjn, a razor.

Eaman, the principal regal house of Ulster, anciently the seat of the Ruderician kings of Ulster.

Eamajn, double; and *eamanta*, the same.

Eamajnye, wisdom.

Eampaio, a kind of stone.

Eán, *eún*, and *én*, a bird, a fowl; *éan fjon*, an osprey.

Ean and *an*, water.

Eán, any; *ai eán-còr*, in anywise, at all, in the least; *ai zac eán còr*, by all means; *vid. aon*.

Eanda, a simple in physical drugs.

Eang, a year.

Eang, a track or footstep.

Eangac, a fishing net; also a chain of nets, such as is used for salmon and herrings.

Eangac, a babbler.

Ean-glòr, of one voice or speech.

Eangla, an anniversary feast.

Eanglam, a lining.

Eanglajr, bad or weak drink with bread, as milk mixed with water.

Eangnam, generosity, also dexterity at arms, prudence, &c.; a *re eangnam na loclannaic do majr San Možcòrb ran*, the dexterity of the Danes (at arms) was known to be inherited by that Moghchorb.—*Vid. Annal. Innisfallen*.

Eangrad, they advanced, or went

forward.

Eanluineacò, fowling.

Eannec, innocent.

Eánataò, at once.

Eantòg, a nettle; *neantòg*, *idem*.

Eántojrg, on purpose; also in one bulk; *deántojrg* is the usual expression.

Eán-tòrt, of any manner or sort.

Ean-uajne, one hour; *ream-eánuajne*, a way-faring man that stays not above an hour in a place.

Eanuc, a eunuch.

Eaondaicò, an unity.

Eari, a head.

Eariaò, fear, mistrust.

Eariajm, riding.

Eariam, to refuse, to deny; *dearia-dari*, they refused.

Eariajr, the end.

Earib, or *reamboz*, a roebuck.

Eariba, to tell or relate; *go ndubajrt oimeac na razart me hjoza, aitejm tu aji Oja beo zon eariba dujnn an tū Crijort Mac Oē*, so that the high priest said unto Jesus, I conjure you by the living God to tell us if you are the Christ the Son of God.—*L. B.*

Earib, an offer; also command.

Eariba, an occupation or employment; a *re fa heariba dō, bjē az jonzajne muc dō Mhjlco mž dal-Narujde jn djtneab na rlejbē*, his occupation was herding swine for Milco, king of Antrim, in the wilderness.—*L. B.*

Earball, a tail; *bun an earbajl*, the rump.

Earbam, to bid, or command; also to rely or depend upon; *earbajm mžot*, I depend upon thee.

Earic, speckled; also red.

Earic, a cow.

Earic, a salmon.

Եալե, honey; also a bee.

Եալե, a tax or tribute; յօժ եալեա, ելլե, or kindred money.

Եալե, Heaven.

Եալեաժ and եալեայմ, to fill; եալեձօյր na յլուայճ, i. e. do ljonadօյր na յլուայճ.

Եալեամայլ, sweet, pleasant, agreeable.

Եալեձաժ, coloured red.

Եալեայլլ, a prop, post, or pillar.

Եալեայլե, a barring and hindering.

Եալեձօմ, noble.

Եալեւաձիւ, a lizard, an emmet.

Եալեիւ, a deficiency, an eclipse.

Եալեձաժ, a feast or solemnity.

Եալեձանալ, a piper, trumpeter.

Եալ-բայթեայ, an aristocracy.

Եալգաձայլ, a miserable state of captivity.

Եալայմ, to build, to frame, or make up; Gr. *εργειν*, *operari*.

Եալգաձաժ, to apprehend, or make prisoner; ex. an luծճօրտ յոնալ եալգաձաժ իօրա, the garden wherein Jesus was made prisoner.—*L. B.*

Եալգայլե, prohibition.

Եալգայլայմ, to congratulate; also to prohibit or forbid.

Եալգալան and եալգալան, a piper; also noisy, clamorous.

Եալգնայժ, magnificent, worthy, virtuous.

Եալգնամ, to prepare a feast.

Եալգնա, conception, quickness of apprehension.

Եալլամ, noble, august, grand; hence Anglice, *earl*.

Եալլա and եալլայժեայրա, galloping.

Եալլաձ, arms.

Եալլա, for ծրա, barley.

Եալլաճ, յալլաձ, or յալլան, iron.

Եալլաձ, redemption.

Եալլայլ, a part or share.

Եալլեձ, to watch, to take care of; *azur bճրո ըոնն az eալլեձ*

na hօճա (Մայլե) չօ նձեաձայն-րե շար an Եալլայլ ծար an երա-ճայն յոնտե նեաժ ձա մբայլ ոյժ ծօմ եալեձայն տար եալլան ծօձա na hօյճե a ուօժ; stay here to wait on the Virgin (Mary) till I go to the city, where I may find some person who may give this night's lodging and entertainment to the Virgin in exchange for some thing which belongs to my trade.—*L. B.*

Եալլա, and genit. էլլա and էլլալե, the end or conclusion; also the limit or boundary of a place; ծարնե a նեալ a ծօյրե, a man in the declension of his years; a նեալլա na էլլալե, in the limits of the country.

Եալլա, a champion; Gr. *ηρωε*, Lat. *heros*; also noble, grand.

Եալլաձ, the spring; gen. եալլայլճ:

Եալլաձ and եալլայլժե, wares or commodities, furniture, accoutrements, either personal or household.

Եալլաձ, a military suit, a complete armour; hence the English word *array*.

Եալլաձայմ, to spring.

Եալլայլժ, a mistake, a fault; Lat. *erratum*; *an ըոն a եալլայլժե, propter erratum*.

Եալլայլթեայ, to be served or attended.

Եալլաձ, a sickness, or disease; ծօն թեալաձ բալլա a ոյճեաձ, he died a natural death.

Եալլաթաձ, expulsion, banishment.

Եալլայլժայմ, expulsion, banishment.

Եալլալլե, dispraise, disparagement.

Եալլա, to make, or do.

Եալլալլալ, or եալլալլայլ, an example, sample, or pattern.

Եալլա, a tail.

Եալլաձոնտա, եալլաձոնաձ, and եալլաձոնտայ, dissension, disagree-

ment; also disobedience.
 Eay-donntac, disobedient, repugnant, rebellious.
 Eayaontūzad, schism.
 Eayan, a cataract, a fall of water, a cascade.
 Eayand, *idem*.
 Eayand, a quarrel; eayand do bnyodad, to provoke a quarrel.
 Eayargan, a tumult.
 Eayba, want, scarcity, defect, absence, also vanity; eayba bnyazad, the king's evil.
 Eaybajgm, to want or lack.
 Eaybajn, the kingdom of Spain.
 Eaybal, an apostle.—*Matt.* 10. 2.
 Eaybalōjd, absolution.
 Eaybantā, or eayporntā, vespers, or evening prayers.
 Eaybog, or eaycop, a bishop.
 Eayc, water, also old.
 Eayzajne, a warning.
 Eayzal, a storm, a blustering wind; also a surprise.
 Eaycan, or eayzōn, shooting into ear, as the corn does when it begins to form an ear.
 Eaycan, a fall; eaycan a mbéal; beánnan, to fall at entering a wide gap.
 Eaycanā, an adversary, an enemy; from the particle eay, one of the Irish negatives, and canā, a friend.
 Eaycoman, dirty, filthy, nasty.
 Eaycomata, satisfied.
 Eaycomla, to die or depart this life; *re* blážna azur cejēne fejōd ba rlan do Phylp an tan nō eaycomla zur an ccōjmde, i. e. Philip was eighty-six years old when he departed this life to enjoy God.—*L. B.*
 Eaycong, water.
 Eaycongna, a cry, or proclamation.
 Eayconn, an old man, an elder.
 Eayconn, the moon.
 Eaycna, a cup, a drinking vessel,

also a chaldron; á dušajnt loz rep fny zjolla zntād do eaycna najntz do cūn a racnažjyb benjamjn, i. e. Joseph said to his house-steward, put my silver cup into the sacks of Benjamin.

—*L. B.*

Eaycnað, walking, stepping, or marching.

Eáyga, the moon, also eáycán; *vid.* duajn j dūbážajn.

Eáygajd, easy, sensible; also nimble, active.

Eayzajne, a curse or malediction, a cursing.

Eayzal, a sound or noise.

Eayzan, an eel; *rectius*

Eayza, or rather eayzcū, an eel; from eay, or eayz, water, and cū, hound, and may properly be called a water-hound.

Eayzleayad, confusion.

Eayznað and eayznajm, to climb up, to ascend; hence Ojandajn Eayznað, Ascension-Thursday, so called anciently; but now it is commonly called Ojandajn Oeay-zabala, signifying the Thursday on which Christ sat on the right hand of God.

Eayzul, a wave.

Eayzde, conspicuous, remarkable.

Eaylabna, bounty, courtesy, affability.

Eaylájne and eaylájnte, a disease; also infirmity or unhealthiness.

Eaylán, sick, infirm.

Eayloc, a lake, or pool, &c.

Eaymajz, a lath or spar.

Eaymajl, a reproach, or reproof.

Eaymajlteac, dujne eaymajlteac, a reproaching or chiding person.

Eaynað and eaynam, a want of web enough for the loom.

Eaynað, music; also a song, or any melody.

Eaynað, time.

eayōg, a weasel.
 eayoman, a welcome.
 eayomōd, or eayōgmōd, disrespect, dishonour.
 eayomōdeac, disrespectful, disobedient.
 † eay-onōjn, dishonour, abuse.
 eayonōjneac, abusive, unmannerly.
 eayontac, rude.
 eayōndūgād, disorder, confusion.
 eayonrgajn, contrition.
 eayonrgajm, to hurt or offend.
 eayonrgnad, squeezing or crushing.
 eayrug-rpeajn, the herb ox-eye-daisy; Lat. *bellis major*.
 eayriannájt, the world.
 eayraošte, loose.
 eayruad, a famous cataraet of the river Earn, now called the Salmon's Leap, which divides the County of Donegal from that of Leitrim — Vid. *As*.
 eayraot, health.
 eay-tajriajnz, extraction.
 eayūanajm, to scum or skim.
 eay-ūmal, disobedient.
 eay-ūmlad and eay-ūmlacō, disobedience, obstinacy.
 eay-urwūday, presumption.
 eay-urriamac, disrespectful, stubborn; also a rebel or revolter.
 eay-urriamad and eay-urriamacō, rebellion, disobedience.
 † eata, old, ancient; ōg azur eata, young and old; Gr. ετος, i. e. *annus*, and Lat. *etas*.
 eatac, i. e. yeandōjn, an elder, or an aged person.
 eatal, pleasure, delight; ay eatal leam, I am well pleased.
 eatal and eatalad, flight.
 eatal, the world.
 eata, gone, sent.
 eetan, a ship.
 eatla, prayers or supplications; ex. do n̄jñne Samād Chjariájn eatla cum Ōja fñj a. ttjrad

rlan dá njonncājō, the convent or religious community of Kieran offered up their supplications to God for their safe return.
 eatla, sadness, dullness.
 eatlajm, to fly; do eatajljžjodaj rān majñ, they flew into the sea; Lat. *attollo*.
 eatojna, between them, amongst them.
 eatriatac, late.
 eatromán, a bladder.
 eatrujme, lighter; also lightness; vid. eād-trom.
 eattrōcajne, cruelty, no mercy.
 eattrōcajneac, unmerciful.
 eattrom, light, swift.
 eattromam, to relieve, to make light.
 Ebejñt, or ebjñt, topography.
 Ebād, the aspen-tree; also the name of the letter E.
 Ebljnz, to spring off or on.
 Ebljngead, a skipping or leaping.
 Eblōg, or eblēōg, a hot coal or ember; eblōg dearg, red hot embers.
 Ebjon, a kettle, or chaldron.
 Ebul, or aōjbeal, a coal of fire; dim. eblōg, *supra*.
 Eccnac, reproof, or reprehension.
 Eccnajñc, the time past.
 Eccnajñc, a prayer or intercession.
 Eccořg, model, shape, or appearance.
 Eccnadac, spiteful, unfaithful.
 Eccnajde, enmity, hatred, spite.
 Ece, clear, evident, manifest; ece an talam, the land is in sight; Lat. *ecce*.
 Ecna, eating, spending.
 Ecjñde, apparent, manifest.
 Ed, jealousy.
 Ed, gain, profit, advantage.
 Ed, to take, to receive, to handle.
 Ed, defence, protection.
 Ed, or ejd, cattle.
 Edaojg, uncertain.

Ǝddɹeɹmɹm, to catch at.
 Ǝdean, a receptacle.
 Ǝdearib, false, uncertain.
 Ǝdeɹʒneac, gelded.
 Ǝdel, prayers, or orations.
 Ǝdon and eadon, to wit, namely,
 that is.

Ǝdɹð, ugly, deformed.
 Ǝdɹm, to catch, to apprehend.
 Ǝdɹne, hostages.
 Ǝdɹɹɹɹɹmɹm, to endure, to suffer.
 Ǝdɹɹmēodantōɹɹ, a mediator.
 Ǝdmair, jealous.
 Ǝfeact, effect, also consequence.
 Ǝʒceart, iniquity, injustice.
 Ǝʒcɹállarð, absurd, silly, foolish.
 Ǝʒɹpteac, an Egyptian.
 Ǝʒmuy, defect, lack, want.
 Ǝɹbɹɹɹm, to sparkle.
 Ǝɹblɹ, an interjection.
 Ǝɹð, tribute, tax, or subsidy.
 Ǝɹð-ðɹʒðe, ingratitude; from ead,
 negat. and ðɹʒðe, gratitude; *vid.*
 ðɹʒðe.

Ǝɹðe and Ǝɹðeað, cloth, apparel,
 raiment, also an armour; ʒo
 nɹomad onconn, eac, azuy Ǝɹðe,
 with many colours or flags,
 horses, and armours; cuɹɹ oɹɹ
 tēɹðe, put on thy brigandine.

Ǝɹðeað and Ǝɹðm, to dress, to at-
 tire; Ǝɹðeðctarɹ ē, he shall be
 attired; do Ǝɹðɹʒ Saul Óáɹbɹ,
 Saul armed David.

Ǝɹðeadaç, harnessed.
 Ǝɹðeapbta, dissolute, loose; ðáoɹne
 Ǝɹðeapbta, reprobates.
 Ǝɹðeapɹcaɹam, to scatter or dis-
 perse.

Ǝɹðean and genit. Ǝɹðne, ivy;
 dimin. Ǝɹðneán.

Ǝɹðneac, full of ivy; Lat. *hederosus*;
 hence Cluairn Heɹðneac,
 in the south of Leinster, which
 in St. Fintan's life is interpreted
Latibulum Hederosum.

Ǝɹðeanán, the dimin. of Ǝɹðne, an
 ivy-branch or bough, an ivy-
 bush; caoɹ Ǝɹðneɹn, an ivy-

berry.

Ǝɹðeanðʒ, another diminutive of
 Ǝɹðne.

Ǝɹðlɹð and Ǝɹðlɹom, a plea, a
 case; also a claim, or demand of
 debt.

Ǝɹðɹðeac, a cuirassier.

Ǝɹðɹmɹn, doubtful, uncertain.

Ǝɹðɹnte, doubtful.

Ǝɹðɹoɹ-ɹolay, twilight.

Ǝɹðɹɹ, between, betwixt, amongst;
 Lat. *inter*.

Ǝɹðɹɹ and Ʃɹðɹɹ, to be able; nɹ
 Ʃɹðɹɹ leɹɹ, he cannot; it is not
 in his power.

Ǝɹðɹɹ, a captive or prisoner, a hos-
 tage.

Ǝɹðɹɹceart, an equal distributive
 right; ɹɹ ɹadɹɹn da mac dēaz
 ɹɹnael ʒona neɹðɹɹceartarɹb,
 these were the twelve sons of
 Israel with their equal portions
 or rights.—*L. B.*

Ǝɹðɹɹceart Ʃocal, an interpreta-
 tion.—*Vid. Old Parchment.*

Ǝɹðɹɹ-dealūʒað and Ǝɹðɹɹðeɹɹt, a
 difference, separation, or divi-
 sion; also a distinction.

Ǝɹðɹɹ-dealūʒað and Ǝɹðɹɹ-dea-
 laɹm, to separate or divide, to
 distinguish.

Ǝɹðɹɹðɹɹɹɹ, a devastation, ravag-
 ing, &c.; as, Ǝɹðɹɹðɹɹɹɹ na
 cuɹʒe uɹle eatoɹɹa, the ra-
 vaging or devastation of the en-
 tire province between them.

Ǝɹðɹɹ-ʒleð, a decree, or judg-
 ment.

Ǝɹðɹɹ-ʒleððajm, to judge, or de-
 cide.

Ǝɹðɹɹlēn, captivity; ʒuɹ Ʃɹɹt a
 neɹðɹɹlēn, that he was made a
 prisoner; *vid. Caɹtɹeɹm Thoɹɹ-
 del*, an. 1311.

Ǝɹðɹɹ-mēððanaç, ʒo heɹðɹɹmēð-
 ðanaç, mediately, indirectly.

Ǝɹðɹɹ-mēððantōɹɹ, a mediator;
 also an interpreter.

Ǝɹðɹɹ-mɹnɹūʒað, interpretation.

ԵԺԺԻ-մ̄յոյւ̄ձած and ԵԺԺԻ-մ̄յոյ-
ջիմ, to interpret.

Եյբւոճ, effect, sense, conse-
quence; ոյծ չան Եյբւոճ, a
thing of no effect.

Եյբւոճաճ, effectual; also sensi-
ble.

Եյբւոճամայլ, the same.

Եյբւոճ, serious.

Եյջ-ւարտ, iniquity, injustice.

Եյջ-չալած, dotage; also stupidity,
dullness.

Եյջ-չալած, or Եյջ-չալած, irra-
tional; Եւարեւոճ Եյջ-չալած,
an irrational animal.

Եյջ-չոյնտե, innumerable; also un-
decreed, unresolved upon; also
not to be comprehended or con-
ceived.

Եյջ-ւարտ, impolite, rude.

Եյջ-ւարտաճ, frowardness, rude-
ness.

Եյջ-ւարտ, imprudent.

Եյջ-ւարտաճ, imprudence, folly.

Եյջեան, force, violence, compul-
sion; ծոծ Եյջեան ծամ, I was
constrained; յե Եյջեան, by
compulsion; Եյջեան մայծոյնե,
the rape of a virgin or maiden.

Եյջեան, lawful, rightful, just; Եյ-
ջեան and այլ Եյջեան, scarcely,
hardly.

Եյջեանաճ, necessary, indispen-
sable; յաւտար Եյջեանաճ, hard
labour.

Եյջեայ, a learned man; pl. Եյջրե.

Եյջեամ, a crying, or roaring; gen.
Եյջմե; Եյրծ յե մեյջմե, hear
to my cry.

Եյջեամեօյի, a crier.

Եյջիմ, to cry out, to grieve, to la-
ment, to bawl.

Եյջիմ, some, certain.

Եյջիմ, truly, surely, or certainly.

Եյջլիճե, mean, abject.

Եյջլիճեաճ, abjectness.

Եյջնե, a salmon.

Եյջոյջիմ, to force, to compel; նա
Եյջոյջ մե, do not compel me;

also to ravish, or commit a rape.
Եյջոյջե, forced, ravished, com-
pelled.

Եյջոյւ̄ձած, a forcing, or compell-
ing; also a rape.

Եյջրեաճ, a school, a study.

Եյջրի, art, science, learning.

Եյլեյմ, to rob or spoil.

Եյլե, other, another; *rectius* այլե, *X*
ex. քան այլե; Lat. *alius*.

Եյլե ալ քիօջարտա and Եյլե ալ
Չեարմաճայլ, two districts in
the County of Tipperary, north
and north-east of Cashel, the
ancient estates of O'Carrol and
O'Fogurty.

Եյլե, a prayer or oration.

Եյլեաճայմ, to alienate, to part
with, to pass away.

Եյլիճեօյի, a creditor.

Եյլիւ and Եյլիւ, genit. Եյլե, a
deer, a hind; Gr. ελλος, a fawn. *+*

Եյլիւձած, accusation, charging,
calling to an account.

Եյլիւձած and Եյլիւջիմ, to charge
upon a person, to accuse; Եյլիւ-
ձիւր քեյն a ճեյլե, let them ac-
cuse each other; a ճայմ ծոմ
Եյլիւձած աշար յե, I am called
in question by you.

Եյլլ and յալլ, a thong; շո Եյլլ a
կիօջե, to his shoe-latchet.

Եյլլ, an ell or eln. *X*

Եյլլճեաճ, burial, interment.

Եյլնե and Եյլնեճ, uncleanness,
pollution; յո ճլան Օյա an Ե-
ալմալ ծո ալե Եյլնեճ, աշար Օ
այրեաճ ճեաման ճա յայն ann,
i. e. God cleansed the temple
from all uncleanness and dia-
bolical assemblies, or from being
the habitation of devils.—*L. B.*

Եյլնիւջիմ, to corrupt, to spoil; also
to violate or profane.

Եյլմ, quick, active, brisk.

Եյլմե, a cry.

Եյլմեաճ, obedience, compliance.

Եյլմլե, dilatory, slow.

Եյլմիմ, or Եյլիւջիմ, to cry out.

Εἰς μὲν οὖν, a dead coal.

+ Εἶς, or εἷς, one, the same; εἰς-
εἰς, of the same family.

Εἰς, a face or countenance.

Εἰς, and εἰς, bounty,
goodness; also courtesy, affa-
bility.

Εἰς, protection, defence, or
safeguard.

Εἰς, at once; δὲ εἰς, an
εἰς, they went together.

Εἰς, only begotten.

Εἰς, of equal size.

Εἰς, any thing.

Εἰς, to die or perish; ἀγὺς
εἰς, ῥε (Jacob) δὲ εἰς
muna ἡς an ἀγὺς ῥε εἰς,
and he (Jacob) will die through
sorrow, if he alone (Benjamin)
does not return home safe to
him.—*L. B.*

Εἰς, an epistle, a letter.

Εἰς, to transgress.

Εἰς, a wasp.

Εἰς, a heretic.

Εἰς, a burden.

Εἰς, Εἰς, Εἰς, the name
of Ireland.

Εἰς, a heretic.

Εἰς, or εἰς, heresy.

+ Εἰς, a rising; εἰς, na εἰς,
sun-rising.

Εἰς, assistants; εἰς, aux-
iliaries.

+ Εἰς, to rise, to mutiny, to pass
on or advance.

Εἰς, a viceroy, or chief governor;
na εἰς, ῥε εἰς, ῥε εἰς, ῥε εἰς,
i. e. the governors of Judea, un-
der Augustus, who were cotem-
poraries with Christ.—*L. B.*

+ Εἰς, an amercement, or fine for
bloodshed, a ransom or forfeit;
also a reparation.

Εἰς, a command or government;
do na εἰς, ῥε εἰς, ῥε εἰς,
Εἰς, do εἰς, i. e. Pharaoh
afterwards committed to Joseph

the government of Egypt.—
L. B.

Εἰς, *idem.*

Εἰς, to ride, to go on horse-
back.

Εἰς, a summary or abridgment.

Εἰς, rather Εἰς, is the name of
Ireland in the Irish language.

The names of countries, rivers,
mountains, and other great ob-
jects of the creation, had origi-
nally some meaning founded in
the nature of things, and gene-
rally derived from some property
or quality inherent to the object,
which distinguished it in the
eyes of the people, who gave it
its name. This maxim is appli-
cable to all such names of coun-
tries as have not been borrowed
from the national name of the
people that inhabited them.

Camden's derivation of the word
Εἰς, the name of Ireland, from
the Irish word εἰς, the west,
seems absurd for two reasons:
first, because the Irish word εἰς,
strictly and properly means only
after, (Lat. *post* and *postea*,) or
behind, as behind one's back;
and does not signify the *west*
but relatively to the position of
persons facing towards the east
at public prayers and sacrifices
offered to the Deity, according
to the practice of all antiquity,
both sacred and profane.—*Vid.*

Deay *sup.* In this position the
south is called by the name of
the right hand in Irish; and the
north by that of the left hand;
and as the Irish word εἰς signi-
fies *behind*, so it also means the
west, relatively to the position
now explained, and not other-
wise; for if a person turns his
face towards any other point,
the word εἰς is applied to what
is behind his back, even when it

is turned to the east. Secondly, Ireland is not properly to be counted a western country, but relatively to Britain and the lower parts of Gaul and Germany, and so on in that line; but we do not find that the word *jaꝛ* was ever used by any of the people of those parts to signify the west. And as to the old natives of Ireland, among whom this word signifies the *west*, in the improper and relative sense above explained, it seems contrary to the propriety of language and common sense that they should have formed the name of their country from its western position, which was only relative to others, and not to *them* who were the inhabitants; nor is it natural to think that they would have given it a name of so insignificant an import as that of its being situate in the west of Britain, or the Lowlands of Gaul and Germany. The name is certainly of the pure Ibero-Celtic dialect, and must have had some meaning founded in the nature of things, in its original and radical formation, which indeed has been somewhat altered by vulgar pronunciation, but not very materially, as we shall see. As to Bochart's Phœnician derivation of the name of Ireland from *Ibernae*, i. e. *ultima habitatio*, the remotest habitation, to show its insufficiency we have but to observe, that though this Phœnician word *Ibernae* may plausibly pass for the original of *Ibernia*, the Latin name of Ireland, yet it would be a very awkward and unnatural origin for *Εἰρη* or *Εἰρηνη*, the genuine Celtic name given it by the old natives, which in its primitive

form afforded a very plain original both to the Greeks for their *Ιερων*, *Ιερωνις*, and to the Romans for their *Ibernia*, as we shall see by and by. Nor is it certain that the Phœnicians of Carthage and Gades did not know any habitation or land more remote from them, even to the west, than Ireland; since all readers of antiquity must allow that Pytheas of Marseilles, (of the fourth century before the Christian era,) whose city was never so famous for remote navigation as Carthage and Gades were in ancient times, discovered the island of Thule, which, according to the most probable opinion, is that we now call Iceland, situate in a meridian considerably more westward than that of Ireland.

But to return to the original Irish name of Ireland, and to show that it was the true archetype of the words *Ierne* and *Ibernia*, I shall first observe, that I am strongly inclined to the opinion that the word *Εἰρηνη* or *Εἰρη* is but a contraction of the words *Ι-jaꝛuꝛη*, more properly written *Ι-εꝛuꝛη* or *Ι-εꝛη*, compounded of *ι*, *an island*, and *jaꝛuꝛη*, *εꝛuꝛη*, or *εꝛη*, the genitive case of *jaꝛuꝛ*, *εꝛuꝛ*, or *εꝛη*, Engl. *iron*, Lat. *ferrum*; so that *Ι-jaꝛuꝛη*, *Ι-εꝛuꝛη*, or *Ι-εꝛη*, literally signifies an island of iron, or a land abounding with mines of iron, copper, and tin, such as Ireland is well known to have been at all times; for which most useful productions it well deserved the first rank amongst the islands called *Cassiterides*, especially as its tin and iron excelled those of all other countries in quality as well as in quantity. The plural of this

compound word $\text{I-}\epsilon\mu\eta$ is $\text{Ib-}\epsilon\mu\eta$, also $\text{Ib-}\epsilon\mu\eta\alpha$, signifying lands of iron mines; upon the former of which writings the Latin word *Ibernia*, used by Cæsar, Plinius, Solinus, Tacitus, and Orosius, hath been formed, as that of *Iberione* used by Antoninus in his Itinerary, and by St. Patrick in his Epistle to Coroticus, hath been struck off from the latter. But the Greek name $\text{I}\epsilon\mu\eta$, as it is written by Strabo, Claudian, and Stephen of Bizantium hath been visibly copied from the original Irish name in its singular number; I mean from $\text{I-}\epsilon\mu\eta\alpha$, or $\text{I-}\epsilon\mu\eta$. And a much more ancient author than any of the three now mentioned, uses the same word $\text{I}\epsilon\mu\eta$ for the name of Ireland, I mean the writer of the book *De Mundo*, addressed to Alexander the Great, either by Aristotle, according to some critics, or by his cotemporary, Theophrastus, according to others.—*Vid. Usher. Antiq. Brit.* p. 378. But the author of the Argonautics, who calls Ireland by the name of $\text{I}\epsilon\mu\eta$, being either the old Thracian Orpheus, who is personated in that very ancient work, or at latest Orpheus of Crotona, a favourite of Pisistratus, the Athenian tyrant, cotemporary of Darius, the deliverer of the Jews, as Suidas informs us by the authority of Asclepiades; it follows that, inasmuch as this ancient author's $\text{I}\epsilon\mu\eta$, hath manifestly been formed upon the Irish name $\text{I-}\epsilon\mu\eta$ or $\text{I-}\epsilon\mu$, or its contract $\epsilon\mu\eta$, this name, and the country which bore it, as well as the inhabitants whose language it belonged to, must have been known, at least by

historical report, to the Greeks, as early as the sixth century before the Christian era; that being the age of the three cotemporaries above-named: an antiquity (says Usher, *ibid.*) which far surpasses the earliest mention the very Romans could show of their name in any known author. I am grossly mistaken if any mention of the Roman name can be found in Herodotus, whose writings are by a whole century later than those of Orpheus of Crotona.

$\epsilon\mu\eta$, an era, or account of years; $\epsilon\mu\eta$ clajne u η Mha δ jl-Chonnajne, the chronological history of the Mul-Connerys.

$\epsilon\mu\eta$, a friend.

$\epsilon\mu\eta$, mistrust.

$\epsilon\mu\eta$, a fragment.

$\epsilon\mu\eta\alpha$, destruction.

$\epsilon\mu\eta$, a fragment.

$\epsilon\mu\eta\alpha$, a gift, present, or favour.

$\epsilon\mu\eta\alpha$, to require or call for; $\epsilon\mu\eta\alpha$ c δ ora Conna δ t, the rents of Connaught were called for; also to give liberally; Lat. *largior*; $\epsilon\mu\eta\alpha$ amla $\eta\eta$ no $\epsilon\mu\eta\alpha$ c δ ora Caera η , for thus Cæsar's tribute was paid.—*L. B.*

$\epsilon\mu\eta$, a shield.

$\epsilon\mu\eta$, or ea η , the end; *vid.* ea η .

$\epsilon\mu\eta$, snow; hence leac- $\epsilon\mu\eta$, ice, or congealed snow: it is commonly written a δ a η , which appears to be an abuse, inasmuch as the Welsh have *eira*, the Cornish *er* and *irch*, the Armoric *erch*, to signify snow.

$\epsilon\mu\eta$ and $\epsilon\mu\eta$, a trunk or stump.

$\epsilon\mu\eta$, to arise.

$\epsilon\mu$, a band or troop.

$\epsilon\mu$, a footstep, a trace, or track.

$\epsilon\mu$, the genit. of $\eta\mu$, fish; $\epsilon\mu$

also in the plural.

Ējreac̃t, exception or exclusion.

Ējrc̃jm, to cut off; also to except or exclude.

Ējreac̃t, hearing, attention.

Ējrd̃jm and ējreac̃d, to hear, to listen, to be silent and attentive.

Ējreac̃d, a seeking, or hunting after, a research.

Ējrean, or ējron, him, himself; i. e. ē rjn.

Ējreartajr, he prayed.

Ējrejriġe, resurrection.

Ējrg̃jnn and ējrg̃-ljnn, a fish-pond.

Ējrg̃j and ējrc̃j, a ridge of high lands or mountains; ējrg̃j rja-da, the bounds of North and South Ireland.

Ējrb̃jm, to drink.

Ējrd̃jm, to sit.

Ējrl, ējreōlac̃, rude, ignorant, unskillful.

Ējrm, to trace.

Ējrm, near, close at hand.

Ējrñj, weak, infirm.

Ējrd̃an, unclean.

Ējrmal, valour, courage, bravery.

Ējrmolajr and ējrmoplajr, a pattern, model, or example.

Ējrt̃, debate, discord, disagreement.

Ējrl̃nn, weak, infirm; c̃ajrl̃an ējrl̃nneac̃, a pregnable fortress.

Ējrl̃j, neglect, mistake, or forgetfulness.

Ējmeac̃, lying, false.

Ējmeac̃, unready.

Ējmeac̃t, an orphan.

Ējreādeac̃, to loose or untie.

Ējreac̃t, death.

Ējrt̃jm, or ējrd̃jm, to hear.

Ējte, and diminut. ējteōġ, a quill, a feather; also a wing; ajr ējt̃b̃ jolajr, on eagles' wings; ējteac̃ ējrg̃, fishes' fins; hence ējt̃jmeac̃, winged; oncon dejr̃iġejt̃jmeac̃, a flag variously co-

loured.

Ējte, an addition, a wing put to the ploughshare when worn; hence ējt̃jre signifies a ridge.

Ējteaccajl, volatile.

Ējteac̃, a refusal.

Ējteallač and ējt̃jollač, flying, bouncing.

Ējteac̃, a lie or untruth, a mistake.

Ējteac̃, an oak.

Ējt̃ġjm, to abjure; also to falsify, also to refuse or deny.

Ējt̃meac̃, a wilderness.

Ējt̃re, an end, conclusion, &c.

Ējtm, danger, hazard.

Ējteac̃d, flight; ējteōġac̃t, *idem*.

Ējteōġ, a bat; ējt̃jm, to fly; do ējt̃l r̃ē, he flew; cōm-luac̃ azur ējt̃jollar an fjolajr, as swift as the eagle flies.

Ējteōriac̃d, flight or flying.

Ējt̃re, a trench, a furrow; a nej-t̃r̃b̃ an mačajre, in the furrows of the field.

Ējt̃meōriac̃, feeble, weak, unguided.

Ēla, a swan.

Ēle, or ealc, bad, naught, vile, malicious; *vid.* ealc.

Ēlēajre, grief, sorrow, pain.

Ēleat̃ñajm, an election.

Ēleat̃ñajr, a bier; Lat. *feretrum*.

Ēleat̃riac̃, one that carries a bier, a bearer.

Ēll, or jalt, a flock, a multitude.

Ēll, hazard, danger.

Ēll, a battle; ġo b̃r̃uajr Ēlle jomad̃ ell, that Ireland underwent many battles.

Ēllea, elecampane.

Ēlteařajdeac̃d, warmth, heat; el-teamlačd, *idem*.

Ēlton, steep, up hill; Lat. *acclivis*.

Ēn, a bird; *vid.* ēojn.

Ēn, ēan, and ējn, in compound words signify of one, or of the same; as lučd ējnt̃ġe, men of

the same house, the household ;
 ējnċjneað, of the same family ;
 ējnmējd, of the same bigness ;
 also with the word ȝac pre-
 mised, it signifies each or every ;
 ȝac ēandunne, every man ; ȝac
 ean tȝealþ, each drove or herd.
 Enċceanajȝ, the comb of a cock or
 other bird.

Enecac and *enec*, a shirt or smock.

Eneaclann, a reparation or amends.

† Enne, behold, see ; Lat. *en*.

Ēō, a salmon; Wel. *eog*.

Ēō, a peg or pin, a bodkin, a nail,
a thorn; ēō-a ṛlējǵ, the sharp
end or point of his spear.

ॐ, praise; also good, worthy, respectable.

† **Ēō**, the yew-tree; also any tree.

Ēō, a grave, or place of interment,
a tomb.

Εὐβηλατ, head-clothes, a coif, or cap.

Coça, the proper name of a man ;
Lat. *Eochadius*.

Еѡѡаѡ, a key; plur. еѡѡаѡа.

Бочагъ, a brim, a brink, or edge.

Եօճալի, a tongue.

Եօժայր, a young plant, a sprout.

Cochar Máige, an old name of Brury, the chief regal house of all Munster in ancient times.

Eógan, the proper name of several great men among the old Irish.

Cōgan-mōn, surnamed Moḡnūagad, was king of Munster in the second century. During his minority his kingdom was invaded and possessed by three usurpers, who enjoyed it by equal shares. They were supported in their usurpation by Con-cēad-Chaṭ-ac, king of Meath, and his allies in the northern provinces; notwithstanding whose power, combined with that of the usurpers, the young Momonian hero not only recovered his kingdom, but forced Con-cēad-Chaṭ-ac and

the northern princes, whom he had defeated in ten successive battles, to come to an equal division of all Ireland, whereof he possessed himself of the south moiety, by right of his great ancestor Heber Fion, who had enjoyed the same half of the whole island, according to our histories.

Eogan Mor's successors in the throne of Munster, who have been all of his posterity, were generally styled kings of *Leath-moigh*, i. e. Mogh's moiety, which, as I have said, was the south-half of all Ireland. This prince has been the common stock of the O'Briens, the Mac-Cartys, the O'Mahonys, the O'Sullivans, the O'Haras, the O'Carols, the Macnamaras, the O'Kennedys, and many other noble families.

Ēōjn, John; Sojbyrgeul an Mlaom
Ēōjn, the Gospel of St. John.

Ēojn, ēan, ēun, and ēn, a bird ;
rūjðe ēojn, *sessio alitis*.—Vit.
S. Brigid.

Ėojnĕjaðac, fowling, birding.

Ēojn-yealgaŋne, a fowler.

eōl, knowledge.

Ēōlac, expert, knowing ; also a guide or director.

Ēōlay, art, science, knowledge.

Ėólcajne, sorrow, mourning, grief,
concern.

Eólcaíneac, sad, sorrowful.

Ēōlgaž, knowing, skilful.

Ēōlujōde, a guide or director.

Ēōlux, knowledge, direction.

Conadán, a cage or aviary.

Εὐδομαζῆς, to divine, by conjecture future events by the flight or pecking of birds; εὐφαιζῆς, the same.

Εὐμβῆνατ, a coif or head-dress.

Εἶορνα, barley.

Εὖν, ἀδ εὖν, it was said.

€_n, great, also noble.

εἰς, a denial.

Eriajð, apparel.
 Ericeilan, a pole or stake.
 Ericeilanncajðe, most certain, assuredly.
 Eriçete, transitory, not lasting.
 Eribejerç, a burden or carriage.
 Eriennac, an Irishman; *rectius* ejneanac.
 Eriyn and Ejryn, Ireland.
 Eriyajl, a sign, or foretoken, a prognostication of some event; ejriyajl tãjnç aji paçr Çhriçorð, the sign which marked out the passion of Christ.—*L. B.*
 Erioz, ojçneoz, and eriçzac, ice.
 Eriam, a saint or holy person.—*Brogan.*
 Eriç, an end, *vid.* ejriç, also the tail or fin; ex. a deçrteari ejçne ne neçri bñadãjn, azur zac ejçç ejle, written also aetne; as aetne bñãçad bñadãjn, the fins of a salmon.—*Vid. Tighern. Annal. an. 1113.*
 Eriçajð, an error, or mistake.
 Eriçceptur, opposing.
 Eriçejmeac, deviating.
 Eriçç, death.
 Eriçç, a ship; nç ðeacajð aon eriççne çan muçri çuajð, any floating vessel; *potius* eç or eçr.
 Eriçenge, a mute.
 Eriçopeac, an Ethiopian.
 Eriçreaçt, death.
 Eriçte, age; çãri mbuajð aorðe azur eçte, i. e. çãri mbuajð oççe azur aorçe, after being vic-

torious in youth and in old age; *vid.* eata.
 Eriçjonac, an eunuch.
 Eriçneçrççjm, to awake a person.
 Eriçuacajl, unhandy.
 Eriçualanç, incapable, unable.
 Eriçuð, ead, and eada, jealousy.
 Eriçuac, *vid.* eadac, cloth; eadac lam, a handkerchief or napkin.
 Eriçuad and eadaçjm, to clothe or dress.
 Eriçuál, lucre, advantage, profit; *vid.* eadajl.
 Eriçudan, or eadan, the forehead.
 Eriçuam and eazam, to die; a tãmaorð az euz, we perish; euzça tã, thou wilt perish.
 Eriçuõçri, wrong, injury.
 Eriçuõçriac, injurious.
 Eriçuçriajð, an infirm person.
 Eriçuçriay, sickness, infirmity; euzuçriay na çeõla, the infirmity of the flesh.
 Eriçuajð, or euçconajð, irrational.
 Eriçuçriamajl, matchless, various.
 Eriçuáð and eulõçad, escape; ðo eulajð çẽ, he stole away.
 Eriçuçriatad, slumbering; neuçuçriatad, *idem.*
 Eriçulõç, an escape.
 Eriçun, a bird, a fowl; eunlayç, fowls.
 Eriçumajçreacçt, galloping, riding.
 Eriçun and Ejçne, Loç Ejçne, the famous lake of Earn in Ulster.
 Eriçurom, light; *vid.* ead-çrom.

REMARKS ON THE LETTER ç.

ç is the sixth letter of the Irish alphabet, and is called by our grammarians *Conçrojn* *Çaz*, or a weak consonant. By fixing a full-point over it, or subjoining an *h*, it loses all force in the pronunciation, as *don çear*, or a *ççri*, is pronounced *don ear*, or a *çri*, to the man, *O man*; a *çejle*, his generosity, is pronounced a *ejle*, &c. It is called *çearn*, from *çearn*,

vulgo բարնոց, the alder-tree; Lat. *alnus*. It is the same with the Hebrew *א*, because the figure and sound of both letters are very nearly the same; this letter agrees in many words with the Latin *v* consonant, as բար, a man; hence in the obliques and plural, բիր, Lat. *vir*, բօր, true, Lat. *verus*; բօն, wine, Lat. *vinum*; բօւ, a word, Lat. *vocalis*; բօյն, a vigil, Lat. *vigilia*. It often corresponds with the Greek *φ*, as բայ, pronounced բայ, a prophet, Gr. *φαις*, and Lat. *vates*; բաւ, and բաւ, deceit, cheating, Gr. *φαιλος*, Lat. *vilis*; բաւ, a beech-tree, Gr. *φηγος*, Lat. *fagus*, &c. When a dotted or aspirated *b* is prefixed to բ, it is pronounced like *v* consonant; as from բաւ, long, *abrad*, is pronounced *a vad*; a *բւայր* is pronounced *a vuair*. It is evident that the Greeks and Latins have also observed a close original affinity with regard to the letters *f*, *b*, *v*, and *ph*, *b* for *v*; Lat. *cibica* for *civica*; Ir. *beara*, a spit, Lat. *veru*; and again *v* for *b*, as *aveo* for *abeo*, and sometimes *b* for *f*, as *bruges* for *fruges*, as Cicero relates, and Ir. *bun*, the bottom of any thing, Gr. *βενθος*, and Lat. *fundum*; Ir. *breyr*, a terrible sound, Gr. *βρεμω*, Lat. *fremo*, to sound or rattle: and again *f* is used for *b*, as *sifilare* for *sibilare*, which the French call *siffler*; hence we commonly say *suffero* for *subfero*, &c. We find that *β* was anciently used among the Greeks for *φ*; and Plutarch tells us that the Macedonians always said *Βιλιππον* for *Φιλιππον*; and Festus says that they used *αλβον* for *αλφον*, Lat. *album*. Note that in words beginning with the letter բ it is quite eclipsed, and of no force in the pronunciation, when it happens by the course of speech that *δ*, *τ*, *μ*, or *β*, is prefixed to it; ex. *δբօյլ*, of flesh, *δբար*, of or to a man, are pronounced *δօյլ*, *դար*, &c., *տբար*, thy husband, *տբօյլ*, thy flesh, are pronounced *տար*, *տօյլ*; *մբար*, my husband, *մբօյլ*, my flesh, are pronounced *մար*, *մօյլ*, &c.; *արծիր*, our men, *արծբարան*, our land or ground, are pronounced as if written *արծիր*, or *ar vir*; *արծբարան*, or *ar vearan*; so that the initial բ is quite eclipsed, and taken no notice of in the pronunciation, though it always stands in the writing for preserving the radical frame of the word.

—բա, under; բան եւան, under the table: it is also written բե and բօ.

բա, is sometimes the sign of an adverb; as բա եւ and բա ծաւ, backwards; բա յեւ, apart, distinctly, separately, also alternately; բա շարաւ, towards, to, about, as it were; բա ճար, at length; բա ծօ, twice; բա ծի, thrice.

բա, is sometimes a preposition, and signifies to, unto, into, also upon;

բան շոյլ, to the wood; բան մաւարաւ յեւ, into or on the open field.

բա, answers in sense to *bad*, and means was, were, singular and plural; as բա *հ* *an tyngean*, she was the lady; բա *տար* *աւր* *բա* *ոլ* *մո* *լաէտ*, few and evil have been my days; *na mna* *բա* *յոյն*, of the elder woman, i. e. of the woman that was the elder.

բաւ, a fable or romance; Lat. *f*

fabula; pl. *fabajl*.

Fabal, an expedition or journey.

Fabaltay, *pro fázaltay*, profit, benefit, a return of gain, an income; *an te bay luža fázaltay*, he that has the least income.

Fabap, favour, friendship.

Fabja, a veil, a curtain; hence

Fabja, the hairs of the brow, and lids of the eye; pl. *fabjajde*.

Fabja, the month of February.

Fabtojre, negligence.

Fabtojreac, careless, negligent.

Facajm, matter; Lat. *materia*; also a cause or reason, a motive.

Facajn, a calling; also a temptation.

Facajn, a fighting or engaging.

Facajll, full of woods.

Fact, a battling or fighting.

Fad, long, either with respect to length of time, or the extent of any thing; *cá fad*, how long; *fad ó řjn*, long ago; *fad ūad*, far off; *fada dįreac*, long or tall, and straight; *ře mįle fada an řjan*, a road six miles long.

Fad, length; *an řajd*, in length, also all along; *an řad*, whilst.

Fada, long, tall.

Fadažad, or *řadŭžad*, a lengthening or prolonging; also a kindling; *řadŭžad an teřne*, the kindling of the fire.

Fadařžm, to lengthen or prolong, also to kindle; written also *řadajm*; *nį řajdeočtaoj*, ye shall not prolong; *do řadŭřžad teřne*, a fire was kindled; also to incite or provoke.

Fadajl, lingering, delay.

Fadálac, lingering, tedious, dilatory.

Fad-clŭayac, long-eared, flap-eared.

Fad-cōřac, spindle-shanked, long-

legged.

Fad-řujlnžec, long-suffering.

Fad-řulanž, longanimity.

Faš and *řašb*, a mole.

Faš, cut.

Řašb, a question or enigma, a knot.

Řašb, a raven, or Royston crow.

Řašb, a mole, a knob, bunch.

Řašb, a fault; also a widow.

Řašbān, a mole-hillock.

Řašlajd, loosing.

Řašlajm, to distinguish.

Řašc, breath.

Řašcād, to kill; ex. *řašcay le řhayaoh dá ndeacajnn ann*, ol Maořre, Pharaoh would kill me if I had gone there, says Moses.

—*L. B.*

Řašcē and *řašcēad*, laughter; genit. and plur. *řašcēbē*, rather a disposition for laughing; *řašcēad an řāřne*, an appearance of laughter.

Řařa, an interjection, O strange!

Řazam and *řazbām*, to quit or leave, to forsake; *nā řāž řjnn*, do not forsake us.

Řāžajl and *řāžbajl*, a leaving behind, or abandoning.

Řāža, or *řoža*, a spear; hence an attempt or offer.

Řāžajl and *řāžajm*, to get or procure, to gain, to receive; *ajmřjri řē cařll ařur ajmřjri le řāžajl*, a time to lose and a time to gain.

Řāžaltac and *řāžaltajreac*, profitable, advantageous.

Řāžaltay, gain, profit, advantage.

Řāžnajm, to favour or befriend; *rectius řābnajm*.

Řajc, a sparkle.

Řajce, a stitch; as *řan řajce don leřne*, without a stitch of the shirt.

Řajcealac, evident, plain, manifest.

բայժեալած, evidence.

բայժեամայլ, of a moment, in a trice.

բայժեալ and բայժլ, wages, reward, salary; plur. յօ բայժլոյ, i. e. յօ ծառայժալոյ.

բայժեալած, a lamp, a light, a candle; also luminous.

բայժեած and բայժյմ, to see, to behold; նա՛ բայժեան, աչս բայժեան, which neither sees nor hears.

բայժյն, a seeing; also sight; չան բայժյն, without seeing.

բայժյնո՛ւն, visible, that may be seen.

բայժե, longer, also length; ոյ ա բայժե, longer, further.

բայժեօջ, lot, chance.

բայժ, he went; ծօ բայժ տալ Մկառիկ, he passed beyond the Alps.

բայժ and բայժ, a prophet; Lat. *vates*.

բայժեածօյն, a prophet.

բայժեածօյնե՛ւն, the gift of prophecy; also prophecy.

բայժեամայլ, prophetic; also apt to criticise, also happy in expressions, witty.

բայժյմ, to give up, to yield; ծօ բայժ ա քրոյած իւր, he yielded up the ghost.

բայժ, a prophet; *vid.* բայժ; an բայժ Օմնալ, Daniel the prophet; *բանբայժ*, a prophetess; *իւլե աչս բայժ, vates*.

բայժլե and բայժլեած, words; also conversation.

բայժլեած, ivy.

բայժյն, a sheath or scabbard; Lat. *vagina*.

բայժյմ, to speak, to talk.

բայլ, a ring, a wreath, a collar, an ouch; pl. բայլշե; բայլշե ծօ, collars or ouches of gold.

բայլ, a sty; բայլ մայլ, a pig-sty.

բայլ, company, society; an իշխե՛ւն ծօ ալ իմ ծօ լեյլ; ոյ իմ-

բայլն ա բայլ Բան, I would not tell a secret in the company of women.

բայլ, the hiccup; ա տա բայլ օյմ, I have the hiccup.

բայլ, liberal; բայլ, fatal; *Իմբայլ*, one of the old names of Ireland, supposed to have been derived from the *Մայլբայլ*, or the fatal stone used at the coronation of the Scottish kings.

բայլեյմ, a blasting, as of corn.

բայլե, lively, sprightly; also a man's name; hence the family-name of the O'Falrys, anciently lords of *Դերաթա* in Kerry.

բայլեած, vegetation.

բայլեայ and բայլեած, liveliness.

բայլեյժյմ, to quicken or enliven.

բայլ, any gap or open, also a hair-lipped mouth; ծօ լայլ իւր բայլ ալ, he broke his jaw.

բայլեալ, death.

բայլեօջ and բայլեօջ, a hillock.

բայլեօջ, the hiccup.

բայլշե, *Մօյլ* բայլշե, a territory in the County of Kildare, the ancient estate of O'Conor բայլշե.

բայլշյմ, to beat.

բայլլ, a kernel; also a hard lump of flesh; *callus*.

բայլլ, *rectius* ալլ, a cliff or precipice; բայլլ ալլ, a high cliff.

բայլլ, advantage, opportunity; ex. ծօ բայլլ իւր բայլլ ալ, he took an advantage of him.

բայլլ, leisure.

բայլեած and բայլլիշե, neglect, failure, omission; չան բայլլիշե, without fail.

բայլլիշյմ, to fail, to neglect, or delay; Gall. *failir*.

բայլշե, welcome; *այլլիմ* բայլշե, I welcome; also a salutation, or greeting.

բայլշե՛ւն, welcoming, agreeable.

ƒajlɛjǵjm, to welcome, to greet or salute.

ƒajltujǵað, a bidding welcome; also a saluting or greeting.

ƒajlɛjn, an intermeddler in other men's business.

+ ƒajn and ƒajnnē, a ring; *rectius* ajn; ajnnē, a circle, a ring.—*Vid. Remarks on a.*

ƒajne, a wart; ƒajɛjnnē, *idem*.

+ ƒajne, a weakening, or lessening; hence an-ɛƒajne, fainting, or great weakness.

ƒajnz and ƒanz, a piece of Irish coin.

ƒajnz, or ƒanz, a raven.

ƒajnge, a light, insignificant fellow.

ƒajnnāð, the hair of the body; also the hair or fur of a beast; *rectius* ƒjonnāð.

ƒajnnē, ignorance.

+ ƒajɲ, watch thou; the second person singular of the verb ƒajɲjm, to watch; Gall. *gara*.

ƒajɲ, the rising or setting of the sun.

ƒajɲb, weeds; ƒajɲb azur ƒjne-antān, weeds and grass of a mossy nature.

ƒajɲbne, a notch, or impression on a solid substance; also a fault, a stain, a blemish.

ƒajnce, extent.

+ ƒajnce, a diocese, a parish, an episcopal see; ƒajnce Chlūana, the diocese of Cloyne.

ƒajnceall, a reward.

ƒajɲbneɲɲ, a bramble.

+ ƒajne, a watching, also watchfulness, also a watch; az ƒajne, watching; luð ƒajne, the watchmen; ƒajne na majðne, the morning watch.

ƒajneðǵ and ƒajleðǵ, a hillock.

ƒajnzgreðjɲ, a spy; ɛɲj ƒajnzgreðjne aɲ ǵaɛ ɲðð, three spies on

each road.

ƒajɲjǵ, a parish.

ƒajɲjm, to watch, to guard. ƒ

ƒajɲjzɲjonaɛ, a brave, warlike champion.

ƒajɲmeað, site, position, situation.

ƒajɲmjɲ, a train or retinue.

ƒajɲɲɛɲjm, to obtain, to get.

ƒajɲɲge, the sea; plur. ƒajɲɲ-ǵjðe.

ƒajɲɲgeðjɲ, or ƒeajɲ ƒajɲɲge, a seaman, a sailor.

ƒajɲɲeang and ƒajɲɲng, wide, large, spacious.

ƒajɲɲngge, plenty; also largeness, extent.

ƒajɲɲjon, upon.

ƒajɲɲngzjm, to increase, to enlarge or augment; an uajɲ ƒajɲɲeðngaz ƒe, when he shall extend.

ƒajɲɛ, a feast. ✕

ƒajɲɛ, or ab ƒajɲɛ, soon, quickly, immediately.

ƒajɲɛne, violence, compulsion, force; aðcōða ƒajɲɛne ɲð-ƒajɲɛne, violence deserves violence, i. e. repel force by force.

ƒajɲɛne, cheese: written also ƒajɲzɲne.

ƒajɲz and ƒajɲceað, a fold, a pound, or pinfold.

ƒajɲzgeað, a squeezing or pounding.

ƒajɲzgeamajl, flat, compressed; also spungy, yielding, that may be pressed.

ƒajɲzǵjm, to wring or press, to push or bear hard upon.

ƒajɲzǵɛ, squeezed, compressed.

ƒajɲzǵeān, a press.

ƒajɲjǵjm, to remain.

ƒajɲnɛɲɲ, intelligence, relation, or rehearsal.

ƒajɲnɛjǵjm and ƒajɲnɛɲɲjm, to certify, to evince or prove, to tell or relate.

ƒájrteanójr, an augur, or soothsayer, a prophet.

ƒájrte, an omen, or prophecy;

ƒean-ƒájrte, a soothsayer;

doóc-ƒájrte, a bad omen.

ƒájrteac, a wizard.

ƒájtcear and ƒájtéjor, fear, apprehension; gan ƒájtéjor, in safety, without apprehension.

ƒájteac, fearful, timorous.

ƒájt and ƒáta, a field, a green.

ƒájt, heat, warmth.

ƒájt, apparel, raiment.

ƒájte, the hem of a garment.

ƒájtjéjor, reluctance, dread of bad consequence.

ƒájtjm, the hem, or border of any cloth or garment.

ƒájtjoltójr, a broker.

ƒájtjileóž, a lapwing, or a swallow.

ƒájt-ljor, a wardrobe.

ƒájtlorójr, the yeoman of the robes, or he that keeps the wardrobes.

ƒájtneann, a liking.

ƒájrte, the south, or the southern point.

ƒájreac, southward, southern.

ƒál, a fold, a pinfold, &c.

ƒál, a wall or hedge; ƒál dojr, a thorn hedge; Lat. *vallum*.

ƒál, a king or great personage.

ƒál, much, plenty.

ƒál, guarding or minding cattle.

ƒála, or ƒalla, spite, malice, fraud, treachery; Lat. *fallacia*.

ƒálač, a veil or cover, a case, &c.; ƒálač gľjobáč, a shag-rug, an Irish mantle.

ƒálačda-ƒjonn, according to Dr. Keating, are places in the open fields, where ƒjon Mac Cúmajl and the other champions of them times used to kindle fires.

ƒálažjm, to hide or cover, to keep close.

ƒalam and ƒolam, empty, void.

ƒalamnūžab, dominion, sovereignty; ƒalamnar, *idem*.

ƒalajžteójr, who covers or hides.

ƒalajnn, a mantle, or Irish cloak or covering.

ƒalapačd, pacing, ambling, &c.

ƒalatay, chastisement.

ƒalčac, one troubled with the hickup.

ƒalc, barren, sterile.

ƒalc, frost; also sterility proceeding from drought; ex. dojrnean mojr azur ƒalc dēapmar ƒan žejmpead ro, great rains and hard frost this winter.—*Vid. Annal. Tighernachi*.

ƒaleab and ƒalajm, to hedge or enclose.

ƒalla, dominion, sovereignty.

ƒallajn and ƒallán, wholesome, healthy, salutary; teazárg ƒallajn, wholesome instruction; also sound, safe, fast.

ƒallájne and ƒallájneay, health, soundness.

ƒallamnacđ and ƒallamnūžab, rule, dominion.

ƒallamnajm, to govern, to rule as king.

ƒallamnar, a kingdom or dominion.

ƒallán, sound, healthy, safe; *vid. ƒallajn*.

ƒallán, beauty, handsomeness.

ƒalljn or ƒallajnn, a hood or mantle, a cloak; Lat. *pallium*.

ƒallra, deceitful, fallacious; Lat. *falsus*.

ƒallračd, philosophy; also deceit, fallaciousness.

ƒallur, sweat; *rectius allur*.

ƒalamujr, a hole.

ƒalna and ƒalapačd, pacing, ambling, &c.; eac ƒalna, a pacing horse.

ƒalnažjm, to pace or amble.

ƒalra, false; also sluggish.

Faltanay, an occasion or pretence, also a quarrel or enmity; a **bfaltanayr** *ne Ceallaacán*, at enmity with Callaghan.

Falúmajn, a sort of coarse garment.

Fám, under me, or mine; **fám élejt**, under my roof; **fám có-rujb**, under my feet, i. e. **fa mo**.

Fa'n, *pro fá an, per apostroph. ut apud Græcos*; into, or upon, or under; **fán bfainge**, upon the sea, or by sea; **fán zcojll**, into the wood; **fán zeláin**, under the table.

Fán and **fána**, prone to, propense.

Fán and **fánað**, a declivity, an inclined position, a descent; *ne fánusð*, down headlong; *do nje fón fán*, he ran down.

Fán, a wandering or straying, also a peregrination, or pilgrimage; *caðjre an fán*, strayed sheep.

Fán, a church or chapel, a fane; *Lat. fanum*; as **fán lobuyr**, near Dunmanway, in the County of Cork, the chapel or church of St. Lobus.

Fanájtéac, mad, frantic, fanatic.

Fánajm, to remain, to stay, or continue; *do fán ré*, he stayed.

Fánajt, a territory in the County of Tyrconnel, anciently possessed by the Mac Swineys and the O'Doghertys; *mac ruybne fánajt*. *Andmji* was more particularly the estate of the O'Doghertys.

Fanz and **fajnz**, a raven.

Fanz, a thin coin of gold or silver; gold foil, or leaf-silver; **fajnz ndeazg ójn**, a piece of red gold.

Fán-leac, the same in literal meaning, as **cjom-leac**, an altar of rude stone standing in an inclined position.

Fann and **fanna**, weak, infirm, feeble.

Fannfat, ignorant.

Fanntayr, weakness, languishing, or propensity to faint.

Fanntayreac, fainting, inclining to faint.

Fannusðjeac, negligent, careless.

Faoban, an edge; **faoban clóðjóm**, the edge of the sword.

Faobanac, sharp or keen-edged; also active, nimble, supple.

Faobanajm, to whet or sharpen.

Faoçög, a periwinkle, or sea-snail.

Faoð, or **faoj**, the voice; hence **faojgle**, or **fujgle**, words or expressions, language; **ðfaoj jonnamajl onzajn**, your voice as melodious as the organs.

Faoðbað, to shout, cry aloud, or proclaim, &c.

Faoz, punishment.

Faoj, below, underneath; **fáoj bun**, underneath.

Fáoj, *Lat. vicis*, *Gall. fois*; **fáoj ðó**, twice; *Gall. deux fois*.

Fáoj-ryn, i. e. **fó na ramajl rin**, for that reason.

Faojcearubajre, or **faoj-cjmjre**, an usurer.

Faojcearðam, to lay out money at interest.

Faojðeam, a messenger.

Faojðjm, to sleep or rest; **no faojð fõn lejc**, he slept on a rock, speaking of a saint.

Faojðjm, to go; **no faoj ré**, he went, also to send; *do faojð a rpyonad ar*, his spirit left him; **faojte teacda**, messengers were sent.

Faojð, a voice, a noise, or sound; *vid. faoð*.

Faojleac and **faojlhð**, glad, joyful, thankful.

Faojljgm, to rejoice, or be glad.

Faojlleam, a sea-gull.

Faojllyð, the name of February.

ƿaojm-čjal, interpretation.
 ƿaojnam, to indulge.
 ƿaojnbleáġan, mildness, gentleness, good-nature.
 ƿaojneálač, foolish, silly.
 ƿaojreab, aid, help, succour; also mending in or after a sickness, recovering.
 ƿaojyje and ƿaojyjejn, a confession or acknowledgment of a guilt; maſlle nē ƿaojyjejn acur nē leoſdoſlgeay, with confession and contrition.
 ƿaojyjejn, to confess; ƿačajb mē dƿaojyjejn mo ƿeacajbe don aſd-ſaġaſt, I will go and confess my sins to the high priest.
 ƿaol, patience, forbearance; also a prop or support.
 ƿaol, wild; ƿaolčū, a wild dog, a wolf, *quod vid.*
 ƿaolab, learning, also learned; ceannƿaola, a learned man.
 ƿaolcon, the falcon, or large kind of hawk.
 ƿaolčū, a wolf, or wild dog; gen. ƿaolcon, plur. ƿaolcojn; it is also used to signify a brave warlike man.
 ƿaolreab, burning, setting on fire.
 ƿaolynām, swimming.
 ƿaomajbteac, submissive, humble.
 ƿaom, consent, permission.
 ƿaomab and ƿaomajm, to assent to, to bear with; njoſi ƿaom ſē ƿneayabnaš, he did not bear with opposition.
 ƿaomatajn, a predecessor.
 ƿaon, void, empty; also feeble.
 ƿaoram, protection, relief.
 ƿāſ, Anglice, *for*; as cat ƿāſ, wherefore, for what reason; Anglice, *what for*; from ƿā, a reason, and aſ, upon which, or why.
 ƿaſača and ƿaſca, a mall, a mal-

let, or beetle.
 ƿaſall, a sample or pattern.
 ƿaſallajm, to bear or carry; also to offer or present.
 ƿānaoſi or ƿōſiſi, alas! an interjection.
 ƿaſaſda, or ƿoſuſda, solid, sober.
 ƿaſca-tjnnuše, a flaming thunderbolt.
 ƿaſdaſl, the major part of any thing.
 ƿaſdoſuſ, the lintel of a door.
 ƿaſgaš, to kill or destroy; ƿo ƿaſgſad a čeſle, that they destroyed each other; ƿo ƿaſga ſocujbe da muſntſiſi, till a great number of his people were killed.
 ƿaſgbaſj, that leaves behind.
 ƿaſlaſc, or doſ ƿaſlaſc, to cast.
 ƿaſnaſcjm, to find.
 ƿaſnač, or ƿoſnač, violence, force.
 ƿaſnaš, comparison; a bƿāſnaš nē čeſle, in respect of themselves.
 ƿaſnaš, with, in company with, &c.; an lūčd do bſ na bƿaſnaš, the men that were with them; do ſuſb am ƿaſnaš, he sat by me; naſi bƿaſnašdne, along with us.
 ƿaſſān, force, violence, anger.
 ƿaſſanta, tombs.
 ƿaſſānta, great, stout, generous.
 ƿaſſan, explication.
 ƿāſ, void, empty.
 ƿāſ, increase, growth; an daſa ƿāſ, the second growth.
 ƿāſ-na-hēun-oſčē, a mushroom, i. e. a growth of one night.
 ƿaſač, desolate, desert; also a wilderness, also a road; ſean ƿāſuſġ, the old ways; also an edge or border; also stubble, waste grass.
 ƿāſajm, to grow, to increase;

deazla zo b'fayad r'jad, lest they increase.

fayamajl, growing or increasing; also wild or desert.

faycojll, a grove in its first, second, and third years.

fay-folum, ruinous.

fayz, a prison.

fayzadán, a sconce; also an umbrella, or small shadow.—*Pl.*

fayzad, a shelter, or refuge; *man* ayt fayzad on zaojz, as a place of shelter from the wind: written also foyzad.

fayznajm, to purge.

fayne and fayneoz, a wheal or pimple, a measles.—*Pl.*

faytužad and faytužjym, rather foytužjym, to stop or stay, to seize or lay hold on.—*Pl.*

faytūžad, rather foytūžad, a fastening, securing, or seizing.

fayuzad, a devastation, or laying waste.

fāt, a cause or reason; č'ied fāt, wherefore.

fāt, skill, knowledge; also a poem.

fāt, heat.

fāt, the breath, a breathling.

fatač, prudence, knowledge.

fatač, or atač, a giant; fatač-tūata, a plebeian.

fatan, a journey.—*Pl.*

fāt'fajm, the hem of a garment.

fāt-ojde, a schoolmaster.—*Pl.*

fē, under; fē č'alām, under ground; the same as fā, *quod vid.*

fē, a rod for measuring graves.

fē, a hedge, pound, or pinfold; fē f'jad, a park.

fēab, good.

fēab, a widow.

fēab, as, as if, &c.

fēab, a conflict or skirmish; plur.

fēabča, ex. a b'fēabča buđ č'pōda an č'p'jad, the champion

behaved gallantly in all his encounters.

fēab, means, power, faculty.

fēabal, Loč fēabajl, an ancient name of Lough Foyle in the County of Derry.

fēabay, goodness; az dul a b'fēabaj, improving, growing better, also beauty; *vid.* fēabay, *idem.*

fēabča, goodness, honesty; also knowledge.

fēabča, February.

fēabča, rent.

fēabčac, cunning, skilful.

fēabay, beauty, comeliness, decency; dā fēabay do b'j a r'čajd, at his best state.

fēac and fēac, the handle or stick of a spade.

fēacad, a turning.

fēacejd, they put, or set.

fēacam, to bow or bend, to turn; fēacad an r'ajžjttōjn a bōža, let the archer bend his bow.

fēacc and fēcc, a tooth.

fēac, see, behold; *vid.* fēacajm.

fēacad, a pick-ax, or mattock.

fēacadōjn, a wizard, a seer.

fēacajm, a view or sight: pronounced fēucajnt, a glance.

fēacajm, or fēucam, to look, to see, to behold; d'fēac rē, he looked; az fēacajm zo f'jyōč-namač, looking steadfastly; t'jž d'fēucajm, he came to visit.

fēacd, time, turn, alternative; *Lat. vicis, vice*; fēacd naon, on a certain time, formerly; an t'reay fēacd, the third time; fēacd nājll, another time, formerly, žač ajle fēacd, every other turn.

fēacd, a journey, an expedition.

fēacd, danger.

fēac'rajčej, they shall be sent.

fēacča, was fought: the same as č'p'čta; fēacčajm čač, a battle was fought; also set, put, pitched.

Feačna, *idem*.

Feað, to tell or relate; *amyl* ad
feað leabair *Gl̃nn dá Loć*, as
the book of Gleann da Loch re-
lates: also written feat; Greek
dual, *φατον*, from *φημι*, *dico*;
Lat. *fatus*.

Feað, a whistle; *feaduj̃jol*, *idem*.

Feað, a bulrush.

Feað, a fathom; *fstce* feað,
twenty fathoms.

Feað, an island.

Feaðað, a relation or rehearsal.

Fēadajm, to be able; *fēadmaojð*,
we can.

Feaðán, a pipe, a reed.

Feaðánać, a piper.

Feaðánajm, to pipe, or whistle.

Feadajlajć, the old law, or the
Old Testament; *vetus lex, ve-*
teris legis.

Fēadařtaćt, possibility.

Feað-žujle, lamentation.

Feað, extent; *ar* feað *na harja*
ujle, throughout the extent of
all Asia; *ar* feað *međlajr*,
through the extent of my know-
ledge; feað *a* *řae*, whilst he
lives.

+ Feað, or řojð, a wood; pl. *feáda*
and *řojðb̃ujde*; hence *Inř na*
řřojðb̃ujde, the Island of
Woods, or the Woody Island, a
name of Ireland.—*K̃. do c̃um*
feáda, *ad silvam*.

Feádařjeaćt, a gift or present.

Feádařjeaćt, strolling, or idling.

Feadajm, to rehearse, or relate;
vid. feað.

Feádan, a band, a troop, or com-
pany; gen. *feádna*, as *cean fe-*
ádna, a captain, or head of a
troop or company of men.

Feadan and feadanřanać, wild,
savage.

Feaðb, a fault or defect; also a
widow; *vid. řaðb*.

Feað-c̃ua, venison.

Feaðmać, potent.

Feaðmađojř, he that hath the use
of a thing.

Feaðmajm, to make use of, to serve
or administer to.

Feaðmanać, a governor, or over-
seer; also *feaðmanać t̃jge*, a
steward, also a servant; *fead-*
mantac, the same.

Feaðmantar and *feaðmantac*,
superintendance.

Feaðm-žlacajm, to make his own
by possession.

Feaðm-žnaćūžað, usurpation.

Feaža, a beech-tree; Lat. *fagus*,
Greek Dor. *φαγος*, *pro φηγος*;
cajleac *feáža*, a pheasant.

Fēažad, an old verb: the same as
řeacac, to see, behold, &c.

Feal, bad, naughty, evil. +

Feal, *vid. řeall*.

Fealb, a kernel, or a lump in the
flesh.

Fealcayð, austere, harsh; also de-
ceitful, knavish.

Fealcářjeaćt, sharpness, sourness,
knavery.

Fealcářjeay, a debate or dis-
pute.

Feall, treason, treachery, conspi-
racy, murder.

Feallam, to deceive, to fail, &c.;
ñj řealla mē ořt, I will not fail
thee; also to brew mischief for a
person, to conspire against; Gr.
σφαλλω, Lat. *fallo*.

Feallya, philosophy; *dob eaz-*
nujde a řfeallya, was skilled in
philosophy.

Feallyam, a philosopher.

Feallyamnać, philosophy.

Fealmac, a learned man; also a
monk or friar.

Fealřamnać, a sophister.

Fealtōjř, a traitor, or villain.

Feamaćar, superfluity.

Feamnać and *řeamujn*, sea-ore, or
sea-rack; Lat. *alga*.

feancað and feanzcað, wrestling or writhing, crookedness.

feancaγ, genealogy.

feannōz, a Royston crow; also a whiting.

feannta, full of holes.

feáγ, good; feáγγ, better; feáγγa, *idem*.

feáγ, a man, also a husband; in the genit. and vocat. singular and nominat. plur. it makes fγγ, Lat. *vir*; in compound words it is generally written fγγ in all cases, as fγγ-ζεγν and fγγ-ζεγνεα, (Lat. *virile genus*,) corrupted into fγγγον and fγγγονα, a male, or of the male kind; and thus, by the by, buγγονν and buγγονα, a female, or of the female kind, have been corrupted from ben-ζεγν and ben-ζεγνεα. In the Irish language the radical and primitive frame of the *leading* words in compounds is generally better preserved in the conjunct than in their single state, though the *subsequent* word in the compound very frequently suffers either an alteration or an amputation of some of its radicals, of which several instances are observable in this dictionary. The above compounds, fγγ-ζεγν and ben-ζεγν, show us that fγγ and ben were the true original Celtic names of *man* and *woman*, upon which the Latins have formed their *vir* and *venus*: for *Venus*, though set up for a goddess, signifies no more than mere *woman*, the emblem of all beauty, according to the Pagan mythology. The Irish having no *v* consonant in their alphabet, always used either an aspirated *b* or an *f* instead of it, which, by the by, was likewise the *Æolic v* consonant, called the *Æolic digamma*,

as they always pronounced it like an *f*. The words bγγán and bγγánα, changed sometimes into bγγán and bγγánα by the abusive rule of *Leathan le Leathan*, show us also that anciently this word was written bγγ as well as fγγ.

feáγ, fēγ, or fēγ, green grass or verdure; Gall. *verdeur*, Lat. *viridis*, *viride*.

feanað and feaγaγm, to act like a man, to fight; ex. do feanað cat mōγ-fuγlea, a very bloody battle was fought between them.

feáγ-aγγm, a hay-loft, or hay-yard.

feanaðact and feaγamla, force, might, power.

feaγamala, manliness.

feaγamaγl, manly, brave.

feáγán, a quest, or ring-dove; feáγán-bγeac, a turtle.

feanaða, a countryman, a boor, or farmer.

feaγann, ground, land, or country; feaγann cloγdγm, sword-land.

feaγann-γaγnzγl, or γaγnzeal, a territory eastward of Limerick, the ancient estate of the O'Conuings, called *Saγnzeal*, i. e. *Saγn-anzeal*, the apparition of an angel, where St. Patrick baptized Caγtan-fγonn, king of North Munster, ancestor of the O'Briens, &c.

feaγaγað, imitation.

feaγaγōγγ, an ape or mimic.

fearb, a cow.

fearb, a word; Lat. *verbum*.

fearb, a wheal or pimple, any bunch or protuberance on the skin or flesh.

fearb, goodness.

fearbada and fearbayaγm, to kill, destroy, or massacre.

Fearbán, the herb crowfoot.
 Fearbairne, a herdsman.
 Fearbólz, a scabbard or sheath ;
 also a budget or bag, as fear-
 bólza fa cojm zac fjr djob,
 every man of them carried budg-
 ets under his arm ; *vid.* bólz.
 Fearbōz, the roebuck.
 Fearceall, a territory between the
 Counties of Kildare and Meath,
 which anciently belonged to the
 O'Molloys ; in Irish O'Máolmú-
 ad.
 Fearcuðnead, threefold.
 Fearcu, a champion ; also man-
 hood, courage.
 Fearða, male, also manly.
 Fearðact, manhood.
 Fearz, anger.
 Fearz, a champion or warrior.
 Fearzac, angry, passionate.
 Fearzacð, anger, passion.
 Fearzajm, to vex or fret ; ná
 fearzujð tú fejn, do not fret
 thyself ; do fearzujðeað ē, he
 was angry or fretted.
 Fearmojze, a territory in the
 County of Antrim, anciently the
 estate of O'Čarájñ and O'Čjž-
 ejna ; also a large and very
 pleasant tract of land in the
 County of Cork, now called the
 Barony of Fermoy, and the half
 barony of Condons. In the old
 Irish it was distinguished by the
 name of fjr-majze fejne, i. e.
Viri Campi Phœniorum seu
Phœnicum, from the people that
 were its inhabitants, who prob-
 ably were a party of the Gad-
 itanian Phœnicians, for which
 opinion some reasons may pos-
 sibly soon appear in another
 work. This territory was pos-
 sessed from the third century to
 the tenth, by the O'Comrcmajž,
 or Cosgras, and the O'Dugans.
 Of the former branch descended

the Saint Malaga (*vid.* Colgan,
 Act. SS. in Vit. Mologæ) and
 the great Čuana, son of Čajlcjñ,
 Dynast of Cloč-ljačmujñ, near
 Mitchelstown, celebrated for his
 great hospitality and liberality
 in the seventh century. Of the
 latter branch there were two
 chiefs, each called O'Duzan, one
 residing at Čatajñ-dužajñ, near
 Doneraile, and the other at
 Čūnmanajñ, now called Manain,
 near Kilworth. These families
 were the offspring of an Archi-
 Druid called Možrūt, in the
 third century. The O'Keeffes
 encroached upon these old pos-
 sessors towards the tenth cen-
 tury ; and they again were dis-
 possessed by the Flemings, the
 Roches, and the Condons in the
 thirteenth century : the Roches
 obtained in process of time the
 dignity of Lord Viscount of
 Fermoy, now extinct since the
 death of the late Lord Roch,
 Lieutenant-General in his Sar-
 dinian Majesty's service, and
 governor of Tortona.
 Fearmajc, strong or able men,
 altogether courageous.
 Fearmajñ, full of grass.
 Fearjñ, and genit. fearjna, dimin.
 fearnōž, the alder-tree ; hence
 it is the name of the letter f in
 Irish.
 Fearjñ, good.
 Fearjñ, a shield.
 Fearjna, the town of Ferns, a
 bishop's see in the County of
 Wexford.
 Fearjna, the mast of a ship ; do
 čuajð rōjreajñ clanna Mjlead
 ran fearjna rjujñ, the youngest
 of Milesius's sons climbed up
 the mast.—*Chron. Scot.*
 Fearnájðe, masculine.
 Fearjñ, better ; aj fearjñ, best ;

an cúrd búr feárr don ola, the best of the oil.

Feárrda, manly, brave; also of or belonging to a man.

Feárrdaect, manhood; rather goodness.

Feárra, a verse.

Feárrad, *vid.* feárra, plur. a strand-pit; hence it is the name of a place adjoining Rostellan, near Cork harbour.

Feárrad, a spindle; feárrad na láime, the ulna, or ell, or the lowest of the two bones of which the cubit consists.

Feárran, a short verse.

Feárrcal, a man; cjonar nō zejn-taoj rjn, ol rj, dōn nj feadañ azur nj fjonabrya feárrcal zjn bá beo, how shall that come to pass, (says Mary to the angel,) for I know not and will not know a man while I live.—Leabair breac. This explication of the ancient Irish Paraphrast is agreeable to that of St. Austin and other holy fathers, who from this answer inferred the blessed Virgin had made a vow of perpetual chastity; Lat. *quomodo fiet istud, quoniam virum non cognosco*.—Luc. 1. 34.

Feárrda, a pool, stagnant water.

Feárr, any good or virtuous act; feárra feárrle, acts of generosity.

Feárr, a miracle; feárraib ár tējarna, the miracles of our Lord; hence feárramajl, miraculous.

Feárr, a grave, a tomb; feárr-laoj, an epitaph.

Feárr, a country or land.

Feárrteamajl, miraculous.

Feárraíjm, to bury.

Feárraílle, a funeral oration.

Feárruñ, rain; corrupted from

feárr-íjon, a word which is compounded of feárr or feárr, green grass or verdure, and íjon, weather; so that feárr-íjon literally signifies grassy weather, i. e. weather productive of grass or verdure, for which effect rain or moisture is absolutely necessary. The opposite of this word feárr-íjon, is cruad-íjon, signifying a drying or scorching weather; zairbjon, corrupted from zairb-íjon, is rough, boisterous weather; and zairlljon, a corruption of zairll-íjon, means very severe weather, as if it blew from a strange country.

Feárrmolað, a funeral oration, an epitaph.

Feárrtullaç, a territory in the County of Meath, which belonged anciently to the O'Doolys.

Feárr and fjoj, genit. fjr, knowledge; nj feárr dūjnn, we know not.

Feárraç, knowing, skilful; feárramajl, the same.

Feárraz, a fibre.

Feárrcañta, late, in the evening.

Feárrcoñ, the evening; Lat. *vesper*, Gr. *ἑσπερος*; járr yūjde feárrcoñ, after the setting of the evening star; dōmajdn zo feárrcoñ, from morning till evening.

Feárrcoñluç, the dormouse, or field-mouse; also an insect that buzzes and flies about in the evening.

Feárrcaç, late.

Feárrda, a feast or entertainment.

Feárrda, or feárrta, a festival, or festivity.

Feárrda, hereafter, henceforward, forthwith.

Feárrfoçarzað, a gargarism; feárrglanað, *idem*.

Feárrgalájde, a herald.

Feárrgoñ, a separation.

fēayōz, a beard.

fēaytneac, a muzzle.

fēat, *idem quod* fēad; Lat. *fari, fatus*.

fēat, music, harmony.

fēat, learning, skill, knowledge.

fēatad, the sight.

fēatā, the face or countenance.

fēatā, a bowl or cup.

fēatan, fur or hair.

fēatrgāoylead, the palsy.

fēb, whilst, as long as.

fēbayājgjm, to correct or amend.

fēc, weakness, feebleness.

fēd, a narrative or relation.

fēdajm, to tell or relate; *ad* fēad,

i. e. *do jnnj; reancay ad* fē-

dajm, I speak of genealogy;

amayl *ad* fēad leabai na

cceart, as is related in the

book of Regal Rights.

fēd, hard, difficult.

fēdan, flight.

fējb, as.

fējb, a long life.

fējb, good.

fējc, or fējč, a vein or sinew; *don*

fējč *do čnap*, of the sinew which

shrank; plur. fējčte and fējčte-

anna.

fējčteamnac, a debtor; *may*

majčmjō dāi břejčteamnajb

fējn, *sicut et nos dimittimus*

debitoribus nostris.

+ fējdl, just, true, faithful, chaste.

fējdljōe, a follower.

fējdljōjm, to continue true and

faithful; *may cřejdjoim bunad*

jr ājl leatra, azur fējdljūžad

ann, rlanpadra tū, if you em-

brace the faith, and persist true

and faithful therein, I will cure

you.—*L. B.*

fējdm, use, employment, neces-

sity; *dā zcui a břejdm annra*

ccampa, to employ them in the

camp; *may njō zan fējdm*, as

a thing of nought; *zac fējdm*
eyle, every other necessary busi-
ness.

fējdm-čēayam, to usurp.

fējdmžljc, provident.

fējdm-realbājgjm, to make a thing

your own by long possession.

fējdl, faithful, &c. *x*

fējdlj, able, possible; coming

from *fēadam, possum, valeo*,

and answers all the persons sin-

gular and plural, as *fējdlj ljom*,

leat, &c.

fējdlj, or *fēadam, nj fēadam mj-*

ri rjn, I do not know that.

fējz, bloody, with effusion of

blood.

fējž, sharp; ex. *moj ržjač mo*

ročbna fējže, sit noster clypeus

contra arma acuta.

fējže, a warrior, champion, or

slaughterer; plur. *fējžjb*.

fējže, the top of a house, hill, or

mountain.

fējžljž, long.

fējžljžjm, to catch or apprehend.

fējl, a břejl, secretly.

fējl and fējle, and fējjl, the

vigil of a feast; sometimes the

feast itself; *fējl mjčjl, vigiliæ*

Michaelis.

fējle and fējleacō, generosity, li-

berality; *cojrie fējle*, a kind of

furnace or chaldron that was

formerly in constant use among

the Irish *bjātažjb*, or open

house-keepers; hence in the

Welsh *felaig* signifies a prince.

fējle, arrant, bad in a high de-

gree; ex. *fējle břejamnac*, an

arrant thief; *fējle břejagac*, an

arrant liar.

fējljor, the second sight.

fējljor, vanity, a trifle.

fējljorac, frivolous, trifling.

fējljorlabnōjm, a whifler, a vain

fellow that talks of trifles.

fējljre, a festilogium, or a calen-

dar of vigils and feasts of saints, or other solemnities.

Ʋéjlteac̃d, a feasting, or keeping of holidays ; b̃nejt-Ʋéjlteac̃d, the solemnity of one's birth-day ; Ʋéjltej̃gac̃d, the same.

Ʋejm̃deac̃d, denial, refusal.

Ʋejmean, the feminine gender.

Ʋejmjneac̃, feminine, effeminate.

Ʋéjn, self ; t̃u Ʋéjn, thyself ; ē Ʋéjn, himself ; j̃ad Ʋéjn, themselves ; also own, proper ; jona am Ʋéjn, in its proper season.

Ʋéjne, a farmer, or husbandman, a boor, or ploughman.

Ʋéjnne, or Ʋj̃anaj̃de, the Fenii, or the famous old Irish militia.

Ʋéjn, a bier, or coffin ; Lat. *feretrum* ; ad c̃oncadaɽi d̃a d̃am̃ alla go Ʋéjɽi eataɽta aɽuɽ an coɽp̃ ann, they saw two wild oxen and a bier slung between them, whereon a corpse was laid. —L. B.

Ʋéjɽi, the genit. of Ʋéaɽi, or Ʋéuɽi, lay, grass ; lućƲéjɽi, a shrew, or field-mouse.

Ʋéjɽi-ɽɽɽ, a bramble, or briar.

Ʋéjɽeac̃d, a ferret.

Ʋéjɽge, anger, indignation ; gen. of Ʋéaɽg̃.

Ʋéjɽn ɽeójl̃ luɽge, the lower end of a mast.

Ʋéjɽɽɽ, strength, courage.

Ʋéjɽɽe, plur. of Ʋéaɽɽad, the pits or lakes of water remaining on the strand at low water or ebb ; hence b̃él na Ʋéjɽɽe, the town of Belfast, in the north-east of Ulster, takes its name.

Ʋéjɽ, a convention, a convocation, or synod ; as Ʋéjɽ team̃nac̃, the solemn convention of the princes and petty sovereigns of Meath at Tara ; Ʋéjɽ Cam̃na, and Ʋéjɽ Cɽuac̃na, the parliament of Eamhan in Ulster, and that of Cruachan in Connaught ; Ʋéjɽ

Chajɽjl, the parliament of Cashel.

Ʋéjɽ, an entertainment.

Ʋéjɽ, a pig, swine, &c.

Ʋéjɽ, carnal communication.

Ʋéjɽte and Ʋéjɽteay, entertainment, accommodation ; Ʋéjɽteay oɽd̃ce, a night's lodging.

Ʋéjɽ, honey-suckle ; dujleabaɽi

Ʋéjɽte, the leaf of honey-suckle.

Ʋéjɽ, a vein, a sinew ; plur. Ʋéjɽteaca and Ʋéjɽteanna.

Ʋéjɽ, tranquillity, silence.

Ʋéjɽteam̃, or Ʋéjɽjom̃, to wait, or attend, to oversee ; luɽg̃ ɽé a b̃Ʋéjɽteam̃, he lies in wait ; ag Ʋéjɽteam̃ oɽ c̃jonn, overseeing.

Ʋéjɽteam̃, a taking care of, looking at ; Ʋéjɽteam̃ d̃j̃teac̃allac̃, earnest expectation ; genit. Ʋéjɽtime, lućd̃ Ʋéjɽtime na ɽeult̃an, star-gazers.

Ʋéjɽɽe, a beast.

Ʋéjɽɽɽ, to gather, or assemble ; also to keep, or preserve ; ɽon Ʋéjɽɽɽ, i. e. ɽo c̃ojm̃eadaɽɽɽ, you kept or preserved.

Ʋéjɽleóg̃, the husk or pod of beans, peas, &c.

Ʋéjɽmeójɽi, an overseer or steward.

Ʋel, strife, debate.

Ʋeleac̃án, a butterfly.

Ʋeleaɽtaɽi and Ʋeleɽɽom̃, or eleɽɽom̃, a water-plant called a flag ; Wel. *silastar* and *elestr.*

Ʋel̃j̃n and Ʋelóg̃, honey-suckle ; vid. Ʋéjɽ.

Ʋem and Ʋemen, a woman or wife ; Lat. *femina*, Gall. *femme*.

Ʋen, a wain, a cart, or waggon,

Ʋen-ceap, the ring of a cart-wheel.

Ʋeneójɽi, a carter, or waggoner.

Ʋeñeul̃, fennel ; Ʋenñeul̃ aɽaj̃b̃, fennel-giant.

Ʋeodaj̃b̃, hard.

Ʋeóðɽad̃, a manner or fashion.

Ʋeójl̃-ɽata, flesh-coloured, or ear-

tantur historice.

Fjádajze, or fjágujde, a huntsman.

Fjádajn and fjádujn, wild, savage; zabañ fjádajn, the rock-goat.

Fjad-čullac, a wild boar.

Fjadžad, a hunting-spear.

Fjad-lopza, a hunting pole.

Fjadmuc, a wild boar or sow.

Fjadnaje, presence, witness, testimony; a bfjadnaje an dujne ro, before this man.

Fjadnajeac, a bearing witness.

Fjadnajym, to bear witness, to testify.

Fjad-rojor, wild radish; fjad-abal, a wilding, a crab-tree;

fjad-roja, a wild rose.

Fjafnac, inquisitive; fjafnaje-
teac, *idem*.

Fjafnužad and fjafnajeym, to ask, to inquire, or be inquisitive about; fjafnoća tu doyan, thou shalt ask him.

Fjajle, weeds.

Fjajl-teac, a house of office.

Fjal, the veil of the temple, which hung between the people and the *sancta sanctorum*, and was of a prodigious thickness; ex. rod lujžad jñam fjál an teampujll a nojblejčjb ō tá a uáčdan zo a jőčdan, azur nō cumrcujžad an talam, azur rod lujžad na cloča, azur rod hojlačete na hađnacajl, hereupon (at the death of Christ) the veil of the temple was rent in two from the top to the bottom, and the earth trembled, (was thrown into a confusion or convulsions,) and the rocks were burst asunder, and the tombs were opened.—*L. B.*

Fjál, generous, liberal; dujne fjál, a generous person; hence fejle, generosity.

Fjal, a ferret.

Fjalaj, consanguinity.

Fjallac, a hero, a champion, a knight-errand.

Fjalman, bountiful.

Fjalmujne and fjalmujneac, liberality, bounty.

Fjalteaž, a place where ferrets are bred; tžg layajñ bojñ ay a bñadžad, azur ay a jñññ amajl layajñ rujñññ tejne azur bñejñžteajñ le fjalteac an layajñ rññ, out of his throat proceeded a great flame of fire, just as from a blazing furnace, which stunk like a ferret-fold.—*L. B.*

Fjamajac, a glutton.

Fjam, a footstep, a trace, or track.

Fjam, fear, reverence.

Fjam, ugly, horrible, abominable.

Fjam, a chain.

Fjamad, a tracing, or pursuing.

Fjaman, a heinous crime; fjam-čojñ, the same.

Fjan-boč, a tent, hut, or cottage.

Fjann Eñnean, a kind of militia or trained bands in Ireland; amongst whom Fjonn Mac-Cujl was as much celebrated as Arthur in Britain.

Fjan, crooked; also wicked, perverse.

Fjanac, dojñ Fjanac, a large territory comprehending the greatest part of the County of Galway, which anciently belonged to the O'Heynes and to the O'Shaghnassys.

Fjanac, dojñ Fjanac, now called Tuam uj Mheara, in Tipperary, the estate of the O'Mearas, and of that sept of the O'Neills who descended from Eogan Mone, son of Olljololjm.

Fjanad and Fjanajm, to twist or wreath, to bend; also to warp, as in a board that warps or bends.

Fjanay, a crookedness.

ƒʃaʃʃaʃʃe, *pro* ƒʃaʃʃaʃʃe, a question.

ƒʃaʃta, wreathed or twisted.

ƒʃaʃ, ad ƒʃaʃ, I will tell or relate, *vid.* ƒʃadam.

ƒʃaʃdaʃ, anger.

ƒʃaʃgaʃl, vetches.

ƒʃʒ, *rectius* ƒʃʒduc, a portion of land, or a fee farm.

ƒʃic, a country village, or castle; Lat. *vicus rusticus*; ex. dá ʒʃʃ-ʒʒobul taʃʃʒ ʒ leʃʃʃaʃlem ʒo-nuʃʒe an ƒʃic dáʃad aʃʃʃm Emauʃ.—*L. B.* Two disciples who came from Jerusalem unto the village called Emaus.

ƒʃicʃm, to put, or sell; also to break.

+ ƒʃicʃm, to fight; ex. ƒʃʒʃʃ ʒeʃʃʃe caʃa ƒʃʃ ʒʃʃʃʃʃ, they fought four battles with the Picts. This Irish word is of a Germano-Celtic origin, as appears by its close affinity and resemblance to the Anglo-Saxon word *fight*. It makes ƒʃicʃteaʃ and ƒʃicʃ in the third person singular of the perfect; as ƒʃicʃ ʃe, he fought; ƒʃicʃteaʃ caʃ ʃʃʃʃe, &c., the battle of the banks of the river Liffey was fought by, &c.—*Vid. Chron. Scotor. passim.*

+ ƒʃicʃʒ, twenty.

ƒʃʒeʒ, a small pipe, a whistle.

ƒʃʒeʃʃ, a spear or lance.

ƒʃʒeaʒ, a custom, manner, or fashion.

ƒʃʒʒʃʃm, to weave or knit; *vid.* ƒʃʒʃʃm.

+ ƒʃʒʃʃʃ, a small fiddle.

+ ƒʃʒe, of a fig-tree; ʒʃʃʃleada ƒʃʒe, fig-leaves.

ƒʃʒeʃan, a garland, a wreath; also a web, or weaving.

ƒʃʒeaʒ, a weaving or knitting.

ƒʃʒʃʃm, to weave; má ƒʃʒʃʃon tū, if you weave.

ƒʃʒeaʒʒʃʃ, a weaver.

ƒʃʒeaʒʒʃʃ, the wool or wesi, the set of threads that crosses the warp; also the genitive case of the word ƒʃʒeaʒʒʃʃ, a weaver.

ƒʃʒeall, a buckler.

ƒʃʒʒʒʒ, a fig; ƒʃʒeaʒa ūʃʃa, green figs.

ƒʃʃʃʃʃ, a lap-wing.

ƒʃʃle, a poet or bard; ƒʃʃle ʃʒʒ-lamʃa, a learned poet.

ƒʃʃleadaʒ, poetry; ƒʃʃʒeaʒ, *idem.*

ƒʃʃleāʒ, a fillet. ✕

ƒʃʃleʒʃʃ, a spruce fellow, a crafty man.

ƒʃʃʃʃm, I am; ƒʃʃ tū, you are; ƒʃʃ ʃe, he is; ƒʃʃʃʃʒ, we are; ƒʃʃ ʃʒʒ, or ƒʃʃʃʃ, ye are; ƒʃʃʃʒ, they are.

ƒʃʃlleaʒ, a fold or plait. ✕

ƒʃʃʃʃʃm, to turn or return; ʒʒ ƒʃʃʃleadaʃʃ, they turned; ʒʒ ƒʃʃʃʃʒ tū, until your return; ƒʃʃʃʃʒ ʒūʃʃ nʒʃʃʃ, bend your knee, also to wrap or fold; aʒ ƒʃʃlleaʒ a nēʒdaʒʒ, wrapping up their clothes.

ƒʃʃʃʃʃ, *pro* ʃeallaʃʃ, that betrayest.

ƒʃʃʃʃte, folded, also a folding; beaʒʒʃʃ ƒʃʃʃʃte na ʃaʒʃe, a little folding of the hand.

ƒʃʃʃm, drink; also wine; ʒʒ dáʒ-leaʒ ƒʃʃʃ a ʒʃʃʃʃʃʃʃʃ, wine was administered out of cups; where note that ʒʃʃʃʃʃʃʃʃ is of the same root with ʒʃʃaʃʃʃa.

ƒʃʃʃʃʃneaʒ, a hypocrite.

ƒʃʃʃʃʃneaʒ, hypocrisy.

ƒʃʃʃne, a tribe or family; kindred or stock; a nation or people; ʒʃʃʃ ʃeʃʃʃ ʃaʒʃʃ an ƒʃʃʃʃ; mac aʃʃ ʃeaʃʃʃe ƒʃʃʃʃ; also a soldier.

ƒʃʃʃneal-ʒʃʃʃʃa, the herb sweet fennel; Lat. *feniculum dulce*.

ƒʃʃʃneal-ʃʃʃʃʃʃʃe, sow-fennel; Latin, *peucedanum*.

ƒʃʃʃneaʒaʃ, an inheritance.

Fjneadačar, a nation.

Fjneamaj, and genit. fjneamna, a twig or osier, or any other small rod; ex. lá cejtm aj fjneamuj; Lat. *in curru vimineo*.—Brogan; also a vine or vineyard; nj jobajd mé don to-
mad ro na fjneamna, *non bibam ex hoc fructu vitis*; do čajr jad na fjneamuj, *et misit eos in vineam suam*.

Fjneur, a stock or lineage.

Fjnbeac, wise, prudent, &c.

—Fjnn and fjonn, white; also milk.

Fjnnđabajž, a counterfeit sigh.

Fjnnne, attendance.

Fjnnne, testimony.—*Matt.* 10. 18.

Fjnnell, a shield; fjnnen, *idem*.

Fjnnžejnte, the Norwegians, or rather the Finlanders; and duš-
žejnte, the Danes.

Fjnnjbeacđ, care, vigilance.

Fjnnržeal, a romance or story of the Fenii.

Fjoba and fāoba, an edge, or point, a whetting.

Fjoc, wrath, anger, choler.

Fjoc, land.

Fjocđa and fjocmaj, angry, perverse, fierce, froward; ruž f-
očđa, an angry look.

Fjocna, anger.

Fjocujl, having twenty angles or corners.

Fjodađ, laughter.

Fjodađ and fjodajm, to laugh.

—Fjod, a wood or wilderness.

Fjodajr, shrubs.

Fjodaj, a witness.

Fjodba, hollowness.

Fjodbađ, a wood, a thicket, or wilderness; pl. fjodbađe, as Inny
na bfjodbađe, a name of Ire-
land, i. e. the Woody Island.

—Fjod-čat, a wild cat.

Fjodnač, manifest, plain.

Fjodnač, increase.

Fjodmad, fashion.

Fjodmuđa, a wood or thicket.

Fjog, a wall; tpef an bfjog,
through the wall.

Fjož, a braid or wreath; folc ay
a fjože, the hair out of its braid-
ing.

Fjožajt, a four-square figure.

Fjožaj, a figure, a sign; tpe fjo-
žaj na črojce, through the
sign of the cross; fjožnač,
idem.

Fjožog, a fig-tree.

Fjon, wine; Lat. *vinum*; fjonn
fjonn, white wine.

Fjon and fjonn, small, little, few;
also white.

Fjonabal, a grape, i. e. caor na
fjneamna.

Fjonač, old, ancient.

Fjonažajll, the Fingallians, inha-
bitants of Fingal; *vid.* fjongal.

Fjonbot, a tent, or booth.

Fjončao, a grape.

Fjondlor, a wine press.

Fjondujlle, a vine-leaf.

Fjon-fajržeān, a wine press.

Fjonfađ, the beard; also fine hair
or fur; *vid.* fjonnad.

Fjonfūaj, cool, tepid.

Fjonfūajne and fjon fūajneay, a
coolness, a gentle gale.

Fjon-fujmead, a maxim.

Fjongal, or fjngujle, treason; but
properly the murder of a rela-
tion, a parricide; compounded
of fjne, a family or kindred,
and gal or gujle, slaughter,
murder, &c.

Fjongalač, a murderer, a parricide; fjon-žall, a Fingallian.

Fjongojt, a vineyard.

Fjon-řabmaj, to verify.

Fjonmu, abounding with wine, also
a wine-bibber.

Fjonn, white, pale; also fine, plea-
sant.

Fjonn, sincere, true, certain; go
fjonn, verily, without doubt.

Fjonn, little, small; *af éju feaſi*
 fjonn, I saw a little man.

Fjonn Loelannað, a Norwegian.

Fjonnad, a waggon or chariot.

Fjonnad, hair, fur, &c.; fjonnad
 ljað, grey hairs; fjonnad gá-
 báſi, goat's hair; a zeunnead
 an fjonnad, against the grain or
 hair.

Fjonnadmað, hairy, having hair or
 fur.

Fjonnfjritean, called fjoritean, long
 coarse grass, usually growing in
 marshy or low grounds; *faſiſb*
azaf fjonnfjritean; *vid. Cat-*
neſm Thojſi Dealb.

Fjonnam, to look upon, to behold,
 to see, also to pay for; *ðfjonn-*
faſiſſ na rloſg ſſn, the army
 would pay dear for it.

Fjonnaob, neat, clear, clean.

Fjonnaolta, white-washed.

Fjonnáſga, or fjon-fáſga, bands
 wherewith vines are tied.

Fjonnfaðað, fine, smooth; also
 sensible.

Fjonnfúanað, a cooling or refresh-
 ing.

Fjonncoſmaſl, probable.

Fjonn-coſmalacð, a probability.

Fjonn-obtáſð, sober, abstemious.

Fjonnſuſſ, a territory in the County
 of Tyrconnel, formerly the pa-
 trimony of the O'Forananes and
 the O'Carnahanes.

Fjonnſſ, a well.

Fjonnſſgoð, a flower.

Fjonnſſgoðað, white-shield, a sir-
 name.

Fjonnúa, a grandson's grandchild.

Fjonnſſſ, the vine-tree; *Lat. vitis.*

Fjoſi, true, also notable; *Lat. ve-*
rum.

Fjoſað and fjoſam, to make cer-
 tain, to verify; *azuf do fjoſað*
an fáſſſſne, and the omen was
 verified.

Fjoſaſdeacð, veracity.

Fjoſan, salutation, welcome.

Fjoſ-coſmalacð, a probability.

Fjoſða, sincere, true, righteous.

Fjoſglaſ, pure, clean, sincere; ðg
 fjoſglaſ, the immaculate vir-
 gin.

Fjoſgluſne, sincerity; also the
 quintessence of a thing.

Fjoſ-joðtan, the lowest, or the
 bottom; *fjoſ joðtan an uafm*
aſſſſge uð joſſuſſn, the bot-
 tom of that stupendous furnace
 of hell.

Fjoſmameſſe, the firmament.

Fjoſ-ðrða, illustrious.

Fjoſnaſdeac, frivolous, trifling.

Fjoſnaſdeacð, truth, veracity.

Fjoſnaſdeacð, that speaks the
 truth.

Fjoſnaſſſſſſ, the same.

Fjoſſa, *don fjoſſa*, of necessity.

Fjoſitean, long coarse grass growing
 in marshy places.

Fjoſuſgſſm, to justify.

Fjoſ-uſſge, spring-water.

Fjoſſ, art, science, knowledge, also
 vision, understanding; *feafſſ*,
idem; *genit. fſſſe*; *Lat. visus,*
visio; *táſſſſ dom fjoſſ*, he came
 to see me.

Fjoſað, knowing, expert; *feafað*,
idem.

Fjoſaſðſſm, to know.

Fjoſnaſgðeac and fjoſnað, in-
 quisitive, busy, prying; *percunc-*
tans.

Fjoſnaſgſſm, to know; also to exa-
 mine, to inquire, or be busy
 about.

Fjoðnaſſe, sorcery.

Fjoðnaſſe, poison.

Fſſi, the *genit. of feaſi*, as *lám no*
coſ an fſſi, the man's hand or
 foot; also the *nominat. plural*, as
fſſi cſmða, gallant men. This
 Irish word *fſſi* or *feafſi*, a man,
 one grown up to man's ability or
 strength, is like the Hebrew

word אביר, which signifies a strong or able man, *robustus, potens, validus*.—Vid. Buxtorf. et Opitius Lexic. Hebr. פן or פֶּאֶן signifies the male sex, and answers exactly to the Lat. *vir*; as דַּוְנֶה, which has a close affinity with the Greek δυναμαι, *possum, validus sum, &c.*; hath also the same signification with the Lat. *homo*, and is a common name to the human race, whether male or female; *vid. דַּוְנֶה*.

פֶּנֶב, swiftness.

—פֶּנְבֹּלְז, the third colony, according to Keating, that came into Ireland before the Milesians. There are yet, says he, three families in Ireland descended from the Firbolgs, viz. *Ṣamruḡe-ruca* in Connaught, פֶּנְ-טַאֲרֶה in Failge, and the *Ṣallunyr* of Leinster. N. B. There were many other families of them, and perhaps are still subsisting in Ireland, such as the Martins of Galway and Limerick, and the following:

פֶּנְ חֶמְאֹדְבֶה, or פֶּנְ נַא חֶמְאֹדְבֶה, a tribe of the Belgians in the province of Connaught.

פֶּנְ-בִּלְעַר, true, genuine.

פֶּנְדִּינְך, a bramble.

+ פֶּנֶה and פֶּנְעָאֹד, truth.

פֶּנְעָאֹד, a bottom, a floor.

פֶּנְרֵאֹד, a ferret; Lat. *viverra*.

פֶּנְרֵאֹן and פֶּנְרֵאֹנָאֹ, a true-hearted or just man, righteous.

פֶּנְרֵאֹן, male, masculine; פֶּנְרֵאֹנָאֹ and פֶּנְרֵאֹנְדָא, *idem*; *vid. פֶּאֶן, supra*.

פֶּנְרֵאֹן, a chain, or garter.

פֶּנְרֵאֹנָאֹ, one of the male sex, a boy or man.

פֶּנְרֵאֹנָאֹט, manhood.

פֶּנְרֵאֹנְטָא, true, just, righteous, loyal.

פֶּנְרֵאֹנְטָאֹד, integrity, righteous-

ness, loyalty.

פֶּנְרֵאֹן, to justify, to verify.

פֶּנְ-מְנֹל, the utmost coast or border.

פֶּנְרֵנְה, a despicable little fellow.

פֶּנְרֵנְנֶה, the truth.

פֶּנְרֵנְנֶעָאֹ, true, just, faithful; גֹּ

פֶּנְרֵנְנֶעָאֹ, truly, certainly.

פֶּנְרֵנְרֶעֶ, the masculine gender.

פֶּנְ-יֹנָאֹדָאֹ, a lieutenant.

פֶּנְ-לְיֹנָאֹן, to multiply.

פֶּנְמֵעֹנְך, a farmer. —

פֶּנְרֵךְ, strength, power. *x vii-tud*

פֶּנְרֵעָן, bound, obliged.

פֶּנְרֵךְ, colour, a dying, or tincture.

פֶּנְרֵךְ, a dream.

פֶּנְרֵךְ and פֶּנְרֵעֶ, the genit. of פֶּנְרֵךְ, knowledge, also a vision; פֶּאֶן-פֶּנְרֵעֶ, a seer; *vid. פֶּנְרֵךְ*.

פֶּנְרֵעֶ, a collation, or low mess, a breakfast.

פֶּנְרֵעֶ, land.

פֶּנְרֵעֶ, or פֶּנְרֵעֶ, woven, wreathed, twisted, braided.

פֶּנְרֵעָן, a quill; פֶּנְרֵעָן פֶּנְרֵעֹדְרֵאֹ, a weaver's quill.

פֶּנְרֵעָן, a hog.

פֶּנְרֵעֹד, twenty; an פֶּנְרֵעֹדְמָאֹד, the twentieth.

פֶּנְרֵעֹל, and genit. פֶּנְרֵעֹלְלֶה, a full or complete armour, consisting of corslet, helmet, shield, buckler, and boots, &c.; as, *טַרְיֹעָאֹד לִיטְרֵעָאֹ אַזֻּר טַרְיֹעָאֹד פֶּנְרֵעֹלְלֶה* *וְיִזְגְּ אַזֻּרְלֶה גֹ וְיִזְגְּ טַעֲמֵנָאֹ*, the king of Cashel presented to the king of Tara thirty coats of mail and thirty complete armours.

פֶּנְרֵעֹלְלֶה and פֶּנְרֵעֹלְלֶה, tables, or chess-board; *אַזֻּר מְנֵרֶט פֶּנְרֵעֹלְלֶה*, playing at tables, or chess.

פֶּנְרֵרֵךְ and פֶּאֶטָאֲרֵךְ, a doctor or teacher.

פֶּנְרֵעָאֹ, that kind of sea-rack which is called *דַּוְלֵאֲרֵז*, or sea-grass, and is wholesome to be eaten in the morning, as some

Cork. He was lord of the district anciently called ʒb-bačʒ-amna, in whose centre is situated that castle whose ruins are still to be seen.

ʒlannaʒán, whence Oʒʒlannaʒán, a family-name, of which the Topographical and Genealogical Poems of OʒDugan and Mac-Fearguil, mention five chiefs of different stocks and in different provinces of Ireland. First, Oʒʒlannagan of Orgialla, who was proprietary lord of a large district called ʒuač-ʒáča, in the County of Fermanagh, and descended from the same stock with the Maguires, lords of Inniskillin, and the Mac Mahons, all descendants of Colla-dá-Čʒʒoč, brother of Colla-uayʒ, king of Ulster and Meath, soon after the beginning of the fourth century.—*Vid. Cambren. Eversus*, p. 26. The present hereditary chief of this family is Colonel John Oʒʒlannagan, now an officer of particular note and merit in the Imperial service, whose younger brother, James Oʒʒlannagan, Esq., is Lieutenant-Colonel of Dillon's regiment in France. A second Oʒʒlannagan, descended from the stock of the OʒConnors of Connaught, was dynast, or lord of the country called Člancačajl, jointly with OʒMoel-Mōʒʒda, OʒČarčarʒ, and OʒMoʒʒeʒn.—*Vid. Camb. Evers.* p. 27. A third Oʒʒlannagan was dynast of a district called Comar, in Meath.—*Vid. Camb. Evers.* p. 25. But his particular stock I am not enabled to point out. A fourth Oʒʒlannagan of the same stock with OʒCarol of Čʒʒle-Č-cheačbūʒl in the King's County and that of Tipperary, descen-

dants of Čarʒoč, son of Čʒan, son of Oljoll-olum, king of the south half of all Ireland, in the beginning of the third century, was dynast, or lord of the territory formerly called Čʒneal-anʒa, in the King's County. And a fifth Oʒʒlannagan, of what stock I cannot ascertain, was dynast of the territory called Uaččar-čʒʒe, on the borders of the County of Tipperary towards that of Waterford.

ʒlanyʒaoʒleað, the bloody flux.

ʒlan-ʒūʒleáč, that has red eyes.

ʒlač, or ʒlaʒč, a prince.

ʒlača, a sitting, or session.

ʒleað, a banquet, feast, or entertainment; ʒleaz, *idem*.

ʒleadaʒm, to feast, or banquet.

ʒleadačar, a feasting or banqueting; ʒleazačar, *idem*.

ʒleayʒ, a rod or wand; do ʒad Oʒa an ʒleayʒ ʒʒoʒ ũlajʒ a laʒm Čaoʒʒe, i. e. God gave the wonder-working rod to Moses. *L. B.*

ʒleayʒ, a wreath, a rundle or ring.

ʒleayʒ, moisture.

ʒleayʒ, a sheaf; ʒleayʒa na mac ũʒle do ʒléáččajʒ do ʒleayʒ ʒoʒeč, the sheaves of all the sons bent themselves before the sheaf of Joseph.—*L. B.*

ʒleayʒáč, a fiddler; also a clown, a rascally fellow.

ʒleayʒáčán, an ignoble fellow, a rustic.

ʒleayʒláma, land, a field, farm, or tenement.

ʒʒčee, phlegm, moisture; also the comparative degree of ʒʒuč, wet, moist.

ʒʒčeeáč, moisture, oozyiness.

ʒʒčmeað, any measure for liquids.

ʒʒč and ʒʒeč, chick-weed; Wel-gulydh.

land, &c.; hence the Lat. *fodio*, to dig, and *feodum*, or *feudum*, a fief, or fee.

Fodac, wise, prudent, discreet.

Fodálajm, to divide, to distinguish.

Fodbrujd and *fodcnum*, fiends, furies.

Fod, knowledge, skill.

Fodájl, a division; also releasing, or dissolving.

Fodáslm, to loose or untie; *vid.*

fodálajm, to divide.

Fodb, a cutting down.

Fodjn, *vid.* *fonn*.

Fodónd, the humming or murmuring of bees, any loud noise; also a conspiracy or plot.

Fodujne, any man in low life, a plebeian.

Fodruajr, perceiving.

Fofjáda, a yard, a park, or enclosure.

Fogajl, to teach, or instruct; also to dictate; *no fogajl ye jad ujl*, he dictated them all (to his clerk).—*Vid. Anal. Tighearn*. *Vid. fogad*, *infra*.

Fogajr, *do fogajr ye*, he commanded; *vid. fognad*; also to publish.

Fog and *fogad*, is the radix of the word *foglam*, and of the same signification; as *do fog ye dób fáa a tupaír*, he instructed them with the intent of his expedition; *vid. caírejm Thoíndeal*.

Fog, entertainment, hospitality.

Foga, a dart, also an attack, a rapt; hence *fog-marae*, a sea-robber, or pirate.

Fogajl, an inroad into an enemy's country, robbery, &c.

Fogálajm, to plunder, to spoil; derived from *fog*, a rapt, *quod vide*.

Fogálújde, a robber; *feafogála*,

the same.

Fogal, the whole.

Fogánajm, to do good, to suffice, to serve.

Fogánta and *fogántae*, good, prosperous, serviceable.

Fogántae, goodness, prosperity, sufficiency.

Fogadé, a gentle gale or blast.

Fogar, a sound, a noise, or voice; also a tone or accent; *dářogar*, or *deazřogarae*, a diphthong; and *treazř-řogarae*, a triphthong.

Fogarae, echoing, resounding, loud, noisy, clamorous.

Fogarajm, to make a noise, to tingle.

Fogbanán, a thistle.

Foglam, learning, instruction.

Foglamteae, a novice, an apprentice, a scholar; *foglujnte*, the same.

Foglama and *foglamea*, learned, ingenious; *ceárd foglama*, skillful artists; sometimes written *foglamea*.

Fogálajm, to commit trespass, to rob; *vid. fog*.

Foglayam, to grow pale.

Foglamajm, to learn; *deglá go brolajmfeá ole*, for fear you should learn vice.

Foglúgád, a ransacking, or robbing, &c.

Foglujnte, a scholar, or apprentice, a novice.

Fogmar, the harvest.

Fogmorae, a sea-robber, a pirate; *vid. fog*.

Fognajd, enough.

Fognajm, to suffice, to do good; *vid. fogánajm*; also to serve, to be in slavery; *do ceatřa třebe řognajd, quotuor familiis inserviebat*.—Vit. S. Patricii.

Fognam, servitude, slavery, i. e. *fognam*, in servitude.—Vit. S.

Patric.

Foġlajm, to loose or untie.

Foġnað, foġfoġna, and foġajnt, a warning, charge, or caution; also a proclamation or decree, an ordinance or declaration.

Foġnað and foġnajt, to warn or caution, to order or decree.

Foġtaŋta, a district in Leinster, possessed anciently by the O'Nualans.

Foġur, near, at hand; a foġur do, near him; its comparative and superlative is foġyre, or foġyrge, nearer, or next.

Foġ, i. e. Cnámfoġll, the name of a place near Cashel.

Foġceall, i. e. foġmajl, a day's hire or wages, a salary, &c.

Foġcjl, to provide or prepare; nō badan tŋ bjaġana az foġcjl na fleġge rjn, they were three years preparing for that feast.

Foġðojun, quick, smart, ready.

Foġdeartan, is sent, gone, &c.; anŋn foġdeartan ŋlajd cun-rujn foġ ceann loġa, zo ttjad-
rad dā azallad, then Pilate sent a messenger for Jesus that he may come and speak to him.—

L. B.

Foġðneac, a little image.

Foġðneacda, likeness.

Foġġð and foġġðe, patience, forbearance.

Foġġðeac, patient, forbearing.

Foġġðeac and foġġðojm, to bear patiently.

Foġġjn, a green plat, a mead.

Foġyre and foġyrj, nearer, or next; nġ ar foġyre, nearer; dō bġ ye foġyre dōn nġġ, he was next to the king.

Foġl, a while; zo foġl, yet, as yet, also a little while; fan zo foġl, stay a while.

Foġlbeama, fierce, cruel, terrible.

Foġlbejm, a blast, also a scandal

or reproach; foġlbejmnjūġad, idem.

Foġleacnað, adjuration, conjuring.

Foġleacdoġj, a conjurer.

Foġleaba, a truckle-bed.

Foġlēad, a fillet, a woman's coif.

Foġleanajm, to follow, to go after, to hang after.

Foġleapbað, death.

Foġleapān, an asp.

Foġlleacdaç, a research.

Foġlleacç, a track, a footstep.

Foġllēan, the bud of a flower.

Foġllġæac, negligent, sluggish; written for faġllġæac.

Foġllġæac and foġllġæac, properly means hidden, latent, which does not exteriorly appear. Our old parchments of medicine use it frequently in this last sense.

Foġllrġġm and foġllrjūġad, to reveal or discover, to express, declare, or manifest; zo foġllre-
ðac majnm, that I may declare my name.

Foġllrġçte, manifested, made plain.

Foġllrjūġad, a manifestation, or declaration, discovery.

Foġlmean, a bad dress.

Foġmeal, consumption.

Foġmðjn, in expectation of.

Foġ-nēal, a little cloud.

Foġnyre and foġnyreðġ, the ash-tree.

Foġnyrj, wells, springs, or fountains.

Foġnyrjon, i. e. foġnyre-amujn, the name of a river in the County of Cork and barony of Fermoy.

Foġn, help thou; foġn ont fējn, save thyself.—Matt. 27. 40.

Foġn, a ship's crew, any number of people stowed in one place; pl. fuġjne; hence *fuirion*.

Foġnðjm, to be present.

Foġnðjætŋac, an adverb.

Ʋojn̄b̄iyoč, force, power.

Ʋojnceadal, instruction, exhortation, admonition, also a lecture, &c.; Ʋojnceadeal, *idem*.

Ʋojnceadalajm, to teach, instruct, or admonish.

Ʋōjnceann, the end or conclusion; zo Ʋōjnceann na talman, to the end of the earth; also the front or forehead.

Ʋojncejobal, a reinforcement.

Ʋojndejiu, more excellent.

Ʋojneamajl, steep, headlong.

Ʋojnedjm, to prevent.

Ʋojnézean, violence, constraint.

Ʋojne, old, ancient; also perfect.

Ʋojneac̄d, old age; also perfection.

Ʋojn-Ʋjacla, the foreteeth.

Ʋojn̄zealla, witness, testimony.

Ʋojn̄ḡjol, a declaration, manifestation, &c.; Ʋojn̄ḡjol na Ʋj̄iynne, the manifestation of the truth.

Ʋojn̄ḡjolaajm, to prove, to declare.

Ʋojn̄gl̄j̄de, nobility.

Ʋojn̄gl̄j̄de, true, certain.

Ʋojn̄gl̄j̄ojr, they used to swear.

Ʋojn̄gneam, a building; Ʋojn̄gne-ağad, a building, *edificium*.

Ʋojn̄gn̄j̄ḡjm, to build.

Ʋōjn̄j̄aiaç, preposterous.

Ʋojn̄j̄f̄j̄ḡjm, to perform, or execute.

Ʋojn̄j̄ḡjm, to stay, to wait, or delay.

Ʋōjn̄j̄ḡt̄jn, aid, help, relief, succours; Ʋōjn̄j̄ḡt̄jn do luçd an Ʋōjḡ, a relief to the afflicted: also written Ʋōj̄ijn and Ʋōj̄i-t̄jnt.

Ʋōj̄ijm, to bless or make happy, to relieve or assist; also to heal, to save; Ʋōj̄i oꝛiujnn a Th̄j̄ajna, help us, O Lord.

Ʋoj̄imeal, the utmost part, the furthestmost limit; also the circumference of a circle; ex. ðn

meðdon zo Ʋoj̄imeal, a centro usque ad circumferentiam.

Ʋoj̄imealaç, a front; also extrinsic, on the outside.

Ʋoj̄ijom̄iāð and Ʋoj̄ijom̄iāðteac̄, a ceremony.

Ʋoj̄ijom̄iāðteac̄, ceremonial.

Ʋōj̄ileatan, extensive, large; zo

Ʋōj̄ileatan, at large, in an extensive ample manner: but in old parchments it signifies in general, universally.

Ʋōj̄il̄jon, much, many.

Ʋōj̄il̄jonað, a completion; also a supplement.

Ʋōj̄il̄jonað and Ʋōj̄il̄jonaajm, to complete, to make perfect.

Ʋōj̄il̄jonta, complete, perfect.

Ʋoj̄im, a form or manner, an image.

Ʋoj̄ine, dwellers, inhabitants; na Ʋean Ʋoj̄ine, the old inhabitants; the plur. of Ʋuj̄ijon and Ʋuj̄iynne.

Ʋoj̄ineac̄, inclination; aꝛ Ʋōjn̄neac̄, headlong.

Ʋōj̄ineajt, oppression, high hand; aꝛ jm̄j̄it Ʋōj̄in̄j̄it oꝛiujnn, oppressing, or laying a heavy hand on us.

Ʋoj̄in̄ējl, manifest, apparent.

Ʋoj̄ineac̄ and Ʋuj̄ineac̄, harrowing.

Ʋoj̄it̄be, a cut, or cutting off.

Ʋoj̄it̄beateñūğad, divination.

Ʋoj̄it̄çj, black, swarthy.

Ʋoj̄it̄çj, i. e. Ʋoj̄it̄çujḡ, a shoe.

Ʋoj̄it̄ojn, enough.

Ʋoj̄it̄eazayz, rudiments, or introduction.

Ʋoj̄it̄jbe, slaughter, massacre; Ʋoj̄it̄jbe ðealb̄nala hoꝛiūjḡj̄b̄, the massacre of the Delvins by the inhabitants of Ossory.—*Chron. Scot.*

Ʋoj̄it̄jl, able, strong, hardy; Lat. *fortis*.

Ʋoj̄it̄jle, the comparat. and su-

perlat. of *fojntjl*, signifying more hardy, and most hardy by prefixing *nj* *buſ*, or *nj* *aſ*, to imply the comparative, and *aſ* to signify the superlative; *nj* *buſ* *fojntjle*, more hardy or brave; *an* *ſeap* *aſ* *fojntjle*, the hardiest, &c. N. B. The Irish have these particles *nj* *buſ* and *aſ*, and no other, to distinguish and form their degrees of comparison, as the English *more* and *most*.

Fojntjle and *fojntjleac*, patience, greatness of soul, as in pain, sorrow, or even the agonies of death; also courage, hardiness, and intrepidity in dangers, labour, or difficulties, like the cardinal virtue *fortitude*.

Fojr, leisure; *an* *fojſ*, vacant, or free from business.

Fojſcjonnac, backbiting, malice.

Fojſgijgm, to approach.

Fojſjm, to stop or rest.

Fojſjte and *fojſtjne*, a resting, or residing.

Fojſteað, hire, hiring, wages; from the verb *foſtuigjm*, to hire.

Fojſteanaç, serious, also arranged, in good order; *ſlúağ* *fojſteanaç*, a well-ordered army when on their march.

Fojt, about.

Fojtne, woods.

Fojtnejb, hunger.

Fola, a short day, a little while; *vid.* *fōjl*.

Fola, a garment.

Fola, the genitive of *fuſl*, blood.

Folaðra, a good speech, pleading, or reasoning.

Folaç, a covering.

Folaç, hid, secret, private; *a* *ðro-laç*, hidden; Lat. *clam*, in *occulto*; Goth. *fulgin*, *occultum*.

Folaçtajn, toleration, forbearance.

Folaçtajn, water-salad, water-

parsnip.

Folað, a cover, or covering.

Folað, power, ability.

Folaða, cattle.

Folajð, a wimple or muffler.—*Is.* 3. 23.

Folajğeaç and *folajğteaç*, secret, private, hid.

Folajgm, to cover; *ðo* *folujğ* *ſe* *jad*, he covered them over; *ðo* *foſleað na* *ſlejbte*, the mountains were covered.

Folam, empty, void, vacant.

Folanajm, to command; also to offer, or proffer.

Folanaim, or *foſalam*, an offer.

Folamnajðeaç, equality, parity.

Folamnajðeaç, equal.

Folaſtōjn, an emperor.

Folaſtnajð, a sufficiency, enough.

Folaſtnajðjm, to satisfy.

Folaſ, a shoe, sandal, or slipper.

Folcað, a cleansing of the hair by washing the head; *folcað* *cjnn*, *idem*.

Folcað and *folcajm*, to water or moisten, to cleanse by water, to steep in water.

Folſajð, whole, entire.

Folğ, active, nimble, quick.

Follaç, a kind of water-gruel; also any covering or garment.

Follað, government.

Follájn, *vid.* *fallájn*.—*Luke*, 5. 39.

Follaman, a grace, ornament.

Follamnūğað, a ruling or governing, as a prince.

Follamnūğjm, to rule or govern, to sway; *ſſ jonnat* *ğejn* *fuðjoſ* *an* *taðjſeaç* *follamnajğſeay* a *popul* *ſejn*, in thee will a Chief be born who shall govern his people.—*L. B.*

Follay, or *folloy*, plain, evident, manifest, public; *ğo* *folloy*, openly, in the day-time; *maſ*

ay Ƒollur, as is manifest.
 Ƒollycad, a scalding.
 Ƒollyǵǵim, to make apparent, or manifest, to discover.
 Ƒollurǵlan, clear, loud; le ǵut Ƒollurǵlan, with a loud voice.
 Ƒolmaç, that makes hollow or empty.
 Ƒolmaǵǵim, to make empty; do Ƒolmuǵǵead ē, it was emptied.
 Ƒoloycajn, a tad-pole; *ranunculus*.
 Ƒolorǵ, a burning of heath.
 Ƒolt, the hair of the head; ǵo nuǵe an Ƒolt lǵaç, even unto hoary hairs; also a tail; ex. coǵnuǵǵjð Ƒe a Ƒolt, he moveth his tail.—*Job*, 40. 17.
 Ƒoltçjb, a leek.
 Ƒoludad, to be active or nimble.
 Ƒoluajmneaç, stirring, active, nimble; also prancing; Ƒtēad Ƒoluajmneaç, a prancing steed.
 Ƒolūamaj, a giddy motion; also a running away or flying; a skipping.
 Ƒolūan, a footstool.
 Ƒoluǵǵeaç, hid, secret.
 Ƒolumaj, bad clothes.
 Ƒomamūǵad, obeisance, humiliation.
 Ƒōmaj, harvest, autumn.
 Ƒōmajida, autumnal.
 Ƒōmǵǵeaç, half drunk.
 Ƒōmōi and Ƒōmōiaç, a pirate. It is recorded in Irish Histories that a certain race of foreigners, distinguished on account of their piracy, by the name of Ƒōmaiaǵǵ, formerly infested this nation, and were at last overthrown and banished by Lǵǵ Lām Ƒada. This word is understood by some to mean a giant, for Cloçān na Ƒōmaiaǵǵ, in the County of Antrim, is rendered the Giant's Causeway; Ƒōmōiaǵǵ, or rather

Ƒōǵmōiaǵǵ, properly signifies sea-robbers; from Ƒōǵ, rapt or plundering, and mōi, muǵi, or maǵi, the sea; *vid.* Ƒōǵ.
 Ƒonamād, jeering, or mockery; Ƒonomād, *idem*.
 Ƒonamadaç, a jeering person.
 Ƒonamadaǵm, to mock, to deride.
 Ƒonn, land, earth.
 Ƒonn, delight, pleasure; a desire, or longing; a tǵa Ƒonn oǵm, I long very much.
 Ƒonn, a tune or song; a Ƒonnuǵjð dǵada, in hymns.
 Ƒonn, inclination, desire; Ƒonn aǵur Ƒaǵtǵǵjor, inclination to act, accompanied with a dread of bad consequence; *vid.* Ƒaǵtǵǵjor, *supra*.
 Ƒonnad, a journey.
 Ƒonnaṁan and Ƒonnṁan, willing, inclined, or prone to.
 Ƒonnaṁajmneaçd, inclination, propensity, willingness.
 Ƒonnyra, a hoop.
 Ƒonyra, a band.
 Ƒonraǵne and Ƒonrōjn, a cooper.
 Ƒontabǵajm, to rejoice, or be glad.
 Ƒōi, before; *Angl. fore*, in compound words,
 Ƒōi, over, or upon; Ƒōi Ƒeapajð Eǵǵjonn nō eǵnn an macaom, the youth excelled all the Irish; also beyond, into, &c.
 Ƒoi, discourse, conversation.
 Ƒōi, protection, defence.
 Ƒōi, enlightening, illumination.
 Ƒoia, a seat, or bench; Ƒoiada, *idem*.
 Ƒoiabajð, early, ripe, or before the time; *præcox*.
 Ƒoiacaǵi, a watchman.
 Ƒoiajðeaç, fierce or cruel.
 Ƒoiajðeaç, fierceness, cruelty.
 Ƒoiajǵim, or Ƒajǵim, to watch or guard.

Foraǵjyr, or foráojr, a forest ; also the kennel of a fox, or the haunt of any wild beast.

Forajl, excess, superfluity.

Forajllm, to offer ; dforajll rē dojb rjē rētajn, he offered them an everlasting peace.

Forajm, a journey.

Forajnm, a pronoun ; also a nickname, an epithet.

Forajne, a watch or ward ; annra dforajne, in the ward ; an jonadaib forajne, in the lurking places ; *rectius* forfajne ; also those that lie in ambush.

Forajnead, remembrance.

Forán, anger, wrath.

Forán, a short verse, or versicle, a song.

Foránta, angry, resolute, presumptuous.

Foraorǵlaç, old, ancient, an old man ; foraorbean, an old woman.

Foray, knowledge, understanding.

Foray, a ford in a river.

Foray, old, antique, ancient.

Foray, increase, or augmentation.

Foray, a law ; also a foundation ; foray-feaya, a history ; foray-focal, an expositor or etymologicon.

Forayda, grave, sedate, sensible.

Foraydaçt, gravity, sobriety.

Forayna, illustrated.

Forb, a landlord.

Forba, land ; Gr. φορβη, Lat. *herba* ; also glebe-land, or the lands annexed to a church ; hence the word cōmforba, or cōmforba, a successor in a see or church-living ; cōmforba Dáttmaiz, St. Patrick's successor in the see of Armagh ; it also signifies a lay possessor of part of the lands annexed to a church. — *Vid. War. cap. 17.*

Antiq. Hib. et Girald. Camb.

Itin. Camb. 1. 2. c. 4. Also a partner in a benefice, such as those laymen who enjoy part of the tithes of a parish by way of impropriation. — *Vid. cōmforba.*

Forba, a tax, or contribution.

Forbaç, i. e. *cujd na maib.*

Forbaç, cutting, slaying, or slaughtering.

Forbajr, to grow or increase ; zon ajne rjn nō far azur nō forbajr zorta drrym ann, in consequence a great famine increased there.

Forbajr, increase, profit, emolument.

Forbajr, a conquest ; do dēanam forbajr fōr Eirynn, to make a conquest of Ireland. — *Vid. Anal. Tighern. et Innisfallen.*

Forban, bans of marriage, any proclamation or edict.

Forban, excess, extravagance.

Forbar, a snare or ambush ; *vid. cajtnejm.*

Forbriat, a cloak, the upper garment ; rcanay janam a forbriat, she afterwards spread her cloak. — *Brogan.*

Forbfaorleat, mirth, rejoicing.

Forie, firm, steadfast.

Forcad, to teach, instruct, &c. ; jr a nǵajllē jr cōmlájne nō forcad loya a eaybula jn na jūnaib djaða, it was in Galilee Jesus instructed his apostles fully in the divine mysteries. — *L. B.*

Forcan, violence ; also a wooden hook.

Forcazna, or forōzna, a command, an order, or decree.

Forcaojn, a catch, or quirk ; a caption in words.

Forcōzna, persuasion, advice, instigation ; ex. zo nō admad. rad maca Ijrael an cōjme frj

foricongna hellj an fájð, so that the Israelites adored God throughout the persuasion and solicitations of the prophet Heli.

L. B.

foricongna, a command.

foricongnajm, to bid or command.

foricnoyceann, the foreskin.

foricmajð, superfluity, excess.

foricomal, a binding together.

foricmajð, superfluity, excess.

foricmajð, rising or dawning; foricmajð majðne, the dawning of the day.

foricut, the fore part of the head.

foridal, erring or straying.

foridað, a lid or cover; an foridubajð mo řul, upon my eyelids.

foridaric, the light; also plain, manifest.

foridnojn, a loin; ðð foridnojnjb, from thy loins; also the womb of a woman.

foridulaç, erroneous.

forējzean, force, a rape, violence; but ējzean is the common word for a rape.

forējzneac, violent, ravishing, &c.

forę, a guard.

foręajne, a watch, or ward; *vid.* foręajne.

foręajneac, watching; also a watchman.

foręajnjm, to watch or guard; also to lie in ambush.

for-řocal, a by-word, a proverb.

foręujneðg, a window-shutter; a wire or lattice before a window.

foręajjm, a convocation.

foręajnjm, to provoke; also to call together.

foręal and foręall, a lie, fable, or romance.

foręalajm and foręajęljm, to tell, relate; nān foręajęljm žō, that told or invented no lies.

foręajnt, the fore part of the head.

foręaj, a river in the County of Clare, which glides through Clonrod, Ennis, and Clare.

foręlacajm, to prevent.

foręla, for the most part; *plerumque*.

foręla, election, choice.

foręajn, a wound.

foręgo, i. e. řed, jewels, or precious things.

foręge, sincere, true.

foręoję, a rudiment, or trial of skill.

foręlan, force, power; hence an-

foręlan is oppression, tyranny;

foręlan is also superfluity, excess of any thing.

foręlajm, leaping or bouncing.

foręmaç, an increase, a swelling.

foręmad, i. e. tñut, envy, a mortal sin.

foręmalac, a hireling.

foręmamajl, of good form or figure.

foręman, a type or mould.

foręmna, much, a great deal.

foręneajnt, violence; *vid.* foręneajnt.

foręnęajne, a command, an offer.

foręnęabajl, hardness.

for-ojdeaj, a rudiment.

for-ðrida, renowned, famous.

for-ðridūęad, predestination.

foręmaç, an angling rod; also a perch.

foręmajð, near to, hard by; also towards.

foręrięljm, to shine forth; also to manifest, or discover.

foręnoęeana, served, did service, or good.

foręma, fringes.

foręma, sent.

foręranajm, to shine.

foręraojltean, divination.

ƿōƿƿaƿte, fore-knowing.
 ƿōƿtan, or ƿƿiƿtean, tied, or bound up.
 ƿōƿtaƿ, a straw.
 ƿōƿta, a seat.
 ƿōƿtan, plenty; ƿōƿtan ƿƿiƿe, abundance of cattle; ƿōƿtan ƿƿiƿe, a stud or breed of horses.
 + ƿōƿtƿl, strong, hardy, patient; ƿōƿtƿl la ƿaot, strong for labour; also courageous, brave; ba ƿōƿtƿl an ūaƿi ēaƿa, he had fortitude at the hour of death; laot ƿōƿtƿl, a courageous champion; Lat. *fortis*; vid. ƿōƿtƿl.
 ƿōƿtƿaƿƿ, a rising; ƿōƿtƿaƿƿ maƿe, the dawning or rising of the day.
 ƿōƿuad, a bastard red, reddish.
 ƿōƿuƿ, knowledge; ƿōƿuƿ ƿeaƿa an ēƿiƿnn, *Notitia Hiberniæ*.—K.
 — ƿōƿ, yet, still, also; acd ƿōƿ, but yet, but moreover.
 + ƿōƿ and ƿōƿad, a delaying, staying or resting, fixing or pitching, also a prop or buttress, a wall or ditch; Lat. *fossa*; ƿōƿ-ēƿƿ, the wall of a house; Wel. *fos*; hence the word ƿōƿ-long-ƿōƿt, an encampment, a camp; from ƿōƿ, pitching, and long-ƿōƿt, a tent; which is again compounded of loƿƿ, any covering or tent made of timber or other matter; and ƿōƿt, the area or surface of ground upon which the house or tent is drawn; lƿa muca ƿabaf ƿōƿ, *cum porcorum grege iugiter permansit (Patricius puer.)*
 ƿōƿad, an atonement.
 ƿōƿaƿd, cessation.
 ƿōƿad, a stopping or resting; ƿan ƿōƿad, without delay; ƿōƿad cōm-bƿaƿe, a cessation of arms, or fighting.
 ƿōƿad and ƿōƿaƿm, to stay or rest,

to pitch, or lodge, do ƿōƿuƿƿ ƿē, he rested.
 ƿōƿclaym, commonly said and written oƿƿclaym, to open, to unlock; ƿōƿcēoltuƿ bŭi ƿŭle, your eyes shall be opened.
 ƿōƿcŭlte or ƿōƿƿaƿlte, opened, open; ƿō ƿōƿcŭlte, publicly, openly.
 ƿōƿƿad, a shadow, or shelter from heat or cold; vid. ƿaƿƿad; Wel. *kysgod*.
 ƿōƿlong, a mansion, or dwelling-house.
 ƿōƿlongƿōƿt, an encampment, a camp; vid. ƿōƿ, *supra*; do ƿiƿn-neadaƿi ƿōƿlong-ƿōƿt, they encamped; aƿ deunam ƿōƿ-long ƿōƿt, encamping; aƿ tƿeƿƿgean a bƿōƿlongƿōƿt, raising the siege, or decamping.
 ƿōƿna, i. e. ƿtƿeateƿnŭƿad, releasing, dissolution.
 ƿōƿnolayc, heavenly, superior; ƿon an cēatuƿl ƿōƿnolayc, *sonus, seu concentus superiorum civium*.
 ƿōƿtam, to hire; also to stop; do ƿōƿt ƿē an laot, he stopped the champion. In contracts it is applied in engaging a house, a room, or the like, and has the same meaning with the French word *arreter*.
 ƿōƿt, a giant.
 ƿōƿt, raging, storming, violent.
 ƿōƿtateƿnaƿdeac, a glutton.
 ƿōƿta, a foundation.
 ƿōƿta, taken away, or out of.
 ƿōƿtae, a cough.
 ƿōƿtae, a lake or pond.
 ƿōƿtannān, a thistle; Lat. *carduus*.
 ƿōƿtannān-beanduƿte, blessed thistle; Lat. *carduus benedictus*.
 ƿōƿtaƿtƿeaca, suburbs.
 ƿōƿtlaynteac, a novice or apprentice.

fočoržad, cleansing.

fočnazad, a bath; *am̃na* d̃j an
fočnužad *renta* m̃pe b̃a dean-
glad, *præclarum ipse quod bal-
neum benedicendo vertit in cer-
visiam.*

fočnazfojn, a bath; pl. fočnaz-
čobaj̃n, *idem*, i. e. a well of puri-
fication or cleansing.

fočnazaj̃m, to bathe.

fočnom, a great noise or rustling.

fočužad, a beginning.

four̃, or fožaj̃n, diphthongs or
triphthongs; *ñj* mojnčear̃ an
fožar̃ na čotuj̃b, the diph or
triphthongs are not divided into
different syllables or sounds.

+ fraz, a woman, or wife; Ar. *grak*,
and Wel. *guraig*, Ger. *frau*, or
fräi.

fraz, a hand.

fraz, a shield or buckler, because
worn on the hand to defend the
body.

fraj̃bnežad, a floating.

fraj̃ž, a bush of hair.

fraj̃ž, the sea.

fraj̃nc, France.

franneac̃, a Frenchman, French;
bolžac̃ franneac̃, the French
pox.

franneac̃, or luč franneac̃, a
rat.

fraoc̃, heath, ling; Hisp. *breco*,
and Lat. *erica*.

frāoc̃, hunger; fraoc̃ f̃jaecal,
fretting or hungry teeth; also
rage, anger, fury.

frāoc̃aj̃bē, fretful, furious; frā-
oc̃da, *idem*.

frāoc̃ōž, wortleberry.

frāo-čear̃ic̃, a heath-poult, or
grousehen; pl. čear̃ica frāoj̃c̃.

fray, a shower.

fray, ready, active.

frayac̃, fruitful, showery.

frēcaj̃n and frēcaỹn, use, prac-
tice, frequency; le frēcaj̃n na

Sacramej̃nte, by frequenting
the Sacraments.

frēcaỹn, witness, testimony.

frēcaỹnān, a wrestling-school, or
any place of exercise.

frēcānūžad, exercise; frēcānū-
žad, *idem*.

frēcāraj̃žjm, to exercise or ac-
custom, to discharge an office or
duty.

frēcāraj̃nc, the present time.

frēad, a pillaging or plundering.

frēazariad, or frēazriad, an an-
swer.

frēzariaj̃m, to answer, to make
answer.

frēzaričac̃, answerable, account-
able.

frēzaričōj̃n, a respondent or de-
fendant.

frēazriaj̃m, to work or labour.

frēazriaj̃nc, conversation.

frēazriam̃, labour.

frēazriam̃caỹm, to converse.

frēazriad and frēazriaj̃m, to an-
swer or reply; do frēazaj̃n rē,
he answered.

frēam̃ and frēam̃ac̃, a root; also
a stock, or lineage.

frēam̃ad and frēam̃uj̃m, to take
root, to root; *vid.* frēam̃ad.

frēanc, to make crooked, to
bend.

frēancac̃, winding or turning.

frēapad, medicine.

frēapad, a running, bouncing, or
skipping away: otherwise writ-
ten prēabad.

frēaỹc, upwards.

frēaỹrab̃ra, opposition, reluctance;

ñjž zan frēaỹrab̃ra, a king with-
out opposition; *ñjž* zo b̃fra-
rab̃ra, *rex cum reluctantia, aut*
amulorum principum renitentia.

—*Vid.* O'Flaherty's Ogyg. pag.
486.

frēaỹdal, serving, waiting, at-
tending; bean frēaỹdaj̃l, a

waiting-woman, a nurse-tender,
or charing-woman; *fneaytal*,
idem.

fneaydalajm, to wait, to attend,
or serve.

fneaygabájl, ascension into hea-
ven.

fneaygam and *fneaygabam*, to
climb, to ascend.

fnečojmēud, to reserve.

fneāmac, fundamental.

fneycj, a reflection, or suppo-
sition.

fneycne, brittle, withered.

fneyljž, anger, resentment.

fneunajde, a foundation.

fneunajdjm, to found or establish.

frij, or *frija*, in old Irish manu-
scripts is the same as our mo-
dern *ajr* or *je*; *frijr*, the same
as *lej*, or *ijr*; *frijom*, as *ljom*,
or *ijom*; *frijot*, as *leat*, or
jeat; *friju*, as *leo*, or *iju*;
frijnn, as *ljnn*, &c.

+ *frijalta*, freed.

frijocnañ, care, diligence, circum-
spection.

frijocnāmac, diligent, careful, cir-
cumspect; *go frijocnāmac*, care-
fully.

frijocťalajm, to fry or parch.

frijocťan and *frijocťajl*, a frying-
pan; *frijor-ajžean*, *idem*.

frijoržnajm, to answer.

frijotal, a word, interpretation;
fean frijotajl, an interpreter;
rēm̃frijotal, politeness.

frijotbñut, a refusal or denial.

frijot-čantajneacđ, recantation.

frijot-čojdear, antipathy.

frijotola, a covenant.

frijotolañ, service, attendance.

frijotnāđajm, to contradict.

frijotťajlfjđear, that shall be
served.

frijrcant, an answer.

frijrcjm, to hope.

frijrcj, hope, expectation.

frijymbearť, to betray or deceive,
to kill or murder; ex. *neac*
frijymbearť a Čhjañna: nññ-
bad jle a ljbearñna; go mbeañ-
ťajđ nāmajđ a čeann: a ža-
baññ, jr a đujbžeann; i. e.
whoever shall betray his Lord,
let his habitations be not nume-
rous, let his enemies deprive him
of his head, and of his horse,
and of his sword.

frijrnejđ, he told or said.

frijrnjnñle, attendance.

frijogčabrad, they stood up, or
arose.

frijť, *do frijť rē*, he was found, or
he behaved or acted; *do frijť*
go majť ljom ē, he behaved well
to me.

frijť, a wild mountainous place;
fřaojč, heath, has an affinity
with this word; hence *frijťne*,
quod vide.

frijť, profit, gain, advantage.

frijťbearťtajm, to object, or con-
tradict.

frijťbuajlťeacđ, is often used in
old parchments which treat of
medicine; as *lejžjor frijťbuajl-*
ťeacđ, medecina repercussiva, a
healing, or preserving remedy.

frijťčedřajđ, a witnessing, a tes-
timony.

frijťčojłte, *lučđ frijťčojłte*, ser-
vants, waiting men or women,
attendants; *rectius frijťčojłte*.

frijťžjđ, attending, serving, wait-
ing.

frijťjr, earnest, eager, fervent.

frijťne, an uninhabited wood or
mountain; ex. *a břijťne na-*
cconajñe, in the mountainous or
by-roads.

frijťojžean, a frying-pan.

frijťřearc, a return of love, a mu-
tual regard.

frijťeacť, a returning back.

řnožajm, wrong, or injury.
 řnožetlŋn, a whirl.
 řnomad and řnomajm, to try, to taste, to examine, to inquire.
 řnomad, a trial.
 řnomta, tried, experienced; dujne řnomta, an experienced man.
 řnoy, dark, obscure.
 řnotal, a whirl.
 řū, under, into, &c.; like řō, řá, řē, *quæ vid.*
 řuac, a word.
 řuacajd, a jilt, a tricking, intriguing harlot.
 řuacay, a cry, an outcry; řuacay, *idem.*
 řuacayac, a den, a cave, a hole; a řā řuacayajze az na řjon-nacajb, the foxes have holes.
 řuacēd, cold, chiliness.
 řuacēda, an engraver.
 řuacēdān, a sore on the heel occasioned by extraordinary cold, a kibe.
 řuad, a bier; Lat. *feretrum.*
 řuadac, a running away with, a rape; řuadac mnā, the running away with a woman; luēd řuadajg, a press-gang.
 řuadacēd, robbery, depredation.
 řuadajm, to snatch away, to sweep off, to run away with; do řuadajg an aman řad, the river swept them away; řuaduřgjm, *idem.*
 řuad and řuac, hatred, aversion.
 řuad, i. e. řnōčaj, a bier.
 řuadmaj, odious, hateful.
 řuadmajneact, abomination, detestation.
 řuadaj, haste; also a preparation to do a thing.
 řuadajnac, active, diligent.
 řuadmajad, to cross or hinder.
 řuaduřgeaž, ravenous.
 řuaduřgēte, taken away, snatched away.

řuažajl, sewing or stitching.
 řuažala, a ring.
 řuažajm, to sew or stitch; řuažalam, *idem*; do řuajžeadan dūjlleōda řjze dā čējle, they sewed fig-leaves together.
 řuazarēta, proclaimed, published.
 řuazna, a proclamation.
 řuaznajm, to admonish, or proclaim.
 řuajd, a remnant.
 řuajdean, anger, or fury.
 řuajdym, to stagger or reel.
 řuajlřead, to leap or skip.
 řuajlřeadān, the ureter.
 řuajm, a sound, a rebounding noise.
 řuajmeamajl, resounding, rebounding.
 řuajmetujajg, the herb fumatory; Lat. *fumaria.*
 řuajm-čneatajm, to shiver with cold.
 řuajne, cold.
 řuajm-žneadaē, a warming blast.
 řuajym, to find, to discover.
 řual, urine, also water.
 řualactad, to boil; do řnřd Jacob amajl řjn, agur řualacta an mjonān agur tuž dā ajtjm ē, Jacob did so, and the kid being boiled, he gave it to his father.
 L. B.
 řualan, a chamber-pot.
 řualay, a tribe or family.
 řualaycayde, osiers, small twigs.
 řual-bjorytac, a diuretic, a medicine to provoke urine.
 řualjoryz, the strangury.
 řual-loygad, difficulty of urine.
 řuaman, a shade or shadow.
 řuaman, whiteness.
 řuaman, a rebound.
 řuamnajm, to sound, to rebound.
 řuamyē, under me.
 řuan, cloth, veil, &c.
 řuanajm, to cover, to clothe.

fūaſ, cold, chilly.
fūaſnað, a cooling, or making cold.
fūaſnað and **fūaſnaſm**, to make cold, to cool; **ðfūaſ** an **aſþuſ**, the broth is cold, to make cold, to cool.
fūaſnaſam, to nourish, cherish, &c.
fūaſnālaç, cold, chilly; **fūaſnānta**, *idem*.
fūaſnān, a spring or fountain; also any water wherein cattle stand to cool themselves.
fūaſnaſdaſſ, judicious; a **mþreſt** **ūðdaſſ** **fūaſnaſdaſſ**, in the opinion of a judicious author.
fūaſnālað, an ungrateful scent, a stench.
fūaſ-çſnābað, hypocrisy, or indevotion.
fūaſ-çſnābteac, a hypocrite: it rather means tepid in acts of religion and devotion.
fūaſnaðoð, coldness.
fūaſnað, a controversy.
fūaſcaſ, fright, affrighting, or terror.
fūaſcaſm, to put to flight.
fūaſglað, a ransom; also redemption; **fūaſgalt**, *idem*.
fūaſglað and **fūaſglaſm**, to redeem, to set at liberty.
fūaſgluſtēoſſ, or **fūaſgaltōſſ**, the Redeemer or Saviour; **lōra** **fūaſgaltōſſ** an **Chſne** **daona**, Jesus, the Redeemer of mankind.
fūaſnað, to astonish; **do** **fūaſnað** **aſuſ** **do** **hſmeaſglað** **aſluç** **coſmēada** **þſ** **ſōſ** an **aðnacal**, i. e. the guards of Christ's sepulchre were astonished and terrified.—*L. B.*
fūaſnuðteac, tumultuous.
fūaſ, hatred, aversion, abhorrence.
fūaſ, an image, a spectre, or ap-

parition.
fūaſnað and **fūaſnaſm**, to hate, abhor, or dislike.
fūaſnað, a detestation, or abhorring.
fūaſnaſſ, a den, or cave.
fūaſtōð, an armour or coat of mail.
fūbal, or **pubal**, a general's tent, or pavilion; Lat. *papilio et prætorium*.
fūba, a hurt, or scar.
fūbtað, threats or menaces.
fūð, amongst; **aſ** **fūð** **na** **lūaſa**, among the ashes.
fūð, **ſōſ** **fūð** **bāſ**, i. e. **do** **fūaſſ** **bāſ**, that died.
fūðtōð, a thrum, a loose thread, or end in weaving cloth.
fūþbſe, an argumentator, or disputant; **þſ** **að** **fūþbſe**, **nā** **çſſeſe** **çſnoð**, be a disputant, argue on.
fūþceact, lust, leachery.
fūþð, a knob or bunch.
fūþeac, with joy or thanks.
fūþſſ, gain, profit.
fūþſſ, a word.
fūþſſ, a veil.
fūþſſ, a hireling.
fūþſe, attendants, servants, &c.; plur. of **fūþſſ**.
fūþſeac, naked, or exposed.
fūþgeal, **fūþſol** and **fūþgleac**, a relic, also a remnant.
fūþgeall, or **fūþall**, judgment.
fūþgeall, a word.
fūþſm, to get or obtain.
fūþſm, to leave, or forsake, to abandon; **ðfūþſ** **a** **çſſ**, he forsook his country.
fūþſle, words or expressions, language.
fūþſlſm, to say or speak; to tell, relate.
fūþl, blood, gore.
fūþleac, bloody.
fūþleað, increase, profit, gain.

ƒuſjat, bloody.

ƒuſjðe, blood-red.

ƒuſjɱ, to be; cáɽt a ðƒuſl tū,
where art thou? *vid.* ƒjɱ.

ƒuſjɱzeac, enduring, patient.

ƒuſjɱzeac, armed with a shield
or spear.

ƒuſlleað, a reward.

ƒuſlteac, bloody, cruel.

ƒuſlteað, blood-shed.

ƒuſɱ, the end or termination of
any thing; ƒuſne láoɽ, the end
of the day or evening; also a
bound or limit; *Lat. finis.*

ƒuſneað and ƒuſɱɱ, to knead
bread; hence perhaps baɽuſjɽɽɽɽ,
i. e. baɽa-ƒuſne, a cake of bread,
vid. baɽjɽjɽɽɽɽ; also to dress
meat; maɽðtɽɽɽ leat mɽɽɽɽɽ
azur ƒuſɽɽɽɽɽɽ ɽaɽɽɽ e azur
taɽaɽɽ do ɽɽaac, here it means
dressed and prepared.

ƒuſneað, a boiling.

ƒuſɽzeall, an idiot.

ƒuſɽneðɽ, a window; tɽɽð an
ƒuſɽneðɽɽ, through the window;
pl. ƒuſɽneðɽa.

ƒuſɽɽɽɽð, foundation.—*Matt.* 7.
25.

ƒuſɽɽɽean and ƒuſɽɽɽeann, an ash-
tree; *alias* oɽɽɽeoz and oɽɽ-
ɽean.

ƒuſɽɽɽeðɽ coɽlle, the herb called
virga pastoris.

ƒuſɽte, kneaded.

ƒuſɽteðɽɽ, a kneader, a baker.

ƒuſɽteðɽačð, the trade of knead-
ing, or baking.

ƒuſɽneac, delay; az ƒuſɽneac, stay-
ing, waiting, or expecting.

ƒuſɽneacaaɽɽ, deliberate; zo ƒuſ-
ɽneacaaɽɽ, deliberately, also vio-
lent; zo ƒɽačðɽjɽze ƒuſɽneacaaɽɽ,
fretful and violent.

ƒuſɽneað, a preparation; also a
feast.

ƒuſɽneanal, a chamber: rather
uɽɽɽnal.

ƒuſɽɽðte, ready, prepared; also
sensible, ancient, old.

ƒuſɽɽɽɽɽ, furniture; also the crew
of a ship; also any assembled
body or association of people;
genit. ƒuſɽɽɽɽne; ɽoɽɽɽne, pl.

ƒuſɽɽneað, a travelling, or going.

ƒuſɽɽneað, humiliation, lessening.

ƒuſɽɽneað, a seat.

ƒuſɽɽneal, tired, fatigued.

ƒuſɽɽɽð, hard.

ƒuſɽɽneɽɽɽ, a furnace; *Lat. furnus,*
a stove.

ƒuſɽɽ, active, thrifty.

ƒuſɽte, a sound, or reiterating
noise.

ƒuſɽte, under her or it.

ƒuſɽt, a rag of cloth.

ƒuſɽtɽɽ, good land; from ɽo, good,
and tɽɽɽ, land.

ƒuláɽɽ, is a verb impersonal; it
has the negative nɽ or náč before
it, and then signifies must; as
nɽ ƒuláɽɽ ðaɽɽ, I must; ɽē náč
ƒuláɽɽ do žaɽɽneað, he must
be called: when ɽob, ðob for ɽo
ba, or do ba, &c.; which are
affirmatives, go before, it has a
contrary meaning; as, az ƒuláɽɽ
ðuɽɽ, you are free, or at liberty;
so that when a negative comes
before this verb, it implies a ne-
cessity or obligation to do a
thing; but an affirmative dis-
penses with the obligation, and
sets at liberty, like the Latin
verbs *caveo, timeo.*

ƒulanz, patience, forbearance; ƒu-
lang ɽada, or ƒad-ƒulanz; *Gr.*
μακροθυμία, longanimity; also a
foundation, a prop, or buttress;
ƒulanz tɽjɽ, a prop or shore-
post put under the weak parts of
the wall or timber of a house to
prevent its falling; also a stud
or boss; le ƒulanzajð aɽɽjð,
with studs of silver.—*Cant.* 1.
11.

Fulangajm, to endure, to bear with; also to prop or support.
Fulla, a lie, falsehood, or untruth;
gan fulla, truly, sincerely, certainly.
Fulla, a leaping or skipping.
Fullon, an ornament.
Fullangujde, a sufferer; *lučd fullangujde*, sufferers, patients.
Fulnađ and *fulyruč*, corruption, corrupt blood, or gore; *follnačt*, *idem*.
Fūm, under me; i. e. *fu mē*; *fū*, *fō*, or *fá*, *idem*.
Fun, land or ground, earth.
Funačar, expectation.
Furájl and *furájleam*, an offering, a command; also incitement, instigation.

Furajm, plenty, abundance.
Furálam, to offer, to incite, provoke, &c.
Furmuji, a prompting or exciting.
Furnajde, a dwelling, resting, staying.
Furnánač, civil, obliging.
Furtačd, ease at the crisis of a disorder; also comfort, relief.
Furtajžjm, to help or relieve; *đfurtajž ormujiu jon ári neay-bajđb*, he relieved us in our wants.
Furtajžčeōji, a helper or comforter.
Furtajm, satiety, sufficiency.
Fūta, under them; i. e. *fū jad*; *fūta-γjor*, underneath all.

REMARKS ON THE LETTER ʒ.

ʒ is the seventh letter of the Irish alphabet, and is ranked by our grammarians in the number of heavy consonants, called by the Irish *Conroyneada Troma*, but when it is aspirated, or marked with an *h* subjoined to it, it is counted one of the light consonants, called *Conroyneada Eadroma*. In this aspirated state, ʒ being the initial letter of a word, is pronounced like *y* in the English words, *York*, *young*, &c., or like the Spanish (*j*) consonant in the words *Jesus*, *Joseph*; but ʒ, aspirated by a subjoined *h* in the middle or end of a word, is rendered quite quiescent or suppressed in the pronunciation. Thus the words *tjžearna*, a lord, and *mjž*, a king, are pronounced *tjearna* and *mj*; but ʒ in its unaspirated and natural state has always the same strong power with the Greek γ. The very figure of the letter ʒ in some of our old parchments is not essentially dissimilar to some of the cuts of the old Abrahamic and Phœnician ʒ in the first alphabet or middle column of Dr. Bernard's table of old alphabets published by Dr. Morton. The Hebrews call this letter ʒ, as we are assured by grammarians, from its crooked figure bearing some resemblance to a camel, which in Hebrew is called *ḡamla*, and, to observe it, by the by, *gamal*, as well as *camul*, is the Irish for a camel. In the Cadmean and Ionic alphabet, to be seen in the eighth column of Dr. Bernard's Table, this letter (g) is called *gamla*, which is but a varied writing of the Hebrew ʒ, or the Syrian ʒ, as the γ of the

less ancient Greeks is likewise but a different utterance of the Ionic word *gamla*.

It hath been observed in the remarks on the letter C, that it is naturally commutable with Z, both letters being of the same organ, and very nearly of the same power, and hence, in our old parchments they are written indifferently for each other; of which practice some examples have been cited. I cannot, however, but be of opinion, that this indifference should be limited, and that the general and unlimited use of it should naturally be deemed abusive; for the most ancient alphabets of the Hebrews, Phœnicians, Syrians, and Greeks have the א and ז, or the γ and κ, as two distinct letters of different powers or functions, and consequently those letters are to be regarded as two different radicals of words, in the original elementary formation of all dictions. The same indifference, or interchangeable use of the letters g and c in the Latin tongue, and the latter being generally substituted in the place of the former, appears from ancient Roman inscriptions, and most particularly from that of the Columna Rostrata, erected in honour of Dullius the Consul, whereupon were engraved the words *Macistratos, Leciones, puenando, Carthacinenses copias*, instead of *Magistratos, Legiones, pugnano, Carthaginenses*. From the manner of this inscription some writers have concluded that the letter g was not in the Roman alphabet, nor used in the Latin tongue till after the first Punic War; and Plutarch informs us that it was brought in by Sp. Carvilius, wherefore Diomedes calls it *Nova Consona*. But there is this other foundation for judging that the Latins had the γ, or g, from the beginning, as a quite different letter from the κ: viz. that inasmuch as they received their alphabet from the Greeks, who had theirs from the Phœnicians; and as the Phœnician alphabet had always the א, or g, different from the ז, or c; both which different letters were also from the beginning in the old Ionic alphabet, as appears by Dr. Bernard's 8th alphabet, column 9th of his table, it follows that the Latins had also from the beginning both these letters with different powers or functions. Nor do I believe it will ever appear that the old Romans wrote *cenus, ceneratio, caudium*, for *genus, generatio, gaudium*, and other such words, which I cannot but think were always written with a γ, or g, different from c. The primitive Latin alphabet, as well as the old Ionic, contained the letter k or κ, which served for a c as well as for a k, in the same manner as the Ionic γ served for a g and a c. But as the letter k was not agreeable to the genius of the Latin tongue, to serve instead of which the Latins changed the γ into a c, and then made a separate letter of the γ, or g, which they removed into the seventh place, with a figure or shape not much different from their c, which remained in the place of the primitive γ. This change of place was doubtless what gave occasion to Diomedes to call the g a new consonant. The bare inspection of the old Latin alphabet derived from the Ionic, as it was used by the Romans about 714 years before Christ, to be seen in Dr. Morton's edition, column 17, will be sufficient to justify what hath been now advanced. In the meantime we should not have forgot to observe, that the name of the letter Z in Irish, is ζοπε, which signifies the *ivy-tree*, vulgarly called *ejñcán*, Lat.

hædera. Our grammarians commonly use *cc*, or double *c*, instead of *z*, especially when the radical word begins with *c*, as, a *ccoſa*, *their feet*, a *ccjnn*, *their heads*; which are pronounced a *zoſa*, a *zjnn*: but the most correct manner of writing them and the like words is, a *z'coſa*, a *z'cjnn*, &c.

zā, is sometimes put for *az*; as, *zā ymūajneab*, thinking, meditating; *zā riād*, saying, &c.

zā, the same as *cā*; as, *zā hay*, whence? *zā řad*, how long, how far?

zā, or *zāt*, a spear or javelin.

zābājŕde, colewort, cauliflower, or cabbage.

zāba, or *zōba*, a smith; *n̄ji řijē zāba*, there was no smith found; plur. *zābann*, *zājñe*, *zājñjñ*; hence *zābajneact*, smithery.

zāba, want, danger, need, occasion; a *nzābajñ ajmne*, in danger of rivers.

zābājł, to take, to make prisoner, to bind in fetters; hence *zābann*, a prison, is like the word כבל, which in the Hebrew, Syrian, Chaldean, and Arabic languages signifies *ligavit, constrinxit, compedivit*.—Vid. Henricus Opius's Lexicon Hebræo-Chaldæo Biblicum. *Do zābaš an laoc le bjošbajñ*, the hero was made prisoner by the enemies; *cūm a zābāla*, in order to take him; hence *zābāltay*, &c.; *vid. zābam*.

zābājł, spoil or booty; plur. *zābāla*, also a conquest; *leabari na zābāla*, the book of conquests; *řeari zābāla*, a conqueror.

zābājł-cjne, the ancient law of Gavelkind, formerly used in Ireland, by which the lands of the chief house of a family were divided and subdivided among its branches or descendants; hence

the *Gavelkind* of the English, an universal custom amongst the Anglo-Saxons, as well as among the Britons and Irish.

zābal, the fork, or groin; *zābal řji*, or *mñá*, a man or woman's fork, as well as groin; hence *zāblūzād zejnealtajž*, the branches of a family. Note, that *złun* and *złūjne*, the knee, is also used in Irish to express a generation, descent, or degree of consanguinity, as *zābal*, the fork, is used to express the collateral branches; and this is agreeable to the style of the primitive Hebrews, who expressed their descents or generations from those inferior parts of man, as in Gen. cap. 49. 10. *Dux de femore ejus*.

zābāltay, any land-property or possession obtained by conquest or otherwise. It is now used to signify a farm or piece of land rented from a landlord to his tenant.

zābam, to take or receive, also to beat, also to pass, or go by; *zābajñ ajm*, take ye up arms; *zābajñ lejř*, receive ye him; *do zābadari do cłocajñ ajji*, they beat him with stones, or they stoned him; *an řeariann ari zābamajji ērijñ*, the land we passed through; *do zābadari cřiann*, they landed; *zābam ab-riājn*, let us sing songs; *do zābadari řejłb*, they took possession.

Žabann, a gaol or prison: it is now more commonly used to signify a pound to confine cattle on account of trespass.

* **Žabari**, or **cahari**, a goat; **žabari-črno**, or **žabari-lann**, a goat-fold, also a stable; **žabari ulča**, a goat's beard; plur. **žabria** and **žabrijb**; Lat. *caper et capri*.

Žabariac, skipping, bouncing; Gr. *γυργος*, *hilaris*.

Žabla, a spear or lance.

Žablac and **Žablanač**, forked, divided.

Žablajm, to spring or shoot out; *žo ngablōčujb arijr*, that it will sprout out again.

Žablán, a branch, the fork of a tree or branch.

Žablōž, any forked piece of timber used to support a house; also a forked instrument used in making hay.

Žablūžad, propagation, also genealogy; **žablūžad clojne Ejbji řjnn**, the genealogical branching forth of the posterity of Heber-fionn.

Žabrian, Goren, in the County of Kilkenny, anciently possessed by the O'Shillilanes and the O'Guidhthines.

Žabčta, taken; **žabčta na řjjojūnac**, taken prisoner.

Žabuyn, or **žamuyn**, a calf; hence **žabanač** and **žabnač**, a stripper, i. e. a ew that has a grown calf or heifer; as the word **laožlyž-eač**, or **lojlžeač**, is a milch ew, or a cow that lately calved; from **laož**, a young calf, and **ljžeač**, a heifer, because the ew's first care is to liek her calf.

* **Žabla**, a cable.

Žac, each, every; **žac ndujne**, each man; **žac náon**, every one; **žac ugle**, all in general.

* **Žad**, a withe, or twisted twig, or osier.

Žad and **žadač**, a stealing or taking away.

Žadač and **žadajm**, to take away, to carry off by stealth, to steal.

Žada, or **žadčta**, stolen, taken away; **žadajdčte**, *idem*.

Žadajdčte, a thief.

Žadán, a voice, a noise.

Žad, or **žac**, an arrow, a dart; *do čur žad žear trj na čmojde*, he pierced his heart with a sharp dart; also a ray or beam; as, **žad-žrējne**, a sun-beam.

Žad, a skirmish, fighting.

Žad, peril, want; *vid. žaba*.

Žadajm, or **žūjdjm**, to pray, to entreat.

Žadari, or **žajžear**, a dog, a mastiff.

Žadužžčte, a thief.

Žadužžjm and **žojdjm**, to steal.

Žaf, or **žafa**, a hook, or any curved instrument; is like the Hebrew **כ**, which means a crookedness or curvature.—*Vid. Opitius's Lexic*. Hence the name of the letter **p**.

Žapann, henbane.

Žaz, a cleft or chink.

Žazač, leaky, full of chinks.

Žazač, a cleft.

Žazač and **žazajm**, to split.

Žaj, or **žaoj**, a lie, or untruth; **žō**, *idem*.

Žajbne, the plur. of **žaba**, a smith.

Žajbneacč, the smith's trade.

Žajbčeač, a person in want; also one that is constantly craving for relief; also complainant, querimonious; ex. **dujne žajbčeač**, a querulous man.

Žajbčjn, a little study or closet.

Žajžčte, a proud coxcomb.

Žajžčte, stammering or stuttering.

Žajl and **žal**, smoke, vapour, fumes.

Žajle, or **žujle**, the stomach; analogous to the French *gueule*, the throat; hence the Latin *gula*

means gluttony.

ḡajleað and ḡajl̃m, to evaporate.

ḡajl̃n, a parasite.

ḡajl̃meað, flattery, soothing.

ḡajll, or aðḡajll, he spoke to ;
vid. azalla.

ḡajll̃ceaỹe, a duck or drake.

ḡajlleač, the gum.

ḡajll̃ean, a strange or foreign bird.

ḡajll̃jan, a dart, or arrow.

ḡajll̃jan, the name of a tribe of the Fir-bolgs, or Belgians, a colony that came to Ireland before the Scots. From this tribe of Belgians, Cōige ḡajll̃jan, the Irish name of the province of Leinster, is supposed to be derived.

ḡajll̃m, to hurt.

ḡajll̃m̃, Galway, the chief city of the province of Connaught.

ḡajll̃yeač, an earwig, a very nimble insect, dangerous to come near persons' ears.

ḡajm̃ean, a skin or hide.

ḡajm̃g̃jn, a skillet.

ḡajn, ḡaj̃nneač, and ḡaj̃ñm̃, sand.

ḡajn, clapping of hands, applause.

ḡajñceap, a pillory, a pair of stocks.

ḡaj̃ne, hunger, scarcity.

ḡaj̃ne, a shaft ; also sand.

ḡaj̃neamaɽ̃t, a sandy-stone.

ḡaj̃neōjn, an archer.

ḡajñg̃, jet, or agate-stone.

ḡaj̃nmejn, sandy ; le cločaj̃b̃ ḡaj̃nmejn, with gravel stones.

ḡaj̃nne, poorer ; the comparat. of ḡann, poor, needy.

ḡaj̃nne, a reed or cane, an arrow ;
com̃ d̃j̃neač le ḡaj̃nne, straight as an arrow.

ḡaj̃nne, scarcity ; from ḡann, scarce.

ḡaj̃nneač, a place where reeds or canes grow.

ḡaj̃n, an outcry, a rejoicing, also laughter ; dõ j̃jn ḡaj̃ne, he

laughed ; ḡaj̃n ḡola, a lamentable weeping, or outcry.

ḡaj̃ñbe and ḡaj̃ñbeač̃t, roughness, harshness, tartness.

ḡaj̃ñb̃-ēadač, a coarse garment.

ḡaj̃ñbeoj̃l, big-lipped.

ḡaj̃ñb̃-ḡ̃j̃nn, rough weather, a tempest, or violent storm ; Wel.
garu-hin.

ḡaj̃ñbeač̃uɽ̃, pleasure, joyfulness ;
ḡaj̃ñbeaỹ, *idem.*

ḡaj̃ñd̃j̃an, a guardian.

ḡaj̃ñd̃j̃geað, or ḡaj̃ñduḡað, a rejoicing, or congratulating.

ḡaj̃ñd̃jm̃ and ḡaj̃ñd̃j̃g̃jm̃, to rejoice, or be glad.

ḡaj̃ñd̃jn, a garden ; ḡaj̃ñda, *idem.*

ḡaj̃ne, laughter.

ḡaj̃ne, reparation, or amendment ; also good luck or auspices ; ex.
ḡen ḡaj̃ne ḡenaj̃n, felicitus auspiciis natus est.—In Vit. S. Patric.

ḡaj̃neač̃, a bawling or calling.

ḡaj̃neač̃, a vault.

ḡaj̃ñfecc, *gelasinus*, a dimple, or dent on the cheek.

ḡaj̃ñg̃, a diver, or a cormorant ; and ḡaj̃ñg̃ēann, *idem.*

ḡaj̃ñg̃ean, a niece.

ḡaj̃ñg̃jn, dung, ordure.

ḡaj̃ñg̃j̃ne, a diver.

ḡaj̃ñg̃j̃ne, a pilgrim's habit ; ḡaj̃ñg̃jn, *idem.*

ḡaj̃ñj̃d̃, short, lately ; comparat.

ḡaj̃ñj̃de, sooner.

ḡaj̃ñleōg̃, garlic.

ḡaj̃ñm̃, to extoll, to rejoice, to laugh ; Gr. χαίρω, *gaudeo* ; dõ ḡaj̃ñeadaɽ̃ an pobul, the people rejoiced.

ḡaj̃ñm̃, to call, to bawl, or shout ; ḡaj̃ñm̃ aɽ̃j̃, I call upon him ; ḡaj̃ñed̃j̃ɽ̃, let them shout ; also to invite ; ḡaj̃ñm̃-ḡ̃coj̃le, a convocation ; ḡaj̃ñm̃-ḡ̃j̃olla, a crier.

ḡaj̃ñm̃, a title, a calling, or qualification.

Зажым, to call, to qualify, to dub.

Зажыжан, a niece.

Зажыжым, a short form, or compendium.

Зажыжы́а́с, a raven or vulture.

Зажыжы́а́с, rocky, full of rocks or cliffs.

Зажы́а́маш, wanton.

Зажы́а́мла́с, lewdness, debauchery.

Зажы́е́с, a short life; from *зе́а́ш*, short, and *е́с*, *рао́-гал*, life; Lat. *sæculum*, Gall. *siècle*.

Зажы́тэ, a narrow path.

† Зажы́тэ́л, a garter.

✧ Зажы́, a torrent, or stream; plur. *жы́б*; *rectius* *ка́ж* and *ка́жэ*; plur. *ка́жы́б*.

Зажы́дэ, a gin or trap to ensnare rats, deer, or any beast; *жы́тэ*, the same.

Зажы́дэа́с, painting.

Зажы́жэ, bravery, feats of arms; *лу́с* *жы́жэ*, brave men.

Зажы́жэа́маш, valiant, warlike, brave.

Зажы́жэа́мла́с, the doing valiant actions.

Зажы́жы́дэа́с, a champion; *rectius* *жы́жэ́жата́с*, from *жы́ж*, a warrior, and *жэ́жата́с*, a shield; *vid. жы́ж* and *жы́жа*, *infra*.

† Зажы́жым, to flow; Angl.-Sax. *gush*.

Зажы́тэ and *жы́тэа́с*, a snare, gin, or trap, a wile; а *нжы́тэ́б* а́н *О́жа́баш*, *in insidius Diaboli*; *vid. жы́тэ*.

Зажы́жым, to trepan, or deceive.

Зажы́жын, a crafty fellow; also ingenious, thrifty; *ка́жын*, *idem*; *ка́жынло́с*, a little bird of the same size with a wren.

Зажы́жын, a brief, an abridgment.

✧ Жал and *жал*, smoke, vapour, exhalation; Lat. *caligo*.

✧ Жал, a puff, or gale, a steam, also heat; Lat. *caleo*, to be hot; *жал*

жао́жэ, a gale of wind.

Жал, a blast, or flame; *жал жы́ж*, a blast or flame of straw.

Жал, warfare, a battle, &c.; *жала ао́жы́ж*, a duel; also courage, valour.

Жал and *жаол*, kindred, relations.

Жала́баш, a parasite.

Жала́с, valour, courage, fortitude; also valiant, brave; *ду́а́с жала́с*, *ду́а́саш*, the brave or valiant; *жаланн*, *idem*.

Жаланн, an enemy; Wel. *gelyn*.

Жалаш, a disease, or distemper; pl. *жалаша*.

Жала́жашын, or *ад жала́жашын*, they spoke to; from *а́жжала́с*.

Жалба, rigour, hardness; Latin, *chalybs*, steel.

Жалба́жым, to be hot or warm.

Жалбо́лжа́с, the French pox.

Жалжа́с, stout, valiant, a champion.

Жалжа, a helmet, or military cap, a hat; Lat. *galea*.

Жалл, according to the modern acception of the word, signifies an Englishman; as, *жэан-жалл*, the old English, or Strongbionians. The Danes or any other foreigners are in Irish writings called *Жалл*; but the true meaning of the word is *Жаллж*, the Gauls, those from ancient Gaul, now called France.—*Vid. Remarks on the letter а*.

Жалл, a rock, or stone; plur. *жаллеа́саш*.

Жалл, a cock; Lat. *gallus*; also a swan.

Жалл-тү́мпа, a trumpet, or clarion.

Жалла, brightness, beauty.

Жаллынжа, a district in Meath, anciently belonging to a tribe of the *О́жаонжы́жы́ж*, or Hennessys; it was called *Жаллынжэбэж*, to distinguish it from *Жаллынжамо́ш*, now the barony of

Galen, in the County of Mayo, anciently the estate of the O'Harras, descended from Cormac Galnzač, great grandson of Oljol-olum, king of Munster and Leat Mož in the beginning of the third century.

Žalluč, a rat.

Žallūnac, soap.

Žalma and žalba, hardness.

Žalrūžad, divination.

Žaltač, or žaltač, a Gaul.—*Vid. Lhuyd Archæol. tit. 1. pag. 23. col. 3.*

Žamajneac, žo žamajneac, scarcely, hardly.

Žamajnjže, scarcity.

Žamal, a fool or stupid person; is the same in letters and sound with the Hebrew חמל, which means a camel, the most stupid of all beasts.—*Vid. Isa. 21. 7.*

Žamal, or camul, a camel.

Žam, winter; Corn. *guar.*

Žamann, a ditch.

Žamanna, the place called Jmuy, in the County of Mayo.

Žamnac, *vid. žabuyn*, a stripper, or unbulled cow.

Žamujn, or žabuyn, a calf, a yearling; maž-žabuyn, a bear; žabuyn-ruad, a yearling deer.

Žan, without; Lat. *sine*; žan ōr, *sine auro*; žan mac, *sine filio*; olim can and cean in old parchments.

Žanajl, a rail, a fold.

Žanžajd, falsehood, deceit.

Žanžajdeac, false, deceitful; also pitiful, narrow-hearted.

Žanžajdeact, craft, knavery, deceit.

Žann, scarce, little, short.

Žannajl, lattices.

Žanja, a gander.

Žantan, hunger.

Žaod, a swan.

Žaoj, prudence, wisdom.

Žaoj, or žō, an untruth, or lie.

Žaojdeanta, idle, slothful.

Žaojdean, a false colour, a counterfeit.

Žaojbol, an Irishman; also a Highlander of Scotland.

Žaojl, a family or kindred; žear

žaojl, a kinsman; žrāčajr-

žaojl, a man of the same tribe or clan.

Žaojleaz, the Irish tongue.

Žaojne, good.

Žaojne, goodness, honesty.

Žaojy and žaojy, wisdom, prudence.

Žaojč, from žaoč, wind.

Žaojčneōž, a blast, or blowing.

Žaolam, to break.

Žaojyčte, a whirlwind.

Žaojmar and žaojmyr, prudent, skilful; žaoč, *idem.*

Žaoč, a dart; also a stitch, or shooting pain.

Žaoč, the wind; žaoč ruad, a blasting wind; žaoč žuajnde-ajr, a whirlwind; anpad žaojčte, a tempest.

Žaoč, the sea.

Žaoč, wise, prudent.

Žaoč, pains; žaoča jnmēodanaca, interior pains.

Žaoč, theft; mnā-žaojčte, thievish women.

Žaoča, streams left at low water.

Žaočac and žaočānac, windy; žaočmyr, *idem.*

Žaočmar, painful; cnēad.

Žaočmar, a painful wound.

Žaočmajneact, pain or great anguish proceeding from a sickness or wound. This word is common in old writings of medicine.

Žaočmajžym, to winnow.

Žajr, desert, merit, or commendation.

Žajr, near, nigh to; anžajr, near, at hand; do žrujd ajmyrj an-žajr, the time drew near; ru-žajr, very nigh; cōm-žajr, equally

near, also short, not long since ;
 այրյի չար, a short time, or
 while.

Հարա and չարա՛, useful, profitable,
 near, neighbouring.

+ Հարաբան, bran ; Gr. *κρηβια*.

Հարաձան and չարաձան, a re-
 gister, a note book.

Հարած, a gratuity.

Հարաշեամաձայի, the great grand-
 father's sister.

Հարամ, to gratify.

Հարամալլ and չարամալլ, near,
 neighbouring ; also useful, com-
 modious.

Հարան, an underwood, a forest, or
 thicket ; չարան, *idem*, a grove,
 or wood.

Հարաձայի, a great grandfather ;
 չարաձայի, չարաձայի, *proavus*.

Հարբանա՛, rude, raw, inexpe-
 rienced.

Հարբ, rough, rugged, uneven,
 coarse : it is often used in com-
 positions, as չարբ-ժոռ, a bois-
 terous wave ; չարբ-ի՛յն, a tem-
 pest : hence the Celtic name of
 the river Garumna in Languedoc,
 composed of չարբ, pronounced
garv ; and *amujn*, river ; Lat.
amnis.

Հարբա՛, a grandson.

Հարբա՛յշ, a rough place.

Հարբեւոձա՛, a coarse blanket, or
 coverlet.

Հարբ-ժւալի՛, a frize coat.

Հարբ-չաշեամ, gravel.

Հարբլո՛ւց, a crag, a thicket.

Հարձա, a guard ; also a garrison.

+ Հարձա and չարձոյն, a garden ;
 չարձա բիշեամնա, a vineyard.

Հարշ, austere, fierce, cruel ; also
 rough, firm ; also sore.

Հարշա՛ծ, rudeness, roughness, cru-
 elty ; also soreness.

Հարլա՛, an infant lately born ; so
 called from his screaming ; also
 any naked, idle, or starving
 child ; Scot. *garlach*, a bastard.

Հարլա՛, a mole.

Հարմա՛, a calling.

Հարմաձոյի, a crier, a proclaimer.

Հարմայն, a post or pillar, a beam ;
azur ba coymujl emann azad le
 չարմայն բիշեաձոյա, and the
 staff of his spear was like a wea-
 ver's beam ; չարմայն, *idem*.

Հարման, a gallows ; *cuan loca*

Հարման, the haven of Loch
 Garman, i. e. the town of Wex-
 ford.

Հարմաձայի, a great grandmother.

Հարձոյշե, the next.

Հարնան, a strong horse, a hackney
 or work horse ; perhaps a dimin.
 of չաբար, a horse ; pronounced
 and written չարնան, or չոյր-
 նան.

Հարնան, *vid.* չարնան.

Հարի-բաւշեա՛, clamorous, noisy.

Հարիձա, a garden. ✕

Հարի-բի՛, a glutton.

Հարիձոյի, a crier, a bawler.

Հարտ, liberality, generosity, boun-
 ty.

Հարտ, a head.

Հարտան, a bonnet, a cap, or hat.

Հարտա and չարտա, a shout or
 great cry, a bawling, or crying
 out.

Հարւա, a great grand-child's grand
 child, *adnepos*.

Հար, the stalk or stem of an herb,
 a bough or sprout ; hence չար
 signifies a growing boy or youth ;
 also a military servant ; plur.
 չարրա, or չարրա՛, signifying a
 band of domestic troops or at-
 tendants of a great man, and
 anciently all mercenary soldiers :
 it is of the same grammatical
 construction with *mac*, plur. *ma-
 cրա*. In Welsh and Armoric
guas signifies the same thing ;
 and in French *goujat de l'armee*,
 is a camp-servant. The above
 չար and չարրա is the radix of
 the word *Gessate* and *Gessi*, of

the Gauls and Germans.

ȝay, strength; also anger, wrath: more commonly written ȝur.

ȝay, at, to, into.

ȝarajm, to sprout, or shoot forth.

ȝar-conbēac, a midwife.

ȝarriad, the plur. of ȝay, *quod vid.*

ȝayt, a snare, a wile; ȝo deazla, nȝabēaoȝ a anȝaytē leȝ, lest you should be ensnared thereby, also a blast; ȝayt ȝaoȝtē, a blast of wind.

ȝayt, an old woman; Armor. *gast*, a whore.

ȝarta, or ȝarda, ingenious, witty, skilful; macām ȝarta, an ingenious youth; nōc ȝejnnȝoȝ ȝo ȝarta aȝi clājȝyeac, that plays very well, or judiciously, on the harp; like *casta*, femin. of *castus*, chaste; just as *agna*, qd. *vid.* is like the Greek *αγνα* and *αγνεια*. This word is at present used in a bad sense, and means a tricking, cheating fellow; *duȝne ȝarta*.

ȝartaed, ingenuity, skill.

ȝartōȝ, a wile, a trick.

+ ȝat, a spear or javelin; also a ray or beam; ȝon a nȝatāȝb, with their javelins; ȝat ȝriēȝne, a sun-beam.

* ȝē, ȝēd, or ȝēad, a goose; and plural ȝēna, or ȝēanāȝb, geese.

ȝē, *pro cē*, or *cja*, who? which? what? ȝē dāri muȝntȝri, who of our clan or people; ȝē aȝ, from what place.

ȝe, and ȝē ȝo, although; ȝē tāȝm, although I be.

ȝeabād and ȝeabāȝm, to be found, to behave, to be; dō ȝeabāȝmȝo uȝle bāȝ, we will all die; ȝeob-tari mȝȝȝ ȝo mȝt oȝt, I will deal well with you; mā ȝejb-tēari an ȝadūȝȝe, if the thief be found; dō ȝejb ȝē loēt, he findeth fault.

ȝeabȝāȝȝeay, fear, dread.

ȝeacȝayȝeacȝ, a debate.

ȝeād, a buttock or haunch.

ȝeād, a spot; a star in the forehead of a horse or any other beast.

ȝeād, a small plot of ground.

ȝēad, *vid.* ȝē, a goose. ✕

ȝeaduȝ, a pike or jack.

ȝēāȝ, or ȝēuȝ, a bough or branch, a limb or member; ȝāoȝ ȝēa-ȝāȝb tȝūȝa dōȝȝe mōȝȝe, under the thick boughs of a thick oak.

ȝēāȝac, or ȝēȝȝeāmāȝl, branched, having boughs or branches.

ȝēāȝam, to branch or bud, to sprout forth.

ȝeal, fair, white, bright; oȝdce ȝeal, a bright night; Gr. *καλος*, *pulcher*.

ȝealacān, the white of an egg, or of the eyes.

ȝealac, and genit. ȝealūȝc, the moon: it comes from ȝeal, white or bright, as doth the *gole* of the Welsh, which means the light, also lunacy; ȝeari ȝealuȝd, a lunatic person.

ȝealaȝ, whiteness, also the dawn; ȝealaȝ an lāoȝ, the clearing up or dawning of the day.

ȝealajm and ȝealajȝȝm, to whiten, to make white, to blanch.

ȝealān, whiteness; ȝealācān, the same; ȝealacān oȝbe, the white of an egg.

ȝealbān, or ȝealūn, a sparrow.

ȝeall and ȝjall, a pledge, a mortgage; dō cūȝȝeāmari aȝ bȝeari-ȝajnn a nȝeall, we mortgaged our lands; ȝan ȝeall nā bȝiaȝȝ-de, without pledge or hostage; *vid.* ȝjalla.

ȝeallaȝ, a promise; tūȝ ȝē ȝeallaȝ dō mȝnāoȝ, he hath betrothed a wife.

ȝeallaȝ and ȝeallajm, to promise or devote; mari dō ȝeall ȝē, as

he promised.

Zeallamna, a promising, or promise; do nējn a zeallamna, according to his promise.

Zeallamujn, promise or vow; zeallamujn pōr a, a marriage contract; le zeallamujn anma do, by promising him his life.

Zealōz, salmon-trout, or a white salmon.

Zealta, whitened; fear zealta eūdaž, a fuller.

Zealtac, fearful, jealous, astonished.

Zealtajze, jealousy.

Zealtajzm, to dread or fear.

Zeam, a gem, or jewel.

Zeamānac, a servant, a lacquey.

Zeamaj, a blade of corn; also corn in grass or blade.

Zeam, fondness; also love.

Zeam, a woman; jn-zeam, a daughter.

Zeamac, greedy, covetous.

Zeamac, chastity.

Zeamajdm, to deride.

Zeamajj, January; calljon zeamajj, the calends of January.

Zeamajj, was conceived or born; from the verb zeamajm, or zjn-jm, Lat. *genitus*, Gr. *γινωμαι*, nascor, gignor, sum; zeamajj Pāttmajec a Nemptojj, St. Patrick was born at Nempthur, in North Britain; Neamtu, i. e. tū Neamda, *turris caelestis*; zenajj pōr meōdon mājze, *nata est in medio campo*.—Vid. Brogan in Vita S. Brigidæ.

Zeamamlaç, grace, beauty, comeliness.

Zeamamujl, graceful, comely.

Zeamay, chastity.

Zeamayac, chaste, modest.

Zeangajm, to strike or beat.

Zeamcēnū, a chestnut.

Zeamnayde, pure, chaste, incorrupt.

Zeamnaydeact, chastity.

Zeaj and zeajj, short, shortly. →

Zeanažad and zeunūžad, a soliciting, or enticing; also a sharpening.

Zeanažzm, to sharpen.

Zeanažt, holy, a saint.

Zeanažt, wise, prudent.

Zeanažt, a virgin; vid. zeražt.

Zeanam and zeunam, to whet or sharpen.

Zeajān, a complaint, a supplication, or remonstrance; a groan or sigh.

Zeajānam, to accuse, to complain.

Zeajb, a scab; pl. zeajba, also the itch; zejjb, pl.

Zeajba, bran.

Zeajbaç, scabby; also rugged.

Zeajbajm, to grieve, to hurt, or wound.

Zeajcajreac, smartness, briskness.

Zeajcūjre, subtlety, sagacity.

Zeajcūjreac, ingenious, subtle.

Zeajrcujž, chickens.—Matt. 23. 37.

Zeajz, a blotch, or bile.

Zeajz, fierce, cruel.

Zeajza, a short dart or javelin.

Zeaj-žluāj, a gloss, or short note.

Zeaj-leanam, to pursue eagerly; also to persecute.

Zeaj-leanamujn, persecution.

Zeaj-mažad, a sarcasm, or bitter jest.

Zeajmaç, a tax or tribute; cōjm-žeajmaç, a shot, share, or reckoning.

Zeajmaç and zeajmajm, to cut; also to bite or gnaw; aj na žeajmaç na pjořujb, being rent in pieces.

Zeajmaç-zujt, a quail.

Zeajmān, a work-horse, a hack.

Zeajm-řjad, a hare.

Zeajm-řojm, an abstract, or abridgment.

Žejn, a wedge.

Žejnead, generation; also a springing, or bringing forth.

Žejnealac, a genealogy, a pedigree, a family.

Žejneamujn, a birth; *ō na žejneamujn zo a bāy*, from his birth to his death.

Žejneanalta, general.

Žejneōz, a gem.

Žejnjm, or žnjm, to beget children, to generate; *do žejn Abrahām Iyaac*, Abraham beget Isaac; *žnjfjō tū mje aguf jnžeana*, thou shalt beget sons and daughters; Greek, *γινόμεαι*.

Žejnjolac, a family; *vid. žejnealac*.

Žejnmoča, except, save only; ex. *do maribad ugle jād žejnmoča Ōōmnall*, they were all slain except Daniel; *vid. cejnmoča*.

Žejnteōjn, a sower or planter.

Žejntjleay, Paganism, idolatry; *žejntjžear, idem*; hence *žejntjžeact*, and sometimes pronounced *ōjntjžeact*, signifies witchcraft.

Žejn, suet, tallow; *žejn-čaopac*, suet; *žejn-dam*, tallow.

Žejne, more sharp, more harsh.

Žejne, žejneacō, and žejnec, sharpness, sourness, or tartness.

Žejneac, greasy.

Žejnjm and žejnjžjm, to whet; also to grease.

Žejnjntleacō, sagacity, subtlety.

Žejn-mjnūžad, a gloss or short comment.

Žejnēal, a granary.

Žejnje, a brief, an abridgment.

Žejnjn, a snare.

Žejnjyeac, a girl.

Žejnjn-γžjač, a short shield.

Žejn, an order, or custom; *žeara na Teampac*, the customs of Tara.

Žejn, a vow; or protesting against

a thing, an indispensable injunction or prohibition; ex. *ay žejn damya bejt a mbjužjn aondorujr*, I am forbidden to live or be in a house of one door; *vid. žeara*.

Žejn, a prayer.

Žejn, a swan.

Žejreay būar nāmāō fñj řleaza, that obtains the cattle of his foes by the power of his lances.

Žejread, entreaty.

Žejrjle, as *tuat-žejrjle*, a territory of the King's County, the ancient estate of the O'Hivirgins.

Žen, a sword.

Žen, a hurt or wound; *žear dōda žeana*, a man that inflicts wounds.

Ženčmjor, a sword-belt.

Žendeabam, to fence.

Žendneanajne, a fencer.

Žendneanam, to fence, to scuffle.

Ženeanalta, general, universal.

Žentljžeac, a Gentile, a Heathen.

Žeōcac, a stroller, a vagabond, or vagrant; also a low parasite.

Žeōcažjm, to act the vagrant, to strole.

Žeōcamajl, strolling, vagrant.

Žeōčōjn, a reveller, debauchee.

Žeōō-lann, a goose-pen.

Žeozna, a hurt or wound.

Žeōjlnean, a fan.

Žeōjn, a confused noise.

Žeōjn, a fool, a foolish person.

Žeōradān, a shaft or arrow; also a small stalk; Lat. *arundo*.

Žeōran, the belly.

Žeōč, for *žaoč*, wind.

Žeōč, the sea or ocean.

Žetaj, to hurt, or wound.

Žeucujneac, strict, rigorous.

Žabajr, a prostitute, or whore.

Žjal, the cheek, or jaw; *žjall, idem*; Wel. *kill*.

Žjalbjat, a neck-cloth, a cravat.

Žjall, the jaw.

Žjalla, softness.

Ḑjail, and ḑjálla, hostages; also a pledge.

Ḑjb̃j̃r and ḑejb̃j̃r, a glen or valley.

Ḑjbne, thread.

Ḑjbne, aḑaḑc leaḑa, a cupping-horn.

Ḑjbne, a greyhound; ḑjbne ḑor-
taḑ, signifies a hungry hound.

—Ḑjḑ, who, what; ḑjḑ bē aḑ b̃j̃t̃, whoever, whatsoever.

—Ḑjḑ, though or although, nevertheless: but in this last sense it is generally written ḑjḑeab̃.

Ḑjḑj̃l̃c and ḑjḑleab̃, a tickling.

—Ḑjḑj̃m, to tickle.

Ḑj̃l, water.

Ḑj̃le and ḑj̃leab̃, whiteness.

Ḑj̃le, more white, more fair; the compar. of ḑeal, also whiteness.

—Ḑj̃lla, a servant; *vid.* ḑj̃olla.

Ḑj̃ll̃j̃n, a gelding, an eunuch.

Ḑj̃lneḑōḑ, a water-adder.

Ḑj̃nn, a wedge; ḑj̃nn, *idem*.

+ Ḑj̃nealaḑ, or ḑej̃nealaḑ, a genealogy.

Ḑj̃neam̃j̃n, a bud or sprout.

Ḑj̃nell, an order of battle in form of a triangle or wedge-wise; *cuneus*; from ḑj̃nn or ḑj̃nn, a wedge.

Ḑj̃nm, to bud or sprout forth; ḑo ḑjn an t̃uābaḑ, pride hath budded.—*Ezek.* 7. 10. ḑj̃nfe rē ḑēuḑa, it shall bring forth boughs.

Ḑj̃obaḑ, rough or hairy, ragged; also a coarse rug.

Ḑj̃obal, canvas, cast cloth; also old fur or hair; a rag or clout.

Ḑj̃obalaḑ, full of hair, ragged.

Ḑj̃obam, to tear.

Ḑj̃obōḑ, a rag; lān ḑo ḑj̃obōḑaj̃b̃, all ragged.

Ḑj̃obozac, ragged.

Ḑj̃obaḑ, dung, ordure.

Ḑj̃ob, although.

Ḑj̃ob̃m̃ān, a barnacle.

Ḑj̃ob̃t̃maḑt̃, or c̃j̃ob̃t̃maḑt̃, never-

theless, howbeit. This expression is very common in Irish, and is mostly used when the thread of a story is resumed, or when the historian returns to treat about the principal persons or actions of his discourse, and answers the Lat. *jam vero*.

Ḑj̃opaḑ, dutiful, officious.

Ḑj̃opaḑ and ḑj̃opaj̃neab̃, officiousness.

Ḑj̃opaj̃ne, a client.

Ḑj̃op̃f̃ōḑ, a female client; *officiosa*.

Ḑj̃ozac, a bag, or budget.

Ḑj̃ozaj̃l, to follow or pursue.

Ḑj̃oz̃m̃, a plain.

Ḑj̃olc and ḑj̃olcāḑ, broom, a reed or cane.

Ḑj̃olcam̃j̃l, made of broom or reeds.

Ḑj̃olcōḑ, a reed.

Ḑj̃olla, a servant, a footman; ba m̃j̃j̃ ḑj̃olla cup̃aj̃n an m̃j̃ḑ, I was the king's cup-bearer; ḑj̃olla m̃j̃ḑ Ūla, the king of Ulster's page; ḑj̃olla cap̃baḑ, a coachman; Lat. *calo*; ḑj̃olla ḑr̃iāḑ, a prince or nobleman's chief servant of confidence.

Ḑj̃ollaḑa an ḑl̃uāḑ, the baggage of an army, also the servants of the army.

Ḑj̃ollaḑaj̃l, of or belonging to a servant.

Ḑj̃ollay, service.

Ḑj̃ol̃m̃aj̃m, to solicit.

Ḑj̃omaḑ, or ḑj̃lomaḑ, a lobster.

Ḑj̃om̃, a lock of hair.

Ḑj̃on, will or desire.

Ḑj̃on, the mouth.

Ḑj̃oñbaḑj̃, January.

Ḑj̃opaj̃c, a noise or tumult.

Ḑj̃opacāḑ, talkative.

Ḑj̃opacaj̃m, to chat, or prate idly; Lat. *garrio*.

Ḑj̃op̃m̃āḑān, faoḑān, or faoḑōḑ, a kind of periwinkle.

Ḑj̃op̃m̃ān, a hungry fellow.

Ḑj̃op̃m̃āc, greedy.

Ζιορμααὲδ, greediness, covetousness.

Ζιορμια, shorter.

Ζιορμιαδε, a buttock, or haunch.

Ζιορτα, *idem*.

Ζιορτάλαμ, to patch or mend.

Ζιορῆάν, the noise of a wheel or door.

Ζιορῆάν, or διορῆάν, a gnashing of teeth.

Ζιορτ, barn.

Ζιορταμιαγ, old age.

Ζιορταλ, a fact, or deed.

Ζιοτα, an appendage, or dependence.

Ζιuban and ζυbanaς, a fly; Wel. *guybedin*.

Ζιυλμ, to follow; ζυμ ζιυλ ιαδ, that he followed them.

Ζιυμαγ, a pine-tree; also a fir-tree; μαγδε ζιυμαγ, deal.

Ζιυρτα, a can or tankard.

Ζιυρταλ, or ζιυρδαλ, the games or manly exercises formerly practised by the Irish at their αονας, or ευντεακτ, or public meetings.

Ζλαc, a hand; genit. ζλαγce, as λάν μο ζλαγce, my handful; ζλαc εδωμγδε, a handful.

Ζλαc and ζλαcάν, a prong, a fork.

Ζλαcαc and ζλαcάναc, forked.

Ζλαcαδάν, a repository.

Ζλαcαδ, acceptance, receiving, also feeling.

Ζλαcαδ and ζλαcαμ, to take, to receive, or apprehend, also to feel; ναc πεδωμ ια ζλαcαδ, that cannot be felt; ζλαcαμ ταμβε, to enjoy the benefit.

Ζλαcαδωμ, a receiver.

Ζλαcαλαc and ζλαcαλλαc, a bundle.

ζλαc-λεαβαν, a pocket-book.

Ζλαcομ, a bundle; a faggot.

Ζλαcετα and ζλαcαζετα, felt, handled.

Ζλαδαμ, a gladiator.

Ζλαεδ, or ζλαοδ, a calling out; Gr. γλαζω, *cano*.

Ζλαεδ, broad.

Ζλαραμ, a babbler, or prating fellow.

Ζλαραμ, ζλαραμναc, and ζλαφοδε, noise or din, a prating or chattering.

Ζλαζαμ and ζλαζζμ, a talkative person.

Ζλαζαμτα, flowing.

Ζλαδμνεαδ, gluttony.

Ζλάμ and ζλάμ, a great noise or clamour, a pitiful complaint; also a common report; as, ολε αν ζλάμ α τα α μυζε αμ, there is a bad report spread abroad of him, or he has a bad character; also a yelling or yelping; Lat. *clamor*.

Ζλάμμμ, a spendthrift, a glutton.

Ζλαμμμζμ, to roar, or cry out.

Ζλαμ, brightness, clearness; Wel. *goleini*; also the comparative of ζλαν, more bright.

Ζλαμνεαδ, clearness, neatness.

Ζλαμνεαδωμ, a glazier.

Ζλαμμμιαc, a glutton.

Ζλαμμ and ζλαμμνεαδ, greenness, verdure; also the comparat. of ζλαμ.

Ζλαμ, an outcry, a great shout or noise; Lat. *clamor*.

Ζλαμαμ, a noisy, silly fellow.

Ζλαμαμνεακτ, a constant babbling, or making a noise.

Ζλαμαμ, to cry out, to bawl; also to devour, to eat greedily.

Ζλαμμμ, or ζλαμμμ, a spendthrift.

Ζλαν, clean, pure, sincere; ο εμωμδε ζλαν, from an unfeigned heart; λε δεαμναδ ζλαν, with a clear brightness; Gr. καλον.

Ζλαναμ, to make clean, to purge; εμωμναμ ζλανμ αμ γμμμ πεμμ, how shall we clear, or acquit ourselves.

Ζλανζ, a shoulder.

Ζλανλαc, a fence, a dyke.

Ζλανλάμμμ, to fence, enclose, or entrench.

Ḡlanman, i. e. man ḡlan, clean wheat.

Ḡlanbáirí, a good head of hair; báirí is properly the top or summit of any thing, but is here used for the hair of the head.

Ḡlanta, cleansing.

Ḡlantaibíead, clearness of expression, evidence.

Ḡlantóiríead, cleansing, weeding.

Ḡlantóiríúg, snuffers.

Ḡlaoð, bird-lime.

Ḡlaoð, a call.

Ḡlaoð and ḡlaoðajm, to call, to bawl, or cry out; do ḡlaoð an casleac, the cock crew.

Ḡlaoðac and ḡlaoðujg, crying or bawling.

Ḡlaojð, a heap, or pile.

Ḡlaojðeamán, a wolf.

Ḡlay, and plur. ḡlayr, a lock, hold, &c.; a nḡlayajb, in fetters.

—Ḡlay, green, verdant; cḡann ḡlay, a green tree; also pale or wan; also grey; eac ḡlay, a grey horse.

Ḡlayajne, a prattler.

Ḡlayajm, to become green; also to lock up, to fetter.

Ḡlayamajl, greenish; also somewhat pale or wan, greyish.

Ḡlayán, a sort of edible alga, or sea-rack; any sallad.

Ḡlay-bán, pale.

Ḡlay-ḡorí, a green plot.

Ḡlay-majg, a green plain.

Ḡlayōg, or ḡlāyōg, a water-wagtail.

Ḡlayrujge, greens to eat.

Ḡlayrujgm, to make green.

Ḡlayuajne, green; and ḡlayfearí, grass.

Ḡlé, pure, clean; hence the compound ḡlé-ḡeal, exceeding white, from ḡlé, clean, and ḡeal, fair.

Ḡlé, open, plain.

Ḡlé, good; ex. ḡlé ljomra a cōjm-dē ḡan cōl; beata boct jr

bejt máonar, i. e. poor life, with solitude, is my great good and happiness.

Ḡleac, or ḡlejc, a fight, or conflict.

Ḡleacab and ḡlacajm, to wrestle, to struggle; aḡ ḡljc rjr, struggling with him; ḡlejcfd rjad, they shall wrestle.

Ḡleacáide, a combatant.

Ḡleáb, and plur. ḡleáðna, tricks, sham, humour; Gr. γελω, *ri-deo*.

Ḡleaḡajm, to bear leaves.

Ḡlé-ḡlan, bright, clear. +

Ḡleaḡmac, or ḡleacajr, a loud cry or shout.

Ḡléajr, neat, clean, fair. +

Ḡléal, exceeding white, or clear.

Ḡléalajgm, to blanch, or whiten.

Ḡléamrac, tedious.

Ḡlean, to adhere, to stick close to; + do ḡleanrad a láma don cōjne, his hands clung to the chaldron.

Ḡleana, ḡleannac, ḡleantamajl, of or belonging to a valley; also steep, shelving.

Ḡlean, a valley; genit. ḡlynn, and pl. ḡleannta; Wel. *glyn*, Angl. *glin*.

Ḡleannajm, to adhere, or stick to.

Ḡleanjam, to follow.

Ḡleanamajn, now called Gleanworth, in Roche's country in the County of Cork, anciently the patrimony of the O'Keefes, kings of Ḡleannamajn and its territory, but not in early ages; *vid. fearnamujge*.

Ḡlean-flejrg, in the County of Kerry, the patrimony of the O'Donoghues of Ḡleannflejrg.

Ḡleanmaljar, a district of aōjb parlge, in the County of Kildare, anciently the estate of the O'Dempsys and a tribe of the O'Hennessys.

Ḡlean-ōmra, a territory of the

County of Cork, between ūman ūlla and Glean Sulcōn, which anciently belonged to the Mac-Auliffs.

Gleap̃am, to follow.

Gleap̃taç, flexible, pliant.

Gleay, or glēy, a manner or condition, a method or means; aḡi glēy eyle, by other means; aḡi glēy, so that, insomuch that; also any machine, the lock of a gun, &c.; glēy maḡb̃ta, a murdering instrument.

Gleayad and glēyram, to prepare, or make ready.

Gleayann, a storehouse.

Gleayta, provision; also prepared, provided, in readiness; also digested, or set in order.

Gleaytaçt, neatness, preparedness.

Glej̃c̃d, wrestling, jussling.

Glej̃-zeal, exceeding white, very bright, or clear.

Glej̃le and glēj̃leac̃d, whiteness, pureness.

Glej̃ne, much, plenty, a great deal; glēj̃ne maḡj̃ora, much good.

Glej̃ne, choice, election; glēj̃ne laoc̃, a choice hero.

Glej̃neḡy, a commissioner.

Glej̃t and glēj̃t̃m, to keep; also to clear up, to manifest; also to cleanse.

Glej̃te, grazing; baḡaḡi na hej̃c̃ aḡ glēj̃t̃ an f̃eōj̃i, the horses were grazing.

Glej̃t and glē, pure; also neat.

Gleō, a fight, an uproar, or tumult, disturbance, or squabble.

Gleōḡ, a sigh or groan.

Gleōḡ, cleansing, scouring, polishing.

Gleōḡam, to cleanse; *vid.* glēj̃t̃m.

Gleōj̃te, handsome, curious, tight, pretty, neat.

Gleōj̃ann, cresses.

+ Gleten, glue.

Glete, clean.

Glēy, furniture, order; *vid.* glēay.

Glēyram, to prepare, to provide; glēy ḡam, get me, prepare for me; ḡo glēy r̃ē, he hath provided.

Glēyta, prepared, ready; ḡn bō-ḡa glēyta, from the bent bow.

Glyad and glyat, war, battle.

Glyb, a lock of hair.

Glyc, cunning, artificial, crafty.

Glyf̃j̃d, a noise.

Glyf̃j̃m, to prate, to make a noise.

Glyn, a generation; *corrupte pro* gl̃n.

Glyñj̃n, drunkenness.

Glyñm, to follow, to cling.

Glyñn, light; also the sky.

Glyñn, a fort, or fortress, a garrison.

Glyñn, clear, plain; gl̃nn-b̃nejt̃-ñj̃zeac̃, clear-sighted.

Glyñn, from glean, a valley, vale.

Glyñne, a habit, or cloak.

Glyñneaytaḡi, *le neayt dē ḡo gl̃nnēaytaḡi, hoc virtus Dei praestitit.*—*Vid.* Brogan in Vita S. Brigid.

Glyññj̃ and gl̃nn, manifest, plain, clear, evident; ḡo gl̃nn, clearly.

Glyññj̃uḡad, to observe closely, to see clearly.

Glyñteac̃, flexible, pliant.

Glyocay and glyocay, prudence, ingenuity, cunning, wit in dealing; feay glyocay, a cheat.

Glyoḡaḡi, a tinkling, or ringing noise.

Glyoḡaḡi, slowness.

Glyoḡaḡm, to ring or tinkle.

Glyomac̃ and ḡjomog̃, a lobster; Scot. *gimmach*; gl̃jomac̃-ḡp̃aj̃-neac̃, crawfish.

Glyoraḡne, a prating fellow.

Glyortaḡne, a glyster.

Glyu and glyūm, glue.

Glyuyta and glyuytaç, slowness.

Glocaḡi and clocaḡi, glocaḡnac̃ and clocaḡnac̃, breathing, res-

piration, snoring.

Ճօյնե, glass; ամալ ճօյնե ծալ-
լիճեա՛ն, as transparent glass;
also brighter, or more clear;
also cleanness; from ճան, clear,
transparent.

Ճօյն and ճօյնե, glory. †

Ճօյնիճյմ, to glorify.

Ճօյնմոնա՛ն, ambitious, proud,
vain-glorious.

Ճօյն-իւնմ, pomp, triumph.

Ճօյր-լոնտա, full-stuffed, cram-
med, thick set.

Ճօնաձ, a multitude.

Ճօնար, loathing.

Ճօնն, a fact, or deed.

Ճօր, a noise, a voice, or speech;
ոյ՛ a ոչլօր ծոր՛նա, not in a dark
or mysterious speech; ծօ ծայրն
ան ճօրն ճօ մայր ոյր, the saying
pleased him well.

† Ճօր, clear, neat, clean.

Ճօրա՛ն, noisy, clamorous.

Ճօրամ, to sound or make a noise.

Ճօրմար, or ճօրմօր, glorious, fa-
mous, celebrated.

Ճօր-մաօյծյմ, to boast.

Ճօտայն, a bosom.

Ճօտ, wise, prudent, discreet.

Ճօտ, a veil or covering.

Ճւայր, pure, clear, clean.

Ճւայրեա՛ն, brightness, neatness.

Ճւայր, a device, or invention;
ճւայրմիշիճե, glosses, or an ex-
plication.

Ճւայրե, cleanness, neatness.

Ճւայրեա՛ն and ճւայրյմ, to go, to
pass, move, march; ծօ ճւայ-
րեա՛ն, they marched, or they
went on.

Ճւայրե, moved, stirred, pro-
voked.

Ճւարա՛ն, gesture, motion; ճւա-
րա՛ն na մե՛ն, the motion of
the members.

Ճւարօճ and ճարօճ, a waterwag-
tail,

Ճւյնե, the knees; also the genit.
of ճլն; also a generation.

Ճւյնեարա՛ն, the gout in the knee;
i. e. *gonagra*.

Ճւյն-իւնայմ, to bend the knee.

Ճւյնոճ, the shoulder.

Ճւյր-իւնաճա՛ն, full of green leaves.

Ճլն, a knee, also a generation;

ճւր an երեայ ճլն, to the third
generation or degree.

Ճլնայմ, to kneel.

Ճլնօր, bandy-legged.

Ճլր, light, brightness.

Ճնա՛ն, a man or woman, but more
properly a woman, as *γυνή* in
Greek is the name of woman.

Ճնարկ, cudweed.

Ճնայր, a woman's privy parts.

Ճնաման, a sea-snail, or periwinkle.

Ճնամալ, peculiar, proper.

Ճնաօյ, the countenance.

Ճնաօյ, pleasant, delightful.

Ճնախ, a custom.

Ճնա՛տ, a manner, fashion, or custom,
a stature; ճնա՛տ-ծեւրկա, the vul-
gar tongue, the common Irish;
ծօ իւրն a ոչնա՛տա, according to
their custom; ծօ ճնա՛տ, always,
continually.

Ճնա՛տա՛ն, common, continual, con-
stant.

Ճնա՛տայճյմ, to accustom, to inure,
to exercise; մա ճնա՛տայճ իւր, if
he were wont.

Ճնա՛տայ, experience.

Ճնա՛տ-ճաօյ, a way much used, a
beaten path.

Ճնա՛տ-ճւյմնե, tradition.

Ճնե, a kind or sort, a manner or
form; also a countenance, a spec-
tre, shew or appearance; ex. ծօ
ճնեյրն an ճայր; աճ ճօնայր
ճնե մնա, i. e. of the different
sorts of death; I saw the ap-
pearance of a woman.

Ճնե, an accident, or outward sen-
sible sign; ի՛ն ճնեյրն ալայն
ալայր բօնա, under the accidents
of bread and wine.

Ճնեա՛ն, ծօ ճնեա՛ն, was born.

Ճոյ, a voice.

Žnja, knowledge.

Žnja, a tree.

Žnja, a servant; as *beapт Ujetop*
фпј žnja Mjlcen, dixit (Angelus) Victor, servo Milconis, (Patricio puero).—Vit. S. Patric. do pјž aпžeal fō žnja, regi angelorum inserviendo.

Žnja, a judge, or knowing person.

Žnjađ, a doing service.

Žnje, knowledge.

Žnjeđjm, to bring to pass, to effect, to do, to make.

Žnjeom, a parcel or division of land, which I think is the twelfth part of a ploughland.

Žnjeom, or žnjeom, a fact or deed, an action; plur. žnjeomaпѣa.

Žnjeomač, actual; also active, busy.

Žnjeomađ, an action, an acting, or doing a thing.

Žnjeomaпѣa, deeds, or facts.

Žnjeom-cumaпѣač, powerful.

Žnjeom-čōjп, an actor, or agent.

Žnjeпжjm, to bring to pass, to effect.

Žnjeпjm and žnjeпжжjm, to make, to do.

Žnje, transactions, deeds.

Žnō, business; *табапн апне доđ žno, take care of your business; plur. žnōča and žnōčajže.*

Žnō, famous, remarkable, notable.

Žnō, jeering, or mockery.

Žnōačт, brave actions, bravery, courage.

Žnōđūžad, profit, gain in traffic; *žnōđūžad neam-jonпaje, dishonest gain; žnōžad, idem.*

Žnōđūžad and žnōđajžjm, to get or obtain, to profit; *žo ngnōđō-čujпп, that I may gain; also to appoint, or ordain; do žnōčujž pѣ, he hath commanded.*

Žnōčač and žnōčajžeač, busy, active.

Žnōčujže or žnōčujžeađ, the plur. of žnō; *тпѣ jomad na ngnōčuj-đe, for multiplicity of business;*

ōp cjonп žnōčujđe na babjloпп, over the affairs of Babylon.

Žnūač, leaky.

Žnūпж, the face; gen. žnūпже.

Žnūпж, hazard, danger; a ngnūпж, in jeopardy.

Žnūпж, a notch.

Žnūпж-meallam, to counterfeit.

Žnum, a dent, or notch.

Žnum, a heap, or pile.

Žnumam, to heap up, to amass, to pile.

Žnupađ, a notch.

Žnūpač and žūpaжжjl, the grunting of a cow.

Žo, is sometimes used for the dative and sometimes for the ablative cases, and signifies to, unto; as also with, together, or along with; *žo bajle āta-čljač, to the town of Dublin; žo heп-пппп, to Ireland; žo halla, unto the palace; žo maпѣb lajžean, together with the chiefs of Leinster, also until; žo bealtпne, until May; žo Čajпж, till Easter.*

Žo, is a sign of the conjunctive mood; *žo mbeannūjže an Čjžajп-na pѣb aзуp žo ccoпmeada pѣb, may the Lord bless and preserve you.*

Žo, placed before an adjective, makes it an adverb; as, *luač, quick; žo luač, quickly; žo cealzac, craftily; žo đana, boldly; žo hōpцylte, openly; ап pōп žo, although; žo beпѣ, and žo zuп, until; žo hajt, quickly, swiftly. Note, that co is often written for žo in old Irish manuscripts.*

Žo, the sea.

Žo, or ža, a spear.

Žō, a lie; Wel. *gay*; Corn. *gou*.

Žob, a bill, beak, or snout.

Žobam, to bud, or sprout forth.

Žoban, a muffle; also any impediment or obstruction of speech

proceeding from an exterior cause.

Žobel, the harbour's mouth.

Žoba, a smith.

Žobajm, to lessen or diminish; ex. *n̄jŕ žoĵb do mač a haosĵoĵž, non diminuit de prosperitate hospitis.*

Žobaŕ, or žabaŕ, a horse, but now it commonly means a goat, (also the sgad fish.)

Žobaŕŕ, a periwig.

Žozac, wavering, reeling.

Žozajlleacĉ, dotage.

+ Žozallač, the cackling of a goose, duck, hen, &c.

Žozam, to make much gesture.

Žozoŕ, light.

Žoĵbĵn and žobáz, a little bill; also sand eel.

Žoĵbŕjoŕ, a false colour.

Žoĵc, a scoff, or taunt.

Žoĵd, theft.

Žoĵdealž, the Irish tongue.

Žoĵoĵm, to steal; do žoĵd ŕē mōŕ aŕur maŕŕŕeacĉ, he stole my gold and silver; *ejonnur maŕŕ ŕĵn do žoĵdfeŕmĵŕ*, how then should we steal?

Žoĵglĵŕ, a tickling; Wel. *goglais*, and Gr. *γγγλισμος*, and Hisp. *coxquillas*.

Žoĵl, prowess, chivalry; žajl, *id.*

Žoĵle, the stomach; also an appetite for eating.

Žoĵleamajŕ, grief, sorrow.

Žoĵlŕm, to grieve, to cry; do žoĵl ŕe žo ħjomarŕeacĉ, he cried excessively; Cor. *guilvan*.

Žoĵllŕne, žolla žoĵllŕne, or žajl-lŕne, the devil.

Žoĵm, anguish, vexation.

Žoĵn, a hurt, or wound.

Žoĵn, a chapter, or paragraph.

Žoĵn, delusion.

Žoĵnŕm, to wound, to hurt.

Žoĵŕne, near; *anžoŕne an ĉalla*, nigh the wall.

Žoĵŕŕd, a short space.

Žoĵŕŕm, or žaĵŕŕm, to call; do žoĵŕ ŕē he hath called; *žoĵŕŕe tū*, thou shalt call.

Žoĵŕmŕn, woad.

Žoĵŕneacĉ and žuĵŕŕneacĉ, a gurnard.

Žoĵŕŕŕŕŕe, a dolt, a fool.

Žoĵŕŕeacĉ, a target.

Žoĵŕt, genit. of žoŕt, a corn field.

Žoĵŕt, sore.

Žoĵŕt, salt; *salsus*.

Žoĵŕt, žoŕtacĉ, greedy.

Žoĵŕt-ĉŕŕŕeacĉ, misery, calamity.

Žoĵŕte, saltiness, sourness.

Žoĵŕte, warm.

Žoĵŕtŕž, a gossip.

Žoĵŕte, a halter, or snare; do maĉ ĩudár žoĵŕtŕ ŕm a ĉŕáŕaĵd žuŕ maŕb de e; maŕi do dĵž; Judas (Iscariot) put a halter on his neck, and thus killed himself; as he deserved.—*L. B.*

Žoĵŕne, a lance or spear.

Žola, gluttony.

Žolžajŕ, lamentation.

Žona, with, along with.

Žonacĉ, a lancing or stinging, a stabbing, darting, piercing; also a wounding.

Žonacĉajŕne, the same; žonacĉajŕne ŕĵn, therefore.

Žonacĉmaĉŕĵn, therefore, from whence, whereupon.

Žonta, wounded, hurted.

Žoor, light.

Žoŕ, advantage, profit.

Žoŕ, short.

Žoŕ, laughter, also pleasure.

Žoŕam, to heat or warm; žoŕmaĵd ŕĵb ŕeĵn, warm yourselves.

Žoŕž, cruel, terrible.

Žoŕžajžĵm, to hurt or annoy.

Žoŕžlantōŕŕ, a weeder.

Žoŕm, blue; ŕeapŕ žoŕm, a Moor.

Žoŕm, noble, illustrious, excellent.

Žoŕmajm, to make blue or red.

Žoŕm-žlayŕ, of an azure or blue colour; *glaucus*.

Žoŕmač, a brave sturdy servant or domestic.

Θορπιῶδ, a passage through the sea.

Зорн, a coal or ember, a fire-brand.

Ζοήν, the force of poison.

Зорнгеаѣар and зорнгеаѣѣ, do-
tage; also peevishness, surli-
ness.

— **Ἰοῦν**, the ivy-tree; also the letter
 Ἰ.

⁸
3077, standing corn, a field, or garden.

ζοῦτ and ζοῦτα, famine, hunger.

Doib innre-guáine, the regal residence of the O'Shaghnessys in Doib Fhianac in the County of Galway.

Ζορταῖς, hungry, greedy, starving ;
also sparing, stingy.

Зортán, a hungry fellow.

Ζορτεῶζ, a sour apple-tree, a crab-tree.

Ἰοῦτῦγάδ, hurt, wrong, oppression.

Հօրտւնիւմ and հօրտայցիւմ, to hurt,
to wound, to oppress.

Ἰουτζεαν, the universal language
before the confusion of tongues.

—K.

Зѡрѡа, a spirit, a ghost, or phan-
tom; plur. зѡрѡаѡе.

Зотъ, straight, even.

Ḫoṭ, a spear.

Зотад, a vowel.

Žoťanać, opprobrious.

Зотнад, a spear.

Зотнеѣд, a spear to fight with;
from зотъ, a spear, and неѣдъ,
fight, battle.

Знабаѣ, notched, indented.

Ἰνάβαδ, an impediment.

Знабаше and знабог, a jester, droller, scoffer; an impertinent p. rattler, or talkative person.

Ṭnaba'm, to devour, to cram.

Ἰνάβαλα; ἵ, sculpture, engraving.

Znablaājde, an engraver.

Зѣаб-лоѣд, a great fault, an error,
a blot; зѣаб-роѣб, the same.

Ζηαδ, or ζηαδ, sudden.

ἡγάδ, or rather ἡγά, love, charity;
ἡγάδ δούτιναῖδαῖ, tender love.

ἱερά, a degree, or gradation ; Lat. *gradus* ; ἱεράδα ἐκκλησίᾳ, ecclesiastic orders, because they are conferred by degrees and interstices.

Ἰνδάαν, an expeditious way to make corn ready for the mill by burning the straw: its meal is called **λοῦτζεάν**.

Ἰνάδα, loving, also beloved, dear.

Ḥadaḥḥ, anḥadaḥḥ, of a sudden.

Ʒrādmar, loving; fear Ʒrādmar,
a loving man.

ἡγάδμυηεαὐδ, fondness, loving-
ness.

Ἐνδοῦζῃς, to love affectionately,
to have a regard or friendship
for a person.

Зна́дуйте and зна́дуйте, beloved,
dear.

Ἰναράδ and ἱναράσμ, to write, to inscribe; *mjrr eōzan do ἱναρ an leabair ro*, I, Owen, wrote this book. This Irish word ἱναράδ signifies also to grub or scrape up the earth, and is like the Greek verb γραφω, to write, to inscribe; and ῥζῆῖοβαδ, to scrape up, also to write; Lat. *scribo*, to write: it is also written ἱναβαδ, which can be easily reconciled with the Greek verb, as b, with which ἱναβαδ is written, is the corresponding tenuis of its aspirate the Gr. φ.

Grassan, Knock Grassan, or Ras-
 fan, in the County of Tipperary,
 one of the regal houses of the
 kings of Munster in ancient
 times, where *Fiaca Muzlleatan*
 and other Momonian kings had
 their courts; it was to that seat
Fiaca brought *Coymac Mac*
ajit, king of *Leat-Cojnn*, pri-
 soner. In after ages it was the
 estate, together with its annexes,

of the O'Sullivans. A very remarkable mote yet remains there to be seen to this day.

Ḑnaḑcuḑ, grafted.

Ḑnaḑcuḑm, to engraft.

Ḑnáz, the noise of crows, a croaking; also a shout.

Ḑnazajne, a glutton.

Ḑnázallac and Ḑnázáoill, the clucking or hoarse crying of a hen, duck, or crow.

Ḑnázam, to cry out, to bawl, to squeal or shriek.

Ḑnazan, a manor, or village, a district.

Ḑnazán, the bosom.

Ḑnaz, or Ḑnoḑḑ, a stud of horses, or a breed of mares; *grex*.

Ḑnazb, an almanack.

Ḑnazb-čnyolac, the place where ancient records and charters are kept; archives.

Ḑnazbny, a title.

Ḑnazd, a herd or flock; *vid.* Ḑnaz.

Ḑnázdeōjn, a lover, a sweetheart.

Ḑnazjne and Ḑnazjneazab, a riding, also horsemanship, also an alarm.

Ḑnazje and Ḑnazjeacab, superstition.

Ḑnázḑm, to love, to regard, or esteem.

Ḑnazḑn, a glutton.

Ḑnazḑneay, gluttony.

Ḑnáj, deformity, a loathing or abhorrence; also reproach.

Ḑnájnce, disdain, or loathing.

Ḑnájncēḑm, to disdain.

Ḑnájneamajl, abominable, detestable.

Ḑnazjneamlaab, abomination.

Ḑnazjneayab, the glanders.

Ḑnájneōḑ, a hedge-hog; *cnūayác na Ḑnájneōḑje*, an old proverb expressing the folly of worldly people, who part with all at the grave, as the hedge-hog doth with his crabs at his narrow hole.

Ḑnájnyeac, a grange.

Ḑnaznte and Ḑnaznteacab, hoariness.

Ḑnájḑ, the common people; Ḑnáj-ḑan ḑluaḑ, the mob.

Ḑnájḑeamajl, vulgar.

Ḑnamadaac, grammar. ✕

Ḑnamajḑ, the mob, or inferior set of people.

Ḑnamayḑan, a flock or company.

Ḑnamōḑ, a buffoon, or jester.

Ḑnán, corn, a grain; *Lat. grannum*. ✕

Ḑnán, hail, also shot; *le Ḑnán ḑ le plēun*, with shot and with ball.

Ḑnánḑa, ugly, deformed, ill-favoured.

Ḑnánḑobajne, the glanders.

Ḑnánlac, corn, grain.

Ḑnant, grey.

Ḑnáoḑta, filthy, obscene.

Ḑnáoḑtay, obscenity.

Ḑnára, grace, favour, aid, help, succour.

Ḑnarámajl, gracious, merciful.

Ḑnáta, excellent, noble, distinguished.

Ḑnataynac, bawling, clamorous.

Ḑné, grey. ✕

Ḑneab, a stroke or blow; plur. Ḑneadaḑb; *ex. a boḑb-ḑneadaḑb*, his terrible blows.

Ḑneadam, to burn, or scorch; also to torment, to whip severely.

Ḑneadánac, babbling, chattering, clamorous, obstreperous.

Ḑneadánta, hot, warm, scalding.

Ḑneab, a horse.

Ḑneadánac, drolling.

Ḑneadaḑne, a stallion.

Ḑneabōḑ, a griddle; ḑneḑdeal.

Ḑneabḑta, scorched, parched, burned.

Ḑnéaḑ, Greece; *gen. ḑnéḑje and ḑneḑje*.

Ḑnéazac, a Grecian; plur. ḑnéa-ḑajḑ.

Ḑneallac, dirty, filthy.

Знеаллаж, clay, or loam.

Знеамажжм, to hold, to fasten, to adhere, or stick to; do знеамажж рѣ an бѣт-ѣамнаѣ, he put the thief into custody.

Знеаманна, the plur. of знежм, morsels, pieces, bits.

Знеаманна, gripes or stitches in the side, belly, breast, &c.

Знеамужаѣ, a fastening, or binding, griping, also cleaving to.

Знеамужѣ, fastened, clinched.

Знеан, gravel; Wel. *graiian*, and Arm. *gruan*.

Знеан-абал, a pomegranate.

Знеанаѣ, long-haired, crested; Lat. *crena*, a crest.

Знеанажаѣ or знеанужаѣ, exhortation.

Знеан-жагнбеаг, hairiness.

Знеанмай, facetious, witty, lovely.

Знеанн, love, friendship.

Знеанн, a beard; also fair hair.

Знеаннаѣ, graving.

Знеанта, carved, engraved.

Знеантара, graving.

Знеанужжм, to defy.

Знеаг, a guest; pl. знеага.

Знеаг, genit. знежг; знежг coжмнѣ, protection, preservation.

Знеаг, зѣ знеаг, usually, ordinarily.

Знеаг, and genit. знежг, fine clothes, embroidery; ожг-знежг, gold embroidery, furniture; hence знеагаѣ signifies to dress, or adorn; also to accoutre; ex. do знеагаѣ Маоѣл-жон an лаѣ, the champion Маѣлgin was accoutred or dressed in his military habiliments; обажг знежг, embroidery, or any needle-work.

Знеагаѣ and знеагам, to dress, to order, to adorn; also to encourage, promote, or urge on.

Знеагаѣт, an inn, or tavern.

Знеагажне, an innkeeper.

Знеаган, a web.

Знеагаѣ, the distinguishing name of a shoemaker; but properly the maker of any furniture or embroidery.

Знеаѣ, a noise, cry, shout, &c., pl. знеаѣа.

Знеѣ, a hound.

Знеѣ, a nut.

Знеѣ, salt; *salsus*.

Знеѣбле, a gift or present.

Знеѣдеал, a gridiron; also a grid-dle, or baking iron; Brit. *graddell*.

Знеѣлlean, a dagger, a sword, or poniard.

Знежм, a task, a hard word, or difficult expression; also a hold; do муз рѣ знежм, he laid a hold, also a bit or morsel; бажгжг знежм агуѣ, they shall bite you; plur. знеаманна.

Знежм, a stitch.

Знежмнѣ, the herb samphire.

Знежмнѣг, old garments, trash, or trumpery, old lumber.

Знежнбеаѣ, the zodiac.

Знежн-ѣнеенн, the zodiac.

Знежг, genit. of знеаг, furniture, needle-work, any fine work; also fine clothes; ex. нѣ жгнжгтеаг лѣн на бѣа acu аѣт а бѣажаѣ лѣреп аг а гаѣжгтеаѣ, агуг мужне аг а знежг, they are not said to have any sustenance or food but what Joseph acquired by his trade of carpenter, and Mary by her needlework and embroidery.—*L. B.*

Знежг, protection.

Знежг-ѣжл, the sanctuary.

Знежгеаѣ, a soliciting, or enticing.

Знежг-жжолла, a client.

Знежгтеѣжг, a carter, or wagoner.

Знежт, a champion, or warrior.

Знежт, a jewel, or precious stone; plur. знежтне; жмаѣ do знежтнѣ знеанамла, a store of va-

luable jewels.
 Զնելաժ, grey hairs.
 Զրեչաժ, common.
 Զրեժ, a guest, or present.
 Զրժաժ, a great warrior, a champion, or hero.
 Զրժան, the sun; genit. Զրժեյնե.
 Զրժան, the ground or bottom of a sea, lake, or river; Wel. *graiian* is gravel.
 Զրժան, land; Զրժան-Ելլե, glebe-land.
 Զրժանաժ, warmed with the sun; Զրժանմար, sunny, warm.
 Զրժանան, a summer-house; also a walk arched or covered over on a high hill for a commodious prospect; also a palace, or royal seat; Զրժանան Օլիչ, the regal house of O'Neill in Ulster.
 Զրժան-ժլոժ, a dial.
 Զրժանչամրտաժ, the shortest day in the year, mid-winter.
 Զրժան-մայնե, blackberries.
 Զրժանիայչյմ, to dry in the sun.
 Զրժան-դտաժ, the solstice.
 Զրժ, an impediment.
 Զրժ, dirt, filth.
 Զրժ, a manger.
 Զրժ, the feathers about the feet of hens, pigeons, &c.
 Զրժ, a griffin; sometimes figuratively spoken of a fierce warrior; Զրժ-յոչնեաժ, a griffin; it is also written Զրժոմ.
 Զրժեաժ, a hunting-nag.
 Զրյմ, war, battle.
 Զրյմ-ժլաժ, a covert made of hurdles, used in sieges, a kind of a rude penthouse.
 Զրյմեամայլ, valiant, martial, brave.
 Զրյմյոչեժ, a pedlar, a broker.
 Զրյն, a piece, or morsel.
 Զրյնն, workmanlike, artificial.
 Զրյնն, a fort, or garrison.
 Զրյնն, a beard.
 Զրյնն, neat, clean; also decency.
 Զրյնն, genit. of Զրեան, love, face-tiousness.

Զրյնն, ծօ Զրյնն, seriously, deliberately, profoundly, to the bottom, i. e. ծօ Զրեան; *vid.* Զրեան.
 Զրյննեաժ, a young man.
 Զրյննեաժ, to die, to perish.
 Զրյննեաժ and Զրյննյոլ, the bottom of the sea or river; Զրյննյոլ ռա մարա, the bottom or the sand of the sea.
 Զրյոբալար, closeness.
 Զրյոջեան, a constellation.
 Զրյոլլարյմ, to strike or slap.
 Զրյոմ-ժալարյե, a herald, one that proclaims war or peace.
 Զրյոմ-ժարժաժ, an armed chariot; the *currus falcatus* of the Britons.
 Զրյոմ, a man's nail, a claw or talon; Զրյոմ քարժայն, a crab's claw.
 Զրյոմայչլ, a slight motion; Lat. *motiuncula*.
 Զրյոմ-դրոնաժ, hawk-nosed.
 Զրյոնաժ, or Զրյանաժ, sunny, warmed with the sun.
 Զրյոնչալ and Զրյոնչալաժ, care, assiduity, sorrow.
 Զրյոնչալաժ, industrious, careful.
 Զրյոննոյնյն, the herb turnsol.
 Զրյոննաժ and Զրյոնաժ, the warmth of the sun, sunrising.
 Զրյոյաժ, embers, or hot ashes; gen. Զրյոյաժ.
 Զրյոյաժ, an encouragement, an incitement.
 Զրյոյաժ and Զրյոյամ, to whet, to encourage, to provoke, or stir on; also to rake up fire.
 Զրյոյ-քայնյմ, to grow red, to colour up, or be ruddy; ծօ Զրյոյ-քայնյն յա լյ, his complexion grew red.
 Զրյոյտ, stirred, moved, provoked.
 Զրյոյւժաժ and Զրյոյւյչյմ, to kindle, to grow hot; ծօ Զրյոյւյչ յա թարւչ, his anger grew hot.
 Զրյոտ, the sun.
 Զրյր, fire; also pimples, blotches, or pustules appearing on the skin

from the heat of blood.

ḡṛṛḡṇ, broiled meat.

ḡṛṛ, knowledge, skill.

ḡṛṛčāḡ, the noise or grunting of young pigs.

ḡṛṛteac, learned, wise, discreet, prudent.

ḡṛṛun, a hedge-hog.

ḡṛoð, smart; also proud.

ḡṛoð, the foam.

ḡṛoð, ḡo ḡṛoð, soon, quickly.

ḡṛoðān, a boat.

ḡṛōð-ḡaṛaḡnn, an iron bar, an iron crow.

ḡṛoḡ, or ḡṛūaḡ, the hair of the head.

ḡṛoḡbleac, long-nailed, having large talons.

ḡṛoḡḡ, a stud of horses, or breed of mares; Lat. *grex, gregis*; it is often improperly written ḡṛoḡð.

ḡṛon, a stain or spot.

ḡṛontac, corpulent.

ḡṛoṭal, sand, gravel, rubble.

ḡṛoṭlac, gravelly; also a gravel pit.

ḡṛoṭonac, corpulent.

ḡṛūað, the cheek.

ḡṛūaḡ, the hair of the head: mo ḡṛūaḡ ḡḡaṭṛa, my grey hairs.

ḡṛuaḡ, a woman, a wife; Wel. *gureig*; genit. ḡṛūaḡ.

ḡṛuaḡac, a woman-giant; also a ghost or apparition, superstitiously thought to haunt certain houses.

ḡṛūaḡac, hairy, full of hair.

ḡṛūaḡð, from ḡṛūað.

ḡṛūaḡm, ill-humour, dissatisfaction, sullenness.

ḡṛūaḡmḡn, a sullen fellow.

ḡṛūama and ḡṛūamac, obscure, sullen, dark, cloudy, morose.

ḡṛūamacð, gloominess, sternness, grimness.

ḡṛuḡaḡm, to engraft.

ḡṛuḡ, a wrinkle.

ḡṛuḡ, morose, sour, fierce, cruel.

ḡṛuḡ, weak, feeble.

ḡṛuḡ, a lie, an untruth.

ḡṛuḡac, wrinkled.

ḡṛuḡð, malt.

ḡṛuḡḡ, inhospitality, churlishness.

ḡṛullan, a cricket; Lat. *grillus*.

ḡṛunḡḡḡ, a truce, or cessation of arms.

ḡū, or ḡō, a lie, or untruth.

ḡūaḡ, a light, giddy, fantastical, or whimsical fellow, an unsettled, capricious person; its diminut. is ḡūaḡḡḡn; the Welsh have *guag eilyn* and *guag-ysprid* for a phantasm or whim.

ḡuaḡllḡḡe, a companion.

ḡuaḡṛdeāḡn, a whirlwind.

ḡuaḡṛe, noble, excellent, great; hence ḡūaḡṛe was the proper names of some Irish princes.

ḡūaḡṛe, the hair of the head; also the edge, or point of a thing.

ḡūaḡṛ, danger; ḡūaḡṛ-beaṛtaḡ, enterprising, adventurous.

ḡuāl, a coal, also fire; ḡṛn nāc ḡallān ḡnūṛ ḡṛḡ ḡuāl, men whose complexions are altered by coal, (fires.)

ḡuāla and ḡuālann, a shoulder.

ḡuāla and ḡōla, gluttony.

ḡuālabṛann, a firebrand.

ḡuānac, light, active.

ḡuāṛ and ḡūaḡṛ, peril, hazard; a ḡḡūaḡṛ, in jeopardy.

ḡuāṛacð, danger; also an adventure.

ḡuāṛacðac, dangerous, dreadful; also painful; cñeāð ḡuāṛacðac, a painful wound; a common expression in old parchments which treat of medicine.

ḡūba, mourning; ḡol-ḡaḡṛ aḡuṛ ḡuð, crying and wailing; also complaint, lamentation.

ḡūba, a battle, or conflict.

ḡūbtaḡ, mourning, sorrowful.

ḡūðaḡm, *pro* ḡuḡðm, to pray.

ḡūðb, a study, or school-house; also an armory.

ʒuðbaç, studious, assiduous.
 ʒuʒuʒoʒll, false testimony; báðar
 oʒneannajec na ʒaʒajec az
 ʒánað ʒuʒuʒoʒll anaʒʒ loʒa,
 ʒa ðeoʒʒ ðo ðeaçaðar dá ʒu-
 ʒuʒʒlle, the high priests sought
 false witnesses against Jesus, at
 length two false witnesses ap-
 peared.—*L. B.*
 ʒuʒajnaʒʒ, the clucking of a hen;
 ʒuʒajl and ʒuʒallaʒʒ, the same.
 ʒuʒbeʒneðʒi, a governor.
 ʒuʒðajna, i. e. *Saʒʒan*, England.
 ʒuʒðe, a prayer, entreaty, or inter-
 cession; mo ʒuʒðe çum ðē ar
 a ʒon, my prayers to God for
 them.
 ʒuʒðʒm, to pray, to beseech, to en-
 treat; ðo ʒuʒð ʒē, he prayed;
 ʒuʒðʒm çū, I pray thee.
 ʒuʒlʒm, to weep, to cry, to bewail.
 ʒuʒlʒmne, calumny.
 ʒuʒlʒmneaç, calumnious.
 ʒuʒlʒmʒʒʒm, to calumniate, to re-
 proach.
 ʒuʒmʒonn, a holy relic; ʒona ʒuʒ-
 mʒonnajb azuʒ a mbaçajlʒb,
 with their holy relics and crosiers.
 ʒuʒnceap, a pillory.
 ʒuʒnʒm, to prick, sting, or wound.
 ʒuʒnʒceað, a scar.
 ʒuʒnʒceðʒn, a little scar.
 ʒuʒi, loç ʒuʒi, a lake in the
 County of Limerick.
 ʒuʒi-bʒiʒʒm, to exulcerate.
 ʒuʒiʒn, a spot, a blain, or wheal, a
 pimple.
 ʒuʒime, blueness; also more blue.
 ʒuʒimeaçð, blueness.
 ʒuʒimeað, a gurnard.
 ʒuʒreaç, leaky, full of chinks.
 ʒuʒreʒi, a stocking.
 ʒuʒʒm, to flow; hence ʒaʒre, a
 stream; *Al. caise.*
 ʒuʒtēar, a gutter.
 ʒuʒtear, denial, refusal; að ʒuʒ-
 tear, I refused.
 ʒuʒtʒneaç, bashful.
 ʒul, a crying out, a lamentation;

also the perfect tense of the verb
 ʒuʒlʒm; as ðo ʒul ʒē, he cried,
 or wept.
 ʒulba, the mouth.
 ʒulʒa, narrow.
 ʒuma, a battle.
 ʒun, the same as ʒan, without.
 ʒunbuʒnne, a spear or javelin.
 ʒun, a breach.
 ʒunlann, a prison, a gaol, or hold.
 ʒunn, a prisoner, a hostage.
 ʒunna, a gown; also a gun.
 ʒunneç, a prison.
 ʒunnaʒað, erring or straying.
 ʒunta, wounded, also slain; ʒeʒlʒʒ
 na bʒeapn nʒunta, the burial
 place of the slain or of suicides.
 ʒunta, an experienced, skilful,
 prying man.
 ʒuntaç, costiveness.
 ʒuʒi and ʒuʒiʒnn, a blotch, a pim-
 ple, a wheal.
 ʒuʒi, that; ʒuʒi beannaʒʒ ʒát-
 tʒajec Çʒne, that St. Patrick
 blessed Ireland; so that; *Gr.*
 ʒap, and *Gall. car* signify *for*;
Lat. enim.
 ʒuʒi, brave, valiant.
 ʒuʒi, ʒēar, sharp.
 ʒuʒicajleaç, a pallsido.
 ʒuʒinna, a cave or den, a hole.
 ʒuʒ, weight, or force, strength;
 duʒne ʒan ʒuʒ, a man of no va-
 lue.
 ʒuʒ, to, unto, until; ʒuʒ an áʒt,
 to the place; ʒuʒ a nʒūʒ, unto
 this day; ʒuʒ a maʒaç, until
 tomorrow; çja ʒuʒ, to whom.
 ʒuʒ, death.
 ʒuʒ, anger.
 ʒuʒ, a desire or inclination.
 ʒuʒmaʒi, valid, strong, powerful.
 ʒuʒtal, a burden; *Wel. guystil*,
 a pledge; also ability.
 ʒuta, puddle.
 ʒūta, the gout.
 ʒutaç, or çutaç, short, bob-
 tailed.
 ʒuç, a voice; azuʒ ʒēaç. ʒuç

O'Neam, and behold, a voice
from heaven.
Zat, a bad name for inhospitality
or incontinency; do púáji rj

zat, she was exposed.
Zatolájde, a cuckold-maker.
Zatuníúdayac, confident.

REMARKS ON THE LETTER h.

h is not admitted as a letter into the Irish alphabet, nor otherwise employed in the Irish language than as a mere aspirate in the same manner as in the Greek. The Greeks anciently used *h* as a letter, and not merely as an aspirate. It was one of the characters of their most ancient alphabets, and it is well known that they wrote *θεος* with the different letters *t* and *h*, instead of *θεος*, written with the single letter *θ*. In the Irish language *h* is prefixed as a strong aspirate before words beginning with a vowel, and having reference to objects of the female sex: as *a hājð*, *her face*; *a hōj*, *her gold*. And secondly, when such words are preceded by the Irish prepositions *le* or *ne*, *with*, or *by*, which takes place not only in ordinary words, as *le hōj azur le hājñgjoð*, *with gold and silver*, but also in the names of countries, principalities, and particular clans; as, *le h'Oγñajñjð*, *le h'Ulað*, *with or by the people of Ossory, with Ulidia*. It is now called *Uač*, from *Uač*, *the white thorn-tree*.

REMARKS ON THE LETTER j.

j is the eighth letter of the Irish alphabet, and the third of the five vowels, of the denomination of *caol*, or small vowels. It is called *jōða*, from *jōða*, *vulgo jūðaj*, *the yew-tree*; Lat. *taxus*; and is not unlike the Heb. *י*, and Gr. *ι*, as to its appellative. The Irish language admits of no *j* consonant no more than the Greek; and it seems to appear by the following examples, that the Latins did not use it as a distinct character; for they wrote, as Priscian tells us, *peius* for *pejus*, and *eius* for *ejus*, &c. In our old manuscripts *e* and *j* were written indifferently one for another, as hath been observed in the remarks upon *e*. It is the prepositive vowel of those diphthongs which are called *na cūñjñjñe*, or the five iphthongs, from *jññ*, *the gooseberry bush*, Lat. *grossularia*, viz. *ja*, *jañ*, *ju*, *juñ*, and *jo*; of which we find *iu* used among the Hebrews, as Heb. *פִּי*, Lat. *os ejus*.

j a

j a

J, an art or science.
J, in; *j tñğ*, in a house.

J, an island; hence *J Cholajm Cjlle*,
the island of St. Columbus; *vid.*

- αοι, *supra*.
 Jáç, a salmon; jáç-cnájrn, the bone of a salmon; co fñjt an fēud a meōdon jáç, *reperitur sentis in ventre salmonis*.
 Jáçdair, the bottom of any thing, a foundation, the lower part; Jáç-dair Connacht, the country of Lower Connaught in Ireland.
 Jáçdair canur, the *bassus cantus* in music.
 Jáçdairnūjze, the lowest, lower, inferior.
 Jáçdað, a noise, or cry.
 Jáð, they, them.
 Jáðal, a disease.
 Jáðað, a shutting, closing, or joining; an njáðað do ðorajar, when thou shuttest thy door; do hjáðað rúar go ðajngean, it was close, shut up; do jáðadair a ndojire, they shut their doors.
 Jáðte, joined, close, shut up.
 Jáð, an island.
 Jáñceann, the noddle; Lat. *occiput*.
 Jáñ-rceant, the west.
 Jáñ-tneab, an habitation.
 Jáll, a latchet, or thong; plur. jállaça; jállaça a ðnōga do rgaole, to loose the latchets of his shoes; jállaç, a latchet, or thong.
 Jáll, a flock of birds.
 Jálla çriann, shoes.
 Jáltōg leatajar, a bat.
 Jáñ, a weasel.
 Jáñ, after; jáñ rñn, after that, afterwards.
 Jáñ, *pro at*, at, upon.
 Jáñ, or rjar, back, backwards; also the west; Jáñ-Mūman, West Munster; ðn jáñtar, from the west.
 Jáñ, black, dark.
 Jáñam, afterwards, *postea*; and jáñajn, *idem*; also thenceforth, again, anew, fresh.
 Jáñan, or jáñriann, iron; Lat. *fer-*

- rum*; Suec. *iarn*; Dan. *iern*; Mont. *iaain*; Wel. *haiarn*; and Arm. *uarn*; Hisp. *hierro*; Cimbrice, *jara*; Goth. *eisarn*.
 Jáñbeo, still in being.
 Jáñ-ðonn, a brownish black.
 Jáñ-ðrāoj, a remnant.
 Jáñfajðe, ward, or custody; ad cōda otar jáñfajðe, a patient ought to be taken care of.
 Jáñ-flaç, a feudatory lord, or one depending of another greater lord; from jáñ, after, and flaç, a lord, i. e. a lord preceded by another lord; hence the Saxon word *earl*.
 Jáñ-ccūta, churlish, backward.
 Jáñgan, the groans of a dying man.
 Jáñ-gaoç, the west wind.
 Jáñgujl, or jáñgal, a battle, a skirmish.
 Jáñgujleac, warlike, engaged in battles.
 Jáñla, an earl; *vid. eáñlam*.
 Jáñlajtnjūžad, a preparation.
 Jáñmant, riches.
 Jáñmant, the issue or consequence of an affair.
 Jáñmat, offspring.
 Jáñmbēuñla, a pronoun; also any particle that is not declined, as adverb, conjunction, &c.
 Jáñmejnze, matins, morning prayer; jáñ tteact on jáñmejnze, after saying matins. — *Annal. Tighern. an. 1057*.
 Jáñmyma, *vid. janyma*.
 Jáñna, a chain of thread; also confusion.
 Jáñnaçan, an iron tool.
 Jáñnájðe, Irons; plur. of jáñan, also of, or belonging to iron.
 Jáñndoe, a fawn.
 Jáñōg, a weasel.
 Jáñōg, anguish or grief.
 Jáñnajž and jáñnatay, a request, a desire, or petition.
 Jáñnajm, to seek, to request, or

entreat, to demand or require ;
 jaxi axi ē, require it from him ;
 jaxiiajm oix, I pray you ; jaxi-
 fujb jē dējic, he shall beg
 alms.

Jaxiatōjx, a beggar, or petitioner ;
 also a surgeon's probe.

Jaxiatux, a petition, or request.

Jaxiun, iron ; djaxinajb coixiāncā,
 of barbed or hooked irons ; *vid.*
 jaxian.

Jaxijn, after ; jaxiōdajx, *idem.*

Jaxyma, a relie, or remnant ; as,
 jaxyma an bājx, jaxyma an
 pēacāb, also an incumbrance or
 burden ; also a new year's gift.

Jaxymac, beneficent, or generous.

Jaxtajze, posterity, also descen-
 dants, also domestics ; 70 blj-
 azajx do b̄j juxiael xan mbabj-
 lōjn max aon le na clojnn azux
 le an jaxtajze, the people of
 Israel were 70 years in Babylon
 together with their children and
 posterity.

Jaxtaxi, the west country ; from
 jaxi, west, and tax, *pro t̄ji*, a
 country ; jaxtaxi Cjiynn, the
 west of Ireland.

Jaxacāb, a loan, a thing lent.

Jaxacājbe, a creditor.

Jaxalac, easy, feasible.

Jaxacāb, advantage, profit.

Jaxc, or jaxz, fish, fishes ; pl. ējz
 and jaxcujb ; Lat. *piscis*.

Jaxcad, to fish out.

Jaxcaxie, a fisherman ; jaxcaxie
 caxineac, an osprey.

Jaxcaxieacāb, fishing, the art of
 fishing ; also a fishery.

Jac, land ; pl. jatajb.

Jac ō neacāc, the south part of the
 County of Waterford, anciently
 possessed by the O'Brics.

Jatlu, a little feather ; i. e. ejte lu
 no beag ; also a small fin.

Jb, a country ; also a tribe of peo-
 ple.

Jb, drink you ; from jbjm, to drink.

Jb, you, ye ; jbjb has the same sig-
 nification.

Jbeaxi, marble.

Jbjm, to drink, to imbibe ; do jb
 jē, he drank.

Jbteac, soaking, that drinks or
 takes in wet.

Jc, a cure, or remedy ; dā lujb jce,
 i. e. dā lujb lējzejx ; jce, the
 genit. of jc.

Jce, is rendered balm in the Eng-
 lish version of the Bible—*Ezek.*
 27. 17.

Jcead and jcxm, to heal or cure ;
 jcajb luxca azux tuxca, cu-
 rabat cæcos (*Luscos*,) et Le-
 prosos.—S. Fiechus in Vita S.
 Patricii. Also to pay for, to
 make restitution.

Jcead, a healing or curing ; also a
 suffering, a paying for.

Jclux, or jōclux, a healing by
 herbs ; from jc and lux, an
 herb.

Jc-luxajm, to cure by the power of
 herbs.

Jd, good, honest, just.

Jdeaxi-ƿalam, a space or distance
 of time or place ; jdeaxiƿax, the
 same.

Jdeaxi-ƿolam, the same.

Jdeaxi-ƿuajlle, the space between
 the shoulders.

Jdeaxi and jōdaxi, towards.

Jdeaxumnaɀ, a distance.

Jd, a wreath or chain, also a ridge ;
 it is written sometimes jōd.

Jd, use.

Jdo, or jōda, or jōza, the yew-tree ;
 also the letter j ; *vid.* jōda.

Jdjd, cold.

Jdji, betwixt, between ; and in old
 books jndji ; Lat. *inter*.

Jdjiɀgeanax, distance.

Jdji-ōcalad, a distinction, or dif-
 ference.

Jdji-ōneax, distance.

Jdjiéjz, the change of the moon ;
 from jdji and ēaz or ēazga,

the moon.

Ծյր-մյոյճյմ, to interpret.

Ծյր-մյոյճե, interpreted.

Ծյր-մյոյճեօյր, an interpreter.

Ծյր-մեօճանօյր, a mediator ;

Շրջօր Ծյր-մեօճանօյր Եանօյոն օգր Օյա, Christ is mediator between us and God.

Ծյր-նյճեաճ, an interregnum.

Ծյր-Եանճօյր, an interpreter of languages.

Դբայոն, hell ; and sometimes written Դբյոն and Դբեյոն, is like the Lat. *infernum*, the Դ being equal to the Lat. *in*, as in S. Piechus Hymn. de Vita S. Patricii ; Բայ րե Բլյաճնա Դ րօճնա՛մ, *sex annis erat in servitute* ; and also Դ Դբյօն, *in visionibus* ; Wel. *yfern*. and Corn. *ifarn* ; Դբայոն անար ռա Բրյան ռաճ րեյօյր Ծբայրնեյր, hell is the mansion-house of inexpressible pain.

Դբյոնոնճա, hellish, of or belonging to hell.

Դճ, a ring.

Դ and Դե, much, many, great ; also well.

Դ-Եբայաճ, arch ; also of various ways and humours.

Դ-Եբանճաճ, Jack of all trades, of various trades.

Դ-Եբանճայճե, the same.

Դ-Եալճաճ, well-featured or complexioned.

ԴԵանաճ, variation.

ԴԵանմաճ, an emblem.

Դե, a great number of people.

Դե and Դեայ, diversity, a difference.

Դեաճ, ordure, dung ; genit. Դլյճ ; Եայո-Դլյճ, a dunghill ; *vid.* Եոյ-Լեաճ.

Դ-ճոյճեաճ, of all sorts, diverse, various.

Դ-ճոյճեաճ, very horrid and ugly ; րբար Դ-ճոյճեաճ, an ugly horrid beast or monster.

Դ-ճեաճ, skilful.

Դ-ճոյճեաճ, an inn or lodging.

Դ-ճոյճմ, to vary or alter.

Դլարան, the very same people, themselves ; Lat. *illi ipsi*.—Old Parchment.

Դ-ԼեաԲայ, a tome or volume containing many books.

Դ-րբայր and Դ-րբեյր, a serpent, a snake, an adder.

Դ-րնճե, a ball, a dance where many dance together ; *chorea*.

Դ-րբայրամ, distance.

Դմ, butter ; gen. Դմե ; Գ ծյօլ Դմե, selling butter.

Դմ and ւմ, about, when it is prefixed to nouns of time, as Դմ ան ամրօ Ե մալաճ, about this time to-morrow ; it also signifies along with, at the head of, when prefixed to other nouns ; ex. Ծօ Եայրե Ծոյր-Եալճաճ ան Դմ Լաօ-Եայն ռա մյճե, Turlogh came thither at the head of the heroes of Meath.

Դմաճոյճաճ, a multiplying ; Ծօ ռԵանայօ Դմաճոյճաճ, that they may multiply.

Դմարճոյճ, use, custom, experience.

ԴմարԲայ, Երան ան ԴմարԲայր, the tree of transgression ; Ե մեօճան Լաօյ Ծօ յնն Աճան ԴմարԲայ ; յնլ ռեաճ Ծան ԴմարԲայ, *id est*, at noon day Adam transgressed : there is no person without a fault, or all men transgress.—*L. B.*

ԴմարԲաճ, strife, contention, dispute ; ԴմարԲայօ, *idem* ; ԴմարԲայօ Լեաճ-Եւյոն օգր Լեաճ-մօճա, the dispute of Լեաճ-Եւյոն and Լեաճ-մօճա, concerning superiority or excellency.—*A poem thus entitled.*

Դմարի, or Դմարե, plundering, devastation, ransacking.

Դմ-Եւյոնոյճյմ, to walk round.

ԴմԵյան and ԴմԵյոն, and vulgarly said Դմիճեյոն, far, remote, either with respect to time or place ; as,

cjneadh ò áit jmc̃jan, a people from a foreign country; t̃añga-majr ar t̃jr jmc̃ējn, we came from a remote country; ajm̃rjr jmc̃jan ò jr̃n, a long time since; am jmc̃ējn dá ējr, a long time after.

Jmc̃jll, about.

Jmc̃jm, to go on, to march.

Jmc̃jm, to force, to compel, to rescue.

Jm̃deazajl, protection; r̃ōb jm̃dea-zajl d̃ar̃ ccujre, *ut sit protectrix nostris turmis*.—Brogan.

Jm̃deal, a league, or covenant.

Jm̃dear̃bað, a proof.

Jm̃dear̃bað and jm̃dear̃bajm, to prove.

Jm̃dear̃b̃ta, proved, maintained.

Jm̃dear̃izad, a reproof.

Jm̃dear̃izad and jm̃dear̃izajm, to reprove or rebuke, to reproach or dispraise.

Jm̃dear̃iz̃ta, reviled, reprovèd, rebuked; ex. luc̃d jm̃dear̃iz̃ta, revilers.

Jm̃djoll, a feast.

Jm̃djol, guile, deceit, fraud.

Jmeact̃maj̃, plough-bullocks.

Jm̃eadh, jealousy.

Jm̃eadaç, jealous.

Jm̃eadajr̃e, a zealot.

Jmeaglac, terrible, frightful.

Jmeaglam, to fear.

Jmeal and jm̃ol, an edge or border, a coast; ò jmealajb̃ na halban, from the borders of Scotland.

Jmeaỹr̃izajm, a striking on all sides.

Jmeōcam, we will go; jm̃teōcað r̃e, he will go; *vid.* jm̃t̃j̃jm.

Jm̃teadajm, a draught.

Jm̃f̃j̃d, or jmp̃j̃deac, a petitioner.

Jmeajr, a marble.

Jmjadag, a coupling or joining together.

Jmjleadað, unction.

Jmjleadajm, to anoint.

Jmjlm, to lick.

Jmjnce, *vulgo* jmjnr̃j̃ze, a journey, or peregrination; zo nejnr̃j̃ze t̃jm̃nce leat, may your journey be prosperous to you.

Jmjncjm, or jmjnceadh, to remove, or change one's dwelling.

Jmj̃m, I go; Lat. *imneo* or *remeo*.

Jmjnr̃j̃j̃ze, an emigration, or changing from place to place; Lat. *immigratio*.

Jmleab̃ajr, a tome or volume.

Jmljnn, the navel.

Jmljoc̃an, the navel.

Jmljoc̃ Ajlbe, the name of one of the first episcopal churches in Munster, now called Emly, which is of late united to the see of Cashel. Its first bishop was Ajlbe, who preached the Gospel in Ireland before St. Patrick's arrival in that kingdom.

Jmljoc, bordering upon a lake.

Jmne, thus.

Jmnejr̃ẽj̃jm, to bind, tie, &c.

Jmñj̃de, or jm̃nr̃j̃om, care, diligence.

Jmñj̃deac, careful, uneasy about the success of an action; anxious, solicitous.

Jmñjr̃j̃, contention, disunion.

Jmñjr̃jm, to yoke.

Jmp̃j̃d, a twig or rod.

Jmp̃j̃de, a prayer, petition, or supplication; j̃ar̃ajm jmp̃j̃de oir̃t, I beseech or supplicate you; ccujr̃jm djmp̃j̃de, I beseech.

Jmp̃j̃deac, an intercessor, a petitioner.

Jmp̃j̃dj̃m, to beseech, entreat, pray, request; jmp̃j̃dj̃m oir̃t a nr̃j̃z̃ moir̃ na ñl dujle, I entreat you the great God of all the elements.

Jmp̃jr̃e, an emperor.

Jmp̃jr̃eac̃d, an empire,

Jmp̃reaccujb̃, it happened or fell out.

Jmp̃reayr̃ and jmp̃reayr̃an, dispute,

controversy, strife; *ar fearn* *impeay* na *uajneay*, a proverb, literally meaning that dispute is better than want of society.

Impeayam, to strive or contest, to contend.

Impeayanaim, *idem*.

Impeayanuide, a contending person, a disputant.

Impeymnjim, to go about.

Imjim, to play, or divert.

Imjim, a riding.

Imyeyn, a bed-room, or closet.

Imyecaen, rage, fury.

Imyecaemaen, a project.

Imyeynena, strife, contention.

Imynjom, heaviness, sadness.

Imynjom, care, diligence.

Imynjomaen, anxious, solicitous, uneasy.

Imyublam, to walk about, to ramble.

Imteaen, a progress, or going, a departure; *imteaen an rluajge* *io mjl rynn*, it was the departure of our army that ruined us.

Imteaen, an adventure, feat, or expedition; *fa meann e na imteaenajb*, *clarus est in suis gestis*.—*Vid. S. Fiech. in Vit. S. Patricii*.

Imteaenauide, one that is departing, the going man.

Imejjim, to go, to march, to proceed, to depart.

Imteyeymaen, to wrestle; *do bj an tajnzjol agur Jacob an pad na hojdee ag imteyeymaen*, (*vid. Leabair breac*.) the angel wrestled with Jacob all night.

Imejura, or *jomteura*, adventures, feats; *vid. jomteur* and *jomteura*.

In, *prap. Lat. in*, and *Angl. in*.

This Irish preposition answering the Latin and English *in*, is always used in old manuscripts instead of *ann* used by the modern writers to express the

same; *Gr. εν*.

In, fit, proper; used always in compound words, as *in-feadma*, fit or capable of doing a manly action; *in-nuadcaim*, marriageable, fit to be married.

Ina and *inay*, than; *Lat. quam*; used in our old manuscripts; as, *nj bfuyl fearn an Eijynn ar fearn inay an fearno zur a ttanzajr*, the man you visited is as good a man as can be found in Ireland; *agallad jhat-tiajz agur Cajlte meic Ronajn*.

Inbe, quality, dignity.

Inbeaen, in place, of quality.

Inbeaen, come to perfect health.

Inbeaim, pasture.

Inbeaim, a river; *Inbeaim Colpta*, now the town of Drogheda, where the river Boyne discharges itself into the sea; *inbeaim Seejne*, the river of Kenmare in the County of Kerry; *inbeaim nambaric*, the bay of Bantry; *inbeaim Slajne*, the river Slaney in Wexford. This word should be more properly written *in-maen*, or *in-maria*, from *in*, and *mujn*, or *maria*, the sea, and accordingly signifies the mouth of a river, where it is received into the sea.

Inceanajz, that may be bought, marketable.

Inejnn, the brain.

Inceacaen, blame, reproach; *ex. me dinceacaen tujd*, to reproach me for it.—*Vid. Chron. Scotorum in introitu*.

Inceacaen, gleanings or leasing corn.

Inceacaem, to consider.

Indeanta, lawful, practicable.—

Luke, 6. 2.

Inojne, a fight, or engagement.

Inojola, vendible, fit for sale.

Inoljor, a court; *go toiaetajh do*

go h̄jndljr aɣɳceannajce na ɣazajɳ, till he arrived to the court of the high priest.

Jneac̄, the lining of cloth in weaving.

Jneac̄, hospitality, generosity, good housekeeping; an tē ɣɳɳɳɳɳ n̄jɔ aɳ ɣac̄ neac̄, n̄j d̄ljɳean dō beɣɳ ɣan jneac̄, he that desires the favour of others, ought to be liberal himself.

Jneac̄ɳear, a fair or pattern, a public meeting commonly called Oɳneac̄ɳar.

Jɳeac̄am, to meditate.

Jɳɳɳ, marriageable, fit for a husband, as jon-m̄nā, fit for a wife; jon-aɳɳm, fit to take arms.

Jɳɳɳɳɳ, choice, election.

Jɳɳɳɳ, a swelling.

Jɳɳ, is one of the negatives of the Irish language.

Jɳɳ, a neck of land.

Jɳɳ, force, compulsion.

Jɳɳajɳe, herding; jɳɳajɳe cāe-ɳac̄, the herding of sheep.

Jɳgeaɳ, a level.

Jɳgedɳe, of twins in the womb, that which comes to perfect birth.

Jɳɳɳɳɳɳ, consequence, or conclusion.

Jɳɳ-ɳɳajɳ, uncleanness, filth.

Jɳɳ-ɳɳan, dirty, filthy, unclean.

Jɳɳɳɳ, feeding, grazing; jɳɳɳɳɳɳ jād, feed them; cāɳɳ a n̄jɳɳɳɳɳɳɳ tū, where feedest thou.—*Job. 1. 14.*

Jɳɳɳ, or jɳɳean, a daughter; from ɳean, like the Lat. *genitum*; and jɳ *per metathesin* pro n̄ɳɳ, which signifies a daughter; ex. Majɳe n̄ɳɳ, or n̄j ɳomāɳɳ, Mary, the daughter of Thomas; Majɳe n̄j ɳh̄ɳɳajɳ, Mary O'Brien, &c.

Jɳɳɳɳɳ, ravening; also persecuting; lučd m̄jɳɳɳɳeama, they that persecute me; aɳ n̄jɳɳɳɳeamaɳɳɳ, our persecutors.

Jɳɳɳɳ, a carpenter or mason's line.

Jɳɳɳɳ, an anchor. ✕

Jɳɳɳɳ, affliction, grief, sorrow.

Jɳɳɳɳɳ, a hook.

Jɳɳɳ, the plur. of jonɳa, nails, or talons, hooks, claws.

Jɳɳɳɳɳ, persecution; as, conāc̄ an tɳ ɳɳɳɳɳɳɳɳ jɳɳɳɳɳɳ dō ɳaoɳɳ an c̄ɳɳɳ, blessed is he who suffers persecution for the sake of justice.—*Leabair b̄neac̄.*

Jɳɳɳɳɳɳɳɳ, a persecutor; pōl jɳɳɳɳɳɳɳɳ na heaɳɳɳɳɳɳ, Paul, the persecutor of the church.

Jɳɳɳɳɳ, or jɳɳɳɳɳɳɳ, a bowel or entrail.

Jɳɳɳ, Shrovetide; Wel. *ynid*.

Jɳɳɳe, or jɳɳɳɳe, the bowels or entrails; Lat. *interiora*.

Jɳɳɳɳɳ, to feed, to graze; *vid. jɳɳɳɳɳ.*

Jɳɳɳɳ, weakness, feebleness.

Jɳɳɳ, an island; Lat. *insula*; plur. ✕ jɳɳɳɳɳ; an jɳɳɳɳɳ ɳaɳa ɳɳɳɳɳ anay, jɳɳɳɳɳ, ɳɳɳɳɳ, in *insulis Maris Tyrreni mansit, ut memoratur*; jɳɳɳ na ɳɳɳɳɳɳɳɳɳɳɳɳɳ, *Insula Sylvatica*, an old name of Ireland.

Jɳɳɳ, Ennis, chief town of the County of Clare.

Jɳɳɳ-ɳealtɳac̄, an island of pilgrimage in ɳoc̄ ɳeɳɳɳɳɳɳɳɳ.

Jɳɳɳ-cata, an island in the river Shannon.

Jɳɳɳ-ɳōɳanāɳɳ, Innishannon, a market-town between Bandon and Kinsale in the County of Cork.

Jɳɳɳ-beaɳɳ, an island near Baltimore in the County of Cork.

Jɳɳɳ-aycāɳɳ, Sherky island between Baltimore and Cape Clear in Carbury.

Jɳɳɳ-mōɳɳ, on the river Feil in the County of Kerry; also a large island in the river Shannon, where there is a famous monastery, built by ɳonoɳɳ ɳaɳɳɳɳɳɳɳɳɳ

O'bhjen, king of Limerick and Thomond.

Iny-caōnac, an island in the sea, near doib bhjēan, in the west of the County of Clare.

Iny-bo-fjonne, an island in the sea, in the west of the County of Mayo.

Inyrejgjn, a garden; jnnrjn nuz-rad mjleada an Ejnīg lora leō ar an Inyrejgjn, i. e. ar an zarnda mjōgda, zur ejnōljrjad cūjge uile jlūaž na njūdujg-eac, (Leabari breac,) then the soldiers of the Tetrarch conveyed Jesus out of the garden, whereupon the entire multitude of the Jewish people assembled about him.

Injte, edible, fit to be eaten.

Inleab, and jnljm, to make ready, to prepare; do hynleab a čan-bad dō, his chariot was made ready for him; also to dispose, to set in order, to put in array; do hynleab an za bujlz, the Belgian dart was set in order; also to contrive or project; do hynleab cealz, an ambush was laid; djnjll rē jntleacō, he set his wits to work; also to flourish or brandish; as, až jnjollūgaō a ađajc, brandishing his horn.

Inme, an estate, or patrimony; also land.

Inmearđa, commendable.

Inmēōđanač, mean, moderate, also inward; zo hynmēōđanač, ažuž zo fojnmjolač, inwardly and outwardly.

Inmēōđanaž, temperance.

Inmujn, affable, courteous, loving.

jnmjonna, desirable.

Inn, us, we; like rjnn.

Inn, or ann, therein.

Inn, a wave.

Inne, a bowel, or entrail; plur. jnnjē.

Inneac, the woof.

Inneal, restraint.

Inneall, service, attendance.

Inneal, or jnnjoll, mien, carriage, or deportment; also a state or condition; also the order or disposition of a thing; also dress or attire; ex. jnnēal tjže Tojn-dealšajž, the order of Turlogh's house; jnnjoll tioda cačajō Cūjnn, the military order of the troops of Conn; jnnjoll ažuž ēažcōrž na mnā, the dress and visage of the lady, or her gait and visage; neac ar jnnjll, one who is well prepared.

Inneam, increase, augmentation.

Innejōjm, to tell, to certify.

Inneōjn, an anvil; it is sometimes given as an epithet to a brave soldier or patriot, whom no danger or difficulty can deter from maintaining an honourable cause, ex. jnnēōjn Cožajō Čnjče-řajl, Ireland's brave defender; Wel. einnion, and Corn. anuan, signify an anvil. *innē*

Inneōjn, the middle of a pool or pond of water.

Inneōjn, in spite of; đam jnnēōjn, in spite of me. It is mostly written ajmdeōjn, and pronounced jnnēōjn. It may be properly written jnž-deōjn, from the negative jnž and deōjn, *qd. vid.*

Inneōnam, to strike or stamp.

Innreacajm, to think, to design, or intend.

Innjl and jnnjolta, apt, prone to, ready, active.

Innjl, a gin or snare; also an instrument; jnnjl, or jnnēal cjujl, a musical instrument.

Innjle, cattle.

Innjll, a fort or garrison; as, jō reagažjō jnnjll, they besieged the garrison.

Innjlt, a handmaid.

Innjr, distress, misery, &c.

Innjreab and jnnjryjm, to say, to

to tell, to relate; *ɔjnnɔɣ ɣē*, he said; *cja ɔjnnɔɣ duɣt*, who told you of it? *jnnɣte*, told, related.

Jnnɔɣd, a telling or relating.

Jnnlɣ, a candle; *ad̄an jnnlɣ*, the lighting of a candle.

Jnnme, danger. — *Luke*, 5. 7.

Jnoɣeād, to kill or destroy; *ɔo bɣeayād ɔdeadan̄ an ē jnoɣeaj̄n loɣa aɣur̄ a b̄ar̄ do c̄jnɣeād an ɣaɣaj̄t*, no an ē a lejɣjon̄ ar̄ ɣan̄ a mallaɣj̄t, *L. B.*; i. e. that Peter may know whether the priest would resolve upon the death and murder of Jesus, or rather on setting him at liberty without any further question. This word *jnoɣeād*, to kill or murder, and *jnoɣeaj̄n*, murder, have a great affinity with the Lat. *orcus*, as these words are compounds of *jn*, fit for, and *oɣea* and *oɣeaj̄n*.

Jɣeaca, to be sold, vendible.

Jɣeac̄taj̄n, a pudding.

Jɣj̄om̄, i. e. *ɣj̄nɣeadal*, preparation.

Jɣce, a sign or omen.

Jɣce, or *jɣcene*, a speech; also a gender, as *ɣj̄n-jɣcene*, the masculine gender; and *bej̄n-jɣcene*, the feminine gender; also the termination *eā* in verbs of the second person of the conjunctive mood, as, *do c̄j̄ɣeā*, *dā mbuājlɣeā*, &c.

Jɣce, a battle, or fierce assault.

Jnte, in her, in it, therein; *jnn̄te ɣej̄n*, in itself.

Jnte, a nut-kernel.

Jnteac̄, a way or road.

Jnt̄jle, a budget, bag, or wallet, a satchel.

Jnt̄jnn, the mind, will, or pleasure; *ar̄ m̄jnt̄jnn ɣej̄n*, out of my own mind.

Jnt̄jnn̄eac̄ and *jnt̄jnn̄eamaɣl*, high-minded, sprightly, also sensible, also hearty, jolly, merry.

Jnt̄-ljom̄, treasure.

Jnt̄ljom̄ca, a treasury.

Jɣj̄oɣal, passable.

Jnte and *jnn̄te*, therein.

Jntleac̄d, ingenuity.

Jntleac̄dač and *jntleac̄damaɣl*, ingenious, witty, sagacious, subtle, artificial.

Jnt̄ɣuāɣ̄, miserable, to be pitied, poor; *daɣt̄j̄ɣ̄ jnt̄ɣuāɣ̄ɣ̄*, *rustico egenti*.

Jobaɣ̄, death.

Jōc, payment; *jōc eɣ̄nce*, eiric, or kindred money; *jōc ɣlaj̄nte*, balm, salve; *vid.* *j̄c*, gen. *j̄ce*.

Jōcaj̄de, a tenant, or farmer; *jōcaoj̄*, *idem*.

Jōcam, to pay; also to suffer or endure; also to heal, cure, &c.

Jōcaȳ, payment; *jōcaoj̄*, a tenant.

Jōc̄d, clemency, humanity, confidence, good nature.

Joc̄d, children.

Jōc̄daj̄t, the bottom; *dul an jōc̄daj̄t*, to sink.

Jōc̄daj̄t̄ac̄, lower; *ɣ̄j̄n̄ Jōc̄daj̄t̄ac̄*, the Netherlands; also lowest.

Joclur̄, a healing by herbs; compounded of *jōcam*, to heal, and *lur̄*, an herb.

Joclur̄aj̄m, to cure by herbs.

Jodállac̄, an Italian.

Jōdaj̄nc̄ur̄, an interjection.

Jodaj̄ɣolam̄, area, a court-yard.

Jodaj̄mala, the space between the eyebrows.

Jodaj̄ɣ̄, towards.

Jodaj̄t̄amal, a distance.

Jod̄, the cramp, or any sort of pain.

Jod̄, a chain, or collar.

Jod̄-moɣuj̄n, a collar or neck-chain, so called from the judge, Moran, who wore it.

Jōda, the yew-tree: it is pronounced *joga*, and is the name of the letter J; Heb. *י*, and Gr. *ι*.

Jōɣal, an idol.

Jōɣalac̄d, idolatry.

Joðal-aðmað, idol-worship.

Joðan, sincere, pure, clean, undefiled; hence eȝr-joðan, signifies polluted, defiled; oðž joðajn, a chaste or virtuous virgin; aȝr altōȝr joðajn, on the pure and clean altar.

Joðana, pangs or torments.

Joðat, diet.

Joðbajr, an offering or sacrifice.

Joðbeȝrȝm, to offer; joðbuȝr tū, offer thou; do joðbmaðar, they sacrificed; joðbmaȝm, *idem*.

Joðlan, a leap, or skipping.

Joðlanað, a dancing, or skipping.

joðna, a spear or lance.

Joðna, protection, safeguard.

Joðnaç, valiant, warlike, martial.

Joðnájde, a staying or dwelling.

Joðon and eaðon, to wit, *id. est, puta, or utpote, seu videlicet*.

Jožán, a bird's crow.

Jožajle, the pylorus, or lower orifice of the stomach.

Jožlacča, tractable.

jožlájčrȝžeað, to consume; no žur oȝožlájčrȝžeað an uȝle žeȝnealac, until all the generation was consumed.—*Numb. 32. 13.*

Jožnarȝ, uprightness.

Jołac, mirth, merriment.

Jołac, loss, damage.

Jołagall, a dialogue.

Jołam and jołarȝm, to vary, to change.

Jołan, sincere.

Jołar, an eagle; jołar tȝmçjollaç, and jołar žneagac, a gier-eagle: ꝑjołar is the radical word, but when its initial ꝑ is aspirated it is pronounced jołar.

Jołar and jołarȝarȝ, variety, diversity.

Jołarȝ, much, plenty.

Jołarȝda, diverse, various, of another sort.

Jołbūaðac, victorious, all-conquer-

ing, triumphant.

Jołçročac, comely, well-featured; also inconstant, various.

Jołðanaç, ingenious.

Jołðatac, of diverse colours.

Jołðamȝra, a ball, or a dance where many dance together.

Jołžā, or joł-žut, various tongues; leȝr an jołžajb, with various tongues.

Jołmaoȝrȝb, goods and chattels in abundance.

Jołmoðac, manifold, various.

Jołmað, plur. uȝmȝr jołmaȝð, the plural number.

Jołtoȝcaȝ, variance, debate.

Jołmað, much, plenty, a multitude.

Jołmaðac and jołmaðamȝl, numerous, infinite.

Jołmaðamȝlaçð, a multitude, abundance.

Jołmaðall, guilt, sin, iniquity.

Jołmažall, a dialogue.

Jołmažallamȝ, counsel, advice.

Jołmaȝð and jołmað, envy.

Jołmaȝž, a border.

Jołmaȝž, champaign ground.

Jołmájž, an image.

Jołmájžeað, imagination.

Jołmaȝlle, together: sometimes written jmmȝlle; Lat. *simul*.

Jołmájȝm, to toss, whirl, &c.; jołmánȝuȝð ȝē tū, he will toss thee; also to drive.

Jołmaȝrȝžde, decent, becoming, fit, proper.

Jołmaȝrȝždeaçð, decency.

Jołmaȝȝm, to check; nȝ jołmaȝȝbē-ora tū, thou shalt not rebuke.

Jołmalltaȝ, the centre.

Jołmaȝarȝž, a proverb.

Jołmaȝbā, a lie, an untruth.

Jołmaȝbājð, a debate, or controversy.

Jołmaȝbajde, comparison.

Jołmaȝbȝarȝ, sin, banishment; jołmaȝbȝar āðamȝ, the banishment of Adam out of Paradise.

Jołmaȝc, a ridge.

Jomajcač, superfluous, abundant;
 zo hjomajcač, exceedingly, too much.
 Jomajcað, abundance, superfluity; also arrogance.
 Jomajcun, rowing, steering with oars; fear jomajcun, a rower.
 Jomajcun, tumbling, wallowing.
 Jomajcrað, an inn, or lodging.
 Jombač, the adjoining sea, or sea encompassing an island.
 Jombáðað, an overwhelming; also to swoon, or fall into a swoon; do bj mo rrpjorað ari na jombá-
 čað, *defecit spiritus*.
 Jombuájlm, to hurt, to strike soundly.
 Jomčajrjn, a looking or observing.
 Jomčaoñnar, a question.
 Jomčarínál, a tribute, custom, toll, &c.
 Jom-člojðmeað, sword-fighting.
 Jom-člojðmeðjri, a sword's man, a fencing-master.
 Jomčomañe, a petition, or request.
 Jomčomañe, a present, gift, or favour.
 Jomčomñnar, strong, able.
 Jomčomñnar, a thesis: otherwise jomčomñnac.
 Jomčrajm, or jompcrajm, to bear or carry, to deport or behave, to endure; ðjomčrañ mē fējn, I behaved myself.
 Jomčrōg, a woman-porter.
 Jomčubajð, meet, proper, decent, also modest; mañ añ jomčubajð, as it is meet.
 Jomða, a bed or couch; azur fljuča mē mjomða ñem deáñajð, *et lachrymis stratum meum rigabo*.
 Jomða, much, many, numerous.
 Jomða, a shoulder.
 Jomðorañ, the lintel of a door.
 Jomðrañg, a drawing to.
 Jomþorañ, superfluity, excess, extravagance.
 Jomþorañ, a battle, or skirmish.

Jomþorañ, a comparison.
 Jomþorjeað, a bawling or crying out.
 Jomþorčjm, to cry out, to bawl, to squall.
 Jomþulañg, patience, long suffering.
 Jomžabáj, erring or straying, shunning or avoiding; also to take or reduce.
 Jomžujm, a battle.
 Jomžujn, pangs, agony.
 Jomab, envy.
 Jomay, knowledge, judgment, erudition.
 Jomlájne, maturity, perfection.
 Jomlájneact, a supply, a filling up, an accomplishment.
 Jomlayteað, a rolling, turning, or winding.
 Jomlat, gesture.
 Jomlat, exchange; az jomlat a bñar, exchanging his clothes; jomlaðjð, *idem*.
 Jomluáðajm, to talk much.
 Jomluagajl, wandering, straying away.
 Jomne and jmne, as this, thus.
 Jomojll and jomčojñnealac, full of corners, polygonal; jomčojñneac, the same.
 Jomoltōjri, an altar.
 Jomori, (prop.) between; Lat. *inter*.
 Jomorač, jmmal, a border.
 Jomorann, a comparison.
 Jomarþað, a controversy, contest, or contention.
 Jomorðað, a reproach; also expostulation.
 Jomojñeaycañ and jomojñeaycarnáj, (*vulgo jomoraycañ*), a wrestling, or throwing down each other.
 Jomorñio, or umorñio, commonly written uo and oo in old manuscripts, often serves more for ornament than use in the speech, and is an expletive; it is some-

times rendered by the Latin conjunction *vero* used in transitions; ex. *Ἡ ἰορδαῖος ἔτε λυὸν να Καταναῖς, Ἡ ἀγάνυξτε ἰομορηὸν ἀν λυὸν ἐϋλε*, the citizens were Christians, and the rest were Pagans; *cives Christiani fuerunt, alii vero Pagani*.

ἰομορηταῖος, a comparison.

ἰομπόρῃεαδ, a turning, rolling; also a reeling or staggering.

ἰομπόρῃς, to turn, or roll, to reel, &c.

ἰομπόρῃτε, turned, rolled.

ἰομπόλ, an error.

ἰομιάδ, fame, report; also abundance, plenty, multitude.

ἰομιάδαδ, thinking, musing.

ἰομιάδεαδ and *ἰομιάςτεαδ*, renowned, famous, eminent.

ἰομιάδεαδ, to move or stir, to put in motion.

ἰομιάδῃς, to publish, or divulge, to report; also to repeat.

ἰομιάμ and *ἰομιάμαδ*, a rowing, or plying to oars.

ἰομιάμας, to row; *αὖ ἰομιάμαδ*, rowing.

ἰομιάμαῖδε, a rower.

ἰομολλαδ and *ἰομυλλαῖς*, to go off or away, to depart, to err, or stray.

ἰομυλλαδ, a going or setting off, a departing.

ἰομυαζαδ, an invasion, a routing away.

ἰομυαζαῖς, to invade, to rout away, to disperse.

ἰομυαζαῖς, an invader.

ἰομυῖνῃς, to assign, or appoint.

ἰομυζολταδ, superfluity, excess.

ἰομτα, or *ἰομταδ*, envious.

ἰομταῖς, a digression.

ἰομταῖς, a getting or finding.

ἰομτνυτ, zeal, also envy; *βῦρ ἡ ὀμτνυτα ῥο*, your zeal.

ἰομτνυτῳῖς, a zealous lover.

ἰομτοῖς, or *ἰομτοῖνυδ*, a digression; also a year.

ἰομτολταῖς, free, voluntarily.

ἰομτοῖαδ, wisdom, prudence.

ἰομτῦρ, departure, or going off; *ἡ ἡ ἰομτῦρα*, the day of his departure or death.

ἰομτῦρα, adventures, feats.

ἰομτῦρα, in the Irish language is much the same with *ḍála*, and signifies as to, as for, with regard to; Lat. *quod attinet ad*, &c.; ex. *ἰομτῦρα ἀν ῥλυαῖς μῦμνεαδ*, with regard to the Munster troops, but as to the Munster forces.

ἰον, in compound words betokens meetness, fitness, maturity, &c.; as, *ἰον-αῖς*, fit to bear arms; *ἰον-ῥῥῳδῖα*, worth writing; *ἰον-ῥῥῳ* and *ἰον-ῥῥῳά*, marriageable.

ἰονα, whereof, in which.

ἰοναδ, a place or room; *ῥεαρ ἰοναδ*, a lieutenant, a vicegerent.

ἰοναῖς, the privacy of a man or woman; and a most decent word for the same.

ἰοναῖς, as, alike, equal, well-matched.

ἰοναν, equal, alike, of the same length and breadth.

ἰοναρ, a kind of mantle; *ἰοναρ ῥῥῳδῖα*, a satin mantle.

ἰοναρ, whither.

ἰοναῖς and *ἰοναῖς*, to clothe.

ἰοναῖς or *ἰοναῖς*, banishment, exile, expulsion, a thrusting or turning out.

ἰοναῖς and *ἰοναῖς*, to banish, to expel, to exile, thrust forth.

ἰοναῖς, banished, exiled.

ἰοναῖς, a sluice or flood-gate.

ἰοναῖς, or *ἰοναῖς*, the time or term of a woman's bearing; as, *ῥαῖνῳ ἰοναῖς Ἐλῖαβετ*; *ἡ ἡ ἰοναῖς ἡ ἰοναῖς*, a woman towards the end of bearing time,

i. e. that will be soon delivered ;
it is pronounced *jonod*.

Jonbolgað, a filling ; also a swelling or extention.

Jonbolgajm, to fill.

Joncamos, usury, interest.

Joncamosj, an usurer.

Joncobjce, saleable.

Joncolnað, incarnation ; *joncolnað*
ar jlana jgceðna, the incarnation of our Saviour ; *do pea-
ra jgceað joncolnað Chrijord dū-
jnn tne teactajneact an ajn-
zjl*, the incarnation of Christ was manifested to us by an angel.

Joncolnajgce, incarnate.

Joncollnūgað, the incarnation, the becoming incarnate.

Joncollnūgað and *joncollnajm*, to become incarnate, to be made flesh ; *azur do hjoncollnað an fujotal*, *azur dajtg jonajnn*, *et verbum caro factum est et habitavit in nobis*.

Joncōmmj, comparable.

Joncorg, instruction, doctrine.

Joncorgajm, to teach.

Joncorgceðj, a teacher.

Joncrajal, an excrement.

Joncujb, a bowel or entrail.

Joncujj, capable, comparable.

Jon-dujle, desirable.

Jon-dūjleamajl, the same.

Jondur, so that ; *jondur go*, or *jondur zur*, so that.

Jon-fojnn, desirable.

Jon-fojnan, a skirmish or battle.

+ *Jonza*, a nail, a hoof ; *jonza ejn*, a bird's claw ; *jonza mactjne*, a wolf's claw ; *jonza*, or *crub ejc*, a horse's hoof.

Jonzabajl, circumspection, prudence.

Jonzabajl, management, conduct, or regulation ; to manage, conduct, guide, lead, regulate, also managing, conducting ; *mōj jon-
zabajl anma jgce* : *jōjj dajact*

jgce dmbjgce : *re danacal nj fu-
lajj* : *nō docajj ē djonzabajl* ; the conducting a king is an important task : between the extremes of impetuosity and weakness : his person must be always preserved : hence it becomes most difficult to direct him.

Jonzabajl, to attack, also to subject or reduce ; ex. *go mo fajde a raozal a njonzabajl*, that they would live the longer for attacking them.

Jonzabraj, without question, doubtless.

Jonzajne, ridiculous.

Jonzantaç, wonderful, surprising, extraordinary, strange ; *njō jon-
zantaç*, a wonder, or miracle.

Jonzantur, a wonder, or surprise, a miracle.

Jonzabjl, gesture.

Jonzglan, unclean ; from the negat. *jng* and *glan*.

Jonzujj, matter.

Jonzujjm, to keep cattle, to act the herdsman or shepherd ; also to feed, to browse.

Jonznað and *jonznad*, a wonder, an astonishment ; *dob jonznað lej*, he wondered.

Jonznata, the dead.

Jonlad, washing ; *az jonlad a ēu-
dajge*, washing his clothes.

Jonlajgce, washed.

Jonlajgceðj, a washer ; also an accuser, informer, or adversary.

Jonlajm, to wash.

Jonlat, a washing ; a *njonlatajb*
ēagramla, in diverse washings.

Jonmall, heaviness, fatigue.

Jonmazajð, ridiculous.

Jonmaj, treasure.

Jon-molta, commendable, praise-worthy.

Jonmujn, kind, loving, courteous ; Gal. *debonnair* ; a *uajajl jon-
mujn*, or *nō-jonmujn*, most loving or beloved sir.

*Jon*n, the head; *ō jonn* *zō bonn*, from top to toe.

Jonnaclann, protection, defence, safeguard; also satisfaction, or amends for an injury.

Jonnad, in thee, in you, i. e. *jonn tū*; *jonn*am, in me, i. e. *jonn me*; *jonn*u*jnn*, in us, i. e. *jonn jnn*, or *γjnn*, &c.

*Jonna*jl, wash; *jonna*jl *ha*zaj*ð*, wash thy face; *ðo jonna*l *γē*, he washed, or *ðjonna*laj*ð* *γē*, *idem*.

*Jonna*j*neac*ð, a gift, or present.

*Jonn*an, the same, alike, one of the same.

*Jonna*ri*ad*, a hire, or wages, a reward.

*Jonn*ay, therefore, thereupon.

*Jonn*c*u*j*nead*, grafting.

*Jonn*d*ūt*riay, negligence.

*Jonn*la*c*, blame, or finding fault, accusation.

*Jonn*la*j*z*jm*, to accuse.

*Jonn*la*j*z*teō*j*ri*, an adversary.

*Jonn*la*t*, washing, cleansing.

*Jonn*o*z*b*ā*jl, sprightliness.

*Jonn*aj*e*, or *jonn*aj*e*, continent, chaste, honest, faithful; *ō*z*g* *jonn*aj*e*, *virgo fidelis*.

*Jonn*a*c*ay, chastity, continency, fidelity.

*Jonn*a*ð*, to ruin, hurt, or damage; also devastation, spoiling, plundering.

*Jonn*a*ð*a*c*, laying waste, plundering.

*Jonn*io*rg*, a word.

*Jonn*ya, grief, sorrow.

*Jonn*ya*c*, sorrowful, fatal.

*Jonn*ya*j*ðe, or *jonn*ya*j*ðe, an approaching to; ex. *jonn*ya*j*z*e* *cuj*ri*p* an *τjanna*, the approaching to the Eucharist; also visiting or visitation; ex. *jonn*ya*j*z*e* *muj*ne *zō* *St. Elj*rab*e*t, the visitation of the blessed Virgin to St. Elizabeth; *jonn*ya*j*ðe *ðh*at*τ*riay*e* *ðō*i *clē*j*ri* *U*laj*ð*, the visitation of St. Patrick to the

clergy of Ulster; also an attack or assault, a surprise.

*Jonn*ya*j*ð*jm*, to approach or come to; also to attack.

*Jonn*ya*j*z*e*a*c*, an aggressor.

*Jonn*ya*m*aj*l*, such, like.

*Jonn*ya*z*ā*t*ma*c*, a looseness of the skin.

*Jonn*ta, unawares.

*Jonn*ta*l*ay, long; *cloj*ðe*m* *jonn*ta*l*ay, a long sword.

*Jonn*ta*ð*aj*m*, to roll, to turn, to tumble, or wallow, to wind; *ðjonn*ta*j*z*g* *a*γ*j*γ*ri*, he returned.

*Jonn*u*γ*, that; *jonn*u*γ* *zō*, so that.

*Jonn*a*c*, a tent for a wound.

*Jonn*a*c*u*γ*, fidelity, righteousness, continence.

*Jonn*an and *jonn*ana*ð*, an account or reckoning.

*Jonn*a*m*aj*l*, like, comparable.

*Jonn*a*m*ala, *idem*.

*Jonn*yo*ri*c*ū*z*ad*, illuminating, enlightening.

*Jonn*ya*j*ment, an instrument.

*Jonn*ya*j*z*e* and *jonn*ya*j*z*e*a*ð*, an invasion, sudden assault, or attack; *jonn*ya*j*ðe *maj*ð*ne* *tu*z*ad* *a*γ*i* *Eō*z*an* *Mō*i *ne* *Conn* *jonna* *lea*ba*z*ð, Conn of the 100 battles surprised Eogan Mor in his bed early in the morning and murdered him.

*Jonn*ta*ð*aj*m*, to slight, scorn, disdain; also to turn, drive, or keep away.

*Jonn*bol, or *ea*γ*i*-ball, the tail or rump; from *ea*γ*i*, the end or extremity of any thing, and ball, a limb or part.

*Jonn*ta*ð*a*c*, bad, evil, naughty; *a*γ*i*-*cō*z*e*a*c*, *idem*, *qd. vid.*

*Jonn*ta*ð*ne, posterity.

*Jonn*ta*l*ta, certain, sure, continual.

*Jonn*z*u*jl, or *ja*γ*i*z*aj*l, a skirmish, scuffle, battle, or uproar.

*Jonn*z*u*γ*ri*, a prayer or intercession.

*Jonn*la*nn*, a cellar, buttery, larder.

*Jonn*a, a hasp; or spindle of yarn.

Ἰσπαιρ, the dropsy.

Ἰορμ-ταορρεαῖ, the captain of the
rere guard.

Jonklaocna, triarii.

joy, or $r\bar{j}oy$, down; an $\bar{j}oy$, up;

ṛjor agur anjor, up and down.

*I*ŏra, Jesus, the name of our Saviour in the Irish language, as nearly as it can be adapted to the Hebrew: for our language having no *y* consonant, or *'* in it, which is the same in the Greek, cannot as fully express it as the Latins, who say Jesus, when the Irish say *Iŏra*, and the Greeks *Ιησους*, all from the Heb. *יְהוֹשֻׁעַ*, *Salvator vel Salus, quod ipse sal-
vum faceret populum suum a
peccatis ipsorum, uti ait angelus.*
—Vid. *Ἰλάναιχτεδρη*.

joyad and joyam, to eat.

Jorad, an eating.

ȝorcad, the ham, or ham-string;
do ȝearn rē ȝorcada a neȝc,
he houghed their horses.

Joŷda, a house, an habitation ;

jordana mboct, the poor-house ;

flajt-jorða, a chieftain's house,
a palace.

יֹרְדָּאן, a cottage; the diminut. of
יֹרְדָּא.

Joꝝday, or feꝝdjoꝝ, entertain-
ment, accommodation.

Joꝝdájł, convenient, meet.

Joſlann, a ſtorehouſe, larder, a
buttery.

Ἰορὼπε, hyssop.

iota and iotán, thirst.

lot, corn.

lotčnujnĭžĭm, to purvey or forage.

Joſt-lann, a granary, or repository
for corn, a barn.

Joṭ-loṛḡaḥ, a blasting of corn.

lot-nor, cockle.

Joتمان, thirsty, dry.

Ip̄jn, the gooseberry-tree; also the name of the diphthong jo, &c.

11, anger; Lat. *ira*, and Wel.
iredh, Angl. *ire*.

Ἰπ, a satire, or lampoon; *vid.*
δοῖν.

Ἰνείλιτ, the side-post of a door.

ἡμερα, scarcity, want; ἡμερα ἀράην,
scarcity of bread.

յոյալ, an answer or reply ; also salutation, greeting ; ոյծի շայր ղէ
յոյալ օրմ, he did not so much
as speak to me.

ᠮᠤᠵᠣᠨ, a field ; also land, ground.

ἰνῆ, a curse, or malediction, also blame, anger; ἰνῆ Ὁε, the curse of God.

1117, brass; 1177 1117 1117 1117 1117
1117, gold and brass are not
alike; 1117, i. e. 1117.

Myr, a friend, a lover.

ἰμῖν, a law ; also faith, religion.

1117, an assignation, or appointment for meeting.

Դրյր, a description, discovery; also a record or chronicle; as, **Դրյր շուրնն** **այր Թառն-Շոռնյր**, the historical and chronological records of the Mulconnerys; plur.

1177, records, annals.
 1177, an era or epoch; hence lea-
 ban 1177, a chronology.

In year, a present.

*J*yreac, just, judicious, equitable;
feap*i* j*y*reac e*j*rjon do be-
nead b*e*re*n*e f*j*ona, azur do
g*n*i r*e*t i*d*ji zac t*u*at azur
zac C*y*neal: azur ba u*a* don
j*y*reac Ab*r*am e ap r*y*ad, i. e.
he is a just man who passed true
judgments, and makes peace be-
tween every tribe and kindred:
also, he was the heir of the just
Abram, say they; that is, he
possessed Abram's equity and
justice.—L. B.

ἡγῆς, lawful.

ἡμετερον-leabari, a diary, a day-book.

Ἰμμενεαπτῦζαδ, a confirmation.

Ἰμμ, an end or conclusion.

Ἰμ-ρχῖβε, the commander of the
rere-guard; Ἰμρχῖεορῡῖδε, the
same.

† *mt*, death.

yr, a copulative like *azur*, and; beō *yr* *marb*, dead and alive.

* *yr*, am, is; *yr* *mjre*, I am; *yr* *tū*, you are; *yr* *rē*, he is; *yr* *jād*, they are.

yr, under; *yr* *nēalluþ*, under clouds.

yr, or *joſa*, but sometimes written *ra*, whose, whereof; as, *Criþort* *yr* *þuþl* *do þūayþuþl jnn*, Christ whose blood redeemed us. It is never used in asking a question; as, whose blood redeemed us? which is rendered, *cja* *yr* *þuþl* *þþūayþuþl jnn*? i. e. who is he, whose blood redeemed us?

yrgear, doubt.

— *yrj*, she, herself.

yrjol, or *yre*al, low; *ōr* *yrjol*, softly, privately; *ōr* *ānd* *azur* *ōr* *yre*al, publicly and privately.

yrle, lower, inferior, lowest.

yrlyþgād, humiliation; and *yrlyþm*, to humble, to make low; *yrlyþ* *ryþ* *fējn*, submit yourselves; *yrleōcar* *tuſa*, thou shalt be humbled.

yrmaelða, of or belonging to the Israelites; an popal *yrmaelða*, the Israelitish people.

— *yrſa*, in that; *yr* *ra* *nāyt*, in that place.

ſte, a feather, or wing, a fin.

ſte, in like manner; Lat. *item*; also, to wit, videlicet; ex. *ſte* *na* *cjoſa* *do luādmaþi* *ſūar*, I mean, or that is to say, the rents above-mentioned.

ſtce, a petition, favour, or request; ex. *gač* *ſtce* *yr* *oþmrečear* *þja* *ri* *nað*: a *tā* a *hja* *ri* *nað* *ſan* *þaj* *þri*: *abnač* *ſ* *ro* *go* *mþne*: *þþē* *le* *ſſmtear* *aþſe*; i. e. every petition which is fit to be called for is made in the *pater*, and therefore let all those who beseech any favour repeat it often; also a prayer; ex. *mon* *ſnaðat*

a *Noeb* *ſtce*: *in* *ſtača* *Njme* *reac* *þjana*, *perducant* *nos* *sanctæ* *ejus* *preces* *ad* *regnum* *coeleste* *liberatos* *a* *pœnis*.—Broganus in Vit. S. Brigidæ.

ſc, corn; Wel. *yd*, Cor. *iz*, and Gr. *σινος*.

ſcead and *ſtjm*, to eat; *þjt* *rē*, he eat.

ſcead, eating.

ſcþaj, an ear of corn.

ſtþen, a car or dray for corn.

ſtjomriād, a murmuring, or grumbling; also slandering or backbiting.

ſtjomriādajm, to slander, or backbite.

ſtjomriādſceac, slanderous, abusive, backbiting; *teanþa* *ſtjomriādſceac*, a backbiting tongue.

ſtjm, a corn field; also the soil of any ground.

ſtjoþa, a head.

ſūþan-cjnn *ſriþg*, Newry, a town in the County of Down in Ulster.

ſūþan, the yew-tree.

ſūð, day; an *ſūð*, or a *njuð*, today; Lat. *hodie*, Gal. *huy*, Hisp. *oi*.

ſucaþn, fish-spawn.

ſudþceac, judgment; *tōgaþſe* *lyþ* *ē*, *azur* *deanaþ* *judþceac* *aþi* *do* *nējn* *būn* *neac* *ta* *fējn*, *aþi* *þſlāyt*, Pilate said, take you him (Jesus) and pass judgment on him according to your own law.—*L. B.*

ſudþſe, a Jew, also Jewish.

ſul and *eōl*, knowledge, art, judgment, science.

ſulmþn, wise, judicious.

ſun, the yew-tree; *þun* *talajm*, the juniper; *þun* *čneþſe*, or *uþn* *čneþſe*, juniper.

ſun and *un*, *oþgaþn*, plunder, slaughter.

ſūþam, afterwards; *ſāþam*, *idem*.

Note. As it hath been forgotten

to insert at the proper place in this letter the names of such territories and tribes as begin with the words *j̄b* or *j*, it is judged expedient to mention the most remarkable of them here by way of an appendix to this letter. Such as

J̄b-eačac̄, a territory in the west of the County of Cork, anciently belonging to the O'Mahonys.

J̄b-laožajne, now Iveleary, a district in the same county, possessed, till the late revolutions, by the O'Learys, a branch of the old Lugadian race, and whose first possessions were the ancient city of Ross-Carbury and its liberties or environs.

J̄b-conlúa, a territory in the same County, anciently belonging to a branch of the O'Mahonys, who were dispossessed in late ages by the Mac-Cartys of Musgry.

J̄b-mac-cujlle, now a barony of the County of Cork, possessed very anciently, and until the 12th century, by different petty chiefs, or toparchs, such as O'Caoluide, or O'Keily, O'Mactjne, O'Zlaj-γjn, O'Cjajaj, and O'brežaj, all either extinct, or reduced to an obscure state.

J̄b-nanamčá, otherwise called *J̄b-ljačajn*, now a barony of the County of Cork, whose chief town is Castlelyons, the seat of the Earl of Barrymore, anciently the estate of O'Zljačajn, from whom *Castle-ljačan*, now *Castlelyons*, derives its name. This family is now reduced to a state of obscurity.

J̄b-econajl-žabja, now the baronies of Upper and Lower Connella in the County of Limerick, anciently possessed by the O'Connels, and afterwards, till

the 12th century, by the O'Ci-nealys and the O'Cuileans: when the O'Connels were dispossessed of this large district, they settled in a considerable territory extending from *Sljaž Luac̄na* and the river *Feile*, to *Clænglis*, on the borders of their former possessions.

J̄b-řajlze, a large territory in Leinster, formerly possessed by the O'Connors Failge, jointly with O'br̄nožajim, O'Cjnaojč, or O'Kenny, O'Đajn, or O'Dun, O'Đjomaya, Engl. O'Dempsey, O'haonzura, Engl. O'Hennessy, O'hamjizj, and O'Muřacajn.

J̄b-laožajne, or Iveleary, a territory in Meath, the ancient estate of O'Caojndealčajn, or O'Kendevalan, now, I suppose, a family of no great lustre, if not extinct.

J̄b-br̄ujn-aj, *J̄b-br̄ujn-br̄ejne*, and *J̄b-br̄ujn-řečla*, three large territories in Connaught, anciently possessed by the posterity of Brian, son of Čočá Možžme-đōjn, king of Meath in the fourth century, from which Brian the kings of Connaught derived their origin.

J̄b-májne, or *J-májne*, a territory in Connaught, the ancient estate of the O'Kellys, descended from Collá-dá-čřjoc̄, brother of Colla-uajr, king of Ulster soon after the beginning of the fourth century.—*Vid. Ogyg.* p. 366.

J-májle, or *Ua-májle*, a large territory in the County of Mayo, anciently the estate of the O'Maileys.

J̄b-řjac̄na-ajōne, a large territory in the County of Galway, the ancient estate of the O'Heynes.

J̄b-čjnřealac̄, a territory comprehending a great part of the County of Wexford, anciently possessed by the O'Kinsealaghs.

Ἰῆ-δῆῶνα, now a barony in the County of Carlow, anciently possessed by a branch of the Mac-Murchas or Kavenaghs.

Ἰῆ-ἡγαῖν, a territory in the Queen's County, now the barony of Tinehinch, anciently the estate of the O'Regans, but possessed in latter ages by the O'Duins or O'Dunns.

Ἰῆ-ἡῆλ, (south,) another name for the whole territory or province of Meath, after it was possessed by the posterity of Ἰῆλῆαοῖξ-αλαῖ, king of that province in the fourth century.

Ἰῆ-ἡῆλ, (north,) a large territory in Ulster possessed by the great O'Neil, and different septs of that name, and divided into Tyrone, Tyrconnel, and other tracts.

Ἰῆ-ο-νεαῖ, a large territory in the County of Roscommon, wherein

stands Elphin, a bishop's see, which was part of the country of O'Connor Roe and O'Connor Donn.

It hath been also forgotten to insert at the word Ἰαῖϕλαῖ, the name of an ancient family in the barony of Musgry and County of Cork, called O'Ἰαῖϕλαῖτε, or O'ἡἸαῖϕλαῖτε, Engl. O'Herlihy. They were first hereditary wardens of the church of St. Gonnait of Ballyvoorny, and were possessors for many ages of the large parish of that name. There are still several persons of this family existing in the light of gentlemen. They are descended from the Earnais of Munster. One of this family, who was Bishop of Ross, is mentioned among the sitting members of the Council of Trent.

REMARKS ON THE LETTER ζ.

ζ is the ninth letter of the Irish alphabet, and the first of the three consonants l, n, η, which admit of no aspirate, and are called by our grammarians κοινρογενεαδα εαδ-τιμοα, or light consonants. It is called in Irish ζαϑ, from ζαϑ, *vulgo cártán, the quicken-tree, Lat. ornus.* This letter being the initial of a word which has reference to the female sex, is pronounced double, though written singly, as, a lám, *her hand*, is pronounced al lám; as in the Spanish words *llamar* and *lleno*. ζ beginning words referred to persons or things of the plural number, is also pronounced double, as, a leabaη, *their book*.

ζ α

ζά, otherwise lō, lae, and laoj, the day; pl. laēna, laēte, lajonna, laēteana, laojte, or lajte.—N. B. I was for sometime at a

ζ α

loss how to find any analogy or affinity in any other languages with these two words, lá, the day, and ojce, or rather ujce,

the night, and the more, as none appears either in the Latin or in the dialects of the Celtic countries, Gaul, Spain, and Germany. From these Celtic nations we have received the word *djá* for *day*, as, *djá-rŭl*, *dies solis*; *djá-lŭajn*, *dies lunæ*; *djá-májrt*, *dies martis*, &c., in which the affinity with the Gallie, Spanish, and German languages, as well as with the Latin, is plainly preserved; and we have in like manner received from them our ancient word *noct*, *the night*, which is the same with the Spanish *noche*, the Gallic *nuît*, and the German *night*, as well as with the Latin *noctis*, *nocte*, from *nox*, and the Greek *νυκτος*, *νυκτι*, from *νυξ*. But for the word *lá*, the day, and *ojce*, or *ujce*, the night, corruptly written *ojðce*, of the same pronunciation, after long examination I found no analogy, not even in the Greek, though chiefly composed of the Celtic, I mean, when I only considered its simple words for day and night, *ἡμερα* and *νυξ*, (the same as the *nox*, of the Latin;) but in a compound word of the Greek, *ακρονυχια*, i. e. *intempesta nox*, I find a plain affinity with our Irish word *ojce*, or *ujce*; and in the compound word *γενεθλιαν*, i. e. *natalis dies*, there appears a strong affinity between the Gr. *λιαν*, which here must necessarily signify *dies*, the day, and the Irish *lá* or *laoj*, but more especially with its plural *lajonna*, days. These instances show, that simple words which have been disused in the Greek, are preserved in the Irish; as in general many words which are fallen into disuse in one lan-

guage, are preserved in others. *lá*, or *ljá*, in old Irish manuscripts is the same as *le*, with, along with; as, *lējgjoγ canōjn lá* *Zeγman*, i. e. *legit canones apud Germanum*, speaking of St. Patrick.

Labán, *lájbe*, mire, dirt.

Labánaç, a vulgar man, a plebeian, a day labourer.

Labánta, of or belonging to a plebeian.

Labaonað, dissimulation.

Laðajrt, a speech; *aγ laðajrt*, speaking.

Laðar and *labejn*, a laver, a ewer.

Laðariað and *laðriajm*, to talk; *ðo laðari beál nē beál njγ*, he spoke to him face to face.

Laðarða, said, spoken, of or belonging to speech; *njgñear laðarða*, an impediment of speech; *reari laðarða*, an interpreter.

Laðriað, speech, discourse.

Laðriajm, to speak.

Laðriay, a bay-tree.

Laça, a duck or drake; plur. *laçajn*.

Laça ceannhŭað, the herb eelandine.

Laçaðōjn, a diver; *laçajne*, *idem*.

Laçam, to duck or dive.

Laçan, gen. and plur. of *laça*, a duck; *nojlaçan*, the plant called duckmeat; Lat. *lens palustris*.

Laçð, a family.

Laçð, milk; Lat. *lac*, *lactis*; gen. *laçða*; hence *leam-laçt*, and corruptly *leam-naçt*, sweet milk, or insipid milk; from *leam*, insipid, and *laçt*, milk; *ðo ðo žlacað ajri a laçt*, to feed another man's cow for the profit of her milk.

Laçtna, a sort of grey apparel.

Laçna, yellow.

Lað, a sending, mission.

Laðam, to send.

Laðari, a fork or prong.

- Լաճարց, a thigh.
 Լաճ, snow.
 Լաճցալ, rashness in demand or promise.
 Լաճնա, dumbness.
 Լաճմաճ, forked; also hasty.
 Լաճսլցնե, a day's wages.
 Լաճոնն, a thief, a robber, or highwayman; Lat. *latro, latrone*, and Wel. *lhadron*; անդրոն ո՞ժ ընօժրատ ծա Լաճրան մար աօն յե իյորա, then they hung two thieves along with Jesus.
 Լաճեժամայլ, daily; ար նարան Լաճեժամայլ, տաճարն ծայրն ա նյոջ, give us this day our daily bread.
 Լաճ, weak, feeble, faint; Լաճ-ճեաճ, low fare or diet; Լաճ-ճոյճեաճ, faint-hearted; Լաճ-Լամաճ, weak-handed; Լաճ-Բոյճեաճ, discouraged, weak.
 Լաճա, praise, fame, honour.
 Լաճայճյմ, to weaken, lessen, or diminish; նա Լաճայճեաճ Բոյն շոյճե, let not your hearts faint.
 Լաճայր, a lizard.
 Լաճար and Լաճարոճ, a prong.
 Լաճոճաճ, to lessen or diminish, to cut short; also a lessening, abatement.
 Լաճոյճե, lessened, abated.
 Լաճրայնե, a diminishing.
 Լաճրայնե, freedom, liberty, as of a slave, a relaxation or remission; Lat. *laxatio*; մոգրայնե is the word opposite to it, which signifies servitude or slavery,
 Լաճայրճե, an abatement in a bargain, a diminishing; ո՞ժ էջ յե Լաճայրճե մօր ծամ, he abated me very much.
 Լայճոյն, leaven.
 Լայճեաճ, a coat of mail; *vid. Լայճեաճ*; Lat. *lorica*.
 Լայճեաճան, or Լայճեաճան, a snare, or ambush, an ambuscade, or lying in wait.
 Լայճոյմ, *pro Լայճոյմ*, to lie down.

- Լայճոյն, strong, stout.
 Լայճոյնեաճ and Լայճոյնեայ, strength.
 Լայճոյնե, stronger, strongest.
 Լայճոյնճյմ, to strengthen; also to grow strong.
 Լայճե, weakness, infirmity; also more weak.
 Լայճե, a spade, shovel, &c.
 Լայճեան, a spear or javelin, a halberd; plur. Լայճե; ճաճար Լայճեան մօր յօնա Լայմ, ճօ ոյճօյն Շոյրտ յօնա իկր ծյ, աջար յճօյլէր ա ճոյճե ար ա ծօ, i. e. he took a great spear in his hand and wounded Christ in his right side, and severed his heart in two.—*L. B.*
 Լայճեան and Լայճոյն, the Province of Leinster, so called from the spears used by the Gauls in assisting Լաճրա Լոյնրեաճ against his opponent Ըօճեաճ ԸօյլլԲրեաճա, according to Keating.
 Լայմ, from Լամ, the hand; Լայմ յե, and Լայմ յյր, near at hand, close to, hard by; Լայմ յյս յան, next to them; տայր Լայմ իյոյմ, come near me; a Լայմ, in custody; ծօ ոյճաճար ա Լայմ Լօյճ, they took them into custody.
 ԼայմԲարԲամ, to fence.
 Լայմ-ճեայրճ, handicraft, any mechanic trade; also a mechanic.
 Լայմ-ճեաճար, captivity.
 Լայմ-Ծյա, a tutelary god of the Pagans; ծօ ճօյճ Ուաճել ԼայմԾյա ա իտար, Rachel stole the idol of her father.—*L. B.*
 Լայմեաճ, or Լայմճյմ, to handle; also to take into custody; also to dare or presume.
 Լայմճօյլեաճ, a handkerchief; Լալարան is another name of it.
 Լայմ-Կճյաճ, a buckler; Lat. *clypeus*.
 Լայմրճյմ, to handle, or put into

- care; do láimyrjgead an la-
dronn, the robber was put into
custody.
- Láimtionac, desirous, eager; also
given to chiromancy.
- Lájn, fullness; lájn mair, the
tide, high water; in compound
words, fully, as lájn-tjnm, fully
dry.
- Lajn-bljažanač, perennial.
- Lajn-čeatajn, a guard.
- Lajn-čejmnjžjm, to wander or
ramble.
- Lajn-črjocnažjm, to perfect or
complete.
- Lajn-dēanta, complete, finished.
- Lajneac or lujneac, glad, joyful,
merry.
- Lajneac, armed with a spear.
- Lajne, the genit. of lann, a blade
of a knife, sword, &c.; do čuajd
an dojnčur a rteac andjaž
na lajne, the haft also went in
after the blade.
- Lajne, or lajdne, Latin; ran
teanžad lajdne, in the Latin
tongue; the genit. of lajtejon,
or lajdjon.
- Lajne, filling, swelling; an mujn
až lajne, the sea swelling.
- Lajne, cheerfulness, merriment,
joy.
- Lajneojn, or lajdneojn, a La-
tinist; lajdneojntjže, or lajn-
neojntjže, the same.
- Lajn-mějpleac, a sacrilegious son.
- Lajnjejžjm, to complete.
- Lajnrjobjajm, to traverse.
- Lájn, a mare; lájn-ayajl, a she-
ass.
- Lajrge, a leg, a thigh; arrajn
prajr ar a lujrtnjž, greaves of
brass upon his legs; it is also
lujga.
- Lajrge, rather than; Donte-lajrge,
the town of Waterford in Muns-
ter.
- Lajr, the same as lej, with him;
lajr fejn, with himself. Used

in old parchments.

Lajr, a hand.

Lajread, to throw or cast; anrjn
rjo lajret rejlljžde fōr a
žnūj, then they cast spittles in
his face; also to throw down, to
destroy; ar an da žū furgojle,
no maojž an fearyo (lōra) no
lajread tar ceann teampul
ōe, ažu, do dēanad a atcu-
mad jām tmeđejnuy, this man,
say the two false witnesses,
boasted thus: overturn the tem-
ple of God, and I will build it
up again in three days.—Leabaj
bneac.

Lajr, a multitude.

Lajr, milk; Gall. *lait*, Cor. *leath*.

Lajrte, scales; lajre ōjn no ajr-
žjž, silver or gold scales.

Lajreamajl, daily.

Lajržejn, verjuice, &c.; *acetum*.

Lajrjž, from latač, dirt, mire,
puddle.

Lajrne, a cow.

Lajrneac, the ruins of an old
house; plur. lajrneaca.

Lajrjžjm, to appear, be present,
&c.

Lajrj, a lattice.

Lamajr, a poet.

Lamanta, ex. mná lamanta; *mu-
lieres menstruatae*; jr ajne do
rjnn Račel rjn, ōjn nj ba bēay
acuron lamactajn mná lamán-
ta; *ideo hoc fecerat Rachel,
quoniam apud eos mos invaluit
mulieres menstruatas non tan-
gere*.—L. B.

Lám, a hand; lám-ajm, a hand-
weapon; lám ar lám, hand by
hand.

Lámac, of or belonging to the
hand; lučd lámajž, bow-men,
slingers.

Lámac, a casting with the hand:
now the word for shooting.

Lamážán, a groping.

Laman and lamann, a glove.

- Lámcáia, to handle, to take in hand.
 Lámcōmaite, a clapping of the hands.
 Lámcēanay, a restraint.
 Lámcūlean, a hand-mill.
 Lámcōd, a by-way, a foot-path.
 Lámcūz, from lámac, shooting; do lámcūz rē Dōmnaib, he shot Daniel. More commonly spelled ládaic.
 Lámac, to dare, to presume, &c.
 Lamna, a space of time; ō lamna aōn uibēe zo lamna da blāgan, from the term of one night to the space of two years.
 Lampriōz, a glow-worm.
 Lampūde, lamps.
 Lan, or lann, a scale; pl. lanna; do beāmfajb mē ai jāz hājmb njb yeamā ajr do lannujb, I will cause the fish of thy rivers to stick unto thy scales.
 Lan, a church; *vid.* lann.
 Lān, full; Wel. *lhann*, Lat. *plenum*, Hisp. *lleno*.
 Lan, before, or in comparison of.
 Lāna, a lane, or levelled walk; Lat. *planum*; hence Anglo-Sax. a lawn, or open place in a wood.
 Lānaājn, a couple, a married couple.
 Lānaānay, carnal copulation.
 Lān-būjēan, a garrison.
 Lān-cōjre, a great or large chaldron.
 Lān-cōmlajm, to perform, finish, or accomplish.
 Lān-dajnzneacō, perseverance.
 Lānz, falsehood, treachery.
 Lānzūn, the breast.
 Lānzān-biāzād, the weasand.
 Lānzfētjre, fetters, or chains.
 Lānzūjn, a period.
 Lann, land. A Germano-Celtic word.
 Lann, a house, a repository or treasury; also a church.
 Lann, a veil; also a vizard.

- Lann, a sword or knife; also a sword-blade or knife-blade; Lat. *lancea*, Gr. *λογχη*.
 Lann, a gridiron, i. e. *zmejdeal*, or *mōjrdōjn*.
 Lannoji, a cow.
 Lannetaoji, a partition.
 Lanpūnc, a period, or *punctum*.
 Lanxājde, a pikeman.
 Lānturibā, a guard.
 Lān-tollad, perforation, a boring or piercing through.
 Laoō, partial, prejudiced.
 Laoōda, bending, or inclining.
 Laoō, an active youth, a soldier, a champion; pl. *laoōia*, a militia, soldiers.
 Laoō and laoōz, a calf; laoōz ālujn, a fawn; Wel. *lho*, Ir. *lo*, as *lo-ljzeac*.
 Laoōan, marrow, pith.
 Laoōz, snow.
 Laoj, hire, wages, &c.
 Laoj, the day; from *lā*; *dejre an* lao, the evening.
 Laoj and laoōb, a verse, a poem; *an* lao *do mjne fējn*, the poem he composed.
 Laoj, the river Lee, which takes its rise in the barony of *laojō* *laoōzājre*, in the west of Musgry, in the County of Cork, and divides its streams to embrace the city of Cork.
 Laojēad, an exhortation.
 Laojōjm, to exhort or advise.
 Laoj-leābajr, a diary.
 Laoj-mēōdan, noon-tide, mid-day.
 Laoj-mealt, the morning star, or the star of the day.
 Laojreac, now the Queen's County, the ancient estate of the O'Moras.
 Laoom, a blaze of fire.
 Laoōda, bent, bowed, crookedened.
 Laoōdaēt, curvature, crookedness.
 Laoomyzujre, great, prodigious.
 Lapad, a paw or fist.
 Lapadān, a kind of sea-fish.

lān, the ground or floor; also the middle, the centre; do *ronn re jona lān jād*, he divided them in the midst; a *lān na dānājz*, in the midst of the oak; Wel. *lhaur*, Cantabr. *lurra*.

* *lānum*, an alarm.

lārað, a burning, lighting, or kindling; also lust, concupiscence.

lārað and *lārajm*, to burn, light, or kindle; do *lārað an tejne*, the fire was lighted; do *lāj a fēajz*, his anger was kindled.

lāran, anger, passion.

lāřanta, subject to anger, passionate.

lāřantaçt, the habitude of anger, the aptitude of being angry.

lāřanaç, flames of light.

* *lāřð*, ballast, lading.

lārajn and *lāřnaç*, a flame or flash; *lārajn tjnntjzge*, a flash of lightning.

lāt, a foot.

lāt, a youth, a companion.

lātaç, dirt, mire, puddle; genit. *lātařð*, *lātařz*, and *lātuřzge*.

* *lātařjn*, presence; do *lāřtjn*, in my presence; also near.

lātařne or *lāřnze*, a thigh.

lātařj, an assembly; also a place appointed; *lātařj an çata*, the field of battle.

lātařj, any private story or account.

lātařj, strength, vigour.

lāuba, an eyebrow.

* *lē*, with, through; *tařnjz lē Majřj*, he came with Maurice; *lē heazla*, through fear.

leab and *leabōz*, a piece or fragment.

leaba, a bed; *leabaclūjm*, a feather bed; *leaba flocayř*, a bed of flocks; in the obliques it makes *leapřa*, *leabajz*, and pl. *leapřaça*.

leaba, is also the name of several places in Ireland, which are by the common people called *le-*

abřaça na břējnne, the monuments of the Fenii, or old Irish champions; but they properly were the Druidish altars, on which they offered sacrifices to their idol gods, and are yet to be seen in different parts of the kingdom; as, *leaba Chajlljz*, a very remarkable monument in Roche's country in the County of Cork; *leaba Dhjāřmada řř řřājnne*, near Bandrous in Sligo, also another of the same name at *řoll řjz řjābājn*, in the County of Galway.

leabařj, smooth; Lat. *liber*; also free; also broad.

* *leabařj*, a book; *leabařj břeac*, the speckled book of Mac Egan; *leabařj na cceayř*, the book of Chief Rents, &c. by S. Benignus; *leabařj na řabāla*, the book of Conquests; *leabařj řecan*, the book of Lecan, a famous Irish monument, to be found at the college of Lombards in Paris; *vid. çajřt, supra*.

leabařj and *ljbeayřj*, a ship.

leabařān, a little book.

leabař-lann, a library.

leac, a great stone, a flat stone; *ay leaçařð loma*, on bare stones; *leac ořðne*, a flake of ice; gen. *ljç*; Wel. *lthech*, Lat. *lapis*.

leacařj, the cheek.

leaçt, a grave, i. e. the bed of a dead man; Lat. *lectum*; also a pile of stones in memory of the dead; *leaçð, idem*; *tařm-leaçt mūřntjne řāřřolājn*, the monuments of the people of Parthalan, whence Tamlachtan Abbey near Dublin.

leaçt, with thee; *leaçřya*, thine, belonging to thee.

leaçt, a lesson.

leaçta, flattened; also molten.

leaçtam, to spread.

leaçřān, the diminutive of *leaçt*,

a lesson, a lecture, or instruction, document; *gona cujmnjužad an žnĵoma րյո յո րչրյծ Մաթա an leactan naomta րօ*, so that in commemoration of that action Matthew wrote this holy document.

Lead, do lead *րէ*, he said.

Leadan, teasel; Lat. *dipsacum*; leadan *հօրտա*, the herb clotes, or burdock; Lat. *persolana*.

Lead, *ալ* lead, or lead, alternate.

Leadm and leadman, a moth.

Leadriam, to tear, rend, mangle, maim; chiefly said of the body; leadriam *լւյժրեաժ*, *րաօբամ րչրաժ*, let us cut down corslets, and smash shields; *սլիւր leadarժա*, mangled bodies.

Leazad and leazajm, to throw down; also to fall.

Leazad, a fall; *րօյմե an leazad*, before the fall; also a throwing down, a spilling.

Leazujb, physicians.—*Mark*, 5. 26.

Leazad, a band, or bandage.

Leagam, or lejĵjm, to melt, to thaw, or dissolve; do leaĵ an *talam*, the earth melted; do lejĵead *է*, it was dissolved.

Leagam, to read; *potius* lejĵjm, do lejĵ *րէ*, he read.

Leaĵtĵrj, a reader, a lecturer.

Leazlajd, a rush or rushes.

Leazajm, to lick; also to clip or shear.

Leam, with me or mine, i. e. *le mē*, or *mo*; leam *բէյն*, with myself; leam *ճալ*, with my horse: it is as commonly *լյոմ*.

Leam, foolish, simple; also insipid, without taste; *օգայն leam*, a simple, insipid youth; *blay leam*, an insipid taste; leam-lact, &c., *vid.* lact; *go leam*, indiscreetly: in the compar. and superlat. it is written leama.

Leam, a rower, or oarer.

Leaman, the inside rind or skin of

a tree between the bark and the timber; also the elm-tree.

Leamaj, the river Lein, which springs out of Lough Leune, near Killarney, and discharges itself into the ocean near Castle-main harbour.

Leaman, a moth, or any sort of night butterfly.

Leam-danaet, fool-hardiness.

Leam-naet, *pro* leam-lact, sweet milk.

Lean, or leun, sorrow, ruin, destruction.

Leana, a meadow.

Leanam, to follow, to adhere, to pursue; do lean *յաժ*, *no օրմեժա*, he pursued them.

Leanamaj, to follow or pursue, a following or pursuing; *gearm-leanamaj*, persecution; *lučd leanamna*, followers or clients; Gr. 1. pers. plur. *ελαυνωμεν ab ελαυνω*, *sequor*.

Leanamaj, goods, substance, or wealth; *ոյ ծոցայծ* a leanamaj; Lat. *non diminuit substantiam ejus*.

Leanan, a pet or favourite; leanan *րյճե*, a favourite spirit; also a concubine.

Leanantaed, whoredom, fornication.

Leanartuac, the plant called tormentil; Lat. *tormentilla*.

Leanb, a child, whether boy or girl; plur. *lejnb* or *lejnb*.

Leanban, a little child, a young child.

Leanbayde and leanbae, childish, innocent.

Leanbaydeaet, childishness.

Leamaj, emulation.

Leann, ale, beer; also any liquor; Wel. *llyn*.

Leann, rather lean and lejne, a coarse cassock worn outside the doublet; also a coat of mail; Lat. *lana*.

Leann, plur. leannta, the humours of the body; leanna dūba, melancholic humours.

Leapta, of, or belonging to a bed.

Leān, with our; i. e. le ān; le ān bʰearaib, with our men.

Leān and lējn, clear, evident, manifest; aʰ leān dam, it is plain to me, I see; *vid.* lējn.

Lēān, much, a great deal; an ʰaoʒal ʒo lēān, the whole world.

Leān, the sea; taʰn leān, over seas, to a foreign country.

Leān-dromajn, the ridge of a hill.

Leaʒ, a plain; genit. leʒnʒ; also a road or beaten way.

Leān-madað, a dog-fish.

Leān-taod, a spring tide.

Lēāntōʒd, a ball; camān ʒr lēān-tōʒd, a ball and hurley.

Leān-ujnjūn, a sea-onion.

Leān and lʰoʒ, a court; genit. leaʰa; lʰoʒ-mōʰn, Lismore, in the County of Waterford.

Leāʰ, a glimpse; leāʰ maðajne, a glimpse of light; nʰ ʰajejm leāʰ dē, I have not so much as a glimpse of it.

Lēāʰ, a sore, a blotch, a bile; lēāʰ don bolʒajð, a mark or speckle of the small-pox.

Leāʰ, profit, good; do ʰjn a leāʰ, he did well.

Leāʰ, a reason or motive; also a cause.

Leāʰ, the thigh; genit. leʒne, *qd. vid.*

Leāʰna and leāʰnaça, the thighs.

Leaʰajʒjm and leāʰūʒað, to cure, or amend; also to manure, or cultivate.

Leaʰajnm, a nickname.

Leāʰ-aʰajn, a step-father; leāʰ-maʰajn, a step-mother; leāʰ-mac, a step-son; leāʰ-jnʒjon, a step-daughter; leāʰ-clann, step-children; leāʰ-deānʰbʰaʰajn, a

step-brother; and leāʰ-deʰnʰb-ʰʒjn, a step-sister.

Leaʒʒ, idle, slothful.

Leaʒʒamaʒl, given to sloth or idleness.

Leaʰlúan, a step-son; leaʒʒot, *idem.*

Leaʰlūʒjm, to lean upon.

Leaʰmac, a step-son.

Leaʰnaç and leaʰtmaç, the thigh, or groin; aʰ a leaʰtmaç, upon his groin.

Leaʰtaʰn, a cup; also stale butter.

Leaʰtaʰn, or leaʰðan, a small boat.

Leaʰtaʰn, the vessels and furniture of a house; ʰō lʰon tola uʰʒe ʰʒjn teaç ʒun bātað an tʰne, ʰʒ ʒun batan na leaʰtaʰn aʒ ʰnām: ōʒn bʰð na leaʰtaʰn toʒta aʒamaʰa; a flood of water filled the house, so that the fire was quenched, and the furniture floated on the waters: for you must know I have choice furniture.—*L. B.*

Leaʰūʒað, healing; also amends, reparation.

Leaʰūʒað, to heal or cure; do leaʰūʒʒ ʰē, he amended; do leaʰūʒʒeadaʰn a çnēaçta, his wounds were healed.

Leaʰadaç, wide, large.

Leač, half: in compound words it sometimes answers to the English word *ward*, as leač teāʰ, southward; leač ʰʒan, westward, &c.

Leača, gain, profit.

Leačaç, divided, half.

Leačadaʒjm, to increase, enlarge, augment.

Leačan, broad, spacious; *Lat. latum*, and *Gr. πλατυν*.

Leačanaç, a page of a book.

Leačan, leather; ʰear leaʰūʒe leačajn, a tanner.

Leač-çnʰujne, a hemisphere; also a semicircle.

- leat-cúrd, a half share.
 leat-ḡnabal, a farthing, or rather a halfpenny.
 leat-lagya, somewhat weak or feeble.
 leat-már, a buttock.
 leatnūḡad and leatnaḡḡm, to spread abroad, or scatter; to enlarge.
 leatōḡ, the fish called plaice; Gall. *plie*; leatōḡ bán, sole; leatōḡ mair, a large kind of turbot called talbot; a flounder is leatōḡ deair, and leatōḡ rjor-ujrge is a fluke.
 leatpōnt, the weight of eight ounces.
 leatrian, half.
 leatriannač, partial.
 leatne, towards.
 leat-rjḡ, a co-partner in government.
 leat-rjōd and ljačrjōd, a ball to play with.
 leat-ruad, somewhat red.
 leatrualeač, having but one eye.
 leatruajleann, a board, a plank.
 leat-tomalta, half-eaten.
 leat-tiomač, oppressive; also partial.
 leḡájd, a legate, or ambassador; leḡájd an pápa, the pope's legate.
 leḡájde, a legacy.
 lejbeann, a long stretch or stride.
 lejbeann, the deck of a ship; also a scaffold or gallery for people to stand on.
 lejecc, neglect; duinne lejece, a slothful person.
 lejecc, a precious stone. In Scotland it is the name of a large crystal, most commonly of a figure somewhat oval, which is put into water for diseased cattle to drink over it.
 lejcead, neat, elegant.
 lejceanta, precise, exact.
 lejomeač, strong, robust.

- lejōmḡḡe, an appetite.
 lejḡjun, a legion.
 lejḡead and lejḡm, to permit, let alone, or desist from doing a thing; nári lejḡjō ḡja, may not God permit, or God forbid; do lejḡeada ri orričta, they pretended; Gr. *λέγω, desino*.
 lejḡead, permission.
 lejḡead and lejḡjom, a reading.
 lejḡead and lejḡm, to read; Lat. *lego*, Gr. *λεγω, dico*.
 lejḡean, instruction, erudition, learning.
 lejḡear and lejḡjor, medicine, cure, remedy; also aid or help; genit. lejḡjr, feari lejḡjr, a physician.
 lejḡearajm and lejḡjorjom, to heal; do lejḡjr rē mo enēada, he healed my wounds.
 lejḡearčta, cured, healed.
 lejḡeōjr, a founder, a refiner.
 lejḡjon, genit. lejḡjn, learning; mac lejḡjn, a scholar, a student.
 lejḡčeōjr, a reader.
 lejḡčeōjrneač, reading.
 lejḡčeał, any thing melted.
 lejḡm, a leap.
 lejḡm Chūcūllujnn, now Loop's Head in the County of Clare, where the Shannon discharges itself into the ocean.
 lejḡme, from leam, folly, simplicity.
 lejḡmj and lejḡmḡḡm, to leap or jump.
 lejḡmneač, leaping, desultory.
 lejḡm-ḡḡjan, a razor.
 lejḡn, loč-lejḡn, a celebrated lake of Kerry in the west of Ireland, near which was the ancient estate of the O'Donoghues of Ross.
 lejḡnb-ḡnejt, childbirth.
 lejḡnb-luaḡčta, a cradle.
 lejḡne, a shirt, or smock.
 lejḡn, sight, perception.

lējn, zo lējn, together; jad zo lējn, all together.
 lejn, wise, prudent; also managing, close.
 lejnɔ, a plain; also a road.
 lejnɔ, a reason, a motive.
 lejnɔjm, to counterfeit, to pretend.
 lejnɔɔt, a mall or hammer; and lejnɔtjn, the same.
 lējnɔɔɔɔɔ, utter destruction.—*Matt.* 24. 15.
 lējymuajne, or lejymuajne, consideration, reflection.
 lejnte, earnestness.
 lejɔ, wherewith; also with him; do cūajɔ lejɔ don čatɔajɔ, he attended him to the city; lējɔ-čearɔ an talam tɔjɔjm lejɔ, let the dry land appear.
 lejɔe, a thigh; gen. of leajɔ; pl. leajɔnac; abal mo lejɔe, the knuckle of my thigh bone or hip; lejɔbejɔt, a pair of trousers.
 lejɔbeajɔt, a pair of trousers, or breeches.
 lejɔbeajɔ, a step-daughter.
 lejɔe, happiness.
 lejɔɔ and lejɔɔe, sloth, sluggishness.
 lejɔɔeamaɔɔ, slothful.
 lejɔɔeul, an excuse, or apology.
 lejɔjɔɔean, a step-daughter.
 lejɔe, cruel.
 lejɔ and leač, half; lejɔ jecel, half a shekle; also a side, a turn; a lejɔ, distinct, apart, aside; o jɔjn a lejɔ, since; zaɔ a lejɔ, draw nigh; aɔ lejɔ, by turns; aɔ zač lejɔ, on every side.
 lejɔbe, partiality.
 lejɔbečɔɔjm, to excuse.
 lējɔe, grey, the genit.; also grey-ness.
 lējɔe, mouldiness.
 lejɔe, the shoulder blade.
 lejɔeac and lejɔečɔ, a plaice or flounder.

lejɔeac, i. e. loɔad, a kneading-trough.
 lejɔeac, breadth. ✕
 lejɔeɔ, the like, a peer, a paragon; a lejɔeɔ nac bɔaca mē mjam, such as I never saw.
 lejɔeɔlac, a novice, a smatterer.
 lejɔeɔljɔ, lauɔljɔ, a cathedral in Leinster.
 lejɔeɔljɔ, i. e. ločljɔ, Denmark and Norway.
 lejɔmeal, the coast or border of a country.
 lejɔmealac, bordering, superficial, external; aɔ nduajne lejɔeɔmealac, our outward man.
 lejɔ-jɔɔe, a peninsula.
 lejɔɔt, or lejɔeɔ, alike. or such.
 lejɔleac, partial, factious.
 lejɔneacɔt, breadth.
 lejɔneacɔɔɔ, separation.
 lejɔneacɔ, of a side, together.
 lejɔneacɔajɔ, unjust in dealing.
 lejɔnɔeac, partial.
 lejɔnɔɔjm, to appear, or be in sight.
 lejɔ-ɔɔeal, or lejɔ-ɔɔeul, an apology or excuse; nɔ ɔeaba mɔɔɔ lejɔ-ɔɔeul, I will not justify, or excuse.
 lejɔ-ɔɔealajɔ, to excuse, to apologize for.
 lejɔɔe, aɔ an lejɔɔe, on this side.
 lem, i. e. le mo, with my; lem bata, with my staff.
 lemne, fatness.
 lenne, faces, or complexions.
 leɔ, a lion; Lat. *leo*; vid. leɔn. ✕
 leɔ, with them; do tɔɔɔbadaɔ leɔ ē, they took him with them; leɔ jējn, by themselves.
 leɔɔ, a cutting or mangling.
 leɔɔam, to flatter or soothe.
 leɔɔan, a moth.
 leɔɔantacɔ, inconstancy.
 leɔn, a lion. This word is improperly written by several Irish copyists sometimes leɔman, and

at other times *lēoḡan*: ḡ and m having no original title in this word. It is naturally *lēōn*, agreeing exactly with the Gr. *λεων* and the Lat. *leo*, and in its inflexions *leonis* and *leone*. The reason of this mistake proceeds from their often making out two syllables to answer the Irish verse, which would not be so easy if it had been written *lēōn*.

lēōnadh, a sprain, or violent stretching of the muscles.

lēōnaim, to disjoint, or hurt; do *lēōnadh mo cōr*, my leg was sprained.

lēōnta, sprained, disjointed.

lēōnta, lion-like, heroic.

lēōntacht, brave actions; also keenness of morals.

lēōir-ḡnḡom, satisfaction, the third necessary disposition in penance, and *lēōir-ḡolḡear* is contrition; ex. *neamtaid me a Thḡarna cum moceanna dḡaoirḡdḡn maḡle nḡa lēōir-ḡolḡear*, strengthen me, O Lord, to confess my crimes with contrition.

lēōr, reproof.

✱ *lēōr*, light.

lēōram, to give light.

lēōrcnuim, a glow-worm.

lēōr-ḡa, a ray of light.

lēir, i. e. *lē ar*; *lēir leir tū*, whose thou art.

lēre, religion.

✱ *lēr*, light; also illumination.

lēr, a bladder; *lēr laḡḡta*, a glyster.

lērimob, the ureter.

lēte and *lēteadh*, hoariness.

lētḡom, affliction.

lēunḡur, sight.

lēur, a spot, or speckle.

lḡ and *lḡḡ*, plur. *lḡte*, colour; *ar lḡ na ḡaḡ*, of the colour of the soot; also the complexion or air of the face; *ḡompaiḡeadaḡ a lḡḡte ann*, the colours of his

countenance were changed.

lḡ, the sea.

lḡa, the same anciently with our *le* or *me*; Lat. *cum*; *ḡeanaḡ lḡa bacull*, *benedixit cum baculo*.

lḡa, more; *ba lḡa a lōn nā a ḡaḡḡal*, *aḡur ba lḡa a cāḡteam nā a ḡāḡaḡl*, his acquisition lasted longer than his life; he spent more than he acquired.

lḡa, a hog, or pig.

lḡa, hunger; *nḡr ḡeḡed taḡt nā lḡa*, he was neither dry nor hungry.

lḡa, a stream or flood; *nḡ ḡea-cāḡd an lḡa ar an aḡaḡn*, the stream did not forsake the river.

lḡa, any great stone; *lḡa ḡaḡl*, the fatal stone, otherwise called *clōc na cḡneamna*, on which the Scottish kings were crowned.

lḡaḡiān and *lḡaḡiḡn*, a little book.

lḡacac, hog's dung.

lḡac, a spoon.

lḡac, bad news.

lḡacḡ, a great many, a multitude.

lḡacḡān, a spoonful.

lḡacḡō, a hogsty.

lḡadbōḡ, a flounder.

lḡaḡ, a great stone; *lḡoḡ*, *idem*.

lḡaḡ-deaḡlḡ, a bodkin, or rather a clasp or buckle, adorned with crystal or other stones of value.

lḡaḡ, a physician.

lḡaputōḡ, a hog's pudding; also a sausage.

lḡar, a hint for calves or lambs; *lḡara*, *idem*.

lḡaḡ, grey, grey-haired; also mouldy; *arān lḡaḡ*, mouldy bread.

lḡaḡḡa, a violent dart.

lḡaḡ-lua-cāḡd, a hoar-frost.

lḡaḡ-lur, the herb mugwort.

lḡaḡnam, to slide, to roll.

lḡaḡneō, a hoar-frost.

lḡaḡnōd and *lḡaḡnōḡd*, a ball; also a roller.

ʒjḃ, with you, i. e. lē jḃ, or ʀjḃ.
 ʒjḃeāḁan, a dowry.
 ʒjḃeajṇ, the same.
 ʒjḃeajṇ, a ship.
 ʒjḃeajṇ, plur. ʒjḃeajṇa, a house,
 or habitation; *vid.* ʀjṇjṇmbeajṇt,
supra.
 ʒj-dealḃṛea, painted.
 ʒj-dealḃṛōjṇ, a painter, or limner.
 ʒjḡjṇ, to lick; ḁo ʒjḡ ʀē, he lick-
 ed; ʒjḡʀjḁ ʀūaʀ, they shall lick
 up; hence ʒaoḡ-ʒjḡeac, *vulgo*
 lo-ʒjḡeac, a new-calved cow,
 from licking its calf; bō ʒleacṛ,
 a milch cow.
 ʒjḡjṇ, to permit, suffer, or allow;
 ʒjḡjṇ oʀjṇ, I pretend.
 ʒjle, a following or pursuing.
 ʒjle, a lily; plur. ʒjḡjḡe.
 ʒjḡjṇ, to follow.
 ʒjḡeac, flexible, pliant.
 ʒjṇ, flax, or linen; Gr. λίνον, and
 Lat. *linum*; also a net; plur.
 ʒjṇṇta, nets or webs.
 ʒjṇgeacḁ, a skipping or flying off;
 also a flinging or darting; ʒaḁ-
 ʒjṇgeacḁ, a flinging of darts;
 ʒaḁʒjṇgeacḁ, a great archer or
 shooter. *Note.* Hence the name
 of a prince of the Iberian race,
 called Cormac ʒaḁ-ʒjṇgeacḁ, son
 of ʒajḡ, son of ʒjan, son of
 Oljol-olum, king of the south
 moiety of Ireland soon after the
 beginning of the third century.
 This Cormac is the immediate
 stock of the O'Haras and O'Ga-
 ras: from his surname, ʒaḁʒjṇ-
 geacḁ, the two territories called
 ʒalṇḡa-beḡ in Meath, and ʒa-
 ʒjṇḡamōʀi in Connaught, derive
 their names. This latter ʒalṇḡ-
 a, together with the territory
 called ʒajḡne, or ʒaḡṇja, and
 the rest of the large tract known
 by the name of ʒoṇanna, was
 the ancient estate of the O'Haras.
 Cormac Gad-liongach's father,
 ʒaḁḡ, or ʒajḡ, son of ʒjan,

son of Oljol-olum, was the per-
 son who, with the assistance of
 ʒajḡ-lāḡa, his grand-uncle, re-
 stored Cormac, son of Art, to
 his throne of the provinces of
 Meath and Ulster, by killing
 Fergus, the usurper of his crown,
 at the famous battle of Criona in
 the year 254.
 ʒjṇḡjṇ, to skip or go away; also
 to fling or dart; ḁo ʒjṇḡ cūm
 ʀaṛa, he betook him to his
 heels; ʒjṇḡʀjḁ cāc aʀi a loʀḡ,
 the rest will pursue him; ḁo
 ʒjṇḡ aʀi bōʀiḁ na loʀṇḡe an
 ʀḡjān ʀḡoʀṇḡḡeāʀi, he flung the
 sharp knife on board the ship.
 ʒjṇḡḡjṇ, to delineate.
 ʒjṇḡḡṛōjṇ, one that delineates or
 designs.
 ʒjṇṇ, time; ʀe ʒjṇṇ an ʀjḡ, in the
 time of the king, i. e. cōtempo-
 rary with him.
 ʒjṇṇ, a pond, any standing or
 lodged water; hence ʒuḁ-ʒjṇṇ,
 Dublin, i. e. black-water; Gr.
 λυμνη, *lacus*.
 ʒjṇṇ and ʒjṇne, with us, unto us,
 ours; i. e. le jṇṇ, or ʀjṇṇ; aʀ
 ʒjṇṇ an ʒajḡḡe, the water is
 ours.
 ʒjṇṇ-eāḁacḁ, linen-cloth; ʒjṇēa-
 ḁajḡ, of or belonging to linen-
 cloth.
 ʒjḃaʀi, a lip; also a slovenly per-
 son.
 ʒjḃaʀiṇacḁ, slovenly, awkward.
 ʒjḃān, a file.
 ʒjḃān, or ʒjḃān, an elm-tree;
vid. leamān; Wel. *lhuyven*.
 ʒjḃōjḃeacḁ, slow, or lingering.
 ʒjḃōṇacḁ, thick-lipped.
 ʒjḃoca, a cheek; leaca, *potius*.
 ʒjḃocaḁān, a chin-cloth.
 ʒjḃocōʀajḡ, liquorish.
 ʒjḃocōʀḁ, a leopard.
 ʒjḃodājṇ, the litanies; ʒjḃodān an
 ūcaʀje, the herb teasel; Lat.
dipsacus.

- ʒjog, a stone; ʒjog mōr clojce, a great stone; fā ʒjog, buried.
 ʒjogað and ʒjogajm, to edge, to whet, to sharpen; aʒ ʒjogað a lann, whetting their swords.
 ʒjogajr and ʒjogma, a tongue.
 ʒjogda, strong, able, stout.
 ʒjogajr, power, ability.
 ʒjogda, fair, fine, soft.
 ʒjomam, to file, polish, or grind.
 ʒjomta, polished, burnished; lann leadahta ʒjomta, a keen-edged polished sword; also complete, perfect.
 ʒjomra, belonging to me; *vid.* leam.
 ʒjon and ʒjn, a net, a snare; plur. ʒjonta.
 ʒjon, a parcel, a number, or multitude; ʒjon cēað feaþ, the number of a hundred men.
 ʒjonað, a filling, a swelling.
 ʒjonað and ʒjonajm, to fill; ʒjonað ʒjad, let them fill; noç ʒjonar do ðajne aʒur do mjł, which flows with milk and honey.
 ʒjoncaþ, that which delights or pleases.
 ʒjonmaþ, plentiful, abundant.
 ʒjonmajre, abundance, plenty; ʒjonmajreac̃t, *idem*.
 ʒjonn, ale, also any liquor; ʒjonn mūd, choler; *vid.* leann.
 ʒjonobajr, net-work.
 ʒjon-obrajde, a net-maker.
 ʒjonnað, a web; ʒjonnað duðajn allujð, spider's web.
 ʒjor, a house or habitation; also a court or palace; also a fortified place; genit. ʒjr and leara; but now its common acceptation is what the vulgar call Danish forts to be seen throughout all Ireland.
 ʒjorda and ʒjorta, slow, lingering, also tedious; cuppōg-an ʒjodajn ʒjorda, the herb burdock; Lat. *bardana*.
 ʒjordaçt, tediousness, slowness.

- ʒjoçað, to be dismayed.—*Jer.* 8. 9; *vid.* ʒj.
 ʒjoçma, hair.
 ʒjoçmaðajc, pomp.
 ʒjr, mischief, evil.
 ʒjrym and ʒjread, to mean, or think of, to imagine; do ðeam-pal Ierusalem mō ʒjretrum fōr jōra do mād, aʒur nʒ dē mō ðaōj bʒjaçma jōra, açt do ðeampujll a çujrþ fējn, they imagined he spoke of the temple of Jerusalem, but his words were concerning the temple of his own body.—*L. B.*
 ʒjç, activity, celerity.
 ʒjç, happiness, prosperity.
 ʒjç, of old, formerly.
 ʒjç, solemn, festival; ʒjçeamajł, the same.
 ʒjçear, solemnity, pomp.
 ʒjçjugað, astonishment, surprise.
 ʒjçjr, a letter or epistle; also a letter, as of the alphabet; plur. ʒjçreaca; Lat. *littera*.
 ʒjçreaca, plur. of ʒjçjr, a letter.
 ʒju, to follow or pursue.
 ʒjūž, or ʒjūm, a cry, a noise, &c.
 ʒjūžajm, to cry out, to bawl or roar: written also ʒjūmajm.
 ʒjūn, slothful, sluggish.
 ʒjūnaðear, sluggishness, idleness.
 ʒjūnn, a humour; plur. ʒjunta; ex. ʒjunta an çujrþ, the humours of the body; ʒjunn duð, melancholy.
 ʒjunn, beer or ale.
 ʒjunam, to beat or strike.
 ʒō, or lā, the day; do lō, by day; j lō, in the day; lō zon-ojce, a day and a night; jrlō ʒar tojce, both by day and by night. This is a corrupt contraction of the words jn ʒa lō aʒur jn ʒo nojce; do lō acur dojce is of the same signification.
 ʒō, a lock of wool.
 ʒō, water; ʒō ʒjnnjð lō, in streams of water; Gall. *l'eau*.

Łobajnejn, a dwarf.

Łobajr, craft, ingenuity.

Łobad, rottenness, corruption.

Łobajm, to rot, to putrify; do łob
rē, it rotted.

Łobaj, a leper, one afflicted with
the leprosy; łubaj, *idem*.

Łobzac, a cow with calf.

Łobjad, or łubaj, the leprosy.

Łobča, rotten, putrified.

Łobčact, rotteness, putrefaction.

Łoc, a stop or hindrance.

Łocajm, to refuse; also to balk or
hinder.

Łoc, a place; łoc na ccaojnac, the
place of milking sheep; Lat.
locus.

Łocc, a filthy mire.

Łoć, a lough or lake; also the
sea; aj łoć, by sea; Lat. *lacus*,
Wal. *lhych*, Arm. *lagen*.

Łoć, black, dark.

Łoć, every, all; łoć duć, all black.

Łocajn, sea-rack, or sea-grass;
Lat. *ulva*.

Łoćán, chaff; łoćán noć rǵajpear
an ǵaoť, the chaff which the
wind scattereth.

Łoćán, a pool or pond of water;
ujrǵe łoćájn, pool-water; coj-
mujl nē łoćánuj ējǵ, like fish-
ponds.—*Cant.* 7. 4.

Łocajmán and łucajmán, a pigmy.

Łocajajj, a shower of rain.

Łoćd, a fault.

Łoćdac, faulty; also criminal.

Łoćdajǵjm, to blame, to reprove.

Łoćdajǵče, blained, censured.

Łoćdūǵad, a blaming, or censur-
ing.

Łoćlonnac, a Dane, so called from
their piracy at sea; from łoć,
the sea, and lonnūǵad, to dwell
or abide; or as others say, from
łoć and lonn, which signifies
strong or powerful; Duć-łoćlon-
nac, a Dane, and Ǵjonn-łoćlon-
nac, a Norwegian. The word
was originally łoć-lannac, from

łoć, a lake, and lan or lann,
land, a Germano-Celtic word;
so that łoć lannac literally sig-
nifies a lake-lander, or one from
the land of lakes. All the coun-
tries about the borders of the
Baltic are full of lakes; hence
George Fournier, in his Geo-
graphical description of the
world, says that *dania* literally
signifies *terra aquatilis*, which
is the same thing as a land of
lakes. It was doubtless from
the Danes themselves the Irish
did learn this circumstance of
the nature of their country, which
made them give them the Irish
name of Łoc-lannajec.

Łoćjan, a lighted lamp or candle:
it seems to be derived from łoć,
the day, or night; Lat. *lux*; and
cjann, a staff or stick, such as a
candlestick.

Łoćtońajdan, otherwise majom
rleǵbe, a sudden breaking or
springing forth of water out of a
mountain.

Łocujr and łocujrte, a locust;
łocujrte ceannan, the bald lo-
cust.

Łodajm, to arrive at, to contrive;
also to seduce; łodaj ule le
cjreal, they were all seduced
by the devil.

Łodajn, the flank, or privy mem-
bers.

Łoǵ, a pit or dike of water.

Łoǵán, a small pit or hole; the
hollow of the hand; also the
side of a country; łoǵán fūaj, a
cold place.

Łoǵa, an indulgence, or remission
of sins, a jubilee.

Łoǵad, a rotting or putrefaction.

Łoǵajm, to rot, to putrify.

Łoǵajde, a fool.

Łoǵajmleact, foolery.

Łoǵda, allowance; ǵan łoǵda,
without any allowance or ex-

emption, &c.

Łōžda, an indulgence, i. e. an allowance or exemption from the rigorous observance of the ancient penitential canons.

Łōžmar, excellent, famous, bright; ȝo marȝ jona ȝazart łōžmar, that he became an excellent priest.

Łōžta, rotten.

Łōžtačd, rottenness, putrefaction.

Łōjceamlacđ, or łōjžeamlacđ, dotage, foolery.

+ Łojc, a place.

Łōjcead, a candle, lamp, &c.; also any light.

Łōjceadaȝne, a chandler.

Łojge, weakness, infirmity.

Łojgejc, logic.

Łojlžeač, or lo-lžžeač, a new-calved cow, a new-milch cow; *vid. laož* and *lžžjm*, *supra*.

Łojm-đojžbajl, poverty, want.

Łojme, *idem*; also the comparat. of lom, bare, poor.

Łojmjc, a plaster for taking off hair.

Łōjn, the genit. of lōn, provision; capajl lōjn, the ammunition horses in an army.

Łojneap, light; also a gleam or flash of light, a reflected brightness.

Łojneapda, bright, shining; cloj-deam łojneapda, a brilliant sword.

Łojneapdačt, brightness.

Łojnȝear and łojnȝoj, the plur. of lōnȝ, a fleet, or navy.

Łojnȝ-bjȝread, a shipwreck.

Łojnȝ-ȝaon, a ship-carpenter, or shipwright.

Łojnȝređj, a mariner, a pilot.

Łojnȝrȝȝjm, to sail, or set to sail.

Łojnn, joy, gladness.

Łojnneac, glad, joyful, merry.

Łojnneȝj, a flashing or lightning.

Łojnneac, bright.

Łojnnead, brightness; rather lon-

na, or lūnna.

Łojnnnead, to shine, or be bright, to illuminate; čum ȝo łojnnneod-čad ȝē, that it may glister.—*Ezek.* 21. 10.

Łojnȝaȝneacđ, inquiry.

Łojnȝaȝm, to look for, to inquire.

Łojnȝ-beȝjt, leg-harness; also stockings.

Łojnȝnȝomȝm, to requite, or make amends for.

Łojȝe, a flame.

Łojȝceanta, fierce, fiery, blasting.

Łojȝcȝon, a locust; łojȝcȝon lūajȝe ljonmarȝa do ljonad na nȝajȝe aȝur na njonad, the places were all filled with swift locusts.

Łojȝȝe, burnt; *potius* łojȝȝe.

Łojȝȝjm, to burn, to singe, &c.; łojȝȝȝearȝ jȝad, they shall be burned.

Łojȝȝneay, burning.

Łojȝȝ, a flame.

Łojȝȝ, a fox.

Łojȝȝneán, burned corn; aȝán łojȝȝneán, bread made of oatmeal, the oats of which had been singed, as is usual.

Łojȝȝeamȝj, slothful.

Łojȝȝtȝn, a lodging; also a booth, or tent.

Łojȝ, or lot, a wound, an ulcer, or bruise, also a plague; annyȝn ȝēucȝjđ an ȝazart an łojȝ, then the priest shall see the plague; má bȝon an łojȝ aȝ ȝearȝ no aȝ mȝnađȝ jonna ccean, if a man or woman hath the plague upon the head.—*Levit.* 13.

Łojȝeđȝ, nettles.

Łojȝealȝaȝne, a rioter, or debauched fellow.

Łojȝm, to hurt or wound; má łojȝtean daȝm ȝearȝ no đean, if an ox gore a man or woman; an tē łojȝteay, he that is wounded.

Łom, bare; also lean.

Łomad, baldness; also shearing or

shaving.

Łomad̃ and łomajm, to shear, to shave, or make bare; łomad̃ caōnac̃, to shear sheep; also to plunder or pillage; łom̃fujō rē an t̃j̃n, he shall plunder the country; jãm łomad̃ an long-ŗoj̃ñt, having plundered the palace.

Łomadōj̃n, a shearer; also a plunderer.

Łomaj̃n, a shield.

Łomán, an ensign, or banner.

Łomaj̃r̃teac̃, bare, bald, shorn.

Łománac̃, a bald man.

Łomaj̃, a fleece of wool; łomaj̃a, *idem*.

Łomaj̃zaj̃n, a devastation, or ravaging.

Łomaj̃ñt, a peeling, a shearing; *vid.* łomad̃.

Łomaj̃ñta, shorn, shaved; also peeled.

Łom-ćoj̃nac̃, barefoot.

Łommaj̃ and łomlaj̃m, to rub, chafe, or fret.

Łomna, a cord or robe.

Łomnoćd̃, naked, stark-naked.

Łom-noćduj̃ż̃e, nakedness.

Łomnōj̃n, a harper.

Łomoj̃, a shorn sheep.

Łom̃nac̃, a fleece of wool.

Łom̃ta, peeled, or stripped.

Łom̃tōj̃n, a barber, a shearer.

Łōn and łōnn, food, provision; also a viaticum; łōn-ćapaj̃ll, baggage-horses.

Łōn, or łun dũb̃, an ouzle, or black-bird.

Łōn łaj̃ñż̃e, hip and thigh.

Łonaj̃ō, he grew red, or coloured up.

Łonaj̃ż̃, a scoff or jest.

Łonaj̃ż̃án, (O'Łonaj̃ż̃áj̃n,) the name of a family, which derives its descent from Ōonćuan, younger brother of b̃r̃jen b̃ōj̃ñbe, king of Ireland in the beginning of the eleventh century. This

family were the ancient proprietary lords of the towns of Caher, Rehil, and the adjoining lands, till the fourteenth century, when they were dispossessed by high hand by the Butlers, ancestors of the lords of Caher

Łonća, a larder, a buttery.

Łong, the fish called ling.

Łong, a ship. ✕

Łong, a cup.

Łong, a bed.

Łong, the breast.

Łong, a house, or residence; hence long-ŗoj̃ñt; *vid.* ŗoj̃.

Łongad̃, a casting, or throwing.

Łongaj̃n, or longaj̃n, a ship's crew.

Łongaj̃m, to devour, or destroy.

Łongaj̃, banishment.

Łongb̃riaj̃ne, the prow of a ship.

Łong-ŗoj̃ñt, a palace, or royal seat; also a fort or garrison; also a camp, or sojourning place; ɔaj̃ñz̃ rē a long-ŗoj̃ñt, he plundered the king's seats.—K.

Łonłoj̃ñż̃ean, the gullet or throat; also any pipe.

Łonn, strong, able, powerful.

Łonn, anger, chol̃er; ba łonn ȳe Iud̃aj̃ż̃j̃b̃ an ñj̃ō adūbaj̃ñt Nj̃-codemuj̃, the Jews were angry at the words of Nicodemus.—

L. B.

Łonnaaj̃m, or łonnaj̃ż̃j̃m, to be strong or powerful; also to reside, to dwell, or sojourn.

Łonnōzaj̃n, a passionate youth.

Łonñnac̃, bright, shining; cloj̃-đeam̃ łonñnac̃, a glittering sword, also brave, illustrious.

Łonñraj̃ż̃j̃m, to shine, to be bright; ña łonñraj̃ż̃e ad̃ an ȳoluj̃ aj̃n, let not the light shine upon it.

Łonnūż̃ad̃, an abiding or continuance; also a dwelling or sojourning.

Łōr̃, or leōr̃, sufficiency, enough; aj̃ łōr̃ ȳj̃n, that is enough; Gr.

- λαυρός, *copiosus*.
 Λοις, murder; also fierce, cruel.
 Λοι-δαοταρν, sufficiency.
 Λοις, progeny or offspring; γῆαν
 αἰυρ λοις οἶτε, a macájn, may
 you be blessed, good youth, with
 prosperity and progeny.
 Λοις, a footstep or track; αἱ λοις
 na γῆαν, after, or in imitation of
 the ancients.
 Λοις, blind.
 Λοις, a troop or band.
 Λοιςα, a leg, the shin; also a stalk
 of a plant; λοιςα εἰαῖρν, the
 body of a tree; le λοιςγνῖβ ἰῖν,
 with stalks of flax; λοιςα εἰαῖ-
 ρα, a ploughtail.
 Λοιςαδ, a searching, or inquiring.
 Λοιςαῖρν, to seek or search.
 Λοιςαῖρνεαδ, a seeking, or pur-
 suing.
 Λοιςάναε, a sluggard.
 Λοις-βεῖρν, a leg-harness.
 Λοιςγῖρν, to wound.
 Λοῖ, the point or end of any thing;
 λοῖ αἰαῖρλε, the tip of his
 staff.
 Λοῖ, a tail; γον αἱ λοῖ, with its
 tail; Wel. *lhost*.
 Λοῖ, sake; αἱ βῦρν λοῖ, for your
 sake; αἱ λοῖ, by virtue of; αἱ λοῖ
 αἰλῶδῖρν, by virtue of his sword;
 αἱ λοῖ αἱ νεῖρν, by his strength.
 Λοῖαδ, a kneading-trough.
 Λοῖεαῖρν, a frog; plur. *λουῖγῖονν*;
 λοῖγαν, *idem*.
 Λοῖς, lame; also blind.
 Λοῖςαδ, a burning, a scalding, or
 searing; le λοῖςαδ γαδῖρτε, with
 the scorching of a blast.
 Λοῖςαδ and λοῖςαῖρν, to burn, to
 singe, &c.
 Λοῖγαν, childhood.
 Λοῖ and λοῖτε, a wound, a hurt, or
 bruise.
 Λοῖ, a whore, or prostitute.
 Λοῖαδ and λοῖαῖρν, to hurt, to
 wound; also to commit fornica-
 tion.

- Λοῖαῖρν, a ruining; also a cutting
 or mangling.
 Λῶταῖρν, or λῶδαῖρν, they went.
 Λοῖαῖρν, rather local, the plant call-
 ed brooklime; Lat. *anagallis*.
 Λοῖαῖρν, a congregation, or assem-
 bly.
 Λοῖαῖρν, a chaldron.
 Λοῖαῖρν, cloth, raiment.
 Λοῖτε, a drinking party.
 Λῦ, or λῦγα, little, small; also less,
 smaller.
 Λυα, a foot; also a kick.
 Λυα, an oath; Wel. *lhu*.
 Λυα, water.
 Λυαε, price, wages, hire.
 Λυαεαῖρν, a rush, or rushes.
 Λυαεαῖρν, to hire; δο λυαεῖρνεαδ
 εἶ, he was hired.
 Λυαεαῖρμάν, a pigmy.
 Λυαεαῖρν, a light, or lamp.
 Λυαεῖρν, precious, excellent.
 Λυαεῖρν, of rushes; γῖλῖαδ λυαεῖρν,
 a mountain at the borders of the
 County of Limerick and Kerry.
 Λυαδα, the little finger.
 Λυαδ, motion.
 Λυαδαῖρν, to speak or hint; *νῖ*
 λυαδῖρνεαῖρν γαδ, they shall not
 be hinted; also to be in mo-
 tion.
 Λυαδῖρν, to report.
 Λυαγα and λῦγαδε, less.
 Λυαγαῖρν, a reward.
 Λυαγῖλαῖρν, fetters.
 Λυαγῖτα, the gout.
 Λυαῖρν, coition, copulation.
 Λυαῖρνεαδ and λυαῖρνεαδ, a re-
 ward.
 Λυαῖρνεαδ, the little finger.
 Λυαῖρν, pleasant, cheerful.
 Λυαῖρν, lead; plumma λυαῖρν, a
 plummet.
 Λυαῖρνεαδ and λυαῖρν, as soon as.
 Λυαῖρνεαδ, full of gestures, a mi-
 mic.
 Λυαῖρνεαδ, volubility, specially
 applied to the faculty of speak-
 ing; on λῶ τῦγ Ὀῖα λυαῖρνεαδ

neact a tteangajn dojb, fea-
dayt majt azur olc do labnad,
from the day whereon God gave
them a volubility of speech, they
can speak both good and evil. —
L. B.

Luajm, an abbot; *vid.* luam.

Luajmngjte, a wave offering.

Luajmneac, leaping, jumping, ac-
tive; matzamaajn luajmneac, a
ranging bear; cnojde luajm-
neac, a panting heart.

Luajt, dust, or ashes.

Luajtne and luajtnean, ashes.

Luajtneac, luajtneamajl, and lu-
ajtneanta, dusty, covered with
dust or ashes.

Luajtnead, dust, ashes.

Luajtnean, the same.

Luamajn, a veil.

Luamajn, a stirring; also a being
in motion.

Luam, an abbot, or prior; luam ljr
mojrl, the abbot of Lismore.

Luam, or luamajne, a pilot.

Luamnaac, or luajmneac, volatile;
an teun luamnaac, a flying bird.

Luamnaad, an abbotsip.

Luana, a loin; also a kidney.

Luana, a lad, a warrior, or cham-
pion; also a son.

Luana, a greyhound.

Luana, the moon; dja luajn, Mon-
day; *dies lunae*.

Luanaajrg, fetters or chains.

Luanaajgba, fettered, chained.

Luajrac, fetters.

Luajrda, vulgar, common.

Luay, swiftness; le luay a cor,
by his swiftness; do tejt ye da
luay, he stole away as swiftly as
he could.

Luayrac, moving, rocking.

Luaygad and luaygajm, to swing,
move, or jolt, to rock a cradle.

Luayzanaac, used to swing or jolt.

Luayzanaad, the act of rocking a
cradle or swinging.

Luayzan, a cradle, or any other

instrument for jolting.

Luayzanajde, a rocker or swinger.

Luat, the foot.

Luat, swift, nimble. X

Luat, activity, agility; tne jomad
luat a cujrp, by his great ac-
tivity of body.

Luata, of or belonging to ashes.

Luataad, a hastening, or making
haste.

Luataajm, to hasten, to make haste;
luatuigjrb, hasten ye, or dis-
patch ye.

Luat-gajne and luat-gajne, joy,
gladness, &c.

Luat-gajnead, a rejoicing.

Luat-gajrjm, to rejoice, or be
glad.

Luatmajr, swift or active.

Luatmajne, a race-horse.

Luat-majrac, a riding-messenger
in post.

Lub and luba, a thong, a loop;
hence it means a snare, or any
deceit in general.

Lub, a plait or fold; also craft, de-
ceit, subtlety.

Lubaac, sly, cunning, subtle.

Lubajne, a crafty or ingenious fel-
low.

Lubam, to bend or incline, to turn
or twist, to warp; do lub ye a
boza, he bent his bow.

Luban, a hoop, a bow.

Luba, the body; hinc lubnaaca, or
lujbneaca, the parts or members
of the body.

Luban, or loban, a leper.

Lubzort, a garden.

Lubna, the leprosy; also any weak-
ness or infirmity. X

Lubna, work.

Lubnaac, leprous.

Luc, a mouse; luc fmanneac, a
rat; plur. lucajrg; Corn. logaz;
its dimin. is lucodg, a young
mouse; lucfejr, a shrew or field-
mouse.

Luc, a captive, or prisoner.

Lučajr, a glittering colour, brightness.

Lučarman, a pigmy.

Lučbju, a white head of hair.

Lučd, folk; it answers the French gens very nearly; lučd feayujž-eačta, spies, or scouts; lučd bjajt, idem; lučd fjonžojle, parricides.

Lučd, a pot, kettle, or chaldron; ex. a lučt no lučd γάλτε jār γūde feaycaj, she was fed out of a salted or larded pot after vespers, or sunset.—*Brogan in Vit. Brigittæ.*

Lučd, or lučt, a quantity of any thing; as, lučd mo žlajce, my handful; also the loading of a ship or boat, or any load.

Lučlann, a prison.

Lučmajne, abundance.

Lučtajne, a gulf, a whirlpool.

Lūd, appearance; ojr nj dajne Antčrjojt, ačt djabal fō lūd dajne, for Antichrist is no man, but a devil in man's appearance.—*L. B.*

Lūždajžjm, to lessen or diminish.

Lūža, less, least.

Lūža and lūjže, an oath.

Lūža, thirst; also want.

Lūžnay, the month of August; lā lūžnaya, the 1st of August.

Luj, a bough, or branch.

Lujb and lujbean, an herb; plur. lujbeanna; le lujbeannajb γε-αῖβα, with bitter herbs; μαοτάν ož lujbe, a bud of an herb.

Lujbeančorac, having toes or fingers and legs; from lujbne, fingers, and coj, a foot.

Lujbne, a dart or spear.

Lujbne, the fingers or toes.

Lujbne, a shield.

Lujb-þjajrt, a caterpillar.

Lujbjjžjm, to arm with a coat.

Lujbjn, a crafty fellow; also a handsome woman, i. e. one who has fine hair.

Lujbjneacđ, craftiness, cunning.

Lujd, he went; also he died; do lujd brijžjd, Bridget died, or Bridget being dead: from an old verb lujdjm, which hath no other tenses.

Lujd, jariam lōrep azur a ben neōmpa zo bejtjl luda dejm-nead an čjora azur djarjad tjže leapta, Joseph and his wife went afterwards to Bethlehem of Juda to pay the tribute, and called for a lodging.—*L. B.*

Lūjde, a lying; a situation or position; also a going; also death; jār lūjde Mhujnčjortajce, after the death of Mortogh; jār lūjde jon rnajde rluažta, post obitum patrocinator multitudini, Brogan; rectius lūjže; Goth. ligan, or lican, jacere; Alem. ligen; Belg. liggen; Dan. ligge; Gr. λεγομαι, cubo: hence lectus, a bed.

Lujdjd mjntjnn, I am content or pleased; placet mihi.

Lūjdjm, to lie; do lujž rē, he lied.

Lūjdjm, or lūjžjm, to swear solemnly.

Lūjdjn, the little finger; Wel. lhu-dun is the young of any animal.

Lujž, the genit. of loč; an lujž, of the lake.

Lujže, a proof; plur. lujžče.

Lujže, a chaldron, or kettle.

Lūjže, a lying; Goth. līga, lectus, cubile. This word is ill-spelled lūjde, qđ. vid.

Lūjžeacān, an ambuscade, or ambush.

Lūjžjm, to tear or rend; annjrn mod lūjžeyrtar ojnčjonnač na γαζαρt a ēuđac, then the high priest rent his garment.—*L. B.*

Lūjžjoč, lying.

Lujm and lejrn, milk.

Lujmajn, a target, or shield.—*Pl.*

Lujmljnn, a stream of milk.

ლუმნეაჲ, the town of Limerick.
 ლუმნეაჲდა, an ensign or shield-bearer.
 ლუნ, a sword or spear.
 ლუნგბერეაჲ, a shipwreck.
 ლუნგ-ბერეჲ, to suffer shipwreck.
 ლუნგოჲ, a navy or fleet.
 ლუნგრეოჲაჲ, a voyage by sea.
 ლუნჲაჲ, a sword-fish.
 ლუნნე, anger; also mirth.
 ლუნნეაჲ, merry, jovial.
 ლუნნოჲ, music; ლუნნოჲ დო ბო-
 დაჲ, music to the deaf.
 ლუნეაჲ, or ლუნეაჲ, a coat of
 mail; Lat. *lorica*; gen. ლუნეჲ;
 Gr. *λορικιον*, and the vulgar Gr.
λουρικη; Lat. *lorica*, and Wel.
lhyrig.
 ლუნ, the quicken-tree: hence it is
 the name of the letter l.
 ლუნ, a hand.
 ლუნჲ, to drink; ჯუნ ლუნატ, that
 they drank.
 ლუნჲ, to dare, to adventure.
 ლუნოჲ, bad, naughty, evil.
 ლუნე, a flame, a flash; also a
 blush; ტანეჲ ლუნე ან, he
 blushed.
 ლუნე, swiftness, speed.
 ლუნაჲ, a soldier.
 ლუნაჲ, a veil, or coarse cover; a
 sackcloth.
 ლუნაჲ, a diver.
 ლუნ, a ship; *vid.* ლუნ.
 ლუნაჲ, a swine.
 ლუნაჲ, the name of that sister of
 St. Patrick who was brought
 into Ireland along with him, and
 sold into captivity in the County
 of Louth, then called *მაჲ-მუნ-
 ტენე*.
 ლუნ, the end.
 ლუნა, the shank of the leg.
 ლუნა, see! behold!
 ლუნ, an herb, a leek: its dimin. is
 ლუნჲ; Wel. *lhyseijn*; pl. ლუნ-
 ნაჲ; ლუნოჲ, the herb fox-
 glove; Lat. *digitalis*; ჯუნლუნ,
 the herb clivers; Lat. *aparina*;

ჯუნლუნ, the herb groundsel;
 Lat. *senecio*.
 ლუნაჲ, of or belonging to herbs.
 ლუნა, a lustre, or the space of
 five years.
 ლუნა, infancy.
 ლუნა, a cave, or subterraneous
 vault.
 ლუნა, blind; Lat. *luscus*; ex.
 ჯეაჲ ლუნა რა ტუნა, he
 healed the blind and the lepers.
 —*Vita S. Patric*.
 ლუნაჲ, a caterpillar; ლუნუნ-
 ნოჲ, the same.
 ლუნაჲ, a procession.
 ლუნაჲ, or ლუნა, a troglodite,
 or one that lives in caves.
 ლუნა, to lurk, &c.
 ლუნაჲ, an herb; ლუნა ნა ჯუნე
 ბუნეჲ, bear wortle berries; Lat.
radix idaea putata, sive *uva*
ursa. In Scotland they call it
lus na breilag; perhaps Doctor
 Merret's *vaccinia rubra foliis*
myrtinis crispis, may not be a
 different plant.
 ლუნა ნა რეონ, the plant clown's
 all heal; Lat. *panax colomi*.
 ლუნაჲ ნა რეალოჲ, berry-bearing
 heath.
 ლუნაჲ, an herb-charm.
 ლუნაჲ, a flatterer, a pick-
 thanks.
 ლუნაჲ, to flatter.
 ლუნ, longing, earning; დო ბჲ ა
 ენოჲ აგ ლუნ, his heart longed,
 or his bowels did yearn.
 ლუნაჲ, the sinews or veins; აგ
 რუნა ა ლუნა აგუნ ა ეუნ რუნ-
 ნო, rubbing their sinews and
 veins.—*K*.
 ლუნაჲ and ლუნაჲ, joy, glad-
 ness, rejoicing; ლუნაჲ ენოჲ-
 ჲე, with gladness of heart.
 ლუნაჲ, glad, joyful.
 ლუნა, quick, nimble.
 ლუნაჲ, more active or nimble.
 ლუნაჲ, nimbleness.

REMARKS ON THE LETTER M.

M is the tenth letter of the Irish alphabet, and is counted among the strong consonants, called *conroyneada teanna*; but when aspirated, among the light consonants called *conroyneada éadroma*, and then has the force of *r* consonant; as, a mátaim, *his mother*, a maizdjon, *his virgin*, are pronounced a rátaim, a rajzdjon; it is called *Muin*, from *mujn*, the vine; Lat. *vitis*. As to its figure in the Irish and old Saxon, it resembles the Heb. מ, so called from the sound. It is often prefixed by an apostrophe (which cuts off the vowels annexed to it) to the beginning of nouns, whether they begin with vowels or with consonants, and then signifies *my* or *mine*; as, m'anam, *my soul*, i. e. mo anam; m'eóluir, *my skill*, i. e. mo eóluir; m'feair, *my husband*, i. e. mo feair, &c., wherefore it may be well called a præpositive pronoun. It is also added to verbs in the present tense, first person; as, léjzjm, *I read*, i. e. léjz me; múnajm, *I teach*, i. e. múnajd mé; Lat. *moneo*, &c.; and in this latter sense it may not be improperly called a subjunctive pronoun. We think it well worth observing here, that our language bears a perfect resemblance in the disposition of its pronouns to the manner of ordering them in the Hebrew; for the latter divide them into two classes, which they respectively called *prefixa* and *suffixa*, or præpositive and subjunctive pronouns: the præpositive are set before words, and the subjunctive are written in the end of words; both equally determine the person. M, when aspirated, is often confounded by our copyists with *b* aspirated, because they both sound like *r* consonant, as the Irish of a river is written amán, and more frequently, but abusively, abán, as also in the words uáman and uában, *fear, horror*. In these and the like doubts we should always have recourse to other languages, wherein we may find the radical letter; thus when we consider that *amnis* in Latin is the appellative of a river, and that φοβον in Greek is the appellative of fear, we may safely conclude that *m* is the radical letter in the former, and β in the latter; and consequently that the one should be properly written amán, and not abán, and the other uában, and not uáman. The like doubt often arises in the middle of certain words, where *d* and *z* are indifferently written; as for the Irish of a face or complexion we commonly write aζaδ, and very rarely adaδ; but by consulting the Greek we see it written εδος, and thence may be convinced that our Irish word should be properly written adaδ, and not aζaδ. M is often set before *b* in the beginning of words, in which case *b* is not pronounced, although it be the radical letter; as, a mbliazana, *this year*, a mbéara, *their manners*, a mbrijátra, *their words*, are pronounced a mliazana, a méara, a mrijátra: *b* is sometimes changed into *m*, as bean, *a woman*, genit. mnáoj, and plur. mná, mnájb; bō, *a cow*; genit. mujn, as don mujn. We find that the Æolians instead of μ often wrote β and π, which, as has been observed in their own places, are almost identically the same letter; as Gr. βελλειν for μελλειν, Lat. *debere*; Gr. πικκυλος for μικκυλος, Lat. *parvulus*; hence the Italians retain *piccolo*, to signify little; and again they write μ instead of

β and π, as μαθουσα for παθουσα, Lat. *patiens*; and Lat. *somnus*, from Gr. *υπνος*. The Latins familiarly eclipse *b* in some words, as for *submitto* we pronounce *summitto*; wherefore we should be the less surprised if such indifferences and dubious words be found in a language so much neglected and uncultivated as the Irish language has been for some ages past. It is to be noted, that though *m* aspirated is frequently substituted in the place of an aspirated *b*, and *vice versa*, yet it is through want of judgment in the writer, inasmuch as the vowel or vowels which precede the latter, are pronounced with a stronger, clearer, and more open expiration than those that precede the former. This difference of pronounciation is sensibly observable, for example, between *τρεαβ*, a tribe, and *leam*, insipid, as well as between *γελabuide*, a slave, and *γναμuide*, a swimmer.

Μά and μάδ, if; μά τά, if so;
Corn. *ma*, if.

Μά, a breach.

Mac, a son; genit. *mje*, and plur. *macra*, young men; *mac-mje*, a grandchild. It is sometimes used also for the young of brutes; as, *brómác*, mac an agha; *mac-tjre*, a wolf; *mac-leabajr*, a copy of any book. It is prefixed to the name of several great families in Ireland.

Mac, clean, pure, &c.

Maca, dom *maca-γamla*, of my equals.

Macajm, to bear, to carry; to treat as a child, to treat fondly.

Macám, a youth, a lad; *macán*, *idem*; ex. *macán γέ mbljadan* *déag*, a youth of sixteen years.

Macánta, mild, honest; *γeap macánta*, an honest man, a man without guile; literally, child-like, innocent.

Macántay, or *macántaod*, honesty.

Macaom, a youth or lad; Lat. *juvenis*; also a young girl; *macáom mná*, a young lady; *macáom bújllyg*, a civil boy.

Mac-cojonne, a daughter-in-law.

Maça, a plain for an army to fight

in; *macajre*, *idem*; Gr. *μαχη*, *pugna*; now commonly called a milking-place.

Maça, a Royston crow; *mol maça*, a flock or flight of crows.

Maçajr, a plain; also a battle.

Maçajre, a fine level field or plain, commonly said of a field of battle; *vid. maça*.

Macdual, a sponge; *no nje aon dona mjeadaib agur do mad fjon γeapb a macdual for njn γlayte*, *go ttaγud do loja dá ol*, i. e. one of the soldiers ran, and presented vinegar from a reed out of a sponge unto Jesus for his drink.—*L. B.*

Macloz and *maclag*, the womb, or matrix.

Maet, a wave, or surge.

Maetnad and *maetnajm*, to deliberate on, to consider of; *map do beje mōpan ag maetnad opt*, so as that many were astonished at thee.

Maetnam, wondering; also deliberating.

Macujl, a spot, defect, stain, or blemish; Lat. *macula*.

Mac-leabajr, a copy.

Mac-majnjzeac, the fish called escallop, or the scollop fish, a

shell-fish.

Macnar, licentiousness, wantonness; also kindness, fondness.

Macnarac, or macnarreac, wanton, also tender; go macnarreac, fondly, tenderly.

Macojm, a stranger.

Macra, young men, or a band of young men, also male children; do mužad an macra le Iorūajd, the male children were killed by Herod, macrajde Ejjynn, *infantes mares Hibernie*.

Macrajd, a disease, or distemper.

Macrayac, peevish, saucy.

+ Macrejl, the fish called mackerel; macrejl, *idem*.

Macramajl, the like, or the same, such as, &c.

+ Mactad, a slaughtering, slaughter, also to slaughter or butcher; Lat. *macto*.

Mactad, a wondering, or surprise.

Mac-tožad, adoption.

Mac-tjne, a wolf; literally the son of the plain, or country.

Mad, a hand.

Madad, or madrađ, a dog; madad juđd, a fox; madad alla, a wolf.

Mad, if.

Mad, an ecstasy, or trance.

Mad, for mág, a plain, or field.

Mad, be it; dá mad, if it were; go mad, I would it were.

Mađa, unlawful, unjust.

Mađam rejene, a rupture; *hernia*.

Mađam, or mađm, a breach, a battle, also a derout; gen. mađma, and plur. mađmann and mađmana; jmteact na mađma, a retreat from battle, also a flight; mađm, or majđm ɣlējbe, a sudden eruption of waters out of a mountain.

Mađ-beaz, few, little, a small share; ex. nō ejjonɣat ule act mađ-beaz azur bajn-ɣljoct cejn-mota matžamujn, their posterity

dwindled away to a few, and some descendants of their daughters, except Mahon and his posterity.—*Vid. the Mulconnerys in their genealogy of the O'Briens of Carrigoginneall*. The word na mađ, or náma, is often set in the end of a phrase or sentence, and signifies only, alone; nj njt topa for flejɣɣ djob act for flejɣɣ Anon nama, no fruit appeared on any other rod except on Aaron's rod alone.—*L. bpeac*.

Mađmad, an eruption, or sally.

Mađmann, a skirmish.

Mađna, the herb madder. +

Mađrađ, a dog, or mastiff; mađrađ alla, a wolf.

Mađramajl, of or belonging to a dog; an pealt mađramajl, the dog-star.

Mazađ, cōɣe mazađ, the province of Connaught.

Mazađ, mocking, jeering; peap mazađ, a scoffer.

Mazamajl, joking, scoffing.

Mág, a plain, a level country. This Celtic word is Latinized *magus* by the Roman writers in the names of places, as *Rotho-magus*, *Novio-magus*, &c.; Wel. *maes*. Our modern writers have corrupted it into *moj* and *muigh*.

Mág-adajn, a plain or field of adoration or worship, where an open temple, consisting of a circle of tall, straight stone pillars, with a very large flat stone called cɣomleac, serving for an altar, was constructed by the Druids for religious worship. These Druidish temples, whereof many are still existing in Ireland, were built in the same manner with that which was built by Moses; as it is described, *Exod. 24. 4* consisting of twelve stone pillars and an altar; but the object or

the Druidish worship, at least in ages much later than the primitive times, was not, without doubt, the true God. Several plains of this name, მაჭ ადაჲ, were known in Ireland, particularly one in the country now called the County of Clare, where the kings of the O'Brien race were inaugurated; another about four miles northward of Cork, now called ბეალ ატა მაჭ-ადოჲ, from which the valley called ჳლან-მაჭ ადაჲ, derives its name.

მაჭ-ბრეაჲ, now called Fingal, between Dublin and Drogheda, which anciently belonged to Meath.

მაჭ-ბრეატაჲ, a district of the Queen's County, the ancient estate of a tribe of the O'Kellys.

მაჭ-გაჲბლე, a district of ადობ-გაჲლე, in the County of Kildare, anciently possessed by the O'Keilys.

მაჭ-რტე, a district of the County of Derry, possessed by the Mulbreasals and the O'Buyles.

მაჭ-ლანა, a territory of the County of Antrim, the ancient estate of the Mac-Leans.

მაჭ-ლჲე, a part of the County of Dublin, the ancient property of the O'Brachanes and other tribes.

მაჭ-ლუჲგ, a famous place in the County of Roscommon, the ancient patrimony of the Mac-Dermods.

მაჭ-მაჲრტემნე, now the County of Louth, or the greater part of it.

მაჭაჲ, fish-fry.

მაჭაჲ, a word or expression.

მაჭუჲგე, a winter-lake.

მაგლოტუჲ, ღო ჳლაც რტე მაგლოტუჲ, he cherished.

მაოცნე, kindred, relations; hence ცანმაჲცნე, a progeny or off-

spring; also a tribe or clan.

მაჲდე, a stick, wood, timber; მაჲდე რნჲომა, a spindle.

მაჲდედჳ, the shell called *concha veneris*.

მაჲდედჳ, a midwife.

მაჲდეან or მაჲჯდეან, a virgin, a maid.

მაჲდეანარ, virginity; also maiden-head.

მაჲდჲ, a battle, or skirmish.

მაჲდმ, a breach, eruption, or sally; also flight; მაჲდმ ლე ჳა-დჲდჲლ აჲ ჳალაჲბ, the defeat of the English by the Irish.

მაჲდმ, to tear or burst.

მაჲდჲმ, or მაჲჯჲმ, to be broke in battle, to be routed; აჳარ ღო მაჲჯეად ოჲრტა, and they were routed.

მაჲჯ, an affected attitude and disposition of the head and countenance, with a proud gait, &c.; thus it is said of a woman, ღო ცჲრ რჲ მაჲჯ. აჲრტე რტეჲ, or a ტა მაჲჯ აჲრტე.

მაჲჯეამჲჲლ, or მაჲჯჲჲლ, affectedly proud as to the exterior.

მაჲჯეან, a place.

მაჲჯჲმ, to defeat, to break an army; ღო მაჲჯეად არ ჳალაჲბ, the foreigners were defeated.

მაჲჯჲრტჲ, a master; Lat. *magister*.

მაჲჯჲრტჲეარ, a mistress; Lat. *magistra*.

მაჲჯჲრტჲოცტ, mastery; also magistracy; Lat. *magistratus*.

მაჲჯნე, great. ✕

მაჲჯნეარ, a field.

მაჲჯნე, a salmon.

მაჲჯნელეუნ, a salmon-trout.

მაჲლჲ, malice; Lat. *malitia*. ✕

მაჲლჲეაძ, malicious.

მაჲლ, delay; ჳან მაჲლ, without delay; მაჲლლე, *idem*.

მაჲლლე, together with; მაჲლლე რჲა, with her; მაჲლლე რჲბ, along with you.

Maſll-*trjallac*, slow, tedious.

Maſn, the morning or day; Lat. *mane*; hence *reac̃t-maſn*, a week, or seven days.

Maſn, the hand; corruptly *maſm*; ex. *lan dō maſme*, instead of *lan dō maſne*. This word is still preserved in compounds, as *maſ-nobaſn*, handicraft; *maſneōg*, a glove; *maſnc̃ſn*, a main-handed person.

Maſn-*bj̃teac̃*, crafty.

Maſnc̃lle, a sleeve; from *maſn*, the hand, and *cjle*, or *cajlle*, or *cal*, a keeping or laying.

Maſneāc̃na, negligence, inattention.

Maſneāc̃tnac̃, indevout; negligent in spiritual affairs.

Maſneōg, a glove; Wel. *meneg*.

Maſnj̃g, foolishness, madness; Gr. *μανια*, *furor*, *insania*.

Maſn̄j̃r, a lance, a spear.

Maſnneamajl, early.

Maſnreac̃, or *maſnd̄reac̃*, a booth, a hut, a fold; *ō maſnrỹg na ccaōmãc̃*, from the sheep-folds; Gr. *μανδρα*, *caula*, *stabulum*.

Maſnye, maintenance.

Maſnyēap, a manger.

Maſnb̄ḡnejm, the morphew, a disease.

Maſneayajl, life.

Maſneun, a small salmon.

Maſn̄g, woe; a *maſn̄g d̄uj̃te*, woe unto thee.

Maſn̄geac̃ and *maſn̄gneac̃*, woful, sorrowful.

Maſn̄gn̄j̃ḡjm, to groan, to bewail.

Maſnj̃m, to live; *dō maſn̄ rē*, he lived; *go maſn̄d̄ an r̄j̃ḡ*, God save the king.

Maſn̄lj̃m, to bruise, to crumble.

Maſn̄n, to betray.

Maſn̄ēalac̃, a pilot or mariner.

Maſn̄t̄j̃onãc̃, a martyr.

Maſr, a lump or heap.

Maſr, or *meay*, an acorn.

Maſrcaoj̃n, a lump.

Maſre, an ornament, bloom, beauty.

Maſre, food, victuals; *maſre daōjne n̄j̃r tojmlead*, *S. Fiechus in Vit. S. Patricii*; he did not eat of immolated food, or the food of Gentiles.

Maſreac̃, fair, handsome; *maſre-amajl*, *idem*.

Maſreac̃d and *maſream̄lac̃d*, elegance, handsomeness.

Maſreac̃d, then, therefore.

Maſrj̃ḡjm, to adorn, to deck out.

Maſrlead, reviling, disparaging; *n̄j̃ maſrleōc̃a tū*, thou shalt not revile.

Maſrteōg, the mastick-tree.

Maſrte, a churn.

Maſrtr̄jūḡaj̃m, to churn.

Maſt, good, excellent; *go maſt*, well; Wel. *mad*, and Arm. *mat*.

Maſte, chieftains; *dō maſtj̃b̄ mū-maſn*, to the chieftains of Munster; *maſte clojnn Iſrael*, the chiefs of the children of Israel.

Maſteac̃ay, forgiveness, pardon.

Maſteam, an abatement or slackening; ex. *ej̄ineye cean n̄jm*, *cean maſtj̃m*, *S. Brogan in Vit. S. Brigidæ*, she gave alms without bitterness and without slackening, i. e. continually and without intermission.

Maſteam̄nay, forgiveness, pardon; *maſteam̄nay na b̄peac̃aj̃b̄e*, the remission of sins.

Maſteay, goodness.

Maſteay, sorcery.

Maſt̄meac̃ay, pardon, forgiveness.

Maſt̄jm, to forgive.

Maſt̄r̄ēan, an aunt.

Mal, or mall, slow, dilatory.

Mal, a king, or prince.

Mal, a poet.

Mal, a soldier or champion.

Mal, a tribute, tax, or subsidy.

Māla, a bag or budget, a mail; *māla aōd̄aj̃re*, a shepherd's bag.

Mala, an eyebrow; *le malaj̃b̄ a*

ŕŭl, with his eyebrows; also a brow, as mala an čnoje, the brow of the hill.

Malajit, change, exchange, alteration.

Malajtač, mutual, reciprocal.

Malajtažjm, to change, or take exchange; do malajtažjy, they traded; do malajtažjdeaj, they exchanged.

Malajtūžad, an alteration, or exchanging.

Malcaj, a porter or bearer of burdens.

Malcajneacda, of or belonging to the market.

Malcajneay, sale.

Malcam, to bear or carry.

Malčodač, one that sups or dines late.

Malčtajne, a porter.

✓ Mall, slow, dilatory; Lat. *malus*; mall čum fejže, slow to anger.

Malŕačd, a curse.

Mallūžjm, to curse.

Mallujže, or mallujžče, cursed, accursed.

Malōjd, a flail; also a scourge; also a thong.

Malŕajjm, or malajtajm, to exchange or barter wares.

Malŕatōjŕ ajŕjžjd, an exchanger of money, a banker.

✓ Mām, the hand or fist; Lat. *manus*; lān mājme, a handful.

Mām, vile, base.

+ Mām, a mother; mo mām, my mother; Wel. *mam*, Heb. מם, *ma-ter*, Angl. *mama*.

Mām, might, power.

Mām, a hill or mountain; also a gap or pass through mountains.

✓ Māma, a breast, or tit; Lat. *mamma*.

Māma, alone.

Māmay, might, strength, power.

+ Māna, the hand; Lat. *manus*.

Māna, a cause or occasion.

Manac, a monk or friar; Gr. *μοναχος*, and Lat. *monachus*; gen. *manajž*; Arinor. *manach*, and Wel. *mynach*.

Manajžjy, or manaojy, a spear or javelin.

Mānama and lāmazān, a glove.

Mančac, of or belonging to monks.

Mančnum, a cheese-mite.

Mandŕacac, a mandrake.

Manž, moroseness, sourness.

Manž, a bag or budget.

Mann, wheat; also food, bread; like the word *manna*.

Mann, a wedge; ŕeact *manna* dōj, seven wedges of gold; also an ounce.

Mann, a sin; also bad, naught.

Manntac, tongue-tied; one that muffles or stutters, or one that has lost the foreteth.

Manŕac, a sheepfold.

Manŕad, destruction.

Manŕay, motion, &c.

Mānta, bashful, modest.

Māntac, bashfulness.

Māntajne, a lisping person.

Maojdm, a hard word.

Maojčmeac, vain-glorious.

Maojčead and maojčeam, proclaiming, boasting; noč maojčd, who boasts, *Prov.* 20. 6; ná maojčd tū fejn, boast not thyself, *ibid.* 27. 3; also upbraiding, *Sam.* 15.

Maojle and maojleac, baldness; maojle is more bald.

Maojljnn, the summit or the brow of any ridge or hillock, as maojljnn a čnoje.

Maojl-ėadanac, bald-pated.

Maojn, love, esteem.

Maojn, worldly substance.

Maojŕeact, stewardship.

Maojy, a pack, or bag.

Maojŕeōž, the same; diminut. of maojy.

Maojčŕeac, vain-glorious, boasting.

Maol̃t̃feacy, or maol̃t̃meacy, boasting.

Maol̃t̃meac, an objection.

Maol, bald; also blunt; Wel. moel.

Maol, a servant; rather a shaved person devoted to some saint or religious order. It was anciently, out of reverence to saints, prefixed to the name of men in christening; as, Maol-Cholum-cille, which properly means St. Columba's servant or devotee; maol-Seacluinn, St. Seachluin's, &c.; in the same manner as Iolla, ex. Iolla-Choluim, Iolla-Pádraic, Iolla-Órighde, properly signifying the servant of St. Patrick, of St. Brigit, &c.

Maol-ajgeantac, dull-witted, stupid.

Maolajgm, or maoluim, to become dull or stupid; also to allay.

Maoldoim, a sword; maoldoim fionn-ajig, a silver-hilted sword.

Maon, mute, dumb.

Maonay, a proper name.

Maonmayge, a large territory of the County of Galway, anciently the estate of the O'Mulallys, English, O'Lally, and of the O'Neachtans, two very ancient and noble families. This territory is now called Clanricard, from Richard Burke, lord of that country.

A Maon, a steward; also a sergeant; maon among the Scots was anciently the same with Baron afterwards, and maon-mōn, with Earl; hence the royal family of Stuarts, Dukes of Lennox, took their name.

Maot̃, tender, soft; feōl̃ maot̃, tender flesh; maot̃-ghia, compassion.

Maot̃án, a twig, osier, or bud;

also any thing that is soft or tender; also a cartilage or gristle; also the ear; also the xiphoides or cartilage terminating the lower end of the sternum.

Maot̃la mača, acorns and fruit.

Maot̃m̃uad, nice, or delicate.

Maot̃-gh̃leac̃, wateriness of the eyes.

Maot̃ūga, a moistening or softening; a taib̃ á c̃náma aī maot̃ūga ó ġm̃m̃, his bones are moistened with marrow.

Maī, as, even as; maīyīn, so, thus; maī an ccead̃na, likewise; also where; maī a maib̃ rē, where he was; maī aon, together with, along with, as well as; maī aon ġm̃m̃á, along with me.

Máīac, or a máīac, to-morrow; aī na máīac, the day after, or the following day; jaī būg̃ a máīac, the day after to-morrow.

Maīay, ten thousand; Gr. μυρίας, and Lat. *myrias*.

Maīb̃, dead; also heavy.

Maīb̃ad, slaughter, massacre.

Maīb̃ad and maīb̃ajm, to kill or slay; do maīb̃ rē jád, he killed them.

Maīb̃án, a corpse, or dead body; also the margin of a book, maīb̃án leab̃ajm.

Maīb̃-gh̃uīdeac̃, necromancy, the art of consulting the manes of the dead.

Maīb̃nac̃ and maīb̃ne, an elegy.

Maīb̃ta, mortal, cruel.

Maīb̃t̃ōjī, a murderer, a slaughterer.

Maīb̃majd, a fort.

Maīc and maīcán, a horse; Wel. *march*. It appears that this word is both a Gaulish and a German Celtic; for in the first place, as to the Gauls, we learn from Pausanias, in his account of the invasion of Greece by the Gaul-

ish army, consisting of 15,200 foot and 20,400 horse, under the command of Brennus and Achi-chorius, near three hundred years before Christ, that the Gauls called a horse by the appellative of *Maicán*.—*Vid. Paus. Phoc.* p. 335. This remark he makes on occasion of the remarkable circumstance, that every horseman had two servants constantly attending him, and destined to succeed in his post one after the other, in case their master happened to be killed; by which contrivance the 20,400 horse were equivalent to 61,200. The old Irish had the same custom, and called those servants that attended the cavaliers by the name of *ḡollajde Cjn-ejc*. And as to the Germans, the national name of the *Marco-manni*, so called for their being famed for good cavalry, shows, that they called a horse by the name of *Marc*.

Maicac, a horseman, or rider; *maicac ayn-cljyde*, an ignorant or awkward rider; *maicac dajm*, a rehearser or reciter of a poem, who attended the *feap dāna*, or poet; pl. *maicajḡ*.

Maicājdeacđ, riding.

Maic-cojmljng, a horse-race.

Maiclać, any provision of victuals, a large provision of food; *foḡḡj jn tuayal Iacob a mac lōrep zona baćal jona lājm, azuy maiclać bjḡ aḡ dā bñájtjyb*, the noble Jacob sent his son Joseph with his staff in his hand, and a good store of provision to his brethren.—*L. B.*

Maic-lann, a stable.

Maicpējl, mackerel; *maicpējl cá-pujl*, herring-hog.

Maic-rlūaḡ, cavalry, or an army of horse.

Maizad, a market; Lat. *mercatus*; Wel. *marhuad*; also a bargain; *maizad murea*, a proverbial expression to imply a great bargain; otherwise called *bō ayn ḡad*.

Maizān, a margin. X

Māila, rich clay or soil; Wel. X *marle*, and Germ. *marga*.

Maumun, marble; *clār maumun*, X a marble table.

Maunōy, rosemary.

Maḡt, a beef; *maḡt ōḡ*, or *ōḡ-maḡt*, a heifer.

Mārt, March, also Mars; *mjy* X

Māirta, the month of March; *djā mājḡt*, *dies martis*.

Maḡtā, for *maḡ aḡā*, such as.

Maḡtaraḡm, to maim, to make decrepid.

Maḡtaraḡta, maimed.

Maḡtaraḡn, life.

Maḡtanać, durable, eternal.

Maḡtanać, hopeful, blessed; *mac maḡtanać*, a hopeful, happy son.

Maḡtanaćđ, eternity.

Maḡtujm, to live; *jonnuḡ ḡo bḡēu-đad ḡē maḡtujm ad foćajm*, that he may live with thee.

Maḡtjneac, a cripple.

Maḡtaraḡjḡm, to maim.

Māy, if, i. e. *mā ay*; *māy fēḡḡj leaćđ a nājream*, if thou canst number them; *māy dōḡḡ le neac*, if any man think, also whether; *māy a ndlūt no an jnneac bjaḡ*, if it be in the warp or woof.

Māy, a buttock, a flank, or thigh; *zona māyajb lomnoćđ*, with their buttocks naked.

Māy, excellent, handsome.

Maýān, delay.

Maýān, check or reproof.

Maýānać, slow, tedious.

Maýeađ, then, therefore.

Maýla, reproach, scandal.

Maýlađac na eclojđeam, the clash-

ing of swords.

Maylaſſim, and maylūžad, to defame, to revile, or blaspheme; do mayluſſ ſē aſim an Tſajina, he blasphemed the name of the Lord.

Mayluſſſeac and maylaſſſeac, ignominious.

Mata and mātā zuu, although, how be it, nevertheless.

Mata, great; also dark, gloomy.

Mata, a mattress.

Mač, good.

Mač, fruit.

Mač, a hand.

Mata, Matthew, a proper name.

Matač, a pardon.

Mataſim, to forgive or pardon; mač dūſim ſi bſſāca, *demitte nobis debita nostra*.

+ Mačajm, a mother; Lat. *mater*, and Gr. μητηρ, which the Greeks derive from their verb μαω, *desidero*, because she desires good things for her children. But if it were a derivative, its radix would be more naturally to be found in the Irish language in the word mač, good, without bringing it in by an ellipsis, and in a strained manner, as in the Greek.

+ Mačajm, gore, matter.

Mačajm-ajl, the primary cause or principal cause of a thing.

Mačanda, of or belonging to a mother; ſi tteanza mātanda, our mother tongue.

Mačandač, the right of a person's mother.

Mačajoſim, matricidium, or the murder of a mother.

Mačſad, doubt; zan mačſad, without doubt.

Mač-žabaſim, or mač-žabuſim, a bear, i. e. a calf of the plain, or a wild calf, because it is a kind of a wild calf; mač-žamuſim is the true writing of this word, which

is corrupted into mač žamuſim and mačamaſim by some of our modern writers of the Irish language. From this word mač-žamuſim is derived the name of the ancient and princely family of O'Mač-žamna, otherwise written O'Mač-amna, Engl. O'Mahony, descended from Čar, brother of Načſmoč, the father of Aengus, first Christian king of Cashel, who was baptized by St. Patrick. The O'Mahonys were for many ages sovereign princes of the countries or districts called Čneál-eač, Čneál-Mbejce, Jb-Čonlua, and all that part of Musgry which lies southward of the river Lee, and in later ages of the large district called Scull, together with that of Jb-Čačac. The ancient lustre of this princely family hath been revived in our days by the great warrior Count O'Mahony, whose distinguished merit and qualities have survived in the Counts his sons, and most eminently in Count O'Mahony the younger, now Lieutenant-General of his Catholic Majesty's forces, and his Ambassador Plenipotentiary at the court of Vienna; one of the most noble-hearted Irishmen now living, according to all accounts. The ancient estate of this noble and illustrious branch of the O'Mahonys was the territory called Čjobnač, in the County of Kerry.

Me, I, me; Lat. accus. *me*; Gr. με.

Meabal, shame; also fraud, deceit.

Meabalac, or meablac, deceitful, fraudulent.

Meabaſim, the memory. ✕

Meabaſac, mindful.

Meabſna, a fiction, a lie.

Meacan, a parsnip.

Meacan uſlljon, *alicampane*; Lat.

entila campana.

Meacan bújde, a carrot.

Meacan-*ra*jdjǵ, a radish; Lat. *raphanus hortensis*.

Meac, hospitality.

Meactrojǵ, the ox next the plough.

Méad, increase, bigness; genit. méjd.

Méadajǵjm, to increase, to augment, or improve, &c.; méjdeō-*ca* mé *jád*, I will multiply them.

Méadajǵte, increased, multiplied.

Meada_{ri}, a churn.

Mead and með, a balance, or scale; *ō*ji-mead, a scale to weigh gold; *a*rg-mead, a scale to weigh silver; plur. meada and meadajb; *j* meadajb *eá*gramla, in unequal balances. *Note*.—This word has been ill-explained in the letter *U* at the word *a*-mead.

Meað, metheglin, or mead; Gr. *μεθo*, *vinum*.

Meadaç, a stallion.

Meadaç, fuddled with mead, or abounding therewith.

Meáda_jǵjm, to weigh or balance; also to consider.

Méada_jl, a belly, a paunch.

Meada_{ji}, talk or speech, a discourse; also merriment, mirth.

Meada_{ji}, a forewarning of future events.

Meada_{ri}aç, or meada_{ri}da, cheerful, lively.

Meaðōn, the midst, the middle or centre.

Meað_{ri}aç, glad, joyful.

Meaðǵ, or mejdǵ, whey.

Meaz, the earth.

Meal and meall, a ball, any lump or knob; meall *j*me, a round cake of butter; meal *na* *ǵúl*, the apple of the eye.

Meall, a hill, hillock, or any rising ground of a spherical shape; hence the name of several lands in the west of Ireland; as,

mealla-b_{ri}eaç, meall *na* *hō*ri-*nan*, &c.

Meala, *vid.* *mjl*; beazán meala, a little honey; Lat. *mel*, and Gr. *μελι*.

Mēala, a reproach.

Mēala, grief, sorrow; *mō*ri *an* *mē*-*ala* a *bá*ǵ, his death is a cause of great grief; hence *aç*-*mē*ala, repentance, recanting.

Mealb, and diminut. mealbōǵ, a satchel, or budget, a knapsack; gen. mejlb and mealbōǵe.

Meall and meallaç, good, pleasant.

Meallað and mealla_jm, to deceive, or defraud; *ç*mēð *fá*ri meall *tū* *mē*, why hast thou deceived me?

Mealta, deceived, defrauded.

Mealtō_{ji}, or mealltō_{ji}, a deceiver.

Mealltō_{ji}reac_t, playing the cheat.

Meam, a kiss.

Meama_jm, to kiss.

Meamb_{ri}a, a shrine or repository of holy relics.

Meamb_{ri}m, parchment; Lat. *membrana*.

Meama_{ji}, the memory; Lat. *memoria*. Written more usually, but abusively, meaba_{ji}.

Meama_{ri}a_jm, to remember; also to consider of; *do* meama_{ri}a_jǵ *ō*ǵbájl *ō*ǵjb, he studied their harm.

Meama_{ri}a_jǵte, studied, considered of.

Meamna_{ri}a_jm, to think.

Meanað, an awl.

Meanað, gaping or yawning.

Meanu_{ji}, he thought of; *ba* *mō*ri *do* *má*ǵt *io* meanu_{ji}, *multa bona excogitavit*.

Meanan, plain, clear.

Mēan_{ri}aç, yawning.

Mēan_{ri}aǵað, yawning; and mēan-*fu*ǵeal, the same.

Meanz, craft, deceit.

Meanzac, crafty, deceitful.
 Meanz-pajdte, sophistry.
 Meanma and meanman, courage, vigour; a meanma cpojbe, their stoutness; also the will or desire, the mind or memory; tuzajd apjy ann būi meanmuyn ē, bring it again to mind; also gladness, high spirits.
 Meanmac and meanamnaç, cheerful, in high spirits; corrupted from meap-anamnaç.
 Meanmanad, thought.
 Meanm-lajze, dullness, laziness, weakness of spirits.
 Meanmnajjym, to regale, to gladden.
 Meanmūzad, an exhortation.
 Meanmuyn, joy, gladness; paçtaoĵ amaç majlle ne meanmuyn, ye will go out with joy.
 Meann, manifest.
 Meann, famous, or illustrious, celebrated; hence lūz meann, a Dal-Cassian prince, who recovered the entire Co. Clare from the people of Connaught, and added it to Munster; ba meann jona jmteactajb, he was celebrated for his expeditions and actions.
 Meann, dumb.
 Meannad, a place, or room.
 Meannán, a kid; meannán aeji, otherwise zabjyn jōta; a snipe; so called, as in frosty weather when it flies it makes a noise resembling that of a kid.
 Meantajl, deceit.
 Meantuy, spearmint; Lat. *menta spicata*.
 Meap, quick, sudden; zo meap, soon.
 Mēap, a finger or toe; lejtead mēji, an inch.
 Meapajjym, to err, or mistake.
 Meapajze, a fool.
 Meapajne, a slight or doubtful knowledge of a person.

Meapajdaç, sobriety.
 Meapūzad, a mistaking, or erring.
 Meapba, a lie, or fiction.
 Meapbal, a mistake; also random; as, upcuy meapbujl, a random shot.
 Meapballaçd, erring.
 Meap-ðana, fool-hardy.
 Meapðanaçt, rashness.
 Meap-žnad, fondness.
 Meapjžanta, brisk; also obstinate.
 Meapjnjžte, *idem*; also perverse.
 Mēapujde, a district in the County of Galway, the estate of the O'Neachtans and the O'Mullallys, Engl. O'Lally.—*Vid.* ma-onmužge.
 Meap, fruit, but particularly acorns; Wel. *mesen*, and Arm. *mesan*.
 Meap, measure; also a rod used for measuring a grave.
 Meap, a weapon; also an edge or sharp point.
 Meap, a pair of shears.
 Meap, a foster-child.
 Meap, a salmon.
 Meap, an advice, or opinion; also conceit.
 Meapa, worse, or worst.
 Meapán, a lap-dog.
 Meapajne, just weight, or due measure.
 Meapam, to esteem; also to think, or suppose.
 Meapajda, temperate, frugal; meapajta, *idem*.
 Mēapajdaçt, temperance.
 Meapajtaçd, *idem*.
 Meapcaoj, a sounding-line, or plummet.
 Meap-çpaob, a fruit-tree.
 Meap-çpujnnjžym, to gather acorns.
 Meap-cū, a lap-dog.
 Meapz, among, or amongst; būi X meapz, amongst you; Arm. *meask*, and Wel. *mysk*.
 Meapzad, a mixture. X
 Meapzad and meapzajm, to stir

about, or move a thing; to mix,
or mingle; *nāri meayz* a lāma
an *uyzge*, who hath not rinsed
his hands in water.

Meay-žort, an orchard.

Meayōg, an acorn.

Meayum, to presume or suppose,
consider, observe; *meay*, discern
thou; *meay ē*, consider it; *mar*
meaytaojrj, as ye suppose; an
uāji do *meay rē* an *čataji*,
when he had observed the city.

Meata, cowardly, fearful; *pear*
meata, a coward.

Meatačd, cowardice.

Meat, decay.

Meata dāla, or do *meatdājl*, at
least.

Meatač, perishable; also a dege-
nerate person.

Mēatač, fat.

Mēatažjm, to grow fat; do *mēa-*
čujž tu, thou art grown fat.

Meatajm, to fail; also to pine
away; *arbaži meatajr*, corn
that fails.

Mēataj, the fat, fatness.

Mēaturiačd, fatlings.

Mējd, bigness, magnitude, the sup-
posed number or quantity; an
mējd do *maji*, that which sur-
vived; an *mējd* do *bj ran ccač-*
rajž, as many as were in the
town.

Mejše, a stump, or stock, a trunk.

Mejžg, whey; Wel. *maidh*.

Mejžgamajl, like whey, serous.

Mejžjre, the middle or midst.

Mējbleač and *mējleac*, bleating
as a sheep.

Mējbleač and *mējlm*, to bleat;
Gr. *μελος*, *cantus*.

Mējzjollac, the bleating of a
goat.

Mējzjollajm, to bleat like a goat.

Mejlc, a hand-mill.

Mējleač, bleating; *mējleač na*
τρεūd, the bleating of the
flocks.

Mejlz, death.

Mejlz, milk.

Mejlm, to grind; also to pound or
bruise; Gr. *μυλειν*, Lat. *molare*;
do *mējl rē*, he ground; do *mēj-*
ledžr, they did pound.

Mejll, a cheek; diminut. *mējlljn*.

Mejlljoč, the globe.

Mejlt, grinding; *ag mejt an a-*
baži, grinding the corn.

Mejlt, casting, or hurling.

Mejmeač, a poem.

Mējn, the mind; Lat. *mens*; *mējn*
mač, or *majt mējneac*, well-
minded.

Mējn, or *mēn*, ore of any metal;
gen. of *mjan*.

Mejnn, quality; also a mien.

Mējnnēamajl, affable, well-dis-
posed.

Mējri, the genit. of *mēari*, fingers
or toes.

Mejrič, slow, tedious.

Mejričē, weakness, dullness.

Mejričē, a lie.

Mējriceann, a finger.

Mējridmeač, a whore, a harlot;
Lat. *meretrix*.

Mējridmeačar, fornication.

Mējrie and *mjrie*, madness.

Mejriž, rust.

Mejriže, an ensign, a standard, or
banner; ex. do *tožbač mejiže*
muicā; *ar trāt ažiče aji* all-
mūricūjb; the banner of the great
Morrogh (son of Brien Boirbhe)
was displayed, and struck a ter-
ror into his foreign foes.

Mejrižeac, rusty, full of rust.

Mejrižeall, roughness, ruggedness.

Mejrijn na māž, the herb agri-
mony; Lat. *agrimonia*.

Mējrileač, a thief, a rogue, a rebel;
a *mējrileača*, O ye rebels.

Mejritneac, feeble, fatigued; writ-
ten also *mējritnēde*.

Mējyr, a dish or plate; gen. *mējyre*,
dim. *mējyrjn*.

Mejyr, bad, wicked.

Mejjeam̃naġġm, to judge.
Mejġe, drunkenness; *aj mejġe*, drunk.

Mejġ, a judge.

Mejġ, fairies; commonly called *ġġob̃naġġ*.

Mējġn, a little dish.

Mejġneac, courage; *cujġ mejġneac oġm*, encourage me; *mejġneac* and *mejġġnaġġac*, *idem*; also exhortation.

Mejġneam̃ajl, courageous; *mġġġneam̃ajl*, *idem*.

Mejġġġġm, to encourage, to nourish or cherish; to refresh or enliven, to exhort; *mejġġġġġd ġad fēġn*, they encourage themselves; *do mejġġġġ mē*, I have comforted.

Mejġġġob̃ajġ, a bushel.

Mejġġġ, ghosts, apparitions.

Mēġe, fat, corpulent.

Mēġeallac, a fatling.

Mēġeġġoġ, fatness.

Mele, a woman's coif.

Mele, a sluggard; also a cowardly soldier.

Melġ, death.

Melġġ, the point of death; death-bed.

Mēlġġm, to bleat as a sheep.

Mēn or *mġanac*, ore.

Men, a mouth; *Wel. min*, a lip.

Wen-majġa, a whale, i. e. *bleġm̃ġol*, or *blac̃-mġol*.

Mēodan, a means; also the middle or centre; *Lat. medium*.

Mēodanac, small; also the middlemost.

Mēoġ or *mēuġ*, a finger.

Mēoġiān and *mēoġacān*, a thimble.

Weñnġġm, to weaken.

Meġeġ, a veil or covering.

Meġle and *meġġl*, a reaping.

Meġneay, a consumption.

Mēud, greatness; *vid. mēġd*.

Mēudal, the maw, a ventricle, or tripe.

Mēuġ and *mēay*, plur. *mēġ*, a fin-

ger or toe.

Mēuġay and *mēatay*, fatness.

Mġ and *mġoġ*, a month. *x*

Mġac, a bag or budget.

Mġad, honour, respect; also noble, honourable.

Mġaduġġ, a hog or swine.

Mġan and *mġon*, the will or desire, *x* willingness; *ay mġan leam*, I purpose; *an nġd ay mġan lejġ do dēunam̃*, the thing he intends to do.

Mġanac, ore; also a mine; *cujġe nō poll mġanac*, a mineral or mine; a *ġē Tġāġar̃may Mac Fallam̃uġn*, *Mac ġġal fēayġ mġanac oġġ ay tēuġ an Eġġġn*, *azur a bēoġeġġb oġeġġ ġġē do bġod aġa bēayd̃ad*, Tighermas, the son of Fallavan Mac Eirial, first discovered gold ore in Ireland, which was refined at Fothart, on the banks of the Liffey. — *K. ad annum mundi 3011.* —

Vid. Flah. Oġig. p. 195.

Mġandulġtad, abnegation.

Mġanġay and *mġanġuġ*, desire, appetite.

Mġanġayac, longing, desirous of.

Mġay and *genit. mēġ*, a charger, or dish; *mġay cluāyac*, a porringer.

Mġay, an altar.

Mġe, the *genit. of mac*, a son; *mac a mġe*, his grandson.

Mġeāday, ingratitude.

Mġeāday, an affront.

Mġcelme, an evil omen, or an ominous presage.

Mġcēadfa, indignation, *Jer. 10. 10.* displeasure.

Mġcēadfac, displeased with, vexed at, discontented.

Mġcēġll and *mġcēġall*, madness, folly; *atū tū ay mġcēġll*, thou art mad.

Mġcēġllġe, foolish, mad, senseless.

Mġcēġllġm, to rave, to doat.

Mġcneayta, inhuman, uncivil.

ᄃᄃᄃᄃᄃᄃ, a present.
 ᄃᄃᄃᄃᄃᄃ, loving, affable.
 ᄃᄃᄃᄃᄃᄃᄃ, a monster.
 ᄃᄃᄃᄃᄃ, ingratitude; also dis-
 esteem.
 ᄃᄃᄃᄃᄃᄃᄃᄃ, ungrateful.
 ᄃᄃᄃᄃᄃ, dispraise, reproach.
 ᄃᄃᄃᄃᄃᄃᄃᄃ, infamous.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, deceit, treachery.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, treacherous; ᄃᄃ
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, perfidiously.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, unjust, unequal.
 ᄃᄃᄃᄃᄃᄃᄃᄃ, a donation, or pre-
 sent.
 ᄃᄃᄃᄃᄃᄃᄃ, protection.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, a whirlpool.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, a loathing.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, to detest, or abhor.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, negligence.
 ᄃᄃᄃᄃᄃᄃ, a knife.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, impatience.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, impatient.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, lewd, mischievous.
 ᄃᄃᄃᄃ, a louse.
 ᄃᄃᄃᄃ, any beast; ᄃᄃᄃᄃ ᄃᄃᄃᄃ, a
 hare; ᄃᄃᄃᄃ ᄃᄃᄃᄃ, a whale; ᄃᄃᄃᄃ
 ᄃᄃᄃᄃ, a moth; ᄃᄃᄃᄃ ᄃᄃᄃᄃ, a
 belly-worm.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, froward, sullen.
 ᄃᄃᄃᄃᄃ, brutish; also lousy.
 ᄃᄃᄃᄃᄃᄃᄃᄃ, thoughtful, melan-
 choly.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, a soothing or flat-
 tering.
 ᄃᄃᄃᄃᄃᄃᄃ, to flatter or soothe.
 ᄃᄃᄃᄃᄃᄃᄃ, a park.
 ᄃᄃᄃᄃᄃ, and genit. ᄃᄃᄃᄃᄃᄃ, or
 ᄃᄃᄃᄃᄃᄃ, a greyhound.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, eloquence.
 ᄃᄃᄃᄃᄃᄃᄃᄃ, eloquent, affable, *de-*
bonnair.
 ᄃᄃᄃᄃᄃᄃ, a fly; ᄃᄃᄃᄃᄃᄃ ᄃᄃᄃᄃᄃ,
 a bat.
 ᄃᄃᄃᄃᄃᄃ, a lance, or spear.
 ᄃᄃᄃᄃᄃᄃᄃᄃ, dishonest.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, dishonesty.
 ᄃᄃᄃᄃᄃ, scandal, reproach; from
 ᄃᄃ and ᄃᄃᄃ, and therefore to be
 written ᄃᄃᄃᄃᄃᄃ, uncivility.

ᄃᄃᄃᄃᄃ, to reproach, or revile;
 also to profane; *potius* ᄃᄃᄃᄃᄃ-
 ᄃᄃᄃ; ᄃᄃ ᄃᄃᄃᄃᄃᄃᄃ ᄃᄃᄃᄃ ᄃᄃ-
 ᄃᄃᄃᄃ, they profaned my holy
 name.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, diffidence, mistrust.
 ᄃᄃᄃ, appetite, an earnest desire.
 ᄃᄃᄃ, a letter.
 ᄃᄃᄃ, small, little; ᄃᄃᄃᄃᄃᄃᄃᄃᄃ,
 small cattle, viz. sheep, goats,
 &c.; Wel. *man*, Gr. *μιννος*,
attice, pro *μικρος*, *parvus*, and
 Lat. *minus*, comparat. gradus.
 ᄃᄃᄃᄃᄃ, bowels, entrails.
 ᄃᄃᄃᄃᄃ, metal.
 ᄃᄃᄃᄃᄃᄃᄃ, impudence, assurance.
 ᄃᄃᄃᄃᄃᄃᄃᄃ, shameless, impu-
 dent.
 ᄃᄃᄃᄃᄃ, a kid; *vid.* *meannán*;
 Wel. *myn*.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, ministering.—
Mark, 1, 13.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, a haggess, or minc-
 ed meat.
 ᄃᄃᄃᄃᄃ, oftener; ᄃᄃᄃ ᄃᄃᄃᄃᄃ, of-
 tenest, comparat. of ᄃᄃᄃᄃᄃ.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, to mince or crumble;
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ ᄃᄃᄃ a ᄃᄃᄃᄃᄃᄃ,
 they shall be dashed in pieces.
 ᄃᄃᄃᄃᄃᄃᄃᄃ, to gnaw.
 ᄃᄃᄃᄃᄃ, a bell.
 ᄃᄃᄃᄃᄃ, the head, the skull, or the
 crown of the head; ex. ᄃᄃᄃ
 ᄃᄃᄃᄃᄃᄃᄃ ᄃᄃ ᄃᄃᄃᄃ, by the heads
 of the saints; hence the word
 ᄃᄃᄃᄃᄃ is adopted to signify a
 holy relic; and hence it signifies
 an oath, or solemn protestation
 made before God and man, be-
 cause immediately after the es-
 tablishment of Christianity in
 Ireland they usually swore so-
 lemnly by the relics of the
 saints; ex. ᄃᄃᄃ ᄃᄃ ᄃᄃ ᄃᄃᄃᄃᄃ,
 he took his oath, or literally, he
 swore by the relics; ᄃᄃᄃᄃᄃᄃᄃᄃ-
 ᄃᄃ, perjury; ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, a
 diadem, or a regal crown.
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, to swear; ᄃᄃᄃ ᄃᄃ ᄃᄃᄃ

onnajǵ rē, which he swore.
 ᄆjonnān, a kid.
 ᄆjonn-ᄆann, a short verse.
 ᄆjonnūzað, vowing, or swearing.
 ᄆjonnlaçð, gentleness, mildness.
 ᄆjonðyrac, morose.
 ᄆjonunac, a small piteher.
 ᄆjonrjōǵ, a petty king or prince.
 ᄆjon-rūjleac, pink-eyed.
 ᄆjontān, a small bird, a titmouse.
 ᄆjontay, mint.
 ᄆjo-pájr, ingratitude.
 ᄆjojibac, to kill or destroy.
 ᄆjojibajlle and mjojibūjle, a miracle, or wonder, a prodigy; it is like the Latin *mirabile*; as, mjojibūjlǵ ðē; Lat. *mirabilia Dei*.
 ᄆjojibūjleac, miraculous.
 ᄆjojūn, a private grudge.
 ᄆjor and mjr, a mouth; Wel. *mis*, and Cor. *miz*. We find that the Latins formerly wrote *mesis*, and not *mensis*; ex. *mesibus X. Florus vixit, et Silviana cum Niciati marito vixit, annis tribus et mesibus duobus*.—Vid. Fabretti, pag. 106, 110. And the Spaniards call it *mese*; It. *mes*.
 ᄆjorac, the plant called purging-flax; Lat. *linum catharticum*.
 ᄆjorāyta, displeased.
 ᄆjorcajr, spite, hatred.
 ᄆjorcajreac, spiteful.
 ᄆjorcaj, a curse.
 ᄆjorǵur, grudge, or spite.
 ᄆjorām, rough, rugged, hard.
 ᄆjo-ruajmneac, restless, troublesome.
 ᄆjorūn and mjojūjneacð, measure, mensuration.
 ᄆjotal, metal.
 ᄆjočajnm, to displease.
 ᄆjočajenjomac, disagreeable, unpleasant.
 ᄆjočamðac, unprofitable.
 ᄆjočumaya, a bad omen.
 ᄆjotōǵ, a woollen glove.

ᄆjr, a part, or share; na čejre mjrjǵ, in four parts.
 ᄆjr, the top or summit of a thing; mjr būmja, superiority.
 ᄆjre, levity, madness; aᄆ mjr, distracted.
 ᄆjneann, a portion or share.
 ᄆjneayunta, unreasonable.
 ᄆjryaǵalta, untractable, unruly.
 ᄆj-ryaǵujl, transgression; also rebellion.
 ᄆjrle, a ball to play with.
 ᄆjrja and mjojri, myrrh, a sort of gum used in embalming dead bodies.
 ᄆjrtajl, a myrtle-tree.
 ᄆjr, a month; vid. mjoj.
 ᄆjreamnac, agreeable, adequate.
 ᄆjrzéal, a calumnious story.
 ᄆjri, I, myself; a tájmrj, *pro atá mjrj*, I am.
 ᄆjrmjn-deajǵ, bog-mint, *mentha aquatica*.
 ᄆjrmjrt, foul play.
 ᄆjrneac, courage; aᄆ mō mjrneac aᄆur macnajt, the most courageous and fond.
 ᄆjrneamajl, courageous.
 ᄆjrte, an mjrte me, am I the worse for it.
 ᄆjēfjr, weak.
 ᄆjēð, jr mjēð, it is time.
 ᄆjējr, time.
 ᄆljǵ, the point of death.
 ᄆnā, the plur. of bean, women or wives; dá mnaoj, to his wife.
 ᄆnāmlaçð, bashfulness, effeminacy.
 ᄆnjǵ, an epitaph.
 ᄆō, a man, abusively written moǵ and moð, nearly of the same pronunciation with mō. This word mō must have been originally in the Latin tongue, or *lingua prisca* of the Aborigines of Italy, as appears by the Roman words *homo* and *nemo*; the former signifying a man, or man, and the latter *no man*; in which words the prefixes *ho* and *ne* are added

to the substantive *mō*, a man, as signs of the positive and negative. This word *mō* is preserved even in compounds of the Irish language, as in the compound word *lān-mō*, abusively written and pronounced *lān-mū*, a married couple, *lān* signifying entire, and *mō*, a man; because a married couple may be deemed only one entire man, or one flesh, according to the Scriptural expression, *erunt duo in carne una*.

Mo, my, mine; *mo* *capal*, my horse, &c.

Mō, greater; *nj* *buir mō na*, more than.

Moč, early, soon; *go moč ar maɔɔjn*, early in the morning; Lat. *mor.*

Moč-abajɔ, ripe before its time.

Močd, promotion.

Močt, great.

Močtɔat, the dawning of the day.

Mod, a manner or fashion; *ar an mod ɔo*, after this manner; *tar mod*, beyond measure; *ar mod ɔur*, in so much that; Lat. *modus*.

Moɔ, work.

Moɔ or moɔɔ, a man; also a servant or slave; Lat. *homo*.

Modajɔear, husbandry.

Modamujl, or mōmujl, mannerly, well-behaved.

Modamlačt, mildness, gentle behaviour.

Modan, *je modnuiɔ*, in travail; said of a woman in child-birth.

Moč-ɔam, a plough-ox.

Moč-majɔaɔ, a slave-market.

Moɔrajne, slavery, bondage; written also moɔrajne.

Mogal and moɔul, the husk of any seed or fruit; *go moɔlujɔ mo ɔul*, to my eyelids; also the apple of the eye; also a cluster or branch.

Mogallač, full of husks; also plentiful.

Moɔɔ, written for mod, a manner; *vid. mod*.

Moɔajɔe, a husbandman, a churl, a labourer, or slave.

Moɔɔojn, a remarkable mountain and river in Ulster.

Moɔna, a salmon.

Moɔrajne and moɔɔujne, slavery; also fealty, homage.

Moɔujɔ, mocking; *ɔear moɔujɔ*, a scoffer; *vid. maɔajɔ*.

Mōɔɔ, plur. mōɔɔe, a vow, an oath; mōɔɔ *ɔeanmnūɔeacɔa*, a vow of chastity.

Mōɔɔ, *pro mēɔɔ*; as, mōɔɔ mean-man, the height of courage.

Mōɔɔe, greater; *ačd ɔɔ mōɔɔe ɔeɔɔmeaɔarjan*, but they cried out the more.

Mōɔɔe, ex. mōɔɔe mē, I am the better.

Mōɔɔeac, a votary.

Mōɔɔeam, boasting, bragging.

Mōɔɔ, a moɔɔɔ, abroad.

Mōɔɔɔeallad, a vow.

Mōɔɔɔm, to vow or swear; also to ascertain; as, *maɔ mōɔɔɔɔ bāɔɔɔ*, as the bards make out; *maɔ ar mōɔɔɔɔ tū mōɔɔ ɔamɔa*, where thou vowest a vow unto me.

Mōɔɔɔe, devoted.

Mōɔɔɔ, le moɔɔɔ, at most.

Mōɔɔeaneair, happy is he; moɔɔeaneair *ɔear ɔo ɔonajne an la ɔo*, happy is the man that saw this day; moɔɔeaneair *an tē*, happy is he: it is pronounced *munēɔ*.

Moɔl, a kind of black worm.

Moɔl, a heap cast up; Lat. *moles*.

Moɔll and moɔlle, delay or stay.

Moɔltɔjn, dim. of molt, a hogrel.

Moɔmejnt, a moment.

Mōɔjn, a mountain; Lat. *mons*; mōɔjn-mōɔjn, the long mountain which runs through the countries of Barret and Musgry; mōɔjn *an mullaɔɔɔ*, a high mountain in the County of Tipperary.

- X *Mōjn*, turf; also a bog, where it is cut; genit. *mōna*; Wel. *maun*, turf, fuel; poll *mōna*, a turbery, or turf-pit.
- Mōjn-ḡēuṛ*, a meadow, i. e. mountain-grass; *ar mōjnḡēaṛajb*, out of meadows: it is abusively written *mōjnēaṛ*. N. B. This word shows that the Irish formerly used no other hay but what grew on coarse or boggy grounds.
- Mōjnye*, a peat pit, or turbery.
- Mōjnḡ*, an ant or pismire.
- Mōjneyaṛaḡ*, the falling sickness.
- Mōjn-ḡēaṛt*, justice, clemency.
- Mōjñējṛ*, haughtiness.
- Mōjn-ḡeaṛtannaḡ*, rainy.
- Mōjn-ḡñḡḡḡeāḡ*, magnificence.
- Mōjn-meānamnaḡ*, magnanimous.
- Mōjn-meāṛajm*, to magnify.
- Mōjññējṛ*, great streams of water.
- Mōjn-ḡeṛjṛeaṛ*, seven.
- Mōjṛteaḡ*, dregs; *ar a mōjṛtejḡ*, on its lees.
- Mōjṛteāḡ*, a cripple, or lame man or woman.
- X *Mōjṛteāḡ* and *mōjṛteūḡ*, mortar, or plaster.
- Mōjṛteūṛ*, a pounding-mortar.
- X *Mōjṛtejṛ*, a mortise; also a tenon; *dā mōjṛtejṛ*, two tenons.—*Erod.* 36. 24.
- Mōjṛleaḡaṛ*, an ethic book.
- Mol*, a congregation, a flock, or number.
- Mol*, loud, clamorous.
- Mol muḡlljn*, the beam that turns round in a mill, and sets the whole in motion by the means of wheels that are affixed to it.
- Molaḡ*, praise.
- Molaṛjm*, to praise; *do molaḡaṛ a ḡñē*, they commended his complexion.
- Molaṛjm ḡja*, I praise God; Lat. *immolo Deo*, I praise or offer sacrifice to God.
- Molān*, rather *maḡān*, a small hill or brow.

- Molḡḡeāḡ* or *molḡeāḡ*, praise-worthy.
- Mole*, fire.
- Molṛa*, great.
- Molt*, a weather. From this Celtic Irish word comes the French *moulton*, which is now written *mouton*; Angl. *mutton*, Wel. *molht*.
- Moluāḡ*, a marsh.
- Molta*, praised, extolled.
- Mōmṛuṛ* and *mōmaṛiaḡ*, stately, noble.
- Mon*, or *muna*, if not.—
- Mon*, a trick, a wile.
- Monaḡ*, money. X
- Mōnaḡ*, the genit. of *mōjn*, a mountain; a *mōnaṛjḡ*, in the mountains.
- Monajṛtejṛ*, a monastery.
- Monajṛ*, work.
- Monajṛēa*, a shop, or workhouse.
- Monḡ*, the main or crest of a horse or other beast; *monḡ-ḡteāḡaḡ*, a fine crested horse.
- Monḡaṛ*, roaring.
- Monmaṛ* and *munbaṛ*, murmuring, detraction.
- Monuaṛ*, alas!
- Mōṛ*, great in quality or bulk. When spoken of animate things it is put after the substantive; ex. *ḡeaṛ mōṛ*, a great man, or a lusty man; *capāl mōṛ*, a big horse, &c. But when spoken of inanimate things, it is put before the substantive, as in these compound words; ex. *mōṛ-dālaḡt*, arrogance; *mōṛ-ḡñājn*, abomination; Wel. *maur*.
- Mōṛ*, with a substantive plural signifies many; ex. *mōṛ-lājṛte*, many a day, &c.
- Mōṛaḡḡeāḡ*, rottenness, corruption.
- Mōṛajḡjm*, to magnify.
- Mōṛāḡta*, moral.
- Mōṛaḡtaḡḡ*, morality.
- Mōṛān*, a great number, a multitude; *mōṛān mōṛ*, a great many, a great quantity; Gr. *μυριας*,

ten thousand; and *μυρίον, infinitum.*
Μόριασας, i. e. mōri ēanteaēt, a great convention, or assembly.
Μορς, a hog, or swine.
Μορς, great, huge.
Μορςορνδ, or μωρςορνδ, a fleet.
Μορς-εριορδεα, magnanimous.
Μορς-εριορδεαδ, magnanimity.
Μορςορνδ, a highway.
Μορς-γας, the falling sickness.
Μορςας, corruption.
Μορς-ευσας, a grand tour, or visitation of a king to his subjects, which was anciently practised in Ireland; or of a bishop to the clergy of his diocese, to inspect into the state of their ecclesiastic affairs.
Μορςευσδεα, corrupt; a τας μορςευσδεα μορςευσδε, my wounds are corrupt.
Μορςα, great, magnificent.
Μορςαε, greatness, majesty.
Μορςαλ, boasting; also pride.
Μορςαλ, an assembly or convention, a diet or parliament; μορςαλ Όρμας εστ, the parliament of Dromceit in the County of Derry, at which were present Αοδγαν, king of the Scots, and Colum Cille, Abbot of I.
Μορςαλας, proud, vainglorious.
Μορς-φαςρς, the main ocean.
Μορςαδ, corruption.
Μορςρςαλ, abomination.
Μορς-λυσρς, precious, valuable.
Μορςμας, a lord mayor, also a high steward.
Μορςμορς, ζο μορςμορς, especially, moreover.
Μορςμωτα, wormwood.
Μορςτα, devastations by fire.
Μορςτορ, good, pleasure.—Matt. 3. 17.
Μορςτορςας, very big with child; also very fruitful, plentiful.
Μορςυρςρς, to extol; μορςυρςρςας Όςα, let God be magnified.

Μορςυρςαδ, magnificence.
Μορςυαδ and μορςυα, a mermaid, a sea-monster; Cor. and Arm. morhuch.
Μορς, a manner or fashion; Lat. mos.
Μορςας, of or belonging to manner or fashion.
Μορςα, a moat, or mount.
Μορς, the male of any creature.
Μορςας, i. e. τορςας, fertile, fruitful, pregnant.
Μορςαςρςρς, to feel; also to perceive, to know; ςορς μορςαςρς με αδν ςρςαν, I felt no pain; ςορς μορςαςρςεαδαν αν ευσρς, they perceived not the matter.
Μορςαςρςδεα, sensible.
Μορςαν, a park; μορςαν ερςαν, a tuft or cluster of trees.
Μορςυρςαδ, the sense of feeling.
Μορςεας, a he-cat.
Μορςαδ and μωρςαδ, a cloud.
Μορςαδ, an image.
Μορςαδ, the middle or midst.
Μορςαδ, noble, good; Wel. mad.
Μορςαδ, soft, tender; Wel. medhal.
Μορςαδρς, to form or shape.
Μορςαδβλορςρς, very loud, or noisy.
Μορςαδ ςρςαςρς, a platform.
Μορςα, the top of a hill.
Μορς, a swine, hog, or pig; diminut. — μωρςερς; Wel. mochyn; muc ςαςρς, a fat pig; muc αρςρςδε, a sow with young pigs; muc-alla, an echo, i. e. the pig of the cliff or rock.
Μορς, an instrument of war, whereby besiegers were secured in their approaching a wall; like the Pluteus or penthouse of the Romans, covered over with twigs, hair-cloth, and raw hides, and moving with three wheels.
Μορς-ρςαςρς, a shelf, or quicksands.
Μορς-μαρςα, a porpoise, quasi, a sea-hog.
Μορς, smoke.
Μορςα, an owl.

Múcajm, to extinguish, smother ;
do múcað an tejne, the fire was
quenched ; noð mucar daðjne a
γζιγορ azur a mjleað, which
drowns men in destruction and
perdition.

Múcán, a chimney.

Múcna, dark, gloomy ; lá múcna,
a day of gloominess.

Mucnac, hoggish, morose.

Mucnacð, grimness, moroseness.

Mucraijg, a gammon of bacon.

Mucuyg, swine's grease.

Múða and múðugað, a dying, or
perishing.

Múðajn, an ankle ; do neart uýg-
ead múðajnaijg azur bonnájde
a çoy, his feet and ankle bones
received strength ; do ðaðaj na
hujrgeaða zo nujge mo múðaj-
lan, the waters were up to my
ankles.

Múðla, to kill.

Múža and múžað, destruction ;
noð do cūajð a múža, which
was lost ; tējd rē a múža, he
perished.

Múžajm, to kill, to destroy ; also
to perish, to be put to death ; do
múžað an macra, the male chil-
dren were put to death ; do mú-
žajdear jād le ðaðaj an çlōj-
djm, they destroyed them with
the edge of the sword ; nj múžō-
çajð an ðljžē, the law shall not
perish.

Múžard, the herb mugworth ; Lat.
artemisia.

Múžart, ex. muzart muc mejt dī
do ðreat, *porcum pinguem ipsi
dedit*, a hog.

Múžrajde, slaves ; jō jōmað múž-
rajde, the number of slaves was
increased.

Mujceaða, (Corica-mujceaða,) the
ancient name of a large territory,
possessed since the tenth century
by the Macneirys of Castletown
Mac-Eniry, extending from the

river Májg to the hill of Mullaç-
a-nojg, and Newcastle in the
west of the County of Limerick :
it comprehended all the lands
now called Claenglais, together
with the large parish and district
of Castletown Mac-Eneiry. This
family are the descendants of the
eldest son of Mahon, king of
Munster in the 10th century, and
elder brother of the great Brien
Boiroidmhe.

Mujçfēojl, bacon, pork.

Mujç, sadness, dullness.

Mujçē, day-break ; a mujçē láoj,
at the dawning of the day.

Mujçjde, a swine-herd ; mujçjde
Mjlco, St. Patrick, when a boy,
was the swine-herd of Mileon,
king of Dalarnajde, or the east
part of Ulster, i. e. of the County
of Antrim. ~.

Mujçjneac, a low-lived person, a
plebeian.

Mujçléd, a muffler.

Mujçjm, to fail or falter, to fall,
to be defeated ; ex. do mujçēa-
ðaj a çoya ðaoj, his feet failed
under him ; do mujçead an caç
ajri Chonaçtajð, the Conacians
were defeated ; do mújçjð a
žēan zájne ajri, he fell a laugh-
ing.

Mujl or mujll, delay ; mujll ējyde-
açta, slowness of attention, or
defect of hearing.

Mujlajdeacð, an ill scent.

Mujleann and mujlenn, a mill ; a
mujlçjð, in the mills ; Wel. *me-
lin*, Gr. *μυλη*, a mill.

Mújlle, a mule ; noð fúajri na
mújllyðe ran ðfáçac, who found
mules in the wilderness.—*Gen.*
36. 24.

Mujlleað, to prepare.

Mujlleann, a little bell ; zona mujl-
leannað ðjri, with golden bells.

Mujme, a nurse.

Mujn, the back ; ajri mujn, upon ;

an do mājn, upon thy back ;
Wel. *munugh*.

Mājn and mājne, the thorn-tree ;
also the name of the letter Ω ;
also a bush or bramble.

Mājnce and mājnceað, a collar, a
torquis, an ornament worn about
the neck or arm ; mājnce ðjn fá
ðjáðaðaðj na nūaral, golden
collars about the necks of the
nobility ; Lat. *manica*.

* Mājne, a bush ; also a mountain.
N. B.—Several particular moun-
tains in Munster are called by
this generic name of a mountain,
as are several others by that of
mōjn, another generic name there-
of ; Lat. *mons*.

Mājneac, thorny.

Mājneað, a teaching or instruct-
ing.

Mājneál and mājneúl, the neck ;
ðot mājneál, from off thy neck ;
mājneál na lájme, the wrist ;
Lat. *monile*, an ornament worn
on the neck.

Mājnjm, to teach or instruct ; mājn-
fe mē ðajt, I will teach you ;
fan ðútajð do mājnfeay mje
ðajt, in the land that I will show
thee ; Lat. *moneo*.

Mājnjžneac, stout, confident.

Mājnjn and mājnjžjn, hope, confi-
dence.

Mājnjžað, possession.

Mājnmear, hemlock.

Mājnn-teari and mājntjn, men, peo-
ple, a clan or tribe ; an mājntjn
do bj na fáriað, the men that
were with him ; mājnteari an
rjóð, the king's people.

Mājnyead, a necklace, a collar.

Mājnte, taught, also teaching ; as,
luðð mājnte, teachers ; ðajne
ðeað-mājnte, a well-bred man.

Mājnteari, family, people.

Mājnteariða, kind, friendly ; rþjo-
riað mājnteariða, a familiar spi-
rit.

Mājnteariðay, kindness.

Mājnteðjn, a teacher. ✕

Mājji and mojn, the sea ; genit. +
maja ; Lat. *mare*, Wel. *mor*.

Mājjiðleaðað, amazement.

Mājjiðrūað, a high tide.

Mājjiðeariðac, or mājjiðeariðac,
the proper name of a man very
common among the old families
of Ireland, and literally signifi-
ying expert at sea, or an able na-
vigator.

Mājjiððlac, a fleet or squadron at
sea.

Mājjiðneac, a wave.

Mājjið, corrupted into Mājica,
the proper name of a man among
the old Irish, and literally signi-
fying a sea-hound.

Mājjiðac, a sailor or mariner.

Mājjiðaðac, the proper name of a
man, signifying a mariner.

Mājjiðaðac, a sovereign, or lord.

Mājjiðean, a woman.

Mājjiðeann, a dart or spear ; also a
woman's name.

Mājjiðfeact, a fleet ; ex. mājjiðfeact
feact rþjðð long je žejntjð, a
fleet of 140 sail belonging to the
Gentils, i. e. the Danes, com-
monly so called by the Irish.—
Vid. Chron. Scot. ad an. 849.

Mājjiðjð, mājjiðjð rē mē, he will
kill me.

Mājjiððeaz, a frith, or narrow sea.

Mājjiðejlt, a mermaid, i. e. žejlt
maja.

Mājjiðjneac, dull, stupid.

Mājjiðjneay, stupidity.

Mājjiðžjn, a great noise.

Mājjiðžjn, a burden, or charge.

Mājjiðžjneac, burdensome ; also
poor ; rþari mājjiðžjneac, having
a great family to support.

Mājjn, a troop or company.

Mājjn, natural affection.

Mājjiðneac, fond, affectionate.

Mājjiðneam, an overseer.

Mājjiðnjžjm and mājjnjm, to burden

or load.

Mujnyn, a dearly beloved.

Mujit, riches.

Mujrenjt-mjotájne, was the ancient name of the territory which in latter ages bore the name of *Murenjt* *I* *Phlajnn*, extending from the river Dribseach to Ballyvoorny, now in the County of Cork: its chief lord was O'Flainn, whose dynast, or *tánajyte*, was O'Maolfaújl.

Mujrenjt na tynj-máz, was the old name of the district which was afterwards called *Mujrenjt* *I* *Ohonagájne*, now the half barony of Orrery: its proprietary lords were O'Donnegain and O'Cuilenain, both of the Eugénian stock.

Mujrenjt-luáçna, the old name of the tract of land which lies between Kilmallock, Kilfinan, and Ard-patrick, in the County of Limerick, the ancient estate of the O'Heas.

Mujrenjt jančan-pejmjon, was the old name of the country about the towns of Emly and Tipperary: its ancient proprietor was O'Carthaidh, of whose stock I am not informed.

Mujrenjt tjne, was the ancient name of the territory now called Lower Ormond. In the time of Donogh O'Brien, monarch of Ireland after his father, the great Brien Boiroidhe, O'Donegain (not the above-mentioned) was chief lord or petty king of this *Mujrenjt tjne*, according to the annals of Innisfallen; but in later ages O'Dongaile and O'Fuirg are mentioned as proprietors of this territory; and the Continuator of Tighernach mentions O'Donegain, descendant of the last mentioned of that name, as Lord of Ara, now Dularra, after-

wards possessed by a branch of the O'Briens of Thomond. It is referred to the judicious reader if it be a likely story, that one Cairbre Musc, supposed son of a king of Meath in the beginning of the third century, and of whose progeny no account has ever been given, should have given the name of Muscry to every one of those territories, so widely distant from each other in the province of Munster; *vid. mūr* *infr.*

Mujreán, *lujna na mujreán*, the plant primrose; *Lat. primula veris.*

Mujte, mute, dumb. ✕

Mujt, or *mujž*, without, on the outside.

Mul, an axletree.

Mul, a congregation, or multitude.

Mulačūrd, or *maláčūr*, dwarf-elder; *Lat. ebulus.*

Mulač, puddle water.

Mulač, a sea-calf.

Mulba, a sea-calf.

Mulcán, an owl; and *mulča*, an owl.

Mulcán, cheese-curds pressed, but not in a mould or cheese fat, and used for food in the *bualjer*, or dairies.

Mulla and *mullōž*, the patena of a chalice; *ex. do bjonnn řē mulla ūma žon ōr*, he bestowed a patena of brass chased with gold. *Vid. Chron. Scot. ad an. 1115. and Tigher. ibid.*

Mullač, the top, height, or summit; *mullač an tje*, the roof of a house; *mullūžne na řlějbče*, the tops of the mountains; *mullán, idem.*

Muluřt, dwarf-elder.

Mūmajn, the province of Munster, in the most southern part of Ireland: it is sometimes called *leat-mož*, but then it is under-

stood as comprehending the province of Leinster, as well as Munster.

Mūn, urine.

Mun, for, for the sake of; Lat. *propter*; mun ṛcāt, for the shade.

Muna, unless, if not.

Mūnad, instruction; Lat. *monitum*.

Mūnam, to make urine.

Munaj, a fact, or deed.

Munata, a champion.

Munban, a backbiting, a grudging; munaban, *idem*.

Mung, a mane, also hair; Wel. *mung*; mungfjōnn, a white head of hair.

Mūnloc, puddle, dirty water.

Muntonic, a neck-chain, or torques.

Mūr, a wall, or strong bulwark; Lat. *murus*; fá mūrajb mo t̃jge, within the walls of my house; Ir. *mur*.

Mur, many, much; Gr. *μυριον*, *infinitum*.

Murac, the murex, or purple fish.

Mūrajm, to wall in, to immure.

Mūrcač, sad, mournful.

Mūrcaj, sadness.

Murducān, sea-nymphs.

Murgabā, i. e. gābāl-maja, an arm, or channel of the sea.

Murp̃ta, successful.

Murpuyg, i. e. m̃jāyḡ na'maja, a sea-shore, or sea-marsh.

Murpanac, a subject.

Murp̃antačd, subjection.

Mūr̃ta I-mānacājn, otherwise Murñtjn Mhānacājn, the ancient name of a territory in Connaught, which was the estate and lordship of the O'Beirns, descended from Ionračtač, son of Murne-ačac, one of the ancestors of the O'Connors of Connaught, who was in the 12th degree of descent from Eoca-Mojmedeōjn, king of Meath in the fourth century. (The O'Fallons of Clojnn-

uačac, are descendants of the same Ionračtač.) The late Colonel O'Beirn, in the Spanish service, cousin-german of her Grace the Duchess of Wharton, became chief of that noble and ancient family after her Grace's father.

Mur̃tujle, *rectius* maj̃tujle, a sea-flood, or tide.

Mur̃tājde, or maj̃ājde, seamen, mariners.

Mur̃tonačd, the product of the sea.

Mūr or mār, pleasant, agreeable, or handsome; hence perhaps mūr̃g̃majde, i. e. mūr, pleasant, and c̃m̃joc, a country, the name of several districts in Ireland; hence mūr̃je, or maj̃je, beauty, bloom; also prosperity.

Mur̃dand, mustard.—*Matt.* 13. 31.

Mūr̃galtac̃d, watchfulness.

Mur̃gam, to be mouldy or musty.

Mur̃gan and mur̃ganac̃d, mustiness.

Mūr̃glajm, to awake; cā huaj̃n mūr̃jceōlay mē, when shall I awake; mūr̃cajl ay do cōdlačd, awake out of thy sleep.

Mur̃la, a muscle. ✓

Mūt, any short thing.

Mutājde, mouldiness.

Note.—Having not had time to insert at the word mac in this letter, some family-names which begin with that monosyllable, such as the Mac-aj̃ōjn, corruptly written Maguj̃ōjn, English, Maguire, the Mac-māḡ-gamna, English, Mac-Mahons of Ulster, and the Mac-ḡuj̃bne, or Mac-Swynys, of the same province, families which have not been hitherto mentioned in this dictionary, we shall therefore observe in this place, that the two former are descended from Colla-uaj̃r, king of Ulster and Meath in the year 327, and that they were pro-

prietary lords and possessors of that whole tract of land which is now called the County of Fermagh, excepting some territories that were the properties of other noble families of the same stock. The Lord Baron of Inniskillen is the chief of the Maguire family. Of the Mac-Swynys there were three chiefs, all descended from the O'Neils, viz. Mae-Swyny-Fanaide, Mae-Swyny-Badhuine, and Mac-Swyny-na-Dtuadh, i. e. Mae-Swyny of the battle-axes. The first Mac-Swyny was the stock of the two others. A party of these last Mac-Swynys made an adventuring excursion into Munster in the thirteenth century, where they became auxiliary troops to the Mae-Cartys of Musgry and Carbury, and acquired some landed properties deriving under those lords whom they served.

The Mae-Cartys being the most illustrious of all those families, whose names begin with Mae, should not be forgotten in this place. They are descended from Oljol-ólum, king of Munster in the beginning of the third century, by his eldest son Eōgan-mōr; their ancestors were for many ages kings of Munster, alternatively with those of the O'Briens, who descended from Cormac-Cay, second son of Oljol-ólum, whom he succeeded

immediately in the throne of Munster. In later ages both families reigned at the same time: the O'Briens as kings of the province of North Munster, whose capital city was Limerick, whose arms are still the three lions, the true primitive escutcheon of the O'Briens; and the Mae-Cartys, as kings of South Munster, whose capital was Cork, both kingdoms being separated by a line extending from Dungarvan and Lismore, now in the County of Waterford, to Brandon-hill, in the County of Kerry. The Mae-Cartys derive their name, as well as their descent, from Cáitac, son of Saorhneacac, who was grandson of Ceallaacán Cayrl, king of Cashel and South Munster in the year 939.—*Annal. Innisfal.* It is to be noted that this Cartlaeh's second son, called Muiheadae, was the ancestor of the Mae-Cartys; and that the Mae-Auliff's, in Irish Mac-Amhlaidhe, were the only descendants of his first son, called Taog or Cayg, who died king of South Munster in the year 1124.—*Vid. Annal. Innisfal.* This most respectable family of the Mae-Auliff's are for the most part reduced to a state of misery and obscurity by the last revolutions, the last chief of the family, who died colonel of a regiment in Spain about the year 1720, having left no issue.

REMARKS ON THE LETTER N.

N is the eleventh letter of the Irish alphabet, is never aspirated, and is ranked by our grammarians among the light consonants, called con-

ροjneada ēad̄t̄ioma; when it is prefixed to ζ in the beginning of a word it is reckoned among the robust, called conροjneada teanna, and then both letters are called ngeatal, or njatal, from njatal, a reed, Lat. *arundo*; it is called nujn, from nujn, the ash-tree, Lat. *fraxinus*; in Hebrew it is called נ, from the sound. It is often doubled, and then sounds strong, as ceann, a head, lann, a sword, teann, strong. But a double nn is rarely written in Irish, a little stroke being set over the letter instead of it, thus ñ we find this manner was familiar to the Latins in ancient times, and by the ignorance of some copyists and engravers, has made many words dubious; for they often omitted n where they should always write it, as clemeti for clementi, cojux for conjux. The Greeks in like manner omitted ν in some words, for they wrote Ὁρτησιος for *Hortensius*, and Γαλλια Ναρβονεσια, Λουγδονεσια, and Ισπανια Ταρρακονεσια, for *Gallia Narbonensis, Lugdunensis, and Tarraconensis*. And the Latins did sometimes insert it where it had no right to stand, as in *conjunx* for *conjux*, *totiens* for *toties*, and *quotiens* for *quoties*. Because these writers and engravers did not understand the little bars or strokes set over some vowels to denote a long pronunciation, instead of which they wrote n or m; and again, when those bars had been intended to mean n or m, they ignorantly took them for the sign of a long syllable. And indeed these mistakes are not unusual among our Irish copyists, nor can a language, whose histories and writing depend on manuscripts, be free from the like errors. It is to be noted, that as this letter receives no aspirate, so it is never eclipsed by prefixing any other letter to it in the beginning of words. It is likewise to be noted, that the letter n at the beginning of words, which are referred either to objects of the feminine gender, or to persons or things of the plural number, is pronounced double, and very nearly with the same sound as gn in the French *Seigneur*, or n in the Spanish word *Sennor*; and this double pronunciation in like circumstances is common to the three consonants l, n, r, as hath been already observed of the l, and shall be in like manner of the r; thus, for example, in the word neart, when we say a neart, meaning *the strength of a woman*, the initial letter n is pronounced double, as it is in the same word a neart, when it means *their strength*, and so in all other words beginning with n as a radical letter.

* Nā, nor, neither; also not; ex. nā m̄yre, nā t̄yfa, nā jad̄gan, neither I, nor you, nor they; nā tābaj̄i, do not give.

Nā, or; ex. zan̄ ōm nā ām̄z̄jod̄, without silver or gold.

Nā, than; n̄j̄ b̄ur̄ mō nā j̄ad̄, greater than them.

- Nā, in his; na āz̄aj̄d̄, in his face, i. e. against him, i. e. j̄n a.

Na, a sign of the genitive case; ex. ām̄ āz̄aj̄d̄ na nūj̄z̄eāb̄, upon the face of the waters.

Na, a sign of the participle of the present tense; na l̄ȳd̄e, lying; na ſ̄ȳd̄e, sitting.

Nāc̄, whether or no, is not; nāc̄ b̄r̄aj̄l̄ an̄ d̄ū̄t̄aj̄z̄ ūj̄lle mōm̄ad̄, is not the whole land before you; nāc̄ j̄ōc̄tan̄ b̄ū̄m̄ māj̄z̄j̄d̄m̄yre an̄

c̃jor-cájn, doth not your master pay tribute.

Nác, as beag nác, almost; ar beag nác map̃bád mē, I was almost killed.

Nad, the buttocks.

Náda, nothing; Hisp. *nada*.

Naðmajnde and naðmcōmajta, earnest, an earnest penny.

Nadlūza, formerly, anciently; gon m̃jor̃bujl̃jōe nájł nadlūza, with other miracles formerly wrought.

—L. B.

Nádujn, nature; Lat. *natura*.

Naðuñta, natural.

Nae, naj, or nuj, a man or woman; hence naj-nán, or nujnán, a little man, i. e. a child or a dwarf. It was upon the latter part of this compound word that the Latins formed the word *nanus*, a dwarf, though in the Celtic it only signifies small or little.

Naē, a naē, yesterday. It may seem singular that the Irish sometimes say an lá naē, to mean yesterday, and an ujce noct, to mean this night, though either of the two words ujce or noct signifies a night, just as an lá, or an ju, signify the day, or this day. But the French use the same manner of expression when they say *au jour-d'hui*, which is the same thing as the day of this day, for the word *hui* signifies day, as does the Spanish *oy*, and the Irish *uj* in the word an uj or a n'uj; and the French carry the tautology still farther, when they say *le jour d'aujourd'hui*. As to this word naē, I can find no affinity for it in any other language, no more than for the Irish word *noejn* or a *naejn*, last night.

Naeb, dimin. naeðōg, a ship; Lat. *navis*.

Najd, a lamprey.

Najde, who? which?

Najðme, a bargain or covenant.

Najðm-ceanzłajm, to confederate.

Najðm na bōjūma, the obligation of paying the mulct called bōjūma, *qd. vid.*

Nájł, another; feačd nájł, another time; nájle, *idem*; feačd nájle djožnáj clōd, *alia vice rara virtus*.

Nájł-bēal, a bridle-bit.

Nájmdē, the plural of námad, foes, enemies.

Nájmdēanay, or námdanay, enmity, hostility.

Najndeān, or naojndeān, valour.

Najng, a mother; najng mōn, a grandmother.

Nájne, shame, bashfulness; a tá nájne ojm, I am ashamed.

Nájne, clean, neat.

Nájneāčd, bashfulness; *al. náj-njžēāčd*.

Nájnjžē, more bashful, or shameful.

Nájnjžjm, to make ashamed, to shame; ná nájnjž mē, do not shame me.

Najjne, sure, certain.

Nall, hither; anonn agur a nall, here and there, to and fro.

Nall, a bridle or bit; caōgād eač go nallajb ojn, fifty horses with golden bitted bridles.

Nallana, the time past, formerly, anciently.

Nallūd, nallana, nadlūza, and nallōd, formerly; Lat. *olim*; a nallūd, or a nallōd, in days of yore. N. B. The letter N is abusively prefixed to all these common writings; for the true words are allūd and allōd.

Nalluy, or alluy, sweat; a nalluy hājtte joray tū anán, in the sweat of thy brows shalt thou eat bread.

Náma, námad, only, alone; *vid.*

máð *supra*.

Náma and námad, an enemy, or foe; plur. nájmde and nájm-djð.

Námadyr, fierceness, enmity; nám-danur, *idem*.

Naoy, a man or person; *vid. na* and *nuj*, *sup.*; also the name of Noah; árc Naoy, the ark of Noah.

Naoy, nine.

Naoy, or noy, ship; Lat. *navis*; *vid. naeð* and *naeðōz*.

Naoyðe, a babe, a suckling. This, as well as naoy, is an abusive writing of *na* or *nuj*.

Naoyðeacðað, the golden number.

Naoyðeacðað, the nineteenth.

Naoyðeanán, a babe, an infant.

Naoyðeantacð, infancy, childhood; ðm naoyðeantacð, from my childhood.

Naoyðjeað, teac naoyðjeað, an hospital.

Naoyðjn, or naoy-ğjn, an infant, i. e. ġjn naoy, the offspring of a man; *vid. nujnán*. This is another abusive writing of *na* or *nuj*.

Naoyjm, the plural of naom, the saints; naoyjm flayteamnayr, the saints of heaven.

Naoyjmğjðjm, to sanctify, or make holy.

Naoyjmj, November.

Naoyjm-joyðað, a sanctuary.

Naoyjneal, prowess, chivalry.

Naoyjteacðað, chief, principal.

Naom, a saint, or holy man; also sacred.

Naom-ajtyr, blasphemy against the saints or holy things; Oja-ajtyr is that which regards God.

Naom-ajtyreac, blasphemous; naom-ajtyreðj, a blasphemer.

Naom-ajtyreac and naom-ajtyrjm, to blaspheme; naom-ajtyrjuğað, *idem*.

Naomalluğað, i. e. naom-malluğað, a blaspheming, blasphemy; also to blaspheme.

Naommalluğtēojr, a blasphemer.

Naom-čojrjeağað, consecration.

Naom-ğojð, sacrilege.

Naomta, holy, hallowed; as ðajne naomta, a holy man.

Naomtaçð, holiness.

Naomájğjm, to sanctify.

Naon, certain; fēacð naon, on a certain time; lá naon, on a certain day.

Naona, pronounced Naena, whence O'Naena, English, O'Neny, the name of an ancient and noble family of the province of Ulster, of the same stock with the great O'Neils, descended from the eldest son of Njal Naoyğjalac, king of Meath and supreme sovereign of Ulster and Connaught in the beginning of the fifth century. The large territory of Cjnēal Naena was the ancient estate or lordship of the O'Nenys, from whom it derived its name, as they were the proprietary lords of it.—*Vid. the Topographical Poem of O'Dubagájn*, often quoted in this Dictionary.

M. Wágeoğagájn, author of the French History of Ireland, whose knowledge of Irish genealogies was very shallow, as he could not read the Irish language, in which our genealogical records are written, mentions the family of the O'Nenys as being descended from one of the three brothers called by the same name of Colla, the eldest of whom was king of Ulster and Meath in the fourth century, princes of a collateral branch of the stock of the O'Neils. He does not say who of the three brothers the O'Nenys are descended from, (*vid. Hist. d'Irlande, tome 1. pag. 204.*

note marginal,) nor could he have alleged any authority for such an assertion. The patrimony of the O'Nenys is situate in Tyr Owen, the O'Neal's country, far beyond the bounds of Orgialla, which was the territory of the descendants of the three Collár. The ancient lustre of the family of the O'Nenys is revived in our days in the person of M. O'Neny of Brussels, Count of the Roman Empire, Councillor of State to her Imperial Majesty, and Chief President of the Privy Council at Brussels.

Naonmáir, nine; τῆς naonmáir, twenty-seven.

Naorza, or naorzac, a snipe.

Naorzaíir, an inconstant man.

Naorzaíneac, inconstancy.

Náir, that not; náir b'féidíir léo, that they could not; or, could not they? i. e. ná air.

Náir, shame; nī náir dúit ē, it is no shame for you.

Náir, good, happy.

Náirab and náirób, may it not be, let it not be; náirab olc búir τταίιιι, may not your journey be unlucky.

Naird, skill or knowledge.

Nairdaíir, to know, to be skilled.

Nair, a band, or tie.

Nair, death.

Nair, an anniversary.

Náir, now Naas, a borough town of the County of Kildare in Leinster, and formerly the metropolis of Leinster, so that Cííioc Náir was that whole province; the ancient family of the Mae-Morroughs or O'Cavanaghs were the hereditary princes and possessors of it, Náir íarígean, the royal seat of the kings of Leinster: it is otherwise called áir íarígean.

Nayad, a fair.

Nayad, fame, or reputation.

Nayad, noble, famous.

Nayariaíteac, a Nazarite.

Nayc, a tie or band.

Nayc, a collar, or chain; nayc óíir, a gold chain; madíia nayc, a chained dog.

Nayc, a ring.

Naygad, an obligation.

Naygaíir, to bind or tie; hence naygaíte, bound, tied down to; also attached or devoted to.

Naygaíiríe, a surety.

Naycaíir, a defence or fortification.

Naí, a science.

Naíiaíir, a snake; naíiaíir nīíir, an adder, a viper, or other poisonous serpent.

Naíian, noble, famous.

Nē, anē, yesterday; *vid. naē sup.* anē náir, whether or no; anē náir nēíidíí tū íiom, didst thou not bargain with me.

Neac, a spirit or apparition; íaí-níí neac cúíam, a spirit appeared to me. *Note.* This word is a corrupt contraction of the word neamáac, a heavenly spirit, *quod vide infra.*

Neac, some one, any one; an tē búairííeay neac, he that shall strike any one.

Neaíiaíir, neither; ex. neaíiaíir óííí, neither of them.

Neaíiaíir, outwardly, without, on the outside.

Nead, and genit. nííe, dat. nííe, a nest; do eíííí dā nííe íéíí, she fled to her own nest; Lat. *nidus*, Wel. *nyth*.

Nēall, a trance, or ecstasy.

Nēall, a cloud; Wel. *niul*, Gr. *νηφελη*.

Nēall, noble.

Neambaoíal, safety, security.

Neambaoíalac, secure.

Neam, Heaven; genit. níííe, Wel. *neve*.

Neamáac, a heavenly spirit.

Neam, in compound words is a negative preposition; neam-fozac, unstable, wavering; neam-fjine-unta, unrighteous; neam-djada, ungodly.

Neamajn, a pearl.

Neamajre, terrible, cruel.

Neam ajteanta, unknown.

Neam alac, undefiled, i. e. neam-jalac.

Neam altaç, smooth.

Neaman, a raven, or crow.

Neam-bunajteac, groundless.

Neam enazac, without knots.

Neam-cojzjlt, unthrifty.

Neam-cojzjlteac, profuse, lavish; also open-minded.

Neam-cojmteac, free, generous.

Neam-cojnzeallac, ill-natured.

Neam-cōmdac, negligent.

Neam-cojriac, unmoveable.

Neamcojriujdeacōd, immutability, steadiness, constancy.

Neam-çijocnac and neam-çijoc-nujzte, endless.

Neam-çubac and neam-çubajd, unbecoming, improper.

Neam-çujd, poverty.

Neam-çujdeac, poor, indigent.

Neam-cujmne, forgetfulness.

Neam-cumajrzte, unmixed.

Neam-çuramac, careless.

Neamda, heavenly, holy.

Neam-dlyzteac, unlawful.

Neam-dutnacōd, negligence.

Neam-fallya, unfeigned.

Neam-fajlljgeacōd, care, vigilance.

Neam-ğarajmajl, incommodious.

Neam-ğean, hatred, enmity.

Neam-ğlan, impure, unclean, profane.

Neam-ğlajne, impurity, pollution.

Neam-ğnacac, unusual.

Neam-ğnōtac, idle.

Neam-julmaj, unskilful.

Neam-loçdac, blameless.

Neam-majbteac, immortal; do-majbteac, *idem*.

Neam-mboz, hard, impenetrable.

Neam-mbuan, transitory.

Neam-meayajindaçt, excess.

Neam-mōtūğad, stupidity, insensibility.

Neam-nuall, an anthem, or hymn.

Neamonn, a diamond.

Neam-pōjteamajl, sober.

Neam-yeaymac, inconstant.

Neam-ğtnajceamujl, frugal.

Neam-ğulmaj, churlish, morose.

Neam-tağartac, stingy.

Neam-çarbac, ineffectual.

Neam-çarbujde, unprofitableness.

Neam-çorçac, unfruitful.

Neam-çrōcajreac, unmerciful.

Neam-çriuallead, incorruption.

Neam-çriualljōd, sincere.

Neam-çuruj, difficult.

Neam-ujneaybac, not poor.

Neam-ullam, unprepared.

Neam-uncōjdeac, harmless.

Neam, an inch; also a span.

Neam, a wave or billow.

Neamajd, a nettle.

Neamajrz, that bindeth; neamajre or no neamajrz, he bound or tied.

Neamt and neamtōğ, a nettle.

Neam, a wild boar.

Neamnam, to liken or compare.

Neamt, gen. njmt, power, strength.

Neamtajğjm, to strengthen.

Neamtğar, or neamtğmaj, strong.

Neamtūğad, a strengthening.

Neay, a hill, or fortified place.

Neay, a weasel.

Neay, a hurt or wound.

Neay, noble, generous.

Neaya, the next; an mğora ba

neaya, the next month.

Neayan, the next place.

Neayğ, an ulcer, a bile; neayğōjd, *idem*.

Neayta, just, honest.

Neatay, manslaughter.

Nējd, a fight or battle; also a wound received in battle.

Nejde, wind.

Nějlĭn, a small cloud.

Nejmōnjĭž, of no weight or effect.

Nejm, or nejĭm, brightness, splendour; whence nejĭmj and njāmajm, to shine or be bright; hence neam, and genit. nejĭme, Heaven.

Nejm and nejĭme, poison.

Nejm, the same as neam, a negative in compound words; ex. nejĭm-čjontac, innocent; nejĭm-čjĭjnneac, false.

Nejm-čcalzac, sincere.

Nejm-čějlleac, rash, foolish; 30 nejĭm-čějllĭde, unadvisedly.

Nejm-čjon, disrespect.

Nejĭmeaĭ, a poem; also a science.

Nejĭmeaĭ, glebe-land; *quasi* neamjaĭ, holy or consecrated land.

Nejm-čjomajleac, frugal, sparing.

Nejĭmeac, glittering, shining.

Nejm-eazlac, bold, confident.

Nejĭmed, filth or dirt.

Nejmĭdeaĭ, the same.

Nejmĭjlnĭde, uncorrupted, unviolated.

Nejmĭ, ants' eggs.

Nejmĭmj, to corrupt or spoil.

Nejm-jonĭmujn, morose, froward.

Nejm-meay, contempt.

Nějĭm-meata, confident.

Nejm-mĭjĭgeac, sober.

Nejmneac, sore, aching; also passionate.

Nejmĭnĭ, a thing of nought, or invalid; 30 čuĭ aĭ nejĭmĭ, to annihilate.

Nejmĭnjĭžĭmj, to annul, or annihilate.

Nejmĭyeaĭ, contempt.

Nejm-ĭeaymaĭ, inconstant.

Nejm-ĭeaymaĭ, inconstancy.

Nejm-čejĭ, cold, cool.

Note.—The above negative prefix nejĭm hath been changed from its original form, neam; by our modern grammarians, in order to make it agree in compounds with words whose first or second

letter may be e or j, according to the abusive rule of coel le coel, &c.

Nejĭ, a fight, battle, or engagement.

Nejĭte, the plur. of njĭd, things.

Nejĭteamajl, real.

Neamajĭ, madness.

Meiman, a vulture, or Royston crow.

Neō, and.

Neōč, good.

Neōjĭd, bad, naught. X

Neōjl, pl. of nēul, *quod vid.*

Nēul, a cloud; genit. nējl, and plur. nēojl, or nēulta; nēulta dūba na hojĭde, the dark clouds of the night.

Nēul, light, a glimpse of light; 30 čonajĭc nēul na tĭjne, I saw a glimpse of the light of the fire; nēul ĭĭnejĭne, a little sunshine; njĭl nēul ĭadaajĭc aĭĭge, he does not see a wink.

Nēul, a fit; nēul tĭnnjĭ, a fit of sickness; nēul bujle, a fit of madness; tājĭmnēul, a trance; pl. nēulta.

Nēul, a star; nēultaĭjĭ njĭme, the stars of Heaven.

Nēuladōjĭ, an astrologer.

Nēulčurtaĭ, slumbering.

Nĭgedal, a reed; also the name of the double letter nĭž, otherwise called njatal.

Nĭ, not: one of the Irish negatives, and the most common of all, like the Latin *non*; it is never used in compounds; njĭčejĭdĭ, it cannot be; njĭ hē, it is not he; Goth. *ni* and *nih*, Lat. *ne* or *ni*, Gr. *νε* or *vé*, Goth. *niu*, neque.

Nĭ or njĭd, a thing; 30 čac njĭd ĭnāmajĭ, every thing that creepeth; plur. nejĭte; nejĭte talmajĭde, earthly things.

Nja, a sister's son.

Njaĭ, a champion; njad, or njat najĭc, *miles torquatus*.

Njaday and njadčur, valour, bravery.

Njal, a soldier or champion.

Njal, a letter.

Njamajm, to shine, to be bright.

Njamda, pleasant, bright; njamamujl, *idem*.

Njamdačt, brightness.

Njd, for znjd, they make.

Njd, manslaughter.

Njde, time.

Njž, or nj, a daughter, also a niece; ex. Májne njž Tomájr, Mary the daughter of Thomas; hence majne njž bhnjajn, nj Nejll, Mary the daughter of Brien, of Neill, i. e. Mary O'Brien, or O'Neill; hence njžjn, corrupted into jnžjn, a daughter. The Welsh have *nith*, and the Cornish *noith*, for niece.

Njžjm, to wash; njžfjd řjad a neudájže, they shall wash their clothes.

Njžtjn, soap.

Njl, is not; njl řē, he is not. It is a contraction of nj břujl; *vid.* řjlm, or řujlm.

Njlm, to be wanting, to be absent, i. e. nj řjlm.

Njm, a drop.

Njmžljc, strong, impregnable.

Njm, to do, to make; ujme řjn do njmye řndžad, wherefore I make a decree.

Njm, bitterness, sourness; žan njm žan majčjm, without sourness or slackness; hence njmneac, testy, peevish.

Njm and nejnm, poison; ačajr, or načajr njme, an adder, a viper; any poisonous serpent.

Njme, or nejme, genit. of Neam, Heaven; njždačt njme, the kingdom of Heaven.

Njmneac, poisonous, mortal; also peevish, passionate.

Njn, an image.

Njnžjr, sore, sick.

Njnřej, one who interrupts another's discourse.

Njoda, real.

Njomda, bright, shining.

Njomam, to shine, to glitter.

Njomay, brightness.

Njomřgaojlce, scattered or dispersed.

Njon, or nujn, the ash-tree; hence the name of the letter N.

Njon, a wave.

Njon, a letter.

Njonac, catching; also forked.

Njonac, agreeable, pleasant.

Njonac, party-coloured, speckled.

Njonab, a prey or booty.

Njonajm, to prey.

Njor, anjor, from below, up; do bryread a njor tojbneaca an ajžejn, the fountains of the deep were broken up.

Njpram, I would not be; njpram conajncleřt ajr čnejč, I would not be always destroying or plundering my subjects; Lat. *non ipse essem*.

Njr, or njor, i. e. nj ar, or nj rd, comes before verbs of the preterperfect tense of the indicative mood; ex. njr būajl, he struck not. When it has an adjective or participle coming just after them, and then comes the substantive if it be not understood; ex. njr bū lāj-djr mē, I was not strong; njr bū tōžta an teac, the house was not built. It sometimes has a pronoun after it: njr bū leō j, she was not theirs; njr is sometimes written nj rd; ex. nj rd būajl, he struck not.

Njř is sometimes written for njr, in the above different manners of using it.

Njře, a wound; the gen. of neay, *quod vid.*

Njč, or njd, manslaughter; also a battle or engagement.

Njuž, i. e. anjuž, to-day; rather an uј, or a n'uj, *qd. vid. sup.*

Nō, nor, or; nō zo, until; nō zur, until that; nō zur oјl rј an leanab, until she had nursed the child; nō zo řemјorřa řē ēu, until he destroy thee.

No, this particle was anciently used instead of do; ex. no būaj-lyr mē, you struck me.

Nō, new; Lat. *novus*; nō aјm, new arms, *nova arma*; nō-mōđ, new fashion; Lat. *novus modus*.

Moajđ, time, season.

Moč, which.

Moča and nočad, ninety.

Močđ, rather nočt, night; a nočđ, to-night; Lat. *nocte*.

Močđajžm, to make naked, to uncover, to strip or peel; do nočđ řē, he peeled; nā nočđujž būm ccјnn, do not uncover your heads; amajl nočđay řean leabajr, as the old books discover; do nočđ řē mē, he hath stript me; nočđujm đjb, I explain to you.

Močđajže, or nočđajžte, naked.

Močta, open, discovered.

Mod, an abbreviation, a difficulty; Lat. *nodus*.

Nōđ, as nōđ leat, observe or take notice; Lat. *nota*.

Modajne, an abridger.

Modajneact, the method of using abbreviations.

Mōđajm, to understand; also to make a league or confederacy.

Mōđ, noble, excellent.

Mōđlag, Christmas; Gall. *noel*; derived from *natalitia*.

Moerę, a seaman, a mariner.

Mojbјžj, ordure or dung.

Mojbјreac and nōjbјrte, a novice.

Mōjn, noon, or the ninth hour of the day according to the Roman calculation of the day; tјāt nōna, noon time.

Mōjn-đorјca, an eclipse of the sun.

Mōjn-řealt, the evening star.

Mōjr and nōr, a manner or custom; nōjr azur beacđa, carriage and behaviour; Lat. *mos*.

Mōjr, noble, excellent.

Mojr, anojr, a church, or congregation.

Mōjreac, noble.

Mōnn, a nōnn, beyond, on the other side; a nōnn azur a nall, to and fro, hither and thither.

Nōr, a fashion, manner, or custom; do nōr an cēđ mōđa, according to the former manner; do nōr řjn, thus, even so, after that fashion; do nōr na nujle cјneadač, after the manner of all nations; Lat. *mos*; pl. *nōra* and *norajb*.

Nōr, knowledge. x

Mōra, now, at present; a nōra, now, at this present time.

Mōrajžm, to enact, or approve.

Mōta, discovered.

Nua, strong; do tјmoјđ řē ře nјаđ nua, he encountered a strong champion.

Nua, new; nua ēadač, new clothes. x

Muacolla, astonishing.

Muacōr, or nōđcūr, a companion, a bride, or bridegroom; řean azur řonūacūr leat, I wish you prosperity and a happy companion, (wife or husband.)

Muacōjnyreac, a harlot, or prostitute.

Nuad, new. This word is often set before its substantive, and joined to it; nuad-žajll, the new English; nuad-řjažnaje, the New Testament; nuad-ola, new oil. This word is sometimes written nūad, but always pronounced nōđ; Lat. *novum*, and Gr. *νεον*, new; Wel. *newydh*, and Cor. *nowydh*.

Muajreacđ, news, tidings.

Muajð-ʃeʃnʃðe, a novice.
 Muajð-mʃlʃð, an untrained soldier.
 Muajl, a roaring, or howling;
 nuajl an leðʃn, the roaring of the lion.
 Muajlm, to howl.
 Muajʃ, a nuajʃ, when; ð nuajʃ, seeing that.
 Muall, famous, noble.
 Muall, lamentation, mourning.
 Muall, an opinion.
 Muall ʒan ʒaoʃ, a true saying.
 Muallad and uallad, howling, or roaring.

Muallʃurtaç, howling, roaring.
 Muallʒuða, *idem*.
 Muallʃann, noble, generous.
 Muamānōʃʃ, embroidery.
 Muataʒʒ, heaven.
 Muʃðʃðʃeacð, a lone journey.
 Muʒʒe, ʒo nuʒʒe, until; ʒo nuʒʒe ʒo, hitherto; ʒo nuʒʒe mo bāʒ, until my death.
 Muʒmʃʃ, number. ✕
 Muʒmʃʃiūʒʒad, a numbering.
 Muna, hunger.
 Munn, a nunn ʃʃ a nall, to and again; *vid. nonn*.

REMARKS ON THE LETTER O.

O is the twelfth letter of the Irish alphabet, and the fourth vowel of the denomination of leatān, or broad vowels, and is therefore used indifferently with a or u in old Irish manuscripts, and in some words by the moderns, as dēoʃ, dēaʃ, or dēuʃ, a *tear*; Lat. *lachryma*. And we find that the Greeks, especially the Dorians, did change their *av* into *o*, as τρωμα for τραυμα, a *wound*; ωλαξ for αωλαξ, a *furrow*. The Latins anciently wrote *coda* for *cauda*; *plostrum* for *plaustrum*; *lotus* for *lautus*, &c. In the Latin we also find *a* written for *o*, as from *creo* is formed *creavi* and *creatum*; and *u* has been sometimes taken for *o*, as *fontes* for *fontes*, *frundes* for *frondes*, *fretu* for *freto*, *Acherunte* for *Acheronte*, &c. In Lucretius, Plinius says that some states of Italy, particularly the Umbrians and Thuscans did not at all use *o*, but always wrote *u* instead of it. This letter is sometimes short and sometimes long, and therein corresponds with the Greek ω and ο. It is the præpositive vowel of the diphthong ðʃʃ, so called from ðʃʃʃ, the *spindle-tree*, vulgo ʃeðʃʃʃ, Lat. *evonymus*; and we find this diphthong in the Hebrew, as Heb. םא, Lat. *gens*; as also among the Grecians, as κοῖλον, κοινη, Lat. *cælum*, *cæna*.

o b

o b

O, from; ð cātaʃʃ ʒo cātaʃʃ, from city to city; also whence; ex. ð nahāʃʃtaʃʃ, whence is said.
 ✕ O, an interjection common to the Latins, signifying alas! woe is me!
 O, seeing that; ð táʃʃ, seeing that

I am; ð cōnnaʃʃc mē do ʒnūʃʃ, since I have seen your countenance.
 O, an ear; Gr. ους, *auris*; hence oðall, deaf, from o or ðʒ, an ear, and ðall, dull. It is sometimes abusively written aðall,

an jōdbjɛt jōdajɛn aɪ a ʃon, the pure oblation was offered (to God) for him.

~ Oɜ, young; an t̃aɔɪ ɔɜ, the children, or youth; ɔɜ ʃɪ áɪɾa, young and old; áɪ ñaɔɪ ɔɜ, our little ones.

Oɜaɔɔ, youth.

Oɜájɛn and oɜánac, a youth, a young man.

Oɜam, the occult manner of writing used by the ancient Irish.

Oɜánaɔɔ, youth; oɜántaɔɔ, *idem*.

Oɜɔad, a territory in the County of Meath, which anciently belonged to the O'Heas.

+ Oɜ, the ear; *vid.* O.

Oɜ, whole, entire; ɜo h̃ɔɜ, entirely.

Oɜ, a virgin; gen. ɔɜɛ, or h̃ɔɜa; an t̃ɔɜ ɾo-molta, the Virgin most renowned.

Oɜ and ɔɜɔa, pure, sincere.

Oɜɔaɔɔ, virginity.

Oɜláɔ, a servant, a youth; also a soldier.

Oɜláɔaɪ, slavery, servitude; also a servile kind of verse used in Irish in imitation of the pure kind of dans or verses, but is not confined to their strict rules, with regard to true correspondence or true union.

Oɜloɾɜajɛn, a tad-pole.

Oɜmaɪɛt, a heifer, a young beeve.

+ Oɪ, aɪ, or aɔɪ, a sheep.

Oɪbne, i. e. obajɛne, quickness, suddenness.

Oɪbɔɔ, obedience, submission.

Oɪbɪɜɜɜɜm, to work, to cause or effect, to operate.

Oɪbɪɜɜɛ, wrought.

+ Oɪbɪɜɜɛɔɪɪ, a workman, a labourer.

Oɪbɪɜɜɜad, an operation.

Oɪɛt mɜ, October.

Oɪdean, love, tenderness.

Oɪde, a teacher, also a foster-father; oɪde ɾaɔɪɾɔɪɪ, a confessor; oɪde altɾoma, a foster-

father.

Oɪdead, slaughter; also death.

Oɪɔɛ, the night.

Oɪdeacay, instruction.

Oɪdeay, advice, also instruction;

b̃eol-oɪdeay, oral tradition.

Oɪɔɛ-m̃eɜɜleac, a night robber.

Oɪɔɛ, a guest or traveller; ɔ'ɾɔɪɾɜɜɜɜl mɪɾe mo ɔɔɪɾe don oɪɔɛ, I opened my doors to the traveller; ñɪ bu ɾɪɜ oɪɔɪɔ aɪɔɛaɪ, she was not uncivil to strangers.

—*Brog. in Vit. S. Brig.*

Oɪɔɛaɛt, entertainment, a night's lodging.

Oɪɔɛad, death, got by any means; oɪɔɛad clajɛne Ñeɜɜl, the decease of the children of Nial, ɾloɪɜɜɜɜɜɜ m̃e aɪɜm ʃɪ oɪɔɛad ɜac ɱɜɜ, I will recount the names and deaths of each king. This word is sometimes written oɪɜɜɜ, and then seems to be of a radical identity with ɛaɜ, death.

Oɪɔɛay, cloɔ oɪɔɛay, freestone.

Oɪɔɪɪ, and genit. oɪɔɪɛ, snow; leac oɪɔɪɛ, ice.

Oɪɔɪɛ, an heir, or heiress; oɪɔɪɛ ceayɛt na cɪɜɛ, the rightful heir of the country; pl. oɪɔɪɜɜɜ. It is pronounced oɪɪɛ, the ɔ being quiescent: in old French *hoire*, plur. *hoires*; Lat. *hæres*, *hæredis*, where the *d* comes in as in the Irish; oɪɔɪɛ, or eɪɔɪɛ m̃anla, an heiress.

Oɪɔɪɛaɔɔ, an inheritance.

Oɪɾɜɛ, an office.

Oɪɾɜɛaɔ, an officer.

Oɪɾɜɜɜɜ, vulgarly aɪɾɜɜɜɜ, the mass; literally, the sacrifice offered at mass. *Note.*—It will, I am confident, be allowed a self-evident position, that no language can have words significative of any such things or modes of things, as the people who speak it never had any sort of knowledge of, by being objects

either of their senses or their understanding; whence it follows, that the languages of the Heathenish nations, to which the Christian religion was preached and communicated, could not have had words expressive of its rites, sacraments, and mysteries, before they had learned them from the Christian preachers and missionaries. But it is to be observed, that as there was scarce any Heathenish nation which had not at all times the practice of offering sacrifices to their false deities, and adoring or worshipping them in their own manner; so the people of such nations must have had words significative both of every act of their religious worship, and of the persons and things that were employed in such acts; wherefore they must necessarily have one word to signify a sacrifice, another for adoration, a particular appellative for the person destined to offer the sacrifice, another for the thing upon which the sacrifice was laid and offered, such as we call an altar: thus, as the British Celts, according to the account of Mr. Rowland in his *Mona Antiqua*, p. 65, called their sacrificers by the appellative of *Offrydion*, from *offryd*, a sacrifice; and an altar by that of *crom-leach*, (a word, whose genuine and radical meaning neither Mr. Rowland, who vainly strives to derive it from the Hebrew, nor any other Welshman could understand, without the help of the Irish language,) so the Irish Celts distinguished their Heathenish priests by the appellative of *Oḡfryonnac* or *Oḡfrydeac* in the singular, and *Oḡfryonnajec*

or *Oḡfrydeajec* in the plural, from *oḡfryon*, a sacrifice; and an altar by that of *crom-leac*, a word which had two significations, the one as being a stone of an inclined position, from *leac*, a stone, and *crom*, bent or inclined; and the other, as being a stone, at which the people kneeled or bent themselves to adore their deities. The Irish had another sort of altars, which they called *Carn*, literally meaning a coped heap of loose stones, with a large flat stone at the top, on which the sacrifice was laid: those Carns are still to be seen on the summits of almost all the hills and high places of Ireland. Those who officiated at the Carns were called *Carnajec* in the plural, and *Carnneac* in the singular, whilst the priest who served on the plains, in the open temples, consisting of a circle of tall pillars of unhewn stone, with the altar called *crom-leac* at the east side of them, retained the generic name of *Oḡfryonnac* or *Oḡfrydeac*, a sacrificer. A third order of religious persons among the heathen Irish, was constituted by those they called *fájd* or *bájd*, Lat. *Vates*, a kind of prophets or soothsayers; whose profession became the object of so great horror after the establishment of the Christian religion in Ireland, that the Irish words *do beym do na bájd tū*, proverbially signify the same thing with *diris devovere*, to give up a body to all the furies of hell. Strabo, in his fourth book, mentions three orders of people distinguished amongst the Celts, and whose persons were held in the highest veneration: the *Vates*, to whom he assigns

the function of offering sacrifices, and explaining natural causes; the Druids, who besides the study of nature, had care of all moral discipline, and were professed judges of all private and public causes, and even of martial affairs, being reputed the justest of men, *omnium opinione justissimi*; and the Bards, who were their poets. The Irish Celts had those three different orders of people; but they made a just and necessary distinction between the sacrificers and the *báird*; the latter being only a kind of magicians, and were not charged with the function of offering sacrifices. Now, to finish our remarks on the word *Oí-fhion*, we have only to observe, that the first preachers of the Gospel in Ireland, finding the Irish had at all times that proper word to mean a sacrifice, thought it reasonable to let them apply it to the divine sacrifice of the mass; contenting themselves with an assurance of their believing it consisted of the body and blood of Christ offered to God the Father, for both the living and the dead. And this concession of those first preachers was the more reasonable and just, as the word *oí-fhion*, a sacrifice, was much a more significative name for that divine liturgy of the Christian religion, than the word *missa*, which is taken from the words *ite, missa est*, said to the people at the end of mass for a form of dismissing them. The Irish were also left in possession of the word *adornad*, to mean the adoration of the true God, which was one of the primitive words of their language, (*vid. máz-adornu, sup.*).

and of the word *bōrad*, corrupted into *pōrad*, to mean the sacrament of marriage; *vid. pōrad infra*. Thus also the words *cnejdjom*, *dōcay*, and *zrad*, i. e. faith, hope, and charity, are primitive words of the Irish language.

- Oí*, a champion.
- Oí-bean*, a young woman.
- Oíge*, a web fit for the loom.
- Oíge*, youth; *ann* a *hōíge*, in her youth; also younger.
- Oí-gean*, a lad, a youth.
- Oí*, a virgin, or maid; *man oí* *í-jon-í-lan*, as a pure virgin.
- Oíge*, fullness, entireness.
- Oíge*, a file.
- Oígeann*, a pan, a chaldron.
- Oígean*, genit. *oí-í-jn*, snow; *Wel. eira*; *leac-oí-í-jn*, ice.
- Oígean-amajl*, icy, or frosty.
- Oí-í-jd*, a sojourner, or guest.
- Oí-í-jd*, death.
- Oí-í-jm*, to behold, or look upon.
- Oí-í-jn*, a despotic power; also perfect obedience or subjection.
- Oí-í-neata*, frozen.
- Oí-í-neōg*, frost.
- Oí-í-nm*, to freeze or snow.
- Oí-í-jan-na*, an heir-apparent to a lordship.
- Oí-l*, from *oí-lm*, or *aj-lm*, to nourish or nurse; *no zui oí-l í-j ē*, until she had nursed him; *do hōíleā ē*, he was educated.
- Oí-l*, from *ō-lajm*; *cum oí-l*, to drink.
- Oí-l*, a rock.
- Oí-l*, infamy, ignominy; hence *oí-l-bē-jm*, reproach, a dispraise.
- Oí-l-bē-jm*, a reproach; also an offence; a stumbling block.
- Oí-l-bē-jm-jm*, to stumble, to take offence.
- Oí-l-í-neō*, a funeral fire; *Lat. rogos*.
- Oí-l-ceay*, a doubt.
- Oí-l-ceay-ac*, doubtful.
- Oí-le*, *aí oí-le*, and *aí-oí-l*, another. λ

Ojleamnac, requisite; also nourishing.

Ojleamnajm, to educate.

Ojleamujn, nurture, food.

* Ojleán, an island; ojleánajb, islands.

Ojleap and ojleapac, a pilgrim.

Ojleapajm, to go on pilgrimage.

Ojleapca, a nursery.

Ojleapajr, a foster-father.

Ojljre, pilgrimage; ojljre, *id.*

Ojljreac, a pilgrimage; ojljreac, *idem.*

Ojlle, or ujlle, greater.

Ojllmead, balauces.

Ojlltead, a cable.

Ojn and on, a loan or thing lent.

Ojneac, mercy; also liberality; ná bjoð ann ðo rjnfead ojneac cuje, let there be none to extend mercy unto him, *Ps.* 109. 12; also respect, deference; tap ceann ojneac na eccljreac, through the deference due to the clergy.

Ojnec, liberal; bean ojnjg, a generous woman.

Ojnme, with; ojname rjg mōjr, together with the great king.

Ojnmjð, a fool, or silly person.

Ojnmjðeac, foolish, silly.

Ojnmjðeact, folly.

Ojnreac, an abandoned silly person; also a harlot.

Ojr, for, because that; Gr. γαρ, and Gall. *car.*

* Ojr, golden, of or belonging to gold; *vid.* ðr.

Ojr, the spindle-tree; hence the diphthong oj is so called.

Ojr-beap, good actions, precious deeds; compounded of ðr, gold; and beap, a deed.

Ojr-beapac, great, precious.

Ojrþjðjn, honour, veneration.

Ojrþjðjneac, venerable; a ðjg ðjrþjðjneac, *virgo veneranda.*

Ojrc, a lap-dog.

Ojreceadal, an instruction; also

doctrine.

Ojreceap, a hurt, a wound.

Ojreceap, necessary, fit, proper; ex. zac rce ap ojreceap ðjapnac, a tá a hjarpac ran paj-ðjr, every petition necessary to be demanded, is to be found in the Lord's Prayer.

Ojreceapacð, need, necessity.

Ojreceapjð, a goldsmith.

Ojreceapacð, a mess.

Ojrcjll, provision reserved for the absent.

Ojrcjll, against, in wait or expectation; an ojrcjll an ceta, against the flight; ðo bejr am ojrcjll, to lie in wait for me.

Ojrcjlljm, to bear or carry.

Ojrcjomac, gold-haired; Lat. *auricomus.*

Ojr-cjðe, a treasury or bank of gold; a precious magazine.

Ojrðeap, noble, illustrious; compar. ojrdapca, more illustrious.

Ojrðeapcajm, to flourish, to be famous.

Ojrðeapcaj, lustre, excellency.

Ojrðejc, excellent, illustrious.

Ojrðeacaj, pre-eminence, supremacy.

Ojrðeacur, an assembly.

Ojread, as much, so much; also whilst; as, ojread bejðjr na mbeatajð, whilst they lived.—*Vid. Annal. Tighearn. an.* 144.

Ojread, or ojrym, to besit or become; njr ojri ðo a ðeanam, it was not fit or convenient for him to do it.

Ojræağa, chief, excellent.

Ojræağajl, a waste house or habitation.

Ojræamajl, meet, proper.

Ojræam, a ploughman.

Ojræamnac, meet, or proper.

Ojræamujn, an influence; ojre-aimna mjlye, sweet influences.—*Job.* 38. 31.

Ojræamnajm, to adapt or make fit.

Ojneap, pleasant; ojneap-ġlan, fine and clear.

Ojnfjð and ojnfjðeað, music.

Ojnfjðeac, a musician.

Ojñeāy, an ornament, a piece of embroidery wrought by a needle with figures or devices in gold; fròm ðr, gold, and ġneāy, an ornament.

Ojnyð, it is meet or convenient; ojnyð rē ðam, it is meet for me.

Ojnyðð, or ojneað, a quantity, as much as; rēacð nojnyðð, sevenfold; ojneað jr rēaðfuyð ðo ðnejt leð, as much as they can carry with them.

Ojnyj, to serve; ojnyð ðo, serve ye him; ġo nojnyfjð, that they may serve.

Ojnyj, or jnyj, a chronicle.

Ojnyle, a piece, or fragment.

Ojnyljm, to cut off.

Ojnyjð, credit, respect.

Ojñeāltā, neat, elegant, ornamental.

Ojñ-nejñj, to shine like gold.

Ojñējy, *rectius* ājñējy, goods, chattels, tackling, or any thing to work with.

Ojñējy, a qualm of stomach, or nauseousness.

Ojñnjm, to ordain, to put in authority; ðo ojñneað ē jona ġa-ġajt jððan, he was ordained a pure priest; ġaj na ðjñneað na ġjġ ajr Chūadmūmajn, after being proclaimed king of Thomonð: it is sometimes written ðjñðnjm, Lat. *ordino*.

Ojnyj, Ojnyj, or Eðnyaj, Europe.

Ojñteap, the east, or eastern parts of the world; ðn ojñtejy; *vid.* ðeay. It also signifies "the day following."—*Vid. Luke*, 13. 33.

Ojñteapiac, eastern.

Ojñ-ðneāġ, an hyberbole.

Ojñðeay, an epicycle.

Ojñ-čejmnyġað, eminence, or superiority.

Ojñ-čnefðeam, superstition.

Ojñjonaġjy, a taberd; a habit formerly worn over a gown.

Ojñjñe, an oyster.

Ojñ-ġġjñðjñn, superscription.

Ojñ-ġjñnjm, to lie with the face upward.

Ol, said; ol rē, said he, or says he, like the common expression ajr rē; ol ġjad, ol ġj, say they, says she.

Ola, oil; ðujlleðġ čmajnn ola, an olive leaf; Lat. *oleum*, *oleo*.

Ola, *vid.* ðlam; teac ðla, a tipping house; teac an ðjl, *idem*.

Olaç, given to drunkenness, or drinking to excess.

Olaçan, immoderate drinking; rēap ðlaçajy, a sot or drunkard.

Olam, to drink; ððladañ an jomad, they drank to excess.

Olañn, wool; ððolajnn, of wool; ðolann caðriac, sheep's wool; Wel. *gulan*.

Olañt, a hone.

Olañtapi, an ungrateful smell.

Olc, bad, naught; also harm, damage; as, olc an ġnjðm, bad is the action; ġo hðlc ððjð, their foe; also a substantive; as, olc cojñčeann, a common detriment.

Oleay, naughtiness, badness.

Olc-labajneac, blubber-lipped: the last part of this compound shows that labajy is a lip, like the Lat. *labrum*.

Olcððap, covetousness; also pleasure; also the name of some of the Irish kings and nobles.

Olcuy, badness; ap a n'olcuy, for their badness.

Oleac, soaking.

Oleayac, usual, frequent.

Oll, great, grand; Gr. ολος, *totus*; oll āy, a vast havoc, or great slaughter.

Olla, woollen.

Ollam, ready, prepared.

Ollaṃ, a doctor, or teacher; one well experienced in any science. The *Ar̃id-ollaṃ* was the Archi-Poeta, or Poet Laureat of the king. This word, in its genitive case, forms *ollaṃan* in the same manner that *tallaṃ* forms *talṃan*; *ollaṃujn* is the nominat. plural.

Ollaṃajṇ, the learned; also instruction; genit. *ollaṃna*; *luēt ollaṃna*, teachers of the sciences.

Ollaṃanta, learned.

Ollaṃnūḡaḡ, to instruct or teach; also to solemnize.

Ollaṃḡaṃ, a great army.

Ollaḡaḡ, resentment.

Olldāy, or *oldāy*, than, more than, rather than; ex. *ñj f̃eacajḡ f̃jonṇ ḡon ḡiojnḡ ḡaona nojm-pe ñjam bean bu ājlle olldāy an b̃ean ḡjn*, i. e. *f̃jonṇ* (mac-cūjl,) never saw of the human species one more beautiful than that lady.

Olldiag, a funeral pile.

Ollead, an affront, or indignity.

Ollmaḡay, great riches; ex. *ollmaḡay an t̃raoḡajl*, the goods of the world.

Oll-mucaḡ, having great herds of swine.

Oll-tūad, a great ax.

Omajl and *omalaḡ*, the same as *tomalaḡ*, to eat; *ṃō omajl C̃ijoyt mjl agur jāyḡ jāṃ nej-ḡejṇḡe*, Christ eat fish and honey after his resurrection.—*L. B.*

Omaṃ, a trough; also a cupboard.

Oṃ, lonesome, unfrequented; ex. *ñaṃ ab oṃ ḡo m̃uṃ*, may not your house be a desert; also raw.

Oṃan for *oḡan*, dread, terror.

Oṃneaj, an embryo.

Omna, an oak-tree; *omna ña dūajṇ-ḡajḡ an ḡlūaḡ*, trees which a

multitude could not clear away.

Omna, a lance or spear.

Om̃ia, amber.

Om̃iann, a division, or share.

On and *ojn*, advantage, gain.

On, a stain.

On, sloth, laziness.

Ona, slow, sluggish, inactive, lazy.

Onḡ, clean, clear.

Onḡ, sorrow, grief, a sigh or groan.

Onḡ, healing, curing.

Onḡ, a fire, a hearth.

Onḡaḡ or *unḡaḡ*, anointing, or unction.

Onḡaḡ or *onḡajṃ*, to anoint; Lat. *ungo*.

Onḡḡiōn, trespass.

Onḡḡa, anointed.

Onnai, there is.

Onn, a stone.

Onn, a horse.

Onn, furze or gorse: hence the name of the letter O.

Onñconn, a standard or ensign.

Onōjṇ, honour, respect; Lat. *honor*.

Onōṃaḡ, honourable; comp. *onōṃaḡḡ*, more honourable.

Onōṃajṃ, to honour; also to reverence; *ḡ'onōṃujḡ ḡē Ōja*, he worshipped God.

Onōṃujḡḡe, honoured, revered.

Oṃ, gold; Wel. *oyr*, Lat. *aurum*.

This Irish word has an analogy with the Heb. *ור*, *lucere*, *splendere*, *quia lucet et splendet aurum*.—Vid. Henric. Opit. Lex.

Oṃ or *ōjṇ*, for, because.

Oṃ, a voice or sound. ✕

Oṃ, a border, or coast; *ō ḡo h̃ōjṇ*, from coast to coast; Lat. *ora*.

Oṃacuḡl, an oracle. ✕

Oṃaḡān, the herb organy; Lat. *auriganum*; it is vulgarly pronounced *aṃaḡān*.

Oṃáḡḡ, an oration; also a prayer. ✕

- Oram, to pray; *ōrujō do mjuinea-*
dač O'Dubthaig Seanōji E-
juonn, orate pro Muiredaco
O'Dubthaigh seniore Hiberniæ.
- Oram, or orim, i. e. aji me, of or
 on me; *cūmniġ orim*, remember
 me.
- Oršajne, mercy, goodness; *τρε*
oršajne an Tšajna, through
 the Lord's mercy.
- Oršann, a gold coin.
- Oršyt, humble, mild.
- Or-šujšdač, the yellow pure, call-
 ed *or*, or *topaz*, in the arms of
 an earl or lord; or *sol* in that
 of a king or prince.
- Oric, and oricađ, and oricajn, to
 kill or destroy, to put to death;
- Hispan. *ahorcar*, to hang; a *dū-*
šajnt župb ēccojji Črjoŕt do
oricajn, he said it was unjust to
 put Christ to death.—*L. B.*
- Oric, a hen-egg.
- Oric, a salmon.
- Oric, or arič, a young pig; *bađ*
luža j a cčojnn mjoŕa oldáŕ
oric čriánač, in one month's time
 she was less than a young pig.—
L. B.
- Oric, a prince's son.
- Oricojlēji, a golden collar.
- Oricnad, grief, sorrow.
- Orid, an order; *ōrid beannaġŕte*,
 holy order.
- Orida, a piece or fragment.
- Oridaġŕjm, to order; also to wish
 or desire; *đōridujš đōjb ŕeap-*
mōjn do đeánaŕ don ŕobal, he
 ordered them to preach to the
 people; also to appoint or ordain;
maŕi đōridocujđ na bŕej-
čeaŕujn, as the arbiters shall
 determine: it is written also *ōr-*
duġŕjm; Lat. *ordino, jubeo*.
- Oridan, love, generosity.
- Orida, golden, of gold.
- Oridŕn, a mallet.
- Oridlač, an inch.
- Oridōž, a thumb; also the great

- toe: hence *ōridlač* or *ōrlač* sig-
 nifies an inch, or the breadth of
 the thumb: *ōridož* is only the
 diminut. of *ōrid*.
- Oridužad, an order or decree; also
 arrangement; *oridužad an đána*,
 the arrangement or disposition
 of the poem.
- Oriduġŕjm, to order or ordain, to
 set in order.
- Oriduġŕte, ordered.
- Orŕájn, an organ.
- Orŕajn, slaughter.
- Orŕnuagač, yellow-haired.
- Orŕayta and *ōrlaytaŕmajl*, shining
 like gold.
- Orim and *orimŕa*, upon me, i. e. *ari*
 me.
- Orimajdean, the morning, the break
 of day.
- Orimjanac, gold ore, a gold mine.
- Orin, slaughter, massacre.
- Orina, barley.
- Orinaġŕe, a prayer.
- Orinaġŕjm, to adorn.
- Orina, or *orinta*, on them; some-
 times *ŕorinta*.
- Orit, *ar* *orit*, he slew or killed;
 also to ravage or plunder.
- Orit, on thee, i. e. *ari tū*.
- Orita, begone.
- Orita, or *orinta*, a collect, or short
 prayer; also a charm, but in
 this last sense it is always said
arinta.
- Orujb, on you; *orujnn*, on us.
- Orumŕa, on me, towards me.
- Or, above, over upon; *ōŕ cjonnn*
na cačŕac, above or over the
 city.
- Or is sometimes used in compound
 words, as, *orŕ-čŕejdeam*, super-
 stition.
- Or, a deer.
- Or, is often prefixed to adjectives,
 by which means they become
 adverbs; ex. *ōŕ árid*, loudly or
 publicly; *ōŕ jŕeal*, softly or
 privately.

Orad, or rorad, a desisting, a cessation, or giving over; orad cōmraic, an armistice, or suspension of arms.

Orajm, to desist from, to cease.

Orari, the younger; *vid.* rōrari, or rōjreari.

Orac, eminent, superior to others.

Orari, the motion of the hands in swimming.

Orari, a leap or bound.

Orari, a guest, or traveller.

Orari, a combatant, a champion; also the name of one of the Irish champions, named also Uragari.

Orari, a ruinous fall.

Orarida, renowned, famous.

Orarilann, an hospital.

Orarita, loud, clamorous.

Orcomajrgete, a meteor.

Or-čejmnjgjm, to exceed or excel.

Or-čejmnjužad, preeminence, or superiority.

Orculte, open, manifest; le ljetji orculte jona lāj, with an open letter in his hand.

Orcul, the armpit.

Orda or őrta, a house; *Hisp. ostal.*

Orda, tjg őrda, an inn.

Ordōji, a host, a landlord; m'ordōji, my host.

Orzariac, frail, brittle.

Orglajm, or őrglajm, to open; d'orzuyl rē an dojar, he opened the door.

Or-grāj, a superscription; from or, above or upon; and grāj, *Gr. γραφή, writing; Lat. scriptio.*

Or-maritac, surviving.

Ornad, a sigh, a groan; ar tjujme mo bujllead nā m'ornad, my stroke is heavier than my groaning.

Ornadac, groaning, sighing.

Ornajde, or ornajgeal, a groaning.

Ornajgjm, to sigh, to groan.

Orari, a back burden.

Orararide, a porter or carrier.

Oraridōji, *idem.*

Ortōji, an hostler. ✱

Orūjde, or Orrūjde, Ossory in Leinster, the ancient principality of the Fitzpatricks, Irish, Mac-gjolla-pādrujg, and of several other families; chiefly the O'Carols, descended from Tadg, son of Oljololum, king of Munster and Leinster, the O'Donchas of Goran, the O'Dubhlhlaines, or O'Delanys, and the O'Brenans.

Otari, labour, toil; hence dujne otari, a rustic, a labourer.

Otari, sick, weak, wounded; dō čualadari na hočari rjn, deji-geadari zo hobann, when the wounded heard that, they immediately arose.—*K. de Brien Boi-roimhe.*

Otari, wages.

Otariac, *vid.* otariac.

Otari, a disease or disorder.

Otariac, sick, diseased.

Otariaca, an hospital for sick and wounded.

Otariac, dung, but particularly horse-dung, as būaltariac or būaltac is peculiar to that of cows or oxen.

REMARKS ON THE LETTER ϩ.

ϩ is the thirteenth letter of the Irish alphabet, and ranked among the hard consonants, called in Irish *conyoyneada čruada*. It bears an

aspirate, and then pronounces exactly like the Greek ϕ , and is numbered among the rough consonants, called *conγρονεαδα γανθα*. This letter is called in Irish *Pejt-ḃog*. Our grammarians do not inform us from what tree it borrows this appellative, and O'Flaherty is equally silent concerning it. But it seems quite obvious, that it can mean nothing else than *bejt-ḃog*, or *b* soft, that is to say, *p* is only a soft or mollifying way of expressing *b*; and the reason of it is, because originally they were the same letter, and *p* was not used in the Irish language before our knowledge of the Latin since the time of St. Patrick. In our old parchments we find these two letters taken indifferently one for another, as *prūtaç*, a boor or rustic, for *brūtaç*, Lat. *brutum*; *pējrt* or *pjart*, any beast, for *bējrt*, Lat. *bestia*; *ḃōjp*, to them, for *ḃōjb*; *γjp*, you, for *γjb*, &c. In like manner *b* is very often set before any word beginning with *p*, in which case *p* is not pronounced, although it seems to be the primary letter, as a *bpjan*, their pain, Lat. *pæna*; a *bpriacajl*, their danger, Lat. *periculum*; a *bpeacað*, their sin; pronounced a *bjan*, a *briacal*, a *beacað*, &c.; by which we may plainly see how just the remark of Mr. Lhuyd, in his *Comparat. Etymol. tit. i. p. 21. col. 1.*, is, "There are," says he, "scarce any words in the Irish, besides what are borrowed from the Latin or some other language, that begin with *p*, insomuch that in an ancient alphabetical vocabulary I have by me, that letter is omitted." Besides we find in the old Norwegian alphabet, which is the ancient Runic alphabet, that there is no difference between the figure of the characters *b* and *p*.—*Vid. Olaus Worm. Lit. Run. p. 54.* The Greeks did write them indifferently one for another, as Gr. *βατειν* for *πατειν*, Lat. *ambulare*; *βικρον* for *πικρον*, Lat. *acerbum*: hence it is, that in verbs which terminate in *βω*, they change it into *πσω* in the future tense, as Gr. *λειβω*, to leave, fut. *λειπσω*, and not *λειβσω*. And the Latins have followed their example, as, *scribo*, to write, perf. *scripsi*, and sup. *scriptum*, and not *scribsi*, and *scribtum*. And it is by reason of this identity between *b* and *p*, that the Latins say *pasco*, to feed, from Gr. *βοσκειν*; *papæ*, from Gr. *βαβαι*; *buxus*, from Gr. *πυξος*; *pedo*, from Gr. *βδew*; *puteus*, from Gr. *βυθος*, &c. And the Greeks, to observe it by the by, have in like manner taken their *πυργος*, a tower or castle, from the Phœnicians, their first instructors in letters, in whose language it is *borg*, which is plainly of the same root with our Irish word *briog* or *briug*, a strong or fortified place, also a lord's court or castle; whence the French *bourg*, the German *burgh*, and English *borough*, do in a larger sense signify a town, just as *castellum*, properly a fortress, is often used by Cæsar in his Commentaries to signify a town or village; and in the same manner that the Gothic word *gards*, properly a house or castle, doth sometimes mean a town, for *asgard* and *asburg* are the same. But to indicate the close mutual affinity of *b* and *p*, Quintilian assures us, that in pronouncing the word *obtinuit*, our ears rather perceive *optinuit*; in old inscriptions *apsens* is written for *absens*, *pleps* for *plebs*, *poplicus* for *publicus*, &c. And hence we familiarly say *suppono* for *subpono*, *oppono* for *obpono*. The Dutch pronounce *ponum vinum* for *bonum vinum*. By what has been observed we plainly see that *b* and *p* were originally the same letter, and that *pejt-ḃog* can be nothing else than *bejt-ḃog*, or

δ mollified. Mr. Lhuyd remarks in the above cited place, that a considerable number of those words, whose initial letter is *p* in the British, begin in the Irish with *c*; ex. *paraid*, wherefore, Ir. *cneád*; Wel. *pryn*, a worm, Ir. *cruim*; Wel. *prenn*, a tree, Ir. *cruann*; Wel. *pen*, a head, Ir. *cean*. And we find the like affinity in many words between the Greek and Latin, and the Irish language; as Ir. *Cáirg* and *Cáirga*, *Easter*, Gr. *πάσχα*, Lat. *pascha*, and Chald. *ܡܨܚܐ*, which is derived from the Heb. *פסח* or *פסח*, Lat. *transitus*, the Passover; and Ir. *coḡ*, the leg, Gr. *πους*, and Lat. *pes*, Ir. *clám*, a feather, Lat. *pluma*, Gr. *πτελον* and *πτίλυμα*, Wel. *pluw*, &c. The same observation has been made by Vossius with respect to the interrogatives and relatives of the Ionic dialect: *Iones*, says he, *in interrogativis mutant p in c, ita cos dicunt pro pos, hocos pro hopos, pro poios, coios, pro pote, cote; ce pro pe*. Mr. Baxter (in *Glossario Antiquæ Britannicæ*, p. 90,) remarks, that the oldest Brigantes, whom he esteems the first inhabitants of Britain, never used in their language the sound of the letter *p*, which was afterwards introduced by the Belgic Britains. If the old Brigantes were really of the first inhabitants of Britain, it would follow, that they were a part of the Guidelian, or Gaulish colony, which went over to Ireland, and whom Mr. Lhuyd evidently proves to have been the first inhabitants of all that part of Great Britain which now comprehends England and Wales. It hath been observed before, that the *lingua prisca*, or the primitive Latin tongue, was chiefly formed upon the Celtic, and the truth of this observation is abundantly confirmed throughout the whole course of this dictionary. This being premised as a fact, it follows that the following Celtic words, still preserved in the Irish, viz. *clám*, *cailce*, (corruptly *cailce*;) *corcur*, or *curcur*, *cland*, *cōjb*, *obuiri*, *reēt*, were respectively the originals upon which the Latin words, *pluma*, *pulsus*, *purpura*, *planta*, *copiæ*, (*copiarum*;) *opus*, *operis*, *septem*, have been formed, as mere derivatives from the respective Celtic archetypes above written; what indeed plainly appears from their consisting of a greater number of syllables. And hence I presume it may rationally be conjectured, that the primitive Latin words in the *lingua prisca*, formed upon the above Celtic originals, were *cluma*, *culsus*, *curcura*, *clanta*, *cobiæ*, *arum*, *obus*, *oberis*, *sectem*; and this conjecture is the more rational, as the primitive number of letters brought first into Greece by Cadmus, and afterwards to the Aborigines of Italy by Evander the Arcadian, consisted but of sixteen, as we are assured by Tacitus, Anal. II., and by Plinius, l. 7. c. 56, which could not be, without excluding the letter *p*, as well as the *h*, which latter makes but an aspirate in several languages.

páðajl, a pavement; *ajl an bráðajl*, upon the pavement.
páðanac, a heathen.
páðanacò, heathenism.
páðeòg, a kind of torch made of

tallow enclosed in a long piece of linen cloth, used by the poor people.
páðjil, the Lord's Prayer, from the first word of it in Latin,

- Peay and peayán, a purse.
 Peay-ğaduğge, a pickpocket.
 Peay-ladron, *idem*.
 Peatrujc, a halter.
 Pējc, a great tail; gen. pējce; *vid. pēac*.
 *Pejc, a measure.—*Matt. 13. 33.*
 Pējcjollač, that hath a long tail.
 Pejllyc, a hut or booth made up of earth and branches of trees, the whole covered at the top with skins of beasts, anciently used in Ireland; in Latin it may be called *domuncula pellicea*; hence Pējllyc is the name of different places in the County of Cork.
 Pejlyocán, a pelican.
 *Pējnn, from pjan, punishment; Lat. *pœna*.
 Pējn-dljge, a penal law.
 Pejnnear, a pen-case, or ink-horn.
 Pejnnearčd, *idem*.
 Pejncjol, a nook or corner.
 Pejnc, a pear-tree; also a pear.
 *Pejnc, a pair or couple.
 Pejncad, rage or fury.
 Pejncacujl, or pncacujl, urgent occasion or necessity; also danger, peril; Lat. *periculum*.
 *Pējnyre, a row or rank; pējnyrjge, *idem*; also a perch.
 *Pējnyrllle, parsley.
 Pejncearbağnc, a cutpurse.
 Pejncgearnyčōjny, a cutpurse.
 *Pējrt, a worm, a monster, or beast; Lat. *bestia*; dim. pējrtjny; *vid. bējrtjny*.
 Pejrt, a musician.
 Pejrtearlajcčtē, versed in ancient history, especially in sacred writings; ō rnyrtjčb-beatarlajcčtē, from ancient hagiographers.
 Pejrtcad, music.
 Pejrtearlāč, the old law or testament, (Lat. *betus, veteris*, and

- Lex. *legis*), annyryn do cōm-rlā-nūğead žac fajrtjnc jōjny pējrtearlāč azuy nuajğ-fjağncayre dāri taranğac do Chryjrd, then all the prophecies, that regarded Christ in the old or new law, were fulfilled; bējrtearlāč, *idem*.
 —L. B.
 Pejneabjc, a perriwig.
 Pejrtelj, a pestle. ✕
 Pečboğ, the letter p. *Flah. Ogyg. p. 239. ex Codice Lecano*.—*Vid.* the remarks on this letter.
 Pēupla and pēapla, a pearl. ✕
 Pħaryrjneac, a Pharisee.
 Pħaria, from fajrjğjm, to watch.
 Pħağam, to hang up.
 Pjan, pain; genit. pējnnē; plur. pjanta, pangs; pjana, *idem*; Gr. *ποινη*, and *pœna*.
 Pjanad, affliction.
 Pjanajm, to afflict, punish, or torment; ex. do pjanadary ē, they tormented him; pjantary jad, let them be tormented.
 Pjargac, rough, rugged.
 Pjart, a worm, a beast.
 Pjyb, a pipe; diminut. pjban, a small pipe.
 Pjyb, or pjy, and pjoban, or pjopan, a pipe; also the windpipe; Wel. *pib*, and Cor. *piban*.
 Pjc and pjč, pitch; pjc talmajge, slime; Lat. *pic, picis*, Wel. *pyg*.
 Pjge, a pie; pjge feōla, a pasty.
 Pjğjn, a penny; pjğjn, *idem*.
 Pjlejn, a pillar. ✕
 Pjlljm, *rectius* pjlleadağm, to turn, to roll; pjlljm uayd, to turn away, to drive back.
 Pjlljn, a panel, or packsaddle.
 Pjlljny, a pillow. ✕
 Pjlyčjny, the fish called pilchard. ✕
 Pjncmann, a pine-tree; žēaga pjncmajnn, pine branches.
 Pjncjny, a gilliflower.
 Pjnn, is sometimes written for

bjnn, the inflexion of *beann*, signifying the peak, point, top, or summit of any thing, but is mostly applied to a hill or mountain.

pjnteálajm, to paint.

pjnteálta, painted.

pjobadójn, a pipe-maker.

pjobajne, a piper; *pjobajne mála*, a bagpiper.

pjobajneacđ, piping; *ág deánam pjobajneacđ*, piping.

pjobam, to pipe.

pjobán, a small pipe.

pjobajt, pepper; Lat. *piper*.

pjobajt, a sieve; also a honeycomb.

pjocđjđ, a mattock or pick-ax.

pjólájđ and *pjólájt*, a prince's palace.

pjólájđ, Pilate, the Roman governor, who passed sentence of death on our Saviour.

pjólđjđ and *pjólđjn*, a pillory.

pjon and *pjonn*, a pin or peg.

pjonđr, punishment.

pjonđrta, punished.

pjop-ujrge, a conduit-pipe.

pjorájđ, a pirate.

pjorđjđe, a parrot.

pjorjma, a pear.

pjora, a piece; also a cup.

pjorajnac, whispering.

pjorōza, *pro pjreōza*, witchcraft.

pjrp and *pjopán*, the windpipe; *vid. pjđ*.

pjrr, pease; *pjrr čapal* and *pjrr čjadajn*, vetches.

pjreānac, lentils, any kind of pulse.

pjreōž, witchcraft, divination; *lučđ pjreōža*, sorcerers or wizards.

pjreōžac, belonging to witchcraft; also a sorcerer.

pjrt, a dike or pit.

plá, a green plat, a meadow.

plácantacđ, coarseness.

plážajm, to plague. ✕

plážg, a plague or pestilence, a contagion; genit. *pláža*; *bljážajn na pláža*, the year of the pestilence; Lat. *plaga*.

plájneūd, a planet. ✕

plájtjn, the skull; *plájtjn an čjnn*, the crown of the head.

plájtjn, a little plate.

plána, a plane for smoothing wood; *ne na plánujđ*, with his planes; hence it means metaphorically a fine plausible colour given to an action or story; *đo čur rē plána ajn*, he gave it a plausible colour.

plannda, a plant. ✕

planndačjžjm, to plant.

plaořg, a husk or shell; *plaořgžjn* is its diminutive; Cor. *plysg*, Arm. *plyusken*; hence it signifies the skull; *plaořg an čjnn*, the shell of the head, or the skull; *plaořgna nob*, egg-shells.

plaořgad, a sound or noise.

plaořgam, to sound, or make a noise, to burst.

plártmajžjm, to plaster.

plártmajl, plastering.

pláta, a plate. ✕

plēayřg and *plēayřgad*, a noise.

plēayřajm, to crack or break, to burst; also to strike or beat.

plod and *plodán*, standing water.

pluc, a cheek; genit. *plujce* and *plujc*, pl. *pluca*. ✕

plucam, to puff up the cheeks.

plucajne, that has great cheeks.

plučam, to press or squeeze.—*Luke*, 8. 45.

plucajneacđ, impertinence.

plujc, a cheek; diminut. *plujcžjn*.

plumba, a plummet; Lat. *plumbum*, lead. ✕

А plūn, or pulūn, powder, flower, meal; Lat. *pulver* or *pulvis*; plūn na b'pēan, the flower or the choice of men.

plūnač, full of meal.

plutač, a breaking or tearing down.

† pobal, a people, a tribe, a congregation; Lat. *populus*; popal Oē, *populus Dei*; pl. pojbleača or pajbleača. Note.—This word pobal, or more properly pobul, is prefixed to the names of several particular territories of Ireland, and means not only the land but the people that inhabit it. Thus,

pobul I Cheallačájn, is the name of a territory in the County of Cork, extending from Mallow westward, on both sides of the river Blackwater, the ancient estate of the princely family of the O'Callaghans. The chief of this family was transplanted by Oliver Cromwell into the County of Clare, where he gave him a landed property, which was very inconsiderable in comparison of the large and noble estate he had deprived him of. The present chief of the family, who is Donogh O'Callaghan, Esq., still enjoys the County of Clare estate. A branch of this noble family followed the fate of King James the Second; of which branch Baron Louis Denis O'Callaghan, Grand Veneur to His Serene Highness the Reigning Prince Margrave of Baden-Baden, is now the direct representative. His daughter, Mademoiselle O'Callaghan, a young lady of great natural endowments, is lady of honour to Her Serene Highness the reigning Margravine. The princely family of the O'Callaghans is de-

scended from Morogh, the first son of Donogh, who was the only son of Ceallačán-Cajrjl, king of Cashel and Munster from the year 939 to 954, according to the Annals of Innisfallen. This descent of the O'Callaghans, from the elder son of Ceallačán-Cajrjl, is warranted by a very authentic and well known manuscript called Duanaire Phjajnyr Feirtēu, formerly in the possession of Mr. Pierse Ferriter of the County of Kerry; in the genealogical part of which manuscript is to be seen the following note in the Irish language: Ceallačán-Cajrjl, mac buaččájn, ēun mac lejr, i. e. Donca; dá mac le Donca, i. e. 1^o Múnca, a quo O'Ceallačájn, azyr 2^o Saoibneatač, a quo Clann-Cáirtajž, Rjozna Deaymūman. In English, Callaghan, king of Cashel, son of buačán, had but one son, by name Donogh. Donogh had two sons; the first was Morogh, whose posterity were called O'Callaghan, from the name of his grandfather Ceallačán-Cajrjl; and the second, Saoibneatač, i. e. Justinus, from whom descended the Mac Cartys, kings of Desmond. I find in Mac Fearguil's Topographical and Genealogical Account of Munster, that O'Callaghan was the proprietary lord of the districts called Čjajnyže-Chajnce and Čjneal-Clájn-beajnyž, between Cork and Kinsale, about the end of the twelfth and beginning of the thirteenth centuries.

pobul I bhjajaj, in English, Poble Brien, now a barony in the County of Limerick, the ancient estate of a great and distinguished branch of the O'Briens

of the Thomond family, descended from *Concubán*, or *Conor O'Brien*, second son of *Mahon-Menevy O'Brien*, and king of Thomond, or North Munster, from the year 1406 to 1415, according to the genealogical accounts of the *Mac-Brodines* and the *O'Mulconnerys*, the former of whom were genealogists of the *O'Briens* and of all the *Dalcassian* race. *Brien Duff*, the eldest son of this *Conor O'Brien*, having not sufficient maturity of age to succeed his father in the kingdom of Thomond, according to the *Thanistic Law*, was obliged to leave the succession to his cousin-german, *Teig O'Brien*, son of *Óryan Cat an Donagz*, an elder brother of *Conor O'Brien*, and ancestor of the *Earls of Thomond*. *Brien Duff*, in consequence of this revolution, settled in the above district of *Popul I Óhryen*, so called from him and his posterity, and whose principal town and seat was *Carigoguinol*. The present direct chief of this family is *Daniel O'Brien*, who lives at *Glyn* in the County of *Limerick*. A daughter of *Mahon O'Brien*, grandson to the above *Brien-Duff O'Brien*, was married to *John Fitz-Thomas*, *Earl of Desmond*, who died in the year 1536; *vid.* the *Leabán-Irye* of the said *O'Mulconnerys*, treating of the *Earls of Desmond*. Her name was *Mōn*, or *Mōna O'Óhryen*; her husband being the fourth son of *Thomas*, *Earl of Desmond*, beheaded at *Drogheda an*. 1476; they both lived in the barony of *Kineatalloon*, in the County of *Cork*, which was their only appanage, until *John* succeeded his three elder

brothers in the earldom. This lady, as soon as her husband became *Earl of Desmond*, obtained from him a grant of a considerable landed property in fee in the above baronies for her cousin-german, *Turlogh O'Brien*, who with his father, *Morogh O'Brien*, removed from *Pobul Brien* to *Kineatalloon*, to live on that property, soon after the beginning of the sixteenth century. The present *Earl of Lismore* is the direct descendant of the above *Morogh* and *Turlogh O'Brien*, and chief representative of this branch of the *O'Briens* of *Carigōgūneol*.

Pobul an Stacagz, is the name of a considerable territory near the river *Feil* in the County of *Kerry*, which was the ancient estate of the *Stacks*, a family of good antiquity and distinction in that country. Their tradition imports that they came from *Wales*, and were settled in that district before the arrival of the *English* and *Welsh* adventurers, who came over as auxiliaries to the king of *Leinster* in the year 1172. This would seem to make it probable that the *Stacks* were a particular family of those warlike *Danes*, who having conquered *England* towards the end of the tenth century under their king *Suene*, were, for the far greater part, massacred, and partly dispersed by King *Ethelred* in the year 1002; by which sudden revolution, those who providentially escaped were obliged to take refuge in *Wales* and *Ireland*, in which latter country those of their nation were very numerous and powerful since the eighth century, until the ever-victorious monarch,

Brien Boiroimhe, gave the finishing stroke to their sway in Ireland, at the bloody battle of Clontarf, near Dublin, in the year 1014. Yet several particular families of the Danish blood remained in Ireland after this great event, and subsist there in good note to this day: such as the Copingers, the Goulds, the Cotters, the Dromgoules, the Trants, the Skiddys, the Terrys, and some others, who would fain pass themselves for Strongbow-nians, not considering that the Danes are more respectable in point of antiquity. But if my conjecture concerning the origin of the Staeks be contrary to the tradition of the family, I would not have it esteemed of any sort of weight. The chiefs of this family, who were always styled an Stacač, i. e. the Staek, made intermarriages with several families of ancient distinction and nobility in different parts of Munster. Richard Staek of Cambray, Esq., knight of the Military Order of St. Louis, and colonel in the French service, well known and distinguished for all sorts of noble sentiments, is now the hereditary chief of this ancient family.

Doṛub 1 Caluṛṛṛe, is the ancient name of a large parish in the barony of Musgry and County of Cork, otherwise called the parish of Donač-mōṛ, the ancient estate of the O'Healys.—*Vid.* Domnač-mōṛ, *sup.*

X Doč and počán, a lie-goat; poč-muač, a roebuck. This word was first written boc; and all the words of mere genuine Irish that now begin with the letter p, formerly began with b.

Doč, a kiss; genit. pōṛṛe, plur.

pōṛa.

Dočajm, to kiss.

Dočbleōč, a poplar tree.

Dočbljōč, the common people.

Dočbljṛe, public; ṛo dočbljṛe, publicly.

Dočṛe, a porch; plur. pōṛṛṛṛe.

Dočṛṛṛṛ, a portion. X

Dočṛṛṛeallajm, to betroth.

Dočṛjm, to lug or haul.

Dočṛ, excessive drinking. X

Dočṛeamačō, hard drinking; Lat. *potare*, to drink hard.

Dočṛčṛjač and dočṛčṛjota, potter's clay.

Dočṛjn, a small pot. X

Doča, a pole. X

Dočajne, a searcher of holes and corners.

Doč, a hole or pit; poll-ṛṛṛṛ, a nostril; ṛo čerlṛeadaṛi a bpoll ē, they threw him into a pit; Gr. *πλολεος*.

Dočajne, a hole; polláṛṛṛṛṛ na ṛṛṛṛ, the nostrils.

Doč, a point or article; poč *†* čmeṛṛṛ, a dogma of faith.

Dočneṛne, beans; and pōčajne, *idem*.

Doč, austere, cruel.

Doča, a master.

Doč, a pig; Lat. *porcus*. X

Doččán, a small pig.

Dočṛajṛde, a parish; Lat. *parochia*.

Dočṛajṛdeáč, a parishioner.

Dočṛ, a tune, or jig; ex. počṛ ṛajṛce, a dancing jig.

Dočṛ, a fort, or garrison; hence

Dočṛ-čáṛṛe, the town of Waterford; hence also čajle-počṛ, a great seat, or noted town.

Dočṛ, properly is the area or plot of ground on which any building is drawn out; Čeallpočṛ, a ca-

thedral church; hence it means also a garrison; also a palace, or royal seat.

† Πορτ, a port or haven, a bank.

Πορτ, a house; ex. πορτ-βῆατα, the house-feeding or stall-feeding of any beast.

Πορτάν, the fish called crab; πορτάν-ζλαγ, green crab; πορτάν-καпулл, spider-crab.

Πορτ-εμῆατε, a stall-fed hog; from πορτ, a house, and εμῆατ, a hog: it is commonly pronounced πορτμῆατε.

Πῶραδ, corrupted from βῶραδ, or βῶρῦδ, the only word in the Irish language to signify marriage or wedlock. *Note.*—The Romans gave the appellative of *matrimonium* to the conjugal state; because by the solemn conjunction or contract of man and woman, the woman was put in the way of becoming a mother, *mater*, and raising a family. This was plainly giving a name to an *act*, that is derived from the effect of the same *act*, which seems an unnatural way of forming a language. The Spaniards have no other word to signify the conjugal contract but *casamiento*, which literally means housing, or taking a separate house to raise a family; because the young couple before their marriage were supposed to live with their respective parents, and had no houses of their own property: so that to mean that a woman is married, they say *esta casada*, she is housed; and of a married man they say, *esta casado*, he is housed, from *casa*, a house. This is likewise borrowing the name of an act from one of its consequences. But

the Irish word βῶραδ, signifying the conjugal contract, is borrowed in a more natural manner from a material ceremony which accompanied the marriage of the ancient Irish, as well as that of the Germans, as we are informed by *Tacitus de Morib. German.* cap. 18. This ceremony consisted in the actual exhibition of the dowry, or marriage portion, at the time of the conjugal contract; and as this dowry, among the Germans, as well as the old Irish, consisted of nothing else but cattle, and more especially cows, *boves et frænatum equum*, as Tacitus says of German marriage portions. It is from thence that the ancient Irish called the conjugal contract by the appellative of βῶραδ, or βῶρῦδ, which literally means to be endowed or portioned with cows, from the Irish word βῶ, a cow. It is to be noted, that the daughters among the old Irish never shared with the sons in the patrimonial estate in lands, which were equally divided between the male offspring, as amongst the old Germans;* wherefore such daughters as were portioned at their marriage had generally no other fortune but cattle; and the Irish language has no other word to signify a woman's marriage portion but γρηῆ or γρηῆ, which literally means cattle. The men of quality amongst the old Irish never required a marriage-portion with their wives, but rather settled such a dowry upon them as was a sufficient maintenance for life in case of widowhood; and this was equally the custom of the German nobles,

* Teutonicis priscis patrios successit in agros mascula stirps omnis, ne potens ulla foret.

and particularly of the Franks.

Þōrða, married, joined in wedlock.

✚ Þorða, a post; aþ na þorðajǵþ, upon the posts.

✚ Þota, a pot.

Þotaðōþ, a potter.

✚ Þōtaþm, to drink hard, or to excess; Lat. *poto*, *potare*.

Þōtaþne, a pot-companion; þōtaþne þjona, a wine-bibber.

Þōtaþneacð, potting or tippling.

Þotþolaç, a pot-lid.

Þot, or aþot, a bachelor.

Þrab, quick; ǵo þrab, immediately.

Þrājðjn, earnest business.

Þrājðjneac, earnest; ǵo þrājðjneac, earnestly.

✚ Þrāj, brass; gen. of þrāj.

Þraþneac, broth, pottage; Wel. *bresych*, Lat. *brassica*.

Þrann, a wave.

Þneab, a bounce; ðo þajneað þneab aþ, he was roused up.

Þneabað, a stamping or kicking; also palpitation, panting.

Þneabaþm, to kick, spurn, &c., to stamp; þuáj led láþm aþur þneab led çōþ, smite with thine hand, and stamp with thy foot. — *Ezek. 6. 11.*

Þneabaþne, a hearty brave man.

Þneabaþneacþ, acting bravely or gallantly.

Þneabán, a leather clout, a patch, or piece of cloth, &c.

Þneabán, a court.

Þneabōþ, a wenching jade.

Þneac, hold! stand! stay! an interjection.

Þneacán, a crow, any bird of the crow or kite kind; as, þneacán na cceapic, a ringtail; þneacán ceþteac, a kite; þneacán cnáj-mǵeac, a raven; þneacán mǵneac, a vulture; þneacán ceannan, an osprey: written also

þrājacán; it is metaphorically said of any noisy, nonsensical person.

Þneacōþne, a crier; Lat. *præco*.

Þnealáþ, a prelate of the church, a bishop.

Þrājacaþl, danger; a þþrājacaþl moþ, in great danger; þrājacaþl þajþ, the danger of death; Lat. *periculum*.

Þrjceað, a pricking.

Þrjþm and þrjþom, chief, great, prime; Lat. *primus*. In compound words it is nearly of the same meaning with the Greek *αρχι*; as, þrjþom-aþajþ, a Patriarch; þrjþom-çeanar, a primacy, or first sway.

Þrjþomáð, a primate. ✕

Þrjþmeapcaþl, the main beam.

Þrjþm-ǵlēar, a beginning or foundation.

Þrjþmþjþl, a firstling; þrjþmþjþl ðo çōþta abuþð, the first of thy ripe fruits.

Þrjþmþjor, a principal fortress, or chief royal seat.

Þrjþobáþð, secrecy; a þþrjþobáþð, in private.

Þrjþobáþðeac, private.

Þrjþoca, a sting fixed to the end of a goad to drive cattle with.

Þrjþocaþm, to prick or sting.

Þrjþomða, wisdom.

Þrjþom-ðrjáðj, an arch-druid.

Þrjþom-þajð, an ancient prophet.

Þrjþomlaoc, a prime soldier.

Þrjþom-longþpōþt, a royal seat.

Þrjþom-þēol, the main sail.

Þrjþom-þūþ, a foundation, the first beginning.

Þrjþom-uáčðarján, the first superior of a house or society.

Þrjþom-uáčðarjánac, a chief ruler.

Þrjþom-uáčðarjánacþ, chief sway or superiority.

Þrjþonþra, a prince. ✕

Рrjonтōji, a printer.

Рrјoji, a prior.

Рrјorъn, a prison.

Рrјorъnacъ, imprisonment.

Рrјotcъaъ, a preaching.

Рrјotcъajm, to preach or exhort ;
Lat. *prædico*.

Рrјotceacъ and рrјtceatōji, a
preacher.

Рrоantaj, provender.

Рrоbal, a consul.

Рrоcъadōji, a proctor.

Рrоgъaj, rather рrаgъaj, care,
anxiety.

Рrоjъdeал, a bottle.

Рrоjmpeallъn, a drone, a beetle.

Рrоjnn, rather рrаjnd, a dinner,
a meal's meat ; also voracious-
ness ; нji зojъ рrоjnn љъgъjъ,
non minuit edacitatem Lugadii ;
jaи caтам mo рrоjнne, after
taking my meal ; Lat. *pran-*
dium.

Рrоjннjъgъaъ, to dine, to make a
meal.

Рrоjнн-lјor, a refectory, or dining
room.

Рrоjнн-teacъ, idem.—*Vid. Chron.*
Scot.

Рrоjъtneat, prostrate ; рō бадар
на драоjте азур анаjъте ро
лаи аз рrоjъtneat, азур аз
rлeactaj до mac Оe, the
Druids lay flat on their faces,
prostrate, and bowing themselves
down to the Son of God.—
L. B.

* Рrоmъaъ, a proof.

Рrоrда, strong, able.

Рrуclajъ, a den ; до љjон rе a
uama le crejъ, азур a рrуclajъ
le fuadaъ, he hath filled his
holes with prey, and his dens
with ravin.—*Nah. 2. 12.*

Рublъgъ, public.

Рucъan, a pouch.

Рudaj, powder.

Рudajacъ, powdered.

Рudaj, hurt, harm ; рō leje rajъ-
жrт jндajъ an таjъbъ, азур нj
deajna рudaj иjъ an таjъbъ, he
flung a dart after the bull, which
did not hurt him.—*Old Parch-*
ment.

Рudajacъa, suppuration.

Рujblъgъe, го рujblъgъe, publicly.

Рujblъgъjm, to publish, or pro-
claim.

Рujblјocъanacъ, a publican.

Рujе, the plur. of роe, buck-goats.

Рujеjъ, a veil or cover over the
eyes ; also imposing on a man
by fraud or artifice ; рujеjъjъgъe
duъa, idem.

Рujlpъd, a pulpit.

Рujngъenae, gold-foil ; a thin leaf,
or plate of gold or silver ; a
spangle.

Рujrлeōgъacъ, crested, tufted.

Рujjтjъ, a small fort, or turret.

Рujъgъjm, to beat or whip.

Рujъjъ, the diminut. of рujъ, a lip.

Рujтpъe, a bottle ; diminut. рuj-
тpъejъ ; Lat. *uter*.

Рullōgъ, the fish called pollock.

Рunc, a point, an article ; aōn
pъnc, one whit, one jot, one
tittle.

Рunnan, a sheaf of corn, or a bundle
of hay or straw ; аз ceangal
punnan, binding sheaves ; gen.
punajнne ; punan pъjъ, a bun-
dle of hay.

Рupal, or pobal, the people.

Рupal, and gen. рujple, or рujble,
a pavilion, or general's tent ; го
pupal an иjъgъ, to the king's pa-
vilion ; до иjocъt mac љъgъajъ
jъjъn pupajъ, Luig's son arrived
at the tent ; Lat. *papilio*.

Рurъ, neat, pure ; Lat. *purus* ; also
the extract or quintessence of a
thing.

Рurъadōji and рurъadōjъneacъt,

purgatory.
 puttnall, a lock of hair; ad cō-
 nape tṛṇan zo bputtnallaḃ dū-
 ḃa, I beheld three black-haired
 persons.
 pur, a lip; ar puruḃ meablaça,

out of feigned lips; le na bpu-
 ruḃ, with their lips.
 pur, a cat. X
 pután, a hare.
 putōz, a pudding; gen. putōzge.

REMARKS ON THE LETTER Ṛ.

THE letter Ṛ, which is the fourteenth of the Irish alphabet, is not susceptible of many remarks. It is called *Ruṛ* by our grammarians, from the old Irish name of the tree, which in the vulgar Irish is called *tṛom*, the elder-tree, Lat. *sambucus*, Gr. *ακτῆ*. This letter is one of the three consonants called *conyojneada ēadṛnoma*, which do not admit of the aspirate *h*. In the remarks on the two others, which are *l* and *n*, it hath been observed, that in words or nouns substantive beginning with either of them, and referred to things or persons of the feminine gender, or to any things or persons in the plural number, those initials are pronounced double, though written singly. Thus, a *laçt*, her or their milk, is pronounced as if written a *llaçt*, or like the words *llamar* and *lleno* in Spanish; and a *neart*, her or their strength, is pronounced as if written a *nneart*, or like the *ng* in the French word *Seigneur*. Thus also in substantives beginning with *ṛ*, and referred to things or persons either of the feminine gender or of the plural number, the initial *ṛ* is pronounced double, and with a strong utterance, as a *ṛéuma*, her or their rheum or phlegm, is pronounced as if written a *ṛṛéuma*, and very nearly as the aspirated *ρ* in the Greek word *ρευμα*. Another essential remark to be made on these three letters, *l*, *n*, *ṛ*, and which hath not as yet been made, is, that when they are initials of adjectives they are never pronounced double, of whatever gender or number the things or persons those adjectives are referred to, should happen to be. Lastly, it is to be remarked, that *l*, *n*, *ṛ*, are the only consonants of the Irish language which are written double, and this duplication frequently happens both in the middle and end of words, but never in the beginning, though they are pronounced double when initials in the cases above explained.

Ra, going, or moving.
 Rabaç, fruitful, plentiful.
 Raḃad, to be; ṛabaḃaḃn, ye were;
 ṛabamaḃn, we were; ṛabadaḃn,
 they were.
 Raḃad, a precedent, example, or

warning; ex. maḃnṛ do ḃeḃn ṛa-
 ḃad ḃá cōmaḃraḃn, woe to him
 that stands a warning to others;
 do tuḃ ṛé ṛabaḃ do, he fore-
 warned him. This word is pro-
 nounced ṛoḃad, and is com-

- monly written so.
 Rác, a king or prince.
 Rác, a bag or pouch.
 + Ráca, a rake.
 Rácam, to rake.
 Racam, to rehearse or repeat; ex.
 nacpad feayda dan le Dja, I
 will henceforth repeat an hymn
 to God; hence nacajne, the
 poet's rehearser; also a ro-
 mancer.
 Racajne, a romancer or rehearser;
 a talkative lying person.
 Racajneact, repetition; also ro-
 mance.
 Racad, to go; naca mjj, I will
 go; uáj, nacur rē, when he
 shall go; nacájd rjad ar crut,
 they shall fade; nacur rē a nj-
 ocdar, it shall sink.
 Racdajm, to arrive at, to come to;
 ar nacdujn dōjb do láčajr an
 rjz, being arrived before the
 king.
 Racoll, a winding-sheet.
 Račt, or ad račt, he arose, or got
 up.
 Račt, a fit; račt zola, a fit of
 crying; račt zájne, a fit of
 laughing.
 X Račt, or neact, a law or ordi-
 nance; Lat. *rectum*.
 Račtajne, a lawgiver, a judge;
 also a dairyman.
 Račtmar, giving laws, or legisla-
 tive; fejdlym račtmar, Feilim
 the law-maker.
 Radajm, to give up, to deliver;
 Lat. *trado*.
 Radajneal, wandering, strolling.
 + Rad, a saying; rád na reán, the
 saying or report of the ancients;
 also a decision or award; řag-
 bam ē cum rád Eōgajn, let us
 leave it to the determination of
 Owen.
 Rādam, to say, or relate.
 Radaic, sight, view; a radaic,
 their prospect; ad radaic, in

- thy sight; a radaic řojllejn,
 in open view.
 Radmujllym, to dream.
 Ráe, a field, or plain.
 Ráe, much, plenty.
 Ráe, a battle.
 Ráe, a salmon.
 Raēža, *potius* roža, choice.
 Raffan, cnoc Raffan, a beautiful
 hill near the river Suire, the
 centre of the primitive estate of
 the O'Sullivans, descended from
 Finin, elder brother of Failbhe-
 Flann, ancestor of the Mac
 Cartys.
 Rag, a wrinkle.
 Ragajm, meacan ragajm, or roj-
 be, sneeze-wort.
 Rážajt, i. e. řangadar, they
 reached.
 Raj, motion.
 Raj, or ad raj, he arose.
 Ráj, rape; řjol rájbe, rape-seed. +
 Rájbe, meacan rájbe, a turnip.
 Rajb, was. This word is com-
 pounded of ro for do, and bj,
 was, and is never used in affirm-
 ing, but in asking or denying, as,
 an rajb? was there? nj rajb,
 there was not; but do rajb,
 would be improper; its persons
 are račar, i. e. ro bačar, I was;
 račajr, i. e. ro bačajr, rajb, or
 rajbe, i. e. ro bád, or ro bj, he
 was; račamajr, i. e. ro bača-
 majr, we were; račabajr, i. e.
 ro bačajr, ye were; račadar,
 i. e. ro-badar, they were.
 Rajcneac, a queen.
 Rájdm, to say, to relate; do ráj-
 rē, he said; az rád, saying.
 Rájdměj, romance, silly stories, a
 dream; řear rájmějre, a ra-
 domantade.
 Rájdmějreac, fabulous, gasconad-
 ing.
 Rájdeacaj, a saying, or report;
 rájdeacaj na řean, the saying
 of the ancient.

Rájðteačar, a contest, or a trial of skill for mastery; also a decision; řazbam čum a řájðteačar ē, let us leave it to his decision.

Rájðtjonza, a comma in writing.

Rájðneac, a prayer or request.

+Rájðř, a radish root.

Rájřtne, a laughing or laughter.

X Rájř, elliptically corrupted from řiařř, or rather řiač, an arm; vid. řiač, or řiač, and čom-řiač.

Rájřbeřřt and řařř-ēřdeað, a sleeve, wrist-band; also a bracelet.

+Rájře, a ray.

Rájřteōřř, a boor, a countryman.

Rájřmeřř, a cubit-long.

Rařře, the genit. of řeřřř, a churchyard; čařře a řřřř-čjoll na řařře, a wall round the churchyard.

Rařřdear and řařřne, fatness, a being fat.

Rařřne, to reach; řř řařřne řē řřř an řřřřřřř, he attained not to these three.

Rařřmřřřm, to abrogate, to abolish.

Rařřn, or řřn, the point of a sword or spear.

Rařřneřřde, ranges, ranks.

Rařřnřn, a versicle, or short verse.

Rařřřřřřřařř, to abolish.

Rařřean, pleasure.

Rařř, he went.

Rařř, or řařř, an account of, for the sake of.

Rařř, or řač, the same as řač-neac, fern, or brake.

Rařř, entreaty, intercession.

Rařřne, or řařřne, it shined; ex. řařřne an řřřř, the sun shined.

Rařřneac, fern.

Rařřařř, to happen; also to commit, to make; řa řařřat řř řřř řř řřřřřřř, that the Danes

made great havoc on the Norwegians; vid. Chron. Scot.; řa řa řa řřřřř řřř, a great heat happened.

Rāma, an oar; Gr. ρυμος, and Lat. remus and ramus, a branch of a tree, such as an oar is.

Rāmađ, a way, or road.

Rāmađōřř, řāmařřde, and řāmařřne, a rower; Wel. rhuyvur, and Cor. reyadar.

Rāmařřlleað, a raving in a sickness.

Rāmařř, to row, or ply with oars.

Rāmařř, fat, gross, thick.

Rām-đřařřžean, buck-thorn.

Ran, or řann, a piece, crumb, or morsel.

Ran and řann, the truth, veracity.

Ran, plain, manifest.

Ran, nimble, active.

Ran, noble, generous.

Ranařře, a romancer, or storyteller.

Ranařř, to make manifest.

Ranc, a rank, or order.

Ranca, a step; řanca đřēřmřřne, the steps of a ladder.

Randonařřžm, to abrogate, to abolish.

Ranž and řanžan, the bank of a river.

Ranž and řanžán, a wrinkle.

Ranžac, wrinkled.

Rann, a metre or verse; also an epigram.

Rann, a part, piece, or division; ex. řanna an đōmařř, the parts of the world.

Rannađ, to begin or commence.

Rannařř, to divide, to separate, to share.

Ranntuařřčōřřac, fertile, fruitful.

Ranřāřřřteac or řanřāřřřteamařř, partaking of.

Raod, or řēđ, a thing.

Raodmeað, depredation or plunder; čač řaodmeað, a complete victory; řřama, idem.

Raon, a way, a road, a haunt; řa

ḡabadaṛ an maon dḡneac, they took the straight way; maon na ḡljab aṛ ṡnḡḡeun do, the range of the mountains is his pasture.

Raona, breaking or tearing.

Raonam, to turn or change.

Rap, any creature that digs or roots up the earth for its food, as hogs, badgers, &c.

Rar, a shrub.

Raraç, full of branches, overgrown with shrubs.

Rarajde, a Rambler, one that will not remain long in a place; said mostly of lewd women.

Rarajdo, a blotch, a boil.

Raran, an underwood, or brushwood; a place full of shrubs.

Rarcḡann, a shrub-tree.

Rarcḡad, to part.

Rarmajde, a shrub.

Rarmaol, a sea-calf.

Rartaç, a churl.

Rat, motion.

Rat, prosperity, increase.

Rat, a surety.

Rat, fern.

Rat, wages.

Rat, a fortress, a garrison; also a village; also an artificial mount or barrow; ṡḡoḡ-mat, a prince's seat; Rat is the name of Charleville in the County of Cork.

Ratcuḡic, Cashel, so called from Coḡic, son of Lḡjḡ, king of Munster.

Rata, a quarter of a year, or three months. N. B. This word carries all the appearance of being corrupted and changed from its true radical formation, in the same manner that the word bljaḡajn, a year, hath been corrupted from bel-ajnn, i. e. the circle of bel, or beluḡ, or of the sun; Lat. *annus*.—Vid. *Remarks on the letter A*. I am therefore inclined to think that this word rata is only a corrupt writing of

the Ibero-Celtic word arca or arc, an arch, Lat. *arcus*; because in the space of three calendar months the sun runs over an arch which makes the fourth part of the entire solar circle.

We find an affinity between the Irish appellatives of all other parts of time, and the Latin or the Greek, or some other ancient language. Thus dja or de, the Irish for day, has a very near affinity with the Latin *dies*; and la or lo, plur. lajona, another Irish word signifying the day, has a plain affinity with λιον in the Greek compound γενεθ-λιον, *natalis dies*, as hath been observed at the word la, *sup.*; to which I shall add here, that the same word la or lo bears also an analogy with the Latin *lux*, which originally might have been *lox*, possibly changed into *lux* by the Umbrians, who were mixed with the Aborigines, and seldom or never used the letter o, but substituted u in the place of it.—Vid. *Remarks on the letter O*. Thus also reaçt-majn, the only Irish word for a week, has a striking affinity with the Lat. *septimana*, or *septem mane*; and the word ajnn, in the compound bel-ajnn, signifying the circle of Belus, is the Celtic root or archetype on which the Latin word *annus* hath been formed. It follows then, that by the rule of analogy the word rata should, in its proper writing, find an affinity in the Latin or Greek; which I do not see how it could, without regarding it as a corruption of the Irish word arca, an arch; Lat. *arcus*.

Rata, running, racing; ḡlūajream cum rata, let us betake our-

for a journey.

Nēam-lōnajm, to make a provision for a journey.

Nēamofeāð, a rheumatism.

Nēamfajǵm, to fatten, to make fat, &c.; do nēamfajǵ rē, he became fat.

Nēamfūǵað, grossness, fatness, a growing fat.

Nēanǵa, the reins of the back.

Nēanna, stars.

Nēannajne, an astrologer.

Nēannán, a star.

Nēari, provision; nēari ǵaǵan, a small provision.

Nēariact, a rising, or rearing up.

Nēarijð, a senior, or elder.

Nēarijðm, to go, to proceed; nēariðadari, they went.

Nēaran, to plead or allege.

Nēarac, prattling, talkative.

Nēaronta, reasonable.

Nēaront, preservation.

Nēartfajm, to bring back, or restore.

Nēarūn, reason.

Nēat, with thee, i. e. nē tū.

Nēatar, enmity, hatred.

Nēata, running, racing; uǵǵe nēata, running water.

Nēatam, to run; do nēatadari, they ran, &c.

Nēatajne, or nēatojne, a clergyman, a clerk.

Nec, a thing done in haste.

Necearnajm, to recreate or divert, to please or delight.

Necne, sudden.

Ned, to thy, with thy; ned ðeari-
brátaji, with thy brother.

Nēðealbajm, to reform.

Nēðē, the fauns, or the gods of the woods.

Nēðjōl, to be sold.

Nēðnējm and nēðnējmneacð, a climate.

Nēǵ, a cross or gallows; do bēa-
nari ē do cum a nēǵe, he was brought to the gallows.

Nējð, with you, i. e. nē jð.

Nējðceadaç, licensed, authorized.

Nējcm, to sell, to vend; nējce aǵur
ceannaç, buying and selling; also to sum up, to reckon or number; also to tell, relate, divulge; ná nējce bñeaz nē bñej-
team cejt; and, fēari ná nēj-
ceað nūna cájc, i. e. tell no lie to a just judge; and, a man who would not divulge the secrets of others.

Nējð, i. e. níae, a plain, a level piece of ground; ari ǵajrit lajce
ajnbjǵe coēreca for meððon
nējðe, *custodiebat Die pluviae
oves in media planitie.*—Brogan; rna maçajrijð nējðe, in the plain fields.

Nējð, nējǵ, ready, prepared; do
nīnne rē a çarbad nējð, he prepared his chariot; do nīn-
neadari na tjoðlajce nējð, they made ready the presents; a tām nējð cum bār d'faǵajl
ari ron mo Thjajna, I am ready to suffer death for the sake of my Lord.

Nējð, a rope, or wythe.

Nējðeacð, ready service, officiousness.

Nējðeað, assent, agreement.

Nējðǵe, an agreement.—Matt. 20. 2.

Nējðm, to prepare or provide; to make ready; also to bargain or agree.

Nējðteac and nējǵteac, a plain or level.

Nējðteac, union, harmony, propitiation; also a covenant.

Nējǵ, *vid.* nējð, plain, open.

Nējǵm, to judge; do nējǵðj
fējn, they judged themselves.

Nējǵlean, a plain for amusement or diversion; nējǵlean an nīnǵ-
ce, the dancing ring.

Nējǵ-ljor, a church, or shrine:

hence the word *mejlh3*, a churchyard, may be deduced.

Nejl, a star.

Nejl, clear, or manifest.

Nejl, lawful, rightful; *ni33 mejl*, a rightful king; *30 mejl*, truly, verily.

Neleaz, a church, a churchyard; Lat. *religio*.

Nejlh3 na njo3, a famous burying-place near *Cmāacan*, in Connaught, where the kings of Connaught were usually interred before the establishment of the Christian religion in Ireland.

Nejlt3n, an asterisk.

* *Nejm*, power and authority, or great sway derived from military actions; as, *cajt-mejm*, sway or victory in fight, is like the Greek word *ρημα*, i. e. great feats, or military exploits. This Irish word *mejm* also signifies a series; as, *mejm njo3na*, the series of regal succession.

Nejm, a way.

Nejm, a calling out.

Nejm, a troop or band.

Nejmeamajl, bearing great sway or authority.

Nejm-bn3at3n, an adverb.

Nejm-c3nm, to assign or appoint; *do mejm-c3n rē*, he predestined.

Nejmeac, proud, arrogant.

Nejmeamajl, of or belonging to the high ways.

Nejmeay, time; pl. *mejm3e*; *mejmeay ni33*, a reign.

Nejm-3eallajm, to pre-engage, to promise; *no3 do mejm-3eall rē*, which he promised.

Nejmn33jm, to go, to walk.

Nejm3e, a club, or staff.

Nejn, will, desire, or pleasure; *dom mejn*, at my discretion; *mejn an ni33*, the bidding or pleasure of the king, his commands.

Nejn, *do mejn a ac3ajne*, accord-

ing to his ability.

Nejn, a *mejn*, last night. Here the initial *n* is pronounced double.

Nej3e, a span, i. e. about nine inches long.

Nej33j33an, a harlot, or prostitute.

Nej3jū, sooner than, before that; *3jūlt3aj3 tū me rō t3n3 ano3t*, *mej3jū 3ojmeay an co3leac*, before the cock shall crow, thou wilt deny me three times this night.—*L. B.*

Nej33e, a rehearser, or romancer.

Nej33ot, congealed; *30 nej33ot a3mne*, so that rivers were congealed.—*Vid. Chron. Scot. an. 699.*

Nej3me3n33eac, a harlot.

Nej3eac, harmony, reconciliation; *az nej3eac*, reconciling; *vid. nej33eac*.

Nej3e3, a plain.

Nej3e, a ram; gen. *nej333*; *nej3e naob3a*, a battering ram.

Nej3eac, ramed; *a nu3jn do nej3eac na cāojne*, when the sheep conceived.

Nej333e33n, a rhetorician.

Nem, with my, to my; *nem 3l3n*, — with my voice.

Nemaj3, pleasure.

Nem33eacajm, to foresee.

Re3, frost; Ar. *reo*, Wel. and Cor. *rheu*.

Re3leac, ice.

Re3leacajm, to freeze, to congeal, &c.

Re3mam, before me; *cuj3nm re3mam*, I propose, or design.

Reon, a span; the space from the top of the thumb to that of the middle finger.

Re3n, with our, i. e. *me ān*; *do cūalamaj3 nej3 cclūayaj3*, we heard with our ears.

Re3n, unto him that, i. e. *me ē an*; ex. *nej3 meac rē 3ad*, i. e. *me ē*

an meac rē jad, to whom he sold them.

Rēn-ceanic, a heath-poult, or grouse.

Rē-yealadač, by turns, alternate.

Rēubam, to tear.

Rēulač, a declaration.

Rēult, a star; rēultan, stars; lučd fejtme na rēultan, star-gazers.

+ Rēuma, phlegm, or any fluid humour flowing from the mouth or nose; is like the Greek word ρευμα in letters, sound, and meaning.

Rēumamajl, phlegmatic.

Rēum-ajtnjžjm, to foreknow; noc do rēum-ajtn rē, whom he foreknew.

Rēum-čiojceann, the prepuce; fečjl bup rēum-čiojcjnn, caro praputii.

Rēumjājdjm, to foretel; also to publish or proclaim.

Rēuyūnta, reasonable.

+ Rj, or rjž, a king or sovereign prince.

Rja, running, speed; also chastisement, correction.

Rja, the same as je, *quod vid.*

Rja, before, in comparison of.

Rja, or do rja, he will come.

Rjač, whitish, greyish, sky-coloured; ejc rjačaca azuy don-na, grizzled and bay horses.

Rjačaz, a lark. *Sc. Lanius*

Rjač, he came.

Rjačdanač, needy, necessitous; also necessary, needful.

Rjačdanay, want, distress, necessity; tne rjačdanuy, for poverty or want.

Rjač, a running, or racing.

Rjad, correction; also taming or subduing.

Rjadlan; a bridewell, or house of correction.

Rjač, a cross, a gallows.

Rjažab, hanging; do rjažab an taojreac, the chieftain was

hanged.

Rjažajm, to hang, or crucify, to gibbet.

Rjažal, a rule; also government; Lat. *regula*.

Rjažaltōjji, a ruler, or director.

Rjažalūžad, a ruling or directing.

Rjažajme, a hangman or rogue.

Rjažalta, devout, regular, religious.

Rjažalužjm, to rule.

Rjažlajžte, ruled, directed.

Rjažlajžteōjji, a ruler or governor.

Rjama, cat-mjama, a complete victory.

Rjam and a rjam, at any time, ever, always; a tātaōj rjam a nažajd, ye are always opposing him.

Rjam, before; an lá rjam, the day before.

Rjamač, *vid.* rjač.

Rjan, the road or way, a path; also a footstep; rjan na rjnreaj, the footsteps of the ancients.

Rjan, a span.

Rjan, the sea.

Rjan-črjčjn-tūajč, the country of the Picts.

Rjanužge, a wanderer, a traveller.

Rjanad, a pleasing or satisfying, a distributing.

Rjanajde, or rēaj rjaná, an econome, or dispenser of eating or drinking; also any regulator of affairs.

Rjanam, to please or satisfy; jarpud a clann na bojčd do rjan; his children shall seek to please the poor, to satiate the appetite.

Rjanča, content; also served.

Rjajž, a moor, fen, or marsh; čomžaj cojlle jr rjajža, the advantage of a wood and bog.

Rjbe, rjbeōž and rjbjn, a whisker, a single hair, a mustache; rjbe

žmuajge, a single hair.

Rjcead, a kingdom.

Rjčyr, a flame.

X + Rjðjre, a knight; Lat. *eques*; *μj-deaμajl-beaμtač*, an armour-bearer, an esquire, or attendant. This word was introduced into the Irish upon the coming of the first English adventurers into Ireland, but our language had in it the original of this Anglo-Saxon word, which is *μajre*, *quod vid.*

Rjž, i. e. *բայրչեօյր*, a spy.

+ Rjž, or *μj*, a king; plur. *μjžte*, Wel. *rhi*, Cor. *ruy*, Arm. *rue*, Gall. *roi*, and Lat. *rex*.

Rjž, the arm from the elbow to the wrist; *mo μjž*, my arm; *յծյր a μjžյծ*, between his arms.

Rjž-čyrte, the royal fiscus, or treasury.

Rjže, a kingdom.

Rjže, reproof.

Rjž-բէյոյնյծ, a general, a generalissimo.

Rjžjm a *leay*, is a particular form of expression in the Irish language, very often used to signify a person's consent or approbation of a thing.

+ Rjžjm, to reach or stretch; also to consent; *má čj tū žadužge*, an *μjžբյծ tū leyr*, if thou seest a thief, wilt thou consent with him.

Rjžjn, drowsy, sluggish; also stiff or tenacious; slow, dilatory, lingering.

Rjžjneacur, delay.

Rjž-mjonn, a diadem.

Rjžneacč, a gift, a favour, or present.

Rjžneay, or *μjžոյոյ*, delay; *μjž-neay labarčta*, an impediment of speech.

Rjžnjžjm, to make stiff; also to delay; *do μjžոյž rč a μujneul*, he stiffened his neck.

Rjžčeacđ, an envoy, or ambassador.

Rjžčjžjm, to be wanting.

Rj̄m or *μj̄om*, number; Wel. *rhiv*. Rj̄mjad, pride.

Rj̄mjm, to reckon, to number.

Rj̄ncead, dancing, or a dance.

Rj̄nceōjm, a dancer.

Rj̄ncjm, to dance; *do μj̄nceadaμ an r̄lūaž*, the army danced round.

Rj̄ncne or *μj̄nžne*, a lance or spear.

Rj̄n-բէյոյն and *μj̄n-mācnam*, contemplation.

Rj̄ngead, hanging.

Rj̄n-žējbōonna and *μj̄n-žejmljoča*, chains.

Rj̄nžte, torn, parted.

Rj̄nmeay, the scanning of a verse.

Rj̄nn, the point of a spear or sword, &c.; the picked or sharp end of any thing; also a peninsula or neck of land jetting into the sea, a promontory or foreland; in the Welsh *rhin* is a nose; hence *pen rhin* is a promontory; Gr. *ριν*, a nose.

Rj̄nn *μūjntjμ-bājre*, a foreland and territory of Carbury in the County of Cork, which anciently belonged to the O'Baires, an ancient tribe of the Lugadian race. It would take up more than a whole sheet to mention all the neck-lands of Ireland whose names begin with this word *μj̄nn*.

Rj̄nn, music, melody.

Rj̄nn, a foot; plur. *μj̄nne*, feet.

Rj̄nn, the stars.

Rj̄nne, unto us, with us; *do labajr rč μj̄nne*, he spoke to us.

Rj̄nne, the perfect tense of the verb *deanajm*, which hath no perterperfect tense of its own, but borrows it; hence *do μj̄nne rč majč*, he hath done good, &c.

Rj̄nne, the understanding.

Rj̄nneac, sharp-pointed; *բajžead*

μj̄nneac, a sharp arrow.

Rj̄nnբeacām, to design or intend; to forecast.

Rjnnjm, the heavenly constellations.

Rjnnmējm, a constellation.

Rjobaŋ, a sieve; rjobaŋ meala, a honeycomb; Lat. *cribrum*.

Rjōblac, a rival.

Rjōbōjō, a spendthrift.

Rjōbōjōeac, prodigality.

Rjōbōjōjm, to riot or revel.

Rjōc, or rjuc, the shape or likeness; a rjōc mājrb, as dead; da mbejnn ad rjōc, if I was in your stead or place.

Rjōcuaŋ, a plague, contagion, or pestilence.

Rjō, a ray.

Rjōdnaet, a gift.

Rjōž, or rjž, a king.

Rjōža and rjōžamaŋl, kingly, princely.

Rjōžac, a kingdom.

Rjōžamaŋl, royal, princely.

Rjōžan, a queen; Lat. *regina*; alias rjž-bean.

Rjōž-cōlb, a sceptre.

Rjōž-cōrōjn, a crown.

Rjōždac, a kingdom.

Rjōž-dac, a palace or court.

Rjōž-dāŋl, a royal convocation.

Rjōž-damna, a king *in fieri*, or future king; a prince designed, or fit to be king.

Rjōž-laoc, a prince; also a respectable old man.

Rjōž-lann, a palace, or king's court.

Rjōž-naŋaŋ, a cockatrice.

Rjōž-ŋupaŋl, or rjōž-ŋabaŋlleūn, and rjōž-boč, a king's tent.

Rjōž-ŋlat, a sceptre.

Rjom, with me, i. e. me me.

Rjōm, a reckoning or counting; also a number.

Rjōmaŋjm, to reckon, to number, or count.

Rjōmaŋjēac, arithmetic.

Rjōmāŋjm, to reckon or number.

Rjon, rather rjan, a way or road.

Rjonaŋde, an engraver.

Rjonaŋdear, sculpture.

Rjonaŋžjm, to carve or engrave.

Rjonžac, a strong fellow.

Rjonna, redness.

Rjoraŋrjŋ, mimicking.

Rjoralajzead, mimicking.

Rjot, running, racing.

Rjotad and rjotaŋjm, or rēaŋaŋjm, to run, to race.

Rjotra, with thee; mōjde rjotra ná rjūran, rather with thee than with them.

Rjreac, do rjreac, seriously, verily, in good earnest.

Rjŋ, unto, to; rjŋ an traŋlmceat-lajō, with the Psalmist; also unto him, with him, at him, &c., i. e. me rē.

Rjŋ, a king.

Rjŋ, intelligence, knowledge.

Rjŋ, aŋŋ, a gain, a second time.

Rjreac, a romancer.

Rjŋjreac, a brave soldier, or warrior; ex. tuž gleŋe na mŋljō rjŋjreac, he fought the battle of a warlike soldier.

Rjŋjon or rjŋrean, with him, along with him.

Rjē, a course, a flight; lājm me rjē na nuŋŋzeac, by the water-courses.

Rjē, an arm.

Rjēac, a running.

Rjējm, to run; do rjē rē, he ran; rjējō, they run.

Rjēleaŋŋ, a kind of extempore verses or expressions suddenly put together in a poetic dress or manner.

Rjū, unto them, with them.

Rjūne, with us.

Rō, much, too much, very; rō lūac, very soon; rō māŋŋ, exceeding good; rō onōjreac, very honourable. It is a sign of the superlative degree.

Rō, first, before.—Pl.

Rō, the same as do, which has no English, and is a sign of the

pret. tense ; as *ἦν* *παῖς*, he said.
Ἦν, to go to a place ; *ἦν* *ἔστιν* *ἦν*
Εἰς *ἡμῶν*, till I reached to
 stately Emania.
 * *Ἦν*, a robe.
Ἦν, very thankful.
Ἦν, a monument.
Ἦν and *ἡμῶν*, to warn or ad-
 monish.
Ἦν, a sieve.
Ἦν, very small.
Ἦν, ancient, very old.
Ἦν, custody.
Ἦν, a plait or fold, a wrinkle.
Ἦν, a cottage or hut.
Ἦν, a hood or mantle, a sur-
 tout.
Ἦν, very proper, de-
 cent, becoming ; also civil, hos-
 pitable.
Ἦν, very courteous and
 obliging ; also very powerfully
 befriended.
Ἦν, a killing or slaughtering.
Ἦν, to reach or arrive at a
 place ; *ἦν* *ἔστιν* *ἦν* *ἔστιν*,
 they arrived at Cashel.
Ἦν, *ἦν* *ἔστιν* *ἦν*, by the
 mounting or ascent ; *ἦν* *ἔστιν*
 a *ἦν*, which cannot be ap-
 proached unto ; an arriving or
 reaching to any place.
Ἦν, terrible, very dange-
 rous.
Ἦν, the chiefest or best.
Ἦν, a common guest or
 customer, one that haunts a place
 much.
Ἦν, a lamprey.
Ἦν, exceeding diligence,
 anxiousness.
Ἦν, vigilant, over-careful.
 X X *Ἦν*, the way or road ; *ἦν* *ἔστιν*,
 the highway
Ἦν and *ἦν*, a thing ; Lat. *res*.
Ἦν, a covering, a fence.
Ἦν and *ἦν*, a lancing or
 scarrifying.
Ἦν, prosperous.

Ἦν, was lost or undone, failed.
Ἦν, breaking.
Ἦν, very stormy or tem-
 pestuous ; *ἦν* *ἔστιν* *ἦν*, it is a time of much rain ;
 from *ἦν*, very, and *ἔστιν* *ἔστιν*,
 bad weather ; so that *Ἦν*
 is a contracted compound
 of four simple words : *ἦν*, very,
ἔστιν is a negative, *ἔστιν* signifies
 good or happy, and *ἔστιν* is wea-
 ther. Thus this compound word
 signifies literally, very unhappy
 weather.
Ἦν, jealousy.
Ἦν, a nobleman, a peer.
Ἦν, earnest, careful, very
 diligent.
Ἦν, a fox ; *ἦν* and *ἔστιν*,
 the same.
Ἦν, to bring to pass, to
 effect.
Ἦν, a field, or plain ; *ἦν*, *idem*.
Ἦν, very hospitable.
Ἦν, very gracious.
Ἦν, an earnest longing.
Ἦν, very willing, well
 pleased.
Ἦν, a great cold.
Ἦν, an order, or custom.
Ἦν, choice ; *ἦν* *ἔστιν*, the
 choice of men ; *ἦν* and *ἔστιν*,
idem.
Ἦν, to choose, or make choice
 of.
Ἦν, chosen or elected.
Ἦν, very sharp, very fierce.
Ἦν, an election of soldiers.
Ἦν, very angry, enraged.
Ἦν, the election of a prince.
Ἦν, digging ; *ἦν* *ἔστιν* *ἦν* *ἔστιν*,
ἦν *ἔστιν* *ἦν* *ἔστιν*, I
 cannot dig, and am ashamed to
 beg.
Ἦν, very dangerous ; also fight-
 ing, valiant.
Ἦν, very customary,
 much used or frequented.

*Rōjbjn, a small rope or cord; a
 whisker or mustache.
 Rōjbneāda, excellent.
 Rōjbne, a lance or dart.
 Rōjcjd, zo rojcjd rjn, insomuch,
 so that.
 Rōcjm, to come to, to arrive at;
 also to appertain, or belong to;
 n̄ rojcjon mo majt cūḡadḡa,
 my good doth not belong toyou.
 Rōjctad, a great cry.
 Rōjḡeay, very handsome or pretty.
 Rōjḡjm, to arrive at, or attain to.
 Rōjḡljc, very prudent or wise.
 Rōjḡne, chief, or choice.
 Rōjḡneāḡad, election; rojḡnjḡ,
idem.
 Rōjḡjm, to elect or choose.
 Rōjlbe, mountains.
 Rōljḡ, a church; a roljḡ jōḡajl,
 in a church of idols.
 Rōjlle, together; ne rojlle, to-
 gether; Lat. *simul*.
 Rōllē, darnel, Zizania; rather
 rojlēt.
 Rōjm, the city of Rome; gen. na
 Roḡa.
 Rōjm, earth or soil; hence rojm
 aḡlajce, a burying-place; hence
 also roḡaj, digging.
 Rōjm or rojme, before, before that,
 in comparison of, &c.; ran ajm-
 rjn rojme, formerly, of old,
 heretofore; an tē cūjroḡ roj-
 me, whoever designs or intends.
 Rōjmye, sin, iniquity.
 Rōjmye, a pole, or stake.
 Rōjn, or roḡn, a seal.
 Rōjn, the gen. of roḡn, the crest or
 tail-hair of any beast; ēadac
 rojn, hair-cloth.
 Rōjnḡ, hairy, or full of bristles.
 Rōjnn, a share or portion.
 Rōjnnē, horse-hair.
 Rōjnnēad, a division.
 Rōjnnjm, or rojnnjm, to divide or
 share; do rojnn ḡē, he divided.
 Rōjnnpājḡteac, sharing or par-
 taking.

Rōjpējn, a tuck or rapier.
 Rōjḡceall, a sentence, verdict, or
 decree.
 Rōjḡeal, the lowest, or most base.
 Rōjḡmējḡleac, a tory, a burglar.
 Rōjḡjm and rojcjm, to reach or
 come to, to arrive at; zo rojḡjn
 aḡ neam, may you reach hea-
 ven; da rojḡeac ḡomnall Ce-
 ann-coḡad, if Donald arrives at
 Ceanncora.
 Rōjḡjn, rosin. ✕
 Rōjḡjn, angry, vexed.
 Rōjḡjḡe, anger, choler.
 Rōjḡteac, the fish called roach.
 Rōjḡtjm, to arrive, to attain to;
 rojḡcjm, the same; rojḡceōḡa
 ḡē, he will reach; zo rojḡḡḡ,
 until.
 Rōjḡtḡjn, a gridiron.
 Rōjḡ, a wheel. +
 Rōjḡleōjḡ, a wheelwright.
 Rōjḡnjm, to please.
 Rōjḡne, or rojḡjḡe, a babbler, a
 silly prating person.
 Rōjḡneacḡ, loquacity, silly speech-
 ing; also rhetoric.
 Rōjḡneāḡaj, most prudent.
 Rōjḡneḡ, a rushing, &c.; le rojḡ-
 neḡ a cāḡbad, aḡur le rojḡ-
 blēayḡad a rojḡlean, Jer. 47.
 3; a *commotione quadrigarum*
ejus, et multitudine rotarum,
ejus.
 Rōjḡmjḡ, rhetoric.
 Rōlad, a roll. ✕
 Rōlajm, to roll.
 Rōḡad, before thee; aḡajm roḡad, —
 speak on; jmḡjḡ roḡad, go for-
 ward, go on or away, i. e. roḡjm,
 before, and tū, you.
 Rōḡajḡe, a rower.
 Rōḡajḡ, excellent.
 Rōḡam, before me; do cūajḡ mē
 roḡam, I went on.
 Rōḡan, brank, or French wheat.
 Rōḡānac, a Roman.
 Rōḡaj, digging; *vid.* roḡjm; ḡeaj
 roḡajḡ, a digger.

Rōmānājm, to dig; noc rōmāntān
le lājze, that is dug with mat-
tocks.

Rōmjanžur, an earnest desire.

Rōmōjde, greatness, excess.

Rōmja, the sight.

Rōmujb and rōmujbze, before you.

— Rōmujn, before us; mā čujmjb
rōmujn, if we purpose or in-
tend.

— Rōmpa, before them; nĵ bĵajb
eazla oujb rōmpa, ye shall not
be afraid of them; rōmpayan,
before them.

Rōn, a sea-calf; pl. rōjnte.

Rōn, the hair of the mane or tail
of a horse, cow, or other beast;
rōjonne and ruājonne, is a single
hair of the same; Wel. *rhaun*,
horse-hair.

Ronad, a club or stake.

Rōnadūnta, very natural.

Rōnfajt, hair-cloth.

Rōnzalaj, a rheumatism.

Ronn, a chain, a tie, or bond.

Ronnad, a club or staff

Ronnražad, or ronnružad, search,
inquiry.

Ront, fierce, cruel.

+ Rōpa, a rope.

Ropajne, a rapier; also a treache-
rous violent person.

Roridajm, to run, or to race.

Roritajm, to pour out.

+ Ror and rōra, a rose.

Ror, science, knowledge.

Ror, pleasant, agreeable: hence
the name of several places and
towns in Ireland; as, Ror-ajlj-
tne, the town of Ross, a bishop's
see in the County of Cork; Ror
mac Čujmĵajn, the town of
Ross in the County of Wexford,
a harbour.

Roral, judgment.

+ Rōram and rorĵam, to roast; nĵ
rōran an dajne ajmleazg, the
slothful man roasteth not, &c. —
Prov. 12. 27.

Rorĵān, the apple of the eye.

Rorĵ, an eye; rorĵ ālajn, a charm-
ing fine eye; plur. rorĵajb and
rujĵ.

Rorĵ, the understanding.

Rorĵ, a kind of versification used
by the Bards of an army to ani-
mate the troops to battle, other-
wise called rorĵa caĵa.

Rorĵdallaĵ, an error or mistake.

Rorĵta, roasted; also a roasting; +
do nĵ rē rorĵta, he roasteth;
rēōjl rorĵta, roast meat.

Rōt, a hoary white frost; *vid.* rēō.

Rōtcreĵa, a bodkin.

Rū, a secret; *id. qd.* rūn; *vid.* rūn.

Ruad, reddish; Wel. *rhydh*; Lat.
rufus.

Ruad, strong, valiant.

Ruadĵujb, of a reddish yellow.

Ruadčnĵot, ruddle, or red radle.

Ruadlaĵt and ruadlaĵtjnneaz,
choler; also the disorder called
cholera.

Ruazajne, any thing or instrument
that drives another thing out of
its place; ruazajne glajĵ, is
the key of a lock, because it
forces the bolt out of its place.

Ruazad, a banishing, or driving
away.

Ruazajm, to put to flight.

Ruajčjlĵm, to buy or purchase.

Ruajčjlte, bought or purchased.

Ruajb, from ruad; ran mājri ru-
ajb, in the Red Sea.

Ruajbneac, hair; ēadač do ruajb-
neac caĵall, cloth of camels'
hair.

Ruajĵ, a flight; hence ruajĵdeĵne,
do rĵjnneadaĵ ruajĵ-deĵne, they
wheeled about from the rere.

Ruajm, a fishing line.

Ruajjne, a hair.

Ruam, a spade.

Ruamnad, reproof, or reprehen-
sion.

Ruanaĵb, red, reddish.

Ruanaĵb, strong, able.

Ruanaſſ, anger.

Ruanaç, lying, a liar.

Ruataſ, a skirmish.

Ruða, patience, longanimity.

Ruða, a hurt or wound.

+Rūbĵn, a ruby.

Rucaſl, a tearing or cutting.

Ruçð, stead, room; a ruçð Eamojnn, in Edmund's room; also almost: a ruçð ðáſſ, almost dead.

Ruçð, sudden; also vehement, earnest.

Ruçt, a swine.

Ruçt, a great cry, a clamour.

Ruðbluaſſe, saw-dust.

Ruðnaç, very straight.

Rūðnaç, a darkening.

Rūðnaçay and rūðnaçay, length.

Ruſ, the perfect tense of the verb beſſſm, ſignifying to take, to catch; also to bear children or young; do ruſ rĵ mac, she bore a son; do ruſaðoſ, they caught; do ruſ rē oſſa, he overtook them, &c.; *vid.* ðēaſað, *supra*.

Ruſað, do ruſað aſſ, he was taken; do ruſað ĵngean do, a daughter was born unto him.

Ruſað, was hurt or wounded.

Ruſaſſe, a bar or bolt of a door, a latch.

Rūſað, hanging.

Ruſmōð, a bondslave.

Ruſbe, a hair; rē leſſeað ruſbe, at a hair's breadth.

Ruſb, brimstone.

Ruſbeaçtaſ, a prop or support.

Ruſbne, a lance.

Ruſbneaç, armed with a lance, a spearman.

Ruſbneaç, strongly guarded, having a numerous band.

Ruſbneaða, great bands.

+Ruſbĵn, a riband.

Ruſce, a rebuke, or reproach.

Ruſceaç, exaltation, or lifting up.

Ruſceað, a collection.

Ruſceat, an exalting, or lifting up, elevating.

Ruſcealt, was hid, or private.

Ruſðeað, a reproof, or censure.

Ruſðleay, very true, or faithful: a corrupt contraction of ruððleay.

Ruſĵ, an arm; bſſſ ruſĵ an cĵonn-taſĵ, break thou the arm of the wicked; aſſ do ruſĵ, upon thine arm; a ruſĵ, his arms.

Ruſmneað, casting, or throwing.

Ruſn-clēſſneaç, a secretary.

Ruſn-ðſámaſſ, is properly and literally a dark secret; which may be properly called a divine mystery; pl. ruſn-ðſamá.

Ruſn-ðſámnaç, mystical, mysterious.

Ruſne and ruðĵnne, horse-hair, a bristle, &c.

Ruſne, a streak.

Ruſnn and ruñað, a division.

Ruſnnecç, or ruſnnecç, grass.

Ruſnnnte, divided.

Ruſnnneaçoſſ, a secretary.

Ruſne, a champion, a knight; the root of the Anglo-Saxon *rider*; plur. ruſſſĵ and ruſneaça; as, aððað ruſneaç ĵſ ro tſſaſſe, an habitation of lords and princes.

Ruſneaç, famous, renowned, celebrated.

Ruſneaç, *idem quod ruſne*; ex. mátaſſi mo-Ruſneaç nſme, *mater mei Domini celorum*.—Brogan in Vit. S. Brigid.

Ruſneaçay, lordship, dominion.

Ruſſĵ and ruſſan, a vessel made of bark of trees.

Ruſſ, a way or road.

Ruſſ, an elder-tree: hence it is the name of the letter R.—*Flah.*

Ruſſeanta, hasty; ſo ruſſeanta, hastily, by snatches; Lat. *rap-tim*.

Ruſſĵ, a skirmish.

Ruſſĵſm, to smite or strike, to pelt at; ruſſað, *idem*.

Ruſſſm, to tear in pieces.

Rujc, an army, a troop.
Rujteac, going or moving, upon the march.
Rujtean, red hot, or blazing.
Rujtean, delight, pleasure.
Rujteanajm, to shine or glitter.
Rujteanay, glittering, brightness.
Rujtead, a flame.
Rujtejn, the ankle-bone.
Rulað, a slaughtering or massacre,
Rulajd, he went.
Rum, a floor; also a room; *rum*
na jata, the floor of the fortress.
Rumaj, a mine.
Run, a secret, secrecy, mystery.
 N. B. If Olaus Wormius had known that *rum* is the common and only word in the old Celtic or Irish, to express the word *secret* or *mystery*, it would have spared him the labour of the long dissertation in the beginning of his book, *de Litteratura Runica*, to account for the origin of the word *runæ*, which was a mysterious or hieroglyphic manner of writing used by the Gothic Pagan priests, as he himself observes in another place. Tacitus observing that the Germans knew no literature, uses the terms of *secreta literarum*; and in the same manner the Germans having afterwards learned the use of letters, called their alphabet by the appellative of *Runæ*, from the Cimbric and Gothic word *runa*, a secret; plur. *runujb*; ex. *ro bj re j runujb an rjg*, he was one of the king's privy council; *jnnjrm run dajt*, I tell you a secret; *an bj run azad ajn?* have you any secret knowledge of the matter? *rum azur fajrnej*, a private and a manifested knowledge of

a thing; Wel. *rhin*, a secret or mystery; Sax. *girunu*, mysteries; Sicamb. *reunen*, obscure murmuring; Anglo-Saxon, *geryne*, mysteries; Cimbr. *runa*, arcana carmina vel notæ secretiores; and Gothice, *runa*, mysterium, item consilium.—*Vid.* Glossarium Goth. ad Vocem. *Runa*.
Run, a purpose or design; *run*
ðjongmalta, a firm purpose; Goth. *runa*, consilium.
Runajg, dark, obscure, mystical.
Runajge, a discreet person, to whom a secret may be safely told; also any person that knows a secret.
Runajm, a council chamber.
Runbocan, a disguise or pretence.
Run-ðnjajbteðjn, a secretary.
Runnad, a division; *runntajl*, *id.*
Runpajjteac, partaker of a secret.
Run-pajtajm, to communicate, to advise with, or consult.
Rurgojd, rhubarb.
Rur, knowledge, skill.
Rur, a wood.
Rurjg, the bark of a tree; Wel. *rhysk* and *dirisgo*, to take off bark.
Rurajm, or *murjgjm*, to make bare, to take the bark off a tree.
Rurajm, to strike vehemently, to pound, to pelt at.
Rurtaca, rude, rustic; Lat. *rusticus*.
Rurtacaet, rudeness, rusticity.
Rurtae, a boor, clown, or churl.
Rurtan, a lump, or hillock.
Ruta, a herd, a rout.
Ruta, a tribe of people; *ruta*
buncae, the tribe of the Burks.
 This expression carries an honourable sense.
Rut, wages.
Ruta, the fish called thornback.

REMARKS ON THE LETTER S.

S is the fifteenth letter of the Irish alphabet, and is not ranked by our grammarians in any particular order of the consonants, but is called sometimes *ajmijð*, or *barren*, and sometimes *ban-rijožan na cconjojneada*, or *the queen of the consonants*, because in the composition of Irish verse it will admit no other consonant to correspond with it; and our Irish prosodians are as nice and punctual in the observance of the *uajm* and *cōmōiðūžad*, or union and correspondence, as the Greeks and Latins are in the collocation of their dactyles and spondees. So that if an Irish poet should have transgressed against the established rule and acceptation of the consonants, he would be exposed to severe reprehension. We find in the Greek division of the consonants into several classes, as mutes, liquids, &c., that the letter *ς*, or *s*, is not ranked among any particular class, but like our Irish *ṡ*, is styled *sua potestatis littera*, or an absolute and independant letter. In Irish it is called *ṡuļ*, or *ṡajl*, from *ṡajl*, *the willow-tree*, Lat. *salix*. It is to be noted, that all Irish words beginning with the letter *ṡ*, and which are of the feminine gender, must necessarily admit of an adventitious *τ* before the initial *ṡ*, when the Irish particle *an* (which in signification answers to the English *a*, *an*, and *the*;) is prefixed before such words; in which case the *τ* eclipses the *ṡ*, so that the word is pronounced as if it had not belonged to it, though *ṡ* is always written to show it is the initial radical letter. Thus the words *ṡūļ*, *an eye*, or *the eye*; *ṡṡōn*, *a nose*, or *the nose*, when the Irish particle *an*, signifying *a*, *an*, or *the*, in English, is prefixed to them, are necessarily to be written *an τṡūļ*, *an τṡṡōn*, and pronounced *an tūļ*, *an tṡōn*. But words beginning with *ṡ*, which are of the masculine gender, admit of no adventitious letter as a prefix. Thus we say and write *an ṡljneán*, *a shoulder*; *an ṡoluy*, *the light*; and this, by the by, is one method to find out the gender of words beginning with *ṡ*. It is also to be noted, that when *ṡ* is aspirated by subjoining *h* to it, which cannot happen but when it is an initial letter, it is thereby made quiescent, so that its sound is not distinguishable from that of a *τ* aspirated at the beginning of a word; for the words *a ṡūļ*, *his eye*, *a ṡeanga*, *his tongue*, are pronounced as if written *a hūļ*, *a heanga*.

S a

Sa, in; *ṡa caē*, in the fight; *ṡan τṡṡe*, in the house.

Sa, or *ṡuy*, are signs of the comparative degree, and have *nṡ* always before them; ex. *nṡ ṡa mō*, or *nṡ ṡuy mō*, more or greater; *nṡ ṡa ṡneṡṡe*, or *nṡ ṡuy ṡneṡṡe*, stronger, or more strong.

S a

This *ṡa* is sometimes contracted when the word following it begins with a vowel; as, *atajm nṡōṡ oṡṡe ná ē*, I am younger than him, i. e. *nṡ ṡuy oṡṡe ná ē*; *nṡṡ*, *pro nṡ ṡa*, or for *nṡ ṡuy*; *vid. ṡuy*.

Sa, or *ṡṡa*, whose, or whereof;

Հիյօրտ զա խալ ծքսւնցալ յիմ,
Christ whose blood redeemed
us.

Sa, i. e. յր ա, and his or her's.

Sab, strong, able; ba զab az jon-
աբաժ clōen, strenuus erat in
exterminandis erroribus; զab
ալ էրեան տապալտ Օսոյն:
azur օնչ այլ Եaccaոյն; vid.
բօրայ քարա.

Sab, death.

Sabbal, i. e. շրնայրեալ, a barn or
granary; ex. զabbal Սհաժոյեց,
the barn of St. Patrick. It
should properly be written զa-
ball. — Vid. Vita Secunda S.
Pat. apud Colgan. Not. 48.

Sab, or զամ, a bolt or bar of a
door or gate.

Sab, spittle.

Saba, sorrel.

Sabán, զabայրեալ, or զabայրեան, a
cub, or young mastiff dog.

+ Sábajl, saving, sparing, protect-
ing.

Sábalac, careful, sparing, not la-
vish, &c.

Sábalajm, to save or preserve; do
զábalad mo beata, my life was
preserved.

+ Sabya, sauce.

+ Sábōde, the sabbath; lá na զá-
bōde, the day of the sabbath.

Sac, a sack or bag. This Irish
word զac is nearly the same in
almost all the European lan-
guages; ex. Gr. σακκος, Lat.
saccus, Wel. sach, Ital. sacco,
Ar. sach, Cor. zah, Vulg. Gr.
σакη, Ger. Belg. and Ang. sack,
Ang.-Sax. sace, Dan. sæck, Suec.
sack, Slav. shakel, Carn. sha-
kel, and Hungar. saak. Its di-
minut. is զacán, or զajejn.

Sacad and զacájl, a pressing or
straining.

Sacán and զajejn, dimin. of զac,
a small bag.

Sacán, an unmannerly, trifling

person.

Sacarıbuյց, confession; azur ո
ձab comaoյն azur զacarıբալե
օն eարօք, and he received com-
munion and confession from the
bishop. — L. B.

Sacám, to attack, or set upon.

Saccıaլե, baggage, or loading.

Sacıրաթայր, a pack-saddle.

Sadall, a saddle; զօ զրıրադ
azur զօ զadալլեբ այրչոք, with
bridles and saddles adorned with
silver.

Sadajle, neglect; an deaճնօր զօ
do lejք ծե, էրե lejքե ո զa-
ձajle, he omitted that pious
custom through sloth or neglect.

Sadb, a good house or habitation.

Sadb, the proper name of a woman
very common among the old
Irish.

Saeճlan, a king or prince; also a
judge; also a senior or elder;
also a pillar, as may be seen by
this verse: Saeճlan երեքեամ,
buán a ձլայծ; Saeճlan զea-
նոյր, զյօր զաօճլալ: Saeճlan
զac ոյճ զօր a ծս; azur Saeճ-
lan Colum nū.

Sagart, a priest; Lat. sacerdos. X

Sagartacժ and զagartօյնեալ,
priesthood.

Sagartamajl, priestly, holy, pious,
becoming a priest.

Saz, a bitch.

Sazayժ, an attacking.

Sazal, nice, tender.

Sazam, to drink, or suck. X

Sazarılaծ, delight, content.

Sazjn, a little bitch.

Sazmajne, a kennel or sink.

Sazrona, or more properly Saz-
րոնյալ, England; from Sazron,
Saxon, and յալ, land.

Sazr and Sazronac, an English-
man; le Sazրայե, by the Eng-
lish.

Sazրեարեալ, the English tongue;
from sax and parler, both of a

German origin.

Sazrbēanlamajl, according to the English tongue.

* Sajbrējn, a saucer.

Sajcōjállajr, a pack-saddle.

Sajcēadac, sackcloth.

Sajcyrjot, they came, or arrived.

* Sajde, a seat.

Sajððjrn, rich, opulent; řajððjrn azur ðajððjrn, i. e. ðorajððjrn, rich and poor.

Sajððjrnjm, to make rich or wealthy.

Sajððneay and řajððnrjor, riches.

+ Sajðeab, a sitting, a session, or assize.

Sajð and řajr bneay, a treasury.

Sajðjrte, a seat; řujðjrte, *idem*.

Sajfeay, a sapphire stone.

* Sajžead, or řajžjot, a dart; Lat. *sagitta*; řajžjr njme, a poisonous dart.

Sajžeadðjrn, or řajžjðjūrn, and sometimes written řajžjrteðjrn, a soldier, but literally an archer, like the Latin *sagittarius*, from řajžjot, *sagitta*; because our standing army and soldiers anciently used bows and arrows for their offensive weapons.

Sajžeadðjneact, or řajžjðjūrneact, brave warlike actions.

Sajžear, oldness, antiquity.

Sajžnēn, lightning, a hurricane; řojann, acur řajžnēn, thunder and lightning.

Sajl, a beam; pl. řajlteaca.

* Sajl, or řajleoç, a willow-tree; hence the name of the letter S.

Sajl, an inflection of řal, a heel; a řal řan, his heel; ře na řalajb, at his heels, or close by.

Sajl, guard or custody.

Sajlbneazab, a rejoicing, or making merry.

Sajle, the sea; urjge na řajle, sea or salt water; Lat. *sal*; as, *in sale rubro*, in the Red Sea.

Sajle and řajlleab, pickle.

Sajlēay, a salt-cellar.

Sajleōç, willow; Wel. *helig*.

Sajlžjolla, from řala, the heels, and žjolla, a servant, a waiting-man, a page, i. e. *pedisequus*.

Sajljm, to salute or hail; ex. ðo řajleadař na řjž ē, they hailed him king.

Sajljn, an arm of the sea which resembles a lake or great pond: hence it is the name of some places in Ireland; from řal, the sea, and lynn, a pond or lake.

Sajll, pickle; also bacon, fatness, &c.

Sajlljm, to salt, to season, or pickle; njðř řajlleab ē, it was not salted.

Sajllte, salted or seasoned.

Sajlřřojarjod, a guardian spirit.

Sajltear, treading; řajlteðjra tū, thou shalt tread; řajlteð-najð bonn ðo çor, the sole of your foot shall tread.

Sajm, rich.

Sajm, sweet; Lat. *suavis*.

Sajm, a pair or couple.

Sajmbeayrac, bearing twins.

Sajmbrjacrřajžjm, to flatter, to speak fair.

Sajmbrjoçdam, to allure or entice.

Sajmcealzab, hypocrisy.

Sajmjlle, a beetle or mallet.

Sajme, delight, pleasure; luçð žřadūjžear řajme, men that love pleasure and ease; řajme-acð, *idem*.

Sajmžnrjorajm, to allure or entice.

Sajmžnrjorab, enticement.

Sajmnrjžead, a yoking or coupling.

Sajmnrjžjm, to yoke or couple.

Sajmnrjže and řajmnrjžeact, ease, quiet, satisfaction; řamay, *idem*, also a rapture.

Sajmnrjžeac, easy, satisfied.

Sajn, unequal, unlike.

Sajncneac, healed.

Sajndnean, a sect or society; unde *Sanhedrim*.

- Sajne and ɣajnear, variety.
 + Sajne, sound; Lat. *sanus*.
 Sajnead, variation.
 Sajnfjor and ɣajnfjorán, etymology.
 Sajnm, to vary or alter.
 Sajnne, a reddish purple, or a sanguine colour.
 Sajneayajm, to differ, to be unlike.
 Sajnt, covetousness.
 Sajntneab, an old family-house.
 + Sájri, or ɣári, is an augmentative particle often used in compound words, and signifies very, exceeding, &c.
 Sájri-brijǵ, an attribute; ɣr aon do ɣáribrijǵajb na Ojadacta bejt ujl-eólaç, omniscience is one of the attributes of the Divinity.
 Sajrde, sage; ɣajrde cnojc, mountain sage.
 + Sájte, satiety, sufficiency; búri ɣájt your fill; Lat. *sat* and *satis*.
 Sajte, a joint of the back or neck.
 Sajte, or ɣajte, a swarm; ɣajte beac, a swarm of bees.
 Sajte, vulgar, vile; nǵ zo majte ná zo ɣajte, neither well nor ill, neither good nor bad.
 Sájte, a thrust or piercing; coymuɣl ne ɣájtjb clojðjm, like the piercings of a sword.
 Sájte, a treasure, a store of money; ex. céadaoɣn lujð Iudáɣ taɣi oɣd: a loɣ deaman, oǵoǵal ǵáɣɣ: céadaoɣn, no ǵab ɣajnte jm ɣajte: céadaoɣn nio bɣajte Iðra áɣd, i. e. on Wednesday Judas went from the society of the apostles by the direction of Satan, and covetous of the treasure proffered him by the Jews, betrayed Jesus our Lord.
 Sajte, a swarm; vid. ɣajte; also a multitude.
 Sajtze, a space.
 + Sájteac, or ɣátac, satiated, glutted.

- Sajteamajm, a swarm of bees.
 Sajteay, vileness, cheapness.
 Sál, diminut. ɣájlǵn, and ɣáloǵ, a heel.
 Sal, dross; ne ɣal ajɣɣð, with dross of silver.
 Salac, unclean, dirty.
 Salajǵm, to defile or pollute.
 Sálajm, to wait on, to follow.
 Salann, or ɣalar, salt; Lat. *sal*, Gr. αλς, Wel. *halen*, Ar. *halon*, and Cor. *holan*.
 Salannán, a salt-pit.
 Saláɣajm, to procure, to provide.
 Saláɣta, procured, or provided.
 Salcáð, dirt, pollution.
 Salcáð and ɣalcáajm, to defile; aɣ na ɣalcáð, defiled, polluted.
 Salcari, uncleanness, filth.
 Salcúac, a violet.
 Sall, bitterness, satire.
 Sallann, a singing, or harmony; Gr. παλλειν, *canere*.
 Salmajne, a psalmist, a chorister.
 Salmajneacð, a singing the psalms.
 Salm-ceatlaç, a psalmist, *rectius* ɣɣalm-ceatlaç,
 Salm-ceatlað, a singing the psalms.
 Salmar, salty; an muɣi ɣalmar, the salt sea.
 Salt, colour.
 Saltaça, beams; vid. ɣajl.
 Saltaɣri, a psaltar; it is the title of several Irish chronicles; as, Saltaɣri na Teamniac, Saltaɣri Chajɣl, &c.
 Saltðjm, a saltmonger.
 Saltraajm, to tread or trample; do ɣaltaɣri mé, I trod.
 Saltuɣte, a treading or trampling.
 Sam, easy, happy.
 Sam, the sun; also the summer.
 Sámac, pleasant.
 Sámað, a congregation, or assembled body of people; amia ɣamað Sanct bɣiɣte, i. e. the community of St. Bridgit was happy and famous; Sámað Chj-

anajn, the religious house of Kieran.

X Samajl, like, alike, equal; dom macayamla, to my equals; Lat. *similis*.

Samajn, all-saints'-tide; gen. ram-na; ojdce ramna, all-saints'-eve.

Samay, delight, pleasure.

Samayac, pleasant, agreeable.

Samaytdeanta, factitious.

Samzuba, sea-nymphs.

Samlacay, a sample or pattern.

Samlajm, to resemble.

Samlut, brisk, active.

Samluzad, a similitude, or image.

Samna, *vid.* ramujn.

+ Samna, i. e. ram-niata, summer; from ram, the sun, and niata, a quarter of a year.

Samyeayam, a distance.

Samtac, a helve or handle; ram-tac nianne, the handle of a spade.

- San, in the, i. e. jr an, ran macajne, in the field.

San, *pro* sanct, holy.

Sancan, the same as a nonn agur a nall, hither and thither, to and fro.

Sanad, a releasing.

Sanajc, red orpiment; Lat. *sandaraca*.

Sanay, knowledge; also a secret.

Sanay, a whisperer.

Sanay, a greeting or salutation; hence fejle mujne an tranajr, the annunciation of the Virgin Mary; also a farewell, an adieu.

Sanayan, etymology; also a glossary.

Sanayanude, an etymologist.

Sanct, holy; Sanct Brjgjt, St. Bridget; Lat. *sanctus*.

Sanctojr, a sanctuary, or place of refuge.

Sandronz, a sect.

Sannad, looseness.

Santac, greedy, covetous.

Santacd, greediness, covetousness.

Santaigjm, to covet or desire, to lust; nj ranteoca tu bean na maojn dujne ejle, thou shalt not covet the wife or goods of another man.

Saoib, silly, foolish; ar raoibcejl, bereft of reason; raoib cnej-djom, heterodox faith; raoibbad, hypocrisy.

Saoibcejlle, of nonsense; the gen. of raoibcjat, which also means the occult or parabolical sense of a thing.

Saoibcojr, a whirlpool.

Saoibcniabad, hypocrisy.

Saoibcnejdeam, heterodoxy.

Saoibdolba, enchantment.

Saoibnor, anger, indignation; also bad manners.

Saoibnorac, morose, foolish.

Saoib, a track; also a journey.

Saoibal, the world; also a man's life; also an age or generation; + Lat. *saeculum*.

Saoibalta, secular, worldly.

Saoibaltact, a being worldly inclined.

Saoj, a worthy generous man; also a man of letters; plur. raojte.

Saojlm, rather rjlm, to mean, to seem, to suppose, or think; an raojleann tura, dost thou imagine or think? mar do raojl rejrron, as he thought.

Saojr, the plur. of raoj, a carpenter; also a mason; also the inflexion of raoj, an adjective, which signifies free.

Saojyre and raojyreacd, freedom, liberty, a release; also baseness or cheapness.

Saojyre, of or belonging to a carpenter; tuad raojyre, a carpenter's ax.

Saojyreacd, free; zo raojyreacd, licentiously, too freely.

Saojnyeac̃b, the trade of a carpenter, joiner, or wheelwright; also masonry.

Saojnyeamaɣl, free.

Saojnyɣ, any art; also freedom.

Saojceap, a pillory.

Saojce, a tutor, or guardian.

Saojteamaɣl, expert, skilful; also generous.

Saojteamlac̃t, generosity.

Saoɣ, Lat. *faber*; ɣaoɣ-cɣajnn, a carpenter; ɣaoɣ-clojce, a mason.

Saoɣ, ɣá ɣaoɣ, woe unto.

Saoɣ, free; ɣo ɣaoɣ, freely, safely; ɖujne ɣaoɣ, a freeman, a burgess; lá ɣaojɣe, a holiday; also noble.

Saoɣac̃b, an exemption or freeing; also a deliverance.

Saoɣajm, to free, to acquit, or rescue; O cealɣajb̃ an ɖjabuɣl ɣaoɣ ɣjnn a Thjajna, from the deceits of the devil deliver us, O Lord; ɣaoɣɣujgeaɣ jad, they shall be justified.

Saoɣɖajl, a freedom or privilege, a cheapness.

Saoɣɖalac̃, cheap, free.

Saoɣɣanaç, or ɣejnyɣanaç, an unhired workman, a free labourer, or helper at a work.

Saoɣceɣajm, for ɣaoɣajm, to labour or work.

Saoɣceɖac̃b, tillage.

Saoɣ, labour, tribulation, punishment; pl. ɣaoɣajb̃; ex. ɣo ɖamattaj, ɣaoɣujb̃, they endured punishment; ɣjce ɣaj ɣaoɣ, rest after tribulation.—*Brögan*. In old books it is commonly written ɣaēc̃.

Saoɣ, a disorder or disease; ɣaoɣ ɖnyɣe, *lues venerea*.

Saoɣaj, labour, toil, drudgery; luçɖ ɣaoɣajɣ, workmen; ɣaoɣaj docamlac̃, hard labour.

Saoɣɖam, a labouring ox.

Saoɣmaj, toilsome, laborious.

Saoɣojɣ, a torturer, or wrecker.

Saoɣɣupɣt, an imposthume.

Saoɣɣac̃, servile; also hard or difficult.

Saoɣɣajce, a working man.

Saoɣɣajceɖojɣ, a labourer, a husbandman.

Saoɣɣujac̃b, tillage.

Sáɣ, very; Lat. *valde*, Germ. *sehr*; ɣajm-majc̃, exceeding good; ɣo ɣajm, greatly.

Saj and ɣajɖoɣ, a louse.

Sáɣajac̃b, conquest, victory; aɣ ɣajmujac̃b, exceeding, surpassing.

Sáɣajɣjɣm, to wrong or injure, to force away; *vid.* ɣajmujɣjɣm, to exceed, to get the better of in any exercise; ɖo ɣajmujɣ ɣē jad ujle, he exceeded them all.

Sáɣajɣjce, forced, or taken by force, rescued.

Sáɣajɣjceɖojɣ, a rescuer; one that takes away by force the goods or cattle of a person from the power of a distrainer who has them in his possession by law; also a conqueror; also an infringer; ɣajmujɣjceɖojɣ an ɖljce, an infringer of the law.

Sáɣmajc̃, excellent.

Sajmujɣ, an endeavour.

Sajmujajb̃, strong.

Sajmujac̃b, a rescuing or taking away a person by force of arms from a lawful power; also excelling, surpassing; also an injuring, or ravishing a lady.

Sáɣmujɣjɣm, to exceed or overcome; to injure or oppress; nɣ ɣajmceɖa tu ē, thou shalt not oppress him; bean ɖo ɣajmujac̃b, to ravish a woman; ɣajmujgeaɣ ɣljoc̃aɣ an lejme, wisdom exceedeth folly.

Sáɣmujɣjceac̃, an oppressor, or extortioner.

Sáɣ, an instrument or means; also arms or engines at any work.

Sáɣ, capable; ex. nɣ ɣajm mataya

ē, he is not capable of doing good.

Sāra, (the first and second a being short,) standing; ex. *dejiŋg-rē rāra*, as it is in old writings; but vulgarly, *dejiŋg na rāram*, he got up, or stood up.

Sāraçd, sufficiency.

Sārað, satisfaction, comfort.

Sārajǵm, to satiate, or satisfy; *rāpreoça mē*, I will satiate; *rārfūjǵeari mantojl*, my desire shall be satisfied; Lat. *satio*; *rāčajǵm*, *idem*.

Sārajǵte, satisfied, satiated.

Sārat, sufficient, is capable; ex. *Ōja nod žujdeað fŋ žac tneay, naç mod rarat mo beol*, in all adversities I pray to God as well as I can.

Sāt, meat, victuals; also a sufficiency; Lat. *sat*.

Sātaç, satisfied.

Sātaç, a vessel of any kind.

Sātað, a thrust; *mā beji rē rā-tað aji*, if he thrust him.

Sātaǵm, or Sātuǵm, of Saturn; *Ōja Sātuǵm*, Saturday.

Sātaǵm, to push or thrust; *do rājt rē tŋjota aŋāon*, he thrust them both through.

Sātaǵm, the Sabbath.

Sātbaç, a helve or handle.

Sātŋaç, or ŋaotŋaç, diligent.

Sbaǵm, a quarrel or contest.

Sbaŋnaŋajl, given to quarrels.

Sbŋogajlle, or ǵŋŋogajlle, the dew-lap of a beast, a double chin, the gill of a cock, &c.

Sc and ǵ are used indifferently, and are exactly of the same power and pronunciation; wherefore the reader is not to expect that the words which begin with ǵc, shall be repeated below with the initial ǵ.

Scabað, a scattering or dispersing.

Scabal, a helmet; also a hood; also a scapular.

Scabam, to spread or disperse.

Scabal, i. e. *ŋcalān tǵge*, a booth, or hut, a shop, or scaffold; also a screen sheltering the door of a house from wind.

Scabal, a chaldron, or kettle.

Scabaŋ, good.

Scabaŋte, advantage, gain.

Scapa, a skiff, or cockboat; Lat. *scapha*, and Gr. *σκαφη*; *ŋodaŋl-ŋjod ŋcapa*, they separated their ships.

Scapał, a scaffold.

Scagað, a straining or filtering.

Scagaǵm, to strain, to cleanse.

Scagaŋte, strained; also purged or cleansed.

Scajç, to finish, or bring to an end.

Scájl, a shadow.

Scájleaç, shady.

Scájllaçd, darkness.

Scájłm, to cast a shade.

Scajłp, a cave or den.

Scajŋneay, a sudden irruption, or unexpected attack; *vid. cajt-nejm dojŋdealbajǵ*, *passim*.

Scaji, any place where a thing is laid to dry.

Scajŋt, the caul of a beast; *vid. ǵžanān*, plur. *ŋcantaça*.

Scajŋt, a thick tuft of shrubs or bushes.

Scála, a great bowl; plur. *ŋcá-lajde*.

Scal, a man; also a champion.

Scalōǵ, an old man; *vid. ŋculoǵ*, *infra*, dim. of *ŋcula*.

Scálujde, balances.

Scamǵlonn, a prank, or villanous deed, *facinus*, *ŋcamban*, *idem*.

Scanluǵað, a reproaching or scandalizing.

Scannajl, a slander, a scandal, or public bad example.

Scannalaç, scandalous.

Scanŋað, a surprise, a fright, or confusion.

Scanŋað, a scattering or dispersing.

Scannáijǵm, to scatter or disperse; also to confound, to affright; *γcannnūjǵeab̄ jād*, they were affrighted.

Scaoile, a looseness.

Scaoileab̄, a loosing, or untying.

Scaoilm, to loose or untie, to reveal; also to scatter or disperse; also to set a drying, to unfold.

Scaoilte, loosed or loosened.

Scaoilteab̄, a looseness or lax.

Scaim̄ab̄, a separation.

Scaim̄ajm, *γǵaóilm*, and *γneatnaijǵm*, to unfurl, to unfold, to lay open for drying, to set a drying; ex. *γzanar̄ jām̄am̄ a for̄b̄nat̄ I tājǵ for̄ deyleann̄ ǵr̄éjne*, she expanded her cloak in her house upon a sun-beam.

Scaim̄ajm, to part, to separate; also to depart or quit; *deagla ǵo γcarr̄faj̄ojr̄*, lest they depart.

Scaim̄am̄aj̄n, parting.

+ Scail̄ōj̄b̄, scarlet.

Scait̄a, separated, parted.

Scair̄ōj̄b̄, *potius γcōir̄āj̄b̄*, a tablecloth.

Scát̄, a shadow, a shade, a veil, a cover of any thing; also a colour or pretence; also bashfulness; also protection; *aγ̄ r̄cát̄ do r̄c̄éj̄te*, under the protection of your shield.

Scát̄ac̄, shady; also bashful.

Scát̄án̄; a looking-glass: it is the diminut. of *r̄cát̄*, a shadow; also a gazing-stock.

Scát̄m̄aj̄, timorous, fearful, bashful.

Scē, the white thorn, or hawthorn.

Scē, a casting or pouring out, a spilling.

Sceac̄, a bush or bramble, a briar; genit. *γc̄éj̄ce*; pl. *γceac̄a*.

Sceac̄ōǵ and *γceac̄n̄ad̄*, a hawthorn berry, a haw.

Scéal, genit. *γc̄éjl̄*, a relation, a tale or story; *na d̄nojc̄ r̄c̄éala-γo*, these evil tidings.

Scéallán, a kernel; on *γceallán ǵo nuj̄ge an̄ moǵuj̄ll*, from the kernel to the husk.

Scealp; a cliff; *fá r̄cealpaib̄ na cc̄an̄ac̄*, under the cliffs of the rocks.—*Is. 57. 5*.

Scéalūj̄de and *γǵéalūj̄de*, a tale-bearer, a romancer; also a historian.

Sceat̄ac̄, bushy, full of bushes or brambles.

Sceat̄n̄ac̄, a vomit; also vomiting.

Sceat̄n̄āj̄ǵm, to vomit.

Sceile, misery, pity.

Scējm̄, a scheme, or draught.

Scējm̄, beauty, bloom.

Scējm̄-ārd̄, *corrupte γcum̄ārd̄*, high-bloom, or good plight, good habit of body in man or beast; *dujne γcum̄ārm̄uj̄l̄*, *rectius r̄c̄éj̄m̄ard̄ac̄*, a fat vigorous man.

Scēj̄meac̄, *γc̄éj̄m̄eām̄uj̄l̄*, handsome, bloomy.

Scēj̄nm̄eac̄, quick, swift, nimble; *ǵo r̄cej̄nm̄eac̄*, swiftly, quickly.

Scēj̄nnead̄, an eruption or gushing forth; also a bouncing; also sliding.

Scēj̄te, scattered, dispersed.

Scēj̄t̄jm̄, to vomit, or spew out; *γc̄éj̄t̄f̄j̄d̄ an̄ talaṁ̄ γj̄b̄re amaṁ̄ac̄*, the earth shall spew you out; also to spawn; *do r̄c̄éj̄t̄ an̄ t̄j̄-aȳz̄ro*, this fish hath spawned; also to tell or confess any thing.

Scenz̄, a bed; also a small bedroom.

Sceō, and; in old books it is frequently used for *az̄uγ̄*.

Sceō, much, plenty, abundance.

Scēul̄, tidings, news; *tuzadaṁ̄ r̄c̄eula c̄uc̄ayan̄*, they brought word unto them.

Sc̄j̄ and *γc̄j̄am̄*, beauty.

Sc̄j̄ac̄, *γc̄j̄at̄ac̄*, and *γc̄j̄oǵ*, a hawthorn.

Sc̄jam̄, beauty; gen. *γc̄éj̄m̄e*.

Sc̄jam̄ac̄, fair, beautiful; comp.

ŕeċamaċe.

Scċamam, to beautify or adorn.

Scċan, a knife; gen. ŕceċne, plur. ŕceana.

✱ Scċaċ, a shield or buckler; genit. ŕcċċte; lām-ŕcċaċ, a target; Lat. *scutum*.

Scċaċ, a basket made up of interwoven twigs; gen. ŕcċċte; lām ŕcċċte, a basketful.

Scċaċ, ŕcċaċān, a wing.

Scċaċaċ, wearing shields.

Scċaċān, a wing, or fin.

Scċaċānaċ, winged; also barded.

Scċb, a hand or fist.

✱ Scċb, a ship, or skiff; plur. ŕcċbeada.

Scċberneōċ, a hare; Wel. *skylvarnog*.

Scċbeaċ, the course or order of a thing; ex. ŕcċbeaċ beaċa, the course of life.

Scċle and ŕċċle, affright, consternation upon any approaching great danger; ŕcċle aċur ŕċċanmaċ, terror and consternation. This word seems to be the true Celtic original of the name of the famous terrifying gulf Scylla.

Scċnbēaċta, a razor.

Scċnnjm, to spring, to gush out, to rush on a sudden; ċun ŕcċnn an ċuċl amāċ, that the blood gushed out; deaċla ċo ŕcċnnfeċċr oċte, lest they run upon thee; aċ ŕcċnnneāċ amāċ, springing, breaking out, budding.

Scċobaċ, a ship's crew.

Scċobōċ, a barn or granary, or any repository for Corn; Wel. *schybor*; in the Heb. שִׁבּוֹל means an ear of corn, and שִׁבּוֹלִים ears of corn; Lat. *spica*; vid. Gen. 41. v. 5; because the ears of corn and unthreshed sheaves are laid up in barns or granaries to be therein threshed and preserved.

Scċoċ, a hawthorn.

Scċoċmam, to slide.

Scċoċ, a dart or arrow; do ċuċn ŕcċoċ ċona ċūċl, he threw a dart in his eye. This Celto-Scythian word seems to be the root of the national name of *Scythæ*, the Scythians, quasi *Scittæ*, archers; hence the Germans express the *Schythæ* as well as the *Scoti* by the word *scutten*, i. e. *sagittarii*, shooters, archers, darters.

Scċtena, Scythia.

Scċt, weariness, fatigue; also rest; ŕcċtaċ, *idem*.

Scċulanċ, a deserter, or a fugitive; ŕcċunlanċ, *idem*.

Scċunam, to purge, or scour.

Scċunċ, a scouring.

Scċunlanċ, a fugitive.

Scċunċa, a scourge; also affliction, woe.

Scċunċam, to whip or scourge.

Scċlābāċ, or ŕċċlābūċbeaċ, slavery, servitude.

Scċlābāċ, a slave or bondsman; + bean-ŕċċlābāċ, *ancilla*.

Scċlābāċe, a bondman, a slave.

Scċleo, pity, compassion.

Scċoċl, or ŕcċol, a school; ŕcċolaċne, + a scholar.

Scċolānċa, scholastic.

Scċolānċaċ, scholarship.

Scċoċlteaċ, a cleaving or cleft; ŕċċoċlteaċ don ċāċmaċċ, the cleft, or crevice of a rock.

Scċoċtċm, to rend or tear, to burst.

Scċolb, a battle or skirmish, a conflict; ŕcċolb na ŕcċan, a skirmish, or scuffle fought with knives.

Scċolb, a spray or wattle used in thatching; Gr. *σκολοπς*; Wel. *yskolp*.

Scċolb, a splinter, either of wood or of bone.

Scċoċ, much, many, plenty; hence the English *score*, as three score.

Scor, a champion; hence Угсор, one of the ancient famous militia; also a band of heroes.

* Scor, a notch, or long stroke made by a knife or sword on any surface.

Scōrajð, a table-cloth.

Scōrn and γcōrnac, the throat.

Scot-bēarla, the Scottish tongue.

Scot, a disease.

Scot, the choice or best part of any thing; γcot na bream, the best part of the army.

Scot, a flower.

Scrajrte, a sluggard, a slothful, indolent person; ar crjonna an γcrajrte jona banamajl fējn, the sluggard is a wise man in his own conceit.—*Prov.* 26. 16.

Scrajrteacð, laziness, sloth.

Scrajrteamajl, slothful, lazy.

Scrajrteamlact, a being slothful, or lazy.

Scrañta, divided, scattered.

Scneacab, a squealing.

Scneacajm, to squall, or cry out.

Scneadam, to cry out, to bawl; ðo γgneadabajr omyra, ye cried out unto me.

Scneapal, a scruple in weight.

* Scrn, a shrine; ex. γcrjn na naom, the shrine of saints; Lat. *scrinium*.

* Scrnjob, a scratch or scrape; also a furrow; γcrjnjobað, a scratching or scraping.

Scrnjobajm, to scrape or scratch; also to curry a horse, &c.

Scrnjoban, a currycomb.

* Scrnjobam and γgjnjobajm, to write or make an inscription; from the Celtic γcrjnjob; Lat. *scribo*.

Scrnjobajn, a bill, an evidence; na γcrjnjbnerj, these evidences.

Scrnjobnēojr, a scribe or writer, a scrivener.

Scrnjobnēojrēact, writing.

Scrnjor, ruin, destruction; γcrjnjor na munnertje, the ruin of the

family.

Scrnjoram, to destroy, annul, ruin, &c.; nā γcrjnjorta amac a bpe-acad, let not their sin be blotted out.

Scrnjorta, cleared out; also ruined.

Scrnjortōjr, a destroyer, a pillager.

Scrnoban, the crop, or craw of a bird.

Scrnūdað, a search, an examination; γcrnūdað cornjγar, an examination or scrutiny of conscience; Lat. *scrutor*.

Scrnūdajm, to examine, to search. X

Scrnūdjgte, examined, tried.

Scuab, a sweeping broom or brush; Lat. *scopa*; and γcuab, *vasconum lingua*. X

Scuabad, a sweeping.

Scuabajm, to sweep or brush.

Scuabta, swept, or sweeping; cornmajl ne fearjtajn γcuabta, like a sweeping rain.—*Prov.* 28. 3.

Scuabljon, a drag, or sweep-net.

Scucram, to pass, to proceed, to go.

Scud, a ship.

Scujrjd, a ceasing, or desisting; γcujrjd ajrnean, a giving over watching or sitting up late; also a collation at watching.

Scujrym, to cease or desist; ðo γcujrj rē, he left off; γcujrjrd an tōjrjneac, the thunder shall cease.

Sculōz, an old man; Gr. σκελλω, *arefacio*; also a generous and hospitable man, who keeps a plentiful house and an open table in the farming way.

Sdadað, a stopping or standing.

Sdadajm, to stand, to stay, or remain; Lat. *sto*.

Sdajr, a history.

Sdējz, a beefsteak, a slice of meat.

Sdējz, γdējz bñāzad, the gullet.

Sdajall, a plank, or board; also a

chop or piece taken from any thing.

Sdajall, a stroke, or stripe.

† Sdōbairt, a steward.

† Sdōjrm, a storm or tempest.

Sdōjrmearuyl, tempestuous, stormy.

† Sdōl, a seat or stool.

Sdujc, the gen. and plur. of rdoc, a trumpet; gūt an rdujc, the sound of the trumpet.

Sdujpeall, wandering, roving.

Sdūjn, a rudder; nē rdujn nō bǝǝ, with a very small helm.

† Sdūjrm, to steer or direct.

Sdūjrmuǝad, a direction, or steering; *rectius* rdujn, rtmūǝ.

—Sē, he, him; literally, it is he, i. e.

jr ē, ar, and jr e, rē ta ann, it is he that is there; rē mō bǝrā-tājn, he is my brother.—N. B.

It is to be remarked that the Irish pronoun *re*, which signifies *he, him*, is the same radically with the Hebrew pronoun *ו*, which means *he, him*, Lat. *hic, ille*, as the Irish pronoun *ro*, which means *this, that*, is like the Heb. *ו*, which signifies *hoc, illud*, *this, that*; and as the Irish *rūd*, meaning *that*, is not unlike the Heb. pronoun *ו*, *hoc, illud*.

—Vid. Buxtorf. Lexic. And it may be also here observed, that the Irish pronoun relative *jrj*, always expressed to signify a female, is analogous to the Heb.

נשׂא, which means a woman, Lat. *mulier, fœmina*.—V. Gen. 2. 22.

† Sē, six.

Seabac, a hawk or falcon; Wel. *hebog*.

Seabacōjn, a falconer, or fowler.

Seabaz, the spleen.

Seabacamuyl, hawk-like, fierce.

Seabōjdeac, straying, or wandering.

Seabǝrac, certain, sure, true; *beart*

jr j go rēabǝrac, an action that was certain.

Seaca, the genit. of rroc, frost; az deūnam rēaca, freezing.

Seacajm, to freeze, or be cold; also to grow hard; do rēacadaǝ a nēudajǝ, their clothes grew stiff.

Seacanta, hard.

Seac, a turn; fā rēac, by turns, alternatively.

Seac, rather; rēac cāc, rather than others; also else, otherwise.

Seac, on the outside; go rējc, still, as yet; rēac pǝana, free from, or out of the way of pain.

Seaca and rēacad, by, aside, out of the way; rēaca de, just by it; tuǝ fujl rēaca, he looked aside; cuajd rē rēacad, it is passed; nējd cum dul a rēacad, ready to perish, or decay.

Seacadad, tradition.

Seacadajm, to deliver; rēacō-dujǝ me jād, I will deliver them.

Seacadta, delivered, or surrendered.

Seacūǝǝ, further.

Seacujmre, beyond or before me; ex. do toǝ tu j rēacajmre, you preferred her to me, i. e. rēaca mjre.

Seacajn and rēacujn, shun thou, or avoid; rēacajn rǝēala fa-bujl neamōjāda cajlleacūla, avoid profane old wives' tales.

Seacajnteac, allegorical.

Seacam, beyond me.

Seacam, to pass by, to pass over.

Seacamajl, further.

Seacanta, separating; maǝ nāc maǝb aonbal rēacanta, where there was no way to turn; also unlucky, to be shunned; lā rēacanta, an unlucky day.

Seacantac, straying, wandering.

Seacantacō, a shunning, or avoiding.

Seaccanz, the space of seven years.

Seacđuan and yeacđnad, a fold.

Seacđubala, sevenfold.

Seacđmad, the seventh; an yeacđmad nōjnn, the seventh division.

Seacđmajn, a week; Lat. *septem-mane*, vulg. *septimana*.

Seacđmođ and yeacđmođad, seventy.

Seacđajnm, to call aside or apart.

Seacđabnač, allegorical.

Seacđabnad, an allegory.

Seac-luđdm, rather yeacđluđžm, to lie apart.

Seac-loc, a park or field, i. e. a secluded place.

Seacmajllm, to forget.

Seacmal, forgetfulness, oblivion.

Seacmall, digression; also partiality.

Seacmalta, forgetful.

Seacnad, an avoiding, or shunning.

Seacnajm, to separate, to avoid, to escape; noc yeacnay olc, who avoideth evil.

Seacnajn, by or through; yeacnajn an macajne, through the plain.

Seacoyleabai, for another cause; thereabouts.

Seacnajč, filth, dirt.

Seacnān, an error, a straying; ag dul an yeacnān, going astray.

Seacnānac, straying, erroneous.

Seacnōd, a by-way.

Seact, rather yečt, seven; Lat. *septem*.

Seactajm, without, on the outside; also before, beyond, or surpassing; Lat. *præ*; yeactajm nō-
gajb Čjreann, *præ regibus Hi-berniae*; yeactajm jonnadajb na talman, *præ omnibus locis terræ*.

Seactaj, the number seven; yeac-

taŋ yeai, seven men; *aliter*, moŋyejŋjoŋ yeai.

Seact-deaz, seventeen.

Seact-majm, corrupte yeactajm, a week, or seven days; literally, seven mornings. N. B. This shows that the Latin word *mane* is formed upon the monosyllable majm of the Celtic.

Sēad and yeōd, a jewel, a precious stone; hence it signifies a present or favour, or any worldly substance; ex. dŋ bu fōŋ yeāda rantac, *non erat cupida rerum temporalium*.—Brogan in Vit. Brigid.

Sēad, a way or road; also a seat.

Sēad, the like, or likeness of a thing; cat cŋōda zo nā nājā a yeādnā a ŋamajl ann ŋnahajm-ŋŋajb ŋm, *vid. Chron. Scot.* concerning the battle of Clontarf; hence lejt-yejd, the counterpart of any thing.

Sēadal, a short time or space, a while; the same as yealad, by a transposition of letters only; yeal, *idem*.

Seadai, the cedar-tree.

Sēadcojmēudajde, he that keeps jewels, or other precious things; Lat. *cimeliarcha*.

Sēadcojmarčta, an attribute; plur. yeadcojmarčajde.

Sēad, yes, yea, truly; a yead, a yead, agur nŋ yead nŋ yead, yea, yea, and nay, nay.

Sēad, a discourse, a dialogue.

Sēad, an yead, by turns, alternately.

Sēad, strong, able, stout.

Sēada, a saw.

Sēadam, to esteem, or value.

Sēadam, to saw, to smooth, or plane.

Sēadbaŋl, sawing.

Sēad, the crop, or craw of a bird.

Searajd, a heifer; hence yeand-yeapajd, an old heifer, or a

three-year old heifer.

Seapnad, a blowing, or breathing.

Seapnam, to breathe or blow.

Seaz, esteem, respect; *zan yeaz*, *zan yym* a *raoſaltact*, without esteem or regard to worldly affairs.

Seazac, courteous, gentle.

Seazac and *reaza*, a goat.

Seazda, curious, ingenious.

Seal and *realad*, a while, a small space or distance; also course, or turn; Lat. *viciſ*; *an cojm-ljonad* a *reala d'cojn*, as John fulfilled his course or turn; *do jeyn reala*, according to course.

Seala, a seal or signet.

Sealad, a little while; *realad iō beaz zo fojll*, yet a little while.

Sealadac, *zo realadac*, by turns, or alternately.

Sēalad, a sealing; *an na rēalad*, sealed.

Sealajd, a cutting or hewing.

Sealajdeacd, a vicissitude, or change.

Sealanta, rigid.

Sealb, a herd or drove; *zac aon trealb*, every drove.

Sealb, possession; *ann mo rējlb*, in my possession.

Sealb, a field.

Sealb, a pretence, or colour.

Sealbažad or *realbūžad*, a taking possession.

Sealbažgm, to possess, or enjoy.

Sealbūžge and *realbadōjn*, a proprietor, or owner.

Sealz, hunting, a chase.

Sealz, the milt of swine; the spleen of man, or any animal.

Sealzajne, any sportsman; but particularly a falconer or fowler.

Sealzajneacd, hunting, or hawking.

Sealzam, to hunt, fowl, or hawk.

Sealzāta, a hunting-pole.

Sēalta, sealed.

Seaman and *remeann*, a small

nail riveted.

Seaman, the herb trefoil; dimin. *reamyōz*; *reamajn* *capajll*, horse-trefoil.

Sēam or *rēm*, mild, modest, keen; also small, tender.

Seamrganac, quick, soon.

Seamyōz, clover, trefoil, worn by Irishmen in their hats on Patrick's day in memory of that great saint.

Seamra, a nail, a peg; diminut. *reamyōz*, *idem*.

Sēan, prosperity, happiness.

Sean, old, ancient; Wel. *hen*, Lat. *sener*; it is often used in compound words, and goes before the substantive; ex. *yeandayne*, an old man; *yeandajmyjn*, old times.

Seanac, crafty, cunning, wily; hence the fox is called *yeanaac*, or *rjonac*.

Sēanad, a denial or refusal.

Sēanad, a blessing or benediction; *vid. rēanajm*.

Seanajd, a senate; Wel. *senedh*, Lat. *senatus*, a parliament of elders.

Seanajd, to sow corn or other grain, to drop or pour down.

Seanajde, a senator, or member of parliament; also an anti-quary.

Seanajltjy, a decree.

Sēanajm, to bless; Lat. *benedico*; *rēunajr an casljyž comajl*, *benedixit quandam sanctimonialem*; *rēunajr an nēn luāmnac*, *benedixit avem volatilem*.—Vid. Brogan. in Vit. S. Brigid.

Sēanajm, to refuse or decline, to deny; *do rēun rē*, he refused; *žybe rēunfay myre*, whoever shall deny me.

Sēanamajl, or *rēanamajl*, happy, prosperous.

Seanaoſy, old age.

Seanaſayž, a proverb, or old

saying.

Seanatajn, a grandfather.

Sean-balad, a musty or stinking smell; from *ye*an, old, and *ba*-*lad*, or *bolad*, smell.

Seanbean, an old woman.

Seancay, antiquity.

Seanca, *ye*anaca, or *ye*ancūjde, an antiquary, or genealogist.

Seancōmanča, an old token, a monument.

Seancūjde, an antiquary.

Seancūjmne, tradition.

Seancur, antiquity, a chronicle or register; also a genealogy or pedigree.

Seanda, ancient, antique, of an old date; *cj*nead *ye*anda, an ancient nation.

Seandačt, a being ancient.

Sean-foal, an old saying, a proverb.

Sean-fojme, old inhabitants; the plur. of *fuj*neann; *no* *ōjōt*cuj *rjad* na *ye*an-fojme, they dispossessed the old inhabitants.

Seanz, slender, small, slender-waisted.

Seanzajm, to make thin or slender; to diminish; also to grow slender.

Seanzal, wise, prudent.

Seanzān, an ant or pismire; *cj*njz a *cj*onn an *tje*anzājn, go to the ant.

Seanzamāčtajn, the great grandfather's or great grandmother's mother.

Seanzajd, a grandmother.

Seanzajn, a conception or child near its time of being born.

Seanjčt, happiness.

Seanma, musical, of music; *luč*d *ye*anma, musicians; *fej*n *ye*-anma, or *fej*njme, a minstrel.

Sean-māčtajn, a grandmother.

Sēanmujie and *ye*anmujiečt, happiness, prosperity.

Sēanmu, happy, prosperous.

Seanmōjn, rather *fej*mōjn, a sermon; Lat. *sermo sermonis*. This Christian-Irish word *ye*anmōjn, hath been formed upon the Lat. *sermo, monis*, by admitting a metathesis, or a transposition of the letters *n, r*, commutably one in the room of the other, i. e. *ye*anmōjn, or *ye*amōjn. This word is vulgarly said *ye*anmōjn.

Seanmōjnīzge, rather *fej*mōntajde, a preacher, or sermonist; vulgarly *ye*anmōntajde.

Seanmōjnym, to preach or exhort; also to proclaim; *tura* *ye*anmōjney, thou who preacheest.

Seanmōj, very great, huge.

Seannac, a fox.

Seannacaājzjm, to play the fox.

Seanōjn, an elder, or senator; *nā* *hjm*deajz *ye*anōjn, rebuke not an elder; also an old bard or druid; Lat. *senior*.

Seanōjneyčt, or *ye*anōjndāčt, seniority, old age.

Seanjād, a proverb; *ye*anijājōte *Sholajm*, the Proverbs of Solomon.

Sēanta, blessed; *ye*anta *j*mpe, blessed by her; *vid. ye*anajm.

Seapajm, to flinch back, or sneak off; also to pursue close; *cē* *zuj* *ye*apnatajn an *rlū*ajz, *quamvis eum persequabantur turmæ*.

Seapb and *ye*apbajd, theft, felony.

Seapbajd, the rowers set in a boat.

Seapb, bitter, sour; Lat. *acerbus*.

Seapbay, or *ye*apbaduy, bitterness, sourness; Lat. *acerbitas*.

Seapban, oats.

Seapbžal, blue, azure.

Seapbor, a deer, a stag.

Seapc, love, affection; Wel. *serch*.

Seapcaym, to love, or be in love.

Seapcaymjnnyjm, to reverence.

Seapcamajl, affectionate, loving.

Seapcōz, a sweetheart.

Seaircall, any flesh, delicate meat, the best of flesh meat; as *Deimod O'Duibh* says to his wife *Gráinne*: *ar maic do cúib a Gráinne*: cáirna tuise la taobh tuise: *reaircoll na ceajlleac reáda*: la banna meáda m'íne; literally, my wife Grainne, your portion is excellent: the flesh of hogs that had their pasture on an entire country: the delicate flesh of pheasants; with horns of delicious metheglin. *Note*, the affinity between the word *reaircoll* and the Greek word *σαρκα*, Lat. *carnem*, from *σαρξ*, *σαρκος*, *caro*; as also between the Latin *carne*, from *caro*, and the Irish *cáirna*, in the above verse; all which words signify flesh or meat.

Seairctóir, a gallant, a wooer.

Seairg, dry, withered.

Seairgajm, to wither, to pine away, to consume; *do reairg ré*, it withered; *do reairg an tior-mac me*, the drought consumed me; *reairgub an bláic*, the flower fadeth; *reairgub*, they pine; *atáid ag reairgab*, they mourn.

Seairganac, dried up, withered.

Seairgram, a consumption, or wasting away.

Seairgta, withered, dried up; also consumed.

Seairmóir, a sermon; *vid. rean-móir*.

Seairn, a youth, or stripling.

Seairnad, extension; also yawning, or stretching.

Seairnajm, to loose, or untie.

Seairpán, an order, or custom.

Seairpán, a swan.

Seairn, or reairn, theft, thievery.

Seairn, a colt.

Seairn, a sythe or sickle.

Seairnac, a colt.

Seairnajg, or comán reairnajg,

the herb pilewort.

Seairnajm, to yawn, to stretch the limbs, as man and beast doth.

Seairnajm, to reap; also to mow down, to slaughter, kill, or make havoc.

Seairnda, an edge or point; also having sharp edges; *carbad reairnda*, a chariot used by the old Irish, armed at every side of the wheels with hooks or sythes, like the *currus falcatus* of the Britons.

Seairton, a chief poet or bard; pl. *reairtonna*.

Seairtonna, art, skill, knowledge.

Seair, the board thrown out upon land for passengers to come in and go out of a boat.

Seairad, standing,

Seairad and reairajm, to rise up, to stand; *reairajm do*, I maintain, or uphold; *reairajm an aiaid*, I oppose.

Seairal, a fan.

Seairam, standing up; *reairub éir reairam*, stand ye still.

Seairg, dry, barren, as a cow that hath no milk; hence *reairgaide*, a barren cow, or as a well or brook when the water is drained; *cjóca reairga*, dry paps.

Seairga, or reairgab, sixty.

Seairgac, seven battles.

Seairgac, a herd of barren cattle.

Seairgajde, a barren cow.

Seairgajm, at ease, well fixed or settled; *duine reairgajm*, a warm cozy man.

Seairgajne and reairgajneact, coziness, being in a good easy way.

Seairgan, a shock or handful of gleaned corn.

Seairganac, a bachelor.

Seairgan, soft, effeminate.

Seairgbó, a barren cow, a heifer.

Seairmac, stiff, steadfast; also valid; *pórad reairmac*, a valid

marriage; *neam-ſearmac*, invalid.

ſearmacd, steadiness, constancy.

ſearnac, a lad or youth.

ſearunta, prosperous.

ſeatar, a study, or library.

ſeatar, strong, able.

ſeatar, a name of God, so called from *ſeatar*, strong; in the same manner that *ל* among the Hebrews is an appellative of God, from the same word *ל*, which signifies strong, powerful.

ſeatarða, divine.

ſeacnac, a body.

ſed, a cow with calf.

ſed zaála, an increase.

ſež, milk.

ſež, an ox, or buffalo; a hind of the moose kind.

ſežc, a bone.

ſežc, a combat.

ſežc, an adventurer.

+ *ſežcm*, to follow or pursue; *ſežcdyr*, they followed; Lat. *sequor*.

ſežctmž, September.

ſežcžtan, whensoever.

ſežcn, the skull, or rather the pellicle of the brain.

ſežcne, rather *ſežcn*, gen. *ſežcne*, a skull; *žur būajl jona bažtjoř ē, ažur žur būjreåd a ſežcn don bejm řjn*, so that he smote him on the head, and with that blow broke his skull.—*K*. It properly means the membrane wrapping the brain.

ſežcn, the film, pellicle, or thin skin that covers the guts; hence *måd̃m ſežcne*, a rupture, or hernia.

ſežcņežd, secret.—*Luke*, 12. 2.

ſežc, delight, pleasure; also nice or delicate.

ſeždeåd, a blast.

ſeždean, *žajnřm řeždejn*, quicksand.

ſeždm, to blow or breathe upon;

anuájř řeždřear řē an řd̃oc žo řjnteåd, when he sounds the trumpet long, or with a continued blast.

ſeždte, blown, blasted.

ſežž, a hawk; hence a champion is sometimes called *řežžjon*.

ſežždžř, a falconer.

ſežžjon, a warrior or champion.

ſežžneán, or *řajžneán žaořte*, a hurricane, a tempest; *řajžneán* is also lightning.

ſežlb, possession.

ſežlcžde, a snail.

ſežle, a spittle; Gr. *σialος*, Lat. *saliva*; *ņ řožřlžd žaábajl do řeřlždžb am ēudan*, they forbear not spitting in my face.

ſežleac, a willow. *x*

ſežl-ēadač, a handkerchief.

ſežlž, hunting; also venison.

ſežlžžde, a snail.

ſežlžžřm, to spit.

ſežlč, dropping; *řežlč cřjžatar na meala*, the dropping of the honeycomb.

ſežřm and *řežřmžd*, single, simple, *x* of one sort.

ſežřm, small, mean.

ſežřmđrean, a duel.

ſežřmžleán, a chimney. *x*

ſežřne, elder; *ba řežřne mē ná ř*, I was elder than her.

ſežřne and *řežřneacđ*, old age.

ſežřņřtřř, corrupted from *řežřņřtřř*, a window; Lat. *fenestra*.

ſežřņřm, to sing, or singing; *až řežřņřm ažur až đamřa*, singing and dancing; also playing on an instrument; *eđlac a řežřnm*, skilled in playing.

ſežřņřřneacđ, eldership, seniority; *řežřņřřnear*, *idem*.

ſežřņřřnear, antiquity.

ſežřpeal, a chapel.

ſežřře, a meal of victuals; *đo řjážđ řřaac řřj Ćřau an řlžab do řeřlž, žo ttužad řežřře đo, ažur žo ttužad řan a beanac-*

Sepéal, a chapel.

* Serboy, a hart or stag.

Seuc, fá yeuc, distinctly, separately; a ré bñjan tuz rlojnte fá yeuc an feanab Eñeunn, Brian Boiroimhe introduced distinct surnames amongst the Irish families.

Séud, a way or path; réud fñjde, the path of a flesh-worm.

Séudca, a jewel-house, a cabinet or repository of rareties.

Seuntay, a stench.

Sforñac, a perch.

— Sz and yc are, as I have already remarked, always indifferent.

Szabájyte, robbery, rapine.

Szabñac, rñabñoz, and rñabñujde, club-footed.

Szadán, a herring; hence the English *shad*.

Szadán-zañb, the fish called alewife.

Szafajne, a bold hearty man.

Szafánta, well-spirited, hearty.

Szazam, to sort, to digest.

Szajfññ, the stern of a ship.

Szajgneán, a winnowing-fan.

Szájl, a flame; also brightness.

Szájlñ and rñajleoz, an umbrella, a little dish or plate.

Szajlteann, a billet, or cleft-wood.

Szajnym, to chink or cleave.

Szajpead, dispersing.

Szajpym, to disperse, to scatter.

Szajpñteac, profuse or lavish.

+ Szajnb, a smock.

+ Szajnp, a scorpion.

Szajnt, an rñajnteac, a bawling, a bursting; az rñajnteac a cñojde le zájñjde, bursting his sides with laughing.

Szajntēojñ, a crier, or bawler.

Szajntym, to shriek, or cry out.

— Szál, a shrieking, or loud noise, a squall.

Szal, a scorching; rñal zñejne, sun-scorching.

Szalam, huts or cottages.

Szalam, to ring, or tingle.

Szaldac, stubble.

Szaldnuc, a fornicator.

Szallam, to trouble or disturb.

Szallad, a burning or singeing.

Szallajm, to burn or singe.

Szallta, burned or singed.

Szallta, bare or bald.

Szamañl, scales.

Szamal, a cloud; pl. rñamañl.

Szam, the lungs, whose diminutives are

Szamán, the lungs; and rñamōz, *idem*.

Szamēnaoj, a phthisic or consumption of the lungs; rñamžalan and rñamñaoñ, *idem*.

Szanán, the caul or kell which covers the bowels.

Szann, a membrane.

Szannaññbññta, confused, confounded.

Szaojž, a rout, a herd, or drove.

Szañb, rñañbñ, and rñajñbññ, a ford, a shelf, or shallow place; Lat. *vadum*.

Szañbajm, to wade.

Szandad, a pouring or sprinkling.

Szandajne, a water-gun.

Szandam, to sprinkle.

Szandad, a separation, a digression, or excursion.

Szata, a drove or multitude.

Szātācāñ bō, a cow's tail.

Szātācāñ, the secret parts of the body.

Szātad, a segment, a shred.

Szātad, a bickering or skirmish.

Szātajne, or rñafajne, a spruce fellow.

Szātajm, to shade.

Szātām, to cut, or lop off; also to shade.

Szātām, a while, a short space;

rññbajl rñātām, walk a while.

Szātlan, a booth, or shop.

Szātmañ, sharp.

Szātōz, the flower of horse-trefoil.

Šžeadač, speckled; also sky-coloured.

Šžeallažac, wild mustard.

Šžeallán, a slice; also a kernel.

Šžealpam, to pluck or snatch, to pinch. N. B. The American word *scalp* is of the same.

Šžealpōž, a pinch.

Šžealpčta, snatched, taken away.

Šžeamčrajan, the herb polypody.

Šžeamajm, to reproach.

Šžejlbeartac, a tale-bearer.

Šžejlčeačtaje, a tale-bearer.

Šžejmle, a skirmish.

Šžejmljžjm, to bicker or skirmish.

Šžejmjm, to skim or scum.

Šžejmjolta, a scout.

Šžejn, slight.

Šžejnjm, to bounce or leap up, to start; do *ŕžejnn ŕj ũajnn*, she flew away from us.

Šžejnmeac and *ŕžejnmneac*, quick, swift, nimble.

Šžejč, *rectius* *ŕcoč*, the choice, or better part of a thing.

Šžejčjn, a little bush.

Šžejčjnnŕčj, the disorder called the quinsy.

Šžeōž, i. e. *ŕčejčōž*, the hawthorn bush.

Šžeun, astonishment, affright.

Šžjbeŕneōž, a hare; Wel. *sky-varnog*.

Šžjže, a jeering, or derision.

Šžjžeamajl, scornful.

Šžjžjm, to jeer or deride.

Šžjžče, ridiculous.

Šžjlžje, gravel.

Šžjlle, quick, or soon.

Šžjlleōž, a small pebble.

Šžjlljn, a shilling.

Šžjmjolač, a scout.

Šžjmleqžad, an excursion.

Šžjnead and *ŕžjneal*, a leap or skip.

Šžjneadač, apt to start, skittish.

Šžjneōž, a flight.

Šžjōbčta, snatched away.

Šžjōptažd, active, busy.

Šžjōŕmajm, to slip, or stumble.

Šžjōŕmčta, slipt, or fallen.

Šžjōŕmčtan and *ŕžjōŕmčŕōž*, a slipper.

Šžjōčal, ridiculous.

Šžjŕčje, talkative, jesting.

Šžjč, the fish called maiden-ray.

Šžjč, rest, weariness; also fear; do *lejžeadaŕ a ŕžjč*, they refreshed themselves; *žan ŕžjč*, without rest or intermission; *laŕčte ŕžjčte*, holy days.

Šžjčeač, weary, tired, fatigued; *aŕ majč tažajd*, *ŕj žad neam-ŕžjčeač ce cjen tažajd*, they advance well, and are not fatigued, although they come from afar.—*L. B.*

Šžjčjm, to rest or pause.

Šžlažjžjn, a draught-tree, or beam of a wain.

Šžlažam, to scold or wrangle.

Šžlažōžde, a glutton.

Šžlata, a slate or tile.

Šžljžeánač, speckled.

Šžoballač, a piece, or morsel.

Šžojžnán, a fan.

Šžojlč, a cleft, or slit.

Šžojlčēad, cleaved or split.

Šžojlčjm, to cleave or split.

Šžojčjn, the prime, or best.

Šžol, *ŕžolžájje*, a loud laughter.

Šžol, a scull, or great quantity of fish.

Šžolbanač, a stripling, a youth.

Šžolbánta, thin, slender.

Šžolōž, an olive-tree.

Šžolōž, a husbandman.—*Matt. 21. 33.*

Šžonaŕje, a trifle, a whiffler.

Šžonaŕac, the same as *ŕžonaŕje*.

Šžonlažmajm, to blab out foolishly.

Šžonōž, a hasty word.

Šžoj, a stud of horses or mares.

Šžojnad, a lancing.

Šžojnam, to cut in pieces.

Šžōŕn and *ŕžōŕnač*, the throat or windpipe.

Šžojn *ŕnačnač*, the pin or peg of a straddle, or car-saddle.

Σγοῖταγλβε, the epiglottis, or flap of the weasand, or gullet.

Σγοῖτανὰς, a stripling.

+ Σγοῖ, a shot, or reckoning.

Σγοῖ, a son.

+ Σγρίαβὰς and γγρίαβανὰς, rough, rugged; also scarce, rare.

Σγρίαβαν, to wipe off.

Σγρίαζαλλ, gold foil, a thin leaf, or ray of gold, silver, &c., a span-gle.

Σγρίαβρεαγδ, a hand-saw.

Σγρίαγ and γγρίαγτεῶζ, a turf, or green sod.

Σγρεαβα βάταγ, the fees for baptism.

Σγρεαβάλ, an annual tribute consisting of three pence enjoined on every inhabitant of Munster by their King Aongus, son of Nadfry, to be paid to St. Patrick; also a favour or present given by new married people.

+ Σγρεᾶς, a moan, or screeching.

Σγρεᾶςαμ, to make a noise, to screech, or whoop.

Σγρεᾶςαδ, a jocose bantering.

Σγρεαδ, a noise, or bawling out suddenly.

Σγρεαδαγμ, to make a noise, to squeal.

Σγρεαδαγνε, a crier, a bawler.

Σγρεαζάν, rocky ground; γγρεγζ, *idem*.

Σγρεαμζαγ and γγρεαζαμζαγ, rocky.

Σγρεαγδα, destruction.

Σγρίβγν, writing; Wel. *ysgriveny*.

Σγρίβγγζ, notes, comments.

+ Σγρίγν, a shrine, or repository of holy relics; Lat. *scrinium*; do γνν γγρίγν ὀρδα um an cceann γνν Ἐῶν βαγτε, αζυγ do ἔγνι γλαγ αγν, he made a golden shrine or repository for the head of John the Baptist, and then locked it up.—*L. B.*

Σγρίγνβαγνε, a graving tool.

+ Σγρίγνβαμ and γγρίαβαμ, to scrape;

to scratch; also to write, to engrave; Lat. *scribo*.

Σγρίγνβτγν, the Scripture.

Σγρίγνβαλ, a scruple. ✕

Σγρίγνβλεας, rubbish.

Σγρίγνβα, an old man.

Σγρίγνβα and γαλαγ γερίγνβα, the itch.

Σγρίγνβα, lean, meagre.

Σγρίγνβλγν, a drag, or sweep-net.

Σγρίγνβνε, a swarm or crowd of any sort of animals; when spoken of men, it is a word of contempt.

Σγρίγνβνε, an esquire.

Σγρίγνβνε, a scullion.

Σγρίγνβ, a shirt or smock. ✕

Σγρίγνβγμ, to cease or desist from acting or working.

Σγρίγνβ, whose diminutives are γγρίγνβ and γγρίγνβ, a withered old man; has an affinity with the Gr. verb σκελλω, *arefacio*, to wither or dry up.

Σγρίγνβ, fat, good plight in man or beast; *vid.* γερίγνβ.

Σγρίγνβγζ, a stepping.

Σγρίγνβ, her, she, i. e. γγρίγνβ, or γγρίγνβ; Wel. *hi*.

Σγρίγνβ, far off, the utmost or remotest from you; αγτε βυγ γγρίγνβ γν Ἐγνν, the farthest off place in Ireland.

Σγρίγνβ, a fairy, hobgoblin, or imaginary being.

Σγρίγνβ, he came; γγρίγνβαδ, they came.

Σγρίγνβ, they, it is they, themselves; i. e. γγρίγνβ.

Σγρίγνβ, sloth, sluggishness.

Σγρίγνβ, confused, topsy turvy, without order.

Σγρίγνβ, a voice or sound. ✕

Σγρίγνβ, one that cries out, a bawler.

Σγρίγνβ, a yelling.

Σγρίγνβ, an accent.

Σγρίγνβ, harmony, mournful melody; also pleasure.

Σγρίγνβ, doleful; also melodious.

Sĵar, backwards, behind ; *vid.*
dear.

Sĵar, the west ; leat řĵar, west-
ward. America is called An
Leat Shĵar, because it compre-
hends the one-half of the globe,
and lies westward of the meridian
of Ireland.

Sĵarajr, he sat ; řĵarajr řŭĵe
eōjn an aĵt ; Lat. *sedebat ses-
sionem alitis in alto*.—Vid. *Vit.*
S. Brigid.

Sĵat, a tumour or swelling.

Sĵatajm, to puff or swell up.

—Sĵb, ye, you, i. e. ĵb-ye ; eatrumĵa
aĵur řĵbre, between me and
you.

Sĵbēalta, civil.

—Sĵc, dry ; Lat. *řjccur* ; řĵc-řeān,
hay, i. e. dry grass.

Sĵdeāð and řĵĵe, a blast ; řĵĵe-
ĵaoĵte or řĵĵe-ĵaoĵ, a blasting
wind.

Sĵdeān ĵaoĵte, a whirlwind.

Sĵdeanĵ, infamy.

Sĵĵĵjm, to prove.

Sĵĵuccān, a reed or cane.

—Sĵĵe, a fairy or hobgoblin ; leān-
nān řĵĵe, a familiar spirit ; řĵĵ
ĵaoĵte, a whirlwind, so called
because supposed to be raised
by the fairies.

Sĵĵ-bĵoĵ, a fairy house, or the ha-
bitation of the fairies.

—Sĵĵĵn, a sign or token ; pl. řĵĵne ;
Lat. *signum*.

Sĵĵĵnĵĵjm, to mark, or sign ; Lat.
signo.

Sĵĵjr, silk.

Sĵĵjrēūn, a silkworm.

—Sĵĵle, a seal ; Lat. *sigillum*.

Sĵĵneāð, a signet.

Sĵĵneāð, a signing, or marking.

Sĵĵneĵĵte, signed or marked.

Sĵleāð, a dropping ; also a spittle,
or any corrupt matter ; also a
looking down, or seeing ; řĵleāð
na řŭl, the twinkling of an eye.

Sĵljm, to think, to suppose, or con-

jecture.

Sĵljm and řĵolaĵm, to sow ; aĵ řŭl
a bĵeāĵaĵnn, sowing their lands.

Sĵljm, to drop or distil ; ðo řĵleā-
ðar na neāma, the heavens
dropped ; řĵlĵĵð mo ĵlōĵ maĵ
ðrŭĵt, my voice shall distil as
dew.—*Cant. Moys*.

Sĵljĵĵjm, to shine.

Sĵlt, a spittle ; also an issue ; cĵē-
aĵðar řĵlt, a running issue ;
also a drop.

Sĵmjlēar, a chimney ; řĵmnē, *idem* ;
aĵ an řĵmnē, out of the chim-
ney.

Sĵmontaĵð, simony.

Sĵmplĵðe, simple, mean, plain.

Sĵmplĵdeāĵt, simplicity.

Sĵn, that, there ; maĵ řĵn, so, thus ;
an řĵn, then, there, in that place ;
an tan řĵn, then, at that time ;
Wel. *hyn*.

Sĵn and řĵōn, the weather ; some-
times put for snow.

Sĵn, round.

Sĵne, weather ; generally under-
stood for bad weather.

Sĵne, a woman's breast, a dug or
teat.

Sĵne, the elder, eldest ; from řean,
old.

Sĵneāĵ, a wen.

Sĵneāð, a stretching or extend-
ing.

Sĵneāð, from řejnĵm, to sound ;
ðo řĵneāð a řðoc tĵĵ ħuāĵne,
he sounded his trumpet thrice.

Sĵneām řeāða, a yew-tree.

Sĵnĵjl, single.

Sĵnĵm, to stretch ; ðo řĵn řē, he
stretched.

Sĵnm, a song or tune.

Sĵnĵolaĵ, a nightingale.

Sĵnĵn, the diminut. of řĵne, a nip-
ple.

Sĵnn, us, we, i. e. řo-ĵnn.

Sĵnneāĵ and řĵonnaĵ, a fox ; Heb.
שועל.

Sĵnĵnĵm, an elder ; ðn řĵnĵnĵm ĵaĵ

i. e. of the negative *do*, which answers to the English negative *un*, of *ron*, happy or good, and *řjon*, weather; so that *dojnjon* is a corrupt contraction of *do-řon-řjon*. Thus also *donuy*, misfortune or unhappiness, is a contraction of *do-řonuy*.

Sjona, delay.

* *Sjonan*, genit. *Sjonna*, the Shannon, which is the principal river of Ireland, as long and as large as any in England, and as large as any in France.

Sjonāđac, single.

Sjonnab, a reproof.

Sjonra, a censor.

Sjori, continual; *zo řjori*, continually, always; hence *řjorirujde*, eternal.

Sjoriatcearnac, variable, inconsistent.

Sjoribaj, thievery, theft.

Sjoriblorzad, a rustling or rattling noise.

Sjoribnaojlead, the same.

+ *Sjoricall*, a circle.

Sjoricajnteac, a babbler; *amadán řjoricajnteac*, a prating fool.

Sjoricayajm, to turn to and again.

Sjorida, a great favour, or present.

Sjorida or *řjorirnajde*, everlasting; *zo řjorirnajde*, for ever.

Sjoridajde, perpetual.

Sjoridajdeact and *řjorirnajdeact*, perpetuity, eternity. Query, if this word may not be written *řjori-rijdeact* with more propriety? i. e. a constant or perpetual reign; for we say, *beata řjori*, or *řjoribeata*, to mean life everlasting; but both writings may be proper; for *řjori* and *řjorida* signify constant or perpetual, and from thence *řjoridact*, signifies perpetuity.

Sjoridajdjm, to eternize.

Sjorirujgljm, to condole.

Sjoriglacajm, to grip, or rough handle.

Sjorignatajgjm, to use often or much.

Sjorilamac, long-handed; also one that hath his hands always employed.

Sjoridb, sparing, frugal.

Sjoriorđajm, to gape or yawn frequently.

Sjoriri and *řjoririalac*, broom-rape.

Sjorirán, good news, or happy tidings; as *đjorirán*, i. e. *đorjorirán*, is bad news. These words are more commonly written *đurirán* and *řurirán*.

Sjoriránac, slow or tedious.

Sjoriruydjm, to linger or loiter.

Sjoritajne, an executioner.

Sjoritam, to smite.

Sjoritca, begged, entreated, requested.

Sjoritdjm, a beggar, a petitioner.

Sjoritdjm, a slut.

Sjoritdjmear, a request.

Sjor, down, below; *řjor řuay*, topsy turvy, up and down.

Sjora, a court or parliament.

Sjorma, a schism or division; also a private conference, or whispering.

Sjormajne, a schismatic, or private whisperer.

Sjota, a pet, or ill-bred child.

Sjotajde, a trifle, a jot.

Sjot, or *řjt*, quietness.

Sjotbalmajd, having long limbs.

Sjotbolrajne, a herald proclaiming peace.

Sjotbuán, perpetual.

Sjotcájn, peace.

Sjotcánta, peaceable, pacific; *zo řjotcánta*, in peace, peaceably.

Sjotcōmajde, a constable.

Sjot lajte, peaceable days.

Sjotēlan, a strainer or filter, a cullander; also a sack.

Sjotēlōđ, peace, or the making a peace.

Sjočlōžam, to strain or filter.

Տյի, or յիօի, in compound words signifies continual ; as յիօի-այր- չե, constant rain ; յիի յիլե, continual dropping.

Šjīcleāčdajm, to exercise, to use
much or often.

Šjndjolaŋm, to sell much, or frequently.

Sjrbjodajne, a vain tattler.

Syneam, a disease.

Sjædym, to be always handling.

Sjnyj, to seek or inquire after ;
do řjneadar ē, they sought him
out; noč do řjn do bāř, who
sought thy death ; also to pray,
beg, or beseech ; as, řnyjy ajn
lořa Čnyořt do čnočad ajn
čnyjř, I beseech Jesus Christ,
who suffered on the cross ; žjōē
le řjořtar ajrce, whoever begs
grace or mercy ; also to search ;
ex. do řnjnjž řjad řacňajže
Ohenjamjn, they searched the
bags of Benjamin.—L. B.

Сѣнѣмъ најмъ, to bear often.

Šjrrjām, a sheriff.—*Luke*, 12. 8.

Sinneact, poor, lean.

Σητ, a little; *paululum*.

Sjr̄t, a time, a while; t̄aj̄n̄z̄ d̄a
 j̄an̄ad̄ az̄ur̄ d̄o b̄j̄ āj̄ze r̄j̄r̄t
 řada, i. e. he came in search of
 him, and remained at his house
 for a considerable time.

§17 teal, a cistern; also a flaxcomb.

§1τ-γ1τ, whist!

§17beac, civil, of the city.

Siteḥnḥn, a small cittern.

Σιτεὸς, nice, effeminate.

𐤔𐤓𐤕, peace, reconciliation, rest.

Şiţbe, continual, perpetual.

S₁tbe, a rod.

Štĕbe, a general.

+ Štbe, a city.

Šiṭbe₁n, a fort, a turret.

Ḥṭbeō, lasting, perennial; ḥṭ-
buan, the same.

Sytgljocar, policy, cunning.

Σῆτβιμπεαῖ, a rebel, rebellious.

Sjē-bnoꝝ, the same as rĳž-bnoꝝ,
 from rĳž, a fairy, and bnoꝝ, a
 house; hence bean-rĳže, plur.
 mná-rĳže, she-fairies or women-
 fairies, credulously supposed by
 the common people to be so af-
 fected to certain families, that
 they are heard to sing mournful
 lamentations about their houses
 by night, whenever any of the
 family labours under a sickness
 which is to end by death. But
 no families which are not of an
 ancient and noble stock, are be-
 lieved to be honoured with this
 fairy privilege: pertinent to
 which notion a very humorous
 quartan is set down in an Irish
 elegy on the death of one of the
 knights of Kerry, importing that
 when the fairy-woman of the
 family was heard to lament his
 death at Dingle, (a sea-port
 town, the property of those
 knights,) every one of the mer-
 chants was alarmed lest the
 mournful cry should be a fore-
 warning of his own death. But
 the poet assures them in a very
 humorous manner, that they may
 make themselves very easy on
 that occasion. The Irish words
 will explain the rest: An ra
 Dajnzjon nuajr neaptajd an
 bĳōn-žol: do žlac eagla cean-
 nujdte an ċnōrajcc: na dtaoß
 řejn nĳr baožal dōjbrjn: nĳ
 čáoijnjd mná-rĳže an rōnt ran

Sytceanzlajm, to confederate.

Տյէծխւյտ, an old name of Cashel.

Sjteal, a cup, or drinking-bowl.

Sjteal, a body; for rjotlaib, upon bodies.

ᏌᏚᎾᏅᏍᏔᏁ, to reconcile.

Ἰσχυροὶ, strong men.

ἰπτερεαι, constant affection.

Ḥiṭṭm, a sequel, or consequence.

Šjčjm, to pacify or appease.

Στηρεας, the neighing of a horse,

Slaodán, or rlaḡdeán, a cough or cold.

Slaodraic, a hinge.

Slapan, a skirt, or the trail of a king or nobleman's robe; hence the nick-name of a king of Munster of the O'Brien race in the beginning of the 12th century, called Concúir Slapan-raic, from his regal robes being often spattered with mortar by mounting on the scaffolds of masons in building his churches.

Slaparaic, having long skirts.

Slapaire, a sloven.

Slapóg, a slut, or dirty woman.

Slay, killing or slaughtering.

Slayaḡdeac, private grudge.

† Slat, a rod, a yard; rlat ḡjoḡa, a sceptre.

Slatḡnojd, a goad.

† Sleac, a tribe or generation; rleacda Eḡḡajn, the tribe descended from Owen; otherwise rḡjoct, a race or progeny; gen rleacda, or rleacra, an heir of one's own issue.

Sleac-d-coimne, a monument.

Sleacda, a lancing, cutting, or scarifying.

Sleacda, a bowing down, or worshipping.

Sleacdam, to kneel down, to bow down, to fall down or worship; o nán rleac do Bháal, that bowed not unto Baal; do rleac fā na coḡuib, he fell at his feet; má rleacdan tú dam, if thou wilt fall down to me, or adore me.

Sleacdan, a kneeling.

Sleactajn, adoration.

Sleactam, to cut or dissect.

Sleaz, a spear or lance.

Sleazan, an iron instrument used to dig up turf, resembling a spade.

Sleamaj, smooth, slippery.

Sleamán, or leamán, an elm-tree.

Sleamán, smoothness, slipperiness; carra rleamánaj, a sledge.

Sleamḡḡm, to slip or slide; rleimneōca rē, he shall slide; rleamḡḡeadau á coḡa, his feet slipped.

Sleamḡḡad, a sliding or slipping; rleamḡḡad tap ajr, apostacy.

Sleamuj, plain, smooth, slippery; rḡḡte rleamna, slippery ways.

Sleantaic, a flake; rleantaic á fēola, the flakes of his flesh.

Sleay, a mark or sign; also a side; also a ridge; vid. rḡjor.

Slējbte, the plur. of rḡjab, qd. vid.

Slejte, a section or division.

Slete, cutting, or striking.

Sḡjab, a mountain; also any heath-land, whether mountain or plain; mullḡḡe na rḡlejbte, the tops of the mountains; do folcāḡ na rḡlejbte, the mountains were covered; genit. rḡlejb and rḡlejbe; ḡjn an rḡlejbe, the top of the mountain.

Sḡjacta, to pierce through.

Sḡjay and rḡjayad, the thigh, or the inner part of the thigh; go nujge na rḡjayda, to the thigh, also the loin; an a rḡjaydujb, upon his loins.

Sḡjeán, or rḡjoḡán, a shell.

Sḡjeánaic, sky-coloured; also spotted.

Sḡḡe, a way, a road; rḡḡe an Cḡajna, the way of the Lord; fear rḡḡe, a traveller, a way-faring man; pl. rḡḡte, rḡḡte rleamna, slippery ways.

Sḡḡebneac, indifference.

Sḡḡteaic, sly, artful.

Sḡḡteadōḡneac, the practice of stratagems.

Sḡḡteōḡnac, craftiness.

Sḡḡn, a tile, or flat stone; rḡḡn fḡdeadoḡa, a weaver's stay or tackling.

Sḡḡneán and rḡḡḡeán, a shoulder;

ƿaƿteabaƿi le ƿaob̄ agur le
ſl̄inneán, ye have thrust with
side and shoulder.

Sl̄jošam, to polish.

Sl̄jobnað, a draught.

Sl̄jobta, sharp-pointed.

Sl̄joçð, seed, offspring, a tribe,
descendants, posterity; dā ſl̄j-
oçt, of his descendants; and dā
ſl̄joçt, two families.

Sl̄joçt, a track or impression;
ſl̄joçð a çora, *vestigia pedum
ejus*.

Sl̄joçt, a troop or company; a
route, or multitude.

Sl̄joncam, to beat.

Sl̄jor, a side; plur. ſl̄jorajb̄ and
ſleayajb̄; ſleay, the same;
ſl̄jor dūçajḡ, the side, or a
ridge of a country.

Sl̄j and ſl̄jreōḡ, a little thin
board, a lath.

Sl̄jreçjmnjūḡad, a digression.

Sl̄jrneac, chips; ſl̄jrneaca að-
majb̄, chips of timber.

Sl̄judacac and ſl̄judacānac, horn-
ed.

Sl̄južtead̄, a stratagem.

Sl̄oç ſj̄ne, a flake of snow.

Sl̄oð and ſl̄oðán, standing water.

Sl̄oðe, a section or division.

Sl̄ožt̄e, beaten; as dōbaƿi ſl̄ajḡ-
t̄e, of beaten work.

Sl̄ožnead̄, a sword.

Sl̄ojnne, a surname; plur. ſl̄ojnte.

Sl̄ojnnjm, to give a surname; ſl̄ojn-
fj̄ð ſē, he shall surname; dō
ſl̄ojnnead̄ ē, he was called;
also to tell, repeat, or recount;
nō ſl̄ojnnjſad̄ dō na tōrza fā
na t̄āngadaƿi, they explained
to him the reason of their com-
ing; ſl̄ojnn dūjnn a nojgeaða
agur a nanmanna, relate to us
their deaths and their names.

Sl̄uaž, an army; also any multi-
tude of people; ſl̄uaž jm̄jcejð,
a marching army; Lat. *agmen*;
plur. ſl̄uažt̄e. This word has

a plain affinity with the Anglo-
Sax. *slaughter*.

Sl̄uažgeaçð, an expedition.

Sl̄uayad and ſl̄uayḡad, a shovel
or instrument used in throwing
up clay or rubbish.

Sluçam, to stifle, to overwhelm.

Sluðac and ſludacān, a horn.

Sludmajge, or ſlaodmaç, a foun-
dation; ſludmajge na talman,
the foundation of the earth.

Slugajne, a glutton, or spend-
thrift.

Služam, to swallow, to devour; dō
ſl̄užan talam̄ jad, the earth
swallowed them; ſl̄užfj̄žeari
jad, they shall be devoured.

Služt̄an and ſluž-poll, a whirl-
pool.

Slujnn, a telling or declaring.

Sluſam, to dissemble, or counter-
feit.

Smacð, reproof, correction; ſáo
ſmacð, overawed, under disci-
pline.

Smacða and ſmacðajḡt̄e, tame,
gentle, corrected, or chastised.

Smacðam and ſmacðajḡjm, to cor-
rect; ſmacðoçujð me, I will cor-
rect.

Smacðūḡad, chastisement, correc-
tion.

Smactad̄, *id. qd.* ſmacðūḡad.

Smactban, a penal law, a penalty.

Smactlong, a house of correction.

Smadán, or ſmuðán, smut, or soot.

Smadānac, smutted.

Smalan, a hillock; rather malán,
the diminut. of mala, a brow of
a hill.

Smaor̄maç and ſmaor̄t̄maç, a car-
tilage or gristle; ſmaor̄t̄maç
ſr̄oñ, a nostril.

Smaozal enō, the husk of a nut;
rather mozal.

Smaolac, or ſmōlac, a thrush.

Smaſtag, an emerald.

Smeacad, a palpitation, or pant-
ing.

Smēac and ſmejec, the chin;
hence the dimin. ſmejgjn, *idem*.

Smēac, a nick, a fillip.

Smear, grease or tallow; genit.
ſmeap̄a.

Smearad, a greasing or unction.

Smearajm, to grease or anoint.

Smearitac̄d or ſmeap̄itac̄t, greasing.

Smear̄ta, besmeared, or daubed
with grease, oil, or tallow.

Smear̄tac̄an, a kitchen brat, or
lickplate.

Smēj̄d, a nod, or wink.

Smēj̄deac̄, a nodding, or winking;
also a hissing.

Smēj̄djm, to nod or beckon, to
wink; also to hiss; ſmēj̄d̄f̄j̄d̄
ſc̄, he shall hiss.—*Is.* 7. 18.

Smēj̄g, and dimin. ſmejgjn, the
chin.

Smēj̄ne, a spit or broach.

Smēu, blackberry, or bramble-
berry; Lat. *morum rubi*, Gr.
μορον.

Smjgēadac̄, a chin-cloth.

Smjot, marrow; also strength; as,
njl ſmjot ann, he has no strength,
a figurative expression.

Smjot, an ear.

Smjot, a small portion of any
thing.

Smjota, of or belonging to the ear.

Smjrtjm, to smite.

Smjrtjn, dimin. of ſmjrt̄e, a short
thick stick.

Smojglead, dirt, smut.

Smol, the snuff of a candle; also a
coal or ember; ſmōl deap̄g, or
ſmōlac̄ deap̄g, a live coal.

Smolad̄an, or ſmōlad̄ōj̄n, a pair of
snuffers.

Smol̄glant̄ōj̄n, a pair of snuffers.

Smotan, a block or log, a stock;
ag a ſmot̄anuj̄b, at their stocks.

Smuaj̄nead, a thought or reflection.

Smuaj̄nm, to think, to imagine, or
devise; ſmuaj̄n op̄mya, think of
me.

Smuaj̄nt̄j̄gac̄, meditation.

Smuz, a snot; ſmuza, *idem*.

Smuzaj̄gjl, nose-phlegm.

Smuzajm, to blow the nose.

Smuj̄d, vapour, smoke.

Smuj̄deamajl, smoky.

Smuj̄djm, to smoke or exhale.

Smuj̄gead, filth, dirt, &c.

Smuj̄gēadac̄, a handkerchief.

Smuj̄nt̄j̄gjm, to imagine or design.

Smuj̄t, a beak or snout.

Smutac̄, short-snouted.

Smutan, a block or log; *vid.*
ſmotan.

Snā, or ſnām, swimming or float-
ing; jo ſnā, he swam.

Snad, a sup.

Snādad, protection, defence.

Snad̄gaj̄nm, an appellation or
naming; an appeal.

Snag, the yexing or hiccup.

Snagaj̄d̄jl, a stammering.

Snagaj̄d̄ap̄ta, a kind of fowl;
some think it the woodpecker.

Snaglab̄aj̄nm, to stammer or hesi-
tate in speech.

Snaj̄dm, a knot; also a difficulty.

Snaj̄djm, to protect or defend, to
patronize; jaſ luj̄de ſon ſnaj̄de
ſlūāga, *post obitum patrocina-
tur multitudini*.—*Brog.* in *Vit.*
Brigid.; ſon ſnaj̄dat a noeb̄
ſc̄ge, *protegit nos sanctæ ejus
preces*.

Snaj̄gēac̄, creeping.

Snaj̄ḡdeop̄ac̄d, clipping.

Snaj̄gjm, to creep or crawl.

Snaj̄mj̄aſ, a rout, a multitude.

Snām, swimming; ſnām̄ad, *idem*.

Snām̄aj̄gjl, creeping or crawling.

Snām̄aj̄m, to swim or float; do
ſnam̄ an t̄j̄an̄an, the iron swam,
also to creep; gāc n̄j̄d̄ ſnām̄uſ,
every thing that creepeth.

Snām̄-luāt, swift in swimming.

Snām̄uj̄gjl, floating.

Snaoj̄, a bier.

Snay, decency, elegance; also a
colour.

Snayman, neat, elegant.
 Snayta, brave, gallant.
 Snāt, a thread, a line; genit.
 rñājte; dōm rñājte, of wrought
 gold.
 Snača, an easing or riddance of
 pain, grief, or any trouble.
 Snāčad, a needle; obajm rñā-
 čajde, needle-work; Scot. *snad*.
 Snačajm, to sup.
 Sneacō, snow; cloč-řneacōda, hail,
 or hail-stone.
 Snejō, straight, direct.
 Snejō, little, small.
 Snejō, sadness, sorrow, vexation.
 Snjž, a nit; genit. rñjžge, plur.
 rñjžge or rneajž.
 Snjž, or řjnead, to stretch or ex-
 tend.
 Snjōjm, to distil or drop.
 Snjžteac, creeping.
 Snjōm, sadness, heaviness.
 Snjōma, a spindle.
 Snjōmam, to spin.
 Snjřjod, he engaged or encoun-
 tered.
 Snjřjn, snuff.
 Snō, the visage or appearance of a
 person or thing.
 Snōjžeadōjm, a hewer; řnojjžea-
 dōjm cloč, a stone-cutter.
 Snōjžjm, to hew or chip.
 Snōjžte, hewn; do člocujō řnojjž-
 te, of hewn stone.
 Snuaō, a river or brook.
 Snuaō, the hair of the head; žjō
 řada a řnuaō, though his hair
 be long.
 Snuaō, the air of a man's counte-
 nance.
 Snuaōam, to flow or stream.
 Snuaō clayř, the channel of a ri-
 ver; Lat. *alveus*.
 So, this, this here; ař man řo, it
 is thus; žo tť řo, hitherto,
 heretofore; an řo ařur an řūd,
 here and there; like the He-
 brew defective pronoun *š*, *hoc*,
illud; vid. ře, *supra*.

So, this is; ex. řo an řeajř, this is
 the man, or here is the man.
 So, in compound words signifies
 goodness, or an aptness or fa-
 cility in doing; ex. řoj-đealđac,
 well-featured; řoj-bēařac, well-
 bred; řočaoryža, exhaustible;
 řořajřřona, visible; řo-čujž-
 řřona, intelligible; řoj-đeānta,
 feasible; do implies the con-
 trary; vid. do.
 So, young; hence řojřjōm, the
 younger or youngest.
 Soaclac, easy.
 Soaō, a bed.
 Soaō and řoō, an eclipsing.
 Soaōđamajžeačō, towardness.
 Soajlce, a good fashion.
 Soajnme, vegetable.
 Soalt, a good leap. †
 Soař, experience.
 Soōa, sorrel.
 Soōa-čmaōb, rosberries.
 Soōa-čalman, strawberries.
 Soōalad, or řoōajl, a fragrancy, or
 sweet scent.
 Soōaltanačō, a fragrancy.
 So-blařda, savoury.
 Soōořta, moveable, pliable.
 Soc, the pointed end of any thing,
 or any pointed thing, as a nose;
 řoc mujce, a pig's nose or snout,
 Soc, a ploughshare; a beak or
 snout.
 Socajm, safe, easy, secure; also
 plain, smooth; Lat. *securus*; †
 negat. docajm, i. e. do-řocajm,
 difficult.
 Socamal, rest, ease.
 Socamlac, easy; man řjn bjař
 řocamlac đujře, so shall it be
 easier for thyself.—*Exod.* 18. 22.
 docamlac is the opposite, i. e.
 do-řocamlac.
 Socān and řojeřjn, the diminut. of
 řoc.
 Socajō and řocūjō, an army, a
 host, or multitude.
 Socam, profit, emolument; řočan

na bʳeapann, the fruit of the land; negat. dočar, i. e. do-ʳo-čar.
 Sočarac, yielding profit or fruit.
 Sočarta, handy, manageable.
 Sočla, fame, reputation, renown.
 Sočlaɲte, parted or divided.
 Sočlaočloɲb, easy to be changed, convertible.
 Sočlaonad, towardness.
 Sočloɲb, convertible.
 Sočoɲɲ, a learned man.
 Sočomajɲte, conformable.
 So-čomɲajɲb, affable.
 Sočomtođa and ʳočomtoaj, convertible.
 Sočonɲad, cheapness.
 Sočna and ʳočnaɲ, ease, tranquillity.
 Sočɲuɲad, a quieting or assuaging, comfort.
 Sočnaɲb, a multitude of people; mostly applied in these days to a funeral; but anciently it meant an army, a troop.
 Sočnaɲde, for ʳočajɲde, good friends.
 Sočɲoɲdeac, kind, good-natured.
 Sočɲuɲɲm, to assuage or mitigate, to quiet, calm, or appease.
 Sočɲuɲde, a number or multitude; an assembly of people.
 Sočul, ease, tranquillity.
 Sočal, proud; *potius ʳotal*.
 Sočar, trotting; a ta a čapal aɲɲ ʳočaɲ, his horse trots.
 Sočaraɲm, to trot.
 Sočaraɲnac, able to trot, strong and sound for marching.
 Sočarɲčojɲ, a trotter.
 Soč, a turning or winding; also changing; Loč ʳeabajɲ do ʳoč a bʳuɲɲ, Lough Foyle (in the County of Londonderry) was turned into blood; aɲ ʳoč ʳleɲɲɲe ʳhəojɲe á naɲɲɲɲ nɲme, when Moses' rod had been changed into a serpent.—*L. B.*
 Sočajɲɲ, still, quiet.

Sočam, to turn.
 Sočan, prosperous, happy.
 Sočojɲte, apt to pour out, too free in talking.
 Sočnaɲɲe, that may be easily shut.
 Sočomac, a sodomite.
 Sočnac, a trotting.
 Sočnaɲm, to trot.
 So-čajɲ, vegetative, apt to grow.
 So-čajɲɲeac and ʳo-čajɲɲona, visible, apparent.
 Sočar, strong, stout.
 Soč, prosperity, and an-ʳoč, adversity; also good cheer.
 Sočac and ʳočajɲajɲ, cheerful, prosperous.
 So-člacajɲte, acceptable, agreeable; ex. mʳəojɲɲojɲ do beɲt ʳočlacajɲte aɲad a Tɲajɲna, my confession to be acceptable in your presence, O Lord.
 Sočluajɲte, moveable; ʳeɲte ʳočluajɲte, moveable feasts; also current, passable.
 Sočluajɲte, tractable; also wavering.
 Sočnaɲɲ, fair, comely.
 Sočɲuɲɲeac, comeliness, beauty.
 So-čɲadac, acceptable.
 So-čɲajɲɲm, to love exceedingly.
 Sočb, the hand.
 Sočb, for ʳo, used in compounds; as,
 Sočb-čeac, well-bred.
 Sočb-ɲčeal, or ʳojɲčeal, the Gospel; literally, good or happy news; Gr. ευαγγελιον, which literally means *bonus*, vel *prosperus nuncius*, Angl. Gospel, i. e. good spell or tidings. It is mostly written ʳojɲčeal.
 Sočb-ɲčealajɲde, an evangelist.
 Sočb-ɲčealajɲm, to evangelize, or preach the Gospel.
 Soččeac, a socket.
 Soč-čeacɲata and ʳoj-čeacɲatač, sensible.
 Soč-čeajɲɲa, liberality, generosity.
 Soččeal, joy, mirth.

Sojčjm, to reach, to arrive, to come to a time or place; 30 ʀojčjd, until.

Soj-čjnēalta, noble, high-born; aor ʀoj-čjnēalta, the nobility.

Soj-čjnēaltar and ʀoj-čjnēaltac̃, nobility, nobleness.

Sojčle, pleasure, mirth, gladness.

Soj-čnejdce, credible, that may be believed or depended upon; njl ʀe ʀojčnejdce, it is not credible.

Soj-čnejdmeac̃, a credulous person.

Sojdeac̃, a vessel.

Sojdeanta, possibly, easily done.

—*Mark*, 9. 23.

Sojdjallač and ʀojdjalta, rude, ignorant.

Sojždjūjn, for ʀajžjteōjn, a soldier, an archer.

Sojždjūnta, exercised in military discipline; also brave.

Sojžead, for ʀajžite, an arrow or shaft; Lat. *sagitta*.

Sojžeam, a precious stone or gem.

Sojžne and ʀōjžnear, pleasure, delight.

Sojžne and ʀojžnējn, a thunderbolt, a flash of lightning.

Soj-žnjoīac̃, a benefactor.

Soj-žnjrjm, to do good.

Sojlbejm, a thunderbolt, i. e. bējm-ʀojl, a flash or bolt of light; *vid. ʀolur*. *Note*.—This compound word ʀojlbejm shows that the Irish did anciently use the word ʀol, as well as ʀul or ʀajl, to signify the sun; and the word ʀolur, light, so nearly analogous to the Latin *sol*, is a corroborative proof of it.

Sojlbjn, happy, cheerful; 30 ʀojl-bjn, cheerfully.

Sojlbjne and ʀojlbjneac̃t, cheerfulness, good-humour.

Soj-leažta, fusible, or easily melted.

Sojlējn, clear, manifest; 30 ʀoj-lējn, manifestly; a nađane ʀoj-

lējn, in open sight.

Soj-lējnm, to manifest, to make evident.

Sojļeac̃, a charm.

Sojljortar or ʀjolaratar, and ʀejljrtom or eljrtom, flags; annra tʀjolaratar, in the flags.

This is commonly called eleartar and eleartom, Wel. *elestr*, and also ʀjlaratar.

Sojlleān, a cellar. †

Sojlleōž, a willow or sallow, a di-min. ; from ʀajl or ʀajlleac̃, *id.*

Sojllye, brightness, clearness.

Sojllyeac̃, bright, luminous.

Sojllyrjžjm, to shine; also to make bright.

Sojn, sound; Lat. *sonus*. †

Sojn, that, thence; ō ʀojn, thence, from that time.

Sojnceanb, *Synalapha*.—Pl.

Sojnean, fair weather, i. e. ʀojn-rjōn, from ʀon, happy or good, and rjōn, weather; Wel. *hion*; *vid. rjōn*.

Sojneanda, meek, well-tempered.

Sojnjm, to sound, or make a noise.

Sojnjne, the genit. of ʀojnean.

Sojnmeac̃, happy, fortunate.

Sojnneac̃, a race-horse.

So-jomcujn, portable, supportable.

Sojprjn, a handful, a wisp.

Sojrn, to the east; taob ʀojrn, the east, eastward; *vid. dear*.

Sojrnb, prosperous, happy.

Sojrnbjžjm, to prosper; ʀojrnbēac̃-čujb ʀē, he shall prosper; ō ʀojrnbjō an tʀjana, seeing the Lord hath prospered.

Sojrnce, clear, manifest, bright; ar ojrnce, or, ar ojrncear, are the same.

Sojrnceac̃t, brightness.

Sojrneabtač̃, brittleness.

Sojrneanta, serene.

Sojrnejō, convenient, agreeable.

Sojrnjn, eastern, eastward.

Sojrnljač̃, a baker's peel.

Sojrnce, readiness.

Sojrgēal, the Gospel; *vid.* rojḡ-
rgēal.

Sojrgēalaḡ, good news or tidings.

Sojrgēalaḡde, an Evangelist.

Sojrgl, proud, haughty.

Sojrgnte, ductile, pliable.

Sojrgon, freedom, privilege.

Sojrgtean, a good habitation or residence.

So-jte, edible. This word is of two syllables, viz. ro and jte, both together meaning, easily eat; but according to our modern orthography it is rojḡ-jte.

Sojte, till, until; rojte an lá, till day.

Sojtem, the same with rojḡm.

Sojteac, a vessel, a picher; ann būm rojḡtjḡjḡ cmaḡnn, in your wooden vessels.

Sojteag and rojḡ-leaḡán, a circle.

So-laḡma, affable.

So-lám, quick, ready; ḡo roлма, out of hand.

Solámaḡm, to prepare or provide; noc do rolámaḡ, who provided.

Written more usually rolátemaḡm, from rolátem, provision.

X Solay, or rolay, light; Lat. *solis*, genit. of *sol*, the sun; the Gr. *σολος* signified a round ball thrown into the air in honour of the sun, but now it means a coin; Lat. *discus*.

† Soláy, comfort, consolation; Lat. *solatium*.

† Solárac, comfortable.

Soláraym, to comfort or console.

Solayda, bright, luminous.

Solaydaet, brightness.

Solaymaḡ, luminous.

Solaymaḡre and rolaymaḡreacḡ, brightness.

Solátem, provision.

Solátemaḡm, to provide, to prepare; do rolátemaḡm rē deoc duḡnn, he prepared drink for us; anúaym rolátemaḡm tū ē, when thou hast

provided it.

Sollamujn, a solemnity; rollamujn na Cáyḡa, the solemnity of Easter.

Sollamunta, solemn, solemnized.

Sollamuntaḡ, solemnization.

So-loḡta and ro-loḡtaḡ, venial, pardonable, what may be indulged; from ro, easy, and loḡta, which comes from loḡ, an indulgence or pardon; peacaḡ roloḡta, *peccatum veniale*.

Soloḡtaet, slighthead; roloḡtaet an ḡnḡm, the slighthead of the fact.

Soma, plenty of swans.

So-maḡbta and ro-maḡbtaḡ, mortal; and do-maḡbta, immortal.

So-maḡbtaet, mortality, or the mortal state of the body.

Somaḡrejn, a primrose.

Somlán and romlán, safe and sound.

Sómpla, a pattern; tōmḡroḡr an rompla, let them measure the pattern.

Son, sake, cause, or account of; aḡ roḡn, for the sake, or on account of; aḡ do roḡn, on your account, for thy sake; aḡ a roḡn roḡn, nevertheless.

Son, a voice or sound; Lat. *sonus*; ro cloḡ cḡán roḡn a ngarima, *audiebat a longe vocem introcantium*.

Son, a word.

Son, good, profit, advantage; hence roḡay, prosperity, and roḡa, prosperous; do cūayḡ roḡn cūm roḡn ḡam, that turned to my profit.

Son, a stake or beam.

Son, or roḡnn, here, *pro anno*.

Sona, prosperous, happy.

Sonaḡre, strength, courage.

Sonay, prosperity, happiness.

Sonann, i. e. roḡn-roḡnn, fertile land, a prosperous soil.

Sonn, a club or staff; a dūbaynt

тѣнѣ рѣѣѣѣѣѣ, the office of a judge is to make peace.

So-тѣѣѣѣѣѣ, intelligible.

So-тѣѣѣѣѣѣ, sensible.

So-тѣѣѣѣѣѣ and ро-тѣѣѣѣѣѣ, apt to be moist or waterish ; ро-тѣѣѣѣѣѣ, easy to be watered.

Spad or рѣѣѣѣѣѣ, a clod.

Spadač, full of clods.

+ Spád and рѣѣѣѣѣѣ, a spade.

Spadal, a paddle, a plough-staff.

Spadánta, mean, niggardly.

Spadántačd, niggardliness, lowness of mind ; also slothfulness.

Spadčorač, flat-footed.

Spad-člúarač, flat-eared ; also slow of hearing.

Spázac, having lame or crooked legs, clumsy feet and heels.

Spajd, a clod ; also useless ; рѣѣѣѣѣѣ-čalañ, poor barren land.

Spajd, signifies heavy, dull, unfruitful, insipid ; but is mostly used in the composition of words.

Spajdeamañ, sluggish.

Spajdeamlač, sluggishness.

Spajdčjon, dead or flat wine.

Spajdjm, to benumb.

Spajdčjnear, lethargy.

Spájz, a lame leg.

Spajllead, a check, or abuse.

Spajlp, notable.

+ Spajlpñ, a rascal.

Spajrñ, a contention or a scuffle.

Spajrññdeac, contentiousness.

Spajrñ, a turf or clod ; le рѣѣѣѣѣѣ-тѣѣѣѣѣѣ, with clods ; рѣѣѣѣѣѣ-mōñ, moist clods of turfs.

Spajrñeōñac, walking ; Lat. *spatiari*, to walk ; also playing.

Spajrñtm and рѣѣѣѣѣѣññjm, to walk, wander, or stroll ; Lat. *spatior*.

Spalla and рѣѣѣѣѣѣ, a wedge ; also the fragment of a stone for walling.

Spallajm, to beat or strike.

Spalpañie, a spruce fellow.

Spapajz, the bit of a bridle.

Spařan, a purse or pouch ; also the scrotum ; also a crisping pin.

—Is. 3. 22.

Spařn, a quarrel ; cuřn рѣѣѣѣѣѣ on, do thy utmost.

Spařnajm, to dispute or quarrel.

Spařnañdeac, and рѣѣѣѣѣѣññ, wrestling or quarrelling.

Spařn-pupa, a champion ; a chief wrestler.

Spařna, a spar or nail.

Spařnajm, to fasten or nail.

Spařnan, the dew-lap of a beast.

Speal, a scythe, or mowing-hook ; genit. рѣѣѣѣѣѣ ; obajñ рѣѣѣѣѣѣ, mowing.

Speal, a little while.

Spealadōñ, a mower.

Spealadōñneac, mowing.

Specjalta, especial, peculiar.

Spējce, a prop or support.

Spejl, cattle.

Spejlp, a belt and armour ; ро рѣѣѣѣѣѣ do, azur ро рѣѣѣѣѣѣ an рѣѣѣѣѣѣ do bñ uñme a бѣѣѣѣѣѣ loya, he adored, and then laid down his belt and armour in Christ's presence.

Spejn, a sparrow-hawk.

Spejn, the ham ; plur. рѣѣѣѣѣѣ-aca.

Spējn, the sky, the firmament ; řaōñ an рѣѣѣѣѣѣ, under the air ; řo nuře рѣѣѣѣѣѣ, unto the skies ; Gr. σφαῖρα, and Lat. *sphæra*.

Spjce, a spike or long nail. ✕

Spjd, spite, malice. ✕

Spjdēal, a spittle or hospital. ✕

Spjdēamañ, spiteful.

Spjdēamlač, contempt.

Spjzeac, a mock, a scoff.

Spjle and рѣѣѣѣѣѣ, a wedge. ✕

Spjñan and рѣѣѣѣѣѣñan, a gooseberry-bush ; Lat. *spina*, a thorn.

Spjonač, motion or action.

Spjonačac, a little stirring.

Spjonač, a spirit ; рѣѣѣѣѣѣ na řññeuntac, the spirit of

righteousness.

Spjoradalta, spiritual.

Spjoritaca, the plural of rpejn, a ham or hough; do žearn re rpejritaca, or rpejneaca eac na ceanbad uile, he houghed all the chariot horses.

Spjyōz, a sparrow-hawk.

Spjunad, a stirring up, or opening any heap of things.

Spjunajm, to stir up, to search or examine; do rpejunad an cūj, the cause was examined.

Splanc, a sparkle, a blaze, or flash of fire.

Splead and rpleadačar, flattery; also dependance, being under obligations.

Splead, boasting, vain glory; also a romance.

Spleadac, flattering, soothing; also dependant of, or obliged to; neamrpleadac, independant, under no obligations.

Spleaza, idem quod rplead.

Spočam, to rob; Lat. *praedor*.

Spočajm, to provoke or affront.

Spōdla and rpeōlla, dimin. rpeōljn, a piece of meat; also a fragment; plur. rpeōllažde; majlle ne na rpeōllaždžb, together with the fragments.

Spōl, a weaver's shuttle; ar luata mo laēte nā rpeōl fžgeadoja, my days are swifter than a weaver's shuttle.—*Job*, 7. 6.

+ Spone, sponge.

+ Sponōz, a spoon.

+ Spor, a spur.

Sporajm, to spur, or stir up.

Spricad, strength, vigour.

Sprē, a sparkle, or flash of fire.

Sprē, cattle.

Sprē, in Irish is the fortune or portion of a woman at the time of her marriage, which, as it properly signifies cattle, shows that all the fortune and riches given by the old Irish to their

daughters consisted in cattle, which were indeed their chief riches, as Tacitus de Moribus Germanorum, says also of the Germans; and so it was primitively with all other nations; but no marriage-portion was required with wives till latter ages, the husband being always obliged to endow or dower his wife; *vid. pōrad*.

Sprieazad, stirring up, provocation, reproof.

Sprieazajm, to blame or chide, to reprove, also to prompt; rpeieag ē, reprove him; do rpeieazadan, they did chide.

Spriežde, scattered, dispersed.

Spriežjm, to scatter or disperse; do rpeiež an popal, the people were scattered.

Sprieōta, a fragment; also a useless thing; also an opprobrious term, signifying a drone or idler; rpeieōta dujne, a drone of a fellow.

Sprjor, a twig or wicker.

Sprjorān, the diminut. of rpejōr, a small twig; it is figuratively applied to a poor diminutive little fellow.

Sprjūmacān, a budget or satchel.

Sprjūnān, currant or corinth.

Sprjožajlle, the craw of a bird.

Sprjot, the fish called sprat. +

Sprjūlle and rpejūlleac, a crumb or crumble; dona rpejūlleacajb, of the fragments; diminut. rpejūlleōz.

Spuajc, hard or callous flesh; also the pinnacle of a tower.

Spujyre, spurge or milk-weed.

Spujyan, a gizzard, giblets.

Sput, fean rput, an eunuch.

Snaab, much, plenty.

Snacab, a young twig, a shoot or sprout, a sucker.

Snacab, a tearing or pulling.

Snacajneacab, extortion, tearing

away.

Šnacam, to pull, to rob, or spoil.

Šnað, a spark of fire.

Šnadaŭde, idle.

Šnadaŭdeacð, idleness.

+ Šnājd and ʀnājdjn, a street, a lane.

Šnajdeōž, a matt.

Šnājdjn, a lane.

Šnājdjn, the herb shepherd's-pouch; Lat. *bursa pastoris*.

+ Šnajč, a layer, course, line, or swath of hay or corn cut down by the mower or reaper; ʀnajč aŭbaŭ, a course of corn when newly cut spread on the stubbles; ʀēuŭ no aŭbaŭ aŭj ʀnajč, grass or corn on the swath.

Šnajč, the quartering of soldiers.

Šnajč, marshy ground, a bottom or valley, or the side of a valley.

Šnaŕ, a jet of milk gushing forth from a cow's udder.

Šnanam, to snore, or snort.

Šnaŕān, or ʀnaŕān, a great hoarseness or rattling in the throat.

+ Šnanž, a string or strap.

Šnaoð, or ʀnaoč, a sneezing.

Šnāoŭlleōž, a dirty mopsy, or slovenly woman.

Šnaonajm, to turn; do ʀnaonad an cač ʀonŕta, they were beat.

Šnač, a tax, or general impost.

+ Šnača, a valley.

Šnačajne, a stroller, who lives at the expense of others.

Šnačar, a pack-saddle, a straddle; Brit. *ystrodir*.

Šnead, a herd, flock, or company.

Šneadaŭže, a herdsman.

Šneadaŭžeacð, herding.

+ Šneam, a stream; also a spring.

Šneamajm, to flow.

Šneanž, the strings of a bow; also drawing or extending.

Šneanžac, stringed.

Šneanžajm, to draw or extend, to pull or tear.

Šneanžtar, a loadstone.

Šneanžtarac, an opprobrious word, said of a thin, raw-boned person.

Šneatnaŭžjm, to wet or moisten; also to extend.

Šneatnaŭžče, spread, scattered.

Šnejnžljon, a casting-net.

Šnjan, a bridle; also a restraint; X

žo ʀnjanuŭb a neac, even to the horses' bridles; do čaŭj ʀē ʀnjan ʀjŕ ʀējn, he restrained himself.

Šnjanad and ʀnjanajm, to bridle, to check, to pull down the power of an enemy.

Šnožall, a whip or rod.

Šnōjn-ēadač, a handkerchief.

Šnōl, satin or silk; cočal ʀnōjl, a satin hood; ʀjoda aŭjŕ ʀnōl, silk and satin.

Šnōn, the nose; Gr. *ρὺξ*, Wel. *trwyn*; ʀnōna pollājŕjde, the nostrils.

Šnoč, and dimin. ʀnočān, a brook or river; annŕna ʀnočuŭb, in the brooks; laŭj ʀjŕ un ʀnučān, by the brook.

Šnočad and ʀnočŕuŕtac, sneezing, more properly ʀnaočŕuŕtac, from ʀnaoð.

Šnočŕaoba, a gulf or whirlpool.

Šnuamac, having many streams, or a confluence of the same.

Šnuamac, puissant in numbers, of many hosts or armies.

Šnuðar, in small pieces; Lat. *frustatim*.

Šnujč, a speech.

Šnujč, knowing or discerning.

Šnuč, the same as ʀnoč.

Šnuč, or ʀnujč, a man in religious orders, though not yet promoted to holy orders; a clerk, a man of letters; pl. ʀnujče.

Šnuč-clajŕ, a brook-channel.

Šnučlajm, to rinse or cleanse.

Šnučŕleac, and ʀnuč ŕleac, a hannel.

Sta, stand; ϣτα, a αταϣϣ, an Con-
nal, stand you, plebeian, says
Connal; ϣτα, stand you.

Staba, a vessel.

Stabajϣm, to straddle.

+ Stac and ϣταϣ, a stake; diminut.
ϣταcán, a thorn.

Stacac, (an Stacac,) a title or
style by which the chief of the
Stack family in the County of
Kerry was distinguished in the
Irish language.—See an account
of this family at the word Popul
an Stacajcc, p. 357, where,
through want of time to consult
Colonel Richard Stack of Cam-
bray, an undesigned mistake
hath been committed in men-
tioning him as the present chief
of that family; whereas it hath
since been made apparent to us
from authentic titles, as also by a
letter from the Colonel to Cap-
tain Edmund Stack of Stack's
town and Crotto, Esq., Knight
of the Military Order of St.
Louis, and Governor of the town
and Castle of Landon in Gati-
nois, that the latter is now the
real chief of the Stack family.

+ Stacac, a stack of corn.

+ Stac, state.

+ Stac, delay; ϣan ϣtac, without
delay.

Stadajϣl, a standing still.

+ Stadajm, to stand, to cease, or
stop; do ϣtac ϣe, he stood.

+ Stada, a furlong.

Stadtac, apt or used to stop.

+ Stadu, a statute.

+ Stajd, a craft or wile.

+ Stajd, a furlong; τρι ϣταjde on
ccatpajϣ, three furlongs from
the city. This Irish word ϣtajd,
derived from the verb ϣtacajm,
to stand or halt, is analagous to
the Gr. σταδιον, which is de-
rived from the verb ισταμαι, to
stand or halt; and also to the

Lat. *stadium*, which is likewise
derived from the Lat. *sto*, *stare*,
to stand.

Stajdϣ, or ϣtejϣ, the gullet or
windpipe; ϣtejϣ bráϣad, *idem*;
ϣtejϣ majt, a beefsteak.

Stajdmar, stately.

Stajϣne, a stair or step; ϣtajϣ-
neada, a pair of stairs.

Stajlc, a stop or impediment, a
stubbornness, or sturdy humour.

Stajm, a history. X

Stajmceac, light.

Stajmteodm, an historian.

Stal, or ϣtajl, a stallion, or stone-
horse. X

Stalcac, stubborn.

Stalcam, a fowler; mar an ean
ar lajm an ϣtalcam, as a bird
out of the hands of the fowler.—

Pr. 6. 5.

Stam, to stand; *vid.* ϣta.

Stán, tin or pewter; Lat. *stannum*, X

Gall. *estain*.

Stanna, a tub, a vat.

Staon, oblique, awry, askew.

Staonad, a bias, a bending, an in-
clination.

Staonajm, to decline or abstain;
nam ϣtaon o ϣleo, that never
declined fight; also to curb or
put a stop to; lám ϣjal nam ϣu-
nay do ϣtaonad, a generous
hand which could not be easily
hindered.

Staonap, a crick in the neck.

Stapal, a link or torch.

Stapza, a shield.

Statamajl, stately.

Steac, a ϣteac, within, i. e. ϣan-
teac a ϣtjϣ, within, in the
house; do cuamajm a ϣteac,
we went in.

Steapod, a staff or stick, a club;
genit. ϣteapodze; ϣjolla ϣtea-
podge, was anciently a messenger
or running footman, who carried
letters from one place to another,
so called from the long staff he

carried in his hand, as all running footmen still do.
 Steallajm, to squirt, or sprinkle.
 Steallajne, a glister; also a tap or fosset.
 Stejleac, laxative, loose.
 Stejlle, a lax or looseness.
 Stejnłjżm, to exulcerate.
 Stejnnle, the itch or mange.
 Stjall, a piece of any thing; ṛṭjall peōla, a piece of meat.
 Stjallad, a rending or tearing in pieces.
 Stjallajm, to tear or break in pieces, to rend; do ṛṭjal ṛē a ēudac, he rent his garment.
 Stjējn, a little staff.
 Stjlljm, to divide.
 Stjōbarđ, a steward.
 Stjōnam, to benumb.
 Stoc, a sounding horn, a trumpet.
 Stoca, a stocking.
 Stōcac, an idle fellow, that lives in and about the kitchen of great folks, and will not work to support himself.
 Stocajne, a trumpeter.
 Stojjm, a tempest or storm.
 Stojjmeac and ṛtojmeamajl, tempestuous, stormy.
 Stol, a stool, a seat.
 Stopajm, to stop, to close.
 Stōri and ṛtōraj, store; ṭjżće an ṛtōraj ṽle, all the store-houses.
 Stot-ṛmōnac, one that has a turned up nose.
 Stnaż, an arch or vault.
 Stnajll and ṛtnojlle, delay, neglect.
 Stnajlljm, to pluck or tear in pieces.
 Stnangad, a plucking or twitching.
 Stnangam, to pull or draw.
 Stnangłajm, to pull or twitch.
 Stnangća, pulled, plucked.
 Stnangad and ṛtnangajneacđ, strife, contention.

Stnangajne, a lazy fellow.
 Stnangajneacṭ, laziness.
 Stnaojlead, a slut or sloven.
 Stnaojlead, a plucking.
 Stnaojleōż, a dragtail.
 Stnaojłjm, to pull, to draw after.
 Stnaṭ, the stay betwixt the topmast and the foremast, whereby it is supported.
 Stnaṭnajjżm, to spread; do ṛđnaṭ-nuż ṛē, he spread.
 Stneacla, a trifle.
 Stneacla, torn, rent, ripped.
 Stneaclażad, sport.
 Stneaclan and ṛtnneacṭan, a band or garter.
 Stnjbṛjđ and ṛtnjōbużđ, a whore, a harlot.
 Stnjlljn, a garter.
 Stnjoc, a streak; ṛtnjoca bāna jṛ deariża, red and white streaks.
 Stnjocać, streaked.
 Stnjocad, a falling; also a submitting or humbling.
 Stnjocajm, to fall, to be humbled, to submit; do ṛtnjoc a nāmad dō, his enemy submitted to him; ṛtnjocṛajđ ṛē, he shall submit.
 Stnjolla, a girth.
 Stnjopac, a whore, a prostitute; ṛtnjopac fji, a whore-master.
 Stnjopacay, fornication; Gr. πορνεα; otherwise written ṛtnjapac and ṛtnjapacuy.
 Stnjopamajl, whorish.
 Stnōcaym, to tear, to cut off.
 Stnoda, a strand, a shore.
 Stnojc, a shive, a piece.
 Stnojżjn, cement, mortar.
 Stnojll, ṛtnajll, delay.
 Stnuc, an ostrich.
 Stūad, a sheet, a scroll; ṛtūad don lūad, a sheet of lead; diminut. ṛtūadjn.
 Stūad and ṛtuajc, a pinnacle; ṛtūad an teampujll, the pinnacle of the temple; also the end of a house.

Stucac, stiff, rigid; also horned.
 Stujdean, study; *բար րտյոճի*,
 a student.
 Suab, mannerly, well bred.
 Suabajr, mild, gentle; also man-
 nerly; *հւաբայր*, *idem*.
 Suacgan, an earthen-pot.
 Suab, prudent, discreet; also ad-
 vice, or counsel.
 Suab, learned men.
 Suajbneac, quiet, easy; *հւայbnea-*
րac, *idem*.
 Suajbneay, ease, quietness; *vid.*
հւայմնեայ.
 Suajg, prosperous, successful.
 Suajll, small, little; Wel. *sal*,
 mean.
 Suajllmeayta, homely, ordinary.
 Suajm, a tone or accent.
 Suajmneac, quiet, calm, safe; *go*
հւայմնեac, securely, with safety.
 Suajmneay, rest, quietness.
 Suajmneayrac, *id. qd. հւայմնեac*.
 Suajmnjgjm, to rest, to be at ease;
 also to ease or quiet; *noc հւ-*
այմնյջյոյ հւայմ na րայրցե,
 that stilleth the noise of the sea.
 Suajnc, pleasant, facetious.
 Suajnceay, or *հւայրւոյ*, mirth,
 pleasantry, facetiousness.
 Suajr-րյոյմ, to turn up, to lie
 with the face up; Lat. *supinus*.
 Suajte, kneaded, mixed.
 Suajteact, a tempering or mixing
 together; also fatigue.
 Suajteantay, a flag or colour;
 properly the coat of arms paint-
 ed on the colours.
 Suajteantayr, a prodigy, or un-
 common accident, a portent.
 Suajteac, a soldier.
 Sual, a wonder; *ba hual*, it was a
 wonder.
 Suall, famous, renowned.
 + Suan, sleep; *հւան codalta*, fast
 asleep; *հւան տիոմ*, a deep
 sleep, a trance.
 Suan-ajum, a dormitory, or sleep-
 ing-place.

Suan-galari, a lethargy.
 Suanmar, inclining to sleep; *cod-*
la huanmar, a gentle sleep.
 Suanmajneac, a being given to
 sleep.
 Suantac, drowsy, sleepy; *nj bu*
րanct Երիցե հւանտac, Saint
 Bridget was not drowsy or indo-
 lent.
 Suaprac, insignificant, trifling, of
 no account.
 Suaprajge, cheapness, meanness.
 Suapceay, mirth, drollery.
 Suapciob, endowed.
 Suaprac, mean, silly, trivial.
 Suay, up, upward; a *nuay*, down,
 or from above; *սայրիմ մե հւայ*
տւ, I will promote you.
 Suaymolajm, to flatter or soothe, to
 magnify or extol.
 Suatajn, lasting, perennial.
 Suatajm, to mix, to rub hard, to
 temper or knead; *հւատայմ na*
մնա տայր, the women knead
 their dough; *az huta a lutac*,
 rubbing their sinews; *մոյրտէս*
հան հւատա, untempered mortar.
 Sub or *հւջ*, sap, juice, or mois-
 ture.
 Sub laji, *sub talman*, and *tlac-*
sub, a strawberry; *sub cpaob*, a
 raspberry.
 Suba, pleasure, delight.
 Subac, merry, cheerful; *bjo go*
հւbac, sit you merry.
 Subacay, mirth, gladness.
 Subajlce, a virtue; *subajlce*, i. e.
do-hubajlce, vice.
 Subajlceac, virtuous; it is some-
 times applied to a pleasant,
 agreeable person.
 Subam, to suck.
 Suban, juice or sap.
 Sublac, juice pressed, as out of
 apples, liquor.
 Subijrteac, rather; *robijrte-*
act, brittleness, weakness.
 Subytajnt, substance.
 Suca, a river which takes its rise

in the County of Roscommon, and discharges itself into the Shannon.

Sucnyð, easy.

— *Sūd*, these, them; also there, yonder; *cja hjad rūd azad*, who are these with thee? *an a ron rūd*, because of them; *an rūd*, thither, there, yonder; *an ro azur an rūd*, here and there.

Sudnall, light, brightness.

Sūzac, merry, cheerful, pleasant.

Sūzajðm, to be merry or droll.

+ *Sūzān*, a rope of straw or hay.

Sūž, juice or liquor; also the sap of a tree; also soot.

Sūžantē, a swallow or gulf, a whirlpool.

+ *Sūžam*, to suck; *rūjžrjð rē an njm*, he shall suck the poison.

Sūž-majne, a swallow or gulf; also a glutton.

Sūžna and *rūžnad*, mirth, playing, sporting; *an ruzarcta*, of mirth. — *Jer.* 25. 10.

Sujbealtān, a parasite.

Sujbealtay, spunging or sharking.

Sujb, a strawberry-tree; South Welsh, *syvi*, and *Cor. sevi*.

Sujðe, a session or assize; the setting of any thing, as of the sun.

Sujðe and *rūjðeacān*, a seat.

+ *Sujðjm*, to sit; *do rūjð rē lājm nju*, he sat near them; *rūjðre me*, I will encamp; *rūjðeadañ tjmpcjoll*, they besieged; also to set or plant; *rūjðeōca tū jad*, thou shalt plant them; *Lat. sedeo*. It is improperly written *rūjžjm*.

Sujðjm, to prove or enforce an argument; *do rūjðeād ajñ ē*, it was proved against him; *do rūjðeadañ jona řjññne ē*, they maintained it to be a truth; *Lat. suadeo, persuadeo*, is of the same root.

Sujðjom and *rūjðeacant*, a proof.

Sujðte, in order, well-propor-

tioned; *řeaj rūjðte*, a well-proportioned man.

Sujðjte, proved, maintained; *a tā an žñjom rūjðte*, the fact is proved.

Sujžleād, a snot.

Sūjl, the eye; *gen. rūl*, *pl. rūjle* and *rūjlyb*, from *rūjl*, the sun; because the eye is the light of the body.

Sūjl, hope, expectation; *a tā rūjl azam nyr*, I wait for him.

Sujl, before that.

Sujlbyne, rather *rojlybyne*, delight.

Sujlmanzajne, a forestaller of the market.

Sujlmeajñ, a wave.

Sujm, a sum; also respect or regard; *nā cujñ rūjm*, do not regard.

Sujnean, fair weather; *vid. roj-nean*.

Sujneann, a kind of stammering.

Sujnjc, late.

Sujñe, the sea-nymphs, or mermaids.

Sujñjð, nimble, active.

Sujñjž, a fool.

Sujñjže, courting, or wooing.

Sujñjžeac, a sweetheart.

Sūjrt, a flail; *plur. rūjrtjže* and *rūjrtēanna*.

Sujrtēajñac, a present, or liberal donation.

Sujrtēan, the mob or multitude.

Sujrtēan, *vid. řutujñ*, everlasting.

Sujrtjñge, merry, joyous.

Sul, the sun; *Lat. sol*; hence the old Irish called Sunday *ōja Sūjl*, before the Christians called it *ōja Domñajž*, or *Dies Dominica*; hence *řujl*, the eye, because it is the light of the body.

Sulāñajm, to procure or provide; *vid. řolāñajm*.

Sulbajñe, oratory, eloquence.

Sūlbējm, a bewitching by the eye.

Sūl-čojñ, quick-sighted.

Súl-naðajc, foresight.
Sult, mirth, joy; Lat. *saltus*, dancing.
Sult, fat.
Sultmuj, fertile.
Sultmuj, pleasant, jocose.
Sultmujne and *γultmujneact*, mirth, facetiousness.
Sumaj, a spring.
Sunac, a kind of plaid, or coarse mantle.
Sunn cajsleán, or *cajsleun*, a fortified or walled castle.
Sunḡaoč, boasting.
Sunḡac, particular, special.
Suntajd, quick, active.
Suntmajḡ, strong, stout.
Suj, a search or inquiry.
Sujajm, to investigate, to make

diligent search or inquiry after a thing; ex. *lējz do na γaojčjb a γuj*, let the learned examine it.
Sujam, to fallow.
Suč, the weather.
Sučajge, or *γuč*, soot.
Sučajn, or *γutujn*, prosperous; *γljḡe γutujn*, a prosperous way; also permanent, eternal, or everlasting; *cūnnḡad γučajn*, an everlasting covenant; *beata γučajn*, life everlasting; *aγ cōm-γutujn an Mac nḡ an ūčajn*, the Son is co-eternal with the Father.
Sučajneact, or *γučujne*, eternity; *ō tūγ na γučujneacta*, from all eternity; *vid. γajḡčay an an-ma*.

REMARKS ON THE LETTER τ.

τ is the sixteenth letter of the Irish alphabet, and ranked among the hard consonants, called *conγojneada cḡuāda*; it bears an aspirate, and then is numbered among the rough consonants called *conγojneada γan-ḡa*, and pronounces like *h*. This letter is called *Tejne*, but the explication of that appellative is not given us by O'Flaherty, or any other Irish writer. The letter τ is naturally commutable with δ, they both being letters of the same organ; and accordingly in our old manuscripts we find them indifferently written, the one for the other, in the middle and end of words, but seldom or never as initials. In the remarks on the letter γ, and its being equally commutable with c, it hath been observed, that the unlimited practice of indifferently substituting the one instead of the other, could not but be abusive in some respects. And the same observation holds good with regard to τ and δ, not only because they are two different letters holding different places in all alphabets, and consequently of different powers and functions in the radical and original formation of words; but also because such an unlimited indifference in substituting those letters for each other in any particular language, cannot but be prejudicial to the affinity, which the words of that language may radically bear with words of the same meaning in other languages. It is to be noted, that the letter τ is used as an adventitious prefix before all Irish words beginning with a vowel, which are of the masc. gender, and are preceded by the Ir. particle *an*, which in Engl. signifies *the*; ex. *an tanam*, the soul; *an tēan*, the bird; *an tjonḡnaḡ*, the wonder; *an tōjḡḡeaj*,

the young man; *ανταεεταριαν*, the superior. It hath been observed in the remarks on the letter *ρ*, that words of the feminine gender beginning with *ρ* must necessarily admit the letter *τ* as a prefix when preceded by the particle *αν*, and then the initial *ρ* is eclipsed or suppressed in the pronunciation; as in the words *αν τρλατ*, *αν τρυλ*, *αν τριδον*, &c., pronounced *αν ελατ*, *αν ευλ*, *αν εριδον*. But this rule suffers one remarkable and curious exception, which is, that words of the feminine gender beginning with the letter *ρ*, in which the initial *ρ* is immediately followed by either *τ* or *δ*, will not admit an adventitious *τ* as a prefix; as in the words *αν ρτυμ*, *αν ρτυμ*, *αν ρταγε*, *αν ρτεγ*, *αν ρδαγε*, *αν ρδαδ*, &c., all of the feminine gender, as every one who is well versed in the Irish language may verify, by prefixing the articles *ε* and *ι*, or *ρ* and *ρ*, to those words; which is a general and infallible rule, suffering no exception, by which the genders of all Irish words can be discerned; for no Irishman well-used to speak the Irish language will ever prefix the masculine article *ε* or *ρ* before words of the feminine gender, nor the feminine article *ι* or *ρ* before masculines. It is also to be noted of this letter *τ*, that when it is aspirated with a subjoined *h*; it is thereby rendered quiescent and suppressed in the pronunciation; as in the word *α τεαγκα*, his tongue, which is pronounced *α heαγκα*. Another singularity occurring on this subject is, that words of the masculine gender beginning with *ρ*, must receive the prefix *τ* when they are of the genitive case singular, depending on a substantive that precedes the particle *αν*; ex. *μυλλα αν τρλεγε*, the top of the mountain; *βεαλβαε αν τρμυαγ*, the mouth-piece of the bridle; *μυμ-εγαν αν τρjongan*, the forecast of the ant; *γιοεαν αν τρjongage*, the cunning of the fox. But in the genitive plural we say *μυλλαν na ρλεγε*, *βεαλβαε na ρμυαγ*, *μυμ-εγαν na ρjongan*, &c.

Αταβι, a taber or timbrel.

Ταβιμ, from *ταβιμ*, take thou; also give; *ταβιμ δοδ αμ*, take thou heed; *ταβιμ δαμ*, give unto me. When joined with *αμ* it signifies to make, do, cause, or oblige; *ταβιμ αμ τρεαν*, entice your husband.—*Ju.* 14. 15.

Ταβιμν, the sea; *ταμ ταβιμν*, over seas.

Αταβιμνε, a tavern or inn; *γυρ na ττρ τταβιμν*, to the three taverns; Lat. *taberna*; *ρεαν ταβιμνε*, an inn-holder.

Ταβ, a sling; *εμαν ταβ*, the shaft of a sling, out of which they flung darts and stones;

like the Roman *catapulta*; Brit. *prentaval*.

Ταβιτανα, a chieftain, a governor of a province or region; from *ταβι*, and *ταν* or *ταν*, a region or country.

Ταβιταγ and *ταβιταγ*, a gift or present.

Ταβιτα, given up, delivered.

Ταβιταε, bountiful, generous.

Ταβιμ, to give; *ταβιμ δαμ δο λαμ*, give me thy hand; *αγ ταβιμ βαγ δοβ*, killing them.

Ταβ, a breeze or horse-fly.

Τακα, a nail, or peg; also a fastening; Lat. *clavus*; hence *τακα* is a surety, and *τακαδ*, to pro-

mise, or be a surety for another's performance. They have a close affinity and analogy with the Heb. *יָרָן*, i. e. *fixit clavum, paxillum*.—Vid. *Opitius Lexicon Heb.*

Tacaideact, a giving security, or being bound for another.

Tacamajl, firm, solid, able to resist.

Tacamlact, or *tacamlay*, firmness, solidity.

Tacari, provision; also gleanings.

Tacari, good, agreeable; *mað tacari leo*, if they please.

Taca, scarcity.

Tacalorçad, the itch.

Tacari, he came, he arrived at.

Tacari, a fight, battle, or skirmish.

Tactad, a choaking, or strangling.

Tactajm, to choak or strangle; *tactfujçeari ē*, he shall be strangled.

Tacmaz, a compass or circuit.

Tacmazajm, to encompass, surround, or embrace.

Tacmazçad, surrounded.

+ *Tacōjd*, a little nail or tack.

Taçad, a thief.

Taçal, the sense of touching or feeling.

Taçal, a fleshfork.

Taçallajm, to visit often, to haunt, frequent.

Taçayç, an account, news, or information; *taçayç bairi*, an account or news of one's death.

Taçbaçt, substance, consequence; also esteem.

Taçbaçdaç and *taçbaçtamajl*, effectual, of consequence or moment.

Taçbay, spectres or apparitions; plur. *taçbayçteada*, *idem*.

Taçbay, solidity, firmness.

Taçbay, a showing, or appearance.

Taçbayaç, solid, weighty.

Taçg, a poet.

Taçg, a man's name; like the British *teg*, which signifies in that language *fair*.

Taçlac, hard, difficult.

Taçujç, *rectius* *ad açajç*, against thee.

Taçaç, an exhortation.

Taçaç, craving.

Taçajçjm, to press or urge.

Taçan, a yelping or barking; *nj feadu ar maðad taçan*, the dog cannot bark; *vid. taçran*.

Taçanajm, to yelp, to bark; hence it signifies to expel, to drive away, to rout; ex. *nō taçan ē dā çoribajd dūtçajr*, he routed or banished him from his native soil. It is more commonly written *taçran*; *taççeanarçan çojn allta dç*, the wolves were routed by her.—*Brogan*.

Taçajd, come ye on, or advance.

Taçajr, plead you; *vid. taçnrajm*.

Taçam, to deliver, or surrender.

Taçari, an order, or course.

Taçarad, a pleading.

Taçarçta, of pleading; as, *çeari taçarçta mo çurç*, the pleader of my cause, or my advocate.

Taçarçtōjr, a pleader or advocate.

Taçbayr and *taçbajl*, a hap or chance.

Taçal, a feeling, or the sense of + feeling; Lat. *tactus*.

Taçrajm, to plead a cause; also to debate; also to speak; *taççōra mē leō ē*, I will bring them to an account for it; also to challenge or bring to an account.

Taj, or *taoj*, silent, mute. ✕

Tajbejrç, disparagement.

Tajble, a small table, or tablet; + *tajble çlead*, plained tables whereon the Irish wrote before they had parchment; Lat. *tabula*.

Ταῖβλεῶν, sporting, playing.
Ταῖβρεᾶδ, a dream or vision; an appearance, revelation, or discovery.

Ταῖβρῆμ, to dream; also to appear; δὸ ταῖβρεᾶδ ἀνγελ, an angel appeared, or presented himself to; δὸ ταῖβρεᾶδ δὸ ζαῖνεᾶδ, each one dreamed, or there appeared unto each.

Ταῖβρε, an apparition, or vision; α ταῖβρε, in a vision; α ταῖβρῆβ na hoῖδce, in the visions of the night.

Ταῖβρῆζμ, to seem, or appear.

Ταῖβρῆον, a showing, or appearing.

Ταῖβε, *idem quod* ταῖβλε; *vid. Num.* 31. 50.

Ταῖβεᾶδ, a man's utmost endeavours.

Ταῖβρε, a combat, a battle.

Ταῖβε, a beginning or commencing; ταῖβε εἰρηαῖζ, the beginning of spring.

Ταῖβε, theft, or petty larceny.

Ταῖβεαν, or ταῖβον, a troop, or multitude.

Ταῖβεῶν and ταῖβεῶν, a pleader, a disputant.

Ταῖβμ, to apply, to adjoin.

Ταῖβον, or ταῖβον, a mill-pond.

Ταῖβλεᾶδ, pleasant, delightful; also splendid.

Ταῖβλεᾶδ, delight, pleasure; also splendour.

Ταῖβλεῶν, an ambassador, a messenger.

Ταῖβον, objecting.

Ταῖβονῖζε, driven or forced away; μαῖ an ἑρῖαδ ταῖβονῖζε, as the chased deer.

Ταῖβονμ, to banish or expel.

Ταῖζ, or τῖζ, from τεᾶδ, a house.

Ταῖζεαν, or ταῖζ-ζον, i. e. ζον naom̃ta, a holy offspring; a name supposed to have been given to St. Patrick by the Druids before his arrival in Ireland.

Ταῖλλε, wages; Gr. τελος, *vectigal*, and Gall. *taille*, tribute or taxes.

Ταῖλμ, a sling.

Ταῖμ, I am; ὁ ταῖμ, seeing that I am; ταῖμ ζο ἡολε λεγ, I treat him ill.

Ταῖμ, death, mortality; also fainting; ταῖμ ἀναῖτηδ, an unusual distemper.—*Vid. Tighern. Annal. ad an.* 1044.

Ταῖμ ῖον, dead wine.

Ταῖμλεᾶδ, a burying carn, or heaps of loose stones raised by those who accompanied corps in time of paganism on the high way near the burying place, each person carrying a single stone to be thrown into the carn; hence the proverb *νῖ εἰρηῖον cloc ad leac̃t*, an uncharitable expression.

Ταῖμ-νεῦλ, a slumber, a trance, or ecstasy.

Ταῖμ-νεᾶλμ, to slumber, or fall asleep; *νῖ ταῖμ-νεᾶλμ ταῖδ γε*, he shall not slumber.

Ταῖμῖον, a natural death.

Ταῖν, water; φοῖαδ-ταῖν, water-parsnip, or water-salad.

Ταῖν, or τάν, a land or country, a region; an τάν γο τεαγ don εῖρην, the southern region of Ireland.—*Mac-Feargus Poem Topograph.*

Ταῖν, a herd or drove of cattle; also any military spoils; plur. ταῖνε and ταῖντε; ταῖν βῶ, a drove of cows; hence ταῖν βῶ εἰαῖλνε.

Ταῖνζ γε, he came; τάνζαμαῖ, we came; τάνζαβαῖ, ye came; τάνζαδαῖ, they came.

Ταῖνζον, a reflexion, censure, reproach.

Ταῖρ, a mass, a lump.

Ταῖρεγρεᾶδ, tapestry.

Ταῖρ, vile, base, ordinary; comparat. ταῖρε, or ταῖρε-ᾶδ, low

Ταιη-ῖλῃαῖ, from beyond the mountains.
 Ταιηῖοβλαῖμ, to pass over.
 Ταιηῖβε, a circuit or compass.
 Ταιηῖῖζῖμ, to save.
 Ταιηῖῖυδ, news, or tales.
 Ταιηῖνεοῖαῖμ, to convey.
 Ταιηῖνεοῖρτα, conveyed.
 Ταιη, wet, moist, dank.
 Ταιηε, moisture.
 Ταιηε, any dead bodies; it is particularly appropriated to those of the saints, and signifies holy relics; ταιηε na naοῖμ, the relics of the saints, i. e. the bodies of the saints; as, mῖonna na naοῖμ, the relics of the saints, literally the heads of the saints. The ancient Irish were used to take solemn oaths: δαη ταιηῖῖ, or mῖonnaῖῖ na naοῖμ, respectively; and mῖonna is yet retained among us for that reason to signify a solemn oath in general; *vid.* mῖonn.
 Ταιηβεῖαῖαδ, a demonstration, or evidence; a vision, or revelation.
 Ταιηβεῖαῖαῖμ, to show; ταιηβεῖαῖαῖμ mῖηε δῖυτ, I will show thee; ταιηβεῖαῖαῖμῖυδ ῖε ῖαδ, he will present them.
 Ταιηβεῖαῖντα, shown, presented; an ταιῖαν ταιηβεῖαῖντα, the shew bread.
 Ταιηεαῖλαῖ, espying, viewing.
 Ταιηεαῖλαδ, a betraying.
 Ταιηεαῖλαδ, to view, or observe, to reconnoitre; jomῖυδ αη ccῖ-
 la ῖαη ταιηεαῖλαδ na τῖηε, they turn back, after viewing the country.—*L. B.*
 Ταιηεῖμ, to lay up, to reserve; ταιηεῖδ ῖε ῖεαῖη-ῖμαῖδ, he reserveth wrath; *vid.* ταιηῖζῖμ.
 Ταιηεαῖλ, a journey, or voyage.
 Ταιηεαῖδ, moisture.
 Ταιηεαῖζ, restitution; it is an inflection of αῖηεαῖζ, or rather of

αῖη-ῖοε; do ῖεῖη a mῖαοῖηε ῖῖοῖ
 an ταιηεαῖζ, according to his substance shall the restitution be.—*Job*, 20. 18.
 Ταιηεαῖλαδ, a representation, or likeness.
 Ταιηεαῖλαῖμ, to personate or represent; ex. ταιηεαῖλῖεαῖη Cῖῖοῖτ
 αη an ccῖοῖη, Christ is represented on the cross.
 Ταιηε, a pledge, or stake.
 Ταιηε-αῖημ, an armory; *Lat.* *armarium*. According to Father Plunket it may also signify a storehouse, treasury, from ταιηε, store or treasure, and αῖημ, a place, a room.
 Ταιηεῖδ, a hoarding or laying up.
 Ταιηεῖμ, to keep, to lay up safe, to hoard; αῖμῖηη ccῖm ταιηεῖδ, αῖυτ αῖμῖηη ccῖm ccῖη a mῖζα, a time to hoard up, and a time to cast away.
 Ταιηεῖοδῖαν, a storehouse.
 Ταιηῖῖζῖμ, to be wet or moist.
 Ταιηεαῖνζαδ, birth.
 Ταιηε, taches; do δεῖνα τῖ cao-
 ζαδ ταιηε δῖοη, thou shall make fifty taches of gold.
 Ταιηεαῖλ, a voyage or journey; also a straying or wandering; αῖζ ταιηεαῖλ τῖοητα, wandering through regions.
 Ταιηεαῖλαῖ, a vagabond, a traveller.
 Ταιηεαῖλαῖμ, to stray, to travel.
 Ταιηεῖζῖμ, to water.
 Ταιηεαῖμαῖη, momentary.
 Ταιηεοῖζ, a moment.
 Ταιηε-εαῖνναῖ, exchange, traffic.
 Ταιηεαῖζ, and *rectius* αῖηεαῖζ, a repartee, a short smart answer.
 Ταιηεαῖ, peace, quietness; also peaceable, quiet; also depending of, or beholding to; ex. an ῖαῖδ do mῖαῖη ῖηῖαν ῖη ῖαῖαῖ
 ταιηεαῖ ῖε neac ῖαν mῖηε, whilst Brian lived, I never was beholden to mankind.—*Annal.*

Innisfallen.

- Τάχλιαζ, a surgeon.
 Τάχλιζιμ, to appease or mitigate.
 Τάχλιζο, an excuse.
 Τάχμεα, a loosening, releasing, or dissolving.
 Τάχμεαδ, remembrance, a memorial, a monument.
 Τάχνεαμ, splendour, brightness; τάχνεαμ na χηεχne, sun-shine, also pleasure, delight; τάχνεαμ mo χροΐδε, the delight and joy of my heart; also love, affection.
 Τάχνεαμα, bright, shining, fair, beautiful; also pleasant, agreeable; cōm τάχνεαμα,χ μν an χηίαν, as bright as the sun.
 Τάχνεαμαχ, pleasantness.
 Τάχνημ, to please, to delight; do τάχτην an ηΐδ ρην μν, this thing pleased him.
 Τάλ, a cooper's axe or adze.
 Τάλ-δεχ and τάλ-κύλ, planes used by carpenters for the right and left side.
 Ταλα, or ταελα, and ταελαν, dispraise, reproach.
 Ταλα, dissatisfied, murmuring.
 Τалаμ, the earth, ground, or soil; genit. talman; άτηχέομνχ ne talman υλε, the inhabitants of the earth in general.
 Τалам-сумχзχад, an earthquake; do μνneαδ талам-сумχзχад мōи ann, a great earthquake happened there.
 Τалаμυδε, or талмυδε, of belonging to the earth; an χμυνηne талмυδε, the terrestrial globe.
 Τалан, feats of arms, chivalry.
 Talca and таχlee, force, vigour, courage.
 Talcanta, strong, lusty.
 Talcaya, a generous lover.
 Ταχад, a quieting, pacifying, or assuaging.
 Tall, beyond, over, on the other

- side; ταοβ tall don amyn, beyond the river.
 Tall, theft.
 Tall, a spoiling or robbing.
 Tall, easy; zo nari tall amom, so that they were not easy to be counted; *idem quod* χμνay.
 Tallaym, to cut; Gall. *tailler*; ex. + mo tallad a ceann de, his head was cut off.—*Chron. Scot.*
 Tallayce, robbed, spoiled.
 Tallan, a talent.
 Tallbe, he that deprives or bereaves a man of a thing.
 Tallceoyu, a robber.
 Talman, the gen. of talam, the earth.
 Talmuΐde, of or belonging to the earth.
 Talpa, a mole. There being no moles in Ireland, the translator of the Irish Bible used this Latin word *talpa*, which may also be genuine primitive Irish, as the Celtic colonies who came from Gaul and Spain, and were acquainted with moles on the Continent, may naturally be supposed to have brought that Celtic name to Ireland.
 Talpachayc, wariness, caution.
 Tam, truly, certainly; Lat. *quidem*.
 Tama, dull, sluggish.
 Тамайте, slothful; also weak, faint.
 Tamal, a space, a while; tamal mayt, a good way, a good space; tamal beaz, a little while.
 Tam, still, quiet.
 Tam, the plague or pestilence; also an ecstasy.
 Тамаже, dullness.
 Tamam, to be silent.
 Taman, the trunk or body of any thing; a stump or block.
 Тамана, a dolt, a blockhead.
 Таманта, slow, sluggish.
 Тамантач, slowness.

Táinnajm, to behead, to lop off, or detruncate; *az táinnas feada*, cutting down woods.

Táinjuan, a trance, an ecstasy.

Tan, at a time; *an tan*, when; *an tan do téayzajd an ladnonn*, when the robber died.

Tán and *tájn*, in its inflections, a country or region, a territory; gen. *tána*; hence it is the termination of the names of several countries, viz. *Aquitania*, i. e. *aquæ terra*, *Lusitania*, *Britania*, *Mauritania*, *Turditania*; hence also the Irish word *tánajrte*, a lord dynast, a prince or governor of a country; in the same manner that the Irish word *tjájna*, Gr. *τυραννος*, and Lat. *tyrannus*, may be well derived from *tjár*, which in Irish signifies a country; and the more so, as *tyrannus* formerly and originally signified a king or lord of a country, exactly like the Irish word *tjájna*, and was not used in an odious sense to imply a cruel governor or usurper till latter ages.

Tanaíde, thin, slender.

Tanaídeact, thinness.

Tanaíjým, to make thin or slender, to diminish; also to rarefy.

Tánajrte, a lord or dynast, a governor of a country. This word among the old Irish signified the presumptive and apparent heir to the reigning prince or lord, being always the oldest and most experienced of the family to command.

Tánajrteact, thanistry, or the thanistic law of regal succession formerly observed in Ireland, by virtue of which the oldest and most experienced of the family was entitled to succeed to the sovereignty or lordship immediately after the reigning prince

or lord, in whose life-time the thanist was commander and chief general of the forces; it is otherwise called *dljže tánajrte*.

Tánajrteac and *tánajrteamajl*, swaying, or acting like a thanist.

Tánar, dominion, lordship, government; *tánajrtear*, *idem*.

Tancáyd, a tankard.

Tánzadaj, they came; *do tájniz me*, I came; *tánzajd rē*, he came.

Tanzmanzab, an environing, or guarding.

Tanznaçt, fraud; malice, or dissembled grudge; *tanzact*, *id.* — *Tighern. Ann.*

Tannálad, the often bellowing of a cow by reason of some distemper; a *ttanálad an bájr*, in the agonies of death.

Tanrojn, then, at that time.

Taob, a side; *ō taob zo taob*, from side to side; a *ttaob*, of or concerning; *taob a rtiž*, within; *taob a mujž*, without.

Taobaçt, presumption.

Taobad, a commission.

Taobajm, to incline; to join, or take part with; *taob do rliže nyr an tējajna*, incline thy way unto the Lord.

Taobajm, to trust, or depend on; *nā taobūjðe*, trust ye not.

Taobán, a rib or small beam laid on the rafters of a house; plur. *taobájn*.

Taobōjn, a commissary.

Taobta, trusted, credited; also joined.

Taobtōjn, a creditor.

Taobtnom, great with child.

Taobrljže, a by-way.

Taodbalc, very puissant, mighty.

Taodajne, an apostate.

Taojðm, to turn, to revolt.

Taoj, a trope, a turning or winding.

Taoj, deaf.

vation which will be spilled for many unto the remission of sins and iniquities.

Ταπεινε, contempt; λυծ na ταπεινε, despisers.

Ταπεινεαc, contemptuous, despicable.

Ταπεινηζjm, to despise, or contemn.

Ταιεαν, moreover, over and above.

Ταιεαν, though, although.

Ταιεjm ρυαjn, a dead sleep.

Ταιεοmlad, a going or marching.

Ταιεοναajn, a ferry or passage.

Ταιεοδac, nought, bad.

Ταιδ, he gave.

Ταιδαic, squinting, looking askew.

Ταιεjρ and ται εjρ, after; ται εjρ a κοη αι a ηαjρ, after he had sent her back.

Ταιφαjρmead, a passing, or ferrying over.

Ταιφαjρ, an apparition.

Ταιφαjρneōz, a casement.

Ταιζad, a governing, or ruling.

Ταιζad, an assembly.

Ταιζηαjδ, an expedition.

Ταιζlomad, an assembly.

Ταιζηδ, i. e. ταιζ-ηδ, ill-coun-tenanced.

Ταιλα, or ταιλαjδ γε, he happened, or it came to pass; δο ται-λαδαι αι μεjρζε zo ταπεινε-αc, they happened to be basely drunk.

Ταιλαjc, he threw or cast; ται-λαjcε, was thrown.

Ταιλαjδjm, to meet; also to visit.

Ταιλαjδjm, to draw together, as sheaves of corn to one place, in order to make a stack or rick.

Ταιλδδ, a draught, the bringing or drawing in corn or hay.

Ταιλδdam, to draw in, or bring together; also to seize or lay hold on; ταιλαjζ αναcαιjn, trouble fastens or. seizes on.

Ταιμαν, or ταειμαν, a sanctuary,

or place of protection, like the Lat. *terminus*, or such land as, belonged to the church, glebe-land, which formerly protected and refuged people in Ireland; hence it is still used to mean protection; as, τjζjm φad ται-μαν, I require your protection, or, I repair to you, as my sanctuary.

Ταιμαν, or τοjμαν, a great noise, or rustling.

Ταιμεcηυcζad, the transfiguration; ex. ταιμεcηυcζad ηjc Θε αι ρljab Thabor, the transfiguration of the Son of God on Mount Tabor.—*L. B.*

Ταινα and ταινα, cross, by; βοcαι ταινα, a cross, or by-road.

Ταιναc and ταινηjc, it was finished.

Ταιναcδ, frowardness, perverse-ness.

Ταινοcδ, mother-naked, or stark-naked; from ταιη, the lowest part of the belly; and νοcδ, naked; hence it sometimes signifies the nakedness, or the secret parts of the body; a τται-νοcδ, their nakedness.

Ταιρ, a clod, or lump.

Ταιραν, a cluster; μαη δjοzλujm εαοη αjμjηη cηυαjαjζ na τται-ραν ugle, as the grape-gleanings of the vintage.

Ταιρη and ταιρηad, a belly or paunch, the lowest part of the belly.

Ταιρηαcταιjn, revenge; ταιρηαc-ταιjn Θε οηcα, οηη do μαηβαδ δα cεad δjοδ, the vengeance of God fell upon them, for two hundred of them were slain soon after.—*Vid. Annal. Innisfall.*

Ταιρηαcταιjn, it happened.

Ταιρηad, protection; also attend-ance.

Ταιρηad, a drawing, or draught.

Ταιρηαζαlayδε, a prophet, or

soothsayer.

Ταμνάζῃ, a prophecy.

Ταμνάζῃ, to prophecy, or foretel.

Ταμναῖα, drawn, pulled.

Ταμναται, it happened.

Ταμνῆμα, a journey.

Ταμνῆμα, prophecy.

Ταμνα, come thou.

Ταμναῖον, to save or deliver;

ταμναῖον, ταμναῖον, a ἡγεῖα, assist, assist, O king. The expression ταμναῖον, ταμναῖον, was a kind of a cry of war among the old Irish, signifying the same thing as *a moi, a moi*, among the French; φαῖν, φαῖν, i. e. take care, was another cry of war, the same as *qui vive*, or *garde, garde*, in French.

Ταμναῖον, preservation, safety; also deliverance.

Ταμναῖον, to seize or take hold of; also to assert or affirm; céad cōic maῖ ταμναῖον, an hundred hogs, as I assert.

Ταμναῖον, to grow.

Ταμναῖον, a drawing.

Ταμνα, over, past; over them.—*Prov.* 20. 26.

Ταμναῖον, a transom, or beam going thwart a house.

Ταμναῖον, to swim over.

Ταμναῖον, transparent.

Ταμναῖον, to shine through, or be transparent.

Ταμνα, thirst, drought.

Ταμναῖον and ταμναῖον, a Saviour.

Ταμναῖον, to assist or defend.

Ταμναῖον, help, assistance; φαῖν ταμναῖον, a helper; γὰρ ταμναῖον, without remedy.—*Prov.* 6. 15.

Ταμναῖον, to assist, to protect.

Ταμναῖον and ταμναῖον, dry, thirsty.

Ταμνα, a dwelling, or habitation.

Ταμναῖον, to dwell, or remain.

Ταμναῖον, slow, tedious.

Ταμναῖον, to reveal or show
ταμναῖον, show thou.

Ταμναῖον, a navy.

Ταμναῖον, an assembly, a mark, or cavalcade.

Ταμναῖον, to march, to migrate.

Ταμναῖον, a report or rumour.

Ταμναῖον and ταμναῖον, a task; μα-
γιστῆρ ταμναῖον, a task-master.

Ταμναῖον, a slave or servant.

Ταμναῖον, slaughter; τὰ νὰ γουναῖον
a céḡν, the slaughter of heroes
was his chief practice.

Ταμναῖον, solder, glue.

Ταμναῖον, withered.

Ταμναῖον, a side.

Ταμναῖον, bail or surety.

Ταμναῖον, they have; τὰμναῖον, I have.

Ταμναῖον, conversant, acquainted.

Ταμναῖον, use, familiarity.

Ταμναῖον, to kill or destroy; also to die.

Ταμναῖον, a sluggish, trifling fellow.

Ταμναῖον, to apply.

Ταμναῖον, a nap of sleep.

Ταμναῖον, heavy, dull.

Ταμναῖον, a reproach; also contempt, disregard.

Ταμναῖον, to reproach or despise;
ex. a θαμναῖον νὰ ταμναῖον τὸννα,
Thady, do not despise or throw
any reflection upon the Poet
Torna.

Ταμναῖον, he gathered together, or assembled.

Ταμναῖον, a killing blow, literally;
but it was anciently used to imply
a certain kind of exercise or military
game of casting darts out
of the Irish cḡann ταμναῖον, or
sling.—*Ibid.* K. a mbáγ Chon-
naḡ mγc ḡάμνα.

Ταμναῖον, a barking; *vid.* ταμναῖον;
αταμναῖον uγλε νὰ μαμναῖον βαλβα,
nγ φάδαγδ ταμναῖον, they are all
dumb dogs, they cannot bark.

This word seems to be derived from *hax*, *hax*, the barking of a dog, hence it signifies to rout or drive away by force, to banish; *no tatpan a rloct ar an tti*, he banished his posterity out of the country.

Tatlaſſim, to tame or subdue, to pacify.

Tatlan, a reproach or calumny.

Tatuzad, a soldering, or soldering.

Tatujſim, I join, unite, or solder.

Tatujſe, acquaintance; *njl tatujſe azum aji*, I have no acquaintance with him; *do badari na rliſſe moſa zan tatujſe*, the highways were unoccupied.

—*Jud.* 5. 6.

Tatujſim, I am accustomed or used; *Lat. soleo.*

Tatujſſe and *tatujſſeac*, public, frequented; also familiar; ex. *rſjoſad tatujſſeac*, a familiar spirit.

—*Te*, an *te*, he that, whosoever; *don te*, unto him that.

Te, hot, warm.

Teabta, a large territory in Meath, which was anciently possessed by the O'Caharns, the O'Quins, the O'Confiachas, the O'Muirreganes, and the O'Lachtnanes, and *Teabta Soji*, in said county, possessed by the O'Hagas.

Teacclajm, a collection.

Teacmajr, a hindrance, or impediment.

+ *Teac*, a house; *genit. tſſ, taſſ*, or *toſſ*; *tſſ na mboct azur na noſari*, the poor-house and hospital; *plur. tſſſe*; *Lat. tectum*, *Gr. τερος*, means any covering or shelter from the weather.

Teacad, *pro taſſad*, a strangling.

Teacd, coming to a place; *az teacd azur az jmteacd*, going and coming, going to and from.

Teacda and *teacdac*, a messenger; *nj clujnſſſeari zuſ do*

teacad *nſ buſ mo*, the voice of thy messengers shall no more be heard, *Nah.* 2. 13; *nſſteacad*, an ambassador, or envoy of a king.

Teacadajne, a messenger; *plur. teacadajniſſ*, the posts.

Teacadajneact, an errand or message; also tidings.

Teactaſſſe, strangled.

Teactad, possession.

Teacmajr, it came, or happened.

Teacmoc, riches, wealth.

Tead, *genit. teſſe*, a rope or cord, a string or wire of a harp; hence it is sometimes put for the harp.

Teadaſſ, quick, active.

Teadaſſe, a harper.

Teadaſſiactſſi, an avenger.

Teadam, to go; *teadam aſi ceul*, to fail, or lie deficient; *teadam aſi beal*, to prevent; *teadam ne*, to find or meet with; *nſ teſſeſſar me njot*, I will not meet thee.

Teazaſſ, or *teazaſſ*, a teaching or doctrine; instruction, advice, direction.

Teazaſſa, sorcery, druidism.

Teazaſſajm, to teach or instruct; *do teazaſſaſſ re e*, he instructed him; *coſi zo dteſſeſſad re tu*, that he might instruct you.

Teazaſſſſe, instructed, taught.

Teazaſſſſi, a teacher, a doctor; *teazaſſſſi don dſſſe canonda*, a doctor of the canon law.

Teaſ, a house, a room; *teaſ leapta*, a bed-chamber; *vid. teac*.

Teaſ, a vapour, or exhalation.

Teaſajr, a small room or closet; also a case for the better preserving of any thing.

Teaſallaſ, most commonly *teaſlac*, a house or habitation; also household, of or belonging to a house or family; *teaſllaſ an*

ἡῖζ, the king's household; *teaž-lac pro teaž-lučd.*
Teažam, to heat or warm, to grow hot.
Teažlačar, soothing, flattering; also playing the parasite.
Teažlac, a sumptuous house, court, or palace; also a family or household.
Teažlađac, fair-spoken.
Teažlajžm, to soothe or flatter.
Teažmajl, meddling, or interfering.
Teažmajm, to meet; *teažmam* le čejle, let us meet together; *do teažmajl oit*, to meet you; also to happen or fall out; *mú teažmann*, if it happens; *čmed řá tteažman řo đujnn?* why is this befallen us?
Teažmujreac, accidental, on adventure, at random.
Tealac, a loosing.
Tealžad, a casting, or hurling.
Tealla and *teallac*, the earth; *on teallac*, from the earth; Gr. *τιλος*, dung.—*Vid. Hesych.*
Teallacōž, a domestic concubine.
Teallam, to steal; *tealřadař*, they stole.
Teallur, *idem quod* *tealla*, the earth; Lat. *tellure*, a *tellus*.
Teamajr, pleasant, agreeable.
Teamajr, Tara in Meath, the seat of the ancient kings of that province.
Teampull, a church or temple; Lat. *templum*; *or cunjne an teampujll*, before the temple.
Tean, *vid. teann*.
Teanam and *tēanum*, let us go; *tēanum řuay*, let us go up; *tēanum ann řjn*, let us go thither.
Teanam, to wreath or twist; also to mingle.—*Is. 9. 11.*
Teaňuajđmead, fervency.
Teaňojr, a pair of tongs, or a pair of pincers; *leř na tean-*

čurjžjb, with the tongs; a *te-ancojřjde*, his tongs.
Teaňajřžm, to press, to squeeze close, or wring hard.
Teaňga, and genit. *teaňgajn*, a tongue; also a dialect, tongue, or language; *řan teaňgajn lajdne*, in Latin idiomate, which was anciently written *đjnřua*; *Suec. tunga*, Dan. *tunge*, Belg. *tonge*; plur. *teaňřta* and *teaňřtajb*.
Teaňgar, a pair of pincers.
Teann, stiff, rigid; also bold, powerful; *řo teann lajdřr*, bold and strong.
Teannad, stiffness, rigidity; also violence.
Teannajm, to strain, to bind strait; *teannam ře agur řřř*, to embrace, to stick close to; *do tēann řřř ē řojř a đá lařm*, he embraced him between both his arms.
Teannajře, the roaring of the sea in a cave.
Teannřuž, stiff and strong.
Teannlam, tinder-box fire.
Teannřad, a shewing, manifestation, or discovery.
Teann-řájř, abundance, a full meal.
Teannřa, a press, or bruising; *čřann teannřa*, a wine press, or a cider-press; *neac a tteannřa*, one in a strait, or in jeopardy; *teannřa*, near, close by; *aoda řř teannřa*, a pain in the reins, with an oppression.
Teannřa, joined.
Teannřajřde, grief, sorrow.
Teannořicanur, *cantus medius*, or the counter-tenor in music.
Teařbad, a separation.
Teařc, few or rare; *ay teařc đá čřeřře nác řuajř leun*, there are few brave men but met with disappointments.
Teařcad and *teřřce*, fewness,

scarcity, rareness; *teaica* *būjō*-
ne, a small number of men.

Teaımann, a limit; Wel. *terwyn*,
and Lat. *terminus*; also glebe-
land, protection; *dejčjb* *teaı*-
majn, tutelary gods; *vid.* *teaı*-
mann; Gr. *τερμῶνες*, limits or
boundaries.

Teaımannōjı and *teaımanujōe*,
a patron or protector; also one
of the same country.

Tēaınam and *tēaınōđajm*, to es-
cape, to recover; also to fall
into a fit; *đo tēaımajō jōna*
čodlađ, he fell asleep.

Tēaınōđ, a fall, liap, chancee.

Tēaınōđ, a recovery from sick-
ness, a convalescence.

Tēaınōđajm, to escape, to fly from,
to evade.

—*Teay*, heat, warmth.

Teay, the south; an *taođ* *teay*,
southward.

Teayarızađ and *teayarızajı*, a
reseuing; or delivering from any
hurt or danger.

Teayarızajm, to save, or reseue,
to deliver from danger.

Teaybač, sultriness, heat of wea-
ther.

Teaybuala, hot baths.

Teayđajjı, to prove or try; also
to fail; *nı* *teayđočujđ* *uajt*,
there shall not fail thee.

Teayđūzāđ, a trial.—1 *Pet.* 4.
12.

Teayzazajm, to preserve.

Teayzā, a singeing wind, a storm;
also a wave or billow.

Teayzām, to cut or lop off; *zıı*
teayzāđ a *čeann* *dā* *čolajın*,
till his head was parted from his
body.

Teayzııāđ, fervent love, zeal.

Teaymac, sultry, or warm wea-
ther.

Teaytažāđ, experience, trial, a
disussing or sifting of a matter;
also absenee; *teaytūzāđ*, also

signifies testimony.

Teaytažjı, to testify, or bear
witness; also to lack, need, or
want; *nıı* *teaytažj* *eınnjō*,
nothing was wanting; *đo teay*-
tažj *re*, he died.

Teaytajl, want, defect.

Teaytūı, a groat, four-pence; Ital.
testoni, from *testa*, a head which
was stamped on it.

Teayūjje, hot, burning.

Teayūjđeāčt, a heat, or warmth;
teayūjđeāčt *řola*, a heat of
blood.

Teatađ and *tejte*, a flight, or
running away.

Teatažjı, to celebrate, or solem-
nize.

Teatām, to flee, or run away;
tejt, flee thou; *đo tejt* *re*, he
fled; *đo tejt* *čeadaı*, they fled.

Teatııa, the sea.

Teatııa, the Royston crow.

Tebjı, to frustrate or disappoint;
đo tejb *re*, he failed. It is now
pronounced *tepjı*.

Tec, a bone.

Tedaıjō, wild, fierce.

Tedaıııāčt, revenge, or vengeance.

Tedmneāč, furious, headlong.

Tednōř, fierceness; also severity.

Tezearııāč, a purchaser.

Tež, or *tejt*, hot, scalding.

Težbajl, ground-rent.

Tezurı, a purchase.

Tejbjad, a drawing, or taking
away.

Tejbearııajm, to drop or distil;
tejbearııajı *na řola*, the drop-
ping of blood.

Tejbjđe, physicians; *bēarıla* *na*
tejbjđ, a mixed Irish used by
the physieians.

Tejc, he run away, or absconded;
vid. *teatām*.

Tejcljđe, quiet, peaceable.

Tējđ, he went; *vid.* *tēadam*, to
go; *tējđ* *re*, he goeth; *tējđ*
řjad, they go.

Téjd-clearaíde, a rope-dancer.
Téjde, a smooth, plain hill; also
a fair.

Téjdm, a great loss; also death.
Téjdmneac, perverse, quarrelsome.
Téjd-yríblac, a rope-dancer.

Téjdm, a small cord or rope; the
diminut. of téjd.

Téjgeamur, shall happen, or be-
fal; cneð téjgeamur ðam ann,
what shall befall me there.

Téjg and téjd, go thou; from
teadam, to go; téjg a rteac,
go in; téjgeómaíð, it shall come
to pass; go ttéjgeómað, per-
adventure.

Téjgjollay, a salamander.

Téjle, críann téjle, a lime-tree,
or linden, *Is. 6. 13*; téjleaz,
and críann téjleóige, *idem*.

Téjlgean, a casting, or throwing;
also a vomiting.

Téjlzjm, to vomit; also to cast
forth, to overturn; do téjlz bun
ór cjonne, he overturned him;
téjlzjð ré, he throws; téjlzjð
ré amac jáð, he shall cast them
away; do téjlzgeadan amac jáð,
they drove them out; téjlzjm
bnejteamnar, to guess.

Téjlz-ljon, a casting-net.

Téjlzjm, to refuse or reject.

Téjlzjm, to build.

Téjlzjteac, fertile.

Téjljy, a house or habitation.

Téjmeal, dross.

Téjmeal, dark, obscure; also dark-
ness; pōr tuátajð Eíneann baj
téjmeal, *super populos Hiber-
nicæ erant tenebræ*.

Téjmeal, a shadow, shade, or co-
vert; diminut. téjmealán.

Téjmíljáð, a darkening, or ob-
scuring.

Téjnbéalaç, perverse, obstinate.

Téjgne, power, force.

Téjne, fire; le téjnnjð, with fire.

Téjmeað, a cutting or dividing,
an opening.

Téjnnear and téjnnjor, a disease
or disorder; téjnnjor clojgne,
labour or travail in childbirth.

Téjnteac, lightning.

Téjntreac, a flash of lightning.

Téjntíjgjm, to cast lightning.

Téjnre, scarcity, fewness; *vid.*
teare.

Téjnreólaç, lean, meagre.

Téjnreac, a commendation.

Téjnrejm, to fail, to be spent.

Téjnronta, three pound weight.

Téjnrejm, increase, growth.

Téjnjð, zon téjnjð a tteamajj,
that they halted at Tara.—*Chron.*
Scot.

Téjnjte and téjyte, a dropping
or distilling.

Téjt, hot, warm.

Téjt, fly thou; *vid.* teacám.

Téjtceam, flight; do cújri cum
tejtceam jlúajgje na neac-
ðriannaç, he put to flight the ar-
mies of the strangers.

Téjteac and téjtjom, *idem*, and
genit. téjtme.

Téjtmeac, a fugitive or renegade;
tújrejd a téjtmjg ujle lejy an
celojdeam, all his fugitives shall
fall by the sword.

Téjtneayac, hasty, in haste; *rec-
tius dejtjorac*.

Téjtne, one that plays on a taber,
or timbrel; *Lat. tympanista*.

Telaç, a loosing.

Teljzjteac, fruitful.

Tellur, the earth; *Lat. tellus*.

Temé, death; also weakness, sick-
ness.

Teojm, three in number, rather
thrice; *Lat. ter*; teojma, *idem*.

Teojm-feac, a trident, or three-
pronged instrument.

Teojmjolaç, triumph.

Teojm-jneac, three-footed; also
three-forked, that hath three
poins.

Teöl, plenty, abundance.

Teöl, a thief; maj bajnteöla, as a

thieving woman.

Teōna, gen. teōnan, a border, a bound or limit; γενητεōna an γεναγην, the ancient landmarks.

Teōna, three or thrice, *idem quod* τεοη; τεōna lá aguy ojbce, three days and three nights.

Teōncan, the space of three hours.

Teōnčar-ačar, Lat. *tritavus*, the great grandfather's great grandfather.

Teōncorac, three-footed; γυjde τεοη-corac, a tripod.

Teōn-čablač, three-forked.

Teōn-čajnde, triumph.

Teōn-lajtean, three days' space.

Teōn-uyllean and τεοηuyle, a triangle.

Teoη-uylleannac, triangular.

Tejnōd, to fall; zo τεjnōd jōna čobla, that he fall asleep.

Tejnōd, escaping.

Tet, a taber, or drum.

Tet, the north; teče, *idem*.

Tet, fine, smooth.

+ Tetjn, Lat. *titan*, the sun; amajl tetjn, like the sun. This word seems to be derived from the Irish word τεη, hot, warm.

Quere, if the name of the people called Titans may have any connexion or affinity with this word τεηjn, which perhaps may be more properly written teačajn.

Teullođ, do teulto γε, he stole away, or he withdrew.

Teujnōd, az teujnōd man blāt na lužbe, passing away as the flowers of the grass.

— Tj, he who, him that; don tj atá, to him that is; an tj ay ožge, the younger.

Tj, unto, to; from tjžjm, to come; zo ttj, until; zo ttj ro, hitherto; zo ttj anojr, until now.

Tj, design, or intention; do pačadaj an tj, they intended; do

bj an tj mo manbta, he designed to kill me.

Tjačajn, perverse, ill-disposed.

Tjačna, prudence.

Tjačtajb, a common haunter or resorter, a guest or customer.

Tjačtajm, to attend, to accompany; also to go to, or arrive at; ex. jār tjačtajn dōjb ō Čhaj-geal, after their arrival from Cashel.

Tjadan, a stone, or testicle.

Tjaž, or tjaž, and tjačōž, a bag, or wallet.

Tjažujm, to come to; tjažujd ay, they vanish; tjažajm an comajnce, I appeal.

Tjamda, dark, obscure.

Tjamda, slow, tedious; njm žnjom tjamda, it was an action of expedition.

Tjajna, a lord spiritual or temporal, a prince or ruler; Gr. τυραννος, and Lat. *tyrannus*, Brit. *teyrna*, all from the Celtic word tjjn, a country, because chief lord or king of a country; *vid.* tájn, *supra*. This word is taken in the Irish in a good sense as it formerly was in the Greek and Latin.

Tjajnar, dominion, or lordship; Wel. *tyrnas*, Gr. *τυραννια*.

Tjajpán, a testicle.

Tjajpčoc, a tripe; Lat. *omasum*.

Tjaj, a tide.

Tjajžadal, industry, contrivance.

Tjbead, laughter; tjbjr, he laughed.

Tjbanjan, springing, spouting, overflowing; ex. tjbejan na djljnnne, the overflowing of the waters of the deluge.—*L. B.*

Tjb-čjacajl, the foreteeth.

Tjbjm, to laugh.

Tjbje, a fool, one that is constantly laughing.

Tjbneac and tjbjnž, given to laughing.

Եջնյմ, to spring; Եջնյն անյօր a tobայն, spring up fountain.

Եջ, Եաջ, and Եաճ, genit. Եջե, a house; Եջ տայջծ, a store-house; Wel. *ty*, a house.

Եջե and Եջեաճ, thickness, fatness.

Եջեամայլ, domestic, of or belonging to a house.

Եջեան, a bag, or satchel.

Եջեառնա, a lord or sovereign.

This word is more properly written Եյառնա, by which it better agrees with all the other languages; but this corruption has been introduced by rhymers in order to make up three syllables. This epenthetical addition of letters, as well vowels as consonants, is indeed very common among the Greek poets, particularly Homer, who in the first line of his Iliad has two poetical additions of the like nature; *vid.* Եյառնա.

Եջեառնայ, dominion, lordship.

Եջեայ and Եջեայաճ, husbandry; also house-keeping.

Եջեայաճ, a house-keeper.

Եջեայայմ, to manage a farm, to follow husbandry.

Եջյմ, to go; also to come; մայ Եջ տւ, as thou comest; ճա Եջջծ մե շոջոյծ, if I come unto you.

Եյյ, a welt, or impression remaining in the flesh after a wound; an Եյյ ճլայ ն ծեաճայջ ծե, the green welt remained always.—*L. B.*

Եյլե, much, many, a great deal.

Եյլեաճ, a ship.

Եյմ, and genit. Եյմե, fear, dread; Lat. *timor*.

Եյմեալ, about, thereabout, besides; Եյմեալ na մառայծե, beside the young men.

Եյմեյլլ-ջեարմաճ, circumcision.

Եյմեյլլ-ջեարմամ, to circumcise.

Եյմեյլլ-ջեարմաճ, circumcised.

Եյմեյլլ-Եայջաճ, circumcision; also to circumcise.

ԵյմեյլլԵայջաճ, circumcised.

Եյմեյլլ, or Եյմեյլլ, a circuit or compass; also about, round about.

Եյմեյլլաճ, a surrounding or environing; also ambition.

Եյմեյլլայմ, to encompass or surround; Եյմեյլլտայ, ye shall encompass.

Եյմեյլլտա, surrounded or environed.

Եյմեյլլե, a lessening or abatement; also ruin or destruction.

Եյմե, pride; also dignity, estimation. This is the root of the Latin compound word *estimo*, *estimatio*, which root is also preserved in the Greek *τιμη*, honour.

Եյմե, heat, warmth.

Եյմե, fear, dread; Lat. *timor*. This word Եյմե makes two syllables, as if written Եյ-մե.

Եյմեաճ, hot, warm.

Եյմեալ, or Եյմեյլ, darkness; also a glimmering or shady light; ex. ծո շյմ Եյմեալ եջ, I see a little glimmer or shade of light.

Եյմեալաճ, or Եյմեյլաճ, dark, obscure; Arm. *teval*, dark.

Եյմեառնաճ, to celebrate or solemnize; ո շո Եյմառնա յաջոյմե an ծոմնայեց Օ Եայբարտա an Երաժշտյոն շո բայննե մայնժե ծյա Լւայն, the festivity of Sunday was solemnized from Vespers on Saturday until Monday morning.—*L. B.*

Եյմեյլլե, a minister, servant, or agent; Եյմեյլլեյն an շեայծա, the ministers or executioners in the crucifixion of our Lord.

Եյմեյլլեաճ, ministration, service.

Եյն, or Եյոն, to melt or dissolve.

Եյն, gross, fat; also soft, tender.

Եյն, a beginning.

ㄗㄢㄢㄢㄢㄢ, a prey.
 ㄗㄢㄢㄢㄢㄢㄢ, a march.
 ㄗㄢㄢㄢ, thickness, closeness.
 ㄗㄢㄢ and ㄗㄢㄢㄢㄢ, a tongue.
 ㄗㄢㄢㄢ and ㄗㄢㄢㄢㄢ, strange, wonderful, surprising.
 ㄗㄢㄢㄢ or ㄗㄢㄢㄢㄢ, almost, little wanting of; ex. ㄗㄢㄢㄢㄢ ㄢㄢㄢ ㄢㄢㄢㄢㄢ ㄢㄢ, I was almost killed.
 ㄗㄢㄢㄢ, to thaw or dissolve.
 ㄗㄢㄢㄢ, the understanding.
 ㄗㄢㄢㄢ or ㄗㄢㄢㄢㄢ, sick.
 ㄗㄢㄢㄢ, an inflexion of the adjective ㄗㄢㄢㄢ, strong, stout, bold, which is often prefixed to compound words, and forms the first part thereof, as ㄗㄢㄢㄢㄢㄢㄢ.
 ㄗㄢㄢㄢㄢ, the letter ㄗ according to O'Flaherty.
 ㄗㄢㄢㄢㄢㄢ, or ㄗㄢㄢㄢㄢㄢㄢ, a disease, or sickness; ㄗㄢㄢㄢㄢㄢㄢ ㄢㄢㄢ, the gout; ㄗㄢㄢㄢㄢㄢㄢ ㄢㄢㄢ, the falling sickness.
 ㄗㄢㄢㄢㄢㄢㄢ, stout, strong of body; literally, tough-ribbed.
 ㄗㄢㄢㄢㄢㄢㄢ, a finishing or conclusion.
 ㄗㄢㄢㄢㄢㄢㄢ, a portion or dower; ㄢㄢ ㄢㄢ ㄢㄢㄢㄢㄢㄢ ㄢㄢ ㄢㄢㄢㄢㄢ ㄢㄢㄢㄢㄢㄢ ㄢㄢㄢㄢㄢㄢ, Rebecca ㄢㄢㄢ ㄢㄢㄢㄢㄢ, Rebecca was the first woman living that was portioned or dowered.—
 L. B.
 ㄗㄢㄢㄢㄢㄢ, lightning.
 ㄗㄢㄢㄢㄢㄢㄢ, corruption.
 ㄗㄢㄢㄢㄢㄢ, a hearth.
 ㄗㄢㄢㄢㄢㄢㄢ, fiery; ㄢㄢㄢㄢㄢㄢㄢ ㄗㄢㄢㄢㄢㄢㄢㄢ, a burning ague; ㄢㄢㄢㄢㄢㄢㄢ ㄗㄢㄢㄢㄢㄢㄢㄢ, a flash of lightning.
 ㄗㄢㄢㄢㄢㄢㄢ, instruction, judiciousness.
 ㄗㄢㄢㄢ, a ton weight.
 ㄗㄢㄢㄢㄢㄢㄢㄢ, great haste, expedition; ㄢㄢ ㄗㄢㄢㄢㄢㄢㄢ ㄗㄢㄢㄢㄢㄢㄢㄢ, to come in post haste.
 ㄗㄢㄢㄢㄢㄢ and ㄗㄢㄢㄢㄢㄢㄢ, a well; ㄢㄢ ㄗㄢㄢㄢㄢㄢㄢ, from the fountains.
 ㄗㄢㄢㄢㄢㄢㄢㄢㄢㄢ, the Irish name of the town called Tipperary,

literally signifying the well of the country, or territory called ㄢㄢㄢㄢ.
 ㄗㄢㄢㄢㄢㄢㄢㄢㄢ, they shall come; ㄗㄢㄢㄢㄢㄢㄢ ㄢㄢ, he shall come.
 ㄗㄢㄢ, a bag, or budget.
 ㄗㄢㄢㄢ, a title, epitaph, or monument; ㄗㄢㄢㄢㄢㄢ ㄢㄢㄢㄢㄢㄢㄢ, flattering titles.
 ㄗㄢㄢㄢㄢㄢㄢ, a gift or present.
 ㄗㄢㄢㄢㄢㄢㄢ, to present or bestow; ㄢㄢ ㄗㄢㄢㄢㄢㄢㄢ ㄢㄢ ㄢㄢㄢㄢ, he hath given thee.
 ㄗㄢㄢㄢㄢㄢㄢㄢ, bountiful.
 ㄗㄢㄢㄢㄢㄢㄢ and ㄗㄢㄢㄢㄢㄢㄢ, a present or offering, a favour.
 ㄗㄢㄢㄢㄢㄢㄢ, to dedicate, to offer up, or deliver; ㄢㄢ ㄗㄢㄢㄢㄢㄢㄢㄢ ㄢㄢ ㄢㄢㄢㄢ ㄢㄢㄢㄢㄢㄢㄢ ㄢㄢㄢㄢㄢㄢㄢ, he offered up his soul and body to God.
 ㄗㄢㄢㄢㄢㄢ, a tiger.
 ㄗㄢㄢㄢㄢㄢㄢ, victuals, eatables.
 ㄗㄢㄢㄢㄢㄢㄢ, to eat; ex. ㄢㄢㄢㄢㄢ ㄢㄢ ㄗㄢㄢㄢㄢㄢㄢ, *escis hominum non vesceretur*.—Brog. Vit. Brig.
 ㄗㄢㄢㄢㄢㄢㄢ, to drive or turn away, to push or thrust off; ㄗㄢㄢㄢㄢㄢㄢ ㄢㄢㄢ, fall upon him; ㄢㄢ ㄗㄢㄢㄢㄢㄢㄢㄢㄢㄢ, they chased them.
 ㄗㄢㄢㄢㄢㄢㄢ, a collection.
 ㄗㄢㄢㄢㄢㄢㄢ, to collect, or gather together.
 ㄗㄢㄢㄢㄢㄢㄢ, a command.
 ㄗㄢㄢㄢㄢㄢㄢ, to order or command.
 ㄗㄢㄢㄢㄢㄢㄢ, pity, mercy.
 ㄗㄢㄢㄢㄢㄢㄢㄢㄢ, tender-hearted.
 ㄗㄢㄢㄢㄢㄢㄢ, a request.
 ㄗㄢㄢㄢㄢㄢㄢ, to ask or require.
 ㄗㄢㄢㄢㄢ and ㄗㄢㄢㄢㄢㄢ, a will or testament; ㄢㄢ ㄗㄢㄢㄢㄢㄢ ㄢㄢㄢ, the New Testament; ㄢㄢ ㄢㄢㄢㄢ ㄗㄢㄢㄢㄢ, the Old Testament; also a covenant.
 ㄗㄢㄢㄢㄢ, to make a will; also to swear.
 ㄗㄢㄢㄢㄢ, a timbrel, taber, or drum;

ne tjompánujġ, with tabers; Lat. *tympanus*.

Tjompánaċ and tjompánujġe, a harper, a minstrel; mac an tjompánujġe zuġ an tēad, the harper's son to his harp, a kind of proverb.

Tjomraġġm, to collect, or bring together.

Tjomrūġad, collection.

Tjomuġn, do tjomuġn ġe a ġpġomad ġuad, he gave up the ghost; dá tjomuġnt ġeġn, cursing himself.

Tjonad, a melting or dissolving.

Tjoncaġ, attendance.

Tjoncaġġn, the sight.

Tjoncōġġ, instruction.

Tjonmaġ, attendance.

Tjonnyenaċ and tjonnyznaġ, a beginning; also a device, a project, or purpose; also a plotting or conspiracy; ġmoċ-tjonnyenaġ and ġmoċ-tjonnyznaġ, a bad beginning, or setting forth.

Tjonnyenaġm, to begin; do tjonnyznaġaġ a ttauġuġ, they began their journey; do tjonnyznaġaġaġ ole, they devised evil; maġ do tjonnyenaġm mē, as I have purposed.

Tjonnyem or tjonnyzuġn, a beginning.

Tjonnyzna, a reward, a portion, or dowry.

Tjonnyġn, a slumber or nap; tjonnyġ cōblata, a nap of sleep.

Tjonōl, a congregation, or assembly; ġlūaġ do tjonōl, to raise an army; tjonōl mōġn daoġne, a great assembly of people; hence cōm-tjonōl, a congregation, or convention.

Tjonōlaġm, to convene, to assemble; do tjonōladaġ a ġcġonn a ċēġle, they assembled together.

Tjonraġġm, to assemble or gather together; tjonrūġad, *idem*.

Tjonranaġ, a dropping, or flowing down.

Tjonranaġm, to drop, or distil.

Tjonrcantaċ, adventurous, diligent, industrious; ġo. ġaġġ an tōġánaċ tjonrcantaċ, that the young man was industrious.

Tjonrcġa, a buying or purchasing; also a reward, a stipend.

Tjonrġjodal, a managing or projecting; also industry.

Tjontonaġ, haste, speed, expedition.

Tjonuġġ, frequenting, or dwelling from time to time in a place; hence the compound cōm-tjonuġġ, (*corrupte* cōmnuġġe,) a constant dwelling.

Tjonūġ, a tenon; moġntġġ aġuġ tjonuġ, a mortise and a tenon.

Tjonūġ, a tanner's yard, or tan-house.

Tjopaġ, a water-spider.

Tjopaġ, threshing.

Tjopánaċ, a tyrant; Lat. *tyrannus*. This word is formed upon the Latin word *tyrannus* in its present acceptation, being introduced into the Irish language by those who probably did not consider that that Latin word was formed upon the Celtic word tġaġna; *vid.* tġaġna; and tġġeaġna, *supra*.

Tjopánaċt, tyranny.

Tjopōcġaġe, a reward.

Tjopmaċ, drought.

Tjopmaġġm, to dry up, to make dry; no ġo tġopmaġġead na ġuġrġeada ġuad ōn tġalaġ, until the waters were dried up from off the earth.

Tjopġġa, the plur. of tġġ, countries.

Tjopġġaċ, a countryman, of the same country; also a patriot.

Tjotaġ, a title; *vid.* tġodal, Lat. *titulus*.

Tjotaġ, the sun; Lat. *titon*; *vid.* tēġġn.

Tġpead, a regulating, or disposing

of things in order.

+ Եր, and genit. Երե, land, country, a region; Lat. *terra*, Wel. and Corn. *tir*, Hisp. *tierra*, Gall. *terre*, and Turcice, *ier*.

Եր-բարեա, proper and peculiar to one's home or country.

Երեյեարեաձե, a geographer.

Երյոյ, dry.

Երեաշ, demesnes, a mansion-house.

+ Երշ, thick; also latter, last; ex. Երշ թայե, the last king.

Երբարձ, a well or cistern; *vid.* Երբարձ.

Երբարձ, to give, to deliver up; *vid.* Երբարձ; ոչ Երբար Եւ, thou shalt not deliver up; ճա Երբար Եւ ճամ, which thou shalt give me.

Երբարձ and Երբարձեար, to be mentioned, to be come, to happen; ոչ Երբարձեար, it shall not be come; ոչ Երբարձեար Երոյ, there will be no mention made of me.

+ Երշ, thick; բայ չեաշայ Երշա, under the thick boughs; ա Երշ ռա Երոյաձեա, in the thickets of the forest, *Is.* 9. 18; Wel. *teu*.

Երշ, the last; also the end.

Երշա and Երշայ, thickness.

Երշ-մսլեան, a tucking-mill.

Երշաշ, a condensing, or a making thick.

Երձ, pleasure, delight.

Երձ, a fair or market.

Երձ, a garment, or vesture.

Երձ-այոյ, a market-place.

Երձաձ, a burying.

Երձաձոյ, to inter or bury.

Երձամ, to colour.

Երձ-բոջաձ, a quicksand, a quagmire.

Երձ-բայլե, a market-town.

Երձ-բոժ, a booth, or tent in a fair.

Երձ-Երոյան, an instrument

to make floors smooth.

Երձ-Երոյան, an earthquake.

Երձ-Երոյան, the same.

Երձա, as Երե Երձա, a fire kindled for the summoning all the Druids to meet on the first of November to sacrifice to their Gods; they burned all the sacrifice in that fire, nor was there any other fire to be kindled that night in Ireland.—*Vid.* *K. in* Երձա Երձա, where more of their ancient customs before Christianity may be found.

Երձաբարձ and Երձաբարձեա, geography.

Երձա, pleasant; also smooth.

Երձ, a veil or garment.

Երձ, colour.

Երձ, the earth.

Երձա, fumitory.

Երձ-Երե, geography.

Երձ-Երե, a strawberry.

Երձ-Երե, the same.

Երձ, weak-spirited, timorous.

Եր and Երա, a fair.

Եր, or Եր, cattle; Երե, and Եր, are of the same signification.

Երա and Երաձոյ, to reduce, to weaken; Gr. *θλαω*, *elido*, *frango*.

Եր, colour.

Եր and Եր, a pair of fire-tongs.

Եր, a lie, or untruth.

Երաձեա, dissimulation.

Եր, and genit. Երա, fire; Եր Եր, upon the fire.

Եր and Եր, envy; also indignation; also expectation; ճո Եր Եր ազ Եր Եր, he expected you; also he depended on you.

Երա, envious, jealous; also a rival.

Երա, to envy; Երաձեա, they envied.

Երա, a jealous lover.

Եր, dumb, mute; also silence; ex. Եր Եր Եր ռա Եր, silence

is better than talkativeness.

Ṭō, a tongue.

Ṭōamalačō, silence.

Ṭobač, sudden, surprising.

— Ṭobaṛ, a well; az an ṭobaṛ, at the well; tobaṛi dēuṛ, a fountain of tears; genit. ṭjōbṛa, from dobaṛ, water, or dūṛ, *idem*; Gr. υδωρ.

Ṭobač, to wrest; n̄j mō laḃeōṛaṛ tū a ccūṛ do člaonāḃ le mōṛan do ṭobač bṛeṭeamnaṛ, neither shalt thou speak in a cause to decline after many for resting judgment.

Ṭōčta and ṭōba, chosen, elect; Heb. טוב, signifies good; Lat. *bonus*. This word is commonly written ṭōčta.

Ṭocaḃ, or ṭacaḃ, prosperity.

Ṭōča, love; also loving.

Ṭōča, choice.

Ṭōčajlt, digging; also a mine or quarry.

Ṭocalta, dug, digged.

Ṭōčamlajō yačt lānamno acur dā ṭṛeṭjō ne mac m̄jlead, forty-seven married couple marched along with the son of Milesius.

— Ṭōčari, a causeway, a pavement.

Ṭōčari, a crowd or multitude, a great quantity; ṭōčari mōṛi ēṛṛṣ, a great shoal of fish.—*Vid. Tighern. Annal.*

+ Ṭōčari, a dowry.

Ṭōčariṛ, the winding of thread on a bottom of yarn, &c.

Ṭōčariṛjm, to wind up.

Ṭōčariṛta, wound up.

Ṭōčō, a fit or trance; ṭōčō ṣujl, a fit of crying or weeping.

Ṭōčō, a bed-tick.

+ Ṭōčō, silence.

Ṭōčōač and ṭōčōamaṛl, quiet, still, silent.

Ṭōčōajm, to be silent; do ṭōčōadaṛ, they ceased speaking, or were silent.

Ṭōčējm, a slow step or pace.

Ṭōčlajm, or ṭačlajm, to dig, to root, to rase out; do ṭōčujl ṛē amac ṣad, he rooted them out; ṭojčēolujō ṭū, thou shalt dig; ṭōčaltaoṛ loṣ, ye dig a pit; ṭōčlajō ṣo nuṛge a ḥjōčdaṛ, raze it to the foundation.

Ṭōčṛa, a gift or present.

Ṭōčt, a piece, or fragment.

Ṭōčtam, to silence.

Ṭōčta, chosen, *pro* ṭōčta.

Ṭōčujl, ṣuṛ ṭōčujl mē, that I digged; *vid.* ṭōčlajm.

Ṭōčur, or ṭačar, the cutaneous disorder called the itch; also any itching.

Ṭōčomlaḃ, a stepping or striding.

Ṭōčar, silence.

Ṭōčepṛnam, punishment.

Ṭōčōcaṛde, the time to come, or future time.

Ṭoṛar, the topaz stone.

Ṭoṛajde, chosen, choice, select; meṛṛge ṭṛom oṛṛta ḃ ṭṛon ṭoṛajde, they were very drunk from choice wine.—*L. B.*

Ṭōṛḃajl, a taking; also a shewing, or demonstrating.

Ṭōṛḃajm, to take, to raise or lift up; do ṭōṛ ṛē a ṛūṣle ṛūar, he lifted up his eyes; ṭōṛṣēoḃujō ṛē ṛūar do čeann, he shall lift up thy head; also to carry or take away.

Ṭōṛa, a choice; ṭōṛa duṛne, a good man.

Ṭōṛajm, a summons or citation of one or more to appear; ex. do čujṛi ṭōṛajm aṛ čuṛadaṛḃ Connacṭ ṣo Cruacujn, he summoned the champions of Connaught to Cruachan.

Ṭōṛajm, a prayer or intercession; also a petition or request.

Ṭōṛam, to choose; ṭōṛ amac duṛnn daoṛne, choose us out men; do ṭōṛ ṛē, he hath chosen; ṭōṛpa mē, I will choose. This verb is always pronounced ṭō-

δαμ and τὸβ, and more properly written so, as the Hebrews have טוב, *bonus*, plur. טובים, agreeing perfectly with our τὸβα, or τὸβτα.

Τοῖ-ζυτ, consent, voice, suffrage.

Τοῖτα, chosen, elect. More properly written and pronounced τὸβα, or τὸβτα; Heb. טוב, *bonus*.

Τοῖυλ, a destruction, overthrowing, or laying waste; τοῖυλ na Τριαο, the destruction of Troy.

Τοῖνα, a choice; δο ρεῖν τοῖνα a choice, according to the purpose of his heart.

Τοῖναμ, to please with, or desire; no zo ττοῖνα ρε ρεῖν, till he please; also to choose; δο τοῖναδα, they chose; also to design or intend; νοc ττοῖγεδμυ, that intendeth.

Τοῖτα, heaved, or lifted up.

Τοι, or ταιο, a bearing, a birth.

Τοῖβεμ, a reproach, a stain or blemish; α οῖζ ζαν τοῖβεμ, O immaculate Virgin (Mary.)

Τοῖβεμεαc, stained, polluted; also reproachful.

Τοῖβμ, to appear; δο τοῖβεαc αμγεα, an angel appeared.

Τοιce, wealth, worldly substance.

Τοιce, an opprobrious name given to a young woman of bad behaviour.

Τοιceac and τοιceαμajl, rich, wealthy.

Τοιc, land or ground, a district or territory.

Τοιc, a natural right or property; τοιc δυτ beτ ad μῖζ, you have a natural right to be king.

Τοιceal, a journey.

Τοιcεαmac, gradually, step by step.

Τοιced, an arrest; also confiscation.

Τοιcedte, confiscated.

Τοιcjol, victory.

Τοιcμ, a going, or departing.

Τοιcjoydal, and commonly said τῶδal, arrogance, presumption.

Τοιcjoydalaç, or τῶδalaç, presuming, self-opinionated; it is sometimes taken in good part; as ρλῶαζ τοιcjoydajolac, a delightful army.

Τοιcnead, a fast.

Τοιbeajnam, punishment.

Τοιδλζ, a flame, or blazing fire.

Τοιϣjun, heat, warmth.

Τοιϣlunaç, hot, scalding.

Τοιζ, a house; vid. τῖζ.

Τοιbeajnam, punishment, suffering.

Τοιl, the will or desire; δεαντοιl αμájn, with one accord; Gr. θελημα.

Τοιleac and τοιleαμajl, willing, voluntary.

Τοιleamlaçt and τοιleay, willingness.

Τοιl-φεjdmnjζm, to enjoy.

Τοιlζζm, to be willing.

Τοιlζζte, willing.

Τοιlμζad, a willingness, or a being willing.

Τοιlle, a hollow or cavity.

Τοιlljn, diminut. of toll, a little hole.

Τοιlriel, obstinate.

Τοιlteac, voluntary.

Τοιlteacδ and τοιlteamlaçt, willingness.

Τοιlteanaç, willing, voluntary.

Τοιmδjζ, a tincture.

Τοιmφneazmajm, to answer.

Τοιmlym, to eat.

Τοιmφeac, a farm.

Τοjn, genit. of τῶn, the breech.

Τοjn, the tone or accent; Lat. *tonus*, and Gr. *τονος*.

Τοjneal, a trance; also astonishment.

Τοjneam, a salmon.

Τοjneam, a monument.

Τοjnjud, a coming, or going.

То́ннеа́м, death.

Τόιννεαυαῖζεόηη, a currier, a
tanner.

Ṭōjnte lġn, a spindle of thread ;
also a surgeon's tent.

Τὸν, a churchyard; γεαντόν, an old burying-place.

Τόη, of or belonging to a church.

τῶν, a pursuit, or diligent search
after a person or thing ; **αὶ τῶν**,
the pursuers ; **αὐτὰ αὖ τῶν αὖ**
ἐκείνων, I am closely pursued.

Τὼ η̄εᾱτ, pursuit; α τὼ η̄εᾱτ,
in pursuit.

TOJH-ðealbác, Turlogh, a man's name, i. e. one whose features or countenance resemble that of the Celtic or German god *Thor*, or Jupiter; whence the Germans and English say *Thorsday* or *Thursday*, for *Dies Jovis*, and the Irish Ojá-tojdujn, and *vulgo* ðean-ðaojn.

τοῖς πενήτεσσιν, delivered, given up.

τοῖς βεβητοῖς and τοῖς βεβητοῖς, a
delivering, tradition; also a dose.

Շօյնծյոյն, delivered.

τοῖς ἑαυτοῦ, idem quod τοῖς ἑαυτῶν.

τοῖς ἰσχυροῖς, to give, to deliver, to yield or surrender; also to assign or appoint; δο τοῖς ἰσχυροῖς ῥε, he hath delivered.

Тошчмеаџ, benumbed.

Тождество, stupidity.

Շօյիւնիւմ, to burden, to benumb.

Τοῖς ἰσχυροῖς, a conception, or foetus.

То же, an elegy.

Torream, from oream, a ploughman; *reuc tucfud na laete, na mbeanfud an torream ari an mbuanaige*, behold the days will come, that the ploughman shall overtake the reaper; *rectius aream*, Lat. *arator*.

Շօյնէյմնյճյմ, to walk stately.

ἑπείγουσιν, to pursue, to follow closely.

Τὸ ἡΐχτε, pursued, chased.

^a Եօյյօրչ and Եւյյօրչ; a saw; le

- *tojnjoγzujb*, with saws.

τοῖς ἀντιπαροῦσι, and τοῖς ἀντιπαροῦσι, a hindrance, an impediment, an opposition.

Ծոյմեաշգայմ, to prohibit, to op-
pose or restrain ; Ծոյմյշգեամ
յաժ, let us forbid them ; Ծոյմ-
յշգ. յաժ, do you hinder them ;
Ե՛յա Ծոյմյշգբյօր Ե՛, who shall
restrain him.

τοῖς μὴ γὰρ, prohibited, restrained.
ed.

τῶν, a. great noise; hence τῶν-
neac.

Ṭōj₁neac, thunder; ṭōj₁nj̄g, thunderings; ṭōj₁nj̄ze, of thunder.

Ṭōjṛṛjǵjm and ṭōjṛṛjṁ, to thunder, to make a loud noise, to shout; do ṭōjṛṛjǵ rē, he shouted.

Τὸ γινεαῖαδ and το γινεῖαδ, a
getting with child.

τοῖς ἰσχυροῖς, to impregnate, or get with child; ὁ τοῖς ἰσχυροῖς, she conceived.

Ծոյրեյօյ, fruit; օգյւր Բյայժ a
ծոյրեյօյ յօնա յայեւեւ շէյոն-
տէջէ Եյեալլյճ, and her fruit
shall be a fiery flying serpent;
also a conception.

То́жнѣюмъсамъ, to carry over.

Τὸννε and τὸνγγ, a lamp or torch.

Τοῖς, tired, fatigued ; - also heavy, sad.

τοῖς, the quantity of a thing, as how much, or how big; also the bulk; ἡ δὲ τοῖς ἀνν, it has no bulk.

То́йжеаи, useful, serviceable.

• *torjteamajl*, fruitful, plentiful ;
• *ay an macajne torjteamajl*,
out of the plentiful field.

Тоꝝ ꝑтеамлаѣт, fruitfulness, plenty.

τοῖς τῇ, a thin cake; *vid.* τοῖς;
Gall. *tartine*.

Τοῖντιγ, a tortoise.

τοῦτο, the will, or desire.

·Τοις, a journey or expedition ;

also business; also a circumstance; plur. τອງα and τອງ-
αβ; τουργαβ na cūyre, the
circumstances of the affair or
cause; ας βοετ μο τουργ αγε,
my state is miserable with him.

Τογγ; a wholesome lecture, ad-
vice, or admonition.

Τογγ-βεοδα, expeditious, swift in
performing a journey.

Τογт, smoke, vapour.

Τογт, a piece or fragment.

Τογт, whole, entire; Lat. *totus*.

Τογτεάν, a conflagration, a burning
of a house or effects.

Τογτεαμαγ, smoky.

Τογτζοβαγ, a whore, prostitute.

Τογт-leannán, a concubine.

Τογтρεαμας, a filly, or young
colt.

Τογтγ, to perfume, to smoke.

Τογтγγ, to burn or scorch.

Τολ, a churchyard.

Τολα, a church officer; τολα άνδ-
βεαcan. — *Vid. Chron. Scot.*
ad an. 765.

Τολα, superfluity.

Τολαδ, destruction.

Τολαβ, a multitude.

Τολαγ, to pierce through, to pe-
netrate; δο τολαδ an λαος ηγг
a nga, the hero was pierced
through with the spear; *vid.*
tollam.

Τολс, a hole, or crevice.

Τολс, a wave; plur. tolcaβ; тулс,
idem.

Τολз, a bed.

Τολзδα, proud, haughty; also war-
like.

Τолл, *vulg.* poll, a hole, the anus.

Толл, hollow; ле гтгјоcυβ tolla,
with hollow streaks.

Толл, a head.

Толлаδ, a hollow, crevice, or ca-
vity.

Толлам, to make a hole, to bore or
penetrate; ма tollγay γε, if he
shall bore; до tollamaγ ηе

γaγγδoβ jад, we pierced them
with arrows.

Толлтас, piercing; Lebјatan an
nataγγ ημε tollтас, eadon
Lebјatan an nataγγ ημε cam,
Leviathan the piercing serpent,
even Leviathan, that crooked
serpent. — *Is. 27. 1.*

Толтеaγγ, willingness.

Том, a bush, or thicket.

Томaγδм, quasi tonn maγδм, any
rupture of water, as of a new ri-
vulet or lake; томaγδм loca
Leγn ηο clor, the gushing or
sudden springing of Lough Leune
was heard.

Томaγт, to eat; from томγγм;
аг томaγт a ηρογнne, eating
his meal.

Томaγγγм, to guess, to unriddle;
also to weigh or measure; ηе
мδ тоγмеoγтaγ аγгзγoδ, neither
shall silver be weighed; до то-
мuγ ме, I measured; тоγмеo-
γaγδ, they shall measure.

Томaγγγγaδ, mensuration.

Томaγteam, threatening, or threats.

Томaγ, measure.

Томaγ-γлат, a measure-yard, and
γлат-томаγ, a yard-measure.

Томγa, protection.

Томγaγде, a patron, or protec-
tor.

Томuγaγ, silence.

Томuγ, a riddle, or paradox.

Томласт, thick milk, or curds.

Томтас, one that threatens, a
swaggering fellow.

Тон, the breech; genit. тона and
тон; Gr. *νοτον*.

Тона, a tune.

Тонас, a shirt, a covering, a gar-
ment; до ηaγнз an тонас ηγ-
лаγт тге сηannсuγ, amγγ a dū-
baγγт Coγn, Pilate got the shirt
by casting lots, as John said. —
L. B.

Тонсlодас, a turncoat.

Тонн, or тонд, Lat. *unda*, a wave

or billow; plur. *tonnēa*.

Tonn, a strengthening.

Tonn, a hide, skin, or pelt.

Tonn, quick.

Tonna, a tub, a ton.

Tonnač, waved, undulated.

Tonnač, glittering; *man lojnnjn* do *žajt tonnajž*, as the light of thy glittering spear.

Tonnač, a mound, or rampier.

Tonnad, poisoned water.

Tonnajm, to raise in waves; also to dip in water; vulg. *tomajm*.

Tonnadējn, a tunning dish.

Tonnčaytač, a turn-coat.

Tonnžajl an uyrze, the waves of the water.—*Luke*, 8. 24.

Tonnōž, a duck or drake, any aquatic palmiped.

Tonta, waved; *man opražl tonta*, as a wave-offering.

Topnayca, a ball, a bottom, as of yarn.

+ *Top*, a tower; Lat. *turris*; *top Neam-nuad*, Nimrod's tower; *top conujnz*, an island in Tir Connel, *Flah. p.* 170; *top clej-teač*, a crest or tuft of feathers.

Top, a bush or shrub.

Top and *topay*, weariness, fatigue.

— *Top*, a sovereign or lord; from *Thor*, a German god, to whom the Germans dedicated the fifth day of the week, by them called Thoesday; Anglo-Sax. *Thursday*; Ir. *Ojá-topdajn*.

Topad, regard; also fruit, profit; plur. *topnēa*; *nj eugadañ na daoñe topad aji*, the men set no stress or regard on him, or would not so much answer him.

Topajdeač and *topnēač*, fruitful, fertile.

Topajdeač, flexible, pliant.

Topajn, a sort of vermin that destroy seed corn.

Topan, a sound, or great noise; do *čorijuzž an talam le topan a etujtme*, the earth shook at the

noise of their fall; Wel. *taran*; also thunder; ex. *topan acuy rajžnēn*, thunder and lightning.

— *Vid. Tighern. Annal. and Chron. Scot.*

Topc, or *tupc*, a hog or swine; do *bjačad a topc*, to fatten their hogs; *topc allta*, a wild boar; Wel. *turch*. From this Celtic word is derived the Latin word *tursio*, a sea-hog or porpoise; *tajtž topc allajd a tpeud*, a wild boar usually came to her flock.

Topc, the heart; also the face.

Topcañ, killing.

Topčajll, *præcordia*.

Topčajñ, he fell, or he died; he was killed.

Topčajtjn, a throne.

Topčnajm, to fall down, to die, or perish.

Topčujñ, a ferrying, or passing over.

Topčmujñ, the neck of a hog; Lat. *glandium*.

Topdan, an elegy.

Topž, a killing, or destroying.

Topla, a surety.

Topmač, an augmentation, or increase; also growing ripe for bearing, as when cows are near calving.

Topmačajm, to magnify.

Topmažad, an increasing.

Topmajžjm, to increase or augment.

Topmajžteōjñ, an augments, or improver.

Topmán, a noise or sound; *tōp-mán mōj*, a great noise.

Topmánajm, to make a noise, to murmur, to tingle; *tōpmánfujd a čluáya*, his ears shall tingle.

Topmujlt, as *tomujlt*, eating.

Topnadajm, to turn with a lathe.

Toppán, a crab-fish; *pro portán*.

Topnēač, with child, pregnant.

Topnēačt, round.

Topnēačtajm, to make round.

τορναεταjn, going.

τορναδ and τορναμ, a watch, a guarding.

τορναδ and τορναμ, a wake, waking over a corpse by night.

τορναμujm, to watch, to guard; do cυajδ do τδρναμα a τρεαδ, *ivit ad custodienda pecora sua*; also to wake over a corpse; also to visit a holy place as pilgrims do; ex. cυmδyγjδ team-poll dam jr an jonad uδ dα τδρναμαδ o oγjετρεαcυjδ ar zac jonad fδ ceatajn ajrδ na cpyjnnε, build me a temple in that place, to be visited by pilgrims from the four quarters of the globe, *Old Parch.*; flead τδρναjμ, a funeral feast.

τορνταc and τορνταmajl, fertile, fruitful.

τορνταmlacδ, fertility.

τορντ and τορντεjn, a cake, or little loaf; Wel. *torth*, and Cor. *torh*.

τορντ, by you, aside, i. e. ται τυ; az zabajl τορντ, passing by you; na lajεjδ do cυajδ τορντ, the days which you passed.

τορνταοδ, confidence.

τορνταοβτα, confiding, or depending upon.

τορνταοβταc, a commissary,

τορνταc, fierce; τορνταmajl, *idem*.

τορnyδ, over you, i. e. ται jyδ, or jyδ.

τορnyγεacδ, pursuit, or pursuing, *Ios. 20. 5*; cυjnyδ τδρnyγεacδ oyna zo luat, ojn beapnεtaoγ oyna, pursue after them quickly, for ye shall overtake them; az τδρnyγεacδ, pursuing.

τορnyγjm, to pursue; do τδρnyγj γε jadran, he pursued them.

τορnyγε, over us, by us, i. e. ται jnne, or pyjnnε.

τορnycead, to fall, or be ruined, to be killed; zo ττορnyceajr γε cead dγδδ, that six hundred of them were killed.—*L. B.*

τορac, a beginning, a front, a foundation; a ττορac, in the beginning; a ττορac an cata, in the front of the battle; o aγajδ ττορajγ an γεata jδctajn zo nuyge aγajδ ττορajδ na cυjnte, from the fore front of the lower gate, to the fore front of the inner court, *Ezek. 40. 19*; cpycejnn τορnyγ, the foreskin; from the word τυρ, and therefore more properly written τυραc; *vid. τυρ*.

τορajγjm, to begin; a nuajr do τορnyγεadajn, when they began.

τορanyδ, thorns; *vid. δορanyδ*.

τοργyγad, motion.

τορταl, arrogance; *vid. τοj-cγoγdal*.

τορταlac, presumptuous, arrogant.

τορnyγ, former; μαr an πεανταjn τορnyγ, as the former rain.

τοτ, a wave; also a sod, or turf.

τοτα, the rower's seat in a boat.

τοτcδmua, a female cousin-german.

τοτ, feminine, female.

τpaccant, the ebbing of the tide.

τpaccδ, a tract or draft; also a treatise; *Lat. tractatus*.

τpaccδajne, a historian; amajl fjadajε na τpaccδajnyγε, as historians relate.

τpaccδam, to treat of; *Lat. tracto*, also to handle.

τpaccδad, to loosen.

τpaccε, strength.

τpaccε, the strand, bank, or shore of a river or sea; τpajγ, the same.

τpaccεta, a treatise, or discourse on a subject.

τpaccδ, a lance.

τpaccδanac, quarrelsome, contentious.

τpaccδbayle, an old name of Dundalk in the County of Louth.

τpaccδmδδ, a way by the sea-shore.

τpaccδ, quick, active.

τpaccδε, first; a τpaccδε, in the

first place.

Τριαδεαῖ, *pro* τριοδεαῖ, a warrior.

Τρίαῖ, the sea-shore; properly the shore at low water.

Τριαῖμ, the ebb, to be at low water.

Τριαῖζε and τριαῖζεαῖ, a tragedy.

Τριαῖλαῖζεοῖ, a spy or scout.

Τριαῖλ, a kneading-tub, a trough, a tray.

Τριαῖλ, a servant, or slave; hence the Saxon *thrall*, *enthrall*.

Τριαῖλλδεαῖ, slavery.

Τριαῖνῖμ, to cull or choose.

Τριαῖμ, to ebb.

Τριαο-κλῖτε, tilts and tournaments, i. e. *Trojanus ludus*.

Τριαοα, a rail.

Τριαοῖ, idle, lazy.

Τριαοῖαῖ, leisure, ease.

Τριαοῖα, to lessen or abate; do τριαοῖα na ηυῖζεαῖ, the waters were abated.

Τριαῖα, a bunch or cluster; *ενῖα-ῖαῖ* na τριαῖα, gather ye the clusters.

Τριαῖα, ὅ, τριαῖα, hitherto.

Τριαῖα, destruction, oppressing, or overwhelming.

Τριαῖα, to oppress or destroy.

Τριαῖα, a ledge; ὅ, τριαῖα-*νῖ*, between the ledges.

Τριαῖ, due time, or season, soon, speedily; *an* τριαῖ, when, as soon as.

Τριαῖ, prayer-time, the canonical hours; plur. τριαῖα; τριαῖα *μαῖ*, matins, or morning prayer; hence it signifies morning time; τριαῖ-*ῖ*, the prayers at noon, or the ninth hour, which is about three in the afternoon; hence it signifies the evening; *ῖ* τριαῖ *ῖ*, in the afternoon; *an* τριαῖ *ῖ*, then, at that time.

Τριαῖα, or τριαῖα, a little stalk

of grass; *ῖ* αῖα *ῖ* αῖα, his hands or fetters break like withered stalks.

Τριαῖ, τριαῖ, or τριαῖ, through; Lat. *per* and *præ*; τριαῖ *ῖ*, through fear; τριαῖ *na* *ῖ*, through his heart: τριαῖ is seldom said but when the particle *an* immediately follows it; ex. τριαῖ *an* *ῖ*, through or by baptism; τριαῖ *na* *ῖ*, through his shield; τριαῖ *ῖ*, therefore, through that; τριαῖ *μαῖ*, for that; Lat. *quoniam*.

Τριαῖ, a tribe or family; plur. τριαῖα and τριαῖα; Lat. *tribus*.

Τριαῖα, pertaining to a tribe or family, or one of the same tribe.

Τριαῖα, a ploughing, or cultivating.

Τριαῖα, to plough; do τριαῖ *ῖ* *an* *μαῖα*, he ploughed the plain.

Τριαῖα, a ploughman; also a surety.

Τριαῖα, a tribune.

Τριαῖα, skilful, discreet.

Τριαῖα, a family, or household; also tribulation.

Τριαῖα and τριαῖα, to trouble or distrust.

Τριαῖα, earing, ploughing; also a village, a homestall.

Τριαῖα, a farmer or husbandman; also one of the same tribe; Wel. *xontreavak*, a neighbour; and *kiddtrevaug*, of the same town; Ir. *cōm-τριαῖα*, of the same tribe.

Τριαῖα, a ploughman.

Τριαῖα, a stock, or kindred.

Τριαῖα, three heads, three tops, three ends.

Τριαῖα, a loosing.

Τριαῖα, a herd, a flock; τριαῖα *ῖ*, a trip of goats.

Τριαῖα, a fast.

Τριαῖα, wounds.

Τρεαδύζε, a herdsman; τρεα-
δυζε βοις, a shepherd.

Τρεαζ, a spear or trident; an
βρεαδαν τῷ α ἰσχυρον δο ἰο-
ναδ δῆλνυβ κορινθιακα? no a
ceann le treazub eiz? canst
thou fill his skin with barbed
irons, or his head with fish-
spears.

Τρεαζαμ and τρεαζδαμ, to pe-
netrate, or pierce through.

Τρεαλαμ, apparel; τρεαλαμ δο
ἑν, thy head-cloths; also fur-
niture; τρεαλαμ κοζαδ, instru-
ments of war.

Τρεαλλ, a short space, or time;
ζαῖ νε τρεαλλ, now and then.

Τρεαμαζαδ, binding, obligation.

Τρεαμαζιμ, to bind, tie, or fasten
unto.

Τρεαμαμ, through him; τρεαμ-
πα, through them.

Τρεανα, lamentation, wailing.

Τρεαναδ, the week from Thursday
before Whitsunday to the Thurs-
day after.

Τρεαναγ, abstinence; *vid.* τρεῖ-
ζεαναγ.

Τρεαν, strong, stout; le na τρεα-
ναβ, by his strong ones, *Ps.* 10.
10; *comp.* τρεῖνε.

Τρεαντα, art, science.

Τρεανταῖ, artificial.

+ Τρεαγ, the third; an τρεαγ ποινη,
the third division; an τρεαγ
λεαβαν, the third book.

Τρεαγ, by, or through; *Lat.* *per*;
vid. τρεῖ; τρεαγ an μαῖαγε,
through the plain.

Τρεαγ, a battle or skirmish; plur.
τρεαγαβ; βα εἰδοδα α τρεαγ
ε, he was brave in battle.

Τρεαγ, adversity; *ex.* Οἶα νοδ
ζυδεαδ πρὶ ζαῖ τρεαγ, naῖ
μοδ γαγατ μο βεολ, I pray to
God in all my tribulations, as
well as my tongue can speak.

Τρεαγῦμα, dross; *Lat.* *scoria*.

Τρεατα, plaster.

Τρεατ, or τρεαζ, a trident; τρεατ
ἰαγζατρεαῖτα, a fishing-spear.

Τρεαταν, a wave.

Τρεαταν, the sea, high water.

Τρεαταν, a foot.

Τρεατῦν, a traitor.

Τρεατῦνρεαῖτ, rebellion, treason,
treachery.

Τρεῖεανν, three heads.

Τρεῖδ, a flock, a herd.

Τρεδεγνεαγ, for three days; γζα-
οιλεαδρα τεαμ pul μο εἰνυρ,
αζυρ δῆλνρεαδ εἰ γατ τρεδεγ-
νεαγ, I shall dissolve the temple
of my body, and raise it up again
after three days.—*L. B.*

Τρεῖδεαναγ, or τρεῖζεαναγ, ab-
stinence from flesh.

Τρεῖγδ, blowing a blast.

Τρεῖγρε, or τρεῖγρε, place, room,
stead.

Τρεῖγρεαῖδ, vicissitude, or change.

Τρεῖδ, or τρεοδ, a quarrel, or
great scuffle; τρεῖδ ἰδῆν εἰμῆν-
γαν, a quarrel between neigh-
bours. Aristophanes makes use
of the word *θερτη* to signify
rixari, litigare, which Greek
word his scholiast says he bor-
rowed from the Barbarians.—
Vid. Pezron, ch. 4. in his Anti-
quity of the Gauls.

Τρεῖδμ, to pierce through, to pe-
netrate; *Wel.* *treydy*, and *Gr.*
τραω, perfero.

Τρεαδαδ, the same.

Τρεῖγεαλ, a departure.

Τρεῖζεαν, a forsaking; τρεῖζεαν
μοῖν α λατ na εἰνε, a great
evacuation in the midst of the
country.

Τρεῖζιμ, to leave or quit, to for-
sake or abandon; *νη* τρεῖζγδ
γε τῷ, he will not forsake thee;
νηδ τρεῖζ τῷ ἰαδ, thou didst
not forsake them.

Τρεῖζεαναγ, abstinence from flesh.

Τρεῖζτε, virtuous qualifications or
accomplishments. It is some-

times written *την̄ε̄ζε* ; ex. *na* *την̄ε̄ζε* *δλ̄γ̄τ̄ε̄ᾱρ* *δο* *̄πλᾱτ̄ε̄*, the qualifications necessary for a prince : this word wants the singular number ; *τη̄νε̄ζε*, *idem*.

Την̄ε̄ζ̄τε̄ᾱς and *τη̄νε̄ζ̄τε̄ᾱμᾱῑλ*, virtuous.

Την̄ε̄ζ̄ιον, a loss ; *τη̄ν̄ την̄ε̄ζ̄ιον* a *̄φο̄τα*, by the loss of his blood.

Την̄ε̄μ̄ιο̄ς, by, or through.

Την̄ε̄μ̄ῡε, a space of time ; ex. *le* *τη̄νε̄μ̄ῡε* *μ̄ο̄ῑ*, for a long space of time.

Την̄ε̄ν̄ε̄μ̄ιο̄ς, corrupted from *ζ̄τη̄νε̄ν̄ε̄μ̄ιο̄ς*, the zodiac.

Την̄ε̄νε and *τη̄νε̄νε̄ᾱς*, might, power ; compar. *τη̄νε̄νε*.

Την̄ε̄ν̄-̄ρε̄ᾱρ, a stout man, a champion.

Την̄ε̄μ̄ῡε, a trench.

Την̄ε̄μ̄ῡε, force, strength, also stronger ; *̄γ̄ την̄ε̄μ̄ῡε* *τ̄ū* *νά* *μ̄η̄ρ̄γ̄*, *ᾱγ̄ῡρ* *μ̄ῡζ̄ τ̄ū* *β̄ῡᾱρ̄δ̄*, thou art a stronger man, and hast prevailed.

Την̄ε̄μ̄ῡν̄ε̄ρ̄, a treasurer, as of a church.

Την̄ε̄τ̄ε̄, weak ; also ignorant.

Την̄ε̄τ̄ε̄ολ̄, a champion, or warrior.

Την̄ε̄ο̄δ̄ῡα, i. e. *τη̄μ̄ο̄τ̄ῡα*, i. e. *τη̄ν̄ τ̄ῡα*, through thee.

Την̄ε̄ο̄ζ̄δ̄ᾱμ, to pierce or bore.

Την̄ε̄ο̄ζ̄δ̄, an ancient name of Drogheda in the County of Louth.

Την̄ε̄ο̄η̄ᾱδ̄, a leading, or directing.

Την̄ε̄ο̄η̄ᾱζ̄τε̄ο̄η̄, a guide or leader.

Την̄ε̄ο̄η̄ᾱμ̄, to lead, or conduct, to guide ; *δο* *τη̄νε̄ο̄η̄ᾱμ̄* *μ̄η̄ρ̄γ̄*, I have led ; *τη̄νε̄ο̄η̄ο̄κῡρ̄*, that may lead ; *τη̄νε̄ο̄η̄ο̄κῡζ̄δ̄* *̄ρε̄* *̄ρ̄η̄ν̄*, he will guide us.

Την̄ε̄ο̄η̄ᾱ, led, conducted.

Την̄ε̄η̄ᾱν, three parts or pieces.

Την̄ε̄ρ̄, for, because, *propter*.

Την̄, three ; *τη̄ν̄* *̄ρ̄ε̄ζ̄δ̄*, sixty ; Gr. *τρ̄ις*, *ter* ; Lat. *tria*.

Την̄̄ᾱδ̄, through thy means, for thee.

Την̄ᾱζ̄ά̄μ̄ιο̄ς̄μ̄, to triumph.

Την̄̄ᾱς, a march ; a progress.

Την̄̄ᾱλ, a purpose or design, a plot, a devise ; *δ̄να* *τη̄ν̄̄ᾱλ*, from his purpose.

Την̄̄ᾱλ̄ᾱμ̄ and *τη̄ν̄̄ᾱλ̄ᾱν*, a traveller, a wayfaring man.

Την̄̄ᾱλλ̄ᾱμ̄, to go, to march, to proceed ; *δο* *τη̄ν̄̄ᾱλλ̄* *̄ρε̄*, he marched or travelled ; *ᾱν* *τᾱν* *τη̄ν̄̄ᾱλλ̄̄μ̄ῡρ̄* *μ̄ε̄* *δ̄ον* *̄σ̄πᾱη̄ν* *̄ε̄μ̄ο̄ε̄̄ᾱρ̄δ̄* *μ̄ε̄* *δ̄ά* *β̄ῡρ̄* *ε̄ε̄μ̄ο̄η̄ν*, whenever I take my journey into Spain, I will come to you.

Την̄̄ᾱλλ̄ᾱμ̄, to imagine or devise, to design or plot ; *βο* *̄η̄μ̄̄ζ̄* *̄ζ̄ῡρ̄* *τη̄ν̄̄ᾱλλ̄* *̄ρε̄*, because he devised ; *δο* *τη̄ν̄̄ᾱλλ̄* *̄ρε̄* *ᾱν* *ᾱζ̄ᾱρ̄δ̄* *ᾱν* *̄μ̄̄ζ̄*, he determined against the king.

Την̄̄ᾱμ̄ᾱμ̄, weary, fatigued.

Την̄̄ᾱμ̄να, weakness, or lowness of spirit.

Την̄̄ᾱμ̄ῡν̄, a wailing, or bemoaning.

Την̄̄ᾱν, the third part ; *δ̄ά* *τη̄ν̄̄ᾱν*, two-thirds.

Την̄̄ᾱνᾱς, three by three ; *terni*.

Την̄̄ᾱν̄τ̄ᾱν, a triangle ; also a three cornered bread.

Την̄̄ᾱς, a lord or king.

Την̄̄ᾱς, a hog or swine.

Την̄̄ᾱς, a wave.

Την̄̄ᾱς, a hill or hillock.

Την̄̄ε̄, *ζ̄ο* *τη̄ν̄̄ε̄*, often.

Την̄̄δ̄, through, utterly ; *τη̄ν̄̄δ̄* *ᾱμᾱς*, altogether ; *vid.* *̄ρ̄η̄ζ̄δ̄*.

Την̄̄δ̄ε̄ᾱζ̄, thirteen.

Την̄̄δ̄νε̄, by us, or through us ; *τη̄ν̄̄δ̄ρ̄η̄ον*, by him.

Την̄̄λ̄̄, a bush of hair.

Την̄̄λ̄̄ε̄ᾱς, bushy, hairy, crested.

Την̄̄λ̄̄̄ν̄, a small torch.

Την̄̄μ̄ε̄ᾱς, three pound weight.

Την̄̄μ̄ῡε, a trench.

Την̄̄ο̄β̄λ̄ο̄ζ̄δ̄, tribulation or trouble ;

τη̄ν̄̄ο̄β̄λ̄ο̄ζ̄δ̄ *ᾱγ̄ῡρ* *δ̄ο̄ζ̄μ̄ῡν̄ζ̄* *ᾱμ̄* *ᾱνᾱμ* *ζ̄ᾱς* *ε̄ῡν* *δ̄ῡη̄νε* *δο* *ζ̄η̄ν̄δ̄* *ο̄λε̄ς*, tribulation and anguish on the soul of every man who doeth ill.

Την̄̄ο̄ε̄α and *τη̄ν̄̄ο̄ε̄ᾱδ̄*, thirty ; *τη̄ν̄̄*

oča cēad, a canthred or barony.
 Τηjoca-cēad an čala, now called
 Cala Luymne, the estate of the
 O'Ceadfas.

Τηjocad-cēad ō ccajŕjn, now
 called the barony of Tullow in
 the County of Clare, the estate
 of the Macnamaras.

Τηjocad-mēodanac, now called
 West Barryroe in Carbury in
 the County of Cork, the ancient
 estate of the O'Cobhtaigh, or
 Cowlighs, and of the O'Fichiolaigh,
 or Fields.

Τηjocad-cēad čorcab-ajcejn, in
 the County of Clare, the ancient
 estate of the O'Bascoine, O'Do-
 nail, and O'Moelehorera.

Τηjocad-cēad-cladac, in Orgialla,
 the ancient estate of the Mac-
 Jonaŕž, English, *Mac-Kenna*,
 originally of Meath, but in the
 middle ages settled in the Coun-
 ty of Fermanagh in Orgialla
 among the posterity of the Col-
 las, according to this Irish rhyme
 of O'Dubhgain in his topogra-
 phical poem: *Rŕž an τηjocad*
cēad Cladac: Mac-Jonaŕž ad
čualabajn: bjle.cējlljde cpoj-
deac cljajac: Mjdeac ē žjđ
Oŕjgallac.

— Τηjodja, i. e. τηj τυja, through
 thee.

Τηjfožan, a triphthong.

— Τηjomja, by me, or through me.

Τηjonōjđ, the Trinity; Wel. *ytrindod*.

Τηjopal, a bunch or cluster of
 grapes; *tužadan a τηjopujl*
caonia apūjze ūata, their bunch-
 es bore ripe berries.

+ Τηjopaj, tripes.

+ Τηjre, sad, melancholy, tired; *ba*
τηjre an laoc ōn τηjunj ran,
 the champion was melancholy for
 that expedition.

Τηjre, a curse.

Τηjuča, a canthred; *dujne τaj*

τηjuča, a stranger; Lat. *ad-*
vena.

Τηjun, three persons; *τηjun mac*,
 three sons.

Τηjūj, and diminut. *τηjūjan*, a
 pair of trousers, viz. breeches
 and stockings in one garment;
τηjūmaj, *idem*.

Τηjocajne, mercy.

Τηjocajneac, merciful.

Τηjoclād, a loosening.

Τηjodac, quarrelsome, riotous.

Τηjodajn, or *τηjōžan*, a raven, or
 bird of prey.

Τηjōž, children.

Τηjōža, miserable, unhappy.

Τηjōžajn, sun-rising.

Τηjōžtac, or *τηjōžteac*, a foot-
 man, a foot-soldier; *τηj čēud*
τηjōžtac, three hundred foot
 soldiers.

Τηjajač, a helmet.

Τηjōč, an evil body, a bad person,
 also a coward.

Τηjōjđ and *τηjōjdead*, a fighting or
 quarrelling.

Τηjōjđm, to strive or contend, to
 wrangle or quarrel; *đo τηjōjđ*
re, he fought; *τηjōjđž*, fight
 ye.

Τηjōjđ and *τηjōjž*, a foot; *τηjōjžte*,
 feet; *τηj čēud τηjōjđ an řajđ*,
 three hundred feet long. This
 word is most commonly written
 with a ž, as *τηjōjž*; though it
 should be rather written with a
 đ, *τηjōjđ*; especially as the Welsh
 have *troed* to signify a foot. I
 am of opinion that *τηjōjđ* should
 properly mean *planta pedis*,
 though it is now used to signify
 the foot, as the Irish word *coj*,
 which properly meant the foot,
 being like the Gr. *πους*, and
 Lat. *pes*, is now used to signify
 the *crus*, or *tibia*, i. e. from the
 knee to the ankle. The Eng-
 lish *trod*, as *he trod*, has a close
 affinity with this Irish word *τηjōjđ*.

Τρογῆ, sorrow; grief.
 Τρογῆν, a brogue, a slipper.
 Τρογῆ-λεᾶν, broad-footed.
 Τρογῆτεᾶς, a footman; κογῆδε,
idem.
 Τρογῆτῆν, a sock.
 Τρογῆτην, a dizziness.
 Τρογῆτῆν, a sanctuary.
 Τρογῆδε, tutelary gods.
 Τρογῆ, heaviness; also more hea-
 vy.
 Τρογῆαῖ, heaviness, weight.
 Τρογῆαῖ, a fasting, or fast.
 Τρογῆγῆ, to fast; δὲ τρογῆγα-
 δῆν, they fasted; να τρογῆαῖ,
 fasting.
 Τρογῆτε, a threefoot stool, a tri-
 pod.
 Τρογῆτῆγῆ, to consume, or pine
 away.
 Τρομ, weighty, heavy; κοδῆαδ
 τρομ, a deep sleep; ῖδ τρομ,
 very grievous; also sad, pensive;
 Wel. *trum.*
 Τρομ, protection.
 Τρομ, blame, rebuke.
 Τρομᾶν, to aggravate, to make
 heavy, to load or burden.
 Τρομᾶν, a great weight.
 Τρομᾶν, a client.
 Τρομᾶνδῆς, a woman client.
 Τρομᾶν, vervein mallow; Lat.
alcea.
 Τρομᾶνδεᾶν, a tribe, or clan of
 vassals.
 Τρομᾶν, a great shower.
 Τρομᾶν, a woman slave.
 Τρομᾶν, important.
 Τρομᾶν, weighty, grave.
 Τρομᾶν, the night-mare.
 Τρομᾶν, to overlay; δὲ τρομ-
 ῆν γῆν, she overlaid it.
 Τρομᾶν, the elder-tree.
 Τρομᾶν, a matron.
 Τρομᾶν, a client.
 Τρομᾶν, or Τρομᾶν, a land or
 territory in Thomond, which was
 a part of the ancient patrimonial
 estate of the O'Briens of Aran,

descended from Τρογῆ-τῆν, the
 third son of Dermot, king of
 Munster an. 1120, and the
 youngest brother of Concubῆν
 O'Byen, surnamed Na Caῖ-
 ῆν and Slapanῆν, king of
 Munster immediately after the
 death of his father Dermot,
 from whose three sons, viz. Con-
 cubῆν, or Conor the First, Τρο-
 ῆαῖ, or Turlogh the Second,
 and Τρογῆ, or Thady, surnamed
 τῆν, i. e. *fair*, descended all
 those of the name O'Brien,
 which were of the posterity of
 Τρογῆ, or Thady, the eldest
 son of the great monarch Brien
 Boiroidhe. The O'Briens of
 Cuanaῖ and Ἀθανῆν, are de-
 scendants of Donogh, a younger
 son of that monarch, and king of
 Ireland after his father. The
 O'Briens of Dub-τῆν-λαῖ, in
 the County of Wexford, were
 descendants of an elder stock
 than those now mentioned, being
 the posterity of Lorcan, king of
 Munster in the ninth century,
 and the grandfather of Brien
 Boiroidhe. The O'Briens of
 Clanῆν and Κογῆμᾶν are
 the eldest descendants of that
 name of all the posterity of the
 monarch Brien Boiroidhe; those
 of the Thomond branch are the
 next, being descendants of Tur-
 logh, second son of Dermot;
 and those of Ἀθανῆν and Τρομῆν
 are the third in rank, being de-
 scended from Dermot's third
 son: they were always sovereign
 lords of the Isles of Ἀθανῆν, in
 the bay of Galway, and of Τρομῆν,
 in the County of Clare, until
 the reign of Queen Elizabeth,
 as appears by an address which
 the mayor and sheriffs of the
 city of Galway wrote in their
 favour to that queen, wherein it

is mentioned that the corporation of that city paid them an annual tribute of a certain number of pipes of wine, in consideration of their protection and expenses in guarding the bay and harbour of Galway against pirates and coast-plunderers. An authentic copy of that address is possessed by John O'Brien of Clontis, in the County of Limerick, Esq., who is now the worthy direct chief of that princely family. We find in the Annals of Innisfallen that Taidhg Gle and his brother Turlogh, ancestor of the Thomond branch, were always at variance with each other, after the death of Conchubhar, their eldest brother, Turlogh took his brother Taig prisoner, an. 1145, kept him in confinement for some time, without regard to the interposition and guarantee of the holy Malachias, Archbishop of Armagh. Taig was afterwards revenged of Turlogh, by joining Dermot Mac Carty, king of South Munster, and Turlogh O'Connor, king of Connaught, against him, consequent to which junction, Turlogh was dethroned, and banished to Ulster, and Taig made king of North Munster an. 1162, but he was afterwards dispossessed by Turlogh.

Τρομπήρη, a trumpeter.

Τρομπύρια and τρομπύριε, a tribe of vassals.

† Τροπέρη, a trooper.

Τρογδαμάη, serious.

Τρογδάν, a pace, a foot.

— Τρογζα, a fast, or fasting. This pure Celtic word perfectly corresponds with θρησκεια in the Greek compound word εθελοθρησκεια, Lat. *voluntaria jejunia*, and rendered in the vulgate

superstitio, from the original Greek, chap. 2. v. 23. of St. Paul to the Colossians, where he alludes to the superstitious judaical fasts, observed without public authority, and according to the dictates of each man's will. Such were the fasts they observed on account of bad dreams, &c. — *Vid. Buatorf. Synagogæ Judaicæ, caput. 13, circa finem.* But it may be added, that the Irish word τρογζα (or τρογζα τρογζεαναε) perfectly corresponds with the above Greek word εθελοθρησκεια, not only in the second part of the compound, but even in the first, since the Irish word τρογζ means the will, Gr. *θελημα*, Lat. *voluntas*, just as the Greek εθελω signifies to will; Lat. *volo*.

Τρογτα, a crack.

Τρογταμάλαε, seriousness.

Τροεαητε, wasted, consumed.

Τροελαγζε, the same.

Τρυααάντα, compassionate.

Τρυαδ, lean, piteous.

Τρυαδυρ, leanness.

Τρυαζ, pity.

Τρυαζάν, a wretch, or miserable creature; Wel. *tryan*, lean.

Τρυαζάντα, lamentable.

Τρυάηζε, pity, favour; δο η̄δο τρυάηζε, they favour; also woe, misery; ᾱ τρυάηζε, alas! woe is me!

Τρυάηζμε̄η, compassion, pity; also misery; μο̄ τρυάηζμε̄η, my calamity.

Τρυαη, a sheath or scabbard; ᾱ τρυαη, out of its sheath.

Τρυαηλλ, a body, or carcase.

Τρυαηλλεαε, a sheath, or scabbard.

Τρυαηλλεαζαδ, profanation, a polluting or corrupting.

Τρυαηλλζεαετ, corruption.

Tuad-mūmajn, North Munster, or

Tuajm, a moat, a hillock, or rising ground; hence **tuama** and **tu-
ma**, a tomb or grave. This Cel-
tic monosyllable **tuam** is the
root and original upon which the

Latin word *tumulus* hath been formed; and the Latin word *cumulas*, a heap, is but a corrupt writing of *tumulus*, by changing the initial *t* into *c*. Both these words are synonymous to *mons* or *monticulus*, as appears by comparing with each other.—*Justin. lib. 43. c. 1. Pausan. in Arcad. c. 43. and Dionys. Hallicar. Antiq. Rom. l. c.* But to return to the words *tuajm* and *tuama*, or *tuma*, which literally and properly signify a moat, hillock, or heap, and consequently or derivatively a tomb and grave: it is to be remarked, in justification of this derivative meaning of these words, that the graves of all persons of good note in ancient times were formed of coped heaps of earth in the shape of moats or hillocks; and the graves of great malefactors and persons put to an ignominious death consisted not of earth, but of heaps of loose stones raised in a coping shape to a great height, as appears from Josh. 7. 26. and 8. 29. and 2 Sam. 18. 17.

Tuajnm, an opinion, guess, or conjecture.

Tuajnm, *fa tđajnm*, as it were, towards; *fa tuajnm na řlějbe*, towards the mountain; *fa tuajnm do řlájnte*, towards your health, or I drink your health.

Tuajnmjm, to conjecture or guess.

Tuajnyř, an account, or detail of; *tuajnyř an čata*, a detail of the battle.

Tuajnjn, a mallet, or beetle.

Tuajřearť, the north quarter; *nyř an tuajřearť*, unto the north.—*Is. 43. 6.*

Tuajť and *tuajťe*, northern.

Tuajť, a tract, or territory.

Tuajťeáč, from *tuatť*, a country-

man.

Tuajťean, the north.

Tualajnz, patience.

Tualajnzjm, to endure, to bear patiently.

Tualanz, able or capable; *nyř tualang mjře*, I am capable.

Tualťačđ, possibility; *vid. tuajlm*.

Tuama, a tomb or grave.

Tuam-dá-žualann, Tuan, in the County of Galway, the seat of the Archbishop of Connaught.

Tuam-žřějne, a hill in the County of Limerick, now called *Cnoc-žřějne*; *cnoc* is synonymous to *tuam*, both signifying a hill; *Lat. tumulus, mons.*

Tuamann, fierce, morose; *ťapť tuamann*, a fierce bull.

Tuapoll, a whirlpool.

Tuaj, an omen, presage, or fore-runner; hence the Irish proverb, *májta řřjm tuaj řlannda*, a dry March forebodes a seasonable growth of all sorts of plants.

Tuajna, satisfaction.

Tuajnajm, to bode, or portend.

Tuajncajm, to knock, or smite.

Tuajřačđ, was taken.

Tuajřnac čata, the chief commander, or general of an army.

Tuajnyřčájl, a report, or character; *đřoc-tuajnyřčájl*, a bad reputation.

Tuajnyřdal, hire, wages; *řerějřeáč tuajnyřdal*, a hired servant; *řearj tuajnyřdal*, *Lat. mercenarius.*

Tuajř, above, before; *vid. řuajř*.

Tuajřearť, northern, northward.

Tuajřařačđ, a releasing, or dissolving.

Tuata, and plur. *tuatajđe*, a layman, an illiterate person.

Tuať, the north; *vid. deajř*.

Tuať, a lordship.

Tuať, a country, or district; gen. *tuajťe* and *tuata*.

Tuata and *tuajťeáč*, rustic; also

the people in general; *tuata*
Eireann, the people of Ireland.
Tuata dé Oanann, the name of
the fourth colony of Ireland.
Tuata-ffodga, the name of some
British gentry that used poison-
ed darts or arrows in Ireland in
the time of Herimon, *K. ad*
A. M. 2737.
Tuata-ffodbuide, a district of the
Queen's County, anciently pos-
sessed by the Macaboys.
Tuatac, a lord, or sovereign.
Tuatacd, a lordship, or seignior.
Tuatal, the left hand; also awk-
ward, or ungainly; *ar tuatal*,
the wrong way, or awkwardly.
Tuatal, the proper name of a man,
common among the Irish Scots;
it is the same as *Totilla* among
the Goths. Many other Gothic
names are observable among the
Scots.
Tuataillac, awkward.
Tuataillan, an awkward, ungainly
person.
Tuatamaisl, rude, rustic.
Tuatacujrd, sorcery, augury.
Tubajrt and *tubujrt*, misfortune,
mischief; *ma beanann tubujrt*
do, if mischief befall him.
Tubajrteac, unlucky, unfortunate.
Tuba, a show, or appearance.
Tuc and *tecc*, a bone.
Tuca, a tuck, or rapier.
Tuccajd, a cause, or reason.
Tucairajm, to rub.
Tucra, meat.
Tuct, a form, or shape.
Tuct, time, the same as *tiat*;
tuct, i. e. *an tiat*, when, or as
soon as.
Tuctajgjm, to chioose.
Tudamlac, carriage, behaviour.
Tudcadajr, they came; *tudcajd*
re, he will come.
Tudcam and *tudcajdjm*, to come,
to arrive.
Tug, gave, brought; *tugad an*

talam feur, let the earth bring
forth grass; *tugajdr na hujr-*
geada, let the waters produce;
tugadajr uata, they brought
forth; *do tug an Tjarna ar*
zac uile crann far, the Lord
caused every tree to grow.
Tuza, rather *tujze*, straw.
Tuznajm, to apply, to adjoin.
Tujde, or *tajdeac*, pleasant, de-
lightful.
Tujdme, a confederacy, or conjunc-
tion.
Tujdmeac, a yoke-fellow.
Tujdmjm, to join, to yoke.
Tujze, straw; *nj tabajrtaoj feay-*
da tujze don pobal; *eijnjdjyr*
azur eijnjnjdjyr tujze dojb
fejrn, ye shall give the people no
more straw, let them go and ga-
ther straw for themselves, *Erod.*
5. 7.
Tujzm, to perceive or discern, to
understand; *do tujz re*, he
knew; *do tujz an pobal uile*,
all the people understood.
Tujzre and *tujzryn*, the under-
standing; also skill, knowledge;
njl tujzre azam ann, I have no
skill in it; *tujzryn ole azur*
maiteara, discerning good and
evil.
Tujzreac and *tujzreanac*, skil-
ful, intelligent.
Tujle and *tujle*, a flood, or inun-
dation; plur. *tujltdj*; *do cua-*
dajr do tonna azur do tujle
tojam, thy waves and floods are
gone over me.—*Ps. 42. 7.*
Tujl, sleep, rest.
Tujlz, a hill, or hillock.
Tujljgjm, to overflow.
Tujljm, to sleep; *tujlreadar mo*
deajra fan, my eyes slumbered:
this word is oftener written
tujljm; *con tujl cadlad ejme-*
ada, *dormiebat somnum captiva*
matris; *con tujl cac*, *dormie-*
bant omnes.

Tujlle and *tujlleađ*, a remnant, something to the good; *tujle*, *idem*; *tujlle*, more, an addition to.

Tujlleam, wages, hire; *do črujn-njž rj jad do tujlleam mējn-dryže*, she gathered them with the hire of an harlot.—*Mic.* 1. 7.

Tujllm, to augment or increase, to enlarge.

Tujllm, to deserve, to earn; *do tujll rē a tūanaɾdal řá do*, he earned his wages doubly; *do řējri maɾi do tujll a láma*, as his hands deserved; *do tujll tū báy*, thou hast deserved death.

Tujlljn, desert, merit; *do řējri a ttujlljne*, according to their desert.

Tujllrjm, to sleep; *do tujlyeadaɾ uje řeađ na hojđce*, they slept the entire night.

Tujllce, earned, deserved.

Tujlɛjne, an old name of *Ločma* in Lower Ormond.

Tujnže, an oath.

Tujnjde, *cloča tujnjde*, immovable rocks.

Tujnneam, death; *řáɾi đtujnneam*, after death.

Tujnnjde, a den; *tujnnead bjo-tamnac*, a den of thieves; *ag dul a muža a břárujžjb*, *agur a řlējbtjb*, *agur a đtujnjžtjb*, *agur a nuamujb talman*, wandering in wildernesses and mountains, and dens, and caves of the earth.—*Heb.* 11. 38.

Tujnnjde, possession.

+ *Tujn*, plur. of *toɾi*, towers, bulwarks.

Tujn, a lord, a sovereign, or general.

Tujnbeac or *tujnmeac*, bashful, shamefaced; hence *đonžur tujnbeac* was so called; *vid. K. ad A. M.* 3813.

Tujnčmjžjm, to make sorry, to

grieve or trouble.

Tujnčnejc, a reward.

Tujnean, a troop, or multitude.

Tujneann, wheat.

Tujneann, a sparkle of fire, like that of iron from an anvil, or as lightning; ex. *řcejnnyđ tujneann aɾi žač leač*, sparkles flash on every side.

Tujneorž and *tujnjoɾž*, a saw; *řá tujnjoɾžajb*, under saws.

Tujnyđ, a request.

Tujnyđ, an elegy.

Tujnyđ, a pillar, or supporter of a house or church; *tuz Samron a žuajlle řnřj an ttujnyđ řo baoy řon tteac*, Samson laid his shoulders against the pillars that supported the house.—*L. B.*

Tujnyžjn, a tongue.

Tujnyžjn, a prince; also a judge.

Tujnyžjn, a pillar, or supporter.

Tujnynn, the genit. of *tujnean*, wheat; a *mejlc tujnynn*, grinding wheat.

Tujnyɾe tajde, conviction of theft.

Tujnln, a descent.

Tujnlnjm or *tujnlnžjm*, to alight or descend; *do tujnlnž rē*, he alighted.

Tujnmeac, modest, bashful.

Tujnmeacđ, modesty, shamefacedness.

Tujnyɾe and *tujnyɾj*, weariness, sadness; *lējžřjđ mē mo tujnyɾe đjom*, I will leave off my heaviness.

Tujnyɾeac and *tujnyɾeamaɾl*, weary.

Tujnyɾjžjm, to weary; *đeazla go ttujnyɾeđčujnn jad*, lest I weary them.

Tujnčeacđa, a rehearsal, or relation.

Tujnɾe, time; also quantity, consideration.

Tujɾ, a nobleman, a gentleman.

Tujɾ, a jewel; *đɾi-tujɾe*, precious jewels.

Tūyr, from *tūr*, a beginning, head, or origin.

Tūyr, incense, frankincense.

*Tūyr*beanad, a front.

*Tūyr*deac, genit. *tūyr*dyġ, a parent.

*Tūyr*dyn, creation; *tūyr*dyn na cnuinne, the creation of the world; also a beginning of any thing; *vid.* *tūyr*dyn.

Tūyreac and *taoyreac*, a commander, or officer; *taoyreac* rluaġ, the general of an army; from *tūr* or *tūyr*; hence the family of Macantoish in Scotland, i. e. Mac an *tūyreac*ce, the son of the general, or head of an army; Lat. *dux. ducis*.

Tūyrean, a censor.

*Tūyr*ll, trespass.

*Tūyr*le, the hinge of a door or gate; do cūi dā *tūyr*lyġġb ē, he threw it off the hinges.

*Tūyr*lead and *tūyr*lyġe, a stumbling; ceap *tūyr*lyġe, a stumbling block; hence *ba*riac*tūyr*le, a headlong stumble; also a faltering in any affair; from *ba*ri, the head, and *tūyr*le, a stumble; so that *ba*ri*tūyr*le signifies to fall headlong, to stumble.

*Tūyr*lyġjm, to stumble; nġ b*ra*ġġb do cōy *tūyr*lead, thy foot shall not stumble; do *tūyr*lyġeada*ri*, they stumbled.

*Tūyr*lyġte, stumbled, fallen, or tumbled down.

*Tūyr*mead and *tūyr*meaġad, delivery, travelling, or bringing forth young; laēte a *tūyr*mġd, *dies pariendi*; bean *tūyr*mġd, a midwife; ne m*n*āy*b* *tūyr*mġde, unto the midwives.

*Tūyr*mġdm, to bear or bring forth.

*Tūyr*mġteō*ri*, a parent; dā d*tūyr*-mġteō*ru*y*b*, to their parents.

*Tūyr*tjun, a groat.

*Tūyr*teamac, frail, ruinous, ready to fall.

*Tūy*t, a side.

*Tūy*tjm, to fall; do *tūy*teada*ri* jonnta *ran*, they fell into them.

*Tūy*tjm, a fall; do *rua*ji rē *tūy*-tjm, he got a fall; *tūy*tjm na laoc, the fall of the heroes.

Tul, the face or countenance, the front or forehead; iō b*ri*yead a cenāma, a *rū*le a*ru*y *tul* a nēadan; hence also *tula* na naom, the relics of the saints; also *tula* an teampul, the place where the bones and skulls are heaped up.

Tul, a beginning, or entrance.

Tul, more.

Tul, quick, soon.

Tul, a manner, or fashion.

Tul, naked.

Tula, a hill or hillock; Heb. *h*n, the same.

Tulla, a green or common.

Tulac-ōġ, in Ulster, the estate of the O'Hogans and the O'Gormleighs.

Tul-b*re*jeneac, spotted, freckled.

Tulca, bands.

*Tulca*c and *dulcāna*c, hilly, full of hills.

Tulcān, diminut. of *tulac*, a hillock; sometimes written *tulġān*.

*Tulcōm*riac, an assembly or congregation; iō *tū*z a ġjolla eōlay *Shamron* zo teac *tulcōm*riac na *ġhly*r*tj*neac, his leader conducted Sampson to the assembly house of the Philistines.

—*L. B.*

*Tulcromac*d and *tul-claona*c, a declivity.

Tulġān, the same as *tulcān*.

*Tulġana*c, hilly, uneven.

*Tulġa*rijm, to provoke.

Tulġlan, a handsome hillock.

*Tulġlū*ra*c*t, promotion.

Tull-bally*ġ*ada, spots, freckles.

*Tullō*ġ, the fish called pollock.

*Tul*ra*da*riac*d*, foresight, providence.

Tulycán, a loosening.

Tulytaonaçð, a declivity.

Tultaiað, by mere chance, accidentally.

Tum, a bush; *tumðuyj*, a bramble bush; *tum çlejteac*, a tuft of feathers; *çay tum*, a curled lock.

+ *Tuma*, a tomb or sepulchre.

Tumað, a dipping.

Tumajm, to dip; *ðo tum yē a mēu*, he dipped his finger; *ðo tumadau an cōta annya bfuyl*, they dipped the coat in the blood.

Tumča, dipped.

Tumčajne, a dipper, or diver.

Turi, dry, bare, alone; *bjað turi*, dry food, i. e. without drink.

Turi, a request, or petition.

Turi, a research.

+ *Tūri*, a tower; Lat. *turris*, Gr. *τῦρῖς*.

Turi, heaviness, weariness.

+ *Turi*, a journey, or tour; Gall. *tour*.

Tura, much, plenty, abundance; *tura nāmāð*, a great deal of enemies.

Turay and *turuy*, a journey or expedition; *ðo tjonnyzajn a tury*, he began his journey; *turuy* is also the state of a person or thing; *çrēð ē a tury*, what is he doing, or upon; *turay ceannūjze*, traffic.

Turayzari, sea-ore, or sea-rack; Lat. *alga*.

+ *Turbjz*, a turbot, *rhombus*.

Turbajð, or *urbað*, mischance, misfortune.

Turcari, riches.

Turcōmrac, an assembly, or congregation.

Turzabajl zmejne, the course of the sun from its rising to its setting; though it is sometimes used to signify sunrise, and oftentimes to imply the setting of the sun; from *turi*, a tour,

and *zabajl*, to take; Gall. *tour*, i. e. the artificial day.

Turzajb, he took up.

Turzabala, iniquity.

Turzablaç, guilty.

Turznajm, to collect or gather.

Tūrlaç jnbjri moji, the old name of Arklow.

Tūrlaç, is any ground covered with water in winter, and dry in summer.

Turina, a furnace.

Turina, a spinning-wheel.

Turinajde, a minister.

Tūrinajm, to humble; also to descend: it is sometimes written *tojrinjm*; *ðo tojrineað ceanaç clann Cujnn*, the power of the Conations was reduced or humbled; *tūrinam na ndjomayac no ðleac*, it is just to humble the proud; also to descend, or come down, as from a high to a low place; *mar tūrin an çloç don tyljað*, as the stone descends from the mountain: in this latter sense it is vulgarly corrupted into *tūrljon*, as *tūrljn ðōt çapal*, unlight or descend off thy horse.

Tūrinam, a descent.

Tūrinam, rest, quiet; *nj tējd tūrinam*, he is never at rest.

Turinōji, a turner.

Turycolbað, frequent skirmishes or engagements.

Turtrina, a district of Orgialla, formerly possessed by the O'Flins, the O'Donnellans, and the O'Heircks.

Turtujri, a turtle; Lat. *turtur*.

Turuy, a journey; *vid. turay*.

Turuyan, a traveller.

Tur, a beginning, a foundation; *ari tūy*, in the beginning; also first; genit. *tūy*; *ari tūy*, or *ari dūy*, in the first place; hence *turycac*, corruptly written *taojycac*, a leader, or duke; Lat.

dux, ducis, quasi dus, dusis, the *x* and the *s* being of the same sound in the Celtic as it is in French.

— *Τυρα*, thou, even thou, thou also; *εαδμυγα αζυρ τυρα*, between me and thee.

Τυρεαριναδ, fiction.

Τυρδην, the beginning; ex. *ο τυρδην* *ακυρ ο τρεαριγαν na δηληνδε*, from the beginning and overflowing of the waters of the deluge.—*L. B.*

Τυρξα, rather; also the former; *νηδ ευρ τυρξα*, sooner, or rather than.

Τυρξα, incense.

Τυρλωζ, a leap or jump; vulgarly

τηρλωζ.

Τυρλωζαε, desultory, skipping, jumping; *ρυαμ τορμαν na ροταδ αζυρ τορμαζαδ na neac αζυρ na ccaριbad τυρλωζαε*, the noise of the rattling wheels, and of the prancing horses, and of the jumping chariots.—*Nah.* 3. 2.

Τυρλωζαμ, to skip or jump; *αζ τυρλωζα αμ na ενοcυε*, skipping upon the hills.

Τυρμωδ, a bond-slave.

Τυροριναε, a parricide.

Τυταε, filthy, dirty; also ungainly, awkward.

Τυταγζιλ, dirt, filth; awkwardness.

REMARKS ON THE LETTER υ.

υ is now the seventeenth and last letter of the Irish alphabet, which originally consisted but of sixteen letters.—*Vid. Remarks on the letter ρ.* Our grammarians call this vowel by the name of υ, which, according to Flaherty, signifies *heath*, vulgarly called *ρυαοε*, Lat. *erica*. But should it not rather signify that noble ornament of the forest, the yew-tree, which in Irish is called *υμ*, otherwise written *υδυμ* and *υδβμ*. υ is one of the three broad or grave vowels, and was used indifferently instead of *a* or *o*, not only in the Irish language, but likewise in the Greek and Latin. Cassiodorus observes that the old Latins made no difference between *u* and *o* in their manner of writing or pronouncing: *volt* being frequently used for *vult*, *colpa* for *culpa*, *praestu* for *praesto*, *publicum* for *publicum*, and *hoc* for *huc*, as in Virgil's *Aeneid*, "*hoc tunc ignipotens caelo descendit ab alto.*" And for the Greek *νυξ* the Latins wrote *nox*; for Gr. *μυλη*, Lat. *mola*; also *a* for *u*, as Gr. *κυλιξ*, Lat. *calix*; Gr. *μυδαω*, Lat. *madeo*; likewise *u* for *a*, as for the Greek *Ηεκαβη* the Latins wrote *Hecuba*; Gr. *καλαμος*, Lat. *culmus*; and in the Latin we find the *a* in the word *calco* changed into *u* in its compound *conculco*. The Irish alphabet has no *r* consonant, to which an aspirated *b* or *β* is equivalent in power and pronunciation; as likewise in the Gr. a single *β*, or *beta*, serves for *v*; thus for the Hebrew word *גוי*, the Greeks write *Δαβιδ*, as the Irish do *Δαβι*.—*Vid. Remarks on the letters β and ρ.* υ is the initial, or leading vowel, of the three upthongs, *υι*, *υα*, and *υαι*, called *na τημ hυιλλεana*, from *υιλλεan*, the honey-suckle tree; Lat. *caprifolium*. Scioppius and Carisius have remarked that a syllable may be formed

either by one vowel or by two or three, as in the word *aquae*, &c.; but Quintilian will not allow that three vowels can be united in one syllable, and Terencian joins him in the same opinion: *syllabam*, says he, *non invenimus ex tribus*. But a syllable of three vowels is very common, as well as easy and natural in the Irish language. The Hebrews have the diphthong *ui*, as in the word *יִלְיָא*, Lat. *revelatum*, &c.; as also a whole word consisting only of two vowels, as the Hebrew *יָא*, which signifies an island, region, or country.—*Vid. Opitius's and Buxtorf's Heb. Lexicons*. I would be curious to know how the ingenious Monsieur Bergier, who allows no radicals but consonants, would make out the radical formation of this Heb. word *יָא*, or of the Greek words *ἰον*, the genitive, and *ἰεα*, the accusative of *ἰος*, *filius*; and of many other words of a like frame in other languages, especially in the Irish, wherein words consisting of vowels alone are very frequent. Nor is M. Bergier's own language destitute of words of such a frame: the word *eau*, water, is an obvious proof of it, amongst many others. I should rather join in opinion with the learned and judicious author of the treatise on the Mechanical Formation of Languages, who reckons the vowels amongst the radical elements of all words. Their being commutable with each other should not deprive them of that privilege, no more than the consonants; many of which are equally interchangeable, and promiscuously used. Before we have done with the vowels it is fit to remark, that words beginning with a vowel, being of the masculine gender and of the nominative case singular, must admit of the letter *τ* as a prefix, when preceded by the Irish particle *an*, as *an tanam*, *an tuabair*, &c.

Ua, from; Lat. *de*, *ab*; ex. as,
*ua*jm, i. e. *ua* me, from me;
*ua*jt, i. e. *ua* tu, from you;
*ua*jð, i. e. *ua* rjð, or *ua* jð, from
 ye; hence

Ua, signifies any male descendants, whether son or grandson, or in any other degree or descent from a certain ancestor or stock; thus *ua* b_hja_hn, signifies the son or any other descendant of Brian; *ua* Nējl, the son, or of the posterity of Nial, &c. In latter ages this word *ua* has been changed into *O*, as *O* b_hja_hn, Engl. O'Brien, O'Neil, &c. In this manner it is used as a prefix to family names, and serves to distinguish families from each other by subjoining

the name of the ancestor which is regarded as the stock. Other Irish families are distinguished by the word *mac*, which strictly signifies a son, subjoining in like manner the name of the stock, as *Mac Cártaigh*, Engl. Mac Carty, *Mac Dónnaigh*, Engl. Mac Donel, &c.; and in this manner the word *mac* signifies a descendant, or posterity, as well as *ua* or *O*. *Ua* sometimes signifies an heir of one's own issue or posterity, as in the expression *ðjmjð rē zan ua zan ártjūžad*, he died without heir or habitation. This word *ua*, signifying a son, is of the same root with the Greek *ἰευσ*, which makes *ἰους* in the genitive, and *ἰεα* in

the accusative; Lat. *filius*. The names of some Irish families of note, beginning with O or Mac, which have not as yet been mentioned in this Dictionary, shall be set down at the end of this letter, with an account of their respective stocks and ancient properties.

Uaḃan, fear, dread, horror; lá an uḃajḃ, the day of horror, or the dreadful day (of judgment.) In its inflections it forms uḃajḃ and uḃaḃna. It is sometimes written oban, and sometimes improperly written uaman and oman, for the Greek φοβον, which is evidently of the same root, is written with b, and not m; Wel. *ovan*, Arm. and Cor. *oun*, Cantabr. *owna*.

Uaḃar, pride, pomp, vain-glory; Lat. *superbia*.

Uaḃarac, or uajḃneac, proud, haughty, arrogant.

Uacḃ, a will or testament; fāḃ-bajm le huacḃ, I leave by my last will and testament; also I protest. Written sometimes uḃacḃ.

Uacḃar, the top, summit, or upper part of any thing; uacḃar na nujḃzeada, the face of the waters; lám láḃḃḃḃ an uacḃar, Gall. *vigueur de dessus*, the motto of the O'Briens; lám a nuacḃar, the upper hand in wrestling or fighting; ḃ uacḃar go hḃocḃar, from top to bottom.

Uacḃar, cream.

Uacḃar tḃḃe, the upper part of Ormond.

Uacḃarac, uppermost, highest; báḃ na cḃaḃḃe uacḃaruḃḃe, the top of the uppermost bough.

Uacḃarac, a president, or governor.

Uacḃarac, presidency, supreme

macy, sovereignty.

Uaḃa, or uajḃ, from him; cḃuḃe aḃur uaḃa, to and from him, to and again.

Uaḃḃacḃ, terror, horror.

Uaḃḃarac, terrible.

Uaḃ, a grave; ar a huajḃ, upon her grave; cḃum na huajḃe, to the grave.

Uaḃḃa, a choice, election, or option.

Uajḃ, from you, i. e. ua, or ḃ ḃḃ or ḃḃḃ; ḃur an ccuḃḃ ar ḃḃa uajḃ don talam, unto the uttermost part of the earth; tḃḃḃḃ uajḃ, come ye forth.

Uajḃneac, proud, vain-glorious.

Uajḃ and uadajan, from him.

Uajḃ and uam, a den or cave.

Uajḃneḃḃ, full of arbitrary sway.

Uajḃneac, lonesome, solitary, alone.

Uajḃnear, lonesomeness, solitariness; luḃḃḃ a nuajḃḃḃ, they lurk privily.

Uajl, a wailing or lamentation; Lat. *ululatio*.

Uajl, a howling or cry; uajl con, the howling of a dog or dogs.

Uajle, vanity, pride, vain-glory; uajll ḃḃ ḃḃomay an tḃraoḃajl, the pride and vanity of the world; tḃḃe a nuajlle, through their pride.

Uajll, famous, illustrious, renowned.

Uajllead, a roaring or howling.

Uajllḃearḃac, howling; a ḃḃarac uajḃḃḃ uajllḃearḃajḃ, in the solitary howling wilderness.

Uajllḃḃḃ, to roar or howl; do uajll mē, I have roared; uajllḃḃ, *idem*; Lat. *ululo*, and Gr. ολολυζω.

Uajllḃjanac, ambitious.

Uajlḃearḃ, or ualḃarḃ, the howling of a wolf, dog, &c.

Uajm, or fḃajm, a sound, or report.

Uajm, notes on the harp; also concordance in verse.

Uajm, from me, i. e. ua, or o me.

Uajm, a den or cave.

Uajmneac, dreadful, horrid, terrible; *potius uabanac, vid. uaban.*

Uajmnjgjm, to terrify; also to be afraid; *na huajbnjgjeap rjb rompa gud, be not ye afraid of them.*

Uajn, a time or turn; also an opportunity; also respite; aj uajn, at leisure, or free from business; uajn mujlhn, the turn of grinding in the mill.

Uajn, the loan of a thing.

Uajneacb, vacation.

Uajnn and uajne, from us, i. e. ua, or o jne, or rjne; jnnjr dojb uajnn, tell them from us.

Uajr, in old Irish manuscripts is often written for ojr, which is always used when a reason is assigning for something lately affirmed, and answers sometimes to the Latin *enim, enimvero*, sometimes to *quia, or quoniam*; and to the English *for, because that*; uajr njl a n'Albajn fear jr fearn jnar e, for in Scotland there is not to be found a better man than him.

Uajr, an hour; also once, on a time; Lat. *hora*, Gr. *opa*, Wel. *aur*; an da uajrye, these two times; a nuajr, when; an uajr rjn, then, immediately; aj uajrb, sometimes; mdran duajrb, often, many a time.

Uajrjodaac, otherwise fearjodaac, subject to cold distempers, chilly; hence aod uajrjodaac was so called; *vid. K. A. D. 593.*

Uajr, noble, well-descended; Colla uajr, Colla the noble, an Irish prince; uajr-jngean, a noble daughter.

Uajrle and uajrlyb, the nobility

or gentry; uajrle Ejean, the nobility of Ireland.

Uajrle and uajrleaet, nobility, generosity.

Uajrljgjm, to nobilitate, or make noble.

Uajrljugaab, a making noble.

Uajr, from thee, i. e. ua, or o tu; abajr uajr, speak out, say on.

Uajrcrje, horror.

Uajrj, or uajre, from her, or it, of her, i. e. ua, or o j; a rjb fearar uajre fear, that which grows spontaneously.

Uajrne, *menstrua muliebria*; do cuajd Racl a rjonad jnelejte amajl robejt fear huajrne, agur an lajm dja rona taob, *Rachel in locum secessit occultum, et quasi menstrua pateretur, sedit super idolum patris sui.* — L. B.

Uajrne, green; also greenness.

Uajrne, a pillar, or post.

Uajrne, union; a poetical term, the same with comarjugaab, or correspondence, but with this difference, that the former is used always in that sort of verse called rnanjgeaet mdr, and in that called carbajrne.

Uajrne, the country now called Owny in the Counties of Limerick and Tipperary, the ancient patrimony of the O'Dinnahanes, and afterwards of the O'Ryanes.

Uajrnjgjm, to prop or support.

Ualac, a burden, a charge; dead-tromad na nualac trom, to make light their heavy burden; do cujr re dualac ajrye, he charged or obliged her.

Ualajgjm, to load or burthen.

Uallac, *pro eolac*, expert, skilful; ar e nob ualca, he was the most expert.

Uallac, vain, silly, vain-glorious, ostentatious; also lewd; dujne uallac ead-trom, a vain, conceited coxcomb.

Uallačán, a coxcomb.

Uallačar, silliness, vanity, conceit; also lewdness.—*Ezek.* 16. 43.

Ualmajžjm, to howl or roar.

Ualmupnac, an outcry.

Uámearajm, to encompass or surround.

Uam, a cave, a den, or oven; an uajm ejnead, in a fiery furnace; uam talman, a subterraneous cavern, a souterrain.

X Uán, *rectius* uažn, or uažan, Lat. *agnus*, a lamb; uán cářza, the Passover, or the Paschal Lamb; plur. uánajb; Gr. accusat. *wov*, Lat. *ovem*.

Uán, froth, foam; uán tujnne, the froth or foam of the sea.

Uanač-mullač, the herb called the devil's bit; Lat. *succisa*.

Uanač, temporary, of a short duration; nj bu uanač jm řearic n'Oē, she was constant in the love of God.

Uar, upon, more than, upwards, or above; Lat. *super*.

— Uayal, noble, well-descended; also a gentleman; also Sir; a uayajl jonmujn, beloved Sir; pl. uajyle, gentry; also the nobility.

Uač, fear or dread.

Uač, the earth, or mould.

Uač, a hawthorn or whitethorn; hence, according to the book of Lecan, it gives name to the letter h.

Uač, a small number; taojřeac aj uata řocuđe, an officer of a small number of troops.

Uač and uačman, terrible.

Uač, solitary, lonesome, or alone; ařur ē an uač ařur an aonaj, and he was left solitary and alone.

Uača. single; an ujbjn uača, the singular number; also solitary, lonesome.

Uačad, a little, a small quantity, a few; aj uačad būjđne, having

but few attendants; do řajmead řjž řo řlěřjnneac dē, ařur ē ajn uačad a taojřeac, he was solemnly declared king; although he had been attended but by a few of his chieftains. Čajčnejm Thořjd.

Uačamajl, single, solitary.

Uačbár, astonishment; surprise, wonder.

Uačbárac, shocking, dreadful, terrible.

Uáččomřáđ, soliloquy.

Uš, the point of a thing; uš clōjđjm, the point of a sword.

Ušal, an apple; man ūšal a řul, as the apple of his eye.

Učajne, a cottener or napper of frize or ratteen. The translator of the Bible interprets it a fuller; a řljže mōjn macajne an ūčajne, in the highway of the Fuller's field.—*Is.* 7. 3.

Učřajm, to abolish, or extinguish; řō učřaj ollřájd, that will abolish pride and haughtiness.

Uč, ah, alas! uč! aj an Ōřaoj, alas! says the Druid.

Učđ, the breast, the bosom; ad učđ, in thy bosom; tuž učđ ajn, he faced him, he assaulted; tuž učđ aj an lojnž, he attacked the ship; ař učđ, in the name, or for the sake of; ař učđ Ōē, for God's sake; *rectius* učt, Lat. *pectus*; *præfigendo litteram (p)* et substituendo (*e*) loco (*u*).

Učđ-čadač and učđ-čjđe, a breast-plate.

Učtač, a stomacher, or breast-plate, *Is.* 3. 24; učtač ejč, the breast-plate of a saddle; also delivery in speech.

Uđ, that there; an taoš ūđ, that side.

Uđbjann, a joint.

Uđmađ, an enclosure.

Uđmađ, a withe used for shutting a wicket or door of a cow-house.

Udmall, quick, active, stirring; ná bĵ fōr udmajlle, do not be going.

Uga, choice, election.

Ugāð, birth.

+ Ug, an egg.—*Luke*, 11. 12.

Ugajm, plur. ūgamað, horse-harness, or traces; a nūžajm an čamujl, in the camel's furniture.

Ugamaajm, to accoutre, to harness; dūžmuĵ rē, he saddled; ūgamuĵž na heĵč, harness ye the horses.

Ugamačta, liarnessed, equipped, or accoutred.

Ugðujðeacān, for obðujðeacān, the yolk of an egg.

+ Ugðar, an author.

Ugðarāy and ūgðarðay; authority; Lat. *authoritas*.

Ugðarāyac, authentic; also powerful.

Ugðarāyajm, to authorize or empower, to autlienticate.

Ugĵna, a fight, a conflict, or skirmish.

+ Ugĵn, a number; ugĵn čorĵn, the odd number. This word should rather be written umĵn, or nujmĵn, as it has a plain affinity with the Latin *numerus*.

Uĵne, a small pitcher, or can.

Uĵne, or ĵne, drinking.

Uĵð, care, heed.

Uĵðe, a journey; uĵðe ēun lá ðeaz, eleven days' journey.

Uĵð-žjolla, a running footman.

Uĵðeac, musical, harmonious.

Uĵðĵðeac, harmony, melody.

Uĵge, a jewel, pearl, or precious stone.

Uĵge, a web; Lat. *tela*.

Uĵge, or oĵge, carded wool for clothes to be spun into thread; hence it signifies the drawing out of a poem; also a poem itself.

Uĵge, knowledge, skill, ingenuity, or understanding; žan uĵge, žan

ĵntleac, without knowledge or understanding.

Uĵĵnĵge, a fleet or navy; ārð tā-oyreac uĵĵnĵge, an admiral.

Uĵl, a contracted writing of ūĵðl, a Jew; na hūl, of the Jews: it is only a variation of ūĵð; Lat. *Judæus*.

Uĵlc, the plur. of olc, evils, mischiefs.

Uĵle, all; uĵle čōmāc, omni-potent.

Uĵle and uĵlean, an elbow; also a nook or corner; Cor. *illin*, and Wel. *elin*, Gr. *ωλενη*, and Lat. *ulna*.

Uĵleac, universality, generality.

Uĵlečūmāc, almighty.

Uĵljð, all; žo hujljðe, universally; all together.

Uĵlle and oĵlle, greater.

Uĵlleann, an elbow; *vid.* uĵle.

Uĵlleann, the honeysuckle; hence it is the name of the diphthong uĵ.—*Vid.* *O'Flaherty*.

Uĵlleannač, cornered, or having angles; ceacar-uĵlleannač, four-square, or quadrangular.

Uĵm, the earth; Lat. *humus*; *vid.* um.

Uĵm and ūmā, brass or copper.

Uĵmceallac and ūmceallōž, any close private place.

Uĵmčrĵč, an earthquake.

Uĵme, about him, upon him; do čujr rē uĵme a ēuðac, he has put on his clothes, he is dressed; uĵme, and uĵme ĵĵn, therefore.

Uĵmedĵm, to encompass, to embrace.

Uĵmčalĵarčajm, *rectius* uĵmčalanajm, to pace or amble.

Uĵmĵn, a number; uĵmĵn oĵn, the golden number.

Uĵmleac and uĵmleacān, the navel.

Uĵmleacčta, of the fashion of a navel.

Uĵmmēĵrĵž, rust.

Uĵmpe, on her; nĵ čujrĵrĵð ĵĵ uĵmpe a hēaðac, she will not

put on her clothes.

Ujnpłjocđajm, to embrace.

Ujnpēamān, very fat.

Ujnēe, a battle.

+ Ujnge, an ounce; ujnge dōn, an ounce of gold.

Ujnne, blind.

Ujnneam, strength.

Ujnnemejnt, ointment.—*Luke*, 7. 46.

Ujnnjun, an onion.

— Ujnɣɣ, is, or it is.

Ujɣn, mould, earth; o a ūjɣn, O thou earth, *Job*, 16. 18; ūjɣn-ljɔɣ, a garden.

Ujɣn, fire; *vid.* uɣn.

Ujɣcujl, a cricket; it may also signify the chur-worm, or fen-cricket; Lat. *gryllus*, i. e. salamander; Mousset's *grylla-talpa*.

Ujɣdūjgād, an eclipse, as of the light of the sun or moon, or of the consonants.

Ujɣdneacād, a delineation.

Ujɣne, more fresh; also freshness.

Ujɣneaybāc, indigent, beggarly; also needful.

Ujɣneaybād, want, defect.

Ujɣɣjācla, the fore-teeth.

Ujɣɣājɣdeād, a rejoicing.

Ujɣɣjōl, a command.

Ujɣɣneannačd, puberty, ripeness of age.

Ujɣɣd and ujɣneād, a share or portion, as much as.

Ujɣɣd, whilst, or as long as; ex. ujɣɣd bjaɣ muɣn ujm Ǝjɣjonn, whilst or long as a sea shall encompass Ireland.

Ujɣɣjɣeal, or ujɣɣjɣjōl, base, mean; also slavish, cringing.

Ujɣɣjɣle and ujɣɣjɣleacād, lowliness, meanness.

Ujɣɣjɣljɣjm, to debase, or disparage.

Ujɣɣljɣ, tools or instruments of a tradesman.

Ujɣɣljocan, a vomiting.

Ujɣɣljɔɣ, a walled garden; from ūjɣn, earth, and ljɔɣ, a fort,

ditch.

Ujɣnējɣ and ɣūjɣnējɣ, a furnace.

Ujɣɣne, unto her, upon her or it; a njompōcujd ɣē ujɣɣne aɣjɣ, shall he again return unto her, or upon her? do muɣ ɣē ujɣɣne, he overtook, or caught her.

Ujɣɣneana, i. e. ɣejɣnde, the pits of water remaining on the strands after the ebb; ɣōɣ ujɣɣneanna na tɣāɣa, on the strand-pits.

Ujɣɣ, humble, obedient; don nɣɣ bādaɣ ujɣe, they were obedient to the king.

Ujɣedeōlačd, supplication.

Ujɣeōɣ, or ɣujɣeōɣ, a lark.

Ujɣɣ, ujɣge, or ujɣce, and plur.

uɣɣjōde, water; ɣjōɣ-uɣɣge, spring-water; ujɣge beata, *aqua vitae*; Scot. S. *uisgh*, and Turcice, *su* and *schuy*. This word ujɣge enters as part of a compound into the names not only of many places in Ireland, but also of several cities in England and elsewhere, which are situate near rivers, lakes, or marshy grounds. But it must be noted, that it has been corrupted by the Britons, Romans, and Saxons, into *ox*, *ex*, *ax*, and *ux*, which are only different expressions of oɣɣ, eɣɣ, aɣɣ, or uɣɣ, all signifying water or ujɣge; the Irish or Celtic ɣɣ or ɣc being no way different from the Latin and English *x*, which the French to this day call *sg*. Thus *Ox-ford*, or *Oɣɣ-ɣōɣd*, literally means *Water-ford*, and then agrees with Mr. Leland's definition *Ouse-ford*, from the river *Ouse*, or *Isis*, on which Oxford is situate, the word *ouse* itself being only another corruption of our ujɣge. Thus also *Oxus* is the name of a considerable river of Asia according to Pliny. *Ex-ceter*, the chief city of Devonshire, was

formerly called *Isca*, and now literally means *eyg* or *uyg-ca-tajr*, i. e. *water-town*, for *ca-tajr* signifies a town; in the old British it is called *Kaer-eask*. *Hex-ham*, in Northumberland, situate on the river *Tine*, was by the Romans called *Axelo-dunum*, both words literally meaning a town of water, or watery-town, i. e. *heyg-eyg*, or *uyg-ham*, *water-town*, for *ham* signifies a town; and *Axelo-dunum*, or *Asgelo-dunum*, i. e. *dun-uyg-jul*; *dun* being the Irish for a town, and *uyg-jul*, watery, of water. *Uxello-dunum*, the Roman name of *Yssoul-dun*, in the province of *Guienne*, is of the same root, as is *Uxella*, the Latin name of *Crocker-well* in *Devonshire*. *Usocana*, or *Uxocona*, was also the Latin name of *Oken-yate*, i. e. *water-yate*, or *jat*, which latter word in Irish means a region or country. Thus we find that the ancient name of *Adrianople* in *Thrace* was *Uscudama*, according to *Ammianus*, i. e. *uyge-dajm*, or the watery-residence, for *dajm* in Irish signifies a house or residence, like the above *dun*, and can in compounds be applied to a village, town, &c.; *vid. dajm supra*.

Uygeamajl, or *uyg-jul*, moist, moorish, fenny, of or belonging to waters; *ejr*, or *ajr uygeamajl*, a watery region or place, a marsh.

Uyggjgm, to water or irrigate.

+ *Uyrje*, an oyster.

Uyrje, or *urajje*, an usurer.

Uyrjarajm, to humbly beseech, to entreat; Lat. *obtestor*.

Uyrjarjeac, importunate.

Uyrneac, an ancient name of the County of *Longford*.

Ulaçd, colour.

Ulað, or *Ullað*, the province of *Ulster*, in the most northern parts of *Ireland*. *Ullaçg*, or *U-tajg*, the inhabitants of that province, the *Ultonians* so called, according to *Keating*, from *Ol-lam foda*, who was king of that province.

Ulað, a pack-saddle.

Ulbuaðac, all-victorious, triumphant.

Ulcaç, the quinsy.

Ulca, a beard; *ulc fada*, having a long beard.

Ulla, a place of devotion; commonly said of a burying-place; *an tulla enám na ceóm-bráçt-neac*, the burying-place of the bones of their confreres; also a cross or calvary belonging to a cathedral church; *ulla an te-ampull*, the calvary of the church; *ulla azyr Clozár an Naojm Cholmáyn*, the cross or calvary, and the steeple of *St. Colman*, first bishop of *Cloyne*, in the south of the County of *Cork*; *vid. tul*.

Ulla, now the County of *Down*, anciently possessed by the *Magnesses*.

Ullaam, or *ollam*, a learned man, or proficient in any science; *ollam ne dán*, a professor in poetry; *and ollam*, a poet-laureat; *ollam leçjyr*, a physician; *genit. ollaman*; *muri ullaman*, an academy.

Ullaam, ready, prepared, forward, apt; *ullaam cam urcōjde*, prone to mischief.

Ullaamajm and *ullmūgað*, to prepare, or make ready; *vid. ullmajgm*.

Ullaçbçan, an owl; *atájm mar ulçabçan an nuajznejr*, I am like an owl of the desert; *com-pánaç do ulçabçanajð*, a com-

panion to owls.

Ullmaġġm, to make ready, to procure or provide; *noċ do ullmaġġ mé*, which I had provided; *do ullmaġġeadan*, they prepared; *tan ullmōcuy ġad*, when they shall make ready.

Ullmaġġte, prepared, made ready.

Ullmōġd, a preparation, provision.

Ullmūġad, a getting ready, a preparing.

Ulltaċ, *pro uálaċ*, a burden, a load, as much as one may carry on his back, or in his arms.

Ulltaċ, an Ultonian, or Ulsterman.

+ Um and ujm, when prefixed to nouns of time, signifies about; as, *ujm an amġo ġo*, about this time; *ujm tġát nōna*, about evening; and when prefixed to other nouns it implies along with, or at the head of; ex. *do tájnġ Tōiġdealġaċ ann ujm Laoġuġ do ġoġġġeōda na Mġde*, Turlogh came thither at the head of the active heroes of Meath. It is also used to signify meeting, when it immediately follows *tárlajm*, or *tanġajm*; *do tárlajġ ġē ujm Ōhō-mnal*, he met with Daniel: *um* signifies also about or upon, as *umajnn*, *umad*, *quod vid.*; *Wel. am*, *Lat.* in compounds *am*, and *Gr.* *αμφι*.

+ Um, with, or together with; *Lat. cum*.

— Umad, about thee, or upon thee; *cujn do bġeacán umad*, put on thy plaid; *cujn umad*, dress thyself, i. e. *um*, *ujm tū*.

— Umajnn, i. e. *um jnn*, or *um ġjnn*, about or upon us; *a tá umajnn*, we are dressed.

+ Uman, human; *nadūjn uman*, human nature; *Lat. humanus*.

Umajne, a ridge; *alias jomajne*.

Uman, a trough; also diverse sorts

of vessels; *uman bajrde*, the baptismal font; *uman uġġe ċoġġneagġta*, the holy water-vessel; *a numan an ġjona*, in the wine-trough; *uman muc*, a hog-trough.

Umbġacaġm, to embrace.

Umcayad, a vertigo, a dizziness.

Umcġoġdeal, the pericardium, or membrane enclosing the heart.

Umdġuġġm, to shut up close, to besiege.

Umdġuġġte, closed up, stopped up.

Umfáġġajm, to embrace.

Umġaoġ, a whirlwind.

Um-ġlacajm, to grip or grasp.

Uma, copper; *coġne ūma*, a copper chaldron; it is sometimes used for brass.

Uma, *vid. uam*, a cave or den.

Umajl, heed, attention, consideration; *cujn a nūmajl dam*, put me in mind; *cnēd fá a bġaj-ceann tū an bġoġ atá a ġūjl do deapbġatari*, *azur náċ cujne-ann tū a nūmajl an tġajl a tá ann do ġūjl ġējn?* Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own.—*Matt. 7. 3.*

Umal, humble, obedient; *Lat. humilis*.

Umalacġd, humility, obedience.

Umalōġd, agony; *umalōġd an bġajr*, the pangs of death.

Umlaġ, obeisance, submission.

Umlaġġeacġt, humility, obedience.

Umlaġġġm, to obey or submit, to humble; *ūmluġġ tū ġējn*, humble thyself.

Umlūġad, an humbling, or saluting with a low bow; *dá nūmlūġad ġējn*, humbling themselves.

Umlabġia, circumlocution.

Umoġġo, but, even, moreover; *vid. jomajġo*, *umajġo*, *idem*.

Umrūġġm, to besiege.

Una, hunger, famine, want of victuals.

Una, the proper name of a woman, very common in Ireland; *nj bjon an teac a mbjon Una, lá ná leat gan nuna*, the house which Una governs is never a day or six hours without hunger and famine; *Una jngean njg Loclonn fá mútaji dō Chonn Céadcaṭac*, Una, the daughter of the king of Denmark, was the mother of *Conn Céadcaṭac*.

Unṑajṑ, wallowing; *aḡ unṑajṑ a ṑalcāṑ*, wallowing in dirt.

Unṑantajṑ, to tumble or toss, to wallow; *unṑajṑtjḡ ṑbḡ ṑējn a lūajṑnead*, wallow yourselves in the ashes.

Unḡ, *unḡa*, or *jongā*, the nail; Lat. *unguis*.

Unḡad, unction, anointment; *unḡad dējḡjonaṭ*, extreme unction.

Unḡajṑ, to anoint; *aṑ na unḡad le hola a najṑm an Ṭjaṑna, ungentes oleo in nomine Domini*; Lat. *ungo*.

Unḡṭa, anointed; *neac unḡṭa an Ṭjḡeajṑna*, the anointed one, or the Christ of the Lord; *an aḡajḡ a unḡṭa*, against his anointed.

Unḡa, an ounce; *vid. ujnḡe*; Lat. *uncia*.

Unṭaj, a windlass.

Upṭa, sorcery, witchcraft.

Uṑ, fresh; *ṑeōjl ūṑ*, fresh meat.

Uṑ, ūṑ, mould or earth; also the grave; *cūjṑṑjḡ mē ṑan ūṑ jad*, I will bury them in the earth, or grave.

Uṑ, evil, mischief, hurt.

Uṑ, slaughter.

Uṑ, generous, noble-hearted; it is also prefixed as a part of a compound, and then signifies noble, commendable, as *uṑ ṑljōṭṭ*, a noble race.

Uṑ, a brink, or border; *eadoṑ ḡo hūjṑ na ṑajṑṑḡe*, even to the edge of the sea.—*Ios. 13. 27*.

Uṑ, a beginning; *an ūṑ-ṭoṑac na hojḡṭe*, in the evening, in the very beginning of night.

Uṑ, heath; hence the letter U takes its name.

Uṑ, fire; hence *uṑ-cūjl*, a cricket, or salamander, i. e. a fire-fly; *cūjl an ūjṑ*, or *na teṑne*, Gr. *πυρ*, *ignis*; hence the Latin *uro*.

Uṑ, a moist place, a valley.

Uṑ, very; as *ūṑ-ḡṑána*, very ugly; *ūṑ-jṑjḡl*, very mean.

Uṑac, a bottle; also a pail, a small tub.

Uṑacṭ, a support.

Uṑajceacḡ, an accidence, or primer.

Uṑajceacṭ, a beginning; also a book for the education of youth.

Uṑajḡe, the former.

Uṑán, courtesy, affability.

Uṑbajḡ, a ward or custody.

Uṑbajḡe, bane, ruin, destruction.

Uṑblājṭ, fruitful, abounding with blossom; *ṑṑṑm oṑṭ dējṑ do caṑṭme*: a *aḡlujṑn ūṑ-blājṭ beannujḡṭe*: *dod caṑṭeam a cūjṑṑ an njḡ*: *maṑṭeam muṑlc jṑ maṑngnḡm*; literally, O fruitful blessed host which I have now received, thou body of my king, I humbly beseech thee to pardon me my sins and iniquitous actions.

Uṑ-bōṭ, a hut or cottage.

Uṑcajl, fetters, shackles; *uṑcajl ṑōna*, a fetter of hair.

Uṑcajlṭe, fettered; also forbidden.

Uṑcallac, a heifer of a year and a half old; one of two years old is *collajḡ*; one of three years old is *aoṑ dáṑa*.

Uṑcōjḡ, hurt, harm, detriment, malice, mischief.

Urrūdāraç, bold, confident, undaunted.

Urra and urrajn, the side-post of a door; plur. uranna; az urannajb mo dōjrye, at the posts of my doors; an dā urrajn, on the two side-posts; hence it signifies a bold, intrepid man; urra an çrejdjm, the faith's defender; hence the compound word cōm-urra, a neighbour; Lat. *ursa*, a bear.

Urrçan and urraçtað, a cleansing.

Urrōz, diminut. of urra, a little bear.

Urrul, a pair of tongs; *quasi* rryul; Lat. *forceps*.

Urrajde, an oath.

Urrulað, an altar.

Urra, or rryra, easy, feasible, practicable; urra leam lējzjon dō, I can easily give it over; n̄ hurra ljom, I can hardly.

Ur, news, or tidings of any thing, a narrative or story.

Ura, easier; çja rr ura a rāð, whether is it easier to say; n̄ hurra ljom ro nā rjn, this is not easier to me than that.

Ura, just, righteous, true.

Urraçt, power or faculty; rr uraçt d̄jbye, you may, it lies in your power.

Urrajde, easier; rr urajde durt an n̄d rjn a dēunam, thou mayst the easier do it.

Urrarb, death.

Urrza, *pro* t̄urza, incense; job-bar̄ta lojrye mējteallajze tojnbēonad durt ne hurza nejtead, I will offer unto thee burned sacrifices of fat cattle with the incense of rams.

Urrzarajm, to clear or rid.

Urrajnn, play or sport, as in justling or wrestling.

Urrajnnæaç, cheerful, brisk, mer-

ry; also nimble, active.

Urrajnnæað, cheerfulness, briskness, activity.

Urrajnnæað, wrestling, struggling; also strife or contention.

Urrujr, an usurer.

Urrujnnæað, usury.

Uulr, a fox; Lat. *vulpes*; otherwise maðað r̄uad, r̄jonæ, cū allajb, r̄ajnce, r̄eōnda, r̄odmujn, and Cljāmaç.

Note I.—U being the last of the five vowels, as well as the last letter of the Irish alphabet, we think it proper to make one remark in this place, which regards all the vowels, and which is, that in the Irish language words beginning with a vowel, according to their natural and radical structure, are often disguised by abusively prefixing the letter *r* before the initial vowel. Thus, for instance, the words ajll, ajnne, açaç, and a great number of others, which are taken notice of in the course of this dictionary, are frequently written and pronounced r̄ajll, r̄ajnnne, r̄açaç, &c. And it seems this abuse has likewise taken place in the Latin, where in the word *acies*, for example, which in general signifies the front or fore-part, as well as the edge or point of any thing, such as the front of an army, is changed into *facies* when applied to the front or face of man or beast. And when the Romans omitted the letter *f* in the old Latin words *ferba*, *fœdus*, *folus*, *foctis*, and *fostia*, and wrote *herba*, *hædus*, *holus*, (afterwards *olus*,) *hostis*, *hostia*, it would seem as if they regarded the letter *f* as foreign or adventitious to those words from the beginning. Another abusive manner of masking

Irish words beginning with a vowel, proceeds from the Irish particle *an* signifying *the*; for when it precedes such words the letter *n* in that particle is detached from the letter *a*, and transposed as a prefix before the initial vowel; as in the words *a naǵde*, *a nēazojr*, *a njntjn*, *a nonōjr*, *a nuajr*, instead of *an aǵde*, *an ēazcojr*, *an jntjn*, *an onōjr*, *an uajr*, which is the proper and natural writing.

Note II.—Inasmuch as it hath been mentioned at the word *ua* in this letter, that a short account should be given at the end of the dictionary of some illustrious or noble families of the ancient Irish, whose stocks and former settlements had not been inserted in the alphabetical course of this work, it is just we should fulfil our promise with regard to the following families, viz.

I.—*Mac-Murca*, otherwise *Coem-ānac*, *Engl.* Kavanagh, the chief family of the province of Leinster, descended in a direct line from *Domnal Coemānac*, eldest son of *Dermod*, king of Leinster in Henry the Second's time, and the twenty-third direct descendant from *Caṛaojr-mōr*, who was king of Leinster and Meath in the year 174. The chief patrimony of this princely family of the *Mac-Moroughs*, or *O'Kavanaghs*, in ancient times, and before they removed to the barony of *Idrona*, in the County of *Carlow*, was the country of *Ive-Kinselagh*, which comprehends a great part of the County of *Wexford*. *Thomas O'Kavanagh* of *Borass*, in the County of *Carlow*, *Esq.*, is now the worthy direct chief of the very ancient and noble house of the *Mac-*

Moroughs.

II. The family of *O'ḃḡajn*, now pronounced *O'ḃḡjn*, *Engl.* *O'Byrne*, are descended in a direct line from *ḃḡan-dub*, who died king of Leinster in the year 601, according to our annals, being direct descendant of *ḃḡearal bealaǵd*, who was the grandson of *Caṛaojr-mōr* above mentioned. The ancient estate of this noble family was the large district of *Ṭḡuṛa Cēad an Chu-majr*, whose present name I do not know. I suppose it to be a part of the County of *Wicklow*.

III. The family of *O'Ṭuāṛajl*, *Engl.* *O'Tool*, are descended from the same stock with the *O'Byrns*. Their ancient estate was the district called *ḡḡ-Mujraǵd*. I also find mention of their having been settled in the territory of *Jmaǵle* in the County of *Wicklow*. The *O'Brenans* are also of the same stock, and were anciently settled in the territories called *Ṭḡuṛa Cēad I Eǵnc*, whose situation and modern name I am quite ignorant of.

IV.—The ancient and noble family of *O'Conor fāǵlze* is descended from *Rorra-fāǵlze*, whom our antiquaries mention as the eldest son of *Caṛaojr-mōr*. The *O'Duns* and *O'Dempsies* are set down as branches of the house of *O'Conor fāǵlze*, and *O'Duin* is mentioned as a descendant of *O'Duin*. No other families are reckoned by our *Seanchuys* as the offspring of *Rorra-fāǵlze*, though I find the families of *O'ḡnoḡajrm*, *O'Ṭjon-aorṛ*, *Engl.* *O'Kenny*, *O'ḡean-ḡura*, *Engl.* *O'Hennessey*, *O'ḡamjrgjn*, and *O'Mūracajn*, mentioned as co-partners with *O'Conor*, *O'Dun*, and *O'Dempsey*, in

the possession of the district of 16 Páylze.—*Vid. Mac Fearguil's Topographical Poem.* A modern learned writer hath been led into a mistake in mentioning the O'Byrns and O'Tools as descendants of *Rorpa-Páylze*. The Mae-Gormans are mentioned as the posterity of *Óajne Óajac*, another son of *Cačaojn-mōj*, and the territory of O'Óba-jice assigned as their ancient inheritance.—*Vid. Cambr. Evers.* p. 27. I have now before me a genealogy written in the year 1721, by Andrew Mae-Curtain, for Nicholas Mac-Gorman, Esq., who was then the Mae-Gorman, or chief of the family in the County of Clare. I find in the above-cited poem another family called O'Gormain, and not Mac-Gorman. The O'Ryan's are likewise descendants of *Cačaojn-mōj*, through Domhnal, son of Nathi, who was the sixth in descent from that king; as also the O'Murphys, through Phelim, son of *Éana Cjnyrealac*, a powerful king of Leinster in the fourth century, and the grandfather of the above Nathi. The O'Dwyers are thrown up to a higher antiquity than all the preceding families, as being descended from *Njačajb*, the great grandfather of *Cačaojn-mōj*. The three last mentioned families have figured much higher in Munster than they had done in their own province. In this same province the family of *Mac-Ójolla-Óhádajce*, *Engl. Fitzpatriek*, formerly sovereign princes of the large tract called Ossory, and now Earls of Upp. Ossory, derive their descent from Conla, son of *Óneajal Óneac*, from whom descended the above king Ca-

čaojn-mōj in the twelfth degree. The O'Carrols, descendants of *Cjan*, grandson of *Óljol-Ólam*, king of Munster in the beginning of the third century, were also sovereigns of a part of Ossory, and the O'Donchas of another part.—*Cambr. Evers.* p. 27. We have likewise to observe that the chief families of Connaught are descended from two sons of *Éoca-Óojmedeōjn*, king of Meath in the fourth century, excepting the O'Kellys, the O'Maddins, the O'Lallys, the O'Neachtans, and the MacEgans, all descendants of *Colla dá Chrioc*, brother of *Colla Uajr*, king of Meath and Ulster an. 327. The two sons I have pointed at were *Ójjan* and *Ójačja*: from the former are descended the O'Connors, the O'Rourks, princes of Breifne, the O'Reyls, lords of a part of Breifne called *Óajntjn-Óaol-Óonđa*, the O'Flahertys, the O'Beirns, the O'Fallons, the O'Flins of *Clanmulhuana*, the O'Malys, the O'Bradys, or MacBradys; a family of the O'Flanagains, (*vid. Flanagan. supr.*) the Mac Dermots of Moyluirg and Carriek, formerly princes of Tiroiliolla, &c. (*vid. Óajajmajd supr.*) the O'Molones, the MacConcannans, or Mac-Congenain, and others. From *Ójačja*, the second son of the same king, are descended the O'Seachnassys and the O'Dowds, the former through *Éoca Óneac*, son of *Óačj*, king of Meath an. 405; and the latter from *Ójačja*, another son of the same *Óačj*. The O'Heyns of 16-*Ójačja* *Ójđne* are also descended from *Éoca Óneac* through *Óuajne Óac-Colmajn*, so renowned for

his hospitality towards the middle of the seventh century, as was his cotemporary Cuana, son of Calcġn, lord of Fermoy, in the County of Cork, residing at his castle of Cloġ Łaġuġn, near Mitchelstown, from which castle he was called Łaoġ Łaġuġnne.

—*Vid. Keating in the reign of Conal Claon, King of Meath.*

The O'Cahils are of the same stock, and were co-partners with the O'Seaghnessys in the district of Kinealae. The Maguires and Mac-Mahons, whom I have already mentioned, were also of the chief descendants of Colla ea Ćuġoġ, and formerly lords of all the County of Fermanagh; the O'Hagans, of the stock of O'Neil, were lords of Tullaġoġ in Ulġġa or Ulster. The families of O'Moġan, O'Mahadġ, and O'Ćurġna, English, Curry, the O'Łuġnne, Engl. O'Linchy, the O'ŁeaġŁaġaġn, English, Lawler, the O'Ĥeoġaġaġn, all of Ultonian origin, are of the ancient Rudrician race of the kings of Ulster. The O'Hallorans of Clanfergail, the district of Galway, as also St. Finbara, the first bishop of Cork, were descendants of Ćaġnġne, son of the above Brian, the first-born of King Ćoġa Moġmeġoġn—*Vid. Ogyg. pag. 376.* There was another family of the O'Hallorans, formerly settled in the County of Clare, who descended from the stock of the O'Briens and the other Dalcassians.

In the province of Munster the families of the O'Keefes, the O'Dalys, the Ūaġġġolla Ćhoġaġ, Engl. Mackillecoddys, the Ūaġ Ćeġġeġoġġ, Engl. Mackillegod, the O'Donovans, the O'Ćuileains, the O'Moriartys, all de-

scended from the same stock with the Macartys, I mean from Ćoġan-moġn, son of Olġol-Olum, king of all Munster in the third century. And in North Munster the following families of a noble origin have been likewise hitherto overlooked in this Dictionary, viz. the O'Gradys, the O'Quins, the O'Heffernans, the Mac-Coghlan, the O'Deas, the Mac-Clancys, the O'Muronys, the O'Conrys, transplanted to Connaught, the O'Kearnys; all descendants of Conal-Ćaġ-Łuaġ, who was king of all Munster in the year 366, and was the fifth direct descendant from Ćoġmac-Ćaġġ, king of the same province, and son of Olġol-Olum above mentioned. The same Ćoġmac-Ćaġġ is the stock of the O'Briens, who are his direct descendants, as also of the O'Kennedys and Macnamaras, whom we have already mentioned. From the same stock are also descended the Mac-Craiths, or Magraiths, the O'Lonerġans, the O'Aġhiaġans, or O'Aġerns, the O'Mearas, the O'Hurlys, the O'Seanchans, the O'Foġartys, the O'Duhigs, the O'Ĥehirs, and the O'Hickys. The O'Nunans, another ancient family hitherto not mentioned, were hereditary wardens or protectors of St. Brendan's church at Tullaleis in the County of Cork, and proprietors of the lands of Tullaleis and Castle-Lissin, under obligation of repairs and all other expenses attending the divine service of that church, to which those lands had been originally given as an allodial endowment by its founder.

V.—The family of O'Ĥaġnġe, English, O'Garvey; a very ancient and noble family of

that great and famous district of Ulster, anciently called *Craobh-Ruad*, and who are mentioned by *O'Dubazaj*n as proprietary and hereditary toparchs or lords of the large territory called *Ib-Eacac-Coba*, now called Iveagh in the County of Down, of which he mentions them as actual possessors in the thirteenth century, long after the arrival of the English and Welsh adventurers brought over by the king of Leinster in King Henry the Second's time. This family is descended from the same stock with Maginnis, Lord Baron of Iveagh, and O'Mora of Leix, in Leinster, I mean from the old Rudrician line, who were the first race of the kings of Ulster, and whose common stock, *Nūd-jūg-mōr*, was king of Ulster and Meath, and supreme sovereign of Connaught in the year 104, before the birth of Christ, according to O'Flaherty's computation grounded on our annals, that is to say, 1872 years before the present time. The O'Garveys, as well as the Maginis's and O'Moras, are descended from this king through the line of the famous warrior *Conal-Ceáinnac*, and more immediately from *Eoca-Coba*, who was likewise ancestor of Lord Iveagh, not of O'Mora and from whom the country called *Ib-Eacac-Coba*, now Iveagh, had its name. He was the twenty-second direct descendant from *Nūd-jūg-mōr*, and the thirty-fourth ancestor in the ascending line from a Maginnis, called *Ajō Mac Ajit-ōjg*, whose genealogy I have now before me in a manuscript of about 100 years. So that I compute this *Eoca Cōba* as the

thirty-seventh or thirty-eighth ancestor of the present Maginnis Lord Iveagh, as also of the present chief of the O'Garveys, who, I am well informed, is Robert O'Garvey, Esq., now settled at Rouen, in company with his brother Anthony O'Garvey, Esq., to whom Christopher O'Garvey, Esq., settled in the same city, is an uncle, being their father's younger brother. This family have been the founders and patrons of the parish church of the town of Newry, in the County of Down, whereof they were formerly governors, and wherein they have still their family tomb. They have preserved to this day, from the different wrecks and revolutions of times, a remnant of their very ancient and large estate, a land called Aughnagon, near Newry, one of the oldest tenures in all Ireland, or perhaps in any other country. The above Robert O'Garvey, Esq. is married to Miss Mary Plowden of Plowden-hall in the County of Shropshire, daughter of William Plowden, Esq. of the same place, and niece of the present Right Honourable Lord Dormer, a peer of England, and has by this lady two sons, James and Robert. It is remarkable that in the same place where O'Dugan mentions the O'Garveys as chief proprietary lords and possessors of Iveagh in the thirteenth century, he mentions the *Mac-Ajn-zura*, or Maginis, as then the lord and proprietary possessor of the district called *Clan-Ajō* alone, and not of Iveagh; whence it appears unaccountable why his successors took their title from the barony of Iveagh, of

which they became lords baron. I find mention of another family of the O'Garveys in O'Dugan, as possessors of a district called *Íb-bneayajl-maca*, in the Co. of Armagh, descendants from *Colla Uajr*, king of Ulster in the year of Christ 327, but of quite a different stock from the ancient Rudrician kings of that province. These two different families of the O'Garveys are also mentioned in Cambrensis Eversus, p. 26.

VI. The family of *O'Cujldealrájn*, the direct heirs and descendants of *Laogáine*, the second son of *Njal-Naojgallac*, and king of Meath and Ulster in St. Patrick's time, were lords of the country called *Ive Leary* in Meath, and as descendants and heirs of King *Laoghaire*, the second son of *Nial the Great*, should be held in the next rank of dignity to the great O'Neils, amongst all the other families of the south and north Hy-Neils. I am not informed of the present state of this family.

VII.—We have mentioned in two different places in the dictionary the family of the O'Lallys, whose ancient and large estate was the country called *Maonmújge*, now *Clanricard*, in the County of Galway, of which they were dispossessed for the greater part by the Burks, Earls of that country; and now we are well informed that the late General Lally's family were the principal

branch and chiefs of the O'Lallys of *Maonmújge*, or *Clanricard*, and that Brigadier Lally, in the French service, is now the direct chief of that branch, which derives its princely descent from *Colla-dá-Chríjoé*, a younger brother of the above *Colla-Uajr*, and who was likewise the stock of the O'Kellys, the O'Maddins, and the O'Neachtains, as well as of the Maguires and Mac-Mahons of *Oirgialla*.

VIII.—Though we have mentioned the O'Flins of *Cannaught* at the word *Flann*, a family descended from *Eóca-Mojmeaðōjn*, king of Meath and Ulster in the fourth century, and whose large estate was the district called *Clan-Maolnúana*, yet we forgot to mention that the present chief of that ancient family is *Edmond O'Flin of Ballinlugh, Esq.*, and that the Right Honourable Lady *Ellen O'Flin, Countess de la Hues of Lahnes-Castle in Normandy*, is of the same direct branch of the O'Flins, her ladyship being daughter to *Timothy O'Flin of Clydagh in the County of Roscommon, Esq.* The principal seat of the O'Flins of *Connaught* was *Ballinlugh*, in the County of *Rosecommon*, not far distant from the above *Clydagh*, and bordering on *Loč j Phlajnn*, and *Sljab j Phlajnn*, which comprehends a large tract of ground, and formed a very considerable part of the ancient estate of this noble family.



Downing ea - sup 172

bed-matino - a headland p 88

Wier - Latin name.

see Alacs - Note - p 331

Olham p 318

St. John's family 357

Danish names of family 357

Parash - Boro - gift of earth
un spre. Diner of women

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