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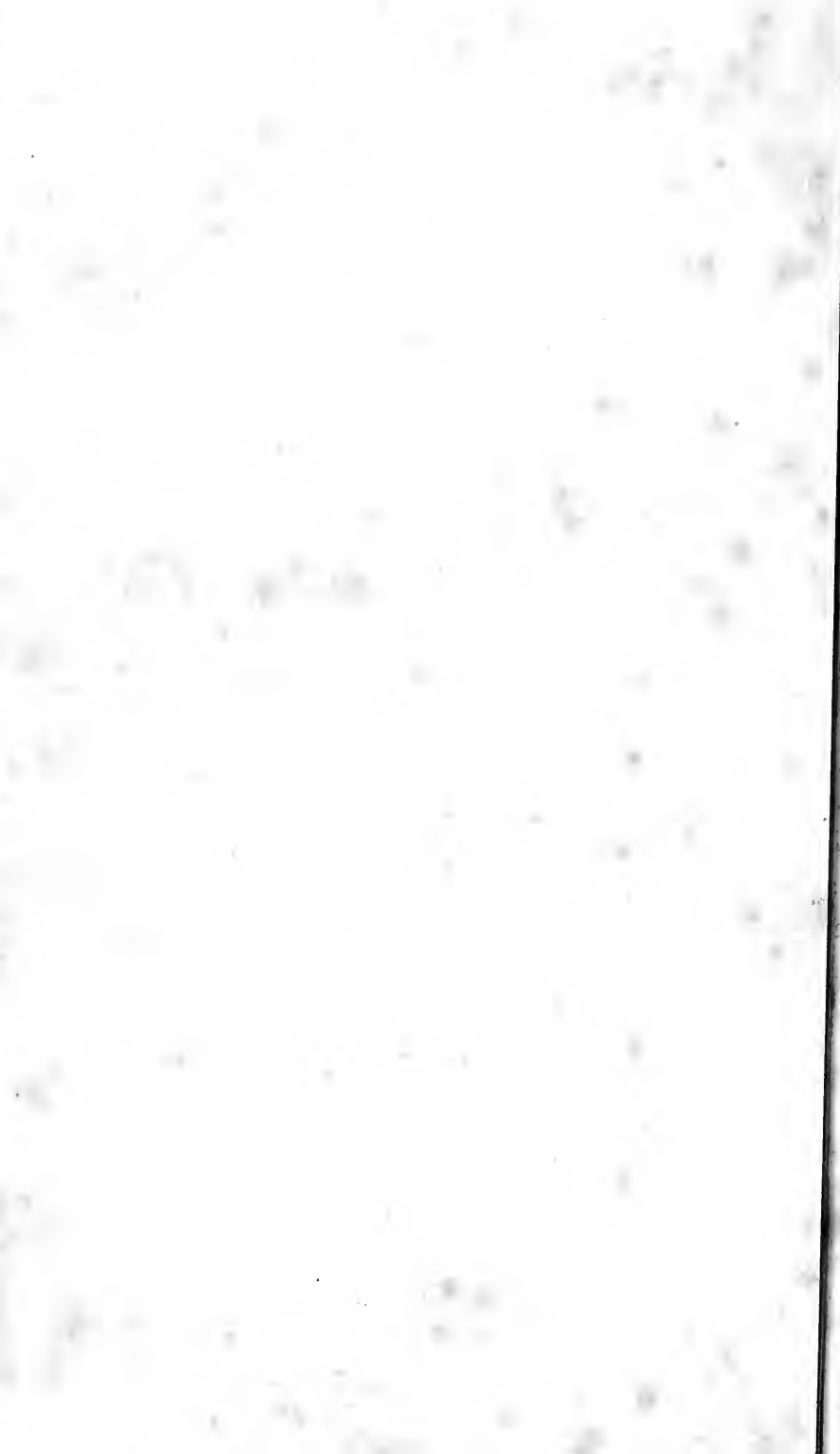


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*Fo d'aim na Gaeil English Language*  
FOLUION GNOIDHIGE-SAGS-BHEATH;  
*1800*

OR, AN

IRISH-ENGLISH  
DICTIONARY.



Q134i

FOURTH EDITION;—

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.

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By J. O'BRIEN.

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Postremo, ad perficiendam, vel certe valde promovendam litteraturam Celticam, diligentius linguæ Hibernicæ studium adjungendum censeo, ut Lhuydius egregie facere cepit. Nam, uti alibi jam admonui, quemadmodum Angli fuere colonia Saxonum, et Britanni emissio veterum Celatarum, 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 Cambricis veterum Gallorum; ita ex Hibernicis vetustiorum adhuc Celatarum, Germanorumque, et ut generaliter dicam, accolarum Oceani Britannici Cismarinorum antiquitates illustrentur. Et si ultra Hiberniam esset aliqua insula Celtici sermonis, ejus filo in multo adhuc antiquiora duceremur.—*Leibnitzius, Collectan. Etymol.* vol. 1. p. 153.

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SECOND EDITION,

REVISED AND CORRECTED.

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DUBLIN:

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# PREFACE

## TO THE SECOND EDITION.

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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.

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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 Guidheliens, 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 Guidheliens 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 Guidhelians, or old Irish, were inhabitants and possessors of Great Britain before those Britons who were the ancestors of the Welch; and that the Guidhelian 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 *η-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 Malcolm, 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 Sçavants, an. 1764, Mai, Juin, &c.* But who could ever imagine that Mr. Malcolm 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. Malcolm 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 transiit 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 inlibuit; 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 Guidhelians, 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 Boiroidne, 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 *Aron*, 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 Guidhelians 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 *Ar, Ex, Ox, Ur*, are but corrupt writings of the Irish words *uisc, uiscge, or eayc*, (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 Guidhelians, 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 *Caſajr*, of which *Ceitir* 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 Welch 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*; *æt*, or *ád*, the Irish for a ford or paſſage; Lat. *radum*; and *buſ*, or *buſ*, 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 *tyſ* in Welch ſignifies a country or region, as *ſajr* does in Irish; ſo that the word was originally *ſajr-æt-buſ*, 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. *bruíjéan*, 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 *ḍjñ* or *ḍjñon* 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 *ḍjñ* or *ḍjñon* literally means a place of safety, a covered or walled town; so that *long-ḍjñ*, or *long-ḍjñon*, 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 *Is̥c* 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 *Is̥c* 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 *ajl* 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-t̥jñ*, 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. *Cumair* in the Irish language signifies a deep valley between two hills, as *cumeiriac* does a tract of land consisting of hills and deep valleys; and the inhabitants of such a country are very properly called *Cumairiag*. 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 *Cumairiac*, northwards of Dungarvan, in the County of Waterford; from which they were always called *Cumairiag*, or the O'Briens of *Cumairiac*, i. e. of the valleys and hills. — *Vid. cumair 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 *Cumairiac* 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 concentered 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-

acteristics, 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 aymrynn allód*, 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. *roca*, 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. *roca*, 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 *du*, 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 *mağuy*, 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 *Ḍuam 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 *du* 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 appellative 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 precedes, 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. *mén*, M., Lat. *mens*, the mind; Ir. *neayun*, Lat. *ratio*, reason; Ir. *spyr*, Lat. *spiritus*, spirit; Ir. *beata* and *bte*, Lat. *vita*, life; Ir. *coip*, Lat. *corpus*, the body; Ir. *croide*, M., Lat. *cor*, abl. *corde*, the heart; Ir. *coy*, Lat. *pes*, the foot; Ir. *act*, Lat. *pectus*, the breast; Ir. *feay*, plur. *fjn*, 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. *matajn*, Lat. *mater*, a mother; Ir. *bratajn*, Lat. *frater*, a brother or cousin; Ir. *maljy*, Lat. *malitia*, malice; Ir. *feall*, Lat. *fallacia*, treachery; Ir. *fjor*, 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. *eaç*, plur. *ejc*, Lat. *equus*, a steed; Ir. *cú*, plur. *cayn* or *cujn*, M., Lat. *canis*; Ir. *cujjn*, Lat. *cuniculus*, a rabbit; Ir. *gabay*, Lat. *caper*, a goat; Ir. *uaçn*, M., Lat. *agnus*, a lamb; Ir. *cuaç*, M., Lat. *cucullus*, the cuckoo; Ir. *cat*, Lat. *ectus*, a cat; Ir. *cojyt*, M., Lat. *cortex*, bark; Ir. *céjn*, Lat. *cæra*, wax; Ir. *çtán*, Lat. *stannum*, tin; Ir. *oy*, Lat. *aurum*, gold; Ir. *ayçet* or *ayçjot*, Lat. *argentum*, silver; Ir. *jejn* or *janun*, Lat. *ferrum*, iron; Ir. *cnájb*, Lat. *canabis*, hemp; Ir. *çnoç*, Lat. *crocus*, saffron; Ir. *caylc*, Lat. *calc*, *calcis*, chalk or lime; Ir. *çjn*, Lat. *terra*, land or country; Ir. *talb* and *tellūj*, Lat. *tellus*, *telluris*, ground; Ir. *coycay*, Lat. *purpura*, purple; Ir. *amujn*, Lat. *annis*, a river; Ir. *loç* or *laç*, Lat. *lacus*, a lake, or pool of water; Ir. *yeazal*, Lat. *secale*, rye; Ir. *çmytneact*, Lat. *triticum*, wheat; Ir. *aybay*, Lat. *arva*, *arvorum*, corn, or fields of corn; Ir. *çján* and *çjájne*, Lat. *granum*, grain; Ir. *ljn*, Lat. *linum*, flax; Ir. *oç*, pronounced *ov*, Lat. *ovum*, an egg; Ir. *cáyre*, Lat. *caseus*, cheese; Ir. *laçt*, Lat. *lac*, milk; Ir. *fjun*, Lat. *vinum*, wine; Ir. *aylmujnt*, Lat. *alimentum*, food or nourishment; Ir. *çjneamujn*, Lat. *genimen*, a generation; Ir. *balb*, Lat. *balbus*, a stammerer; Ir. *calb*, Lat. *calvus*, bald; Ir. *coeç*, Lat. *cæcus*, blind; Ir. *mácuyl*, Lat. *macula*, a spot or stain; Ir. *mejndreac*, Lat. *meretrix*, a harlot; Ir. *brúçt*, Lat. *ructus*, a belch; Ir. *clúm*, Lat. *pluma*, a feather; Ir. *moç*, Lat. *modus*, a mode or manner; Ir. *nōy*, Lat. *mos*, a custom or usage; Ir. *clam*, M., Lat. *gladium*, a sword; Ir. *lann*, Lat. *lancea*, a lance; Ir. *çayçj*, Lat. *sagitta*, an arrow; Ir. *roç*, Lat. *rota*, a wheel; Ir. *mol*, Lat. *mola*, a mill-wheel, or the whole mill; Ir. *obujy*, Lat. *opus*, *operis*, work; Ir. *nead* and *njd*, Lat. *nidus*, a nest; Ir. *çoc*, Lat. *soccus*, a ploughshare; Ir. *ççd*, unde Lat. *fodio* and *feodum*, a sod or piece of ground; Ir. *alloç*, Lat. *allodium*, an ancient property; Ir. *çayá*, Lat. *charus*, a dear friend; Ir. *çnejd*, Lat. *crede*, believe thou; hence Ir. *çnejdjom*, 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. *ŕaeḡul*, Lat. *sæculum*, an age, or man's life; Ir. *mj* and *mjŕ*, Lat. *mensis*, a month; Ir. *ŕeaḡtmajr*, Lat. *septimana*, i. e. *septem mane*, a week; Ir. *uajr*, Lat. *hora*, an hour; Ir. *eun*, Lat. *unum*, one; Ir. *dō*, Lat. *duo*, two; Ir. *trij*, Lat. *tres*, *tria*, three; Ir. *ceaḡajr*, Lat. *quatuor*, four; Ir. *cujḡ*, Lat. *quinque*, five; Ir. *ŕé*, Lat. *sex*, six; Ir. *ŕeaḡt* or *ŕeḡt*, Lat. *septem*, seven; Ir. *ōḡt*, Lat. *octo*, eight; Ir. *nao*, Lat. *novem*, nine; Ir. *dejc*, Lat. *decem*, ten; Ir. *céad* or *céat*, Lat. *centum*, one hundred; Ir. *mjle*, Lat. *mille*, a thousand; Ir. *nmumajr*, Lat. *numerus*, a number; Ir. *annḡur*, Lat. *angor*, anguish, trouble, or vexation; Ir. *arm*, 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. *nēabūl*, *contracte nēul*, Lat. *nebula*, a cloud; Ir. *ŕroc*, Lat. *siccitas*, frost; Ir. *mōjr* or *mujr*, or *majr*, Lat. *mare*, the sea; Ir. *mōjn* or *majn*, Lat. *mons*, a mountain; Ir. *pōrḡ*, Lat. *portus*, a bank, a landing-place, a port, or haven; Ir. *ŕalla*, Lat. *vallum*, a wall or rampart; Ir. *ōla*, Lat. *oleum*, oil; Ir. *cajrneal*, Lat. *candela*, a candle; Ir. *ŕōŕ* and *ŕōjŕ*, Lat. *rosa*, a rose; Ir. *carra*, Lat. *carruca*, any wheel-carriage; Ir. *ŕcuab*, Lat. *scopa*, a floor-brush, or a sweeping-broom; Ir. *leaḡun*, 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-ḡroḡaḡ*, 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-ḡroḡaḡ*, 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 *Ædui*, *vercingetorix* and *vergasillaunus*, two military officers of the *Arverni*. *Vergobretus* is but a Latinized writing of the Guidhelian or Gallo-Celtic words *ŕear-ḡo-ḡrejt*, in Irish signifying a judge, or literally, the man who judgeth, or the man of the judgment, *vir ad judicium*, or *ad judicandum*, from *ŕear*, a man, and *ḡrejt*, judgment; whence *ḡrejt-ḡeam*, a judge, (*qd. vid. infra.*) *Veringetorix* is likewise a Latin fashion and contraction of the Celtic words *ŕear-cjn-ḡo-tojr*, or *ḡurur*, which literally means the head man of the expedition; and *Vergosillaunus* is another Latin form of the Celtic *ŕear-ḡo-ŕajḡlean*, 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 *intleat* 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 *meamoyne*, though its proper meaning is remembrance, or reminiscence; while the word *meamoyne* signifies that very faculty of the soul of which reminiscence is but the act. In the same manner the word *ġlyab* 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 *faŋuġe* to *mujn* or *majn*, the sea, though it more properly signifies deluge, as in the common expression *nūġe faŋtanna*, 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 *ceatayn*, 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 Guidheliens 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, *Umborum 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.* æbejr, *Gr.* ἀβυσσος, *Lat.* *abyssus*, the sea; *Ir.* ærget or ærgetot, *Gr.* ἀργυρος, *Lat.* *argentum*, silver; *Ir.* all, *Gr.* ἄλλος, *Lat.* *alius*, another; *Ir.* amajl and gamajl, *Gr.* ὅμαλος, *Lat.* *similis*, like; *Ir.* anncojrre, *Gr.* ἀγκυρα, *Lat.* *anchora*, an anchor; *Ir.* aon and eun, *Gr.* ἓν, *Lat.* *unum*, one; *Ir.* ær, *Gr.* ἀροιστε, *Lat.* *aratio*, ploughing; *Ir.* æajr, *Gr.* πατήρ, and ἀττα, (*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 æajr or æer. *Ir.* bac and bacul, *Gr.* βᾶκτρον, *Lat.* *baculus*, a staff; *Ir.* bjæ and beæta, *Gr.* βιωτή, *Lat.* *vita*, life; *Ir.* bejr and bejrjm, *Gr.* φέρω, *Lat.* *fero*, to bring or carry; *Ir.* bō, *Gr.* βους, and *Æol.* βοs, *Lat.* *bos*, a cow or an ox; *Ir.* bjac, *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.* *capo*, a capon; *Ir.* cælc, *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. cjr-τε, a treasure locked up in a chest, Gr. κιστη, Lat. *cista pro arca*, a chest; Ir. cōjlyr, Gr. καυλος, Lat. *caulis*, cabbage; Ir. colun, Gr. κολῶνη, 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. cpoç, Gr. κροκος, Lat. *crocus*, saffron; Ir. Ôé and Ôja, 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. eapri, Gr. ἥρως, Lat. *heros*, a hero; Ir. fájd and dájð, Gr. φατης, Lat. *vates*, a prophet; Ir. fjle, or fjleað, Gr. φιλοσοφος, Lat. *philosophus*, a philosopher or poet; Ir. feall, deceit or treachery, Gr. φηλεω, Lat. *fallo*, to deceive; Ir. feáz, Gr. φαγος, Dor. Lat. *fagus*, the beech-tree; Ir. fjon, Gr. οινος, Lat. *vinum*, wine; Ir. zrián and zriájne, Gr. γρανον, Lat. *granum*, a grain, or grain, meaning corn; Ir. lá and lð, plur. lajonaí, Gr. λιον, in the compound word, γενεθλιος and γενεθλιον natalis dies, Lat. *lux*, a day, or day-light; Ir. laç or loç, Gr. λακκος, Lat. *lacus*, a lake or pool of water; Ir. lann, Gr. λογχη, Lat. *lancea*, a lance or sword; Ir. ljn or ljun, Gr. λινον, Lat. *linum*, flax; Ir. maçajri, Gr. μητηρ, Lat. *mater*, a mother; Ir. mjí, Gr. μηλι, Lat. *mel*, honey; Ir. mj and mjoç, Gr. μην, Lat. *mensis*, a month; Ir. neabul, Gr. νεφελη, Lat. *nebula*, a cloud; Ir. nð, Gr. νεος, Lat. *novus*, new; Ir. noçt or nuçt, Gr. νυξ, Lat. *nox*, night; Ir. ola, Gr. ελαιον, Lat. *oleum*, oil; Ir. oçt, Gr. οκτω, Lat. *octo*, eight; Ir. pjan, Gr. ποινη, Lat. *pœna*, pain; Ir. peuma, Gr. ρευμα, Lat. *rheuma*, phlegm; Ir. çac, Gr. σακκος, Lat. *saccus*, a sack or bag; Ir. çejr, Gr. σκαφη, Lat. *scapha*, a ship; Ir. çbéjri or çréjri, Gr. σφαيرا, Lat. *sphæra*, the sky, the sphere; Ir. çtájð, Gr. σταδιον, Lat. *stadium*, a furlong; Ir. çaríð, Gr. ταυρος, Lat. *taurus*, a bull; Ir. çjáma, Gr. τυραννος, Lat. *tyrannus*, a lord or king; Ir. tojl, Gr. θελημα, Lat. *voluntas*, the will. The Ibero-Celtic monosyllable tojl is the root of the Latin and Greek words, as well as of the Latin *volo*. Ir. çri, 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. *ari*, 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. *erion*, dark or brown coloured, Gr. *χρωω*, to colour; Ir. *erit*, a trembling, Gr. *κραδωω*, to tremble; Ir. *cujum*, Gr. *κουρμι*, beer or ale; Ir. *dearic*, the eye, Gr. *δερκω*, to see. The Celtic *dearic* 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 *raidearic*, contracted into *raidearic*, whose literal meaning is, in Latin, *radii oculorum*, the rays of the eyes; Ir. *doiraic*, Gr. *θυρας*, accusat. plur. a door; Ir. *dur*, Gr. *ιδωρ*, water. Plato in his *Cratylus* is of opinion that this word, as also *pyr*, fire, and *kyres*, dogs, are derived from the Phrygian language. He might as properly have derived them from the Celtic of Europe, wherein *ur* is fire, *cujn*, dogs, and *dur*, water, whence the termination *durum* of many names of towns in the Celtic countries. Ir. *djacujn*, grief, Gr. *δακρους*, tears; Ir. *zizijr*, Gr. *γυγλισμος*, a tickling; Ir. *leartaic*, plur. *leartaic*, 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. *ghon* and *ghn*, Gr. *ριν*, the nose; Ir. *tjme*, Gr. *τιμη*, honour or dignity; Ir. *ton*, Gr. *νωτον*, the breech; Ir. *troisca*, 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 *ajce*, 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 Pelasgius,) 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 Xuthi 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 Samothracæ peragunt a Pelasgis sumpta, is, o vir, quæ dico intelligit. Nam Samothraciam prius incoluerunt hi Pelasgi qui cum Atheniensibus habitaverunt, et ab illis Samothracæ 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, vixerunt in Heturiam, egregiarum mercium mercatores. Ibi 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 Aegypto 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 Grece, 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 Guidhelians 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 Cambden) 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 Cæsaris 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*, *grád*, all three mere original Irish words, such as no language can want. The Irish names of the seven mortal sins, *uabair*, *raime*, *drúir*, *cráor*, *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

*bridhe-croicéad - first - giving - answer - every -*  
*flota -*

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, *τιμορκα*, *δέησις*, *αρηταιε*, i. e. *fast*, *alms*, and *prayers*; though the first is of a radical identity with the *θηρησκεια* of the Greek, in the compound word *εθελοθηρησκεια*, which expresses the same thing as the Irish compound *τογι-τιμορκα*, *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 *majz* 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 *Fjn-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*; Հայեր. Ծոյրձ. for Հայերէյն. Ծոյրձեալձայճ; L. B. and *Leabh. Br.* for Լեաբար Երեւոյն Դոճայն, or Mac-Egan's Speckled Book; compar. and comp. for *comparative*; gen. for *genitive*; Brog. 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-luſ-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 *cūſſ* *ſučajde* 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 *ſir tree*, Lat. *abies*. It is not unlike the Hebrew *א* and the Chaldean and Greek *a*. By our Grammarians it is ranked among the *leacān-ſučajde*, or broad vowels; and in our old manuscripts we find *a, o* and *u* written indifferently one for the other, as in *aſar, ocaſ, aſur*, and : as also in *dēar, dēor, dēur* 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 *δαſ* for *deaſ*, good, &c. it begins all those diphthongs which in Irish are called *na ceſſre haſaſčojll*, or the four aphthongs, viz. *ao, aoj, aj, ae*. Note that *ao* (which is a modern aphthong, as is the triphthong *aoj*, 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 *ſaoſal*, an age, Lat. *sæculum*, and *aoſ*, age, lat. *ætas*. The triphthong *aoj* 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; *ſaoſi, daojſi*, produce also *ſaojſi, daojſi*, &c. so that the Irish triphthong in general is formed by adding an *j* to the diphthong, and thus serves to express the genitive case and other inflections of the same word, as *aoj* from *ao*, *eoj* from *eo*, *jaſ* from *ja*, *juſ* from *ju*, and *uaj* 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 *j* 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 *δ* or *ζ* 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*, *j*, 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 *ḡajdl*, &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 *ḡajdl* agreeably to the former of the two rules now mentioned, and when the second rule *caol le caol*, took place, it required that an *j* 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 *ḡajlc* or *ḡajlc* meaning the Celtibernian language was changed into *ḡajdjl* or *ḡædjlc* genit. *ḡædjlc* or *ḡædjlc*, from which last spelling it has been changed by our modern Grammarians into *ḡaodajlc*, genit. *ḡaodajlc*, 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*.

*ḡajdl*, another writing of the same word, meaning the Irish people, and *ḡajdjl* 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 *ḡaodjdl* and *ḡaodjlc*, genit. *ḡaodjlc*, 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 *ḡajdl* and *ḡajdjl* 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 ḡaballa*, 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 *mediustertius*, *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 *h* or *ř*, consequently turned out *bljadaj*n or *bljažaj*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 *Ἐνδοξ*.

# IRISH-ENGLISH DICTIONARY.

á.

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

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

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

á is a sign of the present and pre-  
ter tenses ; ex. a deji mé, I say ;  
a dúbajit ré, he said.

á is sometimes a sign of the future  
tense ; ex. an áit ar a ttojocfað  
ré, the place from which he  
shall come.

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

á is sometimes an interrogative, as,  
a bfuyl ré ann, is he there ?

á is also a sign of an affirmative ;  
ex. a yeað, yes, yea.

á is sometimes a preposition equal  
to *in* ; ex. a ttújr, in the be-  
ginning ; a tteac, in a house.  
N. B.—“ In old parchments it is  
always written j ttújr, 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

á.

modern an or a ; ex. jn ájt, in  
a place ; jn eaglujr, in the  
church ; jn eagcōjr, in the  
wrong. But in the modern way,  
when the Irish word begins with  
a vowel, or with the letter *g*, the  
*n* in the preposition *jn* or *an* is  
transposed and prefixed to the  
word, and the vowel left by it-  
self alone ; ex. a nájt, in a  
place ; a neaglujr, in a church ;  
a ngeall, in pledge. This *ng* is  
pronounced nearly as the *gn* in  
the French word *Seigneur*, or  
the double *nn* or *ñ* in the Spanish  
*Sennor*.”

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

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

á is sometimes equivalent to the  
Latin prepositions *in* and *coram* ;  
ex. a lácajr and a bpfjāðnaje,  
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. nām ab bēo ē, let him not live.

Abā, a cause, a matter, or business.

Abac, the entrails of a beast.

Abayδ, a bud; also ripe.

Abayl, and abaylt, death; also, dead, or expired.

Abayn, say you, speak you; the imperative mood second person of the verb abayajm, or abayajm, to speak.

Abajnt, speech, an articulate form of expression.

Abajnt, education, politeness, good manners.

Abajre, 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* abaytjac, the barking of a dog.

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

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

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

Abantur, good luck upon any undertaking.

Abaytjac, the barking of a dog.

Abcōjde, an advocate; *potius* abacōjde.

Ablan, awafer; ablan cōjrejte, the host or Eucharist.

Abēl, vid. abal, terrible, dreadful.

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

Ablabaj, no ablabajac, mute, or dumb.

Abmātajn, a mother-abbess.

Abja, an eye-lid, plur. abjayδ, vulgo *fabjayδ*. Corn. *abrans*.

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

Abjān, a song, or sonnet, &c.

Abjaym, to say, or speak.

N. B.—Many of the Irish verbs are irregularly declined or conjugated; ex. abjaym, I say; a dejntū, you say; a dejntē, he says; dejntmδ, we say: dejntē, ye say; dejntē, they say. Thus the verb abjaym, 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 dejntm; ex. adūabajnt mē, I said; adūabajnt tū, you said. This verb dejntm has a plain affinity with the *dicere* of the Latin, and the *dire* of the French.

Abjan, and Abjaon, the month of April.

Abjann, evil, naughty; also bad news.

Abrolōjδ, forgiveness, absolution.

Abγdal, and abytal, an apostle; plur. eaybajl and abytajl.

αβγταλδα, apostolic.  
 αβγταλδαετ, apostleship.  
 αβγδ, ripe; also ready, expert, alert, thrifty. Sometimes written αργδ, ripe, not unlike *apricus*, a, um, which is to the same sense.  
 αβλτα, able, strong, capable: Lat. *habilis*.  
 αβγ, a wild beast of any kind; εαε na naβγ, a house in which wild beasts are kept; hence αβγ-εταε.  
 αε, a refusing, a denial.  
 αεα, with them; ηβ βjon αεα, they have not; αεε, with her; αεε, with him.  
 αεαεαδ, 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.  
 αεαηα, profit.  
 αεαηλ, backwards; vid. αλ.  
 αε, 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. ηδ ημγδ αη αεδηα, he went on an expedition.  
 αεδηαν, an adventurer, a foreigner.  
 αεδηαναε, the same, and more properly.  
 αεεηηη, ability, capacity.—Mat. 25. 15.  
 αεμυαν, a reproof, a reproach.  
 αεγαλ, an angel.  
 αετ, the same as αε and αεδ, but, except, save, only; Lat. *at*; ex. αε αμáηη, 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 γηη, upon them conditions; Lat. *acta*.  
 αετ, a body.  
 αετ, danger, hazard, or peril.  
 αεταημ, to ordain, or order, to pass an act in parliament.  
 αελαηδ, to chase, pursue.  
 αελαδ, and αελαηδ, the art of fishing, also a fishery.  
 αελαηδε, smooth, soft, also polite, civil, generous, like the Greek *αγλος*, *splendidus*.  
 αεμαε, a circuit, or compass.  
 αεμαηηη, and αεμαηηηεαε, puissant, plentiful, copious, rich.  
 αεομαλ, to heap together, to increase; Lat. *accumulo*, are; ex. ηδ αεομαηλ γε na εηάηηα δά δεοηη, he heaped up the bones. *Old Parchment*.  
 αεομαλ, an assembly, or heaping together; ex. αεομαλ δεδηα 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*.  
 αεγ, *vulgo*, αεγ, Lat. ac. Go-thice *gah*.  
 αδ is sometimes the sign of a participle, governing a second person; ex. αδ βάλα, striking you; Lat. *te feriens*, αδ μαηβαδ, killing you, Lat. *te mactans*.  
 αδ is preposed 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. αδ γερνῶ-  
βαγ, I wrote, for do γερνῶβαγ, αδ  
γερνῶβαιν, for do γερνῶβαιν,  
I would write, Lat. *scriberem*.

αδ is a sign of the present tense  
sometimes, but often of the per-  
fect tense; ex. αδ βερνῶμ, I give;  
αδ ἐλῶνμ, I hear.

αδ signifies a or an; but always  
applied to the second person;  
ex. ὅλας τῷ αδ Sheανῖας ἀγυρ  
αδ πορφορῶν, thou shalt be a  
proverb and a by-word.

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

αδαμαντ, a diamond, the hardest  
and most glittering of all pre-  
cious stones called by the Lapi-  
daries a diamond, Lat. *adamas*.

αδαμ and αδαμ, Adam, the first  
man.

αδαρ, an adder.

αδβατ, to die; ex. ἦο αδβάτ, he  
died.

αδβάτ, slaughter, destruction.

αδρῖα, it belongs to you, it is  
your property; this is an imper-  
sonal verb like the Lat. *decet*.

αδ, a law; also fit to do any thing.

αδ, felicity, success, good luck;  
ex. αρ ρεαρμ ἄδ νῦ εαλῶδε,  
good luck is better than skill or  
art.

αδ is an intensitive or augmenta-  
tion of the sense, or signification  
of a word.

αδαβαιν, to sport or play.

αδαγῆ, and αγαγῆ, the face, or  
complexion, Gr. *Εἶδος*.

αδαγλῆ, desire.

αδαγλῆνε, the military law, or law  
of arms.

αδαρκαε and αδαρκαμυλ, horny,  
having horns.

αδαλ, a flesh-hook.

αδall, dull, deaf, having the ears  
stopt up; (*rectius* οδall, from ο,  
an ear, and dall, dull or deaf,  
vid. ο;) hence the word αδall-  
τᾶν, a stupid, dull fellow.

αδall, sin, corruption.

αδaltραδε, an adulterer.

αδltραναε, the same.

αδaltρανναγ, adultery.

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

αδαν, a pan, or large chaldron.

αδαν, the herb colt's foot.

αδαναδ and αδanam, to kindle,  
to warm; ex. do hadnad an  
teyne, the fire was kindled; also  
to stir up, like the Lat. *adunare*.

αδαντα, kindled, warm, also exas-  
perated; a τᾶ an teyne αδαντα,  
the fire is kindled.

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

αδαρμ, to adore.

αδρῖα, adoration, hence ἰδολαδρῖα,  
idolatry.

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

αδαρνε, a horn; ex. αδαρνε bō, &c.

αδαρνεαε, horned, horny.

αδαρνεῖν, a little horn.

αδαρτε, and αδαρταν, a bolster,  
a pillow, hence ελαον αδαρτε, a  
pain in the neck, and by a me-  
taphor, ceannadaρτε γαα po-  
bujll, the chieftains and re-  
presentatives of every people;  
ceann αδαρτε properly means  
a bolster.

αδαρταν, a dream.

αδαγ, good.

αδβα and αδβαδαν, instruments;  
ex. αδβα ceojl, instruments of  
music.

αδβα and αδβαδ, a house room,  
or habitation, also a garrison, a  
fortress; it is very common to sig-  
nify a prince or great man's pa-

lace in old poems.

Ածբաժ, a harmless or inoffensive jibing or joking.

Ածբաժեաց, jocose, merry, jesting.

Ածբաժեաց, gross or fat; in good plight.

Ածբայրեաց, a carder of wool or flax; մնա ածբայրչից, 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 ածբլ, 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 ճյածբլ contracted into ճյածբալ, signifies devil or spirit of the air, from which the Greek and Latin *diabolos* and *diabolus*, *quasi daemon aerius*; in Irish *deam-an aer*.

Ածանդրեաց, a sort of music containing three notes called by the Irish *ջանդրայից զօլտրայից, շանդրայից*.

Ածբար, a cause or motive; ex. ար ածբար յոյն, therefore, for that cause.

Ածբար, a subject or matter to be shaped in another form; hence metaphorically, ածբար չաօյր, an apprentice to a carpenter or a mason; ածբար օգնաճից, an apprentice, or the matter of a tradesman.

Ածբարեաց, or Աճբարեաց, lucky, fortunate.

Ածբար, carded wool for clothiers, hence ածբայրեաց, *quod vide*.

Ածբօ, a proclamation, also a cry for war; every prince and tribe had one peculiar to them.

Ածբժլայ, joy, pleasure; also ostentation.

Ածբժլօրեաց, pleasant, ambitious,

vain glorious.

Ածբոծ, joy, pleasantry, merriment.

Ածբօժօժե and Ածբօժօժեաց, an intercessor, an advocate.

Ածբօժօժեաժ, a pleading.

Ածբլայ, a constitutional or rightful sovereign installed according to law, from ած a law, and բլայ a sovereign.

Ածբաւար, detestable, odious, abominable; ած in this word being an augmentative of the sense and force of the word, *vid. ածաւ*.

Ածջար, lawful, just.

Ածլաւած, to bury, to inter, *vid.*

աճնաւ, it is formed from *leac*, a stone laid over the grave.

Ածլաւան, a burial or interment.

Ածլայեւ, buried, interred.

Ածլայ, the desire.

Ածլան, a youth or lad, one able to bear arms, from ած, fit, and *lann*, a sword or lance.

Ածլաճեւ, fit to take up arms or enter the military degree,

Ածմա, knowing, skilful.

Ածմած, timber.

Ածմայլ, an acknowledgment or confession.

Ածմայմ and Ածմայճիմ, to confess; ex. ածմայմ մօ քաւած, I confess my guilt.

Ածմաւած, to confess.

Ածմալ, wanton, desultory, nimble.

Ածմօւած, to extol, to praise to one's face, from ած, a face, and *molad*, a praise.

Ածնաւ, a submitting to the law of nature, a burial, interment, from աճ, law, *nae* or *naj*, man, and *cal*, observing or submitting to.

Ածնայր, and Ածնայրե, villany, shamefacedness, confusion.

Ածնայրչեան, it shames, *pudet*.

Ածնայ, old, ancient.

Ածրած, and Ածրայմ, to worship, to adore, Lat. *adoro*; ex. յծաւ-ածրած, to worship idols, or ido-

latry, also to adhere or join ; αζ  
 αδμαδ don μυζ, 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.* φαδουδ, to kindle fire.  
 Αδουαε, horror, detestation.  
 Αδουαμαγ, horrible, terrible,  
 dreadful.  
 Αδουαεμαγρεαετ, abomination.  
 Αε, no Αδδ, the liver.  
 Αε, αον, one, δο ζαε αον, to each,  
 to every one.  
 Αεγ, the sky, or air, Greek and  
 Latin, *aer*.  
 Αεαγδα, airy.  
 Αεαγδαγτε, sky-coloured.  
 Αεδ, the eye.  
 Αεγε, the liver ; more commonly  
 αοδα and ηαοδα.  
 Αφογτ, gold ; (*vid.* *Lhuyd's Comp.*  
*voc. in v. aurem.*)  
 Αφμαγζδ, to rise.  
 Αφμγονν, the mass, or eucharistic  
 offering.  
 Αζ, a sign of the participle of the  
 present tense ; ex. αζ μάδ, 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 αμαγν, by the river, *ad*  
*vel juxta amnem*.  
 Αζ, with ; ex. αζ αν άγηνεγγ, with  
 the cattle.  
 Αζ, signifies, in the possession or  
 power of a person ; ex. μο ατα  
 αν βγαιλ αζ Μυγτα, the axe is  
 in Morrogh's possession.  
 Αζα, whose, whereof ; ex. αζα  
 νδεγν γε γοναδ, whose place he  
 supplies.  
 Αζα, or αζαδ, leisure, time, or op-  
 portunity ; ex. ηγβγυλ αζαδ αζαμ  
 αγμ, I have not time nor leisure

to do it.  
 Αζα, or Αζαδ, an addition, hence  
 its diminutive, αζαγγν.  
 Αζαδ, unto thee, with thee ; αζαγδ,  
 unto you ; ex. γεαγ αζαδ γεγν,  
 stand by thyself.  
 Αζαλλ, a speech.  
 Αζαλλαδ and Αζαλλαμ, a dialogue ;  
*unde* αζαλλαμ ογγν αγυγ ρατ-  
 τμαγζ, also persuasion ; γεαγ  
 αζαλλα, an interpreter, a speaker.  
 Αζαλλα, 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 αγγελω 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 origi-  
 nal sense for reasons obvious  
 to every one.  
 Αζ, an ox, bull, or cow ; άζ αταγδ,  
 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 γγνε φαδα, in which  
 case it is pronounced like *aw* in  
 English.  
 Αζ, a battle, a conflict ; also feat of  
 arms, Greek αγων, *certamen*, pl.  
 άζα ; ex. Conn αν άζα, the war-  
 like Conn.  
 Αζ, fortune, luck, happiness, pros-  
 perity, *vid.* αδ.  
 Αζ, fear, astonishment, awe.  
 Αζα, or Αζαγμ, to be afraid or  
 astonished, like the Greek αγω,

*demiror, stupeo*, hence *awe* in English.

אָזאַכ, warlike, brave.

אָזאַד, be merry, j. בִּי רִיבאַכ.

אָזאַד or אָזאַזג, the face or complexion, also the front; ex. אָזאַד אַן עאַטאַ, the front of the army, hence אָזאַד signifies against; ex. אַם אָזאַד, against me; דו עאַדִּיבִּי רִיבִּי אָזאַד, he prospered, but more properly written אַדאַד, like the Greek εἶδος.

אָזאַם, with me, or in my possession.

אָזאַמאַם and אָזאַמאַ, to revenge.

אָזאַם, revenge.

אָזאַמאַכ, vindictive, revengeful.

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

אָזאַרע, a bolster; *rectius* אַדאַרע.

אָזאַרעאַ, deaf, also little, diminutive.

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

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

אָזאַמאַ, אָזאַמאַכ, fortunate or lucky, happy, prosperous; anciently written אַמַּמאַ.

אָזאַמאַר, a pleading for, argumentation.

אָזאַמאַדע, an advocate or pleader.

אָזאַמאַד, to expostulate, also to challenge, to lay to a person's charge; ex. נאַר אָזאַמאַד דִּיאַ אַן עאַרִּי רִיבִּי אָרע, that God may not avenge or punish you for this crime; נאַר אָזאַמאַר אָרעאַ ע, let it not be laid to their charge.

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

אָזאַל, generous, noble.

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

אָ, a swan.

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

אָ or אָו, a region, country, or territory; plur. אָוִב; ex. אָוִב לַיַּאֲזַן, the country about Castle Lyons; אָוִב מַאָקוֹלֶלֶ, the country of Imokilly, &c.

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

אָ, i. e. עֵיגֶרֶ, or עוֹלְעָא, the learned.

אָב or אָוִב, a similitude.

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

אָבֵיגֶרעאַ and אָבֵיגֶרעאַכ, wonderful, terrible, also enormous, strange, arrogant, surprising.

אָבֵיגֶרעאַ or אָבֵיגֶרעאַ, *rectius*, אַבֵּיגֶרעאַ, the alphabet; *abecedarium*.

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

אָבֵיגֶרל, the alphabet.

אָעדע, a veil.

אָע, with her, by her; ex. דו בִּי אָע, she had.

אָעאַ, with them; אָע, with him.

אָע, led, as capull אָע, a led horse.

אָע, אָעעאַכ, and אָעעַדעאַכ, a leading; from the verb אָעמ, to lead; Lat. *ago*.

אָע, a tribe, also nourishment, also a desire.

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

אָעעעאַכ, power.

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

*acer* and *acris*.

αϵϵδ, a disorder, sickness.

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

αϵϵδε, accident, as αϵϵδε an αρίαn αϵϵ an ϵϵονα, the accidents of bread and wine.

αϵϵλλδε, dextrous, handy; and αϵϵλλδεαϵ, dexterity, from the root; αϵϵλ, able, *unde Achilles*.

αϵϵm and αϵϵϵm, to pray, beseech, entreat, or beg.

αϵϵme, a sort or kind, a sect of people; Greek ακμη, is the bloom of age.

αϵδεομαϵδ, they shall confess; vid. αδμαϵm.

αϵδbean, long, also bad or evil.

αϵδβεϵλ, a wonder, a boasting.

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

αϵδβε, an old sort of Irish song, or ϵϵοναν; Greek αειδω, *cano*, *canto*.

αϵδcleαδ, mischief, violence.

αϵδεαϵ, or αοϵδεαϵ, a milch cow.

αϵδϵδεαϵ, demonstration.

αϵδδε, or αϵδδδον, humble, respectful, Gr. αιδουος, *venerandus*.

αϵδme, raiment, apparel, also goods and chattels.

αϵδme, a military dress.

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

αϵδne, age.

αϵδmϵlle, to consume, confound, destroy, pervert; ex. βυμ ναϵδmϵlle, your confusion.--Is. xxx. 3.

αϵδmeϵlϵe, consumed.

αϵδmoy, or αϵδϵϵoy, arguing, pleading, reasoning; vid. αϵδ-  
ναϵ.

αϵδναϵδε and αϵδne, advocate, pleader.

αϵϵϵϵ, of or belonging to the air, δεαμον αϵϵϵϵ, *rectius* αϵϵϵϵ, *de-*  
*mon aerius*.

αϵϵϵϵ, blame, fault.

αϵϵϵϵον, the unbloody sacrifice of the mass.

αϵδε, to act or carry on; αοναϵ ϵαϵλϵϵονn δο αϵδε; vid. *Croni-*  
*cum Scotorum*.

αϵδεϵϵ, antiq. οϵϵϵϵ, the ocean, the deep; hence δυβαϵδεϵϵ na ϵα-  
δε, the bottomless depth of the sea; *vulgo*, δυϵδεϵϵ.

αϵδεοϵame, I will visit, or punish.

αϵδε, a beam, a prop or supporter.

αϵδε, stout, valiant.

αϵδε, a hill.

αϵδεαν, a kettle, a brass pot; vid. αδαν.

αϵδεοντα, intentions.

αϵδεϵϵ, the intention, mind, or inclination.

αϵδεϵϵϵϵ, a judge, Greek αιδεω, signifies to make choice of judges being the elect or chosen men among the people.

αϵδεneαϵ, or Οϵneαϵ, liberality, generosity.

αϵδεϵϵ, faces, the pl. of αϵαϵδ, βυρ ναϵδεϵϵ, your faces.

αϵλε or ϵϵλε, another, Lat. *alius*.

αϵλ, a stone; αϵλ αοβτα, a pebble, hence αϵλεαϵ, a stone horse, Heb. *γδ* is a rock or stone.

αϵλ, shamefaced, also noble, beautiful; *Cantabrice*, αhal, shame.

αϵλ, a sting or prickle.

αϵλ, will, pleasure; ex. μά αϵλ leat, if you will; munab αϵλ leat, if you will not, Lat. *voluntas*.

αϵλβϵϵ caϵneαϵ, a small parcel of sheep.

αϵλε, the same as αϵλε; ex. αϵλε cōmaϵtaϵ, Almighty; Gothic *allai*.

αϵλεϵay, a bridle bit.

αϵλεgean, a noble offspring, from αϵλ noble, and gean kind, i. e. *altigens*.

αϵλεgeay, a desire, longing appetite.



αἰμῆρος, disguise.  
 αἰμῆρο, barren, steril.  
 αἰμῆροζαδ, temptation; also to tempt; ex. ἡ βαλῆ με μακ δὲ εἰ αἰμῆροζαδ ὁ διαβόλ, the Son of God was pleased to be tempted by the devil in the wilderness; vid. λεάβαρ βρεακ.  
 αἰμῆρο, time, season; Wel. *aim ser*.  
 αἰν, honourable, praiseworthy, respectful.  
 αἰνε, delight, joy, pleasure; Gr. *αἰνη, laus*.  
 αἰνεα, and αἰνιο, 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.  
 αἰνβεαλας, rough, rugged.  
 αἰνβεας, manifold, copious.  
 αἰνβεας, rain.  
 αἰνβεα, ignorance, rudeness.  
 αἰνβεαρας, ignorant, from αἰνβεα, ignorance, which comes from *an*, the negative *quod vide* and *ρο* or *ρεα*, knowledge.  
 αἰνβεας, impudence; also stingingness.  
 αἰνβεας, rude, ignorant.  
 αἰνβεας, a foreign tribe, or strange people; ex. αἰνβεας αἰνβεας, in a foreign country.  
 αἰνβος, rainy weather; λαετ αἰνβος, αἰνβος αἰνβος, a terrible squall of wind.  
 αἰνβος, naughtiness, badness.  
 αἰνβος, brave, valiant, intrepid.  
 αἰνβος, and αἰνβοςας, a buffoon; also an ingenious, fallacious fellow, an impostor, or a sycophant.  
 αἰνβος, a doubt.  
 αἰνβος, a champion, or great warrior.

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

αἰνῆδε, malicious, envious, spiteful.

αἰνῆδεαὐτ, malice, spite; ex. *croyde gan aἰνῆδεαὐτ gan fuat*, a heart without malice or hatred.

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

αἰνῆμ, or αἰνῆ, a name; Lat. *nomen*.

αἰνῆννε, anger.

αἰνῆβῆ, a beast, or brute animal; vid. βῆ.

αἰνῆμνεαμῆ, famous, renowned, &c.

αἰνῆμνῆζαδ, to name, to mention.

αἰνῆμνῆζτε, named; *ζο αἰνῆμνῆζτε*, namely.

αἰνῆοὐτ, oppression.

αἰνῆοὐτᾶς, oppressive, tyrannical, also inhospitable, compounded of the negative *αν* and *οὐτ*, clemency, humanity, hospitality.

αἰνῆοδαν, unclean, impure, compounded of the negative *αν* and *οδαν*, pure, clean, fit; Lat. *idoneus*.

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

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

αἰνῆ, well-featured.

αἰνῆαὐτ, softness, smoothness.

αἰνῆανῆμ, to persecute; *αἰνῆ ανῆαμῆ τῦ*, I will persecute you.

αἰνῆανῆμῆ, persecution.

αἰνῆα, disservice, or great harm done to one's self. *Note*, it is the negative of *lea*, advantage, service to one's self; ex. *δο ρῆν ρῆ αἰνῆα*, he acted wisely, and to his own advantage; *δο ρῆν ρῆ αἰνῆα*, he conducted

himself unwisely, and to his own disadvantage; *τᾶ κομᾶνῆ ταῖνῆα ρῆζατ*, 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, *lea*, *ainlea*.

αἰνῆατῆομ, oppression, injustice.

αἰνῆοῖ, a swallow; corruptly, *φᾶνῆοῖ*.

αἰνῆεῖδ, a wonder.

αἰνῆεαρῆδα, excessive, huge; also inordinate, intemperate.

αἰνῆεαρῆδαὐτ, excess, intemperance.

αἰνῆαν, lust, passion, inordinate desire, concupiscence; ex. *αἰνῆανᾶ να κολλα*, the lusts or concupiscence of the flesh.

αἰνῆανᾶς, lustful, intemperate.

αἰνῆανῆ, or αἰνῆανῆ, beasts.

αἰνῆ and αἰνῆ, a great circle; hence *Bel-αἰν*, (vulg. *βῆζαἰν*) 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 *αἰν* and *αἰνῆ*, the Latin words *anus* and *annus* have been formed.—Vid. *Remarks*.

αἰνῆ, vulg. *φᾶνῆ*, the diminutive of *αἰνῆ*, a small circle or ring; Lat. *annulus*.

αἰνῆεαρῆ, or αἰνῆεαρῆ, hatred.

αἰνῆζαν and αἰνῆζανᾶς, and αἰνῆζανῆα, a furious, extravagant man.

αἰνῆζανῆα, destroyed, broken down.

αἰνῆεαν, braced up, over-stiff.

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

αἰνῆεαρῆζαὐτ, idem; *ανῆεαρῆζαὐτ να πολλα*, a great heat of blood.

αἰνῆεαν, ungovernable, inflexible.

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

particle, which should rather be *an*, but is here changed into *ajn* by the abusive rule *coel le coel*, is a prefix signifying excess; as in the words *ajnmearajda*, *ajnmjan ajnteay*, &c.; in other words it is a negative particle, such as *un* in English, as in *ajnoctaē*, *ajnojdan*, &c.

*Ajn*, upon, or over; in all old writings it is *ῥῶν*, as *ῥῶν an tῗν*, instead of *ajñ an tῗν*.

*Ajn*, numbered, from the verb *ájñjm*, to number, or reckon; *do ajñ ῥē*, he reckoned.

*Ajn*, destroyed; from *ajñgm*, to destroy, rob, or plunder.

*Ajn*, arise, *rectius* *ojñ*, as in the word *mučōjñḡe*, early rising.

*Ajn*, the second person of the imperative of the verb *ajñjm*, vulg. *ῥajñjm*, to watch, or take care.

*Ajn*, the genitive case of *ájñ*, slaughter.

*Ajn*, ploughed; Lat. *aro*, *arare*.

*Ajnē*, ribs.

*Ajnē*, a story.

*Ajnē*, ribbed, furrowed.

*Ajnēada*, divisions; ex. *do mjñneadañ tñḡ hájnēada dá ḡlu-aḡajb*, they made three divisions of their armies.

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

*Ajnēñe*, a multitude, a legion; *ḡḡññ ajñēñe ajñḡjñl ḡḡ ḡujdead ē enejñfeact lé hēñoc a bpaññatay*, he was seated amidst legions of angels with Enoc in Paradise.—*Vid.* *Leabaññ breac*.

*Ajnēñe*, a host, or army.

*Ajñe*, the ark; Lat. *arca*.

*Ajñe*, a strait, or difficulty, great hunger; hence *ajñeñeac*, a hungry, starving man.

*Ajñe*, a lizard; *ajñe luacña*, an emmet.

*Ajñeacēt*, *potius* *ejñeacēt*, heresy.

*Ajñeadal*, a prophesy.

*Ajñeallad*, sacrilege; from *ajñ*, a robbing, and *ceall*, a church; Lat. *cella*, the same as *ceall-ajñajñ*.

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

*Ajñeann*, certain, positive, undoubted.

*Ajñejll*, to lie in wait, or in ambush.

*Ajñejonn*, aside.

*Ajñejorac*, covetous, greedy of food, hungry, voracious, ravenous.

*Ajñejḡ*, a complaint, or expostulation.

*Ajñejḡ*, meeting; *do čujñ ῥē ajñejḡ ojññ*, he sent to meet them.

*Ajñejḡt*, the same; *ajñ ajñejḡt an ḡḡḡ*, to wait on, or be of the king's levee; *ajñ ajñejḡt an tḡlu-aḡ*, to expect the coming up of the army.

*Ajñeac*, ingenious.

*Ajñejll*, i. e. *cojmēad*, keeping.

*Ajñd*, a coast, a quarter or cardinal point; *ōñ ajñd ḡojñ*, from the eastern quarter, or from the east.

*Ajñd*, loud, also public; ex. *ōḡ ajñd*, publicly; vid. *ajñd*, Lat. *arduus*.

*Ajñd* and *ojñde*, order, improvement; Lat. *ordo*.

*Ajñdēad*, to cut down.

*Ajñdēann*, a sovereign or superior, whether ecclesiastic or civil.

*Ajñdēannay*, superiority, sovereignty, great power.

*Ajñde*, height; ex. *cá hájñde*, what height?

*Ajñde* and *ajñdean*, a sign.

*Ajñdeana*, the position or situation of a thing; ex. *ḡñoc-ajñdeana a čačā*, the disadvantageous position of his legion.—*Vid.* *Čajḡ-ñejm Ṭhojñdeallad*.

*Ajñdḡñtññ*, haughtiness, arro-

gance, high-spirited.

αἰνῶντιννεαῖ, high-minded.

αἰνῶναι, constellations.

αἰνῶν, any kingdom governed by one person.

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

αἰνε, heed, care, attention; ex. τὰ βασιλῆα δὴ αἰνεῖ αἰνῶν 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.

αἰνεαῖ and αἰνῶν, to number, to count; ex. νότ δὴ αἰνεαῖ δῶν, that were numbered of them.

αἰνεαῖ, a beginning.

αἰνεαῖ, a bay or harbour.

αἰνεαῖ, to satisfy.

αἰνεαῖ, food, also pleasant.

αἰνεαῖ, the apple of the eye, the sight.

αἰνεαῖ, a bed.

αἰνεαῖ, a herd; pl. αἰνῶν and αἰνῶν.

αἰνεαῖ, a place for summer grazing in the mountain.

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

αἰνεαῖ, a rein; αἰνεαῖ αἰνῶν; the reins of a bridle.

αἰνεαῖ, symptoms, signs, or indications; ex. αἰνεαῖ αἰνῶν, the symptoms of death.

αἰνεαῖ, 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*; αἰνεαῖ beo, quick-silver.

αἰνεαῖ and αἰνῶν, to heed, to mind, to take care of, or observe; ex. μά αἰνῶν αἰνεαῖ, if

we perceive or observe.

αἰνεαῖ, a cow-calf.

αἰνεαῖ, to ask, seek, or demand.

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

αἰνεαῖ, spoiled, plundered, ravaged.

αἰνεαῖ, a spoiler, robber.

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

αἰνεαῖ, spectres, visions.

αἰνεαῖ na αἰνεαῖ, the sign of the cross.

αἰνεαῖ, certain, particular, especial; ὅτ αἰνεαῖ, especially.

αἰνεαῖ, a prince, nobleman, &c.

αἰνεαῖ, a sovereignty, principality; ex. αἰνεαῖ Ἐαἰνῶν, the sovereignty of Cashel.—*Old Parchment.*

αἰνεαῖ, a law.

αἰνεαῖ, a fashion.

αἰνεαῖ or οἰνεαῖ, clans, factions or parties; hence αἰνεαῖ-ταῖ, an assembly; αἰνεαῖ, also signifies a cantoon, and corresponds with the *Lat. regio*.

αἰνεαῖ, ploughing, also agriculture, husbandry; *Lat. arare*; hence αἰνεαῖ, ploughmen, i. e. αἰνῶν.

αἰνεαῖ, knowledge; αἰνεαῖ, arise: αἰνεαῖ and αἰνεαῖ, history; αἰνεαῖ αἰνεαῖ-δαῖ, history and genealogy; *chronicum Scotorum*.

αἰνεαῖ and αἰνεαῖ, a rehearsal, or narration.

αἰνεαῖ, an appointment; αἰνεαῖ cata, an appointment for battle.

αἰνεαῖ, to watch; ex. αἰνεαῖ ῥυνν, watch here; *vid.* αἰνεαῖ.

Այլեւած and այլեւայմ, 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.

Այլեւօջ, a sling, jostle, or toss.

Այլիջե, lent, adventitious, borrowed.

Այլեւօջաւ, 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*.

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

Այլմեայր and այլմյծ, an order or custom.

Այլմջեյն and ամիաջեյն, 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.

Այլմե, sloes; Greek *ερίνθος*.

Այլմե, pl. of *անա*, the kidneys.

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

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

Այլմեան, a sitting up late.

Այլմոյլե, all together; Lat. *simul*.

Այլմոյլե, a sign; այլմոյլե ռա զոյլե, the sign of the cross, L. B.

Այլմոյլե, the hinder part of the neck.

Այլմոյլե, contemplation.

Այլմեալ, an article.

Այլմոյլե and այլմեյր, a pebble.

Այլմեւ, weariness, fatigue.

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

Այլ, a hill, also a fort of covert.

Այլ, dependence; առ այլ առաւ

այլ, I depend upon him; hence,

Այլմ, to depend, to have confidence in; as այլմ այլ, I depend upon him.

Այլ, back, backwards; as առ այլ, backwards; առ այլ այլ, to recall; hence այլեւ, restitution.

Այլ, a loan.

Այլ, free, willing; այլ այլ, no այլ *էջյոն, nolens, volens*.

Այլ, damage or trespass.

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

Այլ, death, applied to a dead person; *hinc* այլեւ, a shroud.

Այլ, a reproof, reprehension, or chastisement.

Այլ, a present, or free gift or donation; ծո առ ծո այլ, he presented me, or gave me gratis; այլ, freely, gratis.

Այլ, a mountain; as այլ, or *Ելլա Ռաճա*, the ridge of mountains, which part լեւ զայլ from լեւ ծո; *vid. Ելլա*.

Այլ and այլ, a poem, also any ingenuity or invention; Latin, *astus*.

Այլ or այլ, a tricking, ingenious, artful fellow, a cheat or impostor; Lat. *astutus*.

Այլ or այլ, out of it, or of her; առ ծո այլ, departing thence or thereout; compounded of *ալ*, from Lat. *abs*, and *ե* or *յ*; ծո առ ծո այլ, she gave up the ghost.

Այլ and այլ, a journey or peregrination; այլ լեւ ծո, during their journey; *էլ լա այլ*, three days' jour-

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

αῖρδεαμζαδ and αῖρτεμζμ, to remove from one place to another, to travel, or sojourn.

αῖρδζατ and αῖρδεοζμρεατ, playing pranks, acting the impostor.

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

αῖρρζεατ, crafty, ingenious.

αῖρρζοτ, i. e. αῖρ-ζοτ, restitution *in æquivalenti*, repayment literally, also vomiting.

αῖρρζοαδ and αῖρρζεμ, to restore, return, give back.

αῖρρζον, a diadem or crown.

αῖρρζον, a relic ; as αῖρρζοννα na naom, the holy relics ; vid. ταῖρε.

αῖρρλεαμ, a spring tide.

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

αῖρρλνζ, a dream.

αῖρρλνζεαμ and αῖρρλνζαδ, to dream ; νοτ αῖρρλνζεαμ, that dreameth.

αῖρρλνζτεατ, a dreamer.

αῖρρτε, out of her or it, from it.

αῖρρτεαμ, a journey ; vid. αῖρδεαμ ; Lat. *iter* ; αῖρτεμζαδ, to remove.

αῖρτε, a place.

αῖρτε, comical, strange, arch ; hence αῖρτζομ, pleasantry, drollery.

αῖρτεαμ, a proof, a convincing argument.

αῖρτεανν, furze.

αῖρτζζμ, to prove, to convince.

αῖρτζαδ, to inhabit, or improve ; αῖρτεοταδ με, I will inhabit ; αῖρμ do hjonncolnad an φρζοταλ, αῖρμ do αῖρτζζ jonaμνε, et verbum caro factum est, et habitavit in nobis.

αῖρτε, quick, also sharp.

αῖρτε, a ford, or kiln ; αῖρτε αοζλ, a lime-kiln ; pl. αῖρτεε, kilns.

αῖρτεαδμ, and αῖρτεμζμ, to know, to

perceive.

αῖρτεε, the ebb of the tide.

αῖρτεεοδαμ, to revive ; αῖρτεεοδαδ, *idem*.

αῖρτεεοδταμ, enlivening, reviving.

αῖρτεβζομ, blame, reproof ; sometimes written αῖρτεφζομ, and αῖρτεβζομτ.

αῖρτεβζοματ, a reprover, a censor.

αῖρτεβζομαδ, to blame, censure, reprove.

αῖρτεεαμ, appeared ; ραν οζδτε ρο αῖρτεεαμ ροζλλρε μομ, great light was seen in the night.

αῖρτεεοδαμ, to disapprove, dislike, condemn.

αῖρτεατ, a sow.

αῖρτεε, revenge.

αῖρτεεαμ, a lady of pleasure.

αῖρτεεαμ and αῖρτεεαμζαδ, who-rish.

αῖρτετμ, to pray or entreat.

αῖρτεεο, a contradicting or gainsaying.

αῖρτεαμζμ, concise, compendious.

αῖρτεαδ, to steal away, or retire privately.

αῖρτεαλλατ, a second proof.

αῖρτεανντα, the commandments, also precepts, singular αῖρτενε.

αῖρτεανντα and αῖρτεαντατ, known, also familiar, free, sociable.

αῖρτεανταμ, acquaintance, knowledge ; δυμνε δομ αῖρτεανταμ, one of my acquaintance.

αῖρτεαμματ, a different person or thing, another.

αῖρτεαμματ, a change ; αῖρτεαμματ ταλαδ, a change of raiment.

αῖρτεαμρε, an admonition, advice, or lecture ; vid. λεαδαμ μρεατ, *passim*.

αῖρτεμζε, resurrection ; αῖρρεμζε, *idem*.

αῖρτεμζμ, to rise from the dead.

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

Այժեյն, like, or another one's self, *quasi regentus*.

Այժենյմ, to regenerate.

Այժեյնեամայն, a regeneration.

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

Այժծյն, a little venomous creature.

Այժից and այժիցե, giants; *vulgo* բաթայց; its singular is աժաւ or բաթաւ.

Այժն, commanded; ծօ այժն իբ, he commanded.

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

Այժնոյն, a firebrand; *vulg.* բայժնոյն; also a wart.

Այժնի, father; *gen.* աժաի այժնի յիմե, a serpent, an adder; այժնի լսրա, ground ivy.

Այժյր, an affront, an abuse; also shame, confusion; ex. *naomայժյր*, blasphemy.

Այժյրյմ and այժյրյաժ, to affront, to abuse, to shame; hence այժյրեաւ, and ծայն այժյրեաւ, an abusive reviling man.

Այժյսար, banishment, expulsion.

Այժե, an old rag.

Այժե, after; ex. ծայժե առ լաօյ, after the poem; ծայժե աճամ ծյօնարեա, after Adam's exile.

Այժեալ, repentance, an after sorrow.

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

Այժե, knowledge, known; *նյօր* բսժ այժե, it was not known.

Այժե, a commandment; առ ծայրա հայժե, the second commandment.

Այժնյմ, to know, also to recommend; այժնի նեամս, այժնյմ մանամ իր մօ իրօրեա յէ լամայծ, *in manus tuas commendo spiritum meum*.

Այժեաւ, treasured or hoarded up.

Այժե, an ox, bull, or cow.

Այժեաւ and այժեաւար, repentance.

Այժիյն, a sharp point.

Այժիյնոյն, a calf.

Այժիյոյաւ, 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 այժիյոյաւ into that of re-establishment on the throne, where he treats of the reigns of Շարիբե Լիբեաւարի 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.

Այժիյր, an imitation.

Այժիյր, a report.

Այժիյրյմ, to report; ծօ այժիյր իբ, he reported it; also to imitate.

Այժիյրեաւ, a rehearser or relater; ex. այժիյրեաւ իբեւ, a tale-bearer.

Այժիցար, *vulg.* բայժիցար, reluctance, unwillingness.

Այժեաւ and այժեաւաւ, dwelling, inhabiting.

Այժիցիյօրեաւ, to transcribe or copy.

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

Ալ, a brood, or the young of any animal; ա հալ օց, her young ones.

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

Ալա, (*quasi* ալա առ ալեյնե,) 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 γάγλεαδαι na γῆγ ē, 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 cōjmðe; this verb is like the Heb. verb ללה, which signifies to praise, to worship, and adore; hence הלהל, *laudate Dominum*.

αλαμ, white, bright, clear, fair.

† Alban, αβαμ, the name of Scotland; Lat. *Albania genit. na halban*.

αβανακ, Scottish, also a Scot.

αβάρδ, an halbard, or halbert.

αῖρα, a cause or reason.

αῖρα, hid or concealed.

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

αῖρα, or αῖρζορ, a false inclination to stool.

† All, universal, or all; as εὔαδ-all, or all-εὔαδακ, all-victorious or triumphant.

All, or oll, great, prodigious, monstrous, as also uyle, universal, is like the Hebrew לז, *magnus, potens, fortis*; hinc לז nomen Dei, לז לז, my God, my God.

All, a bridle.

† All, and vulgo eyle, other, strange, another, is like the Gr. αλλος, and the Lat. *alius*.

† All, foreign, alien; hence all-μῦδα, exotic, that comes from a foreign country, (from all, and μῦμ, the sea, or from all, foreign, and μῦμ, a habitation,) Lat. *transmarinus*, δὸν ταὸς αἰμ αἰλλ, on the further side; ταμνζ γε a-nall, or an all, he came from the opposite side, but commonly, he came from beyond sea.

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

† αλλ, a rock, or rocky cliff; by the

moderns, αἰλλ, αἰλλ, ex. αλλελαγε, i. e. *πετρα ελαγε*; *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 Oūhalla.

αλλαβαμ, or muc alla, an echo.

αλλαβαμ, a great army.

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

αλλαδ, a present.

αλλαδ, excellency, fame, greatness.

αλλαδ, savage; αλλεα, *idem*.

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

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

αλλεζορ, mischief.

αλλεζορ, an orchard, *rectius* αβαλ-

ζορ, an apple-field; *vulgo* αλλεζορ.

αλλμακ, or αλλμαμακ, a foreigner, a transmarine.

αλλμῦδα, exotic, outlandish, of another country.

αλλμῦδακ, barbarity, or extraordinary cruelty, ex. αλλμῦδακ na λοελανακ μὸ εἰ γαν εἰραμ 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 formed.

αλλμαον and αλλμζαν, a foreign expedition, or voyage.

αλλεαμακ, other, diverse, opposite; ταὸς αλλεαμακ na ηαμαν, the other side of the river.

αλλεα, wild, savage; εαεαγε αλλεα, wild beasts.

αλλεζ, wild; ex. δαμ αλλεζ, or δαμαν αλλεα, a spider, the black

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

Άλλαγν, of a hind; λαοζ allυγν, a fawn.

Άλμκάδα, charitable, giving alms; *elemosynarius*.

Άλμογννε, almonds.

Άλμγανα, alms-deeds; Lat. *elemosyna*.

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

Άλπα, γλλγδ αλπα, the Alps; *vid. Άγρ*.

Άλτ, a nursing; *ban-αγλτε*, a nurse, Cantab. *banlitu*.

Άλτ, a high place, or edifice; see the word *αγλτ*; Wel. *alth*, is an ascent; Lat. *altus*.

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

Άλτ, a leap; Lat. *saltus*.

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

Άλτ, a joint: *εγδγν αλταγδ*, between the joints.

Άλτ, the state or condition of a person or thing; ex. a *Θαγδζ νά ταταογν Τόρνα*: γρ ζαν ε an αλτ būν naζallma, Thady revile not the poet Torna, who is not in the way of accosting you; *Λύγζ ο Cléγνε*.

Άλτόγν, an altar; Gen. *na hαλτόρνα*.

Άλτοέτα, visiting.

Άλτρη, a foster-father; *ban-αλτρη*, a foster-mother, or nurse.

Άλτρηαζαδ, to move.

Άλτρνομα, nursing; *αταγν αλτρνομα*, a fosterer, also to nurse or foster.

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

Άλτγζαδ, and *αλτγζγμ*, to give. God thanks; ex. *αλτγζγμ λε Οζά*, I thank and glorify God.

Άλτγζαδ, 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 cairns or heaps still to be seen on the tops of high places in Ireland.

Άλτγρ and *αλτγρ*, *αλταέτ* and *αλταέτ*, wildness, savageness, barbarity.

Άλυδα, wounds.

Άλυγν, fair; *γνγεαν άλυγν*, a fair daughter or lady.

Άλυγν, time.

Άμ, time; *ρογμε ham*, before her time; an *am*, in time; pl. *aman*; ex. *εγγογζα να ζ' ceγμε haman*, the fast of the quatre tense.

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

Άμας, a vulture, or any ravenous bird.

Άμας, out; *ο γο αμας*, henceforth, henceforward.

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

Άμαδάν, a fool, a madman.

Άμαδύναζτε, folly, foolishness.

Άμαδάντα, foolish, ill-judged.

Άμαγλ, broken.

Άμαγας, fondness; Lat. *amor*.

Άμαγρεα, a fondness, a being over kind.

Άμαγρεας, fond, over kind, too indulgent.

Άμαγρεαγμ, to be fond of, or kind to a person; *αζ αμαγας*, *idem*.

Άμβεαζ, quick, nimble, swift.

Άμβεγτε, a being, essence.

Άμγογρε, a godfather.

Άμ, raw, sour, bitter; ex. *ρεογλ αμ*, raw flesh.

Άμ, a kind of fishing-net.

Άμ, even, also, but; Heb. *אם*,

*etiam, quinetiam.*

αῖν, bad, naughty.

αῖνα and αῖναι, to be raw.

αῖναι and αῖναι, like unto, as;  
Gr. ὅμοιος, and Lat. *similis*,  
Wel. *hamal*.

αῖναιγε, εἴη αῖναιγε, Tyrawley  
in Connaught.

αῖναι, only, alone, except.

αῖναι, plurality, it is used also for  
twins.

αῖναι, music.

αῖναι, a fault.

αῖναι, behold.

αῖναι, to see, to behold, to  
look at.

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

αῖναι, woe; αῖναι δὲ, woe  
unto you.

αῖναι Ὀδῆ, the river Black Water  
in Munster.

αῖναι, *rectius* αῖναι, good  
luck or prosperity in adventure;  
Gal. *avanture, bonne avanture*,  
vulgo dicitur *αντιῦναι*; as, ἄξ  
αῖναι *αντιῦναι*; it also signifies a  
perquisite, or royalty; ex. γέ  
μας δέας, ἀνέαγμας αῖναι-  
ῦναι, sixteen marks, (as chief-  
rent,) besides the casual perqui-  
sites, or royalties.

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

αῖναι, doubt, suspicion, or mis-  
trust; γὰρ αῖναι, without  
doubt.

αῖναι, dubious, distrustful,  
suspicious.

αῖναι, a wild, ungovernable, or  
mad man; εἴη ἡ αῖναι, Bed-  
lam; hence the dimin. αῖναι  
and αῖναι.

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

*bacht* is a soldier.

αῖναι, a dull, or stupid man.

αῖναι, a silly woman.

αῖναι, affliction, tribulation, sor-  
row; ἡ αῖναι ὁδῆ, in great  
distress.

αῖναι, αῖναι, and αῖναι, so,  
thus.

αῖναι, dumb, mute.

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

αῖναι, unusual, extraordinary;  
κατ' ἐμὸν αῖναι, a smart and  
remarkable battle.—*Vid.* *Chro-*  
*nicon Scotorum*.

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

αῖναι, good, great, noble, prospe-  
rous, lucky; αῖναι ἀπὸ τοῦ  
ἑαῖ, *bona est scala populis*.

αῖναι, dark, gloomy, obscure.

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

αῖναι, a song, *rectius* αῖναι.

αῖναι, a lax, a looseness,  
or flux.

αῖναι, a river; Lat. *amnis*.

αῖναι, mischievous, evil, bad.

αῖναι, to refuse.

αῖναι, time; κατ' ἐν τῷ, what  
time? Lat. *tempus*.—*Vid.* *am.*

αῖναι ἡ αῖναι, the fast of  
the quatuor tempora.

αῖναι, a cupboard.

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

αῖναι, an ambush, ambuscade, or  
surprise; also any violent attack  
or onset; ex. αῖναι ὁδῆ, sur-  
prising the camp or quarters  
of an enemy; also protection;  
ex. αῖναι ὁδῆ, αῖναι ὁδῆ, αῖναι ὁδῆ,  
Christ, Son of God, we all fly to thy  
protection.—*Old Parchment*.

Ամսրած, to hit; ծ'ամսրաճար na  
րայջեածօյրյջե ē, the archers  
hit him; also to level, or aim  
at.

Ան, the; ex. an ծայն, the man.

Ան, whether; ex. an tū mo շարա?  
art thou my friend? Lat. *an*.

Ան, or; աոն, one; Lat. *unus*.

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

Ան is the article of the masculine  
gender in oblique cases, as na is  
of the feminine; as mac an քիւ,  
mac na mna; vid. na, the plural  
of this article an before mascu-  
lines is na, as na քիւ, the men.

Ան, evil, bad, also a kind of ves-  
sel.

Ան, water; also still or quiet.

Ան, true; also pleasant.

Ան, noble; also swift.

Անա, riches; a *cornu copiae*, or in-  
exhaustible treasure; also a con-  
tinuance of calm weather; ex. a  
շա an ana naomēa ann, there is  
now a heavenly blessing or plen-  
ty.

Անաւոյձ, unripe, sharp.

Անաշլ, quietness, protection, re-  
lief, deliverance, also mercy; ex.  
ձօրյոննե անալ ալի, he showed  
him mercy.—*K*.

Անաշի, affliction, calamity; a lo  
m'անաշի, in the day of my af-  
fliction; տ'անաշի, thy affliction.

Անձ, anger.

Անձ, a washing, or tinging;  
անձ քաճ a նայրմ a իյն շիճօ,  
*intixerunt sua arma sanguine*,

Անձայն, danger, misfortune; also

a bad accident; ձօ ծայն ան-  
ձայն ձօ, he came by a bad acci-  
dent.

Անձ, delay; չան անձ, *sine*  
*mora*.

Անձ, danger.

Անշ, neat, clean.

Անշայձ, against.

Անշ, a wound.

Անշի մե, save thou me.

Անշի, a saving, or protection.

Անշիցմ, to save, to relieve, or  
protect; also to beware, or take  
care; ex. անշի քաճ, take heed;  
անշիքաճ ալ ան քիւյլ ձօ տւ,  
I will save you from that danger.

Անձիլ, restless.

Անայնքեձ, insatiable.

Անայր, soft, tender.

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

Անայր, backward, reversed.

Անայնք, unknown.

Անալ, breath; Wel. *anadl*.

Անալ, an annal; pl. անալա, annals.

Անալձ, a chronicle, annals.

Անալ, hither, from beyond; ex.  
ան'ալ, տալ խորձան, over Jordan.

Անամ, life, soul; Lat. *anima*.

Անամձարա, a bosom friend; also a  
penitentiary; խօրք անամձարա  
քլանա մի յօր, Joseph Peni-  
tentiary of Clonmacnois.—*Vid.*  
Chron. Sc.

Անամ, rare; չօ հանամ, seldom,  
rarely.

Անայնք, woe, also disagreeable;  
ex. ալ անայնք ծայր, woe unto  
you.

Անձա, prodigious, great, porten-  
tous.

Անձալ, huge, exceeding great;  
from անձա and անալ, universal, or  
all; անձալ, all-prodigious.

Անձայն, weakness, fainting; աշ  
քաճ ան անձայն, ready to faint;  
from the augmentative անա and  
քան, weak, feeble; hence ան-  
ձայն. This word is commonly

pronounced *anūjne*.  
*Anb̄fann*, weak, feeble.  
*Anb̄ar*, a sudden, untimely, or unnatural death.  
*Anb̄fod*, ignorant.  
*Anb̄fojl*, brave, or courageous.  
*Anb̄janaç*, sensual, lustful; *rectius* *an-m̄janaç*.  
*Anb̄od*, falsehood, villany.  
*Anb̄orib*, furious.  
*Anb̄ryç* and *anb̄ryçt*, broth; from *an*, water, and *b̄ryçt*, boiled.  
*Anb̄royd*, tyranny.  
*Anb̄uan*, uneasiness, anxiety; pronounced *anb̄ojn*, as *lan d̄an-b̄uaɣn*, full of anxiety and surprise.  
*Ançajnt*, reviling, or backbiting.  
*Ançajç* and *ançajçeam*, a squandering, or extravagant spending.  
*Ancojne*, a ship-anchor.  
*Anðac*, bad, also anger.  
*Anðajç*, sin.  
*Anðana*, presumptuous, impudent.  
*Anðon*, although.  
*Anðotçayac*, presumptuous.  
*Anðotçay*, presumption.  
*Anðualayayc*, Cathéchresis.  
*Anðujne*, a wicked man.  
*Anēal*, a swoon; ex. *teɣd̄ anēal*, she fell in a swoon.  
*Anēɣr*, a skin, or hide.  
*Anfa*, *anfað*, *anfaɣd̄*, a storm, a tempest; ex. *an anfað l̄orðajɣn*, in the swelling of the Jordan.  
*Anfaç*, or *anfaðac*, overflowing, tempestuous.  
*Anfam*, we will stay, or remain.  
*Anflaç*, a tyrant, an usurper.  
*Anf̄orlan*, puissance, tyranny, oppression, usurpation; *anf̄orlan na loçlanac acur na ngall mb̄uanna*, the tyranny of the Danes and other foreigners.  
*Anɣa* and *ɣnɣe*, but.  
*Anɣanɣac*, a snare.  
*Anɣattonnac*, glittering.  
*Anɣbajç*, sin.  
*Anɣbajd̄*, valiant, stout, hardy,

courageous.  
*Anɣclu*, a champion.  
*Anɣcɣujne*, an anchorite.  
*Anɣlonn*, adversity, danger; also oppression.  
*Anɣlaod̄*, a great cry.  
*Anɣnata*, relations; also respite, delay.  
*Anjuç*, to-day; anciently written *ɣn uɣç*, and *ɣn ūɣ*, for *ç* is not pronounced; it is the same as *hui* in French and *oy* in Spanish; Lat. *hodie*.  
*Anjūd*, error, depravity.  
*Anjūðac*, depraved, perverse.  
*Anm̄aojn*, hatred, pique.  
*Anm̄jan*, concupiscence, sensuality, excess of any thing, mostly applied to the passion of lust; from the particle *an* and *m̄jan*, a desire; plur. *anm̄jana*, *anm̄jana na colna*, the lusts of the flesh.  
*Anm̄janaç*, sensual, lustful.  
*Anm̄ōɣ*, very great; *ɣo hanm̄ōɣ*, exceedingly.  
*Ann*, there, therein, in the said place.  
*Annaɣççe*, a cleansing or purifying.  
*Annað*, i. e. *majll*, delay; *ɣan annað*, immediately.  
*Annaɣd̄*, a year.  
*Ann̄foçal*, a word of course, a proverb.  
*Annɣajɣm*, an appellation, or naming.  
*Annɣa*, in this very place, here; also in the; ex. *anna l̄o*, in the day.  
*Annɣa*, beloved, dear.  
*Annɣaçt*, love.  
*Anntoɣl*, lust.  
*Annɣan*, in him; also then.  
*Anontar*, over.  
*Anoɣr*, now; a *noɣa*, the same.  
*Anoɣɣajlt*, a chasm, or great gap.  
*Anna*, one in the next degree of honour to an *ollam̄*.  
*Anno*, abundance.  
*Anno*, misery, hardship, bad wea-

ther ; from *an* and *no*, frost.  
*Αηια*, the dregs of men, or meanest person ; *γjolla αηια*.  
*Αηιοδτεαc*, oppressed.  
*Αηιοδε*, oppressed, hard set.  
*Αηγajne*, a chasm.  
*Αηγajne*, a clamour, or great cry.  
*Αηγανταc*, a greedy-gut, a gorbelly.  
*Αηγoδg*, misery, adversity, hard cheer, affliction ; *do luēt anγoδg*, to the afflicted.  
*Αηγn*, then.  
*Αηγuznaδ*, scurrility.  
*Αηταηηajng*, a strife, or debate.  
*Αητοjl*, inordinate desire or will.  
*Αητοjlm*, to lust after a thing, or be very desirous thereof ; *δ'an-tojlg γē*, he lusted.  
*Αητοjlgzeact*, an earnest or vehement longing or desire.  
*Αητομαλτοjη*, a glutton ; from *ana* and *τομαλtajm*, to eat.  
*Αηυαβαη*, excessive pride.  
*Αηυαjβneac*, proud.  
*Αηυajη*, when, at the time that.  
*Αηυajγ*, fierce or cruel.  
*Αηυajγle*, baseness ; also more base.  
*Αηυαlujg*, burdensome.  
*Αηυajγ*, down, from above.  
*Αηυajγal*, mean, base, or ignoble.  
*Αηunn*, or *anonn*, over to the other side, beyond seas.  
*Αo*.—*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.  
*Αoδδa*, beautiful ; *δneac aοδδa*, *aοδδact*, obedience ; also beauty.  
*Αoδ*, fire.  
*Αoδ*, the liver.

*Αoδa*, the proper name of a man, equal to Hugo and Hugh in English ; ex. *Αoδa ūa Nejl*, Hugh O'Neil, *potius Oeδ* ; it is the same name as *Eudes* in French.  
*Αoδajne*, a pastor, a shepherd, a cow-herd.  
*Αoδajneact*, a keeping, or herding of cattle.  
*Αoφuaτmajη*, detestable, horrible, odious.  
*Αoj*, a stranger, a guest.  
*Αoj*, or *a*, a swan.  
*Αoj*, a confederacy, a compact, or agreement.  
*Αoj*, instruction, knowledge, or discipline.  
*Αoj*, honour, respect.  
*Αoj* and *j*, an island ; ex. *aoj* or *j* *Colujm Chjlle*, an island in Scotland, where St. Columbus lived chief abbot.  
*Αoj* and *j*, a country ; as *aoj Mac Cujlle*, 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 *י*, *insula*, *regio*, *provincia*, an island ; also a territory, or region.—*Vid. Opitius's and Burtorf's Lexicons*.  
*Αojβ*, neat, elegant, civil, courteous.  
*Αojβ*, likeness, similitude.  
*Αojβε*, pleasant, comely.  
*Αojbeal*, pleasant, a rejoicing, or merriment ; ex. *mj aοjbeal*, rejoicing time.  
*Αojbeal*, fire, or a spark thereof ; from *aοδ*, fire ; ex. *nā γējδ aοjbeal γan jadūgδ*, do not blow a spark or ember that is not kindled.  
*Αojble*, a sign or mark.  
*Αojβljgjm*, to mark.  
*Αojβnear* and *aojβnjoγ*, joy, de-

light; *cam* αοβήνν, for delight.  
 αοβδε, youth.  
 αοβδεάδα, well-behaved.  
 αοβδεόζ, a hair-lace, a fillet, a head-band.  
 αοβδε, a skilful or knowing person.  
 αοβδεάκτ, hospitality, succour, lodging.  
 αοβδεάκτα, hospitable.  
 αοβδεδε, a guest.  
 αοβλ, the mouth; Cantab. *ahol*.  
 αοβλβρεό, a lime-kiln.  
 αοβλεα, a gazing stock.—*Nah.* 3. 6.  
 αοβλεα, dung; αοβλζ, of or belonging to dung; ex. *caim*, or *caimán* αοβλζ, a dung-hill.  
 αοβλεанда, excellent, fine, charming.  
 αοβллρεόζ and αβллρεόζ, a caterpillar.  
 αοβн, a rush.  
 αοβн, honour.  
 αοβн, in compound words is the same as αον, one, though αοβн 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. αοβн-нннн, one mind; αοβн-нн, of a single man; as *comhac*, or *comh-нннн* αοβн-ннн, a duel; αοβн-нн, any thing; but αон-ннн and αон-нн is said very commonly and properly.  
 αοβн, the vulgar and corrupt word for Friday; ex. αοβн an *cēay-da*, Good Friday.—*Vid. infra* *dē* and *da*.  
 αοβнн, to fast, or to abstain from flesh on Friday.  
 αοβн and αβнн, a curse or malediction; is analogous to the Hebrew ארור *accursed*, *maledictus*.—*Genes.* 3. 14.  
 αοβннн, to curse.  
 αοβнннн, a restipulation.

αοβн and αοβн, an oblique case of αοβ, *quod vid.*  
 αοβ, lime; αοβнн, a lime-kiln. ✕  
 αοβα, to plaster and to whitewash with lime.  
 αон, excellent, good; Cantab. *on*, the same.  
 αон, a country.  
 αон, or *haon*, *rectius eun*, one; the same as the Gr. nominat. neuter *έν*, genit. *ένος*, and Lat. *unus*.  
 αона, a fair, an assembly.—*Vul.* αонτακτ.  
 αона, a market-town in Lower Ormond.  
 αонан, alone.  
 αонанн, singularity.  
 αонанн and αонанн, single, all alone.  
 αонанн, singularity.  
 αонбал, *αнн* αонбал, together.  
 αончагн, a fellow-citizen, or one of the same town or city.  
 αонда, a simple; it is the opposite of *cumyrc*, a compound.  
 αонда, singular, particular.  
 αондакτ, unity; *vulgo* αонταкτ.  
 αонфнн, wallowing, 2 *Sam.* 20. 12.—*Bedel's Bible.*  
 αонн, αонн and αонн, desolate, solitary; also particular; as *го haонн*, in particular, only.  
 αонн and αонн, desolation, or solitude.  
 αонфнн, of one surname.  
 αонта and αонтүг, celibacy, or the unmarried state; *дннн* an αонтүг, a man unmarried.  
 αонта, αонта and αонтүг, a vote, or consent.  
 αонтада, willing; *го haонтада*, willingly.  
 αонтакτ, *corrupte et vulgo* αонна, a fair, an assembly, or convention; plur. αонтагн.  
 αонтүгнн, to obey, to consent to.

Վօնսյճ and Վօնսյճե, united, agreed to.

Վօննայր, once, one time.

Վօր-ճրեյնե, the small County of Limerick, from the hill called Knockgreine to Limerick, the ancient patrimony of the O'Conunings, whose principal castle, near Limerick, was called Շայրեան O'Conunյճ, or Castle Connell; Վօր տրյմայճ, from Owny to Limerick.

Վօր, age; շա հօյր տւ, 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 եաւան, the men of arts and sciences; Վօր եւեաճ, ու շյսլ, musicians; Վօր ճանա, poets; Վօր ճալայր, the sick; Վօր սարալ, the nobility or gentry; Վօր ճճ աշւր եարտա, young and old folks.

Վօրտա and Վօրմայր, old, ancient.

Վօճ, small, little.

Վօճ, a bell.

Վօճ, a crown.

Վօճ, any servile work, especially ploughing.

Վօթա, an ape.

Վօրայրն, mercy.

Վօրայրն, an apron.

Վօթաճ, mortal.

Վօրյճ, ripe; *id quod* այրյճ, *quod* *vid.*

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

Վր, or Վր, upon; as Վր առ ճ'տալաճ, upon the earth; also at, or in; as Վր ճ'տայր, in the beginning; *vid.* Վր. It is written in the old manuscripts Քայր or Քօր; English, *over*.

Վր, or Վր, when set before words of price answers to the English, *for*; ex. Վր ճ'յճ երթօրա Քեճյօճ աղյճ ճո երայեաճ առ Քլանայճ-

եճօր; it also agrees with *for* in other respects; as Վր օլեայր, for badness; Վր ա երայթ, for their horses.

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

Վր, is very often taken for a ճ'յր; ex. Վր Քե, says he; Վր Քր, says she; Վր Քրաճ, say they.

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

Վր, ploughing, husbandry; Վր ճա ճո ճ'յր առ Քր, 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; ճալայր ճա ճ'ան, a pain in the reins, or loins.

Վրա, a country in the County of Tipperary.

Վրաճ, for the sake of, for.

Վրաճայր, motion.

Վրաճ, a ploughshare; also utensils for ploughing.

Վրաճ, strength, puissance, power; hence Վրաճաճ, able, puissant: and Վրաճայր, the same as Վրաճ.

Վրաճ, a bier; Lat. *feretrum*.

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

Վրաճ, strong, brave.

Վրաճա, a severe punishment.

Վրաճ, a ladder; ex. Վրաճա ճո եւայթ, *bona est scala populis*.—Vid. *Brogan, in Vit. Brig.*

**Arad**, a running.  
**Arasflayca**, the running of the reins.  
**Arasdean**, a desk, or pulpit.  
**Arasg-ryana**, the reins of a bridle; pl. *arasgeana*.  
**Arasll**, both.  
**Arasym**, to plough; Gr. *ἀρῶν*, and Lat. *aro*.  
**Arán**, bread; derived from *ar*, ploughing, husbandry; as, *arán cmytneacta*, *arán óina*, *arán cojnce*, &c.; Gr. *ἀρῶν*, *panis*.  
**Arán**, a name of diverse hills or hilly places in Wales, Ireland, and Scotland; Gr. *ὄρος*, accusat. of *ὄρος*, a mountain.  
**Arán**, the kidneys; *grád na n'á-rán*, a tender love.  
**Aranaslt**, a pannier.  
**Aranca**, a pantry.  
**Aránōji**, a baker.  
**Aræon**, both; *ryb a ræon*, you both.  
**Aray**, a room, a house, or habitation; *m'aray*, my house.  
**Arba**, yet, nevertheless.  
**Arbaç**, havoc, destruction.  
**Arban**, or *arman*, a host, an army.  
**Arban**, 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.  
**Arbarajgneac**, scarce of corn.  
**Aræ**, an ark; Lat. *arca*; as *aræ Noaj*, the ark of Noah.  
**Aræ** and *arç*, a large chest in the form of a ship. The name of the ship *Argus* seems formed upon the Celtic *arç*.  
**Aræ**, the body.  
**Aræ** and *arcan*, a little pig; also a dwarf.  
**Aræajngeal**, an archangel; otherwise *arðajngeal*.  
**Arceannaç**, an archdeacon.  
**Arceana**, henceforth, in like manner.

**Arçū**, a band-dog; otherwise *narç-çū*.  
**Arçluacna**, an emmet or lizard; *arçluacna na rlejte*, *coluber*.  
**Arçna**, or *earçna*, an eclipse; *arçna grējne*, *eclipsis solis*.  
**Arçyll**, a hermit's cell.  
**Arð**, an ascent, or high place; hence the British Garth, a promontory.  
**Arð**, high, mighty, great, noble; is used in the same sense in the Persian language; it is true Celtic, and the Lat. *arduus-a*, *um*, high, lofty, difficult, is formed upon the older Celtic language, Wel. *hardh*, fair, handsome.  
**Arð** and *arç*, noble, or strong; hence the proper name of a man, *Arç*.  
**Arðda**, a 'mountain to the east of Cashel, anciently the estate of a tribe of the O'Deas.  
**Arðda**, high, haughty; *cnuje arðda*, high hills.  
**Arðdaç**, a territory of Carbury in the County of Cork, the ancient patrimony of the O'Flins, called from thence O'Flayn *arðda*; also a hill and village in the County of Limerick, near Newcastle.  
**Arðdaçd**, a height, top, or summit.  
**Arðdağad**, honour, promotion.  
**Arðajçym**, to extol, exalt, or prefer.  
**Arðan**, a hillock, or little height.  
**Arðanac**, proud, high-minded.  
**Arðcaçaoji**, a throne; pl. *arðcaçteaca*; also an archiepiscopal see.  
**Arðceannay**, dominion, power, supremacy; hence *arceannaç*, sometimes written *arçceannaç*, signifies a superior, or eminent person in the hierarchy, as a metropolitan, bishop, abbot, archdeacon, &c.  
**Arðçjor**, tribute, chief rent.

Ἀρχή, supreme power, rather  
 impost.  
 Ἀρχιεπίσκοπος and vulgo εἰρηβοῦς, an  
 archbishop.—*Vid.* εἰρηβοῦς.  
 Ἀρχιεπίσκοπος, a high-steward ;  
*potius* ἀρχιεπίσκοπος.  
 Ἀρχοῦτος, loud, noisy.  
 Ἀρχαίον, a plough-ox.  
 Ἀρχαίον, a pair of colours, an en-  
 sign.  
 Ἀρχαίον, high, stately, bold.  
 Ἀρχιεπίσκοπος, Ἀρχιεπίσκοπος, the archiepis-  
 copal seat of the Primate of Ire-  
 land.  
 Ἀρχιδόξ and ὀρχιδόξ, a thumb ; ὀρ-  
 χιδόξ κορυφή, the great toe.  
 Ἀρχιδόξ, a chief professor of any  
 science ; as ὀλλανίαν ἡ γένεσις,  
 an antiquary, a chief chronicler,  
 ὀλλανίαν ἡ δαν, a poet.  
 Ἀρχιδόξ, *vulgo*, φαρχιδόξ, the  
 lintel of a door.  
 Ἀρχιδόξ, a monarch.  
 Ἀρχιδόξ, gain, profit, advantage.  
 Ἀρχιδόξ, a synod, an assem-  
 bly, or convention ; a contraction  
 of ἀρχιδόξ.  
 Ἀρχιδόξ, a college, or university.  
 Ἀρχιδόξ, a high priest, or pon-  
 tiff.  
 Ἀρχιδόξ, to extol, to promote,  
 heighten.  
 Ἀρχιδόξ, in the meanwhile.  
 Ἀρχιδόξ, for.  
 Ἀρχιδόξ, white ; Gr. ἄργος, *albus* ;  
 whence the Latins derive their  
*argentum*, *ab albedine*, though  
 as properly from this Celtic word  
 ἀρχιδόξ ; *unde* ἀρχιδόξ.  
 Ἀρχιδόξ, milk.  
 Ἀρχιδόξ, a champion ; from ἀρχιδόξ,  
 to spoil ; hence ἀρχιδόξ, valiant,  
 brave, military.  
 Ἀρχιδόξ, the same as ἀρχιδόξ, an ark,  
 chest, bier, or coffer.  
 Ἀρχιδόξ, famous, excellent, noble.  
 Ἀρχιδόξ, or ἀρχιδόξ, a stopping, or  
 hindrance.  
 Ἀρχιδόξ, to spoil, plunder, lay

waste, or destroy ; and ἀρχιδόξ  
 is the same.  
 Ἀρχιδόξ, a plundering, or robbing ;  
 hence ἐπὶ ἀρχιδόξ, sacrilege,  
 robbing churches.  
 Ἀρχιδόξ, to keep, to herd.—*Vid.*  
 ὀρχιδόξ.  
 Ἀρχιδόξ, he or she kept ; ex. ἀρ-  
 χιδόξ λαίετα ἀνθρῶν κορυφή  
*medon Rējē, custodiebat die*  
*vehementis pluviae oves in media*  
*planitie.*—Brogan, in Vit. Brigit.  
 Ἀρχιδόξ, robbery, plunder, devas-  
 tation ; ἀρχιδόξ, *idem* ; ὅμοιο  
 τὰν ἀρχιδόξ ἀρχιδόξ, so that Armagh  
 was near being  
 ruined by pillage.  
 Ἀρχιδόξ, a destroyer.  
 Ἀρχιδόξ and ἀρχιδόξ, an argu-  
 ment, or proof.  
 Ἀρχιδόξ, again.—*Mat.* 17. 23.  
 Ἀρχιδόξ, a high ill-judged aim,  
 high flight.  
 Ἀρχιδόξ, full of high attempts.  
 Ἀρχιδόξ, gathering, *rectius* τὰν ἀρχιδόξ,  
 as ἐπὶ τὰν ἀρχιδόξ, the feast  
 of the gathering ; hence τὰν ἀρχιδόξ  
 ἀρχιδόξ, a gathering or bringing  
 in the corn from the fields to the  
 barns or corn-yard.  
 Ἀρχιδόξ, a weapon, arms ; ἡ λαίετα  
 μαρτύριον, with a hand-weapon of  
 wood. The Egyptian Hercules  
 is said to have used no other  
 arms but staves of wood.  
 Ἀρχιδόξ, an army ; also weapons,  
 arms, an armoury ; it forms ἀρ-  
 χιδόξ in the genitive.  
 Ἀρχιδόξ, or ἀρχιδόξ, an officer ;  
 hence is derived the name of Ar-  
 minius, the famous German gen-  
 eral.  
 Ἀρχιδόξ, a check, or rebuke.  
 Ἀρχιδόξ, slaughter.  
 Ἀρχιδόξ, to worship, honour, or  
 reverence.  
 Ἀρχιδόξ, ἀρχιδόξ, *armorici*,  
 the Britons of Low Brittany.  
 This word is compounded of ἀρχιδόξ

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

Armea, armed.

Armajm, to arm; armajzte, armed.

Armajnteas, let him be blessed; an impersonal.

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

Arnaib, a band.

Arnajgjm, to pray; *vid. arnájgjm*, prjtcad, batrad, arnajgead, *prædicabat, baptizabat, orabat.*

—Vit. S. Patric.

Arnajzte, *pro arnajzte*, prayers.

Arnojll or arajll, a great deal, many, &c.; *zum omdajg rjad arajll do rjadajub ran cōmajle rjn*, that they ordained many wholesome laws in that synod.—*Vid. Annales Tighernachi*, ad annum 1152.

Arnojle, a certain, or another; ex. *no fojlljrb ajngeal an arjnge d'arnojle reanōjn*, *zo nūbajnt*, *cuidam viro sapienti Angelus in somnis apparuit et dixit*, L. B.

Arnojle, or arajlle, as much, as many more; ex. *no řazajb an Candjnal Papajno palljum an Armdaca, palljum an Ar Cljat, agur arajle a Cconactajb agur ran Mūman*. Cardinal Papyron left a Pallium at Armagh, a Pallium in Dublin, and an equal number in Connaught and Munster.—*Vid. Annales Tighernachi. Clonmacnoisensis Archidiaconi.*

Arn, a stag, or hind.

Arnaet, an image, a spectre, or apparition.

Arnaeta, tall, puissant, mighty, brave.

Arnaetay, power.

Arnad, ornament.

Arnad, merchandize; pl. arnájde, pedlars' goods, &c.

Arnajng, convulsions; also a stitch.

Arna, old, ancient, stricken in years.

Aranta, ancient.

Art, a bear.

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

Art, noble, generous.

Art, a stone; hence artene, gravel, pebbles.

Art, a tent, or tabernacle.

Artcajreal, a quarry, or stone-pit.

Artcazul, an article.

Artnac, a ship; artac, *idem*.

Artna, an artery, or vein.

Artnazad, to do, or make.

Artajgjm, to sail.

Artajgjm, to increase or enlarge.

Arayj, the way.

Arayg, the neck.

Ar, out of; ex. *ar an d'talam*, out of the ground; *ar an t'tjn*, out of the country; Lat. *abs*.

Ar, is equal to *am* and *is* in English; ex. *ar mē an tj ar mē*, I am that I am; *ar ajtne dajtje ē*, he is known unto thee.

Ar often comes before a comparative degree, and then always begins a sentence, (just as *η* *bay* 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* *ōōmna ná* *Donca*, 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.

Ararjrmjm, to remove.

Arayb, to rest, or stay.

Ararjie, a shoemaker; Heb. *רַסָּה*, *ligavit, constrinxit*.

\* **Aral**, an ass.

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

**Araslažacat**, magic, divination by herbs.

\* **Arcajm**, to ask for, to beg, to beseech; *mod arcajd Ծմյջժե արեւոյնե 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 forcible onset.

**Arcal**, the flowing or swelling of the tide.

**Arcal**, an increase.

\* **Arcal**, **aržall** and **aržallán**, the arm-pit; **oržal** and **ocral**, the same; Germ. *achsel*, and Belg. *axel*, the arm-pit; Lat. *axilla*, Gall. *aiselle*.

**Arcar**, a guest; *nj bu bñōnac an tarcar, non contristatus est hospes.*

**Arcat**, a soldier, or champion.

**Arcū**, and **carcū**, an eel; **arcū** **arjžte**, a conger-eel.

**Arcjrt**, tow, or wadding used in charging a gun; **arcartac**, *id.*

**Arcnajm**, to mount, to ascend, to come, to approach; also, to enter into; *daycnam platay mje mujne, ad intrandum in Regnum filii Mariæ.*

**Arcnam**, ascension.

**Arda**, of them, out of them; a **tajd rjad lan arda řejn**, they are self-willed; i. e. they are full of themselves.—2 *Pet.* 2. 10.

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

**Aread**, yes, yea; Wel. *ysser*.

**Arjon**, a crown.

**Arlac**, a request, or petition.

**Arlac**, temptation.

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

**đm ořt**, I beseech you.

**Arlonnad**, a search, or discovery.

**Ařna** and **arjad**, a rib; a **ar-**  
**najđ**, his ribs; Wel. *asen*.

**Ařnac**, ribbed, having ribs.

**Ařnad** and **ořnad**, a sigh, a groan.

**Ařnarac**, a hewer of wood or stone.

**Ařnannać**, a stranger, *potius ac-*  
**ťnannać**,

**Ařrajn**, plates; **arrajn řnájř ar**  
**a luřmžnjb**, greaves of brass up-  
on his legs.

**Ařrujt**, **arřujť an žnřan**, it was  
sunset.

**Ařtarťōjř**, a porter.

**Ařtar** and **artal**, a spear or jave-  
lin; Lat. *hasta*.

**Ařteac**, inwards; **leacťa ar-**  
**teac**, flattened inwardly, com-  
pressed; **arđjž** or **arťjž**, with-  
in; also at home.

**Ařťnajm**, to travel, to go afar off.

**Ařťnajm**, to bear or carry aside,  
to remove.

**Ařťnannać** and **arřnannać**, a  
stranger.

**Ařujb**, from you, out of you.

**Ařujđeac**, kindling.

**Ařum**, from me, out of me.

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

**At**, milk.

**Ata mē**, **atajm**, I am; a **tā tu**  
and a **taořřj**, 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 swoln.

**Atajmeacť**, redemption.

**Atajř**, woe, desolation, destruc-  
tion.

**Atajřeac**, desolate, full of sor-  
row.

**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.

Αταc ζαογτε, a blast of wind.

Αταγλε, inattentiveness.

Αταγanne, embers, coals; *vulg.* φαγanne.

Αταγn, a father; αταγn βαγγoγγε, a godfather; αταγn αλτnoma, or αλτnannay, a foster-father; αταγn cleamna, a father-in-law; αταγn παογγoγn, 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 τoυc πατεpac; the old Greek word αττα had the same signification.—*Vid.* Francisci Junii Glossarium Gothicum ad Vocem, *atta*, ad Calcem Codicis Argentei.

Αταγn-λυφα, the herb called ground-ivy.

Αταγn-δγobaδ, a patrimony; αταγn talaman, yarrow; Lat. *mellifolium*.

Αταγr, reproach; also confusion; written also αγrγr.

Αταγrγm, to revile, to reproach; αγrγrγm and αγrγrγūgāδ, the same.

Αταγρεac, reviling, rebuking, &c.

Αταλ, deaf; *idem quod* αδαλ.

Αταγδαcτ, a patrimonial right, or hereditary property.

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

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

Αταγγαγb, importunity, solicitation.

Αταγγαγm, a conflict, or skirmish.

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

Αταγγūgāδ, to exchange, to remove.

Αταγγūgāδ, a difference.

Ατβαc, strength.

Ατβαc, a different time.

Ατcαoγn, a complaint; *vid.* εαγcαoγne.

Ατcαγnaδ, a chewing the cud.

Ατcαγτε, worn, cast off.

Ατcαnταγρεacτ, recantation.

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

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

Ατcαγaγm, to return; also to untwist.

Ατcαγδα, returned; also twisted; ex. γnāt ατcαγδα, twisted yarn.

Ατcōzaδ, a rebellion.

Ατcōzaγm, to rebel.

Ατcōγmeaγān, a register.

Ατcōγmγn, short, abridged.

Ατcōγmγne, an abridgment.

Ατcōmaγnac, asking, or inquiring.

Ατcōγnγτε, repaired, mended; ατcōγnγāδ, *id.*

Ατcγnaδ, restitution, or restoration.

Ατcγnaγm, to restore, or recover.

Ατcγnγze, a repeated request or petition; *vid.* cγnγze.

Ατcγnγzγm, to request, entreat, or beseech; ατcγnγzγm oγrτ, I pray thee.

αῖκυη, banishment, exile.

αῖκυη, a surrender.

αῖκυηημ, to give up, to surrender ;  
ex. ἦν αῖκυη α ῥεαρηαηηη αηη,  
he gave him up his lands ; also to  
banish or exile out of a country.

αῖδουδουμ, to open.

αῖῥαγ, a new growth, or a second  
growth.

αῖῥαγαιμ, to grow again.

αῖῥαβαιλ, retaken spoils.

αῖῥαβαιμ, to resume.

αῖῥαηηδ, short.

αῖῥαηηε, a brief, an abridgment.

αῖῥαλαμ, to resume, to take  
back.

αῖῥαλαδ, to cleanse anew.

αῖῥαλατα, refined, burnished, or  
polished.

αῖλαδ, a wound or sear received in  
battle or elsewhere.

αῖλαζαδ, a delaying, or putting  
off.

αῖλαμ, quick, brisk, nimble.

αῖλεηηδε, requited, retaliated.—  
*Lhuyd.*

αῖ-λουαηη, Athlone, a barony in the  
County of Roscommon, also the  
town itself.

αῖναμ, store, great treasure.

αῖναμ, to give up, or deliver.

αῖναδαμ, to repair, to make  
anew.

αῖναδαηῖτεδουη, a repairer, re-  
storor.

αῖμεδου, to improve, amend, or  
manure.

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

αῖηηαδ, variableness, inconstancy.

αῖηηηη, he arose, or removed.—*F.*

αῖηηηαδ, to remove, to change.

αῖηηηητε, of captivity.

αῖηηηηεαδαδ, a second proof.

αῖηηηηηη, horrible, detestable.

αῖηηηηηηαδ, redemption ; *potius*  
*αῖ-ῥαηηηηηηαδ.*

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

αῖηηηηηη, i. e. αῖ ηηηηηη, hard by,  
near you.

αῖηηηηηηαδ, a dwelling, or habita-  
tion.

αῖηηηηηηηη, in the first place.—*F.*

αῖηηηηηη, furze, or gorse.

αῖηηηηηη, space.

αῖηηηηηηηη, death.

αῖηηηηηηηηηη, to be deaf, or hard of  
hearing ; *vid.* αῖηηηηηηηηηη ; *P.* ex. *Cl.*

αῖηηηηηηηηηηηη, or αῖηηηηηηηηηηηη, an exalted  
or noble prayer.

## REMARKS ON THE LETTER β.

β 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 ρ, both β and ρ being made commutable one with the other, as in the words *δαβ*, *black*, *δοβ*, *to them*, *βα*, *it was*, they write *δαρ*, *πα*, &c., which is also the case with the Greeks and Latins, for the former write *βυκρος* for *πικρος*, *amarus* ; and the Latins wrote *poplicola* and *publicola* indifferently, and *populus* and *publicus* ; also *scriptum*, and not *scribuntum*, 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  $\beta$  or beta, is often rendered in Latin by *v*, as Gr.  $\beta\alpha\gamma\gamma\omega\nu$ , Lat. *Varro*, Gr.  $\beta\iota\rho\gamma\iota\lambda\iota\omicron\varsigma$ , Lat. *Virgilius*, Gr.  $\beta\iota\omicron\tau\eta$ , 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.  $\beta$ , it being in Irish *beʔ*, and in Hebrew בית. בית signifies a house in Hebrew, and *boʔ* in Irish is a very common name for an open house or tent. It is to be observed that the Irish consonants *b*, *c*, *d*, *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 בּנדר כפת, *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*, *d*, *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 *bʔm*, to be, to live, Gr.  $\beta\iota\omicron\varsigma$ , *vita*, and  $\beta\iota\omega$ , *vivo*, ex. *do bá mē*, I was, *do bá tu*, you was, *do bá rē*, he was, &c.  
*ba*, the plur. of *bō*, cows; Lat. *bos*, and Gr.  $\beta\iota\omicron\varsigma$ , *Eol*.  
*bá*, good.  
*bá*, death.  
*bá*, under; ex. *bá aʔc*, under the body.  
*baaʔn*, *rectius buaʔn*, to cut, or mow down; *do buáʔn luacra*, to cut rushes.

*baan*, *matrix bovis*, the matrice of a cow, Pl.; it is vulgarly called *bʔáan*, and understood to be the skin which covers the calf in the matrice, and is discharged after the calf.  
*babaʔt*, sweetness, innocence; Lat. *babas*, a baby or fool; Gr.  $\beta\alpha\beta\alpha\varsigma$ , talkative.  
*bábán*, a baby.  
*bábūn*, a bulwark.—*Pl*.  
*bac*, a hindrance or impediment; *bacaʔl*, *idem*; *do cuʔi bac oʔm-ʔa*, he hindered them.  
*bacaʔc* and *bacaʔd*, lame, halting;

ny 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.

bacan, the hinge of a door; aji a bacanajb, 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.

baç, a breach; also a violent attack or surprise.

baç, drunkenness; Lat. *bacchatio*.

bacajne, a drunkard, a baccho; *vid. bejce*.—*Pl.*

baçall, clipping, shearing.

baçar, an acorn; Lat. *bacchar*, the herb lady's glove.

baçla, a cup, or chalice.—*Pl.*

baçlaç, curled, frizzled.

baçla, an armful.

baç-lamaç, disabled in the hand or arm.

baçlābja, a surfeit from drinking. *Pl.*

baçtorman and baçtorjan, the noise of drunkards.

baçōbjm, to go by crutches.—*Pl.*

baçtjaç, 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.

baçul, a stick, or staff; Lat. *baculus*.

baçul eaypuje, a bishop's staff or

crosier.

bād, a boat; Wel. *bad*, and Fr. *bateau*.

baðb, the north.

baðb, a tract of land.

baðb, the Roiston crow; also any ravenous bird, as a vulture, &c.

baðb, i. e. bean tuātaç, or bean-rjge, a fairy-woman vulgarly supposed to belong to particular families.

baðb, a scold, a quarrelsome woman.

baçaç, warlike.

baçajm and baçaj, threatening; a mbaçajm, their threats.

baçajne, *idem*; pl. baçajneajge, threats.

bāž, a battle; and bājge, the same.

bāž, a kindness, respect, friendship.

bāž, a word.

bāžaç, fond, kind, sympathetic.

bāžajm, to promise.

bažalaç, dangerous; baožalaç, the same.

bažetnojdjm, to wrangle, chide.

bāj, the same; as bj, bāj rē, he was.

bajc, a twist or turn, a crookedness or bent; Wel. *bach*, a crook.

bajcbeapla, a solecism, i. e. a crooked reasoning.—*Pl.*

bajcjm, to touch.

bājð, a wave.

bājð, love.

bājðe, gratitude, alliance, amity; a tā bājðe mōm azam lejr, I have a great kindness for him.

bājðe, prediction; and baojðe, the same.

bājðeac, a comrade, or coadjutor.

bājðeacaj, grace or favour.

bājðeað, or bātað, to drown; bājðerjgeaj ē, he will be drowned; bājtejð an tjr, they shall overflow the land.

bājōte, drowned.

bājōjn, a little boat.

bājřp̄jart, a toad.—*Pl.*

bājžjm, to talk, to speak to.

bājžjn, a waggon.—*Pl.*

bājžle, a fawn; ex. at cōnaric  
br̄ajceam acur br̄ū, acur bājž-  
le eator̄nu: rocajde do deat  
an m̄az, acur br̄eac̄ az̄a  
man̄bað a řaou, 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.

b̄ajl, put for buð ajl, as n̄jōn b̄ajl  
lejr m̄ejrteac̄t, he would not  
hear me.

bajl, prosperity, good-luck.

bajle, bold; also straight.

bajll̄neac̄að, trembling.

bajle, home, as jm̄ejž 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.

bajll̄ejn, a little bubble, a boss or  
stud.

bajll̄ejn, 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 bajnm, to pull, cut down,  
or take from.

bajn, a drop; pl. bajnnj̄b, do řajn-  
nj̄b l̄jōntar̄ l̄ajr̄neac̄. Cujm̄jn  
naom̄ta.

bajnceadaç, authorized, an autho-  
rized person.

bajnc̄j̄b, it belongs.—*Pl.*

bajnc̄lj̄am̄ujl, a mother-in-law;  
bajnc̄lj̄am̄ujn, a mother, or daugh-  
ter-in-law.

bajnc̄nj̄ota, white clay.—*Pl.*

bajndearyz, flesh-coloured.

bajnd̄ja, a goddess; bajnd̄jleam̄,  
the same.

bājne, whiter, of the comparative  
degree.

bajne and bajnne, milk; bajnne  
neam̄ar̄, thick milk; *vid. laçt.*

bajn̄eac̄t, the actions of a heroine,  
i. e. eac̄t ban, no mn̄a; also  
woman-slaughter.—*K.*

bajnearyōz, a ferret.

bajnřejr, a wedding-feast; *vulgo*  
bajnr̄.

bajnřoj̄b, first person of the fu-  
ture of the indicative of the verb  
bajnm̄.

bajnřj̄nj̄nyz̄ne, the epicene gen-  
der, from bejn put for feminine,  
and řear̄ for masculine, and  
nyz̄ne 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.

bajnř̄neaz̄nað, a bond, or stipu-  
lation.

bajnř̄j̄b, they shall take.

bajnž, on a sudden, by surprise.

bajnžear̄neac̄t, a goddess.—*Pl.*

bajn̄jde, rage, fury, madness; ajr̄  
bajle jr̄ ajr̄ b̄ajn̄jde, mad and  
furious; also silly, lunatic.

bajnm̄, to belong to; naç baj-  
njonn njr̄, that doth not belong  
to him; bajnj̄b, they belong.

bajnm̄, to pull, to hew or cut  
down, to take from; bajnm̄  
řop, I pull a wisp; bajnm̄  
c̄j̄ann, I cut down a tree; baj-  
njm̄ d̄jot, I take from you,

- bajnjon and banda, female; leōn  
 bajnjon, a lioness.  
 bajnjaṣla, a countess.  
 bajneanta, effeminate.  
 bajnleōman, a lioness.  
 bajnḷjaḡ, a doctress, or woman-  
 chirurgion.  
 bajnṣjōḡan, a queen.  
 bajnre, a feast; genit. of bajn-  
 nṣr.  
 bajnreac, retired, desolate.  
 bajnreagaḡ, desolation, destruc-  
 tion.  
 bajnṣṣṣneōḡ, a sparrow-hawk.—  
*Pl.*  
 bajntjaṣna, a lord's lady.  
 bajntreab, a widow; ṣan ad bajn-  
 treabjaḡ, remain a widow.  
 bajnre, strong, brave, valiant.  
 bajndēṣr, the end or point; ex.  
 bajndēṣr an clajōm, the point  
 of a sword.  
 bajnead, a bonnet, or cap, or any  
 sort of head-dress, from bān, the  
 head, and ējde, or eādaḡ, ac,  
 clothes. This word is otherwise  
 written bjnead, and in the vul-  
 gar Greek there is βιρρητα, 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; bāne comōn-  
 taṣr, a great goal played be-  
 tween two counties, or two baro-  
 nies.  
 bajnēn, the ribberies, or cross  
 sticks, or side timbers, between  
 the rafters of a house.  
 bajnre, the froth of water, or any  
 other liquor when boiled.  
 bajnḡean, *rectius* bajnḡn, a cake;  
 bajneana ḡna, barley cakes;  
 Lat. *farina*, in the Welsh *bara*  
 signifies bread; and in the Gr.  
 βρα is any meat; in the Heb.  
 ברות, any food, and Heb. ברה

- comedit, refecit se pastu.*—Vid.  
*Buxtorf. Lexic.*  
 bajneabuad and bajnabūadbaṣl,  
 a trumpet, or sounding horn;  
 do ṣēḡd a bajnabūad, he sound-  
 ed his trumpet.  
 bajnḡean, a floor, a plot of  
 ground.  
 bajnṣn, a firebrand.  
 bajneac, perverse, angry, morose.  
 bajndealz, a hair-bodkin.  
 bajneadtom, quick, nimble.  
 bajnjal, a shoe-latchet; also the  
 cover of a book.  
 bajnḡn, a cake of bread; *vid.*  
 bajnḡean.  
 bajnreac, a satire.  
 bajnṣzoṣḡ, the top of the wind-  
 pipe.  
 bajnṣḡe, brawling.  
 baṣr, or baṣ, the palm of the  
 hand; pl. baṣa and baṣaḡb, lān  
 baṣre, a handful.  
 baṣrecaṣl and baṣreṣnot, red-  
 raddle.  
 baṣre, a tree.  
 baṣre, Baptist, as cojn baṣre,  
 John the Baptist.  
 baṣreab, baptism; baṣreab and  
 baṣre, *idem*.  
 baṣreḡm, to baptize.  
 baṣre, palm, or hand's-breadth.  
 baṣreal, pride, arrogance, haugh-  
 tiness.  
 baṣreoḡaḡ and bāyūḡaḡ, to die,  
 to perish; do cum nāc bāyreo-  
 caḡ ṣē, that he should not pe-  
 rish.  
 baṣṣṣneac, a barony in the west  
 of the County of Clare, the es-  
 tate of the Mac-Mahons of Tho-  
 mond, but auciently of the  
 O'baṣreṣne.  
 baṣnḡn, a bason. ✕  
 baṣreac, an ox.  
 baṣṣṣjon, flesh-coloured, red-  
 dish.  
 bāṣreac, rain, severe weather;

- genit. *báyrējge*; an *boğa báyrējge*, the rainbow.
- báyrēōjŋ*, one that baptizeth.
- báyrēac*, *vulgo* *bodač*, a clown.
- báyrē* and *báyrēte*, drowned.
- báyrēd*, *go mbáyrēd mé*, that I may blot out.
- báyrŋ*, the pate; *báyrŋ an ējan*, the crown of the head; it is the genitive of *bačar*.
- báyrŋ*, a stick, or little staff.
- bal*, a place; an *bal*, or *aŋ an bal*, on the spot, instantly.
- balac*, a giant; also a conceited spark.—*Pl.*
- balac*, a fellow, (or as the Scots say) a chill, from *baōč-laoč*, a foolish lad.
- balad*, a smell, scent, or savour; Lat. *odoratus*; also the smell, one of the senses.
- balajge*, profit, advantage.
- balš*, a stammering person, tongue-tied; and Heb. *בבל*, *confuse loqui*, unde *babel*, Lat. *balbus*.
- balšad*, to become mute, &c.; do *balšadan na brēagdealša*, the false oracles were struck dumb; Lat. *balbutio*, and *balbucino*.
- balšan*, the diminutive of *balš*, a mute, dumb, or tongue-tied person.
- bajlbe*, the act of stammering.
- balc*, a hardness or crustiness in the surface of the earth, caused by dry weather.
- balc*, strong, stout, mighty; Wel. *balch*, proud, arrogant.
- balg*, a man of letters, or erudition.
- balz*, an open, or great gap.
- ball* and *bal*, a place, or spot; *ball cōmrujz*, a place of habitation, or abode.
- ball*, a limb, or member; pl. *bajll* or *bojll*; Greek *μελος*, *membrum*.
- ball*, a stain, spot, or speck, either natural or artificial; hence *bal-*

- lac*, speckled.
- balla*, a wall or bulwark; Lat. *rallum*; pl. *ballayde*.
- ballan*, a teat or dug.—*Pl.*
- ballan*, a shell; *ballan rejlgjde*, a snail-shell.
- ballan*, a churn, or madder.
- ballajŋdajm*, to divulge, or report.
- ballaydač*, a setting forth, a publishing, a declaration.—*Pl.*
- ballgalan*, a plague.
- ballayz*, the joints, the limbs.—*Pl.*
- ballojgēdač*, a lobster.
- ballyz*, a blot, spot, or speckle; pl. *ballygada*.
- balma*, balm. †
- balmuŋgead*, to embalm.
- balta*, a welt or border; pl. *bal-tajge*.—*Pl.*
- baltajde*, fetters, bolts.
- ban*, white; *lajŋ ban*, a white mare; Lat. *canus*, by changing the initial letter *b* into *c*.
- ban*, true, certain.
- ban*, copper.
- ban*, waste, uncultivated; hence *payne bān*, a waste field.
- ban*, i. e. *ŋŋŋne*, truth.
- ban*, *pro ban*, the foot or pedestal of any thing.
- ban*, usual, common; do *ban* and do *loŋz*, usually; and *banad*, the same.—*Pl.*
- ban*, light.
- hana*, death.
- banad*, an abbess.
- banad*, and *banadŋ*, a sucking-pig.
- banad*, *go banad*, usually.
- banad*, to waste; *bānuŋgean ē*, it shall be wasted.
- banagač*, pillaging, or plundering.
- bānagjŋ*, to make waste or desolate; also to blanch or whiten.
- bānajm*, to grow pale.

- banajr, a feast, or a wedding-entertainment.  
 banajreac, serious.—*Pl.*  
 banaltia, a nurse.  
 banamalta, shame-faced.  
 banapa, a maid-servant.  
 x banayal, a she-ass.  
 banb, or banbān, a pig, a slip.  
 banba, an ancient name of Ireland.  
 bančējle, a wife, or spouse.  
 bančoꝝjle, a cup-gossip, a she-companion.  
 bančoꝝmdeact, a waiting-maid.  
 bančonganta, a midwife.  
 bančuntajm, to stipulate.  
 bančrujterje, a woman that plays on a harp or violin.  
 bančuyleanač, a woman-piper, or one that plays upon a wind-instrument.  
 hajnjeadanac, the same.  
 banda, female, modest.  
 bandē and bajndja, a goddess.  
 bandrūad, or bandrūjde, a sorceress.  
 hane, a wave.—*Pl.*  
 hanfajg, a prophetess.  
 banfeadmanac, a waiting-woman, or house-keeper.  
 hanflūgra, *fluxus muliebris*.—*Pl.*  
 hanflajt, a lord's lady.  
 hanfūadač, a rape.  
 banz, a nut.—*Vid.* Glossar. Vetus.  
 hanz, a reaping.  
 hanz, the touch.  
 hanzad, a promise.  
 banzajrgēadač, a woman-champion.  
 banžal, the same; žajl, or žajrcead mná, *idem*.  
 banmac, a son-in-law.  
 hanmātaja, 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.  
 bann, a deed or fact.  
 bann, death.  
 bann, a ball.—*Pl. ex. Cl.*  
 bann, a censure, suspension, or interdict.  
 banna, a band, or troop.  
 bannac, i. e. žnjōmac, actual, or active.  
 bannac, a fox.  
 bannaom, a woman-saint.  
 bannlām, a cubit, a bundle; bannlām ēadužg, a bundle of cloth.  
 bannleannaajm, to act the part of a midwife.  
 bannrac, an arrow, a dart.  
 bannraoꝝjreac, licensed, authorized.—*Pl.*  
 bannrojn, a kind of griddle or bake-stone; Lat. *fornax, furnus, clibanus*.  
 banōžlac, a servant-maid; banōžlac an tjařna, *Ancilla Domini*.  
 banrac, a fold; banrac caorac, a sheep-fold.  
 banrac, a smock or shift.  
 banřgal, a woman; ex. a banřgal, a peadaja, nř ar tuc dam an tē deřtu, woman, I know not the man, says Peter; ř tře banřgal tājnjg bāř don břt, it is by a woman that death came into the world.—*Vid.* leabair breac.  
 banřglāba, a bond-maid. x  
 banřcot, a son-in-law.—*Pl.*  
 banřear, or banřearac, a mare-colt.  
 banta, a niece.  
 baožal, peril, danger; a mbaožal cata, in the perils of a battle.  
 baožlac and baōžalac, perilous, dangerous.  
 baořř, lust, concupiscence.

- баоу, levity, vanity, madness;  
 баоу na hōye, the follies of  
 youth; teaс баоуе, a bedlam.  
 баоуејол, lascivious.  
 баоуеteaс, a brothel, or bawdy-  
 house.  
 баоуејејомеаг, credulous.  
 баоу, fornication.  
 баоу, weak, soft, simple; cōmрāb  
 баоу, simple talk.  
 баоуеаууг, riotous, profuse.  
 + бау, sometimes used for буу, your;  
 бејеј агам бау ујогаеу га-  
 гау, you shall be unto me as a  
 kingdom of priests.  
 + бау, a son; Heb. בר, *filius*, as  
 בר יונה, the son of Jonah;  
 даг-бау, a good son; *vid. the*  
*Irish Poem of Eocha O'Floinn*;  
 ex. Адауm до Rјг na ндјле  
 до да-бауу дјон ау ндәоуе.  
 From this word бау comes the  
 word баууān and баууānac, a  
 young man; commonly pronounc-  
 ed беаууānac.—*Vid. беауā-*  
*nac, Scotice beirn.*  
 бау, a learned man.  
 + бау, or бауу, the head or top of  
 any thing; hence бауујн, *rectius*  
 баујдјон, a cover for the head, a  
 cap or mitre; caсбауу, 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 агуу  
 роғлууm.  
 бау, sway, excellency; ууз ре 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.  
 бауамајл, a supposition, a conjec-  
 ture, or opinion; дуоу-бауа-  
 мајл, a bad thought or opinion;
- до рејн mo бауамлас, according  
 to my opinion or conjecture.  
 бауамлауm, to suppose, or conjec-  
 ture.  
 бауамоуе, the plant called worm-  
 wood; Lat. *absinthium*.  
 бауанн, a degree, or step; also a  
 stroke.  
 бауānta and бауāntay, a war-  
 rant; also confidence.  
 бауāntamaјл, warrantable, authen-  
 tic.  
 бауāntay, commission.  
 бауба, severity.  
 баубуоғ, the barbery-bush.  
 бауc, a storm; also much.  
 бауc, a small ship or bark.  
 бауc, a book; unde бауc-lann, a  
 library.  
 бауd, a poet; Lat. *bardus*, pl.  
 бауd; Brit. *bardh*, a mimic or  
 jester, a poet.  
 бауday, a lampoon, or satire.  
 бауdaygeaс and бауdeamлас,  
 a writing of satires, or other re-  
 viling rhimes.  
 баудамајл, addicted to satires or  
 lampoons.  
 бауг, burning, red hot.  
 бауn, a judge; Wel. *barn*, judg-  
 ment.  
 бауn, a fight or battle.  
 бауу, *id. qd. бау*: да бауу, over  
 and above, also the height or  
 top of any thing; бау-еуууг, a  
 stumbling, or falling headlong.  
 бауу, бујууn, caсбауу, 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.  
 баууас, tow; унаје баууаје,  
 threads of tow.  
 баууасay, overplus; also great  
 sway.

барнагал, the tops or lop-branches of trees; барнаглац, *id.*

барнаждеацт, *id.* q. барнацаг.

барнажгjn, a mitre; *vid.* бар.

барнажт, borage.

барнамajл, gay, genteel.

барнацаг, curled hair.

барндōг, a box, a pannier, a hamper.

барндōг, a young girl; the diminutive feminine of бар; барнджгjn, *id.*

барндōг, a knot.

барндōг, an oppression or stitch in sickness.

барндōг, a grappling, or seizing, a fastening-hold taken in wrestling, *alias* буиנדōг.

барндōг, a wattle to make a wyth.

барндōгajм, to take fast hold of.

бaр, death; Heb. **באב**, *putruit*, *fetuit*, 1 Sam. c. 13, v. 4, for death submits the body to stench and rottenness.

бар, the palm of the hand; бaрa, the palms; бaрaлсжд рjад a мbаrа уjме, they shall clap their hands at him.

барал, judgment.

барал, pride, arrogance.

барарcanар, the base in music.

барбаjне, a fencer.

барбруjдеац, leacherous.

барe, red or scarlet.

барe, round.

барeаēжд, a basket; барeēжд, *id.*

барeаjм, a circle.

барeаjмац, lamentation; also stammering.

барeант, cinnabar.—*Pl.*

барe-чаpнтe, globular.

барe-чpад, raddle.

барданд, a bastard.

барe, the base, a basis.

баргаjм, to stop or stay, to check, to drown.

барггаjне, a mournful clapping of hands; ex. го пaрjб an чагаjн

уjле го донгаjн гуjл, агур баргаjне.—*L. B.*

барлог, *carnificina.*

барojлe, a vassal, or tenant.—*x*  
*F. C.*

барра, fate or fortune.

баруžад, a putting to death.

бат and бата, a staff or stick. *x*

батаjл, threatening or terrifying.

бат and ба, pl. of бō, kine, or cows; react мбат, seven cows.

бат, the sea.

бат, a bay. *x*

бат, death, slaughter, murder.

батаjнтe, a booty in cattle.

батаjт, baptism; бō жeн Чhрjоrт го a батаjт, from Christ's nativity to his baptism.—*L. B.*

батам, to drown, to eclipse, to blot out, or cancel.

батам, to die, to perish; ад бат Мурца, Morogh died.

батаг, the top of any thing; батaг cjнn, the crown of the head.

батгоjм, a kind of blue, or azure colour.

бацлац, a clown; *vid.* balac.

бацлан, a calm.

бацлаод, a hat; *galerus.*—*Pl.*

бацрjод, a token.

бацрyт, a calm; also any part of a stream that does not flow rapid.

бацpоr, rosemary.

бē, is; нōц аj бē, who is. *x*

бē, night.

бē, a woman; bean or ben, *idem*; pl. бējтe, young handsome women.

бē, the visage, or face.

бēб, he died.

беаbам, to die.

беаг and беаcан, a mushroom.

беаc, a bee; pаjтe беаc, a swarm of bees.

бeацт, a multitude.

беацт, a circle, a ring, or com-

pass; be act, 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-hive.

beac̃najt̃m, to grieve or trouble.

head, mournful or sorrowful news.

*beadájeačt*, sweet-mouthedness,  
or an epicurean taste.

beadáide, a lover of dainties.

beadáidean, a scoffer.

Ĥeadaĵdeanaċt, scurrility.

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

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

bēadānac, calumniating, given to calumny.

beadary, that shall be.

+ beag, little; ɔmɔŋ aɪn aɪn beag  
ɾjɔ̃, 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 tadjn-  
gjoz clojbeam, yr o clojbeam  
at beala: leabap bneac, *qui uti-  
tur gladio, gladio peribit.*

bealac, a highway, a road or path; bealac ár ylanajęte, *via salutis nostrę*.

bealad, anointing.

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

Ḃealcanteac, talkative.

bēal-čraḅaḥ, hypocrisy, devotion in words; *unde* bēal-čraḅaḥ, a hypocrite.

bēald̥muɔdm, to stop one's mouth,

to silence or nonplus.

þealdūnaȝm, *idem.*

*bēalpotarzan*, a gargarism, or washing of the mouth.

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

béalzac, prattling or babbling.

béalgrúd, dissimulation, false  
love.

*béalraideac*, famous; also prattling, talkative.

bealnád, any language or tongue ;  
do deárrznajð ré dom zac njð  
na bealnád fējn, he related all  
to me in his own language.—

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

Bealtaideacat, uncleanness.

bealtáine, a compact, or agreement.

*béal-tyne*, or *bējl-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 béal-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 ſoŭajb: aŭur do beŭđjſ na ceatŭa en-tŭa oŭ teomanduſb 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 nŭ 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 beanadaŭ an ſōžmaŭ*, they reaped the harveſt; *beanſajd mē a ceaan dŭ*, I will cut her head off; *rectius do baŭneadaŭ, bajnſead mē.*

*beanad*, dullneſs, bluntneſs.

*beanažad*, a ſalutation; *rectius beanužad.*

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

*beanann*, furniture, houſehold goods.

*beancoŭaŭ*, a horn; *beancoŭa*, plur. *beancoŭaŭac*, horned, having horns.

*beanzán*, a branch or bough; *beanzájŭ do čŭannaŭb tŭjuža*, 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 *bēneadaŭŭ*, 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 bajŭce*, a famous mountain in the extremity of the County of Derry in Ulſter.

*beannac*, horned, or forked.

*beannačar*, or *beannčuŭŭ*, 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 ŭē tŭj cealla*, he conſecrated three churches; *beannajžčeari duŭt*, God ſave you.

*beannajžte*, bleſſed, conſecrated.

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

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

*beannūjžčte*, bleſſed.

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

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

*beaŭ*, a ſpit; *aŭŭ beaŭajb ſada ſjonncōjll*, on long wooden ſpits.

*bēaŭ*, the beaſt called the bear.

*beaŭa*, a judge.

beana, spears, or javelins.

béana, Bearhaven, the name of a territory in the most south-west part of Ireland, extending from near Glanrogthy to Bantry Bay. The country called béana 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 beynn, to take or carry away, to bring; ex. béannað leð, they shall take with them; beyn leat amac, bring away with you; Lat. *fero*, and Gr. *φέρω*, *porto*, *aufero*. Note that the imperative beyn, which is the same with feyn, (the b as well as the v consonant being commutable with f,) agrees exactly with the Latin *fer*.

beanað and beynn, to bear, to bring forth; do beyn toanað, to bear fruit; this, as well as the foregoing verb, makes its participle beyné, as ayn beyné leð, carrying away with them; ayn beyné clanne, bearing children; and their perfect tense ayn, as do ayn leyn, do ayn rý 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 beynn, to tell, to relate, which makes its perfect tense beyné, as ad beyné an fyle, *fert poeta*; ad beynn, *vulgo* a beynn, 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 beánaac, a young

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

beabað, a boiling or seething.

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

beaybōjn, a barber.

beayz, a soldier, or champion.

beayz, anger.

bēayzacð, diligence.

bēayla, a language, or dialect; bēayla na fējne, the Fenian Irish; bēayla na brylead, the Poetic Irish; bēayla na dēay-ayzajm, the style of the historiographers; zrayébēayla, 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 yad, a saying, i. e. any dialect or speech; but this seems an absurd derivation.

bēayn, a breach, a gap, a notch, or crevice; bēaynajeðe dyayce, repaired breaches.

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

beayna, a spear, a spit; sometimes written beyn; bēayna, a spit of iron; Lat. *veru*, Wel. *cor*, and Ar. *ber*.

beaynaðan, a pair of snuffers; ymōlōdōjn, the same.

beaynað, clipping, shearing, or cutting off; from beaynajm, to shave, or shear; beaynafa rē, he will shave; ayn beaynað a caonac, shearing his sheep.

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

beaynan, gall; also grief, smart.

beaynaz, angry.

bēayntōz, a razor.

beayntōjn, any satirical or bitter-

tongued man.

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

**beap̃t**, a judgment.

**beap̃t**, clothes; as **coj̃r-beap̃t**,  
shoes and stockings; **ceann-**  
**beap̃t**, hat and wig.

**beap̃t**, said; the third person, per-  
fect tense of the verb **bej̃nm**, to  
say; **ad beap̃t an f̃ile**, *vulgo*  
**adubaj̃t an f̃ile**.

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

**beap̃t**, to carry, to catch, hold,  
bring forth; is a perfect tense of  
the verb **bej̃nm**. This word,  
and the substantive it governs,  
are often rendered in English  
by the verb of the said substan-  
tive; as **do beap̃t**, or **do juz**  
**lējm**, he leapt. The difference  
between those two verbs is, that  
**bej̃nm**, to give, hath an aspira-  
tion on the initial letter **b** in the  
present and future tenses, as **bej̃-**  
**ñm**, or **do bej̃ñm**, I give; **b̃eap̃-**  
**rad**, **do b̃eap̃rad**, *vel* **do b̃eap̃**,  
I will give. But **bej̃nm**, to car-  
ry, &c. can never have the said  
aspiration, and maketh **juz̃ur**,  
as well as **beap̃tar**, 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.

**beap̃taj̃m**, to wield, or flourish,  
as **az beap̃tūg̃ad a č̃ñaoj̃reac̃**,  
wielding his spear, also to me-  
ditate; as **do beap̃taj̃g̃ r̃ē an**  
**zñjom**, he meditated on the fact;  
likewise to tuck up or gather, as  
**b̃r̃j̃ž̃j̃d az beap̃tūg̃ad ā b̃raj̃t**,  
Brigida trussing her garment; it  
means to shrug or stir up; as

**tuž beap̃tūg̃ad aji fejn a mēo-**  
**don a ajĩm azur a eād̃aj̃ge**, he  
manfully shrugged himself in the  
midst of his military dress and  
armour.

**beap̃tar**, a cast, a shot, or stroke.

**beap̃ta**, shaved, shorn; **zejñreč̃an**  
**beap̃ta**, a sharp razor.

**beap̃ta**, boiled.

**beap̃tōj̃n**, a barber, a shearer;  
**beap̃tōj̃n**, *quasi* **barbatōj̃n**.

**beap̃tjac̃**, a pair of tables, or  
chess-boards.

**b̃eap̃**, behaviour, manners; plur. **n**  
**b̃eap̃a** and **b̃eap̃aj̃b̃**.

**b̃eap̃**, certain.

**beap̃con**, a syllogism.

**beap̃c̃ñaž̃ad**, an agreement, or ac-  
commodation.

**b̃eap̃ñaj̃d̃m**, to confederate.

**b̃eap̃g̃**, a harlot.

**beap̃tan**, a grievance.

**bejt̃**, a birch-tree; Lat. *betula*;

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

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

**beatač̃**, a beast; pl. **beataj̃g̃ all-**  
**ta**, wild beasts; **beataj̃geac̃**,  
the same.

**beataj̃d̃**, living; a **mbeataj̃d̃**,  
amongst the living.

**beataj̃g̃m**, to feed, to nourish.

**beat̃g̃ad**, nurture, or bringing up,  
education.

**beat̃man**, a bee.

**beat̃odač̃**, a beaver.

**beat̃ra**, water.

**beat̃ūg̃ad**, to support, or feed.

**b̃ēd**, a deed or action, a practice;

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

ōēd, a mournful news, or dismal story.

bēdōjōbað, 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 bējcem, to roar, or cry aloud; ex. cja tya bējceay cum an Rjg, who art thou that criest out unto the King?

bējcjgjl, an outcry.

bējcajrc, a bee-hive.

bējcem, to cry out loud, to roar.

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

bējd, they shall be.

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

bējle, a meal's meat.

bējlle, a kettle, or chaldron.

bējlleán, blame, reproach; commonly said mejlleán.

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; gan bējm gan loct, without stain or blemish.

bējm, a beam, or large piece of timber.

bējmceap, a whipping-stock.

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

bējmneac, talkative.

bējnjd, or bjnjð, 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.

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

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

benneōcujð rē, he shall bless; vid. *beannağad*.

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

bējnjatay, birth.

bējnjm, vid. *beajad*.

bējnrgjan, a razor.

bējrt, two persons, whether men or women.

bējrt, help, assistance.

bējrt, a burden. ✕

bējrte, birth, *potius* born. ✕

bējrtjn, a dimin. of bjart, a little beast; Lat. *bestiola*; by the moderns it is taken for any little worm or insect; Lat. *vermiculus*; ex. ay eatat mōr ljom an bējrtjn mbjrgj. dfağajl, I am charmed to have found this little animal.—*Old Parchment*.

bējrgjne, peace, quiet, ease, rest.

bējrgjne, ointment, oil.

bējrtne, a vestry. ✕

bējt, both, twain. ✕

bējt, to be; aj mbejt, being; dā mbejt, 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* *rēm*, *b* or *b*.

*bejteac*, or *beatac*, a beast.

*bejteamaj*, bees.

*bejtjl*, Bethel.

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

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

*belja*, a parish or district; ex. an *ljōn tje* an *zac tuajt*, an *ljōn catjac* an *zac tji*, an *ljōn belja* an *zac Catajj*, *azur* an *ljōn daojne jn zac belja*.—*L. B.*

*bemjr*, we would have been; go *mbemjr ajj ūj najs* an *daja hūajj*, 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 *mā*: *ben* is as frequently used in all old Irish parchments as *bean*.—Vid. *Poema Sancti Canici in Chron. Scotor. ad annum 532*.

*benējgean* and *benējgnjūgād*, a rape.

× *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 *teazagz beōjl*, oral discipline.

*bēol*, the mouth.

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

*bēol-ōjdeay*, tradition, or oral instruction.

*bēo-luajt*, hot embers, or rather hot ashes.

*bēo-madaic*, quick-sightedness, or discernment.

*bēo-madaicac*, a quick-sighted or discerning man.

*beōrac*, bright, glittering.

*beōtojac*, ready to lie-in.

*bejjad*, the hair of the head.

*ber*, the belly; also a bottle.

*ber*, rent, tribute.

*bercna*, peace.

*bercna*, any land that is inhabited.

*betepleac*, the old law, or Old Testament; *gan mbetepleac*, in the Old Testament; Lat. *in veteri lege*; *nōjleac*, the new law, or New Testament. *Leabair bjteac passim*.

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

*beče*, birch; Lat. *betula*.

*bēal*, 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 Sjajj*.

*bj*, or *bjt*, a killing or murdering, ex. *Conal nō bj tōda*, *lujž laza nō bj bējne bjgot*.—Vid. *Annal. Tighern. Passim*.

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

*bj* and *beo*, Gr. *βιω*, living, *Joŷa mac Oē bj*, Jesus, Son of the living God; *caŷēfjð ʒac bj a bjatad*, every living thing must be supported and fed; *caŷum a ccuāla cluāŷ neac a bj*, *ubinam audivit auris viventis*.—Brogan.

*bjač*, i. e. ball *ŷeapda*, *virilia viri*.

*bjacacđ*, *priapismus*.—Pl.

*bjad*, meat, food, sustenance.

*bjadmaŷ*, plentiful, abounding with provision.

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

*bjadtač*, 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.

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

*bjan*, a pelt, skin, or hide of a beast.

*bjaŷ*, i. e. *ʒonŷaŷ*, that shall hurt or wound.

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

*bjata*, well-fed; *vid. bjadta*.

*bjatad*, a generous farmer, or hospitable man; *vid. bjadtač*.

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

*bjeaŷb*, or *bjcjm*, mercury or quicksilver.

*bjđcēaŷb*, i. e. *bjad-cēaŷb*, a tavern, or victualling-house.

*bjž*, from *beaž*, little.

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

*bjž*, glue, or bird-lime.

*bjl*, good.

*bjl*, a beak or bill of a fowl.

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

*bjle*, a tree; *bjle māž adajaŷ*, a remarkable tree in the plain of *Māž adajaŷ* in the County of Clare, where the Dal-Cassian princes were usually inaugurated.

*bjlan*, a small vessel; from *jan*, a vessel, and *bjle*, or *bjlle*, small, little.

*bjlle*, a bill; *bjlle dealužčte*, a bill of divorce.

*bjlle*, poor, little, mean, weak. *Cŷjoŷt do žūjde nŷ hatač mōjlle*, i. e. *nŷ žujde bočt Cŷjoŷt do žūjde*.

*ōjlleōž*, a corruption of *dujlleōž*, a leaf of a tree, or of a book.

*bjlleōž-bāŷte*, water-lily; Lat. *nymphaea*.

*bjlleōža an ŷpoŷnc*, colt's-foot; Lat. *tussilago*.

*bjm*, I am, I am wont to be.

*bjnn*, true.

*bjnn*, I was, I was used to be; *do bjnn*, *idem*.

*bjnn*. sweet, harmonious, melodious; *ŷŷaŷlmceatlač bjnn*, a sweet Psalmist; *aŷ bjnn do žuč*, thy voice is sweet. It is very often prefixed to several words by way of a compound, as *bjnn-ŷŷačŷnačt*, eloquence; *bjnnčēol-maŷ*, harmonious; *bjnnžučac*, melodious: its comparative is *bjnne*, more sweet or melodious.

*bjnn*, 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 Chjárájn ajr, an expression that signifies a formal excommunication by the ceremony of the bell, &c.—*Vid.* Chronic. Scotorum ad an. 1043.  
 þjndjól, a forehead-binder to dress children's heads.  
 þjnneaduajn, the hill of Howth near Dublin.  
 þjnnēalta, pretty, handsome, neat, fine; Lat. *bellus*.  
 þjnnēaltaç, 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.  
 þjnēzejr and þjnējgre, vinegar or pickle; *quasi* zējre an fjōna, the dregs or acids of wine.  
 þjnjre, a bench, or seat.  
 þjoððuan and þjčðuan, perpetual, everlasting; zo þjoððuan, for ever; Lat. *perennis existentia*.  
 þjocajre, a vicar, or subordinate to any ecclesiastic superior.  
 þjocon, a viscount.  
 þjodanaç, a tattler or tale-bearer.  
 þjjoð, although, suppose, let it be; þjjoð a fjagñajre, for example, as witness.  
 þjjoðða, a guilty person; ex. ajr þjjoðða bájr é, he is guilty of death.—*Matth.* 26. v. 66.  
 þjjoðða, an enemy, an adversary.  
 þjjožad and þjjožajm, to rouse, to stir up, to startle.  
 þjjožamajl, active, lively.  
 þjjoł, a viol, a kind of musical instrument.  
 þjolaaj, water-cresses. This word is a corruption of þjorj-þčejaj, from þjorj, water, and þčejaj, grass.  
 þjolaajzaç, 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.* tjobaaj and tjobaajnað, a well or fountain; and tjobaajþjorj, well-water.  
 þjorjaç, a cow-calf.  
 þjorján, a little stake, pin, or needle; the diminut. of þjorj, a spit.  
 þjorjajz, a fishing-bait.  
 þjorjbožja, a rainbow.  
 þjorjbuajran, a water-serpent.  
 þjorjðaç, watery, full of water.  
 þjorjðorajr, a flood-gate, or sluice.  
 þjorjžojn, 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-čruijðjn, the same, as also jajzujre čojjneaç.—*Pl.*  
 þjorjrajde, an osier, or twig.  
 þjorjorj, water-lily.  
 þjorajr, *mendose pro* bjolaaj, water-cresses.  
 þjorajr, silk  
 þjož, the world.  
 þjož, life, living; Lat. *vita*; þjož-ðuan, living for ever; þjožžjána, always deformed. This is but another writing of bjč and bjčðuan; the former is nearer the Greek, and this latter nearer the Latin.  
 þjožðujne, eternity, everlastingness.  
 þjožðuan, or bjčðuan, life-everlasting.  
 þjožðuan, perpetual, everlasting, eternal.  
 þjožžjajrað and þjožžjajbčeaç, cosmography, or a description of the world; tlaçžjajrað, geography; from þjož, the world, and žjajrað, description; and from tlaç, i. e. talm, the earth,

- and *ḡnaḡḡad*, description.  
*ḡna*, water, the inflexion of *ḡjon*.  
*ḡna*, short.  
*ḡnaḡjon*, metheglin, i. e. water-wine.  
*ḡnaḡd*, a sow for breeding.  
*ḡnaḡējn*, oosiness or moisture.  
*ḡna*, abounding with wells and fountains of water; hence the name of a town in the King's County, called *ḡna*, English Birr.  
*ḡnae*, standing or lodged water.  
*ḡnt*, the plur. of *beant*, loads, or bundles.  
*ḡnt*, a hilt, haft, or handle.  
*ḡr*, a buffet, or box.  
*ḡreac*, ease, a mitigation of pain at the crisis of a disorder.  
*ḡreac*, prosperity, increase; hence *ḡjaḡan ḡrjḡ*, the bissextile, or leap year, from the increasing day.  
*ḡreac̃t*, the same; hence also *ḡjaḡan ḡreac̃ta*, a leap year.  
*ḡr̃t*, a wound.  
*ḡr̃t*, the world; hence *ar ḡr̃t*, any existing, or in the world; *dujne ar ḡr̃t*, any man in the world.  
*ḡr̃t*, any custom or habit.  
*ḡr̃t*, a being, an essence.  
*ḡr̃t*, life; Lat. *vita*.  
*ḡr̃t*, or *ḡjoṯ*, signifies perpetuity or continuance when it forms the first part in a compound, and may be rendered by *always*, as *ḡr̃tḡjon*, *semper*; vid. *ḡjoṯ*, *ḡr̃t-beo*, continual, ever-living.  
*ḡr̃e*, female, belonging to the female sex.  
*ḡr̃eamnac̃*, a thief.  
*ḡr̃eamanta*, stolen, or given to theft.  
*ḡr̃t-ḡjon*, always, everlasting life.  
*ḡlá*, a town or village.  
*ḡlá*, piety, devotion.—*Pl. ex. Cl.*  
*ḡlá*, the sea; also a green field.  
*ḡlá*, healthy, safe, or well.

- ḡlá*, a cry; *bla*, yellow.  
*ḡlaṯt*, a word.  
*ḡlaḡḡajm*, to cry.  
*ḡláḡ* and *ḡládmje*, renown, reputation, fame; *ar buajne ḡláḡ na raogal*, reputation lasts longer than life.  
*ḡláḡ*, a part, or portion; *vid. bloḡ*.  
*ḡláḡajm*, to break.  
*ḡlaḡajne*, a flatterer, a soother, or wheedler.  
*ḡlaḡajneac̃t*, coaxing, flattering.  
*ḡlaḡajneac̃t*, a blast; also boasting; *vulg. ḡlaḡajneac̃t*.  
*ḡlaḡántar*, a bragging or boasting.  
*ḡlaḡman*, boasting, or pretending to great matters of wealth, skill, or pedigree.  
*ḡlaḡmanac̃*, a brag, a boasting, noisy fellow.  
*ḡlaḡnje*, *rectius* *blonog*, suet.  
*ḡlaḡnjeac̃*, fat, full of suet.  
*ḡlaḡrjm*, to taste.  
*ḡláḡt*, plain, smooth: its comparative is *ḡláḡt̃e*.  
*ḡláḡt̃*, a blossom; *vid. bláṯ*, hence the dim. *ḡláḡt̃jn*.  
*ḡláḡt̃pleaḡḡ*, a garland of flowers.  
*ḡláḡt̃lajḡ*, a pumice-stone.—*Pl.*  
*ḡlaḡe*, sound, healthy.—*Pl.*  
*ḡlandaḡ*, dissimulation.  
*ḡlaoc̃*, a whale.  
*ḡlaod̃*, a shout, or calling; hence *ḡlaod̃ruḡḡ*, constant shouting and bawling; Wel. *bloedh*.  
*ḡlaod̃oḡ*, the same.  
*ḡlaod̃nac̃*, brawling, constant bawling.  
*ḡlaod̃oḡac̃*, noisy, clamorous.  
*ḡlaoyc̃* and *ḡlaoyḡ*, a husk, scale, or shell.  
*ḡlaoyḡaojn*, *rectius* *ḡluḡr̃c̃jn*, diminut. of *ḡlaoyc̃*, the skull; more usually *ḡlaoyḡaojn*, from *ḡlaoyḡ*, or *ḡlaoyḡ*, a shell.  
*ḡlaḡ*, a taste or flavour; Lat. *gustus*.

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

blayad and blayym, to taste.

blayda, savoury.

blaydaet, sweetness.

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

blat, a form or manner.

blat, praise.

blatac, buttermilk.

blatah, 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*.

bleactayne, or blyoctayne, 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.

bleactayne, 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 blejt 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 blyajantamajl, yearly; *zo blyajanamajl*, every year.

blynn, the froth or spittle of a dead body.

blyoct, product, fruit.

blyoc, *vid. bleact*.

blyojan, 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.

bloc, a piece; *bloc do bloc majln*, a piece of a millstone.

bloc, *aojb blojd*, now the barony called Lower Ormond in the County of Tipperary.

blocujdeog, a piece or fragment.

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

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.

blorzajm, 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. *buajb*, Lat. *boves*; in the genit. and dat. singular it is inflected *bojn*, as *don bojn*, to the cow; Gr. βουν, 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. βαβα.

**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.

**bočdajžjm**, to impoverish.

**bočdajne** and **bočtajneac̃t**, poverty, misery.

**bočna**, 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 *tōgbadajn* a *réolta* *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.

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

**bodōg**, rage, anger, fury.

**bodōg**, a heifer.

**boz**, soft, penetrable, tender. ✕

**bozac**, a bog, moor, or marsh.

**bozadac**, gesture.

**bozad**, tenderness.

**bozad**, to stir, shake, or toss.

**božán**, an egg in embryo.

**božgluajreac̃d**, floating.

**boža**, a bow. ✕

**božadōjn**, an archer,

**božajm**, to bend like a bow.

**božajn**, another writing of *bodajn*, deaf.

**božajnajm**, to make deaf.

**božajne**, deafness.

**božbujne**, *corrupte* *božjūn*, a bulrush; *quasi*, *bujne boz*, a soft branch.

**božlūacaājn**, a bulrush.

**božlur**, *buzlojrr*, i. e. ox-tongue.—*Pl.*

**božūn**, bacon.

**božūjn**, soft and fresh; *bōg*, soft; *ujn*, fresh.

**božur**, a *božur*, near, close to, hard by.

**božtajn**, a vault or roof, an arched roof, a cave.

**bojčde**, poverty, misery.

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

**bojd**, a bottle; *bōjde*, the same.

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

**bojdeal**, a pudding.

**bojdējrr**, drunkenness, rectius *pōj-tējrr*.

**bojde**, *potius* *bujde*, yellow.

**bojdeac̃d**, yellowness.

**bojdēan**, a yellow-hammer, a little bird.

**bojdeyeac̃d**, the yellow jaundice.

**bojdeōjg**, a goldfinch.

**bojōlja**, a puddle.

**bojōmjrr**, the month of July.

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

bojzbealacð, a stuttering or stammering.

bojzryn, a box.

bojll, the pl. of ball, limbs, members.

bojl, issue, success; also use.

bojlyzpyart, a belly or maw-worm.

bojlle, a knob or boss, as of a shield.

bojlyzean, the navel.

bojlyzean, the centre of an army; ex. do bryjz rē a mbojlyzean acry ro teann rē a ttozajz, he closed up their centre, and he strengthened their front.

bojlyzeanajb, hills or mountains, or any bulge.

bojltead, to smell or scent; bojlteoca mē, I will smell.

bojn; vid. bo.

+bojnēad, a bonnet or cap; *quasi a beann*, the top or upper part of a thing, the head; and ejde, a garment.

bojnne, on a sudden.

+bojnneðz, a cake or bannock.

bojn, an elephant.

bojnbe, the compar. of bojb, rank, cruel.

+bojnbe and bojnbeacð, fierceness, roughness, barbarity; also rankness, luxuriancy, &c.

bojnb-bryaerac, boasting, or vain-glorious.

bojnēe, a large hind.

bojnēmyad, a kind of fat clay or slime.

bojyceall, i. e. ejlyt, or ág, a hind.

bojyceall, i. e. zejlyt, a mad or wild man or woman who lives in woods.

bojyceajl, boasting, bragging.

bojyceall, a wild man; also fierce, cruel.

+bojē and bozōza, cottages, huts, lodges; hence the Eng. booths; also a tabernacle.

bojteall, haughtiness, arrogance.

bojteallða, 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.

bolz, a bag or budget; Lat. *bolga*; antiq. *bulga*, et forsan *belga*; bolzrajzjt, 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, *βjn bolz*, i. e. *virī Belgæ*, or *Bolgi*, which seems to be a proof that the Belgians had originally their national name from bolz, and the Irish historians remark that they were called *βjn bolz*, from being noted to carry leather bags about them. Query, if the national name *bulzajm* may not be derived from the same origin.

bolz, a belly; Ger. *bulgen*, a bag or sack.

bolz, a pair of bellows; bolz rējd, *idem*.

bolz, a pouch, budget, or satchel; Lat. *bulga*, and Gr. *Æol. βολγος*.

bolz, a blister.

bolzac, the small-pox; pl. bolzajde, blains, blisters, boils.

bolzajm, to blow, or swell.

bolzán, dimin. of bolz, a small bag or a budget.

bolzán, bolzán-rajzjd, a quiver; Lat. *pharetra*.

bolzán, the middle, or centre.

bolta, a bowl or goblet. X

bollōz, 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.

*bolōg*, a heifer.

*boltuḡad*, to smell, to scent, or savour.

*boltuḡ*, fetters.

*boluḡ*, scented; *deag-boluḡ*, sweet-scented.

*bolunta*, fine, exquisite.

*bomanaíam*, to vaunt or boast.

*bomannaed*, 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*.

*bonnyáíam*, to dart.

*boir*, a swelling.

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

*boirb*, haughty, grand; *ḡear boirb*, a proud man; also luxuriant, rank, rancid; as *ḡeūir boirb*, rank grass; *ḡeōil boirb*, rancid meat.

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

\* *bōird*, a table.

\* *bōird*, the border or coast of a country, particularly the sea-coast; also the edge, brim, or extremity of any thing; *ḡá bōirdaí* *Oírimān*, on the confines of Ormond; *ḡac cūan ḡor bōirdaí* *Eírimonn*, every harbour upon the coast of Ireland.

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

*bōiri*, a bunch, or knob; hence *bōirḡeac*, crook-backed.

*boiri*, great, noble, extraordinary.

*boiri*, majesty, greatness; also pride, grandeur.

*boirra*, a bladder.

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

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

*boirraíam*, to swell, to grow big and prosper.

*boirrimōḡtar* or *barraimōḡtar*, worm-wood; Lat. *absyntium*.

*boirraíar*, sodder.

*boirraíam*, to bail.

*boirḡeoraíad*, greatness, majesty, worship.

*boirraíu*, a haunch, a buttock.

*boirraíma*, genit. *bōirraíbe*; a town in the County of Clare, not far from Killaloe, near which was *Ceann Coirad*, 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.

*boirraígaíu*, applause.

*boirraíalad*, applause, a clapping of the hands.

*boirraíidead*, applause.

*boirraííam*, to applaud.

*boirraíac*, applause.

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

*boirōg*, a gentle blow, or slap with the open hand.

*boirraíad*, a pillar or post.

*boirraíallam*, to extol or applaud; *id. qd. boirraíalajam*.

*bōir*, *bōir*, fire; *vid. Lhuyd. Comparat. Etyim.*; hence *bōirte*, a

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

*botallac*, furious, outrageous,  
 mad.

✧ *boṭ*, *boṭōg* and *boṭán*, a booth,  
 cottage, hut, tent, or tabernacle.

*boṭac*, a fen or bog.

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

✧ *bría*, or *bríaj*, an eyebrow ; *ḍj bría*  
*dúba*, i. e. *dá mala dúba*, two  
 black eyebrows.

✧ *bríac*, an arm, a hand ; Lat. *bra-*  
*chium*, Greek *βραχιον*. This  
 monosyllable is doubtless the  
 Celtic root of these Latin and  
 Greek words.

*bríacad*, a harrow ; pl. *fá bría-*  
*cújḍb jarujn*, under harrows of  
 iron.

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

*bríacán*, broth.

*bríaccayle*, or *bríacjlle*, a sleeve,  
 or bracelet ; from *bríac*, the arm,  
 and *cal*, a covering, sheath.

*bríaca*, corruption, suppuration.

*bríacḍ*, hatred.

*bríacḍ*, substance, sap, or juice.

*bríacḍac*, *bríacḍamajl*, and *bríac-*  
*ḍmar*, substantial.

*bríacṭ*, *idem quod bríacḍ*.

*bríacōg*, blearedness.

*bríacṛyuleac*, blear-eyed.

*bríacṛyuleacṭ*, the same as *brí-*  
*cōg*.

*bríadán*, a salmon.

*bríadam*, to oppress.

*bríadṛud*, an ambush, or lying in  
 wait.

*bríáḡad*, the gullet or windpipe.

*bríáḡad*, the upper part of the

breast.

*bríáḡajrt*, a truss or pack.

*bríáḡarujḡb*, jibbets, *vulg.* *bríann-*  
*rujḡe*.

*bríajc*, malt, *vulg.* *bríajṭ*.

*bríajcéam*, *bríajc-dam*, i. e. *bríeac*  
*dam*, from *bríeac*, speckled, and  
*dam*, Lat. *dama*, a hart ; *vid.*  
*baḡgle*.

*bríajcne*, a cat.—*F*.

*bríajḡ*, the neck, or throat ; *ṛjom-*  
*pjol do bríáḡad*, about thy neck ;  
*fad bríáḡajd*, under thy throat.

*bríajḡ*, an hostage ; also a captive  
 or prisoner ; pl. *bríajḡde*.

*bríajḡḍjan*, *idem* ; *bríajḡdean ta-*  
*ruj*, a hostage.

*bríajḡdeanar*, captivity, imprison-  
 ment, confinement, also restraint.

*bríajḡean*, debate, quarrel ; *bríaj-*  
*ḡeanac*, quarrelsome.

*bríajḡne*, a bag, or budget.

*bríajḡjrléad*, a bracelet, or collar ;  
*bríajjrléad*, *idem*.

*bríajlm*, to reject, or slight.

*bríajlm*, to feel.

*bríajne*, a beginning.

*bríajneac*, much, many, plenteous.

*bríajnn*, the womb, or belly.—*Pl.*  
*ṭorṛa do bríajne*, or *do bríujn-*  
*ne*, the fruit of thy womb.

*bríajreaznac*, a false accusation, a  
 slander.

*bríajḡéal*, or *bríejḡḡéal*, a ro-  
 mance.

*bríajḡonlac*, a reproach, false ac-  
 cusation.

*bríajṭ*, *ḡo bríajṭ*, for ever.—

*bríajṭjm*, to observe, to perceive,  
 to spy ; *ḡo bríajṭ na dú ṭajḡe*,  
 to spy or reconnoitre the coun-  
 try.

*bríajṭjm*, to betray ; *ḡo bríajṭ ḡé*,  
 he betrayed ; *ḡo bríajṭ an deḡḡ-*  
*cjobal a ṭhjáṛna*, the disciple  
 betrayed his Master.

*bríajṭḡeapṭac*, treacherous.

*bríajṭcōjn*, an overseer, a disco-  
 verer.

br̃aj̃l̃j̃n, *rectius* br̃at-l̃j̃n, a veil, a sheet; *vulg.* barl̃j̃n.

br̃aj̃t̃neam̃aj̃l̃, or br̃āc̃ar̃da, brotherly, friendly.

br̃aj̃t̃r̃j̃n, a little brother; the dimin. of br̃āc̃aj̃j̃.

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

br̃amaj̃ne, a noisy troublesome person; *Hisp.* *bramador*, a public crier.

br̃amānta, duj̃ne br̃amānta, an unpolished, ill-humoured man.

br̃an, poor.—*F.*

br̃an, black.

br̃an, a raven; br̃an-duß, a black raven or rook, otherwise ꝥ̃jaç-duß; 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-duß, 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.

br̃āñar̃, fallow; ꝥ̃ear̃man br̃anaj̃j̃, fallow-ground.

br̃añdußān, a spider, a spider's web.

✗ br̃ann, a burning coal, or ember.

br̃anñja, the collar bones; otherwise br̃anñja br̃āçad, because those bones support the neck; hence

br̃anñja aḟ̃aj̃n, or çr̃ōc̃aj̃n, 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 ꝥ̃j̃c̃eall acur̃ an br̃annam̃ ban, (*Old Parchment*),

properly means the men; çon a br̃anaj̃b̃ 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.

br̃aoj̃, eyebrows; *vid. in voce* b̃ūç̃ *infra*.

br̃aoj̃ç̃j̃lle, a crack.

br̃aoj̃lleaḟ̃, a bounce, rushing, rattling.

br̃āon, a drop; pl. br̃aoj̃n and br̃aonaj̃b̃.

br̃āonaç, i. e. br̃ōnaç, sad, sorrowful.

br̃āonam, to drop.

br̃āoraç, gaping.

br̃aoraḟ̃ and br̃aor̃ aḟ̃ç̃j̃l̃, yawning, gaping.

br̃ay, brisk, active. ✗

br̃ay, fiction, romance.

br̃ay, a hat; br̃ay-b̃ān, br̃ay-foḟ̃t̃, and br̃ay-çr̃uāç̃, the same.

br̃ayac, br̃ayodaç, the same as br̃ay, quick, nimble.

br̃ayaj̃ne-b̃ūj̃r̃d̃, a table-tattler, a sycophant.

br̃ayar̃ç̃nāj̃de, a sophister.

br̃ayç̃ōm̃jaç, jousts, tilts, and tournaments.

br̃ayç̃ōmaḟ̃, counterfeiting, or falsifying.

br̃ayç̃ōm̃aj̃m, to counterfeit.—*Pl.*

br̃ayç̃allaḟ̃, a declamation.—*Pl.*

br̃ayç̃ān, the vulgar, or mob; br̃ayç̃ar̃ the same; br̃ayç̃ar̃ çr̃uāç̃, the garçons and servants of the army.

br̃ayç̃eul, a fable, a romance.

br̃iat, a cloak, or mantle.

br̃iatac, a standard, or pair of colours.

br̃iaç, to spy, or observe; luç̃t̃ br̃iaç, spies; *vid.* br̃aj̃ç̃j̃m.

br̃iaç, to betray; *vid.* br̃aj̃ç̃j̃m.

br̃iaç, to depend upon, to expect from.

- brat**, i. e. mſlead, destruction.  
**brat**, a fragment, a remnant.  
**brat**, design; a *taſm az brat* orit, I have a design upon you; also a dependance, an expectancy.  
**brat**, a mass, or lump.  
**brat**, malt.  
**brat**, zo **brat**, for ever.  
**brat**ac, continual, utterly.  
**brat**am, *vid.* *brat*em.  
**brat**am, 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.  
**brat**cad, corruption, purulent matter.  
**brat**cad, a caterpillar.  
**brat**ad, a bribe.  
**brat**ac, speckled, or of various colours; hence  
**brat**can, 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.  
**brat**ac, a trout, from the various colours of its skin; pl. *brat*c, and *brat*acab, dimin. *brat*ecjn.  
**brat**ac and *raſl-brat*ac, hops; *leann zan blar zan brat*ac zan *bejn*užad, beer without taste, without hops, without sufficient boiling.—*Vid.* Lhuyd's Comp. Etym. in voce *lupulus*.  
**brat**acac, indifference.  
**brat**ac, doubt.  
**brat**acnaſte, different.—*F.*  
**brat**can, wheat.

- brat**can, butter; Scot. custard.  
**brat**canžad, mixture.  
**brat**acrolar, twilight.  
**brat**ac-craabad, hypocrisy with regard to religious worship or devotion.  
**brat**can and *brat*can, filthy, stinking.  
**brat**canad, to stink.  
**brat**cantar, a stench, an odious smell.  
**brat**can, a prince or potentate.  
**brat**can, great, mighty, pompous, grand; Wel. *bras*, large; also fat.  
**brat**can, a voice, a great noise.  
**brat**canal-maca, a large territory in the County of Armagh, which anciently belonged to the O'Donnegans, the O'Lavargans, and the O'Eidys.  
**brat**can-cataoſjn, a throne.  
**brat**can-cataſjn, a royal seat or residence.  
**brat**can-coll, a sceptre.  
**brat**can-da, chief, principal; also active, lively, &c.  
**brat**can-foſa, a throne.  
**brat**canlang, fraud, deceit.  
**brat**canlann, a prince's court or palace.  
**brat**can-oſnecſde, a prince's treasure.  
**brat**can, judgment, also a sentence; as *brat*can bunajd, a definitive or irrevocable sentence.  
**brat**can, to give, tender, or offer; do *brat*can leabam do Cuimjn, a book was given to Cuimin.  
**brat**canac, judicious, critical.  
**brat**canam and *brat*canaman, a judge.  
**brat**canamnar, judgment, discernment.  
**brat**canla, a birth-day.  
**brat**canac, Welsh, from Wales, a Welshman, *rectius* *brat*canac.  
**brat**canajſjm, to think, or conceive.  
**brat**canar, a thorn, a skewer, a bodkin; the tongue of a buckle;

also a highland broach or fibula, called properly *bnat-narc*.

*bneatnūzad*, to judge; also to look, or behold.

*bneattajn*, the isle of Britain; it is now used only for Wales, as is also *bneatnac*, for a Welshman; and *zrājz na mbneatnac*, *bajlē na mbneatnac*, *rlājāb na mbneatnac*, 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.

*bnejfn*, a hole; also a man's nail.

*bnejfne*, 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.

*bnejfnac*, 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.

*bnejzead*, a violating or abusing.

*bnejm*, a breaking wind, or cracking backwards; like the Greek *βρεω*, 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 *bnejneact*, 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.

*bnejrn*, or *tejbnyre*, the dropping or gentle falling of any liquor or liquid.

*bnejrn*, a shout, laughter.

*bnejrnjon*, a writ or mandate.

*bnejt*, to carry; also to feel; *vid.* *beajra* and *bejrnjm*.

*bnejt*, a carrying, or taking away.

*bnejteam*, a judge.

*bnejteamnax*, judgment.

*bnejteantac*, judicious, keen in discerning.

*bnejtejontojrn*, a fuller.

*bnejtjn*, word; from *bnyatarn*.

*bneō*, a fire, or flame.—*Pl. ex. Cl.*

*bneōc*, a brim or brink.

*bneō-cloc*, a flint.—*Pl.*

*bneō-cuāl*, a bonfire, funeral pile.

*bneō-cōjne*, a warming-pan.—*Pl.*

*bneōz*, a Leveret.

*bneōzad*, to pound or bruise; *zur bneōzad azur zur bnyzad jad*, so that they were bruised and battered; also to bake.

*bneōzajm*, to bake.—*Pl.*

*bneōjleán*, darnel; *vulg.* *bnyjz-leán*.

*bneōjte*, sick, tender, delicate.—*Luke 7. 2.*

*bneon*, a blot or blur, a spot, &c.

*bny*, anger.

*bny*, or *bnyž*, a word; hence *bnyatarn*, a word or sentence.

*bny*, a hill or hillock, a rising ground; *Wel. bre*, as *Pen-bre*.

*bny*, near, nigh, close to.

*bnyan*, a word.

*bnyanna*, i. e. *bnyánta*, a warrant, an author, or composer.

*bnyanna*, i. e. *mjneanna*, or *zneamana*, parts or divisions.

*bnyan*, a prickle.—*F*.

*bnyatarn*, a word, also a verb.

*bnyatarn*, victory or conquest; *řaz-bam oite bnyatarn azur buājd*, *ar Columcille ne Dómnall Mac*



the country of the Brits, or painted people, because the ancient inhabitants thereof painted their bodies.—*Vid.* Cambden's Brit.

բյթեաշլայծ, kind, gentle, courteous.

բո, old, ancient.

Օբո, a grinding-stone, a quern, or hand-mill.

բո, much, many, plenty.

բոօր, a fault or error.

բոօր, old age.

+բոօ, a badger.

բոօօ, dirty, ill-scented, odious.

բոօն, pottage.

+բոօ and բոյծ, a goad-prick, a sting; cleac բոյծ, a long club, with a goad at one end, to drive draft-horses.

բոօօյլ, proud, saucy.

+բոօ, a shoe, or brogue.

+բոօ, or բոյ, a house or habitation; *vid.* բոյ *infra*; բոյ-բոօ, a fairy-house; բոյ-բոօ, a royal house.

բոօ, sorrowful, melancholy.

բոօօ, lewd, lecherous, wanton.

բոօօ, increase, gain, profit, opulent; *ex.* ն բոօօն է ան օօն ան ան, he is not the more opulent for that trifle.

բոօօյլ, dirt or filth.

բոօօյն, excess, abuse.

բոօն, excessive, superfluous; also great.

բոյօ, a mole or freckle.

բոյօ, *idem.*

բոյօն, freckled.

բոյօննալ, embroidered.

բոյօննալ, embroidery.

բոյօլ, the sea-raven.

բոյն, *vid.* բոյ, the belly or womb; բոյն օ բոյն, օր, the fruit of thy womb, Jesus; բոյն ան բոյն, through her belly; ան բոյն ան բոյն, in the fish's belly.

բոյն, to excite or provoke.

բոյնն, a bundle, or small gathering of sticks, &c. to make fuel; dimin. of բոյն.

բոյննալ, carnation, or flesh-coloured.—*Pl.*

բոյնալ, talkative, prattling.

բոյնալ, the bosom, or breast.

բոյնալ, boldness, confidence.

բոյնալ, a prologue; բոյննալ, the preface of a book or other writing.

բոյնալ, a colt; բոյնալ բոյնալ, thirty ass-colts.

բոյնալ and բոյնալ, rustic, rude, impertinent.

բոյննալ, too confident, too full of assurance.

բոյն, sorrow, grief.

բոյն-բոյն, a mill-stone.

բոյն, a fasting.

բոյնալ, sorrowful, mournful, lamentable, also sorry; ան բոյնալ ան ան, it is a lamentable case or thing; ան բոյնալ մե օն բոյն ան, I am sorry for that account.

բոյնալ, destruction.

բոյն ան ան, or բոյն-ան, conception; from բոյն and ան, a womb or belly; and ան, taking or conceiving.

բոյն, a gift or favour.

բոյն, a track, or sign, an impression; բոյնն օն ան ան ան ան, *exinde manent impressa ejus vestigia.*

բոյն, the breast.

բոյննալ and բոյննալ, to give, to bestow, to present; բոյննալ ան, he will bestow.

բոյննալ, a flux or lax.

բոյննալ, distempered with the flux.

բոյննալ, bestowed, devoted, presented.

բոյննալ and բոյննալ, a gift, favour, or present.

բոյննալ, an incentive or provo-

cation; also to hasten, to make haste or expedition; *do* *brōγ-dūjzeadam*, they hastened.

*brōγzad*, an exhortation, a persuasion.

*brōyna*, a faggot or bundle, an armful.

*brōynač*, the name of a river in the County of Tipperary, and of a village in the County of Kerry.

*brōč*, a mote.

*brōč*, a straw; *vulg.* *brōč*.

*brōč*, broth; *anbrujč*, the same, from *an*, water, and *brujč*, flesh, i. e. *ujrge peola*, flesh-water.

*brōčajne*, a chaldron.

*brōčajne*, a butcher, or slaughterman.

*brōčajne*, i. e. *nūajne*, or *nybe*, down, fur, &c.

*brōčnaryza*, a butchery, or shambles; also a victualling-house.—*Pl.*

*brōtlač*, a boiling-pit; *poll no jonad na mbeajčtar*, *peōjl a ztalmajn*.—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 *brōnn*, *brōjn*, *brōjnn*, *brujnn*, &c.; Wel. *bry*, Gr. *βρυ* and *βρυν*, *vox infantium potum petentium*.

*brū*, a hind, a deer; *vid.* *bajžle 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.

*brūacān*, a fawn.

*brūac-bajle*, a suburb; and *fo-bajle*, *idem*.

*brūacda* and *brōžda*, stately, great, magnificent.

*brūajd* and *brūjd*, *quasi* *brūjč*; Lat. *brutum*, a peasant, a countryman.

*brūajojn*, a dream.

*brūčd*, a belch.

*brūčd*, froth; also a blast.

*brūčdajm*, to belch, to spring up.

*brūdān*, a salmon; *brūdān ož*, a salmon-trout.

*brūdeaz*, a soliciting, or enticing.

*brūdajteac*, a thread-bare garment.—*Pl.*

*brūdajm* and *brūžajm*, to pound, to bruise.

*brūz*, a grand house, or building, a fortified place, a palace, or royal residence. This Celtic or Irish word *brūz* or *brōz* 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.* Caesar. Com. lib. 5. and *latobriga*; as also the Greeks their *Briga*, 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 *brōz* or *brūz*. This Celtic word *brōz* or *brūz* is the root of the word *brūjzean*, signifying the same thing, *quod vid. infra*. From this same *brūz* or *brōz*, with the prefixed word *all*, a rock or rocky, the national name *Allobrogez* may naturally be derived.

*brūzajde*, a husbandman, ploughman, or farmer.

*brūžad*, or *brūjžead*, a burgher, or farmer.

бруж, a monument; also a heap or lump.

+бруж, a town or borough.

\*бружад and бружам, to bruise, pound; also to oppress, hardship, &c.; зрр бружад тап мод жад, that they were oppressed beyond measure; noc бруж-теар, that are bruised.

бружаде, gormandizing.

бруж, the belly, paunch; *vid.* бру.

бружд, grief, anxiety, sorrow.

бружд, captivity; ѿ Оѿаѿѿ зо бружд на бажлоне цејтезлѿјне деаз, from David to the captivity of Babylon are fourteen generations.—*Matt.* cap. 1. v. 17.

бружд, pricked or pointed.

бружде, a carrying or bringing.

бруждеамѿл, brutal, beastly; comparat. бруждеамла, more brutish.

бруждеамлаѿт, brutality, gluttony.

бруждеаѿт, a colony; *potius* бруж-ѿеаѿт.

бруждѿде, or бружѿе, a farmer, a husbandman.

бружѿ, до бружѿ рѿ, he boiled.

бружѿе, a farm, or lands.

бружѿеан, a strife, quarrel, fight; *briga* in the barbarous Latin signifies the same thing; *briga*, i. e. *rixa*.

бружѿеан, a palace, royal house or seat; *unde* бружѿеан цаонѿајн. 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, прѿѿм-лѿ, 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 бружѿеан is pronounced бружан, 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 бружѿѿ,) quia domos et civitates habitabant, sicque distinguebantur a Nomadibus?*

бружѿеанаѿ, riotous, turbulent, quarrelsome.

бружн, a chaldron.

бружн, the womb, or belly.

бружнѿеадаѿ, an apron.

бружннеаѿ, a mother, a matron, a nurse.

бружнтеаѿ, big with child.

бружт, hangings, curtains.

бружте, beaten, oppressed, bruised. \*

бружѿ, flesh.

бружѿе, sodden, boiled.

бружѿеан, a skirmish.

бружѿеан and бружѿнеаѿ, heat, warmth.

бружѿѿм, to boil, also to bake.

бружѿѿне and бружѿѿнеѿјн, a refiner of gold or silver, or other metal.

бружѿнеаѿ, glowing, as in a furnace.

брум, a broom. \*

брумѿѿм, to vaunt backwards.

бруѿ, the hair of the head.

бруѿ, strength, vigour, sprightliness; hence the epithet бруѿ-бѿѿѿѿмајн given to a strong sprightly man; also rage, any heat or warmth; Wel. *brud*, *fervidus*.

бруѿ, a wedge or piece of any metal when glowing and red hot out of the furnace.

бруѿѿѿан, broth or soup; руз Jacob лѿјн ан бруѿѿѿан азур туз да аѿајн ѿ, Jacob carried the soup, and gave it to his father. Леа-бајн бруѿѿѿѿ.



*būalēnannaē*, a float or raft; Lat. *ratīs*.

*būalcōmta*, a mill-dam.

*būaltac* and *būaltnac*, 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 *būanaǵde*, a hewer, reaper, &c.

*būana*, a quartered soldier; *γυ-ἀγερτοῦ* *nō būana aī ǵac tǵ*, 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 ǵearaǵb Eǵīyonn*, 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.

*būanaǵ* and *būanaēt*, perpetuity, duration, perseverance.

*būancūjme*, a chronicle.

*būan*, oxen, kine, &c., like the Lat. *boarius*, of or belonging to oxen, as *forum boarium*, the cow-market.

*būanac*, a cow-spancel, or rope to tie cattle, especially cows, while they are milking.

*būanac*, early in the morning.

*būaǵ*, the belly.

*būaǵ*, a breach or rout.

*būaǵ*, *bovibus abundans*.—Pl.

*būabā*, threatening, menacing.

*būiāc*, sly, crafty, wily.

+ *būela*, a buckle.

*būō*, the world; Wel. *byd*.

+ *būd*, was.

*būdeacāǵ*, thanks, thanksgiving.

*būǵ*, a kind of herb, a leek; ex. *dearica maī dlāoj don būǵa ǵa dā bīāoj ceāīta caoldūba*, her eyes green as a branch of the leek, and her two black small even eyebrows.

*būǵ*, a breach, a rout; *būǵc*, the same.

*Ūǵān*, an unlaidd egg that has not yet a shell; or an embryo-egg; *vid. boǵān*.

*būǵra*, the box-tree. ✱

*būǵceād*, a bucket. ✱

*būǵc*, a breach.

*būǵcjlējī*, a buckler.

*būǵdēl*, a bottle.

*būǵd* and *būǵdeac*, thankful, grateful.

*būǵde*, thanks; as *do bejīym a būǵde mē Ōǵa*, I give thanks to God; hence the common phrase, *a būǵde mē dǵa ǵjīn*, thanks be to God for it.

*būǵde* and *būǵdeacōd*, thanks, piety, gratitude.

*būǵde*, yellow; *cīē būǵde*, yellow clay; *būǵde cōnaǵl*, a plague in Ireland, anno 665.—K. Perhaps the same with the *rad-velen* amongst the Britains.

*būǵde na njnǵean*, 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*.

*būǵdeac*, thankful, grateful.

*būǵdeacāǵ*, gratitude, thanks.

*būǵdeacēt*, yellowness.

*būǵdean* and *būǵdǵn*, a band or troop of soldiers; plur. *būǵdne*; also a company or multitude.

*būǵdeacān*, the yolk of an egg.

*būǵj-būjīme*, bullrushes, the plur. of *boǵ-būjīme*.

*būǵǵe*, softer; the compar. degree of *boǵ*; also softness.

*būǵǵjǵbǵn*, a bullrush; *rectius boǵ-būjīme*.

- бuзгyn, a little box.  
 бuл, the river Boyle in the County of Mayo.  
 бuлe and бuлeаd, madness, rage; аи бuлe, mad, crazy, or distracted; Lat. *bilis*.  
 бuлeамajл, mad, raging mad.  
 бuлeаn, or бuлjн, a small loaf of bread; тuл ꙗꙋꙋ бuлjн, three hundred loaves.  
 бuллe, a stroke or blow.  
 бuлз, a pair of bellows.  
 бuлз, a distemper very noxious to cattle, especially kine, which is thought to proceed from the want of water; or from violent heat.  
 бuлзлeаr, a blister.  
 бuлзлeаrаꙋ, spotted, blistered, pock-holed; from болзaꙋ, the pock, and лeаr, a spot.  
 бuлмe, a nurse.  
 бuлмꙋjр, a pump, also the sole of a shoe, pronounced бuлмꙋꙋjр.  
 бuлннe, a tap or spout; a tap or spigot.  
 бuлннe, an ulcer.  
 бuлннe, a branch, a twig; hence бол-бuлннe, a bull-rush.  
 бuлннeаꙋ, the lax, a flux, or looseness.  
 бuлннeаn, a shoot, a young twig or branch; the diminutive of бuлннe.  
 бuлннeаn лeаnа, a bittern.  
 бuлннjꙋe, that is troubled with the flux.  
 бuлннjꙋe, *rectius* боннаjꙋe, a foot-man, a post-boy.  
 бuлнтaꙋ, *vid.* бuлннjꙋe.  
 бuлнбe, wrath, anger, severity.  
 бuлнбe, more robust, or wrathful.  
 бuлнeаd, or бuлнꙋeаd, roaring, bellowing; бuлнꙋd аꙋꙋajл, the braying of an ass; аз jнꙋjꙋeм азꙋꙋ аз бuлн, ravening and roaring.  
 бuлнeаd, gore, or corrupt matter.

- бuлнeаdаꙋ, *rectius* боннaꙋaꙋ, puissant, warlike, brave; compound of бонн, great or extraordinary; and аꙋa, battle or fight; *quasi* бонн-аꙋaꙋ.  
 бuлнꙋeаꙋ, an outcry, a bellowing.  
 бuлнꙋeꙋjꙋeаꙋ, a burgess, *rectius* бꙋꙋꙋꙋeꙋjꙋe, from бꙋꙋꙋꙋ, a town, or habitation.  
 бuлнꙋꙋꙋ, now бuлннe, a barony in the County of Clare, which anciently belonged to the O'Loch-lins; its genitive case is бoꙋꙋꙋ-нe.  
 бuлꙋꙋꙋꙋ, a haunch or buttock.  
 бuлꙋꙋe, a pouch, scrip, or satchel.  
 бuлꙋe, fire; *vid.* болꙋe.  
 бuлꙋeалaꙋ, a large fire.  
 бuлꙋeлjꙋ, a butler; бuлꙋeлaꙋaꙋd, butlership.  
 бул, a manner or fashion.  
 булла, a pope's bull. ✕  
 булла, a bowl; ceannбулла, bowls of the chapter.  
 буллаꙋ, the fish called Connor.  
 булбеаn, an old woman.  
 буn, about, keeping; a mbun a ceadoꙋaꙋ, taking care of their sheep; a mbun a leabaꙋ, about his books.  
 буn, the stump or bottom, or root of any thing; буn a neajꙋajл, the rump; буn оꙋꙋ cꙋonn, upside down, topsy-turvy; ꙋan буn ꙋan бaꙋꙋ, without head or tail.  
 буnаd, the stock, or origin, root, &c.; буnаd тꙋꙋeꙋꙋe, the stock or origin of a tribe or family.  
 буnаdбꙋꙋ, Lat. *fundamentum*, foundation, origin, radix; also authority.  
 буnаdбꙋꙋaꙋ, authentic; ꙋo буnаdбꙋꙋaꙋ, with authority; also radical or fundamental.  
 буnаꙋꙋe, a foundation; also a dwelling, or habitation.  
 буn-аꙋꙋeаꙋ, fundamental.  
 буn-аꙋꙋeꙋꙋꙋꙋ, to found or establish.

*bun-éayleac*, an old woman.  
*bun-éjor*, chieffy, or chief-rent.  
*búndún*, the fundament; also any base blunder.  
*búndúnac*, ungainly, blundering, silly; *dujne búndúnac*, a clumsy, bungling, clouterly man.  
*bunn*, work.  
*bunnán*, a bittern.  
*bunnaça*, rods or osiers; do *çur* Jacob *búnnaça bláta bneacda-éta rna loçnacajb aya ttomajl-djor na caerijg*, an *tan éjodjor 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.  
*bunnudajr*, authority; *vid.* *buna-ður*.  
*bunnudajrac*, authentic.  
*bún*, or *bún*, your. *†*  
*búnac*, exploits, military feats, great valour.  
*bunçajne*, a burgess, a citizen.  
*bur*, shall be; *nj hé ro búr ojgne ont*, this is not he that shall be your heir.  
*bur*, the mouth.  
*bur*, on this side; an *çaoð a bur don amajn*, on this side the river.  
*burçajm*, to stop, to hinder.  
*buraçr*, 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-çonçojneada*, 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 *ḡaðar*; for *camul*, Lat. *camelus*, a camel, and metaphorically, a simpleton, they wrote *ḡamul*; for *dejc*, or *déac*, Lat. *decem*, they wrote *déaḡ*; for *con* or *co*, Lat. *cum* or *co*, they write *zon*, or *zo*; as for *con* a *mbríajḡnjb*, Lat. *cum suis fratribus*, they write *zon* a *mbríajḡnjb*; 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 *ḡ*, 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 *ḡ* 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 *ḡ* 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 *aḡde*, *his face*; but as to the face of a woman, we must say a *haḡde*, 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 ceann, (mascul.) *his head*; a cór, *his foot*: a ceann, (fem.) *her head*; a cór, *her foot*. So likewise in b: a búačajl, (mas.) *his servant-man*: a bean-yclába, (fem.) *his servant-maid*; a búačajl, *her man-servant*; a bean-yclába, *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 cór, *the foot*; an bean-yclába, *the maid-servant*; an búačajl, *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.

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 fear, *how better?* cá háirde, *how tall?* *whither,* or *where?* ex. cá račard tū, *whither art thou bound?* cá b'fjl tū, *where art thou?* Lat. *qua*: cá huáir, *when?* cá har, *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' fjlleadair 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*.

Caba, a conjunction or union.

Caba, a joint.

Cabaita, joined.

Caba, a goat.

Cabaj, help, relief, succour. It is pronounced coáj, Gr. επιξουρος, *auxiliator*.

Cabajne, a helper, assistant, &c.

Cabajm, to help, to aid.

Cabán, a field, a plain.

Cabanajl, the prop or stay of a building, the wind-beam.

Cabana, a shield or buckler: it is more properly a helmet or head-cover, for it seems to be the same as cat-bá, from bá, the top or crown of the head, and

cač, fight.

Cačarčā and cačarčāc, helpful, comfortable; lučt cačarčā, assistants, auxiliaries.

Cačlāc, a fleet.

Cačōz, a jackdaw.

Cačōz, a ransacking or plundering.

Cačla, the cable of a ship; plur. cačlāyde.

Cačna, *id. qd.* cačajm, succour, &c.

Cačnājzjm, to help, or succour; also to conspire.—*Pl.*

Cačnač, a coupling, or joining.

Cačnajm, 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 ccaajm, to go to stool, like the Gr. καῖξω, and the Lat. *caco, cacare.*

Cač, all, every, the rest; like the French *chaque*; cač ejle, all the rest; *vid.* zač; lɲzpe cač ajm a loɲz, the rest will pursue him.

Cačan duɲt, i. e. cá tarɲba duɲt? what use to you?

Cačnajm, to effect, or bring to pass.

Cačt, a maid-servant, bond-woman.

Cačt, the body; mō luɲð zo hajnzlɲb ay a cačt, he quitted the prison of his body; i. e. he retired from this world into the converse of angels.—*Vid.* Chron. Scot.

Cačt, as fá cačt, 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 mɲne tū, what hast thou done? cač čajge, what for? Lat. *quid, quod.*

Cačajm, a fall, also hap, chance; Lat. *cado*; Wel. *codum*, a fall.

Cačad, an eclipsis, or suppression of a letter which happens when the radical letter is not pronounced, though written in the beginning of a word.

Cačajmɲ, i. e. cáčajmɲ, whither? which way?

Cačáy, cotton; also the cotton plant called *bombast*.

Cačal, a basin.

Cačal, a skin, or hide.

Cačay, friendship, honour, privilege.—*K.*

Cačayac, respectful, honourable.

Cačla, i. e. cačajm, a goat. \*

Cačla, delightful, charming.

Cačla, the small guts.

Cač-luɲb, the herb cudworth.

Cačnama, equal, alike.

Cačnanta and cačnanya, stubborn, obstinate.

Cačc, blind; Lat. *cæcus*.—*Vid.* caoc.

Caem, a feast or entertainment.

Cáz, a jackdaw.

Cačajlt, profit, advantage.

Cačal, the herb cockle. \*

Cačalajm, to spare; cačal an ajm, to spare the corn; cačajl ɲɲm a Čhɲajma, spare us, O Lord.

Cačalt, frugality.

Cačaltač, frugal, sparing.

Cačajm and cočajm, a whisper, a secret.

Cačajð, legal, just.

Cačnajm and cočnajm, to chew.

Čaj, or caoj, a way, or road.

Čáj, i. e. cuac, the cuckoo; ex. do zoɲðɲɲ čáj cučajmɲeacčt ajm beannajb na mbō; i. e. the cuckoos used to sing perched on the horns of the cows.

Čajðdean, a number, or multitude.

Čajðdean, a harlot or prostitute; also any depraved or debauched

- person.  
 Cajsne, friendship.  
 \* Cajsɔɔjl, a chapter; Lat. *capitulum*.  
 Cajsɔɔneacɛ, talkativeness, prating.  
 Cajsme, a kind of neck ornament. — *Pl.*  
 Cajsɔ, a rock.  
 Cajsɔ, *vid.* cajsɔ, a part or share.  
 Cajsɔce, fine calm weather.  
 Cajsɔe, where? wherefore?  
 \* Cajsɔ, i. e. *geanamnuɔɔ*, chaste, pure, unspotted. It is generally pronounced *cajsɔ* in the province of Munster.  
 Cajsɔ, order; also a manner or fashion.  
 Cajsɔe, i. e. *ca e*? who is he?  
 Cajsɔe, dirt; also a blemish.  
 Cajsɔeac, polluted.  
 Cajsɔeamajl, becoming, decent.  
 Cajsɔɔde, hides, skins.  
 Cajsɔɔol, a sun-dial.  
 Cajsɔreab, or *coɔɔreab*, acquaintance, friendship.  
 Cajsɔreab, fellowship in traffic.  
 Cajsɔreamac, conversant, acquainted; also a companion.  
 Cajsɔne, the inflexions of *cajsɔnean*, *quod vid.*  
 Cajsɔnean, a van to winnow withal.  
 Cajsɔ, a condition or state; also quality.  
 Cajsɔ and cajsɔɔdeacɛ, good disposition, the quality of a thing or person; a *deaz* cajsɔ, his good name or good quality; a *deaz*-cajsɔɔdeacɛ, *id.*  
 Cajsɔ and a ccajsɔ, behind.  
 Cajsɔ, a spear, a javelin.  
 Cajsɔ, an appearance.  
 Cajsɔbe, a mouth, an orifice.  
 Cajsɔ-bearb, a cow-herd, from cajsɔ, to keep, and *fearb*, a cow.  
 Cajsɔe, a buckler.  
 \* Cajsɔe, chalk, or lime; Lat. *calx*, *calcis*, and Gr. *χαλις*, *lapis ex quo cementum fit.*

- Cajsɔeamajl, chalky.  
 Cajsɔeanɛa, hard.  
 Cajsɔeɔn, a little shield.  
 Cajsɔeɔn, a disorder which affects the eyes.  
 Cajsɔe, a country-woman; whence the dimin. *cajsɔɔn*, a marriageable girl, a young woman: it is analogous to the Gr. *καλη*, *pulchra*, and the Heb. *נָדָה*, *sponsa, nurus*.  
 Cajsɔeac, a cock; Wel. *keiliog*; this Irish word forms *cajsɔɔ* in the plur; Lat. *gallus*, and Gr. *καλλος*.  
 Cajsɔeayab, a lethargy.  
 Cajsɔɔ, *vid.* cealɔ, a sting.  
 Cajsɔɔeamajl, pungent, pricking.  
 Cajsɔɔdeacɛ, a qualification; also a quality.  
 Cajsɔɔn, a girl; *vid.* cajsɔe.  
 Cajsɔll, loss; *ajmɔɔɔn* *re* cajsɔll and *ajmɔɔɔn* *le* *faɔajl*, a time to get, and a time to lose; *cajsɔll na maɔɔne*, confiscation of goods.  
 Cajsɔllcũla, i. e. *cajsɔlleɛũmla*, *ɔɔɔeala* *cajsɔlleɛamla*, old wives' tales.  
 Cajsɔlle, or *calla*, a veil or cowl given to a nun or monk; ex. *ɔo hũajɔn Mac-Cajsɔlle cajsɔlle uaj ceann naom* *ɔɔɔɔɔe*; Lat. *posuit Maccaleus velum super caput sancte Brigidæ*.  
 Cajsɔlleac, an old woman; *cajsɔlleac* *ɔub*, 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; *cajsɔlleaca* *ɔũba* in the plur.  
 Cajsɔlleacay, dotage.  
 Cajsɔlleayɔ or *cajsɔllɔɔɔɔɔ*, a horse or mare.  
 Cajsɔlleamajɔ, loss or damage.  
 Cajsɔllm, to lose, to destroy.  
 Cajsɔllm, to geld; *cajsɔlle*, gelded; also ruined, destroyed.  
 Cajsɔlleeanac, an eunuch.

Cajlteajnaç, 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 loçt, 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*.

Cajmyeog, or camog, falsehood,  
 equivocation.

Cajn, chaste, undefiled ; as, a  
 Mhujne a Mhatajy cájn, *Ma-  
 ria Mater intemerata* ; also de-  
 vout, religious : no bj ye cajn  
 na çneyðjom ; likewise sincere,  
 faithful ; bý çongajl cejnt-  
 bpeaçaç cajn ; Lat. *candidus*.

Cajn, dearly beloved, choice, &c.

Cájn, a rent, or king's tax, or  
 amercement ; gan cájn, without  
 duties ; cujpfjd yjad cájn, they  
 will amerce ; *vid.* cánaç. It  
 makes cána in its genitive case ;  
 ex. tpe çojll a cána dáy ccead-  
 aajy áðajm, 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.

Cajndjgeaçt, quantity.

Cajnzeal, i. e. çjaç, a hurdle.

Cajnzean, a rule, cause, or reason.

Cajnzean, a supplication or peti-  
 tion ; ex. do yjad ljom cajnzean

nác zann do ðeánam, he desired  
 me to make no poor or sparing  
 petition ; *vid.* beaça majzjeaç.

Cajnzean, a compact, covenant,  
 league, or confederacy ; ex. do  
 mjne mé cajnzean jem Shuj-  
 lyb, *pepigi fœdus cum oculis  
 meis*.—Job.

Cajnzean, in its inflexions makes  
 cajzne, as may be seen in the  
 competition between leaç-mog  
 and leaç-cájnn.

Cájnm, to dispraise or traduce ;  
 ex. do cájn agur do aojy ye  
 jad, he dispraised and satirized  
 them.

Cajnnéal, a channel. †

Cajrneal, a candle, *potius cajn-  
 deal* ; Lat. *candela*.

Cájnyeðjy, a bitter scolding per-  
 son.

Cájnyeðjaçt, scolding and curs-  
 ing.

Cajnyy, or caojnye, the face, or  
 countenance.

Cajnt, speech ; jem cájnt, with  
 my speech ; ag cajnt, speaking  
 or talking ; Lat. *canto*, -are.

Cajnteaç, talkative, prattling.

Cajnteðjy, a babbler, a talkative  
 person ; cajnteojy majç, a good  
 speaker.

Cajntje, a song or canticle.

Cajy, the gum.

Cajy, an image.

Cajybym, to shake or quiver.

Cajybrye, 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, Cajybrye Zabya, or  
 Carbury, in the County of Meath,  
 anciently belonging to the O'Ro-  
 nains ; Cajybrye-aodba, in the  
 County of Limerick, now called  
 Kenry, the original country of  
 the O'Donovans and O'Cuileans,  
 or Collins ; also Cajybryeaca, in

the west of the County of Cork, first called *Corca-Ċuġde*, 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.

*Caġiceaċ*, pleasant, agreeable.

*Caġiceaġ*, a twist or turn, as of a rope.

+ *Cáġnde*, the plur. of *caġa*, a friend, a bosom friend; Gr. *καρδια*, the heart or bosom; *cáġnde* *gáojl*, kindred, relations.

*Cáġnde*, *cáġndeaġ*, or *cáġndoj*, friendship, amity.

*Cáġnde*, respite of time; *zan cáġnde aġi bjē*, without any delay; *do cáġi rē aġi cáġnde*, he prolonged or delayed.

*Cáġndeaġ*, or *cáġndoj*, a gossip; *cáġndoj-cġojrt*, a sponsor to one's child at baptism.

*Cáġndeamaġl*, friendly, favourable.

*Cáġndojc*, friendly; Wel. *karedig*.

*Caġneamaġn*, shoemakers.

*Caġi-ġjad*, a hart or stag; Armor. *karo*.

*Caġiġjōr*, *rectius* *caġraġzeaġ*, Lent; from *quadragesima*.

*Caġiġm*, to forbid, to prohibit, to abstain; *caġiġn fēojl zan tġajll*, abstaining from unsalted meat.

*Caġiġm*, to beat, to strike, &c.

+ *Caġineac*, stony, *saxatilis*; *ġaġ-caġne* *Caġineac*, is translated in the Bible, an asprey, commonly called the King Fisher.

*Caġineac*, (*Saġant*) *quasi* *coġōjneac*, *ōn* *coġōjn bjōr uġm a ċjonn*, a priest, thus Clery; but the true origin of the word *caġineac* is from *caġn*, 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.

*Caġiġġm*, to amend, to correct.

*Caġneajc*, or *caġneajcc*, 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, *caġajcc*, or *caġajcce*; Wel. *karreg*, and Cornish *car-rag*.

*Caġneajceac* and *caġneajceamaġl*, rocky, full of rocks; *caġneajceamaġl*, *idem*: it is pronounced *caġneajcūl*.

*Caġiġteōġi*, a charioteer; also a victor or conqueror.

*Caġiġiye*, a club.

*Caġiġt*, or *coġiġt*, 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 salutatrix*, 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 *caġiġt* 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.

+ *Caġiġt*, a charter, deed, bond, or indenture; pl. *caġiġteana*; also a card; pl. *cáġtaġġ*, and plur. *caġtaġa*, deeds, bonds, or indentures.

Cajit, a rock or stone.

Cajite, or cajit, a chariot or cart.

Cajit-čearp, the nave of a cart-wheel.

Cajiteðjn, a waggoner, a carter.

Cajitjm, to clear out, pack off, or cleanse; *rectius* cajitajm.

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*.

Cáj, a cause, a reason; *vid.* cúj; Lat. *causa*.

Caj, or cajre, hatred, dislike, enmity; Wel. *kas*, hatred.

Caj, 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: cajre mjozcaj, cajre ream: do nejn na leabai lán-čearp; but there are several examples of the kind in different languages, even in the Hebrew, wherein שׂקד 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*. זא in Heb. means air, water, or fire; כך in Heb. signifies either convex or concave. All ideas as opposite to each other as love and hatred.

Cajrán, hoarseness.

Cajrcjam, curled hair.

Cajrcjamač, that hath curled locks.

Cájre, cheese; Lat. *caseus*.

Cájre, a stream of water or other fluid; pl. cajrjðe; cajrjðe folá, streams of blood.

Cajre, a wrinkle.

Cajreal, *vid.* cajrjol, a bulwark, or wall; any great rock.

Cájrg, or cájre, Easter; *corrupte* pro pajre. Gr. πασκα, 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.*

Cajrjol, the foundation of a wall or building; also any stone building.

Cajrjol, or Cajreal, 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.

Cajrjol, cjořajl, i. e. ajl an čjořa, a toll-stone, or stone whereon tribute was paid.

Cajrleán, a castle, garrison, or fortress: it seems to be a derivative of cajreal, or cajrjol; *quasi* cajrjolan.

Cajrleðjn, a projector or maker of castles or towers.

Cajrreabáč, juggling, or the art of legerdemain.

Cajrrjolač, a battlement.

Cajt, a sort, or kind.

Cáj, where? whither? compounded of cá, what, and áj, a place; cáj-aj, whence?

Cájte, winnowed; lučd cájte, winnowers of corn, &c.

Cájteac and cájteaz, a sort of basket; also a mat or cloth on which corn is winnowed.

Cájteac, chaff, or the winnowing of corn.

Cajteac, expensive; đajne cajteac, an expensive, prodigal person,

Cajteacaj, prodigality.

Caſteōz, butter.

Caſteēōjn, a spendthrift, a lavish-  
er.

Čáſt, chaff.

Čáſtjm, to winnow; *noč do čáſt-  
eāð*, which was winnowed; *čáſt-  
ſe tū ſad*, thou shalt winnow or  
ſan them.

Čaſtjm, to conſume or wear out, to  
eat; *do čaſtſe a lōn*, he conſum-  
ed his ſtore; alſo to ſling or caſt.

Čaſtſe, it becomes, it behoves;  
an impersonal verb; *an čaſtſe  
mē*, muſt I?

Čaſtſeōð aſmſſe, a paſtime;  
*čaſtſeāð aſmſſe*, *idem*.

Čáſtleāc, chaff, huſks, &c.

Čaſtſejm, ſway in fight, triumph;  
*vid. mējm*.

Čaſtſejmēac and čaſt-ſejmēam-  
aſl, triumph, victorious.

Čaſtſejmſužad, to triumph, exult,  
&c.

Čaſtjn, ſhag, *villus*.—Pl.

Čaſtſe and čaſtaſt, a bodkin.

Čaſtſe, how? after what manner?

Čal, caleworts or cabbage, cales.

Čal, ſleep or ſlumbering.

Čal, to keep ſafe, to preſerve, ſur-  
round, or comprehend; Heb. *כב*,  
*complexus est*.

Čala, hard; alſo frugal, thrifty;  
Wel. *kaled*, and Arm. *kalet*, Gr.  
*χαλεπος*.

Čala, a ferry, a harbour, port, or  
haven; Lat. *cala* and *cale*, hence  
*Caletum*, Calais; *Burdi-cala*, or  
*Burdigalla*, Bourdeaux; *vid.*  
*caleſt*.

Čalaſjn, a couch, a bed-place.

Čalaſſe, a college.

Čalaſe, *vid. cala*, a ferry, harbour,  
or paſſage; Lat. *cala*.

Čalaſjm, to ſleep; *vid. colaſjm*,  
*quod rectius est*.

Čalb, the head; ex. *do čalb ſe  
cloſe čmūdeala*, your head up-  
on a hard ſtone; Lat. *calvaria*.

Čalb, hardness, &c.

Čalb, bald, bald-pated; Lat. *cal-  
vus*, Chald. *חלל*, *decorticare*,  
and Heb. *חלל*, *tersus, politus*.—  
*Vid. Ezech. c. 1. v. 7*.

Čalbač, a proper name of man, de-  
rived from čalb, bald.

Čalbačt, a baldness, or bare-  
headedness; Lat. *calvities*.

Čalbčay, Lat. *cothurnus*, a bus-  
kin.

Čalc, or čajlc, chalk or lime; Lat.  
*calx, calcis*; and the Irish čajlc  
makes čajlce in its genitive.

Čalcad and čalcáſſjm, to harden,  
to grow hard; *do čalcuſſe ſe  
na čjon*, he faſtened or hardened  
in his guilt.

Čalcáſſe, hardened, obdurate.

Čalcūžad, obduracy, obſtinacy.

Čaleſe, a ferry; hence *Caletum*,  
Calais; alſo a harbour, port;  
*vid. cala*.

Čalſ, a ſword; *rectius colſ*.

Čalſ, a prick or ſting.

Čalſac, ſharp-pointed, prickly;  
alſo angry, peeviſh; the ſame as  
*colſac*.

Čalſaōſſe, cheat; *čalſaōſſeac*, a  
cheater.

Čalla, a veil, or hood.

Čallač, i. e. *ſeaycau-luc*, a bat;  
Lat. *glis*, alſo a boar.

Čallaſſe, a partner.

Čallaſjn, a town and territory in  
the County of Kilkenny, which  
anciently belonged to the O'Glo-  
hernys, and a tribe of the Čea-  
lys.

Čallaſjn, the calends, or firſt day of  
a month; Čallaſjn *čelteſne*, the  
Calends of May.

Čallaſſe, i. e. *bolly-aſſe*, or *ſeay-  
zarma*, a crier; Wel. *calur*, is  
one that cries; Gr. *καλεω*, *voco*;  
*call* in English is of the ſame  
origin.

Čalleaſeac, a conſtant calling.

Čallán, prating, babbling.

Čallán, the higheſt mountain of

Clare, belonging anciently to the district of *clōjð* *ceornamaje*, which was the patrimony of the O'Hehirs.

Callānac, clamorous, noisy.

Callōjð, a wrangling noise, an outcry.

Calma, brave, valiant; *feam* calma, a brave man.

Calmaect and calmay, courage, bravery.

Cam, a duel or combat.

Cam, crooked; Gr. *καμπτω*, *in-curvo*; in barbarous Lat. *camus*, *a, um*.

Cam, deceit, injustice; *feam* *zan cam*, a just man, a plain dealer.

Camad, to crooken, make crooked; Gr. *καμπτω*, *incurvo*, *flecto*.

Camajlte, rubbed, from *cumajlte*, *vid*.

Camcōraç, bow-legged; Wel. *kam-goes*, bandy-legged.

Camēð, 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.

Camāðjñ, the first light or appearance of day; and is compounded of *caom*, beautiful, and *ojñ*, the east; Lat. *oriens*.

Camnājðe, a building, or edifice.

Camlojñgneaç, bow-legged.

Cam-muzañlaç, club-footed.

Camñūjñ, the bird wry-peck.

Camōg, a bay, a turn or winding; Lat. *sinus*; also a comma in writing.

Camōgaç, crooked, curled, winding; also quibbling; also meaning as a river; *feam* *camō-gaç*, 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. *quando*, &c.

Can, what place? *can aγ*, from what place?

Can, *pro zan*, without; *can ējal*, senseless, without reason; Lat. *sine*.

Can, a lake.

Can, i. e. *leaytañ*, bad butter.

Cána, a whelp or puppy; Lat. *canis*.

Cána, a moth.

Canac, standing water.

Cánaç, tribute; and *cána*, the same, is like the Heb. *כניש*, *collegit*, *congregavit*.

Cánaç, cotton, bombast.

Canad and canajm, to sing; ex. *do can γē*, he sung; Lat. *cano*.

Canajb, hemp; Gr. and Lat. *καβαβος*.

Canajze, dirt, filth, &c.

Canbay, canvas.

Canñūjñ, pronunciation, accent; also an epithet.

Canñūjñ, a dialect.

Canna, moths; otherwise called *eū fjonna*.

Canōjñ, a rule or canon; Gr. *κανων*, *regula*; *canūn*, *idem*.

Cannñān, to mutter or grumble: it is of the same force with the French word *bouder*.

Canta, a lake, or puddle.

Cantājzēam, an accent.—*Pl*.

Cantājl, auction, or a cant. *X*

Cantajneac, a singing by note, or in chorus; Lat. *cantare*.

Cantálajm, to sell by auction.

Cantaç, dirty, filthy.

Cantaðjñ, a press; *cantaðjñ fjō-na*, a wine-press.

Cante, as *chann cante*, the quince-tree; *ūbel cante*, the fruit thereof.

Cantje, a song, or canticle. *X*

Canuñ, 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 an na ccáoca, the fruit of the vineyard blasted.

Caocjor, or caocjōjor, a fortnight, or fourteenth night.

Caode, how?

Caodam, to come.

Cáoza, or caōzad, fifty; ex. cūjz dejc τη caōzad enjocēt, an hundred and fifty foot soldiers.

Caoj, a visitation, a visit.

Caoj, lamentation, mourning.

Caójce, blindness.

Caōjm, to lament, to grieve, or mourn: commonly written caōj-  
djm; do caōj mjre zo mōm, I  
lamented grievously.

Caōjl, from cáol, small.

Caōjl, the waist; a τειμπέjol 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.

Caōjmēacaj, society.

Caōjm-γζjajē, a buckler, a shield;  
also a scutcheon, *scutum*.

Caōjmēac, strange; also a stran-  
ger

Caōjmēacaj, strangeness.

Caōjmēacēt, 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-tem-  
pered.

Caōjne, the Irish lamentation or  
cry for the dead, according to  
certain loud and mournful notes  
and verses, wherein the pedi-  
gree, land property, generosity,

and good actions of the deceased  
person and his ancestors are di-  
ligently and harmoniously re-  
counted, 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 cōjne,  
is almost equal in letters and  
pronunciation to the Hebrew  
word קנה, which signifies lamen-  
tation, or crying, with clap-  
ping of hands, *lamentatio, planc-  
tus, ploratus*; vid. 2 Sam. 1. v.  
17., and in its pl. קניני, *lamen-  
tationes*, vid. Ez. 2. 10; Wel.  
*kujn* is a complaint.

Caōjnleac, stubbles, or stalks of  
corn left in the field by the reap-  
er; vid. caōjnle.

Caōjnm, *potius cōjnm*, to lament  
with clapping of hands and other  
formalities; do caōjn, or cōjn-  
a báγ, she lamented his death;  
Heb. יקן, *lamentatus est*.—Vid.  
*Henricus Opitius's Lexicon*;  
do cōjn, *lamentatus est*.

Caōjn-dūējaēt, devotion; cáon-  
dūējaēt, *id*.

Caōjn-nayγaj, a garrison.

Caōjnj-tjnntjē, a thunderbolt;  
from caojn and tjnntjē, fiery,  
blazing.

Caōjnj-beajtaē, bearing berries.

Caōjnj, a sheep.

Caōjne, sheep; also a sheep; and  
more properly written cōjne, has  
a natural affinity with the Greek  
verb κείρω, to shear sheep, &c.

Caōjnle, a club, also a reed; dim.  
caōjnjlj, *quære an hinc* caōjn-  
leac, 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.* *cējyr*.

*Caol*, slender, small.

*Caol*, a calling.

*Caolam*, to lessen, to make slender.

*Caolajñ*, the small guts ; Gr. *χολαε*, signifies the bowels or interior parts of either man or beast.

*Caol-žoťac*, shrill.

*Caol-máor*, an apparitor.

*Caom*, gentle, mild, handsome.

*Caom*, little, small.

*Caoma*, skill, knowledge ; also nobility ; ex. a *caoma uyle clájr cūjñn*, all ye nobles of Leath-Cuin.

*Caomajm*, to keep or preserve ; also to spare ; *caomujñ rjññ a Thjajñna*, protect us, O Lord ; *njōr caomujñ a mjleacđ*, he spared not their destruction ; *vid.* *caomñajm*.

*Caomán*, the diminut. of *caom* ; 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.

*Caomđa*, poetry, versification.

*Caom-lojre*, i. e. *caomlajrjñ*, a moderate fire, or small blaze.

*Caomña*, a friend.

*Caomña*, protection, defence.

*Caomñaca*, to be able ; *ťajñjz rojllye mōr ann, žo ná caomñacari neac a řeacacđ*, 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.

*Caomñajm*, to keep, defend, protect, or maintain ; also to spare ; *đo caomñacđ beagán*, a few were saved or spared. Note that this verb *caomñajm*, and the above *caomajm*, are one and the same verb, being distinguished only by one letter, and always bear-

ing the same different senses.

*Caomñajde*, a companion, a bed-fellow.

*Caomťa*, society, or association.

*Caomťac*, an associate, comrade.

*Caom-ťeacť*, i. e. *cojmđeacť*, a company ; hence *beancaojmđeacťa*, a waiting-maid, or woman companion.

*Caom-najřari*, defence.

*Caom-řajđeojr*, a rehearser.

*Caonajm*, to resemble.

*Caonajm*, to hide or conceal.

*Caon-bujde*, gratitude.

*Caon-đuťřacť*, devotion ; also fidelity.

*Caonac*, moss.

*Caonta*, private, hid, secret.

*Caor*, a sheep ; pl. *caorjñe* ; Gr. *κοις*, *aries*.

*Caor*, a berry ; also a cluster of grapes or other fruit ; *ťazadari a řřřjopajll caoria apujže ūacťa*, their bunches bore ripe berries.—*Gen.* 40. v. 10.

*Caoria*, *uvæ*, vel *botri*, the grains of raisins whilst on the vine or bunch, clusters, &c.

*Caor*, a flash of light, or flame ; *caor řjñťjže*, a thunderbolt.

*Caor-lán*, a sheep-fold ; Brit. *corlan*, *ovile*.

*Caorťajñ*, the quicken-tree ; *caajlle caorťajñ*, stakes of quick beam ; S. Wel. *kerdin* ; hence *brujžean caorťajñ*, an enchanted castle built all with quick-beam.—*Vid. Memoire de M. de C. Journal des Savans*, 1764.

*Caorťuacđ*, mildew.

*Cap*, a cart.

*Capa* and *capán*, a cup. *x*

*Capall*, a horse ; Gr. *καβαλλης*, *x* and Lat. *coballus*. In some parts of Ireland *capall* is used to signify also a mare ; Wel. *kephyl* ; dimin. *capajlljñ*.

*Capam*, to renounce, disown.

*Cap*, brittle, smart.

- † *Capr*, care.  
*Capra*, a leg, a haunch; *capra mujce*, a gammon of bacon.  
 † *Capra*, a friend, or dear person; Lat. *charus*, and Gr. *χαριεις*, *gratiosus*; plur. *cápride*; as, *cápride djongmála*, near or trusty friends; *caprad* and *capryd* has the same signification; *vid. capride*. In the Welsh it is *kar*.  
*Capradac*, well-befriended, powerful in friends and allies.  
*Capradajm*, to befriend.  
*Capradaj*, alliance, friendship.  
*Caprad*, or *caprad*, a friend; *vid. capra*.  
*Caprajteact*, a debate, or dispute, a struggling.  
*Caprajgear*, Lent; Lat. *quadagesima*; Wel. *grauis*.  
 † *Caprajm*, to love, to affect; *capr*, love thou; *do capraj*, I have loved: in the Wel. *kerais*, I have loved; *kara* and *kar*, love thou.  
*Caprajrte*, baggage, carriage.  
*Capran*, the crown of the head.  
 † *Caprb*, a basket; Germ. *horb*, and Belg. *korf*.  
 † *Caprb*, a chariot, or litter.  
 † *Caprbad*, a coach, waggon, chariot, or bier; hence *caprbadojn*, a coachman; also a coachmaker; Wel. *kerbyd*.  
*Caprbad*, the jaw; *frácla caprbajd*, 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.  
*Caprb*, a ship.  
*Caprbanač*, the master of a ship, a captain of a ship.  
*Caprbodajž*, clowns.  
*Caprbur*, intemperance, extravagant feasting, &c.; ex. *džža žača cějde an capbur*, 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. *area*.  
*Cáprda*, or *cáprdojor cprjort*, a gossip.  
*Cáprdajr*, to set or lay.  
*Cáprdm*, to send.  
*Caplam*, excellent.  
*Capman*, the ancient name of Wexford, now called in Irish *Loč-gajman*.  
*Capmogal*, a carbuncle.  
*Capm*, a province.  
*Capm*, a heap or pile of stones, wood, or any other thing; *cápm ađljž*, a dunghill, and commonly called *cápmadojle*; *capm-ajl*, a heap of stones; *capm-ajl cujnn*, i. e. *capm-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,  
*Capnad*, riddance.  
*Capnajm*, to pile, or heap up; hence the participle *capnra*, heaped up, or piled.  
*Capnan*, dimin. of *capm*, a heap.  
*Capni* and *capnra*, a cart, or drag; † Gr. *kappov*, and Lat. *currum*.  
*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. *כרה*, *agrotum esse*; as *καριαjde* *תן*, is a dry scald.—*Lev.* 13. 30.

*Кариа*, bran.

*Каριαс*, stony or rocky.

*Каριαж*, a great stone pitched on the end; Wel. *karreg*.

*Кариан*, a weed.

*Кариан*, a reaping-hook.

*Кауѣгад*, punishment.

*Каѣ*, or *коѣ*, the bark or rind of a tree; Lat. *cortex*; vid. *каѣт* and *коѣт*, *idem*.

*Каѣас*, made of bark.

*Каѣас*, a cart-load.

*Каѣаа*, deeds, charters.

*Каѣанас*, charitable.

*Каѣанаѣт*, charity, brotherly love.

*Каѣоѣт*, devout.

*Каѣ*, money, or cash.

*Каѣ*, fear; also a case, accident.

*Каѣ*, the hair of the head.

*Каѣ*, wreathed or twisted.

*Каѣ*, *зун каѣ рѣ аѣ*, that he met him; *до каѣ рѣ*, he went back.

*Каѣ*, passionate, in haste; a *каѣѣ*, immediately.

*Каѣас*, an ascent.

*Каѣадас*, a coughing.

*Каѣадаѣѣ*, the herb colt's-foot.

*Каѣадаѣ*, a cough.

*Каѣад* and *каѣаѣм*, to bend, wind, twist.

*Каѣад*, a bending, winding, twisting, spinning, &c.; also a wrinkle; *зан каѣад ѣадан*, without a wrinkle in his face; *зан каѣад джонѣѣѣ* *ѣоѣаѣѣ*, without returning to Herod.

*Каѣаѣд*, a cause or action, a process.

*Каѣаѣн*, pathis.

*Каѣаѣн*, 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 *теѣне* *ѣеалаѣн*.

*Каѣаѣн*, a thorn or prickle, a clasp.

*Каѣаѣн*, a shower; Wal. *keser*, hail.

*Каѣам*, to wind or turn; vid. *каѣаѣд*.

*Каѣам*, to scorn, to slight, or disdain.

*Каѣан*, a path; also a thorn.

*Каѣан* and *каѣаѣас*, slaughter, havoc, carnage: has a close affinity with the Heb. *קשר*, *caro*, flesh.—Vid. *Opitius's Lexic*.

*Каѣаѣѣд*, a complaint, accusation, a smart or severe remonstrance.

*Каѣаѣѣѣм*, to complain; *аѣ каѣаѣѣѣѣм*, remonstrating to me.

*Каѣан*, a path. ✕

*Каѣанманас*, free.

*Каѣаннас*, lightning, a flame or flash of fire.

*Каѣбаѣѣнеас*, a kind of small shell-fish called periwinkle, otherwise called *баѣѣнеас*.

*Каѣѣан*, a drinking-cup.

*Каѣѣа* and *каѣѣа*, wrapped; also twisted, braided.

*Каѣѣлаѣѣѣ*, curl-haired.

*Каѣѣла* and *каѣѣло*, frizzled wool.

*Каѣѣлас*, children.

*Каѣѣас*, havoc; vid. *каѣан*.

*Каѣѣал*, a storm.

*Каѣѣт*, chaste, undefiled.—*Old Par.* ✕  
Lat. *castus*.

*Каѣѣѣѣѣан*, or *каѣѣѣѣѣан*, succory; Lat. *sichorium*; *каѣѣѣѣѣан* *na muc*, dandelion; Lat. *tara-xacum*.

*Каѣѣѣѣѣ*, a curled lock.

*Каѣѣѣѣѣла*, a curled lock.

*Каѣѣѣѣѣ*, *pro cad*, what? an interrogative. ✕

*Каѣѣѣѣѣ*, a cat; Gr. Vulg. *κατις*, *γατος*, *kata*; Lat. *catus*; It. and Hisp. *gato*; Fr. *chat*; Bel. *katte*; Russ. *kote*; Arm. *kas*; Wel. and Cor. *kath*; and in the Tur-

kish language, *keti*.

Caṭaṭ, generosity.

Caṭaṭḡm, to honour, revere, or reverence.

Caṭ, a fight, pitched battle; also an Irish battalion or regiment consisting of three thousand men; hence the Lat. *caterva*; Wel. *kad*.

Cāṭaḍ and cāṭam, to winnow; aḡ cāṭaḍ, winnowing; *vid.* cāṭ.

Caṭaḡaḍ, or caṭuḡaḍ, temptation.

Caṭaṭ, to wear; ex. caṭaṭ na huṭṭḡeada na cloca, the waters wear out the stones; *vid.* caṭ-ṭeada.

Caṭaṭḡm, to battle, to fight; also to prove or try.

Caṭaṭ, pronounced Caṭṭ, a town or city; plur. caṭṭaṭa, and in its inflections caṭṭaṭḡ; Brit. *kaer*; Scythice, *car*; Antiq. Saxon. *caerten*; Goth. *gards*; Cantab. *caria*; Bret. *ker*; Heb. קרר; Phoen. and Pun. *kartha*; Chaldaice, *kartha*; and Syriace, *karitita*; Græce χαράκ. N. B. Malec-karthius, or Mel-karthus, i. e. king of the city, was an appellative of the Phœnician Hercules, said to be the founder of the city of Tyre.

Caṭaṭ, a guard, or sentinel; ex. ṁō ḡṇ dōṭṭṭeṭeacṭ duḡ-ṁōṭṭ an ṁō-caṭaṭ, their watch-guards or sentinels guarded the passes of the gloomy wood; *vid.* caṭ-ṭeṭm ṭōṭṭealḡaṭce.

Caṭaṭṭeac, brave, stout, clever; ṭeṭṭ caṭaṭṭeac, a brave able man.

Cāṭam, to winnow; *vid.* cāṭ.

Caṭāoṭ, a chair; caṭāoṭ eap-ṭuṭe, a bishop's see; Lat. *ca-thedra*.

Caṭaṭḡda and caṭaṭḡdaṭ, a citizen; pl. caṭaṭḡdaṭḡ; do cūadaṭ ca-ṭaṭḡdaṭ an ḡaṭle ḡ cōmāṭle,

*consilium iniverunt cives*.—Antiq. Membran.

Caṭ-ḡaṭṭ, a helmet.

Caṭ-ḡaṭṭūn, a commander or officer in an army; ex. ḡṇ ḡṇoṭ aḡuṭ caṭ-ḡaṭṭūn, both soldiers and officers.

Caṭ-ḡṭṭ, warriors.

Caṭḡṇ, *vid.* caṭḡḡṇ, ye must; caṭḡḡe mē, I must.

Caṭ-laḡaṭṭ, or caṭ-laḡṭa, a military speech, or harangue of a general to his army before a battle.

Caṭ-mḡlead, colonels or officers of distinction.

Catolyce, Catholic; an cṭāḡaḡ Catolyce, the Catholic religion.

Caṭḡṭṭḡṭḡṭeṭoṭ, a citizen.

Caṭuḡaḍ, fighting, rebelling, also temptation; do cāṭuḡḡ ḡḡe, he fought or rebelled; ḡaṭṭ ṁṁō cāṭuḡaḍ, deliver us from temptation.

Cē, the earth; Gr. γῆ; hence *geometria*.

Ce, night.

Cē, a spouse,

Ceac, each, every: in old parchments written for ḡaṭ, *qd. vid.*

Ceacāṭḡ and do-cṭḡḡ, or doṭeṭm-ḡḡ, hard to march or travel in, inaccessible.

Ceacāṭ, dirth, filth; also penury.

Ceacāṭḡda, or ceacāṭḡdaṭ, dirty, stingy, penurious.

Ceacāṭḡdaṭ, penury, misery, stinginess.

Ceacdaṭ, each, any, either; ceacdaṭ ḡṇoḡ, any of them; *vid.* ceacdaṭ.

Ceacḡaṭ, to dig; ṁō ceacḡadaṭ, they dug.

Ceacḡaḍ and ceacḡaṭm, to hackle, destroy, violate.

Ceacōṭ, a wetting, or moistening.

Ceacṭ, a lesson; *rectius* leacṭ; Lat. *lectio*; hence aṭcleacṭ, a

lesson.

Ceact, power.

Cēacta, a plough, a ploughshare; hence camcēacta, the seven stars that roll about the pole: so called in Irish because they lie in a position which resembles a ploughshare.

Ceactaṡ, either, any, each; also of two; Lat. *uter, utervis*.

Ceab, leave, permission, license.

Cēad, an hundred: anciently written cēat, and pronounced ecēat or acēad; Gr. *εκατον, centum*.

Cēad, the first.

Ceadaċ, cloth.

Ceadaċ, talkative.

Ceadaṡġ, a sitting or session.

Ceadaṡġm, to permit, or give consent; also to dismiss or discharge.

Ceadal, a narrative or story; N. Wel. *chuedel*.

Ceadal, malicious invention; distraction, deceit; *gan cam gan ceadal*, without injustice or deceit; also a conflict, battle, or duel.

Cēadamay, in the first place, first of all; *imprimis*.

Ceal-aojn, Wednesday: a corruption of Oja-*ẖueden*; *vid.* oja; Ceal-aojn a *Luáṡṡne*, Ash-Wednesday.

Cēadṡad, an opinion, thought, or conjecture.

Cēadṡad corponṡa, the senses.

Cealṡayṡear, beastliness, sensuality.

Ceadal, blistered, full of sores.

Cealṡam, to blister.

Ceal-ṡuṡṡeact, 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; *maṡ an ccēadna*, also, likewise.

Cēad-náṡṡaṡ, an element; so called from its being the first or primary ingredient in corporeal beings.

Cēad-tomaṡlt, a breakfast.

Cēad-tuṡṡmead, the firstling.

Cēad-túr, an element, a beginning.

Cēad-uajṡ, at first, the first time.

Cealṡuṡad, a permission.

Cealṡṡṡeac, allowable, lawful.

Ceal, use; also forgetfulness; *taṡ ceal*, out of mind.

Ceal, concealing; Lat. *celo*; *vid.* ceṡl and ceṡlt *infra*.

Ceal, heaven; Lat. *cælum*; Gall. *ciel*.

Ceal, death.

Ceal-aṡṡm, a hiding-place, a place of refuge.

Cealam, to eat.

Ceal-ṡuac, a private grudge or pique.

Cealṡ, treachery, conspiracy; a *cceṡltṡ*, *in insidiis*, in ambush.

Cealṡ, a sting or prickle; *aliter* dealṡ.

Cealṡ, deceit, malice, spite.

Cealṡac, malicious, spiteful.

Cealṡaṡṡe, more spiteful, more crafty.

Cealṡaṡm, to lie in ambush, to ensnare; *má cealṡan ṡuṡne*, if a man ensnare; also to sting; *do cealṡad ṡṡṡ 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.* *Caṡṡṡeṡm Thoṡṡṡeal*; *ṡó cealṡ ṡe O'Concúbajṡ azuy O'Loṡlujṡn taṡceann dá Choṡcamṡuad*: 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-þort means a cathedral church; *vid.* ceall-þort *infra*.

Cealla, (O'Cealla,) the family name of the O'Kellys, whose chiefs were dynasts or lords of the country called Ua Májne, or I Májne, in Connaught. Other chiefs of the same name, O'Kelly, but of different stocks, are mentioned in the Topographical Poems of O'Dubhagain 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 Maojl-jora, was the name of a holy archbishop of Armagh, an. 1106, who died at Ardpatriek 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-rl, 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.

Ceallad, custody.

Ceallojn, 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 mūnad, instruction, admonishment; Lat. *moneo*; because the Pagan oracles were delivered from cells or grottoes.

Ceall-þort, a cathedral church, or an episcopal see.

Ceal-γtōl, 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-mujleōjn, 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 fear 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.

Ceanamajl, fond, beloved; go ce-anamajl, 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-burɣajr, the head of a burgh, a burgo-master.

Cean-caom, a pair of tables to play with.

Cean-caɕajr, a metropolis.

Cean-coɣa, the royal residence of the great Brien Boirbhle, king of Ireland, near Killaloe, in the County of Clare, otherwise called *baile an bopúma*, whence sprung the stream called *á na bójrbe*; from hence he had the surname of Brian-Boirbhle, or Brian-Borunha.

Cean-claan, steep, headlong, &c.

Céanda, *id. qd.* ceána.

Céandaɕt, identity, likeness.

Ceandajl, lice.

Cean-dána, headstrong, impudent.

Cean-fjonán, white-headed.

Cean-fjne, the head or chief representative of a tribe or family.

Ceanɣajl, a band; Lat. *cingulum*.

Ceanɣajlte, tied, bound.

Ceanɣal, a restraint; a bond or covenant, a league; also a bunch, as of grapes.

Cean-ɣajr, rough, rugged.

Ceanɣlajm, to bind, to join; cean-ɣola tu, thou shalt tie up; ro ceanɣlað an naoj, the infant was swaddled.

Ceann, the head; also the upper

part in building, &c.; also an end or limit; as, ceann-ɕjne, a headland, or a promontory; na cean ro, moreover; ceann-ɣeaðna, a captain, a demagogue: in its genitive case it makes *cjnn*; as, baɕay mo cɕnn, 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.

Ceannaɕ, a buying or purchasing.

Ceannaɕ, a reward, or retribution.

Ceannaɕ, i. e. conɣa, a covenant, or league.

Ceann-aɕtɣaɕ, the upper part of the throat.

Ceann-aɕajr, a bolster; ex. bá ɕajr a ceann-aɕajr, his bolster was a stone or rock; speaking of St. Patrick's self-mortification; *vid.* aɕajr.

Ceannaɕde, a merchant; also any dealing or trafficking person; pl. ceannaɕɕte.

Ceannáɕɕeact, merchandizing, trafficking, trading; ɕjr ceannáɕɕeacta, a trading land.

Ceannáɕɕjm, to buy, or purchase.

Ceanaɕic, insurrection.—*Mark* 15. 7.

Ceannay, authority, power.

Ceannayɕ, powerful, mighty.

Ceannɣaɕ, a fillet; also a halter, or a horse-collar.

Ceann-ɣeɕɕɕ, propitiation, mercy.

Ceannɣa, mild, gentle.

Ceannɣaɕt, lenity, mildness.

Ceannɣat, they went.

Ceannɣaɕjm and ceannɣúɕað, to appease, to mitigate.

Ceannɣalaɕde, a president or governor.

Ceann-ɣajle, 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.

✠ Ceanntar, a headland, a promontory.

Ceanntar, sluggish, heavy, drowsy.

Ceanntar, rash, thoughtless, precipitate.

Cear, a block, or stocks; cearturle, a stumbling block; annna ceart, or annna ceartab, in the stocks.

✠ Cear, a head; Lat. *caput*.

Cear, the head or stock of a tribe or family; ex. ceart na ceartabhe Ceartan, Eugene is the stock of the branch.

Cearacūnn, the town of Cappoquin, in the County of Waterford, on the bank of the Blackwater, to which place it is navigable from Youghal.

Cearán, a stump.

Cearánta, niggardly; also stiff and wrong-headed.

Cear-γzaórlm, to propagate.

Cear, offspring, or progeny.

✠ Cear and cearta, blood; also red, ruddy; Wel. *guyar*, like the English *gore*.

Cearacab, wandering, or straying.

Cearb, money, silver.

Cearb, a cutting, or slaughtering, havoc, or massacre; hence the name of Céartne-cearb, an Irish prince of the Eugénian race.

Cearb, a rag.

Cearbac, ragged.

Cearb-céart, a severe reflection.

Cearball, massacre, carnage.

Cearic, a hen; ceartic fíanneac, a turkey-hen, or more properly

ceartic Indjac, an indian-hen; plur. ceartica and ceartic.

Cearicall, a hoop; Lat. *circulus*.

Cearicall, a block, like that of a carpenter.

Cearicall, a bed, or bolster.

Cearic-log, a hen-roost.

Cearic-manriac, a pen or coup, wherein poultry are fed.

Céart, an artist or mechanic; also an art or trade; céart sometimes signifies a tinker or refiner; céart-órlm, a goldsmith; céarta, or céartca fíglomta, ingenious or skilful artists: in its inflexions of the singular number it forms céart and céarte, and in the plur. céartca and céarta. This Irish word céart, 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; céart is any art, trade, or profession; ex. *riac na nrl-céart néazgamul*, a place of all sorts of trades; and *ceart jléc-artac*, Jack of all trades; Wel. *kerdlh*, a trade.

Céartdajze, a tradesman, or artist; plur. céartdajzte.

Céartdact, a low or base trade: as above in céart.

Céartdamul, ingenious, artificial; well-wrought.

Céartamlact, a being ingenious.

Céartca, a shop, a forge: in its inflexions céartcajn, pronounced céartdujn, &c.

Cearacur, a grave.

Cearma, the old name of Wicklow, a town and county in the

province of Leinster; *Dun Ce-  
anna*, the town of Wicklow.  
*Ceanna*, *Dun-Ceanna*, now call-  
 ed the Old Head of Kinsale, a  
 famous promontory in the south  
 of the County of Cork.  
*Ceannar*, a lie, invention, or  
 trick.  
*Cearn*, a man.  
*Cearn*, a victory.  
*Cearn*, expense.  
*Cearna*, a corner.  
*Cearnaban*, a hornet.  
*Cearnac*, four-square; put for  
*ceacarna*.  
*Cearnac*, victorious; hence the  
 famous champion *Conall Ceá-  
 nac* had his surname of *Céá-  
 nac*.  
*Cearn-ajrnde*, a trophy of victory.  
*Cearn-duajr*, a prize given in any  
 game of activity, as running,  
 wrestling, &c.  
*Cearn-luac*, the same as *cearn-  
 duajr*.  
*Cearn* and *cearnad*, to kill, to  
 slaughter, or destroy; also to  
 die or perish; *do cearn rē*, he  
 died.  
*Cearnbac*, spoil.  
*Cearnbac*, a gamester at cards,  
 dice, and such other games.  
*Cearnbacar*, a gaming at cards,  
 &c.  
*Cearnucan*, a skiret.  
*Cearn*, just, right, true; genit.  
*cjnt*; Lat. *certus*.  
*Cearn*, a subst., justice, right, equi-  
 ty; genit. *cjnt*; *cearn-bejnre*,  
 primogeniture.  
*Cearn* and *cejnteac*, a rag, old  
 garment, or piece of old cloth.  
*Cearn*, little, small; *cearn a loc-  
 ta*, i. e. *beag a loceta*.  
*Cearnajgm* and *cearnužad*, to  
 pare or shave; also to dress,  
 prepare, or put in order; also to  
 correct or chastise.  
*Cearnajgteojn*, a corrector, a re-

gulator, &c.  
*Cearnajrgjm*, to cut or prune.  
*Cearn-lan*, a house of correction.  
*Cearn-lan*, the centre, or middle  
 point.  
*Cearnužad*, a correction or chas-  
 tisement.  
*Cearnužad*, *vid.* *cearnajgm*.  
*Cear*, obscurity, darkness.  
*Cear*, irksomeness.  
*Cear*, grief, sorrow, sadness.  
*Cear*, i. e. *ad concar*, I saw.  
*Ceara*, punishment, suffering;  
 hence  
*Ceara*, or *ceara*, punished, put  
 to death; *aojne an ceara*,  
 Good Friday, on which Christ  
 suffered death.  
*Cearact*, finding fault with, a  
 grumbling; also a curse; ex.  
*mo cearact ajr*, my curse upon  
 him.  
*Cearact*, an excuse or apology.  
*Cearactac*, grumbling, dissatis-  
 fied; also giving excuses.  
*Cearad*, a passion or suffering; ex.  
*cearad an tteajna*, the passion  
 of our Lord.  
*Cearad* and *cearajm*, to vex, to  
 torment, to crucify, &c.; *do cea-  
 rad an an cejojr*, that suffered  
 or was tortured on the cross.  
*Cearadojn*, a tormentor.  
*Cearo* and *cejro*, a question, an  
 enigma; plur. *ceardan*, 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.  
*Cearnajgteact* and *cearnajgil*,  
 complaint, anxiety.  
*Cearnajgm* and *cearnajgad*, to  
 inquire, to be anxious, or solici-  
 tous; also to expostulate, to  
 complain.  
*Cearnac*, or *cearnajgteac*, com-

plaining, sad, necessitous; *ḡo ceapnaḡḡteac cḡḡteazlac*, in fear and necessity.

*Ceapṭaḡḡm*, to amend, to correct, or chastise.

*Ceapṭanać*, a tormentor.

*Ceat*, to sing, or celebrate; ex. *no ceat beanaḡm maḡ leannay*, Beanan sung as follows.

*Ceat*, one hundred.

*Ceata-cam*, rather *ceacṭa-cam*, the seven stars, or Charles' wain; called, from their appearance, by the Irish, *ceacṭa cam*, or *cam-ceacṭa*, i. e. the crooked ploughshare.

*Ceatal*, a singing, or composing.

*Ceatṭadaćṭ*, lust.

*Ceatṭaḡ*, an opinion, or conjecture; also a maxim or system; *ceatṭaḡ na heazlaye*, a maxim of the church; also a sense; *vid. ceadṭaḡ*.

*Ceatṭaḡać*, sensible, judicious, reasonable.

*Ceatṭ*, a sheep; and *ceatṭaḡ*, the same.

*Ceaṭa* and *cṭe*, a shower, as of rain, hail, or snow.

*Ceaṭaḡm*, four in number; Lat. *quatuor*; *ceaṭaḡm* and *cēṭeḡe*, the same.

*Ceaṭaḡm-beannać*, quadrangular, four-square.

*Ceaṭaḡm-ćoṭać*, quadruped, four-footed.

*Ceaṭaḡm-ćuḡnneać*, quadrangular.

*Ceaṭaḡmḡda*, of or belonging to four; ex. *an cṭaḡnne ceaṭaḡmḡda*, the world, or terraqueous globe, so named from the four elements.

*Ceaṭaḡmḡḡl*, the world, the universe; from *ceaṭaḡm*, four, and *ḡḡl*, an element.

*Ceaṭaḡmḡ*, a troop, a company, or multitude; Lat. *caterva*; hence *ceaṭaḡmnać*.

*Ceaṭaḡmnać*, a soldier, a guardsman, an attendant; Latin, *satelles*;

*ceaṭaḡmnać* *coḡlle*, a tory, because of frequenting woods to conceal and lie hid in.

*Ceatṭaḡ*, a sheep.

*Ceatṭa*, four-footed beasts, any kind of cattle.

*Ceatṭaḡa*, *ceaṭṭaḡa*, forty in number.

*Ceatṭamanać*, of a cubical figure.

*Ceatṭam* and *ceaṭṭaman*, pronounced *ceaṭṭuḡ*, 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.

*Ceatṭama*, a trencher; also the fourth, as *an ceaṭṭama blaḡan*.

*Ceatṭam*, four men or women.

*Cect*, power, might, strength.

*Cect*, *vulg.* *ceacṭ*, a lesson, or lecture. This word was originally *lećṭ*, 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.

*Ced* and *cead*, an hundred.

*Ced*, or *cead*, first.

*Cedać*, a mantle, veil, or garment.

*Cedać*, stripes; also striking.

*Cedaḡ*, to sit down, or rest; *Hisp. queda*.

*Cedaḡ*, at first, first of all.

*Ced-ḡeḡn*, the first born.

*Ced-luḡ*, beginning; also non-performance.

*Ced-luć*, the first shout or applause.

*Cedaḡ*, a bed.

*Cē-ham*, when? at what time?

*Cē-huaḡm*, the same.

*Cēḡ*, first, former; often used in compound words; as, *cēḡ-ḡḡḡ*,

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-ğynneacē*, ripeness of age.

*Cejðce*, or *cājðce*, till night, *quasi*  
*zo hojðce*, most commonly un-  
derstood to signify ever, or at  
all ; as, *nj mačad ann cōjðce*, I  
never will go thither.

*Cejðjl*, a duel, conflict, or battle.

*Cejðjn*, a hillock, or little hill.

*Cejğ*, a quay, or wharf.

*Cejl*, or *cejlte*, hiding, concealing ;  
Lat. *celatio*.

*Cējl*, or *cējll*, sense or reason ;  
*dā čun a ccējl*, demonstrating,  
or putting in mind ; *do rējn*  
*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 ;  
*dā cējle*, to each other ; *ō cējle*,  
asunder.

*Cejleabmað*, leave, farewell ; *do*  
*ğynne cejleabmað dōjb*, he bid  
them adieu.

*Cejleabmað* and *cejleabmajm*, to  
bid farewell, or adieu, to take  
leave of ; *cejleabmaj rē*, he took  
leave.

*Cejleabmað*, a festivity or solemniza-  
tion ; Latin, *celebratio* ; ex.  
*cejleabmað an aɣɣynn djaða*,  
the celebration of the holy mass.

*Cejleabmað* and *cejleabmajm*, to  
celebrate, to solemnize ; Lat. *ce-  
lebro, brare* ; ex. *aɣ tɣj fāčajb*

*cejleabmajm ɣolamujn do S.*  
*Ųjčēal*, the festivity of St. Mi-  
chael is solemnized for three  
reasons.—*Old Parchment*.

*Cejlğ*, *vid. cealğ*.

*Cejl-ğeallajm*, to betroth.

*Cejljge*, sober, sensible ; *zo cej-  
ljge*, sensibly.

*Cejlɣm*, to hide or conceal ; *cejl*,  
hide you ; *cejlɣjom*, we shall  
conceal ; Lat. *celo*.

*Cejljūðma*, 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 gra-  
dation in any employ of life ;  
*dējc cējmjona*, ten steps ; *ɣu-  
ajðcējm*, an adventurous act ;  
Wel. *kam*.

*Cējm-ðealz*, *rectius cjamðealz*, a  
crisping-pin, a hair-bodkin.

*Cejmeaɣaɣ*, geometry ; from *ce*,  
the earth, and *meaɣajm*, to sur-  
vey.

*Cejmjn*, a fillet, or hair-lace.

*Cejmleōğ*, a garret, fillet, or hair-  
riband.

*Cejmɣjleac*, a hair-bodkin.

*Cējm-ɣjon*, the same as *cejm-  
ðealz*.

*Cejmnjğjm*, to step, to go.

*Cejmnjuğad*, a path, step, &c.

*Cējn*, whilst that ; an *cējn bjad*  
*ann*, whilst that I am, or have a  
being ; *vid. cjan* ; *cējn zo ta-  
ɣjɣteaɣ*, till he comes.

*Cējn*, a *ccējn*, in foreign or re-  
mote parts ; a *ccējn aɣuɣ* a  
*ɣɣoɣuɣ*, far and near.

*Cejn-beaɣt*, or *cjn-beaɣt*, a hel-  
met ; also any head-dress, as hat  
and wig.

*Cejnmaeɣ*, oh happy ! an interjec-  
tion.

*Cejnmoča*, besides, without, ex-  
cept ; *vid. mād-beağ*.

Cejnnljac, grey-headed.  
 Cejnnreacac, to appease.  
 Cėj, wax; cėjn-beac, bees' wax;  
 Gr. κηρος; Lat. and Hisp. *cera*;  
 Gall. *cire*.

Cėj, *corrupte pro* caoj, a berry  
 or cluster.

Cėjneac, of wax.

Cėjnbejneact, carving.

Cėjnd and cėjnde, occupation, a  
 trade; luēt cėjnde, craftsmen.

Cėjnd-ťorajze, sorcery, witch-  
 craft.

Cėjnjn and cėjjn, a poultice or  
 plaster.

Cėjnocan, cјann-ceјnocaj, wa-  
 ter-elder.

Cėjnlējzce, conglomerated, wound  
 up like a bottom of yarn.

Cėjn, a dish, or platter.

Cėjnĳn, a plate or trencher.

Cėjt, or cјt, justice.

Cėjt, an apple-tree.

Cėjt, a rag; plur. cėjtca, a,  
 diminut. cėjtēzga.

Cėjtca, ragged; pĳeacān cėjn-  
 tca, a kite.

Cėjtle and cėjtlĳn, a bottom of  
 thread or yarn.

Cėjt-mēōđan, the centre; do cęan  
 an macaom a ccejt-mēōđan  
 na namād, the youth expired in  
 the centre of his foes, or of the  
 enemy.

Cęj, a lance or spear.

Cęj, a loathing or want of appe-  
 tite.

Cęj, a basket, or pannier: hence  
 cęjreān, a small hamper.

Cęj, grumbling, murmuring.

Cęj, a furrow.

Cęj, a sow: hence the diminutives  
 cęjĳn and cęjeōz, a slip, or  
 young pig; Hebr. כבש, a  
 lamb.

Cęjreān, a small basket; also a  
 hurdle; cęjreānac, or cęjreā-  
 nac, a way made through shaking  
 bogs by laying down hurdles

joined together.

Cęjeōz and cęjĳn, a slip or  
 youngling.

Cęjneam, a wheening or grumb-  
 ling of pretended poverty.

Cęjnjm, to complain of poverty  
 and distress where there is no  
 real want; to be always mur-  
 muring and grumbling.

Cęjt, a question.

Cęjt, cųn a ccejjt, *rectius* cјt,  
 and cјtce, *qd. vid.* to hoard, or  
 put up in store.

Cęjteazad, examination.

Cęjtnjužad, to inquire, examine,  
 &c.; nĳ cęjtnēōcām mĳre, I  
 will not be examined.

Cętjm and cętca, a kind of  
 vehicle or carriage made of osiers  
 or other rods.

Cętĳe, four in number; cętĳe  
 cęud, four hundred; *vid.* cea-  
 tājn.

Cel, the mouth.

Cel, a prophecy.

Cenēl, children; *vid.* cĳnēal.

Ceō, a fog, mist, or vapour; Gr.  
 χιον, *niv.* snow.

Ceō, milk.

Ceō and ĳceō, are of the same  
 force with the Irish copulative,  
 agur, and.

Ceōac, dark, misty, cloudy.

Ceōact, darkness.

Ceōbac, drunkenness.

Ceō-bĳaon, *vulg.* ceōbĳān, a rain-  
 ing mist, or misling rain.

Ceōbĳajn, dew.—*Pl.*

Ceōđad, *vid.* cęadđad.

Ceōl, music, melody; luētceōjl,  
 musicians; cјutajĳe ceōl-bĳjn,  
 an harmonious harper.

Ceōlān, a little bell.

Ceōlĳam, musical, harmonious.

Ceōmām, misty, dewish.

Ceoj, a lump or mass.

Cęjĳn and cęjĳjn, a poultice, or  
 plaster.

Cęjĳnĳe, small plates or dishes;

ex. *gan colt fōr 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.

*Cēurač* and *cēurajm*, 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 chjfd rē*, when he shall see.

*Cj*, to lament; ex. *a macájn na cj*, lament not young men.

*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; *cjabajb 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 fárn*, &c., what reason or motive had you to, &c.

*Callba*, *cjallmaj*, *cjallmac*, and *cejlljde*, rational; also of good sense or prudence.

*Cjallūžad*, to interpret; also interpretation; *cpeđ cjallūžgar tū*, what meanest thou?

*Cjam*, a lock of hair; Lat. *coma*.

*Cjamajne*, sad, weary.

*Cjambačalač*, curl-haired.

*Cjan*, long, tedious; ex. *ar cjan lēam zo bpaycjdod tū*, I think it long till I see you.

*Cjan*, long since.

*Cjanacra*, 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'Concubajr *Cjanacra*, 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-majteanač*, continual, perpetual.

*Cjapađ* and *cjapajm*, to vex, torment, or teize; *a tá rē ad cjad azur ad cjapađ*, he is teasing and tormenting you.

*Cjapajl*, a debate, strife, or controversy; *az cjapajl*, striving.

*Cjapálač*, contentious, quarrelsome.

*Cjapálažge*, a quarrelsome person.

*Cjapálajm*, to encounter, to quarrel.

*Cjar*, *vid. cjn*, *cjar meala*, a honeycomb.

*Cjar*, 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.

*Cjanajdeac*, one from Kerry; pl. *cjanájđžge*.

*Cjanajl*, a quarrel, strife, or debate; Gall. *querelle*.

- C̄jap̄alac̄, perverse, froward.  
 C̄janoz, a kind of black reptile with many claws, called a chafer.  
 C̄janyreac̄, a thrush.  
 C̄janyūj̄n, a kerchief; and c̄juȳj̄n, the same.  
 C̄jap̄ta, waxed; b̄jēj̄d-c̄jap̄ta, a searcloth.  
 C̄jap̄ajl, a dispute or quarrel.  
 C̄jb, a hand.  
 C̄jc, a greyhound; Wel. *cor*, and Arm. *cī*, a dog, bitch, &c.  
 C̄jēj̄r, to complain.  
 C̄jḡ, a hind, or doe.  
 C̄jḡjm, to see or behold; c̄jm, the same.  
 C̄jll, the grave; also death; c̄uj̄ta ran c̄jl, buried in the grave, but properly in the church or cell, the word c̄jll or cejll 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 C̄jll, as C̄jll-c̄aj̄nne, Kilkenny, C̄jll-daluab, Killaloe, C̄jlf̄jonab̄ja, Killfenora, both in the County of Clare; C̄jllala, C̄jllmacduac̄, both in Connaught.  
 C̄jll, partiality, prejudice: it is sometimes an adjective, and means partial, &c.  
 C̄jllj̄n, the diminutive of c̄jll or ceall, a purse or store of hoarded cash.  
 C̄jm, a drop.  
 C̄jm, money.  
 C̄jmceap̄taj̄ḡjm, to rifle or pillage.  
 C̄jme and c̄jmeab̄, a captive or prisoner; c̄jmȳd, *idem*.  
 C̄jmȳm, to captivate, to enslave.  
 C̄jn-ōej̄r̄t, a ruler, or governor.  
 C̄jnc̄jḡeaj̄r and c̄jnc̄jḡj̄r, Whitsuntide; *quingagesima*, Lat.  
 C̄jne, a race, tribe, or family; Ang. Saxon. kind and kindred; Gr.

- γενοϛ, and Lat. *genus*; also a nation or people; as c̄jne Sc̄aj̄r̄t, the Scottish race; also a surname or descent.  
 C̄jneab̄ac̄, Gentiles.—*Matt.* 4. 15.  
 C̄jneab̄, *vid.* c̄jnn̄jm, *infra*.  
 C̄jneal, 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 c̄jneal, 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.  
 C̄jneal-amaj̄lze, a large territory in Ulster, the ancient patrimony of the O'Millanes and the O'Murchas.  
 C̄jneal-aoda, in the County of Galway, the estate of the O'Shagh-nassys.  
 C̄jneal-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 C̄jneal-m̄bēj̄ce.  
 C̄jneal-f̄eap̄ad̄aj̄cc, in Ulster, the country of the Mulpatricks.  
 C̄jneal-f̄j̄ac̄ja, in the County of Westmeath, the estate of the Mac Eochagans.  
 C̄jneal-m̄bj̄nne, in the County of Tyrconnell, part of the estate of the O'Donnells.  
 C̄jneal-m̄bj̄ac̄ūj̄de, in Tyrconnell, the country of the O'Brodids and the Mulfavils.  
 C̄jneal-naon̄ḡȳra, in the County of Meath, the country of the

O'Heochas.

*Cjnēal-neanza*, in the country of Orgialla, the estate of the O'Gorans, the O'Linsheaghans, and the O'Breaslanes.

*Cjnēal-neanza*, in the County of Meath, the country of the Mac Ruarks.

*Cjnēal*, a kindness, fondness, &c.

*Cjnēalta*, kind, affectionate.

*Cjnēaltur*, kindness, fondness.

*Cjn̄g*, strong; also a prince or king; *vid. cjin*.

*Cjn̄g*, stepping, or going.

*Cjn̄gead*, courageous, brave.

*Cjn̄gteact*, courage, bravery.

*Cjn̄d*, inherent, or peculiar to a family.

*Cjn̄meat*, a consumption.

*Cjn̄mjola*, a picture, or image.

*Cjnn*, the inflexion of the word *ceann*, the head; ex. *batay mo cjin*, 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-beartay*, sovereignty, dominion.

*Cjnn-bej̄te*, a helmet, a head-band, and any sort of head-dress.

*Cjnn-bej̄tead*, dominion.

*Cjnneam̄jn*, an ominous accident, or destiny; also chance; *do cjin-eam̄jn*, by chance; *genit. cjinneam̄na*.

*Cjnn-ḟjon*, bald-pated, also white-haired.

*Cjnnjm*, to agree to, assign, or appoint; ex. *do cjinneadaḟ*, they appointed; *a tá rē cjinnte*, it is decreed, it is certain; also to establish, resolve, or purpose; ex. *do cjinnead cōmaj̄le aco*, they resolved in council; also to excel, surpass; ex. *do cjin a ḡḡējm aḟ m̄náj̄b na ḟōḡla*, she

surpassed all others in beauty; also to spring from, or be born of; ex. *do cjin an macáom o m̄jōḡaj̄b Caḡḡol*, the youth was sprung from the kings of Cashel.

*Cjnnj̄re-caḡtaḡ*, a carter.

*Cjnn-l̄j̄t̄j̄*, a capital letter.

*Cjnnmjolaḡm*, to paint.

*Cjnn-m̄j̄re*, broken down.

*Cjnnmj̄re*, frenzy; also the vertigo.

*Cjnn̄te*, formed from the above verb *cjnnjm*, *quod vid.*, certain, assigned, or appointed; *ḡo cjin̄te*, certainly, punctually; *am cjin̄te*, the appointed time, &c.; also close, near, stingy; *a tá rē cjin̄te*, it is certain.

*Cjnn̄teact*, positiveness, poor-heartedness.

*Cjnn̄t̄rēun*, obstinate, stubborn.

*Cj̄nteact*, confidence.

*Cj̄nteagal*, a coarse cloak or mantle.

*Cj̄nt̄j̄ḡjm*, to appoint.

*Cj̄ob*, *vid. c̄jáb*, a lock of hair.

*Cj̄ocaḡ*, a starved or hungry hound; hence *c̄jōc̄ḡay*, *infra*.

*Cj̄oc̄ḡaḡac* and *c̄jōc̄ḡaḡda*, of a canine appetite, hungry as a dog, greedy, ravenous.

*Cj̄oc̄*, a woman's breast.

*Cj̄oc̄laḡḡjm*, to change.

*Cj̄oc̄t*, a carver or engraver; also a weaver.

*Cj̄oc̄taḡ* and *c̄jōc̄tan*, engraved work.

*Cj̄oc̄ḡaḡac*, *vid. c̄jōc̄ḡaḡac*.

*Cj̄oc̄ḡay*, an earnest longing, greediness, covetousness, &c.

*Cj̄oc̄ḡaȳan*, a hungry fellow.

*Cj̄oc̄taḡm*, to rake or scrape.

*Cj̄od* and *c̄jōḡ*, what? *c̄jōḡ mēj̄d*, how many; *Lat. quid*.

*Cj̄od̄aj̄*, wherefore.

*Cj̄od̄eá*, wherefore.

*Cj̄oḡal*, a spindle-whirl; also a cycle; ex. *c̄jōḡal ḡḡj̄anda*, the cycle of the sun; *vid. duáj̄n uḡ duḡaj̄aj̄n*.

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.

Cjolaŋ, a vessel.

Cjolcač, a reed; vid. zjolcač.

Cjolōz, a hedge-sparrow.

Cjolŋatajm, 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. cjonnta and cjonťajb; cean and ceanta, the same: in the Turkish language, *giunek*.

Cjon, love.—*Luke* 7. 2.

Cjonayťajm, to bear.

Cjoncoŋŋian, a hook; Lat. *hama*.

Cjonda, written for ceadna, the same; zo nájť cjonda, to the same place.

Cjonťata, occasion; also a quarrel.

Cjonŋan, because.

Cjonmalcajm, to bear.

Cjonn, do cjonŋ zupab, because; ō cjonŋ zo čěle, from one end to the other; a ccjon, unto; ex. do řjl řě a ccjonŋ a ōžānac, he returned to his young men; zo bějlťejne ajr a ccjonŋ, until next May.

Cjonŋŋŋ, a censor.

Cjonnta, iniquity, guilt, sin.

Cjonnuť, how, after what manner? whereby? cjonnuť ŋjōčťar, what needeth it?

Cjōŋōz, a kernel; Lat. *acinus*; hence it also signifies the smallest coin, and in the Welsh, *keiniog* is a penny.

Cjon ŋadaŋc, fate.

Cjon ŋadaŋcač, narrow-hearted, close, stingy.

Cjonťac, guilty, wicked.

Cjonťagad, a being guilty or accessory; also coition, copulation.

Cjonťajžjm, to blame, to accuse; also to have criminal knowledge, to sin.

Cjor and cĵne, the cud; bō az cožnad a cĵne, a cow chewing her cud.

Cjorŋ, a comb.

Cjorŋam, to comb.

Cjorŋcat, a circle.

Cjorŋ, duť, coal-black.

Cjorŋ-žal, i. e. žal-laŋ, feats of arms. The explication given by Clery of this word, shows that cĵorŋ, in Irish, is equivalent to laŋ, a hand, and therefore like the Gr. *χειρ*, *manus*.

Cjorŋmajne, a fuller; also a comber or comb-maker; ex. mac an cĵorŋmajne zup an čěŋŋ, the comber's son to his combs.—*Proverb*.

Cjorŋbač and cĵorŋbajm, to mangle, to mortify, also to violate; ex. cĵorŋbač cujl, incest; *rec-tius forsan corba cujl*; vid. corbač.

Cjorŋbač, to become black; do cĵorŋbač a čorp, his body was become black.

Cjorŋčamač, lame, maimed.

Cjorť, rent, tribute, revenue; řá cĵorť, tributary.

Cjorť, sin.

Cjorac and cĵoracťac, importunate; also slovenly, dirty.

Cjorál, nurse-wages, i. e. the wages given to a nurse for nursing a child; from cĵorť and ál, nursing.

Cjorčájŋ, tribute, a tax or assessment.

Cjotač, left-handed, awkward.

Cjotān and cĵotōz, the left hand; Wel. *chuith* and *chuithigh*, sinister.

Cjotčamač, mean, low, abject.

Cĵotōz, the left hand.

Cjɣ, a rank or file in battle; plur. cɣpeada and cɣpe, deɣc cɣpe, ten ranks or files.

Cjɣ, a comb.

Cjɣ, joined, united.

Cjɣan and cɣɣn, a cock's comb, a crest, &c.

Cjɣb, swift, fleet, expeditious; hence it also signifies a warrior, or gallant champion, swiftness and agility being requisite for a champion.

Cjɣɣɣe, a brewer.

Cjɣɣb, a tumult, or insurrection, a great noise or rattling; genit. cɣɣɣe, or cɣɣɣe.

Cjɣɣn, a crest, or cock's comb.

Cjɣɣneac, crested.

Cjɣceap, a shepherd's crook.

Cjɣde and cɣɣe, a treasury, or treasure: the Latin word *cista* signifies a strong box or coffer, very proper to preserve a treasure in.

Cjɣde, a cake.

Cjɣdean and cɣɣteanaac, a kitchen.

Cjɣreal, Satan; ex. do lodaɣ uɣle nē Cjɣreal, they were all led by Satan.—*Vid. Hym. Phattraice.*

Cjɣean, a little chest or coffer; cɣɣeanaac, *idem*.

Cjɣel, low, as between two waters.—*Cl.*

Cjɣɣe, a romancer, a story-teller.

Cjɣɣe, *vid. cɣɣde* and *cɣɣteanaac*; *vid. cɣɣdean*.

Cjɣɣeanaac, rioting.

Cjɣteap, o cɣteap, seeing that; noc do cɣteap, that appears; maɣ do cɣteap duɣt, as you please, as it seems unto thee.

Cjɣt, a shower; pl. ceata.

Cjɣtɣ, *vid. cɣ*; do cɣtɣ, you see.

Cjucaltōɣɣ, a hearer, an auditor.

Cjucapɣ, to walk.

Cjucataɣɣ, con cjuclataɣɣ do caɣɣgean, i. e. your cause will be heard.

Cjɣɣl, music; *vid. ceol*; ádba cɣɣl, instruments of music.

Cjɣɣn, meek, still, quiet.

Cjɣɣn, a gentle gale, or blast of wind.

Cjɣɣne and cɣɣɣneap, tranquillity, gentleness.

Cjɣɣnɣɣm, to appease, to mitigate, to quiet, or silence; cɣɣɣnɣɣeap ūmla, submission pacifies.

Cjɣmaɣ, 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.

Cjɣnaɣ and cɣnaɣ, silence; also a calm; a ccɣnaɣ, in quiet.

Cjɣna, merchantable.

Cjɣnam, to buy.

Cjɣnta, bought or purchased.

Clab, the mouth open; also a lip: like in sense to the French *gueule*.

Clabaac, thick-lipped, wide-mouthed.

Clabapɣe, a blabber-lipped fellow, a vain babbler; Wel. *klabardhy*, to bawl; clabapɣe maɣlɣn, a mill-clapper.

Clabap, clay, dirt, or mire. ✕

Clabaɣac, dirty, filthy.

Clab, scorbutic, mangy; Wel. *clav*, a sick person; *vid. claybe*.

Clabɣtaɣ, a cloister; Lat. *claustrum*.

Clabōɣ, a scoff or jeer.

Clabōɣ, a blabber-lipped woman.

Clabɣal, a column in a book or writing; ex. *ɣɣe cēad clabɣal*, in the first column.—*L. B.*

Cladaac, the sea-shore.

Cladaac, dirt or clay, a clot; also slaughter.

Cladaɣɣe, i. e. cɣeacadoɣɣ, a pillager, plunderer, a rogue, a villain, in the vulgar acceptation.

Clad, a bank, mound, or ditch; Scot. a churchyard; W. *klauth*, rectius *cluidhe*, 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 *clajbte*, or *clajbte*, is the same; and *clajbteact* is sickness of any kind: is sometimes written *clajm* and *clajme*.

Clajbjn, 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-bçjl, a lid or cover, as of a box, tankard, or pot.

Clajm-çadanac, broad-headed, beetle-browed.

Clajm-çjacla, the foreteeth.

Clajmjm, to divide.

Clajmjn, a small board.

Clajmjneac, lame, maimed, going upon crutches or stools.

Clajmreac, the harp; genit. *clajm rjçe*.

Clajmreajm, 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.; *tejd me dejrjl na rjçte azur an teampujl, azur Padmajz na ndjajz zona bacujll lora jona lajm, azur rjçjte çjijonn 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.* *Leabair breac Mhejc Aodgajn*.

Clajte, a jest or ridicule, a game.

Clajte, a genealogical table.

Clam, *vid.* *clab*, scorbutic; Wel. *clav*, sick.

Clampan, wrangling.

Clampanac, litigious, wrangling.

Clampan, a brawling or chiding.

Clanac, virtue.

Clanac, fruitful persons.

Clanò, *vid.* *clann*.

Clanman, 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,

Clanbheayajl, 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'Mal-seachlain, 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-malužma, 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 *Clanruca*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 Maollallas, i. e. the Lallys: so likewise the country of the Fitzmaurices, lords of Kerry, was called *Clanmujrj*, and several others, in the same manner.

Clann-majene, children, posterity, descendants of the male sex.

Clannaō, a thrust.

Clann*ta*ri, i. e. *ađna*jčtea*ri*, was buried or interred.

Claočlađ, alteration; also annihilation.

Claočlađ and claočlažjm, to change; also to weaken or reduce the power and strength of a person or thing, to cancel or annihilate.

Claočlōđ, the same as claočlađ, a change, &c.

X Claojđeađ, a defeat, conquest, or destruction; Lat. *clades*.

Claojđjm, to oppress, overcome, destroy.

Claojđte, overpowered, destroyed; also weak, disabled.

Claojn, from claoñ, partial, &c.; *vid. claoñ*.

Claoñ, partial, prejudiced, inclining to one party more than to another; claoñbjejt, a biased sentence; also prejudice, partiality; ex. *đayne žan claoñ*, a man without deceit; also error; *tařanz ō claoñ*, *convertere ab errore*.

Claoñad and claojne, the inclination, propensity, or bent; claoñad *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.

Claoñajm, 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.; *đo claoñ řē ē řejn*, he bowed himself down; *đo claoñadař ajř*, they deceived him, or proved false to him.

Claoñ-*ā*jd, steep, inclining, &c.

Clap-*řolay*, the twilight.

Clāř, and genit. clāřř, a board, a plank, a table, or any plain or flat piece; ex. a *clāřmajb* a *neūdan*, on their foreheads; a *clāř* *deāđajn*, on thy face; *clāř žūalan*, a shoulder-blade; a *clāř* *deāřmajne*, on the palm of his hand; pl. *clāřajb* and *clāřača*, also a plain or level.

Clāř, and genit. clāřř, 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. caſt-réjm, and Cambden's Chorogr. Descrip. Hiber.*

Clánaç, bare or bald.

Clánaſneaç, flat-nosed.

Clay, a lock; *vid. zlay.*

Clay, melody, harmony.

\*Clayba, a clasp.

Clé, partial, prejudiced, wicked.

Clé, left-handed; Wel. *kledh.*

Cleaçd and cleaçda, a custom or manner, a practice, or exercise; do réjm a zcleaçtajb, after their manner.

Cleaçdaç, constant, accustomed.

Cleaçdaſm, to use, to practise, to be accustomed; cleaçd tú fejn, use yourself; nġn cleaçd mé an boža do lúba, I never practised the bending of the bow; nájn cleaçd an çuſnġ, unaccustomed to the yoke.

Cleaſna and cleaſnaſ, affinity; ačajn cleaſna, a father-in-law.

Cleaſað, familiarity.

Cleay, a play or trick; also game or sport; and cleayaſzeaçt, a sporting or diverting; Heb. *שׁוּב, ludificatio*; *vid. Psalm. 44. 14.* gen. cljſ and cleaya.

Cleay, craft, or dexterity.

Cleayaç, joking, sporting; also crafty, cunning.

Cleayáde, an artful man; also a mimic or humorous fellow.

Cleayádeaçd, craft or subtlety; also sporting; az déanaſ cleayázeaçta, playing tricks.

Cleat and cleataç, a stake, a rod, or wattle.

Cleataſneaçt, rusticity, rustic assurance.

Cleatárd, steep, inaccessible.

Cleatarn-rēd, a milch-cow.

Cleatçun, relations by blood.

Cleat-rám, partiality or prejudice,

from clē, wrong, and rámað, to row, viz. metaphorically.

Clejð, the genit. of cljáð; the sid, *q. vid.*

Clejðjn, a basket, the dim. of cljáð.

Clejġ, the clergy; Lat. *cleros.*

Clejġe, the island of Cape Clear in Carbury, in the County of Cork, which anciently belonged to the O'Driscols.

Clejġeaçd, scholarship, clerkship.

Clejġoç, 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.

Clejte, a quill, or feather.

Clejtean, a penthouse, or eves.

Clejte, hid, concealed; fō clejt, privily; jðjn clejt ar ánd, neither quite public nor quite private.

Clejte, the top of a house, mountain, or hill.

Clejteaç, private.

Clejteaçd, a lurking.

Clejtm, to conceal, to keep private, &c.

Clejtmjorçajſ, a private grudge.

Clé-laſmaç, left-handed.

Clémaſa, mischief.

Clet and cletōz, a quill, or hard feather.

Clġ, *vid. clē*, leaç ré lájm clġ, towards the left hand.

Clġ, a successor in an episcopal see, or any church living; also a clerk obtaining a benefice, &c.; *vid. cōmaſba.*

Clġ, the body; also the ribs or chest of a man.

Cljáð, a basket, a cage.

Cljáð, the trunk of man or beast's body being formed like a basket by the ribs and chest; in the genitive it makes clējb and clējbe.

Cljáðán, 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 cljámayn. N. This word is an abusive contraction of the compound cljab-đuyn, or cljab-đujne, i. e. đujne clējib, 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 ɣajɣeadač, a band of heroes.

Cljárājde, a songster.

Cljárājdeačt, singing.

Cljāt, the darning of a stocking or other garment by mending it cross-wise, in imitation of weaving.

Cljāt, a hurdle of wattles.

Cljač, a harrow; cljač ɣojɣjđe, a harrow.

Cljač, or ɣljač, *rectius* ɣljaš, a battle.

Cljačac, a battle or conflict.

Cljačān, the breast or side.

Cljačōɣ, a hurdle; also the chine or back.

Cljbjn and cljobōɣ, a piece.

Cljbjɣ, tumult.

Cljbjɣeacđ, peevishness.

Cljējđ, to gather together, to assemble.

Cljɣnɣ, a bottle.

Cljobac, rough, hairy, shaggy; ɣljobac, *idem*.

Cljobam, to pluck or tear in pieces.

Cljobɣuna, a rug.

Cljoboɣ ejc, a shaggy colt or horse.

Cljolūnta, stout, potent, hearty.

Clɣpe, a hook to catch salmon or other fish with; hence it signifies fraud, deceit, &c.

Clɣɣ, from cleaɣ, tricks, jokes, &c.

Clɣeacđ, a skip or jump.

Clɣɣm, to skip or jump; clɣɣm

aɣ, to frustrate.

Clɣɣte, active, swift, expert; clɣɣte aɣ a lām deɣɣ aɣuɣ clē, expert at each hand.

Clɣɣeacđ, dexterity, agility.

Cljč, left-handed.

Cljč, close; also true.

Cljūđ, squint-eyed.

Clō, a nail, a pin, or peg; Gall.

clou, Lat. *clavus*; ɣaj ɣabajɣe clo nɣanajnn ɣɣj na deaɣnanaɣb aɣuɣ ɣɣj na čoɣajb, nō laɣɣeat ɣnannɣuɣ aɣ a eadaɣb, 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; cločje ɣajnjme, gravel stones; cloč-ɣneacđta, hail-stone; cloč-ɣejne, a flint; cloč-ɣajnaɣɣčta, a loadstone.

Cločajm, to stone.—*2 Chr.* 2. 18.

Cloca-uajɣle, 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-buālaɣm, to print a book, to stamp; clōđūɣacđ, the same.

Clōđ-buāɣlɣe, printed, stamped, impressed.

Clōēdeac, the name of a river in the County of Cork, near Mal-

low, celebrated in Spencer's Fairy Queen.

\* Cloz, a bell, a clock; Wel. *cloch*, and Gall. *cloche*; its dimin. is clozjġn, a small bell; also a blister and a bubble.

Clozad, a helmet; also a measure.

Clozajm, to sound like a bell.

Clozan, or clozġ-ċeann, the skull; clozġ-ċjonn ġrūazac, the hairy scalp; Wel. *clog*.

Clozān, a little bell; τηρ ναὸντριαι cclozājn, three times nine bells.

Clozajneac, a ringing or tinkling.

Clozār, i. e. clozġ-ċār, a belfrey, or steeple.

Clozġ-ġnāzad, the pin of a dial.

Clozġ-ċċjmnjġ, stamping.

Clozċe, from cloč, of or belonging to a rock or stone.

Clozċeac, a passport.

Clozċneac and clozċneān, a stony place.

Clozċe and clač, a ditch or dike.

Clozċjm, a sword.—*Matt.* 10. 34.

Clozġean, the skull; Wel. *clog*.

Clozġjn, a little bell.

Clozġjneac, curled, frizzled.

Clozġmez, the gnomon or pin of a dial.

Clozġ-ċeac, a steeple, a belfrey; *corrupte* caulzċeac.

Clozġdean, the sense of hearing.

Clozġjm, to hear.

Clozċeaj, a brave or famous champion.

Cloġm and clojm, a pair of tongs.

\* Clonn, (the same as colūman, a pillar, or pedestal,) a chimney-piece; Vulg. Gr. *κολωνα*, *Hisp. columna*, and *Lat. columnen et columna*.

Cloy, a hearing, a report; cloy na ġean, the hearing of the ancients. This word has a radical affinity with the Irish word clūay, an ear.

Cloč, noble, generous, brave.

Cloč, fame, praise; Gr. *κλος*, *gloria*; Wel. *clod*; and Ir. also clū.

Cloča, heard; mo cloča, was heard.

Cločac, famous, illustrious, renowned; ex. cločac labra, *præclarus sermo*.

Cloajr and clūajre, of the ear; *vid. clūay*.

Cločari, chosen, elected.

Clū, praise, reputation, fame; *Lat. clueo*, to be famous; and Gr. *κλυω*.

Cluj, written clujċe 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 ūma, now the town of Cloyne, a bishop's see in the County of Cork; Cluaj ħajċneac azay Clūaj Mac Nōj, in Leinster, &c.

Clūajġie, a flatterer, a seducer, deceiver, &c.

Clūajġieacċ, flattery, deception.

Cluajr, to hear.

Clūajġjn, a porringer.

Clūanaġie, *vid. clūajġie*, 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-ḥájne*, an ear-ring; *clūay-ḡeōjō*, ear-pendant; hence *dūn-clūayac*, *ḡpaxt-clūayac*, and *τρωμεclūayac*, all meaning dull or hard of hearing.

*Clūayac*, having ears or handles.

*Clūay-máotán*, the tip of the ear.

*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 *clūjdeān*, a nook or angle; *nj a cclūjō*, not in a corner.

*Clujg*, the pl. of *clog*, a bell.

*Clujgjn* and *clogán*, a little bell.

*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.

*Clujntēojm*, a hearer, an auditor, &c.

*Clujntēoriaōd*, craftiness; *vid. clūajnjreacōd*.

*Clujjym*, to hear, *alias* *clojrym*; *vid. cloj*, &c.

*Clujteaō*, famous, renowned; Gr. *κλυτος*, Lat. *inclutus*, famous, renowned.

*Clujte*, a game, play, or sport; *clujg̃te*, *clujteaōa*, and *clujte*, pl.

*Clujteaōd*, a gaming, sporting, &c.

*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*.

*Clutūgāō* and *clutajg̃jm*, to chase, to run down; *ag clutūgāō an g̃eajyt-ḥjāō*, running down the hare.

*Cna*, good, gracious, bountiful; ex. *Mac Cnjom̃tājn ḥā cna me ḡjojl*, i. e. the son of *Cnjom̃tān* was bountiful to the learned.

*Cnabān*, drowsiness, heaviness.

*Cnādajne*, a prating jester, a scoffer.

*Cnadaḡ-ḥájra*, ships.

*Cnaḡ*, a knock, crack, &c. X

*Cnaḡac*, rough or uneven.

*Cnaḡacōd*, sternness or sourness of look.

*Cnaḡajō*, bunch-backed, bossed; Gal. *bossu*.

*Cnaḡajne*, a noggin. X

*Cnaḡajm*, to knock, to rap, to smite.

*Cnaḡ* and *cnaōj*, a consumption, a phthisic; Gr. *κνωω*, *scindo*, *rado*, &c., seems to have an affinity with the Irish *cnaōj*.

*Cnájō*, hemp; *vid. canájō*. X

*Cnájō*, a scoff, jeer, or flout.

*Cnájōteaō*, a fret; also fretted.

*Cnájōjm*, to deride or ridicule.

*Cnájōteaō*, sluggishness.

*Cnájō-ḥjāc*, a raven, or vulture.

*Cnajne*, a buckle.

*Cnám* and *cnajm*, a bone.

*Cnámajgāō*, i. e. *cnámajgāō*, the shambles.

*Cnám-ḡujgēacō*, a cubit, from *cnám*, a bone, and *ḡujg*, the arm, down from the elbow to the fist.

*Cnaōj*, a consumption, or phthisic.

*Cnaōj*, or *cnujg̃*, the plur. of *cnujg*, a maggot, or worm.

Cnaoðjm, to consume or languish ;  
 ata rē aȝ cnaoȝ, he languisheth ;  
 cnaoȝfȝȝear ĵad, they shall con-  
 sume away ; also to gnaw or  
 chew ; Gr. *kvaw, rado, scindo.*

Cnaaj̄zte, consumptive, spent, &c.

Cnap and cnappe, genit. a bunch, knob, or button; old English, *cnaep*.

*Снабър.*  
Снабър, bunched or knobbed.

Σναπαῖν, to strike or smite.

**Cnapán**, a knob, bunch, or boss.

Снаря, a ship; plur. снаряда,  
Gloss. Vet.

Cnead, a sigh, or groan.

Cneadaim, to sigh or groan.

Cnead, a wound; cnead an yon  
cneid, a wound for a wound.

Cnéadac, full of sores.

Cneamajne, a tricking, artful fellow.

Ḳneay, man's skin; ḡle a ḥnyy, the whiteness of a man's skin.

*Cneayda* and *cneayta*, modest,  
meek, well-tempered.

Cneardact, mildness, meekness,  
&c.

Cnearyáŋm, to heal or cure.

Cneayūḡad, a healing or curing.

Cneazrom, a kind of horse litter.

Cnejð-yljoć, a scar.

Čnejd-ŕljocđac, full of scars.

*Cnocht*, originally signified a common soldier or swordsman; ex. *ḡḡḡ cnocht agur cat-báirín*, both common soldiers and officers. 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 *cnocht*, and properly, as well as originally, signified no-

thing else but soldier. But it seems that among the Saxons and Low Dutch, the knights belonged 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 *rydder* signifies the same, whether they had it originally in their language, or borrowed it from the English after their settlement in Ireland. *Cneoht*, or *cniht*, in old English, was not anciently any title of honour, but signified at first a boy or youth; as *leorning cniht*, a school-boy; and afterwards (as it does yet in the Danish) a servant; for *cepe-cnihtas* 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 Richard de Clare, that the words *cnjoct* and *rydder* are used synonymously. This word is therefore one of those, which from a mean original signification, 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 signifying a hired soldier, whose functions were rather honourable, now means a highwayman; and *leno*, which meant a prince's ambassador, is so strangely degraded as to signify nothing better than a pimp, or procurer of lewd women. On the other hand,

*baro*, 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.

Cn̄jopaj̄ne, a poor rogue.

Cn̄jopaj̄neac̄t, acting the rogue.

Cn̄ō, famous, excellent, generous.

Cn̄ōb̄ad̄, a territory in the County of Meath, which anciently belonged to the O'Duains.

Cnoc, a hill.

Cnoc, the herb navew.

Cnoc̄an̄, a small hill, a hillock, a heap.

Cnoc̄anāc̄, full of hills.

Cno-m̄uj̄ne, a wood of hazels, chestnut-trees, or walnut-trees; Lat. *nucetum*.

Cnōn̄ac̄ay, honour.

Cnū and cnūb̄, a nut.

Cnūay, a collection.

Cnūayaj̄m, to gather together, to collect, or assemble.

Cnūayaj̄ž̄ce and cnūaȳta, gathered, collected.

Cnuay-apuj̄ž̄, fruitful.

Cnūdaj̄ne, a nut-cracker.

Cnuj̄ž̄, a maggot or worm formed in rotten cheese or corrupt flesh.

Cnum̄, or c̄num̄, the same as cnuj̄ž̄.

Co, formerly written for the modern go, as cō-ḡfean̄aj̄b̄ C̄j̄j̄jon̄n̄ uyme, with the Irish forces in general under his command; co ceaȳt̄, justly.

Cōac̄, i. e. ḡac̄aȳ, a violent pursuit. Note that *rhythyr* in Wel. signifies a violent attack, or vigorous onset.

Cōaȳd̄, a husbandman, a rustic, a clown; pl. cōaj̄nde. This word cōaȳd̄ seems to have an affinity with the Anglo-Saxon, coward, a dastard, or faint-hearted man.

Cob̄, victory, triumph; hence cob̄-  
t̄ac̄ and cob̄ȳac̄, victorious.

Cob̄ac̄, a tribute.

Cob̄aj̄l, an enclosed place, not covered over head; Lat. *caula*; also a woman's stays.

Cob̄aj̄j̄, or cab̄aj̄j̄, help, aid, relief, assistance; Gr. *κουρος*.

Cob̄aj̄t̄a, lūc̄t cob̄aj̄t̄a, assistants.

Cob̄aj̄t̄ac̄, or cab̄aj̄t̄ac̄, a helper, an assistant.

Cob̄lāc̄, a navy or fleet.

Cob̄ja, a shield or target.

Cob̄ȳac̄, victorious; cob̄ȳac̄, beō-  
da, calma, cēad̄ȳat̄ac̄, epithets given to a sprightly, brave, sensible man.

Cob̄ac̄, stout, brave, valiant.

Cob̄t̄ac̄, victorious; hence it became the proper name of many of the Irish kings, and answers very nearly to the Latin word *victorinus*. N. B. Cob̄t̄ac̄, signifying victorious, was the proper name of an Irish Chief, from whom the ancient family called O'Cob̄t̄aj̄c̄ 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 Cor̄ca-luj̄ž̄e 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 Cōt̄luj̄ž̄e, a corrupt contraction of the word Cor̄ca-luj̄ž̄e. It seems the O'Cob̄t̄aj̄c̄j̄b̄, 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'Cob̄t̄aj̄cc̄ na nāȳd̄cc̄ōȳn̄-ō̄j̄j̄;

**Cocma**, the parity of one thing to another.

Coçmoç, a shield or target.

Cod and coda, a piece or part: leŕc-coda, of the half part; éan-coda, any part: it is mostly written cot and cota in old manuscripts; pl. cotcajb and cotanajb; Lat. *quota*.

Cod, victory.

Coda, or ad coda, i. e. ḏlǝǝḏ, it requires, it deserves. This word is always used in an impersonal sense.

Codac, invention.

Codač and cadač, friendship.

Codaś, a mountain.

Codajle, a supping-room.—*Pl.*

Cōdāl, or cōmdāl, a convention, or assembly; also friendship, intimacy.

Codalta and codaltac, sleepy, addicted to sleep; *γūan* codalta, a profound sleep.

*Codagnina*, contrary.

Coddrad, a sacrificing, an offering.

Cośnac, a lord, a powerful personage, or principal man in a district.

Codlað and codlaȳm, to sleep; do  
 cōdlaȳð ȳē, he slept; coȳdeōl-  
 taōȳ, ye shall sleep.

Codlajñēan, poppy.

Codnata, equal, even.

Codriamač, a countryman, a rustic.

Содѣлаѣтъ, equality, parity.

Codjómč'a, dujné codjómč'a, an uncivilized man; also a stranger.

Coem or caom, little, small.

Coem, i. e. côm-ēm; oñ ar jonan  
ēm agur ēyga, no luāt, as soon  
as, as swift as.

Соръа, a chest or box ; Ang.-Sax.  
*coffer*.

Σοφίη, a little box, or drawer.

Coğad, war, rebellion ; also to wage  
war or rebel ; do coğadın an

ažajð an annflajð, they rebelled against the usurper.

Cožajð, or cəžajð, just, lawful, equitable.

Cožajðe-muʃʃʌn, mill-cogs.

+ Cožal, the herb cockle.

Cožal, the beards of a barley-ear.

Cožamaʃl and cožamuʃl, warlike, military.

\* Cožan, a whisper; also an insurrection, a conspiracy; ex. ʃo maʃbad ē do cožan ʃean mʃðe zo haenclerje, he was privately murdered by the unanimous conspiracy of his own subjects, the people of Meath.—*Vid. Tighern. Annales.*

Cožanaʃm, to whisper.

Cožanað, whispers.

Cožanaʃ, peace, amity.

Cožale, a wash-ball.

Cožnað and cožnaʃm, to chew, to bite.

Cožonʃre, a well-ordered system.

Cožnað, to conspire.

Cožtað, rebellious; also a warrior.

Cožūðar and cožūʃr, conscience; ʃžmūðað an cožūʃr, the scrutiny and examination of the conscience.

Cožb, a company, a troop; Lat. *copia*.

\* Cožb and cožbeað, a copy.

Cožbçjoð, ravenous, fierce.

Cožbçe, a dowry, a reward.

Cožbçe, a buying or purchasing.

Cožbççjm, to purchase or procure.

Cožbçrje, bought, purchased.

Cožbðean, i. e. cōm-buðean, of which it is a corrupt contraction, a troop, or company.

Cožbneðað, to comfort.

Cožbʃeana, 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; nʃ cožðce, never.

Cožðeðað, to sleep or slumber; cʃeð ann a ccožðeðajð ʃe, wherein shall he sleep?

Cožðc, always, utterly; also verily.

Cožðe, chastity, continency.

Cožðeac, a fighting.

Cožž-cʃʃac, *rectius* cožžmʃðc, or cožž-cʃʃoc, a foreigner, a stranger.

Cožžcʃmʃðcaʃ, the remoteness of one place from another.

Cožž-cʃʃc, *potius* cožž cʃʃoc, 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.* cūʃž cožge na ʃeʃmʃonn, the five provinces of Ireland.

Cožgeaðac, a provincial.

Cožgeal, a noise or clap.

Cožgeal, a distaff.

Cožgealta, a conference.

Cožgeant, judgment.

Cožgeant, asking a question.

Cožgeaʃ, or cožgeʃre, five ways or manners, i. e. cožž-beaʃ.

Cožžʃʃm, to rake up or kindle; cožžʃʃ an teʃne, kindle the fire.

Cožžʃʃm, to spare, to save, to lay up; do cožžʃʃ mož nuagað, i. e. eožan-moʃi, an taʃbaʃi: eožan-moʃi, spared the corn, or laid it up; cožžʃʃ ʃʃnn a ʃhʃaʃna, spare us, O Lord.

Cožžʃʃl, a thought or secret; genit. cožžle.

Cožžle, a companion.

Cožžleað, a train or retinue.

Cožžʃʃžm, to accompany, to at-

tend.

Cojgne, a spear or javelin.

Cojgijg, a bound or limit.

Cojgijgeac, a stranger, a foreigner.

Cōjgijnn, five parts or divisions.

Cojlbjn, a small shaft; a stem or stalk of a plant.

Cojlee, a bed, bed-clothes; τῆς cojleeada na bpejnnē, the three materials of bedding amongst the Fenii, or Fjána Eijjonn, according to romantic accounts, viz. baipuzal crann, caonnae, agus 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.

✠Cōjljr, *rectius* cōljr, cabbage; *vil.* coljr, Lat. *caulis*.

Cojll, sin, iniquity.

Cojll, and gen. cojlle, pl. cojlhte, a wood, a grove, a wilderness; a ccojll 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.

Cojlhte, woods or forests.

Cojlhte Majbjneaca, a territory near Mitchelstown, in the County of Cork, formerly belonging to a tribe of the O'Caseys.

Cojlhte, or cajlhte, and cajlhteá-nae, an eunuch; also gelded, lost, undone.

Cojl-mjar, a wooden dish.

Cojte and collayd, *vulg.* colan, a

young cow or heifer.

Cojlteamujl, woody, full of woods.

Cōjmējorlae, 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-dē*, or *Caobdja*, according to some, the Trinity, from *Cōm*, and *De* or *Ōja*, God.

*Cōjmean*, short, brief; *aliter*, *cumajji* and *ačcumajji*.

*Cōjmeayda*, i. e. *cōjm-meayda*, of equal esteem or worth.

*Cōmajje*, *žan cōmajje*, without forewarning.

*Cōjm-beajla*, corrupted into *cōmajile*, a conference, or consultation by mutual talking or speeching, a council or synod; *vid. cōm-azal* and *cōmajile, infra*.

*Cōjm-bejijm*, to contribute.

*Cōjm-čeanžal*, a joint, an union, league, or covenant; a conspiracy; also a conjugation.

*Cōjm-čeanžlad*, to couple, to unite.

*Cōjm-čeara*, a protection.

*Cōjm-čejmŋžjm*, to accompany, to go together.

*Cōjm-čljamajj*, *vid. čljábuji*.

*Cōjm-čreapað*, contraction.

*Cōjm-čijorlac*, the confines of a country.

*Cōjmðeac*, safe or secure.

*Cōjm-ðeantačt*, a composure.

*Cōjm-ðreymeact*, competition.

*Cōjm-ðreac̃ta*, conformed.

*Cōjmeac̃*, like, alike.

*Cōjmēadač*, a watch or guard.

*Cōjmēadájde*, a keeper; *fejri cōjmēada*, *idem*.

*Cōjmeadajm*, to keep, to preserve; also to beware, or take heed; *cōjmēadfejð tū*, thou shalt keep.

*Cōjmeadač*, coupling or joining.

*Cōjm-eayžari*, a conflict, a mutual strife or struggle; *corrupte cōjnyčari*, *qd. vid.*

*Cōjmējznjžjm*, to force or constrain, to oppress, to exact;

*cōjm-ējznjčj*, ye exact; *do cōjm-ējznjž rē*, he urged; *čarjiajð an jžj jarijri na reactmbjiaj-čre žona mačajji*, *azur do cōjmējznjž jad čum feola muc dje*, the king urged the seven brothers (the Machabees) and their mother, to eat swine's flesh.

*Cōjm-ejriže*, associates, partners, allies.

*Cōjm-ejrižjm*, to join with auxiliaries, to assist.

*Cōjmēud*, a ward or custody, watch, &c.; *bj tū ari do cōjmēu be upon thy guard*; *cōjmēuda*, as *lučt cōjmēuda*, a guard.

*Cōjmēudájže*, a keeper, an observer.

*Cōjm-feáðan*, a troop, a company.

*Cōjm-feari-cožajð*, a fellow-soldier.

*Cōjm-fjorac̃*, conscious.

*Cōjm-fjeazaričac̃*, agreeable to, or corresponding.

*Cōjm-fjeazriað*, conformity.

*Cōjm-fjčjm*, 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-žnē*, or *cōjm-eazna žeana na nēolac̃*, i. e. *fjor žac̃ jžj duri žað a cčom-ajmŋji je jorlē*, a chronologioal and historical knowledge.

*Cōjm-žljnneað*, a fastening, or adhering to.

*Cōjm-žreamážað*, a fastening, or adhering to.

*Cōjm-žreamájžjm*, to adhere, to cling to.

*Cōjm-jačac̃*, one of the same country with another; *vid. jač*.

*Cōjmjðeact*, guarding, attending; *mna cōjmjðeacta*, waiting-maids.

*Cōjmjðeac̃* or *cōjmjžčeac̃*, 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 cōjmžlejc,  
 a struggle, particularly in run-  
 ning a race.  
 Cōjm-ljže, i. e. lánamnar, coup-  
 ling.  
 Cōjm-ljžjm, to lie together.  
 Cōjm-ljonzga, the even or regular  
 march of an army: hence that  
 Irish name or description of a  
 camel, eac cōjmljonzga, signify-  
 ing a kind of walking-horse, be-  
 cause he always walks with equal  
 leisure.  
 Cōjm-ljon, a multitude.  
 Cōjm-ljonta, fulfilled, complete.  
 Cōjm-ljontačt, a completing or  
 fulfilling.  
 Cōjm-meajtar, a comparison; *rec-*  
*tius* com-mōrtar.  
 Cōjm-meaj, equal.  
 Cōjm-meaj, a consideration, or  
 comparison.  
 Cōjm-meajajm, to compare.  
 Cōjm-meajda, equal, of equal  
 worth.  
 Cōjm-mōrtar and com-mōrađ, 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-neajtajžjm, to confirm, to  
 strengthen.  
 Cōjm-neajtajžte, confirmed; Sá-  
 cnaimejnt cōjm-neajtajžte an  
 Chrijořdařže, the Sacrament of  
 Confirmation.  
 Cōjm-neajtužgađ, confirmation.  
 Cōjm-neaj, a neighbourhood.

Cōjm-neajajm, to approach, to  
 draw nigh to.  
 Cōjmnjžjm, to remember.  
 Cōjmnjužgađ, a remembrance.  
 Cōjmneac, assistant.  
 Cōjm-nealt and cōjm-nealtgađ, a  
 constellation.  
 Cōjm-neanajm, to divide.  
 Cōjm-nejmnjžjm, to assemble.  
 Cōjm-nej, *syntaxis*, or construc-  
 tion, concord, &c.  
 Cōjm-njáčdanaj, great want, or  
 distress.  
 Cōjm-njáčdujn, to engender.  
 Cōjm-njatujn, copulation.  
 Cōjm-řeajam, equilibrium.  
 Cōjm-řeacac, consequently.  
 Cōjm-řeacacđ, consequence.  
 Cōjm-řejceamajl, by consequence,  
 consequential.  
 Cōjm-řjžjm, to perceive; also to  
 comprehend as in a sum.  
 Cōjm-řjžte, provident, frugal.  
 Cōjm-řneaggađ, a connexion, or  
 relation.  
 Cōjmteacaj, cohabitation, or living  
 together in the same house.  
 Cōjmteacajđe, or cōjmteacac, a  
 person that cohabits with another  
 in the same house and family.  
 Cōjmtejžej, cohabitation, or living  
 in the same house.  
 Cōjmtejžejajac, one who lives in  
 the same house with another.  
 Cōjm-tjonaj, an assembly, a con-  
 gregation, a synagogue, or con-  
 vent.  
 Cōjm-tjorjtač, one of the same  
 country, a countryman.  
 Cōjm-třeanađ, a confirmation.  
 Cōjmuc, a comedy.—*Pl.*  
 Cōjmn, a common.  
 Cōjmje, a brief, an abridgment.  
 Cōjmrnead and cōjm-řneamāđ,  
 conception, generation.  
 Cōjmrneamāđ and cōjm-řneā-  
 majm, to conceive; ex. đřojllyřž  
 đjnžgal an řjarna do đhuje  
 azur do cōjm-řneamāđ řj třej

an Spjorad náom, *Angelus Domini Annunciavit Mariæ, et concepit de Spiritu Sancto.*

Cojn, or cajn, (pl. of cū,) hounds; *vid. cū.*

Cojnbeađ, a feast or entertainment; cojnbeađ coecjȳ, a fortnight's entertainment.

Cojnbeadać, a person who is invited to, or partakes of a feast; *Lat. conviva, Gall. convie.*

Cojnbeaȳajd, conversation.

Cojn-čjle, the dogberry-tree.

Cojnčljoćt, a conflict or battle; sometimes, and better written, cojnčljoćt; *Lat. conflictus.*

Cojnće, haste, speed, expedition.

Cojnćjn, the brain.

Cojndealȳ, counsel.

Cojndealȳ, comparison, likeness, similitude.

Cojndealȳ, a criticising.

Cojnđjūjn, as straight as.

Cojnđneac, cojnđneac oȳt, mischief on you.

Cojnđneac, instruction.

Cojnđneac, to direct.

Cojnđneagađ, řonn cojnđneagaȳd, here they separate, or branch out from each other.

Cojnđneagađ, to fight or battle out.

Cojnđneaman, rage, madness, fury.

Cojnđnjȳ, a dog-brier.

Cojnead, reproof.

Cojneal-čāȳte, excommunicated, accursed, detestable; cajndeal čāȳte, *idem.*

Cojnéo, the dogberry-tree.

Cojnřeayȳaj, the evening.

Cojnřeayōjn, a confessor.

Cojnřeayȳaiać, late.

Cojn-řodaȳjne, otters.

Cojnřljoćd, a debate, a battle, a conflict.

Cojnȳjoll, a qualification.

Cojnȳjall, or cojnȳjol, a condition; aȳ cojnȳjol, upon condition.

Cojnȳjallȳa, conditional.

Cojnȳjn, or cajnȳjn, a rabbit; *Lat. cuniculus; vid. cū.*

Cojnleōȳ, a candlestick.

Cojnłȳjn, cojnle, and cajnleōȳ, a stalk, a bud.

Cojnne, a meeting; jonad cojnne, a place of meeting, a rendezvous.

Cojnne, oȳ cojnne, opposite; oȳ cojnne a neadaȳjn, to their faces; do řjč řé na čojnne, he ran to meet him; aȳ cojnne a čějle, over against one another.

Cojnne, a woman. This old radical word of the Celto-Ibernians, 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-ačajȳ, a father-in-law, a wife's father.

Cojnneal and cajndeal, a candle; *Lat. candela.*

Cojnn-neacȳta, i. e. řacȳta-con, the laws of hounds and of hunting.

Cojnřȳajȳ, *vid. coȳȳř,* conscience.

Cojnt, a woman.

Cojntȳjn, a controversy, a debate, dispute, or contention: řeap cojntȳjne, a contentious man.

Cojntȳjneac, contentious.

Cojntjonoȳdeac, custom.—*Pl. ex. Cl.*

Čōȳp, a tribe or multitude of people, or military forces; *Lat. copia-arum.*

Čōȳp, a copy of any writing.

Čōȳp-ȳȳřjčjn, a transcript of any piece of writing.

Čōȳjn, in compound words signifies false, as čōȳjn-člējȳjoć, a false clerk.

Čōȳjn, or cājȳjn, sin, guilt, iniquity, fault; lan do čōȳjnȳř řajȳteacȳa, full of bloody crimes; do řeȳjn a čōȳjne, according to his fault.

Čōȳjn, solitary, lonesome.

Cōjn, just, right; *nām cōjn a deu-*  
*nam*, that ought not to be done.

Cōjnce, oats; Wel. *keirk*; *cōjnce*  
*fjadaj*, wild oats; *arian cōjnce*,  
oat-bread.

Cōjndōj, a small cord.

Cōjne, trespass.

Cōjne, a chaldron.

Cōjne, an invitation to any meeting  
or entertainment.

Cōjneaman, coriander.

Cōjnjōm, satisfaction.

Cōjnjō, ranges.

Cōjnjōjm, or *cujnjōjm*, to sin, tres-  
pass, or offend; *do cōujō mē*,  
I have offended; also to con-  
demn, to chastise, or correct;  
*cōjneōca mē*, I will punish, or  
correct.

Cōjnjōjm and *cōnjōgād*, to mend,  
to repair, to trim, or dress.

Cōjnjōte, dressed, amended; *go*  
*cōjnjōte*, sprucely, neatly.

Cōjnjm, to teize.

Cōjnjpead, corruption; and *cōj-*  
*njpteact*, *idem*.

Cōjnjpm, to corrupt or spoil.

Cōjnjpte, corrupted, depraved,  
wicked.

Cōjnjpteact, corruption, villany.

Cōjnm and *cajnm*, a kind of ale  
among the old Irish; *vid. cujnm*.

Cōjme and *cōjmeac*, a pot-com-  
panion.

Cōjmeōg, a cup-gossip.

Cōjnmjn, the dimin. of *cōjmac*, a  
proper name of a man.

Cōjneac, a part.

Cōjneac, *jārgajne cōjneac*, the  
king's fisher.

X Cōjneul, a corner; Wel. *kornel*;  
it properly means the point of  
the interior space of any angle;  
a nook.

Cōjnōjneac, frizzled, curl-haired.

Cōjnōjōall, a cupboard.

X Cōjpe, wicked, corrupt; *daojne*  
*cōjpe*, *potius cōjpte*, de-  
praved or wicked persons.

Cōjnceannajm, to make round  
and sharp like a top.

Cōjnceann cjojojl, a whirlgig.

Cōjnj-deaḃad, to fight with a  
spear; *ōjn ar jonnān cōjnj*  
*agur yleag*.—*Cl.*

Cōjnjceadōg, a screech-owl.

Cōjnte, bark; Lat. *cortex*. X

Cōjnteōjm, a carter.

Cōj, near to, hard by; *cōj na*  
*ḃajne*, by the sea.

Cōj-beajt, leg-armour, or a pair  
of greaves, or boots; also a shoe  
or stocking.

Cōjrcējm, a pace or step; *rectius*  
*cōrcējm*, from *cōj*, a foot, and  
*cējm*, a degree; *vid. cōjcejm*.

Cōjrcē, a coach. X

Cōjrcē, or *cōjrcē*, a jury of twelve  
men for trying a criminal cause  
according to the law of Eng-  
land.

Cōjreōna mē, I will prove, main-  
tain, or defend; *vid. cōjanajm*.

Cōjrgjm, to still or quiet, to quell  
or allay; also to cease, to leave  
off.

Cōjrgljō, diligent, careful.

Cōjrgjō, a footman.

Cōjrgjn, a stem or foot-stalk.

Cōjrgjn, a great feast, or plentiful  
entertainment; *cōjrgjeac*, *idem*.

Cōjrg-leaḃan, broad.

Cōjrgjeac, *vid. cōjrgjn*.

Cōjrgjeacajm, to consecrate; Lat.  
*consecro*.

Cōjrgjeacan, consecration; also  
blessing.

Cōjrgjeacta, consecrated, blessed.

Cōjrgjeagḃta, *idem*; *ujrgje cōjrg-*  
*jeacta*, holy or consecrated wa-  
ter.

Cōjrgjeactan, consecration.

Cōjrgjōgād, sanctification.

Cōjrg-jōmad, the scanning of a  
verse; i. e. *jōmad*, or *ajneam*  
*cōj*.

Cōjrgteact, *potius cōjrgteact*,  
hearing.

Cojтeōjи, a coachman.

Cojтeōnnuž, *vid.* cojтay.

✕ Cojт, and gen. cojтe, a coracle, or small boat.

Cojтcead, public; γκολα cojтceada, public schools; *vid.* cojтceann.

Cojтceann, vulgar, common, public; cojтceann don ugle dyne, common to all men; го cojтceann, in general.

Cojтceannact, community.

Cojтeorian, a limit or boundary.

Cojтeт, an awl, a bodkin, &c.

Col, an impediment or prohibition;

Gr. κωλυω, *impedio*; col ζαοjl, the impediment of consanguinity;

col cōm-foxuy, the impediment of affinity; coluyže, i. e. cājи-

dyoγ cиjōγd, the impediment of spiritual relation, contracted in

baptism or confirmation: this last is vulgarly called col jamy, corrupted from col jayт-uyže.

Colač, wicked, impious, prohibited, Cajн colač, impious Cain.

Colajm, to hinder; Gr. κωλυω, *impedio*.

Colajžneacđ, a colony.

Colajγde, a college.

Colam, to plaster.

Colamōjи, the fish called Hake in English.

Colamujн, *vid.* colūmajн, colūmajн leapa, a bed-post.

Colamna peayb, a cow-hide.

Colan, the body, flesh; do ceūγadajи an colann, they mortified the flesh; aγcejиže 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.

Colbajм, to sprout, or shoot forth sprigs.

Colbта and colpa, the calf of the leg, the shank, the leg of a man

from the knee to the ankle.

Colbтаč, a cow-calf, a heifer.

Colcač, or colcajd, a bed.

Colž, a sword.

Colž, a prickle, a sting, a beard or awn; as of barley, colž dиnad, &c.

Colžac, full of prickles or beards; also smart, lively; also fretful.

Colžan, a salmon.

Colžтpōdyм, to fence, to fight with a sword.

Coljγ, cabbage; Lat. *caulis*. ✕

Coll, the hazel-tree: hence the letter c took the name of coll.

Coll, a head.

Coll, destruction, ruin.

Collac, or pōn-collac, a fat heifer.

Collad and collajм, to sleep: sometimes written codlad

Collad, sleep, rest.

Collajd, a heifer of two years old.

Collajd, carnal, venereal.

Collajм, to sleep; Heb. סלח, *somnium*.

Coll-čajll, a wood of hazel.

Collcnu, a hazel-nut.

Coll-leabajd, a bedstead.

Collтаč, a fleet: written also cōb-lac.

Collotač, sleepy.

Colm and colum, a dove, or pigeon; ✕ colūп, *idem*.

Colma, hardness.

Colmca, a dove-cote, a pigeon-house.

Colm-lan, a pigeon-house.

Colōž, a stake or collop. ✕

Colpa, a single cow, horse, &c.

Colpac, a bullock, or heifer; a young steer, a colt.

Colт, meat, victuals; *vid. in voce cejиnōjне, supra*.

Colтап and colтаjи, a plough-✕ share.

Colтпа, dark, gloomy, obscure.

Colūbajнd, coleworts, cabbage.

Colum and colom, a dove or pigeon; ✕ Lat. *columba*, Wel. *clommen*,

Cor. *kolom*, Arm. *kulm* and *kulym*.

✠ *Columan*, a prop or pillar, a pedestal; Lat. *columna*, Wel. *colovn*, Hisp. *coluna*, Vulg. Gr. *κωλωνα*.

*Com*, the waist or middle, the body; *τηννεαρ* *cojm*, the bloody flux; also a defence, protection, guard; ex. *ῥά cojm*, under covert, or protection.

*Comac*, a breach, a defeat; *comac* an *caza*, the defeat of the army.

*Comaðōjri*, a romancer.

*Comaðōjmeacð*, a feigned story, invention.

*Comajrice*, protection.

*Comajricejm*, to protect or defend.

*Comajrajm*, to liken or compare.

*Comann*, communion, society.

*Comari*, the nose; also a way.

*Comajic*, a part or share.

*Comajeteōjri*, a protector.

*Comajit*, to kill.

*Comaj*, the pulse; *vid. cujrle*.

*Comajrac*, efficacious, capable, able.

✠ *Comajz*, mixture, a blending together; a *ccomajz leari*, higgledy-piggledy.

*Comajzgað*, a composition.

*Comajzgnum*, a chaos, or confused mass.

*Comajzmojl*, *idem*.

*Combac*, a breach, defeat, &c.

*Combajde*, assistance, friendship.

*Cōmbriujte*, crushed.

*Comdajr*, resembling, like.

*Cōm*, in compound words sometimes signifies so or as; *cōmarð*, as high; *cōm-dāoŋneac*, so populous; and *cōm-ῥadjo*, this far; *cōm-mōri*, as great; *vid. cojm*.

*Cōm*, to keep, to preserve.

✠ *Cōmacð*, might, power, ability; *ann do cōmacð*, in thy power.

*Cōmacðac* and *cōmacðamajl*, able, capable, powerful; *camajrac*, *idem*.

*Cōmacmac*, a circuit.

*Cōmað*, the two last quartans of a verse are distinguished by this name, as the two first are by that of *ῥēolað*.

*Cōmað*, an elegy; *rectius cūmað*.

*Cōmað*, preservation.

*Cōmað*, a sigh or groan.

*Cōmað*, or *cūmað*, a bribe; also a reward, a condition, or article of peace, &c., a gratuity, hire, or recompense; ex. *breac nari cōjri a donca ðujt: aji cōmtajb ðjri nā ajiḡjortt*, a judgment which you should not pronounce for gifts of gold and silver.

*Cōm-azal*, a conference, a council, from *cōm*; Lat. *con*; and *azal*, mutual talk or discourse: it is of the same import with *cōmajrle*, corrupted from *cōmbeajrla*, 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.

*Cōmajlztjm*, to join.

*Cōmajmjeajrac*, cotemporary.

*Cōmajmjeajrða*, *idem*.

*Cōmajnm*, a surname.

*Cōmajri* and *cōmujri*, opposite, towards; *ar bui ccōmajri*, over against you; *ari ccōmajrine*, for us; *ῥā cōmajri na clojrne*, for the children.

*Cōmáribjm* and *cōmajrimjm*, to number, to count, or reckon; *do cōmáirpḡde*, ye shall count.

*Cōmajre*, a cry, an outcry.

*Cōmajrice*, quarter, or mercy.

*Cōmajricejm*, to cry out, to bewail.

*Cōmajrle*, an advice or counsel.

*Cōmajrle*, a convocation, council, or synod; from *cōm* and *bēajrla*, a speech, an arguing, or consulting; *cōmajrle bḡear nējrionn*, the general council of the Irish

nation.

Cōmajrleac, a counsellor, adviser, &c.

Cōmajrljǵjm, to counsel, to advise, to consult; do cōmajrljǵ rē, he advised.

Cōmajrcead, competition.

Cōmajrcear, a neighbour.

Cōmal, the performance, execution, or accomplishment of a thing; ex. do rjor bráǵde ré cōmal na cúmajd, he desired to have hostages as sureties for the performance of the conditions.

Cōmal, bold, courageous, brave.

Cōmal, or cúmal, a waiting-maid.

Cōmal, or accōmal, to heap or join together; Lat. *cumulo*, *accumulo*.

Cōmalajm, to discharge an office or duty, to perform, fulfil.

Cōmalt and cōmalta, a foster-brother; Lat. *co-alitus*, from *alo*, *alere*, *altum*, et *alutum*.

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 p̃háttnjcc, St. Patrick's successor in Armagh.—*Vid. Colg. Triad. Thaumaturg.* pag. 293. 693. col. 1. and *War. Antiq. Hib.* cap. 17.—*Vid.* foirba, Cōmajba p̃headaajj, 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 brjǵde, 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 dán, 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.

Cōmajǵujn, 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 crojre, the sign of the cross; pl. cōmajtūǵje.

Cōmajtūǵad, a marking or pointing out.

Cōmajtūǵjm, to remark or observe.

Cōmajtūǵçte, 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-çajdneacaj, commerce, mutual correspondence.

Cōm-çajnt, a conference; also controversy, an abuse, or affront; tuzadaaj cōmçajnt dá çjle, they abused or reviled each other.

Cōm-çajōdjm and cōm-çajōnjm, to

condole, to bemoan.

Cōm-ēanaj̄deac̄d, *rectius* comēanaj̄deact, mutual struggling or combat.

Cōm-ēaj̄nta, heaped together.

Cōm-ēeangal, a confederacy; cōm-ēeangal, also means any joint union or tie either in social life, or degree of affinity.

Cōm-ēoj̄gij̄g, a border or limit.

Cōm-ēongb̄aj̄l, honour.

\* Cōm-ēor̄p, a corporation.

Cōm-ēor̄muj̄l, alike, suitable, conformable. N. B. This word is corrupted and abusively constructed; for the word cor̄muj̄l is a corrupt contraction of cōm-ēamuj̄l; Lat. *consimilis*.

Cōm-ēnajte, sprinkled.

Cōm-ēnajt, good-fellowship.

Cōm-ēnāoj̄deac̄d, agreement.

Cōm-ēnuj̄nnj̄gjm, to assemble, to convoke.

Cōm-ēnuj̄nnj̄užad, a congregation.

Cōm-ēnuj̄nnj̄ḡte, assembled; a t̄aj̄mjd ann̄a zo cōm-ēnuj̄nnj̄ḡte a naj̄nm Oē, we are here assembled in the name of God; from cōm, Lat. *con*; and ēnuj̄nne, *quod vid.*

Cōm-ēuj̄j̄jm, to dispose or set in order.

Cōm-ēud̄namāj̄gjm, to equalize.

Cōm-ēuj̄nj̄ḡte, congealed.

Cōmdaj̄gjm, or cōmduj̄gjm, to build, ex. cōmduj̄ḡj̄d teampoll dam̄j̄jn jonad ud, build me a temple in that place. This word is a corruption of cōm̄f̄oduj̄gjm, as the primitive buildings consisted chiefly of sods of earth; *vid. f̄od, infra*.

Cōm-daj̄l, or cōmdaj̄l, an assembly or convention; a congregation, or convocation; cōmdaj̄l cojt-ēean na cl̄ej̄re, a general council; gen. cōmdala.

Cōm-daj̄nzn̄južad, or cōmdaj̄nzn̄j̄gjm; to confirm, strengthen, &c.

Cōm-dalta, a foster-brother: it is pronounced cōalta.

Cōm-day, an equal right.

Cōm-dluta, a compact.

Cōm-dlutād, contribution.

Cōm-dlutājm, to frame, to join, or couple.

Cōm-doj̄c, as soon as.

Cōm-duanad, confirmation.

Cōm-dut̄caj̄r, of the same kindred and country.

Cōm-dut̄caj̄rac, a countryman, one of the same country.

Cōm-dluta, assembled.

Cōm-faj̄gaj̄m, to embrace.

Cōm-foguj̄r, consanguinity, or mutual proximity of blood.

Cōm-fuj̄glead, a conference.

Cōm-fuj̄l, consanguinity; cōm-flannar, *idem*.

Cōm-fuj̄ntac and cōm-fuj̄ntac̄d; comfort; cōm̄fuj̄ntac̄d an̄ xp̄jomad naojm̄, the consolation of the Holy Ghost; also confirmation.

Cōm-fuj̄ntaj̄ḡteoj̄r, the comfortor, an̄ xp̄jomad naojm̄ an̄ cōm-fuj̄ntaj̄ḡteoj̄r, *Spiritus Sanctus Paracletus*.

Cōm-fuj̄nj̄mj̄m, to compose.

Cōm-žab̄aj̄l, i. e. omdajn, harmony, love.

Cōm-žaj̄l, of the same tribe or family: A Mhajoj̄reac̄laj̄nn̄ m̄jc Oom̄naj̄ll, Oo claj̄nn̄ jn̄ḡjne cōmžaj̄l.

Cōm-žaj̄l, consanguinity; cōm-žaj̄l, *idem*.

Cōm-žaj̄r and cōm-žaj̄rdeac̄uj̄r, congratulation, rejoicing.

Cōm-žaj̄rjd̄južad and cōmžaj̄rjd̄j̄gjm, to congratulate.

Cōm-žaj̄jm, a convocation; do ēuj̄r̄ yē cōm-žaj̄jm̄ aj̄r̄ a maj̄t̄j̄b, he convoked their chiefs.

Cōm-žaj̄r, near, nigh at hand; r̄lj̄ḡ cōmžaj̄r̄, a short or direct way.

Cōm-žjol, condition.

Cōm-žnajt, genteel.

Côm-ḡnoṭūḡaḁ, conversation.  
 Côm-ḡnumṭa, heaped together.  
 Côm-ḡotaḁ, a consonant.  
 Côm-ḡuylm, to condole.  
 Cômḡur, *rectius* cômḡozur, consanguinity, or more literally, mutual proximity of blood; *vid.* cômḡozur, *supra*.  
 Cômḡa, guards; a ḡán-cômḡa, his aid-de-camps, or life-guards; *vid.* caḡṭrēm.  
 Coḡla, a horn.  
 Côm-laḡaḡṭ, a conference, or colloquy.  
 Côm-laḡa, the same.  
 Côm-laḡaḡm, to converse, or discourse together.  
 Cômḡaḁ and cômḡaoḁ, a comrade, or fellow-soldier; also a guardsman.  
 Cômḡaḁṭūḡe, a foster-brother, one who should naturally be nursed by the same breast-milk that another was nursed with to his prejudice; *Lat. collectaneus*.  
 Cômḡaḁ, a door; pl. cômḡaḡḡ; cômḡaḡḡ uḡḡe, sluices.  
 Cômḡaḡm and cômḡaḡm, to rub.  
 Cômḡaḡ, quiet, even-tempered.  
 Cômḡan, a duel, a combat; ḡeap cômḡan ceád, a centurion: more properly a man who is so great a champion as to be able to encounter a hundred men.  
 Cômḡaoḁ, *vid.* cômḡaḁ.  
 Cômḡōnaḁ, to fulfil.  
 Cômḡādaḡ, conversation, company; ḡeaḁnaḡ a cômḡādaḡ, avoid ye his company.  
 Cômḡādaḡm, to accompany.  
 Cômḡāḁ, as swift, as soon as.  
 Cômḡuḁ, partners, cômḡuḁ oḡḡe, fellow-labourers.  
 Cômḡūḁ, alliance, confederacy, &c.; ḁo ḡḡneadaḡ ḡḡḁ aḡur cômḡūḁ, they made peace and alliance.—*Vid. Annal. Innisfall. in the reign of Mortogh-more O'Brien.*

Côm-maōḡḁam, common joy or boasting; also congratulation.  
 Côm-māoḡḁm, to congratulate; also to boast together.  
 Côm-mōḡaḡṭṭeaḁaḡ, consanguinity.  
 Côm-mḡaḡṭṭeaḁḁ, *idem*.  
 Côm-mḡūḡaḁ, contrition.  
 Côm-mḡaḡḡ and côm-ḡḡaḡṭe, contrite.  
 Côm-mḡāḡḡeaḁ, a tumult, uproar, &c.  
 Côm-naḡḡaḡm, to compact or join together.  
 Côm-nāḡe, a dwelling, or habitation.  
 Côm-nuḡe, as; a cômnaḡe, always, continually.  
 Côm-nūḡḡm, to stand still or quiet, to rest; ḡan aḁ cômnaḡe, stand still; also dwell or inhabit; *vid.* coḡm-nāḡḡm; ḁo ḡḡneadaḡ cômnaḡe, they dwelt, they pitched, *vid.* cômṭḡonūḡḡm, *supra*.  
 Cômnuḡṭeaḁ, continuing, permanent, staunch, steadfast, continual; cômnaḡṭeaḁ, the same.  
 Côm-ōḡlāḁ, a fellow-servant.  
 Côm-ōḡḡe, co-heir; côm-oḡḡḡḡ ḁo ḡḡḡoḡḡ ḡḡḡ ṭrēḡ an ḡaḡḡ-deaḁ, we become the co-heirs of Christ by baptism.  
 Côm-ōḡḁḡ, a pot-companion.  
 Côm-ḡāḡ, compassion.  
 Côm-ḡḡḡoḡūnaḁ, a fellow-prisoner.  
 Cômḡa, a coffin, an ark; cômḡa ḡuḡḡḡḡne, an ark of bulrushes, as the cradle of Moses is called.  
 Cômḡaḁ, a fight, conflict, engagement; ex. cômḡaḁ ēḡḡ-ḡḡ, a duel. N. B. As the monosyllable ḡaḁ in this compound word cômḡaḁ 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

*nuyj* in the word *cōmnūjge*, of *ajrle* in *cōmajrle*, of *zuy* in *cōmzuy*, i. e. *cōmfozuy*, of *duj-žjm* in *cōmdujžjm*, i. e. *cōmfođ-uyžjm*, &c. This monosyllable *rac* must naturally be a part of the word *brac*, which is also written *brajc* and *brójc*, 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*, *brajc*, or *brójc*: 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 *cōmbrajc*, or *cōmbrójc*, signified fighting or combating with the arms and fists, and is of the same import as the Latin *compugnare*, we have still the word *brójc* in common use to signify an effort or struggle, as, *tájm a brójc lejr*, I am making efforts at it; and also, I am struggling with or against him.

*Cōm-racajm*, to battle, to encounter; *do cōmrajc mē*, I fought.

*Cōm-ráđ*, a dialogue, conversation, pl. *cōm-ráđjđ*, or *cōm-ráđjđtjđ*.

*Cōm-ráđjđm*, to talk together, to converse; *do cōm-ráđjđ rē ne na đeari-bráđajr*, he conversed with his brother.

*Cōm-ráđjđteac* and *cōm-ráđjđtjge*, conversable, a good companion.

*Cōm-ranžac*, wrinkled.

*Cōm-mođajm*, to meet.

*Cōm-možajr*, election, choice.

*Cōm-mojcjm*, to choose.

*Cōm-mojnn*, a share or portion; *lučđ cōm-mojnn*, partakers.

*Cōm-mujđm*, to concur.

*Cōm-mūnajm*, to impart or communicate as a secret.

*Cōm-mūnūžad*, a conspiracy; *lučđ cōm-mūjn*, conspirators.

*Cōm-řajžjđ*, peace among you, quiet, rest.

*Cōm-řanađ*, everlasting, perpetual.

*Cōm-řanađ*, rest, quietness, &c.

*Cōm-řčolájre*, a school-fellow.

*Cōm-řmužajm*, to vomit.

*Cōm-řnūad*, a meeting or confluence of rivers or waters.

*Cōm-řolluy*, a constellation.

*Cōm-řruč*, a confluence of rivers.

*Cōm-řūanajd*, he slept or reposed.

*Cōm-řuyjžgeac*, a rival or competitor, a candidate.

*Cōm-řpajrn*, a wrestling or contesting.

*Cōmčta* and *comčac*, a companion or comrade; *řeari cōmčta Ća-đrac řo bĳ ařam, řrē đo đeari-řčnađđeac đom žac nĳđ đo řja-řmujžjn đe na đealra řejn*, a companion, who was a Hebrew, answered all my questions in his own tongue.

*Cōmčta*, a fidelity.

*Cōmčac*, a comrade, or close companion: derived perhaps from *cōm* and *čac*, a house, from cohabiting together in one house.

*Cōmčajre*, a compact.

*Cōm-čajrŋčta*, contracted.

*Cōm-čac*, a commissure, joint, or closure.

*Cōm-čáčajm*, to join together.

*Cōm-čáčujžge*, a mutual old acquaintance.

*Cōm-čjonál*, congregation.

*Cōm-čonjžjm*, to agree with one, to consent to.

*Cōmčřar*, a sweet scent.

Cōm-ērom, just, equal ; also equity, justice ; also ballast, or counterpoising ; ex. ceap̃t ʒr coērom ; also ñl ʒē coērom, &c.

Cōm-ēromāʒʒm, to balance, weigh, or poise.

Cōm-ēruāʒde, compassion.

Cōm-ēuʒa, 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-ujbēoʒm, a pot-companion.

Cōmuʒd, a present.

Cōmmaʒm, a wife.

Commaʒice, a riding together.

Cōmmaʒtceay, a neighbourhood.

Commeaḁ, free quarters ; commeaḁ ḁ ʒāmuʒn ʒo bēʒtʒne, free quarters from All Saints till May.

Common, the nose.

Comon, but.

Comōmaḁ, an assembly, congregation, &c.

Comōmaḁ and comōmaʒm, to gather together, to assemble ; do comōmaḁ na plaḁa, the chiefs were assembled.

Compānaḁ, a companion, a comrade.

Compāntay, fellowship, society.

Compāy, a compass, a ring, or circle.

Compriāʒd, a comparison.

Comʒaʒceay, a form or fashion.

Comʒuanad, rest.

Comṽaḁ, a companion.

Comuʒʒʒm, to mingle ; do comuʒʒmē, I mixed.

Cōm-uyra, abusively written cōmaʒra, genit. cōm-uyran, a neighbour ; uyra, genit. uyran, signifies the jamb or side-post of a door : so that the compound word cōmuʒra, pl. cōmuʒrana, 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-ablaḁ, a carcass ; Lat. *cadaver*.

Conaḁ, a murrain among cattle, which is of as pestilent a nature amongst them as the plague is among men.

Conāḁ, prosperity, affluence, worldly blessings : written also conāḁ-ʒaḁ, and conāḁ, the same ; a conāḁ ʒʒn oʒt, may you benefit by it.

Conaḁ, a shirt, a smock.

Conaḁlonn, an equal, a comrade, a mate, a fellow.

Conaḁlonn, 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 ʒadaʒʒʒn, or Slaḁmaḁ.

Conāḁ, prosperity, *potius* conāḁ.

Conad, a greedy appetite ; also rage or fury ; hence maḁmaḁ conaʒd, a mad dog.

Conadaʒne, therefore ; ex. ʒon aʒne ʒʒn, for which reason, a frequent expression in Irish.

Conal, the proper name of many great princes of the old Irish. I. Conal Céaʒnaḁ, 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 Cūcūlaʒnn. From this Conal the large territory of ʒḁ Conaʒl Maʒʒtemne, otherwise called Maḁaʒne Chonaʒl, now a

part of the County of Louth, had its name. His chief descendants are the Magenís's, ancient lords of *ÍB-Éaṭaṭ*, 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-Naojgallac*, king of *Meath*, and supreme lord of *Ulster* and *Connaught* towards the end of the fourth century. From this *Conal Zolban*, the country of *Cynéal Conaí*, 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 Zabna*, from whom the country of *ÍB-Conaí Zabna* 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 *Ṭḡn-bṫearmoic*, or otherwise *Ṭḡn-aṫmoic*. 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 Conaí Zabna*, and that they killed each other in a duel or rencounter on a day of battle.

*Conaí*, from *conaí*, a plague in *Ireland*, an. 540; *būide conaí*, another plague which raged in *Ireland*, an. 1664.

*Conaíbe*, love, friendship.

*Conaíbeac*, upholding, assisting.

*Conaí*, a way, a road; and gen. *conaíne*.

*Conaíde*, as, or alike.

*Conaíte*, *conaíte do cojn allta*, a rout of wolves.

*Conaíteac*, busily employed.

*Conall*, love, friendship; hence *conaíbe*.

*Conaí*, a carcass, a dead body.

*Conbáígm*, to stop, stay, or withhold.

*Conbáírcne*, the dogberry-tree.

*Conbūidean*, a guard.

*Conclūd*, a conclusion, ✱

*Concūban*, or *concūmaí*, (from *con*, a contracted writing of *cū-oun*, *vid. ou* and *oujn*, i. e. a river-hound, or an otter, and *cūmaí*, 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 *Oljolólujm*, 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'bhgen*, 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 Coismagh, 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* *táinje an tapydal, donec venit apostolus.*

**Condáijyr**, a countess.

**Condáracd**, rage or fury.

**Condeazad**, a separation.

**Conduála**, embroidery, sculpture.

**Confad na faine**, the roaring of the sea.

**Confúadaç**, 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.

**Conzantaç**, an assistant.

**Cōnzarac**, a kinsman; *rectius* *cōm-fogurac.*

**Congbájym**, to keep, to hold; also to attend.

**Congbájgceay**, abstinence, temperance.

**Congbájl**, a habitation, a house, a village.

**Congbálay**, a stay, or support.

**Congbujryjm** a lájm, I restrain him.

**Congeayr**, conquest.

**Congájeaδ**, to roar, to make a great noise.

**Congal**, gallantry, bravery.

**Congmájl**, to hold; *congmájd* a láma an cojgeul, her hands hold the distaff; *do congbájd rē*, he retained.

**Congnajm**, to help, assist, or succour.

**Congnam**, aid, assistance.

**Congna**, a narrative, a relation.

**Congnájde**, a relater or rehearser.

**Congnajm**, cunning, craft, inge-

nuit.

**Congnajm**, apparel, clothing.

**Conla**, or *connla*, witty, sensible, prudent; also chaste.

**Conlaç**, straw, stubble, hay.

**Conlan**, healthy.

**Conlan**, an assembly.

**Conmajene**, the old name of several districts in Connaught, so called, as our antiquaries assure us, from *Conmac*, one of the three sons whom *Maydm Cnūac-na*, the wife of *Ojljoll*, king of Connaught, bore, as we are assured, in one birth, for *Fergus*, an exiled king of Ulster, before the Christian æra. Thus *Conmajene*, of *Moyrein*, divided into two parts, the one otherwise called *Angayle*, or *Unayle*, as also *Mujnter Maolmōnada*, in the County of Longford, the estate of the O'Farrells, and the other called *Mujnter Eoluyr*, in the Co. Leitrim, the ancient property of the *Mae Ranells*. 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 Eoluyr* in the County of Leitrim, to the O'Farrells, and that in the County of Longford to the *Mae Ranells*. *Conmacne* of *Dunmōn*, now the barony of *Dunamore*, in the County of Galway, was the ancient estate of *O'Sjodlajn*, according to O'Dubhagain. *Conmacne Cúle Tola*, now the barony of *Kilmaine*, in the County of Mayo, was the lordship of *O'Talcapájn*; and *Conmacne Maia*, in the County of Galway, was the country of *O'Caδla*, Eng. *O'Kelly*. This *Conmacne* 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.

**Connaġll ðōċtapaċ**, 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'Concls.

**Connaġll ũāċtapaċ**, the upper barony of Conalla, in the County of Limerick, the patrimony of the Mac Ennerys.

**Connaġl**, *vid.* **congmaġl**, to hold.

**Connaġl**, prudent; *vid.* **conla**, *id.*

**Connaġl**, a civil or polite farewell.

**Connaġlejm**, to see or behold; **do connaġle ġē**, he saw; **do connaġleay mullūġe na ġlējbte**, the tops of the mountains were seen.

**Connaġle**, i. e. **boz**, indulgent; **connaġle fġġ fann**, i. e. **boz**

**ne duġne fann**, to be indulgent to an infirm or weak man.

**Connalt**, i. e. **teaċ cūjnn**, or **tea-mojn bġēaġ**, the royal seat of Conn of the hundred battles at **Teamojn**. N. B. **Tea-mojn**, or **Teaċmōj**, literally means a great house, or sumptuous building.

**Connáoġ**, a preserving; protecting, or building.

**Connaġta**, earnest.

**Connċay**, **do connċay duġt**, it pleased you, i. e. *visum est tibi*.

**Connġpōġd**, controversy, debate; **do bádaġ az connġpōġd ġġġ**, they were contesting with him.

**Connġpōġdġġe**, a disputant, an argumentator.

**Connġpōġdġġeāċt**, disputing, controverting.

**Conntaġġġme**, a prince's court.

**Conntoġġbġġm**, to allege, or maintain.

**Conoġdġm**, to heed or regard.

**Conġa**, an agreement or compact.

**Conġa**, a bier.

**Conġaðōġġ** and **conġōġġ**, a bearer, one that carries a corpse.

**Conġajġ**, a consonant.

**Conġal**, a consul.

**Conġtáblāġde**, or **ġġot-ċomāġde**, constables.

**Conġtal**, counsel, advice.

**Contabāġġt**, chance, peradventure, peril, danger; **ġan contabāġġt**, doubtless, truly.

**Contabāġġteāċ**, doubtful, dubious, dangerous, hazardous.

**Contabāġġtāċ**, *idem*.

**Contaġġajġ**, to affirm, to allege.

**Contāġ**, a doubt.

**Contāġ**, an account, a reckoning. X

**Contġāġll**, opposition, adversity.

**Contġāġġda**, contrary.

**Contġāġġdāċt**, contrariety, variety.

**Contġuāð**, lean, poor.

**Copaġ**, copper.

**Copaġ** and **compġaġd**, a comparison.

Corōz, and corōza, corōz, in the  
genit. dockleaf; Lat. *lapathum*.

Corōz, any large leaf of an herb or  
vegetable.

Cori and curi, sent; таи ējr a cori  
aи a hāj, after she had been  
sent back.

Cori, a state, condition, or circum-  
stance.

Cori, aи cori, so that, to the end  
that; cori zo mūnjēde, that ye  
may teach; aи cori aи bje, aи  
ēan cori, at all, in the least; aи  
zač ēan cori, by all means.

+ Cori, music.

Cori, a twist or turn.

Cori, a throw or cast; also a round  
or circular motion.

Cori, surety.

Cori, odd, i. e. coriia; ex. ojnean  
nō coriia, even or odd.

Cōria, rather, the comparative of  
cōji; ba cōria duje, it was fitter  
for you; cōria, a weir, or dam.

\* Coria, a choir: hence the Scottish  
word *coronach*, signifying the  
Irish cry; Lat. *chorus*.

Coria, Ceann Chōria, in the County  
of Clare, near Killaloe, where  
the famous Brien-Boirbhe had  
his court.

Coriazađ, neatness, trimness.

Cōriađ, a pair, a couple; cōriađ  
bo, two cows.

Coriađ, cheese-runnet.

Cōriađ, a champion, a hero; *vid.*  
cupađ.

Coriađeacđ, a recognizance.

Coriajz, although.

Coriaje, a curtain.

Corianna, a territory anciently com-  
prehending Zalenza, (now the  
barony of Galen, in the County  
of Mayo,) Łuznja, or Łujgne,  
now the barony of Leny, in the  
County of Sligo; and Corianna,  
the barony of Corran, in the  
same county.

Coriajm, to turn.

Corb, a coach, a waggon.

Corba, or curba, lewdness, incest:  
hence curba cujl, perhaps more  
properly than the usual expres-  
sion cjořba cujl, to signify in-  
cest.

Coria, or curba, lascivious, lewd,  
incestuous. In the Slavonian  
language *curba* is a whore or  
prostitute; and *kurva* the same  
in the Hungarian.

Corbađ, a cast, throw, or fling.

Corbađe, the cramp.

Corbajre, a cartwright, or coach-  
maker.

Corbojre, a coachman; Lat. *rhe-  
darius*.

Corc, a great round pot or chal-  
dron; hence corcān, a small  
pot; and corcōz, a bee-hive.

Corc, children.

Corcač, a moor, or marsh; any  
sort of low and swampy ground;  
hence

Corca, 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.

Corca-Łajrgjn, a barony of the  
County of Clare, which anciently  
belonged to the O'Baiscins and  
O'Donals.

Corca-eačlan, a territory in the  
most northern part of the County  
of Roscommon, anciently be-  
longing to the O'Hanlys and the  
O'Brenans.

Corca-eačnac, a territory about  
Cashel, comprehending the tracts  
now called Onac and Cojlł na  
Manac.

Corca-Łujbne, a barony in the west

of the County of Kerry, the ancient estate of the O'Failyics and the O'Sheas, as was also the barony of *Αοιβ Νάταε* in said county.

*Corcaluīde*, now called *Coīlūīde*, a territory of Carbury in the County of Cork, of which enough has been said at the words *εαυρη* and *κοβταε*.

*Corcamrūad*, a barony of the County of Clare, formerly the estate of O'Connoiri *Corcamrūad* of the Ruderician race.—*Vid. the notes on the names Concūbari and Conal.*

*Corcaur*, red, purple; *corcra*, *id.* hence the epithets *ζηυαδζλέι-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*, *εάυρε* for *pasca*, &c. &c.

*Corcān*, a pot.

*Corcānd*, 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.

*Corcāīde*, a tract of the County of Meath, the ancient inheritance of the O'Higys.

*Corδα*, 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'Casleanājn*, a prince of the Eugenic 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 Maolreacłajn*, king of Meath, and supreme king of Ulster and Connaught, and by *Cearūbal Mac Muire-ζājn*, 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 *Caγr*, 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'Ćūjnn*, 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 *Feγzayr*, king of Ulster, notwithstanding the efforts made in his favour by *Ćjan* and *Εοεα Ταοβραδα*, two sons of *Olljol-Olum*, who fought two

battles against *Penzugur*, in the second of which they both lost their lives; but *Penzugur* in his turn was defeated and slain at the battle of Criona by the hands of the renowned champion *Újg-Úaga*, brother of *Olljol-Olum*, and his army all defeated and routed by the forces of *Tagóg*, son of the now-mentioned *Cjan*, by whose prudence and valour, as well as by the extraordinary feats of arms of *Újg Úaga*, that bloody battle was gained in favour of *Coimac*, who thereupon recovered his crown. The above *Cjan* 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 *Cjánačta*, of the O'Carols, of the O'Meac-hairs, &c.

*Coimclán*, a cupboard.

+ *Corn*, a horn; Lat. *cornu*.

\* *Corn*, 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*.

*Cōrnad*, a folding or rolling.

*Cōrnajm*, to fold or plait.

*Cōrneta*, folded or wrapped up.

*Cōrōg*, a faggot, a bavin.

\* *Cōrōjn*, a crown; Gr. *κορωνη*, and Lat. *corona*; *cōrōjn γρjne*, *corona spinarum*.

*Cōrōjn-majne*, the rosary, a set of beads.

+ *Corp*, the body, a corpse; Lat. *corpus*.

*Coimlén*, a winding-sheet, i. e.

*lénne coimr*; Lat. *læna corporis*

*vel cadaveris*. Note.—Strabo observes that *læna* 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*.

*Coimorda*, corporeal, of or belonging to the body.

*Coimr*, a snout, a bill.

*Coimr*, a corner; *o cōimujb na tal-man*, from the ends of the earth; *an cōimujb na háltoina*, upon the horns of the altar.

*Coimr*, any bird of the crane kind; *cōimr-ğlajr*, a heron; *cōimr-mōna*, a crane; *cōimr-ğrjjan*, a bittern.

*Coimr*, odd; *ujmjri cōimra*, the odd number.

*Coimr*, a pit of water.

*Coimra-majugub*, the rabble.

*Coimrač*, a fetter, a shackle.

*Coimrač*, wavering or inconstant.

*Coimrač*, a marshy or fenny piece of ground.

*Coimraejn*, a town and territory in the County of Clare, the ancient estate of the O'Heffernans and the O'Quins.

*Coimrájğjl*, gesture, stirring about.

*Coimrájğjm*, to move or stir; also to endeavour.

*Coimrán*, a sickle; *cōimrán bēajta*, a pruning-hook.

*Coimránac*, hooked, having hooks.

*Coimránta*, crooked or hooked.

*Coimřam*, to carve or engrave.

*Coimrocad*, *deagla zo cōimrocad*, lest he persuade, or move.

*Coimřta*, weary, fatigued.

*Coimřğad*, a motion, also to move; *nj cōimřōca tū*, thou shalt not stir; *man cōimřujğear an tğolajr ġūajr a nead*, as the eagle stirs up her nest; *do cōimřujğ an talam*, the earth shook.

*Coimřujğe*, *idem*.

*Coimřujğeac* and *cōimřujğteac*, stirring, active, moving.

*Coimřujğead*, injury; also anger.

✚ **Coṛṭar**, debt.

**Coṛṭa**, of or belonging to sowing; *ṛjōl-coṛṭa*, sowing seed.

**Coṛṭujr**, the border or fringe of a garment.

**Coṛūdan**, coral.

**Coṛūḡad**, subst., an ornament; *az coṛūḡad*, mending or dressing; *do coṛūḡad*, to dress out or adorn; *coṛūḡ-caṭa*, the dress or armour of a fighting man.

✚ **Coṛ**, the foot, the leg, is like the Gr. *πους* and the Lat. *pes*; the letters *c* and *p* being often commutable with respect to the Greek and Irish.

**Coṛ**, consideration.

**Coṛajōjm**, to teach, to instruct.

**Coṛajnt**, a reply, defence, &c.

**Coṛajr**, a feast, a banquet, or repast.

**Coṛajr**, a bed.

✚ **Coṛamajl**, alike; corruptly written *coṛmujl*, Lat. *consimilis*.

✚ **Coṛamlačd**, similitude, a parable, a comparison.

✚ **Coṛán**, a path. *country*

**Coṛanajm**, to keep off, out, or away, to defend, to preserve, to vouch a thing, to maintain and stand to it.

**Coṛanta**, kept off, defended, maintained.

**Coṛanta**, perplexed, entangled.

**Coṛantač** and **coṛantōjr**, the defendant in a process.

**Coṛanača**, fetters.

**Coṛbōjr**, an object.

**Coṛc**, a ceasing, failing, or giving over.

**Coṛc**, or **coṛḡ**, an impediment or hinderance.

**Coṛcējm**, a step, or pace; from *coṛ*, the foot, and *cējm*, a degree.

✚ **Coṛḡar**, cost, expense.

✚ **Coṛḡarac**, rich, costly, expensive.

**Coṛḡad**, a stopping or suppressing.

**Coṛḡar**, a slaughter, a havoc.

**Coṛḡar**, a triumph, a great rejoicing; *ḡnjom fa hárd coṛḡarj*, Lat. *facinus magni triumphi*; and **coṛḡar ḡleacac**, victorious in fight.

**Coṛḡarac** and **coṛḡnac**, victorious, triumphant.

**Coṛḡnac**, slaughter, massacre; also of or belonging to the same; *lám coṛḡarac*, a slaughtering hand.

**Coṛ-lom**, barefoot.

**Coṛ-luát**, swift-footed.

**Coṛmujl**, like, as.

**Coṛmujleacđ**, imitation, likeness, or similitude.

**Coṛnad**, defence, preservation.

**Coṛnam**, to defend or maintain; *noč do coṛnadajr*, which they held; also to cost; *do coṛajn ḡam ór*, it cost me gold.

**Coṛnam**, a defence, or protection; *az coṛnam a čjnt*, defending his right.

**Coṛnám**, swimming.

**Coṛnam**, war, battle.

**Coṛnac**, slaughter, massacre, &c.

**Coṛṭarac**, sumptuous, costly.

**Coṛujrḡe**, wild chervile; Latin, *chærefolium*.

**Cot**, a part, a share, a portion, or division; a *quota*.

**Cōta**, a coat, an outside garment; *cōta bán*, a groat.

**Cotaḡḡ**, a good correspondence or harmony; *ḡo mbejt aōnta azur cotaḡḡ ḡojr a ḡclannajb ḡo bḡát*, inasmuch that union and harmony will always subsist among their children.

**Cotájḡjm**, to be afraid.

**Cotčajb** and **cotčanujb**, in parts or pieces; *vid. cuḡd* and *cot*.

**Cotč**, meat, victuals; hence **cotč-ḡad**.

**Cotad**, a support, a preserving, a protection.

**Cotájḡjm** and **cotčḡad**, to feed, to

support, maintain, &c.; аз ед-  
тѹгад а ѳејлѣ, maintaining his  
possession.

Coṭan, a cough.

Coṭ-lōn, *viaticum*, or provision of  
viatuals for a journey.

Coṭūgaḍ, (*vid.* coṭaǵǵm,) a stay,  
or support; a rampart; also food  
or sustenance.

Cottuḍ, a mountain.

Crábāḍ, religion; an crábāḍ Ca-  
toṛlyce, the Catholic religion;  
also more properly devotion;  
hence bréaz-crábāḍ, false de-  
votion or hypocrisy.

Cráb, pain, anguish, torture, vexa-  
tion.

Crádaǵm, to torment, to vex; do  
crádaḍaḍ, they vexed; crēḍ  
fār cráḍ tū, why hast thou  
afflicted? Gr. *κοουω*, to strike.

Crájbḍǵaǵ, mortification.

Crájbḍǵ, a religious order of peo-  
ple, any persons that mortify the  
passions.

Crájbṭeac, devout, pious.

Crájbṭeacḍ, devotion.

Crájbṭe, tormented, vexed, afflict-  
ed.

Crájbṭeacḍ, misery, by famine,  
hunger, &c.

Cráǵ, a rocky or craggy place;  
Wel. *kraig*, a rock or stone.

Cráǵmōn, gross, corpulent.

Cráǵmp-ǵaǵ, the torpedo or  
crampfish.

Cráǵn, a sow, the female of a  
beast.

Cráǵnǵm and crēnǵm, to gnaw.

Cráǵntreǵle, tough phlegm.

Cráǵte, shrunk.

Crámpa, a knot.

Cránaḍ, a choosing by lots.

Cránaǵlaḍ, a carpenter.

Cránaǵḍe, a decrepid old man.

Cránaḍan, a lot.

Cránaḍuyt, the bark of a tree.

Cránaḍolḍ, lottery.

Cránaḍaǵtǵne, sorcery.

Cránn, a tree; cránn crṭeac,  
an aspen-tree; cránn ola, an  
olive-tree; cránn-teannta, a  
press.

Cránn doṛḍáǵn, a kind of music  
made by putting the hand to the  
mouth.

Cránn ǵaǵl, lattices before the al-  
tar, for separating the laity from  
the clergy.

Cránnḍa, decrepid; fear cránn-  
ḍa, a decrepid, stooping man.

Cránnlaḍ, boughs or branches of  
a tree; also stalks of roots or  
plants; *corrupte* clánlaḍ.

Cránn-ǵaon, a carpenter. X

Cránn-taṛǵaǵnǵ, a drawing by  
lots.

Cránn-crṭn, a casting lots; do ṛǵn-  
néaḍaḍ cránn-crṭn aǵn, they cast  
lots for it.

Cránn ǵaḍḍan, the herb henbane;  
Lat. *hyoscyamus*.

Cráoḍ, a bush, a bough, or branch;  
cráoḍ coǵmneora ǵǵeul, a pedi-  
gree; also the sway or chief ho-  
nour of an action; *rect.* cráoḿ;  
*quod vide* óǵam-cráoḍ, the an-  
cient occult manner of writing of  
the Irish Druids or Celts.

Cráoḍaǵm, to sprout, or shoot  
forth.

Cráoḍaoǵn, or cráoḍbḍn cṇḍ, a clus-  
ter or bunch of nuts.

Cráoḍ Rúaḍ, in the County of Ar-  
magh, remarkable for the resi-  
dence of the famous Ruderician  
champions Cráǵḍe na Cráoḍḍe  
Rúaḍ.

Cráoḍ ǵǵaoǵlǵm, to disperse, to  
propagate, to delineate, to ex-  
plain, enlarge upon; also to set  
down a genealogical table of li-  
neal descent; cráoḍǵǵaoǵle an  
tǵoǵbǵǵeǵl, the preaching of the  
gospel.

Cráoḍbḍn, a bush; diminutive of  
cráoḍḍ.

Cráǵḍe, shod; *potius* cráǵḍe;

*vid. c. rūd.*

Cráoyrjn, 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.*

Cráoyrac, a glutton, a debauchee, intemperant.

Cráoyrán and cráoyránac, *idem.*

Cráoypótanzajn, a gargarism.

Cráoyžlanad, gargling, or gargarising.

Cráoyoyje, a riotous spendthrift.

Cráoyōl, drunkenness, or excessive drinking.

Crapað, a contraction; also to shrink, to contract; also to crush.

Craplūžjm, to fetter, to bind.

Crappa, wrapped, contracted.

Crappyrzajl, the twilight; Lat. *crepusculum.*

Crar, the body; diminut. crarán and crarjrn.

Craržad, a box, or small coffer; *vid. crūržad.*

Cratad, shaking.

Cratam, to shake; also to sprinkle.

Cratrac, a plashy bog, scarce passable.

Crūrga, a pitcher, earthen pot, &c.; crūrga beðrac, 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 mujce fjad, hart's-tongue; *adiantum nigrum.*

Crēacar, a vestry.

Crēac, a prey, booty, spoil; gen. crējē and crējēe.

Crēac, an army, host, &c.; *potius crēac-ŷlūa.*

Crēac, a wave, a billow.

Crēac, blind.

Crēac, woe, ruin; mo crēac, my ruin.

Crēacāð, a preying or plundering, a ruining.

Crēacāðojrn, a robber, a plunderer, crēacōðojrn, *idem.*

Crēacð, a wound, a sore, a stripe; crēacða mjc ðē, the wounds of the Son of God.

Crēacðajrðeac, full of scars.

Crēacðlořžac, full of scars or sores on the legs.

Crēacrajm, to mark or stigmatize, to burn with a searing iron.

Crēad, or crēd, i. c. cá-řed, from cá, i. e. what, and řed, 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 řed*; in the Wel. it is *pa reid*, which is of the same root, *p* and *c* being commutable with each other; *vid. cor supra.*

Crēada, clerkship, clergy.

Crēadaç, wounded.

Crēdal, religious, worshipping.

Crēadla, clergy.

Crēadmajl, faith.

Crēadmað, a chariot.

Crēarōž, powder, dust, earth.

Crēazac, rocky; also a cliff or crag, ar crēazac na hajlle, upon the crag of the rock; crēazmar, rocky.

Crēaznāžjm, to tremble.

Crēazmar, craggy, rocky, full of rocks or cliffs.

Crēajbteac, sacred, devout.

Crēam-nūajl, the noise of people carousing.

Crēan, a buying, or purchasing.

Crēan-ājt, a market-place.

Crēanam, to consume.

Crēaořam, to wound or hurt.

Crēapað, contraction.

Crēapal, entangling; *vid. craplūžjm.*

Crēaplamj, to stop or stay, to hinder.



Cr̃m̃tẽr̃ẽ, second milking.  
Cr̃ĩne and cr̃ĩneac̃d, rottenness or withering.

Cr̃ĩneam̃, clõc̃ na cr̃ĩneam̃na, corruptly for clõc̃ na cr̃ĩneam̃na, the stone of fatality, or fatal stone, or the coronation stone of the Scottish kings; it is commonly called the *l̃ja r̃ajl*. This famous coronation stone of the Irish Scots is now preserved as a great curiosity and monument of antiquity in Westminster Abbey.

Cr̃ĩneam̃, to fall.

Cr̃ĩnl̃jn, a writing-desk.

Cr̃ĩnm̃j̃ol, a wood-louse, a wall-louse.

Cr̃ĩnm̃, to bite.

Cr̃ĩr̃teac̃, fretting.

Cr̃ĩob̃, a jest, a trifle.

Cr̃ĩoc̃, preferment; d̃õ c̃uaj̃d̃ r̃ẽ a c̃eĩr̃ẽ, he was preferred.

Cr̃ĩoc̃, an end or conclusion, a period; t̃r̃geac̃ c̃um̃ cr̃ĩcẽ, let it come to pass.

Cr̃ĩoc̃, a region, territory, or kingdom; for example,

Cr̃ĩoc̃ C̃uĩne, 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.

Cr̃ĩoc̃ ð̃ f̃eĩdl̃me, a territory in the County of Wexford, the estate of the O'Murphys.

Cr̃ĩoc̃ Cualan, a territory in the County of Wicklow, anciently the property of the sept of the O'Kellys of the Lagenian race.

Cr̃ĩoc̃ fl̃ajnn, an ancient name of the province of South Munster, so called from fl̃ann Cãĩnac̃, an ancient king of the same.

Cr̃ĩoc̃ na C̃ceadãc̃, a territory in Meath, the ancient property of O'Fallam̃aj̃n, Eng. O'Fallon.

Cr̃ĩoc̃ C̃ñob̃ãd̃, also in Meath, the ancient lordship of O'Dub̃aj̃n.

Cr̃ĩoc̃ ð̃ Maĩng̃, a district in the Queen's County, the estate of the O'Coeluj̃r̃, i. e. the O'Keylys.

Cr̃ĩoc̃ ð̃ Mb̃aj̃nce, a territory between the King's County and that of Kildare, the ancient estate of the Mac Gormans.

Cr̃ĩoc̃ ð̃ M̃aj̃ze, a district in the Queen's County, the estate of the O'Coeluj̃r̃.

Cr̃ĩoc̃-caĩr̃b̃ne, otherwise called S̃j̃ol M̃uj̃r̃eac̃, a territory about Sligo, comprehending a good share of the barony of Carbury, the estate of the O'Conor Sligo.

Cr̃ĩoc̃a R̃oj̃r̃teac̃, the barony of Roch's Country, or Fernoy, so called in late ages; its former name being Mãz̃f̃eĩne.

Cr̃ĩoc̃ñaj̃g̃jm̃, to end, to finish, or accomplish; d̃õ c̃r̃ĩoc̃ñaj̃d̃ r̃ẽ, he finished.

Cr̃ĩoc̃ñaj̃g̃tẽ, finished, concluded.

Cr̃ĩodaĩ, a leech; *sanguisuga*; also a woodcock; *potius* cr̃ĩeab̃aj̃n.

Cr̃ĩol, a chest or coffer. ✕

Cr̃ĩom̃t̃an, a fox.

Cr̃ĩom̃t̃an, the name of several kings in Ireland.

Cr̃ĩona, old, ancient; also prudent, sage; Gr. *κρινω*, *judico*, seems to bear an affinity to this word; cr̃ĩonlaõc̃, corruptly said cr̃ĩannlaõc̃, an ancient or old man.

Cr̃ĩon, withered, dry, rotten; connac̃ cr̃ĩon, rotten wood.

Cr̃ĩonaj̃m̃, to wither, or fade, to decay, also to be extinct; ex. *ĩõ c̃r̃ĩonr̃ad̃ uĩle ac̃t̃ baj̃n-r̃lj̃oc̃d̃, c̃eĩñ m̃õc̃a Õom̃nall*, they all became extinct (or dwindled away into obscurity) all to female posterity, excepting Donald, (who had issue); *ñj̃ c̃r̃ĩonr̃aj̃d̃ ã d̃aj̃lle*, its leaf will not fade.

Cr̃ĩoncan, a strife, a tumult.

Հիօնեանայմ, to strive or contend ;  
a նսայի ծօ հիօնեանաձայն յիօմ,  
when they contended with me.

Հիօնոմոն, a collection.

Հիօնոնա, wise, prudent, sage.

Հիօնոնած, wisdom, wit.

Հիօնոնլաճ, touchwood.

Հիօյ, a girdle, cingle, belt, or  
girding-string ; Armor. *guris* ;  
*vid. Երեար, idem.*

Հիօյաճ, tight.

Հիօյաճ and հիօյոյծ, written  
sometimes for չիօյաճ, embers.

Հիօյոճ, Christ, the Messial, and  
Saviour of mankind.

Հիօյոճ, swift, quick, nimble.

Հիօյոճ-աձայն, a godfather.

Հիօյլաճ, a limit or border.

Հիօյլաճ, a girding of the loins.

Հիօյլայչյմ, to gird, to limit, or  
determine ; ծօ հիօյլայչ ըհ, he  
girded.

Հիօյլայչե, girded.

Հիօյր, Christ, our Creator.

Հիօյրտալ, crystal ; Arm. *kristal*,  
Gr. *χρυσταλλος*, Lat. *chrysal-*  
*lus*.

Հիօյրտալայմ, transparent.

Հիօյրձա, girded.

Հիօյրտալայմ, christian-like, hu-  
mane.

Հիօյրտալաճ, Christianity.

Հիօյրտւճ and հիօյրտայծ, a Chris-  
tian ; հիօյրտայչ, *idem.*

Հիօյրտալայմ, earthen, made of clay.

Հիօյթանաճ, trembling.

Հիօյթեօմածօյն, a potter.

Հիօյթնսձաճ, fear, dread, horror.

Հիօյթնայչեայմ, to tremble.

Հիօյթրձաձայն, a potter.

Հիօյր-ճեանգալ, a swaddling band.

Հիօյրլոն, sinews.

Հիյր, the back.

Հիյր, *aliter*, հիյօճ, a region or  
country ; hence հիյթեաճ, is a  
countryman ; and ճօյչ-հիյթեաճ,  
corrupted into ճօյչիյթեաճ, is a  
stranger, i. e. a province-man, or  
one of another province.

Հիյթ, or հիյօթ, a trembling, or  
shaking ; հիյթ-տալման, an earth-  
quake.

Հիյթ, and genit. հիյթեաձա, a fit of an  
ague, the ague, a trembling ;  
Welsh *kryd*, and Greek *κρα-*  
*δαω*.

Հիյթ-ճեալծօյն, a potter.

Հիյթեաճ, shaking ; հիյթ հիյ-  
թեաճ, an aspen-tree.

Հիյթ-եազալ and հիյթեազլա, terror,  
astonishment ; աչ հիյթ-եազալ,  
trembling.

Հիյթ եազլաճ, astonished, timorous.

Հիյթ-չալայն, the palsy ; ըօ ըլանյ-  
չեաճ լե ըօյր ճօյլլ ազւր ծա-  
ճալլ, *բայծայն յր լւճտ հիյթ չա-*  
*լայն ազւր ճալլմե, յր լւճտ չաճա*  
*թեյօմե ելլե, &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.

— Լեաճայն ծիւրեալ.

Հիյթյճ, cause of fear and horror.

Հիյթյճ, terrible, horrible.

Հիյթյն, a drinking-cup.

Հիյթնեալ, a shower.

Հիյթրե, sparkles of fire arising  
from the clashing of weapons.

Հիյծայնաճ, the liuccup.

Հիյն, a wolf.

Հիօ, a hut or hovel ; հիօ չեաճ, a  
goose-pen ; հիօ մու, a hog-sty ;  
Wel. *kran-moc*, and Cor. *krou-*  
*moch* ; also a fortress, or fortified  
place.

Հիօ, death ; հիօ, an iron bar.

Հիօ, children.

Հիօ, the eye of a needle ; Gr. *κναιο*,  
the eye of a needle.

Հիօ, strait or narrow.

Հիօան, correction.

Հիօճ, a hand, a fist, a paw ; ծ հիօճ  
ան մաչչալմայն, out of the paw  
of the bear ; pl. հիօճանա and  
հիօճանայճ.

Հիօճ-ըրյաճայն, the herb crane's-  
bill ; Lat. *geranium*.

Cpo6al, genital.  
 Cpo6yngajb, clusters.  
 Cpo6án, a remarkable hill of the country called Aojb Ɔajlze, in the County of Kildare.  
 Cpo6, saffron; Lat. *crocus*.  
 Cpo6, red; Brit. *coch*.  
 Cpo6, the gallows, or a cross to hang malefactors.  
 Cpo6aδ, grief, vexation.  
 Cpo6aδ, a hanging.  
 Cpo6ajm, to hang, to crucify.  
 Cpo6aɹ, a body.  
 Cpo6aɹb and cpo6aɹbád, a bier; commonly called cpo6aɹ.  
 Cpo6δōjɹ, a hangman.  
 Cpo6ɹuaɹb, the name of an idol amongst the old Irish.  
 Cpoδ, cattle, cows.  
 Cpoδ, a dowry, a wife's portion; hence colpa cpoδ, a woman's portion in cattle.  
 Cpoδa, a slipper.  
 Cpoδa and cpoδaδa, valiant, brave; also smart, terrible; as caɹ cpoδa: it is pronounced cpoδza.  
 Cpoδaɹ, valour, bravery.  
 Cpoδájde, an heir.  
 Cpoδ-δojɹn, a bunch of berries.  
 Cpoδžuta, the hand-gout; *chiragra*.  
 Cpoδmajɹ, the wrist.  
 Cpožall, the crocodile.  
 Cpožan, i. e. Ráɹ Cɹuačajɹ, called also Rejljz na Rjož, one of the regal houses of Connaught in the County of Roscommon.  
 Cpožbeal, coral.  
 Cpožde, hanged; cpočda, *idem*.  
 Cpojeɹon, a skin, a hide, or pelt; Arm. *crochen*; genit. cpojeɹe, and plur. cpojeɹjɹn.  
 Cpojde, the heart; do lazaδ a cpojde, his heart fainted; do ɓ a cpojde az luɹ, his bowels did yearn; Gr. *καρδια*, and Metathesi, *cradia*; Lat. *corde*, abl. a *cor*, *cordis*.

Cpojdeacɹ, a portion, or dowry; *vid.* cpoδ; sometimes written cpoajdeacɹ.  
 Cpojdeamaɹl, hearty, generous.  
 Cpojdean, a gallant, a lover, a sweetheart.  
 Cpojde ɓɹuδ, contrition.  
 Cpojdeōž, a mistress or sweetheart.  
 Cpojljže an ɓájɹ, the extreme agonies of this life; also cpojljž, infirmity, and cpojljžteac, infirm.  
 Cpojm, genit. of cɹom, crooked.  
 Cpojmɹžjaɹ, or cuaɹɹ-ɹžjaɹ, a crooked target.  
 Cpojnɹc, a chronicle, an annal.  
 Cpojnɹcɹm, to colour, to paint; Gr. *χρῶνω*, *coloro*; cpoɹajm, *idem*, from cɹon, *qd. vide*.  
 Cpojnɹcɹm, to correct.  
 Cpojɹ, a cross; also cpojɹe.  
 Cpojɹɹžjžl, a cross-prayer, i. e. with hands stretched across.  
 Cpojɹljɹne, a diameter.  
 Cpojɹ-ɹljž, a by-way, or road.  
 Cpojɹ, shook; do cpojɹ mē, I shook; do cpojɹeadaɹ, they trembled.  
 Cpojɹte, waved, tossed; also sprinkled.  
 Cɹo-loc, a place where malefactors are executed.  
 Cɹołojɹm, to give a mortal wound.  
 Cɹołojɹjžte, dangerously wounded.  
 Cɹom conajl, a plague; *vid.* conajl.  
 Cɹom, and genit. cɹojm, crooked, bending down; Belg. *krom*, Ger. *krumb*, Wel. *krum*.  
 Cɹomaδ and cɹomajm, to bow down, to bend; do cɹom ɹjoɹ don lōdal, he bowed down to the idol; az cɹomaδ, bowing or bending.  
 Cɹomán, a kite.  
 Cɹomán, the hip, or hip-bone.  
 Cɹomčɹuač, a famous Irish idol.

✠ *Crom-leac*, an altar for heathenish worship, on which the Pagans offered sacrifices.

*Crommorg*, *pro gom-morg*, grey-eyed.

*Crion*, a sign or mark.

*Crion*, brown, dun-coloured, red; also swarthy.

✠ *Crion*, time; *δρόριον*, want of time; Gr. *χρονος*, *tempus*.

*Crionajm* and *crionajgm*, to bewitch; also to blush for shame; *annrjn mō crionajg Deadan*, hereupon Peter blushed for shame.—*Leaban breac*.

*Crionán*, the base in music; *crionán lácðarcanur*, *cantus-bassus*.

*Crionán*, any dull note; also the buzzing of a fly or other insect.

*Crionnōg*, a kind of basket, or hamper.

*Crionōg*, a roundle or circle, and figuratively a castle, fortress, &c.

*Criontaigjm*, to loathe, to abhor, to detest.

✠ *Crorg*, a cross; also a let or hindrance.

*Crorač*, streaked.

*Crorađ* and *crorajm*, to cross, to hinder or debar a person from an action: *crorajm oit*, I forbid you.

*Crorađ*, a crossing, a stopping, or hindering.

*Croranačđ*, perverseness, peevishness.

*Croránačđ*, a kind of versification.

*Croranta*, froward, perverse.

*Crorōg*, a small cross.

*Crorgia*, i. e. *crorg-rjan*, a cross-road, or a cross formed by the intersection of two roads.

*Crorta*, prohibited.

✠ *Crotač*, crooked, hunch-backed; hence the family-name of the O'Crottys of Lismore, descended from Teige O'Brien, surnamed

*Crotač*, 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.

*Crotač* and *crotač-maja*, a currew.

*Crotal*, a cymbal.

*Crotal*, the rind of a kernel.

*Crottall*, a kernel.

*Croť*, a form or shape; *cuji tū fejn an arteařnač croťa*, disguise thyself; its genit. is sometimes *croťe* or *crujť*, as well as *croťa*.

*Croťa*, a cymbal.

*Croťađ*, a sprinkling; *do crójť řě*, he sprinkled.

*Croťari*, a bier; *vid. crōčari*; 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.

*Crūač*, a rick, as of corn, hay, turf, &c.

*Crūačađ*, a heaping.

*Crūacān*, as *Rāč Crūačna*, anciently the regal house of the kings of Connaught, situate in the County of Roscommon.

*Crūač-řáđřajg*, the herb plantain; Lat. *plantago latifolia*.

*Crūađ*, a stone.

*Crūađajl*, covetousness.

*Crūađ*, hard, difficult, firm; hence signifies steel; *crūajđ*, *idem*.

*Crūađač*, of or belonging to steel.

*Crūađajl*, hardship, distress, difficulty, stinginess.

*Crūađaláč*, hard; also stingy, poor, also puzzling.

*Crūađ-cujřg*, rigour, slavery.

*Crūađ-čujřeáč*, difficult.

C<sup>h</sup>uāb-mujn<sup>h</sup>leac, stiff-necked, obstinate.  
 C<sup>h</sup>uāb-nay<sup>h</sup>zēa, entangled.  
 C<sup>h</sup>uābōzāc, strict; zo c<sup>h</sup>uābōzāc, strictly.  
 C<sup>h</sup>uābōjze, distress.  
 C<sup>h</sup>uāzāb, a strengthening.  
 C<sup>h</sup>uāj<sup>h</sup>b, steel.  
 C<sup>h</sup>uāj<sup>h</sup>deab, hardening.  
 C<sup>h</sup>uāj<sup>h</sup>b-ēan<sup>h</sup>zal and c<sup>h</sup>uāj<sup>h</sup>b-ēan<sup>h</sup>-zlaym, to tie fast, to bind.  
 C<sup>h</sup>uāj<sup>h</sup>bte, hardened; a<sup>h</sup>ba<sup>h</sup> c<sup>h</sup>uāj<sup>h</sup>bte, hardened or kiln-dried corn.  
 C<sup>h</sup>uan, red.  
 + C<sup>h</sup>uāy<sup>h</sup>, hardness, rigour.  
 C<sup>h</sup>uāb, a horse's hoof, or any cloven foot, as of a cow, sheep, &c.  
 C<sup>h</sup>uābāb, to bend or make crooked.  
 C<sup>h</sup>uābān, a crab-fish.  
 C<sup>h</sup>uābōj<sup>h</sup>n, a flood-gate.  
 C<sup>h</sup>uāb, *idem quod* c<sup>h</sup>uāb, a horse's hoof; pl. c<sup>h</sup>uāba.  
 C<sup>h</sup>uābāy<sup>h</sup>c, of a crimson colour.  
 C<sup>h</sup>uāb<sup>h</sup>j<sup>h</sup>n na yaona, dwarf-mountain bramble.  
 C<sup>h</sup>uābōz, a thrum, or thread in weaving.  
 C<sup>h</sup>uāca, a hook, or crook; c<sup>h</sup>uāca t<sup>h</sup>uāca<sup>h</sup>uj<sup>h</sup>ze, a shepherd's crook.  
 C<sup>h</sup>uācāc, a heap.  
 C<sup>h</sup>uāb, a milking; az c<sup>h</sup>uāb na mbō, milking the kine.  
 C<sup>h</sup>uābāy<sup>h</sup>m, to milk.  
 C<sup>h</sup>uābāc, a belt, or sword-girdle.  
 C<sup>h</sup>uāfēācēta, or c<sup>h</sup>uāj<sup>h</sup>deācēta, a crow.  
 C<sup>h</sup>uāžāla<sup>h</sup>c, hard or difficult.  
 C<sup>h</sup>uāj<sup>h</sup>deata, hard.  
 C<sup>h</sup>uāj<sup>h</sup>deay<sup>h</sup>z, of a scarlet colour.  
 C<sup>h</sup>uāj<sup>h</sup>b<sup>h</sup>j<sup>h</sup>n, a king's fisher.  
 C<sup>h</sup>uāj<sup>h</sup>žneacōd, or c<sup>h</sup>uāj<sup>h</sup>teacōd, wheat.  
 C<sup>h</sup>uāy<sup>h</sup>m, thunder.  
 C<sup>h</sup>uāy<sup>h</sup>m ēadana<sup>h</sup>c, whole, entire; also a down-looking person.  
 C<sup>h</sup>uāy<sup>h</sup>m<sup>h</sup>m, to thunder.  
 C<sup>h</sup>uāy<sup>h</sup>m<sup>h</sup>l<sup>h</sup>nnēan, a bunch or gibbus on the back.  
 C<sup>h</sup>uāy<sup>h</sup>m<sup>h</sup>teay<sup>h</sup>, a priest.

C<sup>h</sup>uāy<sup>h</sup>n, or c<sup>h</sup>uāy<sup>h</sup>nn, round, circular; Wel. *krun*.  
 C<sup>h</sup>uāy<sup>h</sup>neay<sup>h</sup>ab, a dizziness or giddiness.  
 C<sup>h</sup>uāy<sup>h</sup>nnē, the globe of the earth, the world; *orbis terrarum*.  
 C<sup>h</sup>uāy<sup>h</sup>nn<sup>h</sup>južab, an assembly, a congregation.  
 C<sup>h</sup>uāy<sup>h</sup>nn<sup>h</sup>južab and c<sup>h</sup>uāy<sup>h</sup>nn<sup>h</sup>žj<sup>h</sup>m, to collect, to assemble, to gather together.  
 C<sup>h</sup>uāy<sup>h</sup>nn<sup>h</sup>j<sup>h</sup>m, to wrangle.  
 C<sup>h</sup>uāy<sup>h</sup>nn<sup>h</sup>zoc, dew, mist, fog.  
 C<sup>h</sup>uāy<sup>h</sup>žj<sup>h</sup>n, a small pot or pitcher; as c<sup>h</sup>uāy<sup>h</sup>žj<sup>h</sup>n ola, a pitcher of oil.  
 C<sup>h</sup>uāy<sup>h</sup>žc, music.  
 C<sup>h</sup>uāy<sup>h</sup>žtj<sup>h</sup>n, a lamp.  
 C<sup>h</sup>uāy<sup>h</sup>žt, a harp, a crowd, or violin.  
 C<sup>h</sup>uāy<sup>h</sup>žt, a bunch on the back.  
 C<sup>h</sup>uāy<sup>h</sup>žtēōž, a woman-crowder, or that plays on the violin.  
 C<sup>h</sup>uāy<sup>h</sup>žt, ingenuous, lively.  
 C<sup>h</sup>uāy<sup>h</sup>žtē and -acōd, prudence.  
 C<sup>h</sup>uāy<sup>h</sup>žtēōcam, I shall mention or prove.  
 C<sup>h</sup>uāy<sup>h</sup>žt<sup>h</sup>n Tūay<sup>h</sup>žt, the old Irish name of the country of the Picts.  
 C<sup>h</sup>uāy<sup>h</sup>žtneac; a Pict; corrupted from b<sup>h</sup>y<sup>h</sup>žtneac, derived from b<sup>h</sup>y<sup>h</sup>žt; Lat. *pictus, variegatus*.—Vid. *Lhuyd. Archæol.* tit. 1. pag. 20. col. 3.  
 C<sup>h</sup>uāy<sup>h</sup>žtneacōd, wheat; Lat. *triticum*.  
 C<sup>h</sup>uāy<sup>h</sup>žt<sup>h</sup>nž, the Picts.  
 C<sup>h</sup>uāy<sup>h</sup>žtj<sup>h</sup>n, crook-backed.  
 C<sup>h</sup>uāy<sup>h</sup>žtj<sup>h</sup>neac, crump-shouldered.  
 C<sup>h</sup>uāy<sup>h</sup>žtj<sup>h</sup>ne, a crowder, a harper.  
 C<sup>h</sup>uāy<sup>h</sup>m, bowed, crooked; vid. c<sup>h</sup>uāy<sup>h</sup>m.  
 C<sup>h</sup>uāy<sup>h</sup>ma, half a quarter of a yard.  
 C<sup>h</sup>uāy<sup>h</sup>ma<sup>h</sup>j<sup>h</sup>m, to bow or bend, to worship.  
 C<sup>h</sup>uāy<sup>h</sup>ma<sup>h</sup>n, the hip-bone.  
 C<sup>h</sup>uāy<sup>h</sup>ma<sup>h</sup>n, a sort of hooked instrument used by surgeons.  
 C<sup>h</sup>uāy<sup>h</sup>ma<sup>h</sup>nāy<sup>h</sup>žc, a turner.  
 C<sup>h</sup>uāy<sup>h</sup>m, a worm, a maggot.  
 C<sup>h</sup>uāy<sup>h</sup>ma<sup>h</sup>n, bloody, full of blood.  
 C<sup>h</sup>uāy<sup>h</sup>m-γ<sup>h</sup>uleacōd, sourness of look.

Crūoz, need, necessity.

Crūpōtōz, a blood-pudding.

Crū-γζaozlead, the bloody flux.

Crutaime, a musician, harper, &c.

Crut, curds; Lat. *coagulum*.

Crut, a form or shape; also the countenance; nj bur meara a ceput, worse in appearance; a ceput colujm, in the form of a dove.

Crutājzm, to prove, to aver, assert, or maintain; do crutējz ajn ē, he proved the charge upon him; also to create; do crutējz an Tjajna me na brjatat amajn neam azur talam, the Lord by his word alone created heaven and earth.

Crutājzē, created; also proved or experienced.

Crutājzēōjn, the Creator.

Crutūzad, a proof; also the creation.

Crutlaed, a belt, a sword-girdle.

Crū, 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 léoman; 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 cujnġn, 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. uir, and ὕδωρ, *water*, Ir. dūir, 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.

Cūabrujd, itch, leachery.

Cuac, narrow.

Cuacca and coca, empty.

Cūac, the cuckoo. A

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.

Cūad, to tell or relate; cūad do bāot, to tell a story to an insipid person.

Cūazān, the hinder part of the head.

Cūaznān a bpeojl, a kernel in the flesh.

Cūajd, do cūajd re, he went; do cūaman, a γεac, we entered; do cūajd re ar, he escaped.

Cūajlze, 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 Royra Ruad, king of Ulster, aided by Mejdō Cruaēna, queen of Connanght, in spite of all the valour of Cūcullajn and the rest of the famed champions of the red branch.

Cūajll and cūajlle, a stake or pole, cūajlleada cāorēujn, stakes of quick-beam.

Cūajrd, a travelling or sojourning.

Cūajrd, a visit; mōir cūajrd, the visitation of a prince or bishop.

Cūajrgezad, a volume.

Cūajrgean, that wherein a thing is wrapped.

Cūajrγzm, to roll, to wreath, to twist, or fold; also to wrap up.

Cūajyrzē, wreathed, wrapped up.  
Cūajrē, a circulation, also any circle; *raoircūajrē na rōla*, the free circulation of the blood; *ra 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.

Cūamaj, fat, gross.

Cūamajzad, the flesh-market or shambles.

Cūan, a bay, a harbour, a haven; plur. *cūanta*; *cūan loča Zajman*, 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. *guyr*.

Cūajr-cumajr, a circular round, or tour.

Cūajan, a sock.

Cūajōga, brogues made of untanned leather.

Cūajr, *vid. cūajrđ*.

Cūajrāzjm, to seek out or search; *do cūajrāzj tū mē*, thou hast searched me; *do cūajrāzjēa-daj na hāonajdeada*, the shepherds sought out; also to surround, to encompass.

Cūajrūzad, 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*.

Cūaujne, worm-eaten nuts.

Cubet, joking, sporting, or ridiculing.

Cubacajl, a bed-chamber; Lat. *cu-biculum*.

Cužad and cubat, a cubit. X

Cubajd, decent, becoming; *dajr mo cubajd*, upon my honour.

Cubajr, an oath; *taž 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 uyrze*, like the foam on the water.

Cūbay, a tree.

Cuca, to them: pronounced *cūžta*.

Cucamaj, a cucumber.

Cucclajde, a narrow way.

Cučet, a colour, a kind, an image, or sort.

Cučetajd, a maker, former, &c.

Cučetajr, a kitchen.

Cuclajde, a residence, habitation, &c.

Cucullajn, 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 *Cupājde na Cpāojbe 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.

Cudamac, frail, corruptible.

Cudamman, the common people; hence

Cudamanta, or codamanta; as dujne codamanta, a rustic, or unpolished man.

Cudamun, 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.

Cupan, a cypress-tree.

Cupnog, the same.

Cugadya, or cugadya, to you, unto you.

Cugadta, or euca, unto them; and cugun, unto us.

† Cujb, a cup.

\* Cujb, a greyhound; Angl. *cub*.

Cujbeyr, so much.

Cujbet, fraud or cheat.

Cujbreac and cujbrjge, bonds; cujbrjge búr ccujnge, the bonds of your yoke.

Cujbrjgjm, to fetter, or put in irons.

Cujbrjgte, bound, fettered.

Cujce, until; cujce ro, i. e. go nujce ro, till the present time.

Cujd, a part, share, or portion; a ré rjn ár ccujdne, this is our share; an cujd rojrn, the east part; gen. coda, plur. cotcana.

Cujd, a supper.

Cujdayun, 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 cujdea-ğad; gen. cujdjð.

Cujdeamajl, dujne cujdeamajl, an intruder.

Cujdeamajl, meet, decent, proper.

Cujdamalacd, decency, meetness.

Cujdteacd, decency.

Cujdteacdac, 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.

Cūjg, five.

Cūjgead, the fifth.

Cūjge, or cojge, a province; so called because Ireland was divided into five provinces, viz. Munster, Leinster, Meath, Connaught, and Ulster, therefore called cūjg cōjge, or cūjge na hējryonn.

Cujge, or cūjge, therefore; cūjge ro, for this purpose; cūjge and uajd, to and fro; cūjge rjon, unto him.

Cujgeal, a distaff.

Cujl, a fly.

Cūjl, a couch, a corner, a closet; also any private place; a ccūjl, in a private place or closet; Cūjl Račan, 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 clūana-ūma, Cloyne steeple.—

This word is a corruption of *clog-tēac*.

*Cūlceann*, the noddle.

*Cūlḡub*, a beetle.

*Cūleac*, party-coloured.

*Cūleán*, a whelp, a kitling.

*Cūleann*, the holly-tree; Wel. *kelyn*.

*Cūleayg*, a jade.

*Cūleayg*, a horse.

*Cūleat*, *vid.* *cujreat*.

*Cūleoz*, a gnat, a little insect.

*Cūljreal*, vile, little worth.

*Cūlléan*, a quarry.

*Cūlle*, a quill.

*Cūlle*, black cloth.

*Cūlleayga* or *cūljayga*, *pleayga* *cūll*, hazel rods or twigs.

*Cūlmjonnúgād*, 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; *cujm*, from *com*, *fa na cūjm*, under his cover.

*Cujme*, hardness.

*Cujmgead*, a narrative, a relation, or story.

*Cujmne*, memory, remembrance.

*Cujmne*, a memorial, a record.

*Cujmneac*, mindful.

*Cujmnjgjm*, to remember.

*Cujmnjgceōjri*, a recorder, a chronicler, or remembrancer.

*Cujmnjuḡād*, a memorial.

*Cujmjean*, a share or portion; *yeacēt naeria mo cūjmjean ʒo*, seven acres are my proportion.

*Cujmjean*, a messing or eating together; a *tā ʒē am cūjmjean*, he messes with me.

*Cujmjn*, a little coffer or chest.

*Cujmjn*, cummin seed.

*Cujmjn*, and plur. *cujmjnjgē*, 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*.

*Cūjmlead*, to intermeddle, or tamper with; *an te cūjmljor*, he that intermeddles.

*Cujmne*, protection.

*Cujn*, when.

*Cujnad*, mourning; *vid.* *caojne*.

*Cūmanz*, strait, close, narrow.

*Cūneay*, *rectius cūjneay*, rest, silence, quietness, a calm.

*Cujneōcēaoj*, ye shall keep.

*Cujneōz*, or *cujnnēoz*, a churn, also a can; Wel. *kynnog*.

*Cujnz*, a yoke, a band, a duty, or an obligation; a *cūjnz pōrda*, his bands of matrimony, a *cūjnz cūābād*, his religious vows.

*Cujnz*, a yoke; *cujnz pōrda*, the yoke of marriage.

*Cujnzē*, a solicitation, an entreaty; hence *aēcujnzē*, a repeated entreaty or request.

*Cujnzjm*, to desire, solicit, require, or demand; *ʒjg ʒeʒte-Cujnn do cūjnzēay*, *Caim*, the king of *ʒeac-Cujnn*, demands his tribute.

*Cūjnz-ēeangal*, *subjugium*.

*Cujnzōjʒ*, they used to keep or retain.

*Cujnzjō*, a request or petition.

*Cujnzjri*, a yoke of cattle; as *cujnzjri daḡ*, a yoke of oxen; *cujnzjreac*, *idem*.

*Cujnzjri*, a pair or couple; *cujnzjri capal*, a couple of horses.

*Cujnzjreac*, a cart or waggon of two or more beasts yoked together; as *cujnzjreac daḡ*, *cujnzjreac capul*.

*Cujnjcēay*, 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.* *quin-tus*.

+ Cujnne, a corner, an angle; *Lat.* *cuneus*, *Gall.* *coin*, and *Gr.* *γο-via*; 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.

Cujntoncujd ġē, he will render, return, or recompense.

Cujp, foam, froth.

Cujpbeačta, birds'-claws.

Cujpe, a knife.

Cujpe, from cope, a whittle, or swathe.

Cujpene, or Mačajpe Cujpene, a territory in Westmeath, now the barony of Kilkenny-west, was anciently the lordship of O'To-larġ.

+ Cujpd, or cūġt, a court.

Cujpd, a trade; *vid.* ceapd.

Cujpe, a chaldron.

Cujpe, a throng or multitude, a troop or company; bač *cujpe* deānma deġġnġm, a troop that achieved good actions.

Cujpeat, the knave in cards; *cuj-peat* azuġ cġonāġ ġpēġġoġt, tġjoč, muġlġoġt, azuġ haġta, na mūġa az pēapġi fan ġmġt, *id est*, the knave and five of spades, of clubs, of diamonds, and of hearts, are the best trumps in the game of cards.

Cujġġm, to tire, to fatigue.

Cujġm, to put or set, to sow or plant, to send, to invite; lučd *cujġġ*, guests; nā *cujnead* an nġd ġġn oġt, let not this thing displease thee; *cujġm* ap ecūl, to cancel or annul; *cujġm* mo

leāba ap ġnām, I make my bed to swim; *cujġm* ġālte beačta, no ġlaġte, to greet or salute; ġmpġe, to beseech; dūalač, to impose; ap tūapaydal, to hire; *cujġ* oġt do bġeacāġn, put on your plaid.

Cujġġn, a small chaldron, a pot, a can, &c.; *dim.* of *cujpe*.

Cujġm, a kind of beer or ale amongst the old Irish; in the vulgar Greek *κουμ* signified a kind of beer or ale; and *curmi* in Latin is ale or beer, as is also the Welsh *kuru*; hence *cujġm* signifies a feast, banquet, or drinking-bout; ġačad dōl mo *cujġme*, I will go to drink.

Cujġpe, wicked, impious, corrupt; dūġne *cujġpe*, *homo corruptus*; *cujġpēteac*, *idem*.

Cujġpeačt, wickedness, corruption; clann na *cujġpeačta*, *filii corruptionis*.

Cujġt and *cujġteōġ*, an apple-tree, a wilding.

Cūġt, a court or palace. ✕

Cūġteamaġl, complaisant, courteous.

Cujġteōčad, cġēd ġā *cujġteōčad*, why should he reward?

Cujġteōġ, a kind of cup.

Cujuteōġ, *vid.* cūġt.

Cujġtġġ, an eunuch.

Cūġ, a matter, a thing, a cause, a motive.

Cujġele, a private or secret affair.

Cujġean, a crime.

Cujġle, corrupted from *cujġye*; *Lat.* *pulsus*, a vein, also the pulse; *cujġle* abeač, liverwort; plur. *cujġleana* and *cujġlġb*.

Cujġleac and *cujġleadač*, full of veins.

Cujġleag, a lancet.

Cujġleān, or rather *cajġleān*, a castle; is more properly written *cajġjolān*, an augmentative of *cajġjol*, 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 Castlelyons, 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 *Cuyl-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 čuá-lañ*, 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 caylee*, a lime-stone pit, a chalk-pit; also any deep moist place.

*Cujteac*, foam, froth; also rage, fury; *lan do cujtejg*, full of rage and fury; *cutate*, *idem*; *amajl do yaoiad Odmnall O'Chujte na leogan*, as Daniel was delivered from the fury of lions.—*L. B.*

*Cujtejgjm*, to requite, to recompense; *cujtlocajd re myn*, 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; *ayccul*, off, back, away; *fa cul*,

backwards.

*Cul*, a chariot, a coach, or waggon; *do tneyg a cula*, his coach failed.

*Culajd*, or *cul-eadae*, apparel, a suit of clothes, habit, &c.; *ycom-na culajd*, the vestry.

*Culam*, to thrust or push back.

*Culantay*, bashfulness.

*Culanajn*, cucumbers.

*Culh*, an artist.

*Culboe* and *boegabai*, a wether-goat, a buck.

*Culcajnym*, to slander, or backbite.

*Culcajnt* calumny, backbiting.

*Culcajnteojm*, a backbiter, a slanderer.

*Cul-cojmeyd*, a guard.

*Culzajym*, to recall.

*Culla*, a hood, a cowl.

*Cullae*, a boar; *fjad-cullae*, a wild boar.

*Culljn*, holly; *vid. cujleann*; *cujlljn-tiajg*, 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.

*Culpoe*, a he-goat, a buck.

*Culnadameac*, circumspect.

*Culcajdeac*, preposterous.

*Culcajnjgm*, 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 ylebbe*, to a mountain; *cum bejt*, to be; *cum bui mbeata*, for your sustenance; *da cum*, in order to; *do cum cata*, in order to fight.

*Cuma*, *ay cuma ljom*, it is indiffe-

rent to me, I care not.

Cuma, a model, form, or pattern.

Cumać, a breach or derout; cumać  
cojtcjonn, a general derout.

Cumaćda, a command.

Cumađ, or cammađ, crookedness.

Cumadam, a fashioner, framer, a  
statuary; also a liar.

Cumajl, do cumajl řē le jmeal a  
ēudajge, he touched the border  
or hem of his garment.

Cumajlm, to touch; also to rub  
off, or wipe.

Cumajlt, wiping; az cumajlt a  
deōna, wiping his tears.

Cumajneac, or cumađjneac, com-  
munion.

+Cumajrc, a mixture.

+Cumajrcjm, to mix, blend, or min-  
gle.

Cumajrcē, mingled, compounded.

Crmal, a forfeit consisting of three  
cows; *vid. O'Flahert.* p. 296;  
it may signify the price of three  
cows, as tuğ mē tųj cumajl aųj,  
it cost me nine cows.

Cumajm, to shape, to form; do  
cūm řē, he shaped; cumajğ do  
ēeanza cealz, thy tongue  
frameth deceit.

Cumann, do cumann řē, he dealt.

+Cumann, common; also mutual  
friendship.

Cumaōjn 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 Scy-  
thica; hence

Cumaj, na tųj nųjze, 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 Cumaja. The family name  
of the princely tribe of Dalcas-  
sians, called Mac na maja, is  
but an abusive pronunciation of  
the words Mac con-maja, i. e.  
the son of Cumaja, one of their  
ancestors, descended from Conal  
Eac-luac, the fifth direct de-  
scendant from Cojmacc Cajs,  
(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 Da-  
niel 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, be-  
longed 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. Cajscejm.*  
Their ancient estate was the large  
territory called Tųja cēad Ib  
Cajsjn, now one of the baronies  
of the County of Clare.

Cumajajcc, derived from cumaj,  
a valley; are a people living in  
a country full of valleys and hills.  
Thus the O'Briens of Cumajać,  
in the County of Waterford,  
were called Cumajajcc, 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 Britons 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.

*Cumayḡajm*, to mix, to mingle or join, to incorporate.

*Cumay*, strength, power; *ḡeayt cumajr*, a strong man; also a wealthy, powerful man.

*Cumāyāc*, strong, powerful.

+ *Cumayḡ*, a mixture, *id est cōm-meayḡ*; hence *cumayḡajm*, to mingle or mix together.

*Cūma*, mourning, sorrow, grief, lamentation.

*Cūma*, a bribe, a reward, or condition.

*Cūmac*, strait, narrow.

+ *Cumācō*, power, strength, ability.

*Cumācōdac*, mighty, powerful, puissant; compar. *cumācōdājḡe*.

*Cumādac*, sorrowful, sad.

*Cūmajnḡ* and *cūmajnḡ*, narrow; Wel. *cyring*.

*Cūmajnḡe*, narrowness.

*Cūmajnḡjm*, to straiten, to make narrow.

*Cūmajr*, a selvaḡe; *vid. cūmajr*.

*Cūmal*, a handmaid, a bond-woman.

*Cūmal*, obedience, subjection, &c.

*Cūmalda*, of or belonging to a servant.

*Cūmanḡ*, power, strength.

*Cūmdac*, defence, protection.

*Cūmdac*, a veil or covering; *cūmdac leaptā*, bed-clothes; *cūmdac oḡr*, 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 Cholajmb Chjlle do fland Mac Mael-ḡechnajl do nyḡ Eḡenn lay andejnad a Cūmdac ḡo*; 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 19<sup>o</sup>. Junii, 1677."

*Cūmdacra*, fenced, guarded; *do cūmdajḡ ḡe na caḡnaḡa uḡle*, he fenced or protected the cities.

*Cūmdajḡjm*, to keep or preserve, to maintain or support; also to build, rather to roof and cover a

building.

Cūmzac, straitness, distress; cūm-  
anznac, *idem*.

Cūmlajm, to rub or scrape, to wear.

Cūmja, fragrant, sweet; bola cūm-  
ja, a sweet smell.

Cūmjōg, a sweet apple-tree.

Cūmygal, a stirring about, or mov-  
ing.

Cūmygata, moved, stirred, pro-  
voked.

Cūmyzūgað, marching or journey-  
ing.

Cūmtac, bribery.

Cūmul, or cūmal, a handmaid.

Cūmta, shaped or formed; deaž  
cūmta, well-shaped; also a man-  
ner or fashion.

Cumuy, power, ability.

Cumayac, able, capable, active,  
strong.

✕ Cummyz, a mixture or compound  
in physic; Lat. *commixtio*; it is  
the opposite of eānda, a simple.

Cun, a body.

Cunablaç, a filthy carcass, i. e.  
ablaç cun, a carrion left to dogs.

Cunabajneay, slothfulness.

Cūnzanta, luçd cūnzanta, helpers,  
assistants.

Cunžay and cunžuy, a co-opera-  
ting.

Cūnžnam, help, succour, aid.

Cunžji, a couple; *vid. cunžji*.

Cunna, friendship.

Cunnažic, do cūnažic mē, I saw.

Cunnažtaç, betrothed; from cun-  
ja, a pact or agreement.

Cūnla, modest.

Cūnnjað, a covenant.

Cūnnjaðtaç, agreed upon.

Cūntabajte, doubt, danger; žan  
cūntabajte, without question.

✕ Cūntay, account; njl cūntay ažam  
ažj, I have no account of it, I  
know nothing of the matter, also  
an account in dealing.

✕ Cupa and cupān, a cup.

Cupān, conception.

Cūpla, a pair or couple, twins. ✕

Cup, weariness, fatigue, also care; ✕  
Lat. *cura*; hence cupta, tired,  
weary.

Cup, difficult.

Cupac, a bog or marsh; cupac  
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 cūji cu-  
jad an rporjad ðe, oppose no  
obstacle to the spirit of God.

Cupad, a champion, a warrior;  
plur. cupājde and cupājðð.

Cupājde na crāojbe nūad, i. e.  
the heroes of the red branch,  
were a band of brave warriors in  
the service of Concūbar Mac  
Neayra, king of Ulster, said to  
have reigned before and after  
the birth of Christ; *vid. Cūcu-  
lajn, supra*.

Cupāžean, a can, a mug, a tan-  
kard; *vid. cūjijn*.

Cupāžean, cheese-runnet.

Cūnam, a charge or command, care;  
bjoð a cūnam oite, let the charge  
of it be on you; žear cūnam,  
a man of charge.

Cūnamac, careful, solicitous, busy.

Cūnamay, care, diligence.

Cupata, courageous.

Cupbjreac, an addition.

Cupcaj, flags, or bulrush.

Cupcaj, hair.

Cupmac, or Cormac, surnamed  
Mujž-teamna, 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 Sugoch O'Connor Kerry, at  
the instigation of Cuplož O'ðij-

en, younger brother of Concubair O'Brjen na Cačarač, 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'Thordealbac 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'Rajd do Mael-brjzge O'Mael-uanz *qui scripsit hunc librum in Anomac yr anbljajn no marbad Cormac Mac Cártaiz Rj-Beaycop Mūman. U tájd reo rjōr na Rjōgna an Eneann ran ajmryr ro*; i. e. *Mujr ceartac Mac Néjl an Uluč; Cu-ullad Mac Concubair nř Ullad; Murea ua Maeléaclujnd nř Mjde; Ojajmajd Mac Murea nř Lajzean; Concubair O'Brjajn nřz Muman; Thordealbac O'Concubair nřz Conact; Zjolla Mac Ljag Mac Ruzrjz a ccomorbur Datrajz*; i. e. Pray for Mael-brjzge ua Mael-uanz, who wrote this book at Armagh in the year that Cormac Mac Carty, the Royal Bishop of Munster, hath been killed. The following personages are kings in Ireland at this same time, i. e. *Mořtož Mac Néjl*, king of Uluč, or Ulidia; *cū Ullad Mac Concubair*, king of Ulster; *Mořmož*

*ua Maeléaclajm*, king of Meath; *Ojajmajd Mac Murea*, king of Leinster; *Concubair O'Brjen*, king of Munster; *Thorlož O'Concubair*, king of Connaught; and *Zjolla Mac Ljag Mac Ruzrjz*, 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. Malachie*, 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 Concubair O'Brjen, and Donož was exiled to Connaught.—*Vid. Annal. Innisfallen, ad an. 1127.* This fact of Cormac being restored by Concubair O'Brjen is mentioned by St. Bernard in *Vita Malachie*, chap. 3. But the particular reason of the surprise of

Maelbriſſtē at the act of Turloſ  
O'bhjen towards Cormac Carty,  
was because he was Cormac's  
son-in-law and his gossip, be-  
sides his having been bred up  
from his earliest days at Cor-  
mac's court, according to the  
friendly custom of the Irish  
princes, who often educated each  
other's children for riveting mu-  
tual confidence and good har-  
mony. The fact of these several  
ties of friendship between Tur-  
logh and Cormac, is attested in  
the Annals of Innisfallen at the  
year 1138, where it is said that  
Turloſh was Clámaj, Caji-  
djoſ-ſhjoſt, and Áitnom of  
Cormac Mac Carty, i. e. his son-  
in-law, his gossip, and his foster-  
child. The Chronicon Scoto-  
rum and the Continuator of  
Tighernach attribute the fact to  
Turloſh alone, without any men-  
tion of O'Connor Kerry; but  
the authors of the Annals of In-  
nisfallen are more to be credited  
as they wrote in the very centre  
of Kerry.

Cupn, a cup; *vid.* copn.

+ Cupn, a corner, an end; *guy* an  
ccupn ejle don talam, unto the  
other end of the earth; also a  
site or situation.

Cupn, a pit.

~ Cupnac, a bog or fen; *mōjn* is  
drier ground than what they call  
cupnac.

Cupnel, plain, manifest.

Cupnſalán, a bucket.

Cupneta, weary, tired, fatigued.

+ Cupneta, a course or manner, a row,  
rank, or order; *ceſſere* cupneta,  
four courses.

Cupnacac, a curse or malediction;

do nac cupnacac ſopneta, he  
cursed them.

Cupyon, a learned man.

Cupneta, a bucket.

Cupnſj, a courier or messenger;  
also an attendant; *Lat. cursor*;  
*innſjn* nō ſopdeaytaſi ſſlajt  
cupnſj, i. e. *golla* cupnſjre  
ſōn ceann ſora ſon ſalſlee;  
then Pilate sent a messenger  
along with Jesus to Galilee.

Cupac, a bending or inclining.

Cupal, courage.

Cupbōjn, an object, a mark to  
shoot at.

Cupmace, diversity.

Cuppōnac, an objection, or argu-  
mentation; from *cupbōjn*, any  
object that may be disputed on.

Cuppōnaje, an opponent.

Cuppōjnſjōjm, to object.

Cupet, skin.

Cupetaſje, a tanner.

Cupetjm, ceremonies, customs.

Cutac, bob-tailed.

Cūtal and cūtal, bashful; *cujl*,  
*idem*.

Cutallaje, a companion, comrade,  
or partner.

Cuſ, a head.

Cuſa, rage, fury, fierceness, &c.;  
cuſac, *idem*.

Cuſac, furious, raging mad; *leōn*  
cuſac, a raging lion.

Cūtaſleac, bashfulness.

Cuſaſlān, an onion, an earth-nut,  
or pig-nut.

Cuſ-ſājn, a helmet; *vid.* *cujt-*  
*bejn*.

Cūſ-ſājn, the Irish name of St.  
Cuthbert; it is rather Cūſeai-  
taſ.—*Vid. Chronic. Scot. and*  
*Tighernac. Annal.*

Cuſdaſjūn, a sort of Montero or  
Monmouth cap.

## REMARKS ON THE LETTER O.

THE letter *Ð*, or *Ðun*, which is so called from *Ðun*, the oak-tree, is now the fourth letter of the Irish alphabet, and is ranked by our grammarians among the *επιώδδ-συνοση*, 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 *συνοση εάδ-σημα*. In our old manuscripts *ð* and *τ* are written indifferently, as *καηαδ*, or *καηατ*, a friend; *ῃαδ*, or *ῃατ*, them, &c.; and this indiffereñce 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 *ε*, as *εῃαηνα*, a lord, Lat. *tyrannus*, and Gr. *τυραννος*, a *δ'εῃαηνα*, their lord, *μοεῃαηνα*, 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. *Ðja*, God, Gr. accusat. *Δια* and *Θεος*, Lat. *Deus*: Ir. *δεαηαδ*, to see, from *δεαηε*, the eye; Gr. *δεσχω*, to see; Ir. *δο*, two; Gr. and Lat. *δύω*; Ir. *δῃε*, two persons; Gr. *δύς*, Lat. *bis*, twice; Ir. *δέεε*, or *δέεεε*, and *δεεε*, ten; Gr. *δεκα*, and Lat. *decem*. The Irish *ð* also agrees with the Gr. *θ*, or theta: as, Ir. *δοηαε*, Angl.-Sax., door, Gr. *θυραε*, 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 *b*.) Ir. *דῃנה* or *דנהנה*, Lat. *dirigo*, to direct; Heb. *דד*, via, iter, and *דדד*, direxit viam, tedendit; Ir. *דῃלל* and *דῃללῃεε*, the page of a book; Heb. *דלת*, folium, pagine 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 *εαλλאδ*, to deceive, Lat. *fallere*, *δεαηαδ*, to see, Gr. *δεσχω*, *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 Grecians, were called Barbarians. But the proud Greeks should in gratitude have excepted the Phœnicians, 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 utei supra scriptum est Haice utei in conventionid ex deicatis 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 charged with redundant consonants at the end of words as the Irish is thought to be: and if those who censure it for such redundancies of consonants did but look back and consider 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 uncouth and rude language than the Irish ever hath been. It is a well-known fact that the sons 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; insomuch that the English government judged it necessary to order an act of Parliament, whereby the English who settled in Ireland were strictly forbidden the use of the Irish language under certain penalties. To all which I shall add, that those censurers of the Irish language for a pretended redundancy 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 *α*; 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 counted 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*, ɑn n'dōcay, *our hope*, a ʒ'cynn, *their heads*, where the consonants *n* and *ʒ* 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.

ðá, unto her or his, unto their; ex. tug ʒj dá ʒeay ē, she gave it unto her husband; dá caya ʒejn, to his own friend; dá najmōjþ, to their foes: where note that dá is a contraction of do a, as dá ʒeay is properly do a ʒeay, dá caya is do a caya, da najmōjþ is do a najmōjþ, *vid. a*, his, her, their.

ðá, of or from his, hers, or their; dá cōjʒ, from off his foot; properly do a cōjʒ, *de pede*, dá cnejdeamujn, of her reputation, &c.

þ ðá, or dō, two; dá bljáʒajn dēaz, twelve years.

ðá, if; da ndáoμujþ ɑn ccoʒūʒ ʒjnn, if our conscience condemns us.

ðá, is sometimes a sign of a participle, as dá jánad, asking, beseeching.

ðá, as dá cōjʒ, (going) on foot.

ðá, good: sometimes written daʒ and deaʒ, (*vid. ðja*, God,) da-bá, a good or hopeful son.

ðabač, a tub or large vessel, a vat, particularly used in brewing; pronounced *douch*, for aþ and oþ, and very often oʒ, are pronounced like *ow* in English in the beginning and middle of words.

ðabaμ and dobaμ-ʒoʒdeac, a bucket, a picher.

ðadað, a jot, a whit, a trifle, somewhat; njl a dadad, not a jot: it is pronounced dadam.

ðáe, a man, a person.

ðáe, or dúa, a high ditch or wall.

ðáe, a house; mjōʒ-ðáe, a palace.

ðáe, a hand; mjō ʒjn a ðáe, he stretched forth his hand.

ðá-ʒoʒaμ, i. e. two vowels joined in one syllable, a diphthong; plur. dá ʒoʒaμjʒ and dá-ʒoʒa-μaca.

ðáʒ, good; dá and deáʒ, *idem*.

ðáʒaμ, wind.

ðáʒbaτ, the ancient name of the place now called ɑmōʒnán, situate on the banks of the river

Suir.

Óájbílġaz, *potius* dájm-lġaz, a church; *frġ* *hujllġn* *an* dájm-lġaz, on the pinnacles of the church.

Óajce, of or belonging to a tribe, &c.

Óajd, a father; *mo* óajd, my father, Wel. *dad*, hence the English *dada*; its diminutive is óajdġn; Arm. *tat*, Cor. *taul* and *taz*, Rhæt. *bab*, and Turc. *baba*.

Óajdbġn, poor, or more properly, not rich; its opposite is *ġajdbġn*, rich, abounding; *ġajdbġn* *acur* óajdbġn *don* *ċnē*, rich and poor belong to the earth, i. e. by death. This word óajdbġn is but the negative of *ġajdbġn*, and is formed by a violent contraction of *do-ġajdbġn* or *ġj-ġajdbġn*, compounded of *do* or *ġj*, signifying *not* or *un*, and *ġajdbġn*, rich. Here it is to be noted, that our grammarians reckon ten negative particles in the Irish language, which are *neam*, *an*, *am*, *ead*, *eaġ*, *eaġ*, *ġj*, *do*, *ġn* or *ġnġ*, *mġ*; 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*.

Óajġ, drink; *ġō* *ōl* a óajġ, he quaffed his drink.

Óajġ and *ġojġe*, hope, confidence; ex. *ġjōd* *ōō* óajġ *uġle* *ġan* *Ţġaġna*, let all your hope be in the Lord.

Óajġ, fire.

Óajġġjōġaġġ, fuel.

Óajġġġnmġol, enamelling.

Óajġead, a giving or delivering.

+ Óajġġm, to give; Lat. *do*, *dare*.

Óajġead, *quasi* *daġ*-*ead*, or *aġa*, a good time or opportunity; also

great odds.

Óajġġġġm, to establish.

Óajl, a decree, an ordinance.

Óajl, delay, respite.

Óajl, a share or portion; *dūjl* also means the same thing in the Gothic.—*Vid. Glossar. Gothic.*

Óajl a particular or separate tribe; as, Óál-*caġġ*, the race of *Comac* *Caġġ*, Óál-*aġġiaġde*, Óál-*ġġataċ*, &c.

Óajl, desire, willingness.

Óajl, a meeting; *mōġ*-*óajl*, an assembly or convention; *óajl* *ċata*, a pitched battle.

Óajleab, tradition.

Óajleġn, a scoff.

Óajlġm, to give, to deliver; hence *aġaġi* *óála*, he that gives in marriage; also to afford, to render, &c.; *aġaġi* *óála*, the bridegroom's man.

Óajlċe, dealt, parted, or divided. ✱

Óajleġn, the diminutive of *dalta*, a Jackanapes, an impertinent, insignificant fellow, a puppy.

Óajleġneay, or *óajleġneacċ*, scurrility, impertinence.

Óajm, kindred, consanguinity; also a gang or company.

Óajm, *rectius* *dom*, a house; Lat. *domus*; hence *daġmlġaz*, any church made of stone-work.

Óajm, assent, free-will; *dom* óajm, with my assent, voluntarily.

Óajm, a poet, a learned writer; Gr. *δαμων*, a learned or knowing man, coming from *δαιω*, *scio*, which as well as the Heb. *הגד*, *scientia*, seems to correspond with the Irish adjective *deaġ*, good; as *deaġ*-*ġaġne*, a good man; plur. *dáma* and *daġme*, poets.

Óajmeac, a companion, or associate.

Óajm-*éadan*, a frontispiece.

Óajm-*ġeōjl*, beef; literally the flesh of oxen.

- 𐌆𐌗𐌗𐌆, potent in relations.  
 𐌆𐌗𐌗-𐌗𐌆𐌗, a church; 𐌆𐌗𐌗-𐌗𐌆𐌗  
 𐌇𐌗𐌆𐌆𐌆𐌆, the Cathedral Church  
 of St. Ciaran at Clonmacnois.  
 𐌆𐌗𐌗𐌗𐌆, a damson-plum.  
 𐌆𐌗𐌆 and 𐌆𐌆𐌆, the gen. of 𐌆𐌆𐌆, a  
 poem; ex. 𐌗𐌆𐌆 𐌆𐌆𐌆, a kind of  
 poem; 𐌗𐌆𐌆𐌆 𐌆𐌆𐌆, a poet.  
 𐌆𐌗𐌆𐌆𐌆, sure, fast, close, secure,  
 sometimes written 𐌆𐌗𐌆𐌆𐌆.  
 𐌆𐌗𐌆𐌆𐌆, a fortification, fort, or  
 tower; 𐌆𐌗𐌆𐌆𐌆, the town of  
 Dingle in the most western part  
 of Ireland, in the County of  
 Kerry.  
 𐌆𐌗𐌆𐌆𐌆 and 𐌆𐌗𐌆𐌆𐌆, an assu-  
 rance, a contract.  
 𐌆𐌗𐌆𐌆𐌆𐌆, a bulwark, a fast-  
 ness.  
 𐌆𐌗𐌆𐌆𐌆𐌆𐌆, to fasten, to confirm,  
 to establish; 𐌆𐌗𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆  
 𐌇𐌆𐌆𐌆𐌆𐌆𐌆𐌆, I establish my  
 covenant with you; 𐌆𐌆𐌆 𐌆𐌗𐌆𐌆𐌆𐌆𐌆  
 𐌆𐌆𐌆 an 𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆  
 𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆, I confirm-  
 ed the dying man in his faith;  
 𐌆𐌆𐌆 𐌆𐌗𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆  
 𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆, he  
 fortified the cities.  
 𐌆𐌗𐌆, the oak-tree; Brit. *dar*.  
 𐌆𐌗𐌆𐌆, a kind of worm, some think  
 the black worm.  
 𐌆𐌗𐌆𐌆𐌆, an oak; also a nursery  
 or grove of oak-trees; Lat. *quer-*  
*cetum*.  
 𐌆𐌆𐌆, the proper name of several  
 ancient kings of Ireland, corres-  
 ponding perfectly with Darius.  
 𐌆𐌆𐌆, the genit. of 𐌆𐌆𐌆, an oak-  
 tree; also a wood.  
 𐌆𐌆𐌆𐌆𐌆, 𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆, a cow  
 that is a bulling.  
 𐌆𐌆𐌆𐌆, a clod.  
 𐌆𐌆𐌆𐌆, a young cow or heifer.  
 𐌆𐌆𐌆𐌆𐌆, full of clods.  
 𐌆𐌆𐌆𐌆𐌆, a writing-desk.  
 𐌆𐌆𐌆, coloured.  
 𐌆𐌆𐌆𐌆𐌆, for 𐌆𐌆𐌆𐌆𐌆, a foster-  
 father.  
 𐌆𐌆𐌆, quick, nimble, active, supple;

- 𐌆𐌆𐌆, *idem*; hence 𐌆𐌆𐌆𐌆, or  
 𐌆𐌆𐌆𐌆𐌆, the name of several  
 persons, as 𐌆𐌆𐌆𐌆 Mac 𐌗𐌆𐌆𐌆𐌆,  
 &c.  
 𐌆𐌆𐌆, revenge.  
 𐌆𐌆𐌆𐌆𐌆𐌆, revenge.  
 𐌆𐌆𐌆𐌆𐌆𐌆, likely, comely, hand-  
 some; 𐌆𐌆𐌆𐌆𐌆𐌆, *idem*; literally  
 well-coloured.  
 𐌆𐌆𐌆𐌆𐌆𐌆, comeliness.  
 𐌆𐌆𐌆𐌆𐌆, eloquence, a speech, or  
 remonstrance.  
 𐌆𐌆𐌆𐌆𐌆, unanimously, with one  
 accord; 𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆𐌆,  
 they unanimously agreed and  
 promised.  
 𐌆𐌆𐌆𐌆𐌆𐌆, an avenger.  
 𐌆𐌆𐌆, *vid.* 𐌆𐌆𐌆.  
 𐌆𐌆𐌆𐌆, i. e. 𐌆𐌆𐌆𐌆, after; *vid.*  
 𐌆𐌆𐌆𐌆.  
 𐌆𐌆𐌆𐌆𐌆, sorry, bad for; 𐌆𐌆𐌆𐌆𐌆-  
 𐌆𐌆𐌆𐌆𐌆 a 𐌆𐌆𐌆, I am sorry for  
 his death; it is bad for me he  
 died.  
 𐌆𐌆𐌆, a division, portion, or lot;  
 also a particular tribe of people,  
 together with the country or re-  
 gion belonging to such a tribe;  
 hence  
 𐌆𐌆𐌆-𐌆𐌆𐌆𐌆, 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 𐌗𐌆𐌆𐌆-𐌆𐌆𐌆𐌆𐌆  
 of the Ruderician race, king of  
 Ulster, towards the middle of  
 the third century; from him de-  
 scended the Mac-a-𐌆𐌆𐌆𐌆, Eng.  
*Ward*, and the O'𐌆𐌆𐌆𐌆𐌆𐌆,  
 Eng. *Dugan*.—V. Ogyg. p. 327.  
 𐌆𐌆𐌆-𐌗𐌆𐌆𐌆, another large territory  
 in Ulster, so called from 𐌗𐌆𐌆𐌆-  
 𐌗𐌆𐌆𐌆, king of Meath, soon after  
 the beginning of the third cen-  
 tury, (Ogyg. p. 301.) whose pos-  
 terity settled in that territory.  
 𐌆𐌆𐌆-𐌇𐌆𐌆𐌆, the tribe or race of 𐌇𐌆𐌆-  
 mac 𐌇𐌆𐌆, king of 𐌇𐌆𐌆𐌆𐌆, i. e.

of Munster and Leinster in the third century, from whom descended the O'Briens, the Macnamaras, the Mac Mahons of Thomond, &c.

Óal-*nj*ada, a large territory in Ulster, possessed by a tribe, which were distinguished by the same name, and of whom the Dal-Riadas, or Dal-Rhendins, 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.

Óala, a relation, or historical fact; *ṙeancay dala*, genealogical relations.

Óala, news; also meetings, conventions, assemblies.

Óala, as to, as for; *dala na Mujm-neac*, as to the Momonians; *dála an cáta*, concerning or as to what regards the battle; also like unto; *do ṙinne ṙe dála các*, he acted like the rest.

Óala, an oath.

Óala, *Sljge Óala*, a place near Boiris of Ossery in the Queen's County; *Cnoc na Óala*, a hill in Kintire, where meetings were anciently held.

Óala, O'Óala, 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 Zolban, son of Njal Naozjalac, king of Meath in the fourth century; and the O'Dalys of Meath, of the posterity of Njal Naozjalac, by his son Majne.—*Vid. Ogyg.* p. 401.

Óalajgm, to assign or appoint.

Óalan *dé*, a butterfly.

Óalan, a great bulk.

Óallán clojce, 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.

Óalb, a lie, an untruth, or falsehood.

Óalbda, sorcery.

Óall, blind, puzzled.

Óallað and *dallajm*, to blind, to blindfold, or puzzle.

Óall-jntjgneac, dull-witted, foolish, heavy.

Óallōg, a leech.

Óalta and *daltán*, a foster-child,

a disciple.

Ðáltaç, betrothed.

+ Ðamáʒʒte, damage, detriment, harm.

Ðamanta, condemned, damned.

+ Ðam, an ox; Lat. *dama*, a buck; *dam allta*, a wild bull, a buffalo; *ʒʒað-dam*, 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-éan alla*.

Ðamay, dancing.

Ðamðataʒ, i. e. do *ʒʒʒlʒgeadaʒ*, 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 *ʒʒoʒ-damna*, 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 *ʒʒoʒ-damna* 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 *ʒʒoʒ-damna*, 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-naʒʒtaʒde, a bullock.

Ðám-oʒde, a doctor or teacher.

Ðamʒupa, a school-master.

Ðamʒa, dancing; *ʒe damʒaʒʒʒʒe*, with dances.

Ðamʒaʒʒʒm, to dance.

Ðamʒoʒʒ, a dancer.

Ðamta and *ðamaʒajl*, a student.

Ðamnuʒʒm and *damuʒnt*, to damn, to condemn; *noç damnuʒʒgear*, who condemnest; *ðajmneðoçuʒð ʒʒað*, they shall condemn.

Ðan, work.

Ðán, fate, destiny; do *bʒ ʒé a n'ðán dam*, it was my fate, &c.

Ðán, a poem, &c.; *an dányo*, this song.

Ðána, bold, impetuous; hence the old Celtic name of the Danube, which is *Ðán-ou*, the bold impetuous river; *oða*, or *oðuʒn*, pronounced *oua* and *ouʒn* in the Irish Celtic, signifies a river; *amuʒn* is another Irish Celtic word for a river; Lat. *amnis*.

Ðána, impudent, presumptuous.

Ðan-aʒʒʒð, money-worth, goods.

Ðánaloʒnʒʒoʒ, a fleet or squadron.

Ðánaçð, boldness, presumption; also confidence; *a tá dánaçð*, or *ðanaʒʒeacð aʒam aʒʒ*, I can make free with him.

Ðánaʒʒʒm, to dare, to adventure.

Ðanaʒʒ, a stranger, a foreigner; properly a Dane; *Ðanʒʒʒ*, Danes.

Ðanat, a nurse.

Ðánða, fatal.

Ðant, a morsal, portion, or share.

Ðaoç and *ðacōʒ*, 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-*ċjnēal*, of one and the same family.

Ðaðneac, populous.

Ðaðn-*ċjne*, a subjected people, subjects.

Ðaðn-*ċjolla*, a slave.

Ðaðn-*meayda*, *lučð* *ðaðnmeayda*, task-masters.

Ðaðnye and *ðaðnyeacð*, dearth, scarcity.

Ðaðnye, captivity; a *n'ðaðnye*, in bondage.

Ðaðnye, captivity, bondage.

Ðaðl, a bug, a chafer.

Ðaðmajm, to ruin or demolish.

Ðaðn, to raise up; also to ascend.

Ðaðna, human; an *ċjne* *ðaðna*, mankind; *ðaðnda*, *idem*.

Ðaðnacð, civility, hospitality; also humanity; *ðjādačt* *azur* *ðaðnacð*, divinity and humanity.

Ðaðncon, the moral of a fable.

Ðaðn*ċjyl*, kin, allied, related.

Ðaðn*ċjōjle*, moral philosophy.

Ðaðnnacð, *vid.* *ðaðnacð*.

Ðaðnnacðac, civil, liberal, humane.

Ðaðntonaj*ċteay*, of the same birth.

Ðaðn, guilty, condemned, captive.

† Ðaðn, dear, precious, costly.

Ðaðnajm, to condemn, to convict.

Ðaðnaja, a slave.

Ðaðn-*ajna*, dear goods, dear ware.

Ðaðn-*bodač*, a slave.

Ðaðnōglāc, a slave.

Ðaðn*čta*, condemned, convicted.

Ðaðn*zajrluāž*, the lowest rank of men, the plebeians.

Ðaðčajn, a sufficiency; *ðuājž* *re* a *ðaðčajn*, he eat a sufficiency.

Ðajn, by, or through, upon; *ðajn anum* *ðhānaoh*, by the life of Pharaoh; Lat. *per*.

Ðajn, whose, whereof; *neac* *ðajn* *ċajnm* *Ċōzan*, a certain man whose name was Owen, i. e. *neac* *dō* *aj* *buð* *ajnm*, &c.

Ðajn, unto our; *ðajn* *cclojnn* *ċejn*, i. e. *dō* *aj* *cclojnn* *ċejn*, to our own children.

Ðajn, *ðajn* *ljom*, I think, in my opinion; *ðajn* *leð*, in their opinion.

Ðajna, the second; an *ðajna* *lá*, the second day; *ðajna*, the same, vulgarly said.

Ðajnaab, whose, *vid.* *ðajn*.

Ðajnaab, an oak-apple, galls.

Ðajnac *deyž* and *ðajnōž*, an oak; Wel. *deru*, Arm. *daro*, genit. *ðajnuž*.

Ðajnajn*ċnēž*acð, thought.

Ðajnajn*ċnēž*m, to think.

Ðajnaj, a home, a dwelling; *vid.* *ajnaj*.

Ðajnab, a worm, a reptile.

Ðajnab, a coach or chariot.

Ðajnaajn, a mast or acorn; *az* *ðajncanad*, gathering acorns.

Ðajncužge, (*Mac-Ðajncužge*), 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 *ċjneal* *Luacājn*, in the County of Leitrim. N. B. This Irish name *Ðajncužge* is pronounced *Durchuy*, almost the same in sound as *Darcy*.

Ðajndal, bad weather, severe time. *Pl. ex. F.*

Ðajnn, a school.—*Pl.*

Ðajnnōža, above or beyond kings.

Ðajnt, to bull a cow; *zaj* *ðajnt* *bojn*, that the cow was bulled.

Ðajntān, a herd or drove; Lat. *armentum*; *ðajntān* *bo*, a herd of kine.

Ðajntaj*ājde*, in the County of Roscommon, the country of the

- O'Fins, the Mac Flanchas, and a tribe of the O'Carrols.  
 Óraçð, fierceness, boldness.  
 Óraçððac, compar. óraçððajze, presumptuous, assuming, impatient.  
 Óata, pleasant, handsome, agreeable.  
 Óatan, a foster-father.  
 Óač, colour; ðač bneje, a disguise, a false show, a bastard die; ðača eağraṃla, various colours.  
 Óačað, dying, a tincture.  
 Óačað, a present, or favour.  
 Óačaððjɿ, a dyer.  
 Óačajɿ, to dye, to colour.  
 Óačaṃlaçð, honour, respect, decency; also comeliness.  
 Óačaṃaj, decent.  
 Óačaṃajl, pleasant.  
 Óač-člōðac, party-coloured.  
 Óačnajd, a foster-mother.  
 Óačūžað, a dying, or colouring.  
 Óačūžað and ðačajɿ, to dye or colour; aɿ na ðačūžað ðéajɿ, dyed red.  
 \* ðe, whence, from whence; also thereof, i. e. do ē, of it.  
 \* ðē, the genitive case of ðjá, God, *vid.* ðjá.  
 \* ðē, the genitive of ðja, a day, *vid.* ðja.  
 ðeabað, haste, speed; ðējɿ ðeaba, make haste.  
 ðeabað, ðeabajð, and ðejbeað, a skirmish, a battle, or encounter; pl. ðeabčajb, and ðejbčte, Angl. Saxon. *debate*.  
 ðeabajɿ, to hasten; also to battle, encounter, or skirmish.  
 ðeablaç and ðeabčac, contentious, litigious.  
 ðeacajɿ, strange, wonderful.  
 ðeacajɿ and ðeaclač, hard, difficult; ðeacajɿ lē ðéanaṃ, hard to be done.  
 ðeaccánaç, a Dane.  
 ðeac, better; ba ðeac, i. e. ba

- feájɿ: this seems to be the comparative degree of the word ða or ðağ, good.  
 ðeacað, to go to, to reach; zo ñdeacað me, that I may go.  
 ðeacajɿ, ðealūžað, a separating.  
 ðeacajɿ, to follow.  
 ðeacajɿ, brightness; also bright, glittering.  
 ðeacðað, a law.  
 ðeacṃað, the tenth; also tithe.  
 ðeacṃūžað, a titling.  
 ðeacnaṃajɿ, a decade; also the number ten; ðejčɿjɿ, *idem*.  
 ðeacṃoṃað, courtesy, affability.  
 ðeacɿa, separated.  
 ðeacɿað, anger, indignation.  
 ðéačt, divinity, Godhead; ɿ çnejdreað ɿɿ fɿɿ-ðéačt na Čɿɿonojde fɿɿe, *non credebant in veram Deitatem*, &c.  
 ðeacča, dictates, doctrine, or instruction.  
 ðeacčajɿ, to teach or instruct, to suggest or dictate; also to order or enact; also to debate.  
 ðeacčajčte, taught, instructed.  
 ðeacčojɿ, a dictator, a teacher.  
 ðeaclač, hard, difficult.  
 ðeacmajc, difficult, hard.  
 ðeacmajɿ, strange, miraculous.  
 ðeacɿa, more hard or difficult, the comparat. of ðeacajɿ.  
 ðeacɿað, difficulty, hardship.  
 ðéað, or ðéač, a tooth, sometimes put for the jaw; Lat. *dens*, *dentis*; sometimes it implies ivory; ex. zona bɿanajb ðéað, with ivory men, speaking of chess-game.  
 ðéað, meet, proper, decent, becoming; maɿ aɿ ðéað, as is meet; also kind for, or hereditary; buð ðéað ðojb aɿnač-tajɿ do ðéunaṃ, it was kind for them to do brave actions.  
 ðéaðačð, godliness, religion.  
 ðéaðajl, a releasing.  
 ðeaðbał, wretched, woful.

- Deaðmann, a moth.  
 Deádojl, or deážuyl, the separation of night and day, the dawn of day; deádojl na majo-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 fearmaje, 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-lábarca, well-spoken; deaž-čnejdmeac, faithful.  
 Deažajr, swift or nimble.  
 Deažaltajm, to recall.  
 Deážarayžar, a chronicler, antiquary.  
 Deážanac or dežjnjnoč, late, last; žo deážnac, lately; ran mbljažajr deážnac, in the last year.  
 Deažbēay, civility.  
 Deaž-blajta, toothsome, dainty, well-relished.  
 Deaž-bolac, sweet-scented.  
 Deaž-boltan, a sweet smell, fragrance, odour.  
 Deož-fočlac, fair spoken.  
 Deažla, salutation.  
 Deaž-lábarca, conversant, well-spoken, eloquent; deaž-labráč, *idem*.  
 Deaž-lábarcač, 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-ojdearac, discreet.

- Deaž-ōrdužčte, prudent, provident, well ordered or regulated.  
 Deaž-riájdjm, to love sincerely.  
 Deaž-čojl, benevolence.  
 Deaž-čejrd, 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.  
 Deajt, wind.  
 Deajteac, windy.  
 Deala, kindred, friendship.  
 Deala, a refusing or denial.  
 Deala, a cow's udder.  
 Dealacđ, 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 Čuž-Dealbáod, 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-mōn, 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-jáitai, the estate of O'Scoluig. 5. Dealbna-nuadat, now of the County of Roscommon, of whose proprietors I find no mention. 6. Dealbna-cújlfeabaji, and 7. Dealbna-ƿeab, both in Connaught, the latter to the west of Galway, between the two lakes of Lough-Curb and Lough-Lurgan.

Dealbtaç, pleasant.  
 Dealbtoji, a statuary.  
 Dealbtojiƿeact, delineation, &c.  
 Dealbui, misery, poverty; *njl aco act an dealbui*, they have nothing but misery.  
 Dealz, a thorn, a skewer, a bodkin.  
 Dealzaç, sharp-pointed, prickly, stinging.  
 Dealzaml, scorpions.—2 *Chron.* 10. 14.  
 Dealznajde, unjust, unlawful; also a rebel or outlaw.  
 Dealnað, brightness, splendour.  
 Dealnaðaç, bright, shining; also likely, like to.  
 Dealnaðojm, to shine, to grow bright.  
 Dealujzjm, to part, to separate; also to depart, to quit, or go away; *do dealujz ƿe 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*.

Dealujzte, divorced, parted, separated; *bjlle dealujzte*, a bill of divorce.

Deamal, a demon, or evil spirit.

Deamon or deamon, an evil spirit; —

Gr. *δαμων*, and Lat. *dæmon*.

Deam, want, lack.

Deamariújn, a mystery.

Deamra, *vid.* *ðjomaji*.

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*.

Deanar, a space, a while.

Deancojre, a chaldron.

Deancloðaç, of changeable colours.

Deanma, *luçd deanma majt*, doers of good.

Deanmað, an effect.

Deanmar, an effect.

Deann, colour, figure, &c.

Deannam, to colour.

Deántur, and genit. *deánturje*, rhyming, poetry; *luçt deánturje*, rhymers, poetasters.

Dear, a daughter.

Dear, a denial, a refusal, &c.

Dear, great, large, prodigious.

Deár, or deur, or deor, drops or tears; *toðar 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, *taðari fá deara*, remark or

take notice ; *tuḡ rē fá dearia* oṛta, 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. deirym*.

*Deariaojnteac*, despairing.

*Deairbairide*, signs or tokens ; *táiriz tṛat deairbairide oṛle cúca*, *azur nṛi cṛeio rṛad*, 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. *cujnnēoz*, or ballán, a churn, a madder or milking-pail ; *mōra ne hō na deirbe* : *Ir o ná deirbe nṛ an zṛjān*, i. e. *mo clúar ne clúar na cujn-nēozge* : *Ir clúar na cujn-nēozge nṛ an zṛjān* ; *vid. azallam na nojnḃdead*.

*Deairbad* and *deairbacd*, 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.

*Deairbarajrc*, a proverb.

*Deairbarit*, a touchstone.

*Deairbann*, a maxim, an axiom.

*Deairbrátaji*, a brother ; *deair-brátaji atari*, an uncle ; *deair-brátaji mátaṛi*, *avunculus*, the former being *patruus*.

*Deairbrájteaccd*, a fraternity, society ; *deairbrátaridacd*, the same.

*Deairb-ṛjūri*, a sister.

*Deairbta*, sure, certain, experienced, tried ; *ṛeair deairbta*, a man of experience.

*Deairbtacd*, experiment.

*Deairbūžad*, alleging, protesting, or affirming ; also an oath or swearing.

*Deairbūžad*, to swear ; *vid. deair-*

*bad*.

*Deairc*, the eye.

*Deairc*, a grave, a cave, or grotto.

*Deaircaball*, an oak-apple, or galls.

*Deaircajm* and *deaircad*, to see ; to behold ; Gr. *δεοκω*, *video*.

*Deaircnač*, goodly, likely, handsome.

*Deairz* and *deairzán*, crimson, red ; *ṛeōjl 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 ṛmeáiojde nṛ*, 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.

*Deairmadač* and *deairmadamajl*, forgetful.

*Deairmajl*, huge, very great.

*Deármajri*, is an adjective, which implies very great, excessive, extraordinary, violent, vehement ; *zṛád deármajri*, passionate love ; *ṛō žab lonnay azur ṛeairz deármajri ē*, he fell into a terrible passion and anger.—*Vid. Azall na Mojnḃdead*.

*Sjoc deármajri*, intense frost, *Annal. Tigh.* ; as also, ex. *dojnean moṛ azur ṛalc deármajri ṛan zejm-ṛeio ṛo*, heavy rain and intense frost in this winter.—*Vid. Annal. Tighernachi ad an. 1406*.

*Deármajra*, a wonder.

*Deárima*, the palm of the hand.

Deáinnad and deáinnajm, to do, or act; *nj deáinna mé foy*, I did not yet: the same as deánad.

Deáinnad, a flea: as also deánnzán and dheancad.

Deáinnadōjjeacō, chiromancy or palmistry: the pretended art of telling fortunes by observing the inside of the hand.

Deáinnajte, the same.

Deánnōjl, poor, wretched, miserable; hence dheólán or dheōjljn, a wren.

Deánnajz, to awake.

Deánnajzeacō, vigilancy, watchfulness.

Deánnajzjm, to watch.

Deánnazajm and deánnajm, to polish, to file, or burnish; ex. *do deánnazajd yē an tōm*, he polished or burnished the gold; also to expound or explain; also to praise, to commend, to excel or surpass, &c.

Deánnazajte and deánnaznajte, complete, finished, polite, bright, of good parts.

Deánnazajd, a making polite, complete, &c.

Deánnaznajteacō, or deánnazajteacō, politeness, excellence, elegance.

Deánn-ēac, a certain apartment in a monastery calculated for prayers and other penitential acts; deánn-dūn and dūnteac, *idem*; —*vid. Annal. Tighearnachi et Chronic Scōtorum passim*; ex. *deánteac cjlledajna, aīdamaca, clūana mac nōj*, &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 ימין 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 yujde ay deay lāj*, no ay deay De, sitting at the right hand of God, is the only word we have to express the south; ex. Deay-Mūman, South-Munster, or Desmond; deaycejnt, or deayjol Ejjonn, 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; Tūajcejnt Ejjonn, the north of Ireland, or Ulster. 3°. The Heb. word אחר, 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 bajjde, 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-tar Eírrjonn*, the west of Ireland. 4°. The Heb. word *אֶרֶב*, 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-tear*, 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-tear*, Lat. *ortus*, also signifies the beginning or fore part, as *íar-tar* also means the end or hindmost part of any thing; ex. O *oir-tear* go *h-íar-tar* a *aoire*, from the beginning to the end of his age.

*Dea*r, neat, fair, elegant, handsome.

*Dea*r, order; *mar* buð *dea*r, as is proper, *ut decet*.

*Dea*raíjgm, to dress, to adorn; also to mend or correct, to chastise; do *dearu*jg *ré é*, he fitted it; *dearu*jg do *clá*jdeam, gird thy sword, or arm thyself.

*Dea*ram, to stay or remain.

*Dea*rcad, the last.

*Dea*rcad and *dear*cact, lees,

*dregs*; *dear*gab *íona*, the lees of wine, vinegar; *dear*gab *na ndaoine*, the mob or lowest class of men, the rascality, or rabble.

*Dea*rlabha, elocution.

*Dea*ruíjg, a mending; also an adorning.

*Dea*taç, smoke, vapours, fumes.

*Dea*taíjgm, to smoke; a<sub>g</sub> *deat*ú-jad, smoking.

*Dea*taíamajl, full of smoke, smoky;

*lín dea*taíamajl, smoky flax; *de*-atca, the same.

*Dea*çara, lo there, see, behold.

*De*cealt, cloth.

*De*cedrajd, war, battle.

*De*ðbel, poor, miserable, unhappy.

*De*ðel, a calf.

*De*ðla, bold, impudent, presumptuous.

*De*forðal, error.

*De*gmejrneac, courage; *de*g *mejr*-n<sub>g</sub>teamajl, courageous.

*De*jade, care, diligence, circumspection.

*De*jbeað, a debate, a skirmish or battle.

*De*jbeað, haste, speed, expedition.

*De*jðde, the first sort of *dándj*-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.

*De*jç, ten; Lat. *decem*.

*De*jç-bíjge, the decalogue, or ten commandments.

*De*jç-mj, the tenth month, December.

*De*jç-*g*jçbe, *decurio*, a serjeant or corporal.

*De*jçj, to see or behold.

*De*jde, obedience, submission.

*De*jdeac, the toothach; *vid.* *déad*.

*De*jde, two things, a double proportion, &c.

*De*jçj, haste, speed, expedition.

*De*jçjneac, hasty, in haste.

ðeɹfneað, a difference.  
 ðeɹfneɹɹɹɹɹɹ, to hasten, to make haste.  
 ðeɹɹ, fire, a flame.  
 ðeɹɹ, *vid.* ðeaɹ, good, well, &c. in compounds.  
 ðeɹɹ-jomcaɹɹ, well-behaved.  
 ðeɹɹɹonaç, the last, the hindmost, the hindmost; ɹna lætɹɹ ðeɹɹɹonaç, in the last days, also late; ex. ɹo ðeɹɹɹonaç ɹan læ, late or far advanced in the day.  
 ðeɹɹlēan, a quire of paper.  
 ðeɹɹ-ɹɹɹɹɹɹɹɹ, goods.  
 ðeɹɹ, a turner's lathe.  
 ðeɹɹ, a rod, a twig, &c.  
 ðeɹɹɹ, the figure, or face of a person or thing.  
 ðeɹɹɹ, an adjective, signifying fine, fair, brave, sightly; formed from ðeaɹɹ, whose genit. is ðeɹɹɹ and ðeɹɹɹe.  
 ðeɹɹ-ðeaɹtaç, the meeting of two ways; *Lat. bivium*.  
 ðeɹɹɹɹ and ðeɹɹɹɹɹ, a little image or statue.  
 ðeɹɹɹeað, ill, bad, sad.  
 ðeɹɹɹeannaç, having two heads, *biceps*.  
 ðeɹɹeáðanaç, double-faced.  
 ðeɹɹeadoɹɹ, a turner.  
 ðeɹɹeala, the space of two days.  
 ðeɹɹeanaɹ, a two year old pig.  
 ðeɹɹeaaɹ, grudging through covetousness.  
 ðeɹɹ-oɹðce, the space of two nights.  
 ðeɹɹeɹɹɹ, a hog of two years.  
 + ðeɹɹ, a dolphin.  
 ðeɹɹɹɹonnað, waste or havoc.  
 ðeɹɹɹɹonnaɹɹ, to lay waste.  
 ðeɹɹɹne, thorns, prickles.  
 ðeɹɹɹneaaç, thorny, full of thorns.  
 ðeɹɹɹ, to turn with a lathe.  
 ðeɹɹɹ, the dim. of ðeɹɹ.  
 ðeɹɹɹɹɹ aɹ, to lean upon; also to follow, to adhere, to stick to.  
 ðeɹɹɹɹ, ðeɹɹɹɹɹ ɹɹɹ, they part or separate from him.

ðeɹɹɹɹ, to part or separate; hence ðeɹɹɹ, separation.  
 ðeɹɹɹ, a sound, a noise, or trembling.  
 ðeɹɹɹɹɹ, to make a noise.  
 ðeɹɹɹɹaaç, a pig of two years old.  
 ðeɹɹɹ, a separation, or setting a part.  
 ðeɹ-ɹɹɹne, Druid idols.  
 ðeɹɹ, lack, want; *Lat. demo*.  
 ðeɹɹneaaɹ, a pair of sheers; pronounced ðɹɹ.  
 ðeɹɹne, darkness; ðeɹɹne nu ndúl, the obscurity of the firmament.  
 ðeɹɹne, protection.  
 ðeɹɹɹɹ, true, certain, sure; ɹo ðeɹɹɹɹ, surely; ðeɹɹɹɹ-ɹɹeul, a true account.  
 ðeɹɹne, the assurance or certainty; ðeɹɹne do laoaɹ, *veritas poematis*.  
 ðeɹɹnɹɹɹɹ, to ascertain, to assure, to affirm; neɹce ðeɹɹnɹɹɹɹ, things I affirm.  
 ðeɹɹ, ɹa ðeɹɹ, even as.  
 ðeɹɹ, clean, neat.  
 ðeɹne, ardour, vehemence; also the comparat. of the word ðɹán, *quod vid.*  
 ðeɹne, neatness, cleanliness.  
 ðeɹneaaç, rude, vehement, earnest, urgent.  
 ðeɹneaaɹ, violence, fierceness.  
 ðeɹneaaç, fierce or cruel.  
 ðeɹneaaç, quick, nimble, brisk.  
 ðeɹneaaɹɹe, lightning.  
 ðeɹneaaɹ, vanity.  
 ðeɹneaaç, void.  
 ðeɹneaaç, vain or frivolous.  
 ðeɹneaaç, toys, trifles.  
 ðeɹneaaçoaɹ, a pedlar that sells small ware.  
 ðeɹnɹɹɹɹ, to vanish.  
 ðeɹnɹɹ, a vain fellow, a trifler.  
 ðeɹnne, swift, quick, active, supple.  
 ðeɹɹ, says; aaɹɹ ɹe, he says; *vid. ðeɹɹɹ*.  
 ðeɹɹ, i. e. ɹeɹne ɹáɹð, St. An-

- thony's fire, the shingles.  
 ðeɲb and ðeɲbe, gen. of ðeaɲb, churn.  
 ðeɲb-élɲamɲ, a son-in-law.  
 ðeɲb-ǵɲom, an axiom, or maxim.  
 ðeɲb-lɲǵ, a touchstone.  
 ðeɲe, the deep or abyss.  
 ðeɲe, alms; aɲ ɲaɲaɲb ðeɲe, or ðeɲeac, asking alms or begging.  
 ðeɲdɲ, they used to say; *vid.* ðeɲm.  
 ðeɲe, the end; ɲa ðeɲe, at last; ɲo ðeɲe, to the end; an ðeɲe, the rere; ð ðeɲeac, out of the stern.  
 ðeɲeandac, late, also the last, *idem quod*, ðeɲɲonac.  
 ðeɲge, a red colour; ex. ðeɲge a ɲ, the ruddiness of his visage; ɲne ðeɲge, a red appearance.  
 ðeɲgeaɲ, a lake near Lower Ormond and Killaloe, formed by the river Shannon.  
 ðeɲgeɲe, he made.  
 ðeɲɲɲneac, i. e. ɲneal ðeaɲɲ, red cattle, red cows.  
 ðeɲɲɲ, a buying or purchasing.  
 ðeɲɲ-lɲǵ, a surgeon.  
 ðeɲɲ, a secret, or mystery; ðeɲɲ-ɲb, *idem*.  
 ðeɲɲ, the last or hindmost.  
 ðeɲɲ, to speak, to say, to tell, or relate.  
 ðeɲɲ, i. e. ðɲalɲac, to dismiss.  
 ðeɲɲonac, the last; also late, latter, &c.  
 ðeɲɲ, a present, a reward.  
 ðeɲɲɲe, i. e. ðɲc-ɲɲɲɲ, dishonour.  
 ðeɲɲɲ, a secret, a mystery.  
 ðeɲɲɲeac, secret, hid, private.  
 ðeɲ, after; ðeɲ a ɲacɲɲ, after his pains.  
 \*ðeɲ, the right hand; *vid.* ðeaɲ; ðeɲe and ðeɲ are its genit.  
 ðeɲe, more handsome, more neat; also neatness, elegance; also dexterousness.

- ðeɲceɲ, the southern point, the south quarter; ðeɲceɲ na hÉɲɲonn, the south of Ireland.  
 ðeɲceɲ-mbɲeacɲ, a territory of Meath, the estate of the Mac-Giolla-Seachlins.  
 ðeɲceɲ ɲaɲɲean, the County of Wexford.  
 ðeɲceɲobal, a disciple or scholar.  
 ðeɲceɲeɲe, discretion.  
 ðeɲceɲeɲeac, discreet, prudent, grave, sober.  
 ðeɲe, a suit of clothes; ɲuɲ Éɲan a aɲm ɲa ðeɲe ðaɲɲa, Cian gave me his arms and clothes.  
 ðeɲe and ðeɲeac, elegance, handsomeness, beauty.  
 ðeɲeac, or ɲo ðeɲreal, towards the right, southward,  
 ðeɲeac, a dress, an ornament; *vid.* ðeɲe.  
 ðeɲɲb, i. e. ɲeaɲɲaɲb, lands; the plur. of ðeɲ, land.  
 ðeɲɲ, he sat, or rested; also he stayed, or remained.  
 ðeɲɲɲ, to stay or remain; also to mend.  
 ðeɲɲb ɲaɲceɲ, the North Decies in the County of Tipperary, the estate of the O'Felanés.  
 ðeɲɲ ðeɲceɲ, 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 ðeɲɲb ðeɲceɲ.  
 ðeɲɲocca, they agreed to, it was consented to.  
 ðeɲleann, a beam or ray of light, proceeding from some luminous body, as from the sun, &c.; ɲɲ ðeɲleann ɲeɲe, upon a sun-beam.—*Vid.* Brogan. in Vita S. Brigid.  
 ðeɲmɲɲm, to dress or adorn.  
 ðeɲmɲeac, curious; ðeɲmɲ, *idem*.  
 ðeɲmɲeac, 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. *duādān na haɣtne cāona ɣeap̄ba, aɣuɣ do cuɣnead dejrtjon aɣi f̄jāclajb na clojne*, the fathers have eaten sour grapes, and the children's teeth were numbed, *et dentes filiorum obstupuerunt*.

Dejrtbjm, legal.

Dejrtneagad, haste, a making speed.

Dejrtujjgm, to hasten, or make speed.

Dejrtjde, separation.

Dejrtjde, care, diligence.

Dejtneamaj, a decade, also ten persons.

Dejtneay, haste, speed.

Dejtneayac, hasty, making haste or speed.

Deneyajjgm, to make haste.

Dennad, variation.

Deōbjronnta, consecrated.

Deō, zo deō, for ever, always.

Deoc, drink; *taɣajm dam deoc*, give me a drink; *djge* in the genit.; *ɣlojne djge*, a glass of drink; plur. *deocana* and *deoca*.

Deocad and deocajm, to embrace tenderly, to cherish.

Deocajm, 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.

Deoɣɣajne, i. e. *ɣjolla-cōɣn*, a cup-bearer, a butler.

Deōjɣ, therefore.

Deōjɣ, fā deōjɣ, at length, at last, finally.

Deōjɣ and deɣjɣ, for the sake of, because.

Deōjn, dom deōjn, of my own accord; do deōjn De, God willing.

Deōjɣeac, a slave, a porter.

Deōjɣeōjɣ, *idem*.

Deōjɣeōjɣeact, going about from door to door.

Deōlajɣ, aid, help, succour; also a portion or dowry.

Deōlca, sotting, drinking copiously.

Deōlcajm, a present.

Deōnac, or deōnajɣteac, agreeable; mā deōnac leat, if you please or vouchsafe.

Deōnacɔ, *pudendum*.

Deōnajɣgm and deōnūɣac, to allow or grant, to approve, to like; *zo ndeonujɣ Ojā*, God grant; *deōnajɣ dam tū molaɔ o Ojɣ Naom̄ta*, *dignare me laudare te Virgo Sacrata*; *deōnajɣ tɣiōcajme do*, grant him mercy.

Deōntac, voluntary.

Deōntay, willingness; deōntacɔ, *idem*.

Deōnnjɣteac, willing.

Deōn, a drop or tear. ✕

Deōnajaɣ, strong, stout, able-bodied.

Deōnajaɣ, a surety that withdraws himself.

Deōnajaɣ, disobedience.

Deōnajaɣde, a stranger, a guest, a banished man; also an outlaw, a vagabond; *deōnajaɣde* and *deōnūjɣeac*, *idem*.

Deōnajaɣeact, banishment.

Deōnajaɣdm, to banish or expel.

Deōnanta, strange; also expelled, cashiered; *ajmneɣ deōnanta*, strayed cattle.

Deōnajaɣde, *vid.* *deōnajaɣde*.

Dejn, a buffet, or box.

Ḑēr, land ; pl. ḑērjrb̄.

Ḑēr, a spot or speckle.

Ḑere, a number or multitude, a troop, &c.

Ḑet, tōmaltar, no b̄jad̄, victuals, food ; Angl.-Saxon, *diet*.

Ḑeuzaj̄de, zo deuzaj̄de Ḑjá, I wish, I would to God.

Ḑēunam, let us make.

Ḑēur, ḑēar, an ear of corn ; ḑēura, ḑjara, or ḑēurača, ears of corn.

Ḑj, in the beginning of a compound is a negative.

Ḑj, unto her, unto it, from her, i. e. ḑoj.

Ḑj, little ; ḑja am, a little while ; ḑjambōj ann, for ḑj am b̄j ann, was a little while there ; ḑjambōj řē ann zo ccūalaj̄d̄ an řuž, he was but a short while there when he heard the voice.

X Ḑja, written also Ḑje, and Ḑē 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 ḑje or ḑē, 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, đjě, 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 *ðjá rŭl*, *ðjá luajn*, *ðjá 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. *Ðjá-Sŭl* was the Irish name of *Dies Solis*, or Sunday, before it was changed into *Ðjá-Ðomna*, according to the Christian style. *Ðjá-Lŭojn*, Lat. *Dies Lune*, is still the Irish name of the second day of the week. *Ðjá-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*. *Ðjá-Bejne*, Friday, pronounced *Diaveine*, (vid. *ben* and *bejne supra*), corrupted first into *Ujne* and after into *Ůojne*, 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 *Ðjá-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. *Ðjá-Źeden*, or *Ðjá-Ceden*, (corrupted first into *Ceadŭjn*, and after into *Cead-Ůojne*, 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, *Ðjá-Thorŭajn*, pronounced *Ðjá-Oŭŭajn* and *Ðjá-Ůŭajn*, (corrupted into *Ðjanŭáojn* and *Ŭanŭáojn*), 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 *tŭjrneac*, 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 *Ðjá-Tharŭajn*, the Irish name of Thursday, be derived from the same Gallic name of that false God; in which case our *Ðjá-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*. *Ðjabajl*, i. e. *ðj aŭjbjl*, without fire.

- † Օձաձալ, the devil; Gr. *διαβολος*, and Lat. *diabolus*, Wel. *diavol*, It. *diavolo*, Hisp. *diavlo*, Gal. *diable*; vid. ալբեյլ.
- Օձաբլաձե or Օձաբլւձե, diabolical, devilish, wicked.
- Օձաբլաձ, double, or twice as much.
- Օձաճայր, sorrow, grief, weeping; Gr. *δακρυω*, *fleo*.
- Օձաճարաճ, sorrowful.
- Օձաճա and Օձաճաճայլ, godly.
- Օձաճաճ, Godhead, also divinity.
- Օձաբրաճա, the midriff; Lat. *diaphragma*.
- Օձայճ, an end; a ռձայճ, after; յոձայճ չր, afterwards; and ձայճ 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 ծալլ and ծալլայձ, a saddle; Wel. *dilhad*, apparel.
- Օձալլայր, quasi ծալլ-այր, 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.* ծյմաօյր, lazy.
- Օձամար, i. e. ծյ-մօր, huge, enormous.
- Օձամար, dark, occult, hid, secret; չօ ծյամար, secretly; ծյամար ռա օյլլե, the thickets of the wood.
- Օձա-մարլաձ, or ծյա-մարլւձաձ, blasphemy, the reproaching or dishonouring God, the ridiculing of religion, or speaking evil of holy things.
- Օձա-մարլայճեօյր, a blasphemer.
- Օձայմլաձ, a place of refuge.

- Օձամլւձաձ, to make dark, or coloured.
- Օձան, vehement, violent; also nimble, brisk; comparat. ծէյրե.
- 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 Շայճռ an Եյճչլ, 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 Ռաձ, 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. *Ṭṡṡ-  
oṡṡṡolla*, *Ṭṡṡ-tuaṡṡṡṡ*, *Coṡca-  
ṡṡṡṡṡṡ*, *Cluaṡne*, *Ṭṡṡ-neacṡṡṡṡ*,  
and *Ṭṡṡ-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 Brium, eldest son of  
*Coṡca-Muṡṡ-Meacṡṡṡṡ*, king of  
Meath, and supreme king of  
Connaught and Ulster in the  
fourth century. From the above  
Brian, or Brium, the territories  
of Hy-briuin, in Connaught, are  
so called, as being possessed by  
his posterity.

Ḑṡṡ, for Ḑṡṡ, two persons; Ḑṡṡ  
mac, two sons; Ḑṡṡ ban, two  
wives.

Ḑṡṡ, for *ḑéuṡ*, an ear of corn; pl.  
*Ḑṡṡṡṡṡ*.

Ḑṡṡ, or *deauṡ*, the south; Ḑṡṡ-  
Múman, South-Munster, or Des-  
mond; corruptly for *deauṡ*.

Ḑṡṡṡṡṡ, desert, desolate.

Ḑṡṡeacṡ, negative.

Ḑṡṡeall, old, ancient.

Ḑṡṡéoiṡ, dumb, mute, tongue-tied,  
*quasi* *an* Ḑṡṡ *béoiṡ* *cum* *laṡṡṡṡṡ*.

Ḑṡṡeapṡṡṡ, banished.

Ḑṡṡeapṡṡṡṡ, a fugitive; also an  
exile or banished man.

Ḑṡṡṡṡṡ, to rout, to banish, or send  
in exile.

Ḑṡṡṡṡ, a banishing, exile, or ba-  
nishment.

Ḑṡṡ, from you, or of you, i. e. *do*  
*ṡṡ*, or *ṡṡṡ*.

Ḑṡṡe, thirst, i. e. Ḑṡṡ-ṡṡe, want of  
drink.

Ḑṡṡe, refusing, separating.

Ḑṡṡ-bealaṡṡṡ, without way or pas-  
sage.

Ḑṡṡeapṡṡṡṡ, a robber; *naṡṡṡṡṡṡ-  
Ḑṡṡeapṡṡṡṡ*, *novem latrones*; also  
vindictive.

Ḑṡṡeapṡṡṡṡ, to comfort or con-  
sole.

Ḑṡṡeapṡṡ, *vid.* Ḑṡṡṡṡṡ.

Ḑṡṡṡeapṡṡṡ, wrath, indignation, also  
vengeance; as Ḑṡṡṡeapṡṡṡṡ. *Ḑé*,  
God's vengeance.

Ḑṡṡṡṡṡ, an endeavour.

Ḑṡṡṡṡṡeacṡ, diligent; also fierce,  
violent, unruly.

Ḑṡṡṡṡṡ, a part or division; Ḑṡṡ-  
lean *do* *ṡṡṡ ṡṡṡṡ*, a division or  
part of every kind of cattle, also  
a couple, two; *ṡṡṡ a ṡṡṡṡṡṡ*  
*dun* Ḑṡṡṡṡṡṡ, *amborum patro-  
cinio innitimur*.

Ḑṡṡṡṡṡ and Ḑṡṡṡṡṡeacṡ, extremity.

Ḑṡṡṡṡṡ, vile, vulgar, of little worth.

Ḑṡṡṡṡṡṡṡ, to become vile or cheap.

Ḑṡṡṡṡṡṡ, to banish, to exile, to  
rout, to expel, or drive away.

Ḑṡṡeal, forgetfulness.

Ḑṡṡeal, or Ḑṡṡṡeal, more com-  
monly Ḑṡṡṡeoiṡ, attempts, endea-  
vours; *ḑéṡṡ do* Ḑṡṡṡeal, do  
your best, do your endeavour, a  
term of defiance.

Ḑṡṡealtaṡṡṡ, the shaft of a spear.

Ḑṡṡealtaṡṡṡ, a deer-park; an en-  
closed spacious field.

Ḑṡṡean, a man beheaded.

Ḑṡṡeannaṡ and Ḑṡṡeannaṡṡ, to  
behead; *noṡ do* Ḑṡṡeannaṡ, that  
were beheaded.

Ḑṡṡeannaṡ and Ḑṡṡṡeannaṡ, decapi-  
tation.

Ḑṡṡeannaṡṡ, beheaded, executed;  
*ṡṡṡ Ḑṡṡeannaṡṡ*, executioners.

Ḑṡṡeapṡṡṡ, to forget.

Ḑṡṡ-ṡṡeapṡṡṡ, want of faith, dis-  
belief, incredulity.

Ḑṡṡ-ṡṡeapṡṡṡeacṡ, an unbeliever, an  
incredulous person, an infidel.

Ḑṡṡ-ṡṡeapṡṡṡṡ, incredible, hard to be  
believed.

Ḑṡṡ, a woman's pap, a diddy. +

Ḑṡṡean, and Ḑṡṡṡṡ, or Ḑṡṡṡṡ, a fort,  
a sanctuary, protection, refuge;  
also a defence or preservation;  
*Ḑṡṡean an* *ṡṡṡṡ* *ṡṡṡ* *ṡṡṡ* *ṡṡṡ*

aodajne, a protection to undefended cattle; mo cúlðjðjn, my protector.

Ðjðeannaĵĵjm, to save or protect; do ðjðjn rē ē fējn, he saved himself.

Ðjðljoððað, delight.

Ðjðjl, great love or kindness.

Ðjðjn, *vid.* ðjðean.

Ðjðjonoðjn, a protector or guardian.

Ðjfeadaça, froward.

Ðjfejn, difference.

Ðjĵe, the genit. of ðeoç, i. e. of drink.

Ðjĵðe, a commendation, a blessing.

Ðjĵðe, gratitude; eád-ðjĵðe, ingratitude; *vid.* caon-ðjðe, gratitude; so eád-ðjðe should be ingratitude, and eádðjðeac ungrateful.

Ðjĵz, succour, also satisfaction.

Ðjĵe, condign or adequate.

Ðjĵjm, to come to, or arrive at a place, time, or thing; zo ðjĵjð cum majĵjora, may they come to good; zo ðjĵjom cum bajle, till we arrive home, &c.; *idem quod* tĵĵjm.

Ðjĵjn, or ðjn, to suck; do ðjĵjn an tuán, the lamb sucked its dam; ejðc na rcrĵjne majjz moĵ 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*, *pæna*.

✕ Ðjle and ðljjon, a deluge or inundation; uĵĵe na ðljjonna, the waters of the flood.

✕ Ðjlc, love, friendship, affection.

Ðjleaĵað, digestion; and ðjleaĵajm, to digest food; ðjleaĵça, digested.

Ðjleaĵlajm, to reverence or re-

vere.

Ðjleamajm, love, kindness, affection.

Ðjleay, or ðljjoĵ, dear, beloved, faithful; ajnm ðjleay, ðjllye and ðjllyeac, sincerity, fidelity, the proper name Gr. *δηλος*, certain; Wel. *dilys*.

Ðjlĵjonn, destruction, plundering, pillaging; zo ndeajmajð Ðja dá lá don aon lá zo ttaĵnjz ðjlĵean clajjne Canaan.—Leaðar breac; God made two days of one day for the destruction of the Canaanites.

Ðjlĵjon and ðjlĵjonað, emptying.

Ðjlĵaðað, boiling, concoction.

Ðjlmajm, meet, proper, fit, becoming; nĵ ðjlmajm dom ðol an Eĵĵpt, do ráð Maoĵe, &c., a fæarta aĵuĵ a jmteac, a fæad tĵjocad bljaĵan rĵn nĵ ðjlmajm a çun fō lámajb an ðaoĵĵar ĵluaĵ ar a naomteac: 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.* Leaðar breac meĵe ðoðĵajm.

Ðjmcĵĵjn, to see, to behold.

Ðjmeay, a bad name or reputation.

Ðjmeayajm, to undervalue or despise.

Ðjmeayta, of bad repete, vile.

Ðjmeaytaçð, disrespect.

Ðjme, protection.

Ðjmĵceĵn, contempt, reproach.

Ðjmĵn, certain, sure, without doubt.

Ðjmĵn and ðjmneacð, provision, caution, heed.

Ðjmneacð, confidence.

Ðjmnĵĵjm, to affirm, to avouch, to assert.

Ðjmnĵðeac. sad or melancholy.

Ðjn, pleasant, delightful, agree-

able.

Ðjne, like cjne, a generation; ð  
ðjne zo ðjne, from generation  
to generation; also an age.

Ðjre, a beginning, also the first.

Ðjneart, or ðeneart, the power  
of God.

Ðjneart, imbecility, weakness.

Ðjneartajǵjm, to weaken.

† Ðjng, a wedge.

Ðjngjm, to urge, also to thrust.

Ðjngjrt, custody.

Ðjngtce, wedged in.

Ðjnjač, a helmet.

Ðjnjm, to drink, to imbibe, to  
suck; *vid.* ðǵjn.

Ðjnmjač, idle.

Ðjnn, from, off us, i. e. do jnn, or  
rjnn; lejzjom ðjnn, let us leave  
off.

✶ Ðjnn, 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*; *prytcasr fyr ðe jn ðjn-  
njb, prædicabat de die in colli-  
bus*.—Vit. S. Patric.

— Ðjnnērt, a dinner.

Ðjnnjrt, contempt.

Ðjnnjrt, an oath.

Ðjoacđ, divinity.

Ðjobađ, to die without issue; ðjo-  
bađ Eōzan, Owen died without  
issue.

Ðjobađ, an edge or point, a prick  
or sting.

Ðjobanac, lawless.

Ðjobbaŕt, disrespect, contempt.

Ðjōb, of them.

Ðjobađ, death.

Ðjobađ, a portion or dowry; also  
any transitory or worldly inheri-

tance; *reac nǵ cjujrt, nj hoj  
reuna jnd noeđ ðjobađ beata  
cē*, the saint did not affect or  
regard the inheritance of the  
world, or things transitory; *nǵ  
njrt mac ðē ar ðjobađ, non  
vendidit filium Dei pro transi-  
toriis*.—Brogan. in Vit. S. Bri-  
gid.

Ðjobađ, wicked, impious.

Ðjobađjm, to consume or destroy,  
ðjobaǵǵfjōdear jād, they will be  
consumed.

Ðjobaǵl, damage, loss, defect.

Ðjoball, old, ancient.

Ðjobarta, banished, exiled.

Ðjobiača, discovered.

Ðjobuđe and ðjo-buđeac, un-  
grateful, unthankful.

Ðjobuđe and ðjobuđeacrt, ingra-  
titude.

Ðjo-čajrtjm, to peel off bark, to  
decorticate.

Ðjočmajrt, theft.

Ðjočolna, without body.

Ðjo-čojmne, forgetfulness.

Ðjo-čonaŕte, without any way or  
passage.

Ðjočna and ðjočuŕt, diligence.

Ðjočnon, immediately, without  
time.

Ðjočuđ, little, small.

Ðjocra, high, mighty, lofty, state-  
ly; *zejn þhjlyb ar ðjocra*, the  
descendant of Philip is most  
noble.

Ðjobaǵljn, an atom, a mite.

Ðjo-ðaojnead, a depopulation.

Ðjo-ðatajm, to discolour, tarnish,  
or change the colour.

Ðjođma, a fort, a fortification.

Ðjō-ðnađ, to satisfy.

Ðjō-ðujlle, without leaves.

Ðjō-fulanǵ, intolerable.

Ðjō-ŕlaŕnn, exanguious, pale.

Ðjō-ŕōŕcájn, a mullet paid for not  
marrying; *potius* ðjo-ŕōŕcájn.

Ðjōǵ, a dike or pit; ðjǵ, *idem*,  
and genit. ðjǵ.

Ծյօճամ, to enclose or entrench.  
 Ծյօճան, spiteful, revengeful; ծէյլծ  
 յօճան, having revenge in his  
 looks.  
 Ծյօճառտա, fierce or cruel, revenge-  
 ful.  
 Ծյօճառտաժ, revenge; also cruel-  
 ty, barbarous or savage fierce-  
 ness.  
 Ծյօճաճայմ, to lessen or diminish,  
 to lavish or squander; յօճայլծ  
 ա լեանամայմ, *nec diminuit ejus  
 substantiam*, Brogan.; from ծյժ,  
 want, and ճաճայմ, *vid.*  
 Ծյօճաճ, mischief.  
 Ծյօճանն, plentiful; *quasi* ծյժ-  
 ճայմն or ճանաճայմն, not scant.  
 Ծյօճայր, high, tall, stately.  
 Ծյօճալայմ, to revenge; ծօ ծյօ-  
 ճայլ ծալ ա աժար քօրիւրա ղան,  
 he revenged upon them the  
 death of his father.  
 Ծյօճալ, revenge, vengeance; ծյօ-  
 ճալայ, *idem.*  
 Ծյօճալա, revenged.  
 Ծյօճալաժ, revengeful, vindictive.  
 Ծյօճալծօյմ, an avenger.  
 Ծյօճալայ, revenge, vengeance.  
 Ծյօճալայաժ, revengeful.  
 Ծյօճալաժայմ, to behead.  
 Ծյօճալաժ, damage, destruction.  
 Ծյօճալաժ, hurtful, noxious, pre-  
 judicial.  
 Ծյօճյօնա, morose.  
 Ծյօճլա, revenge, also injustice;  
 destruction; ex. օրծ աշար տօրաժ  
 նա ծյօճլա, առայլ յոյրիյր յօր-  
 քար նա ղտայմ լեաճայմ, i. e. ճաճ  
 սլե էյջյօն աշար էաջոմլան  
 աշար ծյօճլա առ քօբայլ Ղօմանայճ  
 առ առ քօբօլլ լսծայճեաժ, 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.*  
 լեաճայմ երեալ.

Ծյօճլայմ, gleanings, as աշ ծյօճլայմ

առ առ ծալմ, gleanings the corn.  
 Ծյօճնա, contempt; also contemp-  
 tuous.  
 Ծյօճնայ, rare; ծյօճնայ լոժ, *rara  
 virtus.*—Brogan.  
 Ծյօճնաճա, morose, rude.  
 Ծյօճնայր, constantly, frequently.  
 Ծյօճնօճամ, to belch.  
 Ծյօճնայր, uprightness; ծյօճնայր  
 քօրծե, uprightness of heart;  
 also zeal, or ardent desire.  
 Ծյօճյայմ, forcing, compelling.  
 Ծյօճնայր, diligence; also a secret.  
 Ծյօյրիյ, a diocese.  
 Ծյօլ, worthy.  
 Ծյօլ and ծյօլաբաժ, sufficiency,  
 satisfaction.  
 Ծյօլ, an end.  
 Ծյօլ, use.  
 Ծյօլ, a selling; *vid.* ծյօլամ.  
 Ծյօլաժ, blameless.  
 Ծյօլաժ, or ծյլլեաժա, an orphan,  
 i. e. նաժնեանառ ա տ առ ծյժ  
 լաժա.  
 Ծյօլաժոմ, protection.  
 Ծյօլաժեաժ, payment.  
 Ծյօլայմ, gleanings, leasing; also to  
 write.  
 Ծյօլայմիյճեօյմ, a weeder.  
 Ծյօլամ, to pay; ծայն ծօ ծյօլ, to  
 pay tribute; ծյօլբա ղե ա մօյծե,  
 he will pay his vows; also to  
 sell; as, նոժ ծօ ծյօլաժ մայ  
 ղեյմծյբաժ, *Wo* was sold as a  
 servant.  
 Ծյօլամ, to renew or change.  
 Ծյօլամնաժ, written by the transla-  
 tor of the Bible ծյօլմանաժ, and  
 vulgarly pronounced ծյօլմանաժ,  
 i. e. any hireling: it is particu-  
 larly used to imply a soldier,  
 which is properly a hireling;  
 Lat. *soldurii, qui salario con-  
 ducuntur*; *vid.* Littlet. Diction.;  
 hence it signifies any brave,  
 lusty, stout man; also a generous  
 man, one different from the ple-  
 beian or low class of men.  
 The French call a soldier *soldat*,

from *solde*, hire, payment.  
 Djolanlay, fornication.  
 Djolaycöjmeaḁ, patronage, protection.  
 Djolaycömajḁ, a guardian.  
 Djölgaḁ, forgiveness.  
 Djölgaḁm, to dismiss.  
 Djollayt, apparel, raiment; Wel. *dillat*.  
 Djollmajn, faithful, true, sincere.  
 Djöl-manaḁ, a hired soldier; from *djöl*, pay; and *manach*, man, in the German Celtic.  
 Djölunta, valiant, stout, brave, lusty; also generous, hospitable; *vid.* *djöl amnaḁ*.  
 Djöluntay and djöluntaḁ, hospitality.  
 Djom, from me, of me; *do ḁajn* *djom an tūallaḁ*, he took from or off me the load, i. e. *do mē*.  
 Djomaḁ and djombuájḁ, anger, indignation, displeasure; *djomḁa*, is the same; *do ɣzari nju fá djomḁa mōn*, he parted them in great displeasure.  
 Djombáḁ, grief, sorrow.  
 Djombáḁaḁ, sorrowful, mournful.  
 Djombajl, waste.—*Luke*, 15. 13.  
 Djo-mbuán, unlasting, transitory, fading; *beata djombuán*, transitory life; *éadaḁ djombuán*, fading or unlasting clothes, frail, perishable.  
 Djomḁa, *vid.* *djomaḁ*, anger, displeasure, &c.  
 Djomḁaḁ, displeased.  
 Djomállaḁ, profuse, hurtful; *vid.* *djōḁbálaḁ*.  
 Djomáltay, caution, notice.  
 Djōmaōjn and djōmaōjneac, idle, lazy, vain, trifling, frivolous.  
 Djōmaōjneay, vanity, idleness; but more commonly pronounced *djōmaōjn-teay*; *djōmaōjneay a tɣaoḁall*, the vanity of the world.  
 Djōmajn, secret, private, dark, mystical.

Djō-moḁaḁ, enfranchisement, freedom, liberty.  
 Djō-moḁaḁ and djōmoḁajm, to make free, to set a slave at liberty.  
 Djomojleaḁ, a demolishing.  
 Djomḁiaḁ, obscurity, darkness.  
 Djomḁian, a mystery.  
 Djomḁian, a hermit's cell.  
 Djomaltōjn, a glutton; *potius tjo-maltōjn*.  
 Djo-molaḁ, dispraise.  
 Djomolaḁ and djo-molaḁm, to dispraise or find fault with.  
 Djomolta, blamed, censured, dispraised.  
 Djomoltōjn, a slanderer.  
 Djomḁiac, a temple.  
 Djomḁac, for *djomayac*, proud, haughty, arrogant.  
 Djomuɣ, pride, arrogance.  
 Djon, a shelter or protection, a covert or fence from the weather; *do tɣeɣɣ ɣe a djon*, he forsook his covert; *ɣa djon*, under protection; *do. cuɣn djon aɣn*, he covered it. *see Diction*  
 Djōn, the second semimetre or *leaḁmann* of a verse consisting of two quartans: it is more commonly called *cōmaḁ*.  
 Djōnaygaḁ, a disjoining.  
 Djōnaygaḁm, to ungird, to undo.  
 Djōnayḁta, dissolute.  
 Djongabájl and djongbála, and commonly written *djongmála*, worthy, meet, proper, suitable, fit to bear; ex. a *Thjajna dējn ámay duɣt ɣejn djom djongbála* *doḁ cōmmōn daoḁeaḁ*, O Lord, make me a habitation for thyself, worthy so great a guest; *dá bɣajḁeaḁ ɣeaj a djongabájl*, if she got a suitable husband; also fixed, firm; *dōtēay djongbála*, firm hopes.  
 Djongbálaɣ, worthy.  
 Djongbála or *djongmálta*, firm, fast, fixed.

+ *Đjonn*, a hill or hillock; *vid.* *đjnn*.

*Đjonnán*, a little hill.

*Đjonnrođjđ*, even to.

*Đjonnrujže*, unto, i. e. *do jonnrujže*; *načur tū đjonnrujže an Rjž*, thou shalt go to Cæsar; *đjonnrujže na Teamjač*. towards Tara.

*Đjonnra*, turning about.

*Đjor*, meet, proper, decent.

*Đjor*, a law.

*Đjorjač*, or *đjjeač*, just, right, equitable.

*Đjorjačjač*, lawless.

*Đjorjažn*, a dropping.

*Đjorjažam*, to belch.

*Đjo-jađajm*, to annihilate.

*Đjorjažad*, direction; *đjrujažad*, *idem*.

*Đjorjažar*, uprightness.

+ *Đjorja*, a troop, company, crowd, or multitude; *Wel. tyrra*, *Lat. turba*.

*Đjorjač*, *quasi đj-ađjmeač*, numerous, infinite.

*Đjorja*, quantity.

*Đjorjažan*, bad news; its correlative word is *đjorjažan*, good news.

*Đjorjažmeač*, an atom, a mite.

*Đjorc* or *đjrc*, barren; *bō đjorc*, a cow that hath no milk.

*Đjorcán* and *đjorcán*, a grinding or gnashing of the teeth; also a chewing of the cud.

*Đjorjažad* and *đjorjažar*, a noise or sound.

*Đjorjažad* and *đjorjažajm*, to gnash the teeth; also *đjorjažanažm*, *idem*.

*Đjorjažar* and *đjorjažannač*, the vulgar, the mob or rabble rout.

*Đjorjažajm*, to snuff a candle.

*Đjorjažad*, smooth, without knots, even.

*Đjorjažmeač*, or *đjorjažmeač*, an argumentation, pleading, &c.

*Đjot*, of thee, or from thee, i. e. *do tū*.

*Đjot-čujjm*, to force away, to drive off, to expel; *do đjotčujjm ar an tčjn ē*, he banished him the country.

*Đjot-lažtčrjažad*, consumption, destruction.

*Đjotjeam*, a wilderness, a desert; from *đjot* and *tčrjēb*, a tribe.

*Đjotruajlljm*, to unsheath.

*Đjje*, a tribute.

*Đjjeač*, straight, right; *đjjeač ruar*, straight, upright; *đan đjjeač*, a verse or metre; also genuine; *Lat. directus*.

*Đjjeač*, frugal.

*Đjjeačdar*, uprightness.

*Đjjeačtajm*, to geld.

*Đjjeač*, a panegyric.

*Đjjeažad*, direction.

*Đjje*, without way or passage, out of the way.

*Đjjebe*, bald.

*Đjjejžjm*, to straighten, to direct, or guide.

*Đjjejm*, numerous, plentiful, great; *đō zađtčarj mačar đjjejm ar būri tčarur*, *jr bejčeari da būri jejn jrjn tčjn jeo*, 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.*

*Đjje*, two, both, a pair, a couple, a brace; *da đjje deajbričatajm*, to both his brethren; *Gr. δις*, and *Lat. bis*, twice.

*Đjje*, poor, miserable.

*Đjjebeajm*, to condemn or despise; *mā đjjebeajan rē tū*, if he condemn you; also to profane or violate, to unhallow.

*Đjjebejnt*, twofold, double.

*Đjjejrn*, fierce, nimble, active, quick.

*Đjjejejde* and *-dear*, discretion.

*Đjjejejde*, discreet.

*Đjjeant j deáža*, a territory of the County of Clare, the ancient

estate of the O'Deas.

Ḑjḡḡjḡ, sudden.

Ḑjḡḡjḡeḡḡḡ, a disease.

Ḑjḡle, love, friendship, esteem, fidelity, loyalty; also subjection; Ḑjḡleact, *idem*.

Ḑjḡle, property.

Ḑjḡle, a dye; aḡ jḡjḡḡ Ḑjḡlḡḡe, playing at dice.

Ḑjḡlēan, a dice-box.

Ḑjḡḡlḡḡeac, deviating, uncouth, straggling.

Ḑjḡlḡḡad, to hide or conceal.

Ḑjḡḡeac, the aspergillum, used at Mass to sprinkle the holy water on the people.

Ḑjḡ, dō Ḑjḡ, it remains.

Ḑjḡ, want or defect.

Ḑjḡ, to suck, to give milk.

Ḑjḡḡjḡ, difference.

Ḑjḡḡeal, industry, endeavour; *vid.* Ḑjḡḡjḡ.

Ḑjḡḡealtajḡ, a necromantic veil or cover, that makes things invisible, as is supposed.

Ḑjḡḡeannajḡ, to behead; dō Ḑjḡḡeannadajḡ a ḡjḡ Ḑjḡeajḡ, they beheaded their rightful king.

Ḑjḡḡjḡll, an attempt or endeavour, also industry.

Ḑjḡḡjḡllac, careful, diligent.

Ḑjḡḡjḡllajḡ, to endeavour, to do the utmost.

Ḑjḡeac, to refuse.

Ḑjḡḡlacḡac and Ḑjḡḡlacḡujḡḡe, an orphan, or a motherless child, who consequently wants suck or milk; from Ḑjḡ, want, and lacḡ, milk; *vid.* lacḡ.

Ḑjḡḡnḡe, dumb, speechless.

Ḑjḡleac, forgetful.

Ḑjḡḡeab, an hermitage or wilderness; Wel. *didreubar*; ḡō bājḡ ḡe mac Ḑē ē ajḡḡujḡḡad ḡn ḡjabal ḡan Ḑjḡḡeab, the Son of God was pleased to be tempted by the devil in the wilderness.

Ḑjḡḡeabaḡ, a hermit or anchorite, more properly Ḑjḡḡḡeabaḡ, a

man that has no society or common habitation with others, or one living separate from his tribe; *vid.* ḡḡeab and ḡḡeḡḡ.

Ḑjḡḡeacḡac, lawless.

Ḑjḡ, a long time, long since; Lat. *diu*.

Ḑjḡḡnacajḡ, to cast, to fling, to throw, to brandish, shake or quiver; aḡ ḡjḡḡnac ḡlḡḡe, throwing a stone; from ḡnac, the arm.

Ḑjḡḡlab, refuge; ḡjḡc, the pip, a sickness of fowl.

Ḑjḡca, to cry out, to exclaim; ḡd ḡḡnac an naḡm an ḡjḡ ḡḡna ḡlḡaḡ. aḡ eacnac Ḥḡḡḡḡ, aḡḡ aḡ adḡad deamajḡ, dō ḡḡla jḡḡam a ḡḡac de, aḡḡ ḡḡ ḡjḡcajḡ dō ḡḡḡ ḡḡḡ a ḡeḡḡajḡ an ḡḡḡḡll: 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.*

Ḑjḡḡajḡḡḡ, a sobbing or sighing.

Ḑjḡḡam, or ḡjḡḡjḡ, to cluck or cackle.

Ḑjḡḡam, to drink off.

Ḑjḡḡajḡ, the eyes.

Ḑjḡḡ, tender-hearted, flexible.

Ḑjḡḡdeac, the same; hence ajḡḡḡde, obduracy.

Ḑjḡlajḡ, to suck; ḡḡḡan ḡjḡḡl, a suckling lamb; ḡḡc dō ḡjḡḡl ḡḡḡa ḡḡ ḡḡḡajḡ, who sucked the breasts of my mother.

Ḑjḡltaḡ, a negative; naē ḡjḡltaḡ na ḡacḡḡlḡe, the nine negatives of the Irish tongue.

Ḑjḡltaḡ, a denial or refusal; ḡḡajḡ ḡe ḡjḡlta, he got a refusal.

Ḑjḡltaajḡ, to deny or refuse, to renounce, disown, cast off, &c.

Ḑjḡḡac, *vid.* deḡnac.

Ḑjḡḡ, difficult, hard; Lat. *durus*; ḡḡ bu ḡjḡḡ an ḡḡabḡ, *non dura fuit necessitas*.

- Օյւրնամ, to gulp or swallow ; to drink speedily.  
 Օյւր, protection.  
 Օլայջ, Օլայջեօջ, and Օլօյջ, a lock of hair.  
 Օլայմ, darkness.  
 Օլօյջ, Օլօյջ շրւայջե, a lock of hair.  
 Օլեաճ, law.  
 Օլջեաճ, a separation.  
 Օլջե, a law or ordinance ; Lat. *lege*, a lex, *d* being only wanting in that Latin word ; քար տաճարէս Օլջե, a lawgiver ; քար Օլջե, a lawyer ; լւճ Օլջե, lawyers.  
 Օլջեաճ and Օլջեաճ, lawful.  
 Օլջիճ, perfect, excellent,  
 Օլջեաճ, lawful, just ; ար Օլջեաճ a *deunam*, it is lawful to be done.  
 Օլջեամայլ, just, skilled in the law ; ծայր Օլջեամայլ, a litigious man.  
 Օլջեամնաճ and Օլջեանաճ, a lawgiver.  
 Օլջեօյն, a lawyer.  
 Օլջեյոնօյն, a magistrate or justice of the peace, whose care is to have the laws enforced.  
 Օլջյմ, to separate.  
 Օլյրեանաճ, or Օլյրյոնաճ, lawful ; նլ րէ քարտ նա Օլյրեանաճ, it is neither just nor lawful, also rightful, legitimate ; as *mac* Օլյրեանաճ, a legitimate son ; *neam*-Օլյրեանաճ, unlawful, illegal, illegitimate.  
 Օլոճ and Օլոճան, a strainer, a cullander.  
 Օլոմ, to tell.  
 Օլոմաճ, a denial or refusal.  
 Օլոմայմ, to make plain or manifest.  
 Օլոմայրյն, destruction.  
 Օլոճ, a retribution.  
 Օլայջե, a loosing, releasing.  
 Օլայջ, active, nimble ; also prepared.

- Օլայմ, a cloud, darkness ; also a blaze of fire.  
 Օլայէյն, a little study or closet.  
 Օլւմ, much, plenty : commonly said Օլւր.  
 Օլւճ, close, tight, confined ; Օլւճ րտօլ, a closestool ; Օլւճ-այմ-րէյճ, the defiles ; Օլւճ-ձյոն, a close guarding.  
 Օլւճ, an enclosure, a cloister.  
 Օլւճայմ, to shut in, or enclose, to compress.  
 Օլւճայջե and Օլւճայջե, knit, compacted.  
 Օօ, before nouns sometimes agrees with the Latin *tuus*, -a, -um, as *do leabam, tuus liber*, your book, &c. ; it also sometimes corresponds exactly with the Latin preposition *de*, and signifies of, from, out of, at, concerning, &c., ex. *do lo agur do oyճce, de die et nocte*, i. e. by day, &c. ; *do laym*, by the hand, or out of hand, *de manu* ; *do էրէյճ Լեյճ, de tribu Levi* ; *labnam do an bay, de morte loquamur*, i. e. concerning, or about ; *ծայրե ծոն Երւաջ, unus de exercitu* ; *Եալճ Եանտա do լոյճ, simulacrum de lapide factum*, &c. ; it still answers in sense to the Latin preposition *de* when added to pronouns, and is generally contracted ; as *Եամ*, i. e. *do mo, dom օր, de meo Auro* ; *Եոճ*, i. c. *do տւ, Եոճ օր, de tuo Auro* ; *Եա*, i. e. *do ա, Եա օր, de suo auro*, &c. ; and this contraction is always observed when a vowel is the initial letter of the word ; *Եօր ար Եայրյոճ, i. e. do օր agur do այրյոճ, de auro et argento*, &c. *Օօ* is often a negative or diminutive, and often an augmentative, and implies a difficulty ; as *Եոճոճեա*, hard to be raised ; *Եօ-մայրե*, hard to be taught ; *Եօ-այրյոճե*, innumerable.

able; *dō-cūmjyǰtē*, 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.

*Do*, sometimes signifies *to*; Lat. *ad*; *dōn māyǰad*, *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.

*Do*, 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 ǰēobajɔ uje bāɣ*, they will all die. As also of the conjunctive mood present tense: *do jiaɗajnn*, I would repair or go; *do ɣɣijɔbajnn*, I would or could write. In old manuscripts the particle *ad* was used for *do* of the modern writers, as was the particle *jɔ*.

*Dō*, two in number; Gr. *δυω*, and Lat. *duo*; *ɣá dō*, twice.

*Doacal*, affliction.

*Dō-ajymeac* and *dō-ajmǰtē*, innumerable.

*Dō-ɗajrujǰ*, immutable.

*Dōb*, and genit. *dōjbe* and *dōjb*, a

plaster; also gutter.

*Dob*, i. e. *do bud ɣējdjn*, perhaps, or it may be possible: sometimes written *dob ējdjn*.

*Dob*, a river or stream; Lat. *fluvius*; *ɣjɛ conucajb an dob*, *eis restitit fluvius*.

*Dōbajl*, a daubing over.

*Dōbajm*, to plaster or cement, to daub.

*Dōbajɣ*, immortal; *dō-bajɣ*.

*Dō-balaɔ*, a rank or rammish smell.

*Dōbar*, obscure, dark.

*Dōbar* and *dūɣ*, water; Gr. *ὕδωρ*, *aqua*; Wel. *dɣvr*, or *dur*; *dō-barcū*, an otter or water dog; Wel. *dɣvr-gi*, an otter; *vid. cū*, sup.

*Dōbar*, the bound or border of a country.

*Dōbarjɔjɗeac*, a pitcher, or bucket.

*Dōbarɛ*, mischief.

*Dōb*, boisterous, swelling, raging.

*Dōbrɔn*, sorrow, grief, concern.

*Dōbrɔnac*, sorrowful, sad.

*Dōbrɔnaɔ* and *dōbrɔnajm*, to be sad or sorrowful.

*Docamal*, a difficulty, hardship.

*Docamalaɗ* and *docamlac*, hard, difficult; *ɣáɗajɣ docamalaɗ*, hard labour.

*Docamlacɔ*, a difficulty.

*Dōca*, likely, probable; *dōcujǰe*, more probable.

*Dōcajnear* and *dōcaɣ*, hurt, harm, damage; *cūm a ndōcaɣ*, to their hurt.

*Dōcaɣac*, grievous, hurtful; Lat. *angustiatus, in angustiis*.

*Dōcaɣ*, hope, confidence; *al. dōt-caɣ*.

*Dōcaɣac*, confident.

*Dōcma*, weak, incapable.

*Dōcɣajɛ*, lust.

*Dōcɛ*, strait, narrow, close; *ɣnejm dōcɛ*, a close and fast hold.

*Dōcɛa*, i. e. *teajajɣtē*, instruct-

ed, taught; Lat. *doctus*.  
 Ðoçtaʒm, to strain or bind hard.  
 Ðoçtʒaʒl, luxury.  
 Ðo-çuʒŋeað, a disjoining or un-  
 yoking.  
 Ðoçum, an arbour.  
 Ðod, to thy; ðod oʒlác, to thy ser-  
 vant; *vid.* do.  
 Ðōða, of two, *binarius*.  
 Ðōðáʒl, or ðnoç-ðáʒl, bad news.  
 Ðōðajŋʒ, difficult, hard; also dis-  
 mal, sad.  
 Ðo-ēç, sickness or disease.  
 Ðō-ʒaʒçreaç, or ðō-ʒaʒçʒonaç,  
 invisible.  
 Ðo-ʒáʒala, hard to be found; also  
 rare.  
 Ðoʒaʒlʒ, anguish, perplexity; *id.*  
*qd.* ðoʒʒann.  
 Ðoʒaʒm, to burn, to singe, or  
 scorch.  
 Ðoʒʒa, sorrow, sadness, dullness,  
 stupidity.  
 Ðoʒʒann, anguish, perplexity; lá  
 ðoʒʒaʒne, a day of perplexity.  
 Ðōʒb, plaster, &c.  
 Ðōʒbéalað, a daubing or plaster-  
 ing.  
 Ðōʒb, to them: sometimes for ðʒbb,  
 i. e. do ʒʒb, to, or from you.  
 Ðoʒbear, more rude or uncivil.  
 Ðōʒbear, vice.  
 Ðoʒbre, sacrifice.  
 Ðoʒbʒʒç, ðoðar, i. e. uʒʒç, and  
 ʒç, i. e. aʒðar, sowens or gruel.  
 Ðoʒç, quick, swift; also early,  
 timely: its comparative is ðoʒçç,  
 the former, or foremast; nʒ ðuʒ  
 ðoʒçç, earlier.  
 Ðōʒçç, hope, or confidence.  
 Ðōʒ-çeannac, two-headed.  
 Ðoʒçʒm, to hasten.  
 Ðoʒçme, i. e. do çumç, ill-shaped.  
 Ðōʒð, the hand.  
 Ðoʒðçç, ʒʒ do lō, i. e. do oʒðçç  
 aʒuʒ do lō, by night and by  
 day.  
 Ðōʒðeaʒla, individual, indivisible,  
 spoken of a spirit.

Ðōʒðʒeann, a duel, i. e. ðʒeann  
 no caç, and ðō or ðʒʒ.  
 Ðoʒʒ, a potion.  
 Ðōʒʒ, trust, confidence, hope.  
 Ðōʒʒ, a manner.  
 Ðōʒʒ, fire.  
 Ðōʒʒ, a guess or conjecture, opi-  
 nion, or supposition; Gr. *δοκεω*,  
*puto*.  
 Ðōʒʒ, a testimony.  
 Ðōʒʒ, sure, certain, doubtless; ʒo-  
 ðōʒʒ, truly; ðōʒʒ ʒuʒab, per-  
 haps; ex. aʒ ðōʒʒ çʒʒ nðe nʒ  
 ʒʒoçʒaʒð ʒōʒç; a tá çʒʒ laʒʒ  
 na ʒōça, aʒ ðōça do ʒoçðoʒʒn  
 ðōʒb, it is certain that liars will  
 not approach the kingdom of  
 God; but liars have a kingdom  
 (Hell) which they will undoubt-  
 edly approach.  
 Ðōʒʒeað and ðōʒʒʒm, to burn or  
 consume; do ðōʒʒ mē, I have  
 burned or consumed; also to  
 destroy, to singe.  
 Ðoʒʒēar, a spear.  
 Ðōʒʒʒm, to hope, to confide in.  
 Ðōʒʒʒʒaʒ, a touchstone.  
 Ðōʒʒʒʒom, injury.  
 Ðōʒʒçç, pangs.  
 Ðōʒlēʒʒ, dark, obscure, mystical,  
 i. e. ðō, negat., and leʒʒ, *mani-  
 feste*, the opposite of ʒoʒlēʒʒ,  
 evident.  
 Ðōʒlð and ðoʒlʒç, dark, gloomy,  
 obscure, dusky; çēo ðoʒlʒç, a  
 dark or thick mist; also sorrow-  
 ful, mournful, sad.  
 Ðoʒlðear and ðoʒlðʒoʒ and ðoʒl-  
 çear, sorrow, mourning, trou-  
 ble.  
 Ðoʒlçear and ðoʒlçʒoʒ, sorrow,  
 grief, trouble, affliction.  
 Ðoʒlçç, sore, hard, or trouble-  
 some.  
 Ðoʒlçearac, grievous, sorrowful,  
 sad.  
 Ðoʒlʒðeaçð, frowardness.  
 Ðoʒlʒʒ, difficult.  
 Ðoʒlʒʒ, doleful, grieved, melan-  
 -

choly; *af* *dojlg* *an* *dear*, it is a melancholy action.  
*Dojlle*, blindness; also dimness.  
*Dojm*, poor.  
*Doj-mej*, infinite.  
*Dojmn*, 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-ryn*; *vid.* *ryn*.  
*Dojn-dear*, of a reddish dun.  
*Dojnejm*, deep.  
*Dojnte*, intelligible.  
*Dojnte*, a small black insect.  
*Dojnb*, an attempt.  
*Dojnb*, peevish, quarrelsome, dissatisfied, also hard or difficult.  
*Dojnbcejm*, to frame or model, to fashion.  
*Dojnbeac*, peevishness.  
*Dojnbjor* or *dojnbeay*, anguish, grief, sorrow.  
*Dojre*, or *dujre*, a wood, (properly of oaks,) a grove; also any thicket; *af* *an* *dojre*, out of the thicket.  
*Doj-reama*, bye-paths, impassable places.  
*Doj-ryada*, difficult, ungovernable.  
*Dojrmjdayad*, lethargy.  
*Dojrye*, the plural of *dojay*, doors.  
*Dojryeojn*, a porter.  
*Dojryeojneac*, doing the duty of a porter.  
*Dojriteal*, a sink.  
*Dojriteac*, that sheddeth or spilleth; *dojriteac-fola*, a blood-shedder.  
*Dojriteojn*, a spiller or shedder; *dojrygteojn*, *idem*.  
*Dojriteay*, affliction, misfortune.  
*Dojryem*, to spill or shed.  
*Dojte*, burned; *caenaca dojgte*, burnt cities.  
*Dojte* and *dajt*, quick, active,

nimble.  
*Dojtecal*, or *dojtejoll*, niggardliness, illiberality, or grudging; *nj* *majlle* *re* *dojtecal*, not grudgingly, also loathing. The most proper English word I find for *dojtecal* is churlishness.  
*Dojtejolla*, churlish, grudging, and niggardly.  
*Dojtejm*, *dojzjm*, to singe; *do* *dojt* *an* *tejne jad*, 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.  
*Dolajd*, loss, detriment, defect.  
*Dolajd*, impatient; also intolerable.  
*Dolajmzen*, a two-handed sword.  
*Dolay*, grief, mourning, desolation, *ajmryn* *cum* *dolay*, a time for grief.  
*Dolay*, i. e. *dojtecall*, 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.  
*Domajm*, speech.  
*Dom-ajm*, i. e. *teac na najm*, an armoury, or magazine of arms.  
*Do-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.*

Đo-mblayda, unsavoury, ill-tasted, also insipid.

Đo-mbūjđeac, unthankful.

Đōmađ, the second.

Đōmajn, deep, hollow; đōmajn, *idem.*

+ Đōmajn, genit. the world; đōman.

Đōmajn-γζrjōbađ, or đōmanžrā-ba, cosmography.

Đōman, the earth, the world, the terraqueous globe; zo ležt jmeal an đōmōjn, unto the end of the world.

Đōmōjn for đojmaojn, bad, naught, idle.

Đōmaj, *pro* đūr, water; *vid.* đō-baj.

Đōmžnāy, hereditary; also a patrimony, inheritance.

Đōmžnāy, propriety.

Đōm-ljōy, a house surrounded by a moat, or watered-trench, for a fortification.

Đōmnac, or đōmnac, 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 Đōmnac-moj, i. e. the great church.—*Vid. Vit. Tripart.* par. 2, c. 52, and *Ogyg.* p. 374. Đōmnac-moj 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 ornament of high distinction.

Đōmnac, the Irish name of the first day of the week, since the establishment of Christianity in

Ireland. In the heathenish times it was called Đja-Sul; *vid.* Đja and Đē, *sup.*

Đōmnal, pronounced Đonal, 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. Đōmnal Žeajrlā-mac, otherwise called Đōmnal na Nđamać, was the eldest son of Moitožmoji O'bjren, king of all Ireland, who made him king of Dublin, an. 1115. This Đonal gained a complete victory near Dublin over the forces of Leinster, commanded by their king, Đonoć Mac-Muńca, who was killed in the action, as was likewise O'Connor, prince of Ibhfailge.—*Vid. Annal. Innis-fall.* an. 1155. From this Đonal descended the Mac Donals of Darach, who consequently are the eldest and most direct descendants of the great Brien Boromhe, monarch of Ireland.—*Vid. Concubyn na Čačajnac, sup.* pag. 126, 127. From Mahon, the younger brother of this Đonal, are descended the Mac Mahons of Thomond. Whether the Mac Donals of Darach still subsist with any becoming dignity, is what I am not enabled to ascertain with sufficient evidence. 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 county in the last Irish Parliament, belong to this prince's race: it is their interest to show and assert it, as it would add a very high lustre to their family.

The above Đonal'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 *Ḑeḡmod 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 *Ḑonal-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 Caḡaḡac*, 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 *Caḡrlean 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.*

*Ḑomnon*, *ḡḡḡ-Ḑomnon*, 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.* *Ḑūn-Ḑomnan* was the name of a strong fortress and seat belonging to those Damnonians in Connaught; and *Ḑonay Ḑūn-Ḑomnon* was the district in which it was situated.

*Ḑomnaycaḡm*, to bind.

*Ḑōn*, of the, i. e. *Ḑo an*; *Ḑōn muḡnḡḡḡ*, of the family, or to the family; *Ḑon-aḡān*, of the bread, *de pane*, *vid. Ḑo*; *Ḑo ḡaḡḡ ḡe Ḑōn ḡḡolay lā*, he called the light day.

*Ḑon*, mischief, evil.

*Ḑon*, although.

*Ḑona*, corrupt, awkward, ungainly, unfortunate; *Ḑonayḑe*, the comparat.

*Ḑonayḡaḡm*, to destroy.

*Ḑonal*, (*Mac-Ḑōnaḡl*), Engl. *Mac Donel*, the name of an ancient and princely family of the province of Ulster, whose large estate was anciently situate in Orghialla, 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 Tealleac Naínbjé, which he enjoyed in partnership with O'Feaíngul; that of O'Donelan of Orgialla, jointly with O'Flin, was Ibí Cuíng-eíne, and the O'Donolain of Connaught's ancient estate was the territory called Clainbneac-rall. 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.

Donamanc, naughtiness.

Donar and donur, distress, misery, misfortune, calamity.

+ Donn, of a dun or brown colour; eíe donna, dun horses; donn-íabíac, having dun or brown-coloured eyebrows.

Donn, pregnant.

Donn, Teac Doínn, the west of

Doíb 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 Aengus, 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 í íhlaín, 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 Killaloe.

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*.

† Ðorca, 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.

Ðorcadar, darkness.

Ðorcadajm, to darken, to make dark; *ðorcoðari 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-*mjárta*, insatiable, ungovernable.

Ðorin, the fist; Wel. and Corn. *durn*, the hand.

Ðorin, a hilt, haft, or handle.

Ðorinan, a handful.

Ð'or-nayz, a gold ring or chain, i. e. *nayz* *do an ðr*.

Ðorincur, the haft or hilt of a sword; *azur do cuajð an ðorincur arteac andjaž na lajnne*, the haft also went in after the blade.

Ðorinðg, a round stone.

Ðorin, anger, wrath, resentment.

Ðorin, very rough, harsh, &c.

Ðorinac, rough, rugged.

Ðorinda, austere, harsh, unpleasant.

Ðorinda, fierce, cruel.

Ðorirrrroct, a stirring to anger.

Ðorirwge, surly, grim.

Ðorita, spilled or poured; *ar na ðorita amac*, which are poured out.

Ðoritað, a spilling, pouring; *ðoritað þola*, an issue of blood.

Ðoruba, a line.

Ðorujngeac, uneasy.

Ðorur, 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-*γzjūdaç*, unsearchable.

Ðō-γḡēul, a romance.  
 Ðorap̃ta, troublesome, difficult.  
 Ðo-γmac̃ta, obstinate.  
 Ðō-γp̃joñta, unsearchable.  
 Ðō-γp̃ioct̃e, stubborn, intractable.  
 Ðot, or dōd, to thee, to thy; i. e. do tu; dōt t̃aoj̃b, concerning thee, or on thy side.  
 Ðōt̃ad, singeing, scorching.  
 Ðōt̃ar, a river; dōt̃ūar, *idem*.  
 Ðōt̃ar̃cluj̃r, a conduit-pipe.  
 Ðōt̃c̃ur, hope, expectation.  
 Ðōt̃c̃urac̃, confident, hopeful.  
 Ðōt̃c̃urad and dōt̃c̃uraj̃m, to hope, trust, confide, or depend.  
 Ðo-t̃eazaj̃r̃g, indocile.  
 Ðo-t̃ōg̃ta, rejected; also hard to be reared.  
 Ðr̃ab, a spot or stain.  
 Ðraac̃ma, a dram.  
 Ðrag, fire.  
 Ðrag, anger.  
 Ðragaz̃j̃geann, a fire-shovel.  
 Ðrag̃bob, the lesser bear-star, i. e. the fiery-tail.  
 Ðragaz̃r̃t, a flint; d̃ragon, *id*.  
 Ðr̃agon, a dragon.  
 Ðraj̃c and d̃raj̃z, a dragon; Gr. δ̃ρακων, and Lat. *draco*.  
 Ðraj̃j̃ean, a thorn.  
 Ðr̃aj̃j̃-ḡj̃oñraj̃r̃g, fuel.  
 Ðraj̃j̃neac̃ and d̃raj̃j̃neōg̃, a black-thorn.  
 Ðraj̃n and d̃raj̃nt, grinning; *vid*. d̃rant.  
 Ðr̃aj̃nn, a hunch, or humpback.  
 Ðraj̃nñeap̃õram and d̃raj̃nt̃j̃m, to grin.  
 Ðram, a sect of people, a community; d̃ram d̃aōj̃ne, any society of men.  
 Ðram, much, plenty.  
 Ðram̃ab̃taj̃m, or d̃ram̃laj̃m, to kick, spurn, stamp, tread, &c.  
 Ðram̃aj̃r̃t, a play, a comedy, or tragedy, any stage performance; Lat. *drama*, and Gr. δ̃ραμα.  
 Ðram̃am, to grin.

Ðram̃ab̃aj̃m, to mutter or grumble.  
 Ðran and d̃ranōg̃, a rhyme or metre.  
 Ðrant and d̃rañnt̃an, the snarling of a dog; also grumbling.  
 Ðrant̃anac̃, snarling, envious, grudging, complaining.  
 Ðraoj̃, a druid, an augur, charmer, or magician; d̃raōj̃te na ḡej̃-γ̃pte, the wise men of Egypt; plur. d̃raōj̃te, anciently written d̃r̃ūj̃ and d̃r̃ūj̃ōct̃e in the plur.  
 Ðraōj̃deac̃d and d̃raōj̃deac̃ta, magic, or sorcery; properly the druidish form of worship and sacrifices.  
 Ðraōj̃j̃jon, thorns.  
 Ðr̃aj̃r̃da, zo d̃r̃aj̃r̃da, *hactenus*, hitherto.  
 Ðr̃ē, a sled.  
 Ðreac̃an, a wren; *vid*. d̃rean.  
 Ðreac̃am̃aj̃l, a statuary.  
 Ðreac̃, or d̃rij̃c̃, the figure or face of a person or thing; an image or portraiture, a statue; Wel. *drych*, a looking-glass, the countenance.  
 Ðreac̃ac̃, drawn, figured, delineated; also fair, handsome, beautiful.  
 Ðreac̃ad̃an, a mould.  
 Ðreac̃ad̃, a portraiture.  
 Ðreac̃am, to figure.  
 Ðreac̃da, a troop.  
 Ðreac̃dam, to signify.  
 Ðreac̃-γ̃ōm̃pl̃ad̃, a platform, or ichnography, i. e. the representing persons or deities by certain figures, or by words.  
 Ðr̃eac̃t̃, a poem; also a draught or pattern.  
 Ðr̃eac̃t̃, an article.  
 Ðr̃eac̃ta, weakness.  
 Ðreaz̃ad̃, advertisement.  
 Ðreaz̃am, to fight, to wrangle, &c.; also to certify or give notice.  
 Ðream, a tribe or family; a band or company, a people, &c.; d̃ram, *idem*.

Dneamanac, fanatical, mad, frantic.  
 Dneaman, madness, furiousness.  
 Dneamnac, perverse, foolish.  
 Dneamnajm, to rage or fret.  
 Dnean, bad, naught.  
 Dnean, a wren; Wel. *driubh*.  
 Dnean, strife, debate, contention.  
 Dneanad, good.  
 Dneanda, repugnant, contrary, opposite.  
 Dneann, good.  
 Dneann, contention; also grief or sorrow, pain; gan dneanna, without dispute.  
 Dneannad, rashness.  
 Dneannam, to skirmish or encounter.  
 Dneapajneac, or dnepadōjn-eac, a climbing, or clambering rather.  
 Dneapam, to creep.  
 Dneay, place, stead, turn; tabajm dam dneay, give me a turn.  
 Dneay and dneayōz, a briar or bramble; plur. dnjreaca.  
 Dneay-cōjll, a thicket, or place full of brambles; dneaymun, *idem*.  
 Dneēc, a tale or story.  
 Dneēceng, three persons.  
 Dnejb̄re, a space; dnejb̄re ō j̄jn, a little while ago; tnejb̄re, *idem*.  
 Dnejm, an endeavour or attempt.  
 Dnejmjneac, a gradation, or degree.  
 Dnejmjne, a ladder.  
 Dnejmjne-mujne, the herb centaury; Lat. *centaurium*.  
 Dneōzam, to grow rotten, to rot; also to wear out.  
 Dneōllan, a wren; dneōllan tear-bužb, a grasshopper.  
 Dneŕ, news; a tale or story.  
 Dneŕbeartac, a tale-bearer.  
 Dneayd, a rehearsal or relation.  
 Dneŕeamajl, prickly.  
 Dnjec and dnajc, a dragon.

Dnjoc, angry.  
 Dnjm, 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.  
 Dnjodari, gore, or corrupt matter; also dregs, lees, or sediment; dnjodari na žcōbac, the dregs, or last of clowns.  
 Dnjodart̄a, mixed with dregs.  
 Dnjozam, to drop or distil.  
 Dnjopam, to climb.  
 Dnjŕ and dnjŕle, dnjŕleac, a briar or bramble; plur. dnjŕlj̄b, dnjŕj̄b, dnjŕeōza, dnjŕteanaj̄b, dnjŕleaca, and dnjŕteōzaj̄b; Corn. *dreez*, Wel. *dreysin*; the dimin. is dnjŕeōz, or dnjŕleōz, dnjŕleān, and dnjŕj̄n. It is of the same literal construction as the Greek name of the oak-tree, *δρυς*; *vid.* dnjžean, *infra*.  
 Dnjt̄le, a sparkle; plur. dnjt̄le-anna.  
 Dnjt̄lj̄žjm, to sparkle, to shine.  
 Dnjuc, a beak or snout.  
 Dnjucad, do dnjuc a j̄olt azá j̄áb, his hair stood at an end as he spoke.—*Vid.* Caithr. *Toird*.  
 Dnjucd, a standing at an end, as the hair of the head.  
 Dnjō, a mason's line.  
 Dnobl̄ayac, miserable, pitiful.  
 Dnjoc, and in its inflexions dnjoc̄, denotes bad, evil; dnjoc̄-t̄jonŕ-žnam, a conspiracy, or evil imagination; dnjoc̄-žnjom, a transgression, or bad action; dnjoc̄-j̄jon, bad weather: in the Wel. *drug* is bad, and *hin* is weather, as *drykkin*, bad weather; hence it signifies short, penurious, sparing.  
 Dnjoc, right, straight, direct.  
 Dnjoc, a coach wheel.  
 Dnjocad, or dnjoc̄jod, a bridge; Dnjocad-āta, 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.

Ðíocánpajr, mistrust, jealousy.

Ðíocánpajreac, jealous.

Ðíoc-bóltán, a bad smell.

Ðíocð, black, dark, obscure.

Ðíoc-íocal, a malediction; a bad character given of one.

Ðíoc-íūjðe, a bad prayer.

Ðíoc-máíbad, murder, treacherous homicide.

Ðíoc-mūjnte, saucy, insolent.

Ðíoc-tēad, a bridge.

Ðíoc-tūajr, an ill omen.

Ðíoc-tūajrɣbajl, an evil report.

Ðíojbel, hard, difficult.

Ðíojc-íñjom, mischief, a crime, or wicked act.

Ðíojcjm, to wrong or abuse, to do evil.

Ðíojcljam, shortness of breath.

Ðíojc-mējn, ill-will.

Ðíojc-mējneac, mistrust.

Ðíojðeacð, *vid.* Ðíaojðeacð, sorcery, divination, magic.

Ðíojžean, the deep, or depth; ɣo tojbrjð azur ɣo ndíojžeanajð, žejneay ar altajð azur ar cnocajð, to the fountains and depths that spring out of high grounds and hills.

Ðíojžneac, thorns.

Ðíojmljn, the dimin. of Ðíomajr.

Ðíol, a bay, a plait, a loop; also a quirk, a stratagem.

Ðíolta, a pair of pot-hooks; Ðíol, *idem.*

Ðíom, otherwise written Ðíujm and Ðíym, genit. Ðíoma and Ðíujme, plur. Ðíomana and Ðíomda, 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 Ðíom, 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 ajr mo mujn, or ajr mo Ðíujm, indifferently, to mean *upon my back*. The genitive case of this word is either Ðíujme or Ðíoma, as cnám Ðíoma, the back-bone. This same word, Ðíom or Ðíujm, 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 Ðíujm, Ðíom, or Ðíym, 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 Ðíym, 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 Isidornus; 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-κορας*, 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-δαμζογρε* was anciently that of the hill now called *Cnoclunze*, or Knocklong, in the County of Limerick. *δριμ-φην* 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-κατ*, 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 *βράζο-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.
- Drómana, renouncing or declaring against a thing or a person; ex. cujrn na drómana lejr, I renounce to it, or to him.
- Drómcla, a surface.
- Drómaojneac, idle.
- Drón, right, straight.
- Drón, 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.
- Drónčmojcte, perpendicular.
- Drónduánam, to stop or shut close.
- Drónog, a band or company; plur. drónogajb, also a troop, multitude, or sect.
- Drónnán, the back.
- Dróčanfajr, fear.
- Dróčla, a rafter; also a wain-beam.
- Dróčlōjr, a carpenter.
- Drúad, a charmer or magician.
- Drúacajm, to commit fornication.
- Drub, a chariot.
- Drub, a house or habitation.
- Drubōjr, a cartwright, or coach-maker.
- Drucō, a hearing; also a rising up.
- Drucōd and drucōdan, dew; Gr. ῥωσος.
- Drúcta dea, i. e. joč and bljočt, prosperity in corn and cattle.
- Drucťán, whey.
- Drucťjn mōnad, a sort of herb used in colouring hair.
- Drud, an enclosure.
- Drugaaje, a slave or drudge.
- Drubēal, a dark place or recess.
- Drubčōjn, dew.
- Drubčōjn, a kind of reptile.
- Drubj, a stare; in the Welsh it is *dridu*, and in the Armoric *dret*.

Ծրսծյմ, to draw, also to shut ;  
 Ծօ Ծրսծ leō, he drew nigh to  
 them.

Ծրսջեան, pronounced Ծրսջ-եան,  
 or Ծրջ-են, 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 օρυς,  
 accus. օριν, the oak-tree.

Ծրսյմ, the back, the ridge of a  
 hill or houses ; a Ծրօյմ, their  
 backs ; քá Ծրսյմ, backwards,  
 also the surface or outside of any  
 thing ; Ծրսյմ and Ծրյմ ; *vid.*  
 Ծրօմ.

Ծրսյն, needle-work, embroidery ;  
 աջ քօշլսյմ Ծրսյնե ասյր ծագ-  
 լամա, learning to embroider ;  
 Ծրսյնե Ծրսյնե, the pursuit of em-  
 broidery.

Ծրսյնեա՛, an artist, one that works  
 with the needle.

Ծրսյնեա՛ս, practice in needle-  
 work or embroidery ; also artifice.

Ծրսյր, lust, one of the seven mor-  
 tal sins which kill the soul.

Ծրսյրեա՛, a lecherous person.

Ծրսյրեամայլ, lecherous, inconti-  
 nent, unchaste, dissolute.

Ծրսյրյմ, to play the wanton.

Ծրսյրլան, a bawdy-house.

Ծրսրեօյն, a fornicator.

Ծրսա, a drum.

Ծրսածօյն, a drummer.

Ծրսե՛լա, a house-top.

Ծրսան, the back ; also the sum-  
 mit of a hill, or other place.

Ծրսոց, *id. qd.* Ծրոնց.

Ծրսր, lechery, fornication ; լսծ-  
 Ծրսր, whore-mongers.

Ծրստ, a harlot, or other unchaste  
 person ; Wel. *drythyll*, lasciv-  
 ious.

Ծրստ, foolish.

Ծրստարանցտօց, a bawd.

Ծրստաբայմ, to blab out, or speak  
 foolishly.

Ծրստան, a bawdy-house.

Ծրստօյն, a fornicator.

Օւ, and ծւ՛, or ծւ՛ս, ink.

Օւ, meet, just, proper, fit ; also  
 kind for.

Օւ, a land or country ; also a vil-  
 lage, also a habitation, or place  
 of abode.

Օւա՛, a proper name of several  
 ancient Irish princes.

Օւած, labour, hardship, difficulty.

Օւաճար, did eat.—*Gen.* 14. 24.—  
*Matt.* 13. 4.

Օւածմար, laborious, hard, difficult.

Օւած-օբայր, a handicraft, hard  
 labour.

Օւաե, a dwelling-house.

Օւայենյճած, to disfigure ; ար-  
 յոմձա Ծրեա՛ աօծձա ծա՛ Ծւայե-  
 նյճած րան շատ րօ, many a  
 handsome face disfigured in this  
 battle.—*Vid.* Ծայտ-բայր-Ծոյր-  
 ծալսյց, ad an. 1310.

Օւայծ, or ծւայճ, evil.

Օւայլ, *vid.* ծւալ.

Օւայլե, propriety.

Օւայր, surly, stern, ill-humoured.

Օւայրեյծ, so often.

Օւայր, a reward, a present.

Օւալ, part or duty, office ; also  
 meet, just, proper ; Ծար ծւալ է,  
 to whom it belongeth, also kind  
 for ; Խս՛ ծւալ Ծօ րրն Ծօ ծեա-  
 նամ, it was kind for him to do  
 so.

Օւալ, a law, &c.

Օւալ, a fold, or ply of a cord.

Օւալ, a lock of hair.

Օւալսե, an engraver.

Օւալսեայ, sculpture, engraving.

Օւալամ, to carve, or engrave.

Օւալչար, hire or wages, duty, &c.

Օւամ, a city ; Brit. *dinas*.

Օւան and Ծւանօց, a rhyme or  
 poem ; and Ծւանայց, or բար  
 Ծւայն, a rhymers or versificator.

Օւանաբեա՛, a senator.

Օւանեմայրեա՛, policy ; Ծւան-  
 չաօյր, *idem*.

Օւար, a word, or saying ; also a

metre or verse consisting of four quartans.

Đubajnt, an earnest prayer.

Đub, black, dark; đub-donn, a dark brown colour; đub-đeadač, having black teeth; hence đub signifies ink.

Đub, great, prodigious.

Đubač, a tub; đubač-leamnačta, a tub of sweet milk; pronounced đouač.

Đubāč, melancholy, sad, dejected.

Đubāč, ink.

Đubāčur, sadness, melancholy.

Đubadān, an ink-horn, or stand-dish.

Đubād, mourning.

Đubajgēn, the deep; from đub and ajgēn, ocean; đubajgēn na řajnje, the bottomless depths of the ocean; *vid.* ajgēn.

Đubajlce, vice, the opposite of řubajlce, virtue.

Đuballađ, want.

Đubalta, doubtful, uncertain.

Đubān, a hook, a snare; le đubā-njb jayřajneāčta, with fish-hooks.

Đubān, a kidney.

Đuban-alla, a spider.

Đub-čorač, the herb maidenhair.

Đubčujl, a beetle.

Đubřocal, a word out of course, an enigma.

Đubřorņmajm, to be black and blue.

Đub-Łočlonņajcc, the Danes, from Denmark; and the řjonņ-Łočlonņajcc, those from Norwegia.

Đubāž, a lake.

Đubřad, to say; đubřad, it was said; mařa đubajnt řé, as he said.

Đubřoje, melancholy.

Đub-řnāmājđe, a diver; the bird called didapper.

Đubřay, a house, room, or habitation, also a gloomy wood; from

đub and řoy, a wood.

Đubřlān, defiance.

Đubřnařt, foundation.

Đubtořll, hæmorrhoi, the swelling of the veins in the fundament.—  
*Pl.*

Đubla, a sheath, case, or scabbard.

Đublařžjm, to double.

Đucař, a visage, countenance.

Đucon, war, battle.

Đud, the ear.

Đud, or đujđ, 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.

Đuadřje, 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; řā đubčřoy, tributary.

Đujbčřde, a duke.

Đujbe, darker, blacker.

Đujbe, blackness; also ink.

Đujbeacanařže, depth.

Đujbeall, swift or nimble.

Đujbeařta, vernacular, or peculiar to a country.

Đujbelneāč, a necromancer.

Đujbžeann, a sword, a dagger.

Đujbžejnte, the Danes, i. e. the black nations.

Đujbřljač, the spleen.

Đujbleād, a doublet.

Đujžam, or đjžjm, to cluck as a hen.

Đujl, an element; na ceřřje đul-le, the four elements; also a creature.

Đujl, delight, desire.

Đujl, partition or distribution.

Đujlbřm, anxious, sad, melancholy.

Օսլե and օսլէյն, a leaf, a fold.  
Օսլեամ, God, because Creator of all things.

Օսլեամայն, God.

Օսլեամանած, the Godhead.

Օսլեամանտա, of or belonging to the Godhead.

Օսլեօջա, folding doors, the leaves of a door, or the leaves of trees.

Օսլէջնե, wages, hire.

Օսլիյմ, to take pleasure or delight; օսլիջ մե, I desired, or I found pleasure in.

Օսլլե, a green bough or leaf; also the leaf of a book.

Օսլլեաօայն, leaves, a leaf of a book.

Օսլլեաօան, full of leaves.

Օսլլեաօան, a book, or the leaf of a book.

Օսլլեան, a spear.

Օսլլեօջ and օսլլեան, diminut. of օսլլե, leaf, either of a tree or book; also the fold of a door; Wel. *deilen*.

Օսլլեօջաօ, leafy, full of leaves.

Օսլլեւայն, of or belonging to leaves.

Օսլլիջյմ, to bear or bring forth leaves, to bud, to spring.

Օսլլիյօլ, a caterpillar; Lat. *convolutus*.

Օսյմ, poor, needy, necessitous.

Օսյնե, 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. *բար* and *բյր*, *infra*, Wel. *dyn*, C. *Den*, Ar. *den*, Ger. *daen* and *diener*, a servant, and Cantarbr. *duenean*, idem.

Օսյնեաօաձ, manslaughter; չաօ օլ ԵՅ ըն ձօման յօյն թեալ աջս ձնեաօաձ.

Օսյնն, to us, i. e. ձօ յնն or յննն.

Օսյնօյնեաօ, an assassin or murderer; աձ Բարտ Իյալ Բրյս; ԵՅ ձօն օյր ըօ յր Բարս Լյօ ձօ

լէջոն օւշայօ, an Է Բարսաօայ, Օսյնօյնեյն, no an Է Լօրա չան օյնոնտա.— Լեաօայն Բրեաօ.

Օսյր, an oak-tree; hence the letter Օ is called Օսյր; Wel. and Cor. *Dar*.

Օսյրե, rude, rugged, surly; vid. օւսյրե.

Օսյրե, a wood or grove of oaks.

Օսյրե, stupidity, insensibility, Lat. *durities*, also obstinacy; ex. ձօ Բյ ձօ օսյրե նա հյմրեայանա նար Էրեյջ Իյաձ an Ետ շար Եւյր an արմօր, such was the obstinacy of the battle, &c.—*Vid*. Հայրեյմ ԹօյնԷալԲայջ, ad an. 1318.

Օսյր, a crow.

Օսյր, a precious present or favour, hence a jewel.

Օսյրօյլլ, a sanctuary.

Օսյրեալ, a spout.

Օսյրչյօլլա, a client.

Օսյրչիցե, awakened; օսյրչիցե, idem.

Օսյրյաջաձ and օսյրչամ, to awake.

Օսյրչիցյմ, to awake, to rouse up.

Օսյր, unto thee, i. e. ձօ Եւ; օսյրե, idem.

ՕսյրԷայն, deformed, ugly; also dark, gloomy.

Օսյրիյնա հօյձօ, the morning.

Օսլ, a snare or trap; also a fishing with nets.

Օսլ, the terraqueous globe.

Օսլ, a satyr.

Օսլ, to go; ձօ օսլ Եայն, to pass over; ձօ օսլ ա մւշա, to be lost; օսլ ալ ա նաչայօ, to proceed.

Օսլա, a pin or peg.

ՕսլԷայն, doleful, unpleasant.

ՕսլԷան, dirty, miserly, pitiful.

ՕսլԷան and օսլԷանաձ, avarice, covetousness.

ՕսլԷաօօ, a page.

Օսմա, a place of gaming, as օսմա ըլլիցե.

Օսն, 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 *dunajm*, 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 *Londinum* 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-cearṁna*, now Wicklow; *Dūn-cearṁna*, now the old Head of Kinsale; *Dūn-gláinne*, a regal house near Sljabh Mjy, in Munster; *Dūn-Cljac*, another royal house near Knockaine, in the County of Limerick; *Dūn-Cljomčajṁ*, 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-glaj*, 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*, Ballymore, &c.

The old Irish had four sorts of habitations, viz. 1°. *Cačajṁ*, a city; 2°. *baile*, a town; Lat. *villa*, called also *baile Mōjṁ*, if a large town; 3°. *Dūn*, a strong or fortified habitation; 4°. *brūj-ženn*, otherwise called *brūž*.—*Vid. Cačajṁ* and *brūjžean* and *brūž*, *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.

*Dūnajm*, to shut up, to close together, to join; *nj fējṁjṁ a dūnaš*, it cannot be shut.

*Dūn-ānāy*, a habitation.

*Dūn-ljoj*, a palace.

*Dūn-majbāš*, homicide, manslaughter.

*Dūn-majččac*, a manslayer.

*Dūnn*, a doctor or teacher.

*Dūjṁ*, stupid, dull; *dūjne dūjṁ*, a blockhead; also hard; Lat. *durus*.

*Dūjṁ* and *duojṁ*, water, *hinc dūjṁluj*, watergrass, or water-cresses; Gr. *ὕδωρ*.

*Dūnājṁ*, affable.

*Dūnāy*, a house or room.

*Dūjṁb*, a distemper or disease.

Ðuḡn, a fist, a hand; lán ðuḡn, a handful.

Ðūḡtač, a temple.

Ðūḡteač, a cell, a pilgrim's hut, or cabin; ðūḡteač ḡḡḡeabaḡe naom̃ta, the holy anchoret's cell, &c.

Ðuḡunta, rigid, morose.

Ðuḡ, in order to, that, to the end that; ḡo ndeac̃aḡn don čataḡn ðuḡ a ḡpaḡaḡn neac̃ dū ma baḡl ñḡ dom ealaḡḡn, till I go to the city, to the end that I may there find some person who may want my goods.

Ðuḡ, a fort; ðuḡ-āḡ, a place of refuge, or safety.

Ðuḡaḡa, a client.

Ðuḡačt and dūḡaḡ, watchfulness.

Ðuḡcūmal, a woman-client.

Ðuḡḡaḡnḡ, a calling, appellation.

Ðuḡḡḡač, a client.

Ðuḡtaḡ, nature, or the place of one's birth.

Ðuḡtačaḡ ollam̃anta, fee farm, feudam.

Ðuḡtaḡḡ, a land, a country.

Ðuḡtam̃aḡl, of a good family.

Ðuḡčea, genuine.

Ðuḡčeaḡač, an inhabitant; one from the same country.

Ðuḡḡačḡ, diligence, kindness.

Ðuḡḡačḡdač, diligent, urgent, kind.

## REMARKS ON THE LETTER Ċ.

Ċ 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 Čába, or Čáda, from eáda, the aspen-tree; Lat. *tremula*; which is commonly called Čhanñeḡočač, and is not unlike the name of the Greek vowel η, and the Heb. ח. It is commutable only with J, and is very often, but especially in ancient manuscripts, written and used for J 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*. Ċ is the præpositive vowel in the five diphthongs and triphthongs, called na cuḡ ḡeáḡba, or ḡeabaḡ, or the five ephthongs, viz. ea, eo, eoḡ, eu, eḡ, and of these the Hebrews have eu, as Heb. עו; but the Gr. and Lat. have both ev and ei, as Lat. *heu*, *hei*, and Gr. ev, Lat. *bene*, Gr. εἶδω, Lat. *video*, &c.

Ċ and ead, are negatives in Irish, as ē-deḡḡn, uncertain.

Ċ and ḡē, he, it; čjá ḡē, who is he? ñḡ ḡē ḡo, it is not this.

Ċ, an interjection importing grief;

Lat. *hei*.

Čabaḡ and eabaḡ, mud, mire, &c.

Čabaḡ, the aspen-tree; hence the name of the letter Ċ.

Čabḡaḡ, the Hebrew tongue; Ča-

ḥṣaḥ, the same.

Ḥabṣadac, a Hebrew, one of the Hebrew nation.

Ḥabṣad, iron.

Ḥabṣon, a pan, a chaldron.

+ Ḥabur, ivory; Lat. *ebur*.

Ḥaceeanit, iniquity, injustice.

Ḥaccōmlan, injustice, oppression.

Ḥaccōmlajm, to omit.

Ḥacconac, mad, doting, absurd.

Ḥacconn, rage, madness, want of sense.

Ḥaccon, or eāgcon dujne, a silly, foolish man: for cc, or double c, is pronounced always like g.

Ḥaccor̄g, the face or countenance.

Ḥaccor̄g, a degree.

Ḥaccor̄g, a framing or building.

Ḥaccor̄mujl, unlike.

Ḥaccor̄mujle and -leac̄d, disparity.

+ Ḥac, a horse; Lat. *equus*; in the genit. sing. and nom. plur. it is eċ; eac-cōjmljonga, a dromedary.

Ḥac, any.

Ḥacac, having many horses.

Ḥacac, dojb Ḥacac, a barony in the west of Carbury, in the County of Cork, the ancient estate of the O'Mahonys.

Ḥac̄d and eac̄t, a condition, &c.; *vid. ac̄t*; also or, either, unless.

Ḥac̄da, clean, pure, neat, decent.

Ḥac̄dam, to do, to act.

Ḥac̄lac, a servant, a post-boy, news-carrier; also a soldier's-boy, a knapsack-boy, a garson.

Ḥac̄layg, a rod, a whip to drive a horse; from eac, a horse, and layg, a lash.

Ḥac̄mac and eac̄mong, to happen or fall out; as eac̄mac dujne d̄jōb γjn zo mojn̄n don beaz b̄ja do b̄jōd aco f̄rju, a man of them happened to be there, who distributed part of their small provision among them; eac̄mong t̄r̄a jn ayojle dajm̄j̄n eac̄ d̄j̄n

ḥṣeanuḥ agur n̄j̄g na ḥaṣa-bja, at another time a battle happened between Hircanus and the king of Arabia.—L. B.

Ḥacnac, blasphemy; j̄r f̄olluḥ zuḥ nō cūalabaj̄n anoj̄r an eacnac, *nunc audistis blasphemiam*.—L. B.

Ḥac̄ṣad, horses.

Ḥac̄ṣaj̄r, rowing.

Ḥac̄ṣaj̄r, a fair.

Ḥac̄t, an accident that moves sorrow or compassion; aḥ mōi an t̄eac̄t tuj̄tm T̄aj̄d̄g, Thady's fall is a great cause of sorrow.

Ḥac̄t, an achievement, feat, exploit; ex. f̄eaj̄i eac̄ta, a brave man.

Ḥac̄t, a condition.

Ḥac̄taṁaj̄l, conditional; also having great performance.

Ḥac̄tṁad, an adventure, or adventurous uncertainty; m̄j̄n̄e aḥ f̄eaj̄i eac̄tṁad n̄a aḥj̄ḡt̄e, proverb.

Ḥac̄tṁan and eac̄tṁannaċ, a foreigner.

Ḥac̄tṁocaj̄n, a prey or spoil; also unmerciful.

Ḥac̄tṁocaj̄neac, merciless: but more commonly and properly ēad-tṁocaj̄neac.

Ḥad, is one of the ten negatives of the Irish in compound words, as eād-tl̄aj̄t, ēad-tl̄aċac, undaunted, intrepid: these ten negatives are in the following Irish verse:

Neam agur an, am, eaz, eay,  
E, ead dō, d̄j̄, n̄j̄ hoj̄d d̄j̄meay.  
J̄n̄g, m̄j̄, n̄j̄ moḍ cejl̄ze.

Dej̄c n̄d̄j̄ltad na ḡaoj̄d̄j̄lze.

Ḥād, jealousy, also zeal; genit. ēāda; bean ēāda, a jealous woman.

Ḥād, eūt, obloquy, reproach.

Ḥādaċ, clothes, raiment; eādaċ n̄ōjn, sackcloth.

Ḥādaċj̄gm, to clothe, to cover.

Ḥādaċj̄l, profit, advantage; *vid.*

eádal.  
 Eádajlleac, an Italian.  
 Eádajngean, weak, not strong.  
 Eádajngneact, weakness.  
 Eádajne, a jealous lover.  
 Eádajmeay, the art of invention.  
 Eádál, or eádajl, gain, profit; also  
 a prey, spoil, or booty.  
 Eádálac, profitable.  
 Eádan, the forehead; aṛ meádan,  
 on my forehead.  
 Eádanán and eádnán, a frontlet.  
 Eádajgajne, corrupted from ead-  
 aj-γgajne, 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.  
 Eádajgna, ingenuity.  
 Eádajgnajm, to know, to distin-  
 guish.  
 Eádajgūjde supplication, inter-  
 cession; eádajgūjde na náom,  
 the intercession of saints.  
 Eádajnajd, fraud, malice, deceit;  
 also an ambuscade; nō fág ea-  
 dajnájde jnn zac beallac ō  
 rjn zo teamajr, i. e. he left  
 men in ambuscade on every road  
 from thence to Tara.—*L. B.*  
 Eádajγgajn, 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-dojrjgjm, to naturalize.  
 Eád-dojmjn, shallow.  
 Eád-dōtcay, despair.  
 Eád-dōtcayac, despairing, de-  
 sponding.  
 Eád-dōtcayajm, to despair, to be  
 out of hopes.  
 Eád-fulanγ, intolerable; also im-  
 patient.

Ead, time, opportunity, season;  
 zan eada, without time.  
 Ead, yea, yes; nġ head, not so,  
 nay.  
 Eadað, an aspen-tree; also the  
 name of the æ, and the diph-  
 thong ea; eadað.  
 Eadon, namely, to wit.  
 Eadmaṛ, jealous.  
 Eadmajne and eadmajneact, jea-  
 lousy.  
 Eadmeððanaç, immediate; and  
 ejdajmeððanaç, mediate.  
 Eádōjdjgm, to despair, be out of  
 heart.  
 Eádōtcay, despair; *vid.* eád-dōt-  
 cay.  
 Eadri and eadajr, in compound  
 words is the same with jdrj, be-  
 twixt, between; Lat. *inter*.  
 Eadriad, between thee, i. e. eadajr  
 tú; eadriam, between me, i. e.  
 eadajr mē; eadriujnn, between  
 us, i. e. eadajr jnn, no rjnn;  
 eadriujb, betwixt you, i. e. ea-  
 dajr jb, or rjb.  
 Eadriocð, plain, manifest.  
 Ead-tajrjjoçt, alienation, ill-  
 will.  
 Eád-clájt and eád-cláçac, coura-  
 geous, strong, undaunted, in-  
 trepid.  
 Eád-trēojrj, imbecility; also ir-  
 resolution.  
 Eád-trēðriac, ignorant of the way;  
 also weak.  
 Eád-trjom, light, brisk, nimble;  
 also giddy.  
 Eád-trjomacan, eád-trjomūgað and  
 eád-trujme, lightness, ease, com-  
 fort, riddance.  
 Eád-trjomán, a bladder: pronounc-  
 ed eadriomán.  
 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.  
 Caγ, is one of the Irish negatives,

as *eáz-epūay*, sickness; *eáz-cōjn*, injustice.

*Eáz*, i. e. *eáyza*, the moon.

*Eáz*, death.

+ *Eáza*, ice; *lyce eáza*, 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 *Clajneamajne*, and the other in *Conmajne*, or *Sjol-anam-cujde*, who was toparch of *Clajndajnmada*, in the principality of *O'Madazajn*, or *O'Madyn*; another *Mac-Eázán*, who is otherwise written *O'heazán*, was one of the eight toparchs deriving under O'Carol in the country called *Ejle j Chearbūjl* 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 *baotlaç* 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 *duð-ajgējn*, or *duð-eazajn*, an abyss.

*Eazar*, order; *do çur yé a neazaj*, he put in order.

*Eazarajm*, to set in order.

*Eáz-bmoç*, a carrion.

*Eáz-cáojne*, a sick or dying groan, or plaint; from *eáz*, death, and *cáojne*, plaint or moan.

*Eázcaor*, a sounding line.

*Eáz-cōjn*, falsehood, injustice; also wrong.

*Eázcoyç*, a face, form, figure, or countenance.

*Eáz-epūajð*, sick, weak, feeble: more properly in the literal explication it means, not firm; Lat. *infirmus*.

*Eáz-epūay*, infirmity, sickness.

*Eáz-cuðajð*, unfit, improper.

*Eazla*, fear, dread, apprehension; *eazla zo*, lest that.

*Eazlaç*, fearful, timorous.

*Eazlajm*, to fear; also to frighten, or deter, to affright; *do eazlajðeadau zo mōj*, they were exceedingly afraid.

*Eazlajr*, the church; Wel. *egluys*, Lat. *ecclesia*, and Gr. *εκκλησια*, gen. *eazulje*, or *eazlajre*.

*Eazlajreac*, of or belonging to the church, a churchman, or clergyman.

*Eazlajreamajl*, or *eazajlyeamajl*, becoming a clergyman.

*Eazlan*, a biting.

*Eazlayða*, ecclesiastical.

*Eázmajr*, without; *aneázmajrlajme*, without a hand.

*Eázmajr*, reputation, fame.

*Eázmajreac*, very great; *çriád eázmajreac*, very great love.

*Eazmjn*, about; *circa*.

*Eazna*, prudence, wisdom; *vid. azna*.

*Eaznac*, wise, prudent, discreet;

and eagnaðe, a philosopher.

**Eagnað**, or **eacnað**, blasphemy; *do n̄inn an fear uð ēacnað*, *do n̄ad an ragaite, yr pollur zo no cuallabair na nora an eacnað*, *do freagair na lūdajð, yr b̄j-odda bair duinn 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; *ō do cōnairic an naom̄ an n̄jð az eacnað C̄rjorð*, *azur az ad̄riad deaman*, when the saint (Patrick) saw the king blaspheme Christ and adore demons, &c.—*Leābair b̄neac*.

**Eagnað**, a complaint, also resentment, also a cause of grief and sorrow; as *jom̄da Eagnað air C̄rjonn*.

**Eagnaðe**, a wise man, a philosopher.

**Eagnaðjm**, to complain, to accuse.

**Eagnaic**, querulous, full of complaints; *n̄ji bu eagnaic, n̄ji bu ealc, non querula neque malevola erat*.

**Eagnajic**, love; *air eagnajic a m̄ic, propter amorem filii*; *vid. Brogan in Vita Brigidæ*; written indifferently *eugnajic*, or *eagnajic*.

**Eagnaiceajic**, a mediator.

**Eagnaðjm**, to set in order.

**Eagnuad**, impotent.

**Eaz-ramujl**, singular, matchless; from *eaz*, *non*, and *ramujl*, *similis*.

**Eazramajl**, strange, surprising, extraordinary; also various, diverse, mixed.

**Eazramla** and **eūzramlaēt**, strangeness, variety, diversity.

**Eazramluðad** and **eazramlaðjm**, to vary, to diversify.

**Eazramluðad**, a varying or chang-

ing.

**Eal**, fainting; *az dul a nēal*, fainting; *vid. nēal*.

**Eala**, a swan.

**Ealað** and **ealaðan**, learning, skill, knowledge; also an art or science.

**Ealaðanta**, artificial, curious, ingenious.

**Ealaðjm**, to stalk; also to steal away, to desert, &c.

**Ealaðteac**, a revolter, or deserter, one that sneaks off, or steals away.

**Ealang**, a fault, or flaw.

**Ealañ**, salt.

**Ealba**, a herd, or drove.

**Ealc**, malicious, spiteful, envious, &c.; *n̄ji bu eagnajic, n̄ji bu ealc, non erat querula, non malevola*.—*Brogan in Vit. Brigid*.

**Ealcmañ**, envious, spiteful; also lazy, sluggish.

**Ealz**, noble, excellent; hence *Injr Ealzā*, a name of Ireland.

**Ealoðad** and **ealuðad**, sneaking, stealing away.

**Ealjuðjm**, to sneak off, to steal away; as *do ealjuðeadañ don cātrajð*, they got by stealth into the city.

**Eall**, a trial, a proof, or essay.

**Eallaðair**, a vast number, a great multitude.

**Eallaç**, a hearth; *air an teallaç*, upon the hearth.

**Eallaç**, a burden, or load.

**Eallaç**, cattle of any kind.

**Eallaç**, an artful trick.

**Eallaç**, a battle.

**Eallaðje**, household stuff, furniture.

**Eallañ**, wonder, astonishment.

**Eallañ**, cattle given by way of a portion.

**Ealycad**, coziness.

**Ealta**, repentance.

**Ealta**, a flock, herd, drove, trip, rout, pace, &c.; *ex. ealta ean*,

a flock of birds; *ealta muc*, a herd of swine; *ealta dam*, a drove of bullocks; *ealta gabair*, a trip of goats; *ealta madúib* *allta*, a rout of wolves; *ealta ayyajl*, a pace of asses; also a tribe or family, as *ealta glan tyluag uá ngeal ccaír*; *ealta maicac*, a troop of the cavalry; *áitib bhí-ealtac*, places resounding with the melody of birds.

*Ealtáib*, white.

*Ealtín*, a razor.

*Eaman*, the principal regal house of Ulster, anciently the seat of the Ruderician kings of Ulster.

*Eamaj*, double; and *eamanta*, the same.

*Eamajne*, wisdom.

*Eampaib*, a kind of stone.

*Eán*, *eun*, and *én*, a bird, a fowl; *éan fion*, an osprey.

*Ean* and *an*, water.

*Eán*, any; *an éan-cóir*, in anywise, at all, in the least; *an zac éan cóir*, 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-glóir*, 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 loclanna do majr San Moğcorb 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.

*Eanluineac*, fowling.

*Eannec*, innocent.

*Eányatab*, at once.

*Eantóg*, a nettle; *neantóg*, *idem*.

*Eántojr*, on purpose; also in one bulk; *deántojr* is the usual expression.

*Eán-tóir*, of any manner or sort.

*Ean-uajne*, one hour; *rean-eánuajne*, a way-faring man that stays not above an hour in a place.

*Eanuc*, a eunuch.

*Eaondaic*, an unity.

*Eair*, a head.

*Eairab*, fear, mistrust.

*Eairajm*, riding.

*Eairam*, to refuse, to deny; *deairadair*, they refused.

*Eairajr*, the end.

*Eairb*, or *reairbog*, a roebuck.

*Eairba*, to tell or relate; *go ndubairt oirneac na ragarit re hjoia, airtim tu air Oia beo zon eairba duinn an tū Chioirt 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.*

*Eairb*, an offer; also command.

*Eairba*, an occupation or employment; a *re fa heairba dō, bje ag iongajne muc dō Mhileo miz dal-Nairuib* *in djeac na rleib*, his occupation was herding swine for Mileo, king of Antrim, in the wilderness.—*L. B.*

*Eairball*, a tail; *bun an eairbajl*, the rump.

*Eairbam*, to bid, or command; also to rely or depend upon; *eairbajm mizot*, I depend upon thee.

*Eairc*, speckled; also red.

*Eairc*, a cow.

*Eairc*, 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. ծօ լյօնաձօյր na յլուայճ.

Եալեամայլ, sweet, pleasant, agreeable.

Եալեձա՛, coloured red.

Եալեայլլ, a prop, post, or pillar.

Եալեայլե, a barring and hindering.

Եալեձօմ, noble.

Եալեւաձա՛, a lizard, an emmet.

Եալեա, a deficiency, an eclipse.

Եալեձա՛, a feast or solemnity.

Եալեձան, a piper, trumpeter.

Եալ-բայճեայ, an aristocracy.

Եալեձայլ, a miserable state of captivity.

Եալայմ, to build, to frame, or make up; Gr. *εργειν*, *operari*.

Եալեձաձ, to apprehend, or make prisoner; ex. an լւծճօրե յոնար եալեձաձ իօրա, the garden wherein Jesus was made prisoner.—*L. B.*

Եալեձայլե, prohibition.

Եալեձայլմ, to congratulate; also to prohibit or forbid.

Եալեձան and եալեձան, a piper; also noisy, clamorous.

Եալեձայլ, magnificent, worthy, virtuous.

Եալեձան, to prepare a feast.

Եալեձա, conception, quickness of apprehension.

Եալեան, noble, august, grand; hence Anglice, *earl*.

Եալեա and եալեայլեայրա, galloping.

Եալեաձ, arms.

Եալե, for ծրա, barley.

Եալեաճ, յալեաձ, or յալեան, iron.

Եալեաձ, redemption.

Եալեայլ, a part or share.

Եալեձե, to watch, to take care of; *աշար իյրօ լոնն աշ եալեձե*

na իօճա (Մայլե) չօ յեաձայրե շար an Եալեյլի ծար an իբաճայլ յոնե յեաձ ծա մբայլ յիծ ծօմ եալեձայլ տար եալե ծօձա na իօյլե a ուօճ; 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.*

Եալե, and genit. ելլի and ելլիլե, the end or conclusion; also the limit or boundary of a place; ծարե a յեալ a ծօյլե, a man in the declension of his years; a յեալի na ելլիլե, in the limits of the country.

Եալե, a champion; Gr. *ηρωε*, Lat. *heros*; also noble, grand.

Եալեաձ, the spring; gen. եալեայլճ:

Եալեաձ and եալեայլճե, wares or commodities, furniture, accoutrements, either personal or household.

Եալեաձ, a military suit, a complete armour; hence the English word *array*.

Եալեայլճմ, to spring.

Եալեայլճ, a mistake, a fault; Lat. *erratum*; *ար լոն a եալեայլճե, propter erratum.*

Եալեայլճեայ, to be served or attended.

Եալեաձ, a sickness, or disease; ծօն եալեաձ բալի a ծիլեաձ, he died a natural death.

Եալեաձ, expulsion, banishment.

Եալեայլճմ, expulsion, banishment.

Եալեայլլե, dispraise, disparagement.

Եալե, to make, or do.

Եալեայլի, or եալեայլայլի, an example, sample, or pattern.

Եալե, a tail.

Եալեաձա, եալեաձաձ, and եալեաձաձայ, dissension, disagree-

ment; also disobedience.  
 Eay-aonntac, disobedient, repug-  
 nant, rebellious.

Eay-aontūzad, schism.

Eay-an, a cataract, a fall of water,  
 a cascade.

Eay-and, *idem*.

Eay-and, a quarrel; eay-and do  
 bryodad, to provoke a quarrel.

Eay-angan, a tumult.

Eay-ba, want, scarcity, defect, ab-  
 sence, also vanity; eay-ba brya-  
 gad, the king's evil.

Eay-bajgm, to want or lack.

Eay-bajn, the kingdom of Spain.

Eay-bal, an apostle.—*Matt.* 10. 2.

Eay-balōjd, absolution.

Eay-barata, or eay-porata, vespers,  
 or evening prayers.

Eay-bog, or eay-cop, a bishop.

Eay-c, water, also old.

Eay-gajne, a warning.

Eay-gal, a storm, a blustering  
 wind; also a surprise.

Eay-car, or eay-gōr, shooting into  
 ear, as the corn does when it be-  
 gins to form an ear.

Eay-car, a fall; eay-car a mbéal  
 beánnan, to fall at entering a  
 wide gap.

Eay-cara, an adversary, an enemy;  
 from the particle eay, one of  
 the Irish negatives, and cara, a  
 friend.

Eay-coman, dirty, filthy, nasty.

Eay-comata, satisfied.

Eay-comla, to die or depart this  
 life; *re* blázna azur cejtne  
*fejt* ba rlan do Phylp an tan  
*no* eay-comla zur an ccōjmde,  
 i. e. Philip was eighty-six years  
 old when he departed this life  
 to enjoy God.—*L. B.*

Eay-cong, water.

Eay-congna, a cry, or proclama-  
 tion.

Eay-conn, an old man, an elder.

Eay-conn, the moon.

Eay-cna, a cup, a drinking vessel,

also a chaldron; á dubajnt loz  
 rep fny grolla gniád do eay-cna  
 najngzt do eun a racnajzjb  
 benjamjn, i. e. Joseph said to  
 his house-steward, put my silver  
 cup into the sacks of Benjamin.

—*L. B.*

Eay-cnad, walking, stepping, or  
 marching.

Eáy-ga, the moon, also eáy-cán;  
*vid.* duajn 1 dubazáj.

Eáy-gajd, easy, sensible; also nim-  
 ble, active.

Eay-gajne, a curse or malediction,  
 a cursing.

Eay-gal, a sound or noise.

Eay-gan, an eel; *rectius*

Eay-ga, or rather eay-gcū, an eel;  
 from eay, or eay-g, water, and  
 cū, hound, and may properly be  
 called a water-hound.

Eay-gleayad, confusion.

Eay-gnad and eay-gnajm, to climb  
 up, to ascend; hence Ojandajn

Eay-gnad, Ascension-Thursday,  
 so called anciently; but now it  
 is commonly called Ojandajn  
 Oeay-gabala, signifying the  
 Thursday on which Christ sat  
 on the right hand of God.

Eay-gul, a wave.

Eay-gde, conspicuous, remarkable.

Eay-labna, bounty, courtesy, affa-  
 bility.

Eay-lájne and eay-lájnte, a dis-  
 ease; also infirmity or unhealthi-  
 ness.

Eay-lán, sick, infirm.

Eay-loc, a lake, or pool, &c.

Eay-majg, a lath or spar.

Eay-majl, a reproach, or reproof.

Eay-majlteac, dujne eay-majl-  
 teac, a reproaching or chiding  
 person.

Eay-nad and eay-nam, a want of  
 web enough for the loom.

Eay-nad, music; also a song, or  
 any melody.

Eay-nad, time.

**Eaŕōg**, a weasel.  
**Eaŕoman**, a welcome.  
**Eaŕomōjō**, or **eaŕōg̃mōjō**, disrespect, dishonour.  
**Eaŕomōjōeac̃**, disrespectful, disobedient.  
**Eaŕ-onōjji**, dishonour, abuse.  
**Eaŕonōjjeac̃**, abusive, unmannerly.  
**Eaŕontac̃**, rude.  
**Eaŕōjndūg̃ad̃**, disorder, confusion.  
**Eaŕoñgaj̃n**, contrition.  
**Eaŕoñgaj̃m**, to hurt or offend.  
**Eaŕoñgnad̃**, squeezing or crushing.  
**Eaŕpuz-ŕpeaj̃n**, the herb ox-eye-daisy; Lat. *bellis major*.  
**Eaŕnanñajt̃**, the world.  
**Eaŕnaõjte**, loose.  
**Eaŕnuad̃**, a famous cataract of the river Earn, now called the Salmon's Leap, which divides the County of Donegal from that of Leitrim — Vid. *As*.  
**Eaŕraõt̃**, health.  
**Eaŕ-taŕñaj̃ñg**, extraction.  
**Eaŕūanãjm**, to scum or skim.  
**Eaŕ-ūmal̃**, disobedient.  
**Eaŕ-ūmlad̃** and **eaŕ-ūmlac̃d̃**, disobedience, obstinacy.  
**Eaŕ-ur̃uōdaỹ**, presumption.  
**Eaŕ-ur̃namac̃**, disrespectful, stubborn; also a rebel or revolter.  
**Eaŕ-ur̃namad̃** and **eaŕ-ur̃namac̃d̃**, rebellion, disobedience.  
**Eata**, old, ancient; **ōg̃ azur̃ eata**, young and old; Gr. *ετος*, i. e. *annus*, and Lat. *etas*.  
**Eatac̃**, i. e. **ŕeanōjji**, an elder, or an aged person.  
**Eatal**, pleasure, delight; **aỹ eatal̃ leam**, I am well pleased.  
**Eatal** and **eatalad̃**, flight.  
**Eatal**, the world.  
**Eata**, gone, sent.  
**Eetañ**, a ship.  
**Eatla**, prayers or supplications; ex. **do m̃j̃nne Sam̃ad̃ Ch̃jaŕāj̃ñ eatla cum Ōja ŕj̃j̃ a. tt̃j̃rad̃**

**ŕlāñ dā ñjonnc̃aj̃b̃**, the convent or religious community of Kieran offered up their supplications to God for their safe return.  
**Eatla**, sadness, dullness.  
**Eatlãjm**, to fly; **do eataj̃lj̃g̃j̃odaj̃ ŕañ m̃aj̃j̃**, they flew into the sea; Lat. *attollo*.  
**Eatoŕna**, between them, amongst them.  
**Eatŕātac̃**, late.  
**Eātŕomāñ**, a bladder.  
**Eātŕuj̃me**, lighter; also lightness; vid. **eād-tŕom**.  
**Eātŕōc̃aj̃ne**, cruelty, no mercy.  
**Eātŕōc̃aj̃neac̃**, unmerciful.  
**Eātŕom**, light, swift.  
**Eātŕomam̃**, to relieve, to make light.  
**Ebej̃jt̃**, or **ebj̃jt̃**, topography.  
**Eēad̃**, the aspen-tree; also the name of the letter **E**.  
**Eēlj̃ñg**, to spring off or on.  
**Eēlj̃ngead̃**, a skipping or leaping.  
**Eēlōg̃**, or **eēleōg̃**, a hot coal or ember; **eēlōg̃ deaŕg̃**, red hot embers.  
**Eb̃roñ**, a kettle, or chaldron.  
**Ebul̃**, or **aōj̃beal̃**, a coal of fire; dim. **eēlōg̃**, *supra*.  
**Eccnac̃**, reproof, or reprehension.  
**Eccnãj̃jc̃**, the time past.  
**Eccnãj̃jc̃**, a prayer or intercession.  
**Eccoỹg̃**, model, shape, or appearance.  
**Eccnãdac̃**, spiteful, unfaithful.  
**Eccnãj̃de**, enmity, hatred, spite.  
**Ece**, clear, evident, manifest; **ece añ talãm̃**, the land is in sight; Lat. *ecce*.  
**Eena**, eating, spending.  
**Ecỹj̃de**, apparent, manifest.  
**Eō**, jealousy.  
**Eō**, gain, profit, advantage.  
**Eō**, to take, to receive, to handle.  
**Eō**, defence, protection.  
**Eō**, or **eōj̃d̃**, cattle.  
**Eōaõj̃g̃**, uncertain.

Eddrejmjm, to catch at.  
 Edean, a receptacle.  
 Edearib, false, uncertain.  
 Edejgneac, gelded.  
 Edel, prayers, or orations.  
 Edon and eadon, to wit, namely,  
     that is.  
 Edjð, ugly, deformed.  
 Edjm, to catch, to apprehend.  
 Edjne, hostages.  
 Edjnjlmjm, to endure, to suffer.  
 Edjnmēodantōjn, a mediator.  
 Edmar, jealous.  
 Efeact, effect, also consequence.  
 Egecart, iniquity, injustice.  
 Egejallayð, absurd, silly, foolish.  
 Egjpteac, an Egyptian.  
 Egmyr, defect, lack, want.  
 Ejbljgm, to sparkle.  
 Ejbljt, an interjection.  
 Ejð, tribute, tax, or subsidy.  
 Ejð-djgðe, ingratitude; from ead,  
     negat. and djgðe, gratitude; *vid.*  
     djgðe.  
 Ejðe and ejðeað, cloth, apparel,  
     raiment, also an armour; go  
     njomad onconn, eac, azur ejðe,  
     with many colours or flags,  
     horses, and armours; cujn ojt  
     tējde, put on thy brigandine.  
 Ejðeað and ejðjm, to dress, to at-  
     tire; ejðeðctar ē, he shall be  
     attired; do ejðjg Saul Óajðj,  
     Saul armed David.  
 Ejðeadaç, harnessed.  
 Ejðeapbta, dissolute, loose; dāojne  
     ejðeapbta, reprobates.  
 Ejðeaprcam, to scatter or dis-  
     perse.  
 Ejðean and genit. ejðne, ivy;  
     dimin. ejðneán.  
 Ejðneac, full of ivy; *Lat. hedero-*  
     *sus*; hence Cluajn Hejðneac,  
     in the south of Leinster, which  
     in St. Fintan's life is interpreted  
     *Latibulum Hæderosum*.  
 Ejðeanán, the dimin. of ejðne, an  
     ivy-branch or bough, an ivy-  
     bush; caoj ejðnejn, an ivy-

berry.  
 Ejðeanðg, another diminutive of  
     ejðne.  
 Ejðljod and ejðljom, a plea, a  
     case; also a claim, or demand of  
     debt.  
 Ejðjðeac, a cuirassier.  
 Ejðjmjn, doubtful, uncertain.  
 Ejðjnte, doubtful.  
 Ejðjom-γolay, twilight.  
 Ejðjn, between, betwixt, amongst;  
     *Lat. inter.*  
 Ejðjn and fejðjn, to be able; nj  
     fejðjn lejy, he cannot; it is not  
     in his power.  
 Ejðjn, a captive or prisoner, a hos-  
     tage.  
 Ejðjnçeart, an equal distributive  
     right; jr jadyn da mac dēaz  
     Iymael zona nejðjnçeartayð,  
     these were the twelve sons of  
     Israel with their equal portions  
     or rights.—*L. B.*  
 Ejðjnçeart focal, an interpreta-  
     tion.—*Vid. Old Parchment.*  
 Ejðjn-dealūgð and ejðjnðejlt, a  
     difference, separation, or divi-  
     sion; also a distinction.  
 Ejðjn-dealūgð and ejðjn-dea-  
     lajm, to separate or divide, to  
     distinguish.  
 Ejðjndjlgjn, a devastation, ravag-  
     ing, &c.; as, ejðjndjlgjn na  
     cujge uyle eatorna, the ra-  
     vaging or devastation of the en-  
     tire province between them.  
 Ejðjn-gleð, a decree, or judg-  
     ment.  
 Ejðjn-gleððajm, to judge, or de-  
     cide.  
 Ejðjnlēn, captivity; zur fjyt a  
     nejðjnlēn, that he was made a  
     prisoner; *vid. Cajtnejm Thoju-*  
     *del*, an. 1311.  
 Ejðjn-mēðdanac, go hejðjnmēð-  
     danac, mediately, indirectly.  
 Ejðjn-mēðdantōjn, a mediator;  
     also an interpreter.  
 Ejðjn-mjnūgð, interpretation.

ԵՅԺԻ-մյոյնյաձ and ԵՅԺԻ-մյոյնյ-  
ջիմ, to interpret.

Եյբուժ, effect, sense, conse-  
quence; ոյծ չան Եյբուժ, a  
thing of no effect.

Եյբուժաժ, effectual; also sensi-  
ble.

Եյբուժամայլ, the same.

Եյբարաժ, serious.

Եյջ-բար, iniquity, injustice.

Եյջբալլաձ, dotage; also stupidity,  
dullness.

Եյջ-բալլաձ, or Եյջ-բալլայծ, irra-  
tional; Եթաբուժ Եյջբալլաձ,  
an irrational animal.

Եյջ-բոյնտե, innumerable; also un-  
decreed, unresolved upon; also  
not to be comprehended or con-  
ceived.

Եյջ-բուբաժ, impolite, rude.

Եյջ-բուբաժ, frowardness, rude-  
ness.

Եյջ-բոյնա, imprudent.

Եյջ-բոյնաձ, imprudence, folly.

Եյջեան, force, violence, compul-  
sion; ծո՛ Եյջեան ծամ, I was  
constrained; յե հեյջեան, by  
compulsion; Եյջեան մայծոյնե,  
the rape of a virgin or maiden.

Եյջեան, lawful, rightful, just; Եյ-  
ջեան and այլ Եյջեան, scarcely,  
hardly.

Եյջեանաժ, necessary, indispen-  
sable; բաժառ Եյջեանաժ, hard  
labour.

Եյջբար, a learned man; pl. Եյջբար.

Եյջեամ, a crying, or roaring; gen.  
Եյջմե; Եյբո յե մեյջմե, hear  
to my cry.

Եյջեամեճոյ, a crier.

Եյջիմ, to cry out, to grieve, to la-  
ment, to bawl.

Եյջոյն, some, certain.

Եյջոյն, truly, surely, or certainly.

Եյջլիժե, mean, abject.

Եյջլիժեաժ, abjectness.

Եյջնե, a salmon.

Եյջոյնջիմ, to force, to compel; ո՛ս  
հեյջոյնջ մե, do not compel me;

also to ravish, or commit a rape.  
Եյջոյնջե, forced, ravished, com-  
pelled.

Եյջոյնյաձ, a forcing, or compell-  
ing; also a rape.

Եյջբուժ, a school, a study.

Եյջբոյն, art, science, learning.

Եյլեյմ, to rob or spoil.

Եյլե, other, another; *rectius* այլե, X  
ex. բար այլե; Lat. *alius*.

Եյլե այլ քոջարտա and Եյլե այլ  
Չեարաբայլ, 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.

Եյլեաժայմ, to alienate, to part  
with, to pass away.

Եյլիճեճոյ, a creditor.

Եյլե and Եյլիճ, genit. Եյլե, a  
deer, a hind; Gr. ελλοϋ, a fawn.

Եյլիյաձ, accusation, charging,  
calling to an account.

Եյլիյաձ and Եյլիյիմ, to charge  
upon a person, to accuse; Եյլիյ-  
ճոյ բոյն ա ճեյլե, let them ac-  
cuse each other; ա տայմ ծոմ  
Եյլիյաձ ապոյն յե, I am called  
in question by you.

Եյլլ and յալլ, a thong; չո հեյլլ ա  
Եյլոյջե, to his shoe-latchet.

Եյլլ, an ell or eln.

Եյլլեաձ, burial, interment.

Եյլնե and Եյլնեձ, uncleanness,  
pollution; յո ճլան Ծյա an Ե-  
ապոլ ծո պլե Եյլնեձ, ապոլ Օ  
այրեաձ Եթաման ծա մայն ann,  
i. e. God cleansed the temple  
from all uncleanness and dia-  
bolical assemblies, or from being  
the habitation of devils.—*L. B.*

Եյլնիյիմ, to corrupt, to spoil; also  
to violate or profane.

Եյմ, quick, active, brisk.

Եյմե, a cry.

Եյմեաձ, obedience, compliance.

Եյմլե, dilatory, slow.

Եյմիմ, or Եյիյիմ, to cry out.

Ḑmleōg, a dead coal.

Ḑn, or eán, one, the same; eñ-  
cñe, of the same family.

Ḑneac, a face or countenance.

Ḑneac and eñeacay, bounty,  
goodness; also courtesy, affa-  
bility.

Ḑneaclan, protection, defence, or  
safeguard.

Ḑñfeacð, at once; do cūadañ an  
Ḑñfeacð, they went together.

Ḑñgñ, only begotten.

Ḑñmēð, of equal size.

Ḑñnead, any thing.

Ḑpelað, to die or perish; azuy  
eypelajð yē (Jacob) dā cūma  
muna nja an aonañ ylan cñge,  
and he (Jacob) will die through  
sorrow, if he alone (Benjamin)  
does not return home safe to  
him.—*L. B.*

Ḑppñtñl, an epistle, a letter.

Ḑñbeañnam, to transgress.

Ḑñceac, a wasp.

Ḑñceac, a heretic.

Ḑñe, a burden.

Ḑñe, Ḑñjonñ, Ḑñjññ, the name  
of Ireland.

Ḑñceceac, a heretic.

Ḑñceceacð, or eññceacð, heresy.

Ḑñge, a rising; eññge na gñēñe,  
sun-rising.

Ḑññge, assistants; cōm-eññge, aux-  
iliaries.

Ḑññgm, to rise, to mutiny, to pass  
on or advance.

Ḑññg, a viceroy, or chief governor;  
na heññge bādañ fōñ tññ Jūda  
fō Augoytay nē lññ Chññoyð,  
i. e. the governors of Judea, un-  
der Augustus, who were cotem-  
poraries with Christ.—*L. B.*

Ḑññe, an amercement, or fine for  
bloodshed, a ransom or forfeit;  
also a reparation.

Ḑññge, a command or government;  
do nað Þharaoh janyññ eññge  
Ḑññpte do loyep, i. e. Pharaoh  
afterwards committed to Joseph

the government of Egypt.—  
*L. B.*

Ḑññgeacñ, *idem.*

Ḑññgm, to ride, to go on horse-  
back.

Ḑññgm, a summary or abridgment.

Ḑñññ, rather Ḑññ, 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  
Ḑññ, the name of Ireland, from  
the Irish word jay, the west,  
seems absurd for two reasons:  
first, because the Irish word jay,  
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 jay 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 jay 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-εἰρη*, compounded of *ι*, an island, and *jaꝛuꝛη*, *εꝛuꝛη*, or *εἰρη*, the genitive case of *jaꝛuꝛ*, *εꝛuꝛ*, or *εἰρη*, Engl. *iron*, Lat. *ferrum* ; so that *Ι-jaꝛuꝛη*, *Ι-εꝛuꝛη*, or *Ι-εἰρη*, 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  $\text{I-}\epsilon\text{-}\mu\text{-}\eta\text{-}\eta\text{-}\eta$  is  $\text{I}\beta\text{-}\epsilon\text{-}\mu\text{-}\eta\text{-}\eta$ , also  $\text{I}\beta\text{-}\epsilon\text{-}\mu\text{-}\eta\text{-}\eta\text{-}\eta$ , 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  $\text{I}\epsilon\text{-}\rho\text{-}\nu\text{-}\eta$ , 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  $\text{I-}\epsilon\text{-}\mu\text{-}\eta\text{-}\eta$ , or  $\text{I-}\epsilon\text{-}\mu\text{-}\eta\text{-}\eta$ . And a much more ancient author than any of the three now mentioned, uses the same word  $\text{I}\epsilon\text{-}\rho\text{-}\nu\text{-}\eta$  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  $\text{I}\epsilon\text{-}\rho\text{-}\nu\text{-}\eta$ , 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  $\text{I}\epsilon\text{-}\rho\text{-}\nu\text{-}\eta$ , hath manifestly been formed upon the Irish name  $\text{I-}\epsilon\text{-}\mu\text{-}\eta\text{-}\eta$  or  $\text{I-}\epsilon\text{-}\mu\text{-}\eta$ , or its contract  $\epsilon\text{-}\mu\text{-}\eta$ , 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.

Ετηρ, an era, or account of years;  
Ετηρ clajne υj Μηαοjl-Chon-  
naje, the chronological history  
of the Mul-Connerys.

Εἰς τὴν πόλιν, ἄνευ φίλου.

Εἰρημή, mistrust.

Epile, a fragment.

Εἰρηλοῦς, destruction.

Εἴρη, a fragment.

Εὔπνεαδ, a gift, present, or favour.

eþjnnem, to require or call for;  
 eþjnnjȝtean eþjora Connaet, the  
 rents of Connaught were called  
 for; also to give liberally; Lat.  
*largior*; ȝurab amla ȝnn no  
 eþjnnead eþjora Caeraþn, for  
 thus Cæsar's tribute was paid.—  
*L. B.*

ἑλκν, a shield.

Εἴρη, or εἰρη, the end; *vid.*  
εἰρη.

Εἶμα, snow; hence λεα-εἶμα, ice, or congealed snow: it is commonly written ἄδα, which appears to be an abuse, inasmuch as the Welsh have *eira*, the Cornish *er* and *irch*, the Armoric *erch*, to signify snow.

**Ċjnyce** and **ċjnyce**, a trunk or stump.

עָרָם, to arise.

Εἷς, a band or troop.

€<sub>17</sub>, a footstep, a trace, or track.

Εἴς, the genit. of ἰάς, fish; εἴς

also in the plural.  
 E<sub>3</sub>reac̃t, exception or exclusion.  
 E<sub>3</sub>rc<sub>3</sub>m, to cut off; also to except or exclude.  
 E<sub>3</sub>rdeac̃t, hearing, attention.  
 E<sub>3</sub>rd<sub>3</sub>m and ē<sub>3</sub>rdeac̃d, to hear, to listen, to be silent and attentive.  
 E<sub>3</sub>read, a seeking, or hunting after, a research.  
 E<sub>3</sub>rean, or e<sub>3</sub>rjon, him, himself; i. e. ē rjn.  
 E<sub>3</sub>reay<sub>3</sub>ta<sub>3</sub>n, he prayed.  
 E<sub>3</sub>re<sub>3</sub>n<sub>3</sub>ge, resurrection.  
 E<sub>3</sub>r<sub>3</sub>gnn and e<sub>3</sub>r<sub>3</sub>g-l<sub>3</sub>gnn, a fish-pond.  
 E<sub>3</sub>r<sub>3</sub>gn and e<sub>3</sub>rc<sub>3</sub>n, a ridge of high lands or mountains; e<sub>3</sub>r<sub>3</sub>gn n<sub>3</sub>ja-da, the bounds of North and South Ireland.  
 E<sub>3</sub>r<sub>3</sub>b<sub>3</sub>m, to drink.  
 E<sub>3</sub>r<sub>3</sub>d<sub>3</sub>m, to sit.  
 E<sub>3</sub>rl, e<sub>3</sub>reōlac̃, rude, ignorant, unskillful.  
 E<sub>3</sub>r<sub>3</sub>m, to trace.  
 E<sub>3</sub>r<sub>3</sub>m, near, close at hand.  
 E<sub>3</sub>r<sub>3</sub>nn<sub>3</sub>l, weak, infirm.  
 E<sub>3</sub>r<sub>3</sub>ōdan, unclean.  
 E<sub>3</sub>r<sub>3</sub>omal, valour, courage, bravery.  
 E<sub>3</sub>r<sub>3</sub>oml<sub>3</sub>n and e<sub>3</sub>r<sub>3</sub>ompl<sub>3</sub>n, a pattern, model, or example.  
 E<sub>3</sub>r<sub>3</sub>te, debate, discord, disagreement.  
 E<sub>3</sub>rl<sub>3</sub>nn, weak, infirm; ca<sub>3</sub>rleán e<sub>3</sub>rl<sub>3</sub>nn<sub>3</sub>neac̃, a pregnable fortress.  
 E<sub>3</sub>rl<sub>3</sub>r, neglect, mistake, or forgetfulness.  
 E<sub>3</sub>r<sub>3</sub>meac̃, lying, false.  
 E<sub>3</sub>r<sub>3</sub>meac̃, unready.  
 E<sub>3</sub>r<sub>3</sub>neac̃t, an orphan.  
 E<sub>3</sub>r<sub>3</sub>ne<sub>3</sub>deac̃d, to loose or untie.  
 E<sub>3</sub>r<sub>3</sub>teac̃t, death.  
 E<sub>3</sub>r<sub>3</sub>te<sub>3</sub>m, or ē<sub>3</sub>rd<sub>3</sub>m, to hear.  
 E<sub>3</sub>te, and diminut. e<sub>3</sub>teōg, a quill, a feather; also a wing; a<sub>3</sub>n e<sub>3</sub>te<sub>3</sub>b<sub>3</sub> jol<sub>3</sub>n, on eagles' wings; e<sub>3</sub>teac̃ e<sub>3</sub>r<sub>3</sub>g, fishes' fins; hence e<sub>3</sub>te<sub>3</sub>n<sub>3</sub>neac̃, winged; on<sub>3</sub>con de<sub>3</sub>n<sub>3</sub>ge<sub>3</sub>te<sub>3</sub>n<sub>3</sub>neac̃, a flag variously co-

loured.  
 E<sub>3</sub>te, an addition, a wing put to the ploughshare when worn; hence e<sub>3</sub>te<sub>3</sub>n<sub>3</sub> signifies a ridge.  
 E<sub>3</sub>teacca<sub>3</sub>l, volatile.  
 E<sub>3</sub>teac̃, a refusal.  
 E<sub>3</sub>tealla<sub>3</sub>c̃ and e<sub>3</sub>tejolla<sub>3</sub>c̃, flying, bounding.  
 E<sub>3</sub>teac̃, a lie or untruth, a mistake.  
 E<sub>3</sub>teac̃, an oak.  
 E<sub>3</sub>te<sub>3</sub>g<sub>3</sub>m, to abjure; also to falsify, also to refuse or deny.  
 E<sub>3</sub>te<sub>3</sub>neac̃, a wilderness.  
 E<sub>3</sub>te<sub>3</sub>n<sub>3</sub>, an end, conclusion, &c.  
 E<sub>3</sub>te<sub>3</sub>m, danger, hazard.  
 E<sub>3</sub>teleac̃, flight; e<sub>3</sub>teleōgac̃t, *idem*.  
 E<sub>3</sub>teleōg, a bat; e<sub>3</sub>tel<sub>3</sub>m, to fly; do e<sub>3</sub>tel<sub>3</sub> rē, he flew; cōm-luac̃ a<sub>3</sub>g<sub>3</sub>r e<sub>3</sub>tejolla<sub>3</sub>r an e<sub>3</sub>jola<sub>3</sub>n, as swift as the eagle flies.  
 E<sub>3</sub>teleō<sub>3</sub>nac̃d, flight or flying.  
 E<sub>3</sub>te<sub>3</sub>n<sub>3</sub>, a trench, a furrow; a ne<sub>3</sub>te<sub>3</sub>n<sub>3</sub>b an m<sub>3</sub>ac̃a<sub>3</sub>n<sub>3</sub>, in the furrows of the field.  
 E<sub>3</sub>te<sub>3</sub>n<sub>3</sub>neac̃, feeble, weak, unguided.  
 E<sub>3</sub>la, a swan.  
 E<sub>3</sub>le, or ealc, bad, naught, vile, malicious; *vid.* ealc.  
 E<sub>3</sub>l<sub>3</sub>a<sub>3</sub>n<sub>3</sub>, grief, sorrow, pain.  
 E<sub>3</sub>leac̃<sub>3</sub>n<sub>3</sub>m, an election.  
 E<sub>3</sub>leac̃<sub>3</sub>n<sub>3</sub>n, a bier; Lat. *feretrum*.  
 E<sub>3</sub>leac̃<sub>3</sub>nac̃, one that carries a bier, a bearer.  
 Ell, or jall, a flock, a multitude.  
 Ell, hazard, danger.  
 Ell, a battle; go b<sub>3</sub>u<sub>3</sub>a<sub>3</sub>n E<sub>3</sub>n<sub>3</sub> jomad ell, that Ireland underwent many battles.  
 Ellea, elecampane.  
 Eltea<sub>3</sub>ay<sub>3</sub>deac̃d, warmth, heat; eltea<sub>3</sub>m<sub>3</sub>lac̃d, *idem*.  
 Elton, steep, up hill; Lat. *acclivis*.  
 En, a bird; *vid.* ēon.  
 En, ēan, and ēn, in compound words signify of one, or of the same; as lu<sub>3</sub>c̃d ē<sub>3</sub>n<sub>3</sub>te<sub>3</sub>ge, men of

the same house, the household ;  
 éjncjnead, of the same family ;  
 éjnméjð, of the same bigness ;  
 also with the word *zac* pre-  
 mised, it signifies each or every ;  
*zac éanduine*, every man ; *zac éan tyealb*, each drove or herd.  
*Enceanaíjg*, the comb of a cock or  
 other bird.  
*Eneac* and *eneč*, a shirt or smock.  
*Eneaclann*, a reparation or amends.  
 † *Enne*, behold, see ; Lat. *en*.  
*Eō*, a salmon ; Wel. *eog*.  
*Eō*, a peg or pin, a bodkin, a nail,  
 a thorn ; *eō-a íléjg*, the sharp  
 end or point of his spear.  
*Eō*, praise ; also good, worthy, re-  
 spectable.  
 † *Eō*, the yew-tree ; also any tree.  
*Eō*, a grave, or place of interment,  
 a tomb.  
*Eōbmat*, head-clothes, a coif, or  
 cap.  
*Eōca*, the proper name of a man ;  
 Lat. *Eochadius*.  
*Eōcajn*, a key ; plur. *eōcnača*.  
*Eōcajn*, a brim, a brink, or edge.  
*Eōcajn*, a tongue.  
*Eōcajn*, a young plant, a sprout.  
*Eōcajn Májge*, an old name of  
 Brury, the chief regal house of  
 all Munster in ancient times.  
*Eōgan*, the proper name of several  
 great men among the old Irish.  
*Eōgan-mōj*, surnamed *Možnūazad*,  
 was king of Munster in the se-  
 cond century. During his mi-  
 nority his kingdom was invaded  
 and possessed by three usurpers,  
 who enjoyed it by equal shares.  
 They were supported in their  
 usurpation by *Con-cēad-Chač-*  
*ač*, king of Meath, and his allies  
 in the northern provinces ; not-  
 withstanding whose power, com-  
 bined with that of the usurpers,  
 the young Momonian hero not  
 only recovered his kingdom, but  
 forced *Con-cēad-Chač-ač* and

the northern princes, whom he  
 had defeated in ten successive  
 battles, to come to an equal di-  
 vision of all Ireland, whereof he  
 possessed himself of the south  
 moiety, by right of his great an-  
 cestor Heber Fion, who had en-  
 joyed 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 *Leat-*  
*mož*, 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'Sullivan's,  
 the O'Haras, the O'Carols, the  
 Macnamaras, the O'Kennedys,  
 and many other noble families.  
*Eōjn*, John ; *Sojbyžēul an Naom*  
*Eōjn*, the Gospel of St. John.  
*Eōjn*, éan, éun, and én, a bird ;  
*íujðe eōjn*, *sessio alitis*.—Vit.  
 S. Brigid.  
*Eōjnřjadac*, fowling, birding.  
*Eōjn-yealzajne*, a fowler.  
*Eól*, knowledge.  
*Eólač*, expert, knowing ; also a  
 guide or director.  
*Eólaγ*, art, science, knowledge.  
*Eólcajne*, sorrow, mourning, grief,  
 concern.  
*Eólcajneac*, sad, sorrowful.  
*Eółgaž*, knowing, skilful.  
*Eólujðe*, a guide or director.  
*Eóluγ*, knowledge, direction.  
*Eonadán*, a cage or aviary.  
*Eondraoíjgm*, to divine, to con-  
 jecture future events by the flight  
 or pecking of birds ; *éonřaíjgm*,  
 the same.  
*Eōřbmat*, a coif or head-dress.  
*Eōřna*, barley.  
*Eōř*, ad *éoř*, it was said.  
*Eř*, great, also noble.  
*Eřa*, a denial.

Eṁaḡḡ, apparel.  
 Eṁceallan, a pole or stake.  
 Eṁceanncaḡḡde, most certain, assuredly.  
 Eṁcṁete, transitory, not lasting.  
 Eṁbeḡḡṁ, a burden or carriage.  
 Eṁennac, an Irishman; *rectius* eṁneanac.  
 Eṁṁn and Eṁṁn, Ireland.  
 Eṁnaḡl, a sign, or foretoken, a prognostication of some event; eṁnaḡl tṁḡḡḡḡ aḡṁ ṁaḡḡ Chṁḡḡḡḡ, the sign which marked out the passion of Christ.—*L. B.*  
 Eṁoḡ, oḡḡṁeḡ, and eṁeḡac, ice.  
 Eṁlam, a saint or holy person.—*Brogan.*  
 Eṁṁ, an end, *vid.* eṁṁṁ, also the tail or fin; ex. a deḡḡṁeṁ eḡṁe ṁe neṁṁ bṁadṁḡn, aḡṁ ḡac ēḡṁ eḡle, written also aetṁe; as aetṁe bṁāḡad bṁadṁḡn, the fins of a salmon.—*Vid. Tighern. Annal. an. 1113.*  
 Eṁṁṁḡḡ, an error, or mistake.  
 Eḡceptṁ, opposing.  
 Eḡṁeḡmeac, deviating.  
 Eḡḡ, death.  
 Eḡḡ, a ship; ṁḡ ḡeacṁḡḡ aon eḡḡ ṁṁe ḡan ṁḡṁṁ ṁṁṁḡḡ, any floating vessel; *potius* eḡ or eḡḡ.  
 Eṁeḡe, a mute.  
 Eṁḡoṁeac, an Ethiopian.  
 Eṁṁeac, death.  
 Eṁte, age; ḡṁṁ ṁbṁṁḡḡ aḡḡḡ aḡṁ eṁte, i. e. ḡṁṁ ṁbṁṁḡḡ oḡḡe aḡṁ aḡṁe, after being vic-

torious in youth and in old age; *vid.* ēata.  
 Eṁṁḡonac, an eunuch.  
 Eṁṁeḡḡḡḡḡḡ, to awake a person.  
 Eṁṁṁṁḡḡl, unhandy.  
 Eṁṁṁṁḡḡ, incapable, unable.  
 Eṁḡ, ēad, and ēada, jealousy.  
 Eṁḡac, *vid.* ēadaḡ, cloth; ēṁḡac lām, a handkerchief or napkin.  
 Eṁḡad and ēadaḡḡ, to clothe or dress.  
 Eṁḡal, lucre, advantage, profit; *vid.* ēadaḡl.  
 Eṁḡan, or ēadan, the forehead.  
 Eṁḡam and ēaḡam, to die; a tṁṁṁḡḡ aḡ ēṁḡ, we perish; ēṁḡḡa tṁ, thou wilt perish.  
 Eṁḡcōḡṁ, wrong, injury.  
 Eṁḡcōḡac, injurious.  
 Eṁḡṁṁḡḡ, an infirm person.  
 Eṁḡṁṁḡ, sickness, infirmity; ēṁḡṁṁḡ na ṁeōla, the infirmity of the flesh.  
 Eṁḡḡḡḡ, or ēucconṁḡḡ, irrational.  
 Eṁḡḡṁṁḡl, matchless, various.  
 Eṁḡḡḡ and ēṁḡḡḡḡ, escape; ḡo ēṁḡḡḡ ḡē, he stole away.  
 Eṁḡḡṁṁḡḡ, slumbering; ṁēṁḡḡṁṁḡḡ, *idem.*  
 Eṁḡḡḡ, an escape.  
 Eṁḡ, a bird, a fowl; ēṁḡṁḡṁ, fowls.  
 Eṁḡṁḡḡṁeac, galloping, riding.  
 Eṁḡṁ and Eḡṁṁe, Loḡ Eḡṁṁe, the famous lake of Earn in Ulster.  
 Eṁḡṁom, light; *vid.* ēad-ṁḡom.

## REMARKS ON THE LETTER ṁ.

ṁ is the sixth letter of the Irish alphabet, and is called by our grammarians Conḡḡḡn ḡaḡ, or a weak consonant. By fixing a full-point over it, or subjoining an *h*, it loses all force in the pronunciation, as *don ṁeṁ*, or a ṁḡṁ, is pronounced *don eaḡ*, or a ḡṁ, *to the man*, *O man*; a ṁēḡle, *his generosity*, is pronounced a ēḡle, &c. It is called ṁeṁṁ, from ṁeṁṁ,

*vulgo* ƿearnōð, the alder-tree; Lat. *alnus*. It is the same with the Hebrew ו, 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 ƿear, a man; hence in the obliques and plural, ƿjɿ, Lat. *vir*, ƿjōɿ, *true*, Lat. *verus*; ƿjōn, *wine*, Lat. *vinum*; ƿocal, a word, Lat. *vocalis*; ƿējɿl, a vigil, Lat. *vigilia*. It often corresponds with the Greek φ, as ƿájð, pronounced ƿájɿ, a prophet, Gr. φαις, and Lat. *vates*; ƿeall and ƿala, *deceit, cheating*, Gr. φαυλος, Lat. *vilis*; ƿeaza, a beech-tree, Gr. φηγος, Lat. *fagus*, &c. When a dotted or aspirated *b* is prefixed to ƿ, it is pronounced like *v* consonant; as from ƿaða, long, aðƿað, is pronounced a *vad*; a ðƿǣaɿne is pronounced a *vuaire*. 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. bɿejm, a terrible sound, Gr. βοεω, 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 ƿ it is quite eclipsed, and of no force in the pronunciation, when it happens by the course of speech that ð, τ, m, or bh, is prefixed to it; ex. ðƿeōɿl, of flesh, ðƿear, of or to a man, are pronounced ðeōɿl, ðear, &c., τƿear, thy husband, τƿeōɿl, thy flesh, are pronounced tear, teōɿl; mƿear, my husband, mƿeōɿl, my flesh, are pronounced mear, meōɿl, &c.; áɿ ðɿjɿ, our men, áɿ ðƿearan, our land or ground, are pronounced as if written áɿ ðjɿ, or ar *vir*; áɿ ðearan, or ar *vearan*; so that the initial ƿ 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.

— ƿá, under; ƿán ccláɿ, under the table: it is also written ƿē and ƿō.

ƿá, is sometimes the sign of an adverb; as ƿá cūl and ƿá ðɿwɿm, backwards; ƿá ɿeac, apart, distinctly, separately, also alternately; ƿá tɿaɿɿm, towards, to, about, as it were; ƿá ðejɿe, at length; ƿá ðō, twice; ƿá tɿɿ, thrice.

ƿá, is sometimes a preposition, and signifies to, unto, into, also upon;

ƿán cōɿll, to the wood; ƿán mačaɿɿe ɿéjð, into or on the open field.

ƿá, answers in sense to bað, and means was, were, singular and plural; as ƿá hɿ an tɿɿnɿean, she was the lady; ƿá teaɿɿc azɿɿ ƿá olc mo laēte, few and evil have been my days; na mǣá ƿá ɿɿɿne, of the elder woman, i. e. of the woman that was the elder.

ƿačal, a fable or romance; Lat.



բայեալած, evidence.

բայեամայլ, of a moment, in a trice.

բայեալ and բայել, wages, reward, salary; plur. յօ իբայելի, i. e. յօ ծառայական.

բայեալած, a lamp, a light, a candle; also luminous.

բայեած and բայցմ, to see, to behold; նա՛ բայեան, այս նա՛ շուշան, which neither sees nor hears.

բայցյն, a seeing; also sight; չան բայցյն, without seeing.

բայցյոն, visible, that may be seen.

բայժ, longer, also length; ոյ այ բայժ, longer, further.

բայժօց, lot, chance.

բայծ, he went; ծօ բայծ տար Ալպայլ, he passed beyond the Alps.

բայծ and բայց, a prophet; Lat. *vates*.

բայժեածօյն, a prophet.

բայժեածօյնեա՛ծ, the gift of prophecy; also prophecy.

բայժեամայլ, prophetic; also apt to criticise, also happy in expressions, witty.

բայծյմ, to give up, to yield; ծօ բայծ ա յթօրած յնայ, he yielded up the ghost.

բայց, a prophet; *vid.* բայծ; an բայց Օմնալ, Daniel the prophet; *բանբայց*, a prophetess; *բլե այս բայց, vates*.

բայցլե and բայցլեած, words; also conversation.

բայցլեած, ivy.

բայցյն, a sheath or scabbard; Lat. *vagina*.

բայցյմ, to speak, to talk.

բայլ, a ring, a wreath, a collar, an ouch; pl. բայլցե; բայլցե ծօն, collars or ouches of gold.

բայլ, a sty; բայլ մայցե, a pig-sty.

բայլ, company, society; an յջեւ ծօն այժ հոմ ծօն շէյ; ոյ յոյ-

բոյն ա իբայլ Բան, I would not tell a secret in the company of women.

բայլ, the hiccup; ա ծա բայլ օյմ, I have the hiccup.

բայլ, liberal; բայլ, fatal; *Երբայլ*, one of the old names of Ireland, supposed to have been derived from the *Երբայլ*, 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'Falvys, anciently lords of *Երբայլ* in Kerry.

բայլեած, vegetation.

բայլեար and բայլեած, liveliness.

բայլեյցյմ, to quicken or enliven.

բայլ, any gap or open, also a hair-lipped mouth; ծօն բայլ բայլ այն, he broke his jaw.

բայլեած, death.

բայլեօց and բայլեօց, a hillock.

բայլեօց, the hiccup.

բայլցե, *Բայլցե* բայլցե, a territory in the County of Kildare, the ancient estate of O'Conor բայլցե.

բայլցյմ, to beat.

բայլլ, a kernel; also a hard lump of flesh; *callus*.

բայլլ, *rectius* այլլ, a cliff or precipice; բայլլ այծ, a high cliff.

բայլլ, advantage, opportunity; ex. ծօն բայլլ բայլլ այն, he took an advantage of him.

բայլլ, leisure.

բայլեած and բայլլիցե, neglect, failure, omission; չան բայլլիցե, without fail.

բայլլիցյմ, to fail, to neglect, or delay; Gall. *failir*.

բայլլե, welcome; բայլլե բայլլե, I welcome; also a salutation, or greeting.

բայլլեած, welcoming, agreeable.

ƿajlētjǵjm, to welcome, to greet or salute.

ƿajltuǵaḁ, a bidding welcome; also a saluting or greeting.

ƿajlējn, an intermeddler in other men's business.

ƿajn and ƿajnne, a ring; *rectius* ajn; ajnne, a circle, a ring.—*Vid. Remarks on α.*

ƿajne, a wart; ƿajējnne, *idem.*

ƿajne, a weakening, or lessening; hence an-ḁƿajne, fainting, or great weakness.

ƿajnz and ƿanz, a piece of Irish coin.

ƿajnz, or ƿanz, a raven.

ƿajnge, a light, insignificant fellow.

ƿajnnaḁ, the hair of the body; also the hair or fur of a beast; *rectius* ƿjonnaḁ.

ƿajnne, ignorance.

ƿajr, watch thou; the second person singular of the verb ƿajrjm, to watch; Gall. *gara.*

ƿajr, the rising or setting of the sun.

ƿajrb, weeds; ƿajrb azur ƿjne-antān, weeds and grass of a mossy nature.

ƿajrbne, a notch, or impression on a solid substance; also a fault, a stain, a blemish.

ƿajrce, extent.

ƿajrce, a diocese, a parish, an episcopal see; ƿajrce Chlūana, the diocese of Cloyne.

ƿajrceall, a reward.

ƿajrbnejr, a bramble.

ƿajre, a watching, also watchfulness, also a watch; az ƿajre, watching; luḁ ƿajre, the watchmen; ƿajre na majōne, the morning watch.

ƿajneōz and ƿajleōz, a hillock.

ƿajnzreōjr, a spy; tñj ƿajnzreōjne aṛ zaḁ nōḁ, three spies on

each road.

ƿajrjǵ, a parish.

ƿajrjm, to watch, to guard. ƿ

ƿajrjzɣjonaḁ, a brave, warlike champion.

ƿajrmeaḁ, site, position, situation.

ƿajrjmjm, a train or retinue.

ƿajrjncjm, to obtain, to get.

ƿajrjnge, the sea; plur. ƿajrjngje.

ƿajrjzgeōjr, or ƿear ƿajrjnge, a seaman, a sailor.

ƿajrreang and ƿajrjng, wide, large, spacious.

ƿajrjngje, plenty; also largeness, extent.

ƿajrjjon, upon.

ƿajrjngjzm, to increase, to enlarge or augment; an uajr ƿajrreōngaz ɣē, when he shall extend.

ƿajrte, a feast. ✕

ƿajrte, or ab ƿajrte, soon, quickly, immediately.

ƿajrce, violence, compulsion, force; adḁḁa ƿajrce nō-ƿajrce, violence deserves violence, i. e. repel force by force.

ƿajrce, cheese: written also ƿajrce.

ƿajrz and ƿajrceaḁ, a fold, a pound, or pinfold.

ƿajrgeaḁ, a squeezing or pounding.

ƿajrgeamajl, flat, compressed; also spungy, yielding, that may be pressed.

ƿajrzjm, to wring or press, to push or bear hard upon.

ƿajrzte, squeezed, compressed.

ƿajrzteān, a press.

ƿajrzjzm, to remain.

ƿajrnējr, intelligence, relation, or rehearsal.

ƿajrnējzm and ƿajrnējrm, to certify, to evince or prove, to tell or relate.

ƒájrteanójr, an augur, or sooth-sayer, a prophet.

ƒájrte, an omen, or prophecy;

ƒean-ƒájrte, a soothsayer;

doóc-ƒájrte, a bad omen.

ƒájrteac, a wizard.

ƒájrcear and ƒájrceójr, fear, apprehension; ƒan ƒájrceójr, in safety, without apprehension.

ƒájrteac, fearful, timorous.

ƒájr and ƒáča, a field, a green.

ƒájr, heat, warmth.

ƒájr, apparel, raiment.

ƒájrte, the hem of a garment.

ƒájrjgójr, reluctance, dread of bad consequence.

ƒájrjm, the hem, or border of any cloth or garment.

ƒájrjoltójr, a broker.

ƒájrjtleóğ, a lapwing, or a swallow.

ƒájr-ljójr, a wardrobe.

ƒájrjljójrójr, the yeoman of the robes, or he that keeps the wardrobes.

ƒájrneann, a liking.

ƒájrre, the south, or the southern point.

ƒájrreac, 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 gļjobac, a shag-rug, an Irish mantle.

ƒálačda-ƒjonn, according to Dr. Keating, are places in the open fields, where ƒjon Mac Cūmajl and the other champions of them times used to kindle fires.

ƒálağjm, to hide or cover, to keep close.

ƒalam and ƒolam, empty, void.

ƒalamnūğad, dominion, sovereignty; ƒalamnar, *idem*.

ƒalajğceójr, 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 ƒejmpead ro, great rains and hard frost this winter.—*Vid. Annal. Tighernachi*.

ƒalead and ƒalajm, to hedge or enclose.

ƒalla, dominion, sovereignty.

ƒallajn and ƒallán, wholesome, healthy, salutary; teagárg ƒallajn, wholesome instruction; also sound, safe, fast.

ƒallayne and ƒallajneay, health, soundness.

ƒallamnačd and ƒallamnūğad, 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*.

ƒallya, deceitful, fallacious; Lat. *falsus*.

ƒallyačd, philosophy; also deceit, fallaciousness.

ƒallur, sweat; *rectius allur*.

ƒalmujr, a hole.

ƒalna and ƒalapačd, pacing, ambling, &c.; eac ƒalna, a pacing horse.

ƒalnağjm, to pace or amble.

ƒalya, false; also sluggish.

ƿaltanay, an occasion or pretence, also a quarrel or enmity; a ƿfaltanayr ƿe Ceallaacán, at enmity with Callaghan.

ƿalūmajn, a sort of coarse garment.

ƿám, under me, or mine; ƿám clesjē, under my roof; ƿám cō-rujb, under my feet, i. e. ƿá mo.

ƿa'n, *pro ƿá an, per apostroph. ut apud Græcos*; into, or upon, or under; ƿán ƿƿajrge, upon the sea, or by sea; ƿán zcojll, into the wood; ƿán zcláyr, under the table.

ƿán and ƿána, prone to, propense.

ƿán and ƿánað, a declivity, an inclined position, a descent; ƿe ƿánuð, down headlong; ðo ƿjē ƿōn ƿán, he ran down.

ƿán, a wandering or straying, also a peregrination, or pilgrimage; cāōjre ar ƿán, strayed sheep.

ƿán, a church or chapel, a fane; Lat. *fanum*; as ƿán lobuyr, near Dunmanway, in the County of Cork, the chapel or church of St. Lobus.

ƿanájēteac, mad, frantic, fanatic.

ƿanájm, to remain, to stay, or continue; ðo ƿán rē, he stayed.

ƿánajr, a territory in the County of Tyrconnel, anciently possessed by the Mac Swineys and the O'Doghertys; mac rujbne ƿánajr. Ándmjr was more particularly the estate of the O'Doghertys.

ƿánz and ƿánz, a raven.

ƿánz, a thin coin of gold or silver; gold foil, or leaf-silver; ƿánz ndeayz ójr, a piece of red gold.

ƿán-leac, the same in literal meaning, as cjom-leac, an altar of rude stone standing in an inclined position.

ƿann and ƿanna, weak, infirm, feeble.

ƿannƿac, ignorant.

ƿanntayr, weakness, languishing, or propensity to faint.

ƿanntayreac, fainting, inclining to faint.

ƿannuðjdeac, negligent, careless.

ƿaoba, an edge; ƿaoba clōjōjm, the edge of the sword.

ƿaobajac, sharp or keen-edged; also active, nimble, supple.

ƿaobajajm, to whet or sharpen.

ƿaocōz, a periwinkle, or sea-snail.

ƿaod, or ƿaoj, the voice; hence ƿaojzle, or ƿujzle, words or expressions, language; ðƿaoj jōnnaajl oꝛzajn, your voice as melodious as the organs.

ƿaodbað, to shout, cry aloud, or proclaim, &c.

ƿaoz, punishment.

ƿaoj, below, underneath; ƿáoj bun, underneath.

ƿáoj, Lat. *vicis*, Gall. *fois*; ƿáoj ðo, twice; Gall. *deux fois*.

ƿáoj-rjn, i. e. ƿō na ƿámajl rjn, for that reason.

ƿaojcearƿajre, or ƿaoj-cjmjre, an usurer.

ƿaojcearōam, to lay out money at interest.

ƿaojbeam, a messenger.

ƿaojōjm, to sleep or rest; ƿō ƿaojð ƿōr leje, he slept on a rock, speaking of a saint.

ƿaojōjm, to go; ƿō ƿaoj rē, he went, also to send; ðo ƿaojð a rꝛjōnad ar, his spirit left him; ƿaojte teacða, messengers were sent.

ƿaojð, a voice, a noise, or sound; *vid.* ƿaod.

ƿaojleac and ƿaojlð, glad, joyful, thankful.

ƿaojljōjm, to rejoice, or be glad.

ƿaojllea, a sea-gull.

ƿaojlð, 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.

ƿaojɽde and ƿaojɽojn, a confession or acknowledgment of a guilt; maſlle nē ƿaojɽojn acur nē leoɽdojɽgeaɽ, with confession and contrition.

ƿaojɽojn, to confess; načajb mē ɽƿaojɽojn mo ɽeacajde don aɽd-ɽaġaɽt, 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.

ƿaolɽeab, burning, setting on fire.

ƿaolɽnām, swimming.

ƿaomajɽteac, submissive, humble.

ƿaom, consent, permission.

ƿaomad and ƿaomajm, to assent to, to bear with; njoɽi ƿaom ɽē ɽneayaɽnaɽ, he did not bear with opposition.

ƿaomatajn, a predecessor.

ƿaon, void, empty; also feeble.

ƿaoɽam, protection, relief.

ƿā, Anglice, *for*; as cat ƿā, wherefore, for what reason; Anglice, *what for*; from ƿā, a reason, and aɽ, upon which, or why.

ƿanača and ƿaɽca, a mall, a mal-

let, or beetle.

ƿanall, a sample or pattern.

ƿanallajm, to bear or carry; also to offer or present.

ƿanaoɽi or ƿōɽɽi, alas! an interjection.

ƿanaɽda, or ɽoɽuɽda, solid, sober.

ƿaɽca-ɽɽnnuɽe, a flaming thunderbolt.

ƿandajɽ, the major part of any thing.

ƿandoɽuɽ, the lintel of a door.

ƿaɽġab, to kill or destroy; ɽo ƿaɽġad a čejle, that they destroyed each other; ɽo ƿaɽġa ɽočuɽde da muɽɽɽɽi, till a great number of his people were killed.

ƿaɽġbaɽɽ, that leaves behind.

ƿaɽɽaɽe, or ɽoɽ ƿaɽɽaɽe, to cast.

ƿaɽnaɽejm, to find.

ƿaɽnač, or ɽoɽnač, violence, force.

ƿaɽnaɽ, comparison; a ɽƿānaɽ nē čejle, in respect of themselves.

ƿaɽnaɽ, with, in company with, &c.; an lūčd ɽo ɽɽ na ɽƿaɽnaɽ, the men that were with them; ɽo ɽuɽd am ƿaɽnaɽ, he sat by me; naɽi ɽƿaɽnaɽojne, along with us.

ƿaɽɽián, force, violence, anger.

ƿaɽnaɽta, tombs.

ƿaɽɽiánta, great, stout, generous.

ƿaɽɽan, explication,

ƿāɽ, void, empty.

ƿāɽ, increase, growth; an ɽana ƿāɽ, the second growth.

ƿāɽ-na-hēun-ojčče, a mushroom, i. e. a growth of one night.

ƿāɽač, desolate, desert; also a wilderness, also a road; ɽean ƿāɽuɽġ, the old ways; also an edge or border; also stubble, waste grass.

ƿāɽajm, to grow, to increase;

deagla 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.

fayg, a prison.

faygadán, a sconce; also an umbrella, or small shadow.—*Pl.*

faygad, a shelter, or refuge; man ajt faygad on zaojt, as a place of shelter from the wind: written also foygad.

fayznajm, to purge.

fayne and fayneog, a wheal or pimple, a measles.—*Pl.*

faytužad and faytužjym, rather foytužjym, to stop or stay, to seize or lay hold on.—*Pl.*

faytužad, rather foytužad, a fastening, securing, or seizing.

fayuzad, a devastation, or laying waste.

fác, a cause or reason; čned fác, wherefore.

fác, skill, knowledge; also a poem.

fác, heat.

fác, the breath, a breathing.

fatac, prudence, knowledge.

fatac, or atac, a giant; fatac-tuata, a plebeian.

fatan, a journey.—*Pl.*

fáčfajm, the hem of a garment.

fáč-ojde, a schoolmaster.—*Pl.*

fě, under; fě čalam, under ground; the same as fá, *quod vid.*

fě, a rod for measuring graves.

fě, a hedge, pound, or pinfold; fě fjad, a park.

feab, good.

fěab, a widow.

feab, as, as if, &c.

feab, a conflict or skirmish; plur.

feabča, ex. a b'feabča bud črōda an čunad, the champion

behaved gallantly in all his encounters.

feab, means, power, faculty.

feabal, Loč feabajl, an ancient name of Lough Foyle in the County of Derry.

feabar, goodness; az dul a b'feabajl, improving, growing better, also beauty; *vid.* feabur, *idem.*

feabda, goodness, honesty; also knowledge.

feabja, February.

feabja, rent.

feabrac, cunning, skilful.

feabur, beauty, comeliness, decency; dā feabur do bj a rtajd, at his best state.

feac and feac, the handle or stick of a spade.

feacad, a turning.

feacejd, they put, or set.

feacam, to bow or bend, to turn; feacad an rajžjttōjn a boža, let the archer bend his bow.

feacc and fecc, a tooth.

fěac, see, behold; *vid.* fěacajm.

feacad, a pick-ax, or mattock.

feacadōjn, a wizard, a seer.

fěacajm, a view or sight: pronounced fěucajnt, a glance.

fěacajm, or fěucam, to look, to see, to behold; d'fěac rě, he looked; az fěacajm zo f'jōč-namač, looking steadfastly; t'jž d'fěucajm, he came to visit.

feacd, time, turn, alternative; *Lat. vicis, vice*; feacd naon, on a certain time, formerly; an t'rear feacd, the third time; feacd nājll, another time, formerly, žač ajle feacd, every other turn.

feacd, a journey, an expedition.

feacd, danger.

feáčrajteaj, they shall be sent.

feacča, was fought: the same as čurča; feacčajm cač, a battle was fought; also set, put, pitched.

ƿeačna, *idem*.

ƿead, to tell or relate; *amyl ad ƿead leabaſi ʒl̄nn dá Loć*, as the book of Gleann da Loch relates: also written ƿeat; Greek dual, *φαρον*, from *φημι*, *dico*; Lat. *fatus*.

ƿead, a whistle; ƿeaduǵʒol, *idem*.

ƿead, a bulrush.

ƿead, a fathom; ƿʒtce ƿead, twenty fathoms.

ƿead, an island.

ƿeadað, a relation or rehearsal.

ƿeadaʒm, to be able; ƿeadaʒmoʒð, we can.

ƿeadaſn, a pipe, a reed.

ƿeadaſnać, a piper.

ƿeadaſnaʒm, to pipe, or whistle.

ƿeadaſlajć, the old law, or the Old Testament; *vetus lex, veteris legis*.

ƿeadaſtact, possibility.

ƿead-ʒuʒle, lamentation.

ƿead, extent; *aſ ƿead na ʒaʒa uʒle*, throughout the extent of all Asia; *aſ ƿead meðlajʒ*, through the extent of my knowledge; ƿead a ʒae, whilst he lives.

+ ƿead, or ƿjoð, a wood; pl. ƿeáda and ƿjoðbūʒde; hence *Inʒ na ðʒjoðbūʒde*, the Island of Woods, or the Woody Island, a name of Ireland.—*K̄. do cum ƿeada, ad silvam*.

ƿeádaʒmeact, a gift or present.

ƿeádaʒmeact, strolling, or idling.

ƿeadaʒm, to rehearse, or relate; *vid. ƿead*.

ƿeádan, a band, a troop, or company; gen. ƿeádna, as *cean ƿeádna*, a captain, or head of a troop or company of men.

ƿeádan and ƿeadaſanać, wild, savage.

ƿeaðb, a fault or defect; also a widow; *vid. ƿaðb*.

ƿead-cūa, venison.

ƿeaðmać, potent.

ƿeaðmaðʒi, he that hath the use of a thing.

ƿeaðmaʒm, to make use of, to serve or administer to.

ƿeaðmanać, a governor, or overseer; also ƿeaðmanać tʒʒe, a steward, also a servant; ƿeaðmantac, the same.

ƿeaðmantay and ƿeaðmantac, superintendance.

ƿeaðm-ʒlacajm, to make his own by possession.

ƿeaðm-ʒnaćūʒað, usurpation.

ƿeaʒa, a beech-tree; Lat. *fagus*, Greek Dor. *φαγος*, *pro φηγος*; *caʒleac ƿeáʒa*, a pheasant.

ƿeáʒað, an old verb: the same as ƿeacac, to see, behold, &c.

ƿeal, bad, naughty, evil. ✕

ƿeal, *vid. ƿeall*.

ƿealb, a kernel, or a lump in the flesh.

ƿealcaʒð, austere, harsh; also deceitful, knavish.

ƿealcáʒdeact, sharpness, sourness, knavery.

ƿealcáʒdeay, a debate or dispute.

ƿeall, treason, treachery, conspiracy, murder.

ƿeallam, to deceive, to fail, &c.; *nʒ ƿealla mē oʒt*, I will not fail thee; also to brew mischief for a person, to conspire against; Gr. *σφαλλω*, Lat. *fallo*.

ƿeallya, philosophy; *ðob eaz-nuʒde a ʒƿeallya*, was skilled in philosophy.

ƿeallyam, a philosopher.

ƿeallyamnac, philosophy.

ƿealmac, a learned man; also a monk or friar.

ƿealyamnac, a sophister.

ƿealtʒi, a traitor, or villain.

ƿeamacay, superfluity.

ƿeamnac and ƿeamuʒn, sea-ore, or sea-rack; Lat. *alga*.

**Feancað** and **feanzcað**, wrestling or writhing, crookedness.

**Feancay**, genealogy.

**Feannōz**, a Royston crow; also a whiting.

**Feannta**, full of holes.

**Feáit**, good; **feáit**, better; **feáina**, *idem*.

**Feait**, a man, also a husband; in the genit. and vocat. singular and nominat. plur. it makes **fjit**, Lat. *vir*; in compound words it is generally written **fjit** in all cases, as **fjit-žejn** and **fjit-žejneac**, (Lat. *virile genus*,) corrupted into **fjitjon** and **fjitjonac**, a male, or of the male kind; and thus, by the by, **bujnjonn** and **bujnjonac**, a female, or of the female kind, have been corrupted from **ben-žejn** and **ben-žejneac**. 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, **fjit-žejn** and **ben-žejn**, show us that **fjit** 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 **bijnán** and **bijnánac**, changed sometimes into **bjonán** and **bjonánac** by the abusive rule of **Leatan le Leatan**, show us also that anciently this word was written **bjit** as well as **fjit**.

**Feait**, **fēuit**, or **fēit**, green grass or verdure; Gall. *verdeur*, Lat. *viridis*, *viride*.

**Feaiad** and **feaiasm**, to act like a man, to fight; ex. do **feaiad cat mōn-fuileac eatonua**, a very bloody battle was fought between them.

**Feait-ajim**, a hay-loft, or hay-yard.

**Feaiadaict** and **feaiamlaçð**, force, might, power.

**Feaiamalaçð**, manliness.

**Feaiamajl**, manly, brave.

**Feaián**, a quest, or ring-dove; **feaián-bneac**, a turtle.

**Feaianda**, a countryman, a boor, or farmer.

**Feaiann**, ground, land, or country; **feaiann clojðjm**, sword-land.

**Feaiann-rajnzjl**, or **rajnzeal**, a territory eastward of Limerick, the ancient estate of the O'Conuings, called **Sajnzeal**, i. e. **Sajn-angezal**, the apparition of an angel, where St. Patrick baptized **Caitean-fjonn**, king of North Munster, ancestor of the O'Briens, &c.

**Feaiayad**, imitation.

**Feaiayōjt**, an ape or mimic.

**Feaitb**, a cow.

**Feaitb**, a word; Lat. *verbum*.

**Feaitb**, a wheal or pimple, any bunch or protuberance on the skin or flesh.

**Feaitb**, goodness.

**Feaitbad** and **feaitbajm**, to kill, destroy, or massacre.

fearbán, the herb crowfoot.  
 fearbairne, a herdsman.  
 fearbólz, a scabbard or sheath; also a budget or bag, as fearbólza fa cojm zac fjr djob, every man of them carried budgets 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'Maolmúad.  
 fearcuypnead, threefold.  
 fearcu, a champion; also manhood, courage.  
 fearda, male, also manly.  
 feardaet, manhood.  
 fearz, anger.  
 fearz, a champion or warrior.  
 fearzac, angry, passionate.  
 fearzacō, anger, passion.  
 fearzajm, to vex or fret; ná fearzujd tú fejn, do not fret thyself; do fearzujdead ē, he was angry or fretted.  
 fearmojze, a territory in the County of Antrim, anciently the estate of O'Čarajm and O'Čjzejna; 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 probably were a party of the Gaditanian Phœnicians, for which opinion some reasons may possibly soon appear in another work. This territory was possessed from the third century to the tenth, by the O'Comrcmajz, 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 Čajlejn, Dynast of Cloč-ljačmujn, near Mitchelstown, celebrated for his great hospitality and liberality in the seventh century. Of the latter branch there were two chiefs, each called O'Dugan, one residing at Čatajrn-dužajn, near Doneraile, and the other at Čūnmanajrn, now called Manain, near Kilworth. These families were the offspring of an Archidruoid called Možnūt, in the third century. The O'Keeffes encroached upon these old possessors towards the tenth century; and they again were dispossessed 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 Sardinian Majesty's service, and governor of Tortona.  
 fearmajc, strong or able men, altogether courageous.  
 fearmajr, full of grass.  
 feájn, and genit. feájna, dimin. feájnōz, the alder-tree; hence it is the name of the letter *f* in Irish.  
 fearjn, good.  
 fearjn, a shield.  
 feájna, the town of Ferns, a bishop's see in the County of Wexford.  
 fearjna, the mast of a ship; do čuajd řōjreaj clanna Mjlead řan feájna řjujl, the youngest of Milesius's sons climbed up the mast.—*Chron. Scot.*  
 fearmajde, masculine.  
 feájrjn, better; aj feájrjn, best;

an cújð bŷr fēarm don ola, the best of the oil.

fearmīda, manly, brave; also of or belonging to a man.

fearmīdaēt, manhood; rather goodness.

fēarra, a verse.

fearrad, *vid.* fearrhyde, plur. a strand-pit; hence it is the name of a place adjoining Rostellan, near Cork harbour.

fearrad, a spindle; fearrad na lárme, the ulna, or ell, or the lowest of the two bones of which the cubit consists.

fēarran, a short verse.

fearrcaí, a man; cjonar nō zejn-taoj rjn, ol rj, ðjn nj feardar azur nj fjonabŷra fearrcaí 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 bŷeac. 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.

fearrda, a pool, stagnant water.

fearr, any good or virtuous act; fearra fearle, acts of generosity.

fearr, a miracle; fearrajb ár tŷjarna, the miracles of our Lord; hence fearramajl, miraculous.

fearr, a grave, a tomb; fearr-laoj, an epitaph.

fearr, a country or land.

fearrteamajl, miraculous.

fearrajbzm, to bury.

fearrajlle, a funeral oration.

fearrŷjn, rain; corrupted from

fēar-rjŷon, a word which is compounded of fēar or fēr, green grass or verdure, and rjŷon, weather; so that fēar-rjŷon 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 fēur-rjŷon, is cruad-rjŷon, signifying a drying or scorching weather; zairbŷon, corrupted from zarb-rjŷon, is rough, boisterous weather; and zallŷon, a corruption of zall-rjŷon, means very severe weather, as if it blew from a strange country.

fearrmolad, a funeral oration, an epitaph.

fearrtullac, a territory in the County of Meath, which belonged anciently to the O'Doolys.

fear and fjoŷ, genit. fjr, knowledge; nj fear dŷjnn, we know not.

fearac, knowing, skilful; fearamajl, the same.

fearaz, a fibre.

fearcarra, late, in the evening.

fearcor, the evening; Lat. *vesper*, Gr. *ἑσπερος*; jār rŷjðe fearcor, after the setting of the evening star; ðmajdn zo fearcorj, from morning till evening.

fearcorluc, the dormouse, or field-mouse; also an insect that buzzes and flies about in the evening.

fearcrac, late.

fearra, a feast or entertainment.

fēarra, or fēarra, a festival, or festivity.

fearra, hereafter, henceforward, forthwith.

fearrŷarzað, a gargarism; fearzlanad, *idem*.

fearzalarjðe, a herald.

fearzori, a separation.

fēayōz, a beard.

feartrēac, a muzzle.

feāt, *idem quod* fead; Lat. *fari, fatus*.

Feat, music, harmony.

Feat, learning, skill, knowledge.

Featāð, the sight.

Featā, the face or countenance.

Featā, a bowl or cup.

Featān, fur or hair.

Featrgāoyleað, the palsy.

Feb, whilst, as long as.

Febayājgm, to correct or amend.

Fec, weakness, feebleness.

Fed, a narrative or relation.

Fedajm, to tell or relate; ad fead,

i. e. do jnnj; reancay ad fe-

dajm, I speak of genealogy;

amajl ad fead leabai na

cceapz, as is related in the

book of Regal Rights.

Fed, hard, difficult.

Fedan, flight.

Fejb, as.

Fejb, a long life.

Fejb, good.

Fējē, or fējē, a vein or sinew; don

fējē do cnap, of the sinew which

shrank; plur. fējēte and fējē-

anna.

Fējēteamnac, a debtor; mar

majēmjō dāi bfejēteamnajb

fējn, *sicut et nos dimittimus*

*debitoribus nostris*.

+ Fejōjl, just, true, faithful, chaste.

Fejōljōe, a follower.

Fejōljōdm, to continue true and

faithful; mar cfejōjōm bunad

jy ājl leatya, azur fejōljūzad

ann, rlanfadya tū, if you em-

brace the faith, and persist true

and faithful therein, I will cure

you.—L. B.

Fejōm, use, employment, neces-

sity; dā zcay a bfejōm annya

ccampa, to employ them in the

camp; mar njō zan fejōm, as

a thing of nought; zac fejōm  
ejle, every other necessary busi-  
ness.

Fejōm-cēayam, to usurp.

Fejōmžljc, provident.

Fejōm-realbājgm, to make a thing

your own by long possession.

Fejōjl, faithful, &c. X

Fejōjn, able, possible; coming

from feadam, *possum, valeo*,

and answers all the persons sin-

gular and plural, as fejōjn ljom,

leat, &c.

Fejōjn, or feadam, nj feadam mj-

ry rjn, I do not know that.

Fējz, bloody, with effusion of

blood.

Fējz, sharp; ex. nob ržjac mo

rocōna fējze, *sit noster clypeus*

*contra arma acuta*.

Fējze, a warrior, champion, or

slaughterer; plur. fējzjb.

Fējze, the top of a house, hill, or

mountain.

Fējzljz, long.

Fējzljzgm, to catch or apprehend.

Fējl, a bfej, secretly.

Fējl and fējle, and fējjl, the

vigil of a feast; sometimes the

feast itself; fējl Mjējl, *vigilie*

*Michaelis*.

Fējle and fējleacð, generosity, li-

berality; cojne 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 bjēamnac, an

arrant thief; fējle bfejagac, an

arrant liar.

Fējlyor, the second sight.

Fējlyor, vanity, a trifle.

Fējlyorac, frivolous, trifling.

Fējlyorlabjōjn, a whiffler, a vain

fellow that talks of trifles.

Fējlyne, a festilogium, or a calen-

dar of vigils and feasts of saints, or other solemnities.

*Féjlteac̃d*, a feasting, or keeping of holidays; *b̃nejt̃-féjlteac̃d*, the solemnity of one's birth-day; *féjltej̃gac̃d*, the same.

*Féjm̃deac̃d*, denial, refusal.

*Féjmean*, the feminine gender.

*Féjm̃neac̃*, feminine, effeminate.

*Féjn*, self; *t̃u féjn*, thyself; *é féjn*, himself; *jad féjn*, themselves; also own, proper; *jona am féjn*, in its proper season.

*Féjne*, a farmer, or husbandman, a boor, or ploughman.

*Féj̃nne*, or *f̃jánaj̃de*, the Fenii, or the famous old Irish militia.

*Féjn*, a bier, or coffin; Lat. *feretrum*; *ad concad̃an dá d̃am alla go féjn eataj̃ta azur̃ an cor̃p ann*, they saw two wild oxen and a bier slung between them, whereon a corpse was laid. —*L. B.*

*Féjn*, the genit. of *f̃eaj̃*, or *f̃euj̃*, hay, grass; *luc̃féjn*, a shrew, or field-mouse.

*Féjñ-d̃ij̃r*, a bramble, or briar.

*Féjñeac̃d*, a ferret.

*Féjñge*, anger, indignation; gen. of *f̃eaj̃g*.

*Féjñ r̃eoj̃l luj̃ñge*, the lower end of a mast.

*Féj̃ij̃r*, strength, courage.

*Féj̃yde*, plur. of *f̃eaj̃rad*, the pits or lakes of water remaining on the strand at low water or ebb; hence *b̃el na féj̃yde*, the town of Belfast, in the north-east of Ulster, takes its name.

*Féj̃r*, a convention, a convocation, or synod; as *f̃eaj̃r team̃nac̃*, the solemn convention of the princes and petty sovereigns of Meath at Tara; *f̃eaj̃r Cam̃na*, and *f̃eaj̃r C̃r̃uac̃na*, the parliament of Eamhan in Ulster, and that of Cruachan in Connaught; *f̃eaj̃r*

*Chaj̃rl*, the parliament of Cashel.

*Féj̃r*, an entertainment.

*Féj̃r*, a pig, swine, &c.

*Féj̃r*, carnal communication.

*Féj̃rte* and *f̃eaj̃rteaj̃r*, entertainment, accommodation; *f̃eaj̃rteaj̃r ojd̃ce*, a night's lodging.

*Féj̃t*, honey-suckle; *duj̃lleab̃aj̃r*

*f̃eaj̃te*, the leaf of honey-suckle.

*Féj̃t*, a vein, a sinew; plur. *f̃eaj̃teaca* and *f̃eaj̃teanna*.

*Féj̃t*, tranquillity, silence.

*Féj̃team̃*, or *f̃eaj̃tjom̃*, to wait, or attend, to oversee; *luj̃g̃ r̃é a b̃f̃eaj̃team̃*, he lies in wait; *ag f̃eaj̃team̃ õr c̃jonn*, overseeing.

*Féj̃team̃*, a taking care of, looking at; *f̃eaj̃team̃ d̃j̃t̃ceallaç*, earnest expectation; genit. *f̃eaj̃tme*, *luc̃d f̃eaj̃tme na j̃eult̃an*, star-gazers.

*Féj̃t̃yde*, a beast.

*Féj̃t̃j̃r*, to gather, or assemble; also to keep, or preserve; *j̃on féj̃t̃j̃r*, i. e. *j̃o c̃oj̃meadũj̃r*, you kept or preserved.

*Féj̃t̃leog̃*, the husk or pod of beans, peas, &c.

*Féj̃t̃meoj̃j̃r*, an overseer or steward.

*Fel*, strife, debate.

*Feleac̃án*, a butterfly.

*Feleaj̃tañ* and *f̃eleaj̃tjom̃*, or *eleaj̃tjom̃*, a water-plant called a flag; Wel. *silastar* and *elestr*.

*Felj̃n* and *f̃elog̃*, honey-suckle; *vid. féj̃t*.

*Fem* and *f̃emen*, a woman or wife; Lat. *f̃emina*, Gall. *femme*.

*Fen*, a wain, a cart, or waggon,

*Fen-c̃eap*, the ring of a cart-wheel.

*Feneoj̃j̃r*, a carter, or waggoner.

*Feñeul*, fennel; *f̃enñeul ãtaj̃b̃*, fennel-giant.

*F̃eodaj̃d*, hard.

*F̃eod̃j̃nac̃*, a manner or fashion.

*F̃eoj̃l-d̃ata*, flesh-coloured, or car-

nation.

ƿeōþlynn, a farthing.

+ *ƿeōl* and *ƿeōȝl*, flesh meat.

Feōladōn, a butcher.

ƿeōlbān, fleshy, full of flesh, fat.

Feōlmac, flesh meat.

**Feorán**, a green; also a mountain-valley, or land adjoining to a brook.

ƿeōtað and ƿeōtaȝm, to wither;  
ƿeōcta, dry, withered.

Feōtān and feōtānān, or feōtā-  
dān, a thistle.

Fēnen, a thigh.

fer, a mouth; also an entrv.

fer, to kill or destroy; fer an  
mjljd, he shall kill the cham-  
pion.

ṛeṭ, a sinew; *vid.* ṛēṣṭ.

pet, science, knowledge, instruction.

Feta, fur or hair.

Feſleōg, honeysuckle.

Ḥēuc, see, behold.

ŕēuċam and ŕēaċam, to see, to behold.

**Ƒēūčajŋ**, or **Ƒēāčajŋ**, a look or aspect; **Ƒēūčujŋ uajb̄neāč**, a proud, disdainful look.

fēudad and fēudajm, to be able;  
 jonay má fēudam, so that if we  
 can.

fēuḡmuy, absence, want; a b̄fēuḡ-  
majr b̄jō, without meat.

—*ῥέων*, grass; *ῥέων τῆρον*, hay.

fěun-ica, a hay-loft, or hay-yard;  
fěun-lán and fěun-loc, the  
same.

𐤔𐤓, fretting; also anger, indignation.

𐐃, bad, naughty, corrupt; hence the English interjection *fie!*

Fjá, land.

Ḥjábnaṣ, or Ḥjábnuṣ, an ague, or fever; Ḥjábnuṣ t̄nn̄t̄j̄ḡe, a hot fever; Lat. *febris*.

\* f̄jacaɹl, a tooth; ejɔɹɹ-f̄jacaɹl, the foreteeth; f̄jacla f̄oɹaɹɹ,

late grown teeth; ꝑjacla caɲ-  
baɲɔ, cheek or jaw teeth; coɲn-  
ꝑjacla, madness of dogs; ꝑtaɲɲi-  
ꝑjacla, tusks or gag-teeth.

řjač, or řjaďač, hunting.

f̄jac, a raven; f̄jac f̄ajpige, or  
f̄jac-maja, a cormorant.

**ꝥ**jač, debt; plur. ꝥjača and ꝥja-  
čajb; atā dꝥjačajb oꝛujne,  
we ought, or are obliged.

Ɔjaclac, having great teeth or tusks; Ɔjacla collajce, boar's tusks.

Ējaḍa, a lord.

Ējað, land.

Čjađa, savageness, wildness.

ƒjað, meat, victuals, food; uðal  
ba ƒo ƒjað, an apple which was  
good food.

**fjād**, a deer; **fjād muād**, red deer; **cajru-fjād**, a stag or buck; **fjād-fjonn**, a fallow deer; **geajru-fjād**, a hare: hence the Sab. *fædus*, for *hædus* of the Lat.

—Vid. Festus Antiq. and Varro : *Hircus*, says he, *quod Sabini fircus*; *et quod illic fœdus in Latio rure hædus*. I have observed that the inhabitants of the Pyrrhenian valleys, near Tarbe and Bagnieres, pronounced the letter *h* like *f* in the beginning of words; thus, for *Pierre-fite* they say *Pierre-hite*, the name of a village near Barege.

**Fjāda**, a testimony, or witness-  
ing.

fjāḍa, laoz fjāḍa, a fawn.

**Ḥjādāc**, venison; also hunting a deer: hence it is put for any hunting game.

ƒĵaĉ, hunting; gen. ƒĵaĵ; luĉ ƒĵaĵ, huntsmen or hunters.

Ħjaḍaċ, detesting, hating.

fjadam, to tell or relate; fjada  
dajd a bāy, they relate his death;  
amayl fjadajd līne, *sicut tes-*

*tactur historice.*

*Fjádajže*, or *fjágusðe*, a huntsman.

*Fjádajn* and *fjádajn*, wild, savage; *gáðari fjádajn*, the rock-goat.

*Fjad-cúllac*, a wild boar.

*Fjad-ðagð*, a hunting-spear.

*Fjad-lonza*, a hunting pole.

*Fjadmuc*, a wild boar or sow.

*Fjadnajarre*, presence, witness, testimony; a *fjádajarre* an *dujne* *ro*, before this man.

*Fjadnajaræð*, a bearing witness.

*Fjadnajarjm*, to bear witness, to testify.

*Fjad-mojðj*, wild radish; *fjad-abal*, a wilding, a crab-tree;

*fjad-mojá*, a wild rose.

*Fjafnac*, inquisitive; *fjafnajarð-teac*, *idem*.

*Fjafnuðad* and *fjafnajarjm*, to ask, to inquire, or be inquisitive about; *fjafnuða tú ðorán*, 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. *nod lúgðeð jánam fjál an teampujll a noðblejtjð ð tá a uáððar zo a jóððar*, *azur nó cumrcúgðeð an talam, azur nod lúgðeð na cloða, azur nod hoðlajete na haðnacajl*, 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 *fjéle*, generosity.

*Fjal*, a ferret.

*Fjalaj*, consanguinity.

*Fjallac*, a hero, a champion, a knight-errand.

*Fjalmar*, bountiful.

*Fjalmujne* and *fjalmujneacð*, liberality, bounty.

*Fjalteað*, a place where ferrets are bred; *tzg layajr boðb ay a bjaðajð, azur ay a jñon amajl layajr ruzujr tejne azur bnejnogðeajr le fjalteac an layajr rjn*, out of his throat proceeded a great flame of fire, just as from a blazing furnace, which stunk like a ferret-fold.—

*L. B.*

*Fjamaraçt*, a glutton.

*Fjam*, a footstep, a trace, or track.

*Fjam*, fear, reverence.

*Fjam*, ugly, horrible, abominable.

*Fjam*, a chain.

*Fjamað*, a tracing, or pursuing.

*Fjaman*, a heinous crime; *fjam-çojn*, the same.

*Fjan-boç*, a tent, hut, or cottage.

*Fjann Eñean*, a kind of militia or trained bands in Ireland; amongst whom *Fjonn Mac-Cújl* was as much celebrated as Arthur in Britain.

*Fjar*, crooked; also wicked, perverse.

*Fjaraç*, *ðojð fjaraç*, a large territory comprehending the greatest part of the County of Galway, which anciently belonged to the O'Heynes and to the O'Shaghnassys.

*Fjaraç*, *ðojð fjaraç*, 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*.

*Fjarað* and *fjarajm*, to twist or wreath, to bend; also to warp, as in a board that warps or bends.

*Fjarar*, a crookedness.



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.

Fjnjeač, 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 duž-  
žejnte, the Danes.

Fjnnjđeačđ, care, vigilance.

Fjnnjžéal, 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; ruł fj-  
ocđa, an angry look.

Fjocja, anger.

Fjocujl, having twenty angles or corners.

Fjodađ, laughter.

Fjodađ and fjodajm, to laugh.

Fjod, a wood or wilderness.

Fjodajr, shrubs.

Fjodaj, a witness.

Fjodbaj, hollowness.

Fjodbađ, a wood, a thicket, or wilderness; pl. fjodbađe, as *Innj na bfjodbađe*, a name of Ireland, i. e. the Woody Island.

Fjod-čat, a wild cat.

Fjodnač, manifest, plain.

Fjodjač, increase.

Fjodjad, fashion.

Fjodruđa, a wood or thicket.

Fjog, a wall; tjeer an bfjog, through the wall.

Fjog, a braid or wreath; polt ar a fjge, the hair out of its braiding.

Fjožajr, a four-square figure.

Fjožaj, a figure, a sign; tje fjogajr na črojre, through the sign of the cross; fjogjač, *idem*.

Fjogžg, a fig-tree.

Fjon, wine; Lat. *vinum*; fjonn, white wine.

Fjon and fjonn, small, little, few; also white.

Fjonabal, a grape, i. e. čaor na fjneamna.

Fjonač, old, ancient.

Fjonažajll, the Fingallians, inhabitants of Fingal; *vid.* fjongal.

Fjonbot, a tent, or booth.

Fjončao, a grape.

Fjondlor, a wine press.

Fjondujlle, a vine-leaf.

Fjon-fajržčėan, a wine press.

Fjonfađ, the beard; also fine hair or fur; *vid.* fjonnad.

Fjonfūaj, cool, tepid.

Fjonfūajre and fjon fūajreay, a coolness, a gentle gale.

Fjon-fujmeađ, a maxim.

Fjongal, or fjngujle, treason; but properly the murder of a relation, 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.

Fjongojr, a vineyard.

Fjon-jađmaj, to verify.

Fjonmu, abounding with wine, also a wine-bibber.

Fjonn, white, pale; also fine, pleasant.

Fjonn, sincere, true, certain; go fjonn, verily, without doubt.

Fjonn, little, small; *ar éju fear fjonn*, I saw a little man.

Fjonn Loelannaç, a Norwegian.

Fjonnad, a waggon or chariot.

Fjonnad, hair, fur, &c.; *fjonnad ljaç*, grey hairs; *fjonnad gá-bár*, goat's hair; *a zeujnead an fjonnad*, against the grain or hair.

Fjonnadmaç, hairy, having hair or fur.

Fjonnfjntean, called *fjontean*, long coarse grass, usually growing in marshy or low grounds; *fajnb azar fjonnfjntean*; *vid. Cat-nejm Thojn Dealb*.

Fjonnám, to look upon, to behold, to see, also to pay for; *dfjonn-fajdyr na rlojg rjn*, the army would pay dear for it.

Fjonnaob, neat, clear, clean.

Fjonnaolta, white-washed.

Fjonnárga, or *fjon-fárga*, bands wherewith vines are tied.

Fjonnfaðaç, fine, smooth; also sensible.

Fjonnfúanað, a cooling or refreshing.

Fjonnçormajl, probable.

Fjonn-çormalaçð, a probability.

Fjonn-obçajð, sober, abstemious.

Fjonnajr, a territory in the County of Tyrconnel, formerly the patrimony of the O'Forananes and the O'Carnahanes.

Fjonnj, a well.

Fjonnrgoç, a flower.

Fjonnrgoçaç, white-shield, a surname.

Fjonnúa, a grandson's grandchild.

Fjonúr, the vine-tree; *Lat. vitis*.

Fjor, true, also notable; *Lat. verum*.

Fjorað and fjoram, to make certain, to verify; *azur do fjorað an fáyrçtjne*, and the omen was verified.

Fjoraðeacð, veracity.

Fjoran, salutation, welcome.

Fjor-çormalaçð, a probability.

Fjorða, sincere, true, righteous.

Fjorçlan, pure, clean, sincere; *ðg fjorçlan*, the immaculate virgin.

Fjorçlujne, sincerity; also the quintessence of a thing.

Fjor-joçtar, the lowest, or the bottom; *fjor joçtar an uajm ajbçrçge ud jorrujn*, the bottom of that stupendous furnace of hell.

Fjormamejnt, the firmament.

Fjor-ðrða, illustrious.

Fjorruajðeac, frivolous, trifling.

Fjorruajðeacç, truth, veracity.

Fjorruajðteac, that speaks the truth.

Fjorruajçrj, the same.

Fjorrua, *don fjorrua*, of necessity.

Fjontean, long coarse grass growing in marshy places.

Fjoruajçjm, to justify.

Fjor-ujrçge, spring-water.

Fjorç, art, science, knowledge, also vision, understanding; *feayç, idem*; *genit. fjre*; *Lat. visus, visio*; *çajnrç dom fjorç*, he came to see me.

Fjoraç, knowing, expert; *feayaç, idem*.

Fjoraçðjm, to know.

Fjorruajçteac and *çjorruac*, inquisitive, busy, prying; *percunctans*.

Fjorruajçjm, to know; also to examine, to inquire, or be busy about.

Fjoçnajre, sorcery.

Fjoçnajre, poison.

Fjn, the *genit. of fear*, as *lám no çor an fjn*, the man's hand or foot; also the *nominat. plural*, as *fjn çrða*, gallant men. This Irish word *fjn* or *feay*, a man, one grown up to man's ability or strength, is like the Hebrew

word אֲבִיר, which signifies a strong or able man, *robustus, potens, validus*.—Vid. Buxtorf. et Opitius Lexic. Hebr. פֶּה or פֶּהָ signifies the male sex, and answers exactly to the Lat. *vir* : as דֹּהֵן, 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.* דֹּהֵן.

Ḥṣb, swiftness.

Firbolg, 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. *Samuſſe-ruca* in Connaught, *Fir-taire* in Failge, and the *Gallunry* 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 :

**Ἰν** **Χηναῶδε**, or **Ἰν** **να** **Χηναῶδε**,  
 a tribe of the Belgians in the  
 province of Connaught.

Ḥjā-djleay, true, genuine.

Εἰς δὲ τὴν, a bramble.

f̃ne and f̃neac̃ð, truth.

Էրեւն, a bottom, a floor.

Pynead, a ferret; Lat. *viverra*.

fjñēan and fjñēanač, a true-hearted or just man, righteous.

fjjeann, male, masculine; fjje-  
annac and fjjeannða, *idem*;  
vid. fear, *supra*.

**Fineann**, a chain, or garter.

Fheannac, one of the male sex, a boy or man.

Eyneannact, manhood.

ῥῆεαντα, true, just, righteous,  
loyal.

Ḥēantacō, integrity, righteous-

ness, loyalty.

**Ἰσπευnam**, to justify, to verify.

**Fim-jmjoł**, the utmost coast or border.

Enjōn, a despicable little fellow.

Fiynne, the truth.

Fhynneac, true, just, faithful ; 30

ἤννηεα, truly, certainly.

*Finnyce*, the masculine gender.

†jr-jonadač, a lieutenant.

Ĥju-ljonajm, to multiply.

Ἰμμεῶνι, a farmer. —

ᠰᠢᠩᠭᠡ, strength, power. *X* *virtus*

Fifteen, bound, obliged.

f) r, colour, a dying, or tincture.

For, a dream.

For and *forre*, the genit. of *for*,  
knowledge, also a vision; *rean-*

fire, a seer ; *vid.* *flor.*

Ⲣⲓⲧ, a collation, or low mess, a breakfast.

Ḳṣ̄, land.

ſjete, or ſjēte, woven, wreathed,  
twisted, braided.

ꝥꝛteán, a quill ; ꝥꝛteán ꝥꝛjoꝥðōma,  
a weaver's quill.

Fivean, a hog.

ƒȳćȳod, twenty; an ƒȳćȳodmād, the twentieth.

Fjēcjol, and genit. Fjēcjlle, a full  
 or complete armour, consisting  
 of corslet, helmet, shield, buck-  
 ler, and boots, &c. ; as, τῆροῶδ  
 λυτῆρεῶδ ἀγυρ τῆροῶδ Fjēcjoll  
 ὁ ἰϋῖς Casyrl zo ἰϋῖς Teāmriac,  
 the king of Cashel presented to  
 the king of Tara thirty coats of  
 mail and thirty complete ar-  
 mours.

פֿײַכל and פֿײַכלע, tables, or chess-board; אָז מײַנט פֿײַכלע, playing at tables, or chess.

Ḥṭṭṭ and ḥaṭṭaṭṭ, a doctor or teacher.

Πτερεὰς, that kind of sea-rack which is called *δυλεαγ*, or sea-grass, and is wholesome to be eaten in the morning, as some

think.

ƿjū, worth; aƿ ƿjū aƿŋgɔ ē, it is worth silver, also worthy; nĵ ƿjū mē, I am not worthy.

Ṭjū, like, alike.

Ḥjūbār, dignity, worth.

*ſūcāc*, boiling.

𐎧𐎢𐎠𐎢 and 𐎧𐎢𐎠𐎢𐎢, to boil up, to spring forth.

**F**ucad, a boiling, or springing forth; Lat. *scatebra*.

ƿjūn and ƿjūnaƿ, price or value.

Ḥūntac, worthy, deserving; 30

ῥjūntac, worthily; Lat. *dign*

**Ῥῆνται**, merit, worth, dignity.  
**Ῥαινεαίη**, sanguine or murrey,  
 being a staynard colour in he-  
 raldry, used to express some  
 disgrace or blemish in the fa-  
 mily.

Flajm-deangtact, the bloody flux.

flajt, a lord, also a prince or king; Arm. *flach*, and formerly a kingdom; flajt, *idem*.

Flajt, a kind of strong ale or beer among the old Irish.

Flajébeanta, a man's proper name; whence O'Flajébeanta, a family-name descended from the stock of the O'Connors of Connaught, and whose ancient property was the territory called *Majntimurcū*, in that province of which they were proprietary lords.

Plajt-čjyte, a royal treasure.

Flajteamajl, generous.

flajteamlaĉt, generosity.

flaitear and flaiteammar, sovereignty, rule, or dominion, a kingdom; flaitear Eirionn, the realm of Ireland, also the kingdom of Ireland; flaitear Oē, the kingdom of God; it likewise means a reign, as flaitear Eibhri, the reign of Heber; flaitear na bflaitear, the Heaven of Heavens, or the king-

dom of Heaven.

Flamnájde, a heathen priest.

Plan, plann, blood; also red.

Flann, the proper name of several great chiefs of the old Irish.

flann, whence O'flajn, English, O'Flin, a family-name of which I find four different chiefs descended from different stocks.

One in Connaught, of the same stock with the O'Connors of that province, who was distinguished by the name of O'Fla<sup>n</sup>-l<sup>n</sup>ne, and whose estate was the district called Cl<sup>n</sup>-moel<sup>n</sup>uana; another O'Fl<sup>n</sup>, descended from Colla-u<sup>n</sup>g, king of Ulster and Meath in the fourth century, was dynast, or chief lord of Hyt<sup>n</sup>ire, in Orgiala, of which district O'Donall<sup>n</sup> had a share; *vid.*

Donallajn. A third O'Flajn, of the stock of the O'Donocūy, was proprietor and lord of the large district called Mūycn-Í-phlajn, extending from the river Dribseach, near Blarney, to Ballyvoorny; his principal residence was the old castle of Macroom, built by one of the O'Flins, and called Cājrléan-Í-phlajn, from the name of its founder. This family continued proprietary lords of that country until towards the beginning of the fourteenth century, when the Mac Cartys of Blarney overpowered them, and after putting their chief to an ignominious death, possessed themselves of all his lands and castles. A fourth O'Flajn, of a more ancient stock than any of those just mentioned, being of the old Lugadian race, was called O'Flajnn-Árda, from the place of his residence, which was the castle of Arda, near Baltimore, in the west of the County of

Cork. He was lord of the district anciently called *Ib-bačlj-amna*, in whose centre is situated that castle whose ruins are still to be seen.

*Flannagán*, whence *O'Flannagán*, a family-name, of which the Topographical and Genealogical Poems of O'Dugan and Mac-Fearguil, mention five chiefs of different stocks and in different provinces of Ireland. First, *O'Flannagan* of Orgialla, who was proprietary lord of a large district called *Tuač-jáča*, 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-Cijoc*, brother of *Colla-uajr*, 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 *O'Flannagan*, now an officer of particular note and merit in the Imperial service, whose younger brother, James *O'Flannagan*, Esq., is Lieutenant-Colonel of Dillon's regiment in France. A second *O'Flannagan*, descended from the stock of the *O'Connors* of Connaught, was dynast, or lord of the country called *Clancačajl*, jointly with *O'Moel-Mōjda*, *O'Cařtajd*, and *O'Mořžejn*.—*Vid. Camb. Evers.* p. 27. A third *O'Flannagan* 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 *O'Flannagan* of the same stock with *O'Carol* of *Čjle-I-Cheanbūjl* in the King's County and that of Tipperary, descen-

dants of *Tajdž*, son of *Čjan*, 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 *Čjneal-ařza*, in the King's County. And a fifth *O'Flannagan*, of what stock I cannot ascertain, was dynast of the territory called *Uačtař-čřje*, on the borders of the County of Tipperary towards that of Waterford.

*Flanřzaojleač*, the bloody flux.

*Flan-řūjleac*, that has red eyes.

*Plač*, or *řlajč*, a prince.

*Plača*, a sitting, or session.

*řleač*, a banquet, feast, or entertainment; *řleaž*, *idem*.

*řleačajm*, to feast, or banquet.

*řleačacajř*, a feasting or banqueting; *řleažacajř*, *idem*.

*řleajř*, a rod or wand; *do řlad Oja an řleajř řřoj ūlajn a řajm řaořře*, i. e. God gave the wonder-working rod to Moses. *L. B.*

*řleajř*, a wreath, a rundle or ring.

*řleajř*, moisture.

*řleajř*, a sheaf; *řleajřa na mac ūjle do řlēáčtajn do řleajř řojěř*, the sheaves of all the sons bent themselves before the sheaf of Joseph.—*L. B.*

*řleajřac*, a fiddler; also a clown, a rascally fellow.

*řleajřacán*, an ignoble fellow, a rustic.

*řleajřlāma*, land, a field, farm, or tenement.

*řljčce*, phlegm, moisture; also the comparative degree of *řljuc*, wet, moist.

*řljčceáčd*, moisture, ooiness.

*řljčmeáč*, any measure for liquids.

*řljčd* and *řlejčd*, chick-weed; *Wel-gulydh*.



land, &c.; hence the Lat. *fodio*, to dig, and *feodum*, or *feudum*, a fief, or fee.

ƒodac̃, wise, prudent, discreet.

ƒodálajm, to divide, to distinguish.

ƒodbr̃ujsd and ƒodc̃num, fiends, furies.

ƒod̃, knowledge, skill.

ƒodájl, a division; also releasing, or dissolving.

ƒodáslm, to loose or untie; *vid.* ƒodálajm, to divide.

ƒod̃b, a cutting down.

ƒod̃jn, *vid.* ƒonn.

ƒod̃d̃rd, the humming or murmuring of bees, any loud noise; also a conspiracy or plot.

ƒod̃ujsne, any man in low life, a plebeian.

ƒod̃ruájl, perceiving.

ƒojsáda, a yard, a park, or enclosure.

ƒozajl, to teach, or instruct; also to dictate; ƒo ƒozajl ƒe jad ujsle, he dictated them all (to his clerk.)—*Vid. Anal. Tighern.* *Vid.* ƒozad̃, *infra*.

ƒōzajm, do ƒōzajm ƒē, he commanded; *vid.* ƒōzjad̃; also to publish.

ƒoż and ƒozad̃, is the radix of the word ƒożlajm, and of the same signification; as do ƒoż ƒē d̃ojs̃ ƒac̃ a ƒupajm, he instructed them with the intent of his expedition; *vid.* ƒajs̃nejm ƒhojs̃deal.

ƒoż, entertainment, hospitality.

ƒoża, a dart, also an attack, a rapt; hence ƒoż-mařac̃, a sea-robber, or pirate.

ƒozajl, an inroad into an enemy's country, robbery, &c.

ƒożalajm, to plunder, to spoil; derived from ƒoż, a rapt, *quod vide.*

ƒożal̃ujsde, a robber; ƒeas̃ƒożala,

the same.

ƒożal, the whole.

ƒōžanajm, to do good, to suffice, to serve.

ƒōžanta and ƒōžantač, good, prosperous, serviceable.

ƒōžantačd, goodness, prosperity, sufficiency.

ƒožač, a gentle gale or blast.

ƒožam, a sound, a noise, or voice; also a tone or accent; d̃ařožam, or deaž-ƒožamač, a diphthong; and ƒreaz-ƒožamač, a triphthong.

ƒožamač, echoing, resounding, loud, noisy, clamorous.

ƒožamajm, to make a noise, to tingle.

ƒōžbanán, a thistle.

ƒōžlajm, learning, instruction.

ƒožlamteac̃, a novice, an apprentice, a scholar; ƒožlujnte, the same.

ƒožlama and ƒožlamč, learned, ingenious; ƒeas̃d̃ ƒožlama, skillful artists; sometimes written ƒožlamč.

ƒožalajm, to commit trespass, to rob; *vid.* ƒoż.

ƒožlam, to grow pale.

ƒožlamajm, to learn; dežla go brolajmpeā otc, for fear you should learn vice.

ƒožl̃ujsad̃, a ransacking, or robbing, &c.

ƒožlujnte, a scholar, or apprentice, a novice.

ƒožmar, the harvest.

ƒožmořac̃, a sea-robber, a pirate; *vid.* ƒoż.

ƒōžnajd̃, enough.

ƒōžnajm, to suffice, to do good; *vid.* ƒōžanajm; also to serve, to be in slavery; do ƒeas̃ma ƒrebe ƒōžnajd̃, *quotuor familiis inservebat*.—Vit. S. Patricii.

ƒōžnam, servitude, slavery, i. e. ƒōžnam, *in servitute*.—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'Nua-lans.

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.

Foġcŋll, to provide or prepare; mō badan tŋ bjaġana aġ foġcŋll na flejġe rŋn, they were three years preparing for that feast.

Foġdōjun, quick, smart, ready.

Foġdeartan, is sent, gone, &c.; anŋŋ foġdeartan ŋlajd cuŋ-ruŋŋ foŋ ceann ŋoŋa, ŋo tŋad-ŋad dā aġallad, then Pilate sent a messenger for Jesus that he may come and speak to him.—

L. B.

Foġdneac, a little image.

Foġdneacda, likeness.

Foġġd and foġġde, patience, forbearance.

Foġġdeac, patient, forbearing.

Foġġdead and foġġdjm, to bear patiently.

Foġġjn, a green plat, a mead.

Foġyre and foġyrj, nearer, or next; nŋ aŋ foġyre, nearer; dō bŋ ye foġyre dōn nŋġ, he was next to the king.

Foġl, a while; ŋo foġl, yet, as yet, also a little while; ŋan ŋo foġl, stay a while.

Foġlbeama, fierce, cruel, terrible.

Foġlbejm, a blast, also a scandal

or reproach; foġlbejmnjūġad, idem.

Foġlceadnað, adjuration, conjuring.

Foġlceadtoġŋ, a conjurer.

Foġleaba, a truckle-bed.

Foġlēad, a fillet, a woman's coif.

Foġleanajm, to follow, to go after, to hang after.

Foġlearbāð, death.

Foġlearān, an asp.

Foġlleacdaç, a research.

Foġlleacŋ, a track, a footstep.

Foġllēan, the bud of a flower.

Foġlljġeac, negligent, sluggish; written for ŋajlljġeac.

Foġlljġeac and foġlljġeac, properly means hidden, latent, which does not exteriorly appear. Our old parchments of medicine use it frequently in this last sense.

Foġllyrġjm and foġllyrūġad, to reveal or discover, to express, declare, or manifest; ŋo foġllyre-ōcāð majnm, that I may declare my name.

Foġllyrġŋe, manifested, made plain.

Foġllyrūġad, a manifestation, or declaration, discovery.

Foġlmean, a bad dress.

Foġmeal, consumption.

Foġmōjn, in expectation of.

Foġ-nēal, a little cloud.

Foġnyre and foġnyreōġ, the ash-tree.

Foġnyrj, wells, springs, or fountains.

Foġnyrjon, i. e. foġnyre-aŋujn, the name of a river in the County of Cork and barony of Fermoy.

Foġŋ, help thou; foġŋ onŋ ŋējn, save thyself.—Matt. 27. 40.

Foġŋ, a ship's crew, any number of people stowed in one place; pl. ŋujŋne; hence *ŋuirion*.

Foġŋbjm, to be present.

Foġŋbŋġatŋac, an adverb.

Fojnðrjoc, force, power.  
 Fojnceadal, instruction, exhortation, admonition, also a lecture, &c.; *fojncejdeal*, *idem*.  
 Fojnceadalajm, to teach, instruct, or admonish.  
 Fōjncejann, the end or conclusion; *go fōjncejann na talman*, to the end of the earth; also the front or forehead.  
 Fojncejbal, a reinforcement.  
 Fojnðejne, more excellent.  
 Fojneamajl, steep, headlong.  
 Fojnedjm, to prevent.  
 Fojnēgean, violence, constraint.  
 Fojnfe, old, ancient; also perfect.  
 Fojnfeacð, old age; also perfection.  
 Fojn-fjacla, the foreteeth.  
 Fojnðealla, witness, testimony.  
 Fojnðjol, a declaration, manifestation, &c.; *fojnðjol na fjynne*, the manifestation of the truth.  
 Fojnðjolaajm, to prove, to declare.  
 Fojnðljðe, nobility.  
 Fojnðljðe, true, certain.  
 Fojnðljðj, they used to swear.  
 Fojnðneam, a building; *fojnðne-aðad*, a building, *edificium*.  
 Fojnðnjðjm, to build.  
 Fojnjaðac, preposterous.  
 Fojnjfjðjm, to perform, or execute.  
 Fojnjðjm, to stay, to wait, or delay.  
 Fōjnðjētn, aid, help, relief, succours; *fōjnðjētn do lucð an fōjð*, a relief to the afflicted: also written *fōjnyn* and *fōjn-ējnt*.  
 Fōjnym, to bless or make happy, to relieve or assist; also to heal, to save; *fōjn orrujnn a Thjarna*, help us, O Lord.  
 Fojnymeal, the utmost part, the furthestmost limit; also the circumference of a circle; ex. *ðn*

*meðdon go fōjnymeal, a centro usque ad circumferentiam.*  
 Fojnymealac, a front; also extrinsic, on the outside.  
 Fojnymrð and fōjnymrððteac, a ceremony.  
 Fōjnymrððteac, ceremonial.  
 Fōjnleatan, extensive, large; *go fōjnleatan*, at large, in an extensive ample manner: but in old parchments it signifies in general, universally.  
 Fōjnlyon, much, many.  
 Fōjnlyonad, a completion; also a supplement.  
 Fōjnlyonad and fōjnlyonajm, to complete, to make perfect.  
 Fōjnlyonta, complete, perfect.  
 Fojnm, a form or manner, an image.  
 Fojrne, dwellers, inhabitants; *na fean fōjrne*, the old inhabitants; the plur. of *fujryon* and *fujryne*.  
 Fojrnead, inclination; *an fōjrnead*, headlong.  
 Fōjrneajt, oppression, high hand; *að jmjt fōjrnyjt orrujnn*, oppressing, or laying a heavy hand on us.  
 Fojnrējl, manifest, apparent.  
 Fojryead and fujryead, harrowing.  
 Fojrtebe, a cut, or cutting off.  
 Fojrtebeateñuðad, divination.  
 Fojrtēj, black, swarthy.  
 Fojrtēj, i. e. *fjortēujð*, a shoe.  
 Fojrtēojn, enough.  
 Fojrteazayz, rudiments, or introduction.  
 Fojrtebe, slaughter, massacre; *fōjrtebe ðealbna lá hoyñuðjð*, the massacre of the Delvins by the inhabitants of Ossory.—*Chron. Scot.*  
 Fojrtjl, able, strong, hardy; Lat. *fortis*.  
 Fojrtjle, the comparat. and su-

perlat. of ƒoɣɛɣl, signifying more hardy, and most hardy by prefixing *nj* ɛɣ, or *nj* aɣ, to imply the comparative, and aɣ to signify the superlative; *nj* ɛɣ ƒoɣɛɣle, more hardy or brave; an ƒeap aɣ ƒoɣɛɣle, the hardest, &c. N. B. The Irish have these particles *nj* ɛɣ and aɣ, and no other, to distinguish and form their degrees of comparison, as the English *more* and *most*.

ƒoɣɛɣle and ƒoɣɛɣleacɛ, 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*.

ƒoɣɣ, leisure; an ƒoɣɣ, vacant, or free from business.

ƒoɣɣeɣonnaɛ, backbiting, malice.

ƒoɣɣɣɣɣɣm, to approach.

ƒoɣɣm, to stop or rest.

ƒoɣɣɣe and ƒoɣɣɣne, a resting, or residing.

ƒoɣɣteaɛ, hire, hiring, wages; from the verb ƒoɣɣuɣɣm, to hire.

ƒoɣɣteanaɛ, serious, also arranged, in good order; ɣlɛaɣ ƒoɣɣteanaɛ, a well-ordered army when on their march.

ƒoɣɛ, about.

ƒoɣɣne, woods.

ƒoɣɣneɣɣ, hunger.

ƒola, a short day, a little while; *vid.* ƒoɣl.

ƒola, a garment.

ƒola, the genitive of ƒuɣl, blood.

ƒolaɣɣa, a good speech, pleading, or reasoning.

ƒolaɛ, a covering.

ƒolaɛ, hid, secret, private; a ƒolaɛ, hidden; *Lat. clam, in occulto*; *Goth. fulgin, occultum*.

ƒolaɛtaɣn, toleration, forbearance.

ƒolaɛtaɣn, water-salad, water-

parsnip.

ƒolaɛ, a cover, or covering.

ƒolaɛ, power, ability.

ƒolada, cattle.

ƒolajɛ, a wimple or muffler.—*Is.* 3. 23.

ƒolajɣeac and ƒolajɣteac, secret, private, hid.

ƒolajɣm, to cover; ɛo ƒoluɣɣ ɣeɣad, he covered them over; ɛo ƒoleaɛ na ɣleɣɣe, the mountains were covered.

ƒolam, empty, void, vacant.

ƒolanaɣm, to command; also to offer, or proffer.

ƒolanaɣm, or ƒonalaɣm, an offer.

ƒolanaɣdeacɛ, equality, parity.

ƒolanaɣdeac, equal.

ƒolapɣoɣn, an emperor.

ƒolapɣnaɣɛ, a sufficiency, enough.

ƒolapɣnaɣɛm, to satisfy.

ƒolay, a shoe, sandal, or slipper.

ƒolcaɛ, a cleansing of the hair by washing the head; ƒolcaɛ ɛɣn, *idem*.

ƒolcaɛ and ƒolcaɣm, to water or moisten, to cleanse by water, to steep in water.

ƒolɣajɛ, whole, entire.

ƒolɣ, active, nimble, quick.

ƒollaɛ, a kind of water-gruel; also any covering or garment.

ƒollaɛ, government.

ƒollajɣn, *vid.* ƒallajɣn.—*Luke*, 5. 39.

ƒollamaɣn, a grace, ornament.

ƒollamnuɣaɛ, a ruling or governing, as a prince.

ƒollamnuɣɣm, to rule or govern, to sway; ɣɣ jonnat ɣeɣn ƒuɣɣoɣn an ƒaɣɣeac ƒollamnuɣɣɣeay a ɣopol ƒeɣn, in thee will a Chief be born who shall govern his people.—*L. B.*

ƒollay, or ƒollay, plain, evident, manifest, public; ɣo ƒollay, openly, in the day-time; maɣn

ar pollur, as is manifest.

Follycead, a scalding.

Follygjm, to make apparent, or manifest, to discover.

Follurzglan, clear, loud; le gút follurzglan, with a loud voice.

Folmae, that makes hollow or empty.

Folmajgjm, to make empty; do folmajgead ē, it was emptied.

Folorcajn, a tad-pole; *ranunculus*.

Folorg, a burning of heath.

Folt, the hair of the head; go nuge an folt ljae, even unto hoary hairs; also a tail; ex. conrujgjb re a folt, he moveth his tail.—*Job*, 40. 17.

Foltcjb, a leek.

Foludad, to be active or nimble.

Foluajmneac, stirring, active, nimble; also prancing; rteað foluajmneac, a prancing steed.

Foluamajn, a giddy motion; also a running away or flying; a skipping.

Foluaj, a footstool.

Folujgeac, hid, secret.

Folumajn, bad clothes.

Fomamugad, obeisance, humiliation.

Fomaj, harvest, autumn.

Fomajda, autumnal.

Fomjrgaeac, half drunk.

Fomor and fomoraec, a pirate. It is recorded in Irish Histories that a certain race of foreigners, distinguished on account of their piracy, by the name of Fomaraig, formerly infested this nation, and were at last overthrown and banished by Lúg Láam fada. This word is understood by some to mean a giant, for Cloeán na Fomaraig, in the County of Antrim, is rendered the Giant's Causeway; fomoraig, or rather

fomoraig, properly signifies sea-robbers; from fog, rapt or plundering, and mor, muir, or mar, the sea; *vid.* fog.

Fonamad, jeering, or mockery; fonomad, *idem*.

Fonamadae, a jeering person.

Fonamadajm, to mock, to deride.

Fonn, land, earth.

Fonn, delight, pleasure; a desire, or longing; a tá fonn oim, I long very much.

Fonn, a tune or song; a bfonnuib djaða, in hymns.

Fonn, inclination, desire; fonn agur faetgjoir, inclination to act, accompanied with a dread of bad consequence; *vid.* faetgjoir, *supra*.

Fonnad, a journey.

Fonnaamaj and fonnmaj, willing, inclined, or prone to.

Fonnaamajneacð, inclination, propensity, willingness.

Fonnya, a hoop.

Fonnya, a band.

Fonnyajne and fonnyojn, a cooper.

Fontabrajm, to rejoice, or be glad.

Fon, before; *Angl. fore*, in compound words,

Fon, over, or upon; fon feartajb Eijjonn no ejn an macaom, the youth excelled all the Irish; also beyond, into, &c.

Fon, discourse, conversation.

Fon, protection, defence.

Fon, enlightening, illumination.

Fona, a seat, or bench; fonada, *idem*.

Fonabajb, early, ripe, or before the time; *præcox*.

Fonaacajm, a watchman.

Fonajdeac, fierce or cruel.

Fonajdeac, fierceness, cruelty.

Fonajgjm, or fajjm, to watch or guard.

Foraíjyr, or foráoyr, a forest ; also the kennel of a fox, or the haunt of any wild beast.

Forajl, excess, superfluity.

Forajllm, to offer ; dforajll ré dojb rjc yutajn, 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 jonadajb forajne, in the lurking places ; *rectius* forfajne ; also those that lie in ambush.

Forajmeab, remembrance.

Forán, anger, wrath.

Forán, a short verse, or versicle, a song.

Foránta, angry, resolute, presumptuous.

Foraoyóglac, old, ancient, an old man ; foraoybean, 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.

Foraydaet, 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 cōmōrba, or cōmforba, a successor in a see or church-living ; cōmforba Dáttmajz, 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.

Forbae, i. e. *cuzd na maib.*

Forbad, cutting, slaying, or slaughtering.

Forbajr, to grow or increase ; zon ajne rjn nō far azur nō forbajr zōrta djjm ann, in consequence a great famine increased there.

Forbajr, increase, profit, emolument.

Forbajr, a conquest ; do dēanam forbajr fōr Eijnn, 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.*

Forbrat, a cloak, the upper garment ; ycanay janam a forbrat, she afterwards spread her cloak. — *Brogan.*

Forbpaosleab, mirth, rejoicing.

Forc, firm, steadfast.

Forcad, to teach, instruct, &c. ; jr a n̄gajllē jr cōmlājne nō forcad loya a eaybula jn na jūnab djada, it was in Galilee Jesus instructed his apostles fully in the divine mysteries. — *L. B.*

Forcan, violence ; also a wooden hook.

Forcagna, or forōzna, a command, an order, or decree.

Forcáojn, a catch, or quirk ; a caption in words.

Forcōzna, persuasion, advice, instigation ; ex. zo nō adnad rad maca Ijmael an cōjme fñj

Ƒor̄cōnzna hellj an Ƒájð, so that the Israelites adored God throughout the persuasion and solicitations of the prophet Heli.

L. B.

Ƒor̄cōnzna, a command.

Ƒor̄cōnznaȝm, to bid or command.

Ƒor̄c̄noȝceann, the foreskin.

Ƒor̄cmaȝð, superfluity, excess.

Ƒor̄comal, a binding together.

Ƒor̄cmaȝð, superfluity, excess.

Ƒor̄cmaȝð, rising or dawning; Ƒor̄cmaȝð maȝðne, the dawning of the day.

Ƒor̄cut, the fore part of the head.

Ƒor̄dal, erring or straying.

Ƒor̄dað, a lid or cover; an Ƒor̄du-buȝð mo ġūl, upon my eyelids.

Ƒor̄dane, the light; also plain, manifest.

Ƒor̄dnoȝn, a loin; ðð Ƒor̄dnoȝnȝð, from thy loins; also the womb of a woman.

Ƒor̄dulaç, erroneous.

Ƒor̄ēȝean, force, a rape, violence; but ēȝean is the common word for a rape.

Ƒor̄ēȝneac, violent, ravishing, &c.

Ƒor̄f, a guard.

Ƒor̄Ƒaȝne, a watch, or ward; *vid.* Ƒor̄aȝne.

Ƒor̄Ƒaȝneac, watching; also a watchman.

Ƒor̄Ƒaȝȝm, to watch or guard; also to lie in ambush.

Ƒor̄-Ƒocal, a by-word, a proverb.

Ƒor̄Ƒuȝneðȝ, a window-shutter; a wire or lattice before a window.

Ƒor̄ȝaȝȝm, a convocation.

Ƒor̄ȝaȝȝm, to provoke; also to call together.

Ƒor̄ȝal and Ƒor̄ȝall, a lie, fable, or romance.

Ƒor̄ȝalaȝm and Ƒor̄uȝȝȝȝm, to tell, relate; nāȝ Ƒor̄ȝuȝȝ ȝð, that told or invented no lies.

Ƒor̄ȝaȝte, the fore part of the head.

Ƒor̄ȝay, a river in the County of Clare, which glides through Clonrod, Ennis, and Clare.

Ƒor̄ȝlacȝm, to prevent.

Ƒor̄ȝla, for the most part; *plerumque*.

Ƒor̄ȝla, election, choice.

Ƒor̄ȝuȝn, a wound.

Ƒor̄ȝo, i. e. ȝēð, jewels, or precious things.

Ƒor̄ȝe, sincere, true.

Ƒor̄ȝoȝȝ, a rudiment, or trial of skill.

Ƒor̄ȝlan, force, power; hence an-  
Ƒor̄ȝlan is oppression, tyranny;  
Ƒor̄ȝlan is also superfluity, excess of any thing.

Ƒor̄ȝlaȝm, leaping or bouncing.

Ƒor̄ȝmaç, an increase, a swelling.

Ƒor̄ȝmad, i. e. ȝnūç, envy, a mortal sin.

Ƒor̄ȝmalac, a hireling.

Ƒor̄ȝmaȝaȝȝl, of good form or figure.

Ƒor̄ȝman, a type or mould.

Ƒor̄ȝmna, much, a great deal.

Ƒor̄ȝneart, violence; *vid.* Ƒor̄ȝneart.

Ƒor̄ȝnȝaȝne, a command, an offer.

Ƒor̄ȝnȝabȝȝȝl, hardness.

Ƒor̄-ȝdeay, a rudiment.

Ƒor̄-ȝȝda, renowned, famous.

Ƒor̄-ȝȝdūȝȝad, predestination.

Ƒor̄ȝnac, an angling rod; also a perch.

Ƒor̄ȝmaȝð, near to, hard by; also towards.

Ƒor̄ȝēȝȝȝm, to shine forth; also to manifest, or discover.

Ƒor̄ȝnoȝceana, served, did service, or good.

Ƒor̄ȝma, fringes.

Ƒor̄ȝma, sent.

Ƒor̄ȝanaȝm, to shine.

Ƒor̄ȝraoȝȝtean, divination.

ƿōƿƿaƿte, fore-knowing.  
 ƿōƿtan, or ƿƿƿtean, tied, or bound up.  
 ƿōƿtaƿ, a straw.  
 ƿōƿta, a seat.  
 ƿōƿtan, plenty; ƿōƿtan ƿƿƿe, abundance of cattle; ƿōƿtan ƿƿōƿde, a stud or breed of horses.  
 + ƿōƿtƿl, strong, hardy, patient; ƿōƿtƿl la ƿaot, strong for labour; also courageous, brave; ba ƿōƿtƿl an ūaƿn ēaƿa, he had fortitude at the hour of death; laot ƿōƿtƿl, a courageous champion; Lat. *fortis*; vid. ƿōƿtƿl.  
 ƿōƿtƿaƿƿƿ, a rising; ƿōƿtƿaƿƿd maƿdne, the dawning or rising of the day.  
 ƿōƿuad, a bastard red, reddish.  
 ƿōƿuƿ, knowledge; ƿōƿuƿ ƿeaƿa an ēƿƿƿnn, *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-ƿƿƿ, 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; ƿa muca ƿaƿaƿ 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 ƿōƿaƿƿ ƿē, he rested.  
 ƿōƿelajm, commonly said and written oƿƿelajm, to open, to unlock; ƿōƿƿeoltuƿi būƿi ƿūƿle, your eyes shall be opened.  
 ƿōƿeulƿte or ƿōƿƿaƿƿte, opened, open; ƿō ƿōƿeulƿte, 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 ƿƿn-neadaƿi ƿōƿlong-ƿōƿt, they encamped; aƿ deunam ƿōƿ-long ƿōƿt, encamping; aƿ tƿeƿƿgean a bƿōƿlongƿōƿt, raising the siege, or decamping.  
 ƿōƿna, i. e. ƿƿƿeatnūƿad, releasing, dissolution.  
 ƿōƿnolajc, heavenly, superior; ƿon an cēatuƿl ƿōƿnolajc, *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.  
 ƿōƿtaƿtƿnaƿdeac, 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-beandujte, blessed thistle; Lat. *carduus benedictus*.  
 ƿōƿtaƿtƿneaca, suburbs.  
 ƿōƿtƿajnteac, a novice or apprentice.

ƿoƿoɾzað, cleansing.

ƿoƿnaɾað, a bath; aɱɾa ðj an ƿoƿnaɾað ɾenta ɱpe bá ðeaɾn-  
glað, *præclarum ipse quod bal-  
neum benedicendo vertit in cer-  
visiam.*

ƿoƿnaɾɟoɾn, a bath; pl. ƿoƿnaɾɟ-  
toɾaɱɱ, *idem*, i. e. a well of puri-  
fication or cleansing.

ƿoƿnaɾaɱɱ, to bathe.

ƿoƿɾom, a great noise or rustling.

ƿoƿuɾað, a beginning.

ƿouɾ, or ƿoɾaɱɱ, diphthongs or  
triphthongs; nɟ ɾoɾnɾeaɾ an  
ƿoɾaɾ na ƿoɾuɾb, the diph or  
triphthongs are not divided into  
different syllables or sounds.

ƿɾaɟ, a woman, or wife; Ar. *grak*,  
and Wel. *guraig*, Ger. *frau*, or  
*frei*.

ƿɾaɟ, a hand.

ƿɾaɟ, a shield or buckler, because  
worn on the hand to defend the  
body.

ƿɾaɟɾeaɟað, a floating.

ƿɾaɟɟ, a bush of hair.

ƿɾaɟɟ, the sea.

ƿɾaɾne, France.

ƿɾanneaƿ, a Frenchman, French;  
bolɟaƿ ƿɾanneaƿ, the French  
pox.

ƿɾanneaƿ, or luƿ ƿɾanneaƿ, a  
rat.

ƿɾaoƿ, heath, ling; Hisp. *breco*,  
and Lat. *erica*.

ƿɾaoƿ, hunger; ƿɾaoƿ ƿɾaƿal,  
fretting or hungry teeth; also  
rage, anger, fury.

ƿɾaoƿaɾɟe, fretful, furious; ƿɾá-  
oƿða, *idem*.

ƿɾaoƿoɟ, wortleberry.

ƿɾao-ƿeaɾic, a heath-poult, or  
grousehen; pl. ƿeaɾea ƿɾaoɾc.

ƿɾaɾ, a shower.

ƿɾaɾ, ready, active.

ƿɾaɾaƿ, fruitful, showery.

ƿɾeaƿaɱ and ƿɾeaƿaɾ, use, prac-  
tice, frequency; le ƿɾeaƿaɱ na

Sacrameɱte, by frequenting  
the Sacraments.

ƿɾeaƿaɾ, witness, testimony.

ƿɾeaƿaɾáɱ, a wrestling-school, or  
any place of exercise.

ƿɾeaƿnūɾað, exercise; ƿɾeaƿnū-  
ɾað, *idem*.

ƿɾeaƿnaɟɟɱ, to exercise or ac-  
custom, to discharge an office or  
duty.

ƿɾeaƿnaɾne, the present time.

ƿɾeað, a pillaging or plundering.

ƿɾeaɟaɾað, or ƿɾeaɟnað, an an-  
swer.

ƿɾeaɟaɾaɱɱ, to answer, to make  
answer.

ƿɾeaɟaɾtaƿ, answerable, account-  
able.

ƿɾeaɟaɾtaƿoɾn, a respondent or de-  
fendant.

ƿɾeaɟnaɱɱ, to work or labour.

ƿɾeaɟnaɾne, conversation.

ƿɾeaɟnaɱ, labour.

ƿɾeaɟnaɾneɱaɱɱ, to converse.

ƿɾeaɟnað and ƿɾeaɟnaɱɱ, to an-  
swer or reply; ðo ƿɾeaɟaɾn ɾé,  
he answered.

ƿɾéaɱ and ƿɾéaɱaƿ, a root; also  
a stock, or lineage.

ƿɾéaɱað and ƿɾéaɱaɱɱ, to take  
root, to root; *vid.* ƿɾéaɱað.

ƿɾeanc, to make crooked, to  
bend.

ƿɾeanc, winding or turning.

ƿɾeap, medicine.

ƿɾeap, a running, bouncing, or  
skipping away: otherwise writ-  
ten ƿɾeabað.

ƿɾeayc, upwards.

ƿɾeayabɾa, opposition, reluctance;  
ɱɟɟ ɟan ƿɾeayabɾa, a king with-  
out opposition; ɱɟɟ ɟo ðɾna-  
ɾabɾa, *rex cum reluctantia, aut  
amulorum principum renitentia.*

—Vid. O'Flaherty's *Ogyg.* pag.  
486.

ƿɾeaydal, serving, waiting, at-  
tending; bean ƿɾeaydaɱ, 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 *fija*, in old Irish manu-  
scripts is the same as our mo-  
dern *ajr* or *re*; *frijr*, the same  
as *lejr*, or *rijr*; *frijom*, as *ljom*,  
or *ijom*; *frijot*, as *leat*, or  
*neat*; *friju*, as *leo*, or *iju*;  
*frijnn*, as *ljnn*, &c.

+ *frijalta*, freed.

*frijočnam*, care, diligence, circum-  
spection.

*frijočnāmac*, diligent, careful, cir-  
cumspect; *žo frijočnāmac*, care-  
fully.

*frijočtalajm*, to fry or parch.

*frijočtan* and *frijočtájl*, a frying-  
pan; *frijor-ajžean*, *idem*.

*frijoržnajm*, to answer.

*frijotal*, a word, interpretation;  
*feaj frijotajl*, an interpreter;  
*rejm frijotal*, politeness.

*frijotbnuč*, a refusal or denial.

*frijot-čantajneacđ*, recantation.

*frijot-čojdeajr*, antipathy.

*frijotola*, a covenant.

*frijotolam*, service, attendance.

*frijotnāđajm*, to contradict.

*frijotčajl fjeajr*, that shall be  
served.

*frijreajr*, an answer.

*frijrej*, to hope.

*frijrej*, hope, expectation.

*frijrmbear*, to betray or deceive,  
to kill or murder; ex. *neac*  
*frijrmbear* a *čhjauna*: *nja*-  
*bad jle* a *ljbeajna*; *žo mbeajr*-  
*tajd nāmajd* a *čeann*: a *ža*-  
*baajr*, *jf* a *dujbžeann*; 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.

*frijrnejd*, he told or said.

*frijrnjnle*, attendance.

*frijožčabrad*, they stood up, or  
arose.

*frijč*, do *frijč re*, he was found, or  
he behaved or acted; do *frijč*  
*žo majč ljom ē*, he behaved well  
to me.

*frijč*, a wild mountainous place;  
*friaojč*, heath, has an affinity  
with this word; hence *frijčne*,  
*quod vide*.

*frijč*, profit, gain, advantage.

*frijčbeartajm*, to object, or con-  
tradict.

*frijčbujlčteacđ*, is often used in  
old parchments which treat of  
medicine; as *lejžjor frijčbujl*-  
*čteacđ*, *medecina repercussiva*, a  
healing, or preserving remedy.

*frijčedfajd*, a witnessing, a tes-  
timony.

*frijčejlčte*, *lučd frijčejlčte*, ser-  
vants, waiting men or women,  
attendants; *rectius frijčejlčte*.

*frijčjžjd*, attending, serving, wait-  
ing.

*frijčjn*, earnest, eager, fervent.

*frijčne*, an uninhabited wood or  
mountain; ex. a *bfrijčne na*  
*cconajre*, in the mountainous or  
by-roads.

*frijčjžean*, a frying-pan.

*frijčreajr*, a return of love, a mu-  
tual regard.

*frijčreacđ*, a returning back.

řnožajm, wrong, or injury.  
 řnojčlĭn, a whirl.  
 řnomad and řnomajm, to try, to taste, to examine, to inquire.  
 řnomad, a trial.  
 řnomčta, tried, experienced; dujne řnomčta, an experienced man.  
 řnoř, 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 řa řuacayajze az na řjon-načajb, the foxes have holes.  
 řuacđ, cold, chiliness.  
 řuacđa, an engraver.  
 řuacđan, a sore on the heel occasioned by extraordinary cold, a kibe.  
 řuad, a bier; *Lat. feretrum.*  
 řuadac, a running away with, a rape; řuadac mná, the running away with a woman; lučđ řuadajž, a press-gang.  
 řuadacđ, robbery, depredation.  
 řuadajm, to snatch away, to sweep off, to run away with; do řuadajž an aman řad, the river swept them away; řuadužžjm, *idem.*  
 řuad and řuat, hatred, aversion.  
 řuad, i. e. řnōčarĭ, a bier.  
 řuadmarĭ, odious, hateful.  
 řuadmarĭneact, abomination, detestation.  
 řuadaj, haste; also a preparation to do a thing.  
 řuadajnac, active, diligent.  
 řuadajnad, to cross or hinder.  
 řuadužžgeaž, ravenous.  
 řuadužžčte, taken away, snatched away.

řuažajl, sewing or stitching.  
 řuažala, a ring.  
 řuažajm, to sew or stitch; řuažalam, *idem*; do řuajžeadarĭ đujlleōđa řjze dá čějle, they sewed fig-leaves together.  
 řuazarčta, proclaimed, published.  
 řuazna, a proclamation.  
 řuaznajm, to admonish, or proclaim.  
 řuajd, a remnant.  
 řuajdlean, anger, or fury.  
 řuajdym, to stagger or reel.  
 řuajlřeab, to leap or skip.  
 řuajlřeabán, the ureter.  
 řuajm, a sound, a rebounding noise.  
 řuajmeamajl, resounding, rebounding.  
 řuajmeturajž, the herb fumatory; *Lat. fumaria.*  
 řuajĭčřeatajĭm, to shiver with cold.  
 řuajĭre, cold.  
 řuajĭžřeadađ, a warming blast.  
 řuajym, to find, to discover.  
 řual, urine, also water.  
 řualactađ, to boil; do žnjđ Jacob amajl řjn, agur řualacta an mjonán agur tuž dá ajčĭĭ 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.  
 řualayčajde, osiers, small twigs.  
 řual-břjortac, a diuretic, a medicine to provoke urine.  
 řualjoryž, the strangury.  
 řual-loyzađ, difficulty of urine.  
 řuaman, a shade or shadow.  
 řuaman, whiteness.  
 řuaman, a rebound.  
 řuamnajm, to sound, to rebound.  
 řuamyre, under me.  
 řuan, cloth, veil, &c.  
 řuanajm, to cover, to clothe.

ƒūaŋ, cold, chilly.

ƒūaŋað, a cooling, or making cold.

ƒūaŋað and ƒūaŋaŋ, to make cold, to cool; ɔƒūaŋ an anðmuɔ, the broth is cold, to make cold, to cool.

ƒuaŋaŋam, to nourish, cherish, &c.

ƒūaŋálaɔ, cold, chilly; ƒūaŋánta, *idem*.

ƒūaŋán, a spring or fountain; also any water wherein cattle stand to cool themselves.

ƒuaŋaŋɔaŋ, judicious; a mbɛɛɛ ūɔaŋ ƒuaŋaŋɔaŋ, in the opinion of a judicious author.

ƒūaŋbalað, an ungrateful scent, a stench.

ƒūaŋ-ɛŋábað, hypocrisy, or in-devotion.

ƒūaŋ-ɛŋáɔɛaɔ, a hypocrite: it rather means tepid in acts of religion and devotion.

ƒūaŋɔaɔ, coldness.

ƒūaŋnað, a controversy.

ƒūaŋɛaŋ, fright, affrighting, or terror.

ƒūaŋɛaŋ, to put to flight.

ƒuaŋɔlað, a ransom; also redemption; ƒuaŋɔalt, *idem*.

ƒuaŋɔlað and ƒuaŋɔlaŋ, to redeem, to set at liberty.

ƒuaŋɔluŋɔɛoŋ, or ƒuaŋɔaltɔŋ, the Redeemer or Saviour; ɔŋa ƒuaŋɔaltɔŋ an Chŋne daona, Jesus, the Redeemer of mankind.

ƒūaŋnað, to astonish; ɔo ƒūaŋnað aɔuɔ ɔo hŋmeaɔlað an luɔɔ ɔoŋmeaba bŋ ɔŋ an aɔnaɔal, i. e. the guards of Christ's sepulchre were astonished and terrified.—*L. B.*

ƒūaŋnuɔɔɛaɔ, tumultuous.

ƒūaɔ, hatred, aversion, abhorrence.

ƒūaɔ, an image, a spectre, or ap-

partition.

ƒūaɔað and ƒūaɔaŋ, to hate, abhor, or dislike.

ƒūaɔað, a detestation, or abhorring.

ƒūaɔaŋ, a den, or cave.

ƒūaɔɔɔ, an armour or coat of mail.

ƒubal, or pubal, a general's tent, or pavilion; Lat. *papilio et prætorium*.

ƒuba, a hurt, or scar.

ƒubtað, threats or menaces.

ƒuð, amongst; aŋ ƒuð na lūaɔa, among the ashes.

ƒuɔ, ɔŋ ƒuɔ bāɔ, i. e. ɔo ƒūaŋ bāɔ, that died.

ƒuɔɔɔ, a thrum, a loose thread, or end in weaving cloth.

ƒuɔbŋɔ, an argumentator, or disputant; bŋ aɔ ƒuɔbŋɔ, ná ɔŋɛŋɔ ɔŋoɔ, be a disputant, argue on.

ƒuɔɛaɔ, lust, leachery.

ƒuɔb, a knob or bunch.

ƒuɔɛaɔ, with joy or thanks.

ƒuɔŋŋ, gain, profit.

ƒuɔŋŋ, a word.

ƒuɔŋŋ, a veil.

ƒuɔŋŋ, a hireling.

ƒuɔŋne, attendants, servants, &c.; plur. of ƒuɔŋŋ.

ƒuɔŋneaɔ, naked, or exposed.

ƒuɔŋeal, ƒuɔŋɔol and ƒuɔŋleac, a relic, also a remnant.

ƒuɔŋeall, or ƒuɔŋall, judgment.

ƒuɔŋeall, a word.

ƒuɔŋŋ, to get or obtain.

ƒuɔŋŋ, to leave, or forsake, to abandon; ɔɔ ƒuɔŋ a ɔŋŋ, he forsook his country.

ƒuɔŋle, words or expressions, language.

ƒuɔŋlŋ, to say or speak; to tell, relate.

ƒuɔl, blood, gore.

ƒuɔleac, bloody.

ƒuɔleac, increase, profit, gain.

ƒuſjat, bloody.  
 ƒuſjðe, blood-red.  
 — ƒuſjɱ, to be; cáɽt a ðƒuſl tū,  
 where art thou? *vid.* ƒjɱ.  
 ƒuſjɱzeac̃, enduring, patient.  
 ƒuſjɱzeac̃, armed with a shield  
 or spear.  
 ƒuſlleað, a reward.  
 ƒuſlteac̃, bloody, cruel.  
 ƒuſlteac̃ð, 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 baɽuſjɱɱ,  
 i. e. baɽa-ƒuſne, a cake of bread,  
*vid.* baɽɱjɱɱ; also to dress  
 meat; maɽðɽaɽ leat mjoɽán  
 azuɽ ƒuſɱnteapɽ jaraɱ é azuɽ  
 taɽaɽɽ do ɽɽaac, here it means  
 dressed and prepared.  
 ƒuſneað, a boiling.  
 ƒuſɱzeall, an idiot.  
 ƒuſɱneðɽ, a window; tɽɱð an  
 ƒuſɱneðɽɽ, through the window;  
 pl. ƒuſɱneðɽa.  
 ƒuſɱɱmēð, foundation.—*Matt.* 7.  
 25.  
 ƒuſɱɱɽean and ƒuſɱɽeann, an ash-  
 tree; *alias* oɽɱɽeoz and oɽɱ-  
 ɽean.  
 ƒuſɱɱɽeðɽ coɽlle, the herb called  
*virga pastoris.*  
 ƒuſɱte, kneaded.  
 ƒuſɱteðɽɽ, a kneader, a baker.  
 ƒuſɱteðɽačð, the trade of knead-  
 ing, or baking.  
 ƒuſɱneac̃, delay; az ƒuſneac̃, stay-  
 ing, waiting, or expecting.  
 ƒuſneac̃aɽɽ, deliberate; zo ƒuſ-  
 neac̃aɽɽ, deliberately, also vio-  
 lent; zo ƒɽaočũɽɽe ƒuſneac̃aɽɽ,  
 fretful and violent.  
 ƒuſneað, a preparation; also a  
 feast.  
 ƒuſɽeanal, a chamber: rather  
 uɽɽnal.

ƒuſɱɱðe, ready, prepared; also  
 sensible, ancient, old.  
 ƒuſɱɱon, furniture; also the crew  
 of a ship; also any assembled  
 body or association of people;  
 genit. ƒuſɱɱɱne; ƒoɽɱne, pl.  
 ƒuſɱmeað, a travelling, or going.  
 ƒuſɱmeað, humiliation, lessening.  
 ƒuſɱmeað, a seat.  
 ƒuſɱmeal, tired, fatigued.  
 ƒuſɱɱjð, hard.  
 ƒũɱɱnēɽɽ, a furnace; *Lat. furnus,*  
 a stove.  
 ƒuɽɽ, active, thrifty.  
 ƒuɽte, a sound, or reiterating  
 noise.  
 ƒũɽte, under her or it.  
 ƒuɽɽ, a rag of cloth.  
 ƒuɽɽɽɽ, good land; from ƒo, 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 ðaɱ, I must; ɽé náč  
 ƒuláɽɽ do žaɽɱmeað, he must  
 be called: when ɱoɽ, ðoɽ for ɱo  
 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 ƒað-ƒulang; *Gr.*  
*μακροθυμια*, longanimity; also a  
 foundation, a prop, or buttress;  
 ƒulang tɽž, 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 ƒulangazjð 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; **poll-načt**, *idem*.  
**Fūm**, under me; i. e. **fū 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 onrujnn jon ár neay-bajdyb**, he relieved us in our wants.  
**Furtajžčeōjm**, a helper or comforter.  
**Furčajm**, 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 **Conʒorneada Tʒoma**, but when it is aspirated, or marked with an *h* subjoined to it, it is counted one of the light consonants, called **Conʒorneada Čadʒoma**. 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 **čjžearna**, a lord, and **hjž**, a king, are pronounced **čjearna** and **hj**; 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 **למ**, 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 variated 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  $\alpha$  and  $\beta$ , or the  $\gamma$  and  $\kappa$ , 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 Dulus the Consul, whereupon were engraved the words *Macistratos*, *Leciones*, *pucnando*, *Carthacinenses copias*, instead of *Magistratos*, *Legiones*, *pugnando*, *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  $\gamma$ , or *g*, from the beginning, as a quite different letter from the  $\kappa$ : 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  $\alpha$ , or *g*, different from the  $\beta$ , 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  $\gamma$ , or *g*, different from *c*. The primitive Latin alphabet, as well as the old Ionic, contained the letter *k* or  $\kappa$ , which served for a *c* as well as for a *k*, in the same manner as the Ionic  $\gamma$  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  $\gamma$  into a *c*, and then made a separate letter of the  $\gamma$ , 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  $\gamma$ . 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  $\gamma\omicron\mu\tau$ , which signifies the *ivy-tree*, vulgarly called *eyneán*, Lat.

*hædera*. Our grammarians commonly use *ce*, or double *c*, instead of *g*, especially when the radical word begins with *c*, as, a *ceçora*, *their feet*, a *ceçnn*, *their heads*; which are pronounced a *çora*, a *çnn*: but the most correct manner of writing them and the like words is, a *g'çora*, a *g'çnn*, &c.

*ğá*, is sometimes put for *ag*; as, *ğá çmúajneab*, thinking, meditating; *ğá çád*, saying, &c.

*ğá*, the same as *cá*; as, *ğá hay*, whence? *ğá çad*, how long, how far?

*ğá*, or *ğat*, a spear or javelin.

*ğabáçde*, colewort, cauliflower, or cabbage.

*ğaba*, or *ğoba*, a smith; *ñç ççç* *ğaba*, there was no smith found; plur. *ğabann*, *ğabne*, *ğabñç*; hence *ğabajneact*, smithery.

*ğába*, want, danger, need, occasion; a *ngábab çmne*, in danger of rivers.

*ğabáçl*, to take, to make prisoner, to bind in fetters; hence *ğabann*, a prison, is like the word *בב*, which in the Hebrew, Syrian, Chaldean, and Arabic languages signifies *ligavit, constrinxit, compedivit*.—Vid. Henricus Opius's Lexicon Hebræo-Chaldæo Biblicum. *Do* *ğabaš an laoc* *le bjoðbab*, the hero was made prisoner by the enemies; *çum a* *ğabála*, in order to take him; hence *ğabáltay*, &c.; *vid.* *ğabam*.

*ğabáçl*, spoil or booty; plur. *ğabála*, also a conquest; *leabarı na* *ğabála*, the book of conquests; *çear* *ğabála*, a conqueror.

*ğabáçl-çne*, 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.

*ğabal*, the fork, or groin; *ğabal* *çç*, or *mná*, a man or woman's fork, as well as groin; hence *ğablúğad* *çejnealtayç*, the branches of a family. Note, that *ğlun* and *ğlune*, the knee, is also used in Irish to express a generation, descent, or degree of consanguinity, as *ğabal*, 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*.

*ğabáltay*, 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.

*ğabam*, to take or receive, also to beat, also to pass, or go by; *ğabayð açum*, take ye up arms; *ğabayð leçç*, receive ye him; *do* *ğabadarı do çloçay çç*, they beat him with stones, or they stoned him; *an* *çearıann aı* *ğabamayı ççç*, the land we passed through; *do* *ğabadarı ççann*, they landed; *ğabam abıçáç*, let us sing songs; *do* *ğabadarı ççç*, they took possession.

*Zabann*, a gaol or prison: it is now more commonly used to signify a pound to confine cattle on account of trespass.

\* Zabar, or cabar, a goat; zabar-  
čnō, or zabar-lann, a goat-fold,  
also a stable; zabar ulca, a  
goat's beard; plur. zabra and  
zabrajb; Lat. *caper et capri*.

Ζάβαρς, skipping, bouncing; Gr. γαυρός, *hilaris*.

Tabla, a spear or lance.

Žablac and Žablanać, forked, divided.

Ṭablajm, to spring or shoot out;  
 ḡo ngablōcujḡ aṭṭj, that it will  
 sprout out again.

Zablán, a branch, the fork of a tree or branch.

**Ṣablōg**, any forked piece of timber used to support a house; also a forked instrument used in making hay.

žablūžas, propagation, also genealogy; žablūžas clojnnē Ćj-  
bju fjnn, the genealogical branching  
forth of the posterity of He-  
ber-fionn.

**Zabran**, Goren, in the County of Kilkenny, anciently possessed by the O'Shillilanes and the O'Guidhthines.

Žabča, taken; žabča na pŕjorŭ-  
nač, taken prisoner.

ḡabujn, or ḡamujn, a calf; hence ḡabanac and ḡabnac, a stripper i. e. a cow that has a grown calf or heifer; as the word laoḡljḡ-eac, or lojlḡeac, is a milch cow, or a cow that lately calved; from laoḡ, a young calf, and ljḡ-eac, a heifer, because the cow's first care is to lick her calf.

Zábla, a cable.

ḡac, each, every; ḡac ndujne,  
each man; ḡac náon, every one;  
ḡac uyle, all in general.

3ad, a withe, or twisted twig, or osier.

Ḫad and Ḫadaḏ, a stealing or taking away.

Ṣadaṣ and Ṣadaṣm, to take away,  
to carry off by stealth, to steal.

ḡada, or ḡad̥ta, stolen, taken away; ḡadaḡd̥te, *idem*.

Zadaide, a thief.

Zadán, a voice, a noise.

ḡaḏ, or ḡaṯ, an arrow, a dart; do  
cuṁ ḡaḏ ḡēaṁ tṛḡ na čṛoḡḑe, he  
pierced his heart with a sharp  
dart; also a ray or beam; as,  
ḡaḏ-ḡṛēḡe, a sun-beam.

Зад, a skirmish, fighting.

ḡāḡ, peril, want; *vid.* ḡāba.

Ḥadajm, or ḡūḃḃjm, to pray, to entreat.

Հաճար, or չալչեար, a dog, a mastiff.

Zadužje, a thief.

Ḥaduḥḡjm and ḡojḡjm, to steal.

זֶפֶּר, or זָפָה, a hook, or any curved instrument; is like the Hebrew ז, which means a crookedness or curvature.—*Vid. Optius's Lexic.* Hence the name of the letter *p*.

Zarann, henbane.

Заз, a cleft or chink.

Žazac, leaky, full of chinks.

Ḥāzād, a cleft.

ḡāzad and ḡāzaym, to split.

ḡáj, or ḡáo, a lie, or untruth; ḡó,  
*idem.*

Ḥajbne, the plur. of ḥabā, a smith.

Зажбнеаѝ, the smith's trade.

Зѣбѣаѣ, a person in want; also one that is constantly craving for relief; also complainant, querimonious; ex. дуѣне зѣбѣаѣ, a querulous man.

Հայծօյն, a little study or closet.

Jaize, a proud coxcomb.

Заже, stammering or stuttering.

Заж and жал, smoke, vapour, fumes.

Gazole, or gazole, the stomach; analogous to the French *gueule*, the throat; hence the Latin *gula*

means gluttony.

ḡajleab and ḡajlm, to evaporate.

ḡajlŋ, a parasite.

ḡajlmeac, flattery, soothing.

ḡajll, or adḡajll, he spoke to ;  
*vid.* azalla.

ḡajllceayc, a duck or drake.

ḡajlleac, the gum.

ḡajllēan, a strange or foreign bird.

ḡajllan, a dart, or arrow.

ḡajllan, 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 ḡajllan, the Irish name of the province of Leinster, is supposed to be derived.

ḡajllm, to hurt.

ḡajllm̄, Galway, the chief city of the province of Connaught.

ḡajllyeac, an earwig, a very nimble insect, dangerous to come near persons' ears.

ḡajmēan, a skin or hide.

ḡajmḡj, a skillet.

ḡajn, ḡajmneac, and ḡajm̄, sand.

ḡajn, clapping of hands, applause.

ḡajnceap, a pillory, a pair of stocks.

ḡajne, hunger, scarcity.

ḡajne, a shaft ; also sand.

ḡajneam̄, a sandy-stone.

ḡajneōj, an archer.

ḡajnḡ, jet, or agate-stone.

ḡajmēj, sandy ; le clocajō ḡajmēj, with gravel stones.

ḡajmne, poorer ; the comparat. of ḡann, poor, needy.

ḡajmne, a reed or cane, an arrow ; com̄ d̄jneac le ḡajmne, straight as an arrow.

ḡajmne, scarcity ; from ḡann, scarce.

ḡajmneac, a place where reeds or canes grow.

ḡajr, an outcry, a rejoicing, also laughter ; do rjn ḡajre, he

laughed ; ḡajr ḡola, a lamentable weeping, or outcry.

ḡajrē and ḡajrēact, roughness, harshness, tartness.

ḡajrē-ēada, a coarse garment.

ḡajrēcojl, big-lipped.

ḡajrē-ḡjnn, rough weather, a tempest, or violent storm ; Wel. *garu-hin*.

ḡajrēacur, pleasure, joyfulness ; ḡajrēay, *idem*.

ḡajrējān, a guardian.

ḡajrēḡeac, or ḡajrēduḡac, a rejoicing, or congratulating.

ḡajrējm and ḡajrēḡjm, to rejoice, or be glad.

ḡajrēj, a garden ; ḡajrēda, *idem*.

ḡajre, laughter.

ḡajre, reparation, or amendment ; also good luck or auspices ; ex. *rēn ḡajre ḡenajr, felicitus auspiciis natus est.*—In Vit. S. Patric.

ḡajreac, a bawling or calling.

ḡajreac, a vault.

ḡajrecc, *gelasinus*, a dimple, or dent on the cheek.

ḡajrḡ, a diver, or a cormorant ; and ḡajrḡēann, *idem*.

ḡajrḡean, a niece.

ḡajrḡj, dung, ordure.

ḡajrḡjre, a diver.

ḡajrḡre, a pilgrim's habit ; ḡajrḡj, *idem*.

ḡajrjō, short, lately ; comparat.

ḡajrjē, sooner.

ḡajrleōḡ, garlic.

ḡajrm, to extoll, to rejoice, to laugh ; Gr. *χαίρω, gaudeo* ; do ḡajreadar an pobul, the people rejoiced.

ḡajrm, to call, to bawl, or shout ; ḡajrm ajr, I call upon him ; ḡajrēdj, let them shout ; also to invite ; ḡajrm-ḡcojle, a convocation ; ḡajrm-ḡjolla, a crier.

ḡajrm, a title, a calling, or qualification.



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.

Žallunáč, soap.

Žalma and žalba, hardness.

Žalrūžad, divination.

Žaltač, or žalltač, a Gaul.—*Vid. Lhuyd. Archæol.* tit. 1. pag. 23. col. 3.

Žamajneáč, žo žamajneáč, 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.

Žamanra, the place called Jrruy, in the County of Mayo.

Žamnac, *vid. žabuyn*, a stripper, or unbulled cow.

Žamuyn, or žabuyn, a calf, a yearling; maž-žabuyn, a bear; žabuyn-ruad, a yearling deer.

Žan, without; *Lat. sine*; žan õr, *sine auro*; žan mac, *sine filio*; *olim* can and cean in old parchments.

Žanajl, a rail, a fold.

Žanžajd, falsehood, deceit.

Žanžajdeáč, false, deceitful; also pitiful, narrow-hearted.

Žanžajdeáčt, craft, knavery, deceit.

Žann, scarce, little, short.

Žannajl, lattices.

Žanra, 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.

Žaojžol, an Irishman; also a Highlander of Scotland.

Žaojl, a family or kindred; žear

žaojl, a kinsman; bīáčajr-

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; anřad žaojčte, a tempest.

Žaoč, the sea.

Žaoč, wise, prudent.

Žaoč, pains; žaoča jrmēodanaca, interior pains.

Žaoč, theft; mřa-žaojčte, thievish women.

Žaoča, streams left at low water.

Žaočáč and žaočánáč, windy; žaočmyr, *idem.*

Žaočmar, painful; cnead.

Žaočmar, a painful wound.

Žaočmajneáčt, pain or great anguish proceeding from a sickness or wound. This word is common in old writings of medicine.

Žaočmajžym, to winnow.

Žar, desert, merit, or commendation.

Žar, near, nigh to; anžar, near, at hand; do žrujd ajmyrj anžar, the time drew near; rōžar, very nigh; cōm-žar, equally

near, also short, not long since ;  
ajmɣɣi ɣar, a short time, or  
while.

ɣara and ɣaraç, useful, profitable,  
near, neighbouring.

ɣarašan, bran ; Gr. κυρηβια.

ɣarašan and ɣearrašan, a re-  
gister, a note book.

ɣarað, a gratuity.

ɣaraɣleamataɣɣi, the great grand-  
father's sister.

ɣaram, to gratify.

ɣaramall and ɣaramuɣl, near,  
neighbouring ; also useful, com-  
modious.

ɣarían, an underwood, a forest, or  
thicket ; ɣarɣarían, *idem*, a grove,  
or wood.

ɣaraɣaɣɣi, a great grandfather ;  
ɣaraɣaɣɣi, ɣaraɣaɣi, *proavus*.

ɣarɣbanac, rude, raw, inexpe-  
rienced.

ɣarɣb, rough, rugged, uneven,  
coarse : it is often used in com-  
positions, as ɣarɣb-ɣonn, a bois-  
terous wave ; ɣarɣb-ɣɣn, a tem-  
pest : hence the Celtic name of  
the river Garumna in Languedoc,  
composed of ɣarɣb, pronounced  
*garv* ; and amuɣn, river ; Lat.  
*amnis*.

ɣarɣbaç, a grandson.

ɣarɣbáɣɣ, a rough place.

ɣarɣbclúdad, a coarse blanket, or  
coverlet.

ɣarɣb-ɣulaɣɣ, a frize coat.

ɣarɣb-ɣayneam, gravel.

ɣarɣblocc, a crag, a thicket.

ɣarɣda, a guard ; also a garrison.

ɣarɣda and ɣarɣdɣn, a garden ;  
ɣarɣda ɣɣneamna, a vineyard.

ɣarɣɣ, austere, fierce, cruel ; also  
rough, firm ; also sore.

ɣarɣɣacð, rudeness, roughness, cru-  
elty ; also soreness.

ɣarɣlac, an infant lately born ; so  
called from his screaming ; also  
any naked, idle, or starving  
child ; Scot. *garlach*, a bastard.

ɣarɣlac, a mole.

ɣarɣmað, a calling.

ɣarɣmaðɣɣi, a crier, a proclaimer.

ɣarɣmajn, a post or pillar, a beam ;  
aɣur ba coɣmuɣl ɣɣann aɣað le  
ɣarɣmajn ɣɣɣeaðɣɣa, and the  
staff of his spear was like a wea-  
ver's beam ; ɣarɣmuɣn, *idem*.

ɣarɣman, a gallows ; ɣuan loça

ɣarɣman, the haven of Loch  
Garman, i. e. the town of Wex-  
ford.

ɣarɣmaɣaɣɣi, a great grandmother.

ɣarɣdɣɣe, the next.

ɣarɣrían, a strong horse, a hackney  
or work horse ; perhaps a dimin.  
of ɣabaɣ, a horse ; pronounced  
and written ɣearɣrían, or ɣɣɣɣ-  
rían.

ɣarɣrian, *vid.* ɣarɣrían.

ɣarɣɣ-buáɣceac, clamorous, noisy.

ɣarɣɣda, a garden. ✕

ɣarɣɣ-ɣɣac, a glutton.

ɣarɣɣdɣɣi, a crier, a bawler.

ɣarɣɣ, liberality, generosity, boun-  
ty.

ɣarɣɣ, a head.

ɣarɣɣan, a bonnet, a cap, or hat.

ɣarɣɣa and ɣarɣɣa, a shout or  
great cry, a bawling, or crying  
out.

ɣarɣua, a great grand-child's grand  
child, *adnepos*.

ɣarɣ, the stalk or stem of an herb,  
a bough or sprout ; hence ɣarɣ  
signifies a growing boy or youth ;  
also a military servant ; plur.  
ɣarɣra, or ɣarɣmað, 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-  
ɣra. In Welsh and Armoric  
*guas* signifies the same thing ;  
and in French *goujat de l'armee*,  
is a camp-servant. The above  
ɣarɣ and ɣarɣra is the radix of  
the word *Gessate* and *Gessi*, of

the Gauls and Germans.

Зар, strength; also anger, wrath:  
more commonly written зур.

Заг, at, to, into.

Зараям, to sprout, or shoot forth.

Зар-кобѣѣ, a midwife.

ῥαγνάδ, the plur. of ῥαγ, *quod*  
*vid.*

Զայտ, a snare, a wile; ցօ քեզլա,  
նգա՛նայ a առջայրե լեյր, lest  
you should be ensnared thereby,  
also a blast; Զայտ Զայրե, a  
blast of wind.

Γαῖτ, an old woman; Armor. *gast*,  
a whore.

**Հարձա**, or **հարձա**, ingenious, witty, skilful; **մաճամ շարձա**, an ingenious youth; **նոճ թշնոյոյ շո շարձա այր լճայրեաճ**, 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; **ծայրե շարձա**.

Ζαῦταοδ, ingenuity, skill.

Ζαυτὸς, a wile, a trick.

+ **ζατ**, a spear or javelin; also a ray or beam; **ζον** a **νζατατ**, with their javelins; **ζατ ζμεjne**, a sun-beam.

\* *Ḑē*, *ḑēḑ*, or *ḑēaḑ*, a goose; and plural *ḑēna*, or *ḑēanaḑb*, geese.

ἄνθρωπος, *pro cē*, or *cja*, who? which?  
what? ἄνθρωπος *dān mujnetyj*, who of  
our clan or people; ἄνθρωπος *ay*, from  
what place.

Ἰε, and Ἰέ ἴο, although ; Ἰέ τάμ, although I be.

Zeabad and zeabajm, to be found,  
to behave, to be; do zeabajmjo  
ujle báyr, we will all die; zeob-  
čarj mjrj zo majč opt, I will  
deal well with you; má zejb-  
čearj an gadūjže, if the thief be  
found; do žejb jē ločt, he  
findeth fault.

ἄεαυ, fear, dread.

Zeacdaꝛdeacđ, a debate.

Head, a buttock or haunch.

Zeal, a spot; a star in the forehead of a horse or any other beast.

Lead, a small plot of ground.

ḡeāð, *vid.* ḡē, a goose. 

Zeaduy, a pike or jack.

ḡeāg, or ḡeuz, a bough or branch, a limb or member; fáoj ḡeā-  
gajb tūḡa doḡje mōḡje, under  
the thick boughs of a thick  
oak.

Ʒeazac, or ƷeƷgeamajl, branched,  
having boughs or branches.

Ṭeagam, to branch or bud, to sprout forth.

Zeal, fair, white, bright; οἷος  
zeal, a bright night; Gr. καλος,  
*pulcher*.

Zealacán, the white of an egg, or of the eyes.

Zealac, and genit. zealŷde, the moon: it comes from zeal, white or bright, as doth the *gole* of the Welsh, which means the light, also lunacy; fear zealŷd, a lunatic person.

Zealad, whiteness, also the dawn;  
zealad an láoj, the clearing up  
or dawning of the day.

Zealajm and zealajǵjm, to whiten,  
to make white, to blanch.

Zealán, whiteness; zealácán, the same; zealácán ojbe, the white of an egg.

Zealbān, or zealūn, a sparrow.

Zeall and zjáll, a pledge, a mortgage; do cúireamair an bpreann a ngeall, we mortgaged our lands; gan zeall ná bpreann, without pledge or hostage; *vid.* zjálla.

Zeallad, a promise; tug ré zeallad do mnáoj, he hath betrothed a wife.

Zeallad and zeallajm, to promise  
or devote; man do zeall yé. as

he promised.

Zeallamna, a promising, or promise; do meſſi 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; feaſi zealta eūdaſz, a fuller.

Zealtac, fearful, jealous, astonished.

Zealtajze, jealousy.

Zealtajzm, to dread or fear.

Zeam, a gem, or jewel.

Zeamānac, a servant, a lacquey.

Zeamaſi, a blade of corn; also corn in grass or blade.

Zeana, fondness; also love.

Zeana, a woman; jn-zeana, a daughter.

Zeanač, greedy, covetous.

Zeanačd, chastity.

Zeanačdm, to deride.

Zeanaſi, January; calljon zeanaſi, the calends of January.

Zeanaſi, was conceived or born; from the verb zeanaſm, or zj-nſm, Lat. *genitus*, Gr. *γινωμαι*, nascor, gignor, sum; zeanaſi Pāttiaſec a Nemptoſi, St. Patrick was born at Nempthur, in North Britain; Neamčui, i. e. čui Neamda, *turris caelestis*; zeanaſi fōſi meōdon māzge, *nata est in medio campo*.—Vid. Brogan in Vita S. Brigidae.

Zeanamlačd, grace, beauty, comeliness.

Zeanamujl, graceful, comely.

Zeanaſ, chastity.

Zeanaſac, chaste, modest.

Zeanaſajm, to strike or beat.

Zeamčnū, a chestnut.

Zeamnajač, pure, chaste, incorrupt.

Zeamnajačeač, chastity.

Zeāſi and zeāſiſ, short, shortly. Zeāſaſad and zeūſiſad, a soliciting, or enticing; also a sharpening.

Zeāſajzm, to sharpen.

Zeāſajz, holy, a saint.

Zeāſajz, wise, prudent.

Zeāſajz, a virgin; vid. zeſajz.

Zeāſam and zeūſam, to whet or sharpen.

Zeāſiān, a complaint, a supplication, or remonstrance; a groan or sigh.

Zeāſiānjam, to accuse, to complain.

Zeāſib, a scab; pl. zeāſiba, also the itch; zeſiſib, pl.

Zeāſiba, bran.

Zeāſibač, scabby; also rugged.

Zeāſibajm, to grieve, to hurt, or wound.

Zeāſicaſſeac, smartness, briskness.

Zeāſičujze, subtlety, sagacity.

Zeāſi-čujſeac, ingenious, subtle.

Zeāſiſiſ, chickens.—Matt. 23. 37.

Zeāſiſ, a blotch, or bile.

Zeāſiſ, fierce, cruel.

Zeāſiſa, a short dart or javelin.

Zeāſi-ſlūāſi, a gloss, or short note.

Zeāſi-leanaſm, to pursue eagerly; also to persecute.

Zeāſi-leanaſmujn, persecution.

Zeāſi-maſad, a sarcasm, or bitter jest.

Zeāſiſad, a tax or tribute; cōjm-zeāſiſad, a shot, share, or reckoning.

Zeāſiſad and zeāſiſajm, to cut; also to bite or gnaw; aſi na zeāſiſad na pjoſuſb, being rent in pieces.

Zeāſiſad-ſuſiſ, a quail.

Zeāſiſiān, a work-horse, a hack.

Zeāſiſi-ſſad, a hare.

Zeāſiſi-ſoſiſm, an abstract, or abridgment.



Շեյն, a wedge.

Շեյնեած, generation; also a springing, or bringing forth.

Շեյնեալած, a genealogy, a pedigree, a family.

Շեյնեամայն, a birth; օ նա Շեյնեամայն չօ a ծայր, from his birth to his death.

Շեյնեալաւ, general.

Շեյնեօջ, a gem.

Շեյնյոյմ, or շոյնյոյմ, to beget children, to generate; ծօ Շեյն Աբրահամ Իսաակ, Abraham beget Isaac; յոյնք ծն մյս ազգս յոջեանա, thou shalt beget sons and daughters; Greek, γινωμαι.

Շեյնոլաւ, a family; *vid.* Շեյնեալաւ.

Շեյնմօւ, except, save only; ex. ծօ մարտած սլե յաճ Շեյնմօւ Օմնալ, they were all slain except Daniel; *vid.* Շեյնմօւ.

Շեյնտօյն, a sower or planter.

Շեյնտլեայր, Paganism, idolatry; Շեյնտլիշեայր, *idem*; hence Շեյնտլիշեաւ, and sometimes pronounced ծյնտլիշեաւ, signifies witchcraft.

Շեյն, suet, tallow; Շեյն-ճօրաւ, suet; Շեյն-ճօր, tallow.

Շեյնե, more sharp, more harsh.

Շեյնե, Շեյնեած, and Շեյնե, sharpness, sourness, or tartness.

Շեյնեաւ, greasy.

Շեյնյոյմ and Շեյնիշոյմ, to whet; also to grease.

Շեյնիշտեաւ, sagacity, subtlety.

Շեյն-միշոյն, a gloss or short comment.

Շեյնեալ, a granary.

Շեյնե, a brief, an abridgment.

Շեյնիշ, a snare.

Շեյնիշեաւ, a girl.

Շեյնիշ-հշատ, a short shield.

Շեյն, an order, or custom; Շեյնա նա Շեյնեաւ, the customs of Tara.

Շեյն, a vow, or protesting against

a thing, an indispensable injunction or prohibition; ex. ալ Շեյն ճամբա ելիւ միմայն առնօրոյս, I am forbidden to live or be in a house of one door; *vid.* Շեյնա.

Շեյն, a prayer.

Շեյն, a swan.

Շեյնեայր բնաւ նամած քիչ իլեաջա, that obtains the cattle of his foes by the power of his lances.

Շեյնեած, entreaty.

Շեյնիլ, as տաւ-Շեյնիլ, a territory of the King's County, the ancient estate of the O'Hivirgins.

Շեյն, a sword.

Շեյն, a hurt or wound; քար ծծա Շեյնա, a man that inflicts wounds.

Շեյնիլոյր, a sword-belt.

Շեյնեաւ, to fence.

Շեյնեանայր, a fencer.

Շեյնեանաւ, to fence, to scuffle.

Շեյնեալաւ, general, universal.

Շեյնիլեաւ, a Gentile, a Heathen.

Շեյնեաւ, a stroller, a vagabond, or vagrant; also a low parasite.

Շեյնեալոյմ, to act the vagrant, to strole.

Շեյնեալ, strolling, vagrant.

Շեյնեօյն, a reveller, debauchee.

Շեյն-լան, a goose-pen.

Շեյն, a hurt or wound.

Շեյնիլեան, a fan.

Շեյն, a confused noise.

Շեյն, a fool, a foolish person.

Շեյնաւ, a shaft or arrow; also a small stalk; *Lat.* *arundo*.

Շեյն, the belly.

Շեյն, for Շեյն, wind.

Շեյն, the sea or ocean.

Շեյն, to hurt, or wound.

Շեյնիլեան, strict, rigorous.

Շեյնիլ, a prostitute, or whore.

Շեյն, the cheek, or jaw; Շեյն, *idem*; *Wel.* *hill*.

Շեյնիլ, a neck-cloth, a cravat.

Շեյն, the jaw.

Շեյն, softness.

ḡjail, and ḡjálla, hostages; also a pledge.

ḡjb̃j̃r and ḡej̃b̃j̃r, a glen or valley.

ḡjbne, thread.

ḡjbne, adãnc leaḡa, a cupping-horn.

ḡjbne, a greyhound; ḡjbne ḡõn-  
tãc, signifies a hungry hound.

— ḡj̃d, who, what; ḡj̃d b̃e ãn b̃j̃c, whoever, whatsoever.

— ḡj̃d, though or although, nevertheless: but in this last sense it is generally written ḡj̃deað.

ḡj̃ḡl̃c and ḡj̃ḡleað, a tickling.

— ḡj̃ḡl̃m, to tickle.

ḡj̃l, water.

ḡj̃le and ḡj̃leac̃d, whiteness.

ḡj̃le, more white, more fair; the compar. of ḡeal, also whiteness.

— ḡj̃lla, a servant; *vid.* ḡj̃olla.

ḡj̃ll̃j̃n, a gelding, an eunuch.

ḡj̃lnẽm̃oḡ, a water-adder.

ḡj̃nn, a wedge; ḡj̃nn, *idem*.

— ḡj̃nealãc, or ḡej̃nealãc, a genealogy.

ḡj̃neam̃uj̃n, a bud or sprout.

ḡj̃nell, an order of battle in form of a triangle or wedge-wise; *cuneus*; from ḡj̃nn or ḡj̃nn, a wedge.

ḡj̃ñj̃m, to bud or sprout forth; do ḡj̃n an t̃uabãn, pride hath budded.—*Ezek.* 7. 10. ḡj̃ñfe r̃e ḡẽuḡa, it shall bring forth boughs.

ḡj̃obãc, rough or hairy, ragged; also a coarse rug.

ḡj̃obãl, canvas, cast cloth; also old fur or hair; a rag or clout.

ḡj̃obãlãc, full of hair, ragged.

ḡj̃obam, to tear.

ḡj̃ob̃oḡ, a rag; l̃an do ḡj̃ob̃oḡaj̃b̃, all ragged.

ḡj̃ob̃oḡac, ragged.

ḡj̃odãn, dung, ordure.

ḡj̃od, although.

ḡj̃od̃m̃an, a barnacle.

ḡj̃od̃c̃mãc̃t, or c̃j̃od̃c̃mãc̃t, 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*.

ḡj̃opãc, dutiful, officious.

ḡj̃opãc̃d and ḡj̃opãj̃neac̃d, officiousness.

ḡj̃opãj̃ne, a client.

ḡj̃op̃f̃oḡ, a female client; *officiosa*.

ḡj̃oḡac, a bag, or budget.

ḡj̃oḡaj̃l, to follow or pursue.

ḡj̃oḡ̃nam, a plain.

ḡj̃ol̃c and ḡj̃ol̃cãc, broom, a reed or cane.

ḡj̃ol̃cam̃uj̃l, made of broom or reeds.

ḡj̃ol̃c̃oḡ, a reed.

ḡj̃olla, a servant, a footman; ba m̃j̃j̃ ḡj̃olla cup̃aj̃n an m̃j̃ḡ, I was the king's cup-bearer; ḡj̃olla m̃j̃ḡ Ula, the king of Ulster's page; ḡj̃olla cam̃bãj̃d, a coachman; Lat. *calo*; ḡj̃olla ḡrãd̃, a prince or nobleman's chief servant of confidence.

ḡj̃ollãda an ḡl̃uãḡ, the baggage of an army, also the servants of the army.

ḡj̃ollãmaj̃l, of or belonging to a servant.

ḡj̃ollay, service.

ḡj̃ol̃maj̃m, to solicit.

ḡj̃omãc, or ḡl̃j̃omãc, a lobster.

ḡj̃om̃, a lock of hair.

ḡj̃on, will or desire.

ḡj̃on, the mouth.

ḡj̃oñbãj̃n, January.

ḡj̃onãj̃e, a noise or tumult.

ḡj̃onãcãc, talkative.

ḡj̃onãcãjm, to chat, or prate idly; Lat. *garrio*.

ḡj̃onãdãn, fãõc̃an, or fãõc̃oḡ, a kind of periwinkle.

ḡj̃onãm̃an, a hungry fellow.

ḡj̃onãmãc, greedy.

Ἰσσημαῖος, greediness, covetousness.

Ἰσσημία, shorter.

Ἰσσημαῖος, a buttock, or haunch.

Ἰσσητα, *idem*.

Ἰσσητάλας, to patch or mend.

Ἰσσηράν, the noise of a wheel or door.

Ἰσσηράν, or ὀσσηράν, a gnashing of teeth.

Ἰσσηρ, barn.

Ἰσσηταίης, old age.

Ἰσσηταίη, a fact, or deed.

Ἰσσητα, an appendage, or dependence.

Ἰσση and Ἰσσηβανός, a fly; Wel. *guybedin*.

Ἰσσηλός, to follow; Ἰσση Ἰσσηλός Ἰσση, that he followed them.

Ἰσσημα, a pine-tree; also a fir-tree; Ἰσσημαῖος, deal.

Ἰσσητα, a can or tankard.

Ἰσσηταίη, or Ἰσσηταίη, the games or manly exercises formerly practised by the Irish at their ἀσπασίς, or ἐκτετακτοί, or public meetings.

Ἰσση, a hand; genit. Ἰσσηταίης, as Ἰσση Ἰσσηταίης, my handful; Ἰσσηταίη, a handful.

Ἰσση and Ἰσσηράν, a prong, a fork.

Ἰσσητάς and Ἰσσητάνας, forked.

Ἰσσητάς, a repository.

Ἰσσητάς, acceptance, receiving, also feeling.

Ἰσσητάς and Ἰσσητάς, to take, to receive, or apprehend, also to feel; Ἰσσηταίη Ἰσσητάς, that cannot be felt; Ἰσσητάς Ἰσσητάς, to enjoy the benefit.

Ἰσσητάς, a receiver.

Ἰσσητάς and Ἰσσητάς, a bundle.

Ἰσσητάς, a pocket-book.

Ἰσσητάς, a bundle; a faggot.

Ἰσσητάς and Ἰσσητάς, felt, handled.

Ἰσσητάς, a gladiator.

Ἰσσητάς, or Ἰσσητάς, a calling out; Gr. Ἰσσητάς, *cano*.

Ἰσσητάς, broad.

Ἰσσητάς, a babbler, or prating fellow.

Ἰσσητάς, Ἰσσητάς, and Ἰσσητάς, noise or din, a prating or chattering.

Ἰσσητάς and Ἰσσητάς, a talkative person.

Ἰσσητάς, flowing.

Ἰσσητάς, gluttony.

Ἰσσητάς and Ἰσσητάς, a great noise or clamour, a pitiful complaint; also a common report; as, ὁ Ἰσσητάς Ἰσσητάς Ἰσσητάς, there is a bad report spread abroad of him, or he has a bad character; also a yelling or yelping; Lat. *clamor*.

Ἰσσητάς, a spendthrift, a glutton.

Ἰσσητάς, to roar, or cry out.

Ἰσσητάς, brightness, clearness; Wel. *goleini*; also the comparative of Ἰσσητάς, more bright.

Ἰσσητάς, clearness, neatness.

Ἰσσητάς, a glazier.

Ἰσσητάς, a glutton.

Ἰσσητάς and Ἰσσητάς, greenness, verdure; also the comparat. of Ἰσσητάς.

Ἰσσητάς, an outcry, a great shout or noise; Lat. *clamor*.

Ἰσσητάς, a noisy, silly fellow.

Ἰσσητάς, a constant babbling, or making a noise.

Ἰσσητάς, to cry out, to bawl; also to devour, to eat greedily.

Ἰσσητάς, or Ἰσσητάς, a spendthrift.

Ἰσσητάς, clean, pure, sincere; ὁ Ἰσσητάς Ἰσσητάς, from an unfeigned heart; Ἰσσητάς Ἰσσητάς, with a clear brightness; Gr. *καλόν*.

Ἰσσητάς, to make clean, to purge; Ἰσσητάς Ἰσσητάς Ἰσσητάς, how shall we clear, or acquit ourselves.

Ἰσσητάς, a shoulder.

Ἰσσητάς, a fence, a dyke.

Ἰσσητάς, to fence, enclose, or entrench.

ḡlanman, i. e. man ḡlan, clean wheat.

ḡlanb̄ar̄n, a good head of hair; b̄ar̄n is properly the top or summit of any thing, but is here used for the hair of the head.

ḡlanta, cleansing.

ḡlantaḡneac̄, clearness of expression, evidence.

ḡlantōḡneac̄, cleansing, weeding.

ḡlantōḡn̄j̄ḡ, snuffers.

ḡlaob̄, bird-lime.

ḡlaob̄, a call.

ḡlaob̄ and ḡlaobaḡm, to call, to bawl, or cry out; do ḡlaob̄ an caḡleac̄, the cock crew.

ḡlaobaḡ and ḡlaobaḡj̄ḡ, crying or bawling.

ḡlaob̄, a heap, or pile.

ḡlaob̄deaman, a wolf.

ḡlay, and plur. ḡlayr, a lock, hold, &c.; a nḡlayar̄b̄, in fetters.

—ḡlay, green, verdant; c̄mann ḡlay, a green tree; also pale or wan; also grey; eac̄ ḡlay, a grey horse.

ḡlayar̄ne, a prattler.

ḡlayar̄m, to become green; also to lock up, to fetter.

ḡlayar̄majl, greenish; also somewhat pale or wan, greyish.

ḡlayar̄n, a sort of edible alga, or sea-rack; any sallad.

ḡlay-b̄an, pale.

ḡlay-ḡor̄t, a green plot.

ḡlay-maj̄ḡ, a green plain.

ḡlayōḡ, or ḡl̄ayōḡ, a water-wagtail.

ḡlayr̄uḡḡe, greens to eat.

ḡlayr̄uḡḡm, to make green.

ḡlayar̄ne, green; and ḡlayr̄ear̄n, grass.

ḡlē, pure, clean; hence the compound ḡlē-ḡeal, exceeding white, from ḡlē, clean, and ḡeal, fair.

ḡlē, open, plain.

ḡlē, good; ex. ḡlē l̄omyra a c̄om̄-dē ḡan c̄ol; beata boct ḡr

beḡt māonan, i. e. poor life, with solitude, is my great good and happiness.

ḡleac, or ḡleḡc, a fight, or conflict.

ḡleacaḡ and ḡlacar̄m, to wrestle, to struggle; aḡ ḡl̄c r̄yḡ, struggling with him; ḡleḡcḡr̄d r̄ḡad, they shall wrestle.

ḡleac̄ar̄de, a combatant.

ḡleāḡ, and plur. ḡleāḡna, tricks, sham, humour; Gr. ḡelaw, *ri-deo*.

ḡleaz̄ar̄m, to bear leaves.

ḡlē-ḡlan, bright, clear.

ḡleaz̄maḡ, or ḡleacar̄n, a loud cry or shout.

ḡlēar̄n, neat, clean, fair.

ḡlēal, exceeding white, or clear.

ḡlēalaj̄ḡm, to blanch, or whiten.

ḡlēam̄ar̄c̄, tedious.

ḡlean, to adhere, to stick close to; do ḡleanḡar̄ad a l̄ama don c̄or̄ne, his hands clung to the chaldron.

ḡleana, ḡleannac̄, ḡleantam̄ajl, of or belonging to a valley; also steep, shelving.

ḡlean, a valley; genit. ḡl̄ynn, and pl. ḡleann̄ta; Wel. *glyn*, Angl. *glin*.

ḡleannar̄m, to adhere, or stick to.

ḡleam̄am, to follow.

ḡleanam̄aj̄n, now called Gleanworth, in Roche's country in the County of Cork, anciently the patrimony of the O'Keefes, kings of ḡleannam̄aj̄n and its territory, but not in early ages; *vid. r̄ear̄nam̄aj̄ḡe*.

ḡlean-ḡleḡḡ, in the County of Kerry, the patrimony of the O'Donoghues of ḡleannḡleḡḡ.

ḡleanmal̄ar̄n, a district of aḡb̄ r̄aylḡe, in the County of Kildare, anciently the estate of the O'Dempsys and a tribe of the O'Hennessys.

ḡlean-ōm̄ia, a territory of the

County of Cork, between ūman ūlla and Zlean Sulcōn, which anciently belonged to the Mac-Auliff's.

Zleapam, to follow.

Zleap̃tač, flexible, pliant.

Zlēay, or glēuy, a manner or condition, a method or means; aji glēuy ejle, by other means; aji glēuy, so that, insomuch that; also any machine, the lock of a gun, &c.; glēuy maib̃ta, a murdering instrument.

Zlēayad and glēuyam, to prepare, or make ready.

Zlēayann, a storehouse.

Zlēayta, provision; also prepared, provided, in readiness; also digested, or set in order.

Zlēaytačt, neatness, preparedness.

Zlējčd, wrestling, justling.

Zlēj-zeal, exceeding white, very bright, or clear.

Zlējle and glējleac̃d, whiteness, pureness.

Zlējre, much, plenty, a great deal; glējre maib̃joŕa, much good.

Zlējre, choice, election; glējre laoc̃, a choice hero.

Zlējremerj, a commissioner.

Zlējt and glējt̃jm, to keep; also to clear up, to manifest; also to cleanse.

Zlējte, grazing; badari na hejč az glējt̃ an fēōji, the horses were grazing.

Zlējt and glē, pure; also neat.

Zlēō, a fight, an uproar, or tumult, disturbance, or squabble.

Zlēōđ, a sigh or groan.

Zlēōđ, cleansing, scouring, polishing.

Zlēōdam, to cleanse; vid. glēj-čjm.

Zlēōjte, handsome, curious, tight, pretty, neat.

Zlēōjann, cresses.

† Zlēten, glue.

Zlēte, clean.

Zlēuy, furniture, order; vid. glēay.

Zlēuyam, to prepare, to provide; glēuy dam, get me, prepare for me; do glēuy rē, he hath provided.

Zlēuyta, prepared, ready; on bō-ža glēuyta, from the bent bow.

Zljad and zljat, war, battle.

Zljb, a lock of hair.

Zljc, cunning, artificial, crafty.

Zljfjd, a noise.

Zljfjym, to prate, to make a noise.

Zljn, a generation; corrupte pro glun.

Zljngjn, drunkenness.

Zljnjm, to follow, to cling.

Zljnn, light; also the sky.

Zljnn, a fort, or fortress, a garrison.

Zljnn, clear, plain; zljnn-b̃nejč-njžeač, clear-sighted.

Zljnn, from zlean, a valley, vale.

Zljnne, a habit, or cloak.

Zljnneaytaŕi, le neayt dē do gljnnaytaŕi, *hoc virtus Dei praeſtitit*.—Vid. Brogan in Vita S. Brigid.

Zljnnjž and zljnn, manifest, plain, clear, evident; zo zljnn, clearly.

Zljnnjužad, to observe closely, to see clearly.

Zljnteac̃, flexible, pliant.

Zljocay and zljocuy, prudence, ingenuity, cunning, wit in dealing; feay zljocayŕ, a cheat.

Zljogaŕi, a tinkling, or ringing noise.

Zljogaŕi, slowness.

Zljogŕajm, to ring or tinkle.

Zljomac̃ and zjomog, a lobster; Scot. *gimmach*; zljomac̃-ŕpáj-neac̃, crawfish.

Zljoraŕje, a prating fellow.

Zljortaŕje, a glyster.

Zlju and zljum, glue.

Zljuyta and zljuytač, slowness.

Zlocaŕi and clocaŕi, zlocaŕnac̃ and clocaŕnac̃, breathing, res-

piration, snoring.

ḡlojne, glass; amujl ḡlojne deal-  
luḡjeac, as transparent glass;  
also brighter, or more clear;  
also cleanness; from ḡlan, clear,  
transparent.

ḡlōjn and ḡlōjne, glory. †

ḡlōjnjḡjm, to glorify.

ḡlōjnmjonac, ambitious, proud,  
vain-glorious.

ḡlōjn-ḡejm, pomp, triumph.

ḡlōjr-ljonta, full-stuffed, cram-  
med, thick set.

ḡlonaḡd, a multitude.

ḡlonmar, loathing.

ḡlonn, a fact, or deed.

ḡlōn, a noise, a voice, or speech;  
nḡ a nḡlōn doḡca, not in a dark  
or mysterious speech; do taḡtjn  
an ḡlōn ḡo majt njr, the saying  
pleased him well.

ḡlor, clear, neat, clean.

ḡlorac, noisy, clamorous.

ḡloram, to sound or make a noise.

ḡlormar, or ḡlōmōr, glorious, fa-  
mous, celebrated.

ḡlōr-maōḡḡjm, to boast.

ḡlotajn, a bosom.

ḡlōt, wise, prudent, discreet.

ḡlōt, a veil or covering.

ḡlūajn, pure, clear, clean.

ḡlūajneacḡd, brightness, neatness.

ḡlūajr, a device, or invention;  
ḡlūajrmjnḡḡe, glosses, or an ex-  
plication.

ḡlūajre, cleanness, neatness.

ḡlūajread and ḡlūajrjm, to go, to  
pass, move, march; do ḡlūaj-  
readan, they marched, or they  
went on.

ḡlūajrte, moved, stirred, pro-  
voked.

ḡlūaracḡd, gesture, motion; ḡlūa-  
racḡd na mball, the motion of  
the members.

ḡlūarōḡ and ḡlarōḡ, a waterwag-  
tail,

ḡlūjne, the knees; also the genit.  
of ḡlūn; also a generation.

ḡlūjnearacḡ, the gout in the knee;  
i. e. *gonagra*.

ḡlūjn-ḡeacajm, to bend the knee.

ḡlujnḡ, the shoulder.

ḡlujr-ḡēazac, full of green leaves.

ḡlūn, a knee, also a generation;  
ḡur an tḡear ḡlūn, to the third  
generation or degree.

ḡlūnajm, to kneel.

ḡlūndor, bandy-legged.

ḡlur, light, brightness.

ḡnāe, a man or woman, but more  
properly a woman, as γυνή in  
Greek is the name of woman.

ḡnaplur, cudweed.

ḡnajr, a woman's privy parts.

ḡnamān, a sea-snail, or periwinkle.

ḡnamujl, peculiar, proper.

ḡnaōḡ, the countenance.

ḡnaōḡ, pleasant, delightful.

ḡnāḡ, a custom.

ḡnāt, a manner, fashion, or custom,  
a stature; ḡnāt-bēuḡla, the vul-  
gar tongue, the common Irish;  
do ḡējri a nḡnāta, according to  
their custom; do ḡnāt, always,  
continually.

ḡnātac, common, continual, con-  
stant.

ḡnātajḡjm, to accustom, to inure,  
to exercise; ma ḡnātujḡ ḡē, if  
he were wont.

ḡnātajr, experience.

ḡnāt-caoḡ, a way much used, a  
beaten path.

ḡnāt-cūjmne, tradition.

ḡnē, a kind or sort, a manner or  
form; also a countenance, a spec-  
tre, shew or appearance; ex. do  
ḡnējtjb an bājrr; ad cōnaje  
ḡnē mnā, i. e. of the different  
sorts of death; I saw the ap-  
pearance of a woman.

ḡnē, an accident, or outward sen-  
sible sign; fā ḡnējtjb arājn  
azay fḡona, under the accidents  
of bread and wine.

ḡneac, do ḡneac, was born.

ḡnj, a voice.

Знја, knowledge.

Знја, a tree.

Знја, a servant; as *beapт Ujctopт*  
*фрј знја Mjлcon, dixit (Angelus) Victor, servo Milconis, (Patricio puero).*—Vit. S. Patric.  
*do mјž aјnzеal fō znja, regi angelorum inserviendo.*

Знја, a judge, or knowing person.

Знјаd, a doing service.

Знјe, knowledge.

Знјdјm, to bring to pass, to effect, to do, to make.

Знјom, a parcel or division of land, which I think is the twelfth part of a ploughland.

Знјom, or знјom, a fact or deed, an action; plur. знјomајтa.

Знјomаџ, actual; also active, busy.

Знјomаd, an action, an acting, or doing a thing.

Знјomајтa, deeds, or facts.

Знјom-cumајaџ, powerful.

Знјom-џdјп, an actor, or agent.

Знјјџm, to bring to pass, to effect.

Знјјm and знјјџјm, to make, to do.

Знјтe, transactions, deeds.

Знo, business; *табајп ајте доd*  
*знo, take care of your business;*  
 plur. знoџa and знoџaјџe.

Знo, famous, remarkable, notable.

Знo, jeering, or mockery.

Знoаџт, brave actions, bravery, courage.

Знoџуџад, profit, gain in traffic;  
*знoџуџад neam-jonjaјe, dishonest gain; знoџад, idem.*

Знoџуџад and знoџајџm, to get or obtain, to profit; *зо нзнoџd-џујпп, that I may gain; also to appoint, or ordain; до знoџујџ*  
*јџe, he hath commanded.*

Знoџаџ and знoџајџeаџ, busy, active.

Знoџујџe or знoџујџeаџ, the plur. of знo; *тџe jomаd na нзнoџујџe, for multiplicity of business;*

oр cјonn знoџујџe na бaбјloјп,  
 over the affairs of Babylon.

Знuаџ, leaky.

Знuјр, the face; gen. знuјре.

Знuјр, hazard, danger; a нзнuјр,  
 in jeopardy.

Знuјр, a notch.

Знuјр-meallam, to counterfeit.

Знum, a dent, or notch.

Знum, a heap, or pile.

Знumam, to heap up, to amass, to pile.

Знuјaџ, a notch.

Знuјaџ and зuјaјџјл, the grunting of a cow.

Зо, is sometimes used for the dative and sometimes for the ablative cases, and signifies to, unto; as also with, together, or along with; *зо бајле аџа-џлаџ,*  
*to the town of Dublin; зо heј-пјпп, to Ireland; зо halla, unto the palace; зо мајтџџ џајџean, together with the chiefs of Leinster, also until; зо бeаltјne, until May; зо џајрџ, till Easter.*

Зо, is a sign of the conjunctive mood; *зо mbeannuјџe an џјџајп-  
 na јџџ аџур зо ccoјmeаda јџџ,*  
*may the Lord bless and preserve you.*

Зо, placed before an adjective, makes it an adverb; as, *луаџ,*  
*quick; зо луаџ, quickly; зо cealzаџ, craftily; зо dаna, boldly; зо hoјcујлte, openly; ај рон зо, although; зо beјт, and зо зујр, until; зо haјт, quickly, swiftly. Note, that co is often written for зо in old Irish manuscripts.*

Зо, the sea.

Зо, or за, a spear.

Зо, a lie; Wel. *gay*; Corn. *gou.*

Зob, a bill, beak, or snout.

Зobam, to bud, or sprout forth.

Зoban, a muffle; also any impediment or obstruction of speech

proceeding from an exterior cause.

Ḥobel, the harbour's mouth.

Ḥoba, a smith.

Ḥobajm, to lessen or diminish; ex. *n̄j̄r ḥob̄b do mač a haob̄b̄g, non diminuit de prosperitate hospit̄is.*

Ḥobaṛ, or zaḥaṛ, a horse, but now it commonly means a goat, (also the sgad fish.)

Ḥobaṛm, a periwig.

Ḥozac, wavering, reeling.

Ḥozajlleac̄b, dotage.

+ Ḥozallač, the cackling of a goose, duck, hen, &c.

Ḥozam, to make much gesture.

Ḥozor, light.

Ḥob̄bj̄n and ḥob̄áz, a little bill; also sand eel.

Ḥob̄bj̄yoṛ, a false colour.

Ḥozc, a scoff, or taunt.

Ḥozd, theft.

Ḥozdealz, the Irish tongue.

Ḥozdjm, to steal; do ḥozd rē mōṛ aḡur māj̄r̄zead, he stole my gold and silver; cjonnuṛ maṛ ṛjn do ḥozd̄fem̄j̄r, how then should we steal?

Ḥozḡlj̄r, a tickling; Wel. *goglais*, and Gr. *γυγλισμος*, and Hisp. *coxquillas*.

Ḥozl, prowess, chivalry; zaḡl, *id.*

Ḥozle, the stomach; also an appetite for eating.

Ḥozleam̄aj̄n, grief, sorrow.

Ḥozlj̄m, to grieve, to cry; do ḥozl rē zo h̄jom̄aṛcač, he cried excessively; Cor. *guilvan*.

Ḥozll̄ne, ḡolla ḥozll̄ne, or ḡajl̄lj̄ne, the devil.

Ḥozm, anguish, vexation.

Ḥozn, a hurt, or wound.

Ḥozn, a chapter, or paragraph.

Ḥozn, delusion.

Ḥoznj̄m, to wound, to hurt.

Ḥozne, near; anzoj̄ne an ḥalla, nigh the wall.

Ḥoznj̄d, a short space.

Ḥoznj̄m, or zaḡnj̄m, to call; do ḥozn rē he hath called; zoj̄r̄fē tū, thou shalt call.

Ḥoznj̄mj̄n, woad.

Ḥoznj̄nead and ḡuj̄r̄nead, a gurnard.

Ḥoznj̄r̄zē, a dolt, a fool.

Ḥoznj̄reac̄, a target.

Ḥoznj̄r̄t, genit. of ḥozr̄t, a corn field.

Ḥoznj̄r̄t, sore.

Ḥoznj̄r̄t, salt; *salsus*.

Ḥoznj̄r̄t, ḥozr̄tač, greedy.

Ḥoznj̄r̄t-ḥmj̄reac̄, misery, calamity.

Ḥoznj̄r̄te, saltness, sourness.

Ḥoznj̄r̄te, warm.

Ḥoznj̄r̄tj̄g, a gossip.

Ḥoznj̄r̄te, a halter, or snare; do mač Iud̄aṛ zoj̄r̄tj̄ m a ḥr̄áz̄aḡd ḡur maṛb̄ de e; maṛ do ḥlj̄g; Judas (Iscariot) put a halter on his neck, and thus killed himself; as he deserved.—*L. B.*

Ḥoz̄t̄ne, a lance or spear.

Ḥola, gluttony.

Ḥol̄ḡaj̄r̄, lamentation.

Ḥona, with, along with.

Ḥonad, a lancing or stinging, a stabbing, darting, piercing; also a wounding.

Ḥonadaḡj̄r̄e, the same; ḥonadaḡj̄r̄e ṛjn, therefore.

Ḥonadmaḡj̄r̄n, therefore, from whence, whereupon.

Ḥonta, wounded, hurted.

Ḥoor, light.

Ḥor, advantage, profit.

Ḥor, short.

Ḥor, laughter, also pleasure.

Ḥor̄am, to heat or warm; ḥor̄aḡb̄ ṛj̄b̄ fējn, warm yourselves.

Ḥor̄g, cruel, terrible.

Ḥor̄ḡaḡj̄ḡjm, to hurt or annoy.

Ḥor̄ḡlant̄ōj̄r̄, a weeder.

Ḥor̄m, blue; fēaṛ ḥor̄m, a Moor.

Ḥor̄m, noble, illustrious, excellent.

Ḥor̄m̄aj̄m, to make blue or red.

Ḥor̄m-ḡlay, of an azure or blue colour; *glaucus*.

Ḥor̄mac, a brave sturdy servant or domestic.

Ὁριμνῖος, a passage through the sea.

Зорн, a coal or ember, a fire-brand.

Ζοήν, the force of poison.

Հորիշեալար and հորիշեաժ, do-  
tage ; also peevishness, surli-  
ness.

3ορτ, the ivy-tree; also the letter  
 3.

301τ, standing corn, a field, or garden.

ζοῖτ and ζοῖτα, famine, hunger.

Doib innre-guáinne, the regal residence of the O'Sliaghnessys in Doib Fhianac in the County of Galway.

Ζοῖταc, hungry, greedy, starving ;  
also sparing, stingy.

Ζορτάν, a hungry fellow.

Σοῦτεός, a sour apple-tree, a crab-tree.

Ἰοντῦζαδ, hurt, wrong, oppression.

ḡortūḡaḡ and ḡortajḡjm, to hurt,  
to wound, to oppress.

Ἰουδαῖαν, the universal language  
before the confusion of tongues.

$-K.$

Зѡѣда, a spirit, a ghost, or phan-  
tom; plur. зѡѣдаѣде.

Ἰὸς, straight, even.

Зотъ, a spear.

žotad, a vowel.

Ζοτᾶναç, opprobrious.

Հօժնաժ, a spear.

Зотнеѣ, a spear to fight with;  
from зотъ, a spear, and неѣ,  
fight, battle.

Знабаѣ, notched, indented.

Знабад, an impediment.

Հրաբայիւ and հրաբօղ, a jester, droller, scoffer; an impertinent p. rattler, or talkative person.

Ἰνababim, to devour, to cram.

Ἰνάβαλα; ἵ, sculpture, engraving.

Znablajē, an engraver.

Знаб-лоѣ, a great fault, an error,  
a blot; знаб-ѣюб, the same.

Ζηαδ, or ζηαδ, sudden.

ἡγάδ, or rather ἡγά, love, charity ;  
ἡγάδ δούτῃαδὰς, tender love.

ἱεράδ, a degree, or gradation; Lat. *gradus*; ἱεράδα ἐκκλησίᾳ, ecclesiastic orders, because they are conferred by degrees and interstices.

Ζηράδιον, an expeditious way to make corn ready for the mill by burning the straw: its meal is called λογγμεόν.

Ἰνάδα, loving, also beloved, dear.

Ḥadaḥḥ, anḥadaḥḥ, of a sudden.

Зръдмун, loving; fear зръдмун,  
a loving man.

Ḡrādmuḡneācð, fondness, loving-  
ness.

Ῥαδιῶζω, to love affectionately,  
to have a regard or friendship  
for a person.

Зна́дуйте and зна́дуйте, beloved,  
dear.

Ἰρραβ and Ἰρραβajm, to write, to  
 inscribe; mjʀ eōʒan do ḡraβ  
 an leabair ʀo, I, Owen, wrote  
 this book. This Irish word ḡra-  
 βad signifies also to grub or  
 scrape up the earth, and is like  
 the Greek verb γραφω, to write,  
 to inscribe; and ῥῥῃβαδ, to  
 scrape up, also to write; Lat.  
*scribo*, to write: it is also writ-  
 ten ḡraβad, which can be easily  
 reconciled with the Greek verb,  
 as β, with which ḡraβad is writ-  
 ten, is the corresponding tenuis  
 of its aspirate the Gr. φ.

Ḑraḑann, Knoek Graffan, or Raf-  
fan, in the County of Tipperary,  
one of the regal houses of the  
kings of Munster in ancient  
times, where Ḑjača Muylleatan  
and other Momonian kings had  
their courts; it was to that seat  
Ḑjača brought Coymac Mac-  
ajnt, 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.

ḡnaḡcun, grafted.

ḡnaḡcunym, to engraft.

ḡnáz, the noise of crows, a croaking; also a shout.

ḡnaḡajne, a glutton.

ḡnázallac and ḡnázáoill, the clucking or hoarse crying of a hen, duck, or crow.

ḡnázam, to cry out, to bawl, to squeal or shriek.

ḡnaḡan, a manor, or village, a district.

ḡnaḡán, the bosom.

ḡnaḡ, or ḡnoḡḡ, a stud of horses, or a breed of mares; *grex*.

ḡnaḡb, an almanack.

ḡnaḡb-čnyolac, the place where ancient records and charters are kept; archives.

ḡnaḡbny, a title.

ḡnaḡo, a herd or flock; *vid.* ḡnaḡ.

ḡnázdeōjn, a lover, a sweetheart.

ḡnaḡjne and ḡnaḡjneazaḡad, a riding, also horsemanship, also an alarm.

ḡnaḡje and ḡnaḡjeaḡad, superstition.

ḡnázḡjm, to love, to regard, or esteem.

ḡnaḡḡjn, a glutton.

ḡnaḡḡjneay, gluttony.

ḡnáj, deformity, a loathing or abhorrence; also reproach.

ḡnájne, disdain, or loathing.

ḡnájneḡjm, to disdain.

ḡnájneamajl, abominable, detestable.

ḡnaḡneamlaḡad, abomination.

ḡnaḡneayad, the glanders.

ḡnájneōḡ, a hedge-hog; *cnūayác na ḡnájneōḡje*, 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.

ḡnájnyeac, a grange.

ḡnaḡnte and ḡnaḡnteacḡad, hoariness.

ḡnájḡḡ, the common people; ḡnáj-ḡan ḡluaḡ, the mob.

ḡnájḡḡeamajl, vulgar.

ḡnamadaḡ, grammar. ✕

ḡnamajḡḡ, the mob, or inferior set of people.

ḡnamayḡan, a flock or company.

ḡnamōḡ, a buffoon, or jester.

ḡnán, corn, a grain; *Lat. granum*.

ḡnán, hail, also shot; *le ḡnán ḡy le pléun*, with shot and with ball.

ḡnándad, ugly, deformed, ill-favoured.

ḡnándḡḡobajne, the glanders.

ḡnánlaḡ, corn, grain.

ḡnant, grey.

ḡnáoḡḡta, filthy, obscene.

ḡnáoḡḡtar, obscenity.

ḡnára, grace, favour, aid, help, succour.

ḡnáraamajl, gracious, merciful.

ḡnáta, excellent, noble, distinguished.

ḡnataḡinaḡ, bawling, clamorous.

ḡné, grey. ✕

ḡnead, a stroke or blow; plur. ḡneadaḡb; *ex. a ḡoib-ḡneadaḡb*, his terrible blows.

ḡneadam, to burn, or scorch; also to torment, to whip severely.

ḡneadanaḡ, babbling, chattering, clamorous, obstreperous.

ḡneadánta, hot, warm, scalding.

ḡnead, a horse.

ḡneadanaḡ, drolling.

ḡneadaḡjne, a stallion.

ḡneadōḡ, a griddle; ḡneḡdeal.

ḡneadḡta, scorched, parched, burned.

ḡnéaḡ, Greece; *gen. ḡnéḡje and ḡnéḡḡ*.

ḡnéaḡac, a Grecian; plur. ḡnéaḡajḡ.

ḡneallac, dirty, filthy.

ʒneallaʒ, clay, or loam.  
 ʒneamaʒʒm, to hold, to fasten, to adhere, or stick to; do ʒneamaʒʒ rē an bʲt-čamnač, he put the thief into custody.  
 ʒneamanna, the plur. of ʒnejm, morsels, pieces, bits.  
 ʒneamanna, gripes or stitches in the side, belly, breast, &c.  
 ʒneamūʒač, a fastening, or binding, griping, also cleaving to.  
 ʒneamuʒʒte, fastened, clinched.  
 ʒnean, gravel; Wel. *graian*, and Arm. *gruan*.  
 ʒnean-abal, a pomegranate.  
 ʒneanač, long-haired, crested; Lat. *crena*, a crest.  
 ʒneanaʒač or ʒneanuʒač, exhortation.  
 ʒnean-ʒaʒnbeaʒ, hairiness.  
 ʒneanmaʒ, facetious, witty, lovely.  
 ʒneann, love, friendship.  
 ʒneann, a beard; also fair hair.  
 ʒneannad, graving.  
 ʒneanta, carved, engraved.  
 ʒneantayan, graving.  
 ʒneanuʒʒm, to defy.  
 ʒneay, a guest; pl. ʒneaya.  
 ʒneay, genit. ʒnejʒ; ʒnejʒ cojmice, protection, preservation.  
 ʒneay, ʒō ʒneay, usually, ordinarily.  
 ʒneay, and genit. ʒnejʒ, fine clothes, embroidery; oʒm-ʒnejʒ, gold embroidery, furniture; hence ʒneayač signifies to dress, or adorn; also to accoutre; ex. do ʒneayač Maol-ʒjon an laoč, the champion Maolgin was accoutred or dressed in his military habiliments; obaʒm ʒnejʒ, embroidery, or any needle-work.  
 ʒneayač and ʒneayam, to dress, to order, to adorn; also to encourage, promote, or urge on.  
 ʒneayaʒlt, an inn, or tavern.  
 ʒneayaʒme, an innkeeper.  
 ʒneayan, a web.

ʒneayaʒbe, the distinguishing name of a shoemaker; but properly the maker of any furniture or embroidery.  
 ʒneat, a noise, cry, shout, &c., pl. ʒneata.  
 ʒneč, a hound.  
 ʒneč, a nut.  
 ʒneč, salt; *salsus*.  
 ʒnečble, a gift or present.  
 ʒnejdeal, a gridiron; also a gridle, or baking iron; Brit. *graddell*.  
 ʒnejllea, a dagger, a sword, or poniard.  
 ʒnejm, a task, a hard word, or difficult expression; also a hold; do muʒ rē ʒnejm, he laid a hold, also a bit or morsel; baʒmʒd ʒnejm ayuʒb, they shall bite you; plur. ʒneamanna.  
 ʒnejm, a stitch.  
 ʒnejmʒyc, the herb samphire.  
 ʒnejmʒʒ, old garments, trash, or trumpery, old lumber.  
 ʒnejnbeač, the zodiac.  
 ʒnejn-ʒeʒenn, the zodiac.  
 ʒnejʒ, genit. of ʒneay, furniture, needle-work, any fine work; also fine clothes; ex. nʒ hʒnʒteaʒ lōn ná bʲa acu ačt a bʲaʒač ʒōrep an a ʒaoʒneyačt, aʒay muʒie aʒm a ʒnejʒ, 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.*  
 ʒnejʒ, protection.  
 ʒnejʒ-čjll, the sanctuary.  
 ʒnejʒeačd, a soliciting, or enticing.  
 ʒnejʒ-ʒjolla, a client.  
 ʒnejʒteōʒm, a carter, or wagoner.  
 ʒnejt, a champion, or warrior.  
 ʒnejt, a jewel, or precious stone; plur. ʒnejtme; jomač do ʒnejt-čmʒb ʒeanamla, a store of va-

luable jewels.  
 Զնելյա՛ւ, grey hairs.  
 Զրեյա՛ւ, common.  
 Զրե՛ւ, a guest, or present.  
 Զրյաճա, a great warrior, a champion, or hero.  
 Զրյան, the sun; genit. Զրեյնե.  
 Զրյան, the ground or bottom of a sea, lake, or river; Wel. *graiian* is gravel.  
 Զրյան, land; Զրյան-Ելլե, glebe-land.  
 Զրյանա՛ւ, warmed with the sun; Զրյանմար, sunny, warm.  
 Զրյանան, a summer-house; also a walk arched or covered over on a high hill for a commodious prospect; also a palace, or royal seat; Զրյանան Օլիջ, the regal house of O'Neill in Ulster.  
 Զրյան-ժլո՛ւ, a dial.  
 Զրյանգամրեաճ, the shortest day in the year, mid-winter.  
 Զրյան-մայնե, blackberries.  
 Զրյանիայջյմ, to dry in the sun.  
 Զրյան-դեաճ, the solstice.  
 ԶրյԵ, an impediment.  
 ԶրյԵ, dirt, filth.  
 ԶրյԵ, a manger.  
 ԶրյԵ, the feathers about the feet of hens, pigeons, &c.  
 ԶրյԵ, a griffin; sometimes figuratively spoken of a fierce warrior; ԶրյԵ-յոջնեա՛ւ, a griffin; it is also written Զրյոմ.  
 Զրյեա՛ւ, a hunting-nag.  
 Զրյմ, war, battle.  
 Զրյմ-ժիա՛ւ, a covert made of hurdles, used in sieges, a kind of a rude penthouse.  
 Զրյմեամայլ, valiant, martial, brave.  
 Զրյմյդեօյր, 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, յօ Զրյնն, seriously, deliberately, profoundly, to the bottom, i. e. յօ Զրեան; *vid.* Զրեան.  
 Զրյննեա՛ւ, a young man.  
 Զրյննեաճ, to die, to perish.  
 Զրյննեաւ and Զրյննյոլ, the bottom of the sea or river; Զրյննյոլ նա մարա, the bottom or the sand of the sea.  
 Զրյոբալայ, closeness.  
 Զրյոջեան, a constellation.  
 Զրյոլլայմ, to strike or slap.  
 Զրյոմ-ժալայնե, a herald, one that proclaims war or peace.  
 Զրյոմ-ժարեաճ, an armed chariot; the *currus falcatus* of the Britons.  
 Զրյոմ, a man's nail, a claw or talon; Զրյոմ քարձայն, a crab's claw.  
 Զրյոմայջլ, a slight motion; Lat. *motiuncula*.  
 Զրյոմ-դրոնա՛ւ, hawk-nosed.  
 Զրյոնա՛ւ, or Զրյանա՛ւ, sunny, warmed with the sun.  
 Զրյոնջալ and Զրյոնջալացճ, care, assiduity, sorrow.  
 Զրյոնջալա՛ւ, industrious, careful.  
 Զրյոնոյնյն, the herb turnsol.  
 Զրյոնրաճճ and Զրյոնաճճ, the warmth of the sun, sunrising.  
 Զրյոյա՛ւ, embers, or hot ashes; gen. Զրյոյայճ.  
 Զրյոյաճ, an encouragement, an incitement.  
 Զրյոյաճ and Զրյոյամ, to whet, to encourage, to provoke, or stir on; also to rake up fire.  
 Զրյոյ-բայենյմ, to grow red, to colour up, or be ruddy; ծօ Զրյոյ-բայենյճ a lǝ, his complexion grew red.  
 Զրյոյա, stirred, moved, provoked.  
 Զրյոյ-սճաճ and Զրյոյայջյմ, to kindle, to grow hot; ծօ Զրյոյ-բայջ ա քարիջ, his anger grew hot.  
 Զրյոտ, the sun.  
 Զրյր, fire; also pimples, blotches, or pustules appearing on the skin



Žuđbać, studious, assiduous.

Žuřuňžojll, false testimony; bádař ořnceannařce na řazajřt az řanađ žuřuňžojll anažž řora, řa đeořž đo đeacádař dá žuřuňžojlle, the high priests sought false witnesses against Jesus, at length two false witnesses appeared.—*L. B.*

Žužajřnažž, the clucking of a hen; žužajř and žužallažž, the same.

Žužbeřneđjř, a governor.

Žužđajř, i. e. *Sažřan*, England.

Žužđe, a prayer, entreaty, or intercession; mo žužđe čam Đē ař a řon, my prayers to God for them.

Žužđjř, to pray, to beseech, to entreat; đo žužđ řē, he prayed; žužđjř čū, I pray thee.

Žužljř, to weep, to cry, to bewail.

Žužljřmne, calumny.

Žužljřmneac, calumnious.

Žužljřmňžjř, to calumniate, to reproach.

Žužmjonn, a holy relic; žona žužmjonnažb azuř a mbačajřb, with their holy relics and crosiers.

Žužnceap, a pillory.

Žužnjř, to prick, sting, or wound.

Žužnjřcead, a scar.

Žužnjřceđjř, a little scar.

Žužř, Łoć Žužř, a lake in the County of Limerick.

Žužř-břnjřř, to exulcerate.

Žužřjř, a spot, a blain, or wheal, a pimple.

Žužřme, blueness; also more blue.

Žužřmeacđ, blueness.

Žužřmead, a gurnard.

Žužřeac, leaky, full of chinks.

Žužřejř, a stocking.

Žužřjř, to flow; hence žajře, a stream; *Al. caise.*

Žužřčejř, a gutter.

Žužřčejř, denial, refusal; ad žužřčejř, I refused.

Žužřjneac, bashful.

Žul, a crying out, a lamentation;

also the perfect tense of the verb žužljř; as đo žul řē, he cried, or wept.

Žulba, the mouth.

Žulřa, narrow.

Žuma, a battle.

Žun, the same as žan, without.

Žunbařnne, a spear or javelin.

Žun, a breach.

Žunlann, a prison, a gaol, or hold.

Žunn, a prisoner, a hostage.

Žunna, a gown; also a gun.

Žunnća, a prison.

Žunřazad, erring or straying.

Žunta, wounded, also slain; řejřž na břeapř nžunta, the burial place of the slain or of suicides.

Žunta, an experienced, skilful, prying man.

Žuntac, costiveness.

Žuř and žuřnjřnn, a blotch, a pimple, a wheal.

Žuř, that; žuř đeannažž řátčejřce Čjře, that St. Patrick blessed Ireland; so that; *Gr. řap*, and *Gall. car* signify *for*; *Lat. enim.*

Žuř, brave, valiant.

Žuř, žčejř, sharp.

Žuřčejřleac, a pallsido.

Žuřna, a cave or den, a hole.

Žuř, weight, or force, strength; đujře žan žuř, a man of no value.

Žuř, to, unto, until; žuř an ajř, to the place; žuř a njūž, unto this day; žuř a mřařac, until tomorrow; čja žuř, to whom.

Žuř, death.

Žuř, anger.

Žuř, a desire or inclination.

Žuřmajř, valid, strong, powerful.

Žuřtal, a burden; *Wel. guystil*, a pledge; also ability.

Žuta, puddle.

Žuta, the gout.

Žutac, or čutac, short, bob-tailed.

Žuč, a voice; azuř řčac žuč

O'Neam, and behold, a voice  
from heaven.  
Zuť, a bad name for inhospitality  
or incontinency; do ruáji rġ

zuť, she was exposed.  
Zuťolájde, a cuckold-maker.  
Zuťuiriúdayac, 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 haġd, *her face*; a hōġ, *her gold*. And secondly, when such words are preceded by the Irish prepositions le or ġe, *with*, or *by*, which takes place not only in ordinary words, as le hōġ azur le haġġġod, *with gold and silver*, but also in the names of countries, principalities, and particular clans; as, le h'Oġuajġġb, le h'Ulađ, *with or by the people of Ossory, with Ulidia*. It is now called Uať, from Uať, *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 jōđa, from jōđa, *vulgo jūđar, 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 *eijs* 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 cūġġġne, or the five iphthongs, from ġġġn, *the gooseberry bush*, Lat. *grossularia*, viz. ja, ġa, ju, ġu, and jo; of which we find *iu* used among the Hebrews, as Heb. פיה, Lat. *os ejus*.

j a

j a

j, an art or science.  
j, in; j ġġġ, in a house.

j, an island; hence j Choluġm ġġle,  
the island of St. Columbus; *vid.*

αοι, *supra*.  
 Jáç, a salmon; jáç-cnájñ, the bone of a salmon; co fñjt an fëud a meōdon jáç, *reperitur sentis in ventre salmonis*.  
 Jáçdan, the bottom of any thing, a foundation, the lower part; Jáçdan Connaçt, the country of Lower Connaught in Ireland.  
 Jáçdan çanuy, the *bassus cantus* in music.  
 Jáçdanñjze, the lowest, lower, inferior.  
 Jáçdað, a noise, or cry.  
 Jáð, they, them.  
 Jáðal, a disease.  
 Jáðað, a shutting, closing, or joining; an njáðað do ðonajj, when thou shuttest thy door; do hjáðað fúar go ðajngean, it was close, shut up; do jáðaður a nðojñe, they shut their doors.  
 Jáðte, joined, close, shut up.  
 Jáð, an island.  
 Jáñceann, the noddle; Lat. *occiput*.  
 Jáñ-çceant, the west.  
 Jáñ-çneab, an habitation.  
 Jáll, a latchet, or thong; plur. jállaça; jállaça a bñōga do çgaojle, to loose the latchets of his shoes; jállaç, a latchet, or thong.  
 Jáll, a flock of birds.  
 Jálla çñann, shoes.  
 Jáltōg leaçajñ, a bat.  
 Jáñ, a weasel.  
 Jáñ, after; jáñ çññ, after that, afterwards.  
 Jáñ, *pro at*, at, upon.  
 Jáñ, or çñajñ, back, backwards; also the west; Jáñ-Mūman, West Munster; ðñ jáñçajñ, from the west.  
 Jáñ, black, dark.  
 Jáñam, afterwards, *postea*; and jáñajñ, *idem*; also thenceforth, again, anew, fresh.  
 Jáñan, or jáññann; 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-ðñáoj, a remnant.  
 Jáñçajðe, ward, or custody; að çōda oçajñ jáñçajðe, 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-ccūla, churlish, backward.  
 Jáñçan, the groans of a dying man.  
 Jáñ-çaoç, the west wind.  
 Jáñçajl, or jáñçal, a battle, a skirmish.  
 Jáñçajleaç, warlike, engaged in battles.  
 Jáñla, an earl; *vid. eáñlam*.  
 Jáñlajññjžað, a preparation.  
 Jáñmanç, riches.  
 Jáñmanç, the issue or consequence of an affair.  
 Jáñmat, offspring.  
 Jáñmbēñla, a pronoun; also any particle that is not declined, as adverb, conjunction, &c.  
 Jáñmeññze, matins, morning prayer; jáñ çteaçt on jáñmeññze, after saying matins. — *Annal. Tighern. an. 1057*.  
 Jáñmñma, *vid. jañmñma*.  
 Jáñna, a chain of thread; also confusion.  
 Jáñnaçan, an iron tool.  
 Jáññajðe, Irons; plur. of jáñan, also of, or belonging to iron.  
 Jáñndoe, a fawn.  
 Jáñōg, a weasel.  
 Jáñōg, anguish or grief.  
 Jáññajž and jáññajçaj, a request, a desire, or petition.  
 Jáññajm, to seek, to request, or

entreat, to demand or require ;  
 jax aji ē, require it from him ;  
 jaxiajm oit, I pray you ; jaxi-  
 fujb jē dējic, he shall beg  
 alms.

Jaxiatōji, a beggar, or petitioner ;  
 also a surgeon's probe.

Jaxiatuɣ, a petition, or request.

Jaxian, iron ; djaxiajb coriāncā,  
 of barbed or hooked irons ; *vid.*  
 jaxian.

Jaxijn, after ; jaxjōdaj, *idem.*

Jaxjma, a relie, or remnant ; as,  
 jaxjma an bājɣ, jaxjma an  
 pēacāb, also an incumbrance or  
 burden ; also a new year's gift.

Jaxjmac, beneficent, or generous.

Jaxtaɣe, posterity, also descen-  
 dants, also domestics ; 70 blj-  
 azaj, do b̄j lɣiael xan mbabj-  
 lōjn mar aon le na c̄lojnn azuɣ  
 le an jaxtaɣe, the people of  
 Israel were 70 years in Babylon  
 together with their children and  
 posterity.

Jaxtari, the west country ; from  
 jax, west, and tari, *pro t̄ji*, a  
 country ; jaxtari Cjiyno, the  
 west of Ireland.

Jaxac̄b, a loan, a thing lent.

Jaxac̄dajde, a creditor.

Jaxalac̄, easy, feasible.

Jaxac̄ad, advantage, profit.

Jaxc, or jaxɣ, fish, fishes ; pl. ējɣ  
 and jaxcujb ; Lat. *piscis*.

Jaxcad, to fish out.

Jaxcaji, a fisherman ; jaxcaji  
 caji, an osprey.

Jaxcaji, fishing, the art of  
 fishing ; also a fishery.

Jac̄, land ; pl. jātajb.

Jac̄ ō neac̄ac̄, the south part of the  
 County of Waterford, anciently  
 possessed by the O'Brics.

Jac̄lu, 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 ; jɣb has the same sig-  
 nification.

Jbeaj, marble.

Jbjm, to drink, to imbibe ; do jb  
 jē, he drank.

Jbteac̄, soaking, that drinks or  
 takes in wet.

Jc, a cure, or remedy ; dā lujb jce,  
 i. e. dā lujb lējɣejɣ ; jce, the  
 genit. of jc.

Jce, is rendered balm in the Eng-  
 lish version of the Bible—*Ezek.*  
 27. 17.

Jcead and jcem, to heal or cure ;  
 jcajb luyca azuɣ tɣuyca, *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.

Jcluy, or jōcluy, a healing by  
 herbs ; from jc and luy, an  
 herb.

Jc-luyajm, to cure by the power of  
 herbs.

Jd, good, honest, just.

Jdeaj-ƿalam, a space or distance  
 of time or place ; jdeajɣaj, the  
 same.

Jdeaj-ƿolam, the same.

Jdeaj-ɣuajlle, the space between  
 the shoulders.

Jdeajɣ and jodajɣ, towards.

Jdeajumnaɣ, a distance.

Jd̄, a wreath or chain, also a ridge ;  
 it is written sometimes jōd̄.

Jd̄, use.

Jdo, or jōda, or jōɣa, the yew-tree ;  
 also the letter j ; *vid.* jōda.

Jd̄d̄, cold.

Jd̄ji, betwixt, between ; and in old  
 books jōd̄ji ; Lat. *inter*.

Jd̄jɣeanajɣ, distance.

Jd̄ji-dēalad̄, a distinction, or dif-  
 ference.

Jd̄ji-d̄neajɣ, distance.

Jd̄jnéjɣ, the change of the moon ;  
 from jōji and ēaj or ēajɣa,

the moon.

Ծյր-մյոյճյմ, to interpret.

Ծյր-մյոյճե, interpreted.

Ծյր-մյոյճեօյր, an interpreter.

Ծյր-մեօճանօյր, a mediator ;

Շրջօր Ծյր-մեօճանօյր Եւ-  
ծրօյնն օգր Օյա, Christ is me-  
diator between us and God.

Ծյր-մյճեաճ, an interregnum.

Ծյր-ճեանճօյր, an interpreter of  
languages.

Դբայն, hell ; and sometimes writ-  
ten Դբյոն and Դբեյն, is like  
the Lat. *infernium*, the Դ being  
equal to the Lat. *in*, as in S.  
Piechus Hymn. de Vita S. Pa-  
tricii ; Բայ րէ Բլյաճնա Դ րօճնա՛մ,  
*sex annis erat in servitute* ; and  
also Դ Դբյն, *in visionibus* ; Wel.  
*yfern*. and Corn. *ifarn* ; Դբայն  
անար ռա Բրյան ռաճ րբօյն  
Ժբայրնէյր, hell is the mansion-  
house of inexpressible pain.

Դբյոնճա, hellish, of or belonging  
to hell.

Դճ, a ring.

Դ and Դե, much, many, great ; also  
well.

Դ-Բեայաճ, arch ; also of various  
ways and humours.

Դ-ճեանճաճ, Jack of all trades, of  
various trades.

Դ-ճեանճայճե, the same.

Դ-Ժեալճաճ, well-featured or com-  
plexioned.

ԴԺեանճ, variation.

ԴԺեանմաճ, an emblem.

Դե, a great number of people.

Դե and Դեայ, diversity, a diffe-  
rence.

Դեաճ, ordure, dung ; genit. Դլյճ ;  
Եայն-Դլյճ, a dunghill ; *vid.* Եոյ-  
լեաճ.

Դ-ճոյճեաճ, of all sorts, diverse,  
various.

Դ-ճոյնեաճ, very horrid and ugly ;  
րբարտ Դ-ճոյնեաճ, an ugly hor-  
rid beast or monster.

Դ-ճեաճ, skilful.

Դ-ճոյնեայաճ, an inn or lodging.

Դ-ճոյն, to vary or alter.

Դլարան, the very same people,  
themselves ; Lat. *illi ipsi*.—Old  
Parchment.

Դ-լեաճան, a tome or volume con-  
taining many books.

Դ-րբայն and Դ-րբեյրտ, a serpent, a  
snake, an adder.

Դ-րնճե, a ball, a dance where  
many dance together ; *chorea*.

Դ-րբայն, distance.

Դմ, butter ; gen. Դմե ; Դճ Ժոլ Դմե,  
selling butter.

Դմ and ւմ, about, when it is pre-  
fixed 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 pre-  
fixed to other nouns ; ex. Ժօ Եայ-  
րե Եոյր-Ժեալճաճ ան Դմ Լա-  
ճայն ռա մյճե, Turlogh came  
thither at the head of the heroes  
of Meath.

Դմաճոյճաճ, a multiplying ; ճօ ռԵ-  
ւանճ Դմաճոյճաճ, that they may  
multiply.

Դմարտոյճ, use, custom, experience.

ԴմարԲայ, Երանն ան ԴմարԲայր,  
the tree of transgression ; Ե մե-  
ճան Լաօյ Ժօ մյնն Աճան Դմար-  
Բայ ; յՆԼ ռեաճ ճան ԴմարԲայ, *id*  
*est*, at noon day Adam transgress-  
ed : there is no person without  
a fault, or all men transgress.—  
*L. B.*

ԴմարԲաճ, strife, contention, dis-  
pute ; ԴմարԲայն, *idem* ; Դմար-  
Բայն Լեաճ-Եւյնն օգր Լեաճ-  
մօճա, the dispute of Լեաճ-Եւյնն  
and Լեաճ-մօճա, concerning su-  
periority or excellency.—*A poem*  
*thus entitled.*

Դմարտ, or Դմարեւ, plundering,  
devastation, ransacking.

Դմ-ճեյննոյճյմ, to walk round.

Դմեյան and Դմեյն, and vulgarly  
said Դմյճեյն, far, remote, either  
with respect to time or place ; as,

cjneadh ò áite jméjan, a people from a foreign country; tánza-majji ar tji jméjn, we came from a remote country; ajmryji jméjan ò jjn, a long time since; am jméjn dá éjr, a long time after.

Jméjll, about.

Jméjm, to go on, to march.

Jméjm, to force, to compel, to rescue.

Jméazajl, protection; nōb jmdeazajl dāri ccujie, *ut sit protectrix nostris turmis*.—Brogan.

Jméal, a league, or covenant.

Jméaribadh, a proof.

Jméaribadh and jmdearibajm, to prove.

Jméaribēta, proved, maintained.

Jméarigadh, a reproof.

Jméarigadh and jmdearigajm, to reprove or rebuke, to reproach or dispraise.

Jméarigēta, reviled, reprovved, rebuked; ex. luēd jmdearigēta, revilers.

Jmōjoll, a feast.

Jmōjol, guile, deceit, fraud.

Jmeactmajg, plough-bullocks.

Jméadh, jealousy.

Jméadadh, jealous.

Jméadajie, a zealot.

Jmeaglac, terrible, frightful.

Jmeaglam, to fear.

Jmeal and jmjol, an edge or border, a coast; ò jmealajb na hálban, from the borders of Scotland.

Jmeayorigajm, a striking on all sides.

Jmeōcam, we will go; jmteōcadh rē, he will go; *vid.* jmējgjm.

Jmfeadajm, a draught.

Jmfjd, or jmpjdeac, a petitioner.

Jmean, a marble.

Jmjadag, a coupling or joining together.

Jmjleadaadh, unction.

Jmjleadajm, to anoint.

Jmjlm, to lick.

Jmjrice, *vulgo* jmjrjgē, a journey, or peregrination; gō nejrjgē tjmjrce leat, may your journey be prosperous to you.

Jmjricejm, or jmjrceadh, to remove, or change one's dwelling.

Jmjrm, I go; *Lat. immeo* or *remeo*.

Jmjrrjgē, an emigration, or changing from place to place; *Lat. immigratio*.

Jmleadhāi, a tome or volume.

Jmljnn, the navel.

Jmljocān, the navel.

Jmljoc ājlbe, 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 ājlbe, who preached the Gospel in Ireland before St. Patrick's arrival in that kingdom.

Jmljoc, bordering upon a lake.

Jmne, thus.

Jmnejrējgjm, to bind, tie, &c.

Jmnjbe, or jmynjōm, care, diligence.

Jmnjbeadh, careful, uneasy about the success of an action; anxious, solicitous.

Jmnjryj, contention, disunion.

Jmnjryjm, to yoke.

Jmpjd, a twig or rod.

Jmpjde, a prayer, petition, or supplication; jārajm jmpjde oite, I beseech or supplicate you; ccujrym djmpjde, I beseech.

Jmpjdeadh, an intercessor, a petitioner.

Jmpjōjm, to beseech, entreat, pray, request; jmpjōjm oite a rjg mōri na njl duyle, I entreat you the great God of all the elements.

Jmpjrie, an emperor.

Jmpjrieadh, an empire,

Jmjreaccujb, it happened or fell out.

Jmjreay and jmreayān, 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*.

*Impeayanaide*, a contending person, a disputant.

*Imejmnejim*, to go about.

*Imjim*, to play, or divert.

*Imjim*, a riding.

*Imycjn*, a bed-room, or closet.

*Imyeacan*, rage, fury.

*Imyeactmaç*, a project.

*Imyeayzna*, strife, contention.

*Imynjom*, heaviness, sadness.

*Imynjom*, care, diligence.

*Imynjomaç*, anxious, solicitous, uneasy.

*Imyublam*, to walk about, to ramble.

*Imteacð*, a progress, or going, a departure; *imteacð an rluajze mo mjl rjnn*, it was the departure of our army that ruined us.

*Imteacð*, an adventure, feat, or expedition; *fa meann e na imteactajb*, *clarus est in suis gestis*.—*Vid. S. Fiech. in Vit. S. Patricii*.

*Imteacðajde*, one that is departing, the going man.

*Imejjim*, to go, to march, to proceed, to depart.

*Imjeaycmað*, to wrestle; *do bj an tajnzjol azur Jacob an pad na hojðee az imteaycma*, (*vid. Leabair breac*,) the angel wrestled with Jacob all night.

*Imejura*, or *jomtjura*, adventures, feats; *vid. jomtjur* and *jomtjura*.

*In*, præp. 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 brujl fear an Eijjnn ar fearn inay an fearo zur a ttanzajr*, the man you visited is as good a man as can be found in Ireland; *azallad jhát-tiajz azur Cajlte mejc Ronajn*.

*Inbe*, quality, dignity.

*Inbeac*, in place, of quality.

*Inbeac*, come to perfect health.

*Inbeai*, pasture.

*Inbeai*, a river; *Inbeai Colpca*, now the town of Drogheda, where the river Boyne discharges itself into the sea; *inbeai Scéjne*, the river of Kenmare in the County of Kerry; *inbeai na mbárc*, the bay of Bantry; *inbeai Slájne*, the river Slaney in Wexford. This word should be more properly written *in-maí*, or *in-maia*, from *in*, and *mujn*, or *maia*, the sea, and accordingly signifies the mouth of a river, where it is received into the sea.

*Inceanajz*, that may be bought, marketable.

*Incejnn*, the brain.

*Injeacab*, blame, reproach; *ex. me djnjeacab tñjd*, to reproach me for it.—*Vid. Chron. Scotorum in introitu*.

*Injeacab*, gleanings or leasing corn.

*Injeacam*, to consider.

*Indeanta*, lawful, practicable.—*Luke*, 6. 2.

*Inojne*, a fight, or engagement.

*Inojola*, vendible, fit for sale.

*Inoljor*, a court; *zo toiaçtajn do*

go h̄jndljr ajr̄ceannajce na  
raḡar̄t, till he arrived to the  
court of the high priest.

Jneac̄, the lining of cloth in weav-  
ing.

Jneac̄, hospitality, generosity, good  
housekeeping; an tē ḡjḡjor  
n̄jḡ ar̄ ḡac̄ neac̄, n̄j ḡljḡean ḡḡ  
ḡej̄ ḡan jneac̄, he that desires  
the favour of others, ought to be  
liberal himself.

Jneac̄t̄neay, a fair or pattern, a  
public meeting commonly called  
Oj̄neac̄t̄ay.

Jn̄eac̄am, to meditate.

Jnf̄j̄, marriageable, fit for a hus-  
band, as jon-m̄n̄á, fit for a wife;  
jon-aḡum, fit to take arms.

Jnf̄j̄oc̄ay, choice, election.

Jnf̄j̄r̄, a swelling.

Jn̄ḡ, is one of the negatives of the  
Irish language.

Jn̄ḡ, a neck of land.

Jn̄ḡ, force, compulsion.

Jn̄ḡaj̄ne, herding; jn̄ḡaj̄ne cáe-  
riac̄, the herding of sheep.

Jngear̄, a level.

Jngeḡte, of twins in the womb,  
that which comes to perfect  
birth.

Jn̄ḡḡj̄l, consequence, or conclu-  
sion.

Jn̄ḡ-ḡlajn, uncleanness, filth.

Jn̄ḡ-ḡlan, dirty, filthy, unclean.

Jn̄ḡj̄l̄t̄, feeding, grazing; jn̄ḡej̄l̄t̄j̄ḡ  
j̄ad̄, feed them; cáj̄t̄ a n̄j̄n̄ḡj̄l̄-  
t̄jn̄ t̄ū, where feedest thou.—  
*Job. 1. 14.*

Jn̄ḡjn̄, or jn̄ḡean, a daughter; from  
ḡean, like the Lat. *genitum*;  
and jn̄ *per metathesin* pro n̄j̄ḡ,  
which signifies a daughter; ex.  
Maj̄ne n̄j̄ḡ, or n̄j̄ T̄om̄aj̄r̄, Mary,  
the daughter of Thomas; Maj̄ne  
n̄j̄ ḡh̄n̄j̄aj̄n, Mary O'Brien, &c.

Jn̄ḡnej̄m, ravening; also persecut-  
ing; luḡḡ m̄jn̄ḡneama, they that  
persecute me; ár̄ n̄jn̄ḡneam̄j̄ḡ,  
our persecutors.

Jn̄ḡj̄, a carpenter or mason's line.

Jn̄ḡj̄, an anchor. ✕

Jn̄ḡj̄, affliction, grief, sorrow.

Jn̄ḡl̄ej̄ḡ, a hook.

Jn̄ḡne, the plur. of jonḡa, nails, or  
talons, hooks, claws.

Jn̄ḡnej̄m, persecution; as, con̄ac̄ an  
t̄j̄ fuḡlj̄jn̄ḡj̄or jn̄ḡnej̄m ḡḡ t̄aoj̄b̄  
an c̄j̄r̄t̄, blessed is he who suf-  
fers persecution for the sake of  
justice.—*Leab̄ar̄ b̄neac̄.*

Jn̄ḡnej̄m̄t̄eac̄, a persecutor; p̄ol  
jn̄ḡnej̄m̄t̄eac̄ na heaḡl̄aj̄re,  
Paul, the persecutor of the  
church.

Jn̄j̄at̄ar̄, or jn̄uj̄t̄ear̄, a bowel or  
entail. ✕

Jn̄j̄ḡ, Shrovetide; Wel. *ynid*.

Jn̄j̄ḡe, or jn̄n̄j̄ḡe, the bowels or en-  
trails; Lat. *interiora*.

Jn̄j̄l̄t̄j̄m, to feed, to graze; *vid.*  
jn̄ḡj̄l̄t̄.

Jn̄j̄r̄t̄e, weakness, feebleness.

Jn̄j̄r̄, an island; Lat. *insula*; plur. ✕  
jn̄n̄j̄r̄j̄b̄; an jn̄n̄j̄r̄j̄b̄ M̄aria T̄or̄-  
r̄jan̄ anay, jn̄ḡj̄b̄, j̄j̄ḡm̄e, in *in-*  
*sulis Maris Tyrreni mansit,*  
*ut memoratur*; jn̄j̄r̄ na ḡf̄j̄ḡḡ-  
ḡuj̄ḡe, *Insula Sylvatica*, an old  
name of Ireland.

Jn̄j̄r̄, Ennis, chief town of the  
County of Clare.

Jn̄j̄r̄-cealt̄riac̄, an island of pil-  
grimage in L̄oc̄ ḡej̄r̄ngear̄t̄.

Jn̄j̄r̄-cata, an island in the river  
Shannon.

Jn̄j̄r̄-ḡḡḡan̄aj̄n, Innishannon, a mar-  
ket-town between Bandon and  
Kinsale in the County of Cork.

Jn̄j̄r̄-beaḡ, an island near Balti-  
more in the County of Cork.

Jn̄j̄r̄-ar̄c̄aj̄n, Sherky island be-  
tween Baltimore and Cape Clear  
in Carbury.

Jn̄j̄r̄-m̄ḡr̄, on the river Feil in the  
County of Kerry; also a large  
island in the river Shannon,  
where there is a famous monas-  
tery, built by ḡonoḡ C̄aj̄r̄b̄neac̄

O'bhjen, king of Limerick and Thomond.

Inyr-caōnac, an island in the sea, near doib' bhjeān, in the west of the County of Clare.

Inyr-bo-fjonne, an island in the sea, in the west of the County of Mayo.

Injrcjgjn, a garden; jnnrjn mug-  
rad mjleada an Ejjjg jora leō  
ar an Injrcjgjn, i. e. ar an  
zarjnda mjōgda, zur ejnōljrjad  
cujge ujle j'lwāg na njūdujg-  
eac, (Leabari breac,) then the  
soldiers of the Tetrarch convey-  
ed Jesus out of the garden,  
whereupon the entire multitude  
of the Jewish people assembled  
about him.

Injte, edible, fit to be eaten.

Inlead, and jnljm, to make ready,  
to prepare; do hjnlead a cān-  
bad dō, his chariot was made  
ready for him; also to dispose,  
to set in order, to put in array;  
do hjnlead an ga bujlz, the  
Belgian dart was set in order;  
also to contrive or project; do  
hjnlead cealz, an ambush was  
laid; dnjll rē jntleacō, he set  
his wits to work; also to flourish  
or brandish; as, az jnjollūgā  
a adajc, brandishing his horn.

Inme, an estate, or patrimony; also  
land.

Inmearda, commendable.

Inmēōdanac, mean, moderate, also  
inward; go hjnmēōdanac, azur  
go pojnmjolaē, inwardly and  
outwardly.

Inmēōdanar, temperance.

Inmujn, affable, courteous, loving.

jnmjonna, desirable.

Inn, us, we; like jnnn.

Inn, or ann, therein.

Inn, a wave.

Inne, a bowel, or entrail; plur. jn-  
njōe.

Inneac, the woof.

Inneal, restraint.

Inneall, service, attendance.

Inneal, or jnnjoll, mien, carriage,  
or deportment; also a state or  
condition; also the order or dis-  
position of a thing; also dress  
or attire; ex. jnneal t'jze Tojn-  
dealbajg, the order of Turlogh's  
house; jnnjoll t'poda cačajō  
Cūjnn, the military order of the  
troops of Conn; jnnjoll azur  
ēazcōr'g 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 dan-  
ger or difficulty can deter from  
maintaining an honourable cause,  
ex. jnneōjn Cozajō Cnjce-řajl,  
Ireland's brave defender; Wel.  
einnion, and Corn. anuan, sig-  
nify an anvil. *inced*

Inneōjn, the middle of a pool or  
pond of water.

Inneōjn, in spite of; dam jnneōjn,  
in spite of me. It is mostly  
written ajmdeōjn, and pronounc-  
ed jnneōjn. It may be properly  
written jng-deōjn, from the ne-  
gative jng and deōjn, *qd. vid.*

Inneōnam, to strike or stamp.

Innřeacajm, to think, to design, or  
intend.

Innjl and jnnjolta, apt, prone to,  
ready, active.

Innjl, a gin or snare; also an in-  
strument; jnnjl, or jnneal cjūjl,  
a musical instrument.

Innjle, cattle.

Innjll, a fort or garrison; as, jō  
řeazajō jnnjll, they besieged  
the garrison.

Innjlt, a handmaid.

Innjr, distress, misery, &c.

Innjřeac and jnnjřjm, to say, to

to tell, to relate; *ɔjnnɔɣ ɣē*, he said; *cja ɔjnnɔɣ duɣt*, who told you of it? *jnnɔɣte*, told, related.

*Jnnjuð*, a telling or relating.

*Jnnljɣ*, a candle; *aðan jnnljɣ*, the lighting of a candle.

*Jnnme*, danger. — *Luke*, 5. 7.

*Jnoɣeað*, to kill or destroy; *ɔo bɣeayað ɔðeadaɪ an ē jnoɣeajɪ loɣa aɣuɣ a b̄aɣ do c̄jnɣeað an ɣaɣaɣt*, no an ē a lejɣon aɣ ɣan a mallaɣt, *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 *jnoɣeað*, to kill or murder, and *jnoɣeajɪ*, murder, have a great affinity with the Lat. *orcus*, as these words are compounds of *jɪ*, fit for, and *oɣe* and *oɣeajɪ*.

*Jɣeaca*, to be sold, vendible.

*Jɣeac̄taɣɪ*, a pudding.

*Jɣjɔm̄*, i. e. *ɣjɣɣeac̄ad̄al*, preparation.

*Jɣɣe*, a sign or omen.

*Jɣɣe*, or *jɣɣene*, a speech; also a gender, as *ɣjɪ-jɣɣene*, the masculine gender; and *bejɪ-jɣɣene*, the feminine gender; also the termination *eá* in verbs of the second person of the conjunctive mood, as, *do c̄jɣeá*, *dá mbuáɣlɣeá*, &c.

*Jɣɣe*, a battle, or fierce assault.

*Jnn̄te*, in her, in it, therein; *jnn̄te ɣejɪ*, in itself.

*Jnn̄te*, a nut-kernel.

*Jnn̄teac̄*, a way or road.

*Jnn̄tɣle*, a budget, bag, or wallet, a satchel.

*Jnn̄tjnn*, the mind, will, or pleasure; *aɣ m̄jntjnn ɣejɪ*, out of my own mind.

*Jnn̄tjnn̄eac̄* and *jntjnn̄eamaɣl*, high-minded, sprightly, also sensible, also hearty, jolly, merry.

*Jnn̄t-ljɔm̄*, treasure.

*Jnn̄tɣjɔm̄ca*, a treasury.

*Jɣjɔb̄al*, passable.

*Jnte* and *jnn̄te*, therein.

*Jntleac̄ð*, ingenuity.

*Jntleac̄ðac̄* and *jntleac̄ðamaɣl*, ingenious, witty, sagacious, subtle, artificial.

*Jntɣuáɣ̄*, miserable, to be pitied, poor; *ɔaɣtɣ̄ɣ̄ jntɣuáɣ̄ɣ̄*, *rustico egenti*.

*Jobað*, death.

*Jōc*, payment; *jōc eɣɣe*, eiric, or kindred money; *jōc ɣláɣte*, balm, salve; *vid. jɣ*, gen. *jce*.

*Jōcaɣðe*, a tenant, or farmer; *jōcaɔj*, *idem*.

*Jōcam*, to pay; also to suffer or endure; also to heal, cure, &c.

*Jōcaɣ*, payment; *jōcaɔj*, a tenant.

*Jōc̄ð*, clemency, humanity, confidence, good nature.

*Jōc̄ð*, children.

*Jōc̄ðajɪ*, the bottom; *dul an jōc̄ðajɪ*, to sink.

*Jōc̄ðáɣac̄*, lower; *ɣjɪ Jōc̄ðáɣac̄*, the Netherlands; also lowest.

*Jocluy*, a healing by herbs; compounded of *jōcam*, to heal, and *luy*, an herb.

*Jocluyajɪ*, to cure by herbs.

*Jodállac̄*, an Italian.

*Jōðajɣeɪ*, an interjection.

*Jodajɣolam̄*, area, a court-yard.

*Jodajɣmala*, the space between the eyebrows.

*Jodajɣ*, towards.

*Jodajɣtamal*, a distance.

*Jod*, the cramp, or any sort of pain.

*Jod*, a chain, or collar.

*Jod-moɣuɣɪ*, a collar or neck-chain, so called from the judge, Moran, who wore it.

*Jōða*, the yew-tree: it is pronounced *jogá*, and is the name of the letter J; Heb. *י*, and Gr. *ι*.

*Jōðal*, an idol.

*Jōðalac̄ð*, idolatry.

Joðal-aðmað, idol-worship.  
Joðan, sincere, pure, clean, undefiled; hence eyr-joðan, signifies polluted, defiled; ðǫǫ joðajn, a chaste or virtuous virgin; aji altōji joðajn, on the pure and clean altar.

Joðana, pangs or torments.

Joðat, diet.

Joðbajr, an offering or sacrifice.

Joðbeyrjm, to offer; joðbuṛ tū, offer thou; ðo joðbmaðari, they sacrificed; joðbmajm, *idem*.

Joðlan, a leap, or skipping.

Joðlanað, a dancing, or skipping.

Joðna, a spear or lance.

Joðna, protection, safeguard.

Joðnaç, valiant, warlike, martial.

Joðnaýðe, a staying or dwelling.

Joðon and eaðon, to wit, *id. est*, *puta*, or *utpote*, *seu videlicet*.

Joǫán, a bird's crow.

Joǫajle, the pylorus, or lower orifice of the stomach.

Joǫlacça, tractable.

Joǫlájčrjǫžeað, to consume; no ǫur ðjoǫlájčrjǫžeað an uýle ǫejnealac, until all the generation was consumed.—*Numb.* 32. 13.

Joǫr, uprightness.

Jołac, mirth, merriment.

Jołac, loss, damage.

Jołagall, a dialogue.

Jołam and jołarajm, to vary, to change.

Jołan, sincere.

Jołari, an eagle; jołari tǫmçjollaç, and jołari ǫneazac, a gier-eagle: ǫjołari is the radical word, but when its initial ǫ is aspirated it is pronounced jołari.

Jołari and jołarðar, variety, diversity.

Jołari, much, plenty.

Jołarða, diverse, various, of another sort.

Jołbūaðac, victorious, all-conquer-

ing, triumphant.

Jołçmoçac, comely, well-featured; also inconstant, various.

Jołðanaç, ingenious.

Jołðatçac, of diverse colours.

Jołðamǫra, a ball, or a dance where many dance together.

Jołǫa, or joł-ǫut, various tongues; leyr an jołǫajb, with various tongues.

Jołmaoñrj, goods and chattels in abundance.

Jołmoðac, manifold, various.

Jołmað, plur. uýmjri jołrjajb, the plural number.

Jołtoṛcaγ, variance, debate.

Jołmað, much, plenty, a multitude.

Jołmaðac and jołmaðmajl, numerous, infinite.

Jołmaðamlacð, a multitude, abundance.

Jołmaðall, guilt, sin, iniquity.

Jołmagall, a dialogue.

Jołmagallajm, counsel, advice.

Jołmajb and jołmað, envy.

Jołmajǫ, a border.

Jołmajǫ, campaign ground.

Jołmájǫ, an image.

Jołmájǫžeað, imagination.

Jołmajlle, together: sometimes written jmmajlle; Lat. *simul*.

Jołmájñjm, to toss, whirl, &c.; jołmájñrjajb ǫē tū, he will toss thee; also to drive.

Jołmajrǫǫðe, decent, becoming, fit, proper.

Jołmajrǫǫðeacð, decency.

Jołmajtǫjm, to check; nǫ jołmajtðē-ora tū, thou shalt not rebuke.

Jołmalltar, the centre.

Jołmarayǫ, a proverb.

Jołmarða, a lie, an untruth.

Jołmarðajb, a debate, or controversy.

Jołmarðajðe, comparison.

Jołmarðar, sin, banishment; jołmarðar ũðajm, the banishment of Adam out of Paradise.

Jołmarç, a ridge.

Jomajcač, superfluous, abundant;  
 zo hjomajcač, exceedingly, too much.  
 Jomajcað, abundance, superfluity; also arrogance.  
 Jomajcuj, rowing, steering with oars; fear jomajcuj, a rower.  
 Jomajcuj, tumbling, wallowing.  
 Jomajcjad, 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 rrpjorad ari na jombá-  
 ðað, *defecit spiritus*.  
 Jombuájlm, to hurt, to strike soundly.  
 Jomčajrjn, a looking or observing.  
 Jomčaðmnaγ, a question.  
 Jomčajmál, a tribute, custom, toll, &c.  
 Jom-člojðmeað, sword-fighting.  
 Jom-člojðmeðjn, a sword's man, a fencing-master.  
 Jomčomajc, a petition, or request.  
 Jomčomajc, a present, gift, or favour.  
 Jomčomnajt, strong, able.  
 Jomčomriaz, a thesis: otherwise jomčomriac.  
 Jomčmajm, or jompcmajm, to bear or carry, to deport or behave, to endure; ðjomčmajγ mē fējn, I behaved myself.  
 Jomčrōz, a woman-porter.  
 Jomčubajð, meet, proper, decent, also modest; majγ aγ jomčubajð, as it is meet.  
 Jomða, a bed or couch; azuγ fljuča mē mjomða jem deárijð, *et lachrymis stratum meum rigabo*.  
 Jomða, much, many, numerous.  
 Jomða, a shoulder.  
 Jomðomajγ, the lintel of a door.  
 Jomðmajz, a drawing to.  
 Jomþorajl, superfluity, excess, extravagance.  
 Jomþorján, a battle, or skirmish.

Jomþorján, a comparison.  
 Jomþorjceað, a bawling or crying out.  
 Jomþorčjm, to cry out, to bawl, to squall.  
 Jomþulanz, patience, long suffering.  
 Jomžabájł, erring or straying, sluning or avoiding; also to take or reduce.  
 Jomžujm, a battle.  
 Jomžujn, pangs, agony.  
 Jomab, envy.  
 Jomajγ, knowledge, judgment, erudition.  
 Jomlájne, maturity, perfection.  
 Jomlájneact, a supply, a filling up, an accomplishment.  
 Jomlajteað, a rolling, turning, or winding.  
 Jomlat, gesture.  
 Jomlat, exchange; az jomlat a brijt, exchanging his clothes; jomlajðjð, *idem*.  
 Jomluáðajm, to talk much.  
 Jomluazajł, wandering, straying away.  
 Jomne and jmne, as this, thus.  
 Jomojł and jomčojmnealac, full of corners, polygonal; jomčojmneac, the same.  
 Jomoltōjn, an altar.  
 Jomor, (prop.) between; Lat. *inter*.  
 Jomorac, jmmal, a border.  
 Jomorian, a comparison.  
 Jomariðað, a controversy, contest, or contention.  
 Jomorðað, a reproach; also expostulation.  
 Jomojneajcaγ and jomojneajca-  
 rájł, (*vulgo jomorajcajł*), a wrestling, or throwing down each other.  
 Jomorjio, or umorjio, 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. *Ḥrjorɔajǵte lučd na Čata-nač, Ḥāzānujǵe jomoriuō an lučd ejle*, the citizens were Christians, and the rest were Pagans; *cives Christiani fuerunt, alii vero Pagani*.

*Jomoričajd*, a comparison.

*Jompōjǵead*, a turning, rolling; also a reeling or staggering.

*Jompōjǵjm*, to turn, or roll, to reel, &c.

*Jompōjǵte*, turned, rolled.

*Jompoll*, an error.

*Jomriād*, fame, report; also abundance, plenty, multitude.

*Jomriāɔad*, thinking, musing.

*Jomriājɔeac* and *jomriājɔeac*, renowned, famous, eminent.

*Jomriājɔeac*, to move or stir, to put in motion.

*Jomriājɔjm*, to publish, or divulge, to report; also to repeat.

*Jomriām* and *jomriāmaɔ*, a rowing, or plying to oars.

*Jomriāmajm*, to row; *az jomriāmaɔ*, rowing.

*Jomriāmajɔe*, a rower.

*Jomrollaɔ* and *jomnullajm*, to go off or away, to depart, to err, or stray.

*Jomnullaɔ*, a going or setting off, a departing.

*Jomriūazad*, an invasion, a routing away.

*Jomriūazajm*, to invade, to rout away, to disperse.

*Jomriūazajne*, an invader.

*Jomriujnm*, to assign, or appoint.

*Jomɣzoltad*, superfluity, excess.

*Jomta*, or *jomtač*, envious.

*Jomtajnead*, a digression.

*Jomtajneaz*, a getting or finding.

*Jomčnuč*, zeal, also envy; *būri nj-omčnučta ro*, your zeal.

*Jomčnučōjm*, a zealous lover.

*Jomčojnead*, or *jomčojnjuɔ*, a digression; also a year.

*Jomčoltajm*, free, voluntarily.

*Jomčotajɔ*, wisdom, prudence.

*Jomčur*, departure, or going off; *lā a jomčura*, the day of his departure or death.

*Jomčura*, adventures, feats.

*Jomčura*, in the Irish language is much the same with *ɔala*, and signifies as to, as for, with regard to; Lat. *quod attinet ad*, &c.; ex. *jomčura an ɣlūaz mājmeac*, with regard to the Munster troops, but as to the Munster forces.

*Jon*, in compound words betokens meetness, fitness, maturity, &c.; as, *jon-ajm*, fit to bear arms; *jon-ɣzjōbčta*, worth writing; *jon-ɣjm* and *jon-mná*, marriageable.

*Jona*, whereof, in which.

*Jonad*, a place or room; *ɣeaj jonaɔ*, a lieutenant, a vice-gent.

*Jonajne*, the privy of a man or woman; and a most decent word for the same.

*Jonaɔajl*, as, alike, equal, well-matched.

*Jonann*, equal, alike, of the same length and breadth.

*Jonaj*, a kind of mantle; *jonaɣ ɣjōjl*, a satin mantle.

*Jonaj*, whither.

*Jonaɔad* and *jonaɔajm*, to clothe.

*Jonaɔbaɔ* or *jonaɔbaɔ*, banishment, exile, expulsion, a thrusting or turning out.

*Jonaɔbaɔ* and *jonaɔbajm*, to banish, to expel, to exile, thrust forth.

*Jonaɔbčta*, banished, exiled.

*Jonaɔbjjɔɔejl*, a sluice or flood-gate.

*Jonbaɔ*, or *jonbūɔ*, the time or term of a woman's bearing; as, *čajnjz jonbuɔ Čljɔabet*; *bean a nɔejne hjonbuɔ*, a woman towards the end of bearing time,

i. e. that will be soon delivered ;  
it is pronounced jonod.

Jonbolğad, a filling; also a swelling or extention.

Jonbolğajm, to fill.

Joncamos, usury, interest.

Joncamosjı, an usurer.

Joncojbe, saleable.

Joncolnad, incarnation; joncolnad  
ân ırlanajğteōna, the incarnation  
of our Saviour; do pea-  
ıajğead joncolnad Chıjorđ dū-  
jnn tıe teactajneact an ajn-  
ğıl, the incarnation of Christ  
was manifested to us by an an-  
gel.

Joncollnajğte, incarnate.

Joncollnuğad, the incarnation, the  
becoming incarnate.

Joncollnuğad and joncollnajm, to  
become incarnate, to be made  
flesh; ağır do hjoncollnad an  
fıjotat, ağır dajıjğ jonajnn,  
*et verbum caro factum est et  
habitavit in nobis.*

Joncōmmıj, comparable.

Joncoğ, instruction, doctrine.

Joncoğğajm, to teach.

Joncoğğteōjı, a teacher.

Joncııajal, an excrement.

Joncuıb, a bowel or entrail.

Joncuıjı, capable, comparable.

Jon-dıjle, desirable.

Jon-dıjleamajl, the same.

Jondur, so that; jondur go, or  
jondur ғurı, so that.

Jon-fojnn, desirable.

Jon-fojııan, a skirmish or battle.

Jonğa, a nail, a hoof; jonğa ejn,  
a bird's claw; jonğa mactıjıe, a  
wolf's claw; jonğa, or cıub ejc,  
a horse's hoof.

Jonğabajl, circumspection, pru-  
dence.

Jonğabajl, management, conduct,  
or regulation; to manage, con-  
duct, guide, lead, regulate, also  
managing, conducting; mōıı jon-  
ğabajl anma ıjğ: jııı dajıact

jııı dımbııjğ: ıe danacal nı ıu-  
lajıı: ıō docajıı ē djonğabajl;  
the conducting a king is an im-  
portant task: between the ex-  
tremes of impetuosity and weak-  
ness: his person must be always  
preserved: hence it becomes  
most difficult to direct him.

Jonğabajl, to attack, also to sub-  
ject or reduce; ex. go mo ıajde  
a ıaoğal a njonğabajl, that  
they would live the longer for  
attacking them.

Jonğabıaj, without question, doubt-  
less.

Jonğajıe, ridiculous.

Jonğantac, wonderful, surprising,  
extraordinary, strange; njđ jon-  
ğantac, a wonder, or miracle.

Jonğantur, a wonder, or surprise,  
a miracle.

Jonğbajl, gesture.

Jonğğlan, unclean; from the negat.  
jığ and ғlan.

Jonğııı, matter.

Jonğıııjıı, to keep cattle, to act  
the herdsman or shepherd; also  
to feed, to browse.

Jonğnad and jonğııad, a wonder,  
an astonishment; dob jonğnad  
lejı, he wondered.

Jonğnatı, the dead.

Jonlad, washing; ağ jonlad a ēu-  
dajğe, washing his clothes.

Jonlajğte, washed.

Jonlajğteōjı, a washer; also an  
accuser, informer, or adversary.

Jonlajm, to wash.

Jonlat, a washing; a njonlatajb  
ēağıamla, in diverse washings.

Jonmall, heaviness, fatigue.

Jonmazajđ, ridiculous.

Jonmaj, treasure.

Jon-molta, commendable, praise-  
worthy.

Jonmuıjı, kind, loving, courteous;  
Gal. *debonnair*; a uajajl jon-  
muıjı, or ıō-jonmuıjı, most loving  
or beloved sir.

*Jonn*, the head; *ō jonn zo 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*; *jonnām*, in me, i. e. *jonn me*; *jonujnn*, in us, i. e. *jonn jnn*, or *γjnn*, &c.

*Jonnajl*, wash; *jonnajl haḡajb*, wash thy face; *do jonnal rē*, he washed, or *ḡjonnajb rē*, *idem*.

*Jonnajrēacā*, a gift, or present.

*Jonnān*, the same, alike, one of the same.

*Jonnarāb*, a hire, or wages, a reward.

*Jonnar*, therefore, thereupon.

*Jonnāujrēacā*, grafting.

*Jonnāūtṛar*, negligence.

*Jonnlaā*, blame, or finding fault, accusation.

*Jonnlaḡjgm*, to accuse.

*Jonnlaḡtēōjṛ*, an adversary.

*Jonnlat*, washing, cleansing.

*Jonnogbājl*, sprightliness.

*Jonnaje*, or *jonṛaje*, continent, chaste, honest, faithful; *ōḡ jonṛaje*, *virgo fidelis*.

*Jonnācār*, chastity, continency, fidelity.

*Jonnāb*, to ruin, hurt, or damage; also devastation, spoiling, plundering.

*Jonnābācā*, laying waste, plundering.

*Jonnorḡ*, a word.

*Jonnra*, grief, sorrow.

*Jonnrac*, sorrowful, fatal.

*Jonnrajde*, or *jonnrujde*, an approaching to; ex. *jonnrajde cujṛp an Ṭjanna*, the approaching to the Eucharist; also visiting or visitation; ex. *jonnrujde mṛjṛe zo St. Eljrabē*, the visitation of the blessed Virgin to St. Elizabeth; *jonnrujde Ṗhāt-ṭṛajec fōṛi clējṛi ūlajb*, the visitation of St. Patrick to the

clergy of Ulster; also an attack or assault, a surprise.

*Jonnrajḡm*, to approach or come to; also to attack.

*Jonnrajḡeacā*, an aggressor.

*Jonnramajl*, such, like.

*Jonnrgātmacā*, a looseness of the skin.

*Jonnṛta*, unawares.

*Jonnṛlar*, long; *clojḡeām jonnṛlar*, a long sword.

*Jonnṛōḡajm*, to roll, to turn, to tumble, or wallow, to wind; *ḡjonnṛtajḡ aṛjṛ*, he returned.

*Jonnur*, that; *jonnur zo*, so that.

*Jonnrac*, a tent for a wound.

*Jonnācūr*, fidelity, righteousness, continence.

*Jonnān* and *jonnānāb*, an account or reckoning.

*Jonnāmajl*, like, comparable.

*Jonnāmala*, *idem*.

*Jonnorācūḡāb*, illuminating, enlightening.

*Jonnṛṭajment*, an instrument.

*Jonnrujḡe* and *jonnrujḡeacā*, an invasion, sudden assault, or attack; *jonnrujḡe majḡne tuḡāb aṛj* *Eōḡan Mōṛi ṛe Conn jonna leabajb*, Conn of the 100 battles surprised Eogan Mor in his bed early in the morning and murdered him.

*Jonnṛōḡajm*, to slight, scorn, disdain; also to turn, drive, or keep away.

*Jorbol*, or *eaṛi-ball*, the tail or rump; from *eaṛi*, the end or extremity of any thing, and *ball*, a limb or part.

*Jorḡōḡācā*, bad, evil, naughty; *uṛ-ḡōḡeacā*, *idem*, *qd. vid.*

*Jorḡōjṛe*, posterity.

*Jorḡāлта*, certain, sure, continual.

*Jorḡujl*, or *jaṛḡajl*, a skirmish, scuffle, battle, or uproar.

*Jorḡujṛ*, a prayer or intercession.

*Jorlann*, a cellar, buttery, larder.

*Jorṛna*, a hasp; or spindle of yarn.

lōrpajr, the dropsy.

lōrri-caoſſeac, the captain of the rere guard.

lōrri-laočma, *triarii*.

lōr, or rjōr, down; an jōr, up;

rjōr azur anjōr, up and down.

lōra, 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 j consonant, or i in it, which is the same in the Greek, cannot as fully express it as the Latins, who say Jesus, when the Irish say lōra, and the Greeks Ιησους, all from the Heb. ישׁוּעַ, *Salvator vel Salus, quod ipse salvum faceret populum suum a peccatis ipsorum, uti ait angelus.*—Vid. Slanaſſeōjri.

lōrað and jōram, to eat.

lōrað, an eating.

lōrcad, the ham, or ham-string; do ſearri rē jōrcada a nejc, he houghed their horses.

lōrda, a house, an habitation;

jōrda na mbočt, the poor-house;

flajč-jōrda, a chieftain's house, a palace.

lōrdán, a cottage; the diminut. of jōrda.

lōrday, or ſejrðjōr, entertainment, accommodation.

lōrdájl, convenient, meet.

lōrlann, a storehouse, larder, a buttery.

lōrðjpe, hyssop.

lōta and jōtán, thirst.

lōt, corn.

lōtčriurjſſjm, to purvey or forage.

lōt-lann, a granary, or repository for corn, a barn.

lōt-loſſað, a blasting of corn.

lōt-jōr, cockle.

lōtman, thirsty, dry.

lōjn, the gooseberry-tree; also the name of the diphthong jo, &c.

lri, anger; Lat. *ira*, and Wel. *iredh*, Angl. *ire*.

lri, a satire, or lampoon; *vid.* aojri.

lričlt, the side-post of a door.

lričma, scarcity, want; jričma aſájn, scarcity of bread.

lrijal, an answer or reply; also salutation, greeting; njōri čuſſi rē jrijal oſm, he did not so much as speak to me.

lrijonn, a field; also land, ground.

lrijri, a curse, or malediction, also blame, anger; jrijri ðē, the curse of God.

lrijſ, brass; nj ſajſ jrijſ azur aſoſt, gold and brass are not alike; aſoſt, i. e. oſri.

lrijſ, a friend, a lover.

lrijſ, a law; also faith, religion.

lrijſ, an assignation, or appointment for meeting.

lrijſ, a description, discovery; also a record or chronicle; as, jrijſ clojſſne ūjſſhaðjl-čhonaſſne, the historical and chronological records of the Mulconnerys; plur. jrijſb, records, annals.

lrijſ, an era or epoch; hence lea-ðan jrijſ, a chronology.

lrijſeay, a present.

lrijſeac, just, judicious, equitable; ſeari jrijſeac eſſſſon do bej-nead bſejčſne ſjōna, azur do ſſnſ rſč ſjōri ſac tūac azur ſac Čjneal: azur bá uá don jrijſeac ūbſam ē aſ ſſað, i. e. he is a just man who passed true judgments, and makes peace between 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.*

lrijſſč, lawful.

jrijſ-leaðan, a diary, a day-book.

lrijſnearičſað, a confirmation.

lrii, an end or conclusion.

lrii-ſſčðe, the commander of the rere-guard; jričričeoſſſðe, the same.

յաւ, death.

յր, a copulative like *azur*, and ;  
beð *յր* մարծ, dead and alive.

յր, am, is ; *յր* մյրե, I am ; *յր* տւ,  
you are ; *յր* ը, he is ; *յր* յաժ,  
they are.

յր, under ; *յր* նեալլյծ, under  
clouds.

յրա, or յորա, but sometimes written  
*րա*, whose, whereof ; as, *Շրջօրտ*  
*յրա* քսլ ծօ քսալլ յոն, Christ  
whose blood redeemed us. It  
is never used in asking a ques-  
tion ; as, whose blood redeemed  
us ? which is rendered, *եյա յրա*  
*քսլ ծօ քսալլ յոն ?* i. e. who is  
he, whose blood redeemed us ?

յրգեար, doubt.

յրյ, she, herself.

յրյոլ, or յրեալ, low ; *օր* յրյոլ,  
softly, privately ; *օր* ալծ *ազար*  
*օր* յրեալ, publicly and privately.

յրե, lower, inferior, lowest.

յրլյծաժ, humiliation ; and յրլ-  
ջոմ, to humble, to make low ;  
յրլյծ ըյծ քեյոն, submit your-  
selves ; *յրլեօճար տւրա*, thou shalt  
be humbled.

յրաւժա, of or belonging to the  
Israelites ; an popal յրաւժա,  
the Israelitish people.

յրրա, in that ; *յր* ըա նայտ, in that  
place.

յրե, a feather, or wing, a fin.

յրե, in like manner ; Lat. *item* ;  
also, to wit, videlicet ; ex. *յրե*  
*նա շյորա ծօ Լաւմայր ըւար*, I  
mean, or that is to say, the rents  
above-mentioned.

յրե, a petition, favour, or request ;  
ex. *գաւ յրե յր օրրիւրեար ծյար-  
նաժ* : a տա a հյարնաժ ըան ըայ-  
ծոյ : *աբաւ յր ցօ մոյոյ* : շրբե  
լե ըրիւրեար *այրցե* ; i. e. every  
petition which is fit to be called  
for is made in the *pater*, and  
therefore let all those who be-  
seech any favour repeat it often ;  
also a prayer ; ex. *մոն ընաժաւ*

a Noeb յրե : յո ըաւա ըյմե  
*րեաւ ըյանա, perducant nos*  
*sanctæ ejus preces ad regnum*  
*coeleste liberatos a pœnis.*—  
Broganus in Vit. S. Brigidæ.

յը, corn ; Wel. *yd*, Cor. *iz*, and  
Gr. *σῖτος*.

յըւաժ and յըյոմ, to eat ; *ծյը* ը, he  
eat.

յըւաժ, eating.

յըժար, an ear of corn.

յըքոն, a car or dray for corn.

յըյոմնաժ, a murmuring, or grumb-  
ling ; also slandering or back-  
biting.

յըյոմնաժայոմ, to slander, or back-  
bite.

յըյոմնաժեւաժ, slanderous, abu-  
sive, backbiting ; *տեանցա յըյոմ-  
նաժեւաժ*, a backbiting tongue.

յըյոյ, a corn field ; also the soil of  
any ground.

յըյորա, a head.

յըժար-շյոն Շրնալջ, Newry, a town  
in the County of Down in Uls-  
ter.

յըժար, the yew-tree.

յըժ, day ; an յըժ, or a ըյըժ, to-  
day ; Lat. *hodie*, Gal. *huy*, Hisp.  
*oi*.

յըճար, fish-spawn.

յըժյեւաժ, judgment ; *տօգայծյե*  
*լյծ* ը, *ազար* ծեանայծ *յըժյեւաժ*  
*այր ծօ ըեյր* *բար* *րեւաժա* *քեյոն*,  
*այր ըյլայտ*, Pilate said, take  
you him (Jesus) and pass judg-  
ment on him according to your  
own law.—*L. B.*

յըժյը, a Jew, also Jewish.

յըլ and եօլ, knowledge, art, judg-  
ment, science.

յըլմար, wise, judicious.

յըր, the yew-tree ; *յըր տալայոմ*, the  
juniper ; *յըր շրեյցե*, or *ար*  
*շրեյցե*, juniper.

յըր and ար, *օրցայոն*, plunder,  
slaughter.

յըրամ, afterwards ; *յարամ*, *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-conlua*, 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'Caolajde, or O'Keily, O'Mactjne, O'Zlajrjn, O'Cjajaj, and O'brežaj, all either extinct, or reduced to an obscure state.

*J̄b-nanamčā*, otherwise called *J̄b-ljačaj*, 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'Zjačaj, from whom *Castle-ljačan*, now Castlelyons, derives its name. This family is now reduced to a state of obscurity.

*J̄b-conajl-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-čajlze*, a large territory in Leinster, formerly possessed by the O'Connors Failge, jointly with O'brjožajm, O'Cjnaojč, or O'Kenny, O'Dajn, or O'Dun, O'Djomaya, Engl. O'Dempsey, O'haonžura, Engl. O'Hennessy, O'hamjrgjn, and O'Muracaj.

*J̄b-laožajne*, or Iveleary, a territory in Meath, the ancient estate of O'Caojndealčaj, or O'Kendevalan, now, I suppose, a family of no great lustre, if not extinct.

*J̄b-brjujn-aj*, *J̄b-brjujn-brjčjne*, and *J̄b-brjujn-řeōla*, three large territories in Connaught, anciently possessed by the posterity of Brian, son of Čočā 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-črjōč, 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-čjačma-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.

Ἰῶ-δῆδῶνα, now a barony in the County of Carlow, anciently possessed by a branch of the Mac-Murchas or Kavenagh.

Ἰῶ-μῆζάιν, 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.

Ἰῶ-νέιλ, (south,) another name for the whole territory or province of Meath, after it was possessed by the posterity of Νῆαλαοῖζι-αλάς, king of that province in the fourth century.

Ἰῶ-νέιλ, (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.

Ἰῶ-ο-νεάς, 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 Ἰαῖπλαῖ, the name of an ancient family in the barony of Musgry and County of Cork, called O'Ἰαῖπλαῖτε, or O'Ἥιαῖπλαῖτε, 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, μ, which admit of no aspirate, and are called by our grammarians κοῖνoγoνεάδα εαδ-τῆμοα, or light consonants. It is called in Irish λυζ, from λυζ, *vulgo cártan, 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 leabáμ, *their book*.

ζ α

ζά, otherwise lō, lae, and laoj, the day; pl. laéna, laéte, lajonna, laéteana, laojte, or lujte.—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 *ḡá* for *day*, as, *ḡá-ṛúl*, *dies solis*; *ḡá-luaj*, *dies lune*; *ḡá-máj*, *dies martis*, &c., in which the affinity with the Gallic, 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 *nuít*, 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 *oḡce*, 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, *lējḡoj* *canōjn lá* *ḡerman*, i. e. *legit canones apud Germanum*, speaking of St. Patrick.

*labán*, *lájbe*, mire, dirt.

*labánač*, a vulgar man, a plebeian, a day labourer.

*labánta*, of or belonging to a plebeian.

*labaonač*, dissimulation.

*laḡaj*, a speech; *aḡ laḡaj*, speaking.

*laḡar* and *labejn*, a laver, a ewer.

*laḡariač* and *laḡaraj*, to talk; *ḡo laḡarj beál nē beál nḡj*, he spoke to him face to face.

*laḡarčta*, said, spoken, of or belonging to speech; *nḡḡnear laḡarčta*, an impediment of speech; *ḡear laḡarčta*, an interpreter.

*laḡriač*, speech, discourse.

*laḡriajm*, to speak.

*laḡriaj*, a bay-tree.

*lača*, a duck or drake; plur. *lačajn*.

*lača ceannḡuad*, the herb celandine.

*lačadōjn*, a diver; *lačajne*, *idem*.

*lačam*, to duck or dive.

*lačan*, gen. and plur. of *lača*, a duck; *ḡorlačan*, the plant called duckmeat; Lat. *lens palustris*.

*lačd*, a family.

*lačd*, milk; Lat. *lac*, *lactis*; gen. *lačda*; hence *leam-lačt*, and corruptly *leam-načt*, sweet milk, or insipid milk; from *leam*, insipid, and *lačt*, milk; *ḡo ḡo ḡlačad aj*, a *lačt*, to feed another man's cow for the profit of her milk.

*lačtna*, a sort of grey apparel.

*lačna*, yellow.

*lač*, a sending, mission.

*lačam*, to send.

*lačaj*, a fork or prong.

Laðarɣ, a thigh.

Laðɣ, snow.

Laðɣraɣe, rashness in demand or promise.

Laðna, dumbness.

Laðmaç, forked; also hasty.

Laðuɣlɣne, a day's wages.

Laðnonn, a thief, a robber, or highwayman; Lat. *latro, latrone*, and Wel. *lhadron*; annɣɣn nō çnoçɣat dā laðnan man aon ne hɣora, then they hung two thieves along with Jesus.

Laēçamaɣl, daily; áɣ naɣán laē-çamaɣl, taðáɣl dāɣnn a nɣuɣ, give us this day our daily bread.

Laɣ, weak, feeble, faint; laɣ-bea-çá, low fare or diet; laɣ-çnoɣ-ðeaç, faint-hearted; laɣ-lámaç, weak-handed; laɣ-bɣɣɣeaç, discouraged, weak.

Laɣa, praise, fame, honour.

Laɣaɣɣɣm, to weaken, lessen, or diminish; ná laɣuɣɣeað b̄uɣ ccnoɣðe, let not your hearts faint.

Laɣaɣe, a lizard.

Laɣaɣ and laɣaɣnōɣ, a prong.

Laɣðuɣað, to lessen or diminish, to cut short; also a lessening, abatement.

Laɣðuɣçe, lessened, abated.

Laɣraɣne, a diminishing.

Laɣraɣne, freedom, liberty, as of a slave, a relaxation or remission; Lat. *laxatio*; moɣraɣne is the word opposite to it, which signifies servitude or slavery,

Laɣçáɣɣe, an abatement in a bargain, a diminishing; nō çuɣ ɣē laɣçáɣɣe mōɣ ðam, he abated me very much.

Laɣbɣn, leaven.

Laɣbɣeaç, a coat of mail; *vid.* l̄uɣbɣeaç; Lat. *lorica*.

Laɣbeaçán, or l̄uɣbeaçán, a snare, or ambush, an ambuscade, or lying in wait.

Laɣbɣm, *pro* l̄uɣbɣm, to lie down.

Laɣbɣm, strong, stout.

Laɣbɣneaçð and laɣbɣneay, strength.

Laɣbɣne, stronger, strongest.

Laɣbɣɣɣm, to strengthen; also to grow strong.

Laɣe, weakness, infirmity; also more weak.

Laɣe, a spade, shovel, &c.

Laɣean, a spear or javelin, a halberd; plur. laɣne; ɣaɣay laɣean mōɣ jona laɣm, ɣo mo ɣoɣn çnoɣe jona ɣɣɣɣ ɣɣ, aɣay ɣɣoɣɣeɣ a çnoɣe aɣ a dō, 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.*

Laɣean and Laɣɣon, the Province of Leinster, so called from the spears used by the Gauls in assisting Laðna loɣneaç against his opponent Coðeaç Coɣllbɣeaçá, according to Keating.

Laɣm, from lám, the hand; laɣm ne, and lám nɣɣ, near at hand, close to, hard by; lám nɣu ɣan, next to them; taɣɣ lám hɣom, come near me; a lám, in custody; do nɣɣaðaɣ a lám leo ɣað, they took them into custody.

Laɣmbaybam, to fence.

Laɣm-çeaɣð, handicraft, any mechanic trade; also a mechanic.

Laɣm-beaçay, captivity.

Laɣm-ðja, a tutelary god of the Pagans; do ɣoɣð Raçel lámðja a haçay, Rachel stole the idol of her father.—*L. B.*

Laɣmeað, or lámɣɣm, to handle; also to take into custody; also to dare or presume.

Laɣmçojléað, a handkerchief; al-layan is another name of it.

Laɣm-ɣɣaç, a buckler; Lat. *clypeus*.

Laɣmɣɣm, to handle, or put into

- care; do láimyrjgead an la-  
dhonn, the robber was put into  
custody.
- Láimṭjonac, desirous, eager; also  
given to chiromancy.
- Lájn, fullness; lájn mara, the  
tide, high water; in compound  
words, fully, as lájn-ṭjnm, fully  
dry.
- Lajn-bljažanač, perennial.
- Lajn-čeačajm, 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 čuajb  
an dojnčur a rteač andjaž  
na lajne, the haft also went in  
after the blade.
- Lajne, or lajōne, Latin; ran  
teanžab lajōne, in the Latin  
tongue; the genit. of lajtṭjon,  
or lajḍjon.
- Lajne, filling, swelling; an mujn  
až lajne, the sea swelling.
- Lajne, cheerfulness, merriment,  
joy.
- Lajneōjm, or lajōneōjm, a La-  
tinist; lajōneōjntjže, or lajn-  
neōjntjže, the same.
- Lajn-mějrlēac, a sacrilegious son.
- Lajnešjḍjm, to complete.
- Lajnrjōblajm, to traverse.
- Lájr, a mare; lájr-ařajl, a she-  
ass.
- Lajrže, a leg, a thigh; ařrajn  
přajr a lujrṭnjb, greaves of  
brass upon his legs; it is also  
lujza.
- Lajrže, rather than; ḍont-lajrže,  
the town of Waterford in Muns-  
ter.
- Lajr, the same as lejyr, with him;  
lajr řejn, with himself. Used
- in old parchments.
- Lajr, a hand.
- Lajreab, to throw or cast; anjrn  
řō lajret řejlljḍe řōr a  
žnūjr, then they cast spittles in  
his face; also to throw down, to  
destroy; ař an da žū řurgojle,  
řō maojḍ an řearřo (řōřa) řō  
lajreab řaj řeann řeampul  
ōe, ažur do dēanad a atču-  
mad řaj řmēdejnur, 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.—Leabajr  
břeac.
- Lajř, a multitude.
- Lajř, milk; Gall. *lait*, Cor. *leath*.
- Lajře, scales; lajře ḍjr no ařr-  
žjḍ, silver or gold scales.
- Lajřeamajl, daily.
- Lajřžejr, verjuice, &c.; *acetum*.
- Lajřjž, from lačac, dirt, mire,  
puddle.
- Lajřne, a cow.
- Lajřneac, the ruins of an old  
house; plur. lajřneaca.
- Lajřrjžjm, to appear, be present,  
&c.
- Lajřř, a lattice.
- Lamajr, a poet.
- Lamanta, ex. mná lamánta; *mu-  
lires menstruatae*; řř ařne do  
řjnn Račel řjn, ḍjr nj ba bēař  
acuřon lamactajn mná lamán-  
ta; *ideo hoc fecerat Rachel,  
quoniam apud eos mos invaluit  
mulieres menstruatas non tan-  
gere*.—L. B.
- Lám, a hand; lám-ařm, a hand-  
weapon; lám ař 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.
- Lamážan, a groping.
- Laman and lamann, a glove.

Łámcaia, to handle, to take in hand.

Łámčōmar, a clapping of the hands.

Łám-deanay, a restraint.

Łám-muslean, a hand-mill.

Łám-rōd, a by-way, a foot-path.

Łámujž, from łámāc, shooting ; do łámujž rē Ōōmnald, he shot Daniel. More commonly spelled lādaac.

Łámam, to dare, to presume, &c.

Łamna, a space of time ; ō łamna aōn uždē zo łamna da bljažan, from the term of one night to the space of two years.

Łampriōž, a glow-worm.

Łampūde, lamps.

Łan, or łann, a scale ; pl. łanna ; do beāmpajd mē ai jayž hajm-njō yeayam ajn do łannujb, I will cause the fish of thy rivers to stick unto thy scales.

Łan, a church ; *vid.* łann.

Łán, full ; Wel. *łhann*, Lat. *plenum*, Hisp. *lleno*.

Łan, before, or in comparison of.

Łána, a lane, or levelled walk ; Lat. *planum* ; hence Anglo-Sax. a lawn, or open place in a wood.

Łánaamajn, a couple, a married couple.

Łánaamnay, carnal copulation.

Łán-būjdean, a garrison.

Łán-cōjme, a great or large chaldron.

Łán-cōmlajm, to perform, finish, or accomplish.

Łán-dajnzneacđ, perseverance.

Łanz, falsehood, treachery.

Łanzūn, the breast.

Łanzān-biāžad, the weasand.

Łanzfētjn, fetters, or chains.

Łanzujn, a period.

Łann, land. A Germano-Celtic word.

Łann, a house, a repository or treasury ; also a church.

Łann, a veil ; also a vizard.

Łann, a sword or knife ; also a sword-blade or knife-blade ; Lat. *lancea*, Gr. *λογχη*.

Łann, a gridiron, i. e. žmejdeal, or rōjrdōjn.

Łannojn, a cow.

Łanntaojm, a partition.

Łanpūnc, a period, or *punctum*.

Łančājde, a pikeman.

Łánturba, a guard.

Łán-tollad, perforation, a boring or piercing through.

Łaob, partial, prejudiced.

Łaobda, bending, or inclining.

Łaoc, an active youth, a soldier, a champion ; pl. *laocia*, a militia, soldiers.

Łaod and laož, a calf ; laož ālujn, a fawn ; Wel. *lho*, Ir. *lo*, as *lo-lyžeač*.

Łaodan, marrow, pith.

Łaož, snow.

Łaoj, hire, wages, &c.

Łaoj, the day ; from *lá* ; *dejme an laoj*, the evening.

Łaoj and laojb, a verse, a poem ; an laoj do mjne fējn, the poem he composed.

Łaoj, the river Lee, which takes its rise in the barony of Łojb Łaōžajme, in the west of Musgry, in the County of Cork, and divides its streams to embrace the city of Cork.

Łaojdead, an exhortation.

Łaojdm, to exhort or advise.

Łaoj-leabaj, a diary.

Łaoj-mēōdan, noon-tide, mid-day.

Łaoj-mealt, the morning star, or the star of the day.

Łaojreac, now the Queen's County, the ancient estate of the ŌMoras.

Łaom, a blaze of fire.

Łaomda, bent, bowed, crooked.

Łaomdačt, curvature, crookedness.

Łaomžujme, great, prodigious.

Łapad, a paw or fist.

Łapadān, a kind of sea-fish.

Λάν, the ground or floor; also the middle, the centre; *do μonn re jona lán jád*, he divided them in the midst; *a lán naíðanaíjg*, in the midst of the oak; Wel. *lhaur*, Cantabr. *lurra*.

\* Λανum, an alarm.

Λαραδ, a burning, lighting, or kindling; also lust, concupiscence.

Λαραδ and λαραμ, to burn, light, or kindle; *do λαραδ an τεjne*, the fire was lighted; *do λαρ a ξεαíjg*, his anger was kindled.

Λاران, anger, passion.

Λαραντα, subject to anger, passionate.

Λαρανταατ, the habitude of anger, the aptitude of being angry.

Λαραμαα, flames of light.

\* Λαρδ, ballast, lading.

Λαραμ and λαρμαα, a flame or flash; *λαραμ τεnnτεíjge*, a flash of lightning.

Λατ, a foot.

Λατ, a youth, a companion.

Λαταα, dirt, mire, puddle; genit. *λατααδ*, *λαταíjg*, and *λαταíjge*.

\* Λαταμ, presence; *dom láτεμ*, in my presence; also near.

Λαταμice or λαρíjge, a thigh.

Λαταμ, an assembly; also a place appointed; *λάταμ an cáta*, the field of battle.

Λαταμ, any private story or account.

Λαταμ, strength, vigour.

Λαυα, an eyebrow.

Λε, with, through; *ταμíjg lé Μαρíjg*, he came with Maurice; *lé heagla*, through fear.

Λεab and λεabōg, a piece or fragment.

Λεaba, a bed; *λεaba clūm*, a feather bed; *λεaba flocayr*, a bed of flocks; in the obliques it makes *λεαpta*, *λεabaíjg*, and pl. *λεαptaα*.

Λεaba, is also the name of several places in Ireland, which are by the common people called Λε-

*abtaα na bpeíjne*, 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 Chajllíjg*, a very remarkable monument in Roche's country in the County of Cork; *leaba Dhjámmada jr Zíáíjne*, near Bandrous in Sligo, also another of the same name at *poll τεíjg Uabáíj*, in the County of Galway.

Λεabaμ, smooth; Lat. *liber*; also free; also broad.

Λεabaμ, a book; *λεabaμ bneac*, the speckled book of Mac Egan; *λεabaμ na cceapτ*, the book of Chief Rents, &c. by S. Benignus; *λεabaμ na Zabála*, the book of Conquests; *λεabaμ Lecan*, the book of Lecan, a famous Irish monument, to be found at the college of Lombards in Paris; *vid. cayıτ, supra*.

Λεabaμ and λβεabaμ, a ship.

Λεabaíán, a little book.

Λεabaμ-lann, a library.

Λεac, a great stone, a flat stone; *an leacaíj loma*, on bare stones; *λεac oíjne*, a flake of ice; gen. *ljc*; Wel. *llech*, Lat. *lapis*.

Λεacayn, the cheek.

Λεαατ, a grave, i. e. the bed of a dead man; Lat. *lectum*; also a pile of stones in memory of the dead; *λεααδ, idem*; *ταíjμ-λεαατ mύnτεíjne Páíτoláíj*, the monuments of the people of Parthalan, whence Tamlachtan Abbey near Dublin.

Λεαατ, with thee; *λεααττα*, thine, belonging to thee.

Λεαατ, a lesson.

Λεαατα, flattened; also molten.

Λεααταμ, to spread.

Λεαατán, the diminutive of *λεαατ*,

a lesson, a lecture, or instruction, document; *zona cujmnjužad an žnjoma rjn nō ržnjb Mača an leačtan naomča ro*, so that in commemoration of that action Matthew wrote this holy document.

Lead, do lead *rē*, he said.

Leadān, teasel; Lat. *dipsacum*; leadan ljoyta, the herb clotes, or burdock; Lat. *persolana*.

Lead, an lead, or leač, alternate.

Leādm and leādmān, a moth.

Leadnam, to tear, rend, mangle, maim; chiefly said of the body; leadnam lūjčmeač, maobam ržjač, let us cut down corslets, and smash shields; *cujnr leadařta*, mangled bodies.

Leažad and leažajm, to throw down; also to fall.

Leažab, a fall; *nojme an leažab*, before the fall; also a throwing down, a spilling.

Leažujb, physicians.—*Mark*, 5. 26.

Leažab, a band, or bandage.

Leažam, or lejžjm, to melt, to thaw, or dissolve; do leaž an talām, the earth melted; do lejžead ē, it was dissolved.

Leažam, to read; *potius lejžjm*, do lejž *rē*, he read.

Leažčōjn, a reader, a lecturer.

Leažlajb, a rush or rushes.

Leažajm, to lick; also to clip or shear.

Leam, with me or mine, i. e. *le mē*, or *mo*; leam *rējn*, with myself; leam *čapal*, with my horse: it is as commonly *ljom*.

Leam, foolish, simple; also insipid, without taste; *ožajn leam*, a simple, insipid youth; *blay leam*, an insipid taste; leam-lāčt, &c., *vid. lačt*; *zo leam*, indiscreetly: in the compar. and superlat. it is written leamā.

Leam, a rower, or oarer.

Leamān, the inside rind or skin of

a tree between the bark and the timber; also the elm-tree.

Leamājn, the river Lein, which springs out of Lough Leune, near Killarney, and discharges itself into the ocean near Castle-main harbour.

Leamān, a moth, or any sort of night butterfly.

Leam-dānačt, fool-hardiness.

Leam-načt, *pro leam-lāčd*, sweet milk.

Lēan, or lēun, sorrow, ruin, destruction.

Leana, a meadow.

Leanam, to follow, to adhere, to pursue; do lean *jād*, *no ořmča*, he pursued them.

Leanaāajn, to follow or pursue, a following or pursuing; *žēar-leanaāajn*, persecution; *lučd leanaāna*, followers or clients; Gr. 1. pers. plur. *ελαυνωμεν ab ελαυνω, sequor*.

Leanaāajn, goods, substance, or wealth; *nj djožajb a leanaāajn*; Lat. *non diminuit substantiam ejus*.

Leanān, a pet or favourite; leanān *rjžge*, a favourite spirit; also a concubine.

Leanāntačd, whoredom, fornication.

Leanarčuč, the plant called tormentil; Lat. *tormentilla*.

Leanb, a child, whether boy or girl; plur. *lejnb* or *lejnb*.

Leanbān, a little child, a young child.

Leanbajbe and leanbač, childish, innocent.

Leanbajbeačt, childishness.

Leanāajn, emulation.

Leann, ale, beer; also any liquor; Wel. *llyn*.

Lēann, rather lēan and lējne, a coarse cassock worn outside the doublet; also a coat of mail; Lat. *læna*.

Leann, plur. leannta, the humours of the body; leanna dūba, melancholic humours.

Leapta, of, or belonging to a bed.

—Leár, with our; i. e. le ár; le ár bʰearaib, with our men.

Leár and lējr, clear, evident, manifest; ar leár dam, it is plain to me, I see; *vid.* lējr.

Lēar, much, a great deal; an raogal go lēar, the whole world.

Leár, the sea; tar leár, over seas, to a foreign country.

Leár-dromajr, the ridge of a hill.

Learg, a plain; genit. lejrg; also a road or beaten way.

Leár-madað, a dog-fish.

Leár-taod, a spring tide.

Lēar-tōjd, a ball; camán jr lēar-tōjd, a ball and hurley.

Leár-ujrjūn, a sea-onion.

Leár and lʰor, a court; genit. leara; lʰor-mōr, Lismore, in the County of Waterford.

Leár, a glimpse; leár maðajr, a glimpse of light; n̄ fajejm leár dē, I have not so much as a glimpse of it.

Lēár, a sore, a blotch, a bile; lēár don bolʰajð, a mark or speckle of the small-pox.

Leár, profit, good; do r̄jn a leár, he did well.

Leár, a reason or motive; also a cause.

Leár, the thigh; genit. lejre, *qd. vid.*

Leárma and leármaça, the thighs.

Learaʰjgm and learužað, to cure, or amend; also to manure, or cultivate.

Learaʰnm, a nickname.

Leár-aʰajr, a step-father; leár-maʰajr, a step-mother; leár-mac, a step-son; leár-jnʰjon, a step-daughter; leár-clann, step-children; leár-dearbʰráʰajr, a

step-brother; and leár-dearbʰ-  
jʰajr, a step-sister.

Learg, idle, slothful.

Leargamaʰl, given to sloth or idleness.

Leárluán, a step-son; leargot, *idem.*

Leárluʰjgm, to lean upon.

Leármac, a step-son.

Leármaç and leárrmaç, the thigh, or groin; ar a leárrmaç, upon his groin.

Leárrar, a cup; also stale butter.

Leárrar, or leárrar, a small boat.

Leárrar, the vessels and furniture of a house; r̄o lʰon tola uʰrʰe jʰjn teaç zur bátað an tʰne, jr zur batar na leárrar az r̄nám: oʰjn bʰð na leárrar toʰta azamra; 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.*

Leáružað, healing; also amends, reparation.

Leáružað, to heal or cure; do leáruž r̄ē, he amended; do leáružeadar a çnéaça, his wounds were healed.

Leatadaç, wide, large.

Leat, half: in compound words it sometimes answers to the English word *ward*, as leat teaʰ, southward; leat jʰar, westward, &c.

Leata, gain, profit.

Leataç, divided, half.

Leatadaʰjgm, to increase, enlarge, augment.

Leatan, broad, spacious; *Lat. latum*, and *Gr. πλατυν*.

Leatanaç, a page of a book.

Leatar, leather; fear leáruže leatar, a tanner.

Leat-çruʰjnn, a hemisphere; also a semicircle.

- leat-cú, 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 muipe, a large kind of turbot called talbot; a flounder is leatōḡ deaig, and leatōḡ pjoir-uigze is a fluke.  
 leatponte, the weight of eight ounces.  
 leatḡian, half.  
 leatḡiannač, partial.  
 leatḡne, towards.  
 leat-ḡiḡ, a co-partner in government.  
 leat-ḡōḡ and lḡatḡōḡ, a ball to play with.  
 leat-ḡuač, somewhat red.  
 leatḡusleac, having but one eye.  
 leatḡajlḡeann, a board, a plank.  
 leat-ḡomalta, half-eaten.  
 leat-ḡiomac, oppressive; also partial.  
 leḡáḡ, a legate, or ambassador; leḡáḡ an pápa, the pope's legate.  
 leḡáḡe, a legacy.  
 leḡbeann, a long stretch or stride.  
 leḡbeann, the deck of a ship; also a scaffold or gallery for people to stand on.  
 leḡce, neglect; duḡne leḡce, a slothful person.  
 leḡce, 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.  
 leḡcead, neat, elegant.  
 leḡceanta, precise, exact.  
 leḡdmeac, strong, robust.

- leḡdmḡḡe, an appetite.  
 leḡḡjun, a legion.  
 leḡḡead and leḡḡm, to permit, let alone, or desist from doing a thing; náḡ leḡḡō ḡḡa, may not God permit, or God forbid; do leḡḡeadaḡ oḡiḡa, they pretended; Gr. *λεγω*, *desino*.  
 leḡḡead, permission.  
 leḡḡead and leḡḡjom, a reading.  
 leḡḡead and leḡḡm, to read; Lat. *lego*, Gr. *λεγω*, *dico*.  
 leḡḡean, instruction, erudition, learning.  
 leḡḡear and leḡḡjoḡ, medicine, cure, remedy; also aid or help; genit. leḡḡjoḡ, fear leḡḡjoḡ, a physician.  
 leḡḡearaḡm and leḡḡjoḡm, to heal; do leḡḡjoḡ ḡé mo cneada, he healed my wounds.  
 leḡḡearḡa, cured, healed.  
 leḡḡeōḡ, a founder, a refiner.  
 leḡḡjon, genit. leḡḡjn, learning; mac leḡḡjn, a scholar, a student.  
 leḡḡḡeōḡ, a reader.  
 leḡḡḡeōḡneac, reading.  
 leḡḡteal, any thing melted.  
 leḡm, a leap.  
 leḡm Chúcuḡluḡnn, now Loop's Head in the County of Clare, where the Shannon discharges itself into the ocean.  
 leḡme, from leam, folly, simplicity.  
 leḡmḡm and leḡmḡḡḡm, to leap or jump.  
 leḡmneac, leaping, desultory.  
 leḡm-ḡḡjan, a razor.  
 leḡn, loč-leḡn, a celebrated lake of Kerry in the west of Ireland, near which was the ancient estate of the O'Donoghues of Ross.  
 leḡnb-ḡneḡ, childbirth.  
 leḡnb-luaḡḡa, a cradle.  
 leḡne, a shirt, or smock.  
 leḡn, sight, perception.

lējn, go lējn, together; jād go lējn, all together.  
 lējn, wise, prudent; also managing, close.  
 lējnɔ, a plain; also a road.  
 lējnɔ, a reason, a motive.  
 lējnɔɔm, to counterfeit, to pretend.  
 lējnɔɔt, a mall or hammer; and lējnɔɔn, the same.  
 lējnɔɔɔɔɔɔ, utter destruction.—*Matt.* 24. 15.  
 lējnymuajne, or lējnymuajne, consideration, reflection.  
 lējnte, earnestness.  
 lējɔ, wherewith; also with him; do cūajɔ lējɔ don cātɔajɔ, he attended him to the city; lējɔ-  
 tēaj an talam tɔɔɔm lējɔ, let the dry land appear.  
 lējɔe, a thigh; gen. of lēajɔ; pl. lēajɔac; abal mo lējɔe, the knuckle of my thigh bone or hip; lējɔtēajɔt, a pair of trousers.  
 lējɔtēajɔt, a pair of trousers, or breeches.  
 lējɔtēajɔt, a step-daughter.  
 lējɔe, happiness.  
 lējɔɔ and lējɔɔe, sloth, sluggishness.  
 lējɔɔeajɔt, slothful.  
 lējɔɔeul, an excuse, or apology.  
 lējɔɔnɔɔeajɔt, a step-daughter.  
 lējɔt, cruel.  
 lējɔt and lēajɔt, half; lējɔt jecel, half a shekle; also a side, a turn; a lējɔt, distinct, apart, aside; o jɔɔn a lējɔt, since; zaɔ a lējɔt, draw nigh; an lējɔt, by turns; an zaɔ lējɔt, on every side.  
 lējɔtē, partiality.  
 lējɔtēacɔɔɔm, to excuse.  
 lējɔtē, grey, the genit.; also grey-ness.  
 lējɔtē, mouldiness.  
 lējɔtē, the shoulder blade.  
 lējɔtēac and lējɔtēcɔɔ, a plaice or flounder.

lējɔtēac, i. e. loɔad, a kneading-trough.  
 lējɔtēac, breadth.  
 lējɔtēɔ, the like, a peer, a paragon; a lējɔtēɔ nāc bɔɔaca mē mɔam, such as I never saw.  
 lējɔtēcɔlāc, a novice, a smatterer.  
 lējɔtēɔlɔn, lauɔlɔn, a cathedral in Leinster.  
 lējɔtēɔlɔn, i. e. loɔlɔn, Denmark and Norway.  
 lējɔtēmeal, the coast or border of a country.  
 lējɔtēmealāc, bordering, superficial, external; an nduajne lējɔtēmealāc, our outward man.  
 lējɔtē-jɔɔe, a peninsula.  
 lējɔtēɔt, or lējɔtēɔ, alike, or such.  
 lējɔtēac, partial, factious.  
 lējɔtēneacɔt, breadth.  
 lējɔtēneacɔɔɔ, separation.  
 lējɔtēneacɔ, of a side, together.  
 lējɔtēneacɔajɔt, unjust in dealing.  
 lējɔtējɔtēac, partial.  
 lējɔtējɔtēɔm, to appear, or be in sight.  
 lējɔtē-ɔɔēal, or lējɔtē-ɔɔēul, an apology or excuse; nɔ ɔēalā mɔɔɔ lējɔtē-ɔɔēul, I will not justify, or excuse.  
 lējɔtē-ɔɔēalajɔm, to excuse, to apologize for.  
 lējɔtēɔe, an lējɔtēɔe, on this side.  
 lēm, i. e. le mo, with my; lēm bāta, with my staff.  
 lēmne, fatness.  
 lēnne, faces, or complexions.  
 leɔ, a lion; Lat. *leo*; vid. leɔn. ✕  
 leɔ, with them; do tɔɔɔbādaɔ leɔ ē, they took him with them; leɔ jējn, by themselves.  
 leɔɔ, a cutting or mangling.  
 leɔɔam, to flatter or soothe.  
 leɔɔan, a moth.  
 leɔɔantācɔ, inconstancy.  
 leɔn, a lion. This word is improperly written by several Irish copyists sometimes leɔman, and

at other times *lēoſan*: *ſ* 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*.

*lēōnað*, a sprain, or violent stretching of the muscles.

*lēōnaſm*, to disjoint, or hurt; *ðo lēōnað mo cōſ*, my leg was sprained.

*lēōnta*, sprained, disjointed.

*lēōnta*, lion-like, heroic.

*lēōntaæt*, brave actions; also keenness of morals.

*lēōm-ſnōm*, satisfaction, the third necessary disposition in penance, and *lēōm-ðoſlgeaſ* is contrition; ex. *neaſtaſð mē a Thſarna cum moceanna ðſaſſſðm maſle ſja lēōm-ðoſlgeaſ*, strengthen me, O Lord, to confess my crimes with contrition.

*lēōſ*, reproof.

\* *lēōſ*, light.

*lēōſam*, to give light.

*lēōſcnuſm*, a glow-worm.

*lēōſ-ſa*, a ray of light.

*lēſ*, i. e. *lē aſ*; *lēſ leſſ ſū*, whose thou art.

*lēne*, religion.

\* *lēſ*, light; also illumination.

*lēſ*, a bladder; *lēſ laſſæta*, a glyster.

*lēſmōb*, the ureter.

*lēte* and *lēteað*, hoariness.

*lētteſm*, affliction.

*lēuſguy*, sight.

*lēuſ*, a spot, or speckle.

*lſ* and *lſſ*, plur. *lſte*, colour; *aſ lſ na ſuſ*, of the colour of the soot; also the complexion or air of the face; *ðompaſſæðað a lſſte ann*, the colours of his

countenance were changed.

*lſ*, the sea.

*lſa*, the same anciently with our *le* or *me*; Lat. *cum*; *ſeanay lſa baçull*, *benedixit cum baculo*.

*lſa*, more; *ba lſa a lōn ná a ſaðſal*, *aſuy ba lſa a çajteam ná a ſaſaſl*, his acquisition lasted longer than his life; he spent more than he acquired.

*lſa*, a hog, or pig.

*lſa*, hunger; *nſſ ſeðed taſt ná lſa*, he was neither dry nor hungry.

*lſa*, a stream or flood; *nſ ðea-çajð an lſa aſ an aſaſm*, the stream did not forsake the river.

*lſa*, any great stone; *lſa ſaſl*, the fatal stone, otherwise called *clōc na çneamna*, on which the Scottish kings were crowned.

*lſaðſán* and *lſaðſſm*, a little book.

*lſaçac*, hog's dung.

*lſaç*, a spoon.

*lſaç*, bad news.

*lſaçð*, a great many, a multitude.

*lſaçlán*, a spoonful.

*lſaçſō*, a hogsty.

*lſaððōſ*, a flounder.

*lſaſ*, a great stone; *lſōſ*, *idem*.

*lſaſ-ðeaſſ*, a bodkin, or rather a clasp or buckle, adorned with crystal or other stones of value.

*lſaſ*, a physician.

*lſaſuðōſ*, a hog's pudding; also a sausage.

*lſaſ*, a hut for calves or lambs; *lſaſa*, *idem*.

*lſaſ*, grey, grey-haired; also mouldy; *aſán lſaſ*, mouldy bread.

*lſaſſa*, a violent dart.

*lſaſ-luaçajð*, a hoar-frost.

*lſaſ-luy*, the herb mugwort.

*lſaſſam*, to slide, to roll.

*lſaſſeð*, a hoar-frost.

*lſaſſōð* and *lſaſſōſð*, a ball; also a roller.

- ljb, with you, i. e. lé jb, or rjb.  
 ljbéadan, a dowry.  
 ljbearn, the same.  
 ljbearn, a ship.  
 ljbearn, plur. ljbearna, a house, or habitation; *vid.* frrjrmbeart, *supra*.  
 lj-dealbēa, painted.  
 lj-dealbēōjn, a painter, or limner.  
 ljǵjm, to lick; do ljǵ rē, he licked; ljǵfjō rāar, they shall lick up; hence laōǵ-ljǵeac, *vulgo* lo-ljǵeac, a new-calved cow, from licking its calf; bō bleacēt, a milch cow.  
 ljǵjm, to permit, suffer, or allow; ljǵjm ojm, I pretend.  
 ljl, a following or pursuing.  
 ljle, a lily; plur. ljlǵe.  
 ljlm, to follow.  
 ljleac, flexible, pliant.  
 ljn, flax, or linen; Gr. λίνον, and Lat. *linum*; also a net; plur. ljonta, nets or webs.  
 ljngead, a skipping or flying off; also a flinging or darting; ǵad-ljngead, a flinging of darts; ǵadljngeac, a great archer or shooter. *Note.* Hence the name of a prince of the Iberian race, called Cormac ǵad-ljngeac, son of Tājǵ, son of Cjan, 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'Garas: from his surname, ǵadljngeac, the two territories called ǵaljnǵa-beǵ in Meath, and ǵaljnǵamōr in Connaught, derive their names. This latter ǵaljnǵa, together with the territory called lujǵne, or lujnja, and the rest of the large tract known by the name of Coranna, was the ancient estate of the O'Haras. Cormac Gad-liongach's father, Taǵǵ, or Tājǵ, son of Cjan,

- son of Oljol-olum, was the person who, with the assistance of lujǵ-lǵa, his grand-uncle, restored 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.  
 ljngjm, to skip or go away; also to fling or dart; do ljng cūm raāa, he betook him to his heels; ljngfjō cāc ar a loǵ, the rest will pursue him; do ljng ar bōrīd na lojnǵe an rǵjān rǵoǵēāar, he flung the sharp knife on board the ship.  
 ljnjǵjm, to delineate.  
 ljnjǵēōjn, one that delineates or designs.  
 ljnn, time; re ljnn an rǵǵ, in the time of the king, i. e. cotemporary with him.  
 ljnn, a pond, any standing or lodged water; hence Dub-ljnn, Dublin, i. e. black-water; Gr. λυμνη, *lacus*.  
 ljnn and ljnne, with us, unto us, ours; i. e. le jnn, or rjnn; ar ljnn an tujǵe, the water is ours.  
 ljnn-ēadaāc, linen-cloth; ljnēa-daǵǵ, of or belonging to linen-cloth.  
 ljobaar, a lip; also a slovenly person.  
 ljobaarnaāc, slovenly, awkward.  
 ljobān, a file.  
 ljobān, or ljobān, an elm-tree; *vid.* leamān; Wel. *lhuynen*.  
 ljobōrdeac, slow, or lingering.  
 ljobmaāc, thick-lipped.  
 ljoca, a cheek; leaca, *potius*.  
 ljocadān, a chin-cloth.  
 ljocōraǵr, liquorish.  
 ljocōrō, a leopard.  
 ljodājn, the litanies; ljodān an āearǵe, the herb teasel; Lat. *dipsacus*.

- ʒjog, a stone; ʒjog mōr clojce, a great stone; fā ʒjog, buried.  
 ʒjogad and ʒjogajm, to edge, to whet, to sharpen; az ʒjogad a lann, whetting their swords.  
 ʒjogajr and ʒjogna, a tongue.  
 ʒjogda, strong, able, stout.  
 ʒjogajr, power, ability.  
 ʒjogda, fair, fine, soft.  
 ʒjomam, to file, polish, or grind.  
 ʒjomta, polished, burnished; lann leadaɾta ʒjomta, a keen-edged polished sword; also complete, perfect.  
 ʒjomɾa, belonging to me; *vid.* leam.  
 ʒjon and ʒjn, a net, a snare; plur. ʒjonta.  
 ʒjon, a parcel, a number, or multitude; ʒjon cēad ɾear, the number of a hundred men.  
 ʒjonad, a filling, a swelling.  
 ʒjonad and ʒjonajm, to fill; ʒjonad ɾjad, let them fill; noc ʒjonar do ɾajne azur do mjł, which flows with milk and honey.  
 ʒjoncar, that which delights or pleases.  
 ʒjonmar, plentiful, abundant.  
 ʒjonmajre, abundance, plenty; ʒjonmajreacɾ, *idem*.  
 ʒjonn, ale, also any liquor; ʒjonn nūad, choler; *vid.* leann.  
 ʒjonobajr, net-work.  
 ʒjon-obɾajde, a net-maker.  
 ʒjonnad, a web; ʒjonnad duɾajn allujd, spider's web.  
 ʒjor, a house or habitation; also a court or palace; also a fortified place; genit. ʒj 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*.  
 ʒjordaɾt, tediousness, slowness.

- ʒjoɾad, to be dismayed.—*Jer.* 8. 9; *vid.* ʒj.  
 ʒjoɾna, hair.  
 ʒjoɾnadajre, pomp.  
 ʒjɾ, mischief, evil.  
 ʒjɾm and ʒjread, to mean, or think of, to imagine; do ɾeam-pal ʒerusalem nō ʒjreɾum ɾōr jōra do nād, azur nɾ dē nō ɾāoj bɾjajɾa jōra, acɾ do ɾeamɾujł a ɾujɾp ɾējn, they imagined he spoke of the temple of Jerusalem, but his words were concerning the temple of his own body.—*L. B.*  
 ʒjɾ, activity, celerity.  
 ʒjɾ, happiness, prosperity.  
 ʒjɾ, of old, formerly.  
 ʒjɾ, solemn, festival; ʒjɾeamajł, the same.  
 ʒjɾear, solemnity, pomp.  
 ʒjɾjagad, astonishment, surprise.  
 ʒjɾjɾ, a letter or epistle; also a letter, as of the alphabet; plur. ʒjɾreaca; *Lat.* *littera*.  
 ʒjɾreaca, plur. of ʒjɾjɾ, a letter.  
 ʒju, to follow or pursue.  
 ʒjūg, or ʒjūm, a cry, a noise, &c.  
 ʒjūgajm, to cry out, to bawl or roar: written also ʒjūmajm.  
 ʒjūn, slothful, sluggish.  
 ʒjūnajdear, sluggishness, idleness.  
 ʒjūnn, a humour; plur. ʒjunta; ex. ʒjunta an ɾujɾp, the humours of the body; ʒjunn duɾ, melancholy.  
 ʒjunn, beer or ale.  
 ʒjunam, to beat or strike.  
 ʒō, or ʒā, the day; do ʒō, by day; j ʒō, in the day; ʒō gon-ojce, a day and a night; jɾō ɾar ɾojce, both by day and by night. This is a corrupt contraction of the words jn ɾa ʒō azur jn ɾo nojce; do ʒō acur dojce is of the same signification.  
 ʒō, a lock of wool.  
 ʒō, water; ɾo ʒnnjō ʒō, 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.

Łobaŕ, a leper, one afflicted with the leprosy; łabaŕ, *idem*.

Łobzać, a cow with calf.

Łobriaś, or ładaŕ, the leprosy.

Łobta, rotten, putrified.

Łobtać, rottenness, putrefaction.

Łoc, a stop or hindrance.

Łocajm, to refuse; also to balk or hinder.

Łoc, a place; łoc na ccaoniać, the place of milking sheep; Lat. *locus*.

Łocce, a filthy mire.

Łoć, a lough or lake; also the sea; aŕ łoć, by sea; Lat. *lacus*, Wal. *lhych*, Arm. *lagen*.

Łoć, black, dark.

Łoć, every, all; łoć duś, all black.

Łocajm, sea-rack, or sea-grass; Lat. *ulva*.

Łoćán, chaff; łoćán noć rzaŕpear an ŕáoć, the chaff which the wind scattereth.

Łoćán, a pool or pond of water; uŕŕze łoćájm, pool-water; coŕmuŕł ŕē łoćánuŕb ēŕŕŕ, like fish-ponds.—*Cant.* 7. 4.

Łoćajmán and łućajmán, a pigmy.

Łoćajajŕ, a shower of rain.

Łoćd, a fault.

Łoćdać, faulty; also criminal.

Łoćdaŕŕŕjm, to blame, to reprove.

Łoćdaŕŕŕce, blamed, censured.

Łoćdūŕŕad, a blaming, or censuring.

Łoćlonnać, a Dane, so called from their piracy at sea; from łoć, the sea, and łonnūŕŕad, to dwell or abide; or as others say, from łoć and łonn, which signifies strong or powerful; Duś-łoćlonnać, a Dane, and Þjonn-łoćlonnać, a Norwegian. The word was originally łoć-lannać, from

łoć, a lake, and lan or lann, land, a Germano-Celtic word; so that łoć lannać literally signifies a lake-lander, or one from the land of lakes. All the countries about the borders of the Baltic are full of lakes; hence George Fournier, in his Geographical 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.

Łoćŕian, a lighted lamp or candle: it seems to be derived from łoć, the day, or night; Lat. *lux*; and cŕann, a staff or stick, such as a candlestick.

Łoćtomaŕdan, otherwise maŕjom ŕlęŕbe, a sudden breaking or springing forth of water out of a mountain.

Łoćuŕŕe and łoćuŕŕce, a locust; łoćuŕŕce ceannan, the bald locust.

Łoćajm, to arrive at, to contrive; also to seduce; łodaŕ uŕle le cŕŕeal, they were all seduced by the devil.

Łodaŕm, the flank, or privy members.

Łoŕ, a pit or dike of water.

Łoŕán, a small pit or hole; the hollow of the hand; also the side of a country; łoŕán ŕŕaŕ, a cold place.

Łoŕŕa, an indulgence, or remission of sins, a jubilee.

Łoŕad, a rotting or putrefaction.

Łoŕajm, to rot, to putrify.

Łoŕajbe, a fool.

Łoŕajmleać, foolery.

Łoŕda, allowance; ŕan łoŕda, 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.

Łōjceamláčd, or łōjžeamláčd, dotage, foolery.

+ Łojc, a place.

Łōjcead, a candle, lamp, &c.; also any light.

Łōjceadaȝne, a chandler.

Łojȝe, weakness, infirmity.

Łojȝeȝc, logic.

Łojlȝeac, or lo-lȝȝeac, a new-calved cow, a new-milch cow; *vid.* laozȝ and lȝȝm, *supra*.

Łojm-đojȝbȝjl, poverty, want.

Łojme, *idem*; also the comparat. of lom, bare, poor.

Łojmȝc, 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.

Łojneapȝda, bright, shining; cloȝdeam łojneapȝda, a brilliant sword.

Łojneapȝdačt, brightness.

Łojnȝear and łojnȝojȝ, the plur. of longȝ, a fleet, or navy.

Łojnȝ-čȝȝȝead, a shipwreck.

Łojnȝ-ȝaop, a ship-carpenter, or shipwright.

Łojnȝȝeōȝȝ, a mariner, a pilot.

Łojnȝȝȝȝm, to sail, or set to sail.

Łojnn, joy, gladness.

Łojnneac, glad, joyful, merry.

Łojnneȝȝ, a flashing or lightning.

Łojnneacȝ, bright.

Łojnnead, brightness; rather lon-

na, or lūnna.

Łojnnnead, to shine, or be bright, to illuminate; čum ȝo łojnnneočad ȝē, that it may glister.—*Ezek.* 21. 10.

Łōjnȝaȝneacȝd, inquiry.

Łojnȝaȝm, to look for, to inquire.

Łojnȝ-čȝȝȝȝc, leg-harness; also stockings.

Łōjnȝnȝōmȝm, to requite, or make amends for.

Łojȝe, a flame.

Łojȝceanta, fierce, fiery, blasting.

Łojȝceȝon, a locust; łojȝceȝon lūajȝe lȝonmȝna do lȝōnad na nȝajȝe aȝur na nȝonad, the places were all filled with swift locusts.

Łojȝȝe, burnt; *potius* łojȝȝe.

Łojȝȝm, to burn, to singe, &c.; łojȝȝȝȝearȝ ȝad, 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.

Łojȝȝeamaȝl, slothful.

Łōjȝȝȝn, a lodging; also a booth, or tent.

Łojȝ, or lot, a wound, an ulcer, or bruise, also a plague; annȝȝȝ ȝēucȝȝd an ȝazart an łojȝ, then the priest shall see the plague; má đȝon an łojȝ aȝ ȝearȝ no aȝ mȝnađȝ jonna ccean, if a man or woman hath the plague upon the head.—*Levit.* 13.

Łojȝečȝ, nettles.

Łojȝȝealȝaȝne, a rioter, or debauched fellow.

Łojȝȝm, to hurt or wound; má łojȝȝeān dām ȝearȝ no đean, if an ox gore a man or woman; an tē łojȝȝearȝ, he that is wounded.

Łom, bare; also lean.

Łomađ, baldness; also shearing or

shaving.

Łomad̃ and łomajm, to shear, to shave, or make bare; łomad̃ caōriac̃, to shear sheep; also to plunder or pillage; łom̃čujō rē an t̃jri, he shall plunder the country; jari łomad̃ an long-  
pōjri, having plundered the palace.

Łomadōjri, a shearer; also a plunderer.

Łomajri, a shield.

Łomán, an ensign, or banner.

Łomajriteac̃, bare, bald, shorn.

Łománac̃, a bald man.

Łomari, a fleece of wool; łomaria, *idem*.

Łomarižajri, a devastation, or ravaging.

Łomari, a peeling, a shearing; *vid.* łomad̃.

Łomarič̃a, shorn, shaved; also peeled.

Łom-čōriac̃, barefoot.

Łommajm and łomlajm, to rub, chafe, or fret.

Łomna, a cord or robe.

Łomnočd̃, naked, stark-naked.

Łom-nočdujž̃e, nakedness.

Łomnōjri, a harper.

Łomoi, a shorn sheep.

Łomriac̃, a fleece of wool.

Łomč̃a, peeled, or stripped.

Łomčōjri, a barber, a shearer.

Łōn and łōnn, food, provision; also a viaticum; łōn-čapajll, baggage-horses.

Łon, or łun dub̃, an ouzle, or black-bird.

Łon lajriž̃e, hip and thigh.

Łonajō, he grew red, or coloured up.

Łonajž̃, a scoff or jest.

Łonarižañ, (O'Łonarižán,) the name of a family, which derives its descent from Ōnčuan, younger brother of b̃rijen bōjribe, 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

Łonč̃a, 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-pōjri; *vid.* pōjri.

Łongad̃, a casting, or throwing.

Łongajri, or longajri, a ship's crew.

Łongajm, to devour, or destroy.

Łongay, banishment.

Łongb̃riajri, the prow of a ship.

Łong-pōjri, a palace, or royal seat; also a fort or garrison; also a camp, or sojourning place; dajriž̃ rē a long-pōjri, he plundered the king's seats.—K.

Łonlojngean, the gullet or throat; also any pipe.

Łonn, strong, able, powerful.

Łonn, anger, choler; ba łonn ri Judajž̃jō an ri adūbajri Nj-codemuy, the Jews were angry at the words of Nicodemus.—L. B.

Łonnaajm, or łonnaž̃jri, to be strong or powerful; also to reside, to dwell, or sojourn.

Łonnōžajri, a passionate youth.

Łonnriac̃, bright, shining; cłoj-deam łonnriac̃, a glittering sword, also brave, illustrious.

Łonnriajž̃jri, to shine, to be bright; nā łonnriajž̃e ad̃ an roly ari, let not the light shine upon it.

Łonnūžad̃, an abiding or continuance; also a dwelling or sojourning.

Łōri, or leōri, sufficiency, enough; ay lōri r̃jri, that is enough; Gr.

*λαυρός, copiosus.*  
 ღორც, murder; also fierce, cruel.  
 ღორცაოჯან, sufficiency.  
 ღორგ, progeny or offspring; *ყეან*  
*აგურ ღორგ ორე*, a *მაცანი*, may  
 you be blessed, good youth, with  
 prosperity and progeny.  
 ღორგ, a footstep or track; *არ ღორგ*  
*ნა ყეან*, after, or in imitation of  
 the ancients.  
 ღორგ, blind.  
 ღორგ, a troop or band.  
 ღორგა, a leg, the shin; also a stalk  
 of a plant; *ღორგა ციკან*, the  
 body of a tree; *ლე ღორგინი* *ლი*,  
 with stalks of flax; *ღორგა ცეაქ-*  
*ტა*, a ploughtail.  
 ღორგად, a searching, or inquiring.  
 ღორგაჲ, to seek or search.  
 ღორგაჲეაქ, a seeking, or pur-  
 suing.  
 ღორგანაქ, a sluggard.  
 ღორგ-ბეჲე, a leg-harness.  
 ღორგჲ, to wound.  
 ღორ, the point or end of any thing;  
 ღორ ა ბაქაჲე, the tip of his  
 staff.  
 ღორ, a tail; *გონ* ა ღორ, with its  
 tail; Wel. *ghost*.  
 ღორ, sake; *არ ბური ღორ*, for your  
 sake; ა ღორ, by virtue of; ა ღორ  
 ა ქლოდჲ, by virtue of his sword;  
 ა ღორ ა ნეჲე, by his strength.  
 ღორად, a kneading-trough.  
 ღორეან, a frog; plur. *ღორგონ*;  
*ღორგან*, *idem*.  
 ღორგ, lame; also blind.  
 ღორგად, a burning, a scalding, or  
 searing; *ლე ღორგად გადჲე*, with  
 the scorching of a blast.  
 ღორგად and ღორგაჲ, to burn, to  
 singe, &c.  
 ღორგან, childhood.  
 ღორ and ღორე, a wound, a hurt, or  
 bruise.  
 ღორ, a whore, or prostitute.  
 ღორად and ღორაჲ, to hurt, to  
 wound; also to commit fornica-  
 tion.

ღორაჲ, a ruining; also a cutting  
 or mangling.  
 ღორაჲ, or ღორაჲ, they went.  
 ღორალ, rather local, the plant call-  
 ed brooklime; Lat. *anagallis*.  
 ღორაჲ, a congregation, or assem-  
 bly.  
 ღორაჲ, a chaldron.  
 ღორაჲ, cloth, raiment.  
 ღორე, a drinking party.  
 ღორ, or ღორა, little, small; also less,  
 smaller.  
 ღორა, a foot; also a kick.  
 ღორა, an oath; Wel. *thu*.  
 ღორა, water.  
 ღორაქ, price, wages, hire.  
 ღორაქაჲ, a rush, or rushes.  
 ღორაქაჲ, to hire; *დო ღორაქაჲეაქ*  
*ე*, he was hired.  
 ღორაქან, a pigmy.  
 ღორაქან, a light, or lamp.  
 ღორაქონ, precious, excellent.  
 ღორაქა, of rushes; *რქაბ ღორაქა*,  
 a mountain at the borders of the  
 County of Limerick and Kerry.  
 ღორადა, the little finger.  
 ღორად, motion.  
 ღორადაჲ, to speak or hint; *ნე*  
*ღორადჲეაჲეაქ* *იად*, they shall not  
 be hinted; also to be in mo-  
 tion.  
 ღორადჲადაჲ, to report.  
 ღორადა and ღორადა, less.  
 ღორადაჲ, a reward.  
 ღორადაჲ, fetters.  
 ღორადაჲ, the gout.  
 ღორადა, coition, copulation.  
 ღორადაქ and ღორადაქ, a re-  
 ward.  
 ღორადაქ, the little finger.  
 ღორადა, pleasant, cheerful.  
 ღორადა, lead; *პლუმა ღორადა*, a  
 plummet.  
 ღორადაქ and ღორადაქ, as soon as.  
 ღორადაქ, full of gestures, a mi-  
 mic.  
 ღორადაქ, volubility, specially  
 applied to the faculty of speak-  
 ing; *ონ* *ლო* *ტუგ* *ოქა* *ღორადაქ*.

neact a tteangajn dojb, fea-  
dajt majt azur ole do labiad,  
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.

Luajmnejte, a wave offering.

Luajmneac, leaping, jumping, ac-  
tive; matzamazn 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  
mojn, the abbot of Lismore.

Luam, or luamajne, a pilot.

Luamnac, or luajmneac, volatile;  
an teun luamnac, a flying bird.

Luamnacd, an abbotship.

Luam, a loin; also a kidney.

Luam, a lad, a warrior, or cham-  
pion; also a son.

Luam, a greyhound.

Luam, the moon; dja luajn, Mon-  
day; *dies lunæ.*

Luamajrg, fetters or chains.

Luamajrgba, 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.

Luayracd and luayzajm, to swing,  
move, or jolt, to rock a cradle.

Luayzananac, used to swing or jolt.

Luayzananacd, the act of rocking a  
cradle or swinging.

Luayzan, a cradle, or any other

instrument for jolting.

Luayzananac, a rocker or swinger.

Luac, the foot.

Luac, swift, nimble.

Luac, activity, agility; tne jomad  
luac a cunjir, by his great ac-  
tivity of body.

Luaca, of or belonging to ashes.

Luacab, a hastening, or making  
haste.

Luacajm, to hasten, to make haste;  
luacujjib, hasten ye, or dis-  
patch ye.

Luac-zajne and luac-zajne, joy,  
gladness, &c.

Luac-zajnead, a rejoicing.

Luac-zajnjm, to rejoice, or be  
glad.

Luacmajr, swift or active.

Luacmajne, a race-horse.

Luac-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.

Lubac, 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 lubnaca, or  
lujbneaca, the parts or members  
of the body.

Lubajr, or lobajr, a leper.

Lubzorn, a garden.

Lubna, the leprosy; also any weak-  
ness or infirmity.

Lubna, work.

Lubnac, leprous.

Luc, a mouse; luc fmanneac, a  
rat; plur. lucajz; Corn. logaz;  
its dimin. is lucodg, a young  
mouse; lucfeyr, a shrew or field-  
mouse.

Luc, a captive, or prisoner.

**Lučajr**, a glittering colour, brightness.

**Lučarman**, a pigmy.

**Lučbnu**, a white head of hair.

**Lučd**, folk; it answers the French gens very nearly; **lučd** *peayujž-eačta*, spies, or scouts; **lučd** *brajt*, *idem*; **lučd** *ƿonzojle*, parricides.

**Lučd**, a pot, kettle, or chaldron; ex. a **lučt** *no lučd* *γájlte jay* *γújde* *peaycaj*, 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.

**Lučmajre**, abundance.

**Lučtajre**, a gulf, a whirlpool.

**Lūd**, appearance; *ojr nj* *dujne* *Antejrojt*, *ačt* *džabal* *fō lūd* *dujne*, for Antichrist is no man, but a devil in man's appearance.—*L. B.*

**Lūždajžm**, to lessen or diminish.

**Lūža**, less, least.

**Lūža** and **lūjže**, an oath.

**Lūža**, thirst; also want.

**Lūžnay**, the month of August; *lá lūžnaya*, the 1st of August.

**Luj**, a bough, or branch.

**Lujb** and **lujbean**, an herb; plur. **lujbeanna**; *le lujbeannajb* *re-ajba*, with bitter herbs; *maočan* *ož lujbe*, a bud of an herb.

**Lujbeancōrač**, having toes or fingers and legs; from **lujbne**, fingers, and *cōr*, a foot.

**Lujbne**, a dart or spear.

**Lujbne**, the fingers or toes.

**Lujbne**, a shield.

**Lujb-ǰajrt**, a caterpillar.

**Lujbjyžm**, 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* *brjžjd*, Bridget died, or Bridget being dead: from an old verb **lujdjm**, which hath no other tenses.

**Lujd**, *jajam* *lorep* *azur* a *ben* *neōmpa* *zo* *bejtjl* *luda* *dejnead* *an* *čjora* *azur* *djajrad* *tjže* *leapčta*, 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; *jaj* *lūjde* *Mhujrčjontajce*, after the death of Mortogh; *jaj* *lūjde* *mon* *γnajde* *γluažta*, *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.

**Lujdyd** *mjntjnn*, I am content or pleased; *placet mihi*.

**Lūjdjm**, to lie; *do lujž* *γē*, he lied.

**Lūjdjm**, or **lūjžjm**, to swear solemnly.

**Lūjdjn**, the little finger; Wel. *lhudun* 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. *liga*, lectus, cubile. This word is ill-spelled **lūjde**, *qd. vid.*

**Lūjžeacán**, an ambuscade, or ambush.

**Lūjžjm**, to tear or rend; *annjyn* *mod* *lūjžeaytar* *ojnejonnac* *na* *γazart* a *ēuđac*, then the high priest rent his garment.—*L. B.*

**Lūjžjoč**, lying.

**Lujm** and **lejm**, milk.

**Lujmajn**, a target, or shield.—*Pl.*

**Lujmljnn**, a stream of milk.

ʒumneac̃, the town of Limerick.  
 ʒumneac̃da, an ensign or shield-bearer.  
 ʒun, a sword or spear.  
 ʒunḡb̃nyreac̃, a shipwreck.  
 ʒunḡ-b̃nyrym, to suffer shipwreck.  
 ʒunḡjoy, a navy or fleet.  
 ʒunḡreōriac̃, a voyage by sea.  
 ʒunḡayz, a sword-fish.  
 ʒunne, anger; also mirth.  
 ʒunneac̃, merry, jovial.  
 ʒunḡjoc, music; ʒunḡjoc do do-dari, music to the deaf.  
 ʒunneac̃, or ʒunreac̃, a coat of mail; Lat. *lorica*; gen. ʒunḡ; Gr. *λορικιον*, and the vulgar Gr. *λουρικη*; Lat. *lorica*, and Wel. *llyrig*.  
 ʒy, the quicken-tree: hence it is the name of the letter l.  
 ʒy, a hand.  
 ʒyrym, to drink; ʒyri ʒyate, that they drank.  
 ʒyrym, to dare, to adventure.  
 ʒyryot, bad, naughty, evil.  
 ʒyryne, a flame, a flash; also a blush; ʒyryḡ ʒyryne ann, he blushed.  
 ʒyrye, swiftness, speed.  
 ʒyryac̃, a soldier.  
 ʒumaj, a veil, or coarse cover; a sackcloth.  
 ʒumajne, a diver.  
 ʒunḡ, a ship; *vid.* ʒunḡ.  
 ʒupaj, a swine.  
 ʒupaj, 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 Maḡ-murtemne.  
 ʒyry, the end.  
 ʒyryza, the shank of the leg.  
 ʒyryza, see! behold!  
 ʒy, an herb, a leek: its dimin. is ʒyryḡ; Wel. *lhyseyryn*; pl. ʒyryayde; ʒyrymōri, the herb fox-glove; Lat. *digitalis*; ʒyryblay, the herb clivers; Lat. *aparina*;

ʒyryonnlay, the herb groundsel; Lat. *senecio*.  
 ʒyryac̃, of or belonging to herbs.  
 ʒyryca, a lustre, or the space of five years.  
 ʒyryca, infancy.  
 ʒyryca, a cave, or subterraneous vault.  
 ʒyryca, blind; Lat. *luscus*; ex. ʒecayb ʒyryca ʒa ʒyryca, he healed the blind and the lepers. — *Vita S. Patric.*  
 ʒyrycaac̃, a caterpillar; ʒyrycay-nōḡ, the same.  
 ʒyryriac̃, a procession.  
 ʒyryzajne, or ʒyryzan, a troglodite, or one that lives in caves.  
 ʒyryzam, to lurk, &c.  
 ʒyryriac̃, an herb; ʒyryri na ʒeḡne bōḡnyryḡ, bear wortle berries; Lat. *radix idæa putata*, sive *ursa*. In Scotland they call it *lus na breilag*; perhaps Doctor Merret's *vaccinia rubra foliis myrtinis crispis*, may not be a different plant.  
 ʒyryri na ʒcon, the plant clown's all heal; Lat. *panax coloni*.  
 ʒyryriac̃ na ʒtalōḡ, berry-bearing heath.  
 ʒyryriac̃, an herb-charm.  
 ʒyrytajne, a flatterer, a pick-thanks.  
 ʒyryryajm, to flatter.  
 ʒyry, longing, earning; do b̃j a ʒryryde az ʒyry, his heart longed, or his bowels did yearn.  
 ʒyryac̃, the sinews or veins; az ʒyryata a ʒyryac̃ azay a ccaj ʒyryonn, rubbing their sinews and veins. — *K.*  
 ʒyryḡajri and ʒyryḡajne, joy, gladness, rejoicing; le ʒyryḡari c̃ryryde, with gladness of heart.  
 ʒyryḡajneac̃, glad, joyful.  
 ʒyryman, quick, nimble.  
 ʒyrymajne, more active or nimble.  
 ʒyrymajneac̃, nimbleness.

## REMARKS ON THE LETTER M.

M is the tenth letter of the Irish alphabet, and is counted among the strong consonants, called *conyoyneada teanna*; but when aspirated, among the light consonants called *conyoyneada eadroma*, and then has the force of *r* consonant; as, a *máta*, *his mother*, a *majðjon*, *his virgin*, are pronounced a *ráta*, a *rajðjon*; it is called *Mujn*, 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'eóluy, *my skill*, i. e. mo eóluy; m'feai, *my husband*, i. e. mo feai, &c., wherefore it may be well called a præpositive pronoun. It is also added to verbs in the present tense, first person; as, léjðjm, *I read*, i. e. léjð me; múnajm, *I teach*, i. e. múnajð 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, *aban*, 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 *aban*, and the other *uában*, and not *uáman*. The like doubt often arises in the middle of certain words, where *d* and *g* are indifferently written; as for the Irish of a face or complexion we commonly write *aðajð*, and very rarely *adaajð*; but by consulting the Greek we see it written εδος, and thence may be convinced that our Irish word should be properly written *adaajð*, and not *aðajð*. 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 mblajana, *this year*, a mbéaya, *their manners*, a mbrjáeta, *their words*, are pronounced a mblajana, a méaya, a mbrjáeta: *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 pronunciation 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.

Μαc, a son; genit. *μjc*, and plur. *μαcμα*, young men; *mac-μjc*, a grandchild. It is sometimes used also for the young of brutes; as, *βιomaç*, *mac an aγγaλ*; *mac-τjne*, a wolf; *mac-leabajm*, a copy of any book. It is prefixed to the name of several great families in Ireland.

Μαc, clean, pure, &c.

Μαcα, dom *maca-γαmla*, of my equals.

Μαcαμ, to bear, to carry; to treat as a child, to treat fondly.

Μαcám, a youth, a lad; *macán*, *idem*; ex. *macán γē mbljadan* *dēaz*, a youth of sixteen years.

Μαcánta, mild, honest; *μαcα ma-cánta*, an honest man, a man without guile; literally, child-like, innocent.

Μαcántay, or *macántaçd*, honesty.

Μαcαom, a youth or lad; Lat. *juvenis*; also a young girl; *macáom mná*, a young lady; *macáom bújljg*, a civil boy.

Μαc-çojne, a daughter-in-law.

Μαcα, a plain for an army to fight

in; *μαcαjne*, *idem*; Gr. *μαχη*, *pugna*; now commonly called a milking-place.

Μαcα, a Royston crow; *mol maca*, a flock or flight of crows.

Μαcαjμ, a plain; also a battle. —

Μαcαjne, a fine level field or plain, commonly said of a field of battle; *vid. maca*.

Μαcduál, a sponge; *πο ηjc aon dona mjeadaçb aguz do mað fjon γεaγb a macduál πομ ηjn γλαjte, zo ταμud do λογα 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.*

Μαcłōg and *macłaz*, the womb, or matrix.

Μαcτ, a wave, or surge.

Μαcτnað and *macτnajm*, to deliberate on, to consider of; *μαc do bejc mōman az macτnað oγt*, so as that many were astonished at thee.

Μαcτnaμ, wondering; also deliberating.

Μαcυjl, a spot, defect, stain, or blemish; Lat. *macula*.

Μαc-leabajm, a copy.

Μαc-μαμijzeac, the fish called escallop, or the scollop fish, a

shell-fish.

Macnar, licentiousness, wantonness; also kindness, fondness.

Macnarac, or macnarreac, wanton, also tender; zo 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.

Macrarac, 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; zo 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 majdm, ɣlējbe, a sudden eruption of waters out of a mountain.

Mađ-beaz, few, little, a small share; ex. nō eɣjonɣat 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 zopa ɣop ɣlejɣ ɔjōb act ɣop ɣlejɣ Anon nama, no fruit appeared on any other rod except on Aaron's rod alone.—*Ł. breac*.

Mađmad, an eruption, or sally.

Mađmann, a skirmish.

Mađma, the herb madder.

Mađrađ, a dog, or mastiff; mađrađ alla, a wolf.

Mađramajl, of or belonging to a dog; an ɣealt mađramajl, the dog-star.

Mazađ, cōɣe mazađ, the province of Connaught.

Mazađ, mocking, jeering; ɣeap mazađ, a scoffer.

Mazamajl, joking, scoffing.

Máz, 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 *moy* and *muigh*.

Máz-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 ɣrom-leac, 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 ჳლეან-მაჭ ადაჲ, derives its name.

მაჭ-ბრეაჳა, 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-გაჳბლე, a district of ადჳბ-გაჳლე, in the County of Kildare, anciently possessed by the O'Keilys.

მაჭ-რე, a district of the County of Derry, possessed by the Mulbreasals and the O'Buyles.

მაჭ-ლეანა, a territory of the County of Antrim, the ancient estate of the Mac-Leans.

მაჭ-ლჳე, a part of the County of Dublin, the ancient property of the O'Brachanes and other tribes.

მაჭ-ლუჳიგ, a famous place in the County of Roscommon, the ancient patrimony of the Mac-Dermods.

მაჭ-მაჳრემნე, now the County of Louth, or the greater part of it.

მაჳარ, fish-fry.

მაჳარ, a word or expression.

მაჳუჳრე, a winter-lake.

მაგლოჳი, ბო ჳლაც რე მაგლოჳი, he cherished.

მაოცნე, kindred, relations; hence clanმაჳცნე, a progeny or off-

spring; also a tribe or clan.

მაჳდე, a stick, wood, timber;

მაჳდე რნჳომა, a spindle.

მაჳდედჳ, the shell called *concha veneris*.

მაჳდედჳ, a midwife.

მაჳდდეან or მაჳდდეან, a virgin, a maid.

მაჳდდეანარ, virginity; also maiden-head.

მაჳდჳ, a battle, or skirmish.

მაჳდმ, a breach, eruption, or sally; also flight; მაჳდმ ლე ჳა-დჳილ აჳი ჳალაჳბ, the defeat of the English by the Irish.

მაჳდმ, to tear or burst.

მაჳდმ, or მაჳდმ, to be broke in battle, to be routed; აჳურ ბო მაჳდმად ოჳრეტა, and they were routed.

მაჳჳ, an affected attitude and disposition of the head and countenance, with a proud gait, &c.; thus it is said of a woman, ბო ჳურ რჳ მაჳჳ ოჳრეტე რეჳი, or a ტა მაჳჳ ოჳრეტე.

მაჳჳეამჳი, or მაჳჳიჳი, affectedly proud as to the exterior.

მაჳჳეან, a place.

მაჳჳი, to defeat, to break an army; ბო მაჳჳეად არ ჳალაჳბ, the foreigners were defeated.

მაჳჳირტი, a master; Lat. *magister*.

მაჳჳირტიეარ, a mistress; Lat. *magistra*.

მაჳჳირტიშოეტ, mastery; also magistracy; Lat. *magistratus*.

მაჳჳნე, great.

მაჳჳნეარ, a field.

მაჳჳნე, a salmon.

მაჳჳნელეუნ, a salmon-trout.

მაჳლჳ, malice; Lat. *malitia*.

მაჳლჳეად, malicious.

მაჳლ, delay; ჳან მაჳლ, without delay; მაჳლე, *idem*.

მაჳლე, together with; მაჳლე რჳა, with her; მაჳლე რჳბ, along with you.

Maill-*trjallac*, slow, tedious.

\* *Majn*, the morning or day; Lat. *mane*; hence *reac̃t-majn*, a week, or seven days.

\* *Majn*, the hand; corruptly *májm*; ex. *lán dō májme*, instead of *lán dō májne*. This word is still preserved in compounds, as *májnobajm*, handicraft; *májneōg*, a glove; *májnčjn*, a main-handed person.

*Majn-bjteac̃*, crafty.

*Majnčjlle*, a sleeve; from *majn*, the hand, and *čjle*, or *cajlle*, or *cal*, a keeping or laying.

*Majnēac̃na*, negligence, inattention.

*Majnēac̃tnac̃*, indervout; negligent in spiritual affairs.

*Májneōg*, a glove; Wel. *meneg*.

*Májnjg̃*, foolishness, madness; Gr. *μavia*, *furor*, *insania*.

*Majñjy*, a lance, a spear.

*Majneamajl*, early.

*Majnreac̃*, or *majndreac̃*, a booth, a hut, a fold; *ō majnryg̃ na ccaōmač*, from the sheep-folds; Gr. *μavδα*, *caula*, *stabulum*.

\* *Majnye*, maintenance.

\* *Majnyeap̃*, a manger.

*Majnb̃g̃nejm*, the morphew, a disease.

*Majneayal*, life.

*Majneun*, a small salmon.

*Majng̃*, woe; a *majng̃ d̃ujtye*, woe unto thee.

*Majng̃eac̃* and *majng̃neac̃*, woful, sorrowful.

*Majng̃znjg̃jm*, to groan, to bewail.

*Majnym*, to live; *dō majn yē*, he lived; *go majnyd̃ an njg̃*, God save the king.

*Majnljm*, to bruise, to crumble.

*Majnn*, to betray.

*Majnēalac̃*, a pilot or mariner.

*Majnt̃jonač*, a martyr.

*Majr*, a lump or heap.

*Majr*, or *meayr*, an acorn.

*Majrcaojm*, a lump.

*Majre*, an ornament, bloom, beauty.

*Majre*, food, victuals; *majre daōjne ñjy tojmlead*, *S. Fiechus in Vit. S. Patricii*; he did not eat of immolated food, or the food of Gentiles.

*Majreac̃*, fair, handsome; *majreamajl*, *idem*.

*Majreac̃d* and *majreamlac̃d*, elegance, handsomeness.

*Majread̃*, then, therefore.

*Majryg̃jm*, to adorn, to deck out.

*Majrlead̃*, reviling, disparaging; *ñj majrleōča tū*, thou shalt not revile.

*Majrteōg̃*, the mastick-tree.

*Majrtye*, a churn.

*Majrtyužajm*, to churn.

*Majt̃*, good, excellent; *go majt̃*, well; Wel. *mad*, and Arm. *mat*.

*Majt̃e*, chieftains; *dō majt̃jō mūmajn*, to the chieftains of Munster; *majt̃e clojnn Iymael*, the chiefs of the children of Israel.

*Majt̃eac̃ay*, forgiveness, pardon.

*Majt̃eam*, an abatement or slackening; ex. *ejjneye cean njm̃*, *cean majt̃jm*, *S. Brogan in Vit. S. Brigidæ*, she gave alms without bitterness and without slackening, i. e. continually and without intermission.

*Majt̃eamnay*, forgiveness, pardon; *majt̃eamnay na bpeac̃ajōe*, the remission of sins.

*Majt̃eay*, goodness.

*Majt̃eay*, sorcery.

*Majt̃meac̃ay*, pardon, forgiveness.

*Majt̃jm*, to forgive.

*Majt̃jēan*, 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.

*Mála*, a bag or budget, a mail; *mála aōdajye*, a shepherd's bag.

*Mala*, an eyebrow; *le malajō a*

*rŭl*, with his eyebrows; also a brow, as *mala an čnoje*, the brow of the hill.  
*Malajŭt*, change, exchange, alteration.  
*Malajtač*, mutual, reciprocal.  
*Malajtažjŭm*, to change, or take exchange; *do malajtažjŭ*, they traded; *do malajtažjdeaj*, they exchanged.  
*Malajtŭžad*, an alteration, or exchanging.  
*Malcajŭ*, a porter or bearer of burdens.  
*Malcajŭeacda*, of or belonging to the market.  
*Malcajŭeaj*, sale.  
*Malcam*, to bear or carry.  
*Malčodač*, one that sups or dines late.  
*Malčtajŭe*, a porter.  
*Mall*, slow, dilatory; Lat. *malus*; *mall čum fejŭže*, slow to anger.  
*Malŭacđ*, a curse.  
*Mallŭjžjŭm*, to curse.  
*Mallŭjže*, or *mallŭjžče*, cursed, accursed.  
*Malŭjđ*, a flail; also a scourge; also a thong.  
*Malŭajđjŭm*, or *malaŭtaajŭm*, to exchange or barter wares.  
*Malŭatŭjŭ ajŭjžjđ*, an exchanger of money, a banker.  
*Mām*, the hand or fist; Lat. *manus*; *lān mājme*, a handful.  
*Mām*, vile, base.  
*Mam*, a mother; *mo mam*, my mother; Wel. *mam*, Heb. **מָם**, *ma-ter*, Angl. *mama*.  
*Mam*, might, power.  
*Mam*, a hill or mountain; also a gap or pass through mountains.  
*Mama*, a breast, or tit; Lat. *mamma*.  
*Mama*, alone.  
*Mamay*, might, strength, power.  
*Wana*, the hand; Lat. *manus*.  
*Wana*, a cause or occasion.

*Manac*, a monk or friar; Gr. *μοναχος*, and Lat. *monachus*; gen. *manajž*; Armor. *manach*, and Wel. *mynach*.  
*Manajđjŭ*, or *manaojŭ*, a spear or javelin.  
*Mānama* and *lāmazān*, a glove.  
*Mančac*, of or belonging to monks.  
*Mančnum*, a cheese-mite.  
*Mandŭtacač*, a mandrake.  
*Manž*, moroseness, sourness.  
*Manž*, a bag or budget.  
*Mann*, wheat; also food, bread; like the word *manna*.  
*Mann*, a wedge; *ŭeacđ manna đŭjŭ*, 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 foreteeth.  
*Manŭac*, a sheepfold.  
*Manŭad*, destruction.  
*Manŭaj*, motion, &c.  
*Mānta*, bashful, modest.  
*Māntacđ*, bashfulness.  
*Manťajŭe*, a lisping person.  
*Maojđm*, a hard word.  
*Maojťmeac*, vain-glorious.  
*Maojđead* and *maojđeam*, proclaiming, boasting; *noč maojđ*, who boasts, *Prov.* 20. 6; *nā maojđ čŭ fejŭ*, boast not thyself, *ibid.* 27. 3; also upbraiding, *Sam.* 15.  
*Maojle* and *maojleacđ*, baldness; *maojle* is more bald.  
*Maojlŭnn*, the summit or the brow of any ridge or hillock, as *maojlŭnn a čnoje*.  
*Maojl-ėadanač*, bald-pated.  
*Maojŭ*, love, esteem.  
*Maojŭ*, worldly substance.  
*Maojŭŭeacđ*, stewardship.  
*Maojŭ*, a pack, or bag.  
*Maojŭečđ*, the same; diminut. of *maojŭ*.  
*Maojťŭeac*, vain-glorious, boasting.

Maol̃t̃eac̃ay, or maol̃t̃meac̃ay, boasting.

Maol̃t̃meac̃, 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-c̃ille, which properly means St. Columba's servant or devotee; maol-Seac̃luinn, St. Seachluin's, &c.; in the same manner as *ḡolla*, ex. *ḡolla-Cholym*, *ḡolla-Pátt̃majec*, *ḡolla-ḡm̃ḡide*, properly signifying the servant of St. Patrick, of St. Brigit, &c.

Maol-aj̃geant̃ac̃, dull-witted, stupid.

Maolaj̃gm, or maoluj̃m, to become dull or stupid; also to allay.

Maoldoyn, a sword; maoldoyn *ḡjonn-aj̃m̃ḡid*, a silver-hilted sword.

Maon, mute, dumb.

Maonay, a proper name.

Maonmaj̃e, 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.

Maon, a steward; also a sergeant; maon among the Scots was anciently the same with Baron afterwards, and maon-m̃oyn, with Earl; hence the royal family of Stuarts, Dukes of Lennox, took their name.

Maot̃, tender, soft; *ḡeōjl̃ maot̃*, tender flesh; maot̃-ḡm̃ad̃, 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 mãta, acorns and fruit.

Maot̃m̃uad̃, nice, or delicate.

Maot̃-ḡm̃leac̃d̃, wateriness of the eyes.

Maot̃ūḡad̃, a moistening or softening; a *ḡaj̃d̃ á c̃ñama aḡ maot̃ūḡad̃ ó ḡm̃oj̃*, his bones are moistened with marrow.

Maḡ, as, even as; maḡm̃j̃n, so, thus; maḡ an c̃cead̃na, likewise; also where; maḡ a maḡḡ ḡé, where he was; maḡ aon, together with, along with, as well as; maḡ aon m̃jom̃á, along with me.

M̃aḡac̃, or a m̃aḡac̃, to-morrow; aḡ na m̃aḡac̃, the day after, or the following day; jaḡ b̃ūḡ a m̃aḡac̃, the day after to-morrow.

Maḡay, ten thousand; Gr. *μυριας*, and Lat. *myrias*.

Maḡb̃, dead; also heavy.

Maḡb̃ad̃, slaughter, massacre.

Maḡb̃ad̃ and maḡb̃aj̃m, to kill or slay; do maḡb̃ ḡé jaḡd̃, he killed them.

Maḡb̃án, a corpse, or dead body; also the margin of a book, maḡb̃án leab̃aj̃m.

Maḡb̃-ḡm̃uḡdeac̃t̃, necromancy, the art of consulting the manes of the dead.

Maḡb̃nac̃ and maḡm̃b̃ne, an elegy.

Maḡb̃t̃ac̃, mortal, cruel.

Maḡb̃t̃oḡm̃, a murderer, a slaughterer.

Maḡb̃maj̃d̃, a fort.

Maḡe and maḡc̃án, 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 dajy*, a rehearser or reciter of a poem, who attended the *feap dāna*, or poet; pl. *maicajḡ*.

*Maicajdeacđ*, riding.

*Maic-cojmljng*, a horse-race.

*Maiclać*, any provision of victuals, a large provision of food; *fojdyjy jn tuayal Jacob a mac lōrep zona baćal jona lājm, azuy maiclać bjḡ ari dā bñajtyjyb*, 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 ća-pujl*, herring-hog.

*Maic-rlūaḡ*, cavalry, or an army of horse.

*Maizad*, a market; *Lat. mercatus*, *Wel. marchuad*; also a bargain; *maizad mupća*, a proverbial expression to imply a great bargain; otherwise called *bō ajiḡad*.

*Maizān*, a margin. X

*Māila*, rich clay or soil; *Wel. X marle*, and *Germ. marga*.

*Maumu*, marble; *clāri maumuji*, a marble table.

*Maipōy*, rosemary.

*Maip*, a beef; *maip ōḡ*, or *ōḡ-maip*, a heifer.

*Māip*, March, also Mars; *mjy X*

*Māip*, the month of March; *djā māip*, *dies martis*.

*Maipā*, for *maip aťa*, such as.

*Maipatamj*, to maim, to make decrepid.

*Maipatā*, maimed.

*Maipatjy*, life.

*Maipānac*, durable, eternal.

*Maipānac*, hopeful, blessed; *mac maipānac*, a hopeful, happy son.

*Maipānacđ*, eternity.

*Maipujy*, to live; *jonnuy ḡo bpeu-dad rē maipujy ad foćajy*, that he may live with thee.

*Maipjneac*, a cripple.

*Maipatjḡjm*, to maim.

*Māy*, if, i. e. *mā ay*; *māy pējdyjy leacđ a nājream*, if thou canst number them; *māy dōjḡ le neac*, if any man think, also whether; *māy a ndlūt no an jnneac bjay*, if it be in the warp or woof.

*Māy*, a buttock, a flank, or thigh; *zona mārajb lomnoćđ*, with their buttocks naked.

*Māy*, excellent, handsome.

*Maýān*, delay.

*Maýān*, check or reproof.

*Maýānac*, slow, tedious.

*Maýeacđ*, then, therefore.

*Maýla*, reproach, scandal.

*Maýlać na cclojdeam*, the clash-

- ing of swords.

Maylajǵm, and maylūǵad, to defame, to revile, or blaspheme; do maylujǵ rē ajm an Tǵajna, he blasphemed the name of the Lord.

Maylujǵeac and may-lajǵteac, ignominious.

Mata and mātā ჯუი, 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.

Mačajm, to forgive or pardon; mač dūjnn არ ბრჯა, *demitte nobis debita nostra*.

+ Mačaji, 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.

+ Mačaji, gore, matter.

Mačaji-ajl, the primary cause or principal cause of a thing.

Mačajnda, of or belonging to a mother; არ ტეანჯა mačajnda, our mother tongue.

Mačajndačt, the right of a person's mother.

Mačajon, matricidium, or the murder of a mother.

Mačfač, doubt; ჯან mačfač, without doubt.

Mač-ǵabajn, or máǵ-ǵabujn, a bear, i. e. a calf of the plain, or a wild calf, because it is a kind of a wild calf; máǵ-ǵamujn is the true writing of this word, which

is corrupted into mač ǵamujn and mačamajn by some of our modern writers of the Irish language. From this word máǵ-ǵamujn is derived the name of the ancient and princely family of O'Mač-ǵamna, otherwise written O'Mač-amna, Engl. O'Mahony, descended from Čay, brother of Načfnoč, 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, Jē-Conlua, 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 Jē-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.

Mē, I, me; Lat. accus. *me*; Gr. *με*.

Meabál, shame; also fraud, deceit.

Meabalač, or meablač, deceitful, fraudulent.

Meabaji, the memory. ✕

Meabajnač, mindful.

Meabja, a fiction, a lie.

Meacan, a parsnip.

Meacan ujlljon, *alicampane*; Lat.

*entila campana.*

Meacan bújde, a carrot.

Meacan-iajōjġ, a radish; Lat. *raphanus hortensis*.

Meac, hospitality.

Meactroġġ, the ox next the plough.

Mēad, increase, bigness; genit. mējō.

Mēadaġġm, to increase, to augment, or improve, &c.; mējdeō-ča mē jāb, I will multiply them.

Mēadaġġte, increased, multiplied.

Meadaġ, a churn.

Meađ and međ, a balance, or scale; ōġm-meađ, a scale to weigh gold; aġġ-meađ, a scale to weigh silver; plur. meada and meadaġb; ġ meadaġb eāġraġla, in unequal balances. *Note.*—This word has been ill-explained in the letter A at the word aġ-meađ.

Meađ, metheglin, or mead; Gr. *μεθo, vinum*.

Meadaċ, a stallion.

Meadaċ, fuddled with mead, or abounding therewith.

Meadaġġm, to weigh or balance; also to consider.

Mēadaġl, a belly, a paunch.

Meadaġġ, talk or speech, a discourse; also merriment, mirth.

Meadaġġ, a forewarning of future events.

Meadaġaċ, or meadaġda, cheerful, lively.

Meađōn, the midst, the middle or centre.

Meađġaċ, glad, joyful.

Meađġ, or meġġġ, whey.

Meaġ, the earth.

Meal and meall, a ball, any lump or knob; meall ġme, a round cake of butter; meal na ġul, 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-bġeac, meall na hōġnan, &c.

Meala, *vid. mġl*; beaġān meala, a little honey; Lat. *mel*, and Gr. *μελι*.

Mēala, a reproach.

Mēala, grief, sorrow; mōġ an mēala a bāġ, his death is a cause of great grief; hence aġ-mēala, repentance, recanting.

Mealb, and diminut. mealbōġ, a satchel, or budget, a knapsack; gen. meġlb and mealbōġġe.

Meall and meallaċ, good, pleasant.

Meallađ and meallaġm, to deceive, or defraud; ċġēđ fāġm meall tū mē, why hast thou deceived me?

Mealta, deceived, defrauded.

Mealtōġġ, or mealltōġġ, a deceiver.

Mealltōġġeacġ, playing the cheat.

Meam, a kiss.

Meamaġm, to kiss.

Meambġa, a shrine or repository of holy relics.

Meambġum, parchment; Lat. *membrana*.

Meamaġġ, the memory; Lat. *memoria*. Written more usually, but abusively, meabaġġ.

Meamaġaġm, to remember; also to consider of; đō meamaġaġġ đġ-ōġbāġl đōġb, he studied their harm.

Meamaġaġġte, studied, considered of.

Meamnaġeacġm, to think.

Meanađ, an awl.

Meanađ, gaping or yawning.

Meanuġġ, he thought of; ba mōġ đō maġt ġō meanuġġ, *multa bona excogitavit*.

Meanan, plain, clear.

Mēanġaċ, yawning.

Mēanġaġađ, yawning; and mēanġaġġeal, the same.

Meanġ, craft, deceit.

Meangac, crafty, deceitful.  
 Meang-rájdte, sophistry.  
 Meanma and meanman, courage, vigour; a meanma čroyde, their stoutness; also the will or desire, the mind or memory; *tu-zajd arjy ann būn meanmujn ē*, bring it again to mind; also gladness, high spirits.  
 Meanmac and meanamnac, cheerful, in high spirits; corrupted from *meay-anamnac*.  
 Meanmanad, thought.  
 Meanm-lajze, dullness, laziness, weakness of spirits.  
 Meanmnajžjm, to regale, to gladden.  
 Meanmūžad, an exhortation.  
 Meanmujn, joy, gladness; *načtaoŷ amac majlle ne meanmujn, ye will go out with joy*.  
 Meann, manifest.  
 Meann, famous, or illustrious, celebrated; hence *lūž meann*, a Dal-Cassian prince, who recovered the entire Co. Clare from the people of Connaught, and added it to Munster; *ba meann jona jmčeačtajb*, he was celebrated for his expeditions and actions.  
 Weann, dumb.  
 Meannad, a place, or room.  
 Meannán, a kid; *meannán aeji*, otherwise *gabryjn rōča*; 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*.  
 Meay, quick, sudden; *zo meay, soon*.  
 Mēay, a finger or toe; *lejčead meji*, an inch.  
 Meayajžjm, to err, or mistake.  
 Meayajze, a fool.  
 Meayajzne, a slight or doubtful knowledge of a person.

Meayajdacd, sobriety.  
 Meayūžad, a mistaking, or erring.  
 Meayba, a lie, or fiction.  
 Meaybal, a mistake; also random; as, *určuy meaybujl*, a random shot.  
 Meayballacd, erring.  
 Meay-dána, fool-hardy.  
 Meaydanac, rashness.  
 Meay-žnad, fondness.  
 Meayržánta, brisk; also obstinate.  
 Meayrjnžčte, *idem*; also perverse.  
 Mēayujde, a district in the County of Galway, the estate of the O'Neachtans and the O'Mullallys, Engl. O'Lally.—*Vid. ma-onmujze*.  
 Meay, fruit, but particularly acorns; Wel. *mesen*, and Arm. *mesan*.  
 Meay, measure; also a rod used for measuring a grave.  
 Meay, a weapon; also an edge or sharp point.  
 Meay, a pair of shears.  
 Meay, a foster-child.  
 Meay, a salmon.  
 Meay, an advice, or opinion; also conceit.  
 Meaya, worse, or worst.  
 Meayán, a lap-dog.  
 Meayajne, just weight, or due measure.  
 Meayam, to esteem; also to think, or suppose.  
 Meayajda, temperate, frugal; *meayajta, idem*.  
 Meyeayajdac, temperance.  
 Meayajtacd, *idem*.  
 Meayčaoj, a sounding-line, or plummet.  
 Meay-čraob, a fruit-tree.  
 Meay-čmujnnjžjm, to gather acorns.  
 Meay-čū, a lap-dog.  
 Meayž, among, or amongst; *būn meayž*, amongst you; Arm. *meask*, and Wel. *mysk*.  
 Meayžad, a mixture.  
 Meayžad and meayžajm, to stir

about, or move a thing ; to mix,  
or mingle ; *nām 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 ; *maɪ*  
*meaytaoɪɪ*, as ye suppose ; an  
*uāɪ* do *meay ɣē* an *čataɪɪ*,  
when he had observed the city.

*Meata*, cowardly, fearful ; *ɣear*  
*meata*, a coward.

*Meatačd*, cowardice.

*Meat*, decay.

*Meata dāla*, or do *meatdāɪl*, at  
least.

*Meatač*, perishable ; also a dege-  
nerate person.

*Mēatač*, fat.

*Mēataɪžɪm*, to grow fat ; do *mēa-*  
*čuzž tu*, thou art grown fat.

*Meataɪm*, to fail ; also to pine  
away ; *arɔaɪ* *meataɪɪ*, corn  
that fails.

*Mēataɪ*, the fat, fatness.

*Mēatuyɪnačd*, fatlings.

*Mējd*, bigness, magnitude, the sup-  
posed number or quantity ; an  
*mējd* do *maɪɪ*, that which sur-  
vived ; an *mējd* do *bɪ ɣan ccač-*  
*ɪaɪž*, as many as were in the  
town.

*Mejðe*, a stump, or stock, a trunk.

*Mejðg*, whey ; Wel. *maidh*.

*Mejðgaɪaɪl*, like whey, serous.

*Mejðɪɣe*, the middle or midst.

*Mējleac* and *mējleac*, bleating  
as a sheep.

*Mējleac* and *mējɪm*, to bleat ;  
Gr. *μελος*, *cantus*.

*Mējɪollac*, the bleating of a  
goat.

*Mējɪollajm*, to bleat like a goat.

*Mejle*, a hand-mill.

*Mējleac*, bleating ; *mējleac na*  
*ɣɣeud*, the bleating of the  
flocks.

*Mejlg*, death.

*Mejlg*, milk.

*Mejɪm*, to grind ; also to pound or  
bruise ; Gr. *μυλειν*, Lat. *molare* ;  
do *mējl ɣē*, he ground ; do *mēj-*  
*ledɪɣ*, they did pound.

*Mejll*, a cheek ; diminut. *mejllɪn*.

*Mejlljoč*, the globe.

*Mejlt*, grinding ; *ag mejt* an *ar-*  
*ɔaɪɪ*, grinding the corn.

*Mejlt*, casting, or hurling.

*Mejmeac*, a poem.

*Mējn*, the mind ; Lat. *mens* ; *mējn*  
*mač*, or *maɪčmējneac*, well-  
minded.

*Mējn*, or *mēn*, ore of any metal ;  
gen. of *mjan*.

*Mejnn*, quality ; also a mien.

*Mējnnēamaɪl*, affable, well-dis-  
posed.

*Mējɪ*, the genit. of *mēaɪ*, fingers  
or toes.

*Mejɪb*, slow, tedious.

*Mejɪbe*, weakness, dullness.

*Mejɪbe*, a lie.

*Mējɪceann*, a finger.

*Mējɪdɪneac*, a whore, a harlot ;  
Lat. *meretrix*.

*Mējɪdɪneacay*, fornication.

*Mējɪe* and *mɪɪe*, madness.

*Mejɪg*, rust.

*Mejɪge*, an ensign, a standard, or  
banner ; ex. do *ɣoɣɔač mejɪge*  
*maɪčá* ; *ay ɣɪat aɪžte aɪɪ* all-  
*maɪčayb* ; the banner of the great  
Morrogh (son of Brien Boirbhe)  
was displayed, and struck a ter-  
ror into his foreign foes.

*Mejɪgeac*, rusty, full of rust.

*Mejɪgeall*, roughness, ruggedness.

*Mejɪɪn na māž*, the herb agri-  
mony ; Lat. *agrimonia*.

*Mējɪleac*, a thief, a rogue, a rebel ;  
a *mējɪleaca*, O ye rebels.

*Mejɪtneac*, feeble, fatigued ; writ-  
ten also *mejɪtɪnðe*.

*Mējɪ*, a dish or plate ; gen. *mējɪe*,  
dim. *mējɪɪn*.

*Mejɪ*, bad, wicked.

*Mejreamnadjm*, to judge.  
*Mejze*, drunkenness; *aj mejze*, drunk.

*Mejy*, a judge.

*Mejy*, fairies; commonly called *ryobnadj*.

*Mejyn*, a little dish.

*Mejyneac*, courage; *cujy mejyneac oym*, encourage me; *mejynead* and *mejynnugad*, *idem*; also exhortation.

*Mejyneamajl*, courageous; *mjynj-teamajl*, *idem*.

*Mejynnjgm*, to encourage, to nourish or cherish; to refresh or enliven, to exhort; *mejynnjgd jad fejn*, they encourage themselves; *do mejynnjg me*, I have comforted.

*Mejynjodajy*, a bushel.

*Mejyry*, ghosts, apparitions.

*Mejy*, fat, corpulent.

*Mejyecallac*, a fatling.

*Mejyryor*, fatness.

*Mele*, a woman's coif.

*Mele*, a sluggard; also a cowardly soldier.

*Melz*, death.

*Melzj*, the point of death; death-bed.

*Meljgm*, to bleat as a sheep.

*Men* or *mjanac*, ore.

*Men*, a mouth; *Wel. min*, a lip.

*Wen-majy*, a whale, i. e. *blejdmjol*, or *blac-mjol*.

*Meodan*, a means; also the middle centre; *Lat. medium*.

*Meodanac*, small; also the middlemost.

*Meoy* or *meuy*, a finger.

*Meoyan* and *meoyacan*, a thimble.

*Wentnjgm*, to weaken.

*Mecey*, a veil or covering.

*Mecele* and *metjl*, a reaping.

*Mejney*, a consumption.

*Meud*, greatness; *vid. mejd*.

*Meudal*, the maw, a ventricle, or tripe.

*Meuy* and *meay*, plur. *mejy*, a fin-

ger or toe.

*Meuty* and *meatay*, fatness.

*Mj* and *mjoy*, a month. *x*

*Mjac*, a bag or budget.

*Mjad*, honour, respect; also noble, honourable.

*Mjadujg*, a hog or swine.

*Mjan* and *mjon*, the will or desire, *x* willingness; *ay mjan leam*, I purpose; *an njd ay mjan lejr do deunam*, the thing he intends to do.

*Mjanac*, ore; also a mine; *cujte no poll mjanac*, a mineral or mine; a *rye Tjagarmay Mac Fallamujn*, *Mac Injal feajy mjanac ojy ay tury an Ejjynn*, *azur a fejyryb ojyry lpe do bjod aga feanbad*, Tighernas, 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. Oig. p. 195.*

*Mjanduljead*, abnegation.

*Mjanzay* and *mjanzuy*, desire, appetite.

*Mjanzayac*, longing, desirous of.

*Mjay* and *genit. mejy*, a charger, or dish; *mjay celuayac*, a porringer.

*Mjay*, an altar.

*Mje*, the *genit. of mac*, a son; *mac a mje*, his grandson.

*Mjeaday*, ingratitude.

*Mjeaday*, an affront.

*Mjceline*, an evil omen, or an ominous presage.

*Mjceadfa*, indignation, *Jer. 10. 10.* displeasure.

*Mjceadfac*, displeased with, vexed at, discontented.

*Mjcejll* and *mjcejall*, madness, folly; *atá tú ay mjcejll*, thou art mad.

*Mjcejlljge*, foolish, mad, senseless.

*Mjcejlljgm*, to rave, to doat.

*Mjcearayta*, inhuman, uncivil.

Mjēnejom, unbelief.  
 Mjē, the sight, or aspect.  
 Mjē, the County of Meath.  
 Mjēamalta, frugal.  
 Mjēamujn, meditation.  
 Mjēang, slender-waisted.  
 Mjējomalta, doubtful.  
 Mjējon, ill-coloured.  
 Mj-ējēacdač, vain, of no effect.  
 Mj-žnjom, iniquity, lewdness.  
 Mjžneann, disdain or loathing.  
 Mjl, and in the genit. meala, honey; mjl fjajn, wild honey; beažan meala, a little honey; Gr. *μελι*, and Lat. *mel*.  
 Mjl, or mjleab, a soldier, or champion; Lat. *miles*, and Wel. *milur*, Heb. *מִלּוּר*, *rex*.  
 Mjlbjn, mead or metheglin; from mjl, honey, and bjn, water; as that liquor is made of honey and water.  
 Mjleed, mildew.  
 Mjle, a thousand; plur. mjllte; mjllte do mjlljunujb, thousands of millions; also a mile; tuj mjle, three miles; Wel. *mil*, Lat. *mille*; and mjlljane, a mile.  
 Mjneac, a thorn, or bodkin.  
 Mjlyd, a soldier or champion.  
 Mjljže, the point or article of death.  
 Mjljžteac, wan, pale; composed of the negative mj; and ljže, the complexion, features.  
 Mjlyr, sweet or savoury, well-tasted; from mjl, honey; Wel. *melys*.  
 Mjlfean, a soldier.  
 Mjll, the plur. of meall, balls, knobs.  
 Mjlleab, a ruining or spoiling.  
 Mjlleab and mjlljm, to mar or spoil; mjllfjd an žorata an talam, the famine will destroy the earth.  
 Mjlljuđ, a bad sight, or a fascinating look.  
 Mjlyeacđ, sweetness.

Mjlyean, any sweet thing, a sweet-meat; also cheese-curds.  
 Mjlyean marna, a sort of seaweed.  
 Mjllte, ruined, spoiled.  
 Mjllteojr, an oppressor.  
 Mjlltne, mjltneacđ, or mjljotač, bravery, gallantry.  
 Mjlmeacan, a mallow.  
 Mjlye, sweetness; also more sweet.  
 Mjllte, plur. of mjle, thousands. ✕  
 Mjmearyajm, to undervalue, to despise.  
 Mjmearyta, vile, mean.  
 Mjmejrnjžgm, to discourage, to terrify; cneđ fa mj-mejrnjžčj, why do ye discourage, *Num.* 32. 7; ná mjmejrnjž, be not afraid, *Jer.* 30. 10.  
 Mjn, fine, tender, delicate; an fēujr mjn, the tender grass; žo mjn, gently, softly.  
 Mjn, a plain, a fine field.  
 Mjn, meal, flower; do mjn orna, of barley meal.  
 Mjn-bjryjm, to bruise, to crumble.  
 Mjndreac, a little image.  
 Mjne, smoother; also smoothness.  
 Mjne, pusillanimity.  
 Mjnejte, a feather.  
 Mjneac, mealy.  
 Mjneacđ, softness, gentleness.  
 Mjneazđad, politeness.  
 Mjnadurnča, unnatural, or ill-natured.  
 Mjneallač, small cattle, sheep.  
 Mjnfeujr, grass.  
 Mjnyc, frequent; žo mjnyc, often, continually; Wel. *mynyk*.  
 Mjnjužad, smoothness; also taming.  
 Mjnjžgm, to smooth or polish; also to explain.  
 Mjnneac, a lie.  
 Mjnnearyžnár, ignorance.  
 Mjnuac, the herb milmountain, or purging-flax.  
 Mjđadmu, untowardly, awkward.  
 Mjđbal, unthriftiness.

ᄃᄃᄃᄃᄃᄃ, a present.  
 ᄃᄃᄃᄃᄃ, 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.  
 ᄃᄃᄃᄃᄃ, a louse.  
 ᄃᄃᄃᄃᄃ, any beast; ᄃᄃᄃᄃᄃ ᄃᄃᄃᄃᄃ, a  
 hare; ᄃᄃᄃᄃᄃ ᄃᄃᄃᄃᄃ, a whale; ᄃᄃᄃᄃᄃ  
 ᄃᄃᄃᄃᄃ, a moth; ᄃᄃᄃᄃᄃ ᄃᄃᄃᄃᄃ, a  
 belly-worm.  
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, froward, sullen.  
 ᄃᄃᄃᄃᄃᄃ, brutish; also lousy.  
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, thoughtful, melan-  
 choly.  
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, a soothing or flat-  
 tering.  
 ᄃᄃᄃᄃᄃᄃᄃ, to flatter or soothe.  
 ᄃᄃᄃᄃᄃᄃᄃᄃ, a park.  
 ᄃᄃᄃᄃᄃᄃ, and genit. ᄃᄃᄃᄃᄃᄃᄃ, or  
 ᄃᄃᄃᄃᄃᄃᄃ, a greyhound.  
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, eloquence.  
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, eloquent, affable, *de-*  
*bonnair*.  
 ᄃᄃᄃᄃᄃᄃᄃ, a fly; ᄃᄃᄃᄃᄃᄃᄃ ᄃᄃᄃᄃᄃᄃ,  
 a bat.  
 ᄃᄃᄃᄃᄃᄃᄃ, a lance, or spear.  
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, dishonest.  
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, dishonesty.  
 ᄃᄃᄃᄃᄃᄃ, scandal, reproach; from  
 ᄃᄃ and ᄃᄃᄃᄃ, and therefore to be  
 written ᄃᄃᄃᄃᄃᄃᄃ, uncivility.

ᄃᄃᄃᄃᄃᄃ, to reproach, or revile;  
 also to profane; *potius* ᄃᄃᄃᄃᄃᄃ-  
 ᄃᄃᄃᄃ; ᄃᄃ ᄃᄃᄃᄃᄃᄃᄃᄃ ᄃᄃᄃᄃᄃ ᄃᄃ-  
 ᄃᄃᄃᄃ, they profaned my holy  
 name.  
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, diffidence, mistrust.  
 ᄃᄃᄃᄃ, appetite, an earnest desire.  
 ᄃᄃᄃᄃ, a letter.  
 ᄃᄃᄃᄃ, small, little; ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, -  
 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.  
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, shameless, impu-  
 dent.  
 ᄃᄃᄃᄃᄃ, a kid; *vid.* *meannán*;  
 Wel. *myn*.  
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, ministering.—  
*Mark*, 1, 13.  
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ, a haggess, or minc-  
 ed meat.  
 ᄃᄃᄃᄃᄃ, oftener; ᄃᄃᄃᄃ ᄃᄃᄃᄃᄃ, of-  
 tenest, comparat. of ᄃᄃᄃᄃᄃ.  
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, to mince or crumble;  
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ ᄃᄃᄃ ᄃᄃᄃᄃᄃᄃᄃ,  
 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 ᄃᄃᄃᄃᄃ, 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-  
 ᄃᄃᄃᄃᄃ, perjury; ᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃᄃ,  
 a diadem, or a regal crown.  
 ᄃᄃᄃᄃᄃᄃᄃᄃᄃ, to swear; ᄃᄃᄃ ᄃᄃ ᄃᄃᄃ

· onnaġġ ġē, which he swore.  
 Qjonnnān, a kid.  
 Qjonnn-ġann, a short verse.  
 Qjonnuġaġ, vowing, or swearing.  
 Qjonnlacġ, gentleness, mildness.  
 Qjonōraġ, morose.  
 Qjonuġiaġ, a small pitcher.  
 Qjonriġoġ, a petty king or prince.  
 Qjon-ġūġleac, pink-eyed.  
 Qjontān, a small bird, a titmouse.  
 Qjontar, mint.  
 Qjo-pāġġe, ingratitude.  
 Qjoġbaġ, to kill or destroy.  
 Qjoġbaġlle and mjoġbūġle, a miracle, or wonder, a prodigy; it is like the Latin *mirabile*; as, mjoġbūġlġō Dē; Lat. *mirabilia Dei*.  
 Qjoġbūġleac, miraculous.  
 Qjoġūn, a private grudge.  
 Qjoġ and mjoġ, a month; Wel. *mis*, and Cor. *miz*. We find that the Latins formerly wrote *mesis*, and not *mensis*; ex. *mesibus X. Florus vixit, et Silvana cum Niciati marito vixit, annis tribus et mesibus duobus*.—Vid. Fabretti, pag. 106, 110. And the Spaniards call it *mese*; It. *mes*.  
 Qjoġac, the plant called purging-flax; Lat. *linum catharticum*.  
 Qjoġāġta, displeased.  
 Qjoġcaġġ, spite, hatred.  
 Qjoġcaġġeac, spiteful.  
 Qjoġcaġġe, a curse.  
 Qjoġġuġ, grudge, or spite.  
 Qjoġām, rough, rugged, hard.  
 Qjo-ġuaġġneac, restless, troublesome.  
 Qjoġūn and mjoġūġneacġ, measure, mensuration.  
 Qjoġtal, metal.  
 Qjoġtaġġm, to displease.  
 Qjoġtaġġmoac, disagreeable, unpleasant.  
 Qjoġtaġbaġ, unprofitable.  
 Qjoġtaġaya, a bad omen.  
 Qjoġtōġ, a woollen glove.

Qjoġ, a part, or share; na ġeġġe mjoġb, in four parts.  
 Qjoġ, the top or summit of a thing; mjoġ buġġia, superiority.  
 Qjoġe, levity, madness; aġ mjoġe, distracted.  
 Qjoġeann, a portion or share.  
 Qjoġeayunta, unreasonable.  
 Qjoġaġalta, untractable, unruly.  
 Qjoġ-ġaġuġl, transgression; also rebellion.  
 Qjoġle, a ball to play with.  
 Qjoġġia and mjoġġi, myrrh, a sort of gum used in embalming dead bodies.  
 Qjoġtaġl, a myrtle-tree.  
 Qjoġ, a month; vid. mjoġ.  
 Qjoġeamnac, agreeable, adequate.  
 Qjoġġeal, a calumnious story.  
 Qjoġġ, I, myself; a tāġmġġ, *pro atā mjoġġ, I am*.  
 Qjoġmjoġn-deaġġ, bog-mint, *mentha aquatica*.  
 Qjoġmjoġġe, foul play.  
 Qjoġneac, courage; aġ mō mjoġneac aġuġ macnaġġ, the most courageous and fond.  
 Qjoġneamaġl, courageous.  
 Qjoġte, an mjoġte me, am I the worse for it.  
 Qjoġġġġ, weak.  
 Qjoġġō, ġġ mjoġġō, it is time.  
 Qjoġġġ, time.  
 Qlġġ, the point of death.  
 Qnā, the plur. of bean, women or wives; dā mnaoġ, to his wife.  
 Qnāmġacġ, bashfulness, effeminacy.  
 Qnġġ, an epitaph.  
 Qō, a man, abusively written moġ and moġ, 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-mā*, 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 cāpal*, my horse, &c.

*Mō*, greater; *nj ēur mō na*, more than.

*Moč*, early, soon; *zo moč ar majdn*, early in the morning; Lat. *mor*.

*Moč-abajd*, ripe before its time.

*Močd*, promotion.

*Močēt*, great.

*Močētjāt*, the dawning of the day.

*Mod*, a manner or fashion; *ar an mod ro*, after this manner; *tar mod*, beyond measure; *ar mod zuj*, in so much that; Lat. *modus*.

*Mod*, work.

*Mod* or *mož*, a man; also a servant or slave; Lat. *homo*.

*Modajdear*, husbandry.

*Modamujl*, or *mōmujl*, mannerly, well-believed.

*Modamlact*, mildness, gentle behaviour.

*Modan*, *je modnujś*, in travail; said of a woman in child-birth.

*Mod-šam*, a plough-ox.

*Mod-majgađ*, a slave-market.

*Modrajne*, slavery, bondage; written also *možrajne*.

*Mogal* and *možul*, the husk of any seed or fruit; *zo možlujś mo jūl*, to my eyelids; also the apple of the eye; also a cluster or branch.

*Mogallač*, full of husks; also plentiful.

*Mož*, written for *mod*, a manner; *vid. mod*.

*Možajde*, a husbandman, a churl, a labourer, or slave.

*Možšojn*, a remarkable mountain and river in Ulster.

*Možna*, a salmon.

*Možrajne* and *možrajne*, slavery; also fealty, homage.

*Možujd*, mocking; *fej ar možujd*, a scoffer; *vid. mažajd*.

*Mōjd*, plur. *mōjde*, a vow, an oath; *mōjd žeanmnūjdeacta*, a vow of chastity.

*Mōjd*, *pro mējd*; as, *mōjd* mean-man, the height of courage.

*Mōjde*, greater; *ačd jr mōjde dežmeadaŋjan*, but they cried out the more.

*Mōjde*, ex. *mōjde mē*, I am the better.

*Mōjdeac*, a votary.

*Mōjdeam*, boasting, bragging.

*Mojd*, a *mōjž*, abroad.

*Mōjdžecallad*, a vow.

*Mōjdjm*, to vow or swear; also to ascertain; as, *maj mōjdjd bājjd*, as the bards make out; *maj ar mōjdjž tū mōjd daŋja*, where thou vowest a vow unto me.

*Mōjdče*, devoted.

*Mōjž*, le *mōjž*, at most.

*Mōjžeanēar*, happy is he; *mōjžeanēar fej ar do čonajje an la ro*, happy is the man that saw this day; *mōjžeanēar an tē*, happy is he: it is pronounced *munēj*.

*Mojl*, a kind of black worm.

*Mojl*, a heap cast up; Lat. *moles*.

*Mojll* and *mōjlle*, delay or stay.

*Mojlčjn*, dim. of *molč*, a hogrel.

*Mojmejnt*, a moment.

*Mōjn*, a mountain; Lat. *mons*; *mōjn-mōj*, the long mountain which runs through the countries of Barret and Musgry; *mōjn an mullajž*, a high mountain in the County of Tipperary.

- X Mōjn, turf; also a bog, where it is cut; genit. mona; Wel. *maun*, turf, fuel; poll mona, a turbery, or turf-pit.
- Mōjn-ḡēuḡ, a meadow, i. e. mountain-grass; aḡ mōjnḡēaḡajb, out of meadows: it is abusively written mojnēaḡ. 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.
- Mōjḡeayaḡ, the falling sickness.
- Mōjḡ-ēeaḡt, justice, clemency.
- Mōjḡējḡ, haughtiness.
- Mōjḡ-ḡeaḡtannaḡ, rainy.
- Mōjḡ-ḡḡjḡḡeaḡḡ, magnificence.
- Mōjḡ-ḡeanaḡnaḡ, magnanimous.
- Mōjḡ-ḡeayaḡm, to magnify.
- Mōjḡnējḡ, great streams of water.
- Mōjḡ-ḡeḡḡeaḡ, seven.
- Mōjḡteaḡ, dregs; aḡ a mōjḡtejḡb, on its lees.
- Mōjḡteal, a cripple, or lame man or woman.
- X Mōjḡteal and mōjḡteul, mortar, or plaster.
- Mōjḡteuḡ, a pounding-mortar.
- Mōjḡtejḡ, a mortise; also a tenon; ḡa mōjḡtejḡ, two tenons.—*Exod.* 36. 24.
- Mōjḡleabaḡ, an ethic book.
- Mol, a congregation, a flock, or number.
- Mol, loud, clamorous.
- Mol muḡllḡ, 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.
- Molaḡm, to praise; ḡo molaḡaḡ a ḡnē, they commended his complexion.
- Molaḡm ḡja, I praise God; Lat. *immolo Deo*, I praise or offer sacrifice to God.
- Molán, rather malán, a small hill or brow.

- Molbēaḡ or moltaḡ, praise-worthy.
- Molc, fire.
- Molḡa, great.
- Molt, a weather. From this Celtic Irish word comes the French *moulton*, which is now written *mouton*; Angl. *mutton*, Wel. *molht*.
- Moluac, a marsh.
- Molta, praised, extolled.
- Mōmḡuḡ and mōmaḡaḡ, stately, noble.
- Mon, or muna, if not.—
- Mon, a trick, a wile.
- Monad, money.
- Mōnaḡ, the genit. of mōjn, a mountain; a mōnaḡb, in the mountains.
- Monajḡteḡ, a monastery.
- Monajḡ, work.
- Monajḡca, a shop, or workhouse.
- Mong, the main or crest of a horse or other beast; mong-ḡteaḡdaḡ, a fine crested horse.
- Mongzaḡ, roaring.
- Monmaḡ and munbaḡ, murmuring, detraction.
- Monuaḡ, alas!
- Mōḡ, great in quality or bulk.
- When spoken of animate things it is put after the substantive; ex. ḡeaḡ mōḡ, a great man, or a lusty man; capal mōḡ, a big horse, &c. But when spoken of inanimate things, it is put before the substantive, as in these compound words; ex. mōḡ-ḡálaḡt, arrogance; mōḡ-ḡḡáḡn, abomination; Wel. *maur*.
- Mōḡ, with a substantive plural signifies many; ex. mōḡ-láḡte, many a day, &c.
- Mōḡaḡtēaḡ, rottenness, corruption.
- Mōḡajḡḡm, to magnify.
- Mōḡáḡta, moral.
- Mōḡaltaḡ, morality.
- Mōḡán, a great number, a multitude; mōḡán mōḡ, a great many, a great quantity; Gr. *μυριας*,

ten thousand; and *μυρίον, infinitum.*  
*Μοῖραναῖς*, i. e. *μόρι εἰστέαῖς*, a great convention, or assembly.  
*Μοῖς*, a hog, or swine.  
*Μοῖς*, great, huge.  
*Μοιρόνδ*, or *μοιρόνδ*, a fleet.  
*Μοιροῖδεαῖς*, magnanimous.  
*Μοιροῖδεαῖς*, magnanimity.  
*Μοιροῖδ*, a highway.  
*Μοιροῖδ*, the falling sickness.  
*Μοιρεῖς*, corruption.  
*Μοιροῖδ*, 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.  
*Μοιροῖδεαῖς*, corrupt; a τὰς μοιροῖδεαῖς *μοιροῖδεαῖς*, my wounds are corrupt.  
*Μοιροῖδ*, great, magnificent.  
*Μοιροῖδ*, greatness, majesty.  
*Μοιροῖδ*, boasting; also pride.  
*Μοιροῖδ*, an assembly or convention, a diet or parliament; *μόρι δαῖς* *Ὀνομα* *εἰς*, the parliament of Dromceit in the County of Derry, at which were present *Ἀδδῖαν*, king of the Scots, and *Κολὺν* *Κυλλε*, Abbot of I.  
*Μοιροῖδ*, proud, vainglorious.  
*Μοιροῖδ*, the main ocean.  
*Μοιροῖδ*, corruption.  
*Μοιροῖδ*, abomination.  
*Μοιροῖδ*, precious, valuable.  
*Μοιροῖδ*, a lord mayor, also a high steward.  
*Μοιροῖδ*, *μοιροῖδ*, especially, moreover.  
*Μοιροῖδ*, wormwood.  
*Μοιροῖδ*, devastations by fire.  
*Μοιροῖδ*, good, pleasure.—*Matt.* 3. 17.  
*Μοιροῖδ*, very big with child; also very fruitful, plentiful.  
*Μοιροῖδ*, to extol; *μόριροῖδ* *Ὀῖα*, let God be magnified.

*Μοιροῖδ*, magnificence.  
*Μοιροῖδ* and *μοιροῖδ*, a mermaid, a sea-monster; *Cor.* and *Arm.* *morhuch.*  
*Μοιροῖδ*, a manner or fashion; *Lat. mos.*  
*Μοιροῖδ*, of or belonging to manner or fashion.  
*Μοιροῖδ*, a moat, or mount.  
*Μοιροῖδ*, the male of any creature.  
*Μοιροῖδ*, i. e. *μοιροῖδ*, fertile, fruitful, pregnant.  
*Μοιροῖδ*, to feel; also to perceive, to know; *μόρι μοιροῖδ μέ* *ἀδῖαν* *ῖαν*, I felt no pain; *μόρι μοιροῖδεαῖς* *ἀν* *εἰς*, they perceived not the matter.  
*Μοιροῖδεαῖς*, sensible.  
*Μοιροῖδ*, a park; *μοιροῖδ* *εἰς*, a tuft or cluster of trees.  
*Μοιροῖδ*, the sense of feeling.  
*Μοιροῖδ*, a he-cat.  
*Μοιροῖδ* and *μοιροῖδ*, a cloud.  
*Μοιροῖδ*, an image.  
*Μοιροῖδ*, the middle or midst.  
*Μοιροῖδ*, noble, good; *Wel. mad.*  
*Μοιροῖδ*, soft, tender; *Wel. medhal.*  
*Μοιροῖδ*, to form or shape.  
*Μοιροῖδ*, very loud, or noisy.  
*Μοιροῖδ* *ῖαν*, a platform.  
*Μοιροῖδ*, the top of a hill.  
*Μοιροῖδ*, a swine, hog, or pig; diminut. — *μοιροῖδ*; *Wel. mochyn*; *μυροῖδ* *ῖαν*, a fat pig; *μυροῖδ* *ῖαν*, a sow with young pigs; *μυροῖδ* *ῖαν*, an echo, i. e. the pig of the cliff or rock.  
*Μοιροῖδ*, 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.  
*Μοιροῖδ* *ῖαν*, a shelf, or quicksands.  
*Μοιροῖδ* *ῖαν*, a porpoise, *quasi*, a sea-hog.  
*Μοιροῖδ*, smoke.  
*Μοιροῖδ*, an owl.

Múcajm, to extinguish, smother;  
do múcað an tejne, the fire was  
quenched; noð mucay daðjne a  
ɣɣɣɣɣ azur a mjleað, which  
drowns men in destruction and  
perdition.

Múcan, a chimney.

Múcna, dark, gloomy; lá múcna,  
a day of gloominess.

Mucnaç, hoggish, morose.

Mucnaçð, grimness, moroseness.

Mucɣajɣ, a gammon of bacon.

Mucuyɣ, swine's grease.

Múða and múðuðað, a dying, or  
perishing.

Múðajn, an ankle; do neart uɣ-  
eað múðajɣajɣ azur bonnáðe  
a çoy, his feet and ankle bones  
received strength; do ðaðaj na  
hujɣeaða ɣo nujɣe mo múðaj-  
lan, the waters were up to my  
ankles.

Múðla, to kill.

Múða and múðað, destruction;  
noð do cúajð a múða, which  
was lost; tejd ɣe a múða, he  
perished.

Múðajm, to kill, to destroy; also  
to perish, to be put to death; do  
múðað an macɣa, the male chil-  
dren were put to death; do mú-  
ðajðeajɣ jád le ɣaobaj an çløj-  
ðjm, they destroyed them with  
the edge of the sword; nj múðo-  
çajð an ðlɣe, the law shall not  
perish.

Múðarð, the herb mugworth; Lat.  
*artemisia*.

Múðart, ex. muzart muc meɣe ðj  
do ðreat, *porcum pinguem ipsi  
dedit*, a hog.

Múðajðe, slaves; ɣo ɣomað múð-  
ajðe, the number of slaves was  
increased.

Mujceaða, (Conca-mujceaða,) the  
ancient name of a large territory,  
possessed since the tenth century  
by the Macneirys of Castletown  
Mac-Eniry, extending from the

river Májɣ to the hill of Mullaç-  
a-nojɣ, 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  
Boiromhe.

Mujçfçojl, bacon, pork.

Mujç, sadness, dullness.

Mujçe, day-break; a mujçe láoj,  
at the dawning of the day.

Mujçjðe, a swine-herd; mujçjðe  
Mjco, St. Patrick, when a boy,  
was the swine-herd of Milcon,  
king of Dalarnajðe, or the east  
part of Ulster, i. e. of the County  
of Antrim. ~

Mujçjneaç, a low-lived person, a  
plebeian.

Mujçléd, a muffler.

Mujɣjm, to fail or falter, to fall,  
to be defeated; ex. do mujɣe-  
ajɣ a çoya ɣaøj, his feet failed  
under him; do mujɣeað an caç  
ajɣ Chonaçtajð, the Conacians  
were defeated; do mújɣjð a  
ɣean ɣájɣe ajɣ, he fell a laugh-  
ing.

Mujl or mujll, delay; mujll éjɣde-  
açta, slowness of attention, or  
defect of hearing.

Mujlajðeaçð, an ill scent.

Mujleann and mujlenn, a mill; a  
mujlajð, in the mills; Wel. *me-  
lin*, Gr. *μυλν*, a mill.

Mujlle, a mule; noð ɣúajɣ na  
mujlljðe ɣan ðɣájɣaç, who found  
mules in the wilderness.—*Gen.*  
36. 24.

Mujlleað, to prepare.

Mujlleann, a little bell; ɣona mujl-  
leannaajð ðjɣ, with golden bells.

Mujme, a nurse.

Mujn, the back; ajɣ mujn, upon;

ar do mujn, upon thy back ;  
Wel. *munugh*.

Mujn and mujne, the thorn-tree ;  
also the name of the letter M ;  
also a bush or bramble.

Mujnce and mujncead, a collar, a  
torquis, an ornament worn about  
the neck or arm ; mujnce ɔjn fá  
briáɔadajb na n̄ayal, golden  
collars about the necks of the  
nobility ; Lat. *manica*.

\* Mujne, 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*.

Mujneac, thorny.

Mujnead, a teaching or instruct-  
ing.

Mujneál and mujneúl, the neck ;  
ɔot mujneál, from off thy neck ;  
mujneál na lájme, the wrist ;  
Lat. *monile*, an ornament worn  
on the neck.

Mujnjm, to teach or instruct ; m̄jn-  
fe mē ɔujt, I will teach you ;  
ɔan ɔutajɔ do m̄jnfeay m̄jre  
ɔujt, in the land that I will show  
thee ; Lat. *monéo*.

Mujnjžneac, stout, confident.

Mujnjn and mujnjžjn, hope, confi-  
dence.

Mujnjžad, possession.

Mujnmeay, hemlock.

Mujnnteay and mujntjn, men, peo-  
ple, a clan or tribe ; an mujntjn  
do b̄j na ɔaynad, the men that  
were with him ; mujnteay an  
n̄joɔ, the king's people.

Mujnyeac, a necklace, a collar.

Mujnte, taught, also teaching ; as,  
lučd m̄ujnte, teachers ; ɔujne  
deag-mujnte, a well-bred man.

Mujnteay, family, people.

Mujnteayda, kind, friendly ; ɔpjo-  
nad mujnteayda, a familiar spi-  
rit.

Mujnteayɔay, kindness.

Mujnteɔjn, a teacher.

Mujj and mojj, the sea ; genit. +  
maja ; Lat. *mare*, Wel. *mor*.

Mujjbleáɔad, amazement.

Mujjbr̄uacɔ, a high tide.

Mujjceaytac, or mujjceáɔdac,  
the proper name of a man very  
common among the old families  
of Ireland, and literally signifi-  
ing expert at sea, or an able na-  
vigator.

Mujjceɔlac, a fleet or squadron at  
sea.

Mujjceac, a wave.

Mujjcu, corrupted into Mujca,  
the proper name of a man among  
the old Irish, and literally signi-  
fying a sea-hound.

Mujjceac, a sailor or mariner.

Mujjceadac, the proper name of a  
man, signifying a mariner.

Mujjceadac, a sovereign, or lord.

Mujjcean, a woman.

Mujjceann, a dart or spear ; also a  
woman's name.

Mujjfeacɔ, a fleet ; ex. mujjfeacɔ  
feacɔ ɔjɔɔ long je ɔejntjɔ, 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.*

Mujjfeɔ, mujjfeɔ ɔe mē, he will  
kill me.

Mujjɔeacɔ, a frith, or narrow sea.

Mujjɔejlt, a mermaid, i. e. ɔejlt  
maja.

Mujjɔjneac, dull, stupid.

Mujjɔjneay, stupidity.

Mujjɔžjn, a great noise.

Mujjɔžjn, a burden, or charge.

Mujjɔžjneac, burdensome ; also  
poor ; ɔeay mujjɔžjneac, having  
a great family to support.

Mujjn, a troop or company.

Mujjn, natural affection.

M̄ujjneac, fond, affectionate.

Mujjneam, an overseer.

Mujjnɔžjnm and mujjnɔjnm, to burden

or load.

*Mújnnjn*, a dearly beloved.

*Mujnt*, riches.

*Mujrcnjt-mjotájne*, was the ancient name of the territory which in latter ages bore the name of *Majrcnjt* *I* *Phlajnn*, extending from the river Dribseach to Ballyvoorny, now in the County of Cork: its chief lord was O'Flainn, whose dynast, or *tánajrte*, was O'Maolpaújl.

*Mujrcnjt na ttnj-máz*, was the old name of the district which was afterwards called *Mujrcnjt* *I* *Ohonagájne*, now the half barony of Orrery: its proprietary lords were O'Donnegain and O'Cuilenain, both of the Eugénian stock.

*Mujrcnjt-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.

*Mujrcnjt jartan-pejmon*, 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.

*Mujrcnjt 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 *Mujrcnjt 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 Duharra, 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 Músc, 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.*

*Mūjreán*, *lujna na mūjreán*, the plant primrose; Lat. *primula veris*.

*Mujte*, mute, dumb. ✕

*Mujt*, or *mujž*, without, on the outside.

*Mul*, an axletree.

*Mul*, a congregation, or multitude.

*Mulašūnd*, or *malabūn*, dwarf-elder; Lat. *ebulus*.

*Mūlaç*, puddle water.

*Mulaç*, a sea-calf.

*Mulba*, a sea-calf.

*Mulcán*, an owl; and *mulca*, an owl.

*Mulcán*, cheese-curd 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 ōn*, he bestowed a patena of brass chased with gold. *Vid. Chron. Scot. ad an. 1115. and Tigher. ibid.*

*Mullaç*, the top, height, or summit; *mullaç an tjne*, the roof of a house; *mullūžne na řlējčte*, the tops of the mountains; *mullán*, *idem*.

*Mulajt*, 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 ḡcāt, for the shade.

Muna, unless, if not.

Mūnad, instruction; Lat. *monitum*.

Mūnam, to make urine.

Mūnari, 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 mūriab mo ējje, within the walls of my house; Ir. *miur*.

Mur, many, much; Gr. *μυριον*, *infinitum*.

Murac, the murex, or purple fish.

Mūriam, to wall in, to immure.

Mūricac, sad, mournful.

Mūricar, sadness.

Murducān, sea-nymphs.

Murgabai, i. e. gabai-maria, an arm, or channel of the sea.

Murpēa, successful.

Murruyḡ, i. e. riayḡ na'maria, a sea-shore, or sea-marsh.

Murranac, a subject.

Murranacāc, subjection.

Mūrta I-mānacājn, otherwise Mūrntjn Mhanacājn, the ancient name of a territory in Connaught, which was the estate and lordship of the O'Beirns, descended from Ionraētaē, son of Mūrre-adaē, one of the ancestors of the O'Connors of Connaught, who was in the 12th degree of descent from Eōca-Mojmēdeōjn, king of Meath in the fourth century. (The O'Fallons of Clojnn-

uadaē, are descendants of the same Ionraētaē.) 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.

Murēujle, *rectius* marēujle, a sea-flood, or tide.

Murēajde, or mariajde, seamen, mariners.

Murēonad, the product of the sea.

Mūr or mār, pleasant, agreeable, or handsome; hence perhaps mūrḡriajde, i. e. mūr, pleasant, and crijoc, a country, the name of several districts in Ireland; hence mūrje, or marje, beauty, bloom; also prosperity.

Murdaēd, mustard.—*Matt.* 13. 31.

Mūrḡaltacāc, watchfulness.

Murḡam, to be mouldy or musty.

Murḡan and murḡanacāc, mustiness.

Mūrḡlajm, to awake; cá huajri mūrḡeōlay mē, when shall I awake; mūrcajl ar do cōblac, awake out of thy sleep.

Mūrta, 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-ujōjn, corruptly written Maguibjn, English, Maguire, the Mac-māḡ-gamna, English, Mac-Mahons of Ulster, and the Mac-ḡuibne, 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-uajr, 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. Mac-Swyny-Fanaide, Mac-Swyny-Badhuine, and Mac-Swyny-na-Dtuadh, i. e. Mac-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 Mac-Cartys of Musgry and Carbury, and acquired some landed properties deriving under those lords whom they served.

The Mac-Cartys being the most illustrious of all those families, whose names begin with Mac, should not be forgotten in this place. They are descended from Oljol-ōlum, 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-ōlum, 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 Mac-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 Mac-Cartys derive their name, as well as their descent, from Cáitac, son of Saorhneatac, 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 Carthach's second son, called Muihneatac, was the ancestor of the Mac-Cartys; and that the Mac-Auliffs, in Irish Mac-Amhlajde, 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 Mac-Auliffes 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 ēad̃t̃iōma; when it is prefixed to *z* in the beginning of a word it is reckoned among the robust, called *conrojneada teanna*, and then both letters are called *ngeatal*, or *n̄atal*, from *n̄atal*, a reed, Lat. *arundo*; it is called *n̄uj̄n*, from *n̄uj̄n*, the ash-tree, Lat. *fraxinus*; in Hebrew it is called *z*, from the sound. It is often doubled, and then sounds strong, as *ceann*, a head, *lann*, a sword, *teann*, strong. But a double *n̄n* is rarely written in Irish, a little stroke being set over the letter instead of it, thus *n̄* 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 *c̄lemeti* for *clementi*, *c̄ojux* for *conjux*. The Greeks in like manner omitted *ν* in some words, for they wrote *Ὅρτησιος* for *Hortensius*, and *Γαλλία Ναρβονεσία*, *Λουγδονεσία*, and *Ισπανία Ταρρακονεσία*, 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*, *μ*, as hath been already observed of the *l*, and shall be in like manner of the *μ*; 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.

Ná, nor, neither; also not; ex. ná m̄j̄re, ná t̄ȳra, ná jad̄ran, neither I, nor you, nor they; ná tab̄aj̄n, do not give.

Ná, or; ex. zan̄ ōm̄ ná āj̄m̄z̄j̄od, without silver or gold.

Ná, than; n̄j̄ b̄ur̄ m̄o ná j̄ad̄, greater than them.

- Ná, in his; na āz̄aj̄d, in his face, i. e. against him, i. e. j̄n a.

Na, a sign of the genitive case; ex. ām̄ āz̄aj̄d na n̄uj̄z̄eab̄, upon the face of the waters.

Na, a sign of the participle of the present tense; na l̄ȳde, lying; na ŷ̄ȳde, sitting.

Nac̄, whether or no, is not; nac̄ b̄r̄aj̄l an̄ d̄ū̄t̄aj̄z̄ ūlle m̄ōm̄ad̄, is not the whole land before you; nac̄ j̄ō̄c̄tan̄ b̄ur̄ māj̄z̄j̄ōj̄re an̄

c̃jor-cájn, doth not your master pay tribute.

Nác, as beag nác, almost; ar beag nác maibad mé, I was almost killed.

Nad, the buttocks.

Náda, nothing; Hisp. *nada*.

Naðmajnde and naðmcōmajta, earnest, an earnest penny.

Nadlūza, formerly, anciently; zon m̃jor̃bujl̃j̃de náj̃l nadlūza, with other miracles formerly wrought.

—*L. B.*

Nádūjn, nature; Lat. *natura*.

Nađūnta, 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 ujc̃e noct̃, to mean this night, though either of the two words ujc̃e or noct̃ 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 *ioej̃n* or a *jaej̃n*, last night.

Naeb, dimin. naebōg, a ship; Lat. *navis*.

Najd, a lamprey.

Najde, who? which?

Najðme, a bargain or covenant.

Najðm-c̃eanglajm, to confederate.

Najðm na bōrūma, the obligation of paying the mulct called bōrūma, *qd. vid.*

Náj̃l, another; feačd náj̃l, another time; náj̃le, *idem*; feačd náj̃le djožnáj̃ clōd, *alia vice rara virtus*.

Náj̃l-béal, a bridle-bit.

Náj̃mde, the plural of nām̃ad, foes, enemies.

Náj̃mdeanar, or nām̃danar, enmity, hostility.

Najndeān, or naojndeān, valour.

Najng, a mother; najng mōn, a grandmother.

Náj̃re, shame, bashfulness; a tá náj̃re ojm, I am ashamed.

Náj̃re, clean, neat.

Náj̃reāčd, bashfulness; *al. náj̃-nj̃žeačd*.

Náj̃nj̃ž̃e, more bashful, or shameful.

Náj̃nj̃ž̃jm, to make ashamed, to shame; ná náj̃nj̃ž̃ mé, do not shame me.

Naj̃me, sure, certain.

Nall, hither; anonn agur a nall, here and there, to and fro.

Nall, a bridle or bit; caōg̃ad eač go nallaž̃b̃ ojm, 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.

Nallur, or allur, sweat; a nallur hāj̃ž̃te joray tū anán, in the sweat of thy brows shalt thou eat bread.

Nāma, nām̃ad, only, alone; *vid.*

máð *supra*.

\* Náma and námáð, an enemy, or foe; plur. nájme and nájmdjð.

Námadyr, fierceness, enmity; nám-danur, *idem*.

Naoy, a man or person; *vid. na* and *nuj*, *sup.*; also the name of Noah; árç 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*.

Naoyðeacða, the golden number.

Naoyðeacða, the nineteenth.

Naoyðeánán, 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 flayteamnaɣ, the saints of heaven.

Naoyjmğnjðjm, to sanctify, or make holy.

Naoyjmj, November.

Naoyjm-joyðað, a sanctuary.

Naoyjneal, prowess, chivalry.

Naoyjteacða, chief, principal.

Naom, a saint, or holy man; also sacred.

Naom-ajɣɣeac, blasphemy against the saints or holy things; Oja-ajɣɣ is that which regards God.

Naom-ajɣɣeac, blasphemous; naom-ajɣɣeðjɣ, a blasphemer.

Naom-ajɣɣeac and naom-ajɣɣ-ɣjm, to blaspheme; naom-ajɣɣ-ɣjuğað, *idem*.

Naomallūğað, i. e. naom-mallūğað, a blaspheming, blasphemy; also to blaspheme.

Naommalluğğtēojɣ, a blasphemer.

Naom-çojɣneagð, consecration.

Naom-ğojð, sacrilege.

Naomta, holy, hallowed; as ðayne 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.

Naorǵa, or naorǵač, a snipe.

Naorǵaíir, an inconstant man.

Naorǵaíreacđ, inconstancy.

Náir, that not; náir b'féidjir léo, that they could not; or, could not they? i. e. ná air.

Náir, shame; nǝ náir đur̃t ē, it is no shame for you.

Náir, good, happy.

Náirab and náirób, may it not be, let it not be; náirab olc būir ττυrur, may not your journey be unlucky.

Nairđ, skill or knowledge.

Nairđaíir, 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 Círiđoc Náir was that whole province; the ancient family of the Mac-Morroughs or O'Cavanaghs were the hereditary princes and possessors of it, Náir ǵaígean, the royal seat of the kings of Leinster: it is otherwise called áir ǵaígean.

Nairad, a fair.

Nairad, fame, or reputation.

Nairad, noble, famous.

Nairaiar̃teac, a Nazarite.

Nairc, a tie or band.

Nairc, a collar, or chain; nairc đjir, a gold chain; mađria nairc, a chained dog.

Nairc, a ring.

Nairǵad, an obligation.

Nairǵaíir, to bind or tie; hence nairǵaíre, bound, tied down to; also attached or devoted to.

Nairǵaíir̃e, a surety.

Naircari, a defence or fortification.

Nat, a science.

Načairir, a snake; načairir nǝir, an adder, a viper, or other poisonous serpent.

Načan, noble, famous.

Nē, anē, yesterday; *vid. naē sup.* anē náir, whether or no; anē náir nējđjǵ tū ljom, didst thou not bargain with me.

Neac, a spirit or apparition; táir-nǝ neac cūǵam, a spirit appeared to me. *Note.* This word is a corrupt contraction of the word neamač, a heavenly spirit, *quod vide infra.*

Neac, some one, any one; an tē būair̃kear̃ neac, he that shall strike any one.

Neačtar̃, neither; ex. neačtar̃ đjđb, neither of them.

Neačtar̃, outwardly, without, on the outside.

Nead, and genit. nǝde, dat. nǝđ, a nest; đo eǝr̃ǝ đá nǝđ fēir̃, she fled to her own nest; Lat. *nidus*, Wel. *nyth*.

Nēall, a trance, or ecstasy.

Nēall, a cloud; Wel. *niul*, Gr. νηφελη.

Nēall, noble.

Neambaoǵal, safety, security.

Neambaoǵalač, secure.

Neam, Heaven; genit. nǝme, Wel. *neve*.

Neamač, a heavenly spirit.

Neam, in compound words is a negative preposition; neam-foṛač, unstable, wavering; neam-fjīē-unta, unrighteous; neam-ḡjāda, ungodly.

Neamajṇ, a pearl.

Neamajre, terrible, cruel.

Neam aṛteanta, unknown.

Neam alač, undefiled, i. e. neam-ṛalač.

Neam altač, smooth.

Neaman, a raven, or crow.

Neam-bunajṛeac, groundless.

Neam-čnazač, without knots.

Neam-čojṛjlt, unthrifty.

Neam-čojṛjlteac, profuse, lavish; also open-minded.

Neam-čojmṛeac, free, generous.

Neam-čojnṛeallac, ill-natured.

Neam-čōmḡdač, negligent.

Neam-čōmṛač, unmoveable.

Neamčōmṛuḡdeacḡ, immutability, steadiness, constancy.

Neam-čṛjōčnac and neam-čṛjōč-nuḡṛe, endless.

Neam-čūbač and neam-čūbaḡḡ, unbecoming, improper.

Neam-čujḡ, poverty.

Neam-čujdeac, poor, indigent.

Neam-čujmne, forgetfulness.

Neam-čumajṛṛe, unmixed.

Neam-čūṛamac, careless.

Neamḡda, heavenly, holy.

Neam-ḡljṛeac, unlawful.

Neam-ḡuṛnacḡ, negligence.

Neam-ḡallya, unfeigned.

Neam-ḡajlljṛeacḡ, care, vigilance.

Neam-ḡaṛamaḡl, incommodious.

Neam-ḡean, hatred, enmity.

Neam-ḡlan, impure, unclean, profane.

Neam-ḡlajne, impurity, pollution.

Neam-ḡnātač, unusual.

Neam-ḡnōtač, idle.

Neam-ḡulmaṛ, unskilful.

Neam-ločdač, blameless.

Neam-maṛbētač, immortal; do-maṛbētač, *idem*.

Neam-mboḡ, hard, impenetrable.

Neam-mbūan, transitory.

Neam-meajṛaḡḡdač, excess.

Neam-mōtūḡaḡ, stupidity, insensibility.

Neam-nūall, an anthem, or hymn.

Neamonn, a diamond.

Neam-pōṛteamaḡl, sober.

Neam-ṛeajmač, inconstant.

Neam-ṛṛajṛeamaḡl, frugal.

Neam-ṛulmaṛ, churlish, morose.

Neam-ṛabaṛṛeac, stingy.

Neam-ṛaṛbač, ineffectual.

Neam-ṛaṛbuḡde, unprofitableness.

Neam-ṛoṛṛeac, unfruitful.

Neam-ṛṛōcaḡṛeac, unmerciful.

Neam-ṛṛuaḡlleaḡ, incorruption.

Neam-ṛṛuaḡlljḡ, sincere.

Neam-ṛuṛuḡ, difficult.

Neam-uḡṛeajbač, not poor.

Neam-ullaṛ, unprepared.

Neam-uṛcōḡdeac, harmless.

Nean, an inch; also a span.

Nean, a wave or billow.

Neanajḡ, a nettle.

Neanajṛḡ, that bindeth; neanajre or no neanajṛḡ, he bound or tied.

Neant and neantōḡ, a nettle.

Neaṛ, a wild boar.

Neaṛnaḡm, to liken or compare.

Neaṛt, gen. nṛt, power, strength.

Neaṛtaḡḡm, to strengthen.

Neaṛtbaṛ, or neaṛtmaṛ, strong.

Neaṛtūḡaḡ, a strengthening.

Neaj, a hill, or fortified place.

Neaj, a weasel.

Neaj, a hurt or wound.

Neaj, noble, generous.

Neajṛ, the next; an mḡjora ba

neajṛ, the next month.

Neajan, the next place.

Neajḡ, an ulcer, a bile; neajḡ-ḡōḡḡ, *idem*.

Neajṛta, just, honest.

Neačaj, manslaughter.

Nējḡ, a fight or battle; also a wound received in battle.

Nejḡde, wind.

Nējlljn, a small cloud.

Nejmōnjž, of no weight or effect.

Nejm, or nejm, brightness, splendour; whence nejmjm and njāmajm, to shine or be bright; hence neam, and genit. nejme, Heaven.

Nejm and nejme, poison.

Nejm, the same as neam, a negative in compound words; ex. nejm-čjontac, innocent; nejm-čjnjneac, false.

Nejm-čcalzac, sincere.

Nejm-čejlleac, rash, foolish; go nejm-čejlljðe, unadvisedly.

Nejm-čjon, disrespect.

Nejmeað, a poem; also a science.

Nejmeað, glebe-land; *quasi* neamjač, holy or consecrated land.

Nejm-ðjomajleac, frugal, sparing.

Nejmeac, glittering, shining.

Nejm-eazlac, bold, confident.

Nejmed, filth or dirt.

Nejmjðeačt, the same.

Nejmējlnjðe, uncorrupted, unviolated.

Nejmj, ants' eggs.

Nejmjm, to corrupt or spoil.

Nejm-jonmujn, morose, froward.

Nejm-meay, contempt.

Nejm-meata, confident.

Nejm-mjrgzac, sober.

Nejmneac, sore, aching; also passionate.

Nejmnj, a thing of nought, or invalid; do čuŋ aŋ nejmnj, to annihilate.

Nejmnjžjm, to annul, or annihilate.

Nejmjeað, contempt.

Nejm-jeaymac, inconstant.

Nejm-jeaymacð, inconstancy.

Nejm-čejt, cold, cool.

*Note.*—The above negative prefix nejm 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.

Nejt, a fight, battle, or engagement.

Nejte, the plur. of njð, things.

Nejteamajl, real.

Neamajn, madness.

Meiman, a vulture, or Royston crow.

Með, and.

Meðč, good.

Meðjð, bad, naught. ✕

Meðjl, pl. of nēul, *quod vid.*

Nēul, a cloud; genit. nējl, and plur. nēojl, or nēulta; nēulta dūba na hojðce, the dark clouds of the night.

Nēul, light, a glimpse of light; do čonajc nēul na tjne, I saw a glimpse of the light of the fire; nēul žrējne, a little sunshine; njl nēul jaðajc aŋce, he does not see a wink.

Nēul, a fit; nēul tjnnyr, a fit of sickness; nēul bujle, a fit of madness; tājmnēul, a trance; pl. nēulta.

Nēul, a star; nēultað njme, the stars of Heaven.

Nēulaðōjŋ, an astrologer.

Nēulčurtað, slumbering.

Njedał, a reed; also the name of the double letter nž, otherwise called njatal.

Nj, not: one of the Irish negatives, and the most common of all, like the Latin *non*; it is never used in compounds; nj fējðjŋ, it cannot be; nj hē, it is not he; Goth. *ni* and *nih*, Lat. *ne* or *ni*, Gr. *νε* or *vé*, Goth. *niu*, neque.

Nj or njð, a thing; žac njð jnāmuy, every thing that creepeth; plur. nejte; nejte talmajðe, earthly things.

Nja, a sister's son.

Njað, a champion; njad, or njat najrc, *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 bhñajn, nj Nejl, 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. řylm*, or řujlm.

Njlm, to be wanting, to be absent, i. e. nj řylm.

Njm, a drop.

Njmžljc, strong, impregnable.

Njm, to do, to make; ujme řjn do njmře řndūžad, 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; njžžacť njme, the kingdom of Heaven.

Njmneac, poisonous, mortal; also peevish, passionate.

Njn, an image.

Njnžjr, sore, sick.

Njnřc, one who interrupts another's discourse.

Njođa, real.

Njomđa, bright, shining.

Njomam, to shine, to glitter.

Njomay, brightness.

Njomyžaojlte, 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.

Njoř, anjoř, from below, up; do bñjřead a njor tojbřeaca an ařžejn, the fountains of the deep were broken up.

Njřram, I would not be; njřram conajncleřť ajr čnejč, I would not be always destroying or plundering my subjects; Lat. *non ipse essem*.

Njř, or njor, i. e. nj ar, or nj řođ, comes before verbs of the preterperfect tense of the indicative mood; ex. njř būajl, he struck not. When it has bū after it, it has an adjective or participle coming just after them, and then comes the substantive if it be not understood; ex. njř bū lájdjr mē, I was not strong; njř bū tōžta an teac, the house was not built. It sometimes has a pronoun after it: njř bū leō ř, she was not theirs; njř is sometimes written nj řođ; ex. nj řođ būajl, he struck not.

Njř is sometimes written for njř, in the above different manners of using it.

Njře, a wound; the gen. of neay, *quod vid.*

Njřť, or njđ, manslaughter; also a battle or engagement.

**Njuž**, i. e. *anjuž*, to-day; rather an *uj*, or a *n'uj*, *qd. vid. sup.*

**Nō**, nor, or; *nō zo*, until; *nō zuu*, until that; *nō zuu ojl rj an leanab*, until she had nursed the child; *nō zo rcmjorfa rē tū*, 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 ajuu*, new arms, *nova arma*; *nō-mōd*, new fashion; Lat. *novus modus*.

**Moajb**, time, season.

**Moč**, which.

**Moča** and *nočad*, ninety.

**Močd**, rather *nočt*, night; a *nočd*, to-night; Lat. *nocte*.

**Močdajžjm**, to make naked, to uncover, to strip or peel; *do nočd rē*, he peeled; *nā nočdujž būu ccjnn*, do not uncover your heads; *amajl nočday rean leabaju*, as the old books discover; *do nočd rē mē*, he hath stript me; *nočdujm djb*, I explain to you.

**Močdayže**, or *nočdayžte*, naked.

**Močta**, open, discovered.

**Mod**, an abbreviation, a difficulty; Lat. *nodus*.

**Mod**, as *nōd leat*, observe or take notice; Lat. *nota*.

**Modajne**, an abridger.

**Modajneact**, the method of using abbreviations.

**Mōdajm**, to understand; also to make a league or confederacy.

**Mōd**, noble, excellent.

**Mōdlaž**, Christmas; Gall. *noel*; derived from *natalitia*.

**Moete**, a seaman, a mariner.

**Mojbžjyr**, ordure or dung.

**Mojbžreac** and *nōjbžyte*, a novice.

**Mōjn**, noon, or the ninth hour of the day according to the Roman calculation of the day; *trāt nōna*, noon time.

**Mōjn-dorica**, an eclipse of the sun.

**Mōjn-rēalt**, the evening star.

**Mōjr** and *nōr*, a manner or custom; *nōjr azur beacda*, carriage and behaviour; Lat. *mos*.

**Mojr**, noble, excellent.

**Mojr**, *anojrt*, a church, or congregation.

**Mōjreac**, noble.

**Nonn**, a *nonn*, beyond, on the other side; a *nonn azur a nall*, to and fro, hither and thither.

**Nōr**, a fashion, manner, or custom; *do nōr an cēd mōda*, according to the former manner; *do nōr rjn*, thus, even so, after that fashion; *do nōr na nujle cjneadač*, after the manner of all nations; Lat. *mos*; pl. *nōra* and *nōrajb*.

**Nōr**, knowledge. ✕

**Nōra**, now, at present; a *nōra*, now, at this present time.

**Nōrajžjm**, to enact, or approve.

**Mōta**, discovered.

**Nua**, strong; *do tmojb rē me njāb nua*, he encountered a strong champion.

**Nūa**, new; *nūa ēadač*, new clothes. ✕

**Muacolla**, astonishing.

**Nūačon**, or *nōdčun*, a companion, a bride, or bridegroom; *rean azur ronūacun leat*, I wish you prosperity and a happy companion, (wife or husband.)

**Muacojnreac**, a harlot, or prostitute.

**Nūad**, new. This word is often set before its substantive, and joined to it; *nūad-žajll*, the new English; *nūad-řjažnajre*, the New Testament; *nūad-ola*, new oil. This word is sometimes written *nūad*, but always pronounced *nōd*; Lat. *novum*, and Gr. *νεον*, new; Wel. *neuylh*, and Cor. *nowydh*.

**Muajeteacd**, news, tidings.

Nuajð-*fejnðe*, a novice.  
 Nuajð-*mjlð*, an untrained soldier.  
 Nuajl, a roaring, or howling;  
*nuajl an leðjn*, the roaring of the lion.  
 Nuajlm, to howl.  
 Nuajr, a *nuajr*, when; *ð nuajr*, seeing that.  
 Nuall, famous, noble.  
 Nuall, lamentation, mourning.  
 Nuall, an opinion.  
 Nuall *gan gaoj*, a true saying.  
 Nuallad and uallad, howling, or roaring.

Nuall*feirtač*, howling, roaring.  
 Nuall*zuba*, *idem*.  
 Nuall*γann*, noble, generous.  
 Nuam*anðjr*, embroidery.  
 Nuat*ajž*, heaven.  
 Nuðð*ðfeacð*, a lone journey.  
 Nuðge, *zo nuðge*, until; *zo nuðge γo*, hitherto; *zo nuðge mo būγ*, until my death.  
 Nuðm*jr*, number. ✕  
 Nuðm*jrjūžad*, a numbering.  
 Nuna, hunger.  
 Nunn, a *nunn jr* 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 *leatán*, or broad vowels, and is therefore used indifferently with *a* or *u* in old Irish manuscripts, and in some words by the moderns, as *déon*, *déan*, or *déun*, a *tear*; Lat. *lachryma*. And we find that the Greeks, especially the Dorians, did change their *av* into *ω*, as *τρωμα* for *τραυμα*, a *wound*; *ωλαξ* for *αυλαξ*, a *furrow*. The Latins anciently wrote *coda* for *cauda*; *plostrum* for *plaustrum*; *lotus* for *latus*, &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 *funtes* 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 *øjr*, so called from *øjr*, the *spindle-tree*, vulgo *feðmγ*, Lat. *evonymus*; and we find this diphthong in the Hebrew, as Heb. *וג*, Lat. *gens*; as also among the Grecians, as *κοιλον*, *κοινη*, Lat. *cælum*, *cæna*.

o b

o b

O, from; *ð catajr zo catajr*, from city to city; also whence; ex. *ð nahajtar*, whence is said.  
 O, an interjection common to the Latins, signifying alas! woe is me!  
 O, seeing that; *ð tãjm*, seeing that

I am; *ð cõnnajr me do žnūjr*, since I have seen your countenance.

O, an ear; Gr. *ους*, *auris*; hence *oðall*, deaf, from *o* or *oğ*, an ear, and *ðall*, dull. It is sometimes abusively written *aðall*,

and often uðall; ex. mōra ne hō na deyrbe, i. e. mo clūaya ne clūay na meyrbe.

Oba and obajn, a river; *vid. Cluver. de Germania Antiqua*, pp. 638 and 694; hence the Celtic name of the Danube, viz. Dānou, or Dān-oba, signifying the bold river.

Obað, a denial, a refusal; n̄ ēju-ðrajn obað, I should not refuse.

Obajm, to refuse or deny; doð ye cað, he refused battle, or giving battle.

Obajrne, swiftness, hastiness.

Obajr, work, labour; Lat. *opus, operis*.

Obajrjgjm and obajrjužad, to work or labour; Lat. *operor*.

Obajrjgče, and contracte obrajgče, worked up, handled with art.

Obann, quick, soon, nimble; go hobann, quickly, soon, presently; also hasty or rash; nā bj obann le do bēul, be not rash in speech.

Obēla, open; do ržōlterjad cloča, azyr do bāðar na hajdnajēte obēla, the rocks were rent asunder, and the monuments laid open.—*L. B.*

Oban, or uðan, and sometimes written oman, fear, dread, terror; Gr. φοβον, *metus*; ex. an žnād, an oban, na an fuat: nā bejr, (bj ad brejčēām neamlūat:) brejč nān cōjr, a Dhonča, duje: ajr cōmtajb ojr no ajrjgjo; literally, do not pronounce sentence for love, for fear, nor for hatred; let your judgment be deliberate, i. e. not precipitate; Donogh, pronounce not an unjust sentence for presents of gold or silver.

Obo, an interjection, O strange! prohi!

Oc, a poet; jnnjljb oc, a band of poets.

Ocājd, business, an occasion.

Ocaj, and; often written for acuj, or azyr.

Ocaj, interest, or an annual rent; the same as jocuj, payment.

Oč and uč, oh! woe! alas! Wel. *och*, and Belg. *ach*.

Očd, or učd, a bosom, the breast; bean hočda, the wife of thy bosom; lān a hočda, her lapful; očd lājdjr, očd laž, a strong breast, a weak breast.

Očdač, good delivery of speech; aj řeārj a očdač nā a řožlujm, his delivery surpasses his learning.

Očdmacād, adoption.

Očra, shoes.

Očt, eight; Lat. *octo*, and Gr. *οκτω*.

Očtmað, the eighth; Lat. *octavus*; an točtmað cajtjōjol, the eighth chapter.

Očtmožad, eighty.

Ocož, a shower.

Ocrac, hungry; ojr jējon an tocrac a řožmar jūay, for the hungry eateth up his harvest.

Ocray, hunger; ocruj, *idem*; řeaj ocruj, a hungry person.

Ocrayān, a glutton.

Ocruj, hunger.

Ođ, from thy; ođ řonðmonnujb, from thy loins, i. e. ođ do.

Ođ and ojd, music.

Ođ, the point of a spear, the sharp end of any thing.

Oðaj, pale, wan; written also ožaj.

Oðajān, the plant cow-parsnip; Lat. *sphondylium*.

Oðajac mullac, devil's bit; Lat. *succisa*.

Ođmōj, respect, homage.

Ođmōjac, respectful, dutiful.

Ořřrajdeac, a Druidish priest literally an offerer.

Ořřrāj, an offering, or oblation.

Ořřrālam, to offer; do ořřrālad

an iódbjre iódaín an a rón, the pure oblation was offered (to God) for him.

~ Oḡ, young; an tóar ḡ, the children, or youth; ḡ jr áirra, young and old; áir náar ḡ, our little ones.

Oḡac̃, youth.

Oḡáin and oḡánac̃, a youth, a young man.

Oḡam, the occult manner of writing used by the ancient Irish.

Oḡánac̃, youth; oḡántac̃, *idem*.

Oḡb̃ad, a territory in the County of Meath, which anciently belonged to the O'Heas.

+ Oḡ, the ear; *vid.* O.

Oḡ, whole, entire; ḡo hōḡ, entirely.

Oḡ, a virgin; gen. ḡḡe, or hōḡa; an tōḡ ro-molta, the Virgin most renowned.

Oḡ and ḡḡda, pure, sincere.

Oḡbac̃, virginity.

Oḡlác̃, a servant, a youth; also a soldier.

Oḡlác̃ar, 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.

Oḡloḡḡaín, a tad-pole.

Oḡmaíre, a heifer, a young beeve.

+ Oj, aḡ, or aoḡ, a sheep.

Ojbne, i. e. obajne, quickness, suddenness.

Ojb̃, obedience, submission.

Ojb̃ḡjm, to work, to cause or effect, to operate.

Ojb̃ḡḡe, wrought.

+ Ojb̃ḡḡeōj̃, a workman, a labourer.

Ojb̃ḡḡad, an operation.

Ojct m̃j, October.

Ojdean, love, tenderness.

Ojde, a teacher, also a foster-father; ojde faoḡḡj̃, a confessor; ojde altḡoma, a foster-

father.

Ojdeac̃, slaughter; also death.

Oj̃ce, the night.

Ojdeac̃ar, instruction.

Ojdear, advice, also instruction;

bēol-ojdear, oral tradition.

Oj̃c-mēj̃leac̃, a night robber.

Ojde, a guest or traveller; d'foḡḡzujl m̃j̃re mo ḡḡj̃re don ojde, I opened my doors to the traveller; ñj bu f̃j̃j̃ oj̃b̃ aḡc̃eān, she was not uncivil to strangers.

—*Brog. in Vit. S. Brig.*

Ojdeact, entertainment, a night's lodging.

Ojdeac̃, death, got by any means; ojdeac̃ claj̃ne Nējl, the decease of the children of Nial, ḡloḡḡḡj̃d mē aḡm jr ojdeac̃ ḡac̃ m̃j̃ḡ, I will recount the names and deaths of each king. This word is sometimes written oj̃ḡj̃d, and then seems to be of a radical identity with ēaḡ, death.

Ojdear, cloc̃ ojdear, freestone.

Oj̃j̃, and genit. oj̃re, snow; leac̃ oj̃re, ice.

Oj̃re, an heir, or heiress; oj̃re ceart na c̃j̃ce, the rightful heir of the country; pl. oj̃r̃j̃ḡ. It is pronounced oj̃re, the ḡ being quiescent: in old French *hoire*, plur. *hoires*; Lat. *hæres*, *hæredis*, where the *d* comes in as in the Irish; oj̃re, or eḡre mānla, an heiress.

Oj̃reac̃, an inheritance.

Oj̃r̃ḡe, an office.

Oj̃r̃ḡeac̃, an officer.

Oj̃r̃j̃on, vulgarly aḡr̃j̃on, 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 *Oḡfryonnajce*

or *Oḡfrydeajce* 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 *Carnajce* in the plural, and *Cajrneac* in the singular, whilst the priest who served on the plains, in the open temples, consisting of a circle of tall pillars of unhewed 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 beirm 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 *Oj-fuion*, 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 *oj-fuion*, 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 *adó-riad*, to mean the adoration of the true God, which was one of the primitive words of their language, (*vid. máz-adoiri, sup.*).

and of the word *bōyad*, corrupted into *pōyad*, to mean the sacrament of marriage; *vid. pōyad infra*. Thus also the words *cneidjom, dōcay, and zriad*, i. e. faith, hope, and charity, are primitive words of the Irish language.

*Ojz*, a champion.

*Ojzbean*, a young woman.

*Ojze*, a web fit for the loom.

*Ojze*, youth; *ann* a *hōjze*, in her youth; also younger.

*Ojzfeay*, a lad, a youth.

*Ojz*, a virgin, or maid; *may* *ōjz fjom-zlajn*, as a pure virgin.

*Ojze*, fullness, entireness.

*Ojze*, a file.

*Ojzeann*, a pan, a chaldron.

*Ojzeay*, genit. *ōjzjn*, snow; Wel. *eira*; *leac-ōjzjn*, ice.

*Ojzeanamajl*, icy, or frosty.

*Ojzjd*, a sojourner, or guest.

*Ojzjd*, death.

*Ojzjm*, to behold, or look upon.

*Ojznejm*, a despotic power; also perfect obedience or subjection.

*Ojzneata*, frozen.

*Ojzneog*, frost.

*Ojzujm*, to freeze or snow.

*Ojzčjajna*, an heir-apparent to a lordship.

*Ojl*, from *ojlm*, or *ajlm*, to nourish or nurse; *no zum ojł y'ē*, until she had nursed him; *do hōjleā ē*, he was educated.

*Ojl*, from *ōlajm*; *cum ōjl*, to drink.

*Ojl*, a rock.

*Ojl*, infamy, ignominy; hence *ojl-bējm*, reproach, a dispraise.

*Ojl-bējm*, a reproach; also an offence; a stumbling block.

*Ojl-bējym*, to stumble, to take offence.

*Ojlbrēo*, a funeral fire; Lat. *rogus*.

*Ojlceay*, a doubt.

*Ojlceayac*, doubtful.

*Ojle*, *ay ojle*, and *ayojll*, another. X

Ojleamnac, requisite; also nourishing.

Ojleamnam, to educate.

Ojleamujn, nurture, food.

\* Ojleán, an island; ojleánajb, islands.

Ojleap and ojleapac, a pilgrim.

Ojleapnam, to go on pilgrimage.

Ojleapca, a nursery.

Ojleatajr, a foster-father.

Ojljpte, pilgrimage; ojljpte, *id.*

Ojljpteac, a pilgrimage; ojljpteac, *idem.*

Ojlle, or ujlle, greater.

Ojllmead, balances.

Ojlltead, a cable.

Ojn and on, a loan or thing lent.

Ojneac, mercy; also liberality; ná bjob ann do rjnpead ojneac cujge, let there be none to extend mercy unto him, *Ps.* 109. 12; also respect, deference; tap ceann ojneac na cclejpeac, through the deference due to the clergy.

Ojnec, liberal; bean ojnec, a generous woman.

Ojnme, with; ojnme rjg mōjr, together with the great king.

Ojnmjdb, a fool, or silly person.

Ojnmjpeac, foolish, silly.

Ojnmjpeact, folly.

Ojnpeac, an abandoned silly person; also a harlot.

Ojr, for, because that; *Gr.* γαρ, and *Gall.* *car.*

‡ Ojr, golden, of or belonging to gold; *vid.* ojr.

Ojr, the spindle-tree; hence the diphthong oj is so called.

Ojr-beap, good actions, precious deeds; compounded of ojr, gold; and beap, a deed.

Ojr-beapac, great, precious.

Ojrbjdn, honour, veneration.

Ojrbjdneac, venerable; a ojr ojrbdneac, *virgo veneranda.*

Ojrc, a lap-dog.

Ojnceadal, an instruction; also

doctrine.

Ojnceap, a hurt, a wound.

Ojnceap, necessary, fit, proper; ex. zac rce ap ojnceap djanmad, a tá a hjanmad ran pajdj, every petition necessary to be demanded, is to be found in the Lord's Prayer.

Ojnceapac, need, necessity.

Ojnceap, a goldsmith.

Ojnceapac, a mess.

Ojncjll, provision reserved for the absent.

Ojncjll, against, in wait or expectation; an ojncjll an cata, against the fight; do bejr am ojncjll, to lie in wait for me.

Ojncjllm, to bear or carry.

Ojncjomac, gold-haired; *Lat.* *auricomus.*

Ojr-cjrd, a treasury or bank of gold; a precious magazine.

Ojrdeap, noble, illustrious; compar. ojrdapca, more illustrious.

Ojrdeapnam, to flourish, to be famous.

Ojrdeap, lustre, excellency.

Ojrdejpe, excellent, illustrious.

Ojrdeap, pre-eminence, supremacy.

Ojrdeap, an assembly.

Ojread, as much, so much; also whilst; as, ojread bejdjr na mbeatajd, whilst they lived.—*Vid. Annal. Tighearn. an.* 144.

Ojread, or ojrym, to besit or become; njr ojri do a deanam, it was not fit or convenient for him to do it.

Ojrcaza, chief, excellent.

Ojrcazajl, a waste house or habitation.

Ojrcaajl, meet, proper.

Ojrcaam, a ploughman.

Ojrcaamnac, meet, or proper.

Ojrcaamujn, an influence; ojrcamna mjlye, sweet influences.—*Job.* 38. 31.

Ojrcaamnam, to adapt or make fit.

Ojneap, pleasant; ojneap-ġlan, fine and clear.

Ojnfjð and ojnfjðeað, music.

Ojnfjðeac, a musician.

Ojnzġeap, an ornament, a piece of embroidery wrought by a needle with figures or devices in gold; from ðr, gold, and ġneap, an ornament.

Ojnyð, it is meet or convenient; ojnyð rē ðam, it is meet for me.

Ojnyð, or ojneað, a quantity, as much as; rēacð nojnyð, sevenfold; ojneað jr rēaðfuyð ðo ðneje leð, as much as they can carry with them.

Ojnyj, to serve; ojnyð ðo, serve ye him; ġo nojnfjð, that they may serve.

Ojnyj, or jnyj, a chronicle.

Ojnle, a piece, or fragment.

Ojnlyj, to cut off.

Ojnmjð, credit, respect.

Ojneálda, neat, elegant, ornamental.

Ojn-nejmj, to shine like gold.

Ojnnēj, *rectius* ájnnēj, goods, chattels, tackling, or any thing to work with.

Ojnnēj, a qualm of stomach, or nauseousness.

Ojnjm, to ordain, to put in authority; ðo ojneað ē jona ġazart jðan, he was ordained a pure priest; ġar na ðjineað na rjġ āj Chūdāmūmajn, after being proclaimed king of Thmond: it is sometimes written ðjndnjm, Lat. *ordino*.

Ojnjp, Ojnpp, or Ċōnapp, Europe.

Ojnŋeap, the east, or eastern parts of the world; ðn ojntj; *vid.* ðeap. It also signifies "the day following."—*Vid.* Luke, 13. 33.

Ojnŋeapiac, eastern.

Ojn-ðneāz, an hyberbole.

Ojnðeap, an epicycle.

Ojn-ċējmnjūġað, eminence, or superiority.

Ojn-ċnejdeam, superstition.

Ojnjonáj, a taberd; a habit formerly worn over a gown.

Ojnne, an oyster.

Ojn-ġġnjðjnn, superscription.

Ojn-ġnjnm, to lie with the face upward.

Ol, said; ol rē, said he, or says he, like the common expression ajr rē; ol rjad, ol rj, say they, says she.

Ola, oil; ðujlleðz ċmajnn ola, an olive leaf; Lat. *oleum, oleo*.

Ola, *vid.* ōlam; teac ōla, a tipping house; teac an ōjl, *idem*.

Olaç, given to drunkenness, or drinking to excess.

Olaçán, immoderate drinking; rēap ōlaçajn, a sot or drunkard.

Olamj, to drink; ð'oladañ an jomad, they drank to excess.

Olañ, wool; ð'olajnn, of wool; olann caðriac, sheep's wool; Wel. *gulan*.

Olañt, a hone.

Olañtapi, an ungrateful smell.

Olc, bad, naught; also harm, damage; as, olc an ġnjom, bad is the action; ġo ðole ððjð, their foe; also a substantive; as, olc cojŋeann, a common detriment.

Oleap, naughtiness, badness.

Olc-labajneac, blubber-lipped: the last part of this compound shows that labaj is a lip, like the Lat. *labrum*.

Olcðap, 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.

Oleapac, usual, frequent.

Oll, great, grand; Gr. ὀλος, *totus*; oll aj, a vast havoc, or great slaughter.

Olla, woollen.

Ollam, ready, prepared.

Ollaṃ, a doctor, or teacher; one well experienced in any science. The *Ar̃d-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.

Ollaṃaj̃n, the learned; also instruction; genit. *ollaṃna*; *luēt ollaṃna*, teachers of the sciences.

Ollaṃanta, learned.

Ollam̃nūḡaḡ, to instruct or teach; also to solemnize.

Ollaṃḡaṃ, a great army.

Ollaḡaḡ, resentment.

Olldáṃ, or oldáṃ, than, more than, rather than; ex. *ñ ḡeacaḡḡ ḡjonn ḡon ḡioḡnḡ ḡaona ḡojm-pe ḡḡaṃ bean bu ájlle ollḡáṃ an béan ḡjn*, i. e. *ḡjonn* (*mac-cūjl*.) never saw of the human species one more beautiful than that lady.

Olldḡaḡ, a funeral pile.

Ollead̃, an affront, or indignity.

Ollmaḡaṃ, great riches; ex. *ollmaḡaṃ an tḡaoḡaḡl*, the goods of the world.

Oll-mucaḡ, having great herds of swine.

Oll-tūaḡ, a great ax.

Omaḡl and omalaḡ, the same as *tomalaḡ*, to eat; *ḡō omaḡl ḡḡjort ḡjl aḡur ḡáḡḡ ḡáṃ neḡ-ḡejḡḡe*, Christ eat fish and honey after his resurrection.—*L. B.*

Omaḡ, a trough; also a cupboard.

Oṃ, lonesome, unfrequented; ex. *náṃ ab oṃ ḡo m̃uṃ*, may not your house be a desert; also raw.

Oṃan for oḡan, dread, terror.

Oṃneaj̃, an embryo.

Omna, an oak-tree; *omna ná ḡūaḡ-ḡaḡḡ an ḡlūaḡ*, trees which a

multitude could not clear away.

Omna, a lance or spear.

Omḡa, amber.

Omḡann, a division, or share.

On and oḡn, 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 onḡaj̃m, to anoint; Lat. *ungo*.

Onḡḡiōn, trespass.

Onḡḡa, anointed.

Onnaḡ, there is.

Onn, a stone.

Onn, a horse.

Onn, furze or gorse: hence the name of the letter O.

Onncoñn, a standard or ensign.

Onḡḡi, honour, respect; Lat. *honor*.

Onḡiaḡ, honourable; comp. *onḡiaḡḡ*, more honourable.

Onḡiaḡm, to honour; also to reverence; *ḡ'onḡiaḡḡ ḡḡ ḡḡa*, he worshipped God.

Onḡiaḡḡḡe, honoured, revered.

Oḡ, 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.

Oḡ or ḡḡi, for, because.

Oḡ, a voice or sound.

Oḡ, a border, or coast; *ō ḡḡ ḡo ḡḡi*, from coast to coast; Lat. *ora*.

Oḡaḡaḡl, an oracle.

Oḡaḡán, the herb organy; Lat. *auriganum*; it is vulgarly pronounced *aḡaḡán*.

Oḡáḡḡ, an oration; also a prayer.

- Oram, to pray; *oraid do muineadaic O'Dubthaigh Seanōir Eimionn, orate pro Muiredaco O'Dubthaigh seniore Hiberniæ.*
- Oram, or orim, i. e. ari me, of or on me; *cúimníz orim, remember me.*
- Orbairne, mercy, goodness; *tré orbairne an Tíairna, through the Lord's mercy.*
- Orbann, a gold coin.
- Orbht, humble, mild.
- Or-buildeac, the yellow pure, called *or*, or *topaz*, in the arms of an earl or lord; or *sol* in that of a king or prince.
- Oric, and oricad, and oricajn, to kill or destroy, to put to death; *Hisp. ahorcar, to hang; a dubairte gurib eccoijn Crijort do oricajn, he said it was unjust to put Christ to death.—L. B.*
- Oric, a hen-egg.
- Oric, a salmon.
- Oric, or ari, a young pig; *bad lúga j a ccoijn mjoia oldáir oric cíanac, in one month's time she was less than a young pig.—L. B.*
- Oric, a prince's son.
- Oricojléijn, a golden collar.
- Oricnad, grief, sorrow.
- Orid, an order; *orid beannaizte, holy order.*
- Orida, a piece or fragment.
- Oridazjgm, to order; also to wish or desire; *d'oriduz d'orib yeanmōijn do deánam don pobal, he ordered them to preach to the people; also to appoint or ordain; marí oridócujd na briej-čeamujn, as the arbiters shall determine: it is written also oridazjgm; Lat. ordino, jubeo.*
- Oridan, love, generosity.
- Orida, golden, of gold.
- Oridjn, a mallet.
- Oridlač, an inch.
- Oridōz, a thumb; also the great

- toe: hence *oridlač* or *orilač* signifies an inch, or the breadth of the thumb: *oridoz* is only the diminut. of *orid*.
- Oridūzad, an order or decree; also arrangement; *oridūzad an dāna, the arrangement or disposition of the poem.*
- Oriduzjgm, to order or ordain, to set in order.
- Oriduzčte, ordered.
- Orizajn, an organ.
- Orizajn, slaughter.
- Oriznuazac, yellow-haired.
- Orlayta and orlaytamajl, shining like gold.
- Orim and orimja, upon me, i. e. ari me.
- Ormajdean, the morning, the break of day.
- Orimjanac, gold ore, a gold mine.
- Orin, slaughter, massacre.
- Orina, barley.
- Orinazje, a prayer.
- Orinazjgm, to adorn.
- Orina, or orinta, on them; sometimes *forinta*.
- Orit, ar orit, he slew or killed; also to ravage or plunder.
- Orit, on thee, i. e. ari tū.
- Orinta, begone.
- Orinta, 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.—*
- Orumja, on me, towards me.
- Or, above, over upon; *or cjoijn na catjac, above or over the city.*
- Or is sometimes used in compound words, as, *or-cnejdeam, superstition.*
- Or, a deer.
- Or, is often prefixed to adjectives, by which means they become adverbs; ex. *or árid, loudly or publicly; or jreal, softly or privately.*

Orad, or road, a desisting, a cessation, or giving over; orad cōmraic, an armistice, or suspension of arms.

Orajm, to desist from, to cease.

Oran, the younger; *vid.* rōran, or rōjraan.

Orcaic, eminent, superior to others.

Orcan, the motion of the hands in swimming.

Orcan, a leap or bound.

Orcan, a guest, or traveller.

Orcan, a combatant, a champion; also the name of one of the Irish champions, named also Ujgum.

Orcan, a ruinous fall.

Orcanada, renowned, famous.

Orcanlann, an hospital.

Orcantá, loud, clamorous.

Orcomajgce, a meteor.

Or-ccjmnjgjm, to exceed or excel.

Or-ccjmnjužad, preeminence, or superiority.

Orculce, open, manifest; le ljetjn orculce jona lājn, with an open letter in his hand.

Orcul, the armpit.

Orda or oṛta, a house; *Hisp. ostal.*

Orda, tṛg oṛda, an inn.

Ordōjn, a host, a landlord; m'or-dōjn, my host.

Orzamaic, frail, brittle.

Orglajm, or forglajm, to open; d'orṛuyl rē an doṛay, he opened the door.

Or-grājḃ, a superscription; from or, above or upon; and grājḃ, *Gr. γραφή, writing; Lat. scriptio.*

Or-majtaic, surviving.

Ornad, a sigh, a groan; ar tṛuyme mo bujllead ná m'ornad, my stroke is heavier than my groaning.

Ornadac, groaning, sighing.

Ornajde, or ornajgeal, a groaning.

Ornajgjm, to sigh, to groan.

Orran, a back burden.

Orranajde, a porter or carrier.

Orranōjn, *idem.*

Ortōjn, an hostler. ✱

Orūjde, or Orrūjde, Ossory in Leinster, the ancient principality of the Fitzpatricks, Irish, Mac-gjolla-rādrujg, and of several other families; chiefly the O'Carols, descended from Tadž, son of Oljololum, king of Munster and Leinster, the O'Donchas of Goran, the O'Dubhshlaines, or O'Delanys, and the O'Brenans.

Oṛan, labour, toil; hence dujne oṛan, a rustic, a labourer.

Oṛan, sick, weak, wounded; oḃ cūaladaṛ na hoṛan rjn, dejn-geadaṛ zo hobann, when the wounded heard that, they immediately arose.—*K. de Brien Boi-roimhe.*

Oṛan, wages.

Oṛnac, *vid.* oṛnac.

Oṛnay, a disease or disorder.

Oṛnayac, sick, diseased.

Oṛnayca, an hospital for sick and wounded.

Oṛnac, dung, but particularly horse-dung, as būaltṛnac or būaltāc is peculiar to that of cows or oxen.

## REMARKS ON THE LETTER ṛ.

ṛ is the thirteenth letter of the Irish alphabet, and ranked among the hard consonants, called in Irish conṛojneada cṛuada. It bears an

aspirate, and then pronounces exactly like the Greek  $\phi$ , and is numbered among the rough consonants, called *conγρονεαδα γαῖβα*. 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 *prūtac*, a boor or rustic, for *brūtac*, Lat. *brutum*; *pējrt* or *pjarτ*, any beast, for *bējrt*, Lat. *bestia*; *dōjp*, to them, for *dōjb*; *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. *pœna*; a *bpriacajl*, their danger, Lat. *periculum*; a *bpeacab*, their sin; pronounced a *bjan*, a *bjacal*, a *beacab*, &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 *πω* in the future tense, as Gr. *λειβω*, to leave, fut. *λειπω*, and not *λειβω*. 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. *βοσκω*; *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

b 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. *ܡܫܥܐ*, which is derived from the Heb. *פסח* or *פסח*, Lat. *transitus*, the Passover; and Ir. *coir*, the leg, Gr. *πους*, and Lat. *pes*, Ir. *clám*, a feather, Lat. *pluma*, Gr. *πτελον* and *πτελυμα*, Wel. *pluv*, &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*, *cuirge*, (corruptly *cuirle*), *corcuir*, or *cuircuir*, *cland*, *cōib*, *obuir*, *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.

- \* *pábasl*, a pavement; *an an brábasl*, upon the pavement.  
 \* *pazánac*, a heathen.  
*pazánacō*, heathenism.  
*pápeōg*, a kind of torch made of

- tallow enclosed in a long piece of linen cloth, used by the poor people.  
*pápeji*, the Lord's Prayer, from the first word of it in Latin,



- Peay and peayán, a purse.  
 Peay-ğaduğge, a pickpocket.  
 Peay-ladnon, *idem*.  
 Peatruyc, a halter.  
 Pējc, a great tail; gen. pējce; *vid. pēac*.  
 Pejc, a measure.—*Matt. 13. 33.*  
 Pējcjollač, that hath a long tail.  
 Pejlljc, 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 Pejlljc is the name of different places in the County of Cork.  
 Pejlocán, a pelican.  
 Pējnn, from pjan, punishment; Lat. *pœna*.  
 Pējn-dljge, a penal law.  
 Pejnnear, a pen-case, or ink-horn.  
 Pejnrcačd, *idem*.  
 Pejncjol, a nook or corner.  
 Pejre, a pear-tree; also a pear.  
 Pejre, a pair or couple.  
 Pejreacđ, rage or fury.  
 Pejrvacuyl, or prjacuyl, urgent occasion or necessity; also danger, peril; Lat. *periculum*.  
 Pējrye, a row or rank; pējryğge, *idem*; also a perch.  
 Pejrylle, parsley.  
 Pejrcearbağne, a cutpurse.  
 Pejrgearitōğji, a cutpurse.  
 Pējrt, a worm, a monster, or beast; Lat. *bestia*; dim. pējrtjn; *vid. bējrtjn*.  
 Pejrt, a musician.  
 Pejrtaplayete, versed in ancient history, especially in sacred writings; o rrujrtjb-beataplayete, from ancient hagiographers.  
 Pejrtacđ, music.  
 Pejrtaplač, the old law or testament, (Lat. *betus, veteris*, and

- Lex. *legis*), annyjn do cōm-ğlā-nūğgeacğacğajrtjne įđji pējrtaplač azuy nuajğ-ğjağnajre dāri taparğac do Chryğrd, then all the prophecies, that regarded Christ in the old or new law, were fulfilled; bejrtaplač, *idem*.  
 —L. B.  
 Pejreabjc, a perriwig.  
 Pejrtajl, a pestle. ✕  
 Peťboğ, the letter p. *Flah. Ogyg. p. 239. ex Codice Lecano*.—*Vid.* the remarks on this letter.  
 Pēupla and pēapla, a pearl. ✕  
 Pğajryğneac, a Pharisee.  
 Pğajra, from pğajryğjm, to watch.  
 Pğajam, to hang up.  
 Pğan, pain; genit. pēğinne; plur. pğanta, pangs; pğana, *idem*; Gr. *ποινη*, and *pœna*.  
 Pğanađ, affliction.  
 Pğanağm, to afflict, punish, or torment; ex. do pğanadaği ē, they tormented him; pğantaği įad, let them be tormented.  
 Pğarğac, rough, rugged.  
 Pğart, a worm, a beast.  
 Pğb, a pipe; diminut. pğbān, a small pipe.  
 Pğb, or pğp, and pğobān, or pğopān, a pipe; also the windpipe; Wel. *pib*, and Cor. *piban*.  
 Pğc and pğc, pitch; pğc talmağge, slime; Lat. *pic, picis*, Wel. *pyg*.  
 Pğğe, a pie; pğğe feōla, a pasty.  
 Pğğjn, a penny; pğğñjn, *idem*.  
 Pğlējji, a pillar. ✕  
 Pğlljm, *rectius* pğlleadağm, to turn, to roll; pğlljm ūajđ, to turn away, to drive back.  
 Pğlljn, a panel, or packsaddle.  
 Pğlljūri, a pillow. ✕  
 Pğlyēğji, the fish called pilchard. ✕  
 Pğncğann, a pine-tree; zēaga pğncğajnn, pine branches.  
 Pğncğj, a gilliflower.  
 Pğnn, 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.

*Þjnteálajm*, to paint.

*Þjnteálta*, painted.

*Þjobaðōjrt*, a pipe-maker.

*Þjobajne*, a piper; *þjobajne mála*, a bagpiper.

*Þjobajneacð*, piping; *ág deánam þjobajneacð*, piping.

*Þjobam*, to pipe.

*Þjobán*, a small pipe.

*Þjobajt*, pepper; Lat. *piper*.

*Þjobajt*, a sieve; also a honeycomb.

*Þjocōjd*, a mattock or pick-ax.

*Þjólájd* and *þjólájt*, a prince's palace.

*Þjólájd*, Pilate, the Roman governor, who passed sentence of death on our Saviour.

*Þjólōjd* and *þjólōjrt*, a pillory.

*Þjon* and *þjonn*, a pin or peg.

*Þjonōjt*, punishment.

*Þjonōjrt*, punished.

*Þjop-ujrge*, a conduit-pipe.

*Þjorájd*, a pirate.

*Þjorōjde*, a parrot.

*Þjorria*, a pear.

*Þjora*, a piece; also a cup.

*Þjorarnac*, whispering.

*Þjorōga*, *pro þjreōga*, witchcraft.

*Þjrp* and *þjopán*, the windpipe; *vid. þjb*.

*Þjrt*, pease; *þjrt ápal* and *þjrt fjadajr*, vetches.

*Þjreánac*, lentils, any kind of pulse.

*Þjreōg*, witchcraft, divination; *lučð þjreōga*, sorcerers or wizards.

*Þjreōgac*, belonging to witchcraft; also a sorcerer.

*Þjrt*, a dike or pit.

*Þlá*, a green plat, a meadow.

*Þlácantacð*, coarseness.

*Þlázajm*, to plague.

*Þlázg*, a plague or pestilence, a contagion; genit. *þlázga*; *þljá-žajn na þlázga*, the year of the pestilence; Lat. *plaga*.

*Þlájneūd*, a planet.

*Þlájrtjn*, the skull; *þlájrtjn an čjnn*, the crown of the head.

*Þlájrtjn*, a little plate.

*Þlána*, a plane for smoothing wood; *ne na þlánujb*, with his planes; hence it means metaphorically a fine plausible colour given to an action or story; *do čurt rē þlána ajrt*, he gave it a plausible colour.

*Þlannda*, a plant.

*Þlanndažgjm*, to plant.

*Þlačg*, a husk or shell; *þlačjrtjn* is its diminutive; Cor. *plysg*, Arm. *plyusken*; hence it signifies the skull; *þlačg an čjnn*, the shell of the head, or the skull; *þlačgna nob*, egg-shells.

*Þlačgacð*, a sound or noise.

*Þlačgajm*, to sound, or make a noise, to burst.

*Þlájrtmajgjm*, to plaster.

*Þlájrtjájl*, plastering.

*Þláta*, a plate.

*Þléayg* and *þléaygacð*, a noise.

*Þléaygajm*, to crack or break, to burst; also to strike or beat.

*Þlod* and *þlodán*, standing water.

*Þluc*, a cheek; genit. *þlujce* and *þlujc*, pl. *þluca*.

*Þlucam*, to puff up the cheeks.

*Þlucajrt*, that has great cheeks.

*Þlučam*, to press or squeeze.—*Luke*, 8. 45.

*Þlucajrtacð*, impertinence.

*Þlujc*, a cheek; diminut. *þlujcējn*.

*Þlumba*, a plummet; Lat. *plumbum*, lead.

А plūr, or pulūr, powder, flower, meal; Lat. *pulver* or *pulvis*; plūr na b'cear, the flower or the choice of men.

plūnač, full of meal.

plutač, a breaking or tearing down.

А 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 Cheallačajn, 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 Ceallačan-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 Ceallačan-Cajrjl, is warranted by a very authentic and well known manuscript called Duanaire Phjajnyr Feirtēur, 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: Ceallačan-Cajrjl, mac buadčajn, ēun mac lejr, i. e. Donca; dā mac le Donca, i. e. 1<sup>o</sup> Mūnca, a quo O'Ceallačajn, azur 2<sup>o</sup> Saoibneatač, a quo Clann-Cajrtaž, Rjožna Deajmūman. In English, Callaghan, king of Cashel, son of buacān, 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 Ceallačan-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 Cajružge-Chujrice and Cjneal-Clājn-beajrjō, 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 *Leabhar-Irre* of the said *O'Mulconnerys*, treating of the *Earls of Desmond*. Her name was *Mōn*, or *Mōna O'Óryen*; 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 *Carigoguinol*.

*Popul 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 Stacks 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 *Stacac*, i. e. the Stack, made intermarriages with several families of ancient distinction and nobility in different parts of Munster. Richard Stack 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.

*Popub* Ἰ Καλυζέτε, is the ancient name of a large parish in the barony of Musgry and County of Cork, otherwise called the parish of *Donağ-mōr*, the ancient estate of the O'Healys.—*Vid.* *Domnaç-mōr*, *sup.*

*Ḗoc* and *pocán*, a he-goat; *poc-muað*, 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*.

*Pōg*, a kiss; genit. *pōjze*, plur.

*pōga*.

*Pōgajm*, to kiss.

*Pojbleōz*, a poplar tree.

*Pojbljōc*, the common people.

*Pojbljze*, public; *zo pojbljze*, publicly.

*Pōjnye*, a porch; plur. *pōjnyjze*.

*Pōjnyjūn*, a portion.

*Pōjyzeallajm*, to betroth.

*Pojrym*, to lug or haul.

*Pōjt*, excessive drinking.

*Pōjteariaçð*, hard drinking; Lat. *potare*, to drink hard.

*Pōjtčrjad* and *pōjtčrjota*, potter's clay.

*Pōjtjn*, a small pot.

*Pola*, a pole.

*Polajne*, a searcher of holes and corners.

*Poll*, a hole or pit; *poll-γrñon*, a nostril; *do tselzeadaari a bpoll ē*, they threw him into a pit; Gr. *πλολεος*.

*Pollajne*, a hole; *pollajnyjz na γrñon*, the nostrils.

*Ponc*, a point or article; *ponc cmejdjm*, a dogma of faith.

*Pōnejne*, beans; and *pōnajne*, *idem*.

*Pont*, austere, cruel.

*Popa*, a master.

*Pōnc*, a pig; Lat. *porcus*.

*Pōncán*, a small pig.

*Pōrriajrde*, a parish; Lat. *parochia*.

*Pōrriajrdeac*, a parishioner.

*Pōrit*, a tune, or jig; ex. *pōrit rajnce*, a dancing jig.

*Pōrit*, a fort, or garrison; hence

*Pōrit-Łajrge*, the town of Waterford; hence also *Łajlle-pōrit*, a great seat, or noted town.

*Pōrit*, properly is the area or plot of ground on which any building is drawn out; *Ceallpōrit*, 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-ζλαρ, green crab; πορτάν-καρυλλ, spider-crab.

Πορτ-ερῆαῖτε, a stall-fed hog; from πορτ, a house, and ἐρῆατ, a hog; it is commonly pronounced πορτερῆαῖτε.

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 γρηῖ or γρηῖε, 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.



Рrionтōjн, a printer.

Рrјojн, a prior.

Рrјorъn, a prison.

Рrјorъnacъ, imprisonment.

Рrјotcъacъ, a preaching.

Рrјotcъajм, to preach or exhort ;  
Lat. *prædico*.

Рrјotceacъ and рrјtceatōjн, a  
preacher.

Рrоantajн, provender.

Рrоbal, a consul.

Рrоcадōjн, a proctor.

Рrоѳajн, rather рrаѳajн, care,  
anxiety.

Рrоjнdeal, a bottle.

Рrоjмpeallъn, a drone, a beetle.

Рrоjнn, rather рrajнд, a dinner,  
a meal's meat ; also voracious-  
ness ; нjн гоjб рrоjнn љѳajн,  
*non minuit edacitatem Lugadii ;*  
ѳajн catъm mo рrоjнne, after  
taking my meal ; Lat. *pran-*  
*dium*.

Рrоjнnъѳacъ, to dine, to make a  
meal.

Рrоjнn-љojн, a refectory, or dining  
room.

Рrоjнn-teacъ, idem.—*Vid. Chron.*  
*Scot.*

Рrоjнtneatъ, prostrate ; рō ѳадajн  
na дрoajтe азур anajтe po  
lъn аз рrоjнtneatъ, азур аз  
ѳлeactajн do mac ѳe, the  
Druids lay flat on their faces,  
prostrate, and bowing themselves  
down to the Son of God.—  
*L. B.*

\*Рrоmъacъ, a proof.

Рrоjнda, strong, able.

Рrуclajн, a den ; do љjн рe a  
uama le cpejъ, азур a рrуclajн  
le рuъacъ, he hath filled his  
holes with prey, and his dens  
with ravin.—*Nah. 2. 12.*

\*Рublъѳ, public.

Рucъn, a pouch.

\*Рudajн, powder.

Рudajнacъ, powdered.

Рudajн, hurt, harm ; рō љeje pa-  
ѳт jндajѳ an таjнb, азур нj  
deajнna рudajн нjн an таjнb, he  
flung a dart after the bull, which  
did not hurt him.—*Old Parch-*  
*ment.*

Рudajнacъ, suppuration.

Рujblъѳe, го рujblъѳe, publicly.

Рujblъѳjм, to publish, or pro-  
claim.

Рujblъocъanacъ, a publican.

Рujcъ, the plur. of pocъ, buck-goats.

Рujcън, a veil or cover over the  
eyes ; also imposing on a man  
by fraud or artifice ; рujcънъѳe  
dъba, idem.

Рujлpъdъ, a pulpit.

Рujнъcnaeъ, gold-foil ; a thin leaf,  
or plate of gold or silver ; a  
spangle.

Рujнleōѳacъ, crested, tufted.

Рujнtън, a small fort, or turret.

Рujнъѳjм, to beat or whip.

Рujнън, the diminut. of pун, a lip.

Рujнтjн, a bottle ; diminut. pу-  
нтjнън ; Lat. *uter*.

Рullōѳ, the fish called pollock.

Рuncъ, a point, an article ; aōн  
pъncъ, one whit, one jot, one  
tittle.

Рunnanъ, a sheaf of corn, or a bundle  
of hay or straw ; аз ceangal  
punnanъ, binding sheaves ; gen.  
punajнne ; punanъ pънън, a bun-  
dle of hay.

Рupalъ, or pōbalъ, the people.

Рupalъ, and gen. pupleъ, or publeъ,  
a pavilion, or general's tent ; го  
pupalъ an нjѳъ, to the king's pa-  
vilion ; do нjocъ mac љѳajнb  
нjн pupajл, Luig's son arrived  
at the tent ; Lat. *papilio*.

Рurън, neat, pure ; Lat. *purus* ; also  
the extract or quintessence of a  
thing.

Рurъadōjн and рurъadōjнeacъ,

purgatory.

Puttall, a lock of hair; ad cónaíe tñjan zo bputtallaí dū-  
ba, I beheld three black-haired  
persons.

Pur, a lip; ar purujb meablaía,

out of feigned lips; le na bpu-  
rujb, with their lips.

Pur, a cat. ✕

Pután, a hare.

Putōg, a pudding; gen. putōige.

## REMARKS ON THE LETTER R.

THE letter R, which is the fourteenth of the Irish alphabet, is not susceptible of many remarks. It is called *Ruḡ* by our grammarians, from the old Irish name of the tree, which in the vulgar Irish is called *τῖομ*, *the elder-tree*, Lat. *sambucus*, Gr. *ακτῆ*. This letter is one of the three consonants called *conyorneada éadtróma*, 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 *laét*, *her or their milk*, is pronounced as if written a *llaét*, 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 *r*, and referred to things or persons either of the feminine gender or of the plural number, the initial *r* is pronounced double, and with a strong utterance, as a *réuma*, *her or their rheum or phlegm*, is pronounced as if written a *rréuma*, and very nearly as the aspirated *ρ* in the Greek word *ρευμα*. Another essential remark to be made on these three letters, *l*, *n*, *r*, 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*, *r*, 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.

## R a

## R a

Ra, going, or moving.

Rabaí, fruitful, plentiful.

Rabaí, to be; raabaí, ye were;  
raabamaj, we were; raabadaj,  
they were.

Rabaí, a precedent, example, or

warning; ex. majuz do beíi ra-  
baí dá cōmairaj, woe to him  
that stands a warning to others;  
do tuz ré raabaí do, he fore-  
warned him. This word is pro-  
nounced *rožab*, 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 Oja, 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 mjjj, I will  
 go; uájjj 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.  
 Raet, or ad raet, he arose, or got  
 up.  
 Raet, a fit; raet gola, a fit of  
 crying; raet zájne, a fit of  
 laughing.  
 \* Raet, or neact, a law or ordi-  
 nance; Lat. *rectum*.  
 Raetajne, a lawgiver, a judge;  
 also a dairyman.  
 Raetmar, giving laws, or legisla-  
 tive; fejdlym raetmar, Feilim  
 the law-maker.  
 Radajm, to give up, to deliver;  
 Lat. *trado*.  
 Radajneal, wandering, strolling.  
 \* Rad, a saying; rad na rean, the  
 saying or report of the ancients;  
 also a decision or award; rag-  
 bam ē cum rad Eogajn, let us  
 leave it to the determination of  
 Owen.  
 Radam, to say, or relate.  
 Radane, sight, view; a radane,  
 their prospect; ad radane, in

- thy sight; a radane rōllejn,  
 in open view.  
 Radmujllym, to dream.  
 Ráe, a field, or plain.  
 Ráe, much, plenty.  
 Ráe, a battle.  
 Ráe, a salmon.  
 Raēga, *potius* roga, 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.  
 Rágaet, i. e. rāngadar, they  
 reached.  
 Raj, motion.  
 Raj, or ad raj, he arose.  
 Rájb, rape; rjōl 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 bād, 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.  
 Rajneac, a queen.  
 Rájdm, to say, to relate; do rájd  
 rē, he said; az rad, saying.  
 Rájdmējr, romance, silly stories, a  
 dream; fēar rájmējre, a ra-  
 domantade.  
 Rájdmējreac, fabulous, gasconad-  
 ing.  
 Rájdeacajr, a saying, or report;  
 rájdeacajr na rean, the saying  
 of the ancient.

*Rājḍeacār*, a contest, or a trial of skill for mastery; also a decision; *faḡbam cūm a rājḍeacār ē*, let us leave it to his decision.

*Rājḍetonga*, a comma in writing.

*Rājḍneac*, a prayer or request.

*Rājḍyr*, a radish root.

*Rājḡtne*, a laughing or laughter.

*Rājḡ*, elliptically corrupted from *brājḡ*, or rather *brājē*, an arm; *vid.* *brājē*, or *bracē*, and *com-nac*.

*Rājḡbeḡt* and *rajḡ-ējḍeac*, a sleeve, wrist-band; also a bracelet.

*Rājḡe*, a ray.

*Rājḡteōjn*, a boor, a countryman.

*Rājḡmejr*, a cubit long.

*Rajlḡe*, the genit. of *rejlḡ*, a churchyard; *clajḡe a ttimp-ējoll na rajlḡe*, a wall round the churchyard.

*Rajmḍear* and *rajmne*, fatness, a being fat.

*Rājnjc*, to reach; *nj rājnjc rē zur an ttirjuriro*, he attained not to these three.

*Rajnmjlljm*, to abrogate, to abolish.

*Rajnn*, or *mynn*, the point of a sword or spear.

*Rajnneryḡe*, ranges, ranks.

*Rajnnjn*, a versicle, or short verse.

*Rajnrḡrjoḡajm*, to abolish.

*Rajtean*, pleasure.

*Rajē*, he went.

*Rajē*, or *do rajē*, an account of, for the sake of.

*Rajē*, or *raē*, the same as *rajē-neac*, fern, or brake.

*Rajē*, entreaty, intercession.

*Rajēne*, or *do rajēne*, it shined; *ex.* *to rajēne an ḡrijan*, the sun shined.

*Rajēneac*, fern.

*Ralajm*, to happen; also to commit, to make; *ḡo ralrat āri mōri ar fjongallajb*, that the Danes

made great havoc on the Norwegians; *vid.* *Chron. Scot.*; *do rāla tḡormac mōri*, a great heat happened.

*Rāma*, an oar; Gr. *ρῡμος*, and Lat. *remus* and *ramus*, a branch of a tree, such as an oar is.

*Rāmāḍ*, a way, or road.

*Rāmāḍōjn*, *rāmajḡe*, and *rāmajne*, a rower; Wel. *rhuyvur*, and Cor. *reyadar*.

*Rāmajlleac*, a raving in a sickness.

*Rāmajm*, to row, or ply with oars.

*Rāmajr*, fat, gross, thick.

*Rām-ḡrajḡean*, buck-thorn.

*Ran*, or *mann*, a piece, crumb, or morsel.

*Ran* and *mann*, the truth, veracity.

*Ran*, plain, manifest.

*Ran*, nimble, active.

*Ran*, noble, generous.

*Ranajḡe*, a romancer, or storyteller.

*Ranajm*, to make manifest.

*Ranc*, a rank, or order.

*Ranca*, a step; *ranca ḡrējmjne*, the steps of a ladder.

*Randonajḡjm*, to abrogate, to abolish.

*Ranḡ* and *ranḡan*, the bank of a river.

*Ranḡ* and *ranḡán*, a wrinkle.

*Ranḡac*, wrinkled.

*Rann*, a metre or verse; also an epigram.

*Rann*, a part, piece, or division; *ex.* *rianna an ḡōmajn*, the parts of the world.

*Rannaḍ*, to begin or commence.

*Rannajm*, to divide, to separate, to share.

*Ranntuamēōrēac*, fertile, fruitful.

*Ranpājḡteac* or *ranpājḡteamajl*, partaking of.

*Raod*, or *rēd*, a thing.

*Raodmead*, depredation or plunder; *caē raodmead*, a complete victory; *mjama*, *idem*.

*Raon*, a way, a road, a haunt; *do*

gabadau an maon dŷneac, they took the straight way; maon na rŷlab ar nŷbŷeuŷ 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.

Rarcman, a shrub-tree.

Rarcmað, to part.

Rarmajde, a shrub.

Rarmaol, a sea-calf.

Rartaç, a churl.

Rat, motion.

Ratç, prosperity, increase.

Ratç, a surety.

Ratç, fern.

Ratç, wages.

Ratç, a fortress, a garrison; also a village; also an artificial mount or barrow; rŷjož-matç, a prince's seat; Ratç is the name of Charleville in the County of Cork.

Ratcuŷic, Cashel, so called from Coŷic, son of ŷuŷž, king of Munster.

Ratça, 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 blaðajn, a year, hath been corrupted from bel-ajnn, i. e. the circle of bel, or beluŷ, or of the sun; Lat. annus.—Vid. Remarks on the letter A. I am therefore inclined to think that this word ratça is only a corrupt writing of

the Ibero-Celtic word arcça 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 dŷa or dē, 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 ŷeaçt-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 ratça 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 arcça, an arch; Lat. arcus.

Ratça, running, racing; žlūajŷeam çum ratça, let us betake our-

selves to flight ; Chald. **ܢܚܪ**, *currat*.

**ᲒᲁᲗᲁᲥ**, a hough ; **ᲒᲁᲗᲁᲥᲁ ᲓᲙᲁᲣᲥ**, the houghs of a beef.

**ᲒᲁᲗᲁᲗᲁᲣ**, they ran.

**ᲒᲁᲗᲁᲙ**, to make prosperous or happy ; **ᲒᲁᲗᲁᲗᲁ ᲗᲁᲙ**, prosper thou me.

**ᲒᲁᲗᲁᲙᲚᲁᲣ**, or **ᲒᲁᲗᲁᲙᲚᲁᲥᲁᲣ**, happiness.

**ᲒᲁᲗᲁᲙᲣ**, prosperous, happy.

**Გᲁ**, the moon ; **Გᲁ ᲚᲡᲁᲗ**, the new moon.

**Გᲁ**, with ; **Გᲁ ᲓᲚᲡ ᲥᲓᲟᲗᲁ**, with purpose of heart, i. e. with secret pleasure ; **Გᲁ ᲓᲗᲁᲗᲥᲁᲣ**, who is called ?

**Გᲁ**, at, also to, by, also of ; **Გᲁ ᲓᲗᲁᲗᲁ**, at my heels ; **ᲗᲁᲙ Გᲁ**, **Გᲁ ᲥᲁᲟᲗᲁ**, **Გᲁ ᲥᲟᲣ**, at hand, by the side, close by ; **Გᲁ ᲥᲟᲣ**, together ; **ᲓᲙᲁ ᲁ ᲗᲁᲣᲓᲗᲁ ᲗᲓᲣᲟᲗ Გᲁ ᲣᲁᲛᲥᲁᲣ**, as some of the antiquaries say. **Თᲁ** is now commonly used for this **Გᲁ** or **ᲓᲗᲁ**.

**Გᲁ**, time ; **ᲗᲁᲙ Გᲁ**, i. e. **Თᲁ-ᲓᲗᲁ Გᲁ**, in my time ; **ᲣᲁᲣ ᲥᲟᲣᲒᲁ**, or **ᲥᲟᲣ ᲒᲁᲗᲁᲥ**, a cotemporary.

**Გᲁ**, or **Თᲁ Გᲁ**, he arose.

**ᲒᲁᲗᲁᲙ**, to tear ; **Თᲁ ᲒᲁᲗᲁᲗᲁ**, tearing ; **Თᲁ ᲒᲁᲗᲁᲗᲁᲣ**, they tore.

**ᲒᲁᲗ**, a wile or craft, a trick.

**ᲒᲁᲗᲁᲥ**, subtle, or crafty.

**ᲒᲁᲗᲁᲗᲁᲗᲁ**, a skipping or leaping ; **Თᲁ ᲒᲁᲗᲁᲗᲁᲗᲁᲣ**, they leaped.

**ᲒᲁᲗᲁᲗᲁ**, a skipping, playing, or sporting.

**ᲒᲁᲥ**, (leam,) sell thou unto me ; **Უᲁ ᲥᲣᲟᲗ Თᲁ ᲒᲁᲥ**, it was he that sold ; **ᲒᲁᲥᲣᲟᲗᲁᲣ ᲁ**, he shall be sold. This word is rather **ᲒᲁᲥᲥ**.

**ᲒᲁᲥᲁᲗᲁᲣ**, a seller.

**ᲒᲁᲥᲁᲙ**, to sell.

✱ **ᲒᲁᲥᲁᲗ**, a law, or statute, an ordinance ; Lat. *rectum*.

**ᲒᲁᲥᲁᲗᲁᲣ**, a judge, a lawgiver.

**ᲒᲁᲥᲁᲗᲁᲣ**, a dairyman.

**ᲒᲁᲥᲁᲗᲁᲣᲙ**, a court of judicature.

**ᲒᲁᲥᲁᲗᲁᲣᲗᲚᲛᲁᲗ**, a decree.

**ᲒᲁᲥᲁᲗᲁᲣᲙᲁᲗᲁᲣ**, a mother-in-law.

**ᲒᲁᲥᲁᲗ-ᲣᲁᲟᲣᲣᲁᲥ**, licensed, authorized.

**ᲒᲁᲥᲣᲁᲗ**, I will go ; **Ლᲁ ᲒᲁᲥᲣᲁᲗ ᲁᲣ ᲓᲗᲁᲗᲁ**, I will not proceed further.

**ᲒᲁᲥᲥ**, a man.

**ᲒᲁᲥᲥ**, or **ᲓᲗᲁᲥᲥ**, he came.

**ᲒᲁᲥᲥ**, a just law ; Lat. *rectum*.

**ᲒᲁᲥᲥ**, power, authority.

**ᲒᲁᲥᲥᲁᲣᲣᲁ**, a lawgiver, a king, a judge.

**ᲒᲁᲥᲥᲁᲙ** and **ᲓᲗᲁᲥᲥᲁᲙ**, to arrive.

**ᲒᲁᲥᲥᲣᲟᲥ**, a son-in-law.

**ᲒᲁᲗᲁᲛ**, a pipe, a reed.

**ᲒᲁᲗᲥᲟᲣᲁᲗ**, the reins of a bridle.

**ᲒᲁᲗᲗ**, rage, fury.

**ᲒᲁᲗᲗ**, a mad bull or ox.

**ᲒᲁᲗᲗᲁᲗᲚᲁᲥᲁᲗ**, eloquence.

**ᲒᲁᲗᲗᲣᲁᲟᲣᲗᲁᲗᲗᲁᲗ**, a flux or lax.

**ᲒᲁᲗ**, night.

**ᲒᲁᲗᲗᲁᲗᲗ**, purblind.

**ᲒᲁᲗᲗᲟᲣᲁᲥ**, resounding.

**ᲒᲁᲗᲥᲥᲗᲁ**, justice.

**ᲒᲁᲗᲥ**, a ram.

**ᲒᲁᲗᲥᲥᲛ**, a diminut. of **ᲒᲁᲗᲥ**.

**ᲒᲁᲗᲗ** and **ᲒᲁᲗᲗᲥ**, a star.

**ᲒᲁᲗᲗᲁᲛ**, an astrolabe.

**ᲒᲁᲗᲗᲁᲗᲗᲁᲣᲣᲁᲣ**, *idem*.

**ᲒᲁᲗᲗᲗᲟᲣᲗᲁᲗᲁᲛ**, a constellation.

**ᲒᲁᲗᲗᲥᲟᲣᲣᲁᲥ**, the star-chamber.

**ᲒᲁᲗᲗᲥᲟᲣᲗᲁᲣᲁᲣ**, an astronomer.

**ᲒᲁᲗᲗᲟᲗ**, a small star, an asterisk.

**ᲒᲁᲗᲗᲟᲣᲁᲣ**, an astrologer, or sooth-sayer.

**ᲒᲁᲗᲁᲣᲛ**, a beginning.

**ᲒᲁᲗᲁᲣᲣᲁᲣ**, a traveller, or way-faring man.

**ᲒᲁᲗᲁᲣᲛ**, foretelling, or prognostication.

**ᲒᲁᲗᲁᲣᲛ**, pleasure, delight.

**ᲒᲁᲗᲁᲣᲛ**, thick, fat, gross ; **ᲁᲁᲗᲁᲥ**

**ᲒᲁᲗᲁᲣᲛ**, thick or coarse cloth ;

**ᲗᲟ ᲒᲁᲗᲁᲣᲛ**, a fat cow.

**ᲒᲁᲗᲁᲣᲥᲓᲣᲟᲥᲁᲛᲛ**, the foreskin, or prepuce.

**ᲒᲁᲗᲁᲣᲗᲟᲛ**, a *viaticum*, or provision

for a journey.

*Nēam-lōnājm*, to make a provision for a journey.

*Nēamofeād*, a rheumatism.

*Nēamfajǵjm*, to fatten, to make fat, &c.; *do nēamfajǵ ȳē*, he became fat.

*Nēamfūǵađ*, grossness, fatness, a growing fat.

*Nēanza*, the reins of the back.

*Nēanna*, stars.

*Nēannajme*, an astrologer.

*Nēannán*, a star.

*Nēari*, provision; *nēari ȳaȳan*, a small provision.

*Nēariac̃t*, a rising, or rearing up.

*Nēarijđ*, a senior, or elder.

*Nēarijđjm*, to go, to proceed; *nēariđadaɹi*, they went.

*Nēaran*, to plead or allege.

*Nēariac̃t*, prattling, talkative.

*Nēaronta*, reasonable.

*Nēaront*, preservation.

*Nēarɣɣajm*, to bring back, or restore.

*Nēarūn*, reason.

*Nēat*, with thee, i. e. *nē tū*.

*Nēatay*, enmity, hatred.

*Nēata*, running, racing; *uȳȳe nēata*, running water.

*Nēatajm*, to run; *do nēatadaɹi*, they ran, &c.

*Nēatajme*, or *nēatojme*, a clergyman, a clerk.

*Nec*, a thing done in haste.

*Neceamajm*, to recreate or divert, to please or delight.

*Necne*, sudden.

*Ned*, to thy, with thy; *nēd ðeari- bñátaɹi*, with thy brother.

*Nēdealbajm*, to reform.

*Nēdē*, the fauns, or the gods of the woods.

*Nēdǵol*, to be sold.

*Nēdriem* and *nēdriemneac̃đ*, a climate.

*Nēǵ*, a cross or gallows; *do bēari ē do cum a nēǵe*, he was brought to the gallows.

*Nējđ*, with you, i. e. *nē jđ*.

*Nējđceadač*, licensed, authorized.

*Nējcm*, to sell, to vend; *nējce aȳuɣ ceannač*, buying and selling; also to sum up, to reckon or number; also to tell, relate, divulge; *ná nējce bñeaz nē bñej- team ceɹt*; and, *feari ná nēj- cead nūna cájč*, i. e. tell no lie to a just judge; and, a man who would not divulge the secrets of others.

*Nējđ*, i. e. *náe*, a plain, a level piece of ground; *ari ȳajɹt laȳte aȳnǵȳe coēɹca ȳon međdon nējđe*, *custodiebat Die pluvie oves in media planitie*.—Brogan; *ȳna mačajɹjđ nējđe*, in the plain fields.

*Nējđ*, *nējǵ*, ready, prepared; *do nīnne ȳe a čarbad nējđ*, he prepared his chariot; *do nīn- neadaɹi na ɣjodlaȳte nējđ*, they made ready the presents; *a tájm nējđ cum báɣ d'faȳajl aɹ ȳon mo Čhȳajna*, I am ready to suffer death for the sake of my Lord.

*Nējđ*, a rope, or wythe.

*Nējđeac̃đ*, ready service, officiousness.

*Nējđeac̃đ*, assent, agreement.

*Nējđȳe*, an agreement.—*Matt.* 20. 2.

*Nējđjm*, to prepare or provide; to make ready; also to bargain or agree.

*Nējđteac̃* and *nējǵteac̃*, a plain or level.

*Nējđteac̃*, union, harmony, propitiation; also a covenant.

*Nējǵ*, *vid.* *nējđ*, plain, open.

*Nējǵjm*, to judge; *do nējǵjđȳ ȳejn*, they judged themselves.

*Nējǵlean*, a plain for amusement or diversion; *nējǵlean an nīnȳ- ce*, the dancing ring.

*Nējǵ-lȳoɣ*, a church, or shrine:

hence the word *ᲛႺႺႺ*, a churchyard, may be deduced.

*ᲚႺႺ*, a star.

*ᲚႺႺ*, clear, or manifest.

*ᲚႺႺ*, lawful, rightful; *ᲛႺႺ ᲛႺႺ*, a rightful king; *ႺႺ ᲛႺႺ*, truly, verily.

*ᲚႺႺႺ*, a church, a churchyard; *Lat. religio.*

*ᲚႺႺႺ na ᲛႺႺႺ*, a famous burying-place near *ႺᲛႺႺႺႺ*, in Connaught, where the kings of Connaught were usually interred before the establishment of the Christian religion in Ireland.

*ᲚႺႺႺႺ*, an asterisk.

+ *ᲚႺႺႺ*, power and authority, or great sway derived from military actions; as, *ႺႺႺ-ᲛႺႺႺ*, sway or victory in fight, is like the Greek word *ρႺႺႺ*, i. e. great feats, or military exploits. This Irish word *ᲛႺႺႺ* also signifies a series; as, *ᲛႺႺႺ ᲛႺႺႺႺႺ*, the series of regal succession.

*ᲚႺႺႺ*, a way.

*ᲚႺႺႺ*, a calling out.

*ᲚႺႺႺ*, a troop or band.

*ᲚႺႺႺႺႺႺႺ*, bearing great sway or authority.

*ᲚႺႺႺ-ႺᲛႺႺႺႺႺ*, an adverb.

*ᲚႺႺႺ-ႺᲛႺႺႺ*, to assign or appoint; *ႺႺ ᲛႺႺႺ-ႺᲛႺ ᲚႺႺ*, he predestined.

*ᲚႺႺႺႺႺ*, proud, arrogant.

*ᲚႺႺႺႺႺႺႺ*, of or belonging to the high ways.

*ᲚႺႺႺႺႺ*, time; pl. *ᲛႺႺႺႺႺ*; *ᲛႺႺႺႺႺ ᲛႺႺႺ*, a reign.

*ᲚႺႺႺ-ႺႺႺႺႺႺႺ*, to pre-engage, to promise; *ႺႺႺ ႺႺ ᲛႺႺႺ-ႺႺႺႺ ᲚႺႺ*, which he promised.

*ᲚႺႺႺႺႺႺႺႺ*, to go, to walk.

*ᲚႺႺႺႺႺႺ*, a club, or staff.

*ᲚႺႺႺ*, will, desire, or pleasure; *ႺႺႺ ᲛႺႺႺ*, at my discretion; *ᲛႺႺႺ an ᲛႺႺႺ*, the bidding or pleasure of the king, his commands.

*ᲚႺႺႺ*, *ႺႺ ᲛႺႺႺ a ႺႺႺႺႺႺႺ*, accord-

ing to his ability.

*ᲚႺႺႺ*, a *ᲛႺႺႺ*, last night. Here the initial *Მ* is pronounced double.

*ᲚႺႺႺႺႺ*, a span, i. e. about nine inches long.

*ᲚႺႺႺႺႺႺႺႺ*, a harlot, or prostitute.

*ᲚႺႺႺႺႺ*, sooner than, before that; *ႺႺႺႺႺႺႺ ႺႺ me ᲚႺ ႺᲛႺ anႺႺႺႺ*, *ᲛႺႺႺႺ ႺႺႺႺႺႺ an ႺႺႺႺႺႺ*, before the cock shall crow, thou wilt deny me three times this night.—*L. B.*

*ᲚႺႺႺႺႺႺ*, a rehearser, or romancer.

*ᲚႺႺႺႺႺႺႺ*, congealed; *ႺႺ ᲛႺႺႺႺႺႺ ႺႺႺႺႺ*, so that rivers were congealed.—*Vid. Chron. Scot. an. 699.*

*ᲚႺႺႺႺႺႺႺႺႺႺႺ*, a harlot.

*ᲚႺႺႺႺႺႺႺ*, harmony, reconciliation; *ႺႺ ᲛႺႺႺႺႺႺႺ*, reconciling; *vid. ᲛႺႺႺႺႺႺႺႺ.*

*ᲚႺႺႺႺႺႺ*, a plain.

*ᲚႺႺႺႺႺ*, a ram; gen. *ᲛႺႺႺႺႺႺ*; *ᲛႺႺႺႺ ᲛႺႺႺႺႺႺႺ*, a battering ram.

*ᲚႺႺႺႺႺႺႺ*, ramed; *a ᲛႺႺႺႺ ႺႺ ᲛႺႺႺႺႺႺ na ႺႺႺႺႺႺႺ*, when the sheep conceived.

*ᲚႺႺႺႺႺႺႺႺႺႺ*, a rhetorician.

*ᲚႺႺႺ*, with my, to my; *ᲛႺႺ ႺႺႺႺႺႺ*, with my voice.

*ᲚႺႺႺႺႺႺႺ*, pleasure.

*ᲚႺႺႺႺႺႺႺႺႺႺ*, to foresee.

*ᲚႺႺႺ*, frost; *Ar. reo*, *Wel. and Cor. rheu.*

*ᲚႺႺႺႺႺႺႺ*, ice.

*ᲚႺႺႺႺႺႺႺႺႺ*, to freeze, to congeal, &c.

*ᲚႺႺႺႺႺႺႺ*, before me; *ႺႺႺႺႺႺ ᲛႺႺႺႺႺႺ*, I propose, or design.

*ᲚႺႺႺႺ*, a span; the space from the top of the thumb to that of the middle finger.

*ᲚႺႺႺ*, with our, i. e. *ᲛႺ ႺႺႺႺ*; *ႺႺ ႺႺႺႺႺႺႺႺ ᲛႺႺႺ ႺႺႺႺႺႺႺႺႺႺ*, we heard with our ears.

*ᲚႺႺႺ*, unto him that, i. e. *ᲛႺ ႺႺ ႺႺႺႺ*; ex. *ᲛႺႺႺ ᲛႺႺႺ ᲚႺႺ ႺႺႺႺ*, i. e. *ᲛႺ ႺႺ*

an peac rē jad, to whom he sold them.

Rēn-čearc, a heath-poult, or grouse.

Rē-yealadač, by turns, alternate.

Rēubam, to tear.

Rēulač, a declaration.

Rēult, a star; rēultan, stars; lučd fejme 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; noč do rēum-ajtn rē, whom he foreknew.

Rēum-čiojceann, the prepuce; fečl būr rēum-čiojcjnn, caro praputii.

Rēumrājdm, to foretel; also to publish or proclaim.

Rēurūnta, 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 azuř don-na, grizzled and bay horses.

Rjačaz, a lark. *Sc. Lanius*

Rjač, he came.

Rjačdanac, needy, necessitous; also necessary, needful.

Rjačdanay, want, distress, necessity; tpe rjačdanay, for poverty or want.

Rjad, 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.

Rjažalužad, a ruling or directing.

Rjažajne, a hangman or rogue.

Rjažalta, devout, regular, religious.

Rjažalužjžjm, to rule.

Rjažlajžte, ruled, directed.

Rjažlajžteōjji, a ruler or governor.

Rjama, cač-rjama, a complete victory.

Rjam and a rjam, at any time, ever, always; a táčaoj rjam a nažajd, ye are always opposing him.

Rjam, before; an lá rjam, the day before.

Rjamač, *vid.* rjačac.

Rjan, the road or way, a path; also a footstep; rjan na rjnreá, the footsteps of the ancients.

Rjan, a span.

Rjan, the sea.

Rjan-črurjtn-tūajč, the country of the Picts.

Rjanužge, a wanderer, a traveller.

Rjanad, a pleasing or satisfying, a distributing.

Rjanajde, or řear rjaná, an econome, or dispenser of eating or drinking; also any regulator of affairs.

Rjanam, to please or satisfy; jarpud a člann na bojčd do rjan, his children shall seek to please the poor, to satiate the appetite.

Rjanča, content; also served.

Rjařž, a moor, fen, or marsh; čomgar čojlle řr rjařža, the advantage of a wood and bog.

Rjbe, řjbečž and řjbjn, a whisker, a single hair, a mustache; řjbe řjuajge, a single hair.

Rjcead, a kingdom.

Rjčjɣ, a flame.

Rjdjɣe, a knight; Lat. *eques*; ɣj-deaɣajɫ-beaɣtač, 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 ɣajɣe, *quod vid.*

Rjž, i. e. ɣajɣjɣeōjɣ, a spy.

+ Rjž, or ɣj, a king; plur. ɣjžte, Wel. *rhi*, Cor. *ruy*, Arm. *rue*, Gall. *roi*, and Lat. *rex*.

Rjž, the arm from the elbow to the wrist; mō ɣjž, my arm; jɔjɣ a ɣjžjɔ, between his arms.

Rjž-čjɣte, the royal fiscus, or treasury.

Rjžte, a kingdom.

Rjžte, reproof.

Rjž-ɣejɣnɔ, a general, a generalissimo.

Rjžjɣ a leaɣ, is a particular form of expression in the Irish language, very often used to signify a person's consent or approbation of a thing.

+ Rjžjɣ, to reach or stretch; also to consent; mā čj tū žadužge, an ɣjžjɣjɔ tū lejɣ, if thou seest a thief, wilt thou consent with him.

Rjžjɣ, drowsy, sluggish; also stiff or tenacious; slow, dilatory, lingering.

Rjžjɣneacɣ, delay.

Rjž-mjonn, a diadem.

Rjžneacɣ, a gift, a favour, or present.

Rjžneacɣ, or ɣjžɣɣojɣ, delay; ɣjžneacɣ laɣajɣta, an impediment of speech.

Rjžɣjžjɣ, to make stiff; also to delay; do ɣjžɣjž ɣe a ɣujɣeul, he stiffened his neck.

Rjžteacɔ, an envoy, or ambassador.

Rjžčjžjɣ, to be wanting.

Rjɣm or ɣjɣm, number; Wel. *rhiv*. Rjɣjad, pride.

Rjɣjɣ, to reckon, to number.

Rjɣceacɔ, dancing, or a dance.

Rjɣceōjɣ, a dancer.

Rjɣcejɣ, to dance; do ɣjɣceacɔajɣ an ɣlūaž, the army danced round.

Rjɣcene or ɣjɣɣne, a lance or spear.

Rjɣ-ɣejɣjɣm and ɣjɣ-macɣam, contemplation.

Rjɣceacɔ, hanging.

Rjɣ-žejɣjonna and ɣjɣ-žejɣljoča, chains.

Rjɣžte, torn, parted.

Rjɣneacɣ, the scanning of a verse.

Rjɣnn, 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. *pin*, a nose.

Rjɣnn ɣujɣtejɣ-bajɣe, 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 ɣjɣnn.

Rjɣnn, music, melody.

Rjɣnn, a foot; plur. ɣjɣnne, feet.

Rjɣnn, the stars.

Rjɣnne, unto us, with us; do laɣajɣ ɣe ɣjɣnne, he spoke to us.

Rjɣnne, the perfect tense of the verb deaɣajɣ, which hath no perterperfect tense of its own, but borrows it; hence do ɣjɣnne ɣe majɣ, he hath done good, &c.

Rjɣnne, the understanding.

Rjɣnneacɣ, sharp-pointed; ɣajžceacɔ

ɣjɣnneacɣ, a sharp arrow.

Rjɣnnɣeacɣam, to design or intend; to forecast.



pret. tense ; as *πῶ παῖς*, he said.  
*Ἦδ*, to go to a place ; *ἦν ἔτι πῶ*  
*Εἰς ἡμᾶς*, till I reached to  
 stately Emania.  
*Ἦδα*, a robe.  
*Ἦδαῖος*, very thankful.  
*Ἦδαῖος*, a monument.  
*Ἦδα* and *ἡδᾶ*, to warn or ad-  
 monish.  
*Ἦδα*, a sieve.  
*Ἦδα*, very small.  
*Ἦδα*, ancient, very old.  
*Ἦδα*, custody.  
*Ἦδα*, a plait or fold, a wrinkle.  
*Ἦδα*, a cottage or hut.  
*Ἦδα*, a hood or mantle, a sur-  
 tout.  
*Ἦδαῖος*, very proper, de-  
 cent, becoming ; also civil, hos-  
 pitable.  
*Ἦδαῖος*, very courteous and  
 obliging ; also very powerfully  
 befriended.  
*Ἦδα*, a killing or slaughtering.  
*Ἦδα*, to reach or arrive at a  
 place ; *ἦν ἔτι πῶ* *Εἰς ἡμᾶς*,  
 they arrived at Cashel.  
*Ἦδα*, *ἦν ἔτι πῶ* *Εἰς ἡμᾶς*, by the  
 mounting or ascent ; *ἦν ἔτι πῶ*  
*Εἰς ἡμᾶς*, which cannot be ap-  
 proached unto ; an arriving or  
 reaching to any place.  
*Ἦδα*, terrible, very dange-  
 rous.  
*Ἦδα*, the chiefest or best.  
*Ἦδα*, a common guest or  
 customer, one that haunts a place  
 much.  
*Ἦδα*, a lamprey.  
*Ἦδα*, exceeding diligence,  
 anxiousness.  
*Ἦδα*, vigilant, over-careful.  
*Ἦδα*, the way or road ; *ἦν ἔτι πῶ*,  
 the highway  
*Ἦδα* and *ἡδ*, a thing ; Lat. *res*.  
*Ἦδα*, a covering, a fence.  
*Ἦδα* and *ἡδα*, a lancing or  
 scarrifying.  
*Ἦδα*, prosperous.

*Ἦδα*, was lost or undone, failed.  
*Ἦδα*, breaking.  
*Ἦδα*, very stormy or tem-  
 pestuous ; *ἦν ἔτι πῶ* *Εἰς ἡμᾶς*,  
 it is a time of much rain ;  
 from *ἦν*, very, and *ἔτι πῶ* *Εἰς ἡμᾶς*,  
 bad weather ; so that *Ἦδα*  
 is a contracted compound  
 of four simple words : *ἦν*, very,  
*ἔτι* is a negative, *πῶ* signifies  
 good or happy, and *ἔτι πῶ* is wea-  
 ther. Thus this compound word  
 signifies literally, very unhappy  
 weather.  
*Ἦδα*, jealousy.  
*Ἦδα*, a nobleman, a peer.  
*Ἦδα*, earnest, careful, very  
 diligent.  
*Ἦδα*, a fox ; *ἦν ἔτι πῶ* and *ἔτι*  
*ἦν ἔτι πῶ*, the same.  
*Ἦδα*, to bring to pass, to  
 effect.  
*Ἦδα*, a field, or plain ; *ἦν ἔτι πῶ*, *idem*.  
*Ἦδα*, very hospitable.  
*Ἦδα*, very gracious.  
*Ἦδα*, an earnest longing.  
*Ἦδα*, very willing, well  
 pleased.  
*Ἦδα*, a great cold.  
*Ἦδα*, an order, or custom.  
*Ἦδα*, choice ; *ἦν ἔτι πῶ*, the  
 choice of men ; *ἦν ἔτι πῶ* and *ἦν ἔτι πῶ*,  
*idem*.  
*Ἦδα*, to choose, or make choice  
 of.  
*Ἦδα*, chosen or elected.  
*Ἦδα*, very sharp, very fierce.  
*Ἦδα*, an election of soldiers.  
*Ἦδα*, very angry, enraged.  
*Ἦδα*, the election of a prince.  
*Ἦδα*, digging ; *ἦν ἔτι πῶ* *Εἰς ἡμᾶς*  
*ἦν ἔτι πῶ* *Εἰς ἡμᾶς*, *ἦν ἔτι πῶ* *Εἰς ἡμᾶς*,  
*ἦν ἔτι πῶ* *Εἰς ἡμᾶς*, I  
 cannot dig, and am ashamed to  
 beg.  
*Ἦδα*, very dangerous ; also fight-  
 ing, valiant.  
*Ἦδα*, 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 rocjjon mo majt cūḡadḡa, my good doth not belong toyou.  
 Rōjctad, a great cry.  
 Rōjdeay, very handsome or pretty.  
 Rōjgjm, to arrive at, or attain to.  
 Rōjgljc, very prudent or wise.  
 Rōjgne, chief, or choice.  
 Rōjgneāḡad, election; rojgnjg, *idem*.  
 Rōjgjm, to elect or choose.  
 Rōjlbe, mountains.  
 Rōljg, a church; a roljg jōḡajl, in a church of idols.  
 Rōjlle, together; me rojlle, together; Lat. *simul*.  
 Rōjlle, darnel, Zizania; rather rojlēt.  
 Rōjm, the city of Rome; gen. na Rōma.  
 Rōjm, earth or soil; hence rojma adlajce, a burying-place; hence also rojman, digging.  
 Rōjm or rojme, before, before that, in comparison of, &c.; ran ajm-rjn rojme, formerly, of old, heretofore; an tē cūjroḡ rojme, whoever designs or intends.  
 Rōjmye, sin, iniquity.  
 Rōjmye, a pole, or stake.  
 Rōjn, or rojn, a seal.  
 Rōjn, the gen. of rojn, the crest or tail-hair of any beast; ēadaḡ rojn, hair-cloth.  
 Rōjnjg, hairy, or full of bristles.  
 Rōjnn, a share or portion.  
 Rōjnn, horse-hair.  
 Rōjnnēad, a division.  
 Rōjnnjm, or rojnnjm, to divide or share; do rojnn ḡē, he divided.  
 Rōjnnpājḡeac, sharing or partaking.

Rōjpējn, a tuck or rapier.  
 Rōjreall, a sentence, verdict, or decree.  
 Rōjreal, the lowest, or most base.  
 Rōjrmējleac, a tory, a burglar.  
 Rōjrm and rojcjm, to reach or come to, to arrive at; zo rojrm an neam, may you reach heaven; da rojcead Domnall Ceann-coḡad, if Donald arrives at Ceanncora.  
 Rōjrn, rosin. ✕  
 Rōjrn, angry, vexed.  
 Rōjrnje, anger, choler.  
 Rōjḡeac, the fish called roach.  
 Rōjḡjm, to arrive, to attain to; rojḡjm, the same; rojḡeōḡa ḡē, he will reach; zo rojḡjd, until.  
 Rōjḡḡjn, a gridiron.  
 Rōjḡ, a wheel. +  
 Rōjḡleōjn, a wheelwright.  
 Rōjḡjm, to please.  
 Rōjḡje, or rojḡje, a babbler, a silly prating person.  
 Rōjḡeacḡ, loquacity, silly speeching; also rhetoric.  
 Rōjḡeabam, most prudent.  
 Rōjḡm, a rushing, &c.; le rojḡm a cāḡad, aḡur le rojḡm blēayḡad a rojḡlean, Jer. 47. 3; a commotione quadrigarum ejus, et multitudine rotarum ejus.  
 Rōjḡjḡ, rhetoric.  
 Rōlad, a roll. ✕  
 Rōlajm, to roll.  
 Rōmad, before thee; abajm romad, — speak on; jmḡjḡ romad, go forward, go on or away, i. e. rojm, before, and tū, you.  
 Rōmajme, a rower.  
 Rōmajt, excellent.  
 Rōmam, before me; do cūajd me romam, I went on.  
 Rōman, brank, or French wheat.  
 Rōmanac, a Roman.  
 Rōmaj, digging; *vid.* rojm; feam romaj, a digger.

Rōmānjam, to dig; noc rōmānčar  
le lājžē, that is dug with mat-  
tocks.

Rōmjanžur, an earnest desire.

Rōmōjde, greatness, excess.

Rōmja, the sight.

Rōmujb and rōmujbce, before you.

Rōmujn, before us; mā čujmjb  
rōmujn, if we purpose or in-  
tend.

Rōmpa, before them; n̄ b̄jajb  
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.

Rōnadūnčā, very natural.

Rōnčajč, hair-cloth.

Rōnžalaj, 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-  
čne, the town of Ross, a bishop's  
see in the County of Cork; Ror  
mac Črjumčajn, the town of  
Ross in the County of Wexford,  
a harbour.

Roral, judgment.

Rōram and rorčam, to roast; n̄  
rōran an dajne ajmlearg, the  
slothful man roasteth not, &c.—  
*Prov.* 12. 27.

Rorčān, the apple of the eye.

Rorž, an eye; rorž alujn, a charm-  
ing fine eye; plur. roržajb and  
rujž.

Rorž, the understanding.

Rorž, a kind of versification used  
by the Bards of an army to ani-  
mate the troops to battle, other-  
wise called rorža cača.

Rorždallač, an error or mistake.

Rorčta, roasted; also a roasting;  
do n̄ rē rorčta, he roasteth;  
rēojl rorčta, roast meat.

Rōč, a hoary white frost; *vid.* rēō.

Rōčrēda, a bodkin.

Rū, a secret; *id. qd.* rūn; *vid.* rūn.

Ruad, reddish; Wel. *rhydh*; Lat.  
*rufus*.

Ruad, strong, valiant.

Ruadbuč, of a reddish yellow.

Ruadčrjot, ruddle, or red radle.

Ruadlajč and ruadlajčjnneay,  
choler; also the disorder called  
*cholera*.

Ruazajne, any thing or instrument  
that drives another thing out of  
its place; ruazajne žlajr, 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.

Ruajčjlljm, to buy or purchase.

Ruajčjlč, bought or purchased.

Ruajb, from ruad; ran m̄ajr ru-  
ajb, in the Red Sea.

Ruajbneac, hair; ēadač do ruajb-  
neac cačall, cloth of camels'  
hair.

Ruajž, a flight; hence ruajždejne,  
do rjnnēadaj ruajž-dejne, they  
wheeled about from the rere.

Ruajm, a fishing line.

Ruajne, a hair.

Ruam, a spade.

Ruamnad, reproof, or reprehē-  
sion.

Ruanač, red, reddish.

Ruanač, strong, able.

Ruanaſſ, anger.

Ruanaç, lying, a liar.

Ruataſ, a skirmish.

Ruða, patience, longanimity.

Ruða, a hurt or wound.

+Rūbſn, 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.

Ruðnaç, a darkening.

Ruðnaçay and ruðnaçay, length.

Ruſ, the perfect tense of the verb beſſſm, ſignifying to take, to catch; also to bear children or young; do ruſ rſ mac, she bore a son; do ruſaðoſ, they caught; do ruſ rē oſſa, he overtook them, &c.; *vid.* ðéaſað, *supra*.

Ruſað, do ruſað aſſ, he was taken; do ruſað ſngean do, a daughter was born unto him.

Ruſað, was hurt or wounded.

Ruſaſſe, a bar or bolt of a door, a latch.

Rūſað, hanging.

Ruſmòð, a bondslave.

Ruſbe, a hair; rē leſſeað ruſbe, at a hair's breadth.

Ruſb, brimstone.

Ruſþeactaſn, a prop or support.

Ruſþne, a lance.

Ruſþneaç, armed with a lance, a spearman.

Ruſþneaç, strongly guarded, having a numerous band.

Ruſþneaða, great bands.

+Ruſbſn, a ribband.

Ruſſe, a rebuke, or reproach.

Ruſſeaç, exaltation, or lifting up.

Ruſſeað, a collection.

Ruſſeact, an exalting, or lifting up, elevating.

Ruſſeact, was hid, or private.

Ruſþeað, a reproof, or censure.

Ruſþleay, very true, or faithful: a corrupt contraction of ruðþleay.

Ruſſ, an arm; buſſ ruſſ an éjonntaſſ, break thou the arm of the wicked; aſſ do ruſſ, upon thine arm; a ruſſ, his arms.

Ruſſneað, casting, or throwing.

Ruſſn-cléſſneaç, a secretary.

Ruſſn-ðſámaſſ, is properly and literally a dark secret; which may be properly called a divine mystery; pl. ruſſn-ðſáma.

Ruſſn-ðſámaç, mystical, mysterious.

Ruſſne and ruðſſne, horse-hair, a bristle, &c.

Ruſſne, a streak.

Ruſſnn and ruſað, a division.

Ruſſnnec, or ruſſnnec, grass.

Ruſſnnce, divided.

Ruſſnnceatōſſ, a secretary.

Ruſſne, a champion, a knight; the root of the Anglo-Saxon *rider*; plur. ruſſſſſ and ruſſneaç; as, aððað ruſſneaç ſſ no tſſaſſ, an habitation of lords and princes.

Ruſſneaç, famous, renowned, celebrated.

Ruſſneaç, *idem quod ruſſne*; ex. mátaſſi mo-Ruſſneaç nſme, *mater mei Domini cælorum*.—Brogan in Vit. S. Brigid.

Ruſſneaçay, lordship, dominion.

Ruſſſ and ruſſgan, 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; go ruſſeanta, hastily, by snatches; Lat. *rap-tim*.

Ruſſſ, a skirmish.

Ruſſſſm, 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.  
*Rujtnead*, a flame.  
*Rujtjn*, the ankle-bone.  
*Rulað*, a slaughtering or massacre,  
*Rulajd*, he went.  
*Rum*, a floor; also a room; *rum na iata*, 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 rjz*, he was one of the king's privy council; *jnnjrm run dajt*, I tell you a secret; *an bj run azad ajm?* 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; *rum djonmalta*, a firm purpose; Goth. *runa*, consilium.  
*Runajz*, dark, obscure, mystical.  
*Runajze*, 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-zmajbteojn*, a secretary.  
*Runnad*, a division; *runntajl*, *id.*  
*Runpajtceac*, partaker of a secret.  
*Run-pajtajm*, to communicate, to advise with, or consult.  
*Rurgojd*, rhubarb.  
*Rur*, knowledge, skill.  
*Rur*, a wood.  
*Rurz*, the bark of a tree; Wel. *rhysk* and *dirisgo*, to take off bark.  
*Rurzajm*, or *murzjzj*, to make bare, to take the bark off a tree.  
*Rurzajm*, 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 bujceac*, the tribe of the Burks.  
 This expression carries an honourable sense.  
*Rute*, 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 *bañ-ñjožan 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 *cōmoñdūžad*, 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 acceptance 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 *ř*, is styled *sua potestatis littera*, or an absolute and independant letter. In Irish it is called *řujl*, or *řajl*, from *řajl*, *the willow-tree*, Lat. *salix*. It is to be noted, that all Irish words beginning with the letter *ř*, and which are of the feminine gender, must necessarily admit of an adventitious *τ* before the initial *ř*, 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 *ř*, so that the word is pronounced as if it had not belonged to it, though *ř* is always written to show it is the initial radical letter. Thus the words *řujl*, *an eye*, or *the eye*; *řñōn*, *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 τřujl*, *an τřñōn*, and pronounced *an tujl*, *an tñōn*. But words beginning with *ř*, which are of the masculine gender, admit of no adventitious letter as a prefix. Thus we say and write *an řlñneán*, *a shoulder*; *an řoluy*, *the light*; and this, by the by, is one method to find out the gender of words beginning with *ř*. It is also to be noted, that when *ř* 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 řujl*, *his eye*, *a řeanga*, *his tongue*, are pronounced as if written *a hujl*, *a heanga*.

### S a

Sa, in; řa čač, in the fight; řan τřge, in the house.

Sa, or řuy, are signs of the comparative degree, and have *nj* always before them; ex. *nj řa mō*, or *nj řuy mō*, more or greater; *nj řa řneřre*, or *nj řuy řneřre*, stronger, or more strong.

### S a

This řa is sometimes contracted when the word following it begins with a vowel; as, *atajm njōř ojge ná ē*, I am younger than him, i. e. *nj řuy ojge ná ē*; *njř*, pro *nj řa*, or for *nj řuy*; vid. řuy.

Sa, or řřa, whose, or whereof;

Հիյօրտ րա քսլ ծքսւրջսլ յյնն,  
Christ whose blood redeemed  
us.

Sa, i. e. յր a, and his or her's.

Sab, strong, able; ba րab az jon-  
apbad clōen, *strenuus erat in  
exterminandis erroribus*; րab  
առ էրեան տաքայտ Օսոյն:  
azur onz առ Եսսոյն; *vid.*  
թօրաթ քարա.

Sab, death.

Sabbal, i. e. շրայնբաւ, a barn or  
granary; ex. րabbal Սհաճսյեւ,  
the barn of St. Patrick. It  
should properly be written րa-  
ball. — *Vid. Vita Secunda S.*  
*Pat. apud Colgan. Not. 48.*

Sab, or րամ, a bolt or bar of a  
door or gate.

Sab, spittle.

Saba, sorrel.

Sabán, րաբայնլե, or րաբայնլեան, a  
cub, or young mastiff dog.

— Sábajl, saving, sparing, protect-  
ing.

Sábalac, careful, sparing, not la-  
vish, &c.

Sábalajm, to save or preserve; do  
րábalad mo beata, my life was  
preserved.

Sabya, sauce.

Sábōde, the sabbath; lá na րá-  
bōde, the day of the sabbath.

Sac, a sack or bag. This Irish  
word րac 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 րacán, or րաբեյն.

Sacad and րacájl, a pressing or  
straining.

Sacán and րաբեյն, dimin. of րac,  
a small bag.

Sacán, an unmannerly, trifling

person.

Sacarıbujg, confession; ázur ո  
žab comaojn azur րacarıbaje  
on eaycop, and he received com-  
munion and confession from the  
bishop. — *L. B.*

Sacam, to attack, or set upon.

Saccıayge, baggage, or loading.

Sacııatayı, a pack-saddle.

Sadall, a saddle; չօ րսրանայծ  
azur չօ րաճայնլծ առչոյտ, with  
bridles and saddles adorned with  
silver.

Sadajle, neglect; an deagñōr րօ  
do lejg de, երեւելչե ո ղա-  
ճայլե, 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.

Saēžlan, a king or prince; also a  
judge; also a senior or elder;  
also a pillar, as may be seen by  
this verse: Saēžlan bırejteam,  
buán a blajd; Saēžlan րea-  
noյր, ղոյր րաօղլաւ: Saēžlan  
žac ոյž րօր a du; azur Saēž-  
lan Colum nu.

Sagart, a priest; Lat. *sacerdos*. ✕

Sagartac and րagartōյնեաւ,  
priesthood.

Sagartamajl, priestly, holy, pious,  
becoming a priest.

Sag, a bitch.

Sagayd, an attacking.

Sagal, nice, tender.

Sagam, to drink, or suck. ✕

Saganıacđ, delight, content.

Sagjn, a little bitch.

Sagmajne, a kennel or sink.

Sagrona, or more properly Sag-  
րոնյաւ, England; from Sagron,  
Saxon, and յաւ, land.

Sagı and Sagıronac, an English-  
man; le Sagıayb, by the Eng-  
lish.

Sagıēarıla, the English tongue;  
from *sax* and *parler*, both of a

German origin.

Sazrbēanlamajl, according to the English tongue.

\* Sajbrējn, a saucer.

Sajcōjallajr, a pack-saddle.

Sajcēadac, sackcloth.

Sajcōjot, they came, or arrived.

\* Sajde, a seat.

Sajdōjn, rich, opulent; řajdōjn azur dajdōjn, i. e. dōřajdōjn, rich and poor.

Sajdōjnjm, to make rich or wealthy.

Sajdōbrear and řajdōbjor, riches.

+ Sajdeab, a sitting, a session, or assize.

Sajd and řajt brear, a treasury.

Sajdōjte, a seat; řajdōjte, *idem*.

Sajfear, a sapphire stone.

\* Sajžead, or řajžjot, a dart; Lat. *sagitta*; řajžje njme, a poisonous dart.

Sajžeadōjn, or řajžjōjūjn, and sometimes written řajžjteōjn, 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.

Sajžeadōjneact, or řajžjōjneact, brave warlike actions.

Sajžear, oldness, antiquity.

Sajžnēn, lightning, a hurricane; řojann, acur řajžnēn, thunder and lightning.

Sajl, a beam; pl. řajlteaca.

+ Sajl, or řajleog, 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.

Sajlbneagab, a rejoicing, or making merry.

Sajle, the sea; uyrge na řajle, sea or salt water; Lat. *sal*; as, in *sale rubro*, in the Red Sea.

Sajle and řajlleab, pickle.

Sajlēar, a salt-cellar.

Sajleōg, 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. dō řajleadar na njž 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; njōř řajlleab ē, it was not salted.

Sajllte, salted or seasoned.

Sajlřpōřajd, a guardian spirit.

Sajltear, treading; řajlteōřa tū, thou shalt tread; řajlteōřajd bonn dō cōř, the sole of your foot shall tread.

Sajm, rich.

Sajm, sweet; Lat. *suavis*.

Sajm, a pair or couple.

Sajmbearēac, bearing twins.

Sajmbōřajcřajžjm, to flatter, to speak fair.

Sajmbōřjōcōdam, to allure or entice.

Sajmcealžad, hypocrisy.

Sajmžlle, a beetle or mallet.

Sajme, delight, pleasure; lučd žřadūřžear řajme, men that love pleasure and ease; řajme-acō, *idem*.

Sajmžřjōřajm, to allure or entice.

Sajmžřjōřad, enticement.

Sajmņžead, a yoking or coupling.

Sajmņžjm, to yoke or couple.

Sajmņžje and řajmņžjeact, ease, quiet, satisfaction; řāmar, *idem*, also a rapture.

Sajmņžjeac, easy, satisfied.

Sajn, unequal, unlike.

Sajncneac, healed.

Sajndnean, a sect or society; unde *Sanhedrim*.

- Sajne and ɣajnear, variety.  
 + Sajne, sound; Lat. *sanus*.  
 Sajneað, variation.  
 Sajnfjor and ɣajnfjorán, etymology.  
 Sajnm, to vary or alter.  
 Sajnke, a reddish purple, or a sanguine colour.  
 Sajneafajm, to differ, to be unlike.  
 Sajnt, covetousness.  
 Sajntreab, an old family-house.  
 + Sájri, or ɣájri, is an augmentative particle often used in compound words, and signifies very, exceeding, &c.  
 Sájri-brijǵ, an attribute; ɣr aon do ɣájribrijǵajb na Ojadacta bejt ujl-eolac, omniscience is one of the attributes of the Divinity.  
 Sajrde, sage; ɣajrde cnoje, mountain sage.  
 + Sájɛ, satiety, sufficiency; b̄ur ɣájɛ your fill; Lat. *sat* and *satis*.  
 Sajɛ, a joint of the back or neck.  
 Sajɛ, or ɣajɛ, a swarm; ɣajɛ beac, a swarm of bees.  
 Sajɛ, vulgar, vile; n̄ zo majɛ ná zo ɣajɛ, neither well nor ill, neither good nor bad.  
 Sájɛ, a thrust or piercing; cor-mujl ne ɣájɛjb clojðjm, like the piercings of a sword.  
 Sájɛ, a treasure, a store of money; ex. cēadaoɣn lujð Judáɣ taɣi oɣd: a loɣ deaman, ojǵal ɣájɣ: cēadaoɣn, n̄ ɣab ɣajnt jm ɣajɛ: cēadaoɣn n̄o b̄riajɛ 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.  
 Sajɛ, a swarm; *vid.* ɣajɛ; also a multitude.  
 Sajɛge, a space.  
 + Sájɛac, or ɣáɛac, satiated, glutted.

- Sajɛamajɣ, a swarm of bees.  
 Sajɛay, vileness, cheapness.  
 Sál, diminut. ɣájljn, and ɣáloɣ, a heel.  
 Sal, dross; ne ɣal ajɣjð, with dross of silver.  
 Salac, unclean, dirty.  
 Salajǵjm, 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.  
 Sálajajm, to procure, to provide.  
 Sálajɛa, procured, or provided.  
 Salcáð, dirt, pollution.  
 Salcáð and ɣalcajm, to defile; aɣ na ɣalcáð, defiled, polluted.  
 Sálcaɣ, uncleanness, filth.  
 Sálcúac, a violet.  
 Sall, bitterness, satire.  
 Sallann, a singing, or harmony; Gr. παλλειν, *canere*.  
 Salmajɛ, a psalmist, a chorister.  
 Salmajɛacð, a singing the psalms.  
 Salm-čeatlac, a psalmist, *rectius* ɣɣalm-čeatlac,  
 Salm-čeatlað, a singing the psalms.  
 Sálmaɣ, salty; an muɣi ɣálmaɣ, the salt sea.  
 Salt, colour.  
 Saltaça, beams; *vid.* ɣajl.  
 Saltaɣi, a psaltar; it is the title of several Irish chronicles; as, Saltaɣi na Team̄iac, Saltaɣi Chajɣl, &c.  
 Saltðjm, a saltmonger.  
 Saltajajm, to tread or trample; do ɣaltaɣi mē, I trod.  
 Saltujɣt, a treading or trampling.  
 Sám, easy, happy.  
 Sám, the sun; also the summer.  
 Sámac, pleasant.  
 Sámad, a congregation, or assembled body of people; am̄ia ɣam̄ad Sanct b̄riɛde, i. e. the community of St. Bridgit was happy and famous; Sámad 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.

Samlužad, a similitude, or image.

Samna, *vid.* ramujn.

† Samna, i. e. ram-ráta, summer; from ram, the sun, and ráta, a quarter of a year.

Samreayam, a distance.

Samtac, a helve or handle; ram-tac rájnne, the handle of a spade.

— San, in the, i. e. jr an, ran macajne, in the field.

San, *pro* sanct, holy.

Sancán, the same as a nonn azuy a nall, hither and thither, to and fro.

Sanad, a releasing.

Sanayc, red orpiment; Lat. *sandaraca*.

Sanay, knowledge; also a secret.

Sanay, a whisperer.

Sanay, a greeting or salutation; hence fejle mujne an tyanajr, the annunciation of the Virgin Mary; also a farewell, an adieu.

Sanayán, etymology; also a glossary.

Sanayánūjde, an etymologist.

Sanct, holy; Sanct 6njǵjt, St. Bridget; Lat. *sanctus*.

Sanctōjrt, a sanctuary, or place of refuge.

Sandronz, a sect.

Sannad, looseness.

Santac, greedy, covetous.

Santačd, greediness, covetousness.

Santaǵjrm, to covet or desire, to lust; nj ranteōca tū bean ná maojn dujne ejle, thou shalt not covet the wife or goods of another man.

Saoč, silly, foolish; ar ráoččejl, bereft of reason; ráoč čnej-djom, heterodox faith; ráoč-bad, hypocrisy.

Saoččejlle, of nonsense; the gen. of ráoččjal, which also means the occult or parabolical sense of a thing.

Saoččōjrt, a whirlpool.

Saoččnābad, hypocrisy.

Saoččnejdeam, heterodoxy.

Saočdolba, enchantment.

Saočnōr, anger, indignation; also bad manners.

Saočnōrac, morose, foolish.

Saoč, a track; also a journey.

Saočal, the world; also a man's life; also an age or generation; Lat. *sæculum*.

Saočalta, secular, worldly.

Saočaltacč, a being worldly inclined.

Saoj, a worthy generous man; also a man of letters; plur. ra-ojce.

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.

Saojrt, the plur. of raojrt, a carpenter; also a mason; also the inflexion of raojrt, an adjective, which signifies free.

Saojrye and raojryeacč, freedom, liberty, a release; also baseness or cheapness.

Saojrye, of or belonging to a carpenter; tūad raojrye, a carpenter's ax.

Saojryeacč, free; zo raojryeacč, licentiously, too freely.

Տօյրյեաճ, the trade of a carpenter, joiner, or wheelwright; also masonry.

Տօյրյեամայլ, free.

Տօյրյի, any art; also freedom.

Տօյրժեօր, a pillory.

Տօյրժե, a tutor, or guardian.

Տօյրժեամայլ, expert, skilful; also generous.

Տօյրժեամլաճ, generosity.

Տօր, Lat. *faber*; ղօր-բրայն, a carpenter; ղօր-ժոյժե, a mason.

Տօր, քա ղօր, woe unto.

Տօր, free; չօ ղօր, freely, safely; ծոյն ղօր, a freeman, a burgess; լա ղօրյե, a holiday; also noble.

Տօրաճ, an exemption or freeing; also a deliverance.

Տօրայմ, to free, to acquit, or rescue; Օ ճալայժ ան ծոյն ղօր ղոյն ա Շիյարնա, from the deceits of the devil deliver us, O Lord; ղօրբայժեար յաճ, they shall be justified.

Տօրծայլ, a freedom or privilege, a cheapness.

Տօրծալաճ, cheap, free.

Տօրբանաճ, or ղեյրբանաճ, an unhired workman, a free labourer, or helper at a work.

Տօրբայժյմ, for ղօրբայժյմ, to labour or work.

Տօրբօճաճ, tillage.

Տօժ, labour, tribulation, punishment; pl. ղօժայժ; ex. ոճ ծամաւար, ղօժայժ, they endured punishment; ղի յար ղօժ, rest after tribulation.—*Brögan*. In old books it is commonly written ղաճ.

Տօժ, a disorder or disease; ղօժ ծոյրյե, *lues venerea*.

Տօժար, labour, toil, drudgery; լաճ ղօժայի, workmen; ղօժար ժոճալաճ, hard labour.

Տօժամ, a labouring ox.

Տօժար, toilsome, laborious.

Տօժօր, a torturer, or wrecker.

Տօժօր, an imposthume.

Տօժրաճ, servile; also hard or difficult.

Տօժրայժե, a working man.

Տօժրայժեժօր, a labourer, a husbandman.

Տօժրայժ, tillage.

Տար, very; Lat. *valde*, Germ. *sehr*; ղար-մայժ, exceeding good; չօ ղար, greatly.

Տար and ղարօճ, a louse.

Տարաճ, conquest, victory; աճ ղարայժ, exceeding, surpassing.

Տարայժյմ, to wrong or injure, to force away; *vid.* ղարայժյմ, to exceed, to get the better of in any exercise; ժօ ղարայժ ղե յաճ ալ, he exceeded them all.

Տարայժե, forced, or taken by force, rescued.

Տարայժեժօր, 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; ղարայժեժօր ան ժլիժե, an infringer of the law.

Տարմայժ, excellent.

Տարնիժ, an endeavour.

Տարտալաճ, strong.

Տարայժ, 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.

Տարայժյմ, to exceed or overcome; to injure or oppress; ոյ ղարայժեժա տա է, thou shalt not oppress him; ան ժօ ղարայժ, to ravish a woman; ղարայժեար շլոճար ան լեյմ, wisdom exceedeth folly.

Տարայժեաճ, an oppressor, or extortioner.

Տար, an instrument or means; also arms or engines at any work.

Տար, capable; ex. ոյ ղար մաժար

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.

Sāraŋgm, to satiate, or satisfy; *rāreocā mē*, I will satiate; *rār-fūŋgean mantol*, my desire shall be satisfied; Lat. *satio*; *rācāŋgm*, *idem*.

Sāraŋgce, satisfied, satiated.

Sārat, sufficient, is capable; ex. *Ōja nod ŋuðeað fŋ ŋac 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*.

Sātac, satisfied.

Sātac, a vessel of any kind.

Sātad, a thrust; *mā beŋr rē rā-čad aŋ*, if he thrust him.

Sātajŋ, or Sātujŋ, of Saturn; *Ōja Sātujŋ*, Saturday.

Sātajm, to push or thrust; *do rāŋt rē tŋŋoča anāon*, he thrust them both through.

Sātajŋ, the Sabbath.

Sātbaç, a helve or handle.

Sātŋac, or ŋaotŋac, diligent.

Sbaŋŋ, a quarrel or contest.

Sbaŋnamajl, given to quarrels.

Sbŋogajlle, or ŋŋŋogajlle, the dew-lap of a beast, a double chin, the gill of a cock, &c.

Sc and ŋg 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 ŋc, shall be repeated below with the initial ŋg.

Scabað, a scattering or dispersing.

Scabal, a helmet; also a hood; also a scapular.

Scabam, to spread or disperse.

Scabal, i. e. *ŋcalān tŋge*, 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.

Scabāŋce, advantage, gain.

Scapa, a skiff, or cockboat; Lat. *scapha*, and Gr. *σκαφη*; *ŋodaŋl-ŋŋod ŋcapa*, they separated their ships.

Scapal, a scaffold.

Scagað, a straining or filtering.

Scagajm, to strain, to cleanse.

Scagaŋce, strained; also purged or cleansed.

Scajç, to finish, or bring to an end.

Scājl, a shadow.

Scājleac, shady.

Scājllaçd, darkness.

Scājlm, to cast a shade.

Scajlp, a cave or den.

Scajŋneay, a sudden irruption, or unexpected attack; *vid. caŋt-neŋm doŋŋdealbajg*, *passim*.

Scajŋ, any place where a thing is laid to dry.

Scajŋt, the caul of a beast; *vid. ŋŋanān*, plur. *ŋcantaça*.

Scajŋt, a thick tuft of shrubs or bushes.

Scāla, a great bowl; plur. *ŋcā-lajde*.

Scal, a man; also a champion.

Scalōg, an old man; *vid. ŋculoŋ*, *infra*, dim. of *ŋcula*.

Scāluðe, balances.

Scamŋlonn, a prank, or villanous deed, *facinus*, *ŋcamban*, *idem*.

Scanlūgað, a reproaching or scandalizing.

Scannajl, a slander, a scandal, or public bad example.

Scannalac, scandalous.

Scanŋað, a surprise, a fright, or confusion.

Scanŋað, a scattering or dispersing.

Scanriáǵjm, to scatter or disperse; also to confound, to affright; *γcannriúǵeab̄* *ǵad̄*, they were affrighted.

Scaoile, a looseness.

Scaoileab̄, a loosening, or untying.

Scaoiljm, 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.

Scamab̄, a separation.

Scamajm, *γǵaoiljm*, and *γneatnajǵjm*, to unfurl, to unfold, to lay open for drying, to set a drying; ex. *γzanar̄ jāmam̄ a for̄b̄nat̄* *ǵaǵ for̄ deγleann̄ ǵrējne*, she expanded her cloak in her house upon a sun-beam.

Scamajm, to part, to separate; also to depart or quit; *deagla ǵo γcarr̄faj̄ojr̄*, lest they depart.

Scamamaj̄n, parting.

Scar̄lōj̄d̄, scarlet.

Scar̄ta, separated, parted.

Scar̄ōj̄d̄, *potius γcōr̄iá̄j̄d̄*, 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 r̄cēj̄te*, 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.

Scát̄maγ̄, 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. *γcej̄ce*; pl. *γceaca*.

Sceacōǵ and *γceac̄nad̄*, a hawthorn berry, a haw.

Scéal, genit. *γcējl̄*, a relation, a tale or story; *na d̄nojc̄. γcēal̄aro*, these evil tidings.

Sceallán, a kernel; on *γceallán ǵo nuǵe an moǵuǵll*, from the kernel to the husk.

Scealp; a cliff; *fá r̄cealpaǵb̄ na cc̄anac̄*, under the cliffs of the rocks.—*Is. 57. 5.*

Scéalūj̄de and *γǵéalūj̄de*, a tale-bearer, a romancer; also a historian.

Sceatac̄, bushy, full of bushes or brambles.

Sceat̄nac̄, a vomit; also vomiting.

Sceat̄riáǵjm, to vomit.

Scej̄le, misery, pity.

Scējm̄, a scheme, or draught.

Scējm̄, beauty, bloom.

Scejm̄-á̄r̄d̄, *corrupte γcum̄á̄r̄d̄*, high-bloom, or good plight, good habit of body in man or beast; *duj̄ne γcum̄á̄r̄m̄uǵl̄*, *rectius r̄cēj̄mār̄dāc̄*, a fat vigorous man.

Scej̄meac̄, *r̄cēj̄meām̄uǵl̄*, handsome, bloomy.

Scej̄nm̄eac̄, quick, swift, nimble; *ǵo r̄cej̄nm̄eac̄*, swiftly, quickly.

Scej̄nnead̄, an eruption or gushing forth; also a bouncing; also sliding.

Scej̄te, scattered, dispersed.

Scej̄t̄jm̄, to vomit, or spew out; *γcēj̄t̄r̄j̄d̄ an̄ talām̄ γj̄b̄re amāc̄*, the earth shall spew you out; also to spawn; *do r̄cēj̄t̄ an̄ t̄j̄aγ̄zro*, this fish hath spawned; also to tell or confess any thing.

Scen̄ǵ, a bed; also a small bedroom. X

Sceō, and; in old books it is frequently used for *aḡuγ̄*.

Sceō, much, plenty, abundance.

Scēul̄, tidings, news; *tugadaγ̄ r̄cēula c̄uc̄aγ̄an̄*, they brought word unto them.

Sc̄j̄ and *γc̄j̄am̄*, beauty.

Sc̄jāc̄, *γc̄jātāc̄*, and *γc̄j̄oǵ*, a hawthorn.

Sc̄jam̄, beauty; gen. *γc̄ēj̄me*.

Sc̄j̄amāc̄, fair, beautiful; comp.

ŕeċamaċe.

Scċamam, to beautify or adorn.

Scċan, a knife; gen. ŕceċne, plur. ŕceana.

Scċaċ, a shield or buckler; genit. ŕceċte; lām-ŕcċaċ, a target; Lat. *scutum*.

Scċaċ, a basket made up of interwoven twigs; gen. ŕceċte; lān ŕceċte, 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. *sky-varnog*.

Scċbeaċ, the course or order of a thing; ex. ŕcċbeaċ beaċā, the course of life.

Scċle and ŕċċle, affright, consternation upon any approaching great danger; ŕcċle aċur ŕċċan-  
naċ, terror and consternation.

This word seems to be the true Celtic original of the name of the famous terrifying gulf Scylla.

Scċnċearċa, a razor.

Scċnnċm, to spring, to gush out, to rush on a sudden; ċur ŕcċnn an ċur amāċ, that the blood gushed out; deaċla ċo ŕcċnn-  
feċċur orċ, lest they run upon thee; aċ ŕcċnneāċ amāċ, springing, breaking out, budding.

Scċobaċ, a ship's crew.

Scċobōl, a barn or granary, or any repository for Corn; Wel. *schybor*; in the Heb. שִׁבּוּל means an ear of corn, and שִׁבּוּלִים 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.

Scċorċmam, to slide.

Scċorċ, a dart or arrow; do. ċurċ ŕcċorċ ċona ŕċċl, 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; ŕcċurċlanċ, *idem*.

Scċurċam, to purge, or scour.

Scċurċn, a scouring.

Scċurċlanċ, a fugitive.

Scċurċra, a scourge; also affliction, woe.

Scċurċraċm, 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.

Scċol, or ŕcol, a school; ŕcolaċne, a scholar.

Scċolānċā, scholastic.

Scċolānċāċ, scholarship.

Scċolċteaċ, a cleaving or cleft; ŕċċolċteaċ don ċarċmaċċ, the cleft, or crevice of a rock.

Scċolċċm, to rend or tear, to burst.

Scċolb, a battle or skirmish, a conflict; ŕcolb 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.

Scċorċ, much, many, plenty; hence the English *score*, as three score.

- Scor, a champion; hence Урсор, 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.
- Scōmajd, a table-cloth.
- Scōjn and γcōjnač, the throat.
- Scot-bēanla, the Scottish tongue.
- Scot, a disease.
- Scot, the choice or best part of any thing; γcot na bpean, the best part of the army.
- Scot, a flower.
- Scnajrte, a sluggard, a slothful, indolent person; ar crjonna an γcnajrte jona banamajl fējn, the sluggard is a wise man in his own conceit.—*Prov.* 26. 16.
- Scnajrteacđ, laziness, sloth.
- Scnajrteamajl, slothful, lazy.
- Scnajrteamlačt, a being slothful, or lazy.
- Scnantā, divided, scattered.
- Scneacāđ, a squealing.
- Scneacājm, to squall, or cry out.
- Scneadam, to cry out, to bawl; do γgneadabajr omya, ye cried out unto me.
- Scneapal, a scruple in weight.
- \* Scrn, a shrine; ex. γcrjn na nāom, the shrine of saints; Lat. *scrinium*.
- \* Scrnjob, a scratch or scrape; also a furrow; γcrjnjobāđ, a scratching or scraping.
- Scrnjobajm, to scrape or scratch; also to curry a horse, &c.
- Scrnjobān, a currycomb.
- \* Scrnjobam and γγrnjobujm, to write or make an inscription; from the Celtic γcrnjob; Lat. *scribo*.
- Scrnjobujn, a bill, an evidence; na γcrjnbnery, these evidences.
- Scrnjobnēojr, a scribe or writer, a scrivener.
- Scrnjobnēojneacđ, writing.
- Scrnjor, ruin, destruction; γcrnjon na mājnnetyne, the ruin of the

- family.
- Scrnjoram, to destroy, annul, ruin, &c.; nā γcrnjonam amac a bpeacāđ, let not their sin be blotted out.
- Scrnjorta, cleared out; also ruined.
- Scrnjortōjn, a destroyer, a pillager.
- Scrnobān, the crop, or craw of a bird.
- Scrnūdađ, a search, an examination; γcrnūdađ cojnγjaj, an examination or scrutiny of conscience; Lat. *scrutor*.
- Scrnūdajm, to examine, to search.
- Scrnūdjgčt, examined, tried.
- Scuab, a sweeping broom or brush; Lat. *scopa*; and γcuab, *vasconum lingua*.
- Scuabad, a sweeping.
- Scuabajm, to sweep or brush.
- Scuabta, swept, or sweeping; cor-majl ne fcajrtujn 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; γcuajrjd ajrneān, a giving over watching or sitting up late; also a collation at watching.
- Scujrjm, to cease or desist; do γcuajr rē, he left off; γcuajrjd an tōjrneac, 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.
- Šdađad, a stopping or standing.
- Šdađajm, to stand, to stay, or remain; Lat. *sto*.
- Šdajr, a history.
- Šdējz, a beefsteak, a slice of meat.
- Šdējz, γdējz bāāzad, the gullet.
- Šdajall, a plank, or board; also a

chop or piece taken from any thing.

Sdʒall, a stroke, or stripe.

Sdʒobant, a steward.

Sdʒym, a storm or tempest.

Sdʒymeamujl, tempestuous, stormy.

Sdól, a seat or stool.

Sdujc, the gen. and plur. of rdoc, a trumpet; ʒut an rdujc, the sound of the trumpet.

Sdujpeall, wandering, roving.

Sdujn, a rudder; ʒe rdujn nō bʒ, with a very small helm.

Sdujnym, to steer or direct.

Sdujnʒad, a direction, or steering; *rectius* rdujn, rʒjūnūʒ.

Sē, he, him; literally, it is he, i. e. ʒr ē, ar, and ʒr e, ʒē ta ann, it is he that is there; ʒē mo bʒá-čáj, he is my brother.—N. B.

It is to be remarked that the Irish pronoun ʒe, which signifies *he, him*, is the same radically with the Hebrew pronoun ʒ, which means *he, him*, Lat. *hic, ille*, as the Irish pronoun ʒo, which means *this, that*, is like the Heb. ʒ, which signifies *hoc, illud*, *this, that*; and as the Irish ʒūd, meaning *that*, is not unlike the Heb. pronoun ʒ, *hoc, illud*.

—Vid. Buxtorf. Lexic. And it may be also here observed, that the Irish pronoun relative ʒj, always expressed to signify a female, is analogous to the Heb.

ʒʒ, 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.

Seabacamujl, hawk-like, fierce.

Seabʒdeac, straying, or wandering.

Seabʒac, certain, sure, true; beant

ʒr ʒ go ʒeabʒac, an action that was certain.

Seaca, the genit. of ʒroc, frost; az deūnam ʒeaca, freezing.

Seacajm, to freeze, or be cold; also to grow hard; do ʒeacadan a nēudajʒe, their clothes grew stiff.

Seacanta, hard.

Seac, a turn; fá ʒeac, by turns, alternatively.

Seac, rather; ʒeac cāc, rather than others; also else, otherwise.

Seac, on the outside; go ʒejc, still, as yet; ʒeac pʒana, free from, or out of the way of pain.

Seaca and ʒeacad, by, aside, out of the way; ʒeaca de, just by it; tuʒ ʒujl ʒeaca, he looked aside; cūajd ʒe ʒeacad, it is passed; nējd cūm dul a ʒeacad, ready to perish, or decay.

Seacadad, tradition.

Seacadajm, to deliver; ʒeacō-dujʒ me ʒad, I will deliver them.

Seacadča, delivered, or surrendered.

Seacūʒe, further.

Seacujmʒe, beyond or before me; ex. do toʒ tu ʒ ʒeacajmʒe, you preferred her to me, i. e. ʒeaca mʒe.

Seacajn and ʒeacujn, shun thou, or avoid; ʒeacajn ʒʒeala ʒabujl neamʒada caʒlleacūla, avoid profane old wives' tales.

Seacajnteac, allegorical.

Seacam, beyond me.

Seacam, to pass by, to pass over.

Seacamajl, further.

Seacanta, separating; man nāc ʒajb aonbal ʒeacanta, where there was no way to turn; also unlucky, to be shunned; lá ʒeacanta, an unlucky day.

Seacantac, straying, wandering.

Seacantacō, a shunning, or avoiding.

Seaccanꝥ, the space of seven years.

Seacðuan and ƿeacðuad, a fold.

Seacðubala, sevenfold.

Seacðmað, the seventh; an ƿeacðmað moʒnn, the seventh division.

Seacðmajn, a week; Lat. *septem-mane*, vulg. *septimana*.

Seacðmoð and ƿeacðmoðað, seventy.

Seacȝajm, to call aside or apart.

Seacławnaç, allegorical.

Seacławnað, an allegory.

Seac-luȝðm, rather ƿeacławȝȝm, 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.

Seacnað, an avoiding, or shunning.

Seacnajm, to separate, to avoid, to escape; noç ƿeacnaȝ olc, who avoideth evil.

Seacnajn, by or through; ƿeacnajn an maçajme, through the plain.

Seacoȝleabaȝ, for another cause; thereabouts.

Seacnaȝc, filth, dirt.

Seacnán, an error, a straying; az dul an ƿeacnán, going astray.

Seacnanaç, straying, erroneous.

Seacnoð, a by-way.

Seact, rather ƿeçc, seven; Lat. *septem*.

Seactajm, without, on the outside; also before, beyond, or surpassing; Lat. *præ*; ƿeactajm mȝoȝaȝb Cȝneann, *præ regibus Hiberniæ*; ƿeactajm jonnadaȝb na talman, *præ omnibus locis terræ*.

Seactaȝ, the number seven; ƿeac-

taȝ ƿeaȝ, seven men; *aliter*, moȝƿeȝȝoȝ ƿeaȝ.

Seact-deaȝ, seventeen.

Seact-majn, *corrupte* ƿeactajm, a week, or seven days; literally, seven mornings. N. B. This shows that the Latin word *mane* is formed upon the monosyllable majn of the Celtic.

Sēad and ƿeōð, a jewel, a precious stone; hence it signifies a present or favour, or any worldly substance; ex. ðȝ bu ƿōȝ ƿeāda ƿantaç, *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; caç cȝōða ȝo nā maȝb a ƿeādnā a ƿamaȝl ann ƿnaħajm-ȝȝȝb ȝȝn, *vid. Chron. Scot.* concerning the battle of Clontarf; hence leȝc-ƿeȝð, the counterpart of any thing.

Sēadal, a short time or space, a while; the same as ƿealað, by a transposition of letters only; ƿeal, *idem*.

Seadaȝ, the cedar-tree.

Sēadcoȝmēuðaȝðe, he that keeps jewels, or other precious things; Lat. *cimeliarcha*.

Sēadcōmaȝta, an attribute; plur. ƿeādcōmaȝtaȝðe.

Sēad, yes, yea, truly; a ƿeāð, a ƿeāð, azȝȝ nȝ ƿeāð nȝ ƿeāð, yea, yea, and nay, nay.

Sēad, a discourse, a dialogue.

Sēad, an ƿeāð, by turns, alternately.

Sēad, strong, able, stout.

Sēada, a saw.

Sēadam, to esteem, or value.

Sēadam, to saw, to smooth, or plane.

Sēadbaȝl, sawing.

Sēad, the crop, or craw of a bird.

Sēafaȝð, a heifer; hence ƿean-ƿeafaȝð, an old heifer, or a

three-year old heifer.

Seapnad, a blowing, or breathling.

Seapnam, to breathe or blow.

Seaz, esteem, respect; gan seaz, gan rym a raoſaltact, without esteem or regard to worldly affairs.

Seazac, courteous, gentle.

Seazac and seaza, a goat.

Seazda, curious, ingenious.

Seal and sealað, a while, a small space or distance; also course, or turn; Lat. *vicis*; an ccōjm-ljonad a seala d'cōjn, as John fulfilled his course or turn; do jējn seala, according to course.

Seala, a seal or signet.

Sealað, a little while; sealað nō beaz zo fojll, yet a little while.

Sealadaç, zo sealaðac, by turns, or alternately.

Sealað, a sealing; an na sealað, sealed.

Sealajð, a cutting or hewing.

Sealajðeacð, a vicissitude, or change.

Sealanta, rigid.

Sealb, a herd or drove; zac don tyealb, every drove.

Sealb, possession; ann mo sejlb, in my possession.

Sealb, a field.

Sealb, a pretence, or colour.

Sealbažad or sealbūžad, a taking possession.

Sealbažgm, to possess, or enjoy.

Sealbūžge and sealbadojn, 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.

Sealzajneacð, hunting, or hawking.

Sealzam, to hunt, fowl, or hawk.

Sealzbara, a hunting-pole.

Sealta, sealed.

Seaman and semeann, a small

nail riveted.

Seaman, the herb trefoil; dimin. seamrōg; seamajr capajll, horse-trefoil.

Seam or sejm, mild, modest, keen; also small, tender.

Seamseanaç, quick, soon.

Seamrōg, clover, trefoil, worn by Irishmen in their hats on Patrick's day in memory of that great saint.

Seamra, a nail, a peg; diminut. seamrōg, idem.

Sean, prosperity, happiness.

Sean, old, ancient; Wel. *hen*, Lat. *senex*; it is often used in compound words, and goes before the substantive; ex. sean-dujne, an old man; sean-ajmyjn, old times.

Seanaç, crafty, cunning, wily; hence the fox is called seanaç, or rjonac.

Seanað, a denial or refusal.

Seanað, a blessing or benediction; vid. seanaajm.

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 antiquary.

Seanajltnjy, a decree.

Seanaajm, to bless; Lat. *benedico*; seunajr an capljz comajl, benedixit quandam sanctimoniallem; seunajr an nen luamnac, benedixit avem volatilem.—Vid. Brogan. in Vit. S. Brigid.

Seanaajm, to refuse or decline, to deny; do seun se, he refused; gibe seunfar myre, whoever shall deny me.

Seanamajl, or seanamajr, happy, prosperous.

Seanaojr, old age.

Seanaaraz, a proverb, or old

saying.

Seanataj, a grandfather.

Sean-balad, a musty or stinking smell; from *ye*an, old, and *ba*-*lad*, or *bolad*, smell.

Seanbean, an old woman.

Seancar, antiquity.

Seanca, *ye*anaca, or *ye*ancūjde, an antiquary, or genealogist.

Seancōmarcta, 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.

Seandaēt, a being ancient.

Sean-foal, an old saying, a proverb.

Sean-fojmne, old inhabitants; the plur. of *fu*jneann; *nō* *ōjōt*cū *rjād na ye*an-fojmne, 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 *tye*anzājn, go to the ant.

Seanzarimāctaj, the great grandfather's or great grandmother's mother.

Seanzajd, a grandmother.

Seanzajn, a conception or child near its time of being born.

Seanjt, happiness.

Seanma, musical, of music; *lucd ye*anma, musicians; *ye*an *ye*-anma, or *ye*jnjme, a minstrel.

Sean-māctaj, a grandmother.

Seanimujne and *ye*animujneact, happiness, prosperity.

Seanimur, happy, prosperous.

Seanmōjn, rather *ye*ermōjn, 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*armōjn. This word is vulgarly said *ye*anmōjn.

Seanmōjnĵge, rather *ye*ermōntajde, a preacher, or sermonist; vulgarly *ye*anmōntajde.

Seanmōjnjm, to preach or exhort; also to proclaim; *tyra ye*anmōjnjear, thou who preacheest.

Seanmōj, very great, huge.

Seannac, a fox.

Seannacaĵĵjm, to play the fox.

Seanōjn, an elder, or senator; *nā hjm*deanz *ye*anōjn, rebuke not an elder; also an old bard or druid; Lat. *senior*.

Seanōjneact, or *ye*anōrdaēt, seniority, old age.

Seanjād, a proverb; *ye*anrājōte 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 zur ye*apnatajn an *r*lūajz, *quamvis eum persequabantur turmæ*.

Searb and *ye*arbajd, theft, felony.

Searbajd, the rowers set in a boat.

Searb, bitter, sour; Lat. *acerbus*.

Searbaj, or *ye*arbađaj, bitterness, sourness; Lat. *acerbitas*.

Searban, oats.

Searbĵal, blue, azure.

Searbor, a deer, a stag.

Searc, love, affection; Wel. *serch*.

Searcajm, to love, or be in love.

Searcajmĵnjm, to reverence.

Searcamajl, affectionate, loving.

Searcōg, a sweetheart.

**Seancall**, any flesh, delicate meat, the best of flesh meat; as **Deimod O'Duibh**n says to his wife **Gráinne**: *ar maic do cuib a Gráinne*: cáirna tuine la taobh tuine: *seancoll na ccaillleac 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 *seancoll* and the Greek word *σάρκα*, Lat. *carnem*, from *σαρξ*, *σάρκος*, *caro*; as also between the Latin *carne*, from *caro*, and the Irish *cáirna*, in the above verse; all which words signify flesh or meat.

**Seancóir**, a gallant, a wooer.

**Seanz**, dry, withered.

**Seanzam**, to wither, to pine away, to consume; *do seanz ré*, it withered; *do seanz an t-ionmac me*, the drought consumed me; *seanzuib an bláic*, the flower fadeth; *seanzuib*, they pine; *atáib ag seanzad*, they mourn.

**Seanzanac**, dried up, withered.

**Seanzam**, a consumption, or wasting away.

**Seanzta**, withered, dried up; also consumed.

**Seanmóir**, a sermon; *vid. seanmóir*.

**Seairn**, a youth, or stripling.

**Seairnad**, extension; also yawning, or stretching.

**Seairnam**, to loose, or untie.

**Seairpán**, an order, or custom.

**Seairpán**, a swan.

**Seairn**, or *seairb*, theft, thievery.

**Seairn**, a colt.

**Seairn**, a sythe or sickle.

**Seairnac**, a colt.

**Seairnairg**, or *comán seairnairg*,

the herb pilewort.

**Seairnam**, to yawn, to stretch the limbs, as man and beast doth.

**Seairnam**, to reap; also to mow down, to slaughter, kill, or make havoc.

**Seairnda**, an edge or point; also having sharp edges; *cairbad seairnda*, 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. *seairtonna*.

**Seairtonna**, art, skill, knowledge.

**Seay**, the board thrown out upon land for passengers to come in and go out of a boat.

**Seayad**, standing,

**Seayad** and *seayam*, to rise up, to stand; *seayam do*, I maintain, or uphold; *seayam an aiaib*, I oppose.

**Seayal**, a fan.

**Seayam**, standing up; *seayuib bair seayam*, stand ye still.

**Seayz**, dry, barren, as a cow that hath no milk; hence *seayzaib*, a barren cow, or as a well or brook when the water is drained; *cioica seayza*, dry paps.

**Seayza**, or *seayzad*, sixty.

**Seayzac**, seven battles.

**Seayzacb**, a herd of barren cattle.

**Seayzajib**, a barren cow.

**Seayzairn**, at ease, well fixed or settled; *duine seayzairn*, a warm cozy man.

**Seayzairne** and *seayzairneact*, coziness, being in a good easy way.

**Seayzán**, a shock or handful of gleaned corn.

**Seayzanac**, a bachelor.

**Seayzairn**, soft, effeminate.

**Seayzibb**, a barren cow, a heifer.

**Seaymac**, stiff, steadfast; also valid; *poyad seaymac*, a valid

marriage; *neam-ŷeaymaç*, invalid.

*Seaymaçð*, steadiness, constancy.

*Seaymaç*, a lad or youth.

*Seayunta*, prosperous.

*Seatar*, a study, or library.

*Seatar*, strong, able.

*Seatar*, a name of God, so called from *ŷeatar*, strong; in the same manner that *לַח* among the Hebrews is an appellative of God, from the same word *לַח*, which signifies strong, powerful.

*Seatarða*, divine.

*Seacnaç*, a body.

*Sed*, a cow with calf.

*Sed zaðála*, an increase.

*Sež*, milk.

*Sež*, an ox, or buffalo; a hind of the moose kind.

*Sejc*, a bone.

*Sejc*, a combat.

*Sejc*, an adventurer.

+ *Sejcjm*, to follow or pursue; *mo ŷejçðjç*, they followed; Lat. *sequor*.

*Sejçtmj*, September.

*Sejcjbtan*, whensoever.

*Sejcjn*, the skull, or rather the pellicle of the brain.

*Sejcne*, rather *ŷejcjn*, gen. *ŷejcne*, a skull; *çun búaçl jona baçtjor ē*, *açur çun bŷjçreað a ŷejcjn don bejm çjn*, so that he smote him on the head, and with that blow broke his skull.—K. It properly means the membrane wrapping the brain.

*Sejcjn*, the film, pellicle, or thin skin that covers the guts; hence *maðm ŷejcne*, a rupture, or hernia.

*Sejcŷejð*, secret.—*Luke*, 12. 2.

*Sejç*, delight, pleasure; also nice or delicate.

*Sedæað*, a blast.

*Sedæan*, *çajnjm ŷejðejn*, quicksand.

*Sedjdm*, to blow or breathe upon;

*anuáçjŷ ŷejðŷeay çē an çðoc zo çjnteac*, when he sounds the trumpet long, or with a continued blast.

*Sedçte*, blown, blasted.

*Sejç*, a hawk; hence a champion is sometimes called *ŷejçjon*.

*Sejçedjŷ*, a falconer.

*Sejçjon*, a warrior or champion.

*Sejçneán*, or *çajçneán çaðjçte*, a hurricane, a tempest; *çajçneán* is also lightning.

*Sejlb*, possession.

*Sejlcjðe*, a snail.

*Sejle*, a spittle; Gr. *σινλος*, Lat. *saliva*; *nj çojçljð çaðáçl do ŷejljðjð am ēudan*, they forbear not spitting in my face.

*Sejleac*, a willow. X

*Sejl-ēadaç*, a handkerchief.

*Sejlç*, hunting; also venison.

*Sejljçjðe*, a snail.

*Sejljçjm*, to spit.

*Sejlç*, dropping; *çejlç çŷjatar na meala*, the dropping of the honeycomb.

*Sejm* and *ŷejmjð*, single, simple, X of one sort.

*Sējm*, small, mean.

*Sejmðnean*, a duel.

*Sejmjeáç*, a chimney. X

*Sejne*, elder; *ba çejne mē ná j*, I was elder than her.

*Sejne* and *ŷejneaçð*, old age.

*Sejnççtjŷ*, corrupted from *ŷejnççtjŷ*, a window; Lat. *fenestra*.

*Sejnjm*, to sing, or singing; *aç ŷejnjm açur aç ðamçra*, singing and dancing; also playing on an instrument; *eðlaç a çejnm*, skilled in playing.

*Sejnççneaçt*, eldership, seniority; *ŷejnççneay*, *idem*.

*Sejnççneay*, antiquity.

*Sējpeal*, a chapel.

*Sejne*, a meal of victuals; *do náçð lyaac çŷj Ççau an çljab do çejlç*, *zo tçuçað çejne do*, *açur zo tçuçað çan a beanaç-*

ταρν δὸ ἀπὶ ἀν ῥεϋνε ρην, Isaac commanded Esau to hunt in the mountain and bring him a meal, and that he would also give him his benediction for said repast.

—*L. B.*

Sejn, a heel.

Sejnbe and ϣejnbeacð, bitterness.

Sejnþjreac, a servant.

Sejncjn, a coat, or jerkin.

Sejndōjn, the fish called pilchard.

Sejnꝥ, clover or trefoil.

Sejnꝥ and ϣejnꝥlj, a consumption or decay.

Sejnjc, silk, superfine silk; *Lat. serica.*

Sejnjc, strong, able.

Sejnꝥeān, a silkworm.

Sejnꝥeānac, an auxiliary, or helper; *vid. ϣaðꝥꝥꝥnac.*

+ Sejnꝥꝥjn, a girdle.

Sejnt, strength, power.

Sejꝥ, pleasure, delight.

Sejꝥ, skill, knowledge.

Sejꝥ, a troop, a band, or company.

+ Sejꝥ, he sat.

Sejꝥe, a tumult, noise, or bustle; *ϣ ꝥada ð ϣeϣꝥð ðáoꝥne, ná ð ꝥonꝥonꝥáꝥꝥ an ꝥopꝥꝥll ē, he is remote from the tumults of men and the murmurs of the people.*

—*L. B.*

Sejꝥeac, cheerful, pleasant, agreeable.

Sejꝥeacꝥ, pleasure, sensuality.

Sejꝥeacð, the sixth.

Sejꝥeān, he, he also, i. e. *ꝥē* and *ꝥꝥn*, or rather *ϣ ē ꝥꝥn*, it is he; as *ejꝥꝥon* is another writing of *ē ꝥꝥn*.

Sejꝥeꝥlþ, talk, discourse.

Sejꝥꝥ, gen. *ꝥeϣꝥꝥe*, sedge, or bog-reed; *Wel. hesk.*

Sejꝥꝥꝥ, or *ꝥeϣꝥeāꝥ*, six.

Sejꝥꝥꝥ, to sit.

Sejꝥꝥꝥꝥn, or *ꝥꝥꝥꝥꝥn*, a session, or assizes.

Sejꝥꝥeac, a plough of six horses; i. e. *ꝥeϣꝥeāꝥ-eac*; hence *ꝥeϣꝥ-*

*ꝥeac ꝥeāꝥꝥꝥꝥꝥn*, a plough-land.

Sejꝥe, a wife.

Sejꝥeac, a wife; *ꝥꝥꝥ Ḃꝥꝥꝥꝥ ꝥeꝥ-ꝥꝥꝥ ðo ꝥꝥꝥꝥꝥeacð cloꝥꝥne*, Abram gave wives to the first born.—

*L. B.*

Sejꝥ and *ꝥeꝥe*, a skin or hide.

Sejꝥeac, the neighing of a horse, or the braying of an ass; also sneezing, or neesing; *le na ꝥeꝥ-ꝥꝥꝥꝥ ꝥꝥꝥꝥꝥꝥꝥꝥꝥ ꝥꝥꝥꝥꝥ*, by his neesings a light doth shine.—*Job, 41. 18.*

Sejꝥe, *ꝥeꝥꝥe*, or *ꝥeꝥꝥꝥe*, a snail.

Semeann, or *ꝥeāꝥꝥꝥꝥ*, small nails.

Sen, a birding net.

Sene, a supper; *Lat. cœna.*

Sengꝥlþꝥꝥ, venison; rather wild-boar-meat; *Gall. sanglier.*

Séod, or *ꝥēuð*, a jewel; plur. *ꝥē-ꝥꝥð.*

Séodca, a treasury.

Séodcōꝥꝥꝥ, a tomb, or grand monument.

Seōl, a bed.

Seōl, a sail; *ꝥꝥꝥꝥ ꝥeōꝥl*, a mast.

Seōl, a weaver's loom.

Seōlað, a steering, or directing, a sailing.

Seōlað, the first semimetre, or leatꝥꝥꝥꝥ of a verse, consisting of two quartans.

Seōlaꝥꝥ, to teach or direct; *ꝥꝥ ꝥeōlað na ꝥꝥlþeāꝥꝥlað*, teaching the various tongues or languages, also to steer; *ꝥꝥ ꝥeōlað a loꝥꝥꝥ*, steering his ship; also to lead or drive; *ðo ꝥeōl a ꝥꝥabaꝥꝥ*, he drove his goats.

Seōlbaꝥa, a goad, a staff or club for driving cattle.

Seōlta, digested, or set in order.

Seōꝥꝥꝥ, a chamber, or closet; *ꝥeōꝥꝥꝥ na cculaꝥð*, a vestry.

Seōꝥꝥꝥaðōꝥꝥ, a chamberlain.

Seōna ꝥaðba, augury, sorcery, or druidism.

Sepéal, a chapel.

✗ Serboy, a hart or stag.

Seuc, fá yeuc, distinctly, separately; a ré bñjan tuz rlojnte fá yeuc an feanab Eñneunn, 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, řzabñōz, and řzabñujde, 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.

Szájln and řzájleōz, an umbrella, a little dish or plate.

Szajlteann, a billet, or cleft-wood.

Szajnm, to chink or cleave.

Szajpead, dispersing.

Szajpm, to disperse, to scatter.

Szajpñteac, profuse or lavish.

✗ Szajnb, a smock.

✗ Szajnp, a scorpion.

Szajnt, an řzajnteac, a bawling, a bursting; az řzajnteac a čnojde le zájñjde, bursting his sides with laughing.

Szajntēojñ, a crier, or bawler.

Szajntjm, to shriek, or cry out.

Szál, a shrieking, or loud noise, a squall.

Szal, a scorching; řzal žñējne, sun-scorching.

Szalañ, huts or cottages.

Szalam, to ring, or tingle.

Szaldac, stubble.

Szaldñut, 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. řzamañl. ✗

Szam, the lungs, whose diminut. are

Szamán, the lungs; and řzamōz, *idem*.

Szamčnaoj, a phthisic or consumption of the lungs; řzamžalan and řzamřaot, *idem*.

Szanán, the caul or kell which covers the bowels.

Szann, a membrane.

Szannaññbuáñta, confused, confounded.

Szaojž, a rout, a herd, or drove.

Szañb, řzañbán, and řzajñbñ, a ford, a shelf, or shallow place; Lat. *vadum*.

Szañbajm, to wade.

Szañdad, a pouring or sprinkling.

Szañdajne, a water-gun.

Szañdam, to sprinkle.

Szañdad, a separation, a digression, or excursion.

Szata, a drove or multitude.

Szátačán bō, a cow's tail.

Szátačán, the secret parts of the body.

Szačad, a segment, a shred.

Szačad, a bickering or skirmish.

Szačajne, or řcařajne, a spruce fellow.

Szačajm, to shade.

Szačam, to cut, or lop off; also to shade.

Szačam, a while, a short space; řjūbajl řzačam, walk a while.

Szačlán, a booth, or shop.

Szačmar, sharp.

Szačōz, the flower of horse-trefoil.

Szeadač, speckled; also sky-coloured.

Szeallazač, wild mustard.

Szeallán, a slice; also a kernel.

Szealpam, to pluck or snatch, to pinch. N. B. The American word *scalp* is of the same.

Szealpōz, a pinch.

Szealpŕa, snatched, taken away.

Szeamčrajin, the herb polypody.

Szeamajm, to reproach.

Szejlbeartač, a tale-bearer.

Szejl-čeačtaje, a tale-bearer.

Szejmle, a skirmish.

Szejmljžjm, to bicker or skirmish.

Szejmj, to skim or scum.

Szejmjolŕa, a scout.

Szejn, slight.

Szejnjm, to bounce or leap up, to start; do rzejnn rj ũajnn, she flew away from us.

Szejnmeač and rzejnmneač, quick, swift, nimble.

Szejč, *rectius* rcoč, the choice, or better part of a thing.

Szejčjn, a little bush.

Szejčjnnrčejr, the disorder called the quinsy.

Szeōz, i. e. rcejčōz, the hawthorn bush.

Szeun, astonishment, affright.

Szjbejnneōz, a hare; Wel. *sky-varnog*.

Szjze, a jeering, or derision.

Szjzeamajl, scornful.

Szjzjm, to jeer or deride.

Szjzčte, ridiculous.

Szjlžje, gravel.

Szjlle, quick, or soon.

Szjlleōz, a small pebble.

Szjlljn, a shilling.

Szjmjolač, a scout.

Szjmleagad, an excursion.

Szjnead and rjzneal, a leap or skip.

Szjneadač, apt to start, skittish.

Szjneōz, a flight.

Szjobčta, snatched away.

Szjoptajd, active, busy.

Szjoptajm, to slip, or stumble.

Szjopta, slept, or fallen.

Szjoptan and rjzjoptnōz, a slipper.

Szjotčal, ridiculous.

Szjčje, talkative, jesting.

Szjčte, the fish called maiden-ray.

Szjč, rest, weariness; also fear; do lejzeadaŕ a rjčjč, they refreshed themselves; žan rjčjč, without rest or intermission; lajčte rjčjčte, holy days.

Szjčteač, weary, tired, fatigued; ar majč tažajd, jr jad neam-rjčjčteač ce čjen tažajd, they advance well, and are not fatigued, although they come from afar.—L. B.

Szjčjm, to rest or pause.

Szlaajžjn, a draught-tree, or beam of a wain.

Szlaamam, to scold or wrangle.

Szlaamōde, a glutton.

Szlata, a slate or tile.

Szljzeánač, speckled.

Szoballač, a piece, or morsel.

Szjzgnan, a fan.

Szjzlt, a cleft, or slit.

Szjzltčad, cleaved or split.

Szjzltjm, to cleave or split.

Szjzčjn, the prime, or best.

Szol, rjolžájje, a loud laughter.

Szol, a scull, or great quantity of fish.

Szolbanač, a stripling, a youth.

Szolbanta, thin, slender.

Szolōz, an olive-tree.

Szolōz, a husbandman.—*Matt.* 21. 33.

Szonaaje, a trifler, a whiffler.

Szonarač, the same as rjzonaaje.

Szonlačmajm, to blab out foolishly.

Szonōz, a hasty word.

Szori, a stud of horses or mares.

Szorad, a lancing.

Szoriam, to cut in pieces.

Szōrn and rjōrnač, the throat or windpipe.

Szōrn rjmačmač, the pin or peg of a straddle, or car-saddle.

- Sgoricajlbe, the epiglottis, or flap of the weasand, or gullet.  
 Sgoritanac, a stripling.  
 \* Sgot, a shot, or reckoning.  
 Sgot, a son.  
 \* Sgríabac and rgríabanaç, rough, rugged; also scarce, rare.  
 Sgríabam, to wipe off.  
 Sgrazall, gold foil, a thin leaf, or ray of gold, silver, &c., a spangle.  
 Sgrajbyeajð, a hand-saw.  
 Sgrajt and rgrajteōz, a turf, or green sod.  
 Sgreaba baçajr, the fees for baptism.  
 Sgreabal, 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.  
 \* Sgreac, a moan, or screeching.  
 Sgreacam, to make a noise, to screech, or whoop.  
 Sgreacæad, a jocose bantering.  
 Sgread, a noise, or bawling out suddenly.  
 Sgreadajm, to make a noise, to squeal.  
 Sgreadajne, a crier, a bawler.  
 Sgreazán, rocky ground; rgrezejz, *idem*.  
 Sgreamžar and rgreazamajl, rocky.  
 Sgrearda, destruction.  
 Sgríbjn, writing; Wel. *ysgriveny*.  
 Sgríbjrż, notes, comments.  
 \* Sgríjn, a shrine, or repository of holy relics; Lat. *scrinium*; do rynn rgríjn ðrða um an cceann rjn Eōjn bajrte, azur do cūjr žlay ajr, he made a golden shrine or repository for the head of John the Baptist, and then locked it up.—*L. B.*  
 Sgríjobajne, a graving tool.  
 \* Sgríjobam and rgríabam, to scrape,

- to scratch; also to write, to engrave; Lat. *scribo*.  
 Sgríobtūjr, the Scripture.  
 Sgrubal, a scruple. ✕  
 Sgrujbleac, rubbish.  
 Sgruta, an old man.  
 Sgrimtaç and žalar rçmutaç, the itch.  
 Sgrutaç, lean, meagre.  
 Sguajbljn, a drag, or sweep-net.  
 Sguajne, a swarm or crowd of any sort of animals; when spoken of men, it is a word of contempt.  
 Sgujðer, an esquire.  
 Sgujlle, a scullion.  
 Sgujrd, a shirt or smock. ✕  
 Sgujrijm, to cease or desist from acting or working.  
 Sgula, whose diminutives are rgu-lōz and rguljn, a withered old man; has an affinity with the Gr. verb σκελλω, *arefacio*, to wither or dry up.  
 Scumárð, fat, good plight in man or beast; *vid.* rçejmárð.  
 Sgutaž, a stepping.  
 Sj, her, she, i. e. jr j, or j rō; Wel. *hi*.  
 Sja, far off, the utmost or remotest from you; ajr buyr rja jn Ejjynn, the farthest off place in Ireland.  
 Sjabna, a fairy, hobgoblin, or imaginary being.  
 Sjaçt, he came; rjāçtadañ, they came.  
 Sjad, they, it is they, themselves; i. e. jr jad.  
 Sjaðajl, sloth, sluggishness.  
 Sjaðan, confused, topsy turvy, without order.  
 Sjan, a voice or sound. ✕  
 Sjanajðe, one that cries out, a bawler.  
 Sjanajðeacæ, a yelling.  
 Sjanmed, an accent.  
 Sjanra, harmony, mournful melody; also pleasure.  
 Sjanraç, doleful; also melodious.

S̄jan, backwards, behind; *vid.*  
dear.

S̄jan, the west; leaṯ ṝjan, west-  
ward. America is called *án*  
leaṯ Sh̄jan, because it compre-  
hends the one-half of the globe,  
and lies westward of the meridian  
of Ireland.

S̄jaraṇ, he sat; ṝjaraṇ ṝjḁe  
eōṇ an aṣt; Lat. *sedebat ses-  
sionem alitis in alto*.—Vid. *Vit.*  
*S. Brigid*.

S̄jat, a tumour or swelling.

S̄jataṇ, to puff or swell up.

—S̄jb, ye, you, i. e. j̄b-ye; eatṛumṛa  
aḡur ṝj̄b-ye, between me and  
you.

S̄jbēalta, civil.

—S̄jc, dry; Lat. *ryccur*; ṝjc-ṝeān,  
hay, i. e. dry grass.

S̄jḁeāḁ and ṝj̄ḡe, a blast; ṝj̄ḡe-  
ḡaoṛte or ṝj̄ḡe-ḡaoṛ, a blasting  
wind.

S̄jḁeān ḡaoṛte, a whirlwind.

S̄jḁeang, infamy.

S̄jḁj̄ḡm, to prove.

S̄jḁjuccān, a reed or cane.

—S̄j̄ḡe, a fairy or hobgoblin; lea-  
nān ṝj̄ḡe, a familiar spirit; ṝj̄ḡ  
ḡaoṛte, a whirlwind, so called  
because supposed to be raised  
by the fairies.

S̄j̄ḡe-b̄noḡ, a fairy house, or the ha-  
bitation of the fairies.

—S̄j̄ḡn, a sign or token; pl. ṝj̄ḡne;  
Lat. *signum*.

S̄j̄ḡn̄j̄ḡm, to mark, or sign; Lat.  
*signo*.

S̄j̄ḡn, silk.

S̄j̄ḡneūn, a silkworm.

—S̄j̄ḡle, a seal; Lat. *sigillum*.

S̄j̄ḡneāḁ, a signet.

S̄j̄ḡneāḁ, a signing, or marking.

S̄j̄ḡneṛḡte, signed or marked.

S̄j̄leāḁ, a dropping; also a spittle,  
or any corrupt matter; also a  
looking down, or seeing; ṝj̄leāḁ  
na ṝul, the twinkling of an eye.

S̄j̄lm, to think, to suppose, or con-

jecture.

S̄j̄lm and ṝj̄olaṇ, to sow; aḡ ṝjl  
a b̄reāṛiaṇn, sowing their lands.

S̄j̄lm, to drop or distil; ḁo ṝj̄lea-  
ḁaṇ na neāma, the heavens  
dropped; ṝj̄lṝḁ mo ḡlōṇ maṇ  
ḁṛuṛt, my voice shall distil as  
dew.—*Cant. Moys*.

S̄j̄lṝj̄ḡm, to shine.

S̄j̄lt, a spittle; also an issue; c̄ṛē-  
aḁḁaṇ ṝj̄lt, a running issue;  
also a drop.

S̄j̄m̄lēaṇ, a chimney; ṝj̄mnē, *idem*; +  
aṛ an ṝj̄mnē, out of the chim-  
ney.

S̄j̄montaḁḁ, simony.

S̄j̄mpl̄j̄ḡe, simple, mean, plain.

S̄j̄mpl̄j̄ḡeāḁt, simplicity.

S̄j̄n, that, there; maṇ ṝj̄n, so, thus;  
an ṝj̄n, then, there, in that place;  
an tan ṝj̄n, then, at that time;  
Wel. *hyn*.

S̄j̄n and ṝj̄on, the weather; some-  
times put for snow.

S̄j̄n, round.

S̄j̄ne, weather; generally under-  
stood for bad weather.

S̄j̄ne, a woman's breast, a dug or  
teat.

S̄j̄ne, the elder, eldest; from ṝean,  
old.

S̄j̄neāḁ, a wen.

S̄j̄neāḁ, a stretching or extend-  
ing.

S̄j̄neāḁ, from ṝej̄n̄m, to sound;  
ḁo ṝj̄neāḁ a ṝḁoc t̄ṛj̄ h̄uāṇe,  
he sounded his trumpet thrice.

S̄j̄neām ṝeāḁa, a yew-tree.

S̄j̄n̄ḡjl, single.

S̄j̄n̄m, to stretch; ḁo ṝj̄n ṝē, he  
stretched.

S̄j̄nm, a song or tune.

S̄j̄n̄j̄olaḁ, a nightingale.

S̄j̄n̄j̄n, the diminut. of ṝj̄ne, a nip-  
ple.

S̄j̄nn, us, we, i. e. ṝo-j̄nn.

S̄j̄nneāḁ and ṝjonnaḁ, a fox; Heb.  
שועל.

S̄j̄n̄ṝj̄on̄m, an elder; ḁn ṝj̄n̄ṝj̄on̄m ḡur

an ῥῶνρον, from the eldest to the youngest; this seems to be a compound of ῥνη and ϣear, or ϣη; na ῥῆνρη, the elders; also a chief or head of a family. It likewise signifies the stock of any lineage; ex. ῥῆνρον ἐλαρνε Ὀνleað, the eldest of the stock of the Milesian race.

ῤῥνρον, a yew-tree.

ῤῥρη, the presbytery.

ῤῥρηαῖτ, eldership or seniority; also chieftainship, superiority, or supremacy; ex. ῥῆνρηαῖτ-ϣῆαῖτγε, supremacy of power and command in regal or princely succession by right of the eldest beard, i. e. by right of seniority, according to the Thannistic law; ἡ βῆυλ ῥῆνρηαῖτ αἰὺτ οὔμυα, you have no superiority over me.

ῤῥτε, stretched; le lām ῥῆτε, with a stretched-out hand.

ῤῥbal and ῥῥbaῖð, a scallion, an onion.

ῤῥbal, a thorn, a pin.

ῤῥbaῖ, rage, madness.

ῤῥbaῖαῖ, furious, frantic.

ῤῥoc and ῥῥocán, frost; ῥῥoc lῥaῖ, a hoar frost; genit. ῥeaca.

ῤῥocajῥte, dried up, frozen; also obdurate.

X ῤῥocajm, to dry up, to grow hard, to freeze; Lat. *sicco*, to dry; Gr. πσεκω, *arefacio*.

ῤῥocan, hoar-frost.

ῤῥocajm, a motive or reason for doing a thing; also a natural cause, an occasion.

X ῤῥoda, silk.

ῤῥodamajl, of silk or satin.

ῤῥoðcan, an atonement.

ῤῥodlamnajm, to leap or bound.

X ῤῥoḡ, a long-squared rick of corn; diminut. ῥῥoḡoḡ.

ῤῥoḡ, a streak; ῥῥoḡa bána ῥῥ de-ayḡa, white and red streaks.

ῤῥoḡaῖ and ῥῥoḡamajl, streaked.

ῤῥoḡῥumnað, a hissing whisper; *rectius* ῥῥoḡumnaῖ.

ῤῥol, seed, an issue, a tribe or clan.

ῤῥolajm, to sow seed.

ῤῥolajmaῖ, snoring or snorting.

ῤῥolayṭan and ῥῥolayṭmaῖ, a flag or sedge, wild flower de luce.

ῤῥolbajmῥneac, a nursery.

ῤῥolbajm, or ῥῥolmajm, bearing seed.

ῤῥolcujm, sowing; do ῥῥolcujm ῥῥ ῥ le ῥalann, he sowed it with salt; ajmῥῥon an ṭῥῥolcujm, seed or sowing time.

ῤῥolcujma, sown or planted.

ῤῥol ῥlaḡῥa, the running of the reins.

ῤῥolḡam, to pick and choose.

ῤῥolla, a syllable.

ῤῥollajmῥeam, the scanning of a verse, which in Irish partly consists in the due proportion of syllables.

ῤῥollam, to strike or smite.

ῤῥollmajm, a diæresis.

ῤῥolmajm, fruitful; compar. ῥῥolmajmῥe.

ῤῥolmað, a stock or breed, an offspring; a ῥῥolmað, his offspring; ῥeῥteað do ῥῥolmað báran, a ram of the breed of Basan.

ῤῥoltaḡán, a strainer.

ῤῥoltῥeab, a family.

ῤῥoltῥujleay, the running of the eyes.

ῤῥom, them; the same as jadῥan.

ῤῥombajl, a cymbal. X

ῤῥon, i. e. ῥð, a chain, a tie, or bond.

ῤῥon, Mount Sion, or the Heavenly Sion.

ῤῥon, any weather either good or bad; hence ῥonῥon or ῥonῥean, i. e. ῥon-ῥῥon, good or happy weather; from ῥon, happy or good, and ῥῥon, weather; as also doῥnean, or doῥnῥon, bad or unfavourable weather; a compound of three simple words,

i. e. of the negative *do*, which answers to the English negative *un*, of *ron*, happy or good, and *rjon*, weather; so that *dojnjon* is a corrupt contraction of *do-rjon-rjon*. Thus also *donuy*, misfortune or unhappiness, is a contraction of *do-rjonuy*.

*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.

*Sjonraðac*, single.

*Sjonnab*, a reproof.

*Sjonra*, a censor.

*Sjon*, continual; *zo rjon*, continually, always; hence *rjonrujde*, eternal.

*Sjonarcearnac*, variable, inconsistent.

*Sjonbaj*, thievery, theft.

*Sjonblozgað*, a rustling or rattling noise.

*Sjonbnaojleað*, the same.

+ *Sjoncall*, a circle.

*Sjoncajnreac*, a babbler; *amadán rjoncajnreac*, a prating fool.

*Sjoncayajm*, to turn to and again.

*Sjonða*, a great favour, or present.

*Sjonða* or *rjonruajde*, everlasting; *zo rjonruajde*, for ever.

*Sjonðajde*, perpetual.

*Sjonðajdeact* and *rjonruajdeact*, perpetuity, eternity. Query, if this word may not be written *rjon-rjjeact* with more propriety? i. e. a constant or perpetual reign; for we say, *beata rjon*, or *rjonbeata*, to mean life everlasting; but both writings may be proper; for *rjon* and *rjonða* signify constant or perpetual, and from thence *rjonðadact*, signifies perpetuity.

*Sjonðajðjm*, to eternize.

*Sjonrujgljm*, to condole.

*Sjonrğlacajm*, to grip, or rough handle.

*Sjonrğnačajğjm*, to use often or much.

*Sjonlāmac*, long-handed; also one that hath his hands always employed.

*Sjonob*, sparing, frugal.

*Sjonorðajm*, to gape or yawn frequently.

*Sjonri* and *rjonrualač*, broom-rape.

*Sjonrān*, good news, or happy tidings; as *sjonrān*, i. e. *do-rjonrān*, is bad news. These words are more commonly written *dur-rān* and *ru-rān*.

*Sjonrānac*, slow or tedious.

*Sjonruðjm*, to linger or loiter.

*Sjonraje*, an executioner.

*Sjonram*, to smite.

*Sjonrča*, begged, entreated, requested.

*Sjonrčojm*, a beggar, a petitioner.

*Sjonrčojm*, a slut.

*Sjonrčojneay*, a request.

*Sjonr*, down, below; *rjon ruay*, 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 *rjč*, quietness.

*Sjotčalmajð*, having long limbs.

*Sjotčbolrajne*, a herald proclaiming peace.

*Sjotčšūān*, perpetual.

*Sjotčājn*, peace.

*Sjotčānta*, peaceable, pacific; *zo rjotčānta*, in peace, peaceably.

*Sjotčōmajðe*, a constable.

*Sjot lajte*, peaceable days.

*Sjočlan*, a strainer or filter, a cullander; also a sack.

*Sjočlōð*, peace, or the making a peace.

Տյօւլօղամ, to strain or filter.

Տյի, or յյօի, in compound words signifies continual; as յյօի-սյր-ջե, constant rain; յյի յիւ, continual dropping.

Տյիւեաճայմ, to exercise, to use much or often.

Տյիւծօլայմ, to sell much, or frequently.

Տյիւծօլայմ, a vain tattler.

Տյիւեամ, a disease.

Տյիւեայմ, to be always handling.

Տյիւյմ, to seek or inquire after; *do* յիւեաճիւ *ե*, they sought him out; *noč* *do* յիւ *do* ծայ, who sought thy death; also to pray, beg, or beseech; as, յիւյմ այի յօրա Շիւօյր *do* շիւօճ այի շիւսյր, I beseech Jesus Christ, who suffered on the cross; շիւե *le* յիւեայի այրե, whoever begs grace or mercy; also to search; *ex.* *do* յիւյճ յիւ յիւսայճ *benjamin*, they searched the bags of Benjamin.—*L. B.*

Տյիւյմայմ, to bear often.

Տյիւյմ, a sheriff.—*Luke*, 12. 8.

Տյիւեաճ, poor, lean.

Տյիւ, a little; *paululum*.

Տյիւ, a time, a while; շիւսյճ ծայ յիւս *agur* *do* իյ այրե յիւս, *i. e.* he came in search of him, and remained at his house for a considerable time.

Տյիւեալ, a cistern; also a flaxcomb.

Տյիւ-յիւ, whist!

Տյիւեաճ, civil, of the city.

Տյիւսյիւ, a small cistern.

Տյիւօճ, nice, effeminate.

Տյիւ, peace, reconciliation, rest.

Տյիւե, continual, perpetual.

Տյիւե, a rod.

Տյիւե, a general.

Տյիւե, a city.

Տյիւեյի, a fort, a turret.

Տյիւեօ, lasting, perennial; յիւօ-սիւս, the same.

Տյիւլօյալ, policy, cunning.

Տյիւսյիւեաճ, a rebel, rebellious.

Տյիւ-իւս, the same as յիւ-իւս, from յիւ, a fairy, and իւս, a house; hence *bean-իւս*, plur. *mná-իւս*, she-fairies or women-fairies, credulously supposed by the common people to be so affected 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 believed 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 merchants 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: *Ան զա Օայնչյոն նայի նարայճ ան իւն-իւս: do ճլաւ եալա շիւսյիւ ան շիւսյիւ: na ծաճ թիւն իյի ծաճալ ծիւսյիւ: իյ շիւսյիւ մնա-իւս ան յիւս յիւ.*

Տյիւեալայմ, to confederate.

Տյիւսյիւ, an old name of Cashel.

Տյիւեալ, a cup, or drinking-bowl.

Տյիւեալ, a body; յիւս յիւսայիւ, upon bodies.

Տյիւիւսյիւ, to reconcile.

Տյիւսյիւ, strong men.

Տյիւեալ, constant affection.

Տյիւսյիւ, a sequel, or consequence.

Տյիւսյիւ, to pacify or appease.

Տյիւեաճ, the neighing of a horse,



Slaodán, or rlaɣǵdeán, a cough or cold.

Sláodraic, 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 *Concūn Slapan-ra-lac*, 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.

Slapōg, a slut, or dirty woman.

Slay, killing or slaughtering.

Slaraǵdeac, private grudge.

Slat, a rod, a yard; rlat njoǵa, a sceptre.

Slatbhojd, a goad.

Sléac, a tribe or generation; rleacda Eǵajn, the tribe descended from Owen; otherwise rloect, a race or progeny; gen rleacda, or rleacta, an heir of one's own issue.

Sléac-d-coimne, a monument.

Sléacda, a lancing, cutting, or scarifying.

Sléacda, a bowing down, or worshipping.

Sléacdam, to kneel down, to bow down, to fall down or worship; *ō nán rleac dō Bháal*, that bowed not unto Baal; *dō rleac fá na cōrujb*, he fell at his feet; *má rleacdan tú dam*, if thou wilt fall down to me, or adore me.

Sléacdan, a kneeling.

Sléactajn, adoration.

Sléactam, to cut or dissect.

Sléaǵ, a spear or lance.

Sléagan, an iron instrument used to dig up turf, resembling a spade.

Sleamaj, smooth, slippery.

Sleamán, or leamán, an elm-tree.

Sleamnán, smoothness, slipperiness; *carra rleamnán*, a sledge.

Sleamnǵim, to slip or slide; *rleimneōca ré*, he shall slide; *rleamnǵeadau á cōra*, his feet slipped.

Sleamnǵad, a sliding or slipping; *rleamnǵad tau ajr*, apostacy.

Sleamuj, plain, smooth, slippery; *rlǵte rleamna*, slippery ways.

Sleantaic, a flake; *rleantaic a jéola*, the flakes of his flesh.

Sleay, a mark or sign; also a side; also a ridge; *vid. rlojor*.

Sléjbte, the plur. of rljab, *qd. vid.*

Slejte, a section or division.

Slete, cutting, or striking.

Sljab, a mountain; also any heathland, whether mountain or plain; *mullǵe na rlejbte*, the tops of the mountains; *dō rleacda na rlejbte*, the mountains were covered; genit. *rléjb* and *rléjbe*; *njn an rlejbte*, the top of the mountain.

Sljaictad, to pierce through.

Sljaj and rljajad, the thigh, or the inner part of the thigh; *go nuje na rljajda*, to the thigh, also the loin; *an a rljajdujb*, upon his loins.

Sljgeán, or rljogán, a shell.

Sljgeánaic, sky-coloured; also spotted.

Sljge, a way, a road; *rljge an Cjajna*, the way of the Lord; *rean rljge*, a traveller, a wayfaring man; pl. *rljǵte*, *rljǵte rleamna*, slippery ways.

Sljgebneac, indifference.

Sljǵteac, sly, artful.

Sljǵteadōrneac, the practice of stratagems.

Sljǵteōriac, craftiness.

Sljnn, a tile, or flat stone; *rljnn rjdeadona*, a weaver's stay or tackling.

Sljneeán and rljnneun, a shoulder;

ƿarƿeabaji le ƿaob azur le  
 ƿljnnean, ye have thrust with  
 side and shoulder.

Sljoðam, to polish.

Sljobjað, a draught.

Sljobjta, sharp-pointed.

Sljoçð, seed, offspring, a tribe,  
 descendants, posterity; ða ƿlj-  
 oçt, of his descendants; and ða  
 ƿlj-oçt, two families.

Sljoçt, a track or impression;  
 ƿlj-oçð a çora, *vestigia pedum*  
*ejus*.

Sljoçt, a troop or company; a  
 rout, or multitude.

Sljoncam, to beat.

Sljor, a side; plur. ƿljorajð and  
 ƿleayajð; ƿleay, the same;  
 ƿljor ðatájg, the side, or a  
 ridge of a country.

Sljr and ƿljreðg, a little thin  
 board, a lath.

Sljrcējmnjūgð, a digression.

Sljrneac, chips; ƿljjrneaca að-  
 mayð, chips of timber.

Sljudacac and ƿljjudacānac, horn-  
 ed.

Sljužteað, a stratagem.

Sloç ƿjne, a flake of snow.

Sloð and ƿlodān, standing water.

Slojðe, a section or division.

Slojžte, beaten; as ðobaji ƿlajž-  
 te, of beaten work.

Slojžneað, a sword.

Slojnnē, a surname; plur. ƿlojnƿte.

Slojnnjm, to give a surname; ƿlojn-  
 ƿjð ƿē, he shall surname; ðo  
 ƿlojnneað ē, he was called;  
 also to tell, repeat, or recount;  
 ƿð ƿlojnnj-ƿjð ðo na tōrza ƿā  
 na tƿānzadaſ, they explained  
 to him the reason of their com-  
 ing; ƿlojnn ðujnn a nojžeaða  
 azur a nanmanna, relate to us  
 their deaths and their names.

Sluaž, an army; also any multi-  
 tude of people; ƿluaž jmƿcejð,  
 a marching army; Lat. *agmen*;  
 plur. ƿluažžte. This word has

a plain affinity with the Anglo-  
 Sax. *slaughter*.

Slūajžeaçð, an expedition.

Slūayað and ƿlūay-žað, a shovel  
 or instrument used in throwing  
 up clay or rubbish.

Sluçam, to stifle, to overwhelm.

Sluðac and ƿluðacān, a horn.

Sluðmajžē, or ƿlaodmajac, a foun-  
 dation; ƿluðmajžē na ƿalman,  
 the foundation of the earth.

Sluzaſne, a glutton, or spend-  
 thrift.

Sluzam, to swallow, to devour; ðo  
 ƿlujžan ƿalam žað, the earth  
 swallowed them; ƿlujžƿjžear  
 žað, they shall be devoured.

Služčān and ƿluž-poll, a whirl-  
 pool.

Slujnn, a telling or declaring.

Sluſam, to dissemble, or counter-  
 feit.

Smaçð, reproof, correction; ƿáoſ  
 ƿmaçð, overawed, under disci-  
 pline.

Smaçða and ƿmaçðajžte, tame,  
 gentle, corrected, or chastised.

Smaçðam and ƿmaçðajžjm, to cor-  
 rect; ƿmaçðoçujð me, I will cor-  
 rect.

Smaçðūžað, chastisement, correc-  
 tion.

Smaçtað, *id. qd.* ƿmaçðūžað.

Smaçtban, a penal law, a penalty.

Smaçtlong, a house of correction.

Smaðān, or ƿmuðān, smut, or soot.

Smaðānac, smutted.

Smałān, a hillock; rather małān,  
 the diminut. of mala, a brow of  
 a hill.

Smaoſmaç and ƿmaoſtmaç, a car-  
 tilage or gristle; ƿmaoſtmaç  
 ƿmojn, a nostril.

Smaoſal cnoð, the husk of a nut;  
 rather moſal.

Smaolaç, or ƿmōlaç, a thrush.

Smaſmaz, an emerald.

Smeacað, a palpitation, or pant-  
 ing.

Smēac and γμεϵε, the chin;  
hence the dimin. γμεϵζγν, *idem*.

Smēac, a nick, a fillip.

→ Smēaη, grease or tallow; genit.  
γμεaηa.

Smēaηaδ, a greasing or unction.

Smēaηaγm, to grease or anoint.

Smēaηtačd or γμεaηηačt, greas-  
ing.

Smēaηta, besmeared, or daubed  
with grease, oil, or tallow.

Smēaηtačān, a kitchen brat, or  
lickplate.

Smējδ, a nod, or wink.

Smējdeaδ, a nodding, or winking;  
also a hissing.

Smējδγm, to nod or beckon, to  
wink; also to hiss; γμεjδϑjδ  
γē, he shall hiss.—*Is.* 7. 18.

Smējz, and dimin. γμεjzγν, the  
chin.

Smējηne, a spit or broach.

Smēuη, blackberry, or bramble-  
berry; Lat. *morum rubi*, Gr.  
μoγov.

Smjzēadač, a chin-cloth.

Cmjoη, marrow; also strength; as,  
ηjλ γmjoη ann, he has no strength,  
a figurative expression.

Smjot, an ear.

Smjot, a small portion of any  
thing.

Łmjota, of or belonging to the ear.

→ Smjϑtγm, to smite.

Smjϑtγν, dimin. of γmjϑte, a short  
thick stick.

Smojzleaδ, dirt, smut.

Smōl, the snuff of a candle; also a  
coal or ember; γmōl deaηz, or  
γmōlač deaηz, a live coal.

Smōladān, or γmōladōjη, a pair of  
snuffers.

Smōlglantōjη, a pair of snuffers.

Smotān, a block or log, a stock;  
az a γmotānujδ, at their stocks.

Smuajnead, a thought or reflection.

Smūajηm, to think, to imagine, or  
devise; γmuajη oηmya, think of  
me.

Smūajηtjūzāδ, meditation.

Smuz, a snot; γmuza, *idem*.

Smuzajzjλ, nose-phlegm.

Smuzajm, to blow the nose.

Smūjδ, vapour, smoke.

Smūjdeaηajλ, smoky.

Smūjδγm, to smoke or exhale.

Smūjzēad, filth, dirt, &c.

Smūjzēadač, a handkerchief.

Smūjηtjzγm, to imagine or design.

Smujt, a beak or snout.

Smutač, short-snouted.

Smutān, a block or log; *vid.*  
γmotan.

Snā, or γnām, swimming or float-  
ing; ηo γnā, he swam.

Snad, a sup.

Snādaδ, protection, defence.

Snadžajηm, an appellation or  
naming; an appeal.

Snaz, the yexing or hiccup.

Snazajδjλ, a stammering.

Snazajηdaηa, a kind of fowl;  
some think it the woodpecker.

Snazlabηajm, to stammer or hesi-  
tate in speech.

Snajδm, a knot; also a difficulty.

Snajδγm, to protect or defend, to  
patronize; jaη lujde ηon γnajde  
γlūaža, *post obitum patrocina-  
tur multitudini*.—Brog. in Vit.  
Brigid.; ηon γnajdat a noeb  
jzge, *protegant nos sanctae ejus  
preces*.

Snajzēac, creeping.

Snajzdeoačd, clipping.

Snajzγm, to creep or crawl.

Snajmjaγ, a rout, a multitude.

Snām, swimming; γnāmaδ, *idem*.

Snūmajzjλ, creeping or crawling.

Snāmajm, to swim or float; do  
γnam an tjanan, the iron swam,  
also to creep; zač ηjδ γnāmuy,  
every thing that creepeth.

Snām-luāt, swift in swimming.

Snāmūjzjλ, floating.

Snaoj, a bier.

Snay, decency, elegance; also a  
colour.

Snayman, neat, elegant.  
 Snayta, brave, gallant.  
 Snát, a thread, a line; genit. *rynájte*; *dōm rynájte*, of wrought gold.  
 Snača, an easing or riddance of pain, grief, or any trouble.  
 Snačad, a needle; *obajm rnačajde*, needle-work; Scot. *snad*.  
 Snačajm, to sup.  
 Sneacō, snow; *clōc-ryneacōda*, hail, or hail-stone.  
 Snejō, straight, direct.  
 Snejō, little, small.  
 Snejō, sadness, sorrow, vexation.  
 Snjg, a nit; genit. *rynjge*, plur *rynjge* or *ryneag*.  
 Snjg, or *rynead*, to stretch or extend.  
 Snjōjm, to distil or drop.  
 Snjgčecac, creeping.  
 Snjōm, sadness, heaviness.  
 Snjōma, a spindle.  
 Snjōmam, to spin.  
 Snjryōd, he engaged or encountered.  
 Snjryjn, snuff.  
 Snō, the visage or appearance of a person or thing.  
 Snōjgeadōjm, a hewer; *rynojgeadōjm clōc*, a stone-cutter.  
 Snōjgjm, to hew or chip.  
 Snōjgčte, hewn; *do clōcujō rnojgčte*, of hewn stone.  
 Snuaō, a river or brook.  
 Snuaō, the hair of the head; *ryō řada a rnuāō*, though his hair be long.  
 Snuaō, the air of a man's countenance.  
 Snuaōdam, to flow or stream.  
 Snuaō clajr, the channel of a river; Lat. *alveus*.  
 So, this, this here; *ay man ro*, it is thus; *go tē ro*, hitherto, heretofore; *an ro azur an rūd*, here and there; like the Hebrew defective pronoun *ש*, *hoc, illud*; vid. *re, supra*.

So, this is; ex. *ro an řeaj*, this is the man, or here is the man.  
 So, in compound words signifies goodness, or an aptness or facility in doing; ex. *roj-đealbac*, well-featured; *roj-bēayac*, well-bred; *ročaořga*, exhaustible; *rořajcyřona*, visible; *ro-čujř-ryřona*, intelligible; *roj-đeānta*, feasible; *do* implies the contrary; vid. *do*.  
 So, young; hence *rojryōm*, the younger or youngest.  
 Soaclac, easy.  
 Soaō, a bed.  
 Soaō and *řod*, an eclipsing.  
 Soaōđamajgeacō, towardness.  
 Soajlce, a good fashion.  
 Soajnme, vegetable.  
 Soalt, a good leap. †  
 Soay, experience.  
 Soōa, sorrel.  
 Soōa-cřaōb, rosberries.  
 Soōa-talman, strawberries.  
 Soōalac, or *roōajl*, a fragrancy, or sweet scent.  
 Soōaltanaōd, a fragrancy.  
 So-blayōa, savoury.  
 Soōogčta, 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 řjay řocamlac řujře*, so shall it be easier for thyself.—*Erod.* 18. 22. *docamlac* is the opposite, i. e. *do-řocamlac*.  
 Socān and *rojčjn*, the diminut. of *řoc*.  
 Socajō and *řocūřde*, an army, a host, or multitude.  
 Socaj, profit, emolument; *řocaj*

na b̄reapann, the fruit of the land; negat. dočar, i. e. do-γo-čar.  
 Sočapac, yielding profit or fruit.  
 Sočar̄ta, handy, manageable.  
 Sočla, fame, reputation, renown.  
 Sočlaɣ̄te, parted or divided.  
 Sočlaocloɣ̄d, easy to be changed, convertible.  
 Sočlaonad, towardness.  
 Sočloɣ̄d, convertible.  
 Sočoɣ̄r, a learned man.  
 Sočomaj̄te, conformable.  
 So-čōm̄iaȳd, affable.  
 Sočōm̄tođa and γočōm̄taoɣ̄, convertible.  
 Sočon̄iāđ, cheapness.  
 Sočna and γočmaɣ̄, ease, tranquillity.  
 Sočm̄iāđad, a quieting or assuaging, comfort.  
 Sočmaɣ̄d, a multitude of people; mostly applied in these days to a funeral; but anciently it meant an army, a troop.  
 Sočmaɣ̄de, for γočáɣ̄nde, good friends.  
 Sočmoɣ̄deac, kind, good-natured.  
 Sočmuɣ̄d̄m, to assuage or mitigate, to quiet, calm, or appease.  
 Sočuɣ̄de, a number or multitude; an assembly of people.  
 Socul, ease, tranquillity.  
 Sodal, proud; *potius* γotal.  
 Sodaɣ̄, trotting; a ta a čapal aɣ̄n γodaɣ̄, his horse trots.  
 Sodaɣ̄maɣ̄m, to trot.  
 Sodaɣ̄mač, able to trot, strong and sound for marching.  
 Sodaɣ̄tōɣ̄n, a trotter.  
 Sođ, a turning or winding; also changing; Łoć Feab̄aj̄l do γođ a b̄ɣuɣ̄l, Lough Foyle (in the County of Londonderry) was turned into blood; aɣ̄ γođ fleɣ̄ɣ̄te Mhaoɣ̄re á naɣ̄ɣ̄n n̄me, when Moses' rod had been changed into a serpent.—*L. B.*  
 Sođaj̄n̄g, still, quiet.

Sođam, to turn.  
 Sođan, prosperous, happy.  
 Sođoɣ̄te, apt to pour out, too free in talking.  
 Sođmaɣ̄e, that may be easily shut.  
 Sođomač, a sodomite.  
 Sođmač, a trotting.  
 Sođmaɣ̄m, to trot.  
 So-čáɣ̄r, vegetative, apt to grow.  
 So-čaj̄ɣ̄reac and γo-čaj̄ɣ̄ɣ̄ona, visible, apparent.  
 Sočar, strong, stout.  
 Soğ, prosperity, and an-γōğ, adversity; also good cheer.  
 Soğac and γōğamáɣ̄l, cheerful, prosperous.  
 So-ğlacaj̄ɣ̄te, acceptable, agreeable; ex. m̄paoȳɣ̄d̄n do beɣ̄t̄ γoğlacaj̄ɣ̄te aɣ̄ad a T̄h̄jaɣ̄na, my confession to be acceptable in your presence, O Lord.  
 Soğl̄uaj̄te, moveable; řej̄te γo-ğl̄uaj̄te, moveable feasts; also current, passable.  
 Soğl̄uaj̄te, tractable; also wavering.  
 Soğnaɣ̄ğ, fair, comely.  
 Soğn̄uɣ̄reaȳ, comeliness, beauty.  
 So-ğ̄n̄iāđac, acceptable.  
 So-ğ̄n̄iāđ̄m, to love exceedingly.  
 Soɣ̄b, the hand.  
 Soɣ̄b, for γo, used in compounds; as,  
 Soɣ̄-bēaȳac, well-bred.  
 Soɣ̄b-γ̄ğēal, or γoɣ̄ɣ̄ğēal, 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 γoɣ̄ɣ̄ğēal.  
 Soɣ̄b-γ̄ğēalaj̄de, an evangelist.  
 Soɣ̄b-γ̄ğēalaj̄m, to evangelize, or preach the Gospel.  
 Soɣ̄cēad, a socket.  
 Soɣ̄-cēad̄ɣ̄ata and γoɣ̄-cēad̄ɣ̄atač, sensible.  
 Soɣ̄-cēaj̄n̄ɣ̄a, liberality, generosity.  
 Soɣ̄cēall, joy, mirth.

Sojčjm, to reach, to arrive, to come to a time or place; 30 ʀojčjd, until.

Soj-čjnēalta, noble, high-born; aʀ ʀoj-čjnēalta, the nobility.

Soj-čjnēaltar and ʀoj-čjnēaltac̃, nobility, nobleness.

Sojčle, pleasure, mirth, gladness.

Soj-čnejðce, credible, that may be believed or depended upon; nʀl ʀe ʀojčnejðce, it is not credible.

Soj-čnejðmeac̃, a credulous person.

Sojðeac̃, a vessel.

Sojðeanta, possibly, easily done.

—*Mark*, 9. 23.

Sojðallač and ʀojðalta, rude, ignorant.

Sojððjūjʀ, for ʀajðjteðjʀ, a soldier, an archer.

Sojððjūnta, exercised in military discipline; also brave.

Sojðeac̃, for ʀajðjʀt, an arrow or shaft; Lat. *sagitta*.

Sojðeam, a precious stone or gem.

Sojðne and ʀōjðnear, pleasure, delight.

Sojðne and ʀojðnējn, a thunderbolt, a flash of lightning.

Soj-ðnjomac̃, a benefactor.

Soj-ðnjʀjm, to do good.

Sojlbējm, a thunderbolt, i. e. bējm-ʀojl, a flash or bolt of light; *vid. ʀolur*. *Note*.—This compound word ʀojlbējm 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.

Sojlbjʀ, happy, cheerful; 30 ʀojlbjʀ, cheerfully.

Sojlbjne and ʀojlbjneac̃t, cheerfulness, good-humour.

Soj-leažta, fusible, or easily melted.

Sojlējm, clear, manifest; 30 ʀojlējm, manifestly; a maðame ʀoj-

lējm, in open sight.

Soj-lējm, to manifest, to make evident.

Sojleac̃, a charm.

Sojljorʀar or ʀjolarʀar, and ʀejljʀtʀom or eljʀtʀom, flags; annʀa tʀjolarʀar, in the flags.

This is commonly called eleaʀtar and eleaʀtʀom, Wel. *elestr*, and also ʀjlarʀar.

Sojlleājʀ, a cellar. †

Sojlleðg, a willow or sallow, a dimin. ; from ʀajl or ʀajlleac̃, *id.*

Sojllye, brightness, clearness.

Sojllyeac̃, bright, luminous.

Sojllyjžjm, to shine; also to make bright.

Sojn, sound; Lat. *sonus*. †

Sojn, that, thence; ð ʀojn, thence, from that time.

Sojnceanb, *Synalæpha*.—Pl.

Sojnean, fair weather, i. e. ʀojn-ʀjōn, from ʀon, happy or good, and ʀjōn, weather; Wel. *hinon*; *vid. ʀjōn*.

Sojneanda, meek, well-tempered.

Sojnjm, to sound, or make a noise.

Sojnjne, the genit. of ʀojnean.

Sojnmeac̃, happy, fortunate.

Sojnneac̃, a race-horse.

So-jomčujʀ, portable, supportable.

Sojʀjʀ, a handful, a wisp.

Sojʀ, to the east; taob ʀojʀ, the east, eastward; *vid. deaʀ*.

Sojʀb, prosperous, happy.

Sojʀbžjm, to prosper; ʀojʀbeāčujð ʀē, he shall prosper; ð ʀojʀbʀð an tʀjaʀna, seeing the Lord hath prospered.

Sojʀce, clear, manifest, bright; aʀ ojʀce, or, aʀ ojʀcear, are the same.

Sojʀceac̃t, brightness.

Sojʀeabtač̃, brittleness.

Sojʀeanta, serene.

Sojʀeð, convenient, agreeable.

Sojʀjn, eastern, eastward.

Sojʀnʀjač̃, a baker's peel.

Sojʀce, readiness.

Sojrgēal, the Gospel; *vid.* րօյծ-րջեալ.

Sojrgēalað, good news or tidings.

Sojrgēalaǰde, an Evangelist.

Sojrgl, proud, haughty.

Sojrgjnte, ductile, pliable.

Sojrgjon, freedom, privilege.

Sojrgtean, a good habitation or residence.

So-jte, edible. This word is of two syllables, viz. րօ and jte, both together meaning, easily eat; but according to our modern orthography it is րօյծ-jte.

Sojte, till, until; րօյտե an lá, till day.

Sojtem, the same with րօյեյմ.

Sojteac, a vessel, a pitcher; ann b̄ւր րօյժէյջն շրայն, in your wooden vessels.

Sojteaz and րօյտ-leazán, a circle.

So-labma, affable.

So-lám, quick, ready; չօ րօլմա, out of hand.

Solárajm, to prepare or provide; ուօժ ծօ րօլաթ, who provided.

Written more usually րօլաթայմ, from րօլաթաւ, provision.

Solar, or րօլար, 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 coit; Lat. *discus*.

Solár, comfort, consolation; Lat. *solatium*.

Solárac, comfortable.

Solárajm, to comfort or console.

Solarða, bright, luminous.

Solarðaact, brightness.

Solarmar, luminous.

Solarmajne and րօլարմայնեact, brightness.

Solátau, provision.

Solátauajm, to provide, to prepare; ծօ րօլաթայի րե՛ ծեօ՛ ծայն, he prepared drink for us; անայի րօլաթայի է՛ւ է, when thou hast

provided it.

Sollamujn, a solemnity; րօլլամայն na Cáyga, the solemnity of Easter.

Sollamunta, solemn, solemnized.

Sollamuntað, solemnization.

So-loǰta and րօ-loǰtaç, venial, pardonable, what may be indulged; from րօ, easy, and loǰta, which comes from loǰ, an indulgence or pardon; քեաժ րօլօǰta, *peccatum veniale*.

Soloǰtaact, slightness; րօլօǰtaact an ճնյմ, the slightness of the fact.

Soma, plenty of swans.

So-marıbta and րօ-marıbtaç, mortal; and ծօ-marıbta, immortal.

So-marıbtaact, mortality, or the mortal state of the body.

Somarcjn, a primrose.

Somlan and րյոմլան, safe and sound.

Sömpla, a pattern; տօյմրյօյր an րօմpla, let them measure the pattern.

Son, sake, cause, or account of; աւ րօն, for the sake, or on account of; աւ ծօ րօն, on your account, for thy sake; աւ ա րօն րյն, nevertheless.

Son, a voice or sound; Lat. *sonus*; յօ լօյ շյան րօն ա նգարմա, *audiebat a longe vocem invocantium*.

Son, a word.

Son, good, profit, advantage; hence րօնար, prosperity, and րօնա, prosperous; ծօ շայծ րյն շւմ րօյն ծամ, that turned to my profit.

Son, a stake or beam.

Son, or րօն, here, *pro anno*.

Sona, prosperous, happy.

Sonajte, strength, courage.

Sonay, prosperity, happiness.

Sonann, i. e. րօն-րօն, fertile land, a prosperous soil.

Sonn, a club or staff; a ծածայտ

Եօրա բարա, Եանգաբայն ծոմ Եան-  
գաբայն յԵ Զօ ԵԵԼօյծմյծ Եգյր Զօ  
յօննայծ, Jesus said unto them,  
you are come to take me with  
swords and with clubs.—*L. B.*

Sonnaç, i. e. *bâbun*, a wall.

Sonnað, contention, strife.

Sonnaյմ, to pierce through, to  
thrust; *յԵ յօննաձ նա յԵլեյճ*  
*Եիւր ան Օրնայ*, by piercing the  
Druid with his spear.

Sonn-մարեաձ, a horse-post, or cou-  
rier.

Sonnta, bold, courageous.

Sonntaç, merry, joyful.

Sonntaçd, boldness, confidence.

Sonրաձ, or յօննրաձաձ, special,  
particular; Զօ յօնրաձաձ, espe-  
cially, in particular.

Sonրաձաձd, especialty, severalty;  
*Lat. particularitas.*

Sop, a handful, a bundle, a wisp.

Sopար, a well; յօրօճ, *idem.*

Sopա, soap.

SopայԵաձ, salutation.

Sopայծ, յօրնայծ, or յօրնայծ, happy,  
successful.

Sorբ, a fault or blemish; also foul,  
dirty.

Sorբայմ, to pollute or defile.

Sorբ-Եօրնաձայ, a lampoon, or sa-  
tire.

Sorբ-Եարն, a dunghill.

Sorբա or յօրնբա, light; also bright,  
clear; ծօրնբա is of the contrary  
signification.

Sorբա, a woman's name; *Lat.*  
*Clara.*

Sorբաձաձ, or յօրնբաձաձ, a mani-  
festation, or clear declaration, an  
opening of a case.

Sorբաձյճյմ, to manifest, or make  
clear.

Sorբայնեաձ, a satire, or lampoon.

Sorբօյմ, a cylinder.

Sorն, an oven; also a kiln; յօրն  
*նա միսյԵաձ*, a brick-kiln; also  
a furnace; *ամայլ ոձ յօրնարաձ*  
*նա Երի յլոյլլայԵ Եր ան յօրնա*

*ԵյնԵ*, as the three youths had  
been delivered from the fiery  
furnace, *L. B.*; *Gr. φούρος*, and  
*Lat. furnus.*

Sorնայնեաձd, baker's trade.

Sorնան, a lump or hillock.

Sorն-րաձա, an oven-rake or swoop.

SorնԵ, a kind, or species. ✕

SorնԵան, praise.

SorնԵան, reproof.

SorնԵան, prosperity.

SorնալլԵաձաձ, contempt.

SorնլլԵ, parted or divided.

Sor, knowledge.

Sor and յօրաձ, a cessation, or  
giving over; յօրա ծօմրայԵ, a  
cessation of arms.

Sorա, civil behaviour.

Sorար, the younger, or youngest;  
*ծն յնորից յար ան յօրար*,  
from the elder to the younger;  
*Եգյր Եղաձար յօրար նա ԵլոյնԵ*  
*ԼԵօ ծօն ԵլլԵր*, and they brought  
the youngest of the children  
along with them into Egypt.—  
*L. B.*

SorբԵօձ, Զօ յօրբԵօձ, even to.

SorբԵա, a place of abode or habita-  
tion; *նա Ել ամ յԵրբայնԵ*, get  
away from me, or remain no  
longer in my habitation.—*L. B.*

SorբԵան, a noise or cry.

SorբԵանաձ, clamorous, noisy.

Sotal, proud, haughty; also pride,  
also flattery; *genit. րօտԼա*; hence  
*րօտալծօրն* means imperious,  
overbearing.

Sotalaç, proud, arrogant.

Sotalaլճյմ, to boast or brag.

SotԼա, pride, arrogance.

Sot, an offspring.

SotայնԵ, a spruce fellow.

Sot-Եօրճա, exhaustible, easily  
drained.

Sot-ԵարնանճԵա, easily drawn, duc-  
tile.

SotԼայնԵ, harm, damage; also bad,  
naughty.

SotննԵ, a judge; *Եձ ԵծԵա յօ-*

- Էյնջ ԴԵյյճաճ, the office of a judge is to make peace.  
 So-Էյյյյոնա, intelligible.  
 So-Էյյճե, sensible.  
 So-ւյրջեամյլ and ԴՕ-ւյրջեաճ, apt to be moist or waterish; ԴՕ-ւյրջեճե, easy to be watered.  
 Spad or ԴԲաճ, a clod.  
 Spadaճ, full of clods.  
 + Spád and ԴԲáճաճ, a spade.  
 Spadal, a paddle, a plough-staff.  
 Spadánta, mean, niggardly.  
 Spadántaճճ, niggardliness, lowness of mind; also slothfulness.  
 Spadčoraճ, flat-footed.  
 Spad-člúaraճ, flat-eared; also slow of hearing.  
 Spázաճ, having lame or crooked legs, clumsy feet and heels.  
 Spajճ, a clod; also useless; ԴԲajճ-čalam, poor barren land.  
 Spajճ, signifies heavy, dull, unfruitful, insipid; but is mostly used in the composition of words.  
 Spajdeamajl, sluggish.  
 Spajdeamlact, sluggishness.  
 Spajdčjon, dead or flat wine.  
 Spajdjm, to benumb.  
 Spajdčjneay, lethargy.  
 Spájչ, a lame leg.  
 Spajlleaճ, a cheek, or abuse.  
 Spajlp, notable.  
 + Spajlpjճ, a rascal.  
 Spajրճ, a contention or a scuffle.  
 Spajրոյճեաճ, contentiousness.  
 Spajրե, a turf or clod; ԼԵ ԴԲajրե-Էյճ, with clods; ԴԲajրե-մոյճ, moist clods of turfs.  
 Spajրեոյաճճ, walking; Lat. *spatiari*, to walk; also playing.  
 Spajրեյմ and ԴԲajրեյճյճ, to walk, wander, or stroll; Lat. *spatior*.  
 Spalla and ԴԲլե, a wedge; also the fragment of a stone for walling.  
 Spallajm, to beat or strike.  
 Spalբայրե, a spruce fellow.  
 Spapajչ, the bit of a bridle.

- Spapán, a purse or pouch; also the scrotum; also a crisping pin.  
 —Is. 3. 22.  
 Spapր, a quarrel; Էյր ԴԲapր օրե, do thy utmost.  
 Spapրajm, to dispute or quarrel.  
 Spapրajdeաճճ and ԴԲapրajչլ, wrestling or quarrelling.  
 Spapր-pupa, a champion; a chief wrestler.  
 Spapրա, a spar or nail.  
 Spapրajm, to fasten or nail.  
 Spapրan, the dew-lap of a beast.  
 Speal, a scythe, or mowing-hook; genit. ԴԲեյլե; օԲայր ԴԲեյլե, mowing.  
 Speal, a little while.  
 Spealadոյր, a mower.  
 Spealadոյրեաճճ, mowing.  
 Specjalta, especial, peculiar.  
 Spéյce, a prop or support.  
 Speյl, cattle.  
 Speյlp, a belt and armour; ԴՕ Դլեաճ Զօ, azur ԴՕ Դչաօյլ an ԴԲեյlp Զօ Բյւյմե a ԲԷյաչնայրե Լօրա, he adored, and then laid down his belt and armour in Christ's presence.  
 Speյր, a sparrow-hawk.  
 Speյր, the ham; plur. ԴԲեյրե-աճ.  
 Spéյր, the sky, the firmament; Բաօյ an ԴԲեյր, under the air; չօ ույրջ ԴԲեյրեաճ, unto the skies; Gr. *σφαῖρα*, and Lat. *sphæra*.  
 Spéյce, a spike or long nail. ✕  
 Spյճ, spite, malice. ✕  
 Spյճեալ, a spittle or hospital. ✕  
 Spյճեամայլ, spiteful.  
 Spյճեamlact, contempt.  
 Spյճեաճ, a mock, a scoff.  
 Spյլե and ԴԲalla, a wedge. ✕  
 Spյնán and ԴԲրյոնán, a gooseberry-bush; Lat. *spina*, a thorn.  
 Spյոնաճ, motion or action.  
 Spյոնաճաճ, a little stirring.  
 Spյոնաճ, a spirit; ԴԲրյոնաճ na Բյրեւնտաճա, the spirit of ✕

righteousness.

Spjoradalta, spiritual.

Spjorāca, the plural of rpejn, a ham or hough; do žēanr ye rpejorāca, or rpejneāca 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 cūjr, the cause was examined.

Splane, a sparkle, a blaze, or flash of fire.

Splead and rpleādačar, flattery; also dependance, being under obligations.

Splead, boasting, vain glory; also a romance.

Spleādač, flattering, soothing; also dependant of, or obliged to; neamrpleādač, independant, under no obligations.

Spleaža, *idem quod* rplead.

Spočam, to rob; Lat. *praedor*.

Spočajm, to provoke or affront.

Spōdla and rpōlla, dimin. rpejljn, a piece of meat; also a fragment; plur. rpejllažde; majlle ne na rpejllaždžb, together with the fragments.

Spōl, a weaver's shuttle; ar luata mo laēte nā rpejl fžgeadonā, my days are swifter than a weaver's shuttle.—*Job*, 7. 6.

+ Sponc, 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*.

Spreažad, stirring up, provocation, reproof.

Spreažajm, to blame or chide, to reprove, also to prompt; rpeažē, reprove him; do rpeažadan, they did chide.

Sprejōte, scattered, dispersed.

Sprejžjm, to scatter or disperse; do rpejž an popal, the people were scattered.

Spreōta, a fragment; also a useless thing; also an opprobrious term, signifying a drone or idler; rpeōta dujne, a drone of a fellow.

Sprjor, a twig or wicker.

Sprjorān, the diminut. of rpejor, 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.

Sprjoz, 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, fear, rput, an eunuch.

Snaž, much, plenty.

Snacad, a young twig, a shoot or sprout, a sucker.

Snacad, a tearing or pulling.

Snacajneacō, extortion, tearing

away.

Šnacām, to pull, to rob, or spoil.

Šnad, a spark of fire.

Šnadajðe, idle.

Šnadajðeačð, idleness.

+ Šnájð and ġnájðġn, a street, a lane.

Šnajðeðġ, a matt.

Šnájðġn, a lane.

Šnájðġn, 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; ġnajč aġbaġn, a course of corn when newly cut spread on the stubbles; ġeuri no aġbaġn aġn ġnajč, grass or corn on the swath.

Šnajč, the quartering of soldiers.

Šnajč, marshy ground, a bottom or valley, or the side of a valley.

Šnam, a jet of milk gushing forth from a cow's udder.

Šnanam, to snore, or snort.

Šnanán, or ġnannán, a great hoarseness or rattling in the throat.

+ Šnanz, a string or strap.

Šnaoð, or ġnaoč, a sneezing.

Šnáoġlleðġ, a dirty mopsy, or slovenly woman.

Šnaonajm, to turn; ðo ġnaonað an cač ġonačta, they were beat.

Šnač, a tax, or general impost.

Šnača, a valley.

+ Šnačajne, a stroller, who lives at the expense of others.

Šnačari, a pack-saddle, a straddle; Brit. *ystrodir*.

Šnead, a herd, flock, or company.

Šneadaġġe, a herdsman.

Šneadaġġeačð, herding.

+ Šneam, a stream; also a spring.

Šneamajm, to flow.

Šneanza, the strings of a bow; also drawing or extending.

Šneanzač, stringed.

Šneanzajm, to draw or extend, to pull or tear.

Šneanzart, a loadstone.

Šneanzartac, an opprobrious word, said of a thin, raw-boned person.

Šneatnajġm, to wet or moisten; also to extend.

Šneatnajġče, spread, scattered.

Šnejnġljon, a casting-net.

Šnjan, a bridle; also a restraint; X

ðo ġnjantujb a neač, even to the horses' bridles; ðo čajn ġe ġnjan nġ ġeġn, he restrained himself.

Šnjanað and ġnjanaġm, to bridle, to check, to pull down the power of an enemy.

Šnoġall, a whip or rod.

Šnōġn-čadač, a handkerchief.

Šnōl, satin or silk; cočal ġnōġl, a satin hood; ġjoda azur ġnōl, silk and satin.

Šnōn, the nose; Gr. *ρυν*, Wel. *trwyn*; ġnōna pollaġnġde, the nostrils.

Šnoč, and dimin. ġnočán, a brook or river; annġna ġnočujb, in the brooks; laġm nġ un ġnuč-án, by the brook.

Šnočað and ġnočfurntač, sneezing, more properly ġnaočfurntač, from ġnaoð.

Šnočġaoba, a gulf or whirlpool.

Šnuamač, having many streams, or a confluence of the same.

Šnuamač, puissant in numbers, of many hosts or armies.

Šnuðari, in small pieces; Lat. *frustatim*.

Šnuġe, a speech.

Šnuġe, knowing or discerning.

Šnuč, the same as ġnoč.

Šnuč, or ġnuġe, a man in religious orders, though not yet promoted to holy orders; a clerk, a man of letters; pl. ġnuġe.

Šnuč-claġġ, a brook-channel.

Šnučlaġm, to rinse or cleanse.

Šnučġleac, and ġnuč ġleac, a hannel.

- Sta, stand; *ῥτα*, a *αταῖζ*, a Col-  
 nal, stand you, plebeian, says  
 Connal; *ῥτα*, stand you.  
*Staba*, a vessel.  
*Stabajjm*, to straddle.  
 + *Stac* and *ῥταε*, a stake; diminut.  
*ῥταcán*, 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 *Dopul*  
 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.  
 + *Stad*, state.  
 + *Stad*, delay; *ῥαν ῥταδ*, without  
 delay.  
*Stadajjl*, a standing still.  
 + *Stadajm*, to stand, to cease, or  
 stop; *do ῥταδ ῥé*, he stood.  
 + *Stada*, a furlong.  
*Stadtae*, apt or used to stop.  
 + *Stadu*, a statute.  
*Stajd*, a craft or wile.  
 + *Stajd*, a furlong; *τηῖ ῥταῖδε ὄν*  
*ccatῥαῖζ*, three furlongs from  
 the city. This Irish word *ῥταῖδ*,  
 derived from the verb *ῥταδajm*,  
 to stand or halt, is analogous 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.  
*Stajdz*, or *ῥτεῖζ*, the gullet or  
 windpipe; *ῥτεῖζ ἑρῖαζαδ*, *idem*;  
*ῥτεῖζ μαῖρε*, a beefsteak.  
*Stajdmar*, stately.  
*Stajgne*, a stair or step; *ῥταῖζ-*  
*μεαδα*, a pair of stairs.  
*Stajle*, a stop or impediment, a  
 stubbornness, or sturdy humour.  
*Stajm*, a history. X  
*Stajmiceac*, light.  
*Stajmteodji*, an historian.  
*Stal*, or *ῥταλ*, a stallion, or stone-  
 horse.  
*Stalcae*, stubborn.  
*Stalcar*, a fowler; *μαῖρε an éan*  
*ar lajm an ῥtalcarji*, as a bird  
 out of the hands of the fowler.—  
*Pr. 6. 5.*  
*Stam*, to stand; *vid. ῥτα*.  
*Stán*, tin or pewter; Lat. *stannum*, f  
 Gall. *estain*.  
*Stanna*, a tub, a vat.  
*Staoon*, oblique, awry, askew.  
*Staoonad*, a bias, a bending, an in-  
 clination.  
*Staoonajm*, to decline or abstain;  
*νάμ ῥταον ὁ ῥλεῶ*, that never  
 declined fight; also to curb or  
 put a stop to; *λάμ ῥῥάλ náμ ῥu-*  
*ῥαῖ do ῥταονad*, a generous  
 hand which could not be easily  
 hindered.  
*Staoonaid*, a crick in the neck.  
*Stapal*, a link or torch.  
*Starza*, a shield.  
*Státamajl*, stately.  
*Steac*, a *ῥteac*, within, i. e. *ῥan-*  
*teac a ῥτῖζ*, within, in the  
 house; *do cuamajji a ῥteac*,  
 we went in.  
*Steapōz*, a staff or stick, a club;  
 genit. *ῥteapōzge*; *ῥῥolla ῥtea-*  
*pōzge*, 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; γτζall peōla, a piece of meat.

Stjallad, a rending or tearing in pieces.

Stjallajm, to tear or break in pieces, to rend; do γτζal γē a ēudac, he rent his garment.

Stjcjn, a little staff.

Stjlljm, to divide.

Stjōbajd, 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.

Stojm, a tempest or storm.

Stojmeac and γτοjmeamajl, tempestuous, stormy.

Stol, a stool, a seat.

Stopajm, to stop, to close.

Stōri and γτōraj, store; τjżće an γτōrajγ ujle, all the store-houses.

Stot-γmōnac, one that has a turned up nose.

Stjaż, an arch or vault.

Stjaļll and γτjoļlle, delay, neglect.

Stjaļlljm, to pluck or tear in pieces.

Stjanžad, a plucking or twitching.

Stjanžam, to pull or draw.

Stjanžajm, to pull or twitch.

Stjanžta, pulled, plucked.

Stjanžad and γτjanžajneacō, strife, contention.

Stjanžajne, a lazy fellow.

Stjanžajneac, laziness.

Stjaōjlead, a slut or sloven.

Stjaōjlead, a plucking.

Stjaōjleōž, a dragtail.

Stjaōjlm, to pull, to draw after.

Stjač, the stay betwixt the topmast and the foremast, whereby it is supported.

Stjačnajažm, to spread; do γδjačnujž γē, he spread.

Stjacla, a trifle.

Stjacla, torn, rent, ripped.

Stjaclažad, sport.

Stjaclan and γτjačtan, a band or garter.

Stjbjjd and γτjbojūd, a whore, a harlot.

Stjlljn, a garter.

Stjōc, a streak; γτjōca bāna jγ deajza, red and white streaks.

Stjōcac, streaked.

Stjōcad, a falling; also a submitting or humbling.

Stjōcaym, to fall, to be humbled, to submit; do γτjōc a nāmad dō, his enemy submitted to him; γτjōcfajd γē, he shall submit.

Stjolla, a girth.

Stjopac, a whore, a prostitute; γτjopac fji, a whore-master.

Stjopacay, fornication; Gr. πορνεia; otherwise written γτjopac and γτjopacay.

Stjopamajl, whorish.

Stjōcad, to tear, to cut off.

Stjoda, a strand, a shore. X

Stjojc, a shive, a piece.

Stjojžjn, cement, mortar.

Stjoļll, γτjaļll, delay.

Stjūt, an ostrich.

Stuad, a sheet, a scroll; γtūad don lūad, a sheet of lead; diminut. γtūadjn.

Stūad and γtuaγ, a pinnacle; γtūad an teampujll, the pinnacle of the temple; also the end of a house.

Stucac, stiff, rigid; also horned.  
 Stujdean, study; *pean rtaujdeji*,  
 a student.  
 Suab, mannerly, well bred.  
 Suabajr, mild, gentle; also man-  
 nerly; *ruabujr*, *idem*.  
 Suaczan, an earthen-pot.  
 Suab, prudent, discreet; also ad-  
 vice, or counsel.  
 Suab, learned men.  
 Suajbneac, quiet, easy; *ruajbnea-*  
*rac*, *idem*.  
 Suajbneay, ease, quietness; *vid.*  
*ruajmneay*.  
 Suajg, prosperous, successful.  
 Suajll, small, little; Wel. *sal*,  
 mean.  
 Suajllmeayta, homely, ordinary.  
 Suajm, a tone or accent.  
 Suajmneac, quiet, calm, safe; *go*  
*ruajmneac*, securely, with safety.  
 Suajmneay, rest, quietness.  
 Suajmneayrac, *id. qd. ruajmneac*.  
 Suajmnjgjm, to rest, to be at ease;  
 also to ease or quiet; *noc ru-*  
*ajmnjgjom ruajm na fajrge*,  
 that stilleth the noise of the sea.  
 Suajnc, pleasant, facetious.  
 Suajnceay, or *ruajncejom*, mirth,  
 pleasantry, facetiousness.  
 Suajr-rjnjm, 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.  
 Suajteantajr, a prodigy, or un-  
 common accident, a portent.  
 Suajteac, a soldier.  
 Sual, a wonder; *ba ruual*, it was a  
 wonder.  
 Suall, famous, renowned.  
 + Suan, sleep; *ruan codalta*, fast  
 asleep; *ruan tnom*, a deep  
 sleep, a trance.  
 Suan-ajm, a dormitory, or sleep-  
 ing-place.

Suan-galan, a lethargy.  
 Suanman, inclining to sleep; *cod-*  
*la ruanman*, a gentle sleep.  
 Suanmajneac, a being given to  
 sleep.  
 Suantac, drowsy, sleepy; *nj bu*  
*ranct brjgte ruantac*, Saint  
 Bridget was not drowsy or indo-  
 lent.  
 Suanaac, insignificant, trifling, of  
 no account.  
 Suanaige, cheapness, meanness.  
 Suancay, mirth, drollery.  
 Suancuod, endowed.  
 Suanaac, mean, silly, trivial.  
 Suar, up, upward; a *nuar*, down,  
 or from above; *cujrjod me ruar*  
*tu*, I will promote you.  
 Suarmolajm, to flatter or soothe, to  
 magnify or extol.  
 Suatajn, lasting, perennial.  
 Suatajm, to mix, to rub hard, to  
 temper or knead; *ruatajd na*  
*mná taor*, the women knead  
 their dough; *az ruata a lutaac*,  
 rubbing their sinews; *mojriteun*  
*zan ruata*, untempered mortar.  
 Sub or *rujg*, sap, juice, or mois-  
 ture.  
 Sub lajn, *rub talman*, and *tlacod-*  
*rub*, a strawberry; *rub cmaob*, a  
 raspberry.  
 Suba, pleasure, delight.  
 Subac, merry, cheerful; *bjd go*  
*rubac*, sit you merry.  
 Subacay, mirth, gladness.  
 Subajlee, a virtue; *duhajlee*, i. e.  
*do-ruhajlee*, vice.  
 Subajleeac, 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.  
 Subjyteac, rather; *robjyte-*  
*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.

*Sūdiall*, light, brightness.

*Sūzac*, merry, cheerful, pleasant.

*Sūzajðm*, to be merry or droll.

✚ *Sūzan*, a rope of straw or hay.

*Sūž*, juice or liquor; also the sap of a tree; also soot.

*Sūžajnte*, a swallow or gulf, a whirlpool.

✚ *Sūžam*, to suck; *rūžgřjð 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 *rūðeacān*, a seat.

✚ *Sujðm*, to sit; *do rūjð rē lājm nju*, he sat near them; *rūjðfe me*, I will encamp; *rūjðeaoan tjmpcǝll*, they besieged; also to set or plant; *rūjðeōca tū jad*, thou shalt plant them; *Lat. sedeo*. It is improperly written *rūjžjm*.

*Sujðm*, to prove or enforce an argument; *do rūjðeac ajn ē*, it was proved against him; *do rūjðeaoan jona řjnjne 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.

*Sujðte*, proved, maintained; *a tā an žnjom rūjðte*, the fact is proved.

*Sujžleab*, 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 njr*, I wait for him.

*Sujl*, before that.

*Sujlðjne*, rather *řojlðjne*, delight.

*Sujlmanžajne*, a forestaller of the market.

*Sujlmeaj*, a wave.

*Sujm*, a sum; also respect or regard; *nā cajn řujm*, do not regard.

*Sujnean*, fair weather; *vid. řojnean*.

*Sujneann*, a kind of stammering.

*Sujnjc*, late.

*Sujne*, the sea-nymphs, or mermaids.

*Sujnjð*, nimble, active.

*Sujnjž*, a fool.

*Sujnjže*, courting, or wooing.

*Sujnjžeac*, a sweetheart.

*Sūjrt*, a flail; *plur. rūjrtjže* and *rūjrtceanna*.

*Sujrtceajnac*, a present, or liberal donation.

*Sujrtcan*, the mob or multitude.

*Sujrtcan*, *vid. řuťujn*, everlasting.

*Sujrtjnge*, merry, joyous.

*Sul*, the sun; *Lat. sol*; hence the old Irish called Sunday *ōja Sūjl*, before the Christians called it *ōja Domnajtž*, or *Dies Dominica*; hence *řujl*, the eye, because it is the light of the body.

*Sulānajm*, to procure or provide; *vid. řolānajm*.

*Sulbajne*, oratory, eloquence.

*Sūlběj*, a bewitching by the eye.

*Sūl-čoj*, quick-sighted.

*Súl-naðajc*, foresight.  
*Sult*, mirth, joy; Lat. *saltus*, dancing.  
*Sult*, fat.  
*Sultmuj*, fertile.  
*Sultmuj*, pleasant, jocose.  
*Sultmujne* and *yultmujneact*, mirth, facetiousness.  
*Samaj*, a spring.  
*Sanac*, a kind of plaid, or coarse mantle.  
*Sunn caji-leán*, or *caji-leun*, a fortified or walled castle.  
*Sunḡaoṡ*, boasting.  
*Sunṡac*, particular, special.  
*Suntaḡḡ*, quick, active.  
*Suntṡajḡ*, strong, stout.  
*Suj*, a search or inquiry.  
*Sujajm*, to investigate, to make

diligent search or inquiry after a thing; ex. *lējḡ do na ṡaoṡṡḡḡ a ṡuj*, let the learned examine it.  
*Sunam*, to fallow.  
*Suṡ*, the weather.  
*Suṡajḡe*, or *ṡuṡ*, soot.  
*Suṡajṡ*, or *ṡuṡujṡ*, prosperous; *ṡlḡḡe ṡuṡujṡ*, a prosperous way; also permanent, eternal, or everlasting; *cūnnṡaḡ ṡuṡajṡ*, an everlasting covenant; *beata ṡuṡajṡ*, life everlasting; *aṡ cōm-ṡuṡujṡ an Mac nṡṡ an ūṡajṡ*, the Son is co-eternal with the Father.  
*Suṡujneact*, or *ṡuṡujne*, eternity; *ō tūṡ na ṡuṡujneacta*, from all eternity; *vid. ṡaṡṡṡaṡ an an-ma*.

## REMARKS ON THE LETTER ṡ.

ṡ is the sixteenth letter of the Irish alphabet, and ranked among the hard consonants, called *conṡojneada cṡuaḡa*; it bears an aspirate, and then is numbered among the rough consonants called *conṡojneada ḡan-ḡa*, and pronounces like *h*. This letter is called *ṡejne*, but the explication of that appellative is not given us by O'Flaherty, or any other Irish writer. The letter *ṡ* is naturally commutable with *ḡ*, 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 *ḡ*, 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 *ṡ* and *ḡ*, 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 *ṡ* 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 ṡanam*, the soul; *an ṡéan*, the bird; *an ṡjonḡnaḡ*, the wonder; *an ṡōḡḡeajṡ*,

the young man; an tuacc<sup>τ</sup>taíán, the superior. It hath been observed in the remarks on the letter γ, that words of the feminine gender beginning with γ must necessarily admit the letter τ as a prefix when preceded by the particle an, and then the initial γ is eclipsed or suppressed in the pronunciation; as in the words an tγlat, an tγújl, an tγíðñ, &c., pronounced an tlat, an tūjl, an tíðñ. But this rule suffers one remarkable and curious exception, which is, that words of the feminine gender beginning with the letter γ, in which the initial γ is immediately followed by either τ or ð, will not admit an adventitious τ as a prefix; as in the words an γtuajm, an γtūjm, an γtuaγc, an γtéjg, an γðajc, an γðajð, &c.; all of the feminine gender, as every one who is well versed in the Irish language may verify, by prefixing the articles ē and j, or γē and γj, 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 ē or γē before words of the feminine gender, nor the feminine article j or γj 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 a t<sup>h</sup>earga, his tongue, which is pronounced a hearga. Another singularity occurring on this subject is, that words of the masculine gender beginning with γ, must receive the prefix τ when they are of the genitive case singular, depending on a substantive that precedes the particle an; ex. mulla an tγléjbe, the top of the mountain; béalba<sup>c</sup> an tγijajñ, the mouth-piece of the bridle; íojm-<sup>c</sup>jál an tγjongzáñ, the forecast of the ant; ghlócay an tγjonnaγcc, the cunning of the fox. But in the genitive plural we say mullað na γléjbe, bealba<sup>c</sup> na γijajñ, íejm-<sup>c</sup>jál na γjongzáñ, &c.

Tabaj, a taber or timbrel.

Tabajm, from tabajm, take thou; also give; tabajm ðòð ajne, take thou heed; tabajm ðamγa, give unto me. When joined with aj it signifies to make, do, cause, or oblige; tabajm ajm tpeaj, entice your husband.—Ju. 14. 15.

Tabajmñ, the sea; tajm tabajmñ, over seas.

Tabajmne, a tavern or inn; g<sup>ur</sup> na tτij ttabajmñb, to the three taverns; Lat. taberna; peajm tabajmne, an inn-holder.

Tabal, a sling; c<sup>h</sup>ann tabajl, the shaft of a sling, out of which they flung darts and stones;

like the Roman *catapulta*; Brit. *prentaval*.

Tabajrtána, a chieftain, a governor of a province or region; from tabaj, and tán or tájñ, a region or country.

Tabajrtay and tabajrtay, a gift or present.

Tabajrtá, given up, delivered.

Tabajrtac, bountiful, generous.

Tabajm, to give; tabajm ðam ðó láim, give me thy hand; ag tabajm bájγ ðójb, killing them.

Tabul, a breeze or horse-fly.

Taca, a nail, or peg; also a fastening; Lat. *clavus*; hence *taca* is a surety, and *tacad*, to pro-

mise, or be a surety for another's performance. They have a close affinity and analogy with the Heb. *יָרַן*, i. e. *fixit clavum, paxillum*.—Vid. *Opitius Lexicon Heb.*

*Tacaſdeact*, a giving security, or being bound for another.

*Tacamaſl*, 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.

*Tacalorſad*, the itch.

*Tacari*, he came, he arrived at.

*Tacari*, a fight, battle, or skirmish.

*Tactad*, a choaking, or strangling.

*Tactajm*, to choak or strangle; *tactſuſſeari ē*, he shall be strangled.

*Tacmanſ*, a compass or circuit.

*Tacmanſajm*, to encompass, surround, or embrace.

*Tacmanſſad*, surrounded.

✱ *Tacōſd*, a little nail or tack.

*Tadað*, a thief.

*Tadal*, the sense of touching or feeling.

*Tadał*, a fleshfork.

*Tadallajm*, to visit often, to haunt, frequent.

*Tadaſſ*, an account, news, or information; *tadaſſ báſſ*, an account or news of one's death.

*Tádðact*, substance, consequence; also esteem.

*Tádðacðac* and *tádðactamaſl*, effectual, of consequence or moment.

*Tádðay*, spectres or apparitions; plur. *tadðayſſeada*, *idem*.

*Tádðay*, solidity, firmness.

*Tádðay*, a showing, or appearance.

*Tádðayac*, solid, weighty.

*Taðſ*, a poet.

*Taðſ*, a man's name; like the British *teg*, which signifies in that language *fair*.

*Taðlac*, hard, difficult.

*Tadaſſ*, *rectius* ad *adaſſ*, against thee.

*Tafaç*, an exhortation.

*Tafaç*, craving.

*Tafaſſſjm*, to press or urge.

*Tapan*, a yelping or barking; *nſ ſeabur an madað tapan*, the dog cannot bark; *vid. taſſan*.

*Tapanajm*, to yelp, to bark; hence it signifies to expel, to drive away, to rout; ex. *nō tapan ē dá ſorſbaſb dūtcaſſ*, he routed or banished him from his native soil. It is more commonly written *taſſan*; *taſſſeanaſſſan coſn allta dſ*, the wolves were routed by her.—*Brogan*.

*Tazaſd*, come ye on, or advance.

*Tazajm*, plead you; *vid. tazſajm*.

*Tazam*, to deliver, or surrender.

*Tazari*, an order, or course.

*Tazariad*, a pleading.

*Tazariſſa*, of pleading; as, *ſeari tazariſſa mō cūſſe*, the pleader of my cause, or my advocate.

*Tazariſſōſſm*, a pleader or advocate.

*Tazbaſſ* and *tazbáſl*, a hap or chance.

*Taſſal*, a feeling, or the sense of feeling; Lat. *tactus*.

*Tazſajm*, to plead a cause; also to debate; also to speak; *taſſeōra mē leō ē*, I will bring them to an account for it; also to challenge or bring to an account.

*Taſ*, or *taoſ*, silent, mute. ✕

*Taſſeſſſſ*, disparagement.

*Táſſle*, a small table, or tablet; *táſſle ſſleað*, plained tables whereon the Irish wrote before they had parchment; Lat. *tabula*.

Ταῖβλεδῶμεαῖτ, sporting, playing.  
Ταῖβμεαδ, a dream or vision; an appearance, revelation, or discovery.

Ταῖβηῖμ, to dream; also to appear; δὸ ταῖβμεαδ ἀνγεαλ, an angel appeared, or presented himself to; δὸ ταῖβμεαδ δὸ ζαῖνεαῖ, each one dreamed, or there appeared unto each.

Ταῖβρε, an apparition, or vision; α ταῖβρε, in a vision; α ταῖβρηβ na hojδce, in the visions of the night.

Ταῖβρηῖμ, to seem, or appear.

Ταῖβρηον, a showing, or appearing.

Ταῖβε, *idem quod* ταῖβλε; *vid. Num.* 31. 50.

Ταῖεαῖτ, a man's utmost endeavours.

Ταῖεμε, a combat, a battle.

Ταῖδε, a beginning or commencing; ταῖδε εαρηαῖζ, the beginning of spring.

Ταῖδε, theft, or petty larceny.

Ταῖδεαν, or ταοῖδην, a troop, or multitude.

Ταῖδεοῖν and ταῖγεοῖν, a pleader, a disputant.

Ταῖδμ, to apply, to adjoin.

Ταῖδην, or ταοῖδην, a mill-pond.

Ταῖδleaῖ, pleasant, delightful; also splendid.

Ταῖδleaδ, delight, pleasure; also splendour.

Ταῖδleoῖν, an ambassador, a messenger.

Ταῖδμην, objecting.

Ταῖρηηῖτε, driven or forced away; μαῖ an βῖρῖαδ ταῖρηηῖτε, as the chased deer.

Ταῖρημ, to banish or expel.

Ταῖζ, or τῖζ, from τεαῖ, a house.

Ταῖλγεαν, or ταῖλ-ζην, i. e. ζην 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. τελοῖς, *vectigal*, and Gall. *taille*, tribute or taxes.

Ταῖλμ, a sling.

Ταῖμ, I am; ὁ ταῖμ, seeing that I am; ταῖμ ζο holc lejγ, I treat him ill.

Ταῖμ, death, mortality; also fainting; ταῖμ ἀναῖτηνδ, an unusual distemper.—*Vid. Tighern. Annal. ad an.* 1044.

Ταῖμ ῖζον, dead wine.

Ταῖμleaῖτ, a burying earn, 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 earn; hence the proverb *νη εαρηεῖνν cloῖ ad leaῖτ*, an uncharitable expression.

Ταῖμ-neul, a slumber, a trance, or ecstasy.

Ταῖμ-nealajm, to slumber, or fall asleep; *νη ταῖμ-neulφαῖδ ῖε*, he shall not slumber.

Ταῖμτην, a natural death.

Ταῖν, water; φολαῖ-ταῖν, water-parsnip, or water-salad.

Ταῖν, or τάν, a land or country, a region; an τάν ῖο τεαῖ 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 βο, a drove of cows; hence ταῖν-βο εαῖλζνε.

Ταῖνῖζ ῖε, he came; τάνζαμαῖ, we came; τάνζαβαῖ, ye came; τάνζαδαῖ, they came.

Ταῖνρηον, a reflexion, censure, reproach.

Ταῖρ, a mass, a lump.

Ταῖρηητμεαῖ, tapestry.

Ταῖν, vile, base, ordinary; comparat. ταῖνε, or ταῖνε-aῖτ, low



Ṭajr-rl̄jabāc, from beyond the mountains.  
 Ṭajrjōblajm, to pass over.  
 Ṭajrēbe, a circuit or compass.  
 Ṭajrēj̄j̄jm, to save.  
 Ṭajrējūd, news, or tales.  
 Ṭajrēneōnjam, to convey.  
 Ṭajrēneōrēta, conveyed.  
 Ṭajr, wet, moist, dank.  
 Ṭajre, moisture.  
 Ṭajre, any dead bodies; it is particularly appropriated to those of the saints, and signifies holy relics; ṭajre na naom̄, the relics of the saints, i. e. the bodies of the saints; as, mjonna na naom̄, the relics of the saints, literally the heads of the saints. The ancient Irish were used to take solemn oaths: ḏar̄ ṭajrj̄b̄, or mjonnaj̄b̄ na naom̄, respectively; and mjonna is yet retained among us for that reason to signify a solemn oath in general; *vid.* mjon̄n.  
 Ṭajrbeānāḏ, a demonstration, or evidence; a vision, or revelation.  
 Ṭajrbeānjam, to show; ṭajrbeān̄fay m̄jre ḏuj̄t, I will show thee; ṭajrbeān̄fuj̄d rē j̄ad, he will present them.  
 Ṭajrbeānta, shown, presented; an ṭajān ṭajrbeānta, the shew bread.  
 Ṭajrceallaḏ, espying, viewing.  
 Ṭajrcealaḏ, a betraying.  
 Ṭajrcealaḏ, to view, or observe, to reconnoitre; jompuj̄d ar̄ ccūla jar̄ ṭajrcealaḏ na t̄j̄ne, they turn back, after viewing the country.—*L. B.*  
 Ṭajrcejm, to lay up, to reserve; ṭajrcej̄d rē gēan̄-γmac̄ḏ, he reserveth wrath; *vid.* ṭajr̄j̄jm.  
 Ṭajrdeal, a journey, or voyage.  
 Ṭajreac̄ḏ, moisture.  
 Ṭajreaz, restitution; it is an inflection of ajreaz, or rather of

ajr-joc; ḏo nēj̄r a māojne b̄jor̄ an ṭajreaz, according to his substance shall the restitution be.—*Job*, 20. 18.  
 Ṭajrealbāḏ, a representation, or likeness.  
 Ṭajrealbajm, to personate or represent; ex. ṭajrealb̄t̄an C̄r̄jor̄t ar̄ an cc̄r̄ojr̄, Christ is represented on the cross.  
 Ṭajrge, a pledge, or stake.  
 Ṭajrge-ajm, an armory; *Lat.* *armarium*. According to Father Plunket it may also signify a storehouse, treasury, from ṭajrge, store or treasure, and ajm, a place, a room.  
 Ṭajrgj̄ḏ, a hoarding or laying up.  
 Ṭajrgj̄m, to keep, to lay up safe, to hoard; ajm̄j̄r̄i cūm ṭajrgj̄ḏ, aḏur̄ ajm̄j̄r̄i cūm cūr̄ a muḏa, a time to hoard up, and a time to cast away.  
 Ṭajrgj̄odān, a storehouse.  
 Ṭajrl̄j̄jm, to be wet or moist.  
 Ṭajrmeanzaḏ, birth.  
 Ṭajrte, taches; ḏo deūna tū caozaḏ ṭajrte ḏōr̄, thou shall make fifty taches of gold.  
 Ṭajrteal, a voyage or journey; also a straying or wandering; aḏ ṭajrteāl t̄jor̄ta, wandering through regions.  
 Ṭajrtealaḏ, a vagabond, a traveller.  
 Ṭajrtealaḏm, to stray, to travel.  
 Ṭajrt̄j̄jm, to water.  
 Ṭajrteamajl, momentary.  
 Ṭajrteōg, a moment.  
 Ṭajt̄-ceannaḏ, exchange, traffic.  
 Ṭajteaz, and *rectius* ajteaz, a repartee, a short smart answer.  
 Ṭajtleac, peace, quietness; also peaceable, quiet; also depending of, or beholding to; ex. an f̄aj̄ḏ ḏo māj̄r ḏ̄r̄jan̄ n̄j̄ nāḏaȳ ṭajtleac̄ ne neac̄ jan̄ mb̄j̄t, whilst Brian lived, I never was beholden to mankind.—*Annal.*

*Innisfallen.*

Τάχληαζ, a surgeon.  
 Τάχληζζμ, to appease or mitigate.  
 Τάχληζοϋ, an excuse.  
 Τάχμεαϋ, a loosening, releasing, or dissolving.  
 Τάχμεαδ, remembrance, a memorial, a monument.  
 Τάχνεαμ, splendour, brightness; τάχνεαμ na ζηεζε, sun-shine, also pleasure, delight; τάχνεαμ mo ϋροϋδε, the delight and joy of my heart; also love, affection.  
 Τάχνεαμαϋ, bright, shining, fair, beautiful; also pleasant, agreeable; cōm τάχνεαμαϋ μζ an ζηζαν, as bright as the sun.  
 Τάχνεαμαζ, pleasantness.  
 Τάχνημ, to please, to delight; do τάχτην an ηϋδ ϣην μζ, this thing pleased him.  
 Τάλ, a cooper's axe or adze.  
 Τάλ-δεζζ and τάλ-ϋζλ, planes used by carpenters for the right and left side.  
 Ταλαϋ, or ταϋλαϋ, and ταϋλαν, dispraise, reproach.  
 Ταλαϋ, dissatisfied, murmuring.  
 Ταλαμ, the earth, ground, or soil; genit. talman; άπεζζτεομμζζε na talman υζλε, the inhabitants of the earth in general.  
 Ταλαμ-ϋμζζζαδ, an earthquake; do μζννεαδ ταλαμ-ϋμζζζαδ μōμ ann, a great earthquake happened there.  
 Ταλαμυδε, or talμυδε, of belonging to the earth; an ϋμυζνε talμυδε, the terrestrial globe.  
 Τалан, feats of arms, chivalry.  
 Ταλεα and таλсе, force, vigour, courage.  
 Ταλεанта, strong, lusty.  
 Ταλεαμ, a generous lover.  
 Τατζαδ, a quieting, pacifying, or assuaging.  
 Tall, beyond, over, on the other

side; ταοβ tall don amυζn, beyond the river.  
 Tall, theft.  
 Tall, a spoiling or robbing.  
 Tall, easy; ζο naμ tall amυζom, so that they were not easy to be counted; *idem quod* μυμζ.  
 Tallαμ, to cut; Gall. *tailler*; ex. μο tallαδ a ceann de, his head was cut off.—*Chron. Scot.*  
 Tallαζε, robbed, spoiled.  
 Tallan, a talent.  
 Tallβε, he that deprives or bereaves a man of a thing.  
 Tallεομζ, a robber.  
 Talman, the gen. of talam, the earth.  
 Talμυδε, of or belonging to the earth.  
 Ταμπα, 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.  
 Ταμπαδαμ, wariness, caution.  
 Там, truly, certainly; Lat. *quidem*.  
 Тамаϋ, dull, sluggish.  
 Тамαζлте, slothful; also weak, faint.  
 Tamal, a space, a while; tamal μαζε, a good way, a good space; tamal beαζ, a little while.  
 Там, still, quiet.  
 Там, the plague or pestilence; also an ecstasy.  
 Тамαζζε, dullness.  
 Тамам, to be silent.  
 Таман, the trunk or body of any thing; a stump or block.  
 Таманаϋ, a dolt, a blockhead.  
 Таманта, slow, sluggish.  
 Тамантаμ, slowness.

**Tamnajm**, to behead, to lop off, or detruncate; **az tamnað feaða**, cutting down woods.

**Támjúan**, a trance, an ecstasy.

**Tan**, at a time; **an tan**, when; **an tan do éarzaðán 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.

**Tanaðe**, thin, slender.

**Tanaðeact**, thinness.

**Tanaðjým**, 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 **ðljže tánajrte**.

**Tánajrteac** and **tánajrteamajl**, swaying, or acting like a thanist.

**Tánar**, dominion, lordship, government; **tánajrtear**, *idem*.

**Tancárd**, a tankard.

**Tánzadarn**, they came; **do tájniz me**, I came; **tánzard rē**, he came.

**Tanzmangað**, an environing, or guarding.

**Tanznaçt**, fraud, malice, or dissembled grudge; **tanzact**, *id.* — *Tighern. Ann.*

**Tannálað**, the often bellowing of a cow by reason of some distemper; a **ttannálað an bájr**, in the agonies of death.

**Tanrojn**, then, at that time.

**Taoð**, a side; **ð taoð zo taoð**, from side to side; a **ttaoð**, of or concerning; **taoð a rtiž**, within; **taoð a muž**, without.

**Taoðact**, presumption.

**Taoðað**, a commission.

**Taoðajm**, to incline, to join, or take part with; **taoð do rližje nyr an tējajna**, incline thy way unto the Lord.

**Taoðajm**, to trust, or depend on; **ná taoðūjðye**, trust ye not.

**Taoðán**, a rib or small beam laid on the rafters of a house; plur. **taoðajn**.

**Taoðōjn**, a commissary.

**Taoðta**, trusted, credited; also joined.

**Taoðtōjn**, a creditor.

**Taoðtjom**, great with child.

**Taoðrližje**, a by-way.

**Taoðbale**, very puissant, mighty.

**Taoðajme**, an apostate.

**Taoðjým**, to turn, to revolt.

**Taoj**, a trope, a turning or winding.

**Taoj**, deaf.

- Taoj, silent.  
 Taojbmeyre, a commissary.  
 Taojbmeyteam, a commissary.  
 Taojbmeymnyžab, a digression.  
 Taoj-cneydm, a giddiness or dizziness.  
 Taoj-eayad, a giddiness.  
 Taojreac, or tuyreac, a chieftain, a general.  
 Taojteannac, silent.  
 Taojteannac, silence.  
 Taolomac, a parricide, or one that kills father, mother, or brother.  
 Taom, a fit of sickness; also rage, madness.  
 Taom, a bit, a scrap, the least jot; nĭn žab taom eazla e a ccať, nā a ccōmreje, he never betrayed the least symptom of fear either in a general fight or in a single combat.  
 Taom, ooze, or water; that leaks through a ship.  
 Taomajne, a drawer, or pump.  
 Taomajm, to draw or pump up; dō taomad ān tuyre dona hūaj-rylĭb cum jbe, the water was drawn for the gentlemen to drink.  
 Taoγ, dough; Brit. *toes*.  
 Taoťcōjn, blame, dispraise.  
 Taolcua, a flesh-pie.  
 Taoγza, for tūγza, rather; nĭd būr taoγza, before, sooner than.  
 Taoγzađ, a pumping, a draining.  
 Taoγzajm, to drain; also to pour out.  
 Taoγzōjn and taoγzūjbe, a person employed at the pump.  
 Taoγzta, drained.  
 Tap and tapajd, quick, active.  
 Tapať, activity, nimbleness.  
 Tapaĭđjm, to hasten.  
 Tapad, chance; also a good hit, or success; mĭ-tapad, mischance, blunder, or miscarriage; duyne tapajd, an active dexterous man.  
 Tār, contempt; tapcayrne, *idem*; also reproach, an under-valuing.  
 Tar, out of, beyond, also by; ex.

- nĭn tājnyž focal tar mo bēul, not a word came out of my mouth; az žabājl tar do tĭž, going by thy house; also beyond, over against; tar an am-ajn, over the river.  
 Tar, rather than, before; tar čnann an bĭť ejle, more than any other tree; do tōž mĭre j tar na hujle mnājĭb, *præ omnibus illam elegi*.  
 Tar and tajrn, come thou; tar řējn, come thyself.  
 Taradaγc, or tar-řadaγc, squinting.  
 Tarajl, to go round.  
 Tarajreac, from beyond the mountains.  
 Taralpac, transalpine.  
 Tarĭb, a bull; Gr. *ταυρος*, and Lat. *taurus*, Cor. and Arm. *taro*, It. and Hisp. *toro*, Montan. *tarw*, and Wel. *taru*.  
 Tarĭān, a little bull; and tajrĭĭjn, *idem*.  
 Tarĭba and tarĭbať, gain, profit; aγron tarĭba, for the sake of gain.  
 Tarĭbať, or tajrĭbeať, profitable, gainful; neam-tarĭbať, unprofitable.  
 Tarĭbaĭd, a hindrance or impediment; also a misfortune.  
 Tarĭbaĭžjm, to profit or benefit; do tarĭbaĭž řē oγrta, it profited them.  
 Tarĭānta, grim, stern; like a bull.  
 Tarĭbeyjm, to transfer, to carry over.  
 Tarĭbōcnať, a transmarine.  
 Tarĭbaĭljm, to pierce or thrust through.  
 Tarĭbtāna, a parish-bull, a bull that is common to a whole district; from tājn, a country or region.  
 Tapcabal, sins or transgressions; ex. řuĭl an tγlānūžad dāĭřj-tear tar čeann řocajĭbe, a ndĭlza cĭonna aγur tapcabal.  
 —L. B. The blood of our sal-

vation which will be spilled for many unto the remission of sins and iniquities.

Ταπεινε, contempt; λυծ na ταπεινε, despisers.

Ταπεινεα̃, contemptuous, despicable.

Ταπεινη̃ζ̃ιμ, to despise, or contemn.

Ταπειν, moreover, over and above.

Ταπειν, though, although.

Ταπειν ρυα̃ν, a dead sleep.

Ταπεινλα̃δ, a going or marching.

Ταπεινα̃ν, a ferry or passage.

Ταπεινα̃, nought, bad.

Ταπει, he gave.

Ταπειν, squinting, looking askew.

Ταπειν and ταπειν, after; ταπειν a κο̃ν α̃ν a η̃α̃ν, after he had sent her back.

Ταπεινα̃μεα̃δ, a passing, or ferrying over.

Ταπειν, an apparition.

Ταπειννεο̃ζ̃, a casement.

Ταπειν, a governing, or ruling.

Ταπειν, an assembly.

Ταπεινλα̃δ, an expedition.

Ταπεινλα̃δ, an assembly.

Ταπειννο̃, i. e. ταπειν-η̃νο̃, ill-coun-tenanced.

Ταπειν, or ταπειν η̃ε̃, he happened, or it came to pass; δο̃ ταπεινλα̃δ α̃ν με̃η̃ζε̃ ζο̃ ταπειννεα̃, they happened to be basely drunk.

Ταπειν, he threw or cast; ταπεινλα̃δε̃, was thrown.

Ταπεινλα̃δ̃ιμ, to meet; also to visit.

Ταπεινλα̃δ̃ιμ, to draw together, as sheaves of corn to one place, in order to make a stack or rick.

Ταπεινλο̃δ, a draught, the bringing or drawing in corn or hay.

Ταπεινλο̃δαμ, to draw in, or bring together; also to seize or lay hold on; ταπεινλα̃ζ̃ ανα̃α̃ν, trouble fastens or seizes on.

Ταπειν, or ταπειν, a sanctuary,

or place of protection, like the Lat. *terminus*, or such land as belonged to the church, glebeland, which formerly protected and refuged people in Ireland; hence it is still used to mean protection; as, ταπειν η̃α̃δ ταπειν, I require your protection, or I repair to you, as my sanctuary.

Ταπειν, or ταπειν, a great noise or rustling.

Ταπεινμε̃τα̃ζ̃α̃δ, the transfiguration; ex. ταπεινμε̃τα̃ζ̃α̃δ η̃ι̃ε̃ Ο̃ε̃ α̃ν ρ̃ι̃α̃δ Τ̃habõν, the transfiguration of the Son of God on Mount Tabor.—*L. B.*

Ταπειν and ταπειν, cross, by; βο̃τα̃ν ταπειν, a cross, or by-road.

Ταπειν and ταπειν, it was finished.

Ταπεινα̃δ, frowardness, perverseness.

Ταπειννο̃δ, mother-naked, or stark-naked; from ταπειν, the lowest part of the belly; and νο̃δ, naked; hence it sometimes signifies the nakedness, or the secret parts of the body; a ταπειννο̃δ, their nakedness.

Ταπειν, a clod, or lump.

Ταπειν, a cluster; μα̃ν δ̃ιο̃ζ̃ιμ̃ ε̃α̃ο̃ν α̃μ̃η̃ν̃ι̃ ε̃να̃α̃α̃ζ̃α̃ν̃α̃ ταπειν ũle, as the grape-gleanings of the vintage.

Ταπειν and ταπειν, a belly or paunch, the lowest part of the belly.

Ταπεινλα̃δε̃, revenge; ταπεινλα̃δε̃ ταπειν Ο̃ε̃ ο̃η̃τα̃, ο̃η̃ι̃ δο̃ μα̃νλα̃δ δ̃α̃ ε̃ε̃α̃δ δ̃ιο̃δ, the vengeance of God fell upon them, for two hundred of them were slain soon after.—*Vid. Annal. Innisfall.*

Ταπεινλα̃δε̃, it happened.

Ταπειν, protection; also attendance.

Ταπειν, a drawing, or draught.

Ταπεινλα̃ζ̃α̃δε̃, a prophet, or

soothsayer.

Ταρινάγζλ, a prophecy.

Ταρινάγζλajm, to prophecy, or foretel.

Ταριναντζα, drawn, pulled.

Ταριναγταjn, it happened.

Ταρινγναjγ, a journey.

Ταρινγνεαcτ, prophecy.

Ταρινγa, come thou.

Ταρινταjγjm, to save or deliver ;

ταρινταjγ, ταρινταjγ, a ηjγ, assist, assist, O king. The expression ταρινταjγ, ταρινταjγ, was a kind of a cry of war among the old Irish, signifying the same thing as *a moi, a moi*, among the French; φαjn, φαjn, i. e. take care, was another cry of war, the same as *qui vive*, or *garde, garde*, in French.

Ταρινταjλ, preservation, safety ; also deliverance.

Ταρινταjм, to seize or take hold of; also to assert or affirm ; cεαd τoπc μαj ταρινταjм, an hundred hogs, as I assert.

Ταρινταjм, to grow.

Ταρινυδ, a drawing.

Ταρινγa, over, past ; over them.—*Prov.* 20. 26.

Ταρινγnam, a transom, or beam going thwart a house.

Ταρινγnαm, to swim over.

Ταρινγbeac, transparent.

Ταρινγλλγjγjm, to shine through, or be transparent.

✧ Ταρντ, thirst, drought.

Ταρνταδojn and ταρνταλjδε, a Saviour.

Ταρνταjγjm, to assist or defend.

Ταρνταjλ, help, assistance ; φαjn ταρνταλa, a helper ; γan ταρνταjλ, without remedy.—*Prov.* 6. 15.

Ταρνταλajм, to assist, to protect.

Ταρнmaj and тарнmυ, dry, thirsty.

Τар, a dwelling, or habitation.

Τарajм, to dwell, or remain.

Ταρααc, slow, tedious.

Ταρβεανajм, to reveal or show  
ταjρβεajн, show thou.

Ταρcοп, a navy.

Ταρcοп, an assembly, a mark, or cavalcade.

Ταρcοпam, to march, to migrate.

Τάγ, a report or rumour.

Τάγa and таγγaδ, a task ; маj-γjγтjn таrcυjδ, a task-master.

Τάγajнe, a slave or servant.

Τάc, slaughter ; таc na γcυпηαδ a cεjнδ, the slaughter of heroes was his chief practice.

Τάc, solder, glue.

Τάc, withered.

Τάc, a side.

Τάcα, bail or surety.

Τάcαδ, they have ; таcам, I have.

Ταcαjγεac, conversant, acquainted.

Ταcαjγεacδ, use, familiarity.

Τάcajм, to kill or destroy ; also to die.

Τάcajнe, a sluggish, trifling fellow.

Τаcам, to apply.

Τаcам, a nap of sleep.

Τаcαojn, heavy, dull.

Τаcαojn, a reproach ; also contempt, disregard.

Τаcαojnм, to reproach or despise ; ex. a Τhαjδγ nα таcαojn τoρnα, Thady, do not despise or throw any reflection upon the Poet Torna.

Τаcар, he gathered together, or assembled.

Τάc-тeжm, 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 cпann табаjλ, or sling.—*Vid.* K. a mbáγ Chon-naoγ mγc Oáжe.

Τаcпан, a barking ; *vid.* тапан ; атаjδ uγle na маdпajγe балба, nγ феаdajδ таcпан, 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 tataran a rlyoct ar an ttrj*, he banished his posterity out of the country.

*Tatlaſſjm*, to tame or subdue, to pacify.

*Tatlan*, a reproach or calumny.

*Tatuzad*, a soldering, or soldering.

*Tatujſjm*, I join, unite, or solder.

*Tatujſe*, acquaintance; *njl tatujſe azum aj*, I have no acquaintance with him; *do badar na rlyſte mōra zan tatujſe*, the highways were unoccupied.

—*Jud.* 5. 6.

*Tatujſjm*, I am accustomed or used; *Lat. soleo.*

*Tatujſte* and *tatujſteac*, public, frequented; also familiar; ex. *rprjonad tatujſteac*, a familiar spirit.

*Tē*, an *tē*, he that, whosoever; *don tē*, 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 Sojn*, in said county, possessed by the O'Hagas.

*Teacclajm*, a collection.

*Teacmajr*, a hindrance, or impediment.

*Teac*, a house; *genit. tſj, tajſ*, or *tojſ*; *tſj na mboct azur na notar*, the poor-house and hospital; *plur. tſjſte*; *Lat. tectum*, *Gr. τερος*, means any covering or shelter from the weather.

*Teacad*, *pro tactad*, 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 clujnrſſgear zuč do*

*teacdad njd bur mō*, the voice of thy messengers shall no more be heard, *Nah.* 2. 13; *njſſteacda*, an ambassador, or envoy of a king.

*Teacdaſſne*, a messenger; *plur. teacdaſſnb*, the posts.

*Teacdaſſneact*, an errand or message; also tidings.

*Teacſajſſte*, strangled.

*Teacſad*, possession.

*Teacmaſe*, it came, or happened.

*Teacmoc*, riches, wealth.

*Tēad*, *genit. tējde*, a rope or cord, a string or wire of a harp; hence it is sometimes put for the harp.

*Teadaſj*, quick, active.

*Teadaſjde*, a harper.

*Teadaſſnačtōjn*, an avenger.

*Tēadam*, to go; *tēadam ar ccul*, to fail, or lie deficient; *tēadam ar beal*, to prevent; *tēadam me*, to find or meet with; *nj tējdeōmar mē njot*, I will not meet thee.

*Teaſarſ*, or *teaſarſ*, a teaching or doctrine; instruction, advice, direction.

*Teaſarſa*, sorcery, druidism.

*Teaſarſajm*, to teach or instruct; *do teaſarſſſ rē ē*, he instructed him; *cor zo dteſſſeorſad rē tu*, that he might instruct you.

*Teaſarſſſte*, instructed, taught.

*Teaſarſſſtōjn*, a teacher, a doctor; *teaſarſſtōjn don dlſſe 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.

*Teaſallač*, most commonly *teaſlac*, a house or habitation; also household, of or belonging to a house or family; *teaſllač an*

ηῖζ, the king's household; *teaž-lac pro teaž-lučd.*  
*Teažam*, to heat or warm, to grow hot.  
*Teažlacar*, soothing, flattering; also playing the parasite.  
*Teažlac*, a sumptuous house, court, or palace; also a family or household.  
*Teažladac*, 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 đujon?* 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 cujanne an teampujll*, before the temple.  
*Teann*, *vid. teann*.  
*Teanam* and *téanum*, let us go; *téanum řuay*, let us go up; *téanum ann řjn*, let us go thither.  
*Teanam*, to wreath or twist; also to mingle.—*Is. 9. 11.*  
*Teannuajdmead*, fervency.  
*Teancojr*, a pair of tongs, or a pair of pincers; *lejř na tean-*

*čujrjžjb*, with the tongs; a *teancojrjžde*, his tongs.  
*Teannřajřžjm*, to press, to squeeze close, or wring hard.  
*Teanga*, and genit. *teangajn*, a tongue; also a dialect, tongue, or language; *řan teangajn řajžne*, in Latin idiomate, which was anciently written *đjnřua*; *ling.* Suec. *tunga*, Dan. *tunge*, Belg. *tonge*; plur. *teangřta* and *teangřtajb*.  
*Teangar*, a pair of pincers.  
*Teann*, stiff, rigid; also bold, powerful; *řo teann řajžm*, bold and strong.  
*Teannad*, stiffness, rigidity; also violence.  
*Teannajm*, to strain, to bind strait; *teannam ře ařur řjř*, to embrace, to stick close to; *do teann řjř é řojn a đá řajm*, he embraced him between both his arms.  
*Teannajme*, the roaring of the sea in a cave.  
*Teannřuž*, stiff and strong.  
*Teannlam*, tinder-box fire.  
*Teannřad*, a shewing, manifestation, or discovery.  
*Teann-řajřč*, abundance, a full meal.  
*Teannta*, a press, or bruising; *čřann teannta*, a wine press, or a cider-press; *neac a teannta*, one in a strait, or in jeopardy; *teannta*, near, close by; *aoda řř teannta*, a pain in the reins, with an oppression.  
*Teannta*, joined.  
*Teanntřajžde*, grief, sorrow.  
*Teannořcanur*, *cantus medius*, or the counter-tenor in music.  
*Teannřad*, a separation.  
*Teannč*, few or rare; *ař teannč đá čřejře nác řuajř leun*, there are few brave men but met with disappointments.  
*Teannčad* and *teannčce*, fewness,

scarcity, rareness; *tearica* bujō-  
ne, a small number of men.

*Tearmann*, a limit; Wel. *terwyn*,  
and Lat. *terminus*; also glebe-  
land, protection; *dejtjō teari-*  
*majn*, tutelary gods; *vid. teari-*  
*mamn*; Gr. *τερμῶνες*, limits or  
boundaries.

*Tearmannōjn* and *tearmanujōe*,  
a patron or protector; also one  
of the same country.

*Tearnam* and *tearnōdajm*, to es-  
cape, to recover; also to fall  
into a fit; *do tearnajō jōna*  
*čodlaš*, he fell asleep.

*Tearnōd*, a fall, hap, chance.

*Tearnōd*, a recovery from sick-  
ness, a convalescence.

*Tearnōdajm*, to escape, to fly from,  
to evade.

*Teay*, heat, warmth.

*Teay*, the south; an *taoš teay*,  
southward.

*Teayaržad* and *teayaržajn*, a  
rescuing; or delivering from any  
hurt or danger.

*Teayaržajm*, to save, or rescue,  
to deliver from danger.

*Teaybač*, sultriness, heat of wea-  
ther.

*Teaybuala*, hot baths.

*Teaydajžjm*, to prove or try; also  
to fail; *nj teaydōčujō uajt*,  
there shall not fail thee.

*Teaydūžad*, a trial.—1 *Pet.* 4.  
12.

*Teayžadžajm*, to preserve.

*Teayžal*, a singeing wind, a storm;  
also a wave or billow.

*Teayžam*, to cut or lop off; *žuyt*  
*teayžad a čeann dā čolajnn*,  
till his head was parted from his  
body.

*Teayžrād*, fervent love, zeal.

*Teaymac*, sultry, or warm wea-  
ther.

*Teayražadž*, experience, trial, a  
discussing or sifting of a matter;  
also absence; *teayčūžad*, also

signifies testimony.

*Teaytažžjm*, to testify, or bear  
witness; also to lack, need, or  
want; *njn teaytažž ejnnjō*,  
nothing was wanting; *do teay-*  
*tažž rē*, he died.

*Teaytajl*, want, defect.

*Teaytūn*, a groat, four-pence; Ital.  
*testoni*, from *testa*, a head which  
was stamped on it.

*Teayūjže*, hot, burning.

*Teayūjžeact*, a heat, or warmth;  
*teayūjžeact šola*, a heat of  
blood.

*Teataš* and *tejte*, a flight, or  
running away.

*Teatažžjm*, to celebrate, or solem-  
nize.

*Teačam*, to flee, or run away;  
*tejt*, flee thou; *do tejt rē*, he  
fled; *do tejtčeadaj*, they fled.

*Teačna*, the sea.

*Teačna*, the Royston crow.

*Tečjm*, to frustrate or disappoint;  
*do tejō rē*, he failed. It is now  
pronounced *tepjm*.

*Tec*, a bone.

*Tedajō*, wild, fierce.

*Tedajtačt*, revenge, or vengeance.

*Tedmneac*, furious, headlong.

*Tednōr*, fierceness; also severity.

*Težearnjač*, a purchaser.

*Tež*, or *tejt*, hot, scalding.

*Težbajl*, ground-rent.

*Težur*, a purchase.

*Tejbjad*, a drawing, or taking  
away.

*Tejbeajrajm*, to drop or distil;  
*tejbeajrajn na šola*, the drop-  
ping of blood.

*Tejbjōe*, physicians; *bēajla na*  
*tejbjō*, a mixed Irish used by  
the physicians.

*Tejc*, he run away, or absconded;  
*vid. teačam*.

*Tejcljōe*, quiet, peaceable.

*Tējd*, he went; *vid. tēadam*, to  
go; *tējd rē*, he goeth; *tējd*  
*rjad*, they go.

Téjð-clearaíðe, a rope-dancer.  
Téjðe, a smooth, plain hill; also  
a fair.

Téjðm, a great loss; also death.  
Téjðmneac, perverse, quarrelsome.  
Téjð-γροβλαc, a rope-dancer.

Téjðjn, a small cord or rope; the  
diminut. of téjð.

Téjgeamur, shall happen, or be-  
fal; cñed téjgeamur ðam ann,  
what shall befall me there.

Téjg and téjð, go thou; from  
teadam, to go; téjg a rteaç,  
go in; téjgeðmajð, it shall come  
to pass; go ttejgeðmað, per-  
adventure.

Téjgollay, a salamander.

Tejle, cñann tejle, a lime-tree,  
or linden, *Is. 6. 13*; tejleaz,  
and cñann tejleðjge, *idem*.

Tejlgean, a casting, or throwing;  
also a vomiting.

Tejlgjm, to vomit; also to cast  
forth, to overturn; do tejlg bun  
ðr cjonne, he overturned him;  
tejljð rē, he throws; tejlgfjð  
rē amac jād, he shall cast them  
away; do tejlggeaðar amac jād,  
they drove them out; tejlgjm  
bnejteamnar, to guess.

Tejlg-ljon, a casting-net.

Tejljgjm, to refuse or reject.

Tejljgjm, to build.

Tejljgteac, fertile.

Tejljr, a house or habitation.

Tejmeal, dross.

Tejmeal, dark, obscure; also dark-  
ness; pōr tuatayð Eñneann baj  
tėjmeal, *super populos Hiber-  
niae erant tenebrae*.

Tėjmeal, a shadow, shade, or co-  
vert; diminut. tėjmealán.

Tėjmljgð, a darkening, or ob-  
scuring.

Tejnnéalaç, perverse, obstinate.

Tejnne, power, force.

Tejne, fire; le tejnnjð, with fire.

Tejnmeað, a cutting or dividing,  
an opening.

Tejnneay and tejnnjor, a disease  
or disorder; tejnnjor clojñne,  
labour or travail in childbirth.

Tejnteac, lightning.

Tejntreac, a flash of lightning.

Tejntrijgm, to cast lightning.

Tejnce, scarcity, fewness; *vid.*  
teanc.

Tejncfeðlaç, lean, meagre.

Tejneac, a commendation.

Tejnjcjm, to fail, to be spent.

Tejnponta, three pound weight.

Tejrbejnt, increase, growth.

Tejrjð, zon tejrjð a tteamajñ,  
that they halted at Tara.—*Chron.*  
*Scot.*

Tejrjte and tejrte, a dropping  
or distilling.

Tejt, hot, warm.

Tejt, fly thou; *vid.* teaçam.

Tejtceam, flight; do cñjñ cñm  
tejtceam jlūajgte na neac-  
ðriannaç, he put to flight the ar-  
mies of the strangers.

Tejteac and tejtjom, *idem*, and  
genit. tejtime.

Tejtimeac, a fugitive or renegade;  
tujtjð a tejtmjg ule lejr an  
celojdeam, all his fugitives shall  
fall by the sword.

Tejtneayac, hasty, in haste; *rec-  
tius dejtñjorac*.

Tejtre, one that plays on a taber,  
or timbrel; *Lat. tympanista*.

Telac, a loosing.

Teljgteac, fruitful.

Tellun, the earth; *Lat. tellus*.

Teme, death; also weakness, sick-  
ness.

Teðjn, three in number, rather  
thrice; *Lat. ter*; teðña, *idem*.

Teðjn-feac, a trident, or three-  
pronged instrument.

Teðjnolaç, triumph.

Teðjn-jñneac, three-footed; also  
three-forked, that hath three  
poins.

Teöl, plenty, abundance.

Teöl, a thief; maj bajnteöla, as a

thieving woman.

Τεῶρα, gen. τεῶραν, a border, a bound or limit; ρεῖν τεῶρα ἀνὰ ῥεῖρα, the ancient landmarks.

Τεῶρα, three or thrice, *idem quod*  
 τεῶρη; τεῶρα lá αὖτις οἷός τε,  
 three days and three nights.

Teōncan, the space of three hours.

Τεόνζαν-αταηη, Lat. *tritavus*, the great grandfather's great grandfather.

Τεῶν-πόδας, three-footed; γυνθε  
τεῶν-πόδας, a tripod.

Teōn-ḡablač, three-forked.

Τεόν-ζάινδε, triumph.

Teōn-lajtean, three days' space.

τεὸν-υἱλεαν and τεὸνύλε, a triangle.

Teon-uilleannac, triangular.

Τέρνωδ, to fall ; ἄο ττέρνωδ jōna  
- cōdla, that he fall asleep.

Τέμνωδ, escaping.

Τετ, a taber, or drum.

Тет, the north; теѣ, *idem*.

Teč, fine, smooth.

Teṭjn, Lat. *titan*, the sun; amajl  
teṭjn, like the sun. This word

seems to be derived from the Irish word *tejt*, hot, warm. *Quære*, if the name of the people called Titans may have any connexion or affinity with this word *tejt**n*, which perhaps may be more properly written *tea-tajn*.

Ṭēulloð, do ṭēulto ḡē, he stole  
away, or he withdrew.

Τεύρη<sup>ν</sup>οδ, az teύρη<sup>ν</sup>οδ μα<sup>ν</sup> blāt  
na luḡbe, passing away as the  
flowers of the grass.

τῆς, he who, him that; don τῆς αὐτά,  
to him that is; an τῆς αἰς ὀῖγε,  
the younger.

τῃ, unto, to; from τῃς, to come;  
 ὅτε, until; ὅτε τῃς, hither-  
 to; ὅτε τῃς ἀνοίγῃ, until now.

τῇ, design, or intention; do παῖ-  
δα ἂν τῇ, they intended; do

bĭ aṃ tĭ mo mārbṭa, he designed to kill me.

τῆς αἰῆτος, perverse, ill-disposed.

Тѣаѣна, prudence.

ἑστιάριος, a common haunter or  
resorter, a guest or customer.

Tjaçtajm, to attend, to accompany; also to go to, or arrive at; ex. jâp tjaçtajn dōjb ō Chaj-  
real, after their arrival from  
Cashel.

Ṭjaḍan, a stone, or testicle.

Ṭjaḡ, or ṭjaḡ, and ṭjaćōḡ, a bag,  
or wallet.

Եփօյմ, to come to; եփօյմս ար, they vanish; եփօյմս ար Եփօյմ, I appeal.

Ṭjāṁḍa, dark, obscure.

ṭjāmda, slow, tedious; n̄jṛ ḡn̄jom  
ṭjāmda, it was an action of ex-  
pedition.

Τῡρῃνα, a lord spiritual or temporal, a prince or ruler; Gr. τυραννος, and Lat. *tyrannus*, Brit. *teyrna*, all from the Celtic word *τῡρ*, a country, because chief lord or king of a country; *vid.* *τάρῃν*, *supra*. This word is taken in the Irish in a good sense as it formerly was in the Greek and Latin.

Τῆαναρ, dominion, or lordship;  
Wel. *tyrnas*, Gr. *τυραννία*.

Ṭjānpán, a testicle.

Τῡαυτοῦ, a tripe; Lat. *omasum*.

Ṭjaγ, a tide.

Ṭjarḡadal, industry, contrivance.

τῆ βῆαδ, laughter ; τῆ βῆγ, he laugh-  
ed.

Ṭj̄bær̄r̄ān, springing, spouting,  
overflowing; ex. ṭj̄bær̄r̄ān na  
d̄j̄l̄nne, the overflowing of the  
waters of the deluge.—*L. B.*

Տյծ-բօյալ, the foreteeth.

Ṭḡḡm, to laugh.

Ṭjōne, a fool, one that is constantly laughing.

Ṭḃneac and ṭḃnḃḡ, given to  
laughing.

Եջնյմ, to spring; Եջնյն անյօր a  
տօբայն, spring up fountain.

Եջ, տօշ, and տօշ, genit. Եջե,  
a house; Եջ տայրջծ, a store-  
house; Wel. *ty*, a house.

Եջե and Եջեած, thickness, fat-  
ness.

Եջեամայլ, domestic, of or belong-  
ing to a house.

Եջեան, a bag, or satchel.

Եջեառնա, a lord or sovereign.

This word is more properly  
written Եյառնա, by which it bet-  
ter agrees with all the other lan-  
guages; but this corruption has  
been introduced by rhymers in  
order to make up three syllables.  
This epenthetical addition of  
letters, as well vowels as conso-  
nants, is indeed very common  
among the Greek poets, particu-  
larly Homer, who in the first  
line of his Iliad has two poetical  
additions of the like nature; *vid.*  
Եյառնա.

Եջեառնայ, dominion, lordship.

Եջեար and Եջեարած, husban-  
dry; also house-keeping.

Եջեարաւ, a house-keeper.

Եջեարայմ, to manage a farm, to  
follow husbandry.

Եջնյմ, to go; also to come; մայ  
Եջն տւ, as thou comest; ճա Եյ-  
ջն մե շնայն, if I come unto  
you.

Եյյ, a welt, or impression remain-  
ing in the flesh after a wound;  
ան Եյյ չլայ ն ծեւայն ծե, the  
green welt remained always.—  
*L. B.*

Եյլե, much, many, a great deal.

Եյլած, a ship.

Եյմ, and genit. Եյմե, fear, dread;  
*Lat. timor.*

Եյմեալ, about, thereabout, be-  
sides; Եյմեալ ռա մառայն, be-  
side the young men.

Եյմեյլլ-ջեարնած, circumcision.

Եյմեյլլ-ջեարնամ, to circumcise.

Եյմեյլլ-ջեարնա, circumcised.

Եյմեյլլ-տօշած, circumcision;  
also to circumcise.

Եյմեյլլ-տօշա, circumcised.

Եյմեյլլ, or Եյմեյլլ, a circuit  
or compass; also about, round  
about.

Եյմեյլլած, a surrounding or en-  
vironing; also ambition.

Եյմեյլլայմ, to encompass or sur-  
round; Եյմեյլլտօյ, ye shall  
encompass.

Եյմեյլլա, surrounded or envi-  
roned.

Եյմեյլ, a lessening or abatement;  
also ruin or destruction.

Եյմե, pride; also dignity, estima-  
tion. This is the root of the  
Latin compound word *estimo*,  
*estimatio*, which root is also pre-  
served in the Greek *τιμη*, ho-  
nour.

Եյմե, heat, warmth.

Եյմե, fear, dread; *Lat. timor.*  
This word Եյմե makes two syl-  
lables, as if written Եյ-մե.

Եյմեաւ, hot, warm.

Եյմեալ, or Եյմեյլ, darkness; also  
a glimmering or shady light;  
ex. ճո Եյմեալ եջ, I see a  
little glimmer or shade of light.

Եյմեալաւ, or Եյմեյլաւ, dark, ob-  
scure; *Arm. teval*, dark.

Եյմեարնած, to celebrate or solem-  
nize; յո Եյմարնա յառնե ան  
ժողովոյ օ Եյմարնա ան  
Եյմարնայն յո յառնե մայն  
ճա Եյմարն, the festivity of Sun-  
day was solemnized from Ves-  
pers on Saturday until Monday  
morning.—*L. B.*

Եյմեյլ, a minister, servant, or  
agent; Եյմեյլն ան Եյմարն,  
the ministers or executioners in  
the crucifixion of our Lord.

Եյմեյլեաւ, ministration, service.

Եյն, or Եյոն, to melt or dissolve.

Եյն, gross, fat; also soft, tender.

Եյն, a beginning.



ne tjompánujġ, with tabers; Lat. *tympanus*.

Tjompánaċ and tjompánujġde, a harper, a minstrel; mac an tjompánujġde ġur an téad, 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 ġuāġ, he gave up the ghost; dā tjomuġnt ġēġn, cursing himself.

Tjonad, a melting or dissolving.

Tjoncaġ, attendance.

Tjoncāġġn, the sight.

Tjoncōġġ, instruction.

Tjonmaġ, attendance.

Tjonnyġnaċ and tjonnyġnaġ, a beginning; also a device, a project, or purpose; also a plotting or conspiracy; dġoc-tjonnyġnaġ and dġoc-tjonnyġaġn, a bad beginning, or setting forth.

Tjonnyġnaġm, to begin; do tjonnyġnaġaġ a ttaġuġ, they began their journey; do tjonnyġnaġaġ olc, they devised evil; maġ do tjonnyġcaġn mē, as I have purposed.

Tjonnyġm or tjonnyġuġn, a beginning.

Tjonnyġma, a reward, a portion, or dowry.

Tjonnūġ, a slumber or nap; tjonnūġ coblata, a nap of sleep.

Tjonōl, a congregation, or assembly; ġlūāġ 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 tjonōladaġn a ġcġonn a cēġle, they assembled together.

Tjonraġġm, to assemble or gather together; tjonrūġad, *idem*.

Tjonraġad, a dropping, or flowing down.

Tjonraġaġm, to drop, or distil.

Tjonraġcaġ, adventurous, diligent, industrious; ġo. ġaġb an tōġānaċ tjonraġcaġ, that the young man was industrious.

Tjonraġma, a buying or purchasing; also a reward, a stipend.

Tjonraġjodal, a managing or projecting; also industry.

Tjonraġaġ, 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.

Tjomaġ, threshing.

Tjorānaċ, 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 tġaġma; *vid.* tġaġma; and tġġeāma, *supra*.

Tjorānaċt, tyranny.

Tjorānaġe, a reward.

Tjormaġ, drought.

Tjormaġġm, to dry up, to make dry; no ġo tġormaġġeāda na ġuġġeāda ġuāġ ōn ttaġam, until the waters were dried up from off the earth.

Tjorġca, the plur. of tġġ, countries.

Tjorġcaċ, a countryman, of the same country; also a patriot.

Tjotaġ, a title; *vid.* tjodal, Lat. *titulus*.

Tjotaġ, the sun; Lat. *titon*; *vid.* tēġn.

Tjpeāġ, a regulating, or disposing

of things in order.

Եր, and genit. էրիւ, 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.

Երեյբարեայծե, a geographer.

Երիւմ, dry.

Երեւաջ, demesnes, a mansion-house.

Երւջ, thick; also latter, last; ex. էրւջ իւլայծ, the last king.

Երւբայծ, a well or cistern; *vid.* էրոբրած.

Երւբրած, to give, to deliver up; *vid.* տաբրայմ; ոյ էրւբրա տւ, thou shalt not deliver up; ճա էրւբրա տւ ճամ, which thou shalt give me.

Երւբայծ and էրւբայջեար, to be mentioned, to be come, to happen; ոյ էրւբայջեար, it shall not be come; ոյ էրւբայջեար էօրիւմ, there will be no mention made of me.

Երւջ, thick; բաօյ չեաշայծ էրւջա, under the thick boughs; ա էրւջա նա իրօրաօյրեա՛, in the thickets of the forest, *Is.* 9. 18; Wel. *teu*.

Երւջ, the last; also the end.

Երւջա and էրւջայ, thickness.

Երւջ-մայլեան, a tucking-mill.

Երւջաւծ, a condensing, or a making thick.

Երւծ, pleasure, delight.

Երւծ, a fair or market.

Երւծ, a garment, or vesture.

Երւծ-այրիւմ, a market-place.

Երւծած, a burying.

Երւծալջիւմ, to inter or bury.

Երւծամ, to colour.

Երւծ-օջաւծ, a quicksand, a quagmire.

Երւծ-ճայլե, a market-town.

Երւծ-օտ, a booth, or tent in a fair.

Երւծ-ծօմէրօման, an instrument

to make floors smooth.

Երւծ-ծօրիււջաւծ, an earthquake.

Երւծ-ծւմայրւջաւծ, the same.

Երւծջա, as էրւե Երւծջա, 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* Երւծալ Երւծեմար, where more of their ancient customs before Christianity may be found.

Երւծջրաւծ and էրւծէրւայծե-ալծ, geography.

Երւծմար, pleasant; also smooth.

Երւծ, a veil or garment.

Երւծ, colour.

Երւծ, the earth.

Երւծեմալ, fumitory.

Երւծ-ճայրե, geography.

Երւծ-հայր, a strawberry.

Երւծ-հայր, the same.

Երւծ, weak-spirited, timorous.

Երւծ and էրւծալ, a fair.

Երւծ, or էրւծ, cattle; այրիւմ, հրիւմ, and հրւծ, are of the same signification.

Երւծայմ and էրւծալջիւմ, to reduce, to weaken; Gr. *θλαω*, *elido*, *frango*.

Երւ, colour.

Երւ and էրւջ, a pair of fire-tongs.

Երւ, a lie, or untruth.

Երւայջեալծ, dissimulation.

Երւ, and genit. էրւեա, fire; բօր էրւե, upon the fire.

Երւծ and էրւծ, envy; also indignation; also expectation; ճօ իր իւր էրւծ էրւծ էրւծ, he expected you; also he depended on you.

Երւծալ, envious, jealous; also a rival.

Երւծայմ, to envy; էրւծայջեալմ, they envied.

Երւծօյր, a jealous lover.

Երւ, dumb, mute; also silence; ex. ալ բօրիւմ էրւ նա էրւ, silence

is better than talkativeness.

Tō, a tongue.

Tōamalačd, silence.

Tobač, sudden, surprising.

Tobaŋ, a well; az an ttobaŋ, at the well; tobaŋ dēuŋ, a fountain of tears; genit. tjobŋa, from dobaŋ, water, or dūŋ, *idem*; Gr. υδωρ.

Tobač, to wrest; nĵ mō laḃeōŋaŋ tū a ccūŋŋ do člaonaḃ le mōŋaŋ do tobač bŋeŋteaŋnaŋŋ, neither shalt thou speak in a cause to decline after many for resting judgment.

Točta and toča, chosen, elect; Heb. טוב, signifies good; Lat. *bonus*. This word is commonly written točta.

Tocaḃ, or tacaḃ, prosperity.

Toča, love; also loving.

Toča, choice.

Točajlt, digging; also a mine or quarry.

Točalta, dug, digged.

Točamlajḃ ŋeačt lānaŋno acyŋ dā ŋŋeḃd ŋe mac mĵleab, forty-seven married couple marched along with the son of Milesius.

Točari, a causeway, a pavement.

Točari, a crowd or multitude, a great quantity; točari mōŋēŋŋŋ, a great shoal of fish.—*Vid. Tighern. Annal.*

† Točari, a dowry.

Točariŋŋ, the winding of thread on a bottom of yarn, &c.

Točariŋŋm, to wind up.

Točariŋta, wound up.

Točd, a fit or trance; točd ŋuŋl, a fit of crying or weeping.

Točd, a bed-tick.

† Točd, silence.

Točdač and točdaŋajl, quiet, still, silent.

Točdaŋm, to be silent; do točdaŋ, they ceased speaking, or were silent.

Točēŋm, a slow step or pace.

Točlajm, or tačlajm, to dig, to root, to rase out; do točuŋl ŋē amač ŋab, he rooted them out; toŋčēoluŋd tū, thou shalt dig; točaltaoŋ loŋ, ye dig a pit; točlajḃ ŋo nuŋŋe a hĵočdaŋ, raze it to the foundation.

Točŋa, a gift or present.

Točt, a piece, or fragment.

Točtam, to silence.

Točta, chosen, *pro* točta.

Točuŋl, ŋuŋ točuŋl mē, that I digged; *vid. točlajm.*

Točuŋ, or tačuŋ, the cutaneous disorder called the itch; also any itching.

Točomlaḃ, a stepping or striding.

Točay, silence.

Točepŋnaŋ, punishment.

Točocaŋde, the time to come, or future time.

Toŋaŋ, the topaz stone.

Toŋaŋde, chosen, choice, select; meŋŋŋe tŋom oŋŋta ḃ ŋŋon toŋaŋde, they were very drunk from choice wine.—*L. B.*

Točbajl, a taking; also a shewing, or demonstrating.

Točbajm, to take, to raise or lift up; do toč ŋē a ŋūŋle ŋūaŋ, he lifted up his eyes; toŋŋēo-ḃuŋd ŋē ŋūaŋ do čeann, he shall lift up thy head; also to carry or take away.

Točga, a choice; točga duŋne, a good man.

Točgaŋm, a summons or citation of one or more to appear; ex. do čuŋŋ točgaŋm aŋ čuŋadaŋb Connacht ŋo Čŋuacūŋ, he summoned the champions of Connaught to Cruachan.

Točgaŋm, a prayer or intercession; also a petition or request.

Točgam, to choose; toč amač duŋŋn daoŋne, choose us out men; do toč ŋē, he hath chosen; točŋa mē, I will choose. This verb is always pronounced to-

δαῖμ and τὸδ, and more properly written so, as the Hebrews have מִּבּוֹ, *bonus*, plur. מִּבִּיּים, agreeing perfectly with our τὸδα, or τὸδτα.

Τοῖ-ζῆ, consent, voice, suffrage.

Τοῖτα, chosen, elect. More properly written and pronounced τὸδα, or τὸδτα; Heb. מִּבּוֹ, *bonus*.

Τοῖυλ, a destruction, overthrowing, or laying waste; τοῖυλ na Τῖαο, the destruction of Troy.

Τοῖνα, a choice; δὸ μεν τοῖνα a ἐνοῖδε, according to the purpose of his heart.

Τοῖναμ, to please with, or desire; no γὸ τοῖνα γέ μεν, till he please; also to choose; δὸ τοῖναδαμ, they chose; also to design or intend; noῖ τοῖγεδμυγ, that intendeth.

Τοῖτα, heaved, or lifted up.

Τοι, or ταιο, a bearing, a birth.

Τοῖβემ, a reproach, a stain or blemish; a ὀῖζ γαν τοῖβემ, O immaculate Virgin (Mary.)

Τοῖβεμεαῖ, stained, polluted; also reproachful.

Τοῖβμ, to appear; δὸ τοῖβεαδ αἰγεαλ, an angel appeared.

Τοις, wealth, worldly substance.

Τοις, an opprobrious name given to a young woman of bad behaviour.

Τοιςεαῖ and τοιςεαμὰ, rich, wealthy.

Τοῖ, land or ground, a district or territory.

Τοῖ, a natural right or property; τοῖ δὲυτ βεῖτ ad μῖζ, you have a natural right to be king.

Τοῖεαλ, a journey.

Τοῖεαμαῖ, gradually, step by step.

Τοῖεδ, an arrest; also confiscation.

Τοῖεδτε, confiscated.

Τοῖεῖολ, victory.

Τοῖεμ, a going, or departing.

Τοῖεῖορδαλ, and commonly said τὸρδαλ, arrogance, presumption.

Τοῖεῖορδαλαῖ, or τὸρδαλαῖ, presuming, self-opinionated; it is sometimes taken in good part; as γλῶαζ τοῖεῖορδοῖολαῖ, a delightful army.

Τοῖενεαδ, a fast.

Τοῖεαμναμ, punishment.

Τοῖεῖλζ, a flame, or blazing fire.

Τοῖεῖλjun, heat, warmth.

Τοῖεῖλjunaῖ, hot, scalding.

Τοῖε, a house; *vid.* τῖε.

Τοῖεαμναμ, punishment, suffering.

Τοῖ, the will or desire; δέαντοῖλ αμὰμ, with one accord; Gr. θελημα.

Τοῖεαῖ and τοῖεαμὰ, willing, voluntary.

Τοῖεαμλαῖτ and τοῖεαγ, willingness.

Τοῖ-μεῖομνῖζμ, to enjoy.

Τοῖεζμ, to be willing.

Τοῖεζτε, willing.

Τοῖεμζαδ, a willingness, or a being willing.

Τοῖε, a hollow or cavity.

Τοῖεῖλ, diminut. of τὸλ, a little hole.

Τοῖεῖλ, obstinate.

Τοῖεαῖ, voluntary.

Τοῖεαδ and τοῖεαμλαῖτ, willingness.

Τοῖεαναῖ, willing, voluntary.

Τοῖεμζ, a tincture.

Τοῖεμεαζμ, to answer.

Τοῖεμ, to eat.

Τοῖεμεαῖ, a farm.

Τοῖ, genit. of τὸν, the breech.

Τοῖ, the tone or accent; Lat. *tonus*, and Gr. *τονος*.

Τοῖεαλ, a trance; also astonishment.

Τοῖεαμ, a salmon.

Τοῖεαμ, a monument.

Τοῖεμζ, a coming, or going.

Եօյնեամ, death.

Եօյնեայրայճեօյն, a currier, a tanner.

Եօյնե իյն, a spindle of thread ; also a surgeon's tent.

Եօյն, a churchyard ; րեանտօյն, an old burying-place.

Եօյն, of or belonging to a church.

Եօյն, a pursuit, or diligent search after a person or thing ; առ Եօյն, the pursuers ; ա ռա առ Եօյն ամ ծայրձ, I am closely pursued.

Եօյնեաճ, pursuit ; ա Եօյնեաճ, in pursuit.

Եօյն-ձեալձաճ, 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 *Օյա-տօրձայն*, and *vulgo* ձեար-ձայն.

Եօյնեարձա, delivered, given up.

Եօյնեյրե and Եօյնեարձայ, a delivering, tradition ; also a dose.

Եօյնեյրե, delivered.

Եօյնեաձ, *idem quod* Եօյնեյրե.

Եօյնեյր, to give, to deliver, to yield or surrender ; also to assign or appoint ; ձօ Եօյնեյր րե, he hath delivered.

Եօյնեյմեաճ, benumbed.

Եօյնեյմեաձ, stupidity.

Եօյնեյմյ, to burden, to benumb.

Եօյնեյօր, a conception, or foetus.

Եօյնեամ, an elegy.

Եօյնեամ, from օյնեամ, a ploughman ; րեւս էրւսքայն ռա լաճե, ռա մեարսքայն առ Եօյնեամ այր առ մեւանայճե, behold the days will come, that the ploughman shall overtake the reaper ; *recitius* այնեամ, Lat. *arator*.

Եօյնեյմնյճյ, to walk stately.

Եօյնյճյ, to pursue, to follow closely.

Եօյնյճե, pursued, chased.

Եօյնյօրճ and Եայնյօրճ, a saw ; լե

Եօյնյօրճայն, with saws.

Եօյնեայրճ and Եօյնյօրճ, a hindrance, an impediment, an opposition.

Եօյնեայրճայն, to prohibit, to oppose or restrain ; Եօյնյօրճեամ յաձ, let us forbid them ; Եօյնյօրճ յաձ, do you hinder them ; էյա Եօյնյօրճբօր է, who shall restrain him.

Եօյնյօրճե, prohibited, restrained.

Եօյն, a great noise ; hence Եօյնեաճ.

Եօյնեաճ, thunder ; Եօյնյճ, thunderings ; Եօյնյճե, of thunder.

Եօյնյճյ and Եօյնյմ, to thunder, to make a loud noise, to shout ; ձօ Եօյնյճ րե, he shout-ed.

Եօյնեաճաձ and Եօյնեյնյճաձ, a getting with child.

Եօյնեյնյմ, to impregnate, or get with child ; ձօ Եօյնեաձ յ, she conceived.

Եօյնեյօր, fruit ; աչր բյայն ա Եօյնեյօր յօնա ռայնեաճ էյնն-էյճե էյեալլայճ, and her fruit shall be a fiery flying serpent ; also a conception.

Եօյնյոմեմ, to carry over.

Եօյնյե and Եօյնյ, a lamp or torch.

Եօյնյեաճ, tired, fatigued ; also heavy, sad.

Եօյն, the quantity of a thing, as how much, or how big ; also the bulk ; յնլ Եօյն առ, it has no bulk.

Եօյնեան, useful, serviceable.

Եօյնեամայլ, fruitful, plentiful ; առ առ մաճայն Եօյնեամայլ, out of the plentiful field.

Եօյնեամլաճ, fruitfulness, plenty.

Եօյնէյն, a thin cake ; *vid.* Եօյնէ ; Gall. *tartine*.

Եօյնէյր, a tortoise.

Եօյնեյն, the will, or desire.

Եօյնյ, a journey or expedition ;



or billow; plur. *tonnēta*.

*Tonn*, a strengthening.

*Tonn*, a hide, skin, or pelt.

*Tonn*, quick.

*Tonna*, a tub, a ton.

*Tonnač*, waved, undulated.

*Tonnač*, glittering; *man lojnnjn* do *ğajt tonnağ*, as the light of thy glittering spear.

*Tonnač*, a mound, or rampier.

*Tonnađ*, poisoned water.

*Tonnajm*, to raise in waves; also to dip in water; vulg. *tomajm*.

*Tonnađejn*, a tunning dish.

*Tonnčaytač*, a turn-coat.

*Tonnğajl an uyğe*, the waves of the water.—*Luke*, 8. 24.

*Tonnōğ*, a duck or drake, any aquatic palmiped.

*Tonta*, waved; *man ofğajl tonta*, as a wave-offering.

*Topnayca*, a ball, a bottom, as of yarn.

+ *Tor*, a tower; Lat. *turris*; *tor Neam-nūad*, Nimrod's tower; *tor conujnğ*, an island in Tir Connel, *Flah.* p. 170; *tor clej-teač*, a crest or tuft of feathers.

*Tor*, a bush or shrub.

*Tor* and *toray*, weariness, fatigue.

— *Tor*, 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. *Oğá-toridajn*.

*Torad*, regard; also fruit, profit; plur. *torpēta*; *nğ tğzadaj na daoğne torad ajn*, the men set no stress or regard on him, or would not so much as answer him.

*Torajđeač* and *torpētač*, fruitful, fertile.

*Torajđteač*, flexible, pliant.

*Torajn*, a sort of vermin that destroy seed corn.

*Torian*, a sound, or great noise; do *čorujnğ an talam le toran a ttujtme*, the earth shook at the

noise of their fall; Wel. *taran*; also thunder; ex. *toran acuy řajğnēn*, thunder and lightning.—*Vid. Tighern. Annal. and Chron. Scot.*

*Toric*, or *turic*, a hog or swine; do *bğatad a toric*, to fatten their hogs; *toric allta*, a wild boar; Wel. *turch*. From this Celtic word is derived the Latin word *tursio*, a sea-hog or porpoise; *tağtğ toric allajđ a tğēud*, a wild boar usually came to her flock.

*Toric*, the heart; also the face.

*Toricaj*, killing.

*Toricajll*, *præcordia*.

*Toricajm*, he fell, or he died; he was killed.

*Toricajčjn*, a throne.

*Toricajm*, to fall down, to die, or perish.

*Toricuj*, a ferrying, or passing over.

*Toricujm*, the neck of a hog; Lat. *glandium*.

*Torđan*, an elegy.

*Torğ*, a killing, or destroying.

*Torla*, a surety.

*Torimač*, an augmentation, or increase; also growing ripe for bearing, as when cows are near calving.

*Torimačajm*, to magnify.

*Torimağad*, an increasing.

*Torimağğjm*, to increase or augment.

*Torimağğčēđjn*, an augments, or improver.

*Tormān*, a noise or sound; *tōrimān mōr*, a great noise.

*Tormānajm*, to make a noise, to murmur, to tingle; *tormānřujđ a člūğa*, his ears shall tingle.

*Tormujlt*, as *tomujlt*, eating.

*Tornadajm*, to turn with a lathe.

*Torpān*, a crab-fish; *pro portān*.

*Torpač*, with child, pregnant.

*Torpačt*, round.

*Torpačtajm*, to make round.

τορρα̇τα̇ν, going.

τορρα̇δ and τορρα̇μ, a watch, a guarding.

τορρα̇δ and τορρα̇μ, a wake, waking over a corpse by night.

τορρα̇μυ̇μ, to watch, to guard; do ċuaj̇ḋ do ṫorrȧmȧ a ṫrėaḋ, *ivit ad custodienda pecora sua*; also to wake over a corpse; also to visit a holy place as pilgrims do; ex. ċuṁdu̇j̇j̇ḋ ṫeaṁpoll̇ daṁ jṙ aṅ joṅaḋ ūḋ ḋȧ ṫorrȧmȧḋ ȯ ȯrl̇ṫrėaċuj̇ḃ aṙ zaċ joṅaḋ ḟȯ ċeatȧjṙ ājṙḋ nȧ ċru̇j̇nne, build me a temple in that place, to be visited by pilgrims from the four quarters of the globe, *Old Parch.*; ḟlėaḋ ṫorrȧaj̇ṁ, a funeral feast.

τορρι̇τα̇ċ and τορρι̇τα̇μα̇jl̇, fertile, fruitful.

τορρι̇τα̇ml̇aċḋ, fertility.

τορ̇τ and τορ̇τ̇jṅ, a cake, or little loaf; Wel. *torth*, and Cor. *torh*.

τορ̇τ, by you, aside, i. e. τα̇ρ̇ τ̇u̇; ȧż zȧḃaj̇l̇ τορ̇τ, passing by you; nȧ lȧjṫj̇ḃ do ċuaj̇ḋ τορ̇τ, the days which you passed.

τορ̇ταȯḃ, confidence.

τορ̇ταȯḃtȧ, confiding, or depending upon.

τορ̇ταȯḃtȧċ, a commissary,

τορ̇τα̇ċ, fierce; τορ̇τα̇μα̇jl̇, *idem*.

τορ̇uj̇ḃ, over you, i. e. τα̇ρ̇ j̇ḃ, or ṙj̇ḃ.

τορ̇uj̇j̇eaċḋ, pursuit, or pursuing, *Ios. 20. 5*; ċu̇j̇j̇ḋ ṫorrȧj̇j̇eaċḋ ȯrṙȧ zȯ lu̇aṫ, ȯj̇ṙ bėaṙri̇tȧȯj̇ ȯrṙȧ, pursue after them quickly, for ye shall overtake them; ȧż ṫorrȧj̇j̇eaċḋ, pursuing.

τορ̇uj̇j̇ṁ, to pursue; dȯ ṫorrȧuj̇j̇ ṙė jȧḋraṅ, he pursued them.

τορ̇uj̇jṅe, over us, by us, i. e. τα̇ρ̇ j̇nne, or ṙjnne.

τορ̇uẏeaċḋ, to fall, or be ruined, to be killed; zȯ ṫorrȧuẏeaċjṙ ṙė ceaḋ ḋj̇ȯḃ, that six hundred of them were killed.—*L. B.*

τορ̇aċ, a beginning, a front, a foundation; a ṫorrȧċ, in the beginning; a ṫorrȧċ aṅ ċatȧ, in the front of the battle; ȯ ȧżaj̇ḋ ṫorrȧj̇j̇ aṅ j̇eatȧ j̇ȯċtȧjṙ zȯ nu̇j̇ze ȧżaj̇ḋ ṫorrȧj̇ḋ nȧ ċuj̇ṅte, from the fore front of the lower gate, to the fore front of the inner court, *Ezek. 40. 19*; ċrȯj̇ėj̇nṅ τορ̇uj̇j̇, the foreskin; from the word τ̇u̇ṙ, and therefore more properly written τα̇ṙaċ; *vid. τ̇u̇ṙ*.

τορ̇aj̇j̇ṁ, to begin; a nu̇aj̇ṙ dȯ τορ̇uj̇j̇eadȧṙ, when they began.

τορ̇ānu̇j̇ḃ, thorns; *vid. dȯṙānu̇j̇ḃ*.

τορ̇żu̇j̇żaḋ, motion.

τορ̇tal̇, arrogance; *vid. το̇j̇-ċjȯṙdal̇*.

τορ̇talȧċ, presumptuous, arrogant.

τορ̇uj̇j̇, former; μα̇ρ̇ aṅ ḟėaṙtȧjṅ τορ̇uj̇j̇, as the former rain.

το̇τ, a wave; also a sod, or turf.

το̇τα, the rower's seat in a boat.

το̇τċōṁūȧ, a female cousin-german.

το̇τ̇, feminine, female.

τ̇ri̇aċanṫ, the ebbing of the tide.

τ̇ri̇aċḋ, a tract or draft; also a treatise; Lat. *tractatus*.

τ̇ri̇aċdȧjṙne, a historian; āmȧjl̇ ḟjȧdȧjṫ nȧ τ̇ri̇aċdȧjṙj̇j̇ze, as historians relate.

τ̇ri̇aċdaṁ, to treat of; Lat. *tracto*, also to handle.

τ̇ri̇aċlȧḋ, to loosen.

τ̇ri̇aċṫ, strength.

τ̇ri̇aċṫ, the strand, bank, or shore of a river or sea; τ̇ri̇aj̇j̇, the same.

τ̇ri̇aċtȧ, a treatise, or discourse on a subject.

τ̇ri̇aḋ, a lance.

τ̇ri̇aḋānȧċ, quarrelsome, contentious.

τ̇ri̇āżḃaj̇le, an old name of Dundalk in the County of Louth.

τ̇ri̇āżj̇ṅȯḋ, a way by the sea-shore.

τ̇ri̇aj̇ḋ, quick, active.

τ̇ri̇aj̇de, first; a τ̇ri̇aj̇de, in the

first place.  
 Τριαγδεαῖ, *pro* τριογδεαῖ, a warrior.  
 Τρίαῖζ, the sea-shore; properly the shore at low water.  
 Τριαῖζμ, the ebb, to be at low water.  
 Τριαῖζγε and τριαῖζγεαῖ, a tragedy.  
 Τριαῖζλαῖζετῶν, a spy or scout.  
 Τριαῖλλ, a kneading-tub, a trough, a tray.  
 Τριαῖλλ, a servant, or slave; hence the Saxon *thrall*, *enthrall*.  
 Τριαῖλλδεαῖ, slavery.  
 Τριαῖνῖζμ, to cull or choose.  
 Τριαῖτμ, to ebb.  
 Τριαο-κλυῖτε, tilts and tournaments, i. e. *Trojanus ludus*.  
 Τριαονα, a rail.  
 Τριαοῖν, idle, lazy.  
 Τριαοῖναῖ, leisure, ease.  
 Τριαοῖταμ, to lessen or abate; do τριαοῖταμ na ηυῖζγεαῖ, the waters were abated.  
 Τριαράν, a bunch or cluster; *ενῦα-γαῖζῖδ na τριαράν*, gather ye the clusters.  
 Τριάρδα, ὅο τριάρδα, hitherto.  
 Τριαρζνιαδ, destruction, oppressing, or overwhelming.  
 Τριαρζνιαμ, to oppress or destroy.  
 Τριαρῖνάν, a ledge; ὅνν τριαρῖνάννυῖ, between the ledges.  
 Τριάτ, due time, or season, soon, speedily; *an* τριάτ, when, as soon as.  
 Τριάτ, prayer-time, the canonical hours; plur. τριάτanna; τριάτα μαῖδνε, matins, or morning prayer; hence it signifies morning time; τριάτ-ῖνῶνα, the prayers at noon, or the ninth hour, which is about three in the afternoon; hence it signifies the evening; ὤμ τριάτ ῖνῶνα, in the afternoon; *an* τριάτ ῖον, then, at that time.  
 Τριατῖναῖ, or τριατῖνῖ, a little stalk

of grass; *βῖννῖδ a* *εῖννῖζ* *αῖαῖ* *τῖναῖ* *εῖννῖδ*, his hands or fetters break like withered stalks.  
 Τῖε, τῖῖ, or τῖεῖ, through; Lat. *per* and *præ*; τῖε *εαῖζλα*, through fear; τῖῖ *na* *εῖννῖδ*, through his heart: τῖεῖ is seldom said but when the particle *an* immediately follows it; ex. τῖεῖ *an* *βαῖρδεαῖ*, through or by baptism; τῖε *na* *γῖεῖν*, through his shield; τῖε *γῖν*, therefore, through that; τῖε *μαῖ*, for that; Lat. *quoniam*.  
 Τῖεαῖ, a tribe or family; plur. τῖεαῖαῖ and τῖεαῖτα; Lat. *tribus*.  
 Τῖεαῖαῖ, pertaining to a tribe or family, or one of the same tribe.  
 Τῖεαῖαδ, a ploughing, or cultivating.  
 Τῖεαῖαμ, to plough; *do* τῖεαῖ *γῖ* *an* *μαῖαῖν*, he ploughed the plain.  
 Τῖεαῖαῖν, a ploughman; also a surety.  
 Τῖεαῖαν, a tribune.  
 Τῖεαῖαν, skilful, discreet.  
 Τῖεαῖαῖαῖ, a family, or household; also tribulation.  
 Τῖεαῖαῖαμ and τῖεαῖαῖαῖζμ, to trouble or distrust.  
 Τῖεαῖτα, caring, ploughing; also a village, a homestall.  
 Τῖεαῖταῖ, a farmer or husbandman; also one of the same tribe; Wel. *xontreavak*, a neighbour; and *kiddtrevaug*, of the same town; Ir. *cōm-τῖεαῖαῖ*, of the same tribe.  
 Τῖεαῖταῖν, a ploughman.  
 Τῖεαῖν, a stock, or kindred.  
 Τῖεαῖεαν, three heads, three tops, three ends.  
 Τῖεαῖαδ, a loosing.  
 Τῖεαδ, a herd, a flock; τῖεαδ *γαῖαῖν*, a trip of goats.  
 Τῖεαδαν, a fast.  
 Τῖεαδῖο, wounds.



times written *τηνέζε*; ex. *na* *τηνέζε* *δλγτέαρ* *δο* *πλατέ*, the qualifications necessary for a prince: this word wants the singular number; *τηνέζε*, *idem*.

*Τηνέζεεα* and *τηνέζεεαμ*, virtuous.

*Τηνέζιον*, a loss; *την* *τηνέζιον* a *πόλα*, by the loss of his blood.

*Τηνέμιο*, by, or through.

*Τηνέμρε*, a space of time; ex. *le* *τηνέμρε* *μόν*, for a long space of time.

*Τηνέντιογ*, corrupted from *ζηνέντιογ*, the zodiac.

*Τηνένε* and *τηνένεαγ*, might, power; compar. *τηνένε*.

*Τηνέν-φέαρ*, a stout man, a champion.

*Τηνέμρε*, a trench.

*Τηνέμρε*, force, strength, also stronger; *γ* *τηνέμρε* *τῷ* *νά* *μνγ*, *αγυρ* *μυζ* *τῷ* *βῦαδ*, thou art a stronger man, and hast prevailed.

*Τηνέμνέρι*, a treasurer, as of a church.

*Τηνέτε*, weak; also ignorant.

*Τηνέτιολ*, a champion, or warrior.

*Τηνέοδρα*, i. e. *τινέοτρα*, i. e. *την* *τυρα*, through thee.

*Τηνέοδραμ*, to pierce or bore.

*Τηνέοδ*, an ancient name of Drogheda in the County of Louth.

*Τηνέομαδ*, a leading, or directing.

*Τηνέομαζτέοδρι*, a guide or leader.

*Τηνέομαμ*, to lead, or conduct, to guide; *δο* *τηνέομαμ* *μνγ*, I have led; *τηνέομοκυρ*, that may lead; *τηνέομοκυρ* *γέ* *γνν*, he will guide us.

*Τηνέομα*, led, conducted.

*Τηνέμαν*, three parts or pieces.

*Τηνέρ*, for, because, *propter*.

*Την*, three; *την* *μνγ*, sixty; Gr. *τρεις*, *ter*; Lat. *tria*.

*Τηνιάδ*, through thy means, for thee.

*Τηνιαζάμνιμ*, to triumph.

*Τηνιαγ*, a march; a progress.

*Τηνιάλ*, a purpose or design, a plot, a devise; *δνα* *τηνιάλ*, from his purpose.

*Τηνιάλαμ* and *τηνιάλάν*, a traveller, a wayfaring man.

*Τηνιάλλαμ*, to go, to march, to proceed; *δο* *τηνιάλλ* *γέ*, he marched or travelled; *αν* *ταν* *τηνιάλλμυρ* *μέ* *δον* *βραμν* *τινέομαδ* *μέ* *δά* *βῦν* *εγνν*, whenever I take my journey into Spain, I will come to you.

*Τηνιάλλαμ*, to imagine or devise, to design or plot; *βο* *βηνέζ* *ζυμ* *τηνιάλλ* *γέ*, because he devised; *δο* *τηνιάλλ* *γέ* *αν* *αζαδ* *αν* *μνζ*, he determined against the king.

*Τηνιαμαμ*, weary, fatigued.

*Τηνιαμνα*, weakness, or lowness of spirit.

*Τηνιαμνμ*, a wailing, or bemoaning.

*Τηνιαν*, the third part; *δά* *τηνιαν*, two-thirds.

*Τηνιανα*, three by three; *terni*.

*Τηνιαντάν*, a triangle; also a three cornered bread.

*Τηνια*, a lord or king.

*Τηνια*, a hog or swine.

*Τηνια*, a wave.

*Τηνια*, a hill or hillock.

*Τηνε*, *γο* *τηνε*, often.

*Τηνιδ*, through, utterly; *τηνιδ* *αμα*, altogether; *vid.* *μνιδ*.

*Τηνιδεαζ*, thirteen.

*Τηνιδνε*, by us, or through us; *τηνιδριον*, by him.

*Τηνιμ*, a bush of hair.

*Τηνιμρεα*, bushy, hairy, crested.

*Τηνιμν*, a small torch.

*Τηνιμρεαγ*, three pound weight.

*Τηνιμρε*, a trench.

*Τηνιόβλιδ*, tribulation or trouble; *τηνιόβλιδ* *αγυρ* *δοζμυνζ* *αμ* *αναν* *ζα* *ευν* *δυμνε* *δο* *ζνιδ* *ολε*, tribulation and anguish on the soul of every man who doeth ill.

*Τηνιόεα* and *τηνιόεαδ*, thirty; *την-*

oća cēad, a cantlired or barony.  
 Τηροῖα-cēad an ḑala, now called  
 Cala Lujmne, the estate of the  
 O'Ceadfas.

Τηροῖαδ-cēad ḑ ccajrjn, now  
 called the barony of Tullow in  
 the County of Clare, the estate  
 of the Macnamaras.

Τηροῖαδ-mēodanaḑ, now called  
 West Barryroe in Carbury in  
 the County of Cork, the ancient  
 estate of the O'Cobhtaigh, or  
 Cowhigs, and of the O'Fichiolaigh,  
 or Fields.

Τηροῖαδ-cēad ḑorcab-ajrejn, in  
 the County of Clare, the ancient  
 estate of the O'Bascoine, O'Do-  
 nail, and O'Moelchorera.

Τηροῖαδ-cēad-cladaḑ, in Orgialla,  
 the ancient estate of the Mac-  
 Ionaĵġ, 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: *Rĵġ an ḑηροῖαδ*  
*cēad Cladaḑ: Mac-Ionaĵġ ad*  
*ḑualabaĵi: bĵle cēĵllĵde ḑηρο-*  
*ḑeac clĵanaḑ: Mĵdeac ē ĵĵḑ*  
*Oĵĵallac.*

Τηροḑḑa, i. e. *τηρ τυρα*, through  
 thee.

Τηρḑoḑan, a triphthong.

Τηρομḑa, by me, or through me.

Τηροḑoḑḑ, the Trinity; Wel. *ytrin-*  
*dod.*

Τηροπαl, a bunch or eluster of  
 grapes; *τυζαδαν a τηροπουl*  
*caḑa apĵĵe ūaḑa*, their bunch-  
 es bore ripe berries.

Τηροπαḑ, tripes.

Τηρḑe, sad, melancholy, tired; *ba*  
*τηρḑe an laoc ḑn τηρυḑ ḑan*,  
 the champion was melancholy for  
 that expedition.

Τηρḑe, a curse.

Τηρḑeḑa, a cantlired; *ḑaḑne ταḑ*

*τηρḑeḑa*, a stranger; Lat. *ad-*  
*vena.*

Τηρḑun, three persons; *τηρḑun mac*,  
 three sons.

Τηρḑur, and diminut. *τηρḑuran*, a  
 pair of trousers, viz. breeches  
 and stockings in one garment;  
*τηρḑumay*, *idem.*

Τηροḑajre, merey.

Τηροḑajreac, mereiful.

Τηροḑlad, a loosening.

Τηροḑac, quarrelsome, riotous.

Τηροḑajn, or *τηροḑan*, a raven, or  
 bird of prey.

Τηροḑġ, children.

Τηροḑa, miserable, unhappy.

Τηροḑajn, sun-rising.

Τηροḑtac, or *τηροḑġteac*, a foot-  
 man, a foot-soldier; *τηρ cēud*  
*τηροḑtac*, three hundred foot  
 soldiers.

Τηροḑat, a helmet.

Τηροḑc, an evil body, a bad person,  
 also a coward.

Τηροḑd and *τηροḑeac*, a fighting or  
 quarrelling.

Τηροḑdm, to strive or contend, to  
 wrangle or quarrel; *ḑo ḑηροḑ*  
*ḑe*, he fought; *τηροḑĵġ*, fight  
 ye.

Τηροḑd and *τηροḑġ*, a foot; *τηροḑġte*,  
 feet; *τηρ cēud ḑηροḑ an ḑaḑd*,  
 three hundred feet long. This  
 word is most commonly written  
 with a *ġ*, as *τηροḑġ*; though it  
 should be rather written with a  
*ḑ*, *τηροḑd*; especially as the Welsh  
 have *troed* to signify a foot. I  
 am of opinion that *τηροḑd* should  
 properly mean *planta pedis*,  
 though it is now used to signify  
 the foot, as the Irish word *coḑ*,  
 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 *τηροḑd*.

Τρογχε, sorrow; grief.  
 Τρογῆν, a brogue, a slipper.  
 Τρογ-λεατᾶν, broad-footed.  
 Τρογτεαῖ, a footman; κοῖνῃδε,  
*idem.*  
 Τρογῆν, a sock.  
 Τρογτεῖν, a dizziness.  
 Τρογμεῖλλ, a sanctuary.  
 Τρογμεῖ, tutelary gods.  
 Τρογμε, heaviness; also more hea-  
 vy.  
 Τρογμεαῖ, heaviness, weight.  
 Τρογγεαδ, a fasting, or fast.  
 Τρογγῆμ, to fast; δο τρογγεα-  
 δᾶν, they fasted; να τρογγαδ,  
 fasting.  
 Τρογτε, a threefoot stool, a tri-  
 pod.  
 Τρογελῆζῆμ, to consume, or pine  
 away.  
 Τρομ, weighty, heavy; κοδλαδ  
 τρομ, a deep sleep; ῖο τρομ,  
 very grievous; also sad, pensive;  
 Wel. *trum.*  
 Τρομ, protection.  
 Τρομ, blame, rebuke.  
 Τρομᾶμ, to aggravate, to make  
 heavy, to load or burden.  
 Τρομᾶν, a great weight.  
 Τρομαῖα, a client.  
 Τρομβανδῶλαῖ, a woman client.  
 Τρομβῶδ, vervein mallow; Lat.  
*alcea.*  
 Τρομβῶδεαν, a tribe, or clan of  
 vassals.  
 Τρομῆαραν, a great shower.  
 Τρομῆμᾶλ, a woman slave.  
 Τρομ-ῆμρεαῖ, important.  
 Τρομδα, weighty, grave.  
 Τρομλῶδε, the night-mare.  
 Τρομλῶδῆμ, to overlay; δο τρομ-  
 λῶδ γι ἀν, she overlaid it.  
 Τρομμ, the elder-tree.  
 Τρομ-μᾶταν, a matron.  
 Τρομ-ῶλαῖ, a client.  
 Τρομῖα, or Τρομῖᾶτ, a land or  
 territory in Thomond, which was  
 a part of the ancient patrimonial  
 estate of the O'Briens of Aran,

descended from Ταγ-ῶλε, the  
 third son of Dermod, king of  
 Munster an. 1120, and the  
 youngest brother of Concubᾶν  
 O'bhjen, surnamed Να Κατα-  
 ρᾶῖ and Σταπαγαλαῖ, king of  
 Munster immediately after the  
 death of his father Dermod,  
 from whose three sons, viz. Con-  
 cūbᾶν, or Conor the First, Τον-  
 δαλβαῖ, or Turlogh the Second,  
 and Ταδῶ, or Thady, surnamed  
 ῶλε, i. e. *fair*, descended all  
 those of the name O'Brien,  
 which were of the posterity of  
 Ταδῶ, or Thady, the eldest  
 son of the great monarch Brien  
 Boiroidhe. The O'Briens of  
 Cuanaῖ and Ἀχαῖα, are de-  
 scendants of Donogh, a younger  
 son of that monarch, and king of  
 Ireland after his father. The  
 O'Briens of Δουβ-ῆν-λαγῆαν,  
 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  
 Κλαγγῶβον and Κογμᾶζ 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 Dermod;  
 and those of Ἀῖαν and Τρομῖα  
 are the third in rank, being de-  
 scended from Dermod's third  
 son: they were always sovereign  
 lords of the Isles of Ἀῖαν, in  
 the bay of Galway, and of Τρομ-  
 ῖα, 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.

Τρομηδῶν, a trumpeter.

Τρομῑυρα and τρομῑυρλε, a tribe of vassals.

Τροπέη, a trooper.

Τρογδαμῑ, 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. Buxtorf. Synagogæ Judaicæ, caput. 13, circa finem.* But it may be added, that the Irish word τρογζα (or τρογζα τρογζεανᾶς) 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 τρογ means the will, Gr. θελημα, Lat. *voluntas*, just as the Greek εθελω signifies to will; Lat. *volo*.

Τρογτα, a crack.

Τρογταμᾶλας, seriousness.

Τροταγλε, wasted, consumed.

Τροτλαγῑτε, the same.

Τρωαῑαντα, compassionate.

Τρωαδ, lean, piteous.

Τρωαδυρ, leanness.

Τρωαῑ, pity.

Τρωαῑάν, a wretch, or miserable creature; Wel. *tryan*, lean.

Τρωαῑάντα, lamentable.

Τρωῑαῑγε, pity, favour; δο ηῑδ τροῑαῑγε, they favour; also woe, misery; α τροῑαῑγε, alas! woe is me!

Τρωῑαῑμῑεγλ, compassion, pity; also misery; μο τροῑαῑμῑεγλ, my calamity.

Τρωαγλ, a sheath or scabbard; αγ α τροαγλ, out of its sheath.

Τρωαγλλ, a body, or carcase.

Τρωαγλλεας, a sheath, or scabbard.

Τρωαγλλεαῑας, profanation, a polluting or corrupting.

Τρωαγλλιδεαςτ, corruption.

Ἐνυαλλῖζῃ and Ἐνυαλλῃ, to pollute, unhallow, or profane; ex. do Ἐνυαλλῖζ ῥέ an ceall na-om̃ta, he profaned the sacred church; ῥῶ Ἐνυαλ a anam ῥα cpaor, he polluted his soul with excess; also to deflower, ravish, or corrupt; ñam Ἐνυαλλead a hōg̃act, whose virginity was not corrupted.

Ἐνυca, a short life.

Ἐνυδαῖη, a stammerer.

Ἐνυδ and Ἐνυδεῶζ, a stare, or startling; *rectius* δνυδ.

+ Ἐνυλλ, a kind of vessel; Lat. *trulla*.

Ἐνυμε, heavier; also heaviness.

Ἐνυνγῖζῃ, to enclose, or entrench.

Ἐνυλλ, i. e. ceann, a head.

Ἐνυμπα and Ἐνυμπυδε, Jews' harps.

Ἐνυμπαδῶη, a trumpeter.

Ἐνυμπῶη, a player on the Jews' harp.

Ἐνυρ, the fish called cod.

Ἐνυρc̃an, a suit of clothes; also a smelt or sparkling.

Ἐνυρc̃an, goods, chattels, furniture; mo Ἐνυρc̃an, my stuff; Ἐνυρc̃an τῖζε, the furniture of a house.

Ἐνυρzan, oarweed; Lat. *alga*.

Ἐνυρδαλαῖη and Ἐνυρτολαῖη, to truss up, to gird the loins.

+ Ἐνυ, you, thou; Gr. Dor. *τυ*, Lat. *tu*, Gall. *tu*.

+ Ἐνυ, silence.

Ἐνυc̃ajl, prudent, cunning; ἔδτυc̃ajl, imprudent, awkward.

Ἐνυc̃ajl, a going.

Ἐνυδ, a hatchet or axe; ay t̃u mo t̃uad̃ c̃ata, thou art my battle-axe, *Jer.* 51. 20; ηε t̃uaduḃ ηη ηε ὀρδουḃ, with axes and hammers; t̃uad̃ γναῖζε, a chip-axe; Gr. *θετιν*, to strike; and Gall. *tuer*, to kill.

Ἐνυδ, fame, renown.

Ἐνυδ-m̃um̃ajη, North Munster, or

the country called Thomond, reduced in latter ages to the County of Clare alone, the patrimonial estate of the Dalcassian princes, a considerable part of which remained in the possession of their chief descendants, the O'Briens, till the year 1741, when the last earl of that name died without issue, and the estate and title of Thomond came into an English family. The country now called the County of Clare was recovered from the people of Connaught by Ḳῖζζ Meann, one of the ancestors of Brien Boiroidhe. towards the end of the third century, and maintained ever after by his warlike posterity against the repeated attacks of the Conacians. The above Ḳῖζζ Meann was king of Munster anno 280; *vid. deay supra*.

Ἐνυαζ, dominion.

Ἐνυαζa, hooks, crooks, or hinges, i. e. bac̃ajη, l̃ubajη, or γτ̃uaζa.

Ἐνυαζῃδ, a way, or road.

Ἐνυa, bad, naughty.

Ἐνυaḃjol and Ἐνυaḃcle, wit, cunning, prudence.

Ἐνυaḃcle, augury.

Ἐνυaḃleact, the twilight.

Ἐνυaḃleay, reproach, calumny.

Ἐνυaḃleayac̃, reproachful, calumnious.

Ἐνυaḃleayajη, to accuse, or charge falsely.

Ἐνυaḃleayōζ, a scold.

Ἐνυajη, to be able.

Ἐνυalang, able, or capable; ay t̃ualang̃ m̃yη, I am capable.

Ἐνυajη, a village, or homestall; also a fortified town.

Ἐνυajη, a moat, a hillock, or rising ground; hence Ἐνυama and Ἐνυma, a tomb or grave. This Celtic monosyllable Ἐνυam̃ 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.

*Tuajnym*, an opinion, guess, or conjecture.

*Tuajnym*, *fa'edajnym*, as it were, towards; *fa' tuajnym na'rlējbe*, towards the mountain; *fa' tuajnym do'rlājnte*, towards your health, or I drink your health.

*Tuajnymjm*, to conjecture or guess.

*Tuajnyrg*, an account, or detail of; *tuajnyrg an cāta*, a detail of the battle.

*Tuajnjn*, a mallet, or beetle.

*Tuajyceart*, the north quarter; *nyn an tuajyceart*, unto the north.—*Is. 43. 6.*

*Tuajt* and *tuajte*, northern.

*Tuajt*, a tract, or territory.

*Tuajteac*, from *tuat*, a country-

man.

*Tuajtean*, the north.

*Tualajnz*, patience.

*Tualajnzjm*, to endure, to bear patiently.

*Tualanz*, able or capable; *yn tualang mjre*, I am capable.

*Tualtačb*, possibility; *vid. tuajlm*.

*Tuama*, a tomb or grave.

*Tuam-dā-žualann*, Tuam, in the County of Galway, the seat of the Archbishop of Connaught.

*Tuam-žrējne*, a hill in the County of Limerick, now called *Cnoc-žrējne*; *cnoc* is synonymous to *tuam*, both signifying a hill; *Lat. tumulus, mons.*

*Tuamann*, fierce, morose; *tauṣ tuamann*, a fierce bull.

*Tuapoll*, a whirlpool.

*Tuaj*, an omen, presage, or forerunner; hence the Irish proverb, *māpta tynym tuaj plannda*, a dry March forebodes a seasonable growth of all sorts of plants.

*Tuana*, satisfaction.

*Tuajnym*, to bode, or portend.

*Tuajncajm*, to knock, or smite.

*Tuajzab*, was taken.

*Tuajzncac cāta*, the chief commander, or general of an army.

*Tuajnyrgbājl*, a report, or character; *dnoc-tuajnyrgbājl*, a bad reputation.

*Tuajnyrdal*, hire, wages; *reṣbj-reac tuajnyrdajl*, a hired servant; *feaj tuajnyrdajl*, *Lat. mercenarius.*

*Tuaj*, above, before; *vid. yuaj*.

*Tuajyceart*, northern, northward.

*Tuajlazab*, a releasing, or dissolving.

*Tuata*, and plur. *tuatajde*, a layman, an illiterate person.

*Tuat*, the north; *vid. deajr*.

*Tuat*, a lordship.

*Tuat*, a country, or district; gen. *tuajte* and *tuata*.

*Tuata* and *tuajteac*, rustic; also

the people in general; *tuata*  
*Eireann*, the people of Ireland.  
*Tuata dé Danann*, 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; *an 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.  
*Tuataillán*, an awkward, ungainly  
person.  
*Tuatamaisl*, rude, rustic.  
*Tuatacuird*, sorcery, augury.  
*Tubayrt* and *tubuyrt*, misfortune,  
mischief; *má beanann tubuyrt*  
*dó*, if mischief befall him.  
*Tubayrteac*, unlucky, unfortunate.  
*Tuba*, a show, or appearance.  
*Tuc* and *tecc*, a bone.  
*Tuca*, a tuck, or rapier.  
*Tuccayd*, a cause, or reason.  
*Tucairajm*, to rub.  
*Tucra*, meat.  
*Tuct*, a form, or shape.  
*Tuct*, time, the same as *tiát*;  
*tuct*, i. e. *an tiát*, when, or as  
soon as.  
*Tuctajgm*, to choose.  
*Tudamlac*, carriage, behaviour.  
*Tudcadair*, they came; *tudcaid*  
*re*, he will come.  
*Tudcam* and *tudcaidjm*, to come,  
to arrive.  
*Tug*, gave, brought; *tugad an*

*talam feur*, let the earth bring  
forth grass; *tugadur na hujr-*  
*geada*, let the waters produce;  
*tugadair uata*, they brought  
forth; *do tug an Tjarna an*  
*zac uile émann far*, the Lord  
caused every tree to grow.  
*Tuza*, rather *tujze*, straw.  
*Tuznajm*, to apply, to adjoin.  
*Tujble*, or *tajbleac*, pleasant, de-  
lightful.  
*Tujome*, a confederacy, or conjunc-  
tion.  
*Tujomeac*, a yoke-fellow.  
*Tujomjm*, to join, to yoke.  
*Tujze*, straw; *nj tabairtao feay-*  
*da tujze don pobal*; *ejuzdijr*  
*azur ejujnnjgdijr tujze dojb*  
*fejrn*, ye shall give the people no  
more straw, let them go and ga-  
ther straw for themselves, *Erod.*  
5. 7.  
*Tujjm*, to perceive or discern, to  
understand; *do tujz re*, he  
knew; *do tujz an pobal uile*,  
all the people understood.  
*Tujgre* and *tujgrjn*, the under-  
standing; also skill, knowledge;  
*njl tujgre agam ann*, I have no  
skill in it; *tujgrjn ole azur*  
*mairteara*, discerning good and  
evil.  
*Tujgreac* and *tujgreanac*, skil-  
ful, intelligent.  
*Tujle* and *tujle*, a flood, or inun-  
dation; plur. *tujleide*; *do cua-*  
*dair do éonna azur do tujle*  
*éoriam*, thy waves and floods are  
gone over me.—*Ps.* 42. 7.  
*Tujl*, sleep, rest.  
*Tujlz*, a hill, or hillock.  
*Tujljgm*, to overflow.  
*Tujljm*, to sleep; *tujlyeadau mo*  
*deaira fan*, my eyes slumbered:  
this word is oftener written  
*tujljm*; *con tujl caidlad ejme-*  
*ada*, *dormiebat somnum captiva*  
*matris*; *con tujl cac*, *dormie-*  
*bant omnes*.

$\tau ujlle$  and  $\tau ujllead$ , a remnant,  
something to the good;  $\tau ujl$ ,  
*idem*;  $\tau ujlle$ , more, an addition  
to.

Tujlleam, wages, hire; do ċmujn-  
 njġ ɣɣ jad do ċujlleam mējɣ-  
 dɣjġe, she gathered them with  
 the hire of an harlot.—*Mic.* 1.  
 7.

αυλιμ, to augment or increase,  
 to enlarge.

Tujllm, to deserve, to earn; do  
tujll rē a tūarardal fá do, he  
earned his wages doubly; do  
rējri mar do tujll a lāma, as  
his hands deserved; do tujll tū  
báy, thou hast deserved death.

Τυλλη, desert, merit; δο μέγμ α  
 τυλληνε, according to their de-  
 sert.

tuſllym, to ſleep ; do tuſlyreadan  
uſle read na hojðce, they ſlept  
the entire night.

Tuĵllte, earned, deserved.

Τυλτjne, an old name of Λοτjia  
in Lower Ormond.

Tuynge, an oath.

Դարձի՞մք, ժողովուրդս, անշարժ քարեր:

Եւրդեամ, death; յաւ Եւրդեամ,  
after death.

Եւրոյս, a den; Եւրոյս բո-  
ւանոս, a den of thieves; աշ-  
տաւ աւազա ա Բարայիցի, աշ-  
տաւ Բարայիցի, աշտաւ ա Եւրոյցի,  
աշտաւ ա նաւայի տաւան, wan-  
dering in wildernesses and moun-  
tains, and dens, and caves of the  
earth.—*Heb.* 11. 38.

Ταῖς ἡμέραις τῆς ἐξουσίας σου, possession.

\*  $\tau\acute{\upsilon}\rho\eta$ , plur. of  $\tau\omicron\rho\eta$ , towers, bulwarks.

Τυππ, a lord, a sovereign, or general.

Ταππεαὶ or ταππεαί, bashful, shamefaced; hence Ὀντζυρταππεαί was so called; *vid. K. ad A. M.* 3813.

*Tujnčjmǵjm*, to make sorry, to

grieve or trouble.

Тужінејџ, a reward.

*Tupnean*, a troop, or multitude.

*Tuineann*, wheat.

*Tuſſeann*, a sparkle of fire, like that of iron from an anvil, or as lightning; ex. *ſceſſnnoſ tuſſeann ar gac leat*, sparkles flash on every ſide.

Եւ յորչ and յորչ, a saw;  
 քա յորչալն, under saws.

Ταῦτα, a request.

Τυμνίδ, an elegy.

*Tujjōd*, a pillar, or supporter of a house or church; *tuz Samyon* a *ḡuajlle* *ḡujj* *an tujjōd* *no baōj ḡōn tteac*, Samson laid his shoulders against the pillars that supported the house.—*L. B.*

Τυμῖζιν, a tongue.

Ἰουδῆς, a prince; also a judge.

Ṭuḥḥāḡin, a pillar, or supporter.

Τυρηνν, the genit. of τυρην, wheat; a μελε τυρηνν, grinding wheat.

Τυμνιρε ταιδε, conviction of theft.

Ṭūjnlīn, a descent.

Եւ յալիկայից, or յալիկոյցից, to alight  
or descend; do յալիկոյց ըբ, lie  
alighted.

Tupmeac, modest, bashful.

Ταῖς αἰσῶν, modesty, shame-facedness.

*Tujijye* and *tujijj*, weariness, sadness; *lējjɔnd mē mo tujijye* ðjom, I will leave off my heaviness.

Тужреаc and тужреамajl, wea-  
iv.

Եւ յայնչոյն, to weary; ծագա չո,  
 Եւ յայնչոյն յաճ, lest I weary  
 them.

Τυπτεᾶςδα, a rehearsal, or relation.

Ταμπερ, time; also quantity, consideration.

Τυγρ, a nobleman, a gentleman.

τῶν, a nobleman; ἄγαθων, good  
 τῶν, a jewel; ὀρί-τῶν, precious  
 jewels.



*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; *do tum yē a mēu*, he dipped his finger; *do tumadau an cōta annya bfuyl*, they dipped the coat in the blood.  
*Tumēa*, dipped.  
*Tumēajne*, a dipper, or diver.  
*Turi*, dry, bare, alone; *bjað turi*, dry food, i. e. without drink.  
*Turi*, a request, or petition.  
*Turi*, a research.  
*Turi*, a tower; Lat. *turris*, Gr. *τῦρσις*.  
*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; *do tjonnyzajn a turuy*, he began his journey; *turuy* is also the state of a person or thing; *çrēð ē a turuy*, what is he doing, or upon; *turay ceannūjze*, traffic.  
*Turayzari*, sea-ore, or sea-rack; Lat. *alga*.  
*Turiðje*, a turbot, *rhombus*.  
*Turiðajð*, or *uriðajð*, mischance, misfortune.  
*Turēari*, riches.  
*Turcōmrac*, an assembly, or congregation.  
*Turzabajl zriēne*, 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.  
*Turzajð*, he took up.  
*Turzabala*, iniquity.  
*Turzablaç*, guilty.  
*Turznajm*, to collect or gather.  
*Turplaç jnðji moji*, the old name of Arklow.  
*Turplaç*, is any ground covered with water in winter, and dry in summer.  
*Turina*, a furnace.  
*Turina*, a spinning-wheel.  
*Turinajde*, a minister.  
*Turinajm*, to humble; also to descend: it is sometimes written *tojinajm*; *do tojinnead ceanay clann Cujnn*, the power of the Conations was reduced or humbled; *turinam 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 çloc don tyljað*, as the stone descends from the mountain: in this latter sense it is vulgarly corrupted into *turlijon*, as *turlijn ðot çapal*, unlight or descend off thy horse.  
*Turinam*, a descent.  
*Turinam*, rest, quiet; *nj tējd tūrinam*, he is never at rest.  
*Turnðji*, 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 tūur*, in the beginning; also first; genit. *tūur*; *ari tūur*, or *ari dūur*, in the first place; hence *tūureac*, corruptly written *taojreac*, 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.

— *Ṭya*, thou, even thou, thou also; *eaddumya azyr ṭya*, between me and thee.

*Ṭycaimad*, fiction.

*Ṭydh*, the beginning; ex. *ō ṭydh* *accy* *ō tbeaygan na dhlynde*, from the beginning and overflowing of the waters of the deluge.—*L. B.*

*Ṭyza*, rather; also the former; *njd by ṭyza*, sooner, or rather than.

*Ṭyza*, incense.

*Ṭylōz*, a leap or jump; vulgarly

*ṭylōz*.

*Ṭylōzac*, desultory, skipping, jumping; *ṭām tōimān na iōad azyr jōmīāzad na neac azyr na ccaibad ṭylōzac*, the noise of the rattling wheels, and of the prancing horses, and of the jumping chariots.—*Nah.* 3. 2.

*Ṭylōzajm*, to skip or jump; *ag ṭylōza aī na enocyb*, skipping upon the hills.

*Ṭymōd*, a bond-slave.

*Ṭyōimac*, a parricide.

*Ṭzac*, filthy, dirty; also ungainly, awkward.

*Ṭzajzjl*, dirt, filth; awkwardness.

## REMARKS ON THE LETTER U.

U is now the seventeenth and last letter of the Irish alphabet, which originally consisted but of sixteen letters.—*Vid. Remarks on the letter j.* Our grammarians call this vowel by the name of U, which, according to Flaherty, signifies *heath*, vulgarly called *ṭmaōc*, Lat. *erica*. But should it not rather signify that noble ornament of the forest, the yew-tree, which in Irish is called *ūi*, otherwise written *ūḃui* and *jūḃui*. U 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*, *præstu* for *præsto*, *publicum* for *publicum*, and *hoc* for *huc*, as in Virgil's *Æneid*, "*hoc tunc ignipotens cælo 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 *Ἑκαβη* 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 *ḃ* is equivalent in power and pronunciation; as likewise in the Gr. a single *β*, or *beta*, serves for *v*; thus for the Hebrew word *יִי*, the Greeks write *Δαβιδ*, as the Irish do *Ḍáḃj*.—*Vid. Remarks on the letters b and f.* U is the initial, or leading vowel, of the three upthongs, *uj*, *ua*, and *uaj*, called *na tṛij hujlleana*, from *ujllean*, 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 *אֱלֹהִים*, Lat. *revelatum*, &c.; as also a whole word consisting only of two vowels, as the Hebrew *אִי*, 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 *אִי*, 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 τanam*, *an tuabán*, &c.

*Ua*, from; Lat. *de*, *ab*; ex. as, *uajm*, i. e. *ua me*, from me; *uajτ*, i. e. *ua tu*, from you; *uajb*, i. e. *ua γb*, or *ua jb*, 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 bṛṇajṇ*, signifies the son or any other descendant of Brian; *ua Néjl*, the son, or of the posterity of Nial, &c. In latter ages this word *ua* has been changed into *O*, as *O'bṛṇajṇ*, 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 *ḍjmjb ṛé gan ua gan áitjūzad*, 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.

Uaḡan, fear, dread, horror; lá an uāḡan, the day of horror, or the dreadful day (of judgment.) In its inflections it forms uāḡan and uāḡna. 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*.

Uaḡan, pride, pomp, vain-glory; Lat. *superbia*.

Uaḡanaḡ, or uaḡbneac, proud, haughty, arrogant.

Uaḡd, a will or testament; fāḡ-ḡajm le huaḡt, I leave by my last will and testament; also I protest. Written sometimes uḡaḡd.

Uaḡdaḡ, the top, summit, or upper part of any thing; uaḡdaḡ na nuḡḡḡeada, the face of the waters; lám láḡḡḡ an uaḡdaḡ, Gall. *vigueur de dessus*, the motto of the O'Briens; lám a nuaḡdaḡ, the upper hand in wrestling or fighting; ḡ uaḡdaḡ ḡo hḡoḡdaḡ, from top to bottom.

Uaḡdaḡ, cream.

Uaḡdaḡ tḡne, the upper part of Ormond.

Uaḡdaḡaḡ, uppermost, highest; báḡ na cḡaḡḡe uaḡdaḡuḡḡe, the top of the uppermost bough.

Uaḡdaḡaḡan, a president, or governor.

Uaḡdaḡaḡaḡd, presidency, supre-

macy, sovereignty.

Uaḡa, or uaḡb, from him; cḡḡḡe aḡur uaḡa, to and from him, to and again.

Uaḡḡaḡd, terror, horror.

Uaḡḡaḡaḡ, terrible.

Uaḡḡ, a grave; ar a huaḡḡ, upon her grave; cḡm na huaḡḡe, to the grave.

Uaḡḡba, a choice, election, or option.

Uaḡb, from you, i. e. ua, or ḡ ḡb or ḡḡb; ḡur an ccuḡd ar ḡḡa uaḡb don talam, unto the uttermost part of the earth; tḡḡḡd uaḡb, come ye forth.

Uaḡbneac, proud, vain-glorious.

Uaḡb and uaḡaḡan, from him.

Uaḡḡ and uam, a den or cave.

Uaḡḡneḡḡ, full of arbitrary sway.

Uaḡḡneac, lonesome, solitary, alone.

Uaḡḡneay, lonesomeness, solitariness; luḡḡḡd a nuḡḡḡḡḡ, they lurk privily.

Uaḡl, a wailing or lamentation; Lat. *ululatio*.

Uaḡl, a howling or cry; uaḡl con, the howling of a dog or dogs.

Uaḡle, vanity, pride, vain-glory; uaḡll ḡḡ ḡḡomay an tḡraoḡaḡl, the pride and vanity of the world; tḡne a nuḡlle, through their pride.

Uaḡll, famous, illustrious, renowned.

Uaḡllead, a roaring or howling.

Uaḡallḡeartac, howling; a ḡra-ḡac uaḡḡḡḡ uaḡllḡeartaḡḡ, in the solitary howling wilderness.

Uaḡllḡḡm, to roar or howl; do uaḡll mé, I have roared; uaḡllm, *idem*; Lat. *ululo*, and Gr. ολολυζω.

Uaḡllḡjanaḡ, ambitious.

Uaḡllḡeart, or uáḡart, the howling of a wolf, dog, &c.

Uaḡm, or ruḡajm, 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; *jnnj dojb uajnn, tell them from us.*

Uajn, in old Irish manuscripts is often written for oj, 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*; *uajni njl a n'Albajn fear jr fearni jnar e, for in Scotland there is not to be found a better man than him.*

Uajni, an hour; also once, on a time; *Lat. hora, Gr. wpa, Wel. aur; an da uajnye, these two times; a nuajni, when; an uajni rjn, then, immediately; aj uajnyb, sometimes; moran duajnyb, often, many a time.*

Uajnjodaac, otherwise fuajnjodaac, subject to cold distempers, chilly; hence aod uajnjodaac 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 uajrljb, the nobility

or gentry; *uajrle Ejean, the nobility of Ireland.*

Uajrle and uajrleact, nobility, generosity.

Uajrlgjm, to nobilitate, or make noble.

Uajrljugad, a making noble.

Uajr, from thee, i. e. ua, or o tu; *abaji uajr, speak out, say on.*

Uajrcjre, horror.

Uajrj, or uajre, from her, or it, of her, i. e. ua, or o j; *a rjb farar uajre fejn, that which grows spontaneously.*

Uajrne, *menstrua muliebria*; *do cuajd Rachel a njonad jnelejre amajl robeje fej huajrne, agur an lajm dja fona taoib, 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 comaridugad, or correspondence, but with this difference, that the former is used always in that sort of verse called *nanugjeact mor*, 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; *deadtromad na nualac trom, to make light their heavy burden; do cuaj rē dualac ujre, he charged or obliged her.*

Ualajgjm, to load or burthen.

Uallac, *pro colac*, expert, skilful; *aj e nob ualca, he was the most expert.*

Uallac, vain, silly, vain-glorious, ostentatious; also lewd; *dujne uallac eadtrom, a vain, conceited coxcomb.*

Uallačan, a coxcomb.

Uallačar, silliness, vanity, conceit; also lewdness.—*Ezek.* 16. 43.

Ualmajžjm, to howl or roar.

Ualmuṛnac, an outcry.

Uámcaṛajm, 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.

Uan, *rectius* uažn, or uažan, Lat. *agnus*, a lamb; uan cárga, the Passover, or the Paschal Lamb; plur. uánajb; Gr. accusat. *won*, Lat. *ovem*.

Uan, froth, foam; uan tujnae, 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 ṛeapic 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 jonmuṛn, beloved Sir; pl. uajrle, 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; taoṛreac aṛ uata ṛocuṛde, an officer of a small number of troops.

Uač and uačman, terrible.

Uač, solitary, lonesome, or alone; aṛur ē an uač aṛur an aonam, and he was left solitary and alone.

Uata. single; an uṛbjn uata, the singular number; also solitary, lonesome.

Uatač, a little, a small quantity, a few; aṛ uatač buṛdne, having

but few attendants; do ṛajmead ṛjž ṛo ṛlējṛṛneac dē, aṛur ē aṛn uatač a taoṛreac, he was solemnly declared king, although he had been attended but by a few of his chieftains.

Caṛṛnejm Thoṛṛd.

Uatamajl, single, solitary.

Uačbāṛ, astonishment, surprise, wonder.

Uačbāṛac, shocking, dreadful, terrible.

Uaččōmṛac, soliloquy.

Uč, the point of a thing; uč clōṛdjm, the point of a sword.

Učal, an apple; man ūčal a ṛul, as the apple of his eye.

Ucajre, a cottener or napper of frize or ratteen. The translator of the Bible interprets it a fuller; a ṛljže mōjn macajre an ūcajre, in the highway of the Fuller's field.—*Is.* 7. 3.

Ucajrm, to abolish, or extinguish; ṛō ucaṛ ollṛac, that will abolish pride and haughtiness.

Uč, ah, alas! uč! aṛ an Ōṛaoj, alas! says the Druid.

Učd, the breast, the bosom; ad učd, in thy bosom; tuṛ učd aṛn, he faced him, he assaulted; tuṛ učd aṛ an lojng, he attacked the ship; aṛ učd, in the name, or for the sake of; aṛ učd Ōē, for God's sake; *rectius* učt, Lat. *pectus*; *præfigendo litteram (p) et substituendo (e) loco (u)*.

Učd-ēadač and učd-ējde, a breast-plate.

Učtač, a stomacher, or breast-plate, *Is.* 3. 24; učtač ejc, the breast-plate of a saddle; also delivery in speech.

Uč, that there; an taoč ūč, that side.

Učṛman, a joint.

Učmač, an enclosure.

Učmač, a withe used for shutting a wicket or door of a cow-house.

Udmall, quick, active, stirring; ná bĵ pŕi udmajlle, do not be going.

Uġa, choice, election.

Uġað, birth.

Uġ, an egg.—*Luke*, 11. 12.

Uġajm, plur. ūġamað, horse-harness, or traces; a nūġajm an ċamujl, in the camel's furniture.

Uġamajm, to accoutre, to harness; ðūġmuĵ ģē, he saddled; ūġamuĵġ na heĵċ, harness ye the horses.

Uġamċa, harnessed, equipped, or accoutred.

Uġbūĵdeacān, for obbūĵdecān, the yolk of an egg.

+ Uġðar, an author.

Uġðarāy and ūġðarðay, authority; Lat. *authoritas*.

Uġðarāyac, authentic; also powerful.

Uġðarāyaym, to authorize or empower, to authenticate.

Uġna, a fight, a conflict, or skirmish.

+ Uĵĵi, a number; uĵĵi ċorĵi, the odd number. This word should rather be written uĵmĵi, or nuĵmĵi, 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-ġjolla, a running footman.

Uĵðeac, musical, harmonious.

Uĵðĵdeacċ, 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; ġan uĵge, ġan

ĵntleacċ, without knowledge or understanding.

Uĵĵnĵge, a fleet or navy; āpð tā-oĵreac uĵĵnĵge, an admiral.

Uĵl, a contracted writing of ūĵðĵl, a Jew; na hūĵl, of the Jews: it is only a variation of ūĵð; Lat. *Judæus*.

Uĵlc, the plur. of olc, evils, mischiefs.

Uĵle, all; uĵle ċðmācċtaċ, omnipotent.

Uĵle and uĵlean, an elbow; also a nook or corner; Cor. *illin*, and Wel. *elin*, Gr. *ωλενη*, and Lat. *ulna*.

Uĵleacð, universality, generality.

Uĵleċūmācðac, almighty.

Uĵlĵð, all; ġo hūĵlĵðe, 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*.

Uĵlleannaċ, cornered, or having angles; ceacċar-uĵlleannaċ, four-square, or quadrangular.

Uĵm, the earth; Lat. *humus*; *vid.* um.

Uĵm and ūma, brass or copper.

Uĵmċeallac and ūmċeallðġ, any close private place.

Uĵmċĵċ, an earthquake.

Uĵme, about him, upon him; ðo ċuĵi ģē uĵme a ēuðac, he has put on his clothes, he is dressed; uĵme, and uĵme ģĵn, therefore.

Uĵmedĵm, to encompass, to embrace.

Uĵmċalĵayċaym, *rectius* uĵmċalajaym, to pace or amble.

Uĵmĵi, a number; uĵmĵi ðĵi, the golden number.

Uĵmleac and uĵmleacān, the navel.

Uĵmleacċa, of the fashion of a navel.

Uĵmmeĵĵġ, rust.

Uĵmpe, on her; nĵ ċuĵiĵĵð ģĵ uĵmpe a hēaðac, she will not

put on her clothes.

Ujnpłjocđajm, to embrace.

Ujmeam, very fat.

Ujnće, a battle.

Ujnge, an ounce; *ujnge* dōm, an ounce of gold.

Ujnne, blind.

Ujnneam, strength.

Ujnnemejnt, ointment.—*Luke*, 7. 46.

Ujnnjun, an onion.

Ujnɣɣ, is, or it is.

Ujɣ, mould, earth; o a ūjɣ, O thou earth, *Job*, 16. 18; ūjɣ-ljɔɣ, a garden.

Ujɣ, fire; *vid.* uɣ.

Ujɣcyl, a cricket; it may also signify the chur-worm, or fen-cricket; Lat. *gryllus*, i. e. salamander; Moufet's *grylla-talpa*.

Ujɣūjɣad, an eclipse, as of the light of the sun or moon, or of the consonants.

Ujɣneacāb, a delineation.

Ujɣe, more fresh; also freshness.

Ujɣeaybāc, indigent, beggarly; also needful.

Ujɣeaybāb, want, defect.

Ujɣɣjacla, the fore-teeth.

Ujɣɣajɣdeab, a rejoicing.

Ujɣɣjōl, a command.

Ujɣɣneannaab, puberty, ripeness of age.

Ujɣɣb and ujɣeab, a share or portion, as much as.

Ujɣɣb, whilst, or as long as; ex. ujɣɣb bjaɣ muɣɣ ujm Ǝɣɣjonn, whilst or long as a sea shall encompass Ireland.

Ujɣɣɣeal, or ujɣɣɣjōl, base, mean; also slavish, cringing.

Ujɣɣɣle and ujɣɣɣleab, lowliness, meanness.

Ujɣɣɣljɣjm, to debase, or disparage.

Ujɣɣɣɣ, tools or instruments of a tradesman.

Ujɣɣljocan, a vomiting.

Ujɣɣljɔɣ, a walled garden; from ujɣ, earth, and ljɔɣ, a fort,

ditch.

Ujɣnējɣ and ɣūjɣnējɣ, a furnace.

Ujɣɣe, unto her, upon her or it; a njompōcūjɣ ɣē ujɣɣe aɣjɣ, shall he again return unto her, or upon her? do *muɣ* ɣē ujɣɣe, he overtook, or caught her.

Ujɣɣneana, i. e. ɣejɣɣde, the pits of water remaining on the strands after the ebb; ɣōɣ ujɣɣneanna na ɣɣāɣa, on the strand-pits.

Ujɣɣ, humble, obedient; don ɣjɣɣ bādaɣ ujɣe, they were obedient to the king.

Ujɣedeōlaab, supplication.

Ujɣeōɣ, or ɣujɣeōɣ, a lark.

Ujɣɣ, ujɣɣe, or ujɣɣe, and plur.

uɣɣjɣde, water; ɣjōɣ-uɣɣɣe, spring-water; ujɣɣe beata, *aqua vitae*; Scot. S. *uisgh*, and Turcice, *su* and *schuy*. This word ujɣɣe 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 ujɣɣe; 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-ɣōɣb*, 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 ujɣɣe. 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 *uyrg-ca-čajr*, i. e. *water-town*, for *ca-čajr* 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 *uyrg-ham*, water-town, for *ham* signifies a town; and *Axelo-dunum*, or *Asgelo-dunum*, i. e. *dán-uyrgjúl*; *dán* being the Irish for a town, and *uyrgjúl*, 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 *jač*, 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. *uyrg-e-dajm*, or the watery-residence, for *dajm* in Irish signifies a house or residence, like the above *dán*, and can in compounds be applied to a village, town, &c.; *vid. dajm supra*.

*Uyrgeamajl*, or *uyrgjúl*, moist, moorish, fenny, of or belonging to waters; *čjr*, or *ajc uyrg-eamajl*, a watery region or place, a marsh.

*Uyrgjčgm*, to water or irrigate.

*Uyrgje*, an oyster.

*Uyrgje*, or *uyrajne*, an usurer.

*Uyrgajrajm*, to humbly beseech, to entreat; Lat. *obtestor*.

*Uyrgajračac*, importunate.

*Uyrneac*, an ancient name of the County of *Longford*.

*Ullačd*, colour.

*Ulađ*, or *Ullađ*, the province of *Ulster*, in the most northern parts of *Ireland*. *Ullačg*, or *U-čajg*, the inhabitants of that province, the *Ultonians* so called, according to *Keating*, from *Ola-m fōda*, who was king of that province.

*Ulađb*, a pack-saddle.

*Ulbūadač*, all-victorious, triumphant.

*Uleac*, the quinsy.

*Ulča*, a beard; *ulč fada*, having a long beard.

*Ulla*, a place of devotion; commonly said of a burying-place; *an tulla cnám na ccóm-bjájt-neac*, the burying-place of the bones of their confreres; also a cross or calvary belonging to a cathedral church; *ulla an te-ampujll*, the calvary of the church; *ulla agur Člogár an Naojm Čholmájn*, 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; *ápd ollam*, a poet-laureat; *ollam lejčjr*, a physician; *genit. ollaman*; *mūi ullaaman*, an academy.

*Ullaam*, ready, prepared, forward, apt; *ullaam čum upčōjbe*, prone to mischief.

*Ullaamajm* and *ullmūžad*, to prepare, or make ready; *vid. ullmajčgm*.

*Ullčabčán*, an owl; *atájm mar ulčabčán an nuajznejr*, I am like an owl of the desert; *com-pánač do ulčabčánajb*, a com-

panion to owls.

Ullmājǵjm, to make ready, to procure or provide; *noč do ullmājǵ mé*, which I had provided; *do ullmājǵeadan*, they prepared; *tan ullmōcuy ǵad*, when they shall make ready.

Ullmājǵte, prepared, made ready.

Ullmōjd, a preparation, provision.

Ullmūǵad, a getting ready, a preparing.

Ulltač, *pro uálač*, a burden, a load, as much as one may carry on his back, or in his arms.

Ulltač, an Ultonian, or Ulsterman.

† Um and ujm, when prefixed to nouns of time, signifies about; as, *ujm an amjo ȳo*, about this time; *ujm trát nōna*, about evening; and when prefixed to other nouns it implies along with, or at the head of; ex. *do tájnǵ Coiǵdealbač ann ujm Laočujb tojǵǵbeōda na Mjde*, 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 *tanǵajm*; *do tárlajb ȳe ujm Ōhōmnal*, 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 breacán umad*, put on thy plaid; *cujn umad*, dress thyself, i. e. *um*, *ujm tú*.

— Umajnn, i. e. *um jnn*, or *um ȳjnn*, 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 uȳǵe čojrreazta*, the holy water-vessel; a *numan an ȳjona*, in the wine-trough; *uman muc*, a hog-trough.

Umbriacajm, to embrace.

Umcayad, a vertigo, a dizziness.

Umciojdeal, the pericardium, or membrane enclosing the heart.

Umdrujodjm, to shut up close, to besiege.

Umdrujodte, closed up, stopped up.

Umfáǵajm, to embrace.

Umgaoč, a whirlwind.

Um-ǵlacajm, to grip or grasp.

Uma, copper; *cojre 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; *crēd fá a brajceann tú an bnoč atá a ȳul do dearbñatam*, *azuy náč cujneann tú a nūmajl an trajl a tá ann do ȳul ȳejn?* 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*.

Umaláčd, humility, obedience.

Umalōjd, agony; *umalōjd an bájǵ*, the pangs of death.

Umlač, obeisance, submission.

Umlajǵeačt, humility, obedience.

Umlajǵjm, to obey or submit, to humble; *ūmlujǵ tú ȳejn*, humble thyself.

Umlūǵad, an humbling, or saluting with a low bow; *dá nūmlūǵad ȳejn*, humbling themselves.

Umlabja, circumlocution.

Umojmo, but, even, moreover; *vid. jomajmo, umajmo, idem*.

Umrūjodjm, 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 mátaim dō Chonn Céadcaṭac*, Una, the daughter of the king of Denmark, was the mother of Conn Céadcaṭac.
- Unfaim, wallowing; *aḡ unfaim a ralcān*, wallowing in dirt.
- Unfantaim, to tumble or toss, to wallow; *unfaimejg rjb fējn a lūajnead*, wallow yourselves in the ashes.
- Unḡ, *unḡa*, or *jongā*, the nail; Lat. *unguis*.
- Unḡad, unction, anointment; *unḡad dējḡjonaṭ*, extreme unction.
- Unḡaim, to anoint; *aṇ na unḡad le hola a najnm an Tjanna*, *ungentes oleo in nomine Domini*; Lat. *ungo*.
- Unḡta, anointed; *neac unḡta an Tjgeanna*, the anointed one, or the Christ of the Lord; *an aḡajb a unḡta*, against his anointed.
- Unḡa, an ounce; *vid. ujnge*; Lat. *uncia*.
- Untaḡ, a windlass.
- Upṭa, sorcery, witchcraft.
- Up, fresh; *peōjl ūp*, fresh meat.
- Up, ūp, mould or earth; also the grave; *cujnḡjōd mē ran ūp jad*, I will bury them in the earth, or grave.
- Up, evil, mischief, hurt.
- Up, slaughter.
- Up, generous, noble-hearted; it is also prefixed as a part of a compound, and then signifies noble, commendable, as *up ḡljoṭṭ*, a noble race.
- Up, a brink, or border; *eabon ḡo hūp na fajmḡge*, even to the edge of the sea.—*Ios. 13. 27*.
- Up, a beginning; *an ūp-ṭoḡaṭ na hojḡce*, in the evening, in the very beginning of night.
- Up, heath; hence the letter U takes its name.
- Up, fire; hence *up-cujl*, a cricket, or salamander, i. e. a fire-fly; *cujl an ūp*, or *na tejne*, Gr. *πυρ*, *ignis*; hence the Latin *uro*.
- Up, a moist place, a valley.
- Up, very; as *ūp-ḡrāna*, very ugly; *ūp-jḡjōl*, very mean.
- Upṭaṭ, a bottle; also a pail, a small tub.
- Upṭaṭ, a support.
- Upṭaṭcead, an accident, or primer.
- Upṭaṭceat, a beginning; also a book for the education of youth.
- Upṭaḡe, the former.
- Upṭān, courtesy, affability.
- Upṭajōd, a ward or custody.
- Upṭajḡe, bane, ruin, destruction.
- Upṭlajṭ, fruitful, abounding with blossom; *rjnm oṇt dējḡ do caṭme*: a *aḡlujnn ūp-blajṭ beannujḡte*: *dōd caṭeam a cūjp an njg*: *majteam mujlc jḡ majngnjm*; 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.
- Up-ḡōṭ, a hut or cottage.
- Upṭaḡl, fetters, shackles; *upṭaḡl ḡōna*, a fetter of hair.
- Upṭaḡlṭe, fettered; also forbidden.
- Upṭcallaṭ, a heifer of a year and a half old; one of two years old is *collajōd*; one of three years old is *aōḡ dāḡa*.
- Upṭōjōd, hurt, harm, detriment, malice, mischief.

Արեօյժեա՜ւ and արեօյժեամայլ, malicious, mischievous.

Արեօյժյմ, to hurt or damage, to bear malice.

Արեօյջ, a preservative against any kind of evil; hence արեօյջ, and vulgarly called արիսիւյջ, is a spell or superstitious kind of prayer, otherwise called արիւժա.

Արեւիճա՜ւ, wretched, miserable.

Արիւսի, a throw, a cast, a shot; ա՛ւ an Արիւսի, Shotford, a village of Westmeath.

Արիւսյմեա՜ւ, a denial, or put off, an excuse.

Արիւսյմի՛յջյմ, to excuse.

Արիժայժե, defect.

Արիժիւն, a darkening, or eclipse; արիժիւն na շրէյնե, an eclipse of the sun.

Արթօմայ, autumn.

Արշիւն, a lifting, or taking up.

Արշիւնժեայ, rejoicing, or congratulation; արշիւնժեայ, *idem*.

Արշիւնժյմ, to rejoice.

Արշիւն, an exchange, or alteration.

Արշնամ, a feast.

Արշնամօջ, a gossip.

Արշնամօյի and արշնամայժե, a guest; also a small feast.

Արշիւննա, very ugly, deformed, monstrous.

Արիւ and արիւն, a lock of hair; hence it is put for the hair in general.

Արիւնայի, and genit. արիւնայ, utterance, the faculty of speech; չան արիւն չան արիւնայ, senseless and speechless.

Արիւնժե, a skirmish, or conflict.

Արիւնյմ, possession.

Արիւնյժե, quick, active, ready.

Արիւն, quick, ready.

Արիւնայ, or արիւնայ, possession; also the supreme power and authority; ար տեա՛ւք ծարիւնայ Երիւոնն a բըլի Յալլ, when the supreme power or dominion of

Ireland came into the hands of the English, Ելիւն-բըլի Յոյն-ժեալայժ, also captivity.

Արիւն, a staff; արիւն բըլայժ, the staff of a spear.

Արիւն, a floor; արիւն էյժե, the floor of a house; արիւն բըլայժե, a threshing-floor.

Արիւնայժ, activity of body, tumbling.

Ար-լուճայի, green rushes.

Արիւնայ, Armoy.

Արիւնայ, ծօ արիւնայ, he resolved upon, or he intended.

Ար-միւնայի, Ormond.

Արիւնայժ, or արիւնայժ, a knot or tie; also the pin or jack that fastens the wires on a harp.

Արիւնայժե, a prayer; plur. արիւնայժե; ծօ բըլնե բըլ արիւնայժե, he prayed.

Արիւն, a surety; hence it signifies a good or warrantable author; also a defendant in a process.

Արիւն, a chieftain.

Արիւն-էյժ, household goods, furniture.

Արիւն, obedience or submission.

Արիւն, շեան արիւն, the principal person.

Արիւն, respect, obedience, honour, deference; աժօժա՛ արիւն, the sword requires obedience.

Արիւն, a stay, or support.

Արիւնայ, respectful, submissive.

Արիւնայ, homage, submission.

Արիւն na ելլե, the hip, or huckle-bone.

Արիւնայ, to vomit; ծըլլայ բըլոն հըւժ, he vomited in her bosom.

Արիւնայ, vomiting; աժ արիւնայ շօ հոմայնայ, vomiting excessively.

Արիւնայ, security, suretyship; also undauntedness, courage; ծօն ծօնայ an արիւնայ, suretyship attends the unfortunate.

Urrūdāraç, bold, confident, undaunted.

Urra and urrajn, the side-post of a door; plur. urranna; az urrannajb mo dōjrye, at the posts of my doors; ari 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.

Urrçari and urrçartad, a cleansing.

Urrōz, diminut. of urra, a little bear.

Urrul, a pair of tongs; *quasi* furrul; Lat. *forceps*.

Urrajde, an oath.

Urralad, an altar.

Urra, or furrur, 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 riad, whether is it easier to say; n̄ hurra ljom ro nā rjn, this is not easier to me than that.

Ura, just, righteous, true.

Urract, power or faculty; rr uract 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* tūrza, incense; job-barçta lojrye mējçeallajze tojriðēorad durt ne hurza nejçead, 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.

Urrajnnearç, cheerful, brisk, mer-

ry; also nimble, active.

Urrajnnearç, cheerfulness, briskness, activity.

Urrajnnearç, wrestling, struggling; also strife or contention.

Urrujr, an usurer.

Urrujnearç, usury.

Uulr, a fox; Lat. *vulpes*; otherwise madað riad, rjonarç, cū allajb, fajnce, feōnda, mod-majn, and Cljāmarç.

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 *f* before the initial vowel. Thus, for instance, the words ajll, ajnne, atarç, and a great number of others, which are taken notice of in the course of this dictionary, are frequently written and pronounced fajll, fajnne, fararç, &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*, *fortis*, 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 néazojn*, *a njntjn*, *a nonǵjn*, *a nuajjn*, instead of *an aǵde*, *an éazcojn*, *an jntjn*, *an onǵjn*, *an uajjn*, 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-ánaç*, *Engl.* Kavanagh, the chief family of the province of Leinster, descended in a direct line from *Domnal Coemánaç*, eldest son of *Dermod*, king of Leinster in Henry the Second's time, and the twenty-third direct descendant from *Caçaojn-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-duḃ*, who died king of Leinster in the year 601, according to our annals, being direct descendant of *ḃḡeayal ḃealaǵḃ*, who was the grandson of *Caçaojn-mōr* above mentioned. The ancient estate of this noble family was the large district of *Ṭḡuça Céad an Chu-majjn*, whose present name I do not know. I suppose it to be a part of the County of *Wicklow*.

III. The family of *O'Ṭuāçajl*, *Engl.* *O'Tool*, are descended from the same stock with the *O'Byrns*. Their ancient estate was the district called *ḃḡ-Mujnaǵḃ*. 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 *Ṭḡuça Céad I Ejnç*, whose situation and modern name I am quite ignorant of.

IV.—The ancient and noble family of *O'Conoḡ fǵalze* is descended from *Roḡra-fǵalze*, whom our antiquaries mention as the eldest son of *Caçaojn-mōr*. The *O'Duns* and *O'Dempsies* are set down as branches of the house of *O'Conoḡ fǵalze*, and *O'Duinin* is mentioned as a descendant of *O'Duin*. No other families are reckoned by our *Seanchuys* as the offspring of *Roḡra-fǵalze*, though I find the families of *O'ḃnoḡajjn*, *O'Çon-aoǵṫ*, *Engl.* *O'Kenny*, *O'ḡean-ḡura*, *Engl.* *O'Hennessey*, *O'ḡamjḡjn*, and *O'Mūnaçajn*, mentioned as co-partners with *O'Conor*, *O'Dun*, and *O'Dempsey*, in

the possession of the district of 16 *ḡáylze*.—*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 *ḡorra-ḡáylze*. The Mac-Gormans are mentioned as the posterity of *ḡáylre ḡárlac*, another son of *Caḡaoḡm-mōḡ*, and the territory of O'ḡbaḡḡce assigned as their ancient inheritance.—*Vid. Cambr. Evers.* p. 27. I have now before me a genealogy written in the year 1721, by Andrew Mac-Curtain, for Nicholas Mac-Gorman, Esq., who was then the Mac-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 *Caḡaoḡm-mōḡ*, through Domhnal, son of Nathi, who was the sixth in descent from that king; as also the O'Murphys, through Phelim, son of *ḡana ḡḡḡealaḡ*, 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 *ḡḡaḡuḡb*, the great grandfather of *Caḡaoḡm-mōḡ*. 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 *ḡac-ḡolla-ḡhádḡaḡe*, *Engl. Fitzpatrick*, formerly sovereign princes of the large tract called Ossory, and now Earls of Upp. Ossory, derive their descent from *ḡonla*, son of *ḡḡeayal ḡḡeac*, from whom descended the above king *Ca-*

*ḡaoḡm-mōḡ* in the twelfth degree. The O'Carrols, descendants of *ḡan*, grandson of *Oljol-Olam*, 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 *ḡoḡa-ḡoḡmedeḡḡ*, 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 *ḡolla dá ḡḡḡoḡ*, brother of *ḡolla ḡaḡḡ*, king of Meath and Ulster an. 327. The two sons I have pointed at were *ḡḡḡan* and *ḡḡaḡḡa*: from the former are descended the O'Connors, the O'Rourks, princes of Breifne, the O'Reyls, lords of a part of Breifne called *ḡuḡḡḡḡ-ḡaol-ḡonḡa*, the O'Flahertys, the O'Beirns, the O'Fallons, the O'Flins of *ḡlanmulḡuana*, the O'Malys, the O'Bradys, or MacBradys, a family of the O'Flanagains, (*vid. Flanagan. supr.*) the Mac Dermots of Moyluirg and Carrick, formerly princes of *ḡirolilla*, &c. (*vid. ḡḡḡḡḡḡḡ supr.*) the O'Molones, the Mac-Concannans, or Mac-Congenain, and others. From *ḡḡaḡḡa*, the second son of the same king, are descended the O'Seachnassys and the O'Dowds, the former through *ḡoḡa ḡḡeac*, son of *ḡaḡḡ*, king of Meath an. 405; and the latter from *ḡḡaḡḡa*, another son of the same *ḡaḡḡ*. The O'Heyns of 16-*ḡḡaḡḡa ḡḡḡne* are also descended from *ḡoḡa ḡḡeac* through *ḡuḡḡḡ ḡac-ḡolḡaḡḡ*, 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 Łjaŋuġn, near Mitchelstown, from which castle he was called Łaoġ Łjaŋuġne.

—*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'Seaghnaŋs in the district of Kinealae. The Maguires and Mac-Mahons, whom I have already mentioned, were also of the chief descendants of Colla ea Cġuġġ, and formerly lords of all the County of Fermanagh; the O'Hagans, of the stock of O'Neil, were lords of Tullaġoġ in Ulŋa or Ulster. The families of O'Moġan, O'Mahadġ, and O'Cuġġa, English, Curry, the O'Łuġġne, Engl. O'Linchy, the O'Łeaġlaġaġn, 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 Caġġbġne, son of the above Brian, the first-born of King Coġa 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 Łaġġġolla Choday, Engl. Mackillecoddys, the Łaġ Ceġleġoġġ, Engl. Mackillegod, the O'Donovans, the O'Cuileains, the O'Moriartys, all de-

scended from the same stock with the Macartys, I mean from Coġan-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-Eaġ-luaġ, who was king of all Munster in the year 366, and was the fifth direct descendant from Coġmac-Caġġ, king of the same province, and son of Olġol-Olum above mentioned. The same Coġmac-Caġġ 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'Aghiarans, or O'Aherns, the O'Mearas, the O'Hurlys, the O'Seanchans, the O'Fogartys, the O'Duhigs, the O'Hehirs, 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'Łaġġbġe, English, O'Garvey; a very ancient and noble family of

that great and famous district of Ulster, anciently called *Cḡaob-Nuaḡ*, and who are mentioned by *O'Ųbazaḡn* as proprietary and hereditary toparchs or lords of the large territory called *ḡ-Ēaċaċ-Cōba*, 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, *ḡḡ-mōḡ*, 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-Cēaḡnaċ*, and more immediately from *Ēōa-Cōba*, who was likewise ancestor of Lord Iveagh, not of O'Mora and from whom the country called *ḡ-Ēaċaċ-Cōba*, now Iveagh, had its name. He was the twenty-second direct descendant from *ḡḡḡ-mōḡ*, and the thirty-fourth ancestor in the ascending line from a Maginnis, called *ḡḡ Mac ḡḡḡ*, whose genealogy I have now before me in a manuscript of about 100 years. So that I compute this *Ēōa 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 Plowdenhall 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-ḡḡḡ*, or Maginis, as then the lord and proprietary possessor of the district called *Clan-ḡḡ* alone, and not of Iveagh; whence it appears unaccountable why his successors took their title from the barony of Iveagh, of

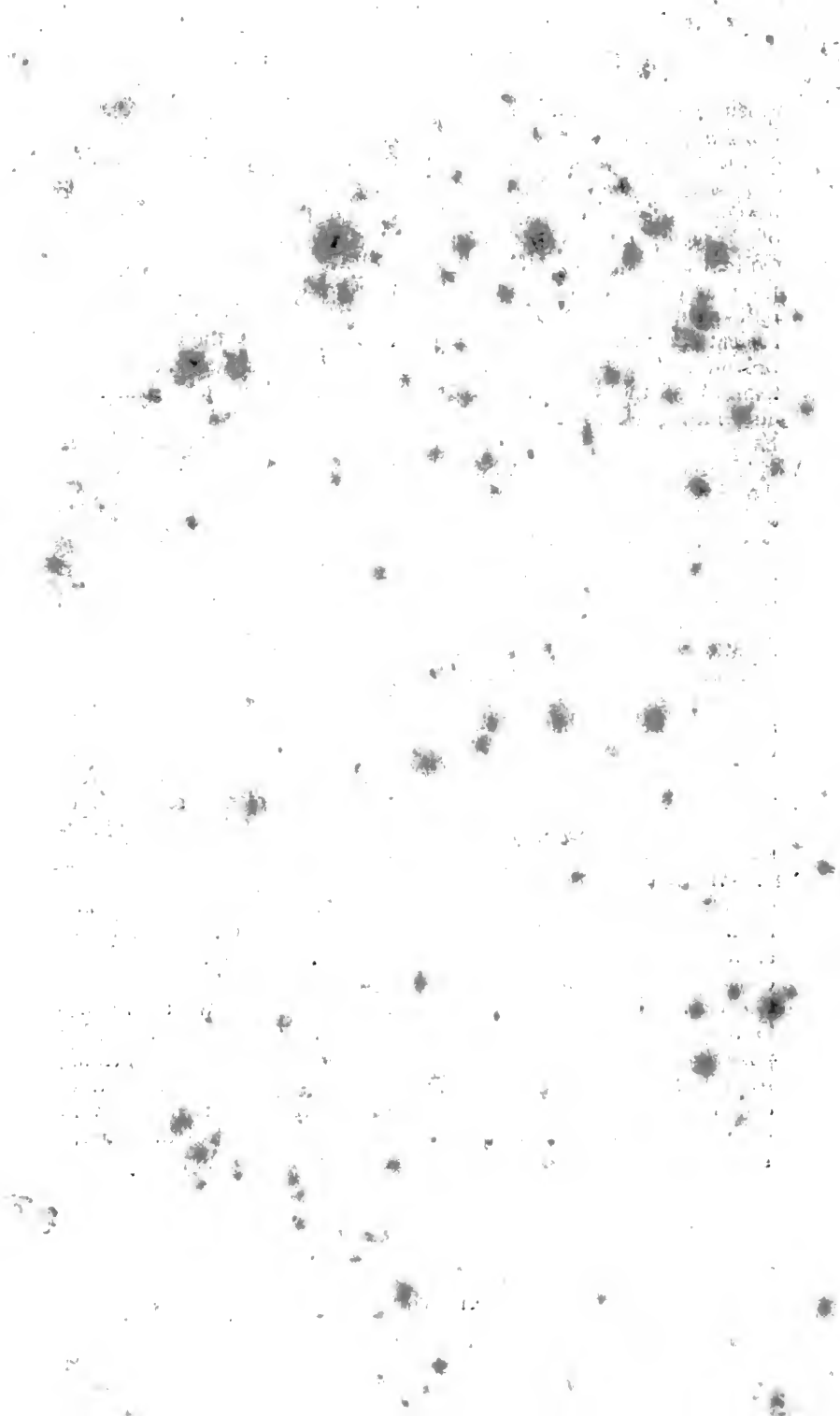
which they became lords baron. I find mention of another family of the O'Garveys in O'Dugan, as possessors of a district called *Is-bnearyl-maca*, in the Co. of Armagh, descendants from *Colla Uair*, king of Ulster in the year of Christ 327, but of quite a different stock from the ancient Rudrician kings of that province. These two different families of the O'Garveys are also mentioned in *Cambrensis Eversus*, p. 26.

VI. The family of *O'Cyldealraín*, the direct heirs and descendants of *Laogaire*, the second son of *Njal-Naojgialla*, 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 *Maenmújge*, 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 *Maenmújge*, 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-Chríjoc*, a younger brother of the above *Colla-Uair*, 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 *Eoca-Mojmeadojn*, king of Meath and Ulster in the fourth century, and whose large estate was the district called *Clan-Maolruana*, 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 *Loe 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.





Boundry ea - sup p 178

beardline - a headlin p 88

Wdr - Ltr - mens -

see Macs - Note p 331

Olham p 318

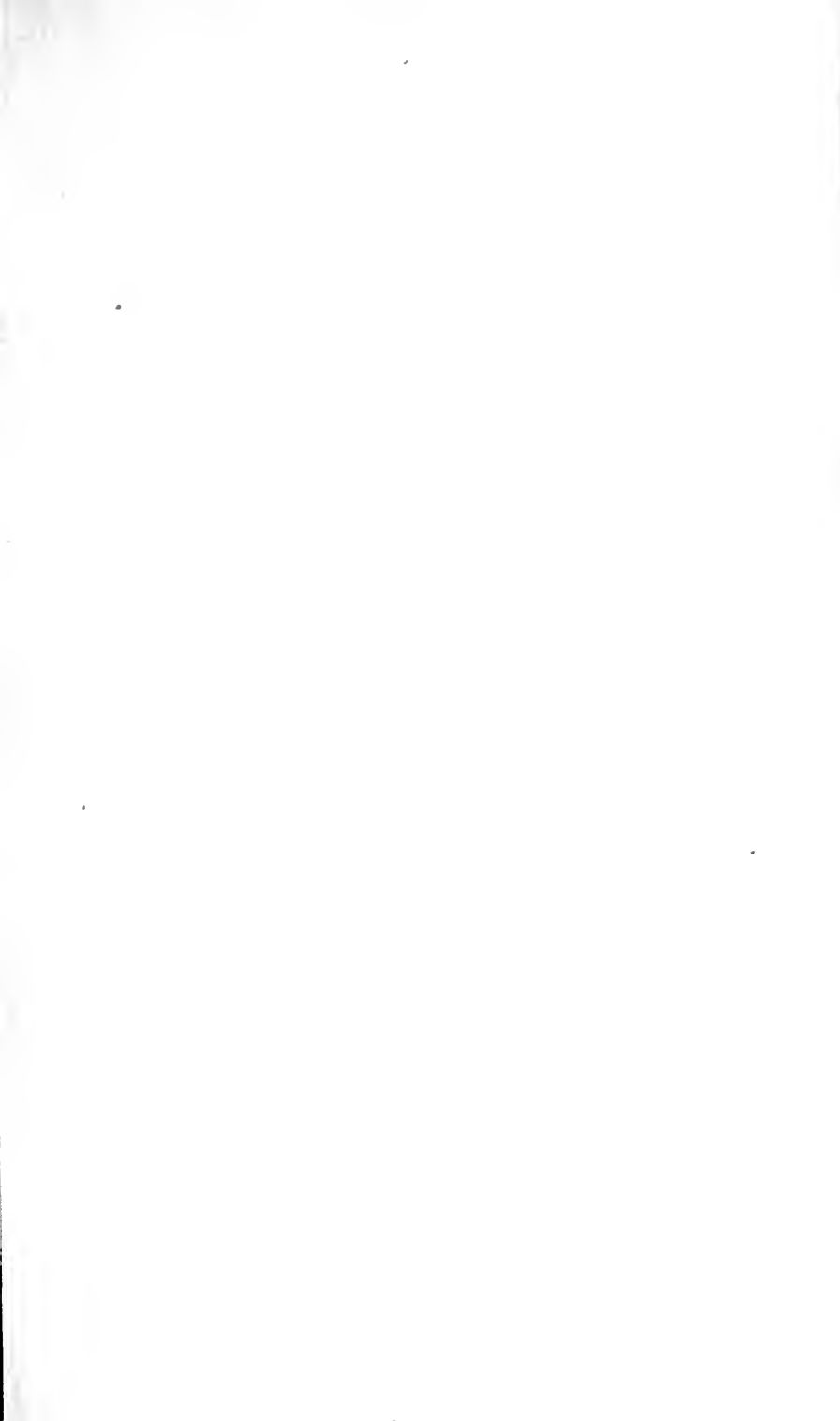
St. Anthony's family 337

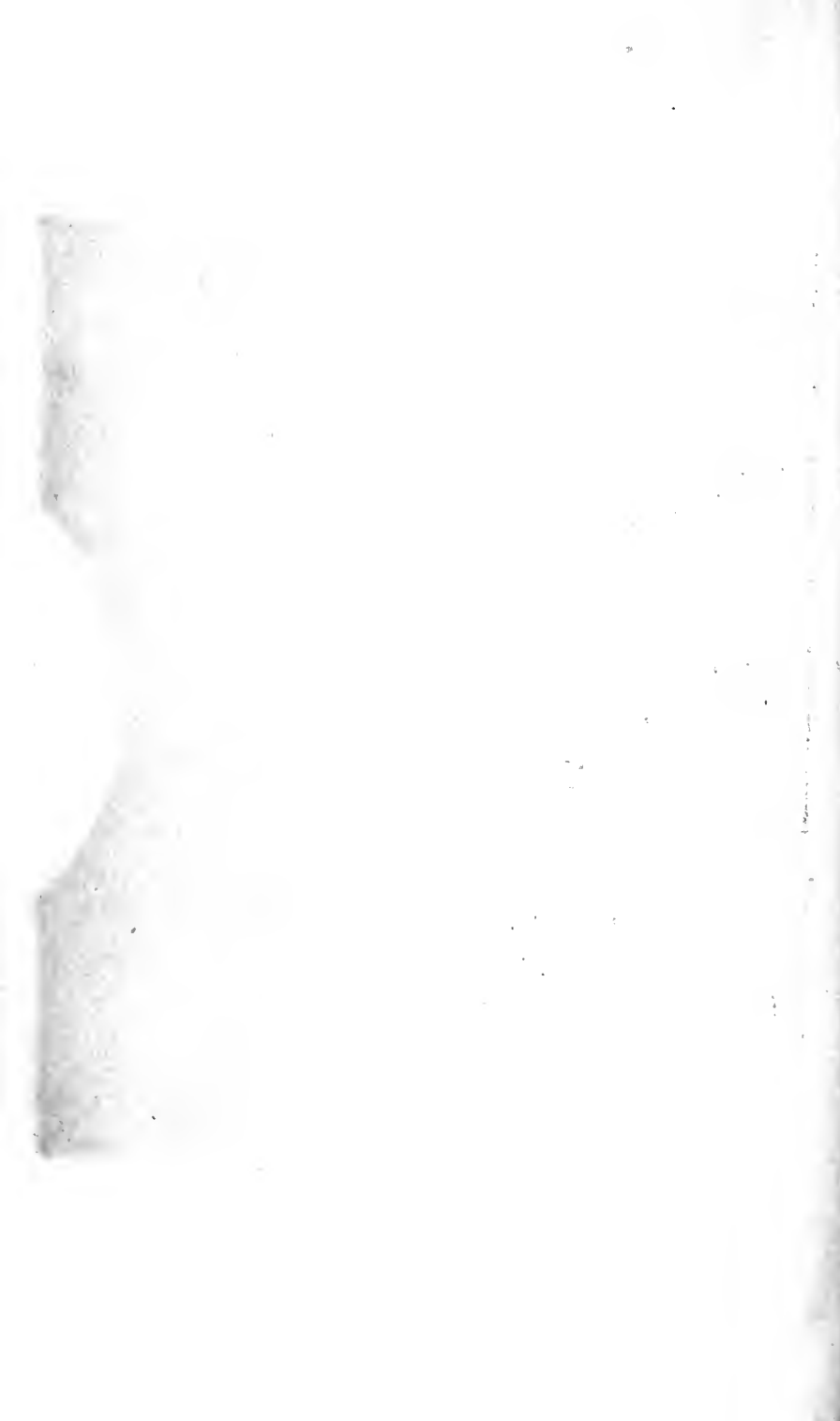
Danish names of families 338

Perpet. B. - gift of a letter

also Sp. re.

Donor of money





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172359

Author O'Brien, John

Title Irish-English dictionary.

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