REMARKS
ON
THE CELTIC ADDITIONS
TO
CURTIUS' GREEK ETYMOLOGY,
AND ON
THE CELTIC COMPARISONS
IN
BOPP'S COMPARATIVE GRAMMAR,
WITH NOTES ON SOME RECENT IRISH PUBLICATIONS.

BY
WHITLEY STOKES.

"Why, the healthy progress of science depends on antagonism; it is by the flails of disputation that the truth is threshed out."

_The Ibis_, July 1874, p. 276.

CALCUTTA: 1875.
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LIST OF ABBREVIATIONS.

A.S. Anglo-Saxon.
Beitr. Beiträge zur vergleichenden sprachforschung, vols. i—viii.
B.M. Beunans Meriasek, a Cornish Drama, London, 1872.
Br. Breton.
Brocc. h. Broccán's hymn, printed in Goidelica, pp. 137—140.
Colm. h. Colmán's hymn, printed in Goidelica, pp. 121—123.
Fél. Félix Oengusso, in Lebar Brecc, pp. 75—106.
Fiacc's h. Fiacc's hymn, printed in Goidelica, pp. 126—128.
Fick. Vergleichendes Wörterbuch der indogermanischen sprachen, 1870.
Glück KN. Glück's Die bei Caius Julius Cesar vorkommenden keltischen namen, München, 1857.
H. 2. 16. } Mss. in the library of Trinity College, Dublin.
H. 3. 18. j
LB. Lebar Brecc, a 15th century MS. in the library of the Royal Irish Academy.
LH. Liber Hymnorum, an 11th century MS. in the library of Trinity College, Dublin.
Lhuyd AB. Lhuyd's Archaeologia Britannica, 1707.
Lib. Arm. Liber Armachanus, a 9th century MS. in the library of Trinity College, Dublin.
Lith. Lithuanian.
LL. Book of Leinster, a 12th century MS. in the library of Trinity College, Dublin.
LU. Lebar na huidre, a 12th century MS. in the library of the Royal Irish Academy.
M.Br. Middle-Breton.
MI. Codex Mediolanensis, Bibl. Ambros., C. 301.
NHG. Modern High German.
O'Cl. O'Clery's Glossary, Louvain, 1643.
OHG. Old High German. O.Ir. Old-Irish. O.N. Old-Norse.
O'R. O'Reilly's Irish-English Dictionary, 1821.
P. The Passion, a Middle-Cornish poem, Asher, Berlin, 1862.
Sg. Prisciani Codex Sancti Galli, in Z. and Rel. Celt.
SM. Sechhas Mór, vol. i, Dublin, 1865; vol. ii, Dublin, 1869; vol. iii, Dublin, 1873.
South. The Southampton Psalter, Goidelica, pp. 58—60.
W. Welsh.
Z. Zeuss' Grammatica Celtica, ed. Ebel, 1871.
ON THE CELTIC ADDITIONS TO CURTIUS' GREEK ETYMOLOGY.

While reading the additions made by Professor Windisch to Curtius' famous book, Plato's epigram has often sounded through my brain:—

'Aστήρ πρὶν μὲν ἐλαμπεῖ ἐνὶ ζωοίαν ἦρος,
Νῦν δὲ θανὸν λάμπεις Ἐσπερος ἐν φυιμένοις.

For here the young scholar, already renowned as an Orientalist, has left the East for a time, and re-appeared, a veritable Hesperos, among the dead or dying languages of the Celt. Only, thank God, the 'θανὸν' is inapplicable, for Windisch has a long life of happy and useful activity before him. Curtius is indeed to be congratulated on having secured the aid of a linguist who has not only been trained in the best school of the new philology, but having also mastered the Grammatica Celtica, has worked at the Dublin MSS., and thus gained a considerable knowledge of Old-Irish,—the Gothic (as Schleicher called it) of the Celtic family of speech. How excellent a recruit the little band of Celtic scholars has obtained in Windisch may be seen from his review of Fick's Wörterbuch in Kuhn's Zeitschrift xxii, from his recent article in the Beiträge viii. on the loss and upgrowth of p in Irish and Welsh, from his comparisons in Curtius' book of Ir. curaid, condiu, dia for dés = τείχος, fual, nóa, and olann, and from the caution and judgment which his work almost invariably displays. It is to be regretted that Windisch has not yet made thorough studies of the British languages; for in the preservation of initial y, and the treatment of the combinations in, nt, ks, sv, they stand on a higher level than the very oldest Irish; while their regular mode of dealing with the diphthongs ai and oi, with vowel-flanked o, g, t, and d in anlaut and inlaut, with cc, tt, and pp, with the combination sp in anlaut and the combinations de, re, lo in auslaut, often throws valuable lights on the primeval form of Celtic words. Had Windisch, for instance, remembered the British forms corresponding with the Irish teg (τέγος), tech, he would never have doubted (Grundzüge No. 155) that the oh of tech (τέγος) is the representative (vertreter) of infected g. Had he borne in mind that Modern Welsh dd invariably represents an Old-Celtic D, that Modern Welsh d between vowels invariably represents a primeval T, he would not have confused, as he has done at No. 635, the derivatives from an Old-Celtic root ending in D (BAD ex GVADH, whence Ir. bádud 'mergere,' W. boddi, i.e. boddi, Bret. beuziff') with those from a root ending in T,—BHAT (Ir. bath 'sea,' baithis 'baptism,' O.W. betid now beddydd, Br. badez: cf. O.N. bath, A.S. bædh, Eng. bath)—and then added to these Celtic vocables the loanword.

baitsim (from baptizo), O.Ir. baitzimm (baitzis-i 'baptizavit eum,' Goidel\(^2\) 87).

Had he, lastly, been familiar with the following Welsh words:

- **pall** 'defectus': cf. OHG. *fal*, gen. *falles*, Lith. *pälti* 'to fall';
- **pelechi** (gl. clava): cf. Gr. πέλακκος, Skr. *paraču*;
- **pell** 'procul,' 'remotus': cf. πέραπος, Skr. *para*;
- **pér, peraiddd** 'dulcis': cf. Lat. *pirum*;
- **perchu** 'venerari,' **perchenog** 'possessor': cf. Lith. *perkiū* '1 buy';
- **prékis** 'price':
- **poues** 'quies': cf. παύω, πάομα, Z. 1053:
- **prid** 'carus': cf. Skr. *prā* (prīnāmi), Goth. *frijōn*:
- **prydu** 'canere': cf. Lat. *inter-pretor*:
- **pygo** 'ferire': cf. παύω, Lat. *pavio* to which add—

Corn. *pals*, Br. *paot* 'beaucoup,' 'plusieurs': root PAR, No. 375,

he would hardly have formed, much less published, his theory (Grundzüge, x) that Indo-Germanic *p* has never been kept in Celtic.

What I have here to say may be conveniently arranged under three heads. First, I shall point out the few other errors into which (as seems to me) Windisch has fallen. Secondly, I shall mention certain words and forms which he appears to have overlooked, and which may with advantage be placed under one or other of the 664 Numbers into which the bulk of Curtius' work is now divided. Lastly, I shall notice a few of the Greek words which Curtius has omitted, but which have their cognates in the Celtic languages, and may, therefore, deserve to be dealt with in a book intended not merely for classical students, but also for all comparative philologists.

I.—Corrigenda.

First of all, on behalf of sound philology, I must protest against the use of O'Reilly's dictionary for scientific purposes. The book is quite untrustworthy; it swarms with forgeries and blunders; and its only value lies in the extracts which it contains from O'Clery and other old glossarists, whose explanations O'Reilly often misunderstands. Yet from this polluted source Windisch takes at No. 8 *art* \(^b\) 'bear'; at No. 54 *capat* 'head'; at No. 258 *duad* 'toil'; at No. 302 *aidhe* 'house' (a blunder for *aíde*); at No. 411 *bar* 'getreide'; at No. 543 *leon, leoghan* 'lion.' It is to be hoped that these figments will be expunged from the next edition of Curtius' book. So, at No. 68 Windisch should not have cited Mr. Crowe's *celt* 'hair.' Windisch was long enough in Ireland to learn that certain self-styled Irish scholars are like some of the Pandids here in India, able to produce any word for any meaning, and any meaning for any word. *Celt* (anglicised *kilt*) means 'vestis' according to Cormac (so O'Clery: *cealt*. i. *édach*), and belongs to *celare* and other words noticed at No. 30. In the passage referred to by Mr. Crowe *(issued étach fil impu celt asas trév*.

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\(^a\) Cf. A.S. *wæordhān* 'revereri' from *wæordh* 'pretium.'

\(^b\) Forged in imitation of the Welsh *arth,* just as O'Reilly has *scibergno* 'hare' and *caé* 'hedge,' counterfeit of Welsh *gogyfarnog* and *caé.*

\(^c\) See Appendix A.
LU. 95b, the author uses celt to denote 'hair' just as Lucretius v. 672, uses vestis to denote the beard as the covering of the chin.

At Nos. 129 and 443 Windisch's trustfulness in a dangerous guide has again misled him. At No. 129 he cites as cognate with ἱππαρός, grus, etc. 'altīr. (grēn?), gen. griūin,' and refers to a quotation from Lebar na huidre, describing Cúchulainn's seven fingers, con-gabail ingne sebaic, co-forgabail ingne griūin, which Mr. Crowe (seduced by the accidental similarity in sound of O.Ir. grēn to Mod. Eng. crane, A.S. cran) translates 'with the catch of the talons of a hawk, with the detention of the talons of a crane'; but which means, I think, 'with the grasp of a hawk's talons, with the clutch of a falcon's (l) claws.' Whatever griūin may mean, it cannot be 'crane,' for a crane has blunt-nailed toes, which have no power of grasping or 'detention.' At No. 443, Windisch renders ro-snaidet by 'sie schwimmen stark.' This is a literal rendering of Mr. Crowe's absurd 'they strong-swim'; but ro-snaidet is a preterite formed by prefixing the particle ro (= pro) to the present.(Beitr. v. 3) and simply means 'they swim.'

At No. 166 Windisch has been misled by Zeuss; ocht (leg. ócht) means 'frigus,' not 'angustia.' It occurs, spelt uacht, in Fiacc's hymn, 1. 27, spelt ãacht in LU. 40a, and is now f-uacht with prosthetic f. In Z. 1006 ócht is misrendered by 'necessitate' and ocht (leg. ócht) by 'angustia.' In the former case substitute 'frigore,' in the latter 'frigus.' The Irish cognate of angustia, áχος, etc. is ochte, a feminine ya-stem, which occurs in Z. 68.

No. 190. Windisch puts Irish gēd (W. gywydd f., Corn. guith, Br. goaz) with χύψ from χέρς; he has not, however, explained how this is possible, nor would he find it easy to do so. Gēd and the British words above quoted come from *gēdā, *gēndā, gendā (the Teutonic ganta), just as W. ysgwydd 'shoulder' f., Corn. sceud, Br. scoaz, come from *scēdā, *scēndā, *scendā (the Skr. skandha), and as Ir. gruad (gl. mala) Z. 22, W. grudd 'cheek' come from *granda = Skr. gāṇḍa: cf. the Latin mētior, vēsica (from mentior, vensica), the Gr. μήκες, ἰκόμαι, and other examples cited by Schmidt, Zur geschichte des indogerm. vocalismus, 118, 120.

No. 194. There is no such Irish word as gaim 'winter,' although this form is found in the place whence Windisch takes it. It is a scribe's mistake for gam, O'Clery's gamh i. geimhreadh. The British forms have a diphthong, like χιμών: O.W. gaem, Z. 104, Corn. goif, Br. gouiff.

No. 205. Ætryp. The Cymric 'stirenn' (here cited from Ebel's Zeuss, p. 120) is non-existent. The MS. (which, by-the-way, is Old-Cornish, not Cymric) has seirenn (W. sgyren), Z. 1063, and the mediæval Latin stella, which it glosses, does not mean 'star,' but 'splint,' the French 'estelle de bois.' Seirenn, M.-Corn. skyrenn (pl. skyrennou, B.M. 3403), M.Br. squezrenn (leg-

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* I take grēn to come from *grēbno, as nēl from *neblo. Root grabh, Fick 66. Cf. ἱππάρος, II. 19, 350, cognate with rapio, Curtius No. 331.


* Here the lingual n is, as usual, due to a lost r. May we not follow Bühler in connecting Lat. grandis, (Etrusc. clant-1, Corssen, 155), A.S. great?
squerenn a), appear connected with σκόλοφ, gui-squila, Curtius No. 114. So perhaps Ir. seol-b (scolb tige, gl. tegalus, Ir. Gl. No. 446).

No. 238. Here is a strange mistake. The Ir. tair 'come' has nothing to do with the root TAR. It is the 2d sg. s-conjunctive (here used as an imperative) of a verb of which tairic (= do-air-IC) i. tig 'venit,' O'Cl., is the 3d sg. present. No pure Irish word can end in rs b, and tair stands for *taire, *do-air-s, do-air-IC-s, just as coméir, Féil. Aug. 26, the 2d sg. s-conj. of coméirgim, stands for *coméirs; but the s is found in the 3rd pl. tairset (do-air-IC-sent) 'veniant,' Colm. h. 45, and the 1st pl. comairseim (com-air-IC-semm) 'attingemus,' Z. 467. The s is also lost in the 3rd sg. do-mm-air 'veniat mihi,' con-o-m-thair 'ut mihi veniat,' ni-m-thair 'ne mihi veniat,' Z. 466. The root is ANK, and tair belongs to No. 424, not to No. 238.

No. 267b. 'Ir. druim,' says Windisch, 'geht auf *drosomi wie tirim auf *tarsimi.' But these hypothetical forms would have given *dröimk and *tirimh, whereas the m in druim and tirim is hard c. Druim (better druimm), moreover, is a stem in men (acc. pl. tocraid fores-drommann fri fraigid uli 'put your backs, all of you, to the wall!' Mesca Ulad, LU. 19a). Read therefore 'druimm (gen. drommo, acc. pl. drommann) geht auf *drosmen für *dors-men.' As to tirim it is probably from *tirimbi-s, *tarsimbi-s.

No. 275. Here Windisch says that daur (gl. quercus) is for daru; but it is a stem in c not u (ceu na darach 'nux quercus,' Z. 260, hi tech ndarach LU. 19a), and stands for *dair(ic), *daric. The Old-Irish genitives doro, dora (like Temr, Lib. Arm. 10, a. 2, regularly Temrach, the gen. of Temair) are only instances of momentary deviation into the i-declension. As to the au in daur, before r or an infected dental, au is frequently written for ai (the infected a). See Zeuss 7.

No. 326. Windisch here refers to the root BHADH (πιγο2, bandh, bond) three Irish words, cobeden, cobodlas (not 'con-bodlas'), coibdelach, compounded with the preposition con. But this would have given *combeden, *comodlas, *coimdelach. The fact is (as Ebel has seen, Z. 871) that these words stand for con-feden, con-fodlas, con-fedelach, that the root is VADH 'to bind' Fick 2 179, and that the b is here, as in many other cases, the graphic representative of a v=f infected by the n of con.

No. 342. Here Windisch, misled by a printer's error in Ebel's edition of the Gr. Celtica, says 'niae bedeutet auch soror.' The passage cited in support of this—'im orba mie niath'—means 'circa hereditatem filii filii sororis.' What seems a fuller form of the same word, gnia .i. mac seathar 'filius sororis,' is given by O'Clery, and belongs to No. 128.

No. 375. Here (following Ebel) Windisch states il to be an i-stem. But that it is an u-stem, identical in form and meaning with Goth. fiolu toloj, appears from the following: tegathraid sochaide. soifd iliu hé 'he will wound a multitude, he will turn many,' LL 77a. 2, ciaboen fri iliu 'though he was one

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a zl, ζr, for l, r are often found in M.Bret. cf. bouazl ‘securis,’ bouslezzr ‘bouclier,’ etc.

b fers, Z. 993, is of course borrowed from the Latin versus.

c So in trum, the Modern Welsh representative of druimm. For Modern Welsh tr=Ir. dr, see Rhys, Revue Celtique, i. 363.
against many,' ib. 78b. 2. Had it been an i-stem its derivative ilar 'multitude (ex *ilu-āra, as giuán, Z. 12, ex *gimu-āna) would have been *iler or *elar.

No. 429. Here (following Z. 223) *formet, oftener *foramet, is rendered by 'memoria.' But it means 'invidia': it is identical with the W. gor-famen, Br. gourvenn, and is radically connected with O.N. for-muna 'invidere.' The Irish words for 'memory' are cuimne and foraihm, Z. 2 998, where format is rightly explained.

No. 446. The Old-Irish ainm 'nomen' is for *anme, *anmen, not, as Windisch writes, anmi. So at No. 517 *srúaim, another stem in men (dat. pl. sruamannaib, O'Dav. Gl. 117) is for *sròmen = in form Lat. rūmen, in meaning Runo, Σρύμων.

No. 474. Root μυ, μισω. The Old-Irish cummasc 'mixtio' (not 'commutatio'), whence cummasethai 'promiscua,' Z. 182, stands for *cum-mece, the vocalic sequence u-e regularly becoming u-a: cf. asluat, druad, Samuel, toddiusgat from *asluet, *druead, Samuel, *toddiusget, and the Sucect 'deus belli' of the scholiast on Fiacce's hymn from the Sucectus of Lib. Arm. 9 a. 2. There is therefore no ground for Windisch's conjecture 'cummasc ...... scheint des Vocals wegen abzuliegen.'

No. 492. Ara, gen. arad 'charioteer' cannot ever have been, as Windisch here asserts, a participle present active. Had it been a participle, its gen. sg. would have been *arat, ex *arantos. A similar mistake is made under No. 415, in dealing with the ant-stem tipra.

No. 518. Sreth never means 'strues,' though Zeus 992 seems to think it does. The Irish word for 'strues' is sreith, and comes under No. 215.

At p. 572 a serious error has been committed. The Old-Irish tarb, delb, fedb are cited as examples of the hardening of v to b. Nothing can be more certain than that here, as in Ioib, breib and barn 'vester,' Z. 339, as in cobeden, cobodlas, coibdelach No. 326, as in the Hiberno-Latin bobes (Z. 54) corbus, fabonius (Reeves' Columba xviii), the b is a mere graphic representative of v. If the b in tarb were really a b, we should certainly have sometimes found the word written as tarp or tarbh (see Z. 60); but it is always tarb or tarbh in medieval Irish MSS. a; and we should have had tarb in the modern language instead of the actual tarbh, pronounced tarv, with an 'irrational vowel' between r and v. The Gaulish and Welsh forms tarvos, tarv, also speak unmistakably for our theory.

It will have been seen that most of these errors b are due to Windisch's belief in his predecessors. Oportet discentem credere. But Windisch is now a teacher, not a learner, and in no department of philology is the apostolic precept Omnia probate more needed than in the Celtic, with its forged words, inaccurate texts, deceptive facsimiles c, unfaithful translations, and (at least in the case of Irish) ignorant and reckless native scholars d.

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a In the Crith Gablach, as printed in the third volume of O'Curry's Manners and Customs of the Ancient Irish, p. 486, l. 16, it is true that we find tarbh; but in the MS. (H. 3. 18, P. 254), of which I have a photograph before me, the word in question is distinctly tarbh.

b One or two others will be more conveniently noticed infra at Nos. 62, 76, 158, 204, 270, 279, 326, 360, 366 and 474.

c See Appendix B.

d See Appendix C.
II.—Addenda.

Let us now proceed with the second division of this Paper, namely, the further additions which, I venture to think, may be made to Curtius' work:—

No. 1. Root ḧyr. To the root AK belong the Mid.-Br. ighenn 'hamus,' Cath., and the Old-Irish ąnnē 'ring' (now ʃ-ánne with prosthetic ʃ), Corm., which stands for *aen-nio, as the cognate Lat. ānus for *æcns. To the nasalised form of this root, ANK, belongs the O.Ir. ęcath for ęcath (gl. hamus) Z. 1009 = eocad i. saith ecca i. biad necca ('cibus mortis'). i. pisci, O'Mulc. Gl. H. 2. 16, col. 101. Rhys (Rev. Celt. ii. 188) adds the Welsh och 'stemma,' aeh-fen 'scham-bug.' The Ir. aic-mae 'genus,' Z. 770, may also be added.

No. 2. Root ăk. Add the Old-Welsh auc (=ācus, ókες) in di-auc (gl. segnem), Juv. 93, Br. di-ec 'segnis,' 'piger:' the Welsh egr 'acer' = O.Ir. aicher : the Old-Welsh em-ec-id (gl. lapidaria), Z. 1061, = Mod.-W. cyf-eg-ydd 'pickaxe': the O.Ir. verb do-r-acrid (gl. exacerbavit), Z. 462, do-acradi (gl. exasperat), Ml. 28a, Br. di-eegraff 'exacerbare,' Cath. To the extended root AKS (whence ơćic) the Old-Welsh och, Beitr. vii. 412, now auch 'edge,' appears to belong.

No. 4. ḥ̈x̣ḥeś. Windisch (Vorrede, p. x) has put asil (gl. artus) to this Number: (cf. iun-assil, Brocch. h., gl. 100). He might also add the diminutive aisleann (gl. articulo), Godiel2, 23, and the M. Br. asquell 'ala' (for *azła).


No. 13. To the root DARK 'to see' the Ir. con-darc-ell 'conivens, con-darc-ille 'coniventia,' Z. 870, the Ir. dreh, W. drych 'aspectus,' 'visus' = Br. derch and W. drem 'visus oculorum,' Br. dreim 'vultus' (ex *drec-m) should be referred. Siegfried's ingenious explanation of Lat. larva ex *dar(c)va (as laurus ex *daurus, lacryma ex daecrum) is also deserving of notice.

No. 14. Root ęw. O.Ir. adėos i. sloinnfed no innesiad 'I will declare, (or 'I will relate,') O'Cl., is for *ad-dēcsē, where dēcsē = ścīzō. The same root is also in con-daig 'querit,' Z. 870, eic-in-dch-id 'petere,' Z. 484.

No. 15. The Irish doich, doig 'verisimilis,' Z. 74, 305, compar. dochu, Z. 276, certainly goes with ęcious. Glück (Neue Jahrbücher für Philologie, 1864, s. 602) connected the Old-Celtic names Decangi, Decanti, Decetia with decus, decor. With these also goes the Irish adjective deck, deg used as a superlative to maith 'good' (deach i. fearr, O'Cl.), innaini as-deg rochreisit hier. (gl. electorum dei), i. e. 'of those who best believed in Christ,' Z. 611, where it is wrongly explained by Zeus.

No. 28. ękkn̂. Add W. cæch m., where ch is from cc, Z. 151.

No. 29b. Ir. caileech (gl. gallus), L.H. 8a, (= *calico-s) belongs to kal̂w and the other words here cited. The Ir. caol i. cail i. gairm 'clamor,' O'Cl., and perhaps the W. ceiliog a 'gallus,' come from a by-form of the root, KIL: cf. O.N. hjal, OHG. hēl (in gi-hēl, etc.), NHG. hell, Fick 725.

a The Old-Breton kēlhuic (Rev. Celt. ii. 208) shews no trace of a diphthong.
No. 30. With the root καλ, Lat. celare, OHG. hēlan, the Welsh celu ‘to hide,’ 4 to conceal,’ is connected. In Irish the root is found not only in cel-t 'vestis,’ but in the verb fo-n-ro-chled a ‘occlusus sumus,’ Z. 483, and the substantive cleith i. ceilt ‘concealment,’ O’Cl., whence the adverb fochleith ‘clam,’ O’Don. Gr. 267, cleith (gl. laterna) Sg. 51b, and the following words cited by Nigra (Reliquie Celtice i. 36n.), clithith (gl. latex), inna cletha (gl. latebras), a-chlid (gl. latibulum suum), nu-da-chelat (gl. latentes), con-ai-ceilt (gl. desimulavit), in-chlide (reconditae).

The Irish cel is a loan from cella, here cited, and caillé (whence caillech ‘nun’), which Ebel, Beitr. ii. 169, connects with celto, etc., is certainly (like W. pall) a loan from pallium. ‘Ich kann mir nicht denke,’ says Windisch (Beitr. viii. 18), ‘dass die nonne das pallium getragen habe und danach benannt worden sei.’ But this only proves that an excellent scholar may be unfamiliar with the barbarous Latin from which the Irish took most of their loanwords. Let Windisch look at Henschel’s Ducange, tom. v. p. 34, col. 3, and he will find ‘Pallium, Velum sanctimonialium ……… Collectio Canonum Hibern. lib. 43, cap. 10: Virgines palliatae, id est, velatae.’

The Gaulish celicnon (whence Goth. kelikan) might be added to this Number.

No. 31. The Ir. céll, W. coil, coel ‘augurium’ are connected by Fick with καλός, the Celtic and Northern-European forms resting on *kaila. The Ir. céllmaine druid 7 methmercshurdacht, LB. 137a, an-ceoil i. uile orra ‘evils on them!’ O’Cl., celini ‘auguras,’ ‘portendis,’ Sg. 66a, and the W. ceolfaín ‘glad tidings,’ may also be here cited.

No. 32. W. can, caniad ‘song,’ Corn. can, pl. canow, Br. canaff ‘chanter,’ Cath., are cognate with cane, kanaw. The Irish caiante ‘satirist,’ Corm. Tr. 31, SM. i. 86, ban-chainte ‘female satirist,’ b caint ‘speech,’ may also be cognate, though the hard t is not easily explained.

No. 37. The Gaulish gabro-s (in Gabro-sentum, Gabro-magus, Glück, K.N. 43), Ir. gabar, W. gaffr, Corn. gavar, Br. gaffr ‘cheure,’ Cath., can hardly be separated from κάψος, caper, etc. We must assume in these Celtic words an abnormal sinking of the tenues, which we also find in Ir. gabail = ‘capere,’ κάψιο tour. 34, Ir. goir ‘bitter’ = Lith. kurtus, Skr. katu, ‘sharp,’ ‘pungent,’ and possibly in Ir. no-deítaineitis (gl. stridebant) ML. 54a: cf. Lat. tintino.

No. 40. O.Ir. crip, for *cérp, which O’Davoren 63 and O’Clery explain by luath ‘swift,’ is almost certainly cognate with κάρπ-άλμος and κάρπνός. See further Corm. Tr. 143.

No. 42b. Ir. clock ‘stone’ f. is = κρόκη here cited: cora ‘stones,’ Corm. Tr. 87, cert-fuíne ‘the flag on which bread is kneaded or baked,’ O’Don. Supp.,

* Fiac’s hymn, line 15: ‘Robo-echabair dond-érimn tichtu patraice fo-ro-chlaid’ should, I now see, be rendered ‘Patrick’s coming was a help to Ireland, which had been shut up. The allusion is to Galatians iii. 23 (Vulgate): ‘Ante quem autem venisset sines, sub lege custodiebanur, conclusi ad fidem quae patetacienta erat.’ Correct accordingly my Goidelica* 130. Other blunders in the same book are corrected in Appendix D.

* Not ‘dicerin,’ as Windisch (Beitr. viii. 246) seems to think. Another Irish word for ‘satirist’ is cámah i. cicante H. 3. 18, p. 66, col. 2. Hence probably the name Lebar-chaw.
also belong to this Number. Rhys, Revue Celtique i. 364, also puts W. corws, Irish curach 'a little boat' (cf. Lat. carina) and W. caregl with Skr. karaka 'cocoanut-shell' here cited. The Irish curach is from *curvach = curuca (which actually occurs in Adamnán's Life of Columba, ed. Reeves, pp. 176, 177), the sequence u-o becoming u-a as in pudar from putor, adaper from stupor, Corm. Tr. 157.

No. 45. The Low-Latin cayum 'domus' (= a Gaulish caion), Ir. cae i. tech, O'Curry's transcript of Brehon Laws, p. 100, cerdd-haeg (gl. officina, 'fabri domus'), Z. 60, is surely cognate with koi-tn, quies, hei-va (domus) and the other words here cited. The W. cae = kae 'sepimentum,' Z. 285, pl. caiou (gl. muniments), Br. quae 'haye d'espine,' 'seps,' Cath., is a different word, and has perhaps lost a vowel-flanked g : cf. O.N. hagi, NHG. ge-hege.

No. 45b. Ir. scian 'knife,' W. ysgien, are certainly cognate with de-sci-scere, (σ)κιον. So M.Bret. squiess 'couper,' 'amputare,' Cath. = W. ysgian. Curtius' ingenious argument, Grundz. p. 109, for connecting sciö with de-sci-scere is supported by the Irish sliucht 'cognitio,' Z. 878, which comes from the root SLAK, whence O.Ir. ro-se(s)laig 'cecidit' and Goth. slahan.

No. 47. O.Ir. céle 'socius,' 'maritus,' Z. 229, W. celydd, seems cognate with κλενθος, callis, just as O.Ir. sétche 'wife' with sét 'via,' and Goth. ga-sinthja, NHG. ge-sinde, with sinth-s.

No. 48. O.Ir. céle 'servus' (σειρ-χελε, gl. libertus, Z. 365 ; céle dé, Trip. Eg. 13b, 1) is cognate with κελης, celer, ccelo : Ir. bua-chail, W. bu-gail = βου-κέλης.

No. 49. The Irish preposition cén 'sine,' Z. 655, the adjective cenathe (gl. absens) and the adverb in-chenadid (gl. absque) Z. 6, seem cognate with κένεος, σινία. No relations in the British languages except possibly kyn in the Corn. kyn-byk 'a wether-goat,' Lhuyd A.B. 65c.

No. 50. kírop. The Old-Celtic forms káron (σάλπιγγα) and károxe are well established (see Diefenbach Origx. 280) and should here be cited.

No. 53. Ir. ceart i. beag 'little,' O'Cl., is in form identical with curtus. Ir. ir-chre 'interitus' (er-chreag gl. eclipsein ; er-chru gl. defectu, Z. 183, 868, whence irchride 'irritus,') reminds one of Kýp, κραῖνα, which Curtius places under this Number. The Br. di-scar 'obruere,' like Ir. co-scéra 'drestuet,' and Ir. scissiad 'rasorium,' Z. 657, ex *scrad-tati, *scard-tati (ON. skerðha, skardhr 'beschnittsen' Fick² 900) tends to show that κιρω, etc. have lost initial s.

No. 55. kílon, calýa. Add W. col 'peak,' 'sting,' Ir. cuil (gl. culex 'stachellbegabt,' Schmidt die Warzel Α.K. 52) Goidel i. 57, W. cylion 'gnats.'

No. 57. The Corn. ke 'i,' pl. kevegh 'ite,' the M.Br. qua, now ke, pl. ki, come certainly from the root KI, whence kíw, cio, etc. The Irish cognates seem to be cái i. slighe no conair 'road or path,' O'Cl., cian 'remotus,' cín 'time,' cach 'la céin...in-céin n-aili 'modo...modo,' Z. 360 : cf. the Teutonic tít, zeit, tími, tína from the root dí, in Skr. díyati, déyati, déyau.

No. 59. Welsh clo 'lock,' cloig 'hasp,' should be put with clavis and the other words here cited.
No. 60. O.Ir. cloen, clóin ‘iniquus,’ Z. 31, clóine ‘iniquitas,’ Z. 1007, is cognate with clino, κλίνω and other derivatives from the root KLI.

No. 62. Ir. cloth = κληρός and W. clod ‘praise’ might also be added: ‘la cluaisen’ (sic!), cited here from Mr. Crowe’s inaccurate edition of the Táin bó Brúch—is in the MS. laclúissíngléssa, the n of the accusative appearing only in the anhaut of the following word. This n, when found after neuter i-stems, u-stems and s-stems, is due to false analogy, and it is an unscholarly mistake to deviate from the MSS. and to write (as Mr. Crowe would write) mindn apstalaete, muirn Icht, techn darach, gléndn gáishteoch. In fact, in Old-Irish, after the acc. sg., this transported n had merely a syntactical function. This is amusingly shewn in the Féilire, Oct. 4, where we actually find áil Marcellum n-episcop. Even Mr. Crowe would hardly, I suppose, write Marcellum episcop.

No. 63. The river-name Clóta, now the Clyde, Ir. Cluad, gen. cluade in Ail-Cluade ‘ruples Clote,’ (gl. on Fiacc’s hymn, 1), now Dumbarton, is certainly connected with cluere, κλῦ-, ζω, hlu-trs. So Glana (pura, clara) is the name of many Celtic rivers, Glück, KN. 187n.

No. 64. In Kuhn’s Zeitschrift xxi. 429, Windisch puts Corn. scouarn (gl. auris) with the Hesychian (σ)κόρα ἀκώει. The f (= infected b) in Modern Welsh ysgynûrn is curious. The Old-Celtic form may have been *sobrandâ, *scovorandâ, *scover-nâ : cf. Sabrina infra.

The Old-Ir. adj. con has been equated with the Goth. skau-n-s, schöñ, here cited, just as the synonymous ciunb is certainly = O.S. ski-n, Eng. sheen. But the only equivalent of con is καυόει, *καυ-γοει.

Glück, KN. 68, puts the Irish cunn, cunn ‘sense,’ ‘understanding,’ with korriv from kîr̥iv here noticed; but cunn (ex *cug-no) is rather to be connected with Goth. hug-s voēs. Other examples of Neo-Celtic un from un are:—

Ir. buinne (gl. tibia) Z. 67, Lith. bûgnas = trommel’:
W. rhynn = ‘algor,’ ‘rigor’ (Davies):
Ir. tinne = ‘bar,’ ‘beaum,’ dat. pl. tinnīb, 1 SM. 188, Lat. tignum :
Mod. Ir. dorrime = ‘ficit’ = O.Ir. dorigni.

No. 65. Welsh cuuch m. ‘boat’ seems cognate with κόγκος, cankha. So truch (gl. truncate), Beitr. iv. 423, Br. trouch, Corn. trogh with truncus: W. llech ‘tabula saxea’ with planca; and W. trochi ‘to immerse’ (Ir. fothruac, Br. gouzronquet ‘balneari’) with ἄ-τρεγκ-τος : ἄβροξος. See also Rhys, Rev. Celt. ii. 188.

No. 66. Ir. cuach, W. côg, Br. coe ‘cuckulus,’ are all cognate with κόκκος, cuculōs.

No. 69. The erú in erú-fechta ‘corvus proelii’c certainly goes with corvus and κόραξ. See Corm. Tr. 39, and add the following glosses: is erú (i. badb) fechta gradef, L.U. 109a, erú i. bodb, fechta i. cath, H. 3, 18, p. 61a.

* This is too indulgent an epithet. Consider the samples (pauca de plurimis) given infra in Appendix A.

b Con-róiter i. cain ro(ř)štìr, LU. Crowe’s Amra p. 38. Con-fyqpleistair i. cain no tainmecch eich fëgell 7 eich sleachtair rofisheastair i. rofisuchlaig i. fria chòtainn, H. 2, 16, col. 698.

No. 71. Curtius doubtfully places κόρεαζ with κραδώ, Skr. kürd, kûrdana. Fick 205 also adds scópēaz from Mnesimachus. The root seems to occur in Celtic: Ir. ceirid i. ceimnigued no cinig ‘a stepping or going,’ O'Dav. 64: maigry misceird a i. maigry dia ceimnitter (leg. ceimnigther) in ceirid sin ‘woe to him for whom that journey is travelled,’ ib. O.W. (Br.f) ceddam (gl. vado) Z. 1053, for ceddam, Mod. W. eirddaf: Corn. kerd (gl. iter), M.Br. querzet ‘cheminer, aler.’

With Lat. gladius (for *cladius), Slav. korûda here cited, the Irish claid-eb, clainn (= *cla-n-d-i-s), cloin Corm. ‘sword,’ clainneb ‘cleaver,’ dat. sg. claunniub, T. B. Fr. 142, are certainly connected.

No. 72. Root KAR. Besides the Ir. cerd ‘faber’ cuir-im ‘pono’ here cited, the Ir. creís ‘crevit’ (súi slan créis crist sapiens sanus qui crevit in Christo,’ Amra Chol. 72, Gold2, p. 166) and cor ‘manus’ (acc. sg. coir i. laim, Fél. Dec. 12, Franciscan copy) in ten-chor πυρολαβίες, Z. 84 = Skr. kara, and the W. peri ‘faere’ seem to come from this root.

No. 74. κρίαρ, cara. The Irish carna i. jscoil ‘flesh’ and cairin i. fioil gan tsaill ‘flesh without fat,’ O'Cl., and the W. eiaw ‘gore’ should be added. The Ir. crí (rogab críst crí, LB. 143) is = the Goth. kráis here cited, the A.S. krá, hrá 1. ‘corpus hominis vivi,’ 2. ‘cadaver’ (Grein).

No. 76. Root κρι in këirw, etc. Many British words belong to this Number. O.W. cruir (gl. pala) Juvenecus, p. 14, Corn. croider (gl. críbrum), whence kroddre ‘to sift,’ D. 882, Br. croezr (leg. crozer?), and the O.W. cri-p ‘pecten,’ Z. 1059, now erib, Br. erib ‘paingne’ Cath. The following Irish words may also be added:—
cir (gl. pecten), mar(e)-cir (gl. strigilis) Z. 23:
créic ‘limes,’ finis, Z. 21:
creath in the phrase rath creath i. rath n-eicsi ‘rotam scientie,’b
LH. 34a 1; creeth, Corm. s. v. Caill crinnom:
in-int-encherad h kræikækæ, LH. 11a, LU. 14a: ro-inchrech ‘reprehendit,’
LH. 13a:
*r-er-choit ‘decrevit,’ Ml. 46c, er-choiliud ‘decretum,’ Z. 8.

The ground-form of the Irish criathar is crétara (not as Windisch says, misled by me, crétara), Z2. 166: the second a is an ‘irrational’ vowel.

No. 77. κρίως. Add Corn. kyîn (ex *crîmo-), W. crî ‘raw.’

No. 77b. O.Ir. cin ‘delictum,’ a t-stem, Z. 258, may have lost initial s and be cognate with A.S. seinn-o, sein ‘daemon,’ ‘nocivus,’ Fick 201, Gr. kteînω, kaiîow (ex *skajîw, *skajîw).

No. 79. Ir. cuach (gl. seyfum) South. 25a = cauexus, Skr. koça ‘fass, kufe, eimer,’ Gr. κυάθως, belongs to the root ku.

No. 80. Glîck, K.N. 28, compares Gaulish cumbha ‘convallis,’ W. caum, Old-French combe with κώμβω, κώμβος.


a i. e. mis-ceird. So mis-imirt i. droich-imirt, O'Clery, mis-eins ‘diam,’ Z. 864, (eins = W. eis, Eng. eate). Mis. is of course = Goth. missa. Mî (aspirating) is perhaps = Skr. mithu.

b cf. ἐγκυκλίος παίζεια.
the Irish words which Windisch puts with κωλίω, κηπώς, etc., there are Ir. cul 'chariot,' Corm. Tr. 39, and fo-chrid-igedar (gl. acceingit), from the extended root CRID, whence also cris 'girdle' (ex *crid-tu) Z. 954 and M.B. crescifl 'suceingere,' Cath. So O.Ir. cruinid (*cur-indo-s), Z. 15, W. crwnn 'rotundus,' Br. crenn. So also O.Ir. cromb (*curunbo-s), W. crom, whence Ir. cromman 'falk,' 'secula.' The O.Ir. verb ro-das-cloud 'eos vertisset,' Br. 53, may also belong to this root.

No. 84b. W. cyn 'wedge,' if not borrowed from euneus, is cognate with that word and κῶρος. The Ir. cath 'a sage' (don cath i. don shtrith, Br. 19) is = catus here cited.

No. 85. Root λακ, ἐ-λακόν. In O.Ir. at-luchur, dutt-luchur, Z. 438, the -luchur is identical in root and meaning with Lat. Ioguer. The root-vowel a appears in the conjunctive tod-laiger-sa (gl. postolem), ML. 38c, and in the preterites do-ro-thaig, ro-thoth-laigester, Gold. 137, 141.

No. 86. From the root LAK (whence λακός, lacer) a reduplicated form occurs in LU. 57b, viz. lelgatar (= le-lach-atar). i. lomraiseat 'totonderunt.' With the same root Nigra, Rev. Celtique i. 153, puts O.Ir. du-rig (gl. nudat) and other examples, to which add di-rgetar (gl. exuantur) ML. 136b, du-n-dat-re-siu (gl. quæ possit te ... exuere) ML. 133a, in-do-rachtae l. huare narbu de-rachtae (gl. successu prospero destitutum) ML. 18d, ní con-de-rach- rachtar (gl. nunquam ... destituerint) ML. 57d, ro-de-racht (nudatum, exuntu est) Corm. B. s.v. Disert. These Irish words, like ῥάκος (Ἑσ. βράκος), may all have lost v in aulant.

No. 89. λύκος, vrka. The Irish brech 'wolf,' now written breach (breach i. cu allaid, O'Cl., Breach-mhaghs 'wolf-field,' Four Masters ed. O'Don. 753, 1260) is = Skr. vrka, the vr becoming br as in the following instances:—

braig 'chain,' braga 'prisoner,' root VARG, infra No. 142:
brun 'raven,' Slav. vranu, Lith. varnas, varna (Ebel):
brat 'pallium,' root VAR, No. 496:
braithar 'verbam,' = (F)ρήπα, No. 493:
broen 'pluvia,' cf. (e)riego, (e)riign infra No. 166b:
broqais 'crevit,' root VRAG, VARG, No. 152:
sabrann a river-name, Savara, root SU, No. 604:

No. 90. Ir. moachcíd 'magnificabit,' SM. iii. 30, (oa = a, Goeldi3, 55), Ir. mocht i. mór 'magnus,' O'Cl., mochtæ 'magnified,' 'glorified' = W. maith 'ample' (cyn-faith, gor-faith, mawer-faith) are cognate with the Lat. moctæ and the other words here noticed. And as metathesis of r is frequent, the Ir. morc (i. mór 'magnus,' O'Cl.) may be = mačró-c.

No. 92. To the root MUK, whence μου-τις, mungo, etc., the Ir. mugart 'a fat pig,' Br. 59, muce 'pig' (dat. pl. muccib, Tir. 6), W. moch 'swine' (ex *mu-n-cú, v. supra No. 65), certainly belong.

No. 93. rívve. From a root ANK = NAK come Ir. écaib, éc 'death,' Corn., and Br. ancú, W. angeu.
No. 98. The Old-Welsh pelechi (gl. clavæ) Juv. 94, is, I think, cognate with πιάκκον (ch ex ce as usual). It can hardly be a loan.

No. 99. τεόμης. O.Ir. bi (gl. pix), Z. 21, bide 'piceus,' Z. 792, W. pyg, Br. pec, are all loans. For the sinking of p to b in anlaut cf. brochach from prologus, W. prol (Davies), and böe (gl. osculum) Z. 28 from pâc(em), W. poc, Corn. in-poc, poccil. ‘Pacem dare, osculati; osculum enim pacis est symbolum et concordiae.’ (Ducange.)

No. 100. Root πικ. O.Ir. ooc (enemy), Corm, (with loss of initial p) is = A.S. fûh, Eng. foe, and (in form) Lith. paika-s ‘unnûtz, dumm’ and is cognate with the OHG. fêhjan and other words here cited.

No. 102. Stem πλακ. Ir. lecc ‘flagstone,’ whence lecân (gl. lapillus) Z. 273, W. lech ‘tabula saxcea’ seems = planca (see No. 65 supra). The Ir. liae, gen. liacc, dat. liic, a dissyllabic stem in ac, comes from a quite different root.

No. 103. Add W. plygu ‘plicare,’ pleth = πλέκτην and hy-blyg = ενπλεκτής, unless they be loans.

No. 106. The Irish cerp seems to belong to this Number. It is glossed by teascad ‘a cutting,’ O'Dav. 63, but rather means ‘sharp’: gorm claidemh cerp ciantech or derg ima dorneur ‘a blue sharp sword, red gold (is) settled (to be) around its hilt,’ conchead catha ceirp ‘a wolf'shead of keen battle,’ LU. 47b, and is = O.N. skarp-r, OHG. skarph.

No. 107. Root SKAND. Add Ir. ascenam (i. ath-asenam) Br. 12, asgnam i. imthecht, O'Dav. 50, do-da-ascaensat ‘cam adierunt,’ Br. 31.

No. 110. Stem σκορπ. The W. ysgarth ‘offscouring; ysgarthus’ to purge out,’Ir. ascartach ‘stupta,’ W. earth, belong either to this Number or to No. 53.

No. 111. Root SPAK, σκετ. W. paith ‘a glance,’ ‘a prospect,’ ‘a scene’ (Spurrell) = Lat. spectus in conspectus, adspectus, prospectus, should be added. For loss of initial s cf.—

pår ‘hasta’ = sparus, A.S. spër:
peilliaid ‘pollen,’ for *spollen, Curtius, No. 389:
peuo ‘anhelare,’ root SPU, Curtius, No. 652:
poer ‘sputum,’ root SPU, Fick, 415:
prwst ‘hurry,’ ‘bustle’ ex *sprud-ta, Goth. sprauto ταχέως.

No. 112. Ir. sciath ‘shield,’ W. ysquyd, O.Br. scoet, certainly go with σκιά, σκιάς. From the root SKA come not only Old.Irish scáth, scátar ‘mirror’ = *scáth-dere, but Corn. scod, Br. squent ‘ombre.’ The Irish cathair, a c-stem, W. caer, cannot be separated from castrum (ex *scad-trum), the combination str losing s in Irish, st in Welsh, here as in Ir. sethar-, Z. 855, W. cheaw pl. chwior-ydd = *svistr-, Goth. svistar (Ebel, Beitr. ii. 156) and in Ir. fethal (gl. ephoth) Tur. 87 = Skr. vastra-m, Gr. γίστρα (= Füstra) στολή, Hesych.

No. 116. ἄγος. See infra, at No. 120.

No. 117. To the root AG belong Ir. ágh .i. eur ‘pone;’ ághaid .i. cuirid ‘ponunt,’ O'Cl., the simplex of the forms cited by Windisch; and the compound verb do-snauch-t .i. ro-s-immaig ‘he drove them away,’ LU. 34b. 1. Also the nouns aige .i. graifne ech ‘horse-race,’ Corm. Tr. 115, s.v. mag, ágh ‘contest’ (άγων, Lat. ind-agong-) .i. cath, O'Cl., gen. ága (déca a rígh rem n-a ea, LU. 47b.: indlema ind ága erubais, Rev. Celt. i. 37): ár, W. aer
The battle, slaughter, and Ir. am (gl. manus a body of persons), Z. 268, a neuter stem in men, identical in every respect with agmen, (ex-)ámen.

In the British languages g disappears between vowels. We find accordingly W. af, yd-a-f 'ibo,' Z. 579, = Corn. yth-af, 580, Br. aff, 581, Cymr. aet ('eat'), Z. 585, = Lat. 3d sg. imper. agito.

No. 120. ád. With Skr. aja 'buck,' ex *aga, Rhys puts W. ewig 'doe,' Corn. euhic gl. cerva (ex *agikā); as with áyog, No. 116, he puts the Welsh adj. ew-og 'guilty' (ex *agāka). The Ir. agh f., which O'Clery explains by bó 'cow,' occurs in the Senchas Móır ii. 238, 254, meaning 'a bullock-calf,' and is probably cognate with aja. The acc. pl. aige (cf. litre, Z. 246) means 'deer' in the Táin bó Fráích: dosenat na .vii. naige do ráith chruaich 'they drive the seven deer to Rathcroghan.' So in LH. 19b. (Goid2. 149) cóimis aige alla.

No. 121. Root arg. W. ariant = argentum should be quoted as preserving the n, which in the Irish argét is lost before t.

No. 122. Ir. guaire i. vasal, Corm. Tr., p. 91, is surely cognate with γαῖρος.

No. 123. γάκα. With the Skr. jala-m 'water' here cited cf. Ir. gil i. uisge 'water,' O'Cl.

No. 128. The original a of the root GAN appears in Ir. ad-gainemmar-ni 'renascimus,' Ml. 66b, and in W. ganedig 'natus' (geni 'nasci'), Br. ganet 'ortus' (guenell 'nasci'). To the Irish words here cited should also be added in-gen 'filia,' gean i. bean 'mulier,' O'Cl., gean i. inghean, O'Cl., and guia i. mac seathar 'filius sororis,' O'Cl.

Windisch (Beitr. viii. 41) has proved that there is no relation between the words treated under this Number and the numerous Celtic derivatives which seem to come from a root CAN, KV-AN—the Irish cana 'cub,' W. cenaw (cf. Gaulish Canaús, Canavilus?); cenel 'tribe' = W. cenedl f. γεινεῖλον, γενέθλυν, Ir. cinis 'orta est,' Brocc. h. 4, 3rd pl. ro-chinset, rochinnset a, Z. 464, ciniuil iar tuistiu 'bringing forth after begetting,' SM. i. 256, cuiniu 'woman,' Corm. s.v. arg.

No. 129. γιάρος. The Welsh garan, the Gaulish tri-garanus, should have been quoted in preference to the doubtful grén (ex *grebno, root GRABH?).

No. 130. γιόρω. May we not put the Ir. n-stem bró, gen. broon (gl. molae) Lib. Arm. 10a 2, W. breuan 'molendidum,' with the Skr. grāvan 'stein zum auspressen des Soma,' press-stein,' Grassmann 419, and the Hesychian γαία 'kneading-trough' here cited? The O.Ir. verbs bruid 'contundit,' LU. 47b, and bronnaim (ni bronna 'non deterior,' Fiaec's h. 8) may also belong to this Number.

No. 133. γιόρος. The Irish gár 'cry' = W. gaur 'clamor' and Ir. grith 'cry' = W. gryd should have been cited here. Also the O.Ir. adgaur b (gl. convenio I accost, I sue), Z. 428, whence ad-ro-gar-t, etc., Z. 455, at-gairith, Z. 994. The Ir. for-gall, Colm. 49, also belongs to this Number.

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a Liquids in position are often doubled, Z. 41. Thus iamsìb, Fiaec's h. 10. Forgetting this, Windisch (Beitr. viii. 43) erroneously treats ro-chinset (= rochinnset LU. 39b), as if it were connected with Ir. cenn and W. pen 'head.'

b Wrongly connected (Kuhl's Zeitschrift, xxi. 430) with áγείρω. See Z. 1024, ad-gaur 1. duttinchur.
No. 133b. Ir. glice, compar. gliceu ‘sapiention,’ Z. 276, isin-glicei ‘in astutia,’ Z. 248, seems cognate with Goth. glaggeus and Gr. γλαυκός. The primeval Celtic form may have been *gla-n-c-vo, a becoming i as in inger = ancora, Z. 5. The W. gloin, glowy ‘limpidus,’ ‘lucidus,’ like Ir. głé, Colm. 37, seems cognate with A.S. gleaw ‘splendidus.’

No. 134a. γλυφω, Lat. glābo ex *glu-m-bo. The Ir. lomm (gl. nudus) Z. 959 = W. llwmm ‘glaber,’ *lw-m-bo, belong to this Number—initial g being lost as in lestar, llestr, No. 544, Fr. loir = glirem, and Eng. liquorice γλυκύρρια. The Ir. verb lom-r-aímm is formed like the Lat. glab-r-o, No. 134.

No. 135. Root γρω. Add in-gnai’di ‘intellectus,’ Ml. 63a, in-gnai ‘intelligentia,’ Ml. 44d, co usa-gnother nando seachmadachte (‘that it may be known that it is not a preterite’), Z. 743, etar-gne ‘cogutio,’ etar-geun ‘agnovit,’ etar-gninim ‘sapio prudentia.’ The O.Ir. gnáth = (‘solitus,’ ‘con- suctus’), Z. 16, and W. gnawd are identical with γνωρικός, (g)notus, and should be here cited, as preserving (like Lat. gnā-ru-s) the original vowel.

Ir. gnó = oirdeiré ‘conspicuous,’ O’Cl. is = the Lat. gnāvus—whence gnāvere, nāvare ‘to shew,’ ‘to exhibit.’ With the other Latin gnāvus ‘active,’ the Irish gnó ‘business,’ gnó(th)ach ‘busy,’ are cognate.

In the following Irish words from O’Clery’s Glossary the g is lost, nós ‘custom,’ noadh ceadard i. oirdhearcaghim caladha (noud = Lat. noto : cf. noadh i. urdareughadh, nuithear i. oirdheareagther, O’Don. Supp.), nois i. oirdeire, do-noisigh = ‘notavit,’ noithearch i. oirdeire.

The O.Ir. cia do-gnía i. cia do aithdonta, O’Cl., seems the 2d pers. sg. of a reduplicated future from the root gná ‘to know.’ Hence, too, the O.W. am-gnau-bot ‘conscientia,’ Z. 1056.

No. 141. Root Fégy, érgov. Not only O.W. guery (gl. efficax), but the Gaulish vergo-bretus and the O.Ir. fery = laech ‘hero,’ Corm. Tr. 80, O’Dav. 84, should be added. So, too, com-organ ‘help,’ O’R., if the word be genuine.

No. 142. Root Fégy, érgyum. O.Ir. braig ‘chain,’ SM. i. 6, braga (gen. bragat) ‘prisoner,’ Corm. Tr. 24, go with i(F)érgw, etc. Here br is from vrr as mentioned at No. 89 supra.

And as rg often becomes re (Z. 2. 61), we may also compare the O.Ir. verb do-furcei ‘cingit’ in the St. Gall verses (Z. 2. 953):—

Domfurcei fidboidae b fil
fonchain loid luin luad nad cèl
Me cingit dumeti sepes
mihi sonat merulæ cantus celer quen
non celabo:

a Hence gnás ‘consuetud,’ Z. 25.

b See Nigra, Reliquie Celtiche i. 23, and note that fidboidae is the gen. sg. of fidbaid that followed by the subsequent fil (Z. 915): that the verb fo-chain means ‘sonat’: in chloe focain cethra (‘for a bell which cattle sound’), Senchas Mór i. 126, 142: that the adjective luad (better lúath) agrees with loid, not with luin, the gen. sg. of lon: that medair is O’Clery’s meadhain i. canait no wrlabhra, and means neither ‘metri’ (= Ír. metir, Z. 915) nor ‘hilaria’ (Rev. Celt. i. 479): that brot is the dat. sg. of brat ‘pellium,’ and does not mean ‘espite’; that debrath is explained (?) by délbrath (Débrath ebruate bráth Ío. logeth, Débrath din debrath, H. 2. 16, col. 99): that cóimis is the gen. sg. of cóim ‘a feast,’ O’Rilley’s cana: and that cóimreach cóimis is to be compared with fidna firín na fleice ‘deus justus dapis,’ (see, eicharach) Rumanu in Land 610, fo. 10. a. r. In the last line oid may possibly be the acc. sg. of oíd (oidh i. coel, oÍdh i. coel, O’Cl.) Fél. June 1. O’Curry’s rendering of these verses, in his Manners and Customs, etc., ii. 387, is a curiosity.
super meo libello interscripto
mihi sonat melodiam avium,

Mihi sonat cuculi loquala clara,
pulera,
in pallio glanco e summilitibus
arbustorum,

debraath (i) e meo Domino epuli,
bene scribo ad symphoniam amoenam.

No. 143. If ʾrēβγς, ructo are for εřενγς, (vructo, we may connect
Ir. bruchtain, W. brytheirio, with the usual change of vr to br. No. 89.

No. 144. Root ʾzγς, Skr. ʾyγς. Pictet (Novel Essai, p. 40) puts with
this the O.Ir. ʾyγ in ʾyγ-shuide (gl. tribunal) Z. 183 and the Gaulish Ver-ingo-
dumnus, which he renders 'valde-iustitia-magnus.'

No. 146. The Ir. lesc (gl. piger) for *lesc (as losc for *loes = λοζς),
n. pl. leisce, Z. 67, Br. lausq, is identical in form and meaning with Lat.
lexus, and should be here cited. Why (may I venture to ask) does not
Curtius connect with ληγς here noticed the O.Sax. slac 'hebes,' Eng.
slack, OHG. slah? As Aufrecht points out (Trans. Philolog. Soc., 1867, p. 20),
the Homeric ἀληγς, ἀυ-ληγς shew that ληγς has lost an initial con-
sonant. So in the cognate Ir. lognaij 'dimittimus,' loghda i. lagsaine
'slackness,' O.Cl., and in lag, O.Ir. *lac, ex la-n-ga, to be compared with
la-n-guidus.

No. 150. Root ʾmly. Add O.Ir. tomlacht (= do-fo-mlacht) i. bleghau
no crudh 'milk or curd,' O.Cl.

No. 152. The Ir. ʾfery 'anger' (= ὑργυ) is from VARG. The Irish
forms broghadh i. biseach 'increase,' broghdha i. iomareach2, broghain .i.
iomareagh no ecceor 'excess,' O.Cl., brogas 'crevit,' O'Don. Supp., come from
VRAG, with the regular change of vr to br. And as g before t becomes c,
ch, we may also place here Ir. bracht 'fat' Corm. Tr. 6, O'Dav. 56, whence
the adjective brachatagh (gen. sg. f. curadmir ferba brachtchi 'a champion's
portion of a fat cow,' LU. 109a) and its opposite anbrachatagh 'consumptive'
(gen. sg. f. usbrachtai^e, LB. 60b).

No. 153. ὑργς. In Rigid a laim seacha cotuc meis combind doib 'he
stretches his hand across and brought them a dish with food,' Tochmarc
Bec-fola, H. 2. 16, col. 767, the Irish cognate means 'pourright.' Ir. rogh .i.
geis 'prohibition,' O.Cl., and recht = W. rhaith belong to this Number.

No. 154. O.Ir. ʾlīg (leg. ʾlīg ?) i. dath 'colour': mesir liga asa saoire
7 asa suthaine 'thou shalt estimate colours by their nobleness and by their
lastingness,' O'Dav. 103, seems cognate with ὑργδς.

No. 155. Root ʾmγς. The Old-Welsh ʾlīg (in hon-ʾlīg 'stabulum') now
ṭy, pl. tāi, Corn. ti, later chy, Br. ʾty 'maison' shew that the root to which
the Celtic words are referrible ends in ʾg, not ʾc. In con-u-taing 'protegit,'
LL. 204b. 2, co-ta-u-taing 'eam protegit,' Mill. 36b., we seem to have a nasalised
form of this root, to be compared with ʾmγνδς.

* Cf. la fer bark brogda, LU. 82b.
No. 156. οφάραγος. Corn. frāu 'crow,' Br. frau 'chick,' 'monedula' point to a root SPRAG (=Skr. sphurj). Examples of birds' names suggested by the sound of their voices, are graculus, gallus (root GAR), Ir. cailech (root KAL), ei-conia, lus-cinia, κύ-κρος (root KAN), OHG. swan-a (root SVAN), to which Corsen (über die sprache der Etrusker i. 312) adds Etr. tus-na 'swan,' root TUS. From the root SPRAG comes also the W. fkaeth 'eloquent' ex *sprakta, *sprag-ta (so maeth 'nutritio' ex *mak-ta, Z. 102, ilaeth 'lax' ex *mlakta, chwaoeth 'sapor,' ex *svakta): cf. A.S. sprečan, NHG. sprechen.

Other instances of British F from SP are—

Br. fæz (vainc) ex SPAC-TA, Corn. fethe, like Zend ψαρ 'underdrücken,' Justi: cognate with ψιγψω, ψαγ-ν-ς, etc. No. 157:

Br. felch 'rate,' 'spleen,' Ir. sely, ex *spelga, σπλήν, No. 390:

Corn felja 'to split,' Br. faut 'fissura' ex *SPALT, with spaltan:

W. ffon 'rosa,' pl. fionou, Mart. Cap. 9, b, b, Br. foeoenn-en 'ligustrum,' Ir. sion 'digitalis': cf. παυωνία ex *παυσωνια(?)

W. ffon 'baculus,' 'hasta,' Ir. sonn 'stake,' ex *spu-n-d-a: root SPU: cf. O.N. spjöt 'spies,' spýta 'riegel':

W. fbothell = Lat. (s)pustula: root SPU, No. 652:

W. ffraw 'state of motion' (ex *spragga), frawdd 'tumult': cf. σπέρισμα, No. 176b:

W. ffroen 'nostril,' Ir. srón (gl. nasus), Z. 23, ex *sproagna, cognate with spargere:

W. ffwest 'haste' ex *sprud-to, cognate with Goth. sprauto τοχεως:

W. ffôn 'breath' ex *spuna, root SPU, No. 652.

No. 158. With ὑπρός Siegfried equated the Ir. ʿir 'fresh,' 'new,' 'green' (húrdła gl. viridarium, hūrdæ gl. viridia, ārdatu gl. vireo, n-uraigedar gl. cui virene). Cf. W. ir 'juicy,' 'fresh,' 'green.'

The Ir. oss (gen. oiss: iricht oiss allaid, LU. 15, b, ois, SM. i. 272) deer' (whence ossin 'fawn'), a masc. a-stem = Skr. vāstra 'goat,' can have nothing to do with the Welsh n-stem ych 'bos,' pl. ychain, which Windisch places under this Number. The Irish ess 'ox' (Corm. s. v. Essem) is the cognate word, and both may be referred to the root VAGH, No. 169.

No. 165. O.Ir. arg 'hero,' Corm. Tr. 2, O'Dav. 48 (gen. sg. arg, Corm. s. v. Lorg, dat. pl. argait, Seirgl. Conc.) is certainly = ἄρχεως: cf. also the following specimen of native etymology: arg. i. fiann 'champion,' i. tiachar ('it comes') ab Arg(iv)is i. a greacaib ('from the Greeks') ar febus an osc 'because of their warriors' excellence,' O'Mule. 57, H. 2, 16, col. 89.


The Gaulish oecto- in Octodurus 'axr in angustia sita,' Glück, KN. 133, is also probably cognate. For the change of ng to e we may compare the Gaulish patronymics in i-enos from -ingnos, i-gnos. 

* Hence ra-rsonnta 'palo in fixi sunt,' Fél. Prol. 33, and sonnach 'vallum,' 'sepimentum,' L.U. 29b, O'Don. Gr. 277, sonnach larn, LU. 114b, (sonnach i. babhna 'a bawn,' O'Cl).
No. 166b. Ebel, Beitr. ii. 174, puts O.Ir. bróen 'pluvia,' Z. 31, with βρῦχος, rigo, Goth. rign. Here, as in bran, etc., No. 89, br is from vr.

No. 167. To the root dhragh here postulated I refer the Irish nasalised forms imm-drang (O'Clery's ionndharrg. i. comtharraing) 'circumtrahere' and tri-an-drang i. tri deocha 'tres haustus,' three draughts.

No. 168. Fick² 391 connects ἔλιγγων, ἔπειγος, here cited, with Ir. lingim 'salio.' The Ir. locht 'crimen,' Z. 1040, no-lochtaigtis 'criminabant,' Ml. 74c, loigeth (gl. perpetrato) Ml. 48c, would have been more in point. The Ir. lingim 'salio,' léim 'saltus' ex *längwen, O.W. lammam 'salio' ex *langvami, seem at first sight cognate with Skr. langh 'to jump over,' 'to disregard,' 'to violate.' But as the O.Ir. reduplicated preterite of lingim is ro-leblaing (for *ro-vlelaing), the root is more probably VLA-N-G ex VALG, with the loss of initial v noticed infra No. 589.

No. 169. Glück (Neue Jahrbücher, 1864, p. 599) connects with vah, ἓρκος, veho, the Gaulish co-vinnus (ex *coignos, vide supra No. 64, and the Welsh cy-wain 'vehere,' ar-wain 'dueere,' am-wain 'circuituere.' To this Number may also belong the Irish ess 'ox' = W. ych (pl. ychen = Corm. ohan) ex *wevan (see infra, at No. 589), Goth. anhsa (as the beast of draught), and Lat. vex, vexor (as she who is led home: cf. vexorem dueere). And, as c may come from ng not only in the Irish but the British languages (see No. 166), we may also cite the root UC (ex ung = va-n-g) in Ir. ro-h-ucod, W. d-wc, Corn. d-ok, Br. d-owe, Z. 477, 586, 588.

No. 172. ἐκιέ, ἐψεκλείσκει, anquis. Add O.Ir. ongu in esc-ongu (gen. esc-ongan, LU. 74a, acc. escongain, ib. 76b.) or esc-ongon, LU. 76b, 'eel,' lit. 'water-snake.' In Welsh, ag often becomes eu (Rhys, Rev. Celt. ii. 193): we find accordingly the plurals eu-od 'lumbrici lati in hepate ovium' (Davies) and eu-ouon 'bots,' 'worms in horses' entrails.'

No. 173. Root λαγ. Add O.Ir. laigid in gerran oco andsin 'decumb bit caballus ibi secum,' LU. 39b. no-laiged isedigianium 'decumebat in arena,' LH. 34b. 2 (Goid. 161), nach laigheidh i. nach cuirdadh, H. 3, 18, p. 210, and the expressions laigd for 'superiacet,' 'anteponitur; ni laig for 'non superiacet,' O'Don. Supp. The cognate noun is laige 'concentius' (oc laige la mnaí, Corm. s. v. Orc tréith. In Ir. coin-é i. col-bige 'coitus,' Corm. Tr. 49, the y seems lost between vowels (Z. 63, 1083).

No. 174. Root λαγ. Add Ir. ligur 'tongue,' Corm., W. llío (Rhys) and ulyaw 'to lick,' Br. leat. So probably Ir. liagh 'ladle,' O'Don. Supp. (gen. sg. na leighe, acc. leig, SM. iii., 212 = W. llwy 'spoon,' Br. loa 'cullier,' 'cochlear'), which is certainly cognate with the Latin ligula, lingula 'spoon,' 'ladle,' 'skimmer.'

No. 176b. The W. fraw (from SPRAG) 'state of motion,' fraw-ddy, 'tumult,' etc., seem cognate with σπείρωμαι. For ff ex sp see No. 156. For aw from ag see Rhys, Rev. Celt. ii. 193.

No. 178. Root τραχ. The Old-Celtic ver-tragos 'a swift dog' is quite authentic, and should have been here cited. See Glück, Neue Jahrbücher 1864, p. 597. So also W. tro = τρόχος (Br. tro 'tour'), O.W. træct 'pedes' = Ir. traigid, Br. trout 'paw.'
The Irish *tach* in *an-tach* (gl. otiosa, gl. quieta) LH. 11b, 14b, Goid. 67, 71, is = ṭoxe for ṭawc, Skr. taku here cited.

No. 189. The Irish *gill* i.e. *lám* 'hand' (O'Curry's transcript of the Brehon Laws, p. 1446) is identical with χείρ and the Old-Latin *hir*. So *gillae* 'servus' is to be compared in root and meaning with χείρος, ἵντα-χείρος, in meaning with Lat. *man-cipium*. *Gelisine i.e. monuteras* 'famulatio,' LU. 13a, is also connected; the suffix *sine* (ex *-s-tan-iá*) is also in *coeilsine* 'societas,' and *fútisine* 'prophetia,' Z. 77. The Brehon-law *geil-fine*, the junior division of the Irish family, perhaps meant originally the father and those of his sons who were still in *mancipio ejus*. The root is *ghar* 'raper,' whence also Lat. *hirudo*, Ir. *gil* 'leech' (Corm. Tr. 83), and W. *gel*, Corn. *ghel* (gl. sanguissuga), Cen. *gilae*, Brehon his 71, O.N. *egala*, (gl. *djai*), that *Tr.* Irish dissyllabic 'root *grann* is *ghra*,' meaning Lat. *societas,* An. *ghr* of the O.N. *grann* 'gray.' This adjective seems identical with the Ir. *grant* i.e. *liath* Corm. s.v. Crointile.

The resemblance of Ir. *eron* in *dio-chron* i.e. *gan aimsir* 'without time,' O'Cl., to χρόνος here cited, is accidental. Fick 73 connects with χρόνος the O.N. *grann* 'gray.' This adjective seems identical with the Ir. *grant* i.e. *liath* Corm. s.v. Crointile.


No. 197. Here Ir. *gel* 'white' is put with χλωρός, *haris, helvus*. I would rather connect it with χαλ-κός, No. 182. Curtins' theory, here stated, that the *f* in *flāvus* comes from *gh*, is rendered at least questionable by the Irish *bla* (leg. *blád*) i. *buidhe* 'yellow,' O'Dav. 56 and O'Cl., whence the disyllabic man's-name *Bládán*, Fél. *Aurg.* 10. See too Fick's *Wörterbuch* 381. 'An. *blá-r*, ahd. *blá* heisst auch *flavus* (nach Schade).'

No. 200b. The O.Ir. *gromma* 'satire,' *gromфа* 'he will satirize,' Corm. Tr. 86, *grim* i. *cogadh*, O'Cl., *gruaim* 'morositas,' *gruanda* (gl. *acer*), Ir. Gl. 1065, W. *grum* 'a murmur,' 'a growl,' all seem to belong to the root GHRAM, whence χραμίζω, χρόμη, *fren-dere*, etc.

No. 201. χρίω, χρίμα. O.Ir. *gert* i.e. *lacht* 'milk,' O'Dav. 94, was equated by Siegfried with Skr. *ghétta* 'ghee'; and certainly belongs to the root GHR 'to sprinkle.'

No. 204. Here, following Glück KN. 24, and Ebel, Beitr. ii, 184, the Gaulish particle *ande*, the Irish *ind, inn*, are equated with *ért*, Skr. *anti*, Lat. *ante*, etc. But, first, the Irish form (we know nothing certain of the meaning of the Gaulish *ande*) not only implies motion to or against (*ind-rid* 'incursus'), but also motion from something (cf. *ind-arpe* 'ablatio' *ent-erben*) and, secondly, the tenuis in the combination NT is always (so far as I know) preserved in Gaulish.\(^{b}\) In Irish (except in loanwords like *cland* = planta,

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\(^{a}\) *Cen gert ferbbu* (sine lacte vaccarum) LU., cited in Corm. Tr. 37.

\(^{b}\) Cf. argento-, *carpenito-, Nuntuates, Commentorios*, etc. *Cande tum* for *canteton*, if genuine, is an exception.
talland = ἀςλαντωρ, andóíτι, Tir. 10, = antas γερονία, Ducange) the dental is kept, while the nasal disappears, often lengthening the preceding vowel, as in cét, tét, dét = W. cant, tant, dant. We should accordingly expect the Irish cognate of áirí, etc. to begin with ét-, and this actually occurs in étan 'forehead' (dat. sg. étun: atracht in Vían láith asa-étun 'the hero's light b' rose out of his forehead, Táin bó Cuáinche LU. 80), which I unhesitatingly put with the Latin antica 'forelock, and the OHG. endi 'forehead,' Fick 425. The British cognate of áirí is (as might be expected) the Br. ent, Z. 616. The Latin cognate of anđe-, ìnd-, inn- seems ìnd- in ind-iego, ind-ustria, ind-ulgo, ind-ägo, ind-uo.

No. 206. òrru, vástú. The Welsh cognate is gosam (in guor-cosam, Z. 963, Rev. Celt. ii. 279) = Ir. fosaímm 'maneoe.' As to Irish, add feiss (do feiss aidehe hi línnib, Fiacc's h. 27), and for i-fhus, i-fhos read i-fus, i-fos. Windsich should have noted here that in the Lebar Brecce and in Codex A of Cormac's Glossary (from which he cites these forms) the dotted f is used not only to express the f infected by flanking vowels, but also the f changed to v by the influence of a preceding nasal.

No. 208. The Ir. saith (i. iornnhas 'treasure,' O'Cl,) ex *sati and the synonymous sót (n. pl. seút, Tir. 6, acc. pl. scoítu, LU. 74a) ex *sant-o are cognate with ìrróç, satya, and A.S. sóth ex *santh-s.

No. 209. O.W. at-, et-, Z. 900, Corn. as-, Br. az-, at-, and (as I conjecture) the Gaulish eti-o should be added to ãri, etc.

No. 211. Fíralóç. With vatsa Siegfried equated the Mediæval Latin (Gaulish?) vassus, W. gwás 'servus,' 'famulus,' : cf. O.Ir. añder (W. anner 'bucula') 'heifer,' 'young woman.'

No. 214. Root PAT, πίνωμαι, πίνω, fíntha. O.Ir. étar 'impetratur,' Z. 504, should have been placed with Goth. fínta. The Old-Welsh ataned c 'wings,' atanocion (gl. alligeris) Rev. Celt. i. 360 (cf. Ir. ethaite, O'Don. Supp.) and Ir. aithed 'elopement,' LU. 42a, preserve the a-vowel of the root. So the O.Ir. áith (gl. pinna) = *pákí-, deáith (gl. bipennis), which Zeuss, Gr. C. 30, wrongly puts among the examples of the diphthong ái. They should be transferred to p. 17.

The O.Ir. iall 'a flight' (acc. pl. ialla, Broce. h. 91) is from *petla, as cicall 'intellectus' from *cella, cognate with Skr. cetar 'wahrnehmner, aufmerker,' Beitr. viii. 39.

With πίνυμι (a clerical error for πίνεω) and πίπτω Windsich (Beitr. viii. 3) connects the Ir. tuittim 'cadere' (= *do-fo-plant-imbí). To this verb

a In the Old-Irish glossary inserted in Schleicher's Indogermanische Chrestomathie, Ebel seems to regard talland as a genuine Celtic word. But it occurs with the meaning of a definite weight (nii, cét talland argait, LU. 114b), as well as with that of 'faculty,' and is borrowed from ἀςλαντωρ, the double l being due to the accent. In like manner, I should explain the double n in crán = *quarn-s (not *quarn- Beitr. viii. 39).

b I venture to connect Vían (from *liuna-) with Lat. liuna, lämen (for *luna, *lumen) and Gr. Λύμην from λόγος.

c 'Ilia recondit (A. renovat) opus (i. hi hatan),' gloss recently found by Mr. Bradshaw in the Oxford copy of Ovid's Ars Amatoria. See Appendix E.
belong the reduplicated s-forms taithis, L.U. 74a., toothsath, to-thoothsath, Beitr. vii. 49.

No. 216. Root *sra. The British cognates of *sroθmu, sto, etc., come from an extended root STA-M, losing the t as usual: W. sefyll, safiad, etc., Br. seull 'surgere.' The W. ystof; Br. steufenon are loans from stāmen. To the Irish words here cited add *smaigimn ' pono' (samaiges ' posuit,' Fiacrès h. 55) and O'Clery's seise i. sesanah. In his stá i. seas (= siste),—'stá a athaigh ar Conall,'—the t is kept.

No. 221. With *στέρπυ cf. serbh 'theft' (O.-Celtic *stervā), fo-serba bega i. mingata 'petty thefts,' O'Dav. 117: searbhadh i. goid 'theft,' O'Cl., siorbhái i. gadaigheacht 'thieving,' O'Cl.

No. 222. *στερπικ. With this are connected not only Ir. seirf i. neart 'strength,' O'Cl., ro-nef, Fél. Ep. 11, seirio i. laídir 'strong,' O'Cl., but also O.Ir. us-serb 'death,' Corm.: 'gewiss,' says Curtius, 'heisset sterben eigentlich erstarren.... Die Begriffe starr, fest, stark berühren sich hier vielfach.'


No. 227. Add to the derivatives from the root STAR the O.Ir. co-sair i. leabaidh 'lectus,' O'Cl., sreith (gl. stres) Z. 992, (gl. pratum) Sg. 20., W. sarn 'stratum,' 'pavimentum,' sarnu 'to strew' and O.Ir. fo-sernair 'is spread abroad' (fo-sernair senfocal 'vulgatur proverbinum,' O'Dav. 54. To the by-form STRU (whence Goth. struanja) we may refer W. y-strewi, trewi 'sternutare,' Br. struyaff, and Ir. sreod 'sneezing,' 'the omen drawn from sneezing.'

No. 230. Some important Celtic derivatives from the roots TAN, TAM-P should be added—O.Ir. tana (is-gann membrumm, is-tana an-dub 'parchment is scanty: thin is the ink,' Z. pref. xii) = W. teneu, Br. tanau: the Ir. verb ro-thiasat 'exenuati sunt,' LH. 6b., the noun tinu 'tenuitas,' Amra Chol. 101, Gold. 16. 168: the O.Ir. tonach i.e. tine 'indusium' i. brat 'pallium,' O'Cl. 13; and, lastly, the O.Ir. tspán 'a small stringed instrument (Corm. Tr. 163, teth i. tspán, O'Cl.) played with a bow' (O'Curry's Manners and Customs iii. 362), which has nothing to do with tspánum b, but is connected with the Lithuanian tspa 'sinew,' the O.N. thōm 'bowstring,' and perhaps also with the Latin tempus, templum and tempitare. The Ir. tan 'time,' in-tain 'when,' Z. 708, also belong to this Number.

No. 231. Tán i. bus, O'Dav. 121, (tán roselalig dáini 'pestilentia quae occidit homines,' Corm. 45), tamb i. plaigh, O'Cl. and its derivative taimthiu, Fél. July 2, etc., seem, like tōbes, to come from the root TAK. Hence, too, O.Ir. ro-tachatar (fugerunt, *ro-tho-thachatar), Ml. 44a; arateget (quia fugiunt), Ml. 484; in-tech 'path,' Goidel. 2. 155.

No. 234. The Ir. tummad 'a dipping' (n. pl. tri tuimthea glése in leitain didenach, Lib. Arm. 78 a. 2), tumud na cainnell, SM. ii. 252,

a Tuinech i. cochall, O'Dav. 120, is a loan from tunica.

b Hence is borrowed Ir. timpan (with a short a), gen. sg. timpain : 7 si oc senmainm thimpain 7 oc cantain chidit 'and she, Miriam, sounding a timbrel and singing music,' L.B. 118b, referring to Exodus xv. 20.
is for *tumbuth, *tungvātu, Lat. tinguere, just as the neuter n-stem imm, imb ‘butter’ is = Lat. unguen. In the root-vowel the Irish form agrees with OHG. thuncon, duncon. Other instances of hard m (mb) from nge are:—

Ir. remmad ‘to distort,’ Corn. s. v. reimm, = *(v)rengvātu, ōmβēv, A.S. vringan, O.N. rangr:

Ir. leimn ‘leap,’ Z. 1053, ex *völengven, léim ro-leblaing-seom, Lus. 111a (root VLA-N-G, Skr. valy ‘salire’):

Ir. eruim i. toirneach ‘thunder,’ O’Cl., ex *erongui, O.N. hrang ‘streptus’:

Ir. drun i. iomad ‘multitude,’ O’Cl., ex *dra-n-gva: cf. dru-n-gus ‘a force,’ Ir. drong, O.Lat. foro-tus.

With these examples compare the Sardinian limba, imbena, sàmbene, ambidda = lingua, inguen, sanquinem, anguilla, Ascoli, Corsi i. 132.

No. 235. Root ṛek. The Ir. tuag ‘bow,’ Z. 22, and tél ‘adze,’ Ir. Gl. No. 252, Goidel. 59, like τόξον, and the Slav. tesla ‘axe,’ belong to this Number. The O.Ir. techtaim ‘habeo’ may be compared in form with ṛiktō, in meaning with OHG. dijgu. The infinitive conutecht (*con-od-tech-t, Ml. 139c, Goidel2. 29) seems to belong to this root.

No. 236. Root ṛel, raλ, Skr. and Lat. tul. From tul we have (according to Rhys), in the compound marulhuith-rum (gl. magnus vecte) Juv. 90, the O.W. thuith, now llwyth = Ir. luicht ‘a weight,’ ‘a charge,’ Brocc. h. 47.

In Ir. ro-lomur ‘audeo,’ Z. 438 (ni ianad cor de ‘he durst not stir,’ Lus. 10a) compared with τῶλμω, we again find loss of the first element of the combination τ.


With Lat. tollō I would put Ir. ro-n-tolomar (‘let us upraise ourselves’?) Colm. 35, tall i. goid ‘theft,’ O’Cl., taillsd i. dooidseed ‘they stole,’ ib., teallsdar (i. dogoidseed, ib.) = O.Ir. *teillatar.

In the c-stem teol ‘thief,’ O’Cl., (n. pl. (bain)teolaigh ‘she-thieves’) an Old-Celtic *teulax, we have the enhancement found in Skr. tālayami.

The Ir. tlás or ilús i. ārmeis no spréidh (= preda) ‘cattle,’ O’Cl., and iletid ‘tollunt,’ O’Don. Supp., should also be added.

No. 237. The Irish tét i. sléig ‘road’ from *tem-ta, Goideli. 171, may belong to the root τεφ. So sét (O’Clery’s séd i. samhail) ‘likeness,’ Fél. June 16, is from sim-ta: (cf. Lat. sinita, simul), létenach (gl. audax, Z. 18) ex *lam-tanach (No. 236), and cétach ‘mantle,’ acc. sg. cétai, Tir. 6, ex *cam-taca cognate with camisía, OHG. hamo, hemidi.

No. 239. Root ṛeq, ṛeqw. The O.W. tarater, Corn. tardar, Br. tarazr ‘terebrum’ should be added.

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*Wrongly placed by Ebel (Gr. Celt 2. 234) among the masc. i-stems. The dat. imim (better imbimm) occurs in SM. ii. 254: the acc. sg. (la cét-im ‘with first butter’) in Brocc. b. 25, Gold2. 143, where it is wrongly rendered. The Welsh ymen-yn, emen-yn, as usual, shews the stem.
No. 241. répro-μα. In the Irish tair, terad 'dry weather' [ba-tair (i. ba-terad) coidehi innagort 'there was dry weather till night in her field,' Brocc. h. 30] no trace of the s of TARS is discoverable; this s may therefore be regarded as a determinative, Fick 1013.

No. 242. The Old-Ir. tethra agrees in declension with réipač. Its gen. sg. tethrach is glossed by badb 'scallcrow' in LU. 50a, top margin—Mac Lonan dizit:—

Miun mnd tethrach ṣ atenid b 'The she-scallower's longing is her fires,' Slashing of sides thereafter,
slaide sethnaich c iarsodain Stack, suba d luba c folubaib f
ugail e tróga h dir dorgain i Eyes, heads (!), a meet word!

So O'Clery: teathra i. badbh no feanog.

No. 243. W. tat now tād, Corn. tās, Br. tat 'pater' are identical with tata, tēra. Such words are unlikely to have been borrowed.

No. 247. tū-λος, tū-λη. Add O.Ir. tūithlae (= *tū-tal-ia), gl. gibbus, Z. 767: tiūare 'cibus;' Z. 247, may also come from the root TU. So also the adj. tol (i.e. toii tol-rig i. i.e ard-rig toii, 'with Tay's high king,' Amra Chol. 119, and the noun tul 'umbo' (tul n-oir, LU. 129a). The Welsh tyff 'crescere,' tfef, tyfiefd, tyfiant 'incrementum' may also be added.

No. 251. Ir. dub 'dark' is either cognate with Goth. dāubs deaf, du-m-b-s 'dumb,' and τυφλός for θυφλός, or (if b = g) with O.N. dōkkr 'dunkel' (Rhys).

No. 252. The Gaulish SVADV-RIX on the Besançon bronze knife (Rev. Celt. ii. 112) and the Irish name Sadb i. e. Sadv, all probably go with suad(d)is, hēc, svādū.

No. 255c. cā, cēcāv. Add Ir. dān 'ars,' 'ingenium,' 'facultas,' 'scientia,' Z. 238, 776, 998, dat. pl. danaib Sg. 156b. an u-stem, and, I think, a different word from dān = donum, No. 270.

No. 260. O.W. or dometic (gl. domito), Z. 1057, ardomaunl 'docilis,' Mart. Cap. 9. a. b., ni-cein-guo-demisauch i (gl. non bene passa, estis), Z. 1057, Br. dauat 'brebis,' might be here added to the derivatives from the root DAM.

No. 262. Ir. dair 'inire vaccam vel ovem,' gen. dara, SM. i. 144, ii. 45, darna, Book of Aicill 230, O'Dav. 79, con-da-ro-dar-t 'eam, scilicet vaccam, invivit,' Rev. Celt. i. 44, seems cognate with cāpbiav and dor-m-io: cf. the use of the Germ. be-schlafen.

No. 265. Root čēp. Ir. daimh i. teagh 'domus,' O'Cl., should be added.

No. 266. čēićō. In W. deheu 'right,' 'south,' Br. deho, the suffix resembles that of Goth. tāls-ba.

No. 267. Root čēp. Br. darn 'pars,' W. darn 'a piece or patch;' (whence the English verb to darrn) should be added.

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*a. i. badd 'scallcrow,' (Rev. Celt. i. 33), the corveus corvix or hooded crow.
b. i. gle 'arm' 'battle and arms.'
c. i. tās 'side.'
d. i. fuill 'blood.'
e. i. corp 'body' (so O'Clery, lubha i. corp).
f. i. fo feraid 'under men.'
g. i. suli 'eyes.'
h. i. cend 'head.'
i. i. fiúch 'word.'
j. Printed deimisauch, Z. 2057. Other corrigenda in these glosses are mentioned infra in Appendix F.
No. 268. ìlisgrau. Add O.Ir. do-n-con-dìath 'hath sped (or fled?) from us,' Amra Chol. LU. 8a.

No. 269. The instructive Old-Welsh duïnit ( -tit = Lat. -tatem) 'divinitas' should have been cited, as well as the O.Ir. doî (doi-duine i. dag-duine Corn.) = dietus dioc, and tri-denus 'triduum,' Z. 302.

No. 270. Root ò. Add dan (leg. dán?) airgid i. maoin no aisgidh airgid, O'Cl., datadh i. tiodhla cath 'a giving,' ib. This dan (dán?) = donum seems quite a different word from the u-stem dàn 'ars,' No. 255c, though Windisch treats them as one and the same. From dan = donum we have the verb dànigur and the nouns danán (gl. munusculum) and danigud 'largentio,' Z. 998.


No. 280. Root ì, sedeo, sita. The O.Ir. sadb, Corm., W. haddef 'a dwelling' certainly (like Skr. sadman) belongs to this Number, though the suffix is obscure. So assoith 'rosedit,' Fiac's h. 58, 59. In con-sdú ē 'I set together,' Fél. Jan. 23, ad-suidet, ar-said, SM. iii. 10, we have a causal meaning.

In adh. i. dlìghheadh 'ge-sets,' O'Cl., (whence adhu, com-adas, etc.) the initial s seems lost, as in amal 'instar,' waim = seam, the article ind. = (s)ind, and the negative prefix am = sìmì.

No. 281. Root ì, Skr. sad, å-sad 'adire,' 'accedere.' With sedulius here cited I would connect the O.Ir. adverb for-sidit, Fél. Ap. 16, which is glossed by the Latin cito in LB., by the Ir. forrith no colluath in Laud 610.

No. 282. Root Fì. O.Ir. fiad 'coram,' Z. 643, W. yn-gwydd 'in presentiá,' 'coram,' and Ir. fétar (=*ved-da-r) 'scio.'

No. 284. kídew, kídóma. Fick 30 refers kíkæcor, kíkæcúna, with Lat. cado, cedo, to a root kud 'gehen,' 'weichen,' 'fallen.' To this I would refer W. evyddo 'to fall,' in dy-gwyddo, tram-gwyddo, evyddol 'falling,' and Ir. casair i. cioth 'a rain-fall,' 'a shower,' O'Cl., ex *caul-tric.

No. 286. Root muè. W. meddwl 'thought,' 'mind' belongs to this Number. Very beautiful is Windisch's explanation of coindiu 'dominus' as *con-midiu. Compare dia már mïderad each ní ('a great God who judges everything') Aided Echach maic Máireada, LU. 40a., and the Old-Norse name for 'gods,' rögn, as meòrcce.

No. 298. ùó. With ù(F)oïch (root VID) the Irish fuèd 'cry,' W. gwvaed â concurrent, 'ejulatio' are identical. From the root VAD (Skr. vadâmi "dico") I would derive the Ir. fuðhair i. briathar 'word,' O'Cl. So the O.Ir. olh i. coel 'music,' oladh i. coel, O'Cl.

In the Irish òm (from *fo-n-d) 'a tune,' 'a song,' the root is nasalised as in Skr. va-n-dê 'celebro,' to which Rhys (Rev. Céit. ii. 190) refers O.W. guetid 'dicere.'

* Dat. sg. faid, Corm. s. v. bachall.
In Ir. uissiu ‘lark’ (now f-uiseag with prosthetic f), O.Ir. us (ex *ud-tu, *vad-tu) i. sloanadh no aisneis, O'Cl., im-thuis (= imm-dao-ús) ‘history,’ imthusa ‘tidings,’ we have the common dissimilation exemplified in Greek by ἄριστος from ἀριστ-τος.

In fusc (ex vadeco) ‘nuntiatio,’ SM. i. 258, we have the assimilation of the dental found in Ir. base, mese, trose and wisee, and in the Latin es-ca from *ed-ca.

No. 300. úé-wp. Add os (= *ud-tu) in os-bretha ‘water-judgments,’ SM. i. 182. The nasalised form fa-n-d (‘aínm na dòire’) occurs in LU. 45a with the meaning ‘tear.’ It also seems to occur in di-unnach ‘capitolavium,’ Corm., diunnach i. glanadh o pheacadh ‘cleansing from sin,’ O'Cl., and in foinsì i. tiobradu no toibre ‘wells,’ O'Cl.

No. 301. à-é-t-lòv, vo(d)‘s, Goth. vadi. With this, I think, goes the Ir. gen.sg. ois (= *vad-ti) in the phrase cón boo, cón éra, cón airc[th]e ‘a law of bail, a law of refusal (to lend without security), a law of pledge,’ LU. 46b, which O'Curry renders ‘a law of lending, a law of extortion, a law of pawn.’

No. 302. Stem ai9. W. add ‘calor,’ ‘studium,’ Br. oaz, should be added. The O.Ir. ésece, ósece, ‘noon,’ Z. 229 (ex *ed-cio, as use ‘water’ ex *ud-cio) seems, like Lat. eidus, idus, Skr. i-n-du, referrible to a root ID.

No. 303. Root á∈. To this Number surely belong Lat. ardusus, Gaulish ardvo-s (in Ardu-enna), Ir. ard.

No. 306. Root ipv. W. rhudd ‘ruddy,’ Br. ruzz, should be added.

No. 307. Root òtu, òp. Add O.Ir. did, ritóce (ba did do bochtaib), Amra Chol. 85.


No. 312. Fick 99 puts the Gaulish dunum (dūnon) with dhannu, thé.

No. 313. With thé, thóce, has been compared the Ir. dó in the common phrases dó duit dotig ‘go thou c into thy house,’ LU. 45b; dó duit uaim ‘go thou from me,’ ib. 47a; dó dáib iarom dia-saechthin ‘go you then to her,’ ib. 110a. But, like dothar i. abann ‘river,’ duitir na hoidhe i. maidin ‘morning,’ O'Cl., it rather seems cognate with òáv, òáv, OHG. zäwen, Fick2. 95.

The verb thìyw ‘I sharpen,’ here mentioned, is compared by Fick 772 with O.N. denja, A.S. dengean ‘to hammer.’ Whether he is right or wrong, these Teutonic verbs seem cognate with the Irish de-daig ‘compressit,’ Goideal, 133, lase for-ru-de-dgatar (gl. obprimendo), Ml. 63a., and the nasalised forms for-dengat (gl. opprimentes), Ml. 29a, fordingit ‘opprimunt,’ LB. 39a, for-dengar (gl. deprimitur), Ml. 57d. The s-futures for-diastar ‘opprimetur,’ O'Day. 77, 85, for-n-diassatar (gl. opprimi), Ml. 39b, may also be mentioned.

No. 315. thosías. Glück (Neue Jahrb. 1864, p. 600) connects ‘Arduárr, the name of a British goddess of victory, with Skr. dhṛṣṭa ‘vincere,’ and translates ‘die unüberwindliche.’

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a Cf. era i. ni tugais ni do neoch gen bai ‘thou gavest nought to any one without cows,’ O'Mulc. Gl. H. 2, 16, col. 104.

b For other glosses in this MS. see Appendix G.

2 Lit. ‘a going to thee.’
No. 316. θα, θρισσαθα. The Ir. dir 'debitus,' 'justus,' dire 'merces,' pœna,' = W. dir 'certus,' necessarius,' dirwy 'multa,' pena pecunaria' are connected in meaning, as well as identical in root, with Skr. dharma here cited. And the Ir. del-b, W. del-ve ex (*del-va, *dhar-va) 'forma, Ir. dolbh i. druikdeacht 'magic,' O'Cl., dolbud 'figmentum,' ro-dolbi 'fixit,' dolbthid 'figulus,' Z. 10, may be put with Skr. dhar-iman, Lat. for-ma.

No. 317. Root θρα. To this, I think, belong two Celtic words: Ir. drogain, which is glossed by fiach 'word' supra No. 242, and dord 'susurrus,' Corm. s.v. adann, = W. dorddi, whence O.Ir. dordaid dam 'mugit cervus,' LU. 11b, fo-dordhú (gl. susurratores) Z. 73. With drogain cf. (tor)θρωγιο. In the O.Ir. neut. men-stem ðeil-m 'sound,' 'thunder,' the r has become l.

No. 319. θρα. The Gaulish acc. pl. ðvorico (Inscription of Guérot) should be cited as showing the Old-Celtic anlaut, which agrees with that of Skr. dvāra, dvārakāyiti.

No. 320. Root θ. To this belongs Ir. duine 'homo,' W. dyn, as the 'thinker' (cf. Lith. du-ma-s 'gedanke'): the diphthongal plural of duine (dóini) either shows an abnormal enhancement of the root-vowel or belongs to No. 308.

No. 324. Root VADH, ðθ, ðθiω. Add Ir. fod-b in ru[t]-tregdastar mar thregdas fodd omnild, LL. cited in O'Curry's Manners and Customs, iii. 448, where it is rendered 'he pierces [leg. pierced] thee as the felling axe would pierce the oak.' O'Clery has fodbh i. gearradh no teasadh.

No. 326. Root πεντα. For the words which Windsich here erroneously refers to the root BHADH, we may substitute the following:

From the unasalised form, we have Ir. buiden, O.W. bodin pl. bodinio (gl. phalanges), byddin 'a band,' 'a troop,' O.Ir. basc 'monile' (= *bad-co), Corm. 7, with which W. baich 'a burden,' 'bundle,' Br. bech = Lat. fascis (ex *bhadci-s) may, I think, be connected.

From the nasalised form we have Ir. band i. dliged 'lex,' in the Vocabulary in the Lebar Lecain (= O'Clery's bann i. dligheadh) for-bann 'bad or false law,' O'Don. Supp., pl. forbanna, Z. 874, co-forbennach *kasoromusti' (if one may coin a Greek word), LB. 60b, and the adjective bind 'melodious,' bindiu (gl. sonorius), Z. 275, which is to be compared with Lat. fides 'the string of a musical instrument,' and the nasalised forms of-fend-iæ, of-fend-imentum.

No. 338. ἵπτω. The W. sarf is identified by Ebel (Beitr. ii. 158) with Skr. sarpa: but it is probably a loan from serp(ens), just as prudd is from prud(iens) and gysplan from splend(ens).

No. 341. Root λατ. Cormac's rop 'animal rumpens' (gen. sg. ruip, LL. robh, LL. 78 b 2, acc. pl. rupe) may belong to this Number: his rop 'animal rapiens' to λαμμβάνω, root RABH, (see infra, at No. 536b). From rop we have the abstract ropitene i. gairge in H. 3, 18, p. 73, col. 3.

a So Corssen refers Lat. lex (Osc. abl. sg. ligud) to the root LiG 'im sinne der bindenden satzung.'

b Another instance of pp from Rop is popp LU. 97a = pampius (popp do birur for each ciach 'a sprig of watercress on every cup'). This is probably a loanword.
No. 343. παγ, πυγνμ, Skr. puc. The Ir. aice ‘bond,’ O’Don. Supp., aigter (leg. aichter) ‘is tied,’ ‘is fastened,’ ib., aice i. treibhar ‘a surety’ (vas, vadis) ib., aicde i. cunntach ‘a structure,’ Corm., aicde aigrit i. dealg no fail ‘a pin’ (cf. πασακος, palbus) or ‘ring,’ O’Don. Supp., aice ab accula (leg. acula ‘a little needle’) H. 2, 16, col. 88, all appear to have lost initial p and to come from the root PAK.

No. 345. παλάπη and παλά is represented not only by the Irish lám (= *pláma), but by the adjective dilmain ‘liber’ (= *di-plámani, lit. ‘e-man-cipatus’), compar. dilmainiu (gl. liberius), Ml. The noun palf, which occurs in Welsh, Cornish and Breton, is no doubt a loan from palma. Hence too the Ir. palmaire ‘helm,’ ‘tiller’ (ansa gubernaculi) O’Cl. = M. Br. palvesenn an reuf.

No. 350. The p of παρικατ, pasco, etc., is preserved in the Old-Irish compound πρ-φαισι (gl. cancer, morbus), Z. 268, where paisiu is identical with (perhaps borrowed from) pastio, and πρ (i. o. c, Cormac) is cognate with πιθα, πις, etc. No. 383. The Ir. saithim ‘consume’ here cited I would now connect with Goth. skathjan, A. S. scethlan, NHG. schaden.

No. 351. Stem παυ. Add W. poues (gl. quiæs), Z. 1653, and the Cornish s-puæn mor (gl. equor), where the s is prosthetic, as in Corn. s-quenip (Fr. ‘guenipe’), Bret. s-clace (Fr. ‘glace’), s-claer (Fr. ‘clair’), Irish s-tuag, τόκον, s-cipar from Lat. piper, and s-prédh ‘cattle’ from Lat. predà.

No. 352. πελός. The Ir. alud ‘speckled’ (gen. sg. m. alaid, LH. 34a. 2) = Skr. palita, πελίτιός, may have lost initial p.

The Ir. λι ‘color,’ (gl. gloriam), Z. 623, W. liw m., Br. livu, belong to livor, cited under this Number.


No. 355. In O.Ir. ál ‘proles,’ gen. ál, = OHG. fosal, A.S. fæst ‘fetus’ we have the Celtic cognate of πελος, posus, pelesius. From ál comes ultimately alachtar ‘praegnans,’ LH. 9b, Goid. 100, the passive participle of a verb *alaigimn, or *alaigivn ‘praegnantem facio,’ which I have not met.

No. 356. περάω, περήσω, πορθυός. The Gaulish rito-n, O.W. rit, now rhyd, ‘a ford,’ may belong to this Number, if we assume the loss of p.

No. 357. The W.PELL ‘far’ (pellach ‘ulterior’), Br. Pell ‘procul’ certainly belong to this Number. As to the liquids, O.Ir. iver, Z. 277, is = περαιος = pell, just as O.Ir. férn ‘better’ is = Skr. vartiya = W. gnell.

No. 359b. Ir. earc i. breac ‘speckled,’ O’Cl., is identical with πιρος.

No. 360. περον. The form inn-uraid (with one n), here cited from the Tám bό Frách, is incorrect. It is an accusative of time, and should be inn-uraid or better (as in O’Mulconry’s Glossary, No. 748, H. 2. 16, col. 117), inn-uraidh.

The Celtic representative of the Gothic fairni-s, ‘old’ here cited seems the Old-Ir. iarn in Cormac’s iarn-béire or iarn-bélre ‘an obsolete word’ (see s.vv. eloch, fern). Here, in the next words, we have loss of initial p.
No. 363. Root πα, πιν. Add O.Ir. ἵθ 'fat,' O'Don. Supp. and Cormac s.v. ἵθαιμε 'a rush-light' (filum scirpeum): Corn. ἵθευ (leg. ἵθευ), gl. ticio, Br. ἵθευ 'brandor.'

No. 366. Root πλα. Add Irish com-all 'pregnant,' acc. sg. f. comaill, Brocc. h. 39 (Franciscan copy): combaille = at bronn 'pregnancy,' lit. 'tumor ventris,' O'Cl. The form rochomall here cited by Windisch means implievi, not implievi.

Ir. lú 'fulness' (I), Gold [2]. 104, lou 'sufficiens,' loure 'sufficientia,' loon (gl. adeps) Z. 33 are cognate with πλατες and come from a root PLU, PUL.

The original p seems retained in Corn. palos (goleow paless myll, P. 165, 3) and Br. paot [a] 'beaucoup,' 'plusieurs,' which point to a primeval German *polti, whence probably the Gaelic polt is borrowed.

No. 367. With πλαται, πλατοφω here cited Windisch (Beitr. viii. 7) connects several Irish verbs from a stem (p)alh, to which add r-alastar LU. 11a, ar-id-r-alastar 'ei occurrit' = aar-d-amal Fiacc's h. 45, intam convalalai (con-d-ofo-alai, nh = nn) ib. 65, ad-ella, ib., con-id-r-valaid, Brocc. h. 49.

No. 371. Root προ, πτο, πω. W. yfed, Br. evaff 'boire' should be put with Ir. (p)bimm = 'bibo,' and W. di-od, Br. di-et 'boyre,' Mid.-Corn. de-wes = O.-Corn. diot, with Lat. potare.

The Ir. at = lath 'milk,' O'Cl., an 'a drinking-cup,' Corm., and ól (an ól meda 'the drink of mead,' Brocc. h. 85), whence pó-blach (gl. crapulatus vino) Gold [2]. 59, have all probably lost initial p and are connected with this root.

No. 378. Root πρα. Add Ir. láth 'heat of animals in the season of copulation,' O'Don. Supp., W. llawd 'subatio,' llodiq 'suis subsans.'

The Ir. luath 'ashes,' W. lludw come from a root (cf. Skr. pru-sh, plu-sh 'to burn') whose vowel is u.

No. 381. πορι, Skr. prati. This, I think, is the Ir. la, Z. 643. The t is kept in loth-u = 'apud eos,' secum,' Tir. 10, Fiacc's h. 17.


No. 386. Fick's suggestion (Spracheinheit 341) that πυρός may be 'das reine' Getreide — cf. Lat. purus — derives support from the Irish cruithnacht, Corm. Tr. 33, which seems cognate with Lat. scrutinium.

No. 387. πν-λοα. The O.Ir. dissyllable have 'nepos,' Z. 229 seems to belong to this. The Irish form is deducible either from *(p)ausio-s (cf. Lat. pusion-, pusioi) or *(p)avio-s, *(p)avoio-s. In favour of the latter speak the

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8 For the vocalization of l before t in Breton cf. ant 'ripa' = W. alt 'cliff,' Corn. als (gl. luitus), Ir. alt (alt in maro 'the shore of the sea,' L. U. 23b): aulan 'rasorium' = Ir. altain (W. ellyn): anotur 'alter' (W. allur): fant 'fissura' = (W. hollit, spalt): suart = psalterium (W. saluyr, lasuuyr), stauet 'ningere,' O.Fr. estate etc. The modern pastr 'garçon,' which Bopp, Gloss. Sanskr. and Dieffenbach, Orig. Eur., compare with Skr. putra, is really for *palt, and connected with Eng. paltry, Low-Germ. paht 'happen.'
Ogham on the Killeen Cormac stone (Beitr. v.), which Rhys reads Duvtanos aevi Sahattos, and another, newly-found, which he reads Maqi Decceddas aevi Toranias.

No. 389. Root σπαρ. To this Number belong Ir. spreid 'a spark,' Cormac, s.v. tenlam, and LU. 85b: spriete arfed sencedor 'scattered throughout old books,' Rawl. 514, etc. Here too I would put both πτύβ-νμ-παι and πτύψω, in which (notwithstanding Curtius, 696) I venture to think that the πη is not = the st of Lat. sternuo, -sternare, but comes regularly from πέ, πή (Kuhn, Zeitschrift xi. 310), σή, ΣΠ (Curtius, p. 683). The root SPARG (whence Lat. spargo) also seems to belong to this Number. From SPARG come W. ṣfren (ex SPREGAM) 'to gush,' 'to spout,' and ṣfroen, Br. fron 'naris,' Ir. srón 'nasus' (ex SPROGNA).

No. 390. σπλήν. Br. fēlon 'rate,' 'spleen,' Cath., is identical with Ir. selg ex *spelgā, the g becoming provoked and then aspirated after the liquid, and the combination SP regularly producing f in the British languages, and losing p in Irish. See No. 156.

No. 391. Root seup. Here the initial sv has, as usual, given rise both to s and to f in Irish. The verbal forms fun (=*sjsep) 'sopīvit,' pl. fēolār (=*sjsep-antar), foaid (=*sjpa-ta-i) 'sopībat,' Goldel. Sīn., deserve to be quoted: also socht (=*sopt-to) 'silentiun,' sochtid 'silet,' Corm. prull, and sochtais 'siluit,' LU. 22b, to be compared with σωτήρ (σ-σωτήρ), and the MHG. swift 'swift,' Fick 418. For the change of Indo-European pt to et cf. socht(n) 'septum,' necht 'neptis.' The British forms W. hun 'sleep,' Corn. fun in dy-fun 'sleepless,' D. 2204, agree with the double form in Irish.

No. 392. The reflex of υναι, as well as that of υνό, is found in Irish, namely faoi-sin i. fo no samhail sin 'under or like that,' O'C. This form (spelt foisin) is found more than once in L.U., e.g., tanc in bliodain as s foisin, 41a. So in LH. 16b (Gold. 135) fœ-sein. So in a copiously glossed copy of Beati immaculae, formerly in St. Isidore's, Rome, now in the Francis-can monastery, Dublin, fo. 4 a, 'agulum biantiun. Coagulum compositum a con et agulum vel agelo coglatum fœ-side.'

No. 393c. βοφιλικ. Add O.Ir. bólecha (gl. papulas), Parker 134.

No. 400. W. am, Z. 674, keeps the original vowel of ṣφι, etc.

No. 404. ṣφφ-av̱-c. Add O.Ir. ad-arbbai 'he abolished, expunged or left out,' O'Don. Supp. (arbai = 'orbavit').

No. 405. ṣφφ-c. The Irish gen. dual bráid occurs in the following passage from Lebar na luibre 113b, describing the hero Cúchulainn: Atá limsā ba frass donemannaib rolláid inachend. Dubithir leth dubfolach ochtairde adi bráid deirgithir partaing a beoil, thus rendered by Mr. Crowe: 'I should think it was a shower of pearls that was flung into his head. Blacker than the side of a cooking-spit [4] was each of his two brows: redder than ruby his lips.' The form bra or brai (cf. OHG. brauwa) i. mala is given by O'Clery. This is spelt bráé, LH. 2a. Is it the nom. sg.?

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* cf. calch 'veretrum,' = W. caly = Ir. calg 'sword' (cf. ON. hlanna-sverdh): dalchel, derechel 'tenere,' W. daly, Ir. dely 'brooch,' Skt. r. darsh: erch 'nix' = W. eira; and the following loanwords: guerch 'virgo,' herberch, O.Fr. herberge, marcharit 'margarita,' pichirin 'peregrinus.'
No. 406. ὅσε. The O.Ir. srub in the expression srub munici ‘a swine’s snout,’ Corn. Tr. p. 154, is surely cognate with sorbeo, etc. In ro-lettar in srub ‘they stuck in my snout,’ L. U. 114b, Cáchulainn applies it to his own nose.


No. 412. Root φα, φια. As the Ir. tipra is an ant-stem, the ground-form cannot be do-ad-bravat, as Windisch conjectures. I know not whether the verbs do-e-prannat (gl. afluant), Ml. 39d, toi-prinnit (gl. influunt), Goidé 70, do-e-prend-set ‘emicerunt,’ ib., do-e-prenn-et (gl. quo . . . liquefunt), Sg. 209b, are connected with Goth. brunna, but phonetically the connection is possible, for the Irish p is here a b provoked by the lost th of the proposition aith, Z. 880.

No. 417. Root φυ. Ir. both, Corn. bos = Lith. bûta-s ‘house.’ Ir. bot ‘penis,’ O’Don. Sup., *but-va (cf. fu-tu-o). The Ir. bithe (i. bannda ‘femininus,’ O’Cl.) suggests that the Lat. fêmina should be transferred to this Number from No. 307. Ir. bugh i. bioth no sógothal, O’Cl., may also come from the root BHU.

No. 419. Root ἀν, ἀνεμικ. Add Ir. anim ‘animal,’ Z. 264, Br. eneff, Ir. anam in anam-chara ‘doctor,’ lit. ‘soul friend,’ and the Welsh anae, which Davies explains by eerddor ‘musicus,’ ‘poeta’: but which other lexicographers say means ‘poetic genius.’ Compare Horace: ‘Totum munier hoc tui est . . . quad spiro et placeo,’ i. e., quod movet me poeticus spiritus.

No. 421. ἀνά. Cf. the intensive prefix an-, en- in Corn. an-aukel (gl. procella) = W. en-avel, Br. am-pref-an ‘rubeta,’ Ir. an-fad ‘storm.’

No. 422. ἀ-νη. Add W. neth, O.W. nrthheint (gl. armani), Juv. 89.


No. 428. ἵνε. Add Ir. sinít ‘senectus,’ Ult. 11, O.W. hen-c-assou (gl. monimenta), Juv. 49.

With the roots modh, madh, the Ir. modh i. fear ‘vir’ and modh i. obair ‘opera,’ O’Cl., seem connected.

No. 430. vaugh. Add noere ‘nautas,’ O’Cl.

No. 431. Root rep, Add Ir. nemed (gl. scellum), Z. 10, Gaulish Ver-nemetis ‘fannm ingens,’ and nanto (gl. valle), Beitr. vi. 229.

No. 432. Ir. nett, gen. nit, Goedel. 84, W. nyth ‘nest,’ ex *netto-s *nes-to-s, *nes-do-s, may, like Lat. nîdus ex *nis-dus, be cognate with va(š)iô.

Other Irish examples of it from st are apparently—

ait ‘place,’ F.A. 312,= A.S. ord, NHG. ort, O.N. odd-r, from *usda, Fick² 704, who compares Skr. astâ ‘gesschoss,’

aittenn ‘furze,’ Corm., gen. atinn, 1 SM. 56 = W. eithin, cognate with Lat. pastinum, whence another plant-name (pastaica) is derived:

att ‘tumor,’ Fél. Proli. 18, Z. 949, (gl. tuber) Sg. 61b: cf. óc (ex óc Goth. ast-s), properly the nodus from which a branch springs:

bêt ‘culpa,’ Corm. Tr. 20, LU. 49a, ex *besdo- [bé-cu-ma, béc(š)lœc], as dr. i. ole, ‘malus,’ Corm., from root pû No. 383, as pûdar ‘harm,’

‘error’ from Lat. putor:

brot ‘stimulus,’ LU. 64b, n. pl. bruit LU. 93, Br. brout = urdeutsch *broada, Fick² 822:

drettal i. trén (I have not the reference to this gloss), W. drythyll, cognate with Skr. dṛṣṭaṇa ṭṛṇe, No. 315:

etiuth (leg. etiuth) = vestibus, Z. 802, étach ‘vestis,’ Z. 810:

fat, fot ‘length,’ fota ‘long’: Lat. vustus:

gataim ‘rapio’* : cf. Skr. hastu ‘hand’; (so Lat. manvur from manvur):

ītu ‘thirst’ ex *istat, root IS, No. 617:

lott ‘meretrix,’ Corm. Tr. 101 = λârην, πάρης, Hesych.

lott ‘ver-lust,’ No. 546: loittim ‘leedo,’ ‘noceo’:

maide ‘baculum,’ Corm. Tr. 118, O.Ir. *maite, OHG. mast, O.N. mastr:

rét ‘res,’ Z. 18, ex *re-s-tu (as âís ex *aiv-as-tu):

rot, Corm., W. rhwad = rust:

sotal ‘proud,’ ‘puffed-up’ b ex *spustala, as W. fothell = (s)pustula.

The Corn. banathel ‘genista,’ W. bonadl = *geunastla, Ital. ginesta, Lat. genista, and the loanwords Mod. Ir. madadh ‘dog’ (Eng. mast-iff, Ital. mast-ino) and Manx pait ‘plague’ from pestis, may also be examples of this change, which we find in the Boetian ĭtsw, ĭtswar, ĭtria for ĭsw, ĭswar, ĭria (Grundz. 656).

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* ro-gat side dîmsa, Mi. 132a, gataid Cuchulainn inn-gai ass ‘C. snatches the spear out of him,’ LL. 75a 1.

No. 435. ἑπού. If we may assume that O.Ir. ārú (gl. rien), Z. 264, a fem. n-stem, = W. aren, has lost initial n like—
Ir. eas, easóg = ness 'weasel,' Corm. Tr. 126:
Ir. eacu, easgam 'eel,' = naísciu, Corm. Tr. 126:
Ir. Ua-chongbail, the name of a town (Navan), for Nua-chongbail:
Br. effóu 'heavens' = W. nefoedd, Ir. nime:
Br. aez, aer = W. neidr, Ir. nathair:
Br. Ormantl, Ormandi = Fr. Normand, Normanic:
we might equate it with the Old-Latin *nefro, pl. nefrones 'testiculi,'
Festus, s. v. nefrendes, and thus connect it with OHG. niero, Gr. ἑφοῦ. For the loss of b before the liquid cf. nél 'cloud' ex *neblo and grén 'falcon' (?)
ex *grebno.

No. 443. Root ṣu, arv. To this Number belong Ir. snuadh i. sruith 'flumen,' O'Cl., snuad 'cesaries,' Corm., W. di-nèu 'euffundere,' Br. di-nou 'fondre.' From root SNA, come Lat. nare, natrix 'water-snake' = Ir. nathair (gen. nathreach, a fem. c-stem), W. neidr. In the Ir. snob (gl. suber) Sg. 64, snamach (gl. suber), Ir. Gl. 391, ro-sná i. dorinne snámh ( = W. naef) 'a swim,' O'Cl. the s is preserved.

No. 448. واجب. The O.Ir. main (oc-nain 'in commodando,' Z. 634) is = ṣaibh, vsa-so-m. The Irish oin i. iosacht 'loan,' O'Cl., O'Dav. 109, is certainly cognate with ṣaibh here cited.

No. 449. Ir. sót 'instar' (ex sam-ta), Fel. June 16, and O.W. amal 'ut,' Juv. 32, are all cognate with ḁa. Ir. samud 'congregation,' Brocc. h. 13, is perhaps the Celtic reflex of Skr. sabhā, Goth. sibja.

No. 449b. ṣháw. Add O.W. et-met 'retonde,' Juv. 77.

No. 453. ṣmá. Add the W. hanter, hanner 'half' ex SAM-ter, and the Ir. privative particle am-, Z. 860.

No. 459. Root mu. Ir. maechadh i. marbhadh 'a killing,' O'Cl., seems to belong to this Number.

No. 461. Root mu. Add O.Ir. med (gl. lanx) Sg. 20a, dat. sg. meid 'balance,' Brocc. h. 79, methos i. crích 'a boundary,' Corm., dat. sg. methus, Corm. Tr. p. 109. From the extended root ME-N, we have O.W. meintaul (gl. bilance), M. Cap. 12b, and montol 'trutina,' Z. 1054. From the further extended root MENS we have Ir. tomus 'mensura' (= do-fo-MENS-u), O.W. do-guo-misur[am] (gl. geo), Z. 1052: Ir. mesurda (gl. modicum), Ir. Gl. No. 807, mesraigthe (gl. modestus), Z. 780.

With the Old-Lat. mānuš here cited compare the Ir. muín 'good' (adfestur olo anmuinib, adfestur maith munib 'which renders evil to the ungod, which renders good to the good,' SM. i. 256).

No. 462. The Ir. mág in maghl-lorg i. mór-lorg, O'Cl., is identical with μιγάς. The Ir. maighne i. mór 'magnus,' O'Cl., points to an Old-Celtic *magnio.

* Manx, like all languages that possess an article ending in u, affords many instances of loss of initial n: thus edd (O.Ir. net 'nest'), in (=O.Ir. neiim 'poison'), astum (=O.Ir. nescu, gen. nescon, 'eel'), uillick (= O.Ir. notlaic 'Christmas'). So in loanwords from English: optin = napkin, ashou = nation and uddan 'a lump on the toe-joints,' from knot.
No. 466. Root SMAR, μήρ, μαρ. From the sm (afterwards sm? or dub?) with which this root begins, may come the b of many Celtic words in which the meaning 'think' is implied. I refer to Ir. bará 'affliction,' brón 'moeror' (μήρ-μαρ), W. browyn 'tristitia,' bryd 'animus,' buirid 'intention.' Some of the following may possibly be instances of the same phonetic change—

Ir. bile 'potens,' W. balech 'superbus' = Lith. smarkas 'gewaltig':

Ir. bairé, baret 'mors,' Lith. smér-tis (Curtius No. 468):

Ir. becé, W. bach 'parvus' ex *smi-n-co, *smæ-n-co, emuk-róc (Rhys, Rev. Celt. ii. 189, Fick 2, 415):

Ir. bolad 'odor,' boltigetar 'odorem faciunt,' bolordae, bolamair 'odoratus': cf. Eng. smell, Ndd. smolen = 'smoul-der':

W. baeddu 'tundere' = A.S. smítan 'percurete':

W. ber-th 'nitidus,' Eng. smar-t, emar-káv ðrmú, Grundz.4 681, note:

W. buan 'velox,' O.N. smugall 'penetrālis,' 'volatilis':

Corn. bor 'pinguis,' berrí 'pinguedo,' A.S. smērca 'adeps.'

No. 469. μίσος for μεζός. The prefix mid- occurs in at least four Old-Irish words: mid-chauirt 'mid-court,' Fél. Ep. 94, mid-lái 'of mid-day,' LU. 78a, mid-nocht 'mid-night,' Reeves' Culdees, 86, in-mid-ais 'in middle age,' LB. 71, lower margin. In H. 2. 16, col. 119 leth 'half' glosses mid.

The ia-stem mide occurs in LL. 58, a. b : á dorblas na maitne muche go mide medoin lai . . . a mide medoin lai go tráth fund nóna 'from the twilight of the early morning till the middle of mid-day . . . from the middle of mid-day till the hour of evenfall.'

No. 472. μήτηρ. The Gaulish dat. pl. matrebo of the inscription of Nimes might have been quoted here.

No. 473. μύγος. Add Ir. mám .i. cumas 'potestas,' O'Cl. Whether Ir. mám 'jugum,' Z. 17, Brocc. h. 56, com-máin .i. bean 'uxor,' O'Cl., commamscu 'matrimonii,' O'Dav. 70, belong to this Number, I do not venture to say. They are apparently cognate with OHG. gi-mahhā 'uxor,' 'conjux,' O.N. mág-r, Goth. mēg-s, which Fick 2. 828 brings from the European root MAG = Indo-Germ. MAGH.

No. 476. O.Ir. moth 'nomen virili membro,' Corm., belongs to the root MAT, whence μῦθος, mathám, mündull, etc.

No. 478. With mi-tire, μῦ-τος here cited the Ir. mo-th .i. guth, H. 3, 18, p. 636, col. 4, is cognate.

No. 482. μύρμας. Add Ir. moirb .i. seangán, O'Cl. pl. morbi .i. seghaínd, H. 3, 18, p. 636, col. 4.

No. 485. ὲμβρος, imber, abbhra. Add O.Ir. inrim 'storm' (sína sceo inrima raith, Amra Chol. 58), amor 'a trough,' Corm. Trans. 15. The Gaulish river-name Ambris and W. Ambir are put by Glück (Neue Jahrbücher, 1864, p. 601) with ὲμβρος, etc. Add also Gaulish ambe (gl. rivo), inter-ambes (gl. inter rivos), Beitr. vi. 229. Perhaps also Ambrones 'gens quadrat Gallica, qui subitā inundatione maris' (Festus, cited by Diefenbach, Origg. Eur. 229) sedes suas amiserunt, though the Skr. ambhrna 'gewaltig'
'schrecklich' (connected by BR with abhram) suggests that the name is
due to the character and not the misfortune of this nation.

No. 491. O.Ir. eirr (gl. curruum princeps) Goidel. 57. gen. erred 'champion' is cognate with ãwyn, the rs becoming rr as in err = are
(No. 505), tarrach ex *tarvāco, root TARS (No. 244), dorr i. fearg, O'Cl.,
root DHARSH No. 315, etc.

No. 492. Root rip, ãph-riṃc. The Ir. inmard (better inmárd) here cited by
Windisch is a 3d pers. plur. present, and not, as he renders it, a preterite. The 3d sg. imm-a-rd occurs in LU. 40a with an infixed pronoun. Add O.Ir.
rám, Br. reuff 'remus' = W. rhaw 'shovel.' Add also the Old-Irish verbal forms fu-r-rdith 'quod adjúvit,' Tir. 11, fo-ro-raid i. fortactaiged, Broc. h.
75, fu-m-rís-e 'me adjuvabit,' Tir. 11, which in form and meaning remind one of imnérteín (fu, fo = inó).

With the Skr. ratha, Lat. rota here cited, the O.Ir. rath, Broc. h. 84,
should be placed.

No. 493. Ir. briathar, a fem. á-stem, is = Fréirm, er becoming br as
often. So in brian i. briathar, H. 3, 18, p. 51b. The Skr. brā 'to speak'
= Zend mrd here cited seems to occur in the Ir. fros-brudi 'reunuit,' Ml. 44b,
Goidel. 40, and O'Clery's frīth-bruth i. diuladh 'negatio,' and in the
British co-brouch (gl. verbalia), Z. 1065.

No. 494. With ãpokoc here cited cf. ar-íneá 'frumenti genus gallicum,'
Plin. Another Gaulish name for grain seems sasía (= W. haidd, Br. heiz
'orge,' Skr. sasya, Zend hahya), which I find in Pliny's corrupt asiam:
'secale Taurini sub Alpibus (s)asiam vacant,' Hist. Nat. xviii. c. 40.

No. 496. eipós, vellus. Ir. folt, W. gwaltl 'hair' may also come from
the root VAR 'decken.' Hence too Ir. fearn i. sgíth 'shield,' O'Cl.; and,
with the usual change of er to br, brat 'pallium.' In Ir. ulaidh i. srathar
'packsaddle,' O'Cl., the v seems vocalised.

No. 499. eipós. The Ir. farr = W. guell 'better' = varíyas. The positive
may be in the Old-Celtic names Veru-cloetius (Eirwoclook, cloetius, like
kastoc from root CLU ?) and Veru-lamium.

No. 500. Root óp, orior. The O.Ir. aur-ur-as 'cursura,' Goidel. 32,
com-thur-ur-as 'incurus' (com-du-air-UR-asta), Z. 887, belong to this.
Hence too the common word turas (= do-ur-asta) 'iter,' 'peregrinatio.'

No. 501. Root rop, ãpāw. The Ir. airc 'vigilance,' Fel. Prol. 15 (now
fare with prosthetic f,' O'Don. Gr. 327), whence airigur-sa 'animadverto,'
Z. 438, has lost initial v (f), vide infra No. 539.

Ir. ãill 'poet' seems cognate with W. gwelor 'sacr,' as Ir. ãillis (i.e. secallais
'vidit,' O'Cl.) is = W. gwelas.

The Ir. nominal preposition hi-fail 'near.' LU. 9a, in-a-shail-sium 'near
him,' LB. 61a, may also be added. If fail here means (as I conjecture)
'oculo,' cf. the W. phrase ar-lygad hanner dydd 'very near noon.'

So W. llaw = Ir. lám, W. mawaid 'handful' = Ir. mám, W. fraw borrowed from
Lat. fāma.
No. 502. óp-µh. Add the O.Ir. noun sel in the phrase cach-lasel ... in sel aile 'modo ... modo,' Z. 560, and the verb con-selai i. ro-elai, Brocc. h. 62, co-selastar, LU. 9a (where it is wrongly explained by dorat 'dedit').

No. 503. óprce, Lith. erélis. Add W. eryr 'eagle,' also erydd.

No. 505. Ir. err 'tail' (from *erso) LL. cited in Rev. Celt. i. 258, is certainly = òppoc, OHG. ars 'anus.' See at No. 491.

No. 507. From the root VART here mentioned comes the O.Ir. verb ad-bart-aigiu (for ad-vart-aigiu) 'adversor,' of which many forms are given by M. Nigra, Rev. Celt. i. 152.

No. 510. òprpu, vâri. The O.W. di-di-oul-am, gl. micturio (not 'glisso'), Z. 136, 1052, like O.Ir. fual, is cognate with òprpu, and this Welsh form supports Windisch's theory that the f in f-ual is prothetic. The original r seems kept in the Old British river name Varar (Vávar ?), Oidârap Ptol. 11, 2, in the Ir. ferath 'humor' (ocuturgabail fri fualocus ferath) 'raising thee up from water and wet,' O'Curry's Manners and Customs iii. 375) = W. guyrout 'liquor' (now guviroed), Corn. guyres, Z. 842, 843, W. guveren 'liquamen.' So in the O.Ir. fera 'pluit' (ni fera cid cen banne, Z. 952, tech hina fera flechod 'a house wherein wet showers not,' St. Paul, Goid³. 177), ferais 'pluvit,' (ferais annich 'it poured with rain'), Brocc. h. 30, ferais snechta mór forru 'a great snow showered upon them,' Táin LU. 58a, ferthan 'shower,' and díorain (*di-for-ani) i. snigheadh no sileidh f Dealhanna no fleachaidh 'the pouring or dropping of a shower or of moisture,' O'Cl. So perhaps in foirthiun (gl. marmora), Tur. 65, and breisiu 'flowing' (br ex vr), Corm. Tr. 26.

With this Number I would also put Ir. ãluach 'liquidus' = W. gulip, gwlyb, Ir. flesc = W. gwlych 'madidatio' : W. gwlaw, Corn. glau (gl. pluvia), and Lat. (ê)liquere, (ê)liquor, etc., which Curtius places with λειπον, No. 625.

No. 523b. Root ñl, alo. Add O.Ir. ail 'escu,' Z. 527.

No. 524. ãlloïc. Add W. all 'alias, elil, ail and eilydd 'secundus' = Ir. aile, ata, Z. 309.

No. 527. Root ñl, volvo. Add W. olwyn 'rota,' (Rhys) and perhaps W. bl-wydd (ex *blëdd, *blëda), Ir. bliad-an 'annus,' W. bl-yn-edd : the bl coming from nl as in re-leblaing : cf. 'volventibus annis.' Aen. i. 234.

No. 529. òlóvoc. O.Ir. elit 'doh,' Corm. Tr. 68, and W. elain 'hind' belong to this Number. So also, perhaps, the Macedonian ãlion 'kápioc.
Pictet's arr 'hirsch' belongs either to No. 491, or to OHG. fur 'taurus' ex furs, No. 376.

No. 536b. W. lleiblo, llepio 'to lick' and Br. liput point to nasalised forms like *limbidam, *limbata, where *limb- is ex lingv, Lat. língua, Prisc. x. 11. So W. lleipr 'flacidus' is = Eng. limber. See Rhys, Rev. Celt. ii. 191, 192, where the last syllables of W. cyffelyb 'such' (com-he-lip), Br.

* Cf. the Latin laste plueiss. Here ãnlích is the dat. sg. of ãnlích (O'Clery's ainleigh i. deura imdhka no fethrathin 'plenteous tears or a shower') gen. ãnbige, Brocc. h. 33, a fem. ã-stem : cf. the use of the datives ceill and biath, Z. 917, 918.
heviedp (*sama-iip) are explained as ex *limb, *lirg, Skr. liyla. Irish examples of bh (p) from mb are apparently—

*babb, an interjection of intension, Corn. Tr. 19, babl-bir 'garrulus,' O.Ir. *babl-bir, a nickname for S. Patrick: cf. βαμμος, βαβλαλίζω:

cep̄ce, some kind of song or music, σκομβ-ρίσα γαγγύσα, Lith. šambû: gob, O.Ir. gor, 'mouth,' Skr. jambha, Gr. γαμφή, No. 125:

rap 'every animal that drags to it,' Corn. Tr. 144: λαμβάνω, root rabh.

No. 540. Lose .i. baeach 'claudus,' Corn. Tr. 104, acc. pl. luseu, Faice's h. 34, is identical with λοξός, Lat. luxus. So lese = laxus.

No. 541. With λιμός 'hunger' here cited the O.Ir. lia, Faice's h. 29, may be cognate.

No. 544. With Latin glis (stem glit) I would connect the Irish lessen 'vas,' Z. 166, W. lestre, from *lit-tro. Here, as in lomn No. 135, initial g seems lost.

With (s)λιμβ-ρός and OHG. sklefar (lubricus) the Irish sléon, Z. 776, (ex *slib-na), W. lylfn 'smooth,' 'sleek' are probably cognate. So too the Lat. lu-m-bricus and the W. lymnuaid 'sand-eels.'

No. 545. Libhearn .i. cian na crodh 'children or goods,' O'Cl., is cognate with the Latin libot, liber here cited. The nom. pl. occurs in a note to the Amra Cholwimbchille (LU. 13b):—

Noch Frisbert athigherna
virba(t) ile a-liberna
corrucait namait achen
aquabair is aducbend a.

Whoso hath betrayed his lord,
His children will not be many,
So that foes carry off his head,
His steed and his sword."

No. 546. láw. The Old-Welsh lów 'louse' in leu-esice (gl. cariantem), lit. 'louse-eaten,' Beitr. vii. 388, now leu-en, pl. leu, Br. louenn 'pediculus, like the German lusus, belongs to the extended root LU-S, whence Goth. fra-lusian 'ver-lieren.' Hence, also, the Ir. lott 'damage,' hurt, Corn., (ex *lus-ta, No. 432), and the verb loitiun, whence ro-loiti, ro-loitestar, loitithe, SM. i. 304, 160, 174, loitises, Reeves' Columba, 67.

No. 547. láchu, láw. The Gaulish lautro (gl. balneo), Beitr. vi. 229, should be connected with láw. So M.Br. louarx 'alveus,' loct 'mucidus, loeddf 'mucidare,' Cath. The Ir. lunaē 'to wash,' O'Don. Supp., and con-luan .i. cae na con 'dogs' dung,' ib., are also connected with the words here cited.

No. 548. lágy. Ir. loisi .i. sionnaigh 'foxes,' O'Cl., seems cognate with the OHG. luhts 'luchs' here cited.

No. 551. μιλας. Add O.Ir. for-nolad 'obscuring or darkening a word by adding a syllable thereto,' LU. 7a, where it is exemplified by tereda, gandón ('ón hic exemitur') and annón, fabricated, respectively, from terc.

a AMRA, ed. Crowe, p. 56, where this easy quatrain is ludicrously misread thus:

One who betrayed his lord,
His offspring were not numerous,
Until (sic) enemies carried off his head,
His 'grey' and his 'black-head.'

It is cited by O'Clery s.v. frisnbeart, where O'Clery (thinking of the Latin liburna) renders libhearna by longa 'galleys.' O'Clery also explains ni-r-bat by narab 'ne sit': but it is a future ( = ni + ropat, rubat 'crunt,' Z. 498), not an imperative.
gand and ann. So in a poem contained in a note to the Felire Jan. 15, we find dothísatán fabricated from dothisat 'adierint.' Many examples of a similar artifice are given by Nigra in his essay on the jargon of Val-Soana (in Piedmont) printed in the third volume of Ascoli's Archivio glottologico italiano, 1874.

No. 555. With υῦλη, vol-nus, Skr. vraja 'wound' here cited I would put W. gweli 'vulnus,' 'plaga.'

No. 558. Root φωλ. W. pall 'failure,' pállo 'to fail' is, like Ir. all in di-all 'casus,' cognate with OHG. fallan here cited.

No. 569. lúoc, višku. Cf. Ir. fiu (ex *viu) i. cosmail 'similar,' O'Cl.

No. 571. Root σα. The Ir. sīl, W. hit 'suboles,' 'proles': W. had 'semen,' Br. hadaff 'serère' may be added to sēmen, sauain and the other derivatives here mentioned.

No. 574. σοβη. The Ir. fóhaidh i. luath no égaidh 'swift or nimble,' O'Cl., and perhaps the W. chwyf 'motus,' chwyfio 'movere' seem connected with the words here cited.

No. 577. Root strang, strag. The Ir. sreang, sreangaim here cited are genuine words, though Pictet probably took them from O'Reilly: srengais 'tractit,' LU. 26a, sreengadh i. tarraiq (do-air-sraing) 'tractio,' O'Cl., do-sreggat, LH. 21b (gg = ng). The root strag has in Irish lost the s: tracht (ex *trag-ta, *stragta) i. neart 'strength,' O'Cl., rith tar tracht 'running beyond strength,' O'Don. Supp., di-thraicht i. aimheartihar 'strengthless,' O'Cl., trug in maten ... rosbí mae domain díтраicht, LL. 60, b. a.

With Lat. tergo we may put W. teru 'tergere,' têr 'tersus,' mêl têr = 'mel tersum,' i. e. purgatum.

No. 578. Root συ. The O.Ir. úaim 'seam' (ceu-úaim, LH. 6a, Goid. 65) may have lost initial s. See No. 280.

No. 579. συκ. With this the Ir. socc (in socc-sáil, gl. loligo, Z. 30) = W. huoch, Corn. huch, Br. houch, an Old-Celtic *succo-s, seems cognate. Grimm's theory of a borrowing here by Celts from Germans (Eng. hog, NHG. hakseh, Beitr. ii. 175) is overturned by the Irish form with s.

One of S. Patrick's four names, Succet-us, Lib. Arm. 6a. 2, a later Succat, LH. 15b, is explained in the later MS. as meaning 'god of war' ('deus bellii a-latene'). But it must be the name of some Old-Celtic war-god. Have we here a derivative from *succo-s? The Romans sacrificed pigs to Mars (Preller, Röm. Myth. 2te aufl. 299), and that the Gauls did so too may be

*The context is: 'Inveni .iii. nomina in libro scripta Patricio apud Utanum episcopum Conchuburnensis—sanctus Magonus qui est clarus: Succetus qui est [* ]: Patricius: Cothirhuccus qua surviviit .iii. dominus magorum.' In the Tripartite Life, Rawl. B. 512, fo. 6 b. 2, we find: Cethirrain immurro roccaidgoose. Óin diibide Milic. is do súr arncstom inaim is Cothair iarlsíd foruigena do òct[h]ar trbes. rotecht dana ceithir amand fair i. Sucuit aaim otuistid. Cothraigi diambil iecogun docethur. Magonius a Germano. Patricius, id est primus cívium, a pàpa Celestino. 'Now four persons bought him: one of them was Milic. From him Patric received the name Cothraige, because he served four houses. So he had four names, to wit, Sucuit, his name from his parents: Cothraige while he was serving four persons: Magonius [cf. Skr. maghanam] from [his teacher] Germanus; and Patricius from Pope Celestine.' Windisch (Beitr. viii. 218) ingeniously tries to explain the late form Succat as εὐπαυχός; but he had not then before him the above quotations from the Book of Armagh and the Tripartite Life.
conjectured from the inscription MAR. ET SVI (de Betouw, De aris et lapidibus ad Neomagum et Santennum effossis, etc.).

No. 582. ąčor. Add W. echel 'axle,' Br. ahel.

No. 583. ažw. O.Ir. ásaím, Mid.-Ir. f-ásaim 'cresco' = vakshāmi, for-as i. bisæach 'incrementum,' O'Cl., for-ásaín 'proficio,' for-ásaí (gl. proficiunt) Mi. 40b, 46d, for-r-ásaís-siu (gl. profecli) Mi. 43d. The same root appears as fœc for fœs = Skr. vaksh in do-n-foscope i. ro-thi-di-usca 'nos resuscitet,' Sanct. 5.

No. 584. ëz. The O.Ir. fes in morfeser 'a heptad of persons,' Z. 313, lit. 'a great hexad,' morfeser ; LU. 21a, dat. sg. morfessiur, Fél. July 18, should have been cited, as well as the forms beginning with s. See Windisch, Kuhn's Zeitschrift xxi. 428.

No. 585. aìfs. In the Ir. étte i. aos 'ætatis;' aos éta i. daoine aosda 'aged persons,' O'Cl., we probably have another instance of the assimilation of s to a following t noticed above at No. 432.

No. 586. The Irish reflex of the Zend an 'to protect' au-dio and other words here cited is in the third sg. pres. -ó,-ói,-óei or -ai ,all meaning 'servat.' Examples are numerous: ni-nó do-legend-so 7 ni-n-chobrathar-side 'non me servat lectio tua (sacrarum literarum) neque me hec adiutat,' Goidel 3, 180, (where it is wrongly rendered), dobeir dig con-ói rig dogní echt 'dat potionem que servat regem facinus committentem,' LU. 98a, con-nóí 'qui servat,' Z. 431, co-ta-óei 'servat id,' ib., for-la-com-ai-som 'servat id ille,' ib. So O'Clery: connáí dé i. coimhédaidh no cumdaighdh 3: rd sg. pret. con-r-óeth biu bath 'is qui servavit vitam mortuus est,' Amra Chol. LU. 8b. ; 3rd pl. pret. con-voitatar, Rev. Celt. i. 74. Passive: for-dom-chom-aithe 'servor,' Z. 482, co-tam-r-oither (cotamroither, B.) 'sine ut server,' Fél. Ep. 69.

The Welsh reflex of au-dio is ewi 'to listen.' We can hardly separate the W. ewyllys, Bret. eouel (ex *avelo) 'voluntas,' Cath., from the Lat. av-i-dus here noticed.

Ir. sdith, LH. 13b, Goid. 104, sathech 'satiatus,' Brocc. h. 28, should be put with òw, òw, Lat. satur, satis, which Curtius notices under this Number.

No. 587. Root VÁ, ùF, ùw. Add Ir. attach gaoithe 'a blast of wind' (i. sidhean, O'Cl.), Corn. an-auhel (gl. procella), W. en-awel (as to the prefix see No. 421), and O.W. aguen, now awen, in tat aguen.

No. 589. ēap. Add O.W. guiannuin (gl. vere) ex *visanténa-. See Beitr. vii. 255. In the Irish errach for *(v)esráca, initial s has been lost, as in the following:—

ail = vara, vol-un-tas, No. 659.
aír = heed,' OHG. wara 'consideratio, ' cura':
ásaím 'I wax,' Skr. vakshāmi : for-an-osar thirri 'whereon a calf grows,' LU. 8a., asait clanda 'crescent plantae,' H. 2. 16, col. 90:
asaid 'request,' toiso (do-osái) 'desire,' Skr. vaśčka, OHG. wunsc:
attach 'a blast,' Skr. vāta, Lat. ve-n-tus, No. 587:
ēgem, iachtad, root VIC, infra No. 620:
ess 'ox,' W. ych, pl. ychen = Goth. auhsa from *vecan :

ess, 'cataract,' gen. essa, ex *ved-tu, root VAD, No. 300 :

espertain 'eventide,' O'Don. Gr. 268, from vesper and Ir. tan :

ét-ach 'ves-ti-s,' étuid = vestitus :

iath .i. mind 'diadem,' root VI, No. 593 :

Icht = Vectis, in Muir n-Icht, 'quod dividit Galliam et Britanniam,' Z 68 :

olann (W. gulan) 'wool,' vellus :

oss 'cervus' = Skr. vastā 'goat':

root org, orc, 'cedere' (oreum 'occisio,' Z 738), Fpiy-vv-μμ :

ordu, gen. ordan, 'thumb,' 'great-toe,' orduu ñitaæ gl. pollex, Z. 765,

root VARDH c:

Both guairain and errach, like the Latin substantive verum, may have been originally adjectives used with some word equivalent to 'tempus': cf.

Lucr. v. 802 'ova relinquebant, exclusae tempore verno.'


No. 593. With iría, vi-men, vitex, etc., the following Celtic words are
cognate: Ir. jiamh i slabhrad ā 'chain,' O'Cl., iath .i. mind 'diadem,' Goid. 159, W. gwden, Corn. guiden (gl. cutulus, i.e., catulus 'a kind of fetter').

No. 595. ōig, ovis. Another form of O.Ir. ōi is in the masc. ia-stem ae-gaire 'shepherd,' where -gaire (also in in-gaire), like the 3rd sg. pret. ar-gair-t, Brocc. h. 33, is to be compared with ā-gī̯pu from *σα-γερ-ῑ̯ω, NHG. kehren, A.S. cordhor 'beerdhe,' 'schaar,'

Curtius and Benfey connect āmuoc with ōig, which, no doubt, is phonetically (cf. σεμυοις). But where then would be the Greek reflex of agnus? Fick, Spracheinheit 53, brings āmuoc from *dīνω, *ἀγνος; and, if he is right, āmuoc, agnus, Slav. agneti, and the Irish diminutival ending in -ān d. all go together.

No. 602. Root Ę, si. Add Ir. sin .i. muine 'monile,' H. 3, 18, p. 73, col. 3, sion (= *sinu) .i. idh no slabhradh 'collar or chain,' O'Cl., sinann .i. slabhradh, H. 3, 18, p. 17: sēn = W. heyn 'a springe.'

No. 603. The locative of the pronominal stem sa occurs with the suffixed demonstrative na (cf. Lat. si-c) in the O.Ir. adverb sin .i. as amhatdh, O'Cl., who cites IS sín tēid an mac in a teach righ 'thus the king went into

a A second instance of loss of initial v in Welsh is llwyg 'virgula,' Ir. flesc; and if W. lleus (= Ir. longud 'edere') is connected with Lith. valgyti, we have a third.

b So ut. in ut-mall seems = O.N. vosta, Eng. want.

c So Eng. thu-mb, OHG. dā-mo from the root TU 'to swell.'

d This seems the Old-Celtic agnos, of which the gen. sg. agni frequently occurs on the Irish Ogham inscriptions, e.g. Mailagni, Taltagni, Uccagni. The last word is = Oidgin, cf. the Gaulish name VLKOS, Rev. Num. 1861, p. 344, and perhaps Skr. 🆕 'mete,' 'firebrand.' VLCAGNVS, the nom. sg. of Ir. Uccagni, occurs (according to Rhys) on the Welsh stone at Llanfihangel-ar-arth. Maglagni (= the Ir. Mailagni a Gaulish *Magilagni?) occurs on the Llanfechan stone.
his palace.' So in the Amra Chol. 124: *sin* (leg. *sinum*) *inedim* i. is amlaid-
*sin dogum a aisneis* 'thus do I announce him.'

on *loinn*, Corm. s. v. *uth*, *toth* (= *do-su-ta*). i. *sugh*, H. 3.18, p. 638: *sugh* i. *fuil* 'blood,' LU. 50a: *Sahrann* (the name of the river Lee near Cork) = W. *Hafren*, Sabrina (br ex vr), Gaulish *Savara*, *la Sèvre* (Pictet) are all from the root *su* noticed.

No. 605. *vióc*. Root *su*. Add the O.Ir. *too*, *toud* 'gignere,' O'Cl.,
(= *do-soo*, *do-soud*): *fuil* nuitlige *iar* too 'the blood of a cow after
calving;' ib., 3d sg. pret. *gur-thoi* i. *go rug* 'genuit,' O'Cl.

*broid idnu buden mbáeth* 'he crushes the weapons of vain hosts,' LU. 47b:
dat. *taithniomh* *uir aran-iodhnoilh* 'the sheen of gold on their weapons,
Petrie's *Tara* 166), the adj. *iodhnaich* i. *armanach no cathach,* O'Cl., and
the O.W., Corm. and Br. *iud*, the first element of many proper names of men,
are cognate with Skr. *yudh-ma.* In Ir. *idnu* the semivowel has become *i.*
But it is preserved in three instances, viz., *iáq* in *iáq-suide* (gl. tribunal), Z. 183,
*innd* gen. *iunta* 'coitus (avium),' O'Don. Supp. (root *yu* 'junegere'), and

No. 617. Root *is*, Skr. *ish.* Add the Gaulish god-name *Észu-s,* Rev.
Celt. i. 259, ii. 203, the O.Ir. noun *itu,* gen. *itad,* 'sitis' (= Slav. *choti* 'ver-
langen,' **begehrt** Fick 401) and the woman's name *Ite,* Skr. *ishā.*

No. 620. Root *Feiñ*, VAK. Add the following Irish words from
O'Clery: *foch-é* i. * iarfaighi(dh) *questio*'; *fuighcele* i. *britaith* 'verbum';
*feuchain* i. *foeighemh* no *glaoth* 'monitio vel clamor'; *fa-n-g* i. *fach* *corvus*.
The verbs *du*(fh)*achtar* (gl. *loquitur*) Mi. 512, and *ateoch* (= *ate-vacu*
'precor,' Br. 95, also belong to this root.

The form *fach* *corvus* is from *véco*, root *VEC* (VIC ?), to which
Curtius refers Lat. *convicium,* in-ui-(c)-tare.

No. 621. Root SAK, *eñ.* Add O.Ir. *soich* *fhir* i. *rosheichestar in fir*
'he followed the truth,' Amra Chol. 110, Goid. 169, and the verb *siachtaim,*
whence *o-ro-siacht tra breannain co-brigit* 'when Br. drew nigh to Brigit,' LH.
16b. *siachts-um* (= *siachtsais -um* donend 7 *dacht* 'storm and cold drew near
me,' LU. 40a.

With the Ir. *saigim* 'adeo,' Goth. *sokja,* here mentioned we may perhaps
put O.Ir. *sog* 'greyhound,' the acc. pl. of which occurs in the Amra Chomroi,
H. 3. 18, p. 50: *x. soga solecidi* (i. *milchoin solecithi* asa-slábraduíb
*findruine no airgit hi segraide oss neng* 'ten greyhounds easily slip from
their leashes of white-bronce or silver after deer.'

No. 627. Root AK. *únt.* Add O.W. *ein-epy,* O.Ir. *ag-ed,* *ag-id* 'facies,'
and *ugoil* 'oculi,' LU. 50a, unless this be a loan.

No. 628. *ópos, susus.* In O.W. *dis-suncnetic* (gl. *exanclata* 'pumped
out, sucked out'), Mart. Cap. 3, a. a., the *s* of the root *SVAK* is preserved.
In other Welsh words (chwaeth *savour,* 'taste,' ex *swakta, chweg* *sweet*
ex *svuka) the combination *sv* has regularly become *hw,* *chw.

* Is this cognate with O.N. *naut* 'bos'?
No. 630. Root KVAKV, πεπ. Other British words from this root are W. poth, Br. poaz = ποτος, Br. poazat 'coquire.' Add also Ir. coice 'coquis' and cueum 'coquina.'

No. 631. Ir. can i. tan no úair, O'Cl. = Goth. hvan, Eng. when, should be added.

With ἐκεῖ, εἰς, εἰ-tra mentioned in the Note to this Number I would connect the Ir. cé (used in the phrase for bith cé 'on this world,' cen- in cen-alpande 'ciselpinus,' Z. 870, cen-tar 'pars ceterior' and cen-tarach (gl. citimus, gl. citra), Z. 72, 781.

No. 632. Root σεπ. The Old-Welsh hep, hepp 'inquit' occurs often in the Capella Glosses, and should be cited in preference to the Medieval Welsh heb. The Ir. cose (= *con-seca), co-tob-sechfider 'instituemini,' Z. 483, aithesec, Z. 67, 'answer' (*ati-s-co) = W. atteb (ex at-hep) and Ir. tairmesce, Z. 67, 'prohibitio,' not 'perturbatio,' *tarmi-s-co, should be added.

No. 633. Root TARK, τρεπ, tourgueo. Add W. treigł 'revolutio,' treig-lo 'volvere.'

With the Skr. अ, Lat. aqua, Goth. āhua, which Curtius cites after this Number, we may place the Ir. ias-stem oiche i. usige 'water,' O'Cl.

No. 634. Root βα. Add Ir. bėim i. cēim 'step,' O'Cl. The Lat. vadere here cited may come from *va-n-dere = Ir. fonnađ i. foğhuasacht no siubhal 'moving or travelling,' O'Cl., just as vacillare from vaneillare, Schmidt, Vocalismus 104. Anyhow vûdo cannot be separated from vadan, the Celtic reflexes of which are Ir. do-faid 'ivit,' Flaca's h. 9, in-baid (b for v) Ult. 8, W. ad-wedd 'reversio,' 'reditus,' Davies.

No. 640. W. bwyd, Br. boet 'cibus' = βιοτος. The W. buch in budeadh 'life' is, according to Rhys, ex *gviwancæ : cf. Skr. jivaca, Lat. (g)viwæ.

No. 642. βοή, βω. The O.Ir. bô in the phrase ni torbe do bóu (gl. ad nihil utile, verbis contendere), Z. 23, may perhaps be cognate.

No. 643. Root βρο. Ir. broth 7 bruih i. feoil 'caro,' O'Cl., gen. bruiethe, also belong to this Number, the br coming from vr as often. And the old q appears in for-dui-guilisiter (gl. vorabuntur), Ml. 84, fordiveailsi 'absorpti,' Ml. 59, and other such forms, Goidel2, 25, fordinclaim 'devorare,' LU. 111a, fordinclantaid 'devorator,' O'Mulle. Gl. No. 780, and in gleith i. catiethamh 'consumptio,' O'Cl.

No. 651. Root θρο. With ghransa-s (ghrása-s?) 'sonnegluth' here cited, and perhaps χωρς, I would connect a number of Irish words with s ex ns :—gris 'fire,' O'Don. Supp., grísach 'burning ember,' etc. Words like *gris 'fire' (gristainem na gréne, O'Don. Gr. 286), with short i, for *grid-ti, seem connected with χλιόδ, χλιω, A.S. glitan, etc. Hence gresaim 'incito,' 'excito,' The O.Ir. gronn and gorn 'firebrand,' Corm., are also from the root ghar.

No. 652. The Welsh ffien 'breath' (Gen. vii. 22, Dan. x. 17), ffien 'a puff,' 'sigh,' (ex SPUNA), fflthyl 'Lat. (s)pustula (see No. 432, supra), Ir. sotal (= *spustala) 'proud,' whence sotlae 'pride,' support Curtius' theory that φωρα and the other words here cited come from a root SPU.

No. 654. Here Curtius (I venture to think) confounds two roots: VAG, whence Fáy-rv-μ and Ir. finn, W. gwann (ex *vag-no) 'weak,' 'zerbrechlich,'
and BHAG, whence Skr. bhānajñi, Ir. comalag, to which add from O'Clery 'bush. i. briseadh 'fractio,' buich. i. briseadh, com-bocht. i. dobris 'fregit.'

No. 655. Here also two different roots are dealt with as one: VRAG, whence Fpīγγμα 'I wreck;' and the Ir. root ORG, whence oreun, and BHRAG, whence Lat. franago, Goth. brikan. The W. brau 'fragile,' and perhaps Ir. braigiu 'pedo,' if br is from vr, are cognate with Fpīγγμα; if br represents an Indo-European BHE, they are cognate with fran-go, brikan. The Ir. brīssim and brossnae, which Windisch doubtfully quotes here, belong (with Ir. brossic i. torann 'thunder,' O'Don. Supp., im-bresan 'conflict,' Corn. bresel) to the OIH. brēstān, and (if Fick be right) to the Gr. φιάω.

No. 656. Root āl. The Ir. salt i. leim 'a leap,' Corm., is possibly not a loan. It occurs in Irish topography. So-alt (i. e. so-salt) i. soiléim i. leim maith 'a good leap,' O'Clery, who also has alt i. leim.

No. 657. āls. Ir. sāl 'sea' should be added. It occurs in the Book of Leinster, fo. 19. a. 2:—

In-tocēb no-curechenn ciar
for-inn-ocean n-uichtlethan n-in
in-yag a-rí richid réil
as-nu-thoil fein ar-in-sāl b.

'Shall I launch my black skiff
On the ocean broad-breasted, splendid?
Shall I go, O King of bright heaven,
According to my own desire, on the sea?'
The gen. sg. sāl seems to occur in the objective compound socc-sāl (gl. foligo), Z. 30, where the āi (an infected ā) is, wrongly, I think, treated as a diphthong, the acc. sg. in the Fédiré, at Mar. 5, Aug. 25. Sep. 10. The cognate ia-stem sāl occurs with the same meaning at July 9.

No. 658. Root VARDH, βλασίν. From the root VARDH comes, with loss of initial v, Ir. ordv 'thumb,' with metathesis and change of vr to br, Ir. brú gen. bronnh 'venter;' Z. 264, (W. bru) : bruinne 'mamma,' 'pectus,' (W. bronnh) acc. pl. bruinniu, Z. 653.; and bruinnech 'mater;' Corm.

No. 660. Root Fx, Skr. var. The following Irish words belong to this Number: fēlme (gl. sepes), Z. 770, fál 'hedge;' Z. 953, SM. i. 236.

No. 665. Root SYAR. The O.Ir. selam i. neam 'heaven,' (Lebar Lecain Glossary, No. 301) is cognate with σιλας, ser-enus, etc.; so also sellad, Gold. 150, or silled, 'to see,' sellach 'eyewitness,' SM. i. 240, sella 'eyes,' T. B. Fr., where U = ly, ry as in 'Ελην = *svaryå (Kuhn). So perhaps in aislinge 'a vision,' *ad-sell-ang-ia. Corm. Tr. 13.

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1. *orgait in dua fochoitir 'they wreck the fortress forthwith,' Táin bó Fráich, LL. 189.

2. This is misquoted and the verbs are mistranslated in O'Curry's Manners and Customs of the Ancient Irish iii. 384. But this is nothing to a passage in the preceding page, where a prose proverb (maraiath serce cén marada airthe a mideilead ainm amant opena, O M.' Nigra. Rel. Celt. 22) is printed as verse and translated thus: 'Twas my much-loved, long-ensconced creature, to understand their warbling.' Take another specimen from the same book: King Conchobar, in the Táin bó Cualnge, after seeing the feats of the boy Cúchulainn, says regretfully, 'If (only) he had (i. e. could perform) the deeds of championship, even as he hath the boy-deeds!' Nieuvilas arad, ar Fergus, feib atre in mac bbe atresat a guina felachais leis, LL. 47 a. 2. 'It is not seem to say that;' says Fergus; 'as the little boy will grow (literally 'rise') up, his deeds of championship will grow up with him.' O'Curry (ii. 362) renders this easy passage thus: 'It is not proper to speak so,' said Fergus, 'for, according to the manner in which the little boy has performed his actions, (it is clear) he must (already) know the feats of championhood.' A few more of the many mistakes in this book are noticed infra, Appendix H.
No. 664. Root σκαλ. Ir. scailt 'a cleft, ro-coechladar (leg. ro-che-chladar) i. do-tho-chladar 'fodierunt,' O'Cl., forroichlaid (for-ro-ce-chlad) gl. efdidit, Ml. 24c, foecchlaithis i. rtochochladis 'fodiebant,' Transcript of Laws by O'Curry 2044, ro-cloth a both 'fossa, fundata est ejus casa,' Br. 70, and the noun cail in the following passage from Lib. Arm. 11, a.2: 'et sepultus ibi in quo dicitur Cail Boid-mail usque in hunc diem.'

Having thus suggested addenda to most of Curtius' Numbers, I will now mention some of the phonetic changes in which the Neo-Celtic languages resemble Greek. Windisch, Grundzüge, pp. 894, 415, notices the regular Welsh, Cornish and Breton change of initial s before a vowel to h. But there are many more.

1°. The weakening of a vowel-flanked tenuis to a media, which we find in ἀφρω, κραυγή, ἀρτύμμος (= Doric ἄρτυμμος), καλυφή, and other words cited by Curtius, pp. 522—530. This is the rule in the British languages.

2°. The loss of s in the combinations σρ, σν, σμ, Curtius, p. 651. This is common in Welsh: cf. rhes with Ir. streth 'series'; nedd 'nit,' naudd 'protection,' nauf 'a swim,' noden 'thread,' (Br. neut) notuid 'needle,' with Ir. sned, snaidud, anám, snúth, snáthath; cf. too W. nyddu, Br. nezz'f 'filer' with (s)wðw and ënñ (nebat) ex ëññ; W. meig = Ir. much (aínm dileas do dheataigh 'a name proper to smoke,' O'Cl.), Br. moguet, with σμίκω for *σμίκω, Fick 416; Ir. mucho i. toivre 'tristitia,' O'Cl., with επι-σμύρν-ηρός; W. mynwaid 'awl' with σμύρη.

3°. The change of ν to μ before the labial nasal (TEM ΜΥΣΙΑΝ, ΤΩΜ ΜΙΣΘΩΣΕΩΝ, Curtius, p. 532): cf. O.Ir. am-mag, Z. 214, innam-üh, Z. 216, diam-mennut, Tir. 8, 9.

4°. The hardening of a medial by a following spiritus asper (Curtius, p. 425), as in áṿvos ant-h-os = Skr. and-h-as. So the Old-Irish article (s)ind becomes (s)int wherever infected s (= b) follows, Beitr. i., Z. 44. So the preposition ind (Gaulish ande) becomes int before infected s, Z. 878. So in the preposition imb = imb'pi the b changes into p before infected s: impu = imb'su, impod = sód, etc.

5°. The change of ρβ, ίβ to rp, λβ, Curtius, p. 652, is paralleled by the Ir. ferr 'better,' = W. gwell = Skr. varśyas, and by the W. peil 'far,' ex *peljo-s = περάσος, and all, arall = Ir. uile, araille (Rhy). 6°. As regards the generation of parasitic sounds, the British languages afford four interesting parallels to Greek: first, in the change to p, through the intermediate stage kς, of the K corresponding with Skr. and Zend k, ch, Greek (kF) κ, κκ, π, ππ, Lat. գ, (see Fick, Spracheenheit 6, 7, 62);

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a In the nom. sg. masc. int-eck (e. g.) comes from *(s)ind-h-eck, *sinda-s-ecko-s.

b And compare Windisch, Beitr. viii. 35—48. To the instances there given of W. p = Ir. c add—

W. pās 'tussis,' Ir. cas-achthach, A.S. hvosta, OHG. hvosto:

W. ar-pel, arbed 'parerc,' arpeteliciun 'parcis,' Z. 1055, Ir. air-chissi (gl. parcit) Z. 183, (*ape-cel-tlit).
secondly, in the growth of *v* to *gv* (Curtius, pp. 584, 586) both in anlaut and inlaut (*neguid* ‘novus,’ Ir. *og* ‘ovum’); thirdly, in the growth of *g* to *gv*, which combination has then become *b*; this is found both in Irish and the British languages; fourthly, in the change of *j* into *dj* and then into *d*. This fourth change (the brilliant discovery of Mr. Rhys) is, so far as I know, confined to Welsh, Cornish and Breton.

III.—NOTANDA.

I shall now mention some 40 Greek words which have apparently their cognates in the Celtic languages, but which, with three exceptions, are either not noticed in Curtius' book, or only referred to for non-comparative purposes:

āpēs, Ir. *aird* ‘point,’ ‘place,’ Tur. 138, in *cech ben aird in hóre ambia*; as if ‘in every single place in Ireland wherein his seed shall be,’ LU. 115a. *cipe aird do airdib in domain* ‘whatever be the point of the points of the world,’ LU. 111a;

βρότικας, O.Ir. *bróge* (gl. cervix), Z. 255, (an ant-stem), W. *brevant* ‘windpipe’;

γωγών, γωγώς, Ir. *garg* ‘fierce,’ Corm. Tr. 88, also *gerrg* .i. *garg*, O'Cl. ;

γίφος, Ir. *giuγγανν* (ex *γiγ-gur-ανν*) ‘anser bernicula,’ Z. 21, Corm. Tr. 88, W. *guγrain*;


τρεικκα, rec. (gl. sulce), Z. 1063, (Mod. W. *rhyy* ‘notch,’ ‘groove’): cf. *ηρεκκόν χιόνα*;


ήν, Lat. *ēn*, O.Ir. *énde*, Corm. Tr. 69, = O'Clery's *énae*. i. *fich no fionn* ‘see or know!’;


3 See Revue Celtique ii. 115, where Rhys equates *háadh* ‘barley’ ex *khalja* with Skr. *sava*; *arad -a ‘to plough’* with Goth. *arj-an*; *Iwerdon* with *Iwerjon* (em); *tryddyd* for *tritija*; Skr. *tritiga* and *lonned*, *cored*, *cherwed*, *gswee*, *lgwed*, *lnserdd*, *moeled*, *trned*, *trugaredd* with the Irish *fam*, *g-stems* *lāime*, *caire*, *serbe*, *fēd*, *lōbre*, *mōle*, *fripe*, *trosne*, *trosaire*.

To these may be added *leguenid*, *læwenydd* ‘lattin’ = Ir. *lāime* i. *medhavir*, O'Cl.: *an-hawdd* ‘dificilis’ = Ir. *anae*; *emid*, *efydd* ‘as’ = Ir. *wme*; and *eilydd* = Ir. *ala*. So W. *ebedd* in *wen-ebedd* ‘superficies’ is = *ωπεια* in *ιν-ωπεια*.

The Welsh plurals in *edd* (Corn. *-eth*, Br. *-ez*) appear to have been originally collectives identical in formation with Greek *δορια*, *ἄγρακια*, *μυρηκια*, *ντοτια* and Skr. *gaw-yâ* ‘a number of cows,’ Grundzüge 595.
θολός, θολερός, Goth. deal-s, Eng. dull, = Ir. and W. dall 'blind,' Ir. cluas-dall 'deaf,' lit. 'ear-dull,' O'Cl., s.v. athaile; 
ιγχ-ρος, ex *μαχορός, W. ἥσυς, f. ἥσης 'dry,' 'barren,' Ir. sese, W. hеспin 
'a yearling ewe' = seise, Corm., s.v. OI. pl. sesei 'dry eows, SM. ii. 120;
κέντρον, (ex *κέντ-τρον) W. cethr 'clavus,' Br. quentur, Ir. cinteir (gl. calcar), Z. 67, ex *cens-tri, *cent-tri, as—
cante 'satirist,' ex *cans-tia, root CANS in Lat. censeo, cens-or, 
dainteuch 'dentatus,' Z. 811, from *dans-tica, *dant-tica, 
mcnt 'gingiva,' Corm. Tr. 115, from *mans-ta, *mand-ta (Lat.
mandere),
sant, Z. 42, W. chwant 'desiderium,' from *sva-n-stā (root SVAS,4)
Skr. śvas, Gründz.4 560):
The O.Ir. cēt 'a blow' (col-dam aidd crist na cēt 'I know the death of 
Christ of the blows,' Harl. 1802, fo. 9b) = O'Clery's cēad i. bēim, is cognate with κέντρω, O.N. hnjōdha, 'obtundere malleo,' NHG.
nieten, Fick 31, 730;
κέρος 'cock,' Hesych., Fick 35, Ir. cero 'hen';
κλάιος, = A.S. hölt, NHG. holt (Fick, Sprach einheit, 310), Ir. caill 
sylvia, Z. 183, 815, gen. calle, Fiacce's h. 16, but dat. caillld, LL.
10. b. 2, a t-stem (*caildit), W. celli;
κύμη, Ir. cnam 'os,' nom. pl. cnamai, Z. 1003;
κρόμνον, Ir. crom, W. craf 'garlic';
λάχαινω, Lat. laga, Ir. laighé 'spade,' O.W. liouv (gl. ligones) Juv. 25;
λό-γ-χή, la-n-cēa, O.Ir. laigen, W. llain 'gladius,' 'lamina';
μαστός, 'a swelling breast,' Ir. máss 'buttock,' 'the bottom of a vessel' 
(cen mas isin dabaig, note to Féil. Nov. 24), also used in topography, 
for a long low hill (Joyce 508), as μαστός is used for a round hill or 
knoll;
μάταυς = Ir. madae, Fél. Ep. 227, in-madae (gl. sine causa), Z. 609, 
ho ru-maith 'eum fregit,' Ml. 51c, asa-to-roi-med a-ruaím 'e quo 
erupit το flumen,' Z. 24. Co-roé-mid ceo móir dia chind 'so that a 
great mist burst forth from his head,' LU. 58;
μι-μφ-φου ( = *μεμφ-φου according to Pott), O.Ir. melbul 'shame,' 
Z. 711, 'pudendum muliebre,' O'Dav. 107, W. meflu 'to disgrace'; 
μόρ, Lat. mōrum, Ir. merenn, W. mer -wydden;
δόνη, root VADH 'binden,' 'winden,' 'kleiden' Fick 179. To this root, 
and not to BHADH, Windisch should have referred O.Ir. co-boden 
'conjugatio,' co-bod-las 'conjunctio,' coi-bd-elach 'necessarius, amicus.'

This root is also unalsal in the Latin venisca from *sve-n-s-ica. Other Celtic de-
rivatives from it are:—
Ir. se-t 'fistula' W. chwyth 'halitus,' 'flatus,' chwythall 'whistle';
Ir. sēiria 'fló,' 'spiro,' siantaire 'vesica.'
See for other examples of hard t from s-t, supra p. 30.
See Matth. xxvii, 67: Mark xv. 9: Luke xxiii, 63, 64: John xix. 3. In Dr. Reeves'
edition of the Codex Madbrigte, O'Curry renders aidd crist nacēt by 'the fate of all 
ruling Christ!' Aiddid means 'death by violence.'
Other derivatives from this VADH are: Ir. *feidan* 'jugum,' Corm. Tr. 79, W. *gwedd,* Ir. *feidm* 'jugum,' gen. *fedma,* Ir. *fascud* (ex *vadcaw), Corm. Tr. 79, Br. *goascuff* 'stringere'; Ir. *fadd* LU. 7a, or *fadd* i. *âdach innairb* 'the dead man's dress,' O'Dav. 55, s.v. *ecessad:* teora *cansai* hi *foditib* (i. hi *cenglaib*) *inpu* 'three bed-gowns (carnisie)' in belts about them,' LU. 94;

*φως*κ, Ir. *virge* 'testicle';


περ-ρα, περ-ρος, Ir. *âith* 'fornax,' W. *od-yv.* So *kâumos* and Skr. *açmona* 'oven' are cognate with *açman* 'stone.' "Die ältesten öfen sind jedenfalls steinerne herde oder in stein gehauene löcher gewesen, wie sie es zum teile bis auf den heutigen tag gebilden sind. Daher nante man sie auch 'steine.'," Schmidt *Die Wurzel AK,* 66;


ρύμα, O.W. *ruimmein* (gl. vincula), Juv. 55: cf, NHG. *riemen,* Fick, Spracheinheit 359;

σκαμβός, Old-Celtic *cambo-,* Ir. *camm,* Z. 857, W. *cam* 'curvus,' Br. *cam* 'boiteux';

*σπαργύ,* *σπαργάω,* (Skr. *sphurj*), W. *fраu* 'torrent,' 'gushing.' That *sparγάω* is connected with Lat. *turgeo* (Curtius 619) seems very doubtful;

*ηράω,* O.Ir. *râid,* 'thief,' *tâin* 'cattle-spoil';

*τίλος* 'stercus liquidum,* W. *tail* (Davies);


φολλός = Ir. *ball* 'membrum,' Z. 2 222, (Siegfried):

*χίλεξ* ex *skâl-έχ,* O.Slav. *skala* 'stone,' Fick 408, Ir. *calad* 'hard,' O.W. *calat,* Ir. *caltie i. crusas* 'hardness,' O'Cl.

*χρίμπτομαι,* *χρίμψις* ex *σκρε-μ-π-τίς* (Lith. *skrepelî,* Lat. *scraptia,* Fick 409), Ir. *crointaighim* 'I loathe, abhor, detest,' Lhuyd and O'R., *crointail* or *crointile* b 'pituita,' ex *scro-m-tal-iα,* as Br. *prout* ex *promptus."

One might easily lengthen this list of wild Celtic words; but *boni venatòris est pluræ séras capere,* non *omnes.* I now present this paper to Windisch in hopes that he will criticise my work as freely as I have criticised

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a The MS. has *cainhauant irruimmein que det pana eterna super illos.* Other such plurals are *conmein* (gl. *gradus*), *enuein = nominum,* Mart. Cap. II 111 a. a., 11 b. b, Rhys, Rev. Celt. II. 119, and *drommein = Ir. *drommna* : ar *dromnae mor* 'on the sea's ridges,' Cymbdelw cited by Pughe under the forged word *truman.*

b The spellings *crointailhe,* *crointsheile* rest on one of Cormac's absurd etymologies, Corm. Tr. 36.
his, that he will choose from my citations what seems to him worthy of Curtius' admirable book, and that he will pardon my presumption because of my strong desire that nothing unsound should be added to that book, and that no unsteady superstructure should be raised on the foundation so well and truly laid by Zeuss and Ebel. It is, unfortunately, hard to criticise without seeming to assume a certain superiority. But this, as regards Windisch (who has already taught me much and who, I trust, will teach me more), I assuredly cannot claim. On the contrary, I am convinced that if I had made the Celtic additions to the Grundzüge, he would have been able to point out many more faults than I have indicated in the present paper.

Simla, Nov. 1st, 1874. W. S.

Addendum to No. 64, supra p. 9.

dinn 'hill,' ex *dig-ni, Skr. dehi, τῆχος, No. 145:

fann, W. gwann 'weak,' 'zerbrechlich,' ex *vag-no, cf. Fáyvµυ, No. 560:
lainn 'desire,' Crowe's Amra, p. 18, ex *lag-ni: cf. λάγ-νος 'lustful,' No. 146:

linn 'pool,' 'liegendes wasser' ex *ligno, No. 173:

mann 'great,' O'Dav. 105, 107, ex mag-no, Lat. magnus, No. 462.
ON THE CELTIC COMPARISONS IN BOPP’S COMPARATIVE GRAMMAR.

The Celtic words—genuine or fabricated—noticed in Bopp’s Comparative Grammar are seventy-five in number. Of these twelve are cited either for the ending or for the treatment of the terminal letter of consonantal stems. These are:—

Ir. *athair* ‘father,’ Z. 262: retains the *r* of the stem:

*brathair* (leg. *bráthair*) ‘brother,’ Z. 262. Same remark:

*comharsa* ‘neighbour,’ gen. *comharsan*, the modern form of *comarse*: is dia wo-chomarse ‘God is my neighbour,’ LU. 16b:

*geallamhùin*, gen. *geallamhına* ‘promising’: a stem in -mani, Z. 277:

*geanmhùin*, *ginmhùin* ‘engendering’: ditto:

*geineamhùin* ‘birth’ (*geinemhain*, gl. *generacio*) H. 2. 13:

*guala* ‘shoulder,’ gen. *gualann*, Z. 264:

*leanmhùin*, *leanmhuin* ‘following’: a stem in mani:

*mathair* (leg. *máthair*), ‘mother,’ Z. 262: retains the *r* of the stem:


*ollamh* ‘princeps poetarum,’ gen. *ollamhan*: a stem in *n*, Z. 264:

*scaromhain* ‘separation,’ a stem in -mani.

Ten seem fabrications or blunders of O’Reilly, Shaw or other Gaelic lexicographers, namely:—

Ir. *aisk*, i. 89, ‘request.’ This is Shaw’s *aisg* ‘petitio.’ But there is no such word. The word meant is *ascid* or *aiscoidh* s. f., which has probably lost initial *r*.

It occurs in O’Don. Gr. 106: *ni h-aiscoidh carad ar charaid*, and in LU. 41a, (Rev. Celt. ii. 88): *tucad di si ind ascid-sin* (‘that request was granted to her’). Cognate with this is *toise* ‘voluntas’ [=*do-(v)ansce*] and both belong to the Skr. *vaêchá*, OHG. *wunse*, Eng. *wish*:

*beasach* ‘l’adjectif beasach signifie éclat,’ i. 267, where it is connected with Skr. *bhás* ‘briller.’ There is no such word. *Bésach* (now written *beasach or beusach*) is a derivative from *bés* ‘mos,’ and means ‘moral,’ ‘modest,’ ‘well-behaved.’ It can have nothing to do with *bhás*. The Ir. *bótt* ‘fire,’ Corm. Tr. 52, may come from this root, see supra p. 30:

*gailleamhán* ‘offence.’ I know of no such word except in O’Reilly:

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*b* The initial vowel forbids us to connect *aisco* with Skr. *icha* ex *iská*, the European form of which is *aiská*, Fick², 511.

c Here, as elsewhere, I cite from M. Bréal’s translation.
guía, gníic 'connaissance,' guño 'ingénieux,' i. 259. I doubt if there is any such word as guía 'connaissance.' O'Reilly doubtless cites it from O'Clery, who has guía aithne. cia dognia i.e. cia doithéonta, whence it would seem to be a verbal form. As to gníic I know it only from O'Reilly and Lhuyd. As to guño (leg. gnó) it means 'remarquable,' not 'ingénieux':

loghá 'brilliant,' i. 58. This is from O'Reilly, but I know of no such word. Perhaps lóche 'lightning' (gen. lochel) gave rise to this forgery: ollamhain 'instruction.' This is from O'Reilly. I have never met it, except as the dat. or acc. sg. or nom. pl. of the n-stem ollamh 'chief-poet':

ruadh 'force,' 'vaillleur,' et comme adjectif 'fort,' 'vaillant,' iv. 291n., where it is connected with Skr. ruh 'grandir' for ruadh. This may be right as to the adjective ruadh, which O'Clery explains by trén no ládir. But (though it occurs in O'Reilly) I know of no such substantive as ruadh 'force,' 'vaillleur':

rud 'wood.' From O'Reilly, who gives a gloss, 'i. coill no fidh,' found nowhere else, so far as I know:

ruigheanas 'éclat,' connected by Bopp with Skr. ráj. This also is unbelegt, and is almost certainly a forgery or a blunder. (Can it be = ro-genas 'great chastity'? )

There remain fifty-three, of which the following twenty-four are (I venture to think) wrongly compared:—

Ir. am 'time,' W. amser, Br. amzer, Vergl. Gr. i. 492: I cannot find it in the French version, ii. 77, 80, to which the index refers one. Bopp compares the Skr. amasa 'tempus': but the hardness of the m in the Celtic words (which are genuine) points either to the root AMB ambati 'gehen,' which however is not belegt, or to the root AG, through the form *a-n-g-va, (see p. 20—21 supra) cognate with the Ocean angetuet, angti:

anal 'breath,' iv. 269n, is compared with the Skr. anīla 'wind.' The Irish word meant is anil = W. anadl, an O.Celt. anetlo, which is only radically connected with anila:

anochd 'noctu,' 'hác nocte,' ii., 333. 'Here,' says Bopp, 'a est employé comme thème démonstratif.' But a-nochd is a mere modern corruption of the O.Ir. in-nocht, Z. 609, where in for inn is the acc. sg. masc. or fem. of the article, of which the stem is sinia:

arasaim 'j' habite,' i. 59. Bopp compares the Skr. ā-vasāmi, assuming a change of v to r. But this is impossible in Irish. I have never met with arasaim except in O'Reilly's Dictionary. If it be a genuine word, it is a denominative from aros 'a dwelling' (=W. araes 'a staying') which seems compounded of the preposition ar and foss = vestu, Curtius No. 206:

as 'hors de,' iv. 394n, is compared with the Skr. adverb āvis 'offenbar,' 'vor augen.' But terminal s is never preserved in Irish. Ás- (which
is only found combined with the article and pronouns or in composition) is = Lat. ex, Gr. ἐξ: and (like ὄψαλός, umbilicus, imblin: ὀψαλ, unguis, inge) may be quoted as a relic of the Greco-Italic-Celtic unity:

beosaighim 'j'orne,' 'jembellis,' i. 266, where it is compared with Skr. bhâshayâmi. As s between vowels disappears in Irish, this comparison must be wrong. I have not met with beosaighim except in O'Reilly's Dictionary:

bhus 'il sera,' iii. 301, when it is compared with the Lith. bus, Skr. bhavishtya. But Ir. bhus means 'qui sera,' and is the modern 3d. sg. relative future, the Old-Irish bess, Z². 498. Compare Keating cited in O'Don. Gr. 161, oir as tu bhus aoin-bhcean domhsa òso amach 'car c'est toi qui sera ma seule femme dorénavant,' in Old-Irish air ístü bes-öenten damsa òso immach. Whatever may be the s in bhus, it can have nothing to do with the s in bus or the sh in bharishyati:

bleachd 'lait' is explained as from bo-leachd, bo (leg. bó 'vache'). But here, as in blith and other Irish words, bl is from ml, and bleachd is from mlecht (cf. bo-mlacht, Corm. Tr.) and cognate with ã-μιλγω, &c.:

bri 'parole,' iv. 276, note 4. This should be bri. Bopp connects it with the Skr. root BRÜ 'parler'; but the vowels do not agree; and bri like brithar, is cognate with Fpɲ-ma, Fpɲ-sic, Fpɲ-ṭra:

cac, cacach, cachaim, seachraidh, i. 351, are compared with Lat. coco, etc.

The first three words would be better spelt cacce, cacceach, caccaim: cf. W. cach, cachu, where ch = cc. As to seachraidh or sechraid (i. salchár 'filth,' O'Cl., O'Dav. 116) it has obviously nothing to do with the other words, and seems a derivative from the preposition sech:

dasacht 'ferocité,' 'courage,' i. 150, iv. 269, (O.Ir. dásacht) is connected with ṣ̣p̣ạḅịṣ, Skr. root DILARSH 'audere.' But this is impossible. R never is lost in Celtic. Dásacht properly means 'insania,' Z². 805.

Its etymology is quite obscure:

déagh, deich 'dix' are equated with daçaom, deceim, i. 52. Here déagh is a mistake for déag = O.Ir. déac 'ten,' a dissyllable, the etymology of which has not been explained. It is used as the absolute form of the numeral, while deich is used with substantives:

deanaim (leg. déanaíom), vide infra p. 52, s. v. dan:

dear 'fille,' i. 333, is quoted as an example of the preservation of the final r of the theme. This is very unlikely. The Old-Irish form der occurs in Cormac's Glossary, s. vv. ainnder, and in the Lebor Brecc 85: petronilla de rætair 'S. Petri filia.' So in numerous women's names; Der-inill, LB. 17a, 22a, Der-mor 17d, Der-char lain 19c, Der-liv 22a. Der may perhaps be the Neo-Celtic reflex of the Gr. θάλος, which in Homer always means 'stripling.' It cannot possibly be = ῥωγαρήπ, dukitha, &c.:

siafruiaghim 'je demande' is connected with Skr. prahasi 'tu demandes,' and Bopp says it appears to contain a reduplicative syllable. Here, as often in modern Irish (and modern Ireland), appearances are deceptive,
for the Old-Irish form is iarféigim. Hence we see that the first f in f-iarnaighim is only prophetic, that the r has undergone metathesis, and that the root, instead of being (as Bopp supposes) PARSK, is VAK: grith ‘cri,’ i. 264, is connected by Bopp with Goth. griēta. He is possibly right if we assume that in Old-Celtic there was a nasalised root GRA-N-D = Skr. hrād ‘tōnen’ (see infra s. v. nadu). It seems more likely that grith (= W. gryd) descends from *gariti, a derivative from the root GAR, whence γῇρος, OHG. kirru, etc., Curtius No. 133: mile (leg. mile), W. mil, ‘a thousand,’ ii. 243, is treated as a loanword from Latin mille. But, first, the quantities of the penults differ; secondly, in Latin loanwords il is represented by il (cf. cella ‘cell’), and, lastly, the genders differ, for mile is a feminine id-stem:

piuthair ‘seur,’ i. 333, is stated to be for spiuθhāir (piuθhar, ii. 323) ‘avec endurcissement du v en p, comme dans speur ‘ciel’ qui répond au Sanscrit svar.’ So far as concerns piuthair this is right; but speur or spéis (gen. spēré, O’Don. 11) is a loan from sphaera (celestis). Piuthair is still living in Scotland, but in Ireland I have only met with it in the gen. sg. in the following extract from LU. 59b: Cia th-aínm-seo ol-conchobar. Setanta mac sualtaim atomchomnaíse T mac dechtēro do-phethar-su ‘What is thy name?’ says Conchobar. ‘Setanta, son of Sualtam, am I, and son of Dechter, thy sister’:

raidim ‘je dis,’ i. 59n, is put with OHG. far-wāzu ‘malecido’ and Skr. wā. This is obviously wrong: v never becomes r in Irish. Raidim (rectē ráidhim) is the O.Ir. -rādiu or -ráidiu, Fél. Ep. 358, and is = the Goth. rodja (rodjan λαλείν, λεγεῖν, etc.):

roid ‘race’ (rectē ‘cours’ is connected with Skr. ruḥ ‘venant de rudh grandir.’ As this connection is obviously due to Bopp’s having taken O’Reilly’s ‘race’ to mean ‘genius,’ ‘progenies,’ whereas it means ‘cursus,’ nothing more need be said on the subject save that rōid and O’Davoren’s ruitech i. rith may come from a root RAS, Fick. 842. See supra, p. 30:

seasamh ‘se tenir debout.’ Bopp separates seasamh thus: ‘seas-a-mh, l’a est la voyelle caractéristique, le mh est probablement un reste de -mhuin.’ This is all wrong. Seasamh (= O.Ir. sessam) is a reduplicated form, and stands for *se-stam-a, a derivative from the extended root STAM (STA, Skr. sthā), whence Ir. samaigim ‘pono,’ W. seffyll, safadh, Br. sevell:

smigeadh ‘le sourire,’ i. 261. Bopp compares this with Skr. smayati ‘il rit’ and says ‘le j est endurci en g.’ This can hardly be, as smigeadh (with its hard g) points to an O.Ir. smiceeded:

speur, vide supra s.v. piuthair:

staighre ‘pas,’ ‘degré,’ is connected with the root STIGH ‘monter,’ Greek στήξ. But staighre is a loanword from the Eng. stair, A.S. stē Carolina stēgher. The st in anlaut in Irish either loses s or assimilates t. The root STIGH appears as tiagu, στήκω, Curtius No. 177:
Bopp also notices the following British words:

cais 'contentio,' 'labor,' i. 34, he connects with Lat. quaero, for quæso and Skr. chesht. But cais means 'conamen,' 'tentative' (rhoi cais ar beth 'to make an attempt on a thing') Davies:

danhezu 'mordre' (recte dannheddu) is connected by Bopp with čáxvæ, lacero, Goth. taхаja. But it comes from *dantedu, and is cognate with ēdōvs, dens and tunth-u-s, Curtius No. 289:

nadu 'crier,' iii. 538, when it is connected with Skr. nad, nānadati, 'ils résonnent.' The Ir. nath (taithmet fiadat ferr cech nath 'commemoration of God is better than any nath,' some kind of poem, Br. 94), seems cognate with W. nadu, nad 'sonus,' 'strepitus,' 'clamor.' As nadu ('sonare,' 'strepere,' 'clamare,' Davies) points to an Old-Welsh *natu, it cannot be right to refer these Celtic words directly to the unnasalised nad, Curtius No. 287b.

But possibly Bopp meant to deduce them from an Old-Celtic root nand = the Skr. frequentative nānad 'to roar.' Compare O.W. i-strat, Ir. srath with Eng. strand (Rhys, Rev. Celt. ii. 190). So perhaps

Ir. maith 'good' ex *mandaí, root MAND, Fick² 145:

Ir. lith 'stone'? (‘jewel’ O’R.) Corm. s.v. adba othnæ = *plinda, Fick² 377, whence πλινθος and flint, and

Ir. grith 'cry,' W. gryd ex *grandi: cf. Lat. grandio, Goth. grītā, Skr. hrūd, Curtius No. 181.

The etymology of all these Celtic words is still highly uncertain:

Tyfu 'croître,' ii. 9n. (leg. tyfu) is compared with Vedic tavisha 'fort, tavishā 'force.' But this is impossible, as the v would have been vocalised. Tyfu, like tef, tyfad and tyfiant 'incrementum,' seems cognate with Lat. tumeo, root TU, Curtius No. 247.

The rest of the words are rightly compared:

a 'eius,' a-n 'eorum,' ii. 334. Of these pronouns Bopp equates a 'his' with Skr. asya, and a 'her' with Skr. asyās, 'dont le s final est joint en Irlandais, sous la forme d’un h, au mot suivant, si celui-ci commence par une voyelle: e. g., a hathair 'eius (au feminin) pater,' pour ah athair.' But this h appears only in Middle-Irish MSS.

In the Old-Irish a-altram-si 'nutritionem ejus, mulieris,' Z². 337, it does not appear at all, and in trīa h-essērge-som 'per resurrectionem ejus, Christi,' it occurs after the masculine form. It is however worth noticing that in Welsh (not in Cornish nor in Breton) 'si secuntur vocales, h præmittitur post pronomem [possessivum] femininum, abest post masculinum,' Z². 386. Thus, in Old-Welsh hī h-ataned 'her wings' gl. Ox., Ovid’s Ars Amatoria, but i anu 'his name,' MC. 11, a. b:

Cluas 'car,' i. 261. is rightly connected with ĝru, κλo, clu:

Con, cona, i. 333. The former word is the gen. of cū (not cu) 'hound'; the latter, the acc. pl. of the same noun:
creanaim 'j'achète,' W. pyrnu, iv. 237 note, is rightly compared with Skr. kr̩tvām. See further comparisons by Windisch, Beitr. viii. 38, where, however, perchenokyon 'possessors,' Corn. perhenek 'possessor,' should be connected rather with Lith. perkū 'kaufe':
cru. The index to the French translation refers to i. 167. The word, however, is not to be found there. In the German edition, i. 92d, Bopp rightly connects cru (leg. crū) 'blood,' W. craw with O.Slav. kruvi, Skr. kravya-m. See Curtius No. 74:
daghaim 'je brûle' is, (at i. 38 and iii. 418,) rightly equated with Skr. daḥāmī. But at iii. 134, where Bopp equates daghamaid or daghamaoid 'nous brûlons' with daḥāmahe, he falls into serious error from not knowing the Old-Irish form of the modern suffix -maid. This is mi-t, which cannot possibly be the same as -mahe from -madhe, Gr. -μηθα:

dan 'œuvre,' i. 259 (dan i. obair, Leb. Lecain Vocab. No. 446), and deannaim, leg. déanaim (O.Ir. dénim) 'facio,' are rightly connected with Skr. dhā, bh, &c. See Curtius No. 309:
dearbh 'certain,' iv. 47, (bh for v) is equated with OHG. triu, now treu. This seems perfectly right. (The O.Ir. derbb, with hard b, is the Goth. triges.) I would add O.Ir. dru (a d-stem), W. derwydd, and the Old-Celtic druís, gen. *druidos, which means merely sooth-sayer, wahr-sager, and has nothing to do with ḫrōc. The Ir. adj. dron ( = *dru-na) i. direach, O'Cl., belongs to the same root:
eile, i. 58, is rightly equated with 'alius,' ἀλλος. The older form is aile:
fusaim 'je crois,' i. 236, iv. 49, is put with the Skr. vakshāmi. The Irish word meant is fūsaim, where the f is prosthetic, as we see from the O.Ir. asaimn, which has lost initial v (see above pp. 37, 38):
fusamhuil (leg. fūsamhuil) 'crescens,' is rightly explained as fūs-amhuil, the latter part of the word signifying 'semblable' (fūs 'growth,' O'D. Gr. 98):
feadhaim 'je rapporte,' iii. 76, (where it is misprinted feadhaim) is connected with Skr. vad 'parler.' I do not know the Irish word given by Bopp. O'Reilly has feadhaim, Lhuyd feadám:
fearamhuil 'semblable à un homme,' iv. 49, is rightly explained as a compound of fear = vir and amhuil = similis:
garaim 'j'échafffe,' i. 47. This verb (in O.Irish goraim, guirim) is here rightly connected with Skr. ghar-ma, Russian gorju 'je brûle':
genteoir (leg. geinteoir) = Lat. genitor, i. 334. This word, if it really exist (I know it only in O'Reilly and Lhuyd), must be a masc. i-stem, and is therefore wrongly quoted by Bopp as preserving the final r of the base:
gradh 'amour,' 'charité,' i. 150n. is connected with the Skr. root GĀRDH, the Goth. gairnja, the Eng. greedy. This may be so:
grāidheag (leg. grāidheag = Ir. gráidheog) 'femme aimée,' i. 156. This is a Highland derivative from grādh, vide supra:
gus 'désir,' i. 265 is rightly connected with Goth. kus 'choisir.' It stands for *gus-tu:

macamh 'garçon,' and mag (leg. mac) 'fils' are connected by Bopp ii. 250, with the Skr. root MAGH 'croître,' Goth. magus 'garçon,' mavei 'fille,' magath 'virgo.' These comparisons seem quite right. The Indo-European speech had apparently a root meaning 'to increase' in two forms,—the primary one MAGH whence Skr. mah, and the nasalised MANGH, Skr. manh, W. mag. From the former come Ir. mag, Corn. maw = Goth. magus, and Goth. ma(g)vei and magath: from the latter, Ir. mac, W. map. The oghamic *maqo- = mac-va, mang-va:

min, mion 'petit,' ii. 212, is rightly connected with Lat. minor, etc. The Irish word is min (Corn. muin, Br. moan, Z. 99). It occurs often in composition, e. g. min-chasc 'Low-Sunday,' Pascha minor,' mion-cethra 'menu bétail,' S.M. i. 190:

ruaidhneach 'cheveu,' i. 266, where it is connected with the Skr. root RUGH from RUDH 'grandir.' The word intended is ruainne (ruainne im a fioscail, S.M. i. 174, ruaindi gl. pilus, Ir. Gl. No. 463). The etymology is obscure:

samhual 'semblable,' iv. 49, is rightly put with Skr. sama, Gr. ὁμός, Lat. similis:

siol 'sémence,' siolaim 'je sème,' iii. 257, are connected with the Goth. seths 'seed' and the Skr. sāti 'don.' This is right enough as to seths:

suidinghaim 'je place,' 'je plante,' suidhim 'je suis assis,' iii. 414, are connected with sādayāmi and saditi. This is right, but when Bopp goes on to say that in suidinghaim (O Ir. suidigim) 'le gh ... comme en général dans les causatifs Irlandais, représente le y Sanscrit,' he errs, for this gh is for ch; compare—

cuilitigim (gl. prosto) with cuilech (gl. prostitulum):

intonnaigim (gl. inundo) with tonnach 'undosus':

rus-madaigset 'se frustrārunt,' with madach gl. cassa:

cumachtaigim (gl. potior) with cumachtach 'potens':

depthligim 'dissideo' with delthach 'dissidens.'

tar, tair 'au delà, à trans, pardessus,' ii. 175, tri 'trans, par;' iv. 415. Bopp compares these prepositions (of which the Old-Irish forms are tar and tri) with Lat. trans and Goth. thair-h.
APPENDIX A.

Mr. Crowe's Publications.

(Vide supra p. 2.)

Six of this gentleman's works are before me,—all, save the first and the last, published by learned Societies in Ireland. This circumstance gives them an importance which (he will excuse me for saying) they would not otherwise possess. I shall notice only such mistakes as will be obvious to any one having (like myself) merely a slight knowledge of the Old or Early-Middle Irish vocabulary and grammar:

I.—Scéla na Esérge.

Dublin, 1861.

<table>
<thead>
<tr>
<th>Text</th>
<th>Mr. Crowe</th>
<th>Read</th>
</tr>
</thead>
<tbody>
<tr>
<td>p. 8, trachtaid</td>
<td>'interprets,'</td>
<td>'handles,' (tractat)</td>
</tr>
<tr>
<td>folaid</td>
<td>'notion.'</td>
<td>'substance.'</td>
</tr>
<tr>
<td>p. 10, l. 13, comthóither</td>
<td>'shall return.'</td>
<td>'shall be converted.'</td>
</tr>
<tr>
<td>p. 12, is[s]ochma</td>
<td>'it is easy.'</td>
<td>'it is possible, or 'there is power.'</td>
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<tr>
<td>, todochaide</td>
<td>'expectation.'</td>
<td>'future.'</td>
</tr>
<tr>
<td>p. 20, lucht ind remeca</td>
<td>'the provisionists.'</td>
<td>'the prematurely dead.'</td>
</tr>
<tr>
<td>p. 22, triasinderna</td>
<td>'through which were made.'</td>
<td>'through which he made.'</td>
</tr>
<tr>
<td>, diafil in forbairt</td>
<td>'which goes to decay and revives.'</td>
<td>'which has the increase and the quickening.'</td>
</tr>
<tr>
<td>ocus in bögd</td>
<td>'shall be worshipped (?)'</td>
<td>'shall be seen.'</td>
</tr>
<tr>
<td>p. 24, atchiehestár</td>
<td></td>
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</tbody>
</table>

The printed Irish text of this publication, which the Editor (p. 26), asserts to be 'an exact reproduction of the original' (LU. 34a—37b), is very inaccurate. Omissions of marks of length, bisectures of words, wrong insertions or omissions of marks of aspiration, occur in almost every line; and I have noticed the following graver errors:—

p. 4, l. 4 from bottom, for cinudu doenda read ciniud ndóenda :

p. 6, l. 23, for roeirete read roerrete (recte roesrete) :

p. 8, l. 23, for feisin sin iarndligud read feisin iarndligud; l. 3 from bottom for ni read in :

p. 12, l. 4, for háisi read bás ('mortis') :

p. 14, l. 8, for thechtfat read thechtfat; l. 24, for anail read amail; l. 25, for innosa read innosu; l. 30, 32 for uair, uair read úar :

p. 16, l. 18, for fíochraic read fócoric; last line, for Elsi read Elesi :

p. 18, l. 6, for [sh]airind read fhairind; l. 12, for deus read oces; l. 14 for tortromad read tórtrommad; l. 25, for sorordai read forordai :

p. 22, l. 5, for ség read feg; l. 15, for ocer read oces; l. 17, for bögd read bögd; l. 20, for sairend read fáirend; l. 23, for sum read som; l. 28, for stírnil read stírnil; l. 30, for innosa read innosu :

p. 24, l. 5, for araltib read ariltib; l. 14, for ra sualchí read na suálchí; l. 17, for emiltiu read emiltius
II.—Aided Echach maic Maireda.

(Journal of the Royal Historical and Archaeological Association of Ireland, January, 1870, pp. 94—112.)

Text | Mr. Crowe | Read
--- | --- | ---
p. 104, siachtsum | 'we reached.' | 'there came to me' (siachtai-um).a
" baithium anfud | 'I plunge into my storm.' | 'a storm overwhelmed me' (baithi-um).a
" már | 'sea.' | 'wall' (murus).
p. 106, bos | 'perhaps.' | 'certainly.'
p. 108, robaisted | 'he baptized.' | '(she) was baptized.'
p. 110, angaisced fair | 'their heroism on their filths.' | 'their weapons on their ordures.'
[MS. for] an otraigib | | 'Two stags.'
p. 112, da dam allaid | 'Two wild oxen.' | 

The text of this piece (LU. 39a—416) is also inaccurately printed. Thus—

p. 96, for Echac read Echach; for maithi read mathi; for ailges read algis; for Dobert read Doberat:
p. 98, for mairféd-sa read mairfeta; for fúchtai read fúghthai; for Dèber read Dober; for haitigíd read hathigid:
p. 100, for snaidféd read snaidféid; for ar din sceng read ard in sceng; for mho read mo:
p. 102, for bhadna read bliadan or bliadna:
p. 104, for Siacht-sum read siachtsum; for baithiúm read baithiúm:
p. 106, for fri étal read frí étal; for adbu read adba, for Muir-gen read murgan:
p. 108, for ben-se eech read ben seech (i.e. sech-eech); for line read lin:
p. 110, for fódera read fotera.

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III.—Siaburcharpat Con-Culaind.

(Journal, &c., January, 1871, pp. 374—399.)

Text | Mr. Crowe | Read
--- | --- | ---
p. 376, l. 4, solam | 'easy.' | 'swift.'
p. 378, l. 1, bruítne | 'Goadlets.' | 'A goadlet.'
" 1. 26, latreimecho | 'with speed.' | 'with thy faithful ones.'b
" 1. 28, ná tudaig tond talman torut (= na tudaich tond talman torut, p. 398) | 'that a wave of earth may not dash ['come,' p. 399] over thee.' | 'that earth's surface (or skin,'—tonn = W. tonn 'crusta,' 'cutis') may not come over thee.'

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a Cf. berthium, ainsium, snaidium, tathum, Beitr. vii. 41.
b rechtmecho is by metathesis for chretmecho the acc. pl. m. of cretmech 'fidelis,' Z. 811.
The text of this piece, too, (LU. 113a—115a) is printed with great carelessness: for example—

p. 374, for Torchomraic read terchomraic:
p. 376, for bámár .... fiáthu .... demhis .... deirgithir read bámár .... fiáthu .... demis .... deirgithir:
p. 378, for cles Daire .... read cless Daire:
p. 380, for norúned read norúined (i. e. no-shrúined, no-shróined):
p. 384, for rofherussa-sa read rofherussa:
p. 392, for consmat read consnial:
p. 394, for scar-su read scar-su (the 1st sg. of the absolute form of the s-preterite of scaraim, Beitr. vii. 37):
p. 396, for dodrathbeogestar read dodrathbeogastar:
p. 398, for la trechtmecho read lat-rechtmecho; for bliadain hí talain read bliadan (or bliadna) hí talain:
p. 400, col. 2, for Dub-thaige, Maic Liv, Midgnai, i. Midgin, Erimóin read Dubthaigi, Maic Liv, Midggni, Erinoin.

"In conclusion" (says Mr. Crowe, p. 373) "I beg to tell the Irish student and the antiquary, that I guarantee the perfect accuracy both of text and citations."

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\[ a \quad \text{Mr. Crowe prints a lau-cú radcartais!} \]
I have already noticed his text. Here are some specimens of his citations:

p. 423, l. 7, for lúamaípecht read lúamairecht; l. 30, for issn read isin:

p. 424, l. 3 from bottom, for tríg read tiug. [The context is o thana a tháib co tiug a ochsaille, literally 'from the thin of his side to the thick of his arm pit.' Mr. Crowe renders this (p. 426): 'from the waist of his side to the pit of his arm']; l. 2 from bottom, for fóiter-ditches read focherdiitis:

p. 425, l. 1, for rogabastára[fn] úathroic sreb-naide read rogabastár a-úathroic srebnaide; l. 10, after cóicrind insert 7 a-soigetbolg; l. 12, for dub-depg read dudberg; l. 14, for imege-ir read imgéir; l. 22, for geiníti read geníti; l. 4 from bottom, for muineóil read muineoil:

p. 430, l. 29, for bruinni read bruinni; l. 33, for Dond-fcith read Dond-seith; l. 4 from bottom, for is in read isin:

p. 432, l. 13, for Ite read Int:

p. 433, l. 1, for sian chupad read sian churad:

p. 436, for forraithmenadar read forraithmenadar:

p. 438, last line, for tiagat read tiagait:

p. 439, l. 2, for poth read roth; l. 7, for oichaig read hochtaig:

p. 444, l. 11, for conid atá read conid de atá.a

So much for the 'perfect accuracy' of the citations. The renderings of those citations are equally erroneous. Thus, p. 419, tria drochu na carpat 'through the wheels of the chariots' is rendered 'through the wheels of the chariot,' as if carpat were the gen. sg. Fceótár 'they slept' or 'they rested' is rendered by 'They sat down'; p. 423, oss-lethar 'leather made of deer-skin,' is rendered by 'ox-leather'; p. 424, cethr-ochar 'four-pointed,' (ochar = áxepog, in form áxes) an epithet for Cuchulainn's helmet, is rendered by 'four-adjustment' (sic), and (f)úathroic 'girdle' by 'kilt'; p. 427, formna secht ndamseched 'the choice of seven ox-hides' is made 'the shoulder of seven ox-hides,' and cathbarr 'helmet' is rendered by 'battle-head'; p. 431, siricda 'silken' (Lat. sericus, sericeus) is rendered by 'Syriac.'

The worst of all, however, is in p. 426. The Irish romancer is describing Cuchulainn's girdle with its golden fringe 'fria-frimóeth-ichtur a-medóin.' Here the second fri is obviously an instance of 'dittography,' (like the second ib in saib-ib-em, Z. 278), and the Irish words should be rendered thus: 'against the soft (móeth = Lat. mútis) lower part of his middle,' i.e., some part of his belly. Mr. Crowe actually renders the Irish words just quoted by 'to his chief-liver at the bottom of his middle.' Cuchulainn was, no doubt, a remarkable personage, but I believe that there is no evidence (except Mr. Crowe's) that he possessed more than one liver.

---

a The facsimile here has itá.
This, the shortest of Mr. Crowe's works, has naturally the fewest mistakes. But at p. 133 *taidbred* ('would give back') is rendered 'would deign,' *aithesc* 'answer' is rendered by 'song,' and *ni fèis* 'it is not known' by 'the gods only know.' *Fadib* is rendered in the text by 'prophets,' in the footnote by the 'Lat. vadum, the pl. used poetically for sea.' In p. 132, l. 6, the words *Asbert Conidia* have been omitted. In the prefatory remarks, p. 119, note 1, the following passage about Leviathan (LU. 85b): *adchomaic a erball do thóchur in betha tar-a-chend* is wonderfully rendered thus: — 'that strikes his tail against the embankment of the world before him.' But *tóchur tar cenn* (which occurs also in the Crith Gablach, O'Curry's Manners and Customs iii. 489) is only a variant of the common phrase *cor dar-cenn* 'to overturn' (literally 'ponere trans caput,' i.e. 'quod deorsum est sursum facere'). Thus, in the homily on St. Martin, LB. 60b, *Rop ál do martan cor dar-cend* araile tempail moir amboi idaladrad 'Martin desired to overturn a certain great temple wherein was idol-worship.' Mr. Crowe should therefore have rendered the last seven words thus: ' . . . . his tail to overturn the world.' I am not sure of the meaning of *adchomaic.*
p. 152, ni bóda do shectas dochoas

`Not active of journey hast thou gone.'

p. 154, conaccatar fraccnatin
[Mr. Crowe prints frace na tain]
`` bés

`` toisce

p. 156, reiss
`` tistaisi

`perchance.'

`errand.'

`has come.'

`come thou.'

`certainly' (bes .i. derb, H. 3. 18, p. 51b).

`desire,' `wish.'

`will come.'

`ye shall come.'

Some of the mistakes in the printed text have been already mentioned. Here are some more:

p. 136, for ríg . . . comcutrumma . . . cho . . . ermitiudua . . . gabor the MS. has ríg . . . comchutrumma . . . co . . . ermitiudua . . . gabor:

p. 140, forri `on it': the MS. has òir `of gold':

p. 142, deithir: the MS. has deithier:

p. 144, chucut-sa, MS. chucutsu: asbeir is corrodalláus, MS. asbér is corrodalláus: cumbblegitar, MS. cummel[ge]tarr:

p. 148, a béoil, MS. abbéoil:

p. 150, arsfí . . . cdnsiu . . . uaidí . . . decmaig, MS. arsfí . . . confiu . . . uadi . . . decmaing:

p. 152, oc a . . . immim . . . catnocaib . . . diaid-siu, MS. oco . . . immum . . . cotnocaib . . . ituidsiu:

p. 156, lein `ours': MS. lem `mine' (lit. `apud me').

The notes to this edition (pp. 158—170) are equally inaccurate:

p. 158, for taidbi read taidbsi:

p. 160, for tuigi (l. 5), con-chobuir (l. 18), archapur (l. 21), carrmocuil (l. 23), dec (l. 26), immacuirid (l. 27); read tugi, chonchobuir, aréhapur, carrmocail, dec, immacuíairt. The verb contóitis is rendered `used to turn'; it means `they used to be silent':

p. 163, for nonburn aile friu, the MS. has nónbur naile friu anair, for Find-adair (l. 22) read Findabair: l. 7 from bottom, for Rogellsom 7 in fili read Rogellsom ol Mongán 7 in fili:

p. 164, for nónbos cacha urchara (l. 18) read nónbor cacha urchar; fo ha (l. 4 from bottom) read ba:

p. 168, for teglath (l. 10) read teglach:

p. 170, for Ba read Búi, for indrong read androng; for gubnenga read gubneccha.
<table>
<thead>
<tr>
<th>TEXT</th>
<th>TRANSLATION</th>
<th>READ</th>
</tr>
</thead>
<tbody>
<tr>
<td>p. 10, resaim-ibar aniar-thúaid</td>
<td>'By the yew in the north-west.'</td>
<td>'To the north-west of the yew.'</td>
</tr>
<tr>
<td>p. 12, roth craed</td>
<td>'wheel-poetry.'</td>
<td>'the circle of science.'</td>
</tr>
<tr>
<td>&quot; fo érind</td>
<td>'over Erin.'</td>
<td>'throughout Erin.'</td>
</tr>
<tr>
<td>&quot; a chubus con a anim glan</td>
<td>'O tree of hounds, O pure soul, ('O conscience with its soul pure,' p. 76).</td>
<td>'O clear conscience, O pure soul.'</td>
</tr>
<tr>
<td>p. 14, dochendnaib</td>
<td>'of headlets.'</td>
<td>'extempore.'</td>
</tr>
<tr>
<td>&quot; abela</td>
<td>'rapidity.'</td>
<td>'adulation.'</td>
</tr>
<tr>
<td>p. 16, agur águr</td>
<td>'I ask, I ask.'</td>
<td>'I fear, I fear.'</td>
</tr>
<tr>
<td>&quot; formolad</td>
<td>'superabundance.'</td>
<td>'darkening' (a word by adding a syllable there-to).</td>
</tr>
<tr>
<td>p. 18, ten-d</td>
<td>'stroke.'</td>
<td>'fire.'</td>
</tr>
<tr>
<td>&quot; gand-ón</td>
<td>'narrow this.'</td>
<td>'scanty.'</td>
</tr>
<tr>
<td>&quot; imbite ann-ón</td>
<td>'in which there is plen-tiness.'</td>
<td>'in which they are there.'</td>
</tr>
<tr>
<td>p. 20, mór</td>
<td>'rampart.'</td>
<td>'abundance.'</td>
</tr>
<tr>
<td>&quot; immed</td>
<td>'fence.'</td>
<td>'abundance.'</td>
</tr>
<tr>
<td>p. 26, arcrai cerníné</td>
<td>'on branch of cerníné.'</td>
<td>'quickly on a dish.'</td>
</tr>
<tr>
<td>p. 28, in úa[th]</td>
<td>'to Hí.'</td>
<td>'into the land (of heaven).</td>
</tr>
<tr>
<td>p. 30, nolaiged</td>
<td>'He used to be.'</td>
<td>'he used to lie.'</td>
</tr>
<tr>
<td>&quot; slickt</td>
<td>'form.'</td>
<td>'trace.'</td>
</tr>
<tr>
<td>p. 32, } dubrécles</td>
<td>'black church.'</td>
<td>'dark cell.'</td>
</tr>
<tr>
<td>p. 34, nád accestar</td>
<td>'on high he departed.'</td>
<td>'when he upraised himself.'</td>
</tr>
<tr>
<td>&quot; écnach</td>
<td>'he saw not.'</td>
<td>'is not seen.'</td>
</tr>
<tr>
<td>p. 42, ralastar</td>
<td>'oppression.'</td>
<td>'carping.'</td>
</tr>
<tr>
<td>p. 44, dordaid dom</td>
<td>'he poured.'</td>
<td>'he came.'</td>
</tr>
<tr>
<td>&quot; gair arrith</td>
<td>'ox murmurs.'</td>
<td>'stag belleth.'</td>
</tr>
<tr>
<td>&quot; rath</td>
<td>'cry is attacking.'</td>
<td>'short is her (the sun's) course.'</td>
</tr>
<tr>
<td>&quot; moscé (leg. moscé)</td>
<td>'raying.'</td>
<td>'fern.'</td>
</tr>
<tr>
<td>p. 46, frim anthuain</td>
<td>'very wretched.'</td>
<td>'my tale.'</td>
</tr>
<tr>
<td>&quot; atber cet</td>
<td>'facing me on the north.'</td>
<td>'to the north of me.'</td>
</tr>
<tr>
<td>p. 52, nodgeilsigfe</td>
<td>'prophecy says.'</td>
<td>'who says cet 'permission.'</td>
</tr>
<tr>
<td></td>
<td>'has associated him.'</td>
<td>'will take him into (his) family.'</td>
</tr>
</tbody>
</table>

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* The MS. (L.U.) has íre assidrócaib.

* I gave 5 like this modern meaning of damn. It means ox and stag. See my copy of Cornes book
The oddest mistake is in pp. 42, 43. The Gaelic notes on the *Amra* are obviously a compilation from several, and sometimes discordant, commentaries. Here the annotator is dealing with two consecutive passages of the poem:—

*glinsius salmu* (he, Columba, 'illustrated' or 'learned' the psalms).

*sluin[n]s tus feig leibru libuir ut car Caseon.*

On the latter passage, he first gives the following note:—

*i. rosliunnestar na salmu ic a tichtain iarna foglain* 'he, Columba, explained the psalms, understanding them after having learned them.'

The annotator then adds: *isúas in sluinnsius foisin* 'and according to that, the *sluinnsius* is above,' *i.e.,* belongs to the preceding paragraph. Mr. Crowe, not seeing this, prints the last five words thus: *'7 is ûas in sluinn, sius fo isin,'* and translates thus (without revealing his bisections of *sluinnsius and foisin*): 'and above the explanation: poetry under that.'

Absurd as this mistake is, it is surpassed by the following which, unfortunately, I am too ignorant to be able to correct:—

p. 17, 'May thy monument at dawnbreeze be after thy deathwound a sail ever to be driven':

p. 19, 'Advance from lakes for a net of twists':

p. 67, 'The conweb he figured from deed he followed':

'The profession of Cond broke grief through his going for a stay of greatness of good':

p. 69, 'He cried a melodious lion in a snow's new meeting':

p. 75, 'Great circles of great turnings, great poems of heaven to me sunless is not a suitableness':

I suppose it is because I live so many thousand miles from Ireland; but I cannot, for the life of me, understand how publishing such nonsensical guess-work can either advance Mr. Crowe's reputation or promote the cause of Irish literature.

In the printed text I have noticed the following errors, some of which, e.g. *feig* p. 20, *fresthal* p. 30, *rochualammar* p. 46, *metbo* p. 48, *drumiu* p. 60 (leg. *feig*, *frestal, rochualammar, metbo, drumiu*) are due to carelessness, others to ignorance of the proper way to resolve contractions. To the latter class belong the following:—

pp. 8, 12, 14, 18, 20, *imm. leg. immurro.* Mr. Crowe prints *immoro.*

The word is written at length thus: *imuro,* in Laud 610, fo. 82b, col. 1, left margin; but the modern *iomorra* shows that this is a clear case of 'singling':

---

*cerd* (= *cerdd*, Amra LII, 33b, 1) is for *cert* in *des-cert* (*W. dehen-barth*) and *tuais-cert.*
p. 22, nufhiad., leg. nufhiadnaise, the common word for 'New Testament.' Mr. Crowe prints nufhinad:

pp. 36, 40, 46, o cholum c., do cholum c., o chollum c. Here 'c.' stands for the gen. sg. of the fem. á-stem cell and should be resolved thus: chille. Mr. Crowe actually prints chilih:

p. 52, slight na cetri suis., leg. suiscélaigthe 'the track of the four evangelists.' Mr. Crowe prints suiaacht (sic) and renders this false coin by 'wisdoms':

p. 68, s. (i. e. acht) luch 7 sindach 'except a mouse and a fox.' Mr. Crowe prints sed luch 7 sindach and translates 'a flock of rats and of foxes.' He must have known that there is no authority for this rendering of sed, and he ought to have known that luch 'mouse' (= W. llgod-en) which he treats as a gen. pl., is a t-stem (gen. sg. la tabairt na lochad inna beolu, LL. 207, a. 2, acc. pl. mani estais na lochtha, ib.), and that its gen. pl. would therefore be lochath-n or lochad-n.

APPENDIX B.

FACSIMILES OF NEO-CELTIC TEXTS.

[Vide supra, p. 6, note c.]

I refer in particular to some of the facsimiles published in the supplement in Appendix A to Mr. C. P. Cooper's Report on the Foedera and to the facsimile of part of the Book of St. Chad given in the Liber Landavensis at p. 273. The latter has misled Ebel (G. C. 662—663). Here is the true reading according to Mr. Bradshaw, our greatest living paleographer:

```
Ostendit ista cons[creasing]ripsio
nobilitemt mainaur med
diminih et mensuram eius
aper huer
di cumguid maun
di toldar in guodaut a clun
di rit cellfin
di lihe b maur
di bir main in cluenide
di pul ir deruen
di cimer di aper ferras
```

```
di pennant ir caru
di boit bahne
di gnuotin e hen lann
dir hitir melin
di margles
di rit braugui
di aper istil d
di licat
di pul retinoc
di minid di aper heru. e
```

(See Archaeologia Cambrensis, July 1874.)

---

a guoilaut, Rhys. b lihor, R. c guoun, R. d pistil, R. e huer? R.
The facsimiles recently published in Ireland are better, but far from what they might be. Thus, I noticed the following errata on cursorily collating with the original codex the lithographic copy of Lebor na huidre which the Royal Irish Academy has published as 'an exact lithograph of the original.' Many more mistakes would doubtless be discovered by any one with time and inclination to look for them:

<table>
<thead>
<tr>
<th>Facs.</th>
<th>1 col. a l. 44.</th>
<th>Ms. ahaimside</th>
<th>Facs.</th>
<th>1 col. a l. 32.</th>
<th>read ed ba réil</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>b l. 37.</td>
<td>foroënic</td>
<td>12</td>
<td>a l. 5.</td>
<td>roginsaig</td>
</tr>
<tr>
<td>11</td>
<td>b l. 22.</td>
<td>thodgarach</td>
<td>13</td>
<td>a l. 26.</td>
<td>rogressaig</td>
</tr>
<tr>
<td>30</td>
<td>a l. 15.</td>
<td>do</td>
<td>14</td>
<td>b l. 16.</td>
<td>indlig[t]e[cha]</td>
</tr>
<tr>
<td>37</td>
<td>b l. 42.</td>
<td>necustos</td>
<td>14</td>
<td>l. 30.</td>
<td>balam</td>
</tr>
<tr>
<td>50</td>
<td>b l. 1.</td>
<td>-bod</td>
<td>52</td>
<td>b l. 1. 4.</td>
<td>magne</td>
</tr>
<tr>
<td>51</td>
<td>a l. 33.</td>
<td>-fuitis</td>
<td>53</td>
<td>b l. 34.</td>
<td>Dirim</td>
</tr>
<tr>
<td>58</td>
<td>a marg.</td>
<td>molbthuch</td>
<td>58</td>
<td>s. (i.e. acht)</td>
<td>Turim</td>
</tr>
<tr>
<td>67</td>
<td>a l. 43.</td>
<td>agaid</td>
<td>109</td>
<td>a l. 11.</td>
<td>comallastas</td>
</tr>
<tr>
<td>72</td>
<td>b l. 4.</td>
<td>tabraith</td>
<td>113</td>
<td>b l. 15.</td>
<td>comallaster</td>
</tr>
<tr>
<td>91</td>
<td>b l. 13.</td>
<td>dobiad</td>
<td>114</td>
<td>a l. 9.</td>
<td>eóit</td>
</tr>
<tr>
<td>109</td>
<td>a l. 11.</td>
<td>beca</td>
<td>121</td>
<td>a l. 5.</td>
<td>uasa úibnanech</td>
</tr>
<tr>
<td>113</td>
<td>b l. 15.</td>
<td>iarthas</td>
<td></td>
<td></td>
<td>beith and</td>
</tr>
<tr>
<td>114</td>
<td>a l. 9.</td>
<td>forserg</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>121</td>
<td>a l. 5.</td>
<td>norúined</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>l. 39.</td>
<td>úasa úibnanech</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Eight more I did not verify, but (if we bear in mind the similarity in Irish handwriting of n, r and s, of m, in and ni, of ss, rs, sr and is) the corrections are obvious enough:

The fact is that, except when the process is purely mechanical (as in the case of photography or a thoroughly ignorant facsimilist) to copy an ancient Irish MS. correctly requires considerable knowledge of the language. How much of this accomplishment is possessed by the gentlemen connected with

* Here, as elsewhere, I have to represent the dotted f by fh.
this publication may easily be guessed from the prefixed ‘Description,’ in which we find—

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
<th>Read</th>
</tr>
</thead>
<tbody>
<tr>
<td>p. xiii, dorrogus</td>
<td>‘I beseech.’</td>
<td>‘I shall have besought.’</td>
</tr>
</tbody>
</table>
|   ” dian-da tairle molor-
  y-sa                     | ‘should you follow my track.’ | (maerfidus ‘it will kill them’). |
| p. xv, sin                | ‘thy condition.’  | ‘that.’                   |
| p. xxii, adset in seel so | ‘are told in this story.’ | ‘this story relates.’ |
| p. xxiv, amne             | ‘you are.’        | ‘thus.’                   |
| p. xxv, tucaid baile Mong-
  gan                      | ‘account of Baile Mong-
  gan or Mongan’s resi-
  dence.’                | ‘the cause of Mongan’s madness.’ |

They have obviously a smattering of the language, but only enough to lead them astray. In the ‘Contents’ prefixed to their facsimile of Leabar Brecc, Part I, (Dublin 1872), are equally remarkable errors:—

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
<th>Read</th>
</tr>
</thead>
<tbody>
<tr>
<td>p. 1, foineech</td>
<td>‘wise.’</td>
<td>‘patient.’</td>
</tr>
<tr>
<td>p. 3, de die pentecosti</td>
<td>...</td>
<td>de die pentecostes</td>
</tr>
<tr>
<td>” coem</td>
<td>‘faithful.’</td>
<td>‘dear.’</td>
</tr>
<tr>
<td>” im-da-huli</td>
<td>‘through all the.’</td>
<td>‘by all thy.’</td>
</tr>
<tr>
<td>” condagar da</td>
<td>‘are essential to.’</td>
<td>‘are required by.’</td>
</tr>
<tr>
<td>p. 4, fath airic</td>
<td>‘cause.’</td>
<td>‘cause of invention.’</td>
</tr>
<tr>
<td>” imordus</td>
<td>‘I celebrate.’</td>
<td>‘I have meditated.’</td>
</tr>
</tbody>
</table>
|   ” re siil dalach        | ‘With the race of Da-
  lach’ (sic)        | ‘before (men’s) multitu-
  dinous seed.’           | ‘thus.’                   |
| p. 6, amne                | ‘alone.’          | [liaehtu in ta]ermhrrut-
  ta (‘lectio τῆς trans-
  figurationis’).         | cest.                     |
|   ” don tarmeacruttaa     | ...               | ‘a pure course.’          |
|   ” cacht (‘question’)    | ...               | ‘mac n-Israel.’           |
| p. 7, erim nylan          | ‘with pure wisdom.’|                           |
|   ” mic n-Israel          | ...               |                           |

---

APPENDIX C.

‘Ignorant and reckless Native Scholars.’

[Vide supra, p. 6.]

These are hard words, but no one, I think, who reads the Appendices to this pamphlet respectively marked A, B, and H will say that they are undeserved. I do not of course refer to the dead O’Donovan or the living

---

*a This gibberish is rendered ‘Of the Transfiguration.’ It is about as good Irish as τῆς μεταμόρφωσες would be good Greek.
Hennessy, O'Grady or O'Mahony. Of these I can truly say Nolo esse laudator, ne videar adulator.

To Mr. Hennessy in particular, every student of the early Irish literature, language and mythology is deeply indebted. He has so much of the spirit of a true scholar, that I am sure I cannot lighten my obligations more agreeably to himself than by correcting a few slips in his paper on the Ancient Irish Goddess of War, Revue Celtique, i. 32—57:

p. 35, 'Cormac states that Beo meant everything most hateful.' The word thus explained by Cormac is fé:

In p. 39, amaithe is rendered by 'idiots;' and, lower down, amatí adgaíll is rendered by 'witches.' At p. 50, Mr. Hennessy, quoting LL. 77a. 1, and again thinking probably of onmit 'oaf,' says that Cúchulainn meets 'three female idiots blind of the left eye,' teora ammiti tuathchaeca. The nom. sg. is ammaí. Surely we have here a cognate of the O.N. amma 'grandmother,' the OHG. ammaí, NHG. amme, the Lat. amita. We should therefore probably render amaithe, amatí or ammiti by 'crones':

p. 40, frasea 'masses,' read 'showers':

p. 42, in the quotation from LU. p. 57a, for samam, fathaigh, focedoir, slóg, Medbh read sáamam, athig, focétoir, slóg, Medb. In the quotation from LL. 54b. 1 for os, Do fainig, namad, ced read uas, dofrainic, námait, cét:

p. 43, faindeail 'panic,' read 'wandering about':

p. 45, in the quotation from LL. (50a. 1) for sídaib, mani, rabuid read sídib, meni, robuid. And in the quotation from LU. (74a.) for ainmporti, haurusa, comrac, firu, ath read ainmporti, haurusa, conrac, firu, áth:

p. 46, l. 1, for maile deroce, eit read maile déroce, eit²: l. 2, before forsnai insert ort; nin-aircecha-sa 'thou shalt not find me' read 'thou shalt not see me' (aircecha is the 2d sg. reduplicated fut. act. of a verb from the root CAS):

p. 47, in the quotation from LU. (76b) for Dauautat (.i. buailis) read Danuautat (.i. bualis), for slúaga read slágu, for in sod mactvere read int-sod maic tire, for muiite read maitte. And surely sod maic tire means 'she-wolf' and not (as Mr. Hennessy renders the expression) 'wolfhound'; sod 'bitch,' gen. soide LU. 74a, a fem. ã-stem, comes from the root SU (Curtius No. 605):

p. 48, ni airciu is rendered 'I see not;' though it is glossed by ni rochim 'non adeo,' and may well be the 1st sg. pres. indic. act. of the verb whence ercidi 'itc' LU. 32a, arecir 'invenitur' Z. 987:

p. 49, in the quotation from LL. 54a. 2, for sidaib, Choinchullaind read sítib, Choinchulaind:

p. 50, lines 9, 10 for Emain . . . aferthis read Emuin, aferthisi. In l. 25 uasa erra oen-charpai is rendered by 'over the chief in his chariot.' But erra

² eit 'cattle' (eit · nomen cethrae, O'Mulc. 456) 'pecus,' n. pl. éiti, dat. pl. éitiib or étaib.

Is not this cognate with the Oscan eituás 'pecunia,' eituam or eituvam 'pecuniam'?
is the acc. pl. of *err* 'a spike,' and the passage means 'over the spikes of the one (or unique) chariot':

p. 51, line 2, for *conbad* read *combad*: l. 4, for *Cairpre* . *m'atarsa* read *Carpri* . *m'atharsa*; l. 7, for *inchoimét in cén* read *inchoiméit i cén*; l. 8, for *ruathar* read *ruathra*; l. 11, for *dolliuad* read *dolluid*; l. 12, for *Carpre* read *Carpri* :

p. 52, in the quotation from LU. (p. 27a,) for *im*, *rodlebaing, escada*, read *imó, rodleblaing, esata*. And for *dober fir nolnémacht in riastrathu do animm*, which is not Irish, read *doratsat fir nólnéimacht in riastraitha do animm* (LU. 72a) 'the men of Connaught gave him for name 'the Distorted':'

In p. 51 is what seems to me a mistranslation of the following passage from the Book of Leinster, 78, a2: (Cúchulainn, wounded unto death, is standing in Loch Lamraige.) *Dodechaid iarum crich mór ond loch star. 7 rucad a rosc airi. 7 tít dochum coirthi cloiche file isin maig co-tarat a-choimchrisim inni na-ra-blad na shuidiu nach ina-ligu com-bad ina shessom atbalad. Mr. Hennessy renders this passage thus:— 'He (Cúchulainn) then went westwards, a good distance from the lake, and looked back at it. And he went to a pillar-stone which is in the plain, and placed his side against it, that he might not die sitting or lying, (but) that he might die standing.' But surely the true version is this:— 'Now there went westwards from the lake a great meaning, and his eye lit upon it, and he fared to a pillar-stone which is in the plain, and put his waistbelt around it, that he might not die sitting nor lying down, (but) that he might perish standing.'

Why, too, does he write (pp. 35, 41) the nominative plural of the name of his nation 'Gaeidhel,' when it is 'Gaeidhil' or (in Old-Irish spelling) 'Góidil,' and the name of his national hero 'Cuchullain' or 'Cuchullinn,' when the real name is Cúchulainn or Cú-chulaind, literally 'Culand's Hound'?

So much for corrigenda to this valuable and most interesting paper. As addenda I would mention the quatrain cited supra, p. 22c from LU. 50a, the statement made by O'Curry (Manners and Customs, ii. 50) that the Mór-Rígan was the wife of the Dagdha, and the following passage from the *Bruden Da Derga*, LU. 94:—

*Indai nam-badb.*

Atconnarc triar nocht hi-cléthi in-tigí a-tóesca folá trethu. 7 súanemuin an ahrig aram-braigtí.

Rus-fetursa olse. tri ernbaid úagboid triar orgar la cach naim insin.

\[\text{\textsuperscript{2}}\] The gen. pl. occurs in LU. 79a: *idídhur gai* 7 *rend* 7 *err* 7 *sleg* 7 *saiget* 'casting off spears and spear-points and spikes, and javelins and arrows'; the dat. pl. in LU. 80a: *in-a-chathcharpat searda con-ernrib tarnaidib* 'in his sited battle-chariot with iron spikes.'

\[\text{\textsuperscript{2}}\] Literally, 'was borne.'

\[\text{\textsuperscript{2}}\] Should we render *mná tethrach i. badb* by 'Tethra's wife i. e. Badb'? Tethra was king of the Fomoire. O'Clery and the *Foras Focal* cited by O'R. s. v. Troghanas are in favour of the rendering at p. 22; but Irish glossographers are by no means infallible.
This seems to mean:

'The room of the Badbs.

' I saw a naked Three in the top of the house. Their streams of blood (ran) through them, and the ropes of their slaughter (were) on their necks.'

'I know them,' says he. 'Three awful slaughterers (!): three that (themselves) are slain at every time are those.'

What are the 'ropes' here mentioned? May we compare Salomon and Saturn, ed. Kemble, p. 164?

hwaet beóðh dха feowere
fięges rápas
Salomon cwędth.
Gewurdlene
wyrdā, dhά beόdh
dха feowere
fięges rápas.

What be the four ropes of the doomed man?
What be the four ropes of the doomed man?
Solomon quoth: Accomplished
weirds, these be
the four ropes of the doomed man.

Or are they equivalent to the wridhene wěl-hlencan, 'twisted chains of slaughter,' of Elene 47?

Badb and Nemaind, who so often appear in Irish battle-stories, had been slain by a Fomorian (Rev. Celt. i. 35). Were these wargoddesses capable of coming to life again?

APPENDIX D.


CORRIGENDA.

[ Vide supra, p. 6, note. ]

Pref., line 3, for 'codex' read 'Berne, Leyden and Carinthian Codices':
p. 7, gl. 58, for 'pray' read 'utter thanks'; gl. 65, for 'seas' read 'waters':
p. 9, gl. 87, for 'decoration' read 'robo':
p. 12, gl. 118, for 'he offended it' read 'it denied him (dodrolluind = do-dro-sluind), Ebel, Z. 874';
gl. 127a, read 'tacmungad aadbrann(u)—
'which reached his ankles';
gl. 128, for '...,' read 'a kid (?)', and
with innaric cf. O.W. enderic 'juvencus,' Beitr. vii. 411:
p. 13, gl. 141, read 'roglanad-e it, the East, was cleansed by this crown' (of Christ's head); gl. 142, for 'he shone' read 'it, the North, was cleansed.'
[So the South was cleansed by his left hand, the West by the soles of his feet, see Anglo-Saxon Homilies, ed. Thorpe, ii. 257]:
p. 14, note, for 'kindles' read 'warms':
p. 15, n. 87, for VI read VAS, fethal ex *vethra, *vestra = Skr. vastra-
p. 16, dele the notes 103 and 111; l. 16, for 'goraim' read 'guirim':
p. 18, n. 22, dele 'O.Slav. mladū, βραδος, Skr. root mrд,' the Irish cognate of which is mall (Windisch). Also dele 'Lat. mollis, the Ir. cognate of which seems merb = W. merw 'flaccid':
p. 19, n. 26, for 'apparent (batoich = baddoich)' read 'meet (batoich conveniebat, Z. 639)'; note 34, correct by reference to pp. 86, 91; note 41, for 'to be naked' read 'it be night.' (If we may read cesu nocht is aldu de, translate 'quamvis sit nox est pulchrior eo'); note 42, for 'he would not get' read 'there showers not even'; note 44, for 'dixit' read 'dixi':

p. 24, l. 18 from bottom, for 'read' read 'field':

p. 29, note 34r, for 'life' read 'soul':

p. 29, note 30r, read 'they deign not to inflict (?) upon them (any) other death but striking,' &c.:

p. 31, l. 16 from bottom, for 'the breast of a virgin' read 'a virgin's breasts'; last line, for ro[fi]dsaiset read ro-dsaiset:

p. 32, codex 18c, read 'comail[?]lemmarni':

p. 33, codex 19d, for 'est' read 'erat'; 20a, read 'donai[d]bset':

p. 34, l. 4, for 'debevant' read 'debeuerunt'; l. 8, read 'bed[d]iachti':

p. 37, codex 34d, after 'doirethi' insert '('leg. dôrthi?)':

p. 38, l. 11, for 'consumpsit' read 'consumptus est'; l. 5 from bottom, for 'forrasissiu' read 'forassissiu':

p. 39, l. 29, for '(leg. artatar ?)' read 'i. e., coarcatus sum':

p. 41, l. 31, for 'condaer[soil]set' read 'condaer[soil]set'?

p. 45, l. 5 from bottom, for 'meritis' read 'id meruerunt':

p. 46, codex 63c, omit 'leg. dengatar?':

p. 48, l. 1, dummaithisius, should this not be dummaithisius?

p. 56, ll. 11 and 12, cáith a uuair. The translation and conjectural explanation are clearly wrong. Should we read cáich a uuair 'to (lit. of) every one in his turn'; and compare nogonad-som each fer diib a uuair LU. 73b, is bith cáich aruair immaredisiu LU. 114a, bá cáich aruair LU. 43a:

p. 59, note on lind, omit 'teo' (for teo is from *teu = *tepu, Skr. tepu):

p. 66, l. 28, after 'furnus' insert 'frenum':

p. 81, s.v. fern, for 'If this word,' etc., read 'The gen. pl. fern occurs in LL. 60b, a., and a derivative fearnaidhe .i. feardha 'manly' is given by O'Clery:

p. 82, last line but one, for 'If ng' etc., read 'It is borrowed from A.S. sexing':

p. 85, note 6, read "dir-ró-g-gel, i.e. dir-ró-n-chel, dir-rofo-n-chel (cf. doruaichili .i. dochennaigh O'Cl., doráigell Book of Kells, doruaichli .i. derb-chendaighes O'Dav. 112), dir an adjective meaning 'due,' 'lawful,' in composition with the 3d sg. pret. act. from the root CEL, CER, (Beitr. viii. 38), ro the infixed particle, n an infixed pron. of 3d sg. infecting, Z. 330":

p. 87, line 15, for 'importsin' read 'importsin':

p. 87, note 17, line 9, for 'shame to the' read 'blemish to a':

p. 89, l. 4, for 'for' read 'far'; l. 5, for 'Conaicol to' read 'Conaicl with':

l. 21, for 'relationship' read 'family'; l. 31, for 'blackthorn' read 'bush':

p. 90, l. 2, and note 33, for 'given' read 'paid'; l. 14, for 'family' read 'province,' and correct Z2. 639, l. 5, accordingly:
p. 91, line 8, for ‘disgrace’ read ‘defect’; line 20, for ‘reliquary’ read ‘credence-table (?)’; line 35, for ‘marked out’ read ‘placed’; note 41, line 3, for ‘on his forehead’ read ‘in front of him’:

p. 96, l. 7, for ‘leavest’ read ‘leftest.’ Note 4, for ‘this hymn was made’ read ‘he made this hymn’:

p. 99, l. 8 from bottom, for ‘came’ read ‘rose up’:

p. 102, l. 12 from bottom, for ‘there’ read ‘three’:

p. 104, l. 27, for ‘sooth’ read ‘that’; l. 28, for ‘It was not’ read ‘Nor was it’:

p. 116, col. 2, s. v. comded, for ‘with some,’ etc., read ‘of the preposition con and midiu, root MID, Curtius, No. 286’:

p. 126, l. 15, for ‘15d’ read ‘15b’:

p. 128, l. 67 of the hymn, for ‘nuabar’ read ‘nuaba[i]r’: in the Gloss, l. 6, after ‘dognith insert [leg. fognith]:

p. 129, l. 1, for ‘aracomthadh’ read ‘aracomth[ó]ad’: l. 8, for ‘imlobor’ read ‘indlobor’:

p. 129, l. 5 from bottom, for ‘with his circuit’ read ‘to sojourn with him’;

p. 130, l. 8, for ‘at Sletty in the North-West’ read ‘to the North-West of Sletty’:

p. 131, hymn, line 21, for ‘druids’ read ‘soothsayers’; l. 29, for ‘in (the) territory of Benn-Boirche’ read ‘north of Benn-Boirche’; l. 31, for ‘robe’ read ‘quilt’; l. 37, for ‘to Hell’ read ‘with (the) Demon’; l. 48, for ‘from’ read ‘out of’; l. 49, for ‘at’ read ‘to’; note b, for ‘tuath’ etc., substitute ‘Benna Boirche, Boirche’s Peaks, part of the Mourne Mountains, so called from Boirche, herdsman of Ross, King of Ulster, in the third century;’ note e, for ‘jati’ read ‘gati’:

p. 132, hymn, l. 67, for ‘loftiness or arrogance’ read ‘a sign of vainglory’:

p. 133, l. 12, for ‘the great offspring of meadow-landed Erin’ read ‘Eрин’s meadow-lands, a mighty birth!’; l. 16 from bottom, for ‘will . . . shall’ read ‘would . . . should’; l. 6 from bottom for ‘inasoё’ read ‘imanoe’ ‘in his boat’?

p. 137, l. 7, for ‘through’ read ‘in spite of’:

p. 138, hymn, l. 24, for ‘niadorontai’ read ‘madorontai’ [I am indebted to Mr. Crowe for this valuable correction. Non olet.]:

p. 142, hymn, l. 3, read ‘not much of carping was found (in her): with the noble faith of the Trinity (she lived)’; hymn, l. 10, read ‘a town sheltered her: when she went (thence) it protected hosts’; l. 13, my translation of, and note on, plea are clearly wrong:

p. 143, hymn, l. 24, read ‘If it hath been wrought for man, where hath ear of any one living heard [it]?’ l. 25, for ‘calling’ read ‘herd’; for ‘in spring’ read ‘with first butter’; l. 26, for ‘food’ read ‘stock’; for ‘substance’ read ‘attachment’; l. 27, for ‘marvel’ read ‘triumph’; l. 30, read ‘there was dry weather till night’ a in her field, though

a coidech, O'Clery's choidche. i. go hoidche. amhail adeir an muisin a mhac (’as saith the Munsterman’) cá rabhadhais la choidche i. ca bionadh ina rabhadhais ar seidh an lóid go nuige an oidechhe (’in what place hast thou been throughout the day until the night?’).
throughout the world it poured with rain'; l. 33, for 'storm' read 'rain'; l. 40, omit 'for the poor':
p. 144, hymn, l. 43, for 'to Brigit etc.' read 'it was one of her, Brigit's, miracles'; lines 51, 566 for 'sent' and 'helped' read 'directed':
p. 145, hymn, l. 64, for 'swift' read 'fluttering'; l. 73, for 'dwelt (?)' read 'refreshed her'; note d, read 'argenteum mare':
p. 146, hymn, l. 84, for 'He' read 'There was'; l. 9, for 'come to' read 'help'; l. 94, for 'knowledge' read 'poem'; l. 98, for 'She' read 'I':
p. 148, l. 2, for 'drochirnas' read 'drochinnas'; l. 13, for 'serca' read 'sancfa':
p. 149, l. 1, for 'me' read 'us'; l. 12, for 'love thou the sage,' read 'holy senior;' (sruth, like flaith, is feminine, though applied to a male):
p. 152, l. 32, for 'lusts (?)' read 'solicitations':
p. 156, l. 18, for 'seth' read 'sith':
p. 158, l. 6 from bottom, after 'demuir' insert '[leg. demuin]':
p. 159, the first quatrain should follow the second, and l. 4 should run on with the last line of p. 158:
p. 160, l. 10, for 'dedesion' read 'dède sion':
p. 171, l. 11 from bottom, for '143' read '141':
p. 175, l. 2, for '501' read '101':
p. 179, note 21, l. 4, for 'airchetal' read 'airchetal':
p. 181, last line, for 'a shrine which gold accompanies' read 'a holy shrine which gold bedecks'; and with con-u-taung cf. co-ta-u-taing 'eam protectig,' ML. 36b:
p. 182, l. 2, for 'choruses' read 'melodies'; l. 10, for 'thou gettest' read 'pours'; l. 12, for 'an udnacht' read 'a palisade.'
See also M. Nigra's corrections of pp. 23—51, in the Revue Celtique i. 505, 506, and Prof. Windisch's in the Literarisches Centralblatt, 15 März, 1873.

The latter part of the story of the Devil and S. Molling, pp. 180, 181, is very badly rendered. It should run thus:—
'Shast thou come?' asked Molling. 'That thou mayst give me thy blessing,' says the Devil. 'I will not give it,' says Molling. 'Since thou deservest it not, thou wouldst not be the better thereof. What good were it to thee moreover?' 'O Cleric,' says he, 'just as if thou shouldst go into a vat of honey and bathe therein with thy raiment, the odour thereof would be on thee unless thy raiment should be washed b.'
'Wherefore is this thy desire?' asks Molling. 'Because, though thou givest nought of thy blessing to me, the benefit and goodness thereof will be on me externally.'
'Thou shalt not have it,' says Molling, 'for thou deservest it not.' 'Well then,' says he, 'give me the full of a curse.' 'Wherefore wishest thou this?' says Molling.

- airole for airilli; cf. naichid airilset (gl. non promerentibus), ML. 54, airilliod 'meritum,' Z. 602.
- nentá 3d sg. secondary s-fut. passive of nigim, Curtius, No. 439.
'Not hard to say, O Cleric,' says he: 'on thy mouth will (then) be the venom and hurt of every mouth whereon gathers the curse on me.'

'Go,' says Molling, 'to no blessing hast thou a right.'

'Better were it for me that I should have a right to it. How shall I earn it?'

'By service unto God,' says Molling.

'Woe's me,' says he, 'I have not chosen this.'

'A ... reading (of holy texts),' says Molling.

'Thy reading saves me not, and this does not help me.'

'Fasting then,' says Molling.

'I am fasting since the world's beginning. Not the better am I.'

'Making genuflexions,' says Molling.

'I cannot bend forward, for my knees are (turned) backward.'

'Go forth,' says Molling, 'I cannot save thee.'

Then said the Devil, 'He is pure gold,' etc.

**ADDENDA.**

p. 20, line 14, *add:* "The idea of miraculous parturition by a male may have been suggested by S. Paul: 'Filioli mei, quos iterum parturio' (Galat. iv. 19); 'Etenim in Christo Jesu per evangelium ego vos genui' (1 Corinth. iv. 15). In the Lebar Brecc, p. 74, col. 4, Christ is thus addressed: *A mic roghenair fodii* ('O Son, who wast born twice!') and in the same page, col. 2: *A mic ind-athar aircisectaig cin máthair anim* ('O Son of the merciful Father, without a mother in heaven!'); *A mic ina fire oigi muire ingine cin athair italam* ('O Son of the true Virgin Mary, the maiden, without a father on earth!)."

p. 71, note on *antach,* *add:* 'Cf. Philippe de Thaun, cited by Wright, St. Branan 60:

*Cetus eco est mult grant beste, tut tens en mer converse le sablun de mer prent, sur son dos l'estent sur mer s'esdrecerat, en pais si esterat.*

p. 72, after line 35, *after* 'ingredient,' *insert*—

'And the following instances actually occur in extant Irish MSS.:—

(a) insertions of -ua:

\[
\{ \begin{array}{l}
\text{anuaim for anim, Amra Chol. 99.} \\
\text{coluain} \\
\text{conuail}
\end{array} \}
\]

(b) insertion of. uc:

\[\text{vasucan for vassun, LB. 79.}\]

(c) addition of a letter:

\[\begin{array}{l}
\text{-án: cia dothisatán 'though they should come,' LB. 79.} \\
\text{-án: gadón, annón, LU. 7a, lines 20},21.
\end{array}\]

(d) addition of a syllable:

\[\text{-da: teroda, LU. 7a, line 17.}\]

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\(^a\) *targa*: cf. *tárgadh* . *tionol* no cruinnighadh, O'Cl.

\(^b\) *do-sa-níliubh*, from *tuillim* 'I earn,' stem *do-pallia* *do-palnia*, Windisch, Beitr. viii. 5.

\(^c\) This is a guess. I conjecture *rucaim* to be *ru-ucaim* and connect it with *sea* 'choice.'

\(^{d}\) *ni-m-ó* for *ni-mm-ó*, vide supra, note on No. 586.

\(^e\) Here the glossographer writes: 'óna hic exemitur.'
p. 88, note 21, add "Ata din neccodim isin adnoculsa immo-chassail stephanus martir 'N. is in this grave at the feet of the martyr S.,' LB. 35a. Can immo = *ambi-ava = Skr. abhyava- in abhyavahăra, abhyavāhārayāmi? Mo-an 'around the,' 'around whom,' and moalle for 'immó-alle occur in Middle-Irish.'

p. 96, line 22, to 'hifuterna' add a note 'in Whiterne (in Galloway).'

In p. 148, the following translation of the Irish part of the preface to Sanctáin's hymn was accidentally omitted:—

'I beseech the King.'—Bishop Sanctáin made this hymn, and when he was going from Clonard westward to Matóc's Island a he made it. And he was a brother of Matóc's, and both of them were of Britain, and Matóc came into Ireland before Bishop Sanctán. Now the causa is this: to save himself from enemies, and that his brother might be let come in insulam to him. Scoticam, etc.'

——

APPENDIX E.

[Vide supra p. 19.]

ADDITIONAL OLD-BRITISH GLOSSES.

(a) on Eutychius (Z. 1052—1053).

gruitiam (gl. grunnio), preteram (gl. perpendo), crum (gl. cerno, cernuus).

(b) on Ovid's Ars amatoria (Z. 1054—1059).

donec vel cant (gl. cum), ir (gl. quod), penitra (gl. tractat), ircretuis (gl. Cressa).

These, like hi hataned supra p. 51, were discovered by Mr. Bradshaw.

——

APPENDIX F.

[Vide supra, p. 22.]

CORRIGENDA TO THE OLD-BRITISH GLOSSES

as printed in Gr. Celt. 1052—1057.

p. 1052, mergidhaham (gl. euanesco), read (gl. besco b):

" didioulam (gl. glisco), read (gl. micturio):

" lemhaam (gl. arguo), read (gl. acuo):

p. 1053, queig (gl. testrix), read queg:

p. 1054, anguoconam (gl. uigilo), read (gl. lacto c):

" orgarn (gl. medio), read orgarr:

a An islet in the lake of Templeport, county Leitrim, (O'Curry's Lectures on the MS. Materials of Ancient Irish History, p. 27, and see Z. pref. xii and Rel. Celt. 21).

b Connected, according to Mr. Bradshaw, with vesucus 'poor,' 'shrivelled' (vesca farra).

c i. e. deficio in pondere.
The above corrigenda are also due to Mr. Bradshaw. The most important are an-quoconam (gl. lacto) and utolaidou (gl. natales). With the former Rhys connects an-wogawn ‘invalidus,’ gwogawn, di-gawn ‘saturatio,’ ‘potens.’ The latter is cognate with the Ir. uaihne ‘puerperium,’ SM. i. 194, 268, which O’Reilly erroneously explains as ‘the monthly terms of a woman.’

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**APPENDIX G.**

[Vide supra, p. 24.]

PARKER COLLECTION (CORPUS CHRISTI COLLEGE, CAMBRIDGE), NO. 279.

[‘This MS.’, says Mr. Bradshaw, ‘contains the ‘Synodus Patricii, Auxilii et Issernini,’ and a number of other Church canons of Irish origin. It is written in a continental, not in a Hiberno-Saxon, hand, and may be of the ninth century. Most of the other MSS. which contain these canons are now to be found in libraries in France. The glosses are in the handwriting of the original scribe.’]

fo. 108, tinolsiter (gl. adplicabitur):
fo. 109, banessa (gl. nuptias), brotilgi (gl. uestimenta), mariaranastar (gl. si tria ista non fecerit):
fo. 115, indemim (gl. debilitatum): fo. 118, indibbrit (gl. in negotio):
fo. 123, uassa uel būnni [gl. chitropedes (i. e. χύρπωνδες ) ]:
fo. 124, 6 cuidich (gl. aucupio): fo. 126, iscuilech (gl. incestus est):
fo. 134, bóicha (gl. papulas), trusci (gl. scabien), reet (gl. inpitiginem):
fo. 156, anre (gl. colirio).

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**APPENDIX H.**

ON THE MANNERS AND CUSTOMS OF THE ANCIENT IRISH.

London, Dublin and New York, 1873.

[Vide supra, p. 41.]

<table>
<thead>
<tr>
<th>Vol. II</th>
<th>O’Curry</th>
<th>Read</th>
</tr>
</thead>
<tbody>
<tr>
<td>p. 91n, ‘cia tiassam cain temadar’ (printed Cia tiassa cain timadar)</td>
<td>‘wherever we go,— though great our numbers,’</td>
<td>‘wherever we shall go, let him guard (us) well.’</td>
</tr>
<tr>
<td>p. 92, l. 6, ‘fifth’</td>
<td>...</td>
<td>‘eleventh.’</td>
</tr>
<tr>
<td>p. 192, tir. . . hi fil rind</td>
<td>‘a land which is mine.’</td>
<td>‘a land wherein is music’ (rinn .i. ceol, O’Cl.).</td>
</tr>
</tbody>
</table>
Vol. II

p. 193, amra tıre tı r os-
biur ní théit
oac and resiun

p. 196, ni bo Sirsan int-
anad (LU. 44b)
" domfooae uaimse
p. 253, n. cairech t ē grind-
degar na saigid-
obolc
p. 309, fodd
" condena thuag
... do

Vol. III

p. 18, clethi
" la
" dfesaid for gua-
laend concho-
bair
p. 19, [a lady with her 50
women go out
of the palace]
iar trummi oil
p. 20, tuargasat a lente
co mellaib a lárac
p. 21, briatharchath
p. 17, combói forind-
otruch in-dorus
ind-rígh tíg e
(LU. 111a)
" do orgin inna ca-
thrach (LU.
111a)
" ms-s-tat carait co-
na-n-usn-ágat : ma-
s-tat nímaid
co-m-os-r-alatb
(LU. 111a)

O’Curry
‘the only land to praise
is the land of which
I speak, where no one
ever dies of decrepit
age.’

‘Thy stay should not be
long.’

‘from me shall be sent.’

‘the music and harmony
of the belly darts.’

‘lance.’

‘so that he became a . . .
rainbow (sic).’

O’Curry
‘post.’

‘way.’

‘he sat at Conchobar’s
shoulder.’

‘to take the cool air out-
side for a while.’

‘they even took up their
dresses to the calves of
their legs.’

‘battle speeches.’

‘so that he fell upon the
bench 2 at the door of
the royal house.’

‘to come to the cathing.’

‘let them speak if friends;
let them attack if
foes.’

Read
‘A marvel of a land is the
land I mention. There
the young goeth not
before the old.’

‘the delay was not good
news.’

‘will go from me.’

‘the din and ringing of
the quivers’ (lit. ‘arrow-
bags’ or ‘dart-bags’).

‘hedgingbill’? (W. gwuddi).

‘so that he made a giant
of himself’ (root TU).

Read
‘rooftree.’

‘day.’

‘he rested on Conchobar’s
shoulder.’

‘after heaviness of drink-
ing.’

‘they lifted their smocks
to their buttocks’ (lit.
‘to the globes of their
forks’).

‘wordfight’ (λογεμαχία).

‘so that he was on the
dunghill in the doorway
of the palace.’

‘to wreck the burgh.’

a This mistranslation is not due to ignorance, but (like those at pp. 19 and 20) to a
desire to conceal a fact militating against theories of early Irish civilisation.

b This is the most wonderful example of polysynthesis that I have yet met in old Irish;
co-ma-n-usn-ágat (literally ‘that-not-me-they-fight’) might almost be Basque or Accadian.
So far Professor O’Curry. For the following errors in the version of part of the Táin Bó Cualnge, vol. iii., p. 415, Mr. Sullivan has generously made himself responsible. ['With this object I (sic) made a literal translation from that romance of a complete episode recording the combats of Ferdiad and Cúchulaind, which, together with the original text, I have printed as one of the Appendices to vol. iii.']:

Vol. III

<table>
<thead>
<tr>
<th>MR. SULLIVAN</th>
<th>O’Curry</th>
<th>Read</th>
</tr>
</thead>
<tbody>
<tr>
<td>p. 414, dráith</td>
<td>'druids.'</td>
<td>'It opened its jaws so that one of the palaces would go into its gullet.'</td>
</tr>
<tr>
<td>p. 416, rat-fia</td>
<td>'I will give.'</td>
<td>'He calls to mind.'</td>
</tr>
<tr>
<td>p. 418, rodhia</td>
<td>'court.'</td>
<td>'from his chin to his navel.'</td>
</tr>
<tr>
<td>p. 422, dunaid</td>
<td>'challenge.'</td>
<td>'royal buffoons.'</td>
</tr>
<tr>
<td>p. 426, droich</td>
<td>'roll.'</td>
<td>'nine bags.'</td>
</tr>
</tbody>
</table>

p. 419, sólt derg foresindaclach 7 abrait deig lais
" tri dorsaid.e rig Temrach . . .
trí mic erand 7 comlad (LU. 96b)
p. 152, cumala bana .i. di argat
p. 185, hi sedregai.b oss neng (printed hi sedghangaib oss nég !)

" foraitheanatc-som
Vol. III

p. 78, adrolaic a-béolu
con-deachad bên
na-rígthige in-
na-croes (LU.
111b)

p. 141, húa smeach có a
imlind
p. 143, o adbrund co ur-
glene
p. 145, rig-druth
p. 146, úx. mbuile
p. 147, teora caimsí hi
foditib impu

p. 149, sólt derg foresindaclach 7 abrait deig lais
" tri dorsaid.e rig Temrach . . .
trí mic erand 7 comlad (LU. 96b)
p. 152, cumala bana .i. di argat
p. 185, hi sedregai.b oss neng (printed hi sedghangaib oss nég !)

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So far Professor O’Curry. For the following errors in the version of part of the Táin Bó Cualnge, vol. iii., p. 415, Mr. Sullivan has generously made himself responsible. ['With this object I (sic) made a literal translation from that romance of a complete episode recording the combats of Ferdiad and Cúchulaind, which, together with the original text, I have printed as one of the Appendices to vol. iii.']:—
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<th>Vol. III</th>
<th>Mr. Sullivan</th>
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</tr>
</thead>
<tbody>
<tr>
<td>p. 426, <em>is demin donrua</em></td>
<td><em>he is</em> [the presage of] bloody slaughter.</td>
<td>it is certain that he will come to us.</td>
</tr>
<tr>
<td>pp. 426 &amp; 428, <em>ó tháinac ótig</em></td>
<td><em>since he came from his home.</em></td>
<td><em>since thou camest from thy house.</em></td>
</tr>
<tr>
<td>p. 430, <em>is misli rat-gena</em></td>
<td><em>'tis I that will do it.</em></td>
<td><em>'tis I that will slay thee.</em></td>
</tr>
<tr>
<td>p. 432, <em>robud</em></td>
<td><em>vauntings.</em></td>
<td><em>warning.</em></td>
</tr>
<tr>
<td>” <em>nít-fia luag na logud</em></td>
<td><em>nor pay nor reward hast thou received.</em></td>
<td><em>thou shalt not have pay nor reward.</em></td>
</tr>
<tr>
<td>” <em>gnaithaig</em></td>
<td><em>respective.</em></td>
<td><em>usual.</em></td>
</tr>
<tr>
<td>p. 434, <em>tiglecht</em></td>
<td><em>last end.</em></td>
<td><em>grave</em> (lit. <em>final bed</em>).</td>
</tr>
<tr>
<td>p. 436, <em>ropdar</em></td>
<td><em>we were.</em></td>
<td><em>they were.</em></td>
</tr>
<tr>
<td>p. 438, <em>assa aithle</em></td>
<td><em>forthwith.</em></td>
<td><em>thereafter.</em></td>
</tr>
<tr>
<td>” <em>fri dé</em></td>
<td><em>at dusk.</em></td>
<td><em>daily</em> (cf. Fiacc. h. 28).</td>
</tr>
<tr>
<td>p. 440, <em>ele</em></td>
<td><em>incantation.</em></td>
<td><em>ungenuents.</em></td>
</tr>
<tr>
<td>p. 450, <em>coch n-alt 7 coch n-ágé</em></td>
<td><em>every crevice and every cavity.</em></td>
<td><em>every limb and every joint.</em></td>
</tr>
<tr>
<td>p. 452, <em>leo ni bec bar mbith-scarad</em></td>
<td><em>to them seemeth not too small [the numbers] who have parted for ever.</em></td>
<td><em>not little to them (were) parting with you for ever.</em></td>
</tr>
<tr>
<td>” <em>mad tartais ind fhir sein</em></td>
<td><em>if thou hast consulted these men.</em></td>
<td><em>if those men were asked.</em></td>
</tr>
<tr>
<td>p. 454, <em>dár lind</em></td>
<td><em>we then resolved.</em></td>
<td><em>it seemed to us.</em></td>
</tr>
<tr>
<td>p. 456, <em>is gat im ganem na im grián</em></td>
<td><em>it is putting a gad on the sand or sunbeam.</em></td>
<td><em>'tis a withe round sand or gravel</em> (grian m. = W. graian).</td>
</tr>
<tr>
<td>p. 458, <em>beóil béána</em></td>
<td><em>angry words.</em></td>
<td><em>white lips.</em></td>
</tr>
<tr>
<td>p. 462, <em>indar limsa fer dil dead is am diad rabiad go-brath</em></td>
<td><em>dear to me the beloved Ferdiad. It shall hang over me for ever.</em></td>
<td><em>'nesemed that the dear Ferdiad would have been after me (i.e. survived me) for ever.</em></td>
</tr>
</tbody>
</table>

More than fifty pages (549—604) of the third volume are occupied with a *Glossarial Index of Irish Words.* ‘In preparing it,’ says Mr. Sullivan (Preface 15), ‘I have taken advantage of the latest results of my inquiries and increased knowledge of the subject to improve the meaning (sic) and correct the spelling of several words.’ The following are fair specimens of this glossary, which is worthy to rank with the most characteristic work of O’Reilly, Vallancey and Betham. I can give it no higher praise:—

1. *‘Adid, his two, iii. 497.*’ These two syllables commence the word *ad-idn-giallina* (iii. 497), where *idn* is an infixed personal pronoun of the 3rd sg. (Z. 330) and *ad-giallina* (ex *ati-giallnát*) a verb meaning ‘renders service.’

2. *‘Airilliud, good works, iii. 514.*’ This common word is singular, not plural, and always means ‘meritum,’ ‘deservingness.’ A similar
error is committed under Aideadh ulad, which is rendered 'the
deaths of the Ultonians.'
3. 'Aitherach, a gain, iii. 493.' Read aitherrach 'again.'
4. 'Alamu, her hands.' The reference is to vol. i., p. cceiiii, where we
find a version of the following passage from LU., p. 42a: Ro-
chuntaiged dón ocan-druid andsin in-Almain 7 rocomled alamu
dia-sund corbo aengel uli . . . . dond-alaman tuc dio-thig isde ata
almu ar almain. In the face of the dative singular almain, this
easy passage is thus rendered: 'The druid built a Dún then in
Almhaiin and she rubbed her hands to its walls until it was all
lime-white . . . . From the two hands which she rubbed on the
house, it is from it Almhaiin was called Almu.' The true version
is obviously: "Then a stronghold was built by the soothsayer in
Almu, and alamu was rubbed on its house (lit. 'to its stake'), so
that it was altogether white . . . . From the alamu which he
gave to his house, hence 'Almu' is so-called."a
5. 'Alaid, a wild stag, iii. 423,' alaid is a common adjective meaning
'wild.' 'A stag would be ag alaid.
6. 'Apdaines, persons whose rank was proclaimed or legally admitted.'
Apdaine, better abbdaine, is a common word meaning 'abbacy.'
7. 'Arfuin Arfoimsin, accept thou (or I present to thee), iii. 221.' The
words meant are arfuín, arfuín-siu 'accept thou.' Mr. Sullivan's
recorrection in brackets reveals the intimate acquaintance with Irish
conjuration which we shall find exemplified infra at Nos. 8, 9, 11,
14, 19, 20, 23, 26, 34, 37, 40, 41, 47, 48, 49, 52, 57, and 65.
8. 'Asatlui, in revolt, aggressive, iii. 505.' And again 'Satlui, revolt,
aggression, iii. 505.' Here we have, not a preposition and a
noun, but the common verb aslui 'effugit,' 'transfugit,' Z. 437,
with the infixed pronoun at : cf. ti-at 'let him go,' bath-at .i. ata
aige, O'Cl., where it is suffixed. The passage in which asatlui
occurs (iii. 505), slogud tar crich fri tuath as-at-lui, means 'a
hosting over the border against a tribe that deserts him.'
9. 'Atchisiu, I perceive, iii. 446.' It means 'thou perceivest,' atchi-siu.
10. 'Baar, top or head.' The word meant is barr.
11. 'Barfiscfu, will be fought, iii. 558.' This means 'he will fight
(siefa) you (bar).' Compare no-bar-beraid, LL. 46b, 2 : ro-bart-
tinoil 'vos collegit,' LB. 8a: do-bar-ruaachtadar, Leb. Buide
Lecain, col. 647.
12. 'Bemimm, a stroke, a blow.' This word (rectiús bémimm) is the
dat. sg. of bém. It is here treated as a nominative: cf. Duilemain
infra No. 27, Ereman No. 29, Fedu No. 36, Onimu No. 42,
Ordain No. 58, Togarmand No. 67, Tomadmainm No. 68.
13. 'Berrach, a junior barrister' (sic).

*a Can alamu have lost initial p and be connected with pal-ita, päl-ir-vós, Lit. pal-ra, OHG. falo? It may possibly be not only cognate, but identical in meaning, with O.N. fólski
(= *föl-viskan) 'asche,' Fick 792.
14. ‘Brethem no Doibir, judges or givers.’ Brethem means ‘a judge,’ and doibir is not a noun in the plural, but the 3d sg. pres. indic. act. of the verb doibiur ‘I give.’ What would be said of a Greek lexicographer who translated εἰκων as if it was ἐπώγος?

15. ‘Cing . . . . cf. A.Sax. cyning . . . . Eng. King.’

16. ‘Claidem Mór, a large sword . . . . Welsh Llawmawr’ (sic).

17. ‘Cnairseach, probably a sledge or large hammer,’ recte cnairrseach ‘javelin,’ a diminutive of cnarr ‘spear,’ O’Dav. 68.

18. ‘Comopair na bairse, the instrument of the manufacturing woman . . . . iii. 116.’ This is comopair n-abairse ‘instruments of work,’ where comopair is an accusative sg. and abairse the gen. sg. of abras.

19. ‘Comracat, concentrated, iii. 238,’ read comracat ‘they meet.’

20. ‘Corp, until, iii. 90.’ The word is doubtless corp ( = con-ro-p) ‘donec sit.’

21. ‘Creos, mouth.’ It means 1, ‘gullet’; 2, ‘gluttony.’

22. ‘Did, two,’ see Adid.

23. ‘Didla, to cut, see Didlastais.’ Didlastais is the 3rd pl. reduplicated secondary s-future of a verb dlongim, whence ro-ndoingset, iii. 448. Didla ‘to cut’ is a mere invention. To set down in a Greek lexicon λέπι ‘to leave’ because the form λεπίστρα is found in Homer would be a fair parallel. A similar instance of guesswork occurs in the notes to Mr. Crowe’s edition of the Siuburcharpat Conculainn, p. 409, where mebdatar (for memdatar, 2 Corm. B. s. v. maidinn, *me-mad-atar, the 3d pl. reduplicated preterite active of maidim ‘frango’) is actually referred to as ‘the verb meb ‘to break.’

24. ‘D’innaigid, towards each other, iii. 440.’ D’innaigid (for do innaigid) simply means ‘insequi,’ ‘adire.’ In iii. 440, Tanic each dib d’innaigid a chéile literally means ‘each of them came to approach his fellow,’ i. e. ‘towards each other.’

25. ‘Domna, base of’ (sic).

26. ‘Dot nimcellat, encircled by, iii. 508.’ This is do-tn-imchellat ‘they encircle him,’ the third pl. pres. indic. active of the verb timchellaím, with the infixed pronoun tn.

27. ‘Duilemain, the creator.’ This is the acc. sg. of dálem.

28. ‘Eochraide, gen. plu. of each, a steed.’ The word meant is eochraide, gen. singular of eochrad ‘cavalry,’ a collective noun, Z. 856. Compare, for the knowledge of Irish declension here displayed, No. 45 infra and vol. iii. 56: “This word coicedhíse is compounded, according to the published translation, of coic ‘a cook’ and tighis, the plural of tigh ‘a house.’”

29. ‘Eireman, a ploughman.’ The word meant is aireman, which is the gen. sg. of airem. Like mistakes are made in vol. i., p. cii., where caireaman (gen. sg. of cairem ‘a shoemaker’) and daile-

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\* So forruib Fiacc. h. 8 is = forruim, Tir. 13.
man (the gen. sg. of daiem ‘cupbearer’) are quoted. What would Mr. Sullivan say to a Latin lexicographer who gave as nominatives singular aratoris, sutoris, and cauponis?

30. ‘Faesam, the right possessed by freemen of entertaining strangers for a certain time, varying with the rank of the host, without being obliged to give bail or security for the guests.’ What sheer guesswork all this is appears from the fact that (under Mac Faesma, iii. 587) the gen. sg. of faesam is rendered ‘of adoption.’ Faesam (otherwise spelt foessam Colm. 4, 2, foesam ib. 52, foessam Broc. h. 106) means ‘protection,’ and in law-language ‘the escort or protection which a guest received on his visits while passing from one house to another.’ See O’Don. Supp. s. v. faeswan. The W. guaesaf ‘a pledge,’ guaesafu ‘to insure,’ may also be cognate.

31. ‘Fén, Fedhen, Feadhan, a bier or hearse.’ There is no such word as fedhen; and feadhan means ‘yoke’ or ‘team,’ Corm. Tr. 79. Fén (gl. plaustrum) Z. 19, which Mr. Sullivan (i. cccclxxvi) says ‘seems to have been the special vehicle used as the bier or hearse of kings and warriors,’ he will find, in the gloss on Broccán’s hymn, line 25, meaning ‘a butter-cart.’

32. ‘Ferbolg, pawns for chess-playing.’ Ferbolg means ‘a man-bag,’ the bag (sometimes made of bronze wire) in which were kept the pieces used in playing fidchell.

33. ‘Fersad, a club.’ The word meant is fersaid (W. gwerthyd) 1, ‘a spindle;’ 2, ‘an axis’ (Mart. Don. 154); 3, ‘a spit of sand at a ford or estuary.’ If it really was the name of a weapon used by the Firbolg (ii. 256) it probably meant ‘an arrow;’ cf. the Greek ἀρπακτος 1, ‘spindle;’ 2, ‘arrow.’

34. ‘Fessir, knoweth, iii. 510.’ This (better spelt fesser) means ‘thou shouldst know,’ and is the 2d sg. deponental s-conjunctive (Z. 468) of fetar ‘I know;’ ‘knoweth’ is fitir.

35. ‘Fetorloic, patriarchal.’ This word (properly spelt fetarlaco) is a substantive, not an adjective, and means the Old Law, the Law of the Old Testament. It is a loan from vetus (veteris) and lex (legis).

36. ‘Fidu, a tree, iii. 448.’ This is the acc. pl. of fid. It is here treated as a nom. sg. So gnimu No. 42.

37. ‘Fonluing, the same as folaining, to endure, to suffer, to bear or support, iii. 518.’ Fon-luing means ‘who endures.’ Folaining means ‘endures.’

38. ‘Fortren, brave rumped’ (sic). Forlethan, broad-rumped, iii. 428.’ Of these words the former is the pl. of forten ‘mighty,’ one of the commonest of Old-Irish adjectives, the latter merely means ‘very broad.’

39. ‘Frepaid, to cure, no Frepaid, incurable (sic), iii. 521.’ Ir. no means ‘or,’ and is not connected (as Mr. Sullivan apparently supposes) with the English negative no.
40. *Frisaicci,* are consulted, they appoint, or elect, or respond? iii. 501.' This common verb means 'expects,' 'awaits.' It is the third sg. pres. indic. act. of *frisaicceim* (gl. opperator, Z. 429, 1024).

41. 'Gena (same as dena), to do.' *Gena* (leg. *géna*) the subjoined form of the 3d sg. reduplicated future act. of *gonaim,* means 'occidet;' (cf. O'Clery, s. v. *gén : fear do-da-géna è fear gluinnis tā :* there is no such word as *dena.* Dénim means 'to do.'

42. 'Gnimu, a deed or deeds.' The word meant is *gnimu,* the acc. pl. of *gnim* 'a deed.'

43. 'Indlach, instigation, iii. 448.' *Indlach* means 'interruptio,' Rev. Celt. i. 155, or 'divisio,' Z. 855, and is cognate with *indlung* (gl. findo), Z. 877.

44. 'Inna, these, iii. 493.' *Inna* is here the gen. pl. of the article. The blunder is as if one should confound *rōv* with *rovurw.*

45. 'Laechraid, a form of the gen. pl. (sic) of *laegh,* a calf, iii. 500.'


47. 'Mbis, when he has, iii. 490.' The passage in which this singular word occurs is: *in-tan m-bis diabol n-airech desai lais* 'when double (the property) of an Aire-desa is with him': *bis* (recte *bis*) is the 3rd sg. relative present of *bin* 'sum,' and the prefixed *m* is the transported *n* of the accusative *tan* 'tempus.' The phrase *intan m-bis* (cum est) occurs twice in Z. 492.

48. 'Melostar, he grinds [*recte* thou art ground (sic !)] iii. 488.' This is a deponental 3rd sg. s-pret. and means 'he ground'; the *recte* is Mr. Sullivan's. So at p. 598 he renders *snigestar* 'stillavit' by 'thou art thrown.' One would like to see his paradigm of an Irish verb in the passive.

49. 'Memaid, frightened to flight, iii. 450.' *Ro-memaid* (3d sg. redupl. pret. of *maidim*), simply means 'fregit.'

50. 'Miodhcuaird, mead-circling, i. ccciii.' This word, rectē *mid-chuairt,* simply means 'mid-court.'

51. 'Nel, a trance, iii. 452.' The word meant is *néil* 'a cloud.'

52. 'Nenaise, to bind, to govern, iii. 514.' This is the 3d sg. reduplicated pret. act. of *naicem* and simply means 'nexuit.'

53. 'Nin, "id est" that is, etc., iii. 492.' This, one of the commonest of Irish contractions, stands for *ninse,* which does not mean 'that is,' but 'not difficult' (*ni-anas*).
54. "N-ue, grandsire, iii. 479." The passage in which this occurs is is nuc o rogabh treabhadh, where nuc is obviously the common adjective meaning 'new,' 'recent,' referring to the time at which the oc-aire or 'young noble' commenced householding. Compare ò gabais trebad L.t. 96a, rightly rendered by O'Curry, iii. 149, 'since he has taken to housekeeping.'

55. 'Ordain, the thumb, iii. 14.' This is the dat. sg. of ordú, gen. ordan.

56. 'Pes-Bolg a foot-bag (sic!) in which sorted wool is kept by carding women.' Pes is a loan from the Lat. pesa, and has nothing to do (as Mr. Sullivan supposes) with the Lat. pes.

57. 'Rop is, it is.' This, one of the commonest of Irish verbal forms, means 'sit,' not 'est.' Z. 494.

58. 'Ropp, a tuft.' The word meant is popp = pamp-inus.

59. 'Seir, the rear, the back part.' Seiriud, [recte seirthid,] 'a young man of noble race.' Seir means 'heel,' and seirthid, 'heelman,' i.e., 'one who stands at his chief's heel.' The other guards were rightly rigthid 'forearm-man' and taebhaid 'side-man.'

60. 'Sico Occ, Sic Oc, a name given to Aires having Sac and Soke that is to those entitled to hold the Airecht Eolaithe or Court Lect.' It is scarcely credible, but it is a fact, that this is nothing but the Latin sic hoc, an expression of a surety's or guarantor's assent to the statement of his principal (Athenaum Jan. 31, 1874, p. 156).

61. 'Snadad, Snadh, to traverse.' The word meant (snadud) means 'to protect.' The cognate verb is of constant occurrence in the Féileire of Oengus. It is the Irish reflex of the W. noddi 'protegere,' 'defendere,' 'asylum præbere,' from navodd 'protectio.'

62. 'Snegair, is thrown.' Snegair, the third sg. pres. indic. pass. of snigim 'stillo' (misspelt snidhim by O'R.) means 'is dropt.'

63. 'Sonn, a sound, from the Latin sonus, iii. 308.' On looking to iii. 308 we find the passage 'co cluinn a sonn fona iii. nimib,' which is rendered by 'until they are heard throughout the seven heavens.' But no such gibberish ever existed. The MS. (L.B. 111a) has distinctly co cluiinter fona iii. nimib 'so that it—Gabriel's trumpet—is heard throughout the seven heavens.' Mr. Sullivan's sonn (like his ropp supra) is a mere misreading of the MS.

64. 'Struth, high.' Struith (pl. struiti = O.W. struiti gl. antiquam gentem) means 'vetus' (inna struite gl. veterum, Ml. 55r). I know not whether to connect it with the Old-Latin struere 'angere' or with the Skr. sthavira 'old, sthavira 'old age.'

65. 'Suifí, to return or fall back into vice, iii. 493.' The passage referred to is: in gell nad suifí friu aither(r)ach 'the promise that he will not return to them again.' -Suifí is the subjoined form of the 3d sg. b-fut. act. of a verb cognate with the Lat. su-cula 'windlass,' root SU 'to turn.'
Addenda.

p. 6, No. 7. The root LAK 'to hide' seems only a sister-form of ALK: fo-s-ro-laich 'hid them,' Fiacc's h., 6, 2, oc fo-luch a lochta 'hiding her fault,' LU. 52a:

" No. 14. Add 'and in aitchim (= aith-dichim) 'abjuro': ro-aigisët hautem ainn ̄idé 'they abjured the name of God' L.H. 32b, Goid. 172.

" No. 29b. celmaine 'tidings,' 'a message,' LL. 74b, 2, dat. celmuiniu, ib. The original r seems in cor. i. ceol 'music' (ilar cór, Goid. 180), O'Cl., in coirchi ceoil 'a strain of music,' O'Don. Supp., and in ceart-tán 'a kind of music,' ib:

p. 7, No. 37. Ir. géo 'branch' = W. caine, Skr. ḍākha, is another instance of the medialisation of c in anlaut:

" No. 42b. Add Ir. coirthe 'pillar-stone,' and corad 'stone-wall,' O'Don. Supp.

p. 8, No. 47, l. 2, after sétché insert 'or séig.' In im-chell, t-im-chell we have an accurate reflex of Lat. callis:

" No. 53. Ir. creim 'gnawing' seems to belong to this:

" No. 56. kūptes. With Lat. campus we may put Ir. cepach. See infra at No. 108:

p. 9, No. 64. With ãkóð(σ)ειν, ãkoustrós and Goth. hausjan here cited, the Ir. cois-t-im seems cognate: diá coisithe frim 'if thou wouldst listen to me,' LU. 43b, ni choistfem-ne an-airßteod 'we will not hear their playing,' LB. 89, coisteacht i. eisteacht, O'Cl.: p. 10, No. 72. Add Ir. cruth 'forma' = W. pryð:

p. 11, No. 89. The old form Brech-mag occurs in LB. 89:

" No. 108. Root σκάπ. To this belong several Irish words in which p may stand for mp: cepach (now ceapach) 'a plot of ground laid out for tillage,' O'Don. Supp., ceaptha 'shaped,' ib., and scip or sip 'hand,' Amra, ed. Crowe, 64. As pt becomes ct, we may also connect cecth 'plough' (hi cecth gl. in brim, Sg. 127b):

p. 13, No. 128. Add né ne no nei .i. ben 'woman,' O'Dav. 108:

p. 15, No. 153. Add Ir. *ro-rigi a laim* 'he stretched forth his hand,' L.U. 111b:

"No. 155. Add Ir. tim[m]ach i. edach 'dress' O'Dav. 119:

"No. 156. W. *fiel* 'callidus,' 'status' may be referred to the root *SPAL*, with which Curtius (No. 558) connects *φηλοσ*:

p. 17, No. 168. With *ελγαγος* put also Ir. *long i. brēg na mēbul*, 'a lie or disgrace' H. 3. 18. p. 71, col. 2, and see Corn. s. v. gaileng:

"No. 174. As the Ir. reduplicated preterites *ne-naig* 'lavit' *senaig* 'stillavit' point to roots NAG, SNAGH, more primeval than Skr. *nj*, Zend *nwigh*, so the Ir. reduplicated pret. *ro-leluig*, O'Curry's Manners and Customs, iii. 158, seems to point to a primeval root LAGH more primeval than LIGH: the 3d pl. *lēlgatar* occurs in L.U. 57b: *lēlgatar* (i. e. *lomraiset*) immurro da ech conculuanain inn-ūir cor-rici na-clocha inde-gaid *ind-feuir* 'Cúchulainn's two horses, however, licked (i. e., stript off) the mould as far as the stones behind the grass':

p. 18, No. 189, *fēne* here cited is cognate with A.S. wine 'amicus,' wine-*scip* 'sodalitium':

"No. 205. With *στερον* cf. the Ir. *srab-* *tine* 'lightning,' O'Dav. 118, and with *rīpβα*, gen. *rīparναν*, the Ir. *tornthor* 'monstrum':

"No. 215. Stem *πενα*. Add *πενασον*, Lith. *petia* 'shoulder' and Ir. *aiss* 'back' ex *πατι*; acroch *♂fría* *ais* 'his red cross on (lit. 'against') his back,' L.U. 17a, *dámbeir ria aiss tarsinn-wisce* 'he brings it on (lit. 'against') his back over the water,' LL. 184, b. 1:

p. 19, line 1, after *καλαννον* insert 'or talentum, *indraic* = integer':


"No. 226. With *στγ-μόν* compare Ir. *ting* or *tig* 'end;' Corn. s. v. tigradius in *ting-beo* 'survivor,' *ting-fhlaith, ting-láithe, ting-lomrad, ting-maine*, etc.

"No. 226b. Corn. *ste芬ιον* (gl. palatum), Br. *stefν*, from an Old-Celtic *stamana*, are certainly cognate with *stýma* and Zend *staman*:

"No. 230b. Root *ray*. Add Ir. *tagat* in the phrase *naim ahatg* (leg. *thagat*) 7 latrand 'farum latronumque spelunca,' LB. 11b:

"No. 234. Other examples of hard *m* from *nąv* are probably *amnum* 'time,' *tromm* 'heavy' (W. *trum*, O.N. *þrúgr*, Rhýs) and *uimm* i. *talam* 'terra' O'Cl., which may be cognate with Goth. *vagg-s*:
p. 21, No. 236. Add Ir. tuilleam, gl. perpendicularum, O'Mulc. Gl. No. 745:

p. 23, No. 286. Add Ir. is meisi (ex *med-tio) i.e. tualing, H. 3, 18, p. 636, col. 4:

" No. 298. Add Ir. uidheach i.e. colomar 'musical,' O'Cl., and onnar i.
aisnethar 'is declared,' ib. :

p. 24, No. 301. The dental of the root (VADH) is unassibilated in Ir.
odhar i.e. eisc no aonta ut est crenar odhar airdlethe*r* 'is bought,
is pledged, is let on hire,' O'Dav. 108. A trace of the v is found in W.
gwystl ex *ved-tla:

p. 25, No. 324. The W. gwddi 'hedging-bill' seems cognate:

" No. 341. Two other examples of pp from mp are apparently cepach =
camp-us (v. supra Nos. 56, 108) and capp 'a (light?) cart,' cognate with
κεμπός, κεφόσ, κεφάς ἕλαφος. (So cabriole is cognate with capriole and
caper :)

" No. 326. Add to the unnasalised forms aiddse (= *ad-bid-tia) 'a yodling
chorus,' Corm. s. v. Adann, and to the nasalised ad-bond (gl. oda) LB. 89.

p. 27, No. 385. If, as I suspect, the Ir. uathad (uathid ?) 'lunar month,'
hicoicid huathid (gl. quinta luna) Z. 310, in ochtmad uathaid rogenair
Brig|it, LB. 62b: in ochtmad uathaid rogenair, LB. 64a] has lost
initial p, we may also connect it, as well as úr, with the root PÚ: cf.
Skr. pavamāṇa :

p. 28, No. 387. Mr. Brash (Journal of the Royal Historical and Archaelo-
logical Association of Ireland, July 1874, p. 170), states, as the result of
a personal examination of the stone, that the marks hitherto read D
and T do not belong to the Ogham part of the Killeen Cormac
inscription, that they are in fact spurious. I would therefore now read this
bilingual thus—

IVVENE[S] DRVIDES
UVANOS AVEI SAHATTOS

and render the Celtic part of it ' (lapis) juvenis nepotis sapientiae.' The gen.
sg. uvanos is exactly the Skr. yénoḥ or Indo-European *ywanos, gen.
sg. of the n-stem yuwan. Avei is the gen. sg. of *aveos 'nepos,' in Old-
Irish h-ave. Sahattos is the gen. sg. of a stem in nt, cognate with Lat.
sapiens. The expression aveos sahattos 'nepos sapiens' (the gen. sg.
of which here corresponds with that of druis 'soothsayer') is comparable
with mac légind 'filius legendi,' 'a student,' the Corn. mab lyen:

p. 29, No. 417. The Ir. verb substantive bía Windisch here refers to the root
bhú. But the older form bía (leg. bíu) Z. 491 seems = jívāmī, bíó, 
véco (No. 640), just as the adj. bíu = jíva-s, vívus. Compare the frequent
The 3d sg. future bía ( = vieet ?) is a dissyllable in Fél. Ep. 168: so are
308. The 3d sg. conjunctive bia is also dissyllabic ib. Jan. 13. All
this points to the loss of either v or s between vowels.

* See SM, iii. 402.
p. 31, No. 439. nocht i. nígh ‘washing,’ O Dav. 108:

p. 31, No. 454. h-péa. Add the Ir. root REM which occurs in the ia-stem fuirmín (ex vo-rim-im): 3d sg. pres. ni fuirmi nech dimicinc for ‘no one contends him,’ lit. ‘puts contempt on him,’ ‘causes contempt to rest on him.’ Z. 630, 1st sg. s-pret. fo-rui-RM-i-as láim fair ‘I put a hand on him,’ LU. 114b, 3d sg. fo-rui-rim ‘posuit,’ Ml. col. 1 (Goid², 32) = fo-r-ruin, Tir. 13, and (with substitution of infected b for infected m) forruib, Fiacc’s h. 8: passive: sén fuirmither dichnaire ‘a birdnet that is set without asking (leave),’ O Dav. 89, do-fuirmheadh támh forra ‘a plague was inflicted upon them,’ O Cl. s. v. fuirmheadh:

“ No. 462. Add mogh i. mor ‘great’ O Dav. 106. The gen. pl. of maglorg ‘a great club’ occurs in LU. 86a, tri Ill. maglorg co fethnib iarind inalanaib:

p. 32, No. 469. Add mid-quallib, mid-lisi, LU. 79, 108b:

“ No. 476. Add Ir. maistred ‘churning,’ gen. maisterda, LB. 63a, ex *MAIT-red, and cf. the Skr. mathana-m ‘butterbereitung’:

p. 32, No. 478. Add Ir. mothar i. dorcha ‘dark’ O Dav. 105:

p. 34, No. 502. Add Ir. coisle (= con-selia) ‘trampling,’ ‘walking’:

“ No. 529. With épósoc here cited, cf. Ir. orb ‘roebuck’ Corm. Tr. 68, erboe, heirp (gl. capra, gl. damma) Z. 67:


p. 40, No. 630. Add Ir. cucan (gl. penus) Z. 69, if it is not merely misspelt for cucan, cueecn:

“ No. 634. With vadan I would put the Irish law-terms fuidir (ex VAD-arí-) ‘a stranger tenant, a fugitive or migratory husbandman,’ (Cf. A. S. wælla ‘vagabundus,’ ‘mendicus,’ ‘pauper’), and fuidkrecht ‘desertion,’ O Don. Supp.:

“ No. 654. Ir. fainnel ‘evagatio’ may also come from VAG:

p. 46, add the following:

donn ‘theft’ (gen. duinn) O Don. Supp., ex *dogno, As. tacan.
drelln ‘sorrow’ ex *dreg-no, Skr. dragh, Goth. trigon.
tonn ‘skin’ ex *(s)dogo, root STAG.

p. 58, l. 19. Add ‘It may mean ‘dashes’ and be the 3d sg. pres. indic. act. of the verb of which adcomcisset (gl. offenderunt) Z. 269 is the 3d pl. s-preterite.’

p. 65. Add ‘In para. 10 the verbs are historical presents, and would be more literally rendered by ‘offers,’ ‘kneels’ and ‘gives.’

p. 70, l. 7, after ‘was’ insert for ‘a sealskin’ read ‘Ronchenn’s’ (Ronchenn was Brigit’s subdeacon); l. 12 add ‘l. 5 from bottom, for comna read co[em]nna ‘protection.’

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## GERMANIC INDEX.

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Corrigenda.

p. 2, lines 11 and 14: it is right to say that W. prid may be just as well referred to the root KRI (Beitr. viii. 38) that pryder may be = A. S. hrê-dher 'animus,' 'pectus,' 'gremium,' Etym. 507, and that pygo (like Ir. coach 'skirmish,' Corm. Tr. 46, neph- choachtae gl. imbellem, Ml. 126c) may come from a root KU, whence the Lith. kovâ 'kampf,' Fick 351, AS. heâwan, Mod. Eng. hew:

ll. 31 and 32. This sheet was unfortunately printed off before I received Windisch's paper Die Celtischen vergleichungen in den Grundzügen der Griechischen Etymologie. He is not guilty of introducing into Curtius' book capat, aïdhe and bar, which, it appears, were in its third edition; and with admirable candour and temper he admits the justice of most of my corrections:

p. 7, W. pall is rather from palla:

p. 11, No. 86, l. 1, omit 'From' and 'a reduplicated form'; omit l. 2. In l. 3 omit 'With the same root':

p. 15, l. 6, for [n-sibda] read [nar-ross];

ll. 7, 8, read vere, propter meum Dominum epuli, bene scribo ad symphoniam silvularum:

p. 18, l. 5. As the primary meaning of gillae is 'lad,' I would now connect it with A.S. cil 'puer':

p. 25, No. 338, l. 3, read prud(ens); note b, for 'is probably,' read 'can hardly be':

p. 30, l. 27, for drshta read dhṛshta:

p. 32, last line, read ambhrña:

p. 37, l. 3 from bottom, for vañcha read vāñcha:

p. 39, l. 16, for idna read idnae:

p. 42, l. 8 from bottom, for sód read imb-sód:

p. 43, l. 3 from bottom, read Verwantschaftsverhältnisse:

p. 44, l. 12, for sva-n-s-ta read sva-n-s-ta; l. 13, for Gründz. read Grundz.; l. 33, for '58' read '56':

p. 46, l. 17, for *ligno read *ligni:

p. 47, l. 8 from bottom, for vañcha read vāñcha:

p. 48, l. 8, for lochet read lōchet:

p. 51, l. 3, for chesht read 'cesht:

p. 56, last line but one, for 'accuracy' read 'accuracy':

p. 70, l. 7, for 'l. 9,' read 'l. 91':

p. 74, l. 19, for 'with' read 'and':

p. 77, No. 8, as-at-lfá may also be regarded as a verb compounded with two prepositions (Z. 882), as and at (Z. 869). If so, it should be rendered 'flees forth':

ll. 2 from bottom, for '58' '67' '68' read '55' '66' '67':

p. 96, col. 2, for jnij read nij.
Read 13th August 1875
At Benmore Cottage
Salen, Mull.

J. Campbell

Date 12th November 1884
Mt. Weather, Mull.

J. Campbell

The demolition of other peoples
is not to the advantage of learners.
I strive to see through a mass
of manuscripts by the spoken
language and sometimes I think
that I see better into the
meaning of the man who
spoke old Irish, E.Y.

on horses, crow.
beckons the hunt, I.P.
stay bekeets, stokes