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*For the Irish Language*  
FOR JONATHAN SWIFT; *English Language*  
*Author*

OR, AN

IRISH-ENGLISH

DICTIONARY.

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SOLUTOR GUIDITGE-SUGS-BHERIA;

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 Celtarum, Gallorum, Cimbrorum; ita Hiberni sunt propago antiquiorum Britannicæ habitatorum, colonis Celticis, Cimbricisque nonnullis, et ut sic dicam, mediis anteriorum. Itaque ut ex Anglicis linguæ veterum Saxonum, et ex Cambricis veterum Gallorum; ita ex Hibernicis vetustiorum adhuc Celtarum, Germanorumque, et ut generaliter dicam, accolarum Oceani Britannici Cismarinorum antiquitates illustrantur. Et si ultra Hiberniam esset aliqua insula Celtici sermonis, ejus filo in multo adhuc antiquiora duceremur.—*Leibnitzius, Collectan. Etymol.* vol. 1. p. 153.

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SECOND EDITION,  
REVISED AND CORRECTED.

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1832.



# 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.

if you must have cut down O'Brien's as fully

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.

*Dictionary  
in 9 parts*



# P R E F A C E

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 Guidhelians, or old Irish, had been the primitive inhabitants of Great Britain before the ancestors of the Welch arrived in that island, and that the Celtic dialect of those Guidhelians was then the universal language of the whole British isle; this consideration, I say, which regards an important fact of antiquity, whose proofs shall hereafter be produced, will, I am confident, appear interesting enough in the eyes of learned foreigners, especially those of Britain, to excite their curiosity and attention towards the Ibero-Celtic dialect, and engage them to verify by their own application, the use it may be of for illustrating the antiquities of the greater British isle. Some instances of its utility in this respect shall be added in the sequel of this Preface, to those that are produced by Mr. Lhuyd.

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

the affinity of the Irish with the Latin and Greek shall be laid down in this Preface; and the plain fact of this abundant affinity of the Ibero-Celtic dialect with the Latin in such words of the same signification as no language could want, should, I presume, be esteemed a strong proof that the *Lingua-prisca* of the Aborigines of Italy, from which the Latin of the twelve tables, and afterwards the Roman language were derived, could be nothing else than a dialect of the primitive Celtic, the first universal language of all Europe: but a dialect indeed which in process of time received some mixture of the Greek, especially the Æolic, from the colonies, or rather adventurers, which anciently came to Italy from Peloponessus, 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 G.* And the colony which came from Spain, and brought a mixture of the old Spanish into the Irish, Mr. Lhuyd supposes to be the Scots, relying on the authority of the Irish historians, and of Nenius the Briton, who agree in bringing the Scots into Ireland immediately from Spain; though they are all at the same time of one voice in affirming them to be Scythians; and not only Nenius calls them Scythians in the following passage, where after calling them Scoti (because the Britons called them *y-Scot*) when he mentions their coming from Spain, *novissime venerunt Scoti a partibus Hispaniæ ad*

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

These authorities will always be an insurmountable bar in the way of establishing the new-invented system of the antiquity of the Scots, by pretending to derive them from the Caledonians; a system which Mr. David Malcolme, Minister of Duddingston in Scotland, boasts of as his own invention, in the work entitled "A Collection of Letters," &c. printed at Edinburgh an. 1739; and this new *invention* has been fruitful enough to produce another of a more elevated nature, calculated chiefly to confirm that of Mr. Malcolme; 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. Malcolme would be bold enough to pretend to ground his new system of the antiquity of the Scots in Britain, upon Mr. Lhuyd's curious discovery of the Irish Guidheliens having been the earliest inhabitants of the British isle; since this learned antiquary so expressly, and even repeatedly distinguishes these Guidheliens from the Scots, whom he declares to be a quite different nation, who first came from Spain into Ireland, and there coinhabited with the Guidheliens, 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 Guidheliens, 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 Guidheliens alone, whom Mr. Malcolme identifies with the Caledonians, and these with the Scots. But one point relative to the Scots, and a point which suffers not the least doubt, is, that whatever part of the world they immediately came from to Ireland they were mere Scythians by nation, either Asiatic or European; but much more probably of the latter, I mean Scandinavians, or other northern Germans, of whom Plinius (lib. 4. c. 12.) says, *Scy-*

*tharum nomen usquequaque 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 *Туата-дэ-Данајн*, 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 inlubuit; 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 ulteriores, 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 them 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 Boiroimhe, 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. Lhuyd'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 Guidheliens 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 Guidheliens 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 Guidheliens 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 Guidheliens 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 *Osc* ; and yet retained in English, as I have elsewhere observed, in the several names of *Ask*, *Esk*, *Ush*, and *Ax*, *Ex*, *Ox*, &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 *uŷŷe* infra,) yet the signification of the word is not understood either in Welch or in the Cornish. Neither is it less vain labour to look for it in the British of Wales, Cornwall, or Armoric Britain, than it would be to search for Avon, which is a name for some of the rivers of England, in the English ; the signification of the word in Irish is *water*. And as the words *Coom*, *Dore*, *Stour*, *Taine*, *Dove*, *Avon*, &c. in England, confess that they are no other than the Welch *Kum*, *Dur*, *Ysdur*, *Tau*, *Divi*, and *Avon*, and thereby show the Welch to be their old inhabitants. So do the words *Uisc*, *Luch*, (or *Loch*, or *Lach*), *Kinnuy*, *Ban*, *Drim*, *Lechlia*, and several others in Britain, make it appear that the Irish were anciently possessed of those places ; forasmuch as in their language the signification of the words are *water*, *lake*, *a great river*, (or literally a *head-river*), *a mountain*, *a back or ridge*, *a grey stone*. As for the word *uŷŷe* or *uŷŷe* 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 *caon*? or why it is that we call milch-cows *guarthege-blithion*, unless he knows that *blátuin*, 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. I. &c. of his *Archæologia*.

This learned antiquary resumes this argument in other works and writings. In one of his letters to Mr. Rowland, the author of *Mona Antiqua*, we find the following words: "Indeed it seems to me that the Irish have in a great measure kept up two languages, the ancient British and the old Spanish, which a colony of them brought from Spain. For notwithstanding their histories (as those of the origin of other nations) be involved in fabulous accounts, yet that there came a Spanish colony into Ireland, is very manifest from a comparison of the Irish tongue partly with the modern Spanish, but especially with the Cantabrian or Basque; and this should engage us to have something of more regard than we usually have to such fabulous histories." The same writer, in his *Adversaria Posthuma de Fluviorum, Montium, Urbium, &c. in Britannia Nominibus*, pag. 264, &c., repeats that the names *Asc, Isc, Osc, Usc*, of rivers in South Britain, varied by moderns into *Ax, Ex, Ox, Ux*, are but corrupt writings of the Irish words *uyc, uycge, 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 *Caṭajr*, of which *Ceítir* is a corruption, signifies either a city, or town, or habitation. And Mr. Rowland very justly observes in the same place, not only that those are the *vestiges* of the first habitations that were made by the first planters of the island, because the valleys were then all covered with woods, which were the haunt of wolves and other wild beasts, but also that those old ruins of habitations could not be so called as being built by those Irish ravagers or plunderers who came to the island, under the command of Sirig, towards the end of the fourth century, and from whom the place called *yn Hiric y Guydhil*, where this commander engaged and defeated the Britons, derives its name.—*Vid. Humfred. Lhuyd. Descript. Walliæ and Cambd. in Anglesey.* And this last assertion Mr. Rowland supports with this plain and sound reason, that those Irish plunderers found good habitations already made to their hand in the island. And indeed it is not natural that a flying party of foreigners who rush in upon a coast with the mere design of plunder, should think of building forts on high places without a view of conquest or permanent settlement in the country; nor does it seem that that band of *Irishmen* had time enough allowed them for forming such a project, before they were attacked and routed by a superior number of the Britons led against them by Caswalhon Lhawir, Prince of North Wales.

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

hall in London. *Bruijean*, pronounced *bruian* or *bruyin*, 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 *δῆν* or *δῆον* is, and always has been used to imply a place of safety, or a strong town, being very nearly of the same signification with *ḍún*, with this only difference that in the Ibero-Celtic language *ḍún* signifies a fortified place that is constantly shut up or barricaded, and *δῆν* or *δῆον* literally means a place of safety, a covered or walled town; so that *long-δῆν*, or *long-δῆον*, 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 *Iyc*, *water*, the name it then bore amongst the people of the country; and whether the word *Tam* was always prefixed to *Isc* 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 *Isc* or *Isis*; in either supposition the Ibero-Celtic word *tám*, 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 *ban*, 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-tḡn*, 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 *Tanh-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. *Cumari* 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 *Cumariayg*. 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 *Cumariac*, northwards of Dungarvan, in the County of Waterford ; from which they were always called *Cumariayg*, or the O'Briens of *Cumariac*, i. e. of the valleys and hills. — *Vid. cumari 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 *Cumariac* 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 centered 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 Menagè 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 Menagè 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 Menagè 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-



had a noun of the same radical structure with this Iberno-Celtic word *ḡōd*, from which the Latins derived the verb *fodio*, as verbs are generally formed upon and derived from the nouns. This Celtic word *ḡōd* 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. Dalruple, 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 *ḡoc* 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 *ḡoc̄*, plur. *ḡoc̄a*, 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 *ḡoc̄*, or plur. *ḡoc̄a*, 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  $\rho\acute{o}\tau\epsilon$ , or  $\rho\acute{o}\tau\upsilon$ , 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  $\alpha\eta\eta\mu$  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  $\delta\alpha\eta$ , I refer the reader to that word in the following Dictionary, as I do to the word  $\mu\alpha\acute{\zeta}$ , (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  $\mu\alpha\acute{\zeta}\upsilon\gamma$ , 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  $\mu\alpha\acute{\zeta}$  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  $\Theta\eta\eta\mu$   $\Sigma\alpha\eta\lambda\epsilon\acute{\alpha}\delta$ , 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  $\mu\alpha\acute{\zeta}$ . 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  $\delta\acute{\alpha}\eta$  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  $\alpha\mu\eta\eta$ , Lat. *ammis*; which name joined to that of some remarkable quality of any particular river, makes up its name. Thus  $\zeta\alpha\eta\beta$ , pronounced *garv*, which signifies violent, rough, rapid, being joined to  $\alpha\mu\eta\eta$  makes  $\zeta\alpha\eta\beta\alpha\mu\eta\eta$ , and contractedly  $\zeta\alpha\eta\mu\alpha\mu\eta$ ,  $\zeta\alpha\eta\eta\mu\alpha\mu\eta$ , 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  $\acute{\alpha}\eta$  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. *intleac̄t*, Lat. *intellectus*, the understanding; Ir. *meam̄ojn*, Lat. *memoria*, the memory; Ir. *tojl*, Lat. *voluntas*, the will; Ir. *intjn*, Lat. *intentio*, intention; Ir. *m̄ejn*, M., Lat. *mens*, the mind; Ir. *m̄eayun*, Lat. *ratio*, reason; Ir. *γp̄nyd*, Lat. *spiritus*, spirit; Ir. *beac̄a* and *byc̄*, Lat. *vita*, life; Ir. *coyp*, Lat. *corpus*, the body; Ir. *cp̄ojde*, M., Lat. *cor*, abl. *corde*, the heart; Ir. *coy*, Lat. *pes*, the foot; Ir. *uc̄t*, Lat. *pectus*, the breast; Ir. *peayn*, plur. *fp̄jn*, Lat. *vir*, a man; Ir. *bean* and *ben*, Lat. *Venus*, woman; Ir. *ac̄ajjn*, 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 *ac̄ajjn infra*;) Ir. *m̄ac̄ajjn*, Lat. *mater*, a mother; Ir. *br̄ac̄ajjn*, Lat. *frater*, a brother or cousin; Ir. *m̄ajljj*, Lat. *malitia*, malice; Ir. *peall*, Lat. *fallacia*, treachery; Ir. *fp̄ojn*, Lat. *verum*, true; Ir. *bo*, Lat. *bos*, a cow; Ir. *tarb̄*, pronounced *tarr*, Lat. *taurus*, a bull; Ir. *cabal* or *capal*, Lat. *cavallus*, a horse; Ir. *eac̄*, plur. *ejc̄*, Lat. *equus*, a steed; Ir. *cū*, plur. *cayn* or *cujn*, M., Lat. *canis*; Ir. *cujjn̄n*, Lat. *cuniculus*, a rabbit; Ir. *zab̄ayn*, Lat. *caper*, a goat; Ir. *uaʒn*, M., Lat. *agnus*, a lamb; Ir. *cuac̄*, M., Lat. *cucullus*, the cuckoo; Ir. *cat*, Lat. *cctus*, a cat; Ir. *cojnt*, M., Lat. *cortex*, bark; Ir. *c̄ejjn*, Lat. *cæra*, wax; Ir. *γt̄án*, Lat. *stannum*, tin; Ir. *oy*, Lat. *aurum*, gold; Ir. *ajjz̄et* or *ajjz̄jot*, Lat. *argentum*, silver; Ir. *jejn* or *jaʒun*, Lat. *ferrum*, iron; Ir. *cn̄ajb*, Lat. *canabis*, hemp; Ir. *cp̄n̄oc̄*, Lat. *crocus*, saffron; Ir. *caylc*, Lat. *calx*, *calcis*, chalk or lime; Ir. *t̄jn*, Lat. *terra*, land or country; Ir. *talb̄* and *tell̄un*, Lat. *tellus*, *telluris*, ground; Ir. *coyeyn*, Lat. *purpura*, purple; Ir. *am̄ujn*, Lat. *amnis*, a river; Ir. *loc̄* or *lac̄*, Lat. *lacus*, a lake, or pool of water; Ir. *yeazal*, Lat. *secale*, rye; Ir. *cp̄ujtneac̄t*, Lat. *triticum*, wheat; Ir. *ar̄bayn*, Lat. *arva*, *arvorum*, corn, or fields of corn; Ir. *zr̄án* and *zr̄ájne*, Lat. *granum*, grain; Ir. *ljn*, Lat. *linum*, flax; Ir. *oʒ*, pronounced *ov*, Lat. *ovum*, an egg; Ir. *cájye*, Lat. *caseus*, cheese; Ir. *lac̄t*, Lat. *lac*, milk; Ir. *fp̄jun*, Lat. *vinum*, wine; Ir. *ajlm̄ujnt*, Lat. *alimentum*, food or nourishment; Ir. *zjneam̄ujn*, Lat. *genimen*, a generation; Ir. *balb̄*, Lat. *balbus*, a stammerer; Ir. *calb̄*, Lat. *calvus*, bald; Ir. *coec̄*, Lat. *cæcus*, blind; Ir. *m̄ac̄ujl*, Lat. *macula*, a spot or stain; Ir. *m̄ejnd̄reac̄*, Lat. *meretrix*, a harlot; Ir. *br̄uc̄t*, Lat. *ructus*, a belch; Ir. *clum̄*, Lat. *pluma*, a feather; Ir. *mod̄*, Lat. *modus*, a mode or manner; Ir. *n̄oy*, Lat. *mos*, a custom or usage; Ir. *cladm̄*, M., Lat. *gladium*, a sword; Ir. *lann*, Lat. *lancea*, a lance; Ir. *γajʒj̄d*, Lat. *sagitta*, an arrow; Ir. *rot̄*, Lat. *rota*, a wheel; Ir. *mol*, Lat. *mola*, a mill-wheel, or the whole mill; Ir. *obujj*, Lat. *opus*, *operis*, work; Ir. *nead* and *njd*, Lat. *nidus*, a nest; Ir. *roc̄*, Lat. *soccus*, a ploughshare; Ir. *fc̄d*, unde Lat. *fodio* and *feodum*, a sod or piece of ground; Ir. *allod*, Lat. *allodium*, an ancient property; Ir. *caʒa*, Lat. *charus*, a dear friend; Ir. *cp̄ejd*, Lat. *crede*, believe thou; hence Ir. *cp̄ejdjom̄*, 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. *ŕæžul*, Lat. *sæculum*, an age, or man's life; Ir. *mj* and *m̄jŕ*, Lat. *mensis*, a month; Ir. *ŕeaçtmajŕ*, Lat. *septimana*, i. e. *septem mane*, a week; Ir. *uaŕŕ*, Lat. *hora*, an hour; Ir. *eun*, Lat. *unum*, one; Ir. *dō*, Lat. *duo*, two; Ir. *τŕŕ*, Lat. *tres, tria*, three; Ir. *ceaçajŕ*, Lat. *quatuor*, four; Ir. *cujŕ*, Lat. *quinque*, five; Ir. *ŕé*, Lat. *sex*, six; Ir. *ŕeaçt* or *ŕeçt*, Lat. *septem*, seven; Ir. *oçt*, Lat. *octo*, eight; Ir. *nao*, Lat. *novem*, nine; Ir. *deçc*, Lat. *decem*, ten; Ir. *céad* or *céat*, Lat. *centum*, one hundred; Ir. *m̄le*, Lat. *mille*, a thousand; Ir. *n̄jum̄jŕ*, Lat. *numerus*, a number; Ir. *an̄ḡuŕ*, 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. *nēabul*, *contracte nēul*, Lat. *nebula*, a cloud; Ir. *ŕjoc*, Lat. *siccitas*, frost; Ir. *m̄jŕŕ* or *m̄jŕŕ*, or *m̄ajŕŕ*, Lat. *mare*, the sea; Ir. *mōjŕ* or *mujŕ*, Lat. *mons*, a mountain; Ir. *pōŕt*, Lat. *portus*, a bank, a landing-place, a port, or haven; Ir. *ŕalla*, Lat. *vallum*, a wall or rampart; Ir. *ola*, Lat. *oleum*, oil; Ir. *cajŕneal*, Lat. *candela*, a candle; Ir. *ŕōŕ* and *ŕōjŕ*, Lat. *rosa*, a rose; Ir. *caŕŕŕa*, Lat. *carruca*, any wheel-carriage; Ir. *ŕcuab*, Lat. *scopa*, a floor-brush, or a sweeping-broom; Ir. *leaçun*, 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-ŕŕozaç*, plur. *ajll-ŕŕozaçŕ*, Lat. *allobrogi*, from *ajll*, which in Irish signifies a rocky cliff, and *ŕŕoç*, 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-ŕŕozaçŕ*.

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-ŕŕozaç*, 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 *vergosillaunus*, two military officers of the *Arverni*. *Vergobretus* is but a Latinized writing of the Guidhelian or Gallo-Celtic words *ŕeaŕŕ-çō-ŕŕeçt*, in Irish signifying a judge, or literally, the man who judgeth, or the man of the judgment, *vir ad judicium*, or *ad judicandum*, from *ŕeaŕŕ*, a man, and *ŕŕeçt*, judgment; whence *ŕŕeçt-çeam*, a judge, (*qd. vid. infra.*) *Veringetorix* is likewise a Latin fashion and contraction of the Celtic words *ŕeaŕŕ-çjŕŕ-çō-çojŕŕ*, or *çururŕŕ*, which literally means the head man of the expedition; and *Vergosillaunus* is another Latin form of the Celtic *ŕeaŕŕ-çō-ŕajçlean*, pronounced

γαιλαν, meaning, verbatim, the man of the standard, or a standard-bearer,—*Vid.* γαιζλαν. 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 τυγγε is sometimes used instead of ηντεαετ 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 εαοηνε is sometimes employed in the place of μεαμοηη, though its proper meaning is remembrance, or reminiscence; while the word μεαμοηη signifies that very faculty of the soul of which reminiscence is but the act. In the same manner the word γιλαβ is made synonymous to μοηη or μυηη, 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 παμυγε to μυηη or μαηη, the sea, though it more properly signifies deluge, as in the common expression μυγε παριτανα, 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 εαταηη, 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 Iberno-Celtic dialect, and of the epoch of the separation of the Guidhelic 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 Guidhelicans 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, *Umbrorum 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-Seythian 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.* αεr, *M.*, *Gr.* αηρ, *Lat.* aer, the air; *Ir.* αβεεγ, *Gr.* αβυσσος, *Lat.* abyssus, the sea; *Ir.* αηρετ or αηρεετ, *Gr.* αργυρος, *Lat.* argentum, silver; *Ir.* all, *Gr.* αλλος, *Lat.* alius, another; *Ir.* αμαη and γαμαη, *Gr.* ομαλος, *Lat.* similis, like; *Ir.* αππορη, *Gr.* αγκυρα, *Lat.* anchora, an anchor; *Ir.* aon and eun, *Gr.* εν, *Lat.* unum, one; *Ir.* ar, *Gr.* αρους, *Lat.* aratio, ploughing; *Ir.* αταη, *Gr.* πατηρ, and αρτα, (*qua voce ætate proveciores a junioribus, et altores ab aluminis olim nuncupabantur.*—*Vid. Glossar. Goth. in Voce Atta ad Celcem Codicis Argentei.*) *Lat.* pater, a father. The letter *p* was abusively prefixed by the Greeks and Latins to the original Celtic word αταη or ατεr. *Ir.* bac and bacul, *Gr.* βακτρον, *Lat.* baculus, a staff; *Ir.* βη and beata, *Gr.* βιοτη, *Lat.* vita, life; *Ir.* beη and beηηη, *Gr.* φερω, *Lat.* fero, to bring or carry; *Ir.* bō, *Gr.* βουε, and *Æol.* βοε, *Lat.* bos, a cow or an ox; *Ir.* bηac, *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.* eabūn, *Gr.* καπων, *Lat.* capro, a capon; *Ir.* eajc, *Gr.* χαλιξ, *Lat.* calx, calcis, chalk or lime, or cement of limestone; *Ir.*



επάβ, Gr. κανάβις, Lat. *canabis*, hemp; Ir. céjji, Gr. κηρος, Lat. *cera*, wax; Ir. céat, Gr. ἑκατον, Lat. *centum*, one hundred; Ir. εjγε, a treasure locked up in a chest, Gr. κιστη, Lat. *cista pro arca*, a chest; Ir. cōljγ, Gr. κανλος, Lat. *caulis*, cabbage; Ir. colun, Gr. κολωνη, Lat. *columna*, a post; Ir. cog, 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. Oé and Oja, Gr. θεος, Lat. *Deus*, God; Ir. δεjç and δεαζ, M., Gr. δεκα, Lat. *decem*, ten; Ir. djγ, two persons or things, Gr. δις, Lat. *bis*, twice; Ir. do, Gr. δυω, Lat. *duo*, two; Ir. eaμη, Gr. ἥρως, Lat. *heros*, a hero; Ir. fájð and bájd, Gr. φατης, Lat. *vates*, a prophet; Ir. fjle, or fjleað, Gr. φιλοσοφος, Lat. *philosophus*, a philosopher or poet; Ir. feall, deceit or treachery, Gr. φηλειω, Lat. *fallo*, to deceive; Ir. feáz, Gr. φαγος, Dor. Lat. *fagus*, the beech-tree; Ir. fjjon, Gr. οινος, Lat. *vinum*, wine; Ir. ζρίαν and ζρίηηη, Gr. γρανον, Lat. *granum*, a grain, or grain, meaning corn; Ir. lá and lō, plur. lajona, Gr. λιον, in the compound word, γενεθλιος and γενεθλιον natalis dies, Lat. *lux*, a day, or day-light; Ir. lac or loc, Gr. λακος, Lat. *lacus*, a lake or pool of water; Ir. lann, Gr. λογηη, Lat. *lancea*, a lance or sword; Ir. ljn or ljun, Gr. λινον, Lat. *linum*, flax; Ir. maçajji, Gr. μητηρ, Lat. *mater*, a mother; Ir. mjł, Gr. μηλι, Lat. *mel*, honey; Ir. mj and mjog, Gr. μην, Lat. *mensis*, a month; Ir. neabul, Gr. νεφελη, Lat. *nebula*, a cloud; Ir. nō, Gr. νεος, Lat. *novus*, new; Ir. noçt or nuçt, Gr. νυξ, Lat. *nox*, night; Ir. ola, Gr. ελαιον, Lat. *oleum*, oil; Ir. ocç, Gr. οκτω, Lat. *octo*, eight; Ir. ojan, Gr. ποινη, Lat. *poena*, pain; Ir. peuma, Gr. ρευμα, Lat. *rheuma*, phlegm; Ir. çac, Gr. σακκος, Lat. *saccus*, a sack or bag; Ir. çejç, Gr. σκαφη, Lat. *scapha*, a ship; Ir. çbéjji or çpéjji, Gr. σφαιρα, Lat. *sphaera*, the sky, the sphere; Ir. çtájð, Gr. σταδιον, Lat. *stadium*, a furlong; Ir. çajð, Gr. τανρος, Lat. *taurus*, a bull; Ir. çajna, Gr. τυραννος, Lat. *tyrannus*, a lord or king; Ir. çojł, Gr. θελημα, Lat. *voluntas*, the will. The Iherno-Celtic monosyllable çojł is the root of the Latin and Greek words, as well as of the Latin *volo*. Ir. çmj, 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-



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, auctor 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 Ceerops, 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 Dores;” 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 Ægiælea were called Pelasgi Ægiælenses," 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 quamliu in Peloponneso Regionem quæ vocatur Achia incoluerunt, et ante adventum Danai et Xutti in Peloponnesum (ut Græci aiunt) vocabantur Pelasgi Ægiæles 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 Ægiælea 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 Ægiæles, especially as by his account of the migrations of the Pelasgi, they did not enter into Peloponnesus until long after the time of Ægiæleus, 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 Ægiæles, that the Pelasgian name in Peloponnesus was as ancient as Ægiæles, or the kingdom of Sicyonia, is, that the word *Ægiæles* 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 Ægiæles, 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 Dores, (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 Ægiæles, 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 Hetruriam, 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 Ægypto allata, post quos diu nomen Dionysi acceperunt.* Here we see that the Pelasgi always admitted a plurality of gods, and that the reason why they gave them no particular names was because they had heard of no such names until they were received from the Egyptians. It is well known to all readers of antiquity that in the primitive ages, after the knowledge and worship of the true Deity had been generally swerved from, no nation, not even the Egyptians, as appears from the first book of Diodorus Siculus, knew or worshipped any other gods than the sun, moon, stars, and the four elements; and that idolatry was not in practice until after-ages, when the different nations began to deify their kings and illustrious personages, which seems to have had its first rise from Egypt and Phœnicia, whence it first came to the knowledge of the Greeks, as appears by the preceding passage; and in Greece it was first brought to perfection and method by Hesiod and Homer, as we are informed by Herodotus in the same place, and in the following words: *Unde autem singuli deorum extiterint, an cuncti semper fuerint, aut qua specie, hactenus ignoratum est, nisi nuper atque heri, ut sic dicam. Nam Hesiodus atque Homerus (quos quadringentis non amplius annis ante me opinor extitisse) fuere qui Græcis theogoniam introduxerunt, diisque et cognomina, et honores, et diversa sacrificia, et figuras attribuerunt.* Here we see no particular merit can be derived on the religion of the Pelasgi from their observing *no difference of sacrifices*, since no such difference was known to the Greeks before Hesiod and Homer had instructed them of it.

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

stout enough to trace up to our first fathers through the plains of Senaar, mentioning also in their way both the Pharaohs of Egypt and Moses, though they knew not one step of that dark road, no more than Senaar and these personages, until they had learned them from the holy scriptures. As to this erudite author's first peopling Ireland from the Scythian countries by a north-west route, I must take leave to observe to him, that it manifestly appears, from the nature of the Irish language, that Ireland was peopled by Celts both from Gaul and Spain, long before the arrival of the colony brought thither by Milesius; and that of the *Tuatha de Danain*, or the Dananian tribes, who had preceded the Milesians, the only Scythian colonies that ever came to Ireland before the Norwegians or Danes, that were expelled by Brien Boiroidne in the beginning of the eleventh century. I am not interested to make any remarks against this learned author's making the Britons a Gomerian colony, and bringing them by sea from Greece, though a great deal could be said, and has already been said upon good grounds by several learned writers against the old reveries of Jeffry of Monmouth, who first published that opinion, whose chief materials he had found in Nennius. But if he means, as it seems he does, that the Britons, ancestors of the Welch, were the first inhabitants of Albion, afterwards called Britain, he will, I am confident, find the contrary of that opinion well evinced in the preceding part of this Preface, where it is proved, both by good authorities and what may be called living evidences, that that island was peopled before them by the Guidheliens or Celts of Gaul, who afterwards constituted the main body of the Irish nation. As for this learned writer's making the Irish language a dialect of the Scythian, formed, as he says, upon the authority of the Irish bards, at the famous school on the plains of Shinar or Senaar, by a king of Scythia, called Feniusa Farsa, son of Baath, who is pretended to be a son of Magog, I do not conceive how he can reconcile this opinion of the Irish being a dialect of the Scythian or Magogian language, with that circumstance he mentions, p. 119, "that it is called Gaoidhealg, from its first professor at the above school, by name Gadel, a Gomerian," and that the language he then spoke and taught as an usher of that school under that royal schoolmaster 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 *Maolgra Mac-Amalghaidh*, who succeeded to that see an. 1165. Another very ancient parchment manuscript entitled *Feilghe na Naomh*, 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 Caesar's Account of his Wars with the Gauls, Germans, and Britons, as also from other ancient writers, were divided at all times into different tribes and petty sovereignties, all as independent of each other as their respective forces could make them, almost perpetually in war amongst themselves, at least in one part or other of the same nation, and never acknowledging any one common sovereign or monarch, but when they all judged it necessary for their defence against a common enemy to choose a supreme commander invested with all civil and military power, as in the case of Cassivellanus: "Non enim unius imperio regebantur (says Camden) sed, ut *Gallia*, sic quoque *Britannia* plures reges habuit. Utque *Gallia* in rebus difficilioribus publicum gentis concilium egerunt, et unum imperatorem designarunt; idem Britannos præstitisse ex his Cæsaris verbis elici possit. *Summa imperii bellique 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. I.*) 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 <sup>ten</sup> 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  $\epsilon\pi\epsilon\sigma\theta\omicron\mu$ ,  $\delta\acute{o}\varsigma\alpha\gamma$ ,  $\zeta\eta\mu\acute{\alpha}\delta$ , all three mere original Irish words, such as no language can want. The Irish names of the seven mortal sins,  $u\acute{a}\beta\alpha\gamma$ ,  $\gamma\alpha\iota\tau\epsilon$ ,  $\delta\eta\mu\acute{\iota}\gamma$ ,  $\epsilon\pi\alpha\theta\gamma$ ,  $\rho\epsilon\alpha\gamma\zeta$ ,  $\rho\omicron\gamma\mu\acute{\alpha}\delta$ ,  $l\epsilon\gamma\zeta\epsilon$ , 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

*the seven commandments - lust - gluttony - anger - envy - sloth -*

and seven spiritual works of mercy or piety, and the twelve fruits of the Holy Spirit.—*Galat. 5. 22.* Not one of all those names having the least resemblance in radical structure to the Scriptural Latin words of the same signification, excepting *κρηδεαή*, which I have demonstrated above, and in the note at the word *ορηγιον* in the Dictionary, to be an original Celtic word, and that upon whose root, which is *κρηδ*, 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, *τρογα*, *δέησις*, *αρηγίε*, 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 *τολτρογα*, *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 *μαγ* 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*; Царѣн. Тһојрд. for Царѣнѣм Тһојрдѣалбѣжѣ; L. B. and Leabh. Br. for Leabhar Breac Nc Aodgáin, 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 Ó, and therefore the Irish called it *beč-lujr-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 *cūjz zūcajðe* in Irish) and is pronounced broad, like *aw* in English. It is distinguished by the appellative of αjlm, 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 αjlm and *palma*, interprets it the *fir tree*, Lat. abies. It is not unlike the Hebrew א and the Chaldean and Greek α. By our Grammarians it is ranked among the *leačan-zūcajðe*, or broad vowels; and in our old manuscripts we find α, o and u written indifferently one for the other, as in αzαr, oαr, αzαr, and : as also in δεαr, δεοr, δευr a tear, &c. thus among the Æolians we find o written for α, as σροροc for σπαροc, 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 *farreus* for *farreus*.

α was sometimes written for the ea of the moderns, as δαz for δεαz, good, &c. it begins all those diphthongs which in Irish are called *na cejðe haμανεojll*, or the four apthongs, viz. αο, αοj, αj, αe. Note that αο (which is a modern apthong, as is the triphthong αοj, and is substituted instead of αe and oe used by our old writers) is pronounced broad like *e* long, or the Latin *æ*, as in the words γαοzαl, an age, Lat. *sæculum*, and αοr, age, lat. *ætas*. The triphthong αοj 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 αο and formed directly from it, as from μαοl, bald, comes μαοjl and μαοjle, bald and baldness; γαοr, δαοr, produce also γαοjr, δαοjr, &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 αοj from αο, εοj from εο, jaj from ja, juj 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  $\delta$  or  $\zeta$  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  $\text{\AA}$ olic digamma (which is the  $v$  consonant, and was pronounced by the  $\text{\AA}$ olics, 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*, *agur*  $\text{\AA}$ ean *le*  $\text{\AA}$ ean, 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  $\alpha$ ,  $o$ ,  $u$ , 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. *Ḡajll*, 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 *Ḡajll* in the plural; and that their language was called *Galic* or *Gailic*: though it is equally certain this same national name of *Ḡall*, and *Ḡajll* 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 *Ḡazranajc*: which must have proceeded both from their having forgot their own origin, on account of the change of their national name from *Ḡajll* into *Ḡajðjl*, &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 *Ḡajll* into two syllables, to serve the exigency of their verses and rythmical measures, have first formed it into *Ḡaðjll* 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 *ð*, by which means it turned out *Ḡajðjll* or *Ḡaedìjll* instead of its simple original formation *Ḡajll*. So likewise the word *Ḡajlc* or *Ḡajlyc* meaning the Celtibernian language was changed into *Ḡajðjlc* or *Ḡaedìjlc* genit. *Ḡaedìjlce* or *Ḡaedìjlze*, from which last spelling it has been changed by our modern Grammarians into *Ḡaðajlc*, genit. *Ḡaðajlze*, by the unnatural substitution of *ao* instead of the *ae* or *oe* of the ancients, absolutely ordering that we should pronounce their *ao* just as we do *æ* in the Latin word *Cœlum*.

*Ḡajðjll*, another writing of the same word, meaning the Irish people, and *Ḡajðjlc* their language, are found in some Irish manuscripts of good antiquity, from which the moderns, by abusively substituting *aoj* instead of *uj*, though carrying no other sound, have turned these words in *Ḡaojðjll* and *Ḡaðajlc*, genit. *Ḡaojðjlze*, 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 *Ḡajðjll* and *Ḡajðjlc* 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 *ſajll* and *ſajlc*, *ſajlyc*, or *ſaelyc*, I think it pertinent to remark, that notwithstanding the complex and inform shape of the words *ſajðjl*, *ſaeðjl*, *ſaojðjl*, and *ſajðjlyc*, *ſaeðjlyc*, *ſaojðjlyc*, 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 *ð* 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 *ſajll* and *ſajlc*, doubtless by our heathenish bards who inserted the letter *ð*, 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 contemporaries 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 *Piachus*, 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 ſaballa*, or the book of conquests, wherein our story now mentioned is embellished with further circumstances.

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

ruption proceeding from vulgar pronunciation, to which indeed all languages have been subject (even the Latin, witness the words *nudiustertius*, *pridie*, *postridie*, &c.) the word, I say, I mean to exemplify in, is *Uljadajn* or *Uljažaj*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. *Ujn* or *ajnn* in Irish signifies a great circle, as its diminutive *aj*nné, vulgarly *řaj*nné, means a small circle or a ring; vid. *aj*n, *aj*nn, *aj*nné, 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 *Origines 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-řej*nné, 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-řej*nné, 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 *ř* or *ž*, consequently turned out *bljřaj*n or *bljžaj*n, according to the former of the two rules above explained, and then the latter rule of *leac*an *le leac*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 *ř*, 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  $\text{Cnjoct}$ .



IRISH-ENGLISH DICTIONARY.

ɑ.

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

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

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

ɑ is a sign of the present and preter tenses ; ex. a deƷi mē, I say ; a dūbajƷe rē, he said.

ɑ is sometimes a sign of the future tense ; ex. an ɑƷe aƷ a ƷƷocƷad rē, the place from which he shall come.

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

ɑ is sometimes an interrogative, as, a bƷujl rē ann, is he there ?

ɑ is also a sign of an affirmative ; ex. a Ʒeab, yes, yea.

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

ɑ.

modern *an* or *a* ; ex. Ʒn ɑƷe, in a place ; Ʒn eaƷlujƷ, in the church ; Ʒn eaƷcōƷi, in the wrong. But in the modern way, when the Irish word begins with a vowel, or with the letter Ʒ, the *n* in the preposition Ʒn or *an* is transposed and prefixed to the word, and the vowel left by itself alone ; ex. a nɑƷe, in a place ; a neaƷlujƷ, in a church ; a nƷeall, in pledge. This *nƷ* is pronounced nearly as the *gn* in the French word *Seigneur*, or the double *nn* or *n̄* in the Spanish *Sennor*.”

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

ɑ sometimes signifies *out of* or *from*, like the Latin *e*, *ex* ; ex. a baƷle, out of town ; Lat. *e villa*, a hēƷ-Ʒjnn, out of Ireland.

ɑ is sometimes equivalent to the Latin prepositions *in* and *coram* ; ex. a lɑƷajƷi and a bƷƷadnaƷe, 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 δον-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 ἀπο, which signifies *in, from, out of,* &c.; Lat. *a, ab, e, ex.* &c.; Goth. *af.*

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

αβ, sometimes signifies a temporal lord.

αβ, ex. *νάη αβ βέο ē,* let him not live.

αβ, a cause, a matter, or business.

αβ, the entrails of a beast.

αβ, a bud; also ripe.

αβ, and αβ, death; also, dead, or expired.

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

αβ, speech, an articulate form of expression.

αβ, education, politeness, good manners.

αβ, a custom, or manner.

αβ, a dwarf; αβ, a proclamation.

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

αβ, a camp, or encampment; commonly called *longpóη.*

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

αβ, a river; *rectius aman;* Lat. *annis.*

αβ, good luck upon any undertaking.

αβ, the barking of a dog.

αβ, an advocate; *potius αβ.*

αβ, a wafer; αβ, the host or Eucharist.

αβ, vid. αβ, terrible, dreadful.

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

αβ, no αβ, mute, or dumb.

αβ, a mother-abbess.

αβ, an eye-lid, plur. αβ, vulgo αβ. Corn. *abrans.*

αβ and αβ, a speech, a saying, a poem; hence the diminutive αβ.

αβ, a song, or sonnet, &c.

αβ, to say, or speak.

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

αβ, and αβ, the month of April.

αβ, evil, naughty; also bad news.

αβ, forgiveness, absolution.

αβ, and αβ, an apostle; plur. αβ and αβ.

Αβυταλδα, apostolic.  
 Αβυταλδαϸτ, apostleship.  
 Αβυδ, ripe; also ready, expert, alert, thrifty. Sometimes written αρυδ, ripe, not unlike *apricus*, *a, um*, which is to the same sense.  
 Αβυλτα, able, strong, capable: Lat. *habilis*.  
 Αβυρ, a wild beast of any kind; *τεαϸ na naβυρ*, a house in which wild beasts are kept; hence αβ-  
 ϣτηαϸ.  
 Αϸ, a refusing, a denial.  
 Αϸα, with them; *νη βιον αϸα*, they have not; *αϣε*, with her; *αϣε*, with him.  
 Αϸαϣδεαδ, an inhabitant, a tenant.  
 Αϸαρηα, an acre of ground; vid. αϸρηα.  
 Αϸαρηα, the loan of any thing; also, conveniency, or use.  
 Αϸαρηαϸ, useful, necessary; also, obliging.  
 Αϸαρητα, profit.  
 Αϸϸυλ, backwards; vid. *cūl*.  
 Αϸϸ, but; vid. *αϸτ*.  
 Αϸα, a mound or bank. *Cantabrice*, αϸα, a rock.  
 Αϸαδ, a field.  
 Αϸαμαρη, soon, timely; also, abridged; ex. *haϸαμαρη*; *brevi tempore*, soon, or speedily.  
 Αϸαμαρητεαϸτ, abridging, abbreviation.  
 Αϸαη, and αϸεαη, sharp, tart, sour; Lat. *acer, acerbus*; Gall. *acre* and *aigre*.  
 Αϸδρηα, an expedition by sea or land; ex. *ηδ ημϣ αη αϸδρηα*, he went on an expedition.  
 Αϸδρηαν, an adventurer, a foreigner.  
 Αϸδρηαναϸ, the same, and more properly.  
 Αϸϸυρη, ability, capacity.—Mat. 25. 15.  
 Αϸϸυρηαν, a reproof, a reproach.  
 Αϸϸυρ, an angel.  
 Αϸϸτ, the same as αϸ and αϸδ, but, except, save, only; Lat. *at*; ex. αϸ αμην, save only; αϸτ ce-

anna, however.  
 Αϸτ, a statute, decree, or ordinance; hence Lat. *actor* signifies a pleader at law.  
 Αϸτ, a condition, act, or deed; ex. *αη na haϸταηβ ϣρη*, upon them conditions; Lat. *acta*.  
 Αϸτ, a body.  
 Αϸτ, danger, hazard, or peril.  
 Αϸταρημ, to ordain, or order, to pass an act in parliament.  
 Αϸταρηδ, to chase, pursue.  
 Αϸταδ, and αϸταρηδ, the art of fishing, also a fishery.  
 Αϸταρηδε, smooth, soft, also polite, civil, generous, like the Greek *αηλος*, *splendidus*.  
 Αϸμαϸ, a circuit, or compass.  
 Αϸμαρηηϣ, and αϸμαρηηϣεαϸ, puissant, plentiful, copious, rich.  
 Αϸμαρη, to heap together, to increase; Lat. *accumulo*, are; ex. *ηδ αϸμαρη ϣε na ενάμηα δα δεορη*, he heaped up the bones. *Old Parchment*.  
 Αϸμαρη, an assembly, or heaping together; ex. *αϸμαρη δεορη ηο ηο δεαηϸ*.—*Old Par.*; Lat. *accumulatio*.  
 Αϸοη and αϸοβαηη, avarice, covetousness, penury.  
 Αϸρηα, 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 *αρηα*, comes the Latin *acra* and *ager*.—Vid. *Buxtorf. and Opi-tius Lexicons*.  
 Αϸυρ, *ulgo*, αϣυρ, Lat. ac. Gothic *gah*.  
 Αδ is sometimes the sign of a participle, governing a second person; ex. *αδ βυαλα*, 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 ο in the modern way of writing; ex. *ad γενησθαι*, I wrote, for *do γενησθαι*, *ad γενησθαι*, for *do γενησθαι*, I would write, Lat. *scriberem*.

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

*αο* signifies *a* or *an*; but always applied to the second person; ex. *ουαις τω αο Sheanad agur ad forfocal*, thou shalt be a proverb and a by-word.

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

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

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

*αοαη*, an adder.

*αοβατ*, to die; ex. *ηο αοβατ*, he died.

*αοβατ*, slaughter, destruction.

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

*αο*, a law; also fit to do any thing.

*αο*, felicity, success, good luck; ex. *αγ ρεαιη αο να εαλυδε*, good luck is better than skill or art.

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

*αοαβαιη*, to sport or play.

*αοαγξ*, and *αγαγδ*, the face, or complexion, Gr. *Eidos*.

*αοαηξ*, desire.

*αοαηξνε*, the military law, or law of arms.

*αοαηεαε* and *αοαηεαμυλ*, horny, having horns.

*αοαλ*, a flesh-hook.

*αοαλλ*, dull, deaf, having the ears stopt up; (*rectius οοαλλ*, from *ο*, an ear, and *οαλλ*, dull or deaf, vid. *ο*;) hence the word *αοαλλεαν*, a stupid, dull fellow.

*αοαλλ*, sin, corruption.

*αοαληηαγδε*, an adulterer.

*αοαληηαηαε*, the same.

*αοαληηαηαηαγ*, adultery.

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

*αοαη*, a pan, or large chaldron.

*αοαηη*, the herb colt's foot.

*αοαηαδ* and *αοαηαμ*, to kindle, to warm; ex. *δο ηαδηαδ αη τεηνε*, the fire was kindled; also to stir up, like the Lat. *adunare*.

*αοαηαηα*, kindled, warm, also exasperated; a *τα αη τεηνε αοαηαηα*, the fire is kindled.

*αοαηα*, the kindling of the fire, the warmth or fervour of an action.

*αοαηαηαμ*, to adore.

*αοαηα*, adoration, hence *ηδολαδηα*, idolatry.

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

*αοαηε*, a horn; ex. *αοαηε βο*, &c.

*αοαηεαε*, horned, horny.

*αοαηεηηη*, a little horn.

*αοαηεη*, and *αοαηεηαη*, a bolster, a pillow, hence *ελαοη αοαηεη*, a pain in the neck, and by a metaphor, *εαηηαδαηεη ηαεα ροβυλλ*, the chieftains and representatives of every people; *εαηη αοαηεη* properly means a bolster.

*αοαηεηαη*, a dream.

*αοαη*, good.

*αοαβα* and *αοαβαδ*, instruments; ex. *αοαβα εοηλ*, instruments of music.

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

lace in old poems.  
**Αδβακτ**, a harmless or inoffensive jibing or joking.  
**Αδβακτακ**, jocose, merry, jesting.  
**Αδβακτακ**, gross or fat; in good plight.  
**Αδβαγγρεακ**, a carder of wool or flax; *mna αδβαγγυγγε*, women hired for carding.  
**Αδβαλ**, quick, nimble, thrifty.  
**Αδβαλ**, prodigious, great, strange; ex. *αδβαλ μοι*, exceeding great.  
**N. B.** This word has generally the same signification with *αβεηλ*, 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 *δια-βαλ*, signifies devil or spirit of the air, from which the Greek and Latin *diabolos* and *diabolus*, *quasi daemon aerius*; in Irish *deam-an aer*.  
**Αδαντηρεακ**, a sort of music containing three notes called by the Irish *ζεαντηραγγε ζολτηραγγε, γυαντηραγγε*.  
**Αδβαμ**, a cause or motive; ex. *αμ an αδβαμ γην*, therefore, for that cause.  
**Αδβαμ**, a subject or matter to be shaped in another form; hence metaphorically, *αδβαμ γαομη*, an apprentice to a carpenter or a mason; *αδβαμ σεαρηδαγγε* an apprentice, or the matter of a tradesman.  
**Αδβαμακ**, or **Αγγβαμακ**, lucky, fortunate.  
**Αδβαμαγ**, carded wool for clothiers, hence *αδβαγγρεακ, quod vide*.  
**Αδβο**, a proclamation, also a cry for war; every prince and tribe had one peculiar to them.  
**Αδβκλαγ**, joy, pleasure; also ostentation.  
**Αδβκλορακ**, pleasant, ambitious,

vain glorious.  
**Αδβυδ**, joy, pleasantry, merriment.  
**Αδβωκοϋδε** and **Αδβωκοϋδεακ**, an intercessor, an advocate.  
**Αδβωκοϋδεακ**, a pleading.  
**Αδϋπλαγ**, a constitutional or rightful sovereign installed according to law, from *αδ* a law, and *πλαγε* a sovereign.  
**Αδϋρακταμαμ**, detestable, odious, abominable; *αδ* in this word being an augmentative of the sense and force of the word, *vid. αδυακ*.  
**Αδζαμη**, lawful, just.  
**Αδλακαδ**, to bury, to inter, *vid. αδνακαλ*, it is formed from *leac*, a stone laid over the grave.  
**Αδλακαν**, a burial or interment.  
**Αδλαγκε**, buried, interred.  
**Αδλαγε**, the desire.  
**Αδλανν**, a youth or lad, one able to bear arms, from *αδ*, fit, and *λανν*, a sword or lance.  
**Αδλαοκδα**, fit to take up arms or enter the military degree,  
**Αδμα**, knowing, skilful.  
**Αδμαδ**, timber.  
**Αδμαηλ**, an acknowledgment or confession.  
**Αδμαμη** and **Αδμουγγμη**, to confess; ex. *αδμαμη μο πεακαδ*, I confess my guilt.  
**Αδμαλαδ**, to confess.  
**Αδμωλλ**, wanton, desultory, nimble.  
**Αδμωλαδ**, to extol, to praise to one's face, from *αηδ*, a face, and *μωλαδ*, a praise.  
**Αδνακαλ**, a submitting to the law of nature, a burial, interment, from *αδα*, law, *ναε* or *ναη*, man, and *καλ*, observing or submitting to.  
**Αδναμη**, and **Αδναμηε**, villany, shamefacedness, confusion.  
**Αδναμηγγεαν**, it shames, *pu-det*.  
**Αδναοη**, old, ancient.  
**Αδμηαδ**, and **Αδμηαμη**, to worship, to adore, Lat. *adoro*; ex. *ηδδαλ-αδμηαδ*, to worship idols, or ido-



demiror, stupeo, hence *awe* in English.

Աճաճ, warlike, brave.

Աճայծ, be merry, j. Բյ Կւծաճ.

Աճայծ or Աճայճ, the face or complexion, also the front; ex. աճայծ an ճաճա, the front of the army, hence աճայծ signifies against; ex. ամ աճայծ, against me; do ճաճայծ ԿԵ այր աճայծ, he prospered, but more properly written աճայծ, like the Greek *ειδος*.

Աճամ, with me, or in my possession.

Աճամայր and Աճամա, to revenge.

Աճարտ, revenge.

Աճարտաճ, vindictive, revengeful.

Աճար, or աչար, and; in old parchments it is written *acur*; Latin *ac*.

Աճարտ, a bolster; *rectius* աճարտ.

Աճարտա, deaf, also little, diminutive.

Աճարտոյ, a halter to lead a horse or other beast by, like the Greek *αγομαι*, *duco*, to lead; in its inflexions of the present *dual*, *αγεστωυ*.

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

Աճճայր, Աճճամաճ, fortunate or lucky, happy, prosperous; anciently written *ամիա*.

Աճճար, a pleading for, argumentation.

Աճճարճե, an advocate or pleader.

Աճճած, to expostulate, also to challenge, to lay to a person's charge; ex. *նար աճճած ճյաճ ան ճարր Կր ճարտ*, that God may not avenge or punish you for this crime; *նար աճճարր ճարտա Ե*, let it not be laid to their charge.

Աճճա, wisdom, discretion, prudence, Greek *αγνεια*, *castitas*, and *αγνοϋ-αճճա*, *castus*, *purus*, chastity being the truest sign of a wise man.

Աճրալ, generous, noble.

Այ, i. e. *causgen*, a cause or controversy.

Այ, a swan.

Այ, or աոյ, an herd, also a sheep, a cow.

Այ or աոյ, a region, country, or territory; plur. աոյծ; ex. աոյծ Լյաճարր, the country about Castle Lyons; աոծ *maccoylle*, the country of Imokilly, &c.

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

Այ, i. e. *եյրցե*, or *eolca*, the learned.

Այծ or աոյծ, a similitude.

Այծեյր, the sea; Lat. *abyssus*, and Greek *αβυσσοϋ*, also great boasting, vain glory.

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

Այծեյրարր or Այծեյրարր, *rectius*, *abcedarum*, the alphabet; *abcedarium*.

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

Այծեյրլ, the alphabet.

Այճեճ, a veil.

Այճե, with her, by her; ex. do Եյ այճե, she had.

Այճա, with them; այճե, with him.

Այճե, led, as *capull այճե*, a led horse.

Այճե, Այճեաճ, and Այճեճեաճ, a leading; from the verb *այճեյր*, to lead; Lat. *ago*.

Այճե, a tribe, also nourishment, also a desire.

Այճե, near, close to, hard by, as *ամ այճե*, near me.

Այճեյրաճ, power.

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

*acer* and *acris*.

- Αϰεϰδ, a disorder, sickness.  
 Αϰεϰδεαϰ, a sick disordered or infirm person; Greek *αιδνος*, *infirmus*, *ægrotus*.  
 Αϰεϰδε, accident, as *αϰεϰδε αναν αυου αν ϰιονα*, the accidents of bread and wine.  
 Αϰεϰλλϰδε, dextrous, handy; and *αϰεϰλλϰδεαϰτ*, dexterity, from the root; *αϰεϰλ*, able, *unde Achilles*.  
 Αϰεϰμ and *αϰεϰμ*, to pray, beseech, entreat, or beg.  
 Αϰεϰμε, a sort or kind, a sect of people; Greek *αϰμη*, is the bloom of age.  
 Αϰδεομαϰδ, they shall confess; vid. *αδμαμ*.  
 Αϰδβεαν, long, also bad or evil.  
 Αϰδβεϰλ, a wonder, a boasting.  
 Αϰδβεϰλεαϰτ, the same; Greek *αβελτερος*, *stolidus*.  
 Αϰδβϰε, an old sort of Irish song, or *ενοναν*; Greek *αιδω*, *canto*, *canto*.  
 Αϰδϰελεαδ, mischief, violence.  
 Αϰδεαϰ, or *αοϰδεαϰ*, a milch cow.  
 Αϰδϰϰδεαϰ, demonstration.  
 Αϰδϰδε, or *αϰδϰδϰον*, humble, respectful, Gr. *αιδοιος*, *venerandus*.  
 Αϰδμε, raiment, apparel, also goods and chattels.  
 Αϰδμε, a military dress.  
 Αϰδμε, coarse or rough land, Greek *αιμος*, *dumus*, *vel locus arboribus consitus*.  
 Αϰδνε, age.  
 Αϰδμϰλλε, to consume, confound, destroy, pervert; ex. *εϰμ ναϰδμϰλλε*, your confusion.--Is. xxx. 3.  
 Αϰδμεϰλτε, consumed.  
 Αϰδμοϰ, or *Αϰδμϰοϰ*, arguing, pleading, reasoning; vid. *αϰναϰ*.  
 Αϰδναϰϰε and *Αϰδνε*, advocate, pleader.  
 Αϰεϰμ, of or belonging to the air, *δαμον αϰεϰμ*, *rectius αεϰμ*, *demon aerius*.

- Αϰϰμ, blame, fault.  
 Αϰϰμϰον, the unbloody sacrifice of the mass.  
 Αϰϰε, to act or carry on; *αοναϰ ταϰτεϰονν δο αϰϰε*; vid. *Cronicum Scotorum*.  
 Αϰϰεϰν, antiq. *οϰεϰν*, the ocean, the deep; hence *δουβαϰϰεϰν να ϰαϰϰε*, the bottomless depth of the sea; *vulgo*, *δουϰϰεϰν*.  
 Αϰϰεοϰαμε, I will visit, or punish.  
 Αϰϰε, a beam, a prop or supporter.  
 Αϰϰε, stout, valiant.  
 Αϰϰε, a hill.  
 Αϰϰεαν, a kettle, a brass pot; vid. *αδαν*.  
 Αϰϰοντα, intentions.  
 Αϰϰνε, the intention, mind, or inclination.  
 Αϰϰνεϰνε, a judge, Greek *αιρω*, signifies to make choice of judges being the elect or chosen men among the people.  
 Αϰϰνεαϰ, or *Οϰνεαϰ*, liberality, generosity.  
 Αϰϰτε, faces, the pl. of *αϰαϰδ*, *εϰμ ναϰϰτε*, your faces.  
 Αϰλε or *Εϰλε*, another, Lat. *alius*.  
 Αϰλ, a stone; *αϰλ αοβτα*, a pebble, hence *αϰλεαϰ*, a stone horse, Heb. *ϰלד* is a rock or stone.  
 Αϰλ, shamefaced, also noble, beautiful; *Cantabrice*, *αϰαλ*, shame.  
 Αϰλ, a sting or prickle.  
 Αϰλ, will, pleasure; ex. *μα αϰλ λεατ*, if you will; *μναδ αϰλ λεατ*, if you will not, Lat. *voluntas*.  
 Αϰλβϰν *καεϰαϰ*, a small parcel of sheep.  
 Αϰλε, the same as *αϰλε*; ex. *αϰλε κομαϰταϰ*, Almighty; Gothic *allai*.  
 Αϰλεϰεϰ, a bridle bit.  
 Αϰλεαν, a noble offspring, from *αϰλ noble*, and *εαν kind*, i. e. *altigens*.  
 Αϰλεϰεϰ, a desire, longing appetite.



Αηζεαγ; an alms; ζυηδ αηζεαγ, heprayed for alms.

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

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

Αηημοαηηε, nourishment.

Αηηημ, I go, or come; Gal. *aller*.

Αηη, go thou or come; ex. αηη ηηε, φοηταηε, *veni huc, et succurre*.—Vid. *Vitam S. P. apud Colganum*.

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

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

Αηη, or φαηη, a great steep or precipice, a rock, or cliff; Lat. *valium*, (like *falla*;) mullaç na ηαηηε, the top of the rock; all βηυαçαç, having steep or rocky brinks or borders; hence perhaps the national name of Allobrogii, a people who inhabited the rocky country near the Alps.

Αηηβηη, a bridle-bit.

Αηηβηηαçαç, having steep or rocky brinks.

Αηηε, praise.

Αηηε, most beautiful.

Αηηεαη, a causeway.

Αηηεαη, a pet, or darling.

Αηηηαç, roaring or lowing, as αηη ηαç λεοηη, the roaring of a lion.

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

Αηηηηη, or αηηηη, another, a second; Lat. *alius*.

Αηηηε, of or belonging to a canker;

vid. αηηηη.

Αηηηε, delay, neglect, heedlessness.

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

Αηηη, a fir-tree, but more properly the palm-tree; hence δομναç ηαηηε, i. e. Palm Sunday.

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

Αηηε, stately, grand, noble; Lat. *ultus*.

Αηηε, joints, the pl. of αηη.

Αηηε, a house; also any high place, ηυηδε βοηη αηηε; *sessio alitis in alto*.—Vid. *Brogan in Vita S. Brid*.

Αηηεηηε, an architect, a carpenter.

Αηηηδεοηη, unwilling, against consent, δαμδεοηη α ηηεçη, ηδηη ηαομαδ αηυγ αηηηδεοηη; Lat. *volens, nolens*.

Αηηεαηαη, an abyss; vid. αηηεηη.

Αηηεαηηη, pleasant, agreeable.

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

Αηηηεαη, hurt, detriment.

Αηηηεαηηε, slothful, indolent.

Αηηηεηηηε, drowsiness, sluggishness.

Αηηηηεαηηε, force, violence.

Αηηηηεηδ, disquieted, disturbed, disordered.

Αηηηηεηδε, strife.

Αηηηηεηδε, the defiles or straits of a place; δλυç-αηηηεηδ ηα βοηηε, the fastnesses of the wood.

Αηηηηαη, mismanagement.

- Ἀμνησιός, disguise.  
 Ἀμνησιός, barren, sterile.  
 Ἀμνησιζαός, temptation; also to tempt; ex. ἡὸ βάσι με μακ δὲ ἔ ἀμνησιζὸ δὲ δαβάλ, the Son of God was pleased to be tempted by the devil in the wilderness; vid. λεάβη βρεακ.  
 Ἀμνησιμ, time, season; Wel. *aim ser.*  
 Ἀμνη, honourable, praiseworthy, respectful.  
 Ἀμνη, delight, joy, pleasure; Gr. *αὐνη, laus.*  
 Ἀμνηαγ, and ἀμνηογ, joy; Greek *αὐνος, laus*; but the Irish word *αμνη*, which signifies honourable, respectful, praiseworthy, is more agreeable to the Greek *αὐνη* and *αὐνος*, and is in all probability the radical word.  
 Ἀμνη, agility, expedition, swiftness; also music, harmony, melody; also experience.  
 Ἀμνηεαλακ, rough, rugged.  
 Ἀμνηεακ, manifold, copious.  
 Ἀμνηεακ, rain.  
 Ἀμνηεαγ, ignorance, rudeness.  
 Ἀμνηεαγακ, ignorant, from ἀμνηεαγ, ignorance, which comes from *an*, the negative *quod vide* and *εγος* or *εγας*, knowledge.  
 Ἀμνηεαγλε, impudence; also stingingness.  
 Ἀμνηεαγεακ, rude, ignorant.  
 Ἀμνηεαγνη, a foreign tribe, or strange people; ex. α *εεσιός ἀμνηεαγνη*, in a foreign country.  
 Ἀμνηεαγζ, rainy weather; *λαεε ἀμνηεαγζ, ἀμνηεαγζ ααεμαμα*, a terrible squall of wind.  
 Ἀμνηεα, naughtiness, badness.  
 Ἀμνηεαγλ, brave, valiant, intrepid.  
 Ἀμνηεαγδ, and ἀμνηεαγδακ, a buffoon; also an ingenious, fallacious fellow, an impostor, or a sycophant.  
 Ἀμνηεαγ, a doubt.  
 Ἀμνηεαγζ, a champion, or great warrior.

- Ἀμνηεαταγ, a toy or trifle.  
 Ἀμνηεαλ and ἀμνηεαλακ, peevishness, frowardness.  
 Ἀμνηεαλα, peevish, froward, testy.  
 Ἀμνηεαλμ, a peevish person.  
 Ἀμνηεαγρε, affliction, calamity; *λαν δαμνηεαγρε*, loaded with affliction; *ο βυμ νυλε ἀμνηεαγρε*, out of all your calamities, compounded of the negative *an* and *εαγ*, dextrous, convenient; *ανδεογμ*, against one's will.  
 Ἀμνηεαγμ, a young woman, or virgin fit for marriage; compounded of the intensitive *an*, fit for, and *εαγμ*, a husband; it should be more properly ἀμνηεαγμ.  
 Ἀμνηεαγμιαγζ, angry.  
 Ἀμνηεαγμδ, obduracy in sin, final impenitence; *ab ἀμνη* and *δμνηδ*, tender-hearted.  
 Ἀμνηεαγζε, trespass; *μ'ανδμνηεαγζε*, my trespasses or transgressions; also usurpation, or an infringement of the old constitution.  
 Ἀμνηεαγζεακ and ἀμνηεαγζεακ, a lawless person, an usurper; *ζο ηαμνηεαγζεακ*, wrongfully, perversely.  
 Ἀμνηεακ, horsemanship.  
 Ἀμνηεαμ and ἀμνηεαμ, a blemish, stain, or blot.  
 Ἀμνηεαμακ, blemished, maimed.  
 Ἀμνηεαμτ and ἀμνηεαμτ, violence, oppression.  
 Ἀμνηεαμυ, ignorance, from the negative *an*, and *εοαγ*, knowledge.  
 Ἀμνηεαλακ and ἀμνηεαμζακ, illiterate, not cultivated with learning or knowledge; one ignorant of the road.  
 Ἀμνηεαδ, plenteous, abundant.  
 Ἀμνηεαγ, a curse, or malediction.  
 Ἀμνηεαλ, or ἀμνηεαλ, an angel, or messenger; Lat. *angelus*.—Vid. *αζαλα*.  
 Ἀμνηεαλ, sun-shine, light, fire.  
 Ἀμνηεαλδε, angelical, bright.  
 Ἀμνηεαλδεακτ, an angelical state.

**Αἰνεῖς**, malicious, envious, spiteful.  
**Αἰνεῖς**, malice, spite; ex. *croide gan aineisdeact gan fuat*, a heart without malice or hatred.  
**Αἰνεῖς**, too much, too powerful, too many, over-swaying, puissant.  
**Αἰνεῖς**, or **αἰνεῖς**, a name; Lat. *nomen*.  
**Αἰνεῖς**, anger.  
**Αἰνεῖς**, a beast, or brute animal; vid. *bj*.  
**Αἰνεῖς**, famous, renowned, &c.  
**Αἰνεῖς**, to name, to mention.  
**Αἰνεῖς**, named; *go haime-nisde*, namely.  
**Αἰνεῖς**, oppression.  
**Αἰνεῖς**, oppressive, tyrannical, also inhospitable, compounded of the negative *an* and *oisde*, clemency, humanity, hospitality.  
**Αἰνεῖς**, unclean, impure, compounded of the negative *an* and *oisde*, pure, clean, fit; Lat. *idoneus*.  
**Αἰνεῖς**, or **αἰνεῖς**, a natural spot, or a disagreeable mark in the body; also a stain or blemish on a person's reputation.  
**Αἰνεῖς**, or **αἰνεῖς**, a kind of creature with four legs and a winged tail always living on trees, called by the Irish *cat craimh*, i. e. a tree-cat.  
**Αἰνεῖς**, well-featured.  
**Αἰνεῖς**, softness, smoothness.  
**Αἰνεῖς**, to persecute; *αἰνεῖς le-anfadme tu*, I will persecute you.  
**Αἰνεῖς**, persecution.  
**Αἰνεῖς**, disservice, or great harm done to one's self. *Note*, it is the negative of *leas*, advantage, service to one's self; ex. *do sin ye a leas*, he acted wisely, and to his own advantage; *do sin ye a aineas*, he conducted

himself unwisely, and to his own disadvantage; *ta comaisle taisleas fuat*, 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, *leas*, *aineas*.  
**Αἰνεῖς**, oppression, injustice.  
**Αἰνεῖς**, a swallow; corruptly, **αἰνεῖς**.  
**Αἰνεῖς**, a wonder.  
**Αἰνεῖς**, excessive, huge; also inordinate, intemperate.  
**Αἰνεῖς**, excess, intemperance.  
**Αἰνεῖς**, lust, passion, inordinate desire, concupiscence; ex. *aimiana na colla*, the lusts or concupiscence of the flesh.  
**Αἰνεῖς**, lustful, intemperate.  
**Αἰνεῖς**, or **αἰνεῖς**, beasts.  
**Αἰνεῖς** and **αἰνεῖς**, a great circle; hence *bel-ain*, (vulg. *blajain*) 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 *ain* and *aimn*, the Latin words *anus* and *annus* have been formed.—Vid. *Remarks*.  
**Αἰνεῖς**, vulg. **αἰνεῖς**, the diminutive of *aimn*, a small circle or ring; Lat. *annulus*.  
**Αἰνεῖς**, or **αἰνεῖς**, hatred.  
**Αἰνεῖς** and **αἰνεῖς**, and **αἰνεῖς**, a furious, extravagant man.  
**Αἰνεῖς**, destroyed, broken down.  
**Αἰνεῖς**, braced up, over-stiff.  
**Αἰνεῖς**, an excessive or scorching heat, also an inflammation.  
**Αἰνεῖς**, idem; *anteasuisdeact na pola*, a great heat of blood.  
**Αἰνεῖς**, ungovernable, inflexible. *Note*. In several of the preceding words beginning with *ain*, 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 *ajnmearanda*, *ajnmjan ajnteaf*, &c.; in other words it is a negative particle, such as *un* in English, as in *ajnoctac*, *ajnojdan*, &c.

*Ajn*, upon, or over; in all old writings it is *ƒõr*, as *ƒõr an t̄jn*, instead of *ajr an t̄jn*.

*Ajn*, numbered, from the verb *ájrm̄*, to number, or reckon; *do ajr rē*, he reckoned.

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

*Ajn*, arise, *rectius* *ojr*, as in the word *mučõjn̄že*, early rising.

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

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

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

*Ajn̄be*, ribs.

*Ajn̄be*, a story.

*Ajn̄be*, ribbed, furrowed.

*Ajn̄beada*, divisions; ex. *do jnn̄neadar̄ t̄r̄j̄ hájn̄beada dá r̄luaz̄yb̄*, they made three divisions of their armies.

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

*Ajn̄b̄ne*, a multitude, a legion; *ʒõr̄ ajn̄b̄ne ajnḡjõl n̄õ r̄uj̄dead ē enej̄n̄feact̄ le h̄ēnoc̄ a b̄rār̄nātāaf*, he was seated amidst legions of angels with Enoch in Paradise.—*Vid. Leabar̄ b̄neac̄*.

*Ajn̄b̄ne*, a host, or army.

*Ajnc̄*, the ark; Lat. *arca*.

*Ajnc̄*, a strait, or difficulty, great hunger; hence *ajnc̄j̄reac̄*, a hungry, starving man.

*Ajnc̄*, a lizard; *ajnc̄ luac̄na*, an emmet.

*Ajn̄ceact̄*, *potius* *ej̄n̄ceact̄*, heresy.

*Ajn̄ceadal*, a prophesy.

*Ajn̄ceallad̄*, sacrilege; from *ajr*, a robbing, and *ceall*, a church; Lat. *cella*, the same as *ceall-an̄zājn*.

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

*Ajn̄ceann*, certain, positive, undoubted.

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

*Ajn̄c̄jonn*, aside.

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

*Ajn̄c̄j̄r*, a complaint, or expostulation.

*Ajn̄c̄j̄r*, meeting; *do c̄uj̄r rē ajnc̄j̄r ōj̄ra*, he sent to meet them.

*Ajn̄cēr̄t̄*, the same; *ajr ajnc̄ej̄r̄t̄ an̄ n̄j̄ž̄*, to wait on, or be of the king's levee; *ajr ajnc̄ej̄r̄t̄ an̄ t̄r̄luaz̄*, to expect the coming up of the army.

*Ajn̄ceac̄*, ingenious.

*Ajn̄c̄jll*, i. e. *cojm̄eac̄*, keeping.

*Ajn̄d̄*, a coast, a quarter or cardinal point; *õn̄ ajnd̄ r̄õjn̄*, from the eastern quarter, or from the east.

*Ajn̄d̄*, loud, also public; ex. *õr̄ ajnd̄*, publicly; *vid. ajnd̄*, Lat. *arduus*.

*Ajn̄d̄* and *õjn̄de*, order, improvement; Lat. *ordo*.

*Ajn̄d̄beac̄*, to cut down.

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

*Ajn̄d̄ceannaf̄*, superiority, sovereignty, great power.

*Ajn̄de*, height; ex. *cá hájn̄de*, what height?

*Ajn̄de* and *áj̄n̄dean*, a sign.

*Ajn̄deana*, the position or situation of a thing; ex. *õnoc̄-aj̄n̄deana a c̄ata*, the disadvantageous position of his legion.—*Vid. Cār̄n̄ej̄m̄ T̄hojn̄dealbad̄*.

*Ajn̄d̄j̄nt̄jnn̄*, haughtiness, arro-

gance, high-spirited.

Αἰνοδῆτηνεαῖ, high-minded.

Αἰνεαῖ, constellations.

Αἰνοδῆτηνεαῖ, any kingdom governed by one person.

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

Αἰνε, heed, care, attention; ex. τὰ βασιλῆα δαμ ἡ αἰνε α ἰννηγ ἄν λαοῖ, *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 ἀννηοῖ, to number, to count; ex. νόσ δὸ ἡ ἀννηαδ δῶδ, 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.

Αἰνε, a bed.

Αἰνε, a herd; pl. ἀννηῖ and ἀννηῖαδα.

Αἰνε, a place for summer grazing in the mountain.

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

Αἰνεαῖ, a rein; ἀννηῖα ἀννηῖ; the reins of a bridle.

Αἰνεαῖ, symptoms, signs, or indications; ex. ἀννηῖα ἀννηῖ, 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*; ἀννηαδ beo, quick-silver.

Αἰνεαῖ and ἀννηῖ, to heed, to mind, to take care of, or observe; ex. μά ἀννηῖα ἀννηῖ, 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 פּרָא, *fugio*; hence cealla ἀννηῖ, sacrilege.

Αἰνεαῖ, spoiled, plundered, ravaged.

Αἰνεαῖ, a spoiler, robber.

Αἰνεαῖ, also signifies bountiful, generous in bestowing silver; hence Eanna of the Dalgassian princes is said to derive his surname ἀννηῖα, *quasi*, ἀννηῖαδα.

Αἰνεαῖ, spectres, visions.

Αἰνεαῖ na ἀννηῖ, the sign of the cross.

Αἰνεαῖ, certain, particular, especial; ἄννηῖ, especially.

Αἰνεαῖ, a prince, nobleman, &c.

Αἰνεαῖ, a sovereignty, principality; ex. ἀννηῖα ἀννηῖ, the sovereignty of Cashel.—*Old Parchment.*

Αἰνεαῖ, a law.

Αἰνεαῖ, a fashion.

Αἰνεαῖ or οἰνεαῖ, clans, factions or parties; hence ἀννηῖα, an assembly; ἀννηῖ, also signifies a cantoon, and corresponds with the Lat. word *regio*.

Αἰνεαῖ, ploughing, also agriculture, husbandry; Lat. *aro-are*; hence ἀννηῖα, ploughmen, i. e. ἀννηῖ.

Αἰνεαῖ, knowledge; ἀννηῖ, arise; ἀννηῖα and ἀννηῖ, history; ἀννηῖ ἀννηῖ ἀννηῖ-δάλα, history and genealogy; *chronicum Scotorum*.

Αἰνεαῖ and ἀννηῖ, a rehearsal, or narration.

Αἰνεαῖ, an appointment; ἀννηῖ ἀννηῖ, an appointment for battle.

Αἰνεαῖ, to watch; ex. ἀννηῖ ἀννηῖ, watch here; *vid.* ἀννηῖ ἀννηῖ.

Այլեաճ and այլեաճայմ, to lend or borrow.  
 Այլեաճ and այլեազճ, loan, also usury, or any extravagant gain arising from the practice of lending money; այլե, counsel.  
 Այլեաճաճ, ready or willing to lend money or any other thing, also he that lends.  
 Այլեօջ, a fling, jostle, or toss.  
 Այլիջե, lent, adventitious, borrowed.  
 Այլեօջաճ, enterprising, adventurous.  
 Այլմ, arms, weapons.  
 Այլմ, a place; յօ հայլմ ա յայժ an իյջ, to the place where the king was; ճա հայլմ or ճայլմ, where, in what place, *ubinam*.  
 Այլմճիյօր, a belt worn by a soldier to fasten his armour on.  
 Այլմեարե and այլմյծ, an order or custom.  
 Այլմջեյն and ամիաջեյն, well born, or descended.  
 Այլմեաճ, a kind of measure.  
 Այլմեաճ, a herd of cattle; Lat. *armentum*, plur. *armenta*.  
 Այլմյծյն, honour, reverence.  
 Այլմյծյնեաճ, venerable, respectful, as, a ծյջ այլմյծյնեաճ, *virgo veneranda*.  
 Այլմյծ, an interdict, also a troth, vow, or promise.  
 Այլնե, sloes; Greek *ελειθεος*.  
 Այլնե, pl. of այլա, the kidneys.  
 Այլնե, a sitting or watching up all night; hence the diminutive այլնեան, which is the more common word.  
 Այլնեյր, cattle, chattels, *Mat.* 12:29.  
 Այլնեան, a sitting up late.  
 Այլոյլե, all together; Lat. *simul*.  
 Այլրճե, a sign; այլրճե յա ճոյճե, the sign of the cross, L. B.  
 Այլրյբ, the hinder part of the neck.  
 Այլրջե, contemplation.  
 Այլրեազալ, an article.

Այլրէյն and այլրէյն, a pebble.  
 Այլրեճալ, weariness, fatigue.  
 Այլրեամ, a soldier's whetstone, among the old Irish.  
 Այր, a hill, also a fort of covert.  
 Այր, dependence; առ այր ազամ այր, I depend upon him; hence,  
 Այրյմ, to depend, to have confidence in; as այրյմ այր, I depend upon him.  
 Այր, back, backwards; as տար ա այր, backwards; տջ այր այր, to recall; hence այրեաջ, restitution.  
 Այր, a loan.  
 Այր, free, willing; այր այր, ոճ այր էյջյոյն, *nolens, volens*.  
 Այրե, damage or trespass.  
 Այրեաճ and այրեյմ, to clean, or examine the head or any part of a person's body.  
 Այրե, death, applied to a dead person; *hinc* այրեյնե, a shroud.  
 Այրջ, a reproof, reprehension, or chastisement.  
 Այրջե, a present, or free gift or donation; ճօ տջ ճամ an այրջե, he presented me, or gave me gratis; այրջյծ, freely, gratis.  
 Այրջեյր, a mountain; as այրջեյր or Եյրջյր Իյաճա, the ridge of mountains, which part ճեաճ ճայն from ճեաճ մօջ; *vid.* Եյրջյր.  
 Այրճե and այրե, a poem, also any ingenuity or invention; Latin, *astus*.  
 Այրճեօյր or այրեօյր, a tricking, ingenious, artful fellow, a cheat or impostor; Lat. *astutus*.  
 Այրճե or այրե, out of it, or of her; աջ ճալ այրճե, departing thence or thereout; compounded of այր, from Lat. *abs*, and է or յ; ճօ ճայճ ա յրյոյնաճ այրճե, she gave up the ghost.  
 Այրճեար and այրճոյր, a journey or peregrination; այր ճեաճ ա յայրճոյր, during their journey; էյր ճա այրճոյր, three days' jour-

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

Այրձեարսոցած and այրոյս, to remove from one place to another, to travel, or sojourn.

Այրծագտ and այրձօյրեագտ, playing pranks, acting the impostor.

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

Այրյեաց, crafty, ingenious.

Այրյոց, i. e. այր-յօց, restitution *in equivalenti*, repayment literally, also vomiting.

Այրյոցած and այրյոցս, to restore, return, give back.

Այրյոն, a diadem or crown.

Այրյոն, a relic; as այրյոննա նաոմ, the holy relics; vid. տայրե.

Այրլեար, a spring tide.

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

Այրլնոց, a dream.

Այրլնոցեամ and այրլնոցած, to dream; ուօ այրլնոցեար, that dreameth.

Այրլնոցեաց, a dreamer.

Այրտե, out of her or it, from it.

Այրտեար, a journey; vid. այրձեար; Lat. *iter*; այրոյսոցած, to remove.

Այր, a place.

Այր, comical, strange, arch; hence այրոյ, pleasantry, drollery.

Այրեամ, a proof, a convincing argument.

Այրեան, furze.

Այրչոյս, to prove, to convince.

Այրչոցած, to inhabit, or improve; այրեօճայծ մե, I will inhabit; այր ձօ հյոննօլնած առ քրիստոս, այր ձօ այրչոյս յօնայնն, *et verbum caro factum est, et habitavit in nobis.*

Այր, quick, also sharp.

Այր, a ford, or kiln; այր օոյլ, a lime-kiln; pl. այրե, kilns.

Այրեայծոյս, and այրչոյս, to know, to

perceive.

Այրե, the ebb of the tide.

Այրեօծամ, to revive; այրեօծած, *idem.*

Այրեօծոյս, enlivening, reviving.

Այրեօյր, blame, reproof; sometimes written այրօյր, and այրեօյր.

Այրեօյրաց, a reprover, a censor.

Այրեօյրած, to blame, censure, reprove.

Այրեօյր, appeared; քան օյրեօյր ըօ այրեար քօլլե մօն, great light was seen in the night.

Այրեօծայս, to disapprove, dislike, contemn.

Այրեաց, a sow.

Այրե, revenge.

Այրեար, a lady of pleasure.

Այրեար and այրեարայծ, who-rish.

Այրեոյս, to pray or entreat.

Այրեօ, a contradicting or gainsaying.

Այրեօմայս, concise, compendious.

Այրեած, to steal away, or retire privately.

Այրեալն, a second proof.

Այրեանտա, the commandments, also precepts, singular այրե.

Այրեանտա and այրեանտաց, known, also familiar, free, sociable.

Այրեանտար, acquaintance, knowledge; ձայն ձօմ այրեանտար, one of my acquaintance.

Այրեանտաց, a different person or thing, another.

Այրեանտաց, a change; այրեանտաց օլայծ, a change of raiment.

Այրեարց, an admonition, advice, or lecture; vid. Լեօնար Բրեաց, *passim.*

Այրեյրչոց, resurrection; այրեյրչոց, *idem.*

Այրեյրչոյս, to rise from the dead.

Այրչեարս, soon, short, generally applied to time; քօ հայրչեարս, shortly; *brevi tempore*, a short cut or way.

Αἰτζεῖν, like, or another one's self,  
*quasi regentus.*  
 Αἰτζεῖνῃμ, to regenerate.  
 Αἰτζεῖνεαμῡν, a regeneration.  
 Αἰτζο, a serpent, which seems to  
 be the asp; sometimes said to  
 a fiery, peevish person; Gr. ατη,  
*damnum.*  
 Αἰτζοῖν, a little venomous creature.  
 Αἰτζῆ and αἰτζῆ, giants; *vulgo*  
 φαταῖῆ; its singular is αἰαῖ or  
 φαἰαῖ.  
 Αἰτζην, commanded; δο αἰτζην γῆ,  
 he commanded.  
 Αἰτζηνῃμ, to ordain, to order, to  
 command or direct.  
 Αἰτζηννε, a firebrand; *vulg.* φαἰτ-  
 ῃνε; also a wart.  
 Αἰτζην, father; *gen.* αἰαῖ αἰτζην  
 ἡῃμε, a serpent, an adder; αἰτζην  
 λῡγα, ground ivy.  
 Αἰτζην, an affront, an abuse; also  
 shame, confusion; ex. ναοῖαἰτζην,  
 blasphemy.  
 Αἰτζηνῃμ and αἰτζηνῡζαῖ, to affront,  
 to abuse, to shame; hence αἰτζ-  
 ρεαῖ, and δῡνε αἰτζρηαῖ, an  
 abusive reviling man.  
 Αἰτζεῖβαῖ, banishment, expulsion.  
 Αἰτζε, an old rag.  
 Αἰτζε, after; ex. δαἰτζε an laoj,  
 after the poem; δαἰτζε ἡδῡμ  
 δῡνοῖαἰβα, after Adam's exile.  
 Αἰτζεἰαῖ, repentance, an after sor-  
 row.  
 Αἰτζε, a district in the county of  
 Meath, anciently the estate of a  
 tribe of the O'Caseys.  
 Αἰτζε, knowledge, known; ηῃοῖ  
 βῡδ αἰτζε, it was not known.  
 Αἰτζε, a commandment; an δῡῃα  
 ηαἰτζε, the second command-  
 ment.  
 Αἰτζηνῃμ, to know, also to recom-  
 mend; αἰτζην νεαῖδα, αἰτζηνῃμ  
 μαῖαν ηῃ μο γρῃοῖαῖ τε λῡμαἰβ,  
*in manus tuas commendo spiri-*  
*tum meum.*  
 Αἰτζεαῖ, treasured or hoarded up.

Αἰτζε, an ox, bull, or cow.  
 Αἰτζεαῖ and αἰτζεαῖαῖ, repen-  
 tance.  
 Αἰτζηνῃ, a sharp point.  
 Αἰτζηννε, a calf.  
 Αἰτζηνῡζαῖ, to dethrone, or depose  
 a sovereign. N. B.—The trans-  
 lator of Dr. Keating's History,  
 whose ignorance of the Irish lan-  
 guage appears in every page of  
 his work, translates the Irish  
 word αἰτζηνῡζαῖ into that of re-  
 establishment on the throne,  
 where he treats of the reigns of  
 Καἰρῃνε Ἰηρρεαῖαἰ king of  
 Ἰεαῖ-εῡῃν, and Μοῖ-εοῖβ king  
 of Ἰεαῖ-μοῖ; the scope and  
 sense of the history being therein  
 directly contrary, as the reader  
 may plainly see.  
 Αἰτζηνῃ, an imitation.  
 Αἰτζηνῃ, a report.  
 Αἰτζηνῃμ, to report; δο αἰτζηνῃ γῆ,  
 he reported it; also to imitate.  
 Αἰτζηνῃρεαῖ, a rehearser or relater;  
 ex. αἰτζηνῃρεαῖ γρῆῡλ, a tale-  
 bearer.  
 Αἰτζεαῖ, *vulg.* φαἰτζεαῖ, reluc-  
 tance, unwillingness.  
 Αἰτζεαῖ and αἰτζεαῖαῖ, dwelling,  
 inhabiting.  
 Αἰτζηνῡζοῖαῖ, to transcribe or copy.  
 Αἰ, i. e. αἰεαῖμῡν; Lat. *alimen-*  
*tum*, nurture, food.  
 Αἰ, a brood, or the young of any  
 animal; a ἡἰλ οῖζ, her young ones.  
 Αἰα, nursing; hence δῡλα, i. e. δο  
 ἡλα, to nurse; ex. αἰτη-δῡλα, a  
 foster-father; Lat. *alo*, *alere*.  
 Αἰα, (*quasi* αἰα ab albedῃne,) a  
 swan; and Welch *alark*, a swan.  
 Αἰα, a wound.  
 Αἰα, αἰαῖδ, skill or craft; *hinc*,  
 αἰαῖδε, an art or trade, and  
 αἰαῖναῖ, full of artifice, comical,  
 crafty.  
 Αἰα, wisdom.  
 Αἰα, speckled.  
 Αἰαῃμ, to hail or salute, sometimes



- written γαλαγμ δο γάγλεαδαγ na γάγ ε, they hailed him king.
- Αλαγμ, to nurse, or foster; Lat. *alo*; ογλγμ, *idem*.
- Αλαγμ, to sing, to praise, or pray to; ex. αλαγμ Ογα an cōγμδε; this verb is like the Heb. verb ללה, which signifies to praise, to worship, and adore; hence הללה, *laudate Dominum*.
- Αλαγ, white, bright, clear, fair.
- Alban, Αλβαγ, the name of Scotland; Lat. *Albania genit. na halban*.
- Albanaç, Scottish, also a Scot.
- Αλβαγδ, an halbard, or halbert.
- Αλφαç, a cause or reason.
- Αλφαλαç, hid or concealed.
- Αλγα, noble, brave; Gr. αληγ, *Robur*, Hisp. *algo*, unde hiç d' algo, a well born man; Ιηγγ αλγα, an old name of Ireland.
- Αλγαγ, or αλγλγγογ, a false inclination to stool.
- Αλλ, universal, or all; as βυαδ-αλλ, or αλλ-βυαδαç, all-victorious or triumphant.
- Αλλ, or ολλ, great, prodigious, monstrous, as also αγλε, universel, is like the Hebrew מל, *magnus, potens, fortis*; hinc מל nomen Dei, יהוה יהוה, my God, my God.
- Αλλ, a bridle.
- Αλλ, and vulgo εγλε, other, strange, another, is like the Gr. αλλοç, and the Lat. *alius*.
- Αλλ, foreign, alien; hence αλλ-μυγδα, exotic, that comes from a foreign country, (from αλλ, and μυγμ, the sea, or from αλλ, foreign, and μμγ, a habitation,) Lat. *transmarinus*, δον ταοβ αγμ αγλλ, on the further side; ταγμγγ γε α-ναλλ, or an αλλ, he came from the opposite side, but commonly, he came from beyond sea.
- Αλλ, wild, μαδμα αλλα, i. e. *canis silvaticus*, a wolf.
- Αλλ, a rock, or rocky cliff; by the

- moderns, αγλλ, γαγλλ, ex. αλλεγλεç, i. e. πετρα εγλεç; *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 Ουήαλλα.
- Αλλαβαγμ, or muc αλλα, an echo.
- Αλλαβαγμ, a great army.
- Αλλαδ, to go to, to meet; Gall. *aller*.
- Αλλαδ, a present.
- Αλλαδ, excellency, fame, greatness.
- Αλλαγδ, savage; αλλεα, *idem*.
- Αλλαν, formerly, as a n'allan, in former times.
- Αλλεγμ, transposition; αλλεγμ na βροçαλ, the transposition of the words.
- Αλλεγλογ, mischief.
- Αλλεγογτε, an orchard, *rectius* αβαλ-εγογτε, an apple-field; *vulgo* ολλ-εγογτε.
- Αλλμυμαç, or αλλμυμαç, a foreigner, a transmarine.
- Αλλμυμδα, exotic, outlandish, of another country.
- Αλλμυμδαçτε, barbarity, or extraordinary cruelty, ex. αλλμυμδαçτε na Λοçιανναç μδ βγ γαν βρεαγ γη, he had the barbarity of the Danes in him.
- Αλλδδ, ancient, also formerly; a n'allδδ and a n'allυδ, in ancient times. *Note*.—This Celtic word αλλδδ is the original, upon which the Latin *allodium*, signifying ancient property, hath been formed.
- Αλλμιαον and αλλμγαν, a foreign expedition, or voyage.
- Αλλεαμαç, other, diverse, opposite; ταοβ αλλεαμαç na ηαμαν, the other side of the river.
- Αλλεα, wild, savage; beaçάγγε αλλεα, wild beasts.
- Αλλυγç, wild; ex. δαμ αλλυγç, or δαμαν αλλα, a spider, the black



*etiam, quinetiam.*

Αἰ, bad, naughty.

Αἶα and αἶαμ, to be raw.

Αἶαη and αἶαη, like unto, as;

Gr. ὁμαλος, and Lat. *similis*, Wel. *hamal*.

Αἶαηζε, τῆμ αἶαηζε, Tyrawley in Connaught.

Αἶαη, only, alone, except.

Αἶαον, plurality, it is used also for twins.

Αἶαη, music.

Αἶαηε, a fault.

Αἶαηε, behold.

Αἶαηεαμ, to see, to behold, to look at.

Αἶαν, a river; Lat. *amnis*, Wel. *avon*, Cor. *auan*, and Arm. *aun*.

This Irish word is pronounced *aujn*.

Αἶαηε, woe; αἶαηε δυε, woe unto you.

Αἶαν Μοη, the river Black Water in Munster.

Αἶανταμ, *rectius* αἶβανταμ, good luck or prosperity in adventure;

Gal. *avanture, bonne avanture*, vulgo dicitur *ανητῦμ*;

as, ἄζ αζυμ ανητῦμ; it also signifies a perquisite, or royalty; ex. γε μαηε δεαζ, ανεαζμαη αμαντῦμ, sixteen marks, (as chief-

rent,) besides the casual perquisites, or royalties.

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

Αἶαημ, doubt, suspicion, or mistrust; ζαν αἶαημ, without doubt.

Αἶαηααε, dubious, distrustful, suspicious.

Αἶαη, a wild, ungovernable, or mad man; τῆζ na η'αἶαη, Bedlam; hence the dimin. αἶαηαν and αἶαηοζ.

Αἶαη, a soldier; in the Hebrew language γῦα signifies *robustus, fortis fuit*;

in the German *am-*

*bacht* is a soldier.

Αἶαηαν, a dull, or stupid man.

Αἶαηοζ, a silly woman.

Αἶαηαμ, affliction, tribulation, sorrow; an αἶαηαμ μοη, in great distress.

Αἶαηε, αἶαηοε, and αἶαηυοε, so, thus.

Αἶαηαβαημ, dumb, mute.

Αἶαηαμ, impudent; *Brogan in vita Brigidae*; also importunate, troublesome.

Αἶαηαμ, unusual, extraordinary; cat εροδα αἶαηαμ, a smart and remarkable battle.—*Vid.* Chronicon Scotorum.

Αἶαηα, *rectius* αβαηα, a poem, hence αἶαηαν, a sonnet; *quod vid.* αἶαηα collυμ εηε, a poem composed for St. Columbus.

Αἶαηα, good, great, noble, prosperous, lucky; αἶαηα αμαδ do ευαταε, *bona est scala populis*.

Αἶαηα, dark, gloomy, obscure.

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

Αἶαηαν, a song, *rectius* αβαν.

Αἶαηαοε, lead, a lax, a looseness, or flux.

Αἶαηαμ, a river; Lat. *amnis*.

Αἶαηαμ, mischievous, evil, bad.

Αἶαηαμ, to refuse.

Αἶαηαμ, time; cat ε an ταμ, what time? Lat. *tempus*.—*Vid.* αμ. τμοεζα na m'ammaη, the fast of the quatuor tempora.

Αἶαηαμ, a cupboard.

Αἶαηαε, or αμυε, on the outside, without doors, besides, without.

Αἶαηαμ, an ambush, ambuscade, or surprise; also any violent attack or onset; ex. αμυ longροηε, surprising the camp or quarters of an enemy; also protection; ex. a Χημοε mac οε, ταζαμυε υε ηε αηη ηαμυε, Christ, Son of God, we all fly to thy protection.—*Old Parchment*.

Amurad, to hit; d'amuradai na rajzeadōjnjze ē, the archers hit him; also to level, or aim at.

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

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

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

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

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

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

An, water; also still or quiet.

An, true; also pleasant.

An, noble; also swift.

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

Anabujd, unripe, sharp.

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

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

Anac, anger.

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

Anacajn, danger, misfortune; also

a bad accident; do bajn anačajn do, he came by a bad accident.

Anač, delay; zan anač, *sine mora*.

Anač, danger.

Anaž, neat, clean.

Anažajd, against.

Anajc, a wound.

Anajc mē, save thou me.

Anajce, a saving, or protection.

Anajcjm, to save, to relieve, or protect; also to beware, or take care; ex. anajc leat, take heed; anajcfead aj an pejcejl ud tū, I will save you from that danger.

Anačjll, restless.

Anajnbyead, insatiable.

Anajjt, soft, tender.

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

Anajj, backward, reversed.

Anajtnjd, unknown.

Anāl, breath; Wel. *anadl*.

Anāl, an annal; pl. anāla, annals.

Anālač, a chronicle, annals.

Anāl, hither, from beyond; ex. an'all, taji Jordan, over Jordan.

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

Anamčajra, a bosom friend; also a penitentiary; Joyep anamčajra cluāna mje nōj, Joseph Penitentiary of Clonmacnois.—*Vid.* Chron. Sc.

Anam, rare; zo hanam, seldom, rarely.

Anaojbn, woe, also disagreeable; ex. aj anaojbn dujt, woe unto you.

Anba, prodigious, great, portentous.

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

Anbšajne, weakness, fainting; az dul an anbšajne, ready to faint; from the augmentative ana and šann, weak, feeble; hence anbšann. This word is commonly





light; *cum* אֹבְנִיךָ, for delight.  
אֹבְדֵה, youth.

אֹבְדֵאֲדָאֵ, well-behaved.

אֹבְדֵעֹז, a hair-lace, a fillet, a head-band.

אֹבְדֵה, a skilful or knowing person.

אֹבְדֵאֲעֵט, hospitality, succour, lodging.

אֹבְדֵאֲעֵתָאֵ, hospitable.

אֹבְדֵדֵה, a guest.

אֹבַל, the mouth; Cantab. *ahol*.

אֹבְלֵי־קִיר, a lime-kiln.

אֹבְלֵאֵ, a gazing stock.—*Nah.* 3. 6.

אֹבְלֵאֵ, dung; אֹבְלֵי־זֶ, of or belonging to dung; ex. *caḡn*, or *caḡnān* אֹבְלֵי־זֶ, a dung-hill.

אֹבְלֵאֲנָדָא, excellent, fine, charming.

אֹבְלֵי־עֹז and אֹבְלֵי־עֹז, a caterpillar.

אֹבַנ, a rush.

אֹבַנ, honour.

אֹבַנ, in compound words is the same as אֹבַנ, one, though אֹבַנ 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. אֹבַנ-חַטְנִי, one mind; אֹבַנ-פְּנִי, of a single man; as *comḡac*, or *coḡm-ḡeḡe* אֹבַנ-פְּנִי, a duel; אֹבַנ-חַ, any thing; but אֹבַנ-פְּנִי and אֹבַנ-חַ is said very commonly and properly.

אֹבַנֵה, the vulgar and corrupt word for Friday; ex. אֹבַנֵה אַן עֵבֵא־דָא, Good Friday.—*Vid. infra* דֵּה and דְּיָא.

אֹבַנְמַ, to fast, or to abstain from flesh on Friday.

אֹבַנְמַ and אֹבַנְמַ, a curse or malediction; is analogous to the Hebrew אָרַר, accursed, *maledictus*.—*Genes.* 3. 14.

אֹבַנְמַ, to curse.

אֹבַנְמַגְמַד, a restipulation.

אֹבַנְמַ and אֹבַנְמַ, an oblique case of אֹבַנ, *quod vid.*

אֹבַל, lime; אֹבְלֵי־קִיר, a lime-kiln. ✕

אֹבַלֵד, to plaster and to whitewash with lime.

אֹבַנ, excellent, good; Cantab. *on*, the same.

אֹבַנ, a country.

אֹבַנ, or *haon*, *rectius eun*, one; the same as the Gr. nominat. neuter *έν*, genit. *ένος*, and Lat. *unus*.

אֹבַנָא, a fair, an assembly.—*Vul.* אֹבַנְעֵאֲעֵט.

אֹבַנָא, a market-town in Lower Ormond.

אֹבַנְמַ, alone.

אֹבַנְמַאֲעֵט, singularity.

אֹבַנְמַאֲמַן and אֹבַנְמַאֲדָא, single, all alone.

אֹבַנְמַאֲעֵב, singularity.

אֹבַנְבַל, אֲמַן אֹבַנְבַל, together.

אֹבַנְעֵאֲמַאֲ, a fellow-citizen, or one of the same town or city.

אֹבַנְדָא, a simple; it is the opposite of *cumyrc*, a compound.

אֹבַנְדָא, singular, particular.

אֹבַנְדֵאֲעֵט, unity; *vulgo* אֹבַנְעֵאֲעֵט.

אֹבַנְפַּוּנְט, wallowing, 2 *Sam.* 20. 12.—*Bedel's Bible.*

אֹבַנְמַאֲכָנָאֵ and אֹבַנְמַאֲכָנָדָא, desolate, solitary; also particular; as *ḡo haonḡacānāc*, in particular, only.

אֹבַנְמַאֲכָנָאֵ and אֹבַנְמַאֲכָנָאֲ, desolation, or solitude.

אֹבַנְפְּלוּנְה, of one surname.

אֹבַנְטָא and אֹבַנְטֻזָּגַד, celibacy, or the unmarried state; *dyne* אַן אֹבַנְטֻזָּגַד, a man unmarried.

אֹבַנְטָא, אֹבַנְטָאֵד and אֹבַנְטֻזָּגַד, a vote, or consent.

אֹבַנְטָאֲדָאֵ, willing; *ḡo haonḡadāc*, willingly.

אֹבַנְעֵאֲעֵט, *corrupte et vulgo* אֹבַנָא, a fair, an assembly, or convention; plur. אֹבַנְעֵאֲעֵטֵ.

אֹבַנְטֻזְגְּמַ, to obey, to consent to.

αονταῖζ and αονταῖζτε, united, agreed to.

αοναῖη, once, one time.

αογ-ζηεηνε, the small County of Limerick, from the hill called Knockgreine to Limerick, the ancient patrimony of the O'Conuings, whose principal castle, near Limerick, was called Καγλεαν O'Conuηηζ, or Castle Connell; αογ τηημαῖζ, from Owny to Limerick.

αογ, age; εα ηαοηη τῦ, how old are you? Wel. *oes*.

αογ, a sect or kind of people, of the same condition, profession, or degree; which answers to the Latin and French *gens*: αογ εαλαδαν, the men of arts and sciences; αογ τεαδ, *no cjujl*, musicians; αογ δανα, poets; αογ ζαλαηη, the sick; αογ υαγαλ, the nobility or gentry; αογ οζ αζυη εαγτα, young and old folks.

αογτα and αογμαη, old, ancient.

αοτ, small, little.

αοτ, a bell.

αοτ, a crown.

αοτ, any servile work, especially ploughing.

αρα, an ape.

αρηαηηηη, mercy.

αρηηηηη, an apron.

αρεαε, mortal.

αρηηζ, ripe; *id quod aηηδ, quod vid.*

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

αη, or αηη, upon; as αη αν δ'ταλαη, upon the earth; also at, or in; as αη δ'ταηη, in the beginning; *vid. αηη*. It is written in the old manuscripts φαηη or φοηη; English, *over*.

αη, or αηη, when set before words of price answers to the English, *for*; ex. αη δεηε βρηορα ηηεηοδ αηηηδ δο βηαητεαδ αν ηηαναηηζ-

τεδηη; it also agrees with *for* in other respects; as αη ολκαη, for badness; αη α ηεααηηδ, for their horses.

αη, by adding another word to it makes the same an adverb; as αη αηη, or αη δηηηηη, backwards; αη αονβαλλ, together, in one place.

αη, is very often taken for α δεηη; ex. αη ηε, says he; αη ηη, says she; αη ηηαδ, say they.

αη, a plague; also any great slaughter, or havoc; also the slain in battle; as αη α η'αη, upon the slain; Cantab. *hara*, slaughter; Gr. *αρηε*, *Mars*; and Gr. *αρα*, *Diræ*.

αη, ploughing, husbandry; αη ηα αηη δο βη αν τηηη, the land was ploughed; Gr. *αρω*, and Lat. *aro*.

αη, a guiding or conducting.

αηα, a page, lacquey, or coachman.

αηα, a conference.

αηα, the loin; plur. *αηαηα*, the reins; ζαλαη ηα ηαηαη, a pain in the reins, or loins.

αηα, a country in the County of Tipperary.

αηαδ, for the sake of, for.

αηααηη, motion.

αηαε, a ploughshare; also utensils for ploughing.

αηαε, strength, puissance, power; hence *αηαεδαε*, able, puissant; and *αηαεδαη*, the same as *αηαε*.

αηαε, a bier; Lat. *feretrum*.

αηααυ, a cell, or grotto, a hut, &c.; we commonly call a desolate forsaken house τηηζ αηααυη.

αηαδ, strong, brave.

αηαδα, a severe punishment.

αηαδ, a ladder; ex. *αηηα αηαδ δο τεαταηδ, bona est scala populis*.—*Vid. Brogan, in Vit. Brig.*



**Αῤαδ**, a running.  
**Αῤαῤλαρα**, the running of the reins.  
**Αῤαῤδεαν**, a desk, or pulpit.  
**Αῤαῤζ-ῤῤῤα**, the reins of a bridle; pl. **αῤαῤζεα**.  
**Αῤαῤλλ**, both.  
**Αῤαῤμ**, to plough; Gr. **ἀροω**, and Lat. **aro**.  
**Αῤῖαν**, bread; derived from **αῤ**, ploughing, husbandry; as, **αῤῖαν εῤυῤεῤεαετα**, **αῤῖαν ὀῤῖα**, **αῤῖαν κοῤῖε**, &c.; Gr. **αροτον**, **panis**.  
**Αῤῖαν**, a name of diverse hills or hilly places in Wales, Ireland, and Scotland; Gr. **ὄρον**, accusat. of **ὄρος**, a mountain.  
**Αῤῖαν**, the kidneys; **ῤῖαδ na n'á-ῤῖαν**, a tender love.  
**Αῤῖανῖε**, a pannier.  
**Αῤῖανεα**, a pantry.  
**Αῤῖανῖῤ**, a baker.  
**Αῤῖαον**, both; **ῤῖῖ α ῤαον**, you both.  
**Αῤῖα**, a room, a house, or habitation; **μ'άῤῖα**, my house.  
**Αῤῖβα**, yet, nevertheless.  
**Αῤῖβαε**, havoc, destruction.  
**Αῤῖβαν**, or **αῤῖβαν**, a host, an army.  
**Αῤῖβαν**, 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.  
**Αῤῖβῖαῤεαε**, scarce of corn.  
**Αῤῖε**, an ark; Lat. **arca**; as **αῤῖε ῤαοῤ**, the ark of Noah.  
**Αῤῖε** and **αῤῖε**, a large chest in the form of a ship. The name of the ship **Argus** seems formed upon the Celtic **αῤῖε**.  
**Αῤῖε**, the body.  
**Αῤῖε** and **αῤῖεαν**, a little pig; also a dwarf.  
**Αῤῖεανῖεα**, an archangel; otherwise **αῤῖεανῖεα**.  
**Αῤῖεανῖεα**, an archdeacon.  
**Αῤῖεανῖεα**, henceforth, in like manner.

**Αῤῖεῤ**, a band-dog; otherwise **ναῤε-εῤ**.  
**Αῤῖεῤαεῤα**, an emmet or lizard; **αῤῖεῤαεῤα na ῤῖεῤε**, **coluber**.  
**Αῤῖεῤα**, or **εαῤεῤα**, an eclipse; **αῤεῤα ῤῖεῤε**, **eclipsis solis**.  
**Αῤῖεῤῖῖ**, a hermit's cell.  
**Αῤῖε**, an ascent, or high place; hence the British **Garth**, a promontory.  
**Αῤῖε**, 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.  
**Αῤῖε** and **αῤῖε**, noble, or strong; hence the proper name of a man, **αῤῖε**.  
**Αῤῖεα**, a mountain to the east of Cashel, anciently the estate of a tribe of the O'Deas.  
**Αῤῖεα**, high, haughty; **εῤῖε αῤῖεα**, high hills.  
**Αῤῖεαε**, a territory of Carbury in the County of Cork, the ancient patrimony of the O'Flins, called from thence O'Flain **áῤῖεα**; also a hill and village in the County of Limerick, near Newcastle.  
**Αῤῖεαεαδ**, a height, top, or summit.  
**Αῤῖεαῖεαδ**, honour, promotion.  
**Αῤῖεαῖεῤῖε**, to extol, exalt, or prefer.  
**Αῤῖεαν**, a hillock, or little height.  
**Αῤῖεανῖεα**, proud, high-minded.  
**ῖεαεαοῖῖ**, a throne; pl. **áῤῖεαεῤεαεα**; also an archiepiscopal see.  
**Αῤῖεεανῖεα**, dominion, power, supremacy; hence **αῤῖεεανῖεα**, sometimes written **ῤαῖῖεεανῖεα**, signifies a superior, or eminent person in the hierarchy, as a metropolitan, bishop, abbot, archdeacon, &c.  
**Αῤῖεεῖοῖ**, tribute, chief rent.

Αρδευη, supreme power, rather impost.

Αρδεαυροσ and vulgo εαυροσ, an archbishop.—*Vid.* εαυροσ.

Αρδρεαμαναc, a high-steward; *potius* αρδρεαδμαναc.

Αρδζοταc, loud, noisy.

Αρδαμ, a plough-ox.

Αρδαμc, a pair of colours, an ensign.

Αρδαυαc, high, stately, bold.

Αρδαμαcα, Αρδαμαζ, the archiepiscopal seat of the Primate of Ireland.

Αρδοζ and ορδοζ, a thumb; ορδοζ κορυ, the great toe.

Αρδολλαμ, a chief professor of any science; as ολλαμ με γεανcαυ, an antiquary, a chief chronicler, ολλαμ με δαν, a poet.

Αρδοραυ, *vulgo*, παρδοραυ, the lintel of a door.

Αρδραc, a monarch.

Αρδραc, gain, profit, advantage.

Αρδρεαcταυ, a synod, an assembly, or convention; a contraction of αρδορρεαcταυ.

Αρδρζοι, a college, or university.

Αρδραζαυ, a high priest, or pontiff.

Αρδυζαδ, to extol, to promote, heighten.

Αρφαδ, in the meanwhile.

Αρφραδ, for.

Αρζ, white; Gr. αργος, *albus*; whence the Latins derive their *argentum*, *ab albedine*, though as properly from this Celtic word αρζ; *unde* αρζιοδ.

Αρζ, milk.

Αρζ, a champion; from αρζαυμ, to spoil; hence αρζδα, valiant, brave, military.

Αρζ, the same as αρc, an ark, chest, bier, or coffer.

Αρζ, famous, excellent, noble.

Αρζαδ, or αρζζιοδ, a stopping, or hindrance.

Αρζαυμ, to spoil, plunder, lay

waste, or destroy; and αρζαυμ is the same.

Αρζαυ, a plundering, or robbing; hence ceallaρζαυ, sacrilege, robbing churches.

Αρζαυμ, to keep, to herd.—*Vid.* ιονζυμ.

Αρζαυη, he or she kept; ex. αρζαυη λαετε αρνβζζ κορυca φορ μεδδον ηεζδε, *custodiebat die vehementis pluvie oves in media planitie*.—Brogan, in Vit. Brigit.

Αρζναδ, robbery, plunder, devastation; αρζνε, *idem*; ζο μο ταναυρδε αρζνε δο Αρδαμαcα, so that Armagh was near being ruined by pillage.

Αρζτορμ, a destroyer.

Αρζυμεντ and αρζυμ, an argument, or proof.

Αρζυ, again.—*Mat.* 17. 23.

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

Αρλεοζαc, full of high attempts.

Αρλοζζ, gathering, *rectius* ταρλοζζ, as φαυτα αν ταρλοζζ, the feast of the gathering; hence ταρλοζ αρδαυη, a gathering or bringing in the corn from the fields to the barns or corn-yard.

Αρμ, a weapon, arms; λε λαμαμ μαυδε, with a hand-weapon of wood. The Egyptian Hercules is said to have used no other arms but staves of wood.

Αρμαζ, an army; also weapons, arms, an armoury; it forms αρμαλα in the genitive.

Αρμαυη, or αρμαν, an officer; hence is derived the name of Arminius, the famous German general.

Αρμαυη, a check, or rebuke.

Αρμαc, slaughter.

Αρμηνδμ, to worship, honour, or reverence.

Αρμιοραc, αρμοραυε, *armorici*, the Britons of Low Brittany.

This word is compounded of αρ

and *moſi* or *maſi*, both together ſignifying *ad mare*, or *super mare*.

*Armea*, armed.

*Armajm*, to arm; *armajzte*, armed.

*Armajntean*, let him be bleſſed; an impersonal.

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

*Arnajb*, a band.

*Arnajzjm*, to pray; *vid. urnajzjm*, *prytcad*, *batrad*, *urnajzead*, *prædicabat*, *baptizabat*, *orabat*.

—Vit. S. Patric.

*Arnajzite*, *pro urnajzite*, prayers.

*Arnojll* or *arajll*, a great deal, many, &c.; *zur oſidajz rjad arajll do njažalujb ran cõmajnle rjn*, that they ordained many wholesome laws in that ſynod.—*Vid. Annales Tighernachi*, ad annum 1152.

*Arnojle*, a certain, or another; ex. *no fojllryd ajnzeal an arlynze d'arnojle reanõjn*, *zo nubajnt*, *cuidam viro ſapienti Angelus in ſomnis apparuit et dixit*, L. B.

*Arnojle*, or *arajlle*, as much, as many more; ex. *no řazajb an Capõjnjal Papajno palljum an Arõmaça*, *palljum an Arõ Chjãt*, *azur arajle a Cconactajb azur ran Mũman*. Cardinal Papyron left a Pallium at Armagh, a Pallium in Dublin, and an equal number in Connaught and Munster.—*Vid. Annales Tighernachi. Clonmacnoisensis Archidiaconi*.

*Arni*, a ſtag, or hind.

*Arnaçt*, an image, a ſpectre, or apparition.

*Arnaçta*, tall, puissant, mighty, brave.

*Arnaçtay*, power.

*Arnad*, ornament.

*Arnad*, merchandize; pl. *arnajde*, pedlars' goods, &c.

*Arnajnz*, convulsions; also a ſtitch.

*Arãa*, 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. *ãkroç*, *ursus*, or rather from *art*, noble, great.

*Art*, noble, generous.

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

*Art*, a tent, or tabernacle.

*Artcajnæl*, a quarry, or ſtone-pit.

*Artcazul*, an article.

*Artiaç*, a ſhip; *artiaç*, *idem*.

*Artia*, an artery, or vein.

*Artiažad*, to do, or make.

*Artajzjm*, to ſail.

*Artujzjm*, to increase or enlarge.

*Arujj*, the way.

*Arujz*, the neck.

*Ar*, out of; ex. *ar an d'talam*, out of the ground; *ar an ttejn*, 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 dujtye ē*, he is known unto thee.

*Ar* often comes before a comparative degree, and then always begins a ſentence, (juſt as *nj* *buſ* 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 Oõmnał nã Donça*, Daniel is bigger than Donogh.

*Ar*, a caſcade, or fall of water.

*Ar* and *ara*, a ſhoe.

*Arã*, ſhod.

*Arãd*, out of thee, from thee; *arãm*, out of me.

*Arãd*, kindling; alſo ſtopping, ſtanding.

*Arãřjmjm*, to remove.

*Arãjd*, to reſt, or ſtay.

*Arãjnæ*, a ſhoemaker; Heb. *רסא*, *ligavit*, *conſtrinxit*.



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

ἄταγ, victory.

ἄτῶς, an attack.

ἄτ, a ford; pl. ἄτanna; Ἀτχλάτ, Dublin; Ἀτλουάην, Athlone.

ἄτ, just, lawful.

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

ἄτα, the cud; *ruma*.

ἄτας, a giant; pl. ἀταγῆ; also a plebeian; *corrupte* φατας.

ἄτας, waves.

ἄτας, a request.

ἄτας ζαοῖτε, a blast of wind.

ἄτασλε, inattentiveness.

ἄτασνε, embers, coals; *vulg.* φατῆσνε.

ἄτασν, a father; ἀτασν βασιδῶζε, a godfather; ἀτασν ἀλτῆνομα, or ἀλτῆνανναγ, a foster-father; ἀτασν cleamna, a father-in-law; ἀτασν φαοσνδῶσν, 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 appellamus*; hinc *attarus*. Hesychius says that the Cretans meant by the word *eittas* what the Greeks meant by τούς πατερας; the old Greek word ἄττα had the same signification.—*Vid.* Francisci Junii Glossarium Gothicum ad Vocem, *atta*, ad Calcem Codicis Argentei.

ἄτασν-λυρα, the herb called ground-ivy.

ἄτασν-δῶβωδ, a patrimony; ἀτασν ἑλαμαν, yarrow; Lat. *mellifolium*.

ἄτασν, reproach; also confusion; written also ατῆσν.

ἄτασνσν, to revile, to reproach; ατῆσνσν and ατῆσνσνῶδ, the same.

ἄτασνεας, reviling, rebuking, &c.

ἄταλ, deaf; *idem quod* ἀδάλ.

ἄτασνδαστ, a patrimonial right, or hereditary property.

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

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

ἄτασνζαβ, importunity, solicitation.

ἄτασνζασμ, a conflict, or skirmish.

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

ἄτασνμῶζωδ, to exchange, to remove.

ἄτασνμῶζωδ, a difference.

ἄτῶς, strength.

ἄτῶς, a different time.

ἄτῶσῶσν, a complaint; *vid.* ἑαζ-σῶσνε.

ἄτῶσῶδ, a chewing the cud.

ἄτῶσῶτε, worn, cast off.

ἄτῶσῶτασνεαςτ, recantation.

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

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

ἄτῶσῶσν, to return; also to untwist.

ἄτῶσῶδα, returned; also twisted; *ex.* γῆνᾶτ ἄτῶσῶδα, twisted yarn.

ἄτῶσῶδ, a rebellion.

ἄτῶσῶσν, to rebel.

ἄτῶσῶμεασῆν, a register.

ἄτῶσῶσνσν, short, abridged.

ἄτῶσῶσνσνε, an abridgment.

ἄτῶσῶσῆνᾶς, asking, or inquiring.

ἄτῶσῶσῆτε, repaired, mended; ἀτῶσῶσῆῶδ, *id.*

ἄτῶσῶδ, restitution, or restoration.

ἄτῶσῶσν, to restore, or recover.

ἄτῶσῶσνε, a repeated request or petition; *vid.* *cuσνε*.

ἄτῶσῶσνεσν, to request, entreat, or beseech; ἀτῶσῶσνεσν σῆτε, I pray thee.



their β or beta, is often rendered in Latin by *v*, as Gr. βῆρον, Lat. *Varro*, Gr. βιργίλιος, Lat. *Virgilius*, Gr. βιοτή, Lat. *vita*, Irish beatha, and when tittled it sounds *veatha, vita*; the name of this consonant in Irish approaches much closer in sound and letters to the Hebrew name of the said letter than either the Chald. ב or the Gr. β, it being in Irish bejt̄, and in Hebrew בית. בית signifies a house in Hebrew, and boč in Irish is a very common name for an open house or tent. It is to be observed that the Irish consonants ב, ע, ס, ז, ק, ט, 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 בגד כפת, *memoria 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 ב, ע, ס, ז, ק, ט; 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 *vendere*, &c.—*Vid. Lhuyd. Compar. Etymol. p. 22.*

ba, were, have been, the preterperfect tense of the verb bjm, to be, to live, Gr. βιος, *vita*, and βιωω, *vivo*, ex. do bá mé, I was, do bá tu, you was, do bá γέ, he was, &c.

ba, the plur. of bō, cows; Lat. *bos*, and Gr. βιος, *Aeol.*

bá, good.

bá, death.

bá, under; ex. bá aic, under the body.

baajn, *rectius buajn*, to cut, or .. mow down; do búajn luacma, to cut rushes.

baan, *matrix bovis*, the matrice of a cow, Pl.; it is vulgarly called bñúán, and understood to be the skin which covers the calf in the matrice, and is discharged after the calf.

babaçt, sweetness, innocence; Lat. *babas*, a baby or fool; Gr. βαβαξ, talkative.

bábán, a baby.

bábūn, a bulwark.—*Pl.*

bac, a hindrance or impediment; bacajl, *idem*; do çur bac orp-ça, he hindered them.

bacaç and bacad, lame, halting;

- η βῆγος κοῦρα an *bacajec* jo-  
 nann, the legs of the lame are  
 not equal.
- bacajm**, to hinder, to frustrate, or  
 impede.
- bacajreac**, impeding, or obstruct-  
 ing.
- bacal** and **bacol**, a staff, a crosier;  
 Lat. *baculum*.
- bacalta**, baked.
- bacan**, the hinge of a door; **ajm 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.
- bac**, a breach; also a violent at-  
 tack or surprise.
- bac**, drunkenness; Lat. *bacchatio*.
- bacajre**, a drunkard, a baccho;  
*vid. bejce*.—*Pl.*
- baçall**, clipping, shearing.
- baçajr**, an acorn; Lat. *bacchar*,  
 the herb lady's glove.
- baçla**, a cup, or chalice.—*Pl.*
- baçlac**, curled, frizzled.
- baçla**, an armful.
- baç-lamaç**, disabled in the hand  
 or arm.
- baçlūbja**, a surfeit from drinking.  
*Pl.*
- baçtorjman** and **baçtorjan**, the  
 noise of drunkards.
- baçōjdm**, to go by crutches.—*Pl.*
- baçtjac**, the name of an Irish  
 Druid, who is said to have dis-  
 covered to his prince, from an  
 eclipse of the sun, the Passion of  
 our Saviour the very time it hap-  
 pened.
- baçul**, a stick, or staff; Lat. *ba-*  
*culus*.
- baçul eajpajc**, a bishop's staff or  
 crosier.
- baç**, a boat; Wel. *bad*, and Fr.  
*bateau*.
- baçb**, the north.
- baçb**, a tract of land.
- baçb**, the Roiston crow; also any  
 ravenous bird, as a vulture, &c.
- baçb**, i. e. bean **ταύταç**, or **bean-**  
**rijce**, a fairy-woman vulgarly  
 supposed to belong to particular  
 families.
- baçb**, a scold, a quarrelsome wo-  
 man.
- baçac**, warlike.
- baçajm** and **baçajr**, threatening;  
**a mbaçajm**, their threats.
- baçajrç**, *idem*; pl. **baçajrçajce**,  
 threats.
- baç**, a battle; and **baçje**, the  
 same.
- baç**, a kindness, respect, friend-  
 ship.
- baç**, a word.
- baçac**, fond, kind, sympathetic.
- baçajm**, to promise.
- baçalac**, dangerous; **baçalac**,  
 the same.
- baççtorjdm**, to wrangle, chide.
- baç**, the same; as **bj**, **baç je**, he  
 was.
- baç**, a twist or turn, a crooked-  
 ness or bent; Wel. *bach*, a  
 crook.
- baçbeajla**, a solecism, i. e. a  
 crooked reasoning.—*Pl.*
- baççjm**, to touch.
- baçjd**, a wave.
- baçjd**, love.
- baçjde**, gratitude, alliance, amity;  
**a ta baçjde moji azam lejy**, I  
 have a great kindness for him.
- baçjde**, prediction; and **baçjde**,  
 the same.
- baçjdeac**, a comrade, or coadjutor.
- baçjdeaçar**, grace or favour.
- baçjdead**, or **baçad**, to drown;  
**baçjdçjeajr e**, he will be drown-  
 ed; **baççjd an çjm**, they shall  
 overflow the land.



- bájdte, drowned.  
 bájdjn, a little boat.  
 bájppjart, a toad.—*Pl.*  
 bájžjm, to talk, to speak to.  
 bájžjn, a waggon.—*Pl.*  
 bájžle, a fawn; ex. at cōnane  
 brájceam acyʳ bʳú, acyʳ bájž-  
 le eatonnu: rocajde do deat  
 an máž, acyʳ bʳeat azá  
 mábád a paou, 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.  
 bájl, put for buð ájl, as njōm bájl  
 lejʳ méjʳteačt, he would not  
 hear me.  
 bajl, prosperity, good-luck.  
 bajle, bold; also straight.  
 bajllcʳeacád, trembling.  
 bajle, home, as jmčjž a bajle, go  
 home.  
 bajle, a city, town, or village;  
 Lat. *villa*, quasi *billa*, *b* and *v*  
 being correspondent and com-  
 mutable letters; pl. bajlte.—  
 N. B. This Celtic word bajlle,  
 and the Lat. *vallis* are originally  
 the same, as the ancients always  
 built their habitations in low  
 sheltered places, near rivers or  
 rivulets.  
 bajllējn, a little bubble, a boss or  
 stud.  
 bajllējn, drink.  
 bajlm, balm, or balsam.  
 bajlōž, 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. bajnnjč, do bajn-  
 njč ljōntar lājʳneac. Cujmjn  
 naomča.  
 bajnceadač, authorized, an autho-  
 rized person.

- bajncjč, it belongs.—*Pl.*  
 bajnčljámujl, a mother-in-law;  
 bajnčljámujn, a mother, or daugh-  
 ter-in-law.  
 bajncjčota, white clay.—*Pl.*  
 bajndeazg, flesh-coloured.  
 bajndja, a goddess; bajndjleam,  
 the same.  
 bajne, whiter, of the comparative  
 degree.  
 bajne and bajnne, milk; bajnne  
 jeamam, thick milk; *vid.* lačt.  
 bajneacčt, the actions of a heroine,  
 i. e. eáčt ban, no mná; also  
 woman-slaughter.—*K.*  
 bajneayōž, a ferret.  
 bajnfejʳ, a wedding-feast; *vulgo*  
 bajnjʳ.  
 bajnfojd, first person of the fu-  
 ture of the indicative of the verb  
 bajnm.  
 bajnfjnjnʳžne, the epicene gen-  
 der, from bejn put for feminine,  
 and fejʳ for masculine, and  
 nʳžne 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.  
 bajnfneaznad, a bond, or stipu-  
 lation.  
 bajnfjd, they shall take.  
 bajnž, on a sudden, by surprise.—  
 bajnžearmačt, a goddess.—*Pl.*  
 bájnžde, rage, fury, madness; ajn  
 bajle jʳ ajn bájnžde, mad and  
 furious; also silly, lunatic.  
 bajnm, to belong to; nač baj-  
 njonn njʳ, that doth not belong  
 to him; bajnjč, they belong.  
 bajnm, to pull, to hew or cut  
 down, to take from; bajnm  
 ʳop, I pull a wisp; bajnm  
 cʳann, I cut down a tree; baj-  
 njm djot, I take from you.

бajнjon and banda, female; leōn  
bajнjon, a lioness.

бajнjaнla, a countess.

бajнeanta, effeminate.

бajнleōman, a lioness.

бajнljaž, a doctress, or woman-  
chirurgian.

бajннjožan, a queen.

бajннe, a feast; genit. of bajн-  
нн.

бajннeac, retired, desolate.

бajннeazađ, desolation, destruc-  
tion.

бajннpнneōž, a sparrow-hawk.—  
Pl.

бajннcянna, a lord's lady.

бajннeab, a widow; fan ad bajн-  
нeabajž, remain a widow.

бajннe, strong, brave, valiant.

бajннežн, the end or point; ex.  
бajннežн an čлajđнm, the point  
of a sword.

бajннead, a bonnet, or cap, or any  
sort of head-dress, from бajн, the  
head, and ežde, or eadac,  
clothes. This word is otherwise  
written бajнead, and in the vul-  
gar Greek there is βυρνητα, and  
in Latin *biretum*, Germ. *baret*,  
Ital. *baretta*, Sclavon. *baretta*.

бajннe, a goaling, a military kind  
of exercise played with a ball  
and hurly, greatly practised  
among the Irish; бajннe comōн-  
cayн, a great goal played be-  
tween two counties, or two baro-  
nies.

бajннeн, the ribberies, or cross  
sticks, or side timbers, between  
the rafters of a house.

бajннeнc, the froth of water, or any  
other liquor when boiled.

бajннžean, *rectius* бajннж, a cake;  
бajннeana oнna, barley cakes;  
Lat. *farina*, in the Welsh *bara*  
signifies bread; and in the Gr.  
βορa is any meat; in the Heb.  
ברוה, any food, and Heb. ברה

*comedit, refecit se pastu.*—Vid.  
*Buxtorf. Lexic.*

бajннeabuad and бajннabuadбajл,  
a trumpet, or sounding horn;  
do žežđ a бajннabuad, he sound-  
ed his trumpet.

бajннžean, a floor, a plot of  
ground.

бajннн, a firebrand.

бajннeac, perverse, angry, morose.

бajннealž, a hair-bodkin.

бajннeadтнom, quick, nimble.

бajннal, a shoe-latchet; also the  
cover of a book.

бajннж, a cake of bread; *vid.*  
бajннžean.

бajннeact, a satire.

бajннжoнж, the top of the wind-  
pipe.

бajннжže, brawling.

бajн, or bay, the palm of the  
hand; pl. бaya and бayaž, lan  
baye, a handful.

бajннeajл and бajннeнoт, red-  
raddle.

бajннe, a tree.

бajннe, Baptist, as eoнн бajннe,  
John the Baptist.

бajннead, baptism; бajннead and  
бajннe, *idem*.

бajннoнн, to baptize.

бajннe, palm, or hand's-breadth.

бajннeal, pride, arrogance, haugh-  
tiness.

бajннeožad and бajннžad, to die,  
to perish; do cum nac бajннe-  
očad že, that he should not pe-  
rish.

бajннжннeac, a barony in the west  
of the County of Clare, the es-  
tate of the Mac-Mahons of Tho-  
mond, but anciently of the  
O'бajннeнe.

бajннж, a bason. x

бajннeac, an ox.

бajннжoнн, flesh-coloured, red-  
dish.

бajннeac, rain, severe weather;

genit. *bájreťže*; an *boža bájreťže*, the rainbow.

*bájreťji*, one that baptizeth.

*bájreac*, *vulgo* *bođac*, a clown.

*bájte* and *bájđte*, drowned.

*bájteđ*, *žo mbájteđ mē*, that I may blot out.

*bájetyr*, the pate; *bájetyr an ejnn*, the crown of the head; it is the genitive of *bačar*.

*bájetyr*, a stick, or little staff.

*bal*, a place; *ar bal*, or *ajr 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 *bađc-laoč*, a foolish lad.

*balad*, a smell, scent, or savour; *Lat. odoratus*; also the smell, one of the senses.

*balajže*, profit, advantage.

*balb*, a stammering person, tongue-tied; and *Heb. לבב, confuse loqui*, unde *babel*, *Lat. balbus*.

*balbad*, to become mute, &c.; *do balbadar na břeazđealba*, the false oracles were struck dumb; *Lat. balbutio*, and *balbucinor*.

*balbán*, the diminutive of *balb*, a mute, dumb, or tongue-tied person.

*balbē*, 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.

*balz*, a man of letters, or erudition.

*balz*, an open, or great gap.

*ball* and *bal*, a place, or spot; *ball cōmnuzj*, 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. vallum*; *pl. ballajde*.

*ballán*, a teat or dug.—*Pl.*

*ballán*, a shell; *ballán řejlžjōe*, a snail-shell.

*ballán*, a churn, or madder.

*ballajrđajm*, to divulge, or report.

*ballajrđad*, a setting forth, a publishing, a declaration.—*Pl.*

*ballžalar*, a plague.

*ballnarz*, the joints, the limbs.—*Pl.*

*ballojyžteac*, a lobster.

*ballyz*, a blot, spot, or speckle; *pl. ballyžada*.

*balma*, balm. †

*balmujžeac*, to embalm.

*balta*, a welt or border; *pl. bal-tajže*.—*Pl.*

*baltajde*, fetters, bolts.

*bán*, white; *lájri bán*, a white mare; *Lat. canus*, by changing the initial letter *b* into *c*.

*bán*, true, certain.

*bán*, copper.

*bán*, waste, uncultivated; hence *pařic bájri*, a waste field.

*bán*, i. e. *řjryjne*, truth.

*ban*, *pro bun*, the foot or pedestal of any thing.

*ban*, usual, common; *do ban* and *do lořz*, usually; and *banad*, the same.—*Pl.*

*ban*, light.

*hana*, death.

*banab*, an abbess.

*banab*, and *banabjn*, a sucking-pig.

*banad*, *žo banad*, usually.

*bánađ*, to waste; *bánřujžeari ē*, it shall be wasted.

*banadžad*, pillaging, or plundering.

*bánajžjm*, to make waste or desolate; also to blanch or whiten.

*bánařjm*, to grow pale.

- banajr, a feast, or a wedding-entertainment.  
 banajteac, serious.—*Pl.*  
 banaltia, a nurse.  
 banamalta, shame-faced.  
 banaria, a maid-servant.  
 x banaral, a she-ass.  
 banb, or banban, a pig, a slip.  
 banba, an ancient name of Ireland.  
 bančesle, a wife, or spouse.  
 bančojzle, a cup-gossip, a she-companion.  
 bančojmdeact, a waiting-maid.  
 bančonzanta, a midwife.  
 bančuntajm, to stipulate.  
 bančurujte, a woman that plays on a harp or violin.  
 bančurleanac, a woman-piper, or one that plays upon a wind-instrument.  
 hančfeadanac, the same.  
 banda, female, modest.  
 bandé and bajndja, a goddess.  
 bandruad, or bandrujde, a sorceress.  
 hane, a wave.—*Pl.*  
 hanfajz, a prophetess.  
 hanfeadmanac, a waiting-woman, or house-keeper.  
 hanfluzra, *fluxus muliebris*.—*Pl.*  
 hanflajt, a lord's lady.  
 hanfuadac, a rape.  
 hanz, a nut.—*Vid.* Glossar. *Vetus*.  
 hanz, a reaping.  
 hanz, the touch.  
 hanzab, a promise.  
 hanzajržeadač, a woman-champion.  
 hanzal, the same; zajt, or zajtcead mná, *idem*.  
 hanmac, a son-in-law.  
 hanmátaajr, 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 eag-lujre, ecclesiastic censure.  
 hann, a deed or fact.  
 hann, death.  
 hann, a ball.—*Pl. ex. Cl.*  
 hann, a censure, suspension, or interdiction.  
 hanna, a band, or troop.  
 hannac, i. e. znjōmac, actual, or active.  
 hannac, a fox.  
 hannaom, a woman-saint.  
 hannlam, a cubit, a bundle; hannlam éaduž, a bundle of cloth.  
 hannleannaajm, to act the part of a midwife.  
 hannrac, an arrow, a dart.  
 hannraōjryeac, licensed, authorized.—*Pl.*  
 hannrojn, a kind of griddle or bake-stone; Lat. *fornax, furnus, clibanus*.  
 hanōzlač, a servant-maid; hanōzlač an tšajna, *Ancilla Domini*.  
 hanrac, a fold; hanrac caořac, a sheep-fold.  
 hanrac, a smock or shift.  
 hanygal, a woman; ex. a hanygal, ar peadaajr, nj ar tuc dam an tē dejr tu, woman, I know not the man, says Peter; jr tne hanygal tájnž baj don bjē, it is by a woman that death came into the world.—*Vid.* leabair breac.  
 hanyglába, a bond-maid. x  
 hanycoč, a son-in-law.—*Pl.*  
 hanyčear, or hanyčearac, a mare-colt.  
 hanta, a niece.  
 baožal, peril, danger; a mbaožal cata, in the perils of a battle.  
 baožlač and baōžalač, perilous, dangerous.  
 baojy, lust, concupiscence.

- βαοϣ, levity, vanity, madness ;  
 βαοϣ na hōϣe, the follies of  
 youth ; τεαc βαοϣe, a bedlam.  
 βαοϣρεcολ, lascivious.  
 βαοϣτεαc, a brothel, or bawdy-  
 house.  
 βαοϣερεcομεαϣ, credulous.  
 βαοϣ, fornication.  
 βαοc, weak, soft, simple ; cōmηiād  
 βαοc, simple talk.  
 βαοcεαϣϣϣϣ, riotous, profuse.  
 + βάρ, sometimes used for būη, your ;  
 βειη̄ azam βάρ ηϣōϣαcετ ϣα-  
 ζαηc, you shall be unto me as a  
 kingdom of priests.  
 + βάρ, a son ; Heb. בר, *filius*, as  
 הוניה בר, the son of Jonah ;  
 daϣ-βάρ, a good son ; *vid. the  
 Irish Poem of Eochá O'Floinn ;*  
*ex. Adhnaim do Nj̄ϣ na ndúle*  
*do da-βάρη djon ár ndáoηe.*  
 From this word βάρ comes the  
 word βαηián and βαηiánac, a  
 young man ; commonly pronounc-  
 ed beaηiánac.—*Vid. beaηiá-*  
*naç, Scotice beirn.*  
 βάρ, a learned man.  
 + βάρ, or βάρη, the head or top of  
 any thing ; hence βαηiηη, *rectius*  
 βαηδjōη, a cover for the head, a  
 cap or mitre ; caεβάρη, a hel-  
 met ; Wel. *bar*, the top of any  
 thing.  
 βάρ, the hair of the head.  
 βάρ, the overplus of a thing ; also  
 advantage ; as βάρ αοϣηe αϣυϣ  
 ϣōϣηηη.  
 βάρ, sway, excellency ; ηυϣ ϣē an  
 βάρ, he bore the sway.  
 + βάρ, the top or summit of any  
 thing ; Armor. *bar*, and Cantab.  
*barua*, hinc the Italian *barruca*,  
 and the French *perruque*.  
 βάρα, to go, to march.  
 βάρα, anger.  
 βάρα, the palm of the hand.  
 Βαηαμαηη, a supposition, a con-  
 jecture, or opinion ; δηoc-βάρα-  
 μαηη, a bad thought or opinion ;

- do ηēηη mo βαηαηηαc, according  
 to my opinion or conjecture.  
 Βαηαηηαηη, to suppose, or con-  
 jecture.  
 Βαηαηηocηηe, the plant called worm-  
 wood ; Lat. *absinthium*.  
 Βαηαηη, a degree, or step ; also a  
 stroke.  
 Βαηαηηα and βαηαηηαϣ, a war-  
 rant ; also confidence.  
 Βαηαηηαμαηη, warrantable, authen-  
 tic.  
 Βαηαηηαϣ, commission.  
 Βαηηα, severity. ✕  
 Βαηηηocϣ, the barber's-bush.  
 Βαηηc, a storm ; also much.  
 Βαηηc, a small ship or bark. ✕  
 Βαηηc, a book ; unde βαηηc-*lann*, a  
 library.  
 βάρη, a poet ; Lat. *bardus*, pl.  
 βάρηδ ; Brit. *bardh*, a mimic or  
 jester, a poet.  
 Βαηηδαϣ, a lampoon, or satire.  
 Βαηηδαϣηeacε and βάρηδεαηηαcε,  
 a writing of satires, or other re-  
 viling rhimes.  
 Βαηηδαμαηη, addicted to satires or  
 lampoons.  
 Βαηηϣ, burning, red hot.  
 Βαηηη, a judge ; Wel. *barn*, judg-  
 ment.  
 Βαηηη, a fight or battle.  
 Βάρηη, *id. qd. βάρ* : δά βάρηη, over  
 and above, also the height or  
 top of any thing ; βάρ-εϣυηηηϣ, a  
 stumbling, or falling headlong.  
 Βαηηη, βηηηηηη, caεβάρηη, a helmet,  
 because worn on the head.  
 Βαηηη, the hair of the head ; also  
 the head.  
 Βαηηη, an end.  
 Βαηηη, suet.  
 Βαηηηα, a bar.  
 Βαηηηα, the fat of the pot ; also  
 grease.  
 βάρηηαc, tow ; ϣηαηηε βαηηηαηηϣ,  
 threads of tow.  
 Βαηηηαcαϣ, overplus ; also great  
 sway.

Բարաջալ, the tops or lop-branches of trees; Բարաջլաճ, *id.*

Բարաջեաճ, *id.* q. Բարաճար.

Բարաջին, a mitre; *vid.* Բար.

Բարախտ, borage.

Բարամալ, gay, genteel.

Բարնար, curled hair.

Բարնոճ, a box, a pannier, a hamper.

Բարնոջ, a young girl; the diminutive feminine of Բար; Բարնոջին, *id.*

Բարնոջ, a knot.

Բարնոջ, an oppression or stitch in sickness.

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

Բարնոջ, a wattle to make a wyth.

Բարնոջայմ, to take fast hold of.

Բար, death; Heb. **שׁוֹב**, *putruit, fetuit*, 1 Sam. c. 13, v. 4, for death submits the body to stench and rotteness.

Բար, the palm of the hand; Բարա, the palms; Բարալիքո ընձաճ մարա սյմե, they shall clap their hands at him.

Բարալ, judgment.

Բարալ, pride, arrogance.

Բարաբանար, the base in music.

Բարբայրե, a fencer.

Բարբայրեաճ, leacherous.

Բարե, red or scarlet.

Բարե, round.

Բարեաճո, a basket; Բարեճո, *id.*

Բարեայրմ, a circle.

Բարեարնաճ, lamentation; also stammering.

Բարեարտ, cinnabar.—*Pl.*

Բարե-ճարնտե, globular.

Բարե-ճրյաճ, raddle.

Բարճարճ, a bastard.

Բարե, the base, a basis.

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

Բարչայրե, a mournful clapping of hands; ex. չօ յայժ ան ճախար

սյլե քօ առչայր շայլ, *արար Բարչայրե.*—L. B.

Բարլոջ, *carnificina.*

Բարոյլե, a vassal, or tenant.—*X*  
F. C.

Բարրա, fate or fortune.

Բարւջաճ, a putting to death.

Բատ and Բատա, a staff or stick. *X*

Բատայլ, threatening or terrifying.

Բաճ and Բա, pl. of Բօ, kine, or

cows; ըբաճ մբաճ, seven cows.

Բաճ, the sea.

Բաճ, a bay. *X*

Բաճ, death, slaughter, murder.

Բատայրտե, a booty in cattle.

Բատայր, baptism; օ շքեյն Շիրիօրտ չօ ա Բատայր, from Christ's nativity to his baptism.—L. B.

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

Բաճամ, to die, to perish; աճ Բաճ Մորոճա, Morogh died.

Բաճար, the top of any thing; Բաճար շին, the crown of the head.

Բաճչօրմ, a kind of blue, or azure colour.

Բաճլաճ, a clown; *vid.* Բալաճ.

Բաճլան, a calm.

Բաճլաճօ, a hat; *galerus.*—*Pl.*

Բաճրոճօ, a token.

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

Բաճրօր, rosemary.

Բե, is; ոճ ալ Բե, who is. *X*

Բե, night.

Բե, a woman; Բեան or Բեն, *idem*; pl. Բեյրտե, young handsome women.

Բե, the visage, or face.

Բեճ, he died.

Բեաճամ, to die.

Բեաչ and Բեաճան, a mushroom.

Բեաճ, a bee; ըբաճե Բեաճ, a swarm of bees.

Բեաճտ, a multitude.

Բեաճտ, a circle, a ring, or com-

pass; beaċt, perfect.

beaċta, carriage, behaviour.

beaċtaſm, to compass, to embrace;  
beaċtaſġte, perfected.

beaċdaſm, to certify or assure.

beaċdaſmaſl, round.

beaċlanaċ, a place where bee-  
hives stand.

beaċlann, a bee-hive.

beaċnaſm, to grieve or trouble.

bead, mournful or sorrowful news.

beadaſbeaċt, sweet-mouthedness,  
or an epicurean taste.

beadaſbe, a lover of dainties.

beadaſbean, a scoffer.

beadaſbeanaċt, scurrility.

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

beadán and beadánaċt, calumny,  
talking ill of the neighbour.

beadánaċ, calumniating, given to  
calumny.

beaday, that shall be.

beaz, little; *δριονζ αη ηη* *beaz*  
*ſſb*, they that despise you; *beaz*  
*naċ*, almost, in a manner.

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

beazeazlac, void of fear.

beazluác, despicable, of little va-  
lue.

béal, a mouth; *beál mōη*, a wide  
mouth; Wel. *bill*, Angl. *bill*.

beala, to die; *zac aon taſmη-*  
*ſſoſ clōſdeam, ηſ ō cloſdeam*  
at beala: *leabāη bſeac, qui uti-*  
*tur gladio, gladio peribit.*

bealac, a highway, a road or  
path; *bealac āη ſlanaſġte, via*  
*salutis nostræ.*

bealad, anointing.

béalbāċ, a bit; *béalbāċ ſſſaſm*,  
the bit of a bridle.

béalcaſmteac, talkative.

béalcſraſbāċ, hypocrisy, devotion  
in words; *unde béal-cſraſbāċ*, a  
hypocrite.

béalſmηſm, to stop one's mouth,

to silence or nonplus.

béalſdūnaſm, *idem*.

béalſſoſtaſſaſm, a gargarism, or  
washing of the mouth.

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

béalſzac, prattling or babbling.

béalſſſſūd, dissimulation, false  
love.

béalſnaſſoſteac, famous; also prat-  
tling, talkative.

bealſſſāċ, any language or tongue;  
*do bealſſſſnaſſoſ ſſe dom zac ηſſo*  
*na béalſſſāċ ſſeſm*, he related all  
to me in his own language.—  
*L. B.*

bealſtaſſoſ and bealſtan, dirty, fil-  
thy.

bealſtaſſoſbeacat, uncleanness.

bealſtaſſſe, a compact, or agree-  
ment.

béal-ſſſe, or *bēſl-ſſe, ignis beli*  
*Dei Asiatici*; i. e. *ſſe-beſl*,  
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 ceremo-  
nies 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  
*mſ-na beal-ſſe* in the Irish lan-  
guage. 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 Ire-  
land 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 ōmūjce contjncet lajb moŋajb ŋojajb: azur do berōjŋ na ceatŋa en-ŋa oŋ teomandujb 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 nĭ beanar ljom*, the thing that belongeth to me; also to touch, or meddle with; *nā bean ljom*; *vid. bajn.*

*beanad* and *beanajm*, to reap, to shear, to cut; *do beanadaŋ an ŋōžmaŋ*, they reaped the harvest; *beanŋajb mē a ceaan dĭ*, I will cut her head off; *rectius do ŋajneadaŋ, bajnŋead mē.*

*beanad*, dullness, bluntness.

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

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

*beanann*, furniture, household goods.

*beancōbaŋ*, a horn; *beancōbĭa*, plur. *beancōbaŋac*, horned, having horns.

*beanzān*, a branch or bough; *beanzājn do čnannajb tĭžuā*, branches of thick trees; also the tooth of a fork or trident.

*bēann*, the top or summit of a mountain or rock; *dā ēann deāž beanna bēola*, the twelve

summits of *beanna beola*, high mountains in the County of Galway; also a promontory or headland towards the sea; as *bēn-eadaŋĭ*, 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. *βουνοϋς*; 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 bajnce*, a famous mountain in the extremity of the County of Derry in Ulster.

*beannač*, horned, or forked.

*beannačarĭ*, or *beannčujŋ*, i. e. *beanna bō*, cow-horns.

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

*beannažĭjm*, to bless, to consecrate; also to greet or salute; *do beannažĭ ħē tĭŋĭ cealla*, he consecrated three churches; *beannažĭčearĭ dujt*, God save you.

*beannažĭčte*, blessed, consecrated.

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

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

*beannūžĭčte*, blessed.

*beanužad*, to recover; *do bean ħē an tĭjomlān*, he recovered the whole.

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

*bearĭ*, a spit; *aŋĭ bearaĭb ŋada ŋjonncōjll*, on long wooden spits.

*bēarĭ*, the beast called the bear.

*beara*, a judge.



βεαμα, spears, or javelins.

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

βεαμαδ and βενημ, to take or carry away, to bring; ex. βεαμυδνδν leō, they shall take with them; βενημ leat amac, bring away with you; Lat. *fero*, and Gr. φερω, *porto, aufero*. Note that the imperative βενημ, which is the same with φενημ, (the β as well as the ν consonant being commutable with φ.) agrees exactly with the Latin *fer*.

βεαμαδ and βενημ, to bear, to bring forth; δο βενημ τομαδ, to bear fruit; this, as well as the foregoing verb, makes its participle βενημ, as αζ βενημ leō, carrying away with them; αζ βενημ clanne, bearing children; and their perfect tense μυζ, as δο μυζ leνη, δο μυζ νη clann; Lat. *fero*, to breed, bring forth, or bear; and Heb. פרי, *fructus*, and פרה *fructum edidit*; β, the initial in βεαμαδ, and פ, the initial in the Heb. פרה, making no difference; Goth. *bairan*.

βεαμαδ and βενημ, to tell, to relate, which makes its perfect tense βεαμα, as αδ βεαμα an φηλε, *fert poeta*; αδ βενημ, *vulgo* α δενημ, 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.

βεμάν and βεμάνακ, a young

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

βεαβαδ, a boiling or seething.

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

βεαμδνημ, a barber.

βεαμζ, a soldier, or champion.

βεαμζ, anger.

βεαμζαδ, diligence.

βεαμλα, a language, or dialect; βεαμλα na φενημ, the Fenian Irish; βεαμλα na βφηλεαδ, the Poetic Irish; βεαμλα na δεαζαμυαζαμ, the style of the historiographers; ζηνημδεαμλα, 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 βεαλ, the mouth, and μάδ, a saying, i. e. any dialect or speech; but this seems an absurd derivation.

βεαμημ, a breach, a gap, a notch, or crevice; βεαμυαμδε μυμυμ, repaired breaches.

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

βεαμυα, a spear, a spit; sometimes written βημυα; βημυα μημυμ, a spit of iron; Lat. *veru*, Wel. *cor*, and Ar. *ber*.

βεαμυαδαν, a pair of snuffers; γμολοδδνημ, the same.

βεαμυαδ, clipping, shearing, or cutting off; from βεαμυαμ, to shave, or shear; βεαμυα φε, he will shave; αζ βεαμυαδ α цаομακ, shearing his sheep.

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

βεαμυαν, gall; also grief, smart.

βεαμυαζ, angry.

βεαμυαδζ, a razor.

βεαμυαδνημ, any satirical or bitter-

tongued man.

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

beart, a judgment.

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

beart, said; the third person, perfect tense of the verb bejjm, to say; ad beart an fjele, *vulgo* adubajnt an fjele.

beart, the third person singular of the perfect tense of the indicative mood of the verb bejjm, to give; do beart, he gave.

beart, to carry, to catch, hold, bring forth; is a perfect tense of the verb bejjm. This word, and the substantive it governs, are often rendered in English by the verb of the said substantive; as do beart, or do muḡ lējm, he leapt. The difference between those two verbs is, that bējjm, to give, hath an aspiration on the initial letter b in the present and future tenses, as bejjm, or do bejjm, I give; bēartfaḡ, do bēartfaḡ, *vel* do bēart, I will give. But bejjm, to carry, &c. can never have the said aspiration, and maketh muḡur, as well as beartur, in the first person of the perfect tense, and are both equally formed in all other persons; nor can it have do before it in the present or future tenses, as the other verb hath.

beartajḡm, to wield, or flourish, as az beartūḡaḡ a črāojreac, wielding his spear, also to meditate; as do beartujḡ rē an znjom, he meditated on the fact; likewise to tuck up or gather, as bñjḡjḡ az beartūḡaḡ á bñajt, Brigida trussing her garment; it means to shirug or stir up; as

tuḡ beartūḡaḡ aji fejn a meōdon a ajjm azur a eádaḡje, he manfully shrugged himself in the midst of his military dress and armour.

beartaj, a cast, a shot, or stroke.

beartā, shaved, shorn; ḡejjrečjan beartā, a sharp razor.

beartā, boiled.

beartōj, a barber, a shearer; beartōj, *quasi* barbatōj.

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

bēar, behaviour, manners; plur. bēara and bēarajb.

bēar, certain.

beartcon, a syllogism.

beartnaḡaḡ, an agreement, or accommodation.

bēartnājḡm, to confederate.

bēartḡ, a harlot.

beartan, a grievance.

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

hence the name of the Irish letter 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; čmann na beata, the tree of life; Lat. *vita*, Gr. βίονη; vid. bjč, *infra*.

beataḡ, provender; also a portion or allowance of meat.

beatac, a beast; pl. beatajḡ allta, wild beasts; beatajḡeac, the same.

beatajḡ, living; a mbeatajḡ, amongst the living.

beatajḡm, to feed, to nourish.

beatḡaḡ, nurture, or bringing up, education.

beatman, a bee.

beatodač, a beaver.

beatna, water.

beatuḡaḡ, to support, or feed.

bēd, a deed or action, a practice;

bēd nač cōjn; Lat. *facinus*; Wel. *beth*, a thing.  
 Bēd, a mournful news, or dismal story.  
 Bēdꝥōjꝥōbād, 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.*  
 Bējcead, or bējcem, to roar, or cry aloud; ex. eja tyra bējceay cum an Rjz, who art thou that criest out unto the King?  
 Bējčjzj, an outcry.  
 Bējcajce, a bee-hive.  
 Bējcem, to cry out loud, to roar.  
 Bējelēmneacēt, a dancing or skipping.—*Pl.*  
 Bējd, they shall be.  
 Bējl, of the mouth; pl. bējlzjb, is sometimes written.  
 Bējle, a meal's meat.  
 Bējle, a kettle, or chaldron.  
 Bējleán, blame, reproach; commonly said mejlleán.  
 Bējlt, or bajlt, a cingle; Ang. Sax. *belt*, Lat. *balteus*.  
 Bējm, a stroke or blow; pl. bējmeann; bējm clōjōjm, a stroke of a sword.  
 Bējm, sometimes signifies a step, a pace; Gr. βημα.  
 Bējm, a blemish, stain, or spot; gan bējm gan ločt, without stain or blemish.  
 Bējm, a beam, or large piece of timber.

Bējmceap, a whipping-stock.  
 Bējmneac, reproachful, contumelious, abusive; ex. njn bu najčjn bējmneac, *non erat serpens contumeliosus*.—Brogan. in Vit. Bridgid.  
 Bējmrteac, talkative.  
 Bējnjd, or bjnjd, a cheese-runnnet.  
 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. *benen*, and Wel. *bennyn*, a woman.  
 Bējnn, from beann, a summit, or a top of a hill.  
 Bēnneōcujd rē, he shall bless; *vid. beannuzad*.  
 Bējnčjzj, an anniversary feast or vigil.—*Pl.*  
 Bējnčatar, birth.  
 Bējnčjm, *vid. beajad*.  
 Bējnčžjan, a razor.  
 Bējnč, two persons, whether men or women.  
 Bējnč, help, assistance.  
 Bējnč, a burden. ✕  
 Bējnčte, birth, *potius* born. ✕  
 Bējnčtjn, a dimin. of bčajčt, a little beast; Lat. *bestiola*; by the moderns it is taken for any little worm or insect; Lat. *vermiculus*; ex. ay eatal mōj ljom an bējnčtjn mčjzj dꝥážajl, I am charmed to have found this little animal.—*Old Parchment*.  
 Bējnčjne, peace, quiet, ease, rest.  
 Bējnčjne, ointment, oil.  
 Bējnčne, a vestry. ✕  
 Bējč, both, twain. ✕  
 Bējč, to be; aj mbejč, being; dá ✕ mbejč, if it be.

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

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

*hejceac*, or *beatac*, a beast.

*hejteamajn*, bees.

*hejtl*, Bethel.

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

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

*belna*, a parish or district; ex. an *ljōn tje an zac tuajt*, an *ljōn caetnac an zac tjn*, an *ljōn belna an zac Cačajyn*, *azuy an ljōn Daojne yn zac belna*.—*L. B.*

*bemjyr*, we would have been; *zo mbemjyr ajn an najn an dajna hūajyn*, we would have been on our return a second time.

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

*benējgean* and *benējznjūžad*, a rape.

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

*beōda*, lively, full of spirits.

*beōdačt*, vigour, sprightliness.

*beōdajm*, to quicken, bring to life.

*beō-žajneam*, quicksands.

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

*beōl*, the mouth.

*beōlač*, i. e. *beōlaoc*, an active lad, or man.

*beōl-ojdeay*, tradition, or oral instruction.

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

*beō-nađajnc*, quick-sightedness, or discernment.

*beō-nađajncac*, a quick-sighted or discerning man.

*beōrac*, bright, glittering.

*heōtorjac*, ready to lie-in.

*hejnjad*, the hair of the head.

*ber*, the belly; also a bottle.

*ber*, rent, tribute.

*bercna*, peace.

*bercna*, any land that is inhabited.

*betenleac*, the old law, or Old Testament; *γan mbetenleac*, in the Old Testament; Lat. *in veteri lege*; *nōjleac*, the new law, or New Testament. *čabajyn bjneac passim*.

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

*betce*, birch; Lat. *betula*.

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

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

*beulmac*, or *beulbac*, the bit of a bridle; *beulmac Sjajyn*.

*bj*, or *bjt*, a killing or murdering, ex. *Conal no bjt čoda*, *čujž laga no bj bejne bjnot*.—Vid. *Annal. Tighearn. Passim*.

- bj**, was, answering to all persons as well in the singular as in the plural numbers; as *dó bj mé*, *bj tu, ré*, &c.; Lat. *fui*.
- bj** and *beo*, Gr. *βιω*, living, *Ἰῶρα mac Ḑé bj*, Jesus, Son of the living God; *cajtɸjð zac bj a bjatad*, every living thing must be supported and fed; *cajɸm a ccuála cluáɸ neac a bj*, *ubinam audivit auris viventis*.—Brogan.
- bjac**, i. e. ball *ɸeaɸda*, *virilia viri*.
- bjacacð**, *priapismus*.—Pl.
- bjad**, meat, food, sustenance.
- bjadmaɸ**, plentiful, abounding with provision.
- bjadta**, fed, fat; *dam bjadta*, a stall-fed ox.—*Prov.* 15. 17.
- bjadtaç**, 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.
- bjajl**, a hatchet, or axe; Wel. *buyall*; Suv. *beyel*.
- bjan**, a pelt, skin, or hide of a beast.
- bjay**, i. e. *zonɸay*, that shall hurt or wound.
- bjayt**, anciently signified a beast, as also fish, birds; Lat. *bestia*; it now is taken for a worm, or little reptile, and written *ɸjayð*.
- bjata**, well-fed; *vid. bjadta*.
- bjatad**, a generous farmer, or hospitable man; *vid. bjadtaç*.
- bjatuyɸ**, the plant or herb betony or beet; Lat. *betonica*.
- bjécaɸb**, or *bjcɸm*, mercury or quicksilver.

- bjðcéaɸd**, i. e. *bjad-céaɸd*, a tavern, or victualling-house.
- bjg**, from *beaz*, little.
- bjzéun**, or *bjzɸn*, a coif, a hair-lace, a caul that women truss their hair in.—Pl.
- bjg**, 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 máz Adajɸ*, a remarkable tree in the plain of *Máz Adajɸ* in the County of Clare, where the Dal-Cassian princes were usually inaugurated.
- bjljan**, a small vessel; from *jan*, a vessel, and *bjle*, or *bjlle*, small, little.
- bjlle**, a bill; *bjlle dealuygçte*, a bill of divorce.
- bjlle**, poor, little, mean, weak. *Cɸjɸɸt do žújðe nɸ hataç mbjlle*, i. e. *nɸ žuyðe boçt Cɸjɸɸt do žújðe*.
- Ūjlleōg**, a corruption of *dujlleōg*, a leaf of a tree, or of a book.
- bjlleoɸ-bájte**, water-lily; Lat. *nymphæa*.
- bjlleoɸa an Spojnc**, 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; *ɸɸajlmceatlaç bjnn*, a sweet Psalmist; *aɸ bjnn do žut*, thy voice is sweet. It is very often prefixed to several words by way of a compound, as *bjnn-bɸjájtaçt*, eloquence; *bjnnçéolmaɸ*, harmonious; *bjnnžutaç*, 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

- p̄nn.  
 b̄j̄nne and b̄j̄nnoj̄, harmony, melody.  
 b̄j̄nneán, a bell; ζυγί beanad̄ b̄j̄nneán Ch̄j̄ar̄ájn̄ ājn̄, an expression that signifies a formal excommunication by the ceremony of the bell, &c.—*Vid.* Chronic. Scotorum ad an. 1043.  
 † b̄j̄ndj̄ol, a forehead-binder to dress children's heads.  
 b̄j̄nneadūjn̄, the hill of Howth near Dublin.  
 b̄j̄nneá̄lta, pretty, handsome, neat, fine; Lat. *bellus*.  
 b̄j̄nneá̄ltaç, musical, harmonious; from the melody of birds.  
 b̄j̄nj̄ð and b̄j̄ndeán, calf's runnet, which is put into milk to thicken and consolidate it for cheeses.  
 b̄j̄nēzēr̄ and b̄j̄nēj̄z̄r̄e, vinegar or pickle; *quasi* z̄ēr̄r̄e an̄ f̄j̄ona, the dregs or acids of wine.  
 b̄j̄nr̄e, a bench, or seat.  
 b̄j̄oðbuan and b̄j̄ebuan, perpetual, everlasting; zō b̄j̄oðbuan, for ever; Lat. *perennis existentia*.  
 b̄j̄ocaj̄r̄e, a vicar, or subordinate to any ecclesiastic superior.  
 b̄j̄ocon, a viscount.  
 b̄j̄odanac̄, a tattler or tale-bearer.  
 b̄j̄oð, although, suppose, let it be; b̄j̄oð ā f̄j̄ažn̄aj̄r̄e, for example, as witness.  
 b̄j̄oðba, a guilty person; ex. ār̄ b̄j̄oðba b̄aj̄r̄ ē, he is guilty of death.—*Matth.* 26. v. 66.  
 b̄j̄oðba, an enemy, an adversary.  
 b̄j̄ozað and b̄j̄ozaj̄m, to rouse, to stir up, to startle.  
 b̄j̄ozam̄aj̄l, active, lively.  
 b̄j̄ōl, a viol, a kind of musical instrument.  
 b̄j̄olaj̄, water-cresses. This word is a corruption of b̄j̄oj̄-f̄ēaj̄, from b̄j̄oj̄, water, and f̄ēaj̄, grass.  
 b̄j̄olaj̄z̄ac̄, talkative, or prattling.  
 b̄j̄olžada, rowing, oaring.

- b̄jon, nj̄ b̄j̄on̄ aco, they have not usually.  
 b̄j̄oj̄ and beaj̄, a spit to roast meat on.  
 b̄j̄oj̄, water.—*Pl.* t̄j̄obār̄ and t̄j̄obār̄ad̄, a well or fountain; and t̄j̄obār̄b̄j̄oj̄, well-water.  
 b̄j̄oj̄rac̄, a cow-calf.  
 b̄j̄oj̄r̄án, a little stake, pin, or needle; the diminut. of b̄j̄oj̄, a spit.  
 b̄j̄oj̄raj̄z̄, a fishing-bait.  
 b̄j̄oj̄r̄bož̄a, a rainbow.  
 b̄j̄oj̄r̄buāfan, a water-serpent.  
 b̄j̄oj̄r̄ðac̄, watery, full of water.  
 b̄j̄oj̄r̄ðonaj̄, a flood-gate, or sluice.  
 b̄j̄oj̄r̄z̄oj̄n, a flood-gate, or dam.  
 b̄j̄oj̄r̄oj̄, the brink of any water; from b̄j̄oj̄, water, and oj̄, the extremity or brink.  
 b̄j̄oj̄r̄ia, a king's fisher, a long-necked bird; b̄j̄oj̄r̄ia-c̄r̄uaj̄ð̄jn̄, the same, as also j̄aj̄z̄uj̄r̄e c̄oj̄r̄neac̄.—*Pl.*  
 b̄j̄oj̄r̄iaj̄ðe, an osier, or twig.  
 b̄j̄oj̄r̄ioj̄, water-lily.  
 b̄j̄oj̄ar̄, *mendose pro* b̄j̄olaj̄, water-cresses.  
 b̄j̄oj̄ar̄, silk  
 b̄j̄oç, the world.  
 b̄j̄oç, life, living; Lat. *vita*; b̄j̄oç-  
 euan, living for ever; b̄j̄oçž̄r̄á-  
 na, always deformed. This is but another writing of b̄j̄e and b̄j̄e  
 euan; the former is nearer the Greek, and this latter nearer the Latin.  
 b̄j̄oçebuan̄e, eternity, everlastingness.  
 b̄j̄oçeuan, or b̄j̄e euan, life-everlasting.  
 b̄j̄oçebuan, perpetual, everlasting, eternal.  
 b̄j̄oçž̄r̄iaf̄ad̄ and b̄j̄oçž̄r̄iaj̄ðeac̄, cosmography, or a description of the world; t̄lact̄ž̄r̄iaf̄ad̄, geography; from b̄j̄oç, the world, and ž̄r̄iaf̄ad̄, description; and from t̄lact̄, i. e. t̄alm̄, the earth,



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

*blayad* and *blayym*, to taste.

*blayda*, savoury.

*blaydaect*, sweetness.

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

*blat*, a form or manner.

*blat*, praise.

*blatac*, buttermilk.

*blatac*, politeness, smoothness.

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

*blatuzad*, to make smooth, to plane.

*bleact*, or *bljoct*, kine.

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

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

*bleactajne*, a milker of kine.

*bleajym*, to milk.

*bleatac*, a bag or bags of corn for grinding.

*blejd*, a cajole, or wheedle.

*blejoneact*, 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.

*blean*, the groin or flank.

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

—*Vid. Remarks on the letter d.*

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

*bljnn*, the froth or spittle of a dead body.

*bljoct*, product, fruit.

*bljoct*, *vid. bleact*.

*bljoran*, an artichoke.

*bloac*, a whale, *rectius blaoc*.

*bloc*, or *bloct*, round.

*bloct*, the fat of any beast.

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

*bloct*, a piece; *bloct do cloct majln*, a piece of a millstone.

*bloct*, *aojv blojd*, now the barony called Lower Ormond in the County of Tipperary.

*bloctudjodg*, a piece or fragment.

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

*blozad*, to crack, to break in pieces.

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

*blon*, a voice; *aliter*, *zlon*.

*blor*, open, plain, manifest.

*blorc*, a congregation.

*blorcajne*, a collector.

*blorcmaor*, a collector.

*blorzac*, a robust fellow.

*blorzad*, a sound or report.

*blorzajm*, to make a noise.

*blotlac*, a cave or den.

*bluc*, fatness.

*blunaz*, lard; *vid. blonoz*.

*bluraj*, a great noise, or outcry.

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

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



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

Ogyg. p. 235.

**Bobzunnac**, a blast.

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

**boc**, deceit, fraud.

**boc**, a blow or stroke.

**boc**, a weather-goat, a he-goat.

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

**bocad**, a discussing or sifting a matter.

**bocam**, to swell; also to bud forth or spring.

**bocájn**, hobgoblins, or sprites.

**bocán**, a covering.

**boc**, hey-day! an interjection.

**bocd** and **bocet**, poor, distressed.

**bocdajjm**, to impoverish.

**bocdajne** and **bocdajneact**, poverty, misery.

**bocna**, the sea.

**bocet**, a breach.

**bocōjde**, the studs or bosses upon shields.

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

**boccōjdeac**, spotted, chequered or speckled with red, or bastard scarlet; from the Irish *boc*, *fucus*; do *tōzbadar* a *reolta* *boccōjdeaca*, *bájn-dearza*, they hoisted their chequered red and white sails.

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

**bodac**, a rustic, a clown, or churl.

**bodamajl** and **bodacamajl**, clownish, rustic.

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

**bodōz**, rage, anger, fury.

**bōdōz**, a heifer.

**boz**, soft, penetrable, tender.

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

**bozadac**, gesture.

**bozad**, tenderness.

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

**bozán**, an egg in embryo.

**bozgluajreacd**, floating.

**boza**, a bow.

**bozadōjn**, an archer,

**bozajm**, to bend like a bow.

**bozaj**, another writing of **bodaj**, deaf.

**bozajrajm**, to make deaf.

**bozajne**, deafness.

**bozbujne**, *corrupte bozjūn*, a bulrush; *quasi*, *bujne boz*, a soft branch.

**bozluacájn**, a bulrush.

**bozlyr**, *bužloyr*, i. e. ox-tongue.—*Pl.*

**bozūn**, bacon.

**bozūj**, soft and fresh; **bōz**, soft; *ur*, fresh.

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

**bozčaj**, 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 bujdeacán*, the yolk of an egg.

**bojdeal**, a pudding.

**bojdējr**, drunkenness, *rectius pōjtējr*.

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

**bojdeacd**, yellowness.

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

**bojdeyreacd**, the yellow jaundice.

**bojdeōjz**, a goldfinch.

**bozljá**, a puddle.

**bojdmjr**, the month of July.

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

boꝝbēalacð, a stuttering or stammering.  
 boꝝꝝꝝn, a box.  
 boꝝll, the pl. of ball, limbs, members.  
 boꝝl, issue, success; also use.  
 boꝝlꝝꝝꝝꝝꝝ, a belly or maw-worm.  
 boꝝlle, a knob or boss, as of a shield.  
 boꝝlyꝝean, the navel.  
 boꝝlyꝝean, the centre of an army; ex. do bꝝꝝꝝꝝ ꝝē a mboꝝlyꝝēan acꝝꝝ ꝝo tēann ꝝē a tꝝoꝝꝝꝝꝝ, he closed up their centre, and he strengthened their front.  
 boꝝlyꝝeanꝝꝝ, hills or mountains, or any bulge.  
 boꝝltneacð, to smell or scent; boꝝltneocā mē, I will smell.  
 boꝝn; *vid.* bo.  
 + boꝝnēacð, a bonnet or cap; *quasi* a beann, the top or upper part of a thing, the head; and eꝝde, a garment.  
 boꝝnne, on a sudden.  
 + boꝝnneōꝝ, a cake or bannock.  
 boꝝn, an elephant.  
 boꝝnbe, the compar. of boꝝb, rank, cruel.  
 - boꝝnbe and boꝝnbeacð, fierceness, roughness, barbarity; also rankness, luxuriance, &c.  
 boꝝnbe-bꝝꝝꝝꝝꝝacð, boasting, or vain-glorious.  
 boꝝnꝝe, a large hind.  
 boꝝnꝝꝝꝝꝝacð, a kind of fat clay or slime.  
 boꝝꝝeall, i. e. eꝝlyꝝ, or áꝝ, a hind.  
 boꝝꝝeall, i. e. ꝝeꝝlyꝝ, a mad or wild man or woman who lives in woods.  
 boꝝꝝeáꝝl, boasting, bragging.  
 boꝝꝝeall, a wild man; also fierce, cruel.  
 + boꝝꝝe and boꝝꝝoꝝa, cottages, huts, lodges; hence the Eng. booths; also a tabernacle.  
 boꝝꝝeall, haughtiness, arrogance.

boꝝꝝeallða, arrogant, proud, presumptuous.  
 boꝝl, a poet; also art or skill.  
 boꝝlán, a bullock.  
 boꝝlann, an ox-stall, a cow-house, a fold.—*Pl.*  
 boꝝl, a cow.  
 boꝝlb, a sort of caterpillar.  
 boꝝlꝝ, a bag or budget; Lat. *bolga*; antiq. *bulga*, et forsan *belga*; boꝝlꝝꝝꝝꝝꝝꝝ, 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, ꝝꝝꝝ boꝝlꝝ, i. e. *viri Belgæ*, or *Bolgi*, which seems to be a proof that the Belgians had originally their national name from boꝝlꝝ, and the Irish historians remark that they were called ꝝꝝꝝ boꝝlꝝ, from being noted to carry leather bags about them. Query, if the national name *Bulgarꝝ* may not be derived from the same origin.  
 boꝝlꝝ, a belly; Ger. *bulgen*, a bag or sack.  
 boꝝlꝝ, a pair of bellows; boꝝlꝝ ꝝēꝝo, *idem*.  
 boꝝlꝝ, a pouch, budget, or satchel; Lat. *bulga*, and Gr. *Æol.* βολγος.  
 boꝝlꝝ, a blister.  
 boꝝlꝝacð, the small-pox; pl. boꝝlꝝꝝꝝꝝ, blains, blisters, boils.  
 boꝝlꝝꝝꝝꝝ, to blow, or swell.  
 boꝝlꝝán, dimin. of boꝝlꝝ, a small bag or a budget.  
 boꝝlꝝán, boꝝlꝝán-ꝝꝝꝝꝝꝝꝝ, a quiver; Lat. *pharetra*.  
 boꝝlꝝán, the middle, or centre.  
 boꝝlla, a bowl or goblet. X  
 boꝝllōꝝ, a shell, a skull, the top of

the head.

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

*bollyzaimie būjrd*, a meat-carver at a great man's table.

*bolōz*, a heifer.

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

*boltuž*, fetters.

*bolujž*, scented; *deazž-bolujž*, sweet-scented.

*bolunta*, fine, exquisite.

*bomanajm*, to vaunt or boast.

*bomannačd*, boasting, bragging.

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

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

*bonnajme*, a footman.

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

*bonnyčajžjm*, to dart.

*boj*, a swelling.

+ *bojrb*, fierce, cruel, severe; *zo bojrb*, severely, roughly; a *bojrb-zneadajb*, his terrible strokes.

*bojrb*, haughty, grand; *pean bojrb*, a proud man; also luxuriant, rank, rancid; as *peūm bojrb*, rank grass; *peōjl bojrb*, rancid meat.

*bojrbā* and *bojrbay*, *vid. bojrbē*, haughtiness, fierceness.

\* *bōrd*, a table.

\* *bōrd*, the border or coast of a country, particularly the sea-coast; also the edge, brim, or extremity of any thing; *čā bōrdajb Ormūman*, on the confines of Ormond; *žac cūan fori bōrdajb Čjrnjonn*, every harbour upon the coast of Ireland.

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

*bōry*, a bunch, or knob; hence *bōryčac*, crook-backed.

*bojry*, great, noble, extraordinary.

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

*bojryčā*, a bladder.

*bojryā* and *bojryajm*, to swell; *bojryā*, a swelling.

*bojryažac*, warlike, puissant, valiant at arms; from *bojry*, great, and *āž*, a fight, or feats of arms.

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

*bojryomōčury* or *bojryamōčary*, wormwood; Lat. *absyntium*.

*bojryay*, sodder.

*bojryčajm*, to bail.

*bojryčorad*, greatness, majesty, worship.

*bojryujn*, a haunch, a buttock.

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

*boj*, a hand; *vid. bay*, i. e. the palm of the hand; Wel. *bys*, a finger.

*boj*, certain.

*bojān*, a purse or pouch.

*bojrayžajn*, applause.

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

*bojžājmead*, applause.

*bojžājrdjm*, to applaud.

*bojluac*, applause.

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

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

*bojčad*, a pillar or post.

*bojčallajm*, to extol or applaud; *id. qd. bojčūalajm.*

*bōč*, *bōčt*, fire; *vid. Lhujd. Comparat. Etjm.*; hence *bōčtē*, a

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

*Boṭallac*, furious, outrageous, mad.

*Boē*, *boēōz* and *bočán*, a booth, cottage, hut, tent, or tabernacle.

*Bočac*, a fen or bog.

*Bočar*, a lane, street, road, or way; *bōčar 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.

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

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

*Briacáð*, a harrow; pl. *fá briá-cuſđjb jaruſn*, under harrows of iron.

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

*Briacán*, broth.

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

*Briaca*, corruption, suppuration.

*Briacð*, hatred.

*Briácð*, substance, sap, or juice.

*Briácðac*, *briácðamajl*, and *briác-dmar*, substantial.

*Briácct*, *idem quod briácð*.

*Briácōz*, blearedness.

*Briácŕuſleac*, blear-eyed.

*Briácŕuſleacct*, the same as *briácōz*.

*Briádán*, a salmon.

*Briádam*, to oppress.

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

*Briáğad*, the gullet or windpipe.

*Briáğad*, the upper part of the

breast.

*Briáğajre*, a truss or pack.

*Briáğajruſğjb*, jibbets, *vulg.* *briann-ruſğe*.

*Briajc*, malt, *vulg.* *briajc*.

*Briajceam*, *briajc-daím*, i. e. *briec daím*, from *briec*, speckled, and *daím*, Lat. *dama*, a hart; *vid.* *baſğle*.

*Briajcne*, a cat.—*F.*

*Briájğ*, the neck, or throat; *ɽjom-pjol do briáğad*, about thy neck; *fád briáğajð*, under thy throat.

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

*Briájğdojan*, *idem*; *briajğdean ɽarur*, a hostage.

*Briajğdeanar*, captivity, imprisonment, confinement, also restraint.

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

*Briájğne*, a bag, or budget.

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

*Briajjm*, to reject, or slight.

*Briajjm*, to feel.

*Briajne*, a beginning.

*Briajneac*, much, many, plenteous.

*Briajnn*, the womb, or belly.—*Pl.* *ɽorria do briajnn*, or *do briujnne*, the fruit of thy womb.

*Briajreagnaç*, a false accusation, a slander.

*Briajrgéal*, or *briajrgéal*, a romance.

*Briajrjonlac*, a reproach, false accusation.

*Briájɽ*, *ğo briájɽ*, for ever.—

*Briajɽjm*, to observe, to perceive, to spy; *do briajɽ na dū ɽajğe*, to spy or reconnoitre the country.

*Briajɽjm*, to betray; *do briajɽ ɽé*, he betrayed; *do briajɽ an deŕɽ-cjodal a ɽhjána*, the disciple betrayed his Master.

*Briajɽbeartaç*, treacherous.

*Briajɽcojri*, an overseer, a discoverer.

brājēljn, *rectius* brāt-ljn, a veil, a sheet; *vulg.* barljn.

brājēneamajl, or brātaarda, brotherly, friendly.

brājērijn, a little brother; the dimin. of brātaarj.

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

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

bramānta, dujne bramānta, an unpolished, ill-humoured man.

bran, poor.—*F.*

bran, black.

bran, a raven; bran-dub, a black raven or rook, otherwise fjač-dub; coc-bran, a jackdaw; in Welsh it is the same, and means any crow; so *kigvan* is a raven, *ydvran* a rook, *cogvan* a jackdaw.

bran-dub, 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.

brānāarj, fallow; fearjan branāarj, fallow-ground.

brāndubān, a spider, a spider's web.

brann, a burning coal, or ember.

brannja, the collar bones; otherwise brannja brāžad, because those bones support the neck; hence

brannja ažajj, or cpočajj, a brass or iron circle with legs, to support a brewing-pan, or large pot.

brannum, 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 fřeceall acur an brannam ban, (*Old Parchment*),

properly means the men; žon a branaajb deād, with his ivory men, because made of elephant's teeth. This was a favourite game with the old Irish. *Lat.* *scacharum ludus*.

braoč, i. e. brūac, the border of a country.

braoj, eyebrows; *vid. in voce būž infra*.

brāožjlle, a crack.

brāožlleač, a bounce, rushing, rattling.

brāon, a drop; pl. braojn and brāonajb.

brāonac, i. e. brōnac, sad, sorrowful.

brāonam, to drop.

brāorač, gaping.

brāoraajl and brāora ajžjl, yawning, gaping.

bray, brisk, active. x

bray, fiction, romance.

bray, a hat; Bray-bān, Bray-fołt, and Bray-žnūaž, the same.

brayac, brayodač, the same as Bray, quick, nimble.

brayajne-bujrd, a table-tattler, a sycophant.

brayaržnājde, a sophister.

brayčōmrac, jousts, tilts, and tournaments.

brayčōmač, counterfeiting, or falsifying.

brayčōmājm, to counterfeit.—*Pl.*

brayžallam, a declamation.—*Pl.*

brayžān, the vulgar, or mob; bruyžan the same; bruyžan žlūaž, the garçons and servants of the army.

brayžēul, a fable, a romance.

brat, a cloak, or mantle.

bratač, a standard, or pair of colours.

brat, to spy, or observe; lučt brata, spies; *vid.* brajtjm.

brat, to betray; *vid.* brajtjm.

brat, to depend upon, to expect from.

брат, i. e. mlllead, destruction.

брат, a fragment, a remnant.

брат, design; a тајм аз брат оит, I have a design upon you; also a dependance, an expectancy.

брат, a mass, or lump.

брат, malt.

брат, зо брат, for ever.

братас, continual, utterly.

братам, *vid.* братѣм.

+ братажн, 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.

братсад, corruption, purulent matter.

братсад, a caterpillar.

+ бред, a bribe.

бред, speckled, or of various colours; hence

бредан, 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.

бред, a trout, from the various colours of its skin; pl. брѣ, and бредаяб, dimin. брѣѣн.

бред and гал-бред, hops; leann зан блар зан бред зан брѣмѣжад, beer without taste, without hops, without sufficient boiling.—*Vid.* Lhuys's Comp. Etym. in voce *lupulus*.

бредасо, indifference.

бредат, doubt.

бредатнажѣте, different.—*F.*

бредатан, wheat.

бредатан, butter; Scot. custard.

бредатнагад, mixture.

бредарола, twilight.

бред-чрѣбад, hypocrisy with regard to religious worship or devotion.

брѣан and брѣун, filthy, stinking.

брѣанад, to stink.

брѣантар, a stench, an odious smell.

брѣар, a prince or potentate.

брѣар, great, mighty, pompous, grand; Wel. *bras*, large; also fat.

брѣар, a voice, a great noise.

брѣарал-маца, a large territory in the County of Armagh, which anciently belonged to the O'Donnegans, the O'Lavargans, and the O'Eidys.

брѣар-чѣтаожи, a throne.

брѣар-чѣтажи, a royal seat or residence.

брѣар-чолб, a sceptre.

брѣарда, chief, principal; also active, lively, &c.

брѣар-ѣома, a throne.

брѣарланг, fraud, deceit.

брѣарланн, a prince's court or palace.

брѣар-ожиѣрде, a prince's treasure.

брѣат, judgment, also a sentence; as бредат бунайд, a definitive or irrevocable sentence.

брѣат, to give, tender, or offer; до бредата лебам до Сумжн, a book was given to Cuimin.

брѣатас, judicious, critical.

брѣатам and бредатаман, a judge.

брѣатамнар, judgment, discernment.

брѣатла, a birth-day.

брѣатнас, Welsh, from Wales, a Welshman, *rectius* брѣотнас.

брѣатнажжм, to think, or conceive.

брѣатнар, a thorn, a skewer, a bodkin; the tongue of a buckle;

also a highland broach or fibula, called properly *bpat-nayc*.

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

*breattajn*, the isle of Britain; it is now used only for Wales, as is also *breatnac*, for a Welshman; and *zriájz na mbreatnac*, *baile na mbreatnac*, *rljáb na mbreatnac*, are places in Ireland, so called because formerly inhabited by Britons.

*brec*, a wolf, wild dog, &c.; some say a brock or badger.

*brejcjn*, a small trout; *vid.* *bneac*.

*brējd*, a kerchief, or head attire for women: it is now commonly used to signify frize, or coarse woollen cloth.

*brejdjn*, frize, a coarse strong kind of woollen dress.

*brējzj*, a hole; also a man's nail.

*brējzne*, 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.

*brējzneac*, full of holes.

*brejz*, of a boor, or rustic.—*K*.

*brējz*, a falsehood, or lie; *vid.* *brēaz*.

*brējze*, false, lying; *dja brējze*, a false god.

*brējzead*, a violating or abusing.

*brejm*, a breaking wind, or cracking backwards; like the Greek *βρεμω*, to rattle, or make a thundering noise; hence the Latin *fremo*, to rattle; *brejm* then signifies a rattling noise.

*brējne*, the compar. of *brēan*, signifying more filthy or stinking.

*brējne* and *brējneact*, filth, stench, &c.

*brejn-tjme*, now Bentry, near Callane hill to the west of Ennis, in the County of Clare.

*brejzce*, moved, provoked, stirred up, &c.

*brejzj*, or *tejbryje*, the dropping or gentle falling of any liquor or liquid.

*brejzjm*, a shout, laughter.

*brejzjnjon*, a writ or mandate.

*brejt*, to carry; also to feel; *vid.* *beajna* and *bejzjm*.

*brejt*, a carrying, or taking away.

*brejteam*, a judge.

*brejteamnar*, judgment.

*brejteantac*, judicious, keen in discerning.

*brejtjontojm*, a fuller.

*brējtjm*, word; from *brjatar*.

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

*breōc*, a brim or brink.

*breō-cloc*, a flint.—*Pl.*

*breō-cūal*, a bonfire, funeral pile.

*breō-cōjme*, a warming-pan.—*Pl.*

*breōz*, a Leveret.

*breōzab*, to pound or bruise; *zuj breōzab azuj zuj brūzab jād*, so that they were bruised and battered; also to bake.

*brēōzajm*, to bake.—*Pl.*

*brēōjleān*, darnel; *vulg.* *brjz-leān*.

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

*brēon*, a blot or blur, a spot, &c.

*brj*, anger.

*brj*, or *brjz*, a word; hence *brjatar*, a word or sentence.

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

*brj*, near, nigh, close to.

*brjan*, a word.

*brjanna*, i. e. *barānta*, a warrant, an author, or composer.

*brjanna*, i. e. *mjreanna*, or *zreamana*, parts or divisions.

*brjaj*, a prickle.—*F*.

*brjatar*, a word, also a verb.

*brjatar*, victory or conquest; *fāz-bam ojt brjatar azuj buājz*, *aj Columcille me Oōmnaill Mac*





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

Բրյէազլած, kind, gentle, courteous.

Բրո, old, ancient.

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

Բրո, much, many, plenty.

Բրօար, a fault or error.

Բրօար, old age.

Բրօո, a badger.

Բրօոս, dirty, ill-scented, odious.

Բրօոն, pottage.

Բրօոս and Բրօոս, a goad-prick, a sting; լեւս Բրօոս, a long club, with a goad at one end, to drive draft-horses.

Բրօոսլ, proud, saucy.

Բրօոջ, a shoe, or brogue.

Բրօոջ, or Բրօոջ, a house or habitation; *vid.* Բրօոջ *infra*; յյջ-Բրօոջ, a fairy-house; յյջ-Բրօոջ, a royal house.

Բրօոջ, sorrowful, melancholy.

Բրօոջս, lewd, lecherous, wanton.

Բրօոջս, increase, gain, profit, opulent; *ex.* յյ Բրօոջսն է ան Բրօոջսն յան, he is not the more opulent for that trifle.

Բրօոջսլ, dirt or filth.

Բրօոջսն, excess, abuse.

Բրօոջս, excessive, superfluous; also great.

Բրօոյս, a mole or freckle.

Բրօոյս, *idem.*

Բրօոյսս, freckled.

Բրօոյսնալտա, embroidered.

Բրօոյսնայրս, embroidery.

Բրօոյսլոլ, the sea-raven.

Բրօոյսն, *vid.* Բրօոյս, the belly or womb; տրսն ըս Բրօոյսն, Երս, the fruit of thy womb, Jesus; տրսն ըս Բրօոյսն, through her belly; Բրօոյսն ան էրս, in the fish's belly.

Բրօոյսն, to excite or provoke.

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

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

Բրօոյսն, talkative, prattling.

Բրօոյսն, the bosom, or breast.

Բրօոյսն, boldness, confidence.

Բրօոյսն, a prologue; ըրն Բրօոյսն, the preface of a book or other writing.

Բրօոյսն, a colt; տրսն Բրօոյսն արսլ, thirty ass-colts.

Բրօոյսն and Բրօոյսնալտա, rustic, rude, impertinent.

Բրօոյսնալտա, too confident, too full of assurance.

Բրօոյսն, sorrow, grief.

Բրօոյսն-մոյսն, a mill-stone.

Բրօոյսն, a fasting.

Բրօոյսն, sorrowful, mournful, lamentable, also sorry; ար Բրօոյսն ան յյն, է, it is a lamentable case or thing; ար Բրօոյսն մե ըրն յյն, I am sorry for that account.

Բրօոյսն, destruction.

Բրօոյսն ճաճսլ, or Բրօոյսն-ճաճսլ, conception; from Բրօոյսն and Բրօոյսն, a womb or belly; and ճաճսլ, taking or conceiving.

Բրօոյսն, a gift or favour.

Բրօոյսն, a track, or sign, an impression; մայրսն ըս էրս ըս Բրօոյսն, *erinde manent impressa ejus vestigia.*

Բրօոյսն, the breast.

Բրօոյսն and Բրօոյսնայս, to give, to bestow, to present; Բրօոյսնալտա յյն, he will bestow.

Բրօոյսնայսլ, a flux or lax.

Բրօոյսնայսլտե, distempered with the flux.

Բրօոյսնտա, bestowed, devoted, presented.

Բրօոյսնտար and Բրօոյսնտարս, a gift, favour, or present.

Բրօոյսնայսլտա, an incentive or provo-

cation; also to hasten, to make haste or expedition; do брoг-дūjзeадyи, they hastened.

бpогзaд, an exhortation, a persuasion.

бpогнa, a faggot or bundle, an armful.

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

бpот, a mote.

бpот, a straw; *vulg.* бpот.

бpот, broth; aнбpиyт, the same, from aн, water, and бpиyт, flesh, i. e. uйze peola, flesh-water.

бpотaйне, a chaldron.

бpотaйне, a butcher, or slaughterman.

бpотaйне, i. e. pūaйне, or pйbe, down, fur, &c.

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

бpотлaц, a boiling-pit; poll no jonad na mбeapбtаи, pеdл a тaлmаи.—*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.

бpū, the womb or belly: the inflexions of it make бpотнн, бpотн, бpотнне, бpиyнн, &c.; Wel. *bry*, Gr. βpυ and βpυv, *vox infantium potum petentium*.

бpū, a hind, a deer; *vid.* бaйзle *supra*.

бpū, a country; hence бpūтoйне, the low marshy part of Orrery in the County of Cork; Wel. *bro*.—*Vid. Comp. Etym.* pag. 3. col. 3.

бpū, the borders or banks of a river; *vid.* бpūaц.

бpūaц, a bank, edge, or border; aи бpūaц na hаmаn, on the brink of the river; ne бpūaц, by the coast; бpūaц na hеzр-тe, the borders of Egypt.

бpиaцaн, a fawn.

бpиaц-бaйле, a suburb; and pо-бaйле, *idem*.

бpиaцдa and бpиoздa, stately, great, magnificent.

бpиaйд and бpūйд, *quasi* бpūйт; Lat. *brutum*, a peasant, a countryman.

бpиaйдйи, a dream.

бpиūцd, a belch.

бpиūцd, froth; also a blast.

бpиūцdайм, to belch, to spring up.

бpиaдaн, a salmon; бpиaдaн oз, a salmon-trout.

бpиaдeаз, a soliciting, or enticing.

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

бpиūдaйм and бpиūзaйм, to pound, to bruise.

бpиyз, a grand house, or building, a fortified place, a palace, or royal residence. This Celtic or Irish word бpиyз or бpиoз 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 *Бpиa*, as *Зηλαμβpиa*, *Μεσημβpиa*, *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 бpиoз or бpиyз. This Celtic word бpиoз or бpиyз is the root of the word бpиūйзeаn, signifying the same thing, *quod vid. infra*. From this same бpиyз or бpиoз, with the prefixed word all, a rock or rocky, the national name Аллoбpиoзй may naturally be derived.

бpиyзaйде, a husbandman, ploughman, or farmer.

бpиūзaд, or бpиyзeад, a burgher, or farmer.



βημετ̄νεᾱc, the measles, *variola*,  
vid. βητ.

būabal, a horn; hence it some-  
times stands for a cornet of a  
troop; Wel. *byelin*, a drinking-  
horn, derived from *byal*, a buffalo  
or wild bull; *buat*, *bubalus*, *urus*.  
—Vid. Dav. in Dict. Brit.

būacaɣl, a servant, a boy; pro-  
perly a cow-herd; Gr. βουκο-  
λος, i. e. *pastor boum*; the Irish  
derivation is from *bo*, pl. *būa*, or  
*būajb*, a cow, and *cał*, to keep,  
i. e. *custos boum*, a cow-herd;  
Corn. *bigal*, Wel. and Cor. *bi-  
gel*.

būacaɣɣ, the wick of a candle.

būacaɣlleāc, herding.

būaād, food; also a bait.

būaāda, victorious; *buādāc*, the  
same.

būaāda, estimable, precious; *ōɣ  
cɣonn na celōc mbūaāda*, above  
precious stones.

būaād-all, triumphant, all-victo-  
rious.

būaād-aɣɣ, a victorious champion,  
a hero.

būaādaɣɣūc, clamorous, shouting  
with victory.

būaādaɣ and *buādācaɣ*, victory,  
triumph.

būaādaɣta, troubled, afflicted, from  
*būadaɣɣt*, trouble.

būaādlajɣ, a judge.

būaādmarɣ and *būaādāc*, swaying,  
conquering, victorious.

būaāɣ, a toad; hence *būaāɣeāc*  
signifies poisonous; and *būaāɣán*,  
a young toad.

hūaāɣāc̄d and *būaāɣād*, poison.

hūaāɣād, menacing, threatening.

hūaāɣán, a young toad; *vid.* *būaāɣ*.

hūaāɣāɣe, a viper.

hūaāɣāɣāɣāɣ, an adder.

hūaāɣāɣe, a tap or faucet.

hūaāɣe, the top or pinnacle.

hūaāɣe, the wick of a candle.

būaāɣee, a wave.

būaāɣd, victory, conquest.

būaāɣdeād, to trouble, to afflict.

būaāɣdean, a throng or multitude;  
*rectius būj̄dean*.

būaāɣdɣm, to overcome, to sway over.

būaāɣdɣɣt, tumult; also crosses,  
affliction.

būaāɣd̄neād, to trouble, vex, perplex.

būaāɣd̄neād, vexation, discontent-  
ment.

būaāɣd̄ɣm, to molest, or disquiet.

būaāɣɣɣāɣt, a serpent.—*Pl.*

būaāɣleād, to strike, smite, or thresh;  
*būaāɣɣd̄ r̄e r̄eɣle na eádan*, he  
shall spit in his face.

būaāɣɣɣlaɣ, a mill-pond.

būaāɣɣl, an ox-stall, or cow-house.

būaāɣɣd̄, a dairy-house; *vid.* *būaāɣl-  
teāc*.

būaāɣll̄ɣle, a mower or reaper.

būaāɣlteāc and *būaāɣle*, a dairy-  
house, a summer-house or tent  
for making butter and cheeses in.

būaāɣl̄t̄ɣn, a flail; *buāɣl̄t̄eān*, the  
same.

buāɣn, to loose or untie; *aɣ búāɣn*  
a *bɣōɣ*, untying his shoes.

buāɣn, to take.—*Mat.* 5. 40.

buāɣn, cutting, reaping; *aɣ búāɣn*  
*mōna*, cutting turf.

buāɣn, equality, comparison, pa-  
rity; *cɣēd ē búāɣn na cátu nɣɣ*  
*an ceɣūt̄neāc̄t*, what is the  
chaff to the wheat?

būaāɣnēɣn̄teāc̄t, constant care or  
attendance.

būaāɣne, most durable, more last-  
ing; *aɣ buāɣne blād ná r̄āōɣal*,  
reputation lasts longer than life.

būaāɣne, perpetuity, continuance.

būaāɣn̄teō̄ɣn, a reaper, or mower;  
*būaāɣn̄teō̄ɣn̄ɣe connūɣɣ*, hewers  
of wood.

būal, water.

būalād, a remedy or cure.

būalād and *būalāɣm*, to thresh,  
strike, smite; Gr. βολη, *jactus*.

būalāɣn̄l̄e, *cinclus avis*, Pl. a kind  
of sea-lark.

*būalēriannaç*, a float or raft; Lat. *ratis*.

*būalçōmla*, a mill-dam.

*būaltēac* and *būaltēiac*, 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. *ret.*

*būana* and *būanaŷde*, a hewer, reaper, &c.

*būana*, a quartered soldier; *ŷu-āŷērijoç nō būana aŷ ŷac tŷŷ*, a quartered soldier in every house.

*būanaçt*, forced or tyrannical quartering, like that of the Danes on the Irish; unfair or unjust billeting; *būanaçt na Loçlannaç aŷŷ ŷeçrijaŷ Çŷrijoŷn*, the unjust quartering of the Danes, &c.; it was called by the name *būanaçt*, because during the tyrannical oppression of these foreigners, the Irish had no intermission from this oppressive kind of Danish quartering called *būanaçt*, *quasi sit būanoçt*, permanent entertainment.

*būanaŷ* and *būanaçt*, perpetuity, duration, perseverance.

*būançūmne*, a chronicle.

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

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

*būanaç*, early in the morning.

*būaŷ*, the belly.

*būaŷ*, a breach or rout.

*būaŷ*, *bovibus abundans*.—Pl.

*hubað*, threatening, menacing.

*būaç*, sly, crafty, wily.

*būçla*, a buckle.

*būð*, the world; Wel. *byd*.

*būð*, was.

*būðeaçaç*, thanks, thanksgiving.

*būŷ*, a kind of herb, a leek; ex. *ðeapca maŷ ðláoŷ don būŷa ŷa ðá bŷáoŷ ceapca caoldūða*, her eyes green as a branch of the leek, and her two black small even eyebrows.

*būŷ*, a breach, a rout; *būç*, the same.

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

*būŷŷa*, the box-tree.

*būŷçéað*, a bucket.

*būç*, a breach.

*būçŷlēŷŷ*, a buckler.

*būçðél*, a bottle.

*būçð* and *būçðeaç*, thankful, grateful.

*būçðe*, thanks; as *ðo bēŷŷŷm a būçðe ŷē ðŷa*, I give thanks to God: hence the common phrase, *a būçðe ŷe ðŷa ŷŷn*, thanks be to God for it.

*būçðe* and *būçðeaçð*, thanks, piety, gratitude.

*būçðe*, yellow; *çŷē būçðe*, yellow clay; *būçðe çónaŷl*, a plague in Ireland, anno 665.—K. Perhaps the same with the *vad-velen* amongst the Britains.

*būçðe na nŷnŷean*, 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*.

*būçðeaç*, thankful, grateful.

*būçðeaçaç*, gratitude, thanks.

*būçðeaçt*, yellowness.

*būçðean* and *būçðŷn*, a band or troop of soldiers; plur. *būçðne*; also a company or multitude.

*būçðeaçún*, the yolk of an egg.

*būçŷ-būçŷnne*, bullrushes, the plur. of *boç-būçŷnne*.

*būçŷe*, softer; the compar. degree of *boç*; also softness.

*būçŷŷŷbŷn*, a bullrush; *rectius boç-būçŷnne*.



*bun-cájl*eać, an old woman.  
*bun-cjor*, chiefry, or chief-rent.  
*būndan*, the fundament; also any base blunder.  
*būndūnać*, ungainly, blundering, silly; *dujne būndunać*, a clumsy, bungling, clouterly man.  
*bunn*, work.  
*bunnān*, a bittern.  
*bunnraća*, rods or osiers; *do ćur Jacob būnraća blāća bneacđa-ća rna loćnacajb ara ttomajl-djŕ na caerjž*, *an tan bjdjŕ dā nejŕ*, Jacob put speckled osiers in the ponds where the sheep were led to wash and cool themselves in the ramming season.—  
*Vid. leađari bneac*, in Gen. c.

30. v. 37, 38, 41.  
*buntop*, hasty or sudden.  
*bunnuđar*, authority; *vid. buna-đur*.  
*bunnuđarać*, authentic.  
*būr*, or *būr*, your. †  
*būnać*, exploits, military feats, great valour.  
*burğajne*, a burgess, a citizen.  
*bur*, shall be; *nj hē ro būr ojžne oŕt*, this is not he that shall be your heir.  
*būr*, the mouth.  
*bur*, on this side; *an ěaob a bur don amajn*, on this side the river.  
*burğajm*, to stop, to hinder.  
*butajr*, 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 *ŕeada*, 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 *boğ-ćonrojneada*, 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 *ğ* 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 *zabari*; for *camul*, Lat. *camelus*, a *camel*, and metaphorically, a *simpleton*, they wrote *zamal*; for *dece*, or *dēac*, Lat. *decem*, they wrote *dēaz*; for *con* or *co*, Lat. *cum* or *co*, they write *zon*, or *zo*; as for *con* a *mbriájerib*, Lat. *cum suis fratribus*, they write *zon* a *mbriájerib*; for *co* *ngallajb*, i. e. *con* *gallajb*, Lat. *cum gallis*, they write *zo* *ngallajb*, &c. And, *vice versa*, our grammarians have as frequently substituted *c* in the place of *z*, esteeming these two letters naturally commutable with each other, like *ð* and *τ*, as indeed they always were in most of the ancient languages. But it is particularly to be observed, that although the letters *c* and *z* usurp each other's places, yet in the Irish language they never exchange sound or power, each invariably preserving its own natural power and pronunciation wherever it appears; for *c* is always a *κ*; and *z* is as constantly a strong unglutted *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 *κ* 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 *ajðe*, *his face*; but as to the face of a woman, we must say a *hajðe*, where the *h* is a strong aspirate, and carries such a force as it does in the Latin *heri*, *hodie*, the Greek *ἄγιος* and *Ἡρακλεος*, 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 còr, *his foot*: a ceann, (fem.) *her head*; a còr, *her foot*. So likewise in b: a bùacajl, (mas.) *his servant-man*: a beanyclába, (fem.) *his servant-maid*; a bùacajl, *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 còr, *the foot*; an bean-yclába, *the maid-servant*; an bùacajl, *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 feárr, *how better?* cá háird, *how tall?* *whither*, or *where*: ex. cá raicard tū, *whither art thou bound?* cá b'fjl tū, *where art thou?* Lat. *qua*: cá huáir, *when?* cá hay, *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*.

Cabaç, babbling or talkative.

Cábaç, a hostage; ex. d' fjlleadair tar anair gan cáin gan cábaç, *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.

Cabajneacç, a prating or babbling.

Cabán and cabún, a capon; Lat. *capo*, and Gr. καπων.

Cabán, a tent, booth, or cottage; Wel. *gaban*.

Cabaí, a conjunction or union.

Cabaí, a joint.

Cabairca, joined.

Cabair, a goat. †

Cabair, help, relief, succour. It is pronounced couir, Gr. επιζουρος, *auxiliator*.

Cabairne, a helper, assistant, &c.

Cabairim, to help, to aid.

Caban, a field, a plain. =

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

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

caē, fight.

Caβaπta and caβaπtaē, helpful, comfortable; *luct* caβaπta, assistants, auxiliaries.

Caβlaē, a fleet.

Caβōz, a jackdaw.

Caβōz, a ransacking or plundering.

Caβla, the cable of a ship; plur. *cáβlájde*.

Caβna, *id. qd.* caβaπ, succour, &c.

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

Caβnaō, a coupling, or joining.

Caβnaɣm, to bind or tie.

Caē, the ordure or dung of man, beast, or fowl, and in its inflexions; *caca* is like the Gr. *καξξη*, *stercus*, *merda*.

Caē and caēajm, to go to stool, like the Gr. *καξξω*, and the Lat. *caco*, *caecare*.

Caē, all, every, the rest; like the French *chaque*; *caē* eǰte, all the rest; *vid.* *zaē*; *lɣzpe* *caē* aπ a *lɣz*, the rest will pursue him.

Caēan *dujt*, i. e. *cá* *taπba* *dujt*? what use to you?

Caēnaɣm, to effect, or bring to pass.

Caēt, a maid-servant, bond-woman.

Caēt, the body; *πō* *lɣd* *zō* *hajn* *zlyb* *aɣ* a *caēt*, he quitted the prison of his body; i. e. he retired from this world into the converse of angels.—*Vid.* Chron. Scot.

Caēt, as *fa* *caēt*, generally.

Caēt, a fasting, fast, &c.

Caēta, hunger.

Caētaɣajl, of or belonging to a servant.

Caē, is an interrogative, and signifies *what*: as, *caē* *do* *πɣne* *tā*, what hast thou done? *caē* *ēuǰe*, what for? Lat. *quid*, *quod*.

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

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

Caēaɣaɣ, i. e. *cātuɣaɣ*, whither? which way?

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

Caēal, a basin.

Caēal, a skin, or hide.

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

Caēaɣaē, respectful, honourable.

Caēla, i. e. *caβaπ*, a goat. \*

Caēla, delightful, charming.

Caēla, the small guts.

Caē-lɣb, the herb cudworth.

Caēnama, equal, alike.

Caēnaɣta and *caβnaɣta*, stubborn, obstinate.

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

Caēm, a feast or entertainment.

Caēz, a jackdaw.

Caēaǰte, profit, advantage.

Caēal, the herb cockle. \*

Caēalaɣm, to spare; *caēal* *an* *aπ* *baπ*, to spare the corn; *caēaǰ* *ɣɣnn* a *Thjaɣna*, spare us, O Lord.

Caēalt, frugality.

Caēaltaē, frugal, sparing.

Caēaπ and *cozaπ*, a whisper, a secret.

Caēaǰd, legal, just.

Caēnaɣm and *coznaɣm*, to chew.

Caē, or *caoj*, a way, or road.

Caē, i. e. *cuac*, the cuckoo; ex. *do* *zɣōdɣ* *caē* *cucaɣneacē* *aπ* *beannaǰb* *na* *mō*; i. e. the cuckoos used to sing perched on the horns of the cows.

Caēbdean, a number, or multitude.

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



Cajlte a<sub>1</sub>nać, a place where shrubs grow.

Cajl<sub>1</sub>jon, a helmet.

Cajlljoz and cajleamaj<sub>1</sub>, loss.

Cajlpjz̄, a sort of bottle or jug.—  
F.

Cajlte, or cajlte, lost, ruined.

Cájm, a fault, stain, or blemish ;  
zan cájm zan loct, without  
stain or blemish.

Cajme, crookedness ; also the com-  
parat. degree of cam, more  
crooked.

Cájmean, reproved, blemished.

Cajmdean, a throng or multitude.

Cajmj<sub>1</sub>r, a shirt.

Cajmpea<sub>1</sub>, a champion ; Wel. *kam-  
piur*, Armor. *kimper*.

Cájmye, a shirt, shift, or smock ;  
the genitive case of cajmj<sub>1</sub>r ; Lat.  
*chamisia* ; Gal. *chemise*.

Cajmyeoz̄, or camoz̄, falsehood,  
equivocation.

Cajn, chaste, undefiled ; as, a  
Mhujne a Mhačaj<sub>1</sub> cájn, *Ma-  
ria Mater intemerata* ; also de-  
vout, religious : no b̄j rē cajn  
na črejdjom ; likewise sincere,  
faithful ; báy čongaj<sub>1</sub> cejnt-  
b̄neatać cajn ; Lat. *candidus*.

Cajn, dearly beloved, choice, &c.

Cáj<sub>1</sub>n, a rent, or king's tax, or  
amercement ; zan cáj<sub>1</sub>n, without  
duties ; cuj<sub>1</sub>rj̄d r̄jad cáj<sub>1</sub>n, they  
will amerce ; *vid. cánać*. It  
makes cána in its genitive case ;  
ex. t̄rē cojll a cána dá<sub>1</sub>ri cečad-  
ataj<sub>1</sub> ađaj<sub>1</sub>, through our first  
parent's violation of the com-  
mandment : here caj<sub>1</sub>n signifies  
a precept or commandment.

Cájnead, a dispraising, or reprov-  
ing ; Wel. *kujn*, complaint.

Cajnr̄ejm, to fine, or amerce.

Cajndjzeact, quantity.

Cajngeal, i. e. čjač, a hurdle.

Cajngean, a rule, cause, or reason.

Cajngean, a supplication or peti-  
tion ; ex. do r̄ád ljom cajngean

nác zann do deánam, he desired  
me to make no poor or sparing  
petition ; *vid. beata marz̄neat*.

Cajngean, a compact, covenant,  
league, or confederacy ; ex. do  
r̄j<sub>1</sub>ne mē cajngean r̄ém Šhuj-  
lj̄b, *pepigi fœdus cum oculis  
meis*.—Job.

Cajngean, in its inflexions makes  
cajz̄ne, as may be seen in the  
competition between leat-mōz̄  
and leat-cūj<sub>1</sub>n.

Cáj<sub>1</sub>n<sub>1</sub>m, to dispraise or traduce ;  
ex. do cáj<sub>1</sub>n azuy do aoj<sub>1</sub> rē  
jad, he dispraised and satirized  
them.

Cajnnéal, a channel. †

Cajnneal, a candle, *potius caj-  
deal* ; Lat. *candela*.

Cájnyeōj<sub>1</sub>, a bitter scolding per-  
son.

Cájnyeōmaćt, scolding and curs-  
ing.

Cajnr̄j, or caojnye, the face, or  
countenance.

Cajnt, speech ; r̄ém cajnt, with  
my speech ; az cajnt, speaking  
or talking ; Lat. *canto, -are*.

Cajnteac, talkative, prattling.

Cajnteōj<sub>1</sub>, a babbler, a talkative  
person ; cajnteōj<sub>1</sub> majt, a good  
speaker.

Cajntje, a song or canticle.

Caj<sub>1</sub>, the gum.

Caj<sub>1</sub>, an image.

Caj<sub>1</sub>b̄j<sub>1</sub>m, to shake or quiver.

Caj<sub>1</sub>b̄je, 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, Caj<sub>1</sub>b̄je Zab̄na, or  
Carbury, in the County of Meath,  
anciently belonging to the O'Ro-  
nains ; Caj<sub>1</sub>b̄je-aod̄ba, in the  
County of Limerick, now called  
Kenry, the original country of  
the O'Donovans and O'Cuileans,  
or Collins ; also Caj<sub>1</sub>b̄jeaca, in

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

*Cáirceac*, pleasant, agreeable.

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

*Cáirde*, the plur. of *caira*, a friend, a bosom friend; Gr. *καρδια*, the heart or bosom; *cáirde* *záojl*, kindred, relations.

*Cáirde*, *cáirdeay*, or *cáirdeoy*, friendship, amity.

*Cáirde*, respite of time; *zan* *cáirde* *ajr* *bjc*, without any delay; *do* *cújr* *re* *ajr* *cáirde*, he prolonged or delayed.

*Cáirdeay*, or *cáirdeoy*, a gossip; *cáirdeoy*-*cmoyr*, a sponsor to one's child at baptism.

*Cáirdeamajl*, friendly, favourable.

*Cáirdeojc*, friendly; Wel. *karedig*.

*Cáirdeamajr*, shoemakers.

*Cáir-fjad*, a hart or stag; Armor. *karo*.

*Cáirgjoj*, *rectius* *cadraijzeay*, Lent; from *quadragesima*.

*Cáirgjm*, to forbid, to prohibit, to abstain; *cairjn* *reojl* *zan* *trajll*, abstaining from unsalted meat.

*Cáirajm*, to beat, to strike, &c.

*Cáirneac*, stony, *saxatilis*; *Járcáirne* *Cáirneac*, is translated in the Bible, an asprey, commonly called the King Fisher.

*Cáirneac*, (*Sazarre*) *quasi* *corojneac*, *on* *ceorojn* *bjor* *ujm* *a* *cjonn*, a priest, thus Clery; but the true origin of the word *cáirneac* is from *cairn*, 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.

*Cáirgijzm*, to amend, to correct.

*Cáirneajc*, or *cairneajcc*, a rock, or bulwark; Gr. *χαραξ*, *vallum*; in its oblique cases, *χαρακος*, *χαρακι*, it corresponds with the oblique cases of this Irish word, to wit, *cairneajc*, or *cairneajcc*; Wel. *karreg*, and Cornish *carrag*.

*Cáirneajc* and *cairneajcc* *amajl*, rocky, full of rocks; *cairneajcc* *amajl*, *idem*: it is pronounced *cairneajcūjl*.

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

*Cáirre*, a club.

*Cáirre*, or *cojrre*, 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. *χαρρω*, *quoniam* *salutatrix*, or the Gr. *χαρασσω*, *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 *cairre* 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.

*Cáirre*, a charter, deed, bond, or indenture; pl. *cairreana*; also a card; pl. *cáirreajc*, and plur. *cairreaca*, deeds, bonds, or indentures.

- Cajit, a rock or stone.
- Cajite, or cajit, a chariot or cart.
- Cajit-čear, the nave of a cart-wheel.
- Cajiteđn, a waggoner, a carter.
- Cajitjm, to clear out, pack off, or cleanse; *rectius* cajitajm.
- Cájř, and gen. cáře, cheese; Lat. *caseus*.
- Cájř, a regard; nj břřl cář ařam ann, I do not regard it; *rectius* cář; Gal. *cas*, *eodem sensu*.
- Cájř, a cause, a reason; *vid.* cājř; Lat. *causa*.
- Cajř, or cajře, hatred, dislike, enmity; Wel. *kas*, hatred.
- Cajř, or cajře, 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: cajře mjořcajř, cajře řearic: do řeřř na leabař lán-čearit; but there are several examples of the kind in different languages, even in the Hebrew, wherein שׂק 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*. הא in Heb. means air, water, or fire; הא in Heb. signifies either convex or concave. All ideas as opposite to each other as love and hatred.
- Cajřán, hoarseness.
- Cajřčam, curled hair.
- Cajřčamáč, that hath curled locks.
- Cájře, cheese; Lat. *caseus*.
- Cajře, a stream of water or other fluid; pl. cajřđe; cajřđe řola, streams of blood.

- Cajře, a wrinkle.
- Cajřeal, *vid.* cajřol, a bulwark, or wall; any great rock.
- Cájřž, or cáře, Easter; *corrupte pro* řajře. Gr. πασκα, and Lat. *pascha*, and Chal. *idem*; a פסח, Heb. i. e. *transiit*; *quia angelus Aegyptiorum primogenitos occidens, Israelitarum domos sanguine agni conspersas et signatas transivit, illisque pepercit.*
- Cajřřol, the foundation of a wall or building; also any stone building.
- Cajřřol, or Cajřeal, 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.
- Cajřřol, ejořařl, i. e. ařl an čjořa, a toll-stone, or stone whereon tribute was paid.
- Cajřleán, a castle, garrison, or fortress: it seems to be a derivative of cajřeal, or cajřřol; *quasi* cajřřolan.
- Cajřřleđn, a projector or maker of castles or towers.
- Cajřřeabačt, juggling, or the art of legerdemain.
- Cajřřřolačt, a battlement.
- Cajř, a sort, or kind.
- Cájř, where? whither? compounded of cá, what, and ářt, a place; cářt-ař, whence?
- Cájřte, winnowed; lučđ cářte, winnowers of corn, &c.
- Cájřteač and cářřteaž, a sort of basket; also a mat or cloth on which corn is winnowed.
- Cájřteač, chaff, or the winnowing of corn.
- Cajřteač, expensive; đajne cajřteač, an expensive, prodigal person,
- Cajřteačař, prodigality.

- Cајтєōž, butter.  
 Cајтєтєōји, a spendthrift, a lavish-  
 er.  
 Cајтє, chaff.  
 Cајтєјм, to winnow; ноџ до cајтє-  
 eад, which was winnowed; cајтє-  
 ре тū јад, thou shalt winnow or  
 fan them.  
 Cајтєјм, to consume or wear out, to  
 eat; до cајтєрē a лōн, he consum-  
 ed his store; also to fling or cast.  
 Cајтєјџ, it becomes, it behoves;  
 an impersonal verb; an ccaјтєрє  
 мē, must I?  
 Cајтєјоџ ајмјјре, a pastime;  
 cајтєаи ајмјјре, *idem*.  
 Cајтєаџ, chaff, husks, &c.  
 Cајтєрēјм, sway in fight, triumph;  
*vid. рēјм*.  
 Cајтєрēјмеаџ and cајтє-рēјмеаи-  
 ајл, triumphant, victorious.  
 Cајтєрēјмјуџаџ, to triumph, exult,  
 &c.  
 Cајтєји, shag, *villus*. — Pl.  
 Cајтєтє and cајтєајтє, a bodkin.  
 Cајтєтє, how? after what manner?  
 Cal, caleworts or cabbage, cales.  
 Cal, sleep or slumbering.  
 Cal, to keep safe, to preserve, sur-  
 round, or comprehend; Heb. כל,  
*complexus est*.  
 Cala, hard; also frugal, thrifty;  
 Wel. *kaled*, and Arm. *kalet*, Gr.  
 χαλεπος.  
 Cala, a ferry, a harbour, port, or  
 haven; Lat. *cala* and *cale*, hence  
*Caletum*, Calais; *Burdi-cala*, or  
*Burdigalla*, Bourdeaux; *vid.*  
*caleјт*.  
 Calajи, a couch, a bed-place.  
 Caláјтє, a college.  
 Calajтє, *vid. eala*, a ferry, harbour,  
 or passage; Lat. *cala*.  
 Calajм, to sleep; *vid. colaјм*,  
*quod rectius est*.  
 Calb, the head; ex. до cаlb ре  
 cloјџ cрмјџeала, your head up-  
 on a hard stone; Lat. *calvaria*.  
 Calb, hardness, &c.

- Calb, bald, bald-pated; Lat. *cal-  
 vus*, Chald. חלפ, *decorticare*,  
 and Heb. חלפ, *tersus, politus*.—  
*Vid. Ezech. c. 1. v. 7*.  
 Calbaџ, a proper name of man, de-  
 rived from calb, bald.  
 Calbaџт, a baldness, or bare-  
 headedness; Lat. *calvities*.  
 Calbџar, Lat. *cothurnus*, a bus-  
 kin.  
 Calc, or cајлс, chalk or lime; Lat.  
*calx, calcis*; and the Irish cајлс  
 makes cајлсє in its genitive.  
 Calcaџ and calcaјџјм, to harden,  
 to grow hard; до cаlcујџ рē  
 на cјои, he fastened or hardened  
 in his guilt.  
 Calcaјџтє, hardened, obdurate.  
 Calcūџаџ, obduracy, obstinacy.  
 Caleјт, a ferry; hence *Caletum*,  
 Calais; also a harbour, port;  
*vid. cala*.  
 Calz, a sword; *rectius colz*.  
 Calz, a prick or sting.  
 Calzаџ, sharp-pointed, prickly;  
 also angry, peevish; the same as  
 colzаџ.  
 Calzаојјр, cheat; calzаојјреаџ, a  
 cheater.  
 Calla, a veil, or hood.  
 Callаџ, i. e. реарсар-луџ, a bat;  
 Lat. *glis*, also a boar.  
 Calláјде, a partner.  
 Callajи, a town and territory in  
 the County of Kilkenny, which  
 anciently belonged to the O'Glo-  
 hernys, and a tribe of the Ce-  
 llys.  
 Calláји, the calends, or first day of  
 a month; Calláји Оџтєјне, the  
 Calends of May.  
 Callajне, i. e. боллajне, or реар  
 зарма, a crier; Wel. *calur*, is  
 one that cries; Gr. *καλεω, voco*;  
*call* in English is of the same  
 origin.  
 Callearеаџт, a constant calling.  
 Callán, prating, babbling.  
 Callán, the highest mountain of

Clare, belonging anciently to the district of  $\alpha\omicron\upsilon\beta$   $\epsilon\sigma\omicron\mu\alpha\mu\alpha\epsilon$ , which was the patrimony of the O'Hehirs.

Callánaç, clamorous, noisy.

Callóðð, a wrangling noise, an outcry.

Calma, brave, valiant;  $\epsilon\sigma\alpha\iota$  calma, a brave man.

Calmaçt and calmaç, courage, bravery.

Cam, a duel or combat.

Cam, crooked; Gr.  $\kappa\alpha\mu\pi\tau\omega$ , *incurvo*; in barbarous Lat. *camus*, *a, um*.

Cam, deceit, injustice;  $\epsilon\sigma\alpha\iota$  çam, a just man, a plain dealer.

Camað, to crooken, make crooked; Gr.  $\kappa\alpha\mu\pi\tau\omega$ , *incurvo, flecto*.

Camajlce, rubbed, from cumajlce, *vid.*

Camçoyaç, bow-legged; Wel. *kamgoes*, bandy-legged.

Cámēð, how much? how many?

Camáč, power.

\* Camal and camajl, a camel; Heb.

$\text{כַּמֶּלֶךְ}$ , the Irish word *gamal*, a fool, a stupid person, is exactly like this Heb.  $\text{כַּמֶּלֶךְ}$  in sound, letters, and almost in meaning, because the camel is known to be the most stupid of beasts.

Camáðjñ, the first light or appearance of day; and is compounded of  $\epsilon\alpha\omicron\mu$ , beautiful, and  $\omicron\upsilon\eta$ , the east; Lat. *oriens*.

Camnáyðe, a building, or edifice.

Camlojñzneaç, bow-legged.

Cam-muzajlç, club-footed.

Cammūjn, the bird wry-peck.

Camōz, a bay, a turn or winding; Lat. *sinus*; also a comma in writing.

Camōzçaç, crooked, curled, winding; also quibbling; also meandering as a river;  $\epsilon\sigma\alpha\iota$  camōzçaç, a sophister or quibbler.

Camōjz, the temples of the head.

\* Campa, a camp, or encampment.

Camna, a draught.—*Matt.* 15. 17.

Can, whilst that, when; Lat. *quando*, &c.

Can, what place? can-ay, from what place?

Can, *pro çan*, without; can çjal, senseless, without reason; Lat. *sine*.

Can, a lake.

Can, i. e.  $\epsilon\lambda\epsilon\gamma\tau\alpha\iota$ , bad butter.

Cána, a whelp or puppy; Lat. *canis*.

Cána, a moth.

Canaç, standing water.

Cánaç, tribute; and cána, the same, is like the Heb.  $\text{כִּנְיָה}$ , *collegit, congregavit*.

Cánaç, cotton, bombast.

Canað and canajm, to sing; ex. do çan çē, he sung; Lat. *cano*.

Canajb, hemp; Gr. and Lat. *kanabos*.

Canajze, dirt, filth, &c.

Canðay, canvas.

Canmūjn, pronunciation, accent; also an epithet.

Canmūjn, a dialect.

Canna, moths; otherwise called *eū çjonna*.

Canðjn, a rule or canon; Gr. *kanon*, *regula*; *canūn*, *idem*.

Cannñan, to mutter or grumble: it is of the same force with the French word *bouder*.

Canta, a lake, or puddle.

Cantájzeaj, an accent.—*Pl.*

Cantáj, auction, or a cant.

Cantajneaçt, a singing by note, or in chorus; Lat. *cantare*.

Cantálajm, to sell by auction.

Cantaç, dirty, filthy.

Cantaðjn, a press; *cantaðjn çjōna*, a wine-press.

Cante, as  $\epsilon\sigma\mu\alpha\eta$  cante, the quince-tree; *ūbel cante*, the fruit thereof.

Cantje, a song, or canticle.

Canuj, and  $\epsilon\alpha\omicron\eta\alpha\iota$ , 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. τοιαδ na fjne-amna ar na caoca, the fruit of the vineyard blasted.  
 Caocjōr, or caojcōjōr, a fortnight, or fourteenth night.  
 Caode, how?  
 Caodam, to come.  
 Cāoga, or caōgab, fifty; ex. cūjz dejc τη caōgab cnoct, an hundred and fifty foot soldiers.  
 Caoj, a visitation, a visit.  
 Caoj, lamentation, mourning.  
 Caojce, blindness.  
 Caōjm, to lament, to grieve, or mourn: commonly written caōj-ōjm; do caōj mjre zo mōj, I lamented grievously.  
 Caōjl, from caol, small.  
 Caōjl, the waist; a τjmpcōjol a caōjl, about his loins.  
 Caōjle, smallness.  
 Caōjlle, land.  
 Caōjm, gentle, mild, clean; from caom: hence the family-name O'Caōjm, or the O'Keeffes; Wel. *ky* is dear or well-beloved.  
 Caōjmeacaj, society.  
 Caōjm-γγajc, a buckler, a shield; also a scutcheon, *scutum*.  
 Caōjmteac, strange; also a stranger.  
 Caōjmteacaj, strangeness.  
 Caōjmteac, a county.  
 Caōjmjn, the murrain, a noxious distemper of the same nature among cattle, especially kine and oxen, with the plague among men.  
 Caōjn, gentle, mild, sweet-tempered.  
 Caōjne, the Irish lamentation or cry for the dead, according to certain loud and mournful notes and verses, wherein the pedigree, land property, generosity,

and good actions of the deceased person and his ancestors are diligently and harmoniously recounted, in order to excite pity and compassion in the hearers, and to make them sensible of their great loss in the death of the person whom they lament. *Note*, this Irish word, written by our late grammarians caōjne, but anciently and properly cōjne, is almost equal in letters and pronounciation to the Hebrew word קינן, which signifies lamentation, or crying, with clapping of hands, *lamentatio, plangtus, ploratus*; vid. 2 Sam. 1. v. 17., and in its pl. קינות, *lamentationes*, vid. Ez. 2. 10; Wel. *kujn* is a complaint.  
 Caōjnleac, stubbles, or stalks of corn left in the field by the reaper; vid. caōjnle.  
 Caōjnjm, *potius cōjnjm*, to lament with clapping of hands and other formalities; do caōjn, or cōjnj a bāγ, she lamented his death; Heb. קן, *lamentatus est*.—Vid. *Henricus Opitius's Lexicon*: do cōjn, *lamentatus est*.  
 Caōjn-dūctjmac, devotion; caon-dūctjmac, *id*.  
 Caōjn-nayγaj, a garrison.  
 Caōjnj-tjnnctjze, a thunderbolt; from caoj and tjnnctjze, fiery, blazing.  
 Caōjnj-beajtaç, bearing berries.  
 Caōjnna, a sheep.  
 Caōjnne, sheep; also a sheep; and more properly written cōjne, has a natural affinity with the Greek verb κειω, to shear sheep, &c.  
 Caōjnle, a club, also a reed; dim. caōjnlejn, *quare an hinc caōjnleac*, rather than caōjnleac stubbles or stalks of corn left in the field by the reaper.  
 Caōjγ, a furrow.  
 Caōjγ, sometimes written for cējγ.

a young pig; *vid.* cējr.

Caol, slender, small.

Caol, a calling.

Caolam, to lessen, to make slender.

Caolajñ, the small guts; Gr. χολάς, signifies the bowels or interior parts of either man or beast.

Caol-žotac, shrill.

Caol-máor, an apparitor.

Caom, gentle, mild, handsome.

Caom, little, small.

Caoma, skill, knowledge; also nobility; ex. a caoma uile clájr cūjñ, all ye nobles of Leath-Cuin.

Caomajm, to keep or preserve; also to spare; caomujñ rjññ a Thjárna, protect us, O Lord; njor caomujñ a mjleab, he spared not their destruction; *vid.* caomnajm.

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.

Caomda, poetry, versification.

Caom-lojre, i. e. caomlajrjr, a moderate fire, or small blaze.

Caomna, a friend.

Caomna, protection, defence.

Caomnacá, to be able; tajnrž rojllye mōr ann, žo ná caomnacári neac a feacáad, L. B. there appeared such a blaze of light that the earth was not able to hear it long, and that no body's eyes could bear to look at it.

Caomnajm, to keep, defend, protect, or maintain; also to spare; do caomnac beazán, a few were saved or spared. Note that this verb caomnajm, and the above caomajm, are one and the same verb, being distinguished only by one letter, and always bear-

ing the same different senses.

Caomnájde, a companion, a bed-fellow.

Caomta, society, or association.

Caomtaac, an associate, comrade.

Caom-teact, i. e. comdeact, a company; hence beancaomdeacta, a waiting-maid, or woman companion.

Caom-najzar, defence.

Caom-rajdeor, a rehearser.

Caonajm, to resemble.

Caonajm, to hide or conceal.

Caon-bujde, gratitude.

Caon-dutrac, devotion; also fidelity.

Caonac, moss.

Caonta, private, hid, secret.

Caor, a sheep; pl. caorje; Gr. κριος, aries.

Caor, a berry; also a cluster of grapes or other fruit; tazadar a trjorajll caora arujze uata, their bunches bore ripe berries.—*Gen.* 40. v. 10.

Caora, *uræ*, vel *botri*, the grains of raisins whilst on the vine or bunch, clusters, &c.

Caor, a flash of light, or flame; caor ejnržje, a thunderbolt.

Caor-lán, a sheep-fold; Brit. *corlan*, *ovile*.

Caortajñ, the quicken-tree; cuajlle caortajñ, stakes of quick beam; S. Wel. *kerdin*; hence brijzean caortajñ, an enchanted castle built all with quick-beam.—*Vid. Memoire de M. de C. Journal des Savans*, 1764.

Caotruad, mildew.

Cap, a cart.

Capa and capán, a cup. ✕

Capall, a horse; Gr. καβαλλης, ✕ and Lat. *coballus*. In some parts of Ireland capall is used to signify also a mare; Wel. *kephyl*; dimin. capujlljñ.

Capam, to renounce, disown.

Cap, brittle, smart.

- Cар, care.  
 Cарa, a leg, a haunch; cарa мyce, a gammon of bacon.  
 Cарa, a friend, or dear person; Lat. *charus*, and Gr. *χαριεις*, *gratiosus*; plur. *cápnide*; as, *cápnide djongmála*, near or trusty friends; cарaд and cарnyд has the same signification; *vid.* cарnyде. In the Welsh it is *kar*.  
 Cарaдaц, well-befriended, powerful in friends and allies.  
 Cарaдaпm, to befriend.  
 Cарaдaф, alliance, friendship.  
 Cарaдo, or cарaд, a friend; *vid.* cарa.  
 Cарaфтeацт, a debate, or dispute, a struggling.  
 Cарáжeар, Lent; Lat. *quadragesima*; Wel. *grauis*.  
 Cарaпm, to love, to affect; cар, love thou; do *cарaф*, I have loved: in the Wel. *kerais*, I have loved; *kara* and *kar*, love thou.  
 Cарáфтe, baggage, carriage.  
 Cарáп, the crown of the head.  
 Cарб, a basket; Germ. *horb*, and Belg. *korf*.  
 Cарб, a chariot, or litter.  
 Cарбад, a coach, waggon, chariot, or bier; hence cарбадoджn, a coachman; also a coachmaker; Wel. *kerbyd*.  
 Cарбад, the jaw; фjáцa cарбадo, the cheek-teeth. Query if it be not rather cарбал.  
 Cарбал, the palate of the mouth; a лáпa cарбафл, or cарaбaфл, in the midst of his palate.  
 Cарб, a ship.  
 Cарбaнaц, the master of a ship, a captain of a ship.  
 Cарн-бoдaфж, clowns.  
 Cарнбyр, intemperance, extravagant feasting, &c.; ex. *дyжa зáцa ceжnde an cарнбyр*, intemperance is the worst of all bad habits. This word is of the same root

- with the Irish *epaoy*.  
 Cарeар and cарeажn, a prison, a gaol; Lat. *carcer*.  
 Cарeаж, a coffer; Lat. *arca*.  
 Cápnida, or *cáпnyдoф ceпoфт*, a gossip.  
 Cарnyдaф, to set or lay.  
 Cарnyдm, to send.  
 Cарлáм, excellent.  
 Cарman, the ancient name of Wexford, now called in Irish *Loctgarman*.  
 Cарн-мoзaл, a carbuncle.  
 Cарн, a province.  
 Cарн, a heap or pile of stones, wood, or any other thing; *cáпн aōлнж*, a dunghill, and commonly called *cáпнaōлe*; cарн-афл, a heap of stones; cарн-афл *cупнн*, i. e. cарн-цлoц *cупнн*. 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-teпne*, as above remarked.  
 Cарна, flesh; Lat. *carnis*, *carni*, of *caro*.  
 Cарнац, a heathenish priest: so called from the carns or stone-piles on which they offered sacrifices.  
 Cарнад, riddance.  
 Cарнапm, to pile, or heap up; hence the participle cарнтa, heaped up, or piled.  
 Cáпнáп, dimin. of cарн, a heap.  
 Cарн and cарнa, a cart, or drag; Gr. *καρρων*, and Lat. *carrum*.  
 Cарн, a spear.  
 Cарна and cарнaфде, 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 *κερω*, *scindo*, and Chald. *קרה*, *agrotum esse*; as *caḡaḡaḡde tḡ-nḡm*, is a dry scald.—*Lev.* 13. 30.

*Caḡa*, bran.

*Caḡaḡ*, stony or rocky.

*Caḡaḡz*, a great stone pitched on the end; Wel. *karreg*.

*Caḡaḡan*, a weed.

*Caḡaḡán*, a reaping-hook.

*Caḡaḡūzād*, punishment.

*Caḡt*, or *coḡt*, the bark or rind of a tree; Lat. *cortex*; vid. *caḡt* and *coḡt*, *idem*.

*Caḡtaḡ*, made of bark.

*Caḡtaḡ*, a cart-load.

*Caḡtaḡa*, deeds, charters.

*Caḡtanaḡ*, charitable.

*Caḡtanaḡt*, charity, brotherly love.

*Caḡtoḡt*, devout.

*Caḡ*, money, or cash.

*Cāḡ*, fear; also a case, accident.

*Caḡ*, the hair of the head.

*Caḡ*, wreathed or twisted.

*Caḡ*, *zḡn caḡ ḡē aḡn*, that he met him; *do caḡ ḡē*, he went back.

*Caḡ*, passionate, in haste; a *ḡzāḡ*, immediately.

*Caḡaḡ*, an ascent.

*Caḡaḡdaḡ*, a coughing.

*Caḡaḡdaḡze*, the herb colt's-foot.

*Caḡaḡdaḡ*, a cough.

*Caḡad* and *caḡaḡm*, to bend, wind, twist.

*Caḡad*, a bending, winding, twisting, spinning, &c.; also a wrinkle; *zān caḡad ḡn ēadan*, without a wrinkle in his face; *zān caḡad dḡonḡaḡde ḡoḡaḡd*, without returning to Herod.

*Caḡaḡd*, a cause or action, a process.

*Caḡáḡn*, pathis.

*Caḡaḡḡn*, 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 *teḡne zēaláḡn*.

*Caḡaḡn*, a thorn or prickle, a clasp.

*Caḡaḡn*, a shower; Wal. *keser*, hail.

*Caḡam*, to wind or turn; vid. *caḡaḡad*.

*Caḡam*, to scorn, to slight, or disdain.

*Caḡán*, a path; also a thorn.

*Caḡaḡn* and *caḡaḡnaḡ*, slaughter, havoc, carnage: has a close affinity with the Heb. *קשר*, *caro*, flesh.—Vid. *Opitius's Lexic*.

*Caḡaḡoḡd*, a complaint, accusation, a smart or severe remonstrance.

*Caḡaḡoḡdḡm*, to complain; *aḡ caḡaḡoḡd ḡom*, remonstrating to me.

*Caḡaḡn*, a path. ✕

*Caḡaḡmaḡnaḡ*, free.

*Caḡaḡmaḡ*, lightning, a flame or flash of fire.

*Caḡbáḡḡneḡ*, a kind of small shell-fish called periwinkle, otherwise called *báḡḡneḡ*.

*Caḡcaḡn*, a drinking-cup.

*Caḡda* and *caḡta*, wrapped; also twisted, braided.

*Caḡdláḡoḡ*, curl-haired.

*Caḡla* and *caḡlo*, frizzled wool.

*Caḡlaḡ*, children.

*Caḡnaḡ*, havoc; vid. *caḡaḡn*.

*Caḡḡal*, a storm.

*Caḡt*, chaste, undefiled.—*Old Par.* Lat. *castus*.

*Caḡteaḡbān*, or *caḡteaḡbān*, succory; Lat. *sichorium*; *caḡteaḡbān na muc*, dandelion; Lat. *taraxacum*.

*Caḡtḡoḡn*, a curled lock.

*Caḡ-ūḡla*, a curled lock.

*Caḡ*, *pro cad*, what? an interrogative.

*Caḡ*, 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*.

Catajō, generosity.

Catajōjm, to honour, revere, or reverence.

Cač, a fight, pitched battle; also an Irish battalion or regiment consisting of three thousand men; hence the Lat. *caterva*; Wel. *kad*.

Cáčad and cáčam, to winnow; az cáčad, winnowing; *vid. cájt*.

Catažad, or cačadžad, temptation.

Cačajō, to wear; ex. cačajō na huŷzeada na cloča, the waters wear out the stones; *vid. cajtčead*.

Catajōjm, to battle, to fight; also to prove or try.

Cačaj, pronounced Cahj, a town or city; plur. cačjača, and in its inflections cačmajž; Brit. *kaer*; Scythice, *car*; Antiq. Saxon. *caerten*; Goth. *gards*; Cantab. *caria*; Bret. *ker*; Heb. קר; Phoen. and Pun. *kartha*; Chaldaice, *kartha*; and Syriace, *karitita*; Græce χαράκ. N. B. Malec-karthus, 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.

Cačajr, a guard, or sentinel; ex. mō bŷ dōjŷreoeačt dub-mojr an mo-čatajŷ, their watch-guards or sentinels guarded the passes of the gloomy wood; *vid. cajtmejm tojŷdealbajce*.

Cačajreac, brave, stout, clever; fear cačajreac, a brave able man.

Cáčam, to winnow; *vid. cájt*.

Cačaoj, a chair; cačaojŷ eay-puŷ, a bishop's see; Lat. *ca-thedra*.

Cačajda and cačajdac, a citizen; pl. cačajdajž; do čuadaŷ cačajdajž an bajle j cčōmajŷle,

*consilium iniverunt cives*.—Antiq. Membran.

Cač-bajri, a helmet.

Cač-bajriun, a commander or officer in an army; ex. jōjŷ čŷjočt azuŷ cač-bajriun, both soldiers and officers.

Cač-ŷjŷ, warriors.

Cačŷjō, *vid. cajtŷjō*, ye must; cajtŷe mē, I must.

Cač-lačajŷ, or cač-lačja, a military speech, or harangue of a general to his army before a battle.

Cač-mjlead, colonels or officers of distinction.

Catojŷce, Catholic; an črābač Catojŷce, the Catholic religion.

Cajtŷmajžtēojŷ, a citizen.

Cačadžad, fighting, rebelling, also temptation; do čačajž ŷē, he fought or rebelled; ŷaoŷ ŷjŷ o čačadžad, deliver us from temptation.

Cē, the earth; Gr. γη; hence *geometria*.

Ce, night.

Cē, a spouse,

Ceač, each, every: in old parchments written for žac, *qd. vid.*

Ceačajnz and do-čjnz, or dočejm-njž, hard to march or travel in, inaccessible.

Ceačajŷ, dirt, filth; also penury.

Ceačajda, or ceačajdac, dirty, stingy, penurious.

Ceačajdačt, penury, misery, stin-giness.

Ceačdaj, each, any, either; ceačdajŷ dōjōb, any of them; *vid. ceačtaj*.

Ceačlajm, to dig; mō ceačladaŷ, they dug.

Ceačlad and ceačlajm, to hackle, destroy, violate.

Ceačojŷ, a wetting, or moistening.

Ceačt, a lesson; *rectius* leačt; Lat. *lectio*; hence ačleačt, 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.

Ceactaɿ, either, any, each; also of two; Lat. *uter, utervis*.

Cead, leave, permission, license.

Cēad, an hundred: anciently written cēat, and pronounced ecēat or acēad; Gr. *εκατον, centum*.

Cēad, the first.

Ceadaċ, cloth.

Ceadaċ, talkative.

Ceadaɿġ, a sitting or session.

Ceadaɿġm, to permit, or give consent; also to dismiss or discharge.

Ceadal, a narrative or story; N. Wel. *chuedel*.

Ceadal, malicious invention; detraction, deceit; ɿan cam ɿan ceadal, without injustice or deceit; also a conflict, battle, or duel.

Cēadamay, in the first place, first of all; *imprimis*.

Cead-aoyɿ, Wednesday: a corruption of Oja-ɿueden; *vid. dja*; Cead-aoyɿ a *Λιάτρε*, Ash-Wednesday.

Cēadɿad, an opinion, thought, or conjecture.

Cēadɿad compoɿda, the senses.

Ceadɿaɿġeay, beastliness, sensuality.

Ceadal, blistered, full of sores.

Ceaslaym, to blister.

Cea-dɿayɿdeact, 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; aɿay cēadna, and in like manner; maɿ an ccēadna, also, likewise.

Cēad-nádbayɿ, an element; so called from its being the first or primary ingredient in corporeal beings.

Cēad-tomaylt, a breakfast.

Cēad-tuɿmead, the firstling.

Cēad-tayɿ, an element, a beginning.

Cēad-úayɿ, at first, the first time.

Ceadúɿad, a permission.

Ceaduyɿġeac, allowable, lawful.

Ceal, use; also forgetfulness; taɿ ceal, out of mind.

Ceal, concealing; Lat. *celo*; *vid. ceɿl* and *ceɿlt infra*.

Ceal, heaven; Lat. *cælum*; Gall. *ciel*.

Ceal, death.

Ceal-aɿm, a hiding-place, a place of refuge.

Cealam, to eat.

Ceal-ɿuat, a private grudge or pique.

Cealz, treachery, conspiracy; a cceɿlz, *in insidiis*, in ambush.

Cealz, a sting or prickle; *aliter dealz*.

Cealz, deceit, malice, spite.

Cealzac, malicious, spiteful.

Cealzayde, more spiteful, more crafty.

Cealzaym, to lie in ambush, to ensnare; má cealzaym duɿne, if a man ensnare; also to sting; do cealzad ɿyɿ 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. Caɿtɿéym Thoɿɿdeal*; ɿó cealz ɿé O'Concúbayɿ aɿay O'Loeluyɿn taɿ ceann dá Choɿ-camɿuad: he (Turlogh) seduced

O'Conor and O'Loughlin 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.

Cealzaoas, dissimulation.

Ceall, 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-põp̃t means a cathedral church; *vid.* ceall-põp̃t *infra*.

Cealla, (O'Cealla,) the family name of the O'Kellys, whose chiefs were dynasts or lords of the country called Ua Máine, or J Máine, 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.

Ceallaç, the proper name of several great men of the old Irish: Ceallaç Mac Áod, Mac Maoil-jõra, was the name of a holy archbishop of Armagh, an. 1106, who died at Ardpatrick in the County of Limerick, and was buried at Lismore in 1129.

Ceallaçán, (O'Ceallaçájn,) the family name of the O'Callaghans, descended from Ceallaçán-Caj-ryl, king of Munster, an. 936: they were dynasts of the country called Pobul J Cheallaçájn, in the County of Cork, until Cromwell's time.

Ceallaç, war, debate, strife.

Ceallað, custody.

Ceallojn, muck, dung.

Ceallõjn, the superior of a cell or monastery; ex. n̄j ceallõjn n̄a rub-çeallõjn çũ, you are neither superior nor vicar.

Ceal-mujn, an oracle, or prophecy, whether good or bad: probably compounded of ceall and munað, instruction, admonishment; Lat. *moneo*; because the Pagan oracles were delivered from cells or grottoes.

Ceall-põp̃t, a cathedral church, or an episcopal see.

Ceal-γτõl, a close-stool.

Cealt, apparel, raiment, clothes; hence

Cealtajn, the same; cealtajj d̄m̄jðeacta, a magic dress.

Cealtaç, a Celt, or Gaul.

Cealtajn, a cause or matter.

Cealtajn, a castle, a fine seat.

Cealtajn, a spear, a lance.

Cealt-mujleõjn, a fuller.

Cean, anciently written for çan, without; Gall. *sans*; Lat. *sine*; ex. cean n̄jm̄, cean majt̄jm̄, *sine felle, sine relaxatione, vel intermissione*.—*Vid.* *Infra* in Verbo Majteam̄.

Cean, or çon, a debt, a fault, transgression, or crime; plur. ceanta, or çonta; as, majt̄ d̄jnn̄ aj̄ ççonta, *dimitte nobis debita nostra*.

Céana, alike, the same; an çear̄ cēana, the same person; maj̄ an cceána, in like manner.

Céana, even, lo, behold.

Ceana, already; açt ceana, nevertheless, howbeit.

Ceana, favour, affection; the genitive of cean, love, respect, fondness.

Ceanaç, buying; also a reward; a covenant.

Ceanaç̄jm̄, to buy; *vid.* cean-naç̄jm̄.

- Ceanach, a hundred.  
 Ceanamach, fond, beloved; go ce-anamach, fondly, much esteemed.  
 Ceanann, white, or bald-faced; *rectius* ceanfion.  
 Ceanannach, 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-burghach, the head of a burgh, a burgo-master.  
 Cean-caomh, a pair of tables to play with.  
 Cean-caathach, a metropolis.  
 Cean-coimh, the royal residence of the great Brien Boirbhe, king of Ireland, near Killaloe, in the County of Clare, otherwise called *Baile an Boinn*, whence sprung the stream called *Ue na Boinn*; from hence he had the surname of Brian-Boirbhe, or Brian-Borumha.  
 Cean-claon, steep, headlong, &c.  
 Ceanda, *id. qd.* ceana.  
 Ceandaect, identity, likeness.  
 Ceandach, lice.  
 Cean-dana, headstrong, impudent.  
 Cean-fionach, white-headed.  
 Cean-fionach, the head or chief representative of a tribe or family.  
 Ceanach, a band; *Lat. cingulum.*  
 Ceanach, tied, bound.  
 Ceanach, a restraint; a bond or covenant, a league; also a bunch, as of grapes.  
 Ceanach, rough, rugged.  
 Ceanach, to bind, to join; ceanach tu, thou shalt tie up; no ceanach an naoi, the infant was swaddled.  
 Ceann, the head; also the upper

- part in building, &c.; also an end or limit; as, ceann-cath, a headland, or a promontory; na ceann go, moreover; ceann-feadna, a captain, a demagogue; in its genitive case it makes *cinn*; as, baach mo cinn, 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.  
 Ceannaect, a buying or purchasing.  
 Ceannaect, a reward, or retribution.  
 Ceannaect, i. e. coimh, a covenant, or league.  
 Ceann-acthaect, the upper part of the throat.  
 Ceann-adaect, a bolster; ex. baach a ceann-adaect, his bolster was a stone or rock; speaking of St. Patrick's self-mortification; *vid. adact.*  
 Ceannaect, a merchant; also any dealing or trafficking person; pl. ceannaect.  
 Ceannaect, merchandizing, trafficking, trading; *ect ceannaect, a trading land.*  
 Ceannaect, to buy, or purchase.  
 Ceannaect, insurrection.—*Mark 15.*  
 7.  
 Ceannach, authority, power.  
 Ceannach, powerful, mighty.  
 Ceannach, a fillet; also a halter, or a horse-collar.  
 Ceann-ect, propitiation, mercy.  
 Ceannach, mild, gentle.  
 Ceannach, lenity, mildness.  
 Ceannach, they went.  
 Ceannach and ceannach, to appease, to mitigate.  
 Ceannach, a president or governor.  
 Ceannach, 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.

Ceann-tar, a canthred, the side of a country; Wel. *kant*, an hundred.

Ceann-tŷn, a headland, a promontory.

Ceann-trom, sluggish, heavy, drowsy.

Ceannŷazgneac, rash, thoughtless, precipitate.

Ceap, a block, or stocks; ceap-tuŷle, a stumbling block; *annŷna cŷp*, or *annŷna ceapaŷb*, in the stocks.

Ceap, a head; Lat. *caput*.

Ceap, the head or stock of a tribe or family; ex. ceap na cŷaoŷbe *Ēōzan*, Eugene is the stock of the branch.

Ceapaćŷnn, the town of Cappoquin, in the County of Waterford, on the bank of the Blackwater, to which place it is navigable from Youghal.

Ceapán, a stump.

Ceapánta, niggardly; also stiff and wrong-headed.

Ceap-ŷzaōŷlm, to propagate.

Ceap, offspring, or progeny.

Ceap and ceapa, blood; also red, ruddy; Wel. *guyar*, like the English *gore*.

Ceapaćad, wandering, or straying.

Ceapb, money, silver.

Ceapb, a cutting, or slaughtering, havoc, or massacre; hence the name of *Ďaŷne-ceapb*, an Irish prince of the Eugenic race.

Ceapb, a rag.

Ceapbać, ragged.

Ceapb-ćnájb, a severe reflection.

Ceapball, massacre, carnage.

Ceapc, a hen; ceapc *ŷnanncać*, a turkey-hen, or more properly

ceapc *Indjác*, an indian-hen; plur. ceapca and cŷnc.

Ceapcall, a hoop; Lat. *circulus*.

Ceapćall, a block, like that of a carpenter.

Ceapćall, a bed, or bolster.

Ceapc-log, a hen-roost.

Ceapc-manŷnac, a pen or coup, wherein poultry are fed.

Ceapć, an artist or mechanic; also an art or trade; ceapć sometimes signifies a tinker or refiner; ceapć-ōŷŷn, a goldsmith; ceapća, or ceapćca *ŷōŷlomća*, ingenious or skillful artists: in its inflexions of the singular number it forms cēŷć and cēŷćde, and in the plur. cēapćca and cēapća. This Irish word cēapć, 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; cēapć is any art, trade, or profession; ex. *ŷát na ŷŷl-cēapć nēazŷamŷŷl*, a place of all sorts of trades; and *ŷeap ŷlćēapćcać*, Jack of all trades; Wel. *kerth*, a trade.

Ceapćaŷŷe, a tradesman, or artist; plur. ceapćaŷŷte.

Ceapćaćt, a low or base trade: as above in cēapć.

Ceapćamaŷŷl, ingenious, artificial; well-wrought.

Ceapćamlaćt, a being ingenious.

Ceapćca, a shop, a forge: in its inflexions cēapćcaŷn, pronounced cēapćuŷn, &c.

Ceapaćuŷn, a grave.

Ceapma, 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.  
*Ceanna*, a lie, invention, or  
 trick.  
*Cean*, a man.  
*Cean*, a victory.  
*Cean*, expense.  
*Ceanna*, a corner.  
*Ceanaban*, a hornet.  
*Ceanac*, four-square; put for  
*ceatainac*.  
*Ceanac*, victorious; hence the  
 famous champion *Conall Ceannac*  
 had his surname of *Ceanac*.  
*Cean-ajnde*, a trophy of victory.  
*Cean-duajr*, a prize given in any  
 game of activity, as running,  
 wrestling, &c.  
*Cean-luac*, the same as *cean-  
duajr*.  
*Cean* and *ceanad*, to kill, to  
 slaughter, or destroy; also to  
 die or perish; *do cean re*, he  
 died.  
*Ceanbac*, spoil.  
*Ceanbac*, a gamester at cards,  
 dice, and such other games.  
*Ceanbacar*, a gaming at cards,  
 &c.  
*Ceanucan*, a skiret.  
*Cean*, just, right, true; genit.  
*ean*; Lat. *certus*.  
*Cean*, a subst., justice, right, equi-  
 ty; genit. *ean*; *cean-bejite*,  
 primogeniture.  
*Cean* and *ceanteac*, a rag, old  
 garment, or piece of old cloth.  
*Cean*, little, small; *cean a loc-  
ta*, i. e. *beag a loceta*.  
*Ceanajjm* and *ceantugad*, to  
 pare or shave; also to dress,  
 prepare, or put in order; also to  
 correct or chastise.  
*Ceanajjteon*, a corrector, a re-

gulator, &c.  
*Ceanajjm*, to cut or prune.  
*Cean-lan*, a house of correction.  
*Cean-lan*, the centre, or middle  
 point.  
*Ceanugad*, a correction or chas-  
 tisement.  
*Ceanugad*, *vid.* *ceanajjm*.  
*Cean*, obscurity, darkness.  
*Cean*, irksomeness.  
*Cean*, grief, sorrow, sadness.  
*Cean*, i. e. *ad concaer*, I saw.  
*Cean*, punishment, suffering;  
 hence  
*Cean-da*, or *ceanta*, punished, put  
 to death; *adne an ceanta*,  
 Good Friday, on which Christ  
 suffered death.  
*Ceanact*, finding fault with, a  
 grumbling; also a curse; ex.  
*mo ceanact an*, my curse upon  
 him.  
*Ceanact*, an excuse or apology.  
*Ceanactac*, grumbling, dissatis-  
 fied; also giving excuses.  
*Ceanad*, a passion or suffering; ex.  
*ceanad an teanna*, the passion  
 of our Lord.  
*Ceanad* and *ceanajm*, to vex, to  
 torment, to crucify, &c.; *do cea-  
rad an an ceonajr*, that suffered  
 or was tortured on the cross.  
*Ceanadon*, a tormentor.  
*Cean* and *cean*, a question, an  
 enigma; plur. *cean*, doubts  
 or queries.  
*Cean*, to ask or inquire about.  
*Ceanla*, an oar.  
*Ceanlac*, the coarse wool on the  
 legs, tail, and hinder parts of  
 sheep.  
*Ceanna*, a great want or necessity.  
*Ceanajjteac* and *ceanajjil*,  
 complaint, anxiety.  
*Ceanajjm* and *ceanugad*, to  
 inquire, to be anxious, or solici-  
 tous; also to expostulate, to  
 complain.  
*Ceanac*, or *ceanajjteac*, com-

plaining, sad, necessitous;  $\zeta\omicron$   
 ceapnaǵtēac cnyteazlac, in  
 fear and necessity.

Ceaptaǵǵm, to amend, to correct,  
 or chastise.

Ceapánać, a tormentor.

Ceat, to sing, or celebrate; ex.  $\mu\omicron$   
 ceat beanán maí leannay,  
 Beanan sung as follows.

Ceat, one hundred.

Ceata-cam, rather ceácta-cam,  
 the seven stars, or Charles'  
 wain; called, from their appear-  
 ance, by the Irish, ceácta cam,  
 or cam-ceácta, i. e. the crooked  
 ploughshare.

Ceatal, a singing, or composing.

Ceapraćt, lust.

Ceátpad, an opinion, or coniec-  
 ture; also a maxim or system;  
 ceatpad na heazlayre, a maxim  
 of the church; also a sense; *vid.*  
 ceádpad.

Ceátpadać, sensible, judicious,  
 reasonable.

Ceat, a sheep; and ceatnaǵd, the  
 same.

Ceata and cǵt, a shower, as of  
 rain, hail, or snow.

Ceataǵm, four in number; Lat.  
*quatuor*; ceataǵm and cǵtǵm,  
 the same.

Ceataǵm-beannać, quadrangular,  
 four-square.

Ceataǵm-coǵać, quadruped, four-  
 footed.

Ceataǵm-cǵjnnēać, quadrangular.

Ceataǵda, of or belonging to four;  
 ex. an cǵajnnē ceataǵda, the  
 world, or terraqueous globe, so  
 named from the four elements.

Ceataǵdǵl, the world, the uni-  
 verse; from ceataǵm, four, and  
 dǵl, an element.

Ceataǵb, a troop, a company, or  
 multitude; Lat. *caterva*; hence  
 ceataǵnać.

Ceataǵnać, a soldier, a guardsman,  
 an attendant; Latin, *satelles*;

ceataǵnać coǵlle, a tory, be-  
 cause of frequenting woods to  
 conceal and lie hid in.

Ceatnaǵd, a sheep.

Ceatǵa, four-footed beasts, any  
 kind of cattle.

Ceatǵaća, ceatǵaćađ, forty in  
 number.

Ceatǵamańać, of a cubical figure.

Ceatǵam and ceatǵaman, pro-  
 nounced ceatǵmuǵ, a fourth part,  
 a quarter; hence it signifies the  
 leg and thigh, because they con-  
 stitute 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, consist-  
 ing of four quartans.

Ceatǵama, a trencher; also the  
 fourth, as an ceatǵama blja-  
 žan.

Ceatǵm, four men or women.

Cect, power, might, strength.

Cect, *vulg.* ceact, a lesson, or  
 lecture. This word was origi-  
 nally lect, the Celtic root of the  
 Latin *lectio*, the initial l being  
 changed into c by vulgar pro-  
 nunciation; and as to the aspi-  
 rate 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.

Cēdać, stripes; also striking.

Cedǵd, to sit down, or rest; Hisp.  
*queda*.

Cēday, at first, first of all.

Cēd-žejn, the first born.

Cēd-luđ, beginning; also non-per-  
 formance.

Ced-luć, the first shout or ap-  
 plause.

Ceduđ, a bed.

Cē-ham, when? at what time?

Cē-huaǵm, the same.

Cēǵd, first, former; often used in  
 compound words; as, cēǵd-ǵǵ,

the former king; *cējð-μεατῦjǵe*, 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.

*Cejð-ḡμνηαετ*, ripeness of age.

*Cejðce*, or *ćajðce*, till night, *quasi* *zo hojðce*, most commonly understood to signify ever, or at all; as, *ηj μαεαδ ανν ćojðce*, I never will go thither.

*Cejðjl*, a duel, conflict, or battle.

*Cejðjn*, a hillock, or little hill.

*Cejǵ*, a quay, or wharf.

*Cejl*, or *cejlte*, hiding, concealing; Lat. *celatio*.

*Cējl*, or *cējll*, sense or reason; *dá ćum* a *ccējl*, demonstrating, or putting in mind; *do řējri cējlle*, according to the tenor: it is the oblique case of *ćjal*.

*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 *Culdees* in Great Britain.

*Cējle*, together; also each other; *dá cējle*, to each other; *ō cējle*, asunder.

*Cejleabriad*, leave, farewell; *do μνηne cejleabriad dōjb*, he bid them adieu.

*Cejleabriad* and *cejleabriajm*, to bid farewell, or adieu, to take leave of; *cejleabriaj ǵē*, he took leave.

*Cejleabriad*, a festivity or solemnization; Latin, *celebratio*; ex. *cejleabriad an ajriμνηn djaða*, the celebration of the holy mass.

*Cejleabriad* and *cejleabriajm*, to celebrate, to solemnize; Lat. *celebro*, *brare*; ex. *aj τῆj řáćajb*

*cejleabriajm ǵolamujn do S. Mjćeal*, the festivity of St. Michael is solemnized for three reasons.—*Old Parchment*.

*Cejlz*, *vid.* *cealz*.

*Cejl-ḡeallajm*, to betroth.

*Cējlǵe*, sober, sensible; *zo cējlǵe*, sensibly.

*Cejlμm*, to hide or conceal; *cejl*, hide you; *cejlřjom*, we shall conceal; Lat. *celo*.

*Cejljūbriaj*, a concealment.

*Cejll*, or *ćjll*, from *ceall*, a church or cell.

*Cejlle*, of or belonging to sense or reason.

*Cejlte* and *cejlte*, hid, secret.

*Cējm*, a step, or degree; also gradation in any employ of life; *dējć cējmjona*, ten steps; *ćμ-ajđcējm*, an adventurous act; Wel. *kam*.

*Cējm-đealz*, *rectius* *ćjamđealz*, a crimping-pin, a hair-bodkin.

*Cejmeajaj*, geometry; from *ce*, the earth, and *meajajm*, to survey.

*Cējmjn*, a fillet, or hair-lace.

*Cējmleōǵ*, a garret, fillet, or hair-riband.

*Cējmμjleac*, a hair-bodkin.

*Cējm-řjon*, the same as *cejm-đealz*.

*Cējmμjǵjm*, to step, to go.

*Cējmμjuǵad*, a path, step, &c.

*Cējn*, whilst that; *an cējn bjad ann*, whilst that I am, or have a being; *vid.* *ćjan*; *cējn zo τ-ajrteaj*, till he comes.

*Cējn*, a *ccējn*, in foreign or remote parts; a *ccējn aǵaj* a *brōǵaj*, far and near.

*Cejn-đeajte*, or *ćjn-đeajte*, a helmet; also any head-dress, as hat and wig.

*Cejnmaej*, oh happy! an interjection.

*Cejnmoća*, besides, without, except; *vid.* *mađ-beaj*.

Cējnŋlġač, grey-headed.  
 Cējnŋreācād, to appease.  
 Cējn, wax; cējn-ġeāc, bees' wax;  
 Gr. κηρος; Lat. and Hisp. *cera*;  
 Gall. *cire*.  
 Cējn, *corrupte pro caoŋ*, a berry  
 or cluster.  
 Cējreāc, of wax.  
 Cējnġējreāc, carving.  
 Cējnġ and cējnġde, occupation, a  
 trade; lučt cējnġde, craftsmen.  
 Cējnġ-tōraġġe, sorcery, witch-  
 craft.  
 Cējnġ and cējnġ, a poultice or  
 plaster.  
 Cējnġocān, cŋann-cējnġocān, wa-  
 ter-elder.  
 Cējnġġġe, conglomerated, wound  
 up like a bottom of yarn.  
 Cējnġ, a dish, or platter.  
 Cējnġġ, a plate or trencher.  
 Cējnġ, or cġġ, justice.  
 Cējnġ, an apple-tree.  
 Cējnġ, a rag; plur. cējnġeācā,  
 diminut. cējnġeōġa.  
 Cējnġeāc, ragged; ġreācān cējnġ-  
 teāc, a kite.  
 Cējnġle and cējnġlġ, a bottom of  
 thread or yarn.  
 Cējnġ-mēōdān, the centre; do cēaŋ  
 an macaōm a cējnġ-mēōdān  
 na namād, the youth expired in  
 the centre of his foes, or of the  
 enemy.  
 Cējġ, a lance or spear.  
 Cējġ, a loathing or want of appe-  
 tite.  
 Cējġ, a basket, or pannier: hence  
 cējġēān, a small hamper.  
 Cējġ, grumbling, murmuring.  
 Cējġ, a furrow.  
 Cējġ, a sow: hence the diminutives  
 cējġġ and cējġeōġ, a slip, or  
 young ping; Hebr. כבש, a  
 lamb.  
 Cējġēān, a small basket; also a  
 hurdle; cējġēānāc, or cġġēā-  
 nāc, a way made through shaking  
 bogs by laying down hurdles

joined together.  
 Cējġeōġ and cējġġ, a slip or  
 youngling.  
 Cējġneām, a wheening or grumb-  
 ling of pretended poverty.  
 Cējġġġ, to complain of poverty  
 and distress where there is no  
 real want; to be always mur-  
 muring and grumbling.  
 Cējġ, a question.  
 Cējġ, cŋn a cējġ, *rectius* cġġ,  
 and cġġte, *qd. vid.* to hoard, or  
 put up in store.  
 Cējġteāġād, examination.  
 Cējġġġġād, to inquire, examine,  
 &c.; nġ cējġġneōcāŋ mġġe, I  
 will not be examined.  
 Cējġm and cējġeād, a kind of  
 vehicle or carriage made of osiers  
 or other rods.  
 Cējġġe, four in number; cējġġe  
 cēūd, four hundred; *vid.* ceā-  
 tāŋ.  
 Cel, the mouth.  
 Cel, a prophecy.  
 Cenēl, children; *vid.* cġnēal.  
 Ceō, a fog, mist, or vapour; Gr.  
 χιον, *nix*, snow.  
 Ceō, milk.  
 Ceō and ġceō, are of the same  
 force with the Irish copulative,  
 aġuġ, and.  
 Ceōac, dark, misty, cloudy.  
 Ceōac, darkness.  
 Ceōbāc, drunkenness.  
 Ceō-bġaōn, *vulg.* ceōbġān, a rain-  
 ing mist, or misling rain.  
 Ceōbġaġn, dew.—*Pl.*  
 Ceōġāc, *vid.* cēācāc.  
 Ceōl, music, melody; lučtceōlġ,  
 musicians; cġuġaġġe ceōl-bġġn,  
 an harmonious harper.  
 Ceōlān, a little bell.  
 Ceōlmaŋ, musical, harmonious.  
 Ceōmaŋ, misty, dewish.  
 Ceoŋ, a lump or mass.  
 Cējnġ and cējnġġ, a poultice, or  
 plaster.  
 Cējnġġġe, small plates or dishes;

ex. *gan colt fōr cŕyb ceŕrŕne*,  
i. e. *gan bjad zo luac aŕr mēj-*  
*rŕnŕb*, without speedily serving  
meat on their small dishes.

*Ceŕteaŕnac*, a soldier, a sturdy  
fellow.

*Cēud*, or *cēut*, an hundred; Lat.  
*centum*.

*Cēūd*, the first.

*Cēuna*, the same; also likewise.

*Cēurač* and *cēuraŕm*, to vex, also  
to torture or crucify.

*Cj*, from *cjm*, to see; *má čj rē*, if  
he see; *do čjđ rjad oŕm*, they  
look upon me; *an uáŕr do*  
*chjŕđ rē*, when he shall see.

*Cj*, to lament; ex. *a macáŕn na čj*,  
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 aŕ*, whence,  
*cja za*, with whom.

*Cja*, a man, a husband.

*Cja*, what, whatsoever.

*Cjab*, or *čjob*, a lock of hair; *cja-*  
*baŕb caŕda*, curled or braided  
locks.

*Cjabac*, bushy.

*Cjac*, mist, fog; also sorrow, con-  
cern.

*Cjal*, death.

*Cjall*, reason, sense, the meaning,  
cause, or motive of any thing;  
ex. *cŕead an čjall fāŕ*, &c.,  
what reason or motive had you  
to, &c.

*Callđa*, *čjallmaŕ*, *čjallmac*, and  
*ceŕlljđe*, rational; also of good  
sense or prudence.

*Cjallūžad*, to interpret; also inter-  
pretation; *cŕed čjallūžeaŕ*  
*tū*, what meanest thou?

*Cjaŕ*, a lock of hair; Lat. *coma*.

*Cjaŕaŕne*, sad, weary.

*Cjambacalac*, curl-haired.

*Cjan*, long, tedious; ex. *aŕ čjan*  
*lēam zo bŕaŕeŕđod tū*, I think  
it long till I see you.

*Cjan*, long since.

*Cjanačta*, a large tract of land in  
the County of Derry, which was  
anciently the patrimony of the  
O' Cathanes, and more extensive-  
ly of the family of the O'Conors,  
distinguished by the title of  
O'Concūbaŕ *Cjanačta*, being  
descended from *Cjan*, son of *Ollj-*  
*ololjŕ*, king of the south half of  
all Ireland in the third century.

*Cjan-ŕullanž*, longanimity, for-  
bearance, or perseverance.

*Cjan-ŕullanž*, hard to be subdued,  
invincible, proof against.

*Cjan-marčanač*, continual, perpet-  
tual.

*Cjapač* and *čjapaŕm*, to vex, tor-  
ment, or teize; *a tá rē ad čjád*  
*azur ad čjapač*, he is teasing  
and tormenting you.

*Cjapáŕl*, a debate, strife, or con-  
troversy; *až čjapáŕl*, striving.

*Cjapálac*, contentious, quarrel-  
some.

*Cjapálaŕže*, a quarrelsome person.

*Cjapálaŕm*, to encounter, to quar-  
rel.

*Cjaŕ*, *vid. čjŕ*, *čjaŕ meala*, a  
honeycomb.

*Cjaŕ*, of a chestnut colour, dark,  
black; *don fōŕr co clojđeŕb*  
*teŕnead don čat fŕju ala čjaŕa*,  
i. e. *succurrat cum gladio igni-*  
*to, in certamine contra dæmones*  
*nigros.*—Brogan.

*Cjaŕaŕđe*, or *Čjaŕaŕđe*, Kerry, a  
county in the west of Munster,  
comprehending a great part of  
the territory formerly called Des-  
mond; was anciently ruled by  
the O'Conors Kerry.

*Cjaŕaŕđeac*, one from Kerry; pl.  
*čjaŕaŕđjže*.

*Cjaŕaŕl*, a quarrel, strife, or de-  
bate; Gall. *querelle*.

- Cɣanálac, perverse, froward.  
 Cɣanoz, a kind of black reptile with many claws, called a chafer.  
 Cɣaryeac, a thrush.  
 Cɣaryuɣɣn, a kerchief; and cɣuɣɣn, the same.  
 Cɣarɣta, waxed; bɣeɣɣd-cɣarɣta, a searchcloth.  
 Cɣarɣɣl, a dispute or quarrel.  
 Cɣb, a hand.  
 Cɣc, a greyhound; Wel. *cor*, and Arm. *ci*, a dog, bitch, &c.  
 Cɣcɣɣ, to complain.  
 Cɣɣ, a hind, or doe.  
 Cɣɣm, to see or behold; cɣm, the same.  
 Cɣll, the grave; also death; cɣuɣta ɣan cɣl, buried in the grave, but properly in the church or cell, the word cɣll or ceɣll 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 Cɣll, as Cɣll-caɣnne, Kilkenny, Cɣll-daluad, Killaloe, Cɣlɣɣonabɣna, Killfenora, both in the County of Clare; Cɣllala, Cɣllmacduac, both in Connaught.  
 Cɣll, partiality, prejudice: it is sometimes an adjective, and means partial, &c.  
 Cɣllɣn, the diminutive of cɣll or ceall, a purse or store of hoarded cash.  
 Cɣm, a drop.  
 Cɣm, money.  
 Cɣmcearɣtaɣɣm, to rifle or pillage.  
 Cɣme and cɣmead, a captive or prisoner; cɣmɣd, *idem*.  
 Cɣmɣm, to captivate, to enslave.  
 Cɣn-oeɣɣt, a ruler, or governor.  
 Cɣneɣɣeacɣɣ and cɣneɣɣɣɣɣ, Whitsuntide; *quingagesima*, Lat.  
 Cɣne, a race, tribe, or family; Ang. Saxon. kind and kindred; Gr.

- ɣeɣoc, and Lat. *genus*; also a nation or people; as cɣne Scɣɣt, the Scottish race; also a surname or descent.  
 Cɣneadaɣ, Gentiles.—*Matt.* 4. 15.  
 Cɣnead, *vid.* cɣnɣm, *infra*.  
 Cɣneal, an offspring or progeny, generation or tribe of people; a sort or kind; also a family, a nation; Wel. *kenedl*; it is written cɣnēl, cɣnēul, and cɣnējl. N. B. Several districts of Ireland have their ancient names from this word cɣnēal, 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 Fearguill's ancient Topographical and Genealogical Poems.  
 Cɣnēal-amajɣe, a large territory in Ulster, the ancient patrimony of the O'Millanes and the O'Murchas.  
 Cɣnēal-aoda, in the County of Galway, the estate of the O'Shagh-nassys.  
 Cɣnēal-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 Cɣnēal-mbēɣce.  
 Cɣnēal-ɣeapadaɣcc, in Ulster, the country of the Mulpatricks.  
 Cɣnēal-ɣɣacɣna, in the County of Westmeath, the estate of the Mac Eochagans.  
 Cɣnēal-mbɣnne, in the County of Tyrconnell, part of the estate of the O'Donnells.  
 Cɣnēal-mbɣnacɣɣde, in Tyrconnell, the country of the O'Brodids and the Mulfavils.  
 Cɣnēal-naonɣɣa, 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.

Cjnēaltuy, kindness, fondness.

Cjnz, strong; also a prince or king; *vid.* cjnn.

Cjnz, stepping, or going.

Cjnzeab, courageous, brave.

Cjnzēact, courage, bravery.

Cjnjd, inherent, or peculiar to a family.

Cjnmeat, a consumption.

Cjnmjola, a picture, or image.

Cjnn, the inflexion of the word ceann, the head; ex. bačay 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-beaytaç, sovereignty, dominion.

Cjnn-bejnt, a helmet, a head-band, and any sort of head-dress.

Cjnn-bejnteab, dominion.

Cjnneamujn, an ominous accident, or destiny; also chance; do cjin-eamujn, by chance; genit. cjnn-eamna.

Cjnn-fjon, bald-pated, also white-haired.

Cjnnjm, to agree to, assign, or appoint; ex. do cjinneadaç, they appointed; a tá çē cjnnce, it is decreed, it is certain; also to establish, resolve, or purpose; ex. do cjinnead cōmajle aco, they resolved in council; also to excel, surpass; ex. do cjin a ççējm aç mñájç na çōçla, she

surpassed all others in beauty; also to spring from, or be born of; ex. do cjin an macáom o mçōçájç Caççjól, the youth was sprung from the kings of Cashel.

Cjnnjre-caçtaç, a carter.

Cjnn-lççjç, a capital letter.

Cjnnmjolaçm, to paint.

Cjnn-mjre, broken down.

Cjnnmjre, frenzy; also the vertigo.

Cjnnce, formed from the above verb cjinjm, *quod vid.*, certain, assigned, or appointed; ço cjin-ce, certainly, punctually; am cjinnte, the appointed time, &c.; also close, near, stingy; a tá çē cjinnte, it is certain.

Cjnnceact, positiveness, poor-heartedness.

Cjnnceun, obstinate, stubborn.

Cjnnceact, confidence.

Cjnnceazal, a coarse cloak or mantle.

Cjnnççjm, to appoint.

Cjobj, *vid.* cçáb, a lock of hair.

Cçocaç, a starved or hungry hound; hence cçocmajç, *infra*.

Cçocaçaç and cçocaççda, of a canine appetite, hungry as a dog, greedy, ravenous.

Cçoc, a woman's breast.

Cçocçajçjm, to change.

Cçocç, a carver or engraver; also a weaver.

Cçocçad and cçocçtan, engraved work.

Cçocçaç, *vid.* cçocaçaç.

Cçocçmajç, an earnest longing, greediness, covetousness, &c.

Cçocçmajçan, a hungry fellow.

Cçocçajçm, to rake or scrape.

Cçod and cçod, what? cçod mēçd, how many; *Lat. quid.*

Cçodájç, wherefore.

Cçodeá, wherefore.

Cçozal, a spindle-whirl; also a cycle; ex. cçozal ççjçanda, the cycle of the sun; *vid.* duájç uj duçazájç.



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.  
 Cjolařn, a vessel.  
 Cjoleač, a reed; vid. zjoleač.  
 Cjolōz, a hedge-sparrow.  
 Cjolřátařm, to chatter.  
 Cjoma, a fault.  
 Cjomařm, to card or comb.  
 Cjombal, a bell; Lat. *cymbalum*.  
 Cjomař, a border, brim, or extremity of any thing.  
 Cjon, a fault, guilt, sin; pl. *cjonn-ta* and *cjontajb*; *cean* and *ce-anta*, the same: in the Turkish language, *giunek*.  
 Cjon, love.—*Luke 7. 2.*  
 Cjonařtařm, to bear.  
 Cjocōřřán, a hook; Lat. *hama*.  
 Cjonda, written for *ceadna*, the same; zō nářt *cjonda*, to the same place.  
 Cjonřáta, occasion; also a quarrel.  
 Cjonřař, because.  
 Cjonřalcařm, to bear.  
 Cjonn, do *cjonn zurařb*, because; *ō cjonn zō čěřle*, from one end to the other; a *ccjon*, unto; ex. *do řřl řě a ccjonn a ōžánač*, he returned to his young men; *zō ōěřlčejne ařm a ccjonn*, until next May.  
 Cjonřřř, a censor.  
 Cjonřta, iniquity, guilt, sin.  
 Cjonnuř, how, after what manner? whereby? *cjonnnuř řřōčtařm*, what needeth it?  
 Cjōňōz, a kernel; Lat. *acinus*; hence it also signifies the smallest coin, and in the Welsh, *keiniog* is a penny.  
 Cjon řadařic, fate.  
 Cjon řadařicač, narrow-hearted, close, stingy.  
 Cjontáč, guilty, wicked.

Cjontažad, a being guilty or accessory; also coition, copulation.  
 Cjontažřm, to blame, to accuse; also to have criminal knowledge, to sin.  
 Cjōř and čřne, the cud; *bō ař coznač a čřne*, a cow chewing her cud.  
 Cjōř, a comb.  
 Cjōřam, to comb.  
 Cjōřcař, a circle.  
 Cjōř, řub, coal-black.  
 Cjōř-žal, i. e. *žal-lařm*, feats of arms. The explication given by Clery of this word, shows that *cjōř*, in Irish, is equivalent to *lám*, a hand, and therefore like the Gr. *χερ*, *manus*.  
 Cjōřmařne, a fuller; also a comber or comb-maker; ex. *mac an čjōřmařne zurař an čejř*, the comber's son to his combs.—*Proverb.*  
 Cjōřřbač and čjōřřbařm, to mangle, to mortify, also to violate; ex. *čjōřřbač cuřl*, incest; *rec-tius forsan corřba cuřl*; vid. *corřbač*.  
 Cjōřřbač, to become black; do *čjōřřbač a čōřř*, his body was become black.  
 Cjōřřčamač, lame, maimed.  
 Cjōř, rent, tribute, revenue; řá čjōř, tributary.  
 Cjōř, sin.  
 Cjōřač and čjōřačtač, importunate; also slovenly, dirty.  
 Cjōřál, nurse-wages, i. e. the wages given to a nurse for nursing a child; from *čjōř* and *ál*, nursing.  
 Cjōř-čářn, tribute, a tax or assessment.  
 Cjōřtač, left-handed, awkward.  
 Cjōřán and čjōřōž, the left hand; Wel. *chuih* and *chuihigh*, sinner.  
 Cjōřřamač, mean, low, abject.  
 Cjōřōž, the left hand.

Cjр, a rank or file in battle; plur. cјpeada and cјpe, deјc cјpe, ten ranks or files.

Cјп, a comb.

Cјп, joined, united.

Cјпáаn and cјпáп, a cock's comb, a crest, &c.

Cјпb, swift, fleet, expeditious; hence it also signifies a warrior, or gallant champion, swiftness and agility being requisite for a champion.

Cјпbyпe, a brewer.

Cјпéјb, a tumult, or insurrection, a great noise or rattling; genit. cјпéјpe, or cјпéјbe.

Cјпјп, a crest, or cock's comb.

Cјпјneac, crested.

Cјпceap, a shepherd's crook.

Cјпde and cјпte, a treasury, or treasure: the Latin word *cista* signifies a strong box or coffer, very proper to preserve a treasure in.

Cјпde, a cake.

Cјпdeán and cјпteanaç, a kitchen.

Cјпeal, Satan; ex. do lödaп uјle пé Cјпeal, they were all led by Satan.—*Vid. Hym. Phattraice.*

Cјпéán, a little chest or coffer; cјпéanaç, *idem.*

Cјпel, low, as between two waters.—*Cl.*

Cјппe, a romancer, a story-teller.

Cјпte, *vid. cјпde and cјпteanaç; vid. cјпdean.*

Cјпteanaç, rioting.

Cјпteap, ð cјпteap, seeing that; noc do cјпteap, that appears; мап do cјпteap ðyт, as you please, as it seems unto thee.

Cјт, a shower; pl. ceata.

Cјтј, *vid. cј; do cјтј, you see.*

Cјucaltöпп, a hearer, an auditor.

Cјučaпz, to walk.

Cјučlataпп, con cјučlataпп do çaпgean, i. e. your cause will be heard.

Cјүл, music; *vid. ceol; ábba cјүл, instruments of music.*

Cјүпп, meek, still, quiet.

Cјүпп, a gentle gale, or blast of wind.

Cјүпe and cјүпeap, tranquillity, gentleness.

Cјүппžпп, to appease, to mitigate, to quiet, or silence; cјүппžeap üмla, submission pacifies.

Cјүмаp, 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.

Cјүнаp and cјүнаp, silence; also a calm; a ccјүнаp, in quiet.

Cјүпa, merchantable.

Cјүпam, to buy.

Cјүпта, bought or purchased.

Clab, the mouth open; also a lip: like in sense to the French *gueule.*

Clabaç, thick-lipped, wide-mouthed.

Clabaпe, a blabber-lipped fellow, a vain babbler; Wel. *klabardhy*, to bawl; clabaпe мајлпп, a mill-clapper.

Clabaп, clay, dirt, or mire. ✕

Clabaпac, dirty, filthy.

Clab, scorbutic, mangy; Wel. *clav*, a sick person; *vid. clajbe.*

Clabътап, a cloister; Lat. *claustrum.*

Claböз, a scoff or jeer.

Claböз, a blabber-lipped woman.

Clabъal, a column in a book or writing; ex. ппe çeад clabъal, in the first column.—*L. B.*

Cladaç, the sea-shore.

Cladaç, dirt or clay, a clot; also slaughter.

Cladaпe, i. e. çпeacadoпп, a pil lager, plunderer, a rogue, a villain, in the vulgar acceptation.

Clab, a bank, mound, or ditch Scot. a churchyard; W. *klaudl* 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.

Clazapnda, villanous; also lazy, idle.

Clazapndaçt, 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.

Clajceoz, deceit.

Clajceac, or clozacod, *rectius* clojzteaç, a steeple.

Clajbe, a burial, interment; Wel. *cladhy*, to bury.

Clajbe, to dig.

Clajbjm, to lay the foundation; co *hajm* co *clajb* 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*.

Clajmyeac, scorbutic, mangy.

Clajn, to engender or beget.

Clajm, boards or tables; *vid.* *clajm*.

Clajm-bejl, a lid or cover, as of a box, tankard, or pot.

Clajm-eadanaç, broad-headed, beetle-browed.

Clajm-fjacla, the foreteeth.

Clajmjn, to divide.

Clajmjn, a small board.

Clajmjneac, lame, maimed, going upon crutches or stools.

Clajmyeac, the harp; genit. *clajm rize*.

Clajmyeojm, a harper, a fiddler.

Clajmte, dealt, parted, divided.

Clajr, a pit or dike; pl. *clayaca*; *clajr talmajn*, a clay-pit.

Clajr, a stripe or streak.

Clajyceadal, the singing of divine hymns, &c.; *tejd me dejrjl na rjate azur an teampujl, azur Dadrajz na ndrajz zona bacujll jora jona lajm, azur rrujte Ejjonn a Clajyceadal 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 Mheic Adogajn*.

Clajte, a jest or ridicule, a game.

Clajte, a genealogical table.

Clam, *vid.* *clab*, scorbutic; Wel. *clav*, sick.

Clampam, wrangling.

Clampamaç, litigious, wrangling.

Clampam, a brawling or chiding.

Clanaç, virtue.

Clanaç, fruitful persons.

Cland, *vid.* *clann*.

Clanmaj, fertile, fruitful, abounding with issue.

Clann, *antiq.* *cland*, children, posterity; also a tribe, clan, or family, a breed or generation; hence the Ang.-Sax. *clan*. —*Note.* The names of several territories of Ireland begin with this word *Clann*, distinguished by the family names of the tribes that inhabited them; thus,

Clanbneyajl, a territory in the County of Armagh, the country of the Mac Cahanes.

Clanna-aoð-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'Melaghlin country, otherwise O'Maolseachlain, formerly kings of Meath.

Clan-բարչալ, 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-malúgna, now Glenmalire, divided between the King's County and the Queen's County, formerly belonging to the O'Đjōmargajd, or O'Dempsies, and others, several sept 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 Clanբարչալ, the country of the Burks, Earls of Clanricard, in the County of Galway; it was formerly called Μαδνμύζ, and belonged to the O'Neaciltains and the Maolallas, i. e. the Lallys: so likewise the country of the Fitzmaurices, lords of Kerry, was called Clanμυμυγ, and several others, in the same manner.

Clann-majene, children, posterity, descendants of the male sex.

Clannab, a thrust.

Clannταρ, i. e. adnajtεαρ, was buried or interred.

Cladclad, alteration; also annihilation.

Cladclad and cladclajžm, to change; also to weaken or reduce the power and strength of a person or thing, to cancel or annihilate.

Cladclod, the same as cladclad, a change, &c.

X Cladbead, a defeat, conquest, or destruction; Lat. *clades*.

Cladōjōm, to oppress, overcome, destroy.

Cladōjōte, overpowered, destroyed; also weak, disabled.

Cladōjn, from cladōn, partial, &c.; *vid. cladōn*.

Cladōn, partial, prejudiced, inclining to one party more than to another; cladōnբբբբ, a biased sentence; also prejudice, partiality; ex. *Ծայն չան cladōn*, a man without deceit; also error; *տարաչ ծ cladōn*, *convertere ab errore*.

Cladōnad and cladōjne, the inclination, propensity, or bent; cladōnad 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.

Cladōnajm, to incline, to bend towards, to have a propensity to a person or thing, also to deceive; Gr. and Lat. *κλινω* and *inclino*, to incline, &c.; do cladōn γբ բբբբ, he bowed himself down; do cladōnadար այի, they deceived him, or proved false to him.

Cladōn-արծ, steep, inclining, &c.

Clap-բոլար, the twilight.

Clárn, and genit. clárn, a board, a plank, a table, or any plain or flat piece; ex. a cclárnայծ a *neūdan*, on their foreheads; a cclárn deáđajn, on thy face; clárn շաալan, a shoulder-blade; a cclárn deáրմայրne, on the palm of his hand; pl. clárnայծ and clárnaca, also a plain or level.

Clárn, and genit. clárn, 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 Thomoud and Arra.—*Vid. cajt̄-mējm, and Cambden's Chorogr. Descrip. Hiber.*

Clánaç, bare or bald.

Clánaŋneaç, flat-nosed.

Clay, a lock; *vid. zlay.*

Clay, melody, harmony.

Clayba, a clasp.

Clē, partial, prejudiced, wicked.

Clē, left-handed; *Wel. kledh.*

Cleaçð and cleaçða, a custom or manner, a practice, or exercise; ðo mējm a zcleaçtajb, after their manner.

Cleaçðaç, constant, accustomed.

Cleaçðajm, to use, to practise, to be accustomed; cleaçð tū fejn, use yourself; n̄jm cleaçð mē an boža ðo lūba, I never practised the bending of the bow; n̄am cleaçð an çujnç, unaccustomed to the yoke.

Cleaṁna and cleaṁnaç, affinity; acajm cleaṁna, a father-in-law.

Cleaṁað, familiarity.

Cleay, a play or trick; also game or sport; and cleayajzeaçt, a sporting or diverting; *Heb. שׁלח, ludificatio*; *vid. Psalm. 44. 14. gen. cljç and cleaya.*

Cleay, craft, or dexterity.

Cleayaç, joking, sporting; also crafty, cunning.

Cleayáðe, an artful man; also a mimic or humorous fellow.

Cleayáðeaçð, craft or subtlety; also sporting; aç ðéanaṁ cleayáðeaçta, playing tricks.

Cleat and cleataç, a stake, a rod, or wattle.

Cleatajneaçt, rusticity, rustic assurance.

Cleatárð, steep, inaccessible.

Cleatari-çed, a milch-cow.

Cleatçuj, relations by blood.

Cleat-ṁam, partiality or prejudice,

from clē, wrong, and ṁamað, to row, viz. metaphorically.

Clejð, the genit. of cljáð; the sid, *ç. vid.*

Clejðjn, a basket, the dim. of cljáð.

Clejç, the clergy; *Lat. cleros.*

Clejçne, the island of Cape Clear in Carbury, in the County of Cork, which anciently belonged to the O'Driscols.

Clejçneaçð, scholarship, clerkship.

Clejçjoç, a clergyman, a clerk; *Lat. clericus*; also a scrivener, notary, or secretary; *Wel. gleiriach*, an old man, or elder, like the *Gr. κλειρικος*, a presbyter or elder.

Clejçte, a quill, or feather.

Clejçtean, a penthouse, or eves.

Clejçte, hid, concealed; çð clejçt, privily; çðjm clejçt aç árð, neither quite public nor quite private.

Clejçte, the top of a house, mountain, or hill.

Clejçteaç, private.

Clejçteaçð, a lurking.

Clejçtm, to conceal, to keep private, &c.

Clejçt-ṁjoççajç, a private grudge.

Clē-laṁaç, left-handed.

Clēmana, mischief.

Clet and cletōç, a quill, or hard feather.

Clj, *vid. clē*, leat ṁē lájm clj, towards the left hand.

Clj, a successor in an episcopal see, or any church living; also a clerk obtaining a benefice, &c.; *vid. cōmarba.*

Clj, the body; also the ribs or chest of a man.

Cljab, a basket, a cage.

Cljab, the trunk of man or beast's body being formed like a basket by the ribs and chest; in the genitive it makes clējð and clējðe.

Cljabán, a small basket, cage, a cradle.

Cljábac, a wolf, as having a large trunk.  
 Cljábriac, the side, or trunk of a man's body; *vid.* cljáb.  
 Cljábujn, a son-in-law; sometimes written cljamujn. N. This word is an abusive contraction of the compound cljab-*dujn*, or cljab-*dujne*, i. e. *dujne* cléjĭb, 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 *zajr*zeadač, a band of heroes.  
 Cljárájĭde, a songster.  
 Cljárájĭdeac, singing.  
 Clját, the darning of a stocking or other garment by mending it cross-wise, in imitation of weaving.  
 Clját, a hurdle of wattles.  
 Cljat, a harrow; cljat *fojrrjĭde*, a harrow.  
 Cljat, or *zljat*, *rectius* *zljad*, a battle.  
 Cljatač, a battle or conflict.  
 Cljatán, the breast or side.  
 Cljatôz, a hurdle; also the chine or back.  
 Cljbĭn and cljobôz, a piece.  
 Cljbjĭr, tumult.  
 Cljbjĭreac, peevishness.  
 Cljĭjĭd, to gather together, to assemble.  
 Cljĭjnĭz, a bottle.  
 Cljobac, rough, hairy, shaggy; *zljobac*, *idem*.  
 Cljobam, to pluck or tear in pieces.  
 Cljobzuna, a rug.  
 Cljoboz eĭc, a shaggy colt or horse.  
 Cljolúnta, stout, potent, hearty.  
 Cljpe, a hook to catch salmon or other fish with; hence it signifies fraud, deceit, &c.  
 Cljĭr, from *clear*, tricks, jokes, &c.  
 Cljreac, a skip or jump.  
 Cljĭjm, to skip or jump; cljĭjm

an, to frustrate.  
 Cljĭrte, active, swift, expert; cljĭrte an a *lajm* *dejĭr* *azur* *clĕ*, expert at each hand.  
 Cljĭrteac, dexterity, agility.  
 Cljĭ, left-handed.  
 Cljĭ, close; also true.  
 Cljĭd, squint-eyed.  
 Clō, a nail, a pin, or peg; Gall. *clou*, Lat. *clavus*; *jari* *tabajĭrte* *clō* *njarajĭnn* *črĭj* *na* *dearĭnanajĭb* *azur* *črĭj* *na* *čorajĭb*, *nō* *lajreac* *čĭnancur* *an* *a* *čadajĭb*, 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.  
 Clōc, a stone; *clōcĕ* *zajĭmĭe*, gravel stones; *clōc-ĭrneačta*, hail-stone; *clōc-tejĭne*, a flint; *clōc-tarĭnanĭzta*, a loadstone.  
 Clōcajm, to stone.—2 *Chr.* 2. 18.  
 Clōca-*uájĭrte*, pearls.—*Matt.* 7. 4.  
 Clōc, the herb Henbane.  
 Clōcač, stony or rocky.  
 Clōcán, a pavement, a causeway; also stone steps to pass over small rivers.  
 Clōcari, an assembly or congregation; also a convent.  
 Clōdac, dirt, slime.  
 Clōĭ and clō, print; *vid.* clō.  
 Clōĭ, variety, change.  
 Clōdajm and clōĭ-*bualajm*, to print a book, to stamp; *clōdūzad*, the same.  
 Clōĭ-*būajĭrte*, printed, stamped, impressed.  
 Clōĕdeac, 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 ġrġāzāc, the hairy scalp; Wel. *clog*.

Clozān, a little bell; τριη ναδῶμαρ cclozājn, three times nine bells.

Clozajneac, a ringing or tinkling.

Clozār, i. e. cloz-ċār, a belfrey, or steeple.

Cloz-ġnācāc, the pin of a dial.

Clozġ-ċċejmġġ, stamping.

Clozċe, from cloc, of or belonging to a rock or stone.

Clozċeac, a passport.

Clozċneac and clozċneān, a stony place.

Clozċe and clāc, a ditch or dike.

Clozċjġm, a sword.—*Matt.* 10. 34.

Clozċean, the skull; Wel. *clog*.

Clozċjġn, a little bell.

Clozċjġneac, curled, frizzled.

Clozċmez, the gnomon or pin of a dial.

Clozċ-ċeac, a steeple, a belfrey; *corrupte* cūġzċeac.

Clozċdean, the sense of hearing.

Clozċjġm, to hear.

Clozċeajm, a brave or famous champion.

Cloṃ and clojġm, a pair of tongs.

Cloṃn, (the same as colūman, a pillar, or pedestal,) a chimney-piece; Vulg. Gr. *κολονα*, Hisp. *coluna*, and Lat. *columna 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. *κλεος*, *gloria*; Wel. *clod*; and Ir. also clū.

Cločā, heard; ġto cločā, was heard.

Cločāc, famous, illustrious, renowned; ex. cločāc laċġra, *præclarus sermo*.

Cloajġ and clūajġe, of the ear; *vid.* clūay.

Cločajm, 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*.

Cluajġ, adulation, flattery, blandishment.

Clūajġ, a plain between two woods, also any fine level fit for pasture; Lat. *planum*, Angl.-Saxon. *lawn*, visibly of the same root with cluajġ.—*Vid.* *Lhuyd'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 Clūajġ; ex. Cluajġ ūma, now the town of Cloyne, a bishop's see in the County of Cork; Cluajġ ħajċneac aġuġ Clūajġ Mac Nōġġ, in Leinster, &c.

Clūajġġe, a flatterer, a seducer, deceiver, &c.

Clūajġġeacċ, flattery, deception.

Cluajġ, to hear.

Clūajġġn, a porringer.

Clūānāġe, *vid.* clūajġġe, 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; *clúay-ḗájne*, an ear-ring; *clúay-ḗeódj*, ear-pendant; hence *dūi-clúayac*, *ḡpante-clúayac*, and *ḡnomclúayac*, all meaning dull or hard of hearing.

*Clúayac*, having ears or handles.

*Clúay-máotán*, the tip of the ear.

*Clúdad* and *clúdaym*, to cover up warm; also to cherish or nourish; Lat. *claudio*, *includo*.

*Clúdad*, a cover or coverture; *clúda leaptá*, a bed cover or bed-clothes; Angl.-Sax. *cloth*.

*Clúdamajl*, famous, renowned.

*Clujceódj*, fraud or deceit.

*Clujce*, a battle, a game.

*Clújd* and *clújdéan*, a nook or angle; *nj a cclújd*, not in a corner.

*Clujz*, the pl. of *clóz*, a bell.

*Clujzjn* and *clózán*, a little bell.

*Clujm*, the genit. of *clúm*, a feather or down.

*Clujm-ealta*, a feathered flock, or flock of birds; and *clujmealta*, the Royston crow.—*Q*.

*Clujn*, heard, from *clujnym*.

*Clujnym*, to hear; *clujnje*, hear ye.

*Clujnyjn*, to hear.

*Clujnte*, heard.

*Clujntéojn*, a hearer, an auditor, &c.

*Clujntéojnac*, craftiness; *vid. clúajnjreac*.

*Clujym*, to hear, *alias clójym*; *vid. clój*, &c.

*Clujteac*, famous, renowned; Gr. *κλυτος*, Lat. *inclutus*, famous, renowned.

*Clujte*, a game, play, or sport; *clujzte*, *clujteada*, and *clujte*, pl.

*Clujtead*, a gaming, sporting, &c.

*Clúm*, a feather or down: also fur or hair, plumage, &c.: Lat. *pluma*.

*Clúmac*, feathers, plumage; *lán do*

*clúmac*, full of feathers; also of or belonging to feathers; an adjective, signifying full of hair, plumage, down, or fur, &c.

*Clúmam*, to pluck feathers; also to shear.

*Clúmtác*, feathered; also hairy; *vid. clúmac*.

*Clutúzad* and *clutajzjm*, to chase, to run down; *az clutúzad an zjeajm-ḗjad*, running down the hare.

*Cna*, good, gracious, bountiful; ex. *Mac Cnjomtájn fá cna me ḡzosl*, i. e. the son of *Cnjomtan* was bountiful to the learned.

*Cnabar*, drowsiness, heaviness.

*Cnadayme*, a prating jester, a scoffer.

*Cnadajm-báica*, ships.

*Cnaz*, a knock, crack, &c. *X*

*Cnazac*, rough or uneven.

*Cnazac*, sternness or sourness of look.

*Cnazajd*, bunch-backed, bossed; Gal. *bossu*.

*Cnazajme*, a noggin. *X*

*Cnazajm*, to knock, to rap, to smite.

*Cnaz* and *cnaoj*, a consumption, a phthisic; Gr. *κνω*, *scindo*, *rado*, &c., seems to have an affinity with the Irish *cnaoj*.

*Cnájb*, hemp; *vid. canájb*. *X*

*Cnájd*, a scoff, jeer, or flout.

*Cnájdteac*, a fret; also fretted.

*Cnájdjm*, to deride or ridicule.

*Cnazzteac*, sluggishness.

*Cnájm-ḗjac*, a raven, or vulture.

*Cnajme*, a buckle.

*Cnám* and *cnajm*, a bone.

*Cnámarzad*, i. e. *cnámmarzad*, the shambles.

*Cnám-ḡuzgead*, a cubit, from *cnám*, a bone, and *ḡuzg*, the arm, down from the elbow to the fist.

*Cnaoj*, a consumption, or phthisic.

*Cnaoj*, or *cnujz*, the plur. of *cnujz*, a maggot, or worm.



εναοῖδjm, to consume or languish ;  
 ατα γέ αζ εναοῖ, he languisheth ;  
 εναοῖςζεαρ jad, they shall con-  
 sume away ; also to gnaw or  
 chew ; Gr. *κνaw*, *rado*, *scindo*.  
 ενααῖζτε, consumptive, spent, &c.  
 εναρ and εναρε, genit. a bunch,  
 knob, or button ; old English,  
*cnaep*.  
 εναραε, bunched or knobbed.  
 εναραjm, to strike or smite.  
 εναραν, a knob, bunch, or boss.  
 εναρηα, a ship ; plur. εναρηαδα,  
 Gloss. Vet.  
 ενεαδ, a sigh, or groan.  
 ενεαδajm, to sigh or groan.  
 ενεαδ, a wound ; ενεαδ αρ γον  
 ενεδ, a wound for a wound.  
 ενεαδαε, full of sores.  
 ενεαμαρε, a tricking, artful fel-  
 low.  
 ενεαρ, man's skin ; ζγλε α ενηρ,  
 the whiteness of a man's skin.  
 ενεαρδα and ενεαρτα, modest,  
 meek, well-tempered.  
 ενεαρδαετ, mildness, meekness,  
 &c.  
 ενεαραιζjm, to heal or cure.  
 ενεαραιζαδ, a healing or curing.  
 ενεαρμον, a kind of horse litter.  
 ενεδ-γλιοε, a scar.  
 ενεδ-γλιοεδαε, full of scars.  
 ενηοετ, originally signified a com-  
 mon soldier or swordsman ; ex-  
 ρδρη ενηοετ αζαρ καε-βαρην,  
 both common soldiers and offi-  
 cers. N. B. This word is of the  
 same origin with the German  
*knecht*, which with them was  
 formerly the only word to signify  
 a soldier, what the Latins called  
*miles* ; and to this day *lanze-  
 knecht* signifies a foot-soldier.—  
*Vid. Cluver. Germ. Antiq. lib.*  
*1. cap. 44.* The Anglo-Saxon  
 word *knight* is visibly the same  
 as the German *knecht* and the  
 Irish *ενηοετ*, and properly, as  
 well as originally, signified no-

thing else but soldier. But it  
 seems that among the Saxons and  
 Low Dutch, the knights be-  
 longed rather to the horse than  
 to the foot-soldiery ; for *ridder*,  
 the same as the English word  
 *rider*, is still the only word  
 amongst the Dutch to signify a  
 knight ; and the Irish word ργ-  
 δρηε 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 *leorn-  
 ing cniht*, a school-boy ; and af-  
 terwards (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 Ri-  
 chard de Clare, that the words  
*ενηοετ* and ργδρηε are used  
 synonymously. This word is  
 therefore one of those, which  
 from a mean original significa-  
 tion, have ennobled themselves  
 by degrees ; as, to the contrary,  
 other words, whose primitive  
 meaning was honourable, have  
 been degraded to an infamous  
 sense ; thus *latro*, originally sig-  
 nifying a hired soldier, whose  
 functions were rather honour-  
 able, now means a highwayman ;  
 and *leno*, which meant a prince's  
 ambassador, is so strangely de-  
 graded as to signify nothing bet-  
 ter than a pimp, or procurer of  
 lewd women. On the other hand,



Ó'flajnn-árda, *yo hejðjyge-  
ðjl*: τῆν μὲν δὲ εἴην ἀπὶ γάταϊβ  
yean: τῆν μὲν νᾶε δὲ εἰσαναῖβ  
mylead. Where the compound  
word árð-ccojn-ojn, signifying  
tall and large drinking-cups of  
massy gold, and not inferior, in  
sublime combination of ideas, to  
any compound epithet in Homer,  
is pompously expressive of the  
great hospitality of Ó'Coḃtaícc.  
Note that the verb *do éjnn*, in  
the above rhymes, signifies to  
reign as king. — *Vid.* ceann,  
ejnn, *supra*. But a melancholy  
remark, which remains to be  
made, is, that of the two families  
first mentioned in the just re-  
cited rhymes, there is not, to my  
knowledge, one individual now  
existing that may be held in the  
light of a gentleman, having  
been all dispossessed long since  
of their very ancient and large  
properties; which indeed is the  
case of many other Irish families  
not less illustrious in former  
times, who are now either quite  
extinct, or reduced to a state of  
perfect obscurity, for the reason  
now mentioned.

Coḃtaic, a creditor; perhaps rather  
a debtor. Clery explains it by  
*fean do ðljgeay fjaica*.

Coc, manifest.

Coca, a boat; Wel. *kuch*.

Cōca, a cook; Lat. *coquus*.

Cōcaíne, a cook; Lat. infinit. *co-  
quere*.

Cōcaíneact, a cooking; also the  
art thereof.

Cōcaí, order, economy.

Cōc-ðurñ, a buckler.

Cōcal, a net.

Cōcal, a cloak, mantle, or vestment;  
cōcal ḡñójl, a satin cloak; also  
a hood or cowl; ex. cōcal an  
naom̄ brácaí, the holy friar's  
cowl; Lat. *cucullus*.

Cōcma, the parity of one thing to  
another.

Cocíot, a shield or target.

Cod and coda, a piece or part;  
lejt-cōda, of the half part; eán-  
cōda, any part: it is mostly writ-  
ten cōt and cōta in old manu-  
scripts; pl. cōtcaíβ and cōta-  
naíβ; Lat. *quota*.

Cod, victory.

Coda, or ad cōda, i. e. ðljžjð, it  
requires, it deserves. This word  
is always used in an impersonal  
sense.

Codaic, invention.

Codaic and cadaic, friendship.

Codað, a mountain.

Codaíle, a supping-room. — *Pl.*

Cōdál, or cōmdal, a convention, or  
assembly; also friendship, inti-  
macy.

Cōdalta and cōdaltaic, sleepy, ad-  
dicted to sleep; ḡúan cōdalta,  
a profound sleep.

Cōdaíḡḡa, contrary.

Cōðbrad, a sacrificing, an offer-  
ing.

Cōðnac, a lord, a powerful per-  
sonage, or principal man in a  
district.

Cōðlad and cōðlajm, to sleep; do  
cōðlajð ḡē, he slept; cōjðeðl-  
taoj, ye shall sleep.

Cōðlajnean, poppy.

Cōðmama, equal, even.

Cōðmamaic, a countryman, a rustic.

Cōðmamaic, equality, parity.

Cōðmōmca, ðujne cōðmōmca, an  
uncivilized man; also a stran-  
ger.

Coem̄ or caom̄, little, small.

Coem̄, i. e. cōm-ēm; ojñ ay jonan  
ēm azuy éyza, no luac̄, as soon  
as, as swift as.

Coíra, a chest or box; Ang.-Sax.  
*coffer*.

Coííñ, a little box, or drawer.

Coḡad, war, rebellion; also to wage  
war or rebel; do coḡadaí an

ažajð an annflajt, they rebelled against the usurper.

Cožajð, or cažajð, just, lawful, equitable.

Cožajðe-mužlljn, mill-cogs.

\* Cožal, the herb cockle.

Cožal, the beards of a barley-ear.

Cožamažl and cožamužl, warlike, military.

Cožaj, a whisper; also an insurrection, a conspiracy; ex. mo mažbað ē do cožaj feaj mžde zo haenclejte, he was privately murdered by the unanimous conspiracy of his own subjects, the people of Meath.—*Vid. Tighern. Annales.*

Cožajajm, to whisper.

Cožajnač, whispers.

Cožajaj, peace, amity.

Cožale, a wash-ball.

Cožnað and cožnajm, to chew, to bite.

Cožojnye, a well-ordered system.

Cožnað, to conspire.

Cožtač, rebellious; also a warrior.

Cožúday and cožúy, conscience; ržjuúdað an cožujy, the scrutiny and examination of the conscience.

Cōjb, a company, a troop; Lat. *copia*.

\* Cōjb and cojbeað, a copy.

Cojbcjoð, ravenous, fierce.

Cojðce, a dowry, a reward.

Cojðce, a buying or purchasing.

Cojbcjcm, to purchase or procure.

Cojbcjte, bought, purchased.

Cōjbðean, i. e. cōm-buðean, of which it is a corrupt contraction, a troop, or company.

Cojðneocað, to comfort.

Cōjbýeana, confession.

Coje, a secret, a mystery.

Cōjce, a mountain.

Cōjce and cōjze, a fifth part: hence the word cōjze 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.

Cojeme, small, little.

Cojct, children.

Cojeme, an udder.

Cōjðce, again; also ever, continually; nj cōjðce, never.

Cojðeolad, to sleep or slumber; cmeð ann a ccojðeolajð rē, wherein shall he sleep?

Cojðc, always, utterly; also verily.

Cojðe, chastity, continency.

Cojðeac, a fighting.

Cōjz-cmjač, *rectius* cojzcmjðc, or cojz-cmjoč, a foreigner, a stranger.

Cōjzcmjðcaj, the remoteness of one place from another.

Cōjz-cmjc, *potius* cojz cmjoč, a strange land, a remote country.

Cōjze, the fifth part of any thing.

Cōjze, a province, so called because Ireland was divided into five territories or provinces; *vid. sup.* cūjz cōjze na hējyjonn, the five provinces of Ireland.

Cojzeadač, a provincial.

Cojzeal, a noise or clap.

Cojzeal, a distaff.

Cojzealta, a conference.

Cojzeajt, judgment.

Cojzeajt, asking a question.

Cojzeaj, or cojzejye, five ways or manners, i. e. cōjz-bēaj.

Cojzljm, to rake up or kindle; cojzjl an tejne, kindle the fire.

Cojzljm, to spare, to save, to lay up; do cōjzjl mož nuagað, i. e. eožan-moži, an tarbaži: eožan-moži, spared the corn, or laid it up; cojzjl rjnn a Thjajna, spare us, O Lord.

Cojzjl, a thought or secret; genit. cojzle.

Cojzle, a companion.

Cojzleacð, a train or retinue.

Cojzljžjm, to accompany, to at-

tend.  
 Cojgne, a spear or javelin.  
 Cojgijg, a bound or limit.  
 Cojgijgeac, a stranger, a foreigner.  
 Cojgijnn, five parts or divisions.  
 Cojlbjn, a small shaft; a stem or stalk of a plant.  
 Cojlee, a bed, bed-clothes; τριϋ cojleeada na bpejnnne, the three materials of bedding amongst the Fenii, or Fjana Eijjonn, according to romantic accounts, viz. baipuzal epann, caonnae, azur up-luacaajr, branches of trees, moss, and green rushes.  
 Cojleayad, a lethargy.  
 Cojlej, a quarry, or stone-pit, a mine; *corrupte* cojjeal.  
 Cojlen, or cojlean, a whelp, puppy.  
 Cojleac, a cock.—*Mark* 13. 35.  
 Cojlee, the cholic.  
 Cojly, *rectius* colly, cabbage; *vid.* colly, Lat. *caulis*.  
 Cojll, sin, iniquity.  
 Cojll, and gen. cojlle, pl. cojlle, a wood, a grove, a wilderness; a cojll djamajr, in a dark wood, or desert; *cujn* allajd na cojlle, the wolves of the forest; Wel. *kelli*, a grove; *vid.* zejle.  
 Cojleab, a hog.  
 Cojleab and cojlljm, to blindfold, or make blind.  
 Cojleab and cojlljm, to trespass, to infringe, to violate; also to plunder, to geld, &c.  
 Cojllmjn, a young pig.  
 Cojlle, woods or forests.  
 Cojlle Majbjneaca, a territory near Mitchelstown, in the County of Cork, formerly belonging to a tribe of the O'Caseys.  
 Cojlle, or cajlle, and cajlleac, an eunuch; also gelded, lost, undone.  
 Cojl-mjar, a wooden dish.  
 Cojle and collajd, *vulg.* colan, a

young cow or heifer.  
 Cojleamujl, woody, full of woods.  
 Cojmecijoylac, the confines of a country.  
 Cojmde, custom, practice, use.  
 Cojmde, a keeve, a large tub.  
 Cojmeata, a comet.  
 Cojm, the inflection of com, 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 com without any alteration or addition; it implies as, so, or as much, equal, &c. N. B. This prefix com 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 encounters; for instance, in the word coymujl, which in its original formation was com jamujl, from the prefix com, 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 reconcilable with that of the compound word in question.

† **Comde**, a lord, laird, or master.

**Cōjm-dē**, or **Цојбдја**, according to some, the Trinity, from **Cōm**, and **De** or **Дја**, God.

**Cojmean**, short, brief; *aliter*, **сумажн** and **атцумажн**.

**Cōjmeaγda**, i. e. **cōjm-meaγda**, of equal esteem or worth.

**Cōjмајне**, **зан cōjмајне**, without forewarning.

**Cōjm-beajла**, corrupted into **cōmajлe**, a conference, or consultation by mutual talking or speaking, a council or synod; *vid.* **cōm-agal** and **cōmajлe**, *infra*.

**Cōjm-bejнjm**, to contribute.

**Cōjm-čeanzal**, a joint, an union, league, or covenant; a conspiracy; also a conjugation.

**Cōjm-čeanzlað**, to couple, to unite.

**Cōjm-čeaγa**, a protection.

**Cōjm-čejmнјžjm**, to accompany, to go together.

**Cōjm-čljamajн**, *vid.* **člјabuн**.

**Cōjm-čreapað**, contraction.

**Cōjm-črjoγlac**, the confines of a country.

**Cōjmčeaç**, safe or secure.

**Cōjm-čēantaçt**, a composure.

**Cōjm-čreje meaçt**, competition.

**Cōjm-čreaçta**, conformed.

**Cōjmeaç**, like, alike.

**Cōjmēadaç**, a watch or guard.

**Cōjmēadaјde**, a keeper; **čeaγ cōjmēada**, *idem*.

**Cōjmeadajm**, to keep, to preserve; also to beware, or take heed; **cōjmēadčujð tū**, thou shalt keep.

**Cōjmeadaç**, coupling or joining.

**Cōjm-eaγzajн**, a conflict, a mutual strife or struggle; *corrupte* **cojн-čeaγ**, *qd. vid.*

**Cōjmējzнјžjm**, to force or constrain, to oppress, to exact;

**cōjm-ējzнјčj**, ye exact; **do cōjm-ējzнјž γē**, he urged; **тамајд an нјž јапγн naγeaçt mbmaj-čre zona mačajн**, **azuy do cōjmejzнјž јad čum peola muc dјte**, the king urged the seven brothers (the Machabees) and their mother, to eat swine's flesh.

**Cōjm-ejнze**, associates, partners, allies.

**Cōjm-ejнzjm**, to join with auxiliaries, to assist.

**Cōjmēud**, a ward or custody, watch, &c.; **bj tū aj do cōjmēu** be upon thy guard; **cōjmēuda**, as **luçt cōjmēuda**, a guard.

**Cōjmēudajze**, a keeper, an ob-server.

**Cōjm-čeaðan**, a troop, a company.

**Cōjm-čeaγ-cozajð**, a fellow-soldier.

**Cōjm-čjoγaç**, conscious.

**Cōjm-čreazaγtaç**, agreeable to, or corresponding.

**Cōjm-čreazmað**, conformity.

**Cōjm-črčjm**, to dispose, or to set in order.

**Cōjmžleje**, a conflict, or struggle in wrestling, running a race, or any other bodily exercise; *vid.* **žleje**.

**Cōjm-žnē**, or **cōjm-eazna žeana na nēolaç**, i. e. **čjoγ zaç нјž dūн žað a cōm-ajмγн me joγlē**, a chronological and historical knowledge.

**Cōjm-žljnneað**, a fastening, or adhering to.

**Cōjm-žreamažajð**, a fastening, or adhering to.

**Cōjm-žreamažjžjm**, to adhere, to cling to.

**Cōjm-jačaç**, one of the same country with another; *vid.* **jač**.

**Cōjmjdeaçt**, guarding, attending; **mna cōjmjdeaçta**, waiting-maids.

**Cōjmjdeaç** or **cōjmjžteaç**, strange or foreign; also an out-comer,

stranger, or foreigner.  
 Cōjmjoc and cōjmjuc, a comedy.—  
*Pl.*  
 Cōjm-jonann, even, equal, alike.  
 Cōjm-leanza, a course or race.  
 Cōjmljc, corrupted from cōjmglejc,  
 a struggle, particularly in run-  
 ning a race.  
 Cōjm-ljže, i. e. lánamnar, coup-  
 ling.  
 Cōjm-ljžjm, to lie together.  
 Cōjm-ljonza, the even or regular  
 march of an army: hence that  
 Irish name or description of a  
 camel, eac cōjmljonza, signify-  
 ing a kind of walking-horse, be-  
 cause he always walks with equal  
 leisure.  
 Cōjm-ljon, a multitude.  
 Cōjm-ljonta, fulfilled, complete.  
 Cōjm-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-mōriađ, 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-  
 cramejnt cōjm-neajtajžte an  
 Chriřojdažte, the Sacrament of  
 Confirmation.  
 Cōjm-neajtūžad, confirmation.  
 Cōjm-neaj, a neighbourhood.

Cōjm-neajajm, to approach, to  
 draw nigh to.  
 Cōjmnjžjm, to remember.  
 Cōjmnjužad, a remembrance.  
 Cōjmneac, assistant.  
 Cōjm-nealt and cōjm-nealtad, a  
 constellation.  
 Cōjm-neanajm, to divide.  
 Cōjm-nejmnjžjm, to assemble.  
 Cōjm-nejn, *syntaxis*, or construc-  
 tion, concord, &c.  
 Cōjm-njáčdanaj, great want, or  
 distress.  
 Cōjm-njáčdujn, to engender.  
 Cōjm-njatujn, copulation.  
 Cōjm-yeajam, equilibrium.  
 Cōjm-yeacac, consequently.  
 Cōjm-yeacacđ, consequence.  
 Cōjm-yejceamajl, by consequence,  
 consequential.  
 Cōjm-řjžjm, to perceive; also to  
 comprehend as in a sum.  
 Cōjm-řjžte, provident, frugal.  
 Cōjm-řneajad, a connexion, or  
 relation.  
 Cōjmteacaj, cohabitation, or living  
 together in the same house.  
 Cōjmteacajde, or cōjmteacac, a  
 person that cohabits with another  
 in the same house and family.  
 Cōjmtejžejaj, 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-tjōmteac, one of the same  
 country, a countryman.  
 Cōjm-tjreanad, a confirmation.  
 Cōjmuc, a comedy.—*Pl.*  
 Cōjmjn, a common. ✕  
 Cōjmje, a brief, an abridgment.  
 Cōjmrnead and cōjm-řreamad,  
 conception, generation.  
 Cōjmrneamad and cōjm-řreá-  
 majm, to conceive; ex. đřojllřjž  
 đjnžeal an třajna do Mhujne  
 ađur do cōjm-řreamad řj třeř

- an *Spjomað náom, Angelus Domini Annunciavit Mariæ, et concepit de Spiritu Sancto.*
- Cojn*, or *cujn*, (pl. of *cū*,) hounds; *vid. cū.*
- Cojnbeað*, a feast or entertainment; *cojnbeað coecjγ*, a fortnight's entertainment.
- Cojnbeaðac*, a person who is invited to, or partakes of a feast; *Lat. conviva, Gall. convie.*
- Cojnbeapγájd*, conversation.
- Cojn-βjle*, the dogberry-tree.
- Cojnβljocēt*, a conflict or battle; sometimes, and better written, *cojnfljocēt*; *Lat. conflictus.*
- Cojncc*, haste, speed, expedition.
- Cojncjn*, the brain.
- Cojndealz*, counsel.
- Cojndealz*, comparison, likeness, similitude.
- Cojndealz*, a criticising.
- Cojnðjūjn*, as straight as.
- Cojnðreac*, *cojnðreac ojt*, mischief on you.
- Cojnðreac*, instruction.
- Cojnðreac*, to direct.
- Cojnðreazad*, *γonn cojnðreazajð*, here they separate, or branch out from each other.
- Cojnðreazad*, to fight or battle out.
- Cojnðreaman*, rage, madness, fury.
- Cojnðmjγ*, a dog-brier.
- Cojnead*, reproof.
- Cojneal-βájte*, excommunicated, accursed, detestable; *cajndeal βájte, idem.*
- Cojnéo*, the dogberry-tree.
- Cojnfeayzaj*, the evening.
- Cojnfeayójn*, a confessor.
- Cojnfeayzajac*, late.
- Cojn-foðajjne*, otters.
- Cojnfljocēð*, a debate, a battle, a conflict.
- Cojnγjoll*, a qualification.
- Cojnγjall*, or *cojnγjöl*, a condition; *aj cojnγjöl*, upon condition.
- Cojnγjallða*, conditional.

- Cojnjn*, or *cujjn*, a rabbit; *Lat. cuniculus*; *vid. cū.*
- Cojnleðj*, a candlestick.
- Cojnljn*, *cojnle*, and *cajnleōz*, a stalk, a bud.
- Cojnne*, a meeting; *jonad cojnne*, a place of meeting, a rendezvous.
- Cojnne*, *ōγ cojnne*, opposite; *ōγ cojnne a nēadajn*, to their faces; *do mjγ rē na cojnne*, he ran to meet him; *aj cojnne a cējle*, 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 cummus fuit causa terrima Belli.*—*Horat.*
- Cojnn-atajn*, a father-in-law, a wife's father.
- Cojnneal* and *cajndeal*, a candle; *Lat. candela.*
- Cojnn-reaceta*, i. e. *raceta-con*, the laws of hounds and of hunting.
- Cojnγjajγ*, *vid. cozūγ*, conscience.
- Cojnt*, a woman.
- Cojntjn*, a controversy, a debate, dispute, or contention; *feaj cojntjnne*, a contentious man.
- Cojntjnneac*, contentious.
- Cojntjonojdeac*, custom.—*Pl. ex. Cl.*
- Cōjp*, a tribe or multitude of people, or military forces; *Lat. copie-arum.*
- Cōjp*, a copy of any writing.
- Cōjp-γzjβjn*, a transcript of any piece of writing.
- Cojrt*, in compound words signifies false, as *cojrt-clējmoč*, a false clerk.
- Cojrt*, or *cujrt*, sin, guilt, iniquity, fault; *lan do cojrtβ fujlteaca*, full of bloody crimes; *do mejrt a cojrt*, according to his fault.
- Cojrt*, solitary, lonesome.



Cōjn, just, right; *náir cōjn* a *deu-*  
*nam*, that ought not to be done.  
 Cojnice, oats; Wel. *keirk*; *cojnice*  
*ƿjadajr*, wild oats; *amán cojnice*,  
 oat-bread.  
 Cōjnōjn, a small cord.  
 Cojnre, trespass.  
 Cojnre, a chaldron.  
 Cojnre, an invitation to any meeting  
 or entertainment.  
 Cojnreaman, coriander.  
 Cōjnznjōm, satisfaction.  
 Cōjnřž, ranges.  
 Cojnřžjm, or *cujnřžjm*, to sin, tres-  
 pass, or offend; *do cōjnřž mē*,  
 I have offended; also to con-  
 demn, to chastise, or correct;  
*cojnřeoča mē*, I will punish, or  
 correct.  
 Cōjnřžjm and *cōnřžad*, to mend,  
 to repair, to trim, or dress.  
 Cōjnřžče, dressed, amended; *žo*  
*cōjnřžče*, sprucely, neatly.  
 Cojnřjm, to teize.  
 Cojnřpead, corruption; and *coj-*  
*nřpeačt*, *idem*.  
 Cojnřpřjm, to corrupt or spoil.  
 Cojnřpřte, corrupted, depraved,  
 wicked.  
 Cojnřpřeačt, corruption, villany.  
 Cojnřm and *cajnřm*, a kind of ale  
 among the old Irish; *vid. cujnřm*.  
 Cojnřme and *cojnřmeač*, a pot-com-  
 panion.  
 Cojnřmeōž, a cup-gossip.  
 Cojnřmjn, the dimin. of *cojnřmac*, a  
 proper name of a man.  
 Cojnřneač, a part.  
 Cōjnřneač, *řářžajře cōjnřneač*, the  
 king's fisher.  
 Cōjnřneul, a corner; Wel. *kornel*;  
 it properly means the point of  
 the interior space of any angle;  
 a nook.  
 Cojnřnjneač, frizzled, curl-haired.  
 Cojnřnjōřall, a cupboard.  
 Cojnřpe, wicked, corrupt; *daojnře*  
*cojnřpe*, *potius cojnřpřte*, de-  
 praved or wicked persons.

Cojnřiceannařm, to make round  
 and sharp like a top.  
 Cojnřiceann cjořojřl, a whirlgig.  
 Cojnřri-deabađ, to fight with a  
 spear; *ōjn ar řonnan cojnřri*  
*azur řleaž*.—*Cl.*  
 Cojnřřcneadōž, a screech-owl.  
 Cojnřte, bark; Lat. *cortex*. ✕  
 Cojnřteōjn, a carter.  
 Cojnř, near to, hard by; *cojnř na*  
*řajřže*, by the sea.  
 Cojnřbeařt, leg-armour, or a pair  
 of greaves, or boots; also a shoe  
 or stocking.  
 Cojnřcējm, a pace or step; *rectius*  
*cojnřcējm*, from *cojnř*, a foot, and  
*cējm*, a degree; *vid. cojnřcējm*.  
 Cōjnřde, a coach. ✕  
 Cojnřde, or *cojnřte*, a jury of twelve  
 men for trying a criminal cause  
 according to the law of Eng-  
 land.  
 Cojnřeōna mē, I will prove, main-  
 tain, or defend; *vid. cojnřanařm*.  
 Cojnřřjm, to still or quiet, to quell  
 or allay; also to cease, to leave  
 off.  
 Cojnřřljđ, diligent, careful.  
 Cojnřřde, a footman.  
 Cojnřřjn, a stem or foot-stalk.  
 Cōjnřřri, a great feast, or plentiful  
 entertainment; *cōjnřřeač*, *idem*.  
 Cojnř-leačan, broad.  
 Cōjnřřeač, *vid. cōjnřřri*.  
 Cojnřřeačařm, to consecrate; Lat.  
*consecro*.  
 Cojnřřeačan, consecration; also  
 blessing.  
 Cojnřřeačta, consecrated, blessed.  
 Cojnřřeačřta, *idem*; *uřřže cojnř-*  
*řeačta*, holy or consecrated wa-  
 ter.  
 Cojnřřeačřan, consecration.  
 Cojnřřjožad, sanctification.  
 Cojnř-řjōmad, the scanning of a  
 verse; i. e. *řjōmad*, or *ařřneam*  
*cojnř*.  
 Cojnřřeačt, *potius clojnřřeačt*,  
 hearing.

Κοιτητής, a coachman.  
 Κοιτητόνιον, *vid.* κοιταγ.  
 Κοιτη, and gen. κοιτητε, a coracle,  
 or small boat.  
 Κοιτητῆσιν, public; γκολα κοιτητῆ-  
 σιν, public schools; *vid.* κοι-  
 τητῆσιν.  
 Κοιτητῆσιν, vulgar, common, pub-  
 lic; κοιτητῆσιν δὸν ἕλε δυνε,  
 common to all men; το κοι-  
 τητῆσιν, in general.  
 Κοιτητῆσιν, community.  
 Κοιτητοριαν, a limit or boundary.  
 Κοιτητη, an awl, a bodkin, &c.  
 Col, an impediment or prohibition;  
 Gr. κωλυω, *impedio*; col ζαοιλ,  
 the impediment of consanguinity;  
 col cōm-φοζυιγ, the impediment  
 of affinity; colυιγζε, i. e. cαϊι-  
 διογ ἐηιογδ, the impediment of  
 spiritual relation, contracted in  
 baptism or confirmation: this  
 last is vulgarly called col ιαμυιγ,  
 corrupted from col ιαμ-υιγζε.  
 Colac, wicked, impious, prohibited,  
 Cαη colac, impious Cain.  
 Colajm, to hinder; Gr. κωλυω,  
*impedio*.  
 Colajzneaçd, a colony.  
 Colajzde, a college.  
 Colam, to plaster.  
 Colamōji, the fish called Hake in  
 English.  
 Colamujn, *vid.* colūmajn, colūmajn  
 leapa, a bed-post.  
 Colamna φαμβ, a cow-hide.  
 Colan, the body, flesh; do ceūγα-  
 δαη an colann, they mortified  
 the flesh; αγγειγζε 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.  
 Colbajm, to sprout, or shoot forth  
 sprigs.  
 Colbta and colpa, the calf of the  
 leg, the shank, the leg of a man

from the knee to the ankle.  
 Colbtaç, a cow-calf, a heifer.  
 Coleac, or colcajd, a bed.  
 Colz, a sword.  
 Colz, a prickle, a sting, a beard or  
 awn; as of barley, colz ορηα,  
 &c.  
 Colzac, full of prickles or beards;  
 also smart, lively; also fretful.  
 Colzan, a salmon.  
 Colzερηοιοι, to fence, to fight  
 with a sword.  
 Coljz, cabbage; Lat. *caulis*.  
 Coll, the hazel-tree: hence the let-  
 ter c took the name of coll.  
 Coll, a head.  
 Coll, destruction, ruin.  
 Collac, or ρον-collac, a fat heifer.  
 Collad and collajm, to sleep: some-  
 times written codlad  
 Collad, sleep, rest.  
 Collajd, a heifer of two years old.  
 Collajd, carnal, venereal.  
 Collajm, to sleep; Heb. **סלה**, *som-  
 nium*.  
 Coll-cajll, a wood of hazel.  
 Collcnu, a hazel-nut.  
 Coll-leabajd, a bedstead.  
 Colltaç, a fleet: written also cob-  
 lac.  
 Colloταç, sleepy.  
 Colm and colom, a dove, or pigeon;  
 colūi, *idem*.  
 Colma, hardness.  
 Colmca, a dove-cote, a pigeon-  
 house.  
 Colm-lan, a pigeon-house.  
 Coloz, a stake or collop. X  
 Colpa, a single cow, horse, &c.  
 Colpac, a bullock, or heifer; a  
 young steer, a colt.  
 Colt, meat, victuals; *vid. in voce*  
*ceρηηνε, supra*.  
 Colταη and colταηη, a plough-  
 share.  
 Colτηα, dark, gloomy, obscure.  
 Colūbajm, coleworts, cabbage.  
 Colum and colom, a dove or pigeon;  
 Lat. *columba*, Wel. *clommen*,

Cor. *kolom*, Arm. *kulm* and *kulym*.

Colúman, a prop or pillar, a pedestal; Lat. *columna*, Wel. *coloun*, Hisp. *coluna*, Vulg. Gr. *κωλωνα*.

Com, the waist or middle, the body; *τηνηαυ* *cojm*, the bloody flux; also a defence, protection, guard; ex. *φα* *cojm*, under covert, or protection.

Comac, a breach, a defeat; *comac* *an cata*, the defeat of the army.

Comadōji, a romancer.

Comadōjheacō, a feigned story, invention.

Comajice, protection.

Comajicjm, to protect or defend.

Comariajm, to liken or compare.

Comann, communion, society.

Comari, the nose; also a way.

Comaric, a part or share.

Comaricēdōji, a protector.

Comaric, to kill.

Comar, the pulse; *vid.* *cujle*.

Comarac, efficacious, capable, able.

Comarḡ, mixture, a blending together; a *ccomajrḡ* *leari*, higgledy-piggledy.

Comarḡacō, a composition.

Comarḡḡnum, a chaos, or confused mass.

Comarḡmojl, *idem*.

Combac, a breach, defeat, &c.

Combáide, assistance, friendship.

Cōmhrujte, crushed.

Comōajr, resembling, like.

Cōm, in compound words sometimes signifies so or as; *cōmarid*, as high; *cōm-dáojneac*, so populous; and *cōm-fadjo*, this far; *cōm-mōri*, as great; *vid.* *cojm*.

Cōm, to keep, to preserve.

Cōmacō, might, power, ability; *ann do cōmacō*, in thy power.

Cōmacōac and *cōmacōamajl*, able, capable, powerful; *camarac*, *idem*.

Cōmacmac, a circuit.

Cōmad, the two last quartans of a verse are distinguished by this name, as the two first are by that of *γέολαδ*.

Cōmad, an elegy; *rectius cūmad*.

Cōmad, preservation.

Cōmad, a sigh or groan.

Cōmad, or *cūmad*, a bribe; also a reward, a condition, or article of peace, &c., a gratuity, hire, or recompense; ex. *bneac nar cōji* *a donca durt*: *aji cōmēajbōji* *ná ajrḡjotte*, 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 *comajrle*, corrupted from *comēajrle*, signifying talking, speaking, or conferring in common: *beajrle* is of a Germano-Celtic origin, the same word with *parle*, *parler*, of the French.

Comajlle, being big with child, pregnancy, &c.

Comajlljm, to bear or carry.

Cōmajlctjm, to join.

Cōmajmreariac, cotemporary.

Cōmajmrearda, *idem*.

Cōmajnm, a surname.

Cōmajri and *cōmajri*, opposite, towards; *aj būri cōmajri*, over against you; *ári cōmajrine*, for us; *φα cōmajri na clojrne*, for the children.

Cōmájrbjm and *cōmájrimjm*, to number, to count, or reckon; *do cōmájriḡjde*, ye shall count.

Cōmajrie, a cry, an outcry.

Cōmajrice, quarter, or mercy.

Cōmajricjm, to cry out, to bewail.

Cōmajrle, an advice or counsel.

Cōmajrle, a convocation, council, or synod; from *cōm* and *bēajrle*, a speech, an arguing, or consulting; *comajrle bfeajr nējronn*, the general council of the Irish

nation.

Cōmairleac, a counsellor, adviser, &c.

Cōmairljǫm, to counsel, to advise, to consult; do cōmairljǫ rē, he advised.

Cōmaircead, competition.

Cōmaircear, a neighbour.

Cōmal, the performance, execution, or accomplishment of a thing; ex. do r̄jor br̄ajǫde nē cōmal na cūmajd, he desired to have hostages as sureties for the performance of the conditions.

Cōmal, bold, courageous, brave.

Cōmal, or cumal, a waiting-maid.

Cōmal, or accōmal, to heap or join together; Lat. *cumulo, accumululo*.

Cōmalajm, to discharge an office or duty, to perform, fulfil.

Cōmalc and cōmalta, a foster-brother; Lat. *co-alitus*, from *alo, alere, altum, et alitum*.

Cōmaltaç, fulfilled, performed, &c.

Cōmam, to defend.

Cōm-annan, like, alike; cōjm-jonan, *idem*.

Cōm-aōnta, consent.

Cōm-aōntaçd, agreement, unity, concord.

Cōm-aōntajǫm, to agree with one, to consent to; as cōm-aōntajǫm an cōmrejeaçd, *concedo consequentiam*.

Cōm-aōrda, cotemporary.

Cōmar, opposite, *vid. cōmajr*,

Cōmarba, protection.

Cōmarba, i. e. cōm-řorba, a co-partner in church-lands or benefices; also a successor to a see or other ecclesiastical dignities; Cōmarba řheadajre, St. Patrick's successor in Armagh.—*Vid. Colg. Triad. Thaumaturg.* pag. 293. 693. col. 1. and *War. Antiq. Hib.* cap. 17.—*Vid. řorba*, Cōmarba řheadajr, the pope, or St. Peter's successor.

Cōmarba, a religious order of monks among the old Irish.—*Vid. Keat.*

Cōmarba, bean cōmarba, an abbess; bean cōmarba řřjǫde, the abbess of Kildare, or the successor of St. Bridget.—*Vid. Chron. Scot.*

Cōmarbaçd, a vicarage.

Cōmarbad, agreement, correspondence: in the composition of an Irish dān, or verse, cōmarba, or cōmarbūžad, is an agreement and correspondence of two words in number of syllables, quantity of vowels and consonants of the same class.

Cōmaržujn, a syllogism.

Cōmarra, and gen. cōmarran, a neighbour, *rectius cōmurrā*, from cōm and urra, the jamb or sidepost of a door: a very natural expression of the mutual connexion and dependance of neighbours on each other.

Cōmarraçd, a neighbourhood.

Cōmarra, a mark or token; cōmarra na cřojre, the sign of the cross; pl. cōmarražje.

Cōmarražad, a marking or pointing out.

Cōmarražjǫm, to remark or observe.

Cōmarražje, marked, remarked.

Cōm-brūaç, the marches or confines of a country.

Cōm-brūaçaç, bordering upon one another, conterminous.

Cōm-çajreac, corresponding, a correspondent.

Cōm-çajreacçt, commerce, traffic.

Cōm-çajreacaçr, commerce, mutual correspondence.

Cōm-çajre, a conference; also controversy, an abuse, or affront; žžadari cōmçajre dá çējle, they abused or reviled each other.

Cōm-çajōdjǫm and cōm-çāōnjǫm, to

condole, to bemoan.  
 Cōm-čarūjđeacđ, *rectius* comčū-  
 ŋajđeact, mutual struggling or  
 combat.  
 Cōm-čarūnta, heaped together.  
 Cōm-čeanzal, a confederacy; cōm-  
 čeanzal, also means any joint  
 union or tie either in social life,  
 or degree of affinity.  
 Cōm-čojzŋjž, a border or limit.  
 Cōm-čongbajl, honour.  
 Cōm-čorŋ, a corporation.  
 Cōm-čorūjł, alike, suitable, con-  
 formable. N. B. This word is  
 corrupted and abusively con-  
 structed; for the word čorūjł  
 is a corrupt contraction of cōm-  
 čarūjł; Lat. *consimilis*.  
 Cōm-čŋajte, sprinkled.  
 Cōm-čŋaj, good-fellowship.  
 Cōm-čŋáođeacđ, agreement.  
 Cōm-čŋujŋjžjŋ, to assemble, to  
 convoke.  
 Cōm-čŋujŋjžjžad, a congregation.  
 Cōm-čŋujŋjžte, assembled; a čaj-  
 mjd anŋa zo cōm-čŋujŋjžte  
 a ŋajŋm Oē, we are here assem-  
 bled in the name of God; from  
 cōm, Lat. *con*; and čŋujŋne,  
*quod vid*.  
 Cōm-čujjŋ, to dispose or set in  
 order.  
 Cōm-čudŋamájžjŋ, to equalize.  
 Cōm-čujjŋjžte, congealed.  
 Cōmđajžjŋ, or cōmđujžjŋ, to build,  
 ex. cōmđujžjđ teampoll đam  
 jŋŋ jonad ud, build me a temple  
 in that place. This word is a  
 corruption of cōmčđoujžjŋ, as  
 the primitive buildings consisted  
 chiefly of sods of earth; *vid*.  
 čđ, *infra*.  
 Cōm-đajł, or cōmđajł, an assembly  
 or convention; a congregation,  
 or convocation; cōmđajł čojt-  
 čean na clējŋe, a general coun-  
 cil; gen. cōmđala.  
 Cōm-đajŋzŋjžjžad, or cōmđajŋzŋj-  
 žjŋ, to confirm, strengthen, &c.

Cōm-đalta, a foster-brother: it is  
 pronounced cōalta.  
 Cōm-đaj, an equal right.  
 Cōm-đlūta, a compact.  
 Cōm-đlūtađ, contribution.  
 Cōm-đlūtajŋ, to frame, to join, or  
 couple.  
 Cōm-đojč, as soon as.  
 Cōm-đuanađ, confirmation.  
 Cōm-đuččajj, of the same kindred  
 and country.  
 Cōm-đuččajac, a countryman, one  
 of the same country.  
 Cōm-đlūta, assembled.  
 Cōm-čájžajŋ, to embrace.  
 Cōm-čozuj, consanguinity, or mu-  
 tual proximity of blood.  
 Cōm-čujžlead, a conference.  
 Cōm-čujł, consanguinity; cōm-  
 člannaj, *idem*.  
 Cōm-čujtač and cōm-čujtačđ,  
 comfort; cōmčujtačđ an jŋj-  
 ŋad ŋajŋm, the consolation of  
 the Holy Ghost; also confirma-  
 tion.  
 Cōm-čujŋtujžtečojŋ, the comfortor;  
 an jŋjŋŋad ŋajŋm an cōm-čujŋ-  
 tujžtečojŋ, *Spiritus Sanctus Pa-*  
*racletus*.  
 Cōm-čujjŋjŋ, to compose.  
 Cōm-žabajł, i. e. đŋđajŋ, harmony,  
 love.  
 Cōm-žajł, of the same tribe or fa-  
 mily: A Mhaojŋeacłajŋn mje  
 Đomŋajłł, Đo clajŋn jŋžjŋe  
 cōmžajł.  
 Cōm-žajł, consanguinity; cōm-žá-  
 ojł, *idem*.  
 Cōm-žájŋ and cōm-žájŋđeacčuj,  
 congratulation, rejoicing.  
 Cōm-žájŋđjžjžad and cōmžájŋđj-  
 žjŋ, to congratulate.  
 Cōm-žajŋ, a convocation; đo čuj  
 jč cōm-žajŋ ajŋ a majčjđ, he  
 convoked their chiefs.  
 Cōm-žaj, near, nigh at hand; jłjž  
 cōmžajŋ, a short or direct way.  
 Cōm-žjol, condition.  
 Cōm-žŋaj, genteel.

- Cōm-ḡnotūḡad, conversation.  
 Cōm-ḡnumta, heaped together.  
 Cōm-ḡotać, a consonant.  
 Cōm-ḡuylm, to condole.  
 Cōmḡur, *rectius* cōmḡozur, consanguinity, or more literally, mutual proximity of blood; *vid.* cōmḡozur, *supra*.  
 Cōmla, guards; a ḡjan-cōmla, his aid-de-camps, or life-guards; *vid.* caḡtḡeḡm.  
 Comla, a horn.  
 Cōm-labaḡrt, a conference, or colloquy.  
 Cōm-labḡra, the same.  
 Cōm-labḡrajm, to converse, or discourse together.  
 Cōmlać and cōmlaoc, a comrade, or fellow-soldier; also a guardsman.  
 Cōmlaćtūḡe, a foster-brother, one who should naturally be nursed by the same breast-milk that another was nursed with to his prejudice; Lat. *collactaneus*.  
 Cōmlađ, a door; pl. cōmlaḡḡ; cōmluḡḡ uḡḡe, sluices.  
 Cōmlajm and cōmlajm, to rub.  
 Cōmlajr, quiet, even-tempered.  
 Cōmlan, a duel, a combat; ḡeap cōmlan ceáđ, a centurion: more properly a man who is so great a champion as to be able to encounter a hundred men.  
 Cōm-laoc, *vid.* cōmlać.  
 Cōm-lḡonad, to fulfil.  
 Cōm-lūadaḡ, conversation, company; ḡeacnaḡđ a cōm-lūadaḡ, avoid ye his company.  
 Cōm-lūadḡajm, to accompany.  
 Cōm-lūať, as swift, as soon as.  
 Cōm-lućđ, partners, cōmlućđ oḡbḡe, fellow-labourers.  
 Cōm-lūḡđe, alliance, confederacy, &c.; ḡo ḡḡneadaḡ ḡḡđe aḡur cōmlūḡđe, they made peace and alliance.—*Vid. Annal. Innisfall. in the reign of Mortogh-more O'Brien.*

- Cōm-mađḡdeam, common joy or boasting; also congratulation.  
 Cōm-mađḡđm, to congratulate; also to boast together.  
 Cōm-mḡḡaḡḡeacay, consanguinity.  
 Cōm-mḡḡaḡḡeacđ, *idem*.  
 Cōm-mḡḡuḡad, contrition.  
 Cōm-mḡḡuḡḡ and cōm-bḡuḡte, contrite.  
 Cōm-mḡūaḡḡeacđ, a tumult, uproar, &c.  
 Cōm-naḡḡajm, to compact or join together.  
 Cōm-náḡḡe, a dwelling, or habitation.  
 Cōm-nuḡḡe, as; a cōmnáḡḡe, always, continually.  
 Cōm-nuḡḡjm, to stand still or quiet, to rest; ḡan ad cōmnūḡḡe, stand still; also dwell or inhabit; *vid.* coḡm-náḡḡjm; ḡo ḡḡneadaḡ cōm-náḡḡđe, they dwelt, they pitched, *vid.* cōmḡḡonūḡḡjm, *supra*.  
 Cōmnuḡḡteac, continuing, permanent, staunch, steadfast, continual; cōmnuḡḡteac, the same.  
 Cōm-oḡḡlác, a fellow-servant.  
 Cōm-oḡḡḡe, co-heir; cōm-oḡḡḡmḡḡ ḡo ḡḡḡoḡđ ḡḡnn ḡḡeḡ an baḡḡdead, we become the co-heirs of Christ by baptism.  
 Cōm-olḡđḡ, a pot-companion.  
 Cōm-ḡáḡḡ, compassion.  
 Cōm-ḡḡḡoḡḡunac, a fellow-prisoner.  
 Cōmḡa, a coffin, an ark; cōmḡa buḡḡbuḡḡne, an ark of bulrushes, as the cradle of Moses is called.  
 Cōm-ḡac, a fight, conflict, engagement; ex. cōm-ḡac eḡn-ḡḡḡ, a duel. N. B. As the monosyllable ḡac in this compound word cōmḡac 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 cōm; which has been the case of

*na* in the word *cōmnūjze*, of *aj* in *cōmajle*, of *zay* in *cōmzay*, i. e. *cōmzay*, of *duj-žjm* in *cōmdujžjm*, i. e. *cōmžod-ujžjm*, &c. This monosyllable *rac* must naturally be a part of the word *brac*, which is also written *brac* and *brorc*, 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*, *brac*, or *brorc*: 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 *cōmbrac*, or *cōmbrorc*, signified fighting or combating with the arms and fists, and is of the same import as the Latin *compugnare*, we have still the word *brorc* in common use to signify an effort or struggle, as, *čajm a brorc lejy*, I am making efforts at it; and also, I am struggling with or against him.

*Cōm-racajm*, to battle, to encounter; *do cōmrac me*, I fought.

*Cōm-rád*, a dialogue, conversation, pl. *cōm-rádjb*, or *cōmradjb*.

*Cōm-rádjm*, to talk together, to converse; *do cōm-rád yē me na deay-bráčajm*, he conversed with his brother.

*Cōm-rádteac* and *cōm-rádtejze*, conversable, a good companion.

*Cōm-ranžac*, wrinkled.

*Cōm-ročđajm*, to meet.

*Cōm-rožajm*, election, choice.

*Cōm-rojčjm*, to choose.

*Cōm-rojnn*, a share or portion; *lučđ cōmrojnn*, partakers.

*Cōm-rujđjm*, to concur.

*Cōm-ruñajm*, to impart or communicate as a secret.

*Cōm-ruñžad*, a conspiracy; *lučđ cōmruñj*, conspirators.

*Cōm-řájžjd*, peace among you, quiet, rest.

*Cōm-řanad*, everlasting, perpetual.

*Cōm-řanad*, rest, quietness, &c.

*Cōm-řgolájre*, a school-fellow.

*Cōm-řmužajm*, to vomit.

*Cōm-řnuad*, a meeting or confluence of rivers or waters.

*Cōm-řolluy*, a constellation.

*Cōm-řruč*, a confluence of rivers.

*Cōm-řuanajd*, he slept or reposed.

*Cōm-řujřjzeac*, a rival or competitor, a candidate.

*Cōm-řpajm*, a wrestling or contesting.

*Cōmčta* and *comčac*, a companion or comrade; *řeay comčta Eabrac mo bj azam, jre do deay-řznajdeac dom žac njd do řja-řrujžjn de na bealra 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.

*Cōmčajte*, a compact.

*Cōm-čajngčta*, contracted.

*Cōm-čat*, a commissure, joint, or closure.

*Cōm-čatčajm*, to join together.

*Cōm-čatčujze*, a mutual old acquaintance.

*Cōm-čjonál*, congregation.

*Cōm-čonjžjm*, to agree with one, to consent to.

*Cōmčray*, a sweet scent.

Cōm-ērom, just, equal; also equity, justice; also ballast, or counterpoising; ex. ceapτ γτ cotrom; also njl γē cotrom, &c.

Cōm-ēromājgm, to balance, weigh, or poise.

Cōm-ēruajde, compassion.

Cōm-ēyza, 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-ajbneojn, a pot-companion.

Cōmujd, a present.

Cōmīajm, a wife.

Commajnce, a riding together.

Cōmrajtceay, a neighbourhood.

Commēad, free quarters; commēad ḡ řamujn zo bejlτjne, free quarters from All Saints till May.

Commoj, the nose.

Comon, but.

Comōmad, an assembly, congregation, &c.

Comōmad and comōrajm, to gather together, to assemble; do comōmad na flata, the chiefs were assembled.

Compānac, a companion, a comrade.

Compāntay, fellowship, society.

Compay, a compass, a ring, or circle.

Compriajd, a comparison.

Comprajgeay, a form or fashion.

Compuanad, rest.

Comtaç, a companion.

Comujzgjm, to mingle; do comujzme, I mixed.

Cōm-uyra, abusively written cōm-ayra, genit. cōm-uyran, a neighbour; uyra, genit. uyran, signifies the jamb or side-post of a door: so that the compound word cōmuyra, pl. cōmuyrana, 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-ablac, a carcass; Lat. *cadaver*.

Conaç, a murrain among cattle, which is of as pestilent a nature amongst them as the plague is among men.

Conaç, prosperity, affluence, worldly blessings: written also conaçac, and conaçd, the same; a conaç řjn ojt, may you benefit by it.

Conaç, a shirt, a smock.

Conaçlonn, an equal, a comrade, a mate, a fellow.

Conaçlonn, 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 řadařjn, or Slabmad.

Conaç, prosperity, *potius* conaçg.

Conad, a greedy appetite; also rage or fury; hence madmad conajd, a mad dog.

Conadařne, therefore; ex. zonajne řjn, for which reason, a frequent expression in Irish.

Conal, the proper name of many great princes of the old Irish: I. Conal Céařnac, 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 Cūcalajnn. From this Conal the large territory of N Conajl Muřtemne, otherwise called Macařne Chonajl, now



part of the County of Louth, had its name. His chief descendants are the Magenís's, ancient lords of *Íb-Caṭac*, 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-Naojǵjallaṭ*, king of *Meath*, and supreme lord of *Ulster* and *Connaught* towards the end of the fourth century. From this *Conal Zolban*, the country of *Cjnéal Conajl*, or *Tirconell*, now the County of *Donegal*, which was the ancient estate of the *O'Donels*, derives its name; and of which large territory this princely family have been sovereign lords from the fourth century to the time of *King James I.* of *England*. The great general *O'Donel*, field marshal, chief general of cavalry, governor-general of *Transylvania* and grand croix of the military order of *St. Theresa*, descended from a series of kings, princes, or counts, who have maintained their sovereign independancy, at least from the second century, down to the beginning of the sixteenth, in the reign of *James I.* of *England*, is now the chief of this princely family.

III. *Conal Zabna*, from whom the country of *Íb-Conajl 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 *Ṭjn-bṫeapmojc*, or otherwise *Ṭjn-apmojc*. The *O'Conels*, it seems, were dispossessed of that territory long before the twelfth century; for we read in the *Continuator of Tighernach's Annals* at the year 1155, that *O'Cinealy* and *O'Cuileain* were then the two kings of *Íb Conajl Zabna*, and that they killed each other in a duel or rencounter on a day of battle.

*Conajl*, *enom conajl*, a plague in *Ireland*, an. 540; *būjde conajl*, another plague which raged in *Ireland*, an. 1664.

*Conajlbe*, love, friendship.

*Conajlbeac*, upholding, assisting.

*Conajl*, a way, a road; and gen. *conajlre*.

*Conajlre*, as, or alike.

*Conajlre*, *conajlre do cojn allta*, a rout of wolves.

*Conajlreac*, busily employed.

*Conall*, love, friendship; hence *conajlbe*.

*Conay*, a carcass, a dead body.

*Conbajǵjm*, to stop, stay, or withhold.

*Conbajrcne*, the dogberry-tree.

*Conbūjḃean*, a guard.

*Concljud*, a conclusion, ✕

*Concūbar*, or *concūmar*, (from *con*, a contracted writing of *cū-oun*, *vid. ou* and *oujn*, i. e. a river-hound, or an otter, and *cūmar*, a lover of hounds or dogs, has been the name of several great personages of the old Irish: the family name *O'Connor*, whereof there are different septs descended from different stocks,

such as the great O'Connors of Connaught, who were the last kings of that province; O'Connor of Kerry, and O'Connor of Corcumroe, both descended from Fergus, son of *Νογγα Νυαδ*, of the Ruderician race, hereditary kings of Ulster; and O'Connor Cianachta, a descendant of *Σjan*, son of *Οηολδλυμ*, who was supreme king of *Λεατ-μοζ*, 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 Neaya*, king of Ulster, said to be a cotemporary of our Saviour, and *Concūbari O'Brjen*, surnamed *Na Caτariac*, the fourth descendant of the great Brien-Boirbhe, 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 Dermod O'Brien, whom he had succeeded in the throne of Munster, an. 1120, as his younger brother, Turlogh, second son of Dermod, 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 Na Caτariac* as the eldest son of Dermod, 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-Boirbhe; 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-Boirbhe, they being the descendants of Mortogh Mor O'Brien, king of all Ireland, and eldest brother of Dermod 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-Boirbhe in all his battles; in the same manner that they are preserved as arms by the O'Briens of the direct line of *Concūbari Na Caτariac*. This King *Concūbari* had his surname *Na Caτariac* 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 tánye an taprdal, donec venit apostolus.*

**Condáyzy**, a countess.

**Condáyacd**, rage or fury.

**Condeagad**, a separation.

**Conduala**, embroidery, sculpture.

**Confad na fayne**, the roaring of the sea.

**Confuadaç**, a vulture.

**Conza**, the antlers or branches of a buck's or stag's horns.

**Conza**, an abbey of canons regular in the County of Mayo.

**Conza**, cotemporary.

**Conzantac**, an assistant.

**Conzayac**, a kinsman; *rectius com-fozuyac.*

**Conzbáyzm**, to keep, to hold; also to attend.

**Conzbáyzteay**, abstinence, temperance.

**Conzbáyl**, a habitation, a house, a village.

**Conzbálay**, a stay, or support.

**Conzbuyzm** a lám, I restrain him.

**Conzceay**, conquest.

**Conzáyread**, to roar, to make a great noise.

**Conzgal**, gallantry, bravery.

**Conzmáyl**, to hold; *conzmáyd a lám a an cozgeul*, her hands hold the distaff; *do conzbáyd ré*, he retained.

**conznaym**, to help, assist, or succour.

**conznam**, aid, assistance.

**conzna**, a narrative, a relation.

**conznájde**, a relater or rehearser.

**conznaym**, cunning, craft, inge-

nuity.

**Conzraym**, 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 Cnuacna*, the wife of *Oyljoll*, 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 *Anzayle*, or *Anáyle*, as also *Muznter Maolmōrada*, in the County of Longford, the estate of the *O'Farells*, and the other called *Muznter Coluy*, in the Co. Leitrim, the ancient property of the *Mac 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 *Muznter Coluy* in the County of Leitrim, to the *O'Farells*, and that in the County of Longford to the *Mac Ranells*. *Conmacne of Dunmore*, now the barony of *Dunamore*, in the County of *Galway*, was the ancient estate of *O'Sjodlajn*, according to *O'Dubhagain*. *Conmacne Cúyle Tola*, now the barony of *Kilmaine*, in the County of *Mayo*, was the lordship of *O'Taleajáyn*; and *Conmacne Maia*, in the County of *Galway*, was the country of *O'Caðla*, Eng. *O'Kelly*. This *Conmacne* is now the barony of *Ballyna-*



Corōz, and corōza, corōz, in the genit. dockleaf; Lat. *lapathum*.

Corōz, any large leaf of an herb or vegetable.

Cor and cur, sent; таи ēйr a cor аи a hayr, after she had been sent back.

Cor, a state, condition, or circumstance.

Cor, аи cor, so that, to the end that; cor zo mūjнѣде, that ye may teach; аи cor аи бѣт, аи ēан cor, at all, in the least; аи заc ēан cōr, by all means.

Cor, music.

Cor, a twist or turn.

Cor, a throw or cast; also a round or circular motion.

Cor, surety.

Cor, odd, i. e. corиa; ex. oĵnean nō corиa, even or odd.

Cōra, rather, the comparative of cōji; ба cōra дује, it was fitter for you; cōra, a weir, or dam.

Cora, a choir: hence the Scottish word *coronach*, signifying the Irish cry; Lat. *chorus*.

Cora, Ceann Chora. in the County of Clare, near Killaloe, where the famous Brien-Boirbhe had his court.

Corazad, neatness, trimness.

Cōrajd, a pair, a couple; cōrajd bo, two cows.

Corajd, cheese-runnet.

Cōrajd, a champion, a hero; *vid. curad*.

Corajdeacōd, a recognizance.

Corajz, although.

Corajre, a curtain.

Coranna, a territory anciently comprehending Zalenza, (now the barony of Galen, in the County of Mayo.) *Luзnja*, or *Luзĵne*, now the barony of Leny, in the County of Sligo; and Coranna, the barony of Corran, in the same county.

Corajm, to turn.

Corb, a coach, a waggon.

Corba, or curba, lewdness, incest: hence curba cул, perhaps more properly than the usual expression cĵorba cул, to signify incest.

Corиa, or curba, lascivious, lewd, incestuous. In the Slavonian language *curba* is a whore or prostitute; and *kurva* the same in the Hungarian.

Corbad, a cast, throw, or fling.

Corbajde, the cramp.

Corbajre, a cartwright, or coachmaker.

Corbojre, a coachman; Lat. *rhe-darius*.

Corc, a great round pot or chaldron; hence corcān, a small pot; and corcōz, a bee-hive.

Corc, children.

Corcac, 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 famous 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-ĵajzĵn, a barony of the County of Clare, which anciently belonged to the O'Baiscins and O'Donals.

Corca-eaclan, a territory in the most northern part of the County of Roscommon, anciently belonging to the O'Hanlys and the O'Brenans.

Corca-eacĵnac, a territory about Cashel, comprehending the tracts now called Onac and Cojll na Manac.

Corca-dujĵne, a barony in the west

of the County of Kerry, the ancient estate of the O'Failsies and the O'Sheas, as was also the barony of  $\alpha\omicron\upsilon\beta$   $\rho\acute{\alpha}\tau\alpha\acute{\varsigma}$  in said county.

$\text{C}\omicron\text{r}\iota\text{c}\alpha\lambda\upsilon\beta\delta\epsilon$ , now called  $\text{C}\omicron\tau\epsilon\lambda\upsilon\beta\delta\epsilon$ , a territory of Carbury in the County of Cork, of which enough has been said at the words  $\epsilon\alpha\gamma\eta\beta\eta\epsilon$  and  $\epsilon\omicron\beta\tau\alpha\acute{\varsigma}$ .

$\text{C}\omicron\text{r}\iota\text{c}\alpha\mu\eta\acute{\upsilon}\alpha\delta$ , a barony of the County of Clare, formerly the estate of O'Connor  $\text{C}\omicron\text{r}\iota\text{c}\alpha\mu\eta\acute{\upsilon}\alpha\delta$  of the Ruderician race.—*Vid. the notes on the names Concubarr and Conal.*

X  $\text{C}\omicron\text{r}\iota\text{c}\alpha\mu\eta$ , red, purple;  $\epsilon\omicron\text{r}\iota\text{c}\eta\alpha$ , *id.* hence the epithets  $\gamma\eta\acute{\upsilon}\alpha\delta\acute{\alpha}\zeta\lambda\epsilon\gamma\text{-}\zeta\epsilon\alpha\lambda$   $\epsilon\omicron\mu\text{-}\epsilon\omicron\text{r}\iota\text{c}\eta\alpha$  spoken of one that has a charming white and red in his complexion; Gr.  $\pi\omicron\text{r}\phi\upsilon\text{r}\alpha$ , Lat. *purpura*. Thus the Ierno-Celtic often changes the *p* of the Greeks and Latin into *c*; as  $\epsilon\omicron\gamma$  for  $\pi\omicron\upsilon\varsigma$  and *pes*,  $\epsilon\alpha\gamma\eta\epsilon$  for *pasca*, &c. &c.

$\text{C}\omicron\text{r}\iota\text{c}\alpha\eta$ , a pot.

$\text{C}\omicron\text{r}\iota\text{c}\acute{\alpha}\eta\delta$ , now the County of Longford, anciently the patrimony of the Mulfinnys, the Mac Corgavanes, the O'Dalys, the O'Slamans, and the O'Skollys.

$\text{C}\omicron\text{r}\iota\text{c}\omicron\zeta$ , and genit.  $\epsilon\omicron\text{r}\iota\text{c}\omicron\zeta\epsilon$ , a bee-hive.

$\text{C}\omicron\text{r}\iota\text{c}\rho\acute{\alpha}\beta\delta\epsilon$ , a tract of the County of Meath, the ancient inheritance of the O'Higys.

X  $\text{C}\omicron\text{r}\iota\text{c}\delta\alpha$ , a cord or line; Gr.  $\chi\omicron\text{r}\delta\eta$ , and Lat. *chorda*.

$\text{C}\omicron\text{r}\iota\text{c}\mu\alpha\epsilon$ , hath been the proper name of several great princes of the old Irish nation.

$\text{C}\omicron\text{r}\iota\text{c}\mu\alpha\epsilon$ , surnamed O'Cuileanáin, 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 Maolreaclain, king of Meath, and supreme king of Ulster and Connaught, and by Cearúbal Mac Muirezáin, 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.

$\text{C}\omicron\text{r}\iota\text{c}\mu\alpha\epsilon$ , surnamed  $\text{C}\alpha\gamma\eta$ , 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.

$\text{C}\omicron\text{r}\iota\text{c}\mu\alpha\epsilon$ , surnamed O'Cuinn, 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 Ferugur, king of Ulster, notwithstanding the efforts made in his favour by Cian and Eoça Taobpada, two sons of Olljol-Olum, who fought two

battles against *Feizgur*, in the second of which they both lost their lives; but *Feizgur* in his turn was defeated and slain at the battle of Criona by the hands of the renowned champion *Úiḡ-Úáza*, brother of *Olljol-Olum*, and his army all defeated and routed by the forces of *Ṭaḡḡ*, son of the now-mentioned *Ṭjan*, by whose prudence and valour, as well as by the extraordinary feats of arms of *Úiḡ Úáza*, that bloody battle was gained in favour of *Ṭormac*, who thereupon recovered his crown. The above *Ṭjan* 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 *Ṭjánac̄ta*, of the O'Carols, of the O'Meac-hairs, &c.

- Ṭorncláir*, a cupboard.
- Ṭorn*, a horn; Lat. *cornu*.
- Ṭorn*, 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*.
- Ṭornad̄*, a folding or rolling.
- Ṭornajm*, to fold or plait.
- Ṭorn̄ta*, folded or wrapped up.
- Ṭorḡḡ*, a faggot, a bavin.
- Ṭorḡjn*, a crown; Gr. *κορωνη*, and Lat. *corona*; *Ṭorḡjn ḡrḡne*, *corona spinarum*.
- Ṭorḡjn-mur̄ne*, the rosary, a set of beads.
- Ṭorp*, the body, a corpse; Lat. *corpus*.
- Ṭorpl̄n*, a winding-sheet, i. e. *leḡne cor̄p̄r*; 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 *leḡne*.

- Ṭorporda*, corporeal, of or belonging to the body.
- Ṭorpi*, a snout, a bill.
- Ṭorpi*, a corner; *o Ṭorpiuj̄b na tal-man*, from the ends of the earth; *an Ṭorpiuj̄b na halṬōma*, upon the horns of the altar.
- Ṭorpi*, any bird of the crane kind; *Ṭorpi-ḡlaj̄r*, a heron; *Ṭorpi-mōna*, a crane; *Ṭorpi-ḡn̄jan*, a bittern.
- Ṭorpi*, odd; *uj̄m̄jn̄ cor̄p̄na*, the odd number.
- Ṭorpi*, a pit of water.
- Ṭorpi-maj̄zuj̄b*, the rabble.
- Ṭorpiac̄*, a fetter, a shackle.
- Ṭorpiac̄*, wavering or inconstant.
- Ṭorpiac̄*, a marshy or fenny piece of ground.
- Ṭorpiar̄jn*, a town and territory in the County of Clare, the ancient estate of the O'Heffernans and the O'Quins.
- Ṭorpiáḡḡl*, gesture, stirring about.
- Ṭorpiáḡḡjm*, to move or stir; also to endeavour.
- Ṭorpián*, a sickle; *Ṭorpián b̄ear̄ta*, a pruning-hook.
- Ṭorpiánac̄*, hooked, having hooks.
- Ṭorpiánta*, crooked or hooked.
- Ṭorpiḡam*, to carve or engrave.
- Ṭorpiocad̄*, *deagla zo cor̄piocad̄*, lest he persuade, or move.
- Ṭorpiṫa*, weary, fatigued.
- Ṭorpiúḡad̄*, a motion, also to move; *n̄j̄ cor̄piḡca t̄u*, thou shalt not stir; *man̄ cor̄piuj̄ḡeay an̄ t̄jolaḡi ḡuay a nead̄*, as the eagle stirs up her nest; *do cor̄piuj̄ḡ an̄ talaḡn̄*, the earth shook.
- Ṭorpiuj̄ḡe*, *idem*.
- Ṭorpiuj̄ḡeac̄* and *Ṭorpiuj̄ḡeac̄*, stirring, active, moving.
- Ṭorpiuj̄ḡeac̄*, injury; also anger.

- † **Coṛṭay**, debt.  
**Coṛṭa**, of or belonging to sowing; *ṛṣṭl-coṛṭa*, sowing seed.  
**Coṛṭuyi**, the border or fringe of a garment.  
**Coṛṁḍan**, coral.  
**Coṛṁḡad**, subst., an ornament; *az cōṛṁḡad*, mending or dressing; *ḍo cōṛṁḡad*, to dress out or adorn; *cōṛṁḡ-caṭa*, the dress or armour of a fighting man.  
 41 **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.  
**Coṛaḍḍm**, to teach, to instruct.  
**Coṛajnt**, a reply, defence, &c.  
**Coṛajṛ**, a feast, a banquet, or repast.  
**Coṛajṛ**, a bed.  
**Coṛamajl**, alike; corruptly written *coṛmujl*, Lat. *consimilis*.  
**Coṛamlaçḍ**, similitude, a parable, a comparison.  
**Coṛán**, a path. *cauteray*  
**Coṛanaṣm**, 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.  
**Coṛantaç** and *coṛantōṣṛ*, the defendant in a process.  
**Coṛaṛaça**, fetters.  
**Coṛḍōṣṛ**, an object.  
**Coṛc**, a ceasing, failing, or giving over.  
**Coṛc**, or *coṛç*, an impediment or hinderance.  
**Coṛcēṣm**, a step, or pace; from *coṛ*, the foot, and *cēṣm*, a degree.  
**Coṛḍay**, cost, expense.  
**Coṛḍayaç**, rich, costly, expensive.  
**Coṛḡad**, a stopping or suppressing.

- Coṛḡajṛ**, a slaughter, a havoc.  
**Coṛḡajṛ**, a triumph; a great rejoicing; *ḡṛṅjom řa háṛḍ coṛḡajṛ*, Lat. *facinus magni triumphi*; and *coṛḡajṛ ḡleacaç*, victorious in fight.  
**Coṛḡajaç** and *coṛḡjaç*, victorious, triumphant.  
**Coṛḡjaç**, slaughter, massacre; also of or belonging to the same; *lám coṛḡajaç*, a slaughtering hand.  
**Coṛ-lom**, barefoot.  
**Coṛ-luáç**, swift-footed.  
**Coṛmujl**, like, as.  
**Coṛmujleaçḍ**, imitation, likeness, or similitude.  
**Coṛnaḍ**, defence, preservation.  
**Coṛnam**, to defend or maintain; *noç ḍo cōṛnadaṣṛ*, which they held; also to cost; *ḍo cōṛajṛ ḍam ḍṛ*, it cost me gold.  
**Coṛnam**, a defence, or protection; *az coṛnam a çṛṛ*, defending his right.  
**Coṛnám**, swimming.  
**Coṛnam**, war, battle.  
**Coṛjaç**, slaughter, massacre, &c.  
**Coṛṭayaç**, sumptuous, costly.  
**Coṛuyṛçe**, wild chervile; Latin, *chærefolium*.  
**Cot**, a part, a share, a portion, or division; a *quota*.  
**Cōṭa**, a coat, an outside garment; *cōṭa bán*, a groat.  
**Cotajç**, a good correspondence or harmony; *ḡo mbeṣṭe aḍṭa azuy cotajç ḍḍṛ* a *ḡclannajḍ ḡo bṛáç*, insomuch that union and harmony will always subsist among their children.  
**Cotájçṣm**, to be afraid.  
**Cotçajḍ** and *cotçanujḍ*, in parts or pieces; *vid. cuṣḍ* and *cot*.  
**Cotç**, meat, victuals; hence *cotūḡad*.  
**Cotçad**, a support, a preserving, a protection.  
**Cotájçṣm** and *cotūḡad*, to feed, to



support, maintain, &c.; ag co-  
túgáð a řejlbe, maintaining his  
possession.

očan, a cough.

oč-lón, *viaticum*, or provision of  
victuals for a journey.

očúgáð, (*vid.* cočajǵjm,) a stay,  
or support; a rampart; also food  
or sustenance.

očtuð, a mountain.

riábáð, religion; an criábáð Ca-  
tojlce, the Catholic religion;  
also more properly devotion;  
hence bñeag-čriábáð, false de-  
votion or hypocrisy.

riáb, pain, anguish, torture, vexa-  
tion.

riábajm, to torment, to vex; do  
čriádadař, they vexed; criéd  
řam čriajð tū, why hast thou  
afflicted? Gr. κρουω, to strike.

riábðjǵ, mortification.

riábðjǵ, a religious order of peo-  
ple, any persons that mortify the  
passions.

riábčteac, devout, pious.

riábčteacð, devotion.

riájðte, tormented, vexed, afflict-  
ed.

riájðteacð, misery, by famine,  
hunger, &c.

riajǵ, a rocky or craggy place;  
Vel. *kraig*, a rock or stone.

riajmðř, gross, corpulent.

riajmp-řajǵ, the torpedo or  
rampfish.

riajm, a sow, the female of a  
pist.

riajmj and criejmj, to gnaw.

riajmjteřle, tough phlegm.

riajmte, shrunk.

riajmpa, a knot.

riajmáð, a choosing by lots.

riajmǵlac, a carpenter.

riajmǵde, a decrepid old man.

riajmčar, a lot.

riajmčur, the bark of a tree.

riajmðolb, lottery.

riajmpajřtjne, sorcery.

Crjann, a tree; crjann criřteac,  
an aspen-tree; crjann ola, an  
olive-tree; crjann-teannta, a  
press.

Crjann dořdájñ, a kind of music  
made by putting the hand to the  
mouth.

Crjann řajl, lattices before the al-  
tar, for separating the laity from  
the clergy.

Crjannða, decrepid; řeari crjann-  
ða, a decrepid, stooping man.

Crjannlac, boughs or branches of  
a tree; also stalks of roots or  
plants; *corrupte* clánlac.

Crjann-řaor, a carpenter. X

Crjann-čarřrajñǵ, a drawing by  
lots.

Crjann-čur, a casting lots; do řjñ-  
nēadař crjannčur ajñ, they cast  
lots for it.

Crjann řařřan, the herb henbane;  
Lat. *hyoscyamus*.

Crjáoð, a bush, a bough, or branch;  
criáoð cořmneora řǵēul, a pedi-  
gree; also the sway or chief ho-  
nour of an action; *rect.* criáoř;  
*quod vide* ořam-čriáoð, the an-  
cient occult manner of writing of  
the Irish Druids or Celts.

Crjáoðajm, to sprout, or shoot  
forth.

Crjáoðaořñ, or criáoðbjñ cñð, a clus-  
ter or bunch of nuts.

Crjáoð řuáð, in the County of Ar-  
magh, remarkable for the resi-  
dence of the famous Ruderician  
champions Criájðde na Criáoðbe  
řuáð.

Crjáoð řǵaořljm, to disperse, to  
propagate, to delineate, to ex-  
plain, enlarge upon; also to set  
down a genealogical table of li-  
neal descent; criáoðřǵaořle an  
čřořbjřǵējl, the preaching of the  
gospel.

Crjáoðbjñ, a bush; diminutive of  
criáoðb.

Crjájðte, shod; *potius* criájðte;

- vid. cṛūd.*  
 Cṛiáoyṛṇ, a glutton.  
 Cṛiáom, a branch; Lat. *ramus*; either the Latins threw off the *c*, or the Celts prefixed it.  
 Cṛiáoy, excess, gluttony, revelling; Gr. *ακερασια*, *intemperantia*.  
 Cṛiáoyac, a glutton, a debauchee, intemperant.  
 Cṛiáoyán and cṛiáoyánaç, *idem*.  
 Cṛiáoyṛoṛaṛzaṛn, a gargarism.  
 Cṛiáoyṛḷanad, gargling, or gargarising.  
 Cṛiáoyoyṛe, a riotous spendthrift.  
 Cṛiáoyól, drunkenness, or excessive drinking.  
 Cṛiapad, a contraction; also to shrink, to contract; also to crush.  
 Cṛiapluyḷḷm, to fetter, to bind.  
 Cṛiapṛa, wrapped, contracted.  
 Cṛiapuyṛzuyḷ, the twilight; Lat. *crepusculum*.  
 Cṛiap, the body; diminut. cṛiapán and cṛiapṛṇ.  
 Cṛiapzad, a box, or small coffer; *vid. cṛuyṛzad.*  
 Cṛiaçad, shaking.  
 Cṛiaçam, to shake; also to sprinkle.  
 Cṛiaçṛiac, a splashy bog, scarce passable.  
 Cṛiuyṛza, a pitcher, earthen pot, &c.; cṛiuyṛza beoṛiac, a pitcher of beer.  
 Cṛie, the Creed.  
 Cṛie, dust, earth, clay; cṛie na talman, the clay or dust of the earth.  
 Cṛie, the keel of a ship.  
 Cṛieab mujce ṛjad, hart's-tongue; *adiantum nigrum*.  
 Cṛieacay, a vestry.  
 Cṛieac, a prey, booty, spoil; gen. cṛiejc and cṛiejce.  
 Cṛieac, an army, host, &c.; *potius cṛieac-ṛlúa.*  
 Cṛieac, a wave, a billow.  
 Cṛieac, blind.  
 Cṛieac, woe, ruin; mo cṛieac, my ruin.

- Cṛieacad, a preying or plundering, a ruining.  
 Cṛieacadōḷṛ, a robber, a plunderer, cṛieacōḷṛ, *idem*.  
 Cṛieacō, a wound, a sore, a stripe; cṛieacōda mṛe Oē, the wounds of the Son of God.  
 Cṛieacōdaṛṛdeac, full of scars.  
 Cṛieacōdloṛzaç, full of scars or sores on the legs.  
 Cṛieacṛaym, to mark or stigmatize, to burn with a searing iron.  
 Cṛiead, or cṛieḍ, i. e. cā-ṛeḍ, from cā, i. e. what, and ṛeḍ, 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 ṛeḍ*; in the Wel. it is *pa reid*, which is of the same root, *p* and *c* being commutable with each other; *vid. coy. supra.*  
 Cṛieada, clerkship, clergy.  
 Cṛieadaç, wounded.  
 Cṛieadāḷ, religious, worshipping.  
 Cṛieadla, clergy.  
 Cṛieadmāḷ, faith.  
 Cṛieadṛiad, a chariot.  
 Cṛieapōz, powder, dust, earth.  
 Cṛieazac, rocky; also a cliff or crag, aṛ cṛieazac na haḷle, upon the crag of the rock; cṛieazṛman, rocky.  
 Cṛieazṛnāḷḷm, to tremble.  
 Cṛieazṛman, craggy, rocky, full of rocks or cliffs.  
 Cṛieayḷṛeac, sacred, devout.  
 Cṛieam-nūayḷ, the noise of people carousing.  
 Cṛiean, a buying, or purchasing.  
 Cṛiean-āṛt, a market-place.  
 Cṛieanam, to consume.  
 Cṛieaoṛtam, to wound or hurt.  
 Cṛieapad, contraction.  
 Cṛieapal, entangling; *vid. cṛiapluyḷḷm.*  
 Cṛieaplaym, to stop or stay, to hinder.

Cpeaiað, a bending or crooken-  
 ing.  
 Cpeaiað, a retaining or withhold-  
 ing.  
 Cpeay, or cpijor, a girdle; *vid.*  
 cpijor; Wel. *guregis*, and Cor.  
*grigis*.  
 Cpeay, to set or lay.  
 Cpeay, narrow, strait; cpeay-  
 çay, a narrow house; cpeay  
 muji, an arm of the sea.  
 Cpeay, a shrine.  
 Cpeayam, to tire, to fatigue.  
 Cpeayūgāð, a girding.  
 Cpeat, the form or figure of a per-  
 son's complexion, or state of  
 body.  
 Cpeat, a science; also knowledge,  
 judgment.  
 Cpeāta, earthen.  
 Cpeataç, an hurdle of rods wat-  
 tled together.  
 Cpetar, faithful, religious, holy,  
 consecrated.  
 Cpeatar, a sanctuary, or shrine;  
 Wel. *krair*, a relic.  
 Cpeatarji, Creator.  
 Cpeatarjast, a sanctuary.  
 Cpeat, a swan.  
 Cpeatāð, a trembling.  
 Cpeatajm, to make one tremble,  
 to tremble.  
 Cpeatān, a shaking, or quivering.  
 Cpeatnājgm, *idem quod* cpeat-  
 nūgāð.  
 Cpeatnūgāð, to make one tremble.  
 Cpeatpac, a wilderness.  
 Cpeatun, a creature.  
 Cpeçdaç, sinful.  
 Cpeð, wherefore; cpeð le, where-  
 with; *vid.* cpeāð.  
 Cpeð, the ore of any metal; ex.  
 cpeð-ūma, the ore of brass.  
 Cpeð-ūma, the ore of brass.  
 Cpejdeam, or cpejdjom, faith, be-  
 lief; *ann-γo* Cpejdjom Catoj-  
 lye Abɔtalda, in the Catholic  
 and Apostolic faith.  
 Cpejdjm, to believe, give credit to;

Lat. *credo*.  
 Cpejdmeaç, or cpejdmeaç, faith-  
 ful, believing; plur. cpejdmižg  
 and cpejdmeaçajb.  
 Cpejdte, believed.  
 Cpejdteðji, a creditor.  
 Cpejdmi, a disease.  
 Cpejdmeaç, full of sores.  
 Cpejdmi and cpejnjm, to gnaw  
 or chew; cpejdmið cnaðm, pick-  
 ing of bones.  
 Cpejgjoç and cpeazaç, rocky, full  
 of rocks: Wel. *kreigiog*.  
 Cpejnjm, to gnaw, to chew.  
 Cpejxjneam, a scar.  
 Cpejxji, a cup, madder, or pitcher.  
 Cpejxji, a little sieve.  
 Cpennejžte, terrified.  
 Cpeððar, a rail, or sieve.  
 Cpeðpajm, to seduce.  
 Cpeγān, a girdle.  
 Cpeγean, religious, pious.  
 Cpeγean, old earth, or clay.  
 Cpeudfā, *vid.* cpeað, why, where-  
 fore.  
 Cpi, the heart; *rectius* cpijð; Lat.  
*cor, cordis*; *vid.* cpijð.  
 Cpjac, *pro* cpijteaç, trembling;  
 cman cpjac, or cpijteaç, the  
 aspen-tree.  
 Cpijāð, earth, clay; cpijāð lojɔce,  
 a potsherd; ɔjɔteaç cpijāð,  
 earthen vessels.  
 Cpijāða, earthen, made of clay. ✕  
 Cpijāð-luç, a mole.—*Pl.*  
 Cpijadunje, a husbandman, a tiller.  
 Cpjac, rough.  
 Cpijatar, a sieve; cpijatar meala,  
 a honeycomb; Lat. *cribrum*.  
 Cpijatepac, a wilderness.  
 Cpijatepac, a sifting; Lat. *cribro*  
*-are*.  
 Cpjb, swiftness, haste, speed; ɔðm  
 cpjb, speedily; *vid. in voce* cejn-  
 njne *supra*.  
 Cpjç, a land or country; *vid.*  
 cpijç.  
 Cpjljð, a buying, or purchasing.  
 Cpjljn, a box, or small coffer.

- Cymteirt, second milking.  
 Cijne and cijneacò, rottenness or withering.  
 Cijneam, cloè na cijneamna, corruptly for cloè na cjinneamna, the stone of fatality, or fatal stone, or the coronation stone of the Scottish kings; it is commonly called the Ija fagl. This famous coronation stone of the Irish Scots is now preserved as a great curiosity and monument of antiquity in Westminster Abbey.  
 Cijneam, to fall.  
 Cijnlín, a writing-desk.  
 Cijnmíol, a wood-louse, a wall-louse.  
 Cijnim, to bite.  
 Cijrteaç, fretting.  
 Cijob, a jest, a trifle.  
 Cijoc, preferment; dō cūajò rē a ceijc, he was preferred.  
 Cijoc, an end or conclusion, a period; tɔgeað cum cijce, let it come to pass.  
 Cijoc, a region, territory, or kingdom; for example,  
 Cijoc Cujic, 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.  
 Cijoc ò Fejdlyme, a territory in the County of Wexford, the estate of the O'Murphys.  
 Cijoc Cualan, a territory in the County of Wicklow, anciently the property of the sept of the O'Kellys of the Lagenian race.  
 Cijoc Flann, an ancient name of the province of South Munster, so called from flann Caímac, an ancient king of the same.  
 Cijoc na Cceadaç, a territory in Meath, the ancient property of O'Fallamaon, Eng. O'Fallon.

- Cijoc Cnōbað, also in Meath, the ancient lordship of O'Dubáin.  
 Cijoc ò Maing, a district in the Queen's County, the estate of the O'Coeluyr, i. e. the O'Keylys.  
 Cijoc ò Mbaince, a territory between the King's County and that of Kildare, the ancient estate of the Mac Gormans.  
 Cijoc ò Mújze, a district in the Queen's County, the estate of the O'Coeluyr.  
 Cijoc-cajibne, otherwise called Sjol Muijéað, a territory about Sligo, comprehending a good share of the barony of Carbury, the estate of the O'Conor Sligo.  
 Cijocá Rōjɔteaç, the barony of Roch's Country, or Fermoy, so called in late ages; its former name being Mažfējne.  
 Cijocēnajžim, to end, to finish, or accomplish; do cijocēnajð rē, he finished.  
 Cijocēnajžte, finished, concluded.  
 Cijodañ, a leech; *sanguisuga*; also a woodcock; *potius cpea-bañ*.  
 Cijol, a chest or coffer. ✕  
 Cijomčan, a fox.  
 Cijomčan, the name of several kings in Ireland.  
 Cijona, old, ancient; also prudent, sage; Gr. κρινω, *judico*, seems to bear an affinity to this word; cijon laoc, corruptly said cijann-laoc, an ancient or old man.  
 Cijon, withered, dry, rotten; con-nað cijon, rotten wood.  
 Cijonajm, to wither, or fade, to decay, also to be extinct; ex. jō cijonjad usle aēt bajn-rljocð, cejn mōta Oðinnall, they all became extinct (or dwindled away into obscurity) all to female posterity, excepting Donald, (who had issue); nj cijonfajð a dujle, its leaf will not fade.  
 Cijonean, a strife, a tumult.



- Cробал, genital.  
 Cробунгажб, clusters.  
 Cрочан, a remarkable hill of the country called аојб фажге, in the County of Kildare.  
 Cроч, saffron; Lat. *crocus*.  
 Cроч, red; Brit. *coch*.  
 Cроч, the gallows, or a cross to hang malefactors.  
 Cрочад, grief, vexation.  
 Cрочад, a hanging.  
 + Cрочајм, to hang, to crucify.  
 Cрочар, a body.  
 Cрочарб and cрочарбад, a bier; commonly called cрочар.  
 Cрочдoјм, a hangman.  
 Cрочнџајб, the name of an idol amongst the old Irish.  
 Cрод, cattle, cows.  
 Cрод, a dowry, a wife's portion; hence colpa cрод, a woman's portion in cattle.  
 Cрода, a slipper.  
 Cрода and cродацда, valiant, brave; also smart, terrible; as cat cрода: it is pronounced cрoга.  
 Cродает, valour, bravery.  
 Cродџде, an heir.  
 Cрод-бoјнн, a bunch of berries.  
 Cроджџта, the hand-gout; *chiragra*.  
 Cродмајн, the wrist.  
 + Cрožall, the crocodile.  
 Cрožan, i. e. Рат Cрџацајн, called also Релјг на Рјoг, one of the regal houses of Connaught in the County of Roscommon.  
 Cрoјbeal, coral.  
 Cрoјcде, hanged; cрoцда, *idem*.  
 Cрoјcјон, a skin, a hide, or pelt; Arm. *crochen*; genit. cрoјcне, and plur. cрoјcјнн.  
 Cрoјде, the heart; до лагад а cрoјде, his heart fainted; до бј а cрoјде аз лџт, his bowels did yearn; Gr. *кардия*, and Metathesi, *cradia*; Lat. *corde*, abl. a *cor*, *cordis*.

- Cрoјдеает, a portion, or dowry; *vid.* cрoд; sometimes written cрoјдеает.  
 Cрoјдеамајл, hearty, generous.  
 Cрoјдеан, a gallant, a lover, a sweetheart.  
 Cрoјде брџд, contrition.  
 Cрoјдеoг, a mistress or sweetheart.  
 Cрoјлјге an бџјр, the extreme agonies of this life; also cрoјлјг, infirmity, and cрoјлјгтеац, infirm.  
 Cрoјм, genit. of cрoм, crooked.  
 Cрoјмгжџац, or cуајм-гжџац, a crooked target.  
 Cрoјнјc, a chronicle, an annal.  
 Cрoјнјcјм, to colour, to paint; Gr. *χρωνω*, *coloro*; cрoнајм, *idem*, from cрoн, *qd. vide*.  
 Cрoјнјcјм, to correct.  
 Cрoјр, a cross; also cрoјре.  
 Cрoјрфјгјл, a cross-prayer, i. e. with hands stretched across.  
 Cрoјрлјне, a diameter.  
 Cрoјр-рлјге, a by-way, or road.  
 Cрoјт, shook; до cрoјт мџ, I shook; до cрoјтеадар, they trembled.  
 Cрoјтте, waved, tossed; also sprinkled.  
 Cрo-loc, a place where malefactors are executed.  
 Cрoлојтјм, to give a mortal wound.  
 Cрoлојтјгте, dangerously wounded.  
 Cрoм conaјл, a plague; *vid.* conaјл.  
 Cрoм, and genit. cрoјм, crooked, bending down; Belg. *krom*, Ger. *krumb*, Wel. *krum*.  
 Cрoмад and cрoмајм, to bow down, to bend; до cрoм рјoр don Јoдал, he bowed down to the idol; аз cрoмад, bowing or bending.  
 Cрoман, a kite.  
 Cрoман, the hip, or hip-bone.  
 Cрoмџуац, a famous Irish idol.

✠ *Críom-leac*, an altar for heathenish worship, on which the Pagans offered sacrifices.

*Críom-moigz*, *pro zom-moigz*, grey-eyed.

*Críōn*, a sign or mark.

*Críōn*, brown, dun-coloured, red; also swarthy.

✠ *Críōn*, time; *διδίονον*, want of time; Gr. *χρονος*, *tempus*.

*Críōnaim* and *críōnājzjm*, to bewitch; also to blush for shame; *annyn nō críōnājz Deabar*, hereupon Peter blushed for shame.—*Leabar breac*.

*Críōnán*, the base in music; *críōnán Iácdarícanur*, *cantus-bassus*.

*Críōnán*, any dull note; also the buzzing of a fly or other insect.

*Críōnnōz*, a kind of basket, or hamper.

*Críōnōz*, a roundle or circle, and figuratively a castle, fortress, &c.

*Críōntājzjm*, to loathe, to abhor, to detest.

✠ *Críoz*, a cross; also a let or hinderance.

*Críozac*, streaked.

*Críozad* and *críozajm*, to cross, to hinder or debar a person from an action: *críozajm oite*, I forbid you.

*Críozad*, a crossing, a stopping, or hindering.

*Críozanacōd*, perverseness, peevishness.

*Críozanacōd*, a kind of versification.

*Críozánta*, froward, perverse.

*Críozōz*, a small cross.

*Críozna*, i. e. *críoz-njan*, a cross-road, or a cross formed by the intersection of two roads.

*Críozta*, prohibited.

✠ *Críozac*, crooked, hunch-backed; hence the family-name of the O'Crottys of Lismore, descended from Teige O'Brien, surnamed

*Críozac*, 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.

*Críozac* and *críozac-mara*, a curlew.

*Críozal*, a cymbal.

*Críozal*, the rind of a kernel.

*Críoztall*, a kernel.

*Críozt*, a form or shape; *cujm tū fejn ar áiteamāc críozta*, disguise thyself; its genit. is sometimes *críozt* or *críuzt*, as well as *críozta*.

*Críozta*, a cymbal.

*Críozad*, a sprinkling; *do críozt rē*, he sprinkled.

*Críozarj*, a bier; *vid. críōcarb*; also any vehicle.

*Crū*, blood, gore; Wel. *kray*.

*Crūacān*, a little town of Carbury in the west of Ireland, which hath a remarkable harbour or haven called Crook-haven.

*Crūac*, a rick, as of corn, hay, turf, &c.

*Crūacād*, a heaping.

*Crūacān*, as *Rāc Crūacāna*, anciently the regal house of the kings of Connaught, situate in the County of Roscommon.

*Crūac-rádnajz*, the herb plantain; Lat. *plantago latifolia*.

*Crūad*, a stone.

*Crūadajl*, covetousness.

*Crūad*, hard, difficult, firm; hence signifies steel; *crūajd*, *idem*.

*Crūadac*, of or belonging to steel.

*Crūadajl*, hardship, distress, difficulty, stinginess.

*Crūadālac*, hard; also stingy, poor, also puzzling.

*Crūad-cujnz*, rigour, slavery.

*Crūad-cūjreac*, difficult.

C $\bar{r}$ úad-mujn $\bar{r}$ leac, stiff-necked, obstinate.  
 C $\bar{r}$ úad-nayz $\bar{t}$ a, entangled.  
 C $\bar{r}$ úadōz $\bar{a}$ c, strict; zo c $\bar{r}$ úadōz $\bar{a}$ c, strictly.  
 C $\bar{r}$ úadōjz $\bar{e}$ , distress.  
 C $\bar{r}$ úaz $\bar{a}$ d, a strengthening.  
 C $\bar{r}$ úaj $\bar{d}$ , steel.  
 C $\bar{r}$ úaj $\bar{d}$ ead, hardening.  
 C $\bar{r}$ úaj $\bar{d}$ -ceanzal and c $\bar{r}$ úaj $\bar{d}$ -ceanzalajm, to tie fast, to bind.  
 C $\bar{r}$ úaj $\bar{d}$ te, hardened; a $\bar{r}$ ba $\bar{r}$  c $\bar{r}$ úaj $\bar{d}$ te, hardened or kiln-dried corn.  
 C $\bar{r}$ uan, red.  
 + C $\bar{r}$ úay, hardness, rigour.  
 C $\bar{r}$ úb, a horse's hoof, or any cloven foot, as of a cow, sheep, &c.  
 C $\bar{r}$ úb $\bar{a}$ d, to bend or make crooked.  
 C $\bar{r}$ úb $\bar{a}$ n, a crab-fish.  
 C $\bar{r}$ ubzōjn, a flood-gate.  
 C $\bar{r}$ úb, *idem quod* c $\bar{r}$ úb, a horse's hoof; pl. c $\bar{r}$ ú $\bar{b}$ a.  
 C $\bar{r}$ ubayc, of a crimson colour.  
 C $\bar{r}$ úbj $\bar{n}$  na yaona, dwarf-mountain bramble.  
 C $\bar{r}$ uboz, a thrum, or thread in weaving.  
 C $\bar{r}$ úca, a hook, or crook; c $\bar{r}$ úca  $\bar{r}$ éadu $\bar{r}$ z $\bar{e}$ , a shepherd's crook.  
 C $\bar{r}$ uca $\bar{c}$ , a heap.  
 C $\bar{r}$ úd, a milking; az c $\bar{r}$ úd na mbō, milking the kine.  
 C $\bar{r}$ ú $\bar{d}$ ajm, to milk.  
 C $\bar{r}$ udac, a belt, or sword-girdle.  
 C $\bar{r}$ up $\bar{e}$ ac $\bar{t}$ a, or c $\bar{r}$ uj $\bar{d}$ ea $\bar{c}$ t $\bar{a}$ , a crow.  
 C $\bar{r}$ uz $\bar{a}$ lac, hard or difficult.  
 C $\bar{r}$ uj $\bar{d}$ ea $\bar{t}$ a, hard.  
 C $\bar{r}$ uj $\bar{d}$ earz, of a scarlet colour.  
 C $\bar{r}$ uj $\bar{d}$ j $\bar{n}$ , a king's fisher.  
 C $\bar{r}$ ujz $\bar{r}$ nea $\bar{c}$ d, or c $\bar{r}$ uj $\bar{t}$ nea $\bar{c}$ d, wheat.  
 C $\bar{r}$ ujm, thunder.  
 C $\bar{r}$ ujm éadana $\bar{c}$ , whole, entire; also a down-looking person.  
 C $\bar{r}$ ujmj $\bar{m}$ , to thunder.  
 C $\bar{r}$ ujmj $\bar{r}$ nnēan, a bunch or gibbus on the back.  
 C $\bar{r}$ ujm $\bar{t}$ ear $\bar{r}$ , a priest.

C $\bar{r}$ uj $\bar{n}$ , or c $\bar{r}$ uj $\bar{n}$ n, round, circular; Wel. *krun*.  
 C $\bar{r}$ uj $\bar{n}$ ear $\bar{a}$ d, a dizziness or giddiness.  
 C $\bar{r}$ uj $\bar{n}$ ne, the globe of the earth, the world; *orbis terrarum*.  
 C $\bar{r}$ uj $\bar{n}$ n $\bar{r}$ uz $\bar{a}$ d, an assembly, a congregation.  
 C $\bar{r}$ uj $\bar{n}$ n $\bar{r}$ uz $\bar{a}$ d and c $\bar{r}$ uj $\bar{n}$ n $\bar{r}$ z $\bar{r}$ m, to collect, to assemble, to gather together.  
 C $\bar{r}$ uj $\bar{n}$ n $\bar{r}$ m, to wrangle.  
 C $\bar{r}$ uj $\bar{n}$ n $\bar{r}$ oc, dew, mist, fog.  
 C $\bar{r}$ új $\bar{r}$ z $\bar{r}$ n, a small pot or pitcher; as c $\bar{r}$ uj $\bar{r}$ z $\bar{r}$ n ola, a pitcher of oil.  
 C $\bar{r}$ uj $\bar{r}$ z $\bar{c}$ , music.  
 C $\bar{r}$ uj $\bar{r}$ z $\bar{r}$ n, a lamp.  
 C $\bar{r}$ ujz $\bar{t}$ , a harp, a crowd, or violin.  
 C $\bar{r}$ ujz $\bar{t}$ , a bunch on the back.  
 C $\bar{r}$ ujz $\bar{t}$ eōz, a woman-crowder, or that plays on the violin.  
 C $\bar{r}$ ujz $\bar{t}$ , ingenuous, lively.  
 C $\bar{r}$ ujz $\bar{t}$ e and -ac $\bar{d}$ , prudence.  
 C $\bar{r}$ ujz $\bar{t}$ eōcam, I shall mention or prove.  
 C $\bar{r}$ ujz $\bar{t}$ n  $\bar{r}$ úajz $\bar{t}$ , the old Irish name of the country of the Picts.  
 C $\bar{r}$ ujz $\bar{t}$ nea $\bar{c}$ ; a Pict; corrupted from  $\bar{b}$ ujz $\bar{t}$ nea $\bar{c}$ , derived from  $\bar{b}$ ujz $\bar{t}$ ; Lat. *pictus, variegatus*.—Vid. *Lhuyd. Archaeol.* tit. 1. pag. 20. col. 3.  
 C $\bar{r}$ ujz $\bar{t}$ nea $\bar{c}$ d, wheat; Lat. *triticum*.  
 C $\bar{r}$ ujz $\bar{t}$ n $\bar{r}$ z, the Picts.  
 C $\bar{r}$ ujz $\bar{t}$ n, crook-backed.  
 C $\bar{r}$ ujz $\bar{t}$ n $\bar{r}$ nea $\bar{c}$ , crump-shouldered.  
 C $\bar{r}$ ujz $\bar{t}$ n $\bar{r}$ e, a crowder, a harper.  
 C $\bar{r}$ um, bowed, crooked; *vid.* c $\bar{r}$ om.  
 C $\bar{r}$ uma, half a quarter of a yard.  
 C $\bar{r}$ umajm, to bow or bend, to worship.  
 C $\bar{r}$ umán, the hip-bone.  
 C $\bar{r}$ umán, a sort of hooked instrument used by surgeons.  
 C $\bar{r}$ umánayz $\bar{e}$ , a turner.  
 C $\bar{r}$ um, a worm, a maggot.  
 C $\bar{r}$ ámaj $\bar{r}$ , bloody, full of blood.  
 C $\bar{r}$ um- $\bar{r}$ ujleac $\bar{d}$ , sourness of look.





Cūajyrzē, wreathed, wrapped up.  
Cūajyr, a circulation, also any circle; γάρουαίρ na pola, the free circulation of the blood; παεαίρ, round about.

Cūajr, the country.

Cūal, a faggot.

Cūala, do cūala mē, I heard; eja cūala, who hath heard.

Cūalann, a territory now comprehended in the County of Wicklow; *vid. eijoc cualan supra.*

Cūaljn, a bundle, a small faggot.

Cūallaēd, followers or dependants, also a colony.

Cuallaēda, a district in the County of Clare, the ancient patrimony of O'Dubzjn.

Cūallajde, a companion.

Cūallajdeacēd, society.

Cuallay, an assembly.

Cūaman, fat, gross.

Cūamanzad, the flesh-market or shambles.

Cūan, a bay, a harbour, a haven; plur. cūanta; cūan loēa Zayman, Wexford.

Cūan, loē Cūan, the ancient name of Strangford Bay, in the County of Anagh in Ulster.

Cūanna, a hill.

Cūanna, handsome, neat, fine, elegant, or artful.

Cūan, crooked, perverse; Wel. *guyr.*

Cūan-cumajyrz, a circular round, or tour.

Cūanan, a sock.

Cūanōza, brogues made of untanned leather.

Cūanr, *vid. cūajrd.*

Cūanrāzjm, to seek out or search; do cūanrāz tū mē, thou hast searched me; do cūanrāzgeadajn na hāonajdeada, the shepherds sought out; also to surround, to encompass.

Cūanrūzad, 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.

Cūayacēd, or cūayctac, 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. *cubiculum.*

Cubad and cubat, a cubit. ✕

Cubajd, decent, becoming; dajr mo cubajd, upon my honour.

Cubajr, an oath; taz a cubajr ne na cōmal, he took his oath he would perform it. *Vid. Tighearn. Annal.*

Cubal, apparel, raiment, vesture; particularly a religious habit.

Cūban, froth, foam; man an ecūban aj an uyrze, like the foam on the water.

Cūbay, a tree.

Cuca, to them: pronounced cūzēta.

Cucaman, a cucumber.

Cucclāzde, a narrow way.

Cuct, a colour, a kind, an image, or sort.

Cuctajd, a maker, former, &c.

Cuctajr, a kitchen.

Cuclāzde, 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 Cūclāzde na Cūclāzbe Ruad, i. e. the heroes of the red branch.—*Vid. conmaol and cu-*

*ajlžne supra.*

*Cudajm*, or *cadam*, to fall; Lat. *cado*.

*Cudajmeařad*, the falling sickness.

*Cudal*, bad, wicked, naughty.

*Cudam*, *cudam* an *tylějbe*, an eruption on the side of a mountain; also a fault in hair, when split and withered.

*Cudamac*, frail, corruptible.

*Cudajman*, the common people; hence

*Cudajmanta*, or *codajmanta*; as *dujne codajmanta*, a rustic, or unpolished man.

*Cudajun*, a sort of cap or hood.

*Cud*, or *cut*, a head.

*Cudnod*, haste, speed, expedition.

*Cudōž*, or *codōž*, the fish called haddock.

*Cudnama*, complete, regular, even, just.

*Cud-řaot*, an apoplexy.

*Cuřan*, a cypress-tree.

*Cuřnōž*, the same.

*Cuřadřa*, or *čuřadřa*, to you, unto you.

*Cuřadčta*, or *čuca*, unto them; and *cuřujn*, unto us.

† *Cuřb*, a cup.

\* *Cuřb*, a greyhound; Angl. *cuř*.

*Cuřbeřř*, so much.

*Cuřbet*, fraud or cheat.

*Cuřbneac* and *cuřbřjže*, bonds; *cuřbřjže būm ccuřnže*, the bonds of your yoke.

*Cuřbřjžjm*, to fetter, or put in irons.

*Cuřbřjžče*, bound, fettered.

*Cuřce*, until; *cuřce řo*, i. e. *žo nuřže řo*, till the present time.

*Cuřd*, a part, share, or portion; a *řě řjn ář ccuřdne*, this is our share; an *cuřd řořř*, the east part; gen. *coda*, plur. *cotčana*.

*Cuřd*, a supper.

*Cuřdajun*, a cowl or hood.

*Cuřdeacđ* and *cuřdeacđa*, or *cuřdeacđajn*, a company, troop, so-

ciety, &c.

*Cuřdeacđajžjm*, to accompany, to attend.

*Cuřdeacđ*, help, aid, assistance, succour: sometimes written *cuřdeacđad*; gen. *cuřdđ*.

*Cuřdeamařl*, *duřne cuřdeamařl*, an intruder.

*Cuřdeamařl*, meet, decent, proper.

*Cuřdamalacđ*, decency, meetness.

*Cuřdđeacđ*, decency.

*Cuřdđeacđac*, parted, severed.

*Cuřdž*, bean *cuřdžě*, a midwife; *vid. cuřdeacđ*.

*Cuřdžjm*, to help, to succour, to aid, or assist.

*Cuřdžčteac*, an assistant or helper.

*Cuřdmeacđ*, a scoff, a jeer, or flout; also a scorning, ridicule, or derision.

*Cuřž*, five.

*Cuřžead*, the fifth. \*

*Cuřže*, or *cořže*, a province; so called because Ireland was divided into five provinces, viz. Munster, Leinster, Meath, Connaught, and Ulster, therefore called *cuřž cōřže*, or *cuřže na řěřřjonn*.

*Cuřže*, or *čujže*, therefore; *čujže řo*, for this purpose; *čujže* and *uajđ*, to and fro; *čujže řjon*, unto him.

*Cuřžeal*, a distaff.

*Cuřžl*, a fly.

*Cuřžl*, a couch, a corner, a closet; also any private place; a *ccuřžl*, in a private place or closet; *Cuřžl Račan*, Coleraine, a town in the County of Antrim, i. e. Ferny Corner.

*Cuřžl*, bad, wicked, prohibited; *cuřžba cuřžl*, prohibited incest; *vid. col*.

*Cuřžle*, a reed.

*Cuřžlee*, any clothes.

*Cuřžleeac*, a cloth, veil, or hood.

*Cuřžleeac*, a steeple; *cuřžleeac člčana-čma*, Cloyne steeple.—

This word is a corruption of  
clog-*teac*.

*Cūljceann*, the noddle.

*Cūljđub*, a beetle.

*Cūjleac*, party-coloured.

*Cūjleán*, a whelp, a kitling.

*Cūjleann*, the holly-tree; Wel.  
*keljn*.

*Cūjleayz*, a jade.

*Cūjleayz*, a horse.

*Cūjleat*, *vid.* *cūjreat*.

*Cūjleoz*, a gnat, a little insect.

*Cūljyreál*, vile, little worth.

*Cūjléaμ*, a quarry.

*Cūjlle*, a quill.

*Cūjlle*, black cloth.

*Cūjlleayza* or *cūljayza*, *fleayza*  
*cūjll*, hazel rods or twigs.

*Cūjlmjonnūzad*, abjuration.

*Cūjlyean*, the quilt or tick of a  
bed.

*Cūjlyeōmja*, a bed-chamber.

*Cūjlyjnn<sup>teay</sup>*, delay, negligence.

*Cūjlt*, a bed-tick; also a bed; Lat.  
*culcitra*. This word being found  
in Clery's vocabulary of old  
Irish words, shows it to be Cel-  
tic, and the origin of the Anglo-  
Saxon word *quilt*.

*Cūjlteac*, a bake-house.

*Cūjm*, entertainment; *cūjm*, from  
com, *fa na cūjm*, under his co-  
ver.

*Cūjme*, hardness.

*Cūjmzead*, a narrative, a relation,  
or story.

*Cūjmne*, memory, remembrance.

*Cūjmne*, a memorial, a record.

*Cūjmneac*, mindful.

*Cūjm<sup>njzjm</sup>*, to remember.

*Cūjm<sup>njzēōjμ</sup>*, a recorder, a chro-  
nicler, or remembrancer.

*Cūjm<sup>njuzad</sup>*, a memorial.

*Cūjm<sup>nean</sup>*, a share or portion;  
*yeact na<sup>na</sup> mo cūjm<sup>nean</sup> ɣo*,  
seven acres are my proportion.

*Cūjm<sup>nean</sup>*, a messing or eating to-  
gether; *a tá ɣē am cūjm<sup>nean</sup>*,  
lie messes with me.

*Cūjm<sup>n</sup>*, a little coffer or chest.

*Cūjm<sup>n</sup>*, cummin seed.

*Cūjm<sup>n</sup>*, and plur. *cūjm<sup>njzē</sup>*, 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 com-  
munes*.

*Cūjmlead*, to intermeddle, or tam-  
per with; *an te cūjmljor*, he  
that intermeddles.

*Cūjmne*, protection.

*Cūjn*; when.

*Cūjnad*, mourning; *vid.* *caojne*.

*Cūmānz*, strait, close, narrow.

*Cūjneay*, *rectius cūj<sup>n</sup>neay*, rest, si-  
lence, quietness, a calm.

*Cūjnēōctāoj*, ye shall keep.

*Cūjnēoz*, or *cūjnnēoz*, a churn,  
also a can; Wel. *kynnog*.

*Cūjnz*, a yoke, a band, a duty, or  
an obligation; a *cūjnz pōɣda*,  
his bands of matrimony, a *cūjnz*  
*c<sup>ri</sup>ábad*, his religious vows.

*Cūjnz*, a yoke; *cūjnz pōɣda*, the  
yoke of marriage.

*Cūjnze*, a solicitation, an entreaty;  
hence *atcūjnze*, a repeated en-  
treaty or request.

*Cūjnzjm*, to desire, solicit, require,  
or demand; *μjz<sup>z</sup> lejte-Cūjnn*  
*do cūjnzeay*, Cain, the king of  
*leat-Cūjnn*, demands his tri-  
bute.

*Cūjnz-ceanzal*, *subjugium*.

*Cūjnzōjɣ*, they used to keep or re-  
tain.

*Cūjnzjō*, a request or petition,

*Cūjnzjμ*, a yoke of cattle; as *cūjn-  
zjμ dām*, a yoke of oxen; *cūjn-  
zj<sup>neac</sup>*, *idem*.

*Cūjnzjμ*, a pair or couple; *cūjnzjμ*  
*capal*, a couple of horses.

*Cūjnzj<sup>neac</sup>*, a cart or waggon of  
two or more beasts yoked toge-  
ther; as *cūjnzj<sup>neac</sup> dām*, *cūjn-  
zj<sup>neac</sup> capul*.

*Cūjn<sup>ce</sup>aμ*, a coney-burrow.

Cujnġġm, to assuage, to mitigate.

+ Cujnġn, a coney, a rabbit; *vid. cū.*

Cujnn, the genit. of *conn*, the name of a king in Ireland; *Lat. quintus.*

Cujnne, a corner, an angle; *Lat. cuneus*, *Gall. coin*, and *Gr. γωνία*; 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.

Cujnŕeal, a face or countenance.

Cujntoŕicujġ ġē, he will render, return, or recompense.

Cujp, foam, froth.

Cujpbeaċta, birds'-claws.

Cujpe, a knife.

Cujpe, from *coipe*, a whittle, or swathe.

Cujpene, or Maċajpe Cujpene, a territory in Westmeath, now the barony of Kilkenny-west, was anciently the lordship of O'Tolairġ.

+ Cujpġ, or cūjpe, a court.

Cujpġ, a trade; *vid. ceapġ.*

Cujpe, a chaldron.

Cujpe, a throng or multitude, a troop or company; *baġ cujpe deánma deġġhġm*, a troop that achieved good actions.

Cujpeat, the knave in cards; *cujpeat aġur eġġnāġ ġpējġot, tġjoc, mujlġot, aġur haġta, na máġa aġ pēapġ fan ġmġte*, *id est*, the knave and five of spades, of clubs, of diamonds, and of hearts, are the best trumps in the game of cards.

Cujpġm, to tire, to fatigue.

Cujpġm, to put or set, to sow or plant, to send, to invite; *luċġ cujġġġ, ġuests; ná cujpeaġ an nġġ ġġn oġt*, let not this thing displease thee; *cujpġm aġ ceul*, to cancel or annul; *cujpġm mo*

*leába aġ ġnám*, I make my bed to swim; *cujpġm pāġte beaġa*, no *ġġaġte*, to greet or salute; *ġmpġde*, to beseech; *dūalaċ*, to impose; *aġ tūaġaġdal*, to hire; *cujp oġt do bġeacaġn*, put on your plaid.

Cujpġn, a small chaldron, a pot, a can, &c.; *dim. of cujpe.*

Cujpġm, a kind of beer or ale amongst the old Irish; in the vulgar Greek *κουρμι* signified a kind of beer or ale; and *curmi* in Latin is ale or beer, as is also the Welsh *kuru*; hence *cujpġm* signifies a feast, banquet, or drinking-bout; *ġaċaġ dól mo cūjpe*, I will go to drink.

Cujppe, wicked, impious, corrupt; *dujpe cujpe*, *homo corruptus*; *cujppeaċ*, *idem.*

Cujppeaċt, wickedness, corruption; *clann na cujpeaċta*, *fili corruptionis.*

Cujpe and *cujpēoġ*, an apple-tree, a wilding.

Cūjpe, a court or palace. ✕

Cūjpeaġaġġ, complaisant, courteous.

Cujpēoċaġ, *cġēġ fá cujpeoċaġ*, why should he reward?

Cujpēoġ, a kind of cup.

Cujpēoġ, *vid. cujpe.*

Cujpējġ, an eunuch.

Cūjpe, a matter, a thing, a cause, a motive.

Cujpŕe, a private or secret affair.

Cujpŕean, a crime.

Cujpŕe, corrupted from *cujpŕe*; *Lat. pulsus*, a vein, also the pulse; *cujpŕe abeaġ*, liverwort; plur. *cujpŕeana* and *cujpŕēġ.*

Cujpŕeaċ and *cujpŕeaċaċ*, full of veins.

Cujpŕeaġ, a lancet.

Cujpŕeán, or rather *cujpŕeán*, a castle; is more properly written *cujpŕolán*, an augmentative of *cujpŕol*, a word compounded of

caγ, a house in old Irish; Lat., Ital., and Hispan., *casa*, and *jol*, or *αοjl*, lime; so that *caγjol* signifies a building of stone and lime-mortar, whence the house or court of the kings of Cashel was called *Caγjol*, 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 *Cuγlean O'Ujačájn*, 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 Teflia, 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 *Cuγl-τράζ*, 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 *Tuajm dá žúá-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.

*Cujrnjzgm*, to freeze, to congeal.

*Cujrnjzete*, congealed, frozen.

*Cujron*, wise, prudent.

*Cujrte*, a couch.

*Cujr*, the head.

*Cujrte*, sound, healthy, well.

*Cujrteac*, recompensing, or requiring a good or bad office as it deserves; *tajm cujrteac lejz*, I am up with him.

*Cujrteac*, a denial.

*Cujrteocad*, a requital; and *cujrteam*, the same.

*Cujr-bejzr*, or rather *cajr-bejzr*, an helmet, or head-piece; also a hat or bonnet.

*Cujrte*, a trench; a *lan cujrte*, in the midst of a pit; *cujrte cajlee*, a lime-stone pit, a chalk-pit; also any deep moist place.

*Cujrteac*, foam, froth; also rage, fury; *lan do cujrjz*, full of rage and fury; *cuzac*, *idem*; *amajl do rasonad Dómnall O'Chujrte na Leógan*, as Daniel was delivered from the fury of lions.—*L. B.*

*Cujrjzgm*, to requite, to recompense; *cujrlocajd rē jzn*, he shall requite us.

*Cūl*, custody; also a guard, protection, defence.

*Cūl*, the back part of any thing; *cūl-donuz*, a back-door; *cūl-rzejne*, the back of a knife; *ajccul*, off, back, away; *řá cūl*,

backwards.

*Cul*, a chariot, a coach, or waggon; *do tpejz a cula*, his coach failed.

*Culajd*, or *cūl-ēadač*, apparel, a suit of clothes, habit, &c.; *řeom-na culajd*, the vestry.

*Culam*, to thrust or push back.

*Culanray*, bashfulness.

*Cularajz*, cucumbers.

*Culb*, an artist.

*Cūlboč* and *bočzabam*, a wether-goat, a buck.

*Cūlčajzgm*, to slander, or backbite.

*Cūlčajzr* calumny, backbiting.

*Cūlčajzrteōjz*, a backbiter, a slanderer.

*Cūl-čojmējz*, a guard.

*Cūlžajzgm*, to recall.

*Culla*, a hood, a cowl.

*Cullač*, a boar; *řjad-čullač*, a wild boar.

*Culljn*, holly; *vid. cujleann*; *cujlljn-třajz*, eringo, or sea-holly, a plant.

*Cullōjz* and *cullojzde*, a great noise, or rattling.

*Cullōjzdeac*, noisy, brawling, quarrelsome.

*Culmajzr*, a wheelwright.

*Cūlōz*, one that rides behind another.

*Cūlřoc*, a he-goat, a buck.

*Cūlřadajzdeac*, circumspect.

*Cūlčajzdeac*, preposterous.

*Cūlčajzrteōjzgm*, to retract.

*Culūjzdeac*, apparel.

*Cūm*, 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 řlējbe*, to a mountain; *cum bejz*, to be; *cum būř mbeata*, for your sustenance; *da cum*, in order to; *do cum cača*, in order to fight.

*Cuma*, *řcuma 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.

Cumađam, a fashioner, framer, a  
statuary; also a liar.

Cumajl, do cumajl rē le jmeal a  
ēudaĵge, he touched the border  
or hem of his garment.

Cumajlm, to touch; also to rub  
off, or wipe.

Cumajlt, wiping; az cumajlt a  
deōja, wiping his tears.

Cumajneac, or cumađjneac, com-  
munion.

+ Cumajrc, a mixture.

+ Cumajrcjm, to mix, blend, or min-  
gle.

Cumajrcēe, mingled, compounded.

Crmal, a forfeit consisting of three  
cows; *vid. O'Flahert.* p. 296;  
it may signify the price of three  
cows, as tuĵ mē tĵj cumajl aĵj,  
it cost me nine cows.

Cumajm, to shape, to form; do  
cūm rē, he shaped; cumajĵ do  
teanga cealĵ, thy tongue  
frameth deceit.

Cumann, do cumann rē, he dealt.

+ Cumann, common; also mutual  
friendship.

Cumaonj 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 tĵj nuĵge, is the  
Irish name of the valley wherein  
the three rivers, Suir, Nore, and  
Barow, or rather Mearow, meet  
below Waterford, and form the  
harbour of that city.

Cū-maja, literally signifies a sea-  
hound. This word has been the

proper name of several great  
men of the old Irish nation; it  
makes Con-maja in the genitive  
case, as Mac con-maja, the son  
of Cūmaja. The family name  
of the princely tribe of Dalcas-  
sians, called Mac na maja, is  
but an abusive pronunciation of  
the words Mac con-maja, i. e.  
the son of Cūmaja, one of their  
ancestors, descended from Conal  
Eac-luat, the fifth direct de-  
scendant from Cormac Cajr,  
(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. Cajrjm.*  
Their ancient estate was the large  
territory called Tĵjuca cēad Ib  
Cajrjn, now one of the baronies  
of the County of Clare.

Cumajajce, derived from cumaj,  
a valley; are a people living in  
a country full of valleys and hills.  
Thus the O'Briens of Cumaĵac,  
in the County of Waterford,  
were called Cumajajce, 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.

*Cumaȳḡajm*, to mix, to mingle or join, to incorporate.

*Cumaȳ*, strength, power; *ḡeaȳ cumaȳ*, a strong man; also a wealthy, powerful man.

*Cumáȳac*, strong, powerful.

*Cumaȳḡ*, a mixture, *id est cōmmeaȳḡ*; hence *cumaȳḡajm*, to mingle or mix together.

*Cūma*, mourning, sorrow, grief, lamentation.

*Cūma*, a bribe, a reward, or condition.

*Cūmac*, strait, narrow.

*Cūmac̄d*, power, strength, ability.

*Cūmac̄dac*, mighty, powerful, puissant; compar. *cūmac̄dáj̄ḡe*.

*Cūmadac̄*, sorrowful, sad.

*Cūmaj̄ḡ* and *cūmanḡ*, narrow; Wel. *cyring*.

*Cūmaj̄ḡe*, narrowness.

*Cūmaj̄ḡjm*, to straiten, to make narrow.

*Cūmaj̄ḡ*, a selvaḡe; *vid. cūmaj̄ḡ*.

*Cūmal*, a handraid, a bond-woman.

*Cūmal*, obedience, subjection, &c.

*Cūmalda*, of or belonging to a servant.

*Cūmanḡ*, power, strength.

*Cūmdac̄*, defence, protection.

*Cūmdac̄*, a veil or covering; *cūmdac̄ leap̄ta*, bed-clothes; *cūmdac̄ oḡm*, a golden cover.

*Cūmdac̄*, 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: *oḡaj̄t acuȳ bendact Choluj̄mb Chylle do ḡland Mac Mael-ḡechnaj̄l do ḡyḡ Eḡenn laȳ andeḡnad a Cūmdac̄ 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: "Flamus hic Rex Hiberniæ decessit 8vo. 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 subjungitur, hanc inscriptionem interpretatus est Rod. O'Flaherty 19. Junii, 1677."

*Cūmdac̄ta*, fenced, guarded; *do cūmdaj̄ḡ ḡē na caḡḡaca uḡle*, he fenced or protected the cities.

*Cūmdaj̄ḡjm*, to keep or preserve, to maintain or support; also to build, rather to roof and cover a

building.

Cūmzac, straitness, distress; cūm-  
anzmaç, *idem*.

Cūmlajm, to rub or scrape, to wear.

Cūmna, fragrant, sweet; bola cūm-  
na, a sweet smell.

Cūmnoç, a sweet apple-tree.

Cūmyçal, a stirring about, or mov-  
ing.

Cūmyçata, moved, stirred, pro-  
voked.

Cūmyçūçad, marching or journey-  
ing.

Cūmçac, bribery.

Cūmul, or cūmal, a handmaid.

Cūmçta, shaped or formed; deaç  
cūmçta, well-shaped; also a man-  
ner or fashion.

Cumuy, power, ability.

Cumayac, able, capable, active,  
strong.

Cummuç, 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.

Cunabaçmeay, slothfulness.

Cunçanta, luçd cunçanta, helpers,  
assistants.

Cunçay and cunçuy, a co-opera-  
ting.

Cunçnam, help, succour, aid.

Cunçm, a couple; *vid. cujncm*.

Cunna, friendship.

Cunnaçme, do cunnaçme mē, I saw.

Cunnaçtaç, betrothed; from cun-  
na, a pact or agreement.

Cunna, modest.

Cunnaçad, a covenant.

Cunnaçtaç, agreed upon.

Cūntabaçmç, doubt, danger; çan  
cūntabaçmç, without question.

Cūntay, account; njl cunçay açam  
ajm, I have no account of it, I  
know nothing of the matter, also  
an account in dealing.

Cupa and cupan, a cup.

Cupam, conception.

Cūpla, a pair or couple, twins. ✕

Cuçm, weariness, fatigue, also care; ✕  
Lat. *cura*; hence cuçta, tired,  
weary.

Cuçm, difficult.

Cuçtaç, a bog or marsh; cuçtaç  
mōna, a turf-bog.

Cuçtaç, a body.

Cuçtaç, a coracle, a kind of small  
boat.

Cuçtaçan, a skiff, a small boat.

Cuçtaç, an obstacle; nā cuçm cu-  
naç an çpçmōd De, oppose no  
obstacle to the spirit of God.

Cuçtaç, a champion, a warrior;  
plur. cuçtaçde and cuçtaçde.

Cuçtaçde na çtaçde nūad, i. e.  
the heroes of the red branch,  
were a band of brave warriors in  
the service of Concūbaç Mac  
Neayra, king of Ulster, said to  
have reigned before and after  
the birth of Christ; *vid. Cūcu-  
lajm, supra*.

Cuçtaççean, a can, a mug, a tan-  
kard; *vid. cuçmçm*.

Cuçtaççean, cheese-runnet.

Cūnam, a charge or command, care; ✕  
bçod a cūnam oçt, let the charge  
of it be on you; çeam cūnam,  
a man of charge.

Cūnamaç, careful, solicitous, busy.

Cūnamay, care, diligence.

Cuçata, courageous.

Cuçbççac, an addition.

Cuççay, flags, or bulrush.

Cuççay, hair.

Cuçmac, or Çoçmac, surnamed  
Muçç-çeamna, 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 Sugoçh O'Connor Kerry, at  
the instigation of Çuçloç O'Çmç-

en, younger brother of Concubair O'Brjen na Cártaic, 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 yn znyj Cormac Mac Cártaic 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'Rájd do Mael-brjzge O'Mael-uairz *qui scripsit hunc librum yn Armac yr an bljajn no marbad Cormac Mac Cártaic Nj-Ceaycop Mūman. U tájd reo rjōr na Rjōzna an Eneann ran ajmryr ro*; i. e. *Mujr ceartac Mac Néjl an Uluic; Cu-ullad Mac Concubair nj Ullad; Murca ua Maeléaclund nj Mjde; Ojarmajd Mac Murca nj Lajzean; Concubair O'Brjajn njz Muman; Thordealbac O'Concubair njz Conact; Zjolla Mac Ljag Mac Ruznjz a ceomobur Patnajz*; i. e. Pray for Mael-brjzge ua Mael-uairz, 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. *Morjōz Mac Néjl*, king of Uluic, or Ulidia; *cū Ullad Mac Concubair*, king of Ulster; *Morjōz*

*ua Maeléaclajm*, king of Meath; *Ojarmajd Mac Murca*, king of Leinster; *Concubair O'Brjen*, king of Munster; *Torloz O'Concubair*, king of Connaught; and *Zjolla Mac Ljag Mac Ruznjz*, successor of St. Patrick at Armagh." It is to be noted, that this writer had no other foundation for styling Cormac *Royal Bishop of Munster* than because he had repaired the cathedral church of Cashel and two churches at Lismore, and was otherwise reputed a man of a pious and holy life, which is the character St. Bernard gives of him in his book *De Vita S. Malachiae*, according to Malachy's reports to him concerning Cormac, to whom he was doctor and director during his retreat at Lismore, after his dethronement by the faction of his brother Donogh. By virtue of these marginal remarks of the writer of that inestimable manuscript I have been enabled to furnish the keepers and overseers of the British Museum with a note, whereby the antiquity of that manuscript is ascertained, and fixed at the year 1138. This Cormac Mac Cártaic was deposed by his younger brother Donoz, 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 Donoz 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 Malachiae*, chap. 3. But the particular reason of the surprise of

Maelbriúgētē at the act of Turloḡ O'Duigen towards Cormac Carty, was because he was Cormac's son-in-law and his gossip, besides his having been bred up from his earliest days at Cormac's court, according to the friendly custom of the Irish princes, who often educated each other's children for riveting mutual confidence and good harmony. The fact of these several ties of friendship between Turloḡ and Cormac, is attested in the Annals of Innisfallen at the year 1138, where it is said that Turloḡ was Clámáin, Cárudoy-Chrioyt, and Aleom of Cormac Mac Carty, i. e. his son-in-law, his gossip, and his foster-child. The Chronicon Scotorum and the Continuator of Tighernach attribute the fact to Turloḡ alone, without any mention of O'Connor Kerry; but the authors of the Annals of Innisfallen are more to be credited as they wrote in the very centre of Kerry.

Curn, a cup; *vid.* corin.

+ Curn, a corner, an end; *zuy* an ccurne eyle don talam, unto the other end of the earth; also a site or situation.

Curn, a pit.

- Curnac, a bog or fen; *mōn* is drier ground than what they call *curnac*.

Curnel, plain, manifest.

Curngalán, a bucket.

Curnta, weary, tired, fatigued.

+ Curnya, a course or manner, a row, rank, or order; *ceſtne curnya*, four courses.

Curnacád, a curse or malediction;

do mad curnacád fornta, he cursed them.

Curnon, a learned man.

Curntaba, a bucket.

Curnyri, a courier or messenger; also an attendant; *Lat. cursor*; *innyn nō fordeartar ōlajt curnyri*, i. e. *zjolla turuyre fōr ceann loya zon Zaljee*; then Pilate sent a messenger along with Jesus to Galilee.

Curnad, a bending or inclining.

Curnal, courage.

Curnbōri, an object, a mark to shoot at.

Curnmarc, diversity.

Curnpōracd, an objection, or argumentation; from *curnpōri*, any object that may be disputed on.

Curnpōrajde, an opponent.

Curnpōriajdm, to object.

Curnt, skin.

Curntayne, a tanner.

Curntym, ceremonies, customs. ✕

Cutac, bob-tailed.

Cūtal and cūtal, bashful; *cujl*, *idem*.

Cutallajde, a companion, comrade, or partner.

Cut, a head.

Cūta, rage, fury, fierceness, &c.; *cūtac*, *idem*.

Cūtac, furious, raging mad; *leōn cūtac*, a raging lion.

Cūtajleacd, bashfulness.

Cūtarlān, an onion, an earth-nut, or pig-nut.

Cut-bāri, a helmet; *vid.* *cujt-bejrt*.

Cūt-bāri, the Irish name of St. Cuthbert; it is rather *Cūbeartac*.—*Vid. Chronic. Scot. and Tighernac. Annal.*

Cutdān, a sort of Montero or Monmouth cap.

## REMARKS ON THE LETTER ð.

THE letter ð, or Ðʹʹʹ, which is so called from Ðʹʹʹ, *the oak-tree*, is now the fourth letter of the Irish alphabet, and is ranked by our grammarians among the *çʹʹʹ*-*çʹʹʹ*, 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 *çʹʹʹ* *éʹʹ*-*çʹʹʹ*. In our old manuscripts *ð* and *çʹʹʹ* are written indifferently, as *çʹʹʹ*, or *çʹʹʹ*, a friend; *çʹʹʹ*, or *çʹʹʹ*, them, &c.; and this indifférence is common also to the Greeks and Latins, as Gr. *ουðη* and *ουçʹʹη*, *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 *çʹʹ*, *ð*, and *θ*, the middle consonant *ð*, respectively corresponding to *çʹʹ* and *θ*. Now it is to be observed that in the Irish language any word beginning with *çʹʹʹ*, will in its variations admit both *ð* and *çʹʹʹ*, as *çʹʹʹ*, a lord, Lat. *tyrannus*, and Gr. *çʹʹʹ*, a *çʹʹʹ*, their lord, *çʹʹʹ*, my lord, and so on with every word whose initial letter is *çʹʹʹ*. The Irish *ð* corresponds with the Gr. *ð* and the Lat. *d*, as Ir. *Ðʹʹ*, God, Gr. accusat. *Δʹʹ* and *Θεος*, Lat. *Deus*: Ir. *çʹʹʹ*, to see, from *çʹʹʹ*, the eye; Gr. *çʹʹʹ*, to see; Ir. *çʹʹ*, two; Gr. and Lat. *çʹʹ*; Ir. *çʹʹ*, two persons; Gr. *çʹʹ*, Lat. *bis*, twice; Ir. *çʹʹ*, or *çʹʹ*, and *çʹʹ*, ten; Gr. *çʹʹ*, and Lat. *decem*. The Irish *ð* also agrees with the Gr. *θ*, or theta: as, Ir. *çʹʹʹ*, Angl.-Sax., door, Gr. *çʹʹʹ*, accusat. plur. This Irish letter agrees in like manner with the Hebrew *ð*, or *dh*, which by putting a full-point over it becomes a *ð*, (*vid. the general remarks on the letter b.*) Ir. *çʹʹʹ* or *çʹʹʹ*, Lat. *dirigo*, to direct; Heb. *çʹʹ*, *via*, *iter*, and *çʹʹ*, *direxit viam*, *tedendit*; Ir. *çʹʹʹ* and *çʹʹʹ*, the page of a book; Heb. *çʹʹ*, *folium*, *paginae libri*. The Irish language is industriously censured by some critics for admitting a superfluous *ð* or *çʹʹʹ* 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 *çʹʹʹ*, to deceive, Lat. *fallere*, *çʹʹʹ*, to see, Gr. *çʹʹʹ*, *ð* and its aspirate *çʹʹʹ* are not pronounced; thus in the Hebrew *çʹʹʹ*, to see, *çʹʹʹ*, to toil or labour. &c., the final letter *çʹʹ*, 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, iovsisent 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'ðōjone, their fists, ári n'ðōcay, our hope, a z'cynn, their heads*, where the consonants *n* and *z* are naturally foreign to the words they are prefixed to, though the nature of the language absolutely requires their being prefixed in such circumstances; but the other sort of consonants, which are not properly radicals, are yet neither adventitious nor foreign to the nature of the words, but do rather necessarily arise from the inflections of nouns and verbs, and therefore cannot be redundant. Nor do those non-radical consonants clog the language, or render it disagreeable in its use; inasmuch as they are either mollified, or rendered entirely mute or quiescent by the aspirate *h*, excepting only the consonant brought in as an initial, which is always pronounced; but then it eclipses the radical consonant, to which it is prefixed, so that the word is pronounced as if that radical had no existence, though all radical initials are religiously preserved in the writing, for the sake of preserving the original structure and propriety of the language: a method which that candid and learned Welshman, Mr. Lhuyd, highly commends, and shows the abuses which the non-observance of it by the Welsh writers has occasioned in their language.—*Vid. Archæol.* p. 23. col. 1.

Ðá, unto her or his, unto their; ex. *tuz rj dá fear ē*, she gave it unto her husband; *dá cara fearn*, to his own friend; *dá najmðjð*, to their foes: where note that *dá* is a contraction of *do a*, as *dá fear* is properly *do a fear*, *dá cara* is *do a cara*, *da najmðjð* is *do a najmðjð*, *vid. a*, his, her, their.

Ðá, of or from his, hers, or their; *dá cōjr*, from off his foot; properly *do a cōjr*, *de pede*, *dá crejdeamujn*, of her reputation, &c.

Ðá, or *dō*, two; *dá bljážajñ dēaz*, twelve years.

Ðá, if; *da ndáorujð ári ccozūyr rjññ*, if our conscience condemns us.

Ðá, is sometimes a sign of a participle, as *dá jánad*, asking, beseeching.

Ðá, as *dá cōjr*, (going) on foot.

Ða, good: sometimes written *daž* and *deaž*, (*vid. ðja*, God,) *da-bári*, a good or hopeful son.

Ðabaç, a tub or large vessel, a vat, particularly used in brewing; pronounced *douch*, for *að* and *oð*, and very often *ož*, are pronounced like *ow* in English in the beginning and middle of words.

Ðabar and *doðar-γoðeac*, a bucket, a picher.

Ðadad, a jot, a whit, a trifle, somewhat; *njl a dadad*, not a jot: it is pronounced *dadam*.

Ðáe, a man, a person.

Ðáe, or *dūa*, a high ditch or wall.

Ðáe, a house; *riðž-dáe*, a palace.

Ðáe, a hand; *rið rjñ a dáe*, he stretched forth his hand.

Ðá-fožari, i. e. two vowels joined in one syllable, a diphthong; plur. *dá fožarujž* and *dá-fožar-iaça*.

Ðáž, good; *dá* and *deáž*, *idem*.

Ðážari, wind.

Ðažbrat, the ancient name of the place now called *Arðfjñan*, situate on the banks of the river

Suir.

Ðajbljáz, *potius* dájǫm-ljáz, a church; *fnj* hujlln an dájǫm-ljáz, on the pinnacles of the church.

Ðajce, of or belonging to a tribe, &c.

Ðajð, a father; *mó* ðajð, my father, Wel. *dad*, hence the English *dada*; its diminutive is dajðjn; Arm. *tat*, Cor. *taul* and *taz*, Rhæt. *bab*, and Turc. *baba*.

Ðajðbjr, poor, or more properly, not rich; its opposite is *rajbðbjr*, rich, abounding; *rajbðbjr acuf* dajðbjr *don* çne, rich and poor belong to the earth, i. e. by death. This word dajðbjr is but the negative of *rajbðbjr*, and is formed by a violent contraction of *do-rajbðbjr* or *ðj-rajbðbjr*, compounded of *do* or *ðj*, signifying *not* or *un*, and *rajbðbjr*, rich. Here it is to be noted, that our grammarians reckon ten negative particles in the Irish language, which are *neam*, *an*, *am*, *eab*, *eaz*, *eaf*, *ðj*, *do*, *jn* or *jnç*, *mj*; all these negatives enter as *prefixes* into compound words, wherein they frequently occasion a suppression of the initial radicals of the words they are prefixed to, as it happens in many of the words subjoined to the preposition *com*.

Ðajf, drink; *nó* ol a ðajf, he quaffed his drink.

Ðajç and ðojçe, hope, confidence; ex. *bjod* dó ðajç *ujle* ran *çjarna*, let all your hope be in the Lord.

Ðajç, fire.

Ðajçbjoraçç, fuel.

Ðajççjnmjól, enamelling.

Ðajçead, a giving or delivering.

Ðajçjm, to give; Lat. *do*, *dare*.

Ðajçead, *quasi* dajç-eað, or aça, a good time or opportunity; also

great odds.

Ðajçnjçjm, to establish.

Ðajl, a decree, an ordinance.

Ðajl, delay, respite.

Ðajl, a share or portion; *dújl* also means the same thing in the Gothic.—*Vid. Glossar. Gothic.*

Ðajl a particular or separate tribe; as, *Óal-cajç*, the race of *Com-mac Cajç*, *Óal-ajçiajðe*, *Óal-fjataç*, &c.

Ðajl, desire, willingness.

Ðajl, a meeting; *mórn-ðajl*, an assembly or convention; *dájl çata*, a pitched battle.

Ðajlead, tradition.

Ðajlejn, a scoff.

Ðajljm, to give, to deliver; hence *atajrn* *dála*, he that gives in marriage; also to afford, to render, &c.; *atajrn* *dála*, the bridegroom's man.

Ðajlçe, dealt, parted, or divided.

Ðajlejrn, the diminutive of *dalta*, a Jackanapes, an impertinent, insignificant fellow, a puppy.

Ðajlejneajç, or dajlejneact, scurrility, impertinence.

Ðajm, kindred, consanguinity; also a gang or company.

Ðajm, *rectius* *dom*, a house; Lat. *domus*; hence *dajm*ljaz, any church made of stone-work.

Ðajm, assent, free-will; *dom* *dajm*, with my assent, voluntarily.

Ðajm, a poet, a learned writer; Gr. *ðajmuvon*, a learned or knowing man, coming from *ðaw*, *scio*, which as well as the Heb. *nyç*, *scientia*, seems to correspond with the Irish adjective *ðeaç*, good; as *ðeaç-ðujne*, a good man; plur. *dama* and *dajme*, poets.

Ðajmeaç, a companion, or associate.

Ðajm-éadan, a frontispiece.

Ðajm-çeojl, beef; literally the flesh of oxen.



- Dajmjač, potent in relations.  
 Dajm-ljaž, a church; Dajm-ljaž  
 Cjarán, the Cathedral Church  
 of St. Ciaran at Clonmacnois.  
 Dajmɣjn, a damson-plum.  
 Dajn and dána, the gen. of dán, a  
 poem; ex. ɣné dána, a kind of  
 poem; ɣeap dajn, a poet.  
 Dajnɣean, sure, fast, close, secure,  
 sometimes written dajnzjon.  
 Dajnɣean, a fortification, fort, or  
 tower; Dajnɣean, the town of  
 Dingle in the most western part  
 of Ireland, in the County of  
 Kerry.  
 Dajnɣean and dajnzjn, an assu-  
 rance, a contract.  
 Dajnzneacđ, a bulwark, a fast-  
 ness.  
 Dajnznjžjm, to fasten, to confirm,  
 to establish; dajnznjžjm mo  
 cúnnađ mjbye, I establish my  
 covenant with you; do dajnznjž  
 mé an dujne mo bj a bpone an  
 báɣ jonna čmejdjom, I confirm-  
 ed the dying man in his faith;  
 do dajnznjž ɣē na cačnača, he  
 fortified the cities.  
 Dajɣ, the oak-tree; Brit. *dar*.  
 Dajɣb, a kind of worm, some think  
 the black worm.  
 Dajɣbje, an oak; also a nursery  
 or grove of oak-trees; Lat. *quer-  
 cetum*.  
 Dajɣe, the proper name of several  
 ancient kings of Ireland, corres-  
 ponding perfectly with Darius.  
 Dajɣe, the genit. of dajɣ, an oak-  
 tree; also a wood.  
 Dajɣeacđ, bo aɣ dajɣeacđ, a cow  
 that is a bulling.  
 Dajɣe, a clod.  
 Dajɣe, a young cow or heifer.  
 Dajɣeac, full of clods.  
 Dajɣžjn, a writing-desk.  
 Dajɣe, coloured.  
 Dajɣeán, for dajdeán, a foster-  
 father.  
 Dajč, quick, nimble, active, supple;

- dajčj, *idem*; hence Dajčj, or  
 Dajčjže, the name of several  
 persons, as Dajčj Mac ɣjáčna,  
 &c.  
 Dajčje, revenge.  
 Dajčjeažad, revenge.  
 Dajčjeámajl, likely, comely, hand-  
 some; dačámajl, *idem*; literally  
 well-coloured.  
 Dajčjeámlačđ, comeliness.  
 Dajčjeaɣe, eloquence, a speech, or  
 remonstrance.  
 Dajčjeaɣe, unanimously, with one  
 accord; mo žeall ɣjad dačaɣž,  
 they unanimously agreed and  
 promised.  
 Dajčeoɣɣ, an avenger.  
 Dajčj, *vid.* dajč.  
 Dajčle, i. e. do ačle, after; *vid.*  
 ačle.  
 Dajčnjđ, sorry, bad for; aɣ dajč-  
 njđ daɣm a báɣ, I am sorry for  
 his death; it is bad for me he  
 died.  
 Dál, a division, portion, or lot;  
 also a particular tribe of people,  
 together with the country or re-  
 gion belonging to such a tribe;  
 hence  
 Dál-aɣajde, 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 ɣjáča-aɣajde of  
 the Ruderician race, king of  
 Ulster, towards the middle of  
 the third century; from him de-  
 scended the Mac-a-bájɣđ, Eng.  
*Ward*, and the O'Dubagájn,  
 Eng. *Dugan*.—V. Ogyg. p. 327.  
 Dál-ɣjatac, another large territory  
 in Ulster, so called from ɣjatac-  
 ɣjnn, king of Meath, soon after  
 the beginning of the third cen-  
 tury, (Ogyg. p. 301.) whose pos-  
 terity settled in that territory.  
 Dál-ccajɣ, the tribe or race of Coɣ-  
 mac Cajɣ, king of Leatmož, i. e.

of Munster and Leinster in the third century, from whom descended the O'Briens, the Macnamaras, the Mac Mahons of Thomond, &c.

Ḍál-ḡada, a large territory in Ulster, possessed by a tribe, which were distinguished by the same name, and of whom the Dal-Riadas, or Dal-Rheudins, as Bede calls them, of Albany or Scotland, were only a detachment or party, which settled amongst the Picts of Albania, or North Britain, under the conduct of Fergus, a young prince of the Irish Dalriadian family in the year 503, according to the Annals of Tighernach.—*Vid. Memoire de M. de C. Journal des Savans*, an. 1764.

Ḍála, a relation, or historical fact; ḡeancar Ḍála, genealogical relations.

Ḍála, news; also meetings, conventions, assemblies.

Ḍála, as to, as for; Ḍála na Múimneac, as to the Momonians; Ḍála an cáta, concerning or as to what regards the battle; also like unto; do ḡinne ḡe Ḍála các, he acted like the rest.

Ḍála, an oath.

Ḍála, Slíže Ḍála, a place near Boiris of Ossery in the Queen's County; Cnoc na Ḍála, a hill in Kintire, where meetings were anciently held.

Ḍála, O'Ḍála, a family name very respectable in Ireland; whereof there are several septs descended from different stocks, viz. the Q'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 ḡolban, son of Níjal Naogíjalac, king of Meath in the fourth century; and the O'Dalys of Meath, of the posterity of Níjal Naogíjalac, by his son Maíne.—*Vid. Ogyg.* p. 401.

Ḍálaḡm, to assign or appoint.

Ḍalán dē, a butterfly.

Ḍalán, a great bulk.

Ḍallán cloíce, 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.

Ḍalb, a lie, an untruth, or falsehood.

Ḍalbda, sorcery.

Ḍall, blind, puzzled.

Ḍallaḍ and dallajm, to blind, to blindfold, or puzzle.

Ḍall-ḡntinneac, dull-witted, foolish, heavy.

Ḍallōg, a leech.

Ḍalta and daltán, a foster-child,

a disciple.

Ðáltaç, betrothed.

† Ðamáyrte, damage, detriment, harm.

Ðamanta, condemned, damned.

† Ðam, an ox; Lat. *dama*, a buck; ðam allta, a wild bull, a buffalo; fjad-ðam, a buck, or stag.

Ðam, the dative case, unto me, i. e. do am.

Ðamað, permission, liberty.

Ðamað and ðamaþm, to permit, suffer, or allow.

Ðamán, an ox or bull.

Ðamán alla, a spider; *potius du-bán* alla.

Ðamay, dancing.

Ðamðatar, i. e. do þujlŋgeaðar, 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 *þjóð-ðamna*, it signified a fit successor or presumptive heir of the crown among the Irish; which generally was the right of the Thanist, or eldest prince of the family. A modern able writer thinks *þjóð-ðamna* means *king-elect*; in which he mistakes the sense of his author, O'Flaherty, who positively affirms that the presumptive successor was the Thanaiste, and that every one of the rest of the family that may be fit candidates for the succession were called *þjóð-ðamna*, which he explains by *regia materies apta ad recipendam 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.

Ðamnad, a band, or tie.

Ðam-naritarðe, a bullock.

Ðám-oþde, a doctor or teacher.

Ðamþura, a school-master.

Ðamþra, dancing; þe ðamþráþþb, with dances.

Ðamþráþþm, to dance.

Ðamþóþr, a dancer.

Ðamþa and dámaþaþl, a student.

Ðamnuþþm and ðamuþnt, to damn, to condemn; noç ðamnuþþgeay, who condemnest; ðaþmneðcuþð rþad, they shall condemn.

Ðan, work.

Ðán, fate, destiny; do þþ rē a n'ðán ðam, it was my fate, &c.

Ðán, a poem, &c.; an ðányo, this song.

Ðána, bold, impetuous; hence the old Celtic name of the Danube, which is Ðán-ou, the bold impetuous river; oþa, or oþuþn, pronounced oua and ouþn in the Irish Celtic, signifies a river; amuþn is another Irish Celtic word for a river; Lat. *amnis*.

Ðána, impudent, presumptuous.

Ðan-aþþþð, money-worth, goods.

Ðánaloþþþþ, a fleet or squadron.

Ðánaçð, boldness, presumption; also confidence; a tá ðánaçð, or ðanaþþgeaçð aþam aþþ, I can make free with him.

Ðánaþþm, to dare, to adventure.

Ðanaþþ, a stranger, a foreigner; properly a Dane; Ðanþþr, Danes.

Ðanaþ, a nurse.

Ðánða, fatal.

Ðanþ, a morsal, portion, or share.

Ðaðç and ðaðçð, a periwinkle, or sea-snail.

- Ὀαὸcall, a bit or morsal.
- Ὀαὸj, a man.
- Ὀαὸjl, a leech.
- Ὀαὸjne, men, mankind; the plur. of *dujne*; *δαὸjne* ζαοjl, relations; *δαοjncεap*, relations, those of the same stock.
- Ὀαὸjn-ε̄jnε̄al, of one and the same family.
- Ὀαὸjneac̄, populous.
- Ὀαὸjn-ε̄jne, a subjected people, subjects.
- Ὀαὸjn-ε̄jolla, a slave.
- Ὀαὸjn-meap̄da, *λῡc̄d* *δαὸjnmεap̄da*, task-masters.
- Ὀαὸjnye and *δαὸjnyeac̄d*, dearth, scarcity.
- Ὀαὸjnye, captivity; a *n*'*δαὸjnye*, in bondage.
- Ὀαὸjnyjn, captivity, bondage.
- Ὀαὸl, a bug, a chafer.
- Ὀαὸmajym, to ruin or demolish.
- Ὀαὸn, to raise up; also to ascend.
- Ὀαὸna, human; an *ε̄jne* *δαὸna*, mankind; *δαὸnda*, *idem*.
- Ὀαὸnac̄d, civility, hospitality; also humanity; *ε̄jadaε̄t azur* *δαὸnac̄d*, divinity and humanity.
- Ὀαὸnc̄on, the moral of a fable.
- Ὀαὸnε̄jyl, kin, allied, related.
- Ὀαὸnε̄zaὸjε̄jle, moral philosophy.
- Ὀαὸnnac̄d, *vid.* *δαὸnac̄d*.
- Ὀαὸnnac̄ε̄ac̄, civil, liberal, humane.
- Ὀαὸntonmajε̄teap̄, of the same birth.
- Ὀαὸn, guilty, condemned, captive.
- Ὀαὸn, dear, precious, costly.
- Ὀαὸnajm, to condemn, to convict.
- Ὀαὸnana, a slave.
- Ὀαὸn-anna, dear goods, dear ware.
- Ὀαὸn-b̄odaε̄, a slave.
- Ὀαὸnε̄z̄lac̄, a slave.
- Ὀαὸnε̄ta, condemned, convicted.
- Ὀαὸnε̄z̄arylūaz̄, the lowest rank of men, the plebeians.
- Ὀαὸε̄tajn, a sufficiency; *ε̄dūajε̄* *ε̄rē* a *δαὸε̄tajn*, he eat a sufficiency.

- Ὀαn, by, or through, upon; *ε̄daj* *anum* *ε̄jhānaoh*, by the life of Pharaoh; *Lat. per.*
- Ὀαn, whose, whereof; *neac̄ ε̄daj* *ε̄ajnm* *ε̄ε̄zan*, a certain man whose name was Owen, i. e. *neac̄ ε̄dō aj* *ε̄bud ajnm*, &c.
- Ὀαn, unto our; *ε̄daj* *ε̄ε̄lojnn* *ε̄ε̄jn*, i. e. *ε̄dō aj* *ε̄ε̄lojnn* *ε̄ε̄jn*, to our own children.
- Ὀαn, *ε̄daj* *ε̄jom*, I think, in my opinion; *ε̄daj* *ε̄leō*, in their opinion.
- Ὀαna, the second; an *ε̄dajna* *ε̄la*, the second day; *ε̄dajna*, the same, vulgarly said.
- Ὀαnab, whose, *vid.* *ε̄daj*.
- Ὀαnabal, an oak-apple, galls.
- Ὀαnac̄ *ε̄ε̄nε̄z̄* and *ε̄dajε̄z̄*, an oak; *Wel. deru*, *Arm. daro*, genit. *ε̄dajnyε̄z̄*.
- Ὀαnajε̄nε̄ε̄z̄ε̄ac̄d, thought.
- Ὀαnajε̄nε̄ε̄z̄jm, to think.
- Ὀαnay, a home, a dwelling; *vid.* *ε̄ajay*.
- Ὀαnε̄b, a worm, a reptile.
- Ὀαnε̄b, a coach or chariot.
- Ὀαnε̄c̄ajn, a mast or acorn; *az* *ε̄dajncanad*, gathering acorns.
- Ὀαnε̄c̄ujε̄, (*Mac-ε̄dajnc̄ujε̄*), 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 *ε̄jneal* *ε̄naε̄c̄ajn*, in the County of Leitrim. N. B. This Irish name *ε̄dajnc̄ujε̄* is pronounced *Durchuy*, almost the same in sound as *Darcy*.
- Ὀαnε̄dal, bad weather, severe time. *Pl. ex. F.*
- Ὀαnε̄n, a school.—*Pl.*
- Ὀαnε̄jε̄z̄a, above or beyond kings.
- Ὀαnε̄t, to bull a cow; *ε̄z̄aj* *ε̄dajnt* *ε̄bojn*, that the cow was bulled.
- Ὀαnε̄tan, a herd or drove; *Lat. armentum*; *ε̄dajtan* *ε̄bo*, a herd of kine.
- Ὀαnε̄t̄ajε̄de, in the County of Roscommon, the country of the

- O'Fins, the Mac Flanchas, and a tribe of the O'Carrols.
- Óaraçð, fierceness, boldness.
- Óaraçðac, compar. óaraçðájze, presumptuous, assuming, impatient.
- Óara, pleasant, handsome, agreeable.
- Óatan, a foster-father.
- Óat, colour; ðat brejze, a disguise, a false show, a bastard die; ðara eazraíla, various colours.
- Óatad, dying, a tincture.
- Óatad, a present, or favour.
- Óatadóji, a dyer.
- Óatajm, to dye, to colour.
- Óatamlacð, honour, respect, decency; also comeliness.
- Óatamay, decent.
- Óatamajl, pleasant.
- Óat-clóðac, party-coloured.
- Óatnajd, a foster-mother.
- Óatúžad, a dying, or colouring.
- Óatúžad and ðatajm, to dye or colour; aji na ðatúžad ðeajz, dyed red.
- ðe, whence, from whence; also thereof, i. e. do ē, of it.
- ðē, the genitive case of Ójá, God, *vid.* Ójá.
- ðē, the genitive of ðja, a day, *vid.* ðja.
- ðeabð, haste, speed; ðējn ðeaba, make haste.
- ðeabð, ðeabajð, and ðejbeað, a skirmish, a battle, or encounter; pl. ðeabçtajb, and ðejbçte, Angl. Saxon. *debate*.
- ðeabajm, to hasten; also to battle, encounter, or skirmish.
- ðeablac and ðeabçac, contentious, litigious.
- ðeacajji, strange, wonderful.
- ðeacajji and ðeaelac, hard, difficult; ðeacajji lé ðéanam, hard to be done.
- ðeaccánac, a Dane.
- ðeac, better; ba ðeac, i. e. ba

- réajji: this seems to be the comparative degree of the word ða or ðaz, good.
- ðeacð, to go to, to reach; zo ðeacð me, that I may go.
- ðeacajji, ðealúžad, a separating.
- ðeacajji, to follow.
- ðeacajji, brightness; also bright, glittering.
- ðeacðað, a law.
- ðeacmð, the tenth; also tithe.
- ðeacmúžad, a tithing.
- ðeacnamar, a decade; also the number ten; ðejcnjúji, *idem*.
- ðeacmorað, courtesy, affability.
- ðeacna, separated.
- ðeacnað, anger, indignation.
- ðeacçt, divinity, Godhead; nj çnejðyeað jn fjji-ðeacçt na Tjiuojde fjje, *non credebant in veram Deitatem, &c.*
- ðeacçta, dictates, doctrine, or instruction.
- ðeacçtajm, to teach or instruct, to suggest or dictate; also to order or enact; also to debate.
- ðeacçtajçte, taught, instructed.
- ðeacçtóji, a dictator, a teacher.
- ðeaelac, hard, difficult.
- ðeacmajc, difficult, hard.
- ðeacmajnz, strange, miraculous.
- ðeacna, more hard or difficult, the comparat. of ðeacajji.
- ðeacnaçð, difficulty, hardship.
- ðeað, or ðeæt, a tooth, sometimes put for the jaw; Lat. *dens, dentis*; sometimes it implies ivory; ex. zona bjanajb ðeað, with ivory men, speaking of chess-game.
- ðeað, meet, proper, decent, becoming; maji ar ðeað, as is meet; also kind for, or hereditary; buð ðeað ðójb atnaçtajr do ðéanam, it was kind for them to do brave actions.
- ðeaðacð, godliness, religion.
- ðeaðajl, a releasing.
- ðeaðbal, wretched, woful.

- Deaðmann, a moth.  
 Deádojl, or deázujl, the separation of night and day, the dawn of day; deádojl na maíðne.  
 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 Fearmaic, otherwise Cnjoča Uáctaraca, in Thomond.  
 Deaž; daž or da, in the beginning of compound words signifies well, good, fair, as deaž-ámar, a good house; deaž-labarta, well-spoken; deaž-črejdmeac, faithful.  
 Deažajr, swift or nimble.  
 Deažaltajm, to recall.  
 Deažarjžarj, a chronicler, antiquary.  
 Deažanac or dejžjnjoč, late, last; žo deažnac, lately; ran mbljážajn deažnac, in the last year.  
 Deažbéar, civility.  
 Deaž-blarta, toothsome, dainty, well-relished.  
 Deaž-bolac, sweet-scented.  
 Deaž-boltan, a sweet smell, fragrancy, odour.  
 Deož-foclac, fair spoken.  
 Deažla, salutation.  
 Deaž-labarta, conversant, well-spoken, eloquent; deaž-labjac, *idem*.  
 Deaž-labartac, an orator.  
 Deaž-majreac, comely, handsome, beautiful.  
 Deaž-majrjžjm, to adorn.  
 Deaž-majrjužad, an ornament.  
 Deaž-mejrneac, confident, hearty, deaž-mejrneamujl, *idem*.  
 Deažnac, the last.  
 Deažnad, frost.  
 Deaž-ojdearac, discreet.

- Deaž-ðrjdužte, prudent, provident, well ordered or regulated.  
 Deažrjajðjm, to love sincerely.  
 Deaž-čojl, benevolence.  
 Deaž-čejrð, a good report, a fair character; also good news.  
 Deaž-čojleac, favourable, friendly, bearing good will.  
 Deaž-uajr, an opportunity; also an acceptable time, or favourable juncture.  
 Deažla žo, for fear that, lest that.  
 Deažr, wind.  
 Deažreac, windy.  
 Deala, kindred, friendship.  
 Deala, a refusing or denial.  
 Deala, a cow's udder.  
 Dealacð, a divorce, or separation.  
 Dealán, a coal.  
 Dealán de, a butterfly.  
 Dealb and dejlb, the countenance, face, or figure of man or beast; Wel. *delu* and *deluad*.  
 Dealb, poor, miserable; dujne dealb, an indigent man.  
 Dealb, an image, a statue; dealbmujne, the image of the blessed Virgin Mary; dealb an bájr, the image or picture of death.  
 Dealbac, resembling; hence Toj-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 *Lújž*.  
 Dealbaod, a prince of the Dalcassian race in the fourth century, whose posterity settled in them territories: they were seven in number, according to our topographers: Dealbna-mðr, the lordship of O'fjnallan, dispossessed by Hugo de Lacy towards the end of the twelfth century,

who granted the same to Gilbert de Nugent, whose posterity became Barons of Dealbna, Eng. *Delvin*, and afterwards Earls of Westmeath. 2. Dealbna-bez, situate also in Westmeath, the estate of O'Mael-callajn. 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-jartan, the estate of O'Scolujg. 5. Dealbna-nuadat, now of the County of Roscommon, of whose proprietors I find no mention. 6. Dealbna-cujlfeabajn, and 7. Dealbna-fead, both in Connaught, the latter to the west of Galway, between the two lakes of Lough-Curb and Lough-Lurgan.

Dealbtae, pleasant.

Dealbtojn, a statuary.

Dealbtojneact, delineation, &c.

Dealbuj, misery, poverty; *njl aco act an dealbuj*, they have nothing but misery.

Dealz, a thorn, a skewer, a bodkin.

Dealzae, sharp-pointed, prickly, stinging.

Dealzaml, scorpions.—2 Chron. 10. 14.

Dealznajde, unjust, unlawful; also a rebel or outlaw.

Dealnae, brightness, splendour.

Dealnaeae, bright, shining; also likely, like to.

Dealnaejom, to shine, to grow bright.

Dealujgm, to part, to separate; also to depart, to quit, or go away; *do dealujg je nju*, he departed from them; *dealoea me jad*, 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*.

Dealujgte, divorced, parted, separated; *bjle dealujgte*, a bill of divorce.

Deamal, a demon, or evil spirit.

Deamon or deamon, an evil spirit;

Gr. *δαμων*, and Lat. *dæmon*.

Deam, want, lack.

Deamarnujn, a mystery.

Deamna, *vid. djomajn*.

Dean, or deann, colour.

Deanaeae, vehement, grievous; *zo deanaeae*, bitterly.

Deanae and deanam, an action or deed; *doe deanamgo*, of thy making.

Deanam, to do, to act, to work, to make.

Deanam, come away, go on; *agedum; teanam, idem*.

Deunay, a space, a while.

Deancojne, a chaldron.

Deancloae, of changeable colours.

Deanma, *luet deanma majt*, doers of good.

Deanmae, an effect.

Deanmay, an effect.

Deann, colour, figure, &c.

Deannam, to colour.

Deantuj, and genit. *deantujne*, rhyming, poetry; *luet deantujne*, rhymers, poetasters.

Dean, a daughter.

Dean, a denial, a refusal, &c.

Dean, great, large, prodigious.

Dean, or deun, or deon, drops or tears; *toean dean*, 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.

Deana, remark or notice. This word seems to be an auxiliary, and is so added to several verbs, as, *taeajn fa deana*, remark or

take notice; *tuḡ ré fá deap̄a oṛta*, he commanded or obliged them; *do beáir fá deap̄a*, I will cause, or bring to pass; also I shall take notice.

*Deámad ré*, he would say; *vid. deḡim*.

*Deap̄aoḡnteac*, despairing.

*Deap̄baḡide*, signs or tokens; *taḡnḡ taḡac deap̄baḡide oḡle cūca*, *azur ḡḡi c̄reḡd ḡḡad*, the time of signs appeared to them, yet they believed not.

*Deap̄b*, sure, certain, true; *ḡo deap̄b*, truly, indeed.

*Deap̄b*, peculiar, particular.

*Deap̄b*, i. e. *cujnnēoz*, or *ballán*, a churn, a madder or milking-pail; *m'ōra me hō na deḡibe*: *ḡr o ná deḡibe ḡḡr an ḡḡḡan*, i. e. *mo clūar me clūar na cujnnēozḡe*: *ḡr clūar na cujnnēozḡe ḡḡr an ḡḡḡan*; *vid. azallam na noḡnbḡead*.

*Deap̄baḡ* and *deap̄baḡcḡ*, experience, trial.

*Deap̄baḡ* and *deap̄baḡm*, to try or experience, to prove; *do deap̄b ré ḡad*, he proved them; also to avouch, to aver, or assert.

*Deap̄baḡaḡrc*, a proverb.

*Deap̄baḡr*, a touchstone.

*Deap̄bann*, a maxim, an axiom.

*Deap̄bḡátaḡḡ*, a brother; *deap̄bḡátaḡḡ aḡar*, an uncle; *deap̄bḡátaḡḡ mátaḡ*, *avunculus*, the former being *patruus*.

*Deap̄bḡáḡreacḡ*, a fraternity, society; *deap̄bḡáḡarḡacḡ*, the same.

*Deap̄b-ḡḡḡr*, a sister.

*Deap̄bta*, sure, certain, experienced, tried; *ḡear deap̄bta*, a man of experience.

*Deap̄btaḡcḡ*, experiment.

*Deap̄būḡad*, alleging, protesting, or affirming; also an oath or swearing.

*Deap̄būḡad*, to swear; *vid. deap̄-*

*baḡ*.

*Deap̄c*, the eye.

*Deap̄c*, a grave, a cave, or grotto.

*Deap̄caball*, an oak-apple, or galls.

*Deap̄caḡm* and *deap̄caḡ*, to see; to behold; *Gr. deḡkw*, *video*.

*Deap̄cnaḡ*, goodly, likely, handsome.

*Deap̄ḡ* and *deap̄ḡán*, crimson, red; *ḡeḡl deap̄ḡ*, raw meat or flesh.

*Deap̄ḡ*, *Loḡ-deap̄ḡ*, a large lake to the north of Enniskillen in the County of Fermanagh in Ulster.

*Deap̄ḡaḡm*, to make red, to paint a crimson or purple colour, to blush; also to kindle or burn; *do deap̄ḡad na ḡmeáḡoḡde ḡḡr*, coals were kindled therewith.

*Deap̄ḡaḡm*, to make or prepare; ex. *do deap̄ḡad a ḡomḡa*, his bed was prepared.

*Deap̄ḡán*, the fish called breame.

*Deap̄ḡán*, a flea.

*Deap̄ḡán*, purple or crimson.

*Deap̄ḡ-larad*, red hot, flaming.

*Deap̄maḡ* and *deap̄maḡaḡḡe*, forgetfulness.

*Deap̄maḡac* and *deap̄maḡamaḡl*, forgetful.

*Deap̄maḡl*, huge, very great.

*Deáḡmaḡḡ*, is an adjective, which implies very great, excessive, extraordinary, violent, vehement; *ḡḡad deáḡmaḡḡ*, passionate love; *ḡō ḡab lonḡar azur ḡearḡ deáḡmaḡḡ ē*, he fell into a terrible passion and anger.—*Vid.*

*Azall. na Noḡnbḡead*. *Sḡoc*

*deáḡmaḡ*, intense frost, *Annal.*

*Tighl.*; as also, ex. *doḡnean moḡ*

*azur ḡalc deáḡmaḡ ḡan ḡeḡm-*

*reḡd ḡo*, heavy rain and intense

frost in this winter.—*Vid. An-*

*nal. Tighernachi ad an. 1406.*

*Deap̄maḡa*, a wonder.

*Deáḡma*, the palm of the hand.



Deáirnad and deáirnaim, to do, or act; n̄ deáirna mē foy, I did not yet: the same as deánad.

Deáirnad, a flea: as also deairzán and dheancad.

Deáirnadōjmeac̄d, chiromancy or palmistry: the pretended art of telling fortunes by observing the inside of the hand.

Deáirnaite, the same.

Deairōjl, poor, wretched, miserable; hence dheōlán or dheōjl̄n, a wren.

Deairraǵ, to awake.

Deairrájgeac̄d, vigilancy, watchfulness.

Deairrájǵim, to watch.

Deáirzaim and deáirceaim, to polish, to file, or burnish; ex. do deairznaid rē an tōir, he polished or burnished the gold; also to expound or explain; also to praise, to commend, to excel or surpass, &c.

Deáirzuite and deáirznuite, complete, finished, polite, bright, of good parts.

Deairnūzad, a making polite, complete, &c.

Deáirznuiteac̄t, or deáirzuiteac̄d, politeness, excellence, elegance.

Deáir-teac̄, a certain apartment in a monastery calculated for prayers and other penitential acts; deair-dūn and dūnteac̄, *idem*; —*vid. Annal. Tighernachi et Chronic Scotorum passim*; ex. deairteac̄ cjlledaia, ardamaca, cluana mac nōjr, &c.

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<sup>o</sup>. The Hebrew word ימ' 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. Jamin*, says he, *est mundi plaga Australis, ut quæ orientem aspicientibus orantium modo dex-tra 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 ruid̄e ari deay lām, no ari deyr 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; deyrceirt, or deyrjol Eyrjonn, the south part of Ireland.

2<sup>o</sup>. 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 tūaid̄, properly the left hand, as tūat and tūatallac̄, signifying a left-handed or undexterous man, is the only Irish word to point out the north; as Tūad-mūman, North-Munster, or Thomond; Tūayrcirt Eyrjonn, the north of Ireland, or Ulster. 3<sup>o</sup>.

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 jaí properly signifying after, behind, hinder, as jaí bajrde, after baptism; jaic̄á ĩ, behind all; jaí-

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 Eírrionn*, the west of Ireland. 4°. The Heb. word *בֵּרֶךְ*, 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 *oiri* 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.

*Deay*, neat, fair, elegant, handsome.

*Deay*, order; *mar bud deay*, as is proper, *uti decet*.

*Deayajgm*, to dress, to adorn; also to mend or correct, to chastise; *do deayujg rē ē*, he fitted it; *deayujg do cláideam*, gird thy sword, or arm thyself.

*Deayam*, to stay or remain.

*Deaycad*, the last.

*Deaycad* and *deaycact*, lees,

*dregs*; *deaycad fjona*, the lees of wine, vinegar; *deaycad na ndaojne*, the mob or lowest class of men, the rascality, or rabble.

*Deaylabna*, elocution.

*Deayuzad*, a mending; also an adorning.

*Deatac*, smoke, vapours, fumes.

*Deatajgm*, to smoke; *az deatuzad*, smoking.

*Deatamajl*, full of smoke, smoky;

*lín deatamajl*, smoky flax; *deataca*, the same.

*Deacara*, lo there, see, behold.

*Decealt*, cloth.

*Decedrajd*, war, battle.

*Deðbel*, poor, miserable, unhappy.

*Deðel*, a calf.

*Deðla*, bold, impudent, presumptuous.

*Deðodal*, error.

*Dezmejrneac*, courage; *dež mejrnjžteamajl*, courageous.

*Dejade*, care, diligence, circumspection.

*Dejbead*, a debate, a skirmish or battle.

*Dejbead*, haste, speed, expedition.

*Dejbjde*, 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.

*Dejc*, ten; Lat. *decem*.

*Dejc-bnjže*, the decalogue, or ten commandments.

*Dejc-mj*, the tenth month, December.

*Dejc-γjtē*, *decurio*, a serjeant or corporal.

*Dejcyjn*, to see or behold.

*Dejde*, obedience, submission.

*Dejdead*, the toothach; *vid.* *dēad*.

*Dejde*, two things, a double portion, &c.

*Dejfn*, haste, speed, expedition.

*Dejfnneac*, hasty, in haste.

- ðeɣneað, a difference.  
 ðeɣneɣɣjɣm, to hasten, to make haste.  
 ðeɣg, fire, a flame.  
 ðeɣg, *vid.* ðeağ, good, well, &c. in compounds.  
 ðeɣg-jomcaɣn, well-behaved.  
 ðeɣgjonac, the last, the hindermost, the hindmost; ɣna lætɣb ðeɣgjonac, in the last days, also late; ex. ɣo ðeɣgjonac ɣan lá, late or far advanced in the day.  
 ðeɣglæan, a quire of paper.  
 ðeɣg-ɣjodlaɣte, goods.  
 ðeɣl, a turner's lathe.  
 ðeɣl, a rod, a twig, &c.  
 ðeɣlb, the figure, or face of a person or thing.  
 ðeɣlb, an adjective, signifying fine, fair, brave, sightly; formed from ðealb, whose genit. is ðeɣlb and ðeɣlbe.  
 ðeɣl-bealtac, the meeting of two ways; *Lat. bivium.*  
 ðeɣlbjn and ðeɣlbōg, a little image or statue.  
 ðeɣlcead, ill, bad, sad.  
 ðeɣlceannaç, having two heads, *biceps.*  
 ðeɣleaðanaç, double-faced.  
 ðeɣleadoɣn, a turner.  
 ðeɣleala, the space of two days.  
 ðeɣleang, a two year old pig.  
 ðeɣleay, grudging through covetousness.  
 ðeɣl-oɣðce, the space of two nights.  
 ðeɣletoɣc, a hog of two years.  
 ðeɣlf, a dolphin.  
 ðeɣlɣjonnað, waste or havoc.  
 ðeɣlɣjonnaɣm, to lay waste.  
 ðeɣlɣne, thorns, prickles.  
 ðeɣlɣneac, thorny, full of thorns.  
 ðeɣlɣm, to turn with a lathe.  
 ðeɣlɣn, the dim. of ðeɣl.  
 ðeɣllɣðɣm aɣ, to lean upon; also to follow, to adhere, to stick to.  
 ðeɣllɣð, ðeɣllɣð nɣɣ, they part or separate from him.

- ðeɣllɣm, to part or separate; hence ðeɣlt, separation.  
 ðeɣlm, a sound, a noise, or trembling.  
 ðeɣlmɣm, to make a noise.  
 ðeɣlmuc, a pig of two years old.  
 ðeɣlt, a separation, or setting a part.  
 ðe-ɣlɣne, Druid idols.  
 ðeɣm, lack, want; *Lat. demo.*  
 ðeɣmeay, a pair of sheers; pronounced ðɣoɣ.  
 ðeɣme, darkness; ðeɣme nu ndul, the obscurity of the firmament.  
 ðeɣme, protection.  
 ðeɣmjn, true, certain, sure; ɣo ðeɣmjn, surely; ðeɣmjn-ɣɣeul, a true account.  
 ðeɣmne, the assurance or certainty; ðeɣmne do laoɣ, *veritas poetatis.*  
 ðeɣmjnɣgɣm, to ascertain, to assure, to affirm; neɣte ðeɣmjnɣgɣm, things I affirm.  
 ðeɣn, ɣa ðeɣn, even as.  
 ðeɣn, clean, neat.  
 ðeɣne, ardour, vehemence; also the comparat. of the word ðɣan, *quod vid.*  
 ðeɣne, neatness, cleanliness.  
 ðeɣneacðac, rude, vehement, earnest, urgent.  
 ðeɣneay, violence, fierceness.  
 ðeɣneayac, fierce or cruel.  
 ðeɣneayac, quick, nimble, brisk.  
 ðeɣneayayge, lightning.  
 ðeɣnmeay, vanity.  
 ðeɣnmeac, void.  
 ðeɣnmeac, vain or frivolous.  
 ðeɣnmeaca, toys, trifles.  
 ðeɣnmeacōɣn, a pedlar that sells small ware.  
 ðeɣnmjɣgɣm, to vanish.  
 ðeɣnmjn, a vain fellow, a trifler.  
 ðeɣnmne, swift, quick, active, supple.  
 ðeɣn, says; aɣeɣn ɣe, he says; *vid.* ðeɣnm.  
 ðeɣn, i. e. teɣne ɣɣajð, St. An-



also a quibble, also a cunning way of talking, also curiosity, superstition.

ՃԵՂԵԱՆ, disgust, disrelish, abhorrence, disdain, loathsomeness, nauseousness, or squeamishness.

ՃԵՂԵԱՆԱՅՄ, to hate, to abhor, or detest.

ՃԵՂԵՂՈՆ, a numbness; ex. *ճաճարնա հայերե շաօրնա րարմա, աչսր ծօ ցւյրեաճ ճԵՂԵՂՈՆ ալի բճաճալծ նա շլօյննե*, the fathers have eaten sour grapes, and the children's teeth were numbed, *et dentes filiorum obstupuerunt*.

ՃԵՂԵԾՅՅԻ, legal.

ՃԵՂԵԾՅԵԱՅՁԱԾ, haste, a making speed.

ՃԵՂԵԾԻՅՂՅՅՄ, to hasten, or make speed.

ՃԵՂԵԾԵ, separation.

ՃԵՂԵԾԵ, care, diligence.

ՃԵՂԵԱՄԱՅՄ, a decade, also ten persons.

ՃԵՂԵԱՅ, haste, speed.

ՃԵՂԵԱՅԱԿ, hasty, making haste or speed.

ՃԵԱՅԱՅՂՅՅՄ, to make haste.

ՃԵՆՆԱԾ, variation.

ՃԵՕԲՅՈՆՆՏԱ, consecrated.

ՃԵՕ, չօ ճԵՕ, for ever, always.

ՃԵՕԿ, drink; *տաճարն ճամ ճԵՕԿ*, give me a drink; *ծճճե* in the genit.; *չլօյնե ճճճե*, a glass of drink; plur. *ճԵՕճԱՆԱ* and *ճԵՕճԱ*.

ՃԵՕճԱԾ and *ճԵՕճԱՅՄ*, to embrace tenderly, to cherish.

ՃԵՕճԱՅՄ, a difference or distinction.

ՃԵՕԾԱՄ, God willing.

ՃԵՕԾԱՆԾ, 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.

ՃԵՕՂԵՅԱՅՅԵ, i. e. *չլօլլա-շօրն*, a cup-bearer, a butler.

ՃԵՕՂՅ, therefore.

ՃԵՕՂՅ, *բաճ ճԵՕՂՅ*, at length, at last, finally.

ՃԵՕՂՅ and *ճԵՂՅ*, for the sake of, because.

ՃԵՕՂՆ, *ճօմ ճԵՕՂՆ*, of my own accord; *ճօ ճԵՕՂՆ ՃԵ*, God willing.

ՃԵՕՂՅԵԱԿ, a slave, a porter.

ՃԵՕՂՅԵՕՂՅԻ, *idem*.

ՃԵՕՂՅԵՕՂՅԵԱԿԵԱԿԵ, going about from door to door.

ՃԵՕԼԱՅԾ, aid, help, succour; also a portion or dowry.

ՃԵՕԼճԱ, sopping, drinking copiously.

ՃԵՕԼճԱՅՄ, a present.

ՃԵՕՆԱԿ, or *ճԵՕՆԱՅՂՅԵԱԿ*, agreeable; *մաճ ճԵՕՆԱԿ ԼԵԱԿ*, if you please or vouchsafe.

ՃԵՕՆԱԿԾ, *pudendum*.

ՃԵՕՆԱՅՂՅՅՄ and *ճԵՕՆԱՅՁԱԾ*, to allow or grant, to approve, to like; *չօ ճԵՕՆԱՅԾ ՃճԱ*, God grant; *ճԵՕՆԱՅԾ ճամ տաճ մօլաճ օ Ճճ ՄաՕմճա*, *dignare me laudare te Virgo Sacrata*; *ճԵՕՆԱՅԾ տրօճարնե ճօ*, grant him mercy.

ՃԵՕՆԵԱԿ, voluntary.

ՃԵՕՆԵԱՅ, willingness; *ճԵՕՆԵԱԿԾ*, *idem*.

ՃԵՕՆՅՂՅԵԱԿ, willing.

ՃԵՕՂ, a drop or tear. x

ՃԵՕՂԱՅԾ, strong, stout, able-bodied.

ՃԵՕՂԱՅԾ, a surety that withdraws himself.

ՃԵՕՂԱՅԾ, disobedience.

ՃԵՕՂԱՅԾԵ, a stranger, a guest, a banished man; also an outlaw, a vagabond; *ճԵՕՂԱՅԾԵ* and *ճԵՕՂԱՅՂՅԵԱԿ*, *idem*.

ՃԵՕՂԱՅԾԵԱԿԵ, banishment.

ՃԵՕՂԱՅԾՅՄ, to banish or expel.

ՃԵՕՂԱՆԵԱԿ, strange; also expelled, cashiered; *այրնեյր ճԵՕՂԱՆԵԱԿ*, strayed cattle.

ՃԵՕՂԱՅԾԵ, *vid.* *ճԵՕՂԱՅԾԵ*.

ՃԵՂՆ, a buffet, or box.

Θέγ, land; pl. δέγγῃδ.

Θέγ, a spot or speckle.

Θεγε, a number or multitude, a troop, &c.

Θετ, τῶματῶν, no βῆαδ, victuals, food; Angl.-Saxon, *diet*.

Θευζαῖδε, ζῶ δευζαῖδε Θῆα, I wish, I would to God.

Θεῦναμ, let us make.

Θεῦγ, δέαγ, an ear of corn; δέυρα, δῆαγ, or δέυραα, ears of corn.

Θῆ, in the beginning of a compound is a negative.

Θῆ, unto her, unto it, from her, i. e. δοῖ.

Θῆ, little; δῆα αμ, a little while; δῆαμβῶῆ ann, for δῆ αμ βῆ ann, was ε little while there; δῆαμβῶῆ γῆ ann ζῶ εἰαλαῖδ αν ζυτ, he was but a short while there when he heard the voice.

Θῆα, written also Θῆε, and Θῆ 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 θεε and *de*, the same as the Irish δῆε οἱ δῆ, Hispan. *dios*, Ital. *dio*, Gall. *dieu*, Wel. *dym*, 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 θεος, *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 *de*, frequently written *deağ*, *dağ*, and *de*, by our modern grammarians, all signifying *good*, Lat. *bonus*. It is also natural that a word which in any particular language signifies a created being that may be esteemed a just emblem of the Creator, should carry a near

affinity, if not an identity with that which is used as the name of the Creator in that same language. Thus, in the Latin tongue, the word *dies*, the day, bears so plain an affinity with the word *deus*, that Varro, who by ancient writers was styled *Doctissimus Romanorum*, doubtless thought himself very wise in deriving the latter from the former; thus preposterously borrowing the name of the prototype from that of the emblem, which should naturally be regarded as the derivative. In the Irish language there appears not only a strong affinity, but even a radical identity between the word which makes the name of the supreme Being and that which signifies *day*, or that part of the four and twenty hours in which we enjoy the light of the sun, as in the following words: *Đjá*, *Đjé*, and *Đé*, 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 *đé* 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 lunæ*, *dies martis*, &c., so did the Irish say *ḍjá rŭl*, *ḍjá luajŋ*, *ḍjá májŋt*, &c. Of those proper names of week-days in the Irish language, five are of the Gaulish-Celtic, (upon which the Latin names have been formed,) and two of the German. *Ḍjá-Sŭl* was the Irish name of *Dies Solis*, or Sunday, before it was changed into *Ḍjá-Ḍomna*, according to the Christian style. *Ḍjá-Lŭojŋ*, Lat. *Dies Lunæ*, is still the Irish name of the second day of the week. *Ḍjá-Májŋt* is the same as *Dies Martis*, by the Anglo-Saxons called *Theuts-day*, (Tuesday in modern English, from *Theut*, the German name of Mars, whence the national name *Theutones*. *Ḍjá-bejŋe*, Friday, pronounced *Diaveine*, (vid. *ben* and *bejŋe supra*,) corrupted first into *Ujŋe* and after into *Ŭojŋe*, Lat. *Dies Veneris*, English *Friday*, from *Friga*, the German name of Venus; whence *frau*, the Dutch common name for woman or lady, as *bean* or *ben* is in the Irish language, and in the Latin *Venus*, (formed upon the Celtic *ben*;) signifying woman *per excellentiam*; and the last of the Irish names of the week-days derived from the Gaulish Celtic is *Ḍjá-Sačŋajŋ*, Lat. *Dies Saturni*, Eng. *Saturday*; but the Irish names of the two middle days of the week, Wednesday and Thursday, are of the German Celtic. *Ḍjá-Zeden*, or *Ḍjá-Ceden*, (corrupted first into *Ceadŭjŋ*, and after into *Cead-Ŭojŋe*, English, *Wednesday*, is visibly derived from the German name of Mercury, which is *Woden* or *Weden*. The Irish having no *w* in their

alphabet, use either *g* or *c* instead of it, as the French do; and even some of the German tribes said *Goden* for *Woden*, whence *God*, the sacred name of the Creator, is most generally used, with little variation of writings, amongst the German nations. Lastly, *Ḍjá-Ḍhojŋdaŋŋ*, pronounced *Ḍjá-Ḍojŋdaŋŋ* and *Ḍjá-Ŭjŋdaŋŋ*, (corrupted into *Ḍjaŋdaŋojŋ* and *Ḍaŋdaŋojŋ*;) 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 *torŋan*, a great noise, and *tŭjŋneac*, 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 *Tomitru* and *Tonare* from either the *Tonar* of the Germans or *Thracians*, or the *Taran* or *Taranis* of the Gauls, (vid. Lucan. lib. 1.) The Welsh and Cornish word *taran*, thunder, is visibly derived from *Taran* or *Taranis*, the Gaulish name of Jupiter; and so may *Ḍjá-Ḍhaŋdaŋŋ*, the Irish name of Thursday, be derived from the same Gallic name of that false God; in which case our *Ḍjá-Ceden*, i. e. Wednesday, would be the only week-day-name the Irish had derived from the German Celts, from whom we see the Latins must have derived, in all likelihood, their *tonitru*, and *tono*, *tanare*. *Ḍjabajŋl*, i. e. *Ḍj aŭjŋl*, without fire.



Օյաճալ, the devil; Gr. *διαβολος*, and Lat. *diabolus*, Wel. *diavol*, It. *diavolo*, Hisp. *diavlo*, Gal. *diable*; vid. *այճել*.

ՕյաբլաճԵ or յճաբլւճԵ, diabolical, devilish, wicked.

Օյաբլած, double, or twice as much.

Օյաճայր, sorrow, grief, weeping; Gr. *δακνω*, *fleo*.

Օյաճարաճ, sorrowful.

Օյաճա and յճաճամայլ, godly.

ՕյաճաճԵ, Godhead, also divinity.

Օյաբրաճճա, the midriff; Lat. *diafragma*.

Օյայճ, an end; a *նճայճ*, after; *յնճայճ իրն*, afterwards; *անճայճ նա նշեան լո*, after these things.

Օյայլ, a dial.

Օյայլ, quick, soon, immediately.

Օյ-այլմե, innumerable, infinite, that cannot be numbered.

Օյալլ, submission.

Օյալլ, a knapsack.

Օյալլ, the arse or breech; hence *ճալլ* and *ճալլայճ*, a saddle; Wel. *dilhad*, apparel.

Օյալլայր, *quasi* ճալլ-այր, a saddle.

Օյալոն, a diary, or day-book.

Օյաման, food, sustenance.

Օյամայր, unspotted, untainted.

Օյամայր, *quasi* մաօյր-ճաճա, the substance of a church.

Օյամայր, vain, trifling; *idem qd.* *ճյմաօյր*, lazy.

Օյամար, i. e. *ճյ-մօր*, huge, enormous.

Օյամար, dark, occult, hid, secret; *լո ճյամայր*, secretly; *ճյամար նա օյլլե*, the thickets of the wood.

Օյա-մարլած, or *ճյա-մարլւճած*, blasphemy, the reproaching or dishonouring God, the ridiculing of religion, or speaking evil of holy things.

Օյա-մարլայճեօյր, a blasphemer.

Օյամլած, a place of refuge.

Օյամլւճած, to make dark, or coloured.

Օյան, vehement, violent; also nimble, brisk; comparat. *ճեյրե*.

Օյանայրմ, a place of refuge or safety.

Օյան-ճօմլա, an aidecamp, also an officer of the life-guard.

Օյարաճ, daily.

Օյարճայր, anger, also churlishness.

Օյարճայր, Thursday; *vid.* Օյա.

Օյարմայրճ, the proper name of several great princes of the old Irish. This name is a compound of Օյա, God, and *արմայրճ*, the genit. plur. of the Irish word *արմ*, Lat. *arma*, *armorum*; so that Օյա-արմայրճ 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.

Օյարմայրճ, (Mac Օյարմայրճ,) a family name in Connaught, of the same stock with the great O'Connors, kings of that province, being descended from *Եայծք ան 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 Mac Օյարմայրճ, English, Mac Dermot, descended another chief of the same name, called Mac Օյարմայրճ *Քաճ*, 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



aodajne, a protection to undefended cattle; mo cúlđojdn, my protector.

Đjđeannađjgm, to save or protect; do đjđjn řē ē řējn, he saved himself.

Đjđljočdađ, delight.

Đjđjl, great love or kindness.

Đjđjn, *vid.* đjđean.

Đjđjonojrn, a protector or guardian.

Đjřeadaća, froward.

Đjřrn, difference.

Đjže, the genit. of đeoc, i. e. of drink.

Đjžde, a commendation, a blessing.

Đjžde, gratitude; eád-đjžde, ingratitude; *vid.* caon-bujde, gratitude; so eád-bujde should be ingratitude, and eádđujdeac ungrateful.

Đjžz, succour, also satisfaction.

Đjžze, condign or adequate.

Đjžgm, to come to, or arrive at a place, time, or thing; zo đjžjđ ċum majčjora, may they come to good; zo đjžjom ċum bajle, till we arrive home, &c.; *idem quod* đjžgm.

Đjžjn, or đjn, to suck; do đjžjn an tuán, the lamb sucked its dam; ċjđc na řcřjne majrnz jor đjn, woe be to him that sucked the breast of the shrine.

Đjžjona, morose.

Đjžneana, bald.

Đjžgm, or đjžgam, to cluck as a hen.

Đjje, sorrow, pain; Gr. *δικη, jus, pœna.*

Đjle and đjljon, a deluge or inundation; ujřze na đjljonna, the waters of the flood.

Đjle, love, friendship, affection.

Đjleažad, digestion; and đjleažajm, to digest food; đjleažća, digested.

Đjleažlajm, to reverence or re-

vere.

Đjleamajrn, love, kindness, affection.

Đjleay, or đjljor, dear, beloved, faithful; ajnm đjleay, đjllye and đjllyeacć, sincerity, fidelity, the proper name Gr. *δηλος*, certain; Wel. *dilys.*

Đjlžjonn, destruction, plundering, pillaging; zo ndearnajađ Đja dá lá don aon lá zo ttajrnz đjlžean clajrne Canaan.—*Leabair breac*; God made two days of one day for the destruction of the Canaanites.

Đjlžjon and đjlžjonađ, emptying.

Đjlžadađ, boiling, concoction.

Đjlmajrn, meet, proper, fit, becoming; nđ đjlmajrn dom dol an Eřjřr, do riád Maojře, &c., a řearta agur a jmteacća ar řead řjocad bljažan řjn nđ đjlmajrn a ċum řō lámajađ an daoržar řluaž ar a naomćacć: 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.* *Leabair breac mejc aodžajn.*

Đjmcřrn, to see, to behold.

Đjmeay, a bad name or reputation.

Đjmeayajm, to undervalue or despise.

Đjmeayća, of bad repute, vile.

Đjmeayćađ, disrespect.

Đjme, protection.

Đjmřcřrn, contempt, reproach.

Đjmřrn, certain, sure, without doubt.

Đjmřrn and đjmřneacć, provision, caution, heed.

Đjmřneacć, confidence.

Đjmřnjžgm, to affirm, to avouch, to assert.

Đjmřjđeacć, sad or melancholy.

Đjn, pleasant, delightful, agree-

able.

Öjne, like cjne, a generation; ö djne zo djne, from generation to generation; also an age.

Öjne, a beginning, also the first.

Öjneapc, or dēneapc, the power of God.

Öjneapc, imbecility, weakness.

Öjneapcāžgm, to weaken.

Öjnž, a wedge.

Öjnžgm, to urge, also to thrust.

Öjnžj, custody.

Öjnžce, wedged in.

Öjnjač, a helmet.

Öjnjm, to drink, to imbibe, to suck; *vid.* džžjn.

Öjnmjač, idle.

Öjnn, from, off us, i. e. do jnn, or rjnn; lejzjom dōjnn, let us leave off.

Öjnn, a hill, a fortified hill or mount; in the Welsh it is *din* and *tin*, and has the same signification with the word *dun*; and hence the Roman *dinum*, *dinium*, and *dunum*, frequent terminations of the names of cities in Gaul and Britain, as *Londinum*, *Uxellodunum*, *Augustodunum*, &c., and the old English *tune*, now changed into *don*, *ton*, *town*; pnytcayr rny dē jn dōjnnjb, *prædicabat de die in collibus*.—Vit. S. Patric.

Öjnnēj, a dinner.

Öjnnj, contempt.

Öjnnj, an oath.

Öjoacđ, divinity.

Öjobađ, to die without issue; djobađ Eōzan, Owen died without issue.

Öjobađ, an edge or point, a prick or sting.

Öjobanač, lawless.

Öjođba, disrespect, contempt.

Öjōb, of them.

Öjōbađ, death.

Öjōbađ, a portion or dowry; also any transitory or worldly inheri-

tance; yeac nō cjuj, nj hoj yeuna jnd noeđ djobađ beača cē, the saint did not affect or regard the inheritance of the world, or things transitory; nō nj mac Ōē ap dōbađ, *non vendidit filium Dei pro transitoriis*.—Brogan. in Vit. S. Bridgid.

Öjōbađ, wicked, impious.

Öjōbađgm, to consume or destroy, djobažrjđeap jād, they will be consumed.

Öjōbajl, damage, loss, defect.

Öjōball, old, ancient.

Öjōbaapc, banished, exiled.

Öjōbjača, discovered.

Öjōbuđe and djo-buđeac, ungrateful, unthankful.

Öjōbuđe and dōjōbuđeac, ingratitude.

Öjō-čajcgm, to peel off bark, to decorticate.

Öjōčmajc, theft.

Öjōčolna, without body.

Öjō-čojmne, forgetfulness.

Öjō-čonajme, without any way or passage.

Öjōčra and djočur, diligence.

Öjōčron, immediately, without time.

Öjōčuđ, little, small.

Öjōcra, high, mighty, lofty, stately; zejn ōhjljb ap djočra, the descendant of Philip is most noble.

Öjōčajln, an atom, a mite.

Öjō-čāojnead, a depopulation.

Öjō-čatajm, to discolour, tarnish, or change the colour.

Öjōčma, a fort, a fortification.

Öjō-čnad, to satisfy.

Öjō-čujlle, without leaves.

Öjō-čulanž, intolerable.

Öjō-člajnn, exanguious, pale.

Öjō-čōrčājn, a mulet paid for not marrying; *potius* djo-čōrčājn.

Öjōž, a dike or pit; dōž, *idem*, and genit. dōž.

- Օյօջամ, to enclose or entrench.  
 Օյօջան, spiteful, revengeful; յեյլծ  
 յյօջան, having revenge in his  
 looks.  
 Օյօջանտա, fierce or cruel, revenge-  
 ful.  
 Օյօջանտաճ, revenge; also cruel-  
 ty, barbarous or savage fierce-  
 ness.  
 Օյօջաճայմ, to lessen or diminish,  
 to lavish or squander; յյօջայծ  
 a leanամայն, *nec diminuit ejus  
 substantiam*, Brogan.; from յյժ,  
 want, and չաճայմ, *vid.*  
 Օյօջած, mischief.  
 Օյօջանն, plentiful; *quasi* յյժ-  
 չայննե or չաննաճայր, not scant.  
 Օյօջայր, high, tall, stately.  
 Օյօջալայմ, to revenge; յօ յյօ-  
 չայլ բայր ա ճար բօրնա ղան,  
 he revenged upon them the  
 death of his father.  
 Օյօջալտ, revenge, vengeance; յյօ-  
 չալտայր, *idem.*  
 Օյօջալտա, revenged.  
 Օյօջալտաճ, revengeful, vindictive.  
 Օյօջալտօյր, an avenger.  
 Օյօջալտայր, revenge, vengeance.  
 Օյօջալտայրաճ, revengeful.  
 Օյօջարեայմ, to behead.  
 Օյօջբաւ, damage, destruction.  
 Օյօջբալաճ, hurtful, noxious, pre-  
 judicial.  
 Օյօջյօնա, morose.  
 Օյօջլա, revenge, also injustice;  
 destruction; ex. Օրոճ աջայր տօրաճ  
 նա յյօջլա, *ամայլ յոյրյր յօրե-  
 րպար նա ղտայր լեաբայր*, i. e. չաճ  
 սլե էյջյօն աջայր էաջոմլան  
 աջայր յյօջլա *ան բօբայլ Ղօմանայճ*  
 ար ան երօպալլ լսծայրաճ, 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.*  
 Լեաբար երաճ.

Օյօջլայմ, gleanings, as աջ յյօջլայմ

- an արեայր, gleanings the corn.  
 Օյօջնա, contempt; also contemp-  
 tuous.  
 Օյօջնայր, rare; յյօջնայր լոճ, *rara  
 virtus.*—Brogan.  
 Օյօջնաճա, morose, rude.  
 Օյօջնայր, constantly, frequently.  
 Օյօջնօջամ, to belch.  
 Օյօջնայր, uprightness; յյօջնայր  
 բոյճ, uprightness of heart;  
 also zeal, or ardent desire.  
 Օյօջսյր, forcing, compelling.  
 Օյօջնայր, diligence; also a secret.  
 Օյօյրյր, a diocese.  
 Օյօլ, worthy.  
 Օյօլ and յյօլարաճ, sufficiency,  
 satisfaction.  
 Օյօլ, an end.  
 Օյօլ, use.  
 Օյօլ, a selling; *vid.* յյօլամ.  
 Օյօլաճ, blameless.  
 Օյօլաճ, or յյլլեաճա, an orphan,  
 i. e. *նաճյճեանան ա տ ա ար յյժ  
 լաճա.*  
 Օյօլաճեոմ, protection.  
 Օյօլայճեաճ, payment.  
 Օյօլայմ, gleanings, leasing; also to  
 write.  
 Օյօլայմնյճեոյր, a weeder.  
 Օյօլամ, to pay; *բայր յօ յյօլ, to  
 pay tribute; յյօլբա ղե ա մօյճ,*  
 he will pay his vows; also to  
 sell; as, *նոճ յօ յյօլաճ մար  
 ղեյրեայրաճ, Wo was sold as a* *ser-*  
*vant.*  
 Օյօլամ, to renew or change.  
 Օյօլամնաճ, written by the transla-  
 tor of the Bible յյօլմանաճ, and  
 vulgarly pronounced յյօլանաճ,  
 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.  
 Djolaycöjmead, patronage, protection.  
 Djolaycömajde, a guardian.  
 Djölzad, forgiveness.  
 Djölzajm, to dismiss.  
 Djollajr, apparel, raiment; Wel. *dillat*.  
 Djollmajn, faithful, true, sincere.  
 Djöl-manac, a hired soldier; from *djöl*, pay; and *manach*, man, in the German Celtic.  
 Djölünta, valiant, stout, brave, lusty; also generous, hospitable; *vid.* *djol amnac*.  
 Djölüntay and djölüntacð, hospitality.  
 Djom, from me, of me; do *ðajn djom an tuallac*, he took from or off me the load, i. e. do *mē*.  
 Djomad and djombuájð, anger, indignation, displeasure; *djomða*, is the same; do *γζαρ ηνυ φα djomða möj*, he parted them in great displeasure.  
 Djombáz, grief, sorrow.  
 Djombázac, sorrowful, mournful.  
 Djombajl, waste.—*Luke*, 15. 13.  
 Djo-mbuán, unlasting, transitory, fading; *beata djombuán*, transitory life; *éadaç djombuán*, fading or unlasting clothes, frail, perishable.  
 Djomða, *vid.* *djomad*, anger, displeasure, &c.  
 Djomðaç, displeased.  
 Djomálaç, profuse, hurtful; *vid.* *djözbbalac*.  
 Djomaltay, caution, notice.  
 Djomaðjn and djomaðjneac, idle, lazy, vain, trifling, frivolous.  
 Djomaðjneay, vanity, idleness; but more commonly pronounced *djomaðjnteay*; *djomaðjneay* a *τρασall*, the vanity of the world.  
 Djomajr, secret, private, dark, mystical.

- Djō-mōzad, enfranchisement, freedom, liberty.  
 Djō-mōzad and djōmōzajm, to make free, to set a slave at liberty.  
 Djomōjlead, a demolishing.  
 Djomnacð, obscurity, darkness.  
 Djomnan, a mystery.  
 Djomnan, a hermit's cell.  
 Djomaltōjn, a glutton; *potius τjomaltōjn*.  
 Djo-molad, dispraise.  
 Djomolad and djo-molajm, to dispraise or find fault with.  
 Djomolta, blamed, censured, dispraised.  
 Djomoltōjn, a slanderer.  
 Djomnac, a temple.  
 Djomyac, for *djomayac*, proud, haughty, arrogant.  
 Djomay, pride, arrogance.  
 Djon, a shelter or protection, a covert or fence from the weather; do *ερεγ γε a djon*, he forsook his covert; *φα djon*, under protection; do *cujn djon ajr*, he covered it. *see Diction*  
 Djon, the second semimetre or *leatmann* of a verse consisting of two quartans: it is more commonly called *cōmad*.  
 Djonayzad, a disjoining.  
 Djonayzajm, to ungird, to undo.  
 Djonayzta, dissolute.  
 Djonzabájl and djonzbála, and commonly written *djonzmála*, worthy, meet, proper, suitable, fit to bear; ex. a *Θηαινα δεjn ámay dujr fejn djom djonzbála dod cōmmōj daojðeac*, O Lord, make me a habitation for thyself, worthy so great a guest; *dá bñajzðeac feajr a djonzabájl*, if she got a suitable husband; also fixed, firm; *dōtçay djonzbála*, firm hopes.  
 Djonzbála, worthy.  
 Djonzbálta or *djonzmálta*, firm, fast, fixed.

Djonn, a hill or hillock; *vid.*  
 d̄jnn.  
 Djonnan, a little hill.  
 Djonnyoj̄ḡj̄d, even to.  
 Djonnyuj̄ge, unto, i. e. do jonn-  
 ruj̄ge; *μααυρ τū djonnyuj̄ge*  
*an Rj̄ḡ*, thou shalt go to Cæsar;  
 djonnyuj̄ge na Team̄nac. to-  
 wards Tara.  
 Djonnta, turning about.  
 Djoj, meet, proper, decent.  
 Djoj, a law.  
 Djojnac, or d̄jmeac, just, right,  
 equitable.  
 Djojnacnac, lawless.  
 Djojna, a dropping.  
 Djojnanzam, to belch.  
 Djo-mada, to annihilate.  
 Djojzad, direction; *δ̄j̄m̄z̄ad*,  
*idem.*  
 Djojzay, uprightness.  
 Djojma, a troop, company, crowd,  
 or multitude; *Wel. tyrva, Lat.*  
*turba.*  
 Djojmac, *quasi* d̄j-ājmeac, nu-  
 merous, infinite.  
 Djojna, quantity.  
 Djojyan, bad news; its correlative  
 word is *γ̄jojyan*, good news.  
 Djojuājmeac, an atom, a mite.  
 Djojrc or d̄jrc, barren; *b̄o d̄jojrc*,  
 a cow that hath no milk.  
 Djojrcan and z̄jojrcan, a grinding  
 or gnashing of the teeth; also a  
 chewing of the cud.  
 Djojzad and d̄jojzay, a noise or  
 sound.  
 Djojzad and d̄jojzay, to gnash  
 the teeth; also *d̄jojzana, ym,*  
*idem.*  
 Djojzay and d̄jojzaynac, the  
 vulgar, the mob or rabble rout.  
 Djojmuza, to snuff a candle.  
 Djojnadm, smooth, without knots,  
 even.  
 Djojrop̄jmeac̄d, or d̄jojbōnac̄d, an  
 argumentation, pleading, &c.  
 Djoj, of thee, or from thee, i. e.  
 do *tū.*

Djoj̄c̄-c̄aj̄m, to force away, to  
 drive off, to expel; *do d̄joj̄c̄-c̄aj̄m*  
*ay an τ̄τ̄j̄ ē*, he banished him  
 the country.  
 Djoj̄c̄-lāj̄c̄m̄z̄ad, consumption, de-  
 struction.  
 Djoj̄c̄meam, a wilderness, a desert;  
 from *d̄joj̄c̄* and *τ̄mej̄b*, a tribe.  
 Djoj̄c̄m̄uaj̄ll̄m, to unsheath.  
 Djoj̄c̄, a tribute.  
 Djoj̄c̄, straight, right; *d̄j̄meac̄*  
*γ̄uay*, straight, upright; *d̄an d̄j̄-*  
*meac̄*, a verse or metre; also ge-  
 nuine; *Lat. directus.*  
 Djoj̄c̄, frugal.  
 Djoj̄c̄day, uprightness.  
 Djoj̄c̄tajm, to geld.  
 Djoj̄c̄ad, a panegyric.  
 Djoj̄c̄zad, direction.  
 Djoj̄c̄eme, without way or passage,  
 out of the way.  
 Djoj̄c̄be, bald.  
 Djoj̄c̄z̄j̄m, to straighten, to direct,  
 or guide.  
 Djoj̄m, numerous, plentiful, great;  
*m̄o zeab̄t̄aōj̄ māay d̄j̄m̄ ay*  
*b̄ur̄ τ̄tauay, j̄r bej̄tear̄ da b̄ur̄*  
*mej̄r j̄r̄n̄ t̄j̄r̄ reo*, you will be  
 plentifully rewarded; or lite-  
 rally, you will reap plentiful ad-  
 vantage from your journey hi-  
 ther, and will be obeyed and  
 served in this country.—*L. B.*  
 Djoj̄r, two, both, a pair, a couple, a  
 brace; *d̄a d̄j̄r deaj̄r̄b̄r̄at̄aj̄r*, to  
 both his brethren; *Gr. δις*, and  
*Lat. bis*, twice.  
 Djoj̄r, poor, miserable.  
 Djoj̄rbeazajm, to contemn or de-  
 spise; *m̄a d̄j̄rbeazan γ̄ē tū*, if  
 he contemn you; also to pro-  
 fane or violate, to unhallow.  
 Djoj̄rbej̄t, twofold, double.  
 Djoj̄rc̄j̄m, fierce, nimble, active,  
 quick.  
 Djoj̄rc̄m̄ej̄de and -deay, discretion.  
 Djoj̄rc̄m̄ej̄deac̄, discreet.  
 Djoj̄reant̄ j̄ dēāza, a territory of  
 the County of Clare, the ancient

estate of the O'Deas.

Օյրճյի, sudden.

Օյրճյեյրյա, a disease.

Օյրլե, love, friendship, esteem, fidelity, loyalty; also subjection; Օյրլեաճ, *idem*.

Օյրլե, property.

Օյրլե, a dye; աչ յմյիւ Օյրլճե, playing at dice.

Օյրլեան, a dice-box.

Օյրլճեաճ, deviating, uncouth, straggling.

Օյրլյոգած, to hide or conceal.

Օյրլեաճ, the aspergillum, used at Mass to sprinkle the holy water on the people.

Օյր, ծօ ծյր, it remains.

Օյր, want or defect.

Օյր, to suck, to give milk.

Օյրբյի, difference.

Օյրճեալ, industry, endeavour; *vid.* Օյրճյօլ.

Օյրճեալտար, a necromantic veil or cover, that makes things invisible, as is supposed.

Օյրճեանայմ, to behead; ծօ Օյրճեանաճար ա յճ ճլեար, they beheaded their rightful king.

Օյրճյօլ, an attempt or endeavour, also industry.

Օյրճյօլաճ, careful, diligent.

Օյրճյօլայմ, to endeavour, to do the utmost.

Օյրճեաճ, to refuse.

Օյրճեաճաճ and Օյրճեաճայճե, an orphan, or a motherless child, who consequently wants suck or milk; from Օյր, want, and ճե, milk; *vid.* ճե.

Օյրճնջե, dumb, speechless.

Օյրճեաճ, forgetful.

Օյրճեաճ, an hermitage or wilderness; Wel. *didreubar*; յօ բայլ յե մաճ Օճ է այրայճած Օն ճյաճալ յան ճյրճեաճ, the Son of God was pleased to be tempted by the devil in the wilderness.

Օյրճեաճաճ, a hermit or anchorit. more properly Օյրճեաճաճ, a

man that has no society or common habitation with others, or one living separate from his tribe; *vid.* ճրեաճ and ճրեճ.

Օյրճեաճաճ, lawless.

Օյր, a long time, long since; Lat. *diu*.

Օյրճեաճայմ, to cast, to fling, to throw, to brandish, shake or quiver; աչ ճյրճայճ ճլոճե, throwing a stone; from ճրայճ, the arm.

Օյրճաճ, refuge; ճյր, the pip, a sickness of fowl.

Օյրճա, to cry out, to exclaim; Օճ ճօնարճ ան նաճն ան յճ ճօնա յլաճ աչ եաճնաճ ճիւր, աչար աչ աճրաճ ճեաճայմ, ծօ յօնա յարամ ա ճրաճ ճե, աչար յօ ճյրճայմ ծօ ճւճ մօն ա մեճճայմ ան յօրյլլ: 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.*

Օյրճայճլ, a sobbing or sighing.

Օյրճայմ, or ճյրյմ, to cluck or cackle.

Օյրճայմ, to drink off.

Օյրճայմ, the eyes.

Օյրճ, tender-hearted, flexible.

Օյրճեաճ, the same; hence այրճյրճե, obduracy.

Օյրճայմ, to suck; ճման ճյրլ, a sucking lamb; նօճ ծօ ճյրլ ճլօճա մօ մաճայմ, who sucked the breasts of my mother.

Օյրճաճ, a negative; նաճ ճյրճաճ նա ճաճճլճե, the nine negatives of the Irish tongue.

Օյրճաճ, a denial or refusal; ճաճար ճե ճյրճա, he got a refusal.

Օյրճայմ, to deny or refuse, to renounce, disown, cast off, &c.

Օյրճաճ, *vid.* ճօնաճ.

Օյր, difficult, hard; Lat. *durus*; յն ծօ ճյր ան ճաճաճ, *non dura fuit necessitas*.



Οἰῶνᾰᾰᾰ, to gulp or swallow; to drink speedily.  
 Οἰῶρ, protection.  
 Οἰῶῖῖ, οἰῶῖῖῖ, and οἰῶῖῖῖ, a lock of hair.  
 Οἰῶῖῖ, darkness.  
 Οἰῶῖῖῖ, οἰῶῖῖῖ ῖῖῖῖῖ, a lock of hair.  
 Οἰῶῖῖῖ, law.  
 Οἰῖῖῖῖ, a separation.  
 Οἰῖῖῖ, a law or ordinance; Lat. *lege*, a *lex*, *d* being only wanting in that Latin word; ῖῖῖῖ ῖῖῖῖῖ ῖῖῖῖῖ, a lawgiver; ῖῖῖῖ ῖῖῖῖῖ, a lawyer; ῖῖῖῖ ῖῖῖῖῖ, lawyers.  
 Οἰῖῖῖῖῖ and ῖῖῖῖῖῖῖ, lawful.  
 Οἰῖῖῖῖῖ, perfect, excellent.  
 Οἰῖῖῖῖῖῖ, lawful, just; ῖῖ ῖῖῖῖῖῖῖῖ ῖῖῖῖῖῖῖ ῖῖῖῖῖῖῖῖ, it is lawful to be done.  
 Οἰῖῖῖῖῖῖῖῖ, just, skilled in the law; ῖῖῖῖῖ ῖῖῖῖῖῖῖῖῖῖ, a litigious man.  
 Οἰῖῖῖῖῖῖῖῖ and ῖῖῖῖῖῖῖῖῖ, a lawgiver.  
 Οἰῖῖῖῖῖῖῖ, a lawyer.  
 Οἰῖῖῖῖῖῖῖῖῖ, a magistrate or justice of the peace, whose care is to have the laws enforced.  
 Οἰῖῖῖῖῖ, to separate.  
 Οἰῖῖῖῖῖῖῖῖ, or ῖῖῖῖῖῖῖῖῖῖ, lawful; ῖῖῖ ῖῖ ῖῖῖῖῖ ῖῖ ῖῖῖῖῖῖῖῖῖ, it is neither just nor lawful, also rightful, legitimate; as ῖῖῖῖ ῖῖῖῖῖῖῖῖῖῖ, a legitimate son; ῖῖῖῖῖῖῖῖῖῖῖῖῖ, unlawful, illegal, illegitimate.  
 Οἰῖῖῖῖῖ and ῖῖῖῖῖῖῖῖῖ, a strainer, a cullander.  
 Οἰῖῖῖ, to tell.  
 Οἰῖῖῖῖῖ, a denial or refusal.  
 Οἰῖῖῖῖῖῖ, to make plain or manifest.  
 Οἰῖῖῖῖῖῖῖ, destruction.  
 Οἰῖῖῖ, a retribution.  
 Οἰῖῖῖῖῖ, a loosing, releasing.  
 Οἰῖῖῖῖῖῖ, active, nimble; also prepared.

Οἰῖῖῖ, a cloud, darkness; also a blaze of fire.  
 Οἰῖῖῖῖῖ, a little study or closet.  
 Οἰῖῖῖ, much, plenty: commonly said ῖῖῖῖ.  
 Οἰῖῖῖ, close, tight, confined; ῖῖῖῖ ῖῖῖῖῖ, a closetool; ῖῖῖῖῖῖῖῖῖῖῖ, the defiles; ῖῖῖῖῖῖῖῖῖ, a close guarding.  
 Οἰῖῖῖῖ, an enclosure, a cloister.  
 Οἰῖῖῖῖῖῖ, to shut in, or enclose, to compress.  
 Οἰῖῖῖῖῖῖῖ and ῖῖῖῖῖῖῖῖῖῖ, knit, compacted.  
 Οἰ, before nouns sometimes agrees with the Latin *tuus*, -*a*, -*um*, as ῖῖ ῖῖῖῖῖῖ, *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. ῖῖ ῖῖ ῖῖῖῖῖ ῖῖ ῖῖῖῖῖ, *de die et nocte*, i. e. by day, &c.; ῖῖ ῖῖῖῖ, by the hand, or out of hand, *de manu*; ῖῖ ῖῖῖῖῖ ῖῖῖῖ, *de tribu Levi*; ῖῖῖῖῖῖῖ ῖῖ ῖῖῖῖῖ, *de morte loquamur*, i. e. concerning, or about; ῖῖῖῖῖ ῖῖῖῖῖ ῖῖῖῖῖῖῖῖ, *unus de exercitu*; ῖῖῖῖῖ ῖῖῖῖῖῖῖῖ ῖῖῖῖῖῖῖῖ, *simulacrum de lapide factum*, &c.; it still answers in sense to the Latin preposition *de* when added to pronouns, and is generally contracted; as ῖῖῖῖ, i. e. ῖῖ ῖῖῖ, ῖῖῖ ῖῖῖ, *de meo Auro*; ῖῖῖῖ, i. e. ῖῖ ῖῖῖ, ῖῖῖῖ ῖῖῖ, *de tuo Auro*; ῖῖ, i. e. ῖῖ ῖῖ, ῖῖ ῖῖῖ, *de suo auro*, &c.; and this contraction is always observed when a vowel is the initial letter of the word; ῖῖῖῖ ῖῖῖῖῖ ῖῖῖῖῖῖῖῖῖῖ, i. e. ῖῖ ῖῖῖ ῖῖῖῖῖ ῖῖῖῖῖῖῖῖῖῖ, *de auro et argento*, &c. Οἰ is often a negative or diminutive, and often an augmentative, and implies a difficulty; as ῖῖῖῖῖῖῖῖ, hard to be raised; ῖῖῖῖῖῖῖῖῖῖ, hard to be taught; ῖῖῖῖῖῖῖῖῖῖῖ, innumer-

able; dō-čūjnyžčte, incomprehensible; dōj-đeazla, indivisible; dōj-đealbac, ill-featured; dōj-đeayac, 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-amor*, to love passionately, &c.

Do, sometimes signifies *to*; Lat. *ad*; dōn māryzad, *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*; dujz, i. e. do tū, Lat. *ad te*; do, i. e. do ē, Lat. *ad eum*; dōj, i. e. do j, Lat. *ad eam*; dūjnn, i. e. do jnn, or rjnn, Lat. *ad nos*; dōj, i. e. do jō, Lat. *ad vos*; daj, i. e. do āj, *ad nostros vel de nostris*; dāj namujd, *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 rjnnne mē do čōmajnle, I have done your bidding; do čūajd rē, he went; do žēobajd ujle bāj, they will all die. As also of the conjunctive mood present tense: do jačajnn, I would repair or go; do ržrjōbajnn, I would or could write. In old manuscripts the particle ad was used for do of the modern writers, as was the particle rō.

Dō, two in number; Gr. *δυω*, and Lat. *duo*; řā dō, twice.

Doacal, affliction.

Dō-ājnyēac and dō-ājnyžčte, innumerable.

Dō-āčarnyž, immutable.

Dōb, and genit. dōjbe and dōjb, a

plaster; also gutter.

Dob, i. e. do bud řējdyj, perhaps, or it may be possible: sometimes written dob ējdyj.

Dob, a river or stream; Lat. *fluvius*; řnyč conucajō an dob, *eis restitit fluvius*.

Dōbajl, a daubing over.

Dōbajm, to plaster or cement, to daub.

Dōbajr, immortal; dō-bajr.

Dō-balađ, a rank or rammish smell.

Dobajr, obscure, dark.

Dobajr and dūr, water; Gr. *ὕδωρ*, *aqua*; Wel. *dyvr*, or *dur*; dō-bajrcū, an otter or water dog; Wel. *dyvr-gi*, an otter; *vid. cū*, sup.

Dobajr, the bound or border of a country.

Dobajrōjđeac, a pitcher, or bucket.

Dobajz, mischief.

Dob, boisterous, swelling, raging.

Dobmōn, sorrow, grief, concern.

Dobmōnac, sorrowful, sad.

Dobmōnad and dobmōnajm, to be sad or sorrowful.

Docamal, a difficulty, hardship.

Docamalač and docamlač, hard, difficult; řāočarj docamalač, hard labour.

Docamlačd, a difficulty.

Dōča, likely, probable; dōčujže, more probable.

Dōčajneay and dōčaj, hurt, harm, damage; čum a ndočajj, to their hurt.

Dōčajnac, grievous, hurtful; Lat. *angustiatus, in angustiis*.

Dōčay, hope, confidence; al. dōč-čay.

Dōčayac, confident.

Dōčma, weak, incapable.

Dōčmajč, lust.

Dōčt, strait, narrow, close; žrmej dōčt, a close and fast hold.

Dōčta, i. e. teazaajžčte, instruct-

- ed, taught; Lat. *doctus*.
- Dočtajm, to strain or bind hard.
- Dočtjajl, luxury.
- Do-čujnžead, a disjoining or unyoking.
- Dočum, an arbour.
- Dođ, to thy; dođ ozlác, to thy servant; *vid.* do.
- Dođa, of two, *binarius*.
- Dođajl, or doč-đajl, bad news.
- Dođajnz, difficult, hard; also dismal, sad.
- Do-ět, sickness or disease.
- Do-řajcyeac, or do-řajcyrjonac, invisible.
- Do-řážala, hard to be found; also rare.
- Dožajlyj, anguish, perplexity; *id. qd.* dožmann.
- Dožajm, to burn, to singe, or scorch.
- Dožna, sorrow, sadness, dullness, stupidity.
- Dožmann, anguish, perplexity; lá dožmajne, a day of perplexity.
- Dožb, plaster, &c.
- Dožbéalad, a daubing or plastering.
- Dožb, to them: sometimes for dožbb, i. e. do řjb, to, or from you.
- Dožbeaj, more rude or uncivil.
- Dožbeaj, vice.
- Dožbne, sacrifice.
- Dožbnjt, dođaj, i. e. uřže, and řt, i. e. ařbaaj, sowens or gruel.
- Dožc, quick, swift; also early, timely: its comparative is dožće, the former, or foremost; nř buř dožće, earlier.
- Dožće, hope, or confidence.
- Dožćeannač, two-headed.
- Dožcjm, to hasten.
- Dožcme, i. e. do čumča, ill-shaped.
- Dožd, the hand.
- Doždce, ř do lō, i. e. do oždce ařuř do lō, by night and by day.
- Doždeazla, individual, indivisible, spoken of a spirit.

- Doždneann, a duel, i. e. dřeann no cač, and do or doř.
- Dožř, a potion.
- Dožž, trust, confidence, hope.
- Dožž, a manner.
- Dožž, fire.
- Dožž, a guess or conjecture, opinion, or supposition; Gr. *δοκεω, puto*.
- Dožž, a testimony.
- Dožž, sure, certain, doubtless; do-đožž, truly; dožž žumab, perhaps; ex. ař dožž třm nde nř řnocřajd žōjc; a tá třm lařř na žōca, ař dōca do řocđořn dožb, it is certain that liars will not approach the kingdom of God; but liars have a kingdom (Hell) which they will undoubtedly approach.
- Dožžead and dožžjm, to burn or consume; do dožž mē, I have burned or consumed; also to destroy, to singe.
- Dožžear, a spear.
- Dožžjm, to hope, to confide in.
- Dožžljaž, a touchstone.
- Dožžnřjom, injury.
- Dožžte, pangs.
- Dožlēj, dark, obscure, mystical, i. e. do, negat., and leř, *manifeste*, the opposite of řojlēj, evident.
- Dožlb and dožlře, dark, gloomy, obscure, dusky; cēo dožlře, a dark or thick mist; also sorrowful, mournful, sad.
- Dožlbeaj and dožlbjoř and dožlžear, sorrow, mourning, trouble.
- Dožlžear and dožlžjoř, sorrow, grief, trouble, affliction.
- Dožlže, sore, hard, or troublesome.
- Dožlžearac, grievous, sorrowful, sad.
- Dožljdeacđ, frowardness.
- Dožljž, difficult.
- Dožljž, doleful, grieved, melan-

choly; *αγ* *δοιλιζ* *αν* *βειρι*, it is a melancholy action.  
*Δοιλλε*, blindness; also dimness.  
*Δοιμ*, poor.  
*Δοι-μειγ*, infinite.  
*Δοιμην*, deep, profound.  
*Δοιμνε*, depth, the deep.  
*Δοινεαν*, hard weather, inclement times: its opposite is *ροινεαν*, fair weather. It is more properly written *δο* or *δον-γην*; *vid.* *γην*.  
*Δοιη-δειαυζ*, of a reddish dun.  
*Δοιηημ*, deep.  
*Δοιητε*, intelligible.  
*Δοιητε*, a small black insect.  
*Δοιηβ*, an attempt.  
*Δοιηβ*, peevish, quarrelsome, dissatisfied, also hard or difficult.  
*Δοιηβειηημ*, to frame or model, to fashion.  
*Δοιηβειαδ*, peevishness.  
*Δοιηβιογ* or *δοιηβειγ*, anguish, grief, sorrow.  
*Δοιηε*, or *δωιηε*, a wood, (properly of oaks,) a grove; also any thicket; *αγ* *αν* *δοιηε*, out of the thicket.  
*Δοι-ηεαμα*, bye-paths, impassable places.  
*Δοι-ηιαηδα*, difficult, ungovernable.  
*Δοιημδαγας*, lethargy.  
*Δοιηγε*, the plural of *δοιηγ*, doors.  
*Δοιηγεοηη*, a porter.  
*Δοιηγεοηηεαδ*, doing the duty of a porter.  
*Δοιητεαλ*, a sink.  
*Δοιητεαδ*, that sheddeth or spilleth; *δοητεαδ-φολα*, a blood-shedder.  
*Δοιητεοηη*, a spiller or shedder; *δοηητεηεοηηη*, *idem*.  
*Δοιητεαγ*, affliction, misfortune.  
*Δοιηηημ*, to spill or shed.  
*Δοητε*, burned; *καηηαα* *δοηετε*, burnt cities.  
*Δοητε* and *δαηε*, quick, active,

nimble.  
*Δοητεαλ*, or *δοητεηολλ*, niggardliness, illiberality, or grudging; *ηη* *μαηλλε* *ηε* *δοητεαλ*, not grudgingly, also loathing. The most proper English word I find for *δοητεαλ* is churlishness.  
*Δοητεηολλαδ*, churlish, grudging, and niggardly.  
*Δοηεημ*, *δοηεημ*, to singe; *δο* *δοηε* *αν* *τεηηε* *ιαδ*, the fire singed them.  
*Δοηεηη*, dark, gloomy, obscure.  
*Δοηεηη*, ill-featured, ugly, deformed; also dull, unpleasant, ill-humoured.  
*Δοηεηη*, a contract or covenant.  
*Δοη*, a kind of fishing-net.  
*Δοη*, a space or distance.  
*Δοηαηδ*, loss, detriment, defect.  
*Δοηαηδ*, impatient; also intolerable.  
*Δοηαημγεν*, a two-handed sword.  
*Δοηαγ*, grief, mourning, desolation, *αημγηηη* *cum* *δοηαγ*, a time for grief.  
*Δοηαγ*, i. e. *δοηεαλλ*, abhorrence, disdain, loathing.  
*Δοηαγας*, sad, melancholy, mournful; also sick.  
*Δοηβ*, sorcery.  
*Δοηβαδ*, fiction.  
*Δοηφα*, hesitancy, slowness.  
*Δοημα*, delay, loitering.  
*Δοηυβτα*, stubborn, obstinate, inflexible.  
*Δοη*, a house; Lat. *domus*.—Vid. *Archæol. Brit. Compar. Vocab.* p. 55, col. 3, in voce *domus*.  
*Δοηα*, scarcity, want.  
*Δοηαηη*, transitory.  
*Δοηαηηημ*, speech.  
*Δοη-αηημ*, i. e. *τεαδ* *ηα* *ηαημ*, an armoury, or magazine of arms.  
*Δο-μαηυβτα*, immortal.  
*Δο-μβλαγ*, the gall on the liver; genit. *δομβλαγ*, also anger, choler; *δεοδ.* *δομβλαγ*, a drink of gall; from *δο*, ill, and *βλαγ*,

*gustus.*

Ḍo-mblaṛḑa, unsavoury, ill-tasted, also insipid.

Ḍo-mbūjḑeaċ, unthankful.

Ḍōmāḑ, the second.

Ḍōmajn, deep, hollow; ḑōmajn, *idem.*

Ḍōmajn, genit. the world; ḑōman.

Ḍōmajn-γζṛjōḑāḑ, or ḑōmanḑṛā-ḑā, cosmography.

Ḍōman, the earth, the world, the terraqueous globe; ζο leṛt jmeal an ḑōmōjn, unto the end of the world.

Ḍōmōjn for ḑōjmaojn, bad, naught, idle.

Ḍōmaṛ, *pro* ḑūṛ, water; *vid.* ḑo-ḑaṛ.

Ḍōmḑṛāγ, hereditary; also a patrimony, inheritance.

Ḍōmḑṛāγ, propriety.

Ḍōm-ljōγ, a house surrounded by a moat, or watered-trench, for a fortification.

Ḍōmnaċ, or ḑōmnaċ, a great house, also a church. The epithet μοṛ, 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 Ḍōmnaċ-moṛ, i. e. the great church.—*Vid. Vit. Tripart.* par. 2, c. 52, and *Ogyg.* p. 374. Ḍōmnaċ-moṛ O'heal-ujḑe, 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.

Ḍōmnaċ, the Irish name of the first day of the week, since the establishment of Christianity in

Ireland. In the heathenish times it was called Ḍja-Sul; *vid.* Ḍja and Ḍē, *sup.*

Ḍōmnaċ, pronounced Ḍonaċ, 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. Ḍōmnaċ ζeaṛjṛlā-māċ, otherwise called Ḍōmnaċ na Nḑaraċ, was the eldest son of Moṛtoḑmoṛ O'ḑṛjen, king of all Ireland, who made him king of Dublin, an. 1115. This Ḍonaċ gained a complete victory near Dublin over the forces of Leinster, commanded by their king, Ḍonoċ Mac-Murċa, who was killed in the action, as was likewise O'Connor, prince of Ibhfailge.—*Vid. Annal. Innis-fall.* an. 1155. From this Donal descended the Mac Donals of Darach, who consequently are the eldest and most direct descendants of the great Brien Boromhe, monarch of Ireland.—*Vid. Concuḑṛna Caṛaċaċ, sup.* pag. 126, 127. From Mahon, the younger brother of this Donal, 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 Donals, 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 Donal's eldest son, Connor, was king of Thomond

in the year 1155, he was made prisoner by *Τυρλοῦ Ο'Βριεν*, ancestor and stock of the Thomond branch, from a motive of jealousy of the lineal right of succession in supreme authority, which Turlogh 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 Turlogh O'Connor, king of Connaught, and *Δερμόδ Μακ Μυρκα*, king of Leinster; and after all, this unfortunate direct heir of Brien Boromhe had his eyes put out, or bursted, by his cousin Turlogh 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 *Δοναλμορε Ο'Βριεν*, the son of this same Turlogh O'Brien, attended by a strong body of armed men, being come to make a treacherous visit to Mahon O'Brien, great grandson of *Κοννορ Ο'Βριεν Μα Καταρακ*, 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 *Καυρλεαν ἢ Χονουτζ*, 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.—*Vid. Annal. Innisfallen, ad an. 1175, 1176.*

*Δομνον*, *Εἰμ-Δομνον*, 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.* *Δῦν-δομνον* was the name of a strong fortress and seat belonging to those Damnonians in Connaught; and *Ιορταρ Δῦν-δομνον* was the district in which it was situated.

*Δομναρκαμ*, to bind.

*Δόν*, of the, i. e. *δο αν*; *δόν μαυητηρ*, of the family, or to the family; *δον-αραν*, of the bread, *de pane*, *vid. δο*; *δο ζαμ γε δόν τυολαυ λά*, he called the light *day*.

*Δον*, mischief, evil.

*Δον*, although.

*Δονα*, corrupt, awkward, ungainly, unfortunate; *δοναδε*, the comparat.

*Δοναζζαμ*, to destroy.

*Δοναλ*, (*Μακ-Δοναλ*), Engl. Mac Donel, the name of an ancient and princely family of the province of Ulster, whose large estate was anciently situate in Orgialla, a tract which now comprehends the Counties of Louth, Monaghan, and Armagh. The chief of this family, who is the Earl of Antrim, still enjoys a very considerable estate. The Mac Donels of Scotland are of the same stock, all being sprung from Colla-uais, king of Ulster

and Meath in the fourth century, one of the three brothers of the same name who destroyed Emania, the royal palace of the Ruderician race, ancient kings of Ulster, and put an end to the regal succession of that family in the year 347. The Mac Dowels, as also the Mac Rorys, lords of the Hebrides, or Western Isles of Scotland, and the Mac Shyhys of Munster, are sprung from the same stock.—*Ogyg.* p. 362.

*Donalán*, (*O'Donnallán*), a family name, of which I find three different chiefs mentioned in the Topographical *Dán* of O'Dugan: one in *Ulad*, 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'Feanzujl*; that of O'Donelan of Orgialla, jointly with O'Flin, was *Jb Cuírtje*, and the O'Donolain of Connaught's ancient estate was the territory called *Clainbreayall*. 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.

*Donay* and *donuy*, distress, misery, misfortune, calamity.

*Donn*, of a dun or brown colour; *ejé donna*, dun horses; *donna-řabnac*, having dun or brown-coloured eyebrows.

*Donn*, pregnant.

*Donn*, *Teac Dojnn*, the west of

*Dojb Nátac* in Kerry, where *Donn*, son of Milesius, is said to have been drowned on his arrival in Ireland.

*Donncú*, (*O'Donncú*), the name of a very ancient and princely family descended from Cas, the son of Corc, who was the grandfather of *Ængus*, the first Christian king of Cashel in St. Patrick's time. The O'Donoghues were first settled in the country now called the County of Cork, where they were supreme lords of that tract which extends from Iniskean to the borders of Bantry, and from thence northward to Ballyvurny and Macroom, comprehending the territory now called *Ive-Leary*, and all that part of *Musgrý* which was called *Márcnujze j řhlaín*, 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 *Donnoća*, *rectius* *Donncú*, the proper name of a man, very common among the old Irish; hence *Mac Donnoća*, English, *Mac Donogh*, the family name of a branch of the Mac Cartys, descended from *Dermod Mac Carty*, the second son of *Cormac řjon*, 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.

Ðorað, intricate.

Ðorað, strife, dispute, controversy, at variance.

Ðorañgeacð, frowardness.

Ðorañ, a battle or conflict.

Ðorañ, a door, Gr. accusat. pl. *θυραç*, Lat. *januas*, a *θυρα*, *dempto a θυο*, Wel. *dor*, and Angl.-Sax. *door*.

Ðoraála, it happened, an impersonal verb; Lat. *contigit*.

Ðoraça, 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.

Ðoraçadag, darkness.

Ðoraçadajm, to darken, to make dark; Ðoraçotar an lá, the day shall be darkened.

Ðorað, a humming, or muttering; *hinc* Ðorað mañba, the office of the dead, because it is commonly read with that grave tone which the French call *Psalmodier*. It is improperly said Ðorað mañb.

Ðoraðam, to hum like a bee; Ðora-

ðanaajm, *idem*.

Ðoraðan, a humming noise, a buzzing.

Ðoraðujlle, folding doors; from Ðora, a door, and Ðujlle, a leaf, or board.

Ðoraça, despicable.

Ðora-ñáñta, insatiable, ungovernable.

Ðorañ, the fist; Wel. and Corn. *durn*, the hand.

Ðorañ, a hilt, haft, or handle.

Ðorañan, a handful.

Ðora-ñayç, a gold ring or chain, i. e. *ñayç* Ðo an Ðra.

Ðorañcuñ, the haft or hilt of a sword; *ayç* Ðo çuað an Ðorañcuñ *ayteac andjaç na lañne*, the haft also went in after the blade.

Ðorañð, a round stone.

Ðorañ, anger, wrath, resentment.

Ðorañ, very rough, harsh, &c.

Ðorañac, rough, rugged.

Ðorañda, austere, harsh, unpleasant.

Ðorañda, fierce, cruel.

Ðoraññroçt, a stirring to anger.

Ðoraññçe, surly, grim.

Ðoraña, spilled or poured; *añ na Ðoraña amac*, which are poured out.

Ðorañað, a spilling, pouring; Ðorañað ñola, an issue of blood.

Ðorañaða, a line.

Ðoraññgeac, uneasy.

Ðorañ, a door; *vid.* Ðorañ.

Ðorañ, a bush, bramble, or thorn; also a thicket; hence Ðorañ signifies, figuratively, a thick body of men.

Ðorañ, froth or scum.

Ðorañ, a little bush or bramble; a meayç na ñorañ, amongst the bushes; a ñorañayb, in thorns.

Ðorañ, to him, anciently written Ðorañ.

Ðora-ññudac, unsearchable.



Ὀδῶ-γῆουλ, a romance.  
 Ὀδωραῖτα, troublesome, difficult.  
 Ὀδογμαῖα, obstinate.  
 Ὀδορρηγοντα, unsearchable.  
 Ὀδορρηγοετε, stubborn, intractable.  
 Ὀδοτ, or δοδ, to thee, to thy; i. e. do *tu*; δοτ ταοιβ, concerning thee, or on thy side.  
 Ὀδοταδ, singeing, scorching.  
 Ὀδοταρ, a river; δοτῦαρ, *idem*.  
 Ὀδοταρκλυρ, a conduit-pipe.  
 Ὀδοτῦρ, hope, expectation.  
 Ὀδοτῦραῖ, confident, hopeful:  
 Ὀδοτῦραδ and Ὀδοτῦραῖμ, to hope, trust, confide, or depend.  
 Ὀδο-τεαζαῖρ, indocile.  
 Ὀδο-τοῖτα, rejected; also hard to be reared.  
 Ὀδοαβ, a spot or stain.  
 Ὀδοαῖμα, a dram.  
 Ὀδοαζ, fire.  
 Ὀδοαζ, anger.  
 Ὀδοαζαῖρ, a fire-shovel.  
 Ὀδοαζβοδ, the lesser bear-star, i. e. the fiery-tail.  
 Ὀδοαζαῖρ, a flint; Ὀδοαζον, *id*.  
 Ὀδοαζον, a dragon.  
 Ὀδοαζε and Ὀδοαζε, a dragon; Gr. *δρακων*, and Lat. *draco*.  
 Ὀδοαζεαν, a thorn.  
 Ὀδοαζε-βιομαρ, fuel.  
 Ὀδοαζεαῖ and Ὀδοαζεαῖ, a black-thorn.  
 Ὀδοαζη and Ὀδοαζητ, grinning; *vid*. Ὀδοαζητ.  
 Ὀδοαζηη, a hunch, or humpback.  
 Ὀδοαζηηεαγοραμ and Ὀδοαζηημ, to grin.  
 Ὀδοαμ, a sect of people, a community; Ὀδοαμ δαδῖη, any society of men.  
 Ὀδοαμ, much, plenty.  
 Ὀδοαμαβταῖμ, or Ὀδοαμλαῖμ, to kick, spurn, stamp, tread, &c.  
 Ὀδοαμαῖτ, a play, a comedy, or tragedy, any stage performance; Lat. *drama*, and Gr. *δραμα*.  
 Ὀδοαμαμ, to grin.

Ὀδοαμδαῖμ, to mutter or grumble.  
 Ὀδοαμ and Ὀδοαμδῶ, a rhyme or metre.  
 Ὀδοαμτ and Ὀδοαμτῶν, the snarling of a dog; also grumbling.  
 Ὀδοαμτῶναῖ, snarling, envious, grudging, complaining.  
 Ὀδοαμω, a druid, an augur, charmer, or magician; Ὀδοαμωτε να ηε-ζῖρτε, the wise men of Egypt; plur. Ὀδοαμωτε, anciently written Ὀδοαμω and Ὀδοαμωδε in the plur.  
 Ὀδοαμωδεαῖδ and Ὀδοαμωδεαῖτα, magic, or sorcery; properly the druidish form of worship and sacrifices.  
 Ὀδοαμωζῖον, thorns.  
 Ὀδοαμωδα, ζο Ὀδοαμωδα, *hactenus*, hitherto.  
 Ὀδοαμω, a sled.  
 Ὀδοαμωαν, a wren; *vid*. Ὀδοαμω.  
 Ὀδοαμωαμωαῖ, a statuary.  
 Ὀδοαμωαῖ, or Ὀδοαμωαῖ, the figure or face of a person or thing; an image or portraiture, a statue; Wel. *drych*, a looking-glass, the countenance.  
 Ὀδοαμωαῖαῖ, drawn, figured, delineated; also fair, handsome, beautiful.  
 Ὀδοαμωαῖαδῶν, a mould.  
 Ὀδοαμωαῖαδ, a portraiture.  
 Ὀδοαμωαῖαμ, to figure.  
 Ὀδοαμωαῖαδα, a troop.  
 Ὀδοαμωαῖαδαμ, to signify.  
 Ὀδοαμωαῖαδωμπλαδ, a platform, or ichnography, i. e. the representing persons or deities by certain figures, or by words.  
 Ὀδοαμωαῖαδτ, a poem; also a draught or pattern.  
 Ὀδοαμωαῖαδτ, an article.  
 Ὀδοαμωαῖαδτ, weakness.  
 Ὀδοαμωαῖαδτ, advertisement.  
 Ὀδοαμωαῖαδτ, to fight, to wrangle, &c.; also to certify or give notice.  
 Ὀδοαμωαῖαδτ, a tribe or family; a band or company, a people, &c.; Ὀδοαμωαῖαδτ, *idem*.

Օրեամանակ, fanatical, mad, frantic.  
 Օրեաման, madness, furiousness.  
 Օրեամնակ, perverse, foolish.  
 Օրեամնայմ, to rage or fret.  
 Օրեան, bad, naught.  
 Օրեան, a wren; Wel. *driubh*.  
 Օրեան, strife, debate, contention.  
 Օրեանած, good.  
 Օրեանձա, repugnant, contrary, opposite.  
 Օրեանն, good.  
 Օրեանն, contention; also grief or sorrow, pain; չան օրեանն, without dispute.  
 Օրեաննած, rashness.  
 Օրեաննամ, to skirmish or encounter.  
 Օրեարայրեաձ, or օրարածօրեաձ, a climbing, or clambering rather.  
 Օրեարամ, to creep.  
 Օրեայ, place, stead, turn; տաճար ձամ օրեայ, give me a turn.  
 Օրեայ and օրեայօջ, a briar or bramble; plur. օրյրեաձա.  
 Օրեայ-ձոյլլ, a thicket, or place full of brambles; օրեայման, *idem*.  
 Օրեձ, a tale or story.  
 Օրեձենչ, three persons.  
 Օրեյծրե, a space; օրեյծրե օ յ՞րն, a little while ago; տրեյծրե, *idem*.  
 Օրեյմ, an endeavour or attempt.  
 Օրեյմյրեաձ, a gradation, or degree.  
 Օրեյմյրե, a ladder.  
 Օրեյմյրե-մայրե, the herb centaur; Lat. *centaurium*.  
 Օրեօջամ, to grow rotten, to rot; also to wear out.  
 Օրեօլլան, a wren; օրեօլլան տեպ-բայծ, a grasshopper.  
 Օրեյ, news; a tale or story.  
 Օրեյծբարտաձ, a tale-bearer.  
 Օրեայծ, a rehearsal or relation.  
 Օրեյբամայլ, prickly.  
 Օրյձ and օրայձ, a dragon.

Օրյձ, angry.  
 Օրյմ, 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.  
 Օրյօճար, gore, or corrupt matter; also dregs, lees, or sediment; օրյօճար նա չձօբաձ, the dregs, or last of clowns.  
 Օրյօճարտա, mixed with dregs.  
 Օրյօջամ, to drop or distil.  
 Օրյօրամ, to climb.  
 Օրյր and օրյրե, օրյրեաձ, a briar or bramble; plur. օրյրլյծ, օրյրլյծ, օրյրեօջա, օրյրեանայծ, օրյրեաձա, and օրյրեօջայծ; Corn. *dreez*, Wel. *dreysin*; the dimin. is օրյրեօջ, or օրյրեօջ, օրյրեան, and օրյրլն. It is of the same literal construction as the Greek name of the oak-tree, *δρυς*; *vid.* օրայձեան, *infra*.  
 Օրյլե, a sparkle; plur. օրյլեանն.  
 Օրյլլջյմ, to sparkle, to shine.  
 Օրյւձ, a beak or snout.  
 Օրյւձաձ, ձօ օրյւձ ա յօլտ աջա յաձ, his hair stood at an end as he spoke.—*Vid. Caithr. Toid.*  
 Օրյւձ, a standing at an end, as the hair of the head.  
 Օրօ, a mason's line.  
 Օրօձլարաձ, miserable, pitiful.  
 Օրօձ, and in its inflexions օրօյձ, denotes bad, evil; օրօյձ-էյօրյրչնամ, a conspiracy, or evil imagination; օրօյձ-չնոյմ, a transgression, or bad action; օրօյձ-լլոյն, bad weather: in the Wel. *drug* is bad, and *hin* is weather, as *drykkin*, bad weather; hence it signifies short, penurious, sparing.  
 Օրօձ, right, straight, direct.  
 Օրօձ, a coach wheel.  
 Օրօձաձ, or օրօյձոյձ, a bridge; Օրօձաձ-աձա, 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.

- Órócánpaɣɣ, mistrust, jealousy.
- Órócánpaɣɣeac, jealous.
- Óróc-boltán, a bad smell.
- Órócδ, black, dark, obscure.
- Óróc-focal, a malediction; a bad character given of one.
- Óróc-ḡuɣde, a bad prayer.
- Óróc-maɣbad, murder, treacherous homicide.
- Óróc-múnte, saucy, insolent.
- Óróc-téad, a bridge.
- Óróc-túajɣ, an ill omen.
- Óróc-túaparaɣḡbáɣ, an evil report.
- Óróɣbel, hard, difficult.
- Óróɣc-ḡnɣom, mischief, a crime, or wicked act.
- Óróɣcɣm, to wrong or abuse, to do evil.
- Óróɣclɣam, shortness of breath.
- Óróɣc-méɣn, ill-will.
- Óróɣc-méɣɣneac, mistrust.
- Óróɣdeacδ, *vid.* δpaδɣdeacδ, sorcery, divination, magic.
- Óróɣḡean, the deep, or depth; ḡo toɣbɣɣb azuɣ ḡo nδróɣḡean-ɣaɣb, ḡeɣneay ay alcaɣb azuɣ ay enocaɣb, to the fountains and depths that spring out of high grounds and hills.
- Óróɣḡneac, thorns.
- Óróɣmlɣn, the dimin. of δpomaɣn.
- Óról, a bay, a plait, a loop; also a quirk, a stratagem.
- Órólca, a pair of pot-hooks; δról, *idem.*
- Óróm, otherwise written δpυm and δpym, genit. δpoma and δpyme, plur. δpomana and δpomda, 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 δpóm, 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 *muɣn*, 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 *ayɣ mo múɣn*, or *ayɣ mo δpυm*, indifferently, to mean *upon my back*. The genitive case of this word is either *δpυme* or *δpoma*, as *enám δpoma*, the back-bone. This same word, *δpóm* or *δpυm*, 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 *δpυm*, *δpóm*, or *δpym*, 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 *δpym*, 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 *δρυμ*; 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 *δρυμ*, 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 *δρυμ*, which is *δρυμῶδα*, rather than from the Gr. *δρομας*, *velocitas cursus*, as imagined by Isidorus; for camels, as well as elephants, are naturally sluggish and slow, and all the celerity that can be attributed to their march, proceeds only from the length of their legs: in the same mechanical manner that the shepherds who stride away on the lands or wilds of Bordeaux upon tall stilts, on which they are raised about ten feet from the ground, go much faster by walking leisurely on their stilts, than they possibly could by running on foot with their utmost speed. I also suspect that the word *camelus*, meaning a common camel with only one bunch, or convex protuberance on his back, is derived from the Celtic monosyllable *cam*, which in Irish Celtic means crooked, convex, bowed; as in the words *cam-δρυμας*, crook-backed; *cam-ῶρας*, bow-legged; *cam-ῆρῶ-*

*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,

*δρυμ-γαιλας*, was the old name of the hill of Armagh. *δρυμ-δαμζορμε* was anciently that of the hill now called *Cnoclunze*, or Knocklong, in the County of Limerick. *δρυμ-ενηη* 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 *δρυμ-ανα*, the seat of Lord Grandison. *δρυμ-σεατ*, a place where several of the princes and nobles of Ireland assembled in council soon after the middle of the sixth century. *δρυμ-αλαν*, otherwise called *βράγδ-αλαν*, 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



Ծրսօյմ, to draw, also to shut ;  
do ծրսօ leօ, he drew nigh to  
them.

Ծրսօյճեան, pronounced ծրսօյ-ճեան,  
or ծրսօյ-ճեան, in two syllables, sig-  
nifies the black-thorn bush ; its  
pronunciation, as well as its con-  
struction, is like the accusative  
case of the Greek word *δρυς*,  
accus. *δρυν*, the oak-tree.

Ծրսյւմ, the back, the ridge of a  
hill or houses ; a *նքոյմ*, their  
backs ; *բա ծրսյւմ*, backwards,  
also the surface or outside of any  
thing ; *ծրսյւմ* and *ծրսյմ* ; *vid.*  
*ծրոմ*.

Ծրսյւն, needle-work, embroidery ;  
*աջ քօղլսյւմ ծրսյւնե արսւր ծեաճ-  
լամա*, learning to embroider ;  
*ծրլսե ծրսյւնե*, the pursuit of em-  
broidery.

Ծրսյւնեաց, an artist, one that works  
with the needle.

Ծրսյւնեաճար, practice in needle-  
work or embroidery ; also artifice.

Ծրսօյր, lust, one of the seven mor-  
tal sins which kill the soul.

Ծրսօյրեաց, a lecherous person.

Ծրսօյրեամայլ, lecherous, incont-  
inent, unchaste, dissolute.

Ծրսօյրյւմ, to play the wanton.

Ծրսօյրլան, a bawdy-house.

Ծրսօյրեօյմ, a fornicator.

Ծրսոմ, a drum.

Ծրսոմածօյմ, a drummer.

Ծրսոմեճա, a house-top.

Ծրսոն, the back ; also the sum-  
mit of a hill, or other place.

Ծրսոնց, *id. qd.* *ծրոնց*.

Ծրսօյր, leachery, fornication ; *լսժ-  
ծրսյւրե*, whore-mongers.

Ծրսէ, a harlot, or other unchaste  
person ; Wel. *drythyll*, lasciv-  
ious.

Ծրսէ, foolish.

Ծրսէարկանցտօց, a bawd.

Ծրսէլաբայմ, to blab out, or speak  
foolishly.

Ծրսէլան, a bawdy-house.

Ծրստօյմ, a fornicator.

Ծւ, and *ծւս*, or *ծւսաց*, ink.

Ծւ, meet, just, proper, fit ; also  
kind for.

Ծւ, a land or country ; also a vil-  
lage, also a habitation, or place  
of abode.

Ծւսաց, a proper name of several  
ancient Irish princes.

Ծւսած, labour, hardship, difficulty.

Ծւսածար, did eat.—*Gen.* 14. 24.—  
*Matt.* 13. 4.

Ծւսածմար, laborious, hard, difficult.

Ծւսած-օբայր, a handicraft, hard  
labour.

Ծւսե, a dwelling-house.

Ծւսեյնյճած, to disfigure ; *ար-  
յոմծա ծրեաց աօծծա ծա ծւսե-  
նյճած րան շատ րօ*, many a  
handsome face disfigured in this  
battle.—*Vid.* *Շար-րեյմ-Շոյր-  
ձեալսյց*, ad an. 1310.

Ծւսյծ, or *ծւսյճ*, evil.

Ծւսյլ, *vid.* *ծւալ*.

Ծւսյլե, propriety.

Ծւսյր, surly, stern, ill-humoured.

Ծւսյրեյծ, so often.

Ծւսյր, a reward, a present.

Ծւալ, part or duty, office ; also  
meet, just, proper ; *ծար ծւալ է*,  
to whom it belongeth, also kind  
for ; *բսծ ծւալ ծօ րյն ծօ ձեա-  
նամ*, it was kind for him to do  
so.

Ծւալ, a law, &c.

Ծւալ, a fold, or ply of a cord.

Ծւալ, a lock of hair.

Ծւալսիճե, an engraver.

Ծւալսիճեար, sculpture, engraving.

Ծւալամ, to carve, or engrave.

Ծւալար, hire or wages, duty, &c.

Ծւամ, a city ; Brit. *dinas*.

Ծւան and *ծւանօց*, a rhyme or  
poem ; and *ծւանայճե*, or *բար*  
*ծւայն*, a rhymer or versificator.

Ծւանարեալ, a senator.

Ծւանարեալեաց, policy ; *ծւան-  
չաօյր*, *idem*.

Ծւար, a word, or saying ; also a

metre or verse consisting of four quartans.  
 Dubajnt, an earnest prayer.  
 Dūb, black, dark; dub-donn, a dark brown colour; dūb-déadač, having black teeth; hence dub signifies ink.  
 Dub, great, prodigious.  
 Dubač, a tub; dubač-leamnačta, a tub of sweet milk; pronounced douač.  
 Dūbač, melancholy, sad, dejected.  
 Dūbač, ink.  
 Dūbačur, sadness, melancholy.  
 Dūbadán, an ink-horn, or standish.  
 Dūbaš, mourning.  
 Dūbajzējn, the deep; from dub and ajzējn, ocean; dūbajzējna na řajjyže, the bottomless depths of the ocean; *vid.* ajzējn.  
 Dubajlce, vice, the opposite of řubajlce, virtue.  
 Duballad, want.  
 Dubalta, doubtful, uncertain.  
 Dubán, a hook, a snare; le dubánjyb řajzajmeačta, with fish-hooks.  
 Dubán, a kidney.  
 Duban-alla, a spider.  
 Dub-čorač, the herb maidenhair.  
 Dubčujl, a beetle.  
 Dubřocal, a word out of course, an enigma.  
 Dubžorimajm, to be black and blue.  
 Dub-Ločlonnajcc, the Danes, from Denmark; and the řjonn-Ločlonnajcc, those from Norwegia.  
 Dubáž, a lake.  
 Dubřad, to say; dubřad, it was said; mařa dubajnt řé, as he said.  
 Dublořte, melancholy.  
 Dub-řnámajde, a diver; the bird called didapper.  
 Dubřay, a house, room, or habitation, also a gloomy wood; from

dub and řoy, a wood.  
 Dubřlán, defiance.  
 Dubřmajt, foundation.  
 Dubtořll, hæmorrhoi, the swelling of the veins in the fundament.—  
*Pl.*  
 Dūbla, a sheath, case, or scabbard.  
 Dūblajžjm, to double.  
 Dučay, a visage, countenance.  
 Dūčon, war, battle.  
 Dūd, the ear.  
 Dūd, or dūžd, 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.  
 Dūadřje, a trumpeter.  
 Duda, chalybs, steel.  
 Dūdōž, a pat upon the ear, a little stroke on it.  
 Dūdōž, a measure of liquids containing a dram, commonly made of horn.  
 Dūdōž, a trumpet or horn pipe.  
 Dujbeal, quick, nimble, active.  
 Dujbčřoy, tribute; řá dubčřoy, tributary.  
 Dūjbcřde, a duke.  
 Dujbe, darker, blacker.  
 Dujbe, blackness; also ink.  
 Dujbeacanažje, depth.  
 Dujbeall, swift or nimble.  
 Dujbeajta, vernacular, or peculiar to a country.  
 Dujbelneač, a necromancer.  
 Dujbžeann, a sword, a dagger.  
 Dujbžejnte, the Danes, i. e. the black nations.  
 Dujbjlač, the spleen.  
 Dūjbléad, a doublet.  
 Dūjžam, or dřjžjm, to cluck as a hen.  
 Dūjl, an element; na ceřte řulé, the four elements; also a creature.  
 Dūjl, delight, desire.  
 Dūjl, partition or distribution.  
 Dujlbjř, 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.  
 Օսլէշնե, wages, hire.  
 Օսլիյմ, to take pleasure or delight; օսլիյց մե, I desired, or I found pleasure in.  
 Օսլլե, a green bough or leaf; also the leaf of a book.  
 Օսլլեաբար, leaves, a leaf of a book.  
 Օսլլեաբանած, full of leaves.  
 Օսլլեաճան, 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*.  
 Օսլլեօջած, leafy, full of leaves.  
 Օսլլեւայր, of or belonging to leaves.  
 Օսլլիյցյմ, to bear or bring forth leaves, to bud, to spring.  
 Օսլլիյցօլ, 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 *δυναμαι, possum*; vid. քար and քիր, *infra*, Wel. *dyn*, C. *Den*, Ar. *den*, Ger. *daen* and *diener*, a servant, and Cantarbr. *duenean*, idem.  
 Օսյնեաբաձ, manslaughter; չած օլե էյջ ղան ծօման յօյր քեալ օսյր ծսնեաբաձ.  
 Օսյնն, to us, i. e. ծօ յոն or ղյոն.  
 Օսյոյրեճեած, an assassin or murderer; աձ եարէ ղյալ քիյս; էյա ծօն ծյր քեօ յր քարիւ լյծ ծօ

լէջյոն շոջայծ, an Է ծարրաբայ, Օսյոյրեյնյե, no an Է յօյր ղան էյոնտա.—*Մեաբար երեւած*.  
 Օսյր, an oak-tree; hence the letter Օ is called Օսյր; Wel. and Cor. *Dar*.  
 Օսյրե, rude, rugged, surly; *vid. ծսայրե*.  
 Օսյրե, a wood or grove of oaks.  
 Օսյրե, stupidity, insensibility, Lat. *durities*, also obstinacy; ex. ծօ եյ ծօ ծսյրե նա հյմրեարանա նար էրեյջ ղյաձ an Էտ շար շարտ an արմօր, such was the obstinacy of the battle, &c.—*Vid. Եայրեյմ Ծօյրիճեալբայջ, ad an. 1318*.  
 Օսյր, a crow.  
 Օսյր, a precious present or favour, hence a jewel.  
 Օսյրճլլ, a sanctuary.  
 Օսյրեալ, a spout.  
 Օսյրշյօլլա, a client.  
 Օսյրյցե, awaked; ծսյրյցե, *idem*.  
 Օսյրյուձաձ and ծսյրցամ, to awake.  
 Օսյրյցյմ, to awake, to rouse up.  
 Օսյտ, unto thee, i. e. ծօ տւ; ծսյտ-րե, *idem*.  
 Օսյտբայր, deformed, ugly; also dark, gloomy.  
 Օսյտրի նա հօյծե, the morning.  
 Օսլ, a snare or trap; also a fishing with nets.  
 Օսլ, the terraqueous globe.  
 Օսլ, a satyr.  
 Օսլ; to go; ծօ սլ էար, to pass over; ծօ սլ ա մւջա, to be lost; սլ ալ ա նաջայծ, to proceed.  
 Օսլա, a pin or peg.  
 Օսլբայր, doleful, unpleasant.  
 Օսլեանած, dirty, miserly, pitiful.  
 Օսլեան and սլեանած, avarice, covetousness.  
 Օսլեաձօծ, a page.  
 Օսլա, a place of gaming, as *սլա ղեյլէ*.  
 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 δ̄unaμ, which in its second person singular of the imperative mood makes δ̄un, Lat. *claudere*, *occlude*. This monosyllable is one of those primitive and principal words that have been preserved in various different languages. δ̄un 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 δ̄un or δ̄jn: for in our old Irish the two writings are used indifferently, (*vid. δ̄jn*) 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 δ̄un, as δ̄un-εαμμα, now Wicklow; δ̄un-εαμμνα, now the old Head of Kinsale; δ̄un-ζλάμνε, a regal house near Sljab Mj, in Munster; δ̄un-Cljac, another royal house near Knoe-aïne, in the County of Limerick; δ̄un-Cljómεαμ, the palace of

an Irish king near the hill of Howth; δ̄un-ζμoτ, one of the regal houses of Munster near the Gailty-hill; δ̄un-δα Λεατ-ζλαμ, now Down, a bishop's see in Ulster, the burying-place of St. Patrick, S. Columcille, and St. Bridget; δ̄un-δ̄uβljνε, 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; δ̄unna Σεαδ, Baltimore, &c.

The old Irish had four sorts of habitations, viz. 1<sup>o</sup>. Καταμ, a city; 2<sup>o</sup>. βαμλε, a town; Lat. *villa*, called also βαμλε μ̄ομ, if a large town; 3<sup>o</sup>. δ̄un, a strong or fortified habitation; 4<sup>n</sup>. β̄μ̄j-ζεμν, otherwise called β̄μ̄jζ.—*Vid. Καταμ* and β̄μ̄jζεαμ and β̄μ̄jζ, *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.

δ̄unαδ, a house, a habitation; also a camp.

δ̄unαδ, a multitude.

δ̄unαμ, to shut up, to close together, to join; ημ μ̄εμδμ a δ̄unαδ, it cannot be shut.

δ̄un-άμμ, a habitation.

δ̄un-ljομ, a palace.

δ̄un-μαμβαδ, homicide, manslaughter.

δ̄un-μαμβεαδ, a manslayer.

δ̄unμ, a doctor or teacher.

δ̄unμ, stupid, dull; δ̄unμνε δ̄unμ, a blockhead; also hard; Lat. *durus*.

δ̄unμ and δ̄uομ, water, *hinc δ̄unμλαμ*, watergrass, or water-cresses; Gr. *υδωρ*.

δ̄unμjμ, affable.

δ̄unμμ, a house or room.

δ̄unμβ, a distemper or disease.

Ḍuinn, a fist, a hand; lán Ḍuinn, a handful.

Ḍúirtac, a temple.

Ḍúirtéac, a cell, a pilgrim's hut, or cabin; Ḍúirtéac Ḍiṽreabaje naomta, the holy anchoret's cell, &c.

Ḍurúnta, rigid, morose.

Ḍur, in order to, that, to the end that; go ndeacajnn don cátajn Ḍur a bpaḡajn neac dū ma bajl nḡḡ dom ealajḡjn, till I go to the city, to the end that I may there find some person who may want my goods.

Ḍur, a fort; Ḍur-ájt, a place of refuge, or safety.

Ḍurajna, a client.

Ḍuract and Ḍúrag, watchfulness.

Ḍurcúmal, a woman-client.

Ḍurḡajnm, a calling, appellation.

Ḍurḡzlac, a client.

Ḍútcag, nature, or the place of one's birth.

Ḍútcagj ollamanta, fee farm, feudam.

Ḍútcagḡ, a land, a country.

Ḍútcamajl, of a good family.

Ḍútcá, genuine.

Ḍútcagac, an inhabitant; one from the same country.

Ḍútcacḡ, diligence, kindness.

Ḍútcacḡdaḡ, diligent, urgent, kind.

### REMARKS ON THE LETTER e.

E is the fifth letter of the Irish alphabet, and the second of the five vowels, of the denomination of caol, or small vowels; it is sometimes short and sometimes long, and thus answers the Greek ε and η, as Capelles ingeniously observes of the Latin: *E vocalis, says he, duarum Græcarum vim possidet, nam cum corripitur, ε est, cum producitur η est.* It is in Irish called Eáda, or Eáda, from eáda, the aspen-tree; Lat. *tremula*; which is commonly called Cḡannḡjoḡac, and is not unlike the name of the Greek vowel η, and the Heb. η. 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 indiffereñce common to the Latins, as *Dii* for *Dei*, *heri* for *here*, *vespere* and *vesperi*, *cinis* and *ciner*, *impubes* and *impubis*, *omnis* for *omnes*, from *decem* is formed *undecim*, from *emo*, *premo*, is formed *redimo* and *comprimo*. E is the præpositive vowel in the five diphthongs and triphthongs, called na cuḡḡ heáḡḡa, or heáḡḡa; or the five ephthongs, viz. ea, eo, eoj, eu, ej, and of these the Hebrews have eu, as Heb. *הָעוּ*; but the Gr. and Lat. have both *eu* and *ei*, as Lat. *heu*, *hei*, and Gr. *ευ*, Lat. *bene*, Gr. *ειδω*, Lat. *video*, &c.

e á

e á

E and ead, are negatives in Irish, as e-dejmj, uncertain.

E and rē, he, it; cja hē, who is he? nḡ hē ḡo, it is not this.

E, an interjection importing grief;

Lat. *hei*.

Eaban and eabaj, mud, mire, &c.

Eaḡḡ, the aspen-tree; hence the name of the letter E.

Eabḡḡ, the Hebrew tongue; Ea-



- εάδάλ.  
 Εάδύλλεαé, an Italian.  
 Εάδαηγεαη, weak, not strong.  
 Εάδαηηγεαέτ, weakness.  
 Εάδαηηε, a jealous lover.  
 Εάδαηημεαγ, the art of invention.  
 Εάδάλ, or εάδάλ, gain, profit; also a prey, spoil, or booty.  
 Εάδάλαé, profitable.  
 Εάδαη, the forehead; αη μεάδαη, on my forehead.  
 Εάδαηάη and εάδηάη, a frontlet.  
 Εάδαηηζαηηε, corrupted from εαδαηη-γζαηηε, divorce, or separation. 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.*  
 Εάδαηηζαηηε, ingenuity.  
 Εάδαηηζαηηε, to know, to distinguish.  
 Εάδαηηζύηδε supplication, intercession; εάδαηηζύηδε ηα νάοη, the intercession of saints.  
 Εάδαηηαηδ, fraud, malice, deceit; also an ambuscade; ηδ ηάγ εαδαηηάηδε ηηη ζαé beállaé ó ηηη ζο τεαηαηη, i. e. he left men in ambuscade on every road from thence to Tara.—*L. B.*  
 Εάδαηηγζαηη, an interposer.  
 Εάδαηητα, noon, or dinner-time. This word I judge should be rather εαταηητα, i. e. between two; as the sun is at noon exactly midway between east and west.  
 Εαδ-δοηηηηζηηη, to naturalize.  
 Εάδ-δοηηηηη, shallow.  
 Εάδ-δóτéαγ, despair.  
 Εάδ-δóτéαγαé, despairing, desponding.  
 Εάδ-δóτéαγαηη, to despair, to be out of hopes.  
 Εάδ-fulαηη, intolerable; also impatient.

- Εαδ, time, opportunity, season; ζαη εαδα, without time.  
 Εαδ, yea, yes; ηη ηεαδ, ηóη so, nay.  
 Εαδαδ, an aspen-tree; also the name of the ae, and the diphthong ea; εαβαδ.  
 Εαδóη, namely, to wit.  
 Εάδμαηη, jealous.  
 Εάδμαηηε and εάδμαηηεαέτ, jealousy.  
 Εάδμεóδαηαé, immediate; and εηδηηημεóδαηαé, mediate.  
 Εάδóηδóηηηηη, to despair, be out of heart.  
 Εάδóτéαγ, despair; *vid.* εάδ-δóτéαγ.  
 Εαδηη and εαδαηη, in compound words is the same with ηδηηη, betwixt, between; *Lat. inter.*  
 Εαδηηαδ, between thee, i. e. εαδαηη tú; εαδηηαη, between me, i. e. εαδαηη μεé; εαδηηαηηηηη, between us, i. e. εαδαηη ηηηη, ηó ηηηηη; εαδηηαηηβ, betwixt you, i. e. εαδαηη ηβ, or ηβ.  
 Εαδηηóéδ, plain, manifest.  
 Εαδ-ταηηηηηηóéτ, alienation, ill-will.  
 Εάδ-ελάηε and εάδ-ελάταé, courageous, strong, undaunted, intrepid.  
 Εάδ-εηéóηηη, imbecility; also irresolution.  
 Εάδ-εηéóηηαé, ignorant of the way; also weak.  
 Εάδ-εηóη, light, brisk, nimble; also giddy.  
 Εάδ-εηóηαéαη, εάδ-εηóηαéμύζαδ and εάδ-εηαηηηηε, lightness, ease, comfort, riddance.  
 Εάδ-εηóηαéαη, a bladder: pronounced εάδηηóηαéαη.  
 Εάδ-εηάαηαηηη, incapable, unable; αγ εάδ-εηάαηαηηη με αη α ηυλάηηη, I am not able to bear it.  
 Εάδ-εηηλάβηηαδ, a solecism.  
 Εαδ-εηηéαηη, of old.  
 Εαζ, is one of the Irish negatives,

as *eáz-εμῶγ*, sickness; *eáz-cōjn*, injustice.

*Eáz*, i. e. *eáγza*, the moon.

*Eáz*, death.

*Eáza*, ice; *ljce eáza*, flakes of ice.

*Eazać*, deep.

*Eázam*, to die, to perish.

*Eazán*, (Mac-*Eazán*,) a family-name, whereof I find four different septes, two in Connaught, i. e. one in Breiffne, whose lordship was the district called *Clajnφeapamūjze*, and the other in Conmajene, or *Sjol-anam-cujde*, who was toparch of *Clajndjarmada*, in the principality of *O'Madazajn*, or *O'Madjn*; another Mac-*Eazán*, who is otherwise written *O'Heazán*, was one of the eight toparchs deriving under O'Carol in the country called *Ejle j Cheapbūjl* or *Elia Carolina*, now partly in the King's County and partly in Lower Ormond, in that of Tipperary; and the fourth sept of the Mac-Eagains were dispersed through the Counties of Cork and Kerry, the chiefs of which were hereditary judges of the courts of Brehon-laws under the jurisdiction of the Mac Carty-Mores, kings of Desmond. A gentleman of this family of the Mac-Eagains, by name *baotlac* or *boetjuz* Mac-*Eazan*, was the Roman Catholic Bishop of Ross-Carbury, in the reign of King Charles I. of England, who having engaged himself with a party of the confederated Roman Catholics, as their spiritual director, in an expedition tending to relieve the town of Clonmel, and being taken prisoner of war by Lord Orrery, was immediately, and without examination or trial, ordered to be hanged like

a common malefactor; contrary to the laws of war, of nations, and of common humanity.

*Eazan*, a bottom; hence *poll dub-ajzejn*, or *dub-eazajn*, an abyss.

*Eazaj*, order; *do cum γε a neazaj*, he put in order.

*Eazajajm*, to set in order.

*Eáz-bjot*, a carrion.

*Eáz-cáojne*, a sick or dying groan, or plaint; from *eáz*, death, and *caojne*, plaint or moan.

*Eázcaojn*, a sounding line.

*Eáz-cōjn*, falsehood, injustice; also wrong.

*Eázcojz*, a face, form, figure, or countenance.

*Eáz-εμῶjδ*, sick, weak, feeble: more properly in the literal explication it means, not firm; Lat. *infirmus*.

*Eáz-εμῶγ*, infirmity, sickness.

*Eáz-cúbajd*, unfit, improper.

*Eazla*, fear, dread, apprehension; *eazla zo*, lest that.

*Eazlac*, fearful, timorous.

*Eazlajm*, to fear; also to frighten, or deter, to affright; *do eazlaj-deadam zo mōjn*, they were exceedingly afraid.

*Eazlajr*, the church; Wel. *egluys*, Lat. *ecclesia*, and Gr. *εκκλησια*, gen. *eazujlre*, or *eazlajre*.

*Eazlajreac*, of or belonging to the church, a churchman, or clergyman.

*Eazlajreamajl*, or *eazajlreamajl*, becoming a clergyman.

*Eazlan*, a biting.

*Eazlayda*, ecclesiastical.

*Eázmajr*, without; *aneázmajrlajme*, without a hand.

*Eázmajr*, reputation, fame.

*Eázmajreac*, very great; *zriád eázmajreac*, very great love.

*Eazmjn*, about; *circa*.

*Eazna*, prudence, wisdom; *vid. azna*.

*Eaznac*, wise, prudent, discreet;

and eaznaǵe, a philosopher.

Eaznac̃, or eacnac̃, blasphemy; do n̄inn an fear ūd ēacnac̃, do n̄ad an ragart, ʒr follur zo no cuallabair a noya an eacnac̃, do freazair na Iudairǵ, ʒr b̄j-odba 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; o do conairic an naom̄ an n̄iǵ az eacnac̃ C̄riost̄, azur az adrad̄ deaman, when the saint (Patrick) saw the king blaspheme Christ and adore demons, &c.—Leabair breac.

Eaznac̃, a complaint, also resentment, also a cause of grief and sorrow; as jomda Eaznac̃ air C̄riost̄.

Eaznaǵe, a wise man, a philosopher.

Eaznaǵm, to complain, to accuse.

Eaznaic̃, querulous, full of complaints; n̄ir bu eaznaic̃, n̄ir bu ealc, non querula neque malevola erat.

Eaznaic̃, love; air eaznaic̃ a n̄ic, propter amorem filii; vid. Brogan in Vita Brigidae; written indifferently euznaic̃, or eaznaic̃.

Eaznaic̃airic̃, a mediator.

Eaznaǵm, to set in order.

Eazn̄ad, impotent.

Eaz-ramuǵl, singular, matchless; from eaz, non, and ramuǵl, similis.

Eazramuǵl, strange, surprising, extraordinary; also various, diverse, mixed.

Eazramla and euzramlaet̄, strangeness, variety, diversity.

Eazramluǵad and eazramluǵm, to vary, to diversify.

Eazramluǵad, a varying or chang-

ing.

Eal, fainting; az dul a n̄eal, fainting; vid. n̄eal.

Eala, a swan.

Ealad̄ and ealadan, learning, skill, knowledge; also an art or science.

Ealadanta, artificial, curious, ingenious.

Ealaj̄dm, to stalk; also to steal away, to desert, &c.

Ealaj̄teac̃, a revolter, or deserter, one that sneaks off, or steals away.

Ealanǵ, a fault, or flaw.

Ealai, salt.

Ealba, a herd, or drove.

Ealc, malicious, spiteful, envious, &c.; n̄ir bu eaznaic̃, n̄ir bu ealc, non erat querula, non malevola.—Brogan in Vit. Brigid.

Ealcmar̄, envious, spiteful; also lazy, sluggish.

Ealz, noble, excellent; hence Inyr

Ealz̄a, a name of Ireland.

Ealoǵad and ealuǵad, sneaking, stealing away.

Ealjuǵm, to sneak off, to steal away; as do ealuj̄eadair don cat̄raǵ, they got by stealth into the city.

Eall, a trial, a proof, or essay.

Eallabair, 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.

Eallaǵe, household stuff, furniture.

Eallam̄, wonder, astonishment.

Eallam̄, cattle given by way of a portion.

Ealycad̄, 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 maduibde allta, a rout of wolves; ealta arrajl, a pace of asses; also a tribe or family, as ealta glan tyluag uá ngeal ccair; ealta maireac, a troop of the cavalry; áirtib bhíon-ealtaic, places resounding with the melody of birds.

Ealtáide, white.

Ealtín, a razor.

Eamán, the principal regal house of Ulster, anciently the seat of the Ruderician kings of Ulster.

Eamain, double; and eamanta, the same.

Eamainye, wisdom.

Eampaid, a kind of stone.

Eán, eún, and én, a bird, a fowl; éan fion, an osprey.

Ean and an, water.

Eán, any; ar eán-cóir, in anywise, at all, in the least; ar zac eán 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.

Eanglaim, a lining.

Eanglaim, bad or weak drink with bread, as milk mixed with water.

Eangnam, generosity, also dexterity at arms, prudence, &c.; a ré eangnam na Lochlannaic do maíir San Moíghorb ran, the dexterity of the Danes (at arms) was known to be inherited by that Moghchorb.—*Vid. Annal. Inúisfallen.*

Eangrad, they advanced, or went

forward.

Eanluineac, fowling.

Eannec, innocent.

Eánraic, at once.

Eantóg, a nettle; neantóg, *idem.*

Eántóir, on purpose; also in one bulk; deántóir is the usual expression.

Eán-tóir, of any manner or sort.

Ean-uair, one hour; fear-eánuair, a way-faring man that stays not above an hour in a place.

Eanuc, a eunuch.

Eaondac, an unity.

Eair, a head.

Eairac, fear, mistrust.

Eairaim, riding.

Eairam, to refuse, to deny; deairadair, they refused.

Eairaim, the end.

Eairb, or fearboz, a roebuck.

Eairba, to tell or relate; go ndubairt oíreineac na raganit re hjoia, airtim tu aim Oia beo zon eairba daimn an tū Críóir Mac Oé, 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 ré fa heairba dó, bít ag iongairie muc do Mhíleo níg dal-Nairuibde in dítineac na ríléibe, his occupation was herding swine for Milco, king of Antrim, in the wilderness.—*L. B.*

Eairball, a tail; bun an eairbail, the rump.

Eairbam, to bid, or command; also to rely or depend upon; eairbaim niot, I depend upon thee.

Eairc, speckled; also red.

Eairc, a cow.

Eairc, a salmon.

Եայե, honey; also a bee.  
 Եայե, a tax or tribute; յօճ Եայեա,  
 Եյյե, or kindred money.  
 Եայե, Heaven.  
 Եայեած and Եայեայմ, to fill;  
 Եայեձօյր na յլուայջ, i. e. ծօ  
 իյոնաձօյր na յլուայջ.  
 Եայեամայլ, sweet, pleasant, agree-  
 able.  
 Եայեձա՛, coloured red.  
 Եայեայլլ, a prop, post, or pillar.  
 Եայեայլե, a barring and hinder-  
 ing.  
 Եայեձօմ, noble.  
 Եայեւաձճրա, a lizard, an enmet.  
 Եայեյա, a deficiency, an eclipse.  
 Եայեձա՛, a feast or solemnity.  
 Եայեձանալ, a piper, trumpeter.  
 Եայե-փայլեայ, an aristocracy.  
 Եայեգաձայլ, a miserable state of  
 captivity.  
 Եայեգայմ, to build, to frame, or  
 make up; Gr. *εργειν*, *operari*.  
 Եայեգաձած, to apprehend, or make  
 prisoner; ex. an *լսձջօյրե յն-  
 նայ Եայեգաձած իձրա*, the garden  
 wherein Jesus was made prison-  
 er.—*L. B.*  
 Եայեջայրե, prohibition.  
 Եայեջայրյմ, to congratulate; also  
 to prohibit or forbid.  
 Եայեջալան and Եայեջլան, a piper;  
 also noisy, clamorous.  
 Եայեջնայձ, magnificent, worthy,  
 virtuous.  
 Եայեջնամ, to prepare a feast.  
 Եայեջնա, conception, quickness of  
 apprehension.  
 Եայլամ, noble, august, grand;  
 hence Anglice, *earl*.  
 Եայրա and ԵայրմայլԵայրա, gallop-  
 ping.  
 Եայրած, arms.  
 Եայր, for ձրա, barley.  
 Եայրնայջ, յայրնա՛, or յայրան, iron.  
 Եայրնած, redemption.  
 Եայրնայլ, a part or share.  
 Եայրնեձե, to watch, to take care  
 of; *աչր Բյրօ յոնն աչ Եայրնեձե*

na *hōža* (*Մայրե*) յօ նԵայեձայն-  
 յե շր an Եայեյր *duy* an *Բրա-  
 ձայն յոնե* neac da *մբայլ նյձ*  
*ձոմ Եայեձայն տայ Եայն Եոձա*  
*na հոյջե 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 entertain-  
 ment to the Virgin in exchange  
 for some thing which belongs to  
 my trade.—*L. B.*

Եայր, and genit. Եյրր and Եյրրե,  
 the end or conclusion; also the  
 limit or boundary of a place;  
*Եայրե a նայր a Եայրե*, a man in  
 the declension of his years; a  
*նայր na Եյրրե*, in the limits of  
 the country.

Եայր, a champion; Gr. *ηρωϛ*, Lat.  
*heros*; also noble, grand.

Եայրնա՛, the spring; gen. Եայր-  
 նայլջ.

Եայրնած and Եայրնայձե, wares or  
 commodities, furniture, accou-  
 trements, either personal or  
 household.

Եայրնած, a military suit, a complete  
 armour; hence the English word  
*array*.

Եայրնայձյմ, to spring.

Եայրնայձ, a mistake, a fault; Lat.  
*erratum*; *այ յոն a Եայրնայձե*,  
*propter erratum*.

ԵայրնայլԵայր, to be served or at-  
 tended.

Եայրած, a sickness, or disease; *Եոն*  
*Եայրած քաայր a օյլջեած*, he died  
 a natural death.

Եայրնած, expulsion, banishment.

Եայրնայձյմ, expulsion, banishment.

Եայրլլե, dispraise, disparage-  
 ment.

Եայրամ, to make, or do.

Եայրամլայ, or Եայրամլայր, an ex-  
 ample, sample, or pattern.

Եայրալ, a tail.

Եայրաձոնտա, Եայրաձոնտած, and Եայր-  
 յաձոնտայ, dissension, disagree-



ment; also disobedience.  
 Eayáonntac, disobedient, repugnant, rebellious.  
 Eayáontūžad, schism.  
 Eayam, a cataract, a fall of water, a cascade.  
 Eayand, *idem*.  
 Eayand, a quarrel; eayáand do bnoydad, to provoke a quarrel.  
 Eayanzan, a tumult.  
 Eayba, want, scarcity, defect, absence, also vanity; eayba bnižad, the king's evil.  
 Eaybážym, to want or lack.  
 Eaybájn, the kingdom of Spain.  
 Eaybal, an apostle.—*Matt.* 10. 2.  
 Eaybalōjd, absolution.  
 Eaybarita, or eayporita, vespers, or evening prayers.  
 Eaybož, or eaycop, a bishop.  
 Eáyc, water, also old.  
 Eáyžajne, a warning.  
 Eayžal, a storm, a blustering wind; also a surprise.  
 Eaycan, or eayžōn, shooting into ear, as the corn does when it begins to form an ear.  
 Eaycan, a fall; eaycan a mbéal beánnan, to fall at entering a wide gap.  
 Eaycana, an adversary, an enemy; from the particle eay, one of the Irish negatives, and cana, a friend.  
 Eaycoman, dirty, filthy, nasty.  
 Eaycomata, satisfied.  
 Eaycomla, to die or depart this life; *re* blyážna azur cejtne fjetd ba rlan do Dhljap an tan no eaycomla zur an ccōjmde, i. e. Philip was eighty-six years old when he departed this life to enjoy God.—*L. B.*  
 Eaycong, water.  
 Eaycongja, a cry, or proclamation.  
 Eayconn, an old man, an elder.  
 Eayconn, the moon.  
 Eaycna, a cup, a drinking vessel,

also a chaldron; á dušajne Jož rep fny žjolla žriád do eaycna najnjte do cup a raečajžjb Benjamin, i. e. Joseph said to his house-steward, put my silver cup into the sacks of Benjamin.  
 —*L. B.*

Eaycnađ, walking, stepping, or marching.  
 Eáyža, the moon, also eáycán; *vid.* duajn j dušadžajne.  
 Eáyžajd, easy, sensible; also nimble, active.  
 Eayžajne, a curse or malediction, a cursing.  
 Eayžal, a sound or noise.  
 Eayžan, an eel; *rectius*  
 Eayža, or rather eayžcū, an eel; from eay, or eayž, water, and cū, hound, and may properly be called a water-hound.  
 Eayžleayad, confusion.  
 Eayžnad and eayžnajm, to climb up, to ascend; hence Ojandajn Eayžnad, Ascension-Thursdays, so called anciently, but now it is commonly called Ojandajn Oeay-žabala, signifying the Thursday on which Christ sat on the right hand of God.  
 Eayžul, a wave.  
 Eayžde, conspicuous, remarkable.  
 Eayžabna, bounty, courtesy, affability.  
 Eayžajne and eayžajnte, a disease; also infirmity or unhealthiness.  
 Eayžan, sick, infirm.  
 Eayžoc, a lake, or pool, &c.  
 Eaymajž, a lath or spar.  
 Eaymajl, a reproach, or reproof.  
 Eaymajlteac, dujne eaymajlteac, a reproaching or chiding person.  
 Eaynad and eaynam, a want of web enough for the loom.  
 Eaynad, music; also a song, or any melody.  
 Eaynad, time.

Eayōz, a weasel.  
 Eayoman, a welcome.  
 Eayomōjō, or eayōzomōjō, dis-  
 respect, dishonour.  
 Eayomōjōdeac, disrespectful, dis-  
 obedient.  
 Eay-onōjī, dishonour, abuse.  
 Eayonōjīneac, abusive, unmanner-  
 ly.  
 Eayontac, rude.  
 Eayōridūzad, disorder, confusion.  
 Eayorizajī, contrition.  
 Eayorizajī, to hurt or offend.  
 Eayoriznad, squeezing or crush-  
 ing.  
 Eayruz-γpeajī, the herb ox-eye-  
 daisy; Lat. *bellis major*.  
 Eayriannājt, the world.  
 Eayriaojtē, loose.  
 Eayriuaδ, a famous cataract of the  
 river Earn, now called the Sal-  
 mon's Leap, which divides the  
 County of Donegal from that of  
 Leitrim—Vid. *As*.  
 Eayraot, health.  
 Eay-tarriajīz, extraction.  
 Eayūanaī, to scum or skim.  
 Eay-ūmal, disobedient.  
 Eay-ūmlaδ and eay-ūmlaδ, dis-  
 obedience, obstinacy.  
 Eay-uyiūday, presumption.  
 Eay-uyiamac, disrespectful, stub-  
 born; also a rebel or revolter.  
 Eay-uyiamad and eay-uyiamacδ,  
 rebellion, disobedience.  
 Eata, old, ancient; ōz agy eata,  
 young and old; Gr. ερος, i. e.  
*annus*, and Lat. *ætas*.  
 Eatac, i. e. γεανōjī, an elder, or  
 an aged person.  
 Eatal, pleasure, delight; ay ea-  
 tal leam, I am well pleased.  
 Eatal and eatalaδ, flight.  
 Eatal, the world.  
 Eata, gone, sent.  
 Eetarī, a ship.  
 Eatla, prayers or supplications;  
 ex. do mījīne Saīad Chīarīajī  
 eatla cum Ōja fījī ā. ttīrad

γlān dā njonncaīb, the convent  
 or religious community of Kie-  
 ran offered up their supplications  
 to God for their safe return.  
 Eatla, sadness, dullness.  
 Eatlaī, to fly; do eataījījōday  
 ran mājī, they flew into the sea;  
 Lat. *attollo*.  
 Eatōriā, between them, amongst  
 them.  
 Eatriātac, late.  
 Eatromān, a bladder.  
 Eatruīme, lighter; also lightness;  
*vid. ead-trom*.  
 Eattrīōcaīje, cruelty, no mercy.  
 Eattrīōcaījeac, unmerciful.  
 Eattrom, light, swift.  
 Eattromam, to relieve, to make  
 light.  
 Ebejījt, or ebjījt, topography.  
 Ebad, the aspen-tree; also the  
 name of the letter *ε*.  
 Eblījīz, to spring off or on.  
 Eblījīzead, a skipping or leaping.  
 Eblōz, or ebleōz, a hot coal or  
 ember; eblōz dearīz, red hot  
 embers.  
 Ebriōn, a kettle, or chaldron.  
 Ebul, or aōjbeal, a coal of fire;  
 dim. eblōz, *supra*.  
 Eccnac, reproof, or reprehension.  
 Eccnaīje, the time past.  
 Eccnaīje, a prayer or interces-  
 sion.  
 Eccoyz, model, shape, or appear-  
 ance.  
 Eccnadaac, spiteful, unfaithful.  
 Eccnaīje, enmity, hatred, spite.  
 Ece, clear, evident, manifest; ece  
 an talam, the land is in sight;  
 Lat. *ecce*.  
 Ecna, eating, spending.  
 Ecyīje, apparent, manifest.  
 Ed, jealousy.  
 Ed, gain, profit, advantage.  
 Ed, to take, to receive, to handle.  
 Ed, defence, protection.  
 Ed, or eīd, cattle.  
 Edaoīz, uncertain.

Eddnejmjm, to catch at.  
 Edean, a receptacle.  
 Edeanb, false, uncertain.  
 Edejgneac, gelded.  
 Edel, prayers, or orations.  
 Eðon and eaðon, to wit, namely,  
 that is.  
 Eðb, ugly, deformed.  
 Eðm, to catch, to apprehend.  
 Eðme, hostages.  
 Eðmgljmjm, to endure, to suffer.  
 Eðmmedantðm, a mediator.  
 Eðmar, jealous.  
 Efeact, effect, also consequence.  
 Egeant, iniquity, injustice.  
 Egeállayb, absurd, silly, foolish.  
 Egpteac, an Egyptian.  
 Egmyr, defect, lack, want.  
 Ejblijgm, to sparkle.  
 Ejblyt, an interjection.  
 Ejb, tribute, tax, or subsidy.  
 Ejb-djgðe, ingratitude; from ead,  
 negat. and djgðe, gratitude; *vid.*  
 djgðe.  
 Ejde and ejdeað, cloth, apparel,  
 raiment, also an armour; zo  
 njomad onconn, eac, azur ejde,  
 with many colours or flags,  
 horses, and armours; cuzm omt  
 tejde, put on thy brigandine.  
 Ejdeað and ejbm, to dress, to at-  
 tire; ejdeoçtaim e, he shall be  
 attired; do ejdjg Saul Oajb,  
 Saul armed David.  
 Ejdeadaç, harnessed.  
 Ejdearbçta, dissolute, loose; dáojne  
 ejdearbçta, reprobates.  
 Ejdearncam, to scatter or dis-  
 perse.  
 Ejdean and genit. ejðne, ivy;  
 dimin. ejðneán.  
 Ejdneac, full of ivy; *Lat. hederosus*;  
 hence Cluajn hejdneac,  
 in the south of Leinster, which  
 in St. Fintan's life is interpreted  
*Latibulum Hæderosum*.  
 Ejdeanán, the dimin. of ejðne, an  
 ivy-branch or bough, an ivy-  
 bush; caom ejðnejn, an ivy-

berry.  
 Ejdeanðg, another diminutive of  
 ejðne.  
 Ejdlyðð and ejdlyom, a plea, a  
 case; also a claim, or demand of  
 debt.  
 Ejdjðeac, a cuirassier.  
 Ejdjmjn, doubtful, uncertain.  
 Ejdjnte, doubtful.  
 Ejdjom-çolay, twilight.  
 Ejdjm, between, betwixt, amongst;  
*Lat. inter*.  
 Ejdjm and fejdjm, to be able; nj  
 fejdjm lejy, he cannot; it is not  
 in his power.  
 Ejdjm, a captive or prisoner, a hos-  
 tage.  
 Ejdjmceart, an equal distributive  
 right; jr jadyjn da mac deag  
 Jymael zona nejdmceartaib,  
 these were the twelve sons of  
 Israel with their equal portions  
 or rights.—*L. B.*  
 Ejdjmceart rocal, an interpreta-  
 tion.—*Vid. Old Parchment*.  
 Ejdjm-dealugad and ejdmdejlt, a  
 difference, separation, or divi-  
 sion; also a distinction.  
 Ejdjm-dealugad and ejdm-dea-  
 lajm, to separate or divide, to  
 distinguish.  
 Ejdmdjlgjn, a devastation, ravag-  
 ing, &c.; as, ejdmjlgjn na  
 cuze uyle eatormia, the ra-  
 vaging or devastation of the en-  
 tire province between them.  
 Ejdjm-gleð, a decree, or judg-  
 ment.  
 Ejdjm-gleððajm, to judge, or de-  
 cide.  
 Ejdjmlén, captivity; zum fnyç a  
 nejdmjlén, that he was made a  
 prisoner; *vid. Caçmejm Thojm-  
 del*, an. 1311.  
 Ejdjm-meððanaç, zo hejdjmmeð-  
 ðanaç, mediately, indirectly.  
 Ejdjm-meððantðm, a mediator;  
 also an interpreter.  
 Ejdjm-mjnjmugad, interpretation.

**Εἰδοῖν-μῆνιν** ἕξαδ and **εἰδοῖν-μῆνιν-ζῆμ**, to interpret.  
**Εἰφεᾶτ**, effect, sense, consequence; **ἠῶδ ζαν εἰφεᾶτ**, a thing of no effect.  
**Εἰφεᾶδαῖ**, effectual; also sensible.  
**Εἰφεᾶδαμᾶν**, the same.  
**Εἰφεαρά**, serious.  
**Εἰζ-εαῖτε**, iniquity, injustice.  
**Εἰζεῖλλαδ**, dotage; also stupidity, dullness.  
**Εἰζ-εῖλλαδα**, or **εἰζ-εῖλλαδ**, irrational; **βεᾶταδεᾶ εἰζεῖλλαδα**, an irrational animal.  
**Εἰζ-εῖντε**, innumerable; also undecreed, unresolved upon; also not to be comprehended or conceived.  
**Εἰζ-εναῖδα**, impolite, rude.  
**Εἰζ-εναῖδαῖδ**, frowardness, rudeness.  
**Εἰζ-εῖνονα**, imprudent.  
**Εἰζ-εῖνοναῖδ**, imprudence, folly.  
**Εἰζεαν**, force, violence, compulsion; **δοβ εἰζεαν δαμ**, I was constrained; **με ἠεἰζεαν**, by compulsion; **εἰζεαν μαῖζδῶνε**, the rape of a virgin or maiden.  
**Εἰζεαν**, lawful, rightful, just; **εἰζεαν** and **αῖν εἰζεαν**, scarcely, hardly.  
**Εἰζεανταῖ**, necessary, indispensable; **ραοταῖ εἰζεανταῖ**, hard labour.  
**Εἰζεαῖ**, a learned man; pl. **εἰζρε**.  
**Εἰζεαμ**, a crying, or roaring; gen. **εἰζῆμε**; **εἰζδ με μεἰζῆμε**, hear to my cry.  
**Εἰζεαμῶν**, a crier.  
**Εἰζῆμ**, to cry out, to grieve, to lament, to bawl.  
**Εἰζῆν**, some, certain.  
**Εἰζῆν**, truly, surely, or certainly.  
**Εἰζῆδε**, mean, abject.  
**Εἰζῆδεᾶτ**, abjectness.  
**Εἰζῆνε**, a salmon.  
**Εἰζῆνῆζῆμ**, to force, to compel; **νά ἠεἰζῆνῆζῆ με**, do not compel me;

also to ravish, or commit a rape.  
**Εἰζῆνῆζῆτε**, forced, ravished, compelled.  
**Εἰζῆνῆζῆδαδ**, a forcing, or compelling; also a rape.  
**Εἰζῆρεᾶ**, a school, a study.  
**Εἰζῆρῆ**, art, science, learning.  
**Εἰζῆμ**, to rob or spoil.  
**Εἰλε**, other, another; *rectius* **αἰλε**, ex. **φεαῖ αἰλε**; Lat. *alius*.  
**Εἰλε υἱ** **φῆδουκτα** and **Εἰλε υἱ** **Χεαῖναβαῖ**, two districts in the County of Tipperary, north and north-east of Cashel, the ancient estates of O'Carrol and O'Fogurty.  
**Εἰλε**, a prayer or oration.  
**Εἰλεᾶδαῖμ**, to alienate, to part with, to pass away.  
**Εἰλῆζῆτεῶν**, a creditor.  
**Εἰλῆτε** and **εἰλῆδ**, genit. **εἰλτε**, a deer, a hind; Gr. **ελλοσ**, a fawn.  
**Εἰλῆμῆδαδ**, accusation, charging, calling to an account.  
**Εἰλῆμῆδαδ** and **εἰλῆζῆμ**, to charge upon a person, to accuse; **εἰλῆζδῶν φεῖν α** **εἰλε**, let them accuse each other; **α** **ταῖμ δομ** **εἰλῆμῆδαδ** **αῖμῆ φε**, I am called in question by you.  
**Εἰλλ** and **ἰάλλ**, a thong; **ζο ἠεἰλλ α** **βῆρῶζε**, to his shoe-latchet.  
**Εἰλλ**, an ell or eln.  
**Εἰλλῆδαδ**, burial, interment.  
**Εἰλνε** and **εἰλνεδ**, uncleanness, pollution; **ῆο ἕλαν** **Ὀῖα** **αν τε** **αμῆλ** **ὄν υἱλε** **εἰλνεδ**, **αῖμῆ** **Ὀ** **αἱτεαδ** **δεαῖμᾶν** **δα** **μαῖβ** **αν**, i. e. God cleansed the temple from all uncleanness and diabolical assemblies, or from being the habitation of devils.—*L. B.*  
**Εἰλνῆζῆμ**, to corrupt, to spoil; also to violate or profane.  
**Εἰμ**, quick, active, brisk.  
**Εἰμῆ**, a cry.  
**Εἰμῆδαῖδ**, obedience, compliance.  
**Εἰμῆτε**, dilatory, slow.  
**Εἰμῆμ**, or **εἰζῆμ**, to cry out.

Εἰμλεῶζ, a dead coal.

Εἶν, or εἶν, one, the same; εἶν-  
εἶνε, of the same family.

Εἶνεαῖ, a face or countenance.

Εἶνεαῖ and εἶνεαῖαγ, bounty,  
goodness; also courtesy, affa-  
bility.

Εἶνεαῖλαν, protection, defence, or  
safeguard.

Εἶνφεαῖδ, at once; δὸ εἰάδαμ ἀν  
εἶνφεαῖδ, they went together.

Εἶνζῆν, only begotten.

Εἶνμέγδ, of equal size.

Εἶνρεαδ, any thing.

Εἶπελαδ, to die or perish; ἀζυγ  
εἶπελαδ γῆ (Jacob) δά εἰμα  
muna ἡγα ἀν ἀοναμ γλάν εἰζε,  
and he (Jacob) will die through  
sorrow, if he alone (Benjamin)  
does not return home safe to  
him.—*L. B.*

Εἶπρητῆλ, an epistle, a letter.

Εἶνβεαῖνναμ, to transgress.

Εἶνβεαῖ, a wasp.

Εἶνρεαῖ, a heretic.

Εἶνρε, a burden.

Εἶνρε, Εἶνρηονν, Εἶνρηονν, the name  
of Ireland.

Εἶνρεαῖ, a heretic.

Εἶνρεαῖδ, or εἶνρηεαῖδ, heresy.

Εἶνρηε, a rising; εἶνρηε νᾶ ζῆρηε,  
sun-rising.

Εἶνρηε, assistants; κοῖμ-εἶνρηε, aux-  
iliaries.

Εἶνρηζμ, to rise, to mutiny, to pass  
on or advance.

Εἶνρηζ, a viceroy, or chief governor ;  
να ηεἶνρηζε βάδαμ φῶν τῆμ Ἰῦδα  
φῶ ἀυγορταγ ἡε ἰηονν Χηρηγορδ,  
i. e. the governors of Judea, un-  
der Augustus, who were cotem-  
poraries with Christ.—*L. B.*

Εἶνρηε, an amercement, or fine for  
bloodshed, a ransom or forfeit ;  
also a reparation.

Εἶνρηε, a command or government ;

δὸ ἡαδ Ἰθαηαοη ἡαηρηη εἶνρηε

Εἶνρηε δὸ ἰορεφ, i. e. Pharaoh  
afterwards committed to Joseph

the government of Egypt.—

*L. B.*

Εἶνρηεαῖτ, *idem.*

Εἶνρημ, to ride, to go on horse-  
back.

Εἶνρημ, a summary or abridgment.

Εἶνρην, rather Εἶνρη, 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  
Εἶνρη, the name of Ireland, from  
the Irish word ἡαη, the west,

seems absurd for two reasons :

first, because the Irish word ἡαη,  
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 ἡαη 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 ἡαη 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  $\text{ιαρ}$  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 Ibernæ, i. e. *ultima habitatio*, the remotest habitation, to show its insufficiency we have but to observe, that though this Phœnician word *Ibernæ* may plausibly pass for the original of *Ibernia*, the Latin name of Ireland, yet it would be a very awkward and unnatural origin for  $\text{Eryu}$  or  $\text{Eryu}$ , 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  $\text{Ιερωνη}$ ,  $\text{Ιερωνις}$ , 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  $\text{Eryu}$  or  $\text{Eryu}$  is but a contraction of the words  $\text{I-ιαρυη}$ , more properly written  $\text{I-ερυη}$  or  $\text{I-ερη}$ , compounded of  $\text{I}$ , an island, and  $\text{ιαρυη}$ ,  $\text{ερυη}$ , or  $\text{ερη}$ , the genitive case of  $\text{ιαρυν}$ ,  $\text{ερυν}$ , or  $\text{ερν}$ , Engl. *iron*, Lat. *ferrum*; so that  $\text{I-ιαρυη}$ ,  $\text{I-ερυη}$ , or  $\text{I-ερη}$ , 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



also in the plural.  
 Eyrceact, exception or exclusion.  
 Eyrcejm, to cut off; also to except or exclude.  
 Eyrdeact, hearing, attention.  
 Eyrđjm and ēyrdead, to hear, to listen, to be silent and attentive.  
 Eyrdead, a seeking, or hunting after, a research.  
 Eyrcean, or eyrjon, him, himself; i. e. ē rjn.  
 Eyrceartajr, he prayed.  
 Eyrcejrge, resurrection.  
 Eyrzjnn and eyrz-ljnn, a fish-pond.  
 Eyrzjr and eyrcejr, a ridge of high lands or mountains; eyrzjr nrada, the bounds of North and South Ireland.  
 Eyrjbjm, to drink.  
 Eyrđjm, to sit.  
 Eyrjl, eyrēōlac, rude, ignorant, unskillful.  
 Eyrjm, to trace.  
 Eyrjm, near, close at hand.  
 Eyrjnnjl, weak, infirm.  
 Eyrjōdan, unclean.  
 Eyrjomal, valour, courage, bravery.  
 Eyrjomlajr and eyrjomplajr, a pattern, model, or example.  
 Eyrjē, debate, discord, disagreement.  
 Eyrljnn, weak, infirm; eajrleán eyrljnneac, a pregnable fortress.  
 Eyrlyr, neglect, mistake, or forgetfulness.  
 Eyrmeac, lying, false.  
 Eyrmeac, unready.  
 Eyrneact, an orphan.  
 Eyrnēdead, to loose or untie.  
 Eyrteact, death.  
 Eyrzjm, or ēyrđjm, to hear.  
 Eyrte, and diminut. eyrēōz, a quill, a feather; also a wing; ajr eyrjb jolajr, on eagles' wings; eyrteac ēyrz, fishes' fins; hence eyrjneac, winged; oncon dejr-zgeyrjneac, a flag variously co-

loured.  
 Eyrte, an addition, a wing put to the ploughshare when worn; hence eyrjne signifies a ridge.  
 Eyrteaccajr, volatile.  
 Eyrteac, a refusal.  
 Eyrteallac and eyrjollac, flying, bounding.  
 Eyrteac, a lie or untruth, a mistake.  
 Eyrteac, an oak.  
 Eyrzjgm, to abjure; also to falsify, also to refuse or deny.  
 Eyrjneac, a wilderness.  
 Eyrjne, an end, conclusion, &c.  
 Eyrzjm, danger, hazard.  
 Eyrtelead, flight; eyrteleōzact, *idem*.  
 Eyrteleōz, a bat; eyrzjm, to fly; do eyrjl rē, he flew; cōm-luac azur eyrjollay an rjolar, as swift as the eagle flies.  
 Eyrteleōracd, flight or flying.  
 Eyrjne, a trench, a furrow; a nejtrjb an macajr, in the furrows of the field.  
 Eyrtrneōrac, feeble, weak, unguided.  
 Ela, a swan.  
 Ele, or ealc, bad, naught, vile, malicious; *vid. ealc*.  
 Elcayr, grief, sorrow, pain.  
 Eleatmajm, an election.  
 Eleatmajr, a bier; Lat. *feretrum*.  
 Eleatrac, one that carries a bier, a bearer.  
 Ell, or jall, a flock, a multitude.  
 Ell, hazard, danger.  
 Ell, a battle; zo bfuajr Eyrnejomad ell, that Ireland underwent many battles.  
 Ellea, elecampane.  
 Elteayrjōdeacd, warmth, heat; elteamlacd, *idem*.  
 Elton, steep, up hill; Lat. *acclivis*.  
 En, a bird; *vid. ēojn*.  
 En, ēan, and ējn, in compound words signify of one, or of the same; as lucd ējntjge, men of



the same house, the household ;  
 ējnċjnead, of the same family ;  
 ējnmējd, of the same bigness ;  
 also with the word zac pre-  
 mised, it signifies each or every ;  
 zac ēandujne, every man ; zac  
 ean tyealb, each drove or herd.

Enċeanajġ, the comb of a cock or  
 other bird.

Eneac and enec, a shirt or smock.

Eneaclann, a reparation or amends.

+ Enne, behold, see ; Lat. *en*.

Ēō, a salmon ; Wel. *eog*.

Ēō, a peg or pin, a bodkin, a nail,  
 a thorn ; ēō-a ġlējġ, the sharp  
 end or point of his spear.

Ēō, praise ; also good, worthy, re-  
 spectable.

+ Ēō, the yew-tree ; also any tree.

Ēō, a grave, or place of interment,  
 a tomb.

Ēōbmat, head-clothes, a coif, or  
 cap.

Ēōca, the proper name of a man ;  
 Lat. *Eochadius*.

Ēōcajn, a key ; plur. eōċnaċa.

Ēōcajn, a brim, a brink, or edge.

Ēōcajn, a tongue.

Ēōcajn, a young plant, a sprout.

Ēōcajn Mājze, an old name of  
 Brury, the chief regal house of  
 all Munster in ancient times.

Ēōzan, the proper name of several  
 great men among the old Irish.

Ēōzan-mōj, surnamed Moġnūazad,  
 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-Chaċ-  
 ac, 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-Chaċac 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 Ūeac-  
 moġ, i. e. Mogh's moiety, which,  
 as I have said, was the south-  
 half of all Ireland. This prince  
 has been the common stock of  
 the O'Briens, the Mac-Cartys,  
 the O'Mahonys, the O'Sullivans,  
 the O'Haras, the O'Carols, the  
 Macnamaras, the O'Kennedys,  
 and many other noble families.

Ēōjn, John ; Sojbyġēul an Naom  
 Ēōjn, the Gospel of St. John.

Ēōjn, ēan, ēun, and ēn, a bird ;  
 ġūjċe ēōjn, *sessio alitis*.—Vit.  
 S. Brigid.

Ēōjnġjadac, fowling, birding.

Ēōjn-ġealzaġne, a fowler.

Ēōl, knowledge.

Ēōlac, expert, knowing ; also a  
 guide or director.

Ēōlay, art, science, knowledge.

Ēōlcaġne, sorrow, mourning, grief,  
 concern.

Ēōlcaġneac, sad, sorrowful.

Ēōlzaġ, knowing, skilful.

Ēōlujċe, a guide or director.

Ēōluġ, knowledge, direction.

Ēonadān, a cage or aviary.

Ēondraoġġm, to divine, to con-  
 jecture future events by the flight  
 or pecking of birds ; ēonġaġġm,  
 the same.

Ēōjmat, a coif or head-dress.

Ēōjna, barley.

Ēōġ, ad ēōġ, it was said.

Ēj, great, also noble.

Ēja, a denial.

Euaḡd, apparel.  
 Euaḡcallan, a pole or stake.  
 Euaḡceanncaḡde, most certain, as-  
 suredly.  
 Euaḡcete, transitory, not lasting.  
 Euaḡbeḡre, a burden or carriage.  
 Euaḡennac, an Irishman; *rectius*  
 euaḡneanac.  
 Euaḡn and Euaḡn, Ireland.  
 Euaḡmajl, a sign, or foretoken, a  
 prognostication of some event;  
 euaḡmajl taḡnḡḡ auaḡ paḡr Chriḡoḡd,  
 the sign which marked out the  
 passion of Christ.—*L. B.*  
 Euaḡoz, oḡḡreoz, and euaḡezac, ice.  
 Euaḡlam, a saint or holy person.—  
*Brogan.*  
 Euaḡn, an end, *vid.* euaḡn, also the  
 tail or fin; ex. a deuaḡre euaḡre  
 ne neuaḡn buaḡdaḡn, auaḡr zaḡc  
 euaḡre euaḡle, written also aetue;  
 as aetue buaḡzaḡd buaḡdaḡn, the  
 fins of a salmon.—*Vid. Tighern.*  
*Annal. an. 1113.*  
 Euaḡnaḡd, an error, or mistake.  
 Euaḡceptuaḡr, opposing.  
 Euaḡneuaḡmeac, deviating.  
 Euaḡr, death.  
 Euaḡr, a ship; naḡ deuaḡcaḡd aon euaḡr  
 ueuaḡ ran muuaḡn uaḡaḡd, any float-  
 ing vessel; *potius* euaḡr or euaḡr.  
 Euaḡteuaḡ, a mute.  
 Euaḡropeac, an Ethiopian.  
 Euaḡreuaḡc, death.  
 Euaḡte, age; uaḡ mbuaḡaḡd aoude auaḡr  
 euaḡte, i. e. uaḡ mbuaḡaḡd oḡze  
 auaḡr aouue, after being vic-

torious in youth and in old age;  
*vid.* euaḡta.  
 Euaḡtḡonaḡc, an eunuch.  
 Euaḡtueuaḡrḡḡm, to awake a person.  
 Euaḡuaḡcaḡjl, unhandy.  
 Euaḡuaḡalanḡ, incapable, unable.  
 Euaḡd, euaḡd, and euaḡada, jealousy.  
 Euaḡdac, *vid.* euaḡdac, cloth; euaḡdac  
 lam, a handkerchief or napkin.  
 Euaḡdad and euaḡdaḡm, to clothe or  
 dress.  
 Euaḡdal, lucre, advantage, profit;  
*vid.* euaḡdaḡjl.  
 Euaḡdan, or euaḡadan, the forehead.  
 Euaḡgam and euaḡgam, to die; a ta-  
 maḡoḡd auaḡ euaḡ, we perish; euaḡra  
 ta, thou wilt perish.  
 Euaḡcḡoḡn, wrong, injury.  
 Euaḡcḡoḡnac, injurious.  
 Euaḡcuaḡaḡd, an infirm person.  
 Euaḡcuaḡuaḡr, sickness, infirmity;  
 euaḡcuaḡuaḡr na ueḡla, the infir-  
 mity of the flesh.  
 Euaḡnaḡd, or euaḡconuaḡd, irrational.  
 Euaḡrauaḡmajl, matchless, various.  
 Euaḡlaḡd and euaḡloḡzaḡd, escape; do  
 euaḡlaḡd ueuaḡ, he stole away.  
 Euaḡrauaḡtaḡd, slumbering; neuaḡrauaḡ-  
 taḡd, *idem.*  
 Euaḡloḡ, an escape.  
 Euaḡn, a bird, a fowl; euaḡnuaḡr,  
 fowls.  
 Euaḡmaḡuaḡreuaḡc, galloping, riding.  
 Euaḡn and Euaḡne, Loḡc Euaḡne, the  
 famous lake of Earn in Ulster.  
 Euaḡtḡom, light; *vid.* euaḡd-tḡom.

## REMARKS ON THE LETTER ꝥ.

ꝥ is the sixth letter of the Irish alphabet, and is called by our gram-  
 marians Conuḡoḡn Laḡ, or a weak consonant. By fixing a full-point over  
 it, or subjoining an *h*, it loses all force in the pronunciation, as don ueuaḡr,  
 or a ueuaḡr, is pronounced don euaḡr, or a ueuaḡr, to the man, O man; a ueuaḡr,  
 his generosity, is pronounced a ueuaḡr, &c. It is called ueuaḡr, from ueuaḡr,

*vulgo* բարձոց, the alder-tree; Lat. *alnus*. It is the same with the Hebrew **א**, because the figure and sound of both letters are very nearly the same; this letter agrees in many words with the Latin *v* consonant, as բար, *a man*; hence in the obliques and plural, բրի, Lat. *vir*, բօր, *true*, Lat. *verus*; բօն, *wine*, Lat. *vinum*; բօժ, *a word*, Lat. *vocalis*; բօջիլ, *a vigil*, Lat. *vigilia*. It often corresponds with the Greek  $\phi$ , as բայօ, pronounced բայց, *a prophet*, Gr. *φαις*, and Lat. *vates*; բալլ and բալա, *deceit, cheating*, Gr. *φαυλος*, Lat. *vilis*; բազա, *a beech-tree*, Gr. *φηγος*, Lat. *fagus*, &c. When a dotted or aspirated *b* is prefixed to բ, it is pronounced like *v* consonant; as from բաճա, long, աբբաճ, is pronounced *a vad*; a բբաւրե 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. բարա, *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. *բրեյմ*, *a terrible sound*, Gr. *βρεμω*, Lat. *fremo*, to sound or rattle: and again *f* is used for *b*, as *sifilare* for *sibulare*, which the French call *siffler*; hence we commonly say *suffero* for *subfero*, &c. We find that  $\beta$  was anciently used among the Greeks for  $\phi$ ; and Plutarch tells us that the Macedonians always said Βιλιππον for Φιλιππον; and Festus says that they used αλβον for αλφον, Lat. *album*. Note that in words beginning with the letter բ it is quite eclipsed, and of no force in the pronunciation, when it happens by the course of speech that *ժ*, *տ*, *մ*, or *բհ*, is prefixed to it; ex. ժբօջիլ, *of flesh*, ժբար, *of or to a man*, are pronounced ժօջիլ, ժար, &c.; տբար, *thy husband*, տբօջիլ, *thy flesh*, are pronounced տար, տօջիլ; մբար, *my husband*, մբօջիլ, *my flesh*, are pronounced մար, մօջիլ, &c.; ար բրի, *our men*, ար բբարան, *our land or ground*, are pronounced as if written ար իր, or *ar vir*; ար բբարան, or *ar vearan*; so that the initial բ is quite eclipsed, and taken no notice of in the pronunciation, though it always stands in the writing for preserving the radical frame of the word.

բա, under; բան եւան, under the table: it is also written բե and բօ.

բա, is sometimes the sign of an adverb; as բա եւլ and բա ծրայմ, backwards; բա բաճ, apart, distinctly, separately, also alternately; բա տարայմ, towards, to, about, as it were; բա ճայրե, at length; բա ծօ, twice; բա տրի, thrice.

բա, is sometimes a preposition, and signifies to, unto, into, also upon;

բան շօյլլ, to the wood; բան բաճայրե բեյօժ, into or on the open field.

բա, answers in sense to բաճ, and means was, were, singular and plural; as բա իյ ան տրոջեան, she was the lady; բա տարե ապր բա օլե մօ լաէտե, few and evil have been my days; *na mná* բա յրոյնե, of the elder woman, i. e. of the woman that was the elder.

բաճալ, a fable or romance; Lat.

*fabula*; pl. *fabajl*.

*Fabal*, an expedition or journey.  
*Fábaltay*, *pro fážaltay*, profit, benefit, a return of gain, an income; *an te báy luža fážaltajr*, he that has the least income.

*Fábar*, favour, friendship.

*Fábna*, a veil, a curtain; hence

*Fábna*, the hairs of the brow, and lids of the eye; pl. *fabnaje*.

*Fábna*, the month of February.

*Fábtojnye*, negligence.

*Fábtojnyeac*, careless, negligent.

*Fáčajm*, matter; Lat. *materia*; also a cause or reason, a motive.

*Fáčajn*, a calling; also a temptation.

*Fáčajn*, a fighting or engaging.

*Fáčajll*, full of woods.

*Fáčt*, a battling or fighting.

*Fad*, long, either with respect to length of time, or the extent of any thing; *cá fad*, how long; *fad ó rjn*, long ago; *fad ūad*, far off; *řada djneac*, long or tall, and straight; *ře mjle řada an rjan*, a road six miles long.

*Fad*, length; *an řajd*, in length, also all along; *an řad*, whilst.

*Fada*, long, tall.

*Fadažad*, or *řadūžad*, a lengthening or prolonging; also a kindling; *řadūžad an tejne*, the kindling of the fire.

*Fadažjm*, to lengthen or prolong, also to kindle; written also *řadajm*; *nj řajdēočtaoj*, ye shall not prolong; *do řadūžead tejne*, a fire was kindled; also to incite or provoke.

*Fadajl*, lingering, delay.

*řadalač*, lingering, tedious, dilatory.

*řad-člūayac*, long-eared, flap-eared.

*řad-čoyac*, spindle-shanked, long-

legged.

*řad-řujlnžeac*, long-suffering.

*řad-řulanž*, longanimity.

*řad* and *řadb*, a mole.

*řad*, cut.

*řadb*, a question or enigma, a knot.

*řadb*, a raven, or Royston crow.

*řadb*, a mole, a knob, bunch.

*řadb*, a fault; also a widow.

*řadbán*, a mole-hillock.

*řadlajd*, loosing.

*řadlajm*, to distinguish.

*řadč*, breath.

*řáčead*, to kill; ex. *řáčej le Džaržoah dá ndeacajm ann*, ol Maojre, Pharaoh would kill me if I had gone there, says Moses.

—*L. B.*

*řáčete* and *řáčead*, laughter; genit. and plur. *řáčebe*, rather a disposition for laughing; *řáčead an žájje*, an appearance of laughter.

*řařa*, an interjection, O strange!

*řážam* and *řážbam*, to quit or leave, to forsake; *ná řáž rjn*, do not forsake us.

*řážajl* and *řážbajl*, a leaving behind, or abandoning.

*řáža*, or *řoža*, a spear; hence an attempt or offer.

*řážajl* and *řážajm*, to get or procure, to gain, to receive; *ajm rjn ně cajl ažur ajm rjn le řážajl*, a time to lose and a time to gain.

*řážaltač* and *řážaltajreac*, profitable, advantageous.

*řážaltay*, gain, profit, advantage.

*řážnajm*, to favour or befriend; *rectius řábnajm*.

*řaje*, a sparkle.

*řajce*, a stitch; as *řan řajce don lejne*, without a stitch of the shirt.

*řajcealac*, evident, plain, manifest.

Fajcealac̄d, evidence.  
 Fajceamajl, of a moment, in a trice.  
 Fajceall and fajcjl, wages, reward, salary; plur. ʒo bʒajcjlj̄b, i. e. ʒo d̄t̄uanaʒdalaʒb̄.  
 Fajceallac̄, a lamp, a light, a candle; also luminous.  
 Fajcead̄ and fajcjm, to see, to behold; nác fajceann, aʒur nác cclujneann, which neither sees nor hears.  
 Fajcʒjn, a seeing; also sight; ʒán fajcʒjn, without seeing.  
 Fajcʒjonac̄, visible, that may be seen.  
 Fajde, longer, also length; n̄j aʒ fajde, longer, further.  
 Fajdeoʒ, lot, chance.  
 Fajd̄, he went; do fajd̄ taʒ Alpa uʒle, he passed beyond the Alps.  
 Fajd̄ and fajʒ, a prophet; Lat. *vates*.  
 Fajdead̄oʒjn, a prophet.  
 Fajdead̄oʒjneac̄t, the gift of prophecy; also prophecy.  
 Fajdeam̄ajl, prophetic; also apt to criticise, also happy in expressions, witty.  
 Fajdoʒm, to give up, to yield; do fajd̄ a ʒpʒoʒiad ʒuʒaʒ, he yielded up the ghost.  
 Fajʒ, a prophet; *vid.* fajd̄; an fajʒ Oómnall, Daniel the prophet; beanfajʒ, a prophetess; fʒle aʒur fajʒ, *vates*.  
 Fajʒle and fajʒleac̄d, words; also conversation.  
 Fajʒleac̄d, ivy.  
 Fajʒjn, a sheath or scabbard; Lat. *vagina*.  
 Fajʒjm, to speak, to talk.  
 Fajl, a ring, a wreath, a collar, an ouch; pl. fajlʒe; fajlʒe d̄oʒ, collars or ouches of gold.  
 Fajl, a sty; fajl muʒce, a pig-sty.  
 Fajl, company, society; an ʒzeul d̄ob aʒc lʒom do c̄leʒc̄; n̄j jnʒ-

fʒnn a bʒajl ban, I would not tell a secret in the company of women.  
 Fajl, the hiccup; a ta fajl oʒm, I have the hiccup.  
 Fajl, liberal; fajl, fatal; jnʒfajl, one of the old names of Ireland, supposed to have been derived from the Uʒaʒfajl, or the fatal stone used at the coronation of the Scottish kings.  
 Fajlb̄ejm, a blasting, as of corn.  
 Fajlbe, lively, sprightly; also a man's name; hence the family-name of the O'Falvys, anciently lords of Ibeʒáta in Kerry.  
 Fajlbeac̄d, vegetation.  
 Fajlbeaʒ and fajlbeac̄d, liveliness.  
 Fajlb̄jʒjm, to quicken or enliven.  
 Fajlc, any gap or open, also a hair-lipped mouth; do c̄ur ʒe fajlc aʒn, he broke his jaw.  
 Fajleabad̄, death.  
 Fajleoʒ and fajlneoʒ, a hillock.  
 Fajleoʒ, the hiccup.  
 Fajlʒe, aʒb̄ fajlʒe, a territory in the County of Kildare, the ancient estate of O'Conoʒ fajlʒe.  
 Fajlʒjm, to beat.  
 Fajll, a kernel; also a hard lump of flesh; *callus*.  
 Fajll, *rectius* aʒll, a cliff or precipice; fajll aʒd, a high cliff.  
 Fajll, advantage, opportunity; ex. do fuaʒn ʒe fajll aʒn, he took an advantage of him.  
 Fajll, leisure.  
 Fajlleac̄d and fajllʒe, neglect, failure, omission; ʒan fajllʒe, without fail.  
 Fajllʒjm, to fail, to neglect, or delay; Gall. *failir*.  
 Fajlte, welcome; cuʒjm fajlte, I welcome; also a salutation, or greeting.  
 Fajlteac̄, welcoming, agreeable.

ƿajlētjǰm, to welcome, to greet or salute.  
 ƿajlētujǰað, a bidding welcome; also a saluting or greeting.  
 ƿajlētjn, an intermeddler in other men's business.  
 ƿajn and ƿajne, a ring; *rectius* ajn; ajne, a circle, a ring.—  
*Vid. Remarks on α.*  
 ƿajne, a wart; ƿajtjonne, *idem*.  
 ƿajne, a weakening, or lessening; hence an-βƿajne, fainting, or great weakness.  
 ƿajnz and ƿanz, a piece of Irish coin.  
 ƿajnz, or ƿanz, a raven.  
 ƿajnze, a light, insignificant fellow.  
 ƿajnnad, the hair of the body; also the hair or fur of a beast; *rectius* ƿjonnad.  
 ƿajne, 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.  
 ƿajrdnejr, a bramble.  
 ƿajre, a watching, also watchfulness, also a watch; az ƿajre, watching; lūcd ƿajre, the watchmen; ƿajre na majdne, the morning watch.  
 ƿajreōz and ƿajleōz, a hillock.  
 ƿajrgeōjn, a spy; tjr ƿajrgeōjne an zāc nōd, three spies on

each road.  
 ƿajrjǰ, a parish.  
 ƿajrjm, to watch, to guard. †  
 ƿajrjǰrjonac, a brave, warlike champion.  
 ƿajrmead, site, position, situation.  
 ƿajrmjm, a train or retinue.  
 ƿajrntcjm, to obtain, to get.  
 ƿajrnrze, the sea; plur. ƿajrn-  
 zjde.  
 ƿajrnjzeōjn, or ƿear ƿajrnze, a seaman, a sailor.  
 ƿajrreanz and ƿajrjnng, wide, large, spacious.  
 ƿajrnjnze, plenty; also largeness, extent.  
 ƿajrnjon, upon.  
 ƿajrnjngjm, to increase, to enlarge or augment; an uajr ƿajr-  
 reōnzar rē, when he shall extend.  
 ƿajrte, a feast. †  
 ƿajrte, or ab ƿajrte, soon, quickly, immediately.  
 ƿajrcne, violence, compulsion, force; adcōda ƿajrcne nō-ƿajr-  
 cne, violence deserves violence, i. e. repel force by force.  
 ƿajrcne, cheese: written also ƿajrzne.  
 ƿajrz and ƿajrcead, a fold, a pound, or pinfold.  
 ƿajrzead, a squeezing or pounding.  
 ƿajrzēamajl, flat, compressed; also spongy, yielding, that may be pressed.  
 ƿajrzjm, to wring or press, to push or bear hard upon.  
 ƿajrzte, squeezed, compressed.  
 ƿajrzteān, a press.  
 ƿajrjǰjm, to remain.  
 ƿajrnējr, intelligence, relation, or rehearsal.  
 ƿajrnējǰjm and ƿajrnējrm, to certify, to evince or prove, to tell or relate.

Fájyteanóir, an augur, or sooth-  
 sayer, a prophet.  
 Fájrtne, an omen, or prophecy;  
 fear-fájrtne, a soothsayer;  
 droic-fájrtne, a bad omen.  
 Fájrtneac, a wizard.  
 Fájrtcear and fájrtcjoir, fear, ap-  
 prehension; gan fájrtcjoir, in  
 safety, without apprehension.  
 Fájteac, fearful, timorous.  
 Fáj and fáta, a field, a green.  
 Fáj, heat, warmth.  
 Fáj, apparel, raiment.  
 Fájte, the hem of a garment.  
 Fájrtjjoir, reluctance, dread of  
 bad consequence.  
 Fájrtjm, the hem, or border of any  
 cloth or garment.  
 Fájrtjoltóir, a broker.  
 Fájrtjleóg, a lapwing, or a swal-  
 low.  
 Fájrt-ljoir, a wardrobe.  
 Fájrtljoiróir, the yeoman of the  
 robes, or he that keeps the  
 wardrobes.  
 Fájrtneann, a liking.  
 Fájrtre, the south, or the southern  
 point.  
 Fájrtreac, southward, southern.  
 Fál, a fold, a pinfold, &c.  
 Fál, a wall or hedge; fál doir, a  
 thorn hedge; Lat. *vallum*.  
 Fál, a king or great personage.  
 Fál, much, plenty.  
 Fál, guarding or minding cattle.  
 Fála, or falla, spite, malice,  
 fraud, treachery; Lat. *falla-  
 cia*.  
 Fálae, a veil or cover, a case, &c.;  
 fálae glibac, a shag-rug, an  
 Irish mantle.  
 Fálae-da-fjonn, according to Dr.  
 Keating, are places in the open  
 fields, where fjonn Mac Cúmaisl  
 and the other champions of them  
 times used to kindle fires.  
 Fálaíggjm, to hide or cover, to keep  
 close.

Falam and folam, empty, void.  
 Falamnūgād, dominion, sovereign-  
 ty; falamnāy, *idem*.  
 Falaíggteóir, who covers or hides.  
 Falajon, a mantle, or Irish cloak  
 or covering.  
 Falaraeōd, pacing, ambling, &c.  
 Falatay, chastisement.  
 Falbac, one troubled with the  
 hickup.  
 Falc, barren, sterile.  
 Falc, frost; also sterility proceed-  
 ing from drought; ex. doimean  
 moir azur falc deárimar gan  
 gjeimnead yo, great rains and  
 hard frost this winter.—*Vid.*  
*Annal. Tighernachi*.  
 Falead and fálajm, to hedge or  
 enclose.  
 Falla, dominion, sovereignty.  
 Fallájn and fallán, wholesome,  
 healthy, salutary; teazúr g fall-  
 lájn, wholesome instruction; also  
 sound, safe, fast.  
 Fallájne and fallájneay, health,  
 soundness.  
 Fallamnaeōd and fallamnūgād,  
 rule, dominion.  
 Fallamnajm, to govern, to rule as  
 king.  
 Fallamnāy, a kingdom or domi-  
 nion.  
 Fallán, sound, healthy, safe; *vid.*  
*fallájn*.  
 Fallán, beauty, handsomeness.  
 Fallja or fallajna, a hood or  
 mantle, a cloak; Lat. *pallium*.  
 Fallja, deceitful, fallacious; Lat.  
*falsus*.  
 Falljaeōd, philosophy; also deceit,  
 fallaciousness.  
 Fallay, sweat; *rectius* allay.  
 Falmujr, a hole.  
 Falra and falaraeōd, pacing,  
 ambling, &c.; eac falra, a  
 pacing horse.  
 Falraíggjm, to pace or amble.  
 Falra, false; also sluggish.

ƒaltanay, an occasion or pretence, also a quarrel or enmity; a ƒaltanayr ƒe Ceallačan, at enmity with Callaghan.

ƒalúmajn, a sort of coarse garment.

ƒám, under me, or mine; ƒám élejt, under my roof; ƒám có-ryjb, under my feet, i. e. ƒa mo.

ƒa'n, *pro ƒá an, per apostroph. ut apud Græcos*; into, or upon, or under; ƒán ƒƒajrge, upon the sea, or by sea; ƒán zcojll, into the wood; ƒán zcláir, under the table.

ƒán and ƒána, prone to, propense.

ƒán and ƒánad, a declivity, an inclined position, a descent; ƒe ƒánujd, down headlong; do ƒjt ƒón ƒán, he ran down.

ƒán, a wandering or straying, also a peregrination, or pilgrimage; caójrre ar ƒán, strayed sheep.

ƒán, a church or chapel, a ƒane; Lat. *fanum*; as ƒán lobujr, near Dunmanway, in the County of Cork, the chapel or church of St. Lobus.

ƒanájtéac, mad, frantic, fanatic.

ƒanájm, to remain, to stay, or continue; do ƒán rē, he stayed.

ƒánajr, a territory in the County of Tyrconnel, anciently possessed by the Mac Swineys and the O'Doghertys; mac rujbne ƒánajr. Anomjr was more particularly the estate of the O'Doghertys.

ƒanz and ƒanjz, a raven.

ƒanz, a thin coin of gold or silver; gold foil, or leaf-silver; ƒanjz ndeairz ójr, a piece of red gold.

ƒán-leac, the same in literal meaning, as cjom-leac, an altar of rude stone standing in an inclined position.

ƒann and ƒanna, weak, infirm; feeble.

ƒannƒac, ignorant.

ƒanntajr, weakness, languishing, or propensity to faint.

ƒanntajreac, fainting, inclining to faint.

ƒannujdjdeac, negligent, careless.

ƒaobair, an edge; ƒaobair clójdjm, the edge of the sword.

ƒaobairac, sharp or keen-edged; also active, nimble, supple.

ƒaobairajm, to whet or sharpen.

ƒaocóz, a periwinkle, or sea-snail.

ƒaod, or ƒaoj, the voice; hence ƒaojzle, or ƒujzle, words or expressions, language; ƒƒaoj jonnamajl onzajn, your voice as melodious as the organs.

ƒaodbað, to shout, cry aloud, or proclaim, &c.

ƒaoz, punishment.

ƒáoj, below, underneath; ƒáoj bun, underneath.

ƒáoj, Lat. *vicis*, Gall. *fois*; ƒáoj dō, twice; Gall. *deux fois*.

ƒáoj-rjn, i. e. ƒō na ƒámajl rjn, for that reason.

ƒaojceairbajrre, or ƒaoj-éjmjrre, an usurer.

ƒaojceairbām, to lay out money at interest.

ƒaojdeam, a messenger.

ƒaojdjm, to sleep or rest; ƒō ƒaoj ƒōr lejc, he slept on a rock speaking of a saint.

ƒaojdjm, to go; ƒō ƒaoj rē, he went, also to send; do ƒaojd crrjorad ar, his spirit left him ƒaojte teacda, messengers were sent.

ƒaojd, a voice, a noise, or sound *vid. ƒaod*.

ƒaojleac and ƒaojld, glad, joyful thankful.

ƒaojlzjm, to rejoice, or be glad.

ƒaojlleán, a sea-gull.

ƒaojlld, the name of February.



- ƒaojm-čjal, interpretation.  
 ƒaojnam, to indulge.  
 ƒaojnbleázan, mildness, gentleness, good-nature.  
 ƒaojneálač, foolish, silly.  
 ƒaojreab, aid, help, succour; also mending in or after a sickness, recovering.  
 ƒaojryde and ƒaojrydjn, a confession or acknowledgment of a guilt; *majlle nē ƒaojrydjn acur nē leoridojzgeay*, with confession and contrition.  
 ƒaojrydjn, to confess; *načajð mē dƒaojrydjn mo pēacajðe don and-ƒazart*, I will go and confess my sins to the high priest.  
 ƒaol, patience, forbearance; also a prop or support.  
 ƒaol, wild; ƒaolcū, a wild dog, a wolf, *quod vid.*  
 ƒaolab, learning, also learned; *ceannƒaola*, a learned man.  
 ƒaolcon, the falcon, or large kind of hawk.  
 ƒaolcū, a wolf, or wild dog; gen. ƒaolcon, plur. ƒaolcojn; it is also used to signify a brave warlike man.  
 ƒaolycað, burning, setting on fire.  
 ƒaolynam, swimming.  
 ƒaomajðteac, submissive, humble.  
 ƒaom, consent, permission.  
 ƒaomad and ƒaomajm, to assent to, to bear with; *njojn ƒaom rē ƒneayabnab*, he did not bear with opposition.  
 ƒaomacajn, a predecessor.  
 ƒaon, void, empty; also feeble.  
 ƒaoram, protection, relief.  
 \*ƒaŕ, Anglice, *for*; as *cat ƒaŕ*, wherefore, for what reason; Anglice, *what for*; from ƒá, a reason, and aŕ, upon which, or why.

ƒaŕaca and ƒaŕca, a mall, a mal-

- let, or beetle.  
 ƒaŕall, a sample or pattern.  
 ƒaŕallajm, to bear or carry; also to offer or present.  
 ƒáŕaon or ƒōŕjn, alas! an interjection.  
 ƒaŕayda, or ƒoŕuyda, solid, sober.  
 ƒaŕca-tynnuðe, a flaming thunderbolt.  
 ƒaŕdaŕl, the major part of any thing.  
 ƒáŕdoŕuy, the lintel of a door.  
 ƒaŕzað, to kill or destroy; *zo ƒaŕzrad a čeŕle*, that they destroyed each other; *zo ƒaŕza ročuðe da mujntjn*, till a great number of his people were killed.  
 ƒaŕzbaŕ, that leaves behind.  
 ƒaŕlajc, or doŕ ƒaŕlajc, to cast.  
 ƒaŕnajejm, to find.  
 ƒaŕnač, or ƒoŕnač, violence, force.  
 ƒaŕnað, comparison; a ƒáŕnað nē čeŕle, in respect of themselves.  
 ƒaŕnað, with, in company with, &c.; an *lūčð do bŕ na ƒaŕnað*, the men that were with them; *do ŕujð am ƒaŕnað*, he sat by me; *naŕ ƒaŕnaðone*, along with us.  
 ƒaŕnán, force, violence, anger.  
 ƒaŕnanta, tombs.  
 ƒaŕnánta, great, stout, generous.  
 ƒaŕnan, explication,  
 ƒáŕ, void, empty.  
 ƒáŕ, increase, growth; an *daŕa ƒáŕ*, the second growth.  
 ƒáŕ-na-hēun-ojðce, a mushroom, i. e. a growth of one night.  
 ƒáŕac, desolate, desert; also a wilderness, also a road; *ŕean ƒáŕujž*, the old ways; also an edge or border; also stubble, waste grass.  
 ƒáŕajm, to grow, to increase;

deagla zo b̄fayad̄ r̄jad̄, lest they increase.

fayamaɣl, growing or increasing; also wild or desert.

faycojll, a grove in its first, second, and third years.

fay-folum, ruinous.

fayz, a prison.

fayzad̄an, a sponce; also an umbrella, or small shadow.—*Pl.*

fayzad̄, a shelter, or refuge; maɣ aɣt fayzad̄ on zaoɣt̄, as a place of shelter from the wind: written also foyzad̄.

fayznaɣm, to purge.

fayne and fayneoz, a wheal or pimple, a measles.—*Pl.*

faytuɣad̄ and faytuɣjɣm, rather foytuɣjɣm, to stop or stay, to seize or lay hold on.—*Pl.*

faytuɣad̄, rather foytuɣad̄, a fastening, securing, or seizing.

fayuzad̄, a devastation, or laying waste.

fāt, a cause or reason; č̄med fāt, wherefore.

fāt, skill, knowledge; also a poem.

fāt, heat.

fāt, the breath, a breathing.

fātac, prudence, knowledge.

fātac, or atac, a giant; fātac-tūata, a plebeian.

fātān, a journey.—*Pl.*

fātɣajm, the hem of a garment.

fāt-oɣde, a schoolmaster.—*Pl.*

fē, under; fē talam, under ground; the same as fā, *quod vid.*

fē, a rod for measuring graves.

fē, a hedge, pound, or pinfold; fē fjad̄, a park.

fēab, good.

fēab, a widow.

fēab, as, as if, &c.

fēab, a conflict or skirmish; plur. fēabta, ex. a b̄fēabta buð c̄rōda an c̄rāda, the champion

behaved gallantly in all his encounters.

fēab, means, power, faculty.

fēabal, Loc fēabajl, an ancient name of Lough Foyle in the County of Derry.

fēabay, goodness; aɣ dul a b̄fēabān, improving, growing better, also beauty; *vid.* fēabay, *idem.*

fēabda, goodness, honesty; also knowledge.

fēabna, February.

fēabɣa, rent.

fēabɣac, cunning, skilful.

fēabuy, beauty, comeliness, decency; dā fēabuy do b̄j a r̄taɣd̄, at his best state.

fēac and fēac, the handle or stick of a spade.

fēacad, a turning.

fēaceɣd̄, they put, or set.

fēacam, to bow or bend, to turn; fēacad an r̄aɣjɣt̄tōɣn a boɣa, let the archer bend his bow.

fēacc and fēecc, a tooth.

fēac, see, behold; *vid.* fēacajm.

fēacad, a pick-ax, or mattock.

fēacadōɣn, a wizard, a seer.

fēacajn, a view or sight: pronounced fēucaɣnt, a glance.

fēacajm, or fēucam, to look, to see, to behold; d̄fēac r̄ē, he looked; aɣ fēacajn zo f̄r̄jōc̄nāmac, looking steadfastly; t̄ɣ d̄fēucaɣn, he came to visit.

fēacd, time, turn, alternative; *Lat. vicis, vice*; fēacd naon, on a certain time, formerly; an t̄reay fēacd, the third time; fēacd nājll, another time, formerly, zač̄ aɣle fēacd, every other turn.

fēacd, a journey, an expedition.

fēacd, danger.

fēacɣaɣtean, they shall be sent.

fēacta, was fought: the same as c̄ur̄ta; fēactan cat̄, a battle was fought; also set, put, pitched.

Feacna, *idem*.

Fead, to tell or relate; *amujl ad fead leabañ 3l3nn dá Loc*, as the book of Gleann da Loch relates: also written *feat*; Greek dual, *φαρον*, from *φημι*, *dico*; Lat. *fatus*.

Fead, a whistle; *feadu33jol*, *idem*.

Fead, a bulrush.

Fead, a fathom; *33tce fead*, twenty fathoms.

Fead, an island.

Feadað, a relation or rehearsal.

Feada3m, to be able; *feadmao3ð*, we can.

Feaðu, a pipe, a reed.

Feaðanaç, a piper.

Feaðana3m, to pipe, or whistle.

Feaðan3lajç, the old law, or the Old Testament; *vetus lex, veteris legis*.

Feaðantact, possibility.

Feað-33ule, lamentation.

Feað, extent; *an feað na 3ar3a u3le*, throughout the extent of all Asia; *an feað með3laj3*, through the extent of my knowledge; *feað a 3ae*, whilst he lives.

+ Feað, or *33oð*, a wood; pl. *feáða* and *33oðb3u3ðe*; hence *333 na b33oðb3u3ðe*, the Island of Woods, or the Woody Island, a name of Ireland.—*K. do cum feáða, ad silvam*.

Feáðajneact, a gift or present.

Feáðajneact, strolling, or idling.

Feáðajm, to rehearse, or relate; *vid. fead*.

Feáðan, a band, a troop, or company; gen. *feáðna*, as *cean feáðna*, a captain, or head of a troop or company of men.

Feáðan and *feáðan3anaç*, wild, savage.

Feaðb, a fault or defect; also a widow; *vid. 3aðb*.

Feað-c3a, venison.

Feaðmac, potent.

Feaðmadø33, he that hath the use of a thing.

Feaðmajm, to make use of, to serve or administer to.

Feaðmanaç, a governor, or overseer; also *feaðmanaç t33e*, a steward, also a servant; *feaðmantaç*, the same.

Feaðmantay and *feaðmantaç*, superintendance.

Feaðm-33laca3m, to make his own by possession.

Feaðm-33naç33að, usurpation.

Fea3a, a beech-tree; Lat. *fagus*, Greek Dor. *φαγος*, *pro φηγος*; *ca3leaç feá3a*, a pheasant.

Fea3að, an old verb: the same as *feacað*, to see, behold, &c.

Feal, bad, naughty, evil. ✕

Feal, *vid. feall*.

Fealb, a kernel, or a lump in the flesh.

Fealca3ð, austere, harsh; also deceitful, knavish.

Fealcá3ðeact, sharpness, sourness, knavery.

Fealcá3ðeay, a debate or dispute.

Feall, treason, treachery, conspiracy, murder.

Feallam, to deceive, to fail, &c.; *n3 fealla me o3t*, I will not fail thee; also to brew mischief for a person, to conspire against; Gr. *σφαλλω*, Lat. *fallo*.

Feallya, philosophy; *dob eaznu3ðe a b3eallya*, was skilled in philosophy.

Feallyam, a philosopher.

Feallyamnaç, philosophy.

Fealmac, a learned man; also a monk or friar.

Fealyamnaç, a sophister.

Fealtø33, a traitor, or villain.

Feamaçay, superfluity.

Feamnaç and *feamu3n*, sea-ore, or sea-rack; Lat. *alga*.

feancad and feanzcad, wrestling  
 or writhing, crookedness.  
 feancay, genealogy.  
 feannoz, a Royston crow; also a  
 whiting.  
 feannta, full of holes.  
 feáin, good; feáin, better; feáin-  
 na, *idem*.  
 fean, a man, also a husband; in  
 the genit. and vocat. singular and  
 nominat. plur. it makes fjin, Lat.  
*vir*; in compound words it is  
 generally written fjin in all  
 cases, as fjin-žejn and fjin-zej-  
 neac, (Lat. *virile genus*), cor-  
 rupted into fjinjon and fjinjonac,  
 a male, or of the male kind;  
 and thus, by the by, bujnjon  
 and bujnjonac, a female, or of  
 the female kind, have been cor-  
 rupted from ben-žejn and ben-  
 zejneac. In the Irish language  
 the radical and primitive frame  
 of the *leading* words in com-  
 pounds is generally better pre-  
 served in the conjunct than in  
 their single state, though the  
*subsequent* word in the com-  
 pound very frequently suffers  
 either an alteration or an ampu-  
 tation of some of its radicals, of  
 which several instances are ob-  
 servable in this dictionary. The  
 above compounds, fjin-žejn and  
 ben-žejn, show us that fjin 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, sig-  
 nifies no more than mere *woman*,  
 the emblem of all beauty, ac-  
 cording 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* conso-  
 nant, called the Æolic digamma,

as they always pronounced it  
 like an *f*. The words bján  
 and bjánac, changed sometimes  
 into bjonán and bjonánac by  
 the abusive rule of *leatan le*  
*leatan*, show us also that an-  
 ciently this word was written bjn  
 as well as fjin.  
 feáin, feáin, or féin, green grass or  
 verdure; Gall. *verdeur*, Lat.  
*viridis*, *viride*.  
 feanad and feanajm, to act like  
 a man, to fight; ex. do feanad  
 cat mōi-fujleac eatorna, a  
 very bloody battle was fought  
 between them.  
 fean-ajm, a hay-loft, or hay-  
 yard.  
 feanadact and feanamlaed, force,  
 might, power.  
 feanamalaed, manliness.  
 feanamajl, manly, brave.  
 feanán, a quest, or ring-dove;  
 feanán-bneac, a turtle.  
 feananda, a countryman, a boor,  
 or farmer.  
 feanann, ground, land, or coun-  
 try; feanann clojdjm, sword-  
 land.  
 feanann-rajnzjl, or rajnzeal, a  
 territory eastward of Limerick,  
 the ancient estate of the O'Com-  
 ings, called Sajnzeal, i. e. Sajn-  
 anzeal, the apparition of an an-  
 gel, where St. Patrick baptized  
 Captan-fjonn, king of North  
 Munster, ancestor of the O'Bri-  
 ens, &c.  
 feanayad, imitation.  
 feanayojm, an ape or mimic.  
 fearb, a cow.  
 fearb, a word; Lat. *verbum*. †  
 fearb, a wheal or pimple, any  
 bunch or protuberance on the  
 skin or flesh.  
 fearb, goodness.  
 fearbad and fearbajm, to kill,  
 destroy, or massacre.

Fearbán, the herb crowfoot.  
 Fearbairne, a herdsman.  
 Fearbolg, a scabbard or sheath; also a budget or bag, as fearbolga fa coim zac fji djob, every man of them carried budgets under his arm; *vid.* bolg.  
 Fearbög, the roebuck.  
 Fearceall, a territory between the Counties of Kildare and Meath, which anciently belonged to the O'Molloys; in Irish O'Máolmúad.  
 Fearcuirdhead, threefold.  
 Fearcúir, a champion; also manhood, courage.  
 Fearda, male, also manly.  
 Feardaict, manhood.  
 Fearg, anger.  
 Fearg, a champion or warrior.  
 Feargac, angry, passionate.  
 Feargacd, anger, passion.  
 Feargajm, to vex or fret; ná feargajd tú fejn, do not fret thyself; do feargajdead é, he was angry or fretted.  
 Fearmojge, a territory in the County of Antrim, anciently the estate of O'Ceánáin and O'Ceánna; 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 fji-majge 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'Comycraicg, or Cosgras, and the O'Dugans. Of the former branch descended

the Saint Malaga (*vid.* Colgan, Act. SS. in Vit. Mologæ) and the great Cúana, son of Ceislejn, Dynast of Cloc-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 Catajn-dugajn, near Doneraile, and the other at Ounmanajn, now called Manain, near Kilworth. These families were the offspring of an Arch-Druid called Možnūt, in the third century. The O'Keefes 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.  
 Fearjn, and genit. fearjna, dimin. fearnög, the alder-tree; hence it is the name of the letter f in Irish.  
 Fearjn, good.  
 Fearjn, a shield.  
 Fearjna, the town of Ferns, a bishop's see in the County of Westford.  
 Fearjna, the mast of a ship; do cuajd rōjreajr clanna Mjlead ran fearjna rjujl, the youngest of Milesius's sons climbed up the mast.—*Chron. Scot.*  
 Fearnájde, masculine.  
 Fearjn, better; ar fearjn, best;

- an cúrd búr feárr don ola, the best of the oil.
- Feárrda, manly, brave; also of or belonging to a man.
- Feárrdaict, manhood; rather goodness.
- Feárra, a verse.
- Feárrad, *vid.* fejrnyde, plur. a strand-pit; hence it is the name of a place adjoining Rostellan, near Cork harbour.
- Feárrad, a spindle; feárrad na láime, the ulna, or ell, or the lowest of the two bones of which the cubit consists.
- Feárran, a short verse.
- Feárrcal, a man; cjonay rō zejntaoj rjn, ol rj, djr nj feadaar azur nj fjonabrya feárrcal zjn bá beo, how shall that come to pass, (says Mary to the angel,) for I know not and will not know a man while I live.—Ceabair bneac. This explication of the ancient Irish Paraphrast is agreeable to that of St. Austin and other holy fathers, who from this answer inferred the blessed Virgin had made a vow of perpetual chastity; *Lat. quomodo fiet istud, quoniam virum non cognosco.*—*Luc. 1. 34.*
- Feárrda, a pool, stagnant water.
- Feárrt, any good or virtuous act; feárrta fejrle, acts of generosity.
- Feárrt, a miracle; feárrtajb ár tjarra, the miracles of our Lord; hence feárrtamajl, miraculous.
- Feárrt, a grave, a tomb; feárrt-laoj, an epitaph.
- Feárrt, a country or land.
- Feárrteamajl, miraculous.
- Feárrtajzjm, to bury.
- Feárrtalle, a funeral oration.
- Feárrtun, rain; corrupted from

- feárr-rjon, a word which is compounded of feárr or fejr, green grass or verdure, and rjon, weather; so that feárr-rjon literally signifies grassy weather, i. e. weather productive of grass or verdure, for which effect rain or moisture is absolutely necessary. The opposite of this word feárr-rjon, is cruad-rjon, signifying a drying or scorching weather; zarrbjon, corrupted from zarb-rjon, is rough, boisterous weather; and zalljon, a corruption of zall-rjon, means very severe weather, as if it blew from a strange country.
- Feárrmolad, a funeral oration, an epitaph.
- Feárrtullac, a territory in the County of Meath, which belonged anciently to the O'Doolys.
- Feárr and fjojr, genit. fjr, knowledge; nj feárr dunn, we know not.
- Feárrac, knowing, skilful; feárramajl, the same.
- Feárraz, a fibre.
- Feárrcairta, late, in the evening.
- Feárrcojr, the evening; *Lat. vesper, Gr. έσπερος; járr rjnde feárrcojr, after the setting of the evening star; ó mardjn zo feárrcojr, from morning till evening.*
- Feárrcojr-luc, the dormouse, or field-mouse; also an insect that buzzes and flies about in the evening.
- Feárrcrae, late.
- Feárrda, a feast or entertainment. X
- Feárrda, or feárrta, a festival, or festivity.
- Feárrda, hereafter, henceforward, forthwith.
- Feárrfoctarzað, a gargarism; feárrzlanad, *idem.*
- Feárrzalaide, a herald.
- Feárrzoi, a separation.

Fēarōg, a beard.  
 Feartreac, a muzzle.  
 Feat, *idem quod fead*; Lat. *fari*,  
*fatus*.  
 Feat, music, harmony.  
 Feat, learning, skill, knowledge.  
 Featad, the sight.  
 Featal, the face or countenance.  
 Featal, a bowl or cup.  
 Featan, fur or hair.  
 Featrgaojlead, the palsy.  
 Feb, whilst, as long as.  
 Fēbarajǵim, to correct or amend.  
 Fec, weakness, feebleness.  
 Fed, a narrative or relation.  
 Fedajm, to tell or relate; ad fead,  
 i. e. do jnnj; reancar ad fe-  
 dajm, I speak of genealogy;  
 amajl ad fead leabam na  
 cceart, as is related in the  
 book of Regal Rights.  
 Fed, hard, difficult.  
 Fedan, flight.  
 Fejb, as.  
 Fejb, a long life.  
 Fejb, good.  
 Fējc, or fējt, a vein or sinew; don  
 fējc do crap, of the sinew which  
 shrank; plur. fējte and fējte-  
 anna.  
 Fējteamnac, a debtor; mar  
 majtmjō dām bfejteamnajb  
 fējn, *sicut et nos dimittimus*  
*debitoribus nostris*.  
 Fejdl, just, true, faithful, chaste.  
 Fejdljōe, a follower.  
 Fejdljōjm, to continue true and  
 faithful; mar cnejdjom bunad  
 jr ājl leatya, azur fejdljūzad  
 ann, rlanpadra tu, if you em-  
 brace the faith, and persist true  
 and faithful therein, I will cure  
 you.—L. B.  
 Fejdm, use, employment, neces-  
 sity; dá zcun a bfejdm annra  
 ccampa, to employ them in the  
 camp; mar njō zan fejdm, as

a thing of nought; zac fejdm  
 ejle, every other necessary busi-  
 ness.  
 Fejdm-ceáram, to usurp.  
 Fejdmǵljc, provident.  
 Fejdm-realbajǵim, to make a thing  
 your own by long possession.  
 Fejdl, faithful, &c. X  
 Fejdjr, able, possible; coming  
 from feadam, *possum*, *valeo*,  
 and answers all the persons sin-  
 gular and plural, as fejdjr ljom,  
 leat, &c.  
 Fejdjr, or feadajr, nj feadajr mj-  
 rr jrj, I do not know that.  
 Fējz, bloody, with effusion of  
 blood.  
 Fējz, sharp; ex. nob rǵjac mo  
 rocbria fējze, *sit noster clypeus*  
*contra arma acuta*.  
 Fejze, a warrior, champion, or  
 slaughterer; plur. fejzjb.  
 Fejze, the top of a house, hill, or  
 mountain.  
 Fejzljz, long.  
 Fejzljzjm, to catch or apprehend.  
 Fejl, a bfejl, secretly.  
 Fējl and fējle, and fējzjl, the  
 vigil of a feast; sometimes the  
 feast itself; fējl Mjčjl, *vigiliae*  
*Michaelis*.  
 Fējle and fējleacō, generosity, li-  
 berality; cojne fējle, a kind of  
 furnace or chaldron that was  
 formerly in constant use among  
 the Irish bjatazjb, or open  
 house-keepers; hence in the  
 Welsh *felaig* signifies a prince.  
 Fejle, arrant, bad in a high de-  
 gree; ex. fejle bjteamnac, an  
 arrant thief; fejle bneagac, an  
 arrant liar.  
 Fejljor, the second sight.  
 Fejljor, vanity, a trifle.  
 Fejljorac, frivolous, trifling.  
 Fejljorlabnōjr, a whifler, a vain  
 fellow that talks of trifles.  
 Fējljne, a festilogium, or a calen-

dar of vigils and feasts of saints, or other solemnities.

ƒéjlteacò, a feasting, or keeping of holidays; b̄rejt-ƒéjlteacò, the solemnity of one's birth-day; ƒéjltjūžab, the same.

ƒejmdead, denial, refusal.

ƒejmean, the feminine gender.

ƒejmneac, feminine, effeminate.

ƒéjn, self; tū ƒéjn, thyself; é ƒéjn, himself; jad ƒéjn, themselves; also own, proper; jona am ƒéjn, in its proper season.

ƒéjne, a farmer, or husbandman, a boor, or ploughman.

ƒéjne, or ƒjánaide, the Fenii, or the famous old Irish militia.

ƒéjji, a bier, or coffin; Lat. *feretrum*; ad concadair dá dām alla go ƒéjji eatarra agur an corp ann, they saw two wild oxen and a bier slung between them, whereon a corpse was laid. —L. B.

ƒéjji, the genit. of ƒéair, or ƒéur, hay, grass; lucƒéjji, a shrew, or field-mouse.

ƒéjji-ðijj, a bramble, or briar.

ƒéjjiéad, a ferret.

ƒéjjiže, anger, indignation; gen. of ƒéairž.

ƒéjji ƒéòjl lujjiže, the lower end of a mast.

ƒéjjiyji, strength, courage.

ƒéjjiyde, plur. of ƒéairad, the pits or lakes of water remaining on the strand at low water or ebb; hence bēl na ƒéjjiyde, the town of Belfast, in the north-east of Ulster, takes its name.

ƒéjji, a convention, a convocation, or synod; as ƒéjji team̄nac, the solemn convention of the princes and petty sovereigns of Meath at Tara; ƒéjji Camna, and ƒéjji Cjūacna, the parliament of Eamhan in Ulster, and that of Cruachan in Connaught; ƒéjji

Chajji, the parliament of Cashel.

ƒéjji, an entertainment.

ƒéjji, a pig, swine, &c.

ƒéjji, carnal communication.

ƒéjji te and ƒéjji tear, entertainment, accommodation; ƒéjji tear ojdce, a night's lodging.

ƒéjji, honey-suckle; dujlleabair ƒéjji te, the leaf of honey-suckle.

ƒéjji, a vein, a sinew; plur. ƒéjji tea and ƒéjji teanna.

ƒéjji, tranquillity, silence.

ƒéjji team, or ƒéjji jom, to wait, or attend, to oversee; lujž ƒé a b̄rejteam, he lies in wait; ag ƒéjji team ðr cjonn, overseeing.

ƒéjji team, a taking care of, looking at; ƒéjji team ðjti ceallaç, earnest expectation; genit. ƒéjji te, lucò ƒéjji te na ƒéultan, star-gazers.

ƒéjji jde, a beast.

ƒéjji jji, to gather, or assemble; also to keep, or preserve; jon ƒéjji jji, i. e. jò ðojmēadujji, you kept or preserved.

ƒéjji leòž, the husk or pod of beans, peas, &c.

ƒéjji mēòjji, an overseer or steward.

ƒel, strife, debate.

ƒeleacán, a butterfly.

ƒeleajtar and ƒeleajtiom, or eleajtiom, a water-plant called a flag; Wel. *silastar* and *elestr*.

ƒeljji and ƒelòž, honey-suckle; vid. ƒéjji.

ƒem and ƒemen, a woman or wife; Lat. *famina*, Gall. *femme*.

ƒen, a wain, a cart, or waggon,

ƒen-çear, the ring of a cart-wheel.

ƒeneòjji, a carter, or waggoner.

ƒenéul, fennel; ƒennéul atajb, fennel-giant.

ƒeodajd, hard.

ƒeòðriac, a manner or fashion.

ƒeòjl-daca, flesh-coloured, or car-



nation.

Ƒeōjrljnn, a farthing.

Ƒeōl and Ƒeōjl, flesh meat.

Ƒeōladōjn, a butcher.

Ƒeōlſaſ, fleshy, full of flesh, fat.

Ƒeōlmac, flesh meat.

Ƒeōrān, a green; also a mountain-valley, or land adjoining to a brook.

Ƒeōcāð and Ƒeōcājm, to wither; Ƒeōcā, dry, withered.

Ƒeōcān and Ƒeōcānān, or Ƒeōcādān, a thistle.

Ƒēnen, a thigh.

Ƒey, a mouth; also an entry.

Ƒey, to kill or destroy; Ƒey an mjlyð, he shall kill the champion.

Ƒeč, a sinew; *vid.* Ƒējč.

Ƒeč, science, knowledge, instruction.

Ƒeča, fur or hair.

Ƒečleōg, honeysuckle.

Ƒēuc, see, behold.

Ƒēucām and Ƒēacām, to see, to behold.

Ƒēucājn, or Ƒēacājn, a look or aspect; Ƒēucājn uajðneac, a proud, disdainful look.

Ƒēudað and Ƒēudajm, to be able; jonay mā Ƒēudam, so that if we can.

Ƒēuzmuy, absence, want; a ðƑēuzmajr bjd, without meat.

Ƒēuſ, grass; Ƒēuſ tjjm, hay.

Ƒēuſca, a hay-loft, or hay-yard; Ƒēuſ-lān and Ƒēuſ-loc, the same.

Ƒj, fretting; also anger, indignation.

Ƒj, bad, naughty, corrupt; hence the English interjection *ſie!*

Ƒjá, land.

Ƒjábny, or Ƒjábny, an ague, or fever; Ƒjábny tjjntjge, a hot fever; *Lat. febris.*

Ƒjacajl, a tooth; ejdjn-Ƒjacajl, the foreteeth; Ƒjacla Ƒonajr,

late grown teeth; Ƒjacla can-bajð, cheek or jaw teeth; cojn-Ƒjacla, madness of dogs; rcajrn-Ƒjacla, tusks or gag-teeth.

Ƒjac, or Ƒjadac, hunting.

Ƒjac, a raven; Ƒjac Ƒajnyge, or Ƒjac-maja, a cormorant.

Ƒjac, debt; plur. Ƒjaca and Ƒjacaſb; ačā ðƑjacaſb omyjne, we ought, or are obliged.

Ƒjaclac, having great teeth or tusks; Ƒjacla collajcc, boar's tusks.

Ƒjāða, a lord.

Ƒjad, land.

Ƒjāða, savageness, wildness.

Ƒjad, meat, victuals, food; uðal ba Ƒō Ƒjad, an apple which was good food.

Ƒjad, a deer; Ƒjad muād, red deer; canjn-Ƒjad, a stag or buck; Ƒjad-Ƒjonn, a fallow deer; zeajn-Ƒjad, 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 fædus 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-ſite* they say *Pierre-hite*, the name of a village near Barege.

Ƒjāða, a testimony, or witnessing.

Ƒjāða, laog Ƒjāða, a fawn.

Ƒjadac, venison; also hunting a deer: hence it is put for any hunting game.

Ƒjadac, hunting; gen. Ƒjāðajg; lučt Ƒjāðajg, huntsmen or hunters.

Ƒjadac, detesting, hating.

Ƒjadajm, to tell or relate; Ƒjāðajð a čay, they relate his death; amajl Ƒjāðajð ljne, *sicut tes-*

*taktur historice.*

ƒjadajze, or ƒjazujde, a huntsman.

ƒjadajn and ƒjadujn, wild, savage; zaðar ƒjadajn, the rock-goat.

ƒjad-cullac, a wild boar.

ƒjadžad, a hunting-spear.

ƒjad-lopza, a hunting pole.

ƒjadmuc, a wild boar or sow.

ƒjadnajre, presence, witness, testimony; a ƒƒjadnajre an dujne ro, before this man.

ƒjadnajreac, a hearing witness.

ƒjadnajrm, to bear witness, to testify.

ƒjad-rodžr, wild radish; ƒjad-abal, a wilding, a crab-tree;

ƒjad-rodá, a wild rose.

ƒjafnac, inquisitive; ƒjafnajž-teac, *idem.*

ƒjafnužad and ƒjafnajžrm, to ask, to inquire, or be inquisitive about; ƒjafnóca tū dozan, thou shalt ask him.

ƒjajle, weeds.

ƒjajl-teac, a house of office.

ƒjal, the veil of the temple, which hung between the people and the *sancta sanctorum*, and was of a prodigious thickness; ex. rod lujžead janam ƒjal an teampujll a ndžbležrb ō tá a uácdar zo a jócdar, azur nō cumrcujžead an talam, azur rod lujžead na cloca, azur rod hoylajete na hadnacajl, 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.*

ƒjál, generous, liberal; dujne ƒjál, a generous person; hence ƒjele, generosity.

ƒjal, a ferret.

ƒjalaj, consanguinity.

ƒjallac, a hero, a champion, a knight-errand.

ƒjalmar, bountiful.

ƒjalmuje and ƒjalmujeacò, liberality, bounty.

ƒjalteaz, a place where ferrets are bred; tž layajr bojb ay a bnažajd, azur ay a rñòñ amajl layajr rujrn tejne azur brejnžtear le ƒjalteac an layajr rn, out of his throat proceeded a great flame of fire, just as from a blazing furnace, which stunk like a ferret-fold.—

*L. B.*

ƒjamajact, a glutton.

ƒjam, a footstep, a trace, or track.

ƒjam, fear, reverence.

ƒjam, ugly, horrible, abominable.

ƒjam, a chain.

ƒjamað, a tracing, or pursuing.

ƒjaman, a heinous crime; ƒjam-còjn, the same.

ƒjan-boč, a tent, hut, or cottage.

ƒjann ƒjmean, a kind of militia or trained bands in Ireland; amongst whom ƒjonn Mac-Cújl was as much celebrated as Arthur in Britain.

ƒjar, crooked; also wicked, perverse.

ƒjaraç, dojb ƒjaraç, a large territory comprehending the greatest part of the County of Galway, which anciently belonged to the O'Heynes and to the O'Slaghnassys.

ƒjaraç, dojb ƒjaraç, now called Tuam uј Mheara, in Tipperary, the estate of the O'Mearas, and of that sept of the O'Neills who descended from Eogan Moje, son of Olljololjm.

ƒjarað and ƒjarajm, to twist or wreath, to bend; also to warp, as in a board that warps or bends.

ƒjaraj, a crookedness.

- Fjafmuġge, *pro* fjafmuġge, a question.  
 Fjarċa, wreathed or twisted.  
 Fjar, ad fjar, I will tell or relate, *vid.* fjadam.  
 Fjarðar, anger.  
 Fjatġajl, vetches.  
 Fjġ, *rectius* fjjuduċ, a portion of land, or a fee farm.  
 Fjċ, a country village, or castle; Lat. *vicus rusticus*; ex. dá ġjrgjobul ταιηηġ ó Ierusalem ġonujge an fjċ dámad ajnm Emaur.—*L. B.* Two disciples who came from Jerusalem unto the village called Emaus.  
 Fjċjm, to put, or sell; also to break.  
 Fjċjm, to fight; ex. fjġrġd ceġġne cata fjġ cġujġnjġ, they fought four battles with the Picts. This Irish word is of a Germano-Celtic origin, as appears by its close affinity and resemblance to the Anglo-Saxon word *fight*. It makes fjċtear and fjċt in the third person singular of the perfect; as fjċt ġġ, he fought; fjċtear cat ġġffe, &c., the battle of the banks of the river Liffey was fought by, &c.—*Vid. Chron. Scotor. passim.*  
 Fjċjd, twenty.  
 Fjċeog, a small pipe, a whistle.  
 Fjċgejġ, a spear or lance.  
 Fjċeaġ, a custom, manner, or fashion.  
 Fjċġjm, to weave or knit; *vid.* fjġjm.  
 Fjċljn, a small fiddle.  
 Fjġe, of a fig-tree; duġlleada fjġe, fig-leaves.  
 Fjġeċán, a garland, a wreath; also a web, or weaving.  
 Fjġeab, a weaving or knitting.  
 Fjġjm, to weave; má fjġjon tū, if you weave.  
 Fjġeadġjġ, a weaver.

- Fjġeadġjġ, the woof or weft, the set of threads that crosses the warp; also the genitive case of the word fjġeadġjġ, a weaver.  
 Fjġeall, a buckler.  
 Fjġjod, a fig; fjġeada ūjġ, green figs.  
 Fjlbjn, a lap-wing.  
 Fjle, a poet or bard; fjle foġlamċa, a learned poet.  
 Fjleadaċd, poetry; fjljċeaċd, *idem.*  
 Fjleab, a fillet. ✕  
 Fjleġjġ, a spruce fellow, a crafty man.  
 Fjlym, I am; fjġ tū, you are; fjġ ġġ, he is; fjlymġd, we are; fjġ ġġġ, or fjlyġ, ye are; fjlyd, they are.  
 Fjlleab, a fold or plait. ✕  
 Fjlljm, to turn or return; do fjlleadaġ, they turned; ġo fjlljġ tū, until your return; fjlyġd būjġ nġlūn, bend your knee, also to wrap or fold; aġ fjlleab a nēudajġ, wrapping up their clothes.  
 Fjlljġ, *pro* feallajġ, that betrayest.  
 Fjllte, folded, also a folding; beaġán fjllte na lājme, a little folding of the hand.  
 Fjm, drink; also wine; do dájleab fjm a cġġġġjġ, wine was administered out of cups; where note that cġġġġjġ is of the same root with cġatena.  
 Fjmjneac, a hypocrite.  
 Fjmjneacċd, hypocrisy.  
 Fjne, a tribe or family; kindred or stock; a nation or people; cġne ġcġjġ ġaġm an fjne; mac aġ feaġde fjne; also a soldier.  
 Fjneal-cġġġa, the herb sweet fennel; Lat. *feniculum dulce*.  
 Fjneal-ġġájde, sow-fennel; Latin, *peucedanum*.  
 Fjneacġar, an inheritance.

**Fjneadačar**, a nation.  
**Fjneamajr**, and genit. **fjneamna**, a twig or osier, or any other small rod; ex. *lá cejtjm aj fjneamujr*; Lat. *in curru vimineo*.—Brogan; also a vine or vineyard; *nj jobajd mé don tojad ro na fjneamna, non bibam ex hoc fructu vitis*; do čujr jad na fjneamujr, *et misit eos in vineam suam*.

**Fjneur**, a stock or lineage.  
**Fjnideac**, wise, prudent, &c.  
**Fjnn** and **fjonn**, white; also milk.  
**Fjnnđabajž**, a counterfeit sigh.  
**Fjnne**, attendance.  
**Fjnne**, testimony.—*Matt.* 10. 18.  
**Fjnnell**, a shield; **fjnnen**, *idem*.  
**Fjnnžejnte**, the Norwegians, or rather the Finlanders; and **đubžejnte**, the Danes.  
**Fjnnjđeacđ**, care, vigilance.  
**Fjnnržeal**, a romance or story of the Fenii.  
**Fjobajr** and **řabajr**, an edge, or point, a whetting.  
**Fjoc**, wrath, anger, cholera.  
**Fjoc**, land.  
**Fjocđa** and **fjocđajr**, angry, perverse, fierce, froward; *řujl fjocđa*, an angry look.

**Fjocřa**, anger.  
**Fjocujl**, having twenty angles or corners.  
**Fjodađ**, laughter.  
**fjodađ** and **fjodajm**, to laugh.  
**Fjod**, a wood or wilderness.  
**Fjodajr**, shrubs.  
**Fjodajr**, a witness.  
**Fjodđaj**, hollowness.  
**Fjodđad**, a wood, a thicket, or wilderness; pl. **fjodđajde**, as *Innr na bfjodđajde*, a name of Ireland, i. e. the Woody Island.

**Fjod-čat**, a wild cat.  
**Fjodnac**, manifest, plain.  
**Fjodřac**, increase.  
**Fjodřad**, fashion.

**Fjodřuba**, a wood or thicket.  
**Fjog**, a wall; *řer an bfjog*, through the wall.

**Fjož**, a braid or wreath; *řolt aj a řjže*, the hair out of its braiding.

**Fjožajr**, a four-square figure.  
**Fjožajr**, a figure, a sign; *řer řjožajr na črojre*, through the sign of the cross; **fjožřac**, *idem*.

**Fjožog**, a fig-tree.  
**Fjon**, wine; Lat. *vinum*; **fjon řjonn**, white wine.  
**Fjon** and **fjonn**, small, little, few; also white.

**Fjonabal**, a grape, i. e. *čar na fjneamna*.  
**Fjonač**, old, ancient.

**Fjonažajll**, the Fingallians, inhabitants of Fingal; *vid. řjonžal*.

**Fjonboč**, a tent, or booth.  
**Fjončarajr**, a grape.

**Fjondloyr**, a wine press.  
**Fjondujlle**, a vine-leaf.

**Fjon-řajržečean**, a wine press.  
**Fjonřad**, the beard; also fine hair or fur; *vid. řjonnad*.

**Fjonřuarajr**, cool, tepid.  
**Fjonřuarajre** and **fjon řuarajreajr**, a coolness, a gentle gale.

**Fjon-řujmead**, a maxim.  
**Fjonžal**, or **řjnžujle**, treason; but properly the murder of a relation, a parricide; compounded of **řjne**, a family or kindred, and **žal** or **žujle**, slaughter, murder, &c.

**Fjonžalac**, a murderer, a parricide; **fjon-žall**, a Fingallian.  
**Fjonžojr**, a vineyard.

**Fjon-řabřajm**, to verify.  
**Fjonmujr**, abounding with wine, also a wine-bibber.

**Fjonn**, white, pale; also fine, pleasant.  
**Fjonn**, sincere, true, certain; **řjonn**, verily, without doubt.

**Fjonn**, little, small; *af cju feaſt*  
**fjonn**, I saw a little man.  
**Fjonn** *Lochlannac*, a Norwegian.  
**Fjonnad**, a waggon or chariot.  
**Fjonnad**, hair, fur, &c.; **fjonnad**  
*ljac*, grey hairs; **fjonnad** *zábáſt*,  
 goat's hair; a **zeuſnnead**  
 an **fjonnad**, against the grain or  
 hair.  
**Fjonnadmac**, hairy, having hair or  
 fur.  
**Fjonnſjitean**, called **fjonteán**, long  
 coarse grass, usually growing in  
 marshy or low grounds; **faſt**  
*azaf fjonnſjitean*; *vid. Cat-*  
*nejm Thoſi Dealb*.  
**Fjonnam**, to look upon, to behold,  
 to see, also to pay for; **dfjonn-**  
**faſtſt na rlojz rjn**, the army  
 would pay dear for it.  
**Fjonnaob**, neat, clear, clean.  
**Fjonnaolta**, white-washed.  
**Fjonnárza**, or **fjon-fárza**, bands  
 wherewith vines are tied.  
**Fjonnſadac**, fine, smooth; also  
 sensible.  
**Fjonnſáamad**, a cooling or refresh-  
 ing.  
**Fjonncoſmajl**, probable.  
**Fjonn-coſmalac**, a probability.  
**Fjonn-obtajd**, sober, abstemious.  
**Fjonnuiſt**, a territory in the County  
 of Tyrconnel, formerly the pa-  
 trimony of the O'Forananes and  
 the O'Carnahanes.  
**Fjonnſt**, a well.  
**Fjonnſtzo**, a flower.  
**Fjonnſtzoac**, white-shield, a sir-  
 name.  
**Fjonnúa**, a grandson's grandchild.  
**Fjonúſt**, the vine-tree; *Lat. vitis*.  
**Fjonn**, true, also notable; *Lat. ve-*  
*rum*.  
**Fjonnad** and **fjonnam**, to make cer-  
 tain, to verify; **azuf do fjonnad**  
 an **fáſtſtne**, and the omen was  
 verified.  
**Fjonnajdeac**, veracity.

**Fjonn**, salutation, welcome.  
**Fjonn-coſmalac**, a probability.  
**Fjonnida**, sincere, true, righteous.  
**Fjonnſlan**, pure, clean, sincere; **oż**  
**fjonnſlan**, the immaculate vir-  
 gin.  
**Fjonnſlujne**, sincerity; also the  
 quintessence of a thing.  
**Fjonn-joctan**, the lowest, or the  
 bottom; **fjonn joctan an uajm**  
**ajſtſtze ud joſtſtne**, the bot-  
 tom of that stupendous furnace  
 of hell.  
**Fjonnnameſt**, the firmament.  
**Fjonn-ſtida**, illustrious.  
**Fjonnajdeac**, frivolous, trifling.  
**Fjonnajdeact**, truth, veracity.  
**Fjonnajdeac**, that speaks the  
 truth.  
**Fjonnajſtſt**, the same.  
**Fjonnſt**, *don fjonnſt*, of necessity.  
**Fjonteán**, long coarse grass growing  
 in marshy places.  
**Fjonnſtſt**, to justify.  
**Fjonn-ujſtze**, spring-water.  
**Fjonn**, art, science, knowledge, also  
 vision, understanding; **ſeaf**,  
*idem*; *genit. Fjſt*; *Lat. visus*,  
*visio*; **táſtſt dom fjonn**, he came  
 to see me.  
**Fjonnac**, knowing, expert; **ſeafac**,  
*idem*.  
**Fjonnajſt**, to know.  
**Fjonnajſtſt** and **ſjonnac**, in-  
 quisitive, busy, prying; *percunc-*  
*tans*.  
**Fjonnajſtſt**, to know; also to exa-  
 mine, to inquire, or be busy  
 about.  
**Fjonnajſt**, sorcery.  
**Fjonnajſt**, poison.  
**Fjonn**, the *genit.* of **ſeaf**, as *lám no*  
*coſt an fjonn*, the man's hand or  
 foot; also the *nominat. plural*, as  
**fjonn** *ſtoda*, gallant men. This  
 Irish word **fjonn** or **ſeaf**, a man,  
 one grown up to man's ability or  
 strength, is like the Hebrew



think.  
 ʒjū, worth; ay ꝑjū aꝑꝑꝫd ē, it is worth silver, also worthy; nꝑ ꝑjū mē, I am not worthy.  
 ʒju, like, alike.  
 ʒjūbay, dignity, worth.  
 ʒjūcāc, boiling.  
 ʒjūcād and ꝑjūcāꝑꝫ, to boil up, to spring forth.  
 ʒjūcād, a boiling, or springing forth; Lat. *scatebra*.  
 ʒjūn and ꝑjūnāꝑꝫ, price or value.  
 ꝑjūntāc, worthy, deserving; ʒo ꝑjūntāc, worthily; Lat. *digne*.  
 ʒjūntāꝑꝫ, merit, worth, dignity.  
 ꝑꝫjūndeaꝑꝫ, sanguine or murrey, being a staynard colour in heraldry, used to express some disgrace or blemish in the family.  
 ꝑꝫjūndeaꝑꝫꝫcāc, the bloody flux.  
 ꝑꝫjūc, a lord, also a prince or king; Arm. *flach*, and formerly a kingdom; ꝑꝫc, *idem*.  
 ꝑꝫjūc, a kind of strong ale or beer among the old Irish.  
 ꝑꝫjūcbeaꝑꝫta, a man's proper name; whence O'ꝑꝫjūcbeaꝑꝫta, a family-name descended from the stock of the O'Connors of Connaught, and whose ancient property was the territory called ʒjūntꝫꝫꝫꝫcāc, in that province of which they were proprietary lords.  
 ꝑꝫjūc-ʒjūc, a royal treasure.  
 ꝑꝫjūcāꝑꝫꝫ, generous.  
 ꝑꝫjūcāꝑꝫcāc, generosity.  
 ꝑꝫjūcāꝑꝫ and ꝑꝫjūcāꝑꝫꝫꝫ, sovereignty, rule, or dominion, a kingdom; ꝑꝫjūcāꝑꝫ ʒjūꝫꝫꝫꝫ, the realm of Ireland, also the kingdom of Ireland; ꝑꝫjūcāꝑꝫ ʒē, the kingdom of God; it likewise means a reign, as ꝑꝫjūcāꝑꝫ ʒjūꝫꝫ, the reign of Heber; ꝑꝫjūcāꝑꝫ na bꝑꝫjūcāꝑꝫ, the Heaven of Heavens, or the king-

dom of Heaven.  
 ꝑꝫāꝑꝫjūc, a heathen priest.  
 ꝑꝫan, ꝑꝫann, blood; also red.  
 ꝑꝫann, the proper name of several great chiefs of the old Irish.  
 ꝑꝫann, whence O'ꝑꝫajꝫ, English, O'ꝑꝫlin, 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'ꝑꝫajꝫ-ꝫjūc, and whose estate was the district called ʒꝫajꝫ-moelꝫꝫꝫꝫ; another O'ꝑꝫajꝫ, descended from Colla-uaꝑꝫ, king of Ulster and Meath in the fourth century, was dynast, or chief lord of Hytuirtre, in Orgiala, of which district O'Donallāꝑꝫ had a share; *vid.* Donallāꝑꝫ. A third O'ꝑꝫajꝫ, of the stock of the O'Donocūꝫ, was proprietor and lord of the large district called ʒjūcꝫꝫ-ꝫꝫꝫꝫꝫ, extending from the river Dribseach, near Blarney, to Ballyvoorny; his principal residence was the old castle of Macroom, built by one of the O'ꝑꝫlins, and called ʒꝫajꝫ-ꝫcāꝑꝫ-ꝫꝫꝫꝫꝫ, 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'ꝑꝫajꝫꝫꝫ, of a more ancient stock than any of those just mentioned, being of the old Lugadian race, was called O'ꝑꝫajꝫꝫꝫ-ꝫꝫꝫ, 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 ʃb-bačlj-amna, in whose centre is situated that castle whose ruins are still to be seen.

ʃlannažán, whence O'ʃlannažán, 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'ʃlannagan of Orgialla, who was proprietary lord of a large district called ʃuač-řáča, 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-Čřjoc, brother of Colla-uajř, 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'ʃlannagan, now an officer of particular note and merit in the Imperial service, whose younger brother, James O'ʃlannagan, Esq., is Lieutenant-Colonel of Dillon's regiment in France. A second O'ʃlannagan, descended from the stock of the O'Connors of Connaught, was dynast, or lord of the country called Clancatařl, jointly with O'Moel-Mořnda, O'Čařtařd, and O'Mořžejn.—*Vid. Camb. Evers.* p. 27. A third O'ʃlannagan was dynast of 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'ʃlannagan of the same stock with O'Carol of Čřle-Čhe-ařbūřl in the King's County and that of Tipperary, descen-

dants of Čařdž, son of Čjan, son of Olyoll-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 Čřneal-ařza, in the King's County. And a fifth O'ʃlannagan, of what stock I cannot ascertain, was dynast of the territory called Uačtař-třne, on the borders of the County of Tipperary towards that of Waterford.

- ʃlanyřaosleað, the bloody flux.
- ʃlan-řýřleac, that has red eyes.
- ʃlač, or ʃlařč, a prince.
- ʃlača, a sitting, or session.
- ʃleað, a banquet, feast, or entertainment; ʃleaq, *idem*.
- ʃleaðařm, to feast, or banquet.
- ʃleaðačař, a feasting or banqueting; ʃleaqačař, *idem*.
- ʃleaqř, a rod or wand; do řad Ořa an ʃleaqř řřoř álařn a lářm Moařře, i. e. God gave the wonder-working rod to Moses.
- L. B.*
- ʃleaqř, a wreath, a rundle or ring.
- ʃleaqř, moisture.
- ʃleaqř, a sheaf; ʃleaqřa na mac řřle do řřleáčtařn do ʃleaqř řořeř, the sheaves of all the sons bent themselves before the sheaf of Joseph.—*L. B.*
- ʃleaqřač, a fiddler; also a clown, a rascally fellow.
- ʃleaqřačán, an ignoble fellow, a rustic.
- ʃleaqřláma, land, a field, farm, or tenement.
- ʃřče, phlegm, moisture; also the comparative degree of řřuč, wet, moist.
- ʃřčeačd, moisture, ooiness.
- ʃřčmeað, any measure for liquids.
- ʃřřd and řřeřd, chick-weed; *Wel-gulydh*.



fljz, the herb chick-weed; Lat. *alsine*.  
 fljor, *idem quod* flajt.  
 fljream, to water.  
 fljuć, wet, moist, dank, oozy.  
 fljućam, to wet, to water, to moisten; fljućtan ē, let it be wetted or moistened, &c.  
 fljuć-γjleacō, the disease of the eyes, when watering continually.  
 flōc, lax, or soft; Hispanice, *floro*.  
 flōcay, or flōcay, a lock of wool, a flock.  
 flūn, meal, flower; otherwise plūn, and metaph. flūn or plūn na bfean, the choice of men.  
 fō, under, into, &c., like fá and fē; also to, towards, at, with, &c.; *vid.* fá.  
 fo, a king, prince, or sovereign.  
 fō, good; *vid.* fj.  
 fō, easy, quiet, unconcerned; fōj ljomra mo lujžjod, I am unconcerned for my small stature.  
 fo, in compound words implies fewness or rarity, also smallness; fo-bajlljē, a few strokes; fo-dobažn, thin or little water; fo-đayne, a mean man.  
 fō, honour, esteem, regard; žan fōžan fōnjtjnt, without honour or relief.  
 fōačt, i. e. fjafrnūžje, inquiring, asking; as fōačt γzeál don deōrnūžje, ask the stranger what news.  
 foažn fožlamča, swarms of learned men.—*Keat*.  
 fobažn, begun, commenced.  
 fobažd, quick, swift, nimble.  
 fo-đajlce, the suburbs of a city.  
 fobažn, sick, infirm, weak.  
 fobažn, a salve or ointment; fo-đajn na γul, eye-salve.  
 fōbjt, because, because that.  
 fōbužde, tawny, yellowish.  
 fōbčan, a thistle.

fōc, obscure.  
 fōcal, a word; Lat. *vocalis*; a vowel, also a promise; fōcal-mažajd, a scoff, a taunt, or by-word.  
 fōcal-řnēumāčt, etymology.  
 fōcal-řnēumūžje, an etymologist.  
 fōcay, profuse, prodigal.  
 fōcažde, scoffing; *vid.* fōcužd.  
 fōcažde, a disease, a disorder.  
 fōcažn, a cause, a motive, or reason.  
 fōcažn, disturbance, quarreling.  
 fōcažn, along with; am fōcažn, along with me, in my company; ān bfocažn, with us.  
 fōcall, dirt, filth, corrupt matter.  
 fōcan, food, fodder, provender.  
 fōcan, young and tender in the blade.  
 fōcla, a den, or cave; fōcla leōman, a lion's den; fōcla fō, the seat or mansion house of a lord.  
 fōčmad, scorn, contempt.  
 fōčmač, a reward or recompense.  
 fōčmad, banishing, or routing; a bfočmad an ujlc do čujt Čamon. in banishing iniquity Edmond lost his life.  
 fōčmažc, happiness, bliss, felicity.  
 fōčmaž, the bosom.  
 fōčmaž a feart ann, her grave was dug there.—*Chron. Scot*.  
 fōčt, interrogation, or asking a question.  
 fōcužde, or fōcuždmeač, a flout, a jeer; also derision, scorn, contempt.  
 fōcuždmj, to scoff, to mock, to jeer, to deride, to scorn.  
 fōcuždmeač, joking, deriding, jeering; also a mocker, &c.  
 fōcla, a proposition, a maxim.  
 fōclōžn, a vocabulary, or dictionary.  
 fōd, art or skill.  
 fōd, a clod of earth, glebe, soil,

land, &c.; hence the Lat. *fodio*, to dig, and *feodum*, or *feudum*, a fief, or fee.

Ƒodać, wise, prudent, discreet.

Ƒodálahj, to divide, to distinguish.

Ƒodbrujb and Ƒodćnuń, fiends, furies.

Ƒod, knowledge, skill.

Ƒodájl, a division; also releasing, or dissolving.

Ƒodájlj, to loose or untie; *vid.*

Ƒodálahj, to divide.

Ƒodbb, a cutting down.

Ƒodbn, *vid.* Ƒonn.

Ƒodórnđ, the humming or murmuring of bees, any loud noise; also a conspiracy or plot.

Ƒodajne, any man in low life, a plebeian.

Ƒodjuájl, perceiving.

Ƒořjada, a yard, a park, or enclosure.

Ƒořajl, to teach, or instruct; also to dictate; *jo Ƒořajl ře jad uřle*, he dictated them all (to his clerk).—*Vid. Anal. Tighern.* *Vid.* Ƒořad, *infra*.

Ƒořajr, do Ƒořajr ře, he commanded; *vid.* Ƒořnad; also to publish.

Ƒoř and Ƒořad, is the radix of the word Ƒořlahj, and of the same signification; as do Ƒoř ře dójb řat a ćurajr, he instructed them with the intent of his expedition; *vid.* ćajćnějm Ćhořndeał.

Ƒoř, entertainment, hospitality.

Ƒořa, a dart, also an attack, a rapt; hence Ƒoř-mařać, a sea-robber, or pirate.

Ƒořajl, an inroad into an enemy's country, robbery, &c.

Ƒořalahj, to plunder, to spoil; derived from Ƒoř, a rapt, *quod vide.*

Ƒořalújde, a robber; řeařořala,

the same.

Ƒořal, the whole.

Ƒořanařj, to do good, to suffice, to serve.

Ƒořanta and Ƒořantać, good, prosperous, serviceable.

Ƒořantaćđ, goodness, prosperity, sufficiency.

Ƒořadć, a gentle gale or blast.

Ƒořaj, a sound, a noise, or voice; also a tone or accent; dářořaj, or deařřořajrać, a diphthong; and Ćřeař-řořajrać, a triphthong.

Ƒořajrać, echoing, resounding, loud, noisy, clamorous.

Ƒořajrařj, to make a noise, to tingle.

Ƒořbanán, a thistle.

Ƒořlahj, learning, instruction.

Ƒořlamřeać, a novice, an apprentice, a scholar; Ƒořluřte, the same.

Ƒořlama and Ƒořlamća, learned, ingenious; ćeařđ Ƒořlama, skillful artists; sometimes written Ƒořlamća.

Ƒořalahj, to commit trespass, to rob; *vid.* Ƒoř.

Ƒořlaham, to grow pale.

Ƒořlamaj, to learn; deřla go bpolajmřeać ołe, for fear you should learn vice.

Ƒořlújad, a ransacking, or robbing, &c.

Ƒořluřte, a scholar, or apprentice, a novice.

Ƒořmař, the harvest.

Ƒořmořrać, a sea-robber, a pirate; *vid.* Ƒoř.

Ƒořnajb, enough.

Ƒořnaj, to suffice, to do good; *vid.* Ƒořanařj; also to serve, to be in slavery; do ćeaćřa Ćřebe Ƒořnajb, *quatuor familiis inser-viebat.*—*Vit. S. Patricii.*

Ƒořnań, servitude, slavery, i. e. Ƒořnań, *in servitute.*—*Vit. S.*

Patric.

Fozlajm, to loose or untie.

Fōzriāð, fozfōzriā, and fōzariā, a warning, charge, or caution; also a proclamation or decree, an ordinance or declaration.

Fōzriāð and fōzriajm, to warn or caution, to order or decree.

Foztariā, a district in Leinster, possessed anciently by the O'Nuallans.

Fozur, near, at hand; a bfozur do, near him; its comparative and superlative is fozere, or fozere, nearer, or next.

Foj, i. e. Cnámchoill, the name of a place near Cashel.

Fojceall, i. e. foimajl, a day's hire or wages, a salary, &c.

Fojcill, to provide or prepare; nō badari tri bjažana az fojcill na flejže rjn, they were three years preparing for that feast.

Fojdōjun, quick, smart, ready.

Fojdeartari, is sent, gone, &c.; anrjn fojdeartari pjlajd currjūri foj ceann loya, zo ttradrad dā azallāð, then Pilate sent a messenger for Jesus that he may come and speak to him.—  
L. B.

Fojdriēac, a little image.

Fojdriēacda, likeness.

Fojžd and fojžde, patience, forbearance.

Fojždeac, patient, forbearing.

Fojždead and fojždōjm, to bear patiently.

Fōžjn, a green plat, a mead.

Fozere and fozeri, nearer, or next; nĵ az fozere, nearer; do bĵ re fozere don nĵž, he was next to the king.

Fōjl, a while; zo fōjl, yet, as yet, also a little while; fan zo fōjl, stay a while.

Fojlbeama, fierce, cruel, terrible.

Fojlbejm, a blast, also a scandal

or reproach; fojlbejmjūžad, idem.

Fojlceadriāð, adjuration, conjuring.

Fojlceadtōji, a conjurer.

Fojleaba, a truckle-bed.

Fojlēad, a fillet, a woman's coif.

Fojleanajm, to follow, to go after, to hang after.

Fojleariāð, death.

Fojlearyān, an asp.

Fojlleacdaç, a research.

Fojlleact, a track, a footstep.

Fojllēari, the bud of a flower.

Fojlljžeac, negligent, sluggish; written for fajlljžteac.

Fojlljžeac and fojlljžteac, properly means hidden, latent, which does not exteriorly appear. Our old parchments of medicine use it frequently in this last sense.

Fojllyrjžjm and fojllryūžad, to reveal or discover, to express, declare, or manifest; zo bfojllryeōcad majnm, that I may declare my name.

Fojllryžte, manifested, made plain.

Fojllryūžad, a manifestation, or declaration, discovery.

Fojlmean, a bad dress.

Fojmeal, consumption.

Fojmōjn, in expectation of.

Foj-neal, a little cloud.

Fojnye and fojnyeōž, the ash-tree.

Fojnyj, wells, springs, or fountains.

Fojnyjon, i. e. fojnye-amujn, the name of a river in the County of Cork and barony of Fermoy.

Fōji, help thou; fōji ort fējn, save thyself.—Matt. 27. 40.

Fōji, a ship's crew, any number of people stowed in one place; pl. fujjane; hence *fuirion*.

Fojribjm, to be present.

Fōjribejriac, an adverb.

Ɔojjibijoc, force, power.

Ɔojjceadal, instruction, exhortation, admonition, also a lecture, &c.; Ɔojjceadeal, *idem*.

Ɔojjceadalajm, to teach, instruct, or admonish.

Ɔojjceann, the end or conclusion; zo Ɔojjceann na talman, to the end of the earth; also the front or forehead.

Ɔojjceobal, a reinforcement.

Ɔojjdeic, more excellent.

Ɔojjneamajl, steep, headlong.

Ɔojjedjm, to prevent.

Ɔojjēzean, violence, constraint.

Ɔojjfe, old, ancient; also perfect.

Ɔojjfeac̄b, old age; also perfection.

Ɔojj-fjacla, the foreteeth.

Ɔojjgealla, witness, testimony.

Ɔojjgjol, a declaration, manifestation, &c.; Ɔojjgjol na Ɔjijjne, the manifestation of the truth.

Ɔojjgjolajm, to prove, to declare.

Ɔojjglj̄de, nobility.

Ɔojjglj̄de, true, certain.

Ɔojjglj̄dijr, they used to swear.

Ɔojjgneam, a building; Ɔojjgne-aḡab, a building, *edificium*.

Ɔojjgnj̄gjm, to build.

Ɔojjnj̄ajac̄, preposterous.

Ɔojjnj̄gjm, to perform, or execute.

Ɔojjnj̄gjm, to stay, to wait, or delay.

Ɔojjnj̄ḡejn, aid, help, relief, succours; Ɔojjnj̄ḡejn do luc̄b an Ɔojjḡ, a relief to the afflicted: also written Ɔojjnj̄ and Ɔojjnj̄nt.

Ɔojjnj̄m, to bless or make happy, to relieve or assist; also to heal, to save; Ɔojjnj̄ ommujnn a Ɔh̄jajna, help us, O Lord.

Ɔojjnj̄meal, the utmost part, the furthest limit; also the circumference of a circle; ex. on

meōdon zo Ɔojjnj̄meal, a *centro usque ad circumferentiam*.

Ɔojjnj̄mealac̄, a front; also extrinsic, on the outside.

Ɔojjnj̄omriac̄ and Ɔojjnj̄omriac̄deac̄, a ceremony.

Ɔojjnj̄omriac̄deac̄, ceremonial.

Ɔojjnj̄leatan, extensive, large; zo Ɔojjnj̄leatan, at large, in an extensive ample manner: but in old parchments it signifies in general, universally.

Ɔojjnj̄lj̄on, much, many.

Ɔojjnj̄lj̄onac̄, a completion; also a supplement.

Ɔojjnj̄lj̄onac̄ and Ɔojjnj̄lj̄onajm, to complete, to make perfect.

Ɔojjnj̄lj̄onta, complete, perfect.

Ɔojjnj̄m, a form or manner, an image.

Ɔojjnj̄ne, dwellers, inhabitants; na Ɔojjnj̄ne, the old inhabitants; the plur. of Ɔojjnj̄on and Ɔojjnj̄ne.

Ɔojjnj̄neac̄, inclination; aƆ Ɔojjnj̄neac̄, headlong.

Ɔojjnj̄neac̄it, oppression, high hand; aƆ jm̄j̄it Ɔojjnj̄nj̄it ommujnn, oppressing, or laying a heavy hand on us.

Ɔojjnj̄nejl, manifest, apparent.

Ɔojjnj̄neac̄ and Ɔojjnj̄neac̄, harrowing.

Ɔojjnj̄tbe, a cut, or cutting off.

Ɔojjnj̄tbeac̄nūḡac̄, divination.

Ɔojjnj̄t̄c̄j, black, swarthy.

Ɔojjnj̄t̄c̄j, i. e. Ɔojjnj̄t̄ujḡ, a shoe.

Ɔojjnj̄t̄ojn, enough.

Ɔojjnj̄t̄eazayḡ, rudiments, or introduction.

Ɔojjnj̄t̄jbe, slaughter, massacre; Ɔojjnj̄t̄jbe Dealbna la hoym̄ujḡj̄b, the massacre of the Delvins by the inhabitants of Ossory.—*Chron. Scot.*

Ɔojjnj̄t̄jl, able, strong, hardy; Lat. *fortis*.

Ɔojjnj̄t̄jle, the comparat. and su-

perlat. of *fojntjle*, signifying more hardy, and most hardy by prefixing *nj bur*, or *nj ar*, to imply the comparative, and *ar* to signify the superlative; *nj bur fojntjle*, more hardy or brave; *an fean ar fojntjle*, the hardest, &c. N. B. The Irish have these particles *nj bur* and *ar*, and no other, to distinguish and form their degrees of comparison, as the English *more* and *most*.

*Fojntjle* and *fojntjleact*, patience, greatness of soul, as in pain, sorrow, or even the agonies of death; also courage, hardness, and intrepidity in dangers, labour, or difficulties, like the cardinal virtue *fortitude*.

*Fojr*, leisure; *an fojr*, vacant, or free from business.

*Fojrcjonnac*, backbiting, malice.

*Fojrgjgjm*, to approach.

*Fojrjm*, to stop or rest.

*Fojrjte* and *fojrtjne*, a resting, or residing.

*Fojrtead*, hire, hiring, wages; from the verb *fojtuigjm*, to hire.

*Fojrteanac*, serious, also arranged, in good order; *rluaig fojrtEANAC*, a well-ordered army when on their march.

*Fojc*, about.

*Fojcne*, woods.

*Fojcnejb*, hunger.

*Fola*, a short day, a little while; *vid. fohl*.

*Fola*, a garment.

*Fola*, the genitive of *fujl*, blood.

*Folabna*, a good speech, pleading, or reasoning.

*Folac*, a covering.

*Folac*, hid, secret, private; a *folac*, hidden; Lat. *clam*, in *occulto*; Goth. *fulgin*, *occultum*.

*Folactajn*, toleration, forbearance.

*Folactajn*, water-salad, water-

parsnip.

*Folad*, a cover, or covering.

*Folad*, power, ability.

*Folada*, cattle.

*Folajd*, a wimple or muffler.—*Is.* 3. 23.

*Folajgeac* and *folajgteac*, secret, private, hid.

*Folajgjm*, to cover; *do folujg re jad*, he covered them over; *do fojlead na rlejhte*, the mountains were covered.

*Folam*, empty, void, vacant.

*Folanajm*, to command; also to offer, or proffer.

*Folanaim*, or *fojalaim*, an offer.

*Folanajdeact*, equality, parity.

*Folanajdeac*, equal.

*Folajtojn*, an emperor.

*Folajtnajd*, a sufficiency, enough.

*Folajtnajdjm*, to satisfy.

*Folay*, a shoe, sandal, or slipper.

*Folcad*, a cleansing of the hair by washing the head; *folcad cjh*, *idem*.

*Folcad* and *folcajm*, to water or moisten, to cleanse by water, to steep in water.

*Folcajd*, whole, entire.

*Folz*, active, nimble, quick.

*Follac*, a kind of water-gruel; also any covering or garment.

*Follad*, government.

*Follajn*, *vid. fallajn*.—*Luke*, 5. 39.

*Follaman*, a grace, ornament.

*Follamnugad*, a ruling or governing, as a prince.

*Follamnugjm*, to rule or govern, to sway; *jr jonnat zejn fujdjojn an Taogreac follamnaigfeay a popul fejn*, in thee will a Chief be born who shall govern his people.—*L. B.*

*Follay*, or *folloy*, plain, evident, manifest, public; *zo folloy*, openly, in the day-time; *may*

- ar follur, as is manifest.  
 Follycað, a scalding.  
 Follyjǫgm, to make apparent, or manifest, to discover.  
 Follurǫlan, clear, loud; le ǫut follurǫlan, with a loud voice.  
 Follmac, that makes hollow or empty.  
 Follmǫjǫgm, to make empty; do follmujǫeað ē, it was emptied.  
 Folorcajn, a tad-pole; *ranunculus*.  
 Folorǫ, a burning of heath.  
 Folt, the hair of the head; ǫo nuǫe an folt hǫat, even unto hoary hairs; also a tail; ex. ǫorrujǫjǫð ǫe a folt, he moveth his tail.—*Job*, 40. 17.  
 Foltcǫb, a leek.  
 Folluðað, to be active or nimble.  
 Folluajmneac, stirring, active, nimble; also prancing; ǫtēað folluajmneac, a prancing steed.  
 Folluamajm, a giddy motion; also a running away or flying; a skipping.  
 Folluar, a footstool.  
 Follujǫeac, hid, secret.  
 Follumajm, bad clothes.  
 Follmamǫǫað, obeisance, humiliation.  
 Follmar, harvest, autumn.  
 Follmarða, autumnal.  
 Follmǫǫeac, half drunk.  
 Follmor and follmorac, a pirate. It is recorded in Irish Histories that a certain race of foreigners, distinguished on account of their piracy, by the name of Follmorajǫ, formerly infested this nation, and were at last overthrown and banished by Lǫjǫ Lám ǫaða. This word is understood by some to mean a giant, for Cločán na Follmorajǫ, in the County of Antrim, is rendered the Giant's Causeway; follmorajǫ, or rather

- follmorajǫ, properly signifies sea-robbers; from foll, rapt or plundering, and mor, muǫr, or mar, the sea; *vid.* foll.  
 Follmad, jeering, or mockery; follmad, *idem*.  
 Follmadac, a jeering person.  
 Follmadajm, to mock, to deride.  
 Follm, land, earth.  
 Follm, delight, pleasure; a desire, or longing; a tǫ follm oǫm, I long very much.  
 Follm, a tune or song; a ǫfollmujǫð ǫǫaða, in hymns.  
 Follm, inclination, desire; follm azur ǫaǫtǫjǫj, inclination to act, accompanied with a dread of bad consequence; *vid.* ǫaǫtǫjǫj, *supra*.  
 Follmad, a journey.  
 Follmamajm and follmamajm, willing, inclined, or prone to.  
 Follmamajmneacð, inclination, propensity, willingness.  
 Follmǫra, a hoop.  
 Follmǫra, a band.  
 Follmǫraǫe and follmǫraǫe, a cooper.  
 Follmǫraǫe, to rejoice, or be glad.  
 Follm, before; *Angl.* *fore*, in compound words,  
 Follm, over, or upon; follm ǫeǫarajǫð Eǫjǫjonn ǫo ǫjnn an macáom, the youth excelled all the Irish; also beyond, into, &c.  
 Follm, discourse, conversation.  
 Follm, protection, defence.  
 Follm, enlightening, illumination.  
 Follm, a seat, or bench; follm, *idem*.  
 Follm, early, ripe, or before the time; *præcox*.  
 Follm, a watchman.  
 Follm, fierce or cruel.  
 Follm, fierceness, cruelty.  
 Follm, or ǫajm, to watch or guard.

Foraigyr, or foráoyr, a forest; also the kennel of a fox, or the haunt of any wild beast.

Forajl, excess, superfluity.

Forajllm, to offer; *dfórajl rē dojb rē rē rē rē rē*, he offered them an everlasting peace.

Forajm, a journey.

Forajnm, a pronoun; also a nickname, an epithet.

Forajne, a watch or ward; *anra bforajne*, in the ward; *an jonadajb forajne*, in the lurking places; *rectius forfajne*; also those that lie in ambush.

Forajmead, remembrance.

Forán, anger, wrath.

Forán, a short verse, or versicle, a song.

Foránta, angry, resolute, presumptuous.

Foraoyōglac, 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-rcara*, a history; *foray-foal*, 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 *cōmorba*, or *cōmforba*, a successor in a see or church-living; *cōmforba Dáttaraz*, 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. l. 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.

Forbac, i. e. *cuid na marb.*

Forbad, cutting, slaying, or slaughtering.

Forbajr, to grow or increase; *zon ajne rjn nō far azur nō forbajr zorta djjm ann*, in consequence a great famine increased there.

Forbajrte, increase, profit, emolument.

Forbajr, a conquest; *do dēanam forbajr fōr Ejjm*, to make a conquest of Ireland.—*Vid. Annual. Tighern. et Innisfallen.*

Forban, bans of marriage, any proclamation or edict.

Forban, excess, extravagance.

Forbar, a snare or ambush; *vid. castréjm.*

Forbrat, a cloak, the upper garment; *rcarar janam a forbrat*, she afterwards spread her cloak.—*Brogan.*

Forbfaoyleab, mirth, rejoicing.

Forc, firm, steadfast.

Forcad, to teach, instruct, &c.; *jr a nrajlé jr cōmlájne nō forcad loja a earbula 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.

Forcazra, or forōzra, a command, an order, or decree.

Forcaojn, a catch, or quirk; a caption in words.

Forcōzra, persuasion, advice, instigation; *ex. zo nō adrad rad maca hrael an cōjme fñj*

բօրնօղնա *hellj an řajđ*, so that the Israelites adored God throughout the persuasion and solicitations of the prophet Heli.

*L. B.*

Բօրնօղնա, a command.

Բօրնօղնայմ, to bid or command.

Բօրնօլջեան, the foreskin.

Բօրնեմայձ, superfluity, excess.

Բօրնեօմալ, a binding together.

Բօրնեմայձ, superfluity, excess.

Բօրնեմայձ, rising or dawning; բօրնեմայձ մայձնե, the dawning of the day.

Բօրնեւ, the fore part of the head.

Բօրնօճալ, erring or straying.

Բօրնօճալ, a lid or cover; *ար բօրնօճալն մօ ջւլ*, upon my eyelids.

Բօրնօճալ, the light; also plain, manifest.

Բօրնօրոյն, a loin; *օճ բօրնօրոյնն*, from thy loins; also the womb of a woman.

Բօրնօճալ, erroneous.

Բօրնեյջեան, force, a rape, violence; but *եյջեան* is the common word for a rape.

Բօրնեյջեան, violent, ravishing, &c.

Բօրն, a guard.

Բօրնբայնե, a watch, or ward; *vid. բօրնայնե.*

Բօրնբայնեան, watching; also a watchman.

Բօրնբայնայմ, to watch or guard; also to lie in ambush.

Բօրնբօճալ, a by-word, a proverb.

Բօրնբայնեօճ, a window-shutter; a wire or lattice before a window.

Բօրնչայնայմ, a convocation.

Բօրնչայնայմ, to provoke; also to call together.

Բօրնչալ and Բօրնչալլ, a lie, fable, or romance.

Բօրնչալայմ and Բօրնչայնայմ, to tell, relate; *նար բօրնչայլ ճօ*, that told or invented no lies.

Բօրնչայն, the fore part of the head.

Բօրնչայ, a river in the County of Clare, which glides through Clonrod, Ennis, and Clare.

Բօրնչալայմ, to prevent.

Բօրնչալ, for the most part; *plerumque.*

Բօրնչալ, election, choice.

Բօրնչայն, a wound.

Բօրնչօ, i. e. *բեճ*, jewels, or precious things.

Բօրնչօ, sincere, true.

Բօրնչօրոյն, a rudiment, or trial of skill.

Բօրնչալ, force, power; hence *անբօրնչալ* is oppression, tyranny; *բօրնչալ* is also superfluity, excess of any thing.

Բօրնչայն, leaping or bouncing.

Բօրնչալ, an increase, a swelling.

Բօրնչալ, i. e. *տնւճ*, envy, a mortal sin.

Բօրնչալ, a hireling.

Բօրնչալայմ, of good form or figure.

Բօրնչալ, a type or mould.

Բօրնչալ, much, a great deal.

Բօրնչայն, violence; *vid. բօրնչայնայն.*

Բօրնչայն, a command, an offer.

Բօրնչալայմ, hardness.

Բօրնչօճայն, a rudiment.

Բօրնչօրն, renowned, famous.

Բօրնչօրնչալ, predestination.

Բօրնչալ, an angling rod; also a perch.

Բօրնչայն, near to, hard by; also towards.

Բօրնչայն, to shine forth; also to manifest, or discover.

Բօրնչօճեան, served, did service, or good.

Բօրնչալ, fringes.

Բօրնչալ, sent.

Բօրնչայն, to shine.

Բօրնչօրնչեան, divination.



ƿōꝛꝥaꝛte, fore-knowing.  
 ƿōꝛtan, or ƿꝥꝛtean, tied, or bound up.  
 ƿōꝛtaꝛ, a straw.  
 ƿōꝛta, a seat.  
 ƿōꝛtean, plenty; ƿōꝛtean ƿꝥꝛne, abundance of cattle; ƿōꝛtean ƶꝛoꝛde, a stud or breed of horses.  
 ƿōꝛtꝥl, strong, hardy, patient; ƿōꝛtꝥl la ƶaot, strong for labour; also courageous, brave; ba ƿōꝛtꝥl an ūaꝛꝛ ēaꝛa, he had fortitude at the hour of death; laot ƿōꝛtꝥl, a courageous champion; Lat. *fortis*; vid. ƿōꝛtꝥl.  
 ƿōꝛtꝛaꝛꝥ, a rising; ƿōꝛtꝛaꝛꝥ maꝛðne, the dawning or rising of the day.  
 ƿōꝛuad, a bastard red, reddish.  
 ƿōꝛuꝛ, knowledge; ƿōꝛuꝛ ƶeꝛa an Ɔꝥꝛꝛꝛn, *Notitia Hibernica*.—  
 K.  
 ƿōꝛ, yet, still, also; acð ƿōꝛ, but yet, but moreover.  
 ƿōꝛ and ƿōꝛad, a delaying, staying or resting, fixing or pitching, also a prop or buttress, a wall or ditch; Lat. *fossa*; ƿōꝛ-tꝥꝥ, the wall of a house; Wel. *fos*; hence the word ƿōꝛ-long-ꝛōꝛte, an encampment, a camp; from ƿōꝛ, pitching, and long-ꝛōꝛte, a tent; which is again compounded of long, any covering or tent made of timber or other matter; and ꝛōꝛte, the area or surface of ground upon which the house or tent is drawn; lꝥa muca ƶabꝥaꝛ ƿōꝛ, *cum porcorum grege jugiter permansit (Patricius puer)*.  
 ƿōꝛad, an atonement.  
 ƿōꝛaꝛð, cessation.  
 ƿōꝛad, a stopping or resting; ƶan ƿōꝛad, without delay; ƿōꝛad cōm-bꝛaꝛe, a cessation of arms, or fighting.  
 ƿōꝛad and ƿōꝛaꝛꝥ, to stay or rest,

to pitch, or lodge, do ƿōꝛuꝛꝥ ƶe, he rested.  
 ƿōꝛclꝥꝛꝥ, commonly said and written oꝛꝥlꝥꝛꝥ, to open, to unlock; ƿōꝛꝛeoltuꝛꝥ bꝥꝛꝛ ƶꝥꝛle, your eyes shall be opened.  
 ƿōꝛꝥꝥꝛte or ƿōꝛꝥaꝛte, opened, open; ƶo ƿōꝛꝥꝥꝛte, publicly, openly.  
 ƿōꝛꝥad, a shadow, or shelter from heat or cold; vid. ƶaꝛꝥad; Wel. *kysgod*.  
 ƿōꝛlong, a mansion, or dwelling-house.  
 ƿōꝛlongꝛōꝛte, an encampment, a camp; vid. ƿōꝛ, *supra*; do ꝛꝛꝛneadaꝛꝥ ƿōꝛlong-ꝛōꝛte, they encamped; aꝥ ðeꝛnam ƿōꝛlong ꝛōꝛte, encamping; aꝥ tꝛeꝛꝥean a bꝥꝛōꝛlongꝛōꝛte, raising the siege, or decamping.  
 ƿōꝛꝛa, i. e. ƶꝛeateꝛnūꝥad, releasing, dissolution.  
 ƿōꝛꝛolꝥe, heavenly, superior; ƶon an cēatuꝛl ƿōꝛꝛolꝥe, *sonus, seu concentus superiorum civium*.  
 ƿōꝛtam, to hire; also to stop; do ƿōꝛt ƶe 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*.  
 ƿōꝛt, a giant.  
 ƿōꝛt, raging, storming, violent.  
 ƿōꝛtꝛaꝛtaꝛðeac, a glutton.  
 ƿōꝛta, a foundation.  
 ƿōꝛta, taken away, or out of.  
 ƿōꝛtaꝥ, a cough.  
 ƿōꝛtaꝥ, a lake or pond.  
 ƿōꝛtannān, a thistle; Lat. *carduus*.  
 ƿōꝛtannān-beandꝥꝛte, blessed thistle; Lat. *carduus benedictus*.  
 ƿōꝛtēaꝛteꝛeac, suburbs.  
 ƿōꝛtꝥꝥꝛteac, a novice or apprentice.

- Ƒoʒoɾɾɶzad, cleansing.  
 Ƒoʒɾɶzad, a bath; *am̄ia* ɔɶ an  
 Ƒoʒɾɶzad *ɾenta* ɶmpe b̄a deaɾ-  
 zlad, *præclarum ipse quod bal-  
 neum benedicendo vertit in cer-  
 visiam.*  
 Ƒoʒɾɶzɶʒoɾɶ, a bath; pl. Ƒoʒɾɶz-  
 ɶɔbɶɶɶ, *idem*, i. e. a well of puri-  
 fication or cleansing.  
 Ƒoʒɾɶzazɶm, to bathe.  
 Ƒoʒɾɶom, a great noise or rustling.  
 Ƒoʒuʒad, a beginning.  
 Ƒoʒuɾ, or Ƒoʒazɶ, diphthongs or  
 triphthongs; *n̄j* ɶoɶɶteaɾ an  
 Ƒoʒaɾ na ɶoʒuɶb, the diph or  
 triphthongs are not divided into  
 different syllables or sounds.  
 Ƒɾaz, a woman, or wife; Ar. *grak*,  
 and Wel. *guraig*, Ger. *frau*, or  
*frai*.  
 Ƒɾaz, a hand.  
 Ƒɾaz, a shield or buckler, because  
 worn on the hand to defend the  
 body.  
 Ƒɾazɶɾeazad, a floating.  
 Ƒɾazɶ, a bush of hair.  
 Ƒɾazɶ, the sea.  
 Ƒɾazɶc, France.  
 Ƒɾanncaç, a Frenchman, French;  
 bolzadç Ƒɾanncaç, the French  
 pox.  
 Ƒɾanncaç, or luç Ƒɾanncaç, a  
 rat.  
 Ƒɾaoç, heath, ling,; Hisp. *breco*,  
 and Lat. *erica*.  
 Ƒɾaoç, hunger; Ƒɾaoç Ƒɾacal,  
 fretting or hungry teeth; also  
 rage, anger, fury.  
 Ƒɾaoçazɶde, fretful, furious; Ƒɾa-  
 oçda, *idem*.  
 Ƒɾaoçõz, wortleberry.  
 Ƒɾao-çeaɾic, a heath-poult, or  
 grousehen; pl. çeaɾca Ƒɾaoçic.  
 Ƒɾay, a shower.  
 Ƒɾay, ready, active.  
 Ƒɾayadç, fruitful, showery.  
 Ƒɾeacaɶɶ and Ƒɾeacaɶ, use, prac-  
 tice, frequency; le Ƒɾeacaɶɶ na

- Sacɾameɶɶte, by frequenting  
 the Sacraments.  
 Ƒɾeacaɶ, witness, testimony.  
 Ƒɾeacaɶian, a wrestling-school, or  
 any place of exercise.  
 Ƒɾeacn̄zad, exercise; Ƒɾeacn̄-  
 zad, *idem*.  
 Ƒɾeacɾaɶɶzɶm, to exercise or ac-  
 custom, to discharge an office or  
 duty.  
 Ƒɾeacɾaɶɶc, the present time.  
 Ƒɾead, a pillaging or plundering.  
 Ƒɾeazaraɶ, or Ƒɾeazɾaɶ, an an-  
 swer.  
 Ƒɾeazaraɶm, to answer, to make  
 answer.  
 Ƒɾeazaraɶadç, answerable, account-  
 able.  
 Ƒɾeazaraɶɶoɶɶ, a respondent or de-  
 fendant.  
 Ƒɾeazaraɶm, to work or labour.  
 Ƒɾeazaraɶc, conversation.  
 Ƒɾeazaraɶm, labour.  
 Ƒɾeazaraɶcaɶm, to converse.  
 Ƒɾeazaraɶ and Ƒɾeazaraɶm, to an-  
 swer or reply; ɶo Ƒɾeazaraɶ ɾe,  
 he answered.  
 Ƒɾeāam and Ƒɾeāamadç, a root; also  
 a stock, or lineage.  
 Ƒɾeāamad and Ƒɾeāamɶm, to take  
 root, to root; *vid.* Ƒɾeāamad.  
 Ƒɾeanc, to make crooked, to  
 bend.  
 Ƒɾeancadç, winding or turning.  
 Ƒɾeapad, medicine.  
 Ƒɾeapad, a running, bouncing, or  
 skipping away: otherwise writ-  
 ten Ƒɾeabad.  
 Ƒɾeayc, upwards.  
 Ƒɾeayabɾa, opposition, reluctance;  
 ɶiʒ ɶan Ƒɾeayabɾa, a king with-  
 out opposition; ɶiʒ ɶo b̄ɾa-  
 ɾabɾa, *rex cum reluctantia, aut  
 æmulum principum renitentia.*  
 —Vid. O'Flaherty's *Ogyg.* pag.  
 486.  
 Ƒɾeaydal, serving, waiting, at-  
 tending; bean Ƒɾeaydaɶl, a

waiting-woman, a nurse-tender, or charing-woman; *freaytal*, *idem*.

*freaydalajm*, to wait, to attend, or serve.

*freaygabájl*, ascension into heaven.

*freaygam* and *freaygabam*, to climb, to ascend.

*frecojméud*, to reserve.

*frémac*, fundamental.

*freycj*, a reflection, or supposition.

*freycne*, brittle, withered.

*freyljz*, anger, resentment.

*fréunajde*, a foundation.

*fréunajdm*, to found or establish.

*frj*, or *frja*, in old Irish manuscripts is the same as our modern *ajr* or *ne*; *frjr*, the same as *lej*, or *nr*; *frjom*, as *ljom*, or *nyom*; *frjot*, as *leat*, or *neat*; *frju*, as *leo*, or *nyu*; *frjnn*, as *ljnn*, &c.

*frjalta*, freed.

*frjocnam*, care, diligence, circumspection.

*frjocnámac*, diligent, careful, circumspect; *zo frjocnámac*, carefully.

*frjoctalajm*, to fry or parch.

*frjoctán* and *frjoctájl*, a frying-pan; *frjor-ajgean*, *idem*.

*frjorznajm*, to answer.

*frjotal*, a word, interpretation; *feajr frjotajl*, an interpreter; *rejmfrjotal*, politeness.

*frjoctbrut*, a refusal or denial.

*frjoct-cantajmeac*, recantation.

*frjoct-cojdeay*, antipathy.

*frjotola*, a covenant.

*frjotolam*, service, attendance.

*frjoctrádajm*, to contradict.

*frjoctrájlfeayr*, that shall be served.

*frjreayt*, an answer.

*frjrcjm*, to hope.

*frjrcjr*, hope, expectation.

*frjrmbeayt*, to betray or deceive, to kill or murder; ex. *neac frjrmbeayt a Thjarna: njr-bad jle a ljbeayna; zo mbeaytajd námajd a ceann: a gá-bajr, jr a dujbgeann; i. e. whoever shall betray his Lord, let his habitations be not numerous, let his enemies deprive him of his head, and of his horse, and of his sword.*

*frjrnejd*, he told or said.

*frjrnjnle*, attendance.

*frjorzcábrad*, they stood up, or arose.

*frjč*, *do frjč rē*, he was found, or he behaved or acted; *do frjč zo majt ljom ē*, he behaved well to me.

*frjč*, a wild mountainous place; *frjaojc*, heath, has an affinity with this word; hence *frjčne*, *quod vide*.

*frjč*, profit, gain, advantage.

*frjčbeaytajm*, to object, or contradict.

*frjčbuajlteac*, is often used in old parchments which treat of medicine; as *lejzjor frjčbuajlteac*, *medecina repercussiva*, a healing, or preserving remedy.

*frjčcedfajd*, a witnessing, a testimony.

*frjččjlte*, *lucd frjččjlte*, servants, waiting men or women, attendants; *rectius frjččjlte*.

*frjččjzjd*, attending, serving, waiting.

*frjčjr*, earnest, eager, fervent.

*frjčne*, an uninhabited wood or mountain; ex. *a bfrjčne nacconajre*, in the mountainous or by-roads.

*frjččjgean*, a frying-pan.

*frjčreayr*, a return of love, a mutual regard.

*frjčreayt*, a returning back.

Fnožajm, wrong, or injury.  
 Fnožēljn, a whirl.  
 Fnoṁad and fnoṁajm, to try, to taste, to examine, to inquire.  
 Fnoṁad, a trial.  
 Fnoṁta, tried, experienced; dujne fnoṁta, an experienced man.  
 Fnoγ, dark, obscure.  
 Fnoṭal, a whirl.  
 Fū, under, into, &c.; like fō, fā, fē, *quæ vid.*  
 Fūac, a word.  
 Fūacajd, a jilt, a tricking, intriguing harlot.  
 Fūacay, a cry, an outcry; fūacay, *idem.*  
 Fūacayac, a den, a cave, a hole; a tā fūacayajze az na rjon-načajb, the foxes have holes.  
 Fūacōd, cold, chilness.  
 Fūacōda, an engraver.  
 Fūacōdan, a sore on the heel occasioned by extraordinary cold, a kibe.  
 Fūad, a bier; Lat. *feretrum.*  
 Fūadač, a running away with, a rape; fūadač mnā, the running away with a woman; lučōd fūadajz, a press-gang.  
 Fūadačōd, robbery, depredation.  
 Fūadajm, to snatch away, to sweep off, to run away with; do fūadajz an aman jād, the river swept them away; fūaduĵĵjm, *idem.*  
 Fūad and fūac, hatred, aversion.  
 Fūad, i. e. cnočay, a bier.  
 Fūadmaj, odious, hateful.  
 Fūadmajneact, abomination, detestation.  
 Fūadaγ, haste; also a preparation to do a thing.  
 Fūadaγac, active, diligent.  
 Fūadγad, to cross or hinder.  
 Fūaduĵgeaž, ravenous.  
 Fūaduĵĵte, taken away, snatched away.

Fuažajl, sewing or stitching.  
 Fuažala, a ring.  
 Fūažajm, to sew or stitch; fūažalam, *idem*; do fūaĵgeadaγ dūlleōda fĵze dá cējle, they sewed fig-leaves together.  
 Fūažarēta, proclaimed, published.  
 Fūažna, a proclamation.  
 Fūažnajm, to admonish, or proclaim.  
 Fūajd, a remnant.  
 Fūajdlean, anger, or fury.  
 Fūajdajm, to stagger or reel.  
 Fūajlĵread, to leap or skip.  
 Fūajlĵreadān, the ureter.  
 Fūajm, a sound, a rebounding noise.  
 Fūajmeamajl, resounding, rebounding.  
 Fūajmetuĵajz, the herb fumatory; Lat. *fumaria.*  
 Fūajj-cĵreatajm, to shiver with cold.  
 Fūajje, cold.  
 Fūajj-žĵreadad, a warming blast.  
 Fūajjm, to find, to discover.  
 Fual, urine, also water.  
 Fualactad, to boil; do žnjō Jacob amajl rjn, aγur fualacta an mjonān aγur tuž dá aĵjje ē, Jacob did so, and the kid being boiled, he gave it to his father.  
 L. B.  
 Fūalan, a chamber-pot.  
 Fūalay, a tribe or family.  
 Fūalaycājde, osiers, small twigs.  
 Fūal-bĵoγtač, a diuretic, a medicine to provoke urine.  
 Fūaljoγz, the strangury.  
 Fūal-loγzač, difficulty of urine.  
 Fūaman, a shade or shadow.  
 Fūaman, whiteness.  
 Fūaman, a rebound.  
 Fūamnajm, to sound, to rebound.  
 Fūamyē, under me.  
 Fuan, cloth, veil, &c.  
 Fuanajm, to cover, to clothe.

fūan, cold, chilly.  
 fūanad, a cooling, or making cold.  
 fūanad and fūanajm, to make cold, to cool; d fūan an anbruc, the broth is cold, to make cold, to cool.  
 fūanazam, to nourish, cherish, &c.  
 fūanālac, cold, chilly; fūanānta, idem.  
 fūanān, a spring or fountain; also any water wherein cattle stand to cool themselves.  
 fūanaydajm, judicious; a mbrejc ūzdajm fūanaydajm, in the opinion of a judicious author.  
 fūanbalad, an ungrateful scent, a stench.  
 fūan-čnābad, hypocrisy, or in-devotion.  
 fūan-čnābteac, a hypocrite: it rather means tepid in acts of religion and devotion.  
 fūandacod, coldness.  
 fūanad, a controversy.  
 fūaycam, fright, affrighting, or terror.  
 fūaycrajm, to put to flight.  
 fūayzlad, a ransom; also redemption; fūayzalt, idem.  
 fūayzlad and fūayzlam, to redeem, to set at liberty.  
 fūayzlujzčeojm, or fūayzaltōjm, the Redeemer or Saviour; Jōra fūayzaltōjm an Chjne daona, Jesus, the Redeemer of mankind.  
 fūaynad, to astonish; do fūaynad azur do hymeazlad an lučt cojmēada bj fōjm an adnacał, i. e. the guards of Christ's sepulchre were astonished and terrified.—L. B.  
 fūaynujzčeoac, tumultuous.  
 fūac, hatred, aversion, abhorrence.  
 fūac, an image, a spectre, or ap-

parition.  
 fūacatad and fūacatajm, to hate, abhor, or dislike.  
 fūacatad, a detestation, or abhorring.  
 fūacatayr, a den, or cave.  
 fūacōz, an armour or coat of mail.  
 fūabal, or pubal, a general's tent, or pavilion; Lat. *papilio et prætorium*.  
 fūaba, a hurt, or scar.  
 fūbtaad, threats or menaces.  
 fūad, amongst; an fūad na lūata, among the ashes.  
 fūaz, mōr fūaz bāy, i. e. do fūajm bāy, that died.  
 fūzōz, a thrum, a loose thread, or end in weaving cloth.  
 fūbjzge, an argumentator, or disputant; bj ad fūbjzge, nā tpejz tpejz, be a disputant, argue on.  
 fūjčeoact, lust, leachery.  
 fūjdb, a knob or bunch.  
 fūjdeoac, with joy or thanks.  
 fūjdojm, gain, profit.  
 fūjdojm, a word.  
 fūjdojm, a veil.  
 fūjdojm, a hireling.  
 fūjdone, attendants, servants, &c.; plur. of fūjdojm.  
 fūjdoneac, naked, or exposed.  
 fūjzgeal, fūjzjol and fūjzgleac, a relic, also a remnant.  
 fūjzgeall, or fūzall, judgment.  
 fūjzgeall, a word.  
 fūjzjm, to get or obtain.  
 fūjzjm, to leave, or forsake, to abandon; d fūjz a tjm, he forsook his country.  
 fūjzle, words or expressions, language.  
 fūjzljm, to say or speak; to tell, relate.  
 fūjl, blood, gore.  
 fūjleac, bloody.  
 fūjlead, increase, profit, gain.

ƒuſſat, bloody.

ƒuſſe, blood-red.

ƒuſſm, to be; *caſt a ƒuſſ tū,* where art thou? *vid. ƒuſſm.*

ƒuſſngeac, enduring, patient.

ƒuſſngeac, armed with a ſhield or ſpear.

ƒuſſleac, a reward.

ƒuſſteac, bloody, cruel.

ƒuſſteacod, blood-ſhed.

ƒuſſn, the end or termination of any thing; *ƒuſſne laoj,* the end of the day or evening; alſo a bound or limit; *Lat. finis.*

ƒuſſneac and ƒuſſnm, to knead bread; hence perhaps *baſuſſjon,* i. e. *baſa-ƒuſſne,* a cake of bread, *vid. baſuſſjon;* alſo to dreſs meat; *maſſeac leat mjonan azur ƒuſſnntear ſanam ē azur tabaſſi do ſyaac,* here it means dreſſed and prepared.

ƒuſſneac, a boiling.

ƒuſſngeall, an idiot.

ƒuſſneodg, a window; *tuſſd an ƒuſſneodg,* through the window; pl. *ƒuſſneodga.*

ƒuſſnmēd, foundation.—*Matt. 7. 25.*

ƒuſſnrean and ƒuſſnreann, an aſh-tree; *alias ojnreoz and ojnrean.*

ƒuſſnreodg coſlle, the herb called *virga paſtoris.*

ƒuſſnte, kneaded.

ƒuſſnteodj, a kneader, a baker.

ƒuſſnteodnacod, the trade of kneading, or baking.

ƒuſſneac, delay; *az ƒuſſneac,* ſtaying, waiting, or expecting.

ƒuſſneacaj, deliberate; *zo ƒuſſneacaj,* deliberately, alſo violent; *zo ƒuſſneacajze ƒuſſneacaj,* fretful and violent.

ƒuſſneac, a preparation; alſo a feaſt.

ƒuſſneanal, a chamber: rather *uſſnal.*

ƒuſſnēde, ready, prepared; alſo ſenſible, ancient, old.

ƒuſſjon, furniture; alſo the crew of a ſhip; alſo any aſſembled body or aſſociation of people; genit. *ƒuſſjonne;* *foſſne,* pl.

ƒuſſmeac, a travelling, or going.

ƒuſſmeac, humiliation, leſſening.

ƒuſſmeac, a ſeat.

ƒuſſmeal, tired, fatigued.

ƒuſſmēd, hard.

ƒuſſnēj, a furnace; *Lat. furnus,* a ſtove.

ƒuſſ, active, thrifty.

ƒuſſte, a ſound, or reiterating noiſe.

ƒuſſte, under her or it.

ƒuſſe, a rag of cloth.

ƒuſſeſ, good land; from *fo,* good, and *teſ,* land.

ƒulaj, is a verb impersonal; it has the negative *nj* or *nac* before it, and then ſignifies muſt; as *nj ƒulaj daſ,* I muſt; *re nac ƒulaj do ƒajmeac,* he muſt be called: when *ioſ,* doſ for *io ba,* or *do ba,* &c., which are affirmatives, go before, it has a contrary meaning; as, *az ƒulaj duſte,* you are free, or at liberty; ſo that when a negative comes before this verb, it implies a neceſſity or obligation to do a thing; but an affirmative diſpens with the obligation, and ſets at liberty, like the Latin verbs *caveo, timeo.*

ƒulang, patience, forbearance; *ƒulang ƒada,* or *ƒad-ƒulang;* *Gr. μακροθυμία,* longanimity; alſo a foundation, a prop, or buttres; *ƒulang teſg,* a prop or ſhorepoſt put under the weak parts of the wall or timber of a houſe to prevent its falling; alſo a ſtud or boſs; *le ƒulangajb ajteſd,* 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.  
**Fallon**, an ornament.  
**Fallangujde**, a sufferer; **luçd fallangujde**, sufferers, patients.  
**Fulnad** and **fulynuc**, corruption, corrupt blood, or gore; **pollnacçt**, *idem*.  
**Fum**, under me; i. e. fu mē; **fū**, **fō**, or **fá**, *idem*.  
**Fun**, land or ground, earth.  
**Funaçar**, expectation.  
**Funájl** and **funájleam**, an offering, a command; also incitement, instigation.

**Furajm**, plenty, abundance.  
**Furáajm**, to offer, to incite, provoke, &c.  
**Furmuji**, a prompting or exciting;  
**Furmajde**, a dwelling, resting, staying.  
**Furrianaç**, civil, obliging.  
**Furtaçd**, ease at the crisis of a disorder; also comfort, relief.  
**Furtajçjm**, to help or relieve; **ðfurtajç ðurmujn jon ár neaybájdjb**, he relieved us in our wants.  
**Furtajçteðjm**, a helper or comforter.  
**Furçajm**, satiety, sufficiency.  
**Fúta**, under them; i. e. **fú jad**; **fúta-γjor**, underneath all.

### REMARKS ON THE LETTER ζ.

ζ is the seventh letter of the Irish alphabet, and is ranked by our grammarians in the number of heavy consonants, called by the Irish **Conroyneada Tnomá**, but when it is aspirated, or marked with an *h* subjoined to it, it is counted one of the light consonants, called **Conroyneada Eadnomá**. In this aspirated state, ζ 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 ζ, 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 **çjçearna**, a lord, and **ñjç**, a king, are pronounced **çjearna** and **ñj**; but ζ in its unaspirated and natural state has always the same strong power with the Greek γ. The very figure of the letter ζ in some of our old parchments is not essentially dissimilar to some of the cuts of the old Abrahamic and Phœnician α in the first alphabet or middle column of Dr. Bernard's table of old alphabets published by Dr. Morton. The Hebrews call this letter α, as we are assured by grammarians, from its crooked figure bearing some resemblance to a camel, which in Hebrew is called **גמל**, and, to observe it, by the by, *gamal*, as well as *camul*, is the Irish for a camel. In the Cadmean and Ionic alphabet, to be seen in the eighth column of Dr. Bernard's Table, this letter (*g*) is called *gamla*, which is but a varied writing of the Hebrew α, or the Syrian **Ⲅ**, 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 ζ, 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 α and β, or the γ and κ, as two distinct letters of different powers or functions, and consequently those letters are to be regarded as two different radicals of words, in the original elementary formation of all dictions. The same indifference, or interchangeable use of the letters g and c in the Latin tongue, and the latter being generally substituted in the place of the former, appears from ancient Roman inscriptions, and most particularly from that of the Columna Rostrata, erected in honour of Dullius the Consul, whereupon were engraved the words *Macistratos, Leciones, 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 γ, or g, from the beginning, as a quite different letter from the κ: viz. that inasmuch as they received their alphabet from the Greeks, who had theirs from the Phœnicians; and as the Phœnician alphabet had always the α, or g, different from the β, or c; both which different letters were also from the beginning in the old Ionic alphabet, as appears by Dr. Bernard's 8th alphabet, column 9th of his table, it follows that the Latins had also from the beginning both these letters with different powers or functions. Nor do I believe it will ever appear that the old Romans wrote *cenus, ceneratio, caudium*, for *genus, generatio, gaudium*, and other such words, which I cannot but think were always written with a γ, or g, different from c. The primitive Latin alphabet, as well as the old Ionic, contained the letter k or κ, which served for a c as well as for a k, in the same manner as the Ionic γ served for a g and a c. But as the letter k was not agreeable to the genius of the Latin tongue, to serve instead of which the Latins changed the γ into a c, and then made a separate letter of the γ, or g, which they removed into the seventh place, with a figure or shape not much different from their c, which remained in the place of the primitive γ. This change of place was doubtless what gave occasion to Diomedes to call the g a new consonant. The bare inspection of the old Latin alphabet derived from the Ionic, as it was used by the Romans about 714 years before Christ, to be seen in Dr. Morton's edition, column 17, will be sufficient to justify what hath been now advanced. In the meantime we should not have forgot to observe, that the name of the letter ζ in Irish, is ζοιτ, which signifies the *ivy-tree*, vulgarly called *εἰδνεάν*, Lat.



*hædera.* Our grammarians commonly use *cc*, or double *c*, instead of *z*, especially when the radical word begins with *c*, as, a *ccora*, *their feet*, a *ccjnn*, *their heads*; which are pronounced a *zora*, a *zjnn*: but the most correct manner of writing them and the like words is, a *z'cora*, a *z'cjnn*, &c.

*Zá*, is sometimes put for *az*; as, *zá ymūajnead*, thinking, meditating; *zá rād*, saying, &c.

*Zá*, the same as *cá*; as, *zá hay*, whence? *zá pad*, how long, how far?

*Za*, or *zat*, a spear or javelin.

*Zabáyrde*, colewort, cauliflower, or cabbage.

*Zaba*, or *zoba*, a smith; *nji rjč zaba*, there was no smith found; plur. *zabann*, *zajbne*, *zajbnjč*; hence *zabajneact*, smithery.

*Zaba*, want, danger, need, occasion; a *ngábajč ajmne*, in danger of rivers.

*Zabájl*, to take, to make prisoner, to bind in fetters; hence *zabann*, a prison, is like the word *כב*, which in the Hebrew, Syrian, Chaldean, and Arabic languages signifies *ligavit, constrinxit, compedivit*.—Vid. Henricus Opius's *Lexicon Hebræo-Chaldæo-Biblicum*. *Ō zabad an laoc le bjodbajb*, the hero was made prisoner by the enemies; *čum a zabála*, in order to take him; hence *zabáltay*, &c.; *vid. zabam*.

*Zabájl*, spoil or booty; plur. *zabála*, also a conquest; *leabari na zabála*, the book of conquests; *fejri zabála*, a conqueror.

*Zabájl-cjne*, the ancient law of Gavelkind, formerly used in Ireland, by which the lands of the chief house of a family were divided and subdivided among its branches or descendants; hence

the *Gavelkind* of the English, an universal custom amongst the Anglo-Saxons, as well as among the Britons and Irish.

*Zabal*, the fork, or groin; *zabal rji*, or *mná*, a man or woman's fork, as well as groin; hence *zablūzad zejnealtajč*, the branches of a family. Note, that *zlūn* and *zlūjne*, the knee, is also used in Irish to express a generation, descent, or degree of consanguinity, as *zabal*, 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*.

*Zabáltay*, 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.

*Zabam*, to take or receive, also to beat, also to pass, or go by; *zabajč ajum*, take ye up arms; *zabajč lejri*, receive ye him; *do zabadaari do člocajč ajri*, they beat him with stones, or they stoned him; *an fejriann ari zabamajri čričd*, the land we passed through; *do zabadaari čriann*, they landed; *zabam abriánri*, let us sing songs; *do zabadaari rejlb*, 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.

\* Zabari, or cabari, a goat; zabari-erod, or zabari-lann, a goat-fold, also a stable; zabari ulca, a goat's beard; plur. zabria and zabriab; Lat. *caper et capri*.

Zabariac, skipping, bouncing; Gr. γαυρος, *hilaris*.

Zabla, a spear or lance.

Zablac and Zablanae, forked, divided.

Zablam, to spring or shoot out; zo ngablodcuob arjyr, that it will sprout out again.

Zablán, a branch, the fork of a tree or branch.

Zablöz, any forked piece of timber used to support a house; also a forked instrument used in making hay.

Zablüzad, propagation, also genealogy; zablüzad clojone Ejbji ejnn, the genealogical branching forth of the posterity of Heberfionn.

Zabrian, Goren, in the County of Kilkenny, anciently possessed by the O'Shillilanes and the O'Guidhthines.

Zabtea, taken; zabtea na p'riyofunae, taken prisoner.

Zabujn, or zamujn, a calf; hence zabanac and zabnac, a stripper, i. e. a cow that has a grown calf or heifer; as the word laozljzeac, or lojlzeac, is a milch cow, or a cow that lately calved; from laoz, a young calf, and ljzeac, a heifer, because the cow's first care is to lick her calf.

§ Zabla, a cable.

Zac, each, every; zac ndujne, each man; zac naon, every one; zac ugle, all in general.

\* Zad, a withe, or twisted twig, or osier.

Zad and zadao, a stealing or taking away.

Zadao and zadajm, to take away, to carry off by stealth, to steal.

Zada, or zadca, stolen, taken away; zadajote, *idem*.

Zadajde, a thief.

Zadan, a voice, a noise.

Zad, or zat, an arrow, a dart; do cur zad zear t'ij na erode, he pierced his heart with a sharp dart; also a ray or beam; as, zad-znejne, a sun-beam.

Zad, a skirmish, fighting.

Zad, peril, want; *vid.* zaba.

Zadajm, or zudjrm, to pray, to entreat.

Zadajr, or zajzeajr, a dog, a mastiff.

Zadujze, a thief.

Zadujzjm and zojdm, to steal.

Zajr, or zapa, a hook, or any curved instrument; is like the Hebrew כ, which means a crookedness or curvature.—*Vid.* *Optinus's Lexic.* Hence the name of the letter p.

Zarann, henbane.

Zaz, a cleft or chink.

Zazac, leaky, full of chinks.

Zazad, a cleft.

Zazad and zazajm, to split.

Zaj, or zaoj, a lie, or untruth; zo, *idem*.

Zajbne, the plur. of zaba, a smith.

Zajbneacod, the smith's trade.

Zajbteac, a person in want; also one that is constantly craving for relief; also complainant, querimonious; ex. dujne zajbteac, a querulous man.

Zajdbjn, a little study or closet.

Zajze, a proud coxcomb.

Zajze, stammering or stuttering.

Zajl and zal, smoke, vapour, fumes.

Zajle, or zujle, the stomach; analogous to the French *gueule*, the throat; hence the Latin *gula*

means gluttony.

Ḍajleab and Ḍajlm, to evaporate.

Ḍajlhn, a parasite.

Ḍajlmeac̄b, flattery, soothing.

Ḍajll, or adḌajll, he spoke to ;  
*vid.* azalla.

Ḍajllceap̄e, a duck or drake.

Ḍajlleac̄, the gum.

Ḍajlléan, a strange or foreign  
bird.

Ḍajlljan, a dart, or arrow.

Ḍajlljan, the name of a tribe of  
the Fir-bolgs, or Belgians, a  
colony that came to Ireland be-  
fore the Scots. From this tribe  
of Belgians, Cōjze Ḍajlljan, the  
Irish name of the province of  
Leinster, is supposed to be de-  
rived.

Ḍajlljm, to hurt.

Ḍajlljm̄, Galway, the chief city of  
the province of Connaught.

Ḍajllyeac̄, an earwig, a very nim-  
ble insect, dangerous to come  
near persons' ears.

Ḍajm̄ean, a skin or hide.

Ḍajm̄zjn, a skillet.

Ḍajn, Ḍajnneac̄, and Ḍajnm̄, sand.

Ḍajn, clapping of hands, applause.

Ḍajnceap̄, a pillory, a pair of  
stocks.

Ḍajne, hunger, scarcity.

Ḍajne, a shaft ; also sand.

Ḍajneam̄ait̄, a sandy-stone.

Ḍajneōjn, an archer.

Ḍajnz̄, jet, or agate-stone.

Ḍajnmejn, sandy ; le clōcajb̄ Ḍajn-  
mejn, with gravel stones.

Ḍajnne, poorer ; the comparat. of  
zann, poor, needy.

Ḍajnne, a reed or cane, an arrow ;  
com̄ Ḍjneac̄ le zājnne, straight  
as an arrow.

Ḍajnne, scarcity ; from zann,  
scarce.

Ḍajnneac̄, a place where reeds or  
canes grow.

Ḍajni, an outcry, a rejoicing, also  
laughter ; dō jjn̄ zājne, he

laughed ; zājni zōla, a lamenta-  
ble weeping, or outcry.

Ḍajnībe and Ḍajnībeac̄t̄, roughness,  
harshness, tartness.

Ḍajnī-ēadāc̄, a coarse garment.

Ḍajnībeojl, big-lipped.

Ḍajnīb-ḡjnn̄, rough weather, a tem-  
pest, or violent storm ; Wel.  
*garu-hin*.

Ḍajnīdeac̄ur̄, pleasure, joyfulness ;

Ḍajnīdeac̄ur̄, *idem*.

Ḍajnīdjan, a guardian.

Ḍajnīd̄j̄gead̄, or zājnīduz̄ad̄, a re-  
joicing, or congratulating.

Ḍajnīd̄jm̄ and zājnīd̄j̄z̄jm̄, to rejoice,  
or be glad.

Ḍajnīd̄jn̄, a garden ; zājnīdā, *idem*.

Ḍajnīe, laughter.

Ḍajnīe, reparation, or amendment ;  
also good luck or auspices ; ex.  
*rēn zājnīe zenājn̄, felicitibus  
auspiciis natus est.*—In Vit. S.  
Patric.

Ḍajnīeab̄, a bawling or calling.

Ḍajnīeab̄, a vault.

Ḍajnīf̄ecc, *gelasinus*, a dimple, or  
dent on the cheek.

Ḍajnīz̄, a diver, or a cormorant ;  
and zājnīz̄ēann̄, *idem*.

Ḍajnīz̄ean, a niece.

Ḍajnīz̄jn̄, dung, ordure.

Ḍajnīz̄j̄ne, a diver.

Ḍajnīz̄j̄ne, a pilgrim's habit ; zājnī-  
z̄jn̄, *idem*.

Ḍajnīj̄b̄, short, lately ; comparat.  
zājnīde, sooner.

Ḍajnīleōz̄, garlic.

Ḍajnījm̄, to extoll, to rejoice, to  
laugh ; Gr. χαίρω, *gaudeo* ; dō  
zājnīeadan̄ an̄ pobul̄, the people  
rejoiced.

Ḍajnījm̄, to call, to bawl, or shout ;  
zājnījm̄ ājn̄, I call upon him ;  
zājnīmed̄j̄, let them shout ; also  
to invite ; zājnījm̄-ḡcojle, a con-  
vocation ; zājnījm̄-ḡjolla, a cri-  
er.

Ḍajnījm̄, a title, a calling, or quali-  
fication.



Galen, in the County of Mayo, anciently the estate of the O'Haras, descended from Κορμαc Ζαλνζαc, great grandson of Ολjol-olum, king of Munster and Leač Mož in the beginning of the third century.

Gallic, a rat.

Gallunac, soap.

Galma and Galba, hardness.

Galwūžad, divination.

Galtac, or Galltac, a Gaul.—*Vid.*

*Lhuyd Archæol.* tit. 1. pag. 23. col. 3.

Gamajneac, go gamajneac, scarcely, hardly.

Gamañže, scarcity.

Gamal, 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.

Gamal, or camul, a camel.

Gam, winter; Corn. *guar.*

Gamann, a ditch.

Gamanna, the place called Jmnyr, in the County of Mayo.

Gamnaç, *vid. gaßujn*, a stripper, or unbullied cow.

Gamujn, or gaßujn, a calf, a yearling; maž-gaßujn, a bear; gaßujn-nūad, a yearling deer.

Gan, without; Lat. *sine*; gan ðr, *sine auro*; gan mac, *sine filio*; olim can and cean in old parchments.

Ganajl, a rail, a fold.

Ganzajd, falsehood, deceit.

Ganzajdeac, false, deceitful; also pitiful, narrow-hearted.

Ganzajdeact, craft, knavery, deceit.

Gann, scarce, little, short.

Gannajl, lattices.

Ganra, a gander.

Gantan, hunger.

Gaod, a swan.

Gaoj, prudence, wisdom.

Gaoj, or zō, an untruth, or lie.

Γαοjδεαντα, idle, slothful.

Γαοjδεαν, a false colour, a counterfeit.

Γαοjδjol, an Irishman; also a Highlander of Scotland.

Γαοjl, a family or kindred; ρεαρ Γαοjl, a kinsman; βιαcαjl-Γαοjl, a man of the same tribe or clan.

Γαοjleaz, the Irish tongue.

Γαοjne, good.

Γαοjne, goodness, honesty.

Γαοjρ and Γαογ; wisdom, prudence.

Γαοjε, from Γαοc, wind.

Γαοjερεož, a blast, or blowing.

Γαοlam, to break.

Γαοlντε, a whirlwind.

Γαοlμαρ and Γαοlμυρ, prudent, skilful; Γαοc, *idem.*

Γαοc, a dart; also a stitch, or shooting pain.

Γαοc, the wind; Γαοc nūad, a blasting wind; Γαοc žūajnde-ájñ, a whirlwind; anpað Γαοjε, a tempest.

Γαοc, the sea.

Γαοc, wise, prudent.

Γαοc, pains; Γαοcα jñmēodanaçá, interior pains.

Γαοc, theft; maú-Γαοjε, thievish women.

Γαοcα, streams left at low water.

Γαοcac and Γαοcáñac, windy; Γαοcμυρ, *idem.*

Γαοcμαρ, painful; cñeac.

Γαοcμαρ, a painful wound.

Γαοcμαρρεact, pain or great anguish proceeding from a sickness or wound. This word is common in old writings of medicine.

Γαοcμαjžjm, to winnow.

Γαρ, desert, merit, or commendation.

Γαρ, near, nigh to; ançαρ, near, at hand; do ðrnyð aμnyρ an-çαρ, the time drew near; μō-çαρ, very nigh; cōm-çαρ, equally



the Gauls and Germans.  
 3ar, strength; also anger, wrath: more commonly written 3ur.  
 3ar, at, to, into.  
 3arajm, to sprout, or shoot forth.  
 3ar-copb̄tac, a midwife.  
 3arjad, the plur. of 3ar, *quod vid.*  
 3art, a snare, a wile; 3o deazla, n3ab̄tao3 a an3artē le3r, lest you should be ensnared thereby, also a blast; 3art 3ao3te, a blast of wind.  
 3art, an old woman; Armor. *gast*, a whore.  
 3arta, or 3arda, ingenious, witty, skilful; macam 3arta, an ingenious youth; noc 3ejnnjo3 3o 3arta a3i elaj3reac, 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; 3ujne 3arta.  
 3artaçd, ingenuity, skill.  
 3artoz, a wile, a trick.  
 3at, a spear or javelin; also a ray or beam; 3on a n3ac̄ajb̄, with their javelins; 3at 3m̄ejne, a sun-beam.  
 3ē, 3ēd, or 3ēad, a goose; and plural 3ēna, or 3ēanajb̄, geese.  
 3ē, *pro cē*, or *cja*, who? which? what? 3ē dā3i m3jnt3i, who of our clan or people; 3ē ar, from what place.  
 3e, and 3ē 3o, although; 3ē tāj3, although I be.  
 3eabad and 3eabajm, to be found, to behave, to be; do 3eaba3m3d u3le bā3, we will all die; 3eob̄tā3i m333 3o ma3t op̄t, I will deal well with you; mā 3ejb̄tē3i an 3adū33e, if the thief be found; do 3ejb̄ 3ē loçt, he findeth fault.

3eab̄tāj3e3ar, fear, dread.  
 3eac̄daj3eac̄d, a debate.  
 3ead, a buttock or haunch.  
 3ead, a spot; a star in the forehead of a horse or any other beast.  
 3ead, a small plot of ground.  
 3ēad, *vid.* 3ē, a goose. ✕  
 3eadur, a pike or jack.  
 3ēaz, or 3ēuz, a bough or branch, a limb or member; 3āo3 3ēa-3ajb̄ t3ū3a do33e mō33e, under the thick boughs of a thick oak.  
 3ēazac, or 3ē3eama3l, branched, having boughs or branches.  
 3ēazam, to branch or bud, to sprout forth.  
 3eal, fair, white, bright; o3d̄ce 3eal, a bright night; Gr. *καλος*, *pulcher*.  
 3ealacān, the white of an egg, or of the eyes.  
 3ealac, and genit. 3ealū3de, the moon: it comes from 3eal, white or bright, as doth the *gole* of the Welsh, which means the light, also lunacy; 3e3i 3ealu3d, a lunatic person.  
 3ealad, whiteness, also the dawn; 3ealad an lāo3, the clearing up or dawning of the day.  
 3ealajm and 3ealaj33m, to whiten, to make white, to blanch.  
 3ealān, whiteness; 3ealacān, the same; 3ealacān o3be, the white of an egg.  
 3ealban, or 3ealūn, a sparrow.  
 3eall and 3jall, a pledge, a mortgage; do cū3neama3i a3i b̄3e3a-3ia3n3n a n3eall, we mortgaged our lands; 3an 3eall nā b̄3ia33de. without pledge or hostage; *vid.* 3jalla.  
 3eallad, a promise; tuz 3ē 3eallad do m̄nāo3, he hath betrothed a wife.  
 3eallad and 3eallajm, to promise or devote; ma3i do 3eall 3ē. as

he promised.

Zeallamna, a promising, or promise; do nēji a zeallamna, according to his promise.

Zeallamun, promise or vow; zeallamun pōr a, a marriage contract; le zeallamun anma do, by promising him his life.

Zealōz, salmon-trout, or a white salmon.

Zealta, whitened; fear zealta ēudajz, a fuller.

Zealtac, fearful, jealous, astonished.

Zealtajze, jealousy.

Zealtajzjm, to dread or fear.

Zeam, a gem, or jewel.

Zeamanac, a servant, a lacquey.

Zeaman, a blade of corn; also corn in grass or blade.

Zean, fondness; also love.

Zean, a woman; jn-zean, a daughter.

Zeanac, greedy, covetous.

Zeanacð, chastity.

Zeanajzjm, to deride.

Zeanaji, January; calljon zeanaaji, the calends of January.

Zeanaji, was conceived or born; from the verb zeanaajm, or zjnajm, Lat. *genitus*, Gr. *γινωμαι*, *nascor*, *gignor*, *sum*; zeanaaji Páττηrajce a Nemptojn, St. Patrick was born at Nempthur, in North Britain; Neamčur, i. e. *čūr* Neamda, *turris caelstis*; zeanaaji pōi meðdon májze, *nata est in medio campo*.—Vid. Brogan in Vita S. Brigidæ.

Zeanaamlacð, grace, beauty, comeliness.

Zeanaamujl, graceful, comely.

Zeanaγ, chastity.

Zeanaγac, chaste, modest.

Zeanzajm, to strike or beat.

Zeamčnū, a chestnut.

Zeamnajðe, pure, chaste, incorrupt.

Zeamnajðeacč, chastity.

Zeáji and zeájji, short, shortly.

Zeamažad and zēurūžad, a soliciting, or enticing; also a sharpening.

Zeamažjm, to sharpen.

Zeamajt, holy, a saint.

Zeamajt, wise, prudent.

Zeamajt, a virgin; vid. zemajt.

Zeamam and zēumam, to whet or sharpen.

Zeaján, a complaint, a supplication, or remonstrance; a groan or sigh.

Zeajánajm, to accuse, to complain.

Zeajb, a scab; pl. zeajba, also the itch; zejjib, pl.

Zeajba, bran.

Zeajbac, scabby; also rugged.

Zeajbajm, to grieve, to hurt, or wound.

Zeajcajread, smartness, briskness.

Zeajcūjre, subtlety, sagacity.

Zeajcūjreac, ingenious, subtle.

Zeajrcujz, chickens.—*Matt.* 23. 37.

Zeajz, a blotch, or bile.

Zeajz, fierce, cruel.

Zeajzga, a short dart or javelin.

Zeáj-žlúajr, a gloss, or short note.

Zēaj-leanajm, to pursue eagerly; also to persecute.

Zēaj-leanamujn, persecution.

Zēaj-mažad, a sarcasm, or bitter jest.

Zeajmad, a tax or tribute; cōjm-žejmad, a shot, share, or reckoning.

Zeajmad and zeajmajm, to cut; also to bite or gnaw; aj na žejmad na pjoγjðb, being rent in pieces.

Zeajmad-žujjt, a quail.

Zeajmán, a work-horse, a hack.

Zeajm-řjad, a hare.

Zeajm-řojim, an abstract, or abridgment.



zéapnizujn, a horse-leech.  
 zéapnōz, fortune, fate, destiny.  
 zéapn-γμαc̄t, severity.  
 zéapn, milk.  
 zéapnōdōjn, a carver, a hewer; zéapn-  
 tōjn connujō, a wood-cutter.  
 zéapnūzēac̄d, railing, satirizing.  
 zéapnūzǰjm, to whet or sharpen;  
 also to scold or exasperate.  
 zéapnūn, a gerund.  
 zéapn and zéapnā, a conjecture  
 or guess; zéapn dnomā Ōnā-  
 oꝛdeac̄ta, a nice kind of the  
 Druidish sorcery, explained at  
 large by Dr. Keating.  
 zéapnādan, a shrub.  
 zéapnādōjn, a wizard, or charmer.  
 zéapnādōnāc̄d, divination, sorcery.  
 zéapnam, to divine, or foretell.  
 zéapnōzā, superstition.  
 zéapn, or zǰoꝛn, barm.  
 zéapnā, a deed, or fact.  
 zéapnā, want, need, necessity.  
 zéapn, milk.  
 zéapnā, a gate.  
 zēd, a goose; *vid.* zē.  
 zējbeal, and zēall, a pledge.  
 zējbeal or zējbōl, and sometimes  
 written zējmōl, chains, fetters,  
 also confinement; pl. zējbleac̄,  
 zǰjbō, and zǰjbleac̄ajō; cean-  
 zǰjltē a nzejbō, tied in fetters.  
 This word corresponds not only  
 with the Hebrew, but also with  
 the Chaldaean, Syrian, and Ara-  
 bic languages, in the affinity of  
 sound and letters, as well as in  
 the identity of sense and mean-  
 ing; since in the said dialects it  
 is written כבב, *compes*, as in  
 Psalm 105. 18. and Psalm 149.  
 8. and in our Irish dialect zē-  
 beal, or cebeal; *vid.* zābāj, *supra*.  
 zējbōjm, to obtain, to get.  
 zējbōjn, fetters, prison; also any  
 great distress; plur. zējbō-  
 nājō.  
 zējbōjn, a valley.

zējbōzǰjm, to fetter, or put in  
 chains; also to pledge, to mort-  
 gage.  
 zējdeal, a fan.  
 zējlfneaznā, a stipulation.  
 zējloꝛ, traffic.  
 zējlle, gives or fetters.  
 zējlle, submission.  
 zējllzǰjm, to serve, to obey, to do  
 homage.  
 zējlljm, *idem*.  
 zējllōꝛ, kindness, friendship.  
 zējlljone, submission, homage; a  
 nzejlljone nje mājne, *in servi-  
 tio filii Mariæ*.  
 zējlmjn, a pilchard.  
 zējlt, or nzejlt, pasture.  
 zējlt, a wild man or woman, one  
 that inhabits woods or deserts;  
 from the Irish cojll and cojllte,  
 woods; Wel. *guylht*, a wild  
 man; and Wel. *gelhtydh*, wood.  
 This Irish word zējlt and cojll-  
 te, and the Latin national word  
*Celtæ*, the Celts, have an affinity  
 with the Hebrew word חֲפָז, *re-  
 fugium*, because the *Celtæ* fre-  
 quented woods and groves either  
 for their places of refuge and  
 residence, or to perform their  
 religious rites and other cere-  
 monies.—*Vid. Tacit. de Morib.*  
*Germ. et Cæsar. Commentar.*  
 zējmean, restraint, bondage.  
 zējmleac̄d, a bond, or chain.  
 zējmne, winter; γαν nzejbōne, in  
 the winter; Gr. χεῖμα, Lat.  
*hyems*, or *hibernum tempus*.  
 zējmnead and zējmnm, to winter,  
 to take winter quarters; zējm-  
 neōc̄ujō, they shall winter.  
 zējmead and zējmnead, to bellow,  
 to low; Lat. *gemo*, *gemere*.  
 zējmneac̄, the lowing or bellowing  
 of cattle.  
 zējn, a conception, an offspring;  
 has an affinity with the Gr. γε-  
 νος, and Lat. *genus*; as zējnjm,  
 to beget, hath with γινομαι.

- Žejn**, a wedge.  
**Žejnead**, generation; also a springing, or bringing forth.  
**Žejnealac**, a genealogy, a pedigree, a family.  
**Žejneamujn**, a birth; *ō na žejneamujn zo a bāy*, from his birth to his death.  
**Žejneanāta**, general.  
**Žejneōz**, a gem.  
**Žejnjm**, or *žnjm*, to beget children, to generate; *do žejn Abrahām Iyaac*, Abraham beget Isaac; *žnjfjō tū mje azuy jnžeanā*, thou shalt beget sons and daughters; Greek, *γινωμαι*.  
**Žejnjolac**, a family; *vid. žejnealac*.  
**Žejnmoča**, except, save only; *ex. do manbad usle jād žejnmoča Ōōmnall*, they were all slain except Daniel; *vid. cejnmoča*.  
**Žejnteōjn**, a sower or planter.  
**Žejntjleay**, Paganism, idolatry; *žejntjžeyar*, *idem*; hence *žejntjžeyact*, and sometimes pronounced *ōjntjžeyact*, signifies witchcraft.  
**Žejn**, suet, tallow; *žejn-čaojac*, suet; *žejn-dam*, tallow.  
**Žejne**, more sharp, more harsh.  
**Žejne, žejneacōd**, and *žejnt*, sharpness, sourness, or tartness.  
**Žejneac**, greasy.  
**Žejnjm** and *žejnjžjm*, to whet; also to grease.  
**Žejnjntleacōd**, sagacity, subtlety.  
**Žejn-mjnjūžad**, a gloss or short comment.  
**Žejnēal**, a granary.  
**Žejnje**, a brief, an abridgment.  
**Žejnjn**, a snare.  
**Žejnjreac**, a girl.  
**Žejnj-γžjač**, a short shield.  
**Žejr**, an order, or custom; *žeyara na Teamjac*, the customs of Tara.  
**Žejr**, a vow, or protesting against

- a thing, an indispensable injunction or prohibition; *ex. ay žejr damya bejt a mbjužžjn aondorujr*, I am forbidden to live or be in a house of one door; *vid. žeyara*.  
**Žejr**, a prayer.  
**Žejr**, a swan.  
**Žejreay būay nāmād fjnj jleaza**, that obtains the cattle of his foes by the power of his lances.  
**Žejreacō**, entreaty.  
**Žejrjle**, as *tuat-žejrjle*, a territory of the King's County, the ancient estate of the O'Hivirgins.  
**Žen**, a sword.  
**Žen**, a hurt or wound; *žeyar dōdā žeanā*, a man that inflicts wounds.  
**Ženčnjog**, a sword-belt.  
**Žendeabam**, to fence.  
**Žendneanajne**, a fencer.  
**Žendneanam**, to fence, to scuffle.  
**Ženehāta**, general, universal.  
**Žentjžeyac**, a Gentile, a Heathen.  
**Žeōcac**, a stroller, a vagabond, or vagrant; also a low parasite.  
**Žeōcažžjm**, to act the vagrant, to strolc.  
**Žeōcamajl**, strolling, vagrant.  
**Žeōčōjn**, a reveller, debauchee.  
**Žeōd-lann**, a goose-pen.  
**Žeōzna**, a hurt or wound.  
**Žeōjlnean**, a fan.  
**Žeōjn**, a confused noise.  
**Žeōjn**, a fool, a foolish person.  
**Žeōradān**, a shaft or arrow; also a small stalk; *Lat. arundo*.  
**Žeōran**, the belly.  
**Žeōč**, for *žaoč*, wind.  
**Žeōč**, the sea or ocean.  
**Žetay**, to hurt, or wound.  
**Žeyrcujneac**, strict, rigorous.  
**Žjābajj**, a prostitute, or whore.  
**Žjal**, the cheek, or jaw; *žjall*, *idem*; *Wel. kill*.  
**Žjalbjat**, a neck-cloth, a cravat.  
**Žjall**, the jaw.  
**Žjalla**, softness.

Ѕjail, and ѕjálla, hostages; also a pledge.

Ѕjb̄j̄r and ѕej̄bj̄r, a glen or valley.

Ѕjbne, thread.

Ѕjbne, адајѣ леаџа, a cupping-horn.

Ѕjbne, a greyhound: ѕjbne ѕ̄ор-таѣ, signifies a hungry hound.

Ѕj̄b, who, what; ѕj̄b бѣ аѣ б̄т̄, whoever, whatsoever.

Ѕj̄b, though or although, nevertheless: but in this last sense it is generally written ѕj̄bead.

Ѕj̄gl̄t and ѕj̄glead, a tickling.

Ѕj̄gl̄m, to tickle.

Ѕj̄l, water.

Ѕj̄le and ѕj̄leac̄b, whiteness.

Ѕj̄le, more white, more fair; the compar. of ѕeal, also whiteness.

Ѕj̄lla, a servant; *vid.* ѕj̄olla.

Ѕj̄ll̄j̄n, a gelding, an eunuch.

Ѕj̄lnem̄ōz, a water-adder.

Ѕj̄nn, a wedge; d̄j̄nn, *idem.*

Ѕj̄nealac̄, or ѕej̄nealac̄, a genealogy.

Ѕj̄neamuj̄n, a bud or sprout.

Ѕj̄nell, an order of battle in form of a triangle or wedge-wise; *cuneus*; from ѕj̄nn or d̄j̄nn, a wedge.

Ѕj̄nj̄m, to bud or sprout forth; do ѕj̄n an т̄абаѣ, pride hath budded.—*Ezek.* 7. 10. ѕj̄nj̄fe r̄e ѕ̄euga, it shall bring forth boughs.

Ѕj̄obac̄, rough or hairy, ragged; also a coarse rug.

Ѕj̄obal, canvas, cast cloth; also old fur or hair; a rag or clout.

Ѕj̄obalac̄, full of hair, ragged.

Ѕj̄obam, to tear.

Ѕj̄obōz, a rag; l̄an do ѕ̄j̄obōzaj̄b, all ragged.

Ѕj̄obozac̄, ragged.

Ѕj̄odaj̄r, dung, ordure.

Ѕj̄ob̄, although.

Ѕj̄ob̄m̄an, a barnacle.

Ѕj̄ob̄t̄m̄ac̄t, or c̄j̄ob̄t̄m̄ac̄t, 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*.

Ѕj̄oƿac̄, dutiful, officious.

Ѕj̄oƿac̄b and ѕj̄oƿaj̄neac̄b, officiousness.

Ѕj̄oƿaj̄ne, a client.

Ѕj̄oƿƿōz, a female client; *officiosa*.

Ѕj̄ozac̄, a bag, or budget.

Ѕj̄ozaj̄l, to follow or pursue.

Ѕj̄oz̄nam, a plain.

Ѕj̄olc̄ and ѕj̄olc̄ac̄, broom, a reed or cane.

Ѕj̄olc̄amuj̄l, made of broom or reeds.

Ѕj̄olc̄ōz, a reed.

Ѕj̄olla, a servant, a footman; ба м̄j̄r̄j̄ ѕj̄olla cup̄aj̄n an m̄j̄z̄, I was the king's cup-bearer; ѕj̄olla m̄j̄z̄ Ula, the king of Ulster's page; ѕj̄olla caр̄баj̄b, a coachman; Lat. *calo*; ѕj̄olla ѕ̄r̄iād, a prince or nobleman's chief servant of confidence.

Ѕj̄ollaḍa an r̄l̄uaḡ, the baggage of an army, also the servants of the army.

Ѕj̄ollam̄aj̄l, of or belonging to a servant.

Ѕj̄ollay, service.

Ѕj̄olm̄aj̄m, to solicit.

Ѕj̄omac̄, or ѕj̄lomac̄, a lobster.

Ѕj̄om̄, a lock of hair.

Ѕj̄on, will or desire.

Ѕj̄on, the mouth.

Ѕj̄onbaj̄r, January.

Ѕj̄omaj̄c, a noise or tumult.

Ѕj̄omacac̄, talkative.

Ѕj̄omacaj̄m, to chat, or prate idly; Lat. *garrio*.

Ѕj̄om̄ad̄an, ꝑ̄ac̄ōan, or ꝑ̄ac̄ōz, a kind of periwinkle.

Ѕj̄om̄am̄an, a hungry fellow.

Ѕj̄om̄am̄ac̄, greedy.



ḡlanman, i. e. man ḡlan, clean wheat.

ḡlanbáiri, a good head of hair; báiri is properly the top or summit of any thing, but is here used for the hair of the head.

ḡlantá, cleansing.

ḡlantájbnead, clearness of expression, evidence.

ḡlantōjreac̄d, cleansing, weeding.

ḡlantōjriḡ, snuffers.

ḡlaod̄, bird-lime.

ḡlaod̄, a call.

ḡlaod̄ and ḡlaod̄ajm, to call, to bawl, or cry out; do ḡlaod̄ an caḡleac̄, the cock crew.

ḡlaod̄ac̄ and ḡlaod̄ujḡ, crying or bawling.

ḡlaod̄, a heap, or pile.

ḡlaod̄deaman, a wolf.

ḡlay, and plur. ḡlayr, a lock, hold, &c.; a nḡlayajb̄, in fetters.

ḡlay, green, verdant; cḡmann ḡlay, a green tree; also pale or wan; also grey; eac̄ ḡlay, a grey horse.

ḡlayajrie, a prattler.

ḡlayajm, to become green; also to lock up, to fetter.

ḡlayamajl, greenish; also somewhat pale or wan, greyish.

ḡlayán, a sort of edible alga, or sea-rack; any sallad.

ḡlay-bán, pale.

ḡlay-ḡor̄it, a green plot.

ḡlay-majḡ, a green plain.

ḡlayōḡ, or ḡlúayōḡ, a water-wagtail.

ḡlayriḡḡe, greens to eat.

ḡlayriḡḡjm, to make green.

ḡlayrúajne, green; and ḡlayr̄eajr, grass.

ḡlé, pure, clean; hence the compound ḡlé-ḡeal, exceeding white, from ḡlé, clean, and ḡeal, fair.

ḡlé, open, plain.

ḡlé, good; ex. ḡlé ljomra a cōjm-dé ḡan cōl; beata bōct ḡr

ḡej̄t máonari, i. e. poor life, with solitude, is my great good and happiness.

ḡleac, or ḡlejc, a fight, or conflict.

ḡleac̄ad and ḡlacajm, to wrestle, to struggle; aḡ ḡljc rjḡ, struggling with him; ḡlejc̄f̄j̄d ḡḡad, they shall wrestle.

ḡleac̄áj̄de, a combatant.

ḡleád̄, and plur. ḡleád̄ona, tricks, sham, humour; Gr. γελω, *ri-deo*.

ḡleazajm, to bear leaves.

ḡlé-ḡlan, bright, clear.

ḡleaz̄mac̄, or ḡleacajr, a loud cry or shout.

ḡléajr, neat, clean, fair.

ḡléal, exceeding white, or clear.

ḡléalajḡjm, to blanch, or whiten.

ḡléam̄rac̄, tedious.

ḡlean, to adhere, to stick close to; do ḡleanḡad a láma don cōjre, his hands clung to the chaldron.

ḡleana, ḡleannaac̄, ḡleanamajl, of or belonging to a valley; also steep, shelving.

ḡlean, a valley; genit. ḡljnn, and pl. ḡleann̄ta; Wel. *glyn*, Angl. *glin*.

ḡleannajm, to adhere, or stick to.

ḡlean̄tam, to follow.

ḡleanamajr, now called Glanworth, in Roche's country in the County of Cork, anciently the patrimony of the O'Keefes, kings of ḡleannamajr and its territory, but not in early ages; *vid. r̄earamuj̄e*.

ḡlean-flejj̄ḡ, in the County of Kerry, the patrimony of the O'Donoghues of ḡleannflejj̄ḡ.

ḡleanmaljar, a district of aōjb̄ r̄ajlze, in the County of Kildare, anciently the estate of the O'Dempsys and a tribe of the O'Hennessys.

ḡlean-ōm̄ra, a territory of the

County of Cork, between Úman  
Úlla and Glean Sulcón, which  
anciently belonged to the Mac-  
Auliffís.

Gleapam, to follow.

Gleapác, flexible, pliant.

Gléay, or gléay, a manner or con-  
dition, a method or means; aji  
gléay ejle, by other means; aji  
gléay, so that, insomuch that;  
also any machine, the lock of a  
gun, &c.; gléay mapbta, a mur-  
dering instrument.

Gléayad and gléayam, to prepare,  
or make ready.

Gléayann, a storehouse.

Gléayta, provision; also prepared,  
provided, in readiness; also di-  
gested, or set in order.

Gléaytaçt, neatness, prepared-  
ness.

Glejçd, wrestling, justling.

Gléj-zeal, exceeding white, very  
bright, or clear.

Gléjle and gléjleaçd, whiteness,  
pureness.

Gléjne, much, plenty, a great deal;  
gléjne mapjora, much good.

Gléjne, choice, election; gléjne  
laoc, a choice hero.

Glejumejy, a commissioner.

Gléjç and gléjçjm, to keep; also  
to clear up, to manifest; also to  
cleanse.

Gléjçte, grazing; badañ na hejç  
az gléjç an feojñ, the horses  
were grazing.

Gléjç and glé, pure; also neat.

Gleod, a fight, an uproar, or tumult,  
disturbance, or squabble.

Gleod, a sigh or groan.

Gleod, cleansing, scouring, polish-  
ing.

Gleodam, to cleanse; *vid.* gléj-  
çjm.

Gleojte, handsome, curious, tight,  
pretty, neat.

Gleopann, cresses.

Gleten, glue.

Glete, clean.

Gléay, furniture, order; *vid.* gléay.

Gléayam, to prepare, to provide;  
gléay dam, get me, prepare for  
me; do gléay ré, he hath pro-  
vided.

Gléayta, prepared, ready; òn bō-  
za gléayta, from the bent bow.

Gljad and gljaç, war, battle.

Gljb, a lock of hair.

Gljc, cunning, artificial, crafty.

Gljçd, a noise.

Gljçjym, to prate, to make a noise.

Gljn, a generation; *corrupte pro*  
glun.

Gljngjn, drunkenness.

Gljnjm, to follow, to cling.

Gljnn, light; also the sky.

Gljnn, a fort, or fortress, a gar-  
rison.

Gljnn, clear, plain; gljnn-bnejç-  
njçeac, clear-sighted.

Gljnn, from glean, a valley, vale.

Gljnne, a habit, or cloak.

Gljnneaytañ, le neayt de do  
gljnneaytañ, *hoc virtus Dei*  
*præstitit.*—*Vid.* Brogan in Vita  
S. Brigid.

Gljnnjç and gljnn, manifest, plain,  
clear, evident; ço gljnn, clearly.

Gljnnjuçad, to observe closely, to  
see clearly.

Gljnçeac, flexible, pliant.

Gljocay and gljocay, prudence,  
ingenuity, cunning, wit in deal-  
ing; feañ gljocay, a cheat.

Gljozañ, a tinkling, or ringing  
noise.

Gljozañ, slowness.

Gljoznajm, to ring or tinkle.

Gljomac and gjomoz, a lobster;  
Scot. *gimmach*; gljomac-çpáj-  
neac, crawfish.

Gljorajne, a prating fellow.

Gljortajne, a glyster.

Gljú and gljüm, glue.

Gljyçta and gljyçtaç, slowness.

Glocañ and clocañ, glocañmac  
and clocañnac, breathing, res-

piration, snoring.

ḡlōjne, glass; *amūl ḡlōjne* deal-  
lūḡeac, as transparent glass;  
also brighter, or more clear;  
also cleanness; from ḡlan, clear,  
transparent.

† ḡlōjn and ḡlōjne, glory. †

ḡlōjnḡjm, to glorify.

ḡlōjnmjonac, ambitious, proud,  
vain-glorious.

ḡlōjn-ḡeġm, pomp, triumph.

ḡlōjy-ljonta, full-stuffed, cram-  
med, thick set.

ḡlonaġd, a multitude.

ḡlonmari, loathing.

ḡlonn, a fact, or deed.

ḡlōn, a noise, a voice, or speech;  
*nġ a nḡlōn doḡca*, not in a dark  
or mysterious speech; *do taġtġn*  
*ān ḡlōn ḡo maġt nġy*, the saying  
pleased him well.

† ḡlōn, clear, neat, clean.

ḡlōnac, noisy, clamorous.

ḡlōnam, to sound or make a noise.

ḡlōnmari, or ḡlōnmōri, glorious, fa-  
mous, celebrated.

ḡlōn-maoġġm, to boast.

ḡlotajr, a bosom.

ḡlōt, wise, prudent, discreet.

ḡlōt, a veil or covering.

ḡlūajr, pure, clear, clean.

ḡlūajrmeacġd, brightness, neatness.

ḡlūajr, a device, or invention;  
*ḡlūajrmġnġḡe*, glosses, or an ex-  
plication.

ḡlūajrce, cleanness, neatness.

ḡlūajread and ḡlūajrġm, to go, to  
pass, move, march; *do ḡlūaj-*  
*readari*, they marched, or they  
went on.

ḡlūajrce, moved, stirred, pro-  
voked.

ḡlūaracġd, gesture, motion; *ḡlūa-*  
*racġd na mball*, the motion of  
the members.

ḡlūarōḡ and ḡlayōḡ, a waterwag-  
tail,

ḡlūjne, the knees; also the genit.  
of ḡlūn; also a generation.

ḡlūjnearacġd, the gout in the knee;  
i. e. *gonagra*.

ḡlūjn-ḡeacajm, to bend the knee.

ḡlujnḡ, the shoulder.

ḡlujy-ḡēazac, full of green leaves.

ḡlūn, a knee, also a generation;  
*ḡur an tḡneay ḡlūn*, to the third  
generation or degree.

ḡlūnajm, to kneel.

ḡlūndor, bandy-legged.

ḡluy, light, brightness.

ḡnae, a man or woman, but more  
properly a woman, as *γυνή* in  
Greek is the name of woman.

ḡnaḡflay, cudweed.

ḡnajr, a woman's privy parts.

ḡnaman, a sea-snail, or periwinkle.

ḡnamūjl, peculiar, proper.

ḡnaoġ, the countenance.

ḡnaoġ, pleasant, delightful.

ḡnāġ, a custom.

ḡnāc, a manner, fashion, or custom,  
a stature; *ḡnāc-bēuġla*, the vul-  
gar tongue, the common Irish;  
*do ḡēġn a nḡnāca*, according to  
their custom; *do ḡnāc*, always,  
continually.

ḡnācac, common, continual, con-  
stant.

ḡnācaġġm, to accustom, to inure,  
to exercise; *ma ḡnācaġġ ḡē*, if  
he were wont.

ḡnācaġ, experience.

ḡnāc-caoġ, a way much used, a  
beaten path.

ḡnāc-cūġmne, tradition.

ḡnē, a kind or sort, a manner or  
form; also a countenance, a spec-  
tre, shew or appearance; ex. *do*  
*ḡnēġtġb an bāġy*; *ad cōnare*  
*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; *ḡā ḡnēġtġb aġāġn*  
*aġay ḡjōna*, under the accidents  
of bread and wine.

ḡneac, *do ḡneac*, was born.

ḡnġ, a voice.





proceeding from an exterior cause.

Зобел, the harbour's mouth.

Зоба, a smith.

Зобаж, to lessen or diminish; ex. *нѣр зобѣ до маѣ а хаоѣдѣж, non diminuit de prosperitate hospitibus.*

Зобар, or забар, a horse, but now it commonly means a goat, (also the sgad fish.)

Зобарн, a periwig.

Зозаѣ, wavering, reeling.

Зозаллеаѣд, dotage.

Зозаллаѣ, the cackling of a goose, duck, hen, &c.

Зозам, to make much gesture.

Зозор, light.

Зозбѣн and зобаз, a little bill; also sand eel.

Зозбѣноѣ, a false colour.

Зозе, a scoff, or taunt.

Зозѣ, theft.

Зозѣалз, the Irish tongue.

Зозѣж, to steal; до зозѣ рѣ мѣр азур мажнѣад, he stole my gold and silver; *сѣоннуѣ маѣ рѣн до зозѣрѣмѣж, how then should we steal?*

Зозлѣ, a tickling; Wel. *goglais*, and Gr. *γυγγλισμος*, and Hisp. *coxquillas*.

Зозл, prowess, chivalry; *заял, id.*

Зозле, the stomach; also an appetite for eating.

Зозлеамаж, grief, sorrow.

Зозлѣж, to grieve, to cry; до зозл рѣ зо ѣомаѣрѣаѣ, he cried excessively; Cor. *guilvan*.

Зозллѣне, зѣлла зѣллѣне, or зѣллѣне, the devil.

Зозм, anguish, vexation.

Зозн, a hurt, or wound.

Зозн, a chapter, or paragraph.

Зозн, delusion.

Зознѣж, to wound, to hurt.

Зознѣ, near; *анзознѣ ан балла, nigh the wall.*

Зознѣѣ, a short space.

Зознѣж, or зѣжнѣж, to call; до зознѣ рѣ he hath called; *зознѣѣ ту, thou shalt call.*

Зознѣжн, woad.

Зознѣнеад and зѣжнѣнеад, a gurnard.

Зознѣнѣжѣ, a dolt, a fool.

Зознѣреад, a target.

Зознѣт, genit. of зознѣт, a corn field.

Зознѣт, sore.

Зознѣт, salt; *salsus*.

Зознѣт, зознѣтаѣ, greedy.

Зознѣт-бѣнѣреад, misery, calamity.

Зознѣте, saltiness, sourness.

Зознѣте, warm.

Зознѣтѣж, a gossip.

Зознѣте, a halter, or snare; до маѣ *лудѣж зознѣтѣ жн а бѣнѣзѣжѣ зур маѣрѣ де е; маѣ до длѣж; Judas (Iscariot) put a halter on his neck, and thus killed himself; as he deserved.—L. B.*

Зознѣне, a lance or spear.

Зозла, gluttony.

Зозлѣжѣнѣ, lamentation.

Зозна, with, along with.

Зознаѣ, a lancing or stinging, a stabbing, darting, piercing; also a wounding.

Зознаѣажнѣ, the same; *зознаѣажнѣ рѣн, therefore.*

Зознаѣраѣдѣжнѣ, therefore, from whence, whereupon.

Зознта, wounded, hurt.

Зозор, light.

Зозр, advantage, profit.

Зозр, short.

Зозр, laughter, also pleasure.

Зозрам, to heat or warm; *зозрамѣ рѣѣ рѣжн, warm yourselves.*

Зозрѣж, cruel, terrible.

Зозрѣжѣжѣжнѣ, to hurt or annoy.

Зозрѣланѣтѣжнѣ, a weeder.

Зозрѣм, blue; *рѣар зозрѣм, a Moor.*

Зозрѣм, noble, illustrious, excellent.

Зозрѣмажнѣ, to make blue or red.

Зозрѣм-зѣлаѣж, of an azure or blue colour; *glaucus*.

Зозрѣмаѣ, a brave sturdy servant or domestic.



of the O'Sullivans. A very remarkable mote yet remains there to be seen to this day.

Знарсун, grafted.

Знарсуним, to engraft.

Зна́з, the noise of crows, a croaking; also a shout.

Зназа́не, a glutton.

Зна́зallac and Зна́зао́лл, the clucking or hoarse crying of a hen, duck, or crow.

Зна́зам, to cry out, to bawl, to squeal or shriek.

Зна́зан, a manor, or village, a district.

Зна́зан, the bosom.

Зна́з, or Знао́з, a stud of horses, or a breed of mares; *grex*.

Зна́зб, an almanack.

Зна́зб-снјола́с, the place where ancient records and charters are kept; archives.

Зна́збнј, a title.

Зна́зд, a herd or flock; *vid. Зна́з.*

Зна́здео́н, a lover, a sweetheart.

Зна́зфне and Зна́зфнеа́зад, a riding, also horsemanship, also an alarm.

Зна́зге and Зна́згеа́сд, superstition.

Зна́згѣм, to love, to regard, or esteem.

Зна́згѣн, a glutton.

Зна́згѣнеа́р, gluttony.

Зна́зн, deformity, a loathing or abhorrence; also reproach.

Зна́знце, disdain, or loathing.

Зна́знце́жѣм, to disdain.

Зна́знцеа́мјл, abominable, detestable.

Зна́знцеа́млaсд, abomination.

Зна́знцеа́рад, the glanders.

Зна́знцео́з, a hedge-hog; *снѡа́ра́с на зна́знцео́зге*, 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.

Зна́знцеа́с, a grange.

Зна́знце and Зна́знцеа́сд, hoariness.

Зна́знѣ, the common people; Зна́знѣ-за́н рлуа́з, the mob.

Зна́знѣцеа́мјл, vulgar.

Зна́мада́с, grammar. ✕

Зна́мазнѣ, the mob, or inferior set of people.

Зна́мазнѣза́н, a flock or company.

Зна́мао́з, a buffoon, or jester.

Зна́н, corn, a grain; Lat. *granum*.

Зна́н, hail, also shot; *le зна́н јр le плѣун*, with shot and with ball.

Зна́нда, ugly, deformed, ill-favoured.

Зна́ндѣо́бајне, the glanders.

Зна́нла́с, corn, grain.

Зна́н, grey.

Зна́но́рта, filthy, obscene.

Зна́но́лтар, obscenity.

Зна́на́ра, grace, favour, aid, help, succour.

Зна́на́раа́мјл, gracious, merciful.

Зна́на́та, excellent, noble, distinguished.

Зна́на́тама́с, bawling, clamorous.

Зна́не, grey. ✕

Зна́неад, a stroke or blow; plur. *зна́неада́б*; *ex. a бо́нб-зна́неада́б*, his terrible blows.

Зна́неадам, to burn, or scorch; also to torment, to whip severely.

Зна́неада́нас, babbling, chattering, clamorous, obstreperous.

Зна́неада́нта, hot, warm, scalding.

Зна́неад, a horse.

Зна́неада́нас, drolling.

Зна́неада́јне, a stallion.

Зна́неадо́з, a griddle; *зна́неадеа́л*. ✕

Зна́неадѣта, scorched, parched, burned.

Зна́неа́з, Greece; gen. *зна́нејзге* and *зна́нејз*.

Зна́неа́за́с, a Grecian; plur. *зна́неа́за́зѣ*.

Зна́неа́лла́с, dirty, filthy.

**Знеаллājž**, clay, or loam.  
**Знеамājžm**, to hold, to fasten, to adhere, or stick to; do **žneamājž rē an byč-tamnac**, he put the thief into custody.  
**Знеаманна**, the plur. of **žnejm**, morsels, pieces, bits.  
**Знеаманна**, gripes or stitches in the side, belly, breast, &c.  
**Знеамūžad**, a fastening, or binding, griping, also cleaving to.  
**Знеамујžče**, fastened, clinched.  
**Знеан**, gravel; Wel. *graian*, and Arm. *gruan*.  
**Знеан-abal**, a pomegranate.  
**Знеанac**, long-haired, crested; Lat. *crena*, a crest.  
**Знеанаžad** or **žнеанūžad**, exhortation.  
**Знеан-žajrbeay**, hairiness.  
**Знеанмай**, facetious, witty, lovely.  
**Знеанн**, love, friendship.  
**Знеанн**, a beard; also fair hair.  
**Знеаннад**, graving.  
**Знеанта**, carved, engraved.  
**Знеантаyan**, graving.  
**Знеанујžm**, to defy.  
**Знеay**, a guest; pl. **žнеayа**.  
**Знеay**, genit. **žнэйж**; **žнэйж** *coj-mjice*, protection, preservation.  
**Знеay**, **žō žнеay**, usually, ordinarily.  
**Знеay**, and genit. **žнэйж**, fine clothes, embroidery; **ojn-žнэйж**, gold embroidery, furniture; hence **žнеayad** signifies to dress, or adorn; also to accoutre; ex. do **žнеayad Maol-zjon an laoc**, the champion Maolgin was accoutred or dressed in his military habiliments; **obajr žнэйж**, embroidery, or any needle-work.  
**Знеayad** and **žнеayam**, to dress, to order, to adorn; also to encourage, promote, or urge on.  
**Знеayajlt**, an inn, or tavern.  
**Знеayajne**, an innkeeper.  
**Знеayān**, a web.

**Знеayajde**, the distinguishing name of a shoemaker; but properly the maker of any furniture or embroidery.  
**Знеac**, a noise, cry, shout, &c., pl. **žнеacа**.  
**Знеc**, a hound.  
**Знеc**, a nut.  
**Знеc**, salt; *salsus*.  
**Знеjble**, a gift or present.  
**Знеjdeal**, a gridiron; also a grid-dle, or baking iron; Brit. *graddell*.  
**Знеjlean**, a dagger, a sword, or poniard.  
**Знеjm**, a task, a hard word, or difficult expression; also a hold; do **muž rē žнеjm**, he laid a hold, also a bit or morsel; **байржд žнеjm ayujb**, they shall bite you; plur. **žнеаманна**.  
**Знеjm**, a stitch.  
**Знеjnjic**, the herb samphire.  
**Знеjmjyž**, old garments, trash, or trumpery, old lumber.  
**Знеjnbeac**, the zodiac.  
**Знеjn-ferenn**, the zodiac.  
**Знеjy**, genit. of **žнеay**, furniture, needle-work, any fine work; also fine clothes; ex. **nj hnjyrcay lōn nā bjā acu acč a bpažad Jōrep an a paojnyreacč, ažuy mujne ajr a žнэйж**, 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.*  
**Знеjy**, protection.  
**Знеjy-cjll**, the sanctuary.  
**Знеjyeadč**, a soliciting, or enticing.  
**Знеjy-žjolla**, a client.  
**Знеjyteōjm**, a carter, or wagoner.  
**Знеjyč**, a champion, or warrior.  
**Знеjč**, a jewel, or precious stone; plur. **žнеjčne**; **jomad do žнеjčejb žeanamla**, a store of va-

- luable jewels.  
 Հրէլիս, grey hairs.  
 Հրեբ, common.  
 Հրեւ, a guest, or present.  
 Հրիվաճա, a great warrior, a champion, or hero.  
 Հրիվան, the sun; genit. Հրիւնե.  
 Հրիվան, the ground or bottom of a sea, lake, or river; Wel. *graian* is gravel.  
 Հրիվան, land; Հրիվան-բլլե, glebe-land.  
 Հրիվանաճ, warmed with the sun; Հրիվանմար, sunny, warm.  
 Հրիվանան, a summer-house; also a walk arched or covered over on a high hill for a commodious prospect; also a palace, or royal seat; Հրիվանան Օլլիջ, the regal house of O'Neill in Ulster.  
 Հրիվան-ժլոճ, a dial.  
 Հրիվանգամրեաճ, the shortest day in the year, mid-winter.  
 Հրիվան-մայրե, blackberries.  
 Հրիվանիւրջիմ, to dry in the sun.  
 Հրիվան-դեաճ, the solstice.  
 Հրիվ, an impediment.  
 Հրիվ, dirt, filth.  
 Հրիվ, a manger.  
 Հրիվ, the feathers about the feet of hens, pigeons, &c.  
 Հրիվ, a griffin; sometimes figuratively spoken of a fierce warrior; Հրիվ-յոճեաճ, a griffin; it is also written Հրիվոմ.  
 Հրիվեաճ, a hunting-nag.  
 Հրիվ, war, battle.  
 Հրիվ-ժիս, a covert made of hurdles, used in sieges, a kind of a rude penthouse.  
 Հրիվեամայլ, valiant, martial, brave.  
 Հրիվայրջեօյր, a pedlar, a broker.  
 Հրիվ, a piece, or morsel.  
 Հրիվոն, workmanlike, artificial.  
 Հրիվոն, a fort, or garrison.  
 Հրիվոն, a beard.  
 Հրիվոն, neat, clean; also decency.  
 Հրիվոն, genit. of Հրեան, love, face-tiousness.

- Հրիվոն, ճօ Հրիվոն, seriously, deliberately, profoundly, to the bottom, i. e. ճօ Հրեան; *vid.* Հրեան.  
 Հրիվոնեաճ, a young man.  
 Հրիվոնեաճ, to die, to perish.  
 Հրիվոնեաճ and Հրիվոնյօլ, the bottom of the sea or river; Հրիվոնյօլ նա մարա, the bottom or the sand of the sea.  
 Հրիվօբալար, closeness.  
 Հրիվօճան, a constellation.  
 Հրիվօլլարայմ, to strike or slap.  
 Հրիվօմ-ժալարե, a herald, one that proclaims war or peace.  
 Հրիվօմ-ժարեաճ, an armed chariot; the *currus falcatus* of the Britons.  
 Հրիվօմ, a man's nail, a claw or talon; Հրիվօմ քարճայն, a crab's claw.  
 Հրիվօմայրջիլ, a slight motion; Lat. *motiuncula*.  
 Հրիվօմ-դրոնաճ, hawk-nosed.  
 Հրիվօնաճ, or Հրիվանաճ, sunny, warmed with the sun.  
 Հրիվօնջալ and Հրիվօնջալաճջօ, care, assiduity, sorrow.  
 Հրիվօնջալաճ, industrious, careful.  
 Հրիվօնոյոյն, the herb turnsol.  
 Հրիվօնաճճ and Հրիվօնաճճ, the warmth of the sun, sunrising.  
 Հրիվօրաճ, embers, or hot ashes; gen. Հրիվօրայօ.  
 Հրիվօրաճ, an encouragement, an incitement.  
 Հրիվօրաճ and Հրիվօրամ, to whet, to encourage, to provoke, or stir on; also to rake up fire.  
 Հրիվօր-մայրեյն, to grow red, to colour up, or be ruddy; ճօ Հրիվօր-մայրեյնջ ա լյ, his complexion grew red.  
 Հրիվօրեա, stirred, moved, provoked.  
 Հրիվօրսճաճ and Հրիվօրսճիյն, to kindle, to grow hot; ճօ Հրիվօրսճիյն ա թարեյն, his anger grew hot.  
 Հրիվօճ, the sun.  
 Հրիվ, fire; also pimples, blotches, or pustules appearing on the skin

from the heat of blood.  
 Зрпгзгп, broiled meat.  
 Зрпгк, knowledge, skill.  
 Зрпгкэл, the noise or grunting of young pigs.  
 Зрпгкеак, learned, wise, discreet, prudent.  
 Зрпгкун, a hedge-hog.  
 Зрпгкуд, smart; also proud.  
 Зрпгкуд, the foam.  
 Зрпгкуд, зо зрпгкуд, soon, quickly.  
 Зрпгкудан, a boat.  
 Зрпгкуд-жаржпн, an iron bar, an iron crow.  
 Зрпгк, or зрпгк, the hair of the head.  
 Зрпгкблеак, long-nailed, having large talons.  
 Зрпгкг, a stud of horses, or breed of mares; Lat. *grex, gregis*; it is often improperly written зрпгкд.  
 Зрпгкон, a stain or spot.  
 Зрпгконтак, corpulent.  
 Зрпгкотал, sand, gravel, rubble.  
 Зрпгкотлак, gravelly; also a gravel pit.  
 Зрпгкотонак, corpulent.  
 Зрпгкуд, the cheek.  
 Зрпгк, the hair of the head: мо зрпгк лжача, my grey hairs.  
 Зрпгк, a woman, a wife; Wel. *gureig*; genit. зрпгк.  
 Зрпгк, a woman-giant; also a ghost or apparition, superstitiously thought to haunt certain houses.  
 Зрпгк, hairy, full of hair.  
 Зрпгк, from зрпгк.  
 Зрпгк, ill-humour, dissatisfaction, sullenness.  
 Зрпгк, a sullen fellow.  
 Зрпгк and зрпгк, obscure, sullen, dark, cloudy, morose.  
 Зрпгк, gloominess, sternness, grimness.  
 Зрпгк, to engraft.  
 Зрпгк, a wrinkle.  
 Зрпгк, morose, sour, fierce, cruel.

Зрпгк, weak, feeble.  
 Зрпгк, a lie, an untruth.  
 Зрпгк, wrinkled.  
 Зрпгк, malt.  
 Зрпгк, inhospitality, churlishness.  
 Зрпгк, a cricket; Lat. *grillus*.  
 Зрпгк, a truce, or cessation of arms.  
 Зрпгк, or зрпгк, a lie, or untruth.  
 Зрпгк, a light, giddy, fantastical, or whimsical fellow, an unsettled, capricious person; its diminut. is зрпгк; the Welsh have *guag eilyn* and *guag-ysprid* for a phantasm or whim.  
 Зрпгк, a companion.  
 Зрпгк, a whirlwind.  
 Зрпгк, noble, excellent, great; hence зрпгк was the proper names of some Irish princes.  
 Зрпгк, the hair of the head; also the edge, or point of a thing.  
 Зрпгк, danger; зрпгк-беартак, enterprising, adventurous.  
 Зрпгк, a coal, also fire; жп нак фаллан зрпгк жп зрпгк, men whose complexions are altered by coal. (fires.)  
 Зрпгк and зрпгк, a shoulder.  
 Зрпгк and зрпгк, gluttony.  
 Зрпгк, a firebrand.  
 Зрпгк, light, active.  
 Зрпгк and зрпгк, peril, hazard; a зрпгк, in jeopardy.  
 Зрпгк, danger; also an adventure.  
 Зрпгк, dangerous, dreadful; also painful; *кнеак зрпгк*, a painful wound; a common expression in old parchments which treat of medicine.  
 Зрпгк, mourning; зрпгк азур зрпгк, crying and wailing; also complaint, lamentation.  
 Зрпгк, a battle, or conflict.  
 Зрпгк, mourning, sorrowful.  
 Зрпгк, *pro зрпгк*, to pray.  
 Зрпгк, a study, or school-house; also an armory.

**Žudbac**, studious, assiduous.  
**Žūfunžojll**, false testimony; bádaŋ oŋŋceannaŋce na ŋazaŋŋe az ŋámað žūfunžojll anaŋž ŋoŋa, ŋa deoŋž do deacaðaŋ dá žūfunžojlle, the high priests sought false witnesses against Jesus, at length two false witnesses appeared.—*L. B.*  
**Žuzajnaŋž**, the clucking of a hen; **žuzajl** and **žuzallaŋž**, the same.  
**Žujbeŋŋeðŋŋ**, a governor.  
**Žujðbaŋŋ**, i. e. *Sazran*, England.  
**Žujðe**, a prayer, entreaty, or intercession; mo žujðe čum Ōē aŋ a ŋon, my prayers to God for them.  
**Žujðŋm**, to pray, to beseech, to entreat; do žujð ŋē, he prayed; žujðŋm čū, I pray thee.  
**Žujlŋm**, to weep, to cry, to bewail.  
**Žujlŋmne**, calumny.  
**Žujlŋmneac**, calumnious.  
**Žujlŋmnŋžŋm**, to calumniate, to reproach.  
**Žujmjonŋ**, a holy relic; žona žujmjonŋaŋž aŋuŋ a mbačajlŋb, with their holy relics and crosiers.  
**Žujnčeaŋ**, a pillory.  
**Žujnŋm**, to prick, sting, or wound.  
**Žujnŋcead**, a scar.  
**Žujnŋceŋðŋŋ**, a little scar.  
**Žujŋ**, *Loč Žujŋ*, a lake in the County of Limerick.  
**Žujŋbŋŋŋm**, to exulcerate.  
**Žujŋŋ**, a spot, a blain, or wheal, a pimple.  
**Žujŋme**, blueness; also more blue.  
**Žujŋmeacð**, blueness.  
**Žujŋnead**, a gurnard.  
**Žujŋreac**, leaky, full of chinks.  
**Žujŋreŋŋ**, a stocking.  
**Žujŋŋm**, to flow; hence **žajŋe**, a stream; *Al. caise*.  
**Žujŋčeaŋ**, a gutter.  
**Žujŋčeaŋ**, denial, refusal; ad žujčeaŋ, I refused.  
**Žujŋŋneac**, bashful.  
**Žul**, a crying out, a lamentation;

also the perfect tense of the verb **žujlŋm**; as do žul ŋē, he cried, or wept.

**Žulba**, the mouth.

**Žulŋa**, narrow.

**Žuma**, a battle.

**Žun**, the same as **žan**, without.

**Žunbuŋŋne**, 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.

**Žunnčea**, a prison.

**Žunŋazad**, erring or straying.

**Žunta**, wounded, also slain; ŋeŋlŋž na bŋeaŋ ŋžunta, the burial place of the slain or of suicides.

**Žunta**, an experienced, skilful, prying man.

**Žuntac**, costiveness.

**Žuŋ** and **žujŋŋŋn**, a blotch, a pimple, a wheal.

**Žuŋ**, that; žuŋ beannaŋž ŋát-ŋaŋce Čŋŋe, that St. Patrick blessed Ireland; so that; *Gr. γαρ*, and *Gall. car* signify *for*; *Lat. enim*.

**Žuŋ**, brave, valiant.

**Žuŋ**, *žēaŋ*, sharp.

**Žuŋčajleac**, a pallasado.

**Žuŋna**, a cave or den, a hole.

**Žuŋ**, weight, or force, strength; **duŋne žan žuŋ**, a man of no value.

**Žuŋ**, to, unto, until; **žuŋ an áŋe**, to the place; **žuŋ a ŋŋž**, unto this day; **žuŋ a máŋac**, until tomorrow; **čŋa žuŋ**, to whom.

**Žuŋ**, death.

**Žuŋ**, anger.

**Žuŋ**, a desire or inclination.

**Žuŋmaŋ**, valid, strong, powerful.

**Žuŋtal**, a burden; *Wel. guystil*, a pledge; also ability.

**Žuta**, puddle.

**Žuta**, the gout.

**Žutac**, or **cutac**, short, bob-tailed.

**Žuc**, a voice; **ažuŋ ŋēac žuc**

O'Neam, and behold, a voice  
from heaven.  
Zuċ, a bad name for inhospitality  
or incontinency; do fuáji rċ

zuċ, she was exposed.  
Zuċolájde, a cuckold-maker.  
Zuċuiriúdayac, 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 haċ, her face; a hōr, her gold. And secondly, when such words are preceded by the Irish prepositions le or me, with, or by, which takes place not only in ordinary words, as le hōr azur le haċiċiċod, with gold and silver, but also in the names of countries, principalities, and particular clans; as, le h'Oruajċjċ, le h'Ulad, with or by the people of Ossory, with Ulidia. It is now called Uac, from Uac, 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 jōda, from jōda, vulgo jūbar, 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, peiſus for pejus, and eiſus 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 cūċ ċċne, or the five ipthongs, from ċċn, the gooseberry bush, Lat. grossularia, viz. ja, jaċ, ju, juċ, and jo; of which we find iu used among the Hebrews, as Heb. פי, Lat. os ejus.

j a

j a

J, an art or science.  
J, in; j ċċċ, in a house.

J, an island; hence J Choluċm ċċlle, the island of St. Columbus; vid.



αοι, *supra*.

ἰάκ, a salmon; ἰάκ-επάϊμ, the bone of a salmon; *co fíjē an féud a meódon ἰάκ, reperitur sentis in ventre salmonis.*

ἰάκδαμ, the bottom of any thing, a foundation, the lower part; ἰάκ-δαμ *Connaēt*, the country of Lower Connaught in Ireland.

ἰάκδαμ *canuy*, the *bassus cantus* in music.

ἰάκδαμῆζε, the lowest, lower, inferior.

ἰάκδαδ, a noise, or cry.

ἰάδ, they, them.

ἰάδαλ, a disease.

ἰάδαδ, a shutting, closing, or joining; *an ηἰάδαδ δο δομαγγ, when thou shuttest thy door; do ηἰάδαδ γῦαγ zo δαγνεαν, it was close, shut up; do ἰάδαδμῆ a ηἰδομγε, they shut their doors.*

ἰάδε, joined, close, shut up.

ἰάζ, an island.

ἰαἰἰεαν, the noddle; *Lat. occiput.*

ἰαἰἰ-γχεαντ, the west.

ἰαἰἰ-τμεαβ, an habitation.

ἰάλλ, a latchet, or thong; plur. ἰάλλαεα; ἰάλλαεα a βῆδζα δο γζαογλε, to loose the latchets of his shoes; ἰάλλαε, a latchet, or thong.

ἰάλλ, a flock of birds.

ἰάλλα *εἰμαν*, shoes.

ἰάτδζ *λεαταγμ*, a bat.

ἰάν, a weasel.

ἰάν, after; ἰάν γην, after that, afterwards.

ἰάν, *pro at*, at, upon.

ἰάν, or γῆαν, back, backwards; also the west; ἰάν-Μῦμαν, West Munster; *ὄν ἰάνταμ*, from the west.

ἰάν, black, dark.

ἰάναμ, afterwards, *postea*; and ἰάναμ, *idem*; also thenceforth, again, anew, fresh.

ἰάναν, or ἰάναν, iron; *Lat. fer-*

*rum*; *Suec. iarn*; *Dan. iern*; *Mont. iaain*; *Wel. haiarn*; and *Arm. uarn*; *Hisp. hierro*; *Cimbrice, jara*; *Goth. eisarn.*

ἰάνβεο, still in being.

ἰάν-δονν, a brownish black.

ἰάν-δρῆαοι, a remnant.

ἰάνφαιδε, ward, or custody; *ad cōda οταμ ἰάνφαιδε*, a patient ought to be taken care of.

ἰάν-πλαε, a feudatory lord, or one depending of another greater lord; from ἰάν, after, and πλαε, a lord, i. e. a lord preceded by another lord; hence the Saxon word *earl*.

ἰάν-εεῦλτα, churlish, backward.

ἰανζαν, the groans of a dying man.

ἰάν-ζαοε, the west wind.

ἰάνζυλ, or ἰάνζαλ, a battle, a skirmish.

ἰάνζυλεαε, warlike, engaged in battles.

ἰάνλα, an earl; *vid. εάρλαμ.*

ἰάνλαετῆγῦζαδ, a preparation.

ἰάνμαμτ, riches.

ἰάνμαμτ, the issue or consequence of an affair.

ἰάνματ, offspring.

ἰάνμβεῦλτα, a pronoun; also any particle that is not declined, as adverb, conjunction, &c.

ἰάνμεγγε, matins, morning prayer; ἰάν τεαεετ *on ἰάνμεγγε*, after saying matins. — *Annal. Tighern. an. 1057.*

ἰάνμμα, *vid. γανμμα.*

ἰάννα, a chain of thread; also confusion.

ἰάνναεαν, an iron tool.

ἰάννάδε, Irons; plur. of ἰάναν, also of, or belonging to iron.

ἰάνδοε, a fawn.

ἰάνδζ, a weasel.

ἰάνδζ, anguish or grief.

ἰάνφαιζ and γανφαιαγ, a request, a desire, or petition.

ἰάνφαιμ, to seek, to request, or

entreat, to demand or require; *յար այր* ē, require it from him; *յարիայր օրէ*, I pray you; *յարսբս ըն դէյր*, he shall beg alms.

*յարստօյր*, a beggar, or petitioner; also a surgeon's probe.

*յարստայր*, a petition, or request.

*յարստ*, iron; *ծարստայր օրհանա*, of barbed or hooked irons; *vid. յարստ*.

*յարստ*, after; *յարստօայր*, *idem*.

*յարստա*, a relic, or remnant; as, *յարստա ան քանար*, *յարստա ան քեաճ*, also an incumbrance or burden; also a new year's gift.

*յարստաճ*, beneficent, or generous.

*յարստաջ*, posterity, also descendants, also domestics; 70 *կարգայր օր քն Իսրայէլ ըն ան քանար արստայր ան յարստաջ*, the people of Israel were 70 years in Babylon together with their children and posterity.

*յարստայր*, the west country; from *յար*, west, and *տայր*, *pro terra*, a country; *յարստայր Երիտրոս*, the west of Ireland.

*յարստաճ*, a loan, a thing lent.

*յարստաճայր*, a creditor.

*յարստաճ*, easy, feasible.

*յարստաճ*, advantage, profit.

*յարստ*, or *յարստ*, fish, fishes; pl. *արստ* and *յարստայր*; Lat. *piscis*.

*յարստաճ*, to fish out.

*յարստայր*, a fisherman; *յարստայր արստաճ*, an osprey.

*յարստայրաճ*, fishing, the art of fishing; also a fishery.

*յարստ*, land; pl. *յարստայր*.

*յարստ օր արստաճ*, the south part of the County of Waterford, anciently possessed by the O'Briens.

*յարստ*, a little feather; i. e. *արստ ան քանար*; also a small fin.

*յարստ*, a country; also a tribe of people.

*յարստ*, drink you; from *յարստ*, to drink.

*յարստ*, you, ye; *յարստ* has the same signification.

*յարստ*, marble.

*յարստ*, to drink, to imbibe; *օրստ արստ*, he drank.

*յարստաճ*, soaking, that drinks or takes in wet.

*յարստ*, a cure, or remedy; *դա արստ արստ*, i. e. *դա արստ արստայր*; *արստ*, the genit. of *արստ*.

*յարստ*, is rendered balm in the English version of the Bible—*Ezek.* 27. 17.

*յարստաճ* and *արստ*, to heal or cure; *յարստ արստաճ արստ արստաճ*, *curabat cæcos (Luscus) et Leprosos*.—S. Fiechus in Vita S. Patricii. Also to pay for, to make restitution.

*յարստաճ*, a healing or curing; also a suffering, a paying for.

*յարստայր*, or *յարստայր*, a healing by herbs; from *արստ* and *արստ*, an herb.

*յարստայր*, to cure by the power of herbs.

*յարստ*, good, honest, just.

*յարստ-արստ*, a space or distance of time or place; *յարստայր*, the same.

*յարստ-արստ*, the same.

*յարստ-արստ*, the space between the shoulders.

*յարստայր* and *յարստայր*, towards.

*յարստայր*, a distance.

*յարստ*, a wreath or chain, also a ridge; it is written sometimes *յարստ*.

*յարստ*, use.

*յարստ*, or *յարստ*, or *յարստ*, the yew-tree; also the letter *յ*; *vid. յարստ*.

*յարստ*, cold.

*յարստ*, betwixt, between; and in old books *յարստ*; Lat. *inter*.

*յարստայր*, distance.

*յարստ-արստ*, a distinction, or difference.

*յարստ-արստ*, distance.

*յարստայր*, the change of the moon; from *յարստ* and *արստ* or *արստայր*.



cjnead̄ ō áγτ jmc̄jan, a people from a foreign country; t̄an̄zamaγi ay t̄ji jmc̄ējn, we came from a remote country; aγm̄γji jmc̄jan ō γ̄jn, a long time since; am̄ jmc̄ējn dá ēγr, a long time after.

Jmc̄jll, about.

Jmc̄jm, to go on, to march.

Jmc̄jm, to force, to compel, to rescue.

Jm̄deaγajl, protection; r̄ōb̄ jm̄deaγajl dári ccujie, *ut sit protectrix nostris turmis.*—Brogan.

Jm̄deal, a league, or covenant.

Jm̄dear̄b̄ad̄, a proof.

Jm̄dear̄b̄ad̄ and jm̄dear̄b̄ajm, to prove.

Jm̄dear̄b̄ēa, proved, maintained.

Jm̄dear̄γad̄, a reproof.

Jm̄dear̄γad̄ and jm̄dear̄γajm, to reprove or rebuke, to reproach or dispraise.

Jm̄dear̄γēa, reviled, reprovved, rebuked; ex. luc̄d̄ jm̄dear̄γēa, revilers.

Jm̄djoll, a feast.

Jm̄djol, guile, deceit, fraud.

Jmeact̄raγǰ, plough-bullocks.

Jm̄ēad̄, jealousy.

Jm̄ēadāc̄, jealous.

Jm̄ēadaγie, a zealot.

Jmeaz̄lac̄, terrible, frightful.

Jmeaz̄lajm, to fear.

Jmeal and jmjol, an edge or border, a coast; ō jmealajb̄ na ḡalban, from the borders of Scotland.

Jmeaȳoγt̄ajm, a striking on all sides.

Jm̄ēōcam, we will go; jm̄t̄ēōc̄ad̄ γē, he will go; *vid.* jm̄t̄jǰjm.

Jm̄f̄eadaγn, a draught.

Jm̄f̄j̄d̄, or jm̄p̄j̄deac̄, a petitioner.

Jmeaȳ, a marble.

Jm̄jad̄aγ, a coupling or joining together.

Jm̄jlead̄ad̄, unction.

Jm̄jlead̄ajm, to anoint.

Jm̄jlm, to lick.

Jmjice, *vulgo* jmjijǰe, a journey, or peregrination; γō neγiǰe t̄mjice leat, may your journey be prosperous to you.

Jmjic̄jm, or jmjicead̄, to remove, or change one's dwelling.

Jmj̄m, I go; Lat. *imneo* or *remeo*.

Jmjij̄iǰe, an emigration, or changing from place to place; Lat. *immigratio*.

Jm̄leabaγ, a tome or volume.

Jml̄jnn, the navel.

Jml̄joc̄án, the navel.

Jml̄joc̄ Ḃj̄l̄be, 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 Ḃj̄l̄be, who preached the Gospel in Ireland before St. Patrick's arrival in that kingdom.

Jml̄joc, bordering upon a lake.

Jm̄ne, thus.

Jm̄neγ̄eγ̄ǰjm, to bind, tie, &c.

Jm̄n̄j̄de, or jm̄γ̄n̄jom̄, care, diligence.

Jm̄n̄j̄deac̄, careful, uneasy about the success of an action; anxious, solicitous.

Jm̄n̄j̄γ̄, contention, disunion.

Jm̄n̄j̄γ̄jm, to yoke.

Jmp̄j̄d̄, a twig or rod.

Jmp̄j̄de, a prayer, petition, or supplication; j̄áγajm jmp̄j̄de oγt, I beseech or supplicate you; c̄uj̄γ̄jm d̄jmp̄j̄de, I beseech.

Jmp̄j̄deac̄, an intercessor, a petitioner.

Jmp̄j̄d̄jm, to beseech, entreat, pray, request; jmp̄j̄d̄jm oγt a r̄j̄ǰ̄ m̄oγi na n̄j̄l̄ d̄ajle, I entreat you the great God of all the elements.

Jmp̄j̄ie, an emperor.

Jmp̄j̄ieac̄d̄, an empire,

Jm̄ieacc̄uj̄b̄, it happened or fell out.

Jm̄ieaȳ and jm̄ieaȳán, dispute,

controversy, strife; *ay* *feárr* *ymreay* *na* *uazgneay*, a proverb, literally meaning that dispute is better than want of society.

*Ymreayam*, to strive or contest, to contend.

*Ymreayánaym*, *idem*.

*Ymreayánujðe*, a contending person, a disputant.

*Ymreymnjžjm*, to go about.

*Ymrym*, to play, or divert.

*Ymrym*, a riding.

*Ymrcjn*, a bed-room, or closet.

*Ymreacan*, rage, fury.

*Ymreac̄tmaç*, a project.

*Ymreayz̄na*, strife, contention.

*Ymynjom*, heaviness, sadness.

*Ymynjom̄*, care, diligence.

*Ymynjom̄aç*, anxious, solicitous, uneasy.

*Ymryub̄lajm*, to walk about, to ramble.

*Ymteac̄d*, a progress, or going, a departure; *ymteac̄d* *án* *ylūajze* *mō* *m̄jll* *rynn*, it was the departure of our army that ruined us.

*Ymteac̄d*, an adventure, feat, or expedition; *pa* *meann* *ē* *na* *ymteac̄tajb̄*, *clarus est in suis gestis*.—Vid. S. Fiech. in Vit. S. Patricii.

*Ymteac̄dájðe*, one that is departing, the going man.

*Ymtežjm*, to go, to march, to proceed, to depart.

*Ymteyayc̄mað*, to wrestle; *do* *b̄j* *an* *tajnz̄jol* *azuy* *Jacob* *ay* *fad* *na* *hojðce* *az* *ymteyayc̄ma*, (*vid.* *Leab̄ar* *b̄y* *neac̄*.) the angel wrestled with Jacob all night.

*Ymteȳya*, or *yomteȳya*, adventures, feats; *vid.* *yomteȳy* and *yomteȳya*.

*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 *yn-feadma*, fit or capable of doing a manly action; *yn-nūadcajm*, marriageable, fit to be married.

*Ina* and *ynáy*, than; Lat. *quam*; used in our old manuscripts; as, *n̄j* *b̄fujl* *feay* *an* *eyjynn* *ay* *feáyyi* *ynáy* *an* *feayyo* *zuy* *a* *ttánzajy*, the man you visited is as good a man as can be found in Ireland; *azallad̄* *ðhát* *trajz̄* *azuy* *Caillte* *mejc* *Ro-nájn*.

*Inbe*, quality, dignity.

*Inbeac̄*, in place, of quality.

*Inbeac̄*, come to perfect health.

*Inbear*, pasture.

*Inbear*, a river; *Inbear* *Colp̄ta*, now the town of Drogheda, where the river Boyne discharges itself into the sea; *ynbear* *Scéjne*, the river of Kenmare in the County of Kerry; *ynbear* *na* *m̄báyc*, the bay of Bantry; *ynbear* *Slájne*, the river Slaney in Wexford. This word should be more properly written *yn-m̄an*, or *yn-m̄ana*, from *yn*, and *m̄ajn*, or *m̄ana*, the sea, and accordingly signifies the mouth of a river, where it is received into the sea.

*Inceanajz̄*, that may be bought, marketable.

*Inc̄jnn*, the brain.

*Inc̄neac̄ab̄*, blame, reproach; *ex* *mē* *ðjnc̄neac̄ab̄* *trjð*, to reproach me for it.—Vid. *Chron. Scotorum in introitu*.

*Inc̄neac̄ab̄*, gleaning or leasing corn.

*Inc̄neac̄am*, to consider.

*Indeanta*, lawful, practicable.—*Luke*, 6. 2.

*Inðjne*, a fight, or engagement.

*Inðjola*, vendible, fit for sale.

*Inðjor*, a court; *zō* *to* *maçtajan* *dō*

go h̄jndlyr aʒneannajec na  
 ʒaʒaɾt, 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 ʒjɿjɿjɿ  
 n̄jɿ aɾ ʒac̄ neac̄, n̄j d̄lj̄ʒean dō  
 b̄eʒt ʒan jneac̄, he that desires  
 the favour of others, ought to be  
 liberal himself.  
 Jneac̄tʒeay, a fair or pattern, a  
 public meeting commonly called  
 Oʒneac̄tʒay.  
 Jnʒeac̄am, to meditate.  
 Jnʒjɿ, marriageable, fit for a hus-  
 band, as jon-m̄nā, fit for a wife;  
 jon-aʒm, fit to take arms.  
 Jnʒjoc̄ay, choice, election.  
 Jnʒjɿj, a swelling.  
 Jnʒ, is one of the negatives of the  
 Irish language.  
 Jnʒ, a neck of land.  
 Jnʒ, force, compulsion.  
 Jnʒajne, herding; jnʒajne cāe-  
 ɾac̄, the herding of sheep.  
 Jnʒeay, a level.  
 Jnʒed̄te, of twins in the womb,  
 that which comes to perfect  
 birth.  
 Jnʒʒj̄j̄l, consequence, or conclu-  
 sion.  
 Jnʒ-ʒlajn, uncleanness, filth.  
 Jnʒ-ʒlan, dirty, filthy, unclean.  
 Jnʒjlt, feeding, grazing; jnʒejltj̄b  
 jād, feed them; cāʒt a n̄jnʒjlt-  
 tʒn tū, where feedest thou.—  
*Job. 1. 14.*  
 Jnʒjn, or jnʒean, a daughter; from  
 ʒean, like the Lat. *genitum*;  
 and jn per metathesin pro n̄jʒ,  
 which signifies a daughter; ex.  
 Maʒne n̄jʒ, or n̄j Tomāʒ, Mary,  
 the daughter of Thomas; Maʒne  
 n̄j Oʒhɿʒajɿn, Mary O'Brien, &c.  
 Jnʒneʒm, ravening; also persecu-  
 ting; luēd m̄jnʒneama, they that  
 persecute me; aɾ n̄jnʒneamūjʒ,  
 our persecutors.

Jnʒjɿ, a carpenter or mason's line.  
 Jnʒjɿ, an anchor. \*  
 Jnʒjɿ, affliction, grief, sorrow.  
 Jnʒl̄ej̄d, a hook.  
 Jnʒne, the plur. of jonʒa, nails, or  
 talons, hooks, claws.  
 Jnʒneʒm, persecution; as, conāc̄ an  
 tʒ ʒujljnʒjɿj nʒneʒm dō t̄aɿj̄b  
 an c̄jɿt, blessed is he who suf-  
 fers persecution for the sake of  
 justice.—*Leabair bʒeac.*  
 Jnʒneʒmteac̄, a persecutor; pōl  
 jnʒneʒmteac̄ na heaʒlajʒe,  
 Paul, the persecutor of the  
 church.  
 Jnʒataɿ, or jnuʒteay, a bowel or  
 entrail.  
 Jnʒɿ, Shrovetide; Wel. *ynid.*  
 Jnʒɿe, or jnn̄jɿe, the bowels or en-  
 trails; Lat. *interiora.*  
 Jnʒltj̄m, to feed, to graze; *vid.*  
 jnʒjlt.  
 Jnʒjɿte, weakness, feebleness.  
 Jnʒɿ, an island; Lat. *insula*; plur.  
 jnn̄ɿj̄b; an jnn̄ɿj̄b Maʒa Tom-  
 ɿjan anaɾ, jndj̄b, j̄jōme, in *in-  
 sulis Maris Tyrreni mansit,  
 ut memoratur*; jnʒɿ na b̄ʒj̄od-  
 buj̄de, *Insula Sylvatica*, an old  
 name of Ireland.  
 Jnʒɿ, Ennis, chief town of the  
 County of Clare.  
 Jnʒɿ-cealtɾac̄, an island of pil-  
 grimage in Loē Oeʒjɿʒeayt.  
 Jnʒɿ-cata, an island in the river  
 Shannon.  
 Jnʒɿ-Cōʒanājɿn, Imishannon, a mar-  
 ket-town between Bandon and  
 Kinsale in the County of Cork.  
 Jnʒɿ-beaʒ, an island near Balti-  
 more in the County of Cork.  
 Jnʒɿ-aɾcājɿn, Sherky island be-  
 tween Baltimore and Cape Clear  
 in Carbury.  
 Jnʒɿ-mōɿ, 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 Oonoʒ Caʒjɿbʒeac̄

O'Úrjen, king of Limerick and Thomond.

Inj-caoðnac, an island in the sea, near Uojsb Úrjeán, in the west of the County of Clare.

Inj-bo-rjnnne, an island in the sea, in the west of the County of Mayo.

Inj-cjgjn, a garden; jnnrjn ruç-  
rad Mjleadan Ejjjç Jora leð  
ar an Inj-cjgjn, i. e. ar an  
çarjnda mjððda, çur çjnðjlyjad  
cujçe ujle jluag na njdujç-  
eac, (Leaban 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 çar-  
bad ðð, his chariot was made  
ready for him; also to dispose,  
to set in order, to put in array;  
do hjnlead an ça bujlg, the  
Belgian dart was set in order;  
also to contrive or project; do  
hjnlead cealg, an ambush was  
laid; ðnjll jç jnleacð, he set  
his wits to work; also to flourish  
or brandish; as, aç jnjolluagð  
a adajc, brandishing his horn.

Inme, an estate, or patrimony; also  
land.

Inmeayda, commendable.

Inmeððanaç, mean, moderate, also  
inward; ço hjnmeððanaç, açur  
ço çojrjmjolaç, inwardly and  
outwardly.

Inmeððanaç, temperance.

Inmujn, affable, courteous, loving.

jnmjonna, desirable.

Inn, us, we; like çjn.

Inn, or ann, therein.

Inn, a wave.

Inne, a bowel, or entrail; plur. jn-  
njðe.

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 çjçe Tojn-  
ðealbajç, the order of Turlogh's  
house; jnnjoll çjoda caçajð  
Cujnn, the military order of the  
troops of Conn; jnnjoll açur  
eagçorç na mná, the dress and  
visage of the lady, or her gait  
and visage; neac ar jnnjll, one  
who is well prepared.

Inneam, increase, augmentation.

Innejðjm, to tell, to certify.

Inneøjn, 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. jnneøjn Coçajð Çnjçe-çajl,  
Ireland's brave defender; Wel.  
einnion, and Corn. anuan, sig-  
nify an anvil. *incaud*

Inneøjn, the middle of a pool or  
pond of water.

Inneøjn, in spite of; ðam jnneøjn,  
in spite of me. It is mostly  
written ajmðeøjn, and pronounc-  
ed jnneøjn. It may be properly  
written jnç-ðeøjn, from the ne-  
gative jnç and ðeøjn, *qd. vid.*

Inneðnam, to strike or stamp.

Innçeaçajm, 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 çjyl,  
a musical instrument.

Innjle, cattle.

Innjll, a fort or garrison; as, jð  
çeagajð jnnjll, they besieged  
the garrison.

Innjlt, a handmaid.

Innjç, distress, misery, &c.

Innjçead and jnnjçjm, to say, to





Jod'al-ad'riað, idol-worship.  
 Jodan, sincere, pure, clean, undefiled; hence eյր-յօժան, signifies polluted, defiled; օջ յօժայն, a chaste or virtuous virgin; այր altօյր յօժայն, on the pure and clean altar.  
 Jodana, pangs or torments.  
 Jōdat, diet.  
 Jōdbայրտ, an offering or sacrifice.  
 Jōdբայրյոյմ, to offer; յօժբար տւ, offer thou; ծօ յօժբարձար, they sacrificed; յօժբայրտ, *idem*.  
 Jōđlan, a leap, or skipping.  
 Jōđlanad, a dancing, or skipping.  
 Jōđna, a spear or lance.  
 Jōđna, protection, safeguard.  
 Jōđnac, valiant, warlike, martial.  
 Jōđnայժե, a staying or dwelling.  
 Jodon and eadon, to wit, *id. est.* *puta*, or *utpote*, *seu videlicet*.  
 Jožan, a bird's crow.  
 Jožajle, the pylorus, or lower orifice of the stomach.  
 Jožlac'a, tractable.  
 jožlajrjžead, to consume; ո շար ծյօջլայրյօջead an սյլե չեյնեալա՛, until all the generation was consumed.—*Numb.* 32. 13.  
 Joչրայ, uprightness.  
 Jolac, mirth, merriment.  
 Jolac, loss, damage.  
 Jolazall, a dialogue.  
 Jolam and jolarայրտ, to vary, to change.  
 Jolan, sincere.  
 Jolar, an eagle; jolar տյմեյոլլա՛, and jolar շրեազա՛, a gier-eagle: բյօլար is the radical word, but when its initial բ is aspirated it is pronounced jolar.  
 Jolar and jolarձայ, variety, diversity.  
 Jolar, much, plenty.  
 Jolarձa, diverse, various, of another sort.  
 Jolbūadac, victorious, all-conquer-

ing, triumphant.  
 Jolc'nočac, comely, well-featured; also inconstant, various.  
 Joldánaç, ingenious.  
 Joldatac, of diverse colours.  
 Joldamբա, a ball, or a dance where many dance together.  
 Jolža, or jol-žut, various tongues; lejր an jolžajb, with various tongues.  
 Jolmaոյոյբ, goods and chattels in abundance.  
 Jolmođac, manifold, various.  
 Jolriað, plur. սյմյր յօլրայժ, the plural number.  
 Jolտոբար, variance, debate.  
 Jomad, much, plenty, a multitude.  
 Jomadaç and jomadamajl, numerous, infinite.  
 Jomadamlaçd, a multitude, abundance.  
 Jomadall, guilt, sin, iniquity.  
 Jomazall, a dialogue.  
 Jomazallայմ, counsel, advice.  
 Jomajb and jomad, envy.  
 Jomajž, a border.  
 Jomajž, campaign ground.  
 Jomájž, an image.  
 Jomájžead, imagination.  
 Jomajlle, together: sometimes written jmmajlle; Lat. *simul*.  
 Jomájոյմ, to toss, whirl, &c.; յօմանբայժ յե՛ տւ, he will toss thee; also to drive.  
 Jomայրչյժե, decent, becoming, fit, proper.  
 Jomայրչյժեacձ, decency.  
 Jomայրտյմ, to check; ոյ յօմայրե՛ծօրա տւ, thou shalt not rebuke.  
 Jomallտար, the centre.  
 Jomարայչ, a proverb.  
 Jomարձa, a lie, an untruth.  
 Jomարձայժ, a debate, or controversy.  
 Jomարձայժե, comparison.  
 Jomարձար, sin, banishment; յօմարձար Աձայմ, the banishment of Adam out of Paradise.  
 Jomարc, a ridge.

- Jomαικαc, superfluous, abundant ;  
 zo hjomαικαc, exceedingly, too  
 much.  
 Jomαικαδ, abundance, superfluity ;  
 also arrogance.  
 Jomαικυμ, rowing, steering with  
 oars ; ρεαμ jomαικυμ, a rower.  
 Jomαικυμ, tumbling, wallowing.  
 Jomαικμαδ, an inn, or lodging.  
 Jomβατ, the adjoining sea, or sea  
 encompassing an island.  
 Jomβαδαδ, an overwhelming ; also  
 to swoon, or fall into a swoon ;  
 do βj mo γρjομαδ αμ na jomβα-  
 ταδ, *defecit spiritus*.  
 Jomβυαjμ, to hurt, to strike sound-  
 ly.  
 Jomcαjμ, a looking or observing.  
 Jomcαomναγ, a question.  
 Jomcαμάλ, a tribute, custom, toll,  
 &c.  
 Jom-clojδmeαδ, sword-fighting.  
 Jom-clojδmeoδjμ, a sword's man, a  
 fencing-master.  
 Jomcōμαικ, a petition, or request.  
 Jomcōμαικ, a present, gift, or fa-  
 vour.  
 Jomcōmναμ, strong, able.  
 Jomcōmναγ, a thesis : otherwise  
 jomcōmμαc.  
 Jomcμαμ, or jompcμαμ, to bear  
 or carry, to deport or behave, to  
 endure ; djomcμαγ mē pējμ, I  
 behaved myself.  
 Jomcμoγ, a woman-porter.  
 Jomcυβαjδ, meet, proper, decent,  
 also modest ; μαμ αγ jomcυβαjδ,  
 as it is meet.  
 Jomδα, a bed or couch ; αζυγ  
 pλyca mē mjomδα μεμ δεάμαjδ,  
*et lachrymis stratum meum ri-  
 gabo*.  
 Jomδα, much, many, numerous.  
 Jomδα, a shoulder.  
 Jomδομαγ, the lintel of a door.  
 Jomδμανγ, a drawing to.  
 Jomφομαjμ, superfluity, excess, ex-  
 travagance.  
 Jomφομiάν, a battle, or skirmish.

- Jomφομiάν, a comparison.  
 Jomφοjceαδ, a bawling or crying  
 out.  
 Jomφοjcm, to cry out, to bawl, to  
 squall.  
 Jomfulανγ, patience, long suffer-  
 ing.  
 Jomζαβάjμ, erring or straying, shun-  
 ning or avoiding ; also to take  
 or reduce.  
 Jomζυμ, a battle.  
 Jomζυμ, pangs, agony.  
 Jomαδ, envy.  
 Jomαγ, knowledge, judgment, eru-  
 dition.  
 Jomλάjμ, maturity, perfection.  
 Jomλάjμeαc, a supply, a filling  
 up, an accomplishment.  
 Jomλαjτεαδ, a rolling, turning, or  
 winding.  
 Jomλατ, gesture.  
 Jomλατ, exchange ; αζ jomλατ a  
 βματ, exchanging his clothes ;  
 jomλαoδ, *idem*.  
 Jomluάαjμ, to talk much.  
 Jomluαζαjμ, wandering, straying  
 away.  
 Jomne and jμne, as this, thus.  
 Jomojμ and jomcōjμneαc, full of  
 corners, polygonal ; jomcōjμne-  
 αc, the same.  
 Jomoltōjμ, an altar.  
 Jomομ, (prop.) between ; Lat. *in-  
 ter*.  
 Jomομαc, jμmeal, a border.  
 Jomομαν, a comparison.  
 Jomαμβάδ, a controversy, contest,  
 or contention.  
 Jomομδαδ, a reproach ; also expos-  
 tulation.  
 Jomομνεαγμαμ and jomομνεαγμα-  
 μαjμ, (*vulgo* jomομαγμαjμ,) a  
 wrestling, or throwing down each  
 other.  
 Jomομμo, or αμομμo, commonly  
 written αo and oo in old manu-  
 scripts, often serves more for or-  
 nament than use in the speech,  
 and is an expletive ; it is some-

times rendered by the Latin conjunction *vero* used in transitions; ex. *Χριστοδαιζε* *λυδ* *να* *Καταριας*, *Παζανυζε* *χομοηρο* *αν* *λυδ* *εγλε*, the citizens were Christians, and the rest were Pagans; *cives Christiani fuerunt, alii vero Pagani*.

*Χομορταδ*, a comparison.

*Χομορδζεαδ*, a turning, rolling; also a reeling or staggering.

*Χομορδζημ*, to turn, or roll, to reel, &c.

*Χομορδζητε*, turned, rolled.

*Χομορδ*, an error.

*Χομιαδ*, fame, report; also abundance, plenty, multitude.

*Χομιαδαδ*, thinking, musing.

*Χομιαδειαδ* and *χομιαδειαδ*, renowned, famous, eminent.

*Χομιαδειαδ*, to move or stir, to put in motion.

*Χομιαδημ*, to publish, or divulge, to report; also to repeat.

*Χομιαμ* and *χομιαμαδ*, a rowing, or plying to oars.

*Χομιαμαμ*, to row; *αζ* *χομιαμαδ*, rowing.

*Χομιαμαδη*, a rower.

*Χομυλλαδ* and *χομυλλαμ*, to go off or away, to depart, to err, or stray.

*Χομυλλαδ*, a going or setting off, a departing.

*Χομυλαδαδ*, an invasion, a routing away.

*Χομυλαδαμ*, to invade, to rout away, to disperse.

*Χομυλαδαη*, an invader.

*Χομυνημ*, to assign, or appoint.

*Χομυζολταδ*, superfluity, excess.

*Χομτα*, or *χομταδ*, envious.

*Χομταηνεαδ*, a digression.

*Χομταηνεαζ*, a getting or finding.

*Χομτηνυτ*, zeal, also envy; *βυη* *ηη* *ομτηνυτα* *ρο*, your zeal.

*Χομτηνυτοηη*, a zealous lover.

*Χομτοηνεαδ*, or *χομτοηνηυδ*, a digression; also a year.

*Χομτολταμ*, free, voluntarily.

*Χομτοταδ*, wisdom, prudence.

*Χομτυγ*, departure, or going off; *λα* *α* *χομτυγα*, the day of his departure or death.

*Χομτυγα*, adventures, feats.

*Χομτυγα*, in the Irish language is much the same with *δαλα*, and signifies as to, as for, with regard to; Lat. *quod attinet ad*, &c.; ex. *χομτυγα* *αν* *γλυαζ* *μουμνεαδ*, with regard to the Munster troops, but as to the Munster forces.

*Χον*, in compound words betokens meetness, fitness, maturity, &c.; as, *χοη-αημ*, fit to bear arms; *χοη-γζηηοβτα*, worth writing; *χοη-φηη* and *χοη-μνηα*, marriageable.

*Χονα*, whereof, in which.

*Χοναδ*, a place or room; *φειη* *χοηαδ*, a lieutenant, a vicegerent.

*Χοναηη*, the privy of a man or woman; and a most decent word for the same.

*Χοναμαηλ*, as, alike, equal, well-matched.

*Χοναν*, equal, alike, of the same length and breadth.

*Χοναη*, a kind of mantle; *χοηαη* *γηοηλ*, a satin mantle.

*Χοναη*, whither.

*Χοναμαδ* and *χοηαμαμ*, to clothe.

*Χοναηβαδ* or *χοηαηβαδ*, banishment, exile, expulsion, a thrusting or turning out.

*Χοναηβαδ* and *χοηαηβαμ*, to banish, to expel, to exile, thrust forth.

*Χοναηβτα*, banished, exiled.

*Χοναηβηηδεηλ*, a sluice or flood-gate.

*Χονβαδ*, or *χοηβυδ*, the time or term of a woman's bearing; as, *ταηηηζ* *χοηβυδ* *εληηαβητ*; *βαν* *α* *νηηηη* *ηχοηβυδ*, a woman towards the end of bearing time,

i. e. that will be soon delivered; it is pronounced jonod.  
 Jonbolzad, a filling; also a swelling or extention.  
 Jonbolzajm, to fill.  
 Joncamoy, usury, interest.  
 Joncamojm, an usurer.  
 Joncojbee, saleable.  
 Joncolnad, incarnation; joncolnad am flana jzete dia, the incarnation of our Saviour; do fearyuzead joncolnad Chijord dunn tpe teactajneact an ajnzjl, the incarnation of Christ was manifested to us by an angel.  
 Joncollnajzete, incarnate.  
 Joncollnužad, the incarnation, the becoming incarnate.  
 Joncollnužad and joncollnajm, to become incarnate, to be made flesh; azuy do hjoncollnad an fujotal, azuy dajezj jonajnn, et verbum caro factum est et habitavit in nobis.  
 Joncommmj, comparable.  
 Joncoygz, instruction, doctrine.  
 Joncoygzajm, to teach.  
 Joncoygzetojm, a teacher.  
 Joncmayal, an excrement.  
 Joncujb, a bowel or entrail.  
 Joncuym, capable, comparable.  
 Jon-dujle, desirable.  
 Jon-dujleamajl, the same.  
 Jonduy, so that; jonduy zo, or jonduy zum, so that.  
 Jon-fojnn, desirable.  
 Jon-fojntan, a skirmish or battle.  
 + Jonza, a nail, a hoof; jonza ejn, a bird's claw; jonza mactjme, a wolf's claw; jonza, or cmub ejc, a horse's hoof.  
 Jonzabajl, circumspection, prudence.  
 Jonzabajl, management, conduct, or regulation; to manage, conduct, guide, lead, regulate, also managing, conducting; mojm jonzabajl anma jzjz: jdm dajact

jz dymbjzjz: ye danacal nj kulajm: mo docajm e djonzabajl; the conducting a king is an important task: between the extremes of impetuosity and weakness: his person must be always preserved: hence it becomes most difficult to direct him.  
 Jonzabajl, to attack, also to subject or reduce; ex. zo mo fajde a raozal a njonzabajl, that they would live the longer for attacking them.  
 Jonzabmaj, without question, doubtless.  
 Jonzajme, ridiculous.  
 Jonzantac, wonderful, surprising, extraordinary, strange; njd jonzantac, a wonder, or miracle.  
 Jonzantuy, a wonder, or surprise, a miracle.  
 Jonzbajl, gesture.  
 Jonzulan, unclean; from the negat. jnz and zlan.  
 Jonzum, matter.  
 Jonzumym, to keep cattle, to act the herdsman or shepherd; also to feed, to browse.  
 Jonznad and jonzmad, a wonder, an astonishment; dob jonznad lejy, he wondered.  
 Jonznaeta, the dead.  
 Jonlad, washing; az jonlad a eu-dajze, washing his clothes.  
 Jonlazete, washed.  
 Jonlazeteojm, a washer; also an accuser, informer, or adversary.  
 Jonlajm, to wash.  
 Jonlat, a washing; a njonlatajb eazramla, in diverse washings.  
 Jonmall, heaviness, fatigue.  
 Jonmagajd, ridiculous.  
 Jonmaj, treasure.  
 Jonmolta, commendable, praiseworthy.  
 Jonmujn, kind, loving, courteous; Gal. *debonnair*; a uajajl jonmujn, or mo-jonmujn, 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*; *jonnujnn*, in us, i. e. *jonn jnn*, or *γjnn*, &c.  
**Jonnajl**, wash; *jonnajl hağajð*, wash thy face; *do jonnal γē*, he washed, or *ðjonnlağð γē*, *idem*.  
**Jonnağmeacð**, a gift, or present.  
**Jonnān**, the same, alike, one of the same.  
**Jonnağad**, a hire, or wages, a reward.  
**Jonnağ**, therefore, thereupon.  
**Jonnćujmead**, grafting.  
**Jonnđūtğay**, negligence.  
**Jonnlać**, blame, or finding fault, accusation.  
**Jonnlağğjm**, to accuse.  
**Jonnlağğćeðjñ**, an adversary.  
**Jonnlat**, washing, cleansing.  
**Jonnogbājl**, sprightliness.  
**Jonnağc**, or *jonnajc*, continent, chaste, honest, faithful; *ōğ jonnajc*, *virgo fidelis*.  
**Jonnaćay**, chastity, continency, fidelity.  
**Jonnað**, to ruin, hurt, or damage; also devastation, spoiling, plundering.  
**Jonnaðac**, laying waste, plundering.  
**Jonnmoğz**, a word.  
**Jonnğa**, grief, sorrow.  
**Jonnğac**, sorrowful, fatal.  
**Jonnğajðe**, or *jonnğujðe*, an approaching to; ex. *jonnğajğće ćujñp an Ćğajñna*, the approaching to the Eucharist; also visiting or visitation; ex. *jonnğujğće ĩujñe zo St. Ćğğabec*, the visitation of the blessed Virgin to St. Elizabeth; *jonnğujðe Ĭhātćğajcc řõñ Ćlĕjñ Ulağð*, the visitation of St. Patrick to the

clergy of Ulster; also an attack or assault, a surprise.  
**Jonnğajðjm**, to approach or come to; also to attack.  
**Jonnğajğćeac**, an aggressor.  
**Jonnğamağl**, such, like.  
**Jonnğacćmac**, a looseness of the skin.  
**Jonnća**, unawares.  
**Jonnćlay**, long; *ćloğđeām jonnćlay*, a long sword.  
**Jonnćððajm**, to roll, to turn, to tumble, or wallow, to wind; *ðjonnćajğ ağjğ*, he returned.  
**Jonnuy**, that; *jonnuy zo*, so that.  
**Jonnğac**, a tent for a wound.  
**Jonnğacuy**, fidelity, righteousness, continence.  
**Jonnñan** and *jonnñanad*, an account or reckoning.  
**Jonnğamağl**, like, comparable.  
**Jonnğamāla**, *idem*.  
**Jonnğocćuğğad**, illuminating, enlightening.  
**Jonnćğajment**, an instrument.  
**Jonnğujğće** and *jonnğujğćeac*, an invasion, sudden assault, or attack; *jonnğujðe mağđne tuğad ağñ Ćðğan Mðjñ ñe Conn jonna leabajð*, Conn of the 100 battles surprised Eogan Mor in his bed early in the morning and murdered him.  
**Jonnćðğajm**, to slight, scorn, disdain; also to turn, drive, or keep away.  
**Jonnbol**, or *eañ-ball*, the tail or rump; from *eaññ*, the end or extremity of any thing, and *ball*, a limb or part.  
**Jonnćððac**, bad, evil, naughty; *uñćðjðeac*, *idem*, *qd. vid.*  
**Jonnćðjñe**, posterity.  
**Jonnđalta**, certain, sure, continual.  
**Jonnğujl**, or *ğajğajl*, a skirmish, scuffle, battle, or uproar.  
**Jonnğujğ**, a prayer or intercession.  
**Jonnłann**, a cellar, buttery, larder.  
**Jonnña**, a hasp; or spindle of yarn.

Ιοιραζζ, the dropsy.  
 Ιοιη-ταογρεαδ, the captain of the  
 rere guard.  
 Ιοιηλαοδμα, *triarii*.  
 Ιογ, or γιογ, down; an ἵογ, up;  
 γιογ αζυγ ανιογ, up and down.  
 Ιογα, Jesus, the name of our Sa-  
 viour in the Irish language, as  
 nearly as it can be adapted to  
 the Hebrew: for our language  
 having no γ consonant, or ς in it,  
 which is the same in the Greek,  
 cannot as fully express it as the  
 Latins, who say Jesus, when the  
 Irish say Ιογα, and the Greeks  
 Ιησους, all from the Heb. *יְשׁוּעַ*,  
*Salvator vel Salus, quod ipse sal-*  
*vum faceret populum suum a*  
*peccatis ipsorum, uti ait angelus.*  
 —Vid. *Σλανάγζεδογιη*.  
 Ιογαδ and Ιογαμ, to eat.  
 Ιογαδ, an eating.  
 Ιογρεαδ, the ham, or ham-string;  
 do ζεαμη γε Ιογρεαδα a νεγε,  
 he houghed their horses.  
 Ιογδα, a house, an habitation;  
 Ιογδα na mβοετ, the poor-house;  
 φλαγε-Ιογδα, a chieftain's house,  
 a palace.  
 Ιογδάν, a cottage; the diminut. of  
 Ιογδα.  
 Ιογδαγ, or φεγροδογ, entertain-  
 ment, accommodation.  
 Ιογδάλ, convenient, meet.  
 Ιογλανν, a storehouse, larder, a  
 buttery.  
 Ιογδρπε, hyssop.  
 Ιοτα and Ιοτάν, thirst.  
 Ιοτ, corn.  
 Ιοτδμηνηζγιη, to purvey or forage.  
 Ιοτ-λανν, a granary, or repository  
 for corn, a barn.  
 Ιοτ-λογζαδ, a blasting of corn.  
 Ιοτ-ιογ, cockle.  
 Ιοτμαη, thirsty, dry.  
 Ιογην, the gooseberry-tree; also the  
 name of the diphthong *ιο*, &c.  
 Ιη, anger; Lat. *ira*, and Wel.  
*iredh*, Angl. *ire*.

Ιη, a satire, or lampoon; *vid.*  
*αογιη*.  
 Ιηεγτε, the side-post of a door.  
 Ιηεμα, scarcity, want; ηεμα αράην,  
 scarcity of bread.  
 Ιηηαλ, an answer or reply; also sa-  
 lutation, greeting; ηιοη αυηη γε  
 ηηηαλ οηηη, he did not so much  
 as speak to me.  
 Ιηηονηη, a field; also land, ground.  
 Ιηηηε, a curse, or malediction, also  
 blame, anger; ηηηηε Θε, the  
 curse of God.  
 Ιηηγ, brass; ηη γαην ηηηγ αζυγ  
 αφογτ, gold and brass are not  
 alike; αφογτ, i. e. οηη.  
 Ιηηγ, a friend, a lover.  
 Ιηηγ, a law; also faith, religion.  
 Ιηηγ, an assignation, or appoint-  
 ment for meeting.  
 Ιηηγ, a description, discovery; also  
 a record or chronicle; as, ηηηγ  
 ελοηηηε υηηηηαδδηη-Χηοναηηε, the  
 historical and chronological re-  
 cords of the Mulconnerys; plur.  
 ηηηγδ, records, annals.  
 Ιηηγ, an era or epoch; hence λεα-  
 βαη ηηηγ, a chronology.  
 Ιηηγρεαγ, a present.  
 Ιηηγρεαδ, just, judicious, equitable;  
 φεαη ηηηγρεαδ εγηηον δο βεη-  
 ηεαδ βηεγτεηε φδοηα, αζυγ δο  
 ζηηη γηε ηδοηη ζαε τωαε αζυγ  
 ζαε *Сηηεαλ*: αζυγ βα υά δοη  
 ηηηγρεαδ Αβηαμ ε αη γηαδ, i. e.  
 he is a just man who passed true  
 judgments, and makes peace be-  
 tween every tribe and kindred:  
 also, he was the heir of the just  
 Abram, say they; that is, he  
 possessed Abram's equity and  
 justice.—*L. B.*  
 Ιηηγρεαδ, lawful.  
 ηηηγ-λεαβαη, a diary, a day-book.  
 Ιηηγηεαηεζαδ, a confirmation.  
 Ιηηη, an end or conclusion.  
 Ιηηη-γηεβε, the commander of the  
 rere-guard; ηηηηηεοηηηηε, the  
 same.

ἴητ, death.

ἴη, a copulative like ἀγυρ, and ;  
beō ἴη μαρῆ, dead and alive.

ἴη, am, is ; ἴη μηρε, I am ; ἴη τῦ,  
you are ; ἴη ρε, he is ; ἴη ἰῦδ,  
they are.

ἴη, under ; ἴη νεἰλλυῆ, under  
clouds.

ἴηα, or ἰοηα, but sometimes written  
ῥα, whose, whereof ; as, Ἰηῖοητ  
ἴηα ῥυλ δὸ ῥῦαγζυλ ἰηη, Christ  
whose blood redeemed us. It  
is never used in asking a ques-  
tion ; as, whose blood redeemed  
us ? which is rendered, εἴη ἴηα  
ῥυλ δὸ ῥῦαγζυλ ἰηη ? i. e. who is  
he, whose blood redeemed us ?

ἴηγεαγ, doubt.

ἴηη, she, herself.

ἴηηολ, or ἴηεαλ, low ; ὄη ἴηηολ,  
softly, privately ; ὄη ἰηδ ἀγυρ  
ὄη ἴηεαλ, publicly and privately.

ἴηηε, lower, inferior, lowest.

ἴηηῦζᾶδ, humiliation ; and ἴηη-  
ῖηη, to humble, to make low ;  
ἴηηδ ῥῖῆ ῥεῖηη, submit your-  
selves ; ἴηηεὸεαη τυηα, thou shalt  
be humbled.

ἴηηαεἰδα, of or belonging to the  
Israelites ; an popal ἴηηαεἰδα,  
the Israelitish people.

ἴηηα, in that ; ἴη ῥα ἵηητ, in that  
place.

ἴηε, a feather, or wing, a fin.

ἴηε, in like manner ; Lat. *item* ;  
also, to wit, videlicet ; ex. ἴηε  
να εἴοηα δὸ λῦἰδμαηη ῥῦαγ, I  
mean, or that is to say, the rents  
above-mentioned.

ἴηεε, a petition, favour, or request ;  
ex. ζᾶε ἴηεε ἴη οἰηηεεαγ δῖαη-  
ηᾶδ : α τᾶ α ἵηαηηηᾶδ ῥαν ῥᾶη-  
δῖηη : ἀηηᾶε ἵ ῥὸ ῖο ἡηηηε : ῖηῆ  
λε ῥῖηηεαη ἀηηεε ; 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. ἡον ῥηηᾶετ

a Moeb ἴηεε : ἰη ῥᾶεα ἡἵηηε  
ῥεᾶε Ἰηηαη, *perducant nos  
sanctæ ejus preces ad regnum  
cæleste liberatos a pœnis.*—  
Broganus in Vit. S. Brigidæ.

ἴηε, corn ; Wel. *yd*, Cor. *iz*, and  
Gr. *σιτος*.

ἴηεᾶδ and ἴηηη, to eat ; δῖε ῥε, he  
eat.

ἴηεᾶδ, eating.

ἴηδῖαγ, an ear of corn.

ἴηεῖη, a car or dray for corn.

ἴηηοηηᾶδ, a murmuring, or grumb-  
ling ; also slandering or back-  
biting.

ἴηηοηηᾶδαηη, to slander, or back-  
bite.

ἴηηοηηᾶδῖεᾶε, slanderous, abu-  
sive, backbiting ; τεαηηα ἴηηοη-  
ηᾶδῖεᾶε, a backbiting tongue.

ἴηηη, a corn field ; also the soil of  
any ground.

ἴηηοηα, a head.

ἴῦδᾶη-εἴηηη Ἰηᾶηῖ, Newry, a town  
in the County of Down in Ulster.

ἴῦδᾶη, the yew-tree. ✱

ἴῦδ, day ; ἰη ἴῦδ, or a ηῦδ, to-  
day ; Lat. *hodie*, Gal. *huy*, Hisp.  
*oi*.

ἴῦδαηη, fish-spawn.

ἴῦδῖεᾶετ, judgment ; τὸζᾶηδῖε  
ἴῦδ ἔ, ἀγυρ δεᾶηηδ ἴῦδῖεᾶετ  
αηη δὸ ηεῖηη εῦηη ηεᾶετα ῥεῖηη,  
αηη Ἰῖηἵηητ, Pilate said, take  
you him (Jesus) and pass judg-  
ment on him according to your  
own law.—*L. B.*

ἴῦδαηῖε, a Jew, also Jewish.

ἴῦλ and εὸλ, knowledge, art, judg-  
ment, science.

ἴῦλῡηη, wise, judicious.

ἴῦη, the yew-tree ; ἴῦη ταλαηη, the  
juniper ; ἴῦη εἴηηηε, or αηη  
εἴηηηε, juniper.

ἴῦη and ὑη, οηηαηη, plunder,  
slaughter.

ἴῦηηαη, afterwards ; ἵᾶηαη, *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 *jb* or *j*, it is judged expedient to mention the most remarkable of them here by way of an appendix to this letter. Such as

*Jb-eacac*, a territory in the west of the County of Cork, anciently belonging to the O'Mahonys.

*Jb-laozajne*, 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.

*Jb-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.

*Jb-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'Caoluidhe, or O'Keily, O'Mactjne, O'Zlaj-rjn, O'Clajaj, and O'brezajn, all either extinct, or reduced to an obscure state.

*Jb-nanamca*, otherwise called *Jb-ljacajn*, 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'Ljacajn, from whom *Castle-Ljacan*, now Castlelyons, derives its name. This family is now reduced to a state of obscurity.

*Jb-conajl-zabna*, 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 *Sljab Luacna* and the river Feile, to *Clænglis*, on the borders of their former possessions.

*Jb-fajlze*, a large territory in Leinster, formerly possessed by the O'Connors Failge, jointly with O'brnozajm, O'Clajaj, or O'Kenny, O'Dujn, or O'Dun, O'Ojomara, Engl. O'Dempsey, O'haonzura, Engl. O'Hennessy, O'hamjuzjn, and O'Muracajn.

*Jb-laozajne*, or Iveleary, a territory in Meath, the ancient estate of O'Caoindealbajn, or O'Kendalvan, now, I suppose, a family of no great lustre, if not extinct.

*Jb-brujn-aj*, *Jb-brujn-brajrne*, and *Jb-brujn-geola*, three large territories in Connaught, anciently possessed by the posterity of Brian, son of *Coca Mozjmedonjn*, king of Meath in the fourth century, from which Brian the kings of Connaught derived their origin.

*Jb-majne*, or *J-majne*, a territory in Connaught, the ancient estate of the O'Kellys, descended from *Colla-da-cnjoc*, brother of *Colla-uajr*, king of Ulster soon after the beginning of the fourth century.—*Vid. Ogyg.* p. 366.

*J-majle*, or *Ua-majle*, a large territory in the County of Mayo, anciently the estate of the O'Mailys.

*Jb-fjacna-ajone*, a large territory in the County of Galway, the ancient estate of the O'Heynes.

*Jb-cjnrealaç*, a territory comprehending a great part of the County of Wexford, anciently possessed by the O'Kinsealaghs.



Ἰβ-δριδῶνα, now a barony in the County of Carlow, anciently possessed by a branch of the Mac-Murchas or Kavenaghs.

Ἰβ-μιαζάην, 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.

Ἰβ-νέιλ, (south,) another name for the whole territory or province of Meath, after it was possessed by the posterity of Νηαλθαοιζῆ-αλαῖ, king of that province in the fourth century.

Ἰβ-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.

Ἰβ-ο-νεαῖ, a large territory in the County of Roscommon, wherein

stands Elphin, a bishop's see, which was part of the country of O'Connor Roe and O'Connor Donn.

It hath been also forgotten to insert at the word Ἰαμῆλαῖ, the name of an ancient family in the barony of Musgry and County of Cork, called O'Ἰαμῆλαῖτε, or O'Ἡγιαμῆλαῖτε, Engl. O'Herlihy. They were first hereditary wardens of the church of St. Gobnait 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 Ὠ.

Ὠ 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 κονηρονηαδα εαδ-τρομα, or light consonants. It is called in Irish Ὠυρ, from Ὠυρ, *vulgo* κάριταν, *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*. Ὠ beginning words referred to persons or things of the plural number, is also pronounced double, as, a leabaμ, *their book*.

Ὠ α

Ὠά, otherwise lō, lae, and laoj, the day; pl. laēna, laēte, lajonna, laēteana, laojte, or lujte.— N. B. I was for sometime at a

Ὠ α

loss how to find any analogy or affinity in any other languages with these two words, lá, the day, and ojce; or rather ujece,

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 *ḍjá* for *day*, as, *ḍjá-γῦλ*, *dies solis*; *ḍjá-luajh*, *dies lune*; *ḍjámájht*, *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 *nuit*, 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 *ojdce*, 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 *laoh*, but more especially with its plural *laonna*, *days*. These instances show, that simple words which have been disused in the Greek, are preserved in the Irish; as in general many words which are fallen into disuse in one lan-

guage, are preserved in others.  
*lá*, or *ljá*, in old Irish manuscripts is the same as *le*, with, along with; as, *lējgjoγ canōjn lá* *Γερμαν*, 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.  
*Labaoṇad*, dissimulation.  
*Labajht*, a speech; *ag labajht*, speaking.  
*Labam* and *labejn*, a laver, a ewer.  
*Labamad* and *labrajm*, to talk; *do labajh beal nē beal njγ*, he spoke to him face to face.  
*Labarēta*, said, spoken, of or belonging to speech; *njgneay labarēta*, an impediment of speech; *reay labarēta*, an interpreter.  
*Labrad*, speech, discourse.  
*Labrajm*, to speak.  
*Labrajγ*, a bay-tree.  
*Lača*, a duck or drake; plur. *lačajh*.  
*Lača ceannrūad*, the herb celandine.  
*Lačadōjn*, a diver; *lačajne*, *idem*.  
*Lačam*, to duck or dive.  
*Lačan*, gen. and plur. of *lača*, a duck; *moγlačan*, 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; *bo do žlačač ajh a lačt*, to feed another man's cow for the profit of her milk.  
*Lačtṇa*, a sort of grey apparel.  
*Lačṇa*, yellow.  
*Lač*, a sending, mission.  
*Lačam*, to send.  
*Lačajt*, a fork or prong.

ʒaδaɪŋ, a thigh.  
 ʒaδɔ, snow.  
 ʒaδɔɪaɪt, rashness in demand or promise.  
 ʒaδna, dumbness.  
 ʒaδɪaɪc, forked; also hasty.  
 ʒaδuɪɪɔne, a day's wages.  
 ʒaδɪonn, a thief, a robber, or highwayman; Lat. *latro, latrone*, and Wel. *lhadron*; *annɪɪn mō ɛɪoɪɔɔaɔ dā ʒaδɪan maɪ aon ɪe ɪɪɔɔa*, then they hung two thieves along with Jesus.  
 ʒaētaɪaɪɪ, daily; *áɪ naɪán laē-taɪaɪɪ*, *taβáɪɪ dūɪnn a nɪuɔ*, give us this day our daily bread.  
 ʒaɔ, weak, feeble, faint; ʒaɔ-βea-ɔa, low fare or diet; ʒaɔ-ɛɪoɪ-ɔeaɔ, faint-hearted; ʒaɔ-láɪaɪc, weak-handed; ʒaɔ-βɪɪɔɔɔeaɔ, discouraged, weak.  
 ʒaɔa, praise, fame, honour.  
 ʒaɔaɪɔɪm, to weaken, lessen, or diminish; *ná ʒaɔuɪɔɔeaɔ βūɪ ɛɛɪoɪɔɔɔe*, let not your hearts faint.  
 ʒaɔaɪɪt, a lizard.  
 ʒaɔaɪ and ʒaɔaɪoɔɔ, a prong.  
 ʒaɔɔaɔɔaɔ, to lessen or diminish, to cut short; also a lessening, abatement.  
 ʒaɔɔaɔɔɔe, lessened, abated.  
 ʒaɔɔaɔne, a diminishing.  
 ʒaɔɔaɔne, freedom, liberty, as of a slave, a relaxation or remission; Lat. *laxatio*; *moɔɔaɔne* is the word opposite to it, which signifies servitude or slavery.  
 ʒaɔɔaɔɔe, an abatement in a bargain, a diminishing; *ɪō ɔaɔ ɔe ʒaɔɔaɔɔe mōɪ dām*, he abated me very much.  
 ʒaɔβɪn, leaven.  
 ʒaɔβɪeaɔ, a coat of mail; *vid. lūɪɔeaɔ*; Lat. *lorica*.  
 ʒaɔɔeaɔán, or *lūɪɔeaɔán*, a snare, or ambush, an ambuscade, or lying in wait.  
 ʒaɔɔɪm, *pro lūɪɔɪm*, to lie down.

ʒaɔɔɪɪ, strong, stout.  
 ʒaɔɔɪɪeaɔɔ and ʒaɔɔɪɪeaɔ, strength.  
 ʒaɔɔɪe, stronger, strongest.  
 ʒaɔɔɪɪɔɔɪm, to strengthen; also to grow strong.  
 ʒaɔɔe, weakness, infirmity; also more weak.  
 ʒaɔɔe, a spade, shovel, &c.  
 ʒaɔɔean, a spear or javelin, a halberd; plur. *ʒaɔɔne*; *ɔaβaɔ ʒaɔɔean mōɪ ɪona ʒaɔɪm, ɔo mo ɔoɪn ɔɪoɪɔɔ ɪona ɔɪɪɔɔ ɔɪ, aɔuɔ ɔɔoɪɔɔɔɔ a ɛɪoɪɔe aɪ 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.*  
 ʒaɔɔean and ʒaɔɔɪon, the Province of Leinster, so called from the spears used by the Gauls in assisting ʒaβɪa ʒoɪɪeaɔ against his opponent ɔoβɔeaɔ ɔoɪllɪeaɔɔa, according to Keating.  
 ʒaɔɪm, from *lám*, the hand; *ʒaɔɪm ɪe*, and *ʒaɔɪm ɪɪɔ*, near at hand, close to, hard by; *ʒaɔɪm ɪɪu ɔan*, next to them; *taɪɪ ʒaɔɪm ɪɪom*, come near me; a *ʒaɔɪm*, in custody; *ɔo ɪuɔaɔaɪ a ʒaɔɪm leo ɪaɔ*, they took them into custody.  
 ʒaɔɪmβaɔɔbam, to fence.  
 ʒaɔɪm-ɔeaɔɔ, handicraft, any mechanic trade; also a mechanic.  
 ʒaɔɪm-ɔeaɔuɔ, captivity.  
 ʒaɔɪm-ɔɪa, a tutelary god of the Pagans; *ɔo ɔoɪɔ ɪaɔeɔl ʒaɔɪmɔɪa a ɪaɔaɪ*, Rachel stole the idol of her father.—*L. B.*  
 ʒaɔɪmeaɔ, or *ʒaɔɪmɔɔɪm*, to handle; also to take into custody; also to dare or presume.  
 ʒaɔɪmɔɔɪleaɔ, a handkerchief; *al-layán* is another name of it.  
 ʒaɔɪm-ɔɔɔaɔ, a buckler; Lat. *clypeus*.  
 ʒaɔɪmɔɔɪm, to handle, or put into

care; do *lájmrjžead* an *ladionn*, the robber was put into custody.

*Lájmētjonac*, desirous, eager; also given to chiromancy.

*Lájn*, fullness; *lájna* *maia*, the tide, high water; in compound words, fully, as *lájna-ētjnm*, fully dry.

*Lájn-bljažanač*, perennial.

*Lájn-čeačajm*, a guard.

*Lájn-čejmnjžjm*, to wander or ramble.

*Lájn-črjōčnačjm*, to perfect or complete.

*Lájn-dēanta*, complete, finished.

*Lájneac* or *lujneac*, glad, joyful, merry.

*Lájneac*, armed with a spear.

*Lájne*, the genit. of *lann*, a blade of a knife, sword, &c.; do *čūajō an dojnčur* a *rteac* *andjajž na lájne*, the haft also went in after the blade.

*Lájne*, or *Lájōne*, Latin; *gan teanzad Lájōne*, in the Latin tongue; the genit. of *lajttjon*, or *lajōjon*.

*Lájne*, filling, swelling; an *mujn az lájne*, the sea swelling.

*Lájne*, cheerfulness, merriment, joy.

*Lájnnēojm*, or *Lájōnēojm*, a Latinist; *lajōnēojntjže*, or *lajnnēojntjže*, the same.

*Lájnmējpleac*, a sacrilegious son.

*Lájnjējōjm*, to complete.

*Lájnjōblajm*, to traverse.

*Lájna*, a mare; *lájna-ajajl*, a she-ass.

*Lájnje*, a leg, a thigh; *ajrajn rjajj aj a lujnje*, greaves of brass upon his legs; it is also *lujnje*.

*Lájnje*, rather than; *Đojnt-lájnje*, the town of Waterford in Munster.

*Lájra*, the same as *lejra*, with him; *lájra fējn*, with himself. Used

in old parchments.

*Lájra*, a hand.

*Lájread*, to throw or cast; *anjrn jō lájret rēlljōe fōra a žnūjra*, then they cast spittles in his face; also to throw down, to destroy; *aj an da žū fujtoje*, *jō máojō an fejnyo (jōra) jō lájread tajr ceann teampul ōe, azujr do dēanad a atčumad jajr tjeđejnujra*, this man, say the two false witnesses, boasted thus: overturn the temple of God, and I will build it up again in three days.—*Leabajr breac*.

*Lajrē*, a multitude.

*Lajrē*, milk; Gall. *lait*, Cor. *leath*.

*Lajrē*, scales; *lajrē ōjrn no ajr-žjō*, silver or gold scales.

*Lajrēamajl*, daily.

*Lajrējējra*, verjuice, &c.; *acetum*.

*Lajrējž*, from *lačac*, dirt, mire, puddle.

*Lajrēje*, a cow.

*Lajrēneac*, the ruins of an old house; plur. *lajrēneaca*.

*Lajrējžjm*, to appear, be present, &c.

*Lajrējra*, a lattice.

*Lamajra*, a poet.

*Lamanta*, ex. *mná lamanta*; *mulleres menstruatae*; *jra ajre do rjnn Račel rjra*, *ōjrn nj ba bēaj acujron lamactajn mná lamanta*; *ideo hoc fecerat Rachel, quoniam apud eos mos invaluit mulieres menstruatas non tangere*.—L. B.

*Lám*, a hand; *lám-ajm*, a hand-weapon; *lájma aj lájma*, hand by hand.

*Lámac*, of or belonging to the hand; *lučō lámajž*, bow-men, slingers.

*Lámac*, a casting with the hand: now the word for shooting.

*Lámazán*, a groping.

*Láman* and *lamann*, a glove.

ζάμκατα, to handle, to take in hand.  
 ζάμκόματε, a clapping of the hands.  
 ζάμ-δεαναγ, a restraint.  
 ζάμ-μυλεαν, a hand-mill.  
 ζάμ-πόδ, a by-way, a foot-path.  
 ζάμυζ, from ζάμας, shooting; do ζάμυζ γέ Οόμναλο, he shot Daniel. More commonly spelled ζάμας.  
 ζάμαμ, to dare, to presume, &c.  
 ζάμνα, a space of time; ο ζάμνα αόη υπόσε ζο ζάμνα δα βλζαζαν, from the term of one night to the space of two years.  
 ζάμυζ, a glow-worm.  
 ζάμυδε, lamps.  
 ζαν, or lann, a scale; pl. ζάμνα; do βεάμραζο μέ αμ ζάμζ ηαζμ-ηζβ ζεαζαμ αμ do ζάμυζ, I will cause the fish of thy rivers to stick unto thy scales.  
 ζαν, a church; vid. ζάμνα.  
 ζαν, full; Wel. ζάμνα, Lat. *plenum*, Hisp. *lleno*.  
 ζαν, before, or in comparison of.  
 ζάνα, a lane, or levelled walk; Lat. *planum*; hence Anglo-Sax. a lawn, or open place in a wood.  
 ζάναμζ, a couple, a married couple.  
 ζάναμζ, carnal copulation.  
 ζαν-βυζεαν, a garrison.  
 ζαν-ζοζμε, a great or large chaldron.  
 ζαν-ζόμλαζμ, to perform, finish, or accomplish.  
 ζαν-δαζμζεαζο, perseverance.  
 ζαζ, falsehood, treachery.  
 ζαζζαν, the breast.  
 ζαζζαν-βράζαδ, the weasand.  
 ζαζζεζμ, fetters, or chains.  
 ζαζζμζ, a period.  
 ζάμνα, land. A Germano-Celtic word.  
 ζάμνα, a house, a repository or treasury; also a church.  
 ζάμνα, a veil; also a vizard.

ζάμνα, a sword or knife; also a sword-blade or knife-blade; Lat. *lancea*, Gr. *λοζζη*.  
 ζάμνα, a gridiron, i. e. ζμεζεαλ, or μζμζζμ.  
 ζάμναμζ, a cow.  
 ζάμναμζ, a partition.  
 ζάμναμζ, a period, or *punctum*.  
 ζάμναμζ, a pikeman.  
 ζάμναμζ, a guard.  
 ζάμναμζ, perforation, a boring or piercing through.  
 ζάμναμζ, partial, prejudiced.  
 ζάμναμζ, bending, or inclining.  
 ζάμναμζ, an active youth, a soldier, a champion; pl. ζάμναμζ, a militia, soldiers.  
 ζάμναμζ and ζάμναμζ, a calf; ζάμναμζ αλμζ, a fawn; Wel. *lho*, Ir. *lo*, as *lo-lyzeac*.  
 ζάμναμζ, marrow, pith.  
 ζάμναμζ, snow.  
 ζάμναμζ, hire, wages, &c.  
 ζάμναμζ, the day; from ζάμναμζ; δεζμε αν ζάμναμζ, the evening.  
 ζάμναμζ and ζάμναμζ, a verse, a poem; αν ζάμναμζ do μζμνε ζέμζ, the poem he composed.  
 ζάμναμζ, the river Lee, which takes its rise in the barony of ζοζβ ζάμναμζ, in the west of Musgry, in the County of Cork, and divides its streams to embrace the city of Cork.  
 ζάμναμζ, an exhortation.  
 ζάμναμζ, to exhort or advise.  
 ζάμναμζ, a diary.  
 ζάμναμζ, noon-tide, mid-day.  
 ζάμναμζ, the morning star, or the star of the day.  
 ζάμναμζ, now the Queen's County, the ancient estate of the O'Moras.  
 ζάμναμζ, a blaze of fire.  
 ζάμναμζ, bent, bowed, crooked.  
 ζάμναμζ, curvature, crookedness.  
 ζάμναμζ, great, prodigious.  
 ζάμναμζ, a paw or fist.  
 ζάμναμζ, a kind of sea-fish.

Λάμ, the ground or floor; also the middle, the centre; *δο ρονν γε jona λάμ jád*, he divided them in the midst; *α λάμ ναΐδαμαϊζ*, in the midst of the oak; Wel. *lhaur*, Cantabr. *lurra*.

\* Λαρυμ, an alarm.

Λαράδ, a burning, lighting, or kindling; also lust, concupiscence.

Λαράδ and λαράμ, to burn, light, or kindle; *δο λαράδ αν τεjne*, the fire was lighted; *δο λαρ α jεανζ*, his anger was kindled.

Λαράν, anger, passion.

Λαράντα, subject to anger, passionate.

Λαράντακτ, the habitude of anger, the aptitude of being angry.

Λαράμακ, flames of light.

Λαρό, ballast, lading.

Λαράμ and λαράκ, a flame or flash; *λαράμ τενητεjze*, a flash of lightning.

Λατ, a foot.

Λατ, a youth, a companion.

Λατακ, dirt, mire, puddle; genit. *λαταjδ*, *λαταjζ*, and *λατjζε*.

Λάταμ, presence; *δομ λάτεμ*, in my presence; also near.

Λαταμice or λαμζε, a thigh.

Λάταμ, an assembly; also a place appointed; *λάταμ αν έατα*, the field of battle.

Λάταμ, any private story or account.

Λάταμ, strength, vigour.

Λαυα, an eyebrow.

Λε, with, through; *ταμτζε λε Μυμμ*, he came with Maurice; *λε heazla*, through fear.

Λεα and λεαδζ, a piece or fragment.

Λεαβα, a bed; *λεαβα κλjμ*, a feather bed; *λεαβα jlocajγ*, a bed of flocks; in the obliques it makes *λεαπτα*, *λεαβαjζ*, and pl. *λεαπτακα*.

Λεαβα, is also the name of several places in Ireland, which are by the common people called Λε-

*αβτακα να βρεjonne*, 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, *λεαβα Χαλλjζ*, a very remarkable monument in Roche's country in the County of Cork; *λεαβα Οηjάμδα jγ jρjάjonne*, near Bandrous in Sligo, also another of the same name at *ρολ τεjζ Λjάβαμ*, in the County of Galway.

Λεαβαμ, smooth; Lat. *liber*; also free; also broad.

Λεαβαμ, a book; *λεαβαμ βρεακ*, the speckled book of Mac Egan; *λεαβαμ να cceajτ*, the book of Chief Rents, &c. by S. Benignus; *λεαβαμ να jαβάλα*, the book of Conquests; *λεαβαμ Lecan*, the book of Lecan, a famous Irish monument, to be found at the college of Lombards in Paris; *vid. cajmτ, supra*.

Λεαβαμ and λjβεαμ, a ship.

Λεαβαμάν, a little book.

Λεαβαμ-lann, a library.

Λεακ, a great stone, a flat stone; *αμ λεακαjδ loma*, on bare stones; *λεακ οjδμε*, a flake of ice; gen. *ljε*; Wel. *lheck*, Lat. *lapis*.

Λεακαμ, the cheek.

Λεακτ, a grave, i. e. the bed of a dead man; Lat. *lectum*; also a pile of stones in memory of the dead; *λεακδ, idem*; *ταμ-λεακτ μjνητεμ jάμτολάμ*, the monuments of the people of Parthalan, whence Tamlachtan Abbey near Dublin.

Λεακτ, with thee; *λεακτjα*, thine, belonging to thee.

Λεακτ, a lesson.

Λεακτα, flattened; also molten.

Λεακταμ, to spread.

Λεακτάν, the diminutive of *λεακτ*,

a lesson, a lecture, or instruction, document; *zona cujmnjužad an žnjoma րյո լիօ րչյյծ Ռաժա an leactan naomta րօ*, so that in commemoration of that action Matthew wrote this holy document.

Lead, do lead *րԷ*, he said.

Leadán, teasel; Lat. *dipsacum*; leadan *լյօրտա*, the herb clotes, or burdock; Lat. *persolana*.

Lead, *ալ* lead, or leat, alternate.

Leádm and leádmán, a moth.

Leadram, to tear, rend, mangle, maim; chiefly said of the body; leadram *լւյծիեաճ*, *րաօբամ րչյաճ*, let us cut down corslets, and smash shields; *սյրր leadarժա*, mangled bodies.

Ležad and ležajm, to throw down; also to fall.

Ležad, a fall; *րօյմե an ležad*, before the fall; also a throwing down, a spilling.

Ležujb, physicians.—*Mark*, 5. 26.

Ležad, a band, or bandage.

Ležam, or lejžjm, to melt, to thaw, or dissolve; do lež an *տալամ*, the earth melted; do lejžead *Է*, it was dissolved.

Ležam, to read; *potius lejžjm*, do lejž *րԷ*, he read.

Ležtōյր, a reader, a lecturer.

Ležlajb, a rush or rushes.

Ležajm, to lick; also to clip or shear.

Leam, with me or mine, i. e. *le mē*, or *mo*; leam *բէյո*, with myself; leam *ճալ*, with my horse: it is as commonly *լյոմ*.

Leam, foolish, simple; also insipid, without taste; *օջայո leam*, a simple, insipid youth; *blay leam*, an insipid taste; leam-lact, &c., *vid. lact*; *չօ leam*, indiscreetly: in the compar. and superlat. it is written *leama*.

Leam, a rower, or oarer.

Leamán, the inside rind or skin of

a tree between the bark and the timber; also the elm-tree.

Leamajո, the river Lein, which springs out of Lough Leune, near Killarney, and discharges itself into the ocean near Castle-main harbour.

Leaman, a moth, or any sort of night butterfly.

Leam-dánaճ, fool-hardiness.

Leam-naճ, *pro leam-lacճ*, sweet milk.

Léan, or léun, sorrow, ruin, destruction.

Leana, a meadow.

Leanam, to follow, to adhere, to pursue; do lean *յաճ*, *ոօ օրմժա*, he pursued them.

Leanamajո, to follow or pursue, a following or pursuing; *չէար-leanamajո*, persecution; *լաճ leanamna*, followers or clients; Gr. 1. pers. plur. *ελαυνωμεν ab ελαυνω*, *sequor*.

Leanamajո, goods, substance, or wealth; *ոյ օյօջայծ a leanamajո*; Lat. *non diminuit substantiam ejus*.

Leanáն, a pet or favourite; leanáն *րյյճե*, a favourite spirit; also a concubine.

Leanántaճճ, whoredom, fornication.

Leanarժաճ, the plant called tormentil; Lat. *tormentilla*.

Leanb, a child, whether boy or girl; plur. *lejոյծ* or *lejոծ*.

Leanbán, a little child, a young child.

Leanbajճե and leanbaճ, childish, innocent.

Leanbajճeaճ, childishness.

Leanmajո, emulation.

Leann, ale, beer; also any liquor; Wel. *llyn*.

Léann, rather léan and léյո, a coarse cassock worn outside the doublet; also a coat of mail; Lat. *lana*.

**Leann**, plur. *leanna*, the humours of the body; *leanna dūba*, melancholic humours.

**Leap̄ta**, of, or belonging to a bed.

**Lēar**, with our; i. e. *lē ar*; *lē ar b̄reap̄arj̄b*, with our men.

**Lēar** and *lē̄r*, clear, evident, manifest; *ar̄ lēar dam̄*, it is plain to me, I see; *vid. lē̄r*.

**Lēar**, much, a great deal; *an̄ raoz̄al zō lēar*, the whole world.

**Lear**, the sea; *tar̄ lear*, over seas, to a foreign country.

**Lear-d̄romaj̄n**, the ridge of a hill.

**Learg**, a plain; genit. *lērj̄g*; also a road or beaten way.

**Lear-m̄adað**, a dog-fish.

**Lear-t̄aod**, a spring tide.

**Lēar-t̄ōj̄d**, a ball; *cam̄an̄ jr̄ lēar-t̄ōj̄d, a ball and hurley.*

**Lear-uj̄nj̄un**, a sea-onion.

**Leay** and *lj̄oy*, a court; genit. *leaya*; *lj̄oy-m̄ōr*, Lismore, in the County of Waterford.

**Leay**, a glimpse; *leay maðaj̄r̄c*, a glimpse of light; *n̄j̄ řaj̄ej̄m leay dē*, I have not so much as a glimpse of it.

**Lēay**, a sore, a blotch, a bile; *lēay don̄ bol̄zaj̄d*, a mark or speckle of the small-pox.

**Leay**, profit, good; *dō r̄j̄n a leay*, he did well.

**Leay**, a reason or motive; also a cause.

**Leay**, the thigh; genit. *lēj̄re*, *qd. vid.*

**Leayra** and *leayraça*, the thighs.

**Leayaj̄z̄jm** and *leayūz̄að*, to cure, or amend; also to manure, or cultivate.

**Leayaj̄nm**, a nickname.

**Leay-ātaj̄r**, a step-father; *leay-m̄ataj̄r*, a step-mother; *leay-m̄ac*, a step-son; *leay-j̄nž̄jon*, a step-daughter; *leay-cl̄ann*, step-children; *leay-deap̄r̄at̄aj̄r*, a

step-brother; and *leay-dej̄r̄b-ř̄j̄r*, a step-sister.

**Leayz̄**, idle, slothful.

**Leayz̄am̄aj̄l**, given to sloth or idleness.

**Leaylūan**, a step-son; *leayz̄ōt̄*, *idem.*

**Leaylūj̄oj̄m**, to lean upon.

**Leaymac**, a step-son.

**Leayrac̄** and *leaytr̄ac̄*, the thigh, or groin; *ar̄ a leaytr̄ac̄*, upon his groin.

**Leaytar̄**, a cup; also stale butter.

**Leaytar̄**, or *leaydar̄*, a small boat.

**Leaytar̄**, the vessels and furniture of a house; *rið lj̄on̄ tola uj̄j̄ze j̄r̄j̄n teac̄ z̄ur̄ b̄atað an̄ t̄jne*, *j̄r̄ z̄ur̄ b̄atar̄ na leaytar̄j̄r̄ az̄ r̄n̄am̄*; *ōj̄r̄ b̄j̄d na leaytar̄j̄r̄ toz̄ta az̄am̄ra*; 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.*

**Leayūz̄að**, healing; also amends, reparation.

**Leayūz̄að**, to heal or cure; *dō leayūj̄z̄ r̄ē*, he amended; *dō leayūj̄zeadar̄ a ç̄r̄eac̄ta*, his wounds were healed.

**Leatadaç**, wide, large.

**Leat̄**, half: in compound words it sometimes answers to the English word *ward*, as *leat̄ t̄eay*, southward; *leat̄ ř̄j̄ar̄*, westward, &c.

**Leata**, gain, profit.

**Leataç**, divided, half.

**Leat̄adaj̄z̄jm**, to increase, enlarge, augment.

**Leatan**, broad, spacious; Lat. *latum*, and Gr. *πλατυν*.

**Leat̄anac̄**, a page of a book.

**Leatar̄**, leather; *řear̄ leayūj̄ze leatar̄j̄r̄*, a tanner.

**Leat̄-ç̄r̄uj̄nne**, a hemisphere; also a semicircle.



leat-cuid, a half share.  
 leat-zhabal, a farthing, or rather a halfpenny.  
 leat-lazra, somewhat weak or feeble.  
 leat-már, a buttock.  
 leatnūzad and leatnažžjm, to spread abroad, or scatter; to enlarge.  
 leatōz, the fish called plaice; Gall. *plie*; leatōz bán, sole; leatōz mūme, a large kind of turbot called talbot; a flounder is leatōz deariž, and leatōz fjoŋ-uŋzge is a fluke.  
 leatpout, the weight of eight ounces.  
 leatman, half.  
 leatmannac, partial.  
 leatme, towards.  
 leat-mjž, a co-partner in government.  
 leat-mōjd and ljačmōjd, a ball to play with.  
 leat-nūad, somewhat red.  
 leatŋuleac, having but one eye.  
 leatŋajlčean, a board, a plank.  
 leat-tomalta, half-eaten.  
 leat-tromac, oppressive; also partial.  
 ležájd, a legate, or ambassador; ležájd an pápa, the pope's legate.  
 ležájde, a legacy.  
 lejbeann, a long stretch or stride.  
 lejbeann, the deck of a ship; also a scaffold or gallery for people to stand on.  
 lejce, neglect; dujgne lejce, a slothful person.  
 lejce, a precious stone. In Scotland it is the name of a large crystal, most commonly of a figure somewhat oval, which is put into water for diseased cattle to drink over it.  
 lejcead, neat, elegant.  
 lejceanta, precise, exact.  
 lejdmeac, strong, robust.

lejdmižge, an appetite.  
 lejžjun, a legion.  
 lejžead and lejžjm, to permit, let alone, or desist from doing a thing; námi lejžjd Ōja, may not God permit, or God forbid; do lejžeadam omiča, they pretended; Gr. *λέγω, desino*.  
 lejžead, permission.  
 lejžead and lejžjom, a reading.  
 lejžead and lejžjm, to read; Lat. *lego, Gr. λέγω, dico*.  
 lejžean, instruction, erudition, learning.  
 lejžear and lejžjor, medicine, cure, remedy; also aid or help; genit. lejžjor, feari lejžjor, a physician.  
 lejžearajm and lejžjorjom, to heal; do lejžjor rē mo cneada, he healed my wounds.  
 lejžearca, cured, healed.  
 lejžēojm, a founder, a refiner.  
 lejžjon, genit. lejžjn, learning; mac lejžjn, a scholar, a student.  
 lejžčēojm, a reader.  
 lejžčēojmeac, reading.  
 lejžteal, any thing melted.  
 lejjm, a leap.  
 lejjm Chūcullujnn, now Loop's Head in the County of Clare, where the Shannon discharges itself into the ocean.  
 lejme, from leam, folly, simplicity.  
 lejmj and lejmnžžjm, to leap or jump.  
 lejmnac, leaping, desultory.  
 lejmn-ŋžjan, a razor.  
 lejn, loc-lejn, a celebrated lake of Kerry in the west of Ireland, near which was the ancient estate of the O'Donoghues of Ross.  
 lejnb-berjet, childbirth.  
 lejnb-luazca, a cradle.  
 lejne, a shirt, or smock.  
 lejni, sight, perception.

- lējn, zo lējn, together; jad zo lējn, all together.  
 lejn, wise, prudent; also managing, close.  
 lejnz, a plain; also a road.  
 lejnz, a reason, a motive.  
 lejnzjm, to counterfeit, to pretend.  
 lejnyrt, a mall or hammer; and lejnyrtjn, the same.  
 lējnyzmyoy, utter destruction.—*Matt. 24. 15.*  
 lējnymyne, or lejnymyane, consideration, reflection.  
 lejnte, earnestness.  
 lejy, wherewith; also with him; do cūajd lejy don čačmajž, he attended him to the city; lējzčear an talam tnyjm lejy, let the dry land appear.  
 lejye, a thigh; gen. of leay; pl. leaynac; abal mo lejye, the knuckle of my thigh bone or hip; lejybejyt, a pair of trousers.  
 lejybeart, a pair of trousers, or breeches.  
 lejydean, a step-daughter.  
 lejye, happiness.  
 lejyz and lejyze, sloth, sluggishness.  
 lejyzeamajl, slothful.  
 lejyžēul, an excuse, or apology.  
 lejynžean, a step-daughter.  
 lejyte, cruel.  
 lejt and leat, half; lejt jecel, half a shekle; also a side, a turn; a lejt, distinct, apart, aside; o jōjn a lejt, since; zač a lejt, draw nigh; an lejt, by turns; an zač lejt, on every side.  
 lejčbe, partiality.  
 lejčbēcōjm, to excuse.  
 lējte, grey, the genit.; also greyness.  
 lējte, mouldiness.  
 lejče, the shoulder blade.  
 lejčeač and lejčeōz, a plaice or flounder.

- lejčeač, i. e. lojad, a kneading-trough.  
 lejčead, breadth. ✕  
 lejčējd, the like, a peer, a paragon; a lejčējd nāc břaca mē nyam, such as I never saw.  
 lejčeōlač, a novice, a smatterer.  
 lejčžljn, lauzljn, a cathedral in Leinster.  
 lejčžljn, i. e. ločljn, Denmark and Norway.  
 lejčjmeal, the coast or border of a country.  
 lejčjmealāč, bordering, superficial, external; an ndujne lejčjmealāč, our outward man.  
 lejč-jnyre, a peninsula.  
 lejčjt, or lejčejd, alike. or such.  
 lejčleač, partial, factious.  
 lejčneāčt, breadth.  
 lejčneāčy, separation.  
 lejčneāč, of a side, together.  
 lejčneāčay, unjust in dealing.  
 lejčnydeāč, partial.  
 lejčnyžjm, to appear, or be in sight.  
 lejč-γžēal, or lejč-γžēul, an apology or excuse; ny žēaba myj lejč-γžēul, I will not justify, or excuse.  
 lejč-γžēalajm, to excuse, to apologize for.  
 lejčyre, an an lejčyre, on this side.  
 lem, i. e. le mo, with my; lem bāta, with my staff.  
 Lemne, fatness.  
 Lenne, faces, or complexions.  
 Leō, a lion; Lat. *leo*; vid. leōn. ✕  
 Leō, with them; do tōžbadaan leō ē, they took him with them; leō pējn, by themselves.  
 Leōd, a cutting or mangling.  
 Leōžam, to flatter or soothe.  
 Leōžan, a moth.  
 Leōžantačd, inconstancy.  
 Leōn, a lion. This word is improperly written by several Irish copyists sometimes leōman, and

at other times *léożan*: *ż* and *m* having no original title in this word. It is naturally *leōn*, 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 *leōn*.

*Leōnað*, a sprain, or violent stretching of the muscles.

*Leōnaʒm*, to disjoint, or hurt; *do leōnað mo cōʒ*, my leg was sprained.

*leōnta*, sprained, disjointed.

*leōnta*, lion-like, heroic.

*leōntačt*, brave actions; also keenness of morals.

*leōri-żnjoʒm*, satisfaction, the third necessary disposition in penance, and *leōri-đoʒlʒeay* is contrition; ex. *neaytaʒð me a Čhʒajna cum mo ceanna đpaoyʒđjn maʒle ʒja leōri-đoʒlʒeay*, strengthen me, O Lord, to confess my crimes with contrition.

*leōʒ*, reproof.

\* *leōʒ*, light.

*leōʒam*, to give light.

*leōʒcnuʒm*, a glow-worm.

*leōʒ-ża*, a ray of light.

*leʒ*, i. e. *le aʒ*; *leʒ leʒ tū*, whose thou art.

*leʒe*, religion.

\* *leʒ*, light; also illumination.

*leʒ*, a bladder; *leʒ laʒžta*, a glyster.

*leʒmoð*, the ureter.

*lečte* and *lečteacð*, hoariness.

*lečtjom*, affliction.

*leuʒʒuy*, sight.

*leuy*, a spot, or speckle.

*lʒ* and *lʒž*, plur. *lʒče*, colour; *aʒ lʒ na ʒuž*, of the colour of the soot; also the complexion or air of the face; *đjompaʒžeadaʒ a lʒžče ann*, the colours of his

countenance were changed.

*lʒ*, the sea.

*lʒa*, the same anciently with our *le* or *me*; Lat. *cum*; *ʒeanaʒ lʒa bacull*, *benedixit cum baculo*.

*lʒa*, more; *ba lʒa a lōn ná a ʒađžal*, *aʒuy ba lʒa a čaʒčeam ná a ʒažajl*, his acquisition lasted longer than his life; he spent more than he acquired.

*lʒa*, a hog, or pig.

*lʒa*, hunger; *nʒʒ ʒečed taʒt ná lʒa*, he was neither dry nor hungry.

*lʒa*, a stream or flood; *nʒ đeačayð an lʒa aʒ an aʒaʒn*, the stream did not forsake the river.

*lʒa*, any great stone; *lʒa ʒajl*, the fatal stone, otherwise called *clōc na cʒneamna*, on which the Scottish kings were crowned.

*lʒađʒán* and *lʒađʒjʒn*, a little book.

*lʒačac*, hog's dung.

*lʒač*, a spoon.

*lʒac*, bad news.

*lʒačð*, a great many, a multitude.

*lʒačlán*, a spoonful.

*lʒačrið*, a hogsty.

*lʒačðbōž*, a flounder.

*lʒaž*, a great stone; *lʒož*, *idem*.

*lʒaž-đealž*, a bodkin, or rather a clasp or buckle, adorned with crystal or other stones of value.

*lʒaž*, a physician.

*lʒaʒučðž*, a hog's pudding; also a sausage.

*lʒay*, a hut for calves or lambs; *lʒaya*, *idem*.

*lʒač*, grey, grey-haired; also mouldy; *aʒán lʒač*, mouldy bread.

*lʒačž*, a violent dart.

*lʒač-luačayð*, a hoar-frost.

*lʒač-luy*, the herb mugwort.

*lʒačram*, to slide, to roll.

*lʒačreð*, a hoar-frost.

*lʒačriðð* and *lʒačriðoð*, a ball; also a roller.

- Ljb, with you, i. e. lé jb, or rjb.  
 Ljbéadan, a dowry.  
 Ljbeain, the same.  
 Ljbeain, a ship.  
 Ljbeain, plur. ljbeaina, a house, or habitation; *vid.* rjymbeairt, *supra*.  
 Lj-dealbēa, painted.  
 Lj-dealbēōjm, a painter, or limmer.  
 Ljǰjm, to lick; do ljǰ rē, he licked; ljǰfjō rūar, they shall lick up; hence laoǰ-ljǰeac, *vulgo* lo-ljǰeac, a new-calved cow, from licking its calf; bō bleaēt, a milch cow.  
 Ljǰjm, to permit, suffer, or allow; ljǰm ojm, I pretend.  
 Ljl, a following or pursuing.  
 Ljle, a lily; plur. ljljē.  
 Ljlm, to follow.  
 Ljlēac, flexible, pliant.  
 Ljn, flax, or linen; Gr. λίνον, and Lat. *linum*; also a net; plur. ljontā, nets or webs.  
 Ljnzead, a skipping or flying off; also a flinging or darting; ǰad-ljnzead, a flinging of darts; ǰadljnzeac, a great archer or shooter. *Note.* Hence the name of a prince of the Iberian race, called Cormac ǰad-ljnzeac, son of Tāj, 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, ǰadljnzeac, the two territories called ǰaljnza-beǰ in Meath, and ǰaljnzamōr in Connaught, derive their names. This latter ǰaljnza, together with the territory called Lajǰne, or Lajnja, and the rest of the large tract known by the name of Cornanna, was the ancient estate of the O'Haras. Cormac Gad-liongach's father, Tādǰ, or Tāj, son of Cjan,

- son of Oljol-olum, was the person who, with the assistance of Lajǰ-lāǰa, 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.  
 Ljnǰjm, to skip or go away; also to fling or dart; do ljnǰ cum raāa, he betook him to his heels; ljnǰfjō cūc ar a lojǰ, the rest will pursue him; do ljnǰ ar bōfjō na lojnǰe an rǰǰān rǰoǰtēāi, he flung the sharp knife on board the ship.  
 Ljnǰǰjm, to delineate.  
 Ljnǰǰēōjm, one that delineates or designs.  
 Ljnn, time; rē ljnn an rǰǰ, 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 tujǰǰe, the water is ours.  
 Ljnn-ēadaē, linen-cloth; ljnēa-ǰajǰ, of or belonging to linen-cloth.  
 Ljobar, a lip; also a slovenly person.  
 Ljobarinaē, slovenly, awkward.  
 Ljobān, a file.  
 Ljobān, or ljobān, an elm-tree; *vid.* leamān; Wel. *lhuyven*.  
 Ljōbōǰdeac, slow, or lingering.  
 Ljōbnaē, thick-lipped.  
 Ljoca, a cheek; leaca, *potius*.  
 Ljocadān, a chin-cloth.  
 Ljocōraǰ, liquorish.  
 Ljocōfjō, a leopard.  
 Ljodājn, the litanies; ljodān an ūcaǰǰe, the herb teasel; Lat. *dipsacus*.

- ljoz, a stone; ljoz mōr clojce, a great stone; fá ljoz, buried.
- ljozad and ljozajm, to edge, to whet, to sharpen; az ljozad a lann, whetting their swords.
- ljozar and ljozna, a tongue.
- ljozda, strong, able, stout.
- ljozajr, power, ability.
- ljozda, fair, fine, soft.
- ljomam, to file, polish, or grind.
- ljomta, polished, burnished; lann leadahta ljomta, a keen-edged polished sword; also complete, perfect.
- ljomya, belonging to me; *vid.* leam.
- ljon and ljn, a net, a snare; plur. ljonta.
- ljon, a parcel, a number, or multitude; ljon céad feam, the number of a hundred men.
- ljonad, a filling, a swelling.
- ljonad and ljonajm, to fill; ljonad rjad, let them fill; noc ljonar do éajne azur do mjł, which flows with milk and honey.
- ljonca, that which delights or pleases.
- ljonma, plentiful, abundant.
- ljonma, abundance, plenty; ljonmaheact, *idem.*
- ljonn, ale, also any liquor; ljonmāad, cholera; *vid.* leann.
- ljonobajr, net-work.
- ljon-obmajde, a net-maker.
- ljonrad, a web; ljonrad dučajn alluđ, spider's web.
- ljor, a house or habitation; also a court or palace; also a fortified place; genit. ljr and leara; but now its common acceptation is what the vulgar call Danish forts to be seen throughout all Ireland.
- ljorda and ljorta, slow, lingering, also tedious; cuppōz-an ljodajn ljorda, the herb burdock; Lat. *bardana.*
- ljordact, tediousness, slowness.

- ljotad, to be dismayed.—*Jer.* 8. 9; *vid.* lj.
- ljotna, hair.
- ljotnadahe, pomp.
- ljr, mischief, evil.
- ljrjm and ljreab, to mean, or think of, to imagine; do teampal Jerusalem nō ljretum fōr jōra do nād, azur nj dē nō éaoj brjatna jōra, aēt do teampull a čujr fejn, they imagined he spoke of the temple of Jerusalem, but his words were concerning the temple of his own body.—*L. B.*
- ljz, activity, celerity.
- ljz, happiness, prosperity.
- ljz, of old, formerly.
- ljz, solemn, festival; ljteamajl, the same.
- ljzeay, solemnity, pomp.
- ljzjad, astonishment, surprise.
- ljzjr, a letter or epistle; also a letter, as of the alphabet; plur. ljzreaca; Lat. *littera.*
- ljzreaca, plur. of ljzjr, a letter.
- ljz, to follow or pursue.
- ljz, or ljz, a cry, a noise, &c.
- ljzajm, to cry out, to bawl or roar: written also ljzajm.
- ljz, slothful, sluggish.
- ljzajdeay, sluggishness, idleness.
- ljzann, a humour; plur. ljzanta; ex. ljzanta an čujr, the humours of the body; ljzann duš, melancholy.
- ljzann, beer or ale.
- ljzjam, to beat or strike.
- lō, or lā, the day; do lō, by day; j lō, in the day; lō zon-ojce, a day and a night; jr lō rar tojce, both by day and by night. This is a corrupt contraction of the words jn ra lō azur jn ro nojce; do lō acur dojce is of the same signification.
- lō, a lock of wool.
- lō, water; fo ljnjb lō, in streams of water; Gall. *l'eau.*

Лобажнеп, a dwarf.  
 Лобаж, craft, ingenuity.  
 Лобад, rottenness, corruption.  
 Лобажм, to rot, to putrify; до лоб  
 рѣ, it rotted.  
 Лобап, a leper, one afflicted with  
 the leprosy; лубап, *idem*.  
 Лобзаѣ, a cow with calf.  
 Лобнаѣ, or ладап, the leprosy.  
 Лобѣа, rotten, putrified.  
 Лобѣаѣт, rottenness, putrefaction.  
 Лос, a stop or hindrance.  
 Лосажм, to refuse; also to balk or  
 hinder.  
 Лос, a place; лос на цеаонаѣ, the  
 place of milking sheep; Lat.  
*locus*.  
 Лосс, a filthy mire.  
 Лосѣ, a lough or lake; also the  
 sea; ап лосѣ, by sea; Lat. *lacus*,  
 Wal. *lhych*, Arm. *lagen*.  
 Лосѣ, black, dark.  
 Лосѣ, every, all; лосѣ дубѣ, all black.  
 Лосѣажн, sea-rack, or sea-grass;  
 Lat. *ulva*.  
 Лосѣан, chaff; лосѣан носѣ ржапpear  
 ан жѣосѣ, the chaff which the  
 wind scattereth.  
 Лосѣан, a pool or pond of water;  
 уржѣ лосѣажн, pool-water; еор-  
 мулп нѣ лосѣанубѣ ѣпжѣ, like fish-  
 ponds.—*Cant.* 7. 4.  
 Лосѣапман and лубѣапман, a pigmy.  
 Лосѣапажп, a shower of rain.  
 Лосѣѣ, a fault.  
 Лосѣѣаѣ, faulty; also criminal.  
 Лосѣѣаѣжѣп, to blame, to reprove.  
 Лосѣѣаѣжѣтѣ, blained, censured.  
 Лосѣѣубѣжаѣд, a blaming, or censur-  
 ing.  
 Лосѣлоннаѣ, a Dane, so called from  
 their piracy at sea; from лосѣ,  
 the sea, and лоннѣубѣжаѣд, to dwell  
 or abide; or as others say, from  
 лосѣ and лонн, which signifies  
 strong or powerful; Дуб-лосѣлон-  
 наѣ, a Dane, and Пшонн-лосѣлон-  
 наѣ, a Norwegian. The word  
 was originally лосѣ-ланнаѣ, from

лосѣ, a lake, and лан or ланн,  
 land, a Germano-Celtic word;  
 so that лосѣ ланнаѣ literally sig-  
 nifies a lake-lander, or one from  
 the land of lakes. All the coun-  
 tries about the borders of the  
 Baltic are full of lakes; hence  
 George Fournier, in his Geo-  
 graphical description of the  
 world, says that *dania* literally  
 signifies *terra aquatilis*, which  
 is the same thing as a land of  
 lakes. It was doubtless from  
 the Danes themselves the Irish  
 did learn this circumstance of  
 the nature of their country, which  
 made them give them the Irish  
 name of Лос-ланнаѣсс.  
 Лосѣман, a lighted lamp or candle:  
 it seems to be derived from лѣ,  
 the day, or night; Lat. *lux*; and  
 епманн, a staff or stick, such as a  
 candlestick.  
 Лосѣѣомѣаѣдан, otherwise маѣаѣдм  
 рлѣѣѣѣ, a sudden breaking or  
 springing forth of water out of a  
 mountain.  
 Лосѣуѣрѣт and лѣосѣуѣрѣтѣ, a locust;  
 лѣосѣуѣрѣтѣ цеаннан, the bald lo-  
 cust.  
 Лѣѣдапжм, to arrive at, to contrive;  
 also to seduce; лѣѣдап уѣлѣ ле  
 епѣреал, they were all seduced  
 by the devil.  
 Лѣѣдапж, the flank, or privy mem-  
 bers.  
 Лѣѣж, a pit or dike of water.  
 Лѣѣжан, a small pit or hole; the  
 hollow of the hand; also the  
 side of a country; лѣѣжан пѣубап, a  
 cold place.  
 Лѣѣжа, an indulgence, or remission  
 of sins, a jubilee.  
 Лѣѣжаѣд, a rotting or putrefaction.  
 Лѣѣжапжм, to rot, to putrify.  
 Лѣѣжапѣѣ, a fool.  
 Лѣѣжапжмѣаѣѣт, foolery.  
 Лѣѣжѣѣѣ, allowance; жан лѣѣжѣѣѣ,  
 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.

Łožmar, excellent, famous, bright; žo najō jona řazart ložmar, that he became an excellent priest.

Łožta, rotten.

Łožtačd, rottenness, putrefaction.

Łōžceamlačd, or ložceamlačd, doctage, foolery.

Łojc, a place.

Łōžcead, a candle, lamp, &c.; also any light.

Łōžceadašne, a chandler.

Łojze, weakness, infirmity.

Łojzejc, logic.

Łojžeač, or lo-lžžeač, a new-calved cow, a new-milch cow; *vid. laož* and *lžžjm*, *supra*.

Łojm-đjožbájl, poverty, want.

Łojme, *idem*; also the comparat. of lom, bare, poor.

Łojmjc, a plaster for taking off hair.

Łōjn, the genit. of lōn, provision; capašl lōjn, the ammunition horses in an army.

Łojneaj, light; also a gleam or flash of light, a reflected brightness.

Łojneajda, bright, shining; cloj-deam lojneajda, a brilliant sword.

Łojneajdačt, brightness.

Łojnžear and lojnžjoj, the plur. of lonž, a fleet, or navy.

Łojnž-šnyjread, a shipwreck.

Łojnž-řašoj, a ship-carpenter, or shipwright.

Łojnžređoj, a mariner, a pilot.

Łojnžřjžjm, to sail, or set to sail.

Łojnn, joy, gladness.

Łojnneac, glad, joyful, merry.

Łojnnešj, a flashing or lightning.

Łojnneac, bright.

Łojnnead, brightness; rather lon-

na, or lūnna.

Łojnnnead, to shine, or be bright, to illuminate; cum žo lojnnneočad řē, that it may glister.—*Ezek.* 21. 10.

Łōjnžajneacđ, inquiry.

Łojnžajm, to look for, to inquire.

Łojnž-šejnt, leg-harness; also stockings.

Łōjnžnjōmajm, to requite, or make amends for.

Łojře, a flame.

Łojřceanta, fierce, fiery, blasting.

Łojřcjon, a locust; lojřcjon lūajte ljonmarna do ljonad na nájte azur na njonad, the places were all filled with swift locusts.

Łojřze, burnt; *potius* lojřžte.

Łojřžjm, to burn, to singe, &c.; lojřřjžžearj řad, they shall be burned.

Łojřžneaj, burning.

Łojřj, a flame.

Łojřj, a fox.

Łojřžneán, burned corn; ařán lojřžneán, bread made of oatmeal, the oats of which had been singed, as is usual.

Łojřteamašl, slothful.

Łōjřtjn, a lodging; also a booth, or tent.

Łojt, or lot, a wound, an ulcer, or bruise, also a plague; anjřjn řēučujđ an řazart an lojt, then the priest shall see the plague; má šjon an lojt ař řearj no ař mnađj jonna ccean, if a man or woman hath the plague upon the head.—*Levit.* 13.

Łojteđž, nettles.

Łojtřealžajne, a rioter, or debauched fellow.

Łojtjm, to hurt or wound; má lojtean daš řearj no vean, if an ox gore a man or woman; an tē lojteaj, he that is wounded.

Łom, bare; also lean.

Łomađ. baldness; also shearing or

shaving.  
 Lomað and lomajm, to shear, to shave, or make bare; lomað caðriac, to shear sheep; also to plunder or pillage; lomfujð gē an t̄j, he shall plunder the country; ja m lomað an long-  
 pōjmt, having plundered the palace.  
 Lomaðōj, a shearer; also a plunderer.  
 Lomaj, a shield.  
 Lomán, an ensign, or banner.  
 Lomajrteaç, bare, bald, shorn.  
 Lománaç, a bald man.  
 Lomaj, a fleece of wool; lomaja, *idem*.  
 Lomajgaj, a devastation, or ravaging.  
 Lomajr, a peeling, a shearing; *vid.* lomað.  
 Lomajra, shorn, shaved; also peeled.  
 Lom-cojac, barefoot.  
 Lommaj and lomlajm, to rub, chafe, or fret.  
 Lomna, a cord or robe.  
 Lomnoçð, naked, stark-naked.  
 Lom-noçðujze, nakedness.  
 Lomnōj, a harper.  
 Lomoj, a shorn sheep.  
 Lomjað, a fleece of wool.  
 Lomra, peeled, or stripped.  
 Lomēōj, a barber, a shearer.  
 Lōn and lōnn, food, provision; also a viaticum; lōn-çapa jll, baggage-horses.  
 Lon, or lun duð, an ouzle, or black-bird.  
 Lon lajnze, hip and thigh.  
 Lona jð, he grew red, or coloured up.  
 Lona jç, a scoff or jest.  
 Lona jçán, (O'Lona jçá jn,) the name of a family, which derives its descent from *Doncuán*, younger brother of *Briēn Bō jnbe*, 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  
 Lonca, a larder, a buttery.  
 Long, the fish called ling.  
 Long, a ship. ✕  
 Long, a cup.  
 Long, a bed.  
 Long, the breast.  
 Long, a house, or residence; hence long-pōjmt; *vid.* for.  
 Longað, a casting, or throwing.  
 Longaj, or longaj, a ship's crew.  
 Longajm, to devour, or destroy.  
 Longaj, banishment.  
 Longbrajne, the prow of a ship.  
 Long-pōjmt, a palace, or royal seat; also a fort or garrison; also a camp, or sojourning place; ðajnz gē a long-pōjmt, he plundered the king's seats.—*K*.  
 Lonlojngean, the gullet or throat; also any pipe.  
 Lonn, strong, able, powerful.  
 Lonn, anger, choler; ba lonn me Iudájç jð an njð adūbajmt Mj-codemur, the Jews were angry at the words of Nicodemus.—*L. B.*  
 Lonnajm, or lonnajç jm, to be strong or powerful; also to reside, to dwell, or sojourn.  
 Lonnoçaj, a passionate youth.  
 Lonriac, bright, shining; cloj-  
 ðeam lonriac, a glittering sword, also brave, illustrious.  
 Lonriajç jm, to shine, to be bright; ná lonriajç eað an rolur aj, let not the light shine upon it.  
 Lonnuçað, an abiding or continuance; also a dwelling or sojourning.  
 Lōr, or leōr, sufficiency, enough; ar lōr ç jn, that is enough; *Gr.*



*λαυρος, copiosus.*  
 Λοριϛ, murder; also fierce, cruel.  
 Λορι-δαοϛταϛ, sufficiency.  
 Λοριϛ, progeny or offspring; γεαν  
 αϛυρ λοριϛ οριϛ, a μαϛαϛ, may  
 you be blessed, good youth, with  
 prosperity and progeny.  
 Λοριϛ, a footstep or track; αϛ λοριϛ  
 να γεαν, after, or in imitation of  
 the ancients.  
 Λοριϛ, blind.  
 Λοριϛ, a troop or band.  
 Λοριϛα, a leg, the shin; also a stalk  
 of a plant; λοριϛα ριαϛη, the  
 body of a tree; λε λοριϛηϛηδ ιϛη,  
 with stalks of flax; λοριϛα ρεαϛ-  
 τα, a ploughtail.  
 Λοριϛαδ, a searching, or inquiring.  
 Λοριϛαϛη, to seek or search.  
 Λοριϛαϛηεαϛδ, a seeking, or pur-  
 suing.  
 Λοριϛαϛαϛ, a sluggard.  
 Λοριϛ-βεϛηϛ, a leg-harness.  
 Λοριϛη, to wound.  
 Λοϛ, the point or end of any thing;  
 λοϛ α βαϛαϛη, the tip of his  
 staff.  
 Λοϛ, a tail; ζον α λοϛ, with its  
 tail; Wel. *lhost*.  
 Λοϛ, sake; αϛ βυϛ λοϛ, for your  
 sake; α λοϛ, by virtue of; α λοϛ  
 α ρλοϛηδηϛ, by virtue of his sword;  
 α λοϛ α νεϛηϛ, by his strength.  
 Λοϛαδ, a kneading-trough.  
 Λοϛεαϛη, a frog; plur. λυϛηζονη;  
 λοϛηαν, *idem*.  
 Λοϛη, lame; also blind.  
 Λοϛηαδ, a burning, a scalding, or  
 searing; λε λοϛηαδ ζαδηϛτε, with  
 the scorching of a blast.  
 Λοϛηαδ and λοϛηαϛη, to burn, to  
 singe, &c.  
 Λοϛηαν, childhood.  
 Λοϛ and λοϛη, a wound, a hurt, or  
 bruise.  
 Λοϛ, a whore, or prostitute.  
 Λοϛαδ and λοϛαϛη, to hurt, to  
 wound; also to commit fornica-  
 tion.

Λοϛαϛη, a ruining; also a cutting  
 or mangling.  
 Λοϛαϛη, or λοδαϛη, they went.  
 Λοϛαλ, rather local, the plant call-  
 ed brooklime; Lat. *anagallis*.  
 Λοϛαϛη, a congregation, or assem-  
 bly.  
 Λοϛαϛη, a chaldron.  
 Λοϛαϛη, cloth, raiment.  
 Λοϛη, a drinking party.  
 Λυ, or λυζα, little, small; also less,  
 smaller.  
 Λυα, a foot; also a kick.  
 Λυα, an oath; Wel. *lhu*.  
 Λυα, water.  
 Λυαϛ, price, wages, hire.  
 Λυαϛαϛη, a rush, or rushes.  
 Λυαϛαϛη, to hire; δο λυαϛηζεαδ  
 ε, he was hired.  
 Λυαϛαϛημαν, a pigny.  
 Λυαϛαϛηη, a light, or lamp.  
 Λυαϛημωη, precious, excellent.  
 Λυαϛηα, of rushes; γηϛαδ λυαϛηα,  
 a mountain at the borders of the  
 County of Limerick and Kerry.  
 Λυαδα, the little finger.  
 Λυαδ, motion.  
 Λυαδαϛη, to speak or hint; ηη  
 λυαδηϛηζεαϛη ηαδ, they shall not  
 be hinted; also to be in mo-  
 tion.  
 Λυαδηαηδηη, to report.  
 Λυαηα and λυηαηδε, less.  
 Λυαηαϛηη, a reward.  
 Λυαηηλαϛη, fetters.  
 Λυαηητα, the gout.  
 Λυαηδε, coition, copulation.  
 Λυαηδεαϛη and λυαηηεαϛη, a re-  
 ward.  
 Λυαηδϛηηη, the little finger.  
 Λυαηη, pleasant, cheerful.  
 Λυαηηε, lead; plumma λυαηηε, a  
 plummet.  
 Λυαηηητε and λυαηηε, as soon as.  
 Λυαηηηεαϛ, full of gestures, a mi-  
 mic.  
 Λυαηηαϛηηεαϛη, volubility, specially  
 applied to the faculty of speak-  
 ing; οη λο ϛηη Οηα λυαηηαϛ-

neact a tteanzajn dojb, fea-  
dayt majt azur ole do labjad,  
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.

Luajmnyžte, a wave offering.

Luajmneac, leaping, jumping, ac-  
tive; matžamajn luajmneac, a  
ranging bear; cmojde 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  
moji, the abbot of Lismore.

Luam, or luamajne, a pilot.

Luamnaac, or luajmneac, volatile;  
an teun luamnaac, a flying bird.

Luamnaad, an abbotship.

Luau, a loin; also a kidney.

Luau, a lad, a warrior, or cham-  
pion; also a son.

Luau, a greyhound.

Luau, the moon; dja luajn, Mon-  
day; *dies luna.*

Luauajrž, fetters or chains.

Luauajržba, fettered, chained.

Luauac, fetters.

Luauada, vulgar, common.

Luay, swiftness; le luay a coy,  
by his swiftness; do tejt ye da  
luay, he stole away as swiftly as  
he could.

Luaycaac, moving, rocking.

Luayzad and luayzajm, to swing,  
move, or jolt, to rock a cradle.

Luayžanaac, used to swing or jolt.

Luayžanaad, the act of rocking a  
'cradle or swinging.

Luayžan, a cradle, or any other

instrument for jolting.

Luayžanajde, a rocker or swinger.

Luac, the foot.

Luac, swift, nimble. ✕

Luac, activity, agility; tne jomad  
luac a cujnr, by his great ac-  
tivity of body.

Luaca, of or belonging to ashes.

Luacad, a hastening, or making  
haste.

Luacajm, to hasten, to make haste;  
luacužjrd, hasten ye, or dis-  
patch ye.

Luac-žajne and luac-žajne, joy,  
gladness, &c.

Luac-žajnead, a rejoicing.

Luac-žajnjm, to rejoice, or be  
glad.

Luacmaj, swift or active.

Luacmajc, a race-horse.

Luac-majcaac, 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  
boža, he bent his bow.

Luban, a hoop, a bow.

Luba, the body; hinc lubnaaca, or  
lujbneaca, the parts or members  
of the body.

Lubar, or lobar, a leper.

Lubžort, a garden.

Lubja, the leprosy; also any weak-  
ness or infirmity.

Lubja, work.

Lubjaac, leprous.

Luc, a mouse; luc žmanneac, a  
rat; plur. lucajž; Corn. logaz;  
its dimin. is lucož, a young  
mouse; lucžejji, a shrew or field-  
mouse.

Luc, a captive, or prisoner.

**Lučajr**, a glittering colour, brightness.  
**Lučarman**, a pigmy.  
**Lučbrnū**, a white head of hair.  
**Lučd**, folk; it answers the French gens very nearly; lučd fearyžge-eačta, spies, or scouts; lučd brajt, *idem*; lučd fjonzojle, parricides.  
**Lučd**, a pot, kettle, or chaldron; ex. a lučt no lučd rājste jār rājde fearycaj, 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 žlaice, my handful; also the loading of a ship or boat, or any load.  
**Lučlann**, a prison.  
**Lučmajne**, abundance.  
**Lučtajne**, a gulf, a whirlpool.  
**Lūd**, appearance; oji nī dujne Antjeiojrt, ačt djabal 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 **lūžge**, an oath.  
**Lūža**, thirst; also want.  
**Lūžnay**, the month of August; lā lūžnaya, the 1st of August.  
**Luj**, a bough, or branch.  
**Lujb** and **lujbean**, an herb; plur. lujbeanna; le lujbeannaib rē-aišba, with bitter herbs; maotán ož lujbe, a bud of an herb.  
**Lujbeancōrac**, having toes or fingers and legs; from lujbne, fingers, and coj, a foot.  
**Lujbne**, a dart or spear.  
**Lujbne**, the fingers or toes.  
**Lujbne**, a shield.  
**Lujb-ōjart**, a caterpillar.  
**Lujbrijžm**, 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 brījžjd, Bridget died, or Bridget being dead: from an old verb lujđm, which hath no other tenses.  
**Lujd**, jaram Ijrep azuy a ben neōmpa zo bejtjl juda dejr-nead an cōjra azuy djarjad tžže leartā, Joseph and his wife went afterwards to Bethlehem of Juda to pay the tribute, and called for a lodging.—*L. B.*  
**Lūjde**, a lying; a situation or position; also a going; also death; jār lūjde Mhuiricjortajce, after the death of Mortogh; jār lūjde jon rnajde rluaza, *post obitum patrocinatorum multitudini*, Brogan; *rectius lūžge*; Goth. *ligan*, or *lican*, jacere; Alem. *ligen*; Belg. *liggen*; Dan. *ligge*; Gr. *λεγομαι*, *cubo*: hence *lectus*, a bed.  
**Lujđjd mntjnn**, I am content or pleased; *placet mihi.*  
**Lūjđm**, to lie; do lūjž rē, he lied.  
**Lūjđm**, or **lūjžm**, to swear solemnly.  
**Lūjđjn**, the little finger; Wel. *lhudun* is the young of any animal.  
**Lujž**, the genit. of loč; an lujž, of the lake.  
**Lujžge**, a proof; plur. lujžte.  
**Lujžge**, a chaldron, or kettle.  
**Lūjžge**, a lying; Goth. *liga*, lectus, cubile. This word is ill-spelled lūjde, *qd. vid.*  
**Lūjžgeacān**, an ambuscade, or ambush.  
**Lūjžm**, to tear or rend; *annjnn* mod lūjžeytar ojncjonnac na razarat a eudac, 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.

ζυμνεα̇c, the town of Limerick.  
 ζυμνεα̇cδα, an ensign or shield-  
 bearer.  
 ζυη, a sword or spear.  
 ζυηηδ̇β̇μ̇η̇ρεα̇δ, a shipwreck.  
 ζυηηδ̇-β̇μ̇η̇η̇μ, to suffer shipwreck.  
 ζυηηη̇η̇ο̇γ, a navy or fleet.  
 ζυηηη̇ρε̇ο̇μα̇ċδ, a voyage by sea.  
 ζυηηα̇γ̇ζ, a sword-fish.  
 ζυηηη, anger; also mirth.  
 ζυηηηη̇εα̇c, merry, jovial.  
 ζυηηη̇η̇ο̇c, music; ζυηηη̇ο̇c δ̇ο δ̇ο-  
 δ̇αη, music to the deaf.  
 ζ̇υ̇η̇εα̇c, or λ̇υ̇η̇εα̇c, a coat of  
 mail; Lat. *lorica*; gen. λ̇υ̇η̇η̇ζ̇;  
 Gr. λ̇ο̇ρ̇ικ̇ι̇ο̇ν, and the vulgar Gr.  
 λ̇ο̇υ̇ρικ̇η; Lat. *lorica*, and Wel.  
*llyrig*.  
 ζυη̇, the quicken-tree: hence it is  
 the name of the letter l.  
 ζυη̇, a hand.  
 ζυη̇η̇μ, to drink; ζυη̇ι λυ̇ατ, that  
 they drank.  
 ζυη̇η̇μ, to dare, to adventure.  
 ζυη̇η̇ο̇τ, bad, naughty, evil.  
 ζυη̇η̇η̇ε, a flame, a flash; also a  
 blush; τ̇α̇η̇η̇η̇ζ λυ̇η̇η̇ε α̇ηη, he  
 blushed.  
 ζ̇υ̇η̇ε, swiftness, speed.  
 ζυλ̇ζα̇c, a soldier.  
 ζυμα̇η, a veil, or coarse cover; a  
 sackcloth.  
 ζ̇υ̇μα̇η̇η̇ε, a diver.  
 ζυη̇η̇, a ship; *vid. long*.  
 ζυρα̇ητ, a swine.  
 ζυρα̇ητ, 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 Μα̇ζ̇-μυ̇η̇-  
 τεμ̇η̇ε.  
 ζυη̇η̇ζ, the end.  
 ζυη̇η̇ζα, the shank of the leg.  
 ζυη̇η̇ζα, see! behold!  
 ζυη̇, an herb, a leek: its dimin. is  
 λυ̇η̇η̇η̇; Wel. *llyseiyn*; pl. λυ̇η̇-  
 η̇α̇η̇δε; λυ̇η̇μ̇ο̇η̇, the herb fox-  
 glove; Lat. *digitalis*; ζα̇η̇δ̇β̇λυ̇η̇,  
 the herb clivers; Lat. *aparina*;

ζυη̇ο̇η̇η̇λυ̇η̇, the herb groundsel;  
 Lat. *senecio*.  
 ζυη̇α̇c, of or belonging to herbs.  
 ζυη̇εα, a lustre, or the space of  
 five years.  
 ζυη̇εα, infancy.  
 ζυη̇εα, a cave, or subterraneous  
 vault.  
 ζυη̇εα, blind; Lat. *luscus*; ex.  
 η̇εα̇α̇δ̇ λυ̇η̇εα η̇α τ̇ρυ̇η̇εα, he  
 healed the blind and the lepers.  
 —*Vita S. Patric*.  
 ζυη̇ε̇υ̇α̇c, a caterpillar; λυ̇η̇ε̇νυ̇η̇-  
 η̇ο̇ζ, the same.  
 ζυη̇δ̇μα̇δ, a procession.  
 ζυη̇ζα̇η̇η̇ε, or λυ̇η̇ζα̇η̇, a troglodite,  
 or one that lives in caves.  
 ζυη̇ζα̇η̇, to lurk, &c.  
 ζυη̇μα̇δ, an herb; λυ̇η̇μα̇ η̇α ζε̇η̇η̇ε  
 β̇δ̇η̇η̇η̇η̇ζ̇, bear wortleberries; Lat.  
*radix ulcæ putata*, sive *uva*  
*ursa*. In Scotland they call it  
*lus na breilag*; perhaps Doctor  
 Merret's *vaccinia rubra foliis*  
*myrtinis crispis*, may not be a  
 different plant.  
 ζυη̇μα̇ η̇α η̇ε̇ο̇η̇, the plant clown's  
 all heal; Lat. *panax coloni*.  
 ζυη̇μα̇δ η̇α η̇τα̇λ̇ο̇ζ, berry-bearing  
 heath.  
 ζυη̇μα̇η̇α̇ζ, an herb-charm.  
 ζυη̇τα̇η̇η̇ε, a flatterer, a pick-  
 thanks.  
 ζυη̇τε̇η̇α̇η̇μ, to flatter.  
 ζ̇υ̇τ, longing, earning; δ̇ο β̇η̇ α̇  
 ε̇η̇ο̇η̇δε α̇ζ λ̇υ̇τ, his heart longed,  
 or his bowels did yearn.  
 ζ̇υ̇τα̇c, the sinews or veins; α̇ζ  
 η̇υ̇α̇τα α̇ λ̇υ̇τα̇c α̇ζυ̇η̇ α̇ ε̇ευ̇ η̇λ̇-  
 ο̇η̇η̇, rubbing their sinews and  
 veins.—*K*.  
 ζ̇υ̇τ̇ε̇ζ̇α̇η̇η̇ and λ̇υ̇τ̇ε̇ζ̇α̇η̇η̇ε, joy, glad-  
 ness, rejoicing; λ̇ε λ̇υ̇τ̇ε̇ζ̇α̇η̇ ε̇η̇ο̇η̇-  
 δε, with gladness of heart.  
 ζ̇υ̇τ̇ε̇ζ̇α̇η̇η̇εα̇c, glad, joyful.  
 ζ̇υ̇τ̇ε̇μα̇η̇, quick, nimble.  
 ζ̇υ̇τ̇ε̇μα̇η̇η̇ε, more active or nimble.  
 ζ̇υ̇τ̇ε̇μα̇η̇η̇εα̇ċδ, nimbleness.

## REMARKS ON THE LETTER M.

M is the tenth letter of the Irish alphabet, and is counted among the strong consonants, called *conγoγneada teanna*; but when aspirated, among the light consonants called *conγoγneada eádrroma*, and then has the force of r consonant; as, a mátaim, *his mother*, a maíḡdion, *his virgin*, are pronounced a rátaim, a raíḡdion; 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'eóluγ, *my skill*, i. e. mo eóluγ; m'feam, *my husband*, i. e. mo feam, &c., wherefore it may be well called a præpositive pronoun. It is also added to verbs in the present tense, first person; as, léjḡm, *I read*, i. e. léjḡ me; múnaim, *I teach*, i. e. múnaim 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 *præpositiva* and *suffixa*, or præpositive and subjunctive pronouns: the præpositive are set before words, and the subjunctive are written in the end of words; both equally determine the person. M, when aspirated, is often confounded by our copyists with b aspirated, because they both sound like r consonant, as the Irish of a river is written amán, and more frequently, but abusively, abán, as also in the words uáman and uában, *fear*, *horror*. In these and the like doubts we should always have recourse to other languages, wherein we may find the radical letter; thus when we consider that *amnis* in Latin is the appellative of a river, and that φοβον in Greek is the appellative of fear, we may safely conclude that m is the radical letter in the former, and β in the latter; and consequently that the one should be properly written amán, and not abán, and the other uában, and not uáman. The like doubt often arises in the middle of certain words, where d and z are indifferently written; as for the Irish of a face or complexion we commonly write aḡajḡ, and very rarely aḡajḡ; but by consulting the Greek we see it written ειδος, and thence may be convinced that our Irish word should be properly written aḡajḡ, and not aḡajḡ. 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 mbliḡana, *this year*, a mbéara, *their manners*, a mbriḡaḡia, *their words*, are pronounced a bliḡana, a méara, a briḡaḡia: b is sometimes changed into m, as bean, *a woman*, genit. mḡaoj, and plur. mná, mḡajḡ; 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 τρεαδ, a *tribe*, and leam, *insipid*, as well as between γελαβυδε, a *slave*, and γναμυδε, a *swimmer*.

Μά and μάδ, if; μά τά, if so; Corn. *ma*, if.

Μά, a breach.

Mac, a son; genit. *mje*, and plur. *macna*, young men; *mac-mje*, a grandchild. It is sometimes used also for the young of brutes; as, *bromac*, *mac an agraal*; *mac-tjme*, a wolf; *mac-leabajm*, a copy of any book. It is prefixed to the name of several great families in Ireland.

Mac, clean, pure, &c.

Maca, *dom maca-γamla*, of my equals.

Macajm, to bear, to carry; to treat as a child, to treat fondly.

Macám, a youth, a lad; *macán*, *idem*; ex. *macán γε mbljadan deag*, a youth of sixteen years.

Macánta, mild, honest; *γeajm macánta*, an honest man, a man without guile; literally, child-like, innocent.

Macántaγ, or *macántaδ*, honesty.

Macaom, a youth or lad; Lat. *juvenis*; also a young girl; *macáom mná*, a young lady; *macaom bújlljz*, a civil boy.

Mac-cojgne, a daughter-in-law.

Maça, a plain for an army to fight

in; *macajme*, *idem*; Gr. *μαχη*, *pugna*; now commonly called a milking-place.

Maça, a Royston crow; *mol maça*, a flock or flight of crows.

Maçajm, a plain; also a battle. —

Maçajme, a fine level field or plain, commonly said of a field of battle; *vid. maça*.

Macδual, a sponge; *πο ηjt aon dona mjleadaγb agur do mad fjon γεajb a macδual ποη ηjn γλαjte, zo ταμυδ do Ιογα δα δλ*, i. e. one of the soldiers ran, and presented vinegar from a reed out of a sponge unto Jesus for his drink. — *L. B.*

Macδoz and *macδaz*, the womb, or matrix.

Macτ, a wave, or surge.

Macτnad and *macτnajm*, to deliberate on, to consider of; *ματ do bejt mōman ag macτnad oητ*, so as that many were astonished at thee.

Macτnam, wondering; also deliberating.

Macυjl, a spot, defect, stain, or blemish; Lat. *macula*.

Mac-leabajm, a copy.

Mac-majjzgeac, the fish called scallop, or the scollop fish, a

shell-fish.

Macnag, licentiousness, wantonness; also kindness, fondness.

Macnagac, or macnagyeac, wanton, also tender; zo macnagyeac, fondly, tenderly.

Macojm, a stranger.

Macra, young men, or a band of young men, also male children; do muzad an macra le Ionuad, the male children were killed by Herod, macraide Eijynn, *infantes mares Hiberniae*.

Macrajd, a disease, or distemper.

Macrajac, 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-tozad, adoption.

Mac-tjne, a wolf; literally the son of the plain, or country.

Mad, a hand.

Madaad, or madjad, a dog; madaad muad, a fox; madaad alla, a wolf.

Mad, if.

Mad, an ecstasy, or trance.

Mad, for maz, a plain, or field.

Mad, be it; da mad, if it were; zo mad, I would it were.

Mada, unlawful, unjust.

Madam yejene, a rupture; *hernia*.

Madam, or madm, a breach, a battle, also a derout; gen. madma, and plur. madmann and madmana; jnteact na madma, a retreat from battle, also a flight; madm, or majdm rlejbe, a sudden eruption of waters out of a mountain.

Mad-beaz, few, little, a small share; ex. no eijnyat ule act mad-beaz agur bajn-rljoct cejn-mota matzamuyn, 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 mad, or nama, is often set in the end of a phrase or sentence, and signifies only, alone; nj nyt toma for flejz djob act for flejz Anon nama, no fruit appeared on any other rod except on Aaron's rod alone.—*l. bytac*.

Madmad, an eruption, or sally.

Madmann, a skirmish.

Madra, the herb madder.

Madjad, a dog, or mastiff; madjad alla, a wolf.

Madramajl, of or belonging to a dog; an nealt madramajl, the dog-star.

Mazac, cojze mazac, the province of Connaught.

Mazad, mocking, jeering; fear mazajd, a scoffer.

Mazamajl, joking, scoffing.

Maz, 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*.

Maz-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 crom-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, *Mağ ᄇᄇajɿ*, 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 *béal úta* *Mağ-adojɿ*, from which the valley called *Glenn-mağ ᄇᄇajɿ*, derives its name.

*Mağ-bɿéağa*, now called Fingal, between Dublin and Drogheda, which anciently belonged to Meath.

*Mağ-ɿɿúctaɿɿ*, a district of the Queen's County, the ancient estate of a tribe of the O'Kellys.

*Mağ-ğaɿble*, a district of *ᄇᄇjɿ-ɿajɿze*, in the County of Kildare, anciently possessed by the O'Keilys.

*Mağ-ɿte*, a district of the County of Derry, possessed by the Mulbreasals and the O'Buyles.

*Mağ-leamna*, a territory of the County of Antrim, the ancient estate of the Mac-Leans.

*Mağ-ɿɿɿe*, a part of the County of Dublin, the ancient property of the O'Brachanes and other tribes.

*Mağ-lujɿğ*, a famous place in the County of Roscommon, the ancient patrimony of the Mac-Dermods.

*Mağ-majɿtemne*, now the County of Louth, or the greater part of it.

*Mağajɿ*, fish-fry.

*Mağajɿ*, a word or expression.

*Mağujɿze*, a winter-lake.

*Mağlotujɿ*, *do* *ğlac ɿé mağlotujɿ*, he cherished.

*Maocne*, kindred, relations; hence *clannmajcne*, a progeny or off-

spring; also a tribe or clan.

*Mağde*, a stick, wood, timber; *mağde ɿɿɿoma*, a spindle.

*Mağdeōğ*, the shell called *concha veneris*.

*Mağdeōğ*, a midwife.

*Mağddean* or *majğdean*, a virgin, a maid.

*Mağdeanay*, virginity; also maiden-head.

*Mağɿm*, a battle, or skirmish.

*Mağɿm*, a breach, eruption, or sally; also flight; *majɿm le* *ğa-ōjɿl ajɿ* *ğallajɿ*, the defeat of the English by the Irish.

*Mağɿm*, to tear or burst.

*Mağɿm*, or *majğm*, to be broke in battle, to be routed; *ayay* *do* *majğeāð* *oɿɿta*, and they were routed.

*Majğ*, an affected attitude and disposition of the head and countenance, with a proud gait, &c.; thus it is said of a woman, *do* *çur ɿɿ* *majğ* *ayɿte* *ɿéjɿ*, or *a ta* *majğ* *ayɿte*.

*Majğeamujɿ*, or *majğujɿ*, affectedly proud as to the exterior.

*Majğean*, a place.

*Majğm*, to defeat, to break an army; *do* *majğeāð* *aj* *ğallajɿ*, the foreigners were defeated.

*Majğjɿɿeɿɿ*, a master; Lat. *magister*.

*Majğjɿɿeɿeay*, a mistress; Lat. *magistra*.

*Majğjɿɿeɿjɿoçt*, mastery; also magistracy; Lat. *magistratus*.

*Majğne*, great. ✕

*Majğneay*, a field.

*Majğne*, a salmon.

*Majğneleūn*, a salmon-trout.

*Majɿjɿ*, malice; Lat. *malitia*. ✕

*Majɿjɿeāç*, malicious.

*Majll*, delay; *ğan* *majll*, without delay; *majlle*, *idem*.

*Majlle*, together with; *majlle* *ɿja*, with her; *majlle* *ɿjɿ*, along with you.



Majll-τῆῖallaç, slow, tedious.  
 Majn, the morning or day; Lat. *mane*; hence reaçt-majn, a week, or seven days.  
 Majn, the hand; corruptly májm; ex. lán dō májme, instead of lán do májne. This word is still preserved in compounds, as májnobajm, handicraft; májneōg, a glove; májncjn, a maim-handed person.  
 Majn-bjæac, crafty.  
 Majncjlle, a sleeve; from majn, the hand, and cyle, or cajlle, or cal, a keeping or laying.  
 Majneacna, negligence, inattention.  
 Majneacnaç, indevout; negligent in spiritual affairs.  
 Majneōg, a glove; Wel. *meneg*.  
 Majnjg, foolishness, madness; Gr. *mania, furor, insania*.  
 Majnjr, a lance, a spear.  
 Majnneamajl, early.  
 Majnneac, or majndneac, a booth, a hut, a fold; ð majnmjg na ccaðnaç, from the sheep-folds; Gr. *μανδρα, caula, stabulum*.  
 Majnye, maintenance.  
 Majnyeap, a manger.  
 Majnbjænejm, the morpew, a disease.  
 Majneayajl, life.  
 Majneun, a small salmon.  
 Majnrg, woe; a majnrg ðujrce, woe unto thee.  
 Majnrgæac and majnrgneac, woful, sorrowful.  
 Majnrgnjgjm, to groan, to bewail.  
 Majnm, to live; do majm rē, he lived; go majmð an mjg, God save the king.  
 Majnljm, to bruise, to crumble.  
 Majm, to betray.  
 Majmnealac, a pilot or mariner.  
 Majmçjonaç, a martyr.  
 Majr, a lump or heap.  
 Majr, or meay, an acorn.  
 Majrcaojm, a lump.

Majre, an ornament, bloom, beauty.  
 Majre, food, victuals; majre daðne njr tojmleað, *S. Fiechus in Vit. S. Patricii*; he did not eat of immolated food, or the food of Gentiles.  
 Majreac, fair, handsome; majreamajl, *idem*.  
 Majreacð and majreamlaçð, elegance, handsomeness.  
 Majreacð, then, therefore.  
 Majrjgjm, to adorn, to deck out.  
 Majrleað, reviling, disparaging; nj majrleðca tu, thou shalt not revile.  
 Majrteōg, the mastick-tree.  
 Majrre, a churn.  
 Majrrejm, to churn.  
 Majre, good, excellent; go majre, well; Wel. *mad*, and Arm. *mat*.  
 Majre, chieftains; do majrejb mūmajn, to the chieftains of Munster; majre clojnn Jhmael, the chiefs of the children of Israel.  
 Majreacay, forgiveness, pardon.  
 Majream, an abatement or slackening; ex. ejrneye cean njm, cean majrejm, *S. Brogan. in Vit. S. Brigidae*, she gave alms without bitterness and without slackening, i. e. continually and without intermission.  
 Majreamnay, forgiveness, pardon; majreamnay na breacajðe, the remission of sins.  
 Majreay, goodness.  
 Majreay, sorcery.  
 Majreacay, pardon, forgiveness.  
 Majrejm, to forgive.  
 Majrean, 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.  
 Mala, a bag or budget, a mail; mala aðdajme, a shepherd's bag.  
 Mala, an eyebrow; le malajb a

- րսլ, with his eyebrows; also a brow, as mala an շոյե, the brow of the hill.  
 Պալայր, change, exchange, alteration.  
 Պալարեաց, mutual, reciprocal.  
 Պալարեայջյմ, to change, or take exchange; do մալարեայծյր, they traded; do մալարեայջձեայ, they exchanged.  
 Պալարեւջած, an alteration, or exchanging.  
 Պալբայր, a porter or bearer of burdens.  
 Պալբայրեածա, of or belonging to the market.  
 Պալբայրեայ, sale.  
 Պալբամ, to bear or carry.  
 Պալծօձաց, one that sups or dines late.  
 Պալծայրե, a porter.  
 Պալլ, slow, dilatory; Lat. *malus*; mall շւմ բայրջե, slow to anger.  
 Պալրեած, a curse.  
 Պալլայջյմ, to curse.  
 Պալլայրջե, or mallայրջե, cursed, accursed.  
 Պալծօյծ, a flail; also a scourge; also a thong.  
 Պալրայծյմ, or մալարեայմ, to exchange or barter wares.  
 Պալրատօյր ալրայրջծ, an exchanger of money, a banker.  
 Պամ, the hand or fist; Lat. *manus*; ին մայրե, a handful.  
 Պամ, vile, base.  
 Պամ, a mother; mo մամ, my mother; Wel. *mam*, Heb. **אִמ**, *ma-ter*, Angl. *mama*.  
 Պամ, might, power.  
 Պամ, a hill or mountain; also a gap or pass through mountains.  
 Պամա, a breast, or tit; Lat. *mamma*.  
 Պամա, alone.  
 Պամայր, might, strength, power.  
 Պանա, the hand; Lat. *manus*.  
 Պանա, a cause or occasion.

- Պանաձ, a monk or friar; Gr. *μοναχος*, and Lat. *monachus*; gen. *manajz*; Armor. *manach*, and Wel. *mynach*.  
 Պանայծյր, or մանայր, a spear or javelin.  
 Պանամա and ինամաձան, a glove.  
 Պանեաց, of or belonging to monks.  
 Պանշում, a cheese-mite.  
 Պանդրեացաց, a mandrake.  
 Պանջ, moroseness, sourness.  
 Պանջ, a bag or budget.  
 Պանն, wheat; also food, bread; like the word *manna*.  
 Պանն, a wedge; բայր շեձե մաննա ձօյր, seven wedges of gold; also an ounce.  
 Պանն, a sin; also bad, naught.  
 Պաննեաց, tongue-tied; one that muffles or stutters, or one that has lost the foreteeth.  
 Պանրեաց, a sheepfold.  
 Պանրեած, destruction.  
 Պանրեայր, motion, &c.  
 Պանրեա, bashful, modest.  
 Պանրեայրեաց, bashfulness.  
 Պանրեայրե, a lispng person.  
 Պանրեայր, a hard word.  
 Պանրեայրեաց, vain-glorious.  
 Պանրեայրեած and մանրեայրեած, pro-claiming, boasting; ու շեձե մանրեայր, who boasts, *Prov.* 20. 6; նա մանրեայր շեձե բայր, boast not thyself, *ibid.* 27. 3; also upbraiding, *Sam.* 15.  
 Պանրեայրե and մանրեայրեած, baldness; մանրեայրե is more bald.  
 Պանրեայրե, the summit or the brow of any ridge or hillock, as մանրեայրե ինն ա շոյե.  
 Պանրեայրե-եձանաձ, bald-pated.  
 Պանրեայր, love, esteem.  
 Պանրեայր, worldly substance.  
 Պանրեայրեայրեաց, stewardship.  
 Պանրեայր, a pack, or bag.  
 Պանրեայրեօջ, the same; diminut. of մանրեայր.  
 Պանրեայրեայրեաց, vain-glorious, boasting.

Μαοῖτεααυ, or μαοῖτεααυ, boasting.  
 Μαοῖτεαα, an objection.  
 Μαολ, bald; also blunt; Wel. *moel*.  
 Μαολ, 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, Μαολ-Χολυμ-εῖλλε, which properly means St. Columba's servant or devotee; μαολ-Σεακλυμν, St. Seachluin's, &c.; in the same manner as Ἰϋλλα, ex. Ἰϋλλα-Χολυμ, Ἰϋλλα-Παττερμαεε, Ἰϋλλα-Ὀρῖγγῖδε, properly signifying the servant of St. Patrick, of St. Brigit, &c.  
 Μαολ-αῖγεανταε, dull-witted, stupid.  
 Μαολαῖγγμ, or μαολυμ, to become dull or stupid; also to allay.  
 Μαολδομν, a sword; μαολδομν ἔϋονν-αῖμγῖδ, a silver-hilted sword.  
 Μαον, mute, dumb.  
 Μαοναυ, a proper name.  
 Μαονμαῖγε, 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.  
 Μαομ, a steward; also a sergeant; μαομ among the Scots was anciently the same with Baron afterwards, and μαομ-μῶμ, with Earl; hence the royal family of Stuarts, Dukes of Lennox, took their name.  
 Μαοε, tender, soft; εεῶμ μαοε, tender flesh; μαοε-ῖμαδ, compassion.  
 Μαοεαν, 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.  
 Μαοελα μαα, acorns and fruit.  
 Μαοεμῦαδ, nice, or delicate.  
 Μαοε-ῖμῖλεαεδ, wateriness of the eyes.  
 Μαοεῦαδ, a moistening or softening; a ταῖδ ἅ ἐνάμα αμ μαοεῦαδ ὀ γμῖομ, his bones are moistened with marrow.  
 Μαμ, as, even as; μαμμν, so, thus; μαμ αη εεαδνα, likewise; also where; μαμ α μαῖβ εε, where he was; μαμ αον, together with, along with, as well as; μαμ αον μμῖομῖα, along with me.  
 Μάμαε, or a μάμαε, to-morrow; αμνα μάμαε, the day after, or the following day; μαμ βῦε α μάμαε, the day after to-morrow.  
 Μαμαυ, ten thousand; Gr. *μυριας*, and Lat. *myrias*.  
 Μαμῖ, dead; also heavy.  
 Μαμῖαδ, slaughter, massacre.  
 Μαμῖαδ and μαμῖαμ, to kill or slay; δο μαμῖ εε ἰαδ, he killed them.  
 Μαμῖαν, a corpse, or dead body; also the margin of a book, μαμῖαν λεαδμν.  
 Μαμῖ-δμῖδεαεε, necromancy, the art of consulting the manes of the dead.  
 Μαμῖναε and μαμῖνε, an elegy.  
 Μαμῖεαε, mortal, cruel.  
 Μαμῖεῶμ, a murderer, a slaughterer.  
 Μαμῖμῖαδ, a fort.  
 Μαμε and μαμεαν, 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 15,2000 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 appellation of Μαρῆάν.—*Vid. Paus. Phoc.* p. 335. This remark he makes on occasion of the remarkable circumstance, that every horse-man 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 *Ḷollajde Cjn-ejé*. 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*.

Μαρῆαῆ, a horseman, or rider; μαρῆαῆ ἀγν-ἐλῆρδε, an ignorant or awkward rider; μαρῆαῆ δᾶγν, a rehearser or reciter of a poem, who attended the *φεαρ δᾶνα*, or poet; pl. μαρῆαγῆ.

Μαρῆαγδεαῆδ, riding.

Μαρῆ-εογμῆγ, a horse-race.

Μαρῆλαῆ, any provision of victuals, a large provision of food; *φοδῆγ γν τῶαγὰλ Ἰαῆοῆβ ᾶ μαῆ Ἰῆρεῆβ ζοῆα βαῆαλ ἰοῆα λᾶγμ, ᾶγυρ μαρῆλαῆ βῆγῆ ᾶγ δᾶ βῆᾶγῆγῆβ*, the noble Jacob sent his son Joseph with his staff in his hand, and a good store of provision to his brethren.—*L. B.*

Μαρῆ-λᾶν, a stable.

Μαρῆῆῆλ, mackerel; μαρῆῆῆλ ῆα-πυῆλ, herring-hog.

Μαρῆ-ῆλῶαῆγ, cavalry, or an army of horse.

Μαργᾶδ, a market; Lat. *mercatus*; Wel. *marhuad*; also a bargain; μαργᾶδ μαρῆα, a proverbial expression to imply a great bargain; otherwise called *βῶ αγῆ γᾶδ*.

Μαργᾶν, a margin. X

Μαργῆλα, rich clay or soil; Wel. *marle*, and Germ. *marga*.

Μαρμυρ, marble; ῆλαγ μαρμυρῆ, ᾶ a marble table.

Μαρρῶγ, rosemary.

Μαρτ, a beef; μαρτ ὀγ, or ὀγ-μαρτ, a heifer.

Μάρτ, March, also Mars; μῆγ X

Μάρτα, the month of March; δῆα μᾶγρτ, *dies martis*.

Μαρτᾶ, for μαρ ᾶτᾶ, such as.

Μαρτᾶναγμ, to maim, to make decrepid.

Μαρτᾶρῆτα, maimed.

Μαρτᾶγν, life.

Μαρτᾶναῆ, durable, eternal.

Μαρτᾶναῆ, hopeful, blessed; μαῆ μαρτᾶναῆ, a hopeful, happy son.

Μαρτᾶναῆδ, eternity.

Μαρτῶγν, to live; *ἰοῆνυρ γῶ βῆεῶ-δαδ ῆε μαρτῶγν ᾶδ ἰῶαγῆ*, that he may live with thee.

Μαρτῆνεαῆ, a cripple.

Μαρτῆραῆγῆμ, to maim.

Μᾶγ, if, i. e. μᾶ ᾶγ; μᾶγ ῆεῆδγῆ-λεαῆδ ᾶ ῆᾶγῆεαῆμ, if thou canst number them; μᾶγ δῶγῆ ῆε νεαῆ, if any man think, also whether; μᾶγ ᾶ ῆδῶε ῆο ᾶν ἰῆνεαῆ βῆαγ, if it be in the warp or woof.

Μᾶγ, a buttock, a flank, or thigh; *ζοῆα μᾶγᾶγῆ ἰοῆνοῆδ*, with their buttocks naked.

Μᾶγ, excellent, handsome.

Μᾶγᾶν, delay.

Μᾶγᾶν, check or reproof.

Μᾶγᾶναῆ, slow, tedious.

Μᾶγῆαδ, then, therefore.

Μᾶγῆλα, reproach, scandal.

Μᾶγῆλαδαῆ ῆα ῆεῆογῆεαῆμ, the clashi-

ing of swords.  
 Μαυλαῖζμ, and μαυλῦζαδ, to de-  
 fame, to revile, or blaspheme ;  
 do μαυλουῖζ γέ ανμ αν Τῆαννα,  
 he blasphemed the name of the  
 Lord.  
 Μαυλουῖζεαῖ and μαυλαῖζτεαῖ, ig-  
 nominious.  
 Μάτα and μάτα ζυη, although,  
 how be it, nevertheless.  
 Ματα, great ; also dark, gloomy.  
 Ματα, a mattress.  
 Ματ, good.  
 Ματ, fruit.  
 Ματ, a hand.  
 Ματα, Matthew, a proper name.  
 Ματαδ, a pardon.  
 Ματαμ, to forgive or pardon ;  
 ματ δῦηηη αν βῆζαῖα, *demitte  
 nobis debita nostra.*  
 † Ματαμη, a mother ; Lat. *mater*,  
 and Gr. μητη, which the Greeks  
 derive from their verb μω, *de-  
 sidero*, 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 ματ, good, without  
 bringing it in by an ellipsis, and  
 in a strained manner, as in the  
 Greek.  
 † Ματαμη, gore, matter.  
 Ματαμη-αη, the primary cause or  
 principal cause of a thing.  
 Ματαμηδα, of or belonging to a mo-  
 ther ; αν τεανζα ματαμηδα,  
 our mother tongue.  
 Ματαμηδαῖτ, the right of a person's  
 mother.  
 Ματαμηομη, matricidium, or the  
 murder of a mother.  
 Ματῆραδ, doubt ; ζαν ματῆραδ,  
 without doubt.  
 Ματ-ζαβαν, or μάζ-ζαβυη, a  
 bear, i. e. a calf of the plain, or a  
 wild calf, because it is a kind of  
 a wild calf ; μάζ-ζαμυη is the  
 true writing of this word, which

is corrupted into ματ ζαμυη  
 and ματαμυη by some of our  
 modern writers of the Irish lan-  
 guage. From this word μάζ-  
 ζαμυη is derived the name of  
 the ancient and princely family  
 of O'Maζ-ζαμνα, otherwise writ-  
 ten O'Maτ-αμνα, Engl. O'Ma-  
 hony, descended from Καγ, bro-  
 ther of Ναδῆροζ, the father of  
 Ængus, 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 call-  
 ed Cjneál-eaδ, Cjneál-Mbejce,  
 Jῆ-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 Jῆ-ῆαῖαῖ.  
 The ancient lustre of this prince-  
 ly 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 Ple-  
 nipotentiary at the court of Vi-  
 enna ; one of the most noble-  
 hearted Irishmen now living, ac-  
 cording to all accounts. The  
 ancient estate of this noble and  
 illustrious branch of the O'Ma-  
 honys was the territory called  
 Cjobηαδ, in the County of  
 Kerry.  
 Με, I, me ; Lat. accus. *me* ; Gr. εμε.  
 Μεαβαλ, shame ; also fraud, deceit.  
 Μεαβαλαῖ, or μεαβλαῖ, deceitful,  
 fraudulent.  
 Μεαβαν, the memory. \*  
 Μεαβαναῖ, mindful.  
 Μεαβηα, a fiction, a lie.  
 Μεακαν, a parsnip.  
 Μεακαν υηηηον, *alicampane* ; Lat.

*entila campana.*

Ŭeacan ðarðe, a carrot.

Ŭeacan-ŕarðrġ, a radish; Lat. *raphanus hortensis.*

Ŭeac, hospitality.

Ŭeact ƿorġ, the ox next the plough.

Ŭeað, increase, bigness; genit. *mēþ.*

Ŭeadaŕġm, to increase, to augment, or improve, &c.; *mēþeð-ða mē þad*, I will multiply them.

Ŭeadaŕġte, increased, multiplied.

Ŭeadaŕ, a churn.

Ŭeað and *mēð*, a balance, or scale;

*ðrġ-meað*, a scale to weigh gold;

*arġ-meað*, a scale to weigh silver;

plur. *mēaða* and *mēaðarġ*;

*þ mēaðarġ eūġraŕta*, in unequal balances. *Note.*—This

word has been ill-explained in

the letter *U* at the word *ar-*

*mēað*.

Ŭeað, metheglin; or mead; Gr.

*μεθo, vinum.*

Ŭeadaç, a stallion.

Ŭeadaç, fuddled with mead, or

abounding therewith.

Ŭeadaŕġm, to weigh or balance;

also to consider.

Ŭeadaŕl, a belly, a paunch.

Ŭeadaŕr, talk or speech, a dis-

course; also merriment, mirth.

Ŭeadaŕr, a forewarning of future

events.

Ŭeadaŕaç, or *mēaðarða*, cheer-

ful, lively.

Ŭeaðon, the midst, the middle or

centre.

Ŭeaðŕaç, glad, joyful.

Ŭeaðr, or *mēþr*, whey.

Ŭeaz, the earth.

Ŭeal and *mēall*, a ball, any lump

or knob; *mēall þæ*, a round

cake of butter; *mēal na ŕul*, the

apple of the eye.

Ŭeall, a hill, hillock, or any rising

ground of a spherical shape;

hence the name of several lands

in the west of Ireland; as,

*mēalla-ðreac*, *mēall na hōr-*  
*nan*, &c.

Ŭeala, *rid. ƿrl*; *beazūn mēala*, a  
little honey; Lat. *mel*, and Gr.  
*μελι*.

Ŭeala, a reproach.

Ŭeala, grief, sorrow; *mōr an mē-*  
*ala a þāŕ*, his death is a cause  
of great grief; hence *aç-mēala*,  
repentance, recanting.

Ŭealþ, and diminut. *mēalþōġ*, a  
satchel, or budget, a knapsack;  
gen. *mēlþ* and *mēalþōġe*.

Ŭeall and *mēallaç*, good, plea-

sant.

Ŭeallað and *mēallaŕm*, to deceive,  
or defraud; *çmēð þūn mēall tū*  
*mē*, why hast thou deceived  
me?

Ŭealra, deceived, defrauded.

Ŭealrōġr, or *mēallrōġr*, a de-

ceiver.

Ŭeallrōġreaçt, playing the cheat.

Ŭealŕ, a kiss.

Ŭeamaŕm, to kiss.

Ŭealþna, a shrine or repository of

holy relics.

Ŭeambŕum, parchment; Lat. *mem-*

*brana*.

Ŭeamaŕr, the memory; Lat. *me-*

*moria*. Written more usually,

but abusively, *mēaðaŕr*.

Ŭeamaŕaŕm, to remember; also to

consider of; *ðo mēamaŕarġ ðr-*

*ðġþāŕl ðōþþ*, he studied their

harm.

Ŭeamaŕarġte, studied, considered

of.

Ŭeannaŕeasŕm, to think.

Ŭealrað, an awl.

Ŭealrað, gaping or yawning.

Ŭealŕr, he thought of; *þa mōr*

*ðo mēarþ no mēalŕr, multa bona*

*excogitavit*.

Ŭealŕan, plain, clear.

Ŭealŕaç, yawning.

Ŭealŕaçarð, yawning; and *mēan-*

*þrġgeal*, the same.

Ŭealŕġ, craft, deceit.

Meangac, crafty, deceitful.  
 Meang-rájóte, sophistry.  
 Meanma and meanman, courage, vigour; a meanma énojde, their stoutness; also the will or desire, the mind or memory; tazajd anjy ann éuj meanmujn é, bring it again to mind; also gladness, high spirits.  
 Meanmac and meanamnac, cheerful, in high spirits; corrupted from mean-amamnac.  
 Meanmanad, thought.  
 Meanm-lajze, dullness, laziness, weakness of spirits.  
 Meanmnajzjm, to regale, to gladden.  
 Meanmúžad, an exhortation.  
 Meanmujn, joy, gladness; načtaoŷ amac majlle ne meanmujn, ye will go out with joy.  
 Meann, manifest.  
 Meann, famous, or illustrious, celebrated; hence lúž 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.  
 Meann, dumb.  
 Meannad, a place, or room.  
 Meannán, a kid; meannán aejj, otherwise žabjyn nōčta; 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*.  
 Meaj, quick, sudden; žo meaj, soon.  
 Mēaj, a finger or toe; lejčead mējj, an inch.  
 Meajajžjm, to err, or mistake.  
 Meajajže, a fool.  
 Meajajene, a slight or doubtful knowledge of a person.

Meajandacđ, sobriety.  
 Meajūžad, a mistaking, or erring.  
 Meajba, a lie, or fiction.  
 Meajbal, a mistake; also random; as, unčuj meanbužl, a random shot.  
 Meajballacđ, erring.  
 Meaj-dána, fool-hardy.  
 Meajdánacč, rashness.  
 Meaj-žnad, fondness.  
 Meajržánta, brisk; also obstinate.  
 Meajrnjžčte, *idem*; also perverse.  
 Meajujde, a district in the County of Galway, the estate of the O'Neachtans and the O'Mullallys, Engl. O'Lally.—*Vid. ma-onmujže*.  
 Meaj, fruit, but particularly acorns; Wel. *mesen*, and Arm. *mesan*.  
 Meaj, measure; also a rod used for measuring a grave.  
 Meaj, a weapon; also an edge or sharp point.  
 Meaj, a pair of shears.  
 Meaj, a foster-child.  
 Meaj, a salmon.  
 Meaj, an advice, or opinion; also conceit.  
 Meaj-a, worse, or worst.  
 Meaján, a lap-dog.  
 Meajajne, just weight, or due measure.  
 Meajam, to esteem; also to think, or suppose.  
 Meajanda, temperate, frugal; meajánta, *idem*.  
 Meajandacč, temperance.  
 Meajandacđ, *idem*.  
 Meajčeon, a sounding-line, or plummet.  
 Meaj-čnaođ, a fruit-tree.  
 Meaj-čnujnnjžjm, to gather acorns.  
 Meaj-čū, a lap-dog.  
 Meajž, among, or amongst; éuj meajž, amongst you; Arm. *meask*, and Wel. *mysk*.  
 Meajžad; a mixture. }  
 Meajžad and meajžajm, to stir

about, or move a thing; to mix, or mingle; *νάρι* *mearyz* a *láma* an *υγγε*, who hath not rinsed his hands in water.

*Mearyzōrt*, an orchard.

*Mearyōz*, an acorn.

*Mearyzm*, to presume or suppose, consider, observe; *meary*, discern thou; *meary ē*, consider it; *μαρι* *mearytaoyj*, as ye suppose; an *ύάρι* do *meary rē* an *άταρι*, when he had observed the city.

*Meata*, cowardly, fearful; *peari* *meata*, a coward.

*Meatacd*, cowardice.

*Meatē*, decay.

*Meata dala*, or do *meatdál*, at least.

*Meatac*, perishable; also a degenerate person.

*Mēatac*, fat.

*Mēatazjm*, to grow fat; do *mēa-tyz tū*, thou art grown fat.

*Meatazm*, to fail; also to pine away; *arbaari* *meatajz*, corn that fails.

*Mēatay*, the fat, fatness.

*Mēatuyrad*, fatlings.

*Mējd*, bigness, magnitude, the supposed number or quantity; an *mējd* do *marri*, that which survived; an *mējd* do *bj ran ceat-riazj*, as many as were in the town.

*Mejde*, a stump, or stock, a trunk.

*Mejdz*, whey; Wel. *maidh*.

*Mejdzamajl*, like whey, serous.

*Mejdjze*, the middle or midst.

*Mējbleac* and *mējleac*, bleating as a sheep.

*Mējblead* and *mējlm*, to bleat; Gr. *μελος*, *cantus*.

*Mējzjollac*, the bleating of a goat.

*Mējzjollajm*, to bleat like a goat.

*Mejle*, a hand-mill.

*Mējlead*, bleating; *mējlead na tpeud*, the bleating of the flocks.

*Mejlz*, death.

*Mejlz*, milk. †

*Mejlm*, to grind; also to pound or bruise; Gr. *μυλειν*, Lat. *molare*; do *mej rē*, he ground; do *mejledjz*, they did pound.

*Mejll*, a cheek; diminut. *mejlljn*.

*Mejlhoc*, the globe.

*Mejlt*, grinding; *az mejlt* an *arbaari*, grinding the corn.

*Mejlt*, casting, or hurling.

*Mejmead*, a poem.

*Mējn*, the mind; Lat. *mens*; *mējn mat*, or *majtmējneac*, well-minded.

*Mējn*, or *mēn*, ore of any metal; gen. of *mján*.

*Mejnn*, quality; also a mien.

*Mējnnēamajl*, affable, well-disposed.

*Mējri*, the genit. of *mēari*, fingers or toes.

*Mejrīb*, slow, tedious.

*Mejrībē*, weakness, dullness.

*Mejrībē*, a lie.

*Mējrceann*, a finger.

*Mējrdmeac*, a whore, a harlot; Lat. *meretrix*.

*Mējrdmeacay*, fornication.

*Mējrje* and *mjrje*, madness. ✕

*Mejriz*, rust.

*Mejrize*, an ensign, a standard, or banner; ex. do *tōzbad mejrize mureá*; *ay tpiac ajzte ari* all-*mureajb*; the banner of the great Morrogh (son of Brien Boirbhe) was displayed, and struck a terror into his foreign foes.

*Mejrizeac*, rusty, full of rust.

*Mejrizeall*, roughness, ruggedness.

*Mejrjn na máz*, the herb agrimony; Lat. *agrifonia*.

*Mējrleac*, a thief, a rogue, a rebel; a *mējrleaca*, O ye rebels.

*Mejrtneac*, feeble, fatigued; written also *mejrtējde*.

*Mējz*, a dish or plate; gen. *mējze*, dim. *mējzjn*.

*Mejz*, bad, wicked.



Mejreamnájǵm, to judge.  
 Mejǵe, drunkenness; aṛ mejǵe, drunk.  
 Mejʃ, a judge.  
 Mejʃʃ, fairies; commonly called ʃʃobnájð.  
 Mejʃʃn, a little dish.  
 Mejʃneac, courage; cuʃʃi mejʃneac oʃm, encourage me; mejʃnead and mejʃʃnájǵad, *idem*; also exhortation.  
 Mejʃneamaʃl, courageous; mʃʃʃnʃteamaʃl, *idem*.  
 Mejʃʃnájǵm, to encourage, to nourish or cherish; to refresh or enliven, to exhort; mejʃʃnájǵʃjad ʃéʃn, they encourage themselves; do mejʃʃnájǵ mé, I have comforted.  
 Mejʃʃʃobajʃ, a bushel.  
 Mejʃʃʃ, ghosts, apparitions.  
 Mějʃe, fat, corpulent.  
 Mějʃeallaç, a fatling.  
 Mějʃeʃʃoʃ, fatness.  
 Mele, a woman's coif.  
 Mele, a sluggard; also a cowardly soldier.  
 Melǵ, death.  
 Melǵʃ, the point of death; death-bed.  
 Mělǵǵm, to bleat as a sheep.  
 Mēn or mʃjanaç, ore.  
 Men, a mouth; Wel. *min*, a lip.  
 Men-majʃa, a whale, i. e. blejðmʃol, or blac-mʃol.  
 Mēoðan, a means; also the middle or centre; Lat. *medium*.  
 Mēoðanaç, small; also the middlemost.  
 Mēoʃ or mēuʃ, a finger.  
 Mēoʃán and mēoʃaçán, a thimble.  
 Mēʃʃnájǵm, to weaken.  
 Mēʃeʃ, a veil or covering.  
 Mēʃle and mēʃʃl, a reaping.  
 Mēʃneay, a consumption.  
 Mēud, greatness; *vid.* mēʃð.  
 Mēudal, the maw, a ventricle, or tripe.  
 Mēuʃ and mēajʃ, plur. mēʃʃ, a fin-

ger or toe.  
 Mēuʃuʃ and mēaçay, fatness.  
 Mʃ and mʃoʃ, a month. x  
 Mʃaç, a bag or budget.  
 Mʃad, honour, respect; also noble, honourable.  
 Mʃaduʃǵ, a hog or swine.  
 Mʃan and mʃon, the will or desire, x willingness; aʃ mʃan leam, I purpose; an nʃð aʃ mʃan leʃʃ do ðēunaʃ, the thing he intends to do.  
 Mʃjanaç, ore; also a mine; cuʃʃe no poll mʃjanaç, a mineral or mine; a ʃé ʃʃáǵaʃmaʃ Mac ʃallaʃuʃn, Mac ʃʃʃal ʃuaʃʃi mʃjanaç oʃʃi aʃ ʃʃuʃ an Eʃʃʃʃʃn. aʃuʃ a ʃʃoʃʃʃʃb oʃʃʃʃi ʃʃʃé do ʃʃoð aʃa ʃeaʃðad, 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.  
 Mʃjandulʃtað, abnegation.  
 Mʃjanǵay and mʃjanǵuʃ, desire, appetite.  
 Mʃjanǵayaç, longing, desirous of.  
 Mʃʃay and genit. mēʃʃ, a charger, or dish; mʃʃay çluayaç, a porringer.  
 Mʃʃay, an altar.  
 Mʃʃe, the genit. of mac, a son; mac a mʃʃe, his grandson.  
 Mʃʃeáðay, ingratitude.  
 Mʃʃeáðay, an affront.  
 Mʃʃeelme, an evil omen, or an ominous presage.  
 Mʃʃeéaðʃa, indignation, *Jer.* 10. 10. displeasure.  
 Mʃʃeéaðʃaç, displeased with, vexed at, discontented.  
 Mʃʃeéʃll and mʃʃéʃall, madness, folly; açá ʃu aʃ mʃʃeéʃll, thou art mad.  
 Mʃʃeéʃllǵe, foolish, mad, senseless.  
 Mʃʃeéʃllǵm, to rave, to doat.  
 Mʃʃeçeayʃa, inhuman, uncivil.

Qjċnejdōm, unbelief.  
 Qjð, the sight, or aspect.  
 Qjðe, the County of Meath.  
 Qjðeamaltaċ, frugal.  
 Qjðeamujn, meditation.  
 Qjðeanz, slender-waisted.  
 Qjðjomalta, doubtful.  
 Qjðjon, ill-coloured.  
 Qj-ējfeacđac, vain, of no effect.  
 Qj-žnjōm, iniquity, lewdness.  
 Qjžneann, disdain or loathing.  
 Qjl, and in the genit. meala, honey; mjl p̄jajn, wild honey; beazán meala, a little honey; Gr. μελι, and Lat. mel.  
 Qjl, or mjlead, a soldier, or champion; Lat. miles, and Wel. milur, Heb. גִּיב, *rer.*  
 Qjlbjn, mead or metheglin; from mjl, honey, and bjn, water; as that liquor is made of honey and water.  
 Qjlceō, mildew.  
 Qjle, a thousand; plur. mjllte; mjlte do mjlljūnub, thousands of millions; also a mile; tuj mjle, three miles; Wel. mil, Lat. mille; and mjlljame, a mile.  
 Qjneac, a thorn, or bodkin.  
 Qjlyð, a soldier or champion.  
 Qjljže, the point or article of death.  
 Qjljžteac, wan, pale; composed of the negative mj; and ljže, the complexion, features.  
 Qjlyr, sweet or savoury, well-tasted; from mjl, honey; Wel. melys.  
 Qjlfean, a soldier.  
 Qjll, the plur. of meall, balls, knobs.  
 Qjllead, a ruining or spoiling.  
 Qjllead and mjlljm, to mar or spoil; mjllfjd an žor̄ta an talam, the famine will destroy the earth.  
 Qjlljub, a bad sight, or a fascinating look.  
 Qjllyeacđ, sweetness.

Qjllyeán, any sweet thing, a sweetmeat; also cheese-curd.  
 Qjllyeán majra, a sort of seaweed.  
 Qjllte, ruined, spoiled.  
 Qjllteōjn, an oppressor.  
 Qjlltne, mjltneac̄t, or mjljotaċ, bravery, gallantry.  
 Qjlmeacan, a mallow.  
 Qjlye, sweetness; also more sweet.  
 Qjlte, plur. of mjle, thousands. X  
 Qjmeayajm, to undervalue, to despise.  
 Qjmeayta, vile, mean.  
 Qjmejrnjžjm, to discourage, to terrify; cmed řa mj-mejrnjžtj, why do ye discourage, Num. 32. 7; ná mjmejrnjž, be not afraid, Jer. 30. 10.  
 Qjn, fine, tender, delicate; an řēur mjn, the tender grass; žo mjn, gently, softly.  
 Qjn, a plain, a fine field.  
 Qjn, meal, flower; do mjn ořna, of barley meal.  
 Qjn-břnjřm, to bruise, to crumble.  
 Qjndřieac, a little image.  
 Qjne, smoother; also smoothness.  
 Qjne, pusillanimity.  
 Qjnejte, a feather.  
 Qjneac, mealy.  
 Qjneacđ, softness, gentleness.  
 Qjneazad, politeness.  
 Qjnadur̄ta, unnatural, or ill-natured.  
 Qjneallaċ, small cattle, sheep.  
 Qjnřēur, grass.  
 Qjnřc, frequent; žo mjnřc, often, continually; Wel. mynyk.  
 Qjnjūžad, smoothness; also taming.  
 Qjnjžjm, to smooth or polish; also to explain.  
 Qjnneac, a lie.  
 Qjnnearjžnāř, ignorance.  
 Qjnūac, the herb milmountain, or purging-flax.  
 Qjōadmur̄, untowardly, awkward.  
 Qjōbal, unthriftiness.

Mjocajne, a present.  
 Mjocajni, loving, affable.  
 Mjocajnye, a monster.  
 Mjocaj, ingratitude; also dis-  
 esteem.  
 Mjocadajac, ungrateful.  
 Mjoclu, dispraise, reproach.  
 Mjoclujteač, infamous.  
 Mjocojngjoll, deceit, treachery.  
 Mjocojngjollač, treacherous; go  
 mjocojngjollač, perfidiously.  
 Mjocomtom, unjust, unequal.  
 Mjocujneay, a donation, or pre-  
 sent.  
 Mjodbajd, protection.  
 Mjodcujajre, a whirlpool.  
 Mjod-dujlead, a loathing.  
 Mjod-dujljgjm, to detest, or abhor.  
 Mjod-dutpacet, negligence.  
 Mjodog, a knife.  
 Mjo-fojgjd, impatience.  
 Mjo-fojgjdeac, impatient.  
 Mjo-gmamac, lewd, mischievous.  
 Mjol, a louse.  
 Mjol, any beast; mjol bujde, a  
 hare; mjol mon, a whale; mjol  
 cymjon, a moth; mjol gujle, a  
 belly-worm.  
 Mjolašajreac, froward, sullen.  
 Mjolač, brutish; also lousy.  
 Mjolajneac, thoughtful, melan-  
 choly.  
 Mjolačajreac, a soothing or flat-  
 tering.  
 Mjoleam, to flatter or soothe.  
 Mjoleoman, a park.  
 Mjoleu, and genit. mjolcujn, or  
 mjoleon, a greyhound.  
 Mjolycojteac, eloquence.  
 Mjolycojtj, eloquent, affable, *de-*  
*bonnair*.  
 Mjoltog, a fly; mjoltog leatajri,  
 a bat.  
 Mjomayc, a lance, or spear.  
 Mjomacanta, dishonest.  
 Mjomacantačt, dishonesty.  
 Mjomad, scandal, reproach; from  
 mj and mod, and therefore to be  
 written mjo-mod, uncivility.

Mjomam, to reproach, or revile;  
 also to profane; *potius* mjomod-  
 dam; do mjo-modajri majnm na-  
 omta, they profaned my holy  
 name.  
 Mjomujngjn, diffidence, mistrust.  
 Mjon, appetite, an earnest desire.  
 Mjon, a letter.  
 Mjon, small, little; mjon-ajjnejy,  
 small cattle, viz. sheep, goats,  
 &c.; Wel. *man*, Gr. *μιννος*,  
*attice*, pro *μικρος*, *parvus*, and  
 Lat. *minus*, comparat. gradus.  
 Mjonač, bowels, entrails.  
 Mjonač, metal.  
 Mjonajre, impudence, assurance.  
 Mjo-najreac, shameless, impu-  
 dent.  
 Mjonan, a kid; *vid.* *meannan*;  
 Wel. *myn*.  
 Mjonaydrialačd, ministering.—  
*Mark*, 1, 13.  
 Mjonbriudmann, a haggess, or minc-  
 ed meat.  
 Mjonca, oftener; buy mjonca, of-  
 tenest, comparat. of mjnyc.  
 Mjonbrujgjm, to mince or crumble;  
 mjonbrujgjm jač a ccođujb,  
 they shall be dashed in pieces.  
 Mjonngajm, to gnaw.  
 Mjonn, a bell.  
 Mjonn, the head, the skull, or the  
 crown of the head; ex. *đajri*  
*mjonnajb na naom*, by the heads  
 of the saints; hence the word  
*mjonn* 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. *taž re na mjonna*,  
 he took his oath, or literally, he  
 swore by the relics; *đmorc-mjon-*  
*na*, perjury; *mjonn-mjožda*, a  
 diadem, or a regal crown.  
 Mjonnajgjm, to swear; *noč do mj-*



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 *lán-mō*, abusively written and pronounced *lán-má*, a married couple, *lán* 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*.

\* *Mō*, my, mine; *mō cāpal*, my horse, &c.

\* *Mō*, greater; *nj ēuy mō na*, more than.

*Mōc*, early, soon; *zō mōc aμ majōjn*, early in the morning; Lat. *mor.*

*Mōc-ābajō*, ripe before its time.

*Mōcōd*, promotion.

*Mōcēt*, great.

*Mōcētjāt*, the dawning of the day.

\* *Mōd*, a manner or fashion; *aμ an mōd jō*, after this manner; *taμ mōd*, beyond measure; *aμ mōd zūμ*, in so much that; Lat. *modus*.

*Mōd*, work.

- *Mōd* or *mōz*, a man; also a servant or slave; Lat. *homo*.

*Mōdajdeay*, husbandry.

*Mōdamujl*, or *mōmujl*, mannerly, well-behaved.

*Mōdamlaēt*, mildness, gentle behaviour.

*Mōdan*, *ne mōdnujō*, in travail; said of a woman in child-birth.

*Mōd-đam*, a plough-ox.

*Mōd-majgāđ*, a slave-market.

*Mōdγajne*, slavery, bondage; written also *mōzγajne*.

*Mōgal* and *mōzul*, the husk of any seed or fruit; *zō mōglujō mō jūl*, to my eyelids; also the apple of the eye; also a cluster or branch.

*Mōgallaē*, full of husks; also plentiful.

*Mōz*, written for *mōđ*, a manner; *vid. mōđ*.

*Mōzajōde*, a husbandman, a churl, a labourer, or slave.

*Mōzđōjn*, a remarkable mountain and river in Ulster.

*Mōzna*, a salmon.

*Mōzγajne* and *mōzγujne*, slavery; also fealty, homage.

*Mōzujō*, mocking; *feay mōzujō*, a scoffer; *vid. mazaōđ*.

*Mōjō*, plur. *mōjōde*, a vow, an oath; *mōjō žeanmūjōdeāēta*, a vow of chastity.

*Mōjō*, *pro mējō*; as, *mōjōde* meanman, the height of courage.

*Mōjōde*, greater; *āēđ jγ mōjōde đējžmēadaγan*, but they cried out the more.

*Mōjōde*, ex. *mōjōde mē*, I am the better.

*Mōjōdeāē*, a votary.

*Mōjōdeām*, boasting, bragging.

*Mōjō*, a *mōjž*, abroad.

*Mōjōžēallāđ*, a vow.

*Mōjōjμ*, to vow or swear; also to ascertain; as, *maj mōjōjō bājōđ*, as the bards make out; *maj aμ mōjōjž tū mōjō đamγa*, where thou vowest a vow unto me.

*Mōjōđē*, devoted.

*Mōjž*, le *mōjž*, at most.

*Mōjžēanēay*, happy is he; *mōjžēanēay feay đō cōnajne an la jō*, happy is the man that saw this day; *mōjžēanēay an tē*, happy is he: it is pronounced *munēμ*.

*Mōjl*, a kind of black worm.

*Mōjl*, a heap cast up; Lat. *moles*.

*Mōjll* and *mōjlle*, delay or stay.

*Mōjlēja*, dim. of *molt*, a hogrel.

*Mōjmejnt*, a moment.

*Mōjn*, a mountain; Lat. *mons*; *mōjn-mōμ*, 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-ġēuġ, a meadow, i. e. mountain-grass; aġ mōjnġēaġaġb, out of meadows: it is abusively written mojnēaġ. N. B. This word shows that the Irish formerly used no other hay but what grew on coarse or boggy grounds.
- Mōjnġe, a peat pit, or turbery.
- Mōjnġb, an ant or pismire.
- Mōjnġeayad, the falling sickness.
- Mōjnġ-ċeaġt, justice, clemency.
- Mōjnġēġġ, haughtiness.
- Mōjnġ-ġeaġtannaċ, rainy.
- Mōjnġ-ġnġdteacċd, magnificence.
- Mōjnġ-meanaġnaċ, magnanimous.
- Mōjnġ-meayajm, to magnify.
- Mōjnġnēġġ, great streams of water.
- Mōjnġ-ġeġġeaġ, seven.
- Mōjnġtead, dregs; aġ a mōjnġtġb, on its lees.
- Mōjnġtēal, a cripple, or lame man or woman.
- A Mōjnġtēal and mōjnġtēul, mortar, or plaster.
- Mōjnġteūġ, a pounding-mortar.
- A Mōjnġtġġ, a mortise; also a tenon; dā mōjnġtġġ, two tenons.—*Exod.* 36. 24.
- Mōjnġleadaġ, an ethic book.
- Mol, a congregation, a flock, or number.
- Mol, loud, clamorous.
- Mol mājllġn, the beam that turns round in a mill, and sets the whole in motion by the means of wheels that are affixed to it.
- Molad, praise.
- Molajm, to praise; do moladaġ a ġnē, they commended his complexion.
- Molajm Ōġa, I praise God; Lat. *immolo Deo*, I praise or offer sacrifice to God.
- Molan, rather malán, a small hill or brow.

- Molbteac or moltaċ, praise-worthy.
- Molc, fire.
- Molġa, great.
- Molt, a weſther. From this Celtic Irish word comes the French *moulton*, which is now written *mouton*; Angl. *mutton*, Wel. *molht*.
- Moluaċ, a marsh.
- Molta, praised, extolled.
- Mōmġuġ and mōmaġaġaċ, stately, noble.
- Mon, or muna, if not. —
- Mon, a trick, a wile.
- Monad, money.
- Mōnaċd, the genit. of mōjn, a mountain; a mōnaġb, in the mountains.
- Monajġtġġ, a monastery.
- Monajġ, work.
- Monajġca, a shop, or workhouse.
- Monġ, the main or crest of a horse or other beast; monġ-ġteadaċ, a fine crested horse.
- Monġaġ, roaring.
- Monmaġ and munbaġ, murmuring, detraction.
- Monuaġ, alas!
- Mōġ, great in quality or bulk. When spoken of animate things it is put after the substantive; ex. ġeaġ mōġ, a great man, or a lusty man; capal mōġ, a big horse, &c. But when spoken of inanimate things, it is put before the substantive, as in these compound words; ex. mōġ-dálaċt, arrogance; moġ-ġrāġn, abomination; Wel. *maur*.
- Mōġ, with a substantive plural signifies many; ex. mōġ-lāġte, many a day, &c.
- Mōġaċtaċd, rottenness, corruption.
- Mōġaġġġm, to magnify.
- Mōġaġlta, moral.
- Mōġaġltaċd, morality.
- Mōġaġn, a great number, a multitude; mōġaġn mōġ, a great many, a great quantity; Gr. *μυριας*,

ten thousand; and *μυρίον*, *infinitum*.  
 Μῶριασνάς, i. e. *mōri ēanteact*, a great convention, or assembly.  
 Μογε, a hog, or swine.  
 Μογε, great, huge.  
 Μοικόρνδ, or *μυικόρνδ*, a fleet.  
 Μῶρ-ἐμογδεάς, magnanimous.  
 Μῶρ-ἐμογδεάςδ, magnanimity.  
 Μῶρμερογδ, a highway.  
 Μογε-γ'αοτ, the falling sickness.  
 Μορεταγ, corruption.  
 Μῶρ-εὐάγρε, 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.  
 Μῶρκευδτεάς, corrupt; a τὰγδ μορεάατα μορκευδτε, my wounds are corrupt.  
 Μῶρδα, great, magnificent.  
 Μῶρδαατ, greatness, majesty.  
 Μῶρδάγλ, boasting; also pride.  
 Μῶρδάγλ, an assembly or convention, a diet or parliament; *mōr-dáγλ Ὀρομα σεγτ*, the parliament of Dromceit in the County of Derry, at which were present *Αδδζάν*, king of the Scots, and *Κολυμ Cjlle*, Abbot of I.  
 Μῶρδάλας, proud, vainglorious.  
 Μῶρ-φαγρε, the main ocean.  
 Μοιζαδ, corruption.  
 Μῶρζήγαν, abomination.  
 Μῶρ-λυάγζ, precious, valuable.  
 Μῶρμῶορ, a lord mayor, also a high steward.  
 Μῶρμῶορ, ζο μῶρμῶορ, especially, moreover.  
 Μορμῶοντα, wormwood.  
 Μορτελα, devastations by fire.  
 Μορτογλ, good, pleasure.—*Matt.* 3. 17.  
 Μῶρτεορμας, very big with child; also very fruitful, plentiful.  
 Μῶρῦγζμ, to extol; *mōrῦγζεαρ Ὄγα*, let God be magnified.

Μῶρῦζαδ, magnificence.  
 Μορῦαδ and μορῦας, a mermaid, a sea-monster; *Cor.* and *Arm. morhuch*.  
 Μῶγ, a manner or fashion; *Lat. mos*.  
 Μῶγας, of or belonging to manner or fashion.  
 Μῶτα, a moat, or mount.  
 Μοτ, the male of any creature.  
 Μοτας, i. e. *τορτας*, fertile, fruitful, pregnant.  
 Μοταγζμ, to feel; also to perceive, to know; *ηγορ μοταγζ με αδη ρζαν*, I felt no pain; *ηγορ μοταγζεαδαρ αν εῦηγ*, they perceived not the matter.  
 Μοταγζτεας, sensible.  
 Μοταρ, a park; *μοταρ εμανν*, a tuft or cluster of trees.  
 Μοτεῦζαδ, the sense of feeling.  
 Μοτεατ, a he-cat.  
 Μουαδ and μυαγδ, a cloud.  
 Μουαδ, an image.  
 Μουαδ, the middle or midst.  
 Μουαδ, noble, good; *Wel. mad*.  
 Μουαδ, soft, tender; *Wel. medhal*.  
 Μουαδαγμ, to form or shape.  
 Μουαδβλογζ, very loud, or noisy.  
 Μουαδ ζήναγδ, a platform.  
 Μῦαλ, the top of a hill.  
 Μυε, a swine, hog, or pig; diminut. *μυεγν*; *Wel. mochyn*; *μυε μαμαρ*, a fat pig; *μυε αγνηδε*, a sow with young pigs; *μυε-αλλα*, an echo, i. e. the pig of the cliff or rock.  
 Μῦε, 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.  
 Μυε-ζαγνε, a shelf, or quicksands.  
 Μυε-μαρα, a porpoise, *quasi*, a sea-hog.  
 Μῦε, smoke.  
 Μυεα, an owl.

**Mátham.** to extinguish, smother :  
do máthad an teip, the fire was  
quenched : do máthad do dhé a  
gáruy agay a níllead, which  
drowns men in destruction and  
perdition.

**Máthra,** a chimney.

**Máthra,** dark, gloomy : is máthra,  
a day of gloominess.

**Máthraic,** haggish, morose.

**Máthraic,** grimness, miserableness.

**Máthraic,** a gammon of bacon.

**Máthraic,** swine's grease.

**Máthra** and **máthraic,** a dying, or  
perishing.

**Máthraic,** an ankle : do seacht óif-  
eán máthraic agay bórbóise  
a cor, his feet and ankle bones  
received strength : do bádas na  
dúygeada go nógge na máthra-  
lae, the waters were up to my  
ankles.

**Máthra,** to kill.

**Máthra** and **máthraic,** destruction :  
do do éad a máthra, which  
was lost : do do sé a máthra, he  
perished.

**Máthraic,** to kill, to destroy : also  
to perish, to be put to death : do  
máthraic an macra, the male chil-  
dren were put to death : do má-  
thraic na le baobas an ché-  
yán, they destroyed them with  
the edge of the sword : do máthra-  
ic an dhé, the law shall not  
perish.

**Máthraic,** the herb *mayweed* : Lat.  
*artemisia*.

**Máthraic,** ex máthraic na seacht óif-  
eán do éad, *provenum pinguem igni  
debita*, a hog.

**Máthraic,** slaves : do rómad máthra-  
raic, the number of slaves was  
increased.

**Máthraic,** *Conce-máthraic*, the  
ancient name of a large territory,  
possessed since the tenth century  
by the Macneiry of Castletown  
Mac-Eneiry, extending from the

river Lurg to the hill of Ouilac-  
a-ny, and Newcastle in the  
west of the County of Limerick :  
it comprehended all the lands  
now called Chauglais, 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 Brian  
Boiroimbe.

**Máthraic** *baron, poric*.

**Máthra,** sickness, dullness.

**Máthra,** day-break : a máthra éad,  
at the dawning of the day.

**Máthraic,** a swine-herd ; máthraic  
Írisic, St. Patrick, when a boy,  
was the swine-herd of Milcon,  
king of Oulastraic, or the east  
part of Ulster, i. e. of the County  
of Antrim.

**Máthraic,** a low-lived person, a  
plebeian.

**Máthraic,** a miller.

**Máthraic,** to fail or falter, to fall,  
to be defeated ; ex do máthra-  
ic a cora raob, his feet failed  
under him ; do máthraic an cat  
an Charactraic, the Conacians  
were defeated ; do máthraic a  
gáruy gáruy agay, he fell a laugh-  
ing.

**Máthra** or **máthra,** delay ; máthra éyde-  
icra, slowness of attention, or  
defect of hearing.

**Máthraic,** an ill scent.

**Máthraic** and **máthraic,** a mill ; a  
máthraic, in the mills ; Wel. *me-  
llin*. Gr. *μύλος*, a mill.

**Máthraic,** a mule ; do rómad na  
máthraic raob éydeic, who found  
mules in the wilderness. — Gen.  
30. 24.

**Máthraic,** to prepare.

**Máthraic,** a little bell ; zosa máthra-  
ic-raob éydeic, with golden bells.

**Máthraic,** a nurse.

**Máthraic,** the back ; an máthra, 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 ojn pa  
bráğadajb na nūayal, 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.

Mujneal and mujneul, the neck ;  
dot mujneal, from off thy neck ;  
mujneal na lajme, the wrist ;  
Lat. *monile*, an ornament worn  
on the neck.

Mūjnjm, to teach or instruct ; mūjn-  
pe mē duje, I will teach you ;  
jan dūcajğ do mūjnpeay mje  
duje, in the land that I will show  
thee ; Lat. *moneo*.

Mujnjğneac, stout, confident.

Mujnjn and mujnjğjn, hope, confi-  
dence.

Mujnjğad, possession.

Mujnmeay, hemlock.

Mujnnteay and mujntjn, men, peo-  
ple, a clan or tribe ; an mujntjn  
do bj na farnad, the men that  
were with him ; mujnteay an  
njoğ, the king's people.

Mujnreac, a necklace, a collar.

Mūjnnte, taught, also teaching ; as,  
luçd mūjnnte, teachers ; dujne  
deağ-mūjnnte, a well-bred man.

Mujnteay, family, people.

Mujnteayda, kind, friendly ; rpo-  
nad mujnteayda, a familiar spi-  
rit.

Mujnteaydağ, kindness.

Mujnteojn, a teacher.

Mujje and mojn, the sea ; gen-  
maria ; Lat. *mare*, Wel. *mor*.

Mujnbleağad, amazement.

Mujnbrūcd, a high tide.

Mujnceaytaç, or mujnceaynda  
the proper name of a man ver-  
common among the old famili-  
of Ireland, and literally signif-  
ing expert at sea, or an able na-  
vigator.

Mujncoçlaç, a fleet or squadron  
sea.

Mujnçneac, a wave.

Mujnçu, corrupted into Mujnç,  
the proper name of a man among  
the old Irish, and literally signi-  
fying a sea-hound.

Mujneac, a sailor or mariner.

Mujneadaç, the proper name of  
man, signifying a mariner.

Mujneadaç, a sovereign, or lord.

Mujnean, a woman.

Mujneann, a dart or spear ; also  
woman's name.

Mujnpeacç, a fleet ; ex. mujnpeacç  
peacç rjçjd long ne ðejntjb,  
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.*

Mujnpejd, mujnpejd rē mē, he will  
kill me.

Mujnpeağ, a frith, or narrow sea.

Mujnpejlt, a mermaid, i. e. zejlt  
maria.

Mujnpejneac, dull, stupid.

Mujnpejneay, stupidity.

Mujnpejğjn, a great noise.

Mujnpejğjn, a burden, or charge.

Mujnpejğjneac, burdensome ; als  
poor ; peay mujnpejğjneac, havin  
a great family to support.

Mujpn, a troop or company.

Mujpn, natural affection.

Mūjnpeac, fond, affectionate.

Mujnpeam, an overseer.

Mujnpejğjm and mujpnjm, to burde

or load.

Ωύηννη, a dearly beloved.

Μυνη, riches.

Μυρενη-μιοτάνη, was the ancient name of the territory which in latter ages bore the name of Μυρενη ἢ Φηλανη, extending from the river Dribseach to Ballyvoorny, now in the County of Cork: its chief lord was O'Flainn, whose dynast, or ταναγητε, was O'Maolfabuyl.

Μυρενη na ττη-μάζ, was the old name of the district which was afterwards called Μυρενη ἢ Θοναζάνη, now the half-baronry of Orrery: its proprietary lords were O'Donnegain and O'Cuilenain, both of the Eugonian stock.

Μυρενη-λῦαεία, 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.

Μυρενη γατάν-ρεμηον, 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.

Μυρενη ττη, 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'Donogain (not the above-mentioned) was chief lord or petty king of this Μυρενη ττη, according to the annals of Innisfallen; but in later ages O'Dongaille and O'Fuirg are mentioned as proprietors of this territory; and the Continuator of Tighernach mentions O'Donogain, 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 Musc, supposed son of a king of Meath in the beginning of the third century, and of whose progeny no account has ever been given, should have given the name of Muscry to every one of those territories, so widely distant from each other in the province of Munster; *vid. mūr* infr.

Μύρεάν, λυρη na μύρεάν, the plant primrose; *Lat. primula veris.*

Μυτε, mute, dumb. ✕

Μυτ, or μυζ, without, on the outside.

Μυλ, an axletree.

Μυλ, a congregation, or multitude. Μυλαβύρη, or malaβύρη, dwarf-elder; *Lat. ebulus.*

Μυλαε, puddle water.

Μυλαε, a sea-calf.

Μυλβα, a sea-calf.

Μυλβάν, an owl; and μυλβα, an owl.

Μυλβάν, cheese-curd pressed, but not in a mould or cheese fat, and used for food in the *bualjer*, or dairies.

Μυλλα and μυλλόζ, the patena of a chalice; *ex. do εβρονν γε μυλλα ἡμα ζον ορη*, he bestowed a patena of brass chased with gold. *Vid. Chron. Scot. ad an. 1115. and Tigher. ibid.*

Μυλλαε, the top, height, or summit; *mullaε an ττηε*, the roof of a house; *mullῶγε na γλεβτε*, the tops of the mountains; *mullán, idem.*

Μυλαρη, dwarf-elder.

Μύμανη, the province of Munster, in the most southern part of Ireland: it is sometimes called *λεατ-μοζ*, but then it is under-

stood as comprehending the province of **Leinster**, as well as **Munster**.

**Ūn**, urine.

**Ūn**, for, for the sake of; **Lat.** *propter*; **mun** γράτ, for the shade.

**Ūna**, unless, if not.

**Ūnað**, instruction; **Lat.** *monitum*.

**Ūnam**, to make urine.

**Ūnari**, a fact, or deed.

**Ūnata**, a champion.

**Ūnbari**, a backbiting, a grudging; **munabari**, *idem*.

**Ūnz**, a mane, also hair; **Wel.** *mung*; **munz** f̄jōnn, a white head of hair.

**Ūnloc**, puddle, dirty water.

**Ūntonc**, a neck-chain, or torques.

**Ūri**, a wall, or strong bulwark; **Lat.** *murus*; **ῥά** m̄riajb mo ējze, within the walls of my house; **Fr.** *mur*.

**Ūri**, many, much; **Gr.** *μυριον*, *infinitum*.

**Ūriac**, the murex, or purple fish.

**Ūriajm**, to wall in, to immure.

**Ūriac**, sad, mournful.

**Ūriacar**, sadness.

**Ūriducān**, sea-nymphs.

**Ūrigabā**, i. e. **gabā**-**mana**, an arm, or channel of the sea.

**Ūripta**, successful.

**Ūripiuz**, i. e. **piuz** na **mana**, a sea-shore, or sea-marsh.

**Ūripanac**, a subject.

**Ūripanatac**, subjection.

**Ūripta** **I-manaćājn**, otherwise **Ūripta** **Mhānaćājn**, the ancient name of a territory in Connaught, which was the estate and lordship of the O'Beirns, descended from **Jonraćtać**, son of **Ūripe-adać**, one of the ancestors of the O'Connors of Connaught, who was in the 12th degree of descent from **Eoća**-**Mojmēdeōjn**, king of Meath in the fourth century. (The O'Fallons of **Clojnn**-

**uadać**, are descendants of the same **Jonraćtać**.) 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.

**Ūriptaule**, *rectius* **marptaule**, a sea-flood, or tide.

**Ūriptaide**, or **marptide**, seamen, mariners.

**Ūriptomad**, the product of the sea.

**Ūr** or **mār**, pleasant, agreeable, or handsome; hence perhaps **mūzriptide**, i. e. **muz**, pleasant, and **crijoc**, a country, the name of several districts in Ireland; hence **muzre**, or **marre**, beauty, bloom; also prosperity.

**Ūrdaud**, mustard.—**Matt.** 13. 31.

**Ūrzaltac**, watchfulness.

**Ūrgan**, to be mouldy or musty.

**Ūrgan** and **muzganac**, mustiness.

**Ūrzlajm**, to awake; **cā** **huari** **muzreōlay** **mē**, when shall I awake; **muzcayl** **ay** **do** **coōlad**, awake out of thy sleep.

**Ūryla**, a muscle. =

**Ūut**, any short thing.

**Ūutajde**, 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-ujbji**, corruptly written **Magujbji**, English, Maguire, the **Mac-māz-gamna**, English, Mac-Mahons of Ulster, and the **Mac-γujbne**, 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-

proprietary 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 Iniskillen 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 Eōzanmōi; their ancestors were for many ages kings of Munster, alternatively with those of the O'Briens, who descended from Cormac-Car, 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 Cártaic, son of Saorbriataic, who was grandson of Ceallaicán Cairrill, king of Cashel and South Munster in the year 939.—*Annal. Innisfal.* It is to be noted that this Carthach's second son, called Muireadaic, was the ancestor of the Mac-Cartys; and that the Mac-Auliffis, in Irish Mac-Amhlaidhe, were the only descendants of his first son, called Tadhg or Cairg, who died king of South Munster in the year 1124.—*Vid. Annal. Innisfal.* This most respectable family of the Mac-Auliffis 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 εαδτηομα; when it is prefixed to ζ in the beginning of a word it is reckoned among the robust, called conροjneada τεanna, and then both letters are called ngeatal, or njatal, from njatal, a reed, Lat. *arundo*; it is called nujn, from nujn, the ash-tree, Lat. *fraxinus*; in Hebrew it is called נ, from the sound. It is often doubled, and then sounds strong, as ceann, a head, lann, a sword, τεann, strong. But a double nn 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 *clemeti* for *clementi*, *cojux* for *conjux*. The Greeks in like manner omitted ν in some words, for they wrote Ὁρτησιος for *Hortensius*, and Γαλλια Ναρβονεσια, Λουγδονεσια, and Ισπανια Ταρρακονεσια, for *Gallia Narbonensis*, *Lugdunensis*, and *Tarraconensis*. And the Latins did sometimes insert it were it had no right to stand, as in *conjunx* for *conjux*, *totiens* for *toties*, and *quotiens* for *quoties*. Because these writers and engravers did not understand the little bars or strokes set over some vowels to denote a long pronunciation, instead of which they wrote n or m; and again, when those bars had been intended to mean n or m, they ignorantly took them for the sign of a long syllable. And indeed these mistakes are not unusual among our Irish copyists, nor can a language, whose histories and writing depend on manuscripts, be free from the like errors. It is to be noted, that as this letter receives no aspirate, so it is never eclipsed by prefixing any other letter to it in the beginning of words. It is likewise to be noted, that the letter n at the beginning of words, which are referred either to objects of the feminine gender, or to persons or things of the plural number, is pronounced double, and very nearly with the same sound as gn in the French *Seigneur*, or n in the Spanish word *Sennor*; and this double pronunciation in like circumstances is common to the three consonants l, n, r, as hath been already observed of the l, and shall be in like manner of the r; thus, for example, in the word νεαρτ, when we say a νεαρτ, meaning *the strength of a woman*, the initial letter n is pronounced double, as it is in the same word a νεαρτ, when it means *their strength*, and so in all other words beginning with n as a radical letter.

Νά, nor, neither; also not; ex. ná mjr̄e, ná τυγα, ná jadγan, neither I, nor you, nor they; ná ταβαηη, do not give.  
 Νά, or; ex. ζαν̄ ο̄η ná αηηζιοδ, without silver or gold.  
 Νά, than; η̄γ̄ buȳ mō ná jad, greater than them.  
 -Να, in his; na αζαγδ, in his face, i. e. against him, i. e. η̄η a.

Να, a sign of the genitive case; ex. αη αζαγδ na nuηγεαδ, upon the face of the waters.  
 Να, a sign of the participle of the present tense; na λ̄υδε, lying; na γ̄υδε, sitting.  
 Ναc, whether or no, is not; nac̄ β̄ρυλ an δ̄υταγ̄χ̄ υλλε η̄ο̄μαδ, is not the whole land before you; nac̄ η̄ο̄c̄tan̄ b̄υη μαηζ̄ηδ̄ηηγε an

εῖορ-κάην, doth not your master pay tribute.

Νάε, as beaz *nác*, almost; *αγ* beaz *nác* μαηβάδ *mē*, I was almost killed.

Ναδ, the buttocks.

Νάδα, nothing; Hisp. *nada*.

Ναδμαηδε and *ναδμκόμαητα*, earnest, an earnest penny.

Ναδλῦγα, formerly, anciently; *ζον* *μῖοηβυλῖδε* *νάηλ* *ναδλῦγα*, with other miracles formerly wrought.

—*L. B.*

Ναδῦη, nature; Lat. *natura*.

Ναδῦητα, natural.

Ναε, *ναη*, or *νηη*, a man or woman; hence *ναη-νάη*, or *νηηνάη*, 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.

Ναε, a *ναε*, yesterday. It may seem singular that the Irish sometimes say *an lá nae*, to mean yesterday, and *an uḡe noct*, to mean this night, though either of the two words *uḡe* or *noct* signifies a night, just as *an lá*, or *an ju*, signify the day, or this day. But the French use the same manner of expression when they say *au jour-d'hui*, which is the same thing as the day of this day, for the word *hui* signifies day, as does the Spanish *oy*, and the Irish *uḡ* in the word *an uḡ* or *a n'uḡ*; and the French carry the tautology still farther, when they say *le jour d'aujourd'hui*. As to this word *ναε*, I can find no affinity for it in any other language, no more than for the Irish word *μoeηη* or *α ηαεηη*, last night.

Ναεβ, dimin. *ναεβόζ*, a ship; Lat. *navis*.

Ναηδ, a lamprey.

Ναηδε, who? which?

Ναηδε, a bargain or covenant.

Ναηδμ-εεανγλαημ, to confederate.

Ναηδμ *να βοηῦμα*, the obligation of paying the mulct called *bō-ḡūma*, *qd. vid.*

Νάηλ, another; *ῥεαέδ* *νάηλ*, another time; *νάηλε*, *idem*; *ῥεαέδ* *νάηλε* *δοζόηαγ* *ελόδ*, *alia vice rara virtus*.

Νάηλ-βέαλ, a bridle-bit.

Νάημδε, the plural of *νάμαδ*, foes, enemies.

Νάημδεαναγ, or *νάημδαναγ*, enmity, hostility.

Ναημδεαν, or *ναοημδεαν*, valour.

Ναημζ, a mother; *ναημζ* *μῶη*, a grandmother.

Νάηηε, shame, bashfulness; *α* *τά* *νάηηε* *οημ*, I am ashamed.

Νάηηε, clean, neat.

Νάηηεαέδ, bashfulness; *al. náj-ηḡεαέδ*.

Νάηηηζε, more bashful, or shameful.

Νάηηηζημ, to make ashamed, to shame; *νά* *νάηηηζ* *μē*, do not shame me.

Ναηηηε, sure, certain.

Ναηη, hither; *αηοηη* *αγυρ* *α* *ηαηη*, here and there, to and fro.

Ναηη, a bridle or bit; *εαόζαδ* *εαέ* *ζο* *ηαηηαβ* *δῖηη*, fifty horses with golden bitted bridles.

Ναηηαηα, the time past, formerly, anciently.

Ναηηῦδ, *ηαηηαηα*, *ηαδλῦγα*, and *ηαηηῦδ*, formerly; Lat. *olim*; a *ηαηηῦδ*, or a *ηαηηῦδ*, in days of yore. N. B. The letter *η* is abusively prefixed to all these common writings; for the true words are *αηηῦδ* and *αηηῦδ*.

Ναηηυρ; or *αηηυρ*, sweat; *α* *ηαηηυρ* *ηάηγτε* *ιογυρ* *τῦ* *αηῖαη*, in the sweat of thy brows shalt thou eat bread.

Νάηα, *νάμαδ*, only, alone; *vid.*

mād *supra*.

№áma and námad, an enemy, or foe; plur. nájmde and nájm-djb.

№ámadur, fierceness, enmity; námdanur, *idem*.

№aoj, a man or person; *vid. naj* and *nuj*, *sup.*; also the name of Noah; ánc №aoj, the ark of Noah.

№aoj, nine.

№aoj, or noj, ship; Lat. *navis*; *vid. naeb* and *naebōg*.

№aojde, a babe, a suckling. This, as well as *naoj*, is an abusive writing of *naj* or *nuj*.

№aojdeac̃da, the golden number.

№aojdeac̃da, the nineteenth.

№aojdeanán, a babe, an infant.

№aojdeantačd, infancy, childhood; om *naojdeantačd*, from my childhood.

№aojđdead, teač *naojđdead*, an hospital.

№aojđjn, or *naoj-đjn*, an infant, i. e. *đjn naoj*, the offspring of a man; *vid. nujnán*. This is another abusive writing of *naj* or *nuj*.

№aojm, the plural of *naom*, the saints; *naojm flajteãnnajr*, the saints of heaven.

№aojmđnjđjm, to sanctify, or make holy.

№aojmj, November.

№aojm-jojđad, a sanctuary.

№aojneal, prowess, chivalry.

№aojteac̃da, chief, principal.

№aom, a saint, or holy man; also sacred.

№aom-ajtjr, blasphemy against the saints or holy things; Oja-ajtjr is that which regards God.

№aom-ajtjreac̃, blasphemous; *naom-ajtjreōjn*, a blasphemer.

№aom-ajtjread and *naom-ajtj-γjm*, to blaspheme; *naom-ajtj-γjūžad*, *idem*.

№aomallūžad, i. e. *naom-mallūžad*, a blaspheming, blasphemy; also to blaspheme.

№aommallujđtēōjn, a blasphemer.

№aom-čojrreazad, consecration.

№aom-žojđ, sacrilege.

№aom̃ta, holy, hallowed; as *dujne naom̃ta*, a holy man.

№aom̃tačd, holiness.

№aom̃ajđjm, to sanctify.

№aon, certain; řeac̃d *naon*, on a certain time; lá *naon*, on a certain day.

№aona, pronounced *№aena*, whence O'№aena, English, O'№eny, 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 №jal №aojđjalač, king of Meath and supreme sovereign of Ulster and Connaught in the beginning of the fifth century. The large territory of Cjnēal №aena was the ancient estate or lordship of the O'№enys, from whom it derived its name, as they were the proprietary lords of it.—*Vid. the Topographical Poem of O'Duřazájn*, often quoted in this Dictionary. M. Wázeožazájn, 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'№enys 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'№enys 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.
- Ναονμάρι, nine; τήν ναονμάρι, twenty-seven.
- Ναοργα, or ναοργαῖ, a snipe.
- Ναοργαίρι, an inconstant man.
- Ναοργαίρεαῖ, inconstancy.
- Νάρι, that not; *νάρι β' ἔξοδι λέο*, that they could not; or, could not they? i. e. *νά αρι*.
- Νάρι, shame; *νή νάρι δουτ ε̄*, it is no shame for you.
- Νάρι, good, happy.
- Νάριab and *νάριob*, may it not be, let it not be; *νάριab ολε βύρι τυριυρ*, may not your journey be unlucky.
- Ναρδ, skill or knowledge.
- Ναρδαίρι, to know, to be skilled.
- Ναρ, a band, or tie.
- Ναρ, death.
- Ναρ, an anniversary.
- Νάρι, now Naas, a borough town of the County of Kildare in Leinster, and formerly the metropolis of Leinster, so that *Κηροῖ Νάρι* was that whole province; the ancient family of the Mae-Moroughs or O'Cavanaghs were the hereditary princes and possessors of it, *Νάρι Λαίγειαν*, the royal seat of the kings of Leinster: it is otherwise called *Αρ Λαίγειαν*.
- Ναράδ, a fair.
- Ναράδ, fame, or reputation.
- Ναράδ, noble, famous.
- Ναράριματεαῖ, a Nazarite.
- Ναρε, a tie or band.
- Ναρε, a collar, or chain; *ναρε ὀρι*, a gold chain; *μαδρια ναρε*, a chained dog.
- Ναρε, a ring.
- Ναργαδ, an obligation.
- Ναργαίρι, to bind or tie; hence *ναργαίτε*, bound, tied down to; also attached or devoted to.
- Ναργαίριε, a surety.
- Ναρεαρι, a defence or fortification.
- Ναῖ, a science.
- Ναῖαίρι, a snake; *ναῖαίρι ηρι*, an adder, a viper, or other poisonous serpent.
- Ναῖαν, noble, famous.
- Νε̄, *ανε̄*, yesterday; *vid. ναε̄ sup. ανε̄ νάρι*, whether or no; *ανε̄ νάρι μεροῖξ τῦ λιον*, didst thou not bargain with me.
- Νεαῖ, a spirit or apparition; *τάρι ηρι νεαῖ εῦζαμ*, a spirit appeared to me. *Note.* This word is a corrupt contraction of the word *νεαμαῖ*, a heavenly spirit, *quod vide infra*.
- Νεαῖ, some one, any one; *αν τε̄ βύαίριρεαυ νεαῖ*, he that shall strike any one.
- Νεαῖταρι, neither; *ex. νεαῖταρι διοβ*, neither of them.
- Νεαῖταρι, outwardly, without, on the outside.
- Νεαδ, and genit. *ηριδε*, dat. *ηριδ*, a nest; *δο εριηξ δά ηριδ ἔριη*, she fled to her own nest; Lat. *nidus*, Wel. *myth*.
- Νεαλλ, a trance, or ecstasy.
- Νεαλλ, a cloud; Wel. *niul*, Gr. *νηφελη*.
- Νεαλλ, noble.
- Νεαμαιοζαλ, safety, security.
- Νεαμαιοζαλαῖ, secure.
- Νεαμ, Heaven; genit. *ηριμε*, Wel. *neve*.
- Νεαμαῖ, a heavenly spirit.



Neam, in compound words is a negative preposition; neam-fozac, unstable, wavering; neam-fjine-unta, unrighteous; neam-djada, ungodly.

Neamajn, a pearl.

Neamajre, terrible, cruel.

Neam ajteanta, unknown.

Neam alac, undefiled, i. e. neam-ralac.

Neam altac, smooth.

Neaman, a raven, or crow.

Neam-bunajteac, groundless.

Neam cnazac, without knots.

Neam-cojglt, unthrifty.

Neam-cojgltac, profuse, lavish; also open-minded.

Neam-cojmteac, free, generous.

Neam-cojngeallac, ill-natured.

Neam-comdac, negligent.

Neam-corniac, unmoveable.

Neamcornujdeacd, immutability, steadiness, constancy.

Neam-crnjocnac and neam-crnjoc-nujzte, endless.

Neam-cubac and neam-cubajd, unbecoming, improper.

Neam-cujd, poverty.

Neam-cujdeac, poor, indigent.

Neam-cujmne, forgetfulness.

Neam-cumajrgzte, unmixed.

Neam-curnamac, careless.

Neamda, heavenly, holy.

Neam-dljzteac, unlawful.

Neam-dutnac, negligence.

Neam-fallya, unfeigned.

Neam-fajlljzeacd, care, vigilance.

Neam-garamajl, incommodious.

Neam-gean, hatred, enmity.

Neam-glan, impure, unclean, profane.

Neam-glanjne, impurity, pollution.

Neam-gnatac, unusual.

Neam-gnotac, idle.

Neam-julman, unskilful.

Neam-locdac, blameless.

Neam-marbteac, immortal; domarbtac, idem.

Neam-mbog, hard, impenetrable.

Neam-mbuan, transitory.

Neam-meajajyndaet, excess.

Neam-motužad, stupidity, insensibility.

Neam-nuall, an anthem, or hymn.

Neamonn, a diamond.

Neam-pojteamajl, sober.

Neam-yeajmac, inconstant.

Neam-rtajceamujl, frugal.

Neam-rtulman, churlish, morose.

Neam-tabarzac, stingy.

Neam-tarbac, ineffectual.

Neam-tarbujde, unprofitableness.

Neam-torzac, unfruitful.

Neam-tridocajneac, unmerciful.

Neam-truajllead, incorruption.

Neam-truajlljd, sincere.

Neam-tumuy, difficult.

Neam-ujneajbac, not poor.

Neam-ullam, unprepared.

Neam-uricjodeac, harmless.

Nean, an inch; also a span.

Nean, a wave or billow.

Neanajd, a nettle.

Neanajrg, that bindeth; neanajrc or no neanajrg, he bound or tied.

Neant and neantoz, a nettle.

Neaj, a wild boar.

Neajnam, to liken or compare.

Neajt, gen. njjt, power, strength.

Neajtajgjm, to strengthen.

Neajtbaj, or neajtman, strong.

Neajtužad, a strengthening.

Neaj, a hill, or fortified place.

Neaj, a weasel.

Neaj, a hurt or wound.

Neaj, noble, generous.

Neaja, the next; an mjoja ba neaja, the next month.

Neajan, the next place.

Neajg, an ulcer, a bile; neaj-gjod, idem.

Neajta, just, honest.

Neatay, manslaughter.

Mejd, a fight or battle; also a wound received in battle.

Nejde, wind.

Néjlljn, a small cloud.

Nejmōrjž, of no weight or effect.

Nejm, or nejm, brightness, splendour; whence nejmjm and njámajm, 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-řjnneac, false.

Nejm-čaalzac, sincere.

Nejm-čejlleac, rash, foolish; žo nejm-čejlljže, unadvisedly.

Nejm-čjon, disrespect.

Nejmeađ, a poem; also a science.

Nejmeađ, glebe-land; *quasi* neamjač, holy or consecrated land.

Nejm-đjomajleac, frugal, sparing.

Nejmeac, glittering, shining.

Nejm-eazlac, bold, confident.

Nejmeđ, filth or dirt.

Nejmjđeacč, the same.

Nejmējlnjže, uncorrupted, unviolated.

Nejmj, ants' eggs.

Nejmjm, to corrupt or spoil.

Nejm-jonmujn, morose, froward.

Nejm-meay, contempt.

Nejm-meata, confident.

Nejm-mjyžeac, sober.

Nejmneac, sore, aching; also passionate.

Nejmnj, a thing of nought, or invalid; do čur ar nejmnj, to annihilate.

Nejmnjžjm, to annul, or annihilate.

Nejmjeađ, contempt.

Nejm-jeaymac, inconstant.

Nejm-jeaymacđ, inconstancy.

Nejm-tejč, 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.

Nejč, a fight, battle, or engagement.

Nejče, the plur. of njđ, things.

Nejčeamajl, real.

Neamajn, madness.

Neiman, a vulture, or Royston crow.

Neō, and.

Neōč, good.

Neōjđ, bad, naught.

Neōjl, pl. of neul, *quod vid.*

Nēul, a cloud; genit. nējl, and plur. nēojl, or nēulta; nēulta dūba na hojđče, the dark clouds of the night.

Nēul, light, a glimpse of light; do čonarc nēul na tjne, I saw a glimpse of the light of the fire; nēul žrējne, a little sunshine; njl neul mađajrc aže, he does not see a wink.

Nēul, a fit; nēul tjnnjy, a fit of sickness; nēul bajle, a fit of madness; čajmnēul, a trance; pl. nēulta.

Nēul, a star; nēultajb njme, the stars of Heaven.

Nēuladōjn, an astrologer.

Nēulřuntađ, slumbering.

Nžedal, 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 řējđjn, it cannot be; nj hē, it is not he; Goth. *ni* and *nih*, Lat. *ne* or *ni*, Gr. *νε* or *νέ*, Goth. *niu*, neque.

Nj or njđ, a thing; žac njđ řnámuy, every thing that creepeth; plur. nejte; nejte talmajđe, earthly things.

Nja, a sister's son.

Njađ, a champion; njad, or njac najrc, *miles torquatus*.

**Njadar** and **njadcur**, valour, bravery.

**Njal**, a soldier or champion.

**Njal**, a letter.

**Njamajm**, to shine, to be bright.

**Njamda**, pleasant, bright; *njamamujl*, *idem*.

**Njamdaet**, brightness.

**Njd**, for **znjd**, they make.

**Njd**, manslaughter.

**Njde**, time.

**Njz**, or **nj**, a daughter, also a niece; ex. **Majne njz Tomajr**, Mary the daughter of Thomas; hence **majne njz bhrajajn**, *nj Nejl*, Mary the daughter of Brien, of Neill, i. e. Mary O'Brien, or O'Neill; hence **njzjn**, corrupted into **jnzn**, a daughter. The Welsh have *nith*, and the Cornish *noith*, for niece.

**Njzjm**, to wash; **njzfn rjad** a *neudajze*, they shall wash their clothes.

**Njztn**, soap.

**Njl**, is not; **njl re**, he is not. It is a contraction of **nj bful**; *vid. fljm*, or *fuljm*.

**Njlym**, to be wanting, to be absent, i. e. *nj fljm*.

**Njm**, a drop.

**Njmglyc**, strong, impregnable.

**Njm**, to do, to make; **ujme rjn** do *njmye dnduzad*, wherefore I make a decree.

**Njm**, bitterness, sourness; **zan njm zan majtm**, without sourness or slackness; hence **njmneac**, testy, peevish.

**Njm** and **nejm**, poison; **atajn**, or **natajn njme**, an adder, a viper; any poisonous serpent.

**Njme**, or **nejme**, genit. of **Neam**, Heaven; **nydzaet njme**, the kingdom of Heaven.

**Njmneac**, poisonous, mortal; also peevish, passionate.

**Njn**, an image.

**Njnzn**, sore, sick.

**Njnycj**, one who interrupts another's discourse.

**Njoða**, real.

**Njomda**, bright, shining.

**Njomam**, to shine, to glitter.

**Njomar**, brightness.

**Njomrzaolte**, scattered or dispersed.

**Njon**, or **nujn**, the ash-tree; hence the name of the letter **N**.

**Njon**, a wave.

**Njon**, a letter.

**Njonaç**, catching; also forked.

**Njonaç**, agreeable, pleasant.

**Njonaç**, party-coloured, speckled.

**Njonad**, a prey or booty.

**Njona jm**, to prey.

**Njor**, **anjor**, from below, up; do *bjyread a njor tojbreaca an ajzejn*, the fountains of the deep were broken up.

**Njpram**, I would not be; *njpram conajnclejt ajr cnejc*, I would not be always destroying or plundering my subjects; *Lat. non ipse essem*.

**Njn**, or **njon**, i. e. *nj ar*, or *nj no*, comes before verbs of the preterperfect tense of the indicative mood; ex. *njn buajl*, he struck not. When it has *bu* after it, it has an adjective or participle coming just after them, and then comes the substantive if it be not understood; ex. *njn bu lajdjn me*, I was not strong; *njn bu tozta an teac*, the house was not built. It sometimes has a pronoun after it: *njn bu leo j*, she was not theirs; *njn* is sometimes written *nj no*; ex. *nj no buajl*, he struck not.

**Njy** is sometimes written for *njn*, in the above different manners of using it.

**Njye**, a wound; the gen. of *near*, *quod vid.*

**Njç**, or **njd**, 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 žur*, until that; *nō žur ojl rj an leanab*, until she had nursed the child; *nō zo řemjořpa řē tū*, until he destroy thee.

**No**, this particle was anciently used instead of *do*; ex. *no buáj-lyř mē*, you struck me.

**Nō**, new; Lat. *novus*; *nō ařm*, new arms, *nova arma*; *nō-mōd*, new fashion; Lat. *novus modus*.

**Nošajš**, time, season.

**Noč**, which.

**Noča** and **nočad**, ninety.

**Nočd**, rather *nočt*, night; a *nočd*, to-night; Lat. *nocte*.

**Nočdájžm**, to make naked, to uncover, to strip or peel; *do nočd řē*, he peeled; *ná nočdujž būř ecjnn*, do not uncover your heads; *amajl nočday řean leabajř*, as the old books discover; *do nočd řē mē*, he hath stript me; *nočdujř djb*, I explain to you.

**Nočdayže**, or **nočdayžte**, naked.

**Nočta**, open, discovered.

**Nođ**, an abbreviation, a difficulty; Lat. *nodus*.

**Nođ**, as *nōđ leat*, observe or take notice; Lat. *nota*.

**Nodajře**, an abridger.

**Nodajřeačt**, the method of using abbreviations.

**Nōdajm**, to understand; also to make a league or confederacy.

**Nōđ**, noble, excellent.

**Nođlaž**, Christmas; Gall. *noel*; derived from *natalitia*.

**Noeře**, a seaman, a mariner.

**Nojbjžjř**, ordure or dung.

**Nojbjřeač** and **nōjbjřte**, a novice.

**Nōjn**, noon, or the ninth hour of the day according to the Roman calculation of the day; *τρίατ nōna*, noon time.

**Nōjn-dořea**, an eclipse of the sun.

**Nōjn-řeačt**, the evening star.

**Nōjř** and **nōř**, a manner or custom; *nōjř ažuř beačda*, carriage and behaviour; Lat. *mos*.

**Nōjř**, noble, excellent.

**Nōjřt**, *anojřt*, a church, or congregation.

**Nōjřeač**, noble.

**Nonn**, a *nonn*, beyond, on the other side; a *nonn ažuř a nall*, to and fro, hither and thither.

**Nōř**, a fashion, manner, or custom; *do nōř an ečd mođa*, according to the former manner; *do nōř řjn*, thus, even so, after that fashion; *do nōř na nujle cřneadač*, after the manner of all nations; Lat. *mos*; pl. *nōřa* and *nořajš*.

**Nōř**, knowledge. x

**Nōřa**, now, at present; a *nōřa*, now, at this present time.

**Nōřajžm**, to enact, or approve.

**Nočta**, discovered.

**Nua**, strong; *do třořd řē ře njád nua*, he encountered a strong champion.

**Nua**, new; *nua eadač*, new clothes.

**Nuačolla**, astonishing.

**Nuačojř**, or **nōđcujř**, a companion, a bride, or bridegroom; *řean ažuř řonuačujř leat*, I wish you prosperity and a happy companion, (wife or husband.)

**Nuacojřreač**, a harlot, or prostitute.

**Nuađ**, new. This word is often set before its substantive, and joined to it; *nuađ-žajll*, the new English; *nuađ-řjažnajře*, the New Testament; *nuađ-ola*, new oil. This word is sometimes written *nuađ*, but always pronounced *nōđ*; Lat. *novum*, and Gr. *νεον*, new; Wel. *newydh*, and Cor. *nowydh*.

**Nuajčteačd**, 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*μταc*, howling, roaring.  
 Nuall*zuba*, *idem*.  
 Nuall*γann*, noble, generous.  
 Nuamam*ōjri*, embroidery.  
 Nuataj*g*, heaven.  
 Nuðð*ðpeacð*, a lone journey.  
 Nu*jge*, *zo nujge*, until ; *zo nujge*  
*γo*, hitherto ; *zo nujge mo býr*,  
 until my death.  
 Nu*jmr*, number. ✱  
 Nu*jmrjμgð*, 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 *leatan*, or broad vowels, and is therefore used in-  
 differently with *a* or *u* in old Irish manuscripts, and in some words by  
 the moderns, as *deor*, *dear*, or *deur*, 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 *lau-*  
*tus*, &c. In the Latin we also find *a* written for *o*, as from *creo* is formed  
*creavi* and *creatum* ; and *u* has been sometimes taken for *o*, as *fontes*  
 for *fontes*, *frundes* for *frondes*, *fretu* for *freto*, *Acherunte* for *Acheronte*,  
 &c. In Lucretius, Plinius says that some states of Italy, particularly the  
 Umbrians and Tuscan 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 *ojr*, so called from *ojr*, the *spindle-tree*, vulgo *feðmγ*, Lat.  
*evonymus* ; and we find this diphthong in the Hebrew, as Heb. *וא*, Lat.  
*gens* ; as also among the Grecians, as *κοιλον*, *κοινη*, Lat. *cælum*, *cæna*.

o b

o b

O, from ; *ð caτajr zo caτajr*,  
 from city to city ; also whence ;  
 ex. *ð naharτajr*, whence is said.  
 O, an interjection common to the  
 Latins, signifying alas ! woe is  
 me !  
 O, seeing that ; *ð τajm*, seeing that

I am ; *ð eðhna*mc* mē do žnūj*r**,  
 since I have seen your counte-  
 nance.  
 O, an ear ; Gr. *ουc*, *auris* ; hence  
*oðall*, deaf, from *o* or *oðg*, an  
 ear, and *ðall*, dull. It is some-  
 times abusively written *aðall*,

and often *uðall*; ex. *mōȝa me hō na ðeȝrbe*, i. e. *mō clūaȝa me clūaȝ na meȝðne*.

*Oða* and *oðuȝn*, a river; *vid. Cluver. de Germania Antiqua*, pp. 638 and 694; hence the Celtic name of the Danube, viz. *Ōánou*, or *Ōán-oða*, signifying the bold river.

*Obað*, a denial, a refusal; *nȝ ȝu-ðiaȝnn obað*, I should not refuse.

*Obaȝm*, to refuse or deny; *dob ȝe caȝ*, he refused battle, or giving battle.

*Obaȝnne*, swiftness, hastiness.

*Obaȝn*, work, labour; Lat. *opus, operis*.

*Obaȝnȝȝm* and *obaȝnȝuȝað*, to work or labour; Lat. *operor*.

*Obaȝnȝȝȝe*, and *contracte obȝaȝȝȝe*, worked up, handled with art.

*Obann*, quick, soon, nimble; *ȝo hobann*, quickly, soon, presently; also hasty or rash; *nā bȝ obann le do bēul*, be not rash in speech.

*Obēla*, open; *do ȝȝōȝȝȝaȝ cloȝa*, *aȝuȝ do ðaðaȝ na haȝðnaȝȝȝe obēla*, the rocks were rent asunder, and the monuments laid open.—*L. B.*

*Oðan*, or *uaðan*, and sometimes written *oðan*, fear, dread, terror; Gr. *φοβον, metus*; ex. *aȝ ȝnāð*, *aȝ oðan*, *na aȝ ȝuaȝ*: *nā beȝn*, (*bȝ ad bȝeȝȝeām neaȝlūaȝ*;) *bȝeȝȝ nāȝ ȝōȝn*, a *ðhonȝa*, *ðuȝȝ*: *aȝn ȝōȝȝaȝ ðȝn no aȝnȝȝȝȝȝ*; 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! *proh!*

*Oc*, a poet; *ȝnnȝȝ oc*, a band of poets.

*Ocáȝð*, business, an occasion.

*Ocaȝ*, and; often written for *acaȝ*, or *aȝuȝ*.

*Ocaȝ*, interest, or an annual rent; the same as *ȝocaȝ*, payment.

*Ocȝ* and *ucȝ*, *oh!* woe! alas! Wel. *uch*, and Belg. *uch*.

*Ocð*, or *ucð*, a bosom, the breast; *bean hoȝða*, the wife of thy bosom; *lán a hoȝða*, her lapful; *ocð láȝȝn*, *ocð laȝ*, a strong breast, a weak breast.

*Ocðac*, good delivery of speech; *aȝ ȝeāȝn a ocðac nā a ȝōȝ-luȝm*, his delivery surpasses his learning.

*Ocðmacað*, adoption.

*Ocȝa*, shoes.

*Ocȝt*, eight; Lat. *octo*, and Gr. *οκτω*.

*Ocȝtmað*, the eighth; Lat. *octavus*; an *toȝtmað caȝȝȝȝol*, the eighth chapter.

*Ocȝtmoȝað*, eighty.

*Ocot*, a shower.

*Ocȝac*, hungry; *ōȝn ȝȝon an to-ȝnac a ȝōȝmaȝ ȝuȝaȝ*, for the hungry eateth up his harvest.

*Ocȝaȝ*, hunger; *ocȝuȝ*, *idem*; *ȝeāȝ ocȝuȝ*, a hungry person.

*Ocȝaȝán*, a glutton.

*Ocȝuȝ*, hunger.

*Oð*, from thy; *ōð ȝōȝðȝonnuȝb*, from thy loins, i. e. *ō do*.

*Oð* and *oȝð*, music.

*Oð*, the point of a spear, the sharp end of any thing.

*Oðaȝ*, pale, wan: written also *oȝaȝ*.

*Oðaȝán*, the plant cow-parsnip; Lat. *sphondylium*.

*Oðaȝac* *mullaȝ*, devil's bit; Lat. *succisa*.

*Oðmōȝ*, respect, homage.

*Oðmōȝac*, respectful, dutiful.

*Oȝȝȝaȝȝeac*, a Druidish priest literally an offerer.

*Oȝȝȝáȝl*, an offering, or oblation.

*Oȝȝȝáȝm*, to offer; *do oȝȝȝáȝað*

an jōðbjnt jōðajñ aμ a j'on, the pure oblation was offered (to God) for him.

~ Oζ, young; an τάωρ ὄζ, the children, or youth; ὄζ ηρ ἄμρα, young and old; ἄμ νάωρ ὄζ, our little ones.

Oζačð, youth.

Oζájñ and oζánač, a youth, a young man.

Oζám, the occult manner of writing used by the ancient Irish.

Oζánačð, youth; oζántačð, *idem*.

Oζbáð, a territory in the County of Meath, which anciently belonged to the O'Heas.

+ Oζ, the ear; *vid.* O.

Oζ, whole, entire; ζο hōζ, entirely.

Oζ, a virgin; gen. ὄζε, or hōζá; an τῶζ γο-molta, the Virgin most renowned.

Oζ and ὄζða, pure, sincere.

Oζðačð, virginity.

Oζláč, a servant, a youth; also a soldier.

Oζláčay, 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.

Oζloyζajñ, a tad-pole.

Oζmáμτ, a heifer, a young beeve.

+ Oj, aj, or aoj, a sheep.

Ojbne, i. e. obajñne, quickness, suddenness.

Ojbjð, obedience, submission.

Ojbηζζμ, to work, to cause or effect, to operate.

Ojbηζζτε, wrought.

+ Ojbηζζτεὀημ, a workman, a labourer.

Ojbηζζáð, an operation.

Ojčt m̄j, October.

Ojdean, love, tenderness.

Ojde, a teacher, also a foster-father; ojde φαοηρjðjñ, a confessor; ojde altμoma, a foster-

father.

Ojdeað, slaughter; also death.

Ojdece, the night.

Ojdeacay, instruction.

Ojdeay, advice, also instruction; bēol-ojdeay, oral tradition.

Ojde-c-mēηleac, a night robber.

Ojde, a guest or traveller; δ'φογ-ζυη μηγε μο δῶηγε don ojde, I opened my doors to the traveller; η̄ bu ηη̄ ojðjð ajčēam, she was not uncivil to strangers.

—*Brog. in Vit. S. Brig.*

Ojdeacτ, entertainment, a night's lodging.

Ojdeað, death, got by any means; ojdeað clajñne Nējñ, the decease of the children of Nial, ηρojñηζζjð mē ajñm ηρ ojdeað ζac ηηζ, I will recount the names and deaths of each king.

This word is sometimes written ojζjð, and then seems to be of a radical identity with ēaz, death.

Ojdeay, cloč ojdeay, freestone.

Ojðημ, and genit. ojðητε, snow; leac ojðητε, ice.

Ojðητε, an heir, or heiress; ojðητε ceapτ na cηjčce, the rightful heir of the country; pl. ojðηηζ. It is pronounced ojητε, the ð being quiescent: in old French *hoire*, plur. *hoires*; Lat. *hæres*, *hæredis*, where the *d* comes in as in the Irish; ojðητε, or ejðητε mánla, an heiress.

Ojðηeacð, an inheritance.

Ojηζε, an office.

Ojηζeac, an officer.

Ojημjñ, vulgarly ajημjñ, 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 *Osfrydion*, from *osfryd*, 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 *Osfrydionnac* or *Osfrydeac* in the singular, and *Osfrydionnac*

or *Osfrydeac* in the plural, from *Osfrydon*, 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 *Carnnac* in the plural, and *Carnnac* 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 *Osfrydonac* or *Osfrydeac*, a sacrificer. A third order of religious persons among the heathen Irish, was constituted by those they called *ḡáid* or *ḡáid*, 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 beirym do na ḡáid 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 *Ḅáyd*; 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 *Οϋϋιον*, 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 *Οϋϋιον*, 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 *ἀδομαδ*, to mean the adoration of the true God, which was one of the primitive words of their language, (*vid. μάζ-ἀδογι, sup.*)

and of the word *Ḅῶραδ*, corrupted into *Ḅῶραδ*, to mean the sacrament of marriage; *vid. Ḅῶραδ infra*. Thus also the words *εμεροιομ, δῶκαγ, and ζηράδ*, i. e. faith, hope, and charity, are primitive words of the Irish language.

*Οϋζ*, a champion.

*ΟϋζḄean*, a young woman.

*Οϋζε*, a web fit for the loom.

*Οϋζε*, youth; *ann a Ḅῶζε*, in her youth; also younger.

*ΟϋζḄeaγ*, a lad, a youth.

*Οϋζ*, a virgin, or maid; *μαγ Ḅῶζ Ḅῶγῶν-ζλαγ*, as a pure virgin.

*Οϋζε*, fullness, entireness.

*Οϋζε*, a file.

*Οϋζεann*, a pan, a chaldron.

*Οϋζεαγ*, genit. *οϋζγγ*, snow; *Wel. eira*; *leac-οϋζγγ*, ice.

*Οϋζεαγamaγ*, icy, or frosty.

*ΟϋζḄδ*, a sojourner, or guest.

*ΟϋζḄδ*, death.

*ΟϋζḄγμ*, to behold, or look upon.

*ΟϋζḄḄḄγγ*, a despotic power; also perfect obedience or subjection.

*ΟϋζḄεατα*, frozen.

*ΟϋζḄεḄḄζ*, frost.

*ΟϋζḄγμ*, to freeze or snow.

*ΟϋζḄḄḄama*, an heir-apparent to a lordship.

*Οϋλ*, from *οϋλγμ*, or *αγλγμ*, to nourish or nurse; *no ζυμ οϋλ γγḄḄ*, until she had nursed him; *ḄḄ ḄḄlead ḄḄ*, he was educated.

*Οϋλ*, from *ḄḄλαγμ*; *ḄḄum ḄḄλ*, to drink.

*Οϋλ*, a rock.

*Οϋλ*, infamy, ignominy; hence *οϋλḄḄḄγμ*, reproach, a dispraise.

*ΟϋλḄḄḄγμ*, a reproach; also an offence; a stumbling block.

*ΟϋλḄḄḄγμγμ*, to stumble, to take offence.

*ΟϋλḄḄḄḄḄḄ*, a funeral fire; *Lat. rogus*.

*ΟϋλḄḄḄḄḄḄ*, a doubt.

*ΟϋλḄḄḄḄḄḄḄḄ*, doubtful.

*Οϋλε*, *αγ οϋλλ*, and *αγ οϋλλ*, another.

Ojleamnac, requisite; also nourishing.  
 Ojleamnam, to educate.  
 Ojleamun, nurture, food.  
 \* Ojleán, an island; ojleánaib, islands.  
 Ojleap and ojleapac, a pilgrim.  
 Ojleapam, to go on pilgrimage.  
 Ojleapca, a nursery.  
 Ojleatap, a foster-father.  
 Ojlijte, pilgrimage; ojlijte, *id.*  
 Ojlijteac, a pilgrimage; ojlijteac, *idem.*  
 Ojlle, or ujlle, greater.  
 Ojllmead, balances.  
 Ojlltead, a cable.  
 Ojn and on, a loan or thing lent.  
 Ojneac, mercy; also liberality; ná bjoð ann do řjnfead ojneac cuřge, let there be none to extend mercy unto him, *Ps.* 109. 12; also respect, deference; tap ceann ojneac na cclejjeac, through the deference due to the clergy.  
 Ojncc, liberal; bean ojnřg, a generous woman.  
 Ojnme, with; ojnme řjř mōřř, together with the great king.  
 Ojnmjð, a fool, or silly person.  
 Ojnmjdeac, foolish, silly.  
 Ojnmjdeact, folly.  
 Ojnřeac, an abandoned silly person; also a harlot.  
 Ojř, for, because that; Gr. řap, and Gall. *car.*  
 \* Ojř, golden, of or belonging to gold; *vid.* ðř.  
 Ojř, the spindle-tree; hence the diphthong oj is so called.  
 Ojř-beap, good actions, precious deeds; compounded of ðř, gold; and beap, a deed.  
 Ojř-beapac, great, precious.  
 Ojřbjořn, honour, veneration.  
 Ojřbjořneac, venerable; a ðřř ðřřbjořneac, *virgo veneranda.*  
 Ojřc, a lap-dog.  
 Ojřceadal, an instruction; also

doctrine.

Ojřceap, a hurt, a wound.  
 Ojřceap, necessary, fit, proper; ex. řac řte ap ojřceap ðřapnad, a tá a hřapnad řan řapřř, every petition necessary to be demanded, is to be found in the Lord's Prayer.  
 Ojřceapacð, need, necessity.  
 Ojřceapř, a goldsmith.  
 Ojřceapacð, a mess.  
 Ojřcřll, provision reserved for the absent.  
 Ojřcřll, against, in wait or expectation; an ojřcřll an cãta, against the fight; do ðeřt am ojřcřll, to lie in wait for me.  
 Ojřcřllř, to bear or carry.  
 Ojřcřomac, gold-haired; Lat. *auricomus.*  
 Ojřcřřde, a treasury or bank of gold; a precious magazine.  
 Ojřdeapř, noble, illustrious; compar. ojřdeapřca, more illustrious.  
 Ojřdeapřam, to flourish, to be famous.  
 Ojřdeapřap, lustre, excellency.  
 Ojřdeapřc, excellent, illustrious.  
 Ojřdeapř, pre-eminence, supremacy.  
 Ojřdeapř, an assembly.  
 Ojřdead, as much, so much; also whilst; as, ojřdead ðeřřř na mbeatapř, whilst they lived.—*Vid. Annal. Tighern. an.* 144.  
 Ojřdead, or ojřřm, to besit or become; řřř ojř do a ðeãnam, it was not fit or convenient for him to do it.  
 Ojřdeapřa, chief, excellent.  
 Ojřdeapřařl, a waste house or habitation.  
 Ojřdeapřařl, meet, proper.  
 Ojřdeam, a ploughman.  
 Ojřdeamnac, meet, or proper.  
 Ojřdeamun, an influence; ojřdeamna řjlye, sweet influences.—*Job,* 38. 31.  
 Ojřdeamnam, to adapt or make fit.

- Ojnean, pleasant; ojnean-ġlan, fine and clear.
- Ojnjfj and ojnjfjead, music.
- Ojnjfjead, a musician.
- Ojnjġneay, an ornament, a piece of embroidery wrought by a needle with figures or devices in gold; from oġi, gold, and ġneay, an ornament.
- Ojnjfj, it is meet or convenient; ojnjfj rē dam, it is meet for me.
- Ojnjfjod, or ojnead, a quantity, as much as; rēacđ nojnjfjod, sevenfold; ojnead jf rēacđfujđ do bnejt leđ, as much as they can carry with them.
- Ojnjm, to serve; ojnjfj đo, serve ye him; ġo nojnjfjđ, that they may serve.
- Ojnjr, or jnr, a chronicle.
- Ojnle, a piece, or fragment.
- Ojnlym, to cut off.
- Ojnmyđ, credit, respect.
- Ojnjneálda, neat, elegant, ornamental.
- Ojnj-nejmy, to shine like gold.
- Ojnjnejr, *rectius* ájnjnejr, goods, chattels, tackling, or any thing to work with.
- Ojnjnejr, a qualm of stomach, or nauseousness.
- Ojnjnjm, to ordain, to put in authority; do ojnjnead ē jona ġa-zaite jodan, he was ordained a pure priest; jani na ojnjnead na rġġ aji Thvadmúamjan, after being proclaimed king of Thombond: it is sometimes written ojnjndnjm, Lat. *ordino*.
- Ojnjr, Ojnr, or Eđorajr, Europe.
- Ojnjtear, the east, or eastern parts of the world; oġi ojnjtj; *vid.* deay. It also signifies "the day following."—*Vid. Luke*, 13. 33.
- Ojnjtearac, eastern.
- Ojnj-bneáġ, an hyberbole.
- Ojnjbeay, an epicycle.
- Ojnj-cējmnjūġad, eminence, or superiority.

- Ojnj-cējmedam, superstition.
- Ojnjjonáji, a taberd; a habit formerly worn over a gown.
- Ojnjrje, an oyster.
- Ojnj-rġnjđjnn, superscription.
- Ojnj-rġnjm, to lie with the face upward.
- Ol, said; ol rē, said he, or says he, like the common expression aji rē; ol rjad, ol rġ, say they, says she.
- Ola, oil; dujlleđġ ēmajnn ola, an olive leaf; Lat. *oleum, oleo*.
- Ola, *vid.* olam; teac ola, a tipping house; teac an oġl, *idem*.
- Olać, given to drunkenness, or drinking to excess.
- Olaćan, immoderate drinking; rēar olacajn, a sot or drunkard.
- Olamj, to drink; đ'oladar an jomad, they drank to excess.
- Olan, wool; đ'olajnn, of wool; olann cađmać, sheep's wool; Wel. *gulan*.
- Olar, a hone.
- Olarar, an ungrateful smell.
- Olc, bad, naught; also harm, damage; as, olc an ġnjom, bad is the action; ġo ġole đđjb, their foe; also a substantive; as, olc cojtceann, a common detriment.
- Olcay, naughtiness, badness.
- Olc-labajneac, blubber-lipped: the last part of this compound shows that labajr is a lip, like the Lat. *labrum*.
- Olcđbar, covetousness; also pleasure; also the name of some of the Irish kings and nobles.
- Olcay, badness; ar a n'olcay, for their badness.
- Oleac, soaking.
- Oleayac, usual, frequent.
- Oll, great, grand; Gr. ολος, *totus*; oll ári, a vast havoc, or great slaughter.
- Olla, woollen. ✕
- Ollam, ready, prepared.

Ollam, a doctor, or teacher; one well experienced in any science. The *Ardu-ollam* was the Archi-Poeta, or Poet Laureat of the king. This word, in its genitive case, forms *ollaman* in the same manner that *callam* forms *callman*; *ollamujn* is the nominat. plural.

Ollamajn, the learned; also instruction; genit. *ollamna*; *luct ollamna*, teachers of the sciences.

Ollamanta, learned.

Ollamnuzad, to instruct or teach; also to solemnize.

Ollarbat, a great army.

Ollatac, resentment.

Olldar, or oldar, than, more than, rather than; ex. *nj feacajd fjonn don dnojnz daona nojm-pe njam bean bu ajlle olldar an bean yn*, i. e. *fjonn* (mac-cuil,) never saw of the human species one more beautiful than that lady.

Olldrag, a funeral pile.

Ollead, an affront, or indignity.

Ollmatay, great riches; ex. *ollmatay an t'raozajl*, the goods of the world.

Oll-mucac, having great herds of swine.

Oll-tuad, a great ax.

Omajl and omalad, the same as *tomalad*, to eat; *no omajl Cnjoct mj agur jayz jai nej-yejnge*, Christ eat fish and honey after his resurrection.—*L. B.*

Omajt, a trough; also a cupboard.

Oim, lonesome, unfrequented; ex. *nam ab om do mujt*, may not your house be a desert; also raw.

Oiman for oban, dread, terror.

Oimnajt, an embryo.

Omna, an oak-tree; *omna na duajt-zajb an yluaz*, trees which a

multitude could not clear away.

Omna, a lance or spear.

Omhia, amber.

Omhann, a division, or share.

On and on, advantage, gain.

On, a stain.

On, sloth, laziness.

Ona, slow, sluggish, inactive, lazy.

Onz, clean, clear.

Onz, sorrow, grief, a sigh or groan.

Onz, healing, curing.

Onz, a fire, a hearth.

Onzad or unzad, anointing, or unction.

Onzad or onzajt, to anoint; Lat. *ungo*.

Onzbron, trespass.

Onzta, anointed.

Onnajt, there is.

Onn, a stone.

Onn, a horse.

Onn, furze or gorse: hence the name of the letter O.

Onnconn, a standard or ensign.

Ononjt, honour, respect; Lat. *honor*.

Ononac, honourable; comp. *ononmajz*, more honourable.

Ononajt, to honour; also to reverence; *d'ononmajz ye Oja*, he worshiped God.

Ononmajzta, honoured, revered.

Ojt, gold; Wel. *oyr*, Lat. *aurum*.

This Irish word has an analogy with the Heb. *ru*, *lucere*, *splendere*, *quia lucet et splendet aurum*.—Vid. Henric. Opit. Lex.

Ojt or ojt, for, because.

Ojt, a voice or sound.

Ojt, a border, or coast; *o ojt zo hōjt*, from coast to coast; Lat. *ora*.

Ojtacajl, an oracle.

Ojtazan, the herb organy; Lat. *auriganum*; it is vulgarly pronounced *ajmazan*.

Ojtajt, an oration; also a prayer.

Opaɲm, to pray; opaɲb̄ do muɲmea-  
 dač O'Dubtaɲz Seanōɲɲ Eɲ-  
 ɲɲonn, *orate pro Muiredaco*  
*O'Dubthaigh seniore Hiberniæ.*  
 Opaɲm, or opaɲm, i. e. aɲɲ me, of or  
 on me; cūɲmɲɲz opaɲm, remember  
 me.  
 Opaɲme, mercy, goodness; tɲē  
 opaɲme an Tɲaɲna, through  
 the Lord's mercy.  
 Opaɲann, a gold coin.  
 Opaɲɲt, humble, mild.  
 Opaɲ-ɲuɲɲeac̄, the yellow pure, call-  
 ed *or*, or *topaz*, in the arms of  
 an earl or lord; or *sol* in that  
 of a king or prince.  
 Opaɲc, and opaɲcad, and opaɲcaɲn, to  
 kill or destroy, to put to death;  
 Hisp. *ahorcar*, to hang; a dū-  
 baɲɲt zupb̄ ēccōɲɲ Cɲɲoɲɲt do  
 opaɲcaɲn, he said it was unjust to  
 put Christ to death.—*L. B.*  
 Opaɲc, a hen-egg.  
 Opaɲc, a salmon.  
 Opaɲc, or aɲc, a young pig; baɲ  
 luɲa ɲ a cēɲonn mɲoɲa oldāɲ  
 opaɲc cɲānač, in one month's time  
 she was less than a young pig.—  
*L. B.*  
 Opaɲc, a prince's son.  
 Opaɲcōɲɲlēɲɲ, a golden collar.  
 Opaɲcɲad, grief, sorrow.  
 Opaɲd, an order; opaɲd beannaɲzčte,  
 holy order.  
 Opaɲda, a piece or fragment.  
 Opaɲdaɲzčɲm, to order; also to wish  
 or desire; d'opaɲduɲz dōɲb̄ ɲeaɲ-  
 mōɲn do deānaɲm don pōbal, he  
 ordered them to preach to the  
 people; also to appoint or ord-  
 ain; maɲ opaɲdōčujd na bɲeɲ-  
 čeaɲuɲn, as the arbiters shall  
 determine: it is written also opaɲ-  
 duɲzčɲm; Lat. *ordino, jubeo.*  
 Opaɲdan, love, generosity.  
 Opaɲda, golden, of gold.  
 Opaɲdɲn, a mallet.  
 Opaɲdlač, an inch.  
 Opaɲdōz, a thumb; also the great

toe: hence opaɲdlač or opaɲlač sig-  
 nifies an inch, or the breadth of  
 the thumb: opaɲdōz is only the  
 diminut. of opaɲd.  
 Opaɲdūzāb̄, an order or decree; also  
 arrangement; opaɲdūzāb̄ an dāna,  
 the arrangement or disposition  
 of the poem.  
 Opaɲduɲzčɲm, to order or ordain, to  
 set in order.  
 Opaɲduɲzčte, ordered.  
 Opaɲzāɲn, an organ.  
 Opaɲzaɲn, slaughter.  
 Opaɲzɲuaɲzač, yellow-haired.  
 Opaɲlayta and opaɲlaytaɲmaɲɲ, shining  
 like gold.  
 Opaɲm and opaɲmɲa, upon me, i. e. aɲ  
 me.  
 Opaɲmaɲdean, the morning, the break  
 of day.  
 Opaɲmɲanač, gold ore, a gold mine.  
 Opaɲn, slaughter, massacre.  
 Opaɲna, barley.  
 Opaɲnaɲzčte, a prayer.  
 Opaɲnaɲzčɲm, to adorn.  
 Opaɲna, or opaɲnčta, on them; some-  
 times pōɲnčta.  
 Opaɲt, aɲ opaɲt, he slew or killed;  
 also to ravage or plunder.  
 Opaɲt, on thee, i. e. aɲ tū.  
 Opaɲta, begone.  
 Opaɲta, or opaɲnčta, a collect, or short  
 prayer; also a charm, but in  
 this last sense it is always said  
 aɲnčta.  
 Opaɲuɲb̄, on you; opaɲuɲnn, on us.—  
 Opaɲumɲa, on me, towards me.  
 Opaɲ, above, over upon; opaɲ cɲonn  
 na cačɲiač, above or over the  
 city.  
 Opaɲ is sometimes used in compound  
 words, as, opaɲ-cɲeɲdeam̄, super-  
 stition.  
 Opaɲ, a deer.  
 Opaɲ, is often prefixed to adjectives,  
 by which means they become  
 adverbs; ex. opaɲ āpaɲd, loudly or  
 publicly; opaɲ ɲɲeal, softly or  
 privately.

Όραδ, or ροραδ, a desisting, a cessation, or giving over; οραδ cōmπαε, an armistice, or suspension of arms.

Όραμ, to desist from, to cease.

Όραμ, the younger; *vid.* ρόραμ, or ρόρραμ.

Όρεαc, eminent, superior to others.

Όρεαμ, the motion of the hands in swimming.

Όρεαμ, a leap or bound.

Όρεαμ, a guest, or traveller.

Όρεαμ, a combatant, a champion; also the name of one of the Irish champions, named also Υρζαμ.

Όρεαμ, a ruinous fall.

Όρεαμδα, renowned, famous.

Όρεαμλανν, an hospital.

Όρεαμτα, loud, clamorous.

Όρεομαμρζτε, a meteor.

Όρ-έεμμνζζμ, to exceed or excel.

Όρ-έεμμνμζαδ, preeminence, or superiority.

Όρευλτε, open, manifest; le λτημ ορευλτε jona λάμ, with an open letter in his hand.

Όρουλ, the armpit.

Όρδα or όρτα, a house; *Hisp. ostal.*

Όρδα, τηζ όρδα, an inn.

Όρδόμ, a host, a landlord; m'όρ-δόμ, my host.

Όρζαμιαc, frail, brittle.

Όρζλαμ, or ρορζλαμ, to open; δ'ορζυλρε αν δομαμ, he opened the door.

Όρ-ζμιάμ, a superscription; from ορ, above or upon; and ζμιάμ, *Gr. γραφή, writing; Lat. scriptio.*

Όρ-μιαμταc, surviving.

Όρναδ, a sigh, a groan; αμ τημμε mo buλλεαδ nά m'όρναδ, my stroke is heavier than my groaning.

Όρναδαc, groaning, sighing.

Όρναμδε, or ορναμζεαλ, a groaning.

Όρναμζζμ, to sigh, to groan.

Όρραμ, a back burden.

Όρραμιαμδε, a porter or carrier.

Όρραμόμ, *idem.*

Όρτόμ, an hostler. \*

Όρμδε, or Όρμμδε, Ossory in Leinster, the ancient principality of the Fitzpatricks, Irish, Mac-ζjolla-ράδμιαμζ, and of several other families; chiefly the O'Carols, descended from Ταδζ, son of Oljololum, king of Munster and Leinster, the O'Donchas of Goran, the O'Dubhshlaines, or O'Delanys, and the O'Brenans.

Όταμ, labour, toil; hence δυμνε οταμ, a rustic, a labourer.

Όταμ, sick, weak, wounded; οδ cυαλαδαμ na hoταμ ρημ, δεμμζεαδαμ ζο hobann, when the wounded heard that, they immediately arose.—*K. de Brien Boiroimhe.*

Όταμ, wages.

Όταμιαc, *vid.* οταμιαc.

Όταμιαμ, a disease or disorder.

Όταμιαμιαc, sick, diseased.

Όταμιαμταc, an hospital for sick and wounded.

Όταμιαc, dung, but particularly horse-dung, as buαλταμιαc or buαλταc is peculiar to that of cows or oxen.

## REMARKS ON THE LETTER ϩ.

ϩ is the thirteenth letter of the Irish alphabet, and ranked among the hard consonants, called in Irish conρορνεαδα cμuαδα. It bears an

aspirate, and then pronounces exactly like the Greek *φ*, and is numbered among the rough consonants, called *conroyneada zairba*. This letter is called in Irish *pejt-bog*. 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-bog*, or *b* soft, that is to say, *p* is only a soft or mollifying way of expressing *b*; and the reason of it is, because originally they were the same letter, and *p* was not used in the Irish language before our knowledge of the Latin since the time of St. Patrick. In our old parchments we find these two letters taken indifferently one for another, as *prūtaç*, a boor or rustic, for *brūtaç*, Lat. *brutum*; *pējrt* or *pjart*, any beast, for *bējrt*, Lat. *bestia*; *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 *brjacaçl*, their danger, Lat. *periculum*; a *bpeacad*, their sin; pronounced a *bjan*, a *brjacaçl*, a *beacad*, &c.; by which we may plainly see how just the remark of Mr. Lhuyd, in his *Comparat. Etymol. tit. i. p. 21. col. 1.*, is, "There are," says he, "scarce any words in the Irish, besides what are borrowed from the Latin or some other language, that begin with *p*, insomuch that in an ancient alphabetical vocabulary I have by me, that letter is omitted." Besides we find in the old Norwegian alphabet, which is the ancient Runic alphabet, that there is no difference between the figure of the characters *b* and *p*.—*Vid. Olaus Worm. Lit. Run. p. 54.* The Greeks did write them indifferently one for another, as Gr. *βατειν* for *πατειν*, Lat. *ambulare*; *βικρον* for *πικρον*, Lat. *acerbum*: hence it is, that in verbs which terminate in *βω*, they change it into *πσω* in the future tense, as Gr. *λειβω*, to leave, fut. *λειπσω*, and not *λειβσω*. And the Latins have followed their example, as, *scribo*, to write, perf. *scripsi*, and sup. *scriptum*, and not *scribsi*, and *scribtum*. And it is by reason of this identity between *b* and *p*, that the Latins say *pasco*, to feed, from Gr. *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 *brnog* or *bruz*, 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-bog* can be nothing else than *bejt-bog*, 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. *c*μῑ῁ḁ; Wel. *pryv*, a worm, Ir. *c*μῑḁ; Wel. *prenn*, a tree, Ir. *c*μῑḁḁ; 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. *Cáyrz* and *Cáyrza*, *Easter*, Gr. *πασχα*, Lat. *pascha*, and Chald. *ܢܦܨܦ*, which is derived from the Heb. *פסח* or *פסח*, Lat. *transitus*, the *Passover*; and Ir. *cōr*, the leg, Gr. *πους*, and Lat. *pes*, Ir. *clūm*, a feather, Lat. *pluma*, Gr. *πιλον* and *πιλυμα*, 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 mutaut p in c, ita eos 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. *clūm*, *cūlye*, (corruptly *cūyle*,) *cōrcu*, or *cūrcu*, *cland*, *cōjb*, *obu*, *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.

Ῥάβαλ, a pavement; ἀν an brá-  
βαλ, upon the pavement.

Ῥάγανα, a heathen.

Ῥάγαναῶδ, heathenism.

Ῥάδεῶζ, a kind of torch made of

tallow enclosed in a long piece  
of linen cloth, used by the poor  
people.

Ῥαδορη, the Lord's Prayer, from  
the first word of it in Latin,





- Peap and peapán, a purse.  
 Peap-ġaduġġe, a pickpocket.  
 Peap-ladnon, *idem*.  
 Peatruġe, a halter.  
 Pēġe, a great tail; gen. pēġe; *vid. pēac*.  
 Peġe, a measure.—*Matt.* 13. 33.  
 Pēġejollac, that hath a long tail.  
 Peġllġe, 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 Pēġllġe is the name of different places in the County of Cork.  
 Peġljocán, a pelican.  
 Pēġnn, from pġan, punishment; Lat. *pœna*.  
 Pēġn-olġġe, a penal law.  
 Peġnneap, a pen-case, or ink-horn.  
 Peġnneacò, *idem*.  
 Peġnġol, a nook or corner.  
 Peġne, a pear-tree; also a pear.  
 Peġne, a pair or couple.  
 Peġnead, rage or fury.  
 Peġnġacujl, or pġnġacujl, urgent occasion or necessity; also danger, peril; Lat. *periculum*.  
 Pēġnġe, a row or rank; pēġnġġe, *idem*; also a perch.  
 Peġnġlle, parsley.  
 Peġġeapġabġne, a cutpurse.  
 Peġġeapġcòġn, a cutpurse.  
 Pēġġe, a worm, a monster, or beast; Lat. *bestia*; dim. pēġġe-ġġn; *vid. bēġġe*.  
 Peġġe, a musician.  
 Peġġeapġġe, versed in ancient history, especially in sacred writings; ò ġnġġeġġeapġġe, from ancient hagiographers.  
 Peġġeac, music.  
 Peġġeapġġac, the old law or testament, (Lat. *betus, veteris*, and
- Lex. *legis*.) annġn do còm-ġlā-nūġeac ġac ġajġġe ġġn pēġteapġac aġuġ nūajġ-ġġaġnġe ðāġ taġnġac do Ċġġġe, then all the prophecies, that regarded Christ in the old or new law, were fulfilled; beġteapġac, *idem*.  
 —L. B.  
 Peġneabġe, a perriwig.  
 Peġteġl, a pestle. ✕  
 Peġboġ, the letter p. *Flah. Ogyg.* p. 239. *ex Codice Lecano*.—*Vid.* the remarks on this letter.  
 Pēuġla and pēapġla, a pearl. ✕  
 Pġanġġneac, a Pharisee.  
 Pġana, from ġajġġġm, to watch.  
 Pġaġam, to hang up.  
 Pġan, pain; genit. pēġnne; plur. pġanta, pangs; pġana, *idem*; Gr. *πovνη*, and *pœna*.  
 Pġanad, affliction.  
 Pġanajm, to afflict, punish, or torment; ex. do pġanadaġi ē, they tormented him; pġantaġi ġad, let them be tormented.  
 Pġaġġac, rough, rugged.  
 Pġaġe, a worm, a beast.  
 Pġb, a pipe; diminut. pġbān, a small pipe.  
 Pġb, or pġp, and pġobān, or pġopān, a pipe; also the windpipe; Wel. *pib*, and Cor. *piban*.  
 Pġe and pġc, pitch; pġe talġāġġe, slime; Lat. *pic, picis*, Wel. *pyg*.  
 Pġġe, a pie; pġġe feòla, a pasty.  
 Pġġn, a penny; pġġn, *idem*.  
 Pġlġeġi, a pillar. ✕  
 Pġllġm, *rectius* pġlleadaġm, to turn, to roll; pġllġm āajd, to turn away, to drive back.  
 Pġllġn, a panel, or packsaddle.  
 Pġllġn, a pillow. ✕  
 Pġlyġeġi, the fish called pilchard. ✕  
 Pġncġann, a pine-tree; ġēaga pġncġajm, pine branches.  
 Pġncġn, a gilliflower.  
 Pġnn, 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.

Þjjobaðōjrt, a pipe-maker.

Þjōbajne, a piper; þjōbajne mála, a bagpiper.

Þjōbajneacđ, piping; úg deánam þjōbajneacđ, piping.

Þjōbam, to pipe.

Þjōbán, a small pipe.

Þjōbaŕt, pepper; Lat. *piper*.

Þjōðan, a sieve; also a honeycomb.

Þjocōjrd, 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.

Þjonōr, punishment.

Þjonōrta, punished.

Þjōp-ujrge, a conduit-pipe.

Þjōrńajd, a pirate.

Þjōrńōjde, a parrot.

Þjōrńna, a pear.

Þjōra, a piece; also a cup.

Þjōraŕnac, whispering.

Þjōrōza, *pro* þjreōza, witchcraft.

Þjōp and þjōpán, the windpipe; *vid.* þjōb.

Þjōr, pease; þjōr čapal and þjōr þjāđajrt, vetches.

Þjreánac, lentils, any kind of pulse.

Þjreōg, witchcraft, divination; lučđ þjreōza, sorcerers or wizards.

Þjreōgac, belonging to witchcraft; also a sorcerer.

Þjrt, a dike or pit.

Plá, a green plat, a meadow.

Plácantacđ, coarseness.

Plázaŕm, to plague. ✕

Plájt, a plague or pestilence, a contagion; genit. pláza; bljážajrt na pláza, the year of the pestilence; Lat. *plaga*.

Plájneud, a planet. ✕

Plájtjn, the skull; plájtjn an čjnn, the crown of the head.

Plájtjn, a little plate.

Plána, a plane for smoothing wood; ne na plánujōb, with his planes; hence it means metaphorically a fine plausible colour given to an action or story; đo čur ŕē plána aŕrt, he gave it a plausible colour.

Plannđa, a plant. ✕

Plannđajžjrt, to plant.

Plaoŕt, a husk or shell; plaoŕtjrn is its diminutive; Cor. *plysg*, Arm. *plyusken*; hence it signifies the skull; plaoŕt an čjnn, the shell of the head, or the skull; plaoŕtŕna nob, egg-shells.

Plaoŕgad, a sound or noise.

Plaoŕgam, to sound, or make a noise, to burst.

Plájtŕnajžjrt, to plaster.

Plájtŕńajl, plastering.

Pláta, a plate. ✕

Pléayt and pléaygad, a noise.

Pléaytŕajm, to crack or break, to burst; also to strike or beat.

Plod and plodán, standing water.

Pluc, a cheek; genit. pluce and pluce, pl. pluca.

Plucam, to puff up the cheeks.

Plucajne, that has great cheeks.

Plučam, to press or squeeze.—*Luke*, 8. 45.

Plucajneacđ, impertinence.

Pluce, a cheek; diminut. plucejn.

Plumba, a plummet; Lat. *plumbum*, lead. ✕

† *Plūn*, or *pulūn*, powder, flower, meal; Lat. *pulver* or *pulvis*; *plūn na b'fean*, the flower or the choice of men.

*Plūnac*, full of meal.

*Plutaδ*, a breaking or tearing down.

† *Pobal*, a people, a tribe, a congregation; Lat. *populus*; *popal Oē*, *populus Dei*; pl. *pojbleaca* or *pujbleaca*. *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 Cheallaćajn*, 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 *Mořoż*, the first son of *Donoż*, who was the only son of *Ceallaćan-Cajřl*, 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 *Ceallaćan Cajřl*, is warranted by a very authentic and well known manuscript called *Đuanajne řhjanuř řeřteun*, 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: *Ceallaćan-Cajřl*, *mac Đuaććajn*, *ėun mac leřř*, i. e. *Đonća*; *đa mac le Đonća*, i. e. 1<sup>o</sup> *Đunća*, a quo O'Ceallaćajn, *azur* 2<sup>o</sup> *Đaorđreatać*, a quo *Clann-Cajřtařž*, *Řřořna Đeaymūman*. In English, Callaghan, king of Cashel, son of *Đuaććan*, 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 *Ceallaćan-Cajřl*; and the second, *Đaorđreatać*, 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 *Čajřmuřže-Čhajřće* and *Čjněal-Clajřn-Đeajřařđ*, between Cork and Kinsale, about the end of the twelfth and beginning of the thirteenth centuries.

*Pobul I Đhřajajn*, 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 Dalcasian 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 *Óhyan Cár an Úonaigh*, 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 J Óhryen*, so called from him and his posterity, and whose principal town and seat was Carigoguinol. The present direct chief of this family is Daniel O'Brien, who lives at Glyn in the County of Limerick. A daughter of Mahon O'Brien, grandson to the above Brien-Duff O'Brien, was married to John Fitz-Thomas, Earl of Desmond, who died in the year 1536; *vid.* the *Leabán-Jhye* of the said O'Mulconnerys, treating of the Earls of Desmond. Her name was *Óon*, or *Óona Óhryen*; her husband being the fourth son of Thomas, Earl of Desmond, beheaded at Drogheda an. 1476; they both lived in the barony of Kineatalloon, in the County of Cork, which was their only appanage, until John succeeded his three elder

brothers in the earldom. This lady, as soon as her husband became Earl of Desmond, obtained from him a grant of a considerable landed property in fee in the above baronies for her cousin-german, Turlogh O'Brien, who with his father, Morogh O'Brien, removed from Pobul Brien to Kineatalloon, to live on that property, soon after the beginning of the sixteenth century. The present Earl of Lisimore is the direct descendant of the above Morogh and Turlogh O'Brien, and chief representative of this branch of the O'Briens of *Carighōghyneol*.

*Popul an Stacagh*, 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.

*Bopeub* ἢ *Calajctē*, is the ancient name of a large parish in the barony of Musgry and County of Cork, otherwise called the parish of *Donag-mōr*, the ancient estate of the O'Healys.—*Vid.* *Domnac-mōr*, *sup.*

*Boc* and *pocán*, a he-goat; *poc-naad*, 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*.

*Bōg*, a kiss; genit. *pōjze*, plur.

*pōga*.

*Bōgajm*, to kiss.

*Bobleōg*, a poplar tree.

*Bobleōc*, the common people.

*Boblejze*, public; *zo* *boblejze*, publicly.

*Bōjnye*, a porch; plur. *pōjnyjze*.

*Bōjnyūn*, a portion.

*Bōjyzeallajm*, to betroth.

*Bojym*, to lug or haul.

*Bōjt*, excessive drinking. \*

*Bōjteamaed*, hard drinking; Lat. *potare*, to drink hard.

*Bōjtērijad* and *bōjtēriota*, potter's clay.

*Bōjtjn*, a small pot. \*

*Bola*, a pole. \*

*Bolajne*, a searcher of holes and corners.

*Poll*, a hole or pit; *poll-griōn*, a nostril; *do ējrlzeadaari* a *bpoll ē*, they threw him into a pit; Gr. *πολος*.

*Pollajne*, a hole; *pollārijz na griōn*, the nostrils.

*Ponc*, a point or article; *ponc cpejdm*, a dogma of faith.

*Bōnejne*, beans; and *pōnajne*, *idem*.

*Pont*, austere, cruel.

*Popa*, a master.

*Pōne*, a pig; Lat. *porcus*. \*

*Bōneán*, a small pig.

*Bōriajyde*, a parish; Lat. *parochia*.

*Bōriajydeac*, a parishioner.

*Bōrit*, a tune, or jig; ex. *porit najnce*, a dancing jig.

*Bōrit*, a fort, or garrison; hence \*

*Bōrit-lājyze*, the town of Waterford; hence also *bajlle-pōrit*, a great seat, or noted town.

*Bōrit*, 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-ζλαγ, green crab; πορτάν-εαυῖλλ, spider-crab.

Πορτ-τρῆαῖτε, a stall-fed hog; from πορτ, a house, and τρῆαῖ, a hog: it is commonly pronounced πορτρηαῖτε.

Πῶραδ, corrupted from βῶραδ, or βῶυῦδ, 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 βῶυῦδ, 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 γρῆε or γβῆε, which literally means cattle. The men of quality amongst the old Irish never required a marriage-portion with their wives, but rather settled such a dowry upon them as was a sufficient maintenance for life in case of widowhood; and this was equally the custom of the German nobles,

\* Teutonicis priscis patrios successit in agros mascula stirps omnis, ne potens ulla foret.

and particularly of the Franks.

Ῥῶδα, married, joined in wedlock.

† Ῥῶτα, a post; ἀπὸ τῆς Ῥῶταῖς ἐπὶ τῶν Ῥῶτων.

\* Ῥῶτα, a pot.

Ῥῶταδῶτης, a potter.

\* Ῥῶταζμ, to drink hard, or to excess; Lat. *poto, potare*.

Ῥῶταζης, a pot-companion; Ῥῶταζης φίλος, a wine-bibber.

Ῥῶταζηεὐδ, potting or tippling.

Ῥῶταζις, a pot-lid.

Ῥῶτ, or ἀνῶτ, a bachelor.

Ῥῶβ, quick; ἄνθρωπος Ῥῶβ, immediately.

Ῥῶβδην, earnest business.

Ῥῶβδηνεὐδ, earnest; ἄνθρωπος Ῥῶβδηνεὐδ, earnestly.

\* Ῥῶβς, brass; gen. of Ῥῶβς.

Ῥῶβςεὐδ, broth, pottage; Wel. *bresych*, Lat. *brassica*.

Ῥῶβς, a wave.

Ῥῶβς, a bounce; ἄνθρωπος Ῥῶβς, he was roused up.

Ῥῶβςεὐδ, a stamping or kicking; also palpitation, panting.

Ῥῶβςεὐδ, to kick, spurn, &c., to stamp; βῆσθαι τὸν πόδα σου ἐπὶ τὸν πόδα σου, smite with thine hand, and stamp with thy foot. — *Ezek. 6. 11.*

Ῥῶβςεὐδ, a hearty brave man.

Ῥῶβςεὐδ, acting bravely or gallantly.

Ῥῶβς, a leather clout, a patch, or piece of cloth, &c.

Ῥῶβς, a court.

Ῥῶβς, a wenching jade.

Ῥῶβς, hold! stand! stay! an interjection.

Ῥῶβς, a crow, any bird of the crow or kite kind; as, Ῥῶβς ἐπὶ τῆς ἀλκυονίδος, a ringtail; Ῥῶβς ἐπὶ τῆς ἀλκυονίδος, a kite; Ῥῶβς ἐπὶ τῆς ἀλκυονίδος, a raven; Ῥῶβς ἐπὶ τῆς ἀλκυονίδος, a vulture; Ῥῶβς ἐπὶ τῆς ἀλκυονίδος, an osprey: written also

Ῥῶβς; it is metaphorically said of any noisy, nonsensical person.

Ῥῶβς, a crier; Lat. *præco*.

Ῥῶβς, a prelate of the church, a bishop.

Ῥῶβς, danger; ἄνθρωπος Ῥῶβς, in great danger; Ῥῶβς, the danger of death; Lat. *periculum*.

Ῥῶβς, a pricking.

Ῥῶβς and Ῥῶβς, chief, great, prime; Lat. *primus*. In compound words it is nearly of the same meaning with the Greek ἀρχι; as, Ῥῶβς-ἀρχιεπίσκοπος, a Patriarch; Ῥῶβς-ἐπιτομή, a primacy, or first sway.

Ῥῶβς, a primate. ✕

Ῥῶβς, the main beam.

Ῥῶβς, a beginning or foundation.

Ῥῶβς, a firstling; Ῥῶβς, the first of thy ripe fruits.

Ῥῶβς, a principal fortress, or chief royal seat.

Ῥῶβς, secrecy; ἄνθρωπος Ῥῶβς, in private.

Ῥῶβς, private.

Ῥῶβς, a sting fixed to the end of a goad to drive cattle with.

Ῥῶβς, to prick or sting.

Ῥῶβς, wisdom.

Ῥῶβς-ἀρχιδροῦς, an arch-druid.

Ῥῶβς-ἀρχεπρόφητος, an ancient prophet.

Ῥῶβς, a prime soldier.

Ῥῶβς-ἐπιτομή, a royal seat.

Ῥῶβς, the main sail.

Ῥῶβς, a foundation, the first beginning.

Ῥῶβς-ἐπιτομή, the first superior of a house or society.

Ῥῶβς-ἐπιτομή, a chief ruler.

Ῥῶβς-ἐπιτομή, chief sway or superiority.

Ῥῶβς, a prince. ✕





purgatory.  
 Putterall, a lock of hair; ad cō-  
 nairic tññan zo bputtñallañb dū-  
 ða, I beheld three black-haired  
 persons.  
 Puy, a lip; ay puruñb meablaça,

out of feigned lips; le na bpu-  
 ruñb, with their lips.  
 Puy, a cat. X  
 Pután, a hare.  
 Putōz, a pudding; gen. putōzge.

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 Ruñr by our grammarians, from the old Irish name of the tree, which in the vulgar Irish is called τρομ, *the elder-tree*, Lat. *sambucus*, Gr. ακτη. This letter is one of the three consonants called conyoyneada eadτρομα, 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 lact, *her or their milk*, is pronounced as if written a llact, 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 rēuma, *her or their rheum or phlegm*, is pronounced as if written a rrēuma, 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.  
 Rabac, fruitful, plentiful.  
 Raðad, to be; raðabañ, ye were;  
 raðamañ, we were; raðadañ,  
 they were.  
 Raðad, a precedent, example, or

warning; ex. maññz do beññ ra-  
 ðad dá cōmañrañ, woe to him  
 that stands a warning to others;  
 do tuñ rē raðad do, he fore-  
 warned him. This word is pro-  
 nounced roðad, and is com-

monly written so.

Rác, a king or prince.

Rac, a bag or pouch.

\* Ráca, a rake.

Rácám, to rake.

Racám, to rehearse or repeat; ex.

nacrad fearda dan le Dja, I will henceforth repeat an hymn to God; hence nacajne, the poet's rehearser; also a romancer.

Racajne, a romancer or rehearser; a talkative lying person.

Racajneact, repetition; also romance.

Racád, to go; nacá mjrj, I will go; uájr nacur ré, when he shall go; nacájd rjad ar cruat, they shall fade; nacur ré a nj-ocdajr, it shall sink.

Racdajm, to arrive at, to come to; ar nacdujn dōjb do láctajr an njg, being arrived before the king.

Racoll, a winding-sheet.

Ract, or ad nac̄t, he arose, or got up.

Ract, a fit; nac̄t zola, a fit of crying; nac̄t zájne, a fit of laughing.

Ract, or neact, a law or ordinance; Lat. *rectum*.

Ractajne, a lawgiver, a judge; also a dairyman.

Ractmar, giving laws, or legislative; fejdlym nac̄tmar, Feilim the law-maker.

Radajm, to give up, to deliver; Lat. *trado*.

Radajneal, wandering, strolling.

\* Rád, a saying; rád na reán, the saying or report of the ancients; also a decision or award; fág-bam é cum rád Eōgajr, let us leave it to the determination of Owen.

Rádam, to say, or relate.

Radane, sight, view; a radane, their prospect; ad radane, in

thy sight; a radane fōjlejr, in open view.

Radmajlym, to dream.

Ráe, a field, or plain.

Ráe, much, plenty.

Ráe, a battle.

Ráe, a salmon.

Raēza, *potius* moza, choice.

Rarfan, enoc Rarfan, 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.

Raz, a wrinkle.

Razajm, meacan razajm, or moj-be, sneeze-wort.

Rážajt, i. e. ránzadajr, they reached.

Raj, motion.

Raj, or ad raj, he arose.

Rájb, rape; rjōl rájbe, rape-seed.

Rájbe, meacan rájbe, a turnip.

Rájb, was. This word is compounded of mo for do, and bj, was, and is never used in affirming, but in asking or denying, as, an rajb? was there? nj rajb, there was not; but do rajb, would be improper; its persons are rabar, i. e. mo bádar, I was; rabajr, i. e. mo bádarj, rajb, or rajbe, i. e. mo bád, or mo bj, he was; rabamajr, i. e. mo bádamajr, we were; rababajr, i. e. mo babajr, ye were; rabadar, i. e. mo-badar, they were.

Rajneac, a queen.

Rájdm, to say, to relate; do rájd ré, he said; az rád, saying.

Rájdmejr, romance, silly stories, a dream; féar rájmejre, a rantomantade.

Rájdmejreac, fabulous, gasconading.

Rájdteacar, a saying, or report; rájdteacar na rean, the saying of the ancient.

Ῥάδτεαῶαγ, a contest, or a trial of skill for mastery; also a decision; παζβαν ἔμυ α Ῥάδτεαῶαγ ἔ, let us leave it to his decision.

Ῥάδτεζονγα, a comma in writing.

Ῥάδτεαῶ, a prayer or request.

Ῥάδδζγ, a radish root.

Ῥάδτεζνε, a laughing or laughter.

Ῥάδζ, elliptically corrupted from βῆαζγ, or rather βῆαζῆ, an arm; *vid.* βῆαζῆ, or βῆαῆ, and ἔμυ-ῆαῶ.

Ῥάδδβεζνε and ῆαζδ-ἔζδεαῶ, a sleeve, wrist-band; also a bracelet.

Ῥάδζε, a ray.

Ῥάδζεῶδζγ, a boor, a countryman.

Ῥάδζμεζγ, a cubit long.

Ῥάδζε, the genit. of ῆεζγ, a churchyard; εζδε α τεζμπεῶζoll na ῆαδζε, a wall round the churchyard.

Ῥάδδεαγ and ῆαδζμε, fatness, a being fat.

Ῥάδζνε, to reach; *νε* ῆάδζνε γἔ ζυγ an τεζμπεζγ, he attained not to these three.

Ῥάδζνεζλλζγ, to abrogate, to abolish.

Ῥάδζνε, or ῆαδζνε, the point of a sword or spear.

Ῥάδζνεζγδε, ranges, ranks.

Ῥάδζνεζνε, a versicle, or short verse.

Ῥάδζνεζνεζγζνε, to abolish.

Ῥάδτεαῶ, pleasure.

Ῥάδζ, he went.

Ῥάδζ, or δο ῆαδζ, an account of, for the sake of.

Ῥάδζ, or ῆαδζ, the same as ῆαδζ-νεαῶ, fern, or brake.

Ῥάδζ, entreaty, intercession.

Ῥάδζνε, or δο ῆαδζνε, it shined; *ex.* το ῆαδζνε an ζῆζνε, the sun shined.

Ῥάδζνεαῶ, fern.

Ῥάδζνε, to happen; also to commit, to make; ζο ῆαδζνε ἔμυ δοζνε an ῆζνεζαλλαζβ, that the Danes

made great havoc on the Norwegians; *vid.* *Chron. Scot.*; δο ῆαδζνε τεζμπεαῶ δοζνε, a great heat happened.

Ῥάδζ, an oar; *Gr.* ρυμῶ, and *Lat.* *remus* and *ramus*, a branch of a tree, such as an oar is.

Ῥάδζ, a way, or road.

Ῥάδζδδζνε, ῆάδζδε, and ῆάδζνε, a rower; *Wel.* *rhuywur*, and *Cor.* *reyadar*.

Ῥάδζνεαῶ, a raving in a sickness.

Ῥάδζνε, to row, or ply with oars.

Ῥάδζνε, fat, gross, thick.

Ῥάδζνε-δῆαδζνε, buck-thorn.

Ῥάδζ, or ῆαδζ, a piece, crumb, or morsel.

Ῥάδζ and ῆαδζ, the truth, veracity.

Ῥάδζ, plain, manifest.

Ῥάδζ, nimble, active.

Ῥάδζ, noble, generous.

Ῥάδζνε, a romancer, or storyteller.

Ῥάδζνε, to make manifest.

Ῥάδζ, a rank, or order.

Ῥάδζ, a step; ῆαδζ δῆεζνεζνε, the steps of a ladder.

Ῥάδζδδζνεζνε, to abrogate, to abolish.

Ῥάδζ and ῆαδζνε, the bank of a river.

Ῥάδζ and ῆαδζνε, a wrinkle.

Ῥάδζνε, wrinkled.

Ῥάδζ, a metre or verse; also an epigram.

Ῥάδζ, a part, piece, or division; *ex.* ῆαδζνε an δοζνεζνε, the parts of the world.

Ῥάδζνε, to begin or commence.

Ῥάδζνε, to divide, to separate, to share.

Ῥάδζνεζνεζνε, fertile, fruitful.

Ῥάδζνεζνεζνε or ῆαδζνεζνεζνε, partaking of.

Ῥάδζ, or ῆεδ, a thing.

Ῥάδζνεαῶ, depredation or plunder; *ex.* ῆαδζνεαῶ, a complete victory; ῆαδζ, *idem.*

Ῥάδζ, a way, a road, a haunt; δο

- žabadaγ an γaon δγpeac̄, they took the straight way; γaon na γljab ay jnb̄r̄eun̄ do, the range of the mountains is his pasture.
- Naona, breaking or tearing.
- Naonam, to turn or change.
- Nap, any creature that digs or roots up the earth for its food, as hogs, badgers, &c.
- Nay, a shrub.
- Nayac̄, full of branches, overgrown with shrubs.
- Nayáγde, a Rambler, one that will not remain long in a place; said mostly of lewd women.
- Nayáγd̄o, a blotch, a boil.
- Nayán, an underwood, or brushwood; a place full of shrubs.
- Nayc̄mann, a shrub-tree.
- Nayc̄mad, to part.
- Naymáγde, a shrub.
- Naymaol, a sea-calf.
- Naytaç, a churl.
- Nat, motion.
- Nat, prosperity, increase.
- Nat, a surety.
- Nat, fern.
- Nat, wages.
- Nát, a fortress, a garrison; also a village; also an artificial mount or barrow; γiγoγ-mat, a prince's seat; Nat is the name of Charleville in the County of Cork.
- Nátcuγic, Cashel, so called from Coγic, son of Úγγ, king of Munster.
- Náta, 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 blja-δaj̄n, a year, hath been corrupted from bel-aj̄nn, i. e. the circle of bel, or beluγ, or of the sun; Lat. *annus*.—Vid. *Remarks on the letter α*. I am therefore inclined to think that this word náta is only a corrupt writing of

- the Ibero-Celtic word arc̄a or arc̄e, 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 δjá 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 γεact̄-máγn, the only Irish word for a *week*, has a striking affinity with the Lat. *septimana*, or *septem mane*; and the word aj̄nn, in the compound bel-aj̄nn, signifying the circle of Belus, is the Celtic root or architype on which the Latin word *annus* hath been formed. It follows then, that by the rule of analogy the word náta 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 arc̄a, an arch; Lat. *arcus*.
- Nata, running, racing; gl̄uaj̄ream cum náta, let us betake our-

seives to flight : Чудилъ мѣтъ. *currat*.  
 Рѣсѣ, a trough ; рѣсѣа маѣтѣ, the troughs of a beef.  
 Рѣсѣа, they ran.  
 Рѣсан, to make prosperous or happy ; рѣсѣа дан, prosper thou me.  
 Рѣсанѣа, or рѣсанѣаѣа, happiness.  
 Рѣсан, prosperous, happy.  
 Рѣ, the moon ; рѣ асѣа, the new moon.  
 Рѣ, with : рѣ мѣа оуѣде, with purpose of heart, i. e. with secret pleasure : рѣ асѣаѣа, who is called?  
 Рѣ, at also to, by, also of : рѣ нѣ рѣданѣ, at my heels : Лѣпн рѣ, рѣ асѣа, рѣ асѣа, at hand, by the side, close by : рѣ асѣа, together : мѣа а дѣрѣа дѣрѣа рѣ рѣаѣа, as some of the antiquaries say. It is now commonly used for this рѣ or рѣа.  
 Рѣ, time ; рѣ н рѣ, i. e. рѣ-нѣ рѣ, in my time ; рѣа асѣаѣа, or асѣа рѣаѣа, a contemporary.  
 Рѣ, or ас рѣ, he arose.  
 Рѣсан, to tear : ас рѣсанѣ, tearing : дѣ рѣсанѣа, they tore.  
 Рѣсѣ, a wife or craft, a trick.  
 Рѣсѣаѣ, suttie, or crafty.  
 Рѣсѣаѣаѣа, a skipping or leaping ; дѣ рѣсѣаѣаѣа, they leaped.  
 Рѣсѣаѣа, a skipping, playing, or sporting.  
 Рѣсѣ, (lean) sell thou unto me ; рѣ асѣа дѣ рѣсѣа, it was he that sold ; рѣсѣаѣаѣа ѣ, he shall be sold. This word is rather рѣсѣ.  
 Рѣсѣаѣаѣа, a seller.  
 Рѣсан, to sell.  
 Рѣсѣа, a law, or statute, an ordinance ; Lat. *rectum*.  
 Рѣсѣаѣаѣа, a judge, a lawgiver.  
 Рѣсѣаѣаѣа, a fair man.

Рѣсѣаѣаѣа, a court of judicature.  
 Рѣсѣаѣаѣаѣа, a decree.  
 Рѣсѣаѣаѣаѣа, a mother-in-law.  
 Рѣсѣаѣаѣаѣаѣа, licensed, authorized.  
 Рѣсѣаѣа, I will go : ас рѣсѣаѣа ас нѣаѣаѣа, I will not proceed further.  
 Рѣсѣа, a man.  
 Рѣсѣа, or асѣа, he came.  
 Рѣсѣа, a just law ; Lat. *rectum*.  
 Рѣсѣа, power, authority.  
 Рѣсѣаѣаѣа, a lawgiver, a king, a judge.  
 Рѣсѣаѣа and асѣаѣа, to arrive.  
 Рѣсѣаѣаѣа, a son-in-law.  
 Рѣсѣаѣа, a pipe, a reed.  
 Рѣсѣаѣаѣа, the reins of a bridle.  
 Рѣсѣаѣа, rage, fury.  
 Рѣсѣаѣа, a mad bull or ox.  
 Рѣсѣаѣаѣаѣа, eloquence.  
 Рѣсѣаѣаѣаѣаѣа, a flux or lax.  
 Рѣсѣаѣа, mind.  
 Рѣсѣаѣаѣа, purblind.  
 Рѣсѣаѣаѣаѣа, resounding.  
 Рѣсѣаѣаѣа, justice.  
 Рѣсѣаѣа, a ram.  
 Рѣсѣаѣа, a diminut. of рѣсѣа.  
 Рѣсѣаѣа and рѣсѣаѣа, a star.  
 Рѣсѣаѣаѣа, an astrolabe.  
 Рѣсѣаѣаѣаѣа, *idem*.  
 Рѣсѣаѣаѣаѣаѣа, a constellation.  
 Рѣсѣаѣаѣаѣаѣа, the star-chamber.  
 Рѣсѣаѣаѣаѣаѣаѣа, an astronomer.  
 Рѣсѣаѣаѣаѣа, a small star, an asterisk.  
 Рѣсѣаѣаѣаѣа, an astrologer, or sooth-sayer.  
 Рѣсѣаѣаѣа, a beginning.  
 Рѣсѣаѣаѣа, a traveller, or way-faring man. *sojourner*  
 Рѣсѣаѣаѣаѣа, foretelling, or prognostication.  
 Рѣсѣаѣаѣаѣа, pleasure, delight.  
 Рѣсѣаѣаѣаѣаѣа, thick, fat, gross ; ѣаѣаѣа рѣсѣаѣаѣаѣаѣа, thick or coarse cloth ; дѣ рѣсѣаѣаѣаѣа, a fat cow.  
 Рѣсѣаѣаѣаѣаѣаѣа, the foreskin, or prepuce.  
 Рѣсѣаѣаѣаѣаѣа, a provision.



hence the word *μελῖζ*, a church-yard, may be deduced.

*Ἠῆλ*, a star.

*Ἠῆλ*, clear, or manifest.

*Ἠῆλ*, lawful, rightful; *ἡῖζ ἡῆλ*, a rightful king; *ζο ἡῆλ*, truly, verily.

*Ἠελαζ*, a church, a churchyard; *Lat. religio*.

*Ἠελῖζ* *να ἡῖοζ*, a famous burying-place near *Ἐῖακαν*, in Connaught, where the kings of Connaught were usually interred before the establishment of the Christian religion in Ireland.

*Ἠελῖζ*, an asterisk.

*Ἠῆμ*, power and authority, or great sway derived from military actions; as, *καῖ-ἡῆμ*, sway or victory in fight, is like the Greek word *ρῆμα*, i. e. great feats, or military exploits. This Irish word *ἡῆμ* also signifies a series; as, *ἡῆμ ἡῖοζμα*, the series of regal succession.

*Ἠῆμ*, a way.

*Ἠῆμ*, a calling out.

*Ἠῆμ*, a troop or band.

*Ἠῆμεαῖμ*, bearing great sway or authority.

*Ἠῆμ-ἔῖατα*, an adverb.

*Ἠῆμ-ἔῖμ*, to assign or appoint; *δο ἡῆμ-ἔῖμ ἡῆ*, he predestined.

*Ἠῆμεαῖ*, proud, arrogant.

*Ἠῆμεαῖμ*, of or belonging to the high ways.

*Ἠῆμεαῖ*, time; pl. *ἡῆμῆ*; *ἡῆ-μεαῖ ἡῖζ*, a reign.

*Ἠῆμ-ῖεαῖμ*, to pre-engage, to promise; *νοῖ δο ἡῆμ-ῖεαῖ ἡῆ*, which he promised.

*Ἠῆμῖζμ*, to go, to walk.

*Ἠῆμῆ*, a club, or staff.

*Ἠῆμ*, will, desire, or pleasure; *δομ ἡῆμ*, at my discretion; *ἡῆμ* *αν ἡῖζ*, the bidding or pleasure of the king, his commands.

*Ἠῆμ*, *δο ἡῆμ* *α ἀρμῆ*, accord-

ing to his ability.

*Ἠῆμ*, a *ἡῆμ*, last night. Here the initial *μ* is pronounced double.

*Ἠῆμ*, a span, i. e. about nine inches long.

*Ἠῆμζοβαμ*, a harlot, or prostitute.

*Ἠῆμῖ*, sooner than, before that; *δῖλταῖδ τῖ με ῖο ἔῖμ* *ανοῖτ*, *ἡῆμῖ ζοῖμεαῖ* *αν κοῖλεαῖ*, before the cock shall crow, thou wilt deny me three times this night.—*L. B.*

*Ἠῆμῖ*, a rehearser, or romancer.

*Ἠῆμῖοτ*, congealed; *ζο ἡῆμῖοτ* *αῖμνε*, so that rivers were congealed.—*Vid. Chron. Scot. an. 699.*

*Ἠῆμῖμῖομῆαῖ*, a harlot.

*Ἠῆμῖεαῖ*, harmony, reconciliation; *αζ ἡῆμῖεαῖ*, reconciling; *vid. ἡῆμῖεαῖ*.

*Ἠῆμῖεῖ*, a plain.

*Ἠῆμῖε*, a ram; gen. *ἡῆμῖεζ*; *ἡῆμῖε* *μαῖοῖτα*, a battering ram.

*Ἠῆμῖεαῖδ*, ramed; a *ναῖμ* *δο ἡῆμῖεαῖδ* *να κάομῆ*, when the sheep conceived.

*Ἠῆμῖεαῖδμ*, a rhetorician.

*Ἠεμ*, with my, to my; *ἡεμ ῖλομ*, with my voice.

*Ἠεμαῖμ*, pleasure.

*Ἠεμῖεαῖαῖμ*, to foresee.

*Ἠεῖ*, frost; *Ar. reo*, *Wel. and Cor. rheu*.

*Ἠεῖλεαῖ*, ice.

*Ἠεῖλεαῖαῖμ*, to freeze, to congeal, &c.

*Ἠεῖμαμ*, before me; *εμῖμῖμ ἡεῖμαμ*, I propose, or design.

*Ἠεον*, a span; the space from the top of the thumb to that of the middle finger.

*Ἠεμ*, with our, i. e. *ἡε ἂμ*; *δο εῖ-αλαμαῖμ ἡεμ* *εῖλεαῖαῖδ*, we heard with our ears.

*Ἠεμ*, unto him that, i. e. *ἡε ἔ αμ*; *ex. ἡεμ ἡεαῖ ῖε ῖαδ*, i. e. *ἡε ἔ*



ar meac rē jad, to whom he sold them.

Nēn-čearc, a heath-poult, or grouse.

Nē-yealadač, by turns, alternate.

Nēubam, to tear.

Nēulað, a declaration.

Nēult, a star; nēultan, stars; lučð fejtme na nēultan, star-gazers.

Nēuma, phlegm, or any fluid humour flowing from the mouth or nose; is like the Greek word ρευμα in letters, sound, and meaning.

Nēumamajl, phlegmatic.

Nēum-ajtnjžjm, to foreknow; noč do nēum-ajtnj rē, whom he foreknew.

Nēum-čmojceann, the prepuce; feoĵl būn nēum-čmojceann, caro præputii.

Nēumrjadjm, to foretel; also to publish or proclaim.

Nēuyūnta, reasonable.

Nj, or njž, a king or sovereign prince.

Nja, running, speed; also chastisement, correction.

Nja, the same as me, quod vid.

Nja, before, in comparison of.

Nja, or do nja, he will come.

Njabac, whitish, greyish, sky-coloured; eĵ njabaca azur don-na, grizzled and bay horses.

Njabaz, a lark. *Sc. Linnæus*

Njac, he came.

Njacdanac, needy, necessitous; also necessary, needful.

Njacdanay, want, distress, necessity; tne njacdanay, for poverty or want.

Njad, a running, or racing.

Njad, correction; also taming or subduing.

Njadlan, a bridewell, or house of correction.

Njac, a cross, a gallows.

Njažad, hanging; do njažad an taojreac, the chieftain was

hanged.

Njažajm, to hang, or crucify, to gibbet.

Njažal, a rule; also government; Lat. regula.

Njažaltōjm, a ruler, or director.

Njažalūžad, a ruling or directing.

Njažajne, a hangman or rogue.

Njažalta, devout, regular, religious.

Njažalužjm, to rule.

Njažlajžte, ruled, directed.

Njažlajžteōjm, a ruler or governor.

Njama, cat-njama, a complete victory.

Njam and a njam, at any time, ever, always; a tataoĵ njam a nažajð, ye are always opposing him.

Njam, before; an lá njam, the day before.

Njamac, vid. njabac.

Njan, the road or way, a path; also a footstep; njan na ĵnjyeár, the footsteps of the ancients.

Njan, a span.

Njan, the sea.

Njan-čnyjtjn-tūajt, the country of the Picts.

Njanužte, a wanderer, a traveller.

Njanad, a pleasing or satisfying, a distributing.

Njanajde, or fear njaná, an ecnome, or dispenser of eating or drinking; also any regulator of affairs.

Njanam, to please or satisfy; ĵar-fuĵd a člann na bojčð do njam, his children shall seek to please the poor, to satiate the appetite.

Njanča, content; also served.

Njaž, a moor, fen, or marsh; cōmžar coĵlle ĵ njjažta, the advantage of a wood and bog.

Njbe, njbeož and njbjn, a whisker, a single hair, a mustache; njbe žnuajze, a single hair.

Njcead, a kingdom.



Rjnnjm, the heavenly constellations.  
 Rjnnrējm, a constellation.  
 Rjobaɾ, a sieve; *μjobaɾ meala*, a honeycomb; Lat. *cribrum*.  
 Rjoblac, a rival.  
 Rjodbɔd, a spendthrift.  
 Rjodbɔdeacɔd, prodigality.  
 Rjodbɔdɔjm, to riot or revel.  
 Rjocɔd, or *μucɔd*, the shape or likeness; a *μjocɔd maɾɩb*, as dead; *da mbejnn ad μjocɔd*, if I was in your stead or place.  
 Rjocuaɾɔd, a plague, contagion, or pestilence.  
 Rjodɔ, a ray.  
 Rjodnacɔt, a gift.  
 Rjox, or *μjox*, a king.  
 Rjoxa and *μjoxamaɾl*, kingly, princely.  
 Rjoxacɔd, a kingdom.  
 Rjoxamaɾl, royal, princely.  
 Rjoxan, a queen; Lat. *regina*; alias *μjox-bean*.  
 Rjox-cɔlb, a sceptre.  
 Rjox-cɔmɔjn, a crown.  
 Rjoxɔacɔd, a kingdom.  
 Rjox-dac, a palace or court.  
 Rjox-dajl, a royal convocation.  
 Rjox-damna, a king *in fieri*, or future king; a prince designed, or fit to be king.  
 Rjox-laoc, a prince; also a respectable old man.  
 Rjox-lann, a palace, or king's court.  
 Rjox-naɔaɾɩ, a cockatrice.  
 Rjox-pupaɾl, or *μjox-pabaɾlleun*, and *μjox-boɔt*, a king's tent.  
 Rjox-ɾlat, a sceptre.  
 Rjom, with me, i. e. *μe me*.  
 Rjom, a reckoning or counting; also a number.  
 Rjomajm, to reckon, to number, or count.  
 Rjomajmeacɔt, arithmetic.  
 Rjomajmjm, to reckon or number.  
 Rjon, rather *μjan*, a way or road.  
 Rjonaɾɔde, an engraver.

Rjonaɾɔdear, sculpture.  
 Rjonaɾɔzjm, to carve or engrave.  
 Rjonɔac, a strong fellow.  
 Rjonnad, redness.  
 Rjoxaɾɔɾɩɾ, mimicking.  
 Rjoxalajzead, mimicking.  
 Rjoxɔt, running, racing.  
 Rjoxɔad and *μjoxajm*, or *μeaɔajm*, to run, to race.  
 Rjoxɾa, with thee; *mɔjde μjoxɾa nā μjuxan*, rather with thee than with them.  
 Rjmead, do *μjmead*, seriously, verily, in good earnest.  
 Rjɾ, unto, to; *μjɾ an ɾɾajlmceatlayɔd*, with the Psalmist; also unto him, with him, at him, &c., i. e. *μe ɾē*.  
 Rjɾ, a king. *λ*  
 Rjɾ, intelligence, knowledge.  
 Rjɾ, *aμjɾ*, a gain, a second time.  
 Rjɾeac, a romancer.  
 Rjɾɾjmeac, a brave soldier, or warrior; ex. *ɾaz gleje na mɾljɔd μjɾɾjmeac*, he fought the battle of a warlike soldier.  
 Rjɾjon or *μjɾean*, with him, along with him.  
 Rjɔt, a course, a flight; *lajm μe μjɔt na nujɾzead*, by the water-courses.  
 Rjɔt, an arm.  
 Rjɔtead, a running.  
 Rjɔtjm, to run; *ɔd μjɔt ɾē*, he ran; *μjɔtɔd*, they run.  
 Rjɔtleaɾɩɾ, a kind of extempore verses or expressions suddenly put together in a poetic dress or manner.  
 Rjū, unto them, with them.  
 Rjūne, with us.  
 Rō, much, too much, very; *μō lūac*, very soon; *μō maɾɔt*, exceeding good; *μō onɔjmeac*, very honourable. It is a sign of the superlative degree.  
 Rō, first, before.—*Pl.*  
 Rō, the same as *ɔd*, which has no English, and is a sign of the

pret. tense; as *μὸ μαρδ*, he said.  
*Ἦδ*, to go to a place; *no zumi μὸ*  
*Εαμαν ἀμδ*, till I reached to  
 stately Emania.

\* *Ἦβα*, a robe.

*Ἦβαδεαδ*, very thankful.

*Ἦβαμῆδε*, a monument.

*Ἦβαν* and *μαβαν*, to warn or ad-  
 monish.

*Ἦβαν*, a sieve.

*Ἦβεαδ*, very small.

*Ἦβημδ*, ancient, very old.

*Ἦβουμτ*, custody.

*Ἦβάν*, a plait or fold, a wrinkle.

*Ἦβάν*, a cottage or hut.

*Ἦβάν*, a hood or mantle, a sur-  
 tout.

*Ἦβάνδεαμῆδ*, very proper, de-  
 cent, becoming; also civil, hos-  
 pitable.

*Ἦβάνδεαμῆδ*, very courteous and  
 obliging; also very powerfully  
 befriended.

*Ἦβαν*, a killing or slaughtering.

*Ἦβανμ*, to reach or arrive at a  
 place; *do močdadam zo Caμμol*,  
 they arrived at Cashel.

*Ἦβανμ*, *le močdum μῆαμ*, by the  
 mounting or ascent; *nač μῆδμ*  
 a *močdum*, which cannot be ap-  
 proached unto; an arriving or  
 reaching to any place.

*Ἦβανμλεαδ*, terrible, very dange-  
 rous.

*Ἦβανμ*, the chiefest or best.

*Ἦβανμ*, a common guest or  
 customer, one that haunts a place  
 much.

*Ἦβανμδ*, a lamprey.

*Ἦβανμ*, exceeding diligence,  
 anxiousness.

*Ἦβανμ*, vigilant, over-careful.

\* *Ἦδ*, the way or road; *μὸδ an μῆδ*,  
 the highway

*Ἦδ* and *μῆδ*, a thing; Lat. *res*.

*Ἦδατ*, a covering, a fence.

*Ἦδαδ* and *μδαδ*, a lancing or  
 scarrifying.

*Ἦδαμῆδ*, prosperous.

*Ἦδαδ*, was lost or undone, failed.

*Ἦδαδ*, breaking.

*Ἦδομνεαντα*, very stormy or tem-  
 pestuous; *ay amμμμ μὸ δομνε-  
 αντα*, it is a time of much rain;  
 from *μὸ*, very, and *δο-μν-μν*,  
 bad weather; so that *Ἦδομνε-  
 αντα* is a contracted compound  
 of four simple words: *μὸ*, very,  
*δο* is a negative, *μν* signifies  
 good or happy, and *μν* is wea-  
 ther. Thus this compound word  
 signifies literally, very unhappy  
 weather.

*Ἦδμμ*, jealousy.

*Ἦδμμ*, a nobleman, a peer.

*Ἦδμμ*, earnest, careful, very  
 diligent.

*Ἦδμμμ*, a fox; *μμμ* and *μ-  
 δμδα*, the same.

*Ἦδμμμ*, to bring to pass, to  
 effect.

*Ἦε*, a field, or plain; *μῆδ*, *idem*.

*Ἦ-μμ*, very hospitable.

*Ἦ-μμ*, very gracious.

*Ἦ-μμ*, an earnest longing.

*Ἦ-μμ*, very willing, well  
 pleased.

*Ἦ-μμ*, a great cold.

*Ἦμ*, an order, or custom.

*Ἦμ*, choice; *μμ* *μμ*, the  
 choice of men; *μμ* and *μ-  
 μ*, *idem*.

*Ἦμ*, to choose, or make choice  
 of.

*Ἦμμ*, chosen or elected.

*Ἦ-μμ*, very sharp, very fierce.

*Ἦμ*, an election of soldiers.

*Ἦμ*, very angry, enraged.

*Ἦμ*, the election of a prince.

*Ἦμμ*, digging; *μμ* *μμ* *leam*  
*μμμ* *do deunam*, *ayμ ay*  
*nam* *leam deμμ* *μμμμμ*, I  
 cannot dig, and am ashamed to  
 beg.

*Ἦμμ*, very dangerous; also fight-  
 ing, valiant.

*Ἦμμμ*, very customary,  
 much used or frequented.

\*Rōjbjn, a small rope or cord; a whisker or mustache.  
 Rōjbneāda, excellent.  
 Rōjbne, a lance or dart.  
 Rōjcjð, ḡo rojcjð rjn, inasmuch, so that.  
 Rōjcjm, to come to, to arrive at; also to appertain, or belong to; nġ rojcjon mo mājt čužadra, my good doth not belong to you.  
 Rōjctad, a great cry.  
 Rōjdear, very handsome or pretty.  
 Rōjžm, to arrive at, or attain to.  
 Rōjžljc, very prudent or wise.  
 Rōjžne, chief, or choice.  
 Rōjžneadžad, election; rojžnjž, *idem*.  
 Rōjžjm, to elect or choose.  
 Rōjlbe, mountains.  
 Rōjljg, a church; a rojljg jōđajl, in a church of idols.  
 Rōjlle, together; ne rojlle, together; Lat. *simul*.  
 Rōjllē, darnel, Zizania; rather rojlēt.  
 Rōjm, the city of Rome; gen. na Rōma.  
 Rōjm, earth or soil; hence rojm adlajce, a burying-place; hence also romaġ, digging.  
 Rōjm or rojme, before, before that, in comparison of, &c.; ran ajm-rjn rojme, formerly, of old, heretofore; an tē čujrjor rojme, whoever designs or intends.  
 Rōjmre, sin, iniquity.  
 Rōjmre, a pole, or stake.  
 Rōjn, or roġn, a seal.  
 Rōjn, the gen. of roġn, the crest or tail-hair of any beast; ēadač rojn, hair-cloth.  
 Rōjnjž, hairy, or full of bristles.  
 Rōjnn, a share or portion.  
 Rōjnnē, horse-hair.  
 Rōjnnēad, a division.  
 Rōjnnjm, or rojnnjm, to divide or share; do rojnn rē, he divided.  
 Rōjnnpājriteač, sharing or partaking.

Rōjpējġ, a tuck or rapier.  
 Rōjyceall, a sentence, verdict, or decree.  
 Rōjyreal, the lowest, or most base.  
 Rōjymējpleač, a tory, a burglar.  
 Rōjym and rojcjm, to reach or come to, to arrive at; ḡo rojryġ ar neam, may you reach heaven; da rojcead ōomnall Ceann-corađ, if Donald arrives at Ceann-cora.  
 Rōjyrjn, rosin. ✕  
 Rōjryġ, angry, vexed.  
 Rōjryġne, anger, choler.  
 Rōjryteač, the fish called roach.  
 Rōjrytjm, to arrive, to attain to; rojtcjm, the same; rojtcēōčā rē, he will reach; ḡo rojrcjð, until.  
 Rōjrytġn, a gridiron.  
 Rōjrc, a wheel. †  
 Rōjrcleōjġ, a wheelwright.  
 Rōjrcnjm, to please.  
 Rōjrcne, or rojrcjne, a babbler, a silly prating person.  
 Rōjrcneačt, loquacity, silly speaking; also rhetoric.  
 Rōjrcneabaġ, most prudent.  
 Rōjrcnēm, a rushing, &c.; le rojcnēm a čarbad, aġur le rojcnēleāyžad a rojrclean, Jer. 47. 3; a commotione quadrigarum ejus, et multitudine rotarum, ejus.  
 Rōjrcnjc, rhetoric.  
 Rōlad, a roll. ✕  
 Rōlajm, to roll.  
 Rōmad, before thee; abaġġ romad, — speak on; jmčjž romad, go forward, go on or away, i. e. rojm, before, and tū, you.  
 Rōmaġne, a rower.  
 Rōmajt, excellent.  
 Rōmam, before me; do čuajð mē romam, I went on.  
 Rōman, brank, or French wheat.  
 Rōmānač, a Roman.  
 Rōmaġ, digging; *vid.* rojm; feaġ romaġ, a digger.

Rōmamaim, to dig; noc rōmarēa  
le lājze, that is dug with mat-  
tocks.

Rōmjanžur, an earnest desire.

Rōmōjōc, greatness, excess.

Rōmja, the sight.

Rōmujb and rōmujbve, before you.

Rōmujn, before us; má čujmjb  
rōmujn, if we purpose or in-  
tend.

Rōmpa, before them; nĵ bĵajb  
eagla omyb 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;  
rōjnne and ruājnne, is a single  
hair of the same; Wel. *rhaun*,  
horse-hair.

Rōnađ, a club or stake.

Rōnadauēa, very natural.

Rōnfaĵc, hair-cloth.

Rōngalaĵ, a rheumatism.

Rōnn, a chain, a tie, or bond.

Rōnnađ, a club or staff

Rōnnražab, or rōnnružab, search,  
inquiry.

Rōnt, fierce, cruel.

Rōpa, a rope.

Rōpaĵne, a rapier; also a treache-  
rous violent person.

Rōpdaĵm, to run, or to race.

Rōpcaĵm, to pour out.

Rōr and rōra, a rose.

Rōr, science, knowledge.

Rōr, pleasant, agreeable: hence  
the name of several places and  
towns in Ireland; as, Rōr-ajl-  
ēne, the town of Ross, a bishop's  
see in the County of Cork; Rōr  
mac Črĵumēaĵn, the town of  
Ross in the County of Wexford,  
a harbour.

Rōral, judgment.

Rōram and rōrcam, to roast; nĵ  
rōran an dujne aĵmleargz, the  
slothful man roasteth not, &c.—  
*Prov.* 12. 27.

Rōrbán, the apple of the eye.

Rōrĵ, an eye; rōrĵ áluĵn, a charm-  
ing fine eye; plur. rōrĵajb and  
rĵrĵ.

Rōrĵ, the understanding.

Rōrĵ, a kind of versification used  
by the Bards of an army to ani-  
mate the troops to battle, other-  
wise called rōrĵa caĵa.

Rōrĵdallad, an error or mistake.

Rōrta, roasted; also a roasting;  
do nĵ rē rōrta, he roasteth;  
rēōjl rōrta, roast meat.

Rōt, a hoary white frost; *vid.* rēō.

Rōtēmeda, a bodkin.

Rū, a secret; *id. qd.* rūn; *vid.* rūn.

Ruad, reddish; Wel. *rhydh*; Lat.  
*rufus*.

Ruad, strong, valiant.

Ruadbūjō, of a reddish yellow.

Ruadčrĵot, rudle, or red radle.

Ruadlaĵc and ruadlaĵcĵnnear,  
cholera; also the disorder called  
*cholera*.

Ruazaĵne, any thing or instrument  
that drives another thing out of  
its place; ruazaĵne žlaĵr, is  
the key of a lock, because it  
forces the bolt out of its place.

Ruazađ, a banishing, or driving  
away.

Ruazaĵm, to put to flight.

Ruajcĵllm, to buy or purchase.

Ruajcĵlĵc, bought or purchased.

Ruajb, from ruad; ran muĵr ru-  
ajb, in the Red Sea.

Ruajbneac, hair; eadač do ruajb-  
neac caĵall, cloth of camels'  
hair.

Ruajĵ, a flight; hence ruajĵdeĵne;  
do rĵnneadar ruajĵ-deĵne, they  
wheeled about from the rere.

Ruajm, a fishing line.

Ruajnne, a hair.

Ruam, a spade.

Ruamnađ, reproof, or reprehension.

Ruanaĵb, red, reddish.

Ruanaĵb, strong, able.

Ruanaſſ, anger.  
 Ruanaç, lying, a liar.  
 Ruataſ, a skirmish.  
 Ruða, patience, longanimity.  
 Ruða, a hurt or wound.  
 †Rūbĵn, a ruby.  
 Rucaſl, a tearing or cutting.  
 Ruçð, stead, room; a ruçð Eamojnn, in Edmund's room; also almost: a ruçð çāſſ, almost dead.  
 Ruçð, sudden; also vehement, earnest.  
 Ruçt, a swine.  
 Ruçt, a great cry, a clamour.  
 Ruðbluaſtne, saw-dust.  
 Ruðnaç, very straight.  
 Rūðnaç, a darkening.  
 Rūðnaçay and ruðnaçay, length.  
 Ruç, the perfect tense of the verb beſſim, signifying to take, to catch; also to bear children or young; do ruç ſĵ mac, she bore a son; do ruçadoſ, they caught; do ruç ſĵ oſna, he overtook them, &c.; *vid.* ðĕaſnað, *supra*.  
 Ruçað, do ruçað aſn, he was taken; do ruçað iſgean do, a daughter was born unto him.  
 Ruçað, was hurt or wounded.  
 Rūçayne, a bar or bolt of a door, a latch.  
 Rūçað, hanging.  
 Ruçmoð, a bondslave.  
 Ruçbe, a hair; ſĵ leſtĕað ruçbe, at a hair's breadth.  
 Ruçb, brimstone.  
 Ruçbeaçtaſn, a prop or support.  
 Ruçbne, a lance.  
 Ruçbneaç, armed with a lance, a spearman.  
 Ruçbneaç, strongly guarded, having a numerous band.  
 Ruçbneaða, great bands.  
 †Ruçbĵn, a riband.  
 Ruçce, a rebuke, or reproach.  
 Ruçceaç, exaltation, or lifting up.  
 Ruçceað, a collection.

Ruçceat, an exalting, or lifting up, elevating.  
 Ruçcealt, was hid, or private.  
 Ruçðeað, a reproof, or censure.  
 Ruçðleay, very true, or faithful: a corrupt contraction of ruððleay.  
 Ruçĵ, an arm; bſſſ ruçĵ an çjonn-taſſ, break thou the arm of the wicked; aſn do ruçĵ, upon thine arm; a ruçĵ, his arms.  
 Ruçmneað, casting, or throwing.  
 Rūçn-çlĕſneaç, a secretary.  
 Rūçn-ðſamaſn, is properly and literally a dark secret; which may be properly called a divine mystery; pl. ruçn-ðſama.  
 Rūçn-ðſamnaç, mystical, mysterious.  
 Rūçne and ruðjonne, horse-hair, a bristle, &c.  
 Ruçne, a streak.  
 Ruçnn and ruçnað, a division.  
 Ruçnnecc, or ruçnnecc, grass.  
 Ruçnnte, divided.  
 Ruçnneaçoſn, a secretary.  
 Ruçne, a champion, a knight; the root of the Anglo-Saxon *rider*; plur. ruçnſĵ and ruçneaça; as, aðĕað ruçneaç ſſ ru çſaſt, an habitation of lords and princes.  
 Ruçneaç, famous, renowned, celebrated.  
 Ruçneaç, *idem quod ruçne*; ex. maçtaſn mo-Ruçneaç nſme, *mater mei Domini cœlorum*.—Brogan in Vit. S. Brigid.  
 Ruçneaçay, lordship, dominion.  
 Ruçſĵ and ruçſan, a vessel made of bark of trees.  
 Ruçſ, a way or road.  
 Ruçſ, an elder-tree: hence it is the name of the letter R.—*Flah*.  
 Ruçſeanta, hasty; ço ruçſeanta, hastily, by snatches; Lat. *raptim*.  
 Ruçſĵ, a skirmish.  
 Ruçſĵm, to smite or strike, to pelt at; ruçſað, *idem*.  
 Ruçſm, to tear in pieces.

Rujē, an army, a troop.  
 Rujēac, going or moving, upon the march.  
 Rujēan, red hot, or blazing.  
 Rujēan, delight, pleasure.  
 Rujēanajm, to shine or glitter.  
 Rujēanay, glittering, brightness.  
 Rujēnead, a flame.  
 Rujējn, the ankle-bone.  
 Rulað, a slaughtering or massacre,  
 Rulaþ, he went.  
 Rūm, a floor; also a room; *μ̄m ná náta*, the floor of the fortress.  
 Rumaɾ, a mine.  
 Rūn, a secret, secrecy, mystery.  
 N. B. If Olaus Wormius had known that *μ̄n* 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. *μ̄nuyþ*; ex. *μ̄o b̄j rē j μ̄nuyþ an rjz̄*, he was one of the king's privy council; *jnnɾjm μ̄n duyɾ*, I tell you a secret; *an b̄j μ̄n azad ajm?* have you any secret knowledge of the matter? *μ̄n azuy ɾajrnējɾ*, a private and a manifested knowledge of

a thing; Wel. *rhin*, a secret or mystery; Sax. *giruna*, 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*.  
 Rūn, a purpose or design; *μ̄n djonzmalta*, a firm purpose; Goth. *runa*, consilium.  
 Rūnajz̄, dark, obscure, mystical.  
 Rūnajz̄e, a discreet person, to whom a secret may be safely told; also any person that knows a secret.  
 Rūnajjm, a council chamber.  
 Rūnbocan, a disguise or pretence.  
 Rūn-ž̄najtēoðjn, a secretary.  
 Rūnnad, a division; *μ̄nntajl*, *id.*  
 Rūnpájteac, partaker of a secret.  
 Rūn-ɾájtajm, to communicate, to advise with, or consult.  
 Rujzojð, rhubarb.  
 Ruy, knowledge, skill.  
 Ruy, a wood.  
 Ruyz̄, the bark of a tree; Wel. *rhyisk* and *dirisgo*, to take off bark.  
 Ruyzajm, or *μ̄uyz̄jm*, to make bare, to take the bark off a tree.  
 Rūyɾajm, to strike vehemently, to pound, to pelt at.  
 Ruytaca, rude, rustic; Lat. *rusticus*.  
 Ruytacaçt, rudeness, rusticity.  
 Ruytaç, a boor, clown, or churl. ✕  
 Rūytán, a lump, or hillock.  
 Rūta, a herd, a rout. ✕  
 Rūta, a tribe of people; *μ̄ta ðūncac*, the tribe of the Burks. This expression carries an honourable sense.  
 Rūç, wages.  
 Rūta, the fish called thornback.





Χριστός γὰρ ἡμεῖς ἀγορεύσει ἡμῶν,  
Christ whose blood redeemed  
us.

Sa, i. e. γὰρ α, and his or her's.

Sab, strong, able; βα γὰρ ἀζ ἰον-  
αῖβὰδ εἰδέν, strenuus erat in  
exterminandis erroribus; γὰρ  
αἱ ἐνέαν τὰκαρὰτ Ὀάοιηε:  
ἀζυρ ὀηζ ἀηι Ἐαααοιηε; vid.  
φορὰρ φεαρά.

Sab, death.

Sabball, i. e. γῆράηηεαῖ, a barn or  
granary; ex. γαββαλλ Ὀηάδηηεε,  
the barn of St. Patrick. It  
should properly be written γα-  
βαλλ. — Vid. Vita Secunda S.  
Pat. apud Colgan. Not. 48.

Sab, or γαμ, a bolt or bar of a  
door or gate.

Sab, spittle.

Saba, sorrel.

Sabán, γαβὰηηε, or γαβὰηηεάη, a  
cub, or young mastiff dog.

Sábajl, saving, sparing, protect-  
ing.

Sábálaç, careful, sparing, not la-  
vish, &c.

Sábálam, to save or preserve; δὸ  
γὰβάλαδ μο βεατα, my life was  
preserved.

Sábŕa, sauce.

Sábōjde, the sabbath; lá na γὰ-  
bōjde, the day of the sabbath.

Sac, a sack or bag. This Irish  
word γαc 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.  
σακη, Ger. Belg. and Ang. sack,  
Ang.-Sax. sace, Dan. sæck, Succ.  
sack, Slav. shakel, Carn. sha-  
kel, and Hungar. saak. Its di-  
minut. is γαcán, or γαcῆη.

Sacað and γαcáη, a pressing or  
straining.

Sacán and γαcῆη, dimin. of γαc,  
a small bag.

Sacán, an unmannerly, trifling

person.

Sacaηbuηζ, confession; ἀζυρ μο  
ζαβ κομαοῖη ἀζυρ γακαηβαε  
ὄη εαγκορ, and he received com-  
munion and confession from the  
bishop. — L. B.

Sacaη, to attack, or set upon.

Saccaηαηε, baggage, or loading.

Sacaηαταηη, a pack-saddle.

Sadall, a saddle; ζὸ γῆηαηαῖβ  
ἀζυρ ζὸ γαδὰηηβ ἀηηζοτ, with  
bridles and saddles adorned with  
silver.

Sadaηe, neglect; an deaηnōŕ γὸ  
δὸ λεηζ δε, τῆε λεηηε νο γα-  
δαηe, 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.

Saežlan, a king or prince; also a  
judge; also a senior or elder;  
also a pillar, as may be seen by  
this verse: Saežlan bηeηeam,  
buán a blaηδ; Saežlan γea-  
noηη, γηοη γαοžlaç: Saežlan  
ζαc ηηζ φοη a du; ἀζυρ Saež-  
lan Colum nú.

Sazaητ, a priest; Lat. sacerdos. ✕

Sazaηταcð and γαζαητοῖηεαcτ,  
priesthood.

Sazaηταμαηη, priestly, holy, pious,  
becoming a priest.

Saz, a bitch.

Sazaηδ, an attacking.

Sazal, nice, tender.

Sazam, to drink, or suck. ✕

Sazaηλαcð, delight, content.

Sazῆη, a little bitch.

Sazmaηηe, a kennel or sink.

Sazrona, or more properly Saz-  
ronaηc, England; from Sazron,  
Saxon, and ηaη, land.

Sazr and Sazronac, an English-  
man; le Sazraηδ, by the Eng-  
lish.

Sazrῆeαηηa, the English tongue;  
from sax and parler, both of a



Sajne and rajneaj, variety.

† Sajne, sound; Lat. *sanus*.

Sajnead, variation.

Sajnfjor and rajnfjorán, etymology.

Sajnym, to vary or alter.

Sajnje, a reddish purple, or a sanguine colour.

Sajnjeajm, to differ, to be unlike.

Sajnt, covetousness.

Sajntneab, an old family-house.

† Sajni, or ráni, is an augmentative particle often used in compound words, and signifies very, exceeding, &c.

Sájn-berjž, an attribute; *jr aon do rájnberjžajb na Ojadačta bejt ujl-eōlac*, omniscience is one of the attributes of the Divinity.

Sajrde, sage; *rajrde cnojc*, mountain sage.

† Sajt, satiety, sufficiency; *būni rájt* your fill; Lat. *sat* and *satis*.

Sajt, a joint of the back or neck.

Sajt, or rajte, a swarm; *rajte beac*, a swarm of bees.

Sajt, vulgar, vile; *nj zo majt ná zo rajt*, neither well nor ill, neither good nor bad.

Sajt, a thrust or piercing; *coymujl ne rájtjb clojdm*, like the piercings of a sword.

Sajt, a treasure, a store of money; ex. *cēadaōjn lujd Iudaj tar oird*: a loiz deaman, djožal žáirž: *cēadaōjn, jo žab rajnt jm rajt*: *cēadaōjn jo brajt Iōra áird*, i. e. on Wednesday Judas went from the society of the apostles by the direction of Satan, and covetous of the treasure proffered him by the Jews, betrayed Jesus our Lord.

Sajte, a swarm; *vid. rajt*; also a multitude.

Sajtze, a space.

† Sajteac, or rátač, satiated, glutted.

Sajteamajn, a swarm of bees.

Sajteaj, vileness, cheapness.

Sál, diminut. *rájljn*, and *rálōž*, a heel.

Sal, dross; *ne řal ajrjžd*, with dross of silver.

Salac, unclean, dirty.

Salajžjm, to defile or pollute.

Sálajm, to wait on, to follow.

Salann, or řalan, salt; Lat. *sal*, Gr. *αλε*, Wel. *halen*, Ar. *halon*, and Cor. *holan*.

Salannán, a salt-pit.

Salárajm, to procure, to provide.

Salárita, procured, or provided.

Salcād, dirt, pollution.

Salcād and řalcājm, to defile; *an řalcād*, defiled, polluted.

Salcāri, uncleanness, filth.

Salcūac, a violet.

Sall, bitterness, satire.

Sallann, a singing, or harmony; Gr. *παλλειν*, *canere*.

Salmajne, a psalmist, a chorister.

Salmajneacđ, a singing the psalms.

Salm-čeatlac, a psalmist, *rectius* řalm-čeatlac,

Salm-čeatlad, a singing the psalms.

Salmar, salty; *an mujni řalmari*, the salt sea.

Salt, colour.

Saltaca, beams; *vid. řajl*.

Saltajni, a psaltar; it is the title of several Irish chronicles; as, *Saltajni na Teamriac*, *Saltajni Čhajrjl*, &c.

Saltōjn, a saltmonger.

Saltmajm, to tread or trample; *do řaltajni mé*, I trod.

Saltujrit, a treading or trampling.

Sám, easy, happy.

Sám, the sun; also the summer.

Sámač, pleasant.

Sámađ, a congregation, or assembled body of people; *ámri řamađ Sanct brijtde*, i. e. the community of St. Bridgit was happy and famous; *Sámađ Čh-*

αἱῶν, the religious house of Kieran.

Samajl, like, alike, equal; dom macayamla, to my equals; Lat. *similis*.

Samajl, 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.

Samlaym, to resemble.

Samlut, brisk, active.

Samluzad, a similitude, or image.

Samna, *vid.* ramujn.

Samna, i. e. ram-riata, summer; from ram, the sun, and riata, a quarter of a year.

Samreayam, a distance.

Samtac, a helve or handle; ram-tac riayne, the handle of a spade.

San, in the, i. e. jr an, ran macayne, in the field.

San, *pro* sanct, holy.

Sancan, 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 tyranayr, the annunciation of the Virgin Mary; also a farewell, an adieu.

Sanayan, etymology; also a glossary.

Sanayanujde, an etymologist.

Sanct, holy; Sanct brijjje, St. Bridget; Lat. *sanctus*.

Sanctojm, a sanctuary, or place of refuge.

Sandronz, a sect.

Sannad, looseness.

Santaac, greedy, covetous.

Santaad, greediness, covetousness.

Santaajjm, to covet or desire, to lust; nj rantedca tu bean na maojn dujne ejle, thou shalt not covet the wife or goods of another man.

Saob, silly, foolish; ai raobcejl, bereft of reason; raob cnej-djom, heterodox faith; raob-bad, hypocrisy.

Saobcejle, of nonsense; the gen. of raobcejal, which also means the occult or parabolical sense of a thing.

Saobcojm, a whirlpool.

Saobcjabad, hypocrisy.

Saobcnejdeam, heterodoxy.

Saobdolba, enchantment.

Saobnory, anger, indignation; also bad manners.

Saobnoryac, morose, foolish.

Saod, a track; also a journey.

Saozal, the world; also a man's life; also an age or generation; Lat. *saeculum*.

Saozalta, secular, worldly.

Saozaltaact, 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 tyra, dost thou imagine or think? man do raojl rejjon, as he thought.

Saojm, the plur. of raoj, a carpenter; also a mason; also the inflexion of raoj, an adjective, which signifies free.

Saojnye and raojnyeac, freedom, liberty, a release; also baseness or cheapness.

Saojnye, of or belonging to a carpenter; tuad raojnye, a carpenter's ax.

Saojnyeac, free; zo raojnyeac, licentiously, too freely.



ē, he is not capable of doing good.  
 Sāra, (the first and second a being short,) standing; ex. δεϋηϋ̄-ρε ραρα, as it is in old writings; but vulgarly, δεϋηϋ̄ na ραραμ, he got up, or stood up.  
 Sāraçd, sufficiency.  
 Sārað, satisfaction, comfort.  
 Sāraϋ̄j̄m, to satiate, or satisfy; ράϋρεοα mē, I will satiate; ράϋϋ̄j̄geαρ̄ mantoj̄l, my desire shall be satisfied; Lat. *satio*; ράταϋ̄j̄m, *idem*.  
 Sāraϋ̄te, satisfied, satiated.  
 Sārat, sufficient, is capable; ex. Oja nod žuj̄deað ϋ̄η̄ žac t̄neαρ̄, naç mod ραραt mo beol, in all adversities I pray to God as well as I can.  
 Sāt, meat, victuals; also a sufficiency; Lat. *sat*.  
 Sātaç, satisfied.  
 Sātaç, a vessel of any kind.  
 Sātað, a thrust; mā bej̄m ϋ̄ē ρā-tað aϋ̄m, if he thrust him.  
 Saτaϋ̄m, or Saτuϋ̄m, of Saturn; Oja Saτuϋ̄m, Saturday.  
 Saτaϋ̄m, to push or thrust; do ρāϋ̄t̄ ϋ̄ē t̄η̄j̄oτa aϋ̄aon, he thrust them both through.  
 Saτaϋ̄m, the Sabbath.  
 Saτbaç, a helve or handle.  
 Saτnaç, or ρaot̄naç, diligent.  
 Sbaϋ̄m, a quarrel or contest.  
 Sbaϋ̄maϋ̄aj̄l, given to quarrels.  
 S̄b̄rozaϋ̄lle, or ρ̄p̄rozaϋ̄lle, the dew-lap of a beast, a double chin, the gill of a cock, &c.  
 Sc and ϋ̄z̄ 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 ϋ̄c, shall be repeated below with the initial ϋ̄z̄.  
 Scabað, a scattering or dispersing.  
 Scabal, a helmet; also a hood; also a scapular.

Scabam, to spread or disperse.  
 Scabal, i. e. ϋ̄caλān τ̄j̄ze, a booth, or hut, a shop, or scaffold; also a screen sheltering the door of a house from wind.  
 Scabal, a chaldron, or kettle.  
 Scabaϋ̄, good.  
 Scabaϋ̄j̄te, advantage, gain.  
 Scapa, a skiff, or cockboat; Lat. *scapha*, and Gr. σκαφη; ϋ̄oδaϋ̄l-ϋ̄j̄oð ϋ̄caφα, they separated their ships.  
 Scapaλ, a scaffold.  
 Scazað, a straining or filtering.  
 Scazaϋ̄m, to strain, to cleanse.  
 Scazaϋ̄te, strained; also purged or cleansed.  
 Scajc, to finish, or bring to an end.  
 Scájl, a shadow.  
 Scájleac, shady.  
 Scájllaçd, darkness.  
 Scájlm, to cast a shade.  
 Scajlp, a cave or den.  
 Scaj̄nneαρ̄, a sudden irruption, or unexpected attack; *vid.* caϋ̄t̄-ϋ̄eϋ̄m doϋ̄j̄dealbaj̄z, *passim*.  
 Scaj̄m, any place where a thing is laid to dry.  
 Scaj̄m̄t̄, the caul of a beast; *vid.* ϋ̄z̄anān, plur. ϋ̄caϋ̄taça.  
 Scaj̄m̄t̄, a thick tuft of shrubs or bushes.  
 Scála, a great bowl; plur. ϋ̄cá-laj̄de.  
 Scal, a man; also a champion.  
 Scalōz, an old man; *vid.* ϋ̄culoz, *infra*, dim. of ϋ̄cula.  
 Scáluj̄de, balances.  
 Scam̄zlonn, a prank, or villanous deed, *facinus*, ϋ̄cam̄ban, *idem*.  
 Scanlū̄z̄að, a reproaching or scandalizing.  
 Scannaϋ̄j̄l, a slander, a scandal, or public bad example.  
 Scannaλaç, scandalous.  
 Scan̄nað, a surprise, a fright, or confusion.  
 Scan̄nað, a scattering or dispersing.

- Scannáigim, to scatter or disperse; also to confound, to affright; *ycannúigead fad*, they were affrighted.
- Scaojle, a looseness.
- Scaojlead, a loosing, or untying.
- Scaojlim, to loose or untie, to reveal; also to scatter or disperse; also to set a drying, to unfold.
- Scaojlte, loosed or loosened.
- Scaojltead, a looseness or lax.
- Scaiad, a separation.
- Scaiam, *γζαοιλim*, and *γμεατναigim*, to unfurl, to unfold, to lay open for drying, to set a drying; ex. *γζαμαρ fiam a foibiat l tajg foι deyleann ζneine*, she expanded her cloak in her house upon a sun-beam.
- Scaiam, to part, to separate; also to depart or quit; *deazla zo ycaifajdyr*, lest they depart.
- Scaimajm, parting.
- Scaiojd, scarlet.
- Scaita, separated, parted.
- Scaiojd, *potius ycoiajd*, a tablecloth.
- Scat, a shadow, a shade, a veil, a cover of any thing; also a colour or pretence; also bashfulness; also protection; *ar ycat do ycejte*, under the protection of your shield.
- Scatac, shady; also bashful.
- Scatan; a looking-glass: it is the diminut. of *ycat*, a shadow; also a gazing-stock.
- Scatmar, timorous, fearful, bashful.
- Sce, the white thorn, or hawthorn.
- Sce, a casting or pouring out, a spilling.
- Scaac, a bush or bramble, a briar; genit. *ycejce*; pl. *yceaca*.
- Scaacog and *ycaacmad*, a hawthorn berry, a haw.
- Scéal, genit. *ycejl*, a relation, a tale or story; *na dioic yceala-ro*, these evil tidings.
- Sceallan, a kernel; *on yceallan zo nuje an mozul*, from the kernel to the husk.
- Scealp; a cliff; *fa ycealpaib na ceaiac*, under the cliffs of the rocks.—*Is. 57. 5.*
- Scealujde and *yzéalujde*, a tale-bearer, a romancer; also a historian.
- Sceaac, bushy, full of bushes or brambles.
- Sceaiaac, a vomit; also vomiting.
- Sceaiaigim, to vomit.
- Scejle, misery, pity.
- Scejm, a scheme, or draught.
- Scejm, beauty, bloom.
- Scejm-aid, *corrupte ycamaid*, high-bloom, or good plight, good habit of body in man or beast; *dujne ycamaimul*, *rectius ycejmaniac*, a fat vigorous man.
- Scejmeac, *ycejmeaimul*, handsome, bloomy.
- Scejnmneac, quick, swift, nimble; *zo ycejnmneac*, swiftly, quickly.
- Scejnnead, an eruption or gushing forth; also a bouncing; also sliding.
- Scejte, scattered, dispersed.
- Scejtejm, to vomit, or spew out; *ycejtejd an talam yjyre amac*, the earth shall spew you out; also to spawn; *do ycejt an tja-zro*, this fish hath spawned; also to tell or confess any thing.
- Scenz, a bed; also a small bedroom.
- Sceo, and; in old books it is frequently used for *agur*.
- Sceo, much, plenty, abundance.
- Sceul, tidings, news; *tuzadan yceula cucayan*, they brought word unto them.
- Scj and *ycejam*, beauty.
- Scjac, *ycejatac*, and *ycejog*, a hawthorn.
- Scjam, beauty; gen. *ycejme*.
- Scjamac, fair, beautiful; comp.



ŕeĵamajde.

Scĵamam, to beautify or adorn.

Scĵan, a knife; gen. ŕeĵne, plur. ŕceana.

Scĵaĉ, a shield or buckler; genit. ŕcĕĵte; lánm-ŕcĵaĉ, a target; Lat. *scutum*.

Scĵaĉ, a basket made up of interwoven twigs; gen. ŕcĕĵte; lán ŕcĕĵte, a basketful.

Scĵaĉ, ŕcĵaĉán, a wing.

Scĵaĉaĉ, wearing shields.

Scĵaĉán, a wing, or fin.

Scĵaĉánaĉ, winged; also barded.

Scĵb, a hand or fist.

Scĵb, a ship, or skiff; plur. ŕcĵbeada.

Scĵberneōĝ, a hare; Wel. *skyyvarnog*.

Scĵbeaĉ, the course or order of a thing; ex. ŕcĵbeaĉ beaĉa, the course of life.

Scĵle and ŕĝĵle, affright, consternation upon any approaching great danger; ŕcĵle azur ŕĝanĵaĉ, terror and consternation. This word seems to be the true Celtic original of the name of the famous terrifying gulf Scylla.

Scĵnbĕarĉa, a razor.

Scĵnnĵm, to spring, to gush out, to rush on a sudden; ĝur ŕcĵnn an ĵur amac, that the blood gushed out; deaĝla ĝo ŕcĵnn-ŕeĵĵ orĉ, lest they run upon thee; aĝ ŕcĵnnĕaĉ amac, springing, breaking out, budding.

Scĵobaĉ, a ship's crew.

Scĵoból, a barn or granary, or any repository for Corn; Wel. *schybor*; in the Heb. שיבול means an ear of corn, and שיבולים, ears of corn; Lat. *spicæ*; 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.

Scĵoĝ, a hawthorn.

Scĵorĵam, to slide.

Scĵot, a dart or arrow; do ĉurĵ ŕcĵot ĵona ĵurĵl, 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.

Scĵtena, Scythia.

Scĵĉ, weariness, fatigue; also rest; ŕcĵĉar, *idem*.

Scĵulanĝ, a deserter, or a fugitive; ŕcĵurĵlanĝ, *idem*.

Scĵurĵam, to purge, or scour.

Scĵurĵn, a scouring.

Scĵurĵlanĝ, a fugitive.

Scĵurĵra, a scourge; also affliction, woe.

Scĵurĵraĵm, to whip or scourge.

Scĵábáĉĉ, or ŕĝlábĵbeaĉĉ, slavery, servitude.

Scĵábáĉ, a slave or bondsman; bean-ŕĝlábáĉ, *ancilla*.

Scĵábáĵde, a bondman, a slave.

Scĵleo, pity, compassion.

Scĵol, or ŕcol, a school; ŕcolaĵne, a scholar.

Scĵoláĵda, scholastic.

Scĵoláĵdaĉĉ, scholarship.

Scĵolĵteaĉ, a cleaving or cleft; ŕĝolĵteaĉ don ĉarĵaĵĝ, the cleft, or crevice of a rock.

Scĵolĵĵm, to rend or tear, to burst.

Scĵolb, a battle or skirmish, a conflict; ŕcolb na ŕcĵan, a skirmish, or scuffle fought with knives.

Scĵolb, a spray or wattle used in thatching; Gr. σκολοπς; Wel. *yskolp*.

Scĵolb, a splinter, either of wood or of bone.

Scĵorĵ, much, many, plenty; hence the English *score*, as three score.

Scōr, a champion; hence Урсор, one of the ancient famous militia; also a band of heroes.

\* Scōr, a notch, or long stroke made by a knife or sword on any surface.

Scōrað, a table-cloth.

Scōrn and rōrnac, the throat.

Scot-bēanla, the Scottish tongue.

Scot, a disease.

Scot, the choice or best part of any thing; rōt na bfeam, the best part of the army.

Scot, a flower.

Scrahte, a sluggard, a slothful, indolent person; ar crjonna an rcrachte jona banamajl fējn, the sluggard is a wise man in his own conceit.—Prov. 26. 16.

Scrahteacð, laziness, sloth.

Scrahteamajl, slothful, lazy.

Scrahteamlact, a being slothful, or lazy.

Scrañta, divided, scattered.

Scrēacab, a squealing.

Scrēacajm, to squall, or cry out.

Screadam, to cry out, to bawl; ðo rgrēadabajm omya, ye cried out unto me.

Scrapal, a scruple in weight.

\* Scrin, a shrine; ex. rcrin na náom, the shrine of saints; Lat. *scrinium*.

\* Scryob, a scratch or scrape; also a furrow; rcrjobad, a scratching or scraping.

Scryobajm, to scrape or scratch; also to curry a horse, &c.

Scryoban, a currycomb.

\* Scryobam and rgrjobujm, to write or make an inscription; from the Celtic rcrjob; Lat. *scribo*.

Scryobujn, a bill, an evidence; na rcrjbnery, these evidences.

Scryobneojn, a scribe or writer, a scrivener.

Scryobneojneact, writing.

Scryor, ruin, destruction; rcrryor na munnrtjme, the ruin of the

family.

Scryoram, to destroy, annul, ruin, &c.; ná rcrryortam amac a bpe-acab, let not their sin be blotted out.

Scryorta, cleared out; also ruined.

Scryortōjn, a destroyer, a pillager.

Scryoban, the crop, or craw of a bird.

Scryudad, a search, an examination; rcrudad cojnryar, an examination or scrutiny of conscience; Lat. *scrutor*.

Scryudajm, to examine, to search.

Scryudajgte, examined, tried.

Scuab, a sweeping broom or brush; Lat. *scopa*; and rscuab, *vasconum lingua*.

Scuabad, a sweeping.

Scuabajm, to sweep or brush.

Scuabta, swept, or sweeping; cor-mujl me rcaruyn rscuabta, like a sweeping rain.—Prov. 28. 3.

Scuabljon, a drag, or sweep-net.

Scucram, to pass, to proceed, to go.

Scud, a ship.

Scujmð, a ceasing, or desisting; rcrujmð ajrnean, a giving over watching or sitting up late; also a collation at watching.

Scujmjm, to cease or desist; ðo rcrujm rē, he left off; rcrujmð an tōjmeac, 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.

Stadad, a stopping or standing.

Stadajm, to stand, to stay, or remain; Lat. *sto*.

Stajm, a history.

Stējz, a beefsteak, a slice of meat.

Stējz, rðējz bñáðad, the gullet.

Stjall, a plank, or board; also a



- Seaccanz, the space of seven years.
- Seacđuan and yeacđrud, a fold.
- Seacđubala, sevenfold.
- Seacđmad, the seventh; an yeacđmad rđjnn, the seventh division.
- Seacđmajn, a week; Lat. *septem-mane*, vulg. *septimana*.
- Seacđmod and yeacđmodad, seventy.
- Seacđzajjm, to call aside or apart.
- Seaclabnac, allegorical.
- Seaclabnad, an allegory.
- Seac-luđbjm, rather yeacluđjgm, to lie apart.
- Seac-loc, a park or field, i. e. a secluded place.
- Seacmajlljm, to forget.
- Seacmal, forgetfulness, oblivion.
- Seacmall, digression; also partiality.
- Seacmalta, forgetful.
- Seacnad, an avoiding, or shunning.
- Seacnajm, to separate, to avoid, to escape; noc yeacnay ole, who avoideth evil.
- Seacnajn, by or through; yeacnajn an macajne, through the plain.
- Seacojleabam, for another cause; thereabouts.
- Seacnajc, filth, dirt.
- Seacnan, an error, a straying; az dul an yeacnan, going astray.
- Seacnana, straying, erroneous.
- Seacnod, a by-way.
- Seact, rather yeect, seven; Lat. *septem*.
- Seactajm, without, on the outside; also before, beyond, or surpassing; Lat. *præ*; yeactajm rđj-zajb Cjreann, *præ regibus Hiberniæ*; yeactajm jonnadajb na talman, *præ omnibus locis terræ*.
- Seactam, the number seven; yeac-

- taim yeam, seven men; *aliter*, moiryejroj yeam.
- Seact-deag, seventeen.
- Seact-majm, *corrupte* yeactajm, a week, or seven days; literally, seven mornings. N. B. This shows that the Latin word *mane* is formed upon the monosyllable majm of the Celtic.
- Sead and yeod, a jewel, a precious stone; hence it signifies a present or favour, or any worldly substance; ex. dĵ bu fōm yeada rantac, *non erat cupida rerum temporalium*.—Brogan in Vit. Brigid.
- Sead, a way or road; also a seat.
- Sead, the like, or likeness of a thing; cat cĵoda zo na najb a yead na a ramajl ann rna hajm-rjnjb rjn, *vid. Chron. Scot.* concerning the battle of Clontarf; hence lejt-yejd, the counterpart of any thing.
- Seadal, a short time or space, a while; the same as yealad, by a transposition of letters only; yeal, *idem*.
- Seadam, the cedar-tree.
- Seadcojmēudajde, he that keeps jewels, or other precious things; Lat. *cimeliarcha*.
- Seadcōmarca, an attribute; plur. yeadcōmarcajde.
- Sead, yes, yea, truly; a yead, a yead, azur nĵ yead nĵ yead, yea, yea, and nay, nay.
- Sead, a discourse, a dialogue.
- Sead, am yead, by turns, alternately.
- Sead, strong, able, stout.
- Seada, a saw.
- Seadam, to esteem, or value.
- Seadam, to saw, to smooth, or plane.
- Seadbajl, sawing.
- Sead, the crop, or craw of a bird.
- Seafajd, a heifer; hence yeand-yeafajd, an old heifer, or a

three-year old heifer.

Seafnad, a blowing, or breathing.

Seafnam, to breathe or blow.

Seaz, esteem, respect; zan yeaz, zan yym a raozaltact, without esteem or regard to worldly affairs.

Seazac, courteous, gentle.

Seazac and yeaza, a goat.

Seazda, curious, ingenious.

Seal and yealad, a while, a small space or distance; also course, or turn; Lat. *vicis*; an ccōjm-ljonad a yeala d'cōjn, as John fulfilled his course or turn; do nējn yeala, according to course.

Seala, a seal or signet.

Sealad, a little while; yealad nō beaz zo fojll, yet a little while.

Sealadac, zo yealadac, by turns, or alternately.

Sealad, a sealing; an na yealad, sealed.

Sealajd, a cutting or hewing.

Sealajdeacōd, a vicissitude, or change.

Sealanta, rigid.

Sealb, a herd or drove; zac don tyealb, every drove.

Sealb, possession; ann mo yejlb, in my possession.

Sealb, a field.

Sealb, a pretence, or colour.

Sealbagad or yealbužad, a taking possession.

Sealbaužjm, to possess, or enjoy.

Sealbaužje and yealbadōjm, 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.

Sealzajneacōd, hunting, or hawking.

Sealzam, to hunt, fowl, or hawk.

Sealzata, a hunting-pole.

Sealta, sealed.

Seaman and yemeann, a small

nail riveted.

Seaman, the herb trefoil; dimin. yeamrōz; yeaman capajll, horse-trefoil.

Sēam or yējm, mild, modest, keen; also small, tender.

Seamzanan, quick, soon.

Seamrōz, clover; trefoil, worn by Irishmen in their hats on Patrick's day in memory of that great saint.

Seamra, a nail, a peg; diminut. yeamrōz; *idem*.

Sēan, prosperity, happiness.

Sean, old, ancient; Wel. *hen*, Lat. *senex*; it is often used in compound words, and goes before the substantive; ex. yeandajne, an old man; yeanaajmym, old times.

Seanac, crafty, cunning, wily; hence the fox is called yeanaac, or yjonac.

Sēanad, a denial or refusal.

Sēanad, a blessing or benediction; *vid. yeanaajm*.

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.

Seanajltyjy, a decree.

Sēanaajm, to bless; Lat. *benedico*; yeunajy an cajlljz comajl, *benedixit quandam sanctimoniallem*; yeunajy an nēn luāmnac, *benedixit avem volatilem*.—*Vid. Brogan. in Vit. S. Brigid.*

Sēanaajm, to refuse or decline, to deny; do yēun yē, he refused; zjbe yēunfay mjre, whoever shall deny me.

Sēanaajl, or yēanmajl, happy, prosperous.

Seanaojy, old age.

Seanaajy, a proverb, or old

- saying.  
 Seanacáir, a grandfather.  
 Sean-balab, a musty or stinking smell; from *yeán*, old, and *balab*, or *bolab*, smell.  
 Seanbean, an old woman.  
 Seancair, antiquity.  
 Seanca, *yeánaca*, or *yeancúide*, an antiquary, or genealogist.  
 Seancómairca, an old token, a monument.  
 Seancúide, an antiquary.  
 Seancúimne, tradition.  
 Seancair, antiquity, a chronicle or register; also a genealogy or pedigree.  
 Seanda, ancient, antique, of an old date; *cjnead yeanda*, an ancient nation.  
 Seandaict, a being ancient.  
 Sean-focal, an old saying, a proverb.  
 Sean-fóirne, old inhabitants; the plur. of *fuireann*; *no dhótcuir rjad na yeán-fóirne*, they dispossessed the old inhabitants.  
 Seanr, slender, small, slender-waisted.  
 Seanraim, to make thin or slender; to diminish; also to grow slender.  
 Seanral, wise, prudent.  
 Seanrán, an ant or pismire; *eirirg a cejonn an tyeangán*, go to the ant.  
 Seanraimácair, the great grandfather's or great grandmother's mother.  
 Seanraib, a grandmother.  
 Seanraim, a conception or child near its time of being born.  
 Seánraic, happiness.  
 Seanma, musical, of music; *luéd yeánma*, musicians; *feair yeánma*, or *feirime*, a minstrel.  
 Sean-mácair, a grandmother.  
 Seánmuirne and *yeánmuirneact*, happiness, prosperity.  
 Seánmuir, happy, prosperous.

- Seánmóir, rather *yeimóir*, a sermon; Lat. *sermo sermonis*. This Christian-Irish word *yeánmóir*, 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. *yeánmóir*, or *yeaimóir*. This word is vulgarly said *yeánmóir*.  
 Seánmóirirg, rather *yeimóirtaide*, a preacher, or sermonist; vulgarly *yeánmóirtaide*.  
 Seánmóirim, to preach or exhort; also to proclaim; *tuir yeánmóirir*, thou who preachest.  
 Seánmóir, very great, huge.  
 Seannaic, a fox.  
 Seannaicairgim, to play the fox.  
 Seánóir, an elder, or senator; *ná hjmdeairg yeánóir*, rebuke not an elder; also an old bard or druid; Lat. *senior*.  
 Seánóirneact, or *yeánóirneact*, seniority, old age.  
 Seánraib, a proverb; *yeánraibte Sholaim*, the Proverbs of Solomon.  
 Seánta, blessed; *yeánta impe*, blessed by her; *vid. yeánaim*.  
 Seapaim, to flinch back, or sneak off; also to pursue close; *cé zur yeapnaicair an rluairg*, *quamvis eum persequabantur turmæ*.  
 Seairb and *yeairbaid*, theft, felony.  
 Seairbaid, the rowers set in a boat.  
 Seairb, bitter, sour; Lat. *acerbus*.  
 Seairbar, or *yeairbadair*, bitterness, sourness; Lat. *acerbitas*.  
 Seairban, oats.  
 Seairbgal, blue, azure.  
 Seairbor, a deer, a stag.  
 Seairc, love, affection; Wel. *serch*.  
 Seaircaim, to love, or be in love.  
 Seaircaimimnaim, to reverence.  
 Seaircaimair, affectionate, loving.  
 Seaircóg, a sweetheart.

**Seancall**, any flesh, delicate meat, the best of flesh meat; as **Demod O'Duibjn** says to his wife **Gráinne**: ar maic do cúid a Gráinne: cáirna tuine la taobh tíne: **seancoll na ceajlleac feáda**: la banna meáda míne; 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 **σαρκα**, Lat. *carnem*, from **σαρξ, σαρκος, caro**; as also between the Latin *carne*, from *caro*, and the Irish **cáirna**, in the above verse; all which words signify flesh or meat.

**Seancóir**, a gallant, a wooer.

**Seanz**, dry, withered.

**Seanzajm**, to wither, to pine away, to consume; do **seanz ré**, it withered; do **seanz an tjoimac me**, the drought consumed me; **seanzuid an bláic**, the flower fadeth; **seanzuid**, they pine; **atáid az seanzad**, they mourn.

**Seanzanac**, dried up, withered.

**Seanzam**, a consumption, or wasting away.

**Seanzca**, withered, dried up; also consumed.

**Seanmóir**, a sermon; *vid.* **seanmóir**.

**Seann**, a youth, or stripling.

**Seannad**, extension; also yawning, or stretching.

**Seannaajm**, to loose, or untie.

**Seanpán**, an order, or custom.

**Seanpán**, a swan.

**Seann**, or **searb**, theft, thievery.

**Seann**, a colt.

**Seann**, a sythe or sickle.

**Seannac**, a colt.

**Seannaiz**, or **comán seannaiz**,

the herb pilewort.

**Seannaajm**, to yawn, to stretch the limbs, as man and beast doth.

**Seannaajm**, to reap; also to mow down, to slaughter, kill, or make havoc.

**Seanna**, an edge or point; also having sharp edges; **seanbad seanna**, 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.

**Seanton**, a chief poet or bard; pl. **seantonna**.

**Seantonna**, 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 **seayajm**, to rise up, to stand; **seayajm do**, I maintain, or uphold; **seayajm an azaid**, I oppose.

**Seayal**, a fan.

**Seayam**, standing up; **seayuid búir seayam**, stand ye still.

**Seayz**, dry, barren, as a cow that hath no milk; hence **seayzaid**, a barren cow, or as a well or brook when the water is drained; **seayzaid**, dry paps.

**Seayza**, or **seayzad**, sixty.

**Seayzac**, seven battles.

**Seayzacd**, a herd of barren cattle.

**Seayzaid**, a barren cow.

**Seayzajm**, at ease, well fixed or settled; **seayzajm**, a warm cozy man.

**Seayzajme** and **seayzajmeact**, coziness, being in a good easy way.

**Seayzán**, a shock or handful of gleaned corn.

**Seayzanac**, a bachelor.

**Seayzan**, soft, effeminate.

**Seayzód**, a barren cow, a heifer.

**Seaymac**, stiff, steadfast; also valid; **seayad seaymac**, a valid

marriage; *neam-ŕeaymac*, invalid.  
*Seaymac*ð, steadiness, constancy.  
*Seaymac*, a lad or youth.  
*Seayunta*, prosperous.  
*Seatar*, a study, or library.  
*Seatar*, strong, able.  
*Seatar*, a name of God, so called from *ŕeatar*, strong; in the same manner that *h* among the Hebrews is an appellative of God, from the same word *h*, which signifies strong, powerful.  
*Seatar*ða, divine.  
*Seacnac*, a body.  
*Sed*, a cow with calf.  
*Sed zabála*, an increase.  
*Sež*, milk.  
*Sež*, an ox, or buffalo; a hind of the moose kind.  
*Sejc*, a bone.  
*Sejc*, a combat.  
*Sejc*, an adventurer.  
*Sejcm*, to follow or pursue; *no ŕejcðj*, they followed; Lat. *sequor*.  
*Sejctm̄j*, September.  
*Sejcbtan*, whensoever.  
*Sejcn*, the skull, or rather the pellicle of the brain.  
*Sejcne*, rather *ŕejcn*, gen. *ŕejcne*, a skull; *žur buajl jona bajtjoŕ ē, azur žur bnyŕeað a ŕejcn don bejm ŕjn*, so that he smote him on the head, and with that blow broke his skull.—*K*. It properly means the membrane wrapping the brain.  
*Sejcn*, the film, pellicle, or thin skin that covers the guts; hence *madm ŕejcne*, a rupture, or hernia.  
*Sejcnējð*, secret.—*Luke*, 12. 2.  
*Sejde*, delight, pleasure; also nice or delicate.  
*Sējdeað*, a blast.  
*Sējdean*, *žajnm ŕējdejn*, quicksand.  
*Sējðjm*, to blow or breathe upon;

*anúajm ŕējðŕeay ŕē an ŕðoc žo ŕjnteac*, when he sounds the trumpet long, or with a continued blast.  
*Sējðte*, blown, blasted.  
*Sējž*, a hawk; hence a champion is sometimes called *ŕējžjon*.  
*Sējžeojm*, a falconer.  
*Sējžjon*, a warrior or champion.  
*Sejžneán*, or *ŕajžneán žaojce*, a hurricane, a tempest; *ŕajžneán* is also lightning.  
*Sejlb*, possession.  
*Sejlcjde*, a snail.  
*Sejle*, a spittle; Gr. *σialος*, Lat. *saliva*; *nj cojžljð žabájl do ŕejljðjð am ēuðan*, they forbear not spitting in my face.  
*Sejleac*, a willow. ✕  
*Sejl-éaðac*, a handkerchief.  
*Sejlž*, hunting; also venison.  
*Sejlžjde*, a snail.  
*Sejlžjm*, to spit.  
*Sejlt*, dropping; *ŕejlt cŕjžatar na meala*, the dropping of the honeycomb.  
*Sejm* and *ŕejmjð*, single, simple, of one sort.  
*Sējm*, small, mean.  
*Sejmðnean*, a duel.  
*Sejmleár*, a chimney. ✕  
*Sejne*, elder; *ba ŕejne mē ná j*, I was elder than her.  
*Sejne* and *ŕejneac*ð, old age.  
*Sejnŕctjn*, corrupted from *ŕejnjctjn*, a window; Lat. *fenestra*.  
*Sejnm*, to sing, or singing; *az ŕejnm azur az damya*, singing and dancing; also playing on an instrument; *eðlac a ŕejnm*, skilled in playing.  
*Sejnŕneact*, eldership, seniority; *ŕejnjŕneay*, *idem*.  
*Sejnŕneay*, antiquity.  
*Sējpeal*, a chapel.  
*Sejne*, a meal of victuals; *do nájð hŕaac ŕnj Eŕau an ŕljab do ŕejlž, žo ttužað ŕejne do, azur žo ttužað ŕan a beanac-*





Sepéal, a chapel.

✕ Senbóy, a hart or stag.

Seuc, fá yeuc, distinctly, separately; a ré bhíjan éuz fíojnte fá yeuc an fearaibh Eiríeunn, Brian Boiroimhe introduced distinct surnames amongst the Irish families.

Séud, a way or path; réud fíjde, the path of a flesh-worm.

Séudca, a jewel-house, a cabinet or repository of rareties.

Seuntay, a stench.

Sforriac, a perch.

— Sz and yc are, as I have already remarked, always indifferent.

Szabájyte, robbery, rapine.

Szabriac, yzabróz, and yzabrujde, club-footed.

Szadán, a herring; hence the English *shad*.

Szadán-garb, the fish called alewife.

Szafajne, a bold hearty man.

Szafánta, well-spirited, hearty.

Szazam, to sort, to digest.

Szajfijri, the stern of a ship.

Szajzneán, a winnowing-fan.

Száj, a flame; also brightness.

Szájlijn and yzájleöz, an umbrella, a little dish or plate.

Szajlteann, a billet, or cleft-wood.

Szajnjm, to chink or cleave.

Szajpead, dispersing.

Szajpjm, to disperse, to scatter.

Szajpjteac, profuse or lavish.

Szajnd, a smock.

+ Szajnr, a scorpion.

Szajnte, an yzajnteac, a bawling, a bursting; az yzajnteac a énojde le zájnjde, bursting his sides with laughing.

Szajnteójn, a crier, or bawler.

Szajntjm, to shriek, or cry out.

Szál, a shrieking, or loud noise, a squall.

Szal, a scorching; yzal znejne, sun-scorching.

Szalam, huts or cottages.

Szalam, to ring, or tingle.

Szaldac, stubble.

Szaldnuic, 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.

Szamajl, scales.

Szamal, a cloud; pl. yzamajl. ✕

Szam, the lungs, whose diminutives are

Szamán, the lungs; and yzamöz, *idem*.

Szaménaj, a phthisic or consumption of the lungs; yzam-žalan and yzamjaoc, *idem*.

Szanán, the caul or kell which covers the bowels.

Szann, a membrane.

Szannajnbuarca, confused, confounded.

Szaojz, a rout, a herd, or drove.

Szarb, yzardan, and yzajrdjn, a ford, a shelf, or shallow place; Lat. *vadum*.

Szardajm, to wade.

Szardad, a pouring or sprinkling.

Szardajne, a water-gun.

Szardam, to sprinkle.

Szardad, a separation, a digression, or excursion.

Szata, a drove or multitude.

Szatatán bō, a cow's tail.

Szatatán, the secret parts of the body.

Szatab, a segment, a shred.

Szatab, a bickering or skirmish.

Szatajne, or ycafajne, a spruce fellow.

Szatajz, to shade.

Szacam, to cut, or lop off; also to shade.

Szacam, a while, a short space; yjubajl yzacam, walk a while.

Szatlán, a booth, or shop.

Szatomar, sharp.

Szatöz, the flower of horse-trefoil.

Šžeadač, speckled; also sky-coloured.

Šžeallazač, wild mustard.

Šžeallán, a slice; also a kernel.

Šžealпам, to pluck or snatch, to pinch. N. B. The American word *scalp* is of the same.

Šžealpōz, a pinch.

Šžealpēta, snatched, taken away.

Šžeamērajnн, the herb polypody.

Šžeamajm, to reproach.

Šžejlbeahtač, a tale-bearer.

Šžejl-čeačtajne, a tale-bearer.

Šžejmle, a skirmish.

Šžejmljgjm, to bicker or skirmish.

Šžejmm, to skim or scum.

Šžejmołta, a scout.

Šžejn, slight.

Šžejnm, to bounce or leap up, to start; do ržejnn rj ūajnn, she flew away from us.

Šžejnmeač and ržejnmneač, quick, swift, nimble.

Šžejč, *rectius* rčoč, the choice, or better part of a thing.

Šžejčjn, a little bush.

Šžejčjnnrčejr, the disorder called the quinsy.

Šžeōz, i. e. rčejčōz, the hawthorn bush.

Šžeun, astonishment, affright.

Šžjberneōz, a hare; Wel. *skj-varnog*.

Šžjze, a jeering, or derision.

Šžjžeamajl, scornful.

Šžjzjm, to jeer or deride.

Šžjzčē, ridiculous.

Šžjlžme, gravel.

Šžjlle, quick, or soon.

Šžjlleōz, a small pebble.

Šžjlljn, a shilling.

Šžjmjolač, a scout.

Šžjmleāzād, an excursion.

Šžjnead and ržjneal, a leap or skip.

Šžjneadač, apt to start, skittish.

Šžjneōz, a flight.

Šžjōbēta, snatched away.

Šžjōptažd, active, busy.

Šžjōpřajm, to slip, or stumble.

Šžjōpřēta, slipt, or fallen.

Šžjōpřētan and ržjōpřēnōz, a slipper.

Šžjōčal, ridiculous.

Šžjyčejne, talkative, jesting.

Šžjčē, the fish called maiden-ray.

Šžjčē, rest, weariness; also fear; do lejžeadař a ržjčē, they refreshed themselves; žan ržjčē, without rest or intermission; lajčē ržjčē, holy days.

Šžjčēač, weary, tired, fatigued; ar majt tažajd, jř jad neam-ržjčēač ce cjen tažajd, they advance well, and are not fatigued, although they come from afar.—L. B.

Šžjčjm, to rest or pause.

Šžlažgjn, a draught-tree, or beam of a wain.

Šžlamam, to scold or wrangle.

Šžlamōjde, a glutton.

Šžlata, a slate or tile.

Šžljžeānač, speckled.

Šžoballač, a piece, or morsel.

Šžojžnán, a fan.

Šžojlč, a cleft, or slit.

Šžojlčēad, cleaved or split.

Šžojlčjm, to cleave or split.

Šžojčjn, the prime, or best.

Šžol, ržolžājme, a loud laughter.

Šžol, a scull, or great quantity of fish.

Šžolbanač, a stripling, a youth.

Šžolbānta, thin, slender.

Šžolōz, an olive-tree.

Šžolōz, a husbandman.—*Matt.* 21.

33.

Šžonajme, a trifler, a whifler.

Šžonarač, the same as ržonajme.

Šžonlabřajm, to blab out foolishly.

Šžonōz, a hasty word.

Šžoj, a stud of horses or mares.

Šžojad, a lancing.

Šžojam, to cut in pieces.

Šžōřn and ržōřnač, the throat or windpipe.

Šžojn rřmačnač, the pin or peg of a straddle, or car-saddle.



Šjan, backwards, behind; *vid.*  
dear.

Šjan, the west; leač řjan, westward. America is called An Leač Šhjan, because it comprehends the one-half of the globe, and lies westward of the meridian of Ireland.

Šjaraĵn, he sat; řjaraĵn řūĵde eōĵn an aĵt; Lat. *sedebat sessionem alitis in alto.*—*Vid. Vit. S. Brigid.*

Šjat, a tumour or swelling.

Šjataĵm, to puff or swell up.

Šjb, ye, you, i. e. ĵb-ře; eačnumĵa aĵuř řĵbře, between me and you.

Šĵbēalta, civil.

Šĵc, dry; Lat. řjccuř; řĵc-řeán, hay, i. e. dry grass.

Šĵdead and řĵĵe, a blast; řĵĵe-ĵaoĵte or řĵĵe-ĵaoč, a blasting wind.

Šĵdeán ĵaoĵte, a whirlwind.

Šĵdeanĵ, infamy.

Šĵĵĵĵm, to prove.

Šĵĵuccán, a reed or cane.

Šĵĵe, a fairy or hobgoblin; leannán řĵĵe, a familiar spirit; řĵĵ ĵaoĵte, a whirlwind, so called because supposed to be raised by the fairies.

Šĵĵ-ĵnoĵ, a fairy house, or the habitation of the fairies.

Šĵĵĵn, a sign or token; pl. řĵĵne; Lat. *signum.*

Šĵĵĵnĵĵm, to mark, or sign; Lat. *signo.*

Šĵĵn, silk.

Šĵĵneūn, a silkworm.

Šĵĵle, a seal; Lat. *sigillum.*

Šĵĵnead, a signet.

Šĵĵnead, a signing, or marking.

Šĵĵneĵĵte, signed or marked.

Šĵlead, a dropping; also a spittle, or any corrupt matter; also a looking down, or seeing; řĵlead na řūl, the twinkling of an eye.

Šĵĵm, to think, to suppose, or con-

jecture.

Šĵĵm and řĵolaĵm, to sow; aĵ řĵl a ĵřeanaĵnn, sowing their lands.

Šĵĵm, to drop or distil; do řĵleadaĵ na neama, the heavens dropped; řĵĵeĵ mo ĵlōn maĵ ĵmūčt, my voice shall distil as dew.—*Cant. Moys.*

Šĵĵĵĵm, to shine.

Šĵlt, a spittle; also an issue; cĵnē-ačdaĵ řĵlt, a running issue; also a drop.

Šĵmĵlēaĵ, a chimney; řĵmnē, *idem*; aĵ an řĵmnē, out of the chimney.

Šĵmontačd, simony.

Šĵmĵĵĵde, simple, mean, plain.

Šĵmĵĵĵdeáčt, simplicity.

Šĵn, that, there; maĵ řĵn, so, thus; an řĵn, then, there, in that place; an taĵ řĵn, then, at that time; Wel. *hyn.*

Šĵn and řĵon, the weather; sometimes put for snow.

Šĵn, round.

Šĵne, weather; generally understood for bad weather.

Šĵne, a woman's breast, a dug or teat.

Šĵne, the elder, eldest; from řean, old.

Šĵneaç, a wen.

Šĵnead, a stretching or extending.

Šĵnead, from řeĵnĵm, to sound; do řĵnead a řdoc tĵĵ ĵuáĵne, he sounded his trumpet thrice.

Šĵneam řeada, a yew-tree.

Šĵnĵĵl, single.

Šĵnĵm, to stretch; do řĵn řē, he stretched.

Šĵnm, a song or tune.

Šĵnĵolač, a nightingale.

Šĵnĵn, the diminut. of řĵne, a nipple.

Šĵnn, us, we, i. e. řo-ĵnn.

Šĵnneaç and řĵonnač, a fox; Heb. *לועש.*

Šĵnĵnoĵ, an elder; ōn řĵnĵnoĵ ĵuř

an ῥόγγιον, from the eldest to the youngest; this seems to be a compound of ῥνε and ρεαι, or ρηη; na ῥῆγγη, the elders; also a chief or head of a family. It likewise signifies the stock of any lineage; ex. ῥῆγγιον ἐλαῖνε Μῆλεᾶς, the eldest of the stock of the Milesian race.

ῤῆγγιον, a yew-tree.

ῤῆγγη, the presbytery.

ῤῆγγηρεᾶς, eldership or seniority; also chieftainship, superiority, or supremacy; ex. ῥῆγγηρεᾶς-ῥεᾶροῦζε, 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 Thianistic law; ἡ βῆφυλ ῥῆγγηρεᾶς ἀζυτ οὐμυρα, you have no superiority over me.

ῤῆντε, stretched; le λάμη ῥῆντε, with a stretched-out hand.

ῤῆβαλ and ῥῆβαῖδ, a scallion, an onion.

ῤῆβαλ, a thorn, a pin.

ῤῆβαρ, rage, madness.

ῤῆβαρᾶς, furious, frantic.

ῤῆε and ῥῆεᾶν, frost; ῥῆε λῆαῖ, a hoar frost; genit. ῥεαα.

ῤῆεαῖγε, dried up, frozen; also obdurate.

ῤῆεαμη, to dry up, to grow hard, to freeze; Lat. *sicco*, to dry; Gr. *πσεκω*, *arefacio*.

ῤῆεαν, hoar-frost.

ῤῆεαμη, a motive or reason for doing a thing; also a natural cause, an occasion.

ῤῆεδα, silk.

ῤῆεδαμᾶη, of silk or satin.

ῤῆεδᾶν, an atonement.

ῤῆεδλᾶμη, to leap or bound.

ῤῆεζ, a long-squared rick of corn; diminut. ῥῆεζόζ.

ῤῆεζ, a streak; ῥῆεζα βάνα ἡ δε-αῖζα, white and red streaks.

ῤῆεζᾶς and ῥῆεζαμᾶη, streaked.

ῤῆεζῥῆμᾶς, a hissing whisper; *rectius* ῥῆεζῥῆμᾶς.

ῤῆε, seed, an issue, a tribe or clan.

ῤῆελαμη, to sow seed.

ῤῆελαμᾶς, snoring or snorting.

ῤῆελαρταη and ῥῆελαρταᾶς, a flag or sedge, wild flower de luce.

ῤῆεδῆμηρεᾶς, a nursery.

ῤῆεδῆμη, or ῥῆεδῆμη, bearing seed.

ῤῆεδῆμη, sowing; δὸ ῥῆεδῆμη ῥε ἡ le ῥαλαν, he sowed it with salt; ἀμηρηον ἀντῆεδῆμη, seed or sowing time.

ῤῆεδῆμητα, sown or planted.

ῤῆεε φλαζρα, the running of the reins.

ῤῆεεζαμη, to pick and choose.

ῤῆεελα, a syllable.

ῤῆεελαμᾶμη, the scanning of a verse, which in Irish partly consists in the due proportion of syllables.

ῤῆεελαμη, to strike or smite.

ῤῆεελημη, a diæresis.

ῤῆεελημη, fruitful; compar. ῥῆεελημη.

ῤῆεελημᾶς, a stock or breed, an offspring; a ῥῆεελημᾶς, his offspring; ῆεεεδ δὸ ῥῆεελημᾶς βᾶσαν, a ram of the breed of Basan.

ῤῆεεταζᾶν, a strainer.

ῤῆεετῆεαβ, a family.

ῤῆεετῆεελεαη, the running of the eyes.

ῤῆεεμη, them; the same as ἡδῆαν.

ῤῆεεμᾶη, a cymbal. ✕

ῤῆεενη, i. e. ἡδ, a chain, a tie, or bond.

ῤῆεενη, Mount Sion, or the Heavenly Sion.

ῤῆεενη, any weather either good or bad; hence ῥῆεενηον or ῥῆεενηαν, i. e. ῥῆεενη-ῥῆεενη, good or happy weather; from ῥῆεενη, happy or good, and ῥῆεενη, weather; as also δῆεενηαν, or δῆεενηον, 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 *r̄jon*, weather; so that *dojnjon* is a corrupt contraction of *do-ron-r̄jon*. Thus also *donuy*, misfortune or unhappiness, is a contraction of *do-r̄onuy*.

*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.

*Sjonrádác*, single.

*Sjonnad*, a reproof.

*Sjonra*, a censor.

*Sjon*, continual; *zo r̄jon*, continually, always; hence *r̄jonuyde*, eternal.

*Sjonajtearriac*, variable, inconsistent.

*Sjonbaj*, thievery, theft.

*Sjonbloyzad*, a rustling or rattling noise.

*Sjonbmaojleas*, the same.

*Sjoncall*, a circle.

*Sjoncajnteac*, a babbler; *amadán r̄joncajnteac*, a prating fool.

*Sjoncajajm*, to turn to and again.

*Sjonida*, a great favour, or present.

*Sjonida* or *r̄jonmajde*, everlasting; *zo r̄jonmajde*, for ever.

*Sjonidajde*, perpetual.

*Sjonidajdeact* and *r̄jonmajdeact*, perpetuity, eternity. Query, if this word may not be written *r̄jon-r̄jzeact* with more propriety? i. e. a constant or perpetual reign; for we say, *beata r̄jon*, or *r̄jonbeata*, to mean life everlasting; but both writings may be proper; for *r̄jon* and *r̄jonida* signify constant or perpetual, and from thence *r̄jon dajdeact*, signifies perpetuity.

*Sjonidajdjm*, to eternize.

*Sjonfujgljm*, to condole.

*Sjonglacajm*, to grip, or rough handle.

*Sjonžnácajžjm*, to use often or much.

*Sjonlámac*, long-handed; also one that hath his hands always employed.

*Sjonób*, sparing, frugal.

*Sjonoydajm*, to gape or yawn frequently.

*Sjonri* and *r̄jonrialać*, broom-rape.

*Sjonr̄án*, good news, or happy tidings; as *djonr̄án*, i. e. *dorjonr̄án*, is bad news. These words are more commonly written *dur̄án* and *ruyan*.

*Sjonr̄anáć*, slow or tedious.

*Sjonryudjm*, to linger or loiter.

*Sjonrtajne*, an executioner.

*Sjonrtam*, to smite.

*Sjonrta*, begged, entreated, requested.

*Sjonr̄ojm*, a beggar, a petitioner.

*Sjonr̄ojm*, a slut.

*Sjonr̄ojneay*, a request.

*Sjor*, down, below; *r̄jor 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 *r̄jē*, quietness.

*Sjotbalmajd*, having long limbs.

*Sjotbolyajne*, a herald proclaiming peace.

*Sjotbuán*, perpetual.

*Sjotćáj*, peace.

*Sjotćánta*, peaceable, pacific; *zo r̄jotćánta*, in peace, peaceably.

*Sjotćómajde*, a constable.

*Sjotćajte*, peaceable days.

*Sjotćlan*, a strainer or filter, a cullander; also a sack.

*Sjotćlōd*, peace, or the making a peace.

Šjotlōzām, to strain or filter.

Šjī, or rjōī, in compound words signifies continual; as rjōī-ujr-ze, constant rain; rjī rjlt, continual dropping.

Šjīcleačdajm, to exercise, to use much or often.

Šjīdjolajm, to sell much, or frequently.

Šjībjodajme, a vain tattler.

Šjīeam, a disease.

Šjīmedj, to be always handling.

Šjīj, to seek or inquire after; do rjīeadaī ē, they sought him out; noc do rjī do bāy, who sought thy death; also to pray, beg, or beseech; as, rjīj ajī loya Cījort do cīocad ajī čīujr, I beseech Jesus Christ, who suffered on the cross; zjōē le rjōīčāī ajrce, whoever begs grace or mercy; also to search; ex. do rjījz rjad rācīajze ōhenjamj, they searched the bags of Benjamin.—*L. B.*

Šjījomčīrajm, to bear often.

Šjīījam, a sheriff.—*Luke*, 12. 8.

Šjīeact, poor, lean.

Šjīc, a little; *paullulum*.

Šjīc, a time, a while; tājnjz dā jād ad azur do bī ajze rjīc fada, i. e. he came in search of him, and remained at his house for a considerable time.

Šjīcēal, a cistern; also a flaxcomb.

Šjīc-γjīc, whist!

Šjīcbeac, civil, of the city.

Šjīcējījījī, a small cistern.

Šjīcōz, nice, effeminate.

Šjīc, peace, reconciliation, rest.

Šjīcbe, continual, perpetual.

Šjīcbe, a rod.

Šjīcbe, a general.

+ Šjīcbe, a city.

Šjīcbej, a fort, a turret.

Šjīcbeō, lasting, perennial; rjōc-buan, the same.

Šjīcgljocay, policy, cunning.

Šjīcējīrteac, a rebel, rebellious.

Šjīc-bīoz, the same as rjīz-bīoz, from rjīz, a fairy, and bīoz, a house; hence bean-rjīze, plur. mnā-rjīze, 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: An ra ōajnjōn nuajī neartajd an bīōn-zōl: do glac eagla ceannujdte an čnōrajcc: na dtaōb fējī nījī baōzāl dōjbyjī: nī čāōjījī mnā-rjīze an rōīc ran.

Šjīcēanzlajm, to confederate.

Šjīcēujm, an old name of Cashel.

Šjīcēal, a cup, or drinking-bowl.

Šjīcēal, a body; rōī rjōcēlajb, upon bodies.

Šjīcējījījī, to reconcile.

Šjīcējī, strong men.

Šjīcēajc, constant affection.

Šjīcēj, a sequel, or consequence.

Šjīcēj, to pacify or appease.

Šjīcēac, the neighing of a horse,



or braying of an ass; *բբբբբբ*,  
*idem.*

*Տբբբբբ*, to bray or neigh.

*Տբ*, before that, before; *բբբբ*  
*ծոն բոբբբբբ բբ, օլ բբ, աբբ*  
*ծբն յոբբբբբ ծառ նծբբբբ, բբ*  
*նօ բբանտառն շն*, forsake that  
(Christian) doctrine, and offer  
incense to our gods, before you  
are punished.—*L. B.*

*Տբ*, here; *բբ աբբ* tall, here  
and there, to and fro.

*Տբբալ*, a going or walking.

*Տբբբալբաճ*, or *բբբ բբբբալ*, a  
stroller, or way-faring man.

*Տբբալմ*, to walk.

*Տբբ*, dry, parched up; Gr. *ψηχω*,  
*sicco*, also frost; Cantab. *sieu*,  
dry.

*Տբբբա*, sugar.

*Տբբբ*, the river Suire in the County  
of Tipperary.

*Տբբբբ*, i. e. *բոբբբբ*, cheerful-  
ness.

*Տբբբբա*, sense.

*Տբբբ*, a sister; Gall. *sœur*; it is  
commonly used to mean a kins-  
woman; Cor. *հայր*, and Monta-  
nice, *սյոր*, Lat. *soror*.

*Տբբբբանած*, a rattling, or making a  
noise.

*Տբբբբանած*, a whispering.

*Տբբբբանայ*, a wandering or stroll-  
ing.

*Տբբբա* and *բբբբած*, a chain, a  
cord; *ծոբբբ բբբբած*, of chain  
work.

*Տբած*, theft.

*Տբածած*, thievery, robbery.

*Տբածաբբբ*, a robber, or knave.

*Տբածամ*, to rob or steal, to spoil.

*Տբածամբծամ*, to murder and rob  
on the highway.

*Տբածամբծոբբբ*, a murdering rob-  
ber.

*Տբածմոբբբ*, a thief, or robber.

*Տբածմոբբբբած*, robbery.

*Տբածծե*, robbed, stripped.

*Տբածծոբբբ*, a thief, a robber.

*Տբածմոբբբբած*, or *բբածմոբբբբած*,  
robbery.

*Տբալբ*, mire on the sea-strand, or  
river's bank.

*Տբալբբ*, a purchase.

*Տբալծ*, theft.

*Տբալբբ*, slaughter. ✕

*Տբալբբբան*, a cough or cold.

*Տբալբբբ*, to slay or kill; ex. *աբ*  
*բբալբբ նա բբալբ*, slaying or  
slaughtering the army. All of  
the German-Celtic.

*Տբալբբբ*, a sword or cimeter.

*Տբալբբբ*, health; also salvation. ✕

*Տբալբբբբամալ*, healthy.

*Տբալբ* and *բբալբա*, strong, robust.

*Տբամ*, a lock, or flock; *բբամա օլլա*,  
locks of wool.

*Տբամալմ*, to draw and card wool.

*Տբաման* and *բբաման*, an elm-  
tree.

*Տբան*, healthy, sound of body, safe;  
*բբան եատ*, and *բբան լյծ*, fare you  
well.

*Տբան*, a defiance or challenge; *տ-*  
*բան մօ բբան բա Իբբան*, defy  
me Israel, *Num.* 23. 7; *բբբբբբ*  
*ծոբբբան բբոբբ Իբբան բմ* a  
*բբոբբ*, I defy the host of Israel  
this day.—*1 Sam.* 17. 10.

*Տբանալբբած*, a passport.

*Տբանալբբբ*, to heal, to cure, to  
save; *բբանբոբբած բբ* a *բոբալ*  
*օնա օբբբածոբբ*, he shall save  
his people from their sins.

*Տբանալբբբոբբբ*, a Saviour; also a  
healer, peculiarly applied to our  
Saviour Jesus, because he healed  
the wounds of our sins, and pur-  
chased us eternal salvation.

*Տբանլուր*, the herb ribwort.

*Տբանալբած*, a curing or healing;  
also salvation; *բբանալբած* an *օբբ*.  
*ծաոննա*, the salvation of man-  
kind.

*Տբաօծ*, a raft or float; *նա բբաօ-*  
*ծալբ*, in floats.

*Տբաօծ*, laughter.

*Տբաօծալմ*, to draw after, to slide.

Slaođán, or r̄lajǵdeán, a cough or cold.

Slaođnac̄, a hinge.

Slapari, a skirt, or the trail of a king or nobleman's robe; hence the nick-name of a king of Munster of the O'Brien race in the beginning of the 12th century, called Concúir Slapari-r̄alac̄, from his regal robes being often spattered with mortar by mounting on the scaffolds of masons in building his churches.

Slapariac̄, having long skirts.

Slaparije, a sloven.

Slapōǵ, a slut, or dirty woman.

Slar, killing or slaughtering.

Slaraj̄deac̄d, private grudge.

Slat, a rod, a yard; r̄lat r̄joǵa, a sceptre.

Slatb̄nojd, a goad.

Sleac̄d, a tribe or generation; r̄leac̄da Eōǵaj̄n, the tribe descended from Owen; otherwise r̄ljoct̄, a race or progeny; gen r̄leac̄da, or r̄leac̄ta, an heir of one's own issue.

Sleac̄d-coj̄mne, a monument.

Sleac̄dad, a lancing, cutting, or scarifying.

Sleac̄dad, a bowing down, or worshipping.

Sleac̄dam, to kneel down, to bow down, to fall down or worship; *ō n̄ari r̄leac̄d do bh̄aal*, that bowed not unto Baal; *do r̄leac̄d r̄a na cōruj̄b*, he fell at his feet; *m̄a r̄leac̄dan t̄u dam*, if thou wilt fall down to me, or adore me.

Sleac̄dan, a kneeling.

Sleac̄taj̄n, adoration.

Sleac̄tam, to cut or dissect.

Sleāǵ, a spear or lance.

Sleāǵan, an iron instrument used to dig up turf, resembling a spade.

Sleam̄aj̄n, smooth, slippery.

Sleam̄án, or leam̄án, an elm-tree.

Sleam̄án, smoothness, slipperiness; *carra r̄leam̄ánaj̄n*, a sledge.

Sleam̄nj̄ǵm, to slip or slide; *r̄lejm̄neōca r̄ē*, he shall slide; *r̄leam̄núǵeádaɹ ú cōra*, his feet slipped.

Sleam̄núǵad, a sliding or slipping; *r̄leam̄núǵad tar̄ aɹɹ*, apostacy.

Sleam̄uj̄n, plain, smooth, slippery; *r̄lj̄ǵte r̄leam̄na*, slippery ways.

Sleantač, a flake; *r̄leantač a r̄ēola*, the flakes of his flesh.

Sleay, a mark or sign; also a side; also a ridge; *vid. r̄ljoɹ*.

Sleǵb̄te, the plur. of r̄lj̄ab, *qd. vid.*

Sleǵte, a section or division.

Slete, cutting, or striking.

Sljab, a mountain; also any heath-land, whether mountain or plain; *mullaj̄ǵe na r̄leǵb̄te*, the tops of the mountains; *do r̄olc̄ad na r̄leǵb̄te*, the mountains were covered; genit. *r̄leǵb̄* and *r̄leǵbe*; *r̄ijn an r̄leǵb̄e*, the top of the mountain.

Sljačtač, to pierce through.

Sljaj and r̄ljajad, the thigh, or the inner part of the thigh; *zo nuǵe na r̄ljajda*, to the thigh, also the loin; *ar̄ a r̄ljajduj̄b*, upon his loins.

Sljzeán, or r̄ljzoǵán, a shell.

Sljzeánac̄, sky-coloured; also spotted.

Sljǵe, a way, a road; *r̄ljǵe an t̄jaj̄na*, the way of the Lord; *reari r̄ljǵe*, a traveller, a way-faring man; pl. *r̄ljǵte*, *r̄ljǵte r̄leam̄na*, slippery ways.

Sljǵeb̄neac̄, indifference.

Sljǵteac̄, sly, artful.

Sljǵteadōj̄neac̄d, the practice of stratagems.

Sljǵteōriac̄d, craftiness.

Sljnn, a tile, or flat stone; *r̄ljnn r̄j̄deadoɹa*, a weaver's stay or tackling.

Sljnnéan and r̄ljnnéun, a shoulder;

γάρτεαβάρη le ταὸς ἀγυρ le  
 ῥήννεάν, ye have thrust with  
 side and shoulder.

Sljōbam, to polish.

Sljōbnad, a draught.

Sljōbta, sharp-pointed.

Sljōcōd, seed, offspring, a tribe,  
 descendants, posterity; δά ῥή-  
 οῦτ, of his descendants; and δά  
 ῥήοῦτ, two families.

Sljōct, a track or impression;  
 ῥήοῦδ a cōra, *vestigia pedum  
 ejus*.

Sljōct, a troop or company; a  
 rout, or multitude.

Sljōncam, to beat.

Sljōr, a side; plur. ῥήοραῖβ and  
 ῥλεαῖραῖβ; ῥλεαῖ, the same;  
 ῥήορ δαῦαῖζ, the side, or a  
 ridge of a country.

Slj and ῥήρεῶζ, a little thin  
 board, a lath.

Sljrcējmnjūzad, a digression.

Sljrneac, chips; ῥήjrneaca ad-  
 maῖd, chips of timber.

Sljūdacaac and ῥljūdacaanaac, horn-  
 ed.

Sljužtead, a stratagem.

Slōc ῥjne, a flake of snow.

Slōd and ῥlōdān, standing water.

Slōde, a section or division.

Slōjžte, beaten; as δοβαρη ῥλαῖζ-  
 τε, of beaten work.

Slōjžnead, a sword.

Slōjonne, a surname; plur. ῥlōjnre.

Slōjnnjm, to give a surname; ῥlōjn-  
 ρjδ ῥε, he shall surname; do  
 ῥlōjnnead ē, he was called;  
 also to tell, repeat, or recount;  
 ῥlōjnnjῥjād dō na τῶρζα ῥά  
 na τῶρζαδαρη, they explained  
 to him the reason of their com-  
 ing; ῥlōjnn dūjnn a nojžeada  
 agyρ a nanmanna, relate to us  
 their deaths and their names.

Slūaž, an army; also any multi-  
 tude of people; ῥlūaž jmjpejδ,  
 a marching army; Lat. *agmen*;  
 plur. ῥlūaῖžte. This word has

a plain affinity with the Anglo-  
 Sax. *slaughter*.

Slūaῖžeačd, an expedition.

Slūayad and ῥlūayžad, a shovel  
 or instrument used in throwing  
 up clay or rubbish.

Slučam, to stifle, to overwhelm.

Sludac and ῥludacān, a horn.

Sludmajze, or ῥlaodmaac, a foun-  
 dation; ῥludmajze na talman,  
 the foundation of the earth.

Sluzajne, a glutton, or spend-  
 thrift.

Sluzam, to swallow, to devour; do  
 ῥluz gan talam jad, the earth  
 swallowed them; ῥluzῥjžeari  
 jad, they shall be devoured.

Sluztan and ῥluz-poll, a whirl-  
 pool.

Slujnn, a telling or declaring.

Sluyam, to dissemble, or counter-  
 feit.

Smačd, reproof, correction; ῥáoῖ  
 ῥmačd, overawed, under disci-  
 pline.

Smačda and ῥmačdaῖžte, tame,  
 gentle, corrected, or chastised.

Smačdam and ῥmačdaῖžjm, to cor-  
 rect; ῥmačdōcuῖd mé, I will cor-  
 rect.

Smačdūzad, chastisement, correc-  
 tion.

Smačtađ, *id. qd. ῥmačdūzad*.

Smačtban, a penal law, a penalty.

Smačtlong, a house of correction.

Smadān, or ῥmudān, smut, or soot.

Smadānac, smutted.

Smalan, a hillock; rather malan,  
 the diminut. of mala, a brow of  
 a hill.

Smaoῖmaac and ῥmaoῖtmaac, a car-  
 tilage or gristle; ῥmaoῖtmaac  
 ῥῥlōjn, a nostril.

Smaozal enō, the husk of a nut;  
 rather mozal.

Smaolaac, or ῥmōlaac, a thrush.

Smaiaaz, an emerald.

Smeacad, a palpitation, or pant-  
 ing.

Smēac̄ and γμεγεε, the chin;  
hence the dimin. γμεγḡjn, *idem*.  
Smēac̄, a nick, a fillip.  
Smēaγ, grease or tallow; genit.  
γμεaγa.  
Smēaγaδ, a greasing or unction.  
Smēaγaγm, to grease or anoint.  
Smēaγtaçd̄ or γμεaγtaçt, greas-  
ing.  
Smēaγta, besmeared, or daubed  
with grease, oil, or tallow.  
Smēaγtaçan, a kitchen brat, or  
lickplate.  
Smēγd, a nod, or wink.  
Smēγdeaδ, a nodding, or winking;  
also a hissing.  
Smēγdγm, to nod or beckon, to  
wink; also to hiss; γμεγdγd̄  
γē, he shall hiss.—*Is.* 7. 18.  
Smēγḡ, and dimin. γμεγḡjn, the  
chin.  
Smēγne, a spit or broach.  
Smēuγ, blackberry, or bramble-  
berry; Lat. *morum rubi*, Gr.  
μοροv.  
Smγēadaç, a chin-cloth.  
Cmγoγ, marrow; also strength; as,  
nγ cmγoγ ann, he has no strength,  
a figurative expression.  
Smγot, an ear.  
Smγot, a small portion of any  
thing.  
Lmγota, of or belonging to the ear.  
Smγγtγm, to smite.  
Smγγtγjn, dimin. of γmγγtē, a short  
thick stick.  
Smγzleaδ, dirt, smut.  
Smōl, the snuff of a candle; also a  
coal or ember; γmōl deaγz, or  
γmōlaç deaγz, a live coal.  
Smōladan, or γmōladōγn, a pair of  
snuffers.  
Smōlḡlantōγn, a pair of snuffers.  
Smotān, a block or log, a stock;  
aγ γmotānuβ, at their stocks.  
Smūaγnead̄, a thought or reflection.  
Smūaγnγm, to think, to imagine, or  
devise; γmuayn oγmya, think of  
me.

Smūaγntγūḡad̄, meditation.  
Smuz, a suot; γmuza, *idem*.  
Smuzagḡjl, nose-phlegm.  
Smuzagm, to blow the nose.  
Smūγd, vapour, smoke.  
Smūγdeamaγl, smoky.  
Smūγdγm, to smoke or exhale.  
Smuzgead̄, filth, dirt, &c.  
Smuzgeadaç, a handkerchief.  
Smūγntγḡγm, to imagine or design.  
Smuyt, a beak or snout.  
Smutaç, short-snouted.  
Smutān, a block or log; *vid.*  
γmotan.  
Snā, or γnām, swimming or float-  
ing; μo γnā, he swam.  
Snad̄, a sup.  
Snādadaç, protection, defence.  
Snad̄ḡaγm, an appellation or  
naming; an appeal.  
Snaḡ, the yexing or hiccup.  
Snaḡaγd̄jl, a stammering.  
Snaḡaγnidaγta, a kind of fowl;  
some think it the woodpecker.  
Snaḡlabγaγm, to stammer or hesi-  
tate in speech.  
Snaγd̄m, a knot; also a difficulty.  
Snaγd̄γm, to protect or defend, to  
patronize; γaγ luyde μon γnaγde  
γlūaḡa, *post obitum patrocina-  
tur multitudini*.—Brog. in Vit.  
Brigid.; μon γnaγdat a noeβ  
γtḡe, *protegant nos sanctæ ejus  
preces*.  
Snaγḡeaç, creeping.  
Snaγḡdeoraçd̄, chipping.  
Snaγḡγm, to creep or crawl.  
Snaγmγaγ, a rout, a multitude.  
Snām, swimming; γnāmadaç, *idem*.  
Snāmajḡjl, creeping or crawling.  
Snāmāγm, to swim or float; do  
γnam an tγāγan, the iron swam,  
also to creep; ḡaç nḡd̄ γnāmuy,  
every thing that creepeth.  
Snām-luaç, swift in swimming.  
Snāmūḡjl, floating.  
Snaoγ, a bier.  
Snaγ, decency, elegance; also a  
colour.

Snayman, neat, elegant.  
 Snayta, brave, gallant.  
 Snát, a thread, a line; genit.  
 rñájte; dōm rñájte, of wrought  
 gold.  
 Snača, an easing or riddance of  
 pain, grief, or any trouble.  
 Snáčad, a needle; obajm rñá-  
 čajde, needle-work; Scot. *snad*.  
 Snačajm, to sup.  
 Sneáčd, snow; cloč-řneáčda, hail,  
 or hail-stone.  
 Snejš, straight, direct.  
 Snejš, little, small.  
 Snejš, sadness, sorrow, vexation.  
 Snjž, a nit; genit. rñjže, plur  
 rñjže or rneadž.  
 Snjž, or řjneadž, to stretch or ex-  
 tend.  
 Snjšjm, to distil or drop.  
 Snjžteáč, creeping.  
 Snjom, sadness, heaviness.  
 Snjomá, a spindle.  
 Snjomam, to spin.  
 Snjřjod, he engaged or encoun-  
 tered.  
 Snjřjn, snuff.  
 Snō, the visage or appearance of a  
 person or thing.  
 Snojžeadōjji, a hewer; řnožea-  
 dōjji cloč, a stone-cutter.  
 Snojžjm, to hew or chip.  
 Snojžte, hewn; do cločujš řnož-  
 te, of hewn stone.  
 Snuadž, a river or brook.  
 Snuadž, the hair of the head; žjš  
 řada a řnuadž, though his hair  
 be long.  
 Snuadž, the air of a man's counte-  
 nance.  
 Snuadžam, to flow or stream.  
 Snuadž člajř, the channel of a ri-  
 ver; Lat. *alveus*.  
 So, this, this here; ař man řo, it  
 is thus; žo tť řo, hitherto,  
 heretofore; an řo ařuř an řuš,  
 here and there; like the He-  
 brew defective pronoun *ש*, *hoc*,  
*illud*; vid. ře, *supra*.

So, this is; ex. řo an řeajm, this is  
 the man, or here is the man.  
 So, in compound words signifies  
 goodness, or an aptness or fa-  
 cility in doing; ex. řoj-šealšac,  
 well-featured; řoj-šeajřac, well-  
 bred; řočaoryža, exhaustible;  
 řořajřřona, visible; řo-čujř-  
 řřona, intelligible; řoj-šeánta,  
 feasible; do implies the cou-  
 trary; *vid.* do.  
 So, young; hence řojřřojm, the  
 younger or youngest.  
 Soáčlac, easy.  
 Soadž, a bed.  
 Soadž and řoš, an eclipsing.  
 Soadžbajřžeáčd, towardness.  
 Soajřce, a good fashion.  
 Soajřme, vegetable.  
 Soalt, a good leap. †  
 Soajř, experience.  
 Šoba, sorrel.  
 Šoba-čmaoš, rosberries.  
 Šoba-čalman, strawberries.  
 Šobaladž, or řošajř, a fragrancy, or  
 sweet scent.  
 Šobalčanaáčd, a fragrancy.  
 Šo-šlajřda, savoury.  
 Šošožta, moveable, pliable.  
 Šoc, the pointed end of any thing,  
 or any pointed thing, as a nose;  
 řoc mujřce, a pig's nose or snout,  
 Šoc, a ploughshare; a beak or  
 snout.  
 Šocajm, safe, easy, secure; also  
 plain, smooth; Lat. *securus*;  
 negat. dočajm, i. e. do-řocajm,  
 difficult.  
 Šocamal, rest, ease.  
 Šocamláč, easy; maj řjn šajř  
 řocamláč šujře, so shall it be  
 easier for thyself.—*E.rod.* 18. 22.  
 dočamláč is the opposite, i. e.  
 do-řocamláč.  
 Šocán and řojčjn, the diminut. of  
 řoc.  
 Šocajš and řocújde, an army, a  
 host, or multitude.  
 Šocajř, profit, emolument; řočajř

na bfeamann, the fruit of the land; negat. dočar, i. e. do-γo-čar.

Sočarac, yielding profit or fruit.

Sočarta, handy, manageable.

Sočla, fame, reputation, renown.

Sočlajrte, parted or divided.

Sočlaočlojð, easy to be changed, convertible.

Sočlaonað, towardness.

Sočlojð, convertible.

Sočoγr, a learned man.

Sočoμαγrte, conformable.

So-čomriajð, affable.

Sočoμτoða and γočoμτaoγ, convertible.

Sočoηiað, cheapness.

Sočna and γočnaγ, ease, tranquillity.

Sočnižað, a quieting or assuaging, comfort.

Sočnaγð, a multitude of people; mostly applied in these days to a funeral; but anciently it meant an army, a troop.

Sočnaγde, for γočajrde, good friends.

Sočnoγdeac, kind, good-natured.

Sočnujðjm, to assuage or mitigate, to quiet, calm, or appease.

Sočuγde, a number or multitude; an assembly of people.

Socul, ease, tranquillity.

Sodal, proud; *potius* γotal.

Sodari, trotting; a ta a čapal aγr γoðari, his horse trots.

Sodariajm, to trot.

Sodarinac, able to trot, strong and sound for marching.

Sodaričoγri, a trotter.

Soð, a turning or winding; also changing; Loč feabaγl do γoð a bγuγl, Lough Foyle (in the County of Londonderry) was turned into blood; ar γoð fle-γrte Mhaoγre á najrri ηjme, when Moses' rod had been changed into a serpent.—*L. B.*

Sodaγnž, still, quiet.

Soðam, to turn.

Soðan, prosperous, happy.

Sodoγrte, apt to pour out, too free in talking.

Sodriajrte, that may be easily shut.

Sodomac, a sodomite.

Sodriac, a trotting.

Sodriajm, to trot.

So-řajr, vegetative, apt to grow.

So-řajrγreac and γo-řajrγona, visible, apparent.

Sorari, strong, stout.

Sož, prosperity, and an-γož, adversity; also good cheer.

Sožac and γožamaγl, cheerful, prosperous.

So-žlacajrte, acceptable, agreeable; ex. mřaoγrγoγn do beje γožlacajrte aγað a Tħjarna, my confession to be acceptable in your presence, O Lord.

Sožluajrte, moveable; řejlre γo-žluajrte, moveable feasts; also current, passable.

Sožluajrte, tractable; also wavering.

Sožnariž, fair, comely.

Sožnarižreay, comeliness, beauty.

So-žriadač, acceptable.

So-žriajðjm, to love exceedingly.

Sojð, the hand.

Sojð, for γo, used in compounds; as,

Soj-beayac, well-bred.

Sojð-γžeal, or γoγrγžeal, the Gospel; literally, good or happy news; Gr. ευαιγγελιον, which literally means *bonus*, vel *prosperus nuncius*, Angl. Gospel, i. e. good spell or tidings. It is mostly written γoγrγžeal.

Sojð-γžealajde, an evangelist.

Sojð-γžealajm, to evangelize, or preach the Gospel.

Sojcead, a socket.

Soj-čeadařata and γoγ-čeadařatač, sensible.

Soj-čearnra, liberality, generosity.

Sojceall, joy, mirth.

Sojčjm, to reach, to arrive, to come to a time or place; го јојчјњ, until.

Soj-čjnēalta, noble, high-born; аој јој-čjnēalta, the nobility.

Soj-čjnēaltaj and јој-čjnēaltacđ, nobility, nobleness.

Sojčle, pleasure, mirth, gladness.

Soj-čnejdče, credible, that may be believed or depended upon; njl je јојčnejdče, it is not credible.

Soj-čnejdmeac, a credulous person.

Sojđeac, a vessel.

Sojđeanta, possibly, easily done. —Mark, 9. 23.

Sojđjallač and јојđjalta, rude, ignorant.

Sojđđjūjn, for јајđđjтењjn, a soldier, an archer.

Sojđđjūnja, exercised in military discipline; also brave.

Sojđeac, for јајđjt, an arrow or shaft; Lat. *sagitta*.

Sojđeam, a precious stone or gem.

Sojđne and јњjđneaj, pleasure, delight.

Sojđne and јојđnējn, a thunderbolt, a flash of lightning.

Soj-đnjomač, a benefactor.

Soj-đnjajjm, to do good.

Sojlbējm, a thunderbolt, i. e. bējm-јојл, a flash or bolt of light; vid. јолуј. Note.—This compound word јојлбējm shows that the Irish did anciently use the word јол, as well as јул or јулл, to signify the sun; and the word јолуј, light, so nearly analogous to the Latin *sol*, is a corroborative proof of it.

Sojlbjn, happy, cheerful; го јојлбјn, cheerfully.

Sojlbjne and јојлбjneacđ, cheerfulness, good-humour.

Soj-leađta, fusible, or easily melted.

Sojlējm, clear, manifest; го јојлēјn, manifestly; a мадајnc јој-

лēјn, in open sight.

Soj-lējm, to manifest, to make evident.

Sojľeacđ, a charm.

Sojľojtaj or јјојојtaj, and јej-ľјјтјom or eľјјтјom, flags; анја тјјојојtaj, in the flags. This is commonly called eleaj-taj and eleajтјom, Wel. *elestr*, and also јјлајtaj.

Sojľeaj, a cellar. †

Sojľleđž, a willow or sallow, a di- min. ; from јajл or јajľleac, *id.*

Sojľlye, brightness, clearness.

Sojľlyeac, bright, luminous.

Sojľlyjžjm, to shine; also to make bright.

Sojn, sound; Lat. *sonus*. †

Sojn, that, thence; њ јњjn, thence, from that time.

Sojnčeajnb, *Synalæpha*.—Pl.

Sojnean, fair weather, i. e. јојn-јјњn, from јon, happy or good, and јјњn, weather; Wel. *hion*; vid. јјњn.

Sojneanda, meek, well-tempered.

Sojnjm, to sound, or make a noise.

Sojnjne, the genit. of јојnean.

Sojnmeac, happy, fortunate.

Sojnneac, a race-horse.

So-jomčujjn, portable, supportable.

Sojпjn, a handful, a wisp.

Sojn, to the east; тањ јњjn, the east, eastward; vid. deaj.

Sojnб, prosperous, happy.

Sojnбjžjm, to prosper; јојnбeac-čujđ je, he shall prosper; њ јњjnбјđ an Тјјана, seeing the Lord hath prospered.

Sojnče, clear, manifest, bright; aj ojnče, or, aj ojnčeaj, are the same.

Sojnčeacđ, brightness.

Sojnčebčacđ, brittleness.

Sojnčeanta, serene.

Sojneјđ, convenient, agreeable.

Sojnjn, eastern, eastward.

Sojnлјac, a baker's peel.

Sojnče, readiness.

Sojrgēal, the Gospel; *vid.* ʒoʒb-  
rgēal.

Sojrgēalað, good news or tidings.

Sojrgēalaʒde, an Evangelist.

Sojrgl, proud, haughty.

Soj-ʒjnte, ductile, pliable.

Sojʒon, freedom, privilege.

Sojʒtean, a good habitation or  
residence.

So-ʒte, edible. This word is of  
two syllables, viz. ʒo and ʒte,  
both together meaning, easily  
eat; but according to our mo-  
dern orthography it is ʒoʒd-ʒte.

Soʒte, till, until; ʒoʒte an lá,  
till day.

Soʒtjm, the same with ʒoʒejm.

Soʒteac, a vessel, a pitcher; *ann*  
*būri ʒoʒtēʒǰʒb eʒaʒnn*, in your  
wooden vessels.

Soʒtleaʒ and ʒoʒt-leaʒán, a cir-  
cle.

So-labna, affable.

So-lám, quick, ready; ʒo ʒolma,  
out of hand.

Solámaʒm, to prepare or provide ;  
*noç do ʒolámað*, who provided.

Written more usually ʒoláeʒmaʒm,  
from ʒoláeʒm, provision.

Solay, or ʒolay, 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*.

Soláʒ, comfort, consolation; Lat.  
*solatium*.

Soláʒac, comfortable.

Soláʒaʒm, to comfort or console.

Solayða, bright, luminous.

Solayðaæt, brightness.

Solaymaʒm, luminous

Solaymaʒme and ʒolaymaʒmeacæt,  
brightness.

Soláeʒm, provision.

Soláeʒmaʒm, to provide, to prepare ;  
*do ʒoláeʒaʒm ʒē deoç dūʒnn*, he  
prepared drink for us; *anūaʒm*  
*ʒoláeʒmaʒm eū ē*, when thou hast

provided it.

Sollamuʒn, a solemnity; ʒollamuʒn  
*na Cáyʒa*, the solemnity of Eas-  
ter.

Sollamunta, solemn, solemnized.

Sollamuntaçd, solemnization.

So-loʒta and ʒō-loʒtaç, venial,  
pardonable, what may be in-  
dulged; from ʒo, easy, and loʒ-  
ta, which comes from loʒ, an  
indulgence or pardon; *peacað*  
*ʒolozta*, *peccatum veniale*.

Soloztaçæt, slightness; ʒoloztaçæt  
an ʒnʒm, the slightness of the  
fact.

Soma, plenty of swans.

So-maʒbta and ʒo-maʒbtaç, mor-  
tal; and do-maʒbta, immortal.

So-maʒbtaçæt, mortality, or the  
mortal state of the body.

Somaʒeʒn, a primrose.

Somlán and ʒjomlán, safe and  
sound.

Sōmpla, a pattern; *tōjmʒʒdʒʒ an*  
*ʒōmpla*, let them measure the  
pattern.

Son, sake, cause, or account of; *aʒi*  
*ʒon*, for the sake, or on account  
of; *aʒi do ʒon*, on your account,  
for thy sake; *aʒi a ʒon ʒʒn*, ne-  
vertheless.

Son, a voice or sound; Lat. *sonus* ;  
*mo cloʒ eʒán ʒon a ʒʒaʒma*,  
*audiebat a longe vocem inro-*  
*cantium*.

Son, a word.

Son, good, profit, advantage; hence  
*ʒonay*, prosperity, and *ʒona*,  
prosperous; *do euaʒb ʒʒn eum*  
*ʒoʒn ðam*, that turned to my  
profit.

Son, a stake or beam.

Son, or ʒonʒ, here, *pro anno*.

Sona, prosperous, happy.

Sonaʒte, strength, courage.

Sonay, prosperity, happiness.

Sonann, i. e. ʒon-ʒonn, fertile land,  
a prosperous soil.

Sonn, a club or staff; a *dūbajte*



Երբ բնա, շանգաբայն ծոմ Եսի-  
զաբայլ յե շօ Եւոյձմյժ Եզր շօ  
յոնայժ, Jesus said unto them,  
you are come to take me with  
swords and with clubs.—*L. B.*

*Sonnac*, i. e. *bárun*, a wall.

*Sonnad*, contention, strife.

*Sonnajm*, to pierce through, to  
thrust; *յե յոնած նա յլեյճ*  
*Երբ ան Օրոյ*, by piercing the  
Druid with his spear.

*Sonn-mարեac*, a horse-post, or cou-  
rier.

*Sonnta*, bold, courageous.

*Sonntac*, merry, joyful.

*Sonntac*, boldness, confidence.

*Sonriac*, or *յոնրիածac*, special,  
particular; *շօ յոնրիածac*, espe-  
cially, in particular.

*Sonriac*, specialty, severalty;  
*Lat. particularitas.*

*Sop*, a handful, a bundle, a wisp.

*Sopari*, a well; *յօրօջ*, *idem.*

*Sopa*, soap.

*Sopajdead*, salutation.

*Sopajd*, *յօրեյժ*, or *յօյնժ*, happy,  
successful.

*Sopb*, a fault or blemish; also foul,  
dirty.

*Sopbajm*, to pollute or defile.

*Sopb-ձօրեac*, a lampoon, or sa-  
tire.

*Sopb-ձարն*, a dunghill.

*Sopca* or *յօրեca*, light; also bright,  
clear; *ձօրեca* is of the contrary  
signification.

*Sopca*, a woman's name; *Lat.*  
*Clara.*

*Sopcağad*, or *յօրեւչagad*, a mani-  
festation, or clear declaration, an  
opening of a case.

*Sopcağjm*, to manifest, or make  
clear.

*Sopcaյnead*, a satire, or lampoon.

*Sopcoյn*, a cylinder.

*Sopn*, an oven; also a kiln; *յօրն*  
*նա մերյեac*, a brick-kiln; also  
a furnace; *ամայլ յօ յաօրայad*  
*նա Երբ շյոլլայժ Եր ան յօրնա*

*Երբ*, as the three youths had  
been delivered from the fiery  
furnace, *L. B.*; *Gr. φούρος*, and  
*Lat. furnus.*

*Sopriac*, baker's trade.

*Sopinán*, a lump or hillock.

*Sopin-րաca*, an oven-rake or swoop.

*Sopit*, a kind, or species. ✕

*Sopitan*, praise.

*Sopitan*, reproof.

*Sopitan*, prosperity.

*Sopinay-leagad*, contempt.

*Sopinje*, parted or divided.

*Sop*, knowledge.

*Sop* and *յօրad*, a cessation, or  
giving over; *յօրա Եմրայc*, a  
cessation of arms.

*Sopra*, civil behaviour.

*Sopram*, the younger, or youngest;  
*ժն յյոնրոյն շր ան յօրամ*,  
from the elder to the younger;  
*Եզր Եզաձար յօրամ նա Եւոյնե*  
*leo ձօն Եջրc*, and they brought  
the youngest of the children  
along with them into Egypt.—  
*L. B.*

*Soprcյօժ*, *շօ յօրյcյօժ*, even to.

*Soprtá*, a place of abode or habita-  
tion; *նա Եյ ամ յօրտայԵր*, get  
away from me, or remain no  
longer in my habitation.—*L. B.*

*Soprtan*, a noise or cry.

*Soprtanac*, clamorous, noisy.

*Sotal*, proud, haughty; also pride,  
also flattery; *genit. րօտla*; hence  
*րօտաձօրն* means imperious,  
overbearing.

*Sotalac*, proud, arrogant.

*Sotalajjm*, to boast or brag.

*Sotla*, pride, arrogance.

*Sot*, an offspring.

*Sotajne*, a spruce fellow.

*Sot-ձօրչա*, exhaustible, easily  
drained.

*Sot-ձարմանչեá*, easily drawn, duc-  
tile.

*Sotlajje*, harm, damage; also bad,  
naughty.

*Sotjnge*, a judge; *ad coda րօ-*

tynze r̄t̄jūzād, the office of a judge is to make peace.  
 So-t̄ujz̄r̄jona, intelligible.  
 So-t̄ujz̄te, sensible.  
 So-ujz̄eamājl and r̄o-ujz̄eac̄, apt to be moist or waterish; r̄o-ujz̄ēj̄te, easy to be watered.  
 Spad̄ or r̄pāj̄d, a clod.  
 Spadāc̄, full of clods.  
 † Spād̄ and r̄pād̄ad̄, a spade.  
 Spadal̄, a paddle, a plough-staff.  
 Spadānta, mean, niggardly.  
 Spadāntac̄d̄, niggardliness, lowness of mind; also slothfulness.  
 Spad̄c̄ōrāc̄, flat-footed.  
 Spad̄-clū̄arāc̄, flat-eared; also slow of hearing.  
 Spāz̄ac̄, having lame or crooked legs, clumsy feet and heels.  
 Spaj̄d̄, a clod; also useless; r̄pāj̄d̄-talam̄, poor barren land.  
 Spaj̄d̄, signifies heavy, dull, unfruitful, insipid; but is mostly used in the composition of words.  
 Spaj̄deamājl, sluggish.  
 Spaj̄deam̄lāc̄t, sluggishness.  
 Spaj̄d̄f̄jon, dead or flat wine.  
 Spaj̄d̄jm, to benumb.  
 Spaj̄d̄t̄j̄neay, lethargy.  
 Spāj̄z̄, a lame leg.  
 Spaj̄llead̄, a check, or abuse.  
 Spaj̄lp, notable.  
 † Spaj̄lp̄jn, a rascal.  
 Spaj̄rn, a contention or a scuffle.  
 Spaj̄rn̄j̄deac̄t, contentiousness.  
 Spaj̄rt̄, a turf or clod; le r̄pāj̄m-t̄j̄b̄, with clods; r̄pāj̄rt̄-m̄ōjn, moist clods of turfs.  
 Spaj̄r̄teō̄nāc̄d̄, walking; Lat. *spatiari*, to walk; also playing.  
 Spaj̄r̄t̄jm and r̄pāj̄r̄t̄m̄j̄z̄jm, to walk, wander, or stroll; Lat. *spatior*.  
 Spalla and r̄p̄j̄le, a wedge; also the fragment of a stone for walling.  
 Spallaj̄m, to beat or strike.  
 Spal̄pāj̄ne, a spruce fellow.  
 Spaj̄nāz̄, the bit of a bridle.

Spaj̄n̄, a purse or pouch; also the scrotum; also a crisping pin.—Is. 3. 22.  
 Spaj̄n, a quarrel; cūj̄m r̄pāj̄n ōrt̄, do thy utmost.  
 Spaj̄nājm, to dispute or quarrel.  
 Spaj̄nāj̄deac̄d̄ and r̄pāj̄nāj̄z̄jl, wrestling or quarrelling.  
 Spaj̄n-p̄upa, a champion; a chief wrestler.  
 Spaj̄na, a spar or nail.  
 Spaj̄nājm, to fasten or nail.  
 Spaj̄nan, the dew-lap of a beast.  
 Speal, a scythe, or mowing-hook; genit. r̄pēj̄le; obaj̄m r̄pēj̄le, mowing.  
 Speal, a little while.  
 Spealad̄ō̄jm, a mower.  
 Spealad̄ō̄j̄neac̄d̄, mowing.  
 Spējal̄ta, especial, peculiar.  
 Spē̄j̄ce, a prop or support.  
 Spējl, cattle.  
 Spēj̄lp, a belt and armour; *no r̄l̄eac̄t do, az̄ur̄ no r̄zaō̄jl an r̄pēj̄lp do b̄j̄ uj̄me a b̄f̄jāz̄nāj̄re lōra*, he adored, and then laid down his belt and armour in Christ's presence.  
 Spējm, a sparrow-hawk.  
 Spējm, the ham; plur. r̄pēj̄m̄te-aca.  
 Spē̄jm, the sky, the firmament; *raō̄j̄ an r̄pē̄jm*, under the air; *zo nūz̄e r̄pē̄ār̄ta*, unto the skies; Gr. *σφαῖρα*, and Lat. *sphaera*.  
 Sp̄j̄ce, a spike or long nail. ✕  
 Sp̄j̄d̄, spite, malice. ✕  
 Sp̄j̄d̄eal̄, a spittle or hospital. ✕  
 Sp̄j̄deamājl, spiteful.  
 Sp̄j̄deam̄lāc̄t, contempt.  
 Sp̄j̄zead̄, a mock, a scoff.  
 Sp̄j̄le and r̄palla, a wedge. ✕  
 Sp̄jn̄an and r̄p̄j̄j̄on̄an, a gooseberry-bush; Lat. *spina*, a thorn.  
 Sp̄j̄onad̄, motion or action.  
 Sp̄j̄onadāc̄, a little stirring.  
 Sp̄j̄onad̄, a spirit; r̄p̄j̄onad̄ na f̄j̄n̄euntac̄ta, the spirit of

righteousness.

Sp̄on̄ad̄alta, spiritual.

Sp̄on̄t̄aca, the plural of ḡp̄eḡn̄, a ham or hough; do ḡeāḡn̄ ḡe ḡp̄on̄t̄aca, or ḡp̄eḡneāca eac̄ na ccaḡbad̄ uḡle, he houghed all the chariot horses.

Sp̄n̄ȳōḡ, a sparrow-hawk.

Sp̄j̄un̄ad̄, a stirring up, or opening any heap of things.

Sp̄j̄un̄ajm, to stir up, to search or examine; do ḡp̄j̄un̄ad̄ an̄ cūḡḡ, the cause was examined.

Sp̄lanc, a sparkle, a blaze, or flash of fire.

Sp̄leād̄ and ḡp̄leād̄acaḡ, flattery; also dependance, being under obligations.

Sp̄lead̄, boasting, vain glory; also a romance.

Sp̄leād̄ac̄, flattering, soothing; also dependant of, or obliged to; ne am̄ḡp̄leād̄ac̄, independant, under no obligations.

Sp̄leaḡa, *idem quod ḡp̄leād̄.*

Sp̄oc̄am, to rob; Lat. *praedor.*

Sp̄oc̄ajm, to provoke or affront.

Sp̄ōḡla and ḡp̄ōḡlla, dimin. ḡp̄ōḡl̄j̄n̄, a piece of meat; also a fragment; plur. ḡp̄ōḡllaḡḡḡ; maḡlle ḡe na ḡp̄ōḡllaḡḡḡ, together with the fragments.

Sp̄ōl, a weaver's shuttle; aḡ luāca mo laēte nā ḡp̄ōl̄ f̄j̄ḡeadoḡna, my days are swifter than a weaver's shuttle.—*Job, 7. 6.*

† Sp̄onc, sponge.

† Sp̄on̄ōḡ, a spoon.

† Sp̄on̄, a spur.

Sp̄on̄ajm, to spur, or stir up.

Sp̄nac̄ad̄, strength, vigour.

Sp̄n̄ē, a sparkle, or flash of fire.

Sp̄n̄ē, cattle.

Sp̄n̄ē, 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. p̄ōḡad̄.*

Sp̄neāḡad̄, stirring up, provocation, reproof.

Sp̄neāḡajm, to blame or chide, to reprove, also to prompt; ḡp̄neāḡ ē, reprove him; do ḡp̄neāḡad̄aj, they did chide.

Sp̄neḡḡe, scattered, dispersed.

Sp̄neḡḡjm, to scatter or disperse; do ḡp̄neḡḡ an̄ p̄opal, the people were scattered.

Sp̄neōta, a fragment; also a useless thing; also an opprobrious term, signifying a drone or idler; ḡp̄neōta duḡne, a drone of a fellow.

Sp̄n̄ȳoḡ, a twig or wicker.

Sp̄n̄ȳoḡān̄, the diminut. of ḡp̄n̄ȳoḡ, a small twig; it is figuratively applied to a poor diminutive little fellow.

Sp̄n̄j̄m̄ac̄an̄, a budget or satchel.

Sp̄n̄j̄m̄ān̄, currant or corinth.

Sp̄n̄oḡajlle, the craw of a bird.

Sp̄n̄oḡ, the fish called sprat.

Sp̄n̄ūḡlle and ḡp̄n̄ūḡlleac̄, a crumb or crumble; doḡna ḡp̄n̄ūḡlleac̄ajḡ, of the fragments; diminut. ḡp̄n̄ūḡlleōḡ.

Sp̄uāḡe, hard or callous flesh; also the pinnacle of a tower.

Sp̄uḡḡḡe, spurge or milk-weed.

Sp̄uḡḡān̄, a gizzard, giblets.

Sp̄uḡ, fearn ḡp̄uḡ, an eunuch.

Sp̄n̄ab̄, much, plenty.

Sp̄nac̄ad̄, a young twig, a shoot or sprout, a sucker.

Sp̄nac̄ad̄, a tearing or pulling.

Sp̄nac̄ajm̄eac̄ō, extortion, tearing



- Στα, stand; στα, a σταζή, aη Con-  
 nal, stand you, plebeian, says  
 Connal; στα, stand you.  
 Σταβα, a vessel.  
 Σταβαζήμ, to straddle.  
 Σταc and σταc, a stake; diminut.  
 σταcán, a thorn.  
 Σταcac, (an Σταcac,) 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 Πορul  
 an Σταcacc, 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.  
 Σταcαδ, a stack of corn.  
 Σταδ, state.  
 Σταδ, delay; ζαν σταδ, without  
 delay.  
 Σταδαζήη, a standing still.  
 Σταδαημ, to stand, to cease, or  
 stop; δο σταδ ρε, he stood.  
 Σταδα, a furlong.  
 Σταδταc, apt or used to stop.  
 Σταδύδ, a statute.  
 Σταύδ, a craft or wile.  
 Σταύδ, a furlong; τηή σταύδε οη  
 ccaτηαζή, three furlongs from  
 the city. This Irish word σταύδ,  
 derived from the verb σταδαημ,  
 to stand or halt, is analagous to  
 the Gr. σταδιον, which is de-  
 rived from the verb ισταμαι, to  
 stand or halt; and also to the

- Lat. *stadium*, which is likewise  
 derived from the Lat. *sto, stare*,  
 to stand.  
 Σταυδζ, or ρτεήζ, the gullet or  
 windpipe; ρτεήζ βηάζαδ, *idem*;  
 ρτεήζ μαηηc, a beefsteak.  
 Σταυδμαη, stately.  
 Σταυζήη, a stair or step; ρταυζ-  
 ηεαδα, a pair of stairs.  
 Σταυc, a stop or impediment, a  
 stubbornness, or sturdy humour.  
 Σταυη, a history.  
 Σταυηηεαc, light.  
 Σταυηηεδηη, an historian.  
 Σταυ, or ρταυ, a stallion, or stone-  
 horse.  
 Σταυεαc, stubborn.  
 Σταυεαη, a fowler; μαη an ēun  
 ay λαηηη an ρταυεαηη, as a bird  
 out of the hands of the fowler.—  
*Pr. 6. 5.*  
 Σταυ, to stand; *vid. στα.*  
 Σταν, tin or pewter; Lat. *stannum*,  
*Gall. estain.*  
 Σταυνα, a tub, a vat.  
 Σταον, oblique, awry, askew.  
 Σταοναδ, a bias, a bending, an in-  
 clination.  
 Σταοναημ, to decline or abstain;  
 ναηη ρταον ο ζλεδ, that never  
 declined fight; also to curb or  
 put a stop to; λαηη ηυάλ ναηη ηυ-  
 ηαυ δο ρταοναδ, a generous  
 hand which could not be easily  
 hindered.  
 Σταοναηδ, a crick in the neck.  
 Σταπαλ, a link or torch.  
 Σταηζα, a shield.  
 Στάταμαη, stately.  
 Σταεαc, a ρταεαc, within, i. e. ραν-  
 τεαc a ρτηζή, within, in the  
 house; δο cuαμαηη a ρταεαc,  
 we went in.  
 Σταεαφδζ, a staff or stick, a club;  
 genit. ρταεαφδζε; ζυλλα ρταεα-  
 φδζε, 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.

Stejle, a lax or looseness.

Stejnlijgm, to exulcerate.

Stejnne, the itch or mange.

Stjall, a piece of any thing; rjtall feola, a piece of meat.

Stjallad, a rending or tearing in pieces.

Stjallajm, to tear or break in pieces, to rend; do rjtjal rē a ēvdaç, he rent his garment.

Stjējn, a little staff.

Stjlljm, to divide.

Stjōbajnd, a steward.

Stjōjam, to benumb.

Stoc, a sounding horn, a trumpet.

Stoca, a stocking.

Stōcaç, an idle fellow, that lives in and about the kitchen of great folks, and will not work to support himself.

Stocajne, a trumpeter.

Stojjm, a tempest or storm.

Stojmeac and rtojmeamajl, tempestuous, stormy.

Stol, a stool, a seat.

Stopajm, to stop, to close.

Stōn and rtdnar, store; tjtte an rtdnarj ule, all the store-houses.

Stot-rtdnac, one that has a turned up nose.

Stnaç, an arch or vault.

Stnajll and rtrnojle, delay, neglect.

Stnajlljm, to pluck or tear in pieces.

Stnançad, a plucking or twitching.

Stnançam, to pull or draw.

Stnançlajm, to pull or twitch.

Stnançta, pulled, plucked.

Stnançad and rtrnançajneacð, strife, contention.

Stnançajne, a lazy fellow.

Stnançajneacç, laziness.

Straojlead, a slut or sloven.

Straojlead, a plucking.

Straojleðz, a dragtail.

Straojlm, to pull, to draw after.

Strat, the stay betwixt the topmast and the foremast, whereby it is supported.

Stratnajgm, to spread; do rtdnat-nujz rē, he spread.

Strneacla, a trifle.

Strneacla, torn, rent, ripped.

Strneaclazad, sport.

Strneaclan and rtrneactan, a band or garter.

Strjōbjnd and rtrjōbjnd, a whore, a harlot.

Strjlljn, a garter.

Strjoc, a streak; rtrjoca bāna jr dearza, red and white streaks.

Strjocaç, streaked.

Strjocad, a falling; also a submitting or humbling.

Strjocajm, to fall, to be humbled, to submit; do rtrjoc a nāmad dō, his enemy submitted to him; rtrjocfajd rē, he shall submit.

Strjolla, a girth.

Strjopac, a whore, a prostitute; rtrjopac fjn, a whore-master.

Strjopacajr, fornication; Gr. πορνευα; otherwise written rtrjapacajr.

Strjoramajl, whorish.

Strjocajm, to tear, to cut off.

Strjoda, a strand, a shore. X

Strjoc, a shive, a piece.

Strjogzn, cement, mortar.

Strjoll, rtrnajll, delay.

Strjat, an ostrich.

Stuad, a sheet, a scroll; rtuad don lucad, a sheet of lead; diminut. rtuadjn.

Stuad and rtuajc, a pinnacle; rtuad an teampujll, the pinnacle of the temple; also the end of a house.

Stucac, stiff, rigid; also horned.  
 Студеаи, study; ϣεαи ϣтуδεии,  
 a student.  
 Suaḅ, mannerly, well bred.  
 Suaḅaи, mild, gentle; also man-  
 nerly; ϣḅaḅuи, *idem*.  
 Suaḅzan, an earthen-pot.  
 Suaḅ, prudent, discreet; also ad-  
 vice, or counsel.  
 Suaḅ, learned men.  
 Suaḅneac, quiet, easy; ϣuaḅnea-  
 ϣac, *idem*.  
 Suaḅneay, ease, quietness; *vid.*  
 ϣuaḅmneay.  
 Suaḅz, prosperous, successful.  
 Suaḅll, small, little; Wel. *sal*,  
 mean.  
 Suaḅllmeayta, homely, ordinary.  
 Suaḅm, a tone or accent.  
 Suaḅmneac, quiet, calm, safe; zo  
 ϣuaḅmneac, securely, with safety.  
 Suaḅmneay, rest, quietness.  
 Suaḅmneayϣac, *id. qd.* ϣḅaḅmneac.  
 Suaḅmḅzjm, to rest, to be at ease;  
 also to ease or quiet; noc ϣu-  
 aḅmḅzjom ϣuaḅm na ϣaиzε,  
 that stilleth the noise of the sea.  
 Suaḅne, pleasant, facetious.  
 Suaḅneay, or ϣuaḅnejom, mirth,  
 pleasantry, facetiousness.  
 Suaḅ-ϣḅim, to turn up, to lie  
 with the face up; Lat. *supinus*.  
 Suaḅte, kneaded, mixed.  
 Suaḅteact, a tempering or mixing  
 together; also fatigue.  
 Suaḅteantay, a flag or colour;  
 properly the coat of arms paint-  
 ed on the colours.  
 Suaḅteantay, a prodigy, or un-  
 common accident, a portent.  
 Suaḅteac, a soldier.  
 Sual, a wonder; ba ϣual, it was a  
 wonder.  
 Suall, famous, renowned.  
 + Suan, sleep; ϣuan codalta, fast  
 asleep; ϣuan tnom, a deep  
 sleep, a trance.  
 Suan-aim, a dormitory, or sleep-  
 ing-place.

Suan-ḅalaи, a lethargy.  
 Suanmaи, inclining to sleep; cod-  
 la ϣuanmaи, a gentle sleep.  
 Suanmaиneacḅ, a being given to  
 sleep.  
 Suantaḅ, drowsy, sleepy; nḅ bu  
 ϣanct ḅnḅzεte ϣuantaḅ, Saint  
 Bridget was not drowsy or indol-  
 lent.  
 Suarac, insignificant, trifling, of  
 no account.  
 Suarajze, cheapness, meanness.  
 Suarēay, mirth, drollery.  
 Suarēom, endowed.  
 Suarēac, mean, silly, trivial.  
 Suay, up, upward; a nuay, down,  
 or from above; caиϣḅ mē ϣuay  
 tū, I will promote you.  
 Suaymolaим, to flatter or soothe, to  
 magnify or extol.  
 Suaḅaи, lasting, perennial.  
 Suaḅaим, to mix, to rub hard, to  
 temper or knead; ϣuaḅaḅ na  
 mnā taom, the women knead  
 their dough; aḅ ϣuaḅa a lūtaḅ,  
 rubbing their sinews; moиteuи  
 zan ϣuaḅa, untempered mortar.  
 Sūb or ϣūz, sap, juice, or mois-  
 ture.  
 Sūb lāи, ϣūb talman, and tlaḅḅ-  
 ḅūb, a strawberry; ϣūb cnaob, a  
 raspberry.  
 Sūḅa, pleasure, delight.  
 Sūḅac, merry, cheerful; bḅḅ zo  
 ϣubac, sit you merry.  
 Sūḅacay, mirth, gladness.  
 Sūḅajlce, a virtue; dūḅajlce, i. e.  
 do-ϣubajlce, vice.  
 Sūḅajlceac, virtuous; it is some-  
 times applied to a pleasant,  
 agreeable person.  
 Sūḅam, to suck.  
 Sūḅān, juice or sap.  
 Sūḅlac, juice pressed, as out of  
 apples, liquor.  
 Sūḅnḅteacḅ, rather; ϣoḅnḅte-  
 act, brittleness, weakness.  
 Subḅaиte, substance.  
 Suca, a river which takes its rise

in the County of Roscommon, and discharges itself into the Shannon.

*Sucmjd*, easy.

*Sūd*, these, them; also there, yonder; *cja hjād rūd azad*, who are these with thee? *an a řon rūd*, because of them; *an rūd*, thither, there, yonder; *an řo azur an rūd*, here and there.

*Sudmall*, light, brightness.

*Sūzac*, merry, cheerful, pleasant.

*Sūzajdm*, to be merry or droll.

*Sūžan*, a rope of straw or hay.

*Sūž*, juice or liquor; also the sap of a tree; also soot.

*Sūžante*, a swallow or gulf, a whirlpool.

*Sūžam*, to suck; *řūjžřjd řē an nřm*, he shall suck the poison.

*Sūž-majne*, a swallow or gulf; also a glutton.

*Sūžna* and *řūžnad*, mirth, playing, sporting; *an řužarća*, of mirth. — *Jer.* 25. 10.

*Sujbealtán*, a parasite.

*Sujbealtar*, spunging or sharking.

*Sujb*, a strawberry-tree; South Welsh, *syvi*, and Cor. *sevi*.

*Sūjde*, a session or assize; the setting of any thing, as of the sun.

*Sūjde* and *řujdeacán*, a seat.

*Sūjdm*, to sit; *do řujd řē lājřm řju*, he sat near them; *řujdře me*, I will encamp; *řujdeadař třmpćjoll*, they besieged; also to set or plant; *řujdeōca tū jad*, thou shalt plant them; Lat. *sedeo*. It is improperly written *řūjžřm*.

*Sūjdm*, to prove or enforce an argument; *do řujdead ařm ē*, it was proved against him; *do řujdeadař jona řřřjne ē*, they maintained it to be a truth; Lat. *suadeo*, *persuadeo*, is of the same root.

*Sūjdom* and *řujdeacant*, a proof.

*Sujdte*, in order, well-propor-

tioned; *řear řujdte*, a well-proportioned man.

*Sujdte*, proved, maintained; a *tá an žnjom řujdte*, the fact is proved.

*Sujžlead*, a snot.

*Sūjl*, the eye; gen. *řūl*, pl. *řūjle* and *řūjljb*, from *řūjl*, the sun; because the eye is the light of the body.

*Sūjl*, hope, expectation; a *tá řūjl azam řřř*, I wait for him.

*Sujl*, before that.

*Sujlbjne*, rather *řojlbjne*, delight.

*Sujlmanzajne*, a forestaller of the market.

*Sujlmeař*, a wave.

*Sujm*, a sum; also respect or regard; *ná cuř řujm*, do not regard.

*Sujnean*, fair weather; *vid.* *řojnean*.

*Sujneann*, a kind of stammering.

*Sujnjć*, late.

*Sujne*, the sea-nymphs, or mermaids.

*Sujřjd*, nimble, active.

*Sujřjž*, a fool.

*Sujřjže*, courting, or wooing.

*Sujřjžeac*, a sweetheart.

*Sūřřt*, a flail; plur. *řūřřtjže* and *řūřřteanna*.

*Sujřcearřnac*, a present, or liberal donation.

*Sujřean*, the mob or multitude.

*Sujřean*, *vid.* *řuřujř*, everlasting.

*Sujřjņe*, merry, joyous.

*Sul*, the sun; Lat. *sol*; hence the old Irish called Sunday *ōja Sūjl*, before the Christians called it *ōja ōomnajž*, or *Dies Dominica*; hence *řujl*, the eye, because it is the light of the body.

*Sulāřajm*, to procure or provide; *vid.* *řolāřajm*.

*Sulbajne*, oratory, eloquence.

*Sūlbějřm*, a bewitching by the eye.

*Sūl-ćōř*, quick-sighted.



Súl-*maðajc*, foresight.  
 Sult, mirth, joy; Lat. *saltus*, dancing.  
 Sult, fat.  
 Sultmuj, fertile.  
 Sultmuj, pleasant, jocose.  
 Sultmujne and *γultmujneact*, mirth, facetiousness.  
 Sumaj, a spring.  
 Sunac, a kind of plaid, or coarse mantle.  
 Sunn *cajyleán*, or *cajyleun*, a fortified or walled castle.  
 Sunzaot, boasting.  
 Sunriac, particular, special.  
 Suntajað, quick, active.  
 Suntrajg, strong, stout.  
 Sun, a search or inquiry.  
 Sunajm, to investigate, to make

diligent search or inquiry after a thing; ex. *lējg do na γaojējb a γūj*, let the learned examine it.  
 Sunam, to fallow.  
 Sut, the weather.  
 Sutažge, or *γut*, soot.  
 Sutažn, or *γutužn*, prosperous; *γljže γutužn*, a prosperous way; also permanent, eternal, or everlasting; *cūnnriad γutažn*, an everlasting covenant; *beata γutažn*, life everlasting; *aj cōm-γutužn an Mac nīj an ūtažn*, the Son is co-eternal with the Father.  
 Sutužneact, or *γutužne*, eternity; *ō tūγ na γutužneacta*, from all eternity; *vid. paņitaj an ama*.

## REMARKS ON THE LETTER T.

T is the sixteenth letter of the Irish alphabet, and ranked among the hard consonants, called *conγojneada cūāda*; it bears an aspirate, and then is numbered among the rough consonants called *conγojneada žaj-βa*, and pronounces like *h*. This letter is called *Tejne*, but the explication of that appellative is not given us by O'Flaherty, or any other Irish writer. The letter *τ* is naturally commutable with *δ*, they both being letters of the same organ; and accordingly in our old manuscripts we find them indifferently written, the one for the other, in the middle and end of words, but seldom or never as initials. In the remarks on the letter *ž*, and its being equally commutable with *c*, it hath been observed, that the unlimited practice of indifferently substituting the one instead of the other, could not but be abusive in some respects. And the same observation holds good with regard to *τ* and *δ*, not only because they are two different letters holding different places in all alphabets, and consequently of different powers and functions in the radical and original formation of words; but also because such an unlimited indifference in substituting those letters for each other in any particular language, cannot but be prejudicial to the affinity, which the words of that language may radically bear with words of the same meaning in other languages. It is to be noted, that the letter *τ* is used as an adventitious prefix before all Irish words beginning with a vowel, which are of the masc. gender, and are preceded by the Ir. particle *an*, which in Engl. signifies *the*; ex. *an tanam*, the soul; *an tēan*, the bird; *an tjonžnad*, the wonder; *an tōjžpeaj*,

*the young man; an tuacáttáíán, 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 τγλάτ, an τγύιλ, an τγγίον, &c., pronounced an τλάτ, an τύιλ, an τίον. 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 δ, will not admit an adventitious τ as a prefix; as in the words an γτυγίμ, an γτύύιμ, an γτυαγ, an γτέγ, an γδαγτ, an γδαγδ, &c., all of the feminine gender, as every one who is well versed in the Irish language may verify, by prefixing the articles é and j, or γé 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 é or γé 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 tēanga, *his tongue*, which is pronounced a heanga. 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 τγλέγβε, *the top of the mountain*; béalbác an τγγαγ, *the mouth-piece of the bridle*; μογμ-έγáλ an τγγονζάγ, *the forecast of the ant*; γλγocay an τγγonnaγcc, *the cunning of the fox*. But in the genitive plural we say mullaγδ na γλέγβε, béalbácá na γγγαγ, μέγμ-έγáλ na γγγονζάγ, &c.

Tabaγ, a taber or timbrel.  
 Tabáγμ, from τάβραγμ, take thou; also give; τάβραγμ δόδ άγμe, take thou heed; τάβραγμ δάμγa, give unto me. When joined with άμ it signifies to make, do, cause, or oblige; τάβραγμ άγμ τρεάμ, entice your husband.—*Ju.* 14. 15.  
 Tabáγμn, the sea; τάμ τάβραγμn, over seas.  
 Tabáγμne, a tavern or inn; γυγ na ττρj ττάβραγμnγβ, to the three taverns; *Lat. taberna*; φεάμ τάβραγμne, an inn-holder.  
 Tabál, a sling; cγánn τάβáγλ, the shaft of a sling, out of which they flung darts and stones;

like the Roman *catapulta*; *Brit. pmentaval*.  
 Tabáγτána, a chieftain, a governor of a province or region; from τάβραγ, and τάν or τάγ, a region or country.  
 Tabáγταγ and τάβραγτeγ, a gift or present.  
 Tabáγτeá, given up, delivered.  
 Tabáγτeác, bountiful, generous.  
 Tabáγμ, to give; τάβραγμ δάμ δó lám, give me thy hand; аз τάβραγτeάγ δόγβ, killing them.  
 Tabul, a breeze or horse-fly.  
 Taca, a nail, or peg; also a fastening; *Lat. clavus*; hence taca is a surety, and tacaδ, 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.*

Τακαΐδεακτ, a giving security, or being bound for another.

Τακαμαΐλ, firm, solid, able to resist.

Τακαμλακτ, or τακαμλαγ, firmness, solidity.

Τακαμ, provision; also gleaning.

Τακαμ, good, agreeable; μαδ τακαμ λεο, if they please.

Τακα, scarcity.

Τακαλογζαδ, the itch.

Τακαμ, he came, he arrived at.

Τακαμ, a fight, battle, or skirmish.

Τακταδ, a choaking, or strangling.

Τακταμ, to cloak or strangle; τακτφύζεαμ ē, he shall be strangled.

Τακαμζα, a compass or circuit.

Τακαμζαμ, to encompass, surround, or embrace.

Τακαμζταδ, surrounded.

Τακοΐδ, a little nail or tack.

Ταδαδ, a thief.

Ταδαλ, the sense of touching or feeling.

Ταδαλ, a fleshfork.

Ταδαλλαμ, to visit often, to haunt, frequent.

Ταδαγζ, an account, news, or information; ταδαγζ βαγ, an account or news of one's death.

Ταδβακτ, substance, consequence; also esteem.

Ταδβακτακ and ταδβακταμαΐλ, effectual, of consequence or moment.

Ταδβαγ, spectres or apparitions; plur. ταδβαγρεαδα, *idem*.

Ταδβαγ, solidity, firmness.

Ταδβαγ, a showing, or appearance.

Ταδβαγακ, solid, weighty.

Ταδζ, a poet.

Ταδζ, a man's name; like the British *teg*, which signifies in that language *fair*.

Ταδλακ, hard, difficult.

Ταδουζ, *rectius* ad αδαγζ, against thee.

Ταφακ, an exhortation.

Ταφακ, craving.

Ταφαζζμ, to press or urge.

Ταφαν, a yelping or barking; ηγ φεαδυρ αν μαδαδ ταφαν, the dog cannot bark; *vid.* τατφαν.

Ταφαναμ, to yelp, to bark; hence it signifies to expel, to drive away, to rout; ex. ηο ταφαν ē δα φομβαγδ δυτταγ, he routed or banished him from his native soil. It is more commonly written τατφαν; τατφεαναγταμ κοην αλλα δ, the wolves were routed by her.—*Brogan*.

Ταγαδ, come ye on, or advance.

Ταγαμ, plead you; *vid.* ταγμαμ.

Ταγαμ, to deliver, or surrender.

Ταγαμ, an order, or course.

Ταγαμαδ, a pleading.

Ταγαμτα, of pleading; as, φεαμ ταγαμτα μο κυγρε, the pleader of my cause, or my advocate.

Ταγαμτομ, a pleader or advocate.

Ταγβαγ and ταγβαΐλ, a hap or chance.

Ταγαλ, a feeling, or the sense of feeling; *Lat.* *tactus*.

Ταγμαμ, to plead a cause; also to debate; also to speak; ταγεομα με λεο ē, I will bring them to an account for it; also to challenge or bring to an account.

Ταγ, or ταογ, silent, mute. ✕

Ταγβεμτ, disparagement.

Ταγβλε, a small table, or tablet; ταγβλε φλεαδ, plained tables whereon the Irish wrote before they had parchment; *Lat.* *tabula*.

Ταῖβλεῶννεαῖτ, sporting, playing.  
 Ταῖβνεαδ, a dream or vision; an appearance, revelation, or discovery.  
 Ταῖβνημ, to dream; also to appear; δο ταῖβνεαδ ἀνηγεαλ, an angel appeared, or presented himself to; δο ταῖβνεαδ δὸ ζαῖνεαῖ, each one dreamed, or there appeared unto each.  
 Ταῖβνε, an apparition, or vision; α ταῖβνε, in a vision; α ταῖβνηβ νη ηοῖδῖε, in the visions of the night.  
 Ταῖβνηζῖμ, to seem, or appear.  
 Ταῖβνηζον, a showing, or appearing.  
 Ταῖβνε, *idem quod ταῖβλε*; *vid. Num. 31. 50.*  
 Ταῖνεαῖτ, a man's utmost endeavours.  
 Ταῖνε, a combat, a battle.  
 Ταῖνε, a beginning or commencing; ταῖνε εαρηναῖζ, the beginning of spring.  
 Ταῖνε, theft, or petty larceny.  
 Ταῖνεαν, or ταοῖδην, a troop, or multitude.  
 Ταῖνεῶν and ταῖνεῶν, a pleader, a disputant.  
 Ταῖνεμ, to apply, to adjoin.  
 Ταῖνη, or ταοῖδην, a mill-pond.  
 Ταῖνεαῖ, pleasant, delightful; also splendid.  
 Ταῖνεαῖδ, delight, pleasure; also splendour.  
 Ταῖνεῶν, an ambassador, a messenger.  
 Ταῖνεμ, objecting.  
 Ταῖνηζῖτε, driven or forced away; μαη αν βῖναδ ταῖνηζῖτε, as the chased deer.  
 Ταῖνημ, to banish or expel.  
 Ταῖνε, or τῖνε, from τεαῖ, a house.  
 Ταῖνεαν, or ταῖνε-ζην, i. e. ζην ναοῖτα, a holy offspring; a name supposed to have been given to St. Patrick by the Druids before his arrival in Ireland.

Ταῖλλε, wages; Gr. τελοσ, *vectigal*, and Gall. *taille*, tribute or taxes.

Ταῖλλη, a sling.

Ταῖμ, I am; ὁ ταῖμ, seeing that I am; ταῖμ ζο ηολε λεη, I treat him ill.

Ταῖμ, death, mortality; also fainting; ταῖμ ἀναστηδ, an unusual distemper.—*Vid. Tighern. Annal. ad an. 1044.*

Ταῖμ βῖον, dead wine.

Ταῖμνεαῖτ, a burying carn, or heaps of loose stones raised by those who accompanied corps in time of paganism on the high way near the burying place, each person carrying a single stone to be thrown into the carn; hence the proverb *νη εαρηβῖον ελοῖ ad λεαῖτ*, an uncharitable expression.

Ταῖμνευλ, a slumber, a trance, or ecstasy.

Ταῖμνεαλαμ, to slumber, or fall asleep; *νη ταῖμνευλφαδ γε*, he shall not slumber.

Ταῖμνεμ, a natural death.

Ταῖν, water; φολαῖ-ταῖν, water-parsnip, or water-salad.

Ταῖν, or ταν, a land or country, a region; *αν ταν γο τεαη δον εβηνη*, 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 εαηνε.

Ταῖνηζ γε, he came; *τανζαμαη*, we came; *τανζαβαηη*, ye came; *τανζαδαη*, they came.

Ταῖνηζοῖμ, a reflexion, censure, reproach.

Ταῖν, a mass, a lump.

Ταῖνεητερεαῖ, tapestry.

Ταῖνη, vile, base, ordinary; comparat. ταῖνηε, or ταῖνηε-αῖτ, low

life, baseness.  
 ΤΑΥΝΒΕ, ταυβα, and ταυβακτ, profit, advantage.  
 ΤΑΥΝΒΕΑΛΑC, a ferry, or passage.  
 ΤΑΥΝΒΕΑΥΤΑC, profitable; beneficial.  
 ΤΑΥΝΒΨΕΑC, a thigh.  
 ΤΑΥΝΒΕΑΔΑΥΤ, prophecy.  
 ΤΑΥΝ-ΒΕΨΜΝΕΑΖΑΔ, a passage over.  
 ΤΑΥΝCΜΕΥC, desert, merit.  
 ΤΑΥΝCΥΥΝΑC, mean, vile.  
 ΤΑΥΝΔΥΝΑΖΥΜ, to force, or thrust through.  
 ΤΑΥΝΕΑΔ, praise, commendation.  
 ΤΑΥΝΕΑΖ, provision, preparation.  
 ΤΑΥΝΕΑΛΒ, showing, or representing.  
 ΤΑΥΝΕΑΝ, a descent.  
 ΤΑΥΝΕΥΜ, dispraise, disrepute.  
 ΤΑΥΝΕΥΜΕΑΔ, disparagement.  
 ΤΑΥΝΕΟΥΓ, or ταυηυγ, a saw.  
 ΤΑΥΝΖΕΑΛ, an offering, or oblation.  
 ΤΑΥΝΖΕΑΖ, an imp or graft.  
 ΤΑΥΝΖΗΥΜ, to prophesy; ταυηζνε-αδαυ, they prophesied; αζ ταυ-ηυηζνεαδ, foretelling.  
 ΤΑΥΝΖΥΜ, to seek, try, or endeavour.  
 ΤΑΥΝΖΥΜ, to escape, or get away; ex, ηυη ταυηζ αον δυοδ ζαν τα-τα, none of them escaped destruction.  
 ΤΑΥΝΖΥΜΕ, prophecy or divination; να ταυηζυμε υυλεαδαc, nor flattering divination.  
 ΤΑΥΝΖΥΝΕ, a nail.  
 ΤΑΥΝΖΗΝ, a little nail.  
 ΤΑΥΝΥC, he came.  
 ΤΑΥΝΥΖΥΜ, to tender, or offer.  
 ΤΑΥΝΥΖΥΥΝ, an offer, or proffer.  
 ΤΑΥΝΥΜ, to live, to exist.  
 ΤΑΥΝΥΟΥΓ-ΛΥΑΥΤΕ, saw-dust.  
 ΤΑΥΝΥΟCΤΑΥΜ, fly over.  
 ΤΑΥΝΥΥ, trusty; ηυαυζυδε ταυηυ, a hostage.  
 ΤΑΥΝΥΥ, over, by, beyond; - δυ ζαυβ υε ταυηυ, he passed by; ταυηυ υυη, nevertheless, not-

withstanding this.  
 ΤΑΥΝΥΥCΕ, a file.  
 ΤΑΥΝΥΥCΥΜ, to shave off, or file.  
 ΤΑΥΝΥΥCΕΑC, love, friendship.  
 ΤΑΥΝΥΥCΕ, love, friendship; a ψα-ζαυ δυυε αζυυ ταυηυ, receiving promise of fealty and friendship.  
 ΤΑΥΝΥΥΥΜ, to love; also to stay, remain, or continue.  
 ΤΑΥΝΥΥΥΝ, a tie or band; δεαναυδ δυη ταυηυυη, form your alliance.  
 ΤΑΥΝΥΥΥΟΜ, dear, intimate, friendly, trusty.  
 ΤΑΥΝΥΥΥΟΜ, a tarrying, stay; a dwelling, or continuance.  
 ΤΑΥΝΥΥΕΑC, moisture.  
 ΤΑΥΝΥΥΕΑΥΑC, from beyond sea, transmarine.  
 ΤΑΥΝΥΥΕΟΥΑΥΜ, to appear through.  
 ΤΑΥΝΥΜCΕΑΛ, a circuit.  
 ΤΑΥΝΥΝΖΕ, a nail, a pin, or peg.  
 ΤΑΥΝΥΝΖΥΜ, to draw or pull.  
 ΤΑΥΝΥΝΖΥCΕ, drawn; αζυυ α ελδυ-δεαυ ταυηυηζνε υονα λαυη, and his drawn sword in his hand.  
 ΤΑΥΝΥΝΖΥCΕΔΥΗ, a drawer; ταυηυη-ζεδυη υυυε, a drawer of water.  
 ΤΑΥΝΥΝΖΥC, was finished; ο ταυηυηζνε ομαυηλε αν ναουη, since the saint finished his advice, *L. na* ζ'εαυτ.  
 ΤΑΥΝΥΠΕΑC, strong, grand, pompous.  
 ΤΑΥΝΥΠΕΥΜΝΥΑΖΑΔ, transition.  
 ΤΑΥΝΥΠΥΑΝΑC, from beyond sea.  
 ΤΑΥΝΥΠΥΝΖΥΜ, to draw, to pull, or pluck; also to rend or tear.—*Matt. 7. 6.*  
 ΤΑΥΝΥΠΥΝΖΥΜΕ, a promise; ευη τα-υηυηζυμε, the land of promise.  
 ΤΑΥΝΥΥΕΑC, the hinge of a door; also a threshold.  
 ΤΑΥΝΥΥΖΥΜ, to offer; δυ ταυηυηζυοδ δυοδ αυη υαοηυ εονηυαδ υαδ, they were offered to them very cheap.  
 ΤΑΥΝΥΥΖΥΥΝΑ, an offer.

Ταμη-ῤῥῆλαβὰς, from beyond the mountains.

Ταμηροβλαμη, to pass over.

Ταμηρε, a circuit or compass.

Ταμηρεῖζμη, to save.

Ταμηρεῖυδ, news, or tales.

Ταμηρεοδριαμη, to convey.

Ταμηρεοδριτα, conveyed.

Ταμη, wet, moist, dank.

Ταμη, moisture.

Ταμη, any dead bodies; it is particularly appropriated to those of the saints, and signifies holy relics; ταμη na naom, the relics of the saints, i. e. the bodies of the saints; as, mjonna na naom, the relics of the saints, literally the heads of the saints. The ancient Irish were used to take solemn oaths: δαμη ταμηρεῖδ, or mjonnajδ na naom, respectively; and mjonna is yet retained among us for that reason to signify a solemn oath in general; *vid.* mjonna.

Ταμηβεαναδ, a demonstration, or evidence; a vision, or revelation.

Ταμηβεαναμη, to show; ταμηβεανφαρ μηρε δαμη, I will show thee; ταμηβεανφουδ ρε ῖαδ, he will present them.

Ταμηβεαντα, shown, presented; an ταμian ταμηβεαντα, the shew bread.

Ταμηεαλλας, espying, viewing.

Ταμηεαλαδ, a betraying.

Ταμηεαλαδ, to view, or observe, to reconnoitre; jompuδ aη ccu-la jaη ταμηεαλαδ na τημη, they turn back, after viewing the country.—*L. B.*

Ταμηεμη, to lay up, to reserve; ταμηεμη ρε γεαν-ρμαςδ, he reserveth wrath; *vid.* ταμηεμη.

Ταμηεαλ, a journey, or voyage.

Ταμηεαςδ, moisture.

Ταμηεαζ, restitution; it is an inflection of αμηεαζ, or rather of

αμη-ροε; do μημη a μαομηε βιομη an ταμηεαζ, according to his substance shall the restitution be.—*Job*, 20. 18.

Ταμηεαλβας, a representation, or likeness.

Ταμηεαλβαμη, to personate or represent; ex. ταμηεαλβεαμη Cμηιομη aη an ccρομη, Christ is represented on the cross.

Ταμηε, a pledge, or stake.

Ταμηε-αμημη, an armory; *Lat.* *armarium*. According to Father Plunket it may also signify a storehouse, treasury, from ταμηε, store or treasure, and αμημη, a place, a room.

Ταμηεῖδ, a hoarding or laying up.

Ταμηεμη, to keep, to lay up safe, to hoard; αμημημη cum ταμηεῖδ, αζυρ αμημημη cum cμη a μηζα, a time to hoard up, and a time to cast away.

Ταμηεῖοδαν, a storehouse.

Ταμηεῖζμη, to be wet or moist.

Ταμηεαμζαδ, birth.

Ταμηε, taches; do δεuνα tu caozad ταμηε δομη, thou shall make fifty taches of gold.

Ταμηεαλ, a voyage or journey; also a straying or wandering; αζ ταμηεαλ τηομητα, wandering through regions.

Ταμηεαλας, a vagabond, a traveller.

Ταμηεαλαμη, to stray, to travel.

Ταμηεῖζμη, to water.

Ταμηεαμιαη, momentary.

Ταμηεοδζ, a moment.

Ταμηε-εαμνας, exchange, traffic.

Ταμηεαρηζ, and *rectius* αμηεαρηζ, a repartee, a short smart answer.

Ταμηεαλ, peace, quietness; also peaceable, quiet; also depending of, or beholding to; ex. an φαδ do μαμη Ομηαν ηη μαβαη ταμηεαλ με νεαλ γαν μημη, whilst Brian lived, I never was beholden to mankind.—*Annal.*

*Innisfallen.*  
 Τάχτηλαζ, a surgeon.  
 Τάχτηλζζμ, to appease or mitigate.  
 Τάχτηλοϑ, an excuse.  
 Τάχτημεαϑ, a loosening, releasing, or dissolving.  
 Τάχτημεαδ, remembrance, a memorial, a monument.  
 Τάχτηνεαμ, splendour, brightness; τάχτηνεαμ na ζηρεζηε, sun-shine, also pleasure, delight; τάχτηνεαμ mo εμοϑδε, the delight and joy of my heart; also love, affection.  
 Τάχτηνεαμαϑ, bright, shining, fair, beautiful; also pleasant, agreeable; κομ τάχτηνεαμαϑ μζζ an ζηζζαν, as bright as the sun.  
 Τάχτηνεαμαζ, pleasantness.  
 Τάχτηνημ, to please, to delight; do τάχτην an ηζδ ρζη μζζ, this thing pleased him.  
 Τάλ, a cooper's axe or adze.  
 Τάλ-δεζζ and τάλ-κυζλ, planes used by carpenters for the right and left side.  
 Ταλαϑ, or ταϑλαϑ, and ταϑλαν, dispraise, reproach.  
 Ταλαϑ, dissatisfied, murmuring.  
 Ταλαμ, the earth, ground, or soil; genit. ταλμαν; άπεζζτεοζμζζε na ταλμαν υζλε, the inhabitants of the earth in general.  
 Ταλαμ-κυμγζυζαδ, an earthquake; do μζζνεαδ ταλαμ-κυμγζυζαδ moμ an, a great earthquake happened there.  
 Ταλαμυζδε, or ταλμυζδε, of belonging to the earth; an εμυζζνε ταλμυζδε, the terrestrial globe.  
 Ταλαν, feats of arms, chivalry.  
 Ταλα and ταζλε, force, vigour, courage.  
 Ταλαντα, strong, lusty.  
 Ταλαμα, a generous lover.  
 Ταζαδ, a quieting, pacifying, or assuaging.  
 Tall, beyond, over, on the other

side; ταοβ tall don αμυζ, beyond the river.  
 Tall, theft.  
 Tall, a spoiling or robbing.  
 Tall, easy; ζο ναμ tall αμζζομ, so that they were not easy to be counted; *idem quod ζυμαζ.*  
 Tallαζμ, to cut; Gall. *tailler*; ex. mo tallαδ a ceann de, his head was cut off.—*Chron. Scot.*  
 Tallαζε, robbed, spoiled.  
 Tallαν, a talent.  
 Tallβε, he that deprives or bereaves a man of a thing.  
 Tallεδζμ, a robber.  
 Talμαν, the gen. of ταλαμ, the earth.  
 Ταλμυζδε, of or belonging to the earth.  
 Ταλπα, 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.  
 Ταλπαδαμ, wariness, caution.  
 Ταμ, truly, certainly; Lat. *quidem*.  
 Ταμαϑ, dull, sluggish.  
 Ταμαζλε, slothful; also weak, faint.  
 Ταμαλ, a space, a while; ταμαλ μαζε, a good way, a good space; ταμαλ beαζ, a little while.  
 Ταμ, still, quiet.  
 Ταμ, the plague or pestilence; also an ecstasy.  
 Ταμαζζε, dullness.  
 Ταμαμ, to be silent.  
 Ταμαν, the trunk or body of any thing; a stump or block.  
 Ταμαναϑ, a dolt, a blockhead.  
 Ταμαντα, slow, sluggish.  
 Ταμανταζ, slowness.

Τάμναμ, to behead, to lop off, or detruncate; αζ τάμναδ φεάδα, cutting down woods.

Τάμνῦαν, a trance, an ecstasy.

Ταν, at a time; αν ταν, when; αν ταν δο τεαρζαδῶν λαδμονν, when the robber died.

Τάν and τάν, in its inflections, a country or region, a territory; gen. τάνα; 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 τάναγρε, a lord dynast, a prince or governor of a country; in the same manner that the Irish word τῆγίνα, Gr. τυραννος, and Lat. *tyrannus*, may be well derived from τῆγί, 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 τῆγίνα, and was not used in an odious sense to imply a cruel governor or usurper till latter ages.

Ταναῖδε, thin, slender.

Ταναῖδεαῖτ, thinness.

Ταναῖζμ, to make thin or slender, to diminish; also to rarefy.

Τάναγρε, 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.

Τάναγρεαῖτ, 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 δλῖζε τάναγρε.

Τάναγρεαῖ and τάναγρεαμῖ, swaying, or acting like a thanist.

Τάναγ, dominion, lordship, government; τάναγρεαρ, *idem*.

Τανκάμδ, a tankard.

Τάνζαδμ, they came; δο εἶνηζ με, I came; τάνζαδ γε, he came.

Τανζμζαδ, an environing, or guarding.

Τανζναῖτ, fraud, malice, or dissembled grudge; τανζαῖτ, *id.* — *Tighern. Ann.*

Ταννάλαδ, the often bellowing of a cow by reason of some distemper; a ττανάλαδ αν βῆγ, in the agonies of death.

Τανροη, then, at that time.

Ταοβ, a side; ο ταοβ ζο ταοβ, from side to side; a τταοβ, of or concerning; ταοβ α γτεζ, within; ταοβ α μυζ, without.

Ταοβαῖτ, presumption.

Ταοβαδ, a commission.

Ταοβαμ, to incline, to join, or take part with; ταοβ δο ῖλῖζε μμ αν τεῆγίνα, incline thy way unto the Lord.

Ταοβαμ, to trust, or depend on; νά ταοβῦδρε, trust ye not.

Ταοβάν, a rib or small beam laid on the rafters of a house; plur. ταοβάν.

Ταοβόμ, a commissary.

Ταοβτα, trusted, credited; also joined.

Ταοβεόμ, a creditor.

Ταοβεμόμ, great with child.

Ταοβῖλῖζε, a by-way.

Ταοββαλε, very puissant, mighty.

Ταοβαμρε, an apostate.

Ταοβδμ, to turn, to revolt.

Ταοῖ, a trope, a turning or winding.

Ταοῖ, deaf.



Ταο, silent.  
 Ταοβμεγρε, a commissary.  
 Ταοβρεγρεαμ, a commissary.  
 Ταοβρεγρεμνυζαδ, a digression.  
 Ταο-ερεσδμ, a giddiness or dizziness.  
 Ταο-εαραδ, a giddiness.  
 Ταογρεαc, or τυγρεαc, a chieftain, a general.  
 Ταογρεαnnac, silent.  
 Ταογρεαnnact, silence.  
 Ταοδoμαc, a parricide, or one that kills father, mother, or brother.  
 Ταοm, a fit of sickness; also rage, madness.  
 Ταοm, a bit, a scrap, the least jot; *νηη ζαδ ταοm εαζλα ε α ccaτ, na a ccδmpejc, he never betrayed the least symptom of fear either in a general fight or in a single combat.*  
 Ταοm, ooze, or water; that leaks through a ship.  
 Ταομαγε, a drawer, or pump.  
 Ταομαγm, to draw or pump up; *δo ταομαδ an τυγρε doνα hυαγ-γλβ cυm jβε, the water was drawn for the gentlemen to drink.*  
 Ταογ, dough; Brit. *toes*.  
 Ταοτcδoγη, blame, dispraise.  
 Ταολcυα, a flesh-pie.  
 Ταογζα, for τυγζα, rather; *νηδ by ταογζα, before, sooner than.*  
 Ταογζαδ, a pumping, a draining.  
 Ταογζαγm, to drain; also to pour out.  
 Ταογζoγη and ταογζυjδε, a person employed at the pump.  
 Ταογζεα, drained.  
 Ταρ and ταραjδ, quick, active.  
 Ταραcτ, activity, nimbleness.  
 Ταραjδγm, to hasten.  
 Ταραδ, chance; also a good hit, or success; *mj-ταραδ, mischance, blunder, or miscarriage; δυγε ταραjδ, an active dexterous man.*  
 Ταρ, contempt; *ταρcaγρε, idem; also reproach, an under-valuing.*  
 Ταρ, out of, beyond, also by; ex.

*νηη cανηγζ focal ταρ mo beul, not a word came out of my mouth; αζ ζαδajλ ταρ do τjζ, going by thy house; also beyond, over against; ταρ an am-ajη, over the river.*  
 Ταρ, rather than, before; *ταρ cμann αη byε εjλε, more than any other tree; do τοζ mγρε j ταρ na hυγλε mnajβ, prae omnibus illam elegi.*  
 Ταρ and ταρηη, come thou; *ταρ πεηη, come thyself.*  
 Ταραδαρε, or ταρ-ραδαρε, squinting.  
 Ταρajλ, to go round.  
 Ταρajγρεαc, from beyond the mountains.  
 Ταρalραc, transalpine.  
 Ταρb, a bull; Gr. *ταυρος*, and Lat. *taurus*, Cor. and Arm. *taro*, It. and Hisp. *toro*, Montan. *taru*, and Wel. *taru*.  
 Ταρbαν, a little bull; and ταρηbηη, *idem*.  
 Ταρβα and ταρβαcτ, gain, profit; *αηγoη ταρβα, for the sake of gain.*  
 Ταρβαc, or ταρηβεαc, profitable, gainful; *neam-ταρβαc, unprofitable.*  
 Ταρβαjδ, a hindrance or impediment; also a misfortune.  
 Ταρβαjζγm, to profit or benefit; *do ταρβαjζ γε oηρεα, it profited them.*  
 Ταρbαντα, grim, stern; like a bull.  
 Ταρβεγρηηm, to transfer, to carry over.  
 Ταρbδocναc, a transmarine.  
 Ταρβαηηm, to pierce or thrust through.  
 Ταρβετana, a parish-bull, a bull that is common to a whole district; from ταηη, a country or region.  
 Ταρcabal, sins or transgressions; ex. *φυηη an τυλανυζαδ δajλφεαρ ταρ ceann γocajδε, a ndjλza cjonna αzyγ ταρcabal.*  
 —L. B. The blood of our sal-

vation which will be spilled for many unto the remission of sins and iniquities.

Ταγκαυνη, contempt; *λυδ να ταγκαυνη*, despisers.

Ταγκαυνηαc, contemptuous, despicable.

Ταγκαυνηζγμ, to despise, or contemn.

Ταμceann, moreover, over and above.

Ταμcean, though, although.

Ταμcημ γυαη, a dead sleep.

Ταμcομλαδ, a going or marching.

Ταμcοηαημ, a ferry or passage.

Ταμcοδαc, nought, bad.

Ταμδ, he gave.

Ταμδαηc, squinting, looking askew.

Ταμeη and ταμ eη, after; ταμ eη a κοη αη a ηαη, after he had sent her back.

Ταμφαημeαδ, a passing, or ferrying over.

Ταμφαγ, an apparition.

Ταμφυηηηeοδ, a casement.

Ταμγαδ, a governing, or ruling.

Ταμγαδ, an assembly.

Ταμγηαηδ, an expedition.

Ταμγλομαδ, an assembly.

Ταμγρδ, i. e. ταμγ-ρδ, ill-coun-tenanced.

Ταμλα, or ταμλαηδ γe, he happened, or it came to pass; *δο ταμ-λαδαη αη μεηηγε ζο ταμcυη-ηeαc*, they happened to be basely drunk.

Ταμλαηc, he threw or cast; ταμ-λαηcηe, was thrown.

Ταμλαηδημ, to meet; also to visit.

Ταμλαηδημ, to draw together, as sheaves of corn to one place, in order to make a stack or rick.

Ταμλδδ, a draught, the bringing or drawing in corn or hay.

Ταμλδδαμ, to draw in, or bring together; also to seize or lay hold on; ταμλαηζ anacaημ, trouble fastens or seizes on.

Ταμμαν, or τεαμμαν, a sanctuary,

or place of protection, like the Lat. *terminus*, or such land as belonged to the church, glebe-land, which formerly protected and refuged people in Ireland; hence it is still used to mean protection; as, *τjζμ φad ταμ-μαν*, I require your protection, or I repair to you, as my sanctuary.

Ταμμάν, or τομμάν, a great noise, or rustling.

Ταμμεμυεζαδ, the transfiguration; ex. *ταμμεμυεζαδ ηηc Θε αη ηλαδ Thabor*, the transfiguration of the Son of God on Mount Tabor.—*L. B.*

Ταμνα and ταμνα, cross, by; *βδταη ταμνα*, a cross, or by-road.

Ταμναc and ταμνηc, it was finished.

Ταμναcδ, frowardness, perverseness.

Ταμνοcδ, mother-naked, or stark-naked; from ταμη, the lowest part of the belly; and νοcδ, naked; hence it sometimes signifies the nakedness, or the secret parts of the body; a ταμ-νοcδ, their nakedness.

Ταμρ, a clod, or lump.

Ταμραν, a cluster; *μαη δjοζλμη caοη αημγηη cηυαγαιζ ηα ταμ-ραν ηηc*, as the grape-gleanings of the vintage.

Ταμη and ταμναδ, a belly or paunch, the lowest part of the belly.

Ταμναcταη, revenge; *ταμναc-ταη Θε οητα, οημ δο μαηβαδ δα ceαδ δjοδ*, the vengeance of God fell upon them, for two hundred of them were slain soon after.—*Vid. Annal. Innisfall.*

Ταμναcταη, it happened.

Ταμναδ, protection; also attendance.

Ταμναδ, a drawing, or draught.

Ταμναζαλαηδε, a prophet, or



This word seems to be derived from *hαρ, hαρ*, the barking of a dog, hence it signifies to rout or drive away by force, to banish; *ηο τατραν α ηλιοετ αγ αν ττηη*, he banished his posterity out of the country.

*Τατλαγγημ*, to tame or subdue, to pacify.

*Τατλαν*, a reproach or calumny.

*Τατυζαδ*, a soldering, or sodering.

*Τατυζημ*, I join, unite, or solder.

*Τατυζε*, acquaintance; *ηη τατυζε αζυμ αηη*, I have no acquaintance with him; *δο βαδαηη να ηηζετε μοηα ζαν τατυζε*, the highways were unoccupied. — *Jud. 5. 6.*

*Τατυζηημ*, I am accustomed or used; Lat. *soleo*.

*Τατυζητε* and *τατυζητεαε*, public, frequented; also familiar; ex. *ηηηοηαδ τατυζητεαε*, a familiar spirit.

*Τε*, an *τε*, he that, whosoever; *δον τε*, unto him that.

*Τε*, hot, warm.

*Τεαβτα*, a large territory in Meath, which was anciently possessed by the O'Caahans, the O'Quins, the O'Confiachas, the O'Muirre-ganes, and the O'Lachtnanes, and *Τεαβτα Σοηη*, in said county, possessed by the O'Hagas.

*Τεαελαημ*, a collection.

*Τεαεμαηη*, a hindrance, or impediment.

*Τεαε*, a house; genit. *τηζε, ταηζε*, or *τοηζε*; *τηζε να μβοετ αζυη να νοταηη*, the poor-house and hospital; plur. *τηζητε*; Lat. *tectum*, Gr. *τεγος*, means any covering or shelter from the weather.

*Τεαεαδ*, *pro ταεταδ*, a strangling.

*Τεαεδ*, coming to a place; *αζ τεαεδ αζυη αζ ημεαεδ*, going and coming, going to and from.

*Τεαεδα* and *τεαεδαε*, a messenger; *ηη ελυηηηζεαηη ζυε δο*

*τεαεδαδ ηηδ buy mo*, the voice of thy messengers shall no more be heard, *Nah. 2. 13*; *ηηζετεαεδα*, an ambassador, or envoy of a king.

*Τεαεδαηηε*, a messenger; plur. *τεαεδαηηηβ*, the posts.

*Τεαεδαηηεαετ*, an errand or message; also tidings.

*Τεαεταηηζετε*, strangled.

*Τεαεταδ*, possession.

*Τεαεμαηε*, it came, or happened.

*Τεαεμοε*, riches, wealth.

*Τεαδ*, genit. *τεηδε*, a rope or cord, a string or wire of a harp; hence it is sometimes put for the harp.

*Τεαδαηδ*, quick, active.

*Τεαδαηδε*, a harper.

*Τεαδαηηαετδωηη*, an avenger.

*Τεαδαμ*, to go; *τεαδαμ αη εευλ*, to fail, or lie deficient; *τεαδαμ αη βεαλ*, to prevent; *τεαδαμ ηε*, to find or meet with; *ηη τεηδεδωμ αη με ηηοτ*, I will not meet thee.

*Τεαζαηηζ*, or *τεαζαηηζ*, a teaching or doctrine; instruction, advice, direction.

*Τεαζαηηζα*, sorcery, druidism.

*Τεαζαηηεαημ*, to teach or instruct; *δο τεαζαηηηζ ηε ε*, he instructed him; *εοηη ζο δεηηζεοηηζαδ ηε εηυ*, that he might instruct you.

*Τεαζαηηηζετε*, instructed, taught.

*Τεαζαηηηζετδωηη*, a teacher, a doctor; *τεαζαηηηζετδωηη δον δηηζε εανονδα*, a doctor of the canon law.

*Τεαζε*, a house, a room; *τεαζε λεαητα*, a bed-chamber; *vid. τεαε*.

*Τεαζε*, a vapour, or exhalation.

*Τεαζαηη*, a small room or closet; also a case for the better preserving of any thing.

*Τεαζαλλαε*, most commonly *τεαζαλαε*, a house or habitation; also household, of or belonging to a house or family; *τεαζαλαε αν*

ἡγεῖα, the king's household; *teaḡ-lac pro teaḡ-luco.*  
**Teaḡam**, to heat or warm, to grow hot.  
**Teaḡlacay**, soothing, flattering; also playing the parasite.  
**Teaḡlac**, a sumptuous house, court, or palace; also a family or household.  
**Teaḡladac**, fair-spoken.  
**Teaḡlajḡm**, to soothe or flatter.  
**Teaḡmajl**, meddling, or interfering.  
**Teaḡmajm**, to meet; *teaḡmam le ceḡle*, let us meet together; *do teaḡmajl oḡt*, to meet you; also to happen or fall out; *ma teaḡmann*, if it happens; *emeḡ ra teaḡman ḡo duḡnn?* why is this befallen us?  
**Teaḡmujreac**, accidental, on adventure, at random.  
**Tealac**, a loosing.  
**Tealḡad**, a casting, or hurling.  
**Tealla** and **teallac**, the earth; *on teallac*, from the earth; *Gr. τιλος*, dung.—*Vid. Hesych.*  
**Teallacog**, a domestic concubine.  
**Teallam**, to steal; *tealḡadaḡ*, they stole.  
**Teallam**, *idem quod tealla*, the earth; *Lat. tellure, a tellus.*  
**Teamajm**, pleasant, agreeable.  
**Teamajm**, Tara in Meath, the seat of the ancient kings of that province.  
**Teampull**, a church or temple; *Lat. templum*; *oḡ cuḡnne an teampull*, before the temple.  
**Teann**, *vid. teann.*  
**Teanam** and **teanum**, let us go; *teanum ḡuay*, let us go up; *teanum ann ḡjn*, let us go thither.  
**Teanam**, to wreath or twist; also to mingle.—*Is. 9. 11.*  
**Teannuajḡmead**, fervency.  
**Teancojm**, a pair of tongs, or a pair of pincers; *leḡ na tean-*

*cuḡmḡḡjb*, with the tongs; *a teancojmḡde*, his tongs.  
**Teannajḡzm**, to press, to squeeze close, or wring hard.  
**Teanza**, and genit. *teanzajn*, a tongue; also a dialect, tongue, or language; *ḡan teanzajn laḡdne*, in Latin idiomate, which was anciently written *ḡnḡua*; *lin. Suec. tunga*, *Dan. tunge*, *Belg. tonge*; plur. *teanzta* and *teanztajb*.  
**Teanzay**, a pair of pincers.  
**Teann**, stiff, rigid; also bold, powerful; *ḡo teann laḡdjm*, bold and strong.  
**Teannad**, stiffness, rigidness; also violence.  
**Teannajm**, to strain, to bind strait; *teannam me azuḡ mḡj*, to embrace, to stick close to; *do teann mḡj eḡdjm a da laḡm*, he embraced him between both his arms.  
**Teannajme**, the roaring of the sea in a cave.  
**Teannazuz**, stiff and strong.  
**Teannlam**, tinder-box fire.  
**Teanniad**, a shewing, manifestation, or discovery.  
**Teann-ḡajḡ**, abundance, a full meal.  
**Teannta**, a press, or bruising; *cmann teannta*, a wine press, or a cider-press; *neac a teannta*, one in a strait, or in jeopardy; *teannta*, near, close by; *aoda ḡ teannta*, a pain in the reins, with an oppression.  
**Teannta**, joined.  
**Teanntmajde**, grief, sorrow.  
**Teannoicauḡ**, *cantus medius*, or the counter-tenor in music.  
**Teannbad**, a separation.  
**Teann**, few or rare; *ay teann da eḡmḡe nac muajm leun*, there are few brave men but met with disappointments.  
**Teannad** and **teannce**, fewness,

scarcity, rareness; *τεαικα* *βυδ-  
ne*, a small number of men.  
*Τεαιmann*, a limit; Wel. *terwyn*,  
 and Lat. *terminus*; also glebe-  
 land, protection; *δετεβδ τεαι-  
majn*, tutelary gods; *vid.* *ται-  
mann*; Gr. *περιμνες*, limits or  
 boundaries.  
*Τεαιmannδρη* and *τεαιμανυδe*,  
 a patron or protector; also one  
 of the same country.  
*Τεαιnam* and *τεαινωδαμ*, to es-  
 cape, to recover; also to fall  
 into a fit; *δο τεαινωδβδ jona*  
*codlad*, he fell asleep.  
*Τεαινωδβδ*, a fall, hap, chance.  
*Τεαινωδβδ*, a recovery from sick-  
 ness, a convalescence.  
*Τεαινωδαμ*, to escape, to fly from,  
 to evade.  
*Τεαι*, heat, warmth.  
*Τεαι*, the south; *αν ταοβ τεαι*,  
 southward.  
*Τεαιανζαδ* and *τεαιανζαμ*, a  
 rescuing, or delivering from any  
 hurt or danger.  
*Τεαιανζαμ*, to save, or rescue,  
 to deliver from danger.  
*Τεαιβαδ*, sultriness, heat of wea-  
 ther.  
*Τεαιβυαλα*, hot baths.  
*Τεαιβδαζζμ*, to prove or try; also  
 to fail; *νη τεαιβδοδουβδ uajr*,  
 there shall not fail thee.  
*Τεαιβδζαδ*, a trial.—1 *Pet.* 4.  
 12.  
*Τεαιγαζαμ*, to preserve.  
*Τεαιγαλ*, a singing wind, a storm;  
 also a wave or billow.  
*Τεαιγαμ*, to cut or lop off; *ζυμ*  
*τεαιγαδ a ceann da colajnn*,  
 till his head was parted from his  
 body.  
*Τεαιζμιαδ*, fervent love, zeal.  
*Τεαιμαδ*, sultry, or warm wea-  
 ther.  
*Τεαιταζαδ*, experience, trial, a  
 discussing or sifting of a matter;  
 also absence; *τεαιτυζαδ*, also

signifies testimony.  
*Τεαιταζζμ*, to testify, or bear  
 witness; also to lack, need, or  
 want; *νημ τεαιταζζ εjnnjd*,  
 nothing was wanting; *δο τεαι-  
ταζζ γε*, he died.  
*Τεαιταζλ*, want, defect.  
*Τεαιτυν*, a groat, four-pence; Ital.  
*testoni*, from *testa*, a head which  
 was stamped on it.  
*Τεαιυζε*, hot, burning.  
*Τεαιυδeαδτ*, a heat, or warmth;  
*τεαιυδeαδτ jola*, a heat of  
 blood.  
*Τεαιαδ* and *τετε*, a flight, or  
 running away.  
*Τεαιαζζμ*, to celebrate, or soleni-  
 nize.  
*Τεαιαμ*, to flee, or run away;  
*τετε*, flee thou; *δο τετε γε*, he  
 fled; *δο τετεαδαμ*, they fled.  
*Τεαιαμ*, the sea.  
*Τεαιαμ*, the Royston crow.  
*Τεβμ*, to frustrate or disappoint;  
*δο τεβδ γε*, he failed. It is now  
 pronounced *τεβμ*.  
*Τεc*, a bone.  
*Τεδαβδ*, wild, fierce.  
*Τεδαμιαδτ*, revenge, or vengeance.  
*Τεδμneαδ*, furious, headlong.  
*Τεδνωρ*, fierceness; also severity.  
*Τεζεαιμαδ*, a purchaser.  
*Τεζ*, or *τετε*, hot, scalding.  
*Τεζβαζλ*, ground-rent.  
*Τεζυμ*, a purchase.  
*Τετββαδ*, a drawing, or taking  
 away.  
*Τετβeαιμ*, to drop or distil;  
*τετβeαιμ na jola*, the drop-  
 ping of blood.  
*Τετββδe*, physicians; *βεαιμ na*  
*τετββδ*, a mixed Irish used by  
 the physicians.  
*Τετε*, he run away, or absconded;  
*vid.* *τεααμ*.  
*Τετελβδe*, quiet, peaceable.  
*Τετδ*, he went; *vid.* *τεαadam*, to  
 go; *τετδ γε*, he goeth; *τετδ*  
*γβαδ*, they go.

**Τέϋδ-clearyáϋde**, a rope-dancer.  
**Τέϋde**, a smooth, plain hill; also a fair.  
**Τέϋdm**, a great loss; also death.  
**Τέϋdmneac**, perverse, quarrelsome.  
**Τέϋδ-γϋóblac**, a rope-dancer.  
**Τέϋδjn**, a small cord or rope; the diminut. of **τέϋδ**.  
**Τέϋγεαμuy**, shall happen, or befall; **ϋned τέϋγεαμuy δαμ ann**, what shall befall me there.  
**Τέϋζ** and **τέϋδ**, go thou; from **τεαδaμ**, to go; **τέϋζ a γτεαc**, go in; **τέϋζεóμaϋδ**, it shall come to pass; **ζo τεέϋζεóμaδ**, per-adventure.  
**Τέϋζjollay**, a salamander.  
**Τεϋle**, **ϋnann τεϋle**, a lime-tree, or linden, *Is. 6. 13*; **τεϋleaz**, and **ϋnann τεϋleóϋze**, *idem*.  
**Τεϋlzean**, a casting, or throwing; also a vomiting.  
**Τεϋlzjm**, to vomit; also to cast forth, to overturn; **do τεϋlz bun ór cϋonne**, he overturned him; **τεϋlzjδ γé**, he throws; **τεϋlzϋjδ γé amac jád**, he shall cast them away; **do τεϋlzeadaϋ amac jád**, they drove them out; **τεϋlzjm bneϋteamnay**, to guess.  
**Τεϋlz-ljon**, a casting-net.  
**Τεϋljzjm**, to refuse or reject.  
**Τεϋljzjm**, to build.  
**Τεϋljzteac**, fertile.  
**Τεϋljy**, a house or habitation.  
**Τεϋmeal**, dross.  
**Τέϋmeal**, dark, obscure; also darkness; **ϋóϋ tuátaϋδ Eϋneann baj τέϋmeal**, *super populos Hiberniæ erant tenebræ*.  
**Τέϋmeal**, a shadow, shade, or covert; diminut. **τέϋmealán**.  
**Τέϋmljázad**, a darkening, or obscuring.  
**Τεϋnnbéalac**, perverse, obstinate.  
**Τεϋnne**, power, force.  
**Τεϋne**, fire; **le τεϋnnjδ**, with fire.  
**Τεϋnnead**, a cutting or dividing, an opening.

**Τεϋnneay** and **τεϋnnjor**, a disease or disorder; **τεϋnnjor clojñne**, labour or travail in childbirth.  
**Τεϋnτεac**, lightning.  
**Τεϋnτεac**, a flash of lightning.  
**Τεϋnτεϋjzjm**, to cast lightning.  
**Τεϋnτε**, scarcity, fewness; *vid. τεaϋc*.  
**Τεϋnτεéolac**, lean, meagre.  
**Τεϋnτεad**, a commendation.  
**Τεϋnτεjm**, to fail, to be spent.  
**Τέϋnτεponta**, three pound weight.  
**Τεϋnτεbeϋte**, increase, growth.  
**Τεϋnτεjδ**, **ζon τεϋnτεjδ a τεαμaϋj**, that they halted at Tara.—*Chron. Scot.*  
**Τεϋnτεte** and **τεϋnτε**, a dropping or distilling.  
**Τεϋte**, hot, warm.  
**Τεϋte**, fly thou; *vid. τεaζaμ*.  
**Τεϋteceam**, flight; **do cϋujr cϋum τεϋteceam γlúajzte na neac-dϋnannac**, he put to flight the armies of the strangers.  
**Τεϋtead** and **τεϋtejom**, *idem*, and genit. **τεϋtémé**.  
**Τεϋtéméac**, a fugitive or renegade; **tuϋteϋjδ a τεϋtémjz ujle leϋy an ccloydeam**, all his fugitives shall fall by the sword.  
**Τεϋténéayac**, hasty, in haste; *recitius deϋteϋjorac*.  
**Τεϋteϋne**, one that plays on a taber, or timbrel; *Lat. tympanista*.  
**Τελαc**, a loosing.  
**Τεljzteac**, fruitful.  
**Τεllúr**, the earth; *Lat. tellus*.  
**Τémé**, death; also weakness, sickness.  
**Τéóϋn**, three in number, rather thrice; *Lat. ter*; **τεóϋna**, *idem*.  
**Τéóϋn-ϋeac**, a trident, or three-pronged instrument.  
**Τéóϋnϋolac**, triumph.  
**Τéóϋn-jñneac**, three-footed; also three-forked, that hath three points.  
**Τéól**, plenty, abundance.  
**Τéól**, a thief; **maϋ bajñteóla**, as a

thieving woman.  
 Teōna, gen. teōnan, a border, a bound or limit; γενητεōna an γεναγην, the ancient landmarks.  
 Teōna, three or thrice, *idem quod* τεōηη; τεōna. λά αζυρ οηδσε, three days and three nights.  
 Teōhcan, the space of three hours.  
 Teōhgar-atajn. Lat. *tritavus*, the great grandfather's great grandfather.  
 Teōhcorac, three-footed; γυδσε τεōη-εοραε, a tripod.  
 Teōh-žablae, three-forked.  
 Teōh-žajnde, triumph.  
 Teōh-lajtean, three days' space.  
 Teōh-ujlean and τεōηυλε, a triangle.  
 Teōh-ujleannae, triangular.  
 Teēnōd, to fall; ζο τεēηηδōd jōna cōdla, that he fall asleep.  
 Teēnōd, escaping.  
 Tet, a taber, or drum.  
 Tet, the north; τετε, *idem*.  
 Tet, fine, smooth.  
 Tetjn, Lat. *titan*, the sun; amaηη τετjn, like the sun. This word seems to be derived from the Irish word τεηε, hot, warm. *Quære*, if the name of the people called Titans may have any connexion or affinity with this word τεηεjn, which perhaps may be more properly written tea-etajn.  
 Teullođ, do teulto γε, he stole away, or he withdrew.  
 Teuηηdōd, az teuηηdōd μαη blaε na luηbe, passing away as the flowers of the grass.  
 Tj, he who, him that; don tj atā, to him that is; an tj az oηγε, the younger.  
 Tj, unto, to; from tjžjm, to come; zo ttj, until; zo ttj γο, hitherto; zo ttj anōηη, until now.  
 Tj, design, or intention; do ηaba-δaη an tē, they intended; do

bj an tē mo maηbta, he designed to kill me.  
 Tjacaηη, perverse, ill-disposed.  
 Tjacaηa, prudence.  
 Tjactajd, a common haunter or resorter, a guest or customer.  
 Tjactajm, to attend, to accompany; also to go to, or arrive at; ex. jāη tjactajη dōηb o Chaj-γeal, after their arrival from Cashel.  
 Tjadan, a stone, or testicle.  
 Tjaz, or tjaž, and tjacōž, a bag, or wallet.  
 Tjažujm, to come to; tjažujd az, they vanish; tjažajm an comajηce, I appeal.  
 Tjamda, dark, obscure.  
 Tjamda, slow, tedious; ηjη žηjōm tjamda, it was an action of expedition.  
 Tjajna, a lord spiritual or temporal, a prince or ruler; Gr. τυραννος, and Lat. *tyrannus*, Brit. *teyrna*, all from the Celtic word tjηη, a country, because chief lord or king of a country; *vid.* tājη, *supra*. This word is taken in the Irish in a good sense as it formerly was in the Greek and Latin.  
 Tjajnar, dominion, or lordship; Wel. *tyrnas*, Gr. *τυραννία*.  
 Tjajpan, a testicle.  
 Tjajηtōc, a tripe; Lat. *omasum*.  
 Tjaj, a tide.  
 Tjajžadal, industry, contrivance.  
 Tjbead, laughter; tjbjη, he laughed.  
 Tjbaηγāη, springing, spouting, overflowing; ex. tjbηγāη na djljηne, the overflowing of the waters of the deluge.—*L. B.*  
 Tjb-řjacaηη, the foreteeth.  
 Tjbjm, to laugh.  
 Tjbηce, a fool, one that is constantly laughing.  
 Tjbηeac and tjbηjž, given to laughing.



Ելբյայմ, to spring; Ելբյն anյոյ a  
 տօբայն, spring up fountain.  
 Ելջ, տօաջ, and տօւ, genit. Ելջե,  
 a house; Ելջ տայջոյ, a store-  
 house; Wel. *ty*, a house.  
 Ելջե and Ելջեաձ, thickness, fat-  
 ness.  
 Ելջեամայլ, domestic, of or belong-  
 ing to a house.  
 Ելջեան, a bag, or satchel.  
 Ելջեայնա, a lord or sovereign.  
 This word is more properly  
 written Ելայնա, 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.*  
 Ելայնա.  
 Ելջեայնայ, dominion, lordship.  
 Ելջեայ and Ելջեայաձ, husban-  
 dry; also house-keeping.  
 Ելջեայաձ, a house-keeper.  
 Ելջեայայմ, to manage a farm, to  
 follow husbandry.  
 Ելջյմ, to go; also to come; մայ  
 Ելջ տւ, as thou comest; ճա Ել-  
 ջոյ մե շոջոյ, if I come unto  
 you.  
 Ելլ, a welt, or impression remain-  
 ing in the flesh after a wound;  
 an Ելլ ճլայ ոյ ձօւալջ ձօ, the  
 green welt remained always.—  
*L. B.*  
 Ելլե, much, many, a great deal.  
 Ելլեաձ, a ship.  
 Ելլմ, and genit. Ելլմե, fear, dread;  
 Lat. *timor*.  
 Ելլմեալ, about, thereabout, be-  
 sides; Ելլմեալ նա մաւնայձօ,  
 beside the young men.  
 Ելլմեալլ-ջօւայնաձ, circumcision.  
 Ելլմեալլ-ջօւայնամ, to circumcise.

Ելլմեալլ-ջօւայնա, circumcised.  
 Ելլմեալլ-տօւայջաձ, circumcision;  
 also to circumcise.  
 Ելլմեալլտօւայջա, circumcised.  
 Ելլմեալլ, or Ելլմեալլ, a circuit  
 or compass; also about, round  
 about.  
 Ելլմեալլաձ, a surrounding or en-  
 vironing; also ambition.  
 Ելլմեալլայմ, to encompass or sur-  
 round; Ելլմեալլտօւայ, ye shall  
 encompass.  
 Ելլմեալլտօ, surrounded or envi-  
 roned.  
 Ելլմեալլե, a lessening or abatement;  
 also ruin or destruction.  
 Ելլմե, 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.  
 Ելլմե, heat, warmth.  
 Ելլմե, fear, dread; Lat. *timor*.  
 This word Ելլմե makes two syl-  
 lables, as if written Ելլ-մե.  
 Ելլմեաձ, hot, warm.  
 Ելլմեալ, or Ելլմեալ, darkness; also  
 a glimmering or shady light;  
 ex. ձօ շոյ Ելլմեալ ելջ, I see a  
 little glimmer or shade of light.  
 Ելլմեալաձ, or Ելլմեալաձ, dark, ob-  
 scure; Arm. *teval*, dark.  
 Ելլմեայնաձ, to celebrate or solem-  
 nize; ոյ Ելլմայնա յաձոյնե an  
 Օմնայն Օ Եայնաձ an  
 Ելլմայնն ձօ յայննե մայնե  
 ձյա լւայն, the festivity of Sun-  
 day was solemnized from Ves-  
 pers on Saturday until Monday  
 morning.—*L. B.*  
 Ելլմեայն, a minister, servant, or  
 agent; Ելլմեայնե an շօւայնա,  
 the ministers or executioners in  
 the crucifixion of our Lord.  
 Ելլմեայնեաձ, ministration, service.  
 Ելլն, or Ելլոն, to melt or dissolve.  
 Ելլն, gross, fat; also soft, tender.  
 Ելլն, a beginning.

Τἰνῆεἰσῶς, a prey.  
 Τἰνῆεἰσῶς, a march.  
 Τἰνῆε, thickness, closeness.  
 Τἰνῆε and τεἰνῆε, a tongue.  
 Τἰνῆε and τἰνῆε, strange, wonderful, surprising.  
 Τἰνῆε or τἰνῆε, almost, little wanting of; ex. τἰνῆε νᾶς αἰ μαρτῶς με, I was almost killed.  
 Τἰνῆε, to thaw or dissolve.  
 Τἰνῆε, the understanding.  
 Τἰνῆε or τεἰνῆε, sick.  
 Τἰνῆε, an inflexion of the adjective τεἰνῆε, strong, stout, bold, which is often prefixed to compound words, and forms the first part thereof, as τἰνῆε-εἰσῶς.  
 Τἰνῆε, the letter τ according to O'Flaherty.  
 Τἰνῆε, or τἰνῆε, a disease, or sickness; τἰνῆε αἰτ, the gout; τἰνῆε μῶς, the falling sickness.  
 Τἰνῆε, stout, strong of body; literally, tough-ribbed.  
 Τἰνῆε, a finishing or conclusion.  
 Τἰνῆε, a portion or dower; εἰς ἡν Ῥεβέκκα ἀνέειπεν ἑαυτῆς τἰνῆε ἡν δόμῳ, Rebecca was the first woman living that was portioned or dowered.—*L. B.*  
 Τἰνῆε, lightning.  
 Τἰνῆε, corruption.  
 Τἰνῆε, a hearth.  
 Τἰνῆε, fiery; εἰς τἰνῆε-δε, a burning ague; λαμῆε τἰνῆε, a flash of lightning.  
 Τἰνῆε, instruction, judiciousness.  
 Τἰνῆε, a ton weight.  
 Τἰνῆε, great haste, expedition; εἰς τἰνῆε, to come in post haste.  
 Τἰνῆε and τἰνῆε, a well; ὁ τἰνῆε, from the fountains.  
 Τἰνῆε, the Irish name of the town called Tipperary,

literally signifying the well of the country, or territory called Αἰνῆε.  
 Τἰνῆε, they shall come; τἰνῆε, he shall come.  
 Τἰνῆε, a bag, or budget.  
 Τἰνῆε, a title, epitaph, or monument; τἰνῆε ἑπὶ τῆε, flattering titles.  
 Τἰνῆε, a gift or present.  
 Τἰνῆε, to present or bestow; εἰς τἰνῆε, he hath given thee.  
 Τἰνῆε, bountiful.  
 Τἰνῆε and τἰνῆε, a present or offering, a favour.  
 Τἰνῆε, to dedicate, to offer up, or deliver; εἰς τἰνῆε εἰς ὁἰα ἀνῆε αἰτ ἑπὶ τῆε, he offered up his soul and body to God.  
 Τἰνῆε, a tiger.  
 Τἰνῆε, victuals, eatables.  
 Τἰνῆε, to eat; ex. μαρτῆε εἰς τἰνῆε, *escis minimum non vesceretur.*—Brog. Vit. Brig.  
 Τἰνῆε, to drive or turn away, to push or thrust off; τἰνῆε αἰτ, fall upon him; εἰς τἰνῆε-εἰσῶς, they chased them.  
 Τἰνῆε, a collection.  
 Τἰνῆε, to collect, or gather together.  
 Τἰνῆε, a command.  
 Τἰνῆε, to order or command.  
 Τἰνῆε, pity, mercy.  
 Τἰνῆε, tender-hearted.  
 Τἰνῆε, a request.  
 Τἰνῆε, to ask or require.  
 Τἰνῆε and τἰνῆε, a will or testament; ἀν τἰνῆε, the New Testament; ἀν ἑπὶ τἰνῆε, the Old Testament; also a covenant.  
 Τἰνῆε, to make a will; also to swear.  
 Τἰνῆε, a timbrel, taber, or drum;

- ne *tympánujĭb*, with tabers; Lat. *tympanus*.
- tympánaċ* and *tympánujĭde*, a harper, a minstrel; *mac an tympánujĭde zuy an téad*, the harper's son to his harp, a kind of proverb.
- tymparájĭgm*, to collect, or bring together.
- tympáúĭġad*, collection.
- tympujĭn*, do *tympujĭn rē a rġjōmad rŭay*, he gave up the ghost; *dá tympujĭnt rējn*, cursing himself.
- tyonad*, a melting or dissolving.
- tyonearĭ*, attendance.
- tyoncajĭjn*, the sight.
- tyoncōrġz*, instruction.
- tyonmam*, attendance.
- tyonnyġnaċ* and *tyonnyġnam*, a beginning; also a device, a project, or purpose; also a plotting or conspiracy; *dmōċ-tyonnyġnam* and *dmōċ-tyonnyġajĭn*, a bad beginning, or setting forth.
- tyonnyġnaġm*, to begin; do *tyonnyġnaġarĭ a tympuyġ*, they began their journey; do *tyonnyġnaġarĭ olc*, they devised evil; *marĭ do tyonnyġcaġn mē*, as I have purposed.
- tyonnyġcum* or *tyonnyġujĭn*, a beginning.
- tyonnyġma*, a reward, a portion, or dowry.
- tyonnŭĭ*, a slumber or nap; *tyonnŭĭ coġlata*, a nap of sleep.
- tyonōġ*, a congregation, or assembly; *rġlŭaġ do tyonōġ*, to raise an army; *tyonōġ mōġi daojne*, a great assembly of people; hence *cōm-tyonōġ*, a congregation, or convention.
- tyonōġajĭm*, to convene, to assemble; do *tyonōġladaġarĭ a zcġonn a cējle*, they assembled together.
- tyonrājĭgm*, to assemble or gather together; *tyonrāúĭġad*, *idem*.
- tyonranad*, a dropping, or flowing down.
- tyonranajĭm*, to drop, or distil.
- tyonrcantaċ*, adventurous, diligent, industrious; *zō mājĭb an tōġánaċ tyonrcantaċ*, that the young man was industrious.
- tyonrcma*, a buying or purchasing; also a reward, a stipend.
- tyonryġjodal*, a managing or projecting; also industry.
- tyontonayġ*, haste, speed, expedition.
- tyonujĭġ*, frequenting, or dwelling from time to time in a place; hence the compound *cōm-tyonnujĭġ*, (*corrupte cōmnujĭġe*), a constant dwelling.
- tyonŭĭ*, a tenon; *mōjĭntġr azuy tyonŭĭ*, a mortise and a tenon.
- tyonŭġr*, a tanner's yard, or tan-house.
- tyopal*, a water-spider.
- tyomam*, threshing.
- tyománaċ*, 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 *tyama*; *vid. tyama*; and *tyġearna*, *supra*.
- tyománaċt*, tyranny.
- tyomfōġmaġe*, a reward.
- tyommac*, drought.
- tyommajĭgm*, to dry up, to make dry; *no zō tyommajĭġead na huġrġeadā rŭay ōn tyalam*, until the waters were dried up from off the earth.
- tyomrġta*, the plur. of *tyġ*, countries.
- tyomrġtaċ*, a countryman, of the same country; also a patriot.
- tyotal*, a title; *vid. tyodal*, Lat. *titulus*.
- tyotan*, the sun; Lat. *titon*; *vid. teġjn*.
- typead*, a regulating, or disposing

of things in order.

Τῆρ, and genit. τῆρε, land, country, a region; Lat. *terra*, Wel. and Corn. *tir*, Hisp. *tierra*, Gall. *terre*, and Turcice, *ier*.

Τῆρ-βαριτα, proper and peculiar to one's home or country.

Τῆρεῖ βαριταῖδε, a geographer.

Τῆρημ, dry.

Τῆρτεαῖ, demesnes, a mansion-house.

Τῆρζ, thick; also latter, last; ex. τῆρζ Ἰλαῖτ, the last king.

Τῆρβρυδ, a well or cistern; vid. τῆρβριαδ.

Τῆρβριαδ, to give, to deliver up; vid. ταβριαμ; ἢ τῆρβρια τῷ, thou shalt not deliver up; δά τῆρβρια τῷ δαμ, which thou shalt give me.

Τῆρφυδ and τῆρφυζτεαρ, to be mentioned, to be come, to happen; ἢ τῆρφυζτεαρ, it shall not be come; ἢ τῆρφυζτεαρ τοιμ, there will be no mention made of me.

Τῆρζ, thick; φαοῖ ζεαζαῖδ τῆρζα, under the thick boughs; a τῆρζα na βρομαδῖρεαδ, in the thickets of the forest, Is. 9. 18; Wel. *teu*.

Τῆρζ, the last; also the end.

Τῆρζα and τῆρζαγ, thickness.

Τῆρζ-μυλληαν, a tucking-mill.

Τῆρζυζαδ, a condensing, or a making thick.

Τλαδ, pleasure, delight.

Τλαδ, a fair or market.

Τλαδ, a garment, or vesture.

Τλαδ-αρημ, a market-place.

Τλαδαδ, a burying.

Τλαδαῖζμ, to inter or bury.

Τλαδαμ, to colour.

Τλαδ-βοζαδ, a quicksand, a quagmire.

Τλαδ-βαῖλε, a market-town.

Τλαδ-βοτ, a booth, or tent in a fair.

Τλαδ-κομηρομάν, an instrument

to make floors smooth.

Τλαδ-κορηυζαδ, an earthquake.

Τλαδ-κυμαρζαδ, the same.

Τλαδζα, as τῆρε τλαδζα, 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 Tuatal Teactmar*, where more of their ancient customs before Christianity may be found.

Τλαδζηαβαδ and τλαδζηαῖβεαδ, geography.

Τλαδμουρ, pleasant; also smooth.

Τλαδτ, a veil or garment.

Τλαδτ, colour.

Τλαδτ, the earth.

Τλαδτμαδ, fumitory.

Τλαδδ-βεῖρητ, geography.

Τλαδδ-γυῖβ, a strawberry.

Τλαδδ-ρεῖρητ, the same.

Τλαδτ, weak-spirited, timorous.

Τλαγ and τλαγαδ, a fair.

Τλαγ, or τλαγ, cattle; ἀρηνέγγ, γρηέ, and ρηοδ, are of the same signification.

Τλαταμ and τλαταῖζμ, to reduce, to weaken; Gr. θλαω, *elido*, *frango*.

Τλη, colour.

Τλυ and τλυζ, a pair of fire-tongs.

Τλυγ, a lie, or untruth.

Τλυγαῖζεαδ, dissimulation.

Τνου, and genit. τνῦτα, fire; φορ τνῦτ, upon the fire.

Τνῦδ and τνῦτ, envy; also indignation; also expectation; δο βῖ γε αζ τνῦτ λεατ, he expected you; also he depended on you.

Τνῦταδ, envious, jealous; also a rival.

Τνῦταμ, to envy; ἐνῦταῖζεαδαμ, they envied.

Τνῦτορη, a jealous lover.

Τοδ, dumb, mute; also silence; ex. αγ ρεάμη το να λαβια, silence

is better than talkativeness.

Ῥό, a tongue.

Ῥόαμαλαῶδ, silence.

Ῥοβαῖ, sudden, surprising.

Ῥοβαρ, a well; ἀζ an Ῥοβαρ, at the well; Ῥοβαρ δέου, a fountain of tears; genit. Ῥοβρα, from Ῥοβαρ, water, or δῦρ, *idem*; Gr. ὕδωρ.

Ῥοβαῖ, to wrest; *nj mō labeōnar tū a ccūjr do claonad le mo-ran do Ῥοβαῖ brejteamnarj*, neither shalt thou speak in a cause to decline after many for resting judgment.

Ῥοβτα and Ῥοβα, chosen, elect; Heb. בּוּט, signifies good; Lat. *bonus*. This word is commonly written Ῥοβτα.

Ῥοκαδ, or Ῥακαδ, prosperity.

Ῥοκα, love; also loving.

Ῥοκα, choice.

Ῥοκαλτ, digging; also a mine or quarry.

Ῥοκαλτα, dug, digged.

Ῥοκαμλαῖδ γεαῖτ λανάμνο αῦρ δά βρεῖδ νε μακ μῖλεαδ, forty-seven married couple marched along with the son of Milesius.

Ῥοκαρ, a causeway, a pavement.

Ῥοκαρ, a crowd or multitude, a great quantity; Ῥοκαρ μὸρ ἐῖρζ, a great shoal of fish.—*Vid. Tighern. Annal.*

† Ῥοκαρ, a dowry.

Ῥοκαραρ, the winding of thread on a bottom of yarn, &c.

Ῥοκαραρμ, to wind up.

Ῥοκαραρτα, wound up.

Ῥοῶδ, a fit or trance; Ῥοῶδ ζυλ, a fit of crying or weeping.

Ῥοῶδ, a bed-tick.

† Ῥοῶδ, silence.

Ῥοῶδαῖ and Ῥοῶδαμλ, quiet, still, silent.

Ῥοῶδαμ, to be silent; *do Ῥοῶδα-δαρ, they ceased speaking, or were silent.*

Ῥοῶεμ, a slow step or pace.

Ῥοῶλαμ, or Ῥαῶλαμ, to dig, to root, to rase out; *do Ῥοῶυλ γε αμαῖ ῖαδ, he rooted them out; Ῥοῶεῶλυδ τῦ, thou shalt dig; Ῥοῶαλταῶλ λοζ, ye dig a pit; Ῥοῶλαῖδ ζο νυζε a ῖῖοῶδαρ, raze it to the foundation.*

Ῥοῶρα, a gift or present.

Ῥοῶτ, a piece, or fragment.

Ῥοῶταμ, to silence.

Ῥοῶτα, chosen, *pro Ῥοῶτα*.

Ῥοῶυλ, ζυρ Ῥοῶυλ με, that I digged; *vid. Ῥοῶλαμ*.

Ῥοῶυρ, or Ῥαῶαρ, the cutaneous disorder called the itch; also any itching.

Ῥοῶμλαδ, a stepping or striding.

Ῥοῶαρ, silence.

Ῥοῶεμναμ, punishment.

Ῥοῶοκαῖδε, the time to come, or future time.

Ῥοῶαρ, the topaz stone.

Ῥοῶαῖδε, chosen, choice, select; *μεῖρζε τῖομ οῖρητα ὀ βῖον Ῥοῶαῖδε, they were very drunk from choice wine.—L. B.*

Ῥοῶβαῖλ, a taking; also a shewing, or demonstrating.

Ῥοῶβαμ, to take, to raise or lift up; *do Ῥοῶ γε a ῖυῖλε ῖυαρ, he lifted up his eyes; Ῥοῶεῶβυδ γε ῖυαρ do ceann, he shall lift up thy head; also to carry or take away.*

Ῥοῶα, a choice; Ῥοῶα δυνε, a good man.

Ῥοῶαμ, a summons or citation of one or more to appear; *ex. do ἐυῖρ Ῥοῶαμ αρ ἐυῖραδαῖδ Connaῖτ ζο Ῥῖυαῖυῖν, he summoned the champions of Connaught to Cruachan.*

Ῥοῶαμ, a prayer or intercession; also a petition or request.

Ῥοῶαμ, to choose; Ῥοῶ αμαῖ δυνην δαοῖνε, choose us out men; *do Ῥοῶ γε, he hath chosen; Ῥοῶρα με, I will choose.* This verb is always pronounced Ῥο-



Τοῖννεαμ, death.  
 Τοῖννεαγαιζτεῶν, a currier, a tanner.  
 Τοῖντε ἰν, a spindle of thread; also a surgeon's tent.  
 Τοῖν, a churchyard; γεαντοῖν, an old burying-place.  
 Τοῖν, of or belonging to a church.  
 Τοῖν, a pursuit, or diligent search after a person or thing; an τοῖν, the pursuers; a τα an τοῖν am δῆαζ, I am closely pursued.  
 Τοῖνεατ, pursuit; a ττοῖνεατ, in pursuit.  
 Τοῖν-δεαλας, 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 *Thursday* or *Thursday*, for *Dies Jovis*, and the Irish *Ḷḡa-torndun*, and *vulgo* *Dean-daojn*.  
 Τοῖνβεαρετα, delivered, given up.  
 Τοῖνβερετ and τοῖνβεαρεταγ, a delivering, tradition; also a dose.  
 Τοῖνβερετ, delivered.  
 Τοῖνβερεαδ, *idem quod* τοῖνβερετ.  
 Τοῖνβερεν, to give, to deliver, to yield or surrender; also to assign or appoint; do τοῖνβερεν γε, he hath delivered.  
 Τοῖνερεαδ, benumbed.  
 Τοῖνερεαδδ, stupidity.  
 Τοῖνερεν, to burden, to benumb.  
 Τοῖνερεν, a conception, or foetus.  
 Τοῖνεαμ, an elegy.  
 Τοῖνεαμ, from οῖνεαμ, a ploughman; γευε τῆρεν na laete, na mbearenyd an τοῖνεαμ ajn an mbanaze, behold the days will come, that the ploughman shall overtake the reaper; *recitius* aῖνεαμ, Lat. *arator*.  
 Τοῖνερεν, to walk stately.  
 Τοῖνερεν, to pursue, to follow closely.  
 Τοῖνερεν, pursued, chased.  
 Τοῖνερεν and τῆνερεν; a saw; le

τοῖνερεν, with saws.  
 Τοῖνερεν and τοῖνερεν, a hindrance, an impediment, an opposition.  
 Τοῖνερεν, to prohibit, to oppose or restrain; τοῖνερεν jaδ, let us forbid them; τοῖνερεν jaδ, do you hinder them; εῖα τοῖνερεν ε, who shall restrain him.  
 Τοῖνερεν, prohibited, restrained.  
 Τοῖνερεν, a great noise; hence τοῖνερεν.  
 Τοῖνερεν, thunder; τοῖνερεν, thunderings; τοῖνερεν, of thunder.  
 Τοῖνερεν and τοῖνερεν, to thunder, to make a loud noise, to shout; do τοῖνερεν γε, he shouted.  
 Τοῖνερεν and τοῖνερεν, a getting with child.  
 Τοῖνερεν, to impregnate, or get with child; do τοῖνερεν j, she conceived.  
 Τοῖνερεν, fruit; γευε bjaδ a τοῖνερεν jaδ na jaereatejenn-tze eῖtealluz, and her fruit shall be a fiery flying serpent; also a conception.  
 Τοῖνερεν, to carry over.  
 Τοῖνερεν and τοῖνερεν, a lamp or torch.  
 Τοῖνερεν, tired, fatigued; also heavy, sad.  
 Τοῖνερεν, the quantity of a thing, as how much, or how big; also the bulk; njl τοῖνερεν ann, it has no bulk.  
 Τοῖνερεν, useful, serviceable.  
 Τοῖνερεν, fruitful, plentiful; γε an maεaῖνε τοῖνερεν, out of the plentiful field.  
 Τοῖνερεν, fruitfulness, plenty.  
 Τοῖνερεν, a thin cake; *vid.* τοῖνερεν; Gall. *tartine*.  
 Τοῖνερεν, a tortoise.  
 Τοῖνερεν, the will, or desire.  
 Τοῖνερεν, a journey or expedition;

also business; also a circumstance; plur. τອງζα and τອງζαῖβ; τອງζαῖβ na cύγρε, the circumstances of the affair or cause; αγ βοῦτ μο τອງζ αῖζε, my state is miserable with him.

Τογγ, a wholesome lecture, advice, or admonition.

Τογγ-βέοδα, expeditious, swift in performing a journey.

Τόστ, smoke, vapour.

Τοστ, a piece or fragment.

Τοστ, whole, entire; Lat. *totus*.

Τόστεάν, a conflagration, a burning of a house or effects.

Τόστεαμαῖ, smoky.

Τοστῆζοβαῖ, a whore, prostitute.

Τοστ-leannán, a concubine.

Τοστῆεαμαῖ, a filly, or young colt.

Τόστμ, to perfume, to smoke.

Τόστμῆζμ, to burn or scorch.

Τολ, a churchyard.

Τολα, a church officer; τολα ἀνδ-βρεακαν. — *Vid. Chron. Scot. ad an. 765.*

Τολα, superfluity.

Τολαδ, destruction.

Τολαῖβ, a multitude.

Τολαμ, to pierce through, to penetrate; do τολαδ an λαοῖ μῆγ a ηγα, the hero was pierced through with the spear; *vid. tollam.*

Τολε, a hole, or crevice.

Τολε, a wave; plur. τολεαῖβ; *tule, idem.*

Τολζ, a bed.

Τολζδα, proud, haughty; also warlike.

Τολλ, *vulg.* poll, a hole, the anus.

Τολλ, hollow; le γτηῖοσυβ tolla, with hollow streaks.

Τολλ, a head.

Τολλαῖδ, a hollow, crevice, or cavity.

Τολλαμ, to make a hole, to bore or penetrate; ma tollφαγ γε, if he shall bore; do tollαμαῖ με

γαῖζοῖβ ἰαδ, we pierced them with arrows.

Τολλαῖ, piercing; *Lebjatan an nataji ηῖμε tollῆαῖ, eadon Lebjatan an nataji ηῖμε cam, Leviathan the piercing serpent, even Leviathan, that crooked serpent.—Is. 27. 1.*

Τολτεαναγ, willingness.

Τομ, a bush, or thicket.

Τομαῖδμ, *quasi tonn maῖδμ, any rupture of water, as of a new rivulet or lake; τομαῖδμ λοῖα ἔβη μο ἑλογ, the gushing or sudden springing of Lough Leune was heard.*

Τομαῖλτ, to eat; from τομῖλμ; αζ τομαῖλτ a ῖροῖηνε, eating his meal.

Τομαῖγγμ, to guess, to unriddle; also to weigh or measure; *ne mo τῶμῖογταῖ αῖηζοδ, neither shall silver be weighed; do τῶμῖμυρ με, I measured; τῶμῖογ-ραῖδ, they shall measure.*

Τομαῖγγῖζαδ, mensuration.

Τομαῖτσαμ, threatening, or threats.

Τῶμαγ, measure.

Τῶμαγ-γλατ, a measure-yard, and γλατ-τῶμαγ, a yard-measure.

Τῶμῖα, protection.

Τῶμῖαῖδε, a patron, or protector.

Τῶμῖαγ, silence.

Τῶμῖαγ, a riddle, or paradox.

Τομλαῖτ, thick milk, or curds.

Τομῆαῖ, one that threatens, a swaggering fellow.

Τῶη, the breech; genit. τῶηα and τῶη; Gr. *ποτον.*

Τῶηα, a tune.

Τῶηαῖ, a shirt, a covering, a garment; do ῖαῖηηζ an τῶηαῖ ῖη-λαῖτ τηε ἑραηνευῖ, αμῖλ a δῦ-βαῖητ ἑοῖη, Pilate got the shirt by casting lots, as John said.—*L. B.*

Τῶηῖλοδαῖ, a turncoat.

Τῶηη, or τῶηδ, Lat. *unda, a wave*



- 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; *μαρ λογνηηη*  
*do žajt tonnajž*, 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*.  
*Tonnadējη*, a tunning dish.  
*Tonnčaytač*, a turn-coat.  
*Tonnžajl an ujjze*, the waves of  
 the water.—*Luke*, 8. 24.  
*Tonnōž*, a duck or drake, any  
 aquatic palmiped.  
*Tonta*, waved; *μαρ οφράηη tonta*,  
 as a wave-offering.  
*Tornayca*, a ball, a bottom, as of  
 yarn.  
 † *Tor*, a tower; Lat. *turris*; *τοη*  
*Meam-nūad*, Nimrod's tower;  
*τοη conujnz*, an island in Tir  
 Connel, *Flah.* p. 170; *τοη clej-*  
*teac*, 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. *Thurs-*  
*day*; Ir. *Ójá-torđajη*.  
*Torađ*, regard; also fruit, profit;  
 plur. *torpeta*; *ηη tuzadaη na*  
*đađne torađ ajη*, the men set  
 no stress or regard on him, or  
 would not so much as answer him.  
*Torađeac* and *torpetač*, fruitful,  
 fertile.  
*Torađteac*, flexible, pliant.  
*Torajη*, a sort of vermin that de-  
 stroy seed corn.  
*Toran*, a sound, or great noise;  
*do čorujž an talam le toran*  
*a ttujtme*, the earth shook at the

- noise of their fall; Wel. *taran*;  
 also thunder; ex. *τοηαν acuy*  
*rajžnēn*, thunder and lightning.  
 — *Vid. Tighern. Anal. and*  
*Chron. Scot.*  
*Torc*, or *ture*, a hog or swine; *do*  
*bžatad a torc*, to fatten their  
 hogs; *torc alita*, a wild boar;  
 Wel. *turch*. From this Celtic  
 word is derived the Latin word  
*tursio*, a sea-hog or porpoise;  
*tajtž torc allajđ a tpeud*, a  
 wild boar usually came to her  
 flock.  
*Toric*, the heart; also the face.  
*Toricaη*, killing.  
*Toricčajll*, *præcordia*.  
*Toricajη*, he fell, or he died; he  
 was killed.  
*Toricajtjη*, a throne.  
*Toricajm*, to fall down, to die, or  
 perish.  
*Toricem*, a ferrying, or passing over.  
*Torcemujη*, the neck of a hog; Lat.  
*glandium*.  
*Torđan*, an elegy.  
*Torž*, a killing, or destroying.  
*Torila*, a surety.  
*Tormač*, an augmentation, or in-  
 crease; also growing ripe for  
 bearing, as when cows are near  
 calving.  
*Tormačajm*, to magnify.  
*Tormažad*, an increasing.  
*Tormažžjη*, to increase or aug-  
 ment.  
*Tormažžčeđjη*, an augments, or  
 improver.  
*Tormān*, a noise or sound; *tōm-*  
*mān mōjη*, a great noise.  
*Tormānajm*, to make a noise, to  
 murmur, to tingle; *tōrmānpujđ*  
*a čluáγa*, his ears shall tingle.  
*Tormujt*, as *tomujt*, eating.  
*Tornadaajm*, to turn with a lathe.  
*Torpān*, a crab-fish; *pro ropātān*.  
*Torpač*, with child, pregnant.  
*Torpačt*, round.  
*Torpačtajm*, to make round.

Τορηα̅τα̅ν, going.  
 Τορηα̅δ and τορηα̅ν, a watch, a guarding.  
 Τορηα̅δ and τ̅ορηα̅ν, a wake, waking over a corpse by night.  
 Τορηα̅νυ̅ν, to watch, to guard; do̅ c̅υ̅α̅ν̅ do̅ τ̅ορηα̅να̅ a̅ τ̅ρε̅α̅δ, *ivit ad custodienda pecora sua*; also to wake over a corpse; also to visit a holy place as pilgrims do; ex. c̅υ̅μ̅δ̅υ̅ζ̅ν̅δ̅ τε̅α̅μ̅πο̅λλ̅ δ̅α̅μ̅ η̅ν̅ α̅ν̅ ι̅ο̅να̅δ̅ υ̅δ̅ δ̅α̅ τ̅ορηα̅μα̅δ̅ ο̅ ο̅η̅τ̅ρε̅α̅c̅υ̅ν̅δ̅ α̅γ̅ζ̅α̅c̅ ι̅ο̅να̅δ̅ ρ̅ο̅ c̅ε̅α̅τ̅α̅ν̅ υ̅ν̅δ̅ ν̅α̅ c̅ρ̅υ̅ν̅νε, build me a temple in that place, to be visited by pilgrims from the four quarters of the globe, *Old Parch.*; ρ̅ε̅α̅δ̅ τ̅ορηα̅ν̅, a funeral feast.  
 Τορη̅τα̅c̅ and τορη̅τα̅μα̅ν̅, fertile, fruitful.  
 Τορη̅τα̅μ̅λα̅c̅δ̅, fertility.  
 Τορη̅τ̅ and τορη̅τ̅η̅ν, a cake, or little loaf; Wel. *torth*, and Cor. *torh*.  
 Τορη̅τ̅, by you, aside, i. e. τ̅α̅ν̅ τ̅υ̅; α̅γ̅ ζ̅α̅β̅α̅ν̅ τορη̅τ̅, passing by you; ν̅α̅ λ̅α̅τ̅ν̅δ̅ do̅ c̅υ̅α̅ν̅δ̅ τορη̅τ̅, the days which you passed.  
 Τορη̅τα̅ο̅b̅, confidence.  
 Τορη̅τα̅ο̅b̅τα̅, confiding, or depending upon.  
 Τορη̅τα̅ο̅b̅τα̅c̅, a commissary,  
 Τορη̅τα̅c̅, fierce; τορη̅τα̅μα̅ν̅, *idem*.  
 Τορη̅ν̅υ̅ν̅δ̅, over you, i. e. τ̅α̅ν̅ η̅ν̅, or η̅ν̅δ̅.  
 Τορη̅ν̅υ̅ζ̅ε̅α̅c̅δ̅, pursuit, or pursuing, *Ios. 20. 5*; c̅υ̅ν̅η̅ν̅δ̅ τ̅ορη̅ν̅υ̅ζ̅ε̅α̅c̅δ̅ ο̅ρη̅α̅ ζ̅ο̅ λ̅υ̅α̅τ̅, ο̅η̅η̅ β̅ε̅α̅ρ̅η̅τ̅ε̅α̅ο̅η̅ ο̅ρη̅α̅, pursue after them quickly, for ye shall overtake them; α̅γ̅ τ̅ορη̅ν̅υ̅ζ̅ε̅α̅c̅δ̅, pursuing.  
 Τορη̅ν̅υ̅ζ̅ν̅μ̅, to pursue; do̅ τ̅ορη̅ν̅υ̅ζ̅ν̅ γ̅ε̅ ι̅α̅δ̅ρ̅α̅ν̅, he pursued them.  
 Τορη̅ν̅η̅ν̅ε̅, over us, by us, i. e. τ̅α̅ν̅ η̅ν̅νε̅, or η̅ν̅νε̅.  
 Τορη̅ν̅ε̅α̅δ̅, to fall, or be ruined, to be killed; ζ̅ο̅ τ̅ορη̅ν̅ε̅α̅ν̅ η̅ε̅ c̅ε̅α̅δ̅ δ̅η̅ο̅b̅, that six hundred of them were killed.—*L. B.*

Τορη̅α̅c̅, a beginning, a front, a foundation; a τ̅ορη̅α̅c̅, in the beginning; a τ̅ορη̅α̅c̅ α̅ν̅ c̅α̅τ̅α̅, in the front of the battle; ο̅ α̅ζ̅α̅ν̅δ̅ τ̅ορη̅α̅ν̅δ̅ α̅ν̅ ζ̅ε̅α̅τ̅α̅ η̅ο̅c̅τ̅α̅ν̅ ζ̅ο̅ ν̅υ̅ζ̅ε̅ α̅ζ̅α̅ν̅δ̅ τ̅ορη̅α̅ν̅δ̅ ν̅α̅ c̅υ̅ν̅η̅τε, from the fore front of the lower gate, to the fore front of the inner court, *Ezek. 40. 19*; c̅ρ̅ο̅ε̅c̅η̅ν̅ τ̅ορη̅ν̅υ̅ζ̅, the foreskin; from the word τ̅υ̅γ̅, and therefore more properly written τ̅υ̅ρη̅α̅c̅; *vid. τ̅υ̅γ̅*.  
 Τορη̅α̅ν̅υ̅ζ̅ν̅μ̅, to begin; a ν̅υ̅α̅ν̅η̅ do̅ τ̅ορη̅ν̅υ̅ζ̅ε̅α̅δ̅α̅ν̅, when they began.  
 Τορη̅α̅ν̅υ̅ν̅δ̅, thorns; *vid. δορη̅α̅ν̅υ̅ν̅δ̅*.  
 Τορη̅ζ̅υ̅ζ̅α̅δ̅, motion.  
 Τορη̅τ̅α̅λ̅, arrogance; *vid. το̅η̅-c̅η̅ο̅γ̅-δα̅λ̅*.  
 Τορη̅τ̅α̅λα̅c̅, presumptuous, arrogant.  
 Τορη̅ν̅υ̅ζ̅, former; μα̅ν̅ α̅ν̅ ρ̅ε̅α̅ρ̅-τ̅α̅ν̅ τ̅ορη̅ν̅υ̅ζ̅, as the former rain.  
 Τορη̅τ̅, a wave; also a sod, or turf.  
 Τορη̅τ̅α̅, the rower's seat in a boat.  
 Τορη̅τ̅ο̅μ̅υ̅α̅, a female cousin-german.  
 Τορη̅τ̅, feminine, female.  
 Τορη̅α̅c̅α̅ν̅τ̅, the ebbing of the tide.  
 Τορη̅α̅c̅δ̅, a tract or draft; also a treatise; *Lat. tractatus*.  
 Τορη̅α̅c̅δ̅α̅ν̅η̅, a historian; α̅μα̅ν̅η̅ ρ̅η̅α̅δ̅α̅ν̅τ̅ ν̅α̅ τ̅ρη̅α̅c̅δ̅α̅ν̅η̅ζ̅ε̅, as historians relate.  
 Τορη̅α̅c̅δ̅α̅ν̅, to treat of; *Lat. tracto*, also to handle.  
 Τορη̅α̅c̅λα̅δ̅, to loosen.  
 Τορη̅α̅c̅τ̅, strength.  
 Τορη̅α̅c̅τ̅, the strand, bank, or shore of a river or sea; τ̅ρη̅α̅ν̅υ̅ζ̅, the same.  
 Τορη̅α̅c̅τα̅, a treatise, or discourse on a subject.  
 Τορη̅α̅δ̅, a lance.  
 Τορη̅α̅δ̅α̅να̅c̅, quarrelsome, contentious.  
 Τορη̅α̅ζ̅β̅α̅ν̅η̅, an old name of Dundalk in the County of Louth.  
 Τορη̅α̅ζ̅ν̅ο̅δ̅, a way by the sea-shore.  
 Τορη̅α̅ν̅δ̅, quick, active.  
 Τορη̅α̅ν̅δ̅ε̅, first; a τ̅ρη̅α̅ν̅δ̅ε̅, in the

first place.  
 Τριαδεα̅ς, *pro* τριο̅δεα̅ς, a warrior.  
 Τρια̅ζ̅, the sea-shore; properly the shore at low water.  
 Τρια̅ζ̅ι̅μ, the ebb, to be at low water.  
 Τρια̅ζ̅ι̅ζε and τρια̅ζ̅ι̅ζεα̅ς, a tragedy.  
 Τρια̅ζ̅ι̅λα̅ι̅ζε̅ο̅ι̅, a spy or scout.  
 Τρια̅ι̅, a kneading-tub, a trough, a tray.  
 Τρια̅ι̅, a servant, or slave; hence the Saxon *thrall*, *enthrall*.  
 Τρια̅ι̅λλ̅ι̅δεα̅ς, slavery.  
 Τρια̅ι̅ν̅ι̅ζ̅ι̅μ, to cull or choose.  
 Τρια̅ι̅ε̅ι̅μ, to ebb.  
 Τρια̅ο̅-ε̅ι̅υ̅τε, tilts and tournaments, i. e. *Trojanus ludus*.  
 Τρια̅ο̅να, a rail.  
 Τρια̅ο̅ν̅ο̅ι̅, idle, lazy.  
 Τρια̅ο̅ν̅ο̅ια̅ς, leisure, ease.  
 Τρια̅ο̅τα̅μ, to lessen or abate; do τρια̅ο̅δα̅ι̅ na̅ η̅υ̅ι̅ζεα̅δα, the waters were abated.  
 Τρια̅ρα̅ν, a bunch or cluster; *ε̅ν̅υ̅α̅-γα̅ζ̅ι̅δ̅ na̅ τρια̅ρα̅ν*, gather ye the clusters.  
 Τρια̅ρ̅δα, ζ̅ο̅ τρια̅ρ̅δα, hitherto.  
 Τρια̅ρ̅ζ̅ια̅ς, destruction, oppressing, or overwhelming.  
 Τρια̅ρ̅ζ̅ια̅ι̅μ, to oppress or destroy.  
 Τρια̅ρ̅ν̅α̅ν, a ledge; *ι̅ο̅ι̅μ τρια̅ρ̅ν̅α̅-νυ̅β̅*, between the ledges.  
 Τρια̅ς, due time, or season, soon, speedily; *α̅ν̅ τρια̅ς*, when, as soon as.  
 Τρια̅ς, prayer-time, the canonical hours; plur. τρια̅ςα̅ννα; τρια̅ςα̅ μα̅ζ̅ο̅νε, matins, or morning prayer; hence it signifies morning time; τρια̅ς-ν̅ο̅να, the prayers at noon, or the ninth hour, which is about three in the afternoon; hence it signifies the evening; *υ̅ι̅μ τρια̅ς ν̅ο̅να*, in the afternoon; *α̅ν̅ τρια̅ς ρ̅ο̅ι̅ν*, then, at that time.  
 Τρια̅ς̅ια̅ς, or ε̅ρια̅ς̅η̅η̅, a little stalk

of grass; *β̅ι̅υ̅ι̅ζ̅δ̅ α̅ ε̅υ̅β̅ι̅υ̅ζ̅ α̅μα̅ι̅λ̅ ε̅ρια̅ς̅ια̅ς ε̅ρ̅ι̅ο̅ν*, his hands or fetters break like withered stalks.  
 Τρι̅ε̅, τρι̅, or τρι̅ε̅ς, through; Lat. *per* and *præ*; τρι̅ε̅ ε̅α̅ζ̅λα, through fear; τρι̅ na̅ ε̅ριο̅δε, through his heart: τρι̅ε̅ς is seldom said but when the particle *an* immediately follows it; ex. τρι̅ε̅ς *an* βα̅ρ̅υ̅δεα̅ς, through or by baptism; τρι̅ε̅ na̅ γ̅ε̅ε̅ι̅τε, through his shield; τρι̅ε̅ ρ̅η̅ν, therefore, through that; τρι̅ε̅ μα̅ι̅, for that; Lat. *quoniam*.  
 Τρι̅ε̅α̅ς, a tribe or family; plur. τρι̅ε̅α̅ς̅α̅ι̅β̅ and τρι̅ε̅α̅ς̅ε̅α̅; Lat. *tribus*.  
 Τρι̅ε̅α̅ς̅α̅ς, pertaining to a tribe or family, or one of the same tribe.  
 Τρι̅ε̅α̅ς̅α̅δ̅, a ploughing, or cultivating.  
 Τρι̅ε̅α̅ς̅α̅ι̅μ, to plough; *δο̅ ε̅ρι̅ε̅α̅ς̅ γ̅ε̅ α̅ν̅ μα̅α̅α̅ι̅με*, he ploughed the plain.  
 Τρι̅ε̅α̅ς̅α̅ι̅με, a ploughman; also a surety.  
 Τρι̅ε̅α̅ς̅α̅ν, a tribune.  
 Τρι̅ε̅α̅ς̅α̅ι̅, skilful, discreet.  
 Τρι̅ε̅α̅ς̅λα̅ς̅, a family, or household; also tribulation.  
 Τρι̅ε̅α̅ς̅λα̅ι̅μ and τρι̅ε̅α̅ς̅λα̅ι̅ζ̅ι̅μ, to trouble or distrust.  
 Τρι̅ε̅α̅ς̅ε̅α̅, earing, ploughing; also a village, a homestall.  
 Τρι̅ε̅α̅ς̅ε̅α̅ς̅, a farmer or husbandman; also one of the same tribe; Wel. *xontreavak*, a neighbour; and *kiddtrevaug*, of the same town; Ir. *cōm-τρι̅ε̅α̅ς̅α̅ς̅*, of the same tribe.  
 Τρι̅ε̅α̅ς̅ε̅α̅ι̅με, a ploughman.  
 Τρι̅ε̅α̅ς̅υ̅ι̅, a stock, or kindred.  
 Τρι̅ε̅α̅ς̅ε̅α̅ν̅, three heads, three tops, three ends.  
 Τρι̅ε̅α̅ς̅λα̅δ̅, a loosing.  
 Τρι̅ε̅α̅δ̅, a herd, a flock; τρι̅ε̅α̅δ̅ ζ̅α̅βα̅ι̅μ, a trip of goats.  
 Τρι̅ε̅α̅δ̅α̅ν, a fast.  
 Τρι̅ε̅α̅δ̅ο̅μο̅, wounds.



times written *τηρέζε*; ex. *ἡ να τηρέζε διζῆσαι δο φλαῖτ*, the qualifications necessary for a prince: this word wants the singular number; *τηρέτε*, *idem*.

*Τηρέζτεαῖ* and *τηρέζτεαμᾶν*, virtuous.

*Τηρέζιον*, a loss; *τηῖ τηρέζιον* a *φολα*, by the loss of his blood.

*Τηρηῖν*, by, or through.

*Τηρηῖν*, a space of time; ex. *λε τηρηῖν μῶν*, for a long space of time.

*Τηρηνῆριον*, corrupted from *ζηρην-ῆριον*, the zodiac.

*Τηρηνε* and *τηρένεα*, might, power; compar. *τηρηνε*.

*Τηρην-ῆρα*, a stout man, a champion.

*Τηρηνε*, a trench.

*Τηρηνε*, force, strength, also stronger; *ἦ τηρηνε τῷ νά μνη*, *αἰυρ μυζ τῷ βῦαῖδ*, thou art a stronger man, and hast prevailed.

*Τηρηνηνῆρι*, a treasurer, as of a church.

*Τηρέτ*, weak; also ignorant.

*Τηρητῶλ*, a champion, or warrior.

*Τηροδρα*, i. e. *τηροτρα*, i. e. *τηῖ τυρα*, through thee.

*Τηροζῆδαμ*, to pierce or bore.

*Τηροζῆδ*, an ancient name of Drogheda in the County of Louth.

*Τηρομαδ*, a leading, or directing.

*Τηρομαζτέδῆν*, a guide or leader.

*Τηρομαζμ*, to lead, or conduct, to guide; *δο τηρομαζδ μνη*, I have led; *τηρομοδῦρ*, that may lead; *τηρομοδῦδ ῆ ρηνη*, he will guide us.

*Τηρομα*, led, conducted.

*Τηρηαν*, three parts or pieces.

*Τηρε*, for, because, *propter*.

*Τηῖ*, three; *τηῖ ρεῖδ*, sixty; Gr. *τρεις*, *ter*; Lat. *tria*.

*Τηῖαδ*, through thy means, for thee.

*Τηαζῆνδῆμ*, to triumph.

*Τηῖα*, a march, a progress.

*Τηῖα*, a purpose or design, a plot, a devise; *ὄνα τηῖα*, from his purpose.

*Τηῖαλη* and *τηῖαλᾶν*, a traveller, a wayfaring man.

*Τηῖαλλᾶμ*, to go, to march, to proceed; *δο τηῖαλλ ῆ*, he marched or travelled; *αν ταν τηῖαλλῦρ με don ἑρανην τοεραῖδ με δᾶ βῦν* *εεῖονν*, whenever I take my journey into Spain, I will come to you.

*Τηῖαλλᾶμ*, to imagine or devise, to design or plot; *βο βηῖζ ζυμ* *τηῖαλλ ῆ*, because he devised; *δο τηῖαλλ ῆ αν αζαῖδ αν ηῖζ*, he determined against the king.

*Τηῖαμᾶν*, weary, fatigued.

*Τηῖαμᾶνα*, weakness, or lowness of spirit.

*Τηῖαμῦν*, a wailing, or bemoaning.

*Τηῖαν*, the third part; *δᾶ τηῖαν*, two-thirds.

*Τηῖαναῖ*, three by three; *terni*.

*Τηῖαντᾶν*, a triangle; also a three cornered bread.

*Τηῖατ*, a lord or king.

*Τηῖατ*, a hog or swine.

*Τηῖατ*, a wave.

*Τηῖατ*, a hill or hillock.

*Τηῖε*, *ζο τηῖε*, often.

*Τηῖδ*, through, utterly; *τηῖδ αμαῖ*, altogether; *vid. ρηῖδ*.

*Τηῖδεαζ*, thirteen.

*Τηῖδνε*, by us, or through us; *τηῖδρηον*, by him.

*Τηῖλη*, a bush of hair.

*Τηῖληεαῖ*, bushy, hairy, crested.

*Τηῖληῖν*, a small torch.

*Τηῖμεα*, three pound weight.

*Τηῖννε*, a trench.

*Τηῖοβλῶδ*, tribulation or trouble; *τηῖοβλῶδ αἰυρ δοζμῦνηζ ανη* *ανам ζαῖ eun duῖne do ζηῖδ* *ολε*, tribulation and anguish on the soul of every man who doeth ill.

*Τηῖοῖα* and *τηῖοῖαδ*, thirty; *τηῖ-*

oća cēad, a cantired or barony.  
 Τησοά-cēad an čala, now called  
 Cala Luimne, the estate of the  
 O'Ceafas.

Τησοάδ-cēad ō ccaγῖn, now  
 called the barony of Tullow in  
 the County of Clare, the estate  
 of the Macnamaras.

Τησοάδ-mēōdanac, now called  
 West Barryroe in Carbury in  
 the County of Cork, the ancient  
 estate of the O'Cbhtaigh, or  
 Cowhigs, and of the O'Fichiollaigh, or Fields.

Τησοάδ-cēad čorcab-ajceγn, in  
 the County of Clare, the ancient  
 estate of the O'Bascoine, O'Do-  
 nail, and O'Moelchorera.

Τησοάδ-cēad-cladač, in Orgialla,  
 the ancient estate of the Mac-  
 Jonaγḡ, 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: *Ḥḡ aγ ηησοάδ*  
*cēad Cladač: Mac-Jonaγḡ ad*  
*čualabaγn: bγle cēllγde cγoj-*  
*deac čγaγac: Mγdeac ē γḡd*  
*Oγγjallač.*

Τησοδγa, i. e. τῖγ τυγα, through  
 thee.

Τηῖσοζaγ, a triphthong.

Τηῖσoγa, by me, or through me.

Τηῖσoγd, the Trinity; Wel. *ytrin-*  
*dod.*

Τηῖσoγal, a bunch or cluster of  
 grapes; τυζadaγ a τυῖσoγajl  
 caoγa apγḡze uata, their bunch-  
 es bore ripe berries.

Τηῖσoγaγ, tripes.

Τηῖγτ, sad, melancholy, tired; ba  
 τηῖγτ an laōč ōn τυῖγγ γan,  
 the champion was melancholy for  
 that expedition.

Τηῖγτ, a curse.

Τηῖuča, a cantired; duγne ταγ

τηῖuča, a stranger; Lat. *ad-*  
*vena.*

Τηῖγγ, three persons; τηῖγγ mac,  
 three sons.

Τηῖγγ, and diminut. τηῖγγan, a  
 pair of trousers, viz. breeches  
 and stockings in one garment;  
 τηῖγγaγ, *idem.*

Τηῖocaγne, mercy.

Τηῖocaγneac, merciful.

Τηῖočlad, a loosening.

Τηῖođac, quarrelsome, riotous.

Τηῖođaγn, or τῖoζan, a raven, or  
 bird of prey.

Τηῖoζ, children.

Τηῖoζa, miserable, unhappy.

Τηῖoζaγn, sun-rising.

Τηῖoζtač, or τῖoζḡteac, a foot-  
 man, a foot-soldier; τῖγ čēud  
 τῖoζtač, three hundred foot  
 soldiers.

Τηῖojač, a helmet.

Τηῖoč, an evil body, a bad person,  
 also a coward.

Τηῖoγd and τῖoγdeac, a fighting or  
 quarrelling.

Τηῖoγdγm, to strive or contend, to  
 wrangle or quarrel; do τῖoγd  
 γē, he fought; τῖoγdγḡ, fight  
 ye.

Τηῖoγd and τῖoγḡ, a foot; τῖoγḡte,  
 feet; τῖγ čēud τῖoγd aγ γaγd,  
 three hundred feet long. This  
 word is most commonly written  
 with a γ, as τῖoγḡ; though it  
 should be rather written with a  
 d, τῖoγd; especially as the Welsh  
 have *troed* to signify a foot. I  
 am of opinion that τῖoγd should  
 properly mean *planta pedis*,  
 though it is now used to signify  
 the foot, as the Irish word *coγ*,  
 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 τῖoγd.

Τρογγε, sorrow; grief.  
 Τρογγῆν, a brogue, a slipper.  
 Τρογγ-λεαῖαν, broad-footed.  
 Τρογγῆτεαῖ, a footman; κογγῆδε,  
*idem*.  
 Τρογγῆτῆν, a sock.  
 Τρογγῆτῆν, a dizziness.  
 Τρομῆεῖλλ, a sanctuary.  
 Τρομῆδε, tutelary gods.  
 Τρομῆ, heaviness; also more heavy.  
 Τρομῆαῖετ, heaviness, weight.  
 Τρογγεαῖ, a fasting, or fast.  
 Τρογγεῖν, to fast; δο τρογγεα-  
 δαν, they fasted; να τρογγαῖ,  
 fasting.  
 Τρογγτε, a threefoot stool, a tri-  
 pod.  
 Τρομηεῖλῆεῖν, to consume, or pine  
 away.  
 Τρομ, weighty, heavy; κοδλαῖ  
 τρομ, a deep sleep; ῆδ τρομ,  
 very grievous; also sad, pensive;  
 Wel. *trum*.  
 Τρομ, protection.  
 Τρομ, blame, rebuke.  
 Τρομῆμ, to aggravate, to make  
 heavy, to load or burden.  
 Τρομῆν, a great weight.  
 Τρομῆμ, a client.  
 Τρομῆμῶεῖ, a woman client.  
 Τρομῆδ, vervein mallow; Lat.  
*alcea*.  
 Τρομῆμῶεῖαν, a tribe, or clan of  
 vassals.  
 Τρομῆμῶεῖαν, a great shower.  
 Τρομῆμῶεῖαν, a woman slave.  
 Τρομ-ῆμῶεῖαν, important.  
 Τρομῆμ, weighty, grave.  
 Τρομῆμῶεῖ, the night-mare.  
 Τρομῆμῶεῖν, to overlay; δο τρομ-  
 ῆμῶεῖν ῆμῶεῖαν, she overlaid it.  
 Τρομῆμ, the elder-tree.  
 Τρομ-ῆμῶεῖαν, a matron.  
 Τρομ-ῶεῖαν, a client.  
 Τρομῆμ, or Τρομῆμῶεῖ, a land or  
 territory in Thomond, which was  
 a part of the ancient patrimonial  
 estate of the O'Briens of Aran,

descended from Τρογγ-ῆεῖ, the  
 third son of Dermod, king of  
 Munster an. 1120, and the  
 youngest brother of Concūβαν  
 O'Br̄yen, surnamed ῆα Κατα-  
 ραῖ and Σλαπαγαλαῖ, king of  
 Munster immediately after the  
 death of his father Dermod,  
 from whose three sons, viz. Con-  
 cūβαν, or Conor the First, Τρο-  
 δεαῖαῖ, or Turlogh the Second,  
 and Τρογγ, or Thady, surnamed  
 ῆεῖ, i. e. *fair*, descended all  
 those of the name O'Brien,  
 which were of the posterity of  
 Τρογγ, or Thady, the eldest  
 son of the great monarch Brien  
 Boiroimhe. The O'Briens of  
 Cuanῶ and ῆμῶεῖαν, are de-  
 scendants of Donogh, a younger  
 son of that monarch, and king of  
 Ireland after his father. The  
 O'Briens of Dub-ῆμῶεῖαν, were  
 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  
 Boiroimhe. The O'Briens of  
 Cuanῶ and Cuanῶεῖαν are  
 the eldest descendants of that  
 name of all the posterity of the  
 monarch Brien Boiroimhe; those  
 of the Thomond branch are the  
 next, being descendants of Tur-  
 logh, second son of Dermod;  
 and those of ῆμῶεῖαν and Τρομῆμ  
 are the third in rank, being de-  
 scended from Dermod's third  
 son: they were always sovereign  
 lords of the Isles of ῆμῶεῖαν, in  
 the bay of Galway, and of Τρομ-  
 ῆμ, 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'Conor, 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.

Τρομπόρη, a trumpeter.

Τρομπύρια and τρομπύριε, a tribe of vassals.

Τροπέρη, a trooper.

Τρογδαμάη, serious.

Τρογδάη, 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 τρογζεαναε) perfectly corresponds with the above Greek word εθελοθρησκεια, not only in the second part of the compound, but even in the first, since the Irish word τροη means the will, Gr. θελημα, Lat. *voluntas*, just as the Greek εθελω signifies to will; Lat. *volo*.

Τρογτα, a crack.

Τρογταμαλαε, seriousness.

Τροταητε, wasted, consumed.

Τροτλαηζε, the same.

Τριαεαητα, compassionate.

Τριαε, lean, piteous.

Τριαευη, leanness.

Τριαεη, pity.

Τριαεηαν, a wretch, or miserable creature; Wel. *tryan*, lean.

Τριαεηαητα, lamentable.

Τριαεηε, pity, favour; εο ηηδ τροαηε, they favour; also woe, misery; α τροαηε, alas! woe is me!

Τριαεημεηη, compassion, pity; also misery; μο τροαηεμεηη, my calamity.

Τριαηη, a sheath or scabbard; αη τροαηη, out of its sheath.

Τριαηηη, a body, or carcase.

Τριαηηηεαε, a sheath, or scabbard.

Τριαηηηεαηαδ, profanation, a polluting or corrupting.

Τριαηηηηεαετ, corruption.



τῆν ἀλλήλοισιν and τῆν ἀλλοίωσιν, to pollute, unhallow, or profane; ex. δο τῆν ἀλλήλοισιν γῆ ἀν ἑαὐτὸν ἁγιασμένην, he profaned the sacred church; ἠὲ τῆν ἀλλοίωσιν ἀνάμ ψυχῆς ἐξέβαλεν, he polluted his soul with excess; also to deflower, ravish, or corrupt; ἡνὶ τῆν ἀλλοίωσιν ἀνὴρ ἁγνός, whose virginity was not corrupted.

τῆν ἀβία, a short life.

τῆν ἀβίασιν, a stammerer.

τῆν ἀβίασιν and τῆν ἀβίασιν, a stare, or starling; *rectius* ἀβίασιν.

τῆν ἀβίασιν, a kind of vessel; Lat. *trulla*.

τῆν ἀβίασιν, heavier; also heaviness.

τῆν ἀβίασιν, to enclose, or entrench.

τῆν ἀβίασιν, i. e. *ceann*, a head.

τῆν ἀβίασιν and τῆν ἀβίασιν, Jews' harps.

τῆν ἀβίασιν, a trumpeter.

τῆν ἀβίασιν, a player on the Jews' harp.

τῆν ἀβίασιν, the fish called cod.

τῆν ἀβίασιν, a suit of clothes; also a smelt or sparkling.

τῆν ἀβίασιν, goods, chattels, furniture; *mo* τῆν ἀβίασιν, my stuff; τῆν ἀβίασιν ἐξέβαλεν, the furniture of a house.

τῆν ἀβίασιν, oarweed; Lat. *alga*.

τῆν ἀβίασιν and τῆν ἀβίασιν, to truss up, to gird the loins.

τῆν ἀβίασιν, you, thou; Gr. Dor. *τυ*, Lat. *tu*, Gall. *tu*.

τῆν ἀβίασιν, silence.

τῆν ἀβίασιν, prudent, cunning; ἑδὲ τῆν ἀβίασιν, imprudent, awkward.

τῆν ἀβίασιν, a going.

τῆν ἀβίασιν, a hatchet or axe; *αὖ τῆν ἀβίασιν ἐστὶν ἡ μάχαιρα*, thou art my battle-axe, *Jer.* 51. 20; *με τῆν ἀβίασιν ἡ μάχαιρα*, with axes and hammers; τῆν ἀβίασιν ἡ μάχαιρα, a chip-axe; Gr. *θῦειν*, to strike; and Gall. *tuer*, to kill.

τῆν ἀβίασιν, fame, renown.

τῆν ἀβίασιν, North Munster, or

the country called Thomond, reduced in latter ages to the County of Clare alone, the patrimonial estate of the Dalcaasian 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 *Λύγος* *Meann*, one of the ancestors of Brien Boiroimhe. towards the end of the third century, and maintained ever after by his warlike posterity against the repeated attacks of the Conacians. The above *Λύγος* *Meann* was king of Munster anno 280; *vid. de ar supra*.

τῆν ἀβίασιν, dominion.

τῆν ἀβίασιν, hooks, crooks, or hinges, i. e. *βασίλην*, *λύβην*, or *γυῖον*.

τῆν ἀβίασιν, a way, or road.

τῆν ἀβίασιν, bad, naughty.

τῆν ἀβίασιν and τῆν ἀβίασιν, wit, cunning, prudence.

τῆν ἀβίασιν, angury.

τῆν ἀβίασιν, the twilight.

τῆν ἀβίασιν, reproach, calumny.

τῆν ἀβίασιν, reproachful, calumnious.

τῆν ἀβίασιν, to accuse, or charge falsely.

τῆν ἀβίασιν, a scold.

τῆν ἀβίασιν, to be able.

τῆν ἀβίασιν, able, or capable; *αὖ τῆν ἀβίασιν ἡ μάχαιρα*, I am capable.

τῆν ἀβίασιν, a village, or homestall; also a fortified town.

τῆν ἀβίασιν, a moat, a hillock, or rising ground; hence *τῆν ἀβίασιν* and *τῆν ἀβίασιν*, a tomb or grave. This Celtic monosyllable *τῆν ἀβίασιν* is the root and original upon which the



the people in general; *τσατα*  
*Εἰρεανν*, the people of Ireland.  
*Τσατα δὲ Οἰανανν*, the name of  
the fourth colony of Ireland.  
*Τσατα-φιοδζα*, 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.*  
*Τσατα-φιοδβυδ*, a district of the  
Queen's County, anciently pos-  
sessed by the Macaboys.  
*Τσαταc*, a lord, or sovereign.  
*Τσαταcδ*, a lordship, or seignior-  
y.  
*Τσαταl*, the left hand; also awk-  
ward, or ungainly; *αη τσαταl*,  
the wrong way, or awkwardly.  
*Τσαταl*, 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.  
*Τσαταllac*, awkward.  
*Τσαταllan*, an awkward, ungainly  
person.  
*Τσαταmajl*, rude, rustic.  
*Τσαταcυηδ*, sorcery, augury.  
*Τυαηγτ* and *τυβυηγτ*, misfortune,  
mischief; *μα βεανανν τυβυηγτ*  
*δδ*, if mischief befall him.  
*Τυαηγτεac*, unlucky, unfortunate.  
*Τυα*, a show, or appearance.  
*Τυc* and *τεcc*, a bone.  
*Τυca*, a tuck, or rapier.  
*Τυccaηδ*, a cause, or reason.  
*Τυcaηγajm*, to rub.  
*Τυcηa*, meat.  
*Τυct*, a form, or shape.  
*Τυct*, time, the same as *τμαc*;  
*τυct*, i. e. *αη τμαc*, when, or as  
soon as.  
*Τυctajζjm*, to choose.  
*Τυδαmlac*, carriage, behaviour.  
*Τυδcαδaj*, they came; *τυδcαηδ*  
*γε*, he will come.  
*Τυδcam* and *τυδcαηδjm*, to come,  
to arrive.  
*Τυζ*, gave, brought; *τυζαδ αη*

*τυlam φειη*, let the earth bring  
forth grass; *τυζαηδjη na ηυηγ-*  
*ζεαδα*, let the waters produce;  
*τυζαδaj ηατα*, they brought  
forth; *δο τυζ αη Τζαηηα αη*  
*ζαc ηηle cηann φαγ*, the Lord  
caused every tree to grow.  
*Τυζα*, rather *τυζγε*, straw.  
*Τυζηajm*, to apply, to adjoin.  
*Τυηδle*, or *ταηδleac*, pleasant, de-  
lightful.  
*Τυηδme*, a confederacy, or conjunc-  
tion.  
*Τυηδmeac*, a yoke-fellow.  
*Τυηδmjm*, to join, to yoke.  
*Τυηζε*, straw; *ηη ταβαητεαοη φεαγ-*  
*δα τυηζε don ροβαl*; *εηηγjδjη*  
*αζυη εηηηηηηηζεδjη τυηζε δοηδ*  
*φεηη*, ye shall give the people no  
more straw, let them go and ga-  
ther straw for themselves, *Exod.*  
*5. 7.*  
*Τυηζjm*, to perceive or discern, to  
understand; *δο τυηζ γε*, he  
knew; *δο τυηζ αη ροβαl ηηle.*  
all the people understood.  
*Τυηζγε* and *τυηζγjη*, the under-  
standing; also skill, knowledge;  
*ηηl τυηζγε αζαη ανη*, I have no  
skill in it; *τυηζγjη οlc αζυη*  
*μαητεαγa*, discerning good and  
evil.  
*Τυηζγεac* and *τυηζγεανac*, skil-  
ful, intelligent.  
*Τυηle* and *τυηle*, a flood, or inun-  
dation; plur. *τυηleηδ*; *δο cυa-*  
*δaj δο τονηα αζυη δο τυηle*  
*τοηαη*, thy waves and floods are  
gone over me.—*Ps. 42. 7.*  
*Τυηl*, sleep, rest.  
*Τυηlζ*, a hill, or hillock.  
*Τυηlζjm*, to overflow.  
*Τυηljm*, to sleep; *τυηlyeαδaj ηο*  
*δεαηca γεαη*, my eyes slumbered:  
this word is oftener written  
*τυηlym*; *con τυηl caδlaδ cηme-*  
*αδα*, *dormiebat somnum captiva*  
*matris*; *con τυηl caδ*, *dormic-*  
*bant omnes.*

τυλλε and τυλλεαδ, a remnant, something to the good; τυλλε, *idem*; τυλλε, more, an addition to.

τυλλεαμ, wages, hire; δο εμυνηνηζ γη jad δο τυλλεαμ μεμηδμηζε, she gathered them with the hire of an harlot.—*Mic.* 1. 7.

τυλλμ, to augment or increase, to enlarge.

τυλλμ, to deserve, to earn; δο τυλλ γε α τυαραδαλ φα δο, he earned his wages doubly; δο μεμη μαμ δο τυλλ α λαμα, as his hands deserved; δο τυλλ τυ βαγ, thou hast deserved death.

τυλλη, desert, merit; δο μεμη α τυυλλη, according to their desert.

τυλλημ, to sleep; δο τυλληεαδαμ υλε φαδ na hojδce, they slept the entire night.

τυλλτε, earned, deserved.

τυλτηνε, an old name of Λοτμα in Lower Ormond.

τυνηζε, an oath.

τυνηδε, cloca τυνηδε, immovable rocks.

τυνηεαμ, death; γαμ δυνηεαμ, after death.

τυνηδε, a den; τυνηεαδ bjo-tamnae, a den of thieves; αζ dul a μυζα α βφαμυζεγβ, αζυφ α γλεβετεγβ, αζυφ α δυνηζεεγβ, αζυφ α νααμυβ ταλμαν, wandering in wildernesses and mountains, and dens, and caves of the earth.—*Heb.* 11. 38.

τυνηδε, possession.

τυνη, plur. of τοη, towers, bulwarks.

τυνη, a lord, a sovereign, or general.

τυνηεαε or τυνηεαε, bashful, shamefaced; hence Αονζυφ τυνηεαε was so called; *vid.* *K. ad A. M.* 3813.

τυνηεμυζεγμ, to make sorry, to

grieve or trouble.

τυνηεεε, a reward.

τυνηεαν, a troop, or multitude.

τυνηεαν, wheat.

τυνηεαν, a sparkle of fire, like that of iron from an anvil, or as lightning; ex. γεενηνηδ τυνηεαν αμ ζαε λεατ, sparkles flash on every side.

τυνηεογζ and τυνηογζ, a saw; φα τυνηογζαγβ, under saws.

τυνηυδ, a request.

τυνηυδ, an elegy.

τυνηυδ, a pillar, or supporter of a house or church; τυζ Σαμυον α ζυαυλλε φηφ αν τυνηυδ ηο βαοη φον τεεαε, Samson laid his shoulders against the pillars that supported the house.—*L. B.*

τυνηυζεη, a tongue.

τυνηυζεη, a prince; also a judge.

τυνηυζεη, a pillar, or supporter.

τυνηυνη, the genit. of τυνηεαν, wheat; α μεητε τυνηυνη, grinding wheat.

τυνηυγε ταγδε, conviction of theft.

τυνηυλη, a descent.

τυνηυληημ or τυνηυληημ, to alight or descend; δο τυνηυληηζ γε, he alighted.

τυνηυμεαε, modest, bashful.

τυνηυμεαεδ, modesty, shamefacedness.

τυνηυγε and τυνηυγ, weariness, sadness; λεηζεφηδ με ηο τυνηυγε οηομ, I will leave off my heaviness.

τυνηυγεαε and τυνηυγεααμ, weary.

τυνηυγεεγμ, to weary; δεαζλα ζο τυνηυγεοεουνην jad, lest I weary them.

τυνηεαεαδα, a rehearsal, or relation.

τυνηε, time; also quantity, consideration.

τυνη, a nobleman, a gentleman.

τυνη, a jewel; οη-τυνηε, precious jewels.

**Τύρ**, from *τύρ*, a beginning, head, or origin.  
**Τύρ**, incense, frankincense.  
**Τύρ**beanad, a front.  
**Τύρ**deac, genit. *τύρ*δῶζ, a parent.  
**Τύρ**δῶν, creation; *τύρ*δῶν *να* *επι*νη, the creation of the world; also a beginning of any thing; *vid.* *τύρ*δῶν.  
**Τύρ**ρεac and *ταορ*ρεac, a commander, or officer; *ταορ*ρεac *γ*λῦαζ, the general of an army; from *τύρ* or *τύρ*; hence the family of Macantoish in Scotland, i. e. *Mac an τυρ*ρεac, the son of the general, or head of an army; Lat. *dux. ducis.*  
**Τύρ**ρεαι, a censor.  
**Τύρ**ρῖλ, trespass.  
**Τύρ**λε, the hinge of a door or gate; *δο* *επι* δά *τύρ*λῶζῶ ε̅, he threw it off the hinges.  
**Τύρ**λεad and *τύρ*λῶζε, a stumbling; *εαρ* *τύρ*λῶζε, a stumbling block; hence *βαρη*α*τυρ*λε, a headlong stumble; also a faltering in any affair; from *βαρη*, the head, and *τύρ*λε, a stumble; so that *βαρη*α*τυρ*λε signifies to fall headlong, to stumble.  
**Τύρ**λῶζῶμ, to stumble; *νη* *β*ρα*ζ*ῶδ *δο* *εορ* *τύρ*λεad, thy foot shall not stumble; *δο* *τύρ*λῶζεada, they stumbled.  
**Τύρ**λῶζεε, stumbled, fallen, or tumbled down.  
**Τύρ**μεad and *τύρ*μεαζad, delivery, travelling, or bringing forth young; *λαε*ε *α* *τύρ*μῶδ, *dies pariendi*; *βαν* *τύρ*μῶδ, a midwife; *με* *μη*αῶδ *τύρ*μῶδε, unto the midwives.  
**Τύρ**μῶδῶμ, to bear or bring forth.  
**Τύρ**μῶζεεοῶν, a parent; *δα*δ*τυρ*μῶζεεοῶν, to their parents.  
**Τύρ**ρjun, a groat.  
**Τύρ**ρεamaac, frail, ruinous, ready to fall.

**Τυρ**ε, a side.  
**Τυρ**εμ, to fall; *δο* *επι*ρεada, *ποντα* *γαν*, they fell into them.  
**Τυρ**εμ, a fall; *δο* *φ*α*ρ*ν *γε* *τυρ*εμ, he got a fall; *τυρ*εμ *να* *λαο*ε, the fall of the heroes.  
**Τυ**l, the face or countenance, the front or forehead; *μη* *β*μ*ρε*ad *α* *ε*ε*να*μα, a *γ*υ*λε* *α*γ*υρ* *τυ*l *α* *νε*ada*ν*; hence also *τυ*l *να* *ναο*μ, the relics of the saints; also *τυ*l *α*n *τε*αμ*υ*λ, the place where the bones and skulls are heaped up.  
**Τυ**l, a beginning, or entrance.  
**Τυ**l, more.  
**Τυ**l, quick, soon.  
**Τυ**l, a manner, or fashion.  
**Τυ**l, naked.  
**Τυ**la, a hill or hillock; Heb. *ל*ת, the same.  
**Τυ**lla, a green or common.  
**Τυ**lac-δζ, in Ulster, the estate of the O'Hogans and the O'Gormleighs.  
**Τυ**l-β*μ*ε*ε*neac, spotted, freckled.  
**Τυ**lca, bands.  
**Τυ**lcaac and *δυ*lca*να*ac, hilly, full of hills.  
**Τυ**lcán, diminut. of *τυ*lac, a hillock; sometimes written *τυ*lzan.  
**Τυ**lcóm*μ*α*ε*, an assembly or congregation; *μη* *ε*υ*ζ* *α* *ζ*ῶ*λλα* *εο*λα*γ* *Σ*h*α*μ*ων* *ζο* *τε*ac *τυ*lcóm*μ*α*ε* *να* *β*η*λ*η*ρ*ε*τ*ῆ*νε*ac, his leader conducted Sampson to the assembly house of the Philistines.  
 —*L. B.*  
**Τυ**lcómomaac and *τυ*l-claonaac, a declivity.  
**Τυ**lzan, the same as *τυ*lcán.  
**Τυ**lzanaac, hilly, uneven.  
**Τυ**lza*μ*μ, to provoke.  
**Τυ**lzlan, a handsome hillock.  
**Τυ**lzluarac*ε*, promotion.  
**Τυ**ll-ballyza*α*, spots, freckles.  
**Τυ**llδζ, the fish called pollock.  
**Τυ**l*μ*ada*μ*caac, foresight, providence.

*Τυλράν*, a loosening.  
*Τυλταοναδ*, a declivity.  
*Τυλταμαδ*, by mere chance, accidentally.  
*Τυμ*, a bush; *τυμδρηγ*, a bramble bush; *τύμ ελεστεαδ*, a tuft of feathers; *εαγ τυμ*, a curled lock.  
*Τυμα*, a tomb or sepulchre.  
*Τυμαδ*, a dipping.  
*Τυμαγμ*, to dip; *δο τυμ γε α μευμ*, he dipped his finger; *δο τυμαδαμ αν εδτα ανηα βφυμ*, they dipped the coat in the blood.  
*Τυμτα*, dipped.  
*Τυμταγμε*, a dipper, or diver.  
*Τυμ*, dry, bare, alone; *βγαδ τυμ*, dry food, i. e. without drink.  
*Τυμ*, a request, or petition.  
*Τυμ*, a research.  
*Τυμ*, a tower; Lat. *turris*, Gr. *τυρσις*.  
*Τυμ*, heaviness, weariness.  
*Τυμ*, a journey, or tour; Gall. *tour*.  
*Τυμα*, much, plenty, abundance; *τυμα ναμαδ*, a great deal of enemies.  
*Τυμαγ* and *τυμαγ*, a journey or expedition; *δο ερονηγαμ α τυμαγ*, he began his journey; *τυμαγ* is also the state of a person or thing; *εμεδ ε α τυμαγ*, what is he doing, or upon; *τυμαγ εαννηγε*, traffic.  
*Τυμαγζαμ*, sea-ore, or sea-rack; Lat. *alga*.  
*Τυμβετ*, a turbot, *rhombus*.  
*Τυμβαγδ*, or *υμβαγδ*, mischance, misfortune.  
*Τυμκαμ*, riches.  
*Τυμκομηραε*, an assembly, or congregation.  
*Τυμγαβαμ* *γμενε*, 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 *τυμ*, a tour,

and *γαβαμ*, to take; Gall. *tour*, i. e. the artificial day.  
*Τυμγαμδ*, he took up.  
*Τυμγαβαλα*, iniquity.  
*Τυμγαβλαε*, guilty.  
*Τυμγναμ*, to collect or gather.  
*Τυμλαε* *ηβημ μομμ*, the old name of Arklow.  
*Τυμλαε*, is any ground covered with water in winter, and dry in summer.  
*Τυμνα*, a furnace.  
*Τυμνα*, a spinning-wheel.  
*Τυμναμδε*, a minister.  
*Τυμναμ*, to humble; also to descend: it is sometimes written *τομνημ*; *δο τομνεαδ εεαναγ ελανν Τυμνη*, the power of the Conations was reduced or humbled; *τυμναμ να ηδμομαγαε ηο δεαετ*, it is just to humble the proud; also to descend, or come down, as from a high to a low place; *μαμ τυμνη αν ελοε don εγλαδ*, as the stone descends from the mountain: in this latter sense it is vulgarly corrupted into *τυμληον*, as *τυμληη δοε εαπαμ*, unlight or descend off thy horse.  
*Τυμναμ*, a descent.  
*Τυμναμ*, rest, quiet; *ηη τεγδ τυμναμ*, he is never at rest.  
*Τυμνημ*, a turner.  
*Τυμνεολβαδ*, frequent skirmishes or engagements.  
*Τυμνερα*, a district of Orgialla, formerly possessed by the O'Flins, the O'Donnellans, and the O'Heireks.  
*Τυμνεμμ*, a turtle; Lat. *turtur*.  
*Τυμνεμ*, a journey; *vid. τυμαγ*.  
*Τυμνεμ*, a traveller.  
*Τυμ*, a beginning, a foundation; *αμ τυμ*, in the beginning; also first; genit. *τυμμ*; *αμ τυμμ*, or *αμ δυμμ*, in the first place; hence *τυμνεαε*, corruptly written *εαομνεαε*, 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.*

Τυγα, thou, even thou, thou also; εαδμυγα αζυγ τυγα, between me and thee.

Τυγαρναδ, fiction.

Τυγδην, the beginning; ex. ο τυγδην αγγυ ο τρβαρην na δγληnde, from the beginning and overflowing of the waters of the deluge.—*L. B.*

Τυγζα, rather; also the former; ηγδ ευρ τυγζα, sooner, or rather than.

Τυγζα, incense.

Τυγλωζ, a leap or jump; vulgarly

τρυγλωζ.

Τυγλωζαε, desultory, skipping, jumping; ρυάμη τορμάμη na μωταδ αζυγ γομηαζαδ na neac αζυγ na ccaρβαδ τυγλωζαε, the noise of the rattling wheels, and of the prancing horses, and of the jumping chariots.—*Nah.* 3. 2.

Τυγλωζαμη, to skip or jump; αζ τυγλωζα αη na ενοευβ, skipping upon the hills.

Τυγμοδ, a bond-slave.

Τυγορναε, a parricide.

Ταταε, filthy, dirty; also ungainly, awkward.

Ταταγχι, 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 ϩ.* Our grammarians call this vowel by the name of U, which, according to Flaherty, signifies *heath*, vulgarly called ρμαοε, Lat. *erica*. But should it not rather signify that noble ornament of the forest, the yew-tree, which in Irish is called υη, otherwise written υβυη and γυβαη. 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*, *praestu* for *praesto*, *publicum* for *publicum*, and *hoc* for *huc*, as in Virgil's *Aeneid*, "*hoc tunc ignipotens caelo descendit ab alto.*" And for the Greek νυξ the Latins wrote *nox*; for Gr. μυλη, Lat. *mola*; also a for u, as Gr. κυλιξ, Lat. *calix*; Gr. μυδαω, Lat. *madeo*; likewise u for a, as for the Greek Ηεκαβη the Latins wrote *Hecuba*; Gr. κалаμος, 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 b̄ is equivalent in power and pronunciation; as likewise in the Gr. a single β, or *beta*, serves for v; thus for the Hebrew word ויב, the Greeks write Δαβιδ, as the Irish do Δαβγ.—*Vid. Remarks on the letters b and ϣ.* U is the initial, or leading vowel, of the three upthongs, u, ua, and uaj, called na τμη ηυλληα, from ηυλληα, 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 אֱוִי, Lat. *revelatum*, &c. ; as also a whole word consisting only of two vowels, as the Hebrew אֵי, 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 אֵי, or of the Greek words *ύίου*, the genitive, and *ύια*, the accusative of *ύιος*, *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 τuabaγ*, &c.

Ua, from ; Lat. *de*, *ab* ; ex. as, *uaγm*, i. e. *ua me*, from me ; *uaγτ*, i. e. *ua τu*, from you ; *uaγβ*, i. e. *ua γβ*, or *ua β*, 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 βγγαν*, signifies the son or any other descendant of Brian ; *ua Νεγλ*, the son, or of the posterity of Nial, &c. In latter ages this word *ua* has been changed into O, as O'βγγαν, 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 Carty*, *Mac O'onnagl*, 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 *δγμδ γε ζαν ua ζαν άγτγζαδ*, he died without heir or habitation. This word *ua*, signifying a son, is of the same root with the Greek *ύευς*, which makes *ύίους* in the genitive, and *ύια* 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.

Uaḅan, fear, dread, horror; lá an úaḅajḅ, the day of horror, or the dreadful day (of judgment.) In its inflections it forms úaḅajḅ and úaḅna. It is sometimes written oḅan, and sometimes improperly written uaḅan 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*.

Uaḅar, pride, pomp, vain-glory; Lat. *superbia*.

Uaḅarac, or uaḅrēac, proud, haughty, arrogant.

Uacḅ, a will or testament; fáḅ-ḅajm le huacḅ, I leave by my last will and testament; also I protest. Written sometimes uḅacḅ.

Uacḅar, the top, summit, or upper part of any thing; uacḅar na nuḅḅeada, the face of the waters; lám lájḅḅḅ an uacḅar, Gall. *vigueur de dessus*, the motto of the O'Briens; lám a núacḅar, the upper hand in wrestling or fighting; ḅ uacḅar zo hḅocḅar, from top to bottom.

Uacḅar, cream.

Uacḅar tḅrē, the upper part of Ormond.

Uacḅarac, uppermost, highest; báḅ na cráoḅḅe uacḅarujḅ, the top of the uppermost bough.

Uacḅarían, a president, or governor.

Uacḅaríanacḅ, presidency, supre-

macy, sovereignty.

Uaḅa, or uaḅḅ, from him; cúḅḅe aḅur uaḅa, to and from him, to and again.

Uaḅḅacḅ, terror, horror.

Uaḅḅarac, terrible.

Uaḅḅ, a grave; ar a huajḅ, upon her grave; cúḅḅ na huajḅ, to the grave.

Uaḅḅa, a choice, election, or option.

Uajḅ, from you, i. e. ua, or ḅ jḅ or ḅjḅ; ḅur an ccuḅḅ ar ḅja uajḅ don talam, unto the uttermost part of the earth; tḅḅḅ uajḅ, come ye forth.

Uajḅrēac, proud, vain-glorious.

Uajḅ and uaḅarac, from him.

Uajḅ and uam, a den or cave.

Uajḅrējḅ, full of arbitrary sway.

Uajḅrēac, lonesome, solitary, alone.

Uajḅrēar, lonesomeness, solitariness; luḅḅḅ a nuajḅrējḅ, they lurk privily.

Uajl, a wailing or lamentation; Lat. *ululatio*.

Uajl, a howling or cry; uajl con, the howling of a dog or dogs.

Uajle, vanity, pride, vain-glory; uajll ḅḅ ḅjomar an tḅraoḅajl, the pride and vanity of the world; tḅrē a nuajlle, through their pride.

Uajll, famous, illustrious, renowned.

Uajlleac, a roaring or howling.

Uajllrēarac, howling; a ḅrēarac uajḅrējḅ uajllrēarajḅ, in the solitary howling wilderness.

Uajllḅḅm, to roar or howl; ḅḅ uajll mē, I have roared; uajllm, *idem*; Lat. *ululo*, and Gr. ολολυζω.

Uajllmjarac, ambitious.

Uajllrēar, or uálrēar, the howling of a wolf, dog, &c.

Uajm, or ḅuajm, 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.*

Uajmnygm, to terrify; also to be afraid; *na huajbnygterar rjb rompa rud, he 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.

Uajneacd, vacation.

Uajnn and uajnne, from us, i. e. ua, or o jnne, or rjnne; *jnnjr dojb uajnn, tell them from us.*

Uajr, in old Irish manuscripts is often written for ojr, which is always used when a reason is assigning for something lately affirmed, and answers sometimes to the Latin *enim, enimvero*, sometimes to *quia, or quoniam*; and to the English *for, because that*; *uajr njl a n'Albajn fear jr fearjr jnag e, for in Scotland there is not to be found a better man than him.*

Uajr, an hour; also once, on a time; *Lat. hora, Gr. opa, Wel. aur; an da uajrye, these two times; a nuajr, when; an uajr rjn, then, immediately; aj ua-ryb, sometimes; mojan duajryb, often, many a time.*

Uajrjodac, otherwise fuajrjodac, subject to cold distempers, chills; hence aod uajrjodac was so called; *vid. K. A. D. 593.*

Uajr, noble, well-descended; *Colla uajr, Colla the noble, an Irish prince; uajr-jnrgan, a noble daughter.*

Uajrle and uajryb, the nobility

or gentry; *uajrle Ergan, the nobility of Ireland.*

Uajrle and uajrleact, nobility, generosity.

Uajrlygm, to nobilitate, or make noble.

Uajrlygad, a making noble.

Uajr, from thee, i. e. ua, or o tu; *abajr uajr, speak out, say on.*

Uajrcryt, horror.

Uajrj, or uajre, from her, or it, of her, i. e. ua, or o j; *a njb farar uajre fejn, that which grows spontaneously.*

Uajrne, *menstrua muliebria*; *do cuajd Rachel a njonad jnclejte amajl roberjt rj huajrne, azur an lajm dja rona taob, Rachel in locum secessit occultum, et quasi menstrua pateretur, sedit super idolum patris sui. — L. B.*

Uajrne, green; also greenness.

Uajrne, a pillar, or post.

Uajrne, union; a poetical term, the same with comaridugad, or correspondence, but with this difference, that the former is used always in that sort of verse called rannugteact mojn, and in that called carbajune.

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.

Uajrnygm, to prop or support.

Ualac, a burden, a charge; *deadtromad na nualac trom, to make light their heavy burden; do cujr re dualac ujrre, he charged or obliged her.*

Ualajgm, to load or burthen.

Uallac, *pro colac, expert, skilful*; *aj e roj ualca, he was the most expert.*

Uallac, vain, silly, vain-glorious, ostentatious; also lewd; *dujne uallac eadtrom, a vain, conceited coxcomb.*

Uallačán, a coxcomb.

Uallačay, silliness, vanity, conceit; also lewdness.—*Ezek.* 16. 43.

Ualmajžjm, to howl or roar.

Ualmuřnac, an outcry.

Uámčayajm, to encompass or surround.

Uam, a cave, a den, or oven; *uajm* čjnead, in a fiery furnace; *uam* talman, a subterraneous cavern, a souterrain.

Uán, *rectius* uážn, or uážan, Lat. *agnus*, a lamb; *uán* čayža, the Passover, or the Paschal Lamb; plur. *uánajb*; Gr. accusat. *wov*, Lat. *ovem*.

Uán, froth, foam; *uán* tuřne, 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 řeajic n'Ōē, she was constant in the love of God.

Uay, upon, more than, upwards, or above; Lat. *super*.

Uayal, noble, well-descended; also a gentleman; also Sir; a uayajl jonmuřn, beloved Sir; pl. uajřle, 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; *taořreac* ař uata řočujde, an officer of a small number of troops.

Uač and uáčmar, terrible.

Uač, solitary, lonesome, or alone; *agur* ē an uáč agur an aonaj, and he was left solitary and alone.

Uača. single; an uřbjř uača, the singular number; also solitary, lonesome.

Uačad, a little, a small quantity, a few; ař uačad buřdne, having

but few attendants; *do* žajřmead řjž žo žlěřjřneac dē, *agur* e ař uáčad a taořreaca, he was solemnly declared king, although he had been attended but by a few of his chieftains. Čajřřějm Čhořřid.

Uáčamařl, single, solitary.

Uáčbář, astonishment, surprise, wonder.

Uáčbářac, shocking, dreadful, terrible.

Uáččomřad, soliloquy.

Uč, the point of a thing; *uč* clōjd-jm, the point of a sword.

Učal, an apple; *mar* učal a řul, as the apple of his eye.

Učajře, a cottener or napper of frize or ratteen. The translator of the Bible interprets it a fuller; a řlřže mōřř mačajře an učajře, in the highway of the Fuller's field.—*Is.* 7. 3.

Učřajm, to abolish, or extinguish; řiō učřay ollřajd, that will abolish pride and haughtiness.

Uč, ah, alas! uč! ař an Ōřaoř, alas! says the Druid.

Učd, the breast, the bosom; ad učd, in thy bosom; *tař* učd ařř, he faced him, he assaulted; *tař* učd ař an lořřž, he attacked the ship; *ař* učd, in the name, or for the sake of; *ař* učd Ōē, for God's sake; *rectius* učt, Lat. *pectus*; *præfigendo* litteram (*p*) et substituendo (*e*) loco (*u*).

Učd-ěadač and učd-ějde, a breast-plate.

Učtač, a stomacher, or breast-plate, *Is.* 3. 24; učtač eřč, the breast-plate of a saddle; also delivery in speech.

Ud, that there; an taoč ūd, that side.

Učdřanř, a joint.

Učmad, an enclosure.

Učmad, a withe used for shutting a wicket or door of a cow-house.

Uðmall, quick, active, stirring; ná bĵ fōr uðmajlle, do not be going.

Uȝa, choice, election.

Uȝað, birth.

Uȝ, an egg.—*Luke*, 11. 12.

Uȝajm, plur. ūȝamað, horse-harness, or traces; a nūȝajm an çamujl, in the camel's furniture.

Uȝamajm, to accoutre, to harness; dūȝmuȝd rē, he saddled; ūȝamujȝ na heȝc, harness ye the horses.

Uȝamçta, harnessed, equipped, or accoutred.

Uȝbujȝeacån, for obbujȝeacån, the yolk of an egg.

Uȝðar, an author.

Uȝðarajȝ and ūȝðaridajȝ, authority; *Lat. autoritas.*

Uȝðarajȝac, authentic; also powerful.

Uȝðarajȝajm, to authorize or empower, to authenticate.

Uȝra, a fight, a conflict, or skirmish.

Uȝȝr, a number; uȝȝr çorri, the odd number. This word should rather be written uȝmȝr, or nuȝmȝr, as it has a plain affinity with the Latin *numerus.*

Uȝbne, a small pitcher, or can.

Uȝbne, or ȝbne, drinking.

Uȝð, care, heed.

Uȝde, a journey; uȝde çun lá deaz, eleven days' journey.

Uȝð-ȝjolla, a running footman.

Uȝdeac, musical, harmonious.

Uȝðȝdeacçt, harmony, melody.

Uȝȝe, a jewel, pearl, or precious stone.

Uȝȝe, a web; *Lat. telu.*

Uȝȝe, or oȝȝe, carded wool for clothes to be spun into thread; hence it signifies the drawing out of a poem; also a poem itself.

Uȝȝe, knowledge, skill, ingenuity, or understanding; çan uȝȝe, çan

ȝntleacçt, without knowledge or understanding.

Uȝȝnȝe, a fleet or navy; årð çá-oȝȝeacç uȝȝnȝe, an admiral.

Uȝl, a contracted writing of ūȝðjl, a Jew; na hūȝl, of the Jews: it is only a variation of ūȝð; *Lat. Judæus.*

Uȝlc, the plur. of olc, evils, mischiefs.

Uȝle, all; uȝle çðmæçtaç, omnipotent.

Uȝle and uȝlean, an elbow; also a nook or corner; *Cor. illin,* and *Wel. elin,* *Gr. ωλενη,* and *Lat. ulna.*

Uȝleacð, universality, generality.

Uȝleçmæçðaç, almighty.

Uȝljð, all; ço huȝljðe, universally; all together.

Uȝlle and oȝlle, greater.

Uȝlleann, an elbow; *vid. uȝle.*

Uȝlleann, the honeysuckle; hence it is the name of the diphthong *uj.*—*Vid. O'Flaherty.*

Uȝlleannaç, cornered, or having angles; çeaçar-uȝlleannaç, four-square, or quadrangular.

Uȝm, the earth; *Lat. humus;* *vid. um.*

Uȝm and ūmæ, brass or copper.

Uȝmçeallaç and ūmçeallðȝ, any close private place.

Uȝmçrȝçt, an earthquake.

Uȝme, about him, upon him; do çujr rē uȝme a çuðaç, he has put on his clothes, he is dressed; uȝme, and uȝme rȝn, therefore.

Uȝmedȝm, to encompass, to embrace.

Uȝmçalrȝaȝtaȝm, *rectius* uȝmçalaraȝm, to pace or amble.

Uȝmȝr, a number; uȝmȝr ðȝr, the golden number.

Uȝmleac and uȝmleacån, the navel.

Uȝmleacçta, of the fashion of a navel.

Uȝmmçerȝz, rust.

Uȝmpe, on her; nȝ çujrȝð rȝ uȝmpe a hēaðaç, she will not

put on her clothes.

Ujnpłjočdajm, to embrace.

Ujnpłeamañ, very fat.

Ujnće, a battle.

Ujnže, an ounce; ujnže dōñ, an ounce of gold.

Ujnne, blind.

Ujnneam, strength.

Ujnnemejnt, ointment.—*Luke, 7. 46.*

Ujnnñun, an onion.

Ujnγγ, is, or it is.

Ujn, mould, earth; o a ūjn, O thou earth, *Job, 16. 18*; ūjn-ljoγ, a garden.

Ujn, fire; *vid. uñ.*

Ujnčujl, a cricket; it may also signify the chur-worm, or fen-cricket; *Lat. gryllus, i. e. salamander*; *Moufet's grylla-talpa.*

Ujnđujžad, an eclipse, as of the light of the sun or moon, or of the consonants.

Ujnđneacád, a delineation.

Ujnne, more fresh; also freshness.

Ujnneaybác, indigent, beggarly; also needful.

Ujnneaybád, want, defect.

Ujnñjacla, the fore-teeth.

Ujnñžájndeád, a rejoicing.

Ujnñžjól, a command.

Ujnñžneannačd, puberty, ripeness of age.

Ujnñđ and ujnneád, a share or portion, as much as.

Ujnñđ, whilst, or as long as; *ex. ujnñđ bñay mužñ ujn Eññjonn,* whilst or long as a sea shall encompass Ireland.

Ujnñjreal, or ujnñjrojól, base, mean; also slavish, cringing.

Ujnñjyle and ujnñjleáčd, lowliness, meanness.

Ujnñjylžjñm, to debase, or disparage.

Ujnñljr, tools or instruments of a tradesman.

Ujnñljocan, a vomiting.

Ujnñljog, a walled garden; from ūjn, earth, and ljog, a fort,

ditch.

Ujnñéjγ and řūjñéjγ, a furnace.

Ujnñe, unto her, upon her or it; a ñjomřdócužd řé ujnñe añjγ, shall he again return unto her, or upon her? do muž řé ujnñe, he overtook, or caught her.

Ujnñneana, i. e. řejñγde, the pits of water remaining on the strands after the ebb; řom ujnñneanna na tráža, on the strand-pits.

Ujñ, humble, obedient; don ñžž bádajñ ujñe, they were obedient to the king.

Ujñedečláčd, supplication.

Ujñečž, or řujñečž, a lark.

Ujñž, ujñže, or ujñee, and plur. ujñžjđe, water; řjóm-ujñže, spring-water; ujñže beaca, *aquavite*; *Scot. S. uisgh,* and *Turcice, su* and *schuy.* This word ujñže 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 oγž, eγž, aγž, or uγž, all signifying water or ujñže; the Irish or Celtic γž or ře being no way different from the Latin and English *x,* which the French to this day call *sg.* Thus *Ox-ford,* or *Oγž-řomđ,* 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 ujñže. 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 *εγζ* or *υγζ*-*ca-εαη*, i. e. *water-town*, for *ca-εαη* 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. *heγζ-εγζ*, or *υγζ-ham*, *water-town*, for *ham* signifies a town; and *Axelo-dunum*, or *Asgelo-dunum*, i. e. *dān-υγζjūjl*; *dān* being the Irish for a town, and *υγζjūjl*, 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*. *Uxocana*, or *Uxocona*, was also the Latin name of *Oken-yate*, i. e. *water-yate*, or *jaε*, 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. *υγζε-δαημ*, or the watery-residence, for *δαημ* in Irish signifies a house or residence, like the above *dān*, and can in compounds be applied to a village, town, &c.; *vid. δαημ supra*.

*Uγγεαμαη*, or *υγζjūjl*, moist, moorish, fenney, of or belonging to waters; *εηη*, or *αηε υγγεαμαη*, a watery region or place, a marsh.

*Uγζjūgm*, to water or irrigate.

*Uγηηε*, an oyster.

*Uγηηε*, or *υγαιηε*, an usurer.

*Uγηαιηαημ*, to humbly beseech, to entreat; Lat. *obtestor*.

*Uγηαιηεαε*, importunate.

*Uγηεαε*, an ancient name of the County of *Longford*.

*Ullaεδ*, colour.

*Ullaδ*, or *Ullaδ*, the province of *Ulster*, in the most northern parts of *Ireland*. *Ullaγζ*, or *U-εαηγζ*, the inhabitants of that province, the *Ultonians* so called, according to *Keating*, from *Ollam Fōda*, who was king of that province.

*Ullaγδ*, a pack-saddle.

*Ullbāadaε*, all-victorious, triumphant.

*Ulleaε*, the quinsy.

*Ullea*, a beard; *ulε jada*, having a long beard.

*Ulla*, a place of devotion; commonly said of a burying-place; an *tulla cnām na ccōm-briáε-ηεaε*, the burying-place of the bones of their conferees; also a cross or calvary belonging to a cathedral church; *ulla an τε-ampujll*, the calvary of the church; *ulla aγυρ Clozay an Maοημ Cholmáη*, 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*.

*Ullam*, or *ollam*, a learned man, or proficient in any science; *ollam ηε dān*, a professor in poetry; *áηδ ollam*, a poet-laureat; *ollam lejγηρ*, a physician; genit. *ollaman*; *mūη ullaman*, an academy.

*Ullam*, ready, prepared, forward, apt; *ullam cūm ηηcōjδε*, prone to mischief.

*Ullamaημ* and *ullmūzad*, to prepare, or make ready; *vid. ullmaηjgm*.

*Ullcābcān*, an owl; *αεαημ μαη ulcābcān an nuajzneyρ*, I am like an owl of the desert; com-  
*pānaε do ulcābcānaηδ*, a com-

panion to owls.  
 Ullmājzjm, to make ready, to procure or provide; *noć do ullmājz mē*, which I had provided; *do ullmājzēadarn*, they prepared; *tan ullmōcuy jad*, when they shall make ready.

Ullmājzē, prepared, made ready.

Ullmōjd, a preparation, provision.

Ullmūzād, a getting ready, a preparing.

Ulltāc, *pro uālac*, a burden, a load, as much as one may carry on his back, or in his arms.

Ulltāc, an Ultonian, or Ulsterman.

† Um and ujm, when prefixed to nouns of time, signifies about; as, *ujm an amyō jō*, about this time; *ujm tīāt nōna*, about evening; and when prefixed to other nouns it implies along with, or at the head of; ex. *do tājnġz Tojnēalāc ann ujm laocujb tojzēbēōda na Mjē*, Turlogh came thither at the head of the active heroes of Meath. It is also used to signify meeting, when it immediately follows *tārlajm*, or *tan-zajm*; *do tārlajb jē ujm Dhōmnał*, 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 bneacān umad*, put on thy plaid; *cujn umad*, dress thyself, i. e. *um*, *ujm tū*.

— Umajnn, i. e. *um jnn*, or *um jynn*, about or upon us; *a tā 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 bajde*, the baptismal font; *uman ujrze cōjreazta*, the holy water-vessel; a *numan an fjona*, in the wine-trough; *uman muc*, a hog-trough.

Umbnacajm, to embrace.

Umcayad, a vertigo, a dizziness.

Umcnojdeal, the pericardium, or membrane enclosing the heart.

Umdrujzjm, to shut up close, to besiege.

Umdrujzē, closed up, stopped up.

Umfāzajm, to embrace.

Umzaoz, a whirlwind.

Um-zlacajm, to grip or grasp.

Uma, copper; *cōjne ūma*, a copper chaldron; it is sometimes used for brass.

Uma, *vid. uam*, a cave or den.

Umajl, heed, attention, consideration; *cujn a numajl dam*, put me in mind; *crēd fā a bñaj-ceann tū an bñot atā a řujl do dearbñatarn*, *azuy nāc cujne-ann tū a numajl an tñajl a tā ann do řujl řējn?* 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*.

Umalacđ, humility, obedience.

Umalōjd, agony; *umalōjd an bājz*, the pangs of death.

Umlađ, obeisance, submission.

Umlājzēacē, humility, obedience.

Umlājzjm, to obey or submit, to humble; *ūmlujz tū řējn*, humble thyself.

Umlūzād, an humbling, or saluting with a low bow; *dā nūmlūzād řējn*, humbling themselves.

Umlabna, circumlocution.

Umorjio, but, even, moreover; *vid. jomurjio*, *umurjio*, *idem*.

Umřujzjm, to besiege.

- Una, hunger, famine, want of vic-  
tuals.
- Una, the proper name of a woman,  
very common in Ireland; *nj b̄jon*  
*an teac̄ a mb̄jon Una, lá ná*  
*leac̄ zan n̄ana*, the house which  
Una governs is never a day or  
six hours without hunger and  
famine; *Una jn̄gean nj̄ḡ* *Lo-*  
*lonn fá mátajm d̄o Chonn C̄eac̄-*  
*cātāc̄*, Una, the daughter of the  
king of Denmark, was the mo-  
ther of *Conn C̄eac̄cātāc̄*.
- Un̄faj̄nt, wallowing; *āz un̄faj̄nt*  
*a řalc̄aj̄n*, wallowing in dirt.
- Un̄faj̄ntaj̄m, to tumble or toss, to  
wallow; *un̄faj̄ntj̄ḡ řj̄b̄ řej̄n a*  
*l̄uaj̄t̄reac̄d*, wallow yourselves in  
the ashes.
- Un̄g, *un̄ga*, or *jon̄ga*, the nail;  
Lat. *unguis*.
- Un̄gād, unction, anointment; *un-*  
*zād d̄ej̄ḡjonac̄*, extreme unction.
- Un̄gaj̄m, to anoint; *aj̄ na un̄gād*  
*le hola a naj̄nm an T̄j̄aj̄na*,  
*ungentes oleo in nomine Do-*  
*mini*; Lat. *ungo*.
- Un̄ḡta, anointed; *neac̄ un̄ḡta an*  
*T̄j̄geaj̄na*, the anointed one, or  
the Christ of the Lord; *an āz-*  
*aj̄d a un̄ḡta*, against his anoint-  
ed.
- Un̄ga, an ounce; *vid. un̄ge*; Lat.  
*uncia*.
- Un̄tař, a windlass.
- Ūřta, sorcery, witchcraft.
- Ūř, fresh; *řēd̄jl ūř*, fresh meat.
- Ūř, *ūřj̄n*, mould or earth; also the  
grave; *cuj̄nřj̄d m̄e řan ūřj̄n jad*,  
I will bury them in the earth, or  
grave.
- Ūř, evil, mischief, hurt.
- Ūř, slaughter.
- Ūř, generous, noble-hearted; it is  
also prefixed as a part of a com-  
pound, and then signifies noble,  
commendable, as *ūř řl̄jōc̄t*, a  
noble race.

- Ūř, a brink, or border; *eac̄on zo*  
*h̄uj̄n na řaj̄nře*, even to the  
edge of the sea.—*Ios. 13. 27*.
- Ūř, a beginning; *an ūř-t̄ořac̄ na*  
*hořd̄ce*, in the evening, in the  
very beginning of night.
- Ūř, heath; hence the letter U takes  
its name.
- Ūř, fire; hence *ūř-c̄uj̄l*, a cricket,  
or salamander, i. e. a fire-fly;  
*cuj̄l an ūřj̄n*, or *na teřne*, Gr.  
*πυρ*, *ignis*; hence the Latin  
*uro*.
- Ūř, a moist place, a valley.
- Ūř, very; as *ūř-ḡřána*, very ugly;  
*ūř-j̄řj̄ol*, very mean.
- Ūřac̄, a bottle; also a pail, a small  
tub.
- Ūřac̄t, a support.
- Ūřaj̄ceac̄d, an accident, or prim-  
er.
- Ūřaj̄ceac̄t, a beginning; also a  
book for the education of youth.
- Ūřaj̄ge, the former.
- Ūřán, courtesy, affability.
- Ūřbāj̄d, a ward or custody.
- Ūřbāj̄ge, bane, ruin, destruction.
- Ūřbl̄aj̄t, fruitful, abounding with  
blossom; *řj̄řj̄m ořt d̄ej̄ř do*  
*cāřt̄me*: a *abl̄aj̄nn ūř-bl̄aj̄t*  
*řeannuj̄ḡte*: *dod cāřteam a*  
*c̄uj̄nř an nj̄ḡ*: *mařteam muj̄lc*  
*řř mařn̄gn̄jm*; literally, O fruit-  
ful blessed host which I have  
now received, thou body of my  
king, I humbly beseech thee to  
pardon me my sins and iniqui-  
tous actions.
- Ūř-b̄ōř, a hut or cottage.
- Ūřc̄aj̄l, fetters, shackles; *ūřc̄aj̄l*  
*řl̄ona*, a fetter of hair.
- Ūřc̄aj̄l̄te, fettered; also forbid-  
den.
- Ūřc̄allac̄, a heifer of a year and a  
half old; one of two years old is  
*collaj̄d*; one of three years old  
is *aoy d̄ána*.
- Ūřc̄ōřd, hurt, harm, detriment,  
malice, mischief.



Արժօյժեա՛ւ and արժօյժեամայլ, ma-  
 licious, mischievous.  
 Արժօյժյմ, to hurt or damage, to  
 bear malice.  
 Արժօյժ, a preservative against any  
 kind of evil; hence արժօյժ, and  
 vulgarly called արիսիւրժ, is a  
 spell or superstitious kind of  
 prayer, otherwise called արիւժ.  
 Արժնաճա՛ւ, wretched, miserable.  
 Արժուր, a throw, a cast, a shot; ա՛ւ  
 an Արժուր, Shotford, a village  
 of Westmeath.  
 Արժուժմեաճ, a denial, or put off,  
 an excuse.  
 Արժուժմիճյմ, to excuse.  
 Արժայժե, defect.  
 Արժոճա, a darkening, or eclipse;  
 արժոճա նա շրճնե, an eclipse  
 of the sun.  
 Արժոճար, autumn.  
 Արժոճայլ, a lifting, or taking up.  
 Արժոճայրժեայ, rejoicing, or congra-  
 tulation; արժոճայրժեայ, *idem*.  
 Արժոճայրժյմ, to rejoice.  
 Արժոճայր, an exchange, or altera-  
 tion.  
 Արժոճամ, a feast.  
 Արժոճամօճ, a gossip.  
 Արժոճամօճյր and արժոճամայժե, a  
 guest; also a small feast.  
 Արժոճաննա, very ugly, deformed,  
 monstrous.  
 Արլա and արլամ, a lock of hair;  
 hence it is put for the hair in  
 general.  
 Արլաճար, and genit. արլաճար, ut-  
 terance, the faculty of speech;  
 չան այրնե չան արլաճար, sense-  
 less and speechless.  
 Արլայժե, a skirmish, or conflict.  
 Արլայմ, possession.  
 Արլայժե, quick, active, ready.  
 Արլամ, quick, ready.  
 Արլամար, or արլամար, possession;  
 also the supreme power and au-  
 thority; ար տեա՛ւտ ժարլամար  
 Երկոյնն ա թեյլ՛ Չալլ, when the  
 supreme power or dominion of

Ireland came into the hands of  
 the English, Եայ՛ր-թեյմ Եոյր-  
 ժեալճայճ, also captivity.  
 Արլան, a staff; արլան յլեաճա,  
 the staff of a spear.  
 Արլան, a floor; արլան էճե, the  
 floor of a house; արլան ծալ-  
 ռե, a threshing-floor.  
 Արլատայժ, activity of body, tum-  
 bling.  
 Ար-լուաճար, green rushes.  
 Արլուաճ, Armoy.  
 Արլուայր, ծօ արլուայր; he resolved  
 upon, or he intended.  
 Ար-մաճար, Ormond.  
 Արլուայժմ, or արլուայժմ, a knot or  
 tie; also the pin or jack that  
 fastens the wires on a harp.  
 Արլուայժե, a prayer; plur. արլուայժ-  
 ռե; ծօ թրնե ղե արլուայժե, he  
 prayed.  
 Արլուաճ, a surety; hence it signifies  
 a good or warrantable author;  
 also a defendant in a process.  
 Արլուաճ, a chieftain.  
 Արլուաճ-էճ, household goods, fur-  
 niture.  
 Արլուաճե, obedience or submission.  
 Արլուայժ, շեան արլուայժ, the princi-  
 pal person.  
 Արլուայմ, respect, obedience, ho-  
 nour, deference; աճօճա այրմ  
 արլուայմ, the sword requires obe-  
 dience.  
 Արլուայր, a stay, or support.  
 Արլուաճաճ, respectful, submissive.  
 Արլուաճաճ, homage, submission.  
 Արլուան նա լեյրե, the hip, or huc-  
 kle-bone.  
 Արլուաճայմ, to vomit; ծարլուաճ ղե  
 յոնա հու՛ւտ, he vomited in her  
 bosom.  
 Արլուաճան, vomiting; աճ արլուաճան  
 չօ հյօմարեաճ, vomiting exces-  
 sively.  
 Արլուաճայր, security, suretyship; also  
 undauntedness, courage; ծօն ծօ-  
 նայր an արլուաճայր, suretyship  
 attends the unfortunate.

U $\mu$  $\rho$  $\acute{\alpha}$  $\delta$  $\alpha$  $\rho$  $\acute{\alpha}$  $\acute{\alpha}$ , bold, confident, undaunted.

U $\mu$  $\rho$  $\alpha$  and U $\mu$  $\rho$  $\alpha$  $\eta$ , the side-post of a door; plur. U $\mu$  $\rho$  $\alpha$  $\eta$  $\eta$ ;  $\alpha$  $\zeta$  U $\mu$  $\rho$  $\alpha$  $\eta$  $\eta$  $\beta$   $\mu\omicron$   $\delta\delta\eta$  $\rho$  $\chi$  $\epsilon$ , at the posts of my doors;  $\alpha\eta$   $\delta\acute{\alpha}$  U $\mu$  $\rho$  $\alpha$  $\eta$  $\eta$ , on the two side-posts; hence it signifies a bold, intrepid man; U $\mu$  $\rho$  $\alpha$  an  $\epsilon$  $\rho$  $\epsilon$  $\nu$  $\nu$  $\mu$  $\mu$ , the faith's defender; hence the compound word  $\epsilon\omicron$  $\mu$ -U $\mu$  $\rho$  $\alpha$ , a neighbour; Lat. *ursa*, a bear.

U $\mu$  $\rho$  $\epsilon$  $\alpha$  $\rho$  $\eta$  and U $\mu$  $\rho$  $\epsilon$  $\alpha$  $\rho$  $\eta$  $\tau$  $\epsilon$  $\acute{\alpha}$  $\delta$ , a cleansing.

U $\mu$  $\rho$  $\delta$  $\zeta$ , diminut. of U $\mu$  $\rho$  $\alpha$ , a little bear.

U $\mu$  $\rho$  $\nu$  $\lambda$ , a pair of tongs; *quasi*  $\rho$  $\chi$  $\rho$  $\nu$  $\lambda$ ; Lat. *forceps*.

U $\rho$  $\tau$  $\acute{\alpha}$  $\nu$  $\delta$  $\epsilon$ , an oath.

U $\rho$  $\nu$  $\lambda$  $\delta$ , an altar.

U $\mu$  $\rho$  $\nu$  $\alpha$ , or  $\rho$  $\chi$  $\rho$  $\nu$  $\alpha$ , easy, feasible, practicable; U $\mu$  $\rho$  $\nu$  $\alpha$  learn  $\lambda$  $\epsilon$  $\gamma$  $\zeta$  $\eta$  $\nu$   $\delta\delta$ , I can easily give it over;  $\eta$  $\eta$   $h$  $\mu$  $\rho$  $\nu$  $\alpha$   $\lambda$  $\eta$  $\mu$ , I can hardly.

U $\rho$ , news, or tidings of any thing, a narrative or story.

U $\rho$  $\alpha$ , easier;  $\epsilon$  $\nu$  $\alpha$   $\eta$  $\rho$  U $\rho$  $\alpha$  a  $\mu$  $\acute{\alpha}$  $\delta$ , whether is it easier to say;  $\eta$  $\eta$   $h$  $\mu$  $\rho$  $\alpha$   $\lambda$  $\eta$  $\mu$   $\rho\omicron$   $\eta\acute{\alpha}$   $\rho$  $\eta$  $\eta$ , this is not easier to me than that.

U $\rho$  $\alpha$ , just, righteous, true.

U $\rho$  $\alpha$  $\epsilon$  $\tau$ , power or faculty;  $\eta$  $\rho$  U $\rho$  $\alpha$  $\epsilon$  $\tau$   $\delta$  $\eta$  $\beta$  $\chi$  $\epsilon$ , you may, it lies in your power.

U $\rho$  $\alpha$  $\nu$  $\delta$  $\epsilon$ , easier;  $\eta$  $\rho$  U $\rho$  $\alpha$  $\nu$  $\delta$  $\epsilon$   $\delta$  $\nu$  $\tau$  an  $\eta$  $\rho$  $\delta$   $\rho$  $\eta$  $\eta$  a  $\delta$  $\epsilon$  $\nu$  $\alpha$  $\mu$  $\mu$ , thou mayst the easier do it.

U $\rho$  $\alpha$  $\eta$  $\beta$ , death.

U $\rho$  $\zeta$  $\alpha$ , *pro*  $\tau$  $\acute{\alpha}$  $\rho$  $\zeta$  $\alpha$ , incense;  $\rho\omicron$  $\delta$ - $\beta$  $\alpha$  $\rho$  $\tau$  $\alpha$   $\lambda\omicron$  $\nu$  $\rho$  $\zeta$  $\epsilon$   $\mu$  $\epsilon$  $\eta$  $\tau$  $\epsilon$   $\alpha$  $\lambda$  $\lambda$  $\nu$  $\zeta$  $\epsilon$   $\tau\omicron$  $\eta$  $\eta$  $\beta$  $\epsilon$  $\omicron$  $\rho$  $\eta$  $\delta$   $\delta$  $\nu$  $\tau$   $\mu$  $\epsilon$   $h$  $\mu$  $\rho$  $\zeta$  $\alpha$   $\mu$  $\epsilon$  $\tau$  $\epsilon$  $\acute{\alpha}$  $\delta$ , I will offer unto thee burned sacrifices of fat cattle with the incense of rams.

U $\rho$  $\zeta$  $\alpha$  $\rho$  $\alpha$  $\eta$  $\mu$ , to clear or rid.

U $\rho$  $\lambda$  $\alpha$  $\eta$  $\eta$ , play or sport, as in justling or wrestling.

U $\rho$  $\lambda$  $\alpha$  $\eta$  $\eta$  $\epsilon$  $\acute{\alpha}$  $\acute{\alpha}$ , cheerful, brisk, mer-

ry; also nimble, active.

U $\rho$  $\lambda$  $\alpha$  $\eta$  $\eta$  $\epsilon$  $\acute{\alpha}$  $\acute{\alpha}$  $\delta$ , cheerfulness, briskness, activity.

U $\rho$  $\rho$  $\alpha$  $\eta$  $\eta$  $\epsilon$  $\acute{\alpha}$  $\acute{\alpha}$  $\delta$ , wrestling, struggling; also strife or contention.

U $\rho$  $\rho$  $\nu$  $\eta$ , an usurer.

U $\rho$  $\rho$  $\nu$  $\eta$  $\epsilon$  $\acute{\alpha}$  $\acute{\alpha}$  $\delta$ , usury.

U $\nu$  $\lambda$  $\rho$ , a fox; Lat. *vulpes*; otherwise  $\mu$  $\acute{\alpha}$  $\delta$  $\delta$   $\mu$  $\acute{\alpha}$  $\delta$ ,  $\rho$  $\eta$  $\nu$  $\alpha$  $\epsilon$ ,  $\epsilon$  $\acute{\nu}$   $\alpha$  $\lambda$  $\lambda$  $\alpha$  $\nu$  $\delta$ ,  $\rho$  $\alpha$  $\eta$  $\nu$  $\epsilon$ ,  $\rho$  $\epsilon$  $\omicron$  $\nu$  $\delta$  $\alpha$ ,  $\mu\omicron$  $\delta$ - $\mu$  $\nu$  $\eta$ , and  $\epsilon$  $\lambda$  $\acute{\alpha}$  $\mu$  $\alpha$  $\epsilon$ .

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  $\rho$  before the initial vowel. Thus, for instance, the words  $\alpha$  $\eta$  $\lambda$  $\lambda$ ,  $\acute{\alpha}$  $\eta$  $\eta$  $\epsilon$ ,  $\alpha$  $\tau$  $\alpha$  $\epsilon$ , and a great number of others, which are taken notice of in the course of this dictionary, are frequently written and pronounced  $\rho$  $\alpha$  $\eta$  $\lambda$  $\lambda$ ,  $\rho$  $\acute{\alpha}$  $\eta$  $\eta$  $\epsilon$ ,  $\rho$  $\alpha$  $\tau$  $\alpha$  $\epsilon$ , &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*, *fostis*, and *fostia*, and wrote *herba*, *hœdus*, *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 naɣde*, *a néaɣoɣɣɣɣ*, *a nɣɣɣɣɣɣ*, *a noɣoɣɣɣ*, *a nuajɣ*, instead of *an aɣde*, *an éaɣcoɣɣɣ*, *an nɣɣɣɣɣ*, *an oɣoɣɣɣ*, *an úajɣ*, 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-ánac*, Engl. Kavanagh, the chief family of the province of Leinster, descended in a direct line from *Domnal Coemánac*, eldest son of Dermod, king of Leinster in Henry the Second's time, and the twenty-third direct descendant from *Caṯaoɣɣ-mōɣ*, 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'Ḃnaɣn*, now pronounced *O'Ḃɣɣn*, Engl. O'Byrne, are descended in a direct line from *Ḃnan-dub*, who died king of Leinster in the year 601, according to our annals, being direct descendant of *Ḃneayal bealajɣ*, who was the grandson of *Caṯaoɣɣ-mōɣ* above mentioned. The ancient estate of this noble family was the large district of *Ṭɣɣuṯa Cēad an Chu-majɣ*, whose present name I do not know. I suppose it to be a part of the County of Wicklow.

III. The family of *O'Ṭuṯaɣɣl*, Engl. O'Tool, are descended from the same stock with the O'Byrns. Their ancient estate was the district called *Ḃ-Majɣajɣ*. I also find mention of their having been settled in the territory of *Jmajle* in the County of Wicklow. The O'Brenans are also of the same stock, and were anciently settled in the territories called *Ṭɣɣuṯa Cēad 1 Eɣɣɣ*, whose situation and modern name I am quite ignorant of.

IV.—The ancient and noble family of *O'Conoɣ fájɣze* is descended from *Roɣɣa-fájɣze*, whom our antiquaries mention as the eldest son of *Caṯaoɣɣ-mōɣ*. The O'Duns and O'Dempsies are set down as branches of the house of *O'Conoɣ fájɣze*, and O'Duinin is mentioned as a descendant of O'Duin. No other families are reckoned by our Seanchuys as the offspring of *Roɣɣa-fájɣze*, though I find the families of *O'Ḃnoɣajɣm*, *O'Ṭɣon-aɣɣ*, Engl. O'Kenny, *O'Ḃean-zuɣa*, Engl. O'Hennessy, *O'Ḃamɣɣɣɣn*, and *O'Mūɣaɣajɣ*, mentioned as co-partners with O'Conor, O'Dun, and O'Dempsey, in

the possession of the district of 15. *Ῥάιζε*.—*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 *Ῥογγα-Ῥάιζε*. The Mac-Gormans are mentioned as the posterity of *Ὀάμη Βαριας*, another son of *Καταομη-μῶρη*, and the territory of O'Wharree assigned as their ancient inheritance.—*Vid. Camb. 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'Ryans are likewise descendants of *Καταομη-μῶρη*, through Domhnal, son of Nathi, who was the sixth in descent from that king; as also the O'Murphys, through Phelim, son of *Εανα Cnyrealac*, 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 *Νιακουβ*, the great grandfather of *Καταομη-μῶρη*. 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 *Μακ-Ῥόλλα-Ῥηάδριας*, *Engl. Fitzpatrick*, formerly sovereign princes of the large tract called Ossory, and now Earls of Upp. Ossory, derive their descent from *Κονλα*, son of *Ῥεαγαι Ῥεακ*, from whom descended the above king Ca-

*ταομη-μῶρη* in the twelfth degree. The O'Carrols, descendants of *Cjan*, grandson of *Ολjol-Οlam*, 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.—*Camb. Evers. p. 27*. We have likewise to observe that the chief families of Connaught are descended from two sons of *Εοσα-Μομηδεδῶρη*, king of Meath in the fourth century, excepting the O'Kellys, the O'Maddins, the O'Lallys, the O'Neachtans, and the Mac-Egans, all descendants of *Κολλα δά Χηρος*, brother of *Κολλα Ἰαγ*, king of Meath and Ulster an. 327. The two sons I have pointed at were *Ῥηαν* and *Ῥιας*: from the former are descended the O'Connors, the O'Rourks, princes of Breifne, the O'Reyls, lords of a part of Breifne called *Μυνητη-Μαολ-Μορδα*, the O'Flahertys, the O'Beirns, the O'Fallons, the O'Flins of *Clanmulnuana*, the O'Malys, the O'Bradys, or Mac-Bradys; a family of the O'Flanagains, (*vid. Flanagan. supr.*) the Mac Dermots of Moyluirg and Carrick, formerly princes of Tiroiliolla, &c. (*vid. Ογρημαρδ supr.*) the O'Molones, the Mac-Concannans, or Mac-Congenain, and others. From *Ῥιας*, the second son of the same king, are descended the O'Seachnassys and the O'Dowls, the former through *Εοσα Ῥεακ*, son of *Ὀατj*, king of Meath an. 405; and the latter from *Ῥιας*, another son of the same *Ὀατj*. The O'Heyns of 15-*Ῥιας* *Ἰδνε* are also descended from *Εοσα Ῥεακ* through *Ῥαμη Μακ-Κολμαη*, so renowned for

his hospitality towards the middle of the seventh century, as was his cotemporary *Cuana*, son of *Calcjn*, lord of Fermoy, in the County of Cork, residing at his castle of *Clóc Ujarujn*, near Mitchelstown, from which castle he was called *Laoc Ujarujne*.

—*Vid. Keating in the reign of Conal Claon, King of Meath.* The O' Cahils are of the same stock, and were co-partners with the O'Seaghnessys in the district of Kinealae. The Maguires and Mac-Mahons, whom I have already mentioned, were also of the chief descendants of *Colla ea Cijoc*, and formerly lords of all the County of Fermanagh; the O'Hagans, of the stock of O'Neil, were lords of *Tullaocoz* in *Ultdja* or Ulster. The families of O'Moran, O'Mahadj, and O'Curra, English, Curry, the O'Ujnyre, Engl. O'Linchy, the O'Leačlabajr, English, Lawler, the O'Heocazajn, 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 *Cajrbne*, son of the above Brian, the first-born of King *Coča Mojmadojn*—*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 *Maczjolla Chodar*, Engl. Mackillecoddys, the *Mac Cejlezōjd*, Engl. Mackillegod, the O'Donovans, the O'Cuileains, the O'Moriartys, all de-

scended from the same stock with the Macartys, I mean from *Cozan-mōm*, son of *Oljol-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-Eac-luač*, who was king of all Munster in the year 366, and was the fifth direct descendant from *Cojmac-Cajr*, king of the same province, and son of *Oljol-Olum* above mentioned. The same *Cojmac-Cajr* 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'Lonegans, the O'Aghiarans, or O'Aberns, 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'Zajrbje*, English, O'Garvey; a very ancient and noble family of

that great and famous district of Ulster, anciently called *Críoch-Ruad*, and who are mentioned by *O'Dubagáin* as proprietary and hereditary toparchs or lords of the large territory called *Íb-Eacac-Cóba*, 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, *Rúdríġ-móir*, was king of Ulster and Meath, and supreme sovereign of Connaught in the year 104, before the birth of Christ, according to O'Flaherty's computation grounded on our annals, that is to say, 1872 years before the present time. The O'Garveys, as well as the Maginis's and O'Moras, are descended from this king through the line of the famous warrior *Conal-Ceáinnac*, and more immediately from *Eoca-Cóba*, who was likewise ancestor of Lord Iveagh, not of O'Mora and from whom the country called *Íb-Eacac-Cóba*, now Iveagh, had its name. He was the twenty-second direct descendant from *Rúdríġ-móir*, and the thirty-fourth ancestor in the ascending line from a Maginnis, called *Uí Mac Uíre-óirġ*, whose genealogy I have now before me in a manuscript of about 100 years. So that I compute this *Eoca Cóba* 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-Uíre-zuyra*, or Maginis, as then the lord and proprietary possessor of the district called *Clan-Uíre* alone, and not of Iveagh; whence it appears unaccountable why his successors took their title from the barony of Iveagh, of

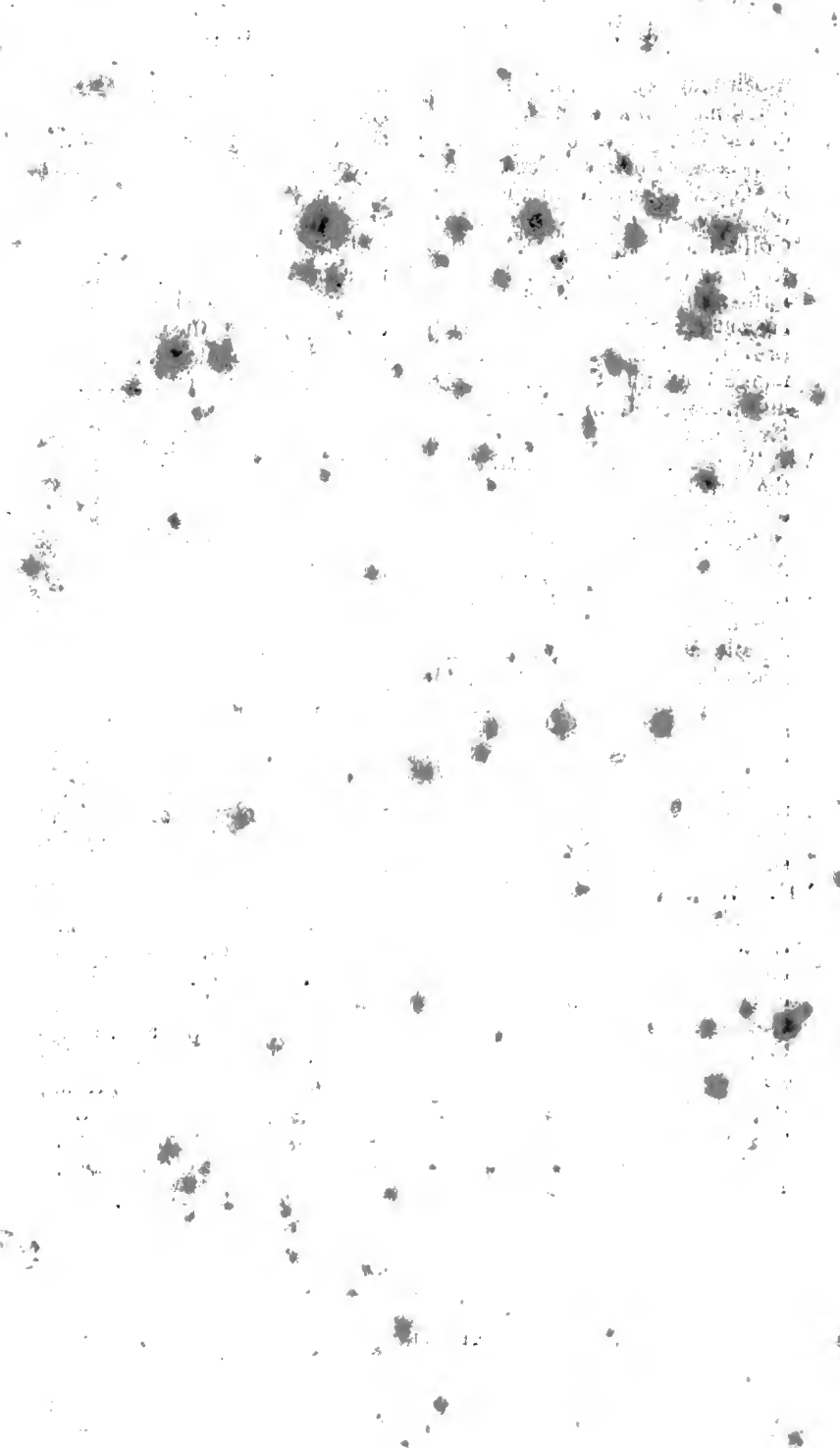
which they became lords baron. I find mention of another family of the O'Garveys in O'Dugan, as possessors of a district called *Ἰβ-Ὀρεγῆσι-μαῖα*, in the Co. of Armagh, descendants from *Colla Uair*, king of Ulster in the year of Christ 327, but of quite a different stock from the ancient Rudrician kings of that province. These two different families of the O'Garveys are also mentioned in *Cambrensis Eversus*, p. 26.

VI. The family of *O'Cuildealraín*, the direct heirs and descendants of *Laogaire*, the second son of *Nial-Naoigiallaic*, 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 *Maenmújze*, 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 *Maenmújze*, 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-Chrioc*, 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-Mojmeadóin*, 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 *Loic 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.







Wandering ea - sep 195

beautiflino - a kind of p 88

man - Latin - memo.

see Macs - Note p 331

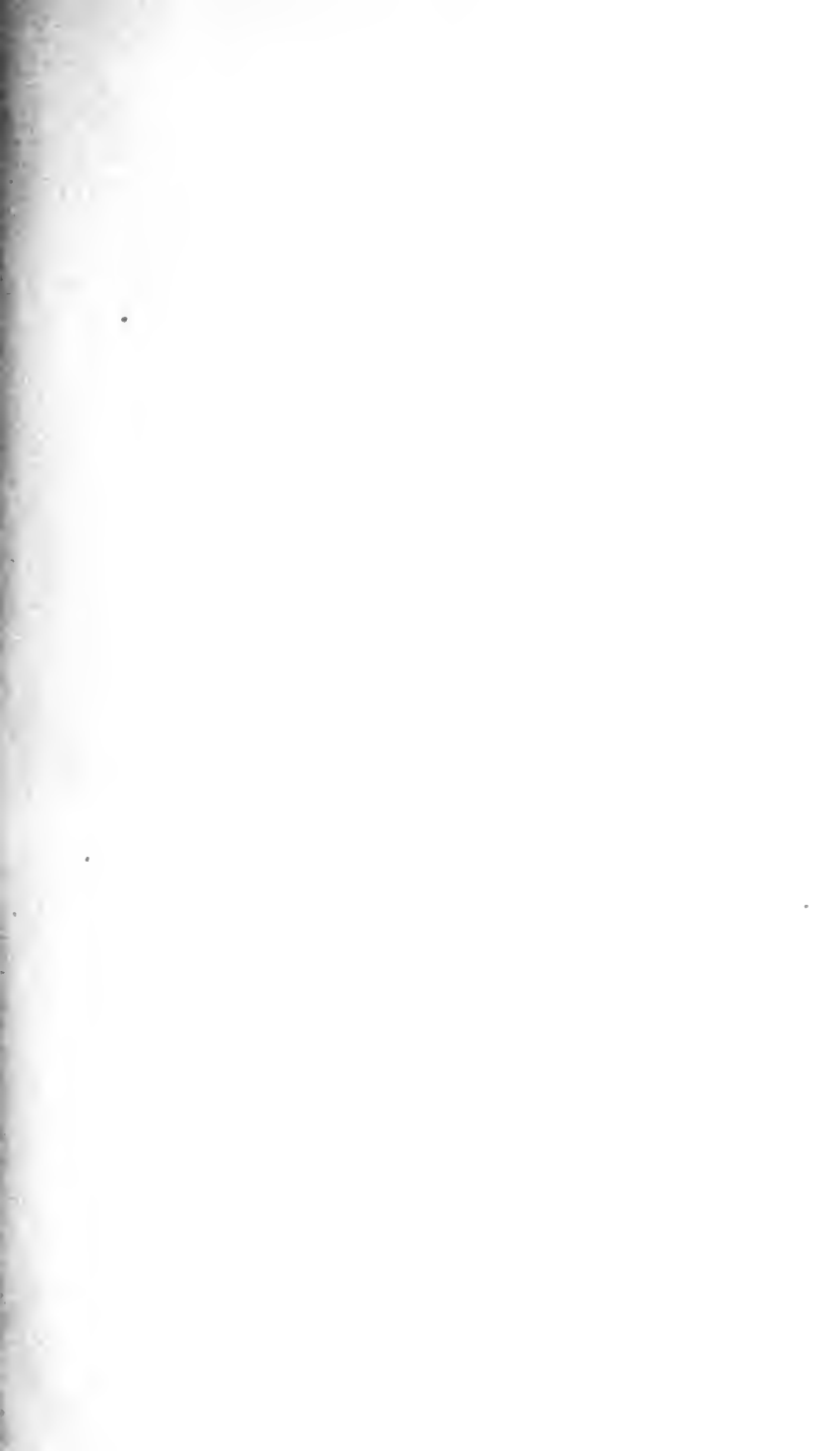
Blam p 318

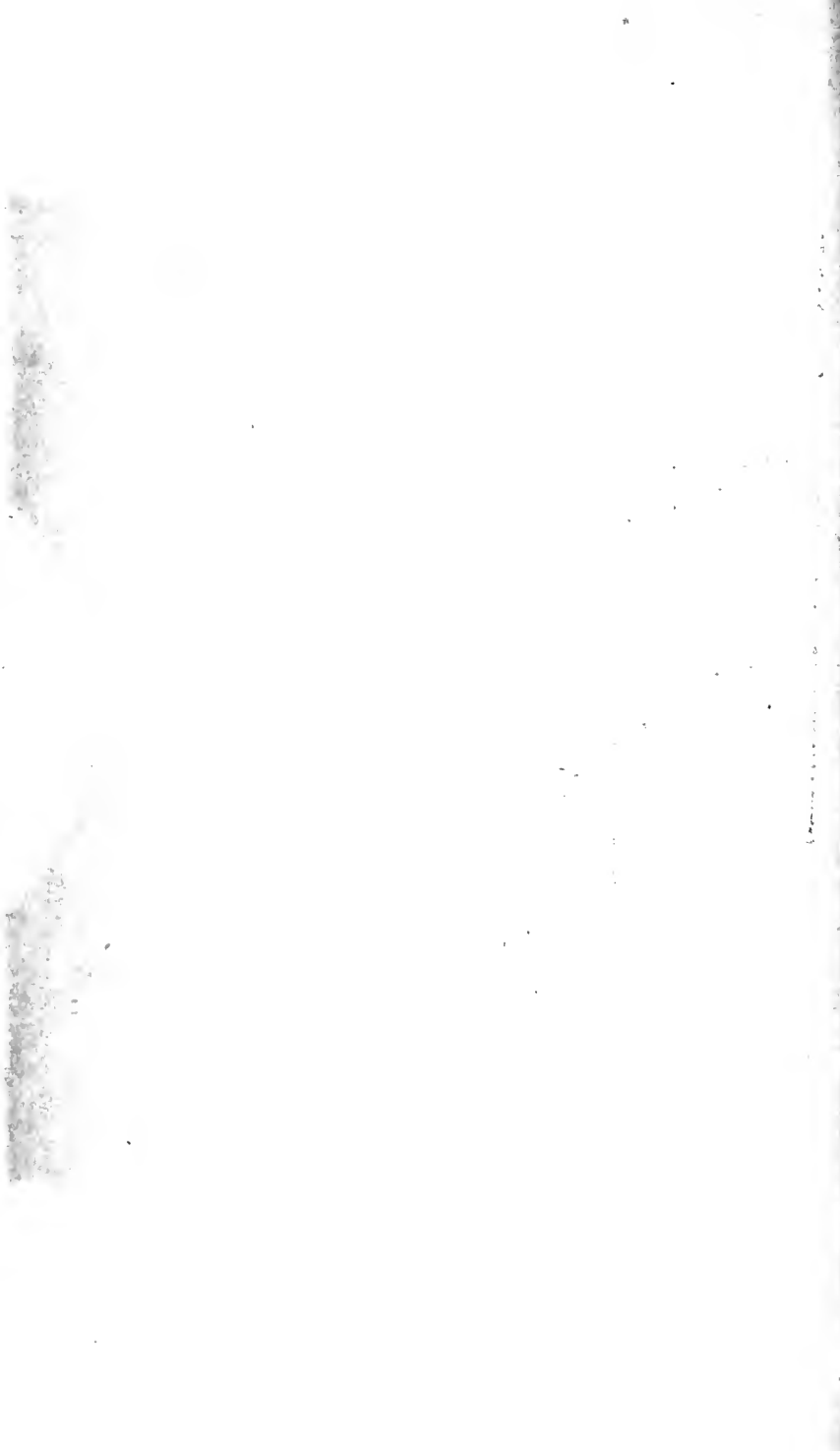
St. ... (family) 357

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Author O'Brien, John

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