ROYAL IRISH ACADEMY.

TODD LECTURE SERIES.

VOL. II.—PART I.

IRISH LEXICOGRAPHY:

An Introductory Lecture.

BY

ROBERT ATKINSON, M.A., LL. D.,

Professor of Sanscrit and Comparative Philology in the University of Dublin;

and

Royal Irish Academy's Todd Professor of the Celtic Languages.

PUBLICATIONS OF THE ROYAL IRISH ACADEMY.

TRANSACTIONS: *Quarto, boards; or in Parts, stitched.*

Vols. I. to XXIII. (*some out of print*). For Prices, &c., inquire at the Academy.

Vol. XXIV.—SCIENCE (complete), 31s. 6d.

,, ˙ POLITE LITERATURE (complete), 5s. ⎱ together (with title), 24s.
,, ANTIQUITIES (complete), 19s. 6d. ⎰

Vol. XXV.—SCIENCE (complete), 37s. 6d. Vol. XXVI.—SCIENCE (complete), 35s.

Vol. XXVII. (POLITE LIT. AND ANTIQUITIES) :—

Part 4.—Fasciculus of Prints from Photographs of Casts of Ogham Inscrip-
tions. By SIR SAMUEL FERGUSON, LL.D. (With Plates I*. to V.) [June, 1881.]

Part 5.—On Sepulchral Cellæ. By SIR SAMUEL FERGUSON, LL.D. [November, 1882.]

Vol. XXVIII. (SCIENCE) :—

Part 12. — On the Embryology of the Mammalian Muscular System.
No. I.—The Short Muscles of the Human Hand. By BERTRAM C. A. WINDLE,
A.B., M.B., B.CH., and Senior Moderator in Natural Science, University of
Dublin ; Pathologist to the General Hospital, Birmingham. (With Plates III.
and IV.) [January, 1883.]

Part 13.—Report on the Acanthology of the Desmosticha. (Part II.) By H. W.
MACKINTOSH, M.A., M.R.I.A., Professor of Zoology, and Curator of the Museum
of Anatomy and Zoology in the University of Dublin. (With Plates V. to VIII.)
[June, 1883.]

Part 14.—Report on the Acanthology of the Desmosticha. (Part III.) Further
observations on the Acanthology of the Diadematidæ. By H. W. MACKINTOSH,
M.A., M.R.I.A., Professor of Zoology, and Curator of the Museum of Anatomy
and Zoology in the University of Dublin. (With Plates IX. and X.) [July, 1883.]

Part 15.—Expansion of Elliptic Functions. By WILLIAM NICOLLS, B. A.
[April, 1884.]

Part 16.—On a Geometrical Transformation of the Fourth Order, in Space of
Three Dimensions, the Inverse Transformation being of the Sixth Order. By
L. CREMONA, LL.D. Edinb., F.R.S., Professor of Higher Mathematics in the Uni-
versity of Rome. [July, 1884.]

Part 17.—Catalogue of the Earthquakes having occurred in Great Britain and
Ireland during Historical Times; arranged relatively to Localities and Frequency
of Occurrence, to serve as a Basis for an Earthquake Map of the Three Kingdoms.
By JOSEPH P. O'REILLY, C.E., Professor of Mining and Mineralogy, Royal College
of Science, Ireland. (Plate XI.) [September, 1884.]
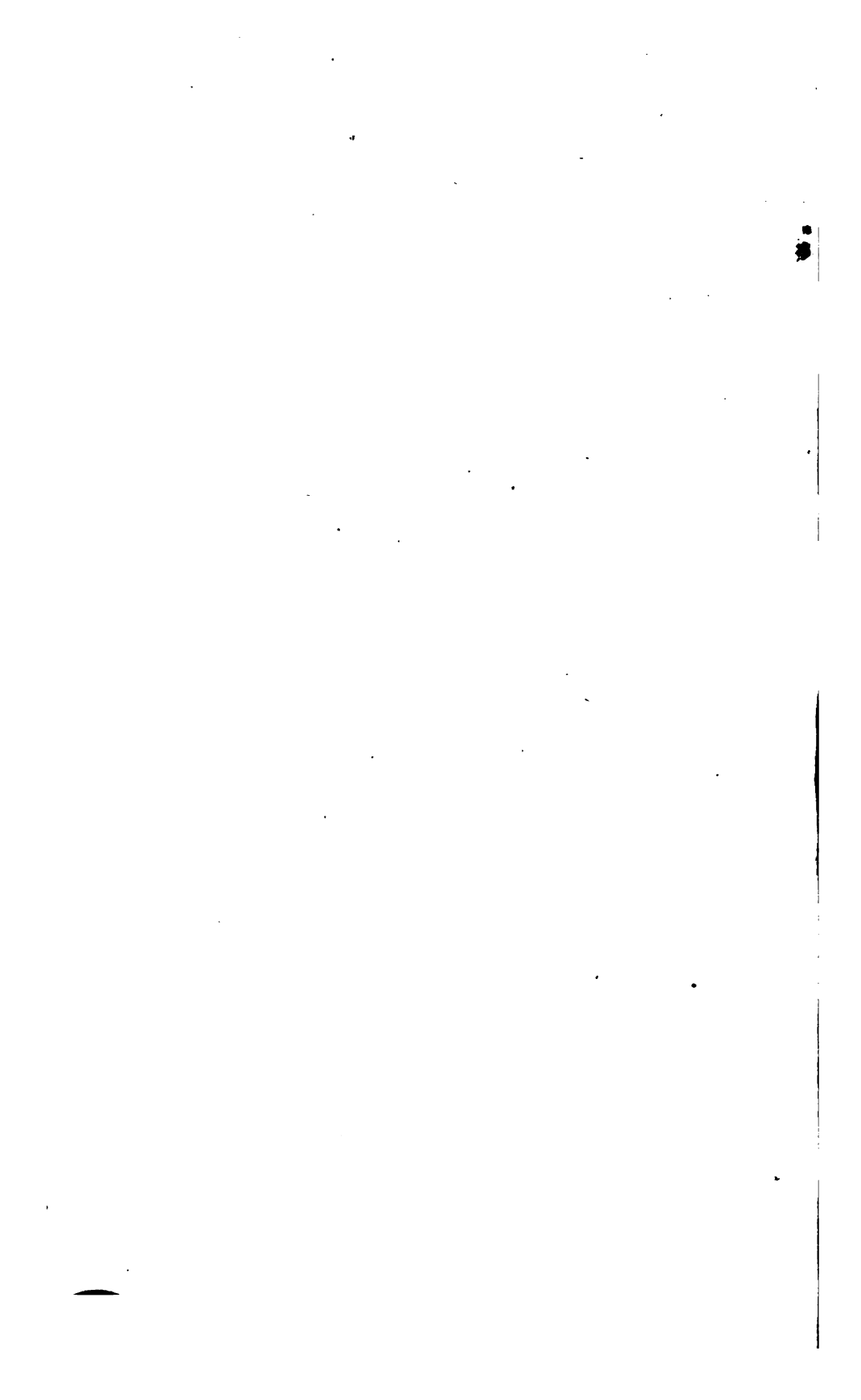
ROYAL IRISH ACADEMY.

TODD LECTURE SERIES.

VOL. II.—PART I.

IRISH LEXICOGRAPHY:

An Introductory Lecture.

BY

ROBERT ATKINSON, M.A., LL.D.,

Professor of Sanscrit and Comparative Philology in the University of Dublin;
and
Royal Irish Academy's Todd Professor of the Celtic Languages.

IRISH LEXICOGRAPHY:

AN INTRODUCTORY LECTURE.

———◆———

WHEN I first heard of the proposition to found a Todd Lectureship of the Celtic Languages in honour of that eminent scholar, I felt that there could have been paid to his memory no tribute that was more in harmony with his thoughts when living and working amongst us. It is not necessary for me now or here to dwell on the character of his work, or on his earnest zeal in behalf of Irish studies. To us of the younger generation his name carries with it a charm that is full of regret; the older generation, in this case rightly "laudator temporis acti," still dwells on the memories of the past with a sadness that is tempered by the thought that in our Academy we have at least done what lay in our power to shield an honoured name from the "scythe and crooked knife" of time.

I am sure that I am but speaking the sentiments of all who hear me in saying that Dr. Todd loved deeply, as he prosecuted zealously, the study of Ireland's past history. It is not needful that we should agree with all he said, or accept all his theories, to enable us to value his labours in antiquarian research: he had a true feeling of the worth of this order of studies, a keen perception of the class of facts to which prominence is to be given, and a subtle skill in arranging artistically his collected material—an extremely rare combination which, in my opinion, belongs to only one living man amongst us—the author of the "Life of St. Columba."

---

* Delivered, April 13, 1885.

A 2

Dr. Todd was not a linguist in the narrow sense of the word; he had studied, and carefully studied, the monuments of the ancient language of Ireland, but it was more particularly with a view to the elucidation of the history than of the language of the past. But he would have been the first to recognize the supreme importance, for that end, of the minutest investigation of the Irish language in its various epochs, and his swift intellect would have instantaneously grasped the bearing, and acknowledged the utility of the study of Irish in connexion with its sister languages, as well as with the wider family of which they are members. It was with this view that this Professorship was founded, and with no name could it be more appropriately connected than with the name of James Henthorn Todd.

The position, indeed, of these Celtic languages is sufficiently remarkable : the old Hindu records of the far East have been made to yield up their contents; their secret has been forced from the mystic arrow-heads that tell of the achievements of Oriental despots; and now, as one after another the members of the great Indo-Germanic family have entered the magic circle of linguistic, in which their hidden essence is wiled from them, so it has come that the westernmost of them all has fallen under the enchantment, and is waiting for the powerful voice of the magician to evoke the long silent soul.

There are phenomena in these Celtic languages that make them the delight and the despair of the linguist. The derivatives exhibit an abundant growth that speaks of a luxuriant soil, but the roots are covered deep down beneath layers of structure presenting a sturdy resistance to excavation—the stem breaks sooner than yield its hidden origin.   •

The known grammar of Irish is full of the strangest and most perplexing puzzles : thus, when we look at the compound preposition

lium,	linn,
leat,	libh,
leis,	leo,

we are involuntarily hurried into a different field of languages : these combinations, one fancies, might be Hebrew or Hungarian, Tibetan or Tamil! No wonder that in the early stages of the study a Vallancey or a Betham connected the ancient Irish language with the languages of the East, and gravely compared Celtic roots with Chinese or Phenician vocables. But the days of pardonable ignorance are past, though

occasionally a belated philologer emerges from the depths of a thorny linguistic forest with a proud shout of "Eureka" as he holds up to view his long-cherished whims.

Criticism is more severe now that definite progress has been made, and perhaps some of the charm has been taken away by the accumulation of positive knowledge. Still there is abundant scope for discovery; for even since the foundation of this Todd Professorship a rich treasure has been recovered from the depths of the long past : the resolute student has successfully wrestled with the stubborn sphinx. Last year I delivered a lecture in Trinity College on the nature of a law, to which at the time I gave the name of " Zimmer's Law," in honour of its discoverer. [I did not, and could not, know that there was in print at the time, though unpublished, the narrative of substantially the same investigation by M. Thurneysen, with whom, therefore, apparently, Professor Zimmer will have to share the honour of discovery.] The importance of this ' find ' can hardly be overrated: the study has been renewed with fresh zeal, and I trust that a generous rivalry will animate the leaders of this study to further efforts and yet more successful issues.

In times not so long past there were in Ireland societies that vied with each other in publishing Irish texts, but they have yielded now, as it would seem, to the all-devouring exigencies or desires of the present ; and the modern societies, in urging the study of Irish as a vernacular tongue, have not had the slightest result in the way of increasing the number of students willing to devote themselves to the requisite training for the further prosecution of their studies in the right direction.

It is true something may be said also in their behalf ; for, it may be asked, What facilities are afforded them for taking the right course ? The Academy has indeed placed in the hands of the public the excellent facsimiles, far plainer to read than the original MSS.; but how is the Irish student to get at them, and how shall he procure for himself the key to unlock the wicket-gate at the entrance? That is a side in which the Academy is bound, I think, to give some help, and therefore, during my tenure of office as the Academy's Todd Professor, I shall endeavour not to leave out of sight the wants of the class whose sympathies and assistance I would seek to enlist. The field then is open, the labour is abundant. I propose to consider in this Paper,

What are the lexicographical means at the command of the student who desires to take part in the work?

The grammar is fairly understood, but the dictionary is as yet not in existence; and each student will have for some time to make his own dictionary out of already published matter, until the time arrives for the birth of a Celtic Thesaurus.

The natural source of the modern vernacular goes only a slight way towards the goal; we must have recourse to the written memorials; we must go back to the earliest times of the existence of this family of speech, and trace its course through all the points of its orbit.

I. In speaking of the sources whence our knowledge of Irish is derived, we naturally turn to the earliest records, the inscriptions in the Old Gaulish language. These inscriptions, which unluckily are not numerous, are besides of extremely uncertain rendering. There is hardly a single word read in these monuments concerning which doubts are not legitimately felt. But, from the very nature of the case, perhaps all that these inscriptions will ever avail to us is, that the case-endings which are recognizable correspond fairly with the inferences made from other sources as to the prehistoric case-endings in Old Irish.

Quite as much difficulty awaits the student in the case of the Irish stone-records, commonly known as *ogam*-stones, which in any case are not likely to contribute important knowledge, either historical or linguistic. It is not easy to see at what point of Ireland's history these inscriptions could have been made. From the time of the introduction of Christianity, to the period of the Zeussian glosses of one thousand years ago, there must have been a considerable literary activity in Ireland, and the young, flourishing Church, was very unlikely to neglect or corrupt the language with which they sought to persuade and control the people. The very fact that these clerics studied carefully the Latin language would have made them the more desirous to preserve forms of their mother-tongue so extraordinarily like those of Latin as some of these ogamic inscriptions seem to possess. And besides, it is not to be left out of consideration, that even the early Zeussian codices are only fragments of a continuous activity, and that therefore they would have preserved relics of that older [assumed ogamic] state of the language, had any such existed, handed down from the first missionaries, who must have left Ireland at a time when

the language was still in possession of these wonderful primeval case-endings. But nothing of the kind I refer to is found in these codices. The suggestions hitherto made appear to me to demand a rate of change which the circumstances of the case do not permit, and which nothing but a phonetic epidemic of a malignant type could possibly explain. But the course of linguistic transformation in a country at rest from serious troubles, and where, too, no external shock precipitates the progress, is far too slow to permit the assumption that such forms as *qurimitirros* and *glasiconas* [Ir. glas-chon] could be real living genitives at any period subsequent to the introduction of Christianity. Either, therefore, these inscriptions are much older than they are generally considered to be (which I do not think possible), or, we have not got at the right solution. For my own part, I do not believe *that they represent the spoken language of the time when they were inscribed,* but rather that they were a secret writing based on the language of long-past centuries kept up, among the druids and brehons, combined with other cryptic methods of writing that had no reference to the antecedent state of the language.

II. Leaving then this barren field of inscriptions, we advance to the sure and fruitful sources of the MSS. in Old Irish. The earliest of these are the so-called Zeussian codices, from which was drawn the material used by our great master in the construction of his vast work, the *Grammatica Celtica.*

The progress of study on these important texts will be best seen [1853] from a chronological statement of the works published subsequently to the appearance of that work in 1853. Zeuss made use of seven MSS. of varying extent, but whose language, according to the master, was "una eademque formis suis et regulis certis circumscripta, lingua hibernica vetusta" (*Gr. Celt.*, p. xxxiv.). These were MSS. of the 8th and 9th centuries, from St. Gall, Würzburg, Milan, Carlsruhe, and Cambray, containing glosses and phrases explanatory of passages found in Latin MSS. of Priscian's grammar, or parts of the New Testament, and the Psalms.

The next step was the publication of *Goidelica,* by Whitley Stokes, [1866] in 1866, containing his transcripts of the Irish glosses found in MSS. at Turin, Milan, and Berne.

Three years after the publication of Stokes' book, Nigra gave to [1869] the world an edition of the Turin glosses, with a commentary on each word, and a considerable amount of explanatory detail.

[1871]   Shortly after, Ebel, who had been steadily labouring in inves-
tigation of the structure of the language, on which he published many
important papers in the *Beiträge*, was enabled, in 1871, to republish
the *Grammatica Celtica* with many valuable alterations and additions;

[1872] and the following year Stokes re-edited his *Goedelica*, with much fresh
matter, including glosses from Vienna, Nancy, Berne, Leyden, toge-
ther with the Old Irish hymns and glosses found in the Liber Hymno-
rum, as well as the Irish notes in the Book of Armagh.

[1872]   The same year, Nigra published his *Reliquie Celtiche*, giving a
detailed account of the MS. of St. Gall, its form, pagination, contents,
period and place of compilation, its ogam entries, its marginal readings,
its script, with four illustrative photo-lithographic pages, and a selec-
tion from the glosses themselves.

[1878]   The next important step was taken in 1878 by Professor Ascoli,
who, in vol. v. of the *Archivio Glottologico Italiano*, began the pub-
lication of the Milan Codex, under the title *Il Codice Irlandese dell'
Ambrosiana*, of which the second fasciculus was issued in 1882. Be-
tween the two fasciculi he published the St. Gall glosses in their
entirety, with catchwords from the Latin text of Priscian, which, un-
fortunately, are not full enough to obviate the necessity of a constant
and troublesome reference to the editions of the Latin text by Putsch
or Hertz.

[1881]   But now, in 1881, a most valuable addition was made to our means
of study by the publication of Güterbock and Thurneysen's *Indices
Glossarum et Vocabulorum Hibernicorum quae in Gr. Celt. explanantur*.
This excellent piece of work enabled everybody to see at once whether
any word was discussed in the *Gr. Celt.*, and, at the same time,
brought together the whole of the texts (so far as they are quoted in
the *Gr. Celt.*) of the St. Gall, Turin, and Würzburg Codices, and of
the Milan Codex as much as was then attainable; with singularly
accurate reference to the place of occurrence of each word in the *Gr.
Celt.*, and a suitable classification of the different forms. This work
furnished at once a convenient text-book and glossary of the Old Irish
material, and freed the student from the enormous labour which had
up to this time devolved upon the beginner, of making for himself
some provisional index to Zeuss.

     In the same year, a further step was taken by Professor Zimmer
in the publication of his *Glossae Hibernicae*, a revised edition of all the

Old Irish glosses, except those of St. Gall and Milan, which the edition of Ascoli had already made publici juris.

It is with very considerable eagerness that the remainder of the Milan Codex is awaited from the able hands of its editor, for it is not too much to say that every page of this work* adds some valuable item to our stock of knowledge.

Thus, when Ascoli's edition of the Milan Codex shall have been published, the student will have at his command about the entire body of Old Irish extant. It is therefore not too optimistic to expect that, before the completion of the present decade, we shall be in possession of a dictionary in which the whole of the Old Irish material will be sifted and arranged in a manner that will leave little scope for further amelioration.

III. The next important element is the glossaries. From this side, too, something has been done, but not much. The small glossary of O'Clery was edited by ~A. W. K. Miller, in the *Rev. Celtique* of 1879–80, tome IV., 351; but already in 1862 Stokes had published the more important glossary attributed to Cormac, together with the valuable law glossary of O'Davoren. In 1868, Stokes edited O'Donovan's translation of Cormac's Glossary; but the O'Davoren remained untranslated. The latter was submitted to a careful investigation by Ebel in an admirable Paper in the *Revue Celtique*, II. 453, and the publication of the *Felire* by Stokes, in 1880, gave an opportunity for the further utilization of O'Davoren, who still, however, remains untranslated.

In the *Philological Society*, 1859, Stokes published, also without translation, some glosses from MS. H. 3, 18, Trin. Coll., Dublin, and the same author in 1860 brought out a valuable little tract on Latin Declension, with *Irish Glosses*, accompanying it with his usual painstaking indices. But beyond these publications nothing of importance has been done in the way of facilitating the study, or at all events of completing the publication of the extant glosses. This is much to be regretted, because the glosses do undoubtedly contain much excellent

---

* In the case of MSS. of this supreme importance, it is a matter of absolute necessity that every word, syllable, and letter should be scrutinized with the closest attention, so as to secure the exactest possible reproduction of these invaluable documents, which form the basis for all scientific study of Celtic speech. It is, therefore, perhaps to be regretted that the MS. could not have been photographed.

matter, calculated to furnish invaluable assistance in the translation
of our Middle Irish texts, as in many instances the statements of the
glosses harmonize so well with the sense of the passage, that we can
have little hesitation in assigning to them the alleged meaning.
Thus, in Windisch's *Irische Texte* there are numerous passages where
a knowledge of the glosses would have been of service; *e. gr.* on p. 280,
dóit fri dóit, leóit fri leóit, fuamain fri fuamain, gualaind fri gualaind,
where *leóit* is explained in the glosses to mean *elbow*, and *fuamain* is
rendered by *side*, both words being apparently unknown to the
editor. Again, p. 266, Windisch gives *imbri bró*, inserting the
words in glossary under *imbri*, but without explanation. They are
glossed *bri* = ꝼeꝀꝡꝿ, and *bró* = bꝗuꞇ, 'anger's glow'. Again,
p. 260, the passage *ciar bo mór trá a mainbech dorat im na mná aile,
dorat a thri chomméit im Emir*, is rendered by O'Curry [*Manners, &c.,*
III. 26], "so, though great the *flattering praise* he bestowed on the
other women, he lavished (thrice) as much upon Emer", following the
gloss, which explains *muinbech* by moꞁꝛꝱ; but Windisch prefers
O'Reilly's explanation of *sting, deceit, treachery*, probably in ignorance
of the gloss.

In many cases these glosses furnish information that may be accu-
rate enough, but which will have to be taken on faith, because the word
explained is not likely to be of common occurrence. Thus, when we
meet the detailed account of a word, such as that given LL. 186 β
57, on the word *srinci*, viz. "nomen alicujus partis parvæ quæ sit in
ore infantis in utero matris" (translated into Irish in O'Clery *sub voce*),
there seems little likelihood of our getting beyond that statement. But
then that is just the kind of word concerning which the tradition was
likely to be kept long alive. Unfortunately, many of the glossarial
entries are plainly of a speculative nature, only to be accepted by way
of hypothesis till verification. O'Reilly's dictionary was compiled
largely from old glossaries, and therefore is to be handled cautiously;
but I am not inclined to denounce O'Reilly, who could hardly have
been expected to do much better with the materials at his command;
and I confess that I have at times found him quite correct in cases
where I had doubted his information. Thus the word ꞇꝛoꝲuꝛꝛꝛe,
'remnant', 'fragment', was for some time marked in my copy with an
obelisk, as possibly a *vox nihili*, till a wider acquaintance with the
literature assured me that it was genuine, and used in that sense;

e. gr. LB. 118 *a* 19, 'di-a mbe din tiruarsi de', "if there be a remnant left of it"; *cf.* LB. 157 *a* 9 ni h-innister sund acht tiruarsi do na piannaib-sin, "only a remnant of the tortures are described here"; O'Donovan (*Gr.* p. 457) has an instance from *F. Mast.*, A.D. 1174, and *cf.* the entries sub ann. 733, 1133, and O'Curry, *Lect.*, p. 555. Again, O'Reilly's entry of *arada* ' a severe punishment,' was to me a matter of doubt till I found the word referred to; it is a fem. *n*-stem, as may be seen from (sg. nom.) LB. 154 *a* 59, ba hí so *aradu* dobertha forru .i. a ngabail ar tus, a mbualad ocus a sroiglead co na facbatís cnáim na ball i cóir re cheli díb, "this was the torture that was inflicted on them, viz., to seize them first, and then to smite and scourge them till they did not leave a bone nor a limb undisjointed "; accus. LB. 165 β 24, o 'tconnairc tra Iudás in tan-sin in *aradain* tuccad for Isu, "when Judas saw the punishment that was inflicted on Christ"; 169 *a* 10, tabraid *aradain* cóir fors-in anmain i fil delb ocus cosmailius Dé, "inflict. ye just punishment on the soul", &c.; but *cf.* also LB. 49 *a* 63, doronsat cuiccnecht in n-úain cháscda ocus a *aradain*, "they prepared the cooking and the punishment (?) of the paschal lamb".

The material in O'Reilly is of the most varied kind, but it covers an enormous area, and must be judged somewhat leniently. But even the excellent digest of Windisch, which only refers to a very small section of the literature, is by no means impeccable. I do not propose to go into a detailed examination, of course, nor have I the slightest intention of disparaging the work; but I give here a few examples to show that whether based on old glossaries, as O'Reilly's, or on extant translations, as Windisch's, all dictionaries for the present have to be regarded with suspicion.

Thus, in the *Grammatica Celtica* Zeuss had quoted as an example of a substantive ending in *-ise*, the word *semise* (*gl.* attenuatio), Ml. 22 d; Windisch must have looked this up in the Ml. codex, for he cites the gloss, but he would not take the hint of the gloss itself, 22 d[1], which has 'armúscmise' 'pro ipsa mei adtenuatione', *i. e.* mu sémi-se, with the *part. augens.* The word *sémi* [53 b[28]] ' tenuitas' is common enough; but *semise* should be deleted as a non-existent form.

In his glossary, Windisch gives the very common word *menmarc*, ' darling ', with only a (?) appended, though one thinks the meaning

might have suggested itself even at first sight. It occurs in the Fled Bricrend, p. 260, § 18, at banlendan ocus at menmarc fer n-domain uli; p. 288, § 68, 13, is menmarc ban búaignigi.

The following passages will illustrate its use:—*F. Mast.* II. p. 1626, ó náċ menmapc lacpa ᵹiallaó óo mac ᵯ., "as it is not thy *wish* to give hostages"; *ibid.*, ᵹup an luċċ bá menmapc laip óo beiċ ina foċaip, "with that portion of the army which he wished to accompany him"; cf. *F. Mast.*, III. p. 1706, 2016, &c. Windisch adds a singular conjecture of his own, asking (*sub voce*) if *menmarc* may not have arisen from *menchomarc*, giving the passage where he finds the word in an article by Stokes (*Beitr.* I. 340):

> gaidil, gaidil inmain ainm
> ise menchomarc a gairm :

thus translated: 'gaidil, beloved name! *my sole wish* is to invoke it'; m'én-chomarc, 'mein einziger wunsch': so that Windisch's suggestion amounts to this equation:—

$$\text{menmarc} = \text{menchomarc} = \text{m'en chomarc.}$$

I do not think any speculation of our native glossators could beat this.

Windisch renders *bascaire* "beating the hands together in lamentation", quoting Stokes; but the word has no necessary reference to *sorrow*. O'Dav. uses it to explain *lam-comairt*, 'hand-clapping', and both are found in LB. 141 a 3, 222 β 10, 224 a 27; *cf.* also LB. 5 β 34, 154 β 35, 235 β 38, 259 a 39; *F. Mast.*, III. 2292; but it is also used in the sense of clapping hands for *joy:* cf. LB. 230 β 37, o atchonnairc Iúdas sin, ro-s-gab for *bascaire* moir fri mét na foelti, &c., "he took to clapping his hands from the abundance of his gladness".

On p. 32 of the *Texts*, he has a remark that "a word *comlabar* [sic] in the meaning of 'speech' has not yet been established'; and in his glossary he appends a (?) to the entry. But *cf.* Ml. 31b²⁴: huare dï asné gnim tengad *comlabrae* is immaircide andurigni Duaid ingnimsin intengad duairbirt argnimaib inchoirp olchenae, "inasmuch then as *speech* is an action of the tongue, David was justified in employing the action of the tongue for the actions of the body in general": we could scarcely have a clearer example of the use of *comlabra* in the disputed

sense. Or, again, Ml. 31d[10] (amal ní cofil ní arachoat anargat nglan acht á techt inaicdi) *sic* comlabrai inchoimded *infolngar* gním disuidib fochetoir iarnalabrad, "just so the word of the Lord becomes act immediately on its utterance". Or *cf.* its use in Ml. 46a[15] : inchom-labrae, glossing (rationabilis) *allocutio*. It is clear, therefore, that Stokes was quite justified in translating *comlabra* by *speech*.

The simple *labar* is brought into play in the *Gr. Celt.* in a com-pound which has nothing to do with it; p. 3, foot, "*eslabre* (gl. ama-bilia), *i. e.* non superba, from adj. *labar* superbus, arrogans". This is not correct, for the meaning is established as *largeness* (of heart); *cf.* Ml. 19c[20], *eslabrae*, gl. dispensatrix Dei *liberalitas;* 57b[1], gl. [manum] suæ *liberalitatis* extendere ; 57b[5], sua *liberalitate* sustentat. And the passage in Wb. 24b itself shows that no adjective is here intended, though the word is given as a gloss on 'quæcumque amabilia' [Phil. iv. 8], because the analogous clause 'quæcumque pudica' is glossed 'buith cen peccad', 'sinlessness', so *eslabre* is employed in the constant meaning of *liberality*. O'Reilly has the word, viz., eaꞃlabꞃa, 'bounty', 'courtesy', 'affability', and supplies the corrective in the previous entry, eaꞃlábaiꞃ, 'wide', from the word *slabar*, 'narrow', which is known from Cormac's "slabar cach cumang, esslabar cach fairsing", p. 40.

This extreme timidity of conservatism has led Windisch to be sceptical as to the meaning of words used commonly in the generally accepted sense. Thus, he will not give the student the benefit of his judgment in the matter of the phrase, 'ising ma', *Ir. Texte*, p. 260, though O'Curry had translated it 'hardly', to which meaning Win-disch merely attaches a (?). But the word is of constant usage in this sense, cf. *F. Mast.* III. p. 1771 : aꞃ ins má ꝛo baoi beo i neꞃinn an can ꞃin . . . . . "there was *hardly* any woman then living," &c ; III. p. 2318 : aꞃ ins ma ꝺo ꝛónꞃac an uꞃꝺail ꝺo ꝺuiꝺin . . . . . ꞃaṁail an ꝺeiꞃseinꞃec ꝺ'áiċeꞃ, "it is scarcely credible that the like number of forces . . . . . (ever before) achieved such a victory"; cf. *ibid.* II. p. 1498 : aꞃ ins ma ꝛo cecclamaꝺ ; where O'Donovan adds, in a note :—"aꞃ ins is thus explained by O'Clery : ins .i. éisen ; aꞃ ins .i. aꞃ aꞃ éisen". In Cormac's *Glossary*, p. 36, the text, ni roibe riam um nách araile éces samail inchumdaig boi um S., is given in the Lecan text, is ing ma rodmbaei din riam, &c.

IV. But after everything is done in the way of glossaries and dictionaries, the permanent source of material is the literature itself; and in this field there is abundant scope for labourers for many years to come.

The vicissitudes of Irish lexicography are not without amusing incident, for the glosses are often the helpless guesses of men as ignorant as we are of the meaning of words that had dropt out of usage with the decay of the customs to which they had reference. One of the most fatal methods of procedure current in these glosses is the assigning of an important rôle to the assumed derivation of the word, the glossator often bringing no mental effort to bear on the facts, but emitting his speculations in the most indifferent or audacious spirit. Of course, not all the faults lie at the door of the Irish original scribe; the later copyist has many sins to answer for. Take the following instance : in the *Amra* of Colum Cille (Stokes, *Goedelica*, p. 167), we have a gloss on the word *manna*, viz. inmainn issed asbertís meicc [Israel] fria manc[h]o, or as Crowe (p. 52) gives it, "in maind; is ed atbertís meicc Israel fri a manchu", which he translates, " it is what the children of Israel used to say to their monks, ' quid est hoc nisi cibus celestis' ". What the *children of Israel* had to do with *monks* seems never to have occurred to Crowe, at all events! But this abuse of words is unfair to the early writer, who was simply transferring to his page the words of the Bible [Exod. xvi. 15], "quod cum vidissent filii Israel, dixerunt ad invicem: *manhu*? quod significat, ' quid est hoc' ". This presumed *manchu,* ' monks', is neither more nor less than the *mán hú* of the Hebrew text, so that the etymological speculation is flung back a good many centuries, and must be placed to the credit of the Aramæan pundits!

A still more amusing instance is met with in the *Gr. Celt.*, p. 241, where we have the following entry :—

" Acc. masc.: indasian [*leg.* indasians .ı. imbucai l. lethet (*gl.* latitudinem; *i. e.* in utrumque sensum, *i. e.* angustiam aut latitudinem) Sg. 3ᵇ."

In other words, the word *indasian* is emended into ' in da sians,' and translated *in utrumque sensum.* In the preceding case we had a misreading of two Shemitic words: here the word in question is Aryan, indeed, but not Irish, for *dasian* is just the pronunciation of the Greek δασεῖαν, ' the rough breathing,' as contrasted with *psili* (ψιλή), ' the smooth breathing,' quoted in a subsequent gloss, *ibid.* !

On another occasion the St. Gall MS. gives [67b¹³, ¹⁴] *inducbal*, *i. e.* gloria, as a *gloss* on Priscian's *glos gloris*, 'husband's wife.'

But in other instances the fault is in the editor, especially in the case of words that do not occur frequently, and which differ but slightly from other known words of similar meaning; *e. gr.* in the *Gr. Celt.*, p. 778, the word *dedarnaib* (gl. *strenuis*) is presented as doubtful, the Zeuss indices adding no further information than Ebel's unlucky suggestion that it should be written *cedarnaib*, no doubt through the influence of the Welsh *cadarn*, 'powerful.' But the word *dedarn* is perfectly correct; thus we have Ml. 44 a², *dedairnn* .ı. timmartae, as a gloss on (ultio) *arcta*; 48 c⁴, gl. *strenuum* (principem); 57 a⁶, in the comparative 'ata dedarnnu, .ı. ata thimmartu ón 7 ata imnedchu,' glossing *arctiores* (necessitates); 48 a¹¹, hon*dedárn*tui (gl. taciturnitate), 'from the great [deep, stubborn] silence.' And indeed O'Davoren gives the word *dédhoirnn* .ı. demin no calma, with a fair appreciation of the meaning.

Again, Ascoli has edited a *vox nihili* in two places, which a fuller consideration readily sets aright; Ml. 34 b⁶, the passage, 'qui devorant plebem meam sicut cibum panis' is explained thus: "am nadngaib lius disuidiu issamlid insin nisgaib som lius difordiuc laimmī-muthaithese," where the word *fordiuc* by itself is unmeaning: the word is di *fordiuclaimmim* mu th[u]aithe-se, "from the swallowing of my people". This word was evidently a difficulty to the learned editor, for on Ml. 19 d⁵, he gives it in the same fashion in the gloss on the passage, '‛omnia ut fors tulerit aguntur incerta et more vivitur bestiarum,' there is nobody who is guided by the *dliged remdeicsen* 'dispensatio rationis,' to distinguish between the good and the bad, 'do dechrugud etir maithi 7 ulcu'; then follows the gloss [:] ocad .ı. a conbad dliged remdéicsen oco-tuistin sidi acht intí bed tressu dofordiuc la :::: alaile, "the one who is stronger devours the other," explained in the next note, ishé dï ambés adi intí diib bes tresa *orcaid* alaile, where *orcaid* is the equivalent of the word in the former case, viz. dofordiucla[id], to judge from the space. As to the form -*aid*, we have *lenaid*, Sg. 9 b¹⁷. But to divide *dofordiuc* is to construct a new word.

The same thing seems to me to have been done in an interesting case in the *Irische Texte*, where Windisch, in the Corrigenda, has adopted an emendation of Stokes, without apparently exercising the right of private judgment on the matter. He gives, "p. 559, read

fo-glenim, 'I surpass'; Stokes, *cf.* fod glein *eminere*, Ml. 37 b." Now
the passage referred to runs as follows, 37 b[12]:—sainred neulais leu
isindan frisgniat sech cach fodglein olchene, *i.e.* "they have a specialty
of knowledge in the art they practice beyond everybody *who learns it* in
general" (gl. quos multa peritia facit ab ejusdem artis consortibus
eminere). But the *eminere* in this case refers to the word *doroscat*, so
that the suggested meaning of *foglenim* has no basis.

In many cases the words in these early texts are of rare occurrence
in the later literature, though their meaning is tolerably certain from
the context. I shall quote here a few instances of these rarer words.

erelca : Ml. 28 c[1] inerelcaib, *gl.* in insidiis ; 30 a[3] ba imfortgidiu 7
ba hitemul dugníth Saul conamuntair intleda 7 erelca fri Dd, "it was
in murk and darkness that Saul with his folk laid plots and snares
against David."

dindaitach : gl. reverens in Ml. 32 b[3], 35 b[6], in conjunction with
ermitnech feid.

furgraid : Ml. 48 d[23] indfurgraid, *gl.* nihil *reliqui ;* 57 d[3] innafur-
grad sin, *gl.* reliquias ; 46 b[10] inraba cech n deithidin domundai huaim
furgratae, *gl.* abjecta omni cura *reliqua.*

mesbaid : Ml. 19 c[15] ambandiuscartae [*cf.* 32 d[16]] inmesbaid .i.
indebai*d*, 'deposita simultate ; 50 c[18] simultate .i. homesbaid .i. de-
baid.

debe : in the phrase 'debe tintuda', 'difference of version', of fre-
quent occurrence in the Ml. codex, *cf.* 45 d[2], 46 c[5], 47 a[14], c[16], d[1], 50 β[12],
c[21], 53 c[6], 54 c[3], d[19], 57 a[9], 58 a[14], &c., referring to passages in which the
text differs from the Vulgate. Thus Ml. 50 c[21] on the clause 'ego
autem dixi *in pavore meo*' we have a 'debe tintuda,' 'ego autem dixi
in excessu mentis' [Ps. 30, 23]; so 50 b[12], the text has 'in manibus tuis
tempora mea,' but the Vulgate *sortes meæ*, &c. And this explains Ml.
40 a[20] atá debe mec nand archiut forgnuso, *gl.* quibusdam verbis com-
mutatur, 'there is a little variation [m bec] with respect to the form.'

erassiget : Ml. 24 d[1] ærassaigthe, *gl.* consilium Chuisi fuisset melius
adprobatum ; 51 b[27] *inritæ* spei esse omnia quibus præter Dominum
mortales exultant, glossed æraissaigthe .i. na chomairle dong[ni] duine
sech dia nosne*srassaigedar* Dia, "any counsel which man makes with-
out God, God *annuls* it"; 34 d[3] qui ea (quæ loquitur E.) irrita non esse
patiatur, *gl.* beta n-ærasaigthi ; 51 d[17] reprobrat, *gl.* ærasaiged són.

So that the passage from Wb. 30 b na herassiget dogníma (anasbere), is rather 'that thy deeds may not *make null* what thou sayest,' than ' ne *contradicant* facta facta tua' of *Gr. Celt.*[2], p. 444, referring to the operarium *inconfussibilem* of the text.

emech : Ml. 27a[3], isnaib emechaib no honaib fortrommaib, *gl.* in opportunitatibus in tribulatione ; 48c[9], indemech, *gl.* opportune ; 50b[7], cen émigi no fortrummai, *gl.* absque opportunitate ; *cf.* the following passage, *M. Rath*, p. 14 :—

ιꞅ ᴄυ ᴅᴌíᵹeꞅ co h-eɪᴍeᴀċ
ᴀᴄ ꞅɪꞅᵹ, ᴀᴄ ꞅíꞃċᴌéɪꞅeċ,

which O'Donovan translates, "it is thou oughtest *readily*", &c.

But far more frequently, the meaning of the word, as ascertainable from old Irish texts, is quite borne out by abundant use in the later writings, only that here the laxer application sometimes permits a freer rendering. Of these, I have selected the following for exemplification, preferring those that are not found in Windisch's glossary as not occurring in his *Texte.*

fortchide : cf. Ml. 29d[14], where it is used as an explanation of nephéscide, *gl.* σκοτομήνη (cf. 30a[1,5]) noctem *inlunem ;* cf. *M. Rath*, p. 240, conᴀᴅ h-e ꞅɪn ᴀᴅbᴀꞅ ᴅ'ᴀꞅ ꞅᴀꞅᴀꞅᴄᴀꞅ ꞅυᴀċneᴌᴌ ꞅoɪꞅᴄċɪᴅe ꞅꞅᴅoꞅċᴀ, as rendered by O'Donovan, "wherefore a *dark* and gloomy cloud was produced"; but on the preceding page he translates, ꞅυɪꞅᴍe ꞅᴀenᴀ ꞅoɪꞅᴄċɪᴅe, "*feeble, lacerated* troops". It is, no doubt, the béυꞅᴌᴀ ꞅoɪꞅᴄċe nᴀ ᴅꞅɪᴌeᴀᴅ, "the *occult* language of the poets", O'Curry, *Lectures*, p. 558, and O'Reilly's ' dark', ' obscure'.

esnadud : Ml. 24c[1], tri æsnadud innadiglae dothabairt foraib, "through delay in inflicting punishment on them". This is of very common usage in Mid. Irish, cf. LB 56 *a* 61 : co n-id desmberecht sin nach cóir fuirech na h-esnadud na timna ndiada cen a comallad is-ind aimsir i n-aithnigter ó Dia, "so that this shows that it is not right to stop or delay fulfilling the divine commands at the time they are ordered by God"; LB 69 β 59, cen esnadud din ocus cen [n]ách fuirech is taburtha ind almsu, "sine dilatione tribuenda est eleemosyna"; and frequently found in this combination; cf. *F. Mast.* III. pp. 1862, 1926, 2188, 2294.

aidme : Ml. 51c[5], alaaile aidme ceuldae, *gl.* alterius musici *instrumenti ;* 54b[4], arnaib aidmib, *gl.* instrumentis ; cf. Wb. 3c, robtar hesid

aidmi oipretho pectho intainsin, "these [the passions] were the instru-
ments of the working of sin at that time". The word is of frequent
application throughout the literature, mostly referring to military and
ecclesiastical furniture and utensils ; cf. LB 11 β 27, 32 β 50 ;
F. Mast. sub ann. 1162, 1178, 1235 ; vol. III. pp. 2126, 2234, &c.

     findbad : Ml. 14b⁴, ni digned Dd. innuaisletaid innafindbuide adfia-
dar isintsalmso dothaisilbiud dondfiur adrodar idlu, *gl.* huic . . . .
quomodo David beatitudinis apicem contulisset.

     Ascoli's reading '*quod* propheta David', &c., is not intelligible to
me ; the sense of the passage is, "*how* could D. have assigned the
title of '*beatitudinis apex*' to the idolator who had plundered the
temple of God, and given away its possessions to a foreigner?" taking
digned* with *dothaisilbiud*, as expressive of the *contulisset* of the Latin
text. With the form *adrodar*, cf. LB. 177a 9, or-brisiu-sa in dia *d-ara-
dair* do brathair-siu, "I destroyed the god whom thy brother wor-
shipped".

     esamain : Ml. 25b⁹, we find as a gloss to *impudentiam* confutare
in*esamni ;* 27d⁸ quam temerarium, *gl.* ciafiu *esámain ;* 29 a¹¹ *audentior*,
gl. *esamnu*, &c. There is no doubt of the meaning of the word,
so that when Mr. Hennessy, in his excellent rendering of MacCong-
linny's Vision, renders buarannach mac *elcaib essamain* a Sith longthe
do-m-anaic-sea [LB. 217 β 54], by "I am Boranagh, son of *Joyous-
Welcome*, from the Hill of Eating", it causes some surprise. I do not
know how Mr. Hennessy got it, nor do I see to which word he intends
to give the meaning of *welcome ;* is it *elcaib*, 'welcome', and *essamain*,
'joyous', or the other way?

     tairilb : Ml. 36a³⁶ nítáirilb, *gl.* neque addixerit, 49b³ nitharilb, *gl.*

---

     * This periphrasis of the infinitive mood of verbs used in connexion with finite
tenses of the verb *to do* is of as common usage in Munster at the present day as it
was in Wales at the time of the transcription of the Mabinogion. Thus, instead of
saying, dûirt she go göätaχ she an tarigid dum, 'he said that he would keep the
money for me', a Munsterman will just as often say, go ntänhaχ *she an tarigid do*
χöäd. The Welsh examples of this mode of expression are translated in the
Gr. Celt., p. 926, by dormire *coepit*, &c., 'he *began* to sleep', &c.; but in many
instances there is no idea of beginning the action ; it is used periphrastically ;
cf. Mab. I, 5, 11, a bwyta a orugam hyt am hanner bwyt, "I did my eating till
half the repast was over"; only in this case there is no dative affix as in the case
of the Irish verbal noun.

mutus priora beneficia dei *transierit,* which is explained by 46 d¹⁰ huare nach dudia duairilbset forbrisiud [Ascoli has forbisiu::] innaniudae acht is dianeurt fessin, "for it was not to God they ascribed the subjugation of the Jews, but to their own strength"; 53 b¹¹ ní intiu fadesin dorecachtar 7 ni doib fesin *do airibset* [Ascoli] nach ṅ dégním dorigensat acht is do daairilbset 7 indorecatar, "they did not rely on themselves" [cf. *rufrescachtar,* 26 b²⁵ ; 34 d¹⁷ ; whence did Windisch take his quotation *sub voce* ' frisaiccim' ; ' omnem spem *a malis eximit'*? the gloss is to " *contra* omnem spem"], " and not to themselves did they ascribe any good deed they did, but to him they ascribed it, and in him relied ".

diad : Ml. 40 c¹ is gnáth lassar hitiarmoracht *diad,* "flame is wont to follow smoke"; *cf.* LL. 124 a⁴¹ is se side no-fhinnad do'n *diaid* no-theiged do'n tig in lín no-bíd i ṅgaḥur s-in tig, ocus cech galar no-bíd and (v. O'C., *Lect.* p. 641); LB. 200 a³ édpraid din túis do'n choimdid in t-í no-s-aitchend o chride glan i n-a ernaigthe *ut dixit* in fáith : dirigatur oratio mea sicut incensum in conspectu tuo [Vulg. Ps. 140, 2], ro-athascná m' ernaigthe co dírech chucat, a Dé, amal *diaid* thúsi adantar in edpairt duit, " like the incense which is burnt in offering unto thee ". LB. 179 a 47 is cumair in pían aimserda, ar is fri *diaid* thened is casmail, " short is temporal pain, for it is like the smoke of fire " ; *ibid.* 180 a 28 co ro-lín in tempul di-a *diaig* ocus di-a brentur, " with its smoke and stench ". For the form *cf.* Ml. 44 c¹ inn[a]*criad,* .ı. amal ata carit in crumai dun*chried,* ' amicos *luti* vermes ', from nom. *cré.*

There is, indeed, no instrument so powerful, no safeguard so effective, as this comparison of a number of passages, where the word occurs, in the abundant later literature, especially where we can examine the passage in various texts. Of the value of this method in the way of clearing up vagueness of translation, we may take the following :—

In his translation of Cormac's Glossary, Stokes (*sub voce* fidchel) has the following passage :—

| cetharcoir cétamus infhidchell 7 *dirge a tithe.* dub 7 find forri. | The fidchell is four-cornered, *its squares are right-angled*, and black and white are on it. |

Further on :

| is direch ambesaib 7 hi*tithib* na screptra. | it is straight in the morals and *points* of the scripture. |

I wonder what our mathematical friends would say of a language in which the same word is used for *a square* and *a point*! As ꞇı is also glossed *circle*, it would prove a very inconvenient term for the geometer. I believe it means a *line*: the first passage should be, "its *lines* are straight," and the second passage makes an ethical application of these *straight lines*.

In LB. 119 *a* 28 it is used of the blue *scars* [lines] which the poisonous serpent left on the body of Goedel Glas, o na *tithib* glassa do-s-gní in nathair nemi i n-a thímchell. The singular of this word occurs in the poem attached to this account :—LB. 119 *a* 49 a tíí glass ní dechad de, "the blue line never left him" ; BM. 18 *a* 20 an tí glas ni dhechaidh dhe (cf. *Keating*, Halliday, p. 236; Mahony, p. 163.) Therefore we may fairly infer that ꞇı pl. ꞇıꞇhe means *lines* of any kind, the special meaning being determined by the context, *straight* as in Cormac, *jagged* as in LB., or *curled*, cf. the *coil* of a tail, as in the Amra (p. 68, Crowe), co tabair tíí di a erbul immpo, and "he puts a line [coil] of his tail around them".*

LB. 137 *a* 34 indar lium, a meic (ol se), is *celmaine* druad ocus methmerchurdacht dogniat, uair ni berait oen chois-cem cen fégad suas, ocus attat oc taccra ocus oc comrád fri araile etarru fen. Before translating the passage, we may consider some other instances of its occurrence : *cf.* O'Donovan's *Three Fragments*, p. 202, ıꞅ mınıc ꝺo ꝿní mıoꞇcélmuıne ꝺúınn, "it is often thou *hast boded evil* for us"; *F. Mast.* III., p. 2226, ꞇaꝛla ní nemꝿnaꞇaċ, 7 célṁuıne ċınneṁnaċ ꝺon ꝼoꝛlonꝿpoꝛꞇ, "an unusual accident and a sad *fatality* occurred to the camp;" *ibid.*, p. 2292, ꝓo baꝺ ꝺóıꝿ laıꝛ ꝿuꝛ bó célṁaıneṁ ṁóꝛ maıꞇeꝛ ꝺó, "he deemed it to be an *omen* of good success ; *cf.* LB. 152 *a* 40, ba *celmaine* maithiusa moir do'n cathraig in ní atcess ann; LB. 152 β 37, ba celmaine cuil 7 corpaid 7 digla Dé for in popul in ní-sin, "it was an omen of vice and corruption, and

---

* I do not know why Windisch has *added* to Crowe's failings of translation in this case. Crowe was publishing the text of LB., and he edited *senite* from that text, with the translation of *nets*, for which no doubt he held Cormac's *sén*, *bird-net*, as sufficient warrant ("sén .ı. lín a ngabar eoin", p. 41, Gloss. Cor.), but Windisch, sub voce *ti*, quotes the Lib. Hymn. text of Stokes (in which the LB. *senite* is *side thi*), and then stigmatizes with a ! Crowe's rendering *nets*, as if Crowe had read *ti*. No doubt the Lib. Hymn. text is the better, but Crowe was rendering the LB. text, and should not have been scourged here.

of the vengeance of God on the people"; cf. LB. 153 a 12, droch-celmaine ; 14 mi-chelmaine.

So that its meaning above is clear : "it seems to me that they are performing *divination* of wizards, for they take no single step without looking up, and they are arguing and conferring with each other".

Windisch inserts *saingnusta* in his glossary from O'Davoren, where we have [p. 114] iar sétaib saingnusta = iar conairibh sunnradachaibh. It is not uncommon in our MSS., *cf.* LB. 54 β 48, techtaid din in liachta-su etergna *saingnusta* as imchubaid fri crist 7 fri cech n-oen duine foirbthe is-ind eclais, "haec lectio habet et spiritualem sensum", a *special* meaning referring to Christ, &c.; LB. 176 a 7, is d' oig is co *saingnusta* ro-génair mac Dé, "there is a special fitness in Christ's birth from a virgin".

San-chan is entered in W.'s Glossary, from O'Donovan's *Gram.*, p. 269, with the meaning *hin und her*, "to and fro"; but it is somewhat wider than this; *cf.* LL. 44 a 44, in fiallach ro-s-marbsatar *sain-chan* im Lifi lígda; "the folk whom they slew everywhere round the pleasant Liffey"; *Three Frag.*, p. 228, ꝛo cꞁonoꞁl ꝶn ꝑꞁoᵹ꜀ꞁ ꞁꝶꝶꝺꝶm ꝛlóᵹ móꝛ ꞁmꝑe ꝛꝶn cꝶn, "she collected *from every direction,*" as O'Don. says; LB. 52 β 54, tarrustar ann din na h-Iúdaide *sainchan* im Ierusalem im-a-cuairt, Jews from all parts; LB. 55 a 42, na, feranna examla *sainchan* in [*leg.* im] Ierusalem, "regiones circa Ierusalem undique"; cf. *Nennius*, p. 198, ꝼeꝺ muꞁꝛ ꝼꝶꝛ nꝶ cꝶꞁꝛᵹꞁb moꝛꝶꞁb nꝶ muꞁꝛbeꝶ꜀ ꞁmꝑꞁ ꝼꝶn ꜀ꝶn, which Dr. Todd renders, "notwithstanding that the tide rises over the large rocks on the beach around it *to and fro*".

Doraith has been translated with a (?) by Stokes in *Irische Texte*, 2ᵗᵉ Ser., p. 9, l. 197, "*first of all.*" The following instances make the meaning clearer : LB. 38 β 21, ardaig . . . na ru-b guasacht báis do'n duine mine tesctar *doraith* o'n churp in ball-sin in ro-gein in galar, "lest it be fatal if the diseased limb be not cut out immediately"; LB. 250 a 27, ro-fiugrad din in 'pater' hi secht senmannaib ro-sheindset na sacairt tall i n-Ericcó dia torcratar *doraith* secht múir na cathrach, "the pater is foreshadowed in the seven trumpet-blasts they blew at Jericho, when the seven walls fell at once".

The word *Esraiss* is used LB. 5 a 35, o atcondcatar . . . na ra-bi esraiss uilc do denam aice, "when they saw that it had no *means* of doing evil"; LB. 129 a 47, ro-suideged longport lánmor leis

for muigib mor-rédi, ocus for *srassaib* imáidble in díthrib, ocus
for conairib cómlethna coimeta ocus fethmi na coerech thret,
where the meaning is explained by the similar usage in F. Mast.
III. p. 2212, ní ꝼo ꝼᴀccᴀıꝼ conᴀıꝼ nᴀ eᴀꝼꝼꝼuꝼ éluꝷᴀ, "he
left no road or *passage*" [means of escape]; *ibid.* p. 1896, ꝼo ꝼᴀoí occ
ꝼccꝼuꝷᴀꝷ ınᴀ menmᴀın ꝷo ꝣꝼeꝼ cᴀıꝷe ᴀn ceᴀꝼꝼuꝼ eluꝷᴀ
ꝼóꝣéꝼᴀꝷ, "he was constantly revolving in his mind the manner in
which he would make his escape" [would get his means of escape].

Windisch gives *Merken, Bemerken,* as the meaning of *foimtiu,* no
doubt following Stokes, whom he quotes on this passage, nathir
arthuailchi 7 trebairi frifomtin cecha hamuis [Mid. Ir. Hom. p. 42],
which is rendered by Stokes "a serpent in cunning and prudence for
observing every attack". But this is hardly the meaning; cf.
Ml. 43 *a*[16] do *foimtin* (gl. ad *cavendum*). It was in common use
in Middle Irish, with varied application : thus O'Curry, *Lect.*
p. 641, translates a passage from LL. as follows :—"The doctor said
to Conchobar that he should be *cautious* (*co mbeth i fomtin*), *i. e.* that he
should not allow his anger to come upon him". A few examples
from the F. Mast. will illustrate its employment :—

Vol. III. p. 1766, ꝼoꝷꝷᴀꝼ cᴀıꝼꝷı ᴀ(n) eccꝼᴀıcce ꝼꝼıꝼꝼ ꝣó ꝼın co
nᴀ ꝼᴀoí hı ꝼoıṁꝷın coccᴀꝷ no coṁꝼuᴀchᴀꝷ, "his friends were
till then at strife with him, so that he was not *prepared for* war or hos-
tilities"; *ibid.* 1980, ꝼo Líoncᴀ ıᴀꝼᴀṁ ꝷo Lᴀoéꝼᴀıꝷ . . . ı ꝼꝼoıṁꝷın
coꝣLᴀ ᴀn ꝼᴀıLe, "they were afterwards filled with heroes," &c., "*for
the purpose of* razing the castle"; *ibid.* 2124, ꝼᴀoí ınᴀ ꝼoıṁꝷın 7 ınᴀ
ꝼoıcıLL ꝼꝼı ꝼé ꝷᴀ ṁíoꝼ, "he was in *wait* and in *readiness* for him for
a period of two months"; *ibid.* 2266, the same combination is rendered
"*watching* and *restraining* the movements of the English"; *ibid.* 1988,
ꝼo ꝼᴀoí ꝼeóꝼ ı ccuıLe ᴀ ᴀoıꝼe ꝼꝼı ꝼoıṁꝷın ımnıꝣ 7 eccuᴀLᴀınꝣ
ᴀn éoccᴀıꝷ ı mꝼᴀoí ꝼıuṁ, "he was in the bloom of youth, *and able
to endure* the hardships and toils of the war in which they were
engaged"; *ibid.* 2252, ꝼuꝷᴀꝼ ꝼᴀoí Leó ꝼꝼı ꝼoıṁꝷın ᴀn éoccᴀıꝷ,
"the powder which they had *for carrying on* the war".

The word ᴀmᴀınꝼe is defined in LB. 197 *a* 22, where it is used as
a gloss in explanation of the names of one of the virtues :—1. fides, in
ires ; 2. castitas, in genus ; 3. humilitas, in umaloit : 4. caritas, in
dercc ; 5. *prudentia,* in *trebaire* .ı. *amainse ;* 6. temperantia, in mesar-

dhacht; 7. fortitudo, in t-shonarti; 8. justitia, in fhiriude; *cf.* also 110 β 15, 118 α 25, &c.; LU. 15 β 23, nír bo mór *amainsi* cáich díb frí araili; F. Mast. *sub anno* 1086, ᵫᴀᴜ ⁊ ᴅ'ᴀṁᴀɪɴᴘɪ 7 ᴅ'-ɪɴɴᴄᴌᴇᴀᴄᴛ, "books replete with *genius* and intellect"; F. Mast. ɪɪɪ. 2374, ᴄɪ̄ᴣᴇᴘɴᴀ ᴄᴇɴᴅ ᴄᴏᴄᴀᴄᴛᴀᴄ ᴣᴏ ɴᴣᴀᴏɪᴘ, ᴣᴏ ɴᴣᴌɪᴏᴄᴀᴘ 7 ᴣᴏ ɴ-ᴀṁᴀɪɴᴘɪ ɪɴᴅᴄᴌᴇᴀᴄᴛᴀ 7 ᴀɪᴣɴᴇᴀᴅ, "a powerful mighty lord, with wisdom, and subtlety, and *profundity* of mind and intellect"; M. Rath, p. 148, it is rendered *foresight,* and O'Curry (*Lect.*, p. 580 penult. line) translates it *cunning.* But in LB. 118 α 25 this sense will not fit the passage—conad iar-sin dorat Dia nax plága *amaindsi* irdarca ar Forand con ill-tuathib ilarda Egepti ar-aen fris; and indeed O'Donovan, in M. Ragh, 202, renders ɪɴᴀ ᴍᴀ h-ᴀᴍᴀɪɴᴘɪ ocuᴘ ɴᴀ h-ᴀɪɴɪᴣɴe ᴄucᴀɪᴘ ᴀᴘ ᴜᴌᴌᴛᴀɪb "[more becoming] than to have *annoyed* and insulted the Ultonians", &c.

The adj. *amainsech* is used in M. Rath, p. 160, ᴏᴣ-ᴃᴘɪᴀᴄᴘᴀ ᴀɴᴀ ᴀṁᴀɪɴᴘᴇᴄᴀ ɴᴀ ɴ-ᴀɪᴘᴅᴘɪᴣ, "the pure, noble, *sapient* words of monarchs"; whence the abstract in LL. 9 α 2, oc foglaim druidechta, ocus fessa, ocus fastini, ocus *amainsechta,* "learning wizardry, and knowledge, and prophecy, and *amainsecht.*"

The word *aprisce* is of not infrequent occurrence in the LB., and its meaning may be fairly gathered from the following examples:— LB. 49 β 32, ro-fhetatar a n-enirte ocus a n-*aprisce* fén, "they knew their weakness and fragility"; 51 β 6, aimser ind n*u*-fhiadnaise i ndlegar da cach iressach etarscarud fri h-*aprisce* a thol collaide, "when it behoved each believer to separate from the *inertness* of his fleshly lusts"; 39 α 4, is ercradach ocus is *aprisc,* used to gloss 'caduca et *fragilis';* *cf.* 193 β 33, ro-fhetar-sa at-aiprisce na dóine, "I know that men are liable to fragility"; and 164 α 27, ro-thoirmisc umpu cotlud aimsire ocus utmaille menman, na ro-epletís i n-aprisce peccaid, "he corrected (hindered) in them temporal sleepiness and instability of mind, lest they should die in the sluggishness of sin"; 165 α 61, co fesed Petar indus bud cóir aircisecht do'n foirind dogéntais imarbus tri-a aiprisce is-in eclais, "that Peter might know how it was fitting to commiserate the people who committed sin through inadvertence".

The following entry in Windisch's glossary is unsatisfactory:— "*direcora,* p. 191, 18: *vgl.* difhreagra, *unanswerable,* O'R." There is great virtue in a *vgl.*; but I would rather Windisch had given his

opinion.   Anyhow, O'R. is not to blame, for he did not assign this meaning to the word *direcera*.   It is common enough in Middle Irish, and variously used as an *intensive* adjective.   I ⎸shall quote a few instances of this varied application from *L. Breac* :—

(a) *heavy, strong,* of perfume [LB. 35 β 7]:

in tan tucsam corp Stephain as *in* inad i mboi, dorala talam-chumscugud mor ann, 7 tanic bolad direcera de as in adnocul, co ro-lín in uli inud i mba- mar : ro-b ailgen tra in mbolad-sin.	when we took the body of Stephen from the place where it was, there hap- pened a great earthquake, and there came a heavy perfume from it out of the grave, so that it filled the whole place where we were—pleasant in sooth was that perfume.

(b) *heavy, loud, anguished,* of screaming [LB. 39 β 52] :—

is ann-sin nach fil comdídnad no cum- sanud na etarfuarad doib-sium, acht nuall tromm 7 diucaire dermair ra-mor ro-díreccra.	there is no consolation nor rest nor coolness for them, but heavy shouting, and mighty, vast, loud outcry.

(c) *heavy, thick,* of darkness [LB. 118 a 27]:—

in cet plaig tucad for in tir-sin .ı. dorchatu díreccra.	the first plague that was brought on this land, viz. thick darkness.

Cf. also 154 β 25, 41 ; 165 a 37, &c.

In his edition of Tochmarc Etaine, *Ir. Texte,* p. 129, we have a passage whose explanation escaped Windisch, viz.: " rotirmaiss écaine ocus mór olcc ocus imniuth duit bith i n-ingnaiss do mna".   In his glossary the first word is divided, and placed under (ro) *tirmaiss,* but no meaning is attached to it.   I believe it to be *ro-t-irmaiss,* " hath *hit* thee", the word appearing under the forms *ermaiss, urmaiss,* and, as here, *irmaiss* [*cf.* forms like aurlam, urlam, erlam, irlam].

In Cormac's Gloss., *sub voce,* '*taurthait*' ('random shot'), we have *urchar* . . . . *do urmaise secip nach raeta,* &c., which O'Donovan had rendered " a throw . . . . to *hit* anything whatsoever."   Upon this Stokes remarks :—" I rather think this (urmaise) means 'to aim at', and then 'to purpose'"', quoting *tuisled ho ermaissin firinne* from Z[2] 1064.   But surely the very quotation makes for O'Donovan's transla- tion.   The full gloss is [Ml. 2d[5]] is fuasnad dutmenmainsiu tuisled ho- *ermaissiu* firinne trímrechtrad natintathach, *i. e.* " it is a disturbance to thy mind, thy failing to hit the truth through the variety of inter-

preters", aiebas enim te magis interpretum varietate turbari. But, in order to make this clearer, I add a few more instances of its use : LL. 125 *a* 14, no-shíned a shuanemain etar da chualli, 7 no-bid oc díburgud eturro, 7 ni anad co n-ermaised in ubull no-bíd for cind in chualli, "he stretched his rope between two poles, and used to shoot (sling stones) between them ; and he did not stop till he *hit* the apple that was on the top of the pole". From this meaning comes the further application, ' to attain', ' consequi', ' to have time for' : *cf.* the following passage [LB. 49 *a* 28] :—

<table>
<tr><td>bés imorro 7 crábud in aráin némdéscda, is as tóisech ro-tindscanad : ó'n chet-chaisc ro-chelebairset meic Israel in Ráméssi i tír Gessen is-ind 'Egipt, dia tardsat forru na h-Égeptacdha co forecnech fácbail in tíre, co na ro-ermaisetar fris-in tindenus descaid do cumasc ar in mein amal ba gnáth dóib remi do dénam.</td><td>the custom and religious practice of unleavened bread originated from the first passover that the children of Israel kept in R. in the land of Goshen, in Egypt, when the Egyptians compelled them to quit the land, so that they had not even time, from the precipitancy (of their start) to mix the leaven in the flour, as was their wont before to do.</td></tr>
</table>

This word seems to have been a constant stumbling-block to O'Donovan in his translation of Magh Rath, *e. gr.* p. 268 :—

ni bi ouine aᴘ ꝺoman ᵹan a ꝼoꝺ uᴘꝺalᴛa aiᴘċennᴛa oiꝺeꝺa ꝺ'uᴘmaiᴘi, ᵹin ᵹo ᴘaibe ᴛaċa ᴛaᴘaiꝺ ná eᴘbaiꝺe enᵹnama aiᴘ, "there is not a man in the world for whom his certain and fixed place of death is not *preordained,* even though he should have no want of vigour, or lack of valour" (O'Don.). Here even the logical connexion shows that the sense is "who does not [*hit, attain*] *meet with* his appointed doom, in spite of his prowess", &c. Again, *ibid.* p. 192 :—ᴘo ᴘaꝺ ꝼeiꝺm ocuᴘ ᴘo ᴘaꝺ uᴘmaiᴘi aiᴘiᵹ no ꝼíᴘ-laiċ ꝼuiᴘeċ ᴘe ꝼéᵹaꝺ a ꝼéinneꝺ ocuᴘ ᴘe ᴛaiꝺbᴘeꝺ a ᴛuaᴘuᴘċbala, "it would be the business and *improvement* of a chief or true hero to remain to view these heroes and conceive their description" (O'Don.). In these vague, alliterative phrases, a certain liberty must be allowed ; but I do not think that the translator has hit the point ; and the true rendering seems to me something like this: "it would be a great effort on the part of, and would only be attained by, a great chief to stay cool, inspecting his troops and reviewing their qualities"; because, as the narrator goes on, with considerable insight into the native character, "these heroes are not

mild to be commanded; and it is a torment to chieftains to be re-
strained". Two good examples of this use of the word ' to happen to-
gether,' of two events synchronizing, hitting the same point, &c., occur,
ibid., p. 100, ın ᴀᴏᴀıᵹ ꝓo h-uꝓmᴀıꝛeᴅ ᴀꝓ Ꝺomnᴀᴌᴌ ᴅo ᴅıꝛᵹuᴅ
ocuꝓ ᴅo oıꝓᴅneᴅ ı n-oıꝓecuꝓ Ꝺꝛenn, ᴀꝓ ı ꝓın ᴀᴅᴀıᵹ ꝓo h-
ᴀencᴀıᵹıᴅ nᴀ h-oıꝓeccᴀ, "the night on which it was *resolved*
that Domhnall should rule, and be elected to the sovereignty of Erin,
was the night on which the assemblies were united," &c. This should be
"the night on which it *happened* to Domnall, to be elected was the
very night on which", &c. This is shown better perhaps in the following
passage, p. 106: ᴅo h-uꝓmᴀıꝛeᴅ ꝛén ꝛᴀeꝓıᵹᴅᴀ, ꝛoıneᴀmᴀıᴌ, ᴅo'n
ᴀꝓᴅꝼᴌᴀıc ocuꝓ ᴅ' Ꝺꝛınn ı comꝓᴀc ꝓe ceıᴌe, "the noble, happy
prosperity of this monarch and of Erin *were ordained* together" (O'Don.);
but the meaning is simply that the two events *concurred*. Similarly in
F. Mast. we find the term used vaguely, with no due appreciation of
the right meaning, e. gr. III., p. 2282, ᴅo ꝓᴀᴌᴀ ꝓoꝓᴅᴀᴌ conᴀıꝓe
["wandering from the way": *cf.* III., p. 2198] ocuꝓ ꝛecꝓán ꝛᴌıccıᴅ
ᴅo nᴀ ꝛᴌoccᴀıb ᴌᴀ ᴅobᴀꝓ ᴅoꝓcᴀ nᴀ h-oıᴅce co náꝓ uꝓmᴀıꝛꝛec-
cᴀꝓ ᴀ neoᴌᴀıᵹ ꝛᴀıᵹıᴅ ᵹuꝓ ᴀn ıonᴀᴅ cınnce, "the forces mistook
their road and lost their way in consequence of the great darkness of
the night, so that their guides *were not able to* make their way to the
appointed place"; II., p. 1452, nı ꝓuᴀcc ᴌᴀꝛ ᴀn ꝛᴌuᴀᵹ nᵹᴀoıᴅ-
eᴀᴌᴀc ᴅoᴌ ın ınneᴀᴌᴌ nó ᴀ noꝓᴅuccᴀᴅ ᴀmᴀıᴌ ꝓo bᴀ ᴅıꝓ ᴅóıb,
7 nı mó ꝓo uꝓmᴀıꝛꝓıoc comᴀıꝓᴌe ᴀ nᴀıꝓeᴀc ᴅo ᵹᴀbᴀıᴌ,
"the Irish army were not able to go into order or array as was meet
for them, *nor did they take* the advice of their chiefs" (O'Don.). In
both instances the meaning is fairly enough given, but the force of
uꝓmᴀıꝛ in the sense of 'hitting', 'falling in with', 'happening upon',
&c., is not duly recognized and expressed.

It is, no doubt, unsafe to deduce conclusions from the etymological
connexions of a word, but there are some words so peculiarly formed
that they almost inevitably call attention to their origin. Thus a
familiarity with the words *etargne, etar-cne*, 'cognition' (*cf.* ond*etarcnu*,
' experimento', Ml. 19 a[13], 27 a[5]; *cf.* 19 d[18], 42 b[13,27], *etarcnaib,
etarcnu, etarcnae*); and *bés*, 'custom', suggests the explanation of
beᴀꝛᵹnᴀ, 'law', as *bes-cna*, 'the knowledge of *customs*': the early

laws, are just the immemorial *customs* of the people, their manners, and habits ; cf. *Gr. Celt.* 986, and *cf.* Ml. 14 c[11], is reid foglaim inbesgnai, "*vitae ratio* ad intelligendum prona." This word *bés* enters into another compound word of rather curious import, viz., *béstindrim*, used in Ml. to express Jerome's *tropologia :* vide 48 c[11], trisin béstindrim .1. ' aliud sonans, aliud sentiens '; *cf.* 41 a[2], trisin m̄bæstindrim, where *bés* corresponds to τρόπος.

We have a simple form *lam* in the sense of ' prepared', as in Wb. 3[d] issí indainim as*lam* dochomalnad recto Dé, "it is the soul which is prepared to fulfil the law of God ". This is usually compounded with prepositions, as in *ir-lam, ur-lam* ; but it occurs I believe in a compound not yet noted, *e. gr.* Ml. 14 c[11], *adblam,* * gl. *prona* ; 37 a[10] cos[ind]-oínchel nammá as reil 7 as adblom, " one meaning which is clear and ready to-hand" ; 53 a[23], as adblam do thabairt fortachtae, "who is ready to give help "; *ibid.* *ær*adblam, *tam* pronum [for *ær* = tam, *cf.* 55 d[12], 58 c[8], 58 d[10], *aer*theste, *tam* effuse] ; 53 c[18], ní lour indegforcitlaid maní be indithem leir 7 menma *adblam,* "the good teacher does not suffice unless there be thorough attention and a ready mind"; both here and in 37 a[10], Ascolí divides *ad blom,* but *cf.* also Wb. 2d n-*adblamu.* The prior element in the compound *adb-lam* is probably the same found under the forms ᚨᴅᴏ, ꝼᚨᴏ, ᴏᴏ, and meaning ' garments', ' accoutrements', ' implements ', &c., so that the word would denote primarily *ready-armed.*

Another compound of this *adb* is met with in ᚨᴏᴃᴄᴌᚨꝛ, glossed in O'Clery by ᚨᴏɪᴃɴᴇᚨꝛ, a meaning that somewhat disguises its origin. The second element is a derivative of the root *clu* (inclytus, κλέος, &c.). It occurs in Ml. 40 d[19], do *adbchlois,* as gloss on *pompae ;* and *cf. ibid.*[17], amal bid hualailiu chlausul adbchlostu .1. trop, ' velut in clausula *pompatica* '. In middle Irish it is of common occurrence ; *cf.* LB. 36 a 7, Ecclesiastes tra, lebor e side i fhollsigther dímaine 7 erchra in tsaegail i n-a gloir 7 i n-a *ádbchlos,* " the vanity and perish-

---

* Ml. 36 a[10] ruclé .1. erdarcai, as a gloss on [*oi*] *conspicui.* There is nothing new as to the meaning of the word, but it gives rise to a query. In the *Gr. Celt.*, p. 164, it is explained as a compound of the intensive particle *ro* and *glé,* but why this *composite* should involve the change of *tenuis* to *media* it is not easy to see. Now, in Ml. 37 d[18], we find ' is*rug*solus, as a gloss on *praeclara,* and 37 d[3], isnaib *rug*etrachtaib, ' *in praeclaris* ;' and this suggests *rug-gle* as the origin of our *ruclé.*

ableness of the world in its glory and pomp" ; 45 a 36, tuarcaib do ind-sin in uli fhlathiusa in domain co n-a ngloir 7 co n-a n-ádbchlos, "he brought before him [ostendit ei] all the kingdoms of the world, with their glory and their pomp" ; *cf.* 46 β 45; *ibid.* 235 a 42 ba mor tra díumas ocus *ádclos* ocus bocasach in rig cholaig sin, "great was the pride, and *pomp*, and arrogance of that profane king" [for *bocasach*, cf. 154 β 19, 256 β 33, lucht in bocasaig 7 in díumais]. In the *F. Mast.* it is found as an adjective, *adbclosach*, with the meaning *renowned*, *cf.* III. 2178. But I have never met it in the sense given by O'Clery, and O'D., Suppl., as *pleasure, joy ;* and I do not think that meaning can be justified.

In some cases a word is wrongly rendered which, from its very constancy of meaning in numerous occasions of occurrence, might have been expected to be free of variation. But here something must be allowed for the persistent habit of alliteration. The speaker or writer has ever had in his head a vast number of alliterative vocables, which the very necessities of his training has made it incumbent on him to acquire, and which, once acquired, are constantly thrusting themselves forward. This use, of course, operates on the translator who, allowing himself a certain liberty on the ground of this tendency to accumulate otiose epithet, prefers to give in a general way the meaning of the sentence, rather than come to close quarters with the separate words. In the *Atlantis*, IV. p. 212, we have an example of the way in which, as O'Curry says, "old Irish writers burdened their text with adjectives of intenseness".

The adjective ᴀⵏⵎᴀⱹⱮᴀⱮᴛᴀⱵ, which O'Curry renders *unmerciful*, occurs, *F. Mast.*, III. p. 2288, Ⰱᴀ ⱶⵑⱵᴛⰿᴀⰡⰡ ᴀⵏⰁⱮᴀⵑⱶ ᴀⵏⵎᴀⱹⱮᴀⱮ-ᴛᴀⱵ ᴀ ⱵⱵⵐⰿᴀⵑⱶⰡⰵ, which O'Donovan translates "their counsel was hasty, unsteady, and *precipitate*". The word means, as its analysis shows, *in-consequential*, for *iarmart* is of familiar use in the sense of *consequence*, though Windisch seems to doubt this in his glossary : cf. *F. Mast.*, III. p. 1784, Ɱⱷ Ⰱⰵⵏ ᴀ ⱷⱮⱷⱵ ⵑᴀⱮⰿᴀⵑⱮᴛ ⱶⱷⵏ ⱷⱶⱵᴀⵑⰻⰾ, "his territory experienced the ill effects of it"; LB., 45 β 1, uair ro-fitir an *iarmairt* no-biad de iar-tain, "he knew the *consequences* that would proceed from it thereafter". Or again, M. Rath, p. 170, ⱱⵑ ⱷᴀⱵ Ⱶⱷⵑⰿⰵⱶᴀⵑⰻ ⵑⱱⵑⰡⰡ ⵑᴀⱮⰿᴀⱮᴛᴀⱵ-Ɱⱶ, "thou art not a vigilant keeper of a flock" (O'Don.), where indeed ⵑⱱⵑⰡⰡ, 'safe', is

translated as if it were *indile*, 'flock'; LB. 166 *a* 55, olc tra an iarmairt
ro-lécsit Iúdaide forru fen ann-sin .i. fuil Crist do thabach di-a channaib
di-a n-eisi, "an evil consequence they brought on themselves in the
exaction from their posterity of the penalty for the Blood of Christ";
O'Curry, *Lect.*, p. 395, gives " it will be a bad *legacy* to Erinn's land",
from the original (p. 624), olc an ιαρμαιρτ ʋ'ιατ Ἑιρεαnn. But
now, *cf.* M. Rath, p. 272, ʋα ξυιn αinmine αinιαρμαρτατά,
" two fierce and *terrible* blows "; *cf.* LB. 188 *a* 25, tócbaid a láim co
tuc bulli *aniarmartach* ann-sin hi mullach chind a brathar, "he struck
a fierce blow on his brother's head "; F. Mast., ii. p. 1179 [*ann.* 1170],
ξnιom αnαιτniʋ αinιαρμαρτατ, " an unknown, *atrocious* deed".

I do not think the word ' tesmolta' occurs in the *F. Mast.*, but it
is not infrequent in middle Irish, and never with the meaning to it
attributed by O'D., who evidently deemed it a compound of *tes*, heat,
and *molad*, praise, thus *M. Rath*, p. 106, ξυρ ob ʋo τεαρμολταιb
τιξερnαιρ, " thus far the *ardent praises* of the reign of the mo-
narch" (O'D.). But *cf.* LB. 36 *a.* 5, paraule sin lebor as-a forchan-
ter in duine as a noidendacht i n-a besaib ocus imo'n tesmailt is coir
dó do shechem and do inntshamail, "Parables is the book out of which
man is taught from his infancy as to his morals, and about the *habits*
which it is right for him to follow and to imitate"; LB. 183 *β* 52,
nocon indraic do fhir m' oesi-sea (ol se) brecc no doilbiud do denam co
ro-midet sochaide do na moeth-oclachu Elizar di-a n-ad slán nocha
bliadan, do-thecht *co bethaid ⁊ co tesmailt na ṅgénti,* " non enim
aetati nostrae dignum est, inquit, fingere; ut multi adolescentium,
arbitrantes Eleazarum nonaginta annorum *transisse ad vitam alienige-
narum* " [Vlg.] " to the life and habits of the gentiles" [II. Macchab.
vi. 24]; LB. 211 *a* 4, co n-id and-sin ruccad epistil uad do Díndim
rí na Brágmanda co n-eicsed side dó tesmolta a ndaine ⁊ a comairberta
bith, " wherefore there was brought from him a letter to Dindim,
king of the Brahmans, that he should tell him the habits of their
people and their customs ".

But to return to *F. Mast.*—The very adjectives uττmαll and
αnbραιʋ, which in iii. 2288 O'Donovan renders *hasty* and *unsteady*,
are found in p. 2126 with quite a different (and wrong) meaning. A
general divides his troops into two divisions, the one comprising his
veteran troops, to *maintain* the fight, and the other, α ξille ʋιαnα
ʋεinmneʋατά ⁊ α occbαιʋ uτmαll αnbραιʋ, which O'Donovan

translates, "his swift and energetic youths and his *nimble and athletic
men*"; but the contrast shows what is intended, which indeed is pre-
cisely what the words mean, his *unsteady, unreliable* troops.

Sometimes the difference is more important. On *F. Mast.* ɪɪɪ.
p. 2272, O'Donovan has (unintentionally) distorted a historical fact
by a mistranslation : ʒo ro coṁaiⱂléicc an ḃainrioʒhain 7 an
coṁairⱂle ᴅ'Iarla cuaᴅmuṁan coéc ʒo n-iomac lonʒ 7 laoi-
ᴅenʒ . . . ᴅo caḃairⱂ 7 ᴅo coṁfurⱂcaéc muincirⱂe an prⱂionnrⱂa
i neⱂinn ; translated thus : "until the Queen and Council *advised* the
Earl of Thomond to go with many ships and vessels . . . . to relieve
and succour the Sovereign's people in Ireland". His note *in loco*
says : "This is a very strange verb to use. It should be ro forⱂcon-
ʒairⱂ or ro forⱂail, 'requested or ordered'". It is certain that any
historian following O'Donovan's translation and note would altogether
misconceive the *Four Masters*, for the verb means *permitted*, and has
no reference either to *advice* or *command*. It is of so common occur-
rence in this sense that I shall not quote any examples [*cf.* Ml.
31c¹⁴, 32c⁴, 58c⁶, 38a¹¹, 40d⁶, 44d²¹, 44d¹⁶,²⁰, 54a¹⁰, 56c⁷, 57c⁵, 53dᵉ, &c.].
But O'Donovan has rendered the word wrongly in many places, in
accordance with the misconception, *e. gr.* vol. ɪɪɪ. p. 2050, "the general
permitted [ro ceᴅaiʒ] them to frequent Leinster . . . ., whereupon
ro baccarⱂ roṁ lár an ccoṁairⱂleccaᴅ rⱂn acc cairⱂcel 7
cacaiʒe ʒaé cirⱂe ina ccimcell, "by this *instruction* they con-
tinued traversing and frequenting every territory around them",
instead of "through their *permission*". Again, vol. ɪ. p. 178 [sub anno
1213] "[the steward] began to wrangle with the poet very much,
although his lord had given him no *instructions* to do so", ʒion ʒurⱂ
bo hé a ciccerⱂna ro coṁairⱂleicc ᴅo.

One of the most fertile sources of mistake is the confusion of root
syllables under the influence of the phonetic laws of the language;
thus *cur*, 'to put', and *gar*, 'to speak', when compared with the preposi-
tion *frith*, develop into the nominals *frécor* and *frécre* respectively. The
confusion of these and related forms has led to some curious renderings,
e. gr. in O'Donovan's *Suppl.* to O'R. we have an entry rⱂⱂecorⱂ
céill, '*an exact return*', giving two quotations (from H. 3, 17, and
H. 3, 18), and a reference to Zeuss ɪɪ. 1130. If we examine the use

of the phrase in the Laws, we see that a connexion with the word
frécre (*responsum*) is always at the bottom of the translation, and
the sense is accordingly obscured : e. gr. *Senchus Mor*, ɪɪ. p. 286,
ꝋᴌɪᵹꞇuꝓ ᴀ ꝼᴀꝓꞇᴀꝋ . . . . . muɪne ꝼꝓecuꝓꞇuꝓ ceᴌᴌ co ꝼoᴌꞇuɪb
ꞇeꞇꞇᴀɪb, where the translation reads "it is right to make them bind-
ing . . . . . unless he (the chief) is *responded to* with lawful returns".
In fact the gloss on the passage shows that the phrase had quite
passed beyond the reach of the glossator, for he paraphrases muɪne
ꝼꝓeᴀᵹᴀꝓꞇuꝓ é ꝋo ꝓeꝓ ɪncɪᴀᴌᴌᴀ ɪn bꝓeɪꞇeᴀmuɪn, "unless the re-
turn is made according to the sense of the judge". Evidently here
everybody looked on the words as meaning "*response according to the
sense*". The second passage involves the same misconception (vol. iv.
98), ᴀꝓ bᴀ heᴀꝋ bᴀ ꞇeꞇꞇᴀ ᴌeo ꝼꝓecoꝓ ceɪᴌᴌe ɪn ꞇᴀᴌmun ꝋɪᴀ
ꞇoꝓᴀꝋ ꝼᴀꝋeꝓɪn, rendered "for they deemed it just that the land
should receive (for the injury done it) an equivalent in its own pro-
duce". But this is to introduce a subtlety foreign to the original
gloss, which simply means "they deemed right *the cultivation* of the
land for its own produce". The use of the phrase is exemplified in
the *Gr. Celt.*², p. 917; *cf.* Ml. 30 d¹⁶, 43 a².

The divergencies of the monachic and the brehon uses of the Irish
language, as representing the Christian and pagan aspects of civiliza-
tion, cannot, perhaps, yet be inquired into with much prospect of suc-
cess; but it can scarcely be doubted that, though the laws were subjected
to the early revision of the missionaries who converted Ireland, a work
in which they were coated over with a varnish of ecclesiastical tinc-
ture, the brehons kept the old institutions, on the whole, singularly
free from subsequent infusions of similar tendency. The investiga-
tion of the terms adopted by the monks will perhaps afford a clue
to the felt deficiencies of root-words expressive of the new ideas.

So many terms relative to books and writings are derived from
Latin (*cf.* liter, focal, scribend, legend, aibgiter, caiptel, sillab, epistil,
lebor, fers, scrin, &c.), that the inference seems unavoidable that no-
thing of the kind was known in Ireland before the introduction of
Christianity. The great number of words of ecclesiastical import is of
course perfectly natural under the circumstances, though it is per-
haps not unworthy of notice that the word for the *Evangel* is
translated into the *vernacular*, *so-scéle*, just as the word *go-spel*.

But in other words not of Latin origin, possibly traces of a differenti-
ation of meaning may be discovered, depending on the changed cir-
cumstances of the time; thus the word *gor*, 'pious'; *cf.* ML. 44 b[33],
donaib duthrachtib innan*gor*, 'votis piorum'.   The negative *ingor*
occurs   (Ml. 56 b[9]), imfolngi comrorcuin dosochaidi cidaṙabiat
indfirien isnaib imbedaib 7 isnaib frithoircnib 7 ind*ingoir* isnaib
imbedaib 7 isnaib soinmechaib, "it causes trouble to many why
the righteous should be in tribulation and in sufferings, and
the impious in wealth and prosperity"; *ibid.* 57 d[8], med brithem-
nachtae dæ huandamnither int*ingor* is huantfirinni inbrithemnachtae
si conocaba infirían, "eadem libra judicii quâ deprimitur *impius*
adtollitur justus".   Thus in the Brehon Law glosses we find the two
terms, *gor* and *ingor*, contrasted: *cf.* SM.(*cf.* also p. 52) II. 288, 1. 29, mᴀc
ᵹoṗ ocuṗ mᴀc ınᵹoṗı, " an obedient son, or a son who *does not support*
his parent"; II. 22. 1. 29, ceċṗᴀıme enecláınne ᴀċᴀṗ uıl ꝺo mᴀc
ınᵹoṗı, "fourth of the honour-price of the father is [due] to the son
who does not support his father".   This rendering is taken from the
gloss in H. 2. 15, given in O'Donovan, *Suppl.*, mᴀıċ cᴀċ mᴀcc beṗ
ᵹoṗ ꝺı'ᴀċᴀıṗ, " good is every son who is 'pius' to his father."   The
words were in use in the ninth century as the equivalents of the Latin
pius and *impius*; were they specialized at a later period in the
direction of Latin *pietas*, &c., piety shown in the support of parents?
But the other theory is tenable: the earliest monks no doubt modi-
fied the signification of many native words when applying them in
reference to sacred topics, and it seems to me not improbable that they
adopted these terms, *gor* and *ingor*, which really denoted ' behaviour
towards parents', in the deeper sense of actions considered in their
relations to God.

It may be objected that in many cases the difference is so slight
that it is not worthy calling attention to such unimportant points; and
indeed Mr. Fitzgerald (in the *Rev. Celtique* of Oct. 1884, VI., p. 196) has
denounced rather severely the whole of the modern school of Celtic
students.   I hope he will pardon me for suggesting that the ' arid
treatment' of which he complains is in reality more hopeful for the
attainment of the knowledge which he himself desires.   Much of the
matter printed is, as he says, rubbish; but it has *one* merit, that of
containing words whose meaning can be fairly got at, thus enabling

us to give precision and point to much that troubles students in ob-
scurer texts. When Mr. Fitzgerald talks about Crowe's *translation* of
the *Amra Choluim Cille*, we have to decide what ' *translation* ' means.
He may be quite sure that the interests of Celtic story, mythological,
or other, are not being neglected during this long and arid process.
Many a tough conflict of wordy criticism will have to be fought. A
good deal of heat will have to be generated before the goal is attained.
The battle has not been without wounds and clamour so far, nor is
there any reason to suppose that Irish can be freer than other philology
from the baleful results of literary *vendetta*. The truth is, that Celtic
studies labour under the fatal disadvantage of having no competent
public to oversee and control : the criticism is frequently harsher than
the occasion deserves. But there is unmistakeable progress ; enlighten-
ment is spreading ; the knowledge once possessed by the privileged
few is now of comparatively easy attainment; and the leaven of an
eager desire to get to the bottom of these Celtic mysteries is working
in many minds. The difficulties are mainly lexicographical : we do
not know the import of many a word that occurs in our Irish texts, and
we are not permitted the free license of guessing indulged in by the
past generation. Mr. Fitzgerald might remember that there is not a
page of his article that does not contain speculations or references de-
pending on the meaning of individual words. Take, *e. gr.*, the follow-
ing passage, p. 201 : " This collocation or opposition of the Hound
and the Dog reappears in the ancient division of Ireland into Conn's
Half (the North), and Mog Nuadat's Half (the South): for Mog
Nuadat is but the Servant-of-the-Hand . . . and there is reason to
suspect that in effect the other name is the Dog's (or Wolf's) Half."
Now this is a speculation based on the meaning of *Nuadat* and of
Conn ; and by what means can the settlement of the question be
sought other than by the comparison of texts, in which these words
are used in the meanings alleged ? Words, words, words, that is
what we want, and for many a long year they will be wanted. At
present scarcely the simplest piece of Middle Irish prose of a few
pages long but contains some word or phrase that must be passed over
with a query or a blank space. It is useless arguing that Nuadat
means *hand,* unless texts can be produced clearly establishing this
meaning, which certainly has not been done yet. But it is astonish-
ing how soon the note of interrogation drops away from a hypothesis.

My main efforts, therefore, will be directed to the publication of Irish texts of tolerably ascertainable meaning, so as to secure as large a number as possible of authoritatively established vocables, and at the same time to set forth in its true light the extant literature. Too much has been made, as I think, of the supposed relics of mythological lore contained in our Middle Irish MSS.: there is a good deal to be done on the simpler and more commonplace side, for there is abundance of material in these MSS. which it will repay the student to peruse, before he begins to expend labour in the wearying solution of poetical conundrum, or to dissipate energy over the wire-drawn speculations of the ingenious mythologist.

PUBLICATIONS OF THE ROYAL IRISH ACADEMY.

PROCEEDINGS : 8vo, cloth ; or in Parts, stitched.

SERIES I.—Vols. I. to X., 1836 to 1870 (*some out of print*). *For prices, &c.,* inquire at the Academy.

SERIES II.—**SCIENCE :**

Vol. I., complete. [*Title-page & Index with Pt.* 1, *Vol. III.*]
Vol. II., complete. [*Title-page & Index with Pt.* 1, *Vol. III.*]
Vol. III., complete. [*Title-page and Index with Part* 10.]
Vol. IV., Part 1, Jan., 1884 ; Part 2, July, 1884 ; Part 3, Jan., 1885.

SERIES II.—**POLITE LITERATURE AND ANTIQUITIES :**

Vol. I., complete. [*Title-page and Index with Pt.* 13.]
Vol. II., Part 1, Nov. 1879 ; Part 2, Dec. 1880 ; Part 3, Dec. 1881 ; Part 4, Jan. 1883 ; Part 5, Jan. 1884 ; Part 6, Jan. 1885.

CATALOGUE OF THE ANTIQUITIES in the Museum of the Academy. By SIR WILLIAM R. WILDE, M.D., M.R.I.A. :—

Vol. I. Price 14s., *in cloth boards, with numerous Illustrations.*
Vol. II. Part I.—(ANTIQUITIES OF GOLD.) Price 3s. 6d., *stitched.*

HANDBOOK to the Museum (with Plans). 8vo, stitched, 2d.

PHOTOGRAPHS OF ANTIQUITIES in the Museum of the Academy. Mounted on cardboard, 1s. each, or 10s. for 12 :—

1. The Tara Brooch. 2. The Soiscel Molaise. 3. The Domnach Airgid.

IRISH MANUSCRIPTS—FAC-SIMILES.

THE accurate study and critical investigation of the ancient literary and historic monuments of Ireland have hitherto been impeded by the absence of fac-similes of the oldest and most important Irish Manuscripts.

With a view of supplying this acknowledged want, and of placing beyond risk of destruction the contents of Manuscripts, the Academy has undertaken the publication of carefully collated lithographic copies of the oldest Irish texts still extant. These can be obtained by subscribers only.

In folio, on toned paper.—Subscription, £3 3s. Edition limited to 200 copies.

LEABHAR NA H-UIDHRI : a collection of pieces in prose and verse, in the Irish language, transcribed about A. D. 1100 ; the oldest volume now known entirely in the Irish language, and one of the chief surviving native literary monuments—not ecclesiastical—of ancient Ireland ; now for the first time published, from the original in the Library of the Royal Irish Academy, with account of the manuscript, description of its contents, index, and fac-similes in colours.

In imperial folio, on toned paper—Subscription, £4 4s.; or £2 2s. per Part. Edition limited to 200 copies. Parts I. and II.; or in One Volume, half calf.

LEABHAR BREAC—the " Speckled Book"—otherwise styled " The Great Book of Dun Doighre": a collection of pieces in Irish and Latin, transcribed towards the close of the fourteenth century ; "the oldest and best Irish MS. relating to Church History now preserved."—(*G. Petrie.*) Now first published, from the original MS. in the Academy's Library.

In imperial folio, on toned paper, with a Photograph of a page of the original.—
Subscription, £6 6s. ; to Members, £5 5s. Edition limited to 200.

THE BOOK OF LEINSTER, sometime called The Book of "GLENDALOUGH": a collection of pieces in the Irish Language, compiled in part about the middle of the twelfth century. From the original MS. in Trinity College, Dublin, with introduction, analysis of contents, and index, by ROBERT ATKINSON, M.A., LL.D., Professor of Sanskrit and Comparative Grammar in the University of Dublin, Secretary of Council, Royal Irish Academy.

This MS. forms the third in the series of the great Irish MSS. published by the Royal Irish Academy.

The Book of Leinster is one of the most important of the fragments of Irish literature that have come down to us. In addition to copies of the native prose historic accounts of the Táin Bó Cualnge, the Bórama, &c., it contains a large fragment of an early prose translation of the Historia de Excidio Troiae of Dares Phrygius ; a great number of the poems and prose introductions of the Dindsenchas or legendary account of the origin of the names of places in Ireland ; very many historic poems, in which the legendary and traditional accounts of the early history of the country are preserved ; Irish genealogies and hagiologies ; and a great number of interesting stories, illustrative of the manners and customs, the modes of thought, and the state of culture, &c., of the people of Ireland just about the period of the Anglo-Norman Invasion.

THE IRISH MANUSCRIPT SERIES.

Volume I., 8vo.—Part 1, Price 5s.
Volume I., 4to.—Part 1.—WHITLEY STOKES, LL.D. : On the Felire of Œngus.

CUNNINGHAM MEMOIRS.

No. I.—JOHN CASEY, LL.D., F.R.S. : On Cubic Transformations.

Applications for any of the Publications of the Academy are to be addressed to the TREASURER OF THE ROYAL IRISH ACADEMY, 19, Dawson-street, Dublin ; *or to* HODGES, FIGGIS, & Co., Dublin ; *or* WILLIAMS & NORGATE, 14, Henrietta-street, Covent Garden, London ; and 20, South Frederick-street, Edinburgh.